Dear Maharajas, Prabhus and Matajis,

Please accept my humble obeisances. All glories to Srila Prabhupada. Bhaktivignavinas Nrsimhadeva Bhagavan kijaya!

For the benefit of the devotees I have digitized the Sārīra Sthāna, a canto of the Caraka Saṁhitā (a major classical text on Ayurveda) dealing with the formation of the body -- Sārīra. Being in the Vedic tradition the worldview is spiritual. The existence of the soul whose mission is to attain liberation from material existence is axiomatic in contradistinction to modern medical knowledge (?).

One should use common sense when reading this or any other literature from the Vedic tradition. Always remember that the works of Srila Prabhupada and the Vaisnava Acaryas are the standard by which we measure everything. So if there is an apparent contradiction or deviation from the parampara then we should stick to the version of the parampara.

For example there is a section in this text (chapter 8) dealing with the methods of procreating excellent progeny including elaborate Garbhadana Samskara using Vedic mantras. These are no doubt authentic and bona fide methods but should not be used as a substitute for the method given by our acaryas. Our acarya, Srila Prabhupada has stated that we should chant 50 rounds of japa for Garbhadana samskara, hence this is the standard that we should adhere to. It may be that in addition to this regimen of chanting 50 rounds we may add other items mentioned in this chapter as long as they do not contradict or conflict with the instructions of Srila Prabhupada. The following exchange of emails illustrates this point:

-----Original Message-----
From: Shyamasundara Dasa [mailto:shyama@shyamasundaradasa.com]
Sent: Monday, October 13, 2003 12:26 PM
To: mb@jiaogulan.net
Subject: Manu-samhita

Dear Madhusudana Prabhu,

PAMHO AGTSP

Recently there has been a bit of controversy regarding Srila Prabhupada, Vedic culture and Manu-samhita. Considering that every time Srila Prabhupada mentions the Manu-samhita he has done so in glowing terms the following text seems contradictory. Could you please explain the context surrounding this text. What did you ask SP and why did he answer like this?

Your humble servant
Shyamasundara Dasa
"We do not want all these rituals. Chanting Hare Krishna is our only business. According to Manu-Samhita you are all mlecchas and yavanas. You cannot touch the Manu-samhita, what to speak of translating it. So if you try to follow the Manu-samhita then you'll become a mleccha and yavana and your career is finished."

Letter to Madhusudana dasa (written by Srila Prabhupada's secretary on his behalf) May 19, 1977

-----Original Message-----
From: Michael Blumert
Sent: Monday, October 13, 2003 4:27 PM
To: Shyamasundara Dasa
Subject: RE: Manu-samhita

At the time, my wife and I were having trouble conceiving a child for many years. Various Sanskritists were beginning to recommend following the many rituals for auspicious conception etc. So I had asked Prabhupada if I should do those things and that was his response. Of course, Prabhupada's instruction was to simply chant 50 rounds before trying to conceive.

My understanding is that the 50 rounds of chanting should not be minimized as being less effective that the Manu-samhita rituals. Also, it's clear that I and many others were (I still am) mlecchas and yavanas (which became all to obvious when we screwed up the movement as we did), so how could we know how and when to apply the Manu-samhita. I think Prabhupada answered based on the time, place, and recipient.

That probably clears it up for you.

ys
Madhusudana

<end quote>

It is also clear that the commentators are not Vaisnavas so there is bound to be some advaitic tendencies. But if one is aware of this defect and has a mature understanding of our philosophy one can still derive benefit from the text without getting confused.
Another point to consider is that this is ultimately a medical book. I am only providing this text as a point of interest and for general education. I would strongly advise that you consult with a highly qualified Ayurvedic physician if you have any medical problems rather than trying a self-cure. You should know that there are many people claiming to be Ayurvedic physicians who are mere quacks. Be certain of his credentials before submitting for treatment.

Also note that on page 354 we have included a short comment that sheds light on the meaning of a doubtful point regarding the cause of male or female children that has been the subject of a popular misconception.

And, on page 256 there in an explanation of the cause of birth of homosexuals, I mention this because it is a controversial topic these days.
Śārīra Sthāna

A Canto of Agniveśa’s

Caraka Samhitā

With English translation and commentary based on

Cakrapāṇi Datta’s Āyurveda Dipikā
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**CHAPTER VII**

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INTRODUCTION

We have great pleasure in presenting to our esteemed readers, a separate volume containing the śāstraštāna of the Carakasamhitā with English translation and critical exposition based on Cakrapānīdatta’s Āyurvedadīpikā. Our plans to bring out the full text of the work have substantially materialised and the two volumes embodying the first five sections (viz. Sūtra in Vol. I and Nidāna, Vimāna, Śārīra and Indriya in Vol. II) have already seen the light of the day. The remaining three sections (viz. Cikitsā, Kalpa and Siddhi) will also be coming out shortly. The present volume solely devoted to Śārīra section will, we hope, facilitate the transmission of some of the basic Ayurvedic principles to students and readers in general, specially those who have no time to go through the entire text.

The very name Śārīra is suggestive of its contents vide verse 19 of chapter VI quoted below:

शरीरं सर्वं सर्वं सर्वं सर्वं वेद यो भिषक्।
आयुर्वेदं स कात्स्थेन वेदन्तोक्षुकप्रदम्॥

“The physician who is always conversant with the various aspects of the entire body, he alone is proficient in Ayurvedic principles and practice which can bring about happiness to mankind.”

The last Chapter of preceding Vimāna Section entitled Rogabhīṣagjitīya represents the determination of specific requirements for the treatment of diseases, and thus, anticipates all the points discussed in the present section inasmuch as there can be no treatment worth the name without comprehensive knowledge of the physical constitution. In other words, this section dealing as it does with the constitution of the body, is a sine qua non for providing necessary tools to the physician for preventing or eradicating physical as well as psychic ailments.
INTRODUCTION

SCOPE

The section of Šāstra consists of the following eight Chapters:

(I) Katidhapuruṣya (Empirical Soul)
(II) Atulyagotrya (Embryological development)
(III) Kshudika Garbhavakranti (Formation of Embryo-

minor details)
(IV) Mahat Garbhavakranti (Formation of Embryo-

major details)
(V) Purusavicaya (Individual as the Epitome of the

Universe)
(VI) Šāstraricaya (Constitution of the body)
(VII) Šātrasamkhyya (Enumeration of bodily organs)
(VIII) Jatisantrta (Method of procreation).

Chapter I

The first chapter deals with Puruṣa, the empirical soul, who represents consciousness and also the combination of six dhatus (Prthvī, Jala, Tejas, Vāyu, Ākāśa and consciousness)

Puruṣa also comprises twenty four dhatus, viz. mind, ten sense and motor organs, five objects of sense organs (rūpa, rasa, gandha, īśāda & sparśa) and eight fold prakṛti (five mahābhātās, ahamkāra, mahat and asyakta).

It is this empirical soul in combination (and not in isolation) who subjects himself to happiness or misery and who constitutes the object of treatment. It is he who commits intellectual blasphemy and suffers thereby. But for him, there would be no wrong utilisation, excessive utilisation or inadequate or proper utilisation of sense faculties, and the resultant suffering or good health. Once it is realized that the soul is something distinct from the body, then there would be liberation and there would be no scope what so ever for any therapeutics. If on the other hand, a permanent entity i.e. empirical soul is not accepted then the person who had been suffering would not remain the same at the time of treatment. Thus the doctrine of momentariness (Kṣanikatvanātha) is not tenable at least from a therapeutic angle.

This permanent reality i.e. empirical soul with his retinue including the mind and intellect is free to act as he

pleases. So long as he can maintain a proper balance in his thinking, outlook and action, he is happy and healthy both physically and mentally. The moment the balance is lost, he subjects himself along with his retinue to miseries. The factors responsible for the growth of miseries are impairment of intellect, patience and memory, advent of the preordained period of fruition of results of past action, and unwholesome contact with the objects of senses. Buddhiniśa (impairment of intellect) is the causative factor par excellence for all miseries. By nature buddhi normally views things as they are (samaḥ buddhir hi paśyati). But if something eternal is viewed as ephemeral and something harmful as useful and vice-versa, one can conveniently infer the occurrence of buddhiniśa.

If one could maintain a good power of memory and develop the habit of remembering the real nature of things as they are, he could get rid of all miseries. But things are forgotten immediately after they occur. Forgetfulness brings about ingratitudefulness and thousands of other miseries. So, the best course is to maintain the power of memory with a balanced attitude towards the realities of life. The regimens prescribed for the maintenance of good memory are (i) due devotion to noble souls (ii) shunning of the company of the wicked (iii) observance of sacred words and fast (iv) observance of the rules of good conduct (v) observance of social laws (vi) knowledge of scriptures (vii) solitude (viii) control of senses (ix) liking for mokṣa (x) mental control (xi) knowledge of causation (xii) knowledge of form (xiii) knowledge of similarity (xiv) knowledge of contrast (xv) concentration of mind (xvi) metaphysical knowledge and (xvii) subsequent partial communication of event.

These are some of the important points discussed in chapter one relating to Puruṣa.

Chapter II

The title of chapter two 'Atulyagotrya' dealing with embryological development proscribes by implication the Union of males and females of the same clan—cf. Cakrapāṇi on verse 3.

The various points regarding the composition of semen, factors responsible for the determination of sex, signs of con-
ception, normal and abnormal conditions of foetus etc., are discussed briefly here. The topics such as the process of transmigration of soul along with the four mahabhitas as effected through the union of males and females, and psychosomatic situation of patents as a causative factor for determining the form of the foetus within the frame work of the past action of the soul under transmigration as discussed in this chapter make a very interesting reading. Besides, intellectual blasphemy, unwholesome contact with senses and seasonal imbalance as causative factors for diseases and the factors responsible for good health (e. g. wholesome food and other regimen) are also discussed here in general terms.

Chapter III

Chapters III and IV deal with the formation of embryo.

Chapter three represents the views of Lord Atreya to the effect that Mother, Father, Soul, Wholesomeness (Satmya), rasa and the mind all taken together constitute the causative factors for the formation of embryo. Bharadvaja's views contradicting the above statement are duly refuted and Lord Punarvasu's view points are established with plausible explanations. Here again a brief discussion on the empirical soul is appended but for whose consciousness and transmigratory plans, there can be no formation of embryo.

Chapter three also deals with the specific items of the embryo produced out of each of the above five causative factors, for example, the skin, blood, flesh, fat, umbilicus, heart, etc., are the maternal productions and hair, teeth, bones etc, paternal ones.

Chapter IV

Then chapter four entitled “Mahat garbhavakranti” gives the details of the successive growth of embryo right since conception till the time of delivery. The process of evolution of the embryo is stated to be identical with that of the creation of the universe after its dissolution. For example, after the paternal sperms unite with the ovum in the uterus, the empirical soul constituting consciousness (cetanadhatus) with mental equipment unites, first of all with akasa and then with vayu, tejas, jala and prthvi mahabhutas successively.

Apart from a detailed description of the monthly growth of the embryo which gets stabilised in the fourth month, the signs of bicardiac state (e. g. stoppage of menstruation vomiting, anorexia, etc); factors injurious to foetus (e. g too heavy, warm, too hot food etc.) causes of deformity in the children, dosas of the body and the mind are also given in greater detail. The various sattvika, rajas, and tamas types of mental faculty as reflected through children produced are enumerated in the end. Of these types, Brahma type of Sattvika mental faculty (endowed with purity, power of discrimination, power of exposition, freedom from passion etc., and favourable or compassionate disposition equally for all creatures) is considered to be the best.

Chapter V

As anticipated in chapter four (cf. एकयं लोकसत्तमं पुरुषं याबले त्रि च दृष्टिमतं मायविदेयस्तत्वं पुरुषं यादाहं पुरुषं तास्ति कोकेत न निश्चीतं प्रभुligt:गवि...) chapter five deals with the individual as the epitome of the universe. The reason for giving details of correspondence of the various items of an individual with those of the universe (e. g. Daksa Prajapati of the universe=mind of the individual, Rudra=anger, the Ashvin=complexion etc.) is that one who can view the entire universe within himself and vice-versa is at once blessed with the real knowledge which stands him in good stead in the attainment of salvation.

Chapter VI

Then comes chapter six dealing with the constitution of the body which in fact constituted the central theme of the present section. The body is stated to be the receptacle of consciousness, representing the combination of factors derived from the five mahabhutas in a state of equilibrium. The purpose of curative and preventive prescription is only to enable the individual to maintain the equilibrium of dhatus. For this, the regimen of the nature opposite to that of the locality, season and physical constitutions are to be followed (e.g. physical exercise in the spring season, sleep in a desert, excessive vigil for a fatty body). Similar is the situation of the dhatus which grow with homogenous regimen and diminish with the heterogenous ones.
Factors responsible for physical growth (e.g., age, time, food etc.), physical strength (e.g., wholesomeness, locality, season etc.) are also discussed. Similarly heat, vata, unctuousness, time of digestion and proper administration are considered to be the factors responsible for the transformation (digestion, assimilation and metabolism) of food. The two attributes of the body (pure and impure) are also discussed. Again the various theories regarding the process of the formation of the embryo are explained and the accepted view quite in agreement with Suṣruta is presented to the effect that all the organs like heart etc. are formed simultaneously. The foetus is considered to be dependent on the mother for its nourishment and it lies in the uterus with its face towards the back of the mother, with its head upwards and limbs folded. The child is liberated after delivery which is effected through prastimārūta. The chapter closes with a brief description of timely and untimely death both of which are possible according to the author.

Chapter VII

Chapter seven deals with the number of bodily organs. Six layers of the skin and three hundred sixty bones including teeth, sockets of teeth and nails are described here. Five sense organs, five motor organs, ten resorts of life, fifteen viscera, fifty six sub parts, nine major orifices are also discussed. Then follows a description of measurement (in terms of añjali) of the liquid substance in the body. The description of mahābhautika predominance in various constituents of the body is also quite interesting.

The chapter concludes with a statement that the organs of the body are in fact innumerable.

Chapter VIII

Chapter eight deals with the method of procreation. Here, method of procreating progeny of excellent qualities, physical, ritualistic, astrological and other details about cohabitations, regimen for a son of desired complexion and excellence, measures for the maintenance of progeny, factors injurious to the growth of embryo, miscarriage etc., treatment of certain abnormal conditions, general regimen for preg-
INTRODUCTION

and so on & so forth. This accounts for lots of repetitive passages in the text. The possibility of subsequent scribal vagaries being reflected in the text here and there is also not altogether ruled out. It would be worthwhile undertaking a critical edition of all Ayurvedic texts beginning with the Caraka Samhitā, so that the earliest text could be reconstituted on the basis of all the mss. available in India and abroad in accordance with the accepted principles of textual criticism.

Ram Kārun Sharma
Bhagawan Dash.

SARIRASTHĀNA
(Section on the Constitution of the Body)
CHAPTER I

EMPIRICAL SOUL

We shall now expound the chapter dealing with the various divisions of the "Empirical Soul" etc., conducive to the understanding of the constitution of the body.

Thus said Lord Ātreya [1–2]

In the Nidānasthāna (section on the Diagnosis of Diseases), diseases are described. In the Vīmānasthāna (section on the determination of the specific characteristic of drugs and diets) the classification of the tastes and doṣas is described. The main object being the treatment which applies to the body, the various components of the body are being described here. One cannot undertake any treatment unless he is conversant with the entire physical constitution; so this section (is) on the constitution of the body.

In fact it is the "Empirical Soul" who plays a dominant role in the treatment conducive to the eradication of miseries and attainment of salvation, so this chapter on "the Division of Empirical soul" is being dealt with first.

Queries of Agnivesa:

कतिष्ठा पुरुषो धीमान्! धातुद्धर्दे नियते।
पुरुष: कारणं कस्मात, प्रमथः पुरुषस्य क: || ३ ||
किमच: इ, स नित्यः कि किमनित्यो नित्यशः:।
प्रकृति: का, विक्षरा: के, फिन नित्यस्य च || ४ ||
निष्किय च श्रवण्य च विशालं सर्वं विषुम्।
चवन्त्रात्मात्मात्मात्मात्मात्मात्मात्मां सार्वं तथा || ५ ||
निष्कियस्य किया तस्य सर्वाय! विच्यते कस्म।
सुव्रत्तेर्वेदनिष्ठा धार्म योगिनु जयते || ६ ||
Agniśeṣa requested Punarvasu to explain the following:

1. What are the divisions of the 'Empirical Soul' according to the division of dhātus (elements)?
2. Why is the 'Empirical Soul' considered to be the cause of the body?
3. What is the origin of 'Empirical Soul'?
4. Is 'Empirical Soul' a sentient or insentient object?
5. Is he eternal or ephemeral?
6. What is the primordial source of creation and what are its modifications?
7. What is the proof of the existence of the 'Empirical Soul'?
8. Those proficient in spiritual science describe the 'Empirical Soul' as devoid of action, independent, absolutely free, all pervasive, knower of the body and a witness. When is the 'Empirical Soul' devoid of action; how does action emanate from him?
9. If He is independent, how does he take birth among the undesirable species?
10. If He is absolutely free, how is He overpowered with miserable ideas?
11. Being omnipotent, is He not aware of all miseries?
12. If He is ubiquitous, how does He not visualise things interrupted by hills and walls?
13. Which comes first—the body or the knower of the body (Soul)?
14. In the absence of the knowable object in the form of the body, emergence of the 'Empirical Soul' as the body, does not appear to be appropriate. But then if the body comes first, the knower of the body i.e. the 'Empirical Soul' would lose its eternity.
15. What is it of which the 'Empirical Soul' is considered to be a witness?
16. There is none else who could create things (one and the same 'Empirical Soul' cannot be a creator as well as a witness at the same time).
17-19. Out of the three types of miseries of a patient, which one is treated by the physician—the past one, the present one or the future one? The future one is in fact not in existence; the past one has already ceased to exist and even the present one is, in a sense, momentary and so in the absence of continuity, it is not amenable to any treatment. So the above doubt about treatment is justifiable.
20. What are the causative factors of miseries (diseases)?
21. What are sites of their manifestation?
22. Where do all these miseries submerge after their cure?
23. What are the signs which help in the recognition of the 'Empirical Soul' which is omnipresent, all-renouncing, devoid of all contacts, only one and tranquil?[3–15]
The term *puruṣa* implies the ‘Empirical Self’ as distinct from the twenty-four elements. *Puruṣa* represents the element of consciousness, i.e., the ‘Soul’ different from the body. The causative factors as well as the grounds for the occurrence of miseries have already been described in the chapter on “The quest for Longevity”. The same question has however been repeated here in as much as the present context demands it and also in view of the specific points involved in the query.

**Different concepts about Puruṣa:**

1. खाद्यध्रेतनायास्त धातवः पुरुषः स्मुतः।
   चैतन्याधारुपर्यक्षः स्मुतः दुर्योपसंखः।।
   *Puruṣa* comprises six *dhātus* (elements), viz. five *mahābhūtas* (in their subtle form) and consciousness. Even the element of consciousness alone constitutes *Puruṣa.* [16]

   The definition of *Puruṣa* as given in the above verse is in keeping with the tradition of the *Vaiṣeṣika* system of philosophy. *Suśruta* also defines *Puruṣa* in the same way – c.f. *Suśruta: Sūtra*: 1:22. Here consciousness stands for the Soul, the receptacle of consciousness endowed with the mind. The above definition of *Puruṣa* is in fact a legacy of the ancient preceptors, as the of the term *smṛta* aptly suggests.

   The five elements also include the respective five sense organs. Even the element of consciousness is known as *Puruṣa* as corroborated from the traditional etymology, viz. “One who sleeps in the body” (पुरिः स्वर्ते जलेचिल्लिता). According to this definition, *Puruṣa* is something altogether detached from the body. This is how *Puruṣa* has also been defined in other scriptures. But as a matter of fact it is the *Puruṣa* comprising the six *dhātus* who comes under the purview of the science of medicine and not the *Puruṣa* who is detached from the body.

   The term *Puruṣa* can equally apply to cows etc., which also are made of the six *dhātus*. But the term specially refers to human beings who dominate all.

**Another concept of Puruṣa comprising twenty-four factors:**

1. पुरुषः धातुमेध्वेद जन्तुविशिष्टाः स्मुतः।
   मनो धार्मिक्यायण्याः: प्रक्तिः विद्वानातुकः।।
   According to another classification, *Puruṣa* comprises twenty four *dhātus*, i.e., mind, ten *indriyas* (sensory and motor organs), five objects of sense organs and *Prakṛti* (consisting of eight *dhātus*, viz. five *mahābhūtas* (in their subtle form), *ahaṅkaṇa* (ego), *mahan* (intelligent) and *avyakta* (primordial element)) [17]
of the mind, are regarded as its objects. Control of sense organs, self restraint, hypothesis and consideration represent the action of the mind. Beyond that flourishes the domain of intellect. [20-21]

Apart from things requiring thought, consideration, hypothesis, attention and determination, there are some other subtleties like happiness, miseries etc., which constitute the objects of the mind. Happiness etc., are the objects which are perceivable by the mind alone without any aid from other sense faculties. Other objects are essentially included under the objects of sense faculties. Thus, there is no addition to the five objects included in the twenty four elements described above. As regards happiness, miseries etc., they constitute parts of intellect which is also an element in the above list.

Control or direction of sense faculties and self-restraint constitute the action of the mind. Even the restraint of the mind is possible only with the help of the mind. As it has been said, "the mind, if combined with other qualities does dissociate itself with the objects of its indulgence". It has further been stated that the mind being always directed towards its objects, cannot be taken away from the undesirable objects without patience. Patience alone is capable of controlling the mind. Here, patience is the instrument by means of which the mind controls itself.

Hypothesis (āha) is nothing but knowledge indistinct. Consideration (vidrā) is knowledge distinct enough to direct the mind to accept or reject a thing. According to the Sāṅkhyakārikā system, there are four causative factors for distinct knowledge, viz. (1) external (comprising sense organs and (2-4) internal (comprising mind, ego and intellect). As regards the external factors, viz. sense organs, they can only have indeterminate or indistinct perception. It is the mind which guides as to what is acceptable or rejectable; the 'ego' brings about attachment in the form of this is mine, I am authorised to do this; and intellect directs action in the form of "I will shun that man due to his defects; I will welcome this man due to his good qualities". As regards hypothesis, it is in fact an action of the external sense organs. But here again mind lies at the very root of such actions. So this is considered to be an action of the mind.—cf. Sāṅkhyakārikā 35.

Ego and intellect always go together. Their domain starts beyond that of hypothesis (āha) and consideration (vidrā). The action of ego is in fact included in that of intellect.—cf. Sāṅkhyakārikā 36.

Process of perception:

सन्तोषस्वादिक्रयाः हि समस्तेन दृष्टि।
कहस्यस्मान सत्त्वावरोगी सोपतो:स्थवर ॥ २२ ॥

Objects are perceived with the help of sense organs together with mind. This perception is purely mental in the beginning; the practical advantages or disadvantages are ascertained thereafter. The intellect which determines (the specific properties of the object impels a ( sane ) individual to speak or act intelligently.

Composition of Sense-organs:

प्रकृताथिक्यवाच्यां शास्त्रविनिर्देशायां तु।
पश्च क्रियासत्वात् चेम्योऽवृः प्रत्येके इति ॥ २४ ॥

The five sense faculties, made of all the five mahābhūtas with one mahābhūta as a predominant fraction in each, are inferred from their five respective action which serve as agents for the manifestation of the intellect. [24]

As explained earlier, each of the five sense faculties share the features of all the five mahābhūtas, of course with one of the latter predominating. E.g. the visual sense faculty comprises all the five mahābhūtas with tejas dominating.

According to Sāṅkhyakārikā system the sense faculties are evolved out of ahamkāra (ego) — cf. Sāṅkhyakārikā 25. But there is a difference of opinion about the source of these sense faculties and the view taken according to the above verse is that the sense faculties are evolved out of the five mahābhūtas. An alternative explanation given is that the properties ascribed to the objects are but secondarily ascribed to the respective sense faculties as well, E.G. if the visual sense faculties helps in visual perception where tejas is predominant, the property of tejas is also secondarily ascribed to this sense faculty.

Motor-organs and their functions:

हस्ती पादी गुहोपथ्य वाचिकीमयथाय च।
क्षमित्वायां पादीपादि गतात्मकमित्वाः ॥ २५ ॥

पायुपथिः विनिर्माणाः हस्ती प्रायणारायण जिज्ञा वाचिकिंचाख क्षन्य ज्योतिस्मोदुः ॥ २६ ॥

Motor organs are of five categories, viz. hands, feet, anus, phallus and the organ of speech (tongue). Feet are useful in locomotion, anus and phallus for voiding and hands for collection and holding. The tongue represents the organ of speech which is of two kinds, viz. true and false. The former
can be compared to light which illuminates the worldly life and the life after death, and the latter to darkness which creates confusion. [25–26]

Attributes of five mahābhūtas:

mahābhūtaḥ सं वात्युसरिप: विनिविधता ।

पार्श्व: स्पर्शशीतोऽयं च रसी नाप्याचर तद्गुणः। ॥ २७ ॥

The five mahābhūtas are ākāśa, vāyu, agni, jala and ātma. Their attributes are sound, touch, vision, taste and smell respectively. [27]

The attributes mentioned above are natural to their respective mahābhūtas in isolation. The major and the subsidiary attributes stated to be present in each of the mahābhūtas are due to the presence of the elements of four of the other mahābhūtas in each of the mahābhūtas. For example, the natural attribute of ātma is smell only, but in view of the presence of the other four mahābhūtas, viz. jala, tejas, vāyu and ākāśa in it, ātma is stated to have the attributes of all the five mahābhūtas.

Mahābhūtas & their attributes:

tenaṃकुमुण्डः पूर्वः गुणवृद्धिः परे परे ।

पूर्वः पूर्ववृद्ध्वैखः क्रममाः गुणवृद्धि स्वभवः ॥ २८ ॥

Of the five mahābhūtas mentioned above, the first one (i.e. ākāśa) has only one attribute. The number of attributes in the succeeding mahābhūtas goes on increasing successively. The attributes of the preceding ones are added to those of the succeeding ones respectively. [28]

Ākāśa, the first mahābhūta has only one attribute i.e. sabda or sound. Vāyu being next in order has one attribute of its own, viz. spaśa or touch and also another attribute i.e. sabda or sound which is natural to the preceding one. Similarly tejas which comes next will have three attributes, viz. rūpa (vision), spaśa (touch) and sabda (sound); jala four, viz. rasa (taste), vision, touch and sound; and ātma five, viz. gondha (smell), taste, vision, touch and sound.

The use of masculine gender for all the five mahābhūtas in the above verse is indicative of the fact that the author has dhātus in view while describing mahābhūtas—cf. Śārīra, 1:16.

Characteristics of Mahābhūtas:

<table>
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<tr>
<th>kartrtravmaitheś:</th>
<th>मुिवामनिलेन्द्रसमव: ।</th>
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<tbody>
<tr>
<td>अकात्रयप्रातिवातो हयं लिङ्ग भाङ्गकमः ॥ २९ ॥</td>
<td></td>
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<tr>
<td>लक्षणं सर्वभवेतन्तु स्पर्शनिन्यायोगेश्रमः ।</td>
<td></td>
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<tr>
<td>स्पर्शनिन्यायविभेष्यं: स्वभवं हि स्विनिवेशः: ॥ ३० ॥</td>
<td></td>
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Pṛthvī, jala, tejas and vāyu are characterized by kharatva (roughness), dravyatva (liquidity), uṣṇatva (heat), caḷatva (mobility) and apratigātātva (unobstructiblity) respectively. All these attributes are perceptible by the tactile sense organ. Touch together with its absence is perceived by the tactile sense organ. [29–30]

Any substance having the quality of touch obstructs the movement. Ākāśa being devoid of tactile perception cannot obstruct any movement. Now the question arises whether the tactual sense organ can perceive the absence of touch in the ākāśa? The reply is that the tactile sense organ does not only perceive touch but also the absence of it. Liquidity and movement according to the Sāṅkhya system of philosophy are perceivable by the tactile sense organ. Whatever is perceived by the tactile sense organ is due to the vāyu mahābhūta.

The five mahābhūtas mentioned here in fact relate to the elements in their subtle forms, viz. tamātār—cf.: Sāṅkhyaśāstra 38.

गुणोऽस्मिती गुणिनो निरिक्षारहिष्ठेन च।

Thus the attributes and characteristics of the five physical elements are described. [31–1]

अत्यः सन्तत्त्वयिः जेया गोचरा विषया गुणोऽस्मिती। ॥ ३१ ॥

The objects of sense organs are sabda etc., which constitute the attributes of gross mahābhūtas. [31]

The objects are as a matter of fact the modifications of the respective mahābhūtas. For example, sabda is nothing but the modification of ākāśa; touch is that of vāyu. That is to say whatever is perceptible by means of auditory sense organ is nothing but ākāśa and its attribute sound. Similarly, things perceivable by tactile sense organ are modifications of vāyu and nothing else.

Perceptive Faculty:

या यद्यौक्ल्यम्याधिक्य जन्तोत्तरेऽः सः सतः॥

याति सा तेन निर्देशः मनसा च मनोवचा। ॥ ३२ ॥

वेदात्मा कार्यार्थार्यार्थां वाद्योऽहुँ तद्यथा: संक्तित।

आत्मिस्यमनोर्थानांकितेऽक्तिकर्णाः। ॥ ३३ ॥

अकुलबुंधः ज्ञातस्यभिभावानसङ्कः ॥

दृष्टि: शाकाय ऊर्थोहा संगोक्ता तथा। ॥ ३४ ॥

Perceptive faculty of living beings shapes itself depending upon the contact it has with the various sense faculties. Mental perception like anxiety, sorrow is also based on the contact of perceptual faculty with the mental faculty.
Perceptual faculties are of several types depending upon the variations in action and objects of sense organs.

As one and the same sound differs according as it is produced out of friction in the finger and the thumb, and the guitar and nail, so does the perceptual faculty differ according to its production from out of the mutual contacts with the Soul, sense organs and objects of sense organs. [32-34]

The perceptual faculty in its subtle form, known as mahat takes different shapes according as it enters into the channels of the different senses. For example, the subtle perceptual faculty entering the channels of visual sense organs takes the shape of visual perceptual faculty. So is the case with the auditory and other specific perceptual faculties. Similarly the same perceptual faculty entering the channel of mental faculty manifest itself in the form of mental perceptual faculty (e.g. anxiety, sorrow etc.).

It is not that the perceptual faculty is confined to the six sense faculties only. As a matter of fact, it has innumerable variations depending on the permutation and combination of action and objects of senses. In the present context, action means the different types of happiness and miseries.

Besides, the perceptual faculty varies according to the variations of the mutual contacts of the Soul, senses, mind and objects of senses. Such variations of the perceptual faculty can be compared to the variations in the sound produced by the friction of the thumb with the middle finger or that of guitar with the nails. As no sound can be produced in the absence of any of the accessories, so perceptual faculty cannot manifest itself in the absence of any one of the elements described above.

Purusa as co-coordinator:

The ayakta is the co-coordinator par-excellence of perceptual faculty, sense organs, mind and the objects of senses.

The combination of the above mentioned (verses 17-35) twenty four elements is known as Purusa. [35]

Even though ahanīkāra is not separately mentioned in the above verse, it is implied under cognition resulting from perceptual faculties in the form of “I see”, “I hear” a thing etc. Thus after having enumerated twenty three elements, the 24th one is being described in this verse. The ayakta constitutes this 24th element. This sustains the combination of perceptual faculty, sense organs etc. In fact, it is the ayakta which creates things for the enjoyment of Purusa. Purusa again is nothing but the combination of 24 elements described above.

The first line of the above verse could also be interpreted in a different way. The gross elements like sense organs and five mahābhūtas are described in the preceding verses. In the present verse ayakta and seven subtle elements known as prakṛti-vikṛti, viz. mahat, ahaṁkāra and five subtle mahābhūtas are being described as co-coordinators of the rest of the elements.

Contact of Purusa because of Guṇas:

The contact of Purusa with 24 elements continues so long as He is influenced by rajas and tamaṣ. The moment He gets rid of rajas and tamaṣ, He is freed from contacts by virtue of the dominance of sattva. [36]

As soon as sattva increases, it gives rise to pure knowledge and so it overcomes rajas and tamaṣ which are responsible for creation resulting in the realization of Purusa as something distinct from Prakṛti. This realization leads to salvation.

Knowledge of Purusa:

Purusa as a causative factor:

The combination of the above mentioned (verses 17-35)二十 four elements is known as Purusa. [35]
If the Puruṣa were not there, knowledge, ignorance, truth or falsehood, the veṇas, good or bad action, the agent of action and the agent of knowledge could not exist. There would be no support, happiness, misery, movement, immobility, speech, knowledge, scriptures, birth, death, bondage or salvation. So Puruṣa is recognised as a cause (of creation) by those well versed in the theory of causality. If Puruṣa is not recognised as a cause, the above would be left without a cause. There would be no consciousness, non there would be any utility of theirs. [39-42]

Why is Puruṣa regarded as a cause of creation? The explanation is that if Puruṣa were not there nothing would happen. Occurrence of intelligence, ignorance, support, movement, immobility etc. can be explained only when the existence of Puruṣa is admitted. Unless a conscious element namely Puruṣa is admitted, it would not be possible to explain intelligence, or ignorance which are the products of virtuous and sinful acts respectively. Where else could the virtuous and sinful acts find their support? Similarly, truth or falsehood, good or bad actions, agents of actions etc., cannot be explained unless a conscious element as a support of these factors is recognised. Besides, all the above factors seem to have some utilitarian value. What would be their utility or in other words, what else they are meant for, if there is no conscious element to enjoy them?

Baseless talks:

कुलं मुद्दतंस्य कुम्भकारादित्वे घटम्।
कुलं चुतुचित्तं गुढकारविद्वा घटम् || २३ ||
गो बत्तेत स वरदेहें संमूहं कर्मेण हुमत्।
विना कर्मासानायुक्त्यथाभविहिकत: || २४ ||

Can a pitcher be constructed inspite of presence of the earth, rod, wheel etc., if there is no potter? Can a house be constructed inspite of the earth, straw, beams etc., if there is no massion? If not, how can the body be created just by virtue of the combination of different sense organs (without a conscious agent)? It is only an ignorant person devoid of rational outlook and scriptural knowledge who can make such statements. [43-44]

Causality of Puruṣa:

कारणं पुरुषः सकैं प्रमाणेर्पल्लभते।
येष्य: प्रेमं स्वतः आनामेघ्य: प्रामोद्यते || ८५ ||

Reasons why the perpetual existence is rejected:

सत्त्वस्य भावः साधनः सत्त्वस्य भावं नोप्रस्तुते।
मुखः सत्त्वां प्रार्थवा नोप्रस्तुते || ८६ ||

According to them (i.e. the propounders of the above theory, viz. Buddhists who do not believe in the existence of a permanent entity as Soul) the results of action performed by one would be enjoyed by some other similar (momentary entities). [48]

Living beings are prompted to perform action in the hope of enjoying the fruits there of. In case the above view is accepted, one who performs an act would not be in a position to enjoy the fruits of his action; some others would enjoy them. Thus the only incentive for one's indulgence in action would be at stake and it would be difficult to explain the relationship between a doer and his action if a permanent entity as soul is not accepted. Even when a cook cooks food for his master, the former has something personal (i.e. salary and other amenities) benefits in due.
Causality of Puruṣa emphasized:

करणालधित्वम् हस्त्य कर्मः कारणं योगिन्याम् ॥ ५९ ॥

The bodily organs of a living being might be different but the Soul i.e., the agent of action is one and the same. The agent of action like a sculptor is an efficient cause of all actions (viz. sculpture etc.) by virtue of his possession of the various instruments like vamśī (? ) and tongues. [49]

Additional proofs for causality of Puruṣa:

निमीपकालधिवानां कारः शीतोरसात्कः ॥

अन्तरानां न पुनस्चः कर्म नात्मापूर्वेत् ॥ ५० ॥

मनः तत्वविशेषतत्वात्तत्त्वात् स कारणः ॥

कियोपि शून्यां मित्युपत्तिः पुरुषसङ्कः ॥ ५१ ॥

Physical elements get destroyed at a rate faster than the twinkling of an eye; those destroyed do not come back to their original form again and the results of the deeds (like yajña) of one individual are not enjoyed by another individual. The learned ones are therefore of the view that there is a permanent entity known as Puruṣa who is the causative factor for the action as well as for the enjoyment of its fruits. [50–51]

This paragraph represents a concrete proof for the existence of a permanent entity known as Puruṣa apart from the ephemeral physical manifestations. Being cooked by the respective agnis, dhātu (tissue elements) in the bodies of living beings constantly undergo the process of destruction at a rate even faster than the twinkling of an eye. Regeneration of this ever decaying phenomena is impossible. Thus evidently these phenomena cannot ever enjoy the fruits of action. It might be argued that if the action of one body can be enjoyed by another body then this will equally hold good for the fruits of the good action of one individual, say Devadatta to be enjoyed by another individual say Yajñadatta which is not a reality. Thus it can safely be concluded that apart from the body which is in the process of constant decay, there is a factor viz., Puruṣa (Soul) which is eternal and which is responsible for the manifestation of actions, and it is He who enjoys the fruits of such actions.

Proof of the existence of soul:

मद्याधिक वस्त्र कर्मं बहुलायुर्गति: स्मृतः ॥

विचारे तस्य भूतानां कारणे बहुस्तिधिः ॥ ५२ ॥

In living beings, a factor other than the body (i.e. the soul) is responsible for ego, enjoyment of the fruits of action,

Sarirasthāna engagement in action, transmigration and memory of the individual. [52]

It will not be possible to explain the existence of ego etc., unless the existence of a permanent entity known as Puruṣa separate from the body is admitted.

Paramātman and Raśi Puruṣa:

प्रमोदः न ज्ञातिविज्ञाते परमात्माः ॥

पुरुषः जनिलकस्तु भोजोऽध्यायः कर्मचारः ॥ ५३ ॥

As the Supreme Soul is beginning less, no birth as such can be ascribed to Him. Of course the Empirical Soul (Puruṣa) who represents the combination of 24 elements is born out of action prompted by likes and dislikes originated from ignorance. [53]

The above paragraph represents the answer to the query raised regarding the origin of Puruṣa in verse no. 3.

Process of Perception:

आत्मा हि करणायद्वित्ववाच्यते ॥

करणालधित्वम्ययोग्यात्त्र न विलिते ॥ ५४ ॥

पदयोग्यति यथा जो विकि सत्त्वो नास्ति कपोलः ॥

तत्त्वे जाने वा कमे वेदत्सुपहस्ते तथा ॥ ५५ ॥

The Empirical Soul is endowed with the power of perception. It perceives things when it is associated with the mind, intellect and sense faculties. If these instruments of perception are either absent (not in association with the Empirical Soul) or impeded, then there will be no perception. One cannot get the real reflected picture of an image from a mirror which is covered with dirt or from water which is muddy. Similar is the case when the mind etc. get afflicted. [54–55]

This paragraph furnishes answer to the query, "Is the Empirical Soul a sentient or an insentient object?"

Co-ordination of various factors for Perception:

करणालधित्वम् स्विद्धिकर्मचारिणयोऽध्यायः ॥

कर्मः संसारं कर्मं बेदवत सुविदावेच ॥ ५६ ॥

मैत्रेया: प्रवृत्ता करुं भूतानां नास्ति विद्यम् ॥

संसारीशततो तत्ते नास्ति किर्त्तफळः ॥ ५७ ॥
The instruments of knowledge are mind, intellect and cognitive and conative organs. Their association with the Doer (Empirical Soul) results in action, sensation and understanding. The Empirical Soul alone (in the absence of instruments of knowledge) does neither initiate action nor enjoy the fruit of action. Combination of all these factors is responsible for the manifestation of every thing and without that nothing exists. [56-57]

Empirical Soul and manifestations:

न श्रेयो वर्तन्ते भायो वर्तन्ते नायहेतुः।
श्रीमत्वात्स्मयात्मायेऽि न व्यवस्थितः॥ ५८॥

The Empirical Soul not alone but accompanied with instruments of knowledge is responsible for the manifestation of things. The process of decay on the other hand being too quick in succession does not need any cause as such. [53]

Nothing can be caused by the Empirical Soul alone. It is only when the Empirical Soul is accompanied with instruments of knowledge that it is responsible for all kinds of manifestations. This principle holds good in respect of matters relating to creative evolution. As regards the process of destruction, this does not need any cause as such. It is automatic. The reason is that the process of destruction is too quick to allow any other causative factor to leave any impact thereon—cf. Sūtra 16:28

Absolute Soul and Empirical Soul:

अभावः पुरुषो नित्यो विपिनस्मु न हेतुः।
सत्तुकारणविनित्यं दृश्यं हेतुमस्थितः॥ ५९॥

The Absolute Soul is beginningless and as such is eternal. The Empirical Soul (i.e. the combination of 24 elements) being caused by something is not so i.e. it has a beginning and is ephemeral.

All that exists without cause is eternal. Anything produced from a cause is ephemeral. [59]

The term 'seat' implies something whose positive existence is established for all times—past, present and future. Prāgābhava i.e. prior—relative—relation is not considered to be eternal because even though it might relate to all times it does not constitute a positive existence.

तदेव भावावशाय नित्यत्वं न कुलस्थः।
भावावशाये तद्वैतमभवति व्यवस्थितः॥ ६०॥

The Absolute Soul cannot be perceived by anything, for eternity is not caused by anything. So the Absolute Soul is unmanifested and imperceptible. The manifested creation is of course otherwise.

The Absolute Soul is unmanifested, knower of creation, eternal, universal and indestructible. The manifested creation (Empirical Soul) is of course otherwise. Another way of distinguishing manifested things from the unmanifested one is that the former can be perceived by sense faculties. The latter is transcendental in nature and is perceptible; it can only be inferred (rather than perceived). [60-62]

Twenty-four Elements:

वार्तिते बुध्यक्तमहायास्त्वतः:।
रक्षंतेत्रिविविधं विकारास्त्रेष्व सोवः॥ ६१॥
सत्तुकारणविनित्यं पश्चि वृक्ष कर्मनिवित्यार्यं च।
सामस्तप्रकारं प्रकारं विकारं हितं संसारं॥ ६२॥

The five subtle elements (viz. ādibhatannātra, sparśatannātra, ānātanātra, mahābhakthānātra, buddhi (intellect), āyakta (Prakṛti or nature) and āhāmkāra (ego) are the eight sources of creation. Transformation (vikāra) are sixteen in number, viz five sense faculties, five motor faculties, mind and five mahābhātatas. [63-74]

These verses provide answer to the query raised in the verse No 4 regarding Prakṛti and its manifested forms (vikāra). As a matter of fact, it is only Prakṛti in its unmanifested form which constitutes the source of creation. Buddhi (intellect) etc., in fact represent the various stages of evolution of Prakṛti. Even so, they are listed as the source of creation inasmuch as they constitute the source of the subsequent source of evolution—cf. Sākṣayakārikā 3.

Kṣetra and Kṣetrajña:

हितं श्रेयं सन्तुमिष्रं सयमयतनववित्यम।
अयक्तेऽपं श्रेयं क्षेत्रब्रह्मायो विदुः॥ ६३॥

All this taken together except the unmanifested one (āyakta) is known as kṣetra i.e. corpus. The unmanifested one is known as Kṣetrajña (knower of the corpus). [65]
The term 'ayuktamanjita' implies the exclusion of Prakṛti and Puruṣa from the corpus, that is kṣetra. Both Prakṛti and Puruṣa on the other hand are regarded as the knower of the corpus. Even though, Prakṛti is devoid of consciousness, it does derive consciousness from Puruṣa and so it can very well be regarded as knower of the corpus.

**Process of creation:**

Jaivaḥ tva'dharma-kāmaḥ kṛṣṇaḥ
parābrahmanyutpādante yathākramam. 66

The intellect (buddhi) originates from ayukta, ego (ahāṃkāra) from intellect (buddhi) and five mahābhūtas, viz. ākāśa etc. from ego. The Empirical Soul thus manifested in its entirety is regarded as born. [66-67]

According to the Śāṅkhāyānīkā : 25 the ahāṃkāra (ego), predominated by sattva quality gives rise to eleven sensory and motor organs including mind. The ahāṃkāra predominated by tamas quality gives rise to five tanmātrās. Thus the stage of the five mahābhūtas comes after the evolution of five tanmātrās. After the stage of five mahābhūtas, the conscious element i.e. the Absolute Soul combines himself with five mahābhūtas, sensory and motor organs etc., thus manifesting himself in the form of an Empirical Soul. This is how the earlier creation started.

**Process of dissolution:**

Buddhiḥ prabhaye vajāya naṁ tattvābhivyutyaḥ. 67

During the time of destruction of the age, the Puruṣa (Soul) again dissociates himself from all the manifestations meant for his enjoyment, viz. buddhi etc. The universe accompanied with rajas and tamaṁ moves around from the unmanifested stage to the manifested one, and then again from the manifested stage to the unmanifested one.

Those who are attached to rajas and tamaṁ and those who are egoistic undergo the process of birth and death; others do not. [67-69]

The second part of the verse 67 is interpreted somewhat differently by some scholars. According to them this describes the birth and death of the individual—dissociation of bhūtvas (intellect etc.) representing death. This is not correct because intellect etc. continue to exist during both the States viz. birth and death.

Some scholars are of the view that the Puruṣa (Empirical Soul) is deprived of the manifested elements in the course of his death and is joined with them again during birth. But this interpretation is not correct. The manifested elements are always present in Puruṣa during birth and death—c.f. Śārīra 2 : 37 and Śāṅkhāyānīkā 40. The difference lies in the fact that these elements manifest themselves in a gross form after birth, and in subtle form after death. It is only at the time of the destruction of the age that all these manifested elements are absorbed in Prakṛti and in the beginning of creation, they evolve themselves from it. The process of evolution from Prakṛti starts with mahāt ending with the five mahābhūtas. The process of absorption starts from the five mahābhūtas ending with the unmanifested Prakṛti as follows:

Five mahābhūtas are absorbed in the five subtle elements (tanmātrās), the five subtle elements and the eleven sensory and motor organs including mind in ahāṃkāra, ahāṃkāra in buddhi and buddhi in Prakṛti. The process of absorption continues even during salvation but then inspite of this process there is no creation in respect of the person who is liberated.

**Proofs for the existence of Absolute Soul:**

Prāṇāpānāḥ nāsāyata jīvikāṁ māsaṁ gatiḥ. 68

During the time of destruction of the age, the Puruṣa (Soul) again dissociates himself from all the manifestations meant for his enjoyment, viz. buddhi etc. The universe accompanied with rajas and tamaṁ moves around from the unmanifested stage to the manifested one, and then again from the manifested stage to the unmanifested one.

The following is the proof of the existence of the Absolute Soul:

1. inspiration and expiration;
2. twinkling of the eye;
3. mental perception (e.g. arriving at a far distant place like Paṭaliputra in imagination);
(5) shift from one object of sense organ to another (e. g. shift from visual perception to tactual perception);
(6) mobility and stability of mind;
(7) journey to another country in dreams;
(8) anticipation of death;
(9) knowledge of something visualised in the right eye by the left eye;
(10) desire, hatred, happiness, misery, effort, consciousness, stability, intellect, memory and ego.

All these are signs of the living person. These signs are not available in respect of a dead body. So they are considered to be the proof for the existence of the Absolute Soul. When that soul departs, the body becomes vacant and is deprived of consciousness; only the five mahābhūtās remain. So a dead body is stated to have attained the state of five mahābhūtās (pañcatva). [70–74]

The state of five mahābhūtās is not to be found in a living being but in a dead body. This proves that the absence of the state of pañcatva (five mahābhūtās) in a living being is a definite proof for the existence of the Absolute Soul. Signs like inspiration and expiration are not available in bricks, dead bodies etc.; so they are considered to be definite proof for the existence of the Absolute Soul in living beings. One cannot again argue that the mind itself which is outside the scope of the five mahābhūtās may be considered as Absolute Soul because in that case mind being simply an instrument of perception another agent will have to be accepted but for whose initiation, the mind would not work. Similarly sense organs cannot be accepted as Absolute Soul. If it is accepted that sense organs constitute Absolute Soul then the object perceived by one sense organ would not be perceivable by another sense organ e.g. there will be no such perception as I am touching a piece of fragrant sandal wood. So the existence of an Absolute Soul over and above the mind, sense organs and five mahābhūtās is established.

Mind and Soul:

अच्छतः किशयवच मन्त्रेतभिवला परः।
युक्तस्य मनस्य तस्म प्रियिन्ते विच्छेदः किशयः।
चेतनायमाय यत्स्रामास्य ततः कर्माणि निक्यते।
अभच्छतायाम मनः किशयवचैऽन्मितवर्॥७६॥

Mind is active but devoid of consciousness. Thus the all pervasive Soul while in combination with the mind appears to have actions.

As the Soul has consciousness, it is said to be the agent of action. The mind being devoid of consciousness is said to be devoid of action even though it is possessed of action. [75–76]

The above verses represent an answer to the query regarding the action of the inactive one. As a matter of fact the Soul does have consciousness but is absolutely devoid of any action. What then is the justification for ascribing action to the Soul? The mind, though unconscious, is possessed of action but the mind cannot act until it is joined with the Soul. So the action of the mind, inspired by the consciousness of the Soul is in fact super imposed on the Soul itself. That is to say, the mind cannot act on its own. It acts only when it is inspired by the consciousness of the self. So the action of the mind cannot manifest itself independently. Thus the Soul appears as if it is the agent of action and the mind though active appears to be devoid of any action.

Responsibility for transmigration:

यथा चेतनाया मनस्य श्रव्यं वर्धितम् आत्मम्।
प्राणेस्तथा प्राणोऽस्त्रयस्य तथ:॥७७॥

All living beings join themselves on their own with life (elam vitae) in different species in accordance with the results of action performed. None else is responsible for the transmigration of living beings from one species to another. [77]

When the soul is supreme and sub-ordinate to none, how does it transmigrate from one species to another? As a matter of fact it is independent even in respect of its transmigration. All living beings transmigrate to various species in accordance with the fruits of action on their own. None else is responsible for transmigration of the Soul into the desired species or otherwise.

Even if the existence of God apart from the Soul is accepted, God cannot work arbitrarily without reference to the fruits of action of living beings.

Freedom of action of the Soul:

वर्णी तन्न कुरूते कर्म यथा छल्ला फलावधाने।
वर्णी चेत: समाधये वर्णी तर्कावस्था निर्वस्त्रित:॥७८॥

The Soul is absolutely free to act as he pleases. He is however obliged to enjoy the fruits of his own action. He is also free to control his mind and to get rid of the results of good or bad acts of his own. [78]

The above verse represents an answer to the query regarding the susceptibility of the Soul to undesirable results of action. The Soul is free to act as he pleases and is obliged to enjoy the fruits of good or bad
actions performed by him. This shows that he is absolutely free in respect of his action but he is not free in so far as the enjoyment of the fruit of action is concerned. Again He is free to control his mind. He is also free to get rid of the results of good or bad acts so paving the way for salvation.

Both the terms 'svatantra' and 'naisin' are apparently synonymous connoting freedom of action. While the term 'svatantra' implies an agent which acts on His own subject through the inspiration of God, the term 'naisin' on the other hand implies action of the agent according to His own free will.

Limitation in the power of perception of Soul:

Even though, Soul is all pervasive, He has sensation in respect of His own body depending upon the contacts of the sense organs with their respective objects. (Being limited by contacts of the bodily sense organs with their objects), the Soul cannot have all sensations (i.e. in respect of other bodies or in respect of His own body where there is no such contact). [79]

The above verse provides answer to the query regarding the incapability of the Soul to have all sensations even though He is omnipresent.

There are certain parts of the body e.g. hair, nail etc. which are absolutely devoid of contactual senses.

Omnipresence of Soul:

The Soul is omnipresent because He pervades the entire universe and is great with His mind controlled. He can perceive even things inspite of (spatial, temporal or material) obstructions. Even though He is located in one body being permanently associated with the mind following the physical actions, He is still present in all other bodies. Conversely, inspite of His being present in all bodies, His field of action is limited to one body alone because of His contact with the

The above verses represent the answer to the query regarding the incapability of the Soul to perceive every thing inspite of his all pervasiveness. It is true that the Soul is omnipresent having the supremacy in size. That's why with the mind controlled, the Soul can perceive things even inspite of spatial, temporal and material obstructions. But then again, His field of activity is limited to his contact with his mind which is located in the body. So he can generally perceive things related to his own body alone.

Beginninglessness of Soul:

The Soul is beginningless and so is the process of evolution of the various elements. Thus it is not possible to determine as to which one precedes the other. [82]

What comes—first the soul or the process of evolution? This query is answered in the above verse. The soul as well as the process of evolution, both are considered to be beginningless. So it is difficult to determine as to which one precedes the other.

As a matter of fact the process of evolution is beginningless only in a secondary sense. If it were beginningless, it would not even be dissolved and attainment of salvation as presented in the scriptures would therefore be impossible.

Soul as witness:

It is only he who knows things can stand as a witness. So all attributes, actions etc., of bhūtas are witnessed by the Soul (who alone is knower of things). Things cannot be witnessed by unconscious objects like stone. [83]

The above verse provides an answer to the query regarding the objects of which the Soul stands as a witness.

Sensations and Soul:

The Absolute Soul is one and only one. He is inaccessible by any signs or symptoms. Being inaccessible he has
no sensation. It is only the contactual or the Empirical Soul who has sensations. For, these sensations do not constitute the attributes of the Soul as such. They in fact arise out of the contacts (of the sense organs with their objects). [84-85]

In the above verse, the query regarding the transformation of the unchangeable Soul is answered. As far as the Absolute Soul is concerned, He is one and only one. He is inaccessible because he has no signs or symptoms. Being inaccessible He does not have any sensation. It is only the Empirical Soul who is susceptible to all such sensations because of His contacts with the bodily sense organs. As a matter of fact even the Empirical Soul, on his own does not have sensations. Sensations arise out of the contact of the sense organs with their objects. Thus, unlike the attribute of heaviness ascribed to each grain of māra, preserved in stock, the attribute of sensation cannot be ascribed to the Soul. Treatment of diseases of past, present and future:

Treatment of diseases of past, present and future:

The principle on which the treatment of diseases pertaining to the past, present and future is based, is as follows:

Recurrence of headache, fever, cough and vomiting establishes the fact that diseases of the past do relapse. That is to say, the time of occurrence of the various diseases in the past repeats itself. The therapeutic devices meant for alleviating such recurring diseases verily take the past history (of such diseases) into consideration.

In order that flood waters may not damage crops as they did in the past, a dam is constructed as a preventive measure. So are some therapeutic devices prescribed to prevent certain diseases which are likely to attack living beings in future. This treatment relates to prevention of future diseases.

The successive continuity of ailments is checked by treatments conducive to the continuity of happiness.

The state of equilibrium of dhatus is not disturbed nor the imbalanced state is brought to normalcy without some causative factors. It is the causative factors which determine the equilibrium or imbalance of the dhatus.

So a physician treats the diseases pertaining to the past, present and future. [86-94]

There are certain recurring type of diseases whose symptoms are indicative of recurrence of such diseases in future. Treatment of such diseases is covered under the treatment relating to the past. It is only the symptoms indicative of the occurrence of certain diseases in future which are required to be treated with preventive therapy—c.f. Nidāna 1:33.

Continuity of ailments is checked by the treatment which is conducive to the continuity of happiness. As and when a treatment is administered, the ailments do not recur for want of the adverse causative factors. Even if such ailments occur, being ephemeral in nature, they automatically fade away and a good treatment brings about happiness and good health. So proper therapeutic devices prevent the occurrence of diseases in future by preventing the adverse causative factors there of and continuity of happiness is thus maintained—c.f. Sūtra 16:27.

Desires & miseries:

... }
Absolute eradication of miseries is obtained by the elimination of desires. Desire is the root cause of all miseries. Elimination of desires leads to the eradication of all miseries. A silk-warm provides for its own suicidal threads. So does a person, bound with worldly miseries, provides for himself desires arising out of the various objects. A wise person, who abstains from the objects of senses, considering them as dangerous as burning fire, does not subject himself to any wishful acts and contacts with their objects with the result that miseries never overcome him. [94-97]

Absolute eradication of miseries is nothing but salvation. This stage can be attained only by virtue of the elimination of desires. It is only when a person is impelled by desires indulges in various activities, he subjects himself to good and bad effects of his action leading to miseries. Once such desires are shunned, one does not have attachment or hatred in respect of his actions and so the possibility of any ground being created for further miseries is checked.

Causes of miseries:

- धीर्यतिस्रुतिविपिल्लां लोककर्मणाम्
- असाधारणमर्मेष्टि बालवा दुहेत्वतः ॥ ९५॥

Impairment of intellect, patience and memory advent of the maturity (of the results) of time and action and unwholesome contact with the objects of senses are considered to be the causative factors for miseries. [98]

What is the cause of miseries? The above verse provides an answer to this question. This question is, no doubt, already answered in Sūtra 1:54 and Sūtra 11:37. But here it is being considered again for the sake of contextual convenience. The temporary and causative factors of miseries include not only such factors caused by the natural variation in seasons but also those which though caused by other factors manifest themselves at some given time (cf. attacks of quotidian fever which occur every third day).

Ailments arising out of the maturity of results of past action are in fact included under intellectual blashphemy. It is separately enumerated here by way of the elaboration of what has been stated before for the sake of convenience of the disciples. c.f. Nidāna 7:21 and Viṃāna 3:20.

Impairment of intellect:

- निर्माणमातिपीतश निर्माणात निराकारितिः
- वेयष्ठः सप्तिकथिता समं बुद्धिः प्रति ॥ ९६॥

If something eternal is viewed as ephemeral and something harmful, as useful and vice versa, this is indicative of the impairment of intellect. For, the intellect normally views things as they are. [99]

Impairment of patience:

- विपयवचन साधन्य स्रीतिभंगस्तातातः
- निर्माणसिद्धिः निर्माणसिद्धिः निर्माणिःशिशुः ॥ १००॥

A mind indulging in worldly enjoyments cannot be restrained from harmful objects due to the impairment of patience. It is patience which can restrain the mind (from its harmful objects). [100]

Impairment of memory:

- तत्त्वज्ञाने स्मृतिभं राजोगतांतस्तवः
- अवस्यं स्मृतिभंस्यामेव धन्यस्य स्मृतिः ॥ १०१॥

If memory is impaired due to a person being overcome by rajas and tamas, this is known as the impairment of memory. Normally memory contains everything memorable. [101]

Intellectual blashphemy:

- धीर्यतिस्रुतिविपिल्लां कर्म यत् हुने कुमास्
- प्राणायाम तं विश्वन वस्त्रेऽस्यात्माः ॥ १०२॥

If something eternal is viewed as ephemeral and something harmful, as useful and vice versa, this is indicative of the impairment of intellect. For, the intellect normally views things as they are. [99]

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- प्राणायाम तं विश्वन वस्त्रेऽस्यात्माः ॥ १०२॥

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If memory is impaired due to a person being overcome by rajas and tamas, this is known as the impairment of memory. Normally memory contains everything memorable. [101]

Intellectual blashphemy:
virtue of his bad action. This intellectual blasphemy aggravates all the *doṣas*.

Forcible stimulation of natural urges and suppression of the manifested ones, exhibition of undue strength, over indulgence in sexual act, negligence of the time of treatment, initiation of action in improper time (i.e. non-utilization excessive-utilization and impaired-utilization of therapies), loss of modesty and good conduct, disrespect for respectable ones, enjoyment of harmful objects, resorting to the factors which are responsible for the causation of madness, movements without any regard for temporal or local propriety, friendship with persons of bad actions, avoidance of the healthy activities described in *Śātra* 10: 19–28, malice, vanity, fear, anger, greed, ignorance, intoxication and bewilderment or bad actions arising out of any of them or other physical evil acts arising out of *rajas* and *tamas* constitute intellectual blasphemy leading to the causation of various ailments. [102-108]

**Intellectual blasphemy & mind**:

Buḍḍhā viṣap entertainṃ viprayaḥ chāvartenaṃ.

Prāparaṇāṃ jāniyyāyaṃvayō grassoḥ hi tattvaṃ. [109]

Intellectual pseudo-conception and improper conduct represent intellectual blasphemy. (This is known as intellectual blasphemy as ) all this falls under the purview of the mind. [109]

Intellectual pseudo-conception directly constitutes intellectual blasphemy. Improper conduct arising as it does out of intellectual blasphemy is also included in it. All this again comes under the purview of the mind as the intellect is a direct product of mind and the conduct originates from the former.

**Temporal diseases**:

Nirūṣṭha kalasamātāyādhiṃ vāyusāṃśe hīnaṃ.

Chaymalyakopśamaṃ pitāryāmā yadhā purāḥ. [110]

Mātracintānaṁvāyusāṃśe ratiḥ sāryaḥ svāhāṃ.

Jīvaṃ puruṣādhiḥ savāyāsaṁhārāśāṃśhāṃśe. [111]

Pūrvavātīkṛṣṇādhiḥ rāyasyāyāsāmedhyāḥ yāṃ.

Paśu-kalāyānīnī nityāḥ yāṃ rajāyāḥ śaṃ. [112]

Ailments due to the advent of the maturity of the result of time are already described in *Śātra* 17:114. It has been explained there, how *pitta* and other *doṣas* get accumulated, aggravated and alleviated (depending on seasonal variation).

This category includes causative factors of diseases marked by wrong manifestation, over manifestation and under manifestation of their symptoms during seasons ending with the rains; during various stages of digestion, viz. time of final digestion, time of intake of food and time of initial digestion; during different times of the day, viz. fore-noon, mid-day and after-noon; and during different hours in the night, viz. pre-mid-night, mid-night and post-mid-night. Diseases which as a rule manifest themselves during these times are also known as *kalaja* diseases. [110-112]

Diseases caused by *vāta doṣa* are as a rule manifested during the final stage of digestion of food, aftermon and postmid-night; those caused by *kapha doṣa* are as a rule manifested during the time of intake of food, fore-noon and pre-mid-night; and those caused by *pitta doṣa* are as a rule manifested during the initial stage of digestion, noon and mid-night. Indigestion due to untimely intake of food is responsible for the manifestation of diseases due to all the three *doṣas*.

The second line of the verse no. 111 is also read slightly in a different way as “कलाजः: कलाजित्तवचतः” (kalājus: kalājitiṣṭhavoḥ). According to this reading कलाजित्तवचतः implies the vitiation of three *doṣas* during the three different stages of life, viz. *kapha* is vitiated during young age, *pitta* during middle age and *vāta* during old age.

**Examples of Temporal diseases**:

Abhayoṣko brahmābhāvātraḥ kārtṛkavyaktaḥ. [113]

Sve sva kāte prabhāṣe kāte kṣaraḥ vandālam. [114]

Diseases like *anyedvyaśa* (quotidian fever which occurs at a fixed time every day), *dvayagāraḥ* (reverse quotidian fever), *tītyaka* (tertian fever which occurs at an interval of one day) and *cauturthaka* (quartan fever which occurs at an interval of two days) manifest themselves at fixed hours insasmuch as they get strength only at such hours. [113]

Apart from the conditions mentioned in the preceding verses various types of *sijajamāraṇa* (intermittent fevers) are also to be listed among the *kalaja* (diseases caused by the advent of the maturity of the effect of time) diseases. *Anyedvyaśa* or quotidian fever manifests itself in a fixed hour every day. *Dvayagāraḥ* (reversed quotidian) occurs on two days
continuously with remission on first and fourth days—c.f. Cikitsā 3: 73, Trīyaka type of fever manifests itself in the third ( alternate days ). Caruṭhaka ( quartan ) occurs on the fourth day at an interval of two days.

These diseases get aggravated at the appointed hours as they gain strength only on such hours.

Time of treatment of Temporal diseases:

एते चाये च स्वतंत्रता विविध गुर्दा: 
अतिमयं विस्तंति वरास्तृ कालिन्दि विज्ञाणा। [ 114 ]

A physician acquainted with the strength of time of occurrence of diseases should treat this and other similar diseases prior to their actual manifestation. [ 114 ]

The other diseases that could come under the category of kālajā type of diseases are kusṭha ( obstinate skin diseases including leprosy ) etc; which also occur at appointed hours.

Natural diseases:

कालजाति परिणाममेव अराम्यतिनिविविधाः: 
रोगाः स्वाभाविक हृदय: स्वभावोऽन्याति तिष्ठित्वा। [ 115 ]

The diseases arising out of temporal factors that bring about old age and death are to be considered as natural ones, and natural manifestations are irremediable. [ 115 ]

Natural diseases are to be included under kālajā category as they get manifested at appointed hours. The natural diseases mentioned above may be caused either by old age or as premonitory conditions of death, depending upon the normal span of life in a given yuga ( age ). Another interpretation of the term jānātāyānātita means that the diseases are caused by the factors responsible for old age and death, viz. normal aging factors and results of past actions.

Natural manifestations are irremediable in the sense that they cannot be treated by any other therapeutic devices except rasāyana—c.f. Cikitsā 1: 1: 72. As a matter of fact even the rasāyana devices do not cure these diseases in absolute terms in as much as the diseases relapse after the administration of rasāyana therapy.

Actions of past life and diseases:

निविषयं बौद्ध रूपमेव कर्म यत गृहावेदिकम्। 
डेन्तात्त् कालेन रोगाणांसुधारकम्। [ 116 ]

The action performed in the previous life which is known as daiva ( fate ) also constitutes in due course causative factors for the manifestation of diseases. [ 116 ]

Cure of karmajā diseases:

न हि कर्म भ्रमन विशिष्ट वर्तमान नस्तुपन। 
विज्ञाण: कर्मज्ञो रूपां गृहावेदिक तत्ज्ञातः। [ 117 ]

There is no major action ( performed in the previous life ) which does not lead to the corresponding results. Diseases arising out of such actions are not amenable to any therapeutic measures. They are cured only after the results of past action are exhausted i.e. fully enjoyed [ 117 ].

It is only the major actions of the previous life which leave their results to be enjoyed in the current life. Minor acts which can be counteracted by acts like aionement do not have that continuity of effects.

Unwholesome contacts with Senses:

अनुयुक्तवाचन्त्र्य्यात्यर्थात्त्वः स्वर्यादि न च। 
शयनं ब्रातिहारानां चाकवन्त वाचन्त्र्यात्त्वः। [ 118 ]

There is no major action ( performed in the previous life ) which does not lead to the corresponding results. Diseases arising out of such actions are not amenable to any therapeutic measures. They are cured only after the results of past action are exhausted i.e. fully enjoyed [ 117 ].

It is only the major actions of the previous life which leave their results to be enjoyed in the current life. Minor acts which can be counteracted by acts like aionement do not have that continuity of effects.

The auditory sense faculty is impaired by the hearing of excessively loud or low sound ( even by not hearing excessively loud sound ) or by the absolute non-utilization of this sense faculty. Auditory contact with sounds indicating rough-
ness, terror, insuspiciousness, distaste and misery constitute the wrong-utilization of the auditory sense organ.

The tactual sense is impaired, briefly speaking, by the non-utilization, excessive-utilization and inadequate-utilization of the touchable (including massage, unction etc.).

Untimely contact with poisonous germs (?), poisonous wind; unctuous, cold and hot substances constitutes wrong-utilization of tactual sensation.

Vision is impaired by the excessive contact with dazzling objects or by contact with extremely subtle elements or by absolute non-utilization of visual faculty.

Visual contact with undesirable, terrific, despicable objects and objects placed at a distance or in close proximity constitutes the wrong-utilization of visual faculty. Vision is also impaired by the contact of the visual faculty with faint objects.

Excessive intake, absence of intake, intake in utter disregard to the wholesomeness of addiction and inadequate intake of rasas (tastes) vitiate the gaustatory faculty.

Olfactory faculty is impaired by the enjoyment of smells too mild and too sharp or by absolute non-utilization of this faculty.

Inhalation of the smell of putrified objects, germs and poisonous as well as unseasonal smells constitutes wrong-utilization of olfactory faculty.

These are the three types of unwholesome contact of senses with their respective objects which aggravate the dosas. [118–127]

Untimely-contacts of tactual sense faculty may be illustrated as follows:

1. Use of massage before digestion and while kapha is aggravated constitutes untimely contact with unctuous substance.
2. Similarly contacts of cold and hot substances during winter and summer respectively constitute untimely contact with cold and heat.

Here contradistinction with wholesomeness by addiction includes the seven factors including rāti (quantity).

Unwholesomeness:
A thing which is not conducive to the body is regarded as *asāmya* or unwholesome. [127]

*Aindriyaka* diseases:

मिथ्यातिनिदीनेयोगस्य यो व्याधिरुपजायते।
शाद्वात्मनान्नसं विषेयो व्याधिरेंद्रियको बुधे; ॥ १२८ ॥

When a disease is caused by wrong-utilization, excessive utilization and inadequate-utilization (non-utilization) of sense faculties, viz. auditory etc., it is known as “*Aindriyaka*” i.e. a disease caused by the impairment of senses. [128]

वेदनानामशान्तानामित्येते हेतवः स्मृताः।
सुखेतः समस्वेकः समयोगः सुदुर्मः ॥ १२९ ॥

These are the factors responsible for miseries. Equitable utilization (of time, intellect and objects of sense faculties) brings about happiness. This equitable utilization is difficult to attain. [129]

Equitable utilization of time, intellect and objects of sense faculties is difficult to attain. Howsoever careful one may be, he is bound to fall victim of non-utilization of one of the above mentioned factors. Thus as a matter of fact people are always suffering from one disease or the other. Of course mild diseases do not count much. Even if one is suffering from such diseases he is considered to be healthy if he is fit otherwise.

*Four-fold combination*:

नेत्रिनियाणि न चेतार्थि सुखदुःखस्य हेतः।
हेतुतु सुखदुःखस्य योगो रक्ष्यतुरुचिष्ठः ॥ १३० ॥
सत्तीनिनियाणि सत्त्वयो योगो न च न चासित स्त्रक।
न सुखं, कारण तस्मात्योगः प्रच चतुरुचि: ॥ १३१ ॥

Neither the sense organs nor their objects alone can bring about happiness or miseries. The latter are in fact caused by the four-fold combination mentioned above (viz. proper-utilization, wrong-utilization, excessive-utilization and non-utilization). Even if there are sense organs and their objects present, there would be no disease, nor any happiness unless the fourfold combination is involved. So this combination itself constitutes a causative factor for happiness and miseries. [130-131]

In the four-fold combination mentioned above only the sense organs and their objects are clearly stated. However, intellect and time are also included in this context.
Factors responsible for happiness & miseries:

As a matter of fact no happiness or misery can be caused without the Soul, the sense organs, mind, intellect, objects of sense organs and results of past action. But in the context of the science of medicine, it is only the four-fold combination which is relevant as a causative factor of happiness and miseries. The wholesome combination is required to be adhered to and the unwholesome one to be given up for the maintenance of good health.

The four-fold combination is not to be regarded as a causative factor of happiness or miseries in absolute terms. As a matter of fact no happiness or miseries can ever be caused by the Soul, the sense organs, mind, intellect, objects of sense organs and results of past action. For example, there cannot be any happiness or miseries in a clod of earth which is devoid of Soul. Similarly the indispensability of sense organs and their objects, good and bad results of past action etc. as causative factors of happiness and miseries can also be explained. Why is then so much emphasis laid upon the four-fold combination? This is because in the context of the science of medicine, nothing but the four-fold combination is relevant as a causative factor of happiness and miseries. The wholesome combination is required to be given up and the wholesome one to be adopted for the maintenance of good health.

Two types of contacts:

Physical contact between Soul, sense organs, mind and objects of senses during ingestion of food, excreta, excretory fluids and objects of senses is required for happiness and miseries. It is lust which gathers whatsoever and there can be no happiness or miseries without such contacts.

Sites of sensations:

The body together with the sense organs automatically excludes hair etc. For the sake of clarity however the parts of the body which do not have any consciousness are separately enumerated. The sense organs, of course, are most important sites for the manifestation of happiness and miseries. The fact that hair etc. are excluded from the purview of consciousness can be ascertained from direct experience. The feeling of pain in respect of urine, excreta etc. in diseases like sprue and dysuria is in fact caused in the body at the sites of these excreta.

Yoga & moksa:

Recurrence of all sensation is checked through yoga and moksa. The absolute eradication of sensation is attained through moksa. The yoga is a means to attain moksa.

The above passage represents an answer to the query regarding the eradication of all sensations. Here the term yoga implies lack of contact between Soul, sense organs, mind and objects of senses during the state of mental concentration as detailed in verse no. 138-139. Moksa implies absolute detachment of the Soul from all mental as well as physical contacts. The absence of sensation in the state of yoga is temporary. It recurs immediately after the state of yoga is disturbed. The yoga of course serves as a means to the attainment of moksa which lead to absolute eradication of such sensations.
last *pada* of the above passage is "योगाद्वारा नियोजितम्". Even if this reading is accepted, there is no repetition inasmuch as this only emphasises the agency of the *yoga* and *mokṣa* as means to the eradication of sensation.

*What is yoga?*

1. Entering others' body,
2. thought reading,
3. doing things at will,
4. super-natural vision
5. super-natural audition
6. miraculous memory,
7. uncommon brilliance
8. invisibility when so desired—these are the eight supernatural powers attained by those practising *yoga*. All this is achieved through the purity of the mind (free from *rajas* and *tamas*). [*138-139*]

**Eight super-natural powers of yogin:**

1. अनेकावेशस्तरीयम्
2. स्मृतिस्मृतिः
3. भविष्यतीयस्मृतिः
4. शक्तिशाली
5. शक्तिशाली
6. मुक्तिमेद्यात्
7. योगस्तुन्क्षणः

The following serve as means to the attainment of *mokṣa*:

1. Due devotion to noble Souls;
2. shunning of the company of the wicked;
3. observing sacred vows and fast;
4. pursuit of the rules of good conduct;
5. compliance with scriptural prescriptions;
6. scriptural knowledge;
7. liking for lonely living;
8. detachment from the objects of senses;
9. striving for *mokṣa* (salvation);
10. absolute mental control;
11. abstinence from the performance of acts leading to good and sinful effects;
12. annihilation of the effects of past-actions;
13. desire to get away from the worldly trap;
14. absence of egoistic disposition;
15. being afraid of contacts of the Soul, the mind and the body;
16. concentration of the mind and intellect in the Soul; and
17. review of spiritual facts.

All this can be attained by virtue of the constant remembering of the fact that the Soul is different from the body and the latter has nothing to do with the former. [*143-146*]
Aid to Memory:

स्मृति: सत्सेवनायोध्य धृत्यन्तराजयते ।
स्मृतिया स्मरन्तं भावानां स्मरन दुःखान मुनयते। ॥ १४७ ॥

The regime prescribed in verses above, beginning with devotion to the noble persons and ending with absolute mental control (items 1-10) serve as an aid to good memory. If one only remembers the real nature of things he gets rid of miseries. [147]

One learns from his preceptors that individuals differ in nature and are not helpful to each other. If this fact is remembered, one will not indulge in any selfish acts and abstinence from performance of such acts brings about freedom from all miseries.

Causative factors of Memory:

यथायऽते कारणत्वस्य स्मृतियतं जायते ।
निमित्तयथाश्रयं साध्यवत्तं सयित्ववत्त ॥ १४८ ॥
तत्त्वानुवृत्तार्थार्थावलम्बनानेतरं पुनः दुःखत ।
एवाद्यत्वानुवृत्तानां स्मरणवेत स्मृतिरुत्त्व ॥ १४९ ॥

The following are the eight factors that bring about a good memory:

1. Knowledge of cause (of a thing and event etc.);
2. knowledge of form (e.g. after seeing gavaya in the forest one remembers a cow having a similar form);
3. knowledge of similarity (e.g. on seeing a son one remembers his father having similar form);
4. knowledge of contrast (e.g. having seen an ugly form one remembers a beautiful form);
5. concentration of mind;
6. repetition;
7. attainment of metaphysical knowledge; and
8. subsequent partial communication of an event.

A memory is nothing but the remembrance of things directly perceived, heard (from scriptures) or experienced earlier. [148-149]

Power of Memory for salvation:

पाल्यदेवकल्यभुक्तमेव प्रकृतिर दशितम ।
तत्त्वस्मृतिचर्चा येत धन्ता न पुनर्रामात ॥ १५० ॥

Real knowledge:

खर्च कारणबुद्धिमये वातिलुभेः ।
न चालयते तत्त्त्वं स्वतं वेदाभिवर्तयत ॥ १५२ ॥
यथायथपयये सत्या दुःखनुक्षेत्रं यथा ।
वेदविनिर्देशते स्ववेदितते ॥ १५३ ॥

Any thing that has a cause constitutes misery; it is alien and ephemeral. It is not produced by the Soul (Atman); but one has got a feeling of its ownership until one has got a real knowledge to the effect that this is something different from him; and is not his own. As soon as one knows it, he gets rid of all (miseries). [152-153]

One subjects himself to miseries only so long as he identifies himself with the various worldly events. As soon as an individual realises the fact that all events are just consequences of the developments of Prakriti (nature), he conquers miseries altogether.

Attainment of Final renunciation:

तंमसिंहस्नम्यन्तरं समुलं सश्रेणम: ।
सातस्यात्वर्वयात्त्ववृत्तं यात्रयेत ॥ १५४ ॥

As soon as the final renunciation in respect of all subsequent actions is attained, the very consciousness together with its final causes in the form of indeterminate, determinate or scriptural knowledge is completely eradicated. [154]

The State thereafter:

अतः परं श्रद्धाश्वतं भूतात्मा नोपरमेयते ।
विचित्रं श्रव्यावृविन्धं यथा न विचित्रेऽगुरुर ॥
जानंश्रुवचवद चात्र नास्तिगुरुभुतात्महात ॥ १५५ ॥
Thereafter, one identifies himself with Brahman and the Empirical Soul ceases to exist. He is easily distinguishable from all other manifestations. He does not even leave any indication (inspiration, expiration etc.) of his existence. This is what those well versed in the knowledge of Brahman say. It is impossible for an ignorant person to know this.[155]

This is what those well versed in the knowledge of Brahman say. It is impossible for an ignorant person to know this.

In this chapter on "the various Division of the Empirical Soul etc., as conducive to the understanding of the body", 23 important questions regarding the Empirical Soul have been answered by the enlightened Seer. [156]

Thus ends the first chapter on "the Divisions of the Empirical Soul etc., as conducive to the understanding of the body" of the Śārīra section of Agnivesa's work as redacted by Caraka. [1]

CHAPTER II
EMBRYOLOGICAL DEVELOPMENT

We shall now expound the chapter on the development of embryo caused by the union of males and females of mutually different clan.

Thus said Lord Átreya. [1–2]

The origin of the body has been described in the previous chapter. The procedure of pregnancy etc.; through which the body along with the Soul is manifested is being described in this chapter.

Query about semen:

When a woman after her menstruation cohabits with a man of a different clan in a lonely place, the man ejaculates something composed of four mahābhūtas and having six tastes, which results in conception in a woman. What is it? [3]

For procreation of a healthy child, it is necessary that the male and female should be mutually of a different clan. Coitus among the members of the same clan is a sinful act which does not have the sanction of scriptures. Similarly, cohabitation is prohibited during the first three days of the period of fertilization when there is flow of menstrual blood. Privacy is a sine qua non for undisturbed ejaculation. For proper conception, it is necessary that both the sexual partners are in an appropriate position. Coitus in reversed position is prohibited.

The above paragraph represents the query of a disciple to his preceptor regarding the real nature of semen. It is not that the disciple is unaware of the gross form of the semen.

Composition of semen:

This factor which is implanted for the formation of embryo is known as sukra or sperm. This is composed of vāyu,
agni, jala and prtha in the state of their excellence—all these factors individually share one fourth of the attributes of each of the mahabhutas. This also shares all the six tastes. [4]

The four elements, viz. vayu, agni, jala and prtha only when they are in the state of their excellence can produce pure sperm. All the above mentioned elements in equal quantity take part in the formation of sperm. Akasa is also no doubt present in sperms in view of its all pervasive nature but as it does not move together with the other four mahabhutas present in sperm in the course of ejaculation, it is not considered to be a distinct factor responsible for the composition of sperms. Akasa does not figure even in the process of transmigration of a Soul from one body to the other—c. f. Sūtra 31.

Sperms are pure only when they are produced out of the materials having all the six tastes. Substances having sweet taste no doubt produce sperms and those having sour taste destroy them. But this happens only if such substances are used excessively.

**Queries about embryo:**

Sperm, ovum and uterus in their excellent state, the association of auspiciousness with the Soul present in the union of sperms and ovum, and suitable timing (for conception and delivery) are responsible for the easy delivery of a well grown foetus in time. The proper time of delivery is ninth or tenth month of pregnancy—c. f. Sūtra 4:25.

The time of fertilization as it is stated in the Hārīta is sixteen days after the day of onset of menstruation. According to the Śūraṇa however, it is only twelve days. If the woman cohabits with a man after the period of fertility, there will be no conception.

Ojas is of two types—one type is of eight drops in quantity and the other is half aijali (48 ml.). Evil spirits eat away the former type of ojas. There is no question of these spirits eating away the entire body of the foetus. Further, having entered into the body of the mother, these spirits would have eaten away the ojas of the mother as well which would have caused her death. Thus the statement that the foetus is eaten away by evil spirits is not correct.

**Query about the sex and number of foetus:**

The foetus gets delivered easily in time in its well developed form and without any pain, if the sperms, the ovum,
What is the reason for a woman to give birth to:

1. a female child;
2. a male child;
3. twins of male and female children;
4. twins of male children; and
5. many children at a time?

Why is the delivery of a foetus delayed? Why does only one out of a twin grow well? [11]

Factors responsible for sex determination twins etc.:

- When the excessively aggravated *vata* brings about many divisions of the sperm and ovum, many children are born; their number depends upon the number of divisions. This is not under the control of the individual himself; this happens due to one's action during previous life.

- Dominance of ovum during the conception results in the procreation of a female child, and dominance of sperm, of a male child. During the process of union, the sperm and ovum undergo divisions and if one division of sperm dominates over one of the divisions of the ovum and another division of ovum dominates over the other division of sperm, then there is formation of twins—one male child and a female child. When both the divisions of the sperm dominate over both the divisions of the ovum, then there is a twin of male children. When both the divisions of ovum dominate, both the divisions of the sperm, then there is a twin of female children.

Why is the delivery of a foetus delayed? Why does only one out of a twin grow well? [11]

Factors responsible for sex determination twins etc.:

- When that portion of the sperm and ovum of parents which is responsible for the creation of the genital cells of the foetus is vitiated and these sperm and ovum undergo equal division, then the offspring becomes a hermaphrodite. Such an offspring will have the characteristic features of both the sexes.
the offspring

ved by
eye etc. Male and female sexual organs, breasts and hair in the face
sperm and ovum are equally divided
be absent in them because these organs are normally manifested
also have both the male and female sexal organs in the same body

the dominance

of the individual.

Reduced passion along with jealousy of the parent
cohabitation produces mixoscopia in the offspring.

Being affected with vāyu and agni (pitta), if the testicles
of the foetus get destroyed, then there is eviration in the
offspring.

These are the eight types of sexual abnormalities. They
are caused by the effects of the misdeeds in the previous life
of the individual. [18–21]

Different parts of the human body are represented in the sperm and
ovum. If that fraction of the sperm and ovum which is responsible for
the creation of the germinal cells in the foetus is afflicted and if these
sperm and ovum are equally divided during the process of conception, then
the offspring will be hermaphrodite. This type of offsprings may have
such physical characteristics as are common to both the sexes, e.g. nose,
eye etc. Male and female sexual organs, breasts and hair in the face may
be absent in them because these organs are normally manifested due to
the dominance of the respective germinal cells. Such an offspring may
also have both the male and female sexual organs in the same body but the
secondary sexual organs like breasts, hair in the face may be absent.

In the paonandriyata (aspermia) the testicles of the individual are
without any sperm. During the time of coitus, only air is ejaculated in
the plase of semen.

In the case of samaskārandha (anaphrodisia), the channels for the ejac-
culation of semen are obstructed by vāta. This obstruction can be re-
oved by basti (enema including urethral enema) and administration of
aphrodisiac drugs. Suśruta has described āseyka, saugandhika and kumbhfika,
among others, as sexual abnormalities. Āseyka is caused by the weakness
of the sperm of the father; his offspring gets erection of the genital organs
by taking the semen of others. A child born of polluted genital tract of
mother is known as saugandhika. He gets strength for cohabitation by
the smell of the female and male genital tract. Similarly, a kumbhfika gets

strength for cohabitation after he is used by another man for anal sodomy.
All these three types of sexual abnormalities viz. āseyka, saugandhika and
kumbhfika, described in the Suśruta (c.f. Suśruta ; Sāriñ 2 : 38–40) come
under the category of samaskārandha (anaphrodisia) described here.

In saŋgya (sterility) men and women have sperms and ova respectively but these sperms and ova are vitiated. According to the Suśruta,
there is complete absence of sperm in saŋgya (sterility) —c.f. Suśruta ;
Sāriñ 2 : 44).

If the mother is without passion or if she maintains an irregular
posture during coitus, then the offspring suffers from hypospadia and his
sperms do get into the uterus properly.

An individual suffering from mixoscopia (irritābhārita) gets sexual
passion only when he sees sexual act of others—c.f. Suśruta ; Sāriñ 2 : 41.

Query about signs of conception etc., :

What are the signs of conception which has just taken place? What are the signs to indicate if the foetus in the
womb is a boy, girl or an eunuch? What are the reasons for
a child to resemble some body? [22]

Signs of conception etc., :

विनिधिकाः गोर्वमकस्वस्तःस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादস্ত্রাদস্ত্রাদস্ত্রাদস্ত্রादস্ত্রাদস্ত্রাদস্ত্রাদস্ত্রাদস्त্রাদस্ত্রাদস্ত্রাদস্ত্রাদস্ত্রাদস্ত্রাদস্ত্রাদস্ত্রাদস্ত্রাদস্ত্রादস্ত্রादस्त্রादস্ত্রাদस্ত্রাদস्त্রादस্ত্রादস্ত্রাদस্ত্রাদस্ত্রादস্ত্রादস্ত্রादস্ত্রादস্ত্রাদস्त্রादস্ত্রাদস্ত্রादस্ত্রাদस্ত্রादस্ত্রাদস্ত্রাদस্ত্রাদस্ত্রাদस্ত্রাদস্ত্রादস্ত্রাদস্ত্রादस্ত্রাদস্ত্রাদস্ত্রাদস্ত্রাদস্ত্রাদস্ত্রাদस্ত্রাদস্ত্রাদस্ত্রादस्त্রাদस্ত্রादस्त্রাদস্ত্রাদস্ত্রাদস্ত্রादस্ত্রাদস্ত্রাদস্ত্রাদস্ত্রাদस্ত্রাদस্ত্রাদस্ত্রादस্ত্রাদস্ত্রাদস্ত্রাদস্ত্রাদস্ত্রাদस্ত্রাদस्त্রादস্ত্রादস্ত্রাদस্ত্রादस্ত্রাদস্ত্রাদस্ত্রাদস্ত্রादस্ত্রাদস্ত্রাদস্ত্রादস্ত্রাদस্ত্রादস্ত্রাদs.

What are the signs of conception which has just taken place?

What are the signs to indicate if the foetus in the womb is a boy, girl or an eunuch?

What are the reasons for

Signs of conception etc., :

निधिकाः गोर्वमकस्वतःस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादস্ত্রাদस্ত্রাদs.

What are the signs of conception which has just taken place?

What are the signs to indicate if the foetus in the womb is a boy, girl or an eunuch?

What are the reasons for

Signs of conception etc., :

निधिकाः गोर्वमकस्वतःस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त्रादस्त্রादs.
if her dreams, drinks, taking food and other activities resemble that of a woman, if the conception has taken place in the left side of the womb, if the shape of the gravid uterus is not round (it is rather elongated), if the left breast in endowed with the excellence of lactation, then such a pregnant woman delivers a female child. If the above mentioned signs and symptoms are of opposite nature, then she delivers a male child. If there is combination of both these types of signs and symptoms then she delivers an eunuch.

The child resembles those things which the mother thinks in her mind during conception.

All the foetus are composed of four mahabhutas. Each of these mahabhutas is again of four types, viz. (1) those from the mother’s ovum, (2) those from the father’s sperm, (3) those from the diet of the pregnant mother and (4) those accompanying the soul which enters into the foetus. Because of the past actions of the parents and the soul, those of the above mentioned factors which ultimately dominate the composition of the foetus determine its resemblance to one or the other thing. [23–27]

Thoughts which occupy the mind of the woman during conception, because of their specific action, determine the resemblance of the offspring to one or the other thing. These thoughts of the woman create that condition in the sperm and ovum in her womb by which they can produce a foetus resembling those thoughts. Psychic factors are well known to initiate identical reactions in the body of living beings. Determination stimulates ejaculation of semen. During the period of dohada, the pregnant woman desires for many things and if her desires are not satisfied then those thoughts create abnormalities in the foetus and there is diminution of ojas and semen by jealousy and fear. Thus in Śārira 8: 14 it is stated that the woman desirous of a particular type of child should think in her mind about countries where such people are born.

Besides these psychic factors, physical factors, viz. four mahabhutas derived from four different sources also determine the resemblance of the child to one or the other thing.

If the past actions associated with the Soul are auspicious, then the child bears features as those of his parents; otherwise, his features are dissimilar to his parents. Subtle bhutas which accompany the Soul during the process of transmigration are common for all individuals; hence they do not act as determining factors for the child to resemble one thing or the other.
In verse-27 only three factors (excluding the diet of the pregnant woman) are mentioned which if predominant determine the manifestation of similar or dissimilar features in the child. In this case the food is included under the actions of the past life because one gets food according to the manner she had acted in the previous life. Further, mention of food as determinant factor is not necessary here because dominance of mother's ovum makes the offspring resemble his mother; this does not hold good in the case of food, because one cannot resemble food articles.

Psychic disposition of the individuals in the previous life determines the characteristics of the mind in this life as well. If the Soul had godly disposition in previous life, then the individual is endowed with godly faculties in this life. Association of different types of actions and species to which the individual belonged in the past life also determines psychosomatic disposition during the existing life.

Query about abnormality in foetus etc.:

**Factors responsible for abnormality in foetus:**

Because of the defects in seeds (sperms, ovum), actions associated with the Soul, uterus, time and food as well as regimen of the mother, *dosas* get variously vitiated and this results in the impairment of the shape, colour and sensory as well as motor organs of the offspring. As a tree standing in the current of a river gets afflicted by the forceful downward movement of wood, stone pieces and water during the rainy season, so the foetus in the uterus of the mother gets afflicted with the vitiated *dosas*. [29–30]

**Atman-its transmigration:**

Because of the defects in seeds (sperms, ovum), actions associated with the Soul, uterus, time and food as well as regimen of the mother, *dosas* get variously vitiated and this results in the impairment of the shape, colour and sensory as well as motor organs of the offspring. As a tree standing in the current of a river gets afflicted by the forceful downward movement of wood, stone pieces and water during the rainy season, so the foetus in the uterus of the mother gets afflicted with the vitiated *dosas*. [29–30]
Verses 31 to 36, represent a reply to the second question envisaged in the earlier verse no.—28. According to verse—31, only four bhūtas transmigrate from one body to another; the fifth bhūta that is ākāśa being devoid of any action does not transmigrate.

Ātman is omnipresent. Hence there is no question of His transmigrating from one body to another. But when He comes in conglomeration with the mind, He forms an individual entity which transmigrates from one body which dies, to another body which takes birth. Depending upon His virtuous or sinful past acts, the Soul (Ātman) takes birth in another suitable body for the sake of enjoyment of fruits of such actions. This sūkṣma-arśira (subtle body) composed of the Soul, the mind including intellect and the bhūtas cannot be seen through ordinary eyes. It is visible only to a yogin through his divine vision.

Depending upon the past actions, the Soul may enter into the body of any species, viz. human beings, animals etc.

It is stated in the scriptures (specially in the Sāṅkhya) that this gross body is the product of the subtle body (sūkṣma-arśira). The sperm and ovum, after their combination, can manifest a gross body in the form of foetus, only when the subtle body (sūkṣma-arśira) is associated with them. This association or combination of the subtle body with the sperm and ovum is conditioned by the actions in the past life. The cause and effect always bear resemblance with each other. The colour of the cloth is dependant upon the colour of the threads composing the cloth. Similarly the characteristic features of the gross body resemble those of the subtle body. Not only the physique but also the mental faculties of the individual resemble those of the subtle body. Actions, viz. charity, study, meditation etc., in the past life give the individual a sāttvika type of mind.

The subtle bhūtas which transmigrate through the Soul are, no doubt, identical in all individuals. But the psychic faculties are not the same. At times they are dominated by rajas and tāmas. The actions in the past life of individuals are dissimilar to each other. Dominance of rajas and tāmas, and the actions in the past life are responsible for the variations in the characteristic features of individuals.

Factors responsible for keeping the Soul attached:

- Factors responsible for keeping the Soul attached:
- The Soul can never dissociate Himself from the trans-sensory and excessively subtle bhūtas or from the effects of the past actions or from the mind and the intellect or from ego and other morbid factors.
The mind is constantly associated with rajas and tamas. In the absence of knowledge, rajas and tamas cause all morbidity. The morbid mind and strong action (with strongly determined results) are responsible for transmigration of the Soul from one body to another and for the individuals inclination to do virtuous or vicious work. [37-38]

The third question raised in verse-28 is replied here. Mind is always associated with rajas and tamas. If it is not enlightened with the knowledge of 'truth' then there is morbidity which results in transmigration and inclination to do virtuous and vicious acts. In short, the association of impure mind makes the Soul enter into worldly bondage.

The information furnished in the second part of verse-35 is directly relevant to the queries raised in verse-28. Even then this is described here just for contextual propriety.

Query about diseases:

What are the causative factors of diseases? What are their curatives? What is the cause of happiness? What is the chase of sorrow? How can the recurrence of psychosomatic diseases be prevented after their manifestation? [39]

Factors for causation and alleviation of diseases:

1. Intellectual blasphemy;
2. Unwholesome contact with senses; and
3. Seasonal vagaries.

All diseases can be cured in three ways, viz. corrected knowledge, wholesome contact with senses and seasonal normality. [40]

Causes of happiness and misery and their cessation:

Righteous acts are responsible for happiness and unrighteous acts for misery. The body and the mind are the seats of diseases. When there is a break in the continuity of the body and mind, then diseases cease to recur. [41]

A break in the continuity of the body and the mind which are the seats of diseases can be attained only by salvation.

Ceasation of continuity of body and mind:

According to scriptures, there is no beginning of the mind and the body. The continuity of the mind and the body is broken only when the individual is in possession of the excellence of power of meditation, memory and intellect. [42]

The factors responsible for the salvation of the Soul and the factors that bring about an end to the continuity of the body and the mind are enumerated in the first chapter of this section.

Factors responsible for non-afflication by diseases:

One does not get afflicted with diseases even during the existence of the body and the mind which are the seats of diseases, if before the manifestation of diseases, he takes recourse to preventive therapeutic measures and abstains from intellectual blasphemy and unwholesome contact with senses, provided the manifestation of the diseases at that time is not pre-determined. [43]

Therapies for the prevention of diseases are composed of such measures as would counteract the ill effects of seasons which are unavoidable. In spite of the adoption of all measures to prevent a disease, it does occur if its manifestation at that time is pre-determined due to effects of the actions during the previous life.

Daiva and puruṣākāra:

The effect of what is done during the previous life is known as daiva. The effect of what is done during the present life is known as puruṣākāra. The unrighteous deeds of the previous life induces one to diseases; if however, they are righteous, then the individual remains free from diseases. [44]
Even though the Karman is neuter gender, still it reflects the idea of puruṣākāra (actions during the present life) and because of this, the term ‘sah’ a pronoun of masculine gender is used here in place of Karman.

Some scholars interpret the latter part of the verse in a slightly different way. According to them unrighteous deeds of the previous life keep the individual in the worldly bondage whereas the righteous acts result in salvation.

Methods for prevention of seasonal diseases:

Doṣas accumulated during Hemanta (December-February) be eliminated in the month of Caitra (March-April). Those accumulated during summer (April-June) in the month of Śrāvana (July-August) and those accumulated during rainy season (August-October) should be eliminated in the month of Margaśīra (November-December).

The exact months for the elimination of doṣas aggravated during different seasons are described in Sūtra 7:46.

Factors responsible for keeping a person free from diseases:

One who resorts to wholesome diet and regimens, who enters into action after proper observation, who is unattached to the pleasure drawn from the satisfaction of sensory objects, who is given to charity, impartiality, truthfulness and forgiveness and who is at service of learned people, seldom gets afflicted with diseases.

Diseases do not afflict an individual who is endowed with excellence of thoughts, speech and acts which are ultimately blissful, independent thinking, clear understanding, knowledge, observance of spiritual prescriptions and love for meditation. [46-47]
CHAPTER III
FORMATION OF EMBRYO

Factors responsible for procreation:

Now we shall expound the minor chapter on “the formation of embryo as conducive to the understanding of the body”.

Thus said Lord Ātreya. [1—2]

The subject matter of the previous chapter is the union of the sperm and the ovum resulting in the formation of embryo. Several other factors which are responsible for the formation of embryo are going to be discussed in this chapter.

Factors responsible for procreation:

When a man with unimpaired sperm and a woman with unafflicted genital tract, ovum and uterine bed cohabit during the period of fertilization, the jiva (Soul) along with the mind descends into the zygote (combined form of the sperm and ovum) lodged inside the uterus. This results in the formation of the embryo. It grows, unafflicted, being nourished by the wholesome rasa (final product of digestion of mother’s food) and being managed with proper regimen. Thereafter the foetus is formed with all the sensory and motor organs, possessed of all the limbs of the body and endowed with the excellence of strength, complexion, mental faculties and compactness for delivery in time (ninth or tenth month of gestation). This occurs due to the combination of the factors derived from the following sources:
Bharadvaja’s objection:

Another untenable factor which help the formation and growth of the foetus, is it not correct to say that the mind transmigrates from another world to take part in the formation of the foetus. [4-I]

“No”, said Bharadvaja, because neither mother nor father, nor wholsomeness, nor the utilization of drinkables, eatables, chewables or lickables can produce a foetus. It is also not correct to say that the mind transmigrates from another world to take part in the formation of the foetus. [4-I]

If parents are responsible for the formation of the foetus, many men and women who are keenly desirous of sons can produce them by resorting to cohabitation. Similarly those who desire daughter can get them. None of men and women without a child should be grieved for want of a child. [4-II]

In brief, it is said that parents are not directly responsible for the production of the child, hence, they need not be included among the factors which help the formation and growth of the foetus.

The foetus is not formed of rasa (digestive product of food.). Had it been so, none of men and women should remain without a child. None of them live without rasa (digestive product of food.). If the intention here is that individuals having the excellence of rasa should have children, then only those who take meat soup of goat, sheep, deer, and peacock, milk, curd and ghee of the cow, honey, oil, rock salt, sugarcane juice, muṣaga (Phaseolus mungo Linn.) and sālī rice for nourishment should get children and the others who take jyamaka, varaka, uddālaka, koraḍāśa (type of corn, rhizomes and roots should always be deprived of a progeny. But both the types of people are equally successful or unsuccessful in getting children. [4-V]

The Soul is not produced by another Soul. If it is stated that Atman produces Atman the question may arise as to whether the Soul, born produces another Soul or an unborn one? Both these propositions are untenable. As the Soul already born is in existence there is no question of His producing Himself. As the Soul unborn is non-existent He cannot produce Himself. Therefore the proposition is untenable both ways. Let us consider the problem from another angle. If the Soul is capable of reproducing Himself, then how is it that He does not choose a desirable womb endowed with lordship, unrestrained movement, capacity to have forms as He pleases, lust, strength, speed, complexion, mental faculties, compactness and having freedom from aging, disease and death? The Soul wants Himself to be like this or even better. [4-II]
The mind does not come from the world beyond to enter into the foetus. If it does so, nothing of its past life should remain unknown, unheard and unseen by him. But actually it does not remember any such thing.

Therefore, I say, the foetus is not formed out of the mother, father, Soul, wholesomeness or rasa (digestive product of food). It is also not correct to say that the mind transmigrate from another world to take birth in the formation of the foetus.

Thus said Bharadväja. [4]

If the mind, which had the experience of the past life continues to exist in the present life, then the individual should remember everything known, heard and seen during the past life as the same individual in his old age remembers everything he has known, heard and seen during the youth.

**Atreya's decision:**

Lord Atreya said, "No, the foetus is formed from out of the combination of all these factors." [5]

It is the combination of all the six factors which help in the formation of a child. Of course none of these factors in isolation would be able to produce a child. At the same time there is no reason why any of these factors should not be recognised as a causative factor for the formation of embryo. Threads alone cannot produce clothes. But this does not mean that threads do not constitute causative factors for the production of clothes. Threads will not cease to be causative factors of the clothes because without the help of other factors, threads alone cannot produce the cloth.

**Factors derived from mother:**

The foetus is produced out of the mother. Without mother there is no possibility of conception and birth of viviparous creatures. We shall hereafter describe those organs which are derived from the maternal source (from ovum) and which are formed because of the existence of the mother. They are skin, blood, flesh, fat, umbilicus, heart, kloaman (right lung?), liver, spleen, kidneys, bladder, rectum, stomach, pakatāya (colon), upper and lower parts of the anus, small intestine, large intestine, mesentery and omentum. (These are the organs derived from maternal source.) [6]

Those creatures which are delivered being covered with the amniotic membrane are known as jārya or viviparous. Mosquitoes which are sānvedaja (born out of hot moisture) and frog etc., which are udbhija (born out of earth) can take birth even without a mother. No doubt, mother is the cause of birth of egg-born animals but they are not taken into account in the above paragraph because the discussion here relates to human beings alone which are viviparous. There can be another explanation for the omission of the egg-born creatures from the above description. In the case of a viviparous creature, mother carries the foetus till the time of delivery. In egg-born creatures, the foetus in the form of eggs remain inside the mother's womb till the laying of eggs. In some creatures of this group, viz. totoise etc., the mother's responsibility entirely ceases after the laying of eggs—the mother has no role to play in the birth of baby tortoise.

In the para 7 it will be described that viviparous animals cannot take birth in the absence of the father i.e. father is directly responsible for the birth of such type of animals. On the other hand, egg-born creatures like fish etc., take birth during the proper season even without a father to play his role.

Mother as the source for the derivation of the organs like skin, described in para 6 is known from religious scriptures.

**Factors derived from father:**

The foetus is produced from out of the father (from sperm). Without father there is no possibility of conception and birth of viviparous creatures. We shall hereafter describe those organs which are derived from paternal source (from sperm) and which are formed because of the existence of the father.

They are hair of the head, hair of the face, nail, small hairs of the body, teeth, bones, veins, ligaments, arteries
Attained by Him, He is stated to be born in those states of life but with reference to the state of life ahead, He is considered to be unborn or in the process of taking birth. Therefore, He is both born and unborn simultaneously. In such situations where the Soul is considered to be both born or being born, He produces that state of life after Himself having taken birth. In other situations, where that state of the body (Soul), is yet to come, the Soul is considered to produce himself without being born. In those particular ages i.e. types of growth as well as in these particular states (situations) of living beings, the change of the state of the associated body is considered to be the birth of Atman. For example, the state of mere existence of sperm and ovum prior to be combination of the Soul cannot be called as foetus. They are only entitled to be known as foetus only when the Soul gets combined with them. The existant man cannot be called as a father prior to the birth of his offspring. He is considered to be the father only after the birth of his offspring. Similarly, the existant foetus (Soul) can be considered to be born or unborn depending upon the state attained or to be attained by him. [8]

The term ‘Antara-tman’ is used here in order to distinguish the Empirical Soul as a causative factor of the embryo as distinct from the physical self composed of six dhātus. It is this Empirical Soul which is described as eternal in the scriptures and who produces the physical self in the form of embryo composed of six dhātus. The Empirical Soul being eternal is never born. Even though He is never born, He produces embryo not born earlier. The same Soul subsequently transforms Himself into the embryo and in that stage He can be said to have been born as well. Thus it is by process of transformation into the various stages of embryo that the Soul in a way is born. So the controversy raised in para—3 above is settled. To sum up : the Soul being eternal is never born; but as it is in the various stages of human life, juvenile, youth, old age etc. there is a sort of transformation which the Soul undergoes and so we can ascribe birth to the Soul also even though it cannot be ascribed to him in the real sense of the term. It seems the author has Śāṅkhyya theory of evolution in view.

Guiding factors:

The same foetus during the course of time, attains the state of childhood, youth and old age. According to the state

A again, the question of birth of the Soul does not arise as it is beginningless. Therefore it is not correct to say that He produces the unborn foetus either Himself being born or being unborn.

The same foetus during the course of time, attains the state of childhood, youth and old age. According to the state
Mother's father and Soul independently cannot satisfy all the requirements for the formation of a foetus. They themselves do certain things and some other things they do because of the force of the actions of the previous life. They possess the ability to do certain things themselves. For some other things, they do not have that ability. It is only when these factors are added with the excellence of other factors, viz. mind, sense organs, sperm, ovum etc., depending upon the actions in the previous life, they have the capacity to manifest things by themselves. Because of defects in these factors, the Soul (devoid of such instruments in their normal state) cannot help in the formation of a foetus if He is not properly equipped with other factors in excellent condition. It is well known that individuals who have realized Soul of their own can enter into the desired womb and attain salvation. There is none else who is responsible for the happiness and sorrow of the individual. The foetus is not formed by anything else being born. Nothing can be germinated from anything but seeds.

If the Soul is capable of producing Himself, then why does He not choose a womb endowed with all good qualities, viz. lordship etc.? This query was raised by Bharadvaja in para—4 of this chapter. The above para provides an answer to this query.

In the present context only the role of the Soul in the formation of foetus is being discussed. Mother and father are also mentioned in the paragraph only to show that like Soul, these factors alone (not depending upon other instruments) cannot produce children.

The mother, father and Soul have no doubt their roles to play individually and independently. For example, cohabitation, intake of wholesome food etc., can be done by parents themselves without any external aid, but the entrance of the Soul into sperm and ovum joined together is controlled by other factors viz. the actions of the previous life. Similarly, the Soul is directly and independently responsible for the consciousness of the foetus. But in the matter of choosing the desirable or undesirable wombs, He is subordinate to the righteous and unrighteous acts of the past life.

When instruments, viz.: mother etc., are powerful and the actions in the past life are favourable then the Soul can choose the desired womb.
If a couple with a view to procreating a son cohabitate and the man has pure semen in sufficient quantity, the woman has pure genital tract etc., and the action of the previous life is strong for the production of a male child then a son is born to that couple. The Soul along with the mind endowed, among others, with sāttvika qualities and auspicious past actions enter into the desirable womb at that time. In the absence of all these favourable factors, the Soul is incapable of entering into the desired womb.

If due to defects in the instruments, viz. mother (ovum) etc., the Soul is unable to procreate, this does not in any way dispute His role as a causative factor. For example, if the potter is unable to manufacture a pot for want of clay, this does not prevent the potter from being called as one of the causative factors of the pot. His ability to manufacture the pot no doubt manifests itself only when other instruments are properly provided. Similar is the case with the Soul who can also play His role only when other accessories are available.

The choice of the womb and other virtues depends upon the Soul—c.f. Śārīra 1:140. The Soul Himself is responsible for the happiness and sorrow of the individual, because happiness and sorrow are felt in the body and the Soul is responsible for the formation of the body.

A particular effect is always produced from a similar cause. A sprout of kṣaṇa (Crotalaria juncea Linn.) does not come out of the coconut seed. So the consciousness of the foetus does not come out from the bhūtas (elements), which by themselves are without consciousness but from the Soul who is conscious.

Factors derived from Ātman:

We shall hereafter describe those aspects of the individual which are derived from the Soul and which are formed because of the existence of Soul. They are taking birth in such and such wombs, life span, self realisation, mind, senses, to take things into and to excrete things out of the body, stimulation and sustenance of sense organs, characteristic shape, voice and complexion of the individual, desire for happiness and sorrow, liking and disliking, consciousness, courage, intellect, memory, egoism and efforts. All these aspects of the individual are derived from the Soul.
Righteous and unrighteous acts are responsible for birth in the wombs of different species like the gods and animals. Soul is at the root of these righteous and unrighteous acts; hence Soul is considered to be ultimately responsible for taking birth in different wombs. Self-realization etc are essentially the functions of the mind but the Soul is ultimately related with such activities.

Factors derived from sātmya:

The foetus is produced from out of the wholesomeness. There cannot be sterility of the man, woman or defects in the foetus without resorting to unwholesome things. Human beings are capable of procreating offsprings as long as the sperm, ovum and uterus of men and women are not afflicted by the circulation of the three dosas vitiated by the intake of unwholesome things. Even during the period of fertilization, union (sexual) of the men and women who are given to wholesome things and whose sperms, ovums and uterus are unimpaired, do not produce the offspring if the Soul does not enter into it. Therefore, wholesomeness alone is not responsible for the formation of the foetus. It is the combination of all the factors which is responsible for the production of the foetus. We shall hereafter describe these aspects of the individual which are derived from wholesomeness and which are manifested because of the existence of such wholesomeness. They are the state of freedom from diseases, laziness and greed, clarity of senses, excellence of voice and seeds and excessive, sex-vigor. These aspects of the individual are derived from wholesomeness.

Intake of wholesome things is not conducive to the formation of foetus. Only when wholesome things are taken, it helps in the formation of the foetus. For the manifestation of the voice and completion of the individual both the wholesomeness and Soul are responsible. Hence they are described both in para nos. 10 & 11.

Factors derived from Sātmya:

The foetus is produced from out of rasa (digestive product of the mother's food). Without rasa even the mother will not live what to speak of the formation of the foetus in her womb. Employment of improper nourishment do not help in the production of the foetus. Conversely, a foetus is not formed simply by the employment of proper nourishment. Here also the combination of all the factors is responsible for the production of the foetus. We shall hereafter describe those aspects of the individual which are derived from rasa (digestive product of mother's food) and which are manifested (formed) because of the existence of rasa. They are manifestation and growth (in height) of the body, continuity of the strength, satisfaction, plumpness and enthusiasm. (These aspects of the individual are derived from rasa).

Rasa (digestive product of food) comes in the way of the foetus formation only when because of this the three dosas circulating all over the body get vitiated and in their turn they vitiate the sperm, the ovum and the uterus of the couple. This is on the same line as it happens in the case of taking unwholesome things.

The use of the term “rit” at the end of the para 12 as also at the end of some of the other paragraphs indicates that the organs/aspects described prior to this term are some of the important ones. In addition, there are many more organs/aspects produced by these factors, viz. maternal source, paternal source, Soul, wholesomeness and rasa, which are not numerated here. Only important ones are described here and less important ones are left out.

Factors derived from sattva:

These aspects of the individual are derived from wholesomeness and Soul are responsible. Hence they are described both in para nos. 10 & 11.
of them occur in the same man but all of them are not manifested at the same time. An individual is said to belong to that particular type of mind by which he is dominated. [13]

The mind is responsible for uniting the jivatman (Animated Soul) with the subtle (ātitaikika) body. This subtle body is composed of four bhūtas in their subtle form—c.f. Sātṛa 2:31. This mind also helps in the union of the jivatman with the physical body. Ātman (Soul) is omnipresent. If he has to come in contact with the body directly then there will be universality of the feelings of the individual. Because of the union of the Ātman and the body through the mind, which later is limited to the individuals' body alone, there is limitations to the feelings of happiness, sorrow etc. of the individual.

The term ‘sprk’ (meaning having tactile sensation) has been used as an epithet of the body with a view to indicate that Ātman does not come in contact with such of the parts of the body, viz. urine, nails, hair etc; which are not accessible to the mind.

If an individual is in possession of sattvika, rājas or tāmasa type of mind, then in the next incarnation he is most likely to get that type of mind.

Because of the pressure inflicted upon the foetus by the genital tract during the process of delivery, he generally forgets the events of his previous incarnation. But, he, whose mind is dominated by sattvika qualities (instead of tāmasika ones) can recollect events of his past life. The attributes of mind have already been described in the eighth chapter of Śūtra section. In view of the contextual propriety, they are again described here. In addition to the role played by the mind in the formation of the foetus, it has another specific property to migrate from one incarnation to another and because of this specific feature, the role of mind has been worded slightly (and) differently in the above paragraph.

The same man may have different types of mind at different times. When engaged in the righteous work, he will have sattvika type of mind, when afflicted with passion, the same man will have rājasika type of mind and when attached to something he will have tāmasika type of mind. One cannot have all these types of mind at the same time. They may occur consecutively. Even though the same individual is likely to have all the types of mind, still he is considered as sattvika, rājas or tāmasa, depending upon the predominance of one or the other of the attributes of the mind.—c.f. Śūtra 8:6.

Embryo-conglomeration of several factors:

एवंययः नानाथनाथार्यमावतत्त्वातः भवानि समुदायतिनिर्विवसेत गमः। यथा—हृदात्तयः नानार्यसमुदायमानः, यथा याशयो नानात्ताःसमुसः—
Bharadvāja said, "If the foetus is formed out of the conglomeration of these various procreative factors then how do they get united? Their conglomeration apart, how is it that the union of these factors results in the production of a creature in the form of a human being? The man is known to be born from another man. If it is argued that the individual takes the form of a human being because he is born from out of a man as the cow is born from out of a cow and the horse from a horse, then the statement made before that the foetus is formed out of the conglomeration of all these factors stands inappropriate. If the man is produced from another man then why the child born to parents who are dull, blind, hunch-backed, mute, dwarf, lipping, suffering from freckles, insanity, kuṣṭha (obstinate skin diseases including leprosy) and kīlāsa (leucoderma) does not carry the defects of his parents? If it is argued that the Soul sees things by His own eyes, hears by His own ears, smells by His own nose, tastes by His own tongue, touches by His own skin, understands by His own intellect and because of this individuals born of dumbs etc. do not carry the defects of their parents (because it is not the sense organs of parents but those of the Soul which takes part in procreation), this will also be in contrary to the proposition because if it is considered to be correct then the Soul will be endowed with consciousness only in the presence of sense organs; otherwise not. Thus the Soul will be both conscious and unconscious. This follows that the Soul undergoes changes. If the Soul understands things by vision etc., in the absence of these sense organs, He won't be able to know things. Because of the absence of the power to know things, He cannot serve as a causative factor and if He is not a causative factor, then he cannot be called Ātman (Soul). Thus, this proposition will be ridiculed as a story. (Thus said Bharadvāja). [15]

The problem discussed in the above paragraph relates to the one unified form the foetus takes out of the various mutually divergent elements. How is it that a human foetus takes a human form? If it is argued that a human foetus represents the various factors inherent in the human parents; so it takes a human form; this argument is not wholly correct. If it were so, the disabilities of parents would have also uniformly reflected themselves in the foetus. That is to say the progeny of
blind parents would always be blind and, so on and so forth; but it is not so. As a matter of fact, it is the Soul of the living being in the womb who provides consciousness as well as sense organs to the foetus. So the sense organs of parents have nothing to do with the sense organs of the progeny.

Here again the question arises as to whether Atman derives His consciousness from His sense organs? If Atman gains consciousness only when He is endowed with sense organs and not otherwise, then the very definition of Atman (Atma jihā—The Soul represents consciousness) would be wrong. Moreover, the association of Atman with the sense organs as a pre-condition of His consciousness would also amount to ascribing morbidity to Him which again goes against the description of Atman as a being devoid of morbidity. In other words, the Atman would have no consciousness at all if He is devoid of sense organs and an Atman devoid of consciousness would constitute a causative factor for foetus. And, if He is not the causative factor, He would cease to be an Atman. Thus, the above statement regarding the association of Atman with the sense organs appears to be a statement confined to words only—far from reality.

Ātreya’s observations:

आतेश सबलम् पुरस्तयथात् प्रतिवर्तनम्—सत्य जीवं स्थुलाधिराजस्वतिः। यस्मात समुद्राभिमयं: सन्न गमो मन्थविव्रध्ये जातवः, मन्थ्यो मन्थविव्रध्ये द्यायते, तदशयमां शुभाताः चलुरिया योगमन्वये—जरा वस्कन्धस्मेदिनिः। तस्यात् बलद चतुरुणामिक दीपोनामकैक। दीपोपरिश्रवयुष्टमुन्ययो मन्थ्वायते, शुभातां शुभातां चलुरिया योगमन्वये—जरा जस्मातामाकांमणोऽर्जुनाश्वेतां प्राप्तनितित्तम नर्मका भायो यां यां योगिमान्ये, तस्यां तस्यां योगः तत्स्यां रूपः भवति: यथा—कलकेतमाणकांपुरस्ता कृष्णस्याप्रज्ञस्याज्ञानानि।

The query raised in the preceding paragraph regarding the union of sperms and ovum is answered in this paragraph. The term ‘yoni’ is taken here in the sense of species. Even if this term is taken to mean the causative factor in general, the beings belonging to the various species are named after the species in which they are born. Thus the term ‘yoni’ is used also for a group of living beings belonging to a particular species by transference of its meaning from the cause to the effect.

Living beings belonging to a particular species are no doubt similar in their forms. Even so they have their own distinctive features as human beings, elephants, horses etc.,

The causative factors like sperms and ovum take different shapes depending upon the species which they come in contact with. This is like the transformation of bee’s wax into different shapes depending upon the pictures engraved on the moulds. So the combination of sperms etc; apart from parents also constitute the causative factors for giving definite shapes to the embryo of different species.

Factors for hereditary defects:

यक्षोऽ-पदिः न मन्थ्यो मन्थविव्रध्ये, कस्मात् जडातिर्यो जातः: पितृसर्वश्रवणा मन्थविव्रध्या भवति; तद्गृह्ये—यथा यथा वस्कन्धवयुष्टमुन्ययो मन्थविव्रध्या नर्मका उपत्तो भवति, तस्य तस्यावायवयुष्टमुन्ययो चिन्होपरिपत्याते, नोपायणे चापुताकान्त: तस्यामुपपत्तियाया। सब्बस्य चाचाजानाधिन्याणि, तत्स्यां भावायथे—हेतुवः; तस्मात्वेस्तितो जडातिर्यो जाताः: पितृसर्वश्रवणा मन्थविव्रध्या भवति।

A question was also raised that if the human being is a product of another human being, why a progeny of a dull human being is not always dull? The reply is that if the part of the seed (sperm or ovum) which is responsible for the formation of a particular organ is vitiated, this will result in the vitiation of the respective organ. If it is not vitiated, there would...
be no vitiation of the respective organs either. So both the possibilities are there (i.e., the respective organs of the progeny may or may not be vitiated depending upon the vitiation or otherwise of the part of the seed responsible for the formation of such organs). As a matter of fact, the sense organs of all living beings are born out of the Soul and their existence or otherwise is determined by the fate i.e., the result of the past action. So the offspring of the dull parents do not invariably resemble their parents. [17]

The progeny of a leper will not always be a leper. Such a progeny will be a leper only when the parental seed (sperm and ovum) is also affected by dosas causing leprosy—c.f. Suśruta: Nidāṇa 5:28. Otherwise, the leprosy of parents cannot be inherited by the progeny. As regards the presence or absence of sense organs, this is determined by the effect of the past action. So the progeny of a blind person will also not necessarily suffer from blindness. Sometimes it happens that the progeny of a blind person is also a blind; but this is a mere coincidence caused by the past action of the Soul and nothing else.

Knowledge of Soul through sense organs:

It is not that the Soul is endowed with consciousness only when He is possessed of sense organs and is devoid of consciousness otherwise. The soul can never be separated from the mind, and so, He is always endowed with consciousness. [18]

By virtue of His constant association with mind, the Soul is always endowed with consciousness. Even if He be devoid of external sense organs, He does not lose His consciousness owing to His inseparability from the mind.

Thus it is said:

The Soul is never devoid of consciousness. Of course, He cannot respond to the various actions in the absence of the sense organs. So it is not possible to perform any act without the presence of sense organs as it is not possible for a potter to work if he does not have the required quantity of mud irrespective of his knowledge regarding the production of a pitcher. [19-20]

The purpose of the above passage is to clarify the limitations of the Soul with regard to His action. He may have inner consciousness alright but as regards His external action, it will be always determined by the sense organs He possesses.

Concentration of mind for proper examination:

Listen to this spiritual wisdom which is of immense help for the attainment of the knowledge of Soul. One should control his sense organs as well as fickle mind and keep himself established in his ownself after knowing the real nature of the Soul and attaining the height of spiritual wisdom. Thus, with his knowledge undisturbed in all situations, he will be able to examine all aspects (of the science of medicine). [20-21]

Even if some of the sense faculties are not working properly a wise person will be able to understand things by virtue of his spiritual wisdom. This only shows that it is only the Soul who is responsible for all types of consciousness.

Try to understand this point also, O! Bharadvāja, Even if somebody has lost some of his sense organs—vocal and motor faculties, in a dream he does experience the various objects of sense happiness, miseries etc., He cannot, therefore, be treated as a creature devoid of consciousness. There cannot be any knowledge without any knowledge of the Soul.

Nothing can move alone unless prompted by an efficient cause to do so. [22-24]
In the above passage, a popular example is cited in order to prove the action of the Soul in spite of other disabilities. Even if somebody is devoid of certain sense faculties, he has the experiences of all types in his dream states. This would not have occurred, had the consciousness of the Soul been not there. The omniscience of the Soul is described by Vyāsa—Cf. Sāṅkhya pravacana bhāṣya on Yogasūtra 1:2. Nothing that is produced can move alone. It is not only produced by a cause. But it requires a causative factor for its further movement as well. A pitcher is the product of clay but at the same time it also requires the help from a conscious being like a potter. This is the case with the sense organs. They are not only caused by the Soul but are also prompted by the Soul to enjoy the respective objects.

So get rid of all doubts.

O! Bharadvāja, I have explained to you everything about the Soul. The Soul is omniscient, primary cause, seer and efficient cause. [25]

To sum up:

In the minor chapter on the formation of embryo as conducive to the understanding of the body, the following topics are discussed:

1. Factors responsible for the formation, growth and delivery of the embryo;
2. the views of Punarvasu and Bharadvāja on this topic;
3. the attack on the conclusions (by Bharadvāja) and
4. a detailed exposition of the nature of the Soul. [26-27]

Thus ends the third minor chapter of Sārīra Section the “Formation of Embryo as Conductive to the Understanding of the Body” of Agnivesā’s work as redacted by Caraka. [3]
Definition of the term “garbha”:

The union of sperm, ovum and the Soul in the womb is designated as embryo. [5]

In the previous chapter, the formation of the embryo has no doubt been described, but no definition of the embryo as such has been given. The above passage represents precise definition of the term embryo. The term “kukri” stands for the pelvis as a whole. But here it stands for only that part of this pelvis which is known as womb, the site of the formation of embryo.

Six elements composing the foetus:

The embryo is formed by the five mahabhutas, viz. akasa, vayu, agni, jala and prthvi and it serves as the receptacle of consciousness. Applying this principle, it represents the combination of five mahabhutas and is also a receptacle of consciousness. In fact, the Soul (i.e., conscious element) constitutes the sixth dhatus (element) responsible for the formation of embryo. [6]

As explained in the previous chapter, akasa being ubiquitous does not play a direct role in the formation of the embryo. But in view of the fact that akasa is the first and foremost of the five mahabhutas and forms an integral part in the evolution of the embryo it is mentioned first in the list of the five mahabhutas.

Embryo is considered to be the receptacle of consciousness inasmuch as it is the sine qua non for the enjoyment of happiness and miseries by the Soul who represents the pure consciousness.

The term ‘dhatus’ in the clause ‘etanadhi’thanabhast’ may also convey the sense of similarity. That is to say, the embryo only appears to be the receptacle of the Soul even though it is not so in the real sense of the term. In other words, the Soul being omnipresent and omniscient, does not have any contact anywhere. He only appears to be having contacts with the embryo for the purpose of enjoyment of happiness and miseries.

According to the principle enunciated in the first chapter of this section, the embryo is composed of 24 elements. Applying the principle discussed in the above paragraph, it is composed of six elements. There is no contradiction whatsoever in the two types of description because even if the 24 elements are accepted, the predominance of five mahabhutas in the embryo remains unquestioned—c.f. Sarira 2:33.

Process of conception:

Now we shall explain in the order in which the embryo develops in the womb. A woman not suffering from sterility attains the state of fertility after the period of menstruation is over and the formation of fresh blood (inside the uterus) begins, provided she has had purificatory bath and her genital tract, ovum and uterus are in excellent condition. If a man with his sperms unimpaired, cohabits with such a woman, his semen which constitutes the essence of the tissue elements of his body, comes out from each and every organ. The semen consisting of sperms impelled by the orgasm is ejaculated from the body of the man and enters the uterus through the genital track finally uniting with the ovum. [7]

During menstruation, the matter accumulated in the uterus after the previous period of fertility is eliminated and there is the accumulation of fresh matter in the uterus. This is the proper time for conception. A woman during the period of menstruation is considered to be impure unless she has had her purificatory bath. Cohabitation is not allowed unless she has had her purificatory bath. Semen constitutes the essence of dhatus (tissue elements), or in other words it is the final product of the dhatus.

It is not that semen is produced out of all organs in the body. Semen is, in fact, already present everywhere in the body. It only manifests itself in a state of sexual excitement—c.f. Cikitsa 2:4:46.

The manifestation of semen does not take place, or even if it does, it is without the required force if there is no excitement. It is only in a state of excitement that semen manifests itself with full force so as to reach the uterus.

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Union of Aryan:
the various manifestation beginning with Mahat start. The first mahābhāta to be created in the process of evolution is ākāśa; thereafter come ākāśa etc., which, comparatively speaking, have grosser forms. Similarly, the Soul, desirous of creating an embryo, first of all, unites with ākāśa. His union with other grosser mahābhātas follows. The union of the Soul with all the five mahābhātas is, of course, completed in a very short time.

Manifestations during first month:

When accompanied with all the attributes, the Soul takes the form of an embryo. During the first month of gestation, it takes the form of jelly because of the intimate mixture of the five mahābhātas (which get developed in the subsequent months as the tissue elements, viz. rasa etc., of the body). During this month, the embryo bears no particular form and the organs of the embryo are both manifested and latent. [9]

During the first month of gestation the organs of the embryo are both manifested and latent. It is from this state of the embryo that various organs of the foetus develop; thus they are manifested. But these organs are not well manifested for differentiation and recognition; hence they are simultaneously described as latent as well as manifested.

Characteristics during second month:

As a matter of fact, the Soul is not active, but being equipped with the mind, He is stated to have been performing all functions being actually performed by the mind—c.f. Śārīra 1: 76.

According to the Śāṁkhyā system, the Nature (Prakṛti) and the Soul (Puruṣa) are the only two entities that survive in the deluge when all the manifestations of Creation revert to their latent states. After the period of deluge is over and the equilibrium of the Nature is disturbed,
Factors derived from various sources:

...from mother etc., described before under various heads such as those derived from the mother and various organs that are derived from the maternal source. Their description here again as derived from mother etc., will now be described here in a different way of classification according as they are manifested by the modifications of various mahabhutas. In fact, organs derived from mother etc., are nothing but the modifications of the mahabhutas.

Sound, the sense or audition, lightness, subtlety, and distinctness are derived from akasha. Touch, the sense of touch, roughness, impulse, formation and transportation of the akatus, and actions of the body are derived from vayu. Sight, the sense of vision, brightness, digestion and heat production are derived from agni. Taste, the sense of gustation, coldness, softness, unctuousness and stickiness are derived from jala. Smell, the sense of smell, heaviness, steadiness and hardness are derived from prithvi.

In Sarira 3: 6-13, organs of the foetus are described under various heads, viz. those derived from the mother (ovum) etc. These organs as such are not described in the above paragraph; only some aspects of these organs are described. For example, in Sarira 3: 6, the skin and blood are described as derived from the maternal source (ovum). These organs are not directly mentioned here; only the form, unctuousness, softness etc., of the skin are described here as derived from the various mahabhutas. Thus by describing various attributes of skin etc.; these organs themselves are considered as enumerated here.

The description of skin etc. as derived from mother etc.; (c.f. Sarira 3: 6-13) is given here with a view to indicating that these organs are dependant upon mother etc. Their description here again as derived from various mahabhutas is to impart knowledge regarding the treatment of diseases caused in these organs by the excess or diminution of the respective mahabhutas. The organ/phenomena derived from a mahabhutas gets increased by the administration of the drugs having that particular mahabhutas in composition. By the administration of drugs having opposite qualities, that particular organ/phenomena gets reduced.

In Sarira 1: 59, lightness is ascribed to the vata dosa. Here lightness is ascribed to akasa mahabhuta because akasa being excessively subtle is lighter than vayu.

Individual and Universe:

Thus the individual is an epitom of the universe. All the material and spiritual phenomena of the universe are present in the individual. Similarly all those present in the individual are also contained in the universe. This is how the wise desire to perceive. [13]

Visualization of the identity of the individual with the universe paves the way for salvation; hence this is described here. In paragraph no. 12, the body is described as the modified form of mahabhutas hence the description of the identity of the individual and the universe in para 13 relates to mahabhautic composition only. The spiritual aspect of this identity is however, described in Sarira 5: 3. There is an indication to this spiritual identity in this paragraph also. In the fifth chapter of this section, the author himself will say that the visualisation of the identity of the individual with the universe is meant for salvation.

Thus the senses and organs of the foetus are simultaneously manifested except those that are manifested only after birth. For example, teeth, secondary sexual characteristics like beard and breasts, signs of puberty like the production of
semen and ovum and such other traits are developed later. This is the normalcy and anything other than this is abnormal.

In this foetus, there are some characteristics which are permanent and some others are temporary. These permanent characteristics determine the masculine, feminine or neutral character of the foetus. The characteristic features which determine its male or female sex are either of spiritual or material (bhautika derived from sperm and ovum) nature. Sex difference is caused by the dominance of one or the other of these factors. For example, (1) weakness (2) timidity, (3) lack of wisdom, (4) ignorance, (5) unsteadiness, (6) happiness of lower limbs, (7) intolerance, (8) slackness, (9) softness, (10) presence of the uterus and ovary and other characteristic features determine the female sex; opposite traits determine the male sex and in a eunuch both these traits are equally present. [14]

In the normal course, teeth, beard, breasts, semen, ovum etc., get manifested after the birth of the child, other organs including the senses are manifested right in the third month of gestation. Any deviation from this, like the appearance of teeth while the foetus is in the womb is the morbid manifestation.

Organs like hands, legs are the permanent manifestations in the foetus and they remain with the individual till the end. But there are other characters like teeth which are not permanently associated with the individual.

Both the permanent and temporary characters determine the sex of the child. The male genital organ and beard characterize a male, the female genital organ and breasts characterize a female and an eunuch is characterized by a simple hole in the place of the genital organ and it may have the secondary sexual characters of both the sexes.

Even though the seeds for secondary sexual characters like breasts and beard are already present in the foetus, still, due to the spiritual nature of these seeds, the organs are manifested only later on. This is on the analogy of the seed of corn thrown on the ground which sprouts only when a congenial atmosphere in the form of proper season etc. is available. Natural manifestations are not conditioned by any factor.

The first five characteristic features of the female enumerated in the text originate from the Soul and the remaining are of material origin. Those belonging to the latter category are caused by the dominance of the maternal factor (ovum) in the conception—Cf. Šārīra 2:12. The use of neuter gender in the clause नवृत्तकार्यं is meant to signify the latent form of the attributes common both to male and female.

Bicardiac state:

The heart of the foetus which is derived from the maternal source is connected with the mother's heart through the channels carrying nutrient material. These channels, connecting the foetus and the mother, carry the desires of the one to the other. It is with this in mind that people do not want to ignore the desires of the foetus as reflected through the wishes of the pregnant mother. If such desires are ignored, the foetus may either be destroyed or get deformed. The proper maintenance and protection of the pregnant mother is as good as the maintenance or protection of the foetus itself. So the wise attends upon a pregnant mother with special care to fulfil her favourite and useful needs. [15]

The consciousness is created in the foetus as soon as the latter is endowed with the sense organs. Then the foetus starts moving so as to enjoy happiness and get rid of miseries. It is at that stage, it starts longing for things of pleasure enjoyed in the previous life. The heart of a pregnant mother together with such desires of the foetus is designated as doṣhādaya i.e. the combination of two hearts, viz. the heart of the foetus as well as the heart of the pregnant mother. As a matter of fact the foetal heart itself is a material product. So it gets easily connected with the heart of the pregnant mother through the channels carrying nutrition from the mother to the foetus. The foetal desires are reflected in the heart of the pregnant mother and so also the mother longs for the objects desired by the foetus.
In any case, the desire of a pregnant mother must not be ignored. If ignored, the foetus may either get destroyed or deformed. In case it is the foetal desire that has been ignored, this results in the destruction of the foetus through the aggravated vata in the foetal body. If it is the desire of the pregnant mother not connected with the foetal desire, the neglect thereof may result in the deformity of the foetus through the aggravation of vata in the mother herself.

For the reasons stated above, the maintenance and protection of the pregnant mother is as good as the maintenance and protection of the foetus. But it is not always so. For example, the hunger of a pregnant mother does not necessarily affect the foetus and vice versa.

A pregnant mother requires special attention and care. Even otherwise, a woman during the period of fertilization requires special attention—c.f. Sārīra 8:9

Signs of bi-cardiac state:

Now we shall explain in brief the signs and symptoms that are indicative of pregnancy as well as the bi-cardiac condition. The knowledge of signs and symptoms facilitate the management of these conditions. Therefore, it is necessary to explain their signs and symptoms. They are as follows:

1. Stoppage of menstruation;
2. Excessive salivation;
3. Loss of appetite;
4. Vomiting;
5. Anorexia;
6. Liking for taking sour things;
7. Liking for all types of food—both wholesome and unwholesome;
8. Heaviness of the body;
9. Feeling of heaviness in the eyes;
10. Appearance of milk in breasts;
etc. Such observations are based on scriptures. They are described here but too briefly as an elaborate discussion would be too lengthy to be accommodated in a text like this.

Embryonic defects by ignoring her desires:

If the longing is very strong, then even things which are harmful can be given by neutralizing their injurious effects through processing or adding wholesomethings. This is necessary with a view to satisfying the desires. By the suppression of the longings, the vata gets vitiated, moves inside the body, and destroys or deforms the foetus in the formative stage.

During the fourth month of gestation, the foetus gets stabilised. Therefore, at that time, pregnant woman specifically gets excessive heaviness in her body.

During this month, the foetus becomes compact and this adds to the weight of the foetus. Because of the increase in the weight of the foetus, the mother feels heaviness in her body.

Development during fifth month:

In comparison to other months, there is an excessive increase of flesh and blood of the foetus during the fifth month of gestation. Therefore at that time the pregnant woman grows excessively thinner.

Development during sixth month:

In comparison with other months, there is excessive increase in the strength and complexion of the foetus during the sixth month of gestation. Therefore, at that time the pregnant woman loses her strength and complexion considerably.

Development during seventh month:

There is an all round development of the foetus during the seventh month of gestation. Therefore, a pregnant woman becomes exceedingly deficient in all aspects of her health.

During the period prior to the seventh month of gestation, there is, no doubt, some reduction in the physical state of the mother. But in the seventh month all the factors viz. flesh, blood etc., get reduced simultaneously.

Development during eighth month:

During the eighth month of gestation, the ojas formed in its body moves to the body of the mother and vice versa through the channels carrying nourishment from the mother to the foetus because of the immaturity of foetus. Therefore, at that time, the pregnant woman often has a wavering feeling of joy and sorrow. Similar is the condition of the foetus. It is because of this unsteadiness of the ojas that the delivery of the foetus during this month is shrouded with danger. In view of this, experts advise that even the reckoning of the eighth month of pregnancy should be avoided.
The mother's heart is connected with the foetus through the channels carrying nourishment from the body of the former to that of the latter. The ojas moves from the body of the mother to the foetus and vice versa through these channels. The immaturity of the receptacle i.e. the body of the foetus is responsible for the unsteadiness of the ojas. In the text it is mentioned that ojas of the foetus moves to the body of the mother and that of the mother's body moves to the foetus. The latter part of this statement implies that the ojas which has moved to the mother's body from the foetus comes back again to the latter. This does not mean that the ojas which originally belongs to the mother's body moves to the foetus. This type of interpretation is not in conformity with the spirit of the discussion, because the body of the mother, unlike that of the foetus, is mature and there is no question of the movement of ojas originally contained in a mature body. The author himself has described the immaturity of the foetal body as a factor responsible for the unsteadiness of ojas. Further, if the ojas originally contained in the mother's body moves to the body of the child, then birth of the child at that particular moment would cause the death of the mother. But that is not the fact. In both the cases, whether the ojas is in the body of the mother or in the foetus, delivery causes death to the foetus only and not to the mother. Jātukarmā has also supported this view that even if the mother's ojas moves into the foetus, delivery during this particular moment does not cause the death of the mother because of unforeseen causes. Some of the commentators of the Suṣrūta describe this in a different way. According to them even though there is an unsteadiness of ojas, delivery during this time does not cause the death of the mother but only of the child because during this period the child lies in the nairṛta (South West) direction.

When the ojas of the foetus moves to the body of the mother, then the latter feels joyful; when it goes back to the body of the foetus then the mother feels distressed. The foetus also experiences similar happiness and sorrow by the movement of ojas to and from his body respectively.

Expert physicians advise against reckoning the eighth month of gestation because if the pregnant woman comes to know of the danger involved in this month, then her fear will aggravate vāyu in her body which in its turn will result in dangerous consequences.

**Time of delivery:**

Even the first day after this eighth month i.e. from the first day of the ninth month till the end of the tenth month is known as the period of parturition. Normally delivery takes place during this period. Retention of the foetus in the pelvis thereafter is abnormal. [25]

The time from the first day of the ninth month till the last day of the tenth month of gestation is considered as the most conducive period for normal delivery. But according to Suṣrūta, this period may extend to even the eleventh or twelfth months; but that period is likely to be involved with minor difficulties which can also be ignored.

The following factors help in the growth of the foetus in the pelvis of the mother:

1. excellence of the factors responsible for the production of the foetus, viz. mother (ovum), father (sperm), sālmya (wholesomeness), ṛasa (digestive product of the mother's food) and sattva (mind);
2. adoption of proper regimen by the mother during pregnancy;
3. availability of nourishment and heat through upasneha (transudation) and upasveda (conduction) respectively;
4. proper time; and
5. instinctive or natural tendencies. [27]

The above passage provides an answer to the question regarding the factors responsible for the growth of the foetus. Among others, heat is also responsible for the growth of the foetus. This is observed in oviparous animals also whose eggs grow by the heat of the mother. Other factors apart, there is also a natural tendency in the embryo to grow through successive stages.

**Factors responsible for absence of birth:**

Because of the defects in the factors responsible for the production of the foetus, viz. mother (ovum), father (sperm) etc. there is no birth of the child. [28]
Death or delay in delivery of the foetus:

The foetus gets destroyed in the pelvis (of the mother) or there is delay in delivery if factors contrary to the ones described for its growth are present. [29]

When the vitiation is excessive, then there is destruction of the foetus. In the absence of such factors, there is only delay in delivery.

Causes of deformity in a female child.

Factors which lead to deformity and not complete destruction are now being described.

If the woman conceived when her ovum and uterus were not completely vitiated but simply afflicted by the circulating dosa signs because of her indulgence in dosa aggravating regimens, one or many of the organs of the foetus derived from the maternal source (ovum), viz. skin, blood etc., get deformed. These vitiated dosas may afflict the bija (generally meaning a division of the ovum or sperm which is responsible for the production of a particular organ—the nearest term in the parlance of modern genetics is chromosome) or the bijabha (a part of the bija—the nearest term in the parlance of modern genetics is the gene) by which the corresponding organs derived from these bijas and bijabhagas get deformed.

When the bijabha (part of the bija) in the ovum of the mother which is responsible for the production of uterus is excessively vitiated, then she gives birth to a sterile child. When the bijabhagasvaya (a fraction of the part of the bija) in the ovum of the mother which is responsible for the production of the uterus is excessively vitiated, then she gives birth to a pitipreja (who delivers dead foetus—c.f. commentary). When the bijabhagasvaya which is responsible for the production of the uterus and also the portions of the bijabhagas which are responsible for the production of organs that characterize a female, viz. breasts, genital organ, hair etc., in the ovum of the mother gets excessively vitiated then she gives birth to a child who is not a complete female but only having the feminine characteristics in abundance—such a type of child is known as Varna.

These deformities are caused by the vitiation of the ovum. [30]

The term ‘vinastā’ (lit. meaning destruction) used in the text carries the same implication as the term ‘vikṛti’ (lit. meaning deformity). For example, a person of unsocial conduct is commonly called as ‘vināsta’ (lit. destroyed).

Dosas get vitiated in two different ways—they may get vitiated directly by resorting to their respective aggravating factors or indirectly by resorting to the factors which mainly aggravate other dosas (For example, sour things aggravate pitta mainly but secondarily kapha is also vitiated by the use of such things). The former type leads to an acute vitiation of dosas and it is with a view to indicate this type of acute vitiation that the term dīopakṣāsmayāvāhā has been used in the text with otherwise appears to be redundant.

The term “garbhaśayabijabhaga” can be explained in two different ways. It may mean that portion of the bija which is responsible for the production of garbhaśaya (uterus) or it may mean that portion of the seed which is responsible for the production of both the garbhaśaya (uterus) and the bija (seed-ovum) in the foetus. Both the uterus and ovum are derived from the maternal source (ovum).

It is true that (menstruation and) ovulation take place only after the twelfth year of age of the child but the ovum is present in latent form in the body of the foetus from the period of pregnancy itself.

The term pitipreja implies a woman who delivers only dead foetus. The term ‘pāti’ also implies a child having deformed (not well developed) limbs and organs.
The term vārtā was used to connote a specific condition at the time when the original text of Carakasamhīta was composed.

Causes of deformity in a male child:

एष्टेन पुरुषस्य यद्य बीजे चीजमान: प्रत्यृप्तमापते, तद्र वन्यं जन- 
वति; यद्य पुरुषस्य बीजमानावयव: प्रत्यृप्तमापते, तद्र पूर्विन्द्रज जनयति; 
तद्र तथस्य बीजमानावयव: पुरुषारणो च शरीरसीजमानामकर्षेः 
प्रत्यृप्तमापते, तद्र पुरुषातिरिक्तपुरुषुर्वयु वृद्धिपिणिकं नाम जनयति; तां 
पुरुषात्मावस्थेऽः। ॥ ३१ ॥

Similarly, when the part of the bija which is responsible for the production of the sperm in the foetus is excessively vitiated, then this gives birth to a sterile child. When the bijabhāgāvaya (only a fraction of the part of the bija) which is responsible for the production of the sperm is excessively vitiated, then this gives birth to a पतिप्रजा (whose child dies before delivery). When the bijabhāgāvaya which is responsible for the production of sperm and also portions of the bijabhaga which are responsible for the production of organs that characterize a male, are excessively vitiates, then this gives birth to a child who is not a complete male but only having masculine characteristics in abundance. Such a type of child is known as तिनपुत्रिका.

These deformities are caused by the vitiation of the sperm. [31]

Like vārtā, the term तिनपुत्रिका was used to connote a specific condition at the time when the original text of Carakasamhīta was composed. Both vārtā and तिनपुत्रिका are known to have the desire for sexual intercourse but they are incapable of doing so.

रातेन मात्रानां पितुतानां चाचाथवेलानां विक्रियावायुनेन सत्त्ववानां 
रसजानां सत्त्ववानां चाचाथवेलानां विक्रियावायुलय्यसत्यम्। ॥ ३२ ॥

Thus the deformities of organs derived from the mother (ovum) and father (sperm) are explained. On the same line the deformities of the organs derived from sātmya (wholesomeness), rasa (digestive product of the mother's food) and sattva (mind) can be explained. [32]

The organs/phenomena derived from sātmya, rasa and sattva are described in Sātīra 3:11-13. Any impairment of these factors brings about deformity or derangement in their respective organs.

Absoluta Soul:

स्वरूपस्व वस्मुतानां निम्निन्यायः; सत्याकारोऽस्य विदेश- 
विदेशपुत्वालिच:। ॥ ३३ ॥

The absolute Soul does not undergo any modification. Its presence in different types of creatures does not bear any distinction. It appears to have distinctions only on account of the specific features of the body and mind of different types of creatures. [33]

Deformities caused by the vitiation of factors derived from the mother (ovum) and father (sperm) are described in paras 30-31. Those caused by the impairment of sātmya, rasa and sattva is described to be on the same line in para 32. The seventh factor which is responsible for the growth of the foetus i.e. Atman (Soul) is accounted for in this paragraph.

The term 'Atman' also implies the conglomeration of the body, mind and Soul, but in the present context, it is used to specify the Soul only, excluding the body and the mind. With a view to make this clear the author has used the epithet para before the term Atman. This Atman is present in all creatures alike. Specific characteristics of the body and the mind are responsible for causing happiness and miseries in living beings and because of these specific features the 'Atman' appears to have distinctions in different creatures. But this is not correct. Happiness etc., are not related to the Paramātman (Absolute Soul); they are described here to be only the attributes of intellect.

In Sātīra 3:10, certain factors are described to be derived from Atman. These factors are actually not derived from Paramātman. But the virtuous or sinful dispositions which are the results of the impairment of the mind because of the predominance of sattva, rajas or tamas are responsible for the manifestation of all these factors (described in Sātīra 3:10).

On minute analysis, the factors described to have been derived from the Atman are actually derived from the mind. Therefore, the deformities/derangements of the factors derived from Atman should be considered to be the same as those of the mind.

Doṣas of the body & mind:

धृतः त्रयः शरीरसीख्याहादन्यायः; ते शरीरः दृष्ट्वति; दीपुनः 
सत्यविरोध सज्जमस्य, ती सचं दृष्यतः। तत्वाय च सत्याकारार्यां 
विक्रियाप्रजानें, नोयजानें चाचाथविधायम्। ॥ ३४ ॥

Now, there are three physical Doṣas (vitiating elements), viz. vāta, pitta and kapha—they vitiate the body. Again there are two mental doṣas, viz. rajas and tamas—they vitiate the mind. Vitiation of the body and the mind result in the manifestation of diseases—there is no disease without their vitiation.[34]
In the previous para (No. 33), the body and the mind are described to be the cause of the happiness and miseries. The way in which this happens, is described in this paragraph.

**Types of body:**

तत्त शरीरं योनिनिविद्यायांविधासुधः || ३३ ॥

Depending upon the yoni (mode of propagation) the body of animals is already described to be of four types—c.f. Śārīra 3 : 16. [35]

**Types of mind:**

विचारं बुद्ध तत्त्वं-हथुः, राजसं, तामससिं। तत्त शुद्धद्वियोपास्यां कल्याणाशृष्टि, राजसं सद्योपास्यां रोपंशृष्टि, तामससिं सद्योपास्यां मोहाशृष्टि। तेनौ तत्त्वासिं तत्त्वविकृतम् अद्वमपारिशुद्धे तरसत्त्वाशृष्टिर्योनिलक्षणविकारणात् यत्ताशृष्टि। शरीरं हाम सत्त्व-मनुष्यविशिष्टे, सत्त्व च शरीरसं। तस्मात् कतिपयत्सत्त्वश्चेतानुकृताविनिमित्तेऽनेव अनुज्ञाताम। || ३५ ॥

Mental faculty is of three types—sattvika, rajas and tamas. The sattvika on is free from defects as it is endowed with auspiciousness. The rajas type is defective because it promotes wrathful disposition. The tamas one is similarly defective because it suffers from ignorance.

Each of the three types of mental faculty is in fact of innumerable variety by permutation and combination of the various factors relating to the body, species and mutual interactions. Sometimes even the body follows the mind and vice versa. So we shall now explain some of the varities of mental faculties briefly by way of illustration. [36]

Mental faculty varies according to the degree of purity of individuals. Variation in the age is like the childhood, youth etc; and variation in the species, is human beings animals etc.

The body follows the mind e.g. if the mental faculty is pure then one gets a divine body. Similarly, the mind also follows the body e.g. the mind in the bodies of animals, human beings and the gods are tāmāsa, rājasa and sattvika respectively.

**Different types of sattvika individuals:**

तथापदृशं सत्त्वसिद्धं जितात्माम् सत्त्वामिति ज्ञानविष्कारस्य-प्रतिवर्तनसंपर्य स्वरूपम् कामकौशलोपास्यांहंपिंपं समं सत्त्व-भूतं प्राणं विचारं || (१) ॥

**Types of the mental faculty**

<table>
<thead>
<tr>
<th>Characteristic features of the individual</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Purity, love for truth, self-controlled;</td>
</tr>
<tr>
<td>2. Power of discrimination, material and spiritual knowledge;</td>
</tr>
<tr>
<td>3. Power of exposition, reply and memory;</td>
</tr>
<tr>
<td>4. Freedom from passion, anger, greed, ego, ignorance, jealousy, dejection and intolerance; and</td>
</tr>
<tr>
<td>5. Favourable disposition equally for all creatures.</td>
</tr>
</tbody>
</table>

**1. Brahma**

(sharing the traits of Brahma)

2. Ārṣa

(sharing the traits of ṛṣis)
2. Hospitable disposition,
3. Freedom from pride, ego, attachment, hatred, ignorance, greed and anger;
4. Intellectual excellence and eloquence;
5. Power of understanding and retention.

3. Aindra

(sharing the traits of Indra)
1. Lord-ship and authoritative speech!
2. Performance of sacred rituals;
3. Bravery, strength and splendour;
4. Freedom from mean acts;
5. Far sightedness; and
6. Devotion to virtuous acts, earning of wealth and proper satisfaction of desires;

4. Yamya

(sharing the traits of Yama)
1. Observance of the propriety of actions;
2. Initiation of actions in time;
3. Non-violability;
4. Readiness for initiating action;
5. Memory and lordship;
6. Freedom from attachment, envy, hatred and ignorance.

5. Varuṣa

(sharing the traits of Varuṣa)
1. Breavity, patience, purity and dislike for impurity;
2. Observance of religious rites;
3. Fondness for aquatic sports;
4. Aversion for mean acts; and
5. Exhibition of anger and pleasure in proper place.

6. Kauvera

(sharing the traits of Kauvera)
1. Possession of station, honour, luxuries and attendants;
2. Constant liking for virtuous acts, wealth and satisfaction of desires,
3. Purity; and
4. Liking for pleasures of recreation;

7. Gandharva

(sharing the traits of Gandharva)
1. Fondness for dancing, singing, music and praise;
2. Expertness in poetry, stories, historical narrations and epics;
3. Constant fondness for scents, garlands, unguents, apparel, association of women and passion.

Of the seven types of sāttvika mental faculties described above, the one likened to Brāhma is the purest. [37]

Different types of rājasīka individuals:

The rājasīka type of mental faculty represents wrathful disposition and is of six types. Their characteristic features are furnished in the statement given below:
Different types of tamasa individuals:

1. Bravery, cruelty, envy, lordship, movement in disguise, terrifying appearance and ruthlessness and indulgence in self-praise.
2. Intolerance, constant anger, violence at weak points, cruelty, gluttonous habit and fondness for non-vegetarian food; excessive sleep and indolence; and envious disposition.
3. Cowardice and terrifying disposition; and resorting to abnormal diet and regimens.
4. Bravery when in wrathful disposition and cowardice when not in wrathful disposition; sharp reaction; excessive indolence; and walking, taking food and resorting to other regimens with a fearful disposition.
5. Excessive desire for food; excessively painful disposition in character and past times; envy; and actions without discrimination, excessive greediness and inaction.

The tamasika type of mental faculty represents ignorant disposition and is of three types. Their characteristic features are furnished in the statement given below:

**Type of mental faculty**

**Characteristic feature of the individual**

1. **Pāśava**
   - (sharing the traits of animal)
   - For bidding disposition; lack of intelligence; hateful conduct and food habit; excessive sexual indulgence and sleep.
2. **Rākṣasa**
   - (sharing the traits of fish)
   - Cowardice, lack of intelligence, greediness for food, unsteadiness, constant passionate and wrathful disposition; and fondness for constant movement and desire for water.
3. **Vānaspatya**
   - (sharing the traits of vegetable life)
   - Indolence, indulgence in food, and deficiency of all the intellectual faculties.

Innumerability of the types of mental faculties:

The three types of mental faculties have innumerable varieties. The sattvika type of mental faculty is of seven types depending upon the dispositions of Brahma, Rishi, Indra, Yama, Varuṇa, Kubera and Gandharva. The rajasika type of mental
faculty is of six types depending upon the dispositions of Asura, Rākṣasa, Piśāca, Sarpa, Preta and Śakuni. The tāmasa type of mental faculty is of three types depending upon the dispositions of paśu (animal), matsya (fish) and vanaspati (vegetable life).

All these descriptions are made with a view to indicate the general mode of treatment that should be provided for these types of persons. [40]

The varieties of mental faculties described above on the analogy of the gods and other creatures are those that are commonly found in human beings. There are some other types of mental faculties which can be likened to those of Viṣṇu, Śankara, Vīghra (tiger) etc.,

The description above is fully in keeping with the purpose with which the chapter was initiated i.e., to provide knowledge regarding the formation of embryo. By obtaining this knowledge one can help resort to the factors which are responsible for the proper growth of the foetus and avoid such factors which come in the way of its proper development.

To sum up:

The following topics are discussed in this chapter:

1. The five auspicious factors, viz. (a) Instrumental cause (b) Soul, (c) material cause, (d) gradual development of the foetus in the womb and (e) factors responsible for the growth of the foetus in the womb.
CHAPTER V
INDIVIDUAL AND UNIVERSE

Now we shall expound the chapter dealing with “the Individual as an Epitome of the Universe” as conducive to the understanding of the body.

Thus said Lord Atreya. [1–2]

In the previous chapter, it has been stated that “all the physical and spiritual phenomena of the universe are present in the individual”—cf. Sārīra 4:13. The statement was however not explained in detail. The present chapter represents an elaborate exposition of this statement.

Individual—an epitome of universe:

Puruṣa is nothing but the combination of the six dhatus, viz. pitha, ākāsa, aṣā, vāyu, tejas, and brahm the manifested one. [3–4]

The specific phenomena of the universe such as trees, grass, animals etc; and of an individual such as ligament, tendon, artery etc; are all innumerable. So it is difficult to enumerate all of them. So only a few gross phenomena are described here by a way of illustrating common features of the universe and man.

Identity of factors in individual with those of universe:

Pitha constitutes the form of man, jāla, moisture; tejas, heat; vāyu, elan vital; ākāsa, all the porous parts; and Brahm the Internal Soul. Identity of the various universal phenomena as present in the individual is given below:

Universal phenomena

1. Potentiality of the Brahman symbolised by Dakṣa Prajāpati.
2. Indra
3. Āditya
4. Rudra
5. Soma (Moon)
6. The Aṣvins
7. Marut
8. Viṣvedeva

Corresponding phenomena in man

1. 2. Potentiality of the Internal Soul symbolised by the mind.
3. Ahahkāra (ego)
4. Accumulation.
5. Anger.
6. Pleasure.
8. Complexion.
10. All the senses and objects of senses.
11. **Tamas** (darkness) 11. ignorance.
13. beginning of creation 13. impregnation.
15. **Treta** age 15. Youth.
16. **Dvapara** age 16. middle age.
17. **Kali** age 17. old age.

The above description is given only by way of illustration. There are many other phenomena common to the universe and man which can be understood by inference, O!, **Agniveśa**. [5]

The identity of the mind with **Prajipati** is explained in the scriptures. There are several other phenomena which are not explained even though they are common both to the universe and man. They can be understood by inference. For example, Bṛhaspati in the universe is symbolised by the mind in man, **Gandharva** by **Kāma** (passion) and so on.

*Utility of the knowledge of the Individual as an epitome of Universe:*

An individual has a *hetu* (cause), *utpatti* (birth), *vṛddhi* (growth), *upāplava* (decay) and *viyoga* (dissolution). *Hetu* is the cause of manifestation, *utpatti* is birth, *vṛddhi* is growth, *upāplava* is onslaught of miseries and *viyoga* is the cessation of the *elan vital* or dissolution or attainment of the natural state. His attachment to the various actions constitutes a causative factor of all his miseries and detachment of cessation of all miseries. Realisation of the fact that attachment leads to miseries and detachment to happiness is the real knowledge. This knowledge can be achieved only by virtue of the realisation of the identity of the universe and man. This is the
object of instructions relating to the identity of the universe and man. [ 8 ]

Cause of attachment and method of detachment:

Athanikāra—Vimālā Bhagavat! Pratihat, nityakā chak upāya

Bhagavata:—Mohoṣṭhaṣṭakamūra Prakṛti: I tajja bhadraśaktasāntaya-
pirāśāvāṣevakatāvāyathābhavaṇaraśaśāntaḥ samitā kṣepitaśaśānta-kośīśāṃ guṇasīrshatvaśaśāntiḥ, yerārūpeṇa v spratisthānātām. Tāvajñāti-
ruśāntvānirupākśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśānirākāśात्

Thereafter, Agniśeṣa asked, “What is cause of attachment and what are the factors responsible for detachment?” Lord Atreya said, “Attachment is caused by ignorance, desire, hatred and purposeful action. Ahaṅkāra, saṅga, samśaya, abhisamplava, abhyavāpata vṛpatyaya, aviśeṣa and anupāya arising out of attachment overcome and engulf and individual as trees with very long branches overcome and engulf a young tree. A person overcome by these factors does not transcend the worldly habits.

Ahaṅkāra represents an egoistic feeling, such as “I am endowed with the best, descent, beauty, wealth, character, intelligence, conduct, learning, locality, age, potency and influence.”

Sanga represents that mental, vocal or bodily action which is not conducive to the attainment of salvation.

Samśaya stands for doubt regarding the existence of the result of the past action, salvation, soul, life after death etc.

Abhisamplava stands for vanity, such as “I am second to none in any situation; I am the creator; I am an accomplished person by nature; I am in the excellent state of health, sense organs, intelligence and memory.

Abhyavāpata stands for selfish disposition, such as “The mother, father, brother, wife, progeny, keen, friend and servants belong to me and I belong to them.”

When a person considers an desirable act as undesirable, a beneficial thing as harmful and an auspicious one as inauspicious—and vice versa such a feeling is known as vṛpatyaya. Lack of distinction between a conscious and an unconscious element, Nature and its modifications, attachment and detachment is known as aviśeṣa.

Action like prokṣaṇa (consecration), ānaśana (fasting), agnihotra (oblation to the fire), trīsenva (the three Soma libations or the three daily ablutions), abhyukṣaṇa (wetting), vaṅkaṇa (invocation), yajana (pristhood), prajana (performance of rituals), jācana (begging) and entering into water and fire are known as anupāya.

So a person devoid of intellect, patience and memory influenced by egoism, having attachment with doubts, full of vanity and selfishness with a wrongful insight devoid of power of distinction, going astray is an abode of all miseries which are at the root of the dosas relating to the mind and body. So moving in the state of confusion caused by the turmoil of the dosas like ahaṅkāra, he cannot overcome attachment which is the root cause of all evils. [ 9–10 ]

It is only when one identifies himself with his body composed of six dhūtus, he suffers from ahaṅkāra (egoism), vanity, selfishness etc. The knowledge relating to the immutability of God in all situations, on the other hand, constitutes knowledge in true sense of the term. The term anupāya stands for the devices which though conducive to the attainment of various worldly objects are not useful for the attainment of salvation.

An individual who has fallen a victim to the factors enumerated in the above para is the abode of all miseries, as a tree serves as the abode of all types of birds.

Salvation and ways and means of attaining it:
Detachment is salvation. It is Para (Absolute). It is Praśānta (Serene). It is Akṣara ( Immutable). It is Brahman. It is Mokṣa (Emancipation).

We shall now explain the ways and means of getting salvation. From the very beginning the following constitute the conduct and behaviour of a man who has realised the defects of the world and who is desirous of getting salvation:

1. Visit to the preceptor i.e. the one imparting instruction on salvation;
2. to carry out his instructions;
3. exclusive service to the fire;
4. to follow the prescriptions of religious scriptures;
5. to understand the meaning of such scriptures;
6. to have patience as prescribed in scriptures;
7. to perform acts as prescribed therein;
8. devotion to the noble;
9. to shun the company of the wicked;
10. dissociation with the wicked;
11. to make statement which are true, useful for all creatures and not harsh; such statements should be made after proper examination at appropriate time;
12. to look at all creatures as if they represent himself;
13. avoidance of all contacts including remembering, thinking, requesting and talking with women;
14. avoidance of all aquisitions;
15. wearing of kaumīra ( loin-cloth);
16. wearing of saffron coloured dress;
17. having a needle case for the sewing of robe;
18. having a water pot for maintaining cleanliness;
19. having a sacred danda ( stick);
20. having sacred begging bowl;
21. taking prescribed food only once a day just to preserve his life;
22. having a bed consisting of dry leaves, grass etc. just for rest;
23. use of yogapatta ( a wooden resting plank) for meditation;
24. living in the woods without having any home;
25. avoidance of drowsiness, sleep, laziness etc;
26. avoidance of attachment and hatred towards the objects of sense organs;
27. initiating actions like sleeping, staying, going, seeing, eating, enjoying, movement of the various limbs with a sense of recollection ( of the nature of his own soul etc.)
28. maintenance of serenity in the face of honour, praise, criticism and insult;
29. to stand the onslaught of hunger, thirst, efforts, labour, cold, heat, wind, rains, happiness, miseries and sensory contacts;
30. non-disturbance by sorrow, miseries, respect, perturbation, vanity, greed, attachment, envy, fear, anger etc;
31. to view pride etc as disturbing factors;
32. to remember the identical nature of creation etc, of the self and the universe;
33. to be afraid of postponing actions conducive to salvation;
34. to have confidence in yogic practices;
35. to be optimistic about spiritual attainments;
36. to direct intelligence, patience, memory and strength for salvation;
37. restraint of sense organs in the mind (so as not to allow them to move towards external objects); restraint of the mind in the self and finally of the self in Himself;
38. realisation of different organs of the body as composed of dhatu (tissue elements);
39. to realise that everything caused is miserable, ephemeral and not belonging to Self;
40. to view all attached actions as sinful; and
41. to consider renunciation as a potent factor for happiness.

This is the gateway to salvation. One finds himself in bondage otherwise. Thus the ways and means to salvation are explained. [11-12]

Thus it is said:

The vitiated mind gets parified by these purifying factors as a mirror is cleaned with the help of oil-cloth, hair etc. As the solar-disc dazzles when it is not covered by Rāhu, cloud, dust, smoke and fog, so does the mind shine when it is in a state of purity.

While restrained in the soul with his movement obscure, the mind, pure and stable, shines as the lamp shines with bright flame in the lamp case. [13-15]

The solar-disc not covered with Rāhu etc. symbolises the purity of mind. Here, there are five factors which might obstruct the brilliance of the sun; so there are five sense organs which obstruct the purity of mind.

A person with his mind pure, is in possession of true wisdom which dispels the excessively thick darkness caused by ignorance, which brings about detachment and knowledge about the nature of all things, which is conducive to the attainment of yogic power, which renders an individual wise, which brings about freedom from vanity and detachment from the causative factors of miseries, which renders an individual free from hopes, which brings about renunciation and which serves as a means to attainment of Brahmān, the Eternal, Immutable, Tranquil and Indestructible. It is this wisdom which is known as vidya (learning), siddhi (accomplishment), mati (wisdom), medhā (power of retention), prajñā (intellect) and jñāna (knowledge). [16-19]

Identification of the individual with the Universe—the effect:

If one realises himself as spread in the entire universe and the entire universe spread in himself, he is indeed in possession of transcendental and worldly vision. His serenity of mind based on wisdom does never fade away. [20]

Cessation of Contacts:

When a person visualises the presence of everything in all situations, he is one with Brahmān, the Absolute. He does no longer have any contacts with the virtuous and sinful acts. [21]
A wise person is as good as Brahmā Himself because he attains salvation while living. In the state of absolute salvation, there is no scope even for knowledge, vision and wisdom.

**Liberation from bondage:**

It is not possible even to characterize the liberated Soul. For he has no contact whatsoever with mental or other sense faculties. So, being detached of all sensory contacts, he is considered to be a liberated Soul. [23]

Once the contacts with the mind and other sense faculties are removed, there is no question of any bodily contacts whatsoever. So a liberated Soul does not in fact have a distinctive feature of His own. Even otherwise, the Soul transcends all senses. So owing to the absence of any observability, the Soul remains unobservable for all times to come and so are unobservable His distinctive features.

The term kāraṇa (lit. cause) stands for mental faculty, intellect and sensory and motor organs.

**Synonyms of “Śānti (Liberation)”**

- viśāpa, viśrava: śāntam, parāmokṣhaśravyam
- amṛta, prāna niḥraṭaṁ: śāntirūpye
- etat tathā sūryaṁ: viśvaṁ yadātva muktaṁśrayaṁ
- suṇyaṁ: prāmaṁ, jāyam, gandhaṁ

Śānti (Liberation) is synonymous with viśāpa (free form sinful acts), viśrava (free from attachments), śānta (serene), para (absolute), aksara (indestructible), aayāya (immutable), amṛta (immortal), Brahma (God) and nirvāṇa (the state of existinction of all miseries). This is spiritual knowledge after knowing which, the sages free from all doubts, ignorance, attachment and desires attained the state of praśama (absolute tranquility) i.e. salvation. [23–24]

Thus ends the fifth chapter dealing with “the Individual as an Epitome of the universe as conducive to the understanding of the body” of the Sārira section of Agniveśa's work as redacted by Caraka. [5]
CHAPTER VI
CONSTITUTION OF PHYSIQUE

Utility of the detailed knowledge of body:

Detailed knowledge of the human body is conducive to the well-being of the individual. Understanding of the factors that constitute the body provides knowledge regarding the factors which are responsible for its well-being. It is because of this that experts extol the knowledge of the details of the body.

By the knowledge of the details of the body one can know about the factors which are to be prescribed for the maintenance of health. When the natural attributes of the constituents of the human body, viz. rakta (red blood corpuscle specially hemoglobin fraction of it) etc., are known then the factors which are of opposite qualities can be ascertained and by the administration of such substances the aggravated dhatus can be reduced and vice versa. This helps in the maintenance of health. Similarly knowledge about the factors which produce ill health can be obtained.

Composition of body—results of their concordance & discordance:

The body which is maintained in a state of equilibrium represents the conglomeration of factors derived from five mahābhūtas and this is the site of manifestation of consciousness. When dhatus in this body becomes discordant then there is disease or destruction (of the body). Aggravation or diminution of dhatus either partially or in their entirety constitutes this discordance.

The Soul is conscious and this consciousness is manifested in the body of the individual. From this, it is assumed that the body is the dwelling place of the Soul. But in reality the Soul does not have any such dwelling place for which the word bhūta (lit. meaning 'as if') is added to the term 'etanādhīhitān' in the text.

Dhatus, viz., rasa etc., which are derived from five mahābhūtas constitute the body. The body represents the conglomeration of all these factors and not merely their combination (sāyogā). This combination (sāyogā) of these factors derived from five mahābhūtas however, subserves as a causative factor for the manifestation of the body as an effect.

When these dhatus exist in proper quantity, then the product of their conglomeration i.e. the body of the individual is maintained in a healthy way free from any disease. When, however, there is any discordance among these dhatus, this results in ill health—if there is a minor discordance then there is the manifestation of diseases which produces pain in the body, and if there is a major discordance, the body gets completely destroyed i.e. the individual succumbs to death.

Even in the normal and natural state, there is some discordance among these dhatus due to various factors. Such discordance is not considered to produce any disease. With a view to exclude this type of discordance from the purview of the description here, and to include only such major discordance as would result in disease or decay, that the term 'gamana' has been suffixed to the term vaisamya in the text.

Viddhi (increase) and kṣaya (decrease) of dhatus—both individually and jointly constitute vaisamya or the state of discordance. Dhatus may undergo increase or decrease partially or in their entirety.

Some scholars interpret the text in a slightly different way. According to them, the term akārtsnaya should be linked up with kṣetra and vināśa occurring in the text. On the basis of this interpretation, it is explained that discordance of dhatus does not necessarily produce a disease or result in death. They cite the example of (1) the effects of aphrodisiacs by which there is an increase in the quantity of śukra (semen) and (2) the increase of dhatus (tissue elements) of a child along with the increase of its age both of which do not constitute or produce diseases. This type of interpretation is not very correct because the increase of dhatus in a child is in conformity with the increase of his age and such
increase should be considered as natural. Therefore, there is no increase of the *dhatu* from the quantity which should be naturally maintained according to the age of the individual. Even the increase of *sukra* (semen) by the administration of aphrodisiacs does not cause any disease and therefore, this increase should be considered as within the normal range. Any increase in *dhatu*, if it does not result in the production of a disease should be considered as within the normal range.

In the next chapter, quantities of *dhatu* are described taking the *aṅgali* (cup formed by joining both hands) as the unit—c.f. *Śātra* 7: 15. This description represents only the average quantity of *dhatu*. As *dhatu* cannot be perceived directly for measurement, their normalcy should be inferred from the signs and symptoms manifested by them in the body. Therefore, the maximum increase of *sukra* (semen) which does not produce a disease should be considered as the limit of the normal range of this *dhatu*. Any increase or decrease beyond this normal range constitute vāsāmya (discordance). Therefore, the explanation of this text given in the above paragraph is not proper.

Similarly the term ‘prakṛtya’ occurring in the text is differently explained by some scholars. According to them the term ‘prakṛtya’ here means “by nature and naturally.” According to them, not only increase in the quantity of *dhatu*, but also *dhatu* in their normal state may also constitute discordance. In support of this view, they cite the example of the statement in *Śātra* 17: 45-46 where it is said “Because of the diminution of kapha, the aggravated vāta draws the pitta which is in its normal state from its abode and circulates in the body to produce pain in the sites of its circulation”. According to them, even though the *dosa* (pitta) is in its normal state, still because of some extraneous factors it plays the role of the producer of discordance. This interpretation is also not very correct. Because in another verse of the same chapter (*Śātra* 17: 62) the author has described three different states of *dhatu*, viz. increase, decrease and normal, and signs and symptoms of each of these states are described. In the normal state, *dhatu* are described to produce their normal signs and symptoms and not the symptoms of abnormality. In *Śātra* 9:4 also, a disease is defined ‘as the result of the discordance of *dhatu*’ and the normal state of these *dhatu* is described to constitute the health.

The correct interpretation of the statement in *Śātra* 17: 45—46 should be that, if the *pitta* in its normal state, when carried by the aggravated vāta, circulates in the body, and come in contact and gets mixed up with the *pitta* of other places, then there is actually an increase in the *pitta* of those places. This increased state of *pitta* produces the disease and not the *pitta* in its normal state. This has been explained in greater detail in the commentary of that verse (c.f. commentary on *Śātra* 17: 45—46).

Similarly aggravated vāta etc., may produce diseases of rakta etc. Even though such *dhatu* were in normal state before they came into con-
Para 5 envisages the increase and reduction of dhātu having opposite qualities by the administration of medicines. This para (no. 6) envisages that medicines bring about the equilibrium of dhātu. The apparent contradiction in these two statements are further clarified by saying that the medicine reduces the increased dhātu and increase the reduced dhātu resulting in their equilibrium. These statements hold good only when there is already increase or reduction of the dhātu having opposite qualities. If there is only an increase of dhātu, then they have to be simply reduced without increasing any one.

**Maintenance of equilibrium of dhātu:**

The equilibrium of dhātu which is sought as the result while administering therapies and also while resorting to regimens for the maintenance of positive health. Even healthy persons should properly use wholesome food with appropriate rasas (taste) and gunas (attributes) and processed properly with a view to maintain the equilibrium of dhātu. After taking the food dominated by particular attributes, it is desirable to neutralize their effects by resorting to such of the regimens as are contradictory to them. [7]

Bringing about the equilibrium of dhātu is the only aim of administering therapies for the cure of diseases as well as maintenance of positive health. Diseases get automatically alleviated when dhātu are brought to their normal state. Promotion of the strength of a healthy individual by the administration of rejuvenation (rasāyana) therapy also aims at maintaining the equilibrium of dhātu in their excellent state. Therefore, in āyurveda, there is nothing more to be achieved than to bring dhātu to their normal state or to maintain this normalcy — i.e., Sūtra 1:53.

In healthy persons, dhātu are already in a state of equilibrum. But, for such persons therapies are prescribed with a view to bring about a continuity in this state of equilibrium in successive stages.

For healthy persons, food preparations should be given in such an order as would be conducive to the maintenance of the equilibrium of dhātu. For example, pungent things should be taken with a view to alleviate kapha which latter was aggravated by the intake of sweet things. Light things should be taken after the intake of heavy things with a view to prevent the undesirable effects of the latter. Similarly, the intake of chewable (khāḍya) food should be followed by drinkable (peya) preparations.

Food articles may have wholesome effect (sāmya) when they are naturally useful (svabhāvīka paśyā) and taken habitually (abhyāsa). The term "sāmyasamājñāna" used in the text, implies such of the food articles as are invariably wholesome at all times. The wholesomeness of substances described here includes that of rasas (tastes) and gunas (attributes).

If food articles dominated by ingredients having one type of taste are taken, then it may produce the discordance among dhātu, and to prevent such discordance, it is necessary to resort to such of the regimens as would have opposite effects. For example, when a person eats food dominated by sweet taste then kapha having identical qualities gets aggravated and with this in view, he should resort to regimens like exercise that produce opposite effects i.e. reduce kapha. But such regimens should not be resorted to in excess.

**Instructions for maintaining equilibrium:**

Dhātu being the equilibrium of gunas is brought to a state of equilibrium when the characteristics of substances are in harmony. Dhātu maintains the equilibrium of gunas and gunas maintain the equilibrium of dhātu. "Dhātu" as used in the text, implies such of the food articles as are wholesome at all times. The wholesomeness of substances described here includes that of rasas (tastes) and gunas (attributes).

For the maintenance of the equilibrium of dhātu which provides for positive health, one should observe the following advice:

1. One should properly resort to such actions and take such food as are of contrary disposition to the locality, season and physical constitution of the individual. For example, one should indulge in sleep while living in a desert; one should resort to exercise during the spring season; an individual with a fatty body should resort to exercise and vigil in excess.

2. One should refrain from excessive utilization, wrong utilization and non-utilization of the time, intellect and objects of senses;

3. One should not suppress manifested urges; and

4. One should refrain from exhibiting strength beyond one's real capacity. [8]

Food and dhātu:

- Food and dhātu are related in the context of maintaining equilibrium of dhātu. Dhātu is a concept that encompasses the various elements or forces that determine the state of health.
- Foods are categorized based on their tastes and qualities, and their intake is advised to maintain the equilibrium of dhātu.
- Instructions are given on how to maintain this equilibrium through proper diet and lifestyle changes.
and light ones get reduced. By the (continued use of) light (food preparations), the dhātuḥ that are light get increased and the heavy ones get reduced. Similarly, all dhātuḥ get increased by the use of substances having similar properties and they get reduced by the use of those having opposite properties. Therefore, among other dhātuḥ of the body, the muscle (māṁsa dhātuḥ) gets more increased by the administration of meat, blood by blood, adipose tissue (medaḥ) by fat, muscle-fat (vāsa) by muscle-fat, bone by cartilage, bone marrow (mājja) by bone marrow, semen by semen and foetus by immature foetus (āmagarbhā) like egg. [10]

The attributes of bodily dhātuḥ which take part in the increase or decrease of dhātuḥ are described in this para. Attributes concerning the body only take part in this connection and those concerning the mind and the Soul do not. In addition to the twenty attributes described above, there are some more physical attributes, viz. para (nearness) etc., but they do not take part in the increase and decrease of dhātuḥ; hence they are not enumerated in this paragraph. Similarly, śabda (sound), rūpa (vision) and gandha (smell) do not take part in such changes and therefore they are not described here. Rasa (taste) plays an important role in such changes in dhātuḥ. It is separately enumerated in this connection in para-7; hence it does not find a place in this para. Sparśa (touch) which also take part in such changes is not directly mentioned here; it is included in two of the attributes described in this para, viz. hot and cold.

The twenty attributes described in this para represent ten pairs of mutually contradictory attributes. As an illustration, effects of substances having one pair of such mutually contradictory attributes, viz. heaviness and lightness are described.

Similarity (sāmānya) which is responsible for the increase of dhātuḥ is related to both the attributes (gunaḥ) and the categories (jāti) of substances.

At times, substances which are dissimilar in nature may also help in the increase of dhātuḥ. For example, milk is not similar to semen but the use of the former increases the latter.

In this paragraph, substances of the same category are described to illustrate the statement because by the administration of such substances, the increase in dhātuḥ is far greater than the administration of substances having similarity only in attributes.

Intake of meat increases other dhātuḥ, viz. rakta (blood) etc; in addition to muscle tissue (māṁsa dhātuḥ) but the effect of the intake of meat in increasing muscle tissue is far greater than its effect on other dhātuḥ.

The immature foetus in the form of egg etc; is a conglomeration of all dhātuḥ. Hence the administration of egg to the mother promotes all the dhātuḥ of her foetus.
Administration of ingredients having predominance of attributes:

When food preparations of different nature but having the predominance of the attributes of the dhatu to be promoted should be used. (Certain examples in this connection are given below):

1. When there is a deficiency of semen, with a view to promote it, milk, ghee and such other substances known to be sweet, unctuous and cold should be administered;

2. For treating a patient suffering from the diminution of urine, sugar-cane-juice, varṇa type of wine, mṛṇḍa (thin gruel) liquid things and substances having sweet, saline and sour tastes and of sticky nature are to be administered; and

3. For treating a patient suffering from the diminution of feces, kulmaṣa (paste of barley mixed up with hot water and slightly boiled so as to form a cake), māṣa (Phaseolus radiatus Linn.), kuṣkūnda (mushroom), ajamadhyā (middle portion of the goat consisting of intestines and other abdominal viscera), yava (barley), leafy vegetables and dhānyāmla (sour fermented liquor from rice gruel) should be given.

4. For the treatment of patients suffering from the diminution of vāta, substances having pungent, bitter and astrin- gent tastes, and dry, light and cooling property should be administered;

5. For the treatment of patients suffering from the diminution of pitta, substances having sour, saline and pungent tastes and alkaline, hot and sharp properties should be administered; and

6. For the treatment of patients suffering from the diminution of kapha, substances having sweet taste, unctuous, heavy, dense and slimy properties should be administered. Even such of the activities as would increase these dhatus should also be resorted to. Similarly other dhatus should also be either increased or decreased by the administration of homologous and non-homologous substances in appropriate time.

Thus the factors which increase or decrease all the dhatus are described—some dhatus are individually described and for remaining dhatus, the principle laid down here should be applied. [11]

There are certain substances, which, even though, are useful in increasing specific dhatu factors and are available readily, still they cannot be used as food for various reasons. For example, intake of a foetus and semen is considered as a sinful act. When there is a deficiency of semen and extraneous semen is not available for administration or even if available, it cannot be taken for hateful disposition, then (for the promotion of semen) milk should be given. Similarly, for the treatment of other deficiencies like that of urine for which extraneous urine cannot be administered because of hateful disposition, other substances having the predominance of the attributes of urine can be given.

Actions of various types like acintā (thoughtless disposition) etc; promote various dhatus by specific action and because of this, it is not mentioned that they should be of similar qualities.

Other dhatus which are not mentioned here directly also obey the same principle in so far as its increase or decrease is concerned.

Dhatus get increased or decreased by homologous or non-homologous substances respectively only when such substances are administered in proper time.

Factors responsible for growth of body:
The following factors are responsible for the growth of the body in its entirety.

1. Opportunity; For example, youth is the proper time for the growth of the individual. During young age, it is the specificity of time which is responsible for the growth of the individual;

2. favourable disposition of the nature; For example, results of the unseen (past) actions are also responsible for the growth of individual's body;

3. excellence of the properties of food; and

4. absence of inhibiting factors; For example, excessive indulgence in sex and mental affliction inhibits the growth of the individual's body.

Factors responsible for promotion of strength:

The following factors are responsible for the promotion of strength:

1. Birth in a country where people are naturally strong;
2. birth at a time when people naturally gain strength;
3. favourable disposition of time (pleasant and moderate climate);
4. excellence of the qualities of the seed (sperm) and āśāya (ovum and uterus) of the parents;
5. excellence of the ingested food;
6. excellence of the physique;
7. excellence of the sātmya (wholesomeness of various factors responsible for the maintenance of the body);
8. excellence of the mind;
9. favourable disposition of the nature;
10. exercise; and
11. cheerful disposition. [12]

Inhabitants of certain places like Sindh are strong by nature. This is because of the specific characteristics of those places. Birth in such countries makes the man strong. Similarly, in certain seasons like hemanta (November to January) and Āśāra (January to March), people generally gain strength, and birth in such seasons makes the individual strong. Moderate climate when there is no excess of heat and cold and which is pleasant, also, promotes the strength of the individual.

The progeny of parents having no abnormality or having the excellence of sperm, ovum and uterus is endowed with strength. Mind also control over the body—c.f. Śārīra 4:36. If the individual is having a sound mind, then his body will also be quite strong. Some people are also endowed with a strong physique because of their virtuous actions in the past life. Habitual performance of exercise is also known to promote the strength of the individual.

Factors responsible for transformation of food:

For the administration of food in appropriate manner, eight factors are to be kept in view. They are described in Vīmaṇa 1:21-22.

Specific actions of transforming factors:

Factors described in the above paragraph are responsible for the transformation (digestion, assimilation and metabolism) of food. [14]

In the above paragraph, pitta is described to take part directly in the digestion of food and the remaining factors take part indirectly.
Similarly, food ingredients which are mutually contradictory like simul-
taneously act against each other during the process of inter-

teraction resulting in the decay of the body. [16]

The process by which the undigested food brings about the equi-

librium of dhatus is described in this paragraph. The process of transfor-
mation including assimilation of the food ingredients into the tissue

elements of the body goes on in stages. It is not that the entire food

ingested simultaneously gets transformed into the tissue elements of

the body. With a view to indicate this, the author has used present tense

in ‘parināmātath’.

Food provided nourishment to the tissue elements of the body which

are homologous and not of contrary nature. Ingredients of the food

having hardness nourishes the tissue elements of the body having hardness

e.g. muscle tissue, bone etc. Similarly liquid ingredients of food provide

nourishment to the liquid tissue elements of the body, viz. blood etc.

If the properties of the food ingredients are contrary to those of

the body, then there is emaciation of the body due to deficient nourishment.

Similarly, food ingredients which are mutually contradictory like simultane-

gous use of fish and milk also cause emaciation of the body.

Two categories of physical attributes:

A attributes of the body are again of two categories, viz. prasāda (pure substance) and mala (impurities).

Of them, those which are impurities afflict the body with pain. They are

the substances which stick to the variou orifices inside the body, which are of divergent forms and are in the pro-
cess of being removed out of the body. Putrified tissue elements of the body, vitiated vata, pitta and kapha and such

other substances which while existing in the body causes its destruction belong to this category. All of them come under

the category of mala (impurities) and the remaining are prasāda (pure substance).

Depending upon the variation of matter, the latter are classified into seven categories beginning with rasa (plasma) and ending with śukra (semen).

They can be classified into twenty categories on the basis of their

attributes beginning with gurutva (heaviness) and ending with dravatva (fluidity). [17]

Attributes of the body can be classified in many ways involving the descriptiou of dhātu, upadhātu etc. Their classification as prasāda (pure

substance) and mala (impurities) here is only a brief one.

Picolikā (excreta from eyes), singhānaka (nasal excreta) and various

other substances having similar attributes constitute the mala (impurities).

These impurities get separated from the body, and are in the process of

being removed out of the body, and during this process they cause pain.

Substances which are not in the process of being removed out of the body

but simply adhere to the wall of the circulating channels, serve some

useful purpose and are not considered as mala or impurities.

Some scholars read varja ‘confusion’ occurring in the text as varja-

pātha: vāta. If this reading is accepted, then dhātu which are not pro-

perly formed (sāma) will come under this category.

Vitiation implies both increase and decrease of vāta etc; because any

discordance in the state of these doṣas is called vitiation.

The term mala has been used in the text in singular number be-

cause it is indicative of a species of impurities.

Purīṣa (stool), vāta (flatus) etc., belong to prasāda category if they are in their normal state because in this state they do not cause any

disease; they rather serve a useful purpose by producing avastambhāna (support).

Vitiation by doṣas:

The term mala has been used in the text in singular number be-

cause it is indicative of a species of impurities.
Of all these, vāta, pitta and kapha are by nature vitiators; when vitiated (by extraneous factors) they vitiate others in the body. Signs and symptoms of the vitiation of various dhātus in different times have already been described in 28th chapter of Śūtra section. Such are the manifestations of the vitiated dosas when they come in contact with the tissue elements of the body.

When in normal state, vāta etc.; are responsible for the maintenance of the health of the individual. So a wise man should try to keep them in their normal state.

Before vitiating dhātus, dosas themselves get vitiated by extraneous factors. Here vitiation implies only aggravation i.e. increase in the quantity of dosas because dosas when diminished in quantity are incapable of vitiating others.

Some scholars interpret the third sentence of the paragraph in a slightly different way as follows:

“In 28th chapter, the author has not described the signs and symptoms of vitiation of malas like kāta (hair), mūtra (urine), nakhā (nail) etc. Such signs and symptoms are not described here either. This means that vitiated dosas have no direct action on these malas (hair etc.). Graying of hair, appearance of white spots in mytanaka (lit. meaning dead nail; a particular type of disease by which they get disfigured) etc., occur not due to their vitiation by the dosas directly but because of some abnormality caused in the remaining parts of the body by these dosas.”

The above interpretation is not correct. In 28th chapter of the Śūtra section, vitiation of all elements is discussed. Nothing more is intended to be discussed here. In the Śūtra 28: 22 manifestations of the vitiation of all the malas are described in general. Afflictions of nails and hair are included under this description.

Query about foetus:

While Lord Atreya was imparting the above instructions, Agnivesa asked, “We have heard your expositions on the body. Now we would like to hear the following:

(1) Which of the organs of the foetus is manifested first in the pelvis of the mother?
(2) Where lies the fact of the foetus and what posture does it maintain inside?
(3) By which food is it nourished and how does it come out?
(4) What are the food and regimens which are responsible for its immediate death after birth?
(5) What are the factors that help in the growth of the foetus without any disease?
(6) Whether it is afflicted with diseases caused by the gods etc., or not?
(7) What is your opinion regarding the existence or non-existence of its timely or untimely death?
(8) What is the span of its life?
(9) What are the factors which are responsible for the maintenance of the span of its life.”
Lord Punarvasu Atreya replied to Agniveśa, “In the fourth chapter of this section dealing with the formation of embryo, the manner in which the foetus is formed in the uterus of the mother and the mode of manifestation of its various organs are already described. But there are various types of controversies on such problems among all the sages who are authors in the subject. They are enumerated below:

1. Kumāraśīras Bharadvāja observed that the head of the foetus is first manifested in the uterus, because it is the receptacle of all sense organs.

2. According to Kaṅkāyana, the physician from Bāhlika, heart being the receptacle of consciousness is first formed.

3. According to Bhadrakāpya nābhi (umblicus) is first formed as it serves as the means to providing nourishment to the foetus.

4. According to Bhadraśaunaka, rectum located near the colon is first formed as this is the site for vata.

5. According to Baḍiśa, hands and feet are first formed being the instruments of the individual for his activities.

6. According to Janaka of Videha, sense organs being the receptacles of senses are first formed.

7. Mārici Kāśyapa is of the view that it is not possible to make any statement about first formation of any organs as they cannot be observed directly.

8. Dhanvantari is of the view that all the organs are formed simultaneously.

The view of Dhanvantari is correct as all the organs like heart etc., are (actually) formed simultaneously. It is true that the heart is the origin of all organs and the receptacle of certain phenomena. So there is no room for the formation of these phenomena preceding the formation of heart. So all these organs like heart etc., are formed simultaneously.

In para—14 of chapter—4 of this section, it has been stated that all the sensory and other organs of the foetus except those that are formed after birth like teeth and beard, are formed simultaneously. The same is being discussed here by quoting several views about the priority in the manifestation of various organs. A simultaneous manifestation of the organs of the foetus can also be inferred from their simultaneous growth after birth. This is just like the inference regarding the simultaneous production of fruits from their simultaneous growth.

It is not possible to establish the priority of the manifestation of the heart. The manifestation of heart as a receptacle of all the organs can be established only when all organs are manifested simultaneously. Thus the question of the priority of the manifestation of head etc., does not arise. So it is the doctrine of simultaneous manifestation of all organs in the foetus as propounded by Dhanvantari which is acceptable.

Posture of the foetus:

The foetus lies in the uterus with its face towards the back of the mother, head upwards and limbs folded.

Thirst and hunger of foetus:

The foetus is free from thirst and hunger. It is dependent upon the mother for all its activities. It lives upon the nourishment by the process of upasneha (exudation) and upasveda (conduction of heat). Some of its organs are well manifested and some others are not so. It draws nourishment by the process of exudation sometimes through the holes in the hair follicles and sometimes through the channels of umbilical cord. The umbilical cord of the foetus is attached to the umbilicus and the placenta to the umbilical
The placenta is in its turn connected with the heart of the mother. The heart of the mother floods the placenta (with nourishment) by the pulsating vessels. This rasa (nutritive fluid) promotes strength and complexion of the foetus because it is composed of material having all tests.

Rasa (digestive product of food) of the pregnant woman serves three purposes, viz. (1) nourishment of her own body, (2) lactation and (3) growth of the foetus. Being supported by that food, the foetus who is dependant upon the mother keeps living inside (the uterus). [23]

The aparā (placenta) connected with the umbilical cord of the foetus is commonly known as amārā. Formation of placenta etc. takes place by virtue of the past action of the foetus.

Process of delivery:

During the time of delivery, the foetus turns its head downwards by virtue of the prasūti māruṭa (vāyu which regulates the process of delivery) and gets delivered through the vaginal path. This is the normal situation. Situations other than this constitute abnormality. After delivery the child is free in its movement. [24]

Normally delivery takes place with the foetus turning its head downwards. But it does not always happen so. Sometimes delivery also takes place with the legs of the child remaining downwards.

Factors responsible for proper growth of foetus:

The diet and regimen described in the 8th chapter of this section, if adopted, promotes the growth of foetus without causing any morbidity.

The same diet and regimen inappropriately administered might destroy the foetus immediately after birth as the wind and sun destroy a newly planted tree whose roots are not yet firmly established. [25-26]

Diet and regimens conducive to the growth of the foetus will be described in chapter—8 of this section. Acquaintance with the contents of that chapter has been anticipated here.

Justifications for the existence of diseases caused by divine displeasure:

The fact that diseases are also caused by the displeasure of the gods can be established by the following:

1. Such statements by enlightened sages, for example; instructions in Kumāranātra of Brahmadeva;
2. sight of unexpected events like super-natural strength, knowledge, charm etc.;
3. specific nature of the etiology, signs, symptoms and treatment;
4. there are certain diseases which do not correspond to the aggravation of any of these dosas. [27]

According to the science of pediatrics as propounded by Brahmadeva etc., some diseases are caused not only by the gods etc., but also by their attendants. Suśruta also lists eight types of supernatural beings that cause diseases—c.f. Siśruta: Uttaratantra 60:17.

Timely and Untimely death:

According to the science of pediatrics as propounded by Brahmadeva etc., some diseases are caused not only by the gods etc., but also by their attendants.
was no untimely death, then the span of every one would have been fixed and therefore the knowledge of wholesome and unwholesome objects would be of no use at all. The sources of knowledge like perception, inference and verbal testimony accepted in all scriptures would cease to be sources of knowledge because all these sources of knowledge clearly prove that there are factors which are conducive to longevity and otherwise. So the statement of some \textit{tGIS} to the effect that untimely death cannot occur is confined to words only (and not to facts). [28]

There are two theories about the time of death. According to the first theory, time being infinite all the occurrences of death are related to time only. As there is no division of time there is no scope for any situation where time does not exist. So there cannot be any death with relation to time. According to the second theory, time has got division, imaginary though. So the time when some one dies is the appointed time for his death. There cannot be any other interpretation about time of death, for, time is devoid of any partiality towards any one. It has no attachment or hatred whatsoever for anybody. Thus, death occurs only when time kills an individual according to a pre-determined schedule. Time cannot kill any one as and when it pleases. It is incapable of doing so as it is known for its impartiality and equality of treatment to all individuals. So it kills everyone without sparing anybody but it does so only at the appointed hour.

Both the above theories are refuted in the above passage. \textit{Kìlala} (time) has no division; it cannot have any non-division either. Time has a distinctive feature of its own does not include any division \textit{chidra}, or non-division (\textit{achidra}) whatsoever in its definition. So, to say that all the occurrences of death are related to time and as such there is no untimely death is not correct.

In the second theory cited above, an imaginary division of time is accepted and various arguments are put forth in order to prove that death occurs only on time. But this theory is also fallacious in many respects. To say that time treats everyone equally and so everyone has to die without any discrimination at the appointed time of his death is not correct.

In the context of the "Science of Medicine", time represents an individual's span of life. If time were to act equally for all, everything would occur to an individual at an appointed hour automatically. But it is not so. There are variations in the span of life of different individuals.

If the above theory regarding timely death for all is accepted, nobody should die before or after 100th year of his age. Even otherwise there are temporal variations in the life of an individual. Something (disease, intake of food etc.) happens at an appointed hour—something
before or after the appointed hour. For example, if a patient suffers from tertiya jvara (Tertian fever) the scheduled time for the occurrence of the fever is the third day. In case fever occurs before or after the scheduled time, it will be considered to be an untimely occurrence of fever. The prescribed time for meals is when the individual feels exhausted (gūti) or hungry. Food taken otherwise cannot be considered to be timely.

So one cannot say that death occurs always on time. One cannot even say that death is always untimely. As a matter of fact death can be timely or untimely depending upon the various circumstances. That is why the “Science of Medicine” has prescribed various measures to avoid untimely death. It is only then that the knowledge of wholesome and unwholesome regimes is necessary. If this view is not accepted, the entire prescription of the “Science of Medicine” and even the validity of different cognitions like perception, inference and verbal testimony would be redundant.

Factors responsible for maintenance of normal span of life:

1. Prakṛti sāmpat i.e. equipoise state of doṣas in the constitution of the individual.
2. Guna sāmpat i.e. excellence of the compactness of the body and excellence of hereditary qualities; and
3. Ātmāsaṃpāt i.e. virtuous acts conducive to longevity. [29-30]

The factors responsible for the maintenance (of the normal span) of life are:

1. Definition of sārira (body)—the way how it is afflicted leading to disease and destruction;
2. increase or decrease of āhātuḥ;
3. treatment of deficient āhātuḥ;
4. factors responsible for the growth of the body;
5. factors responsible for the promotion of strength;
6. factors which help in the digestion and metabolism of food;
7. the mode of action of each of the above mentioned factors;
8. mala (impurities) and prasāda (pure) types of āhātuḥ; and
9. Various queries. [31-34]

Thus ends the sixth chapter of Śārira section on “the knowledge of the Details of the Body as conducive to its understanding” of Agnivesa’s work as redacted by Caraka. [6]
CHAPTER VII
ENUMERATION OF ORGANS
समस्याय:

We shall now expound the chapter on “the Enumeration of the organs as conducive to the understanding of the human body”.

Thus said Lord Atreya. [ 1-2 ]

In the previous chapter, the body was classified according to dhātu (tissue elements) contained in it. In this chapter the same body is being differently classified according to its various organs.

Query about organs of body:

शरीरसंस्थापनाः: इत्यशीर रघुसंस्थवाचाराः शरीरसंस्थापनार्थस्वरूपायां शरीरसंस्थापनार्थस्वरूपायां प्रभृति || 3 ||

With a view to ascertaining the number and measurement of the entire body by classifying it according to component organs, Agnivesa asked Lord Atreya to enumerate the organs of the body. [ 3 ]

Knowledge of the entire body enables one to treat diseases successfully. This will be described at the end of this chapter (vide verse 19).

The term “संस्थापनार्थ” can be explained in two different ways, viz., (1) limitation (प्रभृति) of the number (संख्या) and (2) number (संख्या) as well as volume (प्रभृति). There are six layers of skin (vide para 4)—this indicates the number, Udakadhātu is of ten aśīlais (vide para 15)—this indicates the volume.

Another reading of the term ‘संस्थापनार्थ’ is ‘संस्थापनार्थ’ according to which number, name as well as volume of different organs are described. Examples of number and volume are already given. There is one organ by name gojikkad—vide para 11—this provides the example of name.

Six layers of skin:

तन्मुखां भगवानायेव—श्रुतं मचोजिज्ञेव! सर्वशरीरसंस्थापनां श्रवणांसंस्थापनामपेक्षाः सर्वशरीरसंस्थापनां श्रवणांसंस्थापनामपेक्षाः शरीरे पत्त त्वचा; तथा—उदकधातु त्वचाय, खितीया त्वचाय, दूरीयांकाशिकाशास्त्रविविषयां, चतुर्थौ दु:कृपकमबधायीयां—

Lord Atreya replied, “listen to me O! Agnivesa, attentively. I shall describe the entire body in appropriate manner as per your questions”.

There are six layers of skin as follows:
1. First one is the external layer which is known as udakadhātu (containing watery substance or lymph).
2. The second layer is asragdhātu (containing blood capillaries).
3. The third layer is the site for the manifestation of sidhama (a type of dermatosis) and kilasa (leucoderma).
4. The fourth layer is the site for the manifestation of dadru (ring-worm) and kūṣha (obtain skin diseases including leprosy).
5. The fifth layer is the site for the manifestation of alajī (boil) and vidradhi (abscess).
6. The sixth layer is that by the excision of which the individual gets trembling and enters into darkness (gets fainting) like a blind man. Boils of joints which are blackened in colour and having thick root are manifested in this layer. Such boils are extremely difficult of treatment. These are the six layers of the skin by which the entire body along with its six organs (parts) remain covered. [4]

There is difference of opinion regarding the number of different organs of the body. For example, Suṣruta has described seven layers of skin and three hundred bones—vide Suṣruta: Śārīra 5:6, 18. It is with a view to suit the specific purpose of a part of branch of āyurveda that the organs of the body are counted differently. Suṣruta deals mainly with surgery whereas Caraka with internal medicine. So the difference in the description of number of some organs by these authors is accounted for—cf. Suṣruta: Śārīra 5:18. Similarly the difference in the number of other organs of the body according to Caraka and Suṣruta can be explained.

The third layer of the skin is described as the site of manifestation of sidhama (a type of dermatosis) and kilasa (leucoderma). This layer of the skin is actually the place in which doṣas which are vitiated to give rise to dermatosis and leucoderma are lodged. Similarly the diseases of the other layers of the skin can be explained.
Parts of the body:

The body is divided into six parts, viz. two upper limbs, head including neck and the trunk. (These are the six parts of the body). [5]

Number of bones:

<table>
<thead>
<tr>
<th>Name</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teeth</td>
<td>32</td>
</tr>
<tr>
<td>Sockets of teeth</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 hands and feet</td>
<td>20</td>
</tr>
<tr>
<td>Six bones which from the base to support the metaphalangeal bones of hands &amp; feet</td>
<td>4</td>
</tr>
<tr>
<td>Parshpi (bones of heels or calcaneums)</td>
<td>2</td>
</tr>
<tr>
<td>Gulpha (ankle bones)</td>
<td>2</td>
</tr>
<tr>
<td>Mapi (wrist bones)</td>
<td>2</td>
</tr>
<tr>
<td>Aratni (bones of forearms)</td>
<td>4</td>
</tr>
<tr>
<td>Jangha (bones of legs)</td>
<td>4</td>
</tr>
<tr>
<td>Jenu (bones of knees)</td>
<td>2</td>
</tr>
<tr>
<td>Janu Kapala (knee caps)</td>
<td>2</td>
</tr>
<tr>
<td>Hollow bones of thighs (femurs)</td>
<td>2</td>
</tr>
<tr>
<td>Hollow bones of arms (humerous)</td>
<td>2</td>
</tr>
<tr>
<td>Amba (bones of the shoulder)</td>
<td>2</td>
</tr>
<tr>
<td>Anuskhalaka (shoulder blades)</td>
<td>2</td>
</tr>
<tr>
<td>Aksaka (clavicles)</td>
<td>2</td>
</tr>
<tr>
<td>Jatru (wind pipe?)</td>
<td>2</td>
</tr>
<tr>
<td>Talu (palated bones)</td>
<td>2</td>
</tr>
<tr>
<td>Trupiphalaka (hip blades)</td>
<td>2</td>
</tr>
<tr>
<td>Bhagasthi (public bone)</td>
<td>1</td>
</tr>
<tr>
<td>Bones of the back</td>
<td>45</td>
</tr>
<tr>
<td>Bones of the neck</td>
<td>15</td>
</tr>
<tr>
<td>Bones of chest</td>
<td>14</td>
</tr>
<tr>
<td>Bones of the sides (ribs)</td>
<td>24</td>
</tr>
<tr>
<td>Sockets (for ribs)</td>
<td>24</td>
</tr>
<tr>
<td>Tubercles in the sockets (for ribs)</td>
<td>24</td>
</tr>
<tr>
<td>Hanvashti or jawbone (lower)</td>
<td>1</td>
</tr>
<tr>
<td>Hanumula bandhana (bones which keep the lower jaw locked up)</td>
<td>2</td>
</tr>
<tr>
<td>Bone constituting the nose, prominences of cheeks and forehead</td>
<td>1</td>
</tr>
<tr>
<td>Sanakha (temporal bones)</td>
<td>2</td>
</tr>
<tr>
<td>Sirah Kapala (pan shaped bones of the head)</td>
<td>4</td>
</tr>
</tbody>
</table>

Thus the 360 bones including teeth, sockets of teeth and nails are accounted for. [6]

According to Sutra 28:4, nails are nourished by the mala (impurities); hence they are considered as products of mala (waste products). They are enumerated in this chapter as bones because of their bone-like structure.

In each finger and toe, there are three phalanges. Thus there are sixty phalanges in total. In thumb and great toe, only two phalangeal
bones are protruding out of the hands and feet respectively. The bones immediately below the thumb and toe inside the hands and feet respectively are the third phalangeal bones which are to be taken into account. The rod shaped bones (metaphalangeal bones) of these fingers/toes are quite small in shape.

As a matter of fact, nose, cheek and fore-head have one and the same root and as such have got only one bone for all of them combined. If such bones are accounted for separately then the total number of bones in the human body will exceed the prescribed number.

Sensory and motor organs:

पञ्चनेिद्याहितानाती, तथा—स्व, जिहा, नासिका, अंज्ञाति, कार्या च। पञ्च लुरुस्त्रिन्त्राणिः, तथा—स्वरं, रस्त, श्रायं, द्रायं, द्रुष्ट्राणिः। पञ्च कृत्तिप्रतिगणः, तथा—हस्ती, पादो, पायु, उपस्थ्य, जिहा चेति || 7-8

हदवं चेतनायित्वादमकम् || 8-9

There are five organs of senses, viz. (1) skin, (2) tongue, (3) nose, (4) two eyes and (5) two ears. There are five sense faculties, viz. (1) tactile, (2) gustatory, (3) olfactory, (4) visual and (5) auditory. There are five motor organs, viz. (1) two hands, (2) two feet, (3) anus, (4) sex organs and (5) tongue.

The site of consciousness is only one, viz. the heart. [7-8]

Resorts of life:

द्वै प्राणायितताति, तथा—स्वर्या, कमः, हदवं, नामिः, गुहा, वस्तिः, भोज, भुकं, शोषित, अंकमिः। तेषु पर पूर्णाणिः मर्यंस्थवाताति || 9-11

There are ten resorts of life, viz. (1) head, (2) throat, (3) heart, (4) umbilicus, (5) anus, (6) bladder, (7) ojas (?), (8) semen, (9) blood and (10) flesh. Of them the first six organs are known as marma (vital organs). [91]

In the Śatāra 29:3, ten resorts of life are also enumerated. Two saṅkhas (areas of temporal bones) are enumerated there. In the place of these two saṅkhas, umbilicus and flesh are described here as the resorts of life. By implication, the two saṅkhas along with umbilicus and flesh are required to be included as resorts of life.

Visceras:

पञ्चदश कोष्ठाथाति, तथा—नासिका, हदवं च, कोषम च, युक्त, शीघ्रा च, बुको च, वस्तिः, तुरोपयायसा, आमायस, एकायस, उत्सर्गुत्ते च, अभारा० त, नुसानं च, स्थूसां च, धारणेन च, वधाहन चेति || 10-11

Kośṭhāṅgas (visceras in the thorax and abdomen) are fifteen in number. They are (1) nābbhi (umbilicus), (2) ṭhdaya=
12. śleṣmaṅga (tonsils) - 2
13. baḥupāṇḍika (muscular portion of arms) - 2
14. cibuka (chin) - 1
15. oṣṭha (lips) - 2
16. śākāṇi (angles of the mouth) - 2
17. dantaveṣṭaka (gums) - 2
18. tālu (palate) - 1
19. galaśuṇḍika (uvula) - 1
20. upaṇī涧ika (epiglottis and posterior tongue) - 2
21. gojihṣa (tongue or the organs of speech) - 1
22. gāṇḍa (cheeks) - 2
23. karnājaśkulika (ear holes) - 2
24. karpaputraka (external portion of the ear) - 2
25. akṣikatā (orbit of eye) - 2
26. akṣivartma (eye lids) - 4
27. ākṣikamunika (medial angles of the eyes near the nose) - 2
28. bhrū (eye brows) - 2
29. avaṭu (thyroid) - 1
30. pāṇipadādyāya (soles of hands and feet) - 4 [11]

Major orifices:

वेशनस्यं सिद्धिं सत्निरारसिः क्रमं च | वै च । च । ॥ १२॥

एतताक्रन्यं शास्त्रायि निरुपेतुम । च ॥ १३॥

There are nine major orifices—seven in the head and two below.

The above are the visible factors and are capable of description. [12-13]

Enumeration of other organs:

विन्दुक्षणं तथा तक्ष्यं | च । च । यथा—वेशनस्यं सिद्धिं सत्निरारसिः, वेश सिराराशतानि, क्रमं च । च । च । च ।

The enumeration given above pertains to a healthy body only. In abnormal states of the body, the number of these organs varies.

It is immaterial whether the number is ascertained through inference or direct perception, the fact remains that the number is the same.

Measurement of liquid constituents of body:

विन्दुक्षणस्यं तथा तक्ष्यं | ॥ ॥

Beyond what is described above can be ascertained from inference only. They are enumerated below:

1. Sāyu (sinieu) - 900
2. śīra (vains) - 700
3. dhāman (arteries) - 200
4. muscles - 400
5. marma (vital parts in the body) - 107
6. joints - 200
7. terminals of the fine ramifications of the veins and arteries -29956
8. Keśa (hair), īmaṣṭu (beard and moustaches) and loman (small hair) -29946

Tvak (skin) etc., enumerated above are properly visible and the number of the remaining can be ascertained by inference only. Both these categories do not undergo any variation during the normal state of the individual's body. [14]

Some of the ligaments (sinieu) can be directly observed. But the enumeration here involves the ligaments in their entirety which include those which are not visible. Hence the number of ligaments is required to be ascertained by inference only.

Veins are 700 in number and arteries 200. But the veins and arteries ramify into subtle channels the number of which is 29956. The number of hair etc. (29956) include only those which appear near the openings of major vessels. In their subtle division, they are many more in number as described in other classics.

The enumeration given above pertains to a healthy body only. In abnormal states of the body, the number of these organs varies.

It is immaterial whether the number is ascertained through inference or direct perception, the fact remains that the number is the same.

Measurement of liquid constituents of body:

विन्दुक्षणस्यं तथा तक्ष्यं | ॥ ॥
Substances of the body which can be measured by volume taking $anjali$ (space created by joining both the hands in the form of a cup) as a unit are now being described. The measurement described here pertains to the ideal standard; these substances can undergo variation in the form of increase or decrease in a normal individual and this can be ascertained by inference. Measurement of these substances is given below:

<table>
<thead>
<tr>
<th>Substance</th>
<th>Measurement in the $anjali$ of the individual himself</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Udaka (aqueous element)</td>
<td>(1)</td>
</tr>
<tr>
<td>2. Rasa which is the first product of the ingested food after it is metabolised.</td>
<td>(2)</td>
</tr>
<tr>
<td>3. blood</td>
<td></td>
</tr>
<tr>
<td>4. feces</td>
<td></td>
</tr>
<tr>
<td>5. Kapha</td>
<td></td>
</tr>
<tr>
<td>6. Pitta</td>
<td></td>
</tr>
<tr>
<td>7. urine</td>
<td></td>
</tr>
<tr>
<td>8. Vata (muscle fat)</td>
<td></td>
</tr>
<tr>
<td>9. Medas (fat)</td>
<td></td>
</tr>
<tr>
<td>10. Majja (bone-marrow)</td>
<td></td>
</tr>
<tr>
<td>11. Mastiika (the fat-like substance inside the skull)</td>
<td></td>
</tr>
<tr>
<td>12. Sukra (semen)</td>
<td></td>
</tr>
<tr>
<td>13. Slaishmika type of ojas</td>
<td></td>
</tr>
</tbody>
</table>

Thus the various factors in the body are described. [15]

Mahabhautic predominance in various constituents:

These organs are dominated by one or other of the mahabhutas. Their specific characteristics are given below:

<table>
<thead>
<tr>
<th>Mahabhautika predominance</th>
<th>respective organs with their specific characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Parthiva</td>
<td>(dominated by prthvi mahabhata)</td>
</tr>
<tr>
<td>2. Organs which are gross,</td>
<td></td>
</tr>
<tr>
<td>stable, having form, heavy,</td>
<td></td>
</tr>
<tr>
<td>rough and hard like nail,</td>
<td></td>
</tr>
<tr>
<td>bone, teeth, flesh, skin, feces,</td>
<td></td>
</tr>
<tr>
<td>hair, $sma$ru (tendons);</td>
<td></td>
</tr>
</tbody>
</table>
2. *āpya,*
(dominated by *jala* mahābhūta)

1. Factors in the body which are liquid, mobile, slow, unctuous, soft and stimulant like *rasa* (plasma), *rudhira* (blood), *vāsa* (muscle fat), *kapha, pitta,* urine and sweat;
2. tastes (of various elements of the body) and
3. Gaustatory faculty.

3. *agneya*
(dominated by *agnimahabhūta*)

1. All factors like *pitta,* temperature and lustre of the body;
2. Colours (of different factors in the body) and

4. *vāyu*
(dominated by *vāyu mahābhūta*)

1. Bodily phenomena like inhalation, exhalation, opening and closing of eyes, contraction; extension, locomotion, impelling and retention;
2. factors of the body which are known by touch and
3. tactual faculty.

5. *antarikṣa*
(dominated by *mahābhūta*)

1. Factors of the nature of void, speaking (voice), gross and subtle channels;
2. sounds (excluding speech) emanating from different organs of the body and
3. auditory faculty.

The Soul, the intellect & the mind while stimulating the various sense organs towards their objects are dominated by the qualities of the respective sense organs.

Thus the body divided into various gross organs is enumerated. [16]

Innumerable organs of body:

Sharīrakātyāntu pātmānau nāsaṇa-pariśānt śvetvā śavanti, ātītvatvādā vrajīti-
Shaktaśīvatiśvaśrūvaśā. Teyāṁ sāmyogabhimāne pāmāṇān kāraṇā vāyu; karman-
ātmaṁ. 17

Minutest units (cells?) into which all organs of the body are divided are known as *paramāṇus* and they cannot be counted because (1) they are extremely numerous (2) they are extremely subtle and (3) they are beyond sensory perception. *vāyu* and the specific nature of the results of the past action associated with these *paramāṇus* are responsible for their union and disjunction. [17]

*Paramāṇus* of the body are beyond sensory perception of ordinary man. They can be perceived by sages only.

For the union of *paramāṇus,* *vāyu* is responsible when it is associated with karman (results of past action) which is favourable for such union. Similarly, their disjunction takes place (i.e. the body cells undergo destruction) when *vāyu* is associated with such karman as is not favourable for this union.

Knowledge of organs of body—Salvation:

Tāderśaṁskāraṁ śatyaśākapāramāṇaṁ ucyatavyaṁ mahaṁ; puṣyaśākapāramāṇaṁ: 18
Tat mahāsakān śatyaśākaśāravāni vīstāvā teṁ. 18

When this body composed of various parts is perceived as one unit, this leads to attachment; when the various composing factors are viewed as separate from each other, this leads to salvation. Of the various parts, the Soul is unattached. When He dissociates Himself from all (favourable and unfavourable) manifestations, there is salvation (from the worldly affairs). [18]

The body is composed of many parts. In spite of this, if because of ignorance any body considers this as one unit only, then this leads to *saṅga* (attachment) because, in view of this, he tries for its well being and during this he himself gets victimised by the sense of attachment and
hatred. When the body is viewed to be composed of several parts then there will be no attachment and he will neither make efforts for the well being of the body nor there will be any attachment or hatred for such substance as are responsible for its well being. In the absence of any initiation, the individual will not be afflicted with sins or virtues leading to salvation.

The physician who knows the number of various components of the body in their entirety, does not associate himself with illusion which is caused by ignorance. Because of the absence of illusion he does not get afflicted with the faults (of such illusion) and being free from faults, he becomes unattached and peaceful which leads to the prevention of his rebirth. [19–20]

Thus ends the seventh chapter of Šārīra Section on "the Enumeration of Organs as conducive to the understanding of the human body" of Agnivesa’s work as redacted by Caraka [7]

CHAPTER VIII

METHOD OF PROCREATION

अष्टमोष्च्यायः

अथातः जातिसृष्टीयं शारीरं व्याच्यायामः ॥ १ ॥

इति ह स्माह भागवानात्मेऽः ॥ २ ॥

We shall now expound the chapter on “The Method of Procreation” as conducive to the understanding of the human body.

Thus said Lord Ātreya. [1–2]

Method of procreating excellent progeny:

खोपुरुषोपायत्रायामकर्मभिविषयमार्थयोऽवेश्यति प्रामिचचत्वारिगतिव्रृत्तिकरं कर्मोपेश्यामः ॥ ३ ॥

Now we shall explain the method by which the man with unimpaired semen and, the woman with unimpaired ovum and uterus desirous of an excellent progeny can achieve their objective. [3]

According to the normal, syntactical rules, the term ‘sukra’ (meaning semen) should have been placed after ‘tāṇita’ (ovum) and ‘garbhadaya’ (uterus) in the text. This order has been changed and the term ‘sukra’ has been placed in the beginning because of its having the least number of syllables. The term ‘prajā’ means children implying both male and female.

Procreation of male and female progeny endowed with excellent qualities is always desired by parents. Sons and daughters who are not endowed with such excellent qualities or eunuchs are not wanted. The method of procreating sons and daughters of excellent qualities is described in this chapter.

Some scholars hold the view that the term ‘prajā’ stands for a male child only as the method for procreating a male child of excellent qualities forms by and large the subject matter of this chapter.

Preparatory measures:

अयापेतो खौपुरुषो खौपुरुषोपायसुपपत्त्या व्याच्यायामपवेताः संखोभयुः, क्रमेण प्रक्षितमात्माचेवत् संखुद्वी चास्यानपुरुषात्मासुपपत्त्याः उपाचरेऽथ अष्टमोष्च्यायां व्रतीरवयां पुर्वः, सम्भूतं नैतिकमात्माप्वेताः ॥ ४ ॥
The couple should be treated with oleation and sudation therapies and thereafter doṣas from their body should be eliminated by the administration of vamana (emas) and virecana (purgation) therapies. Then the patient should be brought to normalcy in stages (by administering prescribed diet, viz. pṛṣa or thick gruel etc.). After the elimination of doṣas, the couple should be administered āṣṭapāna (corrective) and anuvāsanā (unctuous) types of enema. Man should also be administered ghee and milk boiled with drugs having sweet taste. The woman should be given til oil and māṣa (Phaseolus radiatus) to eat. [4]

In para-3 above, it is stated that for the procreation of progeny having excellent qualities, man should have unafflicted semen and the woman should have unimpaired ovum and uterus. Even such men and women desirous of having progeny of excellent qualities should be administered elimination therapies described in this para, viz. oleation etc.

Drugs having sweet taste should be administered to a man because such drugs promote the quantity of semen. Some scholars suggest that drugs belonging to jīvaṇa (vitalizing) group should also administered to men.

Cohabitation:

<table>
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<tr>
<th>Vaiṣṇava Samhita</th>
<th>Sarirasthana</th>
<th>465</th>
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<tr>
<td>&quot;तत्र नम युग्मीत—“अनिति वायुर्स सच्छः प्रतिध्वासि पाता त्वा दृश्यो विभावता त्वा दृष्टात प्रजावर्षसा भव” हिन्द।”</td>
<td>“अनीष्ठा सत्सैयाः सोमं स्यर्यथायुष्मिनि। भगाधि चिन्तावरुणो वीरं दृष्टे मे सत्मः” हिन्दुस्वच संस्येयात्मम्।”</td>
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For three days, right from the day of onset of menstruation, the woman should observe celibacy, sleep on the ground, take food from an unbroken vessel kept in her hands and should never clean her body. On the fourth day she should use unction, take head-bath and wear white apparel. Her husband should also adopt the same regimen. Both of them wearing white apparel and garlands, with happiness of mind and having attraction for each other, should enter into cohabitation. If a male child is desired, they should meet on the even days and if a female child is desired, they should meet on the odd days.

During cohabitation, the woman should not assume a prone posture nor should she be in her sides. If she maintains a prone posture during cohabitation, then vāta gets aggravated and afflicts her uterus. If she remains in her right side during cohabitation then kapha which remains in that side gets displaced and blocks the uterus. Left side is the abode of pitta. If pressure is put on that side during cohabitation, then the ovum and the sperm get burnt up. Therefore, the woman should receive seed while lying on her back side. In this posture doṣas remain in their respective sites. After the completion of intercourse she should be sprinkled with cold water. Intake of food in excess, fasting, thirst, fear, dejection, grief, anger, desire for another man, excessive desire for intercourse—these factors in a woman during cohabitation prevents conception or produces a deformed child. One should not indulge in cohabitation with a woman who is too young or too old, who is suffering from a chronic disease or afflicted with any other disease. Similar are the defects in a male. Therefore, the couple should be free from all such defects before they enter into cohabitation.

The couple having excitement for cohabitation should take relishing and wholesome food (not in excess), and arrange for bed which is pleasant, scented, well spread and...
comfortable; man should ascend this bed with his right leg first and the woman with her left leg first.

Then this mantra (incantation) should be recited. “Shriya srutam” (You are the serpent god, you are the life, you constitute the support of everything. May god Dhātṛ release you, may god Vidhātṛ maintain you. Be equipped with brahmavacaras, my Brahmā, Bṛhaspati, Viṣṇu, Soma, Sūrya, the Aśvinis, Bhaga, Mitra and Varuṇa provide me with a brave male child.

Having recited this mantra, they should enter into cohabitation. [5-8]

Intercourse during even days produces a male child and during odd days a female child. These even and odd days are to be counted from the first day of the menstruation and not from the date of purificatory bath. Of course, sexual intercourse is prescribed only after purificatory bath. It is stated in Hārīta, “Cohabitation during 4th, 6th, 8th and 12th days produces a son endowed with good qualities and long life; during 5th, 9th and 11th days, a daughter endowed with good qualities and cohabitation during 7th day produces an unfortunate daughter.

Regimens for a son of excellent qualities:

- If she desires to have a son with a massive body, white complexioned with the strength like that of a lion, with vigour, purity and strong mind, then from the first day of her purificatory bath (after the menstruation) she should be given manhta (thin gruel) prepared with white barley by boiling it with the milk of a white cow having a white calf and mixing it with ghee and honey in a silver or bronze vessel to drink every morning and evening continuously for one week. In the morning, she should take food preparation made of śali rice or barley along with curd, honey, ghee or milk. In the evening she should resort to white apartment and use the bed sheet, drink, apparel and ornaments, all of white colour. In the morning and evening, she should continuously look at a white and corpulent bull or stallion (horse of high breed) or paste of white sandal wood. She should be entertained with pleasing and favourite stories. Men and women with good personalities, pleasing words and refined behaviour and actions, and other white things should form the objects of her vision as well as other senses. Her companions as well as her husband should always attend on her in a pleasing and favourable manner. They should however refrain from cohabitation during this period. After having adopted the above regimens for seven nights, she along with her husband should take a complete bath including the head and should wear white and untorn apparel as well as white garlands and ornaments. [9]

Vedic rites for procreating a child of desired qualities:

- The mantha (thin gruel) and śali rice are to be taken separately in proper quantity at appropriate times.
the sake of oblation and then bring the steed etc., as described above to be placed all around the altar.

The woman along with her husband desirous of having such a son should sit towards the west of the sacred fire and towards the south of the priest, should perform the sacred rites and should express her desire to have the progeny of excellent quality.

After she has expressed her desire, the priest should respectfully remember Prajāpāti and with a view to fulfilling the desired object in her womb, should offer Kāmya type of oblation (to the fire), reciting the mantra “viṣṇuḥ kātyaḥ” (May Lord Viṣṇu fulfil her desire in the womb)—Rgveda 10:148:8.

After she has expressed her desire, the priest should respectfully remember Prajāpāti and with a view to fulfilling the desired object in her womb, should offer Kāmya type of oblation (to the fire), reciting the mantra “viṣṇuḥ kātyaḥ” (May Lord Viṣṇu fulfil her desire in the womb)—Rgveda 10:148:8.

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A woman who desires to have a son of bluish complexion, red eyes, elevated chest and long arms or who desires to have a son of black complexion having black soft and
long hair, white eyes (Irish), white teeth, brilliance and self control should perform the same sacred rite as mentioned above. But the variation will be only with regard to the colour of the apparel used. Whatever colours she desires to have in her child, she should use apparel of the same colour.

A woman of śūdra caste should offer only obeisance to the gods, fire, brāhmaṇas, preceptors, ascetics and siddhas (those who have attained perfection).

The woman should be made to have a mental visit to the country of her choice according as she wishes her son to resemble. She should also be asked to adopt the food, regimens, manners and apparel of the people of those countries whom she wishes her son to resemble.

Thus the regimens to be followed by a woman desirous of having a son of her choice have been explained. [10-14]

Other factors responsible for the complexion of progeny:

Other factors responsible for the complexion of progeny include:

- Nâlu kṣetrametdeva karmê varṇaprabhâskarâ svabhâvat. Āpi tu tâmâraadârâ, ārokkârâdârâ, svabhâskarâ svabhâvat, pûravâyadârâ svabhâvat: ēkaññaprabhâskarâ, samâpâyadârâ svabhâvat: yâmvarnah: [15]

It is not that only the above mentioned factors are responsible for getting a child of a specific colour. Even the āgni mahābhātâ when associated with jala and akâśa mahābhātâs also produce white complexion. Associated with pūrâni and pâyu it produces black complexion and with all the mahābhātâs in equal proportion, it produces blue complexion. [15]

Mental faculty of the progeny:

Varnâdârâkâśâ pûrâni vâ pārâh vâ prâjñâna mātâpatiṣvâdvyadhyâtmyâ: ānâtâdârâkâśâ svabhâvat ch ātma samâpâyadâvâsâvarṇâcārâ: [16]

The following factors determine the state of the mental faculty of the child:

1. The mental faculty of parents;
2. The sounds (music etc.,) heard repeatedly by the pregnant woman;
3. actions performed by the embryo in his previous life; and

4. frequent desires for a particular type of mental faculty by the progeny in his previous life. [16]

Whatever offerings, studies and penance were habitually performed in the past life, the same habit automatically reflects itself in the current life of an individual.

Importance of purification of body of the couple:

Yathâkṣet vinînapâsûnakāvatârâ: kriyâputryâmîkṣítâvâsâ mahâbhratâ: Ānu dârâsâvantah śrâvastu kâśyapâ alârâkâśâ caśoktā sacchâ cakrâva: śriyâ cakrâva: kaññaprabhâskarâ cakrâva: [17]

When a man and woman cohabit after purifying their bodies according to the methods prescribed above, the unimpaired sperm unites with the unimpaired ovum in the unimpaired womb lying within an unimpaired genital tract. Then this definitely results in the formation of an embryo. This may be likened to the colouring of a spotless good cloth just by the touch of a colouring substance or to transformation of milk into curd after abandoning its previous form just by the addition of a few drops of curd. [17]

Sexual characteristics of progeny:

Vâmâmahînîdârâvatâ mahâbhratâ suhî puruṣâ: ēkaññaprabhâ: [18]

Factors responsible for bringing about masculine or feminine characteristics in the embryo have already been described. As an unimpaired seed sown (in a fertile land) germinates bearing its own characteristic features e.g., paddy from paddy seed and barley from barley seed; so the male and female characteristics of the embryo are determined by those of the parents. (cf. Śastra, 2:12). [18]

Puññâvâna:

Tâyâ: kârâṇâ yadâkascât vinînapâsûnâ tâsâ pârâh kârâṇânâ: [19]
The procedure prescribed in the Vedas (ayurveda) to be properly adopted to change the sex of the foetus before its manifestation is now being described. These methods, if adopted, in association with the excellence of locality and the pregnant woman should be made to drink curd added with either two or three small insect gums or any other drugs collected from such selected places do not have any rational basis as such. We have only to depend on verbal testimony in such cases.

Thus ends the puṣasavana rites. [19]

Predominance of the fraction of ovum and sperm in the formation of an embryo was described above as a factor responsible for the production of a female and male child respectively. In this paragraph the vedic rites to be observed to get a male child are described.

The embryo itself gets conspicuously manifested during the second month of pregnancy—C.f. Śārīra, 4:10. But during the third month all the organs of the embryo become conspicuously manifested—C.f. Śārīra, 4:16—and therefore puṣasavana therapy to get a male child should be administered during the first two months of pregnancy.

If the puṣasavana therapy is administered in improper place and time, this leads to harmful effects.

In the first recipe for puṣasavana described above suṅgas (buds) are required to be collected from the eastern or northern side branches of a banyan tree which has grown in a cow pan. Specific action produced by the drugs collected from such selected places do not have any rational basis as such. We have only to depend on verbal testimony in such cases.

Kuṭyaṅkita type of insect is commonly known as kavaṇīgāṇā. Some people use jyeṣṭhi type of insect as kuṭyaṅkita. In this connection Jātukāraṇa has prescribed the use of kuṭyamatiṣa which is known as jyeṣṭhi in the western region.

In the fifth recipe, the pregnant woman is asked to take the inhalation therapy, while sitting on the threshold. A similar statement is also found in the work of Jātukāraṇa. But some scholars hold the view that the head of the lady should be made to rest over the threshold during the administration of inhalation therapy and she should not sit over it.

**Measures for maintenance of pregnancy:**

5. During puṣya conjunction, she should inhale the steam coming out of the paste of ṣāli rice during roasting while sitting on a black rice threshold and she herself should drop with the help of a cotton swab in her right nostril, the juice extracted from the same paste of ṣāli rice after adding water into it.

In addition to the above, other therapies as prescribed by bṛahmanās and saintly ladies for puṣasavana (to beget a male child) should also be adopted.
The following factors cause impairment or pregnancy:

1. (a) Resorting to seats which are uncomfortable, irregular and high;
   (b) inhibition of the urges of flatus, micturition and defecation;
   (c) resorting to difficult and unsuitable exercises; and
   (d) intake of sharp and hot food and food in excessive quantity or in less quantity.

The above mentioned factors lead either to the death of the foetus inside the uterus, abortion or cachexia of the foetus.

2. (a) Injury or pressure frequently;
   (b) frequently looking inside abysses, deep wells and place of water fall;
   (c) travelling in the conveyance which is excessively uncomfortable (jerky); and
   (d) hearing of unendearing sounds in excess.

If the expectant mother resorted to above mentioned factors, this results in abortion.

3. Constantly sleeping in her back—By this the cord attached to the umbilicus of the foetus gets twisted around the neck.

4. Sleeping in open air and moving at night alone—This results in the production of an insane progeny (insanity is caused by the attack of evil spirits which get an access to the mother’s body conveniently in such situations.

5. Resorting to vocal abuses and physical assaults—They make the progeny epileptic.

6. Habitually resorting to sexual intercourse—It makes the progeny physically ill-formed, shameless and subjugated to women.
7. *Constantly given to grief*—This makes the progeny fearful, thin and short lived.

8. *Thinking ill of others*—This makes the offspring anti social, envious and subjugated to women.

9. *Stealing ( others property )*—This makes the offspring exceedingly lazy, malicious and of inactive disposition.

10. *Resorting to anger*—This makes the offspring fierceful, deceitful and jealous.

11. *Constantly given to sleep*—This makes the offspring drowsy, dull and deficient in digestive power.

12. *Addiction to wine*—This makes the offspring constantly thirsty, short of memory and fickle minded.

13. *Addiction to the intake of inguana flesh*—This makes the offspring suffer from diabetes, stone in bladder and dribbling of urine.

14. *Addiction to the intake of pork*—This produces redness in eyes, sudden obstruction of respiration and excessive roughness of the hair of the offspring.

15. *Addiction to the intake of fish*—This causes delayed closure or non-closure of eyes.

16. *Addiction to the intake of sweet things*—This makes the offspring suffer from *prameha* (obstinate urinary disorder including diabetes), *maka* (dumbness) and *atisthaulya* (excessive corpulence).

17. *Addiction to the intake of sour things*—This makes the offspring suffer from *raktapitta* (a disease characterized by bleeding from different parts of the body) and diseases of the skin and eyes.

18. *Addiction to the intake of salt*—This makes the offspring suffer from early onset of wrinkleless in the skin, graying of hair and baldness.

19. *Addiction to the intake of pungent things*—This makes the offspring weak, deficient in semen or issueless.

20. *Addiction to the intake of bitter things*—This makes the offspring cachectic, weak and emaciated.

21. *Addiction to the intake of astringent things*—This makes the offspring gray in complexion, constipated and *udaśārta* (tympanitic).

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If the pregnant woman resorts to the regimens described as the causative factors for the various diseases, her offspring also predominantly suffers from the diseases caused by such etiological factors.

Defects in the offspring caused by the vitiation of the sperm of the father are to be described on the same line as those of the mother. Thus the factors responsible for the impairment of the pregnancy are described.

Thus the parents, more especially the mother, desirous of an offspring endowed with excellent qualities should refrain from unwholesome diet and regimens. They should perform virtuous acts and resort to diets and regimens which are beneficial.

The term "garbha" (lit. meaning foetus), also implies a new born child. When a pregnant woman sleeps in open air and moves (alone) at night she is likely to be victimized by evil spirits and because of this the offspring gets afflicted with insanity.

Addiction to sweet things is described above (item—16) as a factor responsible for certain diseases in the offspring. But this excludes the use of milk (in spite of its sweetness), which is prescribed for a pregnant woman (—c.f. Śārīra, 8:32) because of its wholesome effects.

The above factors responsible for the impairment of the pregnancy are of two categories. One category includes such impairments which are in accordance with the effects of the causative factors; e.g., drowsiness of the offspring by the excessive sleep of the pregnant mother; causation of meha (obstinate urinary disorders including diabetes) due to excessive intake of sweet things; and causation of raktapitta (a disease characterized by bleeding from different parts of the body) by the excessive intake of sour things. The second category includes such of the impairments as are at variance with the effects of the causative factors; e.g., causation of sārkaṛa (gravels in urine) and almar (stones in bladder) of the meat of inguana by a pregnant mother. Such manifestations are offspring due to the intake due to the specific action of the substances which serve as causative factors.

The above factors present in the father also cause the impairment of pregnancy, if they are resorted to (by him) before conception. This is caused by the vitiation of the sperm which later results in conception. In the mother, however these factors play their role both before and during pregnancy. Before pregnancy, they cause impairment of the foetus by vitiating the ovum which results in conception later. These factors have their effects on the foetus instantaneously after pregnancy.
Line of treatment of a pregnant woman:

A physician should treat her ailments by means of drugs, diet and other regimens which are mostly soft, sweet, cold, pleasant and tender. She should not be administered emesis; purgation, **raktamoksa** (therapy for the elimination of doshas from the head) and **raktamoksa** (blood-letting). Unless the disease is exceedingly serious, she should never be administered **asthapanas** (corrective type of enema) and **anuvanasana** (oleating type of enema). Emesis etc., may however, be given to the pregnant woman after the eighth month of pregnancy, if there is any serious emergency. But these therapies or such others having similar action should be of very mild nature. A pregnant woman is to be treated very cautiously as if one is walking with a pot full of oil, in hand without letting a drop to fall. [22]

Drugs to be used for emetic therapy etc., for the pregnant woman should be of very mild nature and the therapy itself should be administered in a small quantity.

There are other therapies like **niśthavāna** (spitting) and **phalawarti** (suppository) which also have the same effects as those of emesis and purgation respectively. Such therapies can also be administered to the pregnant woman during emergency.

Abortion:

If there is a flow of menstruation during the second or third month of pregnancy due to excess of anger, grief, envy, jealousy, fear, terror, cohabitation, exercise, jerk, suppression of the manifested urges, improper food, sleep and posture, hunger, thirst and intake of unwholesome food then following procedure should be adopted for the maintenance of pregnancy;

1. Immediately after the manifestation of bleeding she should be advised to lie down in such a position as would keep her head side downwards and legside upwards on the bed covered with a soft, soothing, comfortable and cooling bed-sheet,

2. Thereafter, a cotton swab dipped in ghee mixed with the powder of **yaśťimadhu** (Glycyrrhiza glabra Linn.) which are kept inside excessively cold water should be placed over the vagina.

3. Her entire body below the navel should be smeared with **śatadhauta-ghṛta** (ghee washed for one hundred times) and **sahasradhauta** ghṛta (ghee washed for one thousand times).

4. Her entire body below the navel should be sprinkled with excessively cold cow-milk, decoction of **yaśťimadhu** and
10. Pollens of nyagrodha (Ficus bengalensis Linn.) etc.
5. She should be bathed with cold water.
6. Cotton swabs dipped in the juice of kṣiravṛkṣas (trees bearing milk) and trees having an astringent taste should be kept inside her vagina.
7. Cotton swabs dipped in the milk or ghee boiled with the śūṭga (bud) of nyagrodha etc., may also be kept inside the vagina.
8. She may be given the milk or ghee boiled with the bud of nyagrodha to be taken in the dose of an aṅga (12 ml.).
9. She may also be given milk or ghee alone.
10. Pollens of padma (Nelumbo nucifera Gaertn.), utpala (Nymphaea alba Linn.) and kumuda (a variety of utpala) along with honey and sugar may be given to her as a linctus.
11. She should eat śṛṅgāṭaka (Trapa bispinosa Roxb.), seeds of puṣkara (Nelumbo nucifera Gaertn.) and kāṣeruka (Scirpus grossus Linn. f.).
12. She may be given milk boiled with priyāṅgu (Callicarpa macrophylla Vahl.), blue variety of utpala (Nymphaea alba Linn.), śālaka (rhizome of lotus), cut and dried pieces of tender fruits of udumbara (Ficus racemosa Linn.) and buds of nyagrodha (Ficus bengalensis Linn.) to drink.
13. She should be given to eat soft, fragrant and cold rice of red variety of sālī (Oryza sativa Linn.) along with honey and sugar mixed with the milk boiled with bālā (Sida cordifolia Linn.), aṭībala (a variety of bālā), roots of sālī, sāṣṭika (a variety of sālī) and ikṣu (Saccharum officinarum Linn.) and kakoli (??);
14. She should reside in a comfortable place having cold breeze and take the rice prepared of red variety of sālī (Oryza sativa Linn.) along with the meat soup of animals, viz. laṅa (Common quail), kapiṇḍala (Gray partridge), kurāṅga (Roe deer), sāmbara (Indian sambar), sāṭa (Rabbit), hariṇa (Black buck), epa (Antelope) and Kalapucchaka (Black tailed deer) well seasoned with ghee.
15. She should refrain from anger, sorrow, exertion, sexual intercourse and exercise.
16. She should be entertained with talks which are gentle and pleasing to her mind.

The above measures help in maintaining pregnancy.[24]

Miscarriage caused by ama:

यस्या पुनर्लक्षणानि पुष्पद्वारे स्वादः, प्रायस्तवस्तस्यापूर्यवतारं भवति, सिंधुकर्मस्तवात्।[२५]

If bleeding appears because of the factors which are simultaneously responsible for the formation of ama, this mostly leads to abortion because both of them (correction of bleeding and ama formation) requires mutually contradictory treatment. [25]

For the treatment of abortion, drugs which are stambhaka (retentive) are required to be used and they are normally cooling, soft and sweet and thus antagonistic to the treatment of ama. Thus the line of treatment of both these conditions are mutually contradictory.

Upaviṣṭaka and Nagodara:

वस्या पुनर्लक्षणातीशोपोद्वासमेत्यत्वः महति संज्ञतारस्य गर्भपुष्पद्वारे स्वादः।

Miscarriage caused by ama, which occurs because of the intake of hot and sharp thing by a pregnant woman at a stage when the foetus is well formed and matured. Evidently this amounts to the loss of vital elements from its body through exudation, resulting in inhibition to the growth of foetus. Such a foetus remains inside the womb for a very long time. This condition is known by some as upaviṣṭaka (prolonged gestation).

If the pregnant women resorts to fast and observance of religious rites, if there is malnutrition, if she has aversion to the intake of fats and if she resorts to such factors as are aggravators of vata, the foetus dries up and does not grow. Such a foetus remains in the womb of the mother for a very long period and there is no quickening of the foetus. This condition is known as nagodara (elephantine gestation). [26]
Management of Upavistāka etc.:

The treatment of Upavistāka etc. by the method of Chikitsābhikā is:—In the conditions described below, the drugs antagonistic to evil spirits and germs like guggulu, Mahāpaścikha, etc.—vide Cikitsā, 9:45–48, jwanta (vitalizing drugs) kṛmhaṅga (drugs promoting the copulence of the body), madhura (drugs having sweet taste) and vātakara (drugs which alleviate vāta) drugs for the growth of the foetus.

1. She should use eggs, and ghee or milk boiled with bhautika (drugs which are antagonistic to evil spirits and germs like vaca) guggulu, Mahāpaścikha, etc.—vide Cikitsā, 9:45–48), jwanta (vitalizing drugs) kṛmhaṅga (drugs promoting the copulence of the body), madhura (drugs having sweet taste) and vātakara (drugs which alleviate vāta) drugs for the growth of the foetus.

2. She should take ghee etc., boiled with the above mentioned drugs when there is good appetite.

3. This should be supplemented by the frequent use of a (proper) conveyance for travelling, bath, and pendiculation. [27]

The nature of the treatment of these conditions is different from those prescribed for other ailments of pregnancy. Treatment of different symptoms of those conditions like the absence of quickening in the foetus is also described here. Therefore the prescriptions here are described as specific treatment.

Treatment of Nāgodāra:

The nature of the treatment of these conditions is different from those prescribed for other ailments of pregnancy. Treatment of different symptoms of those conditions like the absence of quickening in the foetus is also described here. Therefore the prescriptions here are described as specific treatment.

Treatment of ailments in eighth month:

If she suffers from udāvarta (an acute condition in the abdomen characterized by the retention of feces) along with constipation during the eighth month of pregnancy and because of the association of āma in this condition administration anuvasāna basti (unctuous enema) is considered to be unsuitable, then she should be given nirūha (corrective enema). If neglected, udāvarta causes the death of the pregnant woman along with the foetus or of the foetus alone.

A decoction should be prepared by boiling the roots of virāna (Vetiveria zizanioides Nash), sāli (Oryza sativa Linn.), saṣṭika (a type of sāli), kuṣa (Desmostachya bipinnata Staf), kāsa (Saccharum spontaneum Linn.), ikswālīka (Asteracantha longifolia Nees), vetasa (Salix caprea Linn.), pariṣyādha (a type of vetasa), and bhūṭaka (Trachyspermum ammi Sprague), anānta (Hemidesmus indicus R. B.), Kāṣmaya (Cmelina arborea Linn.), pariṣa (Grewia asiatica Linn.) madhuka (Glycyrrhiza glabra Linn.) and mṛdakā (Vitis vinifera Linn.), in milk added with water half in quantity. To this decoction, the paste of priyāla (Buchanania lanzan Spreng.), pulp inside the seed of bhūṭa (Terminalia belerica Roxb.) and tila (Sesamum indicum Linn.) and small quantity of salt should be added. This mixture, when slightly warm, should be administered as nirūha (corrective enema).

After the constipation is relieved, her body should be washed with water of pleasant temperature and she should be given food which promotes stability and does not cause burning sensation. Thereafter, in the evening she should be administered anuvasāna (unctuous) type of enema prepared...
by boiling oil with the group of sweet drugs. Anuvāśana and nirūha types of enema should be administered to her while she is in a prone posture. [29]

Signs of foetal death:

The foetus may die inside the womb of the woman due to (1) excessive accumulation of doṣas, (2) excessive intake of sharp and hot things, (3) suppression of the manifested urges of flatus, urine and stool, (4) maintenance of irregular posture in sitting, sleeping, standing, compression and injury, (5) anger, grief, envy, fear, terror etc., and (6) other rash acts. Then the following symptoms are manifested:

(1) Her abdomen becomes still, rigid, extended, cold and hard as if a stone is inside; (2) absence of quickening of the foetus; (3) manifestation of excessive pain; (4) nonmanifestation of labour pain; (5) absence of any secretion from the genital tract; (6) dropping of eyes; (7) fainting, getting agonizing pain, giddiness, stertorous breathing and excessive disliking for everything; and (8) improper manifestation of natural urges.

With these symptoms, the woman should be diagnosed as carrying a dead foetus in her womb. [30]

Management of a woman with dead foetus:

The dead foetus inside the womb may either be a mature or an immature one. If it is immature, then after the removal of the dead foetus, she should be given in the beginning to drink either of the sura, sidhu, ariṣṭa, madhu, madīra and āsava types of wine, in accordance with her capacity, for the purification of koṣṭha (womb), removal of pain and production of the sense of exhalition. Thereafter, till the excessive moisture in doṣas and dhātus are dried up, she should be immediately given yavāgu (gruel) etc., which are palatable and strength promoting, without of course adding any fat into it. Thereafter she should be treated with the administration of fats, enemata and different types of diet which are dīpanya (promoters of digestive power), jīvānya (promoters of vitality), bhīmānya (promoters of copulence), madhūra (sweet in taste), and vātahāra (alleviators of vāta).

For a patient whose foetus had attained maturity before death, should be given fatty things on the very day immediately after the dead foetus is removed. [31]

Regimens for a pregnant woman:

To give relief to such a patient having a dead foetus in her womb, the following three methods are prescribed:

1. expulsion of the placenta;
2. recitation of mantras etc., as prescribed in the Atharva veda; and
3. removal of the dead foetus by surgical measure by an experienced surgeon.
Fifth month:

During this month, ghee taken out directly from milk (without subjecting it to fermentation leading to the formation of curd) should be given to her.

Sixth month:

During this month, ghee taken out directly from milk and boiled with madhuraśadhis (certain selected drugs having sweet taste) should be given.

Seventh month:

During this month she should be given the potion prescribed for sixth month.

According to the notion commonly pravelant among women, the mother during this month gets burning sensation (in the chest) because of the growth of hair in the foetus. But this is not correct according to Lord Ātreya. According to him, three doṣas viz. vata, pitta and kapha get into the chest because of the pressure of the foetus and this causes burning sensation there which leads to itching resulting in the formation of kikkisa (linea albicantors or white abdominal lines seen after pregnancy). For the management of such a condition the following therapies are prescribed.

1. She should be made to drink regularly one tola (12 g) of butter boiled with madhuraśadhis (certain selected drugs having sweet taste) along with the decoction of kola (Zizyphus jujuba Lam.)

2. Her breasts and abdomen should be anointed with (i) the paste of candana (Santalum album Linn.) and mṛañcā (lotus stalk), (ii) powder of sīrṣa (Albizia lebbeck Benth.), dhātaki (Woodfordia fruticosa Kurz.), sarṣapā (Brassica nigra Koch) and madhūka (Glycyrrhiza glabra Linn.) or (iii) paste of Kūṭaja (Holarrhena antidysenterica wall.), seeds of arjaka (Ocimum gratissimum Linn.), mustā (Cyperus rotundus Linn.), haridvā (Curcuma longa Linn.) or (iv) paste of nimba (Azadirachta indica A. Juss.), kola (Zizyphus jujuba Lam.), surasa (Ocimum sanctum Linn.) and mahiṣṭhā (Rubia cordifolia Linn.) or (v) triphala (Terminalia chebula Linn., Terminalia belerica Roxb., and Emblics officinalis Gaertn.) mixed with the blood of pṛṣāta (spotted deer), deer and rabbit.
3. There should be (gentle) massage with the oil boiled with the leaves of karavzra (Nerium indicum Mill).

4. Water boiled with mālatt (Aganosma dichotoma K. Schum.) and madhuka (Glycyrrhiza glabra Linn.) should be used for affusion.

When she feels the itching sensation, she should not scratch the part because it may injure the skin and disfigure it. When the itching is intolerable, it should be corrected by kneading and friction massage.

The ingredients of her food should be sweet in taste and they should be alleviators of vāta. The food should be taken in small quantity without adding fat and salt. Water, in small quantity should be used as anupāna (post-prandial drink).

Eight month:

During this month, she should regularly take milk and gruel added with ghee. This was not acceptable to Bhadra-kāpya. According to him, this will cause pingala (tawny) colouration of the eyes of the foetus. Lord Punasvasu Ātreya replied, “Even if there is tawny colouration of the eyes of the foetus, it is not that this therapy should not be given. By doing this, the mother herself will keep good health and give birth to a child endowed with the excellence of health, strength, complexion, voice and compactness which will make him the best even among the children of the entire clan.”

Ninth month:

She should be given anuvāsaṇa (unctuous enema) with the oil boiled with madhurañadhī (certain selected drugs having sweet taste). Cotton swabs soaked in this oil should be kept in the vagina for the oleation of the uterus and genital tract.

Adoption of the above mentioned procedure for the management of the pregnant woman right from the first month upto the ninth month of pregnancy help in the following:

1. softening of placenta, pelvis, waist, sides of the chest and back;
2. downward movement of vāta (flatus);
3. normalization of the urine and stool and their elimination with ease;
4. softening of her skin and nails;
5. promotion of strength and complexion; and
6. delivery with ease of desirable and healthy son (child) endowed with excellent qualities in proper time.

The common belief prevalent among women regarding growth of hair of the foetus as the cause of burning sensation in the chest of the pregnant woman during the seventh month of pregnancy is contradicted by Lord Ātreya. Hair actually starts growing right from third month of pregnancy because during this month all organs of the foetus are manifested; they do not all of a sudden grow during the seventh month. Hence the cause of burning sensation in the chest during the seventh month of pregnancy cannot be attributed to the growth of hair of foetus.

Tawny colour of eyes is caused by pitta. It is so described in śālākya tantra (the branch of medicine dealing with the diseases of head and neck). But here pitta is not responsible for the morbidity in eyes. During the eighth month of pregnancy, milk, gruel etc.; produce tawny colour of eyes, because of their specific action.

Even though milk, gruel etc. may cause tawny colour in eyes, still they are required to be administered to the pregnant mother during the ninth month because tawny colour in the eyes is not a serious morbid condition and can be easily corrected at a later stage, and the intake of milk, gruel etc; are very much beneficial during this period.

Construction of maternity home:

Before the ninth month of her pregnancy, the maternity home should be constructed in a place cleared of bones, gravels and pieces of earthen vessels. The soil of the locality should have excellent colour, taste and smell. Its doors should face towards the east or the north and the wood of bilva (Aegle marmelos Corr.), tinduka (Diospyros peregrina Gurke), ingudt (Balanites aegyptica Delile), bhallātaka (Semecarpus anacardium Linn.), Varaṇa (?), and khadīra (Acacia catechu...
willd.) should be used for the construction of this maternity home. Such other measures prescribed by the brahmans well versed with the Atharva Veda should also be adopted. This house should be equipped with cloth, sheet and bed covers, fire place, water storage, place for pounding, lavatory, bath-room and kitchen should be provided here as per the instructions laid down in Vastuvidya (Science of House building). It should be made air-conditioned to make it comfortable for that particular season. [33]

Another reading of the term ‘varaṇa’ occurring in the text is varaṇa. (Botanical name of varaṇa is Crataeva nurixalta Buch-Ham.) Vastuvidya (Science of House-building) lays down certain rules regarding the construction of fire place etc., in the house, and these rules should be adhered to in the construction of maternity home.

**Drugs to be Stored in Maternity home:**

**II**

Another reading of the term ‘varaṇa’ occurring in the text is varaṇa. (Botanical name of varaṇa is Crataeva nri/xalta Buch-Ham.) Vastuvidya (Science of House-building) lays down certain rules regarding the construction of fire place etc., in the house, and these rules should be adhered to in the construction of maternity home.

**Drugs to be Stored in Maternity home:**


**Admission into Maternity home:**


In addition to the above, the following substances should be kept there.

36. two grinding stones, 37. two small pestles, 38. two mortars, 39. one untamed bull, 40. two gold and silver cases for keeping needles; 41. various surgical instruments which should be sharp and prepared of metal. 42. two bed-steads made of bilva (Aegle marmelos Corr.), 43. wood of tinduka (Diostyros peregrina Gurke) and Ingudi (Balanites aegyptica Delile) for fuel, 44. Number of female attendants who are multipara, affectionate, constantly attached to the lady, well mannered, resourceful, naturally disposed to love, free from grief, tolerant of hardship and agreeable, 45. Brahmins well versed in the Atharva Veda.

Besides the above, whatever is found necessary and advised by the brahmans and old ladies should also be kept there. [34]

Utility of some of the above mentioned substances will be described later. With a view to avoid details, the utility of remaining substance; are not described here; but their actual use should be inferred by the physician.

Another reading of the term “kunḍamusala” occurring in the text is chāṇḍamusala which better means heavier pestles. The author himself has advised a pregnant woman against carrying a pestle at the time of delivery but the pestle has other uses which will be described later.
At the onset of ninth month of pregnancy, on an auspicious day having the propitious moon in conjunction with a favourable constellation and during a propitious karāṇa (an astronomical term indicating a division of the day) and mukhārtta (an astronomical term for a span of time equivalent to 3/4 of an hour approximately) oblation should be offered to the sacred fire for peace. Cows, brahmaṇas, fire and water should be brought to the maternity home in the first instance. Cows should be given grass, water and fired paddy added with honey and the brahmaṇas should be given akṣata (unbroken grains of rice), flowers, fruits like kharjūra (Phoenix sylvestris Roxb.) which are indicative of good fortune.

The woman should take water and then, after prayers to the respected ones, seated properly. Thereafter she should perform ācāmana (taking water in a manner prescribed for auspicious occasions) again and thereafter others should recite auspicious mantras. Then punyāha (lit. auspicious day) mantra should be recited. Keeping the cows and the brahmaṇas in right side, she should enter into the maternity home. There, she should await the time of delivery.

Signs of impending delivery:

1. Exhaustion of the limbs;
2. feeling of depression in the face;
3. looseness in eyes;
4. feeling in the chest as if a knot is being untied;
5. feeling as if something is coming down from the pelvis;
6. heaviness in the lower part of the body;
7. pain in groin, region of bladder, pelvis, sides of the chest and back;
8. onset of show from the genital tract; and
9. loss of appetite.

Management after onset of Labour pain:

Thereafter true labour pain associated with the excretion of amniotic fluid starts. [36]

Management in case of delay in delivery:

Some are of the view that if the delivery does not take place in spite of severe labour pain, the pregnant woman should be instructed to get up and take up one of the pounding clubs (pestles). With the help of this club she should frequently strike the container filled up with corns. Simultaneously she should frequently resort to pendiculation and while doing so, according to them, she should be asked to resort to circumambulation at intervals.

This proposition is not acceptable to Lord Atreyā because pregnant women are invariably advised to avoid violent exercises. Specially during the time of delivery, in the delicate body of the woman, all the dosās and dhātuṣ are in a
state of unstability and if she resorts to exercise with the help of a club, vayu gets aggravated, and finding an opportunity, it may destroy the life. Such a condition of a pregnant woman is too difficult to cure. Therefore, sages are of the view that a pregnant woman should not resort to exercise with a club. Pendiculation and circumambulation can however be resorted to.

For inhalation she should be given the powder of kuṣṭha (Saussurea lappa C. B. Clarke), ela (Eleottaria cardamomum Maton), laṅgali (Gloriosa superba Linn.), voca (Acorus calamus Linn.), citraka (Plumbago zeylanica Linn.), cirabilva (Pongamia pinnata Mirr.) and caṇya (Piper chaba Hunter) She should inhale this powder frequently. Bark of bhirja (Betula utilis D. Don) and the pith of iiriziapit (Dalbergia sissoo Roxb.) may be used for fumigation.

At intervals she should be anointed with warm oil in her waist, sides of the chest, back and thighs, and they should be gently massaged. By doing so, the foetus is brought downwards.

Recitation of mantra:

May the prithô, jala, akasha, agni, vayu and Prajapati protect you the pregnant one at all times and facilitate the delivery of the child. O! auspicious one. May the delivery take place without any distress either to you or to your son, who be endowed with brilliance of Lord Kartikeya and also be protected by him. [39]

Duties of attendants:

Ladies having the above mentioned qualities should instruct her as follows:

"Do not strain in the absence of labour pain." Straining in the absence of labour pain does not serve any useful purpose. It rather causes morbidity and deformity in the foetus and produces diseases like śvāśa (breathlessness), kāsa (cough), dōfa (consumption) and plhā (enlargement of spleen). As in the absence of natural urges, sneezing, eructation, passage of flatus, urination and defecation do not occur, if at all they occur, they do so with considerable difficulty and artificial efforts, similarly, premature straining in the absence of natural (normal) labour pain does not produce the desired result. As the suppression of manifested urges of sneezing etc., leads to disastrous effects so does the absence of straining while there is labour pain. She should be asked to obey instructions. While doing so, she should put strain slowly in the beginning and gradually increase the pressure, while she puts strain, female attendants should say aloud, “Thanks, you have delivered a son”. This gives her relief and joy, and adds to her regaining vitality. [40]
Removal of Placenta:

Immediately after delivery, she should be examined if the placenta has come out. If the placenta does not come out the following measures should be adopted:

1. One of the female attendants should forcefully press her (patient's) abdomen (downwards) with her right hand from above the umbilical region while holding her (patient's) back by her left hand and then shake the body of the patient well.

2. The attendant with her heels should press the hip region of patient.

3. Her buttocks should be taken by hand and strongly pressed by the attendant.

4. Her throat should be rubbed with the help of the braid of her hair.

5. Her vagina should be fumigated by burning the bark of *bharja* (*Betula utilis* D. Don), *kacamaqi* (*quartz*) and slough of snake.

6. She should be made to drink the paste of *kūṣṭha* (*Saussurea lappa* C. B. clarke) and *tāṭa* (*Abies webbiana* Lindl.) mixed with either the following:

(i) decoction of *balvāja* (?), (ii) the scum of *maire*y or sura types of wine having an acute effect, (iii) the decoction of *kulaṭha* (*Dolichos biflorus* Linn.), (iv) decoction of *maṅgakaparni* (*Centella asiatica* Urban) and *pippali* (*Piper longum* Linn.).

7. A portion of the right ear of the untamed and alive bull should be cut and smashed in a stone mortar, and this should be added with the paste of *skūmāla* (*Elettaria cardamomum* Moton), *kalima* (*Cedrus deodara* Loud.), *kūṣṭha* (*Saussurea lappa* C. B. clarke), *nāgara* (*Zingiber officinale* Rosc.), *vidānanga* (*Embelia ribes* Burm. f.) *pippali* (*Piper longum* Linn.), *kalaguru* (black variety of *Aquilaria agallocha* Roxb.), *cavya* (*Piper chaba* Hunter), *citraka* (*Plumbago zeylanica* Linn.) and *upkūnica* (*Nigella sativa* Linn.). The paste should then be soaked in the decoction of *balvāja* (?) etc, described above and kept for some time. Then the paste should be taken out and the liquid thus remained should be given to her to drink.

8. The cotton swab soaked in oil boiled with *ṣatapsṭa* (*Foeniculum vulgare* Mill.), *kūṣṭha* (*Saussurea lappa* C. B. clarke), *madana* (*Randia dumetorum* Lam.) and *hīṅga* (*Ferula narthex* Boiss.) should be kept in her genital tract. With this oil she should be given *anuśāsana basti* (unctuous enema).

9. The decoction of *balvāja* (?) should be mixed with the paste of *phala* (*Randia dumetorum* Lam.), *jīṁkūṭa* (*Luffa echinata* Roxb.), *ikṣvākū* (*Legneria siceraria* Standl.), *dhāmārgava* (*Luffa cylindrica* M. Roem.), *kūṭaja* (*Holarrhena antidysenterica* wall), *ktāvedhana* (*Luffa acutangula* Roxb.) and *hastippīpāli* (*Scindapsus officinalis* Schott) and used for *āstādhaṇa* (corrective) type of enema. By this *āstādhaṇa*, there will be downward movement of *vāyu* (in the abdomen) as a result of which along with flatus, urine and stool, the placenta also comes out. Flatus, urine and stool, and such other excreta as having a tendency to come out of the body during normal course of events may get obstructed inside the abdomen resulting in the obstruction of the placenta from coming out. [41]

Management of new-born baby:

*(T)hastākūṭu balaṇāya: praptaṁyāṁ karmāṇi kriyāyāṁ jātāmahāsyaśu kumbhakamaryāṁ kāriṇyāṇena nirūpāyāni, tātāyāṁ: avadanaṁ: sanvadanaṁ kṣayāyāṁ.
While taking steps to bring out the placenta, the following measures should be taken for the resuscitation of the foetus immediately after birth:

1. Striking of stones near the ears of the child;
2. Sprinkling of the face with cold water (during summer) and warm water (during winter).
3. By the above mentioned measures, the child will gain vitality which was lost as a result of the strain caused by the pressure of the genital tract during the process of delivery. If after this, there is no movement, then the child should be fanned with a fan prepared of straps of bamboo etc., till he breathes. (All the above mentioned measures are required to be taken ). When the respiration is established and the child attains normalcy, his excretory passages should be cleared with water and he should be given bath. Thereafter his palate, lips, throat and tongue should be wiped with attendant's finger, nails from which are properly clipped of and which are well-cleaned and covered with cotton swabs. After cleaning his mouth, the *sirastalu* (anterior fontanel in head) of the child should be covered with cotton swabs soaked with unctuous substances. Thereafter, the child should be given to eat ghee mixed with rock-salt for emesis. [42-43 ]

**Separation of Umbilical cord:**

1. Low vitality
2. A variation in the umbilicus lengthwise
3. Formation of a circular ring around the umbilicus
4. Elevation of the umbilicus in the periphery and depression in the centre; and
5. Constant increase in the size of the umbilicus.
Carefully observing the seriousness or mildness of the afflicted doṣas, these conditions should be treated by massage,unction and sprinkling of ghee prepared of drugs which are not irritant but alleviators of vata and pitta. [45]

Suppuration of the umbilicus is caused by pitta; vata is responsible for the morbidity of the umbilicus like čyāmottuṇṭītā and vyāmottuṇṭītā. In such conditions, the doṣa which is more seriously afflicted should be taken into account and the others which are less afflicted are to be neglected for the purpose of treatment, and various drugs are to be selected accordingly.

Birth-rites:

अतीतजन्ताः जातकः कुमारस्य कार्यम्। तथाता—मधुरस्यं मधोप-मिष्टिः यथायत्वं प्रथमः शालिनिः द्वारात्। स्तनम् उच्चमेधात्वं वितिन्ते वक्तमिँ पातिः पुरस्तात् प्रयच्छे। अथात् शौचेत्: स्वामयेवुदकृतम् मधोपम-वित्तम्। ॥ ४६ ॥

Thereafter the birth rite of the foetus as prescribed in the Vedas should be performed which are as follows:

1. First of all, the child should be given honey and ghee impregnated with mantras prescribed in the Vedas;
2. Thereafter, following the same procedure, milk from the right breast should be given to the child at first.
3. An earthen jar filled with water should be impregnated with mantras and kept near the head of the child. [46]

The milk inside the breast (or the mother or nurse) should also be impregnated by mantras before it is administered to the child.

Protection of new-born:

अर्ध-अर्धान्तर—आदानीखविदिर्दल्लितुखंधकुक्षकाासामिलस्य यथा समन्तः परिवते। सर्वेऽस्मुतिकारस्य सर्वपालसीतपुर्णकुक्षकाासामिलस्य, श्रवणात् स्मारतं श्रवणं। द्वारा च सुमूहसं देशानीमुनि स्मरतं। तथा तत्तद्विलिमोऽस्मुतिकारस्य सर्वपालसीतपुर्णकुक्षकाासामिलस्यां श्रवणात् स्मारतं। तथा तत्तद्विलिमोऽस्मुतिकारस्य सर्वपालसीतपुर्णकुक्षकाासामिलस्यां श्रवणात्।

Thereafter measures should be taken for the protection of the child. Branches of adani (?) khadira (Acacia catechu Willd.), karkandhu (Zizyphus nummularia W.&A.) pita (Salvadora persica Linn.) and paruṣaka (Grewia asiatica Linn.) should be placed all around the maternity home. Grains of mustard, atassi (Linum usitatissimum Linn.), and broken rice should be strewn in all places of the maternity home. Till the name giving ceremony (which occurs on the 10th day after birth), tandulabalithama (a type of yajña in which rice is offered to the sacred fire) should be constantly performed both the times during the day. At the gate, a pestle should be placed parallel to the threshold. Broken pieces of vaca (Acorus calamus Linn.), kuṣṭha (Saussurea lappa C. B. Clarke), Kṣaumaka (?) hingu (Ferula narthex Boiss.) sarṣapā (Brassica nigra Koch) atassi (Linum usitatissimum Linn.) and laṣuna (Allium sativum Linn.) and such other drugs which are known to provide protection from the attacks of evil spirits (like guggulu or Commiphora mukul Engl.) should be tied in a packet and hanged to the upper beam of the threshold of the maternity home. Similar packets should be made to hang in the neck of the mother and the child. They should be kept in cooking vessels, water jars, bed-steads and doors of both the sides. Inside the maternity home, fire from the fuel of, the thorn of kanguka (?), and wood of tinduka (Diospyros peregrina Gurke) should be constantly kept burning.

Female attendants having the attributes described in para-34 and friends of the lady should keep constant vigil by remaining awake for 10 or 12 days. The whole house should be kept crowded with people who are pious, affectionate and happy, and engaged constantly in gifts, propitious blessings, praise, song, music, food and drinks. To bestow auspiciousness upon the mother and the child, brahmins well versed with the Atarva-veda should constantly offer sacrifices in the sacred fire during both the times of the day.

Thus measures are to be adopted for the protection of the mother and the child are described. [47]
Jātikārṇa has described tanjulā baliḥoma to be performed twice a day for ten days after the birth of child.

**Management of mother after delivery:**

Ghee, oil, vasa (muscle fat) and majja (bone-marrow), which-ever is found suitable, should be given along with the powder of pippali (Piper longum Linn.), root of pippali, cavya (Piper chaba Hunter), citraka (Plumbago zeylanica Linn.) and śṛṅgavera (Zingiber officinale Rosc.) to the mother after she feels hungry. The quantity of this should be in conformity with the strength of the mother. After the intake of fat, her abdomen should be anointed with ghee and oil, and wrapped round tightly with a long and clean cloth. By doing so, vāyu does not cause any morbidity in her abdomen because of the absence of any empty space therein.

After the unctuous potion is digested, gruel prepared by boiling with pippali etc., should be given in proper quantity. This gruel should be in liquid form and added with unctuous substances. Before the administration of unctuous substances and gruel, she should be sprinkled over with warm water both the times. She should be maintained like this for five to seven nights and then gradually nourished.

These are the measures for the maintenance of positive health of the mother who has recently delivered. [48]

Unctuous potion should be given to the mother after delivery only when she feels hungry. The quantity of unctuous substance to be given to the mother should be in conformity with the strength of the woman so that she can digest it properly. Administration of unctuous potions in the above mentioned manner is not conducive to women living in marshy climate; they are useful only in arid climate.

Line of treatment of her ailments:

If she is afflicted with any disease, the condition becomes either difficult of cure or incurable because all the tissue elements of her body are diminished in quantity. This is because the nutrition of the mother is utilized for the most part for the growth of the foetus. Further her body is afflicted with emptiness because of the strain involved in labour pain and the loss of fluid and blood from the body. Therefore, she should be treated according to the procedure already laid down. She should be specifically treated by massage, sprinkling, bath, food, drink prepared with drugs which are bhautika (alleviators of the effects of evil spirits and germs), jīvāṇya (promoter of vitality), bhrmāṇya (promoter of corpulence), sweet in taste and vātahara (alleviators of vāta).

The body of the woman specifically becomes empty after delivery. Occurrence of any disease in a woman shortly after delivery leads to disastrous consequences. It is because of this that the author has emphasised upon the prevention of diseases in her for which various regimens are prescribed in this para and in the one before. After manifestation, diseases in her body are for the most part not amenable to therapy; hence drug for the cure of her various ailments are not described.

Rites for Naming the child:

On the tenth day, the mother along with her son should be bathed in water boiled with all fragrant drugs, white
mustard seeds and lodhra (Symlocos racemosa Roxb.). Then, she should wear light, untorn and clean apparel and ornaments which are clean, desirable, light and variegated. Thereafter, she should touch auspicious things and offer prayer to appropriate deity and fire, and take blessings from brahmanas who are dressed with white apparel and who have no deformity of organs.

The child should be kept over a bed of untorn new cloths with his head towards the east or the north. Then the father should say that the child is offering prayer to the deity and brahmanas, and then give two names—one nakṣatr̥ika (based upon the constellation in which the child was born) and the other abhipr̥ȳika (the name by which he would be called or know in the family or society). The second category of name should begin with a letter of ghosa character (e.g. g, gh, j, jh, d, dh, d, dh and b, bh—according to Cakrapañi only voiced asperated stops) and end with letters of antyas̄tha character (viz. ya, ra, la and va) or āṣ̄ma character (viz. śa, sa, sa and ha). There should not be letters of viddhī category (diphthongs) in this type of name and it should be in conformity with the pattern of naming a child prevalent three generations (father, grand father and great grand father) The name should also be a famous one.

The nakṣatrīka type of name should have similarity with that of the god who is ascribed to the constellation in which the child is born. It should be composed of either two or four letters. [50]

Examination of the child to ascertain his span of life:

The first thing to ascertain is the span of life. The following are signs and symptoms of children having a long span of life.

<table>
<thead>
<tr>
<th>Organ of the Child</th>
<th>Characteristic Feature Indicative of Long Span of Life</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Hair</td>
<td>discrete, soft, sparse, unctuous, firmly rooted and black;</td>
</tr>
<tr>
<td>2. Skin</td>
<td>thick and not loose;</td>
</tr>
<tr>
<td>3. Head</td>
<td>Constitutionally of excellent type, slightly bigger in size (than the measurement furnished in Vīmāna 8:117), proportionate with other parts of the body and resembling an umbrella in shape.</td>
</tr>
<tr>
<td>4. Forehead</td>
<td>broad, strong, even, compact having firm union with temporal bones, having three transverse lines, plump, having wrinkles and having the shape of a half moon.</td>
</tr>
<tr>
<td>5. Ears</td>
<td>thick, large in size, having even lobes, equal in size, having elongations downwards, bent towards back side, having compact tragus and having a big carhole.</td>
</tr>
<tr>
<td>6. Eye brows</td>
<td>slightly hanging downwards, separated from each other, equal in size, compact and large in size.</td>
</tr>
<tr>
<td>7. Eyes</td>
<td>equal in size, having fixed look, having clear cut divisions (of pupil, iris or black portion of the eye, sclera or white portion of the eye), strong, lustrous, beautiful and having beautiful abhīga (corners of eyes);</td>
</tr>
<tr>
<td>8. Nose</td>
<td>straight, capable of taking deep breath well ridged, and slightly curved at the tip;</td>
</tr>
<tr>
<td>9. Mouth</td>
<td>big in size, straight and having (two rows of) compact teeth;</td>
</tr>
<tr>
<td>10. Tongue</td>
<td>having proper length and breadth, smooth, thin and endowed with natural colour.</td>
</tr>
<tr>
<td>11. Palate</td>
<td>smooth, plump, hot in touch and red in colour.</td>
</tr>
<tr>
<td>12. Voice</td>
<td>profound, not sluggish, sweet, having echo, deep toned and steady;</td>
</tr>
<tr>
<td>13. Lips</td>
<td>neither very thick nor very thin, having adequate width, capable of covering the mouth cavity and red in colour;</td>
</tr>
<tr>
<td>14. Jaws</td>
<td>large in size;</td>
</tr>
<tr>
<td>15. Neck</td>
<td>round in shape and not very large in size;</td>
</tr>
<tr>
<td>16. Chest</td>
<td>broad and plump;</td>
</tr>
<tr>
<td>17. Clavicles and Vertiberal column</td>
<td>not visible;</td>
</tr>
<tr>
<td>18. Breasts</td>
<td>having wide space in between them;</td>
</tr>
<tr>
<td>19. Parīna (sides of the chest)</td>
<td>absence of any uneven appearance, downwards and firm;</td>
</tr>
<tr>
<td>20. Arms, thighs, fingers including toes</td>
<td>round, full and extended;</td>
</tr>
<tr>
<td>21. Hands and Legs</td>
<td>large in size and plump.</td>
</tr>
</tbody>
</table>

---

| 22. Nails | firm, round, uncious, coppery coloured, properly elevated and convex like the back of a tortoise; |
| 23. Umbilicus | whirl clock-wise and well depressed; |
| 24. Waist | less than 3/4th of the chest in circumference, even and plump with muscles; |
| 25. Buttocks | round, firm, plump with muscles and neither excessively elevated nor excessively depressed; |
| 26. Thighs | tapering downwards, round and plump; |
| 27. Calf region | neither excessive plump nor excessively emaciated, having resemblance with that of a deer and having vessels, bones and joints well covered; |
| 28. Ankles | neither excessively plump nor excessively emaciated; |
| 29. Feet | having the characteristic features described above and having the shape like that of a tortoise; |

To child having a long span of life is given to normal flatus, urine, stool, anus, sleep, vigil, fatigue, smiling, crying, sucking of milk and similar other factors/phenomena which are not described here—they are neither more nor less than the normal.

If the child is with the organs/phenomena having attributes in contradistinction with what is described above, then they are indicative of a short span of life of the child.

Thus ends the signs and symptoms of a child having a long span of life. [51]

In Vīmāṇa, 8:117, the ideal measurement of various organs of the body is described. Any deviation from this measurement is considered to be undesirable. But according to the above passage (item Nos. 3 & 21 refer), the head, hands and legs of the child with a long span of life are longer in size than what is described earlier as normal. These are to be taken as exceptions to the general rule laid down in Vīmāṇa, 8:117. But the description of larger size in the above para implies only a minor change in size. It is also stated here that the head should be proportionate with the body.
Selection of wet-nurse:

Now we shall describe the procedure to be adopted in selecting a wet-nurse. She should be of the same caste, youthful (women before the attainment of youth have immature tissue elements and the tissue elements of old women have undergone destruction—hence they are not suitable to be employed as wet-nurse), submissive, free from diseases, not deficient of limbs, not given to luxurious living, not ugly looking (because of deformity in her organs), not given to hateful disposition, born in the same locality, not mean minded, not given to mean acts, born in a respectable family, having affection for children, free from illness, having living children, having sons, having plenty of milk, careful, not given to sleeping over cloths soiled with excreta, not having a husband of lower caste (e.g. a śūdra woman having a Cāndāla husband), skilful in service, observing cleanliness, having aversion for dirty things, having the excellence of breasts and milk.

Excellence of breasts:

The qualities of excellent breasts are as follows:

1. They should not be situated at a very high level in the chest;
2. They should not hang very loose;
3. They should neither be very lean nor very plump;
4. They should be attached with nipples of proportionate size;
5. The child should find it easy to suckle them;

This is about the excellence of breasts.

Excellence of breast-milk:

Milk of excellent quality should have natural colour, smell, taste and touch. When poured over a pot of water, it gets mixed up with the water if it is endowed with natural qualities. This provides nourishment and maintains good health of the child.

If the qualities of milk do not conform to the above, then it should be considered as vitiated. Characteristic features of the milk vitiated doṣas are as follows:

Vitiating Doṣa  Characteristic features of the vitiated milk.

(1) Vāta  blackish or reddish in colour, astringent in anurasa (after taste), clear, absence of any conspicuous smell, ununctuous, liquid, frothy, light, not satisfying, and causing emaciation vātika diseases.

(2) Pitta  blackish, bluish, yellowish or coppery in colour; bitter, sour or pungent in after-taste; having smell like that of a dead body or blood; excessively hot and causing paittika diseases.

(3) Kapha— exceedingly white in colour; excessively sweet in taste and having saline after taste; having the smell of ghee, oil, vasa (muscle fat) and bone marrow; slimy; thready; settling down at the bottom when poured into a vessel containing water and causing ślaismika type of diseases.
If the milk, poured into a vessel containing water, gets mixed up with water, then this should be considered as normal (unvitiated). This view has also been supported by Jatukarna. When milk is vitiated by kapha, it produces saline anurasa (after taste). This is caused by the specificity that emerges because of the interaction between the dosa and the dhātu. Saline taste alone of the milk is indicative of simultaneous vitiation by two dosas (dvi-dosasa) or by all the three dosas (sāttvīkānām).

Treatment of vitiated breast milk:

The view that breast milk should be vitiated by the same specific nature as that of the mother is based on the statement that if the mother is of the same specific nature as that of the milk, the same specific nature will be formed in the breast milk. It is stated that the specific nature of the vitiation should be ascertained, and depending upon the extent to which the respective conditions are found, the appropriate therapy should be administered. The quantum in which the specific nature of the vitiation depends upon the extent to which the respective dosas are vitiated.

Promoters of lactation:

- Promoters of lactation are described. [56]

Vitiating dosas may get lodged in different parts of the body, viz., kātha etc.; and they may be fully active of otherwise in the process of vitiation. Keeping these states of vitiating dosas in view, elimination therapies should be administered. Different elimination therapies are meant to correct different dosas e.g., emesis for correcting the vitiation of kapha, purgation for pitta and asthāpana (corrective) as well as anuvāsana (unctuous) types of enema for vāyu. Thus, a suitable therapy should be selected to correct the dosa concerned. The quantum in which these therapies are to be administered for correcting the vitiation depends upon the extent to which the respective dosas are vitiated.

Promoters of lactation:

The following are the promoters of lactation:

1. wines except sidhu (a type of wine);
2. vegetables, corns and meat of animals which are domesticated and which inhabit the marshy land and water;
3. food having the predominance of liquid ingredients or ingredients having sweet, sour and saline tastes;
4. medicinal plants having milky juice like dugdhikā (Euphorbia microphylla Heyne) and Kalambika (Ipomoea reptans Poir);
5. intake of milk and care free living;
6. intake of the decoction of the roots of virāṇa (Vetiveria zizanoides Nash.) sāṭhika (a type of šāli), šāli (Oryza sativa Linn.) ikṣuvalika (Astercantha longifolia Nees), darbha (a type of kuśa) kuśa (Desmostachya bipinnata Stapf), kaśa (Saccharum spontaneum Linn.) gundrā (Saccharum sara) and ikkata (?).

These are the promoters of lactation. [57]
Procedure for feeding the child:

The milk of the wet-nurse should be sweet in taste, copious and pure. Such a wet-nurse should take her bath, useunction, wear white cloth as well as medicines like *aýdári* (*Citrus limoncolyls* Schrad.), *brahma* (*Bacopa monnieri* Pennel), *sátaváryá* (*Cynodon dactylon* Pers.), *sahasráváryá* (a type of *sátváryá*), *amoóghá* (*Emblica officinalis* Gaertn.), *ayáthá* (*Tinsona cordifolia* Miers), *sívá* (*Terminalia chebula* Linn.), *arístá* (*Picrorhiza kurroa* Royle ex Benth.), *Vátyapúṣṭi* (*Sida rhombifolia* Linn.) and *visvakasenákántá* (*Callicarpa macrophylla* Vahl.). Thereafter, keeping the child facing toward the east, she should make him to suckle her right breast first.

Thus the duties of a wet-nurse are described. [58]

Nursery:

Now we shall describe the procedure for the construction of a nursery for the child. The nursery should be constructed under the supervision of an expert architect. It should be (1) a commendable one, (2) beautiful, (3) free from darkness, (4) sheltered from draught, (5) admitting air only from one side, (6) sturdy, (7) free from *svápaḍá* (animals having legs like those of dogs like tiger and leopard), *páṣu* (animals in general), *damśtriṇ* (fanged creatures), rats and moths; (8) well planned places for water storage, grinding, lavatory, bath and kitchen; (9) comfortable for living in all seasons (air conditioned) and (10) furnished with beds, seats and spreads in conformity with the needs of that particular season.

There should be proper arrangement for the protection of the house from outside attacks. Sacrifices, auspicious rites, offerings of oblations and recitation of expiatory verses should be performed in the house. This house should be kept crowded with persons who are clean, experienced physicians and those who have attachment with the family.

Thus the procedure for the construction of the nursery is described. [59]

Cleanliness of beds etc.:

The apparel of the child—beds, seats, spreads and apparel of the child should be soft, light, clean and fragrant—which are soiled with sweat, excreta, germs, urine and stool should be discarded. If it is not possible to procure others, then the soiled ones should be well exposed to sun; after their covers are well-washed. Thus they can be used only after they are rendered clean and dry. [60]

The apparel of the child should be well washed so as to render them free from dirt, and spots caused thereby. Even though clean, wet cloth should not be used for the child—they should be dried well before use.

Drugs for fumigation of cloths:

Barely, mustard, *ataśi* (*Linum usitatissimum* Linn.), *hiṅgu* (*Ferula narthex* Boiss.), *guggulu* (*Commifora mukul* Engl.), *vaca* (*Acorus calamus* Linn.), *coraka* (*Angelica glauca* Edgw.), *Vayásthá* (*Bacopa monnieri* Pennel), *golámi* (a type of *vaca*), *jaṭilá* (*Nardostachys jatamansi* D. C.), *pálaṅkaśá* (a type of *guggulu*), *aíka* (*Saraca indica* Linn.), *rohíni* (*Picrorhiza kurroa* Royle ex Benth.) and slough of snake mixed with ghee should be used for fumigation of cloths used for beds, spreads and apparel. [61]

Wearing talismans:

There should be proper arrangement for the protection of the house from outside attacks. Sacrifices, auspicious rites,
The child should be made to wear the following as talisman:

1. jewels viz., pearl etc. (as prescribed in the Atharva-Veda).
2. tips of the right horns of rhinoceros, dear, gayal or bull collected when they are alive;
3. medicinal plants like aindri etc.; (vide para 58 of this chapter and Śūtra 4: 18) jsvaka (?) and ṛabhaka (?);
4. such other things as are praised and prescribed by the brahmapās well versed with the Atharva-veda. [62]

**Toys:**

Toys of the child should be variegated, sound producing, beautiful, light, without sharp edge, incapable of being swallowed, fraught with no danger to life and unfrightening. [63]

*Child should not be frightened:*

It is not advisable to frighten the child (at any stage). Therefore, whether he cries or does not eat or does not submit to discipline, he must not be frightened by calling the names of rakṣasa, piśaka, patana etc. (all evil creatures). [64]

**Management of pediatric diseases:**

If the child gets afflicted with any disease, it should be properly diagnosed, with due regard to the specific nature of the etiology, premonitory symptoms, signs and symptoms and upaśayī a (homologatory signs) of the disease. Simultaneously, characteristic features of the patient, drugs, locality, season and physical constitution of the child should be examined. Thereafter, he should be treated by administering therapies which are sweet, soft, light, fragrant, cold and propitious. Such types of therapies are wholesome for children and produce everlasting good effects. If he is free from any disease whatsoever, the child should made to resort to regimens which are opposite in quality to the locality, time and bodily constitution for the maintenance of positive health. Unwholesome regimens should be gradually changed to wholesome ones and all things injurious for health should be avoided. By doing so, child gets endowed with excellent strength, complexion, physical constitution and span of life.

In this manner, from childhood to youth, the child should be brought up till he is competent to perform religious rites and earn wealth. [65–66]

**Measures to be adopted for the maintenance of positive health** are described in Śūtra 6: 8. The procedure for giving up unwholesome things and resorting to wholesome ones is described in Śūtra 7: 36–37.

Thus the measures for the fulfilment of desire to have progeny are described. By taking recourse to these factors in the prescribed manner, one who is free from envy is blessed (with progeny) according as he wishes. [67]

**To sum up:**

Measures described here fulfill the desire of the individual to obtain a son and they are of great importance. By taking recourse to these measures in a prescribed manner, wise man free from envy is blessed (with a child) according as he wishes. [68]
This description relates to both men and women who are desirous of having a male child.

This section is known as “Śārīrasthāna” because it deals with the description of the knowledge which is conducive to understanding of all the godly and human aspects of the phenomena in the individual’s body. [69]

Thus ends the eighth chapter of the Śārīra section dealing with the description of the method of procreation as conducive to the understanding of the human body of Agniveśa’s work as redacted by Caraka. [8]

**GLOSSARY OF TERMS USED IN ŚĀRĪRASTHĀNA***

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>अनिवेस्याः</td>
<td>(1-Col.; 2-Col.; 3-Col.; 4-Col.; 5-Col.; 6-Col.; 7-Col.; 8-Col.) Agniveśa</td>
</tr>
<tr>
<td>अनिवेत्वतरः</td>
<td>(8-34) Fuel</td>
</tr>
<tr>
<td>अनिवेत्वति</td>
<td>(5-10) Oblation to fire</td>
</tr>
<tr>
<td>अनिवेत्वतिः</td>
<td>(1-4, 27; 4-6; 8-35) Agni; Fire</td>
</tr>
<tr>
<td>अनिवेत्वलिङ्ग</td>
<td>(5-12) Service to the Fire</td>
</tr>
<tr>
<td>अनिवेत्वलिङ्गाः</td>
<td>(5-10) Evil</td>
</tr>
<tr>
<td>अनिवेत्वलिङ्गाः</td>
<td>(5-12) Sinful</td>
</tr>
<tr>
<td>अनिवेत्वलिङ्गाः</td>
<td>(3-9) Germination</td>
</tr>
<tr>
<td>अनिवेत्वलिङ्गाः</td>
<td>(7-11) Part of the body</td>
</tr>
<tr>
<td>अनिवेत्वलिङ्गाः</td>
<td>(2-23) Prostration</td>
</tr>
<tr>
<td>अनिवेत्वलिङ्गाः</td>
<td>(3-4, 38) Freedom from mean act</td>
</tr>
<tr>
<td>अनिवेत्वलिङ्गाः</td>
<td>(8-42) Loss of vitality</td>
</tr>
<tr>
<td>अनिवेत्वलिङ्गाः</td>
<td>(6-11) Middle portion of the goat</td>
</tr>
<tr>
<td>अनिवेत्वलिङ्गाः</td>
<td>(3-4, 38) Freedom from aging</td>
</tr>
<tr>
<td>अनिवेत्वलिङ्गाः</td>
<td>(5-19) Immutable</td>
</tr>
<tr>
<td>अनिवेत्वलिङ्गाः</td>
<td>(3-4) goat</td>
</tr>
<tr>
<td>अनिवेत्वलिङ्गाः</td>
<td>(4-38) Resorting to excessive food and regimens</td>
</tr>
<tr>
<td>अनिवेत्वलिङ्गाः</td>
<td>(8-23) Lack of maturity</td>
</tr>
<tr>
<td>अनिवेत्वलिङ्गाः</td>
<td>(8-31) Not given to hateful disposition</td>
</tr>
<tr>
<td>अनिवेत्वलिङ्गाः</td>
<td>(8-31) Not given to hateful disposition</td>
</tr>
</tbody>
</table>

*Figures in parenthesis indicate the numbers of chapter and Śloka paragraph in Śārīrasthāna of Caraka Samhitā.
(2-4) Insentient
(5-10) Unconscious element
(7-15) Space created by joining both hands in the form of a cup
(1-19) Atomicity
(4-8) In a short time
(13-16) Oviparous
(8-59) Free from darkness
(8-34, 47, 61) Linum usitatissimum Linn.
(1-125) Too sharp smell
(4-37) Hospitable disposition
(4-38) Having excessively painful disposition
(8-24) A variety of bātā
(8-5) Sleeping on the ground
(4-37) Study
(3-20) Spiritual wisdom
(8-10) Bullock
(8-53) Breasts should not be very lean
(4-38) Ruthlessness
(8-29) Hemidesmus indicus R.Br.
(8-51) Not having a husband of lower caste
(4-16; 8-36) Loss of appetite
(5-10) Second to none
(3-4) Childless
(8-50) Famous
(4-14) Unsteadiness
(4-38) Having unsteadiness
(4-39) Unsteady

(8-2) Fickle minded
(3-13) Unstability
(8-67) Without envy
(5-10) Fasting
(1-145) Absence of egoistic disposition
(8-51) Free from disease
(1-53, 59; 3-8) Without beginning
(8-57) Carefree living
(8-126) Unseasonal
(8-55) Absence of any conspicuous smell
(4-14) Temporary features
(1-4) Ephemeral
(3-8) Without end
(1-29) Vāyu
(5-12) To have confidence
(1-6) Undesirable
(4-18) Follower
(8-21) Unsuitable exercise
(8-52) Not given to sleep over clothes soiled with excreta
(8-51) Having echo
(8-47) Always
(3:3) Unimpaired
(8-32) Post-prandial drink
(5-10) Performance of religious rites
(8-51) Tapering downwards

(4-38) Having constant anger
(6-28) Inference
(8-47) Affectionate
(8-59) A person having attachment
(4-37) Unguent
(8-4, 41, 56) Unctuous enema
(8-22) Oleating type of enema
(8-38) Gently
(4-39) Having constant passionate and wrathful disposition
(4-38) Having attachment with passion
(2-27) Resemblance
(4-36) Illustration
(1-39) Falsehood
(4-8) Inner soul
(5-5) Potentiality of Internal soul
(7-5) Trunk
(8-15) Akāśa maha bhāta
(4-6) Akāśa
(8-22) Pregnant woman
(8-50) Alphabets like ya, ra, la, va
(3-15) Blind
(8-47, 49) Food and drink
(1-136) Ingested food
(1-113) Quotidian fever
(6-6) To reduce
(8-27) Bath
अभ्यास: (5-10) Selfish disposition
अभ्यासमात्मा: (6-9) Habitual use
अभ्यास: (1-149) Repetition
अनुभवम: (5-10) Wetting
अनुभाव: (2-45) Śrāvāṇa (July-August)
अभास: (3-4, 8) Free from death
अभास: (4-38) Having ruthless-ness
अभास: (4-37) Intolerance
अभास: (4-38) Having intolerance
अभास: (8-21) Anger
अभास: (7-20) Absence of illusion
अभास: (5-23) Immortal
अभास (4-39) Lack of intelligence
अभास: (8-20) Stereospermum suaveolens DC.
(8-58) Emblica officinalis Gaertn.
अभास: (5-14) Cloud
अभास (4-37) Having fondness for aquatic games
अभास: (4-16) Liking for taking sour things
अभास: (1-151) Way of Liberation
अध: (8-19,34) Iron
अध: (7-6) forearm
अध (8-20, 58) Picrorhiza kurroa Royle ex Benth.
अध: (8-31) Arīṣṭa type of wine
अध: (3-4) Freedom of disease
अध: (3-8) Not afflicted by diseases
अध: (7-4) Boils
अध: (4-16) Anorexia
अध: (5-14) Solar disc
अध: (5-15) Bright, flame
अध: (8-54) Ocimum gratissimum Linn.
अध: (1-40) Misery
अधिनिष्ठारथ (8-31) Removal of pain
अधिनिष्ठारथ (1-146) Review of spiritual facts
अधिनिष्ठ (4-37) Constant liking for wealth
अधिनिष्ठारथ (5-12) To understand the meaning
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**Note:** This page contains a list of terms and their page numbers, likely from a dictionary or a reference book, with some cross-references and synonyms included.
(5-7) True knowledge
(5-26) Virtuous intellect
(5-16) True wisdom

(4-37) Love for truth

(1-39) Truth

(1-106) Healthy activity

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(6-4) Maintained in a state of equilibrium

(1-129) Equitable utilization

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(6-9) Dominated by similar attribute

(8-51) Having same caste

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(4-9) Intimate mixture

(8-51) Even

(2-46) One who is given to impartiality

(8-51) Equal in size

(4-39) Fondness for constant movement

(6-10) Mobility

(7-16) Mobile

(5-5) Beginning of creation

(8-41, 61) Slough of snake

(4-38) Snake

(8-9, 32, 34, 43, 46, 48) Ghee

(1-7) Omnipresent

(8-50) All pervasive

(8-50) All pervading

(1-5) All pervasive

(2-32) Omnipresent

(4-39) Deficient in all the intellectual activities

(5-17) One having knowledge about the nature of all things

(1-14) Omnipresent

(1-14) All renouncing

(1-14) Devoid of all contacts

(2-32) Entering into any physique

(8-39) Pith

(8-32, 34, 47, 61) Brassica nigra Koch

(5-10) Entering in water

(8-59) Place for water storage

(2-24) Excellence of location from left breast

(2-24) Activities by left limbs

(2-24) Conception in left side of the womb

(8-19) Barleria cristata Linn.

(8-24) Ghee washed for a thousand times

(8-20, 58) A type of dârâvā

(3-5) Witness

(3-3) Wholesome rasa

(6-13) Excellence of wholesomeness

(3-3) Wholesomeness

(8-65) Wholesome

(1-148) Similarity

(6-10) Density

(5-8) Hemidemus indicus R. Br.

(8-38) Pith

(8-30) Rash act

(1-151) Sârkhya

(5-17) Wise

(8-14) Boiled

(5-19) Accomplishment

(7-4) Dermatosis

(3-7; 7-14) Vein

(5-17) Wise

(7-14) Terminal of the fine ramifications of the veins and arteries (Capillary)

(8-31, 57) Sidhu type of wine

(3-16) Lead

(8-22) Tender

(8-38) Delicate

(6-13) Favourable disposition of time

(8-37) Liking for pleasure of recreation

(2-47) Actions which are ultimately blissful

(1-37, 40, 72; 3-10; 5-5, 12) Happiness

(8-22) Pleasant

(8-60) Fragrant

(8-8) Child

(1-11) Male child

(8-60) Well exposed to sun

(8-51) Compact teeth

(8-43) Properly clipped

(8-43) Well cleaned

(8-51) Firmly rooted

(8-27) Having good appetite

(8-35) Flower

(8-14, 56) Cedrus deodara Loud

(8-65) Fragrant

(8-41) Scum of sura type of wine

(8-32) Ocimum sanctum Linn.

(8-31, 34, 56) Sura type of wine

(8-34) Gold

(2-31) Subtle bhâta

(8-51) Having compact tragus

(8-51) Compact

(5-5) Porous

(8-47) Friend

(8-41) Elettaria cardamomum Moton

(5-10) Subturity

(5-12, 8-34) Needle case

(8-47) Mother after delivery

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