

Dear Maharajas, Prabhus and Matajis,

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

For the benefit of the devotees I have digitized the Śārīra Sthāna, a canto of the Caraka Saṁhitā (a major classical text on Ayurveda) dealing with the formation of the body -- Śārīra. 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 Garbhadaṇa 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 Garbhadaṇa 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

<http://www.ShyamasundaraDasa.com>
"krsnas tu bhagavan svayam"

"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 than the Manu-samhita rituals. Also, it's clear that I and many others were (I still am) mlecchas and yavanas (which became all too 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 is 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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INTRODUCTION

We have great pleasure in presenting to our esteemed readers, a separate volume containing the *Śārīrasthāna* of the *Carakasamhita* with English translation and critical exposition based on Cakrapāṇidatta'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 सर्वथा सर्वं सर्वदा वेद यो भिषक् ।
आयुर्वेदं स कात्स्न्येन वेद लोकसुखप्रदम् ॥

“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 *Rogabhiṣagjitya* 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.

SCOPE

The section of *Śārīra* consists of the following eight Chapters:--

- (I) *Katidhāpuruṣya* (Empirical Soul)
- (II) *Atulyagotrīya* (Embryological development)
- (III) *Khuddika Garbhāvakrānti* (Formation of Embryo-minor details)
- (IV) *Mahatī Garbhāvakrānti* (Formation of Embryo-major details)
- (V) *Puruṣavicaya* (Individual as the Epitome of the Universe)
- (VI) *Śārīravicaya* (Constitution of the body)
- (VII) *Śārīrasamkhyā* (Enumeration of bodily organs)
- (VIII) *Jātiśūtrīya* (Method of procreation).

Chapter I

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

Puruṣa also comprises twenty four *dhātus*, viz. mind, ten sense and motor organs, five objects of sense organs (*rūpa, rasa, gandha, śabda & sparśa*) and eight fold *prakṛti* (five *mahābhūtas, ahaṁkāra, mahat* and *avyakta*).

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 (*Kṣaṇikatvavāda*) 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. *Buddhināśa* (impairment of intellect) is the causative factor par excellence for all miseries. By nature *buddhi* normally views things as they are (*samañ 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 *buddhināśa*.

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 ingratitude 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 vows 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) Repetition (xvii) metaphysical knowledge and (xviii) 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 '*Atulyagotrīya*' 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 *mahābhūtas* 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 (*Sātmya*), *rasa* and the mind all taken together constitute the causative factors for the formation of embryo. Bharadvāja'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 "*Mahatī garbhavakrānti*" 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 (*cetanādhātu*) with mental equipment unites, first of all with *ākāśa* and then with *vāyu*, *tejas*, *jala* and *pṛthvī mahābhūtas* 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, *doṣas* of the body and the mind are also given in greater detail. The various *sāttvika*, *rājasa*, and *tāmasa* types of mental faculty as reflected through children produced are enumerated in the end. Of these types, *Brahma* type of *Sāttvika* 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. पञ्चमं लोकसंमितः पुरुषः । यावन्तो हि लोके मूर्त्तिमन्तो भावविशेषास्तावन्तः पुरुषे, यावन्तः पुरुषे तावन्तो लोके...॥१३॥) 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. Dakṣa Prajāpati of the universe=mind of the individual, Rudra=anger, the Aśvins=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 *mahābhūtas* 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, *vāta*, 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 Suśruta 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 *prasūtimāruta*. 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-

nant women, construction of maternity homes, details of drugs to be stored in maternity homes, signs of imminent delivery, management in case of delay in delivery, management after the onset of labour pain, management in case of delayed delivery, duties of attendants, removal of placenta, separation of umbilical cord, determination of long and short span of life of a child, selection of a wetnurse, drug for fumigation of clothes, wearing talismans, management of children with love—these and several other details are discussed in this chapter.

Conclusion

Thus, the section on *Sarira* deals with several problems concerning the constitution of the body including *Kaumārabhṛtya* or paediatrics and midwifery. In fact, there are at least three chapters in this section (Chapters Three, Four and Eight) which deal mainly with procreation including delivery and child management. But the emphasis in all preventive and curative measures prescribed is on medicine and regimen. It seems, what the author says about the surgical treatment of *gulma*, holds good regarding the surgical aspects of abnormal delivery as well.

तत्र धाम्बन्तरीयाणामधिकारः क्रियाविधौ ।
वैद्यानां कृतयोग्यानां व्यधशोधनरोपणे ॥

(*Cikitsā* 5-44)

Suśruta of course, prescribes surgical operation in case of malpresentation of foetus and even for taking out the child by cutting open the abdomen.

It is hoped that this present volume will provide enough scope for a critical and comprehensive study of the gynaecological, physiological and anatomical aspects of the ancient Indian Science of life i.e. Ayurveda. Chapters seven and eight will be found specially interesting from this point of view. We would also recommend to our readers, apart from *Bṛhatrayā* and *Laghutrayā*, a 16th century work entitled *Ayurveda saukhyam* by Todaramalla a Revenue Minister of Mughal Emperor Akbar, for a detailed, critical, comparative and historical study of these and allied problems of the Science of Medicine.

We feel that the *Caraka Samhitā* was originally transmitted through oral tradition from the preceptor to disciples

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 Karan Sharma
Bhagawan Dash.*

शारीरस्थानम्

ŚĀRIRASTHĀNA

(Section on the Constitution of the Body)

CHAPTER I

EMPIRICAL SOUL

प्रथमोऽध्यायः

अथातः कतिधापुरुषीयं शरीरं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

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 *Vimānasthāna* (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 Agniवेशa :

कतिधा पुरुषो धीमन् ! धातुभेदेन भिद्यते ।

पुरुषः कारणं कस्मात्, प्रभवः पुरुषस्य कः ॥ ३ ॥

किमज्ञो ज्ञः, स नित्यः किं किमनित्यो निदर्शितः ।

प्रकृतिः का, विकाराः के, किं लिङ्गं पुरुषस्य च ॥ ४ ॥

निष्क्रियं च स्वतन्त्रं च वशिनं सर्वगं विभुम् ।

यदन्त्यात्मानमात्मज्ञाः क्षेत्रज्ञं साक्षिणं तथा ॥ ५ ॥

निष्क्रियस्य क्रिया तस्य भगवन् ! विद्यते कथम् ।

स्वतन्त्रश्चेदनिष्टासु कथं योनिषु जायते ॥ ६ ॥

वशी यद्यसुखैः कस्मान्नावैराक्रभ्यते बलात् ।
 सर्वाः सर्वगतत्वाच्च वेदनाः किं न वेत्ति सः ॥ ७ ॥
 न पश्यति विभुः कस्माच्छैलकुड्यतिरस्कृतम् ।
 क्षेत्रज्ञः क्षेत्रमथवा किं पूर्वमिति संशयः ॥ ८ ॥
 ज्ञेयं क्षेत्रं विना पूर्वं क्षेत्रज्ञो हि न युज्यते ।
 क्षेत्रं च यदि पूर्वं स्यात् क्षेत्रज्ञः स्यादशाश्वतः ॥ ९ ॥
 साक्षिभूतश्च कस्यायं कर्ता ह्यन्यो न विद्यते ।
 स्यात् कथं चाविकारस्य विशेषो वेदनाकृतः ॥ १० ॥
 अथ चार्तस्य भगवंस्तिष्ठणां कां चिकित्सति ।
 अतीतां वेदनां वैद्यो वर्तमानां भविष्यतीम् ॥ ११ ॥
 भविष्यन्त्या असंप्राप्तिरतीताया अनागमः ।
 सांप्रतिक्रिया अपि स्थानं नास्त्यर्तैः संशयो ह्यतः ॥ १२ ॥
 कारणं वेदनानां किं, किमधिष्ठानमुच्यते ।
 क्व चैता वेदनाः सर्वा निवृत्तिं यान्त्यशेषतः ॥ १३ ॥
 सर्ववित् सर्वसंन्यासी सर्वसंयोगनिःसृतः ।
 एकः प्रशान्तो भूतात्मा कैलिङ्गैरुपलभ्यते ॥ १४ ॥
 इत्यग्निवेशस्य वचः श्रुत्वा मतिमतां वरः ।
 सर्वं यथावत् प्रोवाच प्रशान्तात्मा पुनर्वसुः ॥ १५ ॥

Agniveśa requested Punarvasu to explain the following :

1. What are the divisions of the 'Empirical Soul' according to the division of *dhatus* (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 loss 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).

If the 'Empirical Soul' is derived from any modification, how does He subject Himself to specific situations arising out of miseries (diseases) ?

- 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 sub-merge 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 :

खाद्यश्चेतनापष्टा धातवः पुरुषः स्मृतः ।
चेतनाधातुरण्येकः स्मृतः पुरुषसंज्ञकः ॥ १६ ॥

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 *Vaiśeṣika* 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" (पुरि शरीरे शेते इति). 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 :

पुनश्च धातुभेदेन चतुर्विंशतिकः स्मृतः ।
मनो दशेन्द्रियाण्यर्थाः प्रकृतिश्चाष्टधातुकी ॥ १७ ॥

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), *ahamkrā* (ego), *māhān* (intellect) and *avyakta* (primordial element) [17]

According to the *Sāṃkhya* system of philosophy, *Puruṣa* constitutes the 25th element. Here *Puruṣa* is included under *Prakṛti* (*Avyakta*) because the quality of unmanifestedness is common to both *Puruṣa* and *Prakṛti*. The group of eight *dhātus* consists of five *mahābhūtas* in their subtle form, *ahamkrā* (ego), intellect and *Avyakta* (primordial element)—cf. *Śārīra* 1: 63

Proof of Existence of Mind and its attributes :

लक्षणं मनसो ज्ञानस्याभावो भाव एव च ।
सति ह्यात्मेन्द्रियार्थानां सन्निकर्षे न वर्तते ॥ १८ ॥
वैवृत्त्यान्मनसो ज्ञानं सान्निध्यात्तच्च वर्तते ।
अणुत्वमथ चैकत्वं द्वौ गुणौ मनसः स्मृतौ ॥ १९ ॥

Sometimes, one understands a thing and sometimes one does not. This proves the existence of the mind as a separate sense organ. That is why, when there is no contact of the mind with the sense organs and their objects, no understanding of things can occur. It is only when the required mental contact is there, that one can understand things. Atomicity and oneness are considered to be the two characteristic features of the mind. [18-19]

Mind comes first in the list of twenty four elements described in the preceding verse. So first of all the characteristic features of the mind is being described in this verse.

One can find from his practical experience that even if the sense organs are connected with their objects it does not necessarily follow that the required understanding will always be there. Sometimes there is understanding and some other times it is not. This clearly shows that there is a sixth sense organ which determines the understanding of the object and but for which, there is no understanding at all despite the contacts of the sense organs with their respective objects.

Unlike the Soul who is omnipresent and ubiquitous, the mind is atomic and only one in nature. If it were not so, all kinds of perceptions would have occurred at a time.

Objects of Mind :

चिन्त्यं विचार्यमूह्यं च ध्येयं संकल्प्यमेव च ।
यत्किञ्चिन्मनसो ज्ञेयं तत् सर्वं ह्यर्थसंज्ञकम् ॥ २० ॥
इन्द्रियाभिग्रहः कर्म मनसः स्वस्य निग्रहः ।
ऊहो विचारश्च, ततः परं बुद्धिः प्रवर्तते ॥ २१ ॥

Things requiring thought, consideration, hypothesis, attention, determination or whatever can be known by means

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 subtilities 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 (*ūha*) is nothing but knowledge indistinct. Consideration (*vicāra*) is knowledge distinct enough to direct the mind to accept or reject a thing. According to the *Sāṃkhya* 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. *Sāṃkhyakārikā* 35.

Ego and intellect always go together. Their domain starts beyond that of hypothesis (*ūha*) and consideration (*vicāra*). The action of ego is in fact included in that of intellect.—cf. *Sāṃkhyakārikā* 36.

Process of perception :

इन्द्रियेणेन्द्रियार्थो हि समनस्केन गृह्यते ।

कल्प्यते मनसा तूर्ध्वं गुणतो दोषतोऽथवा ॥ २२ ॥

जायते विषये तत्र या बुद्धिर्निश्चयात्मिका ।
व्यवस्यति तया वक्तुं कर्तुं वा बुद्धिपूर्वकम् ॥ २३ ॥

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 :

एकैकाधिकयुक्तानि खादीनामिन्द्रियाणि तु ।

पञ्च कर्मानुमेयानि येभ्यो बुद्धिः प्रवर्तते ॥ २४ ॥

The five sense faculties, made of all the five *mahābhūtas* with one *mahābhūta* as a predominant faction 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 shares 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 *Sāṃkhya* system the sense faculties are evolved out of *ahamkāra* (ego) — cf. *Sāṃkhyakārikā* 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 :

हस्तौ पादौ गुदोपस्थं वाग्निन्द्रियमथापि च ।

कर्मेन्द्रियाणि पञ्चैव पादौ गमनकर्मणि ॥ २५ ॥

पायूपस्थं विसर्गार्थं हस्तौ ग्रहणधारणे ।

जिह्वा वाग्निन्द्रियं वाक् च सत्या ज्योतिस्तमोऽनृता ॥ 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 wordly life and the life after death, and the latter to darkness which creates confusion. [25-26]

Attributes of five mahābhūtas :

महाभूतानि खं वायुरग्निरापः क्षितिस्तथा ।

शब्दः स्पर्शश्च रूपं च रसो गन्धश्च तद्गुणाः ॥ २७ ॥

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

The attributes mentioned above are natural to these 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 *pṛthvi* is smell only, but in view of the presence of the other four *mahābhūtas*, viz. *jala*, *tejas*, *vāyu* and *ākāśa* in it, *pṛthvi* is stated to have the attributes of all the five *mahābhūtas*.

Mahābhūtas & their attributes :

तेषामेकगुणः पूर्वं गुणवृद्धिः परे परे ।

पूर्वः पूर्वगुणश्चैव क्रमशो गुणेषु स्मृतः ॥ 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. *śabda* or sound. *Vāyu* being next in order has one attribute of its own, viz. *sparsa* or touch and also another attribute i.e. *śabda* or sound which is natural to the preceding one. Similarly *tejas* which comes next will have three attributes, viz. *rūpa* (vision), *sparsa* (touch) and *śabda* (sound); *jala* four, viz. *rasa* (taste), vision, touch and sound; and *pṛthvi* five, viz. *gandha* (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 :

खरद्रवचलोष्णत्वं भूजलानिलतेजसाम् ।

आकाशस्याप्रतीघातो दृष्टं लिङ्गं यथाक्रमम् ॥ २९ ॥

लक्षणं सर्वमेवैतत् स्पर्शनेन्द्रियगोचरम् ।

स्पर्शनेन्द्रियविज्ञेयः स्पर्शो हि सविपर्ययः ॥ ३० ॥

Pṛthvi, *jala*, *tejas* and *vāyu* are characterized by *kharatva* (roughness), *dravatva* (liquidity), *uṣṇatva* (heat), *calatva* (mobility) and *apratighātatva* (unobstructibility) respectively. All these attributes are perceptible by the tactile sense organ. Touch together with its absence is perceived by the tactile sense organ. [29-30]

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 tactile 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. *tanmātrās*—c.f. : *Sāṅkhyakārikā* 38.

गुणाः शरीरे गुणिनां निर्दिष्टाश्चिद्मेव च ।

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

अर्थाः शब्दादयो ज्ञेया गोचरा विषया गुणाः ॥ ३१ ॥

The objects of sense organs are *śabda* 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, *śabda* 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 यदिन्द्रियमाश्रित्य जन्तोर्बुद्धिः प्रवर्तते ।

याति सा तेन निर्देशं मनसा च मनोभवा ॥ ३२ ॥

भेदात् कार्येन्द्रियार्थानां बह्व्यो वै बुद्धयः स्मृताः ।

आत्मेन्द्रियमनोर्थानामेकैका सन्निकर्षजा ॥ ३३ ॥

अङ्गुल्यङ्गुष्ठतलजस्तन्त्रीवीणानखोद्भवः ।

दृष्टः शब्दो यथा बुद्धिर्दृष्टा संयोगजा 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 type 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 sense faculties. 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.

Puruṣa as co-ordinator :

बुद्धीन्द्रियमनोर्थाणां विद्याद्योगधरं परम् ।

चतुर्विंशतिको ह्येष राशिः पुरुषसंज्ञकः ॥ ३५ ॥

The *avyakta* is the co-ordinator 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 *Puruṣa*. [35]

Even though *ahankāra* 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 *avyakta* constitutes this 24th element. This sustains the combination of perceptual faculty, sense organs etc. In fact, it is the *avyakta* which creates things for the enjoyment of *Puruṣa*. *Puruṣa* 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 *avyakta* and seven subtle elements known as *prakṛti-vikṛti*, viz. *mahat*, *ahankāra* and five subtle *mahābhūtas* are being described as co-ordinators of the rest of the elements.

Contact of Puruṣa because of Guṇas :

रजस्तमोभ्यां युक्तस्य संयोगोऽयमनन्तवान् ।

ताभ्यां निराकृताभ्यां तु सत्त्ववृद्ध्या निवर्तते ॥ ३६ ॥

The contact of *Puruṣa* with 24 elements continues so long as He is influenced by *rajas* and *tamas*. The moment He gets rid of *rajas* and *tamas*, 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 *tamas* which are responsible for creation resulting in the realization of *Puruṣa* as something distinct from *Prakṛti*. This realisation leads to salvation.

Knowledge of Puruṣa :

अत्र कर्म फलं चात्र ज्ञानं चात्र प्रतिष्ठितम् ।

अत्र मोहः सुखं दुःखं जीवितं मरणं स्वता ॥ ३७ ॥

एवं यो वेद तत्त्वेन स वेद प्रलयोदयौ ।

पारंपर्यं चिकित्सां च ज्ञातव्यं यच्च किञ्चन ॥ ३८ ॥

It is in this combination of 24 elements which is known as *Puruṣa*, action, fruit of action, knowledge, ignorance, happiness, misery, life, death and ownership are established. One who duely knows this, knows the life, death, continuity of the body, treatment (physical and spiritual) and all other knowable objects. [37-38]

Puruṣa as a causative factor :

भास्तमः सत्यमनृतं वेदाः कर्म शुभाशुभम् ।

न स्युः कर्ता च बोद्धा च पुरुषो न भवेद्यदि ॥ ३९ ॥

नाश्रयो न सुखं नार्तिर्न गतिर्नागतिर्न वाक् ।

न विज्ञानं न शास्त्राणि न जन्म मरणं न च ॥ ४० ॥

न बन्धो न च मोक्षः स्यात् पुरुषो न भवेद्यदि ।

कारणं पुरुषस्तस्मात् कारणज्ञैरुदाहृतः ॥ ४१ ॥

न चेत् कारणमात्मा स्याद्भादयः स्युरहेतुकाः ।

न चैषु संभवेज्ज्ञानं न च तैः स्यात् प्रयोजनम् ॥ ४२ ॥

If the *Puruṣa* were not there, knowledge, ignorance, truth or falsehood, the *vedas*, 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 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. Occurance 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 :

कृतं मृद्गण्डचक्रैश्च कुम्भकारादृते घटम् ।

कृतं मृत्तृणकाष्ठैश्च गृहकाराद्विना गृहम् ॥ ४३ ॥

यो वदेत् स वदेद्देहं संभूय करणैः कृतम् ।

विना कर्तारमज्ञानाद्युक्त्यागमबहिष्कृतः ॥ ४४ ॥

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 सर्वैः प्रमाणैरुपलभ्यते ।

येभ्यः प्रमेयं सर्वेभ्य आगमेभ्यः प्रमीयते ॥ ४५ ॥

All the sources of knowledge including scriptural which serve as instrument for knowledge of various kinds establish the causality of *Puruṣa*. [45].

Nāstika-view :

न ते तत्सदृशास्त्वन्ये पारंपर्यसमुत्थिताः ।

सारूप्याद्ये त एवेति निर्दिश्यन्ते नवा नवाः ॥ ४६ ॥

भावास्तेषां समुदयो निरीशः सत्त्वसंज्ञकः ।

कर्ता भोक्ता न स पुमानिति केचिद्ब्रह्मवस्थिताः ॥ ४७ ॥

There are no permanent entities as such. They appear to be so because they are similar. As a matter of fact, they are produced afresh each time, consequitively. It is merely the combination of these ephemeral elements devoid of any permanent controlling agent us such that are known as living beings. It is they and not the soul as such are doers and enjoyers of action. This view is held by some schools of thought (Buddhists etc.). [46-47]

The above paragraph refers to the theory of momentary existence as propounded by Buddhists. According to them, different living beings are nothing but the combination of the various momentary phases of consciousness etc., bound with the chains (of momentary causality).

Its Defects :

तेषामन्यैः कृतस्यान्ये भावा भावैर्नवाः फलम् ।

भुञ्जते सदृशाः प्राप्तं यैरात्मा नोपदिश्यते ॥ ४८ ॥

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 simiilar (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 ones 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 emphasised :

करणान्यान्यता दृष्टा कर्तुः कर्ता स एव तु ।

कर्ता हि करणैर्युक्तः कारणं सर्वकर्मणाम् ॥ ४९ ॥

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 :

निमेषकालाद्भावानां कालः शीघ्रतरोऽत्यये ।

भक्षानां न पुनर्भावः कृतं नान्यमुपैति च ॥ ५० ॥

मृतं तस्वविदामेतद्यस्मात्तस्मात् स कारणम् ।

क्रियोपभोगे भूतानां नित्यः पुरुषसंज्ञकः ॥ 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*, *dhātus* (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 :

अहङ्कारः फलं कर्म देहान्तरगतिः स्मृतिः ।

विद्यते सति भूतानां कारणे देहमन्तरा ॥ ५२ ॥

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

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 Rāsi Puruṣa :

प्रभवो न ह्यनादित्वाद्विद्यते परमात्मनः ।

पुरुषो राशिसंज्ञस्तु मोहेच्छाद्वेषकर्मजः ॥ 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 ह्यः करणैर्योगाज् ज्ञानं त्वस्य प्रवर्तते ।

करणानामवैमल्यादयोगाद्वा न वर्तते ॥ ५४ ॥

पश्यतोऽपि यथाऽऽदर्शं संक्लिष्टे नास्ति दर्शनम् ।

तत्त्वं जले वा कलुषे चेतस्युपहते 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 :

करणानि मनो बुद्धिर्बुद्धिकर्मन्द्रियाणि च ।

कर्तुः संयोगजं कर्म वेदना बुद्धिरेव च ॥ ५६ ॥

नैकः प्रवर्तते कर्तुं भूतात्मा नाश्नुते फलम् ।

संयोगाद्भवति सर्वं तस्मृते नास्ति किञ्चन ॥ 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 ह्येको वर्तते भावो वर्तते नाप्यहेतुकः ।

शीघ्रगत्वात्स्वभावात्स्वभावो न व्यतिवर्तते ॥ 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 :

अनादिः पुरुषो नित्यो विपरोतस्तु हेतुजः ।

सदकारणवन्नित्यं दृष्टं हेतुजमन्यथा ॥ 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 'sat' implies something whose positive existence is established for all times—past, present and future. *Prāgabha* 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 भावादग्राह्यं नित्यत्वं न कुतश्चन ।

भावाज्ज्ञेयं तदव्यक्तमचिन्त्यं व्यक्तमन्यथा ॥ ६० ॥

अव्यक्तमात्मा क्षेत्रज्ञः शाश्वतो विभुरव्ययः ।

तस्माद्यदन्यत्तद्व्यक्तं, वक्ष्यते चापरं द्वयम् ॥ ६१ ॥

व्यक्तमैन्द्रियकं चैव गृह्यते तद्यदिन्द्रियैः ।

अतोऽन्यत् पुनरव्यक्तं लिङ्गग्राह्यमतीन्द्रियम् ॥ ६२ ॥

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 :

खादीनि बुद्धिरव्यक्तमहङ्कारस्तथाऽष्टमः ।

भूतप्रकृतिरुद्दिष्टा विकाराश्चैव षोडश ॥ ६३ ॥

बुद्धीन्द्रियाणि पञ्चैव पञ्च कर्मेन्द्रियाणि च ।

समनस्काश्च पञ्चार्था विकारा इति संज्ञिताः ॥ ६४ ॥

The five subtle elements (viz. *śabdātānmatra*, *sparśātānmatra*, *rūpātānmatra*, *rasātānmatra* and *gandhātānmatra*, *buddhi* (intellect), *avyakta* (*Prakṛti* or nature) and *ahamkāra* (ego) are the eight sources of creation. Transformation (*vikāra*) are sixteen in number, viz five sense faculties, five motor faculties, mind and five *mahābhūtas*. [63-64]

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—c.f. *Sāṅkhyakārikā* 3.

Kṣetra and Kṣetrajña :

इति क्षेत्रं समुद्दिष्टं सर्वमव्यक्तवर्जितम् ।

अव्यक्तमस्य क्षेत्रस्य क्षेत्रज्ञमृषयो विदुः ॥ ६५ ॥

All this taken together except the unmanifested one (*avyakta*) is known as *kṣetra* i.e. corpus. The unmanifested one is known as *Kṣetrajña* (knower of the corpus). [65]

The term 'avyaktavarjitam' 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 :

जायते बुद्धिरव्यक्ताद्बुद्ध्याऽहमिति मन्यते ।
परं खादीन्यहङ्कारादुत्पद्यन्ते यथाक्रमम् ॥ ६६ ॥
ततः संपूर्णसर्वाङ्गो जातोऽभ्युदित उच्यते ।

The intellect (*buddhi*) originates from *avyakta*, ego (*ahaṁkāra*) 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 *Sāṅkhyakārikā* : 25 the *ahaṁkāra* (ego), predominated by *sattva* quality gives rise to eleven sensory and motor organs including mind. The *ahaṁkāra* 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 :

पुरुषः प्रलये चेष्टैः पुनर्भावैर्वियुज्यते ॥ ६७ ॥
अव्यक्ताद्यक्तां याति व्यक्तादव्यक्तां पुनः ।
रजस्तमोभ्यामाविष्टश्चक्रवत् परिवर्तते ॥ ६८ ॥
येषां द्वन्द्वे परा सक्तिरहङ्कारपराश्च ये ।
उदयप्रलयौ तेषां न तेषां ये त्वतोऽन्यथा ॥ ६९ ॥

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 *tamas* 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 *tamas* 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 *bhāvas* (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* both during birth and death—c.f. *Śārīra* 2 : 37 and *Sāṅkhyakārikā* 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 *mahat* 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 *ahaṁkāra*, *ahaṁkāra* in *buddhi* and *buddhi* in *Prakṛti*. The process of absorption continues even during salvation but then in spite of this process there is no creation in respect of the person who is liberated.

Proofs for the existence of Absolute Soul :

प्राणापानौ निमेषाद्या जीवनं मनसो गतिः ।
इन्द्रियान्तरसंचारः प्रेरणं धारणं च यत् ॥ ७० ॥
देशान्तरगतिः स्वप्ने पञ्चत्वग्रहणं तथा ।
दृष्टस्य दक्षिणेनाक्षणा सव्येनावगमस्तथा ॥ ७१ ॥
इच्छा द्वेषः सुखं दुःखं प्रयत्नश्चेतना धृतिः ।
बुद्धिः स्मृतिरहङ्कारो लिङ्गानि परमात्मनः ॥ ७२ ॥
यस्मात् समुपलभ्यन्ते लिङ्गान्येतानि जीवतः ।
न मृतस्यात्मलिङ्गानि तस्मादाहुर्महर्षयः ॥ ७३ ॥
शरीरं हि गते तस्मिन् शून्यागारमचेतनम् ।
पञ्चभूतावशेषत्वात् पञ्चत्वं गतमुच्यते ॥ ७४ ॥

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

- (1) inspiration and expiration;
- (2) twinkling of the eye;
- (3) life;
- (4) mental perception (e. g. arriving at a far distant place like Pāṭaliputra 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 *mahābhūtas* remain. So a dead body is stated to have attained the state of five *mahābhūtas* (*pañcatva*). [70-74]

The state of five *mahābhūtas* 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 *mahābhūtas*) 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 livings. One cannot again argue that the mind itself which is outside the scope of the five *mahābhūtas* 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 *mahābhūtas* is established.

Mind and Soul :

अचेतनं क्रियावच्च मनश्चेतयिता परः ।

युक्तस्य मनसा तस्य निर्दिश्यन्ते विभोः क्रियाः ॥७५॥

चेतनात्रान् यतश्चात्मा ततः कर्ता निरुच्यते ।

अचेतनत्वाच्च मनः क्रियावदपि नोच्यते ॥ 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 :

यथास्वेनात्मनाऽऽत्मानं सर्वः सर्वासु योनिषु ।

प्राणैस्तन्नयते प्राणी नह्यन्योऽस्त्यस्य तन्नकः ॥ ७७ ॥

All living beings join themselves on their own with life (*elan 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 :

वशी तत् कुर्वते कर्म यत् कृत्वा फलमश्नुते ।

वशी चेतः समाधत्ते वशी सर्वं निरस्यति ॥ 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 'vasin' 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 'vasin' on the other hand implies action of the agent according to His own free will.

Limitation in the power of perception of Soul :

देही सर्वगतोऽप्यात्मा स्वे स्वे संस्पर्शनेन्द्रिये ।

सर्वाः सर्वाश्रयस्थास्तु नात्माऽतो वेत्ति वेदना ॥७९॥

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 :

विभुत्वमत एवास्य यस्मात् सर्वगतो महान् ।

मनसश्च समाधानात् पश्यत्यात्मा तिरस्कृतम् ॥ ८० ॥

नित्यानुबन्धं मनसा देहकर्मानुपातिना ।

सर्वयोनिगतं विद्यादेकयोनावपि स्थितम् ॥ ८१ ॥

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 mind. [80-81]

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 :

आदिर्नास्त्यात्मनः क्षेत्रपारंपर्यमनादिकम् ।

अतस्तयोरनादित्वात् किं पूर्वमिति नोच्यते ॥ ८२ ॥

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 :

ज्ञः सात्पुरुषयते नाज्ञः साक्षी त्वात्मा यतः स्मृतः ।

सर्वे भावा हि सर्वेषां भूतानामात्मसाक्षिकाः ॥ ८३ ॥

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 :

नैकः कदाचिद्भूतात्मा लक्ष्मैरुपलभ्यते ।

विशेषोऽनुपलभ्यस्य तस्य नैकस्य विद्यते ॥ ८४ ॥

संयोगपुरुषस्येष्टो विशेषो वेदनाकृतः ।

वेदना यत्र नियता विशेषस्तत्र तत्कृतः ॥ ८५ ॥

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 *māṣa*, preserved in stock, the attribute of sensation cannot be ascribed to the Soul.

Treatment of diseases of past, present and future :

चिकित्सति भिषक् सर्वास्त्रिकाला वेदना इति ।
 यथा युक्त्या वदन्त्येके सा युक्तिरुपधार्यताम् ॥ ८६ ॥
 पुनस्तच्छिरसः शूलं ज्वरः स पुनरागतः ।
 पुनः स कासो बलवांश्छर्दिः सा पुनरागता ॥ ८७ ॥
 एभिः प्रसिद्धवचनैरतीतागमनं मतम् ।
 कालश्चायमतीतानामर्तीनां पुनरागतः ॥ ८८ ॥
 तमर्तिकालमुद्दिश्य भेषजं यत् प्रयुज्यते ।
 अतीतानां प्रशमनं वेदनानां तदुच्यते ॥ ८९ ॥
 आपस्ताः पुनरागुर्मा याभिः शस्यं पुरा हतम् ।
 यथा प्रक्रियते सेतुः प्रतिकर्म तथाऽऽश्रये ॥ ९० ॥
 पूर्वरूपं विकाराणां दृष्ट्वा प्रादुर्भवस्थिताम् ।
 या क्रिया क्रियते सा च वेदनां हन्त्यनागताम् ॥ ९१ ॥
 पारंपर्यानुबन्धस्तु दुःखानां विनिवर्तते ।
 सुखहेतूपचारेण सुखं चापि प्रवर्तते ॥ ९२ ॥
 न समा यान्ति वैषम्यं विषमाः समतां न च ।
 हेतुभिः सदृशा नित्यं जायन्ते देहधातवः ॥ ९३ ॥
 युक्तिमेतां पुरस्कृत्य त्रिकालां वेदनां भिषक् ।
 हन्तीत्युक्तं,

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 *dhātus* 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 *dhātus*.

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 :

... चिकित्सा तु नैष्टिकी या विनोपधाम् ॥ ९४ ॥
 उपधा हि परो हेतुर्दुःखदुःखाश्रयप्रदः ।
 त्यागः सर्वोपधानां च सर्वदुःखव्यपोहकः ॥ ९५ ॥
 कोषकारो यथा ह्यंशुनुपादत्ते वधप्रदान् ।
 उपादत्ते यथाऽर्थेभ्यस्तृणामन्नः सदाऽऽतुरः ॥ ९६ ॥
 यस्त्वग्निक्लपानर्थाञ्ज्ञो ज्ञात्वा तेभ्यो निवर्तते ।
 अनारम्भादसंयोगात्तं दुःखं नोपतिष्ठते ॥ ९७ ॥

Absolute eradication of miseries is obtained by the elimination of desires. Desire is the root cause of all miseries. Elimination of desires leads to the eradication of all miseries. A silk-worm provides for itself suicidal threads. So does an ignorant person, bound with wordly 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 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 :

धीधृतिस्मृतिविभ्रंशः संप्राप्तिः कालकर्मणाम् ।

असात्म्यार्थागमश्चेति ज्ञातव्या दुःखहेतवः ॥ ९८ ॥

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 (c.f. 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 blasphemy. 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 *Vimāna* 3 : 20.

Impairment of intellect :

विषमामिनिवेशो यो नित्यानित्ये हिताहिते ।

ब्रह्मैयः स बुद्धिविभ्रंशः समं बुद्धिर्हि पश्यति ॥ ९९ ॥

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 :

विषयप्रवणं सत्त्वं धृतिभ्रंशाच्च शक्यते ।

नियन्तुमहितादर्थाद्धृतिर्हि नियमात्मिका ॥ १०० ॥

A mind indulging in wordly 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 स्मृतिर्यस्य रजोमोहावृतात्मनः ।

भ्रश्यते स स्मृतिभ्रंशः स्मर्तव्यं हि स्मृतौ स्थितम् ॥ 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 blasphemy :

धीधृतिस्मृतिविभ्रष्टः कर्म यत् कुरुतेऽशुभम् ।

प्रज्ञापराधं तं विद्यात् सर्वदोषप्रकोपणम् ॥ १०२ ॥

उदीरणं गतिमतामुदीर्णानां च निग्रहः ।

सेवनं साहसानां च नारीणां चातिसेवनम् ॥ १०३ ॥

कर्मकालातिपातश्च मिथ्यारम्भश्च कर्मणाम् ।

विनयाचारलोपश्च पूजयानां चाभिधर्षणम् ॥ १०४ ॥

ज्ञातानां स्वयमर्थानामहितानां निषेवणम् ।

परमौन्मादिकानां च प्रत्ययानां निषेवणम् ॥ १०५ ॥

अकालादेशसंचारौ मैत्री संक्लिष्टकर्मभिः ।

इन्द्रियोपक्रमोक्तस्य सद्बुद्धस्य च वर्जनम् ॥ १०६ ॥

ईर्ष्यामानभयक्रोधलोभमोहमदभ्रमाः ।

तज्जं वा कर्म यत् क्लिष्टं क्लिष्टं यद्देहकर्म च ॥ १०७ ॥

यच्चान्यदीदृशं कर्म रजोमोहसमुत्थितम् ।

प्रज्ञापराधं तं शिष्टा ब्रुवते व्याधिकारणम् ॥ १०८ ॥

A person whose intellect, patience and memory are impaired, subjects himself to intellectual blasphemy by

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 *Sūtra* 10 : 19-23, 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 :

बुद्ध्या विषमविज्ञानं विषमं च प्रवर्तनम् ।

प्रज्ञापरायं जानीयान्मनसो गोचरं हि तत् ॥ १०९ ॥

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 :

निर्दिष्टा कालसंप्राप्तिर्व्याधीनां व्याधिसंग्रहे ।

चयप्रकोपप्रशमाः पित्तादीनां यथा पुरा ॥ ११० ॥

मिथ्यातिहीनलिङ्गाश्च वर्षान्ता रोगहेतवः ।

जीर्णमुक्तप्रजीर्णान्नकालाकालस्थितिश्च या ॥ १११ ॥

पूर्वमध्यापराह्वाश्च रात्र्या यामास्त्रयश्च ये ।

एषु कालेषु नियता ये रोगास्ते च कालजाः ॥ ११२ ॥

Ailments due to the advent of the maturity of the result of time are already described in *Sūtra* 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 *kālaja* diseases. [110-112]

Diseases caused by *vāta doṣa* are as a rule manifested during the final stage of digestion of food, afternoon 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 "कालाः कालस्थितिश्च या". According to this reading कालस्थितिश्च या 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 :

अन्येद्युष्को द्यहग्राही तृतीयकचतुर्थको ।

स्वे स्वे काले प्रवर्तन्ते काले ह्येषां दलागमः ॥ ११३ ॥

Diseases like *anyedyuṣka* (quotidian fever which occurs at a fixed time every day), *dyahagrāhī* (reverse quotidian fever), *tṛtīyaka* (tertian fever which occurs at an interval of one day) and *caturthaka* (quartan fever which occurs at an interval of two days) manifest themselves at fixed hours inasmuch as they get strength only at such hours. [113]

Apart from the conditions mentioned in the preceding verses various types of *viśamajvara* (intermittent fevers) are also to be listed among the *kālaja* (diseases caused by the advent of the maturity of the effect of time) diseases. *Anyedyuṣka* or quotidian fever manifests itself in a fixed hour every day. *Dyahagrāhī* (reversed quotidian) occurs on two days

continuously with remission on first and fourth days—c.f. *Cikitsā* 3 : 73. *Tṛtīyaka* type of fever manifests itself in the third (alternate days). *Caturthaka* (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 चान्ये च ये केचित् कालजा विविधा गदाः ।

अनागते चिकित्स्यास्ते बलकालौ विजानता ॥ ११४ ॥

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 *kālaja* type of diseases are *kuṣṭha* (obstinate skin diseases including leprosy) etc; which also occur at appointed hours.

Natural diseases :

कालस्य परिणामेन जरामृत्युनिमित्तजाः ।

रोगाः स्वाभाविका दृष्टाः स्वभावो निष्प्रतिक्रियः ॥ ११५ ॥

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 *kālaja* 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 *jarāmṛtyunimittaja* is 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 :

निर्दिष्टं दैवशब्देन कर्म यत् पौर्वदेहिकम् ।

हेतुस्तदपि कालेन रोगाणामुपलभ्यते ॥ ११६ ॥

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 karmaja diseases :

न हि कर्म महत् किञ्चित् फलं यस्य न भुज्यते ।

क्रियाघ्नाः कर्मजा रोगाः प्रशमं यान्ति तत्क्षयात् ॥ ११७ ॥

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 atonement do not have that continuity of effects.

Unwholesome contacts with Senses :

अत्युग्रशब्दश्रवणाच्छ्रवणात् सर्वशो न च ।

शब्दानां चातिहीनानां भवन्ति श्रवणाज्जडाः ॥ ११८ ॥

परुषोद्गीषणाशस्ताप्रियव्यसनसूचकैः ।

शब्दैः श्रवणसंयोगो मिथ्यासंयोग उच्यते ॥ ११९ ॥

असंस्पर्शोऽतिसंस्पर्शो हीनसंस्पर्श एव च ।

स्पृश्यानां संग्रहेणोक्तः स्पर्शनेन्द्रियबाधकः ॥ १२० ॥

यो भूतविषवातानामकालेनागतश्च यः ।

स्नेहशीतोष्णसंस्पर्शो मिथ्यायोगः स उच्यते ॥ १२१ ॥

रूपाणां भास्वतां दृष्टिर्विनश्यत्यतिदर्शनात् ।

दर्शनाच्चातिसूक्ष्माणां सर्वशश्चाप्यदर्शनात् ॥ १२२ ॥

द्विष्टभैरवबीभत्सदूरातिस्त्रिष्टदर्शनात् ।

तामसानां च रूपाणां मिथ्यासंयोग उच्यते ॥ १२३ ॥

अत्यादानमनादानमोकसात्म्यादिभिश्च यत् ।

रसानां विषमादानमल्पादानं च दूषणम् ॥ १२४ ॥

अतिमृद्धतितीक्ष्णानां गन्धानामुपसेवनम् ।

असेवनं सर्वशश्च घ्राणेन्द्रियविनाशनम् ॥ १२५ ॥

पूतिभूतविषद्विष्टा गन्धा ये चाप्यनार्तवाः ।

तैर्गन्धैर्घ्राणसंयोगो मिथ्यायोगः स उच्यते ॥ १२६ ॥

इत्यसात्म्यार्थसंयोगस्त्रिविधो दोषकोपनः ।

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, unctious etc.).

Untimely contact with poisonons 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 *doṣas*. [113-127]

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 *rāśi* (quantity).

Unwholesomeness :

असात्म्यमिति तद्विद्याद्यन्न याति सहात्मताम् ॥ १२७ ॥

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

Aindriyaka diseases :

मिथ्यातिहीनयोगेभ्यो यो व्याधिरुपजायते ।

शब्दादीनां स विज्ञेयो व्याधिरैन्द्रियको बुधैः ॥ 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 ।

सुखहेतुः समस्त्वेकः समयोगः सुदुर्लभः ॥ 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 :

नेन्द्रियाणि न चैवार्थाः सुखदुःखस्य हेतवः ।

हेतुस्तु सुखदुःखस्य योगो दृष्टश्चतुर्विधः ॥ १३० ॥

सन्तीन्द्रियाणि सन्त्यर्था योगो न च न चास्ति रुक् ।

न सुखं, कारणं तस्माद्योग एव चतुर्विधः ॥ १३१ ॥

Neither the sense organs nor their objects alone can bring about happiness or miseries. The latter are in fact caused by the fourfold 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 :

नात्मेन्द्रियं मनो बुद्धिं गोचरं कर्म वा विना ।
सुखदुःखं, यथा यच्च बोद्धव्यं तत्तथोच्यते ॥ १३२ ॥

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 (that is to say the wholesome combination is required to be adhered to and the unwholesome one to be given up for the maintenance of good health). [132]

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 unwholesome combination is required to be given up and the wholesome one to be adopted for the maintenance of good health.

Two types of contacts :

स्पर्शनेन्द्रियसंस्पर्शः स्पर्शो मानस एव च ।
द्विविधः सुखदुःखानां वेदनानां प्रवर्तकः ॥ १३३ ॥

Tactual contact and mental contact are the two types of contacts which bring about happiness and miseries. [133]

In all contacts where sense organs are involved, it is the tactual contact which plays an important role. Unless there be a tactual contact there can be no contact whatsoever. That is to say, visual, auditory, gustatory or olfactory contact can be effective only when there is tactual contact. It is for this reason that the sense faculties do not perceive things placed beyond their tactual range.

It is only the mental contact which does not need any tactual contact. Whatever is thought of is automatically presented to and perceived by the mind.

Happiness & miseries caused by lust :

इच्छाद्वेषात्मिका तृष्णा सुखदुःखात् प्रवर्तते ।
तृष्णा च सुखदुःखानां कारणं पुनरुच्यते ॥ १३४ ॥

उपादत्ते हि सा भावान् वेदनाश्रयसंज्ञकान् ।
स्पृश्यते नानुपादाने नास्पृष्टो वेत्ति वेदनाः ॥ १३५ ॥

Happiness and miseries bring about lust in the form of likes and dislikes respectively. Then again this lust is responsible for happiness and miseries. It is lust which gathers factors, which serve as substrata for happiness and misery. Unless such factors are gathered, there will be no contact whatsoever and there can be no happiness or miseries without such contacts. [134-135]

Sites of sensations :

वेदनानामधिष्ठानं मनो देहश्च सेन्द्रियः ।
केशलोमनखान्नास्रमलद्रवगुणैर्विना ॥ १३६ ॥

The mind and the body together with the sense organs exclusive of *keśa* (hair), *loman* (small hair), tip of the nail, ingested food, excreta, excretory fluids and objects of senses are the sites of manifestation of happiness and miseries. [136]

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 & mokṣa :

योगे मोक्षे च सर्वासां वेदनानामवर्तनम् ।
मोक्षे निवृत्तिर्निःशेषा योगो मोक्षप्रवर्तकः ॥ १३७ ॥

Recurrence of all sensation is checked through *yoga* and *mokṣa*. The absolute eradication of sensation is attained through *mokṣa*. The *yoga* is a means to attain *mokṣa*. [137]

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. *Mokṣa* implies absolute detachment of the Soul from all mental as well as physical contacts. The absence of sensation in the state of *yoga* is but too temporary. It recurs immediately after the state of *yoga* is disturbed. The *yoga* of course serves as a means to the attainment of *mokṣa* which lead to absolute eradication of such sensations. Another reading of the

last *pada* of the above passage is "योगमोक्षो निवर्तकौ". 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* ?

आत्मेन्द्रियमनोरथानां सन्निकर्षात् प्रवर्तते ।
सुखदुःखमनारम्भादात्मस्थे मनसि स्थिरे ॥ १३८ ॥
निवर्तते तदुभयं वशित्वं चोपजायते ।
सशरीस्य योगज्ञास्तं योगमृषयो विदुः ॥ १३९ ॥

Happiness and miseries are felt due the contact of the Soul, the sense organs, mind and the objects of senses. Both these types of sensations disappear when the mind is concentrated and contained in the Soul and the super-natural powers in the mind and body are attained. This state is known as *yoga* according to sages well versed in this science. [138-139]

Eight super-natural powers of yogin :

आवेशश्चेतसो ज्ञानमर्थानां छन्दतः क्रिया ।
दृष्टिः श्रोत्रं स्मृतिः कान्तिरिष्टतश्चाप्यदर्शनम् ॥ १४० ॥
इत्यष्टविधमाख्यातं योगिनां बलमैश्वरम् ।
शुद्धसत्त्वसमाधानात्तत् सर्वमुपजायते ॥ १४१ ॥

(1) Entering others' body, (2) thought reading, (3) doing things at will, (4) super-natural vision (5) supernatural audition (6) miraculous memory, (7) uncommon brilliance and (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*). [140-141]

The first *pāda* of the verse 140 is also construed as चेतसः आवेशः and ज्ञानं denoting the power of entering others mind and the knowledge of events of the past, present and future.

Salvation :

मोक्षो रजस्तमोऽभावात् बलवत्कर्मसंक्षयात् ।
वियोगः सर्वसंयोगैरपुनर्भव उच्यते ॥ १४२ ॥

Mokṣa or salvation is nothing but an absolute detachment of all contacts by virtue of the absence of *rajas* and *tamas* in the mind and annihilation of effects of potent past actions. This is a state after which there is no more physical or mental contacts. [142]

Means for attainment of mokṣa :

सतामुपासनं सम्यगसतां परिवर्जनम् ।
व्रतचर्योपवासौ च नियमाश्च पृथग्विधाः ॥ १४३ ॥
धारणं धर्मशास्त्राणां विज्ञानं विजने रतिः ।
विषयेष्वरतिर्मोक्षे व्यवसायः परा धृतिः ॥ १४४ ॥
कर्मणामसमारम्भः कृतानां च परिक्षयः ।
नैष्कर्म्यमनहङ्कारः संयोगे भयदर्शनम् ॥ १४५ ॥
मनोबुद्धिसमाधानमर्थतत्त्वपरीक्षणम् ।
तत्त्वस्मृतेरुपस्थानात् सर्वमेतत् प्रवर्तते ॥ १४६ ॥

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 :

स्मृतिः सत्सेवनाद्यैश्च धृत्यन्तरूपजायते ।

स्मृत्वा स्वभावं भावानां स्मरन् दुःखात् प्रमुच्यते ॥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 :

वक्ष्यन्ते कारणान्यष्टौ स्मृतिरूपजायते ।

निमित्तरूपग्रहणात् सादृश्यात् सविपर्ययात् ॥ १४८ ॥

सत्त्वानुबन्धादभ्यासाज्ज्ञानयोगात् पुनः श्रुतात् ।

दृष्टश्रुतानुभूतानां स्मरणात् स्मृतिरुच्यते ॥ 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 :

एतत्तदेकमयनं मुक्तैर्मोक्षस्य दर्शितम् ।

तन्वस्मृतिबलं, येन गता न पुनरागताः ॥ १५० ॥

अयनं पुनराख्यातमेतद्योगस्य योगिभिः ।

संख्यातधर्मैः सांख्यैश्च मुक्तैर्मोक्षस्य चायनम् ॥ १५१ ॥

The power of metaphysical memory constitutes the best way of liberation, as shown by the liberated ones. Persons following this way do not come back to worldly traps. This is again the best way to the attainment of *yoga* (communion with God) as well as *mokṣa* (salvation). This is what the *yogins*, the virtuous ones, the followers of the *Sāṃkhya* system, and the liberated ones say. [150-151]

Real knowledge :

सर्वं कारणबहुःखमस्वं चानित्यमेव च ।

न चात्मकृतकं तद्धि तत्र चोत्पद्यते स्वता ॥ १५२ ॥

यावन्नोत्पद्यते सत्या बुद्धिनैतदहं यया ।

नैतन्ममेति विज्ञाय ज्ञः सर्वमतिवर्तते ॥ १५३ ॥

Any thing that has a cause constitutes misery; it is alien and ephemeral. It is not produced by the Soul (*Ātman*); 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 *Prakṛti* (nature), he conquers miseries altogether.

Attainment of Final renunciation :

तस्मिञ्चरमसंन्यासे समूलाः सर्ववेदनाः ।

ससंज्ञाज्ञानविज्ञाना निवृत्तिं यान्त्यशेषतः ॥ 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 ब्रह्मभूतो भूतात्मा नोपलभ्यते ।

निःसृतः सर्वभावेभ्यश्चिह्नं यस्य न विद्यते ॥

ज्ञानं ब्रह्मविदां चात्र नाज्ञस्तज्ज्ञानुमर्हति ॥ 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]

तत्र श्लोकः—

प्रश्नाः पुरुषमाश्रित्य त्रयोविंशतिरुत्तमाः ।

कतिधापुरुषीयेऽस्मिन्निर्णीतास्तत्त्वदर्शिना ॥ १५६ ॥

To sum up :

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]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने कतिधापुरुषीयं
शारीरं नाम प्रथमोऽध्यायः ॥ १ ॥

Thus ends the first chapter on “the Divisions of the Empirical Soul etc., as conducive to the understanding of the body” of the *Sārira* section of Agniveśa's work as redacted by Caraka. [1]

CHAPTER II

EMBRYOLOGICAL DEVELOPMENT

द्वितीयोऽध्यायः

अथातोऽतुल्यगोत्रीयं शारीरं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

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 Ātreya. [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 :

अतुल्यगोत्रस्य रजःक्षयान्ते रहोचिस्सृष्टं मिथुनीकृतस्य ।

किं स्याच्चतुष्पात्प्रभवं च षड्भ्यो यत् स्त्रीषु गर्भत्वमुपैति पुंसः ॥३॥

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 :

शुक्रं तदस्य प्रवदन्ति धीरा यद्धीयते गर्भसमुद्भवाय ।

वाय्वग्निभूम्यङ्गुणपादवत्तत् षड्भ्यो रसेभ्यः प्रभवश्च तस्य ॥ ४ ॥

This factor which is implanted for the formation of embryo is known as *śukra* or sperm. This is composed of *vāyu*,

agni, jala and *pṛthvi* in the state of their excellence—all these factors individually share one fourth of the attributes of each of the *mahābhūtas*. This also shares all the six tastes. [4]

The four elements, viz. *vāyu, agni, jala* and *pṛthvi* 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. *Ākāśa* 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 *mahābhūtas* present in sperm in the course of ejaculation, it is not considered to be a distinct factor responsible for the composition of sperms. *Ākāśa* does not figure even in the process of transmigration of a Soul from one body to the other—c. f. *Śloka* 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 :

संपूर्णदेहः समये सुखं च गर्भः कथं केन च जायते स्त्री ।

गर्भं चिराद्विन्दति सप्रजाऽपि भूत्वाऽथवा नश्यति केन गर्भः ॥ ५ ॥

What are the factors responsible for the development of the body of the embryo in its entirety? How does the delivery of the child take place in proper time? How does the delivery take place with ease? Why is conception delayed even in a fertile woman? Why does the foetus get destroyed after its formation? [5]

Factors responsible for easy delivery of a healthy foetus etc., :

शुक्रासृगात्माशयकालसंपद् यस्योपचारश्च हितैस्तथाऽन्नैः ।

गर्भश्च काले च सुखी सुखं च संजायते संपरिपूर्णदेहः ॥ ६ ॥

योनिप्रदोषान्मनसोऽभितापाच्छुक्रासृगाहारविहारदोषात् ।

अकालयोगाद्बलसंक्षयाच्च गर्भं चिराद्विन्दति सप्रजाऽपि ॥ ७ ॥

असृद्धिरुद्धं पवनेन नार्या गर्भं व्यवस्यन्त्यबुधाः कदाचित् ।

गर्भस्य रूपं हि करोति तस्यास्तदसृगस्त्रावि विवर्धमानम् ॥ ८ ॥

तदग्निस्वर्यश्रमशोकरोगैरुष्णान्नपानैरथवा प्रवृत्तम् ।

दृष्ट्वाऽसृगेकं न च गर्भसंज्ञं केचिन्नरा भूतहतं वदन्ति ॥ ९ ॥

ओजोशनानां रजनीचरणामाहारहेतोर्न शरीरमिष्टम् ।

गर्भं हरेयुर्यादि ते न मातुर्लब्धावकाशा न हरेयुरोजः ॥ १० ॥

The foetus gets delivered easily in time in its well developed form and without any pain, if the sperms, the ovum,

the uterus and the timings (of sexual union and delivery) are in excellent condition and the woman during the period of pregnancy takes wholesome diet.

Even in a fertile woman, there is delay in conception because of the defects in the uterus, mental afflictions, defects in sperms, ovum, diet and regimens, union in inappropriate time and want of strength.

The flow of menstrual blood in a woman at times get obstructed by the wind and this grows slowly due to the stoppage of subsequent menstrual flow leading to the manifestation of some of the symptoms of pregnancy. The ignorant consider it as real pregnancy. Due to exposure to fire and the sun, exhaustion, grief, affliction with disease and intake of hot diet and drinks, the menstrual flow starts again. Because parts of the foetus are not found there, some people say that the foetus has been taken out by the evil spirit. Actually the body of the foetus does not serve as food for evil spirits who move in nights and live on *ojas*. Further, if the evil spirit can take away the foetus, having obtained entrance into the mother's body, it could have easily eaten *ojas* in her body leading to her death also. [6-10]

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. *Śārīra* 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 *Suśruta* 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 *añjali* (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 :

कन्यां सुतं वा सहितौ पृथग्वा सुतौ सुते वा तनयान् बहून् वा ।

कस्मात् प्रसूते सुचिरेण गर्भमेकोऽभिवृद्धि च यमेऽभ्युपैति ॥११॥

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 female children;
- (5) twins of male children; and
- (6) 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., :

रक्तेन कन्यामधिकेन पुत्रं शुक्रेण तेन द्विविधोक्तेन ।
बीजेन कन्यां च सुतं च सूते यथास्वबीजान्यतराधिकेन ॥ १२ ॥
शुक्राधिकं द्वैधमुपैति बीजं यस्याः सुतौ सा सहितौ प्रसूते ।
रक्ताधिकं वा यदि भेदमेति द्विधा सुते सा सहिते प्रसूते ॥ १३ ॥
भिनन्ति यावद्बहुधा प्रपन्नः शुक्रार्तवं वायुरतिप्रवृद्धः ।
तावन्त्यपत्यानि यथाविभागं कर्मात्मकान्यस्ववशात् प्रसूते ॥ १४ ॥
आहारमाप्नोति यदा न गर्भः शोषं समाप्नोति परिक्षुत्ति वा ।
तं स्त्री प्रसूते सुचिरेण गर्भं पुष्टो यदा वर्षगणैरपि स्यात् ॥ १५ ॥
कर्मात्मकत्वाद्विषमांशभेदाच्छुक्रासृजोर्द्विमुपैति कुक्षौ ।
एकोऽधिको न्यूनतरो द्वितीय एवं यमेऽप्यभ्यधिको विशेषः ॥ १६ ॥

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.

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.

When the foetus does not get nutrition and when the foetus is emaciated or there is exudation (due to threatening abortion), then the woman delivers after a long time and it may even take several years for the proper development and delivery of the foetus.

Depending upon the action in the past life of an individual the sperm and ovum may undergo uneven divisions during conception leading to the formation of twins and this may result in the better growth of one foetus than the other in the uterus leading to their inequality. [12-16]

Both the sperm and ovum have subtle forms. These subtle parts undergo unequal divisions due to the individuals action in the past life and this results in unequal development of foetus.

Query about sex abnormality :

कस्माद्द्विरेताः पवनेन्द्रियो वा संस्कारवाही नरनारिषण्डौ ।

वक्त्री तथैर्ष्याभिरतिः कथं वा संजायते वातिकषण्डको वा ॥ १७ ॥

What are the reasons for *dviretas* (hermaphroditism), *pavanendriyatva* (aspermia), *samskāravāhī* (anaphrodisia), male sterility, female sterility, *vakri* (hypospadiā), *irṣyābhirati* (mixoscopia) and *vātikaṣaṇḍaka* (eviration) of the procreation ? [17]

Factors responsible for sex abnormality :

बीजात् समांशादुपतप्तबीजात् स्त्रीषुंसलिङ्गी भवति द्विरेताः ।

शुक्राशयं गर्भगतस्य हत्वा करोति वायुः पवनेन्द्रियत्वम् ॥ १८ ॥

शुक्राशयद्वारविघट्टनेन संस्कारवाहं कुरुतेऽनिलश्च ।

मन्दात्पबीजावबलावहर्षौ क्लीबौ च हेतुर्विकृतिद्वयस्य ॥ १९ ॥

मातुर्व्यवायप्रतिघनेन वक्त्री स्याद्बीजदौर्बल्यतया पितुश्च ।

ईर्ष्याभिभूतावपि मन्दहर्षावीर्ष्यास्तेरेव वदन्ति हेतुम् ॥ २० ॥

वायवग्निदोषाद्दृषणौ तु यस्य नाशं गतौ वातिकषण्डकः सः ।

इत्येवमद्यै विकृतिप्रकाराः कर्मात्मकानामुपलक्षणीयाः ॥ २१ ॥

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.

If the testicles (reservoirs of sperms) of the foetus are afflicted with *vāta*, then the offspring becomes aspermic.

Obstruction of the seminal passage by *vāta* makes the offspring *samskāravāha* (anaphrodisiac).

The congenital lack of strength and passion results in the impairment and insufficiency of sperm and ovum which in turn give rise to male and female sterility respectively.

Weakness in sperms of the male partner and irregular posture of the female partner during coitus make the offspring hypospadiac.

Reduced passion along with jealousy of the parents 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 offspring 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 *pavanendriyatva* (aspermia) the testicles of the individual are without any sperm. During the time of coitus, only air is ejaculated in the place of semen.

In the case of *samskāravāha* (anaphrodisia), the channels for the ejaculation of semen are obstructed by *vāta*. This obstruction can be removed by *basti* (enema including urethral enema) and administration of aphrodisiac drugs. *Suśruta* has described *āsekya*, *saugandhika* and *kumbhika* among others, as sexual abnormalities. *Āsekya* is caused by the weakness of the sperm of the father; his offspring gets erection of the genital organ 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 *kumbhika* gets

strength for cohabitation after he is used by another man for anal sodomy. All these three types of sexual abnormalities viz. *āsekya*, *saugandhika* and *kumbhika*, described in the *Suśruta* (c. f. *Suśruta* : *Śārīra* 2 : 38-40) come under the category of *samskāravāha* (anaphrodisia) described here.

In *śāṇḍya* (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 *śāṇḍya* (sterility)—c. f. *Suśruta* ; *Śārīra* 2 : 44).

If the mother is without passion or if she maintains an irregular posture during coitus, then the offspring suffers from hypospadiac and his sperms do not get into the uterus properly.

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

Query about signs of conception etc., :

गर्भस्य सद्योऽनुगतस्य कुक्षौ स्त्रीपुंनपुंसामुदरस्थितानाम् ।

किं लक्षणं ? कारणमिष्यते किं सरूपतां येन च यात्यपत्यम् ॥२२॥

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., :

निष्ठीविका गौरवमङ्गसादस्तन्द्राप्रहर्षौ हृदये व्यथा च ।

तृप्तिश्च बीजग्रहणं च योन्यां गर्भस्य सद्योऽनुगतस्य लिङ्गम् ॥२३॥

सव्याङ्गचेष्टा पुरुषार्थिनी स्त्री स्त्रीस्वप्नपानाशनशौलचेष्टा ।

सव्यात्तगर्भा न च वृत्तगर्भा सव्यप्रदुग्धा स्त्रियमेव सूते ॥ २४ ॥

पुत्रं त्वतो लिङ्गविपर्ययेण व्यामिश्रलिङ्गा प्रकृति तृतीयाम् ।

गर्भोपपत्तौ तु मनः स्त्रिया यं जन्तुं व्रजेत्तत्सदृशं प्रसूते ॥ २५ ॥

गर्भस्य चत्वारि चतुर्विधानि भूतानि मातापितृसंभवानि ।

आहारजान्यात्मकृतानि चैव सर्वस्य सर्वाणि भवन्ति देहे ॥ २६ ॥

तेषां विशेषाद्भवन्ति यानि भवन्ति मातापितृकर्मजानि ।

तानि व्यवस्येत् सदृशत्वहेतुं सत्त्वं यथानूकमपि व्यवस्येत् ॥ २७ ॥

Signs of conception which has just taken place are salivation, heaviness, prostration, drowsiness, horripilation, cardiac distress, satisfaction, and non-elimination of the ejaculated semen from the uterus.

If the pregnant woman resorts to her activities predominantly in left limbs, if there is desire for the society of males,

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 is 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 *mahābhūtas*. Each of these *mahābhūtas* 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 *Śārīra* 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 *mahābhūtas* 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 *bhūtas* 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., :

कस्मात् प्रजां स्त्री विकृतां प्रसूते हीनाधिकाङ्गीं विकलेन्द्रियां वा ।
देहात् कथं देहमुपैति चान्यमात्मा सदा कैरनुबध्यते च ॥ २८ ॥

Why does a woman give birth to an abnormal offspring with deficient or excess of limbs or impaired sensory and motor organs? How does the Soul transmigrate from one body to another? With whom is it always attached? [28]

Factors responsible for abnormality in foetus :

वीजात्मकर्माशयकालदोषैर्मातुस्तथाऽऽहारविहारदोषैः ।
कुर्वन्ति दोषा विविधानि दुष्टाः संस्थानवर्णेन्द्रियवैकृतानि ॥ २९ ॥
वर्षासु काष्ठाश्मशनाम्बुवेगास्तरोः सरित्स्रोतसि संस्थितस्य ।
यथैव कुर्युर्विकृतिं तथैव गर्भस्य कुक्षौ नियतस्य दोषाः ॥ ३० ॥

Because of the defects in seeds (sperms, ovum), actions associated with the Soul, uterus, time and food as well as regimen of the mother, *doṣas* 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 *doṣas*. [29-30]

Ātman-its transmigration :

भूतैश्चतुर्भिः सहितः सुसूक्ष्मैर्मनोजवो देहमुपैति देहात् ।
कर्मात्मकत्वाच्च तु तस्य दृश्यं दिव्यं विना दर्शनमस्ति रूपम् ॥ ३१ ॥

स सर्वगः सर्वशरीरभृच्च स विश्वकर्मा स च विश्वरूपः ।
 स चेतनाघातुरतीन्द्रियश्च स नित्ययुक् सानुशयः स एव ॥ ३२ ॥
 रसात्ममातापितृसंभवानि भूतानि विद्याद्दश षट् च देहे ।
 चत्वारि तत्रात्मनि संश्रितानि स्थितस्तथाऽऽत्मा च चतुर्षु तेषु ॥ ३३ ॥
 भूतानि मातापितृसंभवानि रजश्च शुक्रं च वदन्ति गर्भे ।
 आप्याय्यते शुक्रमसृक् च भूतैर्यैस्तानि भूतानि रसोद्भवानि ॥ ३४ ॥
 भूतानि चत्वारि तु कर्मजानि यान्यात्मलीनानि विशान्ति गर्भम् ।
 स बीजधर्मा ह्यपरापराणि देहान्तराण्यात्मनि याति याति ॥ ३५ ॥
 रूपाद्भि रूपाप्रभवः प्रसिद्धः कर्मात्मकानां मनसो मनस्तः ।
 भवन्ति ये त्वाकृतिबुद्धिभेदा रजस्तमस्तत्र च कर्म हेतुः ॥ ३६ ॥

Being guided by the associated past actions, the Soul who travels with the help of the mind, transmigrates from one body to another along with the four subtle *bhūtas*. This Soul cannot be perceived by any other sense except the divine vision. He is omnipresent; He can enter into any physique; He can perform any action and can take any shape; He is the conscious element; He is beyond any sensory perception; and it is due to His association with the intellect etc. that he gets involved in attachment etc.

In the body of living beings, there are sixteen types of *bhūtas*. They are derived from *rasa* (digestive product of mother's food), Soul (those accompanying Him), mother and father. Four of these *bhūtas* accompany the Soul and the Soul Himself depends upon four of them for His existence. *Bhūtas* from the mother and father are derived through their ovum and sperm. It is the *rasa* (digestive product of food) which provides nourishment in the form of *bhūtas* to the sperm and ovum.

The four *bhūtas* which get fused (constantly associated) with the Soul to enter into the foetus are the products of the past actions. Continuity of the migration of *bhūtas* is maintained as the Soul who is like a seed (and who is responsible for several incarnations) transmigrates from one body to another.

It is a fact that in individuals having the association of past action, the physique and the mind are respectively derived from the physique and mind of his past life. The dissimilarity in the shape and intellectual faculties is caused by the *rajas*, *tamas* and the nature of the past actions. [31-36]

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 *sūkṣmaśarīra* (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 (*sūkṣmaśarīra*). The sperm and ovum, after their combination, can manifest a gross body in the form of foetus, only when the subtle body (*sūkṣmaśarīra*) 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 *tamas*. The actions in the past life of individuals are dissimilar to each other. Dominance of *rajas* and *tamas*, 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 :

अतीन्द्रियैस्तैरतिसूक्ष्मरूपैरात्मा कदाचिन्न वियुक्तरूपः ।
 न कर्मणा नैव मनोमतिभ्यां न चाप्यहङ्कारविकारदोषैः ॥ ३७ ॥
 रजस्तमोभ्यां हि मनोऽनुबद्धं ज्ञानं विना तत्र हि सर्वदोषाः ।
 गतिप्रवृत्त्योस्तु निमित्तमुक्तं मनः सदोषं बलवच्च कर्म ॥ ३८ ॥

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 the form of transmigration and inclination to do virtuous and vicious acts. In short, the association of impure mind makes the Soul enter into the wordly bondage.

The information furnished in the second part of verse—38 is not directly relevant to the queries raised in verse—28. Even then this is described here just for contextual propriety.

Query about diseases :

रोगाः कुतः संशमनं किमेषां हर्षस्य शोकस्य च किं निमित्तम् ।
शरीरसत्त्वप्रभवा विकाराः कथं न शान्ताः पुनरापतेयुः ॥ ३९ ॥

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

Factors for causation and alleviation of diseases :

प्रज्ञापराधो विषमास्तथाऽर्था हेतुस्तृतीयः परिणामकालः ।
सर्वामयानां त्रिविधा च शान्तिर्नार्थकालाः समयोऽगयुक्ताः ॥ ४० ॥

Causative factors of diseases are :

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

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

Causes of happiness and misery and their cessation :

धर्म्याः क्रिया हर्षनिमित्तमुक्तास्ततोऽन्यथा शोकवशं नयन्ति ।
शरीरसत्त्वप्रभवास्तु रोगास्तयोरवृत्त्या न भवन्ति भूयः ॥ ४१ ॥

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.

Cessation of continuity of body and mind :

रूपस्य सत्त्वस्य च सन्ततिर्या नोक्तस्तदादिर्नहि सोऽस्ति कश्चिद् ।
तयोरवृत्तिः क्रियते पराभ्यां धृतिस्मृतिभ्यां परया धिया च ॥ ४२ ॥

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-affliction by diseases :

सत्याश्रये वा द्विविधे यथोक्ते पूर्वं गदेभ्यः प्रतिकर्म नित्यम् ।
जितेन्द्रियं नानुपतन्ति रोगास्तत्कालयुक्तं यदि नास्ति दैवम् ॥ ४३ ॥

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 puruṣakāra :

दैवं पुरा यत् कृतमुच्यते तत् तत् पौरुषं यत्त्विह कर्म दृष्टम् ।
प्रवृत्तिहेतुर्विषमः स दृष्टो निवृत्तिहेतुर्हि समः स एव ॥ ४४ ॥

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 *puruṣakāra*. 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 *puruṣakāra* (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 :

हैमन्तिकं दोषचयं वसन्ते प्रवाहयन् श्रैष्मिकमभ्रकाले ।
घनात्यये वार्षिकमाशु सस्यक् प्राप्नोति रोगानृतुजान् जातु ॥ ४५ ॥

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 *Śrāvaṇa* (July-August) and those accumulated during rainy season (August-October) should be eliminated in the month of *Mārgaśīrṣa* (November-December). [45]

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 :

नरो हिताहारवहारसेवी समीक्ष्यकारी विषयेष्वसक्तः ।
दाता समः सत्यपरः क्षमावानाप्तोपसेवी च भवत्यरोगः ॥ ४६ ॥
मतिर्वचः कर्म सुखानुबन्धं सत्त्वं विधेयं विशदा च बुद्धिः ।
ज्ञानं तपस्तत्परता च योगे यस्यास्ति तं नानुपतन्ति रोगाः ॥ ४७ ॥

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]

तत्र श्लोकः ।

इहाग्निवेशस्य महार्थयुक्तं षट्त्रिंशकं प्रश्नगणं महर्षिः ।
अतुल्यगोत्रे भगवान् यथावन्निर्णीतवान् ज्ञानविवर्धनार्थम् ॥ ४८ ॥

To sum up :

With a view to enlightenment, Lord Ātreya has properly replied thirty six important queries of Agniveśa in this chapter on "the development of embryo caused by the union of males and females of mutually different clan. [48]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थानेऽतुल्यगोत्रीयं
शारीरं नाम द्वितीयोऽध्यायः ॥ २ ॥

Thus ends the second chapter on the development of embryo caused by the union of males and females and females of mutually different clan, of the *Śārīra* section of Agniveśa's work as redacted by Caraka. [2]

CHAPTER III
FORMATION OF EMBRYO

तृतीयोऽध्यायः

अथातः खुड्डिकां गर्भावक्रान्तिं शारीरं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

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 :

पुरुषस्यानुपहतरेतसः स्त्रियाश्चाप्रदुष्टयोनिशोणितगर्भाशयाया यदा भवति संसर्गः क्रतुकाले, यदा चानयोस्तथायुक्ते संसर्गे शुक्रशोणितसंसर्गमन्तर्गर्भाशयगतं जीवोऽवक्रामति सत्त्वसंप्रयोगात्तदा गर्भोऽभिवर्तते, स सात्म्यरसोपयोगाद्दरोगोऽभिवर्धते सम्यगुपचारैश्चोपचर्यमाणः, ततः प्राप्तकालः सर्वेन्द्रियोपपन्नः परिपूर्णशरीरो बलवर्णसत्त्वसंहननसंपदुपेतः सुखेन जायते समुद्रयादेषां भावानां—मातृजश्चायं गर्भः पितृजश्चात्मजश्च सात्म्यजश्च रसजश्च, अस्ति च खलु सत्त्वमौपपादुकमिति होवाच भगवानात्रेयः ॥ ३ ॥

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:—

(1) Mother, (2) Father, (3) Soul, (4) Wholesomeness and (5) *Rasa* (digestive product of the mother's food).

Mind is also responsible for the transmigration of the Soul. Thus said Lord Ātreya. [3]

Man after crossing his juvenile stage and the woman in her youth are considered to be suitable partners for procreation. The period of fertilization starts from the day the woman menstruates. But during the first three days of the menstruation, cohabitation is prohibited because it is inauspicious—c.f. *Sūtra* 25 : 40. As a seed sown in proper season (*ṛtu*) grows, so also the sperm when ejaculated into the woman's genital tract during her period of fertilization (*ṛtu*) results in conception. Because of this identity in the purpose of season and the period of fertilization, the same term "*ṛtu*" is used in both the cases.

The sperm which was otherwise unimpaired earlier may get afflicted during the time of coitus because of jealousy etc. For conception, it is necessary that the sperm and ovum as also the genital tract and the uterine bed remain unafflicted even during the time of cohabitation.

Conception takes place only when the Soul along with the mind enters into the zygote of the sperm and ovum, when they are inside the uterus. If such union takes place outside the uterus, then there is no possibility of conception.

Ātman or Soul which represents the element of consciousness is omnipresent. There is no question of His migrating from one place to another. But when the mind gets lodged in a place in accordance with result of past actions, consciousness is manifested there and because of this conscious manifestation, it is said that the Soul transmigrates along with the mind. The embryo can grow properly after its formation if the food and regimen resorted to by the mother are conducive thereto.

Wholesomeness is considered to be one of the factors responsible for the proper development of the foetus. This does not include the wholesomeness of *rasa* (digestive product of mother's food) which is described separately. Wholesomeness here indicates the wholesomeness of other factors, viz. vision etc., and regimen.

Right from the time of conception till delivery it is the mother who carries and nourishes the foetus; the foetus derives all its merits and defects from the mother during this period. Hence, the mother is described first among the factors responsible for the proper growth of the foetus. The male partner has an important role to play. Apart from his active role during cohabitation, it is from the sperm that all the tissue elements like bone etc., which give firmness and stability to the body of the foetus, are formed. Hence, in the beginning the sperm of man is given priority over the ovum of the woman.

Bharadvāja's objection :

नेति भरद्वाजः, किं कारणं—न हि माता न पिता नात्मा न सात्म्यं न पानाशनभक्ष्यलेहोपयोगा गर्भं जनयन्ति, न च परलोकादेत्य गर्भं सत्त्वमवक्रामति ॥ (१) ॥

'No', said Bharadvāja, because neither mother nor father, nor wholesomeness, 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. [4-1]

यदि हि मातापितरौ गर्भं जनयेतां, भूयस्यः स्त्रियः पुमांसश्च भूयांसः पुत्रकामाः, ते सर्वे पुत्रजन्माभिसन्धाय मैथुनधर्ममापद्यमानाः पुत्रानेव जनयेयुर्दुहितृर्वा दुहितृकामाः, न तु काश्चित् स्त्रियः केचिद्वा पुरुषा निरपत्याः स्युरपत्यकामा वा परिदेवेरन् ॥ (२) ॥

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.

न चात्माऽऽत्मानं जनयति । यदि ह्यात्माऽऽत्मानं जनयेज्जातो वा जनयेदात्मानमजातो वा, तच्चोभयथाऽप्ययुक्तम् । न हि जातो जनयति सत्त्वात्, न चाजातो जनयत्यसत्त्वात्, तस्मादुभयथाऽप्यनुपपत्तिः । तिष्ठतु तावदेतत् । यद्यमात्माऽऽत्मानं शक्तो जनयितुं स्यात्, न त्वेनमिष्टास्वेव कथं योनिषु जनयेद्दशिनमप्रतिहतगतिं कामरूपिणं तेजोबलजववर्णसत्त्वसंहननसमुदितमजरमरुजममरम्; एवंविधं ह्यात्माऽऽत्मानमिच्छत्यतो वा भूयः ॥ (३) ॥

Atman (Soul) is not produced by another *Atman*. 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, luste, 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-III]

असात्म्यजश्चायं गर्भः । यदि हि सात्म्यजः स्यात्, तर्हि सात्म्यसेविनामेवैकान्तेन प्रजा स्यात्, असात्म्यसेविनश्च निखिलेनानपत्याः स्युः, तच्चोभयमुभयत्रैव दृश्यते ॥ (४) ॥

Wholesomeness is not responsible for the formation of the foetus. Had it been so, only those who resort to wholesomeness should get children and the remaining ones who resort to unwholesomeness should never get a child but both the types of people are found to be equally successful or unsuccessful in getting children. [4-IV]

अरसजश्चायं गर्भः । यदि हि रसजः स्यात्, न केचित् स्त्रीपुरुषेष्वनपत्याः स्युः, न हि कश्चिदस्त्येषां यो रसान्नोपयुङ्क्ते; श्रेष्ठरसोपयोगिनां चेद्गर्भा जायन्त इत्यभिप्रेतमिति, एवं सत्याजौरभ्रमार्गमायूरगोक्षीरदधिघृतमधुतैलसैन्धवेक्षुरसमुद्गशालिभृतानामेवैकान्तेन प्रजा स्यात्, श्यामाकवरकोदालककौरदूपककन्दमूलभक्षाश्च निखिलेनानपत्याः स्युः, तच्चोभयमुभयत्र दृश्यते ॥ (५) ॥

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, *mudga* (*phaseolus mungo* Linn.) and *śāli* rice for nourishment should get children and the others who take *śyāmāka*, *varaka*, *uddālaka*, *koradūṣa* (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]

न खल्वपि परलोकादेत्य सत्त्वं गर्भं मवक्रामति; यदि ह्येनमवक्रामेत, नास्य किञ्चित् पौर्वदेहिकं स्यादविदितमश्रुतमदृष्टं वा, स च तच्च न किञ्चिदपि स्मरति ॥ (६) ॥

तस्मादेतद्गमहे—अमातृजश्चायं गर्भोऽपितृजश्चानात्मजश्चासात्म्यजश्चारसजश्च, न चास्ति सत्त्वमौपपादुकमिति (होवाच भरद्वाजः) ॥ ४ ॥

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 Bharadvāja. [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.

Ātreya's decision :

नेति भगवानात्रेयः, सर्वेभ्य एभ्यो भावेभ्यः समुदितेभ्यो गर्भोऽभिनि-
र्वर्तते ॥ ५ ॥

Lord Ātreya 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 :

मातृजञ्चायं गर्भः । न हि मातुर्विना गर्भोत्पत्तिः स्यात्, न च जन्म जरायुजानाम् । यानि खल्वस्य गर्भस्य मातृजानि, यानि चास्य मातृतः संभवतः संभवन्ति, तान्यनुव्याख्यास्यामः; तद्यथा—त्वक् च लोहितं च मांसं च मेदश्च नाभिश्च हृदयं च क्लोमं च यकृच्च स्नीहा च वृक्को च वस्तिश्च पुरीषाधानं चामा-
शयश्च पक्काशयश्चोत्तरगुदं चाधरगुदं च क्षुद्रान्नं च स्थूलान्नं च वपा च वपावहनं
चेति (मातृजानि) ॥ ६ ॥

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, *kloman* (right lung ?) liver, spleen, kidneys, bladder, rectum, stomach, *pakvāśaya* (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 *jarāyuja* or viviparous. Mosquitoes which are *samsvedaja* (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. to. toise etc., the mothers 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 :

पितृजञ्चायं गर्भः । न हि पितुर्कृते गर्भोत्पत्तिः स्यात्, न च जन्म जरायु-
जानाम् । यानि खल्वस्य गर्भस्य पितृजानि, यानि चास्य पितृतः संभवतः संभ-
वन्ति, तान्यनुव्याख्यास्यामः; तद्यथा—केशश्मश्रुनखलोमदन्तास्थिसिरास्त्रायु-
धमन्यः शुक्रं चेति (पितृजानि) ॥ ७ ॥

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

and semen. (These are the organs derived from paternal source). [7]

Atman as a Source :

आत्मजश्चायं गर्भः । गर्भात्मा ह्यन्तरात्मा यः, तं 'जीव' इत्याचक्षते
शाश्वतमरुजमजरममरमक्षयमभेद्यमच्छेद्यमलौक्यं विश्वरूपं विश्वकर्माणमव्यक्त-
मनादिमनिधनममक्षरमपि । स गर्भाशयमनुप्रविश्य शुक्रशोणिताभ्यां संयोगमेत्य
गर्भत्वेन जनयत्यात्मनाऽऽत्मानम्, आत्मसंज्ञा हि गर्भे । तस्य पुनरात्मनो जन्मा-
नादित्वान्नोपपद्यते, तस्मान्न जात एवायमजातं गर्भं जनयति, अजातो ह्ययमजातं
गर्भं जनयति; स चैव गर्भः कालान्तरेण बालयुवस्थविरभावान् प्राप्नोति, स यस्यां
यस्यामवस्थायां वर्तते तस्यां तस्यां जातो भवति, या त्वस्य पुरस्कृता तस्यां
जनिष्यमाणश्च, तस्मात् स एव जातश्चाजातश्च युगपद्भवति; यस्मिंश्चैतदुभयं
संभवति जातत्वं जनिष्यमाणत्वं च स जातो जन्यते, स चैवानागतेष्ववस्थान्तरे-
ष्वजातो जन्ययत्यात्मनाऽऽत्मानम् । सतो ह्यवस्थान्तरगमनमात्रमेव हि जन्म
चोच्यते तत्र तत्र वयसि तस्यां तस्यामवस्थायां; यथा-सतामेव शुक्रशोणित-
जीवानां प्राक् संयोगाद्गर्भत्वं न भवति, तच्च संयोगाद्भवति; यथा-सतस्तस्यैव
पुरुषस्य प्रागपत्यात् पितृत्वं न भवति, तच्चापत्याद्भवति; तथा सतस्तस्यैव
गर्भस्य तस्यां तस्यामवस्थायां जातत्वमजातत्वं चोच्यते ॥ ८ ॥

The foetus is produced out of the Soul. The *Antarātman* (Soul inside the animal body) is the same as *Garbhātman* (Soul in the foetus). This is known as *jīva* or animated Soul. According to religious scriptures, this Soul is eternal. He does not get afflicted by diseases. He does not undergo the process of aging. He does not succumb to death. He does not undergo diminution. He cannot be penetrated. He cannot be cut. He cannot be made to get irritated. He is omnipresent and omnipotent. He is invisible. He is without the beginning and end, and He is unchangeable. By entering into the uterus, it gets combined with the sperm and the ovum thereby reproducing Himself in the form of a foetus. Thus the foetus takes the designation of Soul.

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

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 *Ātman*. 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 '*Antarātman*' 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 Sāṃkhya theory of evolution in view.

Guiding factors :

न खलु गर्भस्य न च मातुर्न पितुर्न चात्मनः सर्वभावेषु यथेष्टकारित्वमस्ति; ते किञ्चित् स्ववशात् कुर्वन्ति, किञ्चित् कर्मवशात्, क्वचिच्चैषां करणशक्तिर्भवति, क्वचिन्न भवति । यत्र सत्त्वादिकरणसंपत्तत्र यथावलमेव यथेष्टकारित्वम्, अतो-

ऽन्यथा विपर्ययः । न च करणदोषादकरणमात्मा संभवति गर्भजनने, दृष्टं चेष्टा योनिरैश्वर्यं मोक्षश्चात्मविद्धिरात्मायत्तम् । न ह्यन्यः सुखदुःखयोः कर्ता । न चान्यतो गर्भो जायते जायमानः, नाङ्कुरोत्पत्तिरबीजात् ॥ ९ ॥

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. [9]

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 Bharadvāja 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 cohabit 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 *śaṅa* (*Crotalaria juncia* 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 :

यानि तु खल्वस्य गर्भस्यात्मजानि, यानि चास्यात्मतः संभवतः संभवन्ति,
तान्यनुव्याख्यास्यामः; तद्यथा—तासु तासु योनिवृत्तपत्तिरायुरात्मज्ञानं मन इन्द्रि-
याणि प्राणापानौ प्रेरणं धारणमाकृतिस्वरवर्णविशेषाः सुखदुःखे इच्छाद्वेषौ चेतना
धृतिर्बुद्धिः स्मृतिरहङ्कारः प्रयत्नश्चेति (आत्मजानि) ॥ १० ॥

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. [10]

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 satmya :

सात्म्यजञ्चायं गर्भः । न ह्यसात्म्यसेवित्वमन्तरेण स्त्रीपुरुषयोर्वन्ध्यत्वमस्ति, गर्भेषु वाऽप्यनिष्टो भावः । यावत् खल्वसात्म्यसेविनां स्त्रीपुरुषाणां त्रयो दोषाः प्रकुपिताः शरीरमुपसर्पन्तो न शुक्रशोणितगर्भाशयोपघातायोपपद्यन्ते, तावत् समर्था गर्भजननाय भवन्ति । सात्म्यसेविनां पुनः स्त्रीपुरुषाणामनुपहतशुक्रशोणितगर्भाशयानामृतुकाले सन्निपतितानां जीवस्यानवक्रमणाद्गर्भा न प्रादुर्भवन्ति । नहि केवलं सात्म्यज एवायं गर्भः, समुदायोऽत्र कारणमुच्यते । यानि खल्वस्य गर्भस्य सात्म्यजानि, यानि चास्य सात्म्यतः संभवतः संभवन्ति, तान्यनुव्याख्यास्यामः; तद्यथा—आरोग्यमनालस्यमलोलुपत्वमिन्द्रियप्रसादः स्वरवर्णबीजसंपत् प्रहर्षभूयस्त्वं चेति (सात्म्यजानि) ॥ ११ ॥

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 *doṣas* 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 here-after describe these aspects of the individual 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). [11]

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 complexion of the individual both the wholesomeness and Soul are responsible. Hence they are described both in para nos. 10 & 11.

Factors derived from Satmya :

रसजञ्चायं गर्भः । न हि रसादृते मातुः प्राणयात्राऽपि स्यात्, किं पुनर्गर्भ-जन्म । न चैवासम्यगुपयुज्यमाना रसा गर्भमभिनिर्वर्तयन्ति, न च केवलं सम्यगुपयोगादेव रसानां गर्भाभिनिर्वृत्तिर्भवति, समुदायोऽप्यत्र कारणमुच्यते । यानि तु खल्वस्य गर्भस्य रसजानि, यानि चास्य रसतः संभवतः संभवन्ति, तान्यनुव्याख्यास्यामः; तद्यथा—शरीरस्याभिनिर्वृत्तिरभिवृद्धिः प्राणानुबन्धस्तृप्तिः पुष्टिरुत्साहश्चेति (रसजानि) ॥ १२ ॥

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*). [12]

Rasa (digestive product of food) comes in the way of the foetus formation only when because of this the three *doṣas* 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 "iti" 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 :

अस्ति खलु सत्त्वमौपपादुकं; यज्जीवं स्पृकशरीरेणाभिसंबध्नाति, यस्मिन्नपगमनपुरस्कृते शीलमस्य व्यावर्तते, भक्तिर्विपर्यस्यते, सर्वेन्द्रियाण्युपतप्यन्ते,

बलं हीयते, व्याधय आप्याय्यन्ते, यस्माद्धीनः प्राणाञ्जहाति, यद्विन्द्रियाणामभि-
ग्राहकं च 'मन' इत्यभिधीयते; तद्विधमाख्यायते—शुद्धं, राजसं, तामसमिति ।
येनास्य खलु मनो भूयिष्ठं, तेन द्वितीयायामाजातौ संप्रयोगो भवति; यदा तु तेनैव
शुद्धेन संयुज्यते, तदा जातेरतिक्रान्ताया अपि स्मरति । स्मर्ते हि ज्ञानमात्मन-
स्तस्यैव मनसोऽनुबन्धादनुवर्तते, यस्यानुवृत्तिं पुरस्कृत्य पुरुषो 'जातिस्मर' इत्यु-
च्यते । यानि खल्वस्य गर्भस्य सत्त्वजानि, यान्यस्य सत्त्वतः संभवतः संभवन्ति,
तान्यनुव्याख्यास्यामः; तद्यथा—भक्तिः शीलं शौचं द्वेषः स्मृतिर्मोहस्त्यागो मात्सर्यं
शौर्यं भयं क्रोधस्तन्द्रोत्साहस्तैक्ष्ण्यं मार्दवं गाम्भीर्यमनवस्थितत्वमित्येवमादय-
श्चान्ये, ते सत्त्वविकारा यानुत्तरकालं सत्त्वभेदमधिकृत्योपदेक्ष्यामः । नानावि-
धानि खलु सत्त्वानि, तानि सर्वाण्येकपुरुषे भवन्ति, न च भवन्त्येककालम्,
एकं तु प्रायोवृत्त्याऽऽह ॥ १३ ॥

Mind is also the connecting link which connects the Soul with the physical body. So, on the eve of death when the mind starts living the body, there occurs a change in the normal behaviour and inclinations, the sense organs are disturbed, strength diminishes and living beings are attacked with diseases. Living beings devoid of mind, breath their last because the sense organs derive their inspiration from nothing but mind.

The objects of senses are of three types, viz. *sāttvika*, *rājasa* and *tāmasa*. The mind dominated by any of the above mentioned attributes in one life follows in the subsequent life as well. When the individual is endowed with the *sāttvika* type of mind from his previous life then he can recall things even beyond that life (that is he can recall the events of his past life). Because of the continuity of the same mind, he can remember things of the past incarnation. Because of this power to recall things of the past incarnation, the individual is called as "jātsimara".

We shall hereafter describe those aspects of the individual which are derived from mind and which are manifested because of the existence of mind. They are likings, conduct, purity, enmity, memory, attachment, detachment, *mātsarya* (strong desire not to part with), valour, fear, anger, drowsiness, enthusiasm, sharpness, softness, seriousness, instability and such other manifestations of the mind which will be described later while discussing the various types of mind. All

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 *jīvātman* (Animated Soul) with the subtle (*ātivāhika*) body. This subtle body is composed of four *bhūtas* in their subtle form—c.f. *Sārīra* 2 : 31. This mind also helps in the union of the *jīvātman* 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 '*spṛk*' (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 *sāttvika*, *rājasa* 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 *sāttvika* 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 *Sūtra* 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 *sāttvika* type of mind, when afflicted with passion, the same man will have *rājāsika* 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 consequitively. Even though the same individual is likely to have all the types of mind, still he is considered as *sāttvika*, *rājāsika* or *tāmasika*, depending upon the predominance of one or the other of the attributes of the mind.—c.f. *Sūtra* 8 : 6.

Embryo-conglomeration of several factors :

एवमयं नानाविधानामेषां गर्भकराणां भावानां समुदायादभिनिर्वर्तते गर्भः; यथा—कूटानारं नानाद्रव्यसमुदायात्, यथा वा-रथो नानारथाङ्गसमुदा-

यात्; तस्मादेतद्वोचाम—मातृजश्चायं गर्भः, पितृजश्च, आत्मजश्च, सात्म्यजश्च, रसजश्च, अस्ति च सत्त्वमौषपादुकमिति (होवाच भगवानात्रेयः) ॥ १४ ॥

As a *kūṭagāra* (round shaped cottage used for administering hot fomentation therapy) is constructed from out of various types of construction material and as a cart is constructed from out of various parts, similarly the embryo is formed from out of various types of procreative factors. Therefore we assert that the foetus is formed from out of various factors, viz. mother (ovum), father (sperm), Soul, wholesomeness and *rasa* (digestive product of mother's food). The mind serves as the connecting link. Thus said Lord Ātreya. [14]

Six procreative factors enumerated above can be classified into two categories—the first category comprising mother (ovum), father (sperms), mind and Soul and the second category comprising wholesomeness and *rasa* (digestive product of mother's food). The four factors belonging to the first category are responsible for initial formation of the embryo and the remaining two factors belonging to the second category only help subsequently for the growth of the foetus. The factors belonging to the second category, viz. wholesomeness and *rasa* can manifest their actions only in the presence of the remaining factors and it is with this end in view that the term समुदायोऽप्यत्र कारणम् has been used in the paragraphs describing these two factors—vide : paras 11–12.

Observations of Bharadvāja :

भरद्वाज उवाच—यद्ययमेषां नानाविधानां गर्भकराणां भावानां समुदायादभिनिर्वर्तते गर्भः कथमयं सन्धीयते, यदि चापि सन्धीयते कस्मात् समुदायप्रभवः सन् गर्भो मनुष्यविग्रहेण जायते, मनुष्यश्च मनुष्यप्रभव उच्यते; तत्र चेदिष्टमेतद्यस्मान्मनुष्यो मनुष्यप्रभवस्तस्मादेव मनुष्यविग्रहेण जायते, यथा-गौगोप्रभवः, यथा-चाश्वोऽश्वप्रभव इति; एवं सति यदुक्तमग्रे समुदायात्मक इति तद्युक्तम् । यदि च मनुष्यो मनुष्यप्रभवः, कस्माज्जडान्धकुब्जमूकवामनमिम्मिन-व्यङ्गोन्मत्तकुष्ठिकिलासिभ्यो जाताः पितृसदृशरूपा न भवन्ति । अथात्रापि बुद्धिरेवं स्यात्—स्वेनैवायमात्मा चक्षुषा रूपाणि वेत्ति, श्रोत्रेण शब्दान्, घ्राणेन गन्धान्, रसनेन रसान्, स्पर्शनेन स्पर्शान्, बुद्ध्या वोद्भव्यमित्यनेन हेतुना न जडादिभ्यो जाताः पितृसदृशा भवन्ति । अत्रापि प्रतिज्ञाहानिदोषः स्यात्, एवमुक्ते ह्यात्मा सत्स्विन्द्रियेषु ज्ञः स्यादसत्स्वज्ञः; यत्र चैतदुभयं संभवति ज्ञत्वमज्ञत्वं च, सविकारश्चात्मा । यदि च दर्शनादिभिरात्मा विषयान् वेत्ति, निरिन्द्रियो दर्शनादिविरहादज्ञः स्यात्, अज्ञत्वादकारणम्, अकारणत्वाच्च नात्मेति वाग्वस्तुमात्रमेतद्वचनमनर्थं स्यादिति (होवाच भरद्वाजः) ॥ १५ ॥

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 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 from 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, lisping, suffering from freckles, insanity, *kuṣṭha* (obstinate skin diseases including leprosy) and *kilāsa* (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 as 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 so 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 *Ātman* derives His consciousness from His sense organs? If *Ātman* gains consciousness only when He is endowed with sense organs and not otherwise, then the very definition of *Ātman* (*Ātmā jānah*—the Soul represents consciousness) would be wrong. Moreover, the association of *Ātman* with the sense organs as a precondition of His consciousness would also amount to ascribing morbidity to Him which again goes against the description of *Ātman* as a being devoid of morbidity.

In other words, the *Ātman* would have no consciousness at all if He is devoid of sense organs and an *Ātman* devoid of consciousness would not constitute a causative factor for foetus. And, if He is not the causative factor, He would cease to be an *Ātman*. Thus, the above statement regarding the association of *Ātman* with the sense organs appears to be a statement confined to words only—far from reality.

Ātreya's observations :

आत्रेय उवाच—पुरस्तादेतत् प्रतिज्ञातं—सत्त्वं जीवं स्पृक्शरीरेणाभिस्व
वध्नातीति । यस्मात्तु समुदायप्रभवः सन् स गर्भो मनुष्यविग्रहेण जायते, मनु
ष्यो मनुष्यप्रभव इत्युच्यते, तद्वक्ष्यामः—भूतानां चतुर्विधा योनिर्भवति—जरा
यवण्डस्वेदोद्भिद्ः । तासां खलु चतसृणामपि योनीनामेकैका योनिरपरिसंख्येया
भेदा भवति, भूतानामाकृतिविशेषापरिसंख्येयत्वात् । तत्र जरायुजानामण्डजानां च
प्राणिनामेते गर्भकरा भावा यां यां योनिमापद्यन्ते, तस्यां तस्यां योनौ तथातथा
रूपा भवन्ति; यथा—कनकरजतताम्रत्रपुसीसकान्यासिच्यमानानि तेषु तेषु
मधुच्छिष्टविग्रहेषु, तानि यदा मनुष्यविम्बमापद्यन्ते तदा मनुष्यविग्रहेण जायन्ते
तस्मात् समुदायप्रभवः सन् गर्भो मनुष्यविग्रहेण जायते; मनुष्यश्च मनुष्यप्रभव
उच्यते, तद्योनित्वात् ॥ १६ ॥

Lord Ātreya said, "It has already been concluded that the mind is responsible for the union of the Soul with the physical body. A human being is considered to be a causative factor for the production of another human being simply because a foetus is composed of the conglomeration of various factors which produce a human form.

Thus, there are four species of living beings, viz. viviparous, oviparous, *svedaja* (living-beings born of hot misture) and *vdbhijja* (living-beings born by piercing earth). Each

of these four species is of innumerable types. This is because of the innumerability of distinctive features, they possess. The species of the first two categories take their specific forms depending on the contact of the causative factors of the foetus with the wombs of the specific species as gold, silver, copper, tin and lead poured into various designs of bee-wax take respective forms. So when they come in contact with human foetus, they are produced in the human form. That is why the foetus coming out of the conglomeration of various factors is produced in the human form and a human being is considered to be the product of a human being because he belongs to the same species. [16]

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 :

यच्चोक्तं—यदि च मनुष्यो मनुष्यप्रभवः, कस्मान्न जडादिभ्यो जाताः पितृ-
सदृशरूपा भवन्तीति; तत्रोच्यते—यस्य यस्य ह्यङ्गावयवस्य बीजे बीजभाग
उपतप्तो भवति, तस्य तस्याङ्गावयवस्य विकृतिरुपजायते, नोपजायते चानुपता-
पात्; तस्मादुभयोपपत्तिरप्यत्र । सर्वस्य चात्मजानीन्द्रियाणि, तेषां भावाभाव-
हेतुर्देवं; तस्मान्नैकान्ततो जडादिभ्यो जाताः पितृसदृशरूपा भवन्ति ॥ १७ ॥

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 offsprings of the dull parents do not invariably resemble thir 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 *doṣas* causing leprosy—c.f. *Suśruta : Nidāna* 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 frm 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 :

न चात्मा सत्स्विन्द्रियेषु ज्ञः, असत्सु वा भवत्यज्ञः; न ह्यसत्त्वः कदाचि-
दात्मा, सत्त्वविशेषाच्चोपलभ्यते ज्ञानविशेष इति ॥ १८ ॥

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.

भवन्ति चात्र—

न कर्तुरिन्द्रियाभावात् कार्यज्ञानं प्रवर्तते ।
या क्रिया वर्तते भावैः सा विना तैर्न वर्तते ॥ १९ ॥
जानन्नपि मृदोऽभावात् कुम्भकृन्न प्रवर्तते ।

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 :

श्रूयतां चेदमध्यात्ममात्मज्ञानबलं महत् ॥ २० ॥
इन्द्रियाणि च संक्षिप्य मनः संक्षिप्य चञ्चलम् ।
प्रविश्याध्यात्ममात्मज्ञः स्वे ज्ञाने पर्यवस्थितः ॥ २१ ॥
सर्वत्रावहितज्ञानः सर्वभावान् परीक्षते ।

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.

गृहीष्व चे(वि)दमपरं भरद्वाज विनिर्णयम् ॥ २२ ॥
निवृत्तेन्द्रियवाक्चेष्टः सुप्तः स्वप्नगतो यदा ।
विषयान् सुखदुःखे च वेत्ति नाज्ञोऽप्यतः स्मृतः ॥ २३ ॥
नात्मज्ञानादृते चैकं ज्ञानं किञ्चित् प्रवर्तते ।
न ह्येको वर्तते भावो वर्तते नाप्यहेतुकः ॥ २४ ॥

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. *Sāṃkhya pravaçana 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.

तस्माज्जः प्रकृतिश्चात्मा द्रष्टा कारणमेव च ।

सर्वमेतद्भ्रद्राज निर्णीतं जहि संशयम् ॥ २५ ॥

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]

तत्र श्लोकौ—

हेतुर्गर्भस्य निवृत्तौ वृद्धौ जन्मनि चैव यः ।

पुनर्वसुमतिर्या च भरद्वाजमतिश्च या ॥ २६ ॥

प्रतिज्ञाप्रतिषेधश्च विशदश्चात्मनिर्णयः ।

गर्भावक्रान्तिमुद्दिश्य खुड्डीकां तत्प्रकाशितम् ॥ २७ ॥

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]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने

खुड्डीकागर्भावक्रान्तिशारीरं नाम तृतीयोऽध्यायः ॥ ३ ॥

Thus ends the third minor chapter of *Sārīra* Section the “Formation of Embryo as Conducive to the Understanding of the Body” of Agniveśa’s work as redacted by Caraka. [3]

CHAPTER IV

FORMATION OF EMBRYO

चतुर्थोऽध्यायः

अथातो महर्षीं गर्भावक्रान्तिं शारीरं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the major chapter on the formation of the Embryo as conducive to the understanding of the body.

Thus said Lord Ātreya. [1-2]

Important topics discussed in this chapter :

यतश्च गर्भः संभवति, यस्मिन् गर्भसंज्ञा, यद्विकारश्च गर्भः, यया चानुपूर्व्याऽभिनिर्वर्तते कुक्षौ, यश्चास्य वृद्धिहेतुः, यतश्चास्याजन्म भवति, यतश्च जायमानः कुक्षो विनाशं प्राप्नोति, यतश्च कात्स्न्येनाविनश्यन् विकृतिमापद्यते, तदनुव्याख्यास्यामः ॥ ३ ॥

We shall now discuss the origin of the embryo, its definition, its composition, its successive development in the womb, the cause of its growth, the cause of the non-manifestation of of the embryo, the cause of destruction of the embryo in the womb and the cause of its morbidity without complete destruction. [3]

Factors composing the foetus :

मातृतः पितृत आत्मतः सात्स्यतो रसतः सत्त्वत इत्येतेभ्यो भावेभ्यः समुदितेभ्यो गर्भः संभवति । तस्य ये येऽवयवा यतो यतः संभवतः संभवन्ति तान् विभज्य मातृजादीनवयवान् पृथक् पृथगुक्तमग्रे ॥ ४ ॥

The embryo is formed out of the combination of parents, the soul, wholesomeness, *rasa* (digestive product of mother’s food) and mind. The sources of the respective organs/phenomena like ovum etc., have already been described in greater detail. [4]

The sources of different organs/phenomena that constitute the embryo have already been described in greater details in the previous chapter. So it is not necessary to repeat them in this chapter.

Definition of the term "garbha" :

शुक्रशोणितजीवसंयोगे तु खलु कुक्षिगते गर्भसंज्ञा भवति ॥ ५ ॥

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 'Kukṣi' 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 :

गर्भस्तु खल्वन्तरिक्षवाय्वग्नितोयभूमिविकारश्चेतनाधिष्ठानभूतः । एवमनया युक्त्या पञ्चमहाभूतविकारसमुदायात्मको गर्भश्चेतनाधिष्ठानभूतः; स ह्यस्य षष्ठो धातुरुक्तः ॥ ६ ॥

The embryo is formed by the five *mahābhūtas*, viz. *ākāśa*, *vāyu*, *agni*, *jala* and *pṛthvī* and it serves as the receptacle of consciousness. Applying this principle, it represents the combination of five *mahābhūtas* and is also a receptacle of consciousness. In fact, the Soul (i. e. conscious element) constitutes the sixth *dhātu* (element) responsible for the formation of embryo. [6]

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

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 'bhūta' in the clause '*cetanādhīṣṭhanabhūta*' 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 *mahābhūtas* in the embryo remains unquestioned—e. f. *Sārira* 2:33.

Process of conception :

यथा चानुपूर्व्याऽभिनिर्वर्तते कुक्षो तां व्याख्यास्यामः—गते पुराणे रजसि नवे चावस्थिते शुद्धस्तां स्त्रियमव्यापन्नयोनिशोणितगर्भाशयामृतुमतीमाचक्ष्महे । तथा सह तथाभूतया यदा पुमानव्यापन्नबीजो मिश्रीभावं गच्छति, तदा तस्य हर्षोदीरितः परः शरीरधात्वात्मा शुक्रभूतोऽङ्गादङ्गात् संभवति । स तथा हर्षभूतेनात्मनोदीरितश्चाधिष्ठितश्च बीजरूपो धातुः पुरुषशरीरादभिनिष्पत्योचितेन पथा गर्भाशयमनुप्रविश्यात्वेनाभिसंसर्गमिति ॥ ७ ॥

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 track, 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 *dhātus* (tissue elements), or in other words it is the final product of the *dhātus*.

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. *Cikitsā* 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.

Union of Ātman :

तत्र पूर्वं चेतनाधातुः सत्त्वकरणो गुणग्रहणाय प्रवर्तते; स हि हेतुः कारणं निमित्तमक्षरं कर्ता मन्ता वेदिता बोद्धा द्रष्टा धाता ब्रह्मा विश्वकर्मा विश्वरूपः पुरुषः प्रभवोऽव्ययो नित्यो गुणी ग्रहणं प्रधानमव्यक्तं जीवो ह्यः पुद्गलश्चेतनावान् विभुर्भूतात्मा चेन्द्रियात्मा चान्तरात्मा चेति । स गुणोपादानकालेऽन्तरिक्षं पूर्व-

तरमन्येभ्यो गुणेभ्य उपादत्ते, यथा—प्रलयात्यये सिस्सृष्टुर्भूतान्यक्षरभूत आत्मा सत्त्वोपादानः पूर्वतरमाकाशं सृजति, ततः क्रमेण व्यक्ततरगुणान् धातून् वाय्वादिकांश्चतुरः; तथा देहग्रहणेऽपि प्रवर्तमानः पूर्वतरमाकाशमेवोपादत्ते, ततः क्रमेण व्यक्ततरगुणान् धातून् वाय्वादिकांश्चतुरः । सर्वमपि तु खल्वेतद्गुणोपादानमणुना कालेन भवति ॥ ८ ॥

First of all the concious element i. e. the Soul endowed with mental equipment unites with the *mahābhūtas*. He is known as *Hetu* (Concomitant Cause), *kāraṇa* (Non-constituent cause), *Nimitta* (Efficient cause), *Akṣara* (the Indestructible one), *Kartṛ* (the Agent), *Mantr* (the Thinker), *Veditā* (the Knower), *Boddhā* (the Intelligent one), *Draṣṭṛ* (the Seer), *Dhātṛ* (the Supporter), *Brahmā* (the creator), *Viśvakarman* (the Builder of the universe), *Viśvarūpa* (the Prototype of the universe), *Puruṣa* (the supreme person), *Prabhāva* (the source of origin), *Avyaya* (the Immutable), *Nitya* (the Eternal), *Guṇin* (the Receptacle of *mahābhūtas*), *Grahaṇa* (One having capacity to unite with *mahābhūtas*), *Pradhāna* (the Nature), *Avyakta* (the Unmanifested one), *Jīva* (the Animated one), *Jñā* (the concious one), *Pudgala* (the Ego), *Cetanāvat* (one having the power of sensation), *Vibhu* (Omnipresent), *Bhūtātman* (Empirical Soul), *Indriyātman* (Organic Soul) and *Antarātman* (Inner Soul).

The Soul, first of all, unites with *ākāśa* before uniting with the other *bhūtas*. This is like the creation of *ākāśa* by God after the period of deluge. As God, the indestructible one, equipped with the mind creates *ākāśa* first, and then the other *bhūtas* whose attributes are more and more manifested successively, so does the Soul, desirous of creating another body, first of all, unites with the *ākāśa*, and then with other four *bhūtas* whose attributes are more and more manifested successively. All this action (association of the Soul with the five *mahābhūtas*) takes place in a very short time. [8]

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 *Sāṃkhya* 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,

the various manifestation beginning with *Mahat* start. The first *mahābhūta* to be created in the process of evolution is *ākāśa*; thereafter come *vāya* 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 *mahābhūtas* follows. The union of the Soul with all the five *mahābhūtas* is, of course, completed in a very short time.

Manifestations during first month :

स सर्वगुणवान् गर्भत्वमापन्नः प्रथमे मासि संमूर्च्छितः सर्वधातुकलुषीकृतः खेटभूतो भवत्यव्यक्तविग्रहः सदसद्भूताङ्गावयवः ॥ ९ ॥

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 *mahābhūtas* (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 :

द्वितीये मासि घनः संपद्यते पिण्डः पेश्यर्बुदं वा । तत्र घनः पुरुषः, पेशी स्त्री, अर्बुदं नपुंसकम् ॥ १० ॥

During the second month of gestation, the embryo takes a compact form in the shape of a knot, elongated muscle or tumour (round and elevated). The knot shaped embryo leads to the production of a male foetus, the muscle shaped to a female foetus and the tumour shaped to an eunuch one. [10]

Manifestations during third month :

तृतीये मासि सर्वेन्द्रियाणि सर्वाङ्गावयवाश्च योगपथेनाभिनिर्वर्तन्ते ॥ ११ ॥

During the third month, all the senses and limbs along with their organs manifest themselves simultaneously. [11]

In *Śārīra* 6 : 21, as the first part of the argument, various organs like head and heart are described to get manifested in the beginning. Such views are contradicted here in advance and all organs are stated to manifest simultaneously.

Factors derived from various sources :

तत्रास्य केचिद्वाङ्मातृजादीनवयवान् विभज्य पूर्वमुक्ता यथावत् ।
महाभूतविकारप्रविभागेन त्विदानीमस्य तांश्चैवाङ्मातृजादीनवयवान् कांश्चित् पर्याया-
न्तरेणापरांश्चानुव्याख्यास्यामः । मातृजादयोऽप्यस्य महाभूतविकारा एव ।
तत्रास्याकाशात्मकं शब्दः श्रोत्रं लाघवं सौक्ष्म्यं विवेकश्च, वाय्वात्मकं स्पर्शः
स्पर्शनं रौक्ष्यं प्रेरणं धातुव्यूहनं चेष्टाश्च शारीर्यः, अग्न्यात्मकं रूपं दर्शनं प्रकाशः
पक्तिरौष्ण्यं च, अवात्मकं रसो रसनं शैत्यं मार्दवं स्नेहः क्लेशश्च, पृथिव्यात्मकं
गन्धो घ्राणं गौरवं स्थैर्यं मूर्तिश्चेति ॥ १२ ॥

Some of the limbs and organs of the foetus are already described before under various heads such as those derived from mother etc., (vide *Śarira* 3 : 6-13). Different aspects of some of these limbs and organs, and some more will now be described here in a different way of classification according as they are manifested by the modifications of various *mahābhūtas*. In fact, organs derived from mother etc., are nothing but the modifications of the *mahābhūtas*.

Sound, the sense or audition, lightness, subtilty and distinction are derived from *ākāśa*. Touch, the sense of touch, roughness, impulsion, formation and transportation of the *dhatus*, and actions of the body are derived from *vāyu*. 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 *pṛthvī*. [12]

In *Śarira* 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 *Śarira* 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 *mahābhūtas*. 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. *Śarira* 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 *mahābhūtas* is to impart knowledge regarding the treatment of diseases caused in these organs by the excess or diminution of the

respective *mahābhūtas*. The organ/phenomena derived from a *mahābhūtas* gets increased by the administration of the drugs having that particular *mahābhūtas* in composition. By the administration of drugs having opposite qualities, that particular organ/phenomena gets reduced.

In *Sūtra* 1 : 59, lightness is ascribed to the *vāta doṣa*. Here lightness is ascribed to *ākāśa mahābhūta* because *ākāśa* being excessively subtle is lighter than *vāyu*.

Individual and Universe :

एवमयं लोकसंमितः पुरुषः । यावन्तो हि लोके मूर्तिमन्तो भावविशेषा-
स्तावन्तः पुरुषे, यावन्तः पुरुषे तावन्तो लोके इति; बुधास्त्वेवं द्रष्टुमिच्छन्ति ॥१३॥

Thus the individual is an epitome 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 *mahābhūtas* hence the description of the identity of the individual and the universe in para 13 relates to *mahābhautic* composition only. The spiritual aspect of this identity is however, described in *Śarira* 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.

एवमस्येन्द्रियाण्यङ्गावयवाश्च यौगपद्येनाभिनिर्वर्तन्तेऽन्यत्र तेभ्यो भावे-
भ्यो येऽस्य जातस्योत्तरकालं जायन्ते; तद्यथा—दन्ता व्यञ्जनानि व्यक्तीभावस्त-
थायुक्तानि चापराणि । एषा प्रकृतिः, विकृतिः पुनरतोऽन्यथा । सन्ति खल्व-
स्मिन् गर्भे केचिन्नित्या भावाः, सन्ति चानित्याः केचित् । तस्य य एवाङ्गाव-
यवाः सन्तिष्ठन्ते, त एव स्त्रीलिङ्गं पुरुषलिङ्गं नपुंसकलिङ्गं वा विभ्रति । तत्र
स्त्रीपुरुषयोर्यै वैशेषिका भावाः प्रधानसंश्रया गुणसंश्रयाश्च, तेषां यतो भूयस्त्वं
ततोऽन्यतरभावः । तद्यथा—क्लैव्यं भीहृत्वमवैशारद्यं मोहोऽनवस्थानमधोगुरु-
त्वमसहनं शैथिल्यं मार्दवं गर्भाशयबीजभागस्तथायुक्तानि चापराणि स्त्री-
कराणि, अतो विपरीतानि पुरुषकराणि; उभयभागावयवा नपुंसककराणि
भवन्ति ॥ १४ ॥

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) havi-ness 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 specific nature of these seeds, the organs are manifested only later on. This is on the analogy of the seed of corns thrown on the ground which sprout 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—C.f. *Śārīra* 2 : 12. The use of neuter gender in the clause 'नपुंसककराणि' is meant to signify the latent form of the attributes common both to male and female.

Bicardiac state :

तस्य यत्कालमेवेन्द्रियाणि संतिष्ठन्ते, तत्कालमेव चेतसि वेदना निर्बन्धं प्राप्नोति; तस्मात्तदा प्रभृति गर्भः स्पन्दते, प्रार्थयते च जन्मान्तरानुभूतं यत् किञ्चित्, तद्द्वैहृदय्यमाचक्षते वृद्धाः । मातृजं चास्य हृदयं मातृहृदयेनाभिसंबद्धं भवति रसवाहिनीभिः संवाहिनीभिः; तस्मात्तयोस्ताभिर्मक्तिः संस्पन्दते । तच्चैव कारणमवेक्षमाणा न द्वैहृदय्यस्य विमानितं गर्भमिच्छन्ति कर्तुम् । विमानने ह्यस्य दृश्यते विनाशो विकृतिर्वा । समानयोगक्षेमा हि तदा भवति गर्भेण केषु-चिदर्थेषु माता । तस्मात् प्रियहिताभ्यां गर्भिणीं विशेषेणोपचरन्ति कुशलाः॥१५॥

As soon as senses are manifested in the embryo, its mind gets associated with feelings and from that time onwards, there is pulsation in the embryo and the desire for whatever was experienced in the previous life of the individual. This condition according to the wise is known as *dauhṛda* or 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 end in view 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 *dvihrdayya* 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 desires 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 *vāta* 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 *vāta* 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 cares. Even otherwise, a woman during the period of fertilization requires special attention—c.f. *Śārīra* 8 : 9

Signs of bicardiac state :

तस्या गर्भापत्तेर्द्वैहृदयस्य च विज्ञानार्थं लिङ्गानि समासेनोपदेक्ष्यामः ।
उपचारसाधनं ह्यस्य ज्ञाने, ज्ञानं च लिङ्गतः, तस्मादिष्टो लिङ्गोपदेशः । तद्यथा—
आर्तवादर्शनमास्यसंज्ञवणमनन्नाभिलाषश्छर्दिरोचकोऽम्लकामता च विशेषेण
श्रद्धाप्रणयनमुच्चावचेषु भावेषु गुरुगात्रत्वं चक्षुषोर्गानिः स्तनयोः स्तन्यमोष्ठयोः
स्तनमण्डलयोश्च काण्यमत्यर्थं श्वयथुः पादयोरीषल्लोमराज्युद्गमो योन्याश्चाट-
लत्वमिति गर्भे पर्यागते रूपाणि भवन्ति ॥ १६ ॥

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;

11. appearance of excessive darkness in the lips and the areola of breasts;
12. slight oedema of feet;
13. appearance of small hairs; and
14. dilation of vagina. [16]

There are specific regimens prescribed for pregnant woman, specially during the bi-cardiac state—c. f. *Śārīra* 8 : 32 and *Śārīra* 4 : 17–19. The signs and symptoms described above relate to the state of pregnancy and such they are also applicable to the bicardiac state which occurs during the third month of gestation.

Satisfaction of her desires :

सा यद्यदिच्छेत्तदस्यै दद्यादन्यत्र गर्भोपघातकरेभ्यो भावेभ्यः ॥ १७ ॥

The mother should be given whatever she wants during this period except perhaps those that are harmful for the foetus. [17]

Factors injurious to foetus :

गर्भोपघातकरास्त्वमे भावा भवन्ति; तद्यथाः—सर्वमतिगुरुष्णतीक्ष्णं
दारुणाश्च चेष्टाः; इमांश्चान्यानुपदिशन्ति वृद्धाः—देवतारक्षोऽनुचरपरिरक्षणार्थं
न रक्तानि वासांसि बिभ्रयान्न मदकराणि मद्यान्यभ्यवहरेन्न यानमधिरोहेन्न मांस-
मश्रीयात् सर्वेन्द्रियप्रतिकूलांश्च भावान् दूरतः परिवर्जयेत् यच्चान्यदपि किञ्चित्
स्त्रियो विद्युः ॥ १८ ॥

The following are the factors inflicting injury to the foetus :

1. all things that are very heavy, hot and sharp; and
2. violent actions like sexual intercourse;

Wise men also prescribe the following precautionary measures with a view to avoid any injury to the foetus :

1. With a view to be saved of the gods, *rākṣasas* (devils) and their followers, she should not use red apparel;
2. She should not take intoxicant wines;
3. She should not take meat;
4. She should be far away from things as are unwholesome to the senses; and
5. She should avoid all such things as are advised by (experienced) ladies.] 18]

Experienced ladies advise many prohibitions for pregnant ladies. For example, she should not look inside a well; she should not cross a river

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 :

तीव्रायां तु खलु प्रार्थनायां काममहितमप्यस्यै हितेनोपहितं दद्यात् प्रार्थनाविनयनार्थम् । प्रार्थनासंधारणाद्धि वायुः प्रकुपितोऽन्तःशरीरमनुचरन् गर्भस्यापद्यमानस्य विनाशं वैरूप्यं वा कुर्यात् ॥ १९ ॥

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 *vāta* gets vitiated, moves inside the body, and destroys or deforms the foetus in the formative stage. [19]

Any denial of the bicardiac desires leads to the aggravation of *vāta*. Such a denial can be compared with the other disturbing factors like fear etc. Even by the slightest denial of bicardiac longings, the desires of a pregnant woman is disturbed partly or fully which is to be avoided at all costs.

Developments during fourth month :

चतुर्थे मासि स्थिरत्वमापद्यते गर्भः, तस्मात्तदा गर्भिणी गुरुगात्रत्वमधिकमापद्यते विशेषेण ॥ २० ॥

During the fourth month of gestation, the foetus gets stabilised. Therefore, at that time, pregnant woman specifically gets excessive heaviness in her body. [20]

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.

Manifestations during fifth month :

पञ्चमे मासि गर्भस्य मांसशोणितोपचयो भवत्यधिकमन्येभ्यो मासेभ्यः, तस्मात्तदा गर्भिणी कार्श्यमापद्यते विशेषेण ॥ २१ ॥

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. [21]

It is in the fifth month of pregnancy that the mother grows exceedingly thin in comparison with her health for the first four months. After the fifth month also she gains flesh etc; slowly. The nutrition of the

mother is utilised for the growth of the child during this month; hence the mother grows thinner.

Developments during sixth month :

षष्ठे मासि गर्भस्य बलवर्णोपचयो भवत्यधिकमन्येभ्यो मासेभ्यः, तस्मात्तदा गर्भिणी बलवर्णहानिमापद्यते विशेषेण ॥ २२ ॥

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. [22]

Developments during seventh month :

सप्तमे मासि गर्भः सर्वैर्भावैराप्याय्यते, तस्मात्तदा गर्भिणी सर्वाकारैः क्लान्ततमा भवति ॥ २३ ॥

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. [23]

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.

Manifestations during eighth month :

अष्टमे मासि गर्भश्च मातृतो गर्भतश्च माता रसहारिणीभिः संवाहिनी-मुहुर्मुहुरोजः परस्परत आददाते गर्भस्यासंपूर्णत्वात् । तस्मात्तदा गर्भिणी मुहुर्मुहुर्मुदा युक्ता भवति मुहुर्मुहुश्च म्लाना, तथा गर्भः; तस्मात्तदा गर्भस्य जन्म व्यापत्तिमद्भवत्योजसोऽनवस्थितत्वात् । तं चैवार्थमभिसमीक्ष्याष्टमं मास-मगणयमित्याचक्षते कुशलाः ॥ २४ ॥

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. [24]

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 should 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. Jātūkarna 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 *Suśruta* 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 :

तस्मिन्नेकदिवसातिक्रान्तेऽपि नवमं मासमुपादाय प्रसवकालमित्याहुरा-
दशमान्मासात् । एतावान् प्रसवकालः, वैकारिकमतः परं कुक्षावस्थानं
गर्भस्य ॥ २५ ॥

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 *Suśruta*, 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.

एवमनयाऽऽनुपूर्व्याऽभिनिर्वर्तते कुक्षौ ॥ २६ ॥

This is the description of the successive manifestations of the foetus in the pelvis. [26]

Factors for growth of foetus :

मात्रादीनां खलु गर्भकराणां भावानां संपदस्तथा वृत्तस्य सौष्टवान्मा-
तृत्तश्चैवोपस्नेहोपस्वेदाभ्यां कालपरिणामाः स्वभावसंसिद्धेश्च कुक्षौ वृद्धिं
प्राप्नोति ॥ २७ ॥

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), *sātmya* (wholesomeness), *rasa* (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 :

मात्रादीनामेव तु खलु गर्भकराणां भावानां व्यापत्तिनिमित्तमस्याजन्म
भवति ॥ २८ ॥

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 :

ये ह्यस्य कुक्षौ बृद्धिहेतुसमाख्याता भावास्तेषां विपर्ययादुदरे विनाश-
मापद्यते, अथवाऽप्यचिरजातः स्यात् ॥ २९ ॥

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 factors responsible for promoting growth viz. mother (ovum) etc., are excessively defective, then there is destruction of the foetus. In the case of their minor defects, there is only delay in delivery.

Causes of deformity in a female child.

यतस्तु कात्स्न्येनाविनश्यन् विकृतिमापद्यते, तदनुव्याख्यास्यामः—यदा स्त्रिया दोषप्रकोपणोक्तान्यासेवमानाया दोषाः प्रकुपिताः शरीरमुपसर्पन्तः शोणितगर्भाशयावुपपद्यन्ते, न च कात्स्न्येन शोणितगर्भाशयौ दूषयन्ति, तदेवं गर्भं लभते स्त्री; तदा तस्य गर्भस्य मातृजानामवयवानामन्यतमोऽवयवो विकृतिमापद्यत एकोऽथवाऽनेके, यस्य यस्य ह्यवयवस्य बीजे बीजभागे वा दोषाः प्रकोपमापद्यन्ते, तं तमवयवं विकृतिराविशति । यदा ह्यस्याः शोणिते गर्भाशयबीजभागः प्रदोषमापद्यते; तदा वन्ध्यां जनयति; यदा पुनरस्याः शोणिते गर्भाशयबीजभागवयवः प्रदोषमापद्यते, तदा पूतिप्रजां जनयति; यदा त्वस्याः शोणिते गर्भाशयबीजभागवयवः स्त्रीकारणां च शरीरबीजभागानामेकदेशः प्रदोषमापद्यते, तदा रुयाकृतिभूयिष्ठामस्त्रियं वार्तां नाम जनयति, तां स्त्रीव्यापद्माचक्षते ॥ ३० ॥

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 *doṣas* aggravated because of her indulgence in *doṣa* 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 *doṣas* 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 *bijabhāga* (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 *bijabhāgas* get deformed.

When the *bijabhāga* (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 *bijabhāgāvayava* (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 *pūtiprajā* (who delivers dead foetus—c.f. commentary). When the *bijabhāgāvayava* which is responsible for the production of the uterus and also the portions of the *bijabhāgas* 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 *Vartā*.

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

The term '*vināśa*' (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 '*vināśta*' (lit. destroyed).

Doṣas 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 *doṣas* (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 *doṣas* and it is with a view to indicate this type of acute vitiation that the term दोषप्रकोपणान्यासेवमानायाः has been used in the text with other-wise appears to be redundant.

The term "*garbhāśayabijabhāga*" can be explained in two different ways. It may mean that portion of the *bija* which is responsible for the production of *garbhāśaya* (uterus) or it may mean that portion of the seed which is responsible for the production of both the *garbhāśaya* (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 *pūtiprajā* implies a woman who delivers only dead foetus. The term '*pūti*' 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 *Carakasamhitā* was composed.

Causes of deformity in a male child :

एवमेव पुरुषस्य यदा बीजे बीजभागः प्रदोषमापद्यते, तदा बन्ध्यं जनयति; यदा पुनरस्य बीजे बीजभागावयवः प्रदोषमापद्यते, तदा पूतिप्रजं जनयति; यदा त्वस्य बीजे बीजभागावयवः पुरुषकराणां च शरीरबीजभागानामेकदेशः प्रदोषमापद्यते, तदा पुरुषाकृतिभूयिष्ठमपुरुषं तृणपुत्रिकं नाम जनयति; तां पुरुषन्यापदमाचक्षते ॥ 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 *bijabhāgāvayava* (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 *pūtiprajā* (whose child dies before delivery). When the *bijabhāgāvayava* which is responsible for the production of sperm and also portions of the *bijabhāgas* which are responsible for the production of organs that characterize a male, are excessively vitiated, 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 *trṇaputrika*.

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

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

एतेन मातृजानां पितृजानां चावयवानां विकृतिर्व्याख्यानेन सात्म्यजानां रसजानां सत्त्वजानां चावयवानां विकृतिर्व्याख्याता भवति ॥ 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 *Śārīra* 3 : 11-13. Any impairment of these factors brings about deformity or derangement in their respective organs.

Absoluta Soul :

निर्विकारः परस्त्वात्मा सर्वभूतानां निर्विशेषः; सत्त्वशरीरयोस्तु विशेषाद्विशेषोपलब्धिः ॥ 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. *Ātman* (Soul) is accounted for in this paragraph.

The term '*Ātman*' 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 *Ātman*. This *Ātman* 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 '*Ātman*' 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 *Śārīra* 3 : 10, certain factors are described to be derived from *Ātman*. 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 *Śārīra* 3 : 10).

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

Doṣas of the body & mind :

तत्र त्रयः शरीरदोषा वातपित्तश्लेष्माणः, ते शरीरं दूषयन्ति; द्वौ पुनः सत्त्वदोषौ रजस्तमश्च, तौ सत्त्वं दूषयतः । ताभ्यां च सत्त्वशरीराभ्यां दुष्टाभ्यां विकृतिरूपजायते, नोपजायते चाप्रदुष्टाभ्याम् ॥ 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 :

तत्र शरीरं योनिविशेषाच्चतुर्विधमुक्तमग्रे ॥ ३५ ॥

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

Types of mind :

त्रिविधं खलु सत्त्वं-शुद्धं, राजसं, तामसमिति । तत्र शुद्धमदोषमाख्यातं कल्याणांशत्वात्, राजसं सदोषमाख्यातं रोषांशत्वात्, तामसमपि सदोषमाख्यातं मोहांशत्वात् । तेषां तु त्रयाणामपि सत्त्वानामेकैकस्य भेदाग्रमपरिसङ्ख्येयं तरतमयोगाच्छरीरयोनिविशेषेभ्यश्चान्योन्यानुविधानत्वाच्च । शरीरं ह्यपि सत्त्वमनुविधीयते, सत्त्वं च शरीरम् । तस्मात् कतिचित्सत्त्वभेदाननूकामिनिर्देशेन निर्द्धानार्थमनुव्याख्यास्यामः ॥ ३६ ॥

Mental faculty is of three types--*sattvika*, *rajasa* and *tamasa*. The *sattvika* on is free from defects as it is endowed with auspiciousness. The *rajasa* type is defective because it promotes wrathful disposition. The *tamasa* 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 *vica versa*. So we shall now explain some of the varieties 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 *tamasa*, *rajasa* and *sattvika* respectively.

Different types of sattvika individuals :

तद्यथा—शुचिं सत्याभिसन्धं जितात्मानं संविभागिनं ज्ञानविज्ञानवचनप्रतिवचनसंपन्नं स्मृतिमन्तं कामक्रोधलोभमानमोहेर्ष्याहर्षामर्षापितं समं सर्वभूतेषु ब्राह्मं विद्यात् ॥ (१) ॥

इज्याध्ययनव्रतहोमब्रह्मचर्यपरमतिथिव्रतमुपशान्तमदमानरागद्वेषमोहलोभरोषं प्रतिभावचनविज्ञानोपधारणशक्तिसंपन्नमर्षं विद्यात् ॥ (२) ॥

ऐश्वर्यवन्तमादेयवाक्यं यज्वानं शूरमोजस्विनं तेजसोपेतमङ्गिष्ठकर्माणं दीर्घदर्शिनं धर्मार्थकामाभिरतमैन्द्रं विद्यात् ॥ (३) ॥

लेखास्थवृत्तं प्राप्तकारिणमसप्रहार्यमुत्थानवन्तं स्मृतिमन्तमैश्वर्यलम्बिनं व्यापगतरागेर्ष्याद्वेषमोहं याम्यं विद्यात् ॥ (४) ॥

शूरं धीरं शुचिमशुचिद्वेषिणं यज्वानमम्भोविहाररतिमङ्गिष्ठकर्माणं स्थानकोपप्रसादं वारुणं विद्यात् ॥ (५) ॥

स्थानमानोपभोगपरिवारसंपन्नं धर्मार्थकामनित्यं शुचिं सुखविहारं व्यक्तकोपप्रसादं कौबेरं विद्यात् ॥ (६) ॥

प्रियनृत्यगीतवादित्रोल्लापकश्लोकाख्यायिकेतिहासपुराणेषु कुशलं गन्धमाल्यानुलेपनवसनस्त्रीविहारकामनित्यमनसूयकं गान्धर्वं विद्यात् ॥ (७) ॥

इत्येवं शुद्धस्य सत्त्वस्य सप्तविधं भेदांशं विद्यात् कल्याणांशत्वात् ; तत्संयोगात्तु ब्राह्ममत्यन्तशुद्धं व्यवस्येत् ॥ ३७ ॥

The *sattvika* type of mental faculty is auspicious and is of seven categories. Their characteristic features are furnished in the statement given below :

Types of the mental faculty *Characteristic features of the individual*

(1)

1. *Brahma*
(sharing the traits
of *Brahmā*)

(2)

1. Purity, love for truth, self-controlled;
2. Power of discrimination, material and spiritual knowledge;
3. Power of exposition, reply and memory;
4. Freedom from passion, anger, greed, ego, ignorance, jealousy, dejection and intolerance;
and
5. Favourable disposition equally for all creatures.

2. *Arṣa*

(sharing the traits
of *ṛṣis*)

1. Devotion to sacred rituals, study, sacred vows, oblations and celibacy.

(1)

(2)

2. Hospitable disposition,
 3. Freedom from pride, ego, attachment, hatred, ignorance, greed and anger;
 4. Intellectual excellence and eloquence;
- and
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. *Yāmya*(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. *Varuṇa*(sharing the traits of *Varuṇa*)

1. Bravery, 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.

(1)

(2)

6. *Kauvera*(sharing the traits of *Kuvera*)

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. *Gandharvā*(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 *Brahmā* is the purest. [37]

Different types of rājasa individuals :

शूरं चण्डमसूयकमैश्वर्यवन्तमौपधिकं रौद्रमननुक्रोशमात्मपूजकमासुरं विद्यात् ॥ (१) ॥

अमर्षिणमनुबन्धकोपं छिद्रप्रहारिणं क्रूरमाहारातिमात्ररुचिमामिषप्रियतमं स्वप्रायासबहुलमीर्ष्युं राक्षसं विद्यात् ॥ (२) ॥

महाशनं खैगं खीरहस्काममशुचिं शुचिद्वेषिणं भीरुं भीषयितारं विकृत-विहाराहारशीलं पैशाचं विद्यात् ॥ (३) ॥

क्रुद्धशूरमक्रुद्धभीरुं तीक्ष्णमायासबहुलं संत्रस्तगोचरमाहारविहारपरं सार्पं विद्यात् ॥ (४) ॥

आहारकाममतिदुःखशीलाचारोपचारमसूयकमसंविभागिनमतिलोलुपम-कर्मशीलं प्रैतं विद्यात् ॥ (५) ॥

अनुषक्तकाममजस्रमाहारविहारपरमनवस्थितममर्षणमसंचयं शाकुनं विद्यात् ॥ (६) ॥

इत्येवं खलु राजसस्य सत्त्वस्य षड्विधं भेदांशं विद्यात्, रोषांशत्वात् ॥३८॥

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

<i>Type of mental faculty</i> (1)	<i>Characteristic features of the individual</i> (2)
1. <i>Āsura</i> (sharing the traits of <i>Asura</i>)	1. Bravery, cruelty, envy, lordship, movement in disguise, terrifying appearance and ruthlessness and 2. Indulgence in self-praise.
2. <i>Rākṣasa</i> (sharing the traits of <i>Rākṣasa</i>)	1. Intolerance, constant anger, violence at weak points, cruelty, gluttonous habit and fondness for non-vegetarian food; 2. Excessive sleep and indolence; and 3. Envious disposition.
3. <i>Paiśāca</i> (sharing the traits of <i>Paiśāca</i>)	1. Gluttonous habit; 2. Fondness for women; 3. Liking for staying with women in lonely place; 4. Unclean habits, disliking for cleanliness; 5. Cowardice and terrifying disposition; and 6. Resorting to abnormal diet and regimens.
4. <i>Sārpa</i> (sharing the traits of <i>Sārpa</i> or Snake)	1. Bravery when in wrathful disposition and cowardice when not in wrathful disposition; 2. Sharp reaction; 3. Excessive indolence; and 4. Walking, taking food and resorting to other regimens with a fearful disposition;
5. <i>Praita</i> (sharing the traits of a <i>Preta</i>)	1. Excessive desire for food; 2. Excessively painful disposition in character and past times; 3. Enviousness; and 4. Actions without discrimination, excessive greediness and inaction.
6. <i>Śakuna</i> (sharing the traits of a <i>Śakuni</i> or bird)	1. Attachment with passion, excessive food and regimen, unsteadiness, ruthlessness and unacquisitiveness. [38]

Different types of tāmasa individuals :

निराकरिष्णुमभेधसं जुगुप्सिताचाराहारं मैथुनपरं स्वप्नशीलं पाशवं विद्यात् ॥ (१) ॥

भीरुमबुधमाहारलुब्धमनवस्थितमनुषक्तकामक्रोधं सरणशीलं तोयकामं मात्स्यं विद्यात् ॥ (२) ॥

अलसं केवलमभिनिविष्टमाहारे सर्वबुद्ध्यङ्गहीनं वानस्पत्यं विद्यात् ॥ (३) ॥
इत्येवं तामसस्य सत्त्वस्य त्रिविधं भेदांशं विद्यान्मोहांशत्वात् ॥ ३९ ॥

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

<i>Type of mental faculty</i> (1)	<i>Characteristic feature of the individual</i> (2)
1. <i>Pāśava</i> (sharing the traits of animal)	1. Forbidding disposition; 2. Lack of intelligence; 3. Hateful conduct and food habit; 4. Excessive sexual indulgence and sleep.
2. <i>Mātsya</i> (sharing the traits of fish)	1. Cowardice, lack of intelligence, greediness for food, unsteadiness, constant passionate and wrathful disposition; and 2. Fondness for constant movement and desire for water.
3. <i>Vānaspatya</i> (sharing the traits of vegetable life)	Indolence, indulgence in food, and deficiency of all the intellectual faculties. [39]

Innumerability of the types of mental faculties :

इत्यपरिसंख्येयभेदानां त्रयाणामपि सत्त्वानां भेदैकदेशो व्याख्यातः; शुद्धस्य सत्त्वस्य सप्तविधो ब्रह्मर्षिशक्रयमवरुणकुबेरगन्धर्वसत्त्वानुकारेण, राजसस्य षड्विधो दैत्यपिशाचराक्षससर्पप्रेतशकुनिसत्त्वानुकारेण, तामसस्य त्रिविधः पशुमत्स्यवनस्पतिसत्त्वानुकारेण, कथं च यथासत्त्वमुपचारः स्यादिति ॥ ४० ॥

The three types of mental faculties have innumerable varieties. The *sāttvika* type of mental faculty is of seven types depending upon the dispositions of *Brahmā*, *Rṣi*, *Indra*, *Yama*, *Varuṇa*, *Kubera* and *Gandharva*. The *rājasa* type of mental

faculty is of six types depending upon the dispositions of *Asura*, *Rakṣasa*, *Piśāca*, *Sarpa*, *Preta* and *Śakuni*. The *tāmāsa* 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*, *Śaṅkara*, *Vyāghra* (tiger) etc.,

केवलश्चायमुद्देशो यथोद्देशमभिनिर्दिष्टो भवति गर्भावक्रान्तिसंप्रयुक्तः;
तस्य चार्थस्य विज्ञाने सामर्थ्यं गर्भकराणां च भावानामनुसमाधिः; विघातश्च
विघातकराणां भावानामिति ॥ ४१ ॥

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.

तत्र श्लोकाः—

निमित्तमात्मा प्रकृतिर्वृद्धिः कुक्षौ क्रमेण च ।
वृद्धिहेतुश्च गर्भस्य पञ्चार्थाः शुभसंज्ञिताः ॥ ४२ ॥
अजन्मनि च यो हेतुर्विनाशो विकृतावपि ।
इमांस्त्रीनशुभान् भावानाहुर्गर्भविघातकान् ॥ ४३ ॥
शुभाशुभसमाख्यातानष्टौ भावानिमान् भिषक् ।
सर्वथा वेद यः सर्वान् स राज्ञः कर्तुमर्हति ॥ ४४ ॥
अवास्त्युपायान् गर्भस्य स एवं ज्ञातुमर्हति ।
ये च गर्भविघातोक्ता भावास्तांश्चाप्युदारधीः ॥ ४५ ॥

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.

2. The five inauspicious factors which are injurious to the foetus, viz. (a) factors which are responsible for the prevention of conception and (b) destruction of or (c) deformity in the foetus.

He who knows all aspects of all these eight factors which are auspicious and inauspicious for the foetus is fit to be a royal physician.

An intelligent physician should know those factors which help in the formation and growth of the foetus and also those which are responsible for the destruction of the foetus. [42-45]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने महतीगर्भावक्रान्तिशारीरं
नाम चतुर्थोऽध्यायः ॥ ४ ॥

Thus ends the fourth major chapter of the *Śārīra* section of "Formation of the Embryo" as conducive to the understanding of the body of Agniवेशa's work as redacted by Caraka. [4]

CHAPTER V

INDIVIDUAL AND UNIVERSE

पञ्चमोऽध्यायः

अथातः पुरुषविचयं शारीरं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

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 Ātreya. [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"—c.f. *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 :

'पुरुषोऽयं लोकसंमितः' इत्युवाच भगवान् पुनर्वसुरात्रेयः । यावन्तो हि लोके (मूर्तिमन्तो) भावविशेषास्तावन्तः पुरुषे, यावन्तः पुरुषे तावन्तो लोके; इत्येवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच—नैतावता वाक्येनोक्तं वाक्यार्थम-वगाहामहे, भगवता बुद्ध्या भूयस्तरमतोऽनुव्याख्यायमानं शुश्रूषामह इति ॥३॥

तमुवाच भगवानात्रेयः—अपरिसंख्येया लोकावयवविशेषाः, पुरुषावयव-विशेषा अप्यपरिसंख्येयाः, तेषां यथास्थूलं कतिचिद्भावात् सामान्यमभिप्रेत्यो-दाहरिष्यामः, तानेकमना निबोध सम्यगुपवर्ण्यमानानग्निवेश ! । षड्धातवः समुदिताः 'पुरुष' इति शब्दं लभन्ते; तद्यथा—पृथिव्यापस्तेजो वायुराकाशं ब्रह्म चाव्यक्तमिति, एत एव च षड्धातवः समुदिताः 'पुरुष' इति शब्दं लभन्ते ॥ ४ ॥

An individual is an epitome of the universe as all the material and spiritual phenomena of the universe are present in the individual and all those present in the individual are also contained in the universe." Thus said Punarvasu Ātreya. Then Agniveśa enquired, "We cannot grasp the idea contained in this aphoristic statement. We would like to hear a more detailed exposition from your enlightened self." Lord Ātreya replied, "Innumerable are the specific parts of the universe and, so are, innumerable the specific parts of an individual. I will now explain to you some of the gross phenomena common (to the universe as well as the individual).

Listen to me attentively Agniveśa. *Puruṣa* is nothing but the combination of the six *dhātus*, viz. *pṛthvi*, *jala*, *tejas*, *vāyu*, *akāśa* and *Brahman* 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 :

तस्य पुरुषस्य पृथिवी मूर्तिः, आपः क्लेदः, तेजोऽभिसन्तापः, वायुः प्राणः, वियत् सुषिराणि, ब्रह्म अन्तरात्मा । यथा खलु ब्राह्मी विभूतिलोके तथा पुरुषे-ऽप्यान्तरात्मिकी विभूतिः, ब्रह्मणो विभूतिलोके प्रजापतिरन्तरात्मनो विभूतिः पुरुषे सत्त्वं, यस्त्विन्द्रो लोके स पुरुषेऽहङ्कारः, आदित्यस्त्वादानं, रुद्रो रोषः, सोमः प्रसादः, वसवः सुखम्, अश्विनौ कान्तिः, मरुदुत्साहः, विश्वेदेवाः सर्वेन्द्रियाणि सर्वेन्द्रियार्थाश्च, तमो मोहः, ज्योतिर्ज्ञानं, यथा लोकस्य सर्गादिस्तथा पुरुषस्य गर्भाधानं, यथा कृतयुगमेव बाल्यं, यथा त्रेता तथा यौवनं, यथा द्वापर-स्तथा स्थाविर्ये, यथा कलिरेवमातुर्ये, यथा युगान्तस्तथा मरणमिति । एवमेते-नानुमानेनानुक्तानामपि लोकपुरुषयोरवयवविशेषाणामग्निवेश ! सामान्यं विधा-दिति ॥ ५ ॥

Pṛthvi constitutes the form of man, *jala*, moisture; *tejas*, heat; *vāyu*, *elan vital*; *akāśa*, all the porous parts; and *Brahman* the Internal Soul. Identity of the various universal phenomena as present in the individual is given below :

<i>Universal phenomena</i> (1)	<i>Corresponding phenomena in man</i> (2)
1, 2, Potentiality of the <i>Brahman</i> symbolised by Dakṣa Prajāpati.	1, 2, Potentiality of the Internal Soul symbolised by the mind.
3. Indra	3. <i>Ahaṁkāra</i> (ego)
4. <i>Āditya</i>	4. Accumularion.
5. <i>Rudra</i>	5. anger.
6. <i>Soma</i> (Moon)	6. pleasure.
7. <i>Vasus</i>	7. happiness.
8. <i>The Aśvins</i>	8. Complexion.
9. <i>Marut</i>	9. enthusiasm.
10. <i>Viśvedeva</i>	10. all the senses and objects of senses.

- | | |
|-------------------------------|-------------------|
| (1) | (2) |
| 11. <i>Tamas</i> (darkness) | 11. ignorance. |
| 12. <i>Jyoti</i> (light) | 12. knowledge. |
| 13. beginning of creation | 13. impregnation. |
| 14. <i>Kṛta</i> age | 14. childhood. |
| 15. <i>Tretā</i> age | 15. Youth. |
| 16. <i>Dvāpara</i> age | 16. middle age. |
| 17. <i>Kali</i> age | 17. old age. |
| 18. Deluge | 18. death. |

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 Prajāpati is explained in the scriptures. There are several other phenomena which are not explained here 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 :

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच—एवमेतत् सर्वमनपवादं यथोक्तं भगवता लोकपुरुषयोः सामान्यम् । किञ्चस्य सामान्योपदेशस्य प्रयोजनमिति ॥६॥

भगवानुवाच—शृण्वग्निवेश ! सर्वलोकमात्मन्यात्मानं च सर्वलोके सम-
मनुपश्यतः सत्या बुद्धिः समुत्पद्यते । सर्वलोकं ह्यात्मनि पश्यतो भवत्यात्मैव
सुखदुःखयोः कर्ता नान्य इति । कर्मात्मकत्वाच्च हेत्वादिभिर्युक्तः सर्वलोकोऽहमिति
विदित्वा ज्ञानं पूर्वमुत्थाप्यतेऽपवर्गायेति । तत्र संयोगापेक्षी लोकशब्दः । षड-
धातुसमुदायो हि सामान्यतः सर्वलोकः ॥ ७ ॥

Agniveśa again asked Lord Ātreya, “All that you have said about the identity of phenomena present in the universe and man is true without any exception. But then how is this statement relevant in the context of medicine ?”

Lord Ātreya replied, “Listen to me O ! Agniveśa. One who sees equally the entire universe in his own self, and his own self in the entire universe is in possession of true knowledge. Such a person experiencing the entire universe in his own self believes that none but his own self is responsible for happiness and miseries. The Individual self being subordinate to his own action indulges in various activities only when

impelled by *hetu* (cause) etc. As soon as he realises his identity with the entire universe, he is in possession of true knowledge which stands him in good stead in getting salvation.”

The term “*loka*” implies here a combination of several factors. For, a congregation of six *dhātus* constitutes the entire universe consisting of all creatures. [6-7]

Is the statement relating to the identity of the universe and man relevant in the context of medicine ? Realization of the identical nature of the universe and the man brings about real knowledge of things as a person equipped with such a knowledge considers himself as responsible for every external event and thus gets rid of the bondage of happiness (which is also tinged with miseries) as well as miseries. By virtue of this realization, he is absolutely free from attachment and hatred.

The transmigration of the Soul and the enjoyment of happiness and miseries are always guided by his own past actions. Once he realises his own actions as responsible for every thing happening to him, he avoids attaching himself to any drastic actions. Thus in the absence of any further causative factor in the form of new action, he is not susceptible to the fruits of such actions. This leads to his salvation which represents absolute freedom from the fruits of action.

Miseries and happiness of the Individual :

तस्य हेतुः, उत्पत्तिः, वृद्धिः, उपप्लवः, वियोगश्च । तत्र हेतुरुत्पत्तिकारणं,
उत्पत्तिर्जन्म, वृद्धिराप्यायनम्, उपप्लवो दुःखागमः, षडधातुविभागो वियोगः
सजीवापगमः स प्राणनिरोधः स भङ्गः स लोकस्वभावः । तस्य मूलं सर्वोपप्लवानां
च प्रवृत्तिः, निवृत्तिरुपरमः । प्रवृत्तिर्दुःखं, निवृत्तिः सुखमिति यज्ज्ञानमुत्पद्यते तत्
सत्यम् । तस्य हेतुः सर्वलोकसामान्यज्ञानम् । एतत्प्रयोजनं सामान्योपदेश-
स्येति ॥ ८ ॥

An individual has a *hetu* (cause), *utpatti* (birth), *ṛddhi* (growth), *upaplava* (decay) and *viyoga* (dissolution). *Hetu* is the cause of manifestation, *utpatti* is birth, *ṛddhi* is growth, *upaplava* 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 :

अथाग्निवेश उवाच—किंमूला भगवन् ! प्रवृत्तिः, निवृत्तौ च क उपाय इति ॥ ९ ॥

भगवानुवाच—मोहेच्छाद्वेषकर्ममूला प्रवृत्तिः । तज्जा ह्यहङ्कारसङ्गसंशया-
भिसंज्ञवाभ्यवपातविप्रत्ययाविशेषानुपायास्तरुणमिव द्रुममतिविपुलशाखास्तर-
वोऽभिभूय पुरुषमवतत्यैवोत्तिष्ठन्ते; यैरभिभूतो न सत्तामतिवर्तते । तत्रैवंजाति-
रूपवित्तवृत्तबुद्धिशीलविद्याभिजनवयोवीर्यप्रभावसंपन्नोऽहमित्यहङ्कारः, यन्मनो-
वाकायकर्म नापवर्गाय स सङ्गः, कर्मफलमोक्षपुरुषप्रेत्यभावादयः सन्ति वा नेति
संशयः, सर्वावस्थास्वनन्योऽहमहं स्रष्टा स्वभावसंसिद्धोऽहमहं शरीरेन्द्रियबुद्धि-
स्मृतिविशेषराशिरिति ग्रहणमभिसंज्ञवः, मम मातृपितृभ्रातृदारापत्यबन्धुमित्र-
भृत्यगणो गणस्य चाहमित्यभ्यवपातः, कार्याकार्यहिताहितशुभाशुभेषु विपरीता-
भिनिवेशो विप्रत्ययः, ज्ञानयोः प्रकृतिविकारयोः प्रवृत्तिनिवृत्त्योश्च सामान्यदर्शन-
मविशेषः, प्रोक्षणानशानाग्निहोत्रत्रिषवणाभ्युक्षणावाहनयाजनयजनयाचनसलिल-
हुताशनप्रवेशादयः समारम्भाः प्रोच्यन्ते ह्यनुपायाः । एवमयमधीधृतिस्मृतिरह-
ङ्काराभिनिविष्टः सक्तः ससंशयोऽभिसंज्ञुतबुद्धिरभ्यवपतितोऽन्यथादृष्टिरविशेष-
ग्राही विमार्गगतिनिवासवृक्षः सत्त्वशरीरदोषमूलानां सर्वदुःखानां भवति । एव-
महङ्कारादिभिर्दोषैर्भ्राम्यमाणो नातिवर्तते प्रवृत्तिः, सा च मूलमघस्य ॥ १० ॥

Thereafter Agniveśa asked, "What is cause of attachment and what are the factors responsible for detachment?" Lord Ātreya said, "Attachment is caused by ignorance, desire, hatred and purposeful action. *Ahaṅkāra, saṅga, saṁsaya, abhisamplava, abhyavapāta vipratyaya, 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 wordly 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."

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

Saṁsaya 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.

Abhyavapāta 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 *vipratyaya*. 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), *anaśana* (fasting), *agnihotra* (oblation to the fire), *trisevana* (the three *Soma* libations or the three daily ablutions), *abhyukṣaṇa* (wetting), *avāhana* (invocation), *yajana* (priesthood), *yājana* (performance of rituals), *yācana* (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 *doṣas* relating to the mind and body. So moving in the state of confusion caused by the turmoil of the *doṣas* 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 *dhātus*, 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 :

निवृत्तिरपवर्गः; तत् परं प्रशान्तं तत्तदक्षरं तद्गह्व स मोक्षः ॥ ११ ॥

तत्र मुमुक्षूणामुदयनानि व्याख्यास्यामः । तत्र लोकदोषदर्शिनो मुमुक्षोरादित एवाचार्याभिगमनं, तस्योपदेशानुष्ठानम्, अग्नेरेवोपचर्या, धर्मशास्त्रानुगमनं, तदर्थावबोधः, तेनावष्टम्भः, तत्र यथोक्ताः क्रियाः, सतामुपासनम्, असतां परिवर्जनम्, असङ्गतिर्दुर्जनेन, सत्यं सर्वभूतहितमपरुषमनतिकाले परीक्ष्य वचनं, सर्वप्राणिषु चात्मनीवावेक्षा, सर्वासामस्मरणमसङ्कल्पनप्रार्थनमनभिभाषणं च स्त्रीणां, सर्वपरिग्रहत्यागः, कौपीनं प्रच्छादनार्थं, धातुरागनिवसनं, कन्धासीवन-हेतोः सूचीपिप्पलकं, शौचाधानतोर्जलकुण्डिका, दण्डधारणं, भैक्षचर्यार्थं पात्रं, प्राणधारणार्थमेककालमग्राभ्यो यथोपपन्नोऽभ्यवहारः, श्रमापनयनार्थं शीर्णशुष्क-पर्णतृणास्तरणोपधानं, ध्यानहेतोः कायनिवन्धनं, वनेष्वनिकेतवासः, तन्द्रानिन्द्रा-लस्यादिकर्मवर्जनं, इन्द्रियार्थेष्वनुरागोपतापनिग्रहः, सुप्तस्थितगतप्रेक्षिताहारवि-हारप्रत्यङ्गचेष्टादिकेष्वारम्भेषु स्मृतिपूर्विका प्रवृत्तिः, सत्कारस्तुतिगर्हावमानक्ष-मत्वं, क्षुत्पिपासायासश्रमशीतोष्णवातवर्षासुखदुःखसंस्पर्शसहत्वं, शोकदैन्यमा-नोद्वेगमदलोभरागोर्ष्याभयक्रोधादिभिरसंचलनम्, अहङ्कारादिषूपसर्गसंज्ञा, लोक-पुरुषयोः सर्गादिसामान्यावेक्षणं, कार्यकालात्ययभयं, योगारम्भे सततमनिर्वेदः, सस्वोत्साहः, अपवर्गाय धीधृतिस्मृतिबलाधानं, नियमनमिन्द्रियाणां चेतसि, चेतसि आत्मनि, आत्मनश्च, धातुभेदेन शरीरावयवसंख्यानमभीक्षणं, सर्वं कारण-वदुःखमस्वमित्यमित्यभ्युपगमः, सर्वप्रवृत्तिष्वघसंज्ञा, सर्वसंन्यासे सुखमित्य-भिनिवेशः, एष मार्गोऽपवर्गाय, अतोऽन्यथा बध्यते; इत्युदयनानि व्याख्या-तानि ॥ १२ ॥

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 acquisitions;
15. wearing of *kaupīna* (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 *danḍa* (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 *yoga-paṭṭa* (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 *dhatus* (tissue elements);
30. 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 gate way to salvation. One finds himself in bondage otherwise. Thus the ways and means to salvation are explained. [11-12]

भवन्ति चात्र—

एतैरविमलं सत्त्वं शुद्धयुपायैर्विशुध्यति ।
 मृज्यमान इवादर्शस्तैलचेलकचादिभिः ॥ १३ ॥
 ग्रहाम्बुदरजोधूमनीहारैरसमावृतम् ।
 यथाऽर्कमण्डलं भाति भाति सत्त्वं तथाऽमलम् ॥ १४ ॥
 ज्वलत्यात्मनि संरुद्धं तत् सत्त्वं संवृतायने ।
 शुद्धः स्थिरः प्रसन्नार्चिर्दीपो दीपाशये यथा ॥ १५ ॥

Thus it is said :

The vitiated mind gets purified 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 obscured, 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.

शुद्धसत्त्वस्य या शुद्धा सत्या बुद्धिः प्रवर्तते ।
 यया भिनत्यतिबलं महामोहमयं तमः ॥ १६ ॥
 सर्वभावस्वभावज्ञो यया भवति निःस्पृहः ।
 योगं यया साध्यते सांख्यः संपद्यते यया ॥ १७ ॥
 यया नोपैत्यहङ्कारं नोपास्ते कारणं यया ।
 यया नालम्बते किञ्चित् सर्वं संन्यस्यते यया ॥ १८ ॥
 याति ब्रह्म यया नित्यमजरं शान्तमव्ययम् ।
 विद्या सिद्धिर्मतिर्मैधा प्रज्ञा ज्ञानं च सा मता ॥ १९ ॥

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 *Brahman*, the Eternal, Immutable, Tranquil and Indestructible. It is this wisdom which is known as *vidyā* (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 :

लोके विततमात्मानं लोकं चात्मनि पश्यतः ।
 परावरदृशः शान्तिर्ज्ञानमूला न नश्यति ॥ २० ॥

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 :

पश्यतः सर्वभावान् हि सर्वावस्थासु सर्वदा ।
 ब्रह्मभूतस्य संयोगो न शुद्धस्योपपद्यते ॥ २१ ॥

When a person visualises the presence of everything in all situations, he is one with *Brahman*, 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 :

नात्मनः करणाभावात्त्रिङ्गमप्युपलभ्यते ।
स सर्वकरणायोगान्मुक्त इत्यभिधीयते ॥ २२ ॥

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)"

विपापं विरजः शान्तं परमक्षरमव्ययम् ।
अमृतं ब्रह्म निर्वाणं पर्यायैः शान्तिरुच्यते ॥ २३ ॥
एतत्तत् सौम्य ! विज्ञानं यज्ज्ञात्वा मुक्तसंशयाः ।
मुनयः प्रशमं जग्मुर्वीतमोहरजःस्पृहाः ॥ २४ ॥

Śānti (Liberation) is synonymous with *vipāpa* (free from sinful acts), *viraja* (free from attachments), *śānta* (serene), *para* (absolute), *akṣara* (indestructible), *avyaya* (immutable), *amṛta* (immortal), *Brahman* (God) and *nirvāṇa* (the state of extinction 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]

तत्र श्लोकौ--

सप्रयोजनमुद्दिष्टं लोकस्य पुरुषस्य च ।
सामान्यं मूलमुत्पत्तौ निवृत्तौ मार्ग एव च ॥ २५ ॥
शुद्धसत्त्वसमाधानं सत्या बुद्धिश्च नैष्ठिकी ।
विचये पुरुषस्योक्ता निष्ठा च परमर्षिणा ॥ २६ ॥

To sum up :

In this chapter dealing with the individual as an epitome of the universe, the sage has described the following topics :

- The common origin of the universe and the individual together with the purpose behind the knowledge of such a common knowledge;
- attainment of the pure state of the mind;
- virtuous intellect conducive to the attainment of salvation; and
- salvation. [25-26]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने पुरुषविचयशारीरं
नाम पञ्चमोऽध्यायः ॥ ५ ॥

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

षष्ठोऽध्यायः

अथातः शरीरविचयं शरीरं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on "the Knowledge of the Details of the Body" as conducive to its understanding.

Thus said Lord Ātreya. [1-2]

In the previous chapter, details regarding the Soul which paves the way for salvation has been described with a view to provide knowledge for the treatment of diseases. Details regarding the human body are being described in this chapter.

Utility of the detailed knowledge of body :

शरीरविचयः शरीरोपकारार्थमिष्यते । ज्ञात्वा हि शरीरतत्त्वं शरीरोपकारकरेषु भावेषु ज्ञातमुत्पद्यते । तस्माच्छरीरविचयं प्रशंसन्ति कुशलाः ॥ ३ ॥

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 wellbeing. It is because of this that experts extol the knowledge of the details of the body. [3]

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 *dhātus* 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 :

तत्र शरीरं नाम चेतनाधिष्ठानभूतं पञ्चमहाभूतविकारसमुदायात्मकं समयोगवाहि । यदा ह्यस्मिन् शरीरे धातवो वैषम्यमापद्यन्ते तदा क्लेशं विनाशं वा प्राप्नोति । वैषम्यगमनं हि पुनर्धातूनां वृद्धिहासगमनमकात्स्न्येन प्रकृत्या च ॥ ४ ॥

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 *dhātus* in this body becomes discordant then there is disease or destruction (of the body). Aggravation or diminution of *dhātus* either partially or in their entirety constitutes this discordance. [4]

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 '*cetanādhiṣṭhān*' in the text.

Dhātus, 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 (*samyoga*). This combination (*samyoga*) of these factors derived from five *mahābhūtas* however, subserves as a causative factor for the manifestation of the body as an effect.

When these *dhātus* 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 *dhātus*, 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 *dhātus* 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 *vaiṣamya* in the text.

Vṛddhi (increase) and *kṣaya* (decrease) of *dhātus*—both individually and jointly constitute *vaiṣamya* or the state of discordance. *Dhātus* 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 *akārtsnyena* should be linked up with *kleśa* and *vināśa* occurring in the text. On the basis of this interpretation, it is explained that discordance of *dhātus* 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 *sukra* (semen) and (2) the increase of *dhātus* (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 *dhātus* 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 *dhātu* from the quantity which should be naturally maintained according to the age of the individual. Even the increase of *śukra* (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 *dhātus*, 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 *dhātus* are described taking the *añjali* (cup formed by joining both hands) as the unit—c.f. *Sārīra* 7 : 15. This description represents only the average quantity of *dhātus*. As *dhātus* 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 *śukra* (semen) which does not produce a disease should be considered as the limit of the normal range of this *dhātu*. Any increase or decrease beyond this normal range constitute *vaiṣamya* (discordance). Therefore, the explanation of this text given in the above paragraph is not proper.

Similarly the term '*prakṛtyā*' occurring in the text is differently explained by some scholars. According to them the term '*prakṛtyā*' here means "by nature and naturally." According to them, not only increase decrease in the quantity of *dhātus*, but also *dhātus* in their normal state may also constitute discordance. In support of this view, they cite the example of the statement in *Sūtra* 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 *doṣa* (*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 (*Sūtra* 17 : 62) the author has described three different states of *dhātus*, viz. increase, decrease and normal, and signs and symptoms of each of these states are described. In the normal state, *dhātus* are described to produce their normal signs and symptoms and not the symptoms of abnormalcy. In *Sūtra* 9:4 also, a disease is defined 'as the result of the discordance of *dhātus*' and the normal state of these *dhātus* is described to constitute the health.

The correct interpretation of the statement in *Sūtra* 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 *Sūtra* 17 : 45-46).

Similarly aggravated *vāta* etc., may produce diseases of *rakta* etc. Even though such *dhātus* were in normal state before they came into con-

tact with the aggravated *doṣas*, still after such contact, the equilibrium of *dhātus* gets disturbed. By coming into contact with the aggravated *doṣas* which are directly responsible for the production of disease, these *dhātus* get either increased or decreased in their attributes. Therefore, for the manifestation of diseases, even *dūṣyas* (*dhātus* or tissue elements which do not vitiate but get vitiated) get either increased or decreased. So there is no reason to believe that *doṣas* in their normal state can produce a disease.

यौगपद्येन तु विरोधिनां धातूनां वृद्धिहासौ भवतः । यद्धि यस्य धातो-
वृद्धिकरं तत्ततो विपरीतगुणस्य धातोः प्रत्यवायकरं संपद्यते ॥ ५ ॥

Dhātus having mutually opposite qualities undergo increase and decrease simultaneously. A thing which increases a particular *dhātu* is also responsible for the decrease of the *dhātu* of opposite quality. [5]

A thing which is responsible for the increase of one *dhātu* will simultaneously reduce the *dhātu* of opposite quality. For example, milk increases *kapha* and *śukra* (semen) and simultaneously, it reduces *vāta* etc; which are of opposite quality.

Cow's urine and *kapha* and *doṣa* both are liquid in consistency. Still cow's urine reduces *kapha* because of latter's opposite attributes, viz. pungentness, hot, roughness etc. Thus it is not the physical nature (*jāti*) but the attributes, which are responsible for the increase or decrease of *dhātus*, and with a view to emphasise this, the term '*guṇa*' has been added as a suffix to '*viparīta*' in the text.

Maintaining equilibrium of dhātus is the object of treatment :

तदेव तस्माद्भेषजं सम्यगवचार्यमाणं युगपन्म्यूनातिरिक्तानां धातूनां
साम्यकरं भवति, अधिकमपकर्षति न्यूनमाप्याययति ॥ ६ ॥

Therefore, medical therapies when properly administered simultaneously bring both the reduced and increased *dhātus* to their normal state by reducing the increased ones and increasing the reduced ones. [6]

Medicines bring about the normal state of *dhātus* only when administered in proper dose etc.. Medicines should also be administered only upto that length of time by which the *dhātus* come to their normal state and not beyond that. Medicines administered without taking into account these factors do not produce effects properly. Substances having pungent taste, when administered, simultaneously reduce the aggravated *kapha* and increase the reduced *pitta*. But after these *doṣas* come to their normal state, if these substances having pungent taste are continued to be administered then there will be increase in *pitta* and reduction of *kapha* from their normal level resulting again in their discordance.

Para 5 envisages the increase and reduction of *dhātus* having opposite qualities by the administration of medicines. This para (no. 6) envisages that medicines bring about the equilibrium of *dhātus*. The apparant contradiction in these two statements are further clarified by saying that the medicine reduces the increased *dhātus* and increase the reduced *dhātus* resulting in their equilibrium. These statements hold good only when there is already increase or reduction of the *dhātus* having opposite qualities. If there is only an increase of *dhātus*, then they have to be simply reduced without increasing any one.

Maintenance of equilibrium of *dhātus* :

एतवदेव हि भैषज्यप्रयोगे फलमिष्टं स्वस्थवृत्तानुष्ठाने च यावद्भातूनां साम्यं स्यात् । स्वस्था ह्यपि धातूनां साम्यानुग्रहार्थमेव कुशला रसगुणानाहारविकारांश्च पर्यायेणेच्छन्त्युपयोक्तुं साम्यसमाज्ञातान् ; एकप्रकारभूयिष्ठांश्चोपयुञ्जानास्तद्विपरीतकरसमाज्ञातया चेष्टया सममिच्छन्ति कर्तुम् ॥ ७ ॥

It is the equilibrium of *dhātus* 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 *dhātus*. 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 *dhātus* is the only aim of administering therapies for the cure of diseases as well as maintenance of positive health. Diseases get automatically alleviated when *dhātus* 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 *dhātus* in their excellent state. Therefore, in *āyurveda*, there is nothing more to be achieved than to bring *dhātus* to their normal state or to maintain this normalcy – c. f, *Sūtra* 1 : 53.

In healthy persons, *dhātus* are already in a state of equilibrium. 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 *dhātus*. 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 (*khādya*) food should be followed by drinkable (*peya*) preparations.

Food articles may have wholesome effect (*sātmya*) when they are naturally useful (*svābhāvika pathya*) and taken habitually (*abhyāsa*). The term “*sātmyasamājnāta*” 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 *dhātus*, 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 :

देशकालात्मगुणविपरीतानां हि कर्मणामाहारविकाराणां च क्रियोपयोगः सम्यक्, सर्वातियोगसन्धारणम्, असन्धारणमुदीर्णानां च गतिमतां, साहसानां च वर्जनं, स्वस्थवृत्तमेतावद्भातूनां साम्यानुग्रहार्थमुपदिश्यते ॥ ८ ॥

For the maintenance of the equilibrium of *dhātus* 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]

It may not be possible for an individual to refrain from utilising the wrong effects of seasons but he can resort to such therapies (measures) as would neutralize this wrong effect.

Food and *dhātus* :

धातवः पुनः शारीराः समानगुणैः समानगुणभूयिष्ठैर्वाऽप्याहारविकारैरभ्यस्यमानैर्वृद्धिं प्राप्नुवन्ति, हासं तु विपरीतगुणविपरीतगुणभूयिष्ठैर्वाऽप्याहारैरभ्यस्यमानैः ॥ ९ ॥

Dhatus (tissue elements) inside the body of the individual get increased by the habitual use of food preparations which are either of similar attributes or are dominated by such attributes. Habitual use of food having opposite qualities or having the dominance of such opposite qualities reduce the *dhatus*. [9]

In this paragraph, the nature of the food ingredients which either increase or decrease the *dhatus* is described. Only physical factors are amenable to this principle laid down in this paragraph; Other factors like intellect etc; do neither increase nor decrease by similar or opposite factors.

A substance may be either identical in entirety or have identical qualities in dominance. For example, meat is identical with flesh; hence the intake of meat increases the muscle tissue of the body. Semen and milk are not identical with each other. Of course, certain qualities of the semen are predominantly found in milk, for example, both of them are liquid in nature. Hence the habitual use of milk increases semen even though to a lesser extent.

Such increase or decrease of *dhatus* by similar or dissimilar food ingredients takes place only when they are taken habitually. Occasional intake of such food does not produce any such effect.

Attributes of dhatus in the body :

तत्रैमे शरीरधातुगुणाः संख्यासामर्थ्यकराः; तद्यथा--गुरुलघुशीतोष्ण-
स्निग्धरूक्षमन्दतीक्ष्णस्थिरसरमृदुकठिनविशदपिच्छिलरूक्षणखरसूक्ष्मस्थूलसान्द्र-
द्रवाः । तेषु ये गुरुवस्ते गुरुभिराहारविकारगुणैरभ्यस्यमानैराप्याय्यन्ते, लघ-
वश्च हसन्ति; लघवस्तु लघुभिराप्याय्यन्ते, गुरुवश्च हसन्ति । एवमेव सर्वधातु-
गुणानां सामान्ययोगाद्बुद्धिः, विपर्ययाद्भासः । तस्मान्मांसमाप्याय्यते मांसेन
भूयस्तरमन्थेभ्यः शरीरधातुभ्यः, तथा लोहितं लोहितेन, मेदो मेदसा, वसा
वसया, अस्थि तरुणास्थना, मज्जा मज्जा, शुक्रं शुक्रेण, गर्भस्त्वामगर्भेण ॥ १० ॥

(1) *Guru* (heaviness), (2) *laghu* (lightness), (3) *sita* (coldness), (4) *ūṣṇa* (heat), (5) *snigdha* (unctuousness), (6) *rukṣa* (roughness), (7) *manda* (dullness), (8) *tikṣṇa* (sharpness), (9) *sthira* (immobility); (10) *sara* (mobility), (11) *mṛdu* (softness), (12) *kāṭhina* (hardness), (13) *viśada* (non-sliminess), (14) *picchila* (sliminess), (15) *ślakṣṇa* (smoothness), (16) *khara* (coarseness), (17) *sūkṣma* (subtility). (18) *sthūla* (density), (19) *sāndra* (density) and (20) *drava* (liquidity) these are the twenty attributes of bodily *dhatus* which account for their increase or decrease. By the habitual use of heavy food preparations the *dhatus* among them that are heavy get increased,

and light ones get reduced. By the (continued use of) light (food preparations), the *dhatus* that are light get increased and the heavy ones get reduced. Similarly, all *dhatus* 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 *dhatus* of the body, the muscle (*māmsa dhātu*) gets more increased by the administration of meat, blood by blood, adipose tissue (*medas*) by fat, muscle-fat (*vasā*) by muscle-fat, bone by cartilage, bone marrow (*majjā*) by bone marrow, semen by semen and foetus by immature foetus (*amagarbha*) like egg. [10]

The attributes of bodily *dhatus* which take part in the increase or decrease of *dhatus* 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 *dhatus*; 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 *dhatus*. 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 *dhatus* is related to both the attributes (*guṇas*) and the categories (*jāti*) of substances,

At times, substances which are dissimilar in nature may also help in the increase of *dhatus*. 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 *dhatus* is far greater than the administration of substances having similarity only in attributes.

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

The immature foetus in the form of egg etc; is a conglomeration of all *dhatus*. Hence the administration of egg to the mother promotes all the *dhatus* of her foetus.

Administration of ingredients having predominance of attributes :

यत्र त्वेवंलक्षणेन सामान्येन सामान्यवतामाहारविकाराणामसान्निध्यं स्यात्, सन्निहितानां वाऽप्ययुक्तत्वान्नोपयोगो घृणित्वादन्वस्माद्वा कारणात्, स च धातुरभिवर्धयितव्यः स्यात्, तस्य ये समानगुणाः स्युराहारविकारा असेव्याश्च, तत्र समानगुणभूयिष्ठानामन्यप्रकृतीनामप्याहारविकाराणामुपयोगः स्यात् । तद्यथा—शुक्रक्षये क्षीरसर्पिषोरुपयोगो मधुरस्निग्धशीतसमाख्यातानां चापरेषां द्रव्याणां, मूत्रक्षये पुनरिक्षुरसवारुणीमण्डद्रवमधुराम्ललवणोपक्लेदिनां, पुरीषक्षये कुल्माषमाषकुण्डाजमध्यवशाकधान्याम्लानां, वातक्षये कटुक-तिककषायरूक्षलघुशीतानां, पित्तक्षयेऽम्ललवणकटुकक्षारोष्णतीक्ष्णानां, श्लेष्म-क्षये स्निग्धगुरुमधुरसान्द्रपिच्छिलानां द्रव्याणाम् । कर्मापि यद्यस्य धातोर्वृद्धि-करं तत्तदासेव्यम् । एवमन्येषामपि शरीरधातूनां सामान्यविपर्ययाभ्यां वृद्धि-हासौ यथाकालं कार्यौ । इति सर्वधातूनामेकैकशोऽतिदेशतश्च वृद्धिहासकराणि व्याख्यातानि भवन्ति ॥ ११ ॥

If a particular *dhātu* (tissue element) is to be increased and the homologous dietary articles cannot be taken because of their non-availability or even if available, they cannot be used because of unsuitability, hateful disposition or any other cause, then food preparations of different nature but having the predominance of the attributes of the *dhātus* 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, *vārunī* type of wine, *maṇḍa* (thin gruel) liquid things and substances having sweet, saline and sour tastes and of sticky nature are to be administered;

3. For treating a patient suffering from the diminution of feces, *kulmāṣa* (paste of barley mixed up with hot water and slightly boiled so as to form a cake), *māṣa* (*Phaseolus radiatus* Linn.), *kuṣkuṇḍa* (mushroom), *ajamadhya* (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 *dhātus* should also be resorted to. Similarly other *dhātus* 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 *dhātus* are described—some *dhātus* are individually described and for remaining *dhātus*, the principle laid down here should be applied. [11]

There are certain substances, which, even though, are useful in increasing specific *dhātus*/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 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 *dhātus* by specific action and because of this, it is not mentioned that they should be of similar qualities.

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

Dhātus 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 :

कात्स्न्येन शरीरवृद्धिकरास्त्वमे भावा भवन्ति; तद्यथा—कालयोगः, स्वभावसंसिद्धिः, आहारसौष्ठवम्, अविघातश्चेति ॥ १२ ॥

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. [12]

Factors responsible for promotion of strength :

बलवृद्धिकरास्त्वमे भावा भवन्ति । तद्यथा—बलवत्पुरुषे देशे जन्म बलवत्पुरुषे काले च, सुखश्च कालयोगः, बीजक्षेत्रगुणसंपन्न, आहारसंपन्न, शरीरसंपन्न, सात्म्य संपन्न, सत्त्वसंपन्न, स्वभावसंसिद्धिश्च, यौवनं च, कर्म च, संहर्षश्चेति ॥ १३ ॥

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 *āsaya* (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. [13]

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 *śiṣira* (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 :

आहारपरिणामकरास्त्वमे भावा भवन्ति । तद्यथा—ऊष्मा, वायुः, क्लेदः, स्नेहः, कालः, समयोगश्चेति ॥ १४ ॥

Head (*pitta*), *vāta*, *kleḍa* (moisture), unctuousness, time of digestion and appropriate administration—these factors are responsible for the transformation (digestion, assimilation and metabolism) of food. [14]

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

Specific actions of transforming factors :

तत्र तु खल्वेषामूष्मादीनामाहारपरिणामकराणां भावानामिमे कर्मविशेषा भवन्ति । तद्यथा—ऊष्मा पचति, वायुरपकर्षति, क्लेदः शैथिल्यमापादयति, स्नेहो मार्दवं जनयति, कालः पर्याप्तमभिनिर्वर्तयति, समयोगस्त्वेषां परिणामधातुसाम्यकरः संपद्यते ॥ १५ ॥

Factors described in the above para to be responsible for transformation (digestion, assimilation and metabolism) perform the following specific actions :

1. *Pitta* (heat) digests;
2. *vāta* transports food nearer to *pitta* for digestion;
3. moisture loosens the food particles;
4. unctuousness softens the ingredients;
5. time bring about the maturity of the process of digestion; and
6. appropriate administration of food brings about equilibrium of *dhatus*. [15]

In the above paragraph, *pitta* is described to take part directly in the digestion of food and the remaining factors take part indirectly.

Vata transports food to a place nearer to the site of *agni* (digestive fire) to facilitate digestion—c.f. *Cikitsā* 15 : 6. It also stimulates *agni* thereby facilitating digestion of food—c.f. *Cikitsā* 15 : 17.

Even in the presence of all other factors digestion requires time for completion of the process; hence time is described to be responsible to bring about maturity of the process.

Details of the process of digestion and metabolism are described in *Cikitsā* 15 : 6-11.

Transformation of attributes :

परिणमतस्त्वाहारस्य गुणाः शरीरगुणभावमापद्यन्ते यथास्वमविरुद्धाः
विरुद्धाश्च विहन्युर्विहताश्च विरोधिभिः शरीरम् ॥ १६ ॥

During the process of transformation the attributes of food ingredients assume the attributes of (or become homologous with) such of the tissue elements of the body as are not contradictory in nature. When they are contradictory, properties of one acts against the other during the process of interaction resulting in the decay of the body. [16]

The process by which the undigested food brings about the equilibrium of *dhātus* is described in this paragraph. The process of transformation 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 '*pariṇāmatah*'.

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

Two categories of physical attributes :

शरीरगुणाः पुनर्द्विविधाः संग्रहेण—मलभूताः, प्रसादभूताश्च । तत्र मलभूतास्ते ये शरीरस्याबाधकराः स्युः । तद्यथा—शरीरच्छिद्रेषूपदेहाः पृथग्जन्मानो बहिर्मुखाः, परिपक्वाश्च धातवः, प्रकुपिताश्च वातपित्तश्लेष्माणः, ये चान्येऽपि केचिच्छरीरे तिष्ठन्तो भावाः शरीरस्योपघातायोपपद्यन्ते, सर्वास्तान्मले संचक्ष्महे; इतरांस्तु प्रसादे, गुर्वादींश्च द्रवान्तान् गुणभेदेन, रसादींश्च शुक्रान्तान् द्रव्यभेदेन ॥ १७ ॥

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 variout orifices inside the body, which are of divergent forms and are in the process of being removed out of the body. Putrified tissue elements of the body, vitiated *vāta*, *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 description of *dhātu*, *upadhātus* etc.. Their classification as *prasāda* (pure substance) and *mala* (impurities) here is only a brief one.

Picolikā (excreta from eyes), *siṅghānaka* (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 परिपक्वाश्च धातवः occurring in the text as अपरिपक्वाः धातवः. If this reading is accepted, then *dhātus* which are not properly 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 because 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 *avaṣṭambhana* (support).

Vitiation by doṣas :

तेषां सर्वेषामेव वातपित्तश्लेष्माणो दुष्टा दूषयितारो भवन्ति, दोषस्वभावात् । वातादीनां पुनर्धात्वन्तरे कालान्तरे प्रदुष्टानां त्रिविधाशितपीतीये-

ऽध्याये विज्ञानान्युक्तानि । एतावत्येव दुष्टदोषगतिर्यावत् संस्पर्शनाच्छरीरधातूनाम् । प्रकृतिभूतानां तु खलु वातादीनां फलमारोग्यम् । तस्मादेषां प्रकृतिभावे प्रयतितव्यं बुद्धिमद्भिरिति ॥ १८ ॥

Of all these, *vāta*, *pitta* and *kapha* are by nature vitiators; when vitiating (by extraneous factors) they viliate others in the body. Signs and symptoms of the vitiating of various *dhātus* in different times have already been described in the 28th chapter of *Sūtra* section. Such are the manifestations of the vitiating *doṣas* 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. [18]

Before vitiating *dhātus*, *doṣas* themselves get vitiating by extraneous factors: Here vitiating implies only aggravation i. e. increase in the quantity of *doṣas* because *doṣas* 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 vitiating of *malas* like *keśa* (hair), *mūtra* (urine), *nakha* (nail) etc. Such signs and symptoms are not described here either. This means that vitiating *doṣas* have no direct action on these *malas* (hair etc.). Graying of hair, appearance of white spots in *mṛtanakha* (lit. meaning dead nail; a particular type of disease by which they get disfigured) etc., occur not due to their vitiating by the *doṣas* directly but because of some abnormality caused in the remaining parts of the body by these *doṣas*.”

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

भवति चात्र—

शरीरं सर्वथा सर्वं सर्वदा वेद यो भिषक् ।

आयुर्वेदं स कात्स्न्येन वेद लोकसुखप्रदम् ॥ १९ ॥

The physician who is always conversant with the various aspects of the entire body, is verily proficient in the ayurveda which can bring about happiness to the universe. [19]

Query about foetus :

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच—श्रुतमेतद्यदुक्तं भगवता शरीराधिकारे वचः । किञ्च खलु गर्भस्याङ्गं पूर्वमभिनिर्वर्तते कुक्षौ, कुतो मुखः कथं चान्तर्गतस्तिष्ठति, किमाहारश्च वर्तयति, कथंभूतश्च निष्कामति, कैश्चायमाहारोपचारैर्जातः सद्यो हन्यते, कैरव्याधिरभिवर्धते, किं चास्य देवादिप्रकोपनिमित्ता विकाराः संभवन्ति आहोस्विन्न, किंचास्य कालाकालमृत्योर्भावाभावयोर्भगवानध्यवस्यति, किंचास्य परमायुः, कानि चास्य परमायुषो निमित्तानीति ॥ २० ॥

While Lord Ātreya was imparting the above instructions, Agniveśa 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 ? and
- (9) What are the factors which are responsible for the maintenance of the span of its life.” [20]

Views of sages about first formation of organ of foetus :

तमेवमुक्तवन्तमग्निवेशं भगवान् पुनर्वसुरात्रेय उवाच—पूर्वमुक्तमेतद्गर्भावक्रान्तौ यथाऽयमभिनिर्वर्तते कुक्षौ, यच्चास्य यदा संतिष्ठतेऽङ्गजातम् । विप्रतिवादास्त्वत्र बहुविधाः सूत्रकृतामृषीणां सन्ति सर्वेषां; तानपि निबोधोच्यमानान्—शिरः पूर्वमभिनिर्वर्तते कुक्षाविति कुमारशिरा भरद्वाजः पश्यति, सर्वेन्द्रियाणां तदधिष्ठानमिति कृत्वा; हृदयमिति काङ्कायनो बाह्यीकभिषक् चेतनाधिष्ठानत्वात्; नाभिरिति भद्रकाप्यः, आहारागम इति कृत्वा; पक्वाशयगुदमिति भद्रशौनकः, मास्तु अधिष्ठानत्वात्; हस्तपादमिति वडिशः, तत्करणत्वात् पुरुषस्य; इन्द्रियाणीति जनको वैदेहः, तान्यस्य बुद्ध्यधिष्ठानानीति कृत्वा; परोक्षत्वा-

दचिन्त्यमिति मारीचिः कश्यपः; सर्वाङ्गाभिनिर्वृत्तिर्युगपदिति धन्वन्तरिः; तदु-
पपन्नं, सर्वाङ्गानां तुल्यकालाभिनिर्वृत्तत्वाद्बृहद्यप्रभृतीनाम् । सर्वाङ्गानां ह्यस्य
हृदयं मूलमधिष्ठानं च केषाञ्चिद्भावाणाम्, नच तस्मात् पूर्वाभिनिर्वृत्तिरेषां;
तस्माद्बृहद्यप्रभृतीनां सर्वाङ्गानां तुल्यकालाभिनिर्वृत्तिः, सर्वे भावा ह्यन्योन्यप्रति-
बद्धाः; तस्माद्यथाभूतदर्शनं साधु ॥ २१ ॥

Lord Punarvasu Ātreya 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) Kumāraśiras 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 Kāṅkāyana, the physician from Bāhlika, heart being the receptacle of consciousness is first formed.
- (3) According to Bhadrakāpya *nābhi* (umbilicus) is first formed as it serves as the means to providing nourishment to the foetus.
- (4) According to Bhadrāśaunaka, 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.

All phenomena are in fact inter-dependent. So the view of Dhanvantari is quite correct. [21]

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 :

गर्भस्तु खलु मातुः पृष्ठाभिमुख ऊर्ध्वशिराः सङ्कुच्याङ्गान्यास्तेऽन्तःकुक्षौ ॥२२॥

The foetus lies in the uterus with its face towards the back of the mother, head upwards and limbs folded. [22]

Thirst and hunger of foetus :

व्यपगतपिपासाबुभुक्षस्तु खलु गर्भः परतन्त्रवृत्तिर्मातरमाश्रित्य वर्तयत्यु-
पस्त्रोपस्वेदाभ्यां गर्भाशये सदसद्भूताङ्गावयवः, तदनन्तरं ह्यस्य कश्चिन्नोमकूपाय-
नैरुपस्त्रोहः कश्चिन्नाभिनाड्ययनैः । नाभ्यां ह्यस्य नाडी प्रसक्ता, नाड्यां चापरा,
अपरा चास्य मातुः प्रसक्ता हृदये, मातृहृदयं ह्यस्य तामपरामभिसंभवते सिराभिः
स्यन्दमानाभिः; स तस्य रसो बलवर्णकरः संपद्यते, स च सर्वरसवानाहारः ।
स्त्रिया ह्यापन्नगर्भायास्त्रिधा रसः प्रतिपद्यते—स्वशरीरपुष्टये, स्तन्याय, गर्भवृद्धये
च । स तेनाहारेणोपपृष्टः (परतन्त्रवृत्तिर्मातरमाश्रित्य) वर्तयत्यन्तर्गतः ॥ २३ ॥

The foetus is free from thirst and hunger. It is dependant 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

cord. 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 *amarā*. Formation of placenta etc., takes place by virtue of the past action of the foetus.

Process of delivery :

स चोपस्थितकाले जन्मनि प्रसूतिमारुतयोगात् परिवृत्त्यावाक्शिरा निष्कामत्यपत्यपथे, एषा प्रकृतिः, विकृतिः पुनरतोऽन्यथा । परं त्वतः स्वतन्त्रवृत्तिर्भवति ॥ २३ ॥

During the time of delivery, the foetus turns its head downwards by virtue of the *prasūti māruta* (*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 :

तस्याहारोपचारौ जातिसूत्रीयोपदिष्टाविकारकरौ चाभिवृद्धिकरौ भवतः ॥ २५ ॥

ताभ्यामेव च विषमसेविताभ्यां जातः सद्य उपहन्यते तरुिवाचिरव्यपरोपितो वातातपाभ्यामप्रतिष्ठितमूलः ॥ २६ ॥

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 regimens 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 :

आप्तोपदेशाद्भूतरूपदर्शनात् समुत्थानलिङ्गचिकित्सितविशेषाच्चादोषप्रकोपानुरूपा देवादिप्रकोपनिमित्ता विकाराः समुपलभ्यन्ते ॥ २७ ॥

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 *Kumāratantra* of *Brahmā*;
2. sight of unexpected events like super-natural strength, knowledge, charm etc.;
3. specific nature of the etiology, signs, symptoms and treatment; and
4. there are certain diseases which do not correspond to the aggravation of any of these *doṣas*. [27]

According to the science of pediatrics as propounded by *Brahmā* 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. *Saśruta : Uttaratāntra* 60 : 17.

Timely and Untimely death :

कालाकालमृत्योस्तु खलु भावाभावयोरिदमभ्यवसितं नः—“यः कश्चिन्म्रियते स काल एव म्रियते, न हि कालच्छिद्रमस्ति” इत्येके भाषन्ते । तच्चासम्यक् । न ह्यच्छिद्रता सच्छिद्रता वा कालस्योपपद्यते, कालस्वलक्षणस्वभावात् । तत्राहुरपरे—यो यदा म्रियते स तस्य नियतो मृत्युकालः; स सर्वभूतानां सत्यः, समक्रियत्वादिति । एतदपि चान्यथाऽर्थग्रहणम् । न हि कश्चिन्न म्रियत इति समक्रियः । कालो ह्यायुषः प्रमाणमधिकृत्योच्यते । यस्य चेष्टं यो यदा म्रियते स तस्य मृत्युकाल इति, तस्य सर्वे भावा यथास्वं नियतकाला भविष्यन्ति; तच्च नोपपद्यते, प्रत्यक्षं ह्यकालाहारवचनकर्मणां फलमनिष्टं; विपर्यये चेष्टं; प्रत्यक्षतश्चोपलभ्यते खलु कालाकालव्यक्तिस्तासु तास्ववस्थासु तं तमर्थमभिसमीक्ष्य, तद्यथा—कालोऽयमस्य व्याधेराहारस्यौषधस्य प्रतिकर्मणो विसर्गस्य, अकालो वेति । लोकेऽप्येतद्भवति—काले देवो वर्षत्यकाले देवो वर्षति, काले शीतमकाले शीतं, काले तपत्यकाले तपति, काले पुष्पफलमकाले च पुष्पफलमिति ।

तस्माद्भयमस्ति--काले मृत्युरकाले च; नैकान्तिकमत्र । यदि ह्यकाले मृत्युर्न स्यान्नियतकालप्रमाणमायुः सर्वं स्यात्; एवं गते हिताहितज्ञानमकारणं स्यात्, प्रत्यक्षानुमानोपदेशाश्चाप्रमाणानि स्युर्ये प्रमाणभूताः सर्वतन्त्रेषु, यैरायुष्याण्यनायुष्याणि चोपलभ्यन्ते । वाग्वस्तुमात्रमेतद्वादमृषयो मन्यन्ते--नाकाले मृत्युरस्तीति ॥ २८ ॥

Our views on the existence and non-existence of timely and untimely death are as follows :

“Whosoever dies he dies on time. Time has no void whatsoever”. This is what some scholars say. But this not correct. Time has neither void nor absence of void. Time has a distinct feature of its own which does not admit any void or absence there of in its definition.

Some others say “Whenever one dies, he dies at the appointed hour of death. Being free from hatred or attachment, time deals equally with all creatures (so death always occurs at the predestined moment).” This also is simply distortion of facts.

The fact that everybody dies does not prove the equality in temporal actions. Time is always construed in relation to the standard span of life. If it is said that the time when one dies is the time predetermined for his death, then every movement of life as and when it occurs can be taken as pre-determined in respect of time. But this also is not true.

Food, speech and action taken in disregard to temporal factor give rise to undesirable effects; to desirable effects otherwise (when taken with due regard to temporal factor). This can be observed through direct perception.

One can also observe by means of direct perception manifestation of various factors depending upon their timely or untimely action. For example, such and such is the opportune or inopportune time for such and such diseases, food, medicine, therapy and remission. Even a layman talks in these terms, such as, it rains on time or otherwise; it is cold or hot on time or otherwise; flowering and fruition of the tree have occurred in time of otherwise. So both the things equally hold good. Therefore, death occurs on time and even otherwise. One cannot say that it always occurs in time. If there

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 ṛṣis 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. If *kāla* (time) has no division; it cannot have any non-division either. Time has a distinctive feature of its own does not include any division *chidra*, or non-division (*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 *tītiyaka 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 (*glāni*) 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 regime 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 :

वर्षशतं खल्वायुषः प्रमाणमस्मिन् काले ॥ २९ ॥

तस्य निमित्तं प्रकृतिगुणात्मसंपत् सात्म्योपसेवनं चेति ॥ ३० ॥

In the *Kali age* the normal span of life (of human beings) is one hundred years.

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

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

तत्र श्लोकाः—

शरीरं यद्यथा तच्च वर्तते क्लिष्टमामयैः ।

यथा क्लेशं विनाशं च याति ये चास्य धातवः ॥ ३१ ॥

वृद्धिहासौ यथा तेषां क्षीणानामौषधं च यत् ।

देहवृद्धिकरा भावा बलवृद्धिकराश्च ये ॥ ३२ ॥

परिणामकरा भावा या च तेषां पृथक् क्रिया ।

मलाख्याः संप्रसादाख्या धातवः प्रश्न एव च ॥ ३३ ॥

नवको निर्णयश्चास्य विधिवत् संप्रकाशितः ।

तथ्यः शरीरविचये शरीरे परमर्षिणा ॥ ३४ ॥

To sum up :

The following nine topics are duely discussed by the great sage in this chapter on the "Knowledge of the Details of the Body" as conducive to its understanding :

1. Definition of *śarīra* (body)—the way how it is afflicted leading to disease and destruction;
2. increase or decrease of *dhātus*;
5. treatment of deficient *dhātus*;
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 *dhātus*; and
9. Various queries. [31-34]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शरीरस्थाने शरीरविचयशरीरं
नाम षष्ठोऽध्यायः ॥ ६ ॥

Thus ends the sixth chapter of *Śarīra* section on "the knowledge of the Details of the Body as conducive to its understanding" of Agniveśa's work as redacted by Caraka. [6]

CHAPTER VII

ENUMERATION OF ORGANS

सप्तमोऽध्यायः

अथातः शरीरसंख्याशरीरं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

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

Thus said Lord Ātreya. [1-2]

In the previous chapter, the body was classified according to *dhātus* (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 :

शरीरसंख्यामवयवशः कृत्स्नं शरीरं प्रविभज्य सर्वशरीरसंख्यानप्रमाण-
ज्ञानहेतोर्भगवन्तमात्रेयमग्निवेशः पप्रच्छ ॥ ३ ॥

With a view to ascertaining the number and measurement of the entire body by classifying it according to component organs, Agniveśa asked Lord Ātreya 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 "संख्यानप्रमाण" can be explained in two different ways, viz. (1) limitation (प्रमाण) of the number (संख्या) and (2) number (संख्या) as well as volume (प्रमाण). There are six layers of skin (—vide para 4)—this indicates the number. *Udakadhātu* is of ten *añjalīs* (—vide para 15)—this indicates the volume.

Another reading of the term 'संख्यानप्रमाण' is 'संख्यानामप्रमाण' 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 *gojihvikā*—vide para 11—this provides the example of name.

Six layers of skin :

तमुवाच भगवानात्रेयः—शृणु मत्तोऽग्निवेश ! सर्वशरीरमावक्षणस्य
यथाप्रश्नमेकमना यथावत् । शरीरे षट् त्वचः; तद्यथा—उदकधरा त्वग्वाह्या,
द्वितीया त्वस्वग्धरा, तृतीया सिम्भकिलाससंभवाधिष्ठाना, चतुर्थी दद्रूकुष्ठसंभवा-

धिष्ठाना, पञ्चमी त्वलजीविद्रुधिसंभवाधिष्ठाना, षष्ठी तु यस्यां छिन्नायां
ताम्यत्यन्ध इव च तमः प्रविशति यां चाप्यधिष्ठायारूपि जायन्ते पर्वसु कृष्ण-
रक्तानि स्थूलमूलानि दुश्चिकित्स्यतमानि च; इति षट् त्वचः । एताः षडङ्गं
शरीरमवतत्य तिष्ठन्ति ॥ ४ ॥

Lord Ātreya replied, "listen to me O ! Agniveśa, 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 *udakadhara* (containing watery substance or lymph).
2. The second layer is *asṛagdhara* (constaining blood capillaries).
3. The third layer is the site for the manifestation of *sidhma* (a type of dermatosis) and *Kilāsa* (leucoderma).
4. The fourth layer is the site for the manifestation of *dadru* (ring-worm) and *kuṣṭha* (obtinate 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 black-red in colour and having thick root are manifested in this layer. Such boils are extremely difficult of treatment. These are the six layer 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, *Suśruta* has described seven layers of skin and three hundred bones—vide *Suśruta* : *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. *Suśruta* 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—c.f. *Suśruta* : *Śārīra* 5 : 18. Similarly the difference in the number of other organs of the body according to *Caraka* and *Suśruta* can be explained.

The third layer of the skin is described as the site of manifestation of *sidhma* (a type of dermatosis) and *kilāsa* (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 :

तत्रायं शरीरस्याङ्गविभागः; तद्यथा—द्वौ बाहू, द्वे सक्थिनी, शिरोग्रीवम्, अन्तराधिः, इति षडङ्गमङ्गम् ॥ ५ ॥

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]

Numbr of bones :

त्रीणि सषष्टीनि शतान्यस्थनां सह दन्तोलूखलनखेन । तद्यथा—द्वात्रिंशदन्ताः, द्वात्रिंशदन्तोलूखलानि, विंशतिर्नखाः, षष्टिः पाणिपादाङ्गुल्यस्थीनि, बिंशतिः पाणिपादशलाकाः, चत्वारि पाणिपादशलाकाधिष्ठानानि, द्वे पाण्योरस्थिनी, चत्वारः पादयोर्गुल्फाः, द्वौ मणिकौ हस्तयोः, चत्वार्यरत्न्योरस्थीनि, चत्वारि जङ्घयोः, द्वे जानुनी, द्वे जानुकपालिके, द्वावृस्नलकौ, द्वौ बाहुनलकौ, द्वावंसौ, द्वे अंसफलके, द्वावक्षकौ, एकं जत्रु, द्वे तालुके, द्वे श्रोणिफलके, एकं भगास्थि, पञ्चचत्वारिंशत् पृष्ठगतान्यस्थीनि, पञ्चदश ग्रीवायां, चतुर्दशोरसि, द्वयोः पार्श्वयोश्चतुर्विंशतिः पर्शुकाः, तावन्ति स्थालकानि, तावन्ति चैव स्थालकार्बुदानि, एकं हन्वस्थि, द्वे हनुमूलबन्धने, एकास्थि नासिकागण्डकूटललाटं, द्वौ शङ्खौ, चत्वारि शिरःकपालानीति; एवं त्रीणि सषष्टीनि शतान्यस्थनां सह दन्तोलूखलनखेनेति ॥ ६ ॥

Along with teeth, sockets of teeth and nails, bones in the body are 360 in number. They are as follows :

1. Teeth	— 32
2. sockets of teeth	— 32
3. nails	— 20
4. phalangeal bones of hands and feet	— 60
5. metaphalangeal bones of hands and feet	— 20
6. six bones which from the base to support the metaphalangeal bones of hands & feet	— 4
7. <i>Pārṣṇī</i> (bones of heels or calcaneums)	— 2
8. <i>gulpha</i> (ankle bones)	— 4
9. <i>maṇi</i> (wrist bones)	— 2
10. <i>arāṭni</i> (bones of forearms)	— 4

11. <i>janghā</i> (bones of legs)	— 4
12. <i>jānu</i> (bones of knees)	— 2
13. <i>jānu Kapāla</i> (knee caps)	— 2
14. hollow bones of thighs (femurs)—	2
15. hollow bones of arms (humerus)	— 2
16. <i>aṁśa</i> (bones of the shoulder)	— 2
17. <i>aṁśaphalaka</i> (shoulder blades)	— 2
18. <i>akṣakā</i> (clavicles)	— 2
19. <i>jatru</i> (wind pipe ?)	— 2
20. <i>talū</i> (palated bones)	— 2
21. <i>śroṇiphāla</i> (hip blades)	— 2
22. <i>bhagāsthi</i> (pubic bone)	— 1
23. bones of the back	— 45
24. bones of the neck	— 15
25. bones of chest	— 14
26. bones of the sides (ribs)	— 24
27. sockets (for ribs)	— 24
28. tubercles in the sockets (for ribs)	— 24
29. <i>hanvasthi</i> or jawbone (lower)	— 1
30. <i>hanumūla bandhana</i> (bones which keep the lower jaw locked up)	— 2
31. bone constituting the nose, prominences of cheeks and forehead-	1
32. <i>śamkha</i> (temporal bones)	— 2
33. <i>Śiraḥ kapāla</i> (pan shaped bones of the head)	— 4

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

According to *Sūtra* 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 :

पञ्चेन्द्रियाधिष्ठानानि; तद्यथा—त्वग्, जिह्वा, नासिका, अक्षिणी, कर्णौ च । पञ्च बुद्धीन्द्रियाणि; तद्यथा—स्पर्शनं, रसनं, घ्राणं, दर्शनं, श्रोत्रमिति । पञ्च कर्मेन्द्रियाणि; तद्यथा—हस्तौ, पादौ, पायुः, उपस्थः, जिह्वा चेति ॥ ७ ॥

हृदयं चेतनाधिष्ठानमेकम् ॥ ८ ॥

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 :

दश प्राणायतनानि; तद्यथा—मूर्धा, कण्ठः, हृदयं, नाभिः, गुदं, बस्तिः, ओजः, शुक्रं, शोणितं, मांसमिति । तेषु षट् पूर्वाणि मर्मसंख्यातानि ॥ ९ ॥

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). [9]

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

Visceras :

पञ्चदश कोष्ठाङ्गानि; तद्यथा—नाभिश्च, हृदयं च, क्लोम च, यकृच्च, मीहा च, वृक्कौ च, बस्तिश्च, पुरीषाधारश्च, आमाशयश्च, पक्वाशयश्च, उत्तरगुदं च, अधरगुदं च, शुद्रान्नं च, स्थूलान्नं च, वपावहन चेति ॥ १० ॥

Koṣṭhāngas (visceras in the thorax and abdomen) are fifteen in number. They are (1) *nābhi* (umbilicus), (2) *hṛdaya*

(heart), (3) *kloman* (lungs ?), (4) *yakṛt* (liver), (5) *plihā* (spleen), (6) *vrkkau* (two kidneys), (7) *basti* (urinary bladder), (8) *purīṣādihāra* (pelvic colon), (9) *āmāśaya* (stomach), (10) *pakvāśaya* (colon), (11) *uttaraguda* (rectum), (12) *adhara-guda* (anus), (13) *Kṣudrāntra* (small intestine) (14) *sthulāntra* (large intestine) and (15) *vapāvahana* (omentum). [10]

Kloman is the site in which thirst is manifested. *Vapāvahana* (omentum) is the site of fat and it is commonly known as *taila vartikā* (lit. meaning wick of an oil-lamp).

(Note : Some of the terms used in the text are difficult to be identified according to known facts of anatomy.)

Pratyāṅgas or sub-parts of body :

षट्पञ्चाशत् प्रत्यङ्गानि षट्स्वङ्गेषुपनिबद्धानि, यान्यपरिसंख्यातानि पूर्वमङ्गेषु परिसंख्यायमानेषु, तान्यन्यैः पर्यायैरिह प्रकाश्यानि भवन्ति । तद्यथा—द्वे जङ्घापिण्डिके, द्वे ऊरुपिण्डिके, द्वौ स्फिकौ, द्वौ वृषणौ, एकं शोफः, द्वे उखे, द्वौ वङ्गणौ, द्वौ कुकुन्दरौ, एकं बस्तिशीर्षम्, एकमुदरं, द्वौ स्तनौ, द्वौ श्लेष्मभुवौ, द्वे बाहुपिण्डिके, चिबुकमेकं, द्वावोष्ठौ; द्वे सूक्णयौ, द्वौ दन्तवेष्टकौ, एकं तालु, एका गलशुण्डिका, द्वे उपजिह्विके, एका गोजिह्विका, द्वौ गण्डौ, द्वे कर्णशकुलिके, द्वौ कर्णपुत्रकौ, द्वे अक्षिकूटे, चत्वार्यक्षिवर्तमानि, द्वे अक्षिकनीनिके, द्वे भ्रुवौ, एकाऽवटुः, चत्वारि पाणिपादहृदयानि ॥ ११ ॥

In the six *āṅgas* (parts) of the body there are about 56 *pratyāṅgas* (sub-parts). They were not described before while enumerating the six parts of the body. They are enumerated below following a different mode of classification :

- | | |
|--|-----|
| 1. <i>Jāṅghāpindikā</i> (calves) | - 2 |
| 2. <i>ūrupindikā</i> (muscular portion of the thigh) | - 2 |
| 3. <i>sphik</i> (buttocks) | - 2 |
| 4. <i>vṛṣaṇa</i> (testicles) | - 2 |
| 5. <i>śepha</i> (phallus) | - 1 |
| 6. <i>ukha</i> (elevations bordering axillae) | - 2 |
| 7. <i>vaṅkṣaṇa</i> (groins) | - 2 |
| 8. <i>Kukundara</i> (hips) | - 2 |
| 9. <i>vastiśiṛṣa</i> (pelvis) | - 1 |
| 10. <i>udara</i> (abdomen) | - 1 |
| 11. <i>stana</i> (brests) | = 2 |

12. <i>śleṣmabhū</i> (tonsils)	-	2
13. <i>bāhupiṇḍikā</i> (muscular portion of arms	-	2
14. <i>cibuka</i> (chin)	-	1
15. <i>oṣṭha</i> (lips)	-	2
16. <i>śṛkkaṇī</i> (angles of the mouth)	-	2
17. <i>ḍantaveṣṭaka</i> (gums)	-	2
18. <i>tālu</i> (palate)	-	1
19. <i>galaśuṇḍikā</i> (uvula)	-	1
20. <i>upajihvikā</i> (epiglottis and posterior tongue)	-	2
21. <i>gojihvā</i> (tongue or the organs of speech)-	1	
22. <i>gaṇḍa</i> (cheeks)	-	2
23. <i>karṇaśaṣkulikā</i> (ear holes)	-	2
24. <i>karṇaputraka</i> (external portion of the ear)	-	2
25. <i>akṣikūṭa</i> (orbit of eye)	-	2
26. <i>akṣivartma</i> (eye lids)	-	4
27. <i>ākṣikanīnikā</i> (medial angles of the eyes near the nose)	-	2
28. <i>bhrū</i> (eye brows)	-	2
29. <i>avaṭu</i> (thyroid)	-	1
30. <i>pāṇipādahṛdaya</i> (soles of hands and feet)-	4	[11]

Major orifices :

नव महान्ति छिद्राणि-सप्त शिरसि, द्वे चाद्यः ॥ १२ ॥

एतावद्दृश्यं शक्यमपि निर्देष्टुम् ॥ 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 :

अनिर्देश्यमतः परं तर्क्यमेव । तद्यथा—नव स्नायुशतानि, सप्त सिरा-
शतानि, द्वे धमनीशते, चत्वारि पेशीशतानि, सप्तोत्तरं मर्मशतं, द्वे सन्धिशते,
एकोनत्रिंशत्सहस्राणि नव च शतानि षट्पञ्चाशत्कानि सिराधमनीनामणुशः
प्रविभज्यमानानां मुख्याग्रपरिमाणं, तावन्ति चैव केशश्मश्रुलोमानीति । एतद्य-

थावत्संख्यातं त्वक्प्रभृति दृश्यं, तर्क्यमतः परम् । एतदुभयमपि न विकल्पते,
प्रकृतिभावाच्छरीरस्य ॥ १४ ॥

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

1. <i>Snāyu</i> (sinieu)	-	900
2. <i>śirā</i> (viens)	-	700
3. <i>ḍhamanī</i> (arteries)	-	200
4. muscles	-	400
5. <i>marma</i> (vital parts in the body)	-	107
6. joints	-	200
7. terminals of the fine ramifications of the veins and arteries	-	29956
8. <i>Keśa</i> (hair), <i>śmaśru</i> (beard and mous- taches) and <i>loman</i> (small hair)	-	29946

Tvak (skin) etc., enumerated above are properly visi-
ble 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
these 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 :

यत्त्वक्जलिसंख्येयं तदुपदेक्ष्यामः; तत् परं प्रमाणमभिज्ञेयं, तच्च वृद्धिहास-
योगि, तर्क्यमेव । तद्यथा—दशोदकस्याञ्जलयः शरीरे स्वेनाञ्जलिप्रमाणेन, यत्तु
प्रच्यवमान पुरीषमनुब्रूयात्तद्योगेन तथा मूत्रं रुधिरमन्यांश्च शरीरघातून्,
यत्तु सर्वशरीरचरं बाह्या त्वग्विभर्ति, यत्तु त्वगन्तरे व्रणगतं लसीकाशब्दं लभते,
यच्चोष्मणाऽनुबद्धं लोमकूपेभ्यो निष्पतत् स्वेदशब्दमवाप्नोति, तदुदकं दशाञ्जलि-

प्रमाणं; नवाञ्जलयः पूर्वस्याहारपरिणामधातोः, यं 'रस' इत्याचक्षते; अष्टौ शोणितस्य, सप्त पुरीषस्य, षट् श्लेष्मणः, पञ्च पित्तस्य, चत्वारो मूत्रस्य, त्रयो वसायाः, द्वौ मेदसः, एको मज्जायाः, मस्तिष्कस्यार्धाञ्जलिः, शुक्रस्य तावदेव प्रमाणं, तावदेव श्लैष्मिकस्यौजस इति । एतच्छरीरतत्त्वमुक्तम् ॥ १५ ॥

Substances of the body which can be measured by volume taking *añjali* (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 :

<i>Substances</i>	<i>Measurement in the añjali of the individual himself</i>
(1)	(2)
1. <i>Udaka</i> (aqueous element) a substance which is seen mixed with feces during the occurrence of diarrhoea; it is also found in association with urine, blood, and other tissue elements of the body; It is spread all over the body with its site in the external skin. Inside the skin, it is known as <i>lasikā</i> (lymph) which exudes through ulcers; when the body becomes hot, it comes out from hair follicles in the form of sweat.	- 10
2. <i>Rasa</i> which is the first product of the ingested food after it is metabolised.	- 9
3. blood	- 8
4. feces	- 7
5. <i>Kapha</i>	- 6
6. <i>pitta</i>	- 5
7. urine	- 4
8. <i>vasā</i> (muscle fat)	- 3

(1)	(2)
9. <i>medas</i> (fat)	- 2
10. <i>majjā</i> (bone-marrow)	- 1
11. <i>mastiṣka</i> (the fat-like substance inside the skull)	- $\frac{1}{2}$
12. <i>śukra</i> (semen)	- $\frac{1}{2}$
13. <i>ślaiṣmika</i> type of <i>ojas</i>	- $\frac{1}{2}$

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

The measurement of various factors of the body described above pertains to ideal standard and this measurement undergoes (limited) changes even in a normal individual. *Lasikā* (lymph), *sveda* (sweat) etc; describe only the different aspects of the same *uddakadhātu* (aqueous element).

Ojas is of two types—the *ojas* of excellent type is eight drops in quantity; the other type is known as *ślaiṣmika ojas* the quantity of which is described here as $\frac{1}{2}$ *añjali*. The latter type of *ojas* circulated through vessels (*ojovaha dhamaṇis*) and its attributes are similar to those of pure *śleṣma*. These two types of *ojas* are described in the 30th chapter of *Sūtra* section.

Mahābhautic predominance in various constituents :

तत्र यद्विशेषतः स्थूलं स्थिरं मूर्तिमद्गुरुखरकठिनमङ्गं नखास्थिदन्तमांस-चर्मवर्चःकेशश्मश्रुलोमकण्डरादि तत् पार्थिवं गन्धो घ्राणं च; यद्भवसरमन्द-स्निग्धमृदुपिच्छलं रसरुधिरवसाकफपित्तमूत्रस्वेदादि तदाप्यं रसो रसनं च; यत् पित्तमूष्मा च यो या च भाः शरीरे तत् सर्वमानेयं रूपं दर्शनं च; यदुच्छ्वासप्र-श्वासोन्मेषनिमेषाकुञ्चनप्रसारणगमनप्रेरणधारणादि तद्वायवीयं स्पर्शः स्पर्शनं च; यद्विक्रमं यदुच्यते महान्ति चाणूनि स्रोतांसि तदान्तरीक्षं शब्दः श्रोत्रं च; यत् प्रयोक्तुं तत् प्रधानं बुद्धिर्मनश्च । इति शरीरावयवसंख्या यथास्थूलभेदेनावयवानां निर्दिष्टा ॥ १६ ॥

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

Mahābhautika predominance *respective organs with their specific characteristics.*

(1)	(2)
1. <i>Pārthiva</i> (dominated by <i>prthvi</i> <i>mahābhūta</i>)	1. Organs which are gross, stable, having form, heavy, rough and hard like nail, bone, teeth, flesh, skin, feces, hair, <i>śmaśru</i> (tendons);

- (1)
2. *Āpya*,
(dominated by *jala mahābhūta*)
3. *āgneya*
(dominated by *agnimahābhūta*)
4. *Vāyavya*
(dominated by *Vāyu mahābhūta*)
5. *Antarikṣa*
(dominated by *mahābhūta*)
- (2)
2. smells (of the body) and
3. olfactory faculty.
1. Factors in the body which are liquid, mobile, slow, unctuous, soft and stimy like *rasa* (plasma), *rudhira* (blood) *vasā*, (muscle fat), *kapha*, *pitta*, urine and sweat;
2. tastes (of various elements of the body) and
3. Gaustatory faculty.
1. All factors like *pitta*, temperature and lustre of the body;
2. Colours (of different factors in the body) and
3. Visual faculty.
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.
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]

Innumerability of organs of body :

शरीरावयवास्तु परमाणुभेदेनापरिसंख्येया भवन्ति, अतिबहुत्वादितिसौ-
क्ष्म्यादतीन्द्रियत्वाच्च । तेषां संयोगविभागे परमाणूनां कारणं वायुः कर्मस्व-
भावश्च ॥ १७ ॥

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 :

तदेतच्छरीरं संख्यातमनेकावयवं दृष्टमेकत्वेन सङ्गः, पृथक्त्वेनापवर्गः ।
तत्र प्रधानमसक्तं सर्वसत्तानिवृत्तौ निवर्तते इति ॥ १८ ॥

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.

तत्र श्लोकौ—

शरीरसंख्यां यो वेद सर्वावयवशो भिषक् ।
तदज्ञाननिमित्तेन स मोहेन न युज्यते ॥ १९ ॥
अमूढो मोहमूलैश्च न दोषैरभिभूयते ।
निर्दोषो निःस्पृहः शान्तः प्रशाम्यत्यपुनर्भवः ॥ २० ॥

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]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने शरीरसंख्याशारीरं
नाम सप्तमोऽध्यायः ॥ ७ ॥

Thus ends the seventh chapter of *Sārira* Section on “the Enumeration of Organs as conducive to the understanding of the human body” of Agniवेश’s work as redacted by Caraka [7]

CHAPTER VIII

METHOD OF PROCREATION

अष्टमोऽध्यायः

अथातो जातिसूत्रीयं शारीरं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ 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 :

स्त्रीपुंसयोरव्यापन्नशुक्रशोणितगर्भाशययोः श्रेयसीं प्रजामिच्छतोस्तदर्था-
भिनिर्वृत्तिकरं कर्मोपदेक्ष्यामः ॥ 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 ‘*sonita*’ (ovum) and ‘*garbhāśaya*’ (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 :

अथाप्येतौ स्त्रीपुंसौ स्नेहस्वेदाभ्यामुपपाद्य, वमनचिरेचनाभ्यां संशोध्य,
क्रमेण प्रकृतिमापादयेत् । संशुद्धौ चास्थापनानुवासनाभ्यामुपाचरेत् ; उपा-
चरेच्च मधुरौषधसंस्कृताभ्यां घृतक्षीराभ्यां पुरुषं, स्त्रियं तु तैलमाषाभ्याम् ॥ 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* (emesis) and *virecana* (purgation) therapies. Then the patient should be brought to normalcy in stages (by administering prescribed diet, viz. *peya* or thick gruel etc.). After the elimination of *doṣas*, the couple should be administered *āsthāpana* (corrective) and *anuvasana* (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* Linn.) 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 *jivaniya* (vitalizing) group should also administered to men.

Cohabitation :

ततः पुष्पात् प्रभृति त्रिरात्रमासीत् ब्रह्मचारिण्यघःशायिनी, पाणिभ्यामन्नमज्जरपात्राद्भुजाना, न च काञ्चिन्मृजामापद्येत । ततश्चतुर्थेऽह्नयेनामुत्साद्य सशिरस्कं स्नापयित्वा शुक्लानि वासांस्याच्छादयेत् पुरुषं च । ततः शुक्लवाससौ स्निग्धणौ सुमनसावन्योन्यमभिकामौ संवसेयातां स्नानात् प्रभृति युग्मेष्वहःसु पुत्रकामौ, अयुग्मेष्वहःसु दुहितुकामौ ॥ ५ ॥

न च न्युब्जां पार्श्वगतां वा संसेवेत् । न्युब्जाया वातो बलवान् स योर्नि पीडयति, पार्श्वगताया दक्षिणे पार्श्वे श्लेष्मा स च्युतः पिदधाति गर्भाशयं, वामे पार्श्वे पित्तं तदस्याः पीडितं विदहति रक्तं शुक्रं च, तस्मादुत्ताना बीजं गृह्णीयात्; तथाहि यथास्थानमवतिष्ठन्ते दोषाः । पर्याप्ते चैनां शीतोदकेन परिषिञ्चेत् । तत्रात्यशिता क्षुधिता पिपासिता भीता विमनाः शोकार्ता क्रुद्धाऽन्यं च पुमांसमिच्छन्ती मैथुने चातिकामा वा न गर्भं धत्ते, विगुणां वा प्रजां जनयति । अतिबालामतिवृद्धां दीर्घरोगिणीमन्येन वा विकारेणोपसृष्टां वर्जयेत् । पुरुषेऽप्येत एव दोषाः । अतः सर्वदोषवर्जितौ स्त्रीपुरुषौ संसृजेयाताम् ॥ ६ ॥

संजातहर्षौ मैथुने चानुकूलाविष्टगन्धं स्वास्तीर्णं सुखं शयनमुपकल्प्य मनोर्हं हितमशनमशित्वा नात्यशितौ दक्षिणपादेन पुमानारोहेत् वामपादेन स्त्री ॥ ७ ॥

तत्र मन्त्रं प्रयुञ्जीत—“अहिरसि आयुरसि सर्वतः प्रतिष्ठाऽसि धाता त्वा ददतु विधाता त्वा दधातु ब्रह्मवर्चसा भव” इति ।

“ब्रह्मा बृहस्पतिर्विष्णुः सोमः सूर्यस्तथाऽश्विनौ । भगोऽथ मित्रावरुणौ वीरं ददतु मे सुतम्” इत्युक्त्वा संवसेयाताम् ॥ ८ ॥

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. "अहिरसि सुतम्" (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 *brahmavarcas*, my Brahmā, Bṛhaspati, Viṣṇu, Soma, Sūrya, the Aśvins, 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 :

सा चेदेवमाशासीत—बृहन्तमवदातं हर्यक्षमोजस्विनं शुचिं सत्त्वसंपन्नं पुत्रमिच्छेयमिति, शुद्धस्नानात् प्रभृत्यस्यै मन्थमवदातयवानां मधुसर्पिर्भ्यां संसृज्य श्वेताया गोः सरूपवत्सायाः पयसाऽऽलोज्य राजते कांस्ये वा पात्रे काले काले सप्ताहं सततं प्रयच्छेत् पानाय । प्रातश्च शालियवाञ्चविकारान् दधिमधुसर्पिर्भिः पयोभिर्वा संसृज्य भुञ्जीत, तथा सायमवदातशरणशयनासनपानवसनभूषणा च स्यात् । सायं प्रातश्च शश्वच्छेत् महान्तं वृषभमाजानेयं वा हरिचन्दनाङ्गदं पश्येत् । सौम्याभिश्चैनां कथाभिर्मनोनुकूलाभिरुपासीत । सौम्याकृतिवचनोपचारचेष्टांश्च स्त्रीपुरुषानितरानपि चेन्द्रियार्थानवदातान् पश्येत् । सहचर्यश्चैनां प्रियहिताभ्यां सततमुपचरेयुस्तथा भर्ता । न च मिश्रीभावमापद्येयातामिति । अनेन विधिना सप्तरात्रं स्थित्वाऽष्टमंऽह्न्यामुत्थाङ्गिः सशिरस्कं सह भर्त्रा अहतानि वस्त्राण्याच्छादयेदवदातानि, अवदाताश्च स्रजो भूषणानि च बिभृयात् ॥ ९ ॥

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 *mantha* (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]

According to *Sāmudrika śāstra* (the science dealing with the determination of good or bad fortune of the individual depending upon various marks in his body), possession of gait, strength etc., of a lion is considered to be an excellent quality of man. So the desire of a woman to have a male child of such qualities is an ideal one.

Mantha (thin gruel) and *śali* rice are to be taken separately in proper quantity at appropriate times.

Vedic rites for procreating a child of desired qualities :

तत ऋत्विक् प्रागुत्तरस्यां दिश्यगारस्य प्राग्प्रवणमुदकप्रवणं वा प्रदेशमभिसमीक्ष्य, गोमयोदकाभ्यां स्थण्डिलमुपलप्य, प्रोक्ष्य चोदकेन, वेदीमस्मिन् स्थापयेत् । तां पश्चिमेनाहतवस्त्रसंचये श्वेतार्पणे वाऽप्यजिन उपविशेद् ब्राह्मणप्रयुक्तः, राजन्यप्रयुक्तस्तु वैयाघ्रे चर्मण्यानडुहे वा, वैश्यप्रयुक्तस्तु रौरवे वास्ते वा । तत्रोपविष्टः पालाशीभिरैङ्गुदीभिरौदुम्बरीभिर्माधूकीभिर्वा समिद्धिरग्निमुपसमाधाय, कुशैः परिस्तीर्य, परिधिभिश्च परिधाय, लाजैः शुक्लाभिश्च गन्धवतीभिः सुमनोभिरुपकिरेत् । तत्र प्रणयोदपात्रं पवित्रपूतमुपसंस्कृत्य सर्पिराज्यार्थं यथोक्तवर्णानाजानेयादीन् समन्ततः स्थापयेत् ॥ १० ॥

ततः पुत्रकामा पश्चिमतोऽग्निं दक्षिणतो ब्राह्मणमुपविश्यान्बालमेत सह भर्त्रा यथेष्टं पुत्रमाशासाना । ततस्तस्या आशासानाया ऋत्विक् प्रजापतिमभि-

निर्दिश्य योनौ तस्याः कामपरिपूरणार्थं काम्यामिष्टिं निर्वर्तयेद् 'विष्णुर्योनिं कल्पयतु' इत्यनयर्चा । ततश्चैवाज्येन स्थालीपाकमभिघार्य त्रिर्जुहुयाद्यथाम्ना-यम् । मन्त्रोपमन्त्रितमुद्रपात्रं तस्यै दद्यात् सर्वोदकार्थान् कुरुष्वेति । ततः समाप्ते कर्मणि पूर्वं दक्षिणपादमभिहरन्ती प्रदक्षिणमग्निमनुपरिक्रामेत् सह भर्त्रा । ततो ब्राह्मणान् स्वस्ति वाचयित्वाऽऽज्यशेषं प्राश्नीयात् पूर्वं पुमान् , पश्चात् स्त्री; न चोच्छिष्टमवशेषयेत् । ततस्तौ सह संवसेयातामष्टरात्रं, तथाविधपरिच्छदावेव च स्यातां, तथेष्टपुत्रं जनयेताम् ॥ ११ ॥

या तु स्त्री श्यामं लोहिताक्षं व्यूढोरस्कं महाबाहुं च पुत्रमाशासीत्, या वा कृष्णं कृष्णमृदुदीर्घकेशं शुक्लाक्षं शुक्लदन्तं तेजस्विनमात्मवन्तम्; एष एवानयोरपि होमविधिः । किन्तु परिवहो वर्णवर्जं स्यात् । पुत्रवर्णानुरूपस्तु यथा-शीरेव तयोः परिवहोऽन्यः कार्यः स्यात् ॥ १२ ॥

शूद्रा तु नमस्कारमेव कुर्यात् (देवाग्निद्विजगुरुतपस्विसिद्धेभ्यः) ॥१३॥

या या च यथाविधं पुत्रमाशासीत् तस्यास्तस्यास्तां तां पुत्राशिषमनुनि-शस्य तांस्ताञ्जनपदान्मनसाऽनुपरिक्रामयेत् । ततो या या येषां येषां जनपदानां मनुष्याणामनुरूपं पुत्रमाशासीत् सा सा तेषां तेषां जनपदानां मनुष्याणामाहार-विहारोपचारपरिच्छदाननुविधित्वेति वाच्या स्यात् । इत्येतत् सर्वं पुत्राशिषां समृद्धिकरं कर्म व्याख्यातं भवति ॥ १४ ॥

Then the priest should select a suitable place. The place should have sloping towards the east or the north. This place should be smeared with cow dung mixed with water. There, an altar should be erected after the sprinkling of water. He (the priest) should thereafter have his seat towards the west of the altar. If he is invited by a *brāhmaṇa*, he should sit on a cushion prepared of untorn (fresh) clothes or the hide of a white bull. If he is invited by a *kṣatriya*, he should sit on the hide of a tiger or a bullock. If invited by a *vaiśya* he should sit on the hide of an antelope or a he-goat.

The priest should then offer the wood of *palāśa* (*Butea monosperma* Kuntze), *ingudi* (*Balanites aegyptica* Delile), *udumbara* (*Ficus recemosa* Linn.), or *madhūka* (*Madhuka indica* J. F. Gmel.) as oblation to the Fire. Then the altar should be covered with *kuśa* (*Desmostachya bipinnata* Stapf.) and it should be bound by the four big sticks of *palāśa* (*Butea monosperma* Kuntze). The priest should then bestrew fried paddy, white and fragrant flowers. Then he should take the sacred water pot, purified with sacred *mantras* and get the ghee purified for

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 Prajāpati and with a view to fulfilling the desired object in her womb, should offer *Kāmya* type of oblation (to the fire), reciting the *mantra* "विष्णुर्योनिं कल्पयतु" (May Lord Viṣṇu fulfil her desire in the womb)—*R̥gveda* 10 : 148 : 8.

विष्णुर्योनिं कल्पयतु त्वष्टां रूपाणि पिशतु ।

आ सिञ्चतु प्रजापतिर्घाता गर्भं दद्यात् ते ॥

R̥gveda, X : 184 : 1

[May Lord Viṣṇu prepare the womb; May Lord Tvastṛ make the respective forms; May Lord Prajāpati spray the sperm; May Lord Dhātṛ protect your (wife's) womb].

Immediately thereafter the priest should prepare the *sthālī pāka* (*caru* i.e. rice cooked with ghee) and offer it three times as oblation to the fire as prescribed in the Vedas. He should then hand over the water vessel impregnated with *mantras* to her and say "You should use this for all purposes for which water is required. On completion of these sacred rites, she should take a round of the sacred fire along with her husband with her right step preceding the other one. Then other *brāhmaṇas* assembled there should recite auspicious hymns. Thereafter the husband should partake the remaining *caru* and the wife should follow. They should not leave any portion of this *caru*. Thereafter they should have cohabitation for eight nights. They should continue to use the same type of apparel in order to procreate a son of desired qualities.

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, regimen, 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 :

न खलु केवलमेतदेव कर्म वर्णवैशेष्यकरं भवति । अपि तु तेजोधातुर-
प्युदकान्तरिक्षधातुप्रायोऽवदातवर्णकरो भवति, पृथिवीवायुधातुप्रायः कृष्णवर्ण-
करः, समसर्वधातुप्रायः यामवर्णकरः ॥ १५ ॥

It is not that only the above mentioned factors are responsible for getting a child of a specific colour. Even the *agni mahābhūta* when associated with *jala* and *ākāśa mahābhūtas* also produce white complexion. Associated with *pṛthvi* and *vāyu* it produces black complexion and with all the *mahābhūtas* in equal proportion, it produces blue complexion. [15]

Mental faculty of the progeny :

सत्त्ववैशेष्यकराणि पुनस्तेषां तेषां प्राणिनां मातापितृसत्त्वान्यन्तर्वन्त्याः
श्रुतयश्चाभीक्ष्णं स्वोचितं च कर्म सत्त्वविशेषाभ्यासश्चेति ॥ १६ ॥

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 :

यथोक्तेन विधिनोपसंस्कृतशरीरयोः स्त्रीपुरुषयोर्मिश्रीभावमापन्नयोः शुक्रं
शोणितेन सह संयोगं समेत्याव्यापन्नमव्यापन्नेन योनावनुपहतायामप्रदुष्टे गर्भा-
शये गर्भमभिनिर्वर्तयत्येकान्तेन । यथा—निर्मले वाससि सुपरिकल्पिते रञ्जनं
समुदितगुणमुपनिपातादेव रागमभिनिर्वर्तयति, तद्वत् ; यथा वा क्षीरं दध्नाऽभि-
षुतमभिषवणाद्विहाय स्वभावमापद्यते दधिभावं, शुक्रं तद्वत् ॥ १७ ॥

When a man and woman cohabit after purifying their bodies according to the methods prescribed above, the unimpaird sperm unites with the unimpaird ovum in the unimpaird womb lying within an unimpaird 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 :

एवमभिनिर्वर्तमानस्य गर्भस्य स्त्रीपुरुषत्वे हेतुः पूर्वमुक्तः । यथा हि बीज-
मनुपतप्तमुत्तं स्वां स्वां प्रकृतिमनुविधीयते व्रीहिर्वा व्रीहित्वं यवो वा यवत्वं
तथा स्त्रीपुरुषावपि यथोक्तं हेतुविभागमनुविधीयेते ॥ १८ ॥

Factors responsible for bringing about masculine or feminine characteristics in the embryo have already been described. As an unimpaird 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. *Śāstra*, 2 : 12). [18]

Pūṁsavāna :

तयोः कर्मणा वेदोक्तेन विवर्तनमुपदिश्यते प्राग्व्यक्तीभावात् प्रयुक्तेन
सम्यक् । कर्मणां हि देशकालसंपदुपेतानां नियतमिष्टफलत्वं, तथेतरेषामितर-
त्वम् । तस्मादापन्नगर्भो स्त्रियमभिसमीक्ष्य प्राग्व्यक्तीभावाद्गर्भस्य पुंसवनमस्यै

दद्यात् । गोष्ठे जातस्य न्यग्रोधस्य प्रागुत्तराभ्यां शाखाभ्यां शुद्धे अनुपहते आदाय द्वाभ्यां धान्यमाषाभ्यां संपदुपेताभ्यां गौरसर्षपाभ्यां वा सह दधि प्रक्षिप्य पुष्येण पिबेत्, तथैवापराङ्गीवर्षमकापामार्गसहचरकल्कांश्च युगपदेकैकशो यथेष्टं वाऽप्युपसंस्कृत्य पयसा, कुड्यकीटकं मत्स्यकं वोदकाञ्जलौ प्रक्षिप्य पुष्येण पिबेत्, तथा कनकमयान् राजतानायसांश्च पुरुषकानग्निवर्णान्प्रमाणान् दधि पयस्युदकाञ्जलौ वा प्रक्षिप्य पिबेदनवशेषतः पुष्येण, पुष्येणैव च शालिपिष्टस्य पच्यमानस्योष्माणमुपाघ्राय तस्यैव च पिष्टस्योदकसंस्पृष्टस्य रसं देहल्यामुपनिधाय दक्षिणे नासापुटे स्वयमासिञ्चेत् पिचुना । यच्चान्यदपि ब्राह्मणा ब्रूयुराप्ता वा स्त्रियः पुंसवनमिष्टं तच्चानुष्ठेयम् । इति पुंसवनानि ॥ १९ ॥

The procedure prescribed in the Vedas (āyurveda) 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 time produce the desired effects invariably. If there is any variation in these, the result becomes otherwise. Therefore, the pregnant woman should be administered *pūmsavana* therapy (to beget a male child) before the manifestation of the sex of the foetus. These recipes are given below :

1. During the conjunction of *puṣya* star (with moon), she should be made to drink curd added with either two *dhānyamāṣas* (*Phaseolus radiatus* Linn.) or white variety of *sarṣapa* (mustard seeds) endowed with excellent qualities along with two intact (fresh) *śuṅgas* (buds) from the eastern and northern side branches of a banyan tree grown in *goṣṭha* (cow-pan);

2. Similarly milk boiled with the paste of *jīvaka* (?), *ṛṣabhaka* (?), *apāmārga* (*Achyranthes aspera* Linn.) and *sahacāra* (*Barleria cristata* Linn.)—all of them together or any one, two or three of them as per requirement should be given to the pregnant woman for the desired effect.

3. During *puṣya* conjunction, she should drink an *añjali* (a handful of) of water added with *kuḍyakitāka* (a type of small insect) or *masyaka* (a type of small fish).

4. During *puṣya* conjunction, she should be made to drink without leaving any remnant, an *añjali* (a handful of) of curd, milk or water added with a small and dazzling (fire coloured) statue of a man prepared of gold, silver or iron.

5. During *puṣya* conjunction, she should inhale the steam coming out of the paste of *śali* rice during roasting while sitting on *dehali* (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 *śali* rice after adding water into it.

In addition to the above, other therapies as prescribed by *brāhmaṇas* and saintly ladies for *pūmsavana* (to beget a male child) should also be adopted.

Thus ends the *pūmsavana* 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 *pūmsavana* therapy to get a male child should be administered during the first two months of pregnancy.

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

In the first recipe for *pūmsavana* described above *śuṅgas* (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.

Kuḍyakitāka type of insect is commonly known as *kavaḍigāṇā*. Some people use *jyeṣṭhī* type of insect as *kuḍyakitāka*. In this connection *Jātūkarṇa* has prescribed the use of *kuḍyamatsya* which is known as *jyeṣṭhī* 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 *Jātūkarṇa*. 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 :

अत ऊर्ध्वं गर्भस्थापनानि व्याख्यास्यामः—पेन्द्री ब्राह्मी शतवीर्या सहस्रवीर्याऽमोघाऽन्यथा शिवाऽरिष्टा वाऽत्र्यपुष्पी विष्वक्सेनकान्ता चेत्यासामोषधीनां शिरसा दक्षिणेन वा पाणिना धारणं, एताभिश्चैव सिद्धस्य पयसः सर्पिषो वा पानम्, एताभिश्चैव पुष्ये पुष्ये ज्ञानं, सदा च ताः समालभेत । तथा

सर्वासां जीवनीयोक्तानामोषधीनां सदोपयोगस्तैस्तैरुपयोगविधिभिः । इति गर्भ-
स्थापनानि व्याख्यातानि भवन्ति ॥ २० ॥

Hereafter we shall describe the measures which help in the maintenance of pregnancy.

1. *Aindri* (*Citrulus colocynthis* Schrad) 2. *brāhmī* (*Bacopa monnieri* Pennel) 3. *śatavīryā* (*Cynodon doctylon* Pers.) 4. *sahasra-
vīryā* (a variety of *dūrva*) 5. *amonghā* or *pāṭalā* (*Stereospermum suaveolens* DC.) 6. *avyathā* or *guḍūci* (*Tinospora cordifolia* Miers) 7. *śivā* (*Terminalia chebula* Linn.) 8. *ariṣṭā* (*Picrorhiza kurroa* Royle ex Benth) 9. *Vātyapuṣpī* or yellow variety of *balā* (*Sida cordifolia* Linn.), 10. *Viśvaksenākāntā* or *priyaṅgu* (*Callicarpa macrophylla* Vahl.)—all these medicines should be worn in the form of a talisman in the head or right hand (of the pregnant woman) and milk or ghee boiled with these drugs should be taken by her. She should take bath in water boiled with these drugs during *puṣya* conjunction. She should also touch these drugs.

In the above manner all drugs included under *jīvanīya* group—vide *Śūtra*, 4 : 8—should always be used by her.

Thus measures which help in the maintenance of pregnancy are described. [20]

Factors injurious to pregnancy :

गर्भोपघातकरास्त्वमे भावा भवन्ति; तद्यथा—उत्कटविषमकठिनासन-
सेविन्या वातमूत्रपुरीषवेगानुपरुन्धत्या दारुणानुचितव्यायामसेविन्यास्तीक्ष्णो-
ष्णातिमात्रसेविन्याः प्रमिताशनसेविन्या गर्भो म्रियतेऽन्तः कुक्षेः, अकाले वा
स्नंसते, शोषी वा भवति; तथाऽभिघातप्रपीडनैः श्वभ्रुकूपप्रपातदेशावलोकनैर्वा-
ऽभीक्षणं मातुः प्रपतत्यकाले गर्भः, तथाऽतिमात्रसंक्षोभिभिर्यानैर्यानेन, अप्रिया-
तिमात्रश्रवणैर्वा । प्रततोत्तानशायिन्याः पुनर्गर्भस्य नाभ्याश्रया नाडी करठमनु-
वेष्टयति, विवृतशायिनी नक्तंचारिणी चोन्मत्तं जनयति, अपस्मारिणं पुनः कलि-
कलहशोला, व्यवायशीला दुर्वपुषमहीकं स्त्रैणं वा, शोकनित्या भीतमपचितम-
ल्पायुषं वा, अभिध्यात्री परोपतापिनमीर्ष्युं स्त्रैणं वा, स्तेना त्वायासबहुलमति-
द्रोहिणमकर्मशीलं वा, अमर्षिणी चण्डमौपधिकमसूयकं वा, स्वप्ननित्या तन्द्रा-
लुमबुधमल्पार्त्ति वा, मद्यनित्या पिपासालुमल्पस्मृतिमनवस्थितचित्तं वा, गोघा-
मांसप्राया शार्करिणमश्मरिणं शनैर्मेहिणं वा, वराहमांसप्राया रक्ताक्षं क्रथनमति-
परुषरोमाणं वा, मत्स्यमांसनित्या चिरनिमेषं स्तब्धाक्षं वा, मधुरनित्या प्रमेहिणं

सूकमतिस्थूलं वा, अम्लनित्या रक्तपित्तिनं त्वगक्षिरोगिणं वा, लवणनित्या शीघ्र-
वलीपलितं खालित्यरोगिणं वा, कटुकनित्या दुर्बलमल्पशुक्रमनपत्यं वा, तिक्त-
नित्या शोषिणमबलमनुपचितं वा, कषायनित्या श्यावमानाहिनमुदावर्तिनं वा,
यद्यच्च यस्य यस्य व्याधेर्निदानमुक्तं तत्तदासेवमानाऽन्तर्वन्ती तन्निमित्तविकार-
बहुलमपत्यं जनयति । पितृजास्तु शुक्रदोषा मातृजैरपचारैर्व्याख्याताः । इति गर्भो-
पघातकरा भावा भवन्त्युक्ताः । तस्माद्दहितानाहारविहारान् प्रजासंपदमिच्छन्ती
स्त्री विशेषेण वर्जयेत् । साध्वाचारा चात्मानमुपचरेद्विदाभ्यामाहारविहारा-
भ्यामिति ॥ २१ ॥

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 resorts 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 illformed, 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), *mūka* (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 wrinkless 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 *udāvartin* (tympanitic).

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. [21]

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 characterised 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 *sarkarā* (gravels in urine) and *aśmari* (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 :

व्याधीश्चास्या मृदुमधुरशिशिरसुखसुकुमारप्रायैरौषधाहारोपचारैरुपचरेत्, न चास्या वमनविरेचनशिरोविरेचनानि प्रयोजयेत्, न रक्तमवसेचयेत्, सर्वकालं च नास्थापनमनुवासनं वा कुर्यादन्यत्रात्ययिकाद्वाधेः । अष्टमं मासमुपादाय वमनादिसाध्येषु पुनर्विकारेष्वात्ययिकेषु मृदुभिर्वमनादिभिस्तदर्धकारिभिर्वोपचारः स्यात् । पूर्णमिव तैलपात्रमसंक्षोभयताऽन्तर्वत्नी भवत्युपचर्या ॥२२॥

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, *śirovirecana* (therapy for the elimination of *doṣas* from the head) and *raktamokṣaṇa* (blood-letting). Unless the disease is exceedingly serious, she should never be administered *asthāpana* (corrective type of enema) and *anuvāsana* (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 *niṣṭhivāna* (spitting) and *phalavartī* (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 :

सा चेदपचाराद् द्वयोस्त्रिषु वा मासेषु पुष्पं पश्येन्नास्या गर्भः स्थास्यतीति विद्यात् ; अजातसारो हि तस्मिन् काले भवति गर्भः ॥ २३ ॥

If there is a flow of menstruation during the second or third month of pregnancy due to the use of unwholesome regimens, then one should conclude that the pregnancy will not be stable because during this period, the embryo lacks maturity. [23]

Miscarriage & its management :

सा चेच्चतुष्पभृतिषु मासेषु क्रोधशोकासूयेर्ष्याभयत्रासव्यवायव्यायामसंक्षोभसंधारणविषमाशनशयनस्थानश्रुत्पिपासातियोगात् कदाहाराद्वा पुष्पं पश्येत्,

तस्या गर्भस्थापनविधिसुपदेक्ष्यामः । पुष्पदर्शनादेवैनां ब्रूयात्—शयनं तावन्मृदुसुखशिशिरास्तरणसंस्तीर्णमीपदघनतशिरस्कं प्रतिपद्यस्वेति । ततो यष्टीमधुकसर्पिर्भ्यां परमशिशिरवारिणि संस्थिताभ्यां पिचुमाप्लाव्योपस्थसमीपे स्थापयेत्तस्याः, तथा शतधौतसहस्रधौताभ्यां सर्पिर्भ्यामधोनाभेः सर्वतः प्रदिह्यात्, सर्वतश्च गव्येन चैनां पयसा सुशीतेन मधुकाम्बुना वा न्यग्रोधादिकषायेण वा परिषेचयेदधो नाभेः; उदकं वा सुशीतमवगाहयेत्, क्षीरिणां कषायद्रुमाणां च स्वरसपरिपीतानि चेलानि ग्राहयेत्, न्यग्रोधादिशुक्लासिद्धयोर्वा क्षीरसर्पिणोः पिचुं ग्राहयेत्, अतश्चैवाशमात्रं प्राशयेत्, प्राशयेद्वा केवलं क्षीरसर्पिः, पद्मोत्पलकुमुदकिल्लकांश्चास्यै समधुशर्करान् लेहार्थं दद्यात्, शृङ्गाटकपुष्करबीजकशेरुकान् भक्षणार्थं, गन्धप्रियङ्ग्वसितोत्पलशालूकोदुम्बरशालादुन्यग्रोधशुक्लानि वा पाययेदनामाजेन पयसा, पयसा चैनां बलातिबलाशालिपष्टिकेशुमूलकाकोलीशृतेन समधुशर्करं रक्तशालीनामोदनं मृदुसुरभिशीतलं भोजयेत्, लावकपिञ्जलकुरङ्गशम्बरशशहरिणैकालपुच्छकरसेन वा घृतसुसंस्कृतेन सुखशिशिरोपवातदेशस्थां भोजयेत्, क्रोधशोकायासव्यवायव्यायामेभ्यश्चाभिरक्षेत्, सौम्याभिश्चैनां कथाभिर्मनोनुकूलभिरुपासीत; तथाऽस्या गर्भस्तिष्ठति ॥ २४ ॥

If there is bleeding from the genital tract during the fourth month of pregnancy or thereafter 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 *yaṣṭhimadhu* (*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 *yaṣṭhimadhu* and

- the decoction prepared of *nyagrodha* (*Ficus bengalensis* Linn.) etc.
5. She should be bathed with cold water.
 6. Cotton swabs dipped in the juice of *kṣīrivyūṅṅas* (trees bearing milk) and trees having astringent taste should be kept inside her vagina.
 7. Cotton swabs dipped in the milk or ghee boiled with the *śuṅga* (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 *akṣa* (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 *śiṅgāṭaka* (*Trapa bispinosa* Roxb.), seeds of *puṣkara* (*Nelumbo nucifera* Gaertn.) and *kaṣeruka* (*Scirpus grossus* Linn. f.).
 12. She may be given milk boiled with *priyaṅgu* (*Callicarpa macrophylla* Vahl.), blue variety of *utpala* (*Nymphaea alba* Linn.), *śālūka* (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 *śāli* (*Oryza sativa* Linn.) along with honey and sugar mixed with the milk boiled with *balā* (*Sida cordifolia* Linn.), *atibalā* (a variety of *balā*), roots of *śāli*, *ṣaṣṭika* (a variety of *śāli*) and *ikṣu* (*Saccharum officinarum* Linn.) and *kākola* (?);
 14. She should reside in a comfortable place having cold breeze and take the rice prepared of red variety of *śāli* (*Oryza sativa* Linn.) along with the meat soup of animals, viz. *lāva* (Common quail), *kapiñjala* (Gray partridge), *kuraṅga* (Roe deer), *śambara* (Indian sambar), *śaśa* (Rabbit), *hariṇa* (Black buck), *eṇa* (Antelope) and *Kālapucchaka* (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 āma :

यस्याः पुनरामान्वयात् पुष्पदर्शनं स्यात्, प्रायस्तस्यास्तद्गर्भोपघातकरं भवति, विरुद्धोपक्रमत्वात्तयोः ॥ २५ ॥

If bleeding appears because of the factors which are simultaneously responsible for the formation of *āma*, this mostly leads to abortion because both of them (correction of bleeding and *āma* 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 *āma*. Thus the line of treatment of both these conditions are mutually contradictory.

Upaviṣṭaka and Nāgodara :

यस्याः पुनरुष्णतीक्ष्णोपयोगाद्गर्भिन्या महति संजातसारे गर्भे पुष्पदर्शनं स्यादन्यो वा योनिस्त्रावस्तस्या गर्भो वृद्धिं न प्राप्नोति निःस्रुतत्वात् ; स कालमवतिष्ठतेऽतिमात्रं, तमुपविष्टकमित्याचक्षते केचित् । उपवासव्रतकर्मपरायाः पुनः कदाहारायाः स्नेहद्वेषिन्या वातप्रकोपणोक्तान्यासेवमानाया गर्भो वृद्धिं न प्राप्नोति परिशुष्कत्वात् ; स चापि कालमवतिष्ठतेऽतिमात्रम्, अस्पन्दनश्च भवति, तं तु नागोदरमित्याचक्षते ॥ २६ ॥

Bleeding or any other form of uterine secretion may occur 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 *vāta*, 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 *nāgodara* (elephantine gestation). [26]

Management of Upaviṣṭaka etc. :

नार्योस्तयोरुभयोरपि चिकित्सितविशेषमुपदेक्ष्यामः—भौतिकजीवनीय-
बृंहणीयमधुरवातहरसिद्धानां सर्पिषां पयसामामगर्भाणां चोपयोगो गर्भवृद्धिकरः;
तथा संभोजनमेतैरेव सिद्धैश्च घृतादिभिः सुमिक्षायाः, अभीक्षणं यानवाहनापमा-
र्जनावजृम्भरूपपादनमिति ॥ २७ ॥

We shall now explain the specific treatment for both the above mentioned conditions of the pregnant woman.

1. She should use eggs, and ghee or milk boiled with *bhautika* (drugs which are antagonistic to evil spirits and germs like *vacā*) *guggulu*, *Mahāpaiśacika ghṛta*—vide *Cikitsā*, 9:45-48), *jīvanīya* (vitilizing drugs) *br̥mhaṇīya* (drugs promoting the corpulence of the body), *madhura* (drugs having sweet taste) and *vātahara* (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 Nāgodara :

यस्याः पुनर्गर्भः प्रसुप्तो न स्पन्दते तां श्येनमत्स्यगवयशिखिताम्रचूडति-
त्तिरीणामन्यतमस्य सर्पिषमता रसेन माषयूषेण वा प्रभूतसर्पिषा मूलकयूषेण
वा रक्तशालीनामोदनं मृदुमधुरशीतलं भोजयेत् । तैलाभ्यङ्गेन चास्या अभीक्षण-
मुदरवस्तिवक्ष्णोरुकटीपार्श्वपृष्ठप्रदेशानीषदुष्णोपचरेत् ॥ २८ ॥

The patient whose foetus being inactive does not quicken, should be given soft, sweet and cooling juice of red variety of *śāli* (*Oryza sativa* Linn.) along with the (1) meat soup of either of the animals and birds like falcon, fish, gayal cow, peacock, cock, and partridge mixed with ghee or with (2) soup prepared of *māṣa* (*Phaseolus radiatus* Linn.) or radish mixed with ghee in large quantity. Her abdomen, lower abdomen, groin, thighs, waist, sides of chest and back should be frequently massaged with luke-warm oil. [28]

Treatment of ailments in eighth month :

यस्याः पुनरुदावर्तविवन्धः स्यादष्टमे मासे न चानुवासनसाध्यं मन्येत
ततस्तस्यास्तद्विकारप्रशमनमुपकल्पयेन्निरूहम् । उदावर्तो ह्युपेक्षितः सहसा
सगर्भो गर्भिणीं गर्भमथवाऽतिपातयेत् । तत्र वीरणशालिपष्टिककुशकाशेशुवा-
लिकावेतसपरिव्याधमूलानां भूतीकानन्ताकाश्मर्यपरूषकमधुकमृद्धीकानां च
पयसाऽधोदकेनोद्गमय्य रसं प्रियालविभीतकमज्जतिलकल्कसंप्रयुक्तमीषल्लवण-
मनत्युष्णं च निरूहं दद्यात् । व्यपगतविवन्धां चैनां सुखसलिलपरिषिकाङ्गीं
स्थैर्यकरमविदाहिनमाहारं भुक्तवतीं सायं मधुरकसिद्धेन तैलेनानुवासयेत् ।
न्युञ्जां त्वेनामास्थापनानुवासनाभ्यामुपचरेत् ॥ २९ ॥

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 *anuvāsana 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 *virāṇa* (*Vetiveria zizanioides* Nash), *śāli* (*Oryza sativa* Linn.), *śaṣṭika* (a type of *śāli*), *kuśa* (*Desmostachya bipinnata* Staf), *kāśa* (*Saccharum spontaneum* Linn.), *ikṣvālikā* (*Astercantha longifolia* Nees), *vetasa* (*Salix caprea* Linn.), *parivyādha* (a type of *vetasa*), and *bhūtika* (*Trachyspermum ammi* Sprague), *anantā* (*Hemidesmus indicus* R. B.), *Kāśmārya* (*Gmelina arborea* Linn.), *parūṣaka* (*Grewia asiatica* Linn.) *madhuka* (*Glycyrrhiza glabra* Linn.) and *mṛdovikā* (*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 *bibhātaka* (*Terminalia belerica* Roxb.) and *tila* (*Sesum 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 *anuvāsana* (unctuous) type of enema prepared

by boiling oil with the group of sweet drugs. *Anuāsana* and *nirūha* types of enema should be administered to her while she is in a prone posture. [29]

Signs of foetal death :

यस्याः पुनरतिमात्रदोषोपचयाद्वा तीक्ष्णोष्णातिमात्रसेवनाद्वा वातमूत्रपुरीषवेगविधारणैर्वा विषमाश(स)नशयनस्थानसंपीडनाभिघातैर्वा क्रोधशोकेर्ष्याभयत्रासादिभिर्वा साहसैर्वाऽपरैः कर्मभिरन्तःकुक्षेर्गर्भो म्रियते, तस्याः स्तिमितं स्तब्धमुदरमाततं शीतमश्मान्तर्गतमिव भवत्यस्पन्दनो गर्भः, शूलमधिकमुपजायते, न चाव्यः प्रादुर्भवन्ति, योनिर्न प्रस्रवति, अक्षिणी चास्याः स्रस्ते भवतः, ताम्यति, व्यथते, भ्रमते, श्वसिति, अरतिबहुला च भवति, न चास्या वेगप्रादुर्भावो यथावदुपलभ्यते; इत्येवंलक्षणां स्त्रियं मृतगर्भयमिति विद्यात् ॥ ३० ॥

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 :

तस्य गर्भशल्यस्य जरायुप्रपातनं कर्म संशमनमित्याहुरेके, मन्त्रादिकमथर्ववेदविहितमित्येके, परिदृष्टकर्मणा शल्यहर्त्रा हरणमित्येके । व्यपगतगर्भशल्यां तु स्त्रियमामगर्भा सुरासोध्वरिष्टमधुमदिरासवानामन्यतममग्रे सामर्थ्यतः पायथेद्गर्भकोष्ठशुद्ध्यर्थमर्तिविस्मरणार्थं प्रहर्षणार्थं च, अतः परं संप्रीणनैर्बलानुरक्षिभिरस्नेहसंप्रयुक्तैर्यवाग्यादिभिर्वा तत्कालयोगिभिराहारैरुपचरेद्दोषधातुक्लेदविशोषणमात्रं कालम् । अतः परं स्नेहपानैर्बस्तिभिराहारविधिभिश्च दीपनीयजीवनीयबृंहणीयमधुरवातहरसमाख्यातैरुपचरेत् । परिपक्वगर्भशल्यायाः पुनर्विमुक्तगर्भशल्यायास्तदहरेव स्नेहोपचारः स्यात् ॥ ३१ ॥

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.

(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 *surā*, *sīdhu*, *ariṣṭa*, *madhu*, *madirā* 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 exhilaration. Thereafter, till the excessive moisture in *doṣas* and *dhatu*s are dried up, she should be immediately given *yavaḡu* (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 *dīpanīya* (promoters of digestive power), *jīvanīya* (promoters of vitality), *bīmhanīya* (promoters of corpulence), *madhura* (sweet in taste), and *vātahara* (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 :

परमतो निर्विकारमाप्याय्यमानस्य गर्भस्य मासे मासे कर्मोपदेक्ष्यामः । प्रथमे मासे शङ्किता चेद्गर्भमापन्ना क्षीरमनुपस्कृतं मात्रावच्छीतं काले काले पिबेत्, सारम्यमेव च भोजनं सायं प्रातश्च भुञ्जीत; द्वितीये मासे क्षीरमेव च मधुरौषधसिद्धं; तृतीये मासे क्षीरं मधुसर्पिर्भ्यामुपसंसृज्य; चतुर्थे मासे क्षीरनवनीतमक्षमात्रमश्नीयात्; पञ्चमे मासे क्षीरसर्पिः; षष्ठे मासे क्षीरसर्पिर्मधुरौषधसिद्धं; तदेव सप्तमे मासे । तत्र गर्भस्य केशा जायमाना मातुर्विदाहं जनयन्तीति स्त्रियो भाषन्ते; तन्नैति भगवानात्रेयः, किन्तु गर्भोत्पीडनाद्वातपित्तश्लेष्माण उरः प्राप्य विदाहं जनयन्ति, ततः कण्डूरुपजायते, कण्डूमूला च किक्किसावासिर्भवति । तत्र कोलोदकेन नवनोतस्य मधुरौषधसिद्धस्य पाणितलमात्रं काले कालेऽस्यै पानार्थं दद्यात्, चन्दनमुणालकलकैश्चास्याः स्तनोदरं विमृद्नीयात्; शिरीषधा-

तकीसर्षपमधुकचूर्णैर्वा, कुटजार्जकबीजमुस्तहरिद्राकल्कैर्वा, तिम्वकोलसुरसम-
 क्षिष्टाकल्कैर्वा, पृषतहरिणशशहृदिरयुतया त्रिफलया वा; करवीरपत्रसिद्धेन
 तैलेनाभ्यङ्गः; परिषेकः पुनर्मालतीमधुकसिद्धेनाम्भसा; जातकण्डूश्च कण्डूयनं
 वर्जयेत्त्वग्भेदवैरूप्यपरिहारार्थम्, असह्यायां तु कण्डूमुन्मर्दनोद्धर्षणाभ्यां परि-
 हारः स्यात्; मधुरमाहारजातं वातहरमल्पमक्षेहलवणमल्पोदकानुपानं च
 भुञ्जीत । अष्टमे तु मासे क्षौरयवागूं सर्पिष्मतीं काले काले पिवेत्; तत्रेति भद्र-
 काप्यः, पैङ्गल्यावाधो ह्यस्या गर्भमागच्छेदिति; अस्त्वत्र पैङ्गल्यावाध इत्याह भग-
 वान् पुनर्वसुरात्रेयः, त्वेवैतन्न कार्यम्; एवं कुर्वती ह्यरोगाऽऽरोग्यवलवर्णस्वरसं-
 हननसंपदुपेतं ज्ञातीनामपि श्रेष्ठमपत्यं जनयति । नवमे तु खल्वेनां मासे मधु-
 रौपधसिद्धेन तैलेनानुवासयेत् । अतश्चैवास्यास्तैलात् पिचुं योनौ प्रणयेद्गर्भ-
 स्थानमार्गक्षेहनार्थम् । यदिदं कर्म प्रथमं मासं समुपादायोपदिष्टमानवमान्मा-
 सात्तेन गर्भिण्या गर्भसमये गर्भधारिणीकुक्षिकटीपार्श्वपृष्ठं सृद्भूभवति, वातश्चां-
 नुलोमः संपद्यते, मूत्रपुरीषे च प्रकृतिभूते सुखेन मार्गमनुपद्यते, चर्मनखानि च
 मार्दवमुपयान्ति, बलवर्णौ चोपचीयेते; पुत्रं चेष्टं संपदुपेतं सुखिनं सुखेनैषा
 काले प्रजायत इति ॥ ३२ ॥

Now we shall describe the measures to be adopted month by month for the foetus which grows without any morbidity.

First month :

During the first month, if pregnancy is suspected then she should take milk in adequate quantity regularly. This milk need not be boiled with anything and should be taken when it is cold. She should take wholesome food morning and evening.

Second month :

During this month, milk should be given boiled with drugs having sweet taste.

Third month :

During this month milk mixed with honey and ghee should be given.

Fourth month :

During this month milk should be given along with butter in one *karṣa* (12 g) dose.

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 *madhurausadhīs* (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 prevalent 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. *vāta*, *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 *kikkisā* (*linea albicantes* 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 *madhurausadhi* (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 *mṛṅgala* (lotus stalk), (ii) powder of *śirīṣa* (*Albizia lebeck* Benth), *dhātaki* (*Woodfordia fruticosa* Kurz), *sarṣapa* (*Brassica nigra* Koch) and *madhūka* (*Glycyrrhiza glabra* Linn.) or (iii) paste of *Kuṭaja* (*Holarrhena antidysenterica* wall), seed of *arjaka* (*Ocimum gratissimum* Linn.), *mustā* (*Cyperus rotundus* Linn.), *haridrā* (*Curcuma longa* Linn.) or (iv) paste of *nimba* (*Azadirachta indica* A. Juss), *kola* (*Zizyphus jujuba* Lam.), *surasa* (*ocimum sanctum* Linn.) and *mañjiṣṭhā* (*Rubia cordifolia* Linn.) or (v) *triphalā* (*Terminalia chebula* Linn., *Terminalia belerica* Roxb. and *Emblies officinalis* Gaertn.) mixed with the blood of *pṛṣata* (spotted deer), deer and rabbit.

3. There should be (gentle) massage with the oil boiled with the leaves of *karavira* (*Nerium indicum* Mill).

4. Water boiled with *mālatī* (*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).

Eighth month :

During this month, she should regularly take milk and gruel added with ghee. This was not acceptable to Bhadrakāpya. According to him, this will cause *piṅgala* (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 *anuvāsana* (unctuous enema) with the oil boiled with *madhuraśadhi* (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. [32]

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.

Constructon of maternity home :

प्राक् चैवास्या नवमाम्नासात् सूतिकागारं कारयेदपहृतास्थिशर्कराकपाले देशे प्रशस्तरूपरसगन्धायां भूमौ प्राग्द्वारमुदग्द्वारं वा बैलवानां काष्ठानां तैन्दुकै-
ङ्गुदकानां भाल्लतकानां वार(रु)णानां खादिराणां वा; यानि चान्यान्यपि
ब्राह्मणाः शंसेयुरथर्ववेदविदस्तेषां; वसनालेपनाच्छादनापिधानसंपदुपेतं वास्तु-
विद्याहृदययोगाग्निसलिलोदूखलवर्चःस्थानस्नानभूमिमहानसप्तसुखं च ॥ ३३ ॥

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), *ingudi* (*Balanites aegyptica* Delile), *bhallātaka* (*Semecarpus anaecardium* Linn.), *Varaṇa* (?) and *khadira* (*Acacia catechu*

willd.) should be used for the construction of this maternity home. Such other measures prescribed by the brahmins well versed with the Atharva veda should also be adpoted. 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 *vastuvidyā* (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 *varuṇa*. (Botanical name of *varuṇa* is *Crataeva nuriala* Buch-Ham.) *Vastuvidyā* (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 :

तत्र सर्पिस्तैलमधुसैन्धवसौवर्चलकालविडलवणविडङ्गकुष्ठकिलिमनगरपिप्पलीपिप्पलीमूलहस्तिपिप्पलीमण्डूकपर्ण्यैलालङ्गलीवचाचव्यचित्रकचिरविल्वहिङ्गुसर्षपलशुनकतककणकणिकानीपातसीबल्वजमूर्जकुलत्थमैरेयसुरासवाः सन्निहिताः स्युः; तथाऽश्मानौ द्रौ, द्वे कु(च)ण्डमुसले, द्वे उदूखले, खरवृषभश्च, द्वौ च तीक्ष्णौ सूचीपिप्पलकौ सोवर्णराजतौ, शस्त्राणि च तीक्ष्णायसानि, द्वौ च बिल्वमयौ पर्यङ्गौ, तैन्दुकैङ्गुदानि च काष्ठान्यग्निस्नुषणानि, स्त्रियश्च बह्वथो बहुशः प्रजाताः सौहार्दयुक्ताः सततमनुरक्ताः प्रदक्षिणाचाराः प्रतिपत्तिकुशलाः प्रकृतिवत्सलास्त्यक्तविषादाः क्लेशसहिन्योऽभिमताः, ब्राह्मणाश्चाथर्ववेदविदः; यच्चान्बदपि तत्र समर्थं मन्येत, यच्चान्यच्च ब्राह्मणा ब्रूयुः स्त्रियश्च वृद्धास्तत् कार्यम् ॥ ३४ ॥

The following drugs should be stored in the maternity home :

1. ghee, 2. oil, 3. honey, 4. rock-salt, 5. sonchal salt,
6. black salt, 7. *viḍa* salt, 8. *viḍaṅga* (*Embelia ribes* Burm. f.),
9. *kuṣṭha* (*saussurea lappa* C. B. Clarke), 10. *kilima* (*Cedrus deodara* Loud.),
11. *nāgara* (*Zingiber officinale* Rosc.), 12. *pippali* (*piper longum* Linn.),
13. root of *pippali*, 14. *hastipippali* (*Scindapsus officinalis* Schott),
15. *maṇḍūkāparṇī* (*Centella asiatica* urban),
16. *elā* (*Elettaria Cardamomum* Maton), 17. *lāḥḥāli* (*Gloriosa superba* Linn.),
18. *vacā* (*Acorus calamus* Linn.),
19. *cavya* (*Piper chaba* Hunter), 20. *citraka* (*Plumbago zeylanica* Linn.),
21. *cirabilva* (*Pongamia pinnata* Merr.), 22. *hiṅgu*

(*Ferula narthex* Boiss.); 23. *sarṣapa* (*Brassica nigra* Koch), 24. *laṣuna* (*Alium sativum* Linn.), 25. *Kataka* (*Strychnos potatorum* Linn. f.) 26. *kaṇa* (also known as *kuṇḍaka* (?), 27. *kaṇikā* (having grains thicker than those of *kaṇa*), 28. *nīpa* (*Anthocephalus indicus* A. Rich.), 29. *ataṣi* (*Linum usitatissimum* Linn.), 30. *balvaja* (?), 31. *bhūrja* (*Betula utilis* D. Don.), 32. *kulattha* (*Dolichos biflorus* Linn.), (33-35) *maireya*, *surā* and *āsava* types of wine.

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* (*Diospyros 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, tolerants of hardship and agreeable, 45. Brahmins well versed in the Atharva Veda.

Besides the above, whatever is found necessary and advised by the brahmins 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 "*kuṇḍamusala*" occurring in the text is *chanḍamusala* 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.

Admission into maternity home :

ततः प्रवृत्ते नवमे मासे पुण्याऽहनि प्रशस्तनक्षत्रयोगमुपगते प्रशस्ते भगवति शशिनि कल्याणे कल्याणे च करणे मैत्रे मुहूर्ते शान्तिं हुत्वा गोब्राह्मणमग्निमुदकं चादौ प्रवेश्य गोभ्यस्तृणोदकं मधुलाजांश्च प्रदाय ब्राह्मणेभ्योऽश्तान् सुमनसो नान्दीमुखानि च फलानीष्टानि दत्त्वोदकपूर्वमासनस्थेभ्योऽभिवाद्य पुनराचम्य स्वस्ति वाचयेत् । ततः पुण्याहशब्देन गोब्राह्मणं समनुवर्तमाना प्रदक्षिणं प्रविशेत् सूतिकागारम् । तत्रस्था च प्रसवकालं प्रतीक्षेत ॥ ३५ ॥

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 *karana* (an astrological term indicating a division of the day) and *muhūrta* (an astrological 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, *brāhmaṇas*, 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 *brāhmaṇas* 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 *ācamana* (taking water in a manner prescribed for auspicious occasions) again and thereafter others should recite auspicious *mantras*. Then *puṇyāha* (lit. auspicious day) *mantra* should be recited. Keeping the cows and the *brāhmaṇas* in right side, she should enter into the maternity home. There, she should await the time of delivery. [35]

Signs of impending delivery :

तस्यास्तु खल्विमानि लिङ्गानि प्रजननकालमभितो भवन्ति; तद्यथा—क्लमो गात्राणां, ग्लानिराननस्य, अक्षणोः शैथिल्यं, विमुक्तबन्धनत्वमिव वक्षसः, कुक्षेरव-
संसनम्, अधोगुरुत्वं, वंक्षणवस्तिकटीकुक्षिपार्श्वपृष्ठनिस्तोदः, योनेः प्रस्रवणम्,
अनन्नाभिलाषश्चेति; ततोऽनन्तरमावीनां प्रादुर्भावः, प्रसेकश्च गर्भोदकस्य ॥३६॥

The following signs indicate the approach of the time of 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.

Thereafter true labour pain associated with the excretion of amniotic fluid starts. [36]

Management after onset of Labour pain :

आवीप्रादुर्भावे तु भूमौ शयनं विदध्यान्मृदास्तरणोपपन्नम् । तदध्यासीत सा । तां ततः समन्ततः परिवार्य यथोक्तगुणाः स्त्रियः पर्युपासीरन्नाश्वासयन्त्यो वाग्भिर्ग्राहिणीयाभिः सान्त्वनीयाभिश्च ॥ ३७ ॥

When the labour pain starts, a bed should be prepared in the ground with soft material used as bed spread and she should be asked to sit over it. Female attendants having the above mentioned qualities should thereafter remain all around her and console her with talks which are comforting and consoling to her. [37]

Management in case of delay in delivery :

सा चेदावीभिः संक्लिश्यमाना न प्रजायेताथैनां ब्रूयात्—उत्तिष्ठ, मुसलम-
न्यतरं गृह्णीष्व, अनेनैतदुलूखलं धान्यपूर्णं मुहुर्मुहुर्भजहि मुहुर्मुहुर्वज्रमस्व
चक्रमस्व चान्तराऽन्तरेति; एवमुपदिशन्त्येके तन्नेत्याह भगवानात्रेयः । दारु-
णव्यायामवर्जनं हि गर्भिण्याः सततमुपदिश्यते, विशेषतश्च प्रजननकाले प्रचलि-
तसर्वधातुदोषायाः सुकुमार्यां नार्यां मुसलव्यायामसमीरितो वायुरन्तरं लब्ध्वा
प्राणान् हिंस्यात्, दुष्प्रतीकारतमा हि तस्मिन् काले विशेषेण भवति गर्भिणी;
तस्मान्मुसलग्रहणं परिहार्यमुषयो मन्यन्ते, जृम्भणं चक्रमणं च पुनरनुष्ठेय-
मिति । अथास्यै दद्यात् कुष्ठैलालाङ्गलिकीवचाचित्रकचिरविल्वचव्यचूर्णमुपघ्रातुं,
सा तन्मुहुर्मुहुर्भजिष्वेत, तथा भूर्जपत्रधूमं शिशापासारधूमं वा । तस्याश्चान्तराऽन्तरा
कटीपार्श्वपृष्ठसकथिदेशानीषदुष्णेन तैलेनाभ्यज्यानुसुखमवमृद्नीयात् ।
अनेन कर्मणा गर्भोऽवाक् प्रतिपद्यते ॥ ३८ ॥

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 Ātreya 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 *doṣas* and *dhatus* are in a

state of instability and if she resorts to exercise with the help of a club, *vāyu* gets aggravated, and finding an opportunity, it may destroy the life. Such a condition of a pregnant woman is too difficult to cure. Therefore, *ṛṣis* (sages) are of the view that a pregnant woman should not resort to exercise with a club. Pencilation and circumambulation can however be resorted to.

For inhalation she should be given the powder of *kuṣṭha* (*Saussurea lappa* C. B. Clarke), *elā* (*Elettaria cardamomum* Maton), *laṅgalikī* (*Gloriosa superba* Linn.), *vacā* (*Acorus calamus* Linn.), *citraka* (*Plumbago zeylanica* Linn.), *cirabilva* (*Pongamia pinnata* Mirr.) and *cavya* (*Piper chaba* Hunter) She should inhale this powder frequently. Bark of *bhūrja* (*Betula utilis* D. Don) and the pith of *śimsāpā* (*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. [38]

Recitation of mantra :

स यदा जानीयाद्विमुच्य हृदयमुदरमस्यास्त्वाविशति, वस्तिशिरोऽवगृह्णाति, त्वरयन्त्येनामाव्यः, परिवर्ततेऽधो गर्भ इति; अस्यामवस्थायां पर्यङ्कमेनामारोप्य प्रवाहयितुमुपक्रमेत । कर्णे चास्या मन्त्रमिममनुकूला स्त्री जपेत्—

‘क्षितिर्जलं वियत्तेजो वायुर्विष्णुः प्रजापतिः ।

सगर्भां त्वां सदा पान्तु वैशल्यं च दिशन्तु ते ॥

प्रसूष्व त्वमविक्लिष्टमविक्लिष्टा शुभानने ! ।

कार्तिकेयद्युतिं पुत्रं कार्तिकेयाभिरक्षितम्’ इति ॥ ३९ ॥

When a pregnant woman feels as if the foetus got separated from her heart and entered into the lower abdomen and had approached the area of *bastisīras* (brim of the pelvis?), when the frequency of labour pain has increased and the foetus has turned and come downwards, the physician should, at this stage, make her lie down over a bedstead (specially prepared for the purpose). She should then be asked to effect necessary strain to facilitate delivery. A woman favourably disposed to her should recite the following *mantra* near her ears : “क्षितिर्जलं..... कार्तिकेयाभिरक्षितम्” ॥

(May the *prthvi*, *jala*, *ākasha*, *agni*, *vāyu*, *Viṣṇu* and *Prajāpati* 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 Kārtikeya and also be protected by him.). [39]

Duties of attendants :

ताश्चैनां यथोक्तगुणाः स्त्रियोऽनुशिष्युः—अनागतावीर्मा प्रवाहिष्ठाः; या ह्यनागतावीः प्रदाहते व्यर्थमेवास्यास्तत् कर्म भवति, प्रजा चास्या विकृता विकृतिमापन्ना च, श्वासकासशोषक्षीहप्रसक्ता वा भवति । यथा हि क्ष्वथूद्गारवातमूत्रपुरीषवेगान् प्रयतमानोऽप्यप्राप्तकालाच्च लभते कृच्छ्रेण वाऽप्यवाप्नोति, तथाऽनागतकालं गर्भमपि प्रदाहमाणा; यथा चैषामेव क्ष्वथ्वादीनां सन्धारणमुपघातायोपपद्यते, तथा प्राप्तकालस्य गर्भस्याप्रवाहणमिति । सा यथानिर्देशं कुरुष्वेति वक्तव्या स्यात् । तथा च कुर्वती शनैः पूर्वं प्रवाहेत, ततोऽनन्तरं बलवत्तरम् । तस्यां च प्रवाहमाणायां स्त्रियः शब्दं कुर्युः—‘प्रजाता प्रजाता धन्यं धन्यं पुत्रम्’ इति । तथाऽस्या हर्षेणाप्याय्यन्ते प्राणाः ॥ ४० ॥

Ladies having the above mentioned (vide para-34) 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 *śvāsa* (breathlessness), *kāsa* (cough), *śoṣa* (consumption) and *plihā* (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 :

यदा च प्रजाप्ता स्यात्तदैवैनामवेक्षेत—काचिदस्या अपरा प्रपन्ना न वेति । तस्याश्चेदपरा न प्रपन्ना स्यादथैनामन्यतमा स्त्री दक्षिणेन पाणिना नाभेरपरिष्ठा-
द्वलवन्निपीड्य सव्येन पाणिना पृष्ठत उपसंगृह्य तां सुनिर्धृतं निर्धुनुयात् । अथा-
स्याः पाण्य्यां श्रोणीमाकोटयेत् । अस्याः स्फिचानुपसंगृह्य सुपीडितं पीडयेत् । अथास्या
वालवेष्या कण्ठतालु परिमृशेत् । भूर्जपत्रकाचमणिसर्पनिर्मोकैश्चास्या
योनिं धूपयेत् । कुष्ठतालीसकल्कं बल्वजयूषे मैरेयसुरामण्डे तीक्ष्णे कौलत्थे वा
यूषे मण्डूकपर्णीपिप्पलीसंपाके वा संस्लाव्य पाययेदेनाम् । तथा सूक्ष्मैलाकिलि-
मकुष्ठनागरविडङ्गपिप्पलीकालागुरुचव्यचित्रकोपकुञ्चिकालकं खरवृषभस्य वा
जीवतो दक्षिणं कर्णमुत्कृत्य दृषदि जर्जरीकृत्य बल्वजकाथादीनामास्लावनानामन्य-
तमे प्रक्षिप्यास्लाव्य मुहूर्तस्थितमुद्धृत्य तदास्लावनं पाययेदेनाम् । शतपुष्पाकुष्ठम-
दनहिङ्गुसिद्धस्य चैनां तैलस्य पिचुं ग्राहयेत् । अतश्चैवानुवासयेत् । एतैरेव
चास्लावनैः फलजीमूतेक्ष्वाकुधामार्गवकुटजकृतबेधनहस्तिपिप्पल्युपहितैरास्थाप-
येत् । तदास्थापनमस्याः सह वातमूत्रपुरीषैर्निर्हरत्यपरामासक्तां वायोरेवा-
प्रतिलोमगत्वात् । अपरां हि वातमूत्रपुरीषाण्यन्यानि चान्तर्बहिर्मांसाणि
सज्जन्ति ॥ ४१ ॥

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 *bhūrja* (*Betula utilis* D. Don), *kācamāṇi* (quartz) and slough of snake.

6. She should be made to drink the paste of *kuṣṭha* (*Saussurea lappa* C. B. Clarke) and *talīsa* (*Abies webliana* Lindl.) mixed with either the following :

(i) decoction of *balvaja* (?), (ii) the scum of *maireya* or *surā* types of wine having an acute effect, (iii) the decoction of *kulaththa* (*Dolichos biflorus* Linn.), (iv) decoction of *maṇḍū-
kaparṇī* (*Centella asiatica* Urban) and *pippalī* (*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 *sūkṣmailā* (*Elettaria carda-
momum* Moton), *kilima* (*Cedrus deodara* Loud), *kuṣṭha* (*Sau-
ssurea lappa* C. B. Clarke) *nāgara* (*Zingiber officinale* Rosc.), *vidāṅga* (*Embelia ribes* Burm f.) *pippalī* (*Piper longum* Linn.) *kālāguru* (black variety of *Aquilaria agallocha* Roxb.), *cavya* *Piper chaba* Hunter), *citraka* (*Plumbago zeylanica* Linn.) and *upkuñcika* (*Nigella sativa* Linn.). The paste should then be soaked in the decoction of *balvaja* (?) 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 *śatapuṣṭā* (*Foeniculum vulgare* Mill.), *kuṣṭha* (*Saussurea lappa* C. B. Clarke), *madana* (*Randia dumetorum* Lam.) and *hiṅgu* (*Ferula narthex* Boiss.) should be kept in her genital tract. With this oil she should be given *anuvāsana basti* (unctuous enema).

9. The decoction of *balvaja* (?) should be mixed with the paste of *phala* (*Randia dumetorum* Lam.), *jīmūta* (*Luffa echinata* Roxb.), *iṅṣvāku* (*Legenaria siceraria* Standl.), *dhāmārgava* (*Luffa cylindrica* M. Roem), *kuṭāja* (*Holarrhena antidysenterica* wall), *kṛtavedhana* (*Luffa acutangula* Roxb.) and *hastipippalī* (*Scindapsus officinalis* Schott) and used for *asthāpana* (corrective) type of enema. By this *asthāpana*, 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 :

तस्यास्तु खल्वपरायाः प्रपतनार्थं कर्मणि क्रियमाणे जातमात्रस्यैव कुमार-
स्य कार्याण्येतानि कर्माणि भवन्ति; तद्यथा—अश्मनोः संघट्टनं कर्णयोर्मूले,

शीतोदकेनोष्णोदकेन वा मुखपरिषेकः, तथा स क्लेशविहतान् प्राणान् पुनर्लभेत । कृष्णकपालिकाशूर्पेण चैनमभिनिष्पुणीयुर्यद्यचेष्टः स्याद् यावत् प्राणानां प्रत्यागमनम् (तत्तत् सर्वमेव कार्यम्) । ततः प्रत्यागतप्राणं प्रकृतिभूतमभिसमीक्ष्य स्नानोदकग्रहणाभ्यामुपपादयेत् ॥ ४२ ॥

अथास्य ताल्वोष्ठकण्ठजिह्वाप्रमार्जनमारभेताङ्गुल्या सुपरिलिखितनखया सुप्रक्षालितोपधानकार्पाससपिचुमत्या । प्रथमं प्रमार्जितास्यस्य चास्य शिरस्तालु कार्पासपिचुना स्नेहगर्भेण प्रतिसंछादयेत् । ततोऽस्यानन्तरं सैन्धवोपहितेन सर्पिषा कार्यं प्रच्छर्दनम् ॥ ४३ ॥

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 breaths. (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 cleaned 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 *śirastalu* (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 :

ततः कल्पनं नाड्याः । अतस्तस्याः कल्पनविधिमुपदेक्ष्यामः--नाभिवन्धनात् प्रभृत्यष्टाङ्गुलमभिज्ञानं कृत्वा छेदनावकाशस्य द्वयोरन्तरयोः शनैर्गृहीत्वा तीक्ष्णेन रौक्मराजतायसानां छेदनानामन्यतमेनार्धधारेण छेदयेत् । तामग्रे सूत्रेणोपनिबध्य कण्ठेऽस्य शिथिलमवसृजेत् । तस्य चेन्नाभिः पच्येत, तां लोभ्र-

मधुकप्रियङ्गुसुरदारुहरिद्राकल्कसिद्धेन तैलेनाभ्यज्यात्, एषामेव तैलौषधानां चूर्णेनावचूर्णयेत् । इति नाडीकल्पनविधिरुक्तः सम्यक् ॥ ४४ ॥

Thereafter the cord should be separated (by cutting and ligature). Now the method of separating the cord is being described. The cord should be marked at a distance of eight *angulas* (approximately 25.5 cm.) from its root where it is attached with the navel. Both the sides of this mark should be carefully taken in hand and with the help of an *ardhadhara* type of instrument (having very sharp edge), made of gold, silver or steel, the cord should be cut at this mark. The proximal end of the cord should be carefully tied with the help of a thread and the ends of the thread should be loosely tied to the neck of the foetus.

If there is suppuration of the umbilical cord, the oil boiled with the paste of *lodhra* (*Symplocos racemosa* Roxb.), *madhuka* (*Glycyrrhiza glabra* Linn.) *priyangu* (*Callicarpa macrophylla* Vahl), *suradaru* (*Cedrus deodara* Loud) and *haridrā* (*Curcuma longa* Linn.) should be applied. These very medicines which are prescribed to be used for the preparation of oil should be made to a powder and sprinkled over the suppurated umbilicus.

Thus the proper method of the separation of umbilical cord is discussed. [44]

Defective separation of the cord :

असम्यक्कल्पने हि नाड्या आयामव्यायामोत्तुण्डिता-पिण्डलिका-विनामिका-विजृम्भिकावाधेभ्यो भयम् । तत्राविदाहिभिर्वीतपित्तप्रशमनैरभ्यङ्गोत्सादनपरिषेकेः सर्पिभिश्चोपक्रमेत गुरुलाघ्रमभिसमीक्ष्य ॥ ४५ ॥

Improper separation of the cord may cause the following morbidity :

1. *ayamottuṇḍitā* (elevation of the umbilicus length wise);
2. *vyāyamottuṇḍitā* (elevation of the umbilicus in breadth);
3. *pīṇḍalikā* (formation of a circular ring around the umbilicus);
4. *vināmikā* (elevation of the umbilicus in the periphery and depression in the centre); and
5. *vijṛmbhikā* (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 *vāta* and *pitta*. [45]

Suppuration of the umblicus is caused by *pitta*; *vāta* is responsible for the morbidity of the umblicus like *āyāmottuṅḍitā* and *vyāyāmottuṅḍitā*. 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 :

अतोऽनन्तरं जातकर्म कुमारस्य कार्यम् । तद्यथा—मधुसर्पिणी मन्त्रोप-
मन्त्रिते यथाम्नायं प्रथमं प्राशितुं दद्यात् । स्तनमत ऊर्ध्वमेतेनैव विधिना
दक्षिणं पातुं पुरस्तात् प्रयच्छेत् । अथातः शीर्षतः स्थापयेदुदकुम्भं मन्त्रोपम-
न्त्रितम् ॥ 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 *mantra* prescribed for this purpose 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 :

अथास्य रक्षां विदध्यात्—आदानीखदिरकर्कन्धुपीलुपरुषकशाखाभिरस्या
गृहं समन्ततः परिवारयेत् । सर्वतश्च सूतिकागारस्य सर्षपातसीतण्डुलकण-
कणिकाः प्रकिरेयुः । तथा तण्डुलबलिहोमः सततमुभयकालं क्रियेतानामकर्मणः ।
द्वारे च सुसलं देहलीमनु तिरश्चीनं न्यसेत् । वचाकुष्ठशोमकहिङ्गुसर्षपातसी-
लशुनकणकणिकानां रक्षोघ्नसमाख्यातानां चौपधीनां पोष्टलिकां बद्ध्वा सूतिकागार-
स्योत्तरदेहल्यामवसृजेत्, तथा सूतिकायाः कण्ठे सपुत्रायाः, स्थाल्युदककुम्भ-
पर्यङ्केष्वपि, तथैव च द्वयोर्द्वारपक्षयोः । कणककण्टकेन्धनवानग्निस्तिन्दुककाष्ठे-
न्धनश्चाग्निः सूतिकागारस्याभ्यन्तरतो नित्यं स्यात् । स्त्रियश्चैनां यथोक्तगुणाः
सुहृदश्चानुश्चानुजाग्र्युर्दशाहं द्वादशाहं वा । अनुपरतप्रदानमङ्गलाशीःस्तुतिगीत-

वादित्रमन्नपानविशदमनुरक्तप्रहृष्टजनसंपूर्णं च तद्वेश्म कार्यम् । ब्राह्मणश्चार्थ-
वेदवित् सततमुभयकालं शान्तिं जुहुयात् स्वस्त्ययनार्थं कुमारस्य तथा सूति-
कायाः । इत्येतद्रक्षाविधानमुक्तम् ॥ ४७ ॥

Thereafter measures should be taken for the protection of the child. Branches of *ādāni* (?) *khadira* (*Acacia catechu* Willd.) *karkandhu* (*Zyzyphus nummularia* W.&A.) *pīlu* (*Salvadora persica* Linn.) and *parūṣaka* (*Grewia asiatica* Linn.) should be placed all around the maternity home. Grains of mustard, *ataṣī* (*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), *tanḍu-
labalihoma* (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 *vacā* (*Acorus calamus* Linn.), *kuṣṭha* (*Saussurea lappa* C. B. Clarke), *Kṣaumaka* (?) *hiṅgu* (*Ferula narthex* Boiss.) *sarṣapa* (*Brassica nigra* Koch) *ataṣī* (*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 *kaṇaka* (?) 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 to be adopted for the protection of the mother and the child are described. [47]

Jatūkarna has described *tanjula balihoma* to be performed twice a day for ten days after the birth of child.

Management of mother after delivery:

सूतिकां तु खलु बुभुक्षितां विदित्वा स्नेहं पाययेत् परमया शक्त्या सर्पि-
स्तैलं वसां मज्जानं वा सात्त्विकीभावमभिसमीक्ष्य पिप्पलीपिप्पलीमूलचव्यचित्रक-
शृङ्गेरचूर्णसहितम् । स्नेहं पीतवत्याश्च सर्पिस्तैलाभ्यामभ्यज्य वेष्टयेदुदरं मह-
ताच्छेन वाससा; तथा तस्या न वायुरुदरे विकृतिमुत्पादयत्यनवकाशत्वात् ।
जीर्णे तु स्नेहे पिप्पल्यादिभिरेव सिद्धां यवागूं सुस्निग्धां द्रवां मात्रशःपाययेत् ।
उभयतःकालं चोष्णोदकेन च परिषेचयेत् प्राक् स्नेहयवागूपानाभ्याम् । एवं
पञ्चरात्रं सप्तरात्रं वाऽनुपाल्य क्रमेणाप्याययेत् । स्वस्थवृत्तमेतावत् सूति-
कायाः ॥ ४८ ॥

Ghee, oil, *vasā* (muscle fat) and *majjā* (bone-marrow), which-ever is found suitable, should be given along with the powder of *pippalī* (*Piper longum* Linn.), root of *pippalī*, *cavya* (*Piper chaba* Hunter), *citraka* (*Plumbago zeylanica* Linn.) and *śṅgavera* (*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 *pippalī* 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 :

तस्यास्तु खलु यो व्याधिरुत्पद्यते स कृच्छ्रसाध्यो भवत्यसाध्यो वा, गर्भ-
वृद्धिक्षयितशिथिलसर्वधातुत्वात्, प्रवाहणवेदनाक्लेदनरक्तनिःस्रुतिविशेषशून्यश-
रीरत्वाच्च; तस्मात्तां यथोक्तेन विधिनोपचरेत्; भौतिकजीवनीयबुंहणीयम-
धुरवातहरसिद्धैरभ्यङ्गोत्सादनपरिषेकावगाहनान्नपानविधिभिर्विशेषतश्चोपचरेत्;
विशेषतो हि शून्यशरीराः स्त्रियः प्रजाता भवन्ति ॥ ४९ ॥

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), *jīvaniya* (promoter of vitality), *br̥mhanīya* (promoter of corpulence), sweet in taste and *vātahara* (alleviators of *vāta*). The body of the woman specifically becomes empty after delivery. [49]

Occurance 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 therapies; hence drug for the cure of her various ailments are not described.

Rites for Naming the child :

दशमे त्वहनि सपुत्रा स्त्री सर्वगन्धौषधैर्गौरसर्षपलोद्घैश्च स्नाता लब्धवह-
शुचिवस्त्रं परिधाय पवित्रेष्टलघुविचित्रभूषणवती च संस्पृश्य मङ्गलान्युचिताम-
र्चयित्वा च देवतां शिखिनः शुक्लवाससोऽव्यङ्गाश्च ब्राह्मणान् स्वस्ति वाचयित्वा
कुमारमहतानां च वाससां संचये प्राक्शिरसमुदक्शिरसं वा संवेश्य देवतापूर्वं
द्विजातिभ्यः प्रणमतीत्युक्त्वा कुमारस्य पिता द्वे नामनी कारयेन्नाक्षत्रिकं नामा-
भिप्रायिकं च । तत्राभिप्रायिकं घोषवदाद्यन्तस्थान्तमूष्मान्तं वाऽवृद्धं त्रिपुरुषा-
नूकमनवप्रतिष्ठितं, नाक्षत्रिकं तु नक्षत्रदेवतासमानाख्यं द्वाक्षरं चतुरक्षरं वा ॥५०॥

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* (*Symplocos 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 *brāhmaṇas* 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 *brāhmaṇas*, and then give two names—one *nākṣatrika* (based upon the constellation in which the child was born) and the other *ābhiprāyika* (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 *ghoṣa* character (e.g. *g, gh, j, jh, ḍ, ḍh, d, dh* and *b, bh*—according to Cakrapāṇi only voiced aspirated stops) and end with letters of *antyaṣṭha* character (viz. *ya, ra, la* and *va*) or *uṣmā* character (viz. *śa, ṣa, sa* and *ha*). There should not be letters of *vrddhi* 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 *nākṣatrika* 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 :

वृत्ते च नामकर्मणि कुमारं परीक्षितुमुपक्रमेतायुषः प्रमाणज्ञानहेतोः । तत्रे-
मान्यायुष्मतां कुमाराणां लक्षणानि भवन्ति । तद्यथा—पकैकजा मृदवोऽल्पाः
स्निग्धाः सुबह्मूलाः कृष्णाः केशाः प्रशस्यन्ते, स्थिरा बहला त्वक्, प्रकृत्याऽति-
संपन्नमीषत्प्रमाणातिवृत्तमनुरूपमातपत्रोपमं शिरः, व्यूढं दृढं समं सुस्निग्दृशश्च
सन्ध्यूर्ध्वव्यञ्जनसंपन्नमुपचितं यलिभमर्धचन्द्राकृति ललाटं, बहलो विपुलसन्ने-
पीठो समो नीचैर्दृष्टौ ५ ष्टतोऽवनतौ सुस्निग्दृकर्णपुत्रकौ महाच्छिद्रौ कर्णौ, ईषत्त्रि-
लम्बिन्यावसंगते समे संहते महत्यौ भ्रुवौ, समे समाहितदर्शने व्यक्तभागविभागे
बलवती तेजसोपपन्ने स्वज्ञापाङ्गे चक्षुषी, ऋज्वी महोच्छ्वासा वंशसंपन्नेपदवन-
ताया नासिका, महदजुसुनिविष्टदन्तमास्यम्, आयामविस्तारोपपन्ना ऋक्षणा

तन्वी प्रकृतिवर्णयुक्ता जिह्वा, ऋक्षणं युक्तोपचयम्भोपपन्नं रक्तं तालु, महानदीनः
स्निग्धोऽनुनादी गम्भीरसमुत्थो धीरः स्वरः, नातिस्थूलौ नातिकृशौ विस्तारोप-
पन्नावास्यप्रच्छादनौ रक्तावौष्ठौ, महत्यौ हनू, वृत्ता नातिमहती ग्रीवा, व्यूढमु-
पचितमुरः, गूढं जत्रु पृष्ठवंशश्च, विप्रकृष्टान्तरौ स्तनौ, असंपातिनी स्थिरे पाश्वे,
वृत्तपरिपूर्णयतौ बाहू सकृथिनी अङ्गुलयश्च, महदुपचितं पाणिपादं, स्थिरा वृत्ताः
स्निग्धास्ताम्रास्तुङ्गाः कूर्माकाराः करजाः, प्रदक्षिणावर्ता सोत्सङ्गा च नाभिः,
उरस्त्रिभागहीना समा समुपचितमांसा कटी, वृत्तौ स्थिरोपचितमांसौ नात्युन्नतौ
स्फिचौ, अनुपूर्वं वृत्तावुपचययुक्तावूरू, नात्युपचिते नात्यपचिते एणीपदे प्रगूढ-
सिरास्थिसन्धी जङ्घे, नात्युपचितौ नात्यपचितौ गुल्फौ, पूर्वोपदिष्टगुणौ पादौ
कूर्माकारौ, प्रकृतियुक्तानि वातमूत्रपुरीषगुह्यानि तथा स्वप्रजागरणायामस्मित-
रुदितस्तनग्रहणानि, यच्च किञ्चिदन्यदप्यनुक्तमस्ति तदपि सर्वं प्रकृतिसंपन्नमिष्टं,
विपरीतं पुनरनिष्टम् । इति दीर्घायुर्लक्षणानि ॥ ५१ ॥

After performing the rites for giving a name to the child, he should be examined with a view to ascertaining the span of his life. The following are signs and symptoms of children having a long span of life.

Organs of the child *Characteristic feature indicative of long span of life.*

- | | |
|--------------|--|
| (1) | (2) |
| 1. Hair | discrete, soft, sparse, unctuous, firmly rooted and black; |
| 2. Skin | thick and not loose; |
| 3. Head | Constitutionally of excellent type, slightly bigger in size (than the measurement furnished in <i>Vimāna</i> 8:117), proportionate with other parts of the body and resembling an umbrella in shape. |
| 4. Fore-head | 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. |
| 5. Ears | thick, large in size, having even lobes, equal in size, having elongations downwards, bent towards back side, having compact tragus and having a big earhole. |

(1)	(2)
6. Eye brows	slightly hanging downwards, separated from each other, equal in size, compact and large in size.
7. Eyes	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 <i>apāṅga</i> (corners of eyes);
8. Nose	straight, capable of taking deep breath well ridged, and slightly curved at the tip;
9. Mouth	big in size, straight and having (two rows of) compact teeth;
10. Tongue	having proper length and breadth, smooth, thin and endowed with natural colour.
11. Palate	smooth, plump, hot in touch and red in colour.
12. Voice	profound, not sluggish, sweet, having echo, deep toned and steady;
13. Lips	neither very thick nor very thin, having adequate width, capable of covering the mouth cavity and red in colour;
14. Jaws	large in size;
15. Neck	round in shape and not very large in size;
16. Chest	broad and plumpy;
17. Clavicles and Vertebral column	not visible;
18. Breasts	having wide space in between them;
19. <i>Paśva</i> (sides of the chest)	absence of any uneven appearance, downwards and firm;
20. Arms, thighs, fingers including toes	round, full and extended;
21. Hands and Legs	large in size and plump.

(1)	(2)
22. Nails	firm, round, unctuous, coppery coloured, properly elevated and convex like the back of a tortoise;
23. Umblicus	whirled 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, suckling 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 *Vimāna*, 8 : 117, the ideal measurement of various organs of the body is described. Any deviation from this measurement is considered to be undersirable. 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 *Vimāna*, 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 :

अतो धात्रीपरीक्षामुपदेक्ष्यामः । अथ ब्रूयात्—धात्रीमानय समानवर्णी यौवनस्थां निभृतामनातुरामव्यङ्गामव्यसनामविरूपामजुगुप्सितां देशजातीयाम-
क्षुद्रामक्षुद्रकर्मिणीं कुले जातां वतसलामरोगां जीवद्वत्सां पुंवत्सां दोग्धीमप्रम-
त्तामनुच्चारशायिनीमनन्त्यावसायिनीं कुशलोपचारां शुचिमशुचिद्वेषिणीं स्तनस्त-
न्यसंपदुपेतामिति ॥ ५२ ॥

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 had 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 *ūdra* woman having a *Caṇḍāla* husband), skilful in service, observing cleanliness, having aversion for dirty things, having the excellence of breasts and milk [52].

Excellence of breasts :

तत्रेयं स्तनसंपत्—नात्यूर्ध्वौ नातिलम्बावनतिकृशावनतिपीनौ युक्तपि-
प्लकौ सुखप्रपानौ चेति (स्तनसंपत्) ॥ ५३ ॥

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. [53]

Excellence of breast-milk :

स्तन्यसंपत्तु प्रकृतिवर्णगन्धरसस्पर्शम्, उदपात्रे च दुह्यमानमुदकं व्येति प्रकृतिभूतत्वात् ; तत् पुष्टिकरमारोग्यकरं चेति (स्तन्यसंपत्) ॥ ५४ ॥

अतोऽन्यथा व्यापन्नं ज्ञेयम् । तस्य विशेषाः—श्यावारुणवर्णं कषायानुरसं विशदमनालक्ष्यगन्धं रूक्षं द्रवं फेनिलं लघ्वत्सिकरं कर्शनं वातविकाराणां कर्तृ वातोपसृष्टं क्षीरमभिज्ञेयं ; कृष्णनीलपीतताम्रावभासं तिक्ताम्लकटुकानुरसं कुण-
परुधिरगन्धि भृशोष्णं पित्तविकाराणां कर्तृ च पित्तोपसृष्टं क्षीरमभिज्ञेयम्, अत्य-
र्थशुक्लमतिमाधुर्योपपन्नं लवणानुरसं घृततैलवसामज्जगन्धि पिच्छिलं तन्तुमदुद-
कपात्रेऽवसीदल्लेष्मविकाराणां कर्तृ श्लेष्मोपसृष्टं क्षीरमभिज्ञेयम् ॥ ५५ ॥

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 provided 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) | (2) |
|----------------------|---|
| <i>Vāta</i> | blackish or reddish in colour, astringent in <i>anurasa</i> (after taste), clear, absence of any conspicuous smell, ununctuous, liquid, frothy, light, not satisfying, and causing emaciation <i>vātika</i> diseases. |
| (2) <i>Pitta</i> | 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 <i>paittika</i> diseases. |
| (3) <i>Kapha</i> — | exceedingly white in colour; excessively sweet in taste and having saline after taste; having the smell of ghee, oil, <i>vasā</i> (muscle fat) and bone marrow; slimy; thready; settling down at the bottom when poured into a vessel containing water and causing <i>ślaiṣmika</i> type of diseases. [54—55] |

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 Jātūkārṇa. 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 *doṣa* and the *dhātu*. Saline taste alone of the milk is indicative of simultaneous vitiation by two *doṣas* (*dvandva*) or by all the three *doṣas* (*sannipātaja*).

Treatment of vitiated breast-milk :

तेषां तु त्रयाणामपि क्षीरदोषाणां प्रतिविशेषमभिसमीक्ष्य यथास्वं यथा-
दोषं च वमनविरेचनास्थापनानुवासनानि विभज्य कृतानि प्रशमनाय भवन्ति ।
पानाशनविधिस्तु दुष्टक्षीराया यवगोधूमशालिषष्टिकमुद्गहरेणुककुलत्थसुरासौ-
वीरकमैरेयमेदकलशुनकरञ्जप्रायः स्यात् । क्षीरदोषविशेषांश्चावेक्ष्यावेक्ष्य तत्त-
द्विधानं कार्यं स्यात् । पाठामहौषधसुरदारुमुस्तमूर्वागुडूचीवत्सकफलकिरात-
तिकककटुकरोहिणीसारिवाकषायाणां च पानं प्रशस्यते, तथाऽन्येषां तिककषा-
यकटुकमधुराणां द्रव्याणां प्रयोगः क्षीरविकारविशेषानभिसमीक्ष्य मात्रां कालं
च । इति क्षीरविशोधनानि ॥ ५६ ॥

When (breast) milk gets vitiated, the specific nature of the vitiation should be ascertained, and depending upon the *doṣas* involved and the quantum of their vitiation, the mother should be given *vamana* (emetic therapy), *viṛecana* (purgation therapy), *āsthāpana* (corrective enema) and *anuvāsana* (unctuous enema) which ever is found suitable, for the cure of the ailment. The food and drink of the mother whose milk is vitiating should for the most part consist of barley, wheat, *śali* (*Oryza sativa* Linn.), *śaṣṭhika* (a type of *śali*), *mudga* (*Phaseolus mungo* Linn.), *hareṇuka* (*Lathyrus aphaca* Linn.), alcoholic preparations like *surā sawiraka maireyaka* and *medaka*, *laṣuṇa* (*Allium sativum* Linn.) and *karaṅja* (*Pongamia pinnata* Merr.). Suitable regimens should be advised to her depending upon the specific nature of the vitiation of milk. Keeping in view the specific nature of the vitiation of milk, dose and time, it is beneficial to administer the decoction of *pāṭhā* (*Cissampelos pareira* Linn.), *mahaśadha* (*Zingiber officinale* Rosc.), *suradāru* (*Cedrus deodara* Loud), *mustā* (*Cyperus rotundus* Linn.), *mūrvā* (*Clematis triloba* Heyne ex Roth) *guḍūci* (*Tinospora cordifolia* Miers) fruit of *vatsaka* (*Holarrhena antidysentrica* wall) *kirātatikta* (*Swertia chirata* Buch.-Han.) *kaṭurohiṇī* (*Picrorhiza kurroa* Royle ex Benth) (individually or

all of them together) and *sāriṇā* (*Hemidesmus indicus* R. B.) and such other drugs having bitter, astringent, pungent and sweet tastes.

Thus the measures for the correction of the vitiation of milk are described. [56]

Vitiating *doṣas* may get lodged in different parts of the body, viz, *koṣṭha* etc; and they may be fully active or otherwise in the process of vitiation. Keeping these states of vitiating *doṣas* in view, elimination therapies should be administered. Different elimination therapies are meant to correct different *doṣas* e.g. emesis for correcting the vitiation of *kapha*, purgation for pitta and *āsthāpana* (corrective) as well as *anuvāsana* (unctuous) types of enema for *vāyu*. Thus, a suitable therapy should be selected to correct the *doṣa* concerned. The quantum in which these therapies are to be administered for correcting the vitiating conditions depends upon the extent to which the respective *doṣas* are vitiating.

Promoters of lactation :

क्षीरजननानि तु मद्यानि सीधुवर्ज्यानि, ग्राम्यानूपौदकानि च शाकधान्य-
मांसानि, द्रवमधुराम्ललवणभूयिष्ठाश्चाहाराः, क्षीरिण्यश्चौषधयः, क्षीरपानमना-
यासश्च, वीरणषष्टिकशालीक्षुवालिकादर्भकुशकाशगुन्द्रेत्कटमूलकषायाणां च
पानमिति (क्षीरजननानि) ॥ ५७ ॥

The following are the promoters of lactation :

1. wines except *śidhu* (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 *dugdhiḥkā* (*Euphorbia microphylla* Heyne) and *Kalambikā* (*Ipomoea reptans* Poir);
5. intake of milk and care free living;
6. intake of the decoction of the roots of *virāṇa* (*Vetiveria zizanioides* Nash.) *śaṣṭhika* (a type of *śali*), *śali* (*Oryza sativa* Linn.) *ikṣuvalikā* (*Asteracantha longifolia* Nees), *darbha* (a type of *kuśa*) *kuśa* (*Desmostachya bipinnata* Stapf), *kāṣa* (*Saccharum spontaneum* Linn.) *gundrā* (*Saccharum sara*) and *ikata* (?).

These are the promoters of lactation. [57]

Procedure for feeding the child :

धात्री तु यदा स्वादुबहुलशुद्धदुग्धा स्यात्तदा स्नातानुलिप्ता शुक्लवस्त्रं परि-
धायैन्द्रीं ब्राह्मीं शतवीर्यां सहस्रवीर्याममोघामन्यथां शिवामरिष्टां वास्त्रपुष्पीं
विष्वक्सेनकान्तां वा विभ्रत्योपधिं कुमारं प्राङ्मुखं प्रथमं दक्षिणं स्तनं पाययेत् ।
इति धात्रीकर्म ॥ ५८ ॥

The milk of the wet-nurse should be sweet in taste, copious and pure. Such a wet-nurse should take her bath, use unction, wear white cloth as well as medicines like *aindrī* (*Citrullus colocynthis* Schrad), *brāhmī* (*Bacopa monnieri* Pennel), *śataviryā* (*Cynodon dactylon* Pers.), *sahasraviryā* (a type of *śataviryā*), *amoghā* (*Emblīca officinalis* Gaertn), *avyathā* (*Tinctoria cordifolia* Miers), *śivā* (*Terminalia chebula* Linn.), *ariṣṭā* (*Picrorrhiza kurroa* Royle ex Benth), *Vātyapuṣpī* (*Sida rhombifolia* Linn.) and *viśvaksenakāntā* (*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-nurses are described. [58]

Nursery :

अतोऽनन्तरं कुमारागारविधिमनुव्याख्यास्यामः—वास्तुविद्याकुशलः
प्रशस्तं रम्यमतमस्कं निवातं प्रवातैकदेशं दृढमपगतश्वापदपशुदंष्ट्रिमूषिकपतङ्गं
सुविभक्तसलिलोलूखलमूत्रवर्चःस्थानस्नानभूमिमहानसमृतसुखं यथर्तुशयनासना-
स्तरणसंपन्नं कुर्यात् ; तथा सुविहितरक्षाविधानबलिमङ्गलहोमप्रायश्चित्तं शुचि-
वृद्धवैद्यानुरक्तजनसंपूर्णम् । इति कुमारागारविधिः ॥ ५९ ॥

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 *śvāpada* (animals having legs like those of dogs like tiger and leopard), *paśu* (animals in general), *daṁṣṭrin* (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. :

शयनासनास्तरणप्रावरणानि कुमारस्म मृदुलघुशुचिसुगन्धीनि स्युः ;
स्वेदमलजन्तुमन्ति मूत्रपुरीषोपसृष्टानि च वर्ज्यानि स्युः ; असति संभवेऽन्येषां
तान्येव च सुधूपितानि शुद्धशुष्काण्युपयोगं गच्छेयुः ॥ ६० ॥

Beds, seats, spreads and apparel of the child should be soft, light, clean and fragrant—those 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 :

धूपनानि पुनर्वाससां शयनास्तरणप्रावरणानां च यवसर्षपातसीहिङ्गुगुग्गु-
लुवचाघोरकवयःस्थागोलोमीजटिलापलङ्कषाशोकरोहिणीसर्पनिर्मोकाणि घृत-
युक्तानि स्युः ॥ ६१ ॥

Barely, mustard, *ataśi* (*Linum usitatissimum* Linn.), *hiṅgu* (*Ferula narthex* Boiss.), *guggulu* (*Commifora mukul* Engl.), *vaca* (*Acorus calamus* Linn.), *coraka* (*Angelica glauca* Edgw.), *Vayasthā* (*Bacopa monnieri* Pennel), *golomā* (a type of *vaca*), *jaṭilā* (*Nardostachys jatamansi* D. C.), *paṭaṅkaṣā* (a type of *guggulu*), *aśoka* (*Saraca indica* Linn.), *rohiṇī* (*Picrorrhiza 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 :

मणयश्च धारणीयाः कुमारस्य खङ्गरुगवयवृषभाणां जीवतामेव दक्षिणे-
भ्यो विषाणेभ्योऽप्राणि गृहीतानि स्युः ; पेन्द्रयाद्याश्चौषधयो जीवकर्षभकौ च,
यानि चान्यान्यपि ब्राह्मणाः प्रशंसेयुरथर्ववेदविदः ॥ ६२ ॥

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, deer, gayal or bull collected when they are alive;
3. medicinal plants like *aindrī* etc; (vide para 58 of this chapter and *Sūtra* 4 : 18) *jivaka* (?) and *ṛṣabhaka* (?);
4. such other things as are praised and prescribed by the *brāhmaṇas* well versed with the Atharva-veda. [62]

Toys :

क्रीडनकानि खलु कुमारस्य विचित्राणि घोषवन्त्यभिरामाणि चागुरुणि चातीक्ष्णाग्राणि चानास्यप्रवेशीनि चाप्राणहराणि चावित्रासनानि स्युः ॥ ६३ ॥

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 :

न ह्यस्य वित्रासनं साधु । तस्मात्तस्मिन् रुदत्यमुञ्जाने वाऽन्यत्र विधेय-
तामगच्छति राक्षसपिशाचपूतनाद्यानां नामान्याह्वयता कुमारस्य वित्रासनार्थं
नामग्रहणं न कार्यं स्यात् ॥ ६४ ॥

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 *rākṣasa*, *piśāca*, *pūtana* etc. (all evil creatures). [64]

Management of pediatric diseases :

यदि त्वातुर्यं किञ्चित् कुमारमागच्छेत् तत् प्रकृतिनिमित्तपूर्वरूपलिङ्गोपश-
यविशेषैस्तरवतोऽनुबुध्य सर्वविशेषानातुरौषधदेशकालाश्रयानवेक्षमाणश्चि-
कित्सितुमारभेतैनं मधुरमृदुलघुसुरभिशीतशङ्करं कर्म प्रवर्तयन् । एवंसात्म्या हि
कुमारा भवन्ति । तथा ते शर्म लभन्ते चिराय । अरोगे त्वरोगवृत्तमातिष्ठेद्देश-
कालात्मगुणविपर्ययेण वर्तमानः, क्रमेणासात्म्यानि परिवर्त्योपयुञ्जानः सर्वाण्य-
हितानि वर्जयेत् । तथा बलवर्णशरीरायुषां संपदमवाप्नोतीति ॥ ६५ ॥

एवमेतं कुमारमायौवनप्राप्तेर्धर्मार्थकौशललगमनाच्चानुपालयेत् ॥ ६६ ॥

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 *upaśay* 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 be 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 *Sārīra* 6 : 8. The procedure for giving up unwholesome things and resorting to wholesome ones is described in *Sūtra* 7 : 36-37.

इति पुत्राशिषां समृद्धिकरं कर्म व्याख्यातम् । तदाचरन् यथोक्तैर्विधिभिः
पूजां यथेष्टं लभतेऽनसूयक इति ॥ ६७ ॥

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]

तत्र श्लोकौ—

पुत्राशिषां कर्म समृद्धिकारकं यदुक्तमेतन्महदर्थसंहितम् ।

तदाचरन् ज्ञो विधिभिर्यथातथं पूजां यथेष्टं लभतेऽनसूयकः ॥ ६८ ॥

To sum up :

Measures described here fulfil 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.

शरीरं चिन्त्यते सर्वं दैवमानुषसंपदा ।
सर्वभावैर्यतस्तस्माच्छारीरं स्थानमुच्यते ॥ ६९ ॥

This section is known as “*Śārīrasthāna*” because it deals with the description of the knowledge which is conducive to be understanding of all the godly and human aspects of the phenomena in the individual’s body. [69]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने जातिसूत्रीयं शारीरं
नामाष्टमोऽध्यायः ॥ ८ ॥

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]

शारीरस्थानं सम्पूर्णम् ।

Thus ends the *Śārīra* Section.

GLOSSARY OF TERMS USED IN ŚĀRĪRASTHĀNA*

अ	अग्निवेशः (1-Col.; 2-Col.; 3-Col.; 4-Col.; 5-Col.; 6-Col.; 7-Col.; 8-Col.) Agniveśa
अकर्मशीलः (8-21) Inactive disposition	अग्निसन्धुक्षणम् (8-34) Fuel
(4-38) Having inaction	अग्निहोत्रम् (5-10) Oblation to fire
अकात्स्न्यम् (6-4) Partial	अग्निः (1-4, 27; 4-6; 8-35) Agni; Fire
अकार्यम् (5-10) Undesirable act	अग्नेः उपचर्या (5-12) Service to the Fire
अकालमृत्युः (6-28) Untimely death	अघम् (5-10) Evil
अक्रुद्धभीरुः (4-38) Cowardice when not in wrathful disposition	(5-12) Sinful
अक्लिष्टकर्म (4-37) Freedom from mean act	अंकुरोत्पत्तिः (3-9) Germination
अक्षकः (7-6) Clavicle	अङ्गम् (7-11) Part of the body
अक्षतः (8-35) Unbroken grain of rice	अङ्गसादः (2-23) Prostration
अक्षयः (3-8) Not undergoing diminution	अङ्गुलिः (8-43, 51) Finger
अक्षरभूतः (4-8) Indestructible one	(4-11) Limb
अक्षरः (3-8) Not changeable	अचेतनः (1-75) Devoid of consciousness
(4-8; 5-23) Indestructible	अचेष्टः (8-42) Loss of vitality
(5-11) Immutable	अजमध्यः (6-11) Middle portion of the goat
अक्षि (7-7) Eye	अजरः (3-4, 38) Freedom from aging
अक्षिकनीतिका (7-11) Medial angle of the eye	अजः (5-19) Immutable
अक्षिकूटम् (7-11) Orbit of the eye	(3-4) goat
अक्षिवल्गुम् (7-11) Eye lid	अजस्त्राहारविहारपरः (4-38) Resorting to excessive food and regimens
अक्षुद्रकर्म (8-51) Not given to mean act	अजातसारः (8-23) Lack of maturity
अक्षुद्रः (8-51) Not mean minded	अजुगुप्सितः (8-51) Not given to hateful disposition
अगतिः (1-40) Immobility	

* Figures in parenthesis indicate the numbers of chapter and *Śloka*/paragraph in *Śārīrasthāna* of *Caraka Samhitā*.

- अज्ञः (1-4) Insentient
(5-10) Unconscious element
अञ्जलिः (7-15) Space created by joining both hands in the form of a cup
अणुत्वम् (1-19) Atomicity
अणुना कालेन (4-8) In a short time
अण्डजः (3-16) Oviparous
अतमस्कः (8-59) Free from darkness
अतसी (8-34, 47, 61) *Linum usitatissimum* Linn.
अतितीक्ष्णगन्धः (1-125) Too sharp smell
अतिशुभ्रतः (4-37) Hospitable disposition
अतिदुःखशीलः (4-38) Having excessively painful disposition
अतिवला (8-24) A variety of *bala*
अतिमृदुगन्धः (1-125) Too mild smell
अतिलिङ्गम् (1-111) Over manifestation
अतिसंपन्नम् (8-51) Excellent type
अतिस्थौल्यम् (8-21) Excessive corpulence
अतिहीनशब्दः (1-118) Low sound
अतीन्द्रियः (1-62) Transcendental
(2-32) Beyond any sensory perception
(7-17) Beyond sensory perception
अतुल्यगोत्रीयं शारीरम् (2-1, Col.) Chapter on the development of embryo caused by the union of males and females of mutually different clan
अतृप्तिकरम् (8-55) Not satisfying

- अत्युग्रशब्दः (1-118) Excessively loud sound
अथर्ववेदविद् (8-34) Knowers of Atharva Veda
(8-41, 62) Well versed in the Atharva Veda
अथर्ववेदः (8-31) Atharva veda
अदीनः (8-51) Not sluggish
अद्भुतरूपदर्शनम् (6-27) Sight of unexpected events
अधरगुदम् (3-6) Lower part of the anus
अधिष्ठानम् (1-13) Site of manifestation
अधोगुरुत्वम् (4-14, 8-36) Heaviness in the lower part of the body
अधःशायिनी (8-5) Sleeping on the ground
अध्ययनम् (4-37) Study
अध्यात्मज्ञानम् (3-20) Spiritual wisdom
अनड्वान् (8-10) Bullock
अनतिक्रुशी स्तनौ (8-53) Breasts should not be very lean
अननुक्रोशः (4-38) Ruthlessness
अनन्ता (8-29) *Hemidesmus indicus* R.Br.
अनन्त्यावसायिनी (8-51) Not having a husband of lower caste
अनन्नाभिलाषः (4-16; 8-36) Loss of appetite
अनन्यः (5-10) Second to none
अनपत्यम् (3-4) Childless
अनवप्रतिष्ठितम् (8-50) Famous
अनवस्थानः (4-14) Unsteadiness
अनवस्थितः (4-38) Having unsteadiness
(4-39) Unsteady

- अनवस्थितचित्तम् (8-2) Fickle minded
अनवस्थितत्वम् (3-13) Unstability
अनसूयकः (8-67) Without envy
अनशनम् (5-10) Fasting
अनहंकारः (1-145) Absence of egoistic disposition
अनातुरः (8-51) Free from disease
अनादिः (1-53, 59; 3-8) Without beginning
अनायासः (8-57) Carefree living
अनातैवः (1-126) Unseasonal
अनालक्ष्यगन्धः (8-55) Absence of any conspicuous smell
अनित्याः भावाः (4-14) Temporary features
अनित्यः (1-4) Ephemeral
अनिधनम् (3-8) Without end
अनिलः (1-29) *Vayu*
अनिर्वेदः (5-12) To have confidence
अनिष्टः (1-6) Undesirable
अनुचरः (4-18) Follower
अनुचितव्यायामः (8-21) Unsuitable exercise
अनुच्चारशापिः (8-52) Not given to sleep over clothes soiled with excreta
अनुनादः (8-51) Having echo
अनुपरतः (8-47) Always
अनुपहतः (3:3) Unimpaired
अनुपानम् (8-32) Post-prandial drink
अनुपायः (5-10) Performance of religious rites
अनुपूर्वम् (8-51) Tapering downwards
अनुबन्धकोपः (4-38) Having constant anger
अनुमानम् (6-28) Inference
अनुरक्तः (8-47) Affectionate
(8-59) A person having attachment
अनुलेपनम् (4-37) Unguent
अनुवासनम् (8-4, 41, 56) Unctuous enema
(8-22) Oleating type of enema
अनुसुखम् (8-38) Gently
अनुषक्तकामक्रोधः (4-39) Having constant passionate and wrathful disposition
अनुषक्तकामः (4-38) Having attachment with passion
अनूकः (2-27) Resemblance
(4-36) Illustration
अनृतम् (1-39) Falsehood
अन्तरात्मा (4-8) Inner soul
अन्तरात्मकीविभूतिः (5-5) Potentiality of Internal soul
अन्तराधिः (7-5) Trunk
अन्तरिक्षधातुः (8-15) *Ākāśa mahabhāta*
अन्तरिक्षम् (4-6) *Ākāśa*
अन्तर्वत्नी (8-22) Pregnant woman
अन्त्याक्षरः (8-50) Alphabets like *ya, ra, la, va*
अन्धः (3-15) Blind
अन्नपानम् (8-47, 49) Food and drink
अन्नम् (1-136) Ingested food
अन्येद्युष्कः (1-113) Quotidian fever
अपकर्षणम् (6-6) To reduce
अपमार्जनम् (8-27) Bath

अपरा (6-23; 8-41) Placenta
 अपवर्गः (5-10) Attainment of
 salvation
 (5-11, 12; 7-18)
 Salvation
 अपस्मारः (8-21) Epilepsy
 अपाङ्गः (8-51) Corner of eye
 अपानः (1-70) Expiration
 (3-10) To excrete things
 out of the body
 अपामार्गः (8-19) *Achyranthes as-
 pera* Linn.
 अपुनर्भवः (7-20) Prevention of
 rebirth
 अप्रतिघातः (1-29) Unobstructible
 अप्रतिहतगतिः (3-4) Unrestrained
 movement
 अप्रदुष्टः (3-3) Unimpaired
 अप्रमत्तः (8-51) Careful
 अप्रियशब्दः (1-119) Distasteful
 sound
 अबुधः (4-39) Lack of intelli-
 gence
 अभावः (1-58) Process of decay
 (6-28) Non-existence
 अभिग्रहः (1-21) Control
 अभिघातः (8-21, 30) Injury
 अभिजनः (5-10) Locality
 अभिधर्षणम् (1-104) To show dis-
 respect
 अभिध्या (8-21) Thinking ill of
 others
 अभिभाषणम् (5-12) Talking
 अभिमतम् (8-34) Agreeable
 अभिरामः (8-63) Beautiful
 अभिसन्तापः (5-5) Heat
 अभिसंप्लवः (5-10) Vanity
 अभेद्यः (3-8) Not penetrable
 अभ्यङ्गः (8-49) Massage

अभ्यवपातः (5-10) Selfish dispo-
 sition
 अभ्यस्यमानः (6-9) Habitual use
 अभ्यासः (1-149) Repetition
 अभ्युक्षणम् (5-10) Wetting
 अभ्रकालः (2-45) *Śrāvaṇa* (July-
 August)
 अमरः (3-4, 8) Free from death
 अमर्षणः (4-38) Having ruthless-
 ness
 अमर्षः (4-37) Intolerance
 (4-38) Having intolerance
 (8-21) Anger
 अमूढः (7-20) Absence of illusion
 अमृतम् (5-23) Immortal
 अमेधा (4-39) Lack of intelli-
 gence
 अमोघा (8-20) *Stereospermum sua-
 veolens* DC.
 (8-58) *Embllica officinalis*
 Gaertn.
 अम्बुदः (5-14) Cloud
 अम्भोविहाररतिः (4-37) Having fo-
 ndness for aquatic games
 अम्लकामता (4-16) Liking for ta-
 king sour things
 अयनम् (1-151) Way of Libera-
 tion
 अयः (8-19, 34) Iron
 अरतिः (1-30) Disliking
 अरत्निः (7-6) forearm
 अरिष्टा (8-20, 58) *Picrorhiza*
kurroa Royle ex Benth.
 अरिष्टः (8-31) *Arista* type of
 wine
 अरुजः (3-4) Freedom of disease
 (3-8) Not afflicted by
 diseases
 अरुषि (7-4) Boils

अरोचकः (4-16) Anorexia
 अर्कमण्डलम् (5-14) Solar disc
 अर्चिः (5-15) Bright, flame
 अर्जकः (8-54) *Ocimum gratissi-
 mum* Linn.
 अर्तिः (1-40) Misery
 अर्तिविस्मरणम् (8-31) Removal of
 pain
 अर्थतत्त्वपरीक्षणम् (1-146) Review
 of spiritual facts
 अर्थनित्यः (4-37) Constant liking
 for wealth
 अर्थविवोधः (5-12) To understa-
 nd the meaning
 अर्थः (1-20) Object
 (1-35, 138) Object of senses
 (4-37) Wealth
 (8-66) Earn wealth
 अर्धधारम् (8-44) A type of sur-
 gical instrument
 अर्बुदः (4-10) Tumour
 अलजी (7-4) Boil
 अलसः (4-39) Indolence
 अलोढ्यः (3-8) Not irritable
 अल्पकेशः (8-51) Sparse hair
 अल्पायुः (8-21) Short lived
 अवगाहः (8-49) Bath
 अवचूर्णनम् (8-44) Sprinkling of
 powder
 अवजृम्भणम् (8-27, 38) Penderita-
 tion
 अवटुः (7-11) Thyroid
 अवदातयवः (8-9) White barley
 अवदातः (8-9, 15) White com-
 plexion
 अवनतशिरस्कः (8-24) Headside
 downwards
 अवमानः (5-12) Insult
 अवमृद्गीयात् (8-38) To massage

अवयवः (4-11) Organ
 (7-3) Component organ
 अवसंसनम् (8-36) Feeling as if
 something is coming down
 अवष्टम्भः (5-12) To have pati-
 ence
 अविधातः (6-12) Absence of in-
 hibiting factors
 अविरूपः (8-52) Not ugly looking
 अविशेषः (5-10) One who does
 not make a distinction
 अवृत्तिः (2-42) To break the
 continuity
 अवैशारदम् (4-14) Lack of wisdom
 अव्यक्तम् (1-17) Primordial ele-
 ment
 (1-61, 65; 4-8; 5-4) Un-
 manifested
 (1-63) *Prakṛti*, Nature
 (1-68) Unmanifested
 stage
 (3-8) Invisible
 अव्यङ्गः (8-51) Not deficient of
 limbs
 अव्यथा (8-20, 58) *Tinospora*
cordifolia Miers
 अव्ययम् (1-61; 5-19) Indestr-
 uctible
 (4-8; 5-23) Immutable
 अव्यसनम् (8-51) Not given to
 'luxurious living
 अव्यापन्नः (8-3) Unimpaired
 अशस्तशब्दः (1-119) Inauspicious
 sound
 अशाश्वतः (1-9) Non-eternal
 अशुचिद्वेषः (4-37) Dislike for
 impurity
 (8-51) Having aver-
 sion for dirty things

अशुचिः (4-38) Having unclean habits
 अशुभकर्म (1-39) Bad action
 अशुभः (5-10) Inauspicious
 अशोकः (8-61) *Saraca indica* Linn.
 अश्मा (2-30) Stone pieces
 (8-34) Grinding stone
 अश्मनोः संघट्टनम् (8-42) Striking of stones
 अश्मरी (8-21) Stone in bladder
 अश्मान्तर्गतमिव (8-30) Like a stone inside
 अश्विनौ (5-5; 8-8) The Aśvins
 अश्वः (3-15) Horse
 असक्तः (7-18) Unattached
 असत् (4-9) Latent
 असती परिवर्जनम् (5-12) To shun the company of wicked
 असम्यक् कल्पनम् (8-45) Improper separation
 असहनम् (4-14) Intolerance
 असात्म्यार्थगमः (1-98) Unwholesome contact with objects of senses
 असात्म्यम् (1-127) Unwholesome
 असाध्यः (8-49) Incurable
 असुखम् (1-7) Miserable
 असुरः (4-38) Asura
 असूया (4-38; 8-24) Envy; jealous
 असूयकः (4-38) Envious
 अमृक् (1-6) Ovum
 (1-9) Menstrual flow
 अमृग्धरा त्वक् (7-4) Second layer of skin containing blood capillaries
 अस्थि (7-16; 3-7; 6-10; 7-6) Bone
 असंगतः (8-51) Separated from each other

असंगतिः (5-12) Dissociation
 असंचयः (4-38) Having unacquisitiveness
 असंप्रहार्यः (4-37) Non-violability
 असंविभागिः (4-38) Having action without discrimination
 अहतवस्त्रं (8-50) Untorn apparel
 अहर्षः (4-37) Dejection
 अहितः (4-19; 5-10) Harmful
 अहंकारः (1-17, 52, 63, 72; 2-37; 3-10; 5-5, 10) Ego
 (5-12) Pride
 (5-18) Vanity
 अह्लीकः (8-21) Shameless
 अंशुः (1-96) Thread
 अंसपाति (8-51) Absence of any uneven appearance
 अंसफलकम् (7-6) Shoulder blade
 अंसः (7-6) Shoulder

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आकाशम् (1-29) *Ākāśa*
 आकोटयेत् (8-41) Should be pressed
 आकुञ्चनम् (7-16) Contraction
 आकृतिभेदः (2-36) Dissimilarity in shape
 आकृतिः (3-10) Shape
 आक्रम्यते बलात् (1-7) To overpower
 आख्यायिका (4-37) Story
 आगमः (1-44) Scripture
 आचार्याभिगमनम् (5-12) Visit to the preceptor
 आचारः (4-38) Character
 आच्छादनम् (8-33) Bed cover
 आजानेयः (8-9) Stallion
 आज्यम् (8-11) Ghee
 आढालत्वम् (4-16) Dilatation

आतपत्रम् (8-51) Umbrella
 आततम् (8-30) Extended
 अतिश्लिष्टदर्शनम् (1-123) Seeing an object at close proximity
 आतुरः (8-65) Patient
 आतुर्यम् (5-5) Old age
 आत्मकर्म (2-29) Action associated with soul
 आत्मकृतकम् (1-152) Produced by soul
 आत्मगुणः (6-8) Physical constitution of the individual
 आत्मपूजकः (4-38) Having self-praise
 आत्मवान् (8-12) Self control
 आत्मज्ञानम् (3-10) Self realisation
 आत्मज्ञः (1-5) Proficient in spiritual sciences
 आत्मा (1-5, 54) Empirical soul
 (1-76, 79, 132, 139; 3-3, 4, 10; 5-22) Soul
 (1-61) Absolute soul
 (1-42) *Puruṣa*
 (5-12) Self
 आत्ययिकः (8-22) Serious emergency
 आदर्शः (1-55; 15-13) Mirror
 आदानी (8-47) *Ādāni* (?)
 आदानम् (5-5) Accumulation
 आदित्यः (5-5) *Āditya*
 आदेयवाक्यम् (4-37) Authoritative speech
 आननम् (8-36) Face
 आनाहः (8-21) Constipation
 आनुषः (8-57) Inhabiting marshy land
 आपः (1-27; 5-5) *Jala*
 आतोपदेशः (6-27) Statements of enlightened sages

आप्यायनम् (6-6, 10) To increase
 आभिप्रायिकनाम (8-50) A name by which a person is known or called in the family or society
 आमगर्भः (6-10) Immature foetus, egg
 (8-27) Egg
 (8-31) Immature foetus
 आमाशयः (3-6) Stomach
 आमिषप्रियः (4-38) Having fondness for non-vegetarian food
 आम्नायः (8-46) The Vedas
 आयतः (8-51) Extended
 आयसम् (8-44) Made of iron
 आयामविस्तारोपपन्नः (8-51) Having proper length and breadth
 आयामोत्तुण्डितः (8-45) Elevation of the umbilicus lengthwise
 आयामबहुलम् (4-38) Having excessive indolence
 (8-21) Lazy
 आयामः (5-12) Effort
 (8-51) Fatigue
 आयुष्मान् (8-51) Having a long span of life
 आयुः (3-10; 8-65) Span of life
 आयुषः प्रमाणम् (6-28; 8-51) Span of life
 आरोग्यम् (8-32) Health
 आरोग्यकरम् (8-54) Helping in the maintenance of health
 आर्तवम् (1-14) Ovum
 आर्तवादर्शनम् (4-16) Stoppage of menstruation

आर्तः (1-11) patient
 आलेपनम् (8-33) Sheet
 आवाहनम् (5-10) Invocation
 आवी (8-30,37,38,39,40) Labour pain
 आवेशः (1-140) Transmigration, Entering other's body
 आशयः (1-6; 2-29) Uterus
 आश्रयः (1-40) Support (8-65) Physical constitution
 आश्वत्थानम् (8-37) Consolation
 आसनम् (8-59, 60) Seat
 आसवः (8-34, 31) *Asava* type of wine
 आस्तरणम् (8-37) Bed spread (8-59,60,61) Spread
 आस्थापनम् (8-4, 22, 41, 56) Corrective enema
 आस्यप्रच्छादनः (8-51) Capable of covering mouth cavity
 आस्यप्रवेशः (8-63) Capable of being swallowed
 आस्यम् (8-51) Mouth
 आस्यसंस्त्रवणम् (4-16) Excessive salivation
 आहारः (2-29) Food
 आहारकामः (4-38) Having excessive desire for food
 आहारपरिणामः (6-14) Digestion, assimilation and metabolism
 आहारलुब्धः (4-39) Having greediness for food
 आहारविकारः (6-9) Food preparation
 आहारसंपत् (6-13) Excellence of ingested food

आहारसौष्ठवम् (6-12) Excellence of food
 आहारातिमात्ररुचिः (4-38) Glutton
 आहारे केवलं अभिनिष्टः (4-39) Indulgence only in food
 आत्रेयः (3-14, 16) *Ātreya*
 इ
 इक्षुरसः (3-4; 6-11) Sugar-cane juice
 इक्षुवालिका (8-29, 57) *Astercantha longifolia* Nees
 इक्षुः (8-24) *Saccharum officinarum* Linn.
 इक्षुवाकुकुः (8-41) *Lagenaria sicera-ria* Standl.
 इक्षुगुदी (8-10, 33, 34) *Balanitis aegyptica* Delile
 इच्छा (1-53; 3-10) Liking (1-72; 5-10) Desire
 इज्या (4-37) Sacred ritual
 इतिहासः (4-37) Historical narrations
 इत्कटः (8-57) *Itkata* (?)
 इन्द्रियात्मा (4-8) Organic soul
 इन्द्रियाधिष्ठानम् (7-7) Organs of senses
 इन्द्रियार्थः (5-5) Object of sense organ
 इन्द्रियम् (1-17) Sensory and motor organs (1-35, 132, 136, 138; 3-10; 5-5; 6-21) Sense organ
 इन्द्रः (5-37; 5-5) Indra
 इष्टतः अदर्शनम् (1-140) Invisibility by desire
 इष्टम् (8-50) Desirable

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 ईर्ष्या (4-37; 8-24) Jealousy (4-37; 5-12; 8-21; 30) Envy
 ईर्ष्याभिभूतः (2-20) Jealousy
 ईर्ष्याभिरतिः (1-17) Mixoscopia
 ईर्ष्यारतिः (2-20) Mixoscopia
 ईषदुष्णम् (8-28) Luke warm
 उ
 उखं (7-11) Elevation bordering axilla
 उच्चावचभावः (4-16) All types of regimens
 उच्छिष्टम् (8-11) Left over
 उत्कटासनः (8-21) Uncomfortable seat
 उत्तरगुदम् (3-6) Upper part of the anus
 उत्तानशयनम् (8-21) Sleeping in back
 उत्थानवान् (4-37) Readiness for initiating action
 उत्पत्तिः (5-8) Birth
 उत्पलम् (8-24) *Nymphaea alba* Linn.
 उत्साहः (3-12, 13; 5-5) Enthusiasm
 उदककुम्भः (8-47) Water jar (8-46) Earthen jar filled with water
 उदकग्रहणम् (8-42) Cleaning of excretory passage
 उदकधरा त्वक् (7-4) External layer of skin containing watery substance or lymph
 उदकधातुः (8-15) *Jala mahabh-ūta*

उदकं व्येति (8-54) To get mixed up with water
 उदकम् (7-15) Aqueous element in body (8-32) Decoction (8-35) Water
 उदक्प्रवणः (8-10) Towards north
 उदयः (1-38,69) Birth
 उदयनम् (5-12) Ways and means
 उदरम् (7-11; 8-28) Abdomen (8-39) Lower abdomen
 उदावर्तः (8-21) Tympanitis (8-29) An acute condition in the abdomen characterised by the retention of feces
 उदीर्णः (6-8) Manifested
 उदुम्बुर शलाटुः (8-24) Cut and dried pieces of tender fruits of *udumbara*
 उद्गारः (8-40) Eructation
 उद्धर्षणम् (8-32) Friction massage
 उद्भोषणशब्दः (1-119) Sound indicating terror
 उदुम्बरः (8-10) *Ficus racemosa* Linn.
 उदुखलम् (8-33) Pounding
 उद्दालकः (-34) Mortar (3-4) *Uddalaka* type of corn
 उद्भिज्जः (3-16) Creatures born by piercing earth
 उद्धर्तनम् (8-32) Kneading
 उद्द्वेगः (5-12) Perturbation
 उन्मत्तः (3-15) Insanity (8-21) Insane
 उन्मेषम् (7-16) Opening of eyes
 उपकुण्डिका (8-41) *Nigella sativa* Linn.

उपचारः (8-14) Manner
(4-38) Past-times
उचितमांसम् (8-51) Plump with muscle
उचितः (8-51) Plumpy
उपजिह्विका (7-11) Epiglottis
उपतप्तः (3-17) Vitiation
उपदेशः (6-28) Verbal testimony
उपदेशानुष्ठानम् (5-12) To carry out instructions
उपधा (1-95) Desire
उपधानम् (8-43) Covered
उपधारणशक्तिः (4-37) Power of retention
उपप्लवः (5-8) Decay
उपभोगसम्पन्नः (4-37) Having luxuries
उपवासः (1-143; 8-26) Fast
उपविष्टकः (8-26) Prolonged gestation
उपसर्गः (5-12) Disturbing factor
(1-25) Phallus
उपस्थः (7-7) Sex organ
उपस्नेहः (4-27) Transudation
(6-23) Exudation
उपस्वेदः (4-27) Conduction
(6-23) Conduction of heat
उपशयः (8-65) Homologatory signs
उपशान्तमदः (4-37) Freedom from pride
उरभ्रः (3-4) Sheep
उरः (7-6; 8-51) Chest
उरुपिण्डिका (7-11) Muscular portion of thigh
उलूखलम् (7-6) Socket of tooth
(8-38) Pot
उलूखलस्थानम् (8-59) Place for grinding

उल्लापकः (4-37) Praising words
उष्णः (1-29; 4-18) Hot
(5-12; 6-16) Heat

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ऊरुनलकः (7-6) Hallow bone of the thigh
ऊरुः (8-28, 51) Thigh
ऊष्मा (6-14; 7-16) Heat
ऊष्मोपपन्नः (8-51) Hot to touch
ऊष्मः (8-50) A type of letter namely śa, sa, ṣa & ha
ऊहः (1-21) Hypothesis
ऊह्यम् (1-20) Hypothesis

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ऋजु (8-51) Straight
ऋतुकालः (3-3) Period of fertilization
ऋतुमती (4-7) Woman in the state of fertility
ऋतुसुखम् (8-33, 59) Air conditioned
ऋत्विक् (8-10, 11) Priest
ऋषभकः (8-19, 62) *Rṣabhaka* (?)
ऋषभः (8-10) Bull
ऋषिः (4-37; 5-26; 6-28; 8-38) Sage

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एकैकजः केशः (8-51) Discrete hair
एणः (8-24) Antelope
एणिपदम् (8-51) Having resemblance with deer
एला (8-34, 38) *Elettaria cardamomum* Maton

ऐ

ऐन्द्रियकव्याधिः (1-128) Disease caused by the impairment of senses

ऐन्द्रियकम् (1-62) Perceivable by sense faculties
ऐन्द्री (8-20, 58) *Citrullus colocynthis* Schrad
ऐश्वरं बलं (1-141) Supernatural power
ऐश्वर्यलम्भि (4-37) Having lordship
ऐश्वर्यवान् (4-37) Having lordship
ऐश्वर्यम् (4-37) Lordship
ओ
ओकसात्म्यम् (1-123) Wholesomeness by addiction
ओजस्विः (4-37; 8-9) With vigour
ओजोशनम् (1-10) Living on *ojas*
ओजः (1-10; 4-24) *Ojas*
ओष्ठः (4-16; 7-11; 8-43; 51) Lip

औ

औदकम् (8-57) Aquatic
औपधिकः (4-38) Having movement in disguise
(8-21) Deceitful
औषधम् (8-65) Drug
औष्ण्यम् (4-12) Heat production

क

कचः (5-12) Hair
कटी (8-28, 32, 36, 38, 51) Waist
कटुरोहिणी (8-56) *Picrorhiza kurroa* Royle ex Benth
कठिनासनम् (8-21) Hard seat
कठिनम् (6-10; 7-16) Hard
कणकः (8-34, 47) *Kanaka* (?)
कणिका (8-34) *Kanikā* (?)
कण्टकः (8-47) Thorn
कण्ठः (8-21, 41, 43, 44) Neck
कण्डरा (7-16) Tendon
कण्डूः (8-32) Itching

कतकः (8-34) *Strychnos potatorum* Linn. f.
कतिधापुष्पीयं शारोरं (1-1, Col.) Division of empirical soul etc., as conducive to the understanding of the body
कथा (8-24) Talk
कदाहारः (8-26) Malnutrition
कनकम् (3-16, 19) Gold
कन्या (5-12) Robe
कन्दः (3-4) Rhizome
कन्या (1-11) Female child
कपिञ्जलः (8-24) Gray partridge
कफः (7-16) *Kapha*
करजः (8-51) Nail
करञ्जः (8-56) *Pongamia pinnata* Merr.
करणम् (1-49) Bodily organ,
(1-54) Instrument of perception, mind, intellect and sense faculties
(1-56) Instrument of knowledge
(8-38) An astrological term indicating a division of the day
करवीरः (8-32) *Nerium indicum* Mill
कर्कन्धुः (8-47) *Zizyphus nummularia* W. & A.
कर्णपुत्रकः (7-11) External portion of the ear
कर्णशकुलिका (7-11) Ear-hole
कर्णः (7-7) Ear
कर्ता (1-10) Creator
(1-39, 76, 48) Agent of action
(1-47) Doer

- कर्म (1-14) Action during past life
 (1-52, 56) Action
 (5-10) Purposeful action
 (6-13) Exercise
- कर्मकालातिपातः (1-104) Negligence of the time of treatment
- कर्मजरोगः (1-117) Disease caused by past action
- कर्मजः (2-35) Product of past action
- कर्मफलम् (1-37) Fruit of action
 (5-10) Result of the past action
- कर्मसंप्राप्तिः (1-98) Maturity of action
- कर्मस्वभावः (7-17) Specific nature
- कर्मन्द्रियम् (1-56) Conative organ
 (1-64) Motor Faculty
 (7-7) Motor organ
- कर्शनम् (8-55) Causing emaciation
- कलिकलहः (8-21) Vocal abuses
- कलिः (5-5) *Kali* age
- कलुषजलम् (1-55) Muddy water
- कल्कम् (8-44) Paste
- कल्पनम् (8-44) Separation
- कल्याणम् (8-35) Auspicious
- कशेरुकः (8-24) *Scirpus grossus* Linn. f.
- कषायानुरसः (8-55) Astringent in after-taste
- काकोलो (8-24, *Kakoli* (?))
- काङ्कायनः (6-21) *Kānkāyana*
- काचमणिः (8-41) Quartz
- कान्तिः (1-140) Uncommon brilliance
 (5-5) Complexion

- कामनित्यः (4-37) Constant liking for satisfaction of desires
- कामरूपी (3-4) One who has form according to desire
- कामः (4-37) Passion; Satisfaction of desire
- कायनिबन्धनं (5-12) *Yogapatṭa*; Wooden resting plank
- कारणम् (1-13) Causative factor
 (1-45) Causality
 (3-25) Efficient cause
 (4-8) Non constituent cause
- कार्तिकेयः (8-39) *Kārtikeya*
- कार्पासपिचुः (8-43) Cotton swab
- कार्यम् (5-10) Desirable act
- काश्यम् (4-21) Thin
- कालजः रोगः (1-112) Disease caused by time
- कालपरिणामः (4-27) Proper time
- कालपुच्छकः (8-24) Black tailed deer
- कालमृत्युः (6-28) Timely death
- कालयोधः (6-12) Opportunity
- काललवणम् (8-34) Black salt
- कालसंप्राप्तिः (1-98, 110) Maturity of time
- कालागुरुः (8-41) Black variety of *Aquilaria agallocha* Roxb.
- कालः (1-6) Timing
 (2-29) Time
 (6-8; 8-65) Season
 (6-14) Time of digestion
- काशः (8-29, 57) *Saccharum spontaneum* Linn.
- काश्मर्यः (8-29) *Gmelina arborea* Linn.
- काष्ठम् (1-43) Beam
 (2-30) Wood

- कासः (1-87; 8-40) Cough
- कांस्यम् (8-9) Bronze
- किक्किसः (8-32) *Linea albicantes*
- किराततिक्तः (8-56) *Swertia chirata* Buch.-Ham.
- किलासम् (3-15; 7-4) Leucoderma
- किलिमम् (8-34, 41) *Cedrus deodara* Loud.
- किजल्कः (8-24) Pollen
- कुकुन्दरः (7-11) Hip
- कुक्षिः (4-3; 8-30) Womb
 (4-25, 27; 8-32, 36) Pelvis
- कुटजः (8-32, 41) *Holarrhena anti-dysenterica* Wall.
- कुड्यकोटकः (8-19) A type of small insect
- कुड्यम् (1-8) Wall
- कुणपगन्धि (8-55) Having smell of a dead body
- कुण्डमुसलम् (8-34) Pestle
- कुब्जः (3-15) Hunch backed
- कुमारशिराभरद्वाजः (6-21) *Kumāra śiras* Bharadvāja
- कुमारागारम् (8-59) Nursery
- कुमारः (8-46, 47, 51, 60, 63) Child
- कुमुदम् (8-24) A type of *utpala*
- कुम्भकारः (1-43) Potter
- कुम्भकृत् (3-20) Potter
- कुरङ्गः (8-24) Roe deer
- कुलत्थयूषः (8-41) Decoction of *Kulattha*
- कुलत्थः (8-34) *Dolichos biflorus* Linn.
- कुल्माषः (6-11) Paste of barley mixed with hot water and slightly boiled so as to form a cake
- कुवेरः (4-37) *Kuvera*
- कुशलोपचारः (8-51) Skillful in service
- कुशः (8-10, 29, 57) *Desmostachya bipinnata* Stapf.
- कुङ्कुण्डः (6-11) Mushroom
- कुष्ठम् (8-34, 38, 41) *Saussurea lappa* C. B. Clarke
 (3-15; 7-4) Obstinate skin diseases including leprosy
- कूटागारम् (3-14) Cottage
- कूपः (8-21) Deep well
- कूर्मीकारः (8-51) Convex like the back of a tortoise
- कृच्छ्रसाध्यः (8-49) Difficult of cure
- कृतयुगम् (5-5) *Kṛta* age
- कृतवेधनः (8-41) *Luffa acutangula* Roxb.
- कृष्णकपालिका (4-42) Straps of bamboo
- कृष्णकेशः (8-51) Black hair
- कृष्णावभासः (8-55) Blackish colour
- कृष्णः (8-12) Black complexion
- केशः (1-136; 3-7; 7-14, 16) Hair
- कोरदूपः (3-4) A type of corn
- कोलम् (8-32) *Zizyphus jujuba* Lam
- कोषकारः (1-96) Silk warm
- कोष्ठः (8-31) Womb
- कौपीनम् (5-12) Loin cloth
- कौशलम् (8-66) Competent
- क्रथनम् (8-21) Sudden obstruction of respiration
- क्रिया (1-6) Action
- क्रियावत् (1-75) Active
- क्रौडनकम् (8-63) Toy
- क्रुद्धशूरः (4-38) Having bravery in wrathful disposition
- क्रूरः (4-38) Cruel
- क्रोधः (3-13; 4-37; 5-12; 8-24, 30) Anger

क्लमः (8-35) Exhaustion
 क्लान्तः (4-23) Deficient
 क्लीवः (2-19) Sterile
 क्लेदनः (8-49) Fluid
 क्लेदः (4-12) Stickiness
 (5-5; 6-14; 8-31) Moisture
 क्लेशसहः (8-34) Tolerant of hardship
 क्लेशः (6-4, 31) Disease
 क्लैब्यम् (4-14) Weakness
 क्लोम (3-6) Kloman, Right lung
 क्षमावान् (2-46) One who is given to forgiveness
 क्ष्वयुः (8-40) Sneezing
 क्षितिः (1-27; 8-39) *Prithvī*
 क्षीरजननम् (8-57) Promoter of lactation
 क्षीरविशोधनम् (8-56) Correction of vitiated milk
 क्षीरम् (6-11; 8-4) Milk
 क्षुत् (8-24) Hunger
 क्षुद्रान्त्रम् (3-6) Small intestine
 क्षेत्रज्ञः (1-5, 8) Knower of the body
 (1-9) Empirical soul
 (1-61) Knower of creation
 (1-65) Knower of corpus
 क्षेत्रम् (1-8, 9, 65) Body
 क्षौमकः (8-47) *Kṣaumaka* (?)
 ख
 खड्गः (8-62) Rhinoceros
 खदिरः (8-33, 47) *Acacia catechu* Willd.
 खरत्वम् (1-29) Roughness
 खरवृषभः (8-34, 41) Untamed bull

खरम् (6-10) Coarseness
 (7-16) Rough
 खम् (1-27) *Ākaśa*
 खालित्यः (8-21) Baldness
 खुड्डिका (3-1, Col.) Minor
 खेटभूतः (4-9) Jelly-like
 ग
 गण्डकूटः (7-6) Prominences of cheeks
 गण्डः (7-11) Cheek
 गतिमान् (6-8) Natural urge
 गतिः (1-40) Movement
 गन्धप्रियङ्गुः (8-24) *Callicarpa macrophylla* Vahl
 गन्धर्वः (4-37) Gandharva
 गन्धः (1-27; 4-12; 7-16) Smell
 (4-37; 8-7) Scent
 गमनम् (7-16) Locomotion
 गम्भीरसमुत्थः (8-51) Deep toned
 गर्भकरभावः (4-27) Factors which help growth of foetus
 गर्भमार्गः (8-32) Genital tract
 गर्भस्थानम् (8-32) Uterus
 गर्भस्थापनविधिः (8-24) Procedure for maintenance of foetus
 गर्भस्थापनम् (8-20) Measures which help in the maintenance of pregnancy
 गर्भशल्यम् (8-31) Dead foetus
 गर्भाधानम् (5-5) Impregnation
 गर्भाविक्रान्ति शारीरम् (3-1) Chapter on the formation of embryo as conducive to the understanding of the body
 गर्भाशय बीजभागः (4-14) Parts of the sperm & ovum responsible for the production of uterus and ovary
 गर्भाशयः (3-3; 4-7, 30; 8-3, 6, 17) Uterus

गभिणी (8-26, 29, 38) Pregnant woman
 गर्भोपघातकरभावः (4-17) Things which are harmful for foetus
 गर्भोपघातकरः (8-21) Impairment of pregnancy
 गर्भः (2-2) Conception
 (3-3; 4-3; 8-15) Embryo
 (1-6; 3-5, 13; 6-10; 8-23, 29, 39) Foetus
 (8-21) Newborn child
 गर्हः (5-12) Criticism
 गलशुण्डिका (7-11) Uvula
 गवयः (8-28, 62) Gayal cow
 गाम्भिर्यम् (3-13) Seriousness
 गीतम् (4-37; 8-47) Song
 गुग्गुलुः (8-61) *Commiphora mukul* Engl.
 गुडूची (8-56) *Tinospora cordifolia* Miers
 गुणसंश्रयः (4-14) Material
 गुणो (4-8) Receptacle of *mahābhūtas*
 गुणः (1-27, 31) Attribute
 गुदम् (1-25) Anus
 गुन्द्रा (8-57) *Saccharum sara*
 गुरुः (4-18; 6-10; 7-16) Heavy
 गुरुगान्त्वम् (4-16, 20) Heaviness of the body
 गुल्फः (8-51) Ankle
 गुह्यम् (8-51) Anus
 गृहकारः (1-43) Massion
 गृहम् (1-43) House
 गोक्षीरम् (3-4) Cow milk
 गोचरः (1-132) Object of sense organ
 गोजिह्विका (7-11) Tongue
 गोत्रः (1-3) Clan

गोधा (8-21) Inguana
 गोधूमः (8-56) Wheat
 गोमयम् (8-10) Cow dung
 गोलोमी (8-61) A type of *vacā*
 गोष्ठम् (8-19) Cowpan
 गौरवम् (2-23; 4-12) Heaviness
 गौरसर्षपः (8-50) White mustard
 गौः (3-15, 8-9, 35) Cow
 ग्रहः (5-14) Planet Rāhu
 ग्राम्यः (8-57) Domesticated
 ग्राहिणीया वाक् (8-37) Comforting word
 ग्रीवा (7-6; 8-51) Neck
 ग्रीष्मः (2-45) Summer
 ग्लानिः (8-36) Feeling of depression
 घ
 घटः (1-43) Pitcher
 घनात्ययः (2-45) *Mārgasīrṣa*
 घनाम्बु (2-30) Rain water
 घनः (4-10) Compact form
 घोषवत् (8-50) Voiced asperated stops
 घोषवान् (8-63) Sound producing
 घृतगन्धि (8-55) Having the smell of ghee
 घृतम् (3-4; 6-11; 8-4, 61) Ghee
 घ्राणम् (4-12) Sense of smell
 (7-7, 16) Olfactory faculty
 च
 चक्रम् (1-43) Wheel
 चक्षुः (8-51) Eye
 चक्षुषो ग्लानिः (4-16) Feeling of heaviness of eyes
 चङ्क्रमणम् (8-38) Circumambulation
 चण्डः (4-38) Cruel
 (8-21) Fierceful
 चतुर्थकः (1-113) Quartan fever

तृणम् (1-43) Straw
 तृतीयकः (1-113) Tertian fever
 तृप्तिः (2-23, 3-12) Satisfaction
 तृष्णा (1-134) Lust
 तेजसोपपन्नः (8-51) Lustrous
 तेजसोपेतः (4-37) Having splendour
 तेजस्वि (8-12) Having brilliance
 तेजोधातुः (8-15) *Agni mahābhūta*
 तेजः (1-29; 5-5) *Tejas*
 (3-4) Lustre
 (8-39) *Agni*
 तैलगन्धि (8-55) Having smell of oil
 तैलचेलम् (5-13) Oil cloth
 तैलाभ्यङ्गः (8-28) Oil massage
 तैलम् (3-4; 8-34, 44) Oil
 (8-4) Til Oil
 तैक्ष्ण्यम् (3-13) Sharpness
 तोयकामः (4-39) Desire for water
 तोयम् (4-6) *Jala*
 त्यागः (3-13) Detachment
 त्वक् (3-6; 7-7, 14; 8-51) Skin
 त्वग्भेदः (8-32) Injury to skin
 त्रपुः (3-16) Tin
 त्रासम् (8-24, 30) Terror
 त्रिपुराणुकम् (8-50) In conformity with the pattern followed in the preceding three generations
 त्रिफला (8-32) *Terminalia chebula* Retz., *Terminalia bellerica* Roxb. and *Emblica officinalis* Gaertn.
 त्रिषवणः (5-10) Three *soma* libations
 त्रेता (5-5) *Tretā* age
 द
 दण्ड धारणम् (5-12) Holding a Sacred stick

दण्डः (1-43) Rod
 दद्रुः (7-4) Ring-worm
 दधि (3-4; 8-9, 19) Curd
 दन्तवेष्टकः (7-11) Gum
 दन्तः (3-7; 7-6, 16) Tooth
 दर्भः (8-57) A type of *kusa*
 दर्शनम् (1-12) Sense of vision
 (7-7, 16) Visual faculty
 दाता (2-43) One who is given to charity
 दारुणचेष्टा (4-18) Violent action
 दारुणव्यायामः (8-38) Violent Exercise
 (8-21) Difficult Exercise
 दिव्यम् (2-31) Divine
 दीपनीयः (8-31) Promoter of digestive power
 दीपाणयः (5-15) Lamp case
 दीपः (5-15) Lamp
 दीर्घदर्शिः (4-37) Farsighted
 दुःखम् (1-37, 72, 152; 5-12) Misery
 (3-10) Sorrow
 दुर्जनः (5-12) Wicked
 दुर्लभः (1-129) Difficult to attain
 दुर्बपुः (8-21) Physically ill formed
 दुष्प्रतीकारतमः (8-38) Too difficult to cure
 दुहिता (3-4) Daughter
 दृढः (8-51) Strong
 (8-59) Sturdy
 दृष्टिः (1-140) Supernatural vision
 देवता (4-18) God
 (8-50) Deity
 देवादिप्रकोपनिमित्तः विकारः (6-27) Diseases caused by the displeasure of the gods

देशजातीयः (8-51) Born in the same locality
 देशान्तरगतिः (1-71) Journey to another country
 देशः (6-8; 8-65) Locality
 देहली (8-19, 47) Threshold
 देहान्तरगतिः (1-52) Transmigration
 देहान्तरगमनम् (2-35) Transmigration
 देहः (1-136) Body
 दैन्यम् (5-12) Misery
 देवम् (2-44) Predetermined
 (8-69) Godly
 दोषः (2-37) Morbid factor
 (4-34) Vitiating elements
 (8-31) *Dosa*
 द्रवः (1-136) Excretory fluid
 (6-10) Liquidity
 (1-29; 7-16; 8-55) Liquid
 द्रष्टा (3-25; 4-8) Seer
 द्रोहः (8-21) Malice
 द्रंष्टा (8-59) Fanged creatures
 द्वापरः (5-5) *Dvāpara* age
 द्वारम् (8-47) Gate
 द्विजातिः (8-50) *Brahmana*
 द्विरेता (1-17) Hermaphroditism
 (1-18) Hermaphrodite
 द्विष्टदर्शनम् (1-123) Undesirable sight
 द्वेषः (1-53) Dislike
 (1-72; 4-37; 5-10) Hatred
 (3-10) Disliking
 (3-13) Enmity
 द्वैहृदय्यः (4-15) State of combination of two hearts
 (4-16) Bi-cardiac state
 बह्महाही (1-113) Reverse quotidian fever

ध
 धन्वन्तरिः (6-21) *Dhanvantari*
 धमनी (3-7; 7-14) Artery
 धर्मः (4-37) Virtuous act
 (8-66) To perform religious rites
 धर्मनित्यः (4-37) Constant liking for virtuous acts
 धर्मशास्त्रम् (1-144) Scripture
 धर्मशास्त्रानुगमनम् (5-12) To follow the prescriptions of religious scriptures
 धर्म्योक्रिया (2-41) Righteous act
 धातकी (8-32) *Woodfordia fruticosa* Kurz
 धाता (4-8) Supporter
 (8-8) *Dhātā*
 धातुगुणः (6-10) Attributes of *dhatus*
 धातुव्यूहनम् (4-12) Formation and transportation of *dhatus*
 धातुरागः (5-12) Saffron colour
 धातुः (1-3, 16) Element
 (1-93; 8-31, 38) *Dhatu*
 धात्री (8-52, 58) Wet-nurse
 धान्यमाषः (8-19) *Phaseolus radiatus* Linn.
 धान्यम् (8-37) Corn
 धान्याम्लम् (6-11) Sour fermented liquor from rice gruel
 धामाग्वः (8-41) *Luffa cylindrica* M. Roem
 धारणम् (1-70) Stability
 (3-10) Substance of sense organ
 (7-16) Retention
 धी विभ्रंशः (1-98) Impairment of intellect
 धीरः (4-37) Having patience
 (8-51) Steady

धीः (5-12) Intelligence
 धूपनः (8-41, 61) Fumigation
 धूमः (5-14) Smoke
 (8-38) Fumigation
 धृतिवध्नशः (1-98) Impairment
 of patience
 धृतिः (1-72) Stability
 (3-10) Courage
 (5-12) Patience
 ध्येयः (1-20) Attention
 न
 नक्तंचारिणी (8-21) A lady who
 moves at night
 नखाग्रम् (1-136) Tip of the nail
 नखः (1-34; 3-7; 7-6, 16; 8-32)
 Nail
 नपुंसकम् (2-22) Eunuch
 नरषण्डः (1-17) Male sterility
 नाक्षत्रिकं नाम (8-50) Name based
 upon the constellation in
 which the child is born
 नागरम् (8-34, 41) *Zingiber officinale*
 Rosc
 नागोदरम् (8-26) Elephantine ge-
 station
 नाडी (6-23; 8-21, 44, 45) Um-
 bilical cord.
 नातिकृशः (8-51) Not very thin
 नातिमहत् (8-51) Not very large
 in size
 नातिलम्बौ स्तनौ (8-53) Breasts not
 hanging very loose
 नातिस्थूलः (8-51) Not very thick
 नात्युन्नतः (8-51) Not excessively
 elevated
 नात्युध्वौ स्तनौ (8-53) Breasts not
 situated at a very high
 level in the chest

नान्दीमुखम् (8-35) Indicator of
 good fortune
 नाभिवन्धनम् (8-44) Att chment
 with navel
 नाभिः (3-6; 6-21; 8-51) Umbil-
 icus
 नामकर्म (8-47) Name giving
 ceremony
 नामग्रहणं (8-64) Calling the
 names
 नारीषण्डः (1-17) Female sterility
 नासापुटः (8-19) Nostril
 नासिका (7-6, 7; 8-51) Nose
 निग्रहः (1-21) Restraint
 नित्ययुक् (2-32) Having eternal
 association
 नित्या भावाः (4-14) Permanent
 features
 नित्यः (1-4, 59; 4-8; 5-19) Eter-
 nal
 निभृतः (8-51) Submissive
 निमित्तग्रहणम् (1-148) Knowledge
 of cause
 निमित्तम् (2-39) Cause
 (4-8) Efficient cause
 (8-65) Etiology
 निमेषः (1-50, 70) Twinkling of
 the eye
 (7-16) Closing of eyes
 निम्बः (8-32) *Azadirachta indica*
 A. Juss
 नियमनं (5-12) To restrain
 निराकरिष्णुः (4-39) Having for-
 bidding disposition
 निरीशः (1-46) Devoid of any
 controlling agent
 निरूहः (8-29) Corrective enema
 निर्दोषः (7-20) Free from fault
 निर्वाणम् (5-23) State of extinc-
 tion of all miseries

निर्विकारः (4-33) Without under-
 going modification
 निर्विशेषः (4-33) Without distin-
 ction
 निवातः (8-59) Sheltered from
 draught
 निवृत्तिः (1-13) To submerge
 (1-154) Eradication
 (5-9, 10, 11) Detachment
 निश्चयात्मिका बुद्धिः (1-23) Deter-
 minative intellect
 निष्क्रियम् (1-5, 6) Devoid of
 action
 निष्ठा (5-2) Salvation
 निष्ठीविका (2-23) Salivation
 निष्प्रतिक्रियः (1-115) Irremedi-
 able
 निस्तोदः (8-36) Pain
 निस्तृहः (7-20) Unattached
 नीचैवृद्धिः (8-51) Having elonga-
 tions downwards
 नीपः (8-34) *Anthocephalus indi-
 cus* A. Rich
 नीलावभासः (8-55) Bluish colour
 नृत्यम् (4-37) Dance
 नैऋत्म्यम् (1-145) Desire to get
 away from worldly trap
 नैष्ठिकी (5-26) Conducive to
 salvation
 नैष्ठिकी चिकित्सा (1-94) Measures
 for absolute eradication
 of misery
 न्यग्रोधः (8-19) Banyan tree
 न्युब्जः (8-6) Prone posture
 प
 पक्तिः (4-12) Digestion
 पक्वाशयगुदम् (6-21) Rectum loca-
 ted near the colon
 पक्वाशयः (3-6) Colon
 पञ्चत्वग्रहणम् (1-71) Death
 पञ्चमहाभूतविकारसमुदायः (6-4) Con-
 glomeration of factors
 derived from five *Mahabh-
 utas*
 पतङ्गः (8-59) Moth
 पद्मम् (8-24) *Nelumbo nucifera*
 Gaertn
 पयः (8-9) Milk
 परतन्त्रवृत्तिः (6-23) Dependant
 on others
 परमाणुः (7-17) Minutest unit,
 Cell
 परमात्मा (1-53) Supreme soul
 (1-72; 4-33) Absolute
 soul
 परलोकः (3-4) Another world
 परा धृतिः (1-144) Absolute men-
 tal control
 परावरहृक् (5-20) One in poss-
 ession of transcendental
 and worldly vision
 परिच्छदः (8-14) Apparel
 परिणामकालः (2-40) Seasonal
 vagaries
 परिणामः (6-14) Transformation
 परिहृष्टकर्मा (8-31) Experienced
 परिपक्वगर्भशाल्यम् (8-31) Matured
 dead foetus
 परिपूर्णः (8-51) Full
 परिवर्हः (8-12) Apparel
 परिवारः (4-37; 8-37) Attendant
 परिव्याधः (8-29) A type of *vetasa*
 परिषेकः (8-32) Affusion
 (8-42, 49) Sprinkling
 पृषरोमा (8-21) Having rough-
 ness of hair
 पृषशब्दः (1-119) Sound with
 roughness

परुषकम् (8-29, 47) *Grewia asiatica* Linn.
 परोक्षम् (6-21) Not observable directly
 परोपतापि (8-21) Antisocial
 परम् (5-11, 23) Absolute
 पर्यङ्कः (8-34, 39, 47) Bedstead
 पर्यागतः गर्भः (4-16) Onset of pregnancy
 पर्याप्तिः (6-15) Maturity
 पर्व (7-4) Joint
 पशुका (7-6) Rib
 पलङ्कषा (8-61) A type of *guggulu*
 पलाशः (8-10) *Butea monosperma* Kuntze
 पलितम् (8-21) Graying of hair
 पवनेन्द्रियः (1-17, 18) Aspermia
 पवित्रः (8-50) Clean
 पशुः (4-39 ; 8-59) Animal
 पाठा (8-56) *Cissampelos pareira* Linn.
 पाणिः (8-51) Hand
 पाणिपादशलाका (7-6) Metaphalangeal bone of hands and feet
 पाणिपादाङ्गुल्यस्थि (7-6) Phalangeal bone of hands and feet
 पाणिहृदयम् (7-11) Sole of hand
 पात्रः (5-12) Begging bowl
 पादगुल्फः (7-6) Ankle
 पादहृदयम् (7-11) Sole of foot
 पादः (1-25; 7-7) Foot
 (8-51) Leg
 पायुः (1-26; 7-7) Anus
 पारंपर्यम् (1-38) Continuity
 पाश्वर्यता (8-6) To be in sides
 पाश्वर्यम् (8-28, 32, 36, 38, 51) Sides of chest

पार्ष्णिः (8-41) Heel
 पिचुः (8-19, 24, 32, 41) Cotton swab
 पिच्छिलम् (6-10; 7-16; 8-55) Sliminess
 पिण्डलिका (8-45) Formation of a circular ring around the umbilicus
 पिण्डः (4-10) Knot
 पिता (3-3) Father
 पित्तोपसृष्टम् (8-55) Vitiated by *pitta*
 पित्तम् (4-34; 7-15, 16) *pitta*
 पिपासा (8-24) Thirst
 पिप्पलकम् (8-53) Nipples
 पिप्पली (8-34, 41, 48) *Piper longum* Linn.
 पिप्पलीमूलम् (8-34, 48) Root of *pippali*
 पिशाचः (4-38; 8-64) Piśāca
 पीडयेत् (8-41) Should be strongly pressed
 पीताम्बासः (8-55) Yellowish colour
 पीनः (8-53) Plump
 पीनुः (8-47) *Salvadora persica* Linn.
 पुण्याहवाचनम् (8-35) Reciting *puṇyāha* (auspicious day) *mantra*
 पुण्येऽहनि (8-35) In an auspicious day
 पुत्राशिः (8-67) Desire for a son
 पुत्रः (3-4) Son
 पुद्गलः (4-8) Ego
 पुनर्वसु आत्रेयः (5-3; 8-32) Punarvasu Ātreya
 पुनर्वसुः (1-15) Punarvasu
 पुराणम् (4-37) Epic

पुरीषक्षयः (6-11) Diminution of feces
 पुरीषवेगः (8-21) Urge for defecation
 (8-40) Defecation
 पुरीषाधानम् (3-6) Rectum
 पुरीषम् (7-15) Feces
 (8-41, 60) Stool
 पुरुषकः (8-19) Stature of a man
 पुरुषविचयम् (5-1, Col) Individual as an epitome of the universe
 पुरुषार्थी (2-24) Desire for the society of males
 पुरुषः (1-3, 4) Empirical soul
 (1-16) *Puruṣa*
 (1-59) Absolute soul
 (4-8) Supreme soul
 (4-13; 5-3) Individual
 (5-10) Soul
 पुष्करबीजम् (8-24) Seed of *Nelumbo nucifera* Gaertn
 पुष्टिकरम् (8-54) Nourishing
 पुष्टिः (3-12) Plumpness
 पुष्पदशनम् (8-26) Appearance of bleeding
 पुष्पम् (8-5) Menstruation
 पुष्यः (8-19) Puṣya star
 पुमान् (2-22) Boy
 पुंसवनम् (8-19) Therapy to beget a male child
 पूतना (8-64) Pūtanā
 पूतिगन्धः (1-126) Putrid smell
 पूतिप्रजा (4-30) Woman who delivers dead foetus
 पूर्वरूपम् (8-65) Premonitory symptom
 पृथिवी (5-5) *Pṛthvī*
 पृथिवीधातुः (5-15) *Pṛthvī mahābhūta*
 पृषतः (8-32) Spotted deer
 पृष्ठगतास्थि (7-6) Bone of back
 पृष्ठतोऽनतः (8-51) Bent towards backside
 पृष्ठवंशः (8-51) Vertebral column
 पृष्ठम् (8-28, 32, 36, 38) Back
 पेशी (4-10) Elongated like muscle
 (7-14) Muscle
 पैङ्गल्यः (8-32) Tawny discoloration
 पोट्टलिका (8-47) Packet
 पौरुषम् (2-44) Things done during present life
 पौर्वदेहिकम् (3-4) Past life
 प्रकाशः (4-12) Brightness
 प्रकृतिगन्धः (8-54) Natural smell
 प्रकृतिरसः (8-54) Natural taste
 प्रकृतिवर्णयुक्तः (8-51) Having natural colour
 प्रकृतिवर्णः (8-54) Natural colour
 प्रकृतिस्पर्शः (8-54) Natural touch
 प्रकृतिः (1-4) Primordial source of creation
 (1-17) *Prakṛti*
 (3-25) Primary cause
 (4-14) Normal
 (5-10) Nature
 (6-4) Entirety
 (6-24) Normal situation
 (8-65) Specific nature
 प्रकोपः (1-110) Aggravation
 प्रगूढसिरास्थिसन्धिः (8-51) Having vessels, bones and joints well covered
 प्रचलितदोषः (8-38) State of instability of *doṣas*

प्रच्छदंनम् (8-43) Emesis
 प्रजननकालः (8-36) Time of approaching delivery
 प्रजा (8-40) Foetus
 प्रजापतिः (5-5; 8-11, 39) Prajapati
 प्रजासंपत् (8-21) Excellent offspring
 प्रज्ञा (5-19) Intellect
 प्रज्ञापराधः (1-102, 108, 109; 2-40) Intellectual blasphemy
 प्रतिकर्म (1-90) Preventive measure
 प्रतिघः (2-20) Irregular posture
 प्रतिपत्तिकुशलः (8-34) Resourceful
 प्रतिभा (4-37) Intellectual excellence
 प्रतिवचनम् (4-37) Reply
 प्रत्यक्षम् (6-28) Perception
 प्रत्यङ्गम् (7-11) Sub-part of the body
 प्रदक्षिणाचारः (8-34) Well mannered
 प्रदक्षिणावर्तः (8-51) Whirled clockwise
 प्रदानम् (8-47) Gift
 प्रधानसंश्रयः (4-14) Spiritual
 प्रधानम् (4-8) Nature
 (7-18) Soul
 प्रपीडनम् (8-21) Pressure
 प्रपातः (8-21) Water fall
 प्रभवः (1-3) Origin
 (4-8) Source of origin
 प्रभावः (5-10) Influence
 प्रमार्जनम् (8-43) Cleaning
 प्रमाणम् (1-45) Source of knowledge
 (7-3) Measure

प्रमिताशनम् (8-21) Eating in less quantity
 प्रमेहः (8-21) Obstinate urinary disorder including diabetes
 प्रयत्नः (1-72; 3-10) Effort
 प्रलयः (1-38, 69) Death
 (1-67) Time of destruction
 (4-8) Deluge
 प्रवातैकदेशः (5-59) Admitting air only from one side
 प्रवाहणवेदना (8-49) Labour pain
 प्रवाहणम् (8-39) Effect necessary strain
 (8-40) Straining
 प्रवृत्तिः (5-9, 10) Attachment
 प्रशमः (1-110) Alleviation
 (5-24) Absolute tranquillity
 प्रशस्त नक्षत्रम् (8-39) Favourable constellation
 प्रशस्ते भगवति शशिनि (8-35) In propitious moon
 प्रशस्तः (8-59) Commendable
 प्रशान्तः (1-14) Tranquil
 (5-11) Serene
 प्रश्वासः (7-16) Exhalation
 प्रसवकालः (4-25) Time of parturition
 (8-35) Time of delivery
 प्रसादः (5-5) Pleasure
 (6-17) Pure substance
 प्रसारणम् (7-12) Extension
 प्रसूतिमाहृतः (6-24) *Vāyu* which regulates delivery
 प्रसवणम् (8-36) Show
 प्रहर्षणः (8-31) Exhilaration

प्रहर्षः (2-23) Horripilation
 प्रहृष्टः (8-47) Happy
 प्राक्प्रवणः (8-10) Towards east
 प्राणनिरोधः (5-8) Cessation of *elan vital*
 प्राणहरः (8-63) Fraught with danger to life
 प्राणानुबन्धः (3-12) Continuity of strength
 प्राणः (1-70) Inspiration
 (3-10) To take things inside
 (5-5) *Elan vital*
 प्राणाः (7-77) Life
 (3-13) Breath
 (8-40) Vitality
 प्राप्तकारिः (4-37) Initiation of action in time
 प्रार्थना (4-19) Longing
 (5-12) Request
 प्रायश्चित्तम् (8-59) Recitation of expiatory verses
 प्रावरणम् (8-60, 61) Apparel
 प्रियङ्गुः (8-44) *Callicarpa macrophylla* Vahl
 प्रियालः (8-29) *Buchanania lanzan* Spreng
 प्रेतः (4-38) Pretas
 प्रेत्यभावः (5-10) Life after death
 प्रेरणम् (1-70) Mobility
 (3-10) Stimulation
 (4-12) Impulsion
 (7-16) Impelling force
 प्रोक्षणम् (5-10) Consecration
 प्लीहा (3-6) Spleen
 (8-40) Enlargement of spleen
 फ
 फलम् (1-52) Fruit of action (8-41) *Randia dumetorum* Lam

फेनिलम् (8-55) Frothy
 व
 बन्धः (1-41) Bondage
 बलम् (3-3, 4) Strength
 (3-13; 5-12; 8-32) Strength
 बलवत्कर्मसंक्षयः (1-142) Annihilation of effects of potent past actions
 बलवत् पुच्छे काले जातः (6-13) Birth at a time when people naturally gain strength
 बलवत् पुच्छे देशे जातः (6-13) Birth in a country where people are naturally strong
 बलवान् (8-51) Strong
 बलवृद्धिकरः (6-13) Promoter of strength
 बलसम्पत् (8-65) Excellence of strength
 बलहानिः (4-22) Loss of strength
 बला (8-24) *Sida cordifolia* Linn.
 बलानुरक्षा (8-31) Strength promotion
 बलिः (5-59) Sacrifice
 बलोपचयः (4-22) Increase in strength
 बल्वजः (8-34, 41) *Balvaja* (?)
 बस्तः (8-10) Goat
 बस्तिः (3-6; 8-36) Bladder
 (8-28) Lower abdomen
 (8-31) Enema
 बस्तिशिरः (8-39) Brim of pelvis
 बस्तिशीर्षम् (7-11) Pelvis
 बहलः (8-51) Thick
 बालवेणी (8-41) Braid of hair
 बाल्यम् (5-5) Childhood
 बाहुनलकः (7-6) Hollow bone of arms

बाहुपिण्डिका (7-11) Muscular position of arm
 बाहुः (8-51) Arm
 बाह्यात्वम् (7-15) External skin
 बाह्लीकः (6-21) Bahlika
 बिल्वः (8-33, 34) *Aegle marmelos* Corr.
 बीजक्षेत्रगुणसंपत् (6-13) Excellence of the qualities of seed (sperm and ovum) as well as uterus
 बीजग्रहणम् (2-23) Non-elimination of seed
 बीजधर्मा (2-35) Like a seed
 बीजभागावयवः (4-30, 31) Part of gene
 बीजभागः (3-17) Part of seed, Part of sperm and ovum (4-30, 31) Gene
 बीजम् (1-13, 18; 2-29; 3-17) Sperm & ovum (3-9; 8-6) Seed (4-30) Division of the sperm & ovum, chromosome (4-31) Chromosome
 बीभत्सदर्शनम् (1-123) Despicable sight
 बुद्धिभेदः (2-36) Dissimilarity in intellectual faculty
 बुद्धिः (1-32, 35) Perceptual faculty (3-10; 1-132, 72, 63, 56) Intellect (5-10) Intelligence (1-56) Understanding
 बुद्धीन्द्रियम् (1-56) Cognitive organ (1-64; 7-7) Sense faculty

बुधः (4-13) Wise
 बुभुक्षा (8-48) Hungry
 बृहस्पतिः (8-8) Bṛhaspati
 बृहणीयः (8-27, 31) Promoter of corpulence
 बोद्धा (1-39) Agent of knowledge (4-8) Intelligent
 ब्रह्म (5-4, 5) Brahman
 ब्रह्मचर्यं (4-37) Celibacy
 ब्रह्मचारी (8-5) With celibacy
 ब्रह्मभूतः (1-155) Identifying himself with Brahman (5-21) One with Brahman
 ब्रह्मविद् (1-155) One wellversed with the knowledge of Brahman
 ब्रह्मा (4-8) Creator (4-37; 8-8; 5-19, 11) Brahmā (5-23) Brahman god
 ब्राह्मणः (8-10, 34, 35, 47, 62) *Brāhmaṇa*, Brahmin
 ब्राह्मी (8-20, 58) *Bacopa monnieri* Pennell
 ब्राह्मोक्तिभूतिः (5-5) Potentiality of Brahman
 भ
 भक्तिः (3-13) Inclination (3-13) Liking
 भगवानात्रेयः (1-2; 2-2; 3-2, 3, 5; 4-2; 5-2; 6-2; 7-2; 8-2) Lord Ātreya
 भगः (8-8) Bhaga
 भगास्थि (7-6) Pubic bone
 भद्रकाप्यः (6-21; 8-32) *Bhadra-kāpya*
 भद्रशौनकः (6-21) *Bhadraśaunaka*

भयम् (3-13; 5-12; 8-24, 30) Fear
 भरद्वाजः (3-4, 14) *Bhardvāja*
 भल्लातकः (8-33) *Semecarpus anacardium* Linn. f.
 भावः (1-7) Idea (1-67) Manifestation (6-28) Existence
 भास्वत् रूपम् (1-122) Dazzling sight
 भाः (1-39) Knowledge (7-16) Lustre
 भीरुः (4-14) Timid (4-38, 39) Cowardice
 भीषयिता (4-38) Having terrifying disposition
 भूतप्रकृतिः (1-63) Source of creation
 भूतहृतः (2-9) Taken away by evil spirit
 भूतीकः (8-29) *Trachyspermum ammi* Sprague
 भूतः (1-121, 126) Gen
 भूतात्मा (1-14, 57, 155; 4-8) Empirical Soul (1-84) Absolute Soul
 भूमिः (1-4; 4-6) *Prthvī*
 भूर्जपत्रम् (8-41) Bark of *Betula utilis* D. Don.
 भूर्जः (8-34, 38) *Betula utilis* D. Don.
 भूषणम् (8-9, 50) Ornament
 भूः (1-29) *Prthvī*
 भृशोष्णः (8-55) Excessively hot
 भेषजम् (1-89) Therapeutic devices
 भैरवदर्शनम् (1-123) Terrific sight
 भोक्ता (1-47) Enjoyer
 भौतिकः (8-27) Drugs which are antagonistic to evil spirits

(8-49) Alleviator of the effects of evil spirits and germs
 भ्रूः (7-11; 8-51) Eye Brow
 म
 मङ्गलाशोः (8-47) Propitious blessings
 मङ्गलम् (8-59) Auspicious rites
 मज्जगन्धि (8-55) Having smell of bone marrow
 मज्जा (6-10; 7-15; 8-48) Bone-marrow
 मज्जिष्ठा (8-32) *Rubia cordifolia* Linn.
 मणिकः (7-6) Wrist
 मणिः (8-62) Jewels
 मण्डः (6-11) Thin gruel
 मण्डूकपर्णी (8-34, 41) *Centella asiatica* Urban
 मतिः (1-47) Thoughts (5-19) Wisdom (2-37) Intellect
 मत्स्यकः (8-19) A type of small fish
 मत्स्यः (4-39) Fish
 मदकरः (4-18) Intoxicating
 मदनः (8-41) *Randia dumetorum* Lam.
 मदिरा (8-31) *Madirā* type of wine
 मदः (5-12) Vanity
 मद्यम् (8-57) Wine
 मधु (8-46, 34, 32; 8-9, 24) Honey (8-31) *Madhu* type of wine
 मधुकः (8-29, 32, 44) *Glycyrrhiza glabra* Linn.

मधुरौषधम् (8-32) Drugs having sweet taste
 मधुरः (8-65) Sweet
 मधुकः (8-10) *Madhuka indica* J. F. Gmel.
 मधूच्छिष्टम् (3-16) Bec-wax
 मनसो गतिः (1-70) Mental perception
 मनसोऽभितापः (1-7) Mental affliction
 मनोजवः (2-31) Soul
 मनोज्ञः (8-7) Relishing
 मनोनुकूलः (8-7) Pleasant (8-24) Pleasing to the mind
 मनोबुद्धिसमाधानम् (1-146) Concentration of mind and intellect
 मनः (1-132, 136, 138, 64, 56; 2-36; 1-35, 18, 17; 2-37; 3-10) Mind
 मन्ता (4-8) Thinker
 मन्त्रः (8-8, 31, 46) Mantra, incantation
 मन्थः (8-9) Thin gruel
 मन्दः (6-10) Dullness
 मयूरः (3-4) Peacock
 मरणम् (1-40, 37; 5-5) Death
 मरुत् (5-5) Marut
 मर्म (7-14) Vital part of the body
 मलभूतः (6-17) Impurities
 मलः (8-60; 1-136) Excreta
 मस्तिष्कम् (7-15) Brain matter, fat like substance inside the skull
 महत् (8-51) Big in size
 महती गर्भविक्रान्तिशारीरम् (4-1, Col) Major chapter on forma-

tion of the Embryo as conducive to the understanding of the body
 महाच्छिद्रः कर्णः (8-51) Having a big earhole
 महान् (1-17) Intellect (8-51) Large in size / profound
 महान् छिद्रम् (7-12) Major orifice
 महानसम् (8-33; 59) Kitchen
 महाबाहुः (8-12) Long arm
 महाभूतम् (1-27) *Mahabhūta*
 महाशनः (4-38) Glutton
 महोच्छ्वासः (8-51) Capable of taking deep breath
 महौषधम् (8-56) *Zingiber officinale* Rosc.
 माता (3-3) Mother
 मात्सर्यम् (3-13) Strong desire not to part with
 मानस स्पर्शः (1-133) Mental contact
 मानसंपन्नः (4-37) Possession of honour
 मानः (4-37) Ego (5-12) Respect
 मानुषः (8-69) Human aspect
 मादंढम् (3-13; 4-12, 14) Softness
 मारीचिः काश्यपः (6-21) *Mārici kāśyapa*
 मालती (8-32) *Aganosma dichotoma* K. Schum.
 माल्यम् (4-37) Garland
 माषः (6-11; 8-4) *Phaseolus radiatus* Linn.
 मांसोपचयः (4-21) Increase in flesh
 मांसः (3-6; 4-18; 6-10; 7-16) Flesh/Meat

माषयूपम् (8-28) Soup of *Phaseolus radiatus* Linn.
 मित्रावरुणो (8-8) Mitra and Varuṇa
 मिथ्यारम्भः (1-104) Initiation in improper time
 मिथ्यालिङ्गम् (1-111) Wrong manifestation
 मिथ्यासंयोगः (1-119) Wrong utilisation
 मिम्भिनः (3-15) Lisper
 मुक्तः (5-22) Liberated
 मुक्तिः (1-151) Liberation
 मुद्गः (3-4; 8-56) *Phaseolus mungo* Linn.
 मुनिः (5-24) Sage
 मुमुक्षुः (5-12) One desirous of salvation
 मुसलव्यायामः (8-38) Exercise with the help of a club
 मुसलः (8-38, 47) pestle
 मुस्ता (8-32, 56) *Cyperus rotundus* Linn.
 मुहूर्तः (8-35) An astrological term for a span of time equivalent to 3/4th of an hour approximately.
 मूकः (8-21) Dumb (3-15) Mute
 मूत्रवर्चः स्थानम् (8-59) Lavatory
 मूत्रवेगः (8-21) Urge for micturition (8-40) Urination
 मूत्रम् (7-16, 15; 8-60, 41) Urine
 मूर्तिमन्तभावः (4-13; 5-3) Material and spiritual phenomena
 मूर्तिमान् (7-16) Having form
 मूर्तिः (4-12) Hardness (5-5) Form
 मूर्त्वा (8-56) *Clematis triloba* Heyne ex Roth
 मूलकम् (8-28) Radish
 मूलम् (3-4) Root
 मूषिकः (8-59) Rat
 मृजा (8-5) Cleaning
 मृणालम् (8-32) Lotus stalk
 मृत् (1-43) Earth
 मृतगर्भः (8-30) Dead foetus
 मृदुकेशः (8-51) soft hair
 मृदुः (6-10; 7-16; 8-65, 60) Soft
 मृद्वीका (8-29) *Vitis vinifera* Linn.
 भेदकः (8-56) *Medaka* type of wine
 भेदः (3-6; 6-10; 7-15) Fat
 भेधा (5-19) Power of retention
 भैत्रम् (8-35) Propitious
 भैद्युनपरः (4-39) Excessive sexual indulgence
 भैद्युनम् (3-4) Cohabitation
 भैरेयम् (8-34, 41, 56) *Maireya* type of wine
 मोक्षः (1-41, 137, 142; 5-10, 11) *Mokṣa* (Salvation)
 मोक्षेव्यवसायः (1-144) striving for salvation
 मोहः (1-37, 53) Ignorance (1-108) *Tamas* (3-13) Attachment (4-14, 37; 5-5, 10, 24; 7-19) Ignorance
 म्लानम् (4-24) Sorrow
 य
 यकृत् (3-6) Liver
 यजनम् (5-10) Performance of rituals

यज्वा (4-37) One observing religious rites
यमः (4-37) Yama
यवागुः (8-31, 32, 48) Gruel
यवः (6-11; 8-18, 56, 61) Barley
यष्टीमधुः (8-24) *Glycyrrhiza glabra* Linn.
याचनम् (5-10) Begging
(5-11) Priest hood
यानवाहनम् (8-27) Conveyance for travelling
यानम् (8-21) Vehicle
युक्तिः (1-44) Rational out look
युक्तोपचयः (8-51) Plump
युगान्तः (5-5) Deluge
योगक्षेमम् (4-15) Efforts to maintain
योगधरम् (1-35) Co-ordinator
योगी (1-151) Liberated person
योगे तत्परता (2-47) Love for meditation
योगः (1-131) Combination
(1-137, 39; 5-17) Yoga
योनिप्रदोषः (1-7) Defect in uterus
योनिस्त्रावः (8-26) Uterine secretion
(8-30) Secretion from the genital tract
योनिः (1-6) Species
(2-23; 8-6) Uterus
(3-3; 4-7; 8-36) Genital tract
(4-16; 8-32, 41) Vagina
(4-35) Mode of propagation
यौवनम् (5-5; 6-13) Youth
यौवनस्थः (8-51) Youthful

र

रक्तपित्तम् (8-21) A disease characterised by bleeding from different parts of the body
रक्तम् (1-12; 8-6) Ovum
(8-51) Red in colour
रक्तशालिः (8-24) Red variety of *Oryza sativa* Linn.
रक्तावसेचनम् (8-22) Blood-letting
रक्षः (4-18) Devil
रक्षा (8-47) Protective measures
(8-59) Protection
रक्षोघ्नः (8-47) Which protects from attacks of evil spirit
रजतम् (3-16; 8-9, 19, 34) Silver
रजः (1-36, 108; 4-34) *Rajas*
(4-7) Menstruation
(5-14) Dust
(5-24) Attachment
रथः (3-14) Cart
रम्यः (8-59) Beautiful
रसनम् (4-12) Sense of gaustation
(7-7, 16) Gaustatory faculty
रसहारिणी (4-24) Channels carrying nourishment
रसः (1-27; 4-12) Taste
(3-3) *Rasa*, Digestive product of mother's food
(7-15) Product of the ingested food after digestion and assimilation
(7-16) Plasma
राक्षसः (4-38; 8-64) *Rakṣasa*
रागः (4-37; 5-12) Attachment
राजतम् (8-44) Made of silver

राजन्यः (8-10) *Kṣatriya*
राशिपुरुषः (1-53) Empirical soul
रुक्षः (6-10) Roughness
(8-55) Ununctuous
रुदितम् (8-51) Crying
रुद्रः (5-5) Rudra
रुधिरगन्धि (8-55) Having smell of blood
रुधिरम् (7-15, 16) Blood
रुहः (8-10) Antelope
(8-62) Deer
रूपग्रहणम् (1-148) Knowledge of form
रूपम् (1-27) Vision
(2-36) Physique and mind
(2-37) *Bhūta*
(2-42) Body
(4-12) Sight
(5-10) Beauty
(7-16) Colour
रेतः (3-3) Sperm
रोगः (2-39) Disease
रोषः (4-37; 5-5) Anger
रोहिणी (8-61) (*Picrorhiza kurroa* Royle ex Benth.
रौक्मम् (8-44) Golden
रौद्रः (4-38) Terrifying appearance

ल

लघुः (6-10; 8-50, 55, 60, 65) Light
लघुवस्त्रम् (8-50) Light apparel
ललाटम् (7-6) Forehead
लवणानुरसम् (8-55) Having saline after taste
लशुनः (8-34, 47, 56) *Allium sativum* Linn.
लसिका (7-15) Lymph
लाघवम् (4-12) Lightness

लाङ्गली (लिकी) (8-34, 38) *Gloriosa superba* Linn.
लाजः (8-10) Fried paddy
लावः (8-24) Common quail
लिङ्गम् (1-4) Proof of existence
(1-14) Sign
(6-27; 8-65) Signs and symptoms
लेखास्थवृत्तः (4-37) Observance of the propriety of actions
लोकः (4-13) Universe
लोकसंमितः (4-13; 5-3) Epitome of the universe
लोहिताक्षः (8-12) Red eye
लोघ्नः (8-44, 50) *Symplocos racemosa* Roxb.
लोभः (4-37; 5-12) Greed
लोम (1-136; 3-7; 7-11, 16) Small hair
लोमकूपः (7-15) Hair follicle
लोमराज्युद्गमः (4-16) Appearance of small hairs
लोलुपः (4-38) Greedy
लोहितम् (3-6) Blood

व

वक्रो (2-17, 20) Hypospadias
वक्षः (8-36) Chest
वङ्क्षणः (7-11; 8-28, 36) Groin
वचनम् (4-37) Exposition, Eloquence
वचः (2-47) Speech
वचा (8-34, 38, 47, 61) *Acorus calamus* Linn.
वडिशः (6-21) *Vaḍiṣā*
वत्सकफलम् (8-56) Fruit of *Hollarrhena antidysentrica* Wall.
वत्सलः (8-51) Having affection for children
वत्सा (8-9) Calf

वनस्पतिः (4-39) Vegetable
 वन्ध्या (4-30) Sterile
 वपा (3-6) Mesentery
 वपाबहनम् (3-6) Omentum
 वमनम् (8-4, 12) Emesis
 (8-56) Emetic therapy
 वयस्था (8-61) *Bacopa monnieri*
 Pennel
 वयः (5-10) Age
 वरकः (3-4) *Varaka* type of corn
 वराहमांसम् (8-21) Pork
 वरुणः (4-37) *Varuṇa*
 वचः स्थानम् (8-33) Lavatory
 वचः (7-16) Feces
 वर्णसम्पत् (8-65) Excellence of
 complexion
 वर्णहानिः (4-22) Loss of comple-
 xion
 वर्णोपचयः (4-22) Increase in co-
 mplexion
 वर्णः (3-3, 4, 10; 8-32) Comp-
 lexion
 वर्षा (2-45) Rainy season (Au-
 gust-October)
 (5-12) Rain
 वली (8-21) Wrinkle in skin
 वशित्वम् (1-139) Supernatural
 power
 वशी (1-5, 7, 78) Absolutely free
 (3-4) Lordship
 वसनम् (4-37) Apparel
 (8-33) Cloth
 वसन्तः (2-45) Spring, *Caitra*
 वसा (6-10; 7-15, 16; 8-48)
 Muscle fat
 वसागन्धि (8-55) Having smell
 of muscle fat
 वसुः (5-5) *Vasu*
 वाक् (1-40) Speech

वागिन्द्रियम् (1-25) Tongue
 वाग्बस्तुमात्रम् (3-15) Ridiculous
 as a story
 (6-28) Confined to words
 only and not to facts
 वाटघण्टी (8-20, 58) *Sida rhom-
 bifolia* Linn.
 वातमूत्रपुरीषवेगविधारणम् (8-30) Su-
 ppression of the urges for
 flatus, urine and stool
 वातविकारः (8-55) Disease caused
 by *vāta*
 वातवेगः (8-21) Urge for flatus
 वातहरः (8-31, 49) Alleviator of
vāta
 वातानुलोमः (8-32) Downward
 movement of *vāta*
 वातिकषण्डकः (2-17, 21) Eviration
 वातोपमृष्टः (8-55) Vitiated by
vāta
 वातः (4-34) *vāta*
 (5-12) Wind
 (8-40, 41) Flatus
 वादित्रम् (4-37; 8-47) Music
 वामनः (3-15) Dwarf
 वायुधातुः (8-15) *Vāyu mahābhūta*
 वायुः (1-4, 27; 4-5; 5-5; 8-39)
Vāyu
 (6-14) *Vāta*
 वारणः (8-33) *Vārāṇa* (?)
 वारुणी (6-11) *Vārūṇī* type of
 wine
 वार्ता (4-30) Child who is not
 female but having femi-
 nine characteristics in
 abundance
 वास्तुविद्या (8-33) Science of hou-
 se-building

वास्तुविद्याकुशलः (8-59) Expert ar-
 chitect
 वाहुः (7-5) Upper limb
 विकारः (1-63) Transformation
 (1-4) Modification of
 primordial matter stuff
 विकृतविहारहारशीलः (4-38) One
 resorting to abnormal diet
 and regimen
 विकृतिः (4-14) Abnormal
 (4-15) Deformation
 (4-34) Disease
 (5-10) Modification
 (6-24) Abnormality
 विघट्टनम् (2-19) Obstruction
 विचारः (1-21) Consideration
 विचार्यम् (1-20) Consideration
 विचित्रम् (8-50, 63) Variegated
 विजनेरतिः (1-144) Liking for
 lonely living
 विजृम्भिका (8-45) Constant in-
 crease in the size of the
 umbilicus
 विज्ञानम् (1-40) Knowledge (5-24)
 (1-144) Scriptural
 knowledge
 (1-154) Determinate
 knowledge/scriptural kno-
 wledge
 (4-37) Spiritual know-
 ledge/Power of understand-
 ing
 विडङ्गः (8-34, 41) *Emblica off-
 icinalis* Gaertn
 विड्लवणम् (8-34) *Vida* salt
 वित्तम् (5-10) wealth
 वित्रासनम् (8-63, 64) Frightening
 विदेहः (6-21) *Videha*
 विद्या (5-10, 19) Learning

विद्वधिः (7-4) Abscess
 विधाता (8-8) *Vidhātā*
 विधेयता (8-64) Submission to
 discipline
 विधेयं सत्त्वम् (2-47) Independent
 thinking
 विनयाचारलोपः (1-104) Loss of mo-
 desty and good conduct
 विनामिका (8-45) Elevation of the
 umbilicus in the periphery
 and depression in the ce-
 ntre
 विनाशः (4-15; 6-4, 31) Destruc-
 tion
 विपरीतगुणभूयिष्ठः (6-9) Dominated
 by opposite quality
 विपरीताभिनिवेशः (5-10) Opposite
 feeling
 विपापम् (5-23) Free from sinful
 acts
 विपुलसमपीठः (8-51) Even and
 large lobe
 विप्रकृष्टन्तरः (8-51) Having wide
 space in between
 विप्रत्ययः (5-10) Thinking in op-
 posite way
 विबन्धः (8-29) Constipation
 विभीतकः (8-29) *Terminalia beler-
 ica* Roxb.
 विभुः (1-8) Ubiquitous
 (1-61) Universal
 (1-75) All pervasive
 (1-80) Omnipresent
 विमाननम् (4-15) To ignore
 विमुक्तबन्धनम् (8-36) Untying the
 knot
 वियत् (5-5; 8-39) *Akaśa*
 वियोगः (5-8) Dissolution

- विरजः (5-23) Free from attachments
 विरेचनः (8-4, 22) Purgation
 (8-56) Purgation therapy
 विविक्तम् (7-16) Void
 विवेकः (4-12) Distinction
 विवृतशयनम् (8-21) Sleeping in open air
 विशदाबुद्धिः (2-47) Clear understanding
 विशदः (6-10) Non-sliminess
 (8-47) Pious
 (8-55) Clear
 विशल्यम् (8-39) Facilitate delivery
 विशेषराशिः (5-10) Excellent state
 विश्वकर्मा (2-32) To perform any action
 (3-8) Omnipotent ; (4-8) Builder of the universe.
 विश्वदेवः (5-5) Viśvadeva
 विश्वरूपः (2-32) Ability to take any shape; (3-8) Omnipresent
 (4-8) Prototype of the universe
 विषमस्थानम् (8-30) Irregular posture in standing
 विषमशयनम् (8-30) Irregular posture in sleeping
 विषमार्थः (2-40) Unwholesome contact with senses
 विषमाशनम् (8-24) Improper food
 विषमासनम् (8-21) Irregular seat
 (8-30) Irregular posture in sitting
 विषयप्रवणम् (1-100) Indulging in worldly enjoyments
 विषयेष्वरतिः (1-144) Detachment from the objects of senses
 विषवायुः (1-121) Poisonous wind
 विषाणम् (8-62) Horn
 विषः (1-126) Poison
 विष्णुः (8-8, 11, 39) *Viṣṇu*
 विष्वक्सेनकान्ता (5-58; 8-20) *Callicarpa macrophylla* Vahl
 विस्तारोपपन्नः (8-51) Having adequate width
 विहारः (2-29) Regimen
 वीणा (1-34) Guitar
 वीरणम् (8-29, 57) *Vetiveria zizanioides* Nash
 वीर्यम् (5-10) Potency
 वृक्कौ (3-6) Kidneys
 वृत्तगर्भा (2-24) Round shape of the gravid uterus
 वृत्तस्यसौष्टवम् (4-27) Proper regimen
 वृत्तम् (8-51; 5-10) Character, round in shape
 वृद्धवैद्यः (8-59) Experienced physician
 वृद्धः (4-18) Wiseman
 वृद्धिः (5-8) Growth
 (6-4) Aggravation
 (8-50) Diphthong
 वृषणः (2-21; 7-11) Testicle
 वृषभः (8-9, 62) Bull
 वेतसः (8-29) *Salix caprea* Linn.
 वेदना (1-7) Misery
 (1-56) Sensation
 वेदिता (4-8) Knower
 वेदिः (8-10) Alter
 वेदः (1-39; 8-19) The Vedas
 वेष्टम् (8-47) House
 वैरूप्यम् (4-19; 8-32) Deformity

- वैश्यः (8-10) *Vaiśya*
 वैषम्यम् (6-4) To become discordant
 वंशसंपन्नः (8-51) Well ridged
 व्यक्तकोपप्रसादः (4-37) Manifestation of anger and pleasure
 व्यक्तभागविभागः (8-51) Having clear-cut divisions
 व्यक्तः (1-61) Empirical soul
 (1-68) Manifested stage
 व्यङ्गः (3-15) Freckles
 व्यपगतरागः (4-37) Freedom from attachment
 व्यवायः (8-21) Sexual intercourse
 (8-24) Cohabitation
 व्यसनसूचकशब्दः (1-119) Sound indicating misery
 व्याघ्रः (8-10) Tiger
 व्याधिः (8-49) Disease
 व्यापन्नः (8-55) Vitiated
 व्यायामोत्तुण्डितः (8-45) Elevation of the umbilicus in breadth
 व्यायामः (8-24) Exercise
 व्यूढोरस्कः (8-12) Elevated chest
 व्यूढः (8-51) Broad
 व्रणः (7-15) Ulcer
 व्रतचर्या 1-143) Observing sacred vows
 व्रतम् (4-37) Sacred vow
 (8-26) Religious rites
 व्रीहिः (8-18) Paddy
 श
 शकुनः (4-38) Bird
 शङ्करः (8-65) Propitious
 शङ्खसन्धिः (8-51) Union with temporal bone
 शतघोतवर्षिः (8-24) Ghee washed for hundred times
 शतपुष्पा (8-41) *Foeniculum vulgare* Mill
 शतवीर्या (8-20, 58) *Cynodon dactylon* Pers
 शनैर्मेहः (8-21) Dibbling of urine
 शब्दः (1-27; 4-12; 7-16) Sound
 शम्बरः (8-24) Indian Sambar
 शयनम् (8-24) Sleep
 (8-37, 59, 60, 61) Bed
 शरीरविचयशरीरम् (6-1, Col.) The knowledge of the details of the body as conducive to its understanding
 शरीरविचयः (6-3) Knowledge of the human body
 शरीरसंख्याशरीरम् (7-1, Col.) Enumeration of organs as conducive to the understanding of human body
 शरीरसंपत् (7-1) The enumeration of the organs as conducive to the understanding of the body
 (6-13; 6-65) Excellence of physique
 शरीराभिनिवृत्तिः (3-12) Manifestation of body
 शरीराभिवृद्धिः (3-12) Growth of the body
 शर्करा (8-21) Diabetes
 (8-24) Sugar
 शर्म (8-65) Good effect
 शल्यहर्ता (8-31) Surgeon
 शशः (8-24, 32) Rabbit

- शस्त्रम् (8-34) Surgical instrument
शाकः (6-11) Leafy vegetables
शान्तः (5-23) Serene
(5-19) Tranquil
(7-20) Peaceful
शान्तिः (7-20; 8-35) Peaceful
(5-20) Serenity of mind
(5-23) Liberation
शारीर्यः चेष्टा (4-12) Action of the body
शालिः (3-4) *Śāli* rice
(8-29, 56, 57) *Oryza sativa* Linn.
शालुकः (8-24) Rhizom of lotus
शास्त्रम् (1-4) Scripture
शाश्वतः (1-61; 3-8) Eternal
शिखी (8-50) Fire
(8-28) Peacock
शिरस्तालु (8-43) Anterior fontanel in head
शिरीषः (8-32) *Albizzia lebeck* Benth.
शिरोशीवम् (7-5) Head including neck
शिरोविरेचनम् (8-22) Therapy for the elimination of *doṣas* from the head
शिरः (5-51; 6-21) Head
शिरः कपालम् (7-6) Panshaped bone of the forehead
शिरः शूलम् (1-87) Headache
शिवा (8-20) *Terminalia chebula* Retz.
शिशापा (8-38) *Dalbergia sissoo* Roxb.
शीघ्रगत्वम् (1-58) Quick in succession

- शीतः (5-12; 6-10; 5-12) Cold
शीलम् (3-13) Normal behaviour
(5-10) Conduct
शुक्रशोणित संसर्गः (3-3) Zygote formation
शुक्राशयद्वारः (2-19) Seminal passage
शुक्राशयः (2-18) Testicles
शुक्रम् (1-4, 6, 12; 3-3, 7; 4-5; 8-6, 17) Sperm
(6-10; 7-15; 8-3) Semen
शुद्धः (8-19, 24) Bud
शुचिद्वेषिः (4-38) Having disliking for cleanliness
शुचिवस्त्रम् (8-50) Clean apparel
शुचिः (4-37; 8-9, 51, 60) Purity-clean
(8-51) Observing cleanliness
शुद्धः (3-13) *Sattva*
(4-36) *Sattvika*
शुभकर्म (1-39) Good action
शुभः (5-10) Auspicious
शुष्कः (8-60) Dry
शूद्रः (8-13) *Śūdra*
शून्यशरीरः (8-49) Emptiness of body
शूरः (4-37) Brave
शूर्पः (4-37, 38) Fan
शूलः (8-3) Pain
शृङ्गवेरम् (8-48) *Zingiber officinale* Rosc.
शृङ्गाटकः (8-24) *Trapa bispinosa* Roxb.
शेफः (7-11) Phallus
शैत्यम् (4-12) Coldness
शैथिल्यम् (4-14) Slackness
(8-36) Looseness

- शैलः (1-8) Hill
शोकः (2-39; 5-12; 8-21; 8-24, 30) Grief/Sorrow
शोणितोपययः (4-21) Increase in blood
शोणितम् (3-3; 4-5, 7, 30; 8-3, 17) Ovum
(6-10; 7-15) Blood
शोषः (8-40) Consumption
शौचम् (3-13) Purity
शौर्यम् (3-13) Valour
शंखः (7-6) Temporal bone
शमश्रु (7-14) Hair of the beard and moustaches
(7-16; 3-7) Hair of the face
श्यामाकः (3-4) *Śyamaka* type of corn
श्यामः (8-12, 15) Bluish complexion
श्यावाखणवर्णः (8-55) Blackish and reddish in colour
श्येनः (8-28) Falcon
श्रमः (5-12) Labour
श्रोणिफलकम् (7-6) Hip blade
श्रोत्रम् (1-14) Supernatural audition
(4-12) Sense of audition
(7-7, 16) Auditory faculty
श्रद्धाप्रणयनम् (4-16) Liking
श्लक्ष्णः (6-10) Smoothness
(8-51) Smooth
श्लेष्मभुवः (7-11) Tonsil
श्लेष्मा (4-34; 7-15) *Kapha*
श्लेष्मोपसृष्टम् (8-55) Vitiated by *kapha*
श्लैष्मिकः ओजः (7-15) *Ślaiṣmika* type of *ojas*
श्लोकः (4-37) Poetry
श्वभ्रम् (8-21) Abyss
श्वयधुः (4-16) Oedema
श्वापदः (8-59) Animals having legs like those of dogs viz., tiger and leopard
श्वसः (8-4) Breathlessness
(7-11) Inhalation
ष
षष्टिकः (8-29, 56, 57) A type of *śāli*
स
सक्थि (7-5) Lower limb
(8-38, 51) Thigh
सगर्भा (8-39) Pregnant
सङ्गः (5-10; 7-18) Attachment
सत् (4-9) Manifested
सतामुपासनम् (1-143; 5-12) Devotion to the noble
सत्कारः (5-12) Honour
सत्त्वकरणः (4-8) Mental equipment
सत्त्वदोषः (4-34) Mental *doṣa*
सत्त्वसंपत् (6-13) Excellence of mind
सत्त्वानुबन्धः (1-149) Concentration of mind
सत्त्वोत्साहः (5-12) To be optimistic about spiritual attainments
सत्त्वोपादानः (4-8) Equipped with mind
सत्त्वम् (1-36, 100; 2-42; 3-3, 16; 5-5) Mind
(8-9) Strong mind
(1-36) *Sattva*
(1-46) Living being
(3-3, 4) Mental faculty
सत्यपरः (2-46) One who is given to truthfulness

सत्याबुद्धिः (5-7) True knowledge
 (5-26) Virtuous intellect
 (5-16) True wisdom
 सत्याभिसन्धः (4-37) Love for truth
 सत्यम् (1-39) Truth
 सद्वृत्तम् (1-106) Healthy activity
 सन्धिः (7-14) Joint
 सन्निकर्षः (1-18, 33, 138) Contact
 समयोगवाही (6-4) Maintained in
 a state of equilibrium
 समयोगः (1-129) Equitable utili-
 zation
 (6-14) Appropriate ad-
 ministration
 समसर्वधातुः (8-15) All *mahābhūtas*
 in equal proportion
 समानगुणभूयिष्ठः (6-9) Dominated
 by similar attribute
 समानवर्णः (8-51) Having same
 caste
 समहितदर्शनम् (8-51) Having fixed
 look
 समीक्षकारी (2-46) Who enters
 into action after proper
 observation
 समुत्थानम् (6-27) Etiology
 समुदायप्रभवः (3-16) Conglomera-
 tion
 समुदयः (1-47) Combination
 समूर्च्छितः (4-9) Intimate mixture
 समम् (8-51) Even
 समः (2-46) One who is given
 to impartiality
 (8-51) Equal in size
 सरणशीलः (4-39) Fondness for
 constant movement
 सरः (6-10) Mobility
 (7-16) Mobile
 सर्गः (5-5) Beginning of creation
 सर्पनिर्माकः (8-41, 61) Slough of
 snake

सर्पः (4-38) Snake
 सर्पिः (8-9, 32, 34, 43, 46, 48)
 Ghee
 सर्वगतः (1-7) Omnipresent
 (1-80) All pervading
 सर्वगन्धौषधिः (8-50) All fragrant
 drugs
 सर्वगः (1-5) All pervasive
 (2-32) Omnipresent
 सर्वबुद्धचङ्गहीनः (4-39) Deficient
 in all the intellectual acti-
 vities
 सर्वभावस्वभावज्ञः (5-17) One hav-
 ing knowledge about the
 nature of all things
 सर्ववित् (1-14) Omnipresent
 सर्वसंन्यासी (1-14) All renouncing
 सर्वसंयोगनिःसृतः (1-14) Devoid of
 all contacts
 सर्वशरीरभृत् (2-32) Entering into
 any physique
 सर्षपः (8-19) Mustard
 (8-32, 34, 47, 61) *Bra-
 ssica nigra* Koch.
 सलिलप्रवेशः (5-10) Entering in
 water
 सलिलस्थानम् (8-59) Place for wa-
 ter storage
 सव्यप्रदुग्धा (2-24) Excellence of
 lactation from left breast
 सब्याङ्गचेष्टा (2-24) Activities by
 left limbs
 सब्यात्तगर्भा (2-24) Conception in
 left side of the womb
 सहचरः (8-19) *Barleria cristata*
 Linn.
 सहस्रधौतसर्पिः (8-24) Ghee washed
 for one thousand times
 सहस्रवीर्या (8-20, 58) A type of
darvā

साक्षी (1-5, 83) Witness
 सात्म्यरसः (3-3) Wholesome *rasa*
 सात्म्यसंपत् (6-13) Excellence of
 wholesomeness
 सात्म्यम् (3-3) Wholesomeness
 (8-65) Wholesome
 सात्म्योभावः (8-48) Suitable
 सादृश्यम् (1-148) Similarity
 सान्त्वनीया वाक् (8-37) Consoling
 word
 सान्द्रः (6-10) Density
 सारिवा (8-56) *Hemidesmus indi-
 cus* R. Br.
 सारः (8-38) Pith
 साहसम् (8-30) Rash act
 सांख्यम् (1-151) Sāṅkhya
 सांख्यः (5-17) Wise
 सिद्धः (8-44) Boiled
 सिद्धिः (5-19) Accomplishment
 सिध्मम् (7-4) Dermatitis
 सिरा (3-7; 7-14) Vein
 सिराधमनीनामणुशः प्रविभज्यमानानां मुखा-
 ग्रम् (7-14) Terminal of the
 fine ramifications of the
 veins and arteries (Capi-
 llary)
 सीधुः (8-31, 57) *Sidhu* type of
 wine
 सीसकम् (3-16) Lead
 सुकुमारः (8-22) Tender
 (8-38) Delicate
 सुखकालयोगः (6-13) Favourable
 disposition of time
 सुखविहारः (4-37) Liking for plea-
 sure of recreation
 सुखानुबन्धं कर्म (2-47) Actions wh-
 ich are ultimately blissful
 सुखम् (1-37, 40, 72; 3-10; 5-5,
 12) Happiness
 (8-22) Pleasant

सुगन्धिः (8-60) Fragrant
 सुतः (8-8) Child
 (1-11) Male child
 सुधूपितम् (8-60) Well exposed
 to sun
 सुनिविष्टदन्तः (8-51) Compact teeth
 सुपरिलिखितम् (8-43) Properly
 clipped
 सुप्रक्षालितः (8-43) Well cleaned
 सुबद्धमूलः (8-51) Firmly rooted
 सुभिक्षा (8-27) Having good
 appetite
 सुमनः (8-35) Flower
 सुरदारुः (8-44, 56) *Cedrus deoda-
 ra* Loud
 सुरभिः (8-65) Fragrant
 सुरामण्डम् (8-41) Scum of *sura*
 type of wine
 सुरसा (8-32) *Ocimum sanctum*
 Linn.
 सुरा (8-31, 34, 56) *Sura* type
 of wine
 सुवर्णम् (8-34) Gold
 सुसूक्ष्मभूतम् (2-31) Subtle *bhūta*
 सुश्लिष्टकर्णपुत्रकः (8-51) Having
 compact tragus
 सुश्लिष्टः (8-51) Compact
 सुषिरम् (5-5) Porous
 सुहृत् (8-47) Friend
 सूक्ष्मैला (8-41) *Elettaria carda-
 momum* Moton
 सूक्ष्मम् (6-10) Subtlety
 सूचीपिप्पलकम् (5-12; 8-34) Needle
 case
 सूतिका (8-47) Mother after de-
 livery
 सूतिकागारः (8-33, 35, 47) Mate-
 rernity home

सूत्रम् (8-44) Thread
 सूर्यः (8-8) Sūrya
 सूत्रकणी (7-11) Angle of the mouth
 सेतुः (1-90) Dam
 सैन्धवम् (3-4; 8-34, 43) Rock salt
 सोत्सङ्गः (8-51) Well depressed
 सोमः (8-8) Soma
 (5-5) Soma, moon
 सौन्दर्यम् (4-12) Subtlety
 सौम्यः (8-24) Gentle
 सौवर्चलम् (8-34) Sonchal salt
 सौवीरकः (8-56) *Sauviraka* type of wine
 संकल्पनम् (5-12) Thinking
 संकल्प्यम् (1-20) Determination
 संक्लिष्टः (1-55) Covered with dirt
 संक्षोभणम् (8-24) Jerk
 संख्यानम् (7-3) Number
 संजातहर्षः (8-7) Having excitement
 संज्ञा (1-154) Consciousness
 संत्रस्तगोचरः (4-38) Walking with fearful disposition
 संत्रस्तविहारः (4-38) Resorting to regimens with a fearful disposition
 संत्रस्ताहारः (4-38) Taking food with fearful disposition
 संधारणम् (8-24) Suppression of manifested urges
 संन्यासः (5-12) Renunciation
 संपरिपूर्णदेहः (2-6) Well developed form
 संपीडनम् (8-30) Compression
 संप्रीणनम् (8-31) Palatable
 संयोगः (4-5) Union

संवाहिनी (4-24) Channel
 संविभागी (4-37) Power of discrimination
 संसर्गः (3-3) Cohabitation
 संस्कारवाही (1-17, 19; 2-19) Anaphrodisia
 संस्पर्शः (5-12) Sensory contact
 संशमनम् (2-39) Curatives
 संशयः (5-10) Doubt
 संहतः (8-51) Compact
 संहननम् (3-3, 4; 8-32) Compactness
 संहर्षः (6-13) Cheerful disposition
 स्तनग्रहणम् (8-51) Suckling of milk
 स्तनमण्डलम् (4-16) Areola of breast
 स्तनसंपत् (8-53) Excellence of breasts
 स्तनस्तन्यसंपदुपेतः (8-52) Having excellence of breasts and milk
 स्तनः (4-16; 7-11; 8-46, 51) Breast
 स्तन्यसंपत् (8-54) Excellence of milk
 स्तन्यम् (4-16) Milk
 स्तब्धाक्षः (8-21) Non-closure of eyes
 स्तब्धः (8-30) Rigid
 स्तिमितः (8-30) Still
 स्तुतिः (5-12; 8-47) Praise
 स्तेनः (8-21) Stealing
 स्त्री (2-22) Girl
 (4-37) Woman
 स्त्रीरहस्कामः (4-38) Having liking for staying with women in lonely place

स्त्रेणः (4-38) Having fondness for women
 (8-21) Subjugated to women
 स्थण्डिलम् (8-10) Place of worship
 स्थाविर्यम् (5-5) Middle age
 स्थानकोप प्रसादः (4-37) Exhibition of anger and pleasure in proper place
 स्थानसम्पन्नः (4-37) Possession of station
 स्थानम् (8-24) Posture
 स्थालकावुर्दम् (7-6) Tubercle in the socket
 स्थालकम् (7-6) Socket
 स्थिरात्वक् (8-51) Skin which is no loose
 स्थिरः (6-10) Immobility
 (7-16) Stable
 (8-51) Firm
 स्थूलान्त्रम् (3-6) Large intestine
 स्थूलम् (6-10; 7-16) Gross
 स्थैर्यम् (4-12) Steadiness
 स्नानभूमिः (8-33) Bath room
 (8-59) Bath
 स्नानम् (8-42) Bath
 स्नायुः (3-7) Ligament
 (7-14) Sinieu
 स्निग्धः (6-10; 7-16; 8-31) Unctuous
 स्नेहार्भः (8-43) Impregnated with unctuous substance
 स्नेहद्वेषः (8-26) Aversion for taking fat
 स्नेहः (4-12; 6-14) Unctuousness
 (8-4) Oleation
 स्पर्शनेन्द्रियसंस्पर्शः (1-133) Tactual contact
 स्पर्शनम् (4-12) Sense of touch
 (7-7, 16) Tactual faculty
 स्पर्शः (1-27; 4-12) Touch
 (7-16) Factors in the body which are known by touch
 स्पृक्षरीरम् (3-13, 16) Physical body
 स्पृहा (5-24) Desire
 स्फिक् (7-11; 8-41, 51) Buttock
 स्मरणम् (5-12) Remembering
 स्मृतिपूर्विकाप्रवृत्तिः (5-12) Initiating action with a sense of recollection
 स्मृतिमान् (4-37) Having memory
 स्मृतिविभ्रंशः (1-98) Impairment of memory
 स्मृतिः (1-52, 72; 5-12; 3-13, 10) Memory
 (1-140) Miraculous memory
 स्रक् (8-9) Garland
 स्रस्ते अक्षिणी (8-30) Drooping of eyes
 स्रष्टा (5-10) Creator
 स्रोतस् (7-16) Channel
 स्वङ्गपाङ्गम् (8-51) Beautiful and having beautiful *apāṅga*
 स्वतन्त्रवृत्तिः (6-24) Independent
 स्वतन्त्रः (1-5, 6) Independent
 स्वता (1-37) Ownership
 स्वप्नशीलः (4-39) Resorting to excessive sleep
 स्वप्नायासबहुलः (4-38) Having excessive sleep and indolence
 स्वप्नजागरणम् (8-51) Sleep and vigil

स्वभावसंसिद्धः (4-27) Instinctive tendency
 (5-10) Accomplished by nature
 स्वभावसंसिद्धिः (6-12, 13) Favourable disposition of the nature
 स्वभावः (1-115) Natural manifestation
 स्वरः (8-51, 32; 3-10) Voice
 स्वस्तिवाचनम् (8-35) Reciting auspicious mantras
 स्वस्त्ययनम् (8-47) To bestow auspiciousness
 स्वस्त्वृत्तम् (6-7, 8; 8-48) Measures for the maintenance of positive health
 स्वभाविकः रोगः (1-115) Natural diseases
 स्वास्तीर्णम् (8-7) Well spread
 स्वेदः (7-15, 16; 8-60) Sweat
 (8-4) Fomentation

ह

हनुमूलबन्धनम् (7-6) Bone which keeps the lower jaw locked up
 हनुः (8-51) Jaw
 हन्वस्थि (7-6) Jaw bone
 हरिचन्दनम् (8-9) Sandal wood
 हरिणः (8-24) Black buck
 (8-32) Deer

हरिद्रा (8-32, 44) *Curcuma longa* Linn.
 हरेणुकः (8-56) *Lathyrus aphacea* Linn.
 हर्यक्षः (8-9) (Having the strength of a) lion
 हर्षः (2-19) Passion
 (2-39) Happiness
 हवनम् (8-35) Oblation to sacred fire
 हस्तिपिप्पली (8-34, 41) *Scindapsus officinalis* Schott
 हस्तः (1-25; 7-7) Hand
 हिङ्गुः (8-34, 41, 47, 61) *Ferula narthex* B. iss
 हितम् (4-19) Wholesome thing
 (5-10) Beneficial
 हीनलिङ्गः (1-111) Under Manifestation
 हुताशनप्रवेशः (5-10) Entering into fire
 हृदये व्यथा (2-23) Cardiac distress
 हृदयम् (3-6; 6-21; 8-39) Heart
 हेतुजः (1-59) Empirical soul
 हेतुः (4-8) Concomitant cause
 (5-8) Cause
 हेमन्तः (2-45) *Hemanta*, (December-February)
 होमः (4-37) Oblation
 (8-59) Offering oblations
 हासः (6-4) Diminution