

# *Aṣṭāṅgahṛdaya: A PHILOSOPHICAL STUDY*

(WITH SPECIAL REFERENCE TO  
ORTHODOX SYSTEMS OF INDIAN PHILOSOPHY)

THESIS SUBMITTED TO  
TILAK MAHARASHTRA VIDYAPEETH, PUNE  
FOR THE DEGREE VIDYĀVĀCASPATI (Ph.D.)

BY  
PAULO ALEXANDRE MEIRA DA CONCEIÇÃO

UNDER THE SUPERVISION OF  
DR. SHRIPAD BHAT

SHREE BALMUKUND LOHIYA CENTRE OF SANSKRIT AND INDOLOGICAL  
STUDIES  
TILAK MAHARASHTRA VIDYAPEETH, PUNE

2011

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## Acknowledgments

This thesis was performed under the guidance of Dr. Shripad Bhat, Head of Shri Balmukund Lohiya Center of Sanskrit & Indological Studies, of Tilak Maharashtra University.

I would like to express my sincere gratitude to Dr. Shripad Bhat, by his wisdom in Sanskrit and philosophy fields, conduct and orientation of this thesis.

I express my profound gratitude to Dr. Ghanashyam Marda, by the teachings of *Āyurveda*, encourage to the study of *Aṣṭāṅgahṛdaya* and support whenever necessary. Without him, it will not be possible. I have no words to thank him.

And I am very thankful to Dr. Dilip Gadgil, by clarification of philosophical issues related to *Āyurveda*.

Finally, I would like to thank to the staff members of the Library of Tilak Maharashtra University, which help me to find several important books to complete this thesis.

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## Abbreviations

AHr	<i>Aṣṭāṅgahr̥daya</i>
AS	<i>Aṣṭāṅgasaṅgraha</i>
AV	<i>Atharvaveda</i>
BS	<i>Brahmasūtra</i>
BP	<i>Brahmapurāṇa</i>
Ci	<i>Cikitsasthāna</i>
CS	<i>Caraka Saṁhitā</i>
KU	<i>Kaṭha Upaniṣad</i>
MBh	<i>Mahābhārata</i>
UM	<i>Maitrāyaṇī Upaniṣad</i>
MP	<i>Matsyapurāṇa</i>
MS	<i>Mīmāṃsā-sūtra</i>
NS	<i>Nyāya Sūtra</i>
PU	<i>Praśna Upaniṣad</i>
RV	<i>Ṛgveda</i>
Śā	<i>Śārīrasthāna</i>
SS	<i>Suśruta Saṁhitā</i>
Sū	<i>Sūtrasthāna</i>
SK	<i>Sāṁkhya Kārikā</i>
SU	<i>Śvetāśvatara Upaniṣad</i>
Vi	<i>Vimānasthāna</i>
VS	<i>Vaiśeṣika Sūtra</i>
YS	<i>Yoga Sūtra</i>

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(with special reference to orthodox systems of Indian philosophy)

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## 1. Introduction

Sanskrit, the language refined, polished and perfect flourished in ancient India. It is considered a sacred language and is often referred to as the language of the gods. It's considered as difficult language.

However, it is absolutely necessary for a more complete understanding of *Āyurveda*, an ancient system of Indian medicine, as well as Indian philosophy. The basic treaties of that are recorded in Sanskrit. All related knowledge as technical terms and doctrines are based on the Sanskrit language.

Probably the earliest medical references were recorded in *Ṛgveda* and *Atharvaveda*, very ancient treaties, with special emphasis on the latter. After the period of the *Atharvaveda*, the health, lifestyle and medical knowledge seems to improve them and develop and *Āyurveda* appears in all its perfection in the *saṁhitās*. The *saṁhitās* are compilations of all practical and theoretical medical knowledge, recorded in Sanskrit. This includes the eight branches mentioned above. A huge production of literature is developed originating the treaties known as *Caraka Saṁhitā*, *Suśruta Saṁhitā*, *Kaśyapa Saṁhitā*, *Bhela Saṁhitā*, *Hārīta Saṁhitā*, *Bharadvāja Saṁhitā*, *Agastya Saṁhitā*, *Aṣṭāṅgahṛdaya*, *Aṣṭāṅgasaṅgraha*, *Mādhavanidāna*, *Sārṅgadhara Saṁhitā* and *Bhāvaprakāśa*.

The treaties known as *Caraka Saṁhitā* and *Suśruta Saṁhitā* form the basis of ayurvedic knowledge and are fundamental to the understanding of a whole science. Later, it joins them another, the *Aṣṭāṅgahṛdaya*, forming a set that is known as *br̥hat-trayī* or *vṛddha-trayī*, the great trilogy of *Āyurveda*. Subsequently, appearing the texts called *Mādhavanidāna*, *Sārṅgadhara Saṁhitā* and *Bhāvaprakāśa* that form the *laghu-trayī* or minor trilogy.

All the knowledge expressed in these treaties was recorded in Sanskrit. Therefore, for a more complete understanding of *Āyurveda* is assumed of primary

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importance the learning and knowledge of Sanskrit. In truth, the study and understanding of *Āyurveda* is based at least in the knowledge of Sanskrit and of the six philosophical systems, the *ṣaḍdarśanas* (*Sāṃkhya*, *Yoga*, *Vaiśeṣika*, *Nyāya*, *Mīmāṃsā* and *Vedānta*), without forgetting the commentaries to help a better understanding of the treaties, which provide the bridge between what was written in treaties and the knowledge of our era.

In India, the systems of philosophy are classified into two classes, namely the *nāstika* and the *āstika*. The *nāstika* views are those which don't accept the *Vedas* as an authority. These are principally the Buddhist, Jaina and the Cārvāka. The *āstika* or orthodox schools are six in number, *Sāṃkhya*, *Yoga*, *Vaiśeṣika*, *Nyāya*, *Mīmāṃsā* and *Vedānta* and will be object of study in this thesis.

So, the Sanskrit is essential to understand the treaties of *Āyurveda*, with the help of commentaries and treaties of philosophy. And there are hundreds if not thousands of treaties and their commentaries relating to *Āyurveda* and *ṣaḍdarśana*. The *ṣaḍdarśanas* help to understand and explain the theoretical concepts of *Āyurveda*.

For example, the *Caraka Saṃhitā* is mainly a medical text. The presence of philosophy as *Nyāya*, *Vaiśeṣika* and *Sāṃkhya* in this text themselves prove the importance of philosophy in the field of medicine<sup>1</sup>.

### 1.1. What is *Āyurveda*?

*Āyurveda*, the system of health, lifestyle and medicine born in ancient India, covers varied and multiple interpretations over time. *Āyurveda* is a Sanskrit word that results from combination of *āyus*, which has the meaning of life, long and healthy life and *veda*, which denotes the knowledge or science<sup>2</sup>. Thus, *Āyurveda* is the knowledge of life.

To recognize the magnitude of this concept, it is necessary to understand what life is. Depending on the points of view, it has several meanings. According

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to science, life is the time between birth or conception and death. But *Āyurveda* goes further, and says that the time span between death and birth or conception with utter happiness or joy physically as well as psychologically is life. This happiness is the reflection of health.

Thus, health is understood as beneficial happiness to the body and mind. In *Āyurveda*, health is mentioned by the word *svastha*, which consists of two: *sva* and *stha*. *Sva* means the "self" and *stha* means "be stabilized". So, *svastha* means "to be stable within himself" (with happiness). When one is stabilized in (and connected to) himself he will be happy anyway.

But to achieve and maintain this status, it is necessary a long and gradual work, with changes and compromises. It requires significant daily effort and a better knowledge about ourselves. Caraka also notes that into life four different types of elements come across: *sukha* (happy), *duḥkha* (unhappy), *hita* (beneficial) and *ahita* (unbeneficial)<sup>3</sup>. First element may be make one happy but it can be healthy or unhealthy as well. Second element makes one unhappy. It might be happy or unhappy. *Hita* is the element of life which is beneficial to himself or world and for the other. It is a way of being healthy it may and it makes you happy or unhappy. The opposite is *ahita*.

One of the primary objectives of the *Āyurveda* is to maintain the health. Or better yet, prevent the onset of the disease. *Āyurveda* helps to indicate a range of "tools": *dinacaryā* (daily regimen), *ahāra* (diet including food and drink), therapies like *abhyāṅga* (oily massage), *svedana* (transpiration), *pañcakarma* (five actions of purifications), seasonal changes, exercise, behavior patterns, medicines, among many others.

If the person is ill, so *Āyurveda* has the tools needed to heal. In sum, *Āyurveda* aims to maintain health and prevention from the disease. And if the disease is manifest, have the means to heal. Therefore, as regards Caraka<sup>4</sup>, the

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"*Āyurveda* aims to protect the lives of healthy ones and alleviate the disfunctions of patients".

*Āyurveda*, besides being a complete system of medicine, is a way to be in life, a philosophy of life, giving prominence to achieving the basic goals of life, which is reached only with a long and healthy life: *dharma* (virtue, merit, duty), *artha* (subject, purpose, target) and *kama* (fulfillment of desires)<sup>5</sup>. The final target is *mokṣa* (salvation).

*Āyurveda* is divided into eight branches<sup>6</sup>:

- *kāyacikitsā* (internal medicine)
- *ūrdhvāṅga* (diseases of the supra clavicular – ear, throat, nose and eyes) also called as *śālākya*
- *śalya* (intervention of external elements in the body and removal of it by using surgical/parasurgical interventions)
- *graha* (planet/astrology/demonology)
- *bāla* (pediatrics)
- *damṣṭrā* (toxicology and detoxification)
- *jarā* (rejuvenation)
- *vṛṣa* (virility)

According to this science, the man is an epitome of the universe. He is a part, a microcosm of the macrocosm that is the universe. Therefore, all that is present in the Universe occurs in the human body. The macrocosm and microcosm are purely based on the five primary elements, the *pañcamahābhūtas*: *pṛthivī* (earth), *ap* (water), *tejas* (fire), *vāyu* (air) and *ākāśa* (ether).

In truth, each substance in the universe is composed of these five elements. However, there are in different proportions: for example, in milk, *ap mahābhūta* is

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in greater quantity than the other four *mahābhūtas* and in any metal, *pṛthivī mahābhūta* forms the major part.

The human body is composed of three *doṣas* (active elements), seven *dhātus* (maintaining elements like tissues) and three *malas* (wastes to be excreted). *Vāta*, *pitta* and *kapha* are the three active elements that regulate bodily functions.

*Rasa* (lit. “taste, nectar, primordial juice” and therefore “lymph, plasma, quilo”), *rakta* (blood), *māmsa* (muscle), *medas* (fat), *asthi* (bone), *majjas* (bone marrow) and *śukra* (semen) are the seven *dhātus* which sustains the body for basic functions. *Purīṣa* (faeces), *mūtra* (urine) and *sveda* (sweat) are the basic *malas* (excretions). These *malas* also have an important role in carrying out bodily functions. Several etiological factors influence the *doṣas*. This vitiates them. They vitiates the *dhātus* and/or *malas* causing disease symptoms.

The balance of the *doṣas* is manifested by health. When they are out of balance, the diseases appear<sup>7</sup>.

But the *Āyurveda* is not just for humans. Thus was developed:

- ***aśvāyurveda*** (*Āyurveda* for horses), namely the treatise *Śālihotra Saṁhitā*, compound by Śālihotra;
- ***hastyaayurveda*** (*Āyurveda* for elephants), whose treaty most important is *Pālakāpyam*, elaborated by Pālakāpya;
- ***vṛkṣāyurveda*** (*Āyurveda* for trees and plants), that most of the old treatises did not survive until today. However, there is just a work entitled *vṛkṣāyurveda*, which was elaborated by Vāvilarāmasvāmi.

The dates of these authors and treatises are uncertain.

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## 1.2. An brief History of *Āyurveda*

The origin of *Āyurveda* is lost in the mists of time. It emerged with the evolution of life and living beings and as such, cannot find the beginning. Caraka refers to *Āyurveda* as beginningless and eternal<sup>8</sup>. So they linked the *Āyurveda* with Gods. Lord Brahmā memories the *Āyurveda* and handed over to *Dakṣa Prajāpati*. This chain continues through God to human via some *Ṛṣis* like *Ātreya* though it cannot be confirmed today.

However, we can go back on the timeline and try to give an idea of its history by dividing it into *yugas* (periods). Thus:

- *Vaidika Yuga* (vedic period) - from Prehistory until 1500 B.C
- *Samhitā Yuga* (compilation period) - from 1500 B.C until 500 B.C
- *Bauddha Yuga* (the Buddhism period) - from 500 B.C until 600 A.D
- *Paurāṇika Yuga* (the period of *purāṇa* texts) - from 600 A.D until 1000 A.D
- *Mahammadeya Yuga* (the muslim period) - from 1000 A.D until 1700 A.D
- *Angla Yuga* (the western colonial period) - from 1700 until 1947
- Modern period – From 1947 until our days

The treatise object of study of this thesis, the *Aṣṭāṅgahṛdaya*, is supposed to be composed in 600 A.D. In order of that, and to trace a history of *Āyurveda* according with it, is it going to put more emphasis in the first three periods (until 600 A.D). The fourth period, *Paurāṇika Yuga*, starts from that date.

### 1.2.1. *Vaidika Yuga* (vedic period) – from Prehistory until 1500 B.C

The origin of Indian civilization is undoubtedly linked to the Indus Valley Civilization dating back probably to 3000 B.C, as regards Basham<sup>9</sup>. It consists essentially of two major cities, *Harappā* and *Mohenjo-Dāro*. Excavations revealed that they were scattered over a wide area and pointed to the existence of a well

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organized system of government. The drainage system was well prepared and planned revealing that attention was paid to health aspects. It was found the structure of the Great Bath at Mohenjo-Daro, a pool with 12 by 7 meters and a depth of 2.40 meters in the middle of a quadrangle with small rooms and balconies on all sides. In truth, the careful planning of cities, an adequate water supply and an efficient drainage witness an advanced state of civic authority conscientious of their responsibility to protect the health of its habitants<sup>10</sup>. Personal hygiene was of immense importance has been discussed in ancient texts as *dinacaryā* (daily regimen) and *ṛtucaryā* (seasonal regimen). The existence of well-developed health systems and planned is indicative of the emphasis that people gave to cleaning. The *snāna* (bath) also indicates the importance of the daily life of its habitants. The *snāna* has a great importance in preventive medicine because the water has beneficial properties to outside cleaning as well as to maintain good circulation of physiological fluids, the *doṣas*. The importance of the bath is described in *Āyurveda*<sup>11</sup>. It is also referred to the common use of *abhyāṅga* (oil application)<sup>12</sup> and *sauvīrāñjana* (eye drops)<sup>13</sup>.

P.V. Sharma<sup>14</sup> refers to the use of medicinal plants in rituals, ceremonies and sacrifices in addition to its use as medicine to relieve diseases of humans and animals. People were wearing body stamps about animals as amulets to ward off evil spirits, as regards Zysk<sup>15</sup>. Of all the seals found, one comes with a special relevance which depicts a multifaceted, adorned with horns on his head, seated in a yogic posture and surrounded by many animals. It is generally assumed that this figure is *Rudra*, the Lord of Animals.

#### 1.2.1.1. Medicals references in Vedas

Probably, it has been between 4000 B.C and 1500 B.C that the four sacred Vedas (*Ṛgveda*, *Yajurveda*, *Atharvaveda* and *Sāmaveda*) were composed in Vedic Sanskrit. Medical referrals are more present in the *Atharvaveda* and less weight in *Ṛgveda*.

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There are several medical references in *Rgveda*. As an example, we have the prayers offered to *Aśvins* to grant effective drugs<sup>16</sup> and prayers for both remain physicians<sup>17</sup>. The knowledge about drugs and herbs is often through these gods<sup>18</sup>. Also refers to the prayers for visual acuity, eternal youth and life of one hundred years<sup>19</sup> and effectiveness of sun-baths for heart problems<sup>20</sup>. The medicinal qualities of water<sup>21</sup> are mentioned.

In CS<sup>22</sup>, refers the devotion to the *Atharvaveda* as it deals with drugs for auspicious rites, offerings, rules of conduct, expiation, charms, etc. Thus, there are a number of hymns on special procedures and rejuvenating treatments and cures that are not found in any other *veda*.

In *Atharvaveda* is mentioned hymns against several diseases like fever and other ailments<sup>23</sup> and acute diarrhea or dysentery<sup>24</sup>.

It cites the power of *apāmārga* (*Achyranthes aspera* L., prickly chaff flower), a plant endowed with virtues which secure immunity from various kinds of evil, and restoration of health<sup>25</sup> as well a hymn which extols the excellence of medicinal herbs and is an incantation designed to restore a sick man to health<sup>26</sup>.

It refers the healing power of the horn, to drive away hereditary disease<sup>27</sup> and a prayer for recovery and preservation of health<sup>28</sup>. The medicinal properties of water are mentioned<sup>29</sup> and several others examples can be found.

### **1.2.2. *Samhitā Yuga* (compilation period) - from 2500 B.C until 500 B.C**

After the period of the *Atharvaveda*, the medical knowledge seems to improve develop themselves and *Āyurveda* appears in all its perfection in *Samhitās*. The *Samhitās* are compilations of all the theoretical and practical medical knowledge, recorded in Sanskrit. This knowledge included the aforementioned eight branches of *Āyurveda*.



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A huge production of medical literature is patent elaborating the treaties known as *Caraka Saṁhitā*, *Suśruta Saṁhitā*, *Kaśyapa Saṁhitā*, *Bhela Saṁhitā*, *Hārīta Saṁhitā*, *Bharadvāja Saṁhitā*, *Agastya Saṁhitā*, etc.

The treaties called *Caraka Saṁhitā* and *Suśruta Saṁhitā* form the basis of Ayurvedic knowledge and are fundamental to understand all the science. Later, joins them one another, the *Aṣṭāṅgahṛdaya*, the treatise of this thesis, forming an assembly that is known as *bṛhat* or *vṛddha-trayī*, the great trilogy of *Āyurveda*.

#### 1.2.2.1. *Caraka Saṁhitā*

The oldest Ayurvedic compilation that is available is the *Caraka Saṁhitā* (CS). It was originally comprised by Agniveśa who compiled the teachings imparted by his *guru*, Ātreya Punarvasu. Thus, this treatise comes in the form of dialogue between the *guru* and his disciple, through a set of fairly broad questions and answers.

In its original form, it is believed that it was known by *Agniveśatantra* and probably was smaller in size and subjects. During a later stage, was increased by Caraka and became known as *Caraka Saṁhitā*. During a long interval in time, parts of it were lost, and the treaty was rebuilt and restored by Ḍṛḍhabala, constituting the last phase<sup>30</sup>.

Thus, the *Caraka Saṁhitā* composed in the manner as presently known is not the work of a particular author but the finished results of different authors over time as shown below:

- 1 - Atreya - Agniveśa (before II-III century B.C)
- 2 - Caraka (II-III century B.C)
- 3 - Ḍṛḍhabala (IV-V century A.D)

There is some controversy about the identity and date of Caraka. Filliozat<sup>31</sup> tells us that the Chinese Buddhist sources allude to a certain Caraka or Cara, the

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king's doctor Kaniṣka (II-III century B.C). Sylvain Levi substantiates this fact drawing on a Chinese translation of a Buddhist text called *Saṁyuktaratnapīṭaka Sūtra*. Even if accepted, it is difficult to prove that is the same Caraka which increased *Agniveśatantra*.

The name Caraka comes from the Sanskrit root CAR which means "move". One possible explanation may be the doctor goes from place to place to cure their patients, adding the fact that at that time was a fairly common name for a doctor. Some authors support the hypothesis that Caraka of the king's court Kaniṣka has been one of them.

There is also a branch of *Atharvaveda* known as "*vaidyacāraṇa*", now extinct, who was perhaps intimately connected with the tradition of *vaidyas* (ayurvedic doctors) who served the people moving from village to village.

This *cāraṇa*, or mobile character, it may have been responsible for the designation of "Caraka". Others consider that Caraka was the name given to one of the branches of black *Yajurveda* and the persons who followed this branch formed a sector named Caraka<sup>32</sup>.

On the other hand, Bhāvamiśra said that Caraka was the incarnation of *śeṣa*, queen of *nāgas* (serpents demon) that is based, on the one hand, the identity of Caraka, and on the other hand, responding to speculation that Caraka belonged to sector of the *nāgas* which was very powerful and influence in various parts of the country<sup>33</sup>.

#### 1.2.2.2. *Suśruta Saṁhitā*

The current treatise *Suśruta Saṁhitā* is not the original text written by Suśruta but rather the result of a number of changes over time<sup>34</sup>. The original foundation is usually attributed to Divodāsa Dhanvantari, king of *Kāśī*, who, probably at the end of their life, established a *āśrama* (hermitage, school) for training and development of surgery.

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In truth, these teachings began with Dhanvantari, grandfather of the king of *Kāśī*, who emerged as an incarnation of Viṣṇu and received the knowledge of *Āyurveda*. It is said that divided *Āyurveda* in eight specialties. In the *āśrama*, Divodāsa trained his disciples where *Suśruta*, the son of Viśvāmitra, studied and absorbed the teachings directly from his master.

However, with respect to authorship, some scholars argue that the *Suśruta Saṁhitā* is not a personal work of a particular Suśruta but the manual published anonymously by a school that chosen Suśruta as patron<sup>35</sup>.

As Dalhaṇa, one of the commentators of *Suśruta Saṁhitā*, Nāgārjuna also drafted this treatise, assuming that he added the *Uttaratantra*, the final chapter, to its original form which contained only aspects of surgery to make it understandable in the light of all members of *Āyurveda*<sup>36</sup>.

Finally, Candraṭa, son of Tīsaṭa, modified some parts of the text looking to the commentary of Jejjāṭa as a base. Thus, authorship of *Suśruta Saṁhitā* is the result of several modifications over time<sup>37</sup>:

- Divodāsa Dhanvantari (1500-1000 B.C)
- Suśruta (II century A.D)
- Nāgārjuna (IV-V century A.D)
- Candraṭa (X century A.D)

#### 1.2.2.3. Divine origin

The Great Trilogy refers to the divine origin of *Āyurveda*. Thus, *Āyurveda* was created by Brahmā, the Creator who transmitted the knowledge to his disciple Dakṣa Prajāpati, who taught the twins gods, Aśvins. They passed it to Indra<sup>38</sup>.

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But while all this was happening in the divine plan, the humanity continued to suffer from illnesses. The great sages continued to meditate to find a way to solve all ills, but in vain.

So it was decided that the wise Dhanvantari, Bharadvāja and Ātreya would communicate directly with Indra to receive directly this divine science of health. It was from this stage that *Āyurveda* left the divine plan and met the suffering's plan of ordinary mortals, and it is from here that the vision of three treaties differs.

According to *Caraka Saṁhitā*, Indra sent the knowledge of *Āyurveda* to Bharadvāja, the first human to receive these teachings who passed it to Punarvasu, son of Atri (Ātreya), which in turn transmitted it to his six disciples: Agniveśa, Bhela, Jatūkarna, Parāśara, Hārīta and Kṣārapāṇi<sup>39</sup>. All produced compendiums but Agniveśa was the first to write a treatise which gave rise to *Caraka Saṁhitā*<sup>40</sup>.

On the other hand, in *Suśruta Saṁhitā* is said that Indra taught *Āyurveda* to Dhanvantari, the destroyer of diseases and death of the gods<sup>41</sup> who incarnated as King Divodāsa of Banaras (Varanasi) who transmitted his knowledge to the disciples Aupadhenava, Vaitaraṇa, Aurabhra, Pauṣkalāvata, Karavīrya, Gopurarakṣita, Suśruta, among others<sup>42</sup>, with special reference to surgery.

Finally, in *Aṣṭāṅgahṛdaya*, Indra transmitted the knowledge to the son of Atri (Ātreya Punarvasu or Kṛṣṇa Ātreya) and other sages. They passed it to Agniveśa and other *gurus*, who composed several treatises<sup>43</sup>. On the next page, there is a table that reflects what was mentioned.

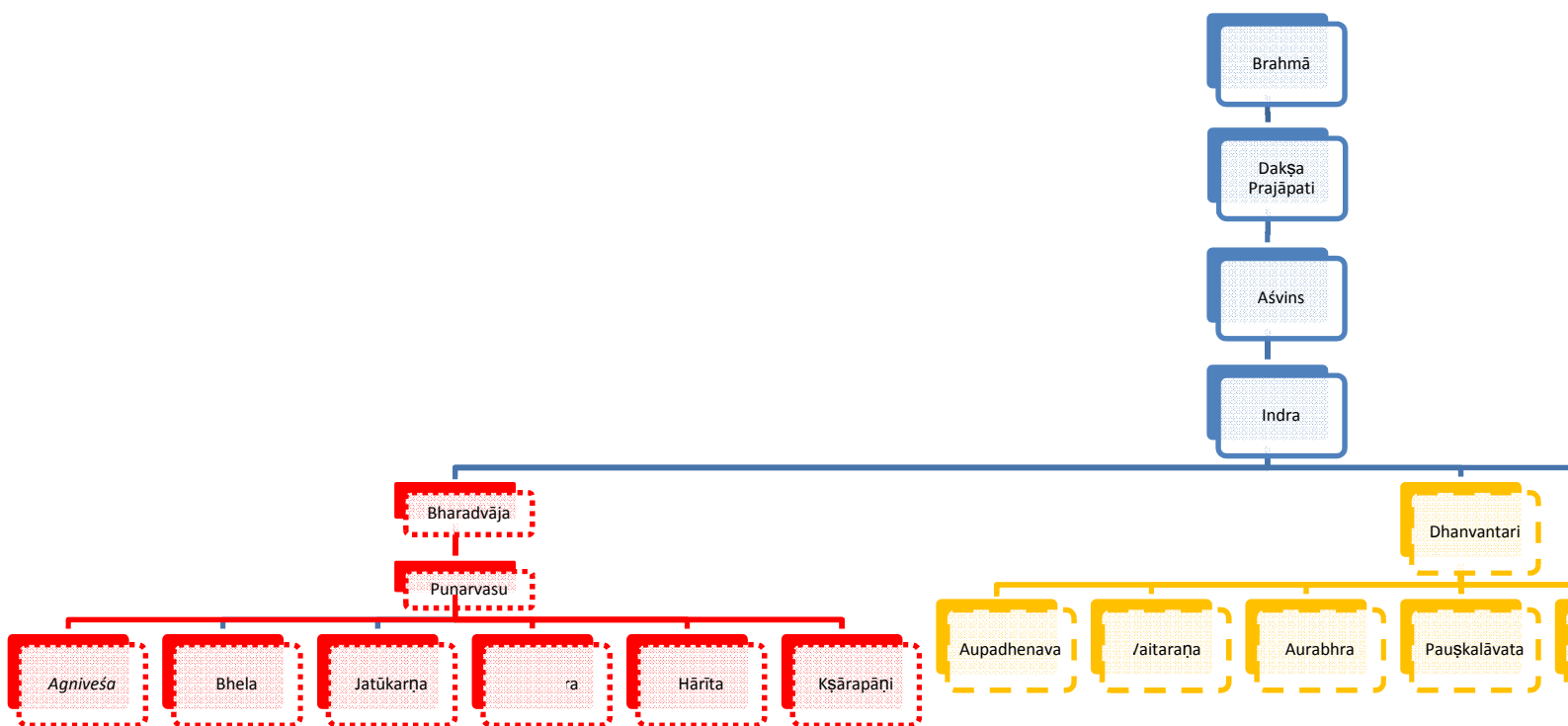


Table 1 – The origin of *Āyurveda* according to Great Trilo

Table 1 - The origin of *Āyurveda* according to Great Trilogy

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### 1.2.3. *Bauddha Yuga (the Buddhism period) - from 500 B.C. until 600 A.D*

When Lord Buddha (560-480 B.C) appeared, *Āyurveda* existed and of course the Buddhist tradition drank their knowledge.

Lord Buddha is said as *mahābhiṣak* (great physician) because he shows the path of liberation from disease and death and had paid particular attention to the spread of medical education. *Vinayapīṭaka* is one of the principal sources of Ayurvedic knowledge in Buddhism. In the chapter *bhaiṣajyaskandha*, is it possible to find medicine and their manufacturing processes, sudation (*svedanakarma*) and healing of wounds (*vraṇacikitsā*), collection and maintenance of materials, non-edible meat, location for storage of materials in monasteries and processing of milk products and fruit extracts.

For Buddhists, the medicine was an important tool for missionary service to humanity and animals. So, all the universities had medicine as important subject of teaching. The University of *Takṣaśilā* was quite renowned for this and flourished during the Buddha's time. It is said that Ātreya was the great teacher and Jīvaka, physician of Buddha, studied there to have their education. In *Takṣaśilā*, courses in all branches of *Āyurveda* were offered.

The University of *Nālandā* established during the reign of Kumaragupta (413-455 A.D.) had medicine as one of the subjects of teaching. Possibly in later periods, it also developed section on *Rasaśāstra*. *Mahāvagga* (book VI) gives valuable information on diseases, their treatments and medicaments.

During this period were constructed many hospitals especially under Gupta dynasty where Aśoka has spread *Āyurveda* along with Buddhism. Thus, Aśoka sent his missionaries to Ceylon, China, the Southeast Asian Countries, Tibet, and even, according to some, to Egypt and with them, the *Āyurveda*. It was a period of flourishing of *Āyurveda*.

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*Caraka Samhitā* and *Suśruta Samhitā* were been rewritten both and the latter was supplemented by a famous buddhist, Nāgārjuna, the founder of *Mahāyana* school.

Finally, it is believed that the treatise in study of this thesis, *Aṣṭāṅgahṛdaya*, was composed in this period (600 A.D).

#### 1.2.4. *Pauraṇika Yuga (the period of purāṇa texts) - from 600 A.D until 1000 A.D*

The *purāṇas* are secondary epics (though sometimes very large) of mythological content. Their origins are ancient but the present texts are from the VII century A.D to XI century A.D. The main ones are eighteen in number. Besides, there are *upapurāṇas*. As this literature is relatively extensive, it will be mention a few points of only two *purāṇas*. Thus, in *Brahmapurāṇa*, *jvara* (fever) is described in detail and is said to be originated from Rudra's sweat<sup>44</sup>. It is also distributed in different creatures by different names, *jvara* is a terrible power of *māheśvara (māheśvara tejas)*<sup>45</sup>. In *Matsyapurāṇa*, *Vāyu* is mentioned like *āyus* (life) of all the beings<sup>46</sup>. A long list of herbal drugs is given classified in six groups (*gaṇa*) according to *rasa*<sup>47</sup>. The plants growing in Himalayas are enumerated<sup>48</sup>. Abnormalities of delivery and deformities of fetus are also mentioned<sup>49</sup> as well the utilizations of medicines to dispel the effect of poisons<sup>50</sup>.

#### 1.2.5. *Mahammadeya Yuga (the muslim period) - from 1000 A.D until 1700 A.D*

In this period, India was dominated by Muslims, with the dynasty known as Moguls. The *Āyurveda* began to decline. However, was still possible to develop *rasaśāstra* by writing the main treatises of that like *Rasaratnasamuccaya*, *Rasendra Sāra Saṅgraha*, *Rasaratnakara*, etc.

It was also written the commentaries of main treatises. From these commentators, is it possible to speak about Cakrapāṇi for *Caraka Samhitā*, Dalhaṇa for *Suśruta Samhitā* and Aruṇadatta for *Aṣṭāṅgahṛdaya*. Also, the *laghu*

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*trayī* (minor triad) is completed with *Śārṅgadhara Saṁhitā* (XIII century) and *Bhāvaprakāśa Saṁhitā* (XVI century). The oddest one of this triad, *Mādhavanidāna* (VIII century) was already composed.

#### **1.2.6. Angla Yuga (the western colonial period) - from 1700 until 1947**

This period is mainly filled with the contact between India and westerns. The colonial rulers were not in favor of *Āyurveda*. Yet, in 1822, they started a school for native doctors in Calcutta with a course of study combining indigenous and European medicine. Similar schools were also proposed in Bombay and Madras. Anatomy and modern medicine were introduced in the *curricula* in the Sanskrit Colleges of Calcutta and Madras.

The medical practice is supported by state and the introduction of western medicine makes that *Āyurveda* to not be supported officially and in some parts even banned. It was a difficult period. Still, it appeared some treatises like *Yogāratnākara*, *Bhaiṣajya Ratnāvali* or *Bharat Bhaiṣajya Ratnākar*. This was a period when there are started to be made some governmental institution, rules and regulations for medical and pharmaceutical practice.

The Europeans came in contact with *Āyurveda* and appeared the first translations in Latin and English of *Suśruta Saṁhitā* and *Caraka Saṁhitā*.

#### **1.2.7. Modern period - From 1947 until our days**

Together with the independence movement, *Āyurveda* has been revived. In India and since 1970 (roughly), the university began offering BAMS and post-graduate courses in this science.

Today, *Āyurveda* has been the target of interest from the general public around the world and spread throughout Europe (UK, Romania, Germany, France, Portugal, Spain, etc.), Japan, North and South America. Many ayurvedic conferences, sponsored by governments and/or medical associations, have taken place in Brazil, Poland, Czechoslovakia, Hungary and other countries. For



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example, in Romania, there is a Society recently created who provides the learning of *Āyurveda* for western doctors, taught by the visiting of Indian Ayurvedic doctors.

### 1.3. About the *Aṣṭāṅgahṛdaya*

*Aṣṭāṅgahṛdaya* is one of the authoritative texts of *Āyurveda*. With *Caraka Saṁhitā* and *Suśruta Saṁhitā*, is becoming part of the three main treatises in ayurvedic literature (*bṛhat-trayī*). Written by *ācārya* Vāgbhaṭa, has a beauty and brevity poetical composition, sequential arrangement of topics, clear description of precepts and practices of medical science which embody the essence of ayurvedic knowledge. In fact, *Aṣṭāṅgahṛdaya* means “octopartite essence” or the heart of eight parts of *Āyurveda* and is a great synthesis of this science. It is an epitome of *Caraka Saṁhitā* (CS) and *Suśruta Saṁhitā* (SS), adding some new topics and modifications catering to the needs of the students, scholars and practitioners. Its popularity is substantiated by the large number of commentaries and appreciation by the scholars of other countries.

AHr contains six *sthānas* (sections), one hundred and twenty *adhyāyas* (chapters) with seven thousand and one hundred and twenty *ślokas* (verses of thirty-two syllables).

The *sthānas* are:

- *Sūtrasthāna*: It contains thirty chapters dealing with topics such as basic doctrines of *Āyurveda*, principles of health, disease prevention, properties of food and medicine, physiology of the humors and pathology, different types of diseases and treatment methods. The *Sūtrasthāna* is considered the best *sthāna*, superior to its counterparts in *Caraka Saṁhitā* and *Suśruta Saṁhitā*.

- *Śārīrasthāna*: This contains six chapters referring to issues such as embryology, anatomy, physiology, physiognomy, physical and psychological

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constitutions, dreams of foreboding omens and signs of poor prognosis and imminent death;

- *Nidānasthāna*: It contains sixteen chapters and describes the causes, premonitory symptoms, pathogens and prognosis of some major diseases in the context of *Kāya Cikitsā* (internal medicine);

- *Cikitsitasthāna*: It contains twenty-two chapters that describe the treatments of the major organic diseases, including medicinal recipes, diet and care of the patient.

- *Kalpasiddhisthāna* has six chapters referring to the preparation of revenue, management of purificatory therapies and management of complications and principles of pharmacy.

- *Uttarasthāna* has forty chapters and is dedicated to the seven branches of *Āyurveda* that remains to be described. So, *bāla cikitsā* (paediatric) has three chapters, *graha cikitsā* (demonology) is completed in four chapters and *ūrdhvāṅga cikitsā* (treatment of diseases related with organs located in the head) has seventeen chapters divided into:

- *netra cikitsā* (ophthalmology) - nine chapters
- *karna cikitsā* (otology) - two chapters
- *nāsa cikitsā* (rhinology) - two chapters
- *mukha cikitsā* (mouth, teeth and throat) - two chapters
- *śīroroga* (diseases of the head) - two chapters

Then, appears *śalya cikitsā* (surgery) with ten chapters, *damṣṭrā* (toxicology) with four chapters, *jarā cikitsā* or *rasāyana* (rejuvenation therapy) containing a chapter and finally, *vṛṣa* (*vājīkaraṇa*) that is therapy for aphrodisiac and virility with a chapter<sup>51</sup>.

### 1.3.1. The author

Vāgbhaṭa, like many Indian authors of the past, is surrounded by uncertainty to his life, person and work. Thus, a careful look at the history of Sanskrit literature

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provides a glimpse about ten Vāgbhaṭas (according to the *Catalogus Catalogorum* of Aufrecht<sup>52</sup>):

1 – Author of *Vāhaṭānighaṇṭu*; 2 - Author of *Vāgbhaṭasmṛtisaṅgraha*; 3 – Son of Simhagupta, grandson of Vāgbhaṭa and author of *Aṣṭāṅgahṛdaya*, *Vamanakalpa* and *Vāgbhaṭīya*; 4 – Father of Tisaṭa, author of *Cikisākalikā*; 5 – Minister of *Mālavendra* and father of Deveśvara; 6 – Son of Nemikumāra, jain author of *Alaṅkāratilaka*, *Candonuśāsana*, *Vagbhaṭālaṅkara* and *Śṛṅgāratilaka*; 7 - Author of *Padārthacandrikā*, *Bhāvaprakāsa*, *Ratnasamuccaya* and *Śāstradarpaṇa*; 8 – Author of *Vāgbhaṭakośa*; 9 – Vrddhavāgbhāṭa, mentioned in *Ṭodarānanda* and *Bhāvaprakāsa*; 10 – Author of *Vāgbhaṭālaṅkāra*.

However, this study aims to address the character on the authorship of Ayurvedic texts. Therefore, there are three related works, as regards Rao B. Rama<sup>53</sup>: *Aṣṭāṅgasaṅgraha*, *Aṣṭāṅgahṛdaya* and *Rasaratnasamuccaya*.

*Rasaratnasamuccaya* deals with medical chemistry, chemical pharmacy and treatment of diseases with mercurial and mineral drugs. The author of this text calls himself as Vāgbhaṭa, son of Sinhagupta. But there is no similarity between this text and *Aṣṭāṅgahṛdaya* and *Aṣṭāṅgasaṅgraha* and no proof of common authorship. This text is assignable to 12<sup>th</sup> century A.D, posterior to the author of the two first treaties by more than six centuries.

To try to identify the author of AS and AHr, it can be possible to collect some references of these two treatises:

a) In the final verses of AHr, the author wrote: “By churning the great ocean of the eight branches of medical science, a great store of nectar, the *Aṣṭāṅgasaṅgraha*, was obtained. From that (*Aṣṭāṅgasaṅgraha*) this text is born (*Aṣṭāṅgahṛdaya*) separately, which is greatly beneficial, for satisfying the less studious<sup>54</sup>. By studying this text, the physician will be able to understand the *saṅgraha*<sup>55</sup>.

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b) The author of *Aṣṭāṅgasaṅgraha*, has furnished the following information about himself and his work in the final verses of this treatise: “There was a great physician by name Vāgbhaṭa who was my grand-father, I bear his name. His son was Sinhagupta and I am from him (Sinhagupta) born in the country of *Sindhu* (river Indus and its tributaries)<sup>56</sup>. Having learnt from Avalokita, the preceptor and even more from the wisdom (merit, experience) of my father and after a study of a large number of texts of medical science, this text has been composed (with all branches of *Āyurveda*) suitably classified (into sections, chapters, etc.)<sup>57</sup>”

c) In some manuscripts of AHR there is a colophon at the end of *Nidāna* and *Uttara sthānas* which reads as “thus ends the *Nidāna sthāna* in *Aṣṭāṅgahṛdaya Saṁhitā* composed by *Śrīmad Vāgbhaṭa*, son of *Śrī vaidyapati* Sinhagupta”. But the absence of such a colophon at other places and in some other manuscripts and the use of honorific term “*Śrīmad*” as a prefix to the author’s name have made the present day scholar to doubt the authenticity of the colophon, as Murthy<sup>58</sup>.

d) Commentators on other *Āyurveda* treatises have quoted verses of *Aṣṭāṅgasaṅgraha* and *Aṣṭāṅgahṛdaya* calling them as “from Vṛddha Vāgbhaṭa” and “from Laghu/svalpa or (simply) Vāgbhaṭa”, respectively.

Although there are no doubts about the authorship of the third which he attributed to another Vāgbhaṭa, the same is not true to the first two. Question: *Aṣṭāṅgasaṅgraha* and *Aṣṭāṅgahṛdaya* are works by the same author? The controversy continues cementing the existence of two antagonistic groups:

The first group, which advocates that the two treatises are the same author, is, according to Srikantha Murthy<sup>59</sup> and B. Rama Rao<sup>60</sup>, consisting by Hariśāstri Parāḍakara, Yādavaji Trivikramji, editorial panel of *Caraka Saṁhitā* (Jamnagar Edition), Vogel, Cakrapāṇidatta, D.C. Bhattācārya, Swami Lakṣmīrāmji, Hardatta Sāstri, Bhaṭṭa Narahari, Atrideva Gupta among other current scholars. Presents the following facts:

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- The testimony of the author himself at the end of AHr stating that this one was born from the AS and was written for those who have less knowledge;
  - Specific mention of the name and other personal details from the author at the end of AS, which does not happen in AHr;
  - Incorporation of a large number of verses with no change in AS to AHr; similarity in the arrangement of the section, chapters, topics, views on the practices and precepts, etc. between the two texts, summary and simplification of AS noticeable in AHr;
  - At certain times of the past in which the same author wrote more than a book of the same theme.

The second group, which argues that AS and AH are from different authors, consists of Ḍalhaṇa, Śrīkaṇṭhadatta, Hemādri, Śivadāsasena, Hoernle, Keith, Jyotisachandra Saraswati, Hariprapanna Shastri, P.K. Gode, P.V. Sharma, P.C. Ray, Hariprannaji, G.N. Mukhyopadhyaya and other current scholars. To justify its position, the second group contains the following points:

- Commentators have used different terms, as Vṛddha Vāgbhaṭa when referring to the AS and *laghu* Vāgbhaṭa or *svalpa* Vāgbhaṭa or simply Vāgbhaṭa when referring to AHr, suggesting two different authors;
- There are some contradictions between the two texts on topics like nature of the composition, social and religious beliefs, scientific principles and practices, etc.;
- Both texts are about the same size and no academic would spend time and energy to write more than one book on the same theme.

Unfortunately, there are no many references relating to the author of AHr. In truth, even today the Indian and European scholars have many doubts and controversies about his life. Whether they have been produced by the same author, a new question arose over time: what the treatise older? According Srikantha Murthy<sup>61</sup>, there are two different opinions: first, that the majority of Indian scholars consider the AS as the oldest, and the second in whom European scholars believe that the AHr is the oldest.

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The support points of this view are: AHr was very popular in neighboring countries of India and was translated into Tibetan and Arabic very early, but does not so with the AS. Moreover, there are a greater number of commentaries to AHr, which was included in *br̥hat-trayī*, the great trilogy of *Āyurveda*, and AS do not have that privilege.

In fact, students throughout India's medieval period memorized the *Aṣṭāṅgahṛdaya* as the principal core of their medical education. This tradition still alive and in the high-caste “*aṣṭavaidya*” families of Kerala, scholars can be found who known Vāgbhaṭa by heart or, as they say, “they have it in their throats”<sup>62</sup>. The same can be found in other places of India. In fact, *Vāgbhaṭa* unified a mass of disordered and sometimes conflicting medical data originating from *Caraka Saṁhitā* and *Suśruta Saṁhitā* whereas many times a particular concept was analyzed in different ways. At the time there was a large divergence between the followers of *Caraka Saṁhitā* and *Suśruta Saṁhitā*. The *Aṣṭāṅgahṛdaya* rapidly established itself as the Sanskrit medical text par excellence and within a century of its compositions, many translations appearing in many countries near of India. So, the *Aṣṭāṅgahṛdaya* was translated to Tibetan, Arabic and other languages.

Speaking almost certainly of this work, the Chinese pilgrim I'tsing, who travelled in India from 672 to 688 A.D. speaks of a compiler of the eight parts/branches of the *Āyurveda*: “These eight parts formerly existed in eight books, but lately a man epitomized them and made them into one bundle”. About its importance, he said: “all physicians in the five parts of India practice according to this book”. So, it can be said that this work influenced the medical tradition of the whole of Asia.

There is controversy about the dates of this work and the author. However, there are many scholars that place his composition at about 600 A.D.

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### 1.3.2. The religion of Vāgbhaṭa

The religion to which Vāgbhaṭa belonged is another topic of discussion. In fact, the references in AHr are indirect or ambiguous. For example, the celebrated invocation of AHr pays obeisance to the *apūrva vaidya*<sup>63</sup> – the *Vaidya* extraordinary with no precedent – who is believed to be the Buddha, but the reference is not explicit, as Valiathan<sup>64</sup>. AHr contains several hymns:

“O Lord, you are the procurer, you are the life, you are present everywhere, may *dhātā* bestow (me good), may *Vidhātā* bestow the *brahmavarcas* (divine radiance), may Brahman, Bṛhaspati, Viṣṇu, Soma, Sūrya, Aśvins-twins, Bhaga, Mitra and Varuṇa”<sup>65</sup>.

Another hymns states Vedic gods and Buddhist divinities:

“Let Brahmā, Dakṣa, Aśvins, Rudra, Indra, the earth, moon, sun, air, fire, sages; comity of herbs and of living beings protect you; let this medicine be to you like *rasāyana* for the sages, nectar for gods and *sudhā* for the good serpents; Om, salutations to the worshipful Bhaiṣajyaguru, the *vaidūrya* prabharāja, the Tathāgata, the Arhat, the Samyak sambuddha; Om, *bhaiṣajye, bhaiṣajye, mahā bhaiṣajye, samudgate* (salutations to you the medicine)”<sup>66</sup>.

“By worshiping Īśvara with twelve shoulders, Nātha the lord (of the universe) Ārya, Avalokita, the treater of (destroyer of) all diseases, and by doing *japa* all the *graha* (evil spirits) can be won (dispelled, killed). So also diseases such as insanity, epilepsy and others disorders of the mind. The patient who is made clean (both in body and mind) should be made to listen *Mahā vidyā* and *Māyurī vidyā* – always. Sthāṇū (Śiva), the *bhūteśa* (lord of creatures) and the *pramatha gaṇa* should be worshipped, the potent, hymns concerned with them should be chanted. These will dispel/drive away all the *grahās* (evil spirits)”<sup>67</sup>.

In fact, *Mahā vidyā* and *Māyurī vidyā* are well known Buddhist rituals. However, it is very difficult to conclude about the religion of Vāgbhaṭa.

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### 1.3.3. Commentaries and translations of *Aṣṭāṅgahṛdaya*

The popularity of *Aṣṭāṅgahṛdaya* as medical treatise with high value was such that originated more than forty commentaries, number greater than those produced by CS and SS. In fact, after its appearance, this treatise has caught the attention of scholars and practitioners of *Āyurveda* throughout India and beyond.

Next, list out some commentaries made over time<sup>68</sup>, as stated Srikantha Murthy<sup>69</sup> and P.K. Gode<sup>70</sup>:

- *Padārthacandrikā* of Candracandana (10<sup>th</sup> century)

*Padārthacandrikā* is the first available commentary of AHr. However, only parts were printed and supplied in the footnotes in the edition of Hariśāstri Parādkar. In its edition in Tibetan, it is available in full.

- *Sarvāṅgasundarī* of Āruṇadatta (12<sup>th</sup> century)

*Sarvāṅgasundarī* is the only commentary available in full. It is quite elaborate, explains the meanings with the help of grammar, consolidates with quotations from other texts and gives synonyms for drugs and even common names for their identification.

- *Āyurvedarasāyana* of Hemādri (13<sup>th</sup> century)

*Āyurvedarasāyana* is not available in full but only for *Sūtrasthāna*, *Nidānasthāna*, the first six chapters of *Cikitsasthāna* and all chapters of *Kalpasiddhisthāna*.

Hemādri incorporated the chapters of *Kalpasiddhisthāna* in *Sūtrasthāna*. This author states that that this work clarified the doubts of several points that the previous reviewers had not reached an agreement.



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- *Hṛdayabodhikā* of Śridāsa Pandita (14<sup>th</sup> century)

It is a brief commentary that reveals equivalents to Malayalam for the names of medicines. Only the first part, consisting of *Sūtrasthāna*, *Śārīrasthāna* and *Nidānasthāna* was printed.

- *Nidāna Cintāmaṇi* of Todaramalla Kanha Prabhu (14-15<sup>th</sup> century)

It is a commentary on *Nidānasthāna* and was printed in the footnotes of the edition of Hariśāstrī Parāḍkara<sup>71</sup>.

- *Tatvabodha* of Śivadāsa Sen (16<sup>th</sup> century)

It is a commentary on *Uttarasthāna*. Probably, it was written in 1500 A.D and its printed.

- *Vāgbhaṭa maṇḍana* of Bhaṭṭanarahari (15<sup>th</sup> century)

It not a commentary on *Aṣṭāṅgahṛdaya* but a compendium intended to defend it from certain allegations. A scholar by name Soura Vidyādhara finds many faults in AHR and abuses its author Vāgbhaṭa. Bhaṭṭanarahari refutes all the allegations of *Vidyādhara* and defends Vāgbhaṭa.

The first impression of this treatise was made under the supervision of Aṅṅā Moreśvar Kuṅṅe, Bombay, in 1880<sup>72</sup>. Between 1880 and 1892 were published about ten editions of AHR in India. This treatise was first published in Sanskrit and Bengali in 1886 by Vijayratna Sen Gupta who added the commentary of Āruṅadatta to its publication. In 1889, it was made a Gujarati translation published by Nathuram Behichar Lal, of Ahmedabad.

The first translation into Hindi occurred in 1890 in Mumbai and was performed by Robi Dutta. In the following year came the translation to Marathi published by Ganesh Krishna Gadre, of Pune. Then came more translations: one, the whole work and other, by *sthānas* of AHR. Thus, the AHR is translated into

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several Indian languages like Hindi, Marathi and Bengali. Across the border, this work was translated into Tibetan by the name of "Rgud Bzl" during the reign of Khri-Sron-Dehu (728-786 or 755-797 A.D.) by the Indian monk Jarandhara and the monk Tibetan Rin-chen-bzan-po (Ratnabhadra)<sup>73</sup>. The first five chapters of this translation have been translated into English by Claus Vogel and published in 1965.

AHr was also been translated into Arabic and published with the name "*astānkār*" during the reign of Caliph Harun al-Rashid (786-808 A.D). Its popularity beyond the border became evident when a Persian physician who wrote Firdaus al-Hikma in 850 A.D referred to AHr as a major work of medicine. The authors Luise Hilgenberg and Willibald Kirfel translated AHr into German and published it in 1941. Recently, and in 2005, the *Sūtrasthāna* and *Śārīrasthāna* were translated into Romanian by Dr. Eugen Stefan.

#### 1.4. Research work done so far and objectives

The basis of the present thesis is *Aṣṭāṅgahṛdaya*. About this treatise in particular, there is some research work done according to the clinical perspective, as exemplified in the works of A.V. Panse<sup>74</sup>, S. Verma<sup>75</sup>, Acharya Dhani Ram<sup>76</sup> and M.S. Valiathan<sup>77</sup>. However, outside this perspective, the existence of work done on AHr is practically nil. Thus, there is not any significant work done about philosophical features of AHr. It's a big lacuna in the field of Sanskrit literature. So, to minimize this situation, there is a need to work to find philosophical traces in *Aṣṭāṅgahṛdaya*.

*Āyurveda* used the six *darśanas* as mean of philosophical study for their texts. This thesis aims to lay the foundations of incorporation of the philosophy of the six *darśanas* (*Sāṃkhya*, *Yoga*, *Vaiśeṣika*, *Nyāya*, *Mīmāṃsā* and *Vedānta*) in *Aṣṭāṅgahṛdaya*. Thus, it is an explanation of the concepts involved, applying them in the context of *Aṣṭāṅgahṛdaya* and, obviously, *Āyurveda*.

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Thus, this study has the following major objectives:

1 - Contribute to bridging the gap of lack of texts on philosophy applied to AHr.

2 – Lay the foundations of incorporation of the philosophy of the six *darśanas* (*Sāṃkhya*, *Yoga*, *Vaiśeṣika*, *Nyāya*, *Mīmāṃsā* and *Vedānta*) in AHr.

Therefore focus on a few thematic areas such as Sanskrit language, *Āyurveda* and Indian philosophy.

In fact, this thesis attempts to highlight the philosophy of AHr, discussing how this treatise adopts the ideas of the six *darśanas* (*Sāṃkhya*, *Yoga*, *Vaiśeṣika*, *Nyāya*, *Mīmāṃsā* and *Vedānta*). It wants to show how those foundational ideas drawn from various philosophies are applied, in what context and extents are they applied.

The possibility of going deeply in the knowledge about the AHr, along with Sanskrit and philosophy, so important to understand *Āyurveda*, was the main motivations that led me to choose this theme.

## 1.5. Notes and Sanskrit references

<sup>1</sup> An example of it is the work of Dasgupta Surendranath, *A history of Indian philosophy*, 1<sup>st</sup> vol. 13<sup>th</sup> ed (Delhi: Motilal Banarsidass Publishers, 2006), p. 213-215 and p. 301-302

<sup>2</sup> Through a grammatical rule, *āyus* joins to *veda* originating the term *Āyurveda*.

<sup>3</sup> हिताहितं सुखं दुःख मायुस्तस्य हिताहितम्। मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते ॥ ४१ ॥ (CS. Sū, 1. 41)

<sup>4</sup> प्रयोजनं चास्य स्वस्थस्य स्वास्थ्यरक्षणमातुरस्य विकारप्रशमनं च ॥ २६ ॥ (CS. Sū, 30. 26)

<sup>5</sup> आयुः कामयमानेन धर्मार्थसुखसाधनम् ।

आयुर्वेदोपदेशेषु विधेयः परमादरः ॥ २ ॥ (AHr. Sū, 1. 2)

<sup>6</sup> कायबालग्रहोर्ध्वङ्गशल्यदंष्ट्राजरावृबान् ॥ ५ ॥

अष्टावङ्गानि तस्याहुश्चिकित्सा येषु संश्रिता। (AHr. Sū, 1. 5)

<sup>7</sup> रोगस्तु दोषवैषम्यं दोषसाम्यमरोगता।

निजागन्तुविभागेन तत्र रोगा द्विधा स्मृताः ॥ २० ॥ (AHr. Sū, 1. 20)

<sup>8</sup> सोऽयमायुर्वेदः शाश्वतो निर्दिश्यते अनादित्वात् स्वभावसंसिद्धलक्षणत्वात् भावस्वभावनित्यत्वाच्च। (CS, Sū 30. 27)

<sup>9</sup> Basham A.L.: *The Wonder that was India*, 3<sup>rd</sup> ed. (Londres: Fontana, 1971), p. 14.

<sup>10</sup> Sharma P.V., “Pre-Vedic Medicine” In *History of Medicine in India*, ed. Sharma P.V., p. 4 (New Delhi: Indian National Science Academy, 1992).

<sup>11</sup> दीपनं वृष्यमायुष्यं स्नाननमूर्जाबलप्रदम्।

कण्डूलमलश्रमस्वेदतन्द्रातृड्हाहपाप्मजित् ॥ १६ ॥

उष्णाम्बुनाऽधःकायस्य परिषेको बलावहः।

तेनैव तूत्तमाङ्गस्य बलहृत्केशचक्षुषाम् ॥ १७ ॥

स्नानमर्दितनेत्रास्यकर्णरोगातिसारिषु।

श्राध्मानपीनसाजीर्णभुक्तवत्सु च गर्हितम् ॥ १८ ॥ (AHr. Sū, 2. 16-18)

पवित्रं वृष्यमायुष्यं श्रमस्वेदमलापहम्। शरीरबलसन्धानं स्नानमोजस्करं परम् ॥ १४ ॥ (CS. Sū, 5. 94)

निद्रादाहश्रमहरं स्वेदकण्डूतृषापहम् ॥

हृद्यं मलहरं श्रेष्ठं सर्वेन्द्रियविषोधनम् ॥ ५७ ॥

तन्द्रापाप्मोपशमनं तुष्टिदं पुंस्त्ववर्धनम् ॥

रक्तप्रसादनं चापि स्नानमग्रेषु दीपनम् ॥ ५८ ॥ (SS. Ci, 24. 57-58)

<sup>12</sup> अभ्यङ्गमाचरेन्नित्यं स जरश्रमवातहा।

ष्टिप्रसादपुष्ट्युःस्वप्नसुत्व त्वदकृत् ॥ ८ ॥

शिरःश्रवणपादेषु तं विशेषेण शीलयेत्।

वर्ज्योऽभ्यङ्गः कफग्रस्तकृतसंशुद्ध जीर्णिभिः ॥ ९ ॥ (Ahr. Sū, 2. 8-9)

स्पर्शनेऽभ्याधिको वायुः स्पर्शनं च स्वगाश्रितम्। स्वच्यश्च परमभ्यङ्गस्तस्मात्तं शीलयेन्नरः ॥ ८७ ॥ (CS. Sū, 5. 87)

<sup>13</sup> सौवीरमञ्जनम् नित्यं हितमक्ष्णोस्ततो भजेत्। (Ahr. Sū, 2. 5)

तेजोरूपावहं चैव सहते मारुतातपौ ॥

न नेत्ररोगा जायन्ते तस्मादञ्जनमाचरेत् ॥ १९ ॥ (SS. Ci, 24. 19-20)

<sup>14</sup> Sharma P.V., “Medicinal Plants in Vedas” In *History of Medicine in India*, ed. Sharma P.V., p. 37 (New Delhi: Indian National Science Academy, 1992).

<sup>15</sup> Zysk Kenneth G., *Medicine in the Veda*. 2<sup>nd</sup> ed (Delhi: Motilal Banarsidass, 1998), p. 3.

<sup>16</sup> तन्नो वातो मयोभु वांतु भेषजं तन्माता पृथिवी तत्पिता द्यौः।

तद्वावाणः सोमसुतो मयोभुवस्तदश्विना शृणुतं घिष्ण्या युवम् ॥ ४ ॥ (RV. 1-89-4)

<sup>17</sup> युवं हं स्थो भिषजां भेषजेभिरथो हं स्थो रथ्या रथ्येभिः।

अथो हं क्षत्रमधि धत्थ उग्रा यो वां हंविष्मान्मनसा ददाश ॥ ६ ॥ (RV. 1-158-6)

<sup>18</sup> हिमेनाग्निं घ्नसमवारयेथां पितुमतीमूर्जमस्मा अधत्तं।

ऋषीसे अत्रिमश्विनावनीतमुत्रिन्यथुः सर्वगणं स्वस्ति ॥ ८ ॥ (RV. 1-116-8)

<sup>19</sup> प्र वां दंसांस्यश्विनाववोचमस्य पतिः स्यां सुगवं सुवीरं।

उत पश्यन्नश्ववन्दीर्घमायुरस्तमिवेज्जरिमाणं जगम्याम् ॥ २५ ॥ (RV. 1-116-25)

<sup>20</sup> उद्यन्नद्य मित्रमह आरोहन्नुत्तरां दिवम्।

हृद्रोगं मम सूर्य हरिमाणं च नाशय ॥ ११ ॥ (RV. 1-50-11)

21 आप इद्वा उं भेषजीरापो अमीवचातनीः।

आपः सर्वस्य भेषजीस्तास्ते कृण्वन्तु भेषजम् ॥ ६ ॥ (RV. 10-137-6)

आपः पृणीत भेषजं वरूयं तन्वेमम। ज्योक् च सूर्यं दृशे ॥ २१ ॥ (RV. 1-23-21)

22 तत्र भिषजा पृष्टेनैवं चतुर्णामृक्सामयजुरथर्ववेदानामात्मनोऽथर्ववेदे भक्तिरादेश्या वेदो ह्याथर्वणो

दानस्वस्त्ययनबलिमङ्गलहोमनियमप्रायश्चित्तोपवासमन्त्रादिपरिग्रहाच्चिकित्सां प्राह चिकित्सा चायुषो हितायोपदिश्यते ॥ २१ ॥ (CS. Sū, 30. 21)

23 यो गिरिष्वजायथा वीरुधां बलवत्तमः।

कुष्ठेहि तक्मनाशन तक्मानं नाशयन्नितः ॥ १ ॥

सुपर्णसुर्वने गिरौ जातं हिमवतस्परि।

धनैरभि श्रुत्वा यन्ति विदुर्हि तक्मनाशनम् ॥ २ ॥

अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि।

तत्रामृतस्य चन्द्रं देवाः कुष्ठमवन्वत ॥ ३ ॥

हिरराययी नौरचरद्विररायबन्धना दिवि।

तत्रामृतस्य पुष्पं देवाः कुष्ठमवन्वत ॥ ४ ॥

हिरराययाः पन्थोन आसन्नरित्राणि हिररायया।

नावौ हिरराययीरासन्त्याभिः कुष्ठं निरावहन् ॥ ५ ॥

इमं मे कुष्ठं मरूषं तमा वहं तं निष्कुरु।

तमुं मे अगदं कृधि ॥ ६ ॥

देवेभ्यो अर्धि जातोऽसि सोमस्यासि सखा हितः।

स प्राणाय व्यानाय चन्दुषे मे अस्मै मृड ॥ ७ ॥

उदङ् जातो हिमवतः स प्राच्यां नीयसे जनम्।

तत्र कुष्ठस्य नामान्युत्तमानि वि भेजिरे ॥ ८ ॥

उत्तमो नाम कुष्ठस्युत्तमो नाम ते पिता।

यन्द्रमं च सर्वं नाशयं तक्मानं चारसं कृधि ॥ ६ ॥

शीर्षामयमुपहृत्यामन्दयोस्तन्वो३ रपः।

कुष्ठस्तत्सर्वं निष्करवं समहं वृष्रायम् ॥ १० ॥ (AV. 5. 4 1-10)

24 विद्या शरस्य पितरं पर्जन्यं भूरिधायसम्।  
 विद्यो ष्वस्य मातरं मातरं पृथिवीं भूरिवर्षसम् ॥ १ ॥  
 ज्याकि परि णो नमाश्मानं तन्वं कृधि।  
 वीडुर्वरीयोऽरातीरप द्वेषांस्या कृधि ॥ २ ॥  
 वृन्दं यद्रावः परिषस्वजाना अनुस्फुरं शरं अर्चन्त्युभुम्।  
 शरुमस्मद्यावय दिद्युमिन्द्र ॥ ३ ॥  
 यथा द्यां च पृथिवीं चान्तस्तिष्ठति तेजनम्।  
 एवा रोगं चास्त्रावं चान्तस्तिष्ठतु मुञ्ज इत् ॥ ४ ॥ (AV. 1. 2 1-4)

25 ईशाणां त्वा भेषजानामुज्जेष आ रंभामहे।  
 चक्रे सहस्रवीर्यं सर्वस्मा ओषधे त्वा ॥ १ ॥  
 सत्यजितं शपथयावनीं सहमानां पुनःसराम्।  
 सर्वाः समह्योषधीरितो नः पारयादिति ॥ २ ॥  
 या शशाप शपनेन याधं मूरमादुधे।  
 या रसस्य हरणाय जातमरिभे तोकर्मत्तु सा ॥ ३ ॥  
 यां तै चक्रुरामे पात्रे यां चकुर्नीललोहिते।  
 आमे मांसे कृत्यां यां चक्रुस्तयां कृत्याकृतौ जहि ॥ ४ ॥  
 दौष्वप्र्यं दौर्जीवित्यं रन्द्रौ अभ्वमराय्यः।  
 दुर्गाभ्रीः सर्वा दुर्वाचस्ता अस्मन्नाशयामसि ॥ ५ ॥  
 न्दुधामारं तृष्णामारमगोतामनपत्यताम्।  
 अपामार्गं त्वया वयं सर्वं तदपं मृज्महे ॥ ६ ॥  
 तृष्णामारं न्दुधामारमथो अन्द्रपराजयम्।  
 अपामार्गं त्वया वयं सर्वं तदपं मृज्महे ॥ ७ ॥  
 अपामार्गं ओषधीनां सर्वासामेक इद्वशी।  
 तेन ते मृज्म आस्थितमथ त्वमगदश्चर ॥ ८ ॥ (AV. 4.17 1-8)

26 या बभ्रवो याश्च शुक्रा रोहिणीरुत पृश्नयः।  
 असिक्रीः कृष्णा ओषधीः सर्वा अच्छावदामसि ॥ १ ॥

त्रायन्तामिमं पुरुषं यन्त्रांवेषितादधि।  
 यासां द्यौषिता पृथिवी माता समुद्रो मूलं वीरुधां बभूव ॥ २ ॥  
 आपो अग्र दिव्या ओषधयः।  
 तास्ते यन्द्रममेनस्यमङ्गादङ्गादनीनशन् ॥ ३ ॥  
 प्रस्तृणती स्तम्बिनीरेकशुङ्गाः प्रतन्वतीरोषधीरा वंदामि।  
 अशुमतीः करिडनीर्या विशारवा ह्यामि ते वीरुधो वैश्वदेवीरुग्राः पुरुषजीवनीः ॥ ४ ॥  
 यद्वः सहः सहमाना वीर्यं यज्ज वी बलम्।  
 तेनेमस्माद्यन्द्रमात्पुरुषं पुञ्चतौषधीरथो कृणोमि भेषजम् ॥ ५ ॥  
 जीवलां नधारिषां जीवन्तीमोषधीमहम्।  
 अरुन्धतीमुन्नयन्तीं पुष्पां मधुमतीमिह हुवेऽस्मा अरिष्टतातये ॥ ६ ॥ (AV. 8.7 1-6)

<sup>27</sup> हरिणस्य रधुष्यदोऽधि शीर्षणि भेषजम्।  
 स द्वेत्रियं विषाणया विषूचीनमनीनशत् ॥ १ ॥  
 अनु त्वा हरिणो वृषा पन्द्रिश्रतुर्भिरक्रीत।  
 विषाणे वि ष्यं गुष्पितं यदस्य न्देत्रियं हृदि ॥ २ ॥  
 अदो यदवरोचते चतुष्पन्द्रमिव च्छदिः।  
 तेनां ते सर्वं न्देत्रियमङ्गैभ्यो नाशयामसि ॥ ३ ॥  
 अमू ये दिवि सुभगे विचृतौ नाम तारंके।  
 विन्द्रियस्य मुञ्चतामधमं पाशमुत्तमम् ॥ ४ ॥  
 आप इद्वा उ भेषजीरापो अमीवचातनीः।  
 आपो विश्वस्य भेषजीस्तास्त्वा मुञ्चन्तु न्देत्रियात् ॥ ५ ॥  
 यदासुतेः क्रियमानायाः न्देत्रियं त्वां व्यानशे।  
 वेदाहं तस्य भेषजं न्देत्रियं नाशयामि त्वत् ॥ ६ ॥  
 अपवासे नन्द्रत्राणामपवास उषसामुत।  
 अपास्मत्सर्वं दुर्भूतमप न्देत्रियमुच्छतु ॥ ७ ॥ (AV. 3.7 1-7)

<sup>28</sup> दोषो गाय बृहद्राय द्युमद्धेहि।  
 आथर्वण स्तुहि देवं संवितारम् ॥ १ ॥



तमुं ष्टुहि यो अन्तः सिन्धौ सनुः।  
सत्यस्य युवानमद्रौघवाचं सुशेवम् ॥ २ ॥  
स धा ना देवः संविता साविषदमृतानि भूरि।  
उभे सुष्टुती सुगातवे ॥ ३ ॥ (AV. 6. 53 1-3)

<sup>29</sup> सी नो देवीरभिष्टयं आपो भवन्तु पोटयै।  
शं योरभि स्रवन्तु नः ॥ १ ॥  
अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा।  
अग्निं च विश्वशंभुवम् ॥ २ ॥  
आपः पृणीत भेषजं वरूथं तन्वे ३ मम।  
ज्योक् सूर्यं दृशे ॥ ३ ॥  
शं न आपो धन्वन्याः शमु सन्त्वनूप्याः।  
शं नः खनित्रिमा आपः शमु याः कुम्भ आप्रभृताः।  
शिवा नः सन्तु वार्षिकीः ॥ ४ ॥ (AV. 1. 6 1-4)

<sup>30</sup> Banerji Sures Chandra, *A Companion to Sanskrit Literature* (Delhi: Motilal Banarsidass, 1989), p. 166-167.

<sup>31</sup> Filliozat Jean, *La Doctrine Classique de La Médecine Indienne* (Paris: École Française D' Extreme-Orient, 1975), p. 12.

<sup>32</sup> *Caraka Samhitā* of Caraka, 1<sup>st</sup> vol. Trans. Sharma P.V., Chaukhambha Orientalia, Varanasi, 2005, p. ix.

<sup>33</sup> *Ibid.*

<sup>34</sup> *Suśruta Samhitā* of Suśruta, 1<sup>st</sup> vol. Trans. Sharma P.V., Chaukhambha Visvabharati, Varanasi, 2004, p. 1.

<sup>35</sup> Banerji Sures Chandra, *A Companion to Sanskrit Literature* (Delhi: Motilal Banarsidass, 1989), p. 337.

<sup>36</sup> Suśruta, p. 4

<sup>37</sup> *Ibid.*

<sup>38</sup> ब्रह्मा स्मृत्वाऽऽयुषो वेदं प्रजापतिमजग्रहत्।

सोऽश्विनौ तौ सहस्राक्षं सोऽत्रिपुत्रादिकान्मुनीन् ॥ ३ ॥

तेऽग्निवेशादिकांस्ते तु पृथक् तन्त्राणि तेनिरे। (Ahr. Sū, 1. 2-3)

दिर्घञ्जीवितमन्विच्छन्मरद्वाज उपागमत्। इन्द्रमुग्रतपा बुद्ध शरण्यममरेश्वरम् ॥ ३ ॥

ब्रह्मणा हि यथाप्रोक्तमायुर्वेदं प्रजापतिः। जग्राह निखिलेनादावश्विनौ तु पुनस्ततः ॥ ४ ॥

अश्विभ्यां भगवाञ्छक्रः प्रतिपेदे ह केवलम्। ऋषिप्रोक्तो भरद्वाजस्तस्माच्छक्रमुपागमत् ॥ ५ ॥ (CS. Sū, 1. 3-5)

इह खल्वायुर्वेदं नामोपाङ्गमथर्ववेदस्यानुत्पाद्यैव प्रजाः श्लोकशतसहस्रमध्यायसहस्रं च कृतवान् स्वयम्भूः ततोऽल्पायुष्वपल्पमेधस्त्वं  
चालोक्य नरणां भूयोऽष्टधा प्रणीतवान् ॥ ६ ॥ (SS. Sū, 1. 6)

ब्रह्मा प्रोवाच ततः प्रजापतिरधिजगे तस्मादश्विनौ अश्विभ्यामिन्द्रः इन्द्रादहं मया स्वह प्रदेयमर्थिभ्यः प्रजाहितहेतोः ॥ २० ॥ (SS. Sū, 1. 20)

<sup>39</sup> अथ मैत्रीपरः पुण्यमायुर्वेदं पुनर्वसुः। शिष्येभ्यो दत्तवान् षड्भ्यः सर्वभूतानुकम्पया ॥ ३० ॥

आग्निवेशश्च भेल(ड)श्च जतूकर्णः पराशरः। हारीतः क्षारपाणिश्च जगृहुस्तन्मुनेर्वचः ॥ ३१ ॥ (CS. Sū, 1. 30-31)

<sup>40</sup> बुद्धेर्विशेषस्तत्रासोन्नोपदेशान्तरं मुनेः। तन्त्रस्य कर्ता प्रथममग्निवेशो यतोऽभवत् ॥ ३२ ॥ (CS. Sū, 1. 32)

<sup>41</sup> अहं हि धन्वन्तरिरादिदेवो जरारुजामृत्युहरोऽमराणाम् ॥ शल्याङ्गमङ्गैरपरैरुपेतं प्राम्तोऽस्मि गां भूय इहोपदेष्टुम् ॥ २१ ॥ (SS. Sū, 1. 21)

<sup>42</sup> अथ खलु भगवन्तममरवरमृषिगणपरिवृतमाश्रमस्थं काशिराजं दिवोदासं

धन्वन्तरिमौपधेनववैतरणौरभ्रपौष्कलावतकरवीर्यगोपुररक्षितसुश्रुतप्रभृतय उचुः ॥ ३ ॥ (SS. Sū, 1. 3)

<sup>43</sup> सोऽश्विनौ तौ सहस्राक्षं सोऽत्रिपुत्रादिकान्मुनीन् ॥ ३ ॥ तेऽग्निवेशादिकांस्ते तु पृथक् तन्त्राणि तेनिरे। (AHr. Sū, 1. 3)

<sup>44</sup> यश्चैष पुरुषो जातः स्वेदजस्ते सुरर्षभ।

ज्वरां नामैष धर्मज्ञ लोकेषु प्रचारिष्यति ॥ ८६ ॥ (BP. 39. 86)

<sup>45</sup> अवाप्य च तथा भागं यथोक्तं चोमया भवः

ज्वरं च सर्वधर्मज्ञो बहुधा व्यभजत्तदा ॥ ११२ ॥

शान्त्यर्थं सर्वभूतानां शृणुध्वमथ वै द्विजाः

शिखाभितापो नागानां पर्वतानां शिलाजतु ॥ ११३ ॥

अपां तु नीलिकां विद्यान्निर्माको भुजगेषु च

खोरकः सौरभेयामूरः पृथिवीतले ॥ ११४ ॥

शुनामपि च धर्मज्ञा दृष्टिप्रत्यवरोधनम्

रन्ध्रागतमथाश्वानां शिखोद्धेदश्च बर्हिणाम् ॥ ११५ ॥

नेत्ररागः कोकिलानां द्वेषः प्रोक्तो महात्मनाम्

जनानामपि भेदश्च सर्वेषामिति नः श्रुतम् ॥ ११६ ॥

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शुकानामपि सर्वेषां हिक्किा प्रोच्यते ज्वरः

शार्दूलेष्वथ वै विप्राः श्रमो ज्वर इहोच्यते ॥ ११७ ॥

मानुषेषु च सर्वज्ञा ज्वरो नामैष कीर्तितः

मरणे जन्मनि तथा मध्ये चापि निवेशितः ॥ ११९ ॥ (BP. 40. 112-119)

<sup>46</sup> यःप्राणः सर्वभूतानां पञ्चधा भिद्यते नृषु।

सप्तधातुगतो लोकां स्त्रीन्दधार चचार च ॥ २८ ॥

यमाहुरग्निकर्तारं सर्वप्रभवमीश्वरम्। सप्तस्वरगतोयश्च नित्यङ्गीर्भिरुदीर्यते ॥ २९ ॥

यं वदन्त्युत्तमं भूतं यं वदन्त्युशरीरिणम्। यमाहुराकाशगमं शीघ्रगंशब्दयोगिनम् ॥ ३० ॥

स वायुः सर्वभूतायुरुद्भूतः स्वेन तेजसा। ववैग्रव्यथयन् दैत्यान् प्रतिलोमंसतोयदः ॥ ३१ ॥ (MP. 174. 28-31)

<sup>47</sup> As an example, the pungent group:

पिप्पली पिप्पलीमूलचव्यचित्रकनागरम्।

कुबेरकं मरिचकं शिगुभल्लातसर्बपाः ॥ ६२ ॥

कुष्ठाजमोदाकिणिहीहिङ्गुमूलकधान्यकम्।

कारवीकुञ्चिका याज्या सुमुखा कालमालिका ॥ ६३ ॥

फणिज्जकोथलशुनं भूस्तृणां सुरसन्तथा।

कायस्था च वयस्था च हरितालं मनःशिला ॥ ६४ ॥

अमृता च रुदन्ती च रोहिषं कुङ्कुमन्तथा।

जया एरण्डकाण्डीरं सल्लकीहञ्जिका तथा ॥ ६५ ॥

सर्वपित्तानि मूत्राणि प्रायोहरितकानि च।

फलानि चैव हि तथा सूक्ष्मैला हिङ्गुपल्लिका ॥ ६६ ॥

एवमादीनि चान्यानि गणः कटुकसंज्ञितः।

राजा सञ्चिनुयाहुर्गे प्रयत्नेन नृपोत्तम ॥ ६७ ॥ (MP. 217. 62-67)

<sup>48</sup> शालैस्तालैश्चकर्णिकारैःसशामलैः।

न्यग्रोधैश्चतथाश्वत्थैः शिरीषैः शिंशपाद्रुमैः ॥ ३ ॥

महानिम्बैस्तथा निम्बैर्निर्गुण्डीभिर्हरिद्रुमैः।

देवदारुमहावृक्षैस्तथा कालेयकद्रुमैः ॥ ४ ॥

पङ्ककैश्चन्दनैर्बिल्वैः कपित्थैः रक्तवन्दनैः।  
 वाताग्नारिष्टकाक्षोटैरब्दकैश्च तथार्जुनैः ॥ ५ ॥  
 हस्तिकर्णैः सुमनसैः कोविदारैः सुपुष्पितैः।  
 प्राचीनामलकैश्चापि धनकैः समराटकैः ॥ ६ ॥  
 खजूरैर्नारिकेलैश्च प्रियाल्वाग्रातकेङ्गुदैः।  
 तन्तुमालैर्धवैर्भव्यैः काश्मीरीपणिभिस्तथा ॥ ७ ॥  
 जातीफलैः पूगफलैः कद्दलैलावलीफलैः।  
 मन्दारैः कोविदारैश्च किंशुकैः कुसुमांशुकैः ॥ ८ ॥  
 यवासैः शमिपर्णासैर्वेतसैरम्बुवेतसैः।  
 रक्तातिरङ्गनारङ्गैर्हिङ्गुभिः सप्रियङ्गभिः ॥ ९ ॥  
 रक्ताशोकैस्तथाशोकैराकल्लैरविचारकैः।  
 मुचकुन्दैस्तथा कुन्दैराटरूषपरूषकैः ॥ १० ॥ (MP. 118. 1-10)

49 गर्ग उवाच।

अकालप्रसवा नार्यः कालातीतप्रजास्तथा। विकृतप्रसवाश्चैव युग्मसंप्रसवास्तथा ॥ १ ॥  
 अमानुषा ह्यतुण्डांश्च सञ्जातव्यसनास्तथा।  
 हीनाङ्गा अधिकाङ्गाश्च जायन्ते यदि वा स्त्रियः ॥ २ ॥  
 पशवःपक्षिणश्चैव तथैव च सरीसृपाः। विनाशन्तस्य देशस्य कुलस्य च विनिर्दिशेत ॥ ३ ॥  
 विवासयेत्तान्नृपतिः स्वराष्ट्रात् स्त्रियश्च पूज्याश्च ततो द्विजेन्द्राः।  
 कस्येच्छकैर्ब्राह्मणतर्पणञ्च लोके ततः शान्तिमुपैति पापम् ॥ ४ ॥ (MP. 235 1-4)

50 मत्स्य उवाच।

विल्वाटकी यवक्षारं पाटलावाहिकोषणाः।  
 श्रीपर्णी शल्लकीयुक्तोनिक्काथः प्रोक्षणंपरम् ॥ २ ॥  
 सविषं प्रोक्षितं तेन सद्यो भवति निर्विषम्।  
 यवसैन्धवपानीयवस्त्रशय्यासनोदकम् ॥ ३ ॥  
 कवचाभरणं छत्रं बालव्यजनवेशमनाम्।  
 शेलुः पाठलातिविषा शिशुमूर्वा पुनर्नवा ॥ ४ ॥

समङ्गावृषमूलञ्च कपित्थवृषशोणितम्।

महादन्तशठन्तद्वत् प्रोक्षणं विषनाशनम् ॥ ५ ॥ (MP. 218. 2-5)

<sup>51</sup> In the appendix C, there is a list with the contents of each *sthāna*.

<sup>52</sup> Cited by *Aṣṭāṅgahṛdaya* of Vāgbhaṭa, *a Compendium of the Ayurvedic System with Sarvāṅgasundarī of Aruṇadatta and Āyurvedarasāyana of Hemādri*, edited Kuṅṭe Aṅṅā Moreśvar, Kṛṣṇasāstrī Navare and Parāḍkara Hariśāstrī, Chaukhamba Surbharati Prakashan, Varanasi, s.d., p. 1.

<sup>53</sup> Rao B. Rama, “Vāgbhaṭa” in *History of Medicine in India*, ed. P.V. Sharma, p. 205 (New Delhi: Indian National Science Academy, 1992).

<sup>54</sup> अष्टाङ्गवैद्यकमहोदधिमन्थनेन योऽष्टाङ्गसङ्ग्रहमहामृतराशिराप्तः ।

तस्मादल्पफलमल्पसमुद्यमानां प्रित्यर्थमेतदुदितं पृथगेव तस्त्रम् ॥ ८० ॥ (AHR. Utt, 40. 80)

<sup>55</sup> एतत्पठन् सङ्ग्रहबोधशक्तः स्वभ्यस्तकर्मा भिषगप्रकर्म्यः ।

आकम्पयत्यन्यविशालतन्त्रकृताभियोगान् यदि तन्न चित्रम् ॥ ८३ ॥ (AHR. Utt, 40. 83)

<sup>56</sup> भिषग्वरो वाग्भट इत्यभून्मे पितामहो नामधरोऽस्मि यस्य ।

सुतोभवत्तस्य च सिंहगुप्तस्तस्याप्यहं सिन्धुषु लब्धजन्मा ॥ २०३ ॥ (AS. Utt, 50. 203)

<sup>57</sup> समधिगम्य गुरोरवलोकितात् गुरुतराच्च पितुः प्रतिथां मया ।

सुबहुभेषजशास्त्रविलोचनात् सुविहितोऽङ्गविभागविनिर्णयः ॥ २०४ ॥ (AS. Utt, 50. 204)

<sup>58</sup> *Aṣṭāṅgahṛdaya* of Vāgbhaṭa., 1<sup>st</sup> vol, trans. Murthy Srikantha, Satguru Publications, Varanasi, 1999, p. XII.

<sup>59</sup> *Ibid.*

<sup>60</sup> Rao B. Rama, “Vāgbhaṭa” in *History of Medicine in India*, ed. P.V. Sharma, p. 205 (New Delhi: Indian National Science Academy, 1992).

<sup>61</sup> *Aṣṭāṅgahṛdaya* of Vāgbhaṭa, 1<sup>st</sup> vol, trans. Murthy Srikantha, p. IX.

<sup>62</sup> *Aṣṭāṅgahṛdaya* of Vāgbhaṭa, 1<sup>st</sup> vol, trans. Murthy Srikantha, p. XX.

<sup>63</sup> रागादिरोगान् सततानुषक्तानशेषकायप्रसृतानशेषान्।

औत्सुक्यमोहारतिदाञ्जधान योऽपूर्ववैद्याय नमोऽस्तु तस्मै ॥ १ ॥ (AHR. Sū, 1. 1)

<sup>64</sup> Valiathan M.S, *The legacy of Vāgbhaṭa*. (Hyderabad: Universities Press (India) Private Limited, 2009), p. V

<sup>65</sup> ॐ आहिरसि आयुरसि सर्वतः प्रतिष्ठासि धाता त्वां दधातु विधाता त्वां दधातु ब्रह्मवर्चसा भवेति।

ब्रह्मा बृहस्पतिर्विष्णुः सोमः सूर्यस्तथाऽश्विनौ।

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भगोऽथ मित्रावरुणौ वीरं ददतु मे सुतम् ॥ ३३ ॥ (Ahr. Śā, 1. 33)

<sup>66</sup> ब्रह्मदक्षाश्विरुद्रेन्द्रभूचन्द्रार्कानिलानलाः।

ऋषयः सौषधिग्रामा भूतसङ्घाश्च पान्तु वः ॥ १६ ॥

रसायनमिवर्षीणाममराणामिवामृतम्।

सुधेवोत्तमनागानां भैषज्यमिदमस्तु ते ॥ १७ ॥ (Ahr. Sū, 18. 16-17)

<sup>67</sup> ईश्वरं द्वादशभुजं नाथमार्यावलोकितम्।

सर्वव्याधिचिकित्सां च जपन् सर्वग्रहान् जयेत् ॥ ५० ॥

तथोन्मादानपस्मारानन्यं वा चित्तविप्लवम्।

महाविद्यां च मायूरीं शुचिं तं श्रावयेत्सदा ॥ ५१ ॥

भूतेशं पूजयेत् स्थाणुं प्रमथारख्यांश्च तद्गणन्।

जपन् सिद्धांश्च तन्मस्त्रान् सर्वानपोहति ॥ ५२ ॥ (Ahr. Utt, 5. 50-52)

<sup>68</sup> In the appendix B, there is a list of commentators on *Aṣṭāṅgahṛdaya*.

<sup>69</sup> *Aṣṭāṅgahṛdaya* of Vāgbhaṭa., 1<sup>st</sup> vol, trans. Murthy Srikantha, XXII-XXV.

<sup>70</sup> *Aṣṭāṅgahṛdaya* of Vāgbhaṭa, a *Compendium of the Ayurvedic System with Sarvāṅgasundarī of Aruṇadatta and Āyurvedarasāyana of Hemādri*, edited Kuṅṭe Aṅṅā Moreśvar, Kṛṣṇasāstrī Navare and Parāḍkara Hariśāstrī, Chaukhamba Surbharati Prakashan, Varanasi, s.d., p. 6.

<sup>71</sup> The edition referred is: *Aṣṭāṅgahṛdaya* of Vāgbhaṭa, a *Compendium of the Ayurvedic System with Sarvāṅgasundarī of Aruṇadatta and Āyurvedarasāyana of Hemādri*, edited Kuṅṭe Aṅṅā Moreśvar, Kṛṣṇasāstrī Navare and Parāḍkara Hariśāstrī, Chaukhamba Surbharati Prakashan, Varanasi, s.d.

<sup>72</sup> *Aṣṭāṅgahṛdaya: Sūtrasthāna* of Vāgbhaṭa., trans. Lochan Kanjiv, Chaukhambha Publications, New Delhi, 2008, p. 4.

<sup>73</sup> *Aṣṭāṅgahṛdaya* of Vāgbhaṭa., 3<sup>rd</sup> vol, trans. Murthy Srikantha, p. 573.

<sup>74</sup> Panse A.V. *A study of Vamankarma in Kaphapradhan Kshudrakushtha with special reference to Aṣṭāṅgahṛdaya*. Pune: Poona University, 1992.

<sup>75</sup> Verma S. *Aṣṭāṅgahṛdaya Ke Sharira Paksha Ka Tulanatmaka Vivechana Evam Adhyayan*. Kanpur: Kanpur University, 1983.

<sup>76</sup> Ram Acharya Dhani. *Contribution of Arun Datt, the commentator of Aṣṭāṅgahṛdaya in the field of basic principles of Ayurveda*. Banaras: Banaras Hindu University, 1984.

<sup>77</sup> Valiathan M.S. *The legacy of Vāgbhaṭa*. Hyderabad: Universities Press (India) Private Limited, 2009.

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## 2. Sāṃkhya

### 2.1. Antecedents

*Sāṃkhya* is an India's oldest philosophical systems along with other philosophical disciplines called *śaḍ darśanas*. The founder of the system have been the wise Kapila, as noted Radhakrishnan<sup>1</sup>, one can found its seeds in *Ṛgveda*, some *Upaniṣads* (*Śvetāśvatara*, *Kaṭha*, *Praśna* and *Maitrāyaṇī*), the *Mahābhārata* (*anugītā*), the book of **Manu**, the *Purāṇas*, *Vedānta* books and in ayurvedic *saṃhitās* like *Aṣṭāṅgahṛdaya*, *Caraka Saṃhitā* and *Suśruta Saṃhitā*.

The term "*Sāṃkhya*" seems to be derived from the root *khyā* together with the prefix *saṃ* meaning “numeration”, “calculation”, “reckoning”, “summing up”, etc. as stated Larson<sup>2</sup>. As an adjective, the term refers to any set or group listed and can presumably be used in any investigation in which the enumeration or calculation has an important role, like in mathematics, grammar, medicine, etc. As a masculine noun, the term refers to any who calculates, enumerates or discriminate properly or correctly. As a neuter noun, the term refers to a specific system of dualist philosophy which uses a method of enumerating the contents of experience and the world for the purpose of achieving the radical liberation (*mokṣa*, *kaivalya*) from frustration and rebirth, as noted by Larson and Bhattacharya<sup>3</sup>.

The first mention of the *Sāṃkhya* is in *Śvetāśvatara Upaniṣad*<sup>4</sup>, although the most important elements of the system are found in earlier *Upaniṣads*. One can easily find central principles such as knowledge as the way to achieve *mokṣa* (salvation) and *puruṣa* (soul) be the pure subject and also the concepts of rebirth and dissatisfaction about the world, in *Upaniṣads*.

The concept of *vyakta* (manifested) and *avyakta* (unmanifested) in *Sāṃkhya*, can be found in *Kaṭha Upaniṣad*<sup>5</sup>. The *avyakta* remains at the top of a series of developments in matter plan, from which manifests the great soul

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(*mahān-ātmā*), intellect, mind, objects and senses. The egoity (*ahamkāra*) is not mentioned and the supreme spirit is admitted. The classification of mental functions appears to have been suggested in *Praśna Upaniṣad*<sup>6</sup>, regarding to sleep, dreams, etc.

The *Śvetāśvatara Upaniṣad* contains *Sāṃkhya* elements like the three *guṇas*<sup>7</sup>, *pradhāna*<sup>8</sup>, *māyā*<sup>9</sup>, *brahman*<sup>10</sup> and *puruṣa*<sup>11</sup> and the *Maitrāyaṇī Upaniṣad*<sup>12</sup> refers to *tanmātras* (subtle elements), the three *guṇas* (quality, property) and the distinction between spirit and nature, elaborated by *Sāṃkhya*.

In the *Mahābhārata*, we found a movement of thought similar to *Sāṃkhya*. In the 50<sup>th</sup> section of book 14, the *Anugītā* of *Mahābhārata* explains the distinction of *puruṣa* and *prakṛti*. *Puruṣa* is the subject of knowledge, and is formed the set of the twenty-five principles against the other twenty-four principles of nature. There is recognition of the fundamental distinction between spirit and nature. The plurality of spirits is empirical. The souls are many.

Although Manu in his book does not mention *Sāṃkhya* by name, the concepts relating to the creation given in the first chapter, the acceptance of the three sources of knowledge, the detailed description of the three *guṇas* show the influence of *Sāṃkhya*.

The contribution of *Sāṃkhya* given by *Aṣṭāṅgahṛdaya*, *Caraka* and *Suśruta* within *Āyurveda* probably represents a previous school. The *Purāṇas* and later *Vedānta* books use the theories *Sāṃkhya*.

According to Larson and Bhattacharya<sup>13</sup> and Dasgupta<sup>14</sup>, the texts of the *Sāṃkhya*'s antecedents are listed in the following table:



Treatise	Probable Date
<i>Ṛgveda</i>	4000 B.C - 1500 B.C
<i>Kaṭha Upaniṣad</i>	700-600 B.C
<i>Maitrāyaṇī Upaniṣad</i>	
<i>Śvetāśvatara Upaniṣad</i>	
<i>Praśna Upaniṣad</i>	
<i>Mahābhārata</i>	200 B.C – 200 A.D
<i>Anugītā</i>	
<i>Bhagavadgītā</i>	
<i>Caraka Saṁhitā</i>	78 A.D
<i>Manu</i>	100 A.D
<i>Suśruta Saṁhitā</i>	200 A.D
<i>Purāṇas</i>	300 A.D and later
<i>Aṣṭāṅgahṛdaya</i>	600 A.D

Table 2 – The treatises and dates

## 2.2. Literature

According to the *bhāṣya* of Gauḍapāda (SK 1), Kapila is one of the seven great sages (along with Sanaka, Sananda, Sanātana, Āsuri, Voḍhu and Pañcaśikha). As noted, he is the responsible for the trend of thought *Sāṁkhya*. As Radhakrishnan<sup>15</sup>, there is no certainty to the composition of *Sāṁkhyapravacana Sūtra* and *Tattvasamāsa*, generally granted to him.

Īśvarakṛṣṇa in its *Kārikā*, describes himself as belonging to the succession of disciples of Kapila through Āsuri and Pañcaśikha. Probably, Āsuri lived before 600 B.C. The date of Pañcaśikha can be pointed to the first century of our era. Pañcaśikha systematized the theory of the three *guṇas* and said *puruṣa* as atomic in size.

The *Sāṁkhya Kārikā* of Īśvarakṛṣṇa is the oldest book and most popular. It is supposed to be a work of the third century of our era. It is a philosophical poem, laying out the contours of the *Sāṁkhya* system in a relaxed and artful manner, presenting its content in serious and elegant verses that flow easily. Its

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verses have been remarkably influential both as a summary of the *Sāṃkhya* position and as a symptom of *Sāṃkhya* contribution to India's philosophical and cultural heritage<sup>16</sup>.

Gauḍapāda and Rājā wrote a commentary on *Kārikā* and Vācaspati Miśra made the same, with his book called *Sāṃkhyatattvakaumadī* (9<sup>th</sup> century). Nārāyaṇa wrote *Sāṃkhyacandrikā*, a commentary on the book of Gauḍapāda. The *Sāṃkhyasūtras* that have been commented by Vijñānabhikṣu in *Pravacanabhāṣya* (16<sup>th</sup> century) seems to be the work of an unknown author after the ninth century. Aniruddha (15<sup>th</sup> century) was the first to write a commentary of *Sāṃkhyasūtras*. Vijñānabhikṣu also wrote another work on *Sāṃkhya* called *Sāṃkhyasāra*. Another short work is *Tattvasamāsa* which is dated, probably, to the 14<sup>th</sup> century. Later, two other works of *Sāṃkhya* are elaborated, *Sāṃkhyatattvayāthārthyadīpana* of Bhāvaganeśa and *Sāṃkhyatattvavivecana* of Simānanda. The *Yoga Sūtra* of Patañjali (subsequent to 147 B.C) has been reviewed by Vyāsa (400 A.D) and this by Vācaspati Miśra in the book called *Tattvavaiśārādī* (9<sup>th</sup> century), with two main commentaries: *Bojavṛtti* by Boja (10<sup>th</sup> century) and *Yogavārttika* by Vijñānabhikṣu (16<sup>th</sup> century).

### 2.3. Principles

According to SK<sup>17</sup>, the creation is brought about the union of the *prakṛti* (nature) and *puruṣa* (soul). From the *prakṛti* (nature) proceeds the *mahat* (intellect), thence *ahaṃkāra* (ego), thence the group of twenty one and from five out of this group of twenty one, the five gross elements<sup>18</sup>. The group of twenty one is constituted by the eleven sensory motor organs – the five organs of sense, viz., *śrotra* (ear), *tvac* (skin), *caḥṣus* (eyes), *rasana* (tongue) and *ghrāṇa* (nose), the five organs of motor action, viz., *vāc* (mouth), *pāṇi* (hands), *pāda* (legs), *pāyu* (anus) and the *upastha* (genitals organs)<sup>19</sup> and the eleventh mind having the characteristics of both (organs of sense and action). These are born by

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combination of *sattva* (light) and *rajas* (energy). Then, the *pañcamahābhūtas* (five gross elements) are born by combination of *rajas* and *tamas* (inertia): *ākāśa* (ether), *vāyu* (air), *tejas* (fire), *ap* (water) and *pr̥thivī* (earth). Thus, from the five gross elements are born, the subtle elements are born. They are called as *pañcatanmātras*, the particles (atomic level) of *pañcamahābhūtas* which may result in *śabda* (sound), *sparśa* (contact), *rūpa* (form), *rasa* (taste) and *gandha* (smell).

*Ahaṁkāra* (ego) is self-consciousness. Two kinds of creations proceed from it, viz., the group of eleven and the five subtle elements<sup>20</sup>. From the *vaikṛta* ego, proceeds the group of eleven, characterized by *sattva*. From the *bhūtādi* ego proceeds the group of subtle elements which is *tāmasa*. From the *taijasa* ego proceed both<sup>21</sup>. The mind is of the nature of both (organs of sense and action)<sup>22</sup>. The function of five (organs of sense) with respect to sound and the rest is bare awareness while the functions of the other five (organs of action) are speech, taking, walking, excretion and pleasure<sup>23</sup>.

To a better explanation, the following diagram was prepared:

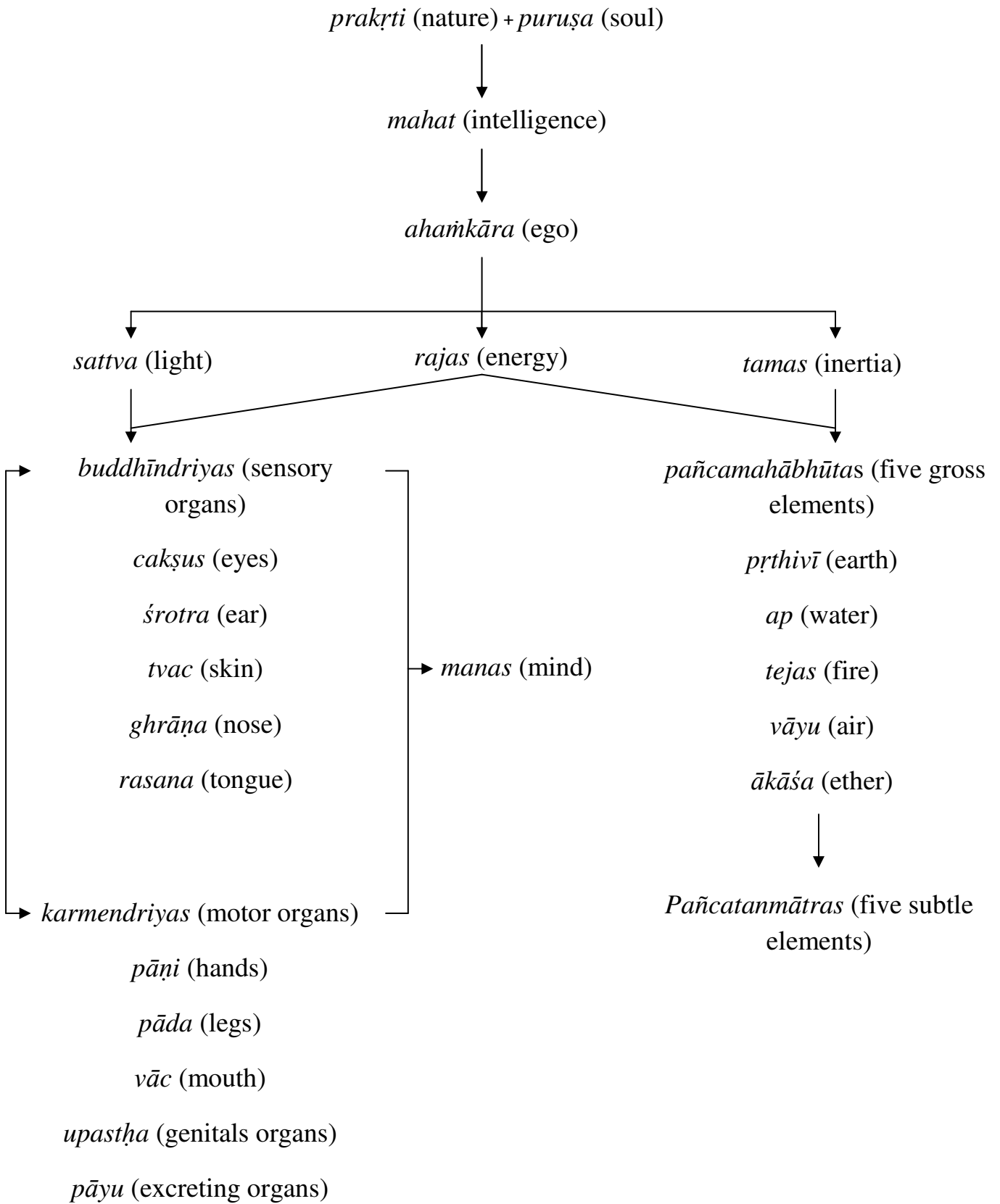


Chart 1 – The principles of Sāṃkhya philosophy

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## 2.4. *Sāṃkhya in Aṣṭāṅgahṛdaya*

*Aṣṭāṅgahṛdaya*, written by *ācārya* Vāgbhaṭa, is one the ayurvedic basic treatises. It is part of *bṛhat-trayī* (big trio) and it designed in poetical way. It occupies a special place as for as sanskrit literature is concern because it is related to health but written in poetical way, gramatically perfect, following different *cchandās* and *vṛttas*. The way it is arranged, it AHr can be a good example of literature so follows different philosophical concepts, the *śaḍ darśanas*. AHr has one more speciality, i.e Vāgbhaṭa used minimum words with great or maximum meaning. To continue this speciality, Vāgbhaṭa in AHr, discusses more the application of philosophy or applied philosophy than just the discussion of philosophy.

The *Sāṃkhya* is present with the following doctrines:

- *vyakta-avyakta*<sup>24</sup>
- *prakṛti*<sup>25</sup>
- *dravya-mahābhūtas*<sup>26</sup>
- *triḡuṇa - tridoṣa*<sup>27</sup>
- *prāṇavāyu*<sup>28</sup>
- examination meters specially analogy, logic, etc<sup>29</sup>
- means of right cognition<sup>30</sup>
- bodily misery and the *doṣas*<sup>31</sup>
- embriology<sup>32</sup>
- *satkāryavāda*<sup>33</sup>

In AHr, the principle of *avyakta* (unmanifest) and *vyakta* (manifest) is used in the following verse<sup>34</sup>:

Some others (authorities) consider *uṣṇa* (hot) and *śīta* (cold) only the two (*guṇas*) as *vīryās*, because even thought, substances are of many kinds and

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qualities, only *agni (tejas)* and *soma (ap)* are very strong (powerful) just as *vyakta* (manifest) and *avyakta* (unmanifest) are for this universe and these cannot be surpassed (vanquished).

The similarity of *vyakta* and *avyakta* and the universe in this verse also points to another doctrine of the *Sāṃkhya* philosophy, which states in the very beginning (before the evolution of the universe) there existed only principle and it was *avyakta* (unmanifest). From this were evolved many principles which became *vyakta* (manifest in from). So it is categorically said that *avyakta* (unmanifest) and *vyakta* (manifest, evolves forming all the different substances) are the two important principles which cannot be surpassed.

***Kārikā***<sup>35</sup> mentions that it is composed of the *triguṇas* (*sattva*, *rajas* and *tamas*) and AHr agrees stating that all the things of the universe cannot exist apart from them<sup>36</sup>. They are primary or natural qualities which responsible for creation of all the substances of the world and said to be present in every one of them and concerned with intelligence stuff. *Sattva* is considered to be light and bright, *rajas* is exciting and mobile and *tamas* is only heavy and enveloping<sup>37</sup>.

In ***Kārikā***<sup>38</sup>, the basic principles or *tattvas* of *Sāṃkhya* are established in conjunction with their inter-relationships. The *prakṛti* or *mūlaprakṛti* (primordial materiality), when in proximity with *puruṣa* (soul), it suffers transformations and from this transformation appears *buddhi* or *mahat* (intellect). Of this, and as the change or transformation continues, emerge or appears *ahaṃkāra* (egoity). However, from *ahaṃkāra*, the "group of twenty one" emerges. This group includes *manas*, the five senses capacities (*buddhīndriyas*), the five action capacities (*karmendriyas*) and the five gross elements (*mahābhūtas*)<sup>39</sup>. Finally, from this last set of five, emerge the five *tanmātras* or subtle elements.

AHr doesn't explain this process. However, emphasizes the concept of nature of human constitution, the *prakṛti* stating seven kinds<sup>40</sup> depending on the

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*doṣa*, originated from the five *bhūtas* (*ākāśa*, *vāyu*, *tejas*, *ap*, *prthivī*). The body and mind of the person with the predominance of *vāta* has properties like all pervading, quick acting, strong, tendency to aggravate others (*doṣas*, *dhātus* and *malas*, etc.), acting independently and are unsteady in respect of courage, memory, thinking, and others<sup>41</sup>. The person with predominance of *pitta* have very keen thirst and hunger, are brown pinkish reddish color of the skin and warm in the body, brave and proud and so on<sup>42</sup>. Finally, the person with predominance of *kapha* is mild in nature, possesses deep seated, unctuous and well-covered joints and muscles, is not much troubled by hunger, thirst, unhappiness, etc<sup>43</sup>.

Like *Sāṃkhya*<sup>44</sup>, AHr mentions that *bhūtas* has qualities: *śabda* (sound), *sparsā* (touch), *rūpa* (vision), *rasa* (taste) and *gandha* (smell) are the qualities of *kha* (*ākāśa*), *anila* (*vāyu*), *agni* (*tejas*), *āmbu* (*ap*) and *bhū* (*prthivī*) respectively<sup>45</sup>. And there is a closed *bhūta*-body relation. Thus, from *ākāśa bhūta*, the orifices like tubes, channels and pores, the ears, the sound (voice, sound of the heart, lungs, intestines, etc.) and empty spaces are produced. From *vāyubhūta*, the touch, the skin and movements like respiration are produced. From *agni bhūta*, the eyes, vision, body temperature and digestion are produced. From *ap bhūta*, the tongue, taste, fluids and moisture are produced. Finally, from *prthivī bhūta*, the nose, the smell, the bones and structure of body<sup>46</sup> are produced. A resume is in the following table:

<i>Bhūta</i>	<i>sparsāna</i> (sense organs) <sup>47</sup>	<i>tanmātras</i>
<i>ākāśa</i>	ears	sound ( <i>śabda</i> )
<i>vāyu</i>	skin	touch ( <i>sparsā</i> )
<i>agni</i>	eyes	vision ( <i>rūpa</i> )
<i>ap</i>	tongue	taste ( <i>rasa</i> )
<i>pṛthivī</i>	nose	smell ( <i>gandha</i> )

Table 3 – *Bhūta, sparsāna and tanmātras relationship*

Each *dravya* (substance) is *pañcabhautika* (composed of five elements). It has *kṣmā* (*pṛthivī bhūta*) as its substratum and takes origin from *ambu* (*ap bhūta*), *agni* (*tejas bhūta*), *pavana* (*vāyu bhūta*) and *nabhas* (*ākāśa bhūta*) with their inseparable combination for its formation and specificity. Its identification or designation is by predominance of the *bhūta* present in it<sup>48</sup>.

It envisages the *pañcabhūta* doctrine of the *Sāṃkhya*, which has been adopted by *Āyurveda*. The *pañcabhūtas* are the five primary elements viz. *pṛthivī* (earth), *ap* (water), *tejas* (fire), *vāyu* (air), *ākāśa* (space) which are *sūkṣma* (minute, subtle); each one has *guṇas* (qualities) – one *viśiṣṭa* (special) and others *sāmānya* (general); even these general qualities also being somewhat specific. *Gandha* (smell) is the *viśiṣṭa guṇa* (special quality) of *pṛthivī bhūta* (earth element), while *guru* (heaviness), *khara* (roughness), *kaṭhina* (hardness), etc. are its other *guṇas* (qualities); *rasa* (taste), *rūpa* (vision, appearance), *sparsā* (touch) and *śabda* (sound) are the specific qualities of the others four *bhūtas* respectively in addition to many other qualities.

These *bhūtas* (elements) do not remain separate in their *sūkṣma* (minute) form but soon combine together in an inseparable combination (*samavāya*), become *sthūla* (gross) and give rise to the formation of all the substances of this



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universe. Hence the entire universe is *pañcabhautika* (composed of five elements). The proportion/quantity of each *bhūta* in this combination varies and hence the existence of myriads of substances in this universe, each one different from the other. With this variation in the quantity of the five *bhūtas* (elements), whichever the one that is predominance/preponderant in any substance bestows its name to that substance. So, if *pr̥thivībhūta* is more than the other four in a certain combination, then the substance that gets formed is called *pārthiva*; if *apbhūta* is more the resulting substance is known as *āpya*; if *tejasbhūta* is more it will be *āgneya*; if *vāyubhūta* is more it will be *vāyavīya* and finally, if *ākāśabhūta* is more, it will be *nābhasa*. All the substances are classified in the five kinds above. Each combination has properties, predominance in certain *tanmātras* and the functions that are described in the following table:

Composition of <i>bhautika</i> predominance	Properties	Predominance in <i>tanmātras</i>	Function
1. <i>pārthiva</i> <sup>49</sup>	<i>guru</i> (heaviness), <i>sthūla</i> (bulky) and <i>sthira</i> (stable)	<i>gandha</i> (smell)	Heaviness, stability, compactness and growth
2. <i>āpya</i> <sup>50</sup>	<i>drava</i> (liquidity), <i>śīta</i> (cold), <i>guru</i> (heaviness), <i>snigdha</i> (unctuousness, moisture, oiliness), <i>manda</i> (slow), <i>sāndra</i> (viscous, dense)	<i>rasa</i> (taste)	Lubrification, secretion, <i>kleda</i> (keeping wet), satiation and cohesion
3. <i>āgneya</i> <sup>51</sup>	<i>rukṣa</i> (dry), <i>tīkṣṇa</i> (penetrating, sharp), <i>uṣṇa</i> (hot), <i>viśada</i> (non slimy), <i>sūkṣma</i> (minute)	<i>rūpa</i> (vision, appearance)	Burning sensation, lustre, expression of color and digestion
4. <i>vāyavīya</i> <sup>52</sup>	<i>rukṣa</i> (dry), <i>viśada</i> (non slimy), <i>laghu</i> (lightness)	<i>sparśa</i> (touch, tactile sensation)	Dryness, lightness, transparency, movements and exhaustion
5. <i>nābhasa</i> <sup>53</sup>	<i>sūkṣma</i> (minute), <i>viśada</i> (non slimy) and <i>laghu</i> (lightness)	<i>śabda</i> (sound, hearing)	Cavitation (hollowness) and lightness (weightlessness)

Table 4 - The properties, predominance in certain *tanmātras* and the function of each *dravya* combination

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Hence, there is no substance having only one *guṇa* (quality) because of the combination of the *bhūtas*. Because of that (presence of many qualities in every substance) diseases also are not be produced by any *doṣa* only (as every substance consumed by a person may increase more than one *doṣa* at the same time).

The *doṣas* have the following properties: *rukṣa* (dryness), *laghu* (light in weight), *śīta* (coldness), *khara* (roughness), *sūkṣma* (subtleness) and *cala* (movement) are the properties of *anila (vāta)*<sup>54</sup>. *Sasneha* (slight unctuousness), *tīkṣṇa* (penetrating deep), *uṣṇa* (hot, heat producing), *laghu* (light in weight), *visra* (bad smell), *sara* (free flowing) and *drava* (liquidity) are the properties of *pitta*<sup>55</sup>. *Snigdha* (unctuousness), *śīta* (cold, producing coldness), *guru* (heavy), *manda* (slow in action), *ślakṣṇa* (smooth), *mṛtsna* (slimy) and *sthira* (stable/static) are the properties of *kapha*<sup>56</sup>.

In the presence of the *pañcamahābhūtas*, the *tridoṣas* should also be inferred since there are the products of *pañcamahābhūtas* itself, as AHR<sup>57</sup>. And the *doṣas* are very important in *Āyurveda* because it is considered as chief causes for all diseases<sup>58</sup>. In fact, the disease is the effect of disequilibrium of the *doṣas* while health is the result of the equilibrium of the *doṣas*<sup>59</sup>. So, there is a correlation between the *triguṇas (sattva, rajas, tamas)* from *Sāṃkhya*<sup>60</sup> and the *tridoṣas*. AHR states that the *rajas* and *tamas* are enumerated as the *doṣas* of the *manas* (mind)<sup>61</sup> when they become increased above the specific limit. In fact, *rajas* and *tamas* produce disequilibrium that originates *vāta*, *pitta* or *kapha* diseases.

AHR states that person born with predominance of two *doṣas* and all three *doṣas* possess features of two or all the *doṣas* together. Likewise, by features such as cleanliness, belief in god, etc. persons are to be understood as belonging to the category of three *guṇas*<sup>62</sup>. And depending of the primary qualities, AHR identifies *sāttvika* (derivation of *sattva guṇa*), *rājasa* (derivation of *raja guṇa*)

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and *tāmasa* (derivation of *tamas guṇa*) persons. Thus, the first ones are cleanliness, belief in gods, inclination to follow the path of pure virtue (righteousness)<sup>63</sup> and experiences, enjoys happiness and misery without agitation and humility (depression or weak mind)<sup>64</sup>. The second kind of persons, the *rājasa* ones, is talkativeness, pride, anger, vanity and jealousy. The *tāmasa* ones have fear, ignorance, sleep, laziness and grief<sup>65</sup>. This last two kinds of persons not can enjoys the happiness and misery like *sattva* ones<sup>66</sup>. And this happens because birth, death and organs are allotted separately and there are different modifications of the *triguṇas* as stated by Īśvarakṛṣṇa<sup>67</sup>.

The five types of *vāta*, viz., *prāṇa*, *udāna*, *vyāna*, *samāna* and *apāna*<sup>68</sup> are the common functions of all organs. *Prāṇa*<sup>69</sup> is going towards the head and moves in the chest, throat. It controls the mind, heart, sense organs and intelligence. Its function is excretion, sneezing, belching, inspiration and swallowing of the food. The chest is the seat of *udāna*<sup>70</sup>. It moves in the nose, umbilicus and throat. Its function is initiation of speech, effort, energy, enthusiasm, strength (capacity of work), color, complexion and memory. *Vyāna*<sup>71</sup> is located in the heart, moves all over the body in great speed, attends to functions such as walking, bringing the body parts downwards, lifting the body parts upward, opening and closing of the eyes, etc. Generally, all the activities concerned with the body. *Samāna*<sup>72</sup> is located near the digestive activity, beneath umbilicus, moves in the *koṣṭha* (alimentary tract and other abdomen viscera), withholds the food in the (alimentary tract for some time), cooks (helps cooking/digestion), separates the essence and wastes (from the food) and helps elimination the waste, through respective eliminatory channels. Finally, the *apāna*<sup>73</sup> is going towards in the large intestine and anus, moves in the waist, bladder, genitals and thighs and attends to the functions such as elimination of semen, menstrual fluid, feces, urine and fetus.

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*Sāṃkhya* philosophy mentions examination meters like perception, logic, etc<sup>74</sup>. AHr states the concept of *artha*<sup>75</sup> (senses and their correlations). *Hinayoga* association of *artha* is poor contact or non-contact with the objects of the senses (sound, touch, sight, taste and smell) with their respective sense organs (ears, skin, eye, tongue and nose). *Atiyoga* is too much contact (excess, great, hyper). Seeing objects which are very minute, bright, frightening, very close, very far, disliked and abnormal, etc. are dreadful *mithyāyoga* (improper association) for the organ of sight. Similarly, hearing of very loud sound, decomposed smell, etc. of the other sense organs are to be understood (as improper association).

SK states that the perception, inference and valid testimony are the three means of right cognition<sup>76</sup> (the first one and the last one are mentioned in AHr). Ḍṛḍhabala, in the commentary to the fourth verse of SK mentions that the ear, the skin, the eye, the tongue and the nose are the five organs of sense. Sound, touch, sight, taste and smell are respectively the five objects of these. The ear comprehends sound; the skin, touch; the eyes, sight; the tongue, taste; the nose, smell. This mean of right cognition is called perception. In fact, AHr mentions ear, skin, eyes, tongue and nose<sup>77</sup> and sound, touch, vision/sight, taste and smell<sup>78</sup> in relation with the *bhūtas*. The ear, skin, eyes, tongue and nose are the seats of sense organs (*indriya adhiṣṭhāna*), the ear has *śabdendriya* (organ of sound perception), and the skin has *sparśanendriya* (organ of touch perception), *rūpendriya* (organ of perception of vision/sight), *rasanendriya* (organ of taste perception) and *ghrāṇendriya* (organ of smell perception).

In fact, an object which cannot be apprehended by the first two is apprehended by the third, valid testimony. For example, the existence of Indra, the king of the gods, the nymphs in the Heaven and so on, which is not apprehended by perception or inference is apprehended by valid testimony. Moreover, it is said: “Scripture is valid testimony. A person is called valid because he is free from blemishes. He who is free from blemishes will not tell a

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lie because there is no occasion for that” and “He who is engaged in his duties is free from attachment and aversion and is always respected by persons like himself – such a person is known to be valid”. And valid testimony consists of holy teachers and revelation<sup>79</sup>.

The valid testimony is very present in AHr. In the first *śloka* of each chapter there is the mention “thus said Ātreya and other great sages”<sup>80</sup>. In the last *śloka* of each chapter there is the mention “composed by Śrīmad Vāgbhaṭa, son of Śrī Vaidyapati Simhagupta”<sup>81</sup>. However, there are another’s mentions to Ātreya like:

Ātreya proclaims that there is *ūṣmā* (heat, fire-like agency) in each one of the *doṣa*, *dhātu* and *mala*<sup>82</sup>.

And AHr refers to Caraka:

“Caraka says that *vīrya* is that property through which action is made possible, no action is possible without *vīrya* and all actions are affected by the *vīrya* only”<sup>83</sup>. And there is others mentions to Dhanvantari. One of them is: “Dhanvantari says there are three hundred only”<sup>84</sup>. AHr mentions Agastya: “This *rasāyana* formulated by sage Agastya is a best rejuvenator”<sup>85</sup>. And Vasiṣṭha: “...this *rasāyana* formulated by sage Vasiṣṭha is more effective than the previous one, is unavoidable to the healthy (always necessary) and ideal in all seasons”<sup>86</sup>.

Jaimini says: there are six means of right cognition. Well, what are these means of right cognition? It is presumption (*arthāpatti*), probability (*sambhava*), negation (*abhāva*), imagination (*pratibhā*), tradition (*aitihya*) and analogy (*upamāna*). The presumption is of two kinds – “seen or heard”. “Seen”, e.g., if the existence of soul is admitted in other cases as well. “Heard”, e.g., Hari does not eat during the day and yet he looks stout. Therefore, it is presumed that he eats at night.

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This presumption is related with diagnosis. If a physician sees red, he can conclude that it's inflammation. Thus, AHr mentions the five means of diagnosis (*nidāna*): *pūrvārūpa* (premonitory symptoms), *rūpa* (signs and symptoms characteristic of the diseases), *upaśaya* (diagnostic test) and *samprāpti* (mode of manifestation of the disease) are the five means of obtaining full knowledge (diagnosis) of disease<sup>87</sup>.

Dr̥ḍhabala, in the commentary to the first verse of SK mentions *vāta*, *pitta* and *kapha*: The three kinds of misery are internal, external and divine. The internal is two-fold: bodily and mental. The bodily misery (fever, dysentery and the rest) is due to disorder of *vāta*, *pitta* and *kapha*; mental is separation from what is liked and union with what is not liked and the rest. The external misery, due to four-fold living beings, viz., viviparous, oviparous, born of sweat and born of soil, arises from men, beasts, deer, birds, serpents, gnats, mosquitoes, lice, bugs, alligators, sharks, unmoving objects and the rest. The divine misery, i.e., *daiva*, because it belongs to gods or comes from heaven, that which arises with reference to these, is cold, heat, storm, rain, thunder-bolt and the rest. Thus, on account of affliction from three-fold misery, inquiry should be instituted. In fact, AHr mentions that:

*Doṣas* only are the chief causes for all diseases. Just as the bird flying for the whole day throughout the sky, will not be able to transgress its own shade, just as all the things of the universe cannot exist apart from (devoid of) the three *guṇas* (*sattva*, *rajas*, *tamas*), similarly, all the different kinds of diseases cannot be apart from (devoid of) the *doṣas*. Even so, those caused by (arising from) the abnormalities of the *dhātus*, cannot be without the (involvement) of the *doṣas*<sup>88</sup>.

#### 2.4.1. Embryology

The creation is brought about the union of *puruṣa* and *pradhāna* (or *prakṛti*, nature)<sup>89</sup>. AHr states that *satva* (*ātma* or soul) impelled by the affliction of his own past actions, entering into the union of pure *śukra* (semen, the male

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seed) and *ārtava* (menstrual blood – the female seed) gives rise to the formation of the embryo. It's like the fire from two pieces of womb (rubbing together)<sup>90</sup>.

The embryo formed from the causative and subtle *mahābhūtas*, followed by (or later associated with) *satva* (soul) grows slowly in the abdomen (womb of the mother), nourished by the essence of the food of the mother<sup>91</sup>. And just as the rays of the sun intercepted by the lens is not seen getting on to the fuel (blades of grass, pieces of wood or paper, etc on which it is focused) similarly is the entry of *satva* into the womb<sup>92</sup>.

With the explanation of the doctrine *Satkāryavāda* explained below, Ahr refers that by nature, the *satva* takes on different *yoni* (species, category of birth) and *ākṛti* (shapes) just like the molten metal<sup>93</sup> and a male (child) will be produced when *śukra* is more, a female when *rakta* (menstrual blood) is more and a eunuch when both are equal<sup>94</sup>.

*Śukra* and *ārtava* getting divided into many parts (after their union) by *vāyu* (*vāta*) gives rise to multiple embryos. Embryo dissimilar to the *yoni* (species, kind) or of abnormal shapes is produced by the abnormal (vitiating) *malas* (*doṣas*)<sup>95</sup>.

In the first month, during the first seven days, the embryo becomes a *kalala* (jelly mass) and is *unmanifest* (undetermined in sex). Hence *pumsavana* (methods to beget a male offspring) should be done before manifestation (differentiation of sex), because powerful (potent) *puruṣakāra* (actions of the present life) will even overcome *daiva* (effects of actions of previous lives)<sup>96</sup>. During the second month, from the *kalala* state (jelly mass) are produced the *ghana* (hard mass), *peśī* (muscle) and *arbuda* (anti-hill) to be born as a male, female or eunuch (hermaphrodite), respectively<sup>97</sup>. Since its fetal heart is maternal in origin and is connected with the heart of the mother, the desires (longing) of the pregnant women should not be dishonored (refused, denied).



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Even unsuitable (unhealthy) things should be given to her, mixed with healthy ones and in small quantity. Refusal of the longings may lead to abnormalities in the fetus or its premature expulsions<sup>98</sup>. During the third month, the five parts of the body become manifest, viz., the head, two legs and two arms and also the minor parts. Simultaneously with the head, etc., the knowledge of pleasure and pain also<sup>99</sup>. In the fourth month, all the parts become manifest and in the fifth month, the *cetanā* (consciousness, life activity). In the sixth, the tendons, veins, hair, strength, color, nails and skin (become manifest). In the seventh, the fetus is developed in all its parts and nourished well<sup>100</sup>. During the eight month, *ojas* travels between the mother and the child alternately. Because of this, they become fatigued or contented respectively. The child born during this month does not survive and life of the woman is also doubtful, because the absence of *ojas*<sup>101</sup>. *Ojas* is the essence of all *dhātus* of the body responsible for strength (natural resistance) and is considered essential for life. It is said to be present in the heart and its loss or absence leads to death. Its presence in the fetus and the mother produces strength and contentment and its absence leads to fatigue and anxiety of life. Anytime, after even one day after the eight month, is the time for the birth of the child<sup>102</sup>.

SK states that subtle (elements) those born of parents and the gross elements are the threefold specific objects. Of these, the subtle are permanent, while those born of parents are perishable<sup>103</sup>. In the commentary, Dṛḍhabala states: subtle, i.e., the subtle elements composed of which and characterized by *mahat* and the rest, the subtle bodies always exist and undergo transmigration; they are subtle. And those born of parents who aggregate (i.e., compose) the gross bodies: they compose the gross body inside the womb by the mixture of the seminal fluids of parents, cohabiting after the menses. That subtle body is the nourished through the umbilical cord by the various saps of food and drink taken by the mother. The body thus commenced by the three specific objects,

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viz., and the subtle elements, becomes furnished with back, stomach, thighs, chest, head and the rest and is enveloped in six sheaths. It is endowed with flood, flesh, tendons, bones and marrow and is composed of five gross elements. Ether provides space (for the body), wind provides growth, fire provides cooking, water provides aggregation and earth provides stability. Thus endowed with all the limbs, the body comes out of mother's womb.

AHr mentions that soft parts such as blood, muscle, marrow, the rectum, etc. are *mātr̥ja* (derived from the mother). Those which are static (compact, hard) such as the semen, arteries, bones, hair, etc. are *pit̥r̥ja* (derived from the father). And from stimulation of *cetanā* (*ātma* or soul) are derived the mind, the sense organs and birth in various species of living beings<sup>104</sup>. *Ātma* (soul), who is immortal, undergoes the ordeal of being born in different species of living beings depending upon the good or bad actions he performs, good actions lead to birth in good noble species while bad actions lead to birth in bad men species. The effects of these actions do not end with death in one life but are carried by him to his next life.

AHr adds that from *sātm̥ya* or the effect of getting habituated to foods, drinks, activities, climate, place of living, etc. are derived the life (duration of life), health, enthusiastic activity, radiance (brilliance in all activities, color and complexion, etc.) and strength (physical and mental)<sup>105</sup>. From *rasa* (nutrient portion of food) is derived the birth (origin) of the body (formation and development of fetus), its maintenance (continuance of life activity), growth and non-attachment (to sensual activities)<sup>106</sup>. In fact, food is the cause for man's behavior in respect of his sensory activities. Certain foods make for great involvement in sensual activities even neglecting one's routine imperative duties. In order to this, SK states that the embryo and the rest subsist in the effect (i.e. the body)<sup>107</sup>. With the union of sperm and ovum are produced the embryo and the rest, viz. flesh, muscles, etc which cause the growth of the body.

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And the state of infancy, youth and old age are produced as a result of the saps of food and drink. Therefore, they are called as subsisting in the effect and are caused by the enjoyment of objects like food and the rest.

And AHr mentions that cleanliness, belief in gods, inclination to follow the path of pure virtue (righteousness) is *sāttvika*. Talkativeness, pride, anger, vanity and jealousy are *rājasa* and fear, ignorance, sleep, laziness and grief are *tāmasa*. Thus, the body is composed of the *bhūtas*.

#### 2.4.2. *Satkāryavāda*

It is a concept proposed in *Sāṃkhya* system, well explained in the verses of *Kārikā*<sup>108</sup>. It means that the *kārya* or effect is *sat* or existing, even before the causal operation to produce the effect, as Dasgupta<sup>109</sup>: the oil is in sesame, the statue in stone. The effect is only an explicit manifestation or transformation and therefore there is no new production. *Prakṛti*, the primordial cause of creation is a cause not caused and will be transformed into various forms and sizes of the manifest universe expressed as the result of the imbalance of the three *guṇas* (*sattva*, *rajas* and *tamas*) that are always present, active and have potential for transformation. They are never changing. Before the moment of creation or at the time of dissolution, they leave its nature of being processed and remain in the state of equilibrium.

The essence of this concept goes around five postulates, as B.G. Gopinath says<sup>110</sup>:

- if the effect is not to be the cause itself, cannot be produced by any effort, like it is not possible to extract oil from sand or butter from the sky;
- each effect is caused by a particular cause, as the curd is formed only of milk and not by another method;
- only a powerful cause can produce a desired effect;
- if the effect is not present in the cause, has to accept that the existing comes from the non-existent;

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- the effect is not different from the cause: are the unmanifest and the manifest state of one and the same thing.

In the *Āyurveda*, the cause and effect relation is a theory that has a wide application field. It can be the balanced state of health and happiness, disease, the action of the drug or other aspect of life. A plant cannot be existing without a seed. A particular type of plant cannot be produced by a seed belonging to other species. The seed of man (sperm and ovum) can produce only humans, not an animal like the horse or cow.

AHr states this doctrine related with fetal development. The effect being similar to the cause, by nature, the *ātman* (soul) takes on different *yoni* (species, category of birth) and *ākṛti* (shapes) just like the molten metal<sup>111</sup> and a male (child) will be produced when *śukra* (semen) is more, a female when *rakta* (menstrual blood) is more and a eunuch (child neither definitely male nor definitely female but having features of both sex) when both are equal<sup>112</sup>. In fact, with the union of sperm and ovum are produced the embryo and the rest, viz., bubble, flesh, muscles, etc. which cause the growth of the body; and the state of the infancy, youth and old age are produced as a result of the food and drink. Therefore, they are called as subsisting in the effect and are caused by the enjoyment of objects like food and the rest<sup>113</sup>. Also in *Āyurveda* generally and in AHr in particularly, all the *nidāna* (diagnostic methods) are based on cause and effect relationship. Sometimes it is manifested clearly showing the clear linking and sometimes not but the whole diagnostic skills are based on this.

To conclude, is it possible to say that AHr uses the doctrines of *Sāṃkhya* system like *dravya-mahābhūtas*, *triṅṇa-tridoṣa*, *prāṇavāyu*, examination meters specially analogy, logic, etc., means of right cognition, bodily misery and the *doṣas*, embryology and *satkāryavāda*.

## 2.5. Notes and Sanskrit references

- <sup>1</sup> Radhakrishnan S., *Indian Philosophy*. 2<sup>nd</sup> vol (New Delhi: Oxford University Press, 1997), p. 250.
- <sup>2</sup> Larson Gerald James, *Classical Sāṃkhya* (Delhi: Motilal Banarsidass, 2001), p. 1.
- <sup>3</sup> Larson and Bhattacharya, *Sāṃkhya*, p. 3.
- <sup>4</sup> नित्यो नित्यानां चेतनश् चेतनानाम् एको बहूनां यो विदधाति कामान्।  
तत् कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥ (SU, 6.13)
- <sup>5</sup> इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम्।  
सत्त्वाधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥ (KU, 1. 3, 7)
- <sup>6</sup> अथ हैनं सौर्यायणि गार्ग्यः पप्रच्छ। भगवन्नेतस्मिन् पुरुषे कानि स्वपन्ति कान्यस्मिञ्जाग्रति कतर एष देवः स्वप्नान् पश्यति कस्यैतत्  
सुखं भवति कस्मिन्नु सर्वे सम्प्रतिष्ठिता भवन्तीति ॥ १ ॥ (PU, 4. 1)
- <sup>7</sup> गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यैव स चोपभोक्ता।  
स विश्वरूपस् त्रिगुणस् त्रिवर्त्मा प्राणाधिपः संचरति स्वकर्मभिः ॥ ७ ॥ (SU, 5. 7)
- <sup>8</sup> स विश्वकृद् विश्वविद् आत्मयोनिर् ज्ञः कालकालो गुणी सर्वविद्यः।  
प्रधानक्षेत्रज्ञपतिर् गुणेशः संसारमोक्षस्थितिबन्धहेतुः ॥ १६ ॥ (SU, 6. 16)
- <sup>9</sup> मायां तु प्रकृतिं विद्यान् मायिनं तु महेश्वरं।  
तस्यावयवभूतैस् तु व्याप्तं सर्वं इदं जगत् ॥ १० ॥ (SU, 4. 10)
- <sup>10</sup> किंकारणं ब्रह्म कुतः स्म जाता जीवामः केन क्व च संप्रतिष्ठाः।  
अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थां ॥ १ ॥ (SU, 1. 1)
- <sup>11</sup> वेदाहम् एतं पुरुषं महान्तम् आदित्यवर्णं तमसः परस्तात्।  
तम् एव विदित्वाति मृत्युम् एति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥ (SU, 3. 8)
- <sup>12</sup> अस्ति खल्वन्योऽपरो भूतात्मा योऽयं सितासितैः  
कर्मफलैरभिभूयमानः सदसदयोनिमापद्यत इत्यवाचीं  
वोर्ध्वा गतिं द्वन्द्वैरभिभूयमानः

परिभ्रमतीत्यस्योपव्याख्यानं पञ्च तन्मात्राणि  
 भूतशब्देनोच्यन्तेऽथ तेषां यः समुदायः  
 शरीरमित्युक्तमथ यो ह खलु वाव शरीरमित्युक्तं स  
 भूतात्मेत्युक्तमथास्ति तस्यात्मा बिन्दुरिव पुष्कर इति स वा  
 एषोऽभिभूतः  
 प्राकृत्यैर्गुणैरित्यतोऽभिभूतत्वात्संमूढत्वं  
 प्रयात्यसंमूढस्त्वादात्मस्थं प्रभुं भगवन्तं  
 कारयितारं नापश्यद्गुणैश्चैस्तुप्यमानः  
 कलुषीकृतास्थिरश्चञ्चलो लोलुप्यमानः सस्पृहो  
 व्यग्रश्चाभिमानत्वं प्रयात इत्यहं सो ममेदमित्येवं  
 मन्यमानो निबघ्रात्यात्मनात्मानं जालेनैव खचरः  
 कृतस्यानुफलैरभिभूयमानः परिभ्रमतीति ॥ २ ॥  
 अथान्यत्राप्युक्तं यः कर्ता सोऽयं वै भूतात्मा करणैः  
 कारयितान्तःपुरुषोऽथ यथाग्निनायःपिण्डो वाभिभूतः  
 कर्तृभिर्हन्यमानो नानात्वमुपैत्येवं वाव खत्वसौ  
 भूतात्मान्तः पुरुषेणाभिभूतो गुणैर्हन्यमानो  
 नानात्वमुपैत्यथ यच्चिगुणं चतुरशीतिलक्षयोनिपरिणतं  
 भूतत्रिगुणमेतद्वै नानात्वस्य रूपं तानि ह वा इमानि  
 गुणानि पुरुषेणेरितानि चक्रमिव चक्रिणेत्यथ यथायःपिण्डे  
 हन्यमानि नाग्निरभिभूयत्येवं नाभिभूयत्यसौ  
 पुरुषोऽभिभूयत्ययं भूतात्मोपसंश्लिष्टत्वादिति ॥ ३ ॥ (MU, 3. 2-3)

<sup>13</sup> Larson Gerald James and Bhattacharya Ram Shankar, eds. "Sāṃkhya" in *Encyclopedia of Indian Philosophies*. 4<sup>th</sup> vol (Delhi: Motilal Banarsidass Publishers, 1987), p. 14-15.

<sup>14</sup> Dasgupta Surendranath, *A history of Indian philosophy*, 1<sup>st</sup> vol. 13<sup>th</sup> ed (Delhi: Motilal Banarsidass Publishers, 2006), p. 28.

<sup>15</sup> Radhakrishnan S., *Indian Philosophy*. 2<sup>nd</sup> vol, p. 253-254.

<sup>16</sup> Larson Gerald James and Bhattacharya Ram Shankar, eds. "Sāṃkhya" in *Encyclopedia of Indian Philosophies*. 4<sup>th</sup> vol (Delhi: Motilal Banarsidass Publishers, 1987), p. 149.

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- <sup>17</sup> पुरुषस्य दर्शनार्थं कैवल्यार्थं तथा प्रधानस्य।  
पङ्कन्धवदुभयोरपि संयोगस्तत्कृतः सर्गः ॥ २१ ॥ (SK 21)
- <sup>18</sup> प्रकृतेर्महान् ततोऽहङ्कारः तस्माद्गणश्च षोडशकः।  
तस्मादपि षोडशकात् पञ्चभ्यः पञ्च भूतानि ॥ २२ ॥ (SK 22)
- <sup>19</sup> बुद्धीन्द्रियाणि चक्षुः श्रोत्रघ्राणरसनस्पर्शनकानि।  
वाक्पाणिपादपायूपस्थान् कर्मेन्द्रियाण्याहुः ॥ २६ ॥ (SK 26)
- <sup>20</sup> अमिमानोऽहङ्कारस्तस्माद्विधः प्रवर्तते सर्गः।  
एकादशकश्च गणस्सन्मात्रः पञ्चकश्चैव ॥ २४ ॥ (SK 24)
- <sup>21</sup> सात्त्विक एकादशकः प्रवर्तते वैकृतादहङ्कारात्।  
भूतादेस्तन्मात्रः स तामसः तैजसादुभयम् ॥ २५ ॥ (SK 25)
- <sup>22</sup> उभयात्मकमत्र मनः संकल्पकमिन्द्रियं च साधर्म्यात्।  
गुणपरिणामविशेषान्नात्वं बाह्यभेदाश्च ॥ २७ ॥ (SK 27)
- <sup>23</sup> शब्दादिषु पञ्चानामालोचनमात्रमिष्यते वृत्तिः।  
वचनादानविहरणोत्सर्गानदाश्च पञ्चानाम् ॥ २८ ॥ (SK 28)
- <sup>24</sup> Vide ref. n° 34, 36, 37 of this chapter
- <sup>25</sup> Vide ref. n°s 40-43 of this chapter
- <sup>26</sup> Vide ref. n°s 45, 46, 48-53 of this chapter
- <sup>27</sup> Vide ref. n°s 54-59, 61-66 of this chapter
- <sup>28</sup> Vide ref. n°s 68-73 of this chapter
- <sup>29</sup> Vide ref. n° 75 of this chapter
- <sup>30</sup> Vide ref. n°s 77, 86, 89 of this chapter
- <sup>31</sup> Vide ref. n° 88 of this chapter
- <sup>32</sup> Vide ref. n°s 90-102, 104-106 of this chapter
- <sup>33</sup> Vide ref. n°s 111-113 of this chapter

- 34 उष्णं शीतं द्विधैवान्ये वीर्यमाचक्षते अपि च।  
 नानात्मकमपि द्रव्यमग्नीषोमौ महाबलौ ॥ १७ ॥  
 व्यक्ताव्यक्तं जगदिवं नातिक्रामति जातुचित्। (Ahr. Sū, 9. 17-18)
- 35 त्रिगुणमविवेकि विषयः सामान्यमचेतनं प्रसवधर्मि।  
 व्यक्तं तथा प्रधानं तद्विपरीतस्तथा च पुमान् ॥ ११ ॥ (SK 11)
- 36 दोषा एव हि सर्वेषां रोगाणामेककारणम्।  
 यथा पक्षी परिपतन् सर्वतः रुवमप्यहः ॥ ३२ ॥  
 छायामत्येति नात्मीयां यथा वा कृत्स्नमप्यदः।  
 विकारजातं विविधं त्रीन् गुणान्नतिवर्तते ॥ ३३ ॥  
 यथा स्वधातुवैषम्यानिमित्तमपि सर्वदा।  
 विकारजातं त्रीन्दोषान् (Ahr. Sū, 12. 32-34)
- 37 सत्त्वं लघु प्रकाशकमिष्टमुपष्टम्भकं चलं च रजः।  
 गुरु वरणकमेव तमः प्रदीपवच्चार्थतो वृत्तिः ॥ १३ ॥ (SK 13)
- 38 प्रकृतेर्महान् ततोऽहङ्कारः तस्माद्गणश्च षोडशकः।  
 तस्मादपि षोडशकात् पञ्चभ्यः पञ्च भूतानि ॥ २२ ॥ (SK 22)
- 39 सात्त्विक एकादशकः प्रवर्तते वैकृतादहङ्कारात्।  
 भूतादेस्तन्मात्रः स तामसः तैजसादुभयम् ॥ २५ ॥  
 बुद्धीन्द्रियाणि चक्षुः श्रोत्रघ्राणरसनस्पर्शनकानि।  
 वाक्पाणिपादपायूपस्थान् कर्मेन्द्रियाण्याहुः ॥ २६ ॥  
 उभयात्मकमत्र मनः संकल्पकमिन्द्रियं च साधर्म्यात्।  
 गुणपरिणामविशेषान्नात्वं बाह्यभेदाश्च ॥ २७ ॥ (SK 25-27)
- 40 शुक्रासृग्गर्भिणीभोज्यचेष्टगर्भाशयर्तुषु  
 यः स्याद्दोषोऽधिकस्तेन प्रकृतिः सप्तधोदिता ॥ ८३ ॥ (Ahr. Śā, 3. 83)



41 विभुत्वादाशुकारित्वाद्वलित्वादभ्यकोपनात् स्वातन्त्र्याद्बहुरोगत्वादोषाणां प्रबलोऽनिलः ॥ ८४ ॥

प्रायोऽत एव पवनाध्युषिता मनुष्या दोषात्मकाः स्फुटितधूसरकेशगात्राः ।

शीतद्विषश्चलधृतिस्मृतिबुद्धिचेष्टासौहार्ददृष्टिगतयोऽतिबहुप्रलापाः ॥ ८५ ॥

अल्पवित्तबलजीवितनिद्राः सन्नसक्तचलजर्जरवाचः ।

नास्तिका बहुभुजः सविलासा गीतहासमृगयाकलिलोका ॥ ८६ ॥

मधुराल्लपटूष्णसात्म्यकाङ्क्षाः कृशदीर्घाकृतयः सशब्दयाताः ।

न दृढा न जितेन्द्रिया न चार्या न च कान्तादयिता बहुप्रजा वा ॥ ८७ ॥

नेत्राणि चैषां खरधूसराणि वृत्ताम्यचारुणिसृतोपमानि ।

उन्मीलितानीव भवन्ति सुप्ते शैलद्रुमांस्ते गगनं च यान्ति ॥ ८८ ॥

अधन्या मत्सराध्माताः स्तेनाः प्रोद्धद्विपिण्डिकाः ।

श्वश्रृगालोष्ट्रगृध्राखुकाकानूकाश्च वातिकाः ॥ ८९ ॥ (Ahr. Śā, 3. 84-89)

42 दयितमाल्यविलेपनमण्डनः सुचरितः शुचिराश्रितवत्सलः ।

विभवसाहसबुद्धिबलान्वितो भवति भीषु गतिद्विषतामपि ॥ ९१ ॥

मेधावी प्रशिथिलसन्धिवन्धमांसो नारोणामनभिमतोऽल्पशुक्रकामः ।

आवासः पलिततरङ्गनीलिकानां भुङ्क्तेऽन्नं मधुरकषायतित्तशीतम् ॥ ९२ ॥

घर्मद्वेषी स्वेदनः पूतिगन्धिभूर्युञ्चारक्रोधपानाशनेर्ध्यः ।

सुप्तः पश्येत्कर्णिकारान्पलाशान् दिग्दाहोल्काविद्युदर्कानलांश्च ॥ ९३ ॥

तनूनि पिङ्गानि चलानि चैषां तन्वल्पपक्ष्माणि हिमप्रियाणि ।

क्रोधेन मद्येन रवेश्च मासा रागं व्रजन्त्याशु विलोचनानि ॥ ९४ ॥

मध्यायुषो मध्यबलाः पण्डिताः ल्पेशभिरवः ।

व्याघ्रर्क्षकपिमार्जारयक्षानूकाश्च पैत्तिकाः ॥ ९५ ॥ (Ahr. Śā, 3. 90-95)

43 श्लेष्मा सोमः श्लेष्मलस्तेन सौम्यो गूढस्निग्धश्छिष्टसन्ध्यस्थिमांसः ।

क्षुत्तुङ्गुःखल्पेशधुर्मैरतसो बुद्ध्या युक्तः सात्त्विकः सत्यसन्धः ॥ ९६ ॥

प्रियङ्गुदूर्वाशरकाण्डशस्त्रगोरोचनापद्मसुवर्णवर्णः

प्रलम्बबाहुः पृथुपीनवक्षा महाललाटी धननीलकेशः ॥ ९७ ॥ (Ahr. Śā, 3. 96-103)

- 44 प्रकृतेर्महान् ततोऽहङ्कारः तस्माद्गणश्च षोडशकः।  
तस्मादपि षोडशकात् पञ्चभ्यः पञ्च भूतानि ॥ २२ ॥ (SK 22)
- 45 शब्दः स्पर्शश्च रूपं च रसो गन्धः क्रमाद्गुणाः।  
खानिलाग्र्यभुवाम् एकगुणवृद्धन्वयः परे ॥ २ ॥ (Ahr. Śā, 3. 2)
- 46 वातास्पर्शत्वगुच्छासा वह्न्यूपपक्तयः ॥ ३ ॥  
आप्या जिह्वारसल्केदा घ्राणगन्धास्थि पार्थिवम्। (Ahr. Śā, 3. 3-3½)
- 47 बुद्धीन्द्रियाणि चक्षुः श्रोत्रघ्राणरसनस्पर्शनकानि।  
वाक्पाणिपादपायूपस्थान् कर्मेन्द्रियाण्याहुः ॥ २६ ॥ (SK 26)
- 48 द्रव्यमेव रसादीनां श्रेष्ठं ते हि तदयाः।  
पञ्चभूतात्मकं तत्तु क्षमामधिष्ठाय जायते ॥ १ ॥ (Ahr. Sū, 9. 1)  
अम्बुयोन्यग्निपवननभसां समवायतः।  
तन्निर्वृत्तिर्विशेषश्च व्यपदेशस्तु भूयसा ॥ २ ॥ (Ahr. Sū, 9. 2)
- 49 तत्र द्रव्यं गुरुस्थूलस्थिरगन्धगुणोल्बणम् ॥ ५ ॥  
पार्थिवं गौरवस्थैर्यसङ्घातोपचयावहस्। (Ahr. Sū, 9. 5b-6a)
- 50 द्रवशीतगुरुस्निग्धमन्दसान्द्ररसोल्बणम् ॥ ६ ॥  
आप्यं स्नेहनविष्यन्दृष्टदप्रह्लादबन्धकृत्। (Ahr. Sū, 9. 6)
- 51 रुक्षतीक्ष्णोष्णविशदसूक्ष्मरूपगुणोल्बणम् ॥ ७ ॥  
आग्नेयं दाहभावर्णप्रकाशपचनात्मकम्। (Ahr. Sū, 9. 7)
- 52 वायव्यं रूक्षविशदलघुस्पर्शगुणोल्बणम् ॥ ८ ॥  
रौक्ष्यलाधववौशद्यविचारग्लानिकारकम्। (Ahr. Sū, 9. 8)
- 53 नाभसं सूक्ष्मविशदलघुशब्दगुणोल्बणम् ॥ ९ ॥  
सौषिर्यलाधवकरणम्। (Ahr. Sū, 9. 9)

- <sup>54</sup> तत्र रूक्षो लघुः शीतः खरः सूक्ष्मश्चलोऽनिलः ।  
पित्तं सस्नेहेतीक्ष्णोष्णं लघु विस्रं सरं द्रवम् ॥ ११ ॥ (Ahr. Sū, 1. 11)
- <sup>55</sup> *Ibid.*
- <sup>56</sup> स्निग्धः शीतो गुरुमन्दः श्लक्ष्णो मृत्स्नः स्थिरः कफः । (Ahr. Sū, 1. 12a)
- <sup>57</sup> बोजात्मकैर्महाभूतैः सूक्ष्मैः सत्वानुगैश्च सः ।  
सातुश्वाहाररसजैः क्रमात्कुक्षौ विवर्द्धते ॥ २ ॥ (Ahr. Śā, 1. 2)
- <sup>58</sup> दोषा एव हि सर्वेषां रोगाणामेककारणम् ।  
यथा पक्षी परिपतन् सर्वतः रुवमप्यहः ॥ ३२ ॥  
छायामत्येति नात्मीयां यथा वा कृत्स्नमप्यदः ।  
पिकारजातं विविधं त्रीन् गुणान्नतिवर्तते ॥ ३३ ॥  
यथा स्वधातुवैषम्यानिमित्तमपि सर्वदा ।  
विकारजातं त्रीन्दोषान् (Ahr. Sū, 12. 32-34)
- <sup>59</sup> निजागन्तुविभागेन तत्र रोगा द्विधा स्मृताः ॥ २० ॥ (Ahr. Sū, 1.20)
- <sup>60</sup> त्रिगुणमविवेकि विषयः सामान्यमचेतनं प्रसवधर्मि ।  
व्यक्तं तथा प्रधानं तद्विपरीतस्तथा च पुमान् ॥ ११ ॥  
प्रित्यप्रीतिविषादात्मकाः प्रकाशप्रवृत्तिनियमार्थाः ।  
अन्योऽन्याभिभवाश्रयजननमिथुनवृत्तयश्च गुणाः ॥ १२ ॥  
सत्त्वं लघु प्रकाशकमिष्टमुपष्टम्भकं चलं च रजः ।  
गुरु वरणकमेव तमः प्रदीपवच्चार्थतो वृत्तिः ॥ १३ ॥ (SK 11-13)
- <sup>61</sup> रजस्तमश्च मनसो द्वौ च दोषावुदाहृतौ ॥ २१ ॥ (Ahr. Sū, 1.21)
- <sup>62</sup> प्रकृतीद्वयसर्वोत्था द्वन्द्वसर्वगुणोदये ।  
शौचास्तिक्थादिभिश्चैवं गुणैर्गुणमयोर्वदेत् ॥ १०४ ॥ (Ahr. Śā, 3. 104)
- <sup>63</sup> सात्त्विकं शौचमास्तिक्थं शुक्लधर्मरुचिर्मतिः ।  
राजसं बहुभाषित्वं मानक्रद्दम्भमत्सरम् ॥ ७ ॥

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तामसं भयमज्ञानं निद्राऽऽलस्यं विषादिता।

इति भूतमयो देहः (Ahr. Śā, 3. 7-8a)

<sup>64</sup> अनुत्सेकमदैन्यं च सुखं दुःखं च सेवते।

सत्त्ववांस्तप्यमानस्तु राजसो नैव तामसः ॥ ११९ ॥

दानशीलदयासत्यब्रह्मचर्यकृतज्ञताः।

रसायनानि मैत्री च पुण्यायुर्वृद्धिकृद्गणः ॥ १२० ॥ (Ahr. Śā, 3. 119-120)

<sup>65</sup> सात्त्विकं शौचमास्तिक्यं शुक्लधर्मरुचिर्मतिः।

राजसं बहुभाषित्वं मानक्रद्दम्भमत्सरम् ॥ ७ ॥

तामसं भयमज्ञानं निद्राऽऽलस्यं विषादिता।

इति भूतमयो देहः (Ahr. Śā, 3. 7-8a)

<sup>66</sup> अनुत्सेकमदैन्यं च सुखं दुःखं च सेवते।

सत्त्ववांस्तप्यमानस्तु राजसो नैव तामसः ॥ ११९ ॥

दानशीलदयासत्यब्रह्मचर्यकृतज्ञताः।

रसायनानि मैत्री च पुण्यायुर्वृद्धिकृद्गणः ॥ १२० ॥ (Ahr. Śā, 3. 119-120)

<sup>67</sup> अननमरणकरणानां प्रतिनियमादयुगपत्प्रवृत्तेश्च।

पुरुषबहुत्वं सिद्धं त्रैगुण्यविपर्ययाच्चैव ॥ १८ ॥ (SK 18)

<sup>68</sup> स्वालक्षण्यं वृत्तिस्त्रयस्य भेषा भवस्यसामान्या।

सामान्यकरवृत्तिः प्राणाद्या वायवः पञ्च ॥ २९ ॥ (SK 29)

प्राणोऽत्र सूर्धगः।

उरः कण्ठचरो बुद्धिहृदयेन्द्रियचित्तधृक् ॥ ४ ॥

धीवनक्षवथूद्गारनिःश्वासान्नप्रवेशकृत्। (Ahr. Sū, 12. 4)

<sup>69</sup> प्राणोऽत्र मूर्धगः ।

उरः कण्ठचरो बुद्धिहृदयेन्द्रियचित्तधृक् ॥ ४ ॥

धीवनक्षवथूद्गारनिःश्वासान्नप्रवेशकृत्। (Ahr. Sū, 12. 4)

- 70 उरः स्थानमुदानस्य नासानाभिगलांश्चरेत् ॥ ५ ॥  
वाक्प्रवृत्तिप्रयत्नोर्जाबलवर्णस्मृतिप्रक्रियः । (Ahr. Sū, 12. 5)
- 71 व्यानो हृदि स्थितः कृत्स्नदेहचारी सहाजवः ॥ ६ ॥  
गत्यपक्षेपणोत्क्षेपनिमेषोन्मेषणादिकाः  
प्रायः सर्वाः क्रियास्तस्मिन् प्रतिबद्धाः शरीरिणाम् ॥ ७ ॥ (Ahr. Sū, 12. 6-7)
- 72 समानोऽग्निसमोपस्थः कोष्ठे चरति सर्वतः ।  
अन्नं गृह्णाति पचति विवेचयति मुञ्चति ॥ ८ ॥ (Ahr. Sū, 12. 8)
- 73 अपानोऽपानगः श्रोणिवस्तिमेढ्रोरोरुगोचरः ।  
शुक्रार्तवशकृन्मूत्रगर्भनिष्क्रमणक्रियः (Ahr. Sū, 12. 9)
- 74 अतिदूरात् सामीप्यादिन्द्रियघातान्मनोऽनवस्थानात् ।  
सौक्ष्म्याद् व्यवधानादभिभवात् समानाभिहाराच्च ॥ ७ ॥ (SK 7)
- 75 हीनोऽर्थेनेन्द्रियस्याल्पः संयोगः स्वेन नैव वा ।  
अतियोगोऽतिसंसर्गः सूक्ष्मभासुरभैरवम् ॥ ३६ ॥  
अत्यासन्नातिदूरस्थं विप्रियं विकृतादि च ।  
यदक्षणा विक्ष्यते रूपं मिथ्यायोगः स दारुणः ॥ ३७ ॥  
एवमत्युच्चपूत्यादीनिन्द्रियार्थात् यथायथम् ।  
विद्यात् । (Ahr. Sū, 12. 36-38½)
- 76 दृष्टमनुमानमाप्तवचनं च सर्वप्रमाणसिद्धत्वात् ।  
त्रिविधं प्रमाणमिष्टं प्रमेयसिद्धिः प्रमाणाद्धि ॥ ४ ॥ (SK 4)
- 77 वातास्पर्शत्वगुच्छासा वह्न्यूर्ध्वपक्तयः ॥ ३ ॥  
आप्या जिह्वारसल्केदा घ्राणगन्धास्थि पार्थिवम् । (Ahr. Śā, 3. 3-3½)
- 78 शब्दः स्पर्शश्च रूपं च रसो गन्धः क्रमाद्गुणाः ।  
खानिलाग्र्यम्बुवाम् एकगुणवृद्धन्वयः परे ॥ २ ॥ (Ahr. Śā, 3. 2)

<sup>79</sup> प्रतिविषयाध्यवसायो दृष्टं त्रिविधमनुमानमाख्यातम्।

तल्लिङ्गलिङ्गिपूर्वकं आप्तश्रुतिराप्तवचनं च ॥ ५ ॥ (SK 5)

<sup>80</sup> इति ह स्माहुरात्रेयादयो महर्षयः। (Ahr. Sū, 1. 1a)

<sup>81</sup> इति श्रीवैद्यपतिसिंहगुप्तसूनुवाग्भटविरचितायामष्टाङ्गहृदयसंहितायां सूत्रस्थाने आयुष्कामीयो नाम प्रथमोऽध्यायः ॥ ४९ ॥ (Ahr. Sū, 1. 49)

<sup>82</sup> अन्नस्य पक्ता पित्तं तु पाचकाख्यं पुरेरितम्।

दोषधातुमलादीनामूष्मेत्यात्रेयशासनम् ॥ ४९ ॥ (Ahr. Śā, 3. 49)

<sup>83</sup> बुद्धि मेधाभिमानाद्यैरभिप्रेतार्थसाधनात् ॥ १३ ॥

साधकं हृद्गतं पित्तं (Ahr. Sū, 12. 13-13½)

<sup>84</sup> धन्वन्तरिस्तु त्रीण्याह सन्धीनां च शतद्वयम् ॥ १६ ॥ (Ahr. Śā, 3. 16)

<sup>85</sup> मेहगुल्मग्रहण्यर्शोहृद्रोगारुचिपीनसान्।

अगस्त्यविहितं धन्यमिदं श्रेष्ठं रसायनम् ॥ १३२ ॥ (Ahr. Ci, 3. 132)

<sup>86</sup> धान्ये पुराणकुम्भस्थं मासं कादेच्च पूर्ववत्।

रसायनं वसिष्ठोक्तमेतत्पूर्वगुणाधिकम् ॥ १४० ॥ (Ahr. Ci, 3. 140)

<sup>87</sup> निदानं पुर्वरूपाणि रुपाण्युपशयस्तथा।

सम्प्राप्तिश्चेति विज्ञानं रोगाणां पञ्चधा स्मृतम् ॥ २ ॥ (Ahr. Ni, 1. 2)

<sup>88</sup> दोषा एव हि सर्वेषां रोगाणामेककारणम्।

यथा पक्षी परिपतन् सर्वतः ख्वमप्यहः ॥ ३२ ॥

छायामत्येति नात्मीयां यथा वा कृत्स्नमप्यदः।

पिकारजातं विविधं त्रीन् गुणान्नतिवर्तते ॥ ३३ ॥

यथा स्वधातुवैषम्यानिमित्तमपि सर्वदा।

विकारजातं त्रीन्दोषान् (Ahr. Sū, 12. 32-34)

<sup>89</sup> पुरुषस्य दर्शनार्थं कैवल्यार्थं तथा प्रधानस्य।

पङ्कन्धवदुभयोरपि संयोगस्तत्कृतः सर्गः ॥ २१ ॥ (SK 21)

- 90 शुद्धे शुक्रार्तवे सत्वः स्वकर्मक्लेशचोदितः।  
गर्भः सम्पद्यते युत्तिवशादग्निरिवारणौ ॥ १ ॥ (Ahr. Śā, 1. 1)
- 91 बीजात्मकैर्महाभूतैः सूक्ष्मैः सत्वानुगैश्च सः।  
सातुश्चाहाररसजैः क्रमात्कुक्षौ विवर्द्धते ॥ २ ॥ (Ahr. Śā, 1. 2)
- 92 तेजो यथाऽर्करश्मीनां स्कटिकेन तिरस्कृतम् ।  
नेन्धनं दृश्यते गाच्छत्सत्वो गर्भाशयं तथा ॥ ३ ॥ (Ahr. Śā, 1. 3)
- 93 कारणानविधायित्वात्कार्याणां तत्त्वमावता।  
नानायोन्याकृतीः सत्वो धत्तेऽतो द्रुतलोहवत् ॥ ४ ॥ (Ahr. Śā, 1. 4)
- 94 अत एव च शुक्रस्य बाहुल्याज्जायते पुमान्।  
रक्तस्य रत्री तयोः साम्ये ल्कावः (Ahr. Śā, 1. 5)
- 95 शुक्रार्तवे पुनः ॥ ५ ॥  
वायुना बहुशो भिन्ने यथास्वं बहुपत्यता।  
वियोनिकृताकारा जायन्ते विकृतर्यलैः ॥ ६ ॥ (Ahr. Śā, 1. 5b-6b)
- 96 अव्यक्तः प्रथमे मासि सप्राहात्कललोभवेत्।  
गर्भः पुंसवनान्यत्र पुर्वं व्यक्तेः प्रयोजयेत् ॥ ३७ ॥  
बली पुरुषकारो हि दैवमप्यतिवर्तते। (Ahr. Śā, 1. 37)
- 97 द्वितीये मासि कललाद्धनः पेश्यथवाऽर्बुदम् ॥ ४९ ॥  
पुंरत्रोल्कीबाः क्रमात्तेभ्यः (Ahr. Śā, 1. 49b-50a)
- 98 सम्बद्धं तेन गभिण्या तेष्टं श्रद्धाविमाननम्।  
देयमप्यहितं तस्यै हितोपहितमल्पकम् ॥ ५३ ॥  
श्रद्धाविधाताद्रर्भस्य विकृतिश्चयुतिरेव वा। (Ahr. Śā, 1. 52b-54a)
- 99 व्यक्तीभवति मासेऽस्य तृतीये गात्रपञ्चकम् ॥ ५४ ॥  
मूर्द्धा द्वे सविथनी बाहू सर्वसूक्ष्माङ्गजन्म च।

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सममेव हि सूर्द्धाचैर्ज्ञानं च सुखदुःखयोः ॥ ५५ ॥ (AHR. Śā, 1. 54b-55a)

<sup>100</sup> चतुर्थे व्यक्ताऽङ्गानां चेतनायाश्च पञ्चमे।

षष्ठे स्नायुसिरारोमबलवर्णनखत्वचाम् ॥ ५७ ॥

सर्वेः सर्वाङ्गसम्पूर्णो भावैः पुष्यति सप्रमे। (AHR. Śā, 1. 57-57½)

<sup>101</sup> आजोऽष्टमे सञ्चरति मातापुत्रौ मुहुः क्रमात् ॥ ६२ ॥

तेन तौ म्लानमुदितौ तत्र जातो न जीवति।

शिशुरोऽजोनवस्थानान्नारी संशयिता भवेत् ॥ ६३ ॥ (AHR. Śā, 1. 62-63)

<sup>102</sup> तास्मिन्स्वेकाहयातेऽपि कालः सूतेरतः परम्।

वर्षाद्विकारकारी स्यात्कृक्षौ वातेन धारितः ॥ ६६ ॥ (AHR. Śā, 1. 66)

<sup>103</sup> सूक्ष्मा मानापितृजाः सह प्रभूतैस्त्रिधा विशेषाः स्युः।

सूक्ष्मास्तेषां नियता मातापितृजा निवर्तन्ते ॥ ३९ ॥ (SK 39)

<sup>104</sup> सूद्वत्र सातृजं रक्तमांसमज्जगुदादिकम् ॥ ४ ॥

पैतृकं तु स्थिरं शुक्रघमन्यस्थिकचादिकम्।

चैतनं चित्तमक्षाणि नानायोनिषु जन्म च ॥ ५ ॥ (AHR. Śā, 3. 4-5)

<sup>105</sup> सात्त्यजं त्वायुरारोग्यमनालस्यं प्रभा बलम्। (AHR. Śā, 3. 6a)

<sup>106</sup> रसजं वपुषो जन्म वृत्तिर्वृद्धिरलोलता ॥ ६ ॥ (AHR. Śā, 3. 6b)

<sup>107</sup> सांसिद्धिकाश्च भावाः प्राकृतिका वैकृतिकाश्च धर्माद्याः।

दृष्टाः करणाश्रयिणः कार्याश्रयिणश्च कललाद्याः ॥ ४३ ॥ (SK 43)

<sup>108</sup> असदकरणादुपादानग्रहणात् सर्वसम्भवाभावात्।

शक्तस्य शक्यकरणात् कारणभावाच्च सत्कार्यम् ॥ ९ ॥

भेदानां परिमाणात् समन्वयात् शक्तितः प्रवृत्तेश्च।

कारणकार्यविभागात् अविभागाद्वैश्वरूप्यस्य ॥ १५ ॥ (SK 9; SK 15)

<sup>109</sup> Dasgupta Surendranath, *A History of Indian Philosophy*, p. 257.



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<sup>110</sup> Gopinath B.G., *Foundational Ideas of Ayurveda*, p. 93.

<sup>111</sup> कारणानविधायित्वात्कार्याणां तत्स्वभावता।

नानायोन्याकृतीः सत्वो धत्तेऽतो द्रुतलोहवत् ॥ ४ ॥ (Ahr. Śā, 1. 4)

<sup>112</sup> अत एव च शुक्रस्य बाहुल्याज्जायते पुमान्।

रक्तस्य रत्री तयोः साम्ये ल्कावः (Ahr. Śā, 1. 5)

<sup>113</sup> सांसिद्धिकाश्च भावाः प्राकृतिका वैकृतिकाश्च धर्माद्याः।

दृष्टाः करणाश्रयिणः कार्याश्रयिणश्च कललाद्याः ॥ ४३ ॥ (SK 43)

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## 3. Yoga

### 3.1. Introduction

Etymologically, the word *yoga* comes from the root *yuj*, "join", "stay united", "yoke", "put under the same yoke", that also come from the Latin *jungere*, *jugum*, the English *yoke*, etc. The term usually is used to describe any technique of asceticism and method of meditation, as Eliade<sup>1</sup>. As one would expect, this asceticism and meditations were valued differently by many Indian schools of thought. Within the literature of Yoga, there is a treatise called *Yoga Sūtra*, composed by the sage Patañjali (200 A.C – 400 D.C), which marks the foundation of Yoga called "classic". Parallel to this "classic" Yoga there are, however, many forms of "popular" Yoga and also the not *brāhmaṇic* Yoga, such as the Buddhists and the Jainas. According Patañjali, the Yoga is the inhibition (controlling) of *citta* (fluctuations of the mind)<sup>2</sup>, by controlling the different nature, physical or mental elements or mind tendencies of human. Patañjali insists in various practices that seek to heal the body of their agitation and release him from impurities. These practices increase longevity and vitality in order to improve the spiritual path. Other methods are used to purify and tranquilize the fluctuations of the mind.

### 3.2. Antecedents

A vision in ancient India is the existence of various mental and physical powers not attainable by ordinary man but by the aid of discipline, which restricts the mental and physical activities to help relieve the suffering. The hypnotic trance and ecstasy can be found in *Ṛgveda*. *Atharvaveda* speaks about the transmission of the concept that can achieve supernatural powers through the practice of austerities, with the aid of *tapas* (heat, pain, religious austerity)<sup>3</sup>. The *Upaniṣads* take the practice of Yoga to a conscious search after making knowledge of a true reality. Insists on the meditation and concentration, since a direct knowledge of the subject as self is not possible. The *Upaniṣads* take the

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*tapas* and *brahmacarya* (chastity) as virtues that give rise to great powers. The *Upaniṣads* who speaks in *Sāṃkhya* theories also refer to practices of Yoga. The *Kaṭha*, the *Śvetāśvatara* and *Maitrāyaṇī* refer to the practical side, separate from the theoretical research of *Sāṃkhya*. The Yoga, as technical term, occurs in *Kaṭha*, *Taittirīya* and *Maitrāyaṇī Upaniṣads*, but the described Yoga is not identical to the Yoga of Patañjali. The *Kaṭha Upaniṣad* speaks of the high condition of Yoga as a state in which the senses, mind and intellect, are led to a "paralysis". The *Maitrī Upaniṣad* mentions the technical terms of the system Patañjali. Apparently, the Yoga of Patañjali was not improved in the times of *Upaniṣads*. In the *Mahābhārata*, the *Sāṃkhya* and Yoga are used as complementary aspects of a whole, meaning theory, practice and philosophy.

The *Upaniṣads*, the *Mahābhārata*, including the *Bhagavadgītā*, Jainism and Buddhism accept the practices of Yoga.

### 3.3. Literature

According to *Yājñavalkya smṛti*, Hiraṇyagarbha, who lived before Patañjali, is considered the true founder of this system that is undeniably linked to *Sāṃkhya*, according to the commentator Jayamaṅgala. However, the *Yoga Sūtra* (YS) of Patañjali (200 B.C - 400 A.D) is the oldest book of the school of Yoga, as Radhakrishnan<sup>4</sup> and consists of four chapters or books (*pāda*). The first addresses the nature and purpose of *samādhi* (*samādhipāda*), the second explains the significance of achieving its ultimate objective (*sādhana* *pāda*), the third talk about supernatural powers that can be achieved through the practice of Yoga (*vibhūtipāda*) and the fourth refers to the nature of the release (*kaivalyapāda*).

The techniques of asceticism and meditation expounded by Patañjali are not discovered by him nor of his time. It already had been proven experimentally many centuries before. The period of Patañjali, the grammarian, is referred to mid-second century before Christ, but his identity with the author

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of *Yoga Sūtra* is not proven. The commentary of Vyāsa to the *Yoga Sūtra* (4<sup>th</sup> century) gives a presentation of the principles of Yoga. Vācaspati wrote a glossary of the commentary of Vyāsa, called *Tattvavaiśārādī* (9<sup>th</sup> century). The book of Bhoja, *Rājamārtanḍa*, is of great importance. It gives clarification on certain practices of Yoga. As J. Filliozat, "was perhaps in part in this text, then very recent, that Alberuni began in Yoga of Patañjali on which wrote, moreover, a work in Arabic". The *Yogavārttika* and *Yogasārasaṅgraha* of Vijñānabhikṣu are very useful manuals. The last *Upaniṣads* like *Maitrī*, *Śāndilya*, *Yogatattva*, *Dhyānabindu*, *Haṁsa*, *Varāha* and *Nādabindu* speak of the principles of Yoga.

### 3.4. Principles

Mind is assumed of the capital importance in the context of Yoga. Thus, Yoga prescribes eight practices<sup>5</sup>, which serve as instruments to achieve the control of mind:

1 - *yama* (ethical and moral principles); 2 - *niyama* (internal purification by discipline); 3 - *āsana* (posture); 4 - *prāṇāyāma* (exercise and control of *prāṇa*); 5 - *pratyāhāra* (emancipation and retreat of the mind from the area of the senses and external objects) 6 - *dhāraṇā* (concentration); 7 - *dhyāna* (meditation) and 8 - *samādhi* (the state of super-consciousness).

The *yamas* of Yoga are well known. Thus, *ahiṁsā* (non violence), *satya* (honest, true), *asteya* (do not steal), *brahmacarya* (continence, chastity) and *aparigrahaḥ* (without possession)<sup>6</sup> are rules to be observed by beings as members of society.

The five *niyamas* are: *śauca* (purity, cleanliness physically and mentally), *santoṣa* (contentment), *tapa* (heat, intensity of discipline, austerity), *svādhyāya* (self-study), *īśvara praṇidhāna* (surrender of the self to creator).

*Śauca* can be internal or external. Passing stool in the morning every day is internal. *Āsana* and *prāṇāyāma* cleanse one internally (thoughts, words and

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actions). A daily bath is external. *Santoṣa* brings about a state of cheerfulness and benevolence. *Tapa* is a burning effort involving purification, self-discipline and austere practice. Purges and purifies the body, senses and mind. *Svādhyāya* enlightens the practitioner with the knowledge. *Īśvara* brings the inner being of his creator.

*Āsana* means posture, the positioning of the body as a whole with the involvement of the mind and soul. *Prāṇāyāma* is the expansion of the life force through control of the breath. *Prāṇa* means life force and *ayāma* means exercise, ascension, expansion and extension.

*Pratyāhāra* achieves the conquest of the senses and mind. It is the result of the practice of *yama*, *niyama*, *āsana* and *prāṇāyāma*, forms the foundation for *dhāraṇā*, *dhyāna* and *samādhi*. When *dhāraṇā* (concentration) is maintained steadily, it flows into *dhyāna* (meditation). When the meditator and the object meditated upon become one, *dhyāna* flows into *samādhi*. Thus, *dhāraṇā*, *dhyāna* and *samādhi* are interconnected<sup>7</sup>.

### 3.5. Yoga in *Aṣṭāṅgahṛdaya*

*Aṣṭāṅgahṛdaya* is one of the most important treatises of the ayurvedic literature. It is arranged in poetical way and is very practical. The author, Vāgbhata, discusses more the application of philosophy than just its discussion.

The Yoga is present with the following doctrines:

- controlling mind tendencies<sup>8</sup>
- *yamas*<sup>9</sup> and *niyamas*<sup>10</sup>
- *prāṇavāyu*<sup>11</sup>
- *udānavāyu*<sup>12</sup> and *samānavāyu*<sup>13</sup>
- *cakra*<sup>14</sup>

- 
- *āsana* as physical exercise<sup>15</sup>
  - perfect physical body<sup>16</sup>
  - ear<sup>17</sup>
  - *nidrā*<sup>18</sup>
  - *abhyāsa*<sup>19</sup>

Patañjali mentions that Yoga is the cessation/control of the fluctuations of the mind<sup>20</sup>. Thus, Yoga is the control or restraint of the movement of consciousness, leading to their complete cessation. YS refers that aversion is a residue of suffering<sup>21</sup> and *rāga* (passion, desire, attachment) is a residue of pleasant experience<sup>22</sup>. So, it is necessary control the mind tendencies. AHr mentions the same:

Obeisance be, to that *apūrva vaidya* (unique/unparalleled/rare physician) who has destroyed, without any residue (all) the diseases like *rāga* (passion, desire), etc. which are constantly associated (innate/inherent) with and spread all over the body, giving rise to *outsukya* (anxiety), *moha* (delusion) and *arati* (restlessness)<sup>23</sup>, that are mind tendencies. Also, AHr refers that one should maintain a single mind (balanced mind) during (the period of) wealth as well during (period of) calamity<sup>24</sup>. But YS states that sorrow, despair, unsteadiness of the body and irregular breathing further distract the *citta*<sup>25</sup>. AHr also state the *rajas* and *tamas* are the *doṣa* of mind which can distract. In fact, it is necessary to know the signs and symptoms to find these four causes of distractions of the mind. Thus, AHr mentions the five means of diagnosis: *nidāna* (cause), *pūrvarūpa* (premonitory symptoms), *rūpa* (signs and symptoms characteristic of the diseases), *upaśaya* (diagnostic test) and *samprāpti* (mode of manifestation of the disease) are the five means of obtaining full knowledge (diagnosis) of disease<sup>26</sup>. Knowledge of all these five is not essential for the diagnosis of every

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disease. Many can be diagnosed by knowing any one or two, sometimes all the five are necessary.

On the other hand, it is said in YS that through cultivation of friendliness, compassion, joy and indifference to pleasure and pain, virtue and vice respectively, the consciousness becomes favorably disposed, serene and benevolent<sup>27</sup>. These qualities keep the mind in a state of well-being. In fact, if one fails in cultivate friendliness, compassion, delight and equanimity, sorrow and unhappiness arises<sup>28</sup>. YS give some methods of calming the mind:

- by pausing after breath flows in or out<sup>29</sup>. One should inhale and exhale slowly and pause, maintaining the retention for as long is comfortable;
- by contemplating an object that helps to maintain steadiness of mind and consciousness<sup>30</sup>. One may equally attain an exalted state of consciousness by becoming totally engrossed, with dedication and devotion, in an object of interest.
- by experiencing thoughts that are luminous and free of sorrow<sup>31</sup>.
- by focusing on things that do not inspire attachment<sup>32</sup>.
- by recollecting and contemplating the experiences of dream filled or dreamless sleep during a watchful, waking state<sup>33</sup>.
- by meditating on any desired object conducive to steadiness of consciousness<sup>34</sup>.

AHr refers that the features (signs and symptoms) of mild and grievous diseases might appear differently due to the strength and weakness of the mind and the body, hence the physician should be very attentive<sup>35</sup>. In a person who has strong body or a strong mind the symptoms of grievous diseases might manifest mildly whereas in a person who has a weak body or a weak mind the symptoms of even a mild disease might appear powerfully. And it makes some contributions for the therapies of the mind that can help the one achieve the inner stability so important in Yoga:

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*Dhī* (discrimination), *dhairya* (courage, strong will) and *ātmādi vijñāna* (knowledge of the soul, etc.) are the ideal therapies of the mind<sup>36</sup>. *Dhī* is the ability of the person to decide good and bad, *dhairya* is ability to adhere the good, avoid the bad and withstand difficulties with strong will. *Ātmādi vijñāna* is possessing or obtaining correct knowledge of the soul, of the aims and pursuits of the present life as well as of future life, etc. These are especially of great value in the treatment of mental disorders. Ahr gives special attention to *unmāda* (insanity) and *apasmāra* (epilepsy). For the treatments: upholding the *satva* (mind), proper knowledge and avoiding desire in the objects (of the sense organs) are also needed<sup>37</sup>.

*Unmāda* (insanity) is disorder of the *manas* (mind) produced by the *doṣas* moving in the wrong paths (because of their increase). It is of six kinds, by each *doṣa* separately, by the combination of all of them, by sins and by poison<sup>38</sup>. Indulgence in unsuitable (unhealthy) foods and drinks, foods which are spoilt, unaccustomed, containing dirt (contaminated) and using (foods and drinks) in improper manner, those who are dejected (due to worry, grief, etc.), who are of weak mind, by the effect of sudden increase of diseases, emaciated persons indulging in activities in improper ways, committing mistakes in the procedures of worship of the worshipful, by committing sinful acts, loss of balance of mind, by the effect of strong poisons or weak poisons – by these causes the *doṣas* getting increased in the heart (mind) in persons of feeble mind, produce vitiation of the mind and destroying (invading) the *manovahā śrotas* (channels of the mind) cause *unmāda* (insanity). *Dhī* (discrimination/deciding capacity), *vijñāna* (capacity of special knowledge to understand the science, arts, etc.) and *smṛti* (power of remembrance of earlier happenings) having abnormal (lost or impaired) make the body lose the feeling of happiness and unhappiness and like a chariot devoid of a charioteer, the person begins to resort to activities without any thinking<sup>39</sup>. For example, in *unmāda* (insanity) caused by (increased) *vāta*,



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the body is emaciated, the person weeps becomes angry, laughs, smiles, dances, sings, plays musical notes, speaks, does movements of the different parts of the body, and makes loud sound – all these at improper time and place; imitates the sound of the flute, *vīṇā* (lute), etc. violently and often; froth exudes from the mouth, roams about constantly, speaks too much, decorates himself with non-decorating things, and attempts to travel on things which are not vehicles; desires foods but abuses them after obtaining, the eyes are protruding and red in color and the disease (symptoms) appearing after the food is digested<sup>40</sup>. In *unmāda* (insanity) caused by *pitta*, the patient threatens others, becomes angry, attacks others with the fist, stones, etc. desires cool shade and cold water, remains naked, has yellow color (of the skin, etc.) sees fire, flames, stars, and lamp which are not actually present<sup>41</sup>. In *unmāda* caused by *kapha*, the person has loss of appetite, vomiting, very little of desires, foods and talk, desire for sex and solitude, copious saliva and nasal secretions flowing, terrifying activities, desire to cleanliness, sleep, swelling of the face, symptoms strong during nights and soon after taking food<sup>42</sup>. In *unmāda* caused by mental shock: loss of money, wife, etc. which is unbearable, which persists for long time leads to insanity. The person becomes pale, timid, faints often, weeps making sounds such *hā, hā*, etc. weeps without any (other) reason; dies (loses consciousness), praises the qualities of the things lost, with the mind suffering from grief, he worries much, keeps awake without sleep and does unusual acts<sup>43</sup>. At last, in *unmāda* caused by poisons (administered by others or consumed by himself) the face is blue, there is loss of complexion, strength and sensory activities, has unstable mind even during the intervals (of different stages of poisoning) and the eyes are red. Such a patient should be rejected<sup>44</sup>.

The mind which has become disordered due to loss (destruction) of the thing most liked should be made to become normal by supplying identical things, assurances and consoling words. That insanity caused by lust, grief, fear,

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anger, joy, jealousy and greed should be mitigated by exposing him to their respective opposite qualities<sup>45</sup>. In *unmāda* caused by *vāta*, drinking of oil (internal oleation therapy) should be administered first. If there is obstruction of the channels, mild purgatives mixed with fats should be given. In that caused by *kapha* and *pitta*, emesis, purgation and enema therapies should be administered after doing oleation and sudation, so also purgative therapy for the head. After the body becomes purified by these therapies, the mind becomes tranquil (calm)<sup>46</sup>. The treatment attends to internal oleation therapy, purgation, enema, *nasya*, oil massage, medicated *ghee*, etc. The person of a strong mind who does not indulge in meat and wine and who eats healthy food, remains clean (both physically and mentally) does not become affected by either *nija* or *āgantū unmāda* (endogenous or exogenous insanity)<sup>47</sup>.

*Apasmāra* (epilepsy) is *apāya* (going away, loss, destruction) of *smṛti* (memory, knowledge of the surroundings, of past events) and results from loss of *dhī* (understanding, wisdom) and *satva* (consciousness, mind) when the *citta* (mind, thinking) gets deranged by (the effect of) worry, grief, fear, etc., by the *doṣas* getting increased in the same way as in *unmāda* (insanity) localized in the heart (mind) and *deha* (body). When the mind gets deranged by the obstruction of the *samjñāvahā* channels (pathways of consciousness) the person enters into darkness (loss of consciousness) with his mind becoming inactive, performs terrifying actions such as grinding the teeth, emitting froth from the mouth, shaking the hands and feet violently (convulsions), seeing non-existing things, loses balance and falls on the ground, with irregular eyes (movements) and eyebrows, gets up regaining conscious after the expiry of bouts of the *doṣas*. After sometime (days or months) he acts similarly, performing such abnormal activities<sup>48</sup>. It is of four kinds: *vāta*, etc (*vāta*, *pitta* and *kapha*) separately and by their combination (*sannipāta*)<sup>49</sup>. The features of the forthcoming disease are tremors and feeling of the emptiness of the heart, dizziness, seeing darkness

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before the eyes (loss of consciousness), worry, drooping of the brows, abnormal movements of the eyes, hearing non-existing sounds, sweating, flowing out of saliva and nasal secretion, indigestion, loss of appetite, fainting, gurgling noise in the abdomen, loss of strength, loss of sleep, body-ache, thirst, dreams of singing, dancing, drinking, oil and wine and urinating the same (all these in dreams)<sup>50</sup>. For example, in the *apasmāra* caused by *vāta*, the patient has tremors in the thighs, falls on the ground again and again, losing memory (consciousness) and gets it back soon, cries in a bad voice, eyes bulged out, has dyspnoea, vomits froth; shivers, strikes his head (to things nearby), grinds the teeth, shoulders are bulged, places the body parts (arms, legs) here and there irregularly (convulsions), fingers are bent inward, dryness and bluish-red color in the eyes, skin, nails and face and sees things which are black, unsteady and rough in shape or things which have no shape and abnormal faces<sup>51</sup>. In the *apasmāra* caused by *pitta*, the person loses consciousness and quickly regains it, emits yellow froth from the mouth, the eyes, face, skin are yellowish, scratches the ground (during convulsions), sees terrifying, burning/bright red colored objects and suffers from thirst<sup>52</sup>. In that due to *kapha*, seizures are slow with long intervals, so also the awakening (regaining consciousness) actions (convulsions) are few and mild, there is more flow of saliva, eyes, nails and face are white, sees objects which are white in color<sup>53</sup>. The channels of *dhī*, *citta* and *hṛt* (mind) which have become covered/obstructed (by the *doṣas*) should be cleared first by therapies such as strong emesis, etc<sup>54</sup>. That caused by *vāta* should be treated especially with enema therapy, that caused by *pitta* especially by purgation therapy and that caused by *kapha*, especially with emesis therapy. For the medicinal recipes for the cure of epilepsy which are to be administered to the patient after doing purificatory therapies and assuring him of cure<sup>55</sup>. The treatment attends to purificatory therapies, medicated *ghee*, *nasya*, *dhūpa* (fumigation), etc. Since *apasmāra* arises from the aggravation (increase) of the *doṣas* of the body and mind together and the localized in a *mahāmarma*

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(important vital organ – the head) so it is difficult to cure. Hence it should be treated with *rasāyana* therapy (rejuvenatory therapy). The person suffering from it should be protected from fire, water and such hazardous things always<sup>56</sup>.

After the mind becomes cleared of all disorders, the patient should not be told, “You were doing such and such acts, etc.”; his mind (which is feeble) should be strengthened by supplying the things desired<sup>57</sup>.

Yoga puts special emphasizes in *yamas* and *niyamas*. In fact, AHr mentions the practice of *yamas* in the following two verses. The first one refers: *himsā* (causing injury, torture, etc.), *steya* (stealing, robbing), *anyathākāma* (unlawful sex activity), *paiśunya* (abusive or harsh speech), *anṛta vacana* (speaking untruth), *sambhinna ālāpa* (speech causing dissension, separation, breaking of company), *vyāpāda* (quarrel, intention of harming), *abhidyā* (jealousy, not tolerating good of others) and *dr̥gviparyayā* (finding fault, misunderstanding, faithlessness, etc. with scriptures, elders, etc.) – these ten sins pertaining to the body, speech and mind should be avoided<sup>58</sup>. Of these ten sins, the first three pertain to the body, next four to the speech and the last three to the mind.

The second verse is: *āhāra* (food), *śayana* (sleep) and *abrahmacarya* (non celibacy) properly indulged, support the body constantly just like the house (is supported) by the pillars<sup>59</sup>.

In fact, the first one mentions the *yamas* named *himsā* (violence) and *steya* (stealing), as something that should be avoided and the second states that *abrahmacarya* (non celibacy) needs to be properly indulged to support the body. The concept of *brahmacarya* in Yoga and *Āyurveda* is very similar. YS states that with celibacy one acquires vitality, vigor<sup>60</sup> and AHr refers it as a support of life<sup>61</sup>. In fact, in *Āyurveda* there is a concept intimately linked with it and consequently, with vitality: *śukra* (reproductive tissue)<sup>62</sup>. And this *śukra* needs

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to be managed. If it is increased, then produces great sexual desire and even seminal calculi (hardening of semen)<sup>63</sup>. However, if it is decreased, then gives rise to delay in ejaculation, ejaculation accompanied with bleeding, severe pain in the testicles and a feeling of hot fumes coming out of the urethra<sup>64</sup>.

AHr mentions some considerations about *abrahmacarya*: in respect of copulation, one should not indulge in copulation after a heavy meal, without keen intention, when hungry or when his body is in uncomfortable postures, when thirsty, with children, with the aged, when troubled by other urges (such as of urine, feces, etc.) and when he is himself a patient<sup>65</sup>. During *hemanta* (and *śiśira*) or snowy and cold seasons, the person can indulge in copulation (daily) as much as he likes after making use of aphrodisiacs (and obtaining strength), once in three days in *vasant* (spring) and *śarat* (autumn) and once a fortnight in *varṣā* (rainy) and *nidāgha* (summer)<sup>66</sup>. Giddiness, exhaustion, weakness of the thighs, loss of strength, depletion of tissues, loss of acuity of senses and premature death occur from improper indulgence in the woman<sup>67</sup>. However, good memory, intelligence, long life, health, nourishment, acuity of sense organs, reputation, strength and slow ageing accrue from disciplined (controlled) indulgence in woman<sup>68</sup>.

The *niyamas* are well elaborated and incorporated in *dinacaryā* (daily regimen) mentioned in AHr. The observance of *niyama* cleans the body and mind. In fact, AHr recommends different types of conduct proper to maintain the purity of body and mind. AHr advises that person's day should begin with *śauca* (cleanliness of body and mind). Thus arose the concept of *sadvṛtta*<sup>69</sup>, i.e. a set of moral rules that everyone should follow to achieve health, wealth and eternal world<sup>70</sup>. So, and just to mention some of those rules, one should worship the gods, cows, the *brāhmaṇas* (Hindu priests), elders, the physician, the king and the guests<sup>71</sup> and treating living beings with compassion and kindness, including insects and ants<sup>72</sup>. One should speak appropriate to the occasion, with

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words which are good, in brief, which is not untrue and which is pleasing<sup>73</sup>. In all dealings (activities), one should adopt the middle mean only (avoiding the extremes)<sup>74</sup>. One should cut his hair, nails and mustaches (not allow them grow long), keep his feet and orifices of waste materials (ears, nose, eyes, urethra and anus) clean; take bath daily, put on scents and good dress which is not superfluous but is pleasant to look at<sup>75</sup>. It is very beneficial to have a balanced mind during the period of prosperity as well as calamity<sup>76</sup> and stop the activities of the body, speech and mind before you become exhausted<sup>77</sup>. The physician must be pure of body, mind and speech<sup>78</sup> and his assistant must be dedicated, clean, talented, intelligent and respectful<sup>79</sup>. As a daily routine, it is necessary intensity of discipline (*tapas*) to achieve these rules. The bath (*snāna*) is considered as a means of purification and included in the daily routine for maintaining health. It improves appetite, sexual vigor, span of life, valor (enthusiasm) and strength<sup>80</sup>.

The principle of *prāṇa* is mentioned by Patañjali and Vāgbhaṭa. YS states that the consciousness becomes more serene and benevolent by retention after *prāṇa* (breath, vital force) flows in or out<sup>81</sup>. And in the YS, the concept of *prāṇāyāma* is explained. The word *prāṇāyāma* consists of two components, *prāṇa* and *āyāma*. *Prāṇa* is breath, vital force, energy when the self-energizing comprises the body. *Āyāma* means exercise, extension, expansion, regulation, restrain and control. When this self-energizing force comprises the body with extension, expansion and control, it is *prāṇāyāma*<sup>82</sup>. And *prāṇāyāma* is the regulation of the incoming and outgoing flow of breath with retention<sup>83</sup> and has three movements: prolonged and fine inhalation, exhalation and retention. All regulated with precision according to duration and place<sup>84</sup>. And the two results of *prāṇāyāma*'s practice are the removal of the veil covering the light of knowledge<sup>85</sup> and the mind becomes prepared to the *dhāraṇā* (concentration)<sup>86</sup>.

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In fact, *prāṇāyāma* destroys ignorance, desire and delusion which obscure the intelligence and is a gateway to concentration, *dhāraṇā*.

AHr not mentions *prāṇāyāma* but refers to *prāṇa* as one of the divisions of *vāyu* (*vāta*). The five divisions of it are *prāṇa*, *udāna*, *vyāna*, *samāna* and *apāna*. *Prāṇa* is going towards the head and moves in the chest, throat. Supports the mind, heart, sense organs and intelligence, attends to expectoration, sneezing, belching, inspiration (and expiration) and swallowing of the food<sup>87</sup>. To highlight that *prāṇa* attends to inspiration and expiration that links with *prāṇa* stated in YS. *Udāna* and *samāna* has special attention in YS. In fact, there's the mention that, by mastering the first, *udāna*, one can walk through the water, mud, thorns and other obstacles without touching down and also levitate<sup>88</sup>. By mastering the second, *samāna*, one glows like fire and becomes radiant<sup>89</sup>. AHr no mention the effects of mastering these two divisions of *vāyu* but describes its locations, movements and functions:

The chest is the seat of *udāna*, it moves in the nose, umbilicus and throat. Its functions are initiation of speech, effort, energy, enthusiasm, strength (capacity of work), color, complexion and memory<sup>90</sup>.

*Samāna* is located near the fire (digestive activity) or beneath umbilicus, moves in the *koṣṭha* (alimentary tract and other abdomen viscera), withholds the food (in the alimentary tract for some time), cooks (helps cooking/digestion), separates the essence and wastes (from the food) and helps in elimination of the waste in the respective area<sup>91</sup>.

YS states that focusing with perfect discipline on the *nābhi cakra* (navel energy center) yields insight about the organization of the body<sup>92</sup>. AHr mentions *nābhi* in the following verses:

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*Nābhi* (umbilicus), *āmāśaya* (part between umbilicus and chest), sweat, *lasīka*, blood, *rasa* (plasma), eye and the organ of touch (skin) are the seats of *pitta*, specially so the *nābhi* (region around the umbilicus)<sup>93</sup> and

The chest is the seat of *udāna* (*vāta*), it moves in the nose, *nābhi* (umbilicus) and throat; its functions are initiation of speech, effort, enthusiasm, strength (capacity of word), color (complexion) and memory<sup>94</sup>.

Undoubtedly, AHr mentions that *nābhi* is the main seat of *pitta* and *udāna vāta* moves on it and is one of the seats of life<sup>95</sup>. In fact, AHr not refers the *cakra* (wheels, energy centres).

*Āsanas*, the postures of Yoga, can be linked with *vyāyāma* (exercise) of *Āyurveda*. In fact, Patañjali states that *āsana* must be stable and comfortable<sup>96</sup> and, from then on, the practioner is undisturbed by dualities<sup>97</sup> like heat-cold, pain or pleasure. But if we thought in secondary benefits of *āsanas* like health and resistance to tension and fatigue in physical body, then it is possible to link this practice to *vyāyāma* (exercise). AHr states that, with *vyāyāma*, is achieved the lightness of body, ability to do hard work, good digestion, depletion of excess fat, stable and a good physique<sup>98</sup>. And refers a concern in the intensity of exercise: persons who are strong and who indulge in fatty foods (daily); in cold seasons and spring (season) should do it (exercise) to half of their strength (capacity) only; while others (and in other seasons) should do it mildly<sup>99</sup>. With excess of exercise, one can have cough, fever and vomiting<sup>100</sup>. And also thirst, emaciation, severe dyspnoea (difficult or excess breathing), bleeding diseases, exhaustion, feeling of debility (even without any work), are caused by excess of exercise.

Patañjali mentions that perfection of the body consists of beauty of form, grace, strength, compactness and the hardness and brilliance of a diamond<sup>101</sup>. This perfection is achieved with the dominium of *pañcamahābhūtas*<sup>102</sup>. For its



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part, AHr links the excellence of body with the concept of *sāra* stating that there is eight kinds of it commencing with *tvak* and *rakta* and ending with *satva*, each succeeding one better than its preceding, have been enumerated for determining the quantity of strength of the body. AHr mentions the characteristics of the perfect physiognomy:

Three and half *hasta*<sup>103</sup> (arms length) in one's own arm is the height of the body suitable for a happy life. This measurement does not apply to those who belong to the eight kinds of *nindita* (unsatisfactory, abnormal, bad, psyche) such as *aroma* (hairless), *asita* (black), *sthūla* (big, obese) and *dīrgha* (tall), with their opposites<sup>104</sup>. Hair (on the head) should be smooth, soft, thin with only one root and firm. The forehead should be high with well joined temples and resemble the half moon (curved in front). The ears should be thin at the bottom and thick at the top, broad side wards, well joined and muscular. The eyes should have the white and black areas clearly visible, with well joined and thick eyelashes. The nose should have elevated lips, capable of deep breathing, with straight bridge and even (nether depressed nor elevated). The lips should be red and bulging out. The lower jaw should be big but not protruding. The mouth should be big, teeth should be thick (firm), unctuous, smooth, white and evenly placed. The tongue should be red, broad and thin. The chin should be muscular and big. The neck should be short, thick and round. The shoulders bulged out and muscular. The abdomen should have the umbilicus with a right whirl, deep and bulged evenly (in all places). The nails should be thin, red, elevated, unctuous (smooth), coppery-red all over and muscular. The fingers should be long and separate. The hands and feet should be big. The back should have the vertebral column concealed and big, the joints should be deep and firm. The voice should be courageous (loud, commanding attention) and vibrating. The color (of the skin) should be unctuous (greasy) and with good luster. The mind (mental activities) should be natural, firm (steady) and not undergoing change even at times of

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danger (remaining steadfast even in trying situations). The body which has better features in successive states than those described so far, which has remained disease free since birth, which possesses the (normal) height, intelligence (common sense), scholarship and growing slow is auspicious (best for health and long life). In such a body, endowed with all good features, the span of life is one hundred springs (years), full of wealth, desires and all other comforts clearly assured<sup>105</sup>.

The person endowed with all the *sāra* is sure to earn great respect, hopeful of success in all his activities, capable of withstanding troubles, will be wise and steady<sup>106</sup>. In fact, *sāra* means essence, possessing all good qualities in excellent standards and no defects. The eight kinds of *sāra* are: 1 - *tvac sāra* or *rasa sāra* – excellence in skin; 2 - *rakta sāra* – excellence of blood; 3 - *māmsa sāra* – excellence of muscles; 4 – *medas sāra* – excellence of fat; 5 – *asthi sāra* – excellence in bones; 6 – *majja sāra* – excellence of marrow; 7 - *śukra sāra* – excellence of semen and *satva sāra* – excellence of mind. The *dhātus* (tissues) which has been such an excellence will have capacity to resist diseases and do all its normal functions efficiently.

The hearing and, consequently, its organ, the ear, is mentioned in YS and AHr. The first one states that by focusing on with perfect discipline on the way sound travels through the ether, one acquires divine hearing<sup>107</sup>. For its parts, AHr refers many verses related to the knowledge and treatment of diseases of ears. In above, there some of them:

By increase of *pitta* there is pain associated with burning sensation, desire for cold things, swelling, fever; suppurating quick; discharges yellowish thin fluid; the places which this fluids comes in contact with, gets ulcerated<sup>108</sup>. Earache produced by the combination of all the *doṣas* is accompanied with swelling, fever, severe pain, desire for hot and cold comforts alternately, sluggishness of hearing; when ripe (after suppuration) copious quantity of white,

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black and red thick pus flow out<sup>109</sup>. Itching and swelling are caused by *kapha* in the ears, these persist for some time<sup>110</sup>. And for treatment:

*Mahāsneha* (mixture of four fats – ghee, oil, marrow and muscle fat) cooked with drugs mitigating *vāta*, liquids of sour taste (buttermilk, whey, etc.) and urine (of cow, goat, etc.) filled into the ears quickly cures pain, though very severe<sup>111</sup>.

In *karṇanāda* (ringing in the ears) and *bādhīrya* (deafness), the treatment prescribed for *vātaśūla* (pains caused aggravated *vāta*) should be done. When associated with *śleṣma* (*kapha*), it (*kapha*) should be got over earlier by emesis therapy, etc. When the ears are found to be sleeping (loss of hearing), then bloodletting should be done. When accompanied with swelling and exudation, the patient of poor hearing should be given *vamana* (emesis therapy). Deafness found in children and the aged and that persisting for a long time should be rejected<sup>112</sup>.

YS states that *nidrā* is a process, the foundation of which is the experience of non-existence<sup>113</sup>. It refers to *nidrā* as a mental process and not a transcendental state, which must be restrained if the *yogin* want to achieve the supreme goal. Not propose deep sleep (*nidrā*) to help in concentration but the knowledge or experience appearing from it<sup>114</sup>.

For its part, *Āyurveda* states *nidrā* (sleep) as a lack of knowledge or senses and put a special emphasis considering it one of the three pillars of health<sup>115</sup>.

In fact, AHr states that happiness and unhappiness, nutrition for good psyche and emaciation, strength and weakness, impotence and sexual power, knowledge and ignorance, life and absence (death) - is all dependent on sleep<sup>116</sup> and refers that sleep indulged at improper time, in excess or not at all, destroys happiness (health) and life<sup>117</sup>. AHr mentions some considerations about sleep:

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Sleeping during day time is beneficial during summer, because in that season, *vāta* undergoes mild increase, dryness is more because the season is *ādāna* (withdrawal of moisture by the sun) and the nights are short. The same (day sleep) at other seasons, causes aggravations of *kapha* and *pitta*, it is good for those who are exhausted by (too much of) speaking, riding, walking, wine (sexual intercourse), carrying heavy load, physical activities, tired by anger, grief and fear, for those suffering from dyspnoea, hiccup, diarrhea, for the aged, the children, the debilitated, the emaciated, those having injury (to the chest), thirst pain in the abdomen), indigestion, those assaulted, those intoxicated and those who are habituated today sleep. In them it maintains the normalcy of the tissues and the *ślesma* (*kapha*) nourishes the body<sup>118</sup>. Sleeping at improper time causes delusion, fever lassitude, nasal catarrh, headache, dropsy, and oppression in the chest (nausea), obstruction of the tissue pores and weakness of digestive function. For this fasting, emesis, sudation and nasal, medications are the treatment<sup>119</sup>. In case of excess of sleep, strong emetics, collyrium, nasal drops, fasting (or thinning therapy) worry, sexual intercourse, grief, fear and anger are advocated. By these the *ślesma* (*kapha*) gets decreased leading to loss of sleep<sup>120</sup>.

In fact, YS states *abhyāsa* or practice (repeated) as a mean to still the movement of consciousness<sup>121</sup> and as effort to stability (of mind)<sup>122</sup>. Thus, becomes firm when it is cultivated skillfully, for a long time and uninterruptedly<sup>123</sup>. In AHr, the principle of *abhyāsa* is used in the following verse<sup>124</sup>:

Knowledge of successful treatment is obtained from constant practice just as knowledge of (determining) good or bad gems, etc. is not obtained from (knowing) the science.

To conclude, is it possible to say that AHr uses the doctrines of Yoga system like controlling mind tendencies, *yamas* and *niyamas*, *prāṇavāyu*,

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*udānavāyu* and *samānavāyu*, *cakra*, *āsana* as physical exercise, perfect physical body, ear, *nidrā* and *abhyāsa*.

### 3.6. Notes and Sanskrit references

<sup>1</sup> Eliade Mircea, Patañjali e o Yoga, p. 11.

<sup>2</sup> योगश्चित्तवृत्तिनिरोधः ॥ २ ॥ (YS 1. 2)

<sup>3</sup> ब्रह्मचारीष्णंश्चरति रोदसी उभे तस्मिन्देवाः संमनसो भवन्ति।

स दोधार पृथिवीं दिवं च स आचार्यं तपसा पिपति ॥ १ ॥

ब्रह्मचारिणं पितरो देवजनाः पृथग्देवा अनुसंयन्ति सर्वं।

गन्धर्वा एनमन्वायन्त्रयस्त्रिंशत्त्रिंशताः षड्वहस्राः सर्वान्त्स देवांस्तपसा पिपति ॥ २ ॥

आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः।

तघ्रात्रीस्तिस्र उदरैर् बिभर्ति तं जातं द्रष्टुमभिसंयन्ति देवाः ॥ ३ ॥

इयं समित्पृथिवी द्यौर्द्वितीयोतान्तरिन्द्रं समिधा पृणाति।

ब्रह्मचारी समिधा मेखलया श्रमेण लोकांस्तपसा पिपति ॥ ४ ॥

पूर्वो जातो ब्रह्मणो ब्रह्मचारी घर्म वसानस्तपसोदतिष्ठत्।

तस्माज्जातं ब्राह्मणो ब्रह्म ज्येष्ठं देवाश्च सर्वे अमृतैर्न साकम् ॥ ५ ॥

ब्रह्मचार्येति समिधा समिद्धः कार्ष्णं वसानो दीन्द्रितो दीर्घश्मश्रुः।

स सद्य एति पूर्वस्मादुत्तरं समुद्रं लोकान्तसंगृथ्य मुहुराचरि क्रतु ॥ ६ ॥

ब्रह्मचारी जनयन्ब्रह्मापो लोकं प्रजापतिं परमेष्ठिनं विराजम्।

गर्भो भूत्वामृतस्य योनाविन्द्रो ह भूत्वासुरांस्ततर्ह ॥ ७ ॥

आचार्यस्ततन्द्र नभसी उभे इमे उर्वी गभीरे पृथिवीं दिवं च।

ते रन्द्रति तपसा ब्रह्मचारी तस्मिन्देवाः संमनसो भवन्ति ॥ ८ ॥

इमां भूमिं पृथिवीं ब्रह्मचारी भिन्दामा जभार प्रथमो दिवं च।

ते कृत्वा समिधावुपास्ते तयोरार्पिता भुवनानि विश्वा ॥ ९ ॥

अर्वाग्न्यः परो अन्यो दिवस्पृष्टाद्गुहा निधी निहितौ ब्राह्मणस्य।

तौ रन्द्रति तपसा ब्रह्मचारी तत्केवलं कृणुते ब्रह्म विद्वान् ॥ १० ॥

अर्वाग्न्य इतो अन्यः पृथिव्या अग्नी समेतो नभसी अन्तरेमे।

तयोः श्रयन्ते रश्मयोऽधि दृढास्ताना तिष्ठति तपसा ब्रह्मचारी ॥ ११ ॥

अभिक्रन्दन्स्तनयन्नरुणः शितिज्ञो बृहच्छेपोऽनु भूमौ जभार।

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ब्रह्मचारी सिञ्चति सानौ रेतः पृथिव्यां तेन जीवन्ति प्रदिशश्चतस्रः ॥ १२ ॥

अग्नौ सूर्ये चन्द्रमसि मातरिश्चन्द्रब्रह्मचर्यप्सु समिधमा दधाति।

तासामर्चीषि पृथग्भ्रे चरन्ति तासामाज्यं पुरुषो वर्षमापः ॥ १३ ॥

आचार्यो मृत्युर्वरुणः सोम ओषधयः पयः।

जीभूता आसन्त्सत्वानस्तैरिदं स्वराभूतम् ॥ १४ ॥ (AV. 11. 5 1-14)

<sup>4</sup> Radhakrishnan S., Indian Philosophy. 2<sup>nd</sup> vol, p. 341.

<sup>5</sup> यमनियमासनप्राणायामप्रन्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि। २९। (YS 2. 29)

<sup>6</sup> अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः। ३०। (YS 2. 30)

<sup>7</sup> Iyengar BKS, Light on the *Yoga sūtras* (Delhi: HarpersCollins Publishers India, 2005), p. 31

<sup>8</sup> *Vide* ref. n°s 23-24, 26, 35-57 of this chapter

<sup>9</sup> *Vide* ref. n°s 58, 59, 61-64 of this chapter

<sup>10</sup> *Vide* ref. n°s 65-80 of this chapter

<sup>11</sup> *Vide* ref. n° 87 of this chapter

<sup>12</sup> *Vide* ref. n° 90 of this chapter

<sup>13</sup> *Vide* ref. n° 91 of this chapter

<sup>14</sup> *Vide* ref. n°s 93-95 of this chapter

<sup>15</sup> *Vide* ref. n°s 98-100 of this chapter

<sup>16</sup> *Vide* ref. n°s 104-106 of this chapter

<sup>17</sup> *Vide* ref. n°s 186-112 of this chapter

<sup>18</sup> *Vide* ref. n°s 115-120 of this chapter

<sup>19</sup> *Vide* ref. n° 124 of this chapter

<sup>20</sup> योगश्चित्तवृत्तिनिरोधः ॥ २ ॥ (YS 1. 2)

- 21 दुःखानुशयी द्वेषः ॥ ८ ॥ (YS 2. 8)
- 22 सुखानुशयी रागः ॥ ७ ॥ (YS 2. 7)
- 23 रागादिरोगान् सततानुषक्तानशेषकायप्रसृतानशेषान्।  
औत्सुक्यमोहारतिदाञ्जघान योऽपूर्ववैद्याय नमोऽस्तु तस्मै ॥ १ ॥ (AHr. Sū, 1. 1)
- 24 उपकारप्रधानः स्यादपकारपरेऽप्यरौ।  
सम्पद्विपत्स्वेकमना हेतावीर्ष्यत्फले न तु ॥ २५ ॥ (AHr. Sū, 2. 25)
- 25 दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥ ३१ ॥ (YS 1. 31)
- 26 निदानं पुर्वरूपाणि रुपाण्युपशयस्तथा।  
सम्प्राप्तिश्चेति विज्ञानं रोगाणां पञ्चधा स्मृतम् ॥ २ ॥ (AHr. Ni, 1. 2)
- 27 मैत्रीकरुणामुदितोपेक्षारणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥ ३३ ॥ (YS 1. 33)
- 28 Iyengar BKS, Light on *Prāṇāyāma* (Delhi: HarpersCollins Publishers India, 2007), p. 81
- 29 प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ ३४ ॥ (YS 1. 34)
- 30 विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धनी । ३५। (YS 1. 35)
- 31 विशोका वा ज्योतिष्मती ॥ ३६ ॥ (YS 1. 36)
- 32 वितरागविषयं वा चित्तम् ॥ ३७ ॥ (YS 1. 37)
- 33 स्वप्ननिद्राज्ञानालम्बनं वा ॥ ३८ ॥ (YS 1. 38)
- 34 यथाभिमतध्याताद्वा ॥ ३९ ॥ (YS 1. 39)
- 35 गुर्वल्पव्याधिसंस्थानं सत्त्वदेहबलाबलात्।  
दृश्यतेऽप्यन्यथाकारं तस्मिन्नवहितो भवेत् ॥ ६९ ॥ (AHr. Sū, 12. 69)
- 36 धीधैर्यात्मादिविज्ञानं मनोदोषौषधं परम् ॥ २६ ॥ (AHr. Sū, 1. 26)
- 37 सत्त्वस्यालम्बनं ज्ञानमगृद्धिर्विषयेषु च ॥ १०८ ॥ (AHr. Ci, 7. 108)



38 उत्त्मादाः षट् पृथग्दोषनिचयाधिषोद्भवाः।  
उत्त्मादो नाम मनसो दोषैरुन्मार्गैर्मदः ॥ १ ॥ (AHr. Utt, 6. 1)

39 शारीरमानसैर्दुष्टैरहितादन्नपानतः।  
विकृतासात्म्यसमलाद्विषमादुपयोगतः ॥ २ ॥  
विषण्णस्याल्पसत्त्वस्य व्याधिवेगसमुद्भवात्।  
क्षीणस्य चेष्टावैषम्यात् पूज्यपूजाव्यतिक्रमात् ॥ ३ ॥  
आधिभिश्चित्तविभ्रंशाद् विषेणोपविषेण च।  
एभिर्हि हीनसत्त्वस्य हृदि दोषाः प्रदूषिताः ॥ ४ ॥  
धियोविधाय कालुष्यं हत्वामार्गान् मनोवहान्।  
उत्त्मादं कुर्वने तेन धीविज्ञानस्मृतिभ्रमात् ॥ ५ ॥  
देहो दुःखसुखभ्रष्टो भ्रष्टसारथिवद्रथः।  
भ्रमत्यचिन्तितारम्मः (AHr. Utt, 6. 2-6b)

40 तत्र वातात्कृशाङ्गता ॥ ६ ॥  
श्वस्थाने रोदनाक्रोशहसितस्मितनर्तनम्।  
गीतवादित्रवागङ्गविक्षेपास्फोटनानि च ॥ ७ ॥  
असास्त्रा वेणुवीणादिशब्दानुकरणं मुहुः।  
आस्यात्फेनागमोऽजस्रमटनं बहुभाषिता ॥ ८ ॥  
अलङ्कारोऽनलङ्कारैरयानैर्गमनोद्यमः।  
गृद्धिरभ्यवहार्येषु तल्लाभे चावमानता ॥ ९ ॥  
उत्पिण्डितारुणाक्षित्वं जीर्णे चान्ने गदोद्भवः। (AHr. Utt, 6. 6b-10)

41 पित्तात्सन्तर्जनं क्रोधो मुष्टिलोष्टाद्यभिद्रवः ॥ १० ॥  
शीतच्छायोदकाकाङ्क्षा नम्रत्वं पीतवर्णता।  
असत्यज्वलनज्वालातारकादीपदर्शनम् ॥ ११ ॥ (AHr. Utt, 6. 10b-11)

42 कफादरोचकश्छर्दिरल्पेहाहारवाक्यता।  
स्त्रीकामता रहःप्रीतिर्लासिङ्घाणकस्रुतिः ॥ १२ ॥

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वैभक्त्यं शौचविद्वेषो निद्रा श्वयथुरानने।

उन्मादो बलवान् रात्रौ भुक्तमात्रे च जायते ॥ १३ ॥ (Ahr. Utt, 6. 12-13)

43 धनकान्तादिनाशेन दुःसहेनाभिषङ्गवान्।

पाण्डुर्दीनो मुहुर्मुह्यन् हाहेति परिदेवते ॥ १५ ॥

रोदित्यकस्मान्भ्रयते तद्गुणान् बहु मन्यते।

शोकल्किष्टमना ध्यायन् जागरूको विचेष्टते ॥ १६ ॥ (Ahr. Utt, 6. 15-16)

44 विषेण श्याववदनो नष्टच्छायाबलेनिद्रयः।

वेगान्तरेऽपि सम्भ्रान्तो रक्ताक्षस्तं विवर्जयेत् ॥ १७ ॥ (Ahr. Utt, 6. 17)

45 मूत्रपित्तशकृल्लोमनखचर्मभिराचरेत्।

धूपधुमाञ्जनाभ्यङ्गप्रदेहपरिषेचनम् ॥ ४३ ॥

धूपयेत्सततं चैनं श्वगोमत्स्यैः सुपूतिभिः।

वातश्लेष्मात्मके प्रायः पैत्तिके तु प्रशस्यते ॥ ४४ ॥ (Ahr. Utt, 6. 43-44)

46 अथानिलज उन्मादे स्नेहपानं प्रयोजयेत्।

पूर्वमावृतमार्गे तु सस्नेहं मृदु शोधनम् ॥ १८ ॥

कफपित्तभवेऽप्यादौ वमनं सविरेचनम्।

स्निग्धस्विन्नस्य बस्तिं च शिरसः सविरेचनम् ॥ १९ ॥

तथाऽस्य शुद्धदेहस्य प्रसादं लभते मनः। (Ahr. Utt, 6. 18-20a)

47 निवृत्तमिषमद्यो यो हिताशी प्रयतः शुचिः।

निजागन्तुभिरुन्मादैः सत्ववान्न स युज्यते ॥ ५९ ॥ (Ahr. Utt, 6. 59)

48 स्मृत्यपायो पस्मारः स धीसत्त्वाभिसंप्लवात्।

जायनेऽभिहते चित्ते चिन्ताशोकभयादिभिः ॥ १ ॥

उन्मादवत्प्रकृपितैश्चित्तेदेहगतैर्मलैः।

हते सत्त्वे हृदि व्याप्ते संज्ञवाहिषु खेषु च ॥ २ ॥

तमो विशन् मूढमतिर्बोभत्साः कुरुते क्रियाः।

दन्तान् खादन् वमन् फेनं हस्तौ पादौ च विक्षिपन् ॥ ३ ॥

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पश्यन्नसन्ति रूपाणि प्रस्वलन् पतति क्षितौ।

विजि क्षिभ्रुवो दोषवेगेऽतीते विषुध्यते ॥ ४ ॥

कालान्तरेण स पुनश्चैवमेव विचेष्टते। (AHr. Utt, 7. 1-5a)

49 अपस्माश्चतुर्भेदो वाताद्यैर्निचयेन च ॥ ५ ॥ (AHr. Utt, 7. 5b)

50 रुपमुत्पत्स्यमानेऽस्मिन् हृत्कम्पः शून्यताभ्रमः।

तमसो दर्शनं ध्यानं भ्रूव्युदासोऽक्षिवैकृतम् ॥ ६ ॥

अशब्दश्रवणं स्वेदो लालासिङ्घाणकस्रुतिः।

अविपाक्कोऽरुचिर्मूर्च्छा कुक्ष्याटोपो बलक्षयः ॥ ७ ॥

निद्रानाशोऽङ्गमर्दस्तृट् स्वप्ने गानं सनर्तनम्।

पानं तैलस्य मद्यस्य तयोरेव च मेहनम् ॥ ८ ॥ (AHr. Utt, 7. 6-8)

51 तत्र वातात्स्फुरत्सक्वियः प्रपतंश्च मुहुर्मुहुः।

अपस्मरति संज्ञां च लभते विस्वरं रुदन् ॥ ९ ॥

उत्पिण्डिताक्षः श्वसिति फेनं वमति कम्पते।

आविध्यति शिरो दन्तान् दशव्याध्मातकन्धरः ॥ १० ॥

परितो विक्षिपत्यङ्गं विषमं विनताङ्गुलिः।

रुक्षश्यावारुणाक्षित्वङ्गखास्यः कृष्णमीक्षते ॥ ११ ॥

चपलं परुषं रूपं विरूपं विकृताननम्। (AHr. Utt, 7. 9-12a)

52 अपस्मरति पित्तेन मुहुः संज्ञां च विन्दति ॥ १२ ॥

पीतफेनाक्षिवक्रत्वगास्फालयति मेदिनीम्।

भैरवादीमरुषितरुपदर्शी तृषान्वितः ॥ १३ ॥ (AHr. Utt, 7. 12b-13)

53 कफाच्चिरेण ग्रहणं चिरेणैव विबोधनम्।

चेष्टाऽल्पा भूयसी लाला शुल्कनेत्रनखास्यता ॥ १४ ॥

शुल्काभरूपदर्शित्वं (AHr. Utt, 7. 14-15a)

54 अथाऽऽवृतामां धीचित्तहृत्त्वानां प्राक्प्रबोधनम् ॥ १५ ॥

तीक्ष्णैः कुर्यादपस्मारे कर्मभिर्वमनादिभिः। (AHr. Utt, 7. 15b-16a)

- 55 वातिकं बस्तिभूयिष्ठैः पैत्तं प्रायो विरेचनैः ॥ १६ ॥  
 श्लैष्मिकं वमनप्रायैरपस्मारमुपाचरेत्।  
 सर्वतः सुविशुद्धस्य सम्यगाश्वासितस्य च ॥ १७ ॥  
 अपस्मारविमोक्षार्थं योगान् संशमनान् शृणु। (AHr. Utt, 7. 16b-18a)
- 56 समं कुद्वैरपस्मारो दोषैः शारीरमानसैः।  
 यज्जायते यतश्चेष महामर्मसमाश्रयः ॥ ३५ ॥  
 तस्माद्रसायनैरेनं दुश्चिकित्स्यमुपाचरेत्।  
 तदार्तं चाग्नितोयादेर्विषमात्पालयेत्सदा ॥ ३६ ॥ (AHr. Utt, 7. 35-36)
- 57 मुक्तं मनो विकारेण त्वमित्थं कृतवानिति।  
 न ब्रूयाद्विषयैरिष्टैः लिकष्टं चेतोऽस्य बृंहयेत् ॥ ३७ ॥ (AHr. Utt, 7. 37)
- 58 हिंसास्तेयान्यथाकामं पैशुन्यं परुषानृते ॥ २१ ॥  
 सन्मिन्नालापं व्यापादमभिध्या दृग्विपर्ययम्।  
 पापं कर्मेति दशधा कायवाङ्मानसैस्तयजेत् ॥ २२ ॥ (AHr. Sū, 2. 21-22)
- 59 आहारशयनाब्रह्मचर्यैर्युक्त्या प्रयोजितैः।  
 शरीरं घायते नित्यमागारमिव धारणैः ॥ ५२ ॥ (AHr. Sū, 7. 52)
- 60 ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥ ३८ ॥ (YS 2. 38)
- 61 आहारशयनाब्रह्मचर्यैर्युक्त्या प्रयोजितैः।  
 शरीरं घायते नित्यमागारमिव धारणैः ॥ ५२ ॥ (AHr. Sū, 7. 52)
- 62 रसासृज्जांसमेदोस्थिमज्जशुक्राणि धातवः।  
 सप्त दूष्याः मला मूत्रशकृत्स्वेदादयोऽपि च ॥ १३ ॥ (AHr. Sū, 1. 13)
- 63 पर्वसु स्थूलमूलानि कुर्यात्कृच्छ्राण्यरूषि च।  
 अतिस्त्रीकामतां वृद्धं शुक्रं शुक्राश्मरीमपि ॥ १२ ॥ (AHr. Sū, 11. 12)

- 64 शुक्रे चिरात् प्रसिच्येत् शुक्रं शोणितमेव वा।  
तोदोऽत्यर्थं वृषणयोर्मेढ्रं धूमायतीव च ॥ २० ॥ (AHr. Sū, 11. 20)
- 65 अत्याशितोऽघृतिः क्षुद्धान् दुःस्थिताङ्गः पिपासितः।  
बालो वृद्धोऽन्यवेगार्त्तस्त्यजेद्रोगी च मैथुनम् ॥ ७२ ॥ (AHr. Sū, 7. 72)
- 66 सेवेत कामतः कामं तृप्तो वाजीकृतां हिमे।  
त्र्यहाद्वसन्तशरदोः पक्षाद्वर्षान्निदाघयोः ॥ ७३ ॥ (AHr. Sū, 7. 73)
- 67 भ्रामक्कमोरुदौर्बल्यबलधास्विन्द्रियक्षयाः।  
अपर्वमरणं च स्यादन्यथा गच्छतः स्त्रियम् ॥ ७४ ॥ (AHr. Sū, 7. 74)
- 68 स्मृतिमेधायुरारोग्यपुष्टीन्द्रियशोबलौः।  
अधिका मन्दजरसो भवन्ति स्त्रीषु संयताः ॥ ७५ ॥ (AHr. Sū, 7. 75)
- 69 जीर्णं हितं मितं चाद्यान्न वेगानीरयेद्वलात्।  
न वेगितोऽन्यकार्यः स्यान्नाजित्वा साध्यमामयम् ॥ १९ ॥ (AHr. Sū, 2. 19)
- 70 इत्याचारः समासेन यं प्राप्नोति समाचरन्।  
आयुरारोग्यमैश्वर्यं यशो लोकांश्च शाश्वतान् ॥ ४८ ॥ (AHr. Sū, 2. 48)
- 71 अर्चयेद्देवगोविप्रवृद्धवैद्यनुपातिथीन्।  
विमुखान्नार्थिनः कुर्यान्नावमन्येत नाक्षिपेत् ॥ २४ ॥ (AHr. Sū, 2. 24)
- 72 आत्मवत्सततं पश्येदपि कीटपिपीलिकम् ॥ २३ ॥ (AHr. Sū, 2. 23b)
- 73 काले हितं मितं ब्रूयादविसंवादि पेशलम्। (AHr. Sū, 2. 26½)
- 74 त्रिवर्गशून्यं नारम्भं भजेत्तं चाविरोधयन्।  
अनुयायात्प्रतिपदं सर्वधर्मेषु मध्यमाम् ॥ ३० ॥ (AHr. Sū, 2. 30)
- 75 नीचरोमनखश्मश्रुर्निर्मलाङ्घ्रिमलायनः  
स्नानशीलः सुसुरभिः सुवेषोऽनुल्बणोज्ज्वलः ॥ ३१ ॥ (AHr. Sū, 2. 31)

- 76 उपकारप्रधानः स्यादपकारपरेऽप्यरौ।  
सम्पद्विपत्स्वेकमना हेतावीर्यैत्फले न तु ॥ २५ ॥ (Ahr. Sū, 2. 25)
- 77 देहवाक्केतसां चेष्टाः प्राक् श्रमाद्विनिवर्तयेत्।  
नोर्ध्वजानुश्चिरं तिष्ठेत् (Ahr. Sū, 2. 37)
- 78 दक्षस्तीर्थात्तशास्त्रार्थो दृष्टकर्मा शुचिर्भिषक्।  
बहुकल्पं बहुगुणं सम्पन्नं योग्यमौषधम् ॥ २८ ॥ (Ahr. Sū, 1. 28)
- 79 अनुरक्तः शुचिर्दक्षो बुद्धिमान् परिचारकः। (Ahr. Sū, 1. 29a)
- 80 दीपनं वृष्यमायुष्यं स्नाननमूर्जाबलप्रदम्।  
कण्डूलमलश्रमस्वेदतन्द्रातृडहदाहपाप्मजित् ॥ १६ ॥ (Ahr. Sū, 2. 16)
- 81 प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ ३४ ॥ (YS 1. 34)
- 82 Iyengar BKS, Light on *Prāṇāyāma* (Delhi: HarpersCollins Publishers India, 2007), p. 153
- 83 तस्मिन् सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः। ४९। (YS 2. 49)
- 84 बाह्यामाभ्यन्तरस्तम्भवृत्तिर्देशकालसङ्ख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥ ५० ॥ (YS 2. 50)
- 85 ततः क्षीयते प्रकाशावरणम् ॥ ५२ ॥ (YS 2. 52)
- 86 धारणासु च योग्यता मनसः ॥ ५३ ॥ (YS 2. 53)
- 87 प्राणादिभेदात्पञ्चात्मा वयुः  
उरः कण्ठचरो बुद्धिहृदयेन्द्रियचित्तधृक् ॥ ४ ॥ (Ahr. Sū, 12. 4)
- 88 उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च ॥ ४० ॥ (YS 3. 40)
- 89 समानजयाज्ज्वलनम् ॥ ४१ ॥ (YS 3. 41)
- 90 उरः स्थानमुदानस्य नासानाभिगलांश्चरेत् ॥ ५ ॥  
वाक्प्रवृत्तिप्रयत्नोर्जाबलवर्णस्मृतिक्रियः। (Ahr. Sū, 12. 5)

- <sup>91</sup> समानोऽग्निस्मीपस्थः कोष्ठे चरति सर्वतः।  
अन्नं गृह्णाति पचति विवेचयति मुञ्चति ॥ ८ ॥ (AHr. Sū, 12. 8)
- <sup>92</sup> नाभिचक्रे कायव्यूहज्ञानम् ॥ ३० ॥ (YS 3. 30)
- <sup>93</sup> नाभिरामाशयः स्वेदो लसीका रुधिरं रसः।  
दृक् स्पर्शनं च पित्तस्य नाभिरत्र विशेषतः ॥ २ ॥ (AHr. Sū, 12. 2)
- <sup>94</sup> उरः स्थानमुदानस्य नासानाभिगलांश्चरेत् ॥ ५ ॥  
वाक्प्रवृत्तिप्रयत्नोर्जाबलवर्णस्मृतिक्रियः। (AHr. Sū, 12. 5)
- <sup>95</sup> दश जीवितधामानि शिरोरसनबन्धनम्।  
कण्ठोऽस्रं हृदयं नाभिर्वस्तिः शुक्रौजसी शुद्धम् ॥ १३ ॥ (AHr. Śā, 3. 13)
- <sup>96</sup> स्थिरसुखमासनम् ॥ ४६ ॥ (YS 2. 46)
- <sup>97</sup> ततो द्वन्द्वानभिघातः ॥ ४८ ॥ (YS 2. 48)
- <sup>98</sup> लाघवं कर्मसामर्थ्यं दीप्तोऽग्निर्मेदसः क्षयः।  
विभक्तघनगात्रत्वं व्यायामादुपजायते ॥ १० ॥ (AHr. Sū, 2. 10)
- <sup>99</sup> वातपित्तामयी षालो वृद्धोजिर्णी च तं स्यजेत्।  
अर्धशक्त्या निषेव्यस्तु षलिभिः स्निग्धभोजिभिः ॥ ११ ॥  
शीतकाले वसन्ते च मन्दमेव ततोऽन्यदा। (AHr. Sū, 2. 11)
- <sup>100</sup> तृष्णा क्षयः प्रतमको रक्तपित्तं श्रमः क्लमः।  
अतिव्यायामतः कासो ज्वरश्छर्दिश्च जायते ॥ १३ ॥ (AHr. Sū, 2. 13)
- <sup>101</sup> रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत् ॥ ४७ ॥ (YS 3. 47)
- <sup>102</sup> स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद् भूतजयः ॥ ४५ ॥  
ततोऽणिमादिप्रादुर्भावः कायसम्पत् तद्दर्मानभिघातश्च ॥ ४६ ॥ (YS 3. 45-46)

<sup>103</sup> One hasta is 45 cms. Three and half hasta (157 cms) is the average height of an adult male.

- 104 स्वं स्वं हस्तत्रयं सार्द्धं वपुः पात्रं सुखायुषोः।  
न च यद्युक्तमुद्रिकैरष्टाभिर्निन्दितैर्निजैः ॥ १०६ ॥  
अरोमशासितस्थूलदीर्घत्वैः सविपर्ययैः। (AHR. Śā, 3. 105a-106b)
- 105 ललाटमुन्नतं श्लिष्टशङ्खमर्धेन्दुसन्निभम्।  
कर्णौ नीचोन्नतौ पश्चान्महान्तौ श्लिष्टमांसलौ ॥ १०८ ॥  
नेत्रे व्यक्तासितसिते सुबद्धधनपक्ष्मणी।  
उन्नताग्रा महोच्छ्वासा पीनर्जुनासिका समा ॥ १०९ ॥ (AHR. Śā, 3. 108-116)
- 106 त्वग्रक्तादीनि सत्त्वान्तान्यग्र्याण्यष्टौ यथोत्तरम्।  
बलप्रमाणज्ञानार्थं साराण्युक्तानि देहिनाम् ॥ ११७ ॥  
सारैरुपेतः सर्वः स्यात्परं गौरवसंयुतः।  
सर्वारम्भेषु चाशावान्सहिष्णुः सन्मतिः स्थिरः ॥ ११८ ॥ (AHR. Śā, 3. 117-118)
- 107 श्रोत्राकाशयोः सम्बन्धसंयमादिव्यं श्रोत्रम् ॥ ४२ ॥ (YS 3. 42)
- 108 कफाच्छिरोहनुग्रीवागौरवं मन्दता रुजः ॥ ५ ॥  
कण्डूः श्वयथुरुष्णोच्छा पाकाच्छ्वेतधनस्रुतिः। (AHR. Utt, 17. 5b-6a)
- 109 शूलं समुदितैर्दोषैः सशोफज्वरतीव्ररुक् ॥ ७ ॥  
पर्यायादुष्णशीतेच्छं जायते श्रुतिजाड्यवत्।  
पक्वं सितसितारक्तधनपूयप्रवाहि च ॥ ८ ॥ (AHR. Utt, 17. 7b-8)
- 110 वातेन शोषितः श्लेष्मा श्रोतोलिम्पेत्ततो भवेत्।  
रुग्गौरवं पिधानं च स प्रतीनाहसंज्ञितः ॥ ११ ॥ (AHR. Utt, 17. 11)
- 111 गुणे वातहरेऽम्लेषु मूत्रेषु च विणचितः ॥ ३ ॥  
महास्नेहो द्रुतं हन्ति सुतीव्रामपि वेदनाम्। (AHR. Utt, 18. 3b-4a)
- 112 अथ सुप्ताविवस्यातां कर्णौ रक्तं हरेत्ततः ॥ ३० ॥  
सशोफक्लेदयोर्मन्दश्रुतेर्वमनमाचरेत्।  
बाधिर्यं वर्जयेद्दालवृद्धयोश्चिरजं च यत् ॥ ३१ ॥ (AHR. Utt, 18. 30b-31)



113 अभावप्रत्ययाकम्बना वृत्तिर्निद्रा ॥ १० ॥ (YS 1. 10)

114 Tola Fernando and Dragonetti Carmen. The *Yogasūtras* of Patañjali (Delhi: Motilal Banarsidass, 1995), p. 32

115 आहारशयनाब्रह्मचर्यैर्युक्त्वा प्रयोजितैः।

शरीरं घायते नित्यमागारमिव धारणैः ॥ ५२ ॥ (Ahr. Sū, 7. 52)

116 निद्रायत्तं सुखं दुःखं पुष्टिः काश्यं बलाबलम् ॥ ५३ ॥

वृषता क्लीबता ज्ञानमज्ञानं जीवितं न च। (Ahr. Sū, 7. 53)

117 अकालेऽतिप्रसङ्गाच्च न च निद्रा निषेविता ॥ ५४ ॥

सुखायुषी पराकुर्यात् कालरात्रिरिवापरा। (Ahr. Sū, 7. 54)

118 ग्रीष्मे वायुचयादानरौक्ष्यरात्र्यल्पभावतः ॥ ५६ ॥

दिवास्वप्नो हितोऽन्यस्मिन् कफपित्तकरो हि सः।

मुक्त्वा तु भाष्ययानाध्वमद्यस्त्रीभारकर्मभिः ॥ ५७ ॥

क्रोधशोकभयैः ह्यन्तान् श्वासहिध्मातिसारिणः।

वृद्धबालाबलक्षीणतृद्धूलपिडितान् ॥ ५८ ॥

अजीर्ण्यभिहतोन्मत्तान् दिवास्वप्नोचितानपि।

घनुसाम्यं तथा ह्येषां श्लेष्मा चाङ्गानि पुष्यति ॥ ५९ ॥ (Ahr. Sū, 7. 56-59)

119 अकालशयनान्मोहज्वरस्तैमित्यपीनसाः।

शिरोरुक्शोफहृल्लासस्रोतोरुधाग्निमन्दताः ॥ ६१ ॥

तत्रोपवासवमनस्वेदनावनमौषधम्। (Ahr. Sū, 7. 61-61½)

120 योजयेदतिनिद्रायां तीक्ष्णं प्रच्छर्दनाङ्गनम् ॥ ६२ ॥

नावनं लङ्घनं चिन्तां व्यवायं शोकभीक्रुधः।

एभिरेव च निद्राया नाशः श्लेष्मातिसङ्घायात् ॥ ६३ ॥ (Ahr. Sū, 7. 62-63)

121 अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १२ ॥ (YS 1. 12)

122 तत्र स्थितौ यत्नोऽभ्यासः ॥ १३ ॥ (YS 1. 13)

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<sup>123</sup> स तु दीर्घकालनैरन्तर्यसत्काराऽऽसेवितो दृढभूसिः ॥ १३ ॥ (YS 1. 14)

<sup>124</sup> अभ्यासात्प्राप्यते दृष्टिः कर्मसिद्धिप्रकाशिनी।

रत्नादिसदसज्ज्ञानं त शास्त्रादेव जायते ॥ ५६ ॥ (Ahr. Sū, 12. 56)

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## 4. *Vaiśeṣika*

### 4.1. Antecedents

At its origin, the *Vaiśeṣika* system is later than the *Sāṃkhya* but is older than the *Nyāya*. Radhakrishnan<sup>1</sup> writes that this system is older than Buddhism and Jainism, later to 300 A.D. The word is derived from *viśeṣa* which means particularity or distinction. It places emphasis on the eternal substances such as atoms of the four elements (earth, water, fire and air) and believes in the plurality of souls. Kaṇāda have been the founder of the system. He is also known as Kaṇabhuk, Ulūka and Kāśyapa. After him, this system also had the name of *Kaṇāda Darśana* or *Aulūka*. The name Kaṇāda comes from the fact that him having lived as an ascetic on grain harvested from the field. *Kaṇa* has the meaning of "grain" but also means a particle or particular and the word *Kaṇāda* suggests that anyone who is living under the philosophy of *viśeṣa* (particularity).

### 4.2. Literature

The first systematic exposition of the *Vaiśeṣika* philosophy is found in *Vaiśeṣikasūtra* of Kaṇāda. His work is divided into ten books. The Book I discusses the five categories of substance, quality, action, generality and particularity. The Book II deals with different substances, excepting soul and mind. The Book III mentions the soul and mind along with the objects of the senses and the nature of the inference. The atomic structure of the universe is treated in Book IV. The next Book makes a discussion of the nature and kinds of action. The Book VI discusses ethical problems. The Book VII is devoted to the questions of quality, self and inference. The last three books are mainly logical and treat of the problems of perception, inference and causality.

Praśastapāda wrote the *Padārthadharmasaṅgraha* that, besides being a *bhāṣya* or commentary on *Vaiśeṣikasūtra* of Kaṇāda, is also an independent work. It was commented by Udayana and Śrīdhara. Later, the *Vaiśeṣika* system

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was merged with *Nyāya* who accepted the ontology of its founder and has grown under the light of its epistemology. Śivāditya, Laugākṣi, Bhāskara, Viśvanātha and Annambhaṭṭa treat the two systems together. One of its objectives is dealing with the categories and split its atomistic pluralism. One category is called *padārtha* and the whole universe is reduced to six or seven *padārthas*. Literally, *padārtha* means "the meaning of a word" or "the object by a word meaning". All objects of knowledge come under *padārtha*. *Padārtha* means an object that can be taught (*jñeya*) or called (*abhidheya*). Thus, the categories of *Vaiśeṣika* are a metaphysical classification of all objects known. The *Vaiśeṣika* system is a pluralistic realism, a philosophy of identity and difference, which emphasizes that the essence of reality consists in the difference.

### 4.3. Principles

Originally, the *Vaiśeṣika* believed in six categories and seventh, *abhāva* or non-existence, was added later. Although Kaṇāda mention *abhāva*, it didn't give the status of category. It was added later by teachers, Śrīdhara, Udayana and Śivāditya. The *Vaiśeṣika* divides all existing real objects that are objects of knowledge into two classes, *bhāva* or existence and *abhāva* or non-existence. Six categories are in the first group and the seventh is *abhāva*. The discussion of *padārthas* forms the content more relevant within the *Vaiśeṣika* system. The six *padārthas* are: *dravya* (substance), *guṇa* (quality), *karma* (action), *sāmānya* (generality, equality), *viśeṣa* (particularity, differentiation) and *samavāya* (inherence)<sup>2</sup>. The seventh category is called *abhāva* (non-existence).

#### 4.3.1. *Dravya*

The substance or *dravya* is defined as the ground where the actions and qualities inheres and is the coexistent material cause of composite things produced from it. The substance is the self-subsistence, the absolute and the independent nature of things.

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It is the substrate of the qualities and actions. Without substance, there are no qualities and actions. It is the basis of the qualities and actions, actual or potential, at present or in future. The substances cannot be defined far away from the qualities and actions.

The latest and ultimate substances are eternal, independent, individual and infinite or infinitesimal, as Sharma<sup>3</sup>. The substances are nine: *prthivī* (earth), *ap* (water), *tejas* (fire), *vāyu* (air), *ākāśa* (ether), *kāla* (time), *dik* (space), *ātman* (spirit, soul) and *manas* (mind)<sup>4</sup>. The earth, water, fire, air and ether elements represent the last and ultimate, the eternal atoms that are individual and infinitesimal. Ether is not atomic but infinite and eternal. These five are called *bhūtas* (elements) and are physicals. Each of them has particular qualities that distinguish the other. The qualities of earth, water, fire, air and ether is the smell, taste, color, touch and sound, respectively. They are perceived by external five senses. The external senses are made by their elements whose specific qualities are perceived by them - the sense of smell is made up of the elements of earth and so on.

Time and space are *eka* (unique), *nitya* (eternal) and *vibhu* (all-pervading). They are elusive, endless and indivisible substances. They have different parts and divisions. Time is the cause of our cognition of the past, present and future. Space is the cause of our cognition of "east" and "west", "here" and "there", "near" and "far" and is different from *ākāśa* (ether) which is the substrate of the quality of sound.

The mind is *antarindriya* (internal sense). It is atomic, eternal and imperceptible. Each self have a mind. It is through this that the self enter into contact with objects. In the perception of external objects, the mind is active and selective, because we could not perceive at the same time, color, touch, taste, smell and sound.

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### 4.3.2. *Guṇa*

The second category is *guṇa* or quality. It cannot exist independently by itself and possesses no qualities or actions. Inheres in substance and depends, for its existence, of the substance. It is not a constitutive cause of anything. It is called independent reality because it can be *prameya* (conceived), *jñeya* (thought) and *abhidheya* (named), independently of where substance inheres. They are not necessarily eternal and include materials and mental qualities. They are permanent and static characteristics of the substance, while the action is a dynamic and transient characteristic of the substance. *Guṇa* is defined by Kaṇāda<sup>5</sup> as "what inhere a substance that has no quality or action, which does not produce anything composed, and that is not the cause of the conjunction and disjunction as an action".

Kaṇāda mentions seventeen qualities<sup>6</sup>. Subsequently, seven are added by Praśastapāda. These twenty-four qualities are recognized by the School *Nyāya-Vaiśeṣika*, as Radhakrishnan<sup>7</sup>:

Color (*rūpa*), taste (*rasa*), smell (*gandha*), touch (*sparśa*), number (*sāṃkhya*), size (*parimāṇa*), separation or individuality (*prthaktva*), conjunction (*saṃyoga*), disjunction (*vibhāga*), distant or long (*paratva*), proximity or near (*aparatva*), knowledge (*buddhi*), pleasure (*sukha*), pain (*duḥkha*), desire (*icchā*), aversion (*dveṣa*), effort (*prayatna*), heaviness (*gurutva*), fluidity (*dravatva*), viscosity (*sneha*), merit (*dharma*), demerit (*adharmā*), sound (*śabda*) and faculty or processing (*saṃskāra*).

### 4.3.3. *Karman*

The third category is *karman* or action. As the quality, it belongs and inheres in a substance and cannot exist separately of it. The action is a dynamic and transient characteristic and is the cause of the conjunction and disjunction and is of five types: *utkṣepaṇa* (upward movement), *avakṣepaṇa* (downward

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movement), *ākuñcana* (contraction), *prasāraṇa* (expansion) and *gamana* (motion)<sup>8</sup>.

#### 4.3.4. *Sāmānya*

The fourth category is *sāmānya* (generality, equality). It is the concept of class or the essence of class. It is the common nature of things that are within the same class.

The *sāmānya* directs itself to the common characteristics of certain individuals and does not include sub-classes. It is universal because different individuals are said to belong to a single class. It is *eka* (unique), *nitya* (eternal) and *anekānugata* (residing in many).

It is unique, although the individuals that resides are different. It is eternal, although the individuals in that inhere are subject to the birth and death, production and destruction. It is common to several individuals. It is the essence of the class of the universe of Man, called "humanity" which inheres in all individual men, as Sharma states<sup>9</sup>.

*Sāmānya* also mean uniformity and is always the cause of increase (effect) of others. However, the increase is related to the effect only when two objects have common characteristics and when both come together or are in contact with each other.

#### 4.3.5. *Viśeṣa*

The fifth category is *viśeṣa* (particularity, differentiation). It allows us to perceive things as different from each other. It is the basis for exclusion. Each individual is unique and singular.

We distinguish empirical objects by meaning of the parties by which they are made and where, during the examination, reach substances that have no simple parts for which we can distinguish them, we assume that each simple substance has the quality that makes it different from the one another. An atom

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differs from other not only in numbering existence but also in qualitative existence. Thus, as the ultimate and last atoms are innumerable, so are their features. The category of *viśeṣa* was created to defend this position.

#### 4.3.6. *Samavāya*

The sixth category is *samavāya* or the eternal inseparable relationship called inherence. Kaṇāda calls this the relationship between cause and effect<sup>10</sup>. The related things by *samavāya* are inseparably linked. It is an "inseparable relationship" and eternal. It is imperceptible and is inferred from the inseparable relationship of two things. The things that are inseparably connected are: a part and whole, the quality and substance, action and substance, the particular and the universal, *viśeṣa* and the eternal substance. As Sharma<sup>11</sup>, the whole inheres in parts, the quality inheres in their substances and an action inheres in individual members of that class. The *viśeṣa* (particularity) inheres in its eternal substance. *Samavāya* is the unique and eternal relationship between two things inseparably connected.

#### 4.3.7. *Abhāva*

The seventh category is *abhāva* or non-existence. Initially, there wasn't a category. It was added later. Kaṇāda not admitted it. For him, the non-existence has no absolute meaning and all types of non-existence - *prāgabhāva* (no antecedent existence) or non-existence of a thing before its production, *pradhvaṃsābhāva* (no existence subsequent) or non-existence of a thing after its destruction, *anyonyābhāva* (no mutual existence) or non-existence of a thing as other thing that is different, are related to *bhāva* (positive existence), as Radhakrishnan<sup>12</sup>.

A pot does not exist prior its production, neither after its destruction, neither as cloth. Antecedent negation has no beginning but has an end. It ends when the thing is produced. The subsequent negation has a beginning but has no end. It starts when the thing is destroyed and has no end since the same thing



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cannot be produced again. The mutual is exclusive and is opposed to identity. The absolute negation is a pseudo-idea. They are both beginning and end.

The *anyonyābhāva* or mutual negation means the non-existence of a thing as something else - "A is not B". The other three negations - antecedent, subsequent and absolute - are called *sāmsargābhāva* or non-existence of correlation which implies the non-existence of something else within of other thing - "A is not within B". If antecedent negation is denied, then all things will become eternal; if the mutual negation is denied, then all things will become indistinguishable; and if the absolute negation is denied, then all things will always exist and anywhere. The vision of non-existence is based on the design of ontological conception of *Vaiśeṣika*.

#### 4.4. *Vaiśeṣika* in *Aṣṭāṅgahṛdaya*

As noted before, *Aṣṭāṅgahṛdaya* is a treatise where the application of philosophy or applied philosophy is more relevant than just the discussion of philosophy.

In AHR, the *Vaiśeṣika* is present with the following doctrines:

- *dravya-pañcamahābhūtas*<sup>13</sup>
- *guṇa*<sup>14</sup>
- *karman*<sup>15</sup>
- *kāla*<sup>16</sup>
- *sāmānya-viśeṣa*<sup>17</sup>
- *kārya -kāraṇa*<sup>18</sup>

*Dravya* (substance) is the chief (most important) among *rasa* (tastes) and others (qualities) because all of them (qualities) are residing in it (substance).

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AHr mentions<sup>19</sup>:

Substances yield good or bad effect, some by their *rasa* (taste), some by their *vipāka* (taste at the end of digestion), some by their *guṇa* (quality), some by their *vīrya* (potency) and some by their *prabhāva* (special action). Whichever the one that is powerful among them (*rasa, vipāka, guṇa, prabhāva*) present in a substance, covers up (reduce, inactivates, lessens or even negates) the others and becomes the cause of action (of that substance). In case of combination of two opposite qualities, the strong one vanquishes the weak. When these are of equal strength, *vipāka* wins over *rasa*; they (*rasa* and *vipāka*) win over the *vīrya*, *prabhāva* wins over them (*rasa, vipāka, guṇa, prabhāva*). This is the pattern of natural strength.

Thus, AH refers that the substances have a good or bad effect, some by their *rasa* (taste) and some by their *vipāka* (taste at the end of digestion). Other causes: *guṇa* (qualities), *vīrya* (potency) and *prabhāva* (special action). It also mentions the special effect of each of the tastes<sup>20</sup>.

According to *Āyurveda*, each *dravya* (substance) is *pañcabhautika* (composed of five elements). In AHr<sup>21</sup>, it is said that these elements have their support in *kṣmā* (*pṛthvī bhūta*) and have the origin from *ambu* (*ap bhūta*), *agni* (*tejas bhūta*), *pavana* (*vāyu bhūta*) and *nabhas* (*ākāśa bhūta*), with their inseparable combination for its formation and specificity (of each substance). Its identification or designation is by preponderance (predominance of the *bhūta* present in it)<sup>22</sup>.

The *dravya* is classified on the basis of the predominance of one specific *bhūta* (element): *pārthiva*, predominantly earth, *āpya*, predominantly water, *āgneya*, predominantly fire, *vāyavīya*, predominantly air and *nābhasa*, predominantly ether. Certain dynamic psycho-pharmacological properties have

been assigned to each *dravya* this group. This allows to doctor identify and select the drug that is appropriate to treat a particular patient's condition.

AHr<sup>23</sup> concerns that the substances are of three types: *śamana* (those that reduce or calm the *doṣas*), *kopanā* (those that cause the increase or disorder of *doṣas*) and *svasthahita* (those that are beneficial to health).

*Guṇas* are the qualities or properties owned by the substance (*dravya*). In *Āyurveda*, are described what are known as *śabda guṇa* (sound and other properties), reflecting the five special properties of *pañcamahābhūtas*, when they are in the state atomic (*paramānu rūpa*).

They are directly perceived by the organs of the senses and are called objects of the senses: *śabda* (sound), *sparśa* (touch), *rūpa* (color), *rasa* (taste), *gandha* (smell), as can be seen in AHr<sup>24</sup>. In the table below, there are the elements associated with their qualities:

<i>Guṇa</i>	<i>Bhūta</i>
<i>śabda</i> (sound)	<i>kha (ākāśa)</i>
<i>sparśa</i> (touch)	<i>anila (vāyu)</i>
<i>rūpa</i> (color)	<i>agni (tejas)</i>
<i>rasa</i> (taste)	<i>mbu (ap)</i>
<i>gandha</i> (smell)	<i>bhū (pṛthivī)</i>

Table 5 - *Guṇa* and *bhūta*

In the next stage of evolution, *ākāśa* origins *vāyu* with the qualities *śabda* of *ākāśa* and *sparśa* oneself. *Vāyu* origins *agnibhūta* that has three qualities: *śabda*, *sparśa* and *rūpa* (oneself). From *agnibhūta*, has origin *ap bhūta* - which has four *guṇas*: *śabda*, *sparśa*, *rūpa* and *rasa* (oneself). From the *ap bhūta* born *pṛthivī bhūta* with five *guṇas*: *śabda*, *sparśa*, *rūpa*, *rasa* and *gandha* (oneself). In AHr<sup>25</sup>, specified qualities are associated with substances:

- *Guru* (heavy), *manda* (slow), *hima* (cold), *snighda* (unctuous), *ślakṣṇa* (smooth), *sāndra* (solid), *mṛdu* (soft), *sthira* (firm), *sūkṣma* (subtle) and *viśada*

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(rough and clean). These ten along with their respective opposites like *laghu* (light in weight), *tīkṣṇa* (penetrating), *uṣṇa* (hot), *rukṣa* (dry), *khara* (rough), *drava* (liquid), *kaṭhina* (hard), *cala* (moving), *sthūla* (gross) and *picchila* (slimy) are the twenty *guṇas*.

And the properties of *doṣas* are mentioned in AHi<sup>26</sup>:

- Besides *rūkṣa*, *laghu*, *khara*, *sūkṣma* and *cala*, *vāta* has the property *śīta* (cold);
- Besides *tīkṣṇa*, *uṣṇa*, *laghu*, *drava*, *pitta* has the following properties: *śasneha* (slight unctuousness), *viśra* (bad smell) and *sara* (free flowing);
- Besides *snigdha*, *śīta*, *guru*, *kapha* has the following properties: *manda* (slow in action), *ślakṣṇa* (smooth), *mṛtsna* (slimy) and *sthira* (firm).

The substances which possess qualities such as *guru* (heaviness), *sthūla* (bulky), *sthira* (stable) and predominant in *gandha* (smell) are *pārthiva* (earthier). It bestows heaviness, stability, compactness and growth<sup>27</sup>. The substances which possess qualities such as *drava* (liquidity), *śīta* (cold), *guru* (heaviness), *snigdha* (unctuousness, moisture, oiliness), *manda* (dull), *sāndra* (thickness, dense) and predominant in *rasa* (taste) are *āpya* (watery). It confers lubrication (moistness), secretion (moisture, production), *kleda* (keeping wet), satiation (contentment, satisfaction) and cohesion (binding, holding together)<sup>28</sup>. And the substances which possess qualities such as *rūkṣa* (dry), *tīkṣṇa* (penetrating, sharp), *uṣṇa* (hot), *viśada* (non-slimy), *sūkṣma* (minute) and predominant in *rūpa* (appearance, showing, form) are *āgneya* (firy). It causes burning sensation, luster, expression of color and digestion (process of transformation, putrefaction, etc.)<sup>29</sup>. The substances with qualities such as *rūkṣa* (dry), *viśada* (non-slimy), *laghu* (lightness) and predominant in *sparsa* (touch tactile sensation) are *vāyavīya* (winder). It produces dryness, lightness, transparency, movements (different kinds of activities) and exhaustion<sup>30</sup>. The

substances which possess qualities such as *sūkṣma* (minuteness), *viśada* (transparence, clearness), *laghu* (lightness) and predominant in *śabda* (sound, hearing) are *nābhasa* (etherer). It produces cavitations (hollowness) and lightness (weightiness)<sup>31</sup>.

*Svādu* (sweet), *amla* (sour), *lavaṇa* (salt), *tikta* (bitter), *ūṣṇa* (pungent) and *kaṣāya* (astringent) are the six *rasas*. They are present in the substances, each one is more strengthening (to the body) in their order of precedence<sup>32</sup>. Taste is also a *guṇa* (quality) of every substance. Each substance may have one or more tastes, which becomes known when the substance is put on the tongue. The first, clearly recognizable taste is known as *pradhāna rasa* (primary taste) and the remaining tastes are recognized later and mildly are *anurasa* (secondary taste). In respect of giving strength to the body, *kaṣāya* (astringent) provides the minimum, *ūṣṇa* (pungent) a little more and so on, *svādu* (sweet) providing the maximum.

*Madhura* and other *rasas* (tastes) get formed from the preponderance of two *bhūtas* (primary elements) respectively in the following manner:

Two <i>bhūtas</i>	<i>Rasa</i>
<i>kṣmā</i> ( <i>pṛthivī</i> ) + <i>ambu</i> ( <i>ap</i> )	<i>madhura</i> (sweet)
<i>agni</i> ( <i>tejas</i> ) + <i>kṣmā</i> ( <i>ap</i> )	<i>amla</i> (sour)
<i>ambu</i> ( <i>ap</i> ) + <i>tejas</i>	<i>lavaṇa</i> (salt)
<i>kha</i> ( <i>ākāśa</i> ) + <i>vāyu</i>	<i>tikta</i> (bitter)
<i>agni</i> ( <i>tejas</i> ) + <i>anila</i> ( <i>vāyu</i> )	<i>kaṭu</i> (pungent)
<i>go</i> ( <i>pṛthivī</i> ) + <i>anila</i> ( <i>vāyu</i> )	<i>kaṣāya</i> (adstringent)

Table 6 – *Bhūtas* and *rasa*

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One can say that the extension, flexion, etc., are efforts or *karmans* (actions). *Vyāyāma* or exercise<sup>33</sup> is also considered an action that causes *ceṣṭā* (effort) to the body. The effort of different types is the quality of living beings and has also been mentioned as *guṇa*. The *pañcakarma*, or the five actions of purification, also seen as an effort that already has a very profound effect and are carried out in three steps: *pūrvakarma* (pre-operative procedure), *pradhānakarma* (operative procedure) and *paścātkarma* (post-operative procedure).

And the *karman* of a substance is diverse: *dīpana* (carminative), *pācana* (digestive), *sotaghna* (anti-inflammatory), *mūtra virecana* (diuretic), *stambhana* (haemostatic or anti-diarrheal), *śūla praśamana* (anodyne), *jvaraghna* (anti-pyretic), *svedana* (diaphoretic), *rasāyana* (rejuvenating), *vājīkaraṇa* (aphrodisiac), *ārtavajanana* (emmenagogue) and *stanyajanana* (galactagogue). There are hundreds of actions described in *Āyurveda* with their explanations and examples.

When there is pain (in the body), constipation, predominance of *anila* (*vāta*) and *śleṣman* (*kapha*) together, *abhayā*, *pippalīmūla*, *śamyāka*, *kaṭukā* and *ghana* act as *dīpana* (carminative) and *pācana* (digestive)<sup>34</sup>.

Medicinal substances which are heavy (not easily digestible), cold (in potency), mobile (causing movement), unctuous, dull, thin (capable of entering into minute pores), soft and liquid are generally *snehana* (oleating, producing oiliness, lubrication), those possessing opposite properties are *rūkṣaṇa* (producing dryness)<sup>35</sup>.

Caraka says that *vīrya* is that (property) through which action is made possible, no action is possible without *vīrya* and all actions are affected by the *vīrya* only<sup>36</sup>.

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Those who designate *guru*, etc. (eight qualities mentioned above) as *vīryas*, do so by direct implication (after actually nothing/observing the effect of these qualities) because out of all qualities, these (eight) are the chief, their effect very strong, important in day-to-day routine (widely used) and applicable to majority of substances being considered first (in the scientific procedures)<sup>37</sup>.

*Rasa* (taste) and others though eligible to be considered (as *vīryas*) are not called as *vīryas* because these are opposite to the four reasons mentioned in the previous verse (paragraph). Hence *guru* and others (eight qualities) only are the *vīryas*<sup>38</sup>.

Some others (authorities) consider *uṣṇa* (hot) and *śīta* (cold) only the two (*guṇas*) as *vīryās*, because even though, substances are of many kinds and qualities, only *agni* (*tejas*) and *soma* (*ap*) are very strong (powerful) just as *vyakta* (manifest) and *avyakta* (unmanifest) are for this universe and these cannot be surpassed (vanquished)<sup>39</sup>.

The *karman* is very present in AHr. For example, the *karman* of *vīryas*:

*Uṣṇa vīrya* (hot potency) produces giddiness, thirst, exhaustion (without any work), perspiration, burning sensation, quick cooking (transformation) and mitigation of *vāta* and *kapha*. *Śīśira* (*śīta vīrya* or cold potency) on the other hand causes *hlādana* (production), *jīvana* (livings, activities of life), stoppage (withholding, restraining) and purification (removal of abnormalities) of *rakta* (blood) and *pitta*<sup>40</sup>.

And the *karman* of *madhura rasa* and *amla rasa*:

*Madhura* (sweet), being accustomed since birth produces greater strength in the *dhātus* (tissues), is very valuable for children, the aged, the wounded, the emaciated, is good for the color (complexion), hairs, sense organs and *ojas* (essence of the tissues), causes stoutness of the body, good for the throat, increases breast milk, unites broken things (fracture of the bones, etc.), not

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easily digestible, prolongs life, helps life activities. It is unctuous, mitigates *pitta*, *vāta* and *viṣa* (poison). By excess use, it produces diseases arising from fat and *śleṣman* (*kapha*), obesity, dyspepsia, unconsciousness, diabetes, enlargements of glands of the neck, etc. malignant tumor (cancer) and such others<sup>41</sup>.

For its part, *amla* (sour) stimulates the *agni* (digestive activity), is unctuous, good for the heart, digestive, appetizer, hot in potency, cold on touch (coolant on external applications, relieves burning sensation), satiates (comforting), causes moistening, is easy for digestion, causes aggravation (increases) of *kapha*, *pitta* and *asṛa* (blood) and makes the inactive *vāta* downwards. Used in excess, it causes looseness (flabbiness) of the body, loss of strength, blindness, giddiness, itching (irritation), pallor (whitish yellow discoloration as in anemia), *visarpa* (herpes), swellings, *visphoṭa* (small pox), thirst and fevers<sup>42</sup>.

The *karman* of other tastes (*lavaṇa*, *tikta*, *kaṭu*, *kaṣāya*) are described in AHr.

The *karman* of *lavaṇa*<sup>43</sup> taste:

*Lavaṇa* (salt) removes the rigidity, clears the obstructions (of the channels and pores), increases digestive activity, lubricates, causes sweating, penetrates (into the tissues), improves taste, causes lacerations and bursting (of tissues, new growth, abscess, etc). Used in excess, it causes increase of *asra* (blood) and *pavana* (*vāta*), causes baldness, graying of hair, wrinkles of the skin, thirst, leprosy (and other skin diseases), poison (effect of poison), *visarpa* (herpes) and diminution of strength (of the body).



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The *karman* of *tikta*<sup>44</sup> taste:

*Tikta* (bitter) by itself is not liked, it cures anorexia, worms (bacteria, parasites, etc.), thirst, poison, leprosy (and other skin diseases), loss of consciousness, fever, nausea, burning sensations, mitigates *pitta* and *kapha*, dries up moisture (water), fat, muscle-fat marrow, feces and urine; is easily digestible, increases intelligence, cold (in potency), dry (causes dryness), cleanses the breast milk and throat. Used in excess, it causes depletion of *dhātus* (tissues) and diseases of *vāta* origin.

The *karman* of *kaṭu*<sup>45</sup> taste:

*Kaṭu* (pungent) cures diseases of the throat, allergic rashes, leprosy and other skin diseases, *alasaka* (a kind of indigestion), swelling (edema); reduces the swelling of the ulcers, dries up the unctuousness (greasiness), fat and moisture (water); increases hunger, is digestive, improves taste, *śodhana* (eliminates the *doṣas*), dries up the (moisture of the) food, breaks up hard masses, dilates (expands) the channels and mitigates (increased) *kapha*. By over use, it causes thirst, depletion of *śukra* reproductive element, sperm) and strength, fainting (loss of consciousness) contractures, tremors and pain the waist, back, etc.

The *karman* of *kaṣāya*<sup>46</sup> taste:

*Kaṣāya* (astringent) mitigates (the increased) *pitta* and *kapha*, is not easily digestible; cleanses the blood, causes squeezing and healing of ulcers (wounds), cold (in potency), dries up the moisture and fat, hinders the cooking (digestion) of undigested food, is water absorbent (thereby causing constipation), dry (causes dryness) and cleanses the skin too much. Used in excess, it causes stasis of food without digestion, flatulence, pain in the (region of) heart, thirst, emaciation, loss of virility, obstruction of the channels and constipation.

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*Kāla* (time) which is relevant to the (administration and selection of) drug (or therapies) is of two kinds – viz. that (time) commencing with *kṣāṇa* (moment), etc. and that of the stages of the disease<sup>47</sup>. The disease develops in the body in different successive stages and not all of a sudden. Each stage has its own characteristic signs and symptoms, recognition of each stage helps the physician to assess the strength of the disease and decide the appropriate drug and therapy required for that stage, hence the necessity of two kinds of time.

The success in treatment depends on the proper action of a physician, which in turn depends on proper dosage and proper time of administration. The *sāma doṣas* should be treated (first) with drugs which are digestive and which increase hunger. Next, with oleation and sudation therapies and finally, they should be expelled out with purificatory therapies (emesis, purgation) at the proper time and in accordance with the strength (of the patient)<sup>48</sup>. After consuming the medicine he should await for a *muhūrta* (48 minutes) the commencement of vomiting, with keen intent<sup>49</sup>.

*Vṛddhi* (increase) of all of them (*doṣas*, *dhātus* and *malas*) is caused by the use of *samāna* (similar) and its opposite (decrease) by use of *viparīta* (dissimilar)<sup>50</sup>. Each of the *doṣas*, *dhātus* and *malas* has its own *pramāṇa* (quantity), *guṇa* (quality) and *karman* (function), which in its normalcy (*sāmya*) is conducive to health. They sometimes undergo *vṛddhi* and *kṣaya* (decrease) in their quantity, one or more of its qualities and functions, which are both known as *vaiṣamya* (abnormally) and which lead on to ill-health. Use of association with substances, qualities and activities which are similar (same or identical) with the material, qualities and activities and functions of the *doṣas*, *dhātus* and *malas* bring about their increase, whereas the use or association with substances, qualities and activities are *viparīta* (dissimilar, opposite) bring about their decrease. For example, milk is *guru*, etc and *kapha* is *guru*<sup>51</sup>, etc. So, when one takes milk, *kapha* increases. This can be associated with *sāmānya-viśeṣa*.

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The six *padārthas* culminate in effects and refer to the maintenance of the balance of all body elements as the *doṣas*, *dhātus* and *malas* (vitiators, tissues and waste products of the body). The state of equilibrium is related to the three *doṣas* and the two primary attributes of the mind, *rajas* and *tamas* forms the *mānasika*, mental or psychological<sup>52</sup>. Its imbalance deals with disease while the balance generates health<sup>53</sup>. Here, disease or health is *kārya* or effect that has *kāraṇa* or causes<sup>54</sup>. For example, two effects:

*Dhūma* (inhalation of smoke), *gaṇḍūṣa* (holding liquids in the mouth) and *kavaḷa* (mouth gargles) appropriate to the *doṣa* may also be administered, these relieve running in the nose, bad taste in the mouth, pain in the head and throat<sup>55</sup>.

When the *doṣas* become reduced by fasting, the digestive power becomes increased and feeling of lightness of the body appears, health, hunger, and thirst, desire for food, good digestion, strength and vitality (enthusiasm) also manifest<sup>56</sup>.

When the patient is found to have developed the symptoms of proper *lañghana* therapy, he should be treated next, with administration of *peyā*, etc. (drinking of gruel), prepared with drugs appropriate to each *doṣa* commencing first with *maṇḍa* (liquid food), either for six days or till the fever become soft (mild). By these (different kinds of gruel) his digestive fire gets increased just as the external fire, by the faggots (small piece of wood)<sup>57</sup>.

To conclude, is it possible to say that AHr uses the doctrines of *Vaiśeṣika* system like *dravya-pañcamahābhūtas*, *guṇa*, *karman*, *kāla*, *sāmānya-viśeṣa* and *kārya-kāraṇa*.

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## 4.5. Notes and Sanskrit references

<sup>1</sup> Radhakrishnan S., *Indian Philosophy*. 2<sup>nd</sup> vol, p. 177.

<sup>2</sup> धर्मविशेषप्रसूताद् द्रव्यगुणकर्मसामान्यविशेषसमवायानां पदार्थानां साधर्म्यवैधर्माभ्यां त्वज्ञानान्निःश्रेयसम् ॥ १।१।४ ॥ (VS 1, 1.4)

<sup>3</sup> Sharma Chandradhar, *A Critical Survey of Indian Philosophy*, p. 177.

<sup>4</sup> पृथिव्यापस्तेजो वायुराकाशं कालो दिगात्मा मन इति द्रव्याणि ॥ १।१।५ ॥ (VS 1, 1.5)

<sup>5</sup> रूपरसगन्धस्पर्शाः संख्याः परिमाणानि पृथक्त्वं सयोगविभागौ परत्वापरत्वे बुद्धियः सुखदुःखे इच्छाद्वेषौ प्रयत्नाश्चगुणाः ॥ १।१।६ ॥ (VS 1, 1.6)

<sup>6</sup> *Ibid.*

<sup>7</sup> Radhakrishnan S., *Indian Philosophy*. 2<sup>nd</sup> vol, p. 204.

<sup>8</sup> उत्क्षेपणमवक्षेपणमाकुञ्चनं प्रसारणं गमनमिति कर्माणि ॥ १।१।७ ॥ (VS 1, 1.7)

<sup>9</sup> Sharma Chandradhar, *A Critical Survey of Indian Philosophy*, p. 179.

<sup>10</sup> इहेदमिति यतः कार्यकारणयोः स समवायः ॥ ७।२।२६ ॥ (VS 7, 2. 26)

<sup>11</sup> Sharma Chandradhar, *A Critical Survey of Indian Philosophy*, p. 182.

<sup>12</sup> Radhakrishnan S., *Indian Philosophy*. 2<sup>nd</sup> vol, p. 219.

<sup>13</sup> *Vide* ref. n°s 19-23 of this chapter

<sup>14</sup> *Vide* ref. n°s 24-32 of this chapter

<sup>15</sup> *Vide* ref. n°s 33-46 of this chapter

<sup>16</sup> *Vide* ref. n°s 47-49 of this chapter

<sup>17</sup> *Vide* ref. n°s 50-51 of this chapter

<sup>18</sup> *Vide* ref. n°s 52-57 of this chapter

<sup>19</sup> किञ्चिद्रसेन कुरुते कर्म पाकेन चापरम् ॥ २२ ॥

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गुणान्तरेण धीर्येण सभावेणैव किञ्चन।

यद्यद्द्रव्ये रसादीनां बलवत्त्वेन वर्तते ॥ २३ ॥

अभिभूयेतरांस्तत्तत्कारणत्वं प्रपद्यते।

विरुद्धगुणसंयोगे भूयसाऽल्पं हि जोयते ॥ २४ ॥

रसं विपाकस्तौ वीर्यं प्रभावस्तान्यपोहति।

बलसाम्ये रसादीनामिति नैसर्गिकं बलम् ॥ २५ ॥ (Ahr. Sū, 9. 22-25)

<sup>20</sup> रसं विपाकस्तौ वीर्यं प्रभावस्तान्यपोहति।

बलसाम्ये रसादीनामिति नैसर्गिकं बलम् ॥ २५ ॥ (Ahr. Sū, 9. 25)

<sup>21</sup> द्रव्यमेव रसादीनां श्रेष्ठां ते हि तदयाः।

पञ्चभूतात्मकं तत्तु क्षमामधिष्ठाय जायते ॥ १ ॥ (Ahr. Sū, 9. 1-2)

<sup>22</sup> *Ibid.*

<sup>23</sup> शमनं कोपनं स्वस्थहितं द्रव्यमिति त्रिधा ॥ १६ ॥ (Ahr. Sū, 1. 16)

<sup>24</sup> शब्दः स्पर्शश्च रूपं च रसो गन्धः क्रमाद्गुणाः।

खानिलाग्र्यभुवाम् एकगुणवृद्धन्वयः परे ॥ २ ॥ (Ahr. Sā, 3. 2)

<sup>25</sup> गुरुमन्दहिमस्निग्धश्लक्ष्णसान्द्रमृदुस्थिराः।

गुणाः ससूक्ष्मविशदा विंशतिः सविपर्ययाः ॥ १८ ॥ (Ahr. Sū, 1. 18)

<sup>26</sup> तत्र रूक्षो लघुः शीतः खरः सूक्ष्मश्चलोऽनिलः ।

पित्तं सस्नेहतीक्ष्णोष्णं लघु विस्त्रं सरं द्रवम् ॥ ११ ॥

स्निग्धः शीतो गुरुमन्दः श्लक्ष्णो मृत्स्नः स्थिरः कफः।

संसर्गः सन्निपातश्च तदिद्वित्रिक्षयफोपतः ॥ १२ ॥ (Ahr. Sū, 1. 11-12)

<sup>27</sup> तत्र द्रव्यं गुरुस्थूलस्थिरगन्धगुणोल्बणम् ॥ ५ ॥

पार्थिवं गौरवस्थैर्यसङ्घातोपचयावहस्। (Ahr. Sū, 9. 5)

<sup>28</sup> द्रवशीतगुरुस्निग्धमन्दसान्द्ररसोल्बणम् ॥ ६ ॥

आप्यं स्नेहनविष्यन्दृष्टप्रह्लादबन्धकृत्। (Ahr. Sū, 9. 6)

- 29 रूक्षतीक्ष्णोष्णविशदसूक्ष्मरूपगुणोल्बणम् ॥ ७ ॥  
आग्नेयं दाहभावरुणप्रकाशपचनात्मकम्। (Ahr. Sū, 9. 7)
- 30 वायव्यं रूक्षविशदलघुस्पर्शगुणोल्बणम् ॥ ८ ॥  
रौक्ष्यलाघववैशद्यविचारग्लानिकारकम्। (Ahr. Sū, 9. 8)
- 31 नाभसं सूक्ष्मविशदलघुशब्दगुणोल्बणम् ॥ ९ ॥  
सौषिर्यलाघवकरम् (Ahr. Sū, 9. 9)
- 32 रसाः स्वाद्गुणलवणतिकोषणकषायकाः ॥ १४ ॥  
षड् द्रव्यमाश्रितास्ते च यथापूर्वं बलावहाः। (Ahr. Sū, 1. 14)
- 33 लाघवं कर्मसामर्थ्यं दीप्तोऽग्निर्मेदसः क्षयः ।  
विभक्तघनगात्रत्वं व्यायामादुपजायते ॥ १० ॥ (AH. Sū, 2. 10)
- 34 रुग्विवन्धानिलश्लेष्मयुक्ते दीपनपाचनम् ॥ ५४ ॥  
अभयापिप्पलीमूलशम्याककटुकाधनम्। (Ahr. Ci, 1. 54b-55a)
- 35 गुरुशीतसरस्निग्धमन्दसूक्ष्ममृदुद्रवम्।  
औषधं स्नेहनं प्रायो विपरीतं विरूक्षणम् ॥ १ ॥ (Ahr. Sū, 16. 1)
- 36 चरकस्त्वाह वीर्यं तत् क्रियते येन या क्रिया ॥ १३ ॥  
नावीर्यं कुरुते किञ्चित्सर्वा वीर्यकृता हि सा। (Ahr. Sū, 9. 13)
- 37 गुर्वादिष्वेव वीर्याख्या तेनान्वर्थेति वर्णयते ॥ १४ ॥  
समग्रगुणसारेषु शक्त्युत्कर्षविवर्तिषु।  
व्यवहाराय मुख्यत्वाद्ब्रह्मग्रहणादपि ॥ १५ ॥ (Ahr. Sū, 9. 14-15)
- 38 अतश्च विपरीतत्वात्सम्भवत्यपि नैव सा।  
विवक्ष्यते रसाद्येषु वीर्यं गुर्वादयो ह्यतः ॥ १६ ॥ (Ahr. Sū, 9. 16)
- 39 उष्णं शीतं द्विधैवान्ये वीर्यमाचक्षते अपि च।  
नानात्मकमपि द्रव्यमग्नीषोमौ महाबलौ ॥ १७ ॥

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व्यक्ताव्यक्तं जगदिवं नातिक्रामति जातुचित्। (Ahr. Sū, 9. 17-18)

40 तत्रोष्णं भ्रमतृङ्गलानिस्वेददाहाशुपाकिताः ॥ १८ ॥

शमं च वातकफयोः करोति शिशिरं पुनः।

ह्लादनं जीवनं स्तम्भं प्रसादं रक्तपित्तयोः ॥ १९ ॥ (Ahr. Sū, 9. 18-19)

41 मधुरो रसः आजन्मसात्म्यात्कुरुते धातूनां प्रबलं बलम्।

बालवृद्धक्षतक्षीणवर्णकेशेन्द्रियौजसाम् ॥ ७ ॥

प्रशस्तो बृंहणः कण्ठ्यः स्तन्यसन्धानकृद्गुरु।

आयुष्यो जीवनः स्निग्धः पित्तानिलविषापहः ॥ ८ ॥

कुरुतेऽत्युपयोगेन स मेदः श्लेष्मजान् गदान्।

स्थौल्याग्निसादसन्न्यासमेहगण्डार्बुदादिकान् ॥ ९ ॥ (Ahr. Sū, 10. 7-9)

42 अह्नोऽग्निदीप्तिकृस्निग्धो हृद्यः पाचनरोचतः।

उष्णवीर्यो हिमस्पर्शः प्रीणनः क्लेदनो लघुः ॥ २० ॥

करोति कफपितास्त्रं मूढवातानुलोमनः।

सोऽत्यभ्यस्तस्तनोः कुर्याच्छैथिल्यं तिमिरं भ्रमम् ॥ २१ ॥

कण्डुपाण्डुत्ववीसर्पशोफविस्फोटतृड्ज्वरान्। (Ahr. Sū, 10. 10-11½)

43 लवणः स्तम्भसङ्घातबन्धधिध्मापनोऽग्निकृत् ॥ १२ ॥

स्नेहनः स्वेदनस्तीक्ष्णो रोचनश्छेदभेदकृत्।

सोऽतियुक्तोऽस्त्रपवनं खलतिं पलितं वलिम् ॥ १३ ॥

तृङ्गुष्ठविषवोसर्पान् जनयेत्क्षपयेद्वलम्। (Ahr. Sū, 10. 12-13)

44 तिक्तः स्वयमरोचिष्णुररुचिं कुमितृद्विषम् ॥ १४ ॥

कुष्ठमूर्च्छाज्वरोत्क्लेशदाहपित्तकफान् जयेत्।

क्लेदमेदोवसामज्जशकृन्मूत्रोपशोषणः ॥ २९ ॥

लघुर्मैद्यो हिमो रुक्षः स्तन्यकण्ठविशोधनः

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धानुक्षयानिलव्याधीनतियोगात्करोति सः ॥ १६ ॥ (Ahr. Sū, 10. 14-16)

<sup>45</sup> कटुर्गलामयोदरकुष्ठालसकशोफजित्।

प्रणावसादनः स्नेहमेदः क्लेदोपशोषणः ॥ १७ ॥

दीपनः पाचनो रुच्यः शोधनोऽन्नस्य शोषणः।

छिनत्ति बन्धान् स्रोतांसि विवृणोति कफापहः ॥ १८ ॥

कुरुते सोऽतियोगेन तृष्णां शुक्रबलक्षयम्।

मूर्च्छामाकुञ्चनं कम्पं कटिपृष्ठादिषु व्यथाम् ॥ १९ ॥ (Ahr. Sū, 10. 17-19)

<sup>46</sup> कषायः पित्तकफहा गुरुरस्त्रविशोधनः।

पिडनो रोपणः शीतः क्लेदमेदोविशोषणः ॥ २० ॥

आमसंस्तम्भनो ग्राही रुक्षोऽति स्वप्नसादनः।

करोति शीलितः सोऽति विष्टम्माध्मानहृजः ॥ २१ ॥

तृङ्गाश्रयपौरुषभ्रंशस्रोतोरोधमलग्रहान्। (Ahr. Sū, 10. 20-21 ½)

<sup>47</sup> क्षणादिव्याध्यवस्था च कालो भेषजयोगकृत् ॥ २४ ॥ (Ahr. Sū, 1. 24)

<sup>48</sup> पाचनैर्दीपनैः स्नेहैस्तान् स्वेदैश्च परिष्कृतान् ॥ २९ ॥

शोधयेच्छोधनैः काले यथासन्नं यथाबलम्। (Ahr. Sū, 13. 29)

<sup>49</sup> पीतो सुहृत्तमनुपालयेत्।

तन्मनाः जातहृल्लासप्रसेकश्च्छर्दयेत्ततः ॥ १८ ॥

अङ्गुलिभ्यामनायस्तो नालेन मृदुनाऽथवा।

गलताल्वरुजन् वेगानप्रवृत्तान् प्रवर्तयन् ॥ १९ ॥ (Ahr. Sū, 18. 18b-19)

<sup>50</sup> रसाः स्वाद्वल्लवणतिकोषणकषायकाः ॥ १४ ॥ (Ahr. Sū, 1. 14a)

<sup>51</sup> तत्र रूक्षो लघुः शीतः खरः सूक्ष्मश्चलोऽनिलः । (Ahr. Sū, 1. 11a)



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- 52 रजस्तमश्च मनसो द्वौ च दोषाबुदा हतौ ॥ २१ ॥ (Ahr. Sū, 1. 21)
- 53 रोगस्तु दोषवैषम्यं दोषसाम्यमरोगता।  
निजागन्तुविभागेन तत्र रोगा द्विधा स्मृताः ॥ २० ॥ (Ahr. Sū, 1. 20)
- 54 कालार्थकर्मणां योगो हीनमिथ्यातिमात्रकः।  
सम्यग्योगश्च विज्ञेयो रोगारोग्यैकारणम् ॥ १९ ॥ (Ahr. Sū, 1. 19)
- 55 धूमगण्डूषकवलान् यथादोषं च कल्पयेत्।  
प्रतिश्यायास्यवैरस्यशिर कराठामयापहान् ॥ १२७ ॥ (Ahr. Ci, 1. 127)
- 56 लङ्घनैः क्षपिते दोषे दीप्तेऽग्नौ लाघवे सति।  
स्वास्थ्यं क्षुत्तुड् रुचिः पक्तिर्बलमोजश्च जायते ॥ ३ ॥ (Ahr. Ci, 1. 3)
- 57 युक्तं लङ्घितलिङ्गैस्तु तं पेयाभिरुपाचरेत् ॥ २४ ॥  
यथास्वौषधसिद्धाभिर्मण्डपूर्वाभिरादितः।  
षडहं वा सृदुस्वं वा स्वरो यावदवाप्नुयात् ॥ २५ ॥  
तस्याग्निर्दीप्यते ताभिः समिद्धिरिव पावकः। (Ahr. Ci, 1. 24b-26a)

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## 5. Nyāya

### 5.1. Antecedents

The sage Gautama is the founder of the school *Nyāya*. *Nyāya* means "going into a subject or analytical investigation", as Radhakrishnan<sup>1</sup>. In its popular use, the term *Nyāya* means right or fair. It suggests that the system is predominantly intellectual, analytical, logical and epistemological. It is also called *tarkaśāstra* or the science of reasoning, *pramāṇaśāstra* or the science of logic and epistemology, *tetuvidyā* or the science of causes, *vādaavidyā* or the science of debate and *āvikṣikī* or the science of critical study, as stated Sharma<sup>2</sup>. It becomes a science of demonstration or of correct knowledge, *pramāṇaśāstra*. All knowledge implies four conditions: the subject or the *pramāṭr*, the cogniser or the substantive ground of the cognitions, the object or the *prameya* to which the process of cognition is directed, the resulting state of cognition or the *pramiti* and the means of knowledge or the *pramāṇa*. Every cognitive act, valid or invalid, has the three factors of a cognizing subject, content or what of which the subject is aware and a relation of knowledge between the two, which are distinguishable though not separable. The nature of knowledge as valid or invalid depends upon the fourth factor of *pramāṇa*. It is the operative cause of valid knowledge in normal circumstances<sup>3</sup>.

The purpose of *Nyāya* is to achieve the ultimate aim of life, the *mokṣa* (liberation). *Nyāya* considers that this can be achieved by performing the following four aspects: 1 – cause of the pain; 2 - method of destruction of pain (knowledge); 3 - means to achieve this destruction; 4 - aim to be reached. Also, believes that the objective can be achieved through an examination of forms and sources of knowledge correct or valid, as B.G. Gopinath<sup>4</sup>. *Nyāya* examines the philosophical concepts and fundamental problems of reality.

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To find out the truth or reality, *Nyāya* emphasizes the need to study carefully, consider and adopt the following categories, which are described in *Nyāya Sūtra*, as described by Dasgupta<sup>5</sup>:

1 - means of right knowledge (*pramāṇa*); 2 – object of right knowledge (*prameya*); 3 - doubt (*saṁśaya*); 4 - purpose (*prayojana*); 5 - illustrative instances (*dr̥ṣṭānta*); 6 - accepted conclusions (*siddhānta*); 7 - premises (*avayava*); 8 - argumentation (*tarka*); 9 - ascertainment (*nirṇaya*); 10 - debates (*vāda*); 11 - questioning (*jalpa*); 12 – arguments with fallacies (*vitaṇḍā*); 13 - fallacy (*hetvābhāsa*); 14 - quibble (*chala*); 15 - refutations (*jāti*) and 16 – disagreement in principle (*nigrahasthāna*).

It is said that the *apavarga* (salvation) is affected by the subsequent disappearance of *mithyājñāna* (false knowledge), *doṣas* (defects), *pravṛtti* (endeavours) and *janma* (birth) as Dasgupta<sup>6</sup>. The means of salvation are four ways: *pratyakṣa* (perception), *anumāna* (inference), *upamāna* (analogy) and *śabda* (testimony). The inference is of three types: cause from the effect, effect on the cause and inference in general. *Śabda* is defined as the *āpta* (testimony of reliable authority). Such testimony may tell us something we may be experiencing and that is beyond the experience. Objects of knowledge are said to be self (*ātman*), body, senses, sense-objects, understanding (*buddhi*), mind (*manas*), endeavour (*pravṛtti*), rebirths, enjoyment of pleasure and suffering of pain, sorrow, and salvation. Desire, antipathy, effort (*prayatna*), pleasure, pain and knowledge indicate the existence of the self. Body is that which upholds movement, the senses and the rise of pleasure and pain as arising out of the contact of sense with objects. The five senses are derived from the five elements (*prthivī*, *ap*, *tejas*, *vāyu* and *ākāśa*). Smell, taste, color, touch and sound are the qualities of the above five elements and these are also the objects of the senses. The fact that many cognitions cannot occur at any one moment indicates the existence of mind (*manas*). Endeavour means what is done by speech, understanding and body. Doubt arises when through

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confusion of similar qualities or conflicting opinions, etc., one wants to settle one of the two alternatives. That for attaining which, or for giving up which one sets himself to work is called *prayojana*.

## 5.2. Literature

The first treatise of *Nyāya* philosophy is the *Nyāya Sūtra* (3<sup>rd</sup> century B.C) of Gautama. It is divided into five books, each containing two sections. The first book states in general terms the sixteen topics described above (*pramāṇa*, *prameya*, *saṁśaya*, etc.) to be considered in the other four. The second book deals with the nature of doubt, the means of proof and their validity. In fact, deals with the refutations of objections against the means of right knowledge (*pramāṇa*). In refutation of certain objections against the possibility of the happening of doubt, which held that doubt arises when the special differentiating characteristics between the two things are noted. The third book discusses the nature of self, body, senses, their objects, cognition and mind. Each of the senses is associated with its own specific object, but there must exist some other entity which gathered together the different sense-cognitions and produced the perception of the total object as distinguished from the separate sense-perception. The fourth treats of volition, sorrow, suffering and liberation. In examination of *doṣa* (defect), *moha* (ignorance) is at root of all other defects such as *rāga* (attachment) and *dveṣa* (antipathy). The last book discusses *jāti* or unreal objections and *nigrahastāna* or occasions for rebuke.

The *Nyāya Bhāṣya* of Vātsyāyana (before the 400 A.D) is the classic commentary from *Nyāya Sūtra*. The date of Vātsyāyana has not been definitely settled but there is reason to believe that he lived sometime in the beginning of the fourth century A.D. Vātsyāyana performs different explanations, stating that previous commentators did not agree with the interpretations of *sūtras*. Vātsyāyana refers to Gautama as a sage of the remote past, and cites *Mahābhāṣya* of Patañjali,

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*Arthaśāstra* of Kauṭilya and *Vaiśeṣika Sūtra*. Diñnāga (5<sup>th</sup> century A.D) criticized Vātsyāyana's interpretation from the Buddhist point of view. Diñnāga's works, which are preserved in Tibetan translations, are *Pramāṇasamuccaya*, with a commentary by the author himself, *Nyāya-praveśa*, *Hetucakrahamaru*, *Ālambanaparīkṣā* and *Pramāṇaśāstrapraveśa*.

About this commentary, Uddyotakara wrote his *Nyāyavārttika* (6<sup>th</sup> century A.D) and is a defense of Vātsyāyana against the attacks of Diñnāga. Dharmakīrti's *Nyāyabindu* (beginning of seventh century) is a defense of Diñnāga against the criticisms of Uddyotakara. In ninth century, Dharmottara followed on the lines of Diñnāga and Dharmakīrti, in his *Nyāyabinduṭīkā*.

Towards the first half of the ninth century, Vācaspati wrote his *Nyāyavārttikatātparyāṭīkā*. He also wrote smaller works on the *Nyāya* like *Nyāyaśucīnibandha*. Udayana's (984 A.D) *Tātparyapariśuddhi* is a valuable commentary on Vācaspati work. He has others works: *Ātmatattvaviveka*, *Kiraṇāvali*, *Nyāyapariśiṣṭa* and *Kusumāñjali*. This last work ought to be read with its commentary *Prakāśa* by Vardhamāna's (1225A.D) and its sub-commentary *Makaranda* by Rucidatta (1275 A.D). Jayanta's *Nyāyamañjarī* (10<sup>th</sup> century) is an independent commentary on the *Nyāya Sūtra*. Jayanta chooses some of the *Nyāya Sūtras* for interpretation but he discusses the *Nyāya* views quite independently. *Nyāyanibandhaprakāśa* is a commentary on Udayana's *Tātparyapariśuddhi*. Padmanābha wrote a sub-commentary on that called *Varddhamānendu* and Śaṅkara Mīśra (1245 A.D) wrote a sub-commentary on that called the *Nyāydtātparyamaṇḍana*.

The later works on the *Nyāya* openly accepts the *Vaiśeṣika* categories, which they bring under *prameya* or objects of knowledge or under *artha* which is one of the twelve kinds of *prameya*. Varadarāja's *Tārkikarakṣā* (12<sup>th</sup> century A.D) is an important treatise. Keśava Mīśra's *Tarkabhāṣā* (end of 13<sup>th</sup> century) combines the *Nyāya* and *Vaiśeṣika* views.

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In the seventeenth century, Viśvanātha wrote an independent short commentary known as *Viśvanāthavṛtti*, on the *Nyāya Sūtra* and Rādhāmohana wrote a separate commentary on the *Nyāya Sūtra* known as *Nyāyasūtravivarāṇa*

The new school of *Nyāya* philosophy known as *Navya-Nyāya* began with Gaṅgeśa Upādhyāya of Mithilā, about 1200 A.D. In his work *Tattvacintāmaṇi*, Gaṅgeśa wrote only on the four *pramāṇas* admitted by the *Nyāya*, viz., *pratyakṣa*, *anumāna*, *upamāna* and *śabda* and not on only of the topics of *Nyāya* metaphysics.

### 5.3. *Nyāya* and *Āyurveda*

There is no mention of *Nyāya* in AHr though the core of it has used whenever necessary. One example could be its application in the *roga* (disease), the understanding of any specific disease.

So, in order to obtain full knowledge (diagnosis) of disease, AHr mentions the five means of diagnosis: *nidāna* (cause), *pūrvarūpa* (premonitory symptoms), *rūpa* (signs and symptoms characteristic of the diseases), *upaśaya* (diagnostic test) and *saṁprāpti* (mode of manifestation of the disease)<sup>7</sup>. Knowledge of all these five is not essential for the diagnosis of every disease. Many can be diagnosed by knowing any one or two, sometimes all the five are necessary.

*Nidāna* (cause) is indicated by synonyms such as *nimitta*, *hetu*, *āyatana*, *pratyaya*, *utthāna* and *kāraṇa*<sup>8</sup>.

*Prāgrūpa* (or *pūrvarūpa*) are those (signs and symptoms) which appears earlier to the forthcoming disease, not assignable to any *doṣa* specifically because of their poor manifestation and mild nature. They are enumerated in the way they manifest in each disease (further on)<sup>9</sup>.

*Pūrvarūpa* is mentioned in any disease in AHr. For example, in fever: lassitude, lack of interest in anything, feeling of heaviness of the body, bad taste in

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the mouth, loss of appetite, (too much of) yawning, eyes full of tears, body ache, indigestion, poor strength, excess sleep, horripilations, bending and drooping of the body parts (by weakness), cutting pain in the calves, exhaustion (even without any strain, impatience towards good advice, desire for things of sour, pungent and salt tastes, hatredness towards sweet eatables and children, severe thirst, like or dislike for sound (pleasant sound of music, etc.), fire (sitting near fire), cold breeze, cold water, shade and sunlight without any apparent reason. Following these, the manifestation of fever took place<sup>10</sup>.

These premonitory symptoms only, after attaining clear manifestation, come to be known as *rūpa* (characteristic signs and symptoms of the disease). Administration of either medicine, food or activity which is *viparīta* (opposite) of either the cause, the disease of both or though not actually opposite (but of identical nature) yet produces the effect of the opposite (*viparītātārthakāri*). That of giving comfort to the patient is known as *upaśaya*. It is called *sātmya* (suitable to the disease and the patient). The opposite of *upaśaya* is *anupaśaya* and *asātmya* (unsuitable) to the disease<sup>11</sup>.

The genesis (evolution, process of manifestation) of the disease by the vitiated (increased) *doṣas* which are constantly circulating is known as *saṁprāpti*. It's also called *jāti* and *āgati*<sup>12</sup>. It is of five kinds such as *saṁkhyā*, *vīkalpa*, *prādhānya*, *bala* and *kāla*. Counting the varieties (kinds) of each disease, as for example, when it is said that *jvara* (fever) is of eight kinds (and so on in other diseases) is *saṁkhyā saṁprāpti*. To indicate the different aspects of the *doṣas* involved (their kind), quantity, qualities and functions) is *vīkalpa saṁprāpti*. Signifying a disease as either independent (primary) or dependent (secondary) is *prādhānya saṁprāpti*. Signifying a disease as strong (severe, grave) or weak (mild) based on the nature of the cause, etc. (signs, symptoms, organs involved, nature of abnormalities, general health, age and sex and many other aspects) is *bala saṁprāpti*. To signify the time of the night, day, season and digestion of food

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during which the disease and the *doṣa* are strong (predominant) is *kāla saṁprāpti*<sup>13</sup>.

*Samprāpti* is mentioned in any disease in AHr. For example, in fever: *malas* (*doṣas*) getting increased by their respective causes, enter the *āmāśaya* (stomach), combine with *āma* (undigested or improperly processed metabolites present in alimentary tract), obstruct the channels (of *rasa dhātu* present in the digestive tract), drive the fire (digestive agency) to the exterior (skin and other tissues) and moving along with it (fire, heat) make for great increase of the heat of the body. Thus generate *jvara* (fever). Because of the obstruction of the channels of sweat (by the *doṣas* mixed with *āma*) sweating does not occur generally (in spite of increase of temperature)<sup>14</sup>.

To conclude, is it possible to say that AHr uses the core of *Nyāya* system whenever necessary.



## 5.4. Notes and Sanskrit references

- <sup>1</sup> Radhakrishnan S., *Indian Philosophy*. 2<sup>nd</sup> vol, p. 32.
- <sup>2</sup> Sharma Chandradhar, *A Critical Survey of Indian Philosophy*, p. 191.
- <sup>3</sup> Radhakrishnan S., *Indian Philosophy*. 2<sup>nd</sup> vol, p. 43
- <sup>4</sup> Gopinath B.G., *Foundational Ideas of Ayurveda*, p.106.
- <sup>5</sup> Dasgupta Surendranath, *A History of Indian Philosophy*, 1<sup>st</sup> vol., p. 294.
- <sup>6</sup> *Ibid.*
- <sup>7</sup> निदानं पुर्वरूपाणि रुपाण्युपशयस्तथा।  
सम्प्राप्तिश्चेति विज्ञानं रोगाणां पञ्चधा स्मृतम् ॥ २ ॥ (AHr. Ni, 1. 2)
- <sup>8</sup> निमित्तहेत्वायतनप्रत्ययोत्थानकारणैः  
निदानमाहुः पर्यायैः (AHr. Ni, 1. 3)
- <sup>9</sup> प्राग्रूपं येन लक्ष्यते ॥ ३ ॥  
उत्पित्सुरामयो दोषविशेषणानधिष्ठितः।  
लिङ्गमव्यक्तमल्पत्वाद्वाहीनां तद्यथायथम् ॥ ४ ॥ (AHr. Ni, 1. 3b-4)
- <sup>10</sup> तस्य प्राग्रूपमालस्यमरतिर्गात्रगौरवम् ॥ ६ ॥  
आस्यवैरस्यमरुचिजृम्भा सास्त्राकुलाक्षिता।  
अङ्गमर्दोऽविपाकोऽल्पप्राणता बहुनिद्रता ॥ ७ ॥  
रोमहर्षो विनमनं पिण्डकोद्वेष्टनं क्लमः।  
हितोपदेशेष्वक्षान्तिः प्रीतिरस्यपटूषणे ॥ ८ ॥  
द्वेषः स्वादुषु भक्ष्येषु तथा बालेषु तृड् भृशम्।  
शब्दाग्निशीतवाताम्बुच्छायोष्णेष्वनिमित्ततः ॥ ९ ॥  
इच्छा द्वेषश्च तदनु ज्वरस्य व्यक्तता भवेत्। (AHr. Ni, 2. 6b-10a)
- <sup>11</sup> हेतुव्याधिविपर्यस्तविपर्यस्तार्थकारिणाम्।  
औषधान्नविहारणामुपयोगं सुखावहम् ॥ ६ ॥  
विद्यादुपशयं व्याधेः स हि सात्म्यमिति स्मृतः।

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विपरीतोऽनुपशयो व्याध्यसात्म्याभिसंज्ञितः (Ahr. Ni, 1. 6-7)

<sup>12</sup> यथादुष्टेन दोषेण यथा चानुविसर्पता।

निर्वृत्तिरामयस्यासौ सम्प्राप्तिर्जातिरागतिः ॥ ८ ॥ (Ahr. Ni, 1. 8)

<sup>13</sup> सङ्घाविकल्पप्राधान्यबलकालविशेषतः।

सा भिद्यते यथाऽत्रैव वक्ष्यन्तेऽष्टौ ज्वरा हति ॥ ९ ॥

दोषाणां समवेतानां विकल्पोऽशांशकल्पना।

स्वातन्त्र्यपारतन्त्र्याभ्यां व्याधेःप्राधान्यमादिशेत् ॥ १० ॥

हेत्वादिकात्स्न्यावयवैर्बलाबलविशेषणम्।

नक्तंदिनर्तुभुक्तांशैर्व्याधिकालो यथामलम् ॥ ११ ॥ (Ahr. Ni, 1. 9-11)

<sup>14</sup> प्राग्रूपं येन लक्ष्यते ॥ ३ ॥

उत्पित्सुरामयो दोषविशेषेणानधिष्ठितः।

लिङ्गमव्यक्तमल्पत्वाद्वाधीनां तद्यथायथम् ॥ ४ ॥ (Ahr. Ni, 1. 3b-4)

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## 6. *Mīmāṃsā*

### 6.1. Introduction

The term *Mīmāṃsā* is derived from the root MAN (thinking or discussing) and is defined as logical reasoning. Originally, it was applied for interpretation of Vedic rituals but now is used to any critical investigation, as Sharma<sup>1</sup>. The *Mīmāṃsā* is called *Pūrva-Mīmāṃsā* because deals with the earlier portion of *Vedas* relatively to *Uttara-Mīmāṃsā*, the later portion of *Vedas*, not only from the point of the chronological view but also in their logical sense. Its central question is the ritual. The whole *Vedas*, excluding *Upaniṣads*, deals with the *dharma*, or acts of duty, in which the sacrifices have a leading role. The realization of sacred rites is the beginning for search of wisdom. Moreover, the beginning of *Mīmāṃsā* can be traced through their own *Vedas*, which is used to denote doubts and debates with a view to the rules of ritual and doctrine because the correct realization of the sacrifices depends on a right interpretation of Vedic texts.

The purpose of *Mīmāṃsā* is to examine the nature of *dharma*. Their interest is more practical than speculative. Speculation philosophical discoveries in it are subordinate to the ritualistic purpose. The *Mīmāṃsā* is polytheist<sup>2</sup>.

### 6.2. Literature

The *Mīmāṃsā-sūtra* of Jaimini (4<sup>th</sup> century B.C) is the oldest book of the *Mīmāṃsā* system. It describes the various sacrifices and their purposes as well as certain philosophical propositions, discussing the sources of knowledge and validity of *Vedas*.

Jaimini tries to justify each part of the *Vedas*. Śabara (1<sup>st</sup> century B.C) wrote the biggest commentary of this work. There were other authors who commented on the work of Jaimini, as Bhartṛmitra, Bhavadāsa, Hari and Upavarṣa. The work of Śabara is the main basis of all subsequent writings related with *Mīmāṃsā*.

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Kumārila (7<sup>th</sup> century A.D) commented on the *sūtra* and the *bhāṣya* and his work is in three parts. The first *Ślokaṅkārttika* deals with the first part of the first chapter. The second *Tantravārttika* goes to the end of the third chapter and *Ṭupṭikā* covers the rest. Maṇḍana Miśra, the author of *Vidhiviveka* and *Mīmāṃsānukramaṇī* is a follower of Kumārila. He is earlier than Vācaspati (850 A.D) who expounds the views of Vidhiviveka in his *Nyāyakaṇikā*. Kumārila's work has had several commentators: Sucarita Miśra, author of the *Kāśikā*, a commentary of the *Ślokaṅkārttika*; Someśvara Bhaṭṭa, author of *Nyāyasuddhā*, also known as Rāṇaka, a commentary on the *Tantravārttika*, and Pārthasārathi Miśra (1300 A.D.), author of *Nyāyaratnākara*, a commentary of *Ślokaṅkārttika* as well as *Śāstradīpikā*, an independent manual of *Mīmāṃsā* system on the lines of Kumārila, and *Tantraratna*. Veṅkaṭa Dīkṣita's *Vārttikābharana* is a commentary on *Ṭupṭikā*.

Prabhākara wrote his commentary *Bṛhatī* on the *Bhāṣya* of Śabara. Śālikanātha's *Rjūvimalā* is a commentary on *Bṛhatī*. His *Prakaraṇapañcikā* is a popular manual of the Prabhākara system. His *Parīśiṣṭa* is a brief annotation on Śabara's work.

### 6.3. Pramāṇa

Jaimini accepts the three *pramāṇas*: perception<sup>3</sup>, inference<sup>4</sup> and *śabda* or testimony<sup>5</sup>. Prabhākara admits *upamāna* (comparison) and *arthāpatti* (implication). For its part, Kumārila adds *anupalabdhi* (non-apprehension). *Aitihya* (rumor) is rejected because there is no certainty about the validity of the result of cognition towards definitive information on the origin of the rumor.

### 6.4. Mīmāṃsā and Āyurveda

The *Āyurveda* not ignored the *Mīmāṃsā* system and the rituals are very present in AḤr. To the general treatment of all diseases, AḤr mentions:

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Avoidance of improper activities (of the body, mind and speech by willful transgression of rules), control of the senses, remembering previous experiences, good knowledge of the land (habitat), time (season, age) and the self (and their importance to health), adherence to rules of good (moral) conduct, conduct of propitiary rites as prescribed in the *Atharvaveda*, worshiping of malevolent planets as the plan (means, methods) to prevent the onset of diseases – both *nija* (organic) and *āgantū* (traumatic) and also for the cure (of relief) of those (diseases) which have already arisen<sup>6</sup>.

The rites are used as a procedure of emesis therapy:

Next, during temperate seasons, after administering oleation and sudation therapies properly, on the day previous to the day of emesis, in order to excite (increase) *kapha*, the patient, who has slept well in the night, who has had his food well digested, should be made to drink *peyā* (thin gruel) prepared from fish, *māṣa* (black gram), *tila* (sesame seeds), etc. added with little quantity of fats, in the morning, after performing auspicious rites, either on empty stomach or after drinking little quantity of *ghee*. The aged, children, the debilitated, the impotent and the coward, should be made to drink wine, milk, sugarcane juice or meat juice added with honey and *saindhava* salt, appropriate to the disease, to their maximum capacity. Afterwards, determining the nature of his bowels the emetic drug is administered sanctifying it with the following hymn – “let Brahmā, Dakṣa, Aśvins, Rudra, Indra, the earth, moon, sun, air, fire, sages, comity of herbs and of living beings protect you. Let this medicine be to you like *rasāyana* for the sages, nectar for gods and *sudhā* for the good serpents. Om, salutations to the worshipful Baiṣajyaguru, the *vaiḍūrya* prabharāja, the Tathāgata, the Arhat, the Samyak sambuddha, Om, *baiṣajye*, *baiṣajye*, *mahā baiṣajye*, *samudgate* (salutation to you the medicine)”. Uttering these hymns, he should drink facing east<sup>7</sup>.

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The rites are present in procedures of decoction enema:

On the fifth or third day (after fat enema), at an auspicious time, sometime after midday, after performing auspicious rites... the physician should administer (decoction) enema to the patient<sup>8</sup>.

Vāgbhaṭa mentions the ritual in the ceremony concerned with conception:

The priest should perform the ritual of begetting a son, in accordance with the prescribed procedure (for persons of upper castes) and for *śūdras* (persons of lower castes) by making them bow to gods, without uttering sacred hymns, by doing this rite, it (copulation) will not become futile and the couple will beget a son of their liking<sup>9</sup>. After the end of the ceremony (ritual of begetting a male offspring) the man who has partaken food consisting of ghee, milk and boiled rice, should climb on the bed, keeping his right foot first, and at the auspicious moment. The woman should climb next, keeping her left foot first, from the right side (of her husband), after partaking food consisting chiefly, of oil (of sesame) and *māṣa* (black gram). Then after, the following holy hymn should be recited (by her husband)<sup>10</sup>. And the holy hymn is: “O Lord, you are the procurer, you are the life, you are present everywhere, may *Dhātā* bestow (me good), *vidhātā* bestow the *brahmavarcas* (divine radiance), may Brahman, Bṛhaspati, Viṣṇu, Soma, Sūrya, Aśvin, Bhaga, Mitra and Varuṇa – grant me a valiant son<sup>11</sup>.

After the baby’s birth, there are some procedures to make and the following sacred hymn should be chanted into its right ear:

“You have been born from every organ of the body and the *hrdaya* (mind)<sup>12</sup>;

You are myself in the form of a son; may you live for a hundred years, may you attain long life, let the stars, the quarters, night and days protect you”<sup>13</sup>.

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After the baby becomes to calm and after some procedures, he should be fed with a *prāśya* (confection) to confer intelligence, long life and good strength in the dose of one *hareṇu* in quantity, fortified with sacred hymns<sup>14</sup>. Then, the *jātakarma* (religious rite concerned with child birth) should be performed by *prājāpatya* method<sup>15</sup>. And, in the first day, the baby should be made to lick the juice of *anañta* (synonym of many drugs) mixed with honey and ghee, fortified with sacred hymns, all the three times of the day<sup>16</sup>.

On the sixth night, protective rites and offering of oblation (to protect the child from evil spirits) should be performed especially and the relatives (of the child) should be kept awake that night, keeping (the child) in a pleasant and happy mood<sup>17</sup>. The baby should always be adorned with auspicious *maṇi* (amulets) prepared from the horn of *khadga* (rhinoceros) and others (animals) which are living, wear potent herbs such as *brāhmī*, *aindri*, *jīvaka*, etc. on the hands, neck and head, specially *vacā* should be worn constantly. These bestow long life, intelligence, memory and health and protect from the evils<sup>18</sup>. The child who is born with erupted teeth or the child which develops teeth first in the upper jaw – in both cases a *śānti* (propitiatory rite) should be performed. The child should be gifted along with *dakṣina* (money) to the twice born (*brāhmaṇa*) and *naigameṣa* (an evil spirit) should be worshipped<sup>19</sup>.

In the *cikitsita* (treatment), the rituals are used. To the fever: *daivāśraya* (providential) therapies cure all kinds of fever, specially the *viṣama jvara* (irregular fevers) because these are usually produced by external agencies<sup>20</sup>. *Daiva vyāpaśraya* treatment includes *mantra* (chanting of sacred hymns), *auśadha* (wearing of precious herbs), *maṇi* (wearing of amulets, precious stones, etc.), *maṅgala* (auspicious rites), *bali* (offering things to please gods, etc.), *upahāra* (giving gifts), *homa* (fire sacrifice), *niyama* (vow, voluntary penance, abstaining from desires), *prāyascitta* (expiation, intentional suffering), *upavāsa* (fasting), *svastyayana* (auspicious benediction, blessings by gods, saints, etc.), *praṇipāta*

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*gamana* (bowing to the feet of gods, saints, preceptors, etc.) going on pilgrimages to holy places) and such other acts<sup>21</sup>. And for fevers caused by *graha* (evil spirits, bacteria, etc.) measures like *bali*, *mantra*, etc. described in *bhūta vidyā* (sorcery) are the methods of treatment. For fevers caused by curse (of gods, ascetics, etc.) and hymns of *Atharvaṇa* (sorcery, with craft, etc.), *daiva vyāpaśraya* measures are the treatment<sup>22</sup>.

And for the treatment of fever due to external agent, AḤr mentions: wearing of potent herbs and precious gems, (chanting) benevolent hymns, worship of saints, preceptors, the twice born (*brāhmaṇās*) and gods, affectionate mind and (indulgence in) objects, pleasing the mind cure dreadful fevers though caused even by Viṣṇu<sup>23</sup>.

In the treatment of *grahas* (demons, evil spirits), there are some references: the *graha* which desires to kill the child/adult should be won by resorting to *homa* (fire sacrifices) initiated by (accompanied with) chanting of effective hymns. The other *grahās* should be won by fulfilling their desires such as sexual gratification, offering of oblations, etc.<sup>24</sup> And to the physician: the physician conversant with hymns and procedures (of sorcery) should make use of the medicated ghee recipes, described in *bhūta vidyā* and also perform rites such as *bali*, *home* and *snapana* (religious bath/sacrificial bath)<sup>25</sup>. The physician should perform fire sacrifices and offer oblations on specific days on which the specific evil spirits seize the patient. Bath, clothes, fat, meat, wine, milk, jiggery, etc. whichever is desired by the patient should be given on these days (of seizures) and offering of precious gems, perfumes, garlands, seeds (grains), honey, ghee, eatables, etc. These are the common/general procedure of treatment<sup>26</sup>.

There are several oblations to the *graha*: oblations should be offered to *sura*, *ṛṣi*, *guru*, *vṛddha* and *sidha graha* (evil spirits) at the temples (place of worship) especially in the northern quarters for the *deva graha* and in the western quarters and at the meeting place of four roads for the *daitya graha*. At the path of the cattle



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for the *gandharva*, along with new clothe and ornaments and in the river for *pitṛ* and *nāga graha*. In the south-east, for *nāga* and for the *yakṣa*, either at the dwelling of the *yakṣa* or the meeting of the rivers. For the *rākṣasa* at the meeting place of the rivers, four roads or at dangerous and secret places. At the eastern quarters for *brahma rākṣasa*, for *piśāca graha* at the haunted house in the western quarter. Clean white cloth and garlands, scents, milk pudding, boiled rice (mixed with milk), curds and white umbrella are the offerings given to the *deva graha*<sup>27</sup>.

To *brahma rākṣasa*, the oblations are pot filled with boiled *yava*, pot filled with water, meat, umbrella, new cloth and unguents<sup>28</sup>. For *rākṣasa graha*, the oblations are meat, white flowers, rice cooked along with meat, cooked and uncooked meat and *niṣpāva*, smeared with blood<sup>29</sup>.

Concerning to the treatment of *grahas*: except for *piśāca graham*, in all others, nothing unbeneficial (offering, oblations, activities, drugs and therapies) should be done, because they (*grahas*) being of great valor (power) may get enraged and kill both the patient and the physician. By worshipping Īśvara with twelve shoulders, Nātha, the lord (of the universe) Ārya, Avalokita, the treater of (destroyer of) all diseases and by doing *japa* (chanting of sacred hymns, syllables or letters) all the *graha* (evil spirits) can be won (dispelled, killed). Also diseases such as insanity, epilepsy and others disorder of the mind<sup>30</sup>. The term Īśvara with twelve shoulders, Nātha, Avalokita are interpreted as referring to Lord Śiva by all the ancient commentators.

Sthāṇu (Śiva), the *bhūteśa* (lord of creatures) and the *pramatha gaṇa* should be worshiped, the potent hymns concerned with them should be chanted. These will dispel/drive away all the *grahas*<sup>31</sup>.

The treatment to *unmāda* (insanity) also consists of oblations consisting of meat, balls of flour of *yava*, food which are fatty and sweet, rice (boiled) mixed with blood, cooked or uncooked meat, *surā*, *maireya*, *āsava*, flowers of *atimukta*,

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*jātī* and *sahacara*, offering being done at the meeting place of four roads, cattle shed or confluence of rivers<sup>32</sup>.

And AHr mentions that *brāhmayadi ghr̥ta*, a kind of ghee, cures leprosy, leucoderma, abdominal tumors, poison, fever, insanity, artificial poisoning, abdominal enlargement, diseases caused by *Atharvaṇa* (magical rites) sorcery and diseases of great increase of *vāta*<sup>33</sup>.

To conclude, is it possible to say that AHr uses *Mīmāṃsā* system in the form of rituals.

## 6.5. Notes and Sanskrit references

- <sup>1</sup> Sharma Chandradhar, *A Critical Survey of Indian Philosophy*, p. 211.
- <sup>2</sup> Radhakrishnan S., *Indian Philosophy*. 2<sup>nd</sup> vol, p. 374.
- <sup>3</sup> सत्संप्रयोगे पुरुषस्येन्द्रियाणां बुद्धिजन्म तत्रस्यक्षमनिमित्तं विद्यमानोपलम्भनत्वात्॥ १।१।४॥ (MS 1.1.4)
- <sup>4</sup> अपि वा कर्तृसामान्यात्प्रमाणमनुमानं स्यात्॥ १।३।२॥ (MS 1.3.2)
- <sup>5</sup> औत्पत्तिकस्तु शब्दास्यार्थेनसम्बन्धस्तस्य ज्ञानमुपदेशोऽव्यतिरेकश्चार्थेऽनुपलब्धे तत्रमाणं बादरायणस्यानपेक्षत्वात्॥ १।१।५॥ (MS 1.1.5)
- <sup>6</sup> यथर्वविहिता शान्तिः प्रतिकूलग्रहार्चनम्।  
भूताद्यस्पर्शनोपायो निर्दिष्टश्च पृथक् पृथक् ॥ ३३ ॥  
अनुत्पत्त्यै समासेन विधिरेषः प्रदर्शितः।  
निजागन्तुविकारणामुत्पन्नानां च शान्तये ॥ ३४ ॥ (AHR. Sū, 4. 33-34)
- <sup>7</sup> अथ साधारणे काले स्निग्धस्विन्नं यथाविधि।  
श्लोवम्यमुत्क्लिष्टकफं मत्स्यमाषतिलादिभिः ॥ १२ ॥  
निशां सुप्तं सुजीर्णान्नं पूर्वाह्ने कृतमङ्गलम्।  
निरन्नमीषत्स्निग्धं वा पेयया पीतसर्पिषम् ॥ १३ ॥  
वृद्धालाबलक्लीबभीरुन् रोगानुरोधतः।  
आकण्ठं पायितान्मद्यं क्षीरमिक्षुरसं रसम् ॥ १४ ॥  
यथाविकारविहितां मधुसैन्धवसंयुताम्।  
कोष्ठं विभज्य भैषज्यमात्रां मन्त्राभिमन्त्रिताम् ॥ १५ ॥  
“ब्रह्मदक्षाश्विरुद्रेन्द्रभूचन्द्रार्कानिलानलाः।  
ऋषयः सौषधिग्रामा भूतसङ्घाश्च पान्तु वः ॥ १६ ॥  
रसायनमिवर्षीणाममराणामिवामृतम्।  
सुधेवोत्तमनागानां भैषज्यमिदमस्तु ते ॥ १७ ॥  
ॐ नमो भगवते भैषज्यगुरवे वैदूर्यप्रभराजाय।  
तथागतायार्हते सम्यक्सम्बुद्धाय। तद्यथा।

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ॐ भैषज्ये भैषज्ये महाभैषज्ये समुद्रते स्वाहा ॥ “

प्राङ्मुखं पाययेत् (Ahr. Sū, 18. 12-18a)

<sup>8</sup> उष्णाम्बु स्वेदयेदस्य पाणितापेन चोदरम्।

उत्थानेऽल्पे दिने तस्मिन्मुक्त्वाऽन्येद्युः पुनः पिबेत् ॥ ३६ ॥

अद्दस्त्रेहकोष्ठस्तु पिबेदूर्ध्वं दशाहतः। (Ahr. Sū, 18. 36-37½)

<sup>9</sup> धूमत्रयस्यान्यतमं स्नेहाचारमथादिशेत्। २७ ॥

ततः सायं प्रभाते वा क्षुद्धान् स्नातः सुखाम्बुना।

भुञ्जानो रक्तशाल्यन्नं भजेत्पेयादिकं क्रमम् ॥ २८ ॥ (Ahr. Sū, 18. 27b-28)

<sup>10</sup> जघन्यमध्यप्रवरे तु वेगाश्चत्वार इष्टा वमने षडष्टौ।

दशैव ते द्वित्रिगुणा विरेके प्रस्थस्तथा स्याद्विचतुर्गुणश्च ॥ ३१ ॥

पित्तावसानं वमनं विरेकादूर्ध्वं कफान्तं च विरेकमाहुः

द्वित्रान् सविटकानपनीय वेगान् मेयं विरेके वमने तु पीतम् ॥ ३२ ॥ (Ahr. Sū, 18. 31-32)

<sup>11</sup> अथैनं वामितं भूयः स्नेहस्वेदोपपादितम्।

श्लेष्मकाले गते ज्ञात्वा कोष्ठं सम्यग्विरेचयेत् ॥ ३३ ॥ (Ahr. Sū, 18. 33)

<sup>12</sup> Of the father

<sup>13</sup> शतायुः शतवर्षोऽसि दिर्घमायुरवाप्नुहि।

नक्षत्राणि दिशो रात्रिरहश्च त्वाऽभिरक्षतु ॥ ४ ॥ (Ahr. Utt, 1. 4)

<sup>14</sup> ततो दक्षिणतर्जन्या तालून्नम्यावगुण्ठयेत् ॥ ७ ॥

शिरसि स्नेहपिचुना प्राश्यं चास्य प्रयोजयेत्।

हरेणुमात्रं मेधायुर्वलार्थमभिस्त्रितम् ॥ ८ ॥ (Ahr. Utt, 1. 7b-8)

<sup>15</sup> गर्भाम्भः सैन्यववता सर्पिषा वामयेत्ततः ॥ १० ॥

प्राजापत्येन विधिना जातकर्माणि कारयेत्। (Ahr. Utt, 1. 10b-11a)

<sup>16</sup> प्रथमे दिवसे तस्मात्त्रकालं मधुसर्पिषी ॥ १२ ॥

अनन्तामिश्रिते मस्त्रेपाविते प्राशयेच्छिशुम्। (Ahr. Utt, 1. 12b-13a)

17 षष्ठीं निशां विशेषेण कुरक्षाबलिक्रियाः।

जागृयुर्बान्धवास्तस्य दधतः परमां मुदम् ॥ २१ ॥ (Ahr. Utt, 1. 21)

18 प्रागलाजपेयां सुजरां सशुण्ठीधान्यपिप्पलीम् ॥ २६ ॥

ससैन्धवां तथाऽम्लार्थीतां पिषेत्सह दाडिमाम्।

सृष्टविड् बहुपित्तो वा सशुण्ठीमाक्षिकां हिमाम् ॥ २७ ॥

बस्तिपार्श्वशिरः शूली व्याघ्रीगोक्षुरसाधिताम्।

श्लिपर्णीबलाबिल्वनागरोत्पलधान्यकैः ॥ २८ ॥ (Ahr. Ci, 1. 26b-28a)

19 पथ्याकुस्तुम्बरीसुस्ताशुराठीकद्वृणपर्पटम्।

सकद्वलवचामार्ङ्गीदेवाहं मधुहिङ्गुमत् ॥ ६२ ॥

कफवातज्वरष्ठीवकुक्षिहृत्पार्श्ववेदनाः। (Ahr. Ci, 1. 62-63a)

20 दैवाश्रयं च भैषज्यं ज्वरान् सर्वान् व्यपोहति।

विशेषाद्विषमान् प्रायस्ते ह्यागन्तवन्धजाः ॥ १६५ ॥ (Ahr. Ci, 1. 165)

21 ग्रहोत्थे भूतविद्योक्तं बलिमन्त्रादि साधनम्।

ओषधीगन्धजे पित्तशमनं विषजिद्विषे ॥ १६८ ॥ (Ahr. Ci, 1. 168)

22 ते ज्वराः केवलाः पूर्वं व्याप्यन्तेऽनन्तरं मलैः ॥ १७१ ॥

तस्माद्दोषानुसारेण तेष्वाहारादि कल्पयेत्। (Ahr. Ci, 1. 171)

23 औषधयो मणयश्च सुमन्त्राः साधुगुरुद्विजदैवतपूजाः

प्रीतिकरा मनसो विषयाश्च घ्नन्त्यपि विष्णुकृतं ज्वरमुग्रम् ॥ १७७ ॥ (Ahr. Ci, 1. 177)

24 कफकासी पिषेदादौ सुरकाष्ठात् प्रदीपितात्।

स्नेहं परिस्रुतं व्योषयवक्षारावचूर्णितम् ॥ ४१ ॥ (Ahr. Ci, 3. 40b-41a)

25 पुनर्नवशिवाटिकासरलकासमर्दामृतापटोलषृहतीफणिज्जकरसैः पयः संयुतैः।

धृतं त्रिकटुना च सिद्धमुपयुज्य सञ्जायते न कासविषमज्वरक्षयगुदाङ्कुरेभ्यो भयम् ॥ ५८ ॥ (Ahr. Ci, 3. 58)

26 पञ्चानां पञ्चमूलानां रसे क्षीरचतुर्गुणे।  
सिद्धं सर्पिर्जयत्येतद्यक्ष्मणः सप्तकं बलम् ॥ २१ ॥  
पञ्चकोलयवक्षारषट्प्लेन पचेद्धृतम्।  
प्रस्थोन्मितं तुल्यपयः स्रोतसां तद्विशोधनम् ॥ २२ ॥  
गुल्मज्वरोदरप्लीहग्रहणीपाण्डुपीनसान्।  
श्वासकासाग्निसदनश्वयथूर्ध्वानिलाञ्चयेत् ॥ २३ ॥ (Ahr. Ci, 5. 21-23)

27 रास्नाबलागोक्षुरकस्थिरावर्षाभुवारिणि।  
जीवन्तीपिप्पलीगर्भं सक्षीरं शोषजिद्धृतम् ॥ २४ ॥  
अश्वगन्धाश्रुताक्षीराद्धृतं च ससितापयः।  
साधारणामिषतुलां तोयद्रोणद्वये पचेत् ॥ २५ ॥  
तेनाष्टभागशोषेण जीवनीयैः पलोन्मितैः।  
साघयेत्सर्पिषः प्रस्थं वातपित्तामयापहम् ॥ २६ ॥  
मांससर्पिरिदं पीतं युक्तं मांसरसेन वा।  
कासश्वासस्वरभ्रंशशोषहृत्पाश्वशूलजित् ॥ २७ ॥  
एलाजमोदात्रिफलासौराष्ट्रीव्योषचित्रकान्।  
सारानरिष्टगायत्रीशालपीजकसम्भवान् ॥ २८ ॥  
भल्लातकं विडङ्गं च पृथगष्टपलोन्मितम्। (Ahr. Ci, 5. 24-29a)

28 तैलं वा मधुकद्राक्षापिप्पलीकृमिनुत्फलैः ॥ ३७ ॥  
हंसपाद्याश्च मूलेन पक्वं नस्तो निषेचयेत्। (Ahr. Ci, 5. 37b-38a)

29 अश्रीयाच्च ससर्पिष्कं यष्टीमधुकपायसम् ॥ ४० ॥ (Ahr. Ci, 5. 40b)

30 तालीसचूर्णवटकाः सकर्पूरसितोपलाः।  
शशाङ्गकिरणास्व्याश्च भक्ष्या रुचिकराः परम् ॥ ४९ ॥  
वातादरोचके तत्र पिबेच्चूर्णं प्रसन्नया।  
हरेणुकृष्णाकृमिजिद्राक्षासैन्धवनागरात् ॥ ५० ॥  
एलाभार्गीयवक्षारहिङ्गुयुक्ताद्धृतेन वा।

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छर्दयेद्वा वचाम्भोभिः पित्ताच्च गुडवारिभिः ॥ ५१ ॥ (Ahr. Ci, 5. 49-51)

<sup>31</sup> लिह्याद्वा शर्करासर्पिल्वणोत्तममाक्षिकम्।

कफाद्वमेन्निम्बजलैर्दीप्यकारग्वधोहकम् ॥ ५२ ॥ (Ahr. Ci, 5. 52)

<sup>32</sup> पिवेच्चूर्णं च पूर्वोक्तं हरेण्वाद्युष्णावारिणा ॥ ५३ ॥

एलात्वङ्गागकुसुमतीक्ष्णकृष्णामहौषधम्।

भागवृद्धं क्रमाच्चूर्णं निहन्ति समशर्करम् ॥ ५४ ॥

प्रसेकारुचिहृत्पार्श्वकासश्वासगलामयान्।

यवानीतिन्तिडीकासुवेतसौषधदाडिमम् ॥ ५५ ॥

कृत्वा कोलं च कर्षाशं सितायाश्च चतुष्पलम्।

घान्यसौवर्चलाजाजीवराङ्गं चार्घकार्षिकम् ॥ ५६ ॥

पिप्पलीनां शतं चैकं द्वे शते मरिचस्य च।

चर्णमेतत्परं रुच्यं हृद्यं ग्राहि हिनस्ति ॥ ५७ ॥

विवन्धकासहृत्पार्श्वह्रीहाशोग्रहणीगदान्।

तालीसपत्रं मरिचं नागरं पिप्पली शुभा ॥ ५८ ॥ (Ahr. Ci, 5. 53b-58)

<sup>33</sup> हरेणुकृष्णाकृमिजिद्राक्षसैन्धवनागरात् ॥ ५० ॥

एलाभार्गीयवक्षारहिङ्गुयुक्ताद्धृतेन वा।

छर्दयेद्वा वचाम्भोभिः पित्ताच्च गुडवारिभिः ॥ ५१ ॥

लिह्याद्वा शर्करासर्पिल्वणोत्तममाक्षिकम्।

कफाद्वमेन्निम्बजलैर्दीप्यकारग्वधोहकम् ॥ ५२ ॥

पानं समध्वरिष्ठाश्च तीक्ष्णाः समधुमाधवाः।

पिवेच्चूर्णं च पूर्वोक्तं हरेण्वाद्युष्णावारिणा ॥ ५३ ॥ (Ahr. Ci, 5. 50-53)

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## 7. Vedānta

### 7.1. Antecedents

The term *Vedānta* literally means "the end of *Vedas*" or the established doctrines in the ultimate chapters of *Vedas*, who are *Upaniṣads*. The *Vedānta* philosophy is the exposure of philosophy taught in *Upaniṣads* and is summarized in *Brahma Sūtra* of Bādarāyaṇa. This book is an exposition of the doctrine of *Brahman*. While the *karma mīmāṃsā* of Jaimini investigates the duties (*dharma*) in the *Vedas*, the *uttara mīmāṃsā* of Bādarāyaṇa describes the philosophical and theological visions of *Upaniṣads*, as Radhakrishnan<sup>1</sup>.

The *Upaniṣads* form the last part of vedic literature and his philosophy is called *uttara mīmāṃsā*. The interpretations of this work have been different but the commentary made by Śaṅkara (788-820 A.D) has to be extremely useful for their understanding. The influence of philosophy proposed by Śaṅkara and illustrated by his followers have been very large over time. When *Vedānta* philosophy is mentioned, normally is referring to the philosophy proposed by Śaṅkara. Thus, Śaṅkara, Bhāskara, Yādavaprakāśa, Rāmanuja, Keśava, Nilakaṇṭha, Madhva, Baladeva, Vallabha and Vijñānabhikṣu developed their own interpretations.

### 7.2. Literature

The *Brahma Sūtra* of Bādarāyaṇa is the basic work of *Vedānta* and its date is probably 2th century B.C. The first chapter concerns the theory of *Brahmā* as a central reality. Its purpose is *samanvaya* or reconciliation of the different statements in *Vedas* about this subject. Any interpretation of religion, any explanation of God, soul and the world is bound to take account of the religious experiences of those. Thus, deals with the nature of *Brahmā*, its relationship with the world and the individual soul. The second chapter deals with accusation and objections to these views and criticized rival theories. It also gives an account of the nature of the dependence of the world on God and the gradual evolution from



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the reabsorption into him and in latter part there are interesting psychological discussions about the nature of the soul, its attributes, its relation to God, body and its own deeds. The third discusses the ways and means of achieving *Brahma-vidyā*. There is an account of rebirth and minor psychological and theological discussions. The fourth and last chapter refers to the fruits of *Brahma-vidyā*. It also describes in some detail the theory of the departure of the soul after death along the two paths of the gods and the fathers and the nature of the release from which there is no return.

Around 780 A.D, Gauḍapāda revived the teachings of *Upaniṣads* through its commentary on *Māṇḍūkya Upaniṣad* in verse called *Māṇḍūkyakārikā*. In fact, the Gauḍapāda's philosophy is essentially based on the *Upaniṣads*, particularly on the *Māṇḍūkya*, the *Bṛhadāraṇyaka* and the *Chāndogya*. His disciple Govinda was teacher of Śaṅkara.

The commentary of Śaṅkara on *Brahma Sūtra* is the base from which emerged many commentaries and studies about the *Vedānta* philosophy. Thus, Ānandagirī, a disciple of Śaṅkara, wrote a commentary called *Nyāyanirṇaya* and Govindānanda wrote another commentary called *Ratnaprabhā*. Vācaspati Miśra (841 A.D) has produced another commentary called *Bhāmatī*. Amalānanda (1247-1260 A.D) wrote *Kalpataru* about this *Bhāmatī* and Appayadīkṣita (1550 A.D) wrote *Kalpataruparimala* on *Kalpataru*. Another disciple of Śaṅkara, Padmapāda, also called Sanandana, wrote a commentary about it called *Pañcapādikā*. Prakāśātman (1200 A.D) has developed a commentary on *Pañcapādikā* called *Pañcapādikāvivarāṇa*. Akhaṇḍānanda was the author of *Tattvadīpana* and Nṛsimhāśrama Muni (1500 A.D) wrote *Vivarāṇabhāvaprakāśikā* over it. Amalānda and Vidyāsāgara prepared its commentaries to *Pañcapādikā*, called *Pañcapādikādarpaṇa* and *Pañcapādikāṭīkā*, respectively.

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### 7.3. *Vedānta* and *Āyurveda*

The eradication of diseases and miseries of the world is an objective of *Āyurveda*. The effects of past deeds are very important to cure the diseases and this doctrine of *Vedānta* is present in AHr.

AHr explains that diseases are of three kinds: those born from bad acts which are seen (committed in the present life), those born from bad acts committed previously (in earlier lives) and those from the combination of both<sup>2</sup>. Disease which arise from the specific (which bring about increase of *doṣas*) are known as *doṣottha rogas* (born from *doṣas*), those which arise without any apparent cause are known as *karmaja* (born from the effects of bad acts of previous lives). Those which have severe onset (and manifestation) are known as *doṣakarmaja* (born from combination of *doṣas* and bad acts of previous lives)<sup>3</sup>. And AHr mentions the cure: the former (diseases arising from *doṣas*) get cured from indulgence in the opposite (foods, drugs or activities which possess qualities opposite of the increased *doṣas*). *Karmaja* get cured after the end of the effects of the acts or previous lives and *doṣakarmaja* get cured after the mitigation of the *doṣas* and end of effect of acts (of previous lives)<sup>4</sup>.

AHr states that *sattva* (*ātman* or soul) impelled by the affliction of his own past actions, entering into the union of pure *śukra* (semen, the male seed) and *ārtava* (menstrual blood – the female seed) gives rise to the formation of the embryo. It's like the fire from two pieces of wood (rubbing together)<sup>5</sup>.

From *cetanā* (*ātman* or soul) are derived the mind, the sense organs and birth (ordeal of being born) in various species of living beings<sup>6</sup>. *Ātman* (soul) undergoes a series of births and deaths depending upon his own good or bad actions. The effects of the actions of the previous life are carried by him to his next life. The movement from one life to the next is achieved instantaneously at the time of the union of the *śukra* and *ārtava*.

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In the first month, during the first seven days, the embryo becomes a *kalala* (jelly mass) and is *unmanifest* (undetermined in sex). Hence *pumsavana* (methods to beget a male offspring) should be done before manifestation (differentiation of sex), because powerful (potent) *puruṣākāra* (actions of the present life) will even overcome *daiva* (effects of actions of previous lives)<sup>7</sup>. The soul entering into the womb to take birth, the determination of sex and other qualities of the embryo, etc. are due to the effects of actions of his previous lives. However, sometimes the effects of some activities of the present life, done properly and at appropriate time might become more powerful than the effects of actions of previous lives. Hence the advice in the above verse, to perform the *pumsavana* rites before the determination of sex of the embryo. Once sex differentiation becomes patent (after seven days of conception) it is impossible to change it and *pumsavana* rites done later will be futile.

To conclude, is it possible to say that AHr uses the doctrine of the effects of past deeds of *Vedānta* system.

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## 7.4. Notes and Sanskrit references

<sup>1</sup> Radhakrishnan S., *Indian Philosophy*. 2<sup>nd</sup> vol, p. 430.

<sup>2</sup> दृष्टापवारजः कश्चित्कश्चित्पूर्वापराधजः।

तत्सङ्कराद्भवत्यन्यो व्याधिरेवं त्रिधा स्मृतः ॥ ५७ ॥ (AHr. Sū, 12. 57)

<sup>3</sup> यथानिदानं दोषोत्थः कर्मजो हेतुभिर्विना।

महारम्भोऽल्पके हेतावातङ्को दोषकर्मजः ॥ ५८ ॥ (AHr. Sū, 12. 58)

<sup>4</sup> विपक्षशीलनात्पूर्वः कर्मजः कर्मसङ्ख्यात्।

गच्छत्युभयजन्मा तु दोषकर्मक्षयात्क्षयम् ॥ ५९ ॥ (AHr. Sū, 12. 59)

<sup>5</sup> शुद्धे शुक्रार्तवे सत्वः स्वकर्मक्लेशचोदितः।

गर्भः सम्पद्यते युक्तिवशाद् गिरिवारणौ ॥ १ ॥ (AHr. Śā, 1. 1)

<sup>6</sup> मृद्वत्र मातृजं रक्तमांसमज्जगुदादिकम् ॥ ४ ॥

पैतृकं तु स्थिरं शुक्रधमन्यस्थिकचादिकम्।

चैतनं चित्तमक्षाणि नानायोनिषु जन्म च ॥ ५ ॥ (AHr. Śā, 3. 4-5)

<sup>7</sup> अव्यक्तः प्रथमे मासि सप्ताहात्कललीभवेत्।

गर्भः पुंसवनान्यत्र पूर्व व्यक्तेः प्रयोजयेत् ॥ ३७ ॥

बलो पुरुषकारो हि दैवमप्यतिवर्तते। (AHr. Śā, 1. 37)

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## 8. Conclusion

The philosophy is very important for a broader understanding of *Āyurveda*. In fact, the ancient seers utilized the different philosophical ideas to achieve their objectives. In this thesis, the *ṣaḍ darśanas* (*Sāṃkhya*, *Yoga*, *Vaiśeṣika*, *Nyāya*, *Mīmāṃsā* and *Vedānta*) have been chosen to find its references in AḤr. Being essentially a treatise devoted to the practical application of philosophy, theoretical explanations were not included. AḤr not explain the process that constitute each of the philosophies but provides references, some direct and other indirect, which allows us to elaborate on them. Unfortunately, the philosophy of AḤr never received attention before from the scholars.

The second chapter discusses about *Sāṃkhya* especially the *Sāṃkhya Kārikā*, the main text of this system, to find the principles of it inside of AḤr. Then, references of *Sāṃkhya* in AḤr have been found like *vyakta-avyakta*, *prakṛti-puruṣa*, *triṅṇa-tridoṣa*, *dravya-mahābhūtas*, *prāṇavāyu*, examination meters specially analogy, logic, etc., means of right cognition, bodily misery and the *doṣas*, embryology and *satkāryavāda*. Subsequently, a text is prepared which attempts to show the close relationship between the doctrines described in SK and that reported in AḤr.

Thus, it is started with the *avyakta* and *vyakta* principle, which states that before the evolution of the universe there existed only principle and it was *avyakta* (unmanifest). From this were evolved many principles which became *vyakta* (manifest in from). It is composed of the *triṅṇas* (*sattva*, *rajas* and *tamas*) that are primary or natural qualities responsible for creation of all the substances of the world. AḤr doesn't explain the process of evolution from the basic principles of *tattvas* until *mahābhūtas* but refers and stating the *prakṛti* in seven kinds, depending on the *doṣa*. And there is a closed *bhūta*-body relation. As an example, from *ākāśa bhūta*, the orifices like tubes, channels and pores, the ears, the sound (voice, sound of the heart, lungs, intestines, etc.) and empty spaces are produced.

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Then, it states that each *dravya* (substance) is *pañcabhautika* (composed of five elements) and the *Sāṃkhya* theory of *pañcabhūtas* (five primary elements) is very present in *Āyurveda*. Each one of the *bhūtas* has *guṇas* (qualities). And each substance has predominance of one *bhūtas*. So, if *pr̥thivībhūta* is more than the other four in a certain combination, then the substance that gets formed is called *pārthiva*; if *apbhūta* is more the resulting substance is known as *āpya*; if *tejasbhūta* is more it will be *āgneya*; if *vāyubhūta* is more it will be *vāyavīya* and finally, if *ākāśabhūta* is more, it will be *nābhasa*.

So, it was stated that there is a correlation between the *triguṇas* (*sattva*, *rajas*, *tamas*) from *Sāṃkhya* and the *tridoṣas* (*vāta*, *pitta*, *kapha*). In fact, *rajas* and *tamas* produce disequilibrium that originates *vāta*, *pitta* or *kapha* diseases.

Then, the *prāṇavāyu* and the others four types is mentioned. Thus, for each, is referred its location, where it moves, which supports and its functions. As an example, and for *prāṇa*, can be said that it is going towards the head and moves in the chest, throat. It controls the mind, heart, sense organs and intelligence. Its function is excretion, sneezing, belching, inspiration and swallowing of the food.

After, the doctrine of examination meters like perception, logic, etc. is treated and the concept of *artha* (senses and their correlations) is referred. Thus, *hinayoga* association of *artha* is poor contact or non-contact with the objects of the senses (sound, touch, sight, taste and smell) with their respective sense organs (ears, skin, eye, tongue and nose). *Atiyoga* is too much contact (excess, great, hyper) and *mithyāyoga* is improper association.

Then, the perception and valid testimony as means of right cognition is mentioned. The ear, the skin, the eye, the tongue and the nose are the five organs of sense and sound, touch, sight, taste and smell are respectively the five objects of these. The ear comprehends sound: the skin, touch; the eyes, sight; the tongue,

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taste; the nose, smell. This is called perception. However, when an object cannot be apprehended by perception is apprehended by valid testimony. For example, the existence of Indra, the king of the gods, which is not apprehended by perception, is apprehended by valid testimony.

And the bodily misery is related with *doṣas*. In fact, as an example, the bodily misery (fever, dysentery and the rest) is due to disorder of *vāta*, *pitta* and *kapha*.

After, the doctrine of embryology is mentioned. Thus, the embryo formed from the *mahābhūtas*, followed by (or later associated with) *satva* (soul) grows slowly in the womb of the mother, nourished by the essence of the food of the mother. Also there is a description of fetal growth, referring to the characteristics of each month.

Finally, the *satkāryavāda* is explained. It means that the *kārya* or effect is *sat* or existing, even before the causal operation to produce the effect. As an example, one can say that the oil is in sesame, the statue in stone. The effect is only an explicit manifestation or transformation and therefore there is no new production.

The third chapter deals with Yoga and particularly *Yoga Sūtra*, the main text of this system, to find the principles of it inside of AHr. Then, references of Yoga in AHr have been found like controlling mind tendencies, *yamas* and *niyamas*, *prāṇavāyu*, *udānavāyu* and *samānavāyu*, *cakra*, *āsana* as physical exercise, perfect physical body, ear, *nidrā*, *abhyāsa*. Subsequently, a text is prepared which attempts to show the close relationship between the doctrines described in YS and that reported in AHr. Thus, it is started with the controlling mind tendencies principle, defined by Patañjali that says “Yoga is the cessation/control of the fluctuations of the mind”. AHr corroborates with the control of mind tendencies, although in indirect way and refers diseases like *unmāda* (insanity) and respective treatments. It also mentions ways of diagnostics useful in mitigating the mind tendencies.

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Then, the *yamas* and *niyamas* are mentioned, although not all described in AHR. In fact, and for *yamas*, AHR speaks about *himsā* (violence), *steya* (stealing) and *abrahmacarya* (non celibacy). And AHR mentions some considerations about *abrahmacarya*.

The *niyamas* are well elaborated and incorporated in *dinacaryā* (daily regimen) mentioned in AHR. It recommends different types of conduct proper to maintain the purity of body and mind. Thus arose the concept of *sadvṛtta*, a set of rules to achieve health, wealth and eternal world.

Next, the *prāṇa* principle is mentioned. Yoga speaks about it in the *prāṇāyāma* way and this doesn't happen in AHR that refers to *prāṇa* as one division of *vāyu* (*vāta*) mentioning its locations, movements and functions. The same occurs to *udāna* and *samāna*. YS refers that, if one can control this two, then will have special powers.

Then, *cakra* is referred. In fact, YS speak about *nābhi cakra* (navel energy center) and AHR mentions that *nābhi* is the main seat of *pitta* and *udāna vāta* moves on it and is one of the seats of life. Not speak about *cakra*.

After, the *āsanas* of Yoga is linked with *vyāyāma* (exercise), if we look to the secondary benefits of the first.

Subsequently, the perfect physical body principle is mentioned. YS states about general characteristics saying that this perfection is achieved with the dominium of *pañcamahābhūtas* about it and AHR gives detailed characteristics of the perfect physiognomy.

After, the ear is mentioned. YS speaks about ear as a mean to acquire divine hearing and AHR refers the knowledge and treatment of diseases of ears.

Subsequently, *nidrā* (sleep) is indicated. While YS refers to *nidrā* as a mental process which must be restrained if the *yogin* wants to achieve the supreme



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goal, AHr gives special attention to *nidrā* saying that is one of the three pillars of health.

Finally, *abhyāsa* or practice (repeated) is mentioned. YS speaks about it as a mean to still the movement of consciousness and AHr refers as essential to obtain a good knowledge of successful treatment.

The fourth chapter discusses about *Vaiśeṣika darśana* and specially *Vaiśeṣikasūtra*, the main text of this system, to find the principles of it inside of AHr. Then, references of *Vaiśeṣika* have been found in AHr like *dravya-pañcamahābhūtas*, *guṇa*, *karman*, *kāla*, *sāmānya-viśeṣa* and *kārya-kāraṇa*. Subsequently, a text is prepared which attempts to show the close relationship between the doctrines described in VS and that reported in AHr.

Thus, it is started with *dravya-pañcamahābhūtas* principle. It refers that each *dravya* (substance) is *pañcabhautika* (composed of five elements). It has *kṣmā* (*pṛthivī bhūta*) as its substratum and takes origin from *āmbu* (*ap bhūta*), *agni* (*tejas bhūta*), *pavana* (*vāyu bhūta*) and *nabhas* (*ākāśa bhūta*) with their inseparable combination for its formation and specificity (of each substance). The *dravya* is classified on the basis of the predominance of one specific *bhūta* (element): *pārthiva*, predominantly earth, *āpya*, predominantly water, *āgneya*, predominantly fire, *vāyavīya*, predominantly air and *nābhasa*, predominantly ether.

After, it is spoken that *guṇas* are the qualities or properties owned by the substance (*dravya*). They are directly perceived by the organs of the senses and are called objects of the senses: *śabda* (sound), *sparśa* (touch), *rūpa* (color), *rasa* (taste), *gandha* (smell). And there are specified qualities which are associated with substances like *guru* (heavy), *laghu* (light in weight), *manda* (slow), etc. And the properties of *nābhasa* (etherer), *vāyavīya* (winder), *āgneya* (firy), *āpya* (watery) and *pārthiva* (earthier) substances are mentioned ether the *doṣas* and six *rasas* (tastes).

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Then, the *karman* or action is explained. *Vyāyāma* or exercise is also considered an action that causes *ceṣṭā* (effort) to the body. The *pañcakarma*, or the five actions of purification, also seen as an effort. And the *karman* of a substance is mentioned. Then, the *vīrya* is mentioned as that (property) through which action is made possible. The *karman* of *vīryas* is mentioned as well the *karman* of *rasas*.

After, the *kāla* (time) is mentioned that which is relevant to the (administration and selection of) drug (or therapies). Finally, the doctrine *sāmānya-viśeṣa* is related with the *vṛddhi* (increase) of *doṣas*, *dhātus* and *malas* that is caused by the use of substances, qualities and activities that are *samāna* (similar) with it and it's opposite (decrease) by the use of substances, qualities and activities that are *viparīta* (dissimilar).

Finally, the *kārya-kāraṇa* principle is explained. It states that the six *padārthas* culminate in effects and refer to the maintenance of the balance of all body elements as the *doṣas*, *dhātus* and *malas*. The state of equilibrium is related to the three *doṣas* and the two primary attributes of the mind, *rajas* and *tamas*. Its imbalance deals with disease while the balance generates health. Thus, disease or health is *kārya* or effect that has *kāraṇa* or causes.

The fifth chapter speaks about *Nyāya* and tries to find the principles of this system inside of AHR but, in truth, there is no direct mention though the core of it has used whenever necessary. One example could be its application in the *roga* (disease), in order to understanding any specific disease. For that, the five means of diagnosis like *nidāna* (cause), *pūrvārūpa* (premonitory symptoms), *rūpa* (signs and symptoms characteristic of the diseases), *upaśaya* (diagnostic test) and *saṁprāpti* (mode of manifestation of the disease) are explained.

The sixth chapter speaks about *Mīmāṃsā* system but the references found are just for the rituals. For that, the AHR mentions rituals for general treatment of all diseases, procedure of emesis therapy, procedures of decoction enema,

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ceremony concerned with conception, after the baby's birth, in the *cikitsita* (treatment), treatment of fever due to external agent, treatment of *grahas* (demons, evil spirits), several oblations to the *graham*, treatment to *unmāda* (insanity).

Finally, the seventh chapter says about *Vedānta* particularly *Brahma Sūtra*, the main text of this system, to find the principles of it inside of AHr. Then, the references of *Vedānta* in AHr have been found the doctrine named the effects of past deeds. Subsequently, a text have been prepared which attempts to show the close relationship between the doctrine described in *BS* and that reported in AHr.

In fact, AHr explains that diseases are of three kinds: those born from bad acts which are seen (committed in the present life), those born from bad acts committed previously (in earlier lives) and those from the combination of both and mentions the cure.

The ancient seers of medicine utilized the different philosophical ideas to achieve their own objectives. Being essentially a treatise devoted to the practical application of philosophy, theoretical explanations were not included. AHr not explain the processes that constitute each of the philosophies but provides references, some direct and other indirect, which allows us to elaborate on them.

I have been studied the *ṣaḍdarśanas*. From the entire set, *Nyāya*, *Mīmāṃsā* and *Vedānta* have less significance within the whole context of AHr. In fact, the aims of this *darśanas* are different of *Āyurveda* scope. The main objective of *Nyāya* is to attain the ultimate aim of life, the *mokṣa* (liberation) achieved through an examination of forms and sources of knowledge correct or valid. *Nyāya* examines the philosophical concepts and fundamental problems of reality. On the other hand, the chief purpose of *Mīmāṃsā* is to examine the nature of *dharma*. Their interest is more practical that speculative. Speculation philosophical discoveries in it are subordinate to the ritualistic purpose. Lastly, the major point of

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*Vedānta* is the exposure of philosophy taught in *Upaniṣads* and deals with the nature of *Brahmā*, its relationship with the world and the individual soul.

In truth, these main objectives are somewhat related to *Āyurveda*. Hence, its meager expression within the context of this treatise and no need to use extensively.

However, the *Vaiśeṣika darśana* have some application in the AHR namely because of the need of *Āyurveda* to use the *dravyas* and classify them according to their *guṇa* and *karmans*.

Finally, the *Sāṃkhya* and *Yoga darśanas* are widely applied within this treatise, since they give a very big emphasis on the body, mind and soul (*ātman*).

According to *Sāṃkhya*, a creation is brought about the union of *puruṣa* and *pradhāna* (or *prakṛti*, or nature). And then, the whole process of creation is explained (see Chart 1), including the manifestation of the mind and *pañcamahābhūtas*. In the beginning, the *ātman* (soul) has a special role in the embryology because soul gives rise to the formation of embryo, when in union of *śukra* and *ārtava*. But in truth, the *prakṛti* and *pañcamahābhūtas* are two of the central doctrines within the ayurvedic system in general and AHR in particular. The *prakṛti* is the nature of human constitution stating in seven kinds depending on the *doṣa*, originated from the *pañcamahābhūtas*.

The *Yoga* is expressed within the AHR, either with direct references, or with indirect references. It gives big emphasis to mind saying that *Yoga* is the control of mental fluctuations. In fact, the mind is linked to health and illness and is considered one of seats of diseases. However, to keep the mind in a healthy condition, the techniques of *Yoga* like *āsanas* are very useful.

Unfortunately, the philosophy of AHR never received attention from the scholars. In fact, ayurvedic knowledge revealed by AHR is both vast and

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immensely exciting. Its synthetic, systematic and assertive nature and quality of its contents, constitutes an indispensable source of knowledge for those wishing to conduct a study of the progressive world of *Āyurveda*.

To further research scope, one can follow the subject how the influence of AHR was in medical knowledge at the time it was written and the impact of its various publications with translations in Asian countries. The present work considers only the orthodox system but it's possible expand to heterodox systems of Indian philosophy like Buddhism and Jainism. The philological study of this treatise can be other topic to be pursued.

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## 10. Appendixes

### 10.1. Appendix A – References of the *darśanas* in *Aṣṭāṅgahṛdaya*

#### 10.1.1. References of *Sāṃkhya*

<i>Sūtrasthāna</i>	
Chapter	<i>Śloka</i>
1	1a
	11
	12a
	20
	21
	49
9	1
	2
	5b
	6
	7
	8
	9
	17-18
12	4
	5
	6-7
	8
	9
	13-13½
	32-34
	36-38½

<i>Śārīrasthāna</i>	
Chapter	<i>Śloka</i>
1	1
	2
	3
	4
	5
	5b-6b
	37
	49b-50a
	52b-54a
	54b-55a
	57-57½
	62-63
	66

<b>Śārīrasthāna</b>	
<b>Chapter</b>	<b>Śloka</b>
<b>3</b>	2
	3-3 ½
	4-5
	6a
	6b
	7-8a
	16
	49
	83
	84-89
	90-95
	96-103
	104
	119-120
	96-103
104	
119-120	

<b>Nidānasthāna</b>	
<b>Chapter</b>	<b>Śloka</b>
<b>1</b>	2

<b>Cikitsitasthāna</b>	
<b>Chapter</b>	<b>Śloka</b>
<b>3</b>	132
	140

## 10.1.2. References of Yoga

<i>Sūtrasthāna</i>	
Chapter	<i>Śloka</i>
<b>1</b>	1
	13
	26
	28
	29a
<b>2</b>	10
	11
	13
	16
	19
	21-22
	23b
	24
	25
	26½
	30
	31
	37
48	
<b>7</b>	52
	53
	54
	56-59
	61-61½
	62-63
	72
	73
	74
75	
<b>11</b>	12
	20
<b>12</b>	2
	4
	5
	8
	56
	69

<i>Śārīrasthāna</i>	
Chapter	<i>Śloka</i>
<b>3</b>	13
	105a-106b
	108-116
	117-118

<b><i>Nidānasthāna</i></b>	
<b>Chapter</b>	<b><i>Śloka</i></b>
<b>1</b>	<b>2</b>

<b><i>Cikitsasthāna</i></b>	
<b>Chapter</b>	<b><i>Śloka</i></b>
<b>7</b>	<b>108</b>

<b><i>Uttarasthāna</i></b>	
<b>Chapter</b>	<b><i>Śloka</i></b>
<b>6</b>	1
	2-6b
	6b-10
	10b-11
	12-13
	15-16
	17
	18-20a
	43-44
	59
<b>7</b>	1-5a
	5b
	6-8
	9-12a
	12b-13
	14-15a
	15b-16a
	16b-18a
	35-36
	37
<b>17</b>	5b-6a
	7b-8
	11
<b>18</b>	3b-4a
	30b-31

### 10.1.3. References of *Vaiśeṣika*

<b><i>Sūtrasthāna</i></b>	
<b>Chapter</b>	<b><i>Śloka</i></b>
<b>1</b>	16
	18
	19
	20
	21
	24
<b>2</b>	10
<b>9</b>	1-2
	5
	6
	7
	8
	9
	13
	14-15
	16
	17-18
	19
22-25	
<b>10</b>	7-9
	10-11½
	12-13
	14-16
	17-19
	20-21½
<b>13</b>	29
<b>16</b>	1
<b>18</b>	18b-19

<b><i>Śārīrasthāna</i></b>	
<b>Chapter</b>	<b><i>Śloka</i></b>
<b>3</b>	2

<b><i>Cikitsitasthāna</i></b>	
<b>Chapter</b>	<b><i>Śloka</i></b>
<b>1</b>	3
	24b-26a
	54b-55a
	127



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#### 10.1.4. References of *Nyāya*

<i>Nidānasthāna</i>	
Chapter	<i>Śloka</i>
<b>1</b>	2
	3
	4
	6-7
	8
	9-11
<b>2</b>	6b-10a

### 10.1.5. References of *Mīmāṃsā*

<b><i>Sūtrasthāna</i></b>	
<b>Chapter</b>	<b><i>Śloka</i></b>
<b>4</b>	33-34
<b>18</b>	12-18a
	27b-28
	31-32
	33
	36-37½

<b><i>Cikitsasthāna</i></b>	
<b>Chapter</b>	<b><i>Śloka</i></b>
<b>1</b>	26b-28a
	62-63a
	165
	168
	171
	177
<b>3</b>	40b-41a
	58
	21-23
	24-29a
	37b-38a
	40b
	49-51
	52
	53
	54-58

<b><i>Uttarasthāna</i></b>	
<b>Chapter</b>	<b><i>Śloka</i></b>
<b>1</b>	4
	7b-8
	10b-11a
	12b-13a
	21

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### 10.1.6. References of *Vedānta*

<i>Sūtrasthāna</i>	
Chapter	<i>Śloka</i>
12	57
	58
	59

<i>Śārīrasthāna</i>	
Chapter	<i>Śloka</i>
1	1
	37
3	4-5

## 10.2. Appendix B – List of commentators on *Aṣṭāṅgahr̥daya*

Commentators of AHR<sup>1</sup>:

N°	Name	Probably date	Commentary	Remarks
1	Baṭṭāraharicaṅdra	7th cent	Name not known	Not traced
2	Himadātta ou Svahitamitradata	7th cent	-	-
3	Jejjāta	9th cent	-	-
4	Caṅdranaṅdana	10th cent	<i>Padārthacaṅdrika</i>	Partly published
5	Vāgbhaṭa	10th cent?	<i>Vaidūryaka Bhāsyā</i> (tibetan version)	Not published
6	Ísvarasena	10th cent	-	Not traced
7	Íṅdu	12th cent ?	<i>Śaśilekhā /Íṅdumati</i>	Not published
8	Aruṅadatta	12th cent	<i>Sarvāṅgasuṅdara</i>	Published
9	Hemādri	13th cent	<i>Āyurvedarasāyana</i>	Published
10	Āśādhara	13th cent	<i>Udyota/Udyotini</i>	Not traced
11	Vācaspati Mísra	13th cent	Name not known	-
12	Udayāditya ou Puraṅdara	14th cent	<i>Manodayā</i>	-
13	Śridāsa Paṅḍita	14th cent	<i>Hṛdayabodhika</i>	Published
14	Todaramalla Kānha Prabhu	14th-15th cent	<i>Manojnā ou Nidāna cintāmaṇi</i>	Not published
15	Dāmodara	14th-15th cent	<i>Saṅketa Maṅjarī</i>	-
16	Vitṭala Paṅḍita	14th-15th cent	-	-
17	Śrikanṭha	14th-15th cent	<i>Alpabuddhi Prabodhana</i>	Not published
18	Bhaṭṭa Narahari	15th cent	<i>Aṣṭāṅga Hṛdaya Dīpikā</i>	Not traced
19	Haṭakāṅka	15th cent?	-	-
20	Bhaṭṭasrivardhamāna	15th cent?	<i>Sārodhara</i>	-
21	Vāsudeva	15th cent?	<i>Anvayamāla</i>	-
22	Yasodānaṅdan Sarkar	15th cent?	<i>Pradīpa</i>	-
23	Kṛṣṇasena Mallick	15th-16th cent ?	<i>Vāgbhatārtha Kaumudī</i>	Not published

<sup>1</sup> Retired from Vāgbhaṭa, *Aṣṭāṅgahr̥daya*, 3<sup>rd</sup> vol. Trans. K. R Srikantha Murthy (Varanasi: Krishnadas Academy, 1999), p. 570.

N°	Name	Probably date	Commentary	Remarks
25	Rāmanātha Gaṇaka	16th cent ?	<i>Aṣṭāṅga Hṛdaya Tikā</i>	-
26	Parameśvara	16th cent?	<i>Vākyapradīpikā</i>	Published
27	Viśveśvara Paṇḍita	16th cent?	<i>Vijñeyārtha Prakāśikā</i>	Not published
28	Narāyana Yogīndra Śiṣya	16th cent?	<i>Aṣṭāṅga Hṛdaya tika</i>	-
29	Śivadāsa Sen	16th cent	<i>Tatvabodha</i>	Published
30	?	?	<i>Bālabodhinī</i>	Not published
31	?	?	<i>Bālaprabodhikā</i>	-
32	?	?	<i>Pāṭhyā</i>	-
33	?	?	<i>Bṛhat Pāṭhya</i>	-
34	?	?	<i>Hṛdyā/Hṛdyārtha</i>	-
35	?	?	<i>Sugata Tikā</i>	Not published
36	?	?	<i>Kairalīṭī Tikā</i>	Published
37	?	?	<i>Karṇāṭī Tikā</i>	Not traced
38	?	?	<i>Drāviḍī ṭikā</i>	-
39	Rāmanujacarya	?	<i>Āndhra ṭikā</i>	Not published
40	?	?	<i>Pañjikā</i>	Not traced
41	?	?	<i>Bṛhat Vyākhyasara</i>	Not traced

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### 10.3. Appendix C - Contents of each *sthāna* of *Aṣṭāṅgahṛdaya*

*Sūtrasthāna* (section on general principles)

Chapter 1 – *ayuṣkāmiya adhyāya* (desire for long life)

Chapter 2 – *dinacaryā adhyāya* (daily regimen)

Chapter 3 – *ṛtucaryā adhyāya* (seasonal regimen)

Chapter 4 – *rogānutpādanīya* (prevention of diseases)

Chapter 5 – *dravadravya vijñānīya adhyāya* (knowledge of liquid materials)

Chapter 6 – *vijñānīya adhyāya* (nature of food materials)

Chapter 7 – *annasvarūpa vijñānīya adhyāya* (protection of foods)

Chapter 8 – *mātraśītīyādhyāya* (proper quantity of food)

Chapter 9 – *dravyādi vijñānīya adhyāya* (knowledge of substances, etc.)

Chapter 10 – *rasabhedīya adhyāya* (classification of tastes)

Chapter 11 – *doṣādi vijñānīya adhyāya* (knowledge of *doṣas*, etc)

Chapter 12 – *doṣabhedīya adhyāya* (classification of *doṣas*)

Chapter 13 – *doṣopakramaṇīya adhyāya* (treatment of the *doṣas*)

Chapter 14 – *dvividhopakramaṇīya adhyāya* (two kinds of treatment)

Chapter 15 – *śodhanādigaṇa sangraha adhyāya* (groups of drugs for purificatory therapies, etc.)

Chapter 16 – *sneha vidhi adhyāya* (oleation therapy)

Chapter 17 – *svedavidhi adhyāya* (sudation therapy)

Chapter 18 – *vamana virecana vidhi adhyāya* (emesis and purgation therapies)

Chapter 19 – *basti vidhi adhyāya* (enema therapy)

Chapter 20 – *nasya vidhi adhyāya* (nasal medication)

Chapter 21 – *dhūmapāna vidhi adhyāya* (inhalation of smoke therapy)

Chapter 22 – *gaṇḍuṣādi vidhi adhyāya* (mouth gargles and other therapies)

Chapter 23 – *āścyotana-añjana vidhi adhyāya* (eye drops, collyrium therapies)

Chapter 24 – *tarpaṇa-putapāka vidhi adhyāya* (satiating the eye and other therapies)

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- Chapter 25 – *yañtra vidhi adhyāya* (use of blunt instruments)  
Chapter 26 – *śastra vidhi adhyāya* (use of sharp instruments)  
Chapter 27 – *sirāvyadha vidhi adhyāya* (venesection)  
Chapter 28 – *śalyāharaṇa vidhi adhyāya* (removal of foreign bodies)  
Chapter 29 – *śastrakarma vidhi adhyāya* (surgical operations)  
Chapter 30 – *kṣārāgnikarma vidhi adhyāya* (alkaline and thermal cautery)

*Śārīrasthāna* (section on anatomy, physiology, etc.)

- Chapter 1 – *garbhāvakrañti śārīra* (embryology)  
Chapter 2 – *garbhāvyāpad śārīra* (disorders of pregnancy)  
Chapter 3 – *aṅga vibhāga śārīra* (different parts of the body)  
Chapter 4 – *marma vibhāga śārīra* (classification of vital spots)  
Chapter 5 – *vikṛti vijñānīya śārīra* (knowledge of bad prognosis)  
Chapter 6 – *dūtādi vijñānīya śārīra* (knowledge of messenger, etc.)

*Nidānasthāna* (diagnosis of diseases)

- Chapter 1 – *sarvaroga nidānam* (diagnosis of diseases in general)  
Chapter 2 – *jvara nidānam* (diagnosis of fever)  
Chapter 3 – *raktapitta, kāsa nidānam* (diagnosis of bleeding disease and cough)  
Chapter 4 – *śvāsa-hidhmā nidānam* (diagnosis of dyspnoea and hiccup)  
Chapter 5 – *rājayaksmādi nidānam* (diagnosis of pulmonary tuberculosis, etc.)  
Chapter 6 – *madātyaya nidānam* (diagnosis of alcoholic intoxication)  
Chapter 7 – *arśas nidānam* (diagnosis of hemorrhoids)  
Chapter 8 – *atīsāra-grahaṇī nidānam* (diagnosis of diarrhea and duodenal disorders)  
Chapter 9 – *mūtrāghāta nidānam* (diagnosis of retention of urine)  
Chapter 10 – *prameha nidānam* (diagnosis of diabetes)  
Chapter 11 – *vidradhi-vṛddhi-gulma nidānam* (diagnosis of abscess, enlargement of the scrotum and abdominal tumor)

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- Chapter 12 – *udara nidānam* (diagnosis of enlargement of the abdomen)  
Chapter 13 – *pāṇḍuroga-śopha-visarpa nidānam* (diagnosis of anemia, dropsy and herpes)  
Chapter 14 – *kuṣṭha-śvitri-krimi nidānam* (diagnosis of leprosy, leucoderma and parasites)  
Chapter 15 – *vāta vyādhi nidānam* (diagnosis of diseases of nervous system)  
Chapter 16 – *vātaśoṇita nidānam* (diagnosis of gout)

*Cikitsitasthāna* (therapeutics)

- Chapter 1 – *jvara cikitsita* (treatment of fevers)  
Chapter 2 – *raktapitta cikitsita* (treatment of bleeding diseases)  
Chapter 3 – *kāsa cikitsita* (treatment of cough)  
Chapter 4 – *śvāsa-hidhmā cikitsita* (treatment of dyspnoea and hiccup)  
Chapter 5 – *rājayaksmādi cikitsita* (treatment of pulmonary tuberculosis, etc)  
Chapter 6 – *cardi-hṛdroga-tṛṣṇā cikitsita* (treatment of vomiting, heart disease and thirst)  
Chapter 7 – *madātyaya cikitsita* (treatment of alcoholic intoxication)  
Chapter 8 – *arśas cikitsita* (treatment of hemorrhoids)  
Chapter 9 – *atīsāra cikitsita* (treatment of diarrhea)  
Chapter 10 – *grahaṇī doṣa cikitsita* (treatment of duodenal disorders)  
Chapter 11 – *mūtraghāta cikitsita* (treatment of retention of urine)  
Chapter 12 – *prameha cikitsita* (treatment of diabetes)  
Chapter 13 – *vidradhi-vṛddhi cikitsita* (treatment of abscess, enlargement of the scrotum)  
Chapter 14 – *gulma cikitsita* (treatment of abdominal tumors)  
Chapter 15 – *udara cikitsita* (treatment of enlargement of the abdomen)  
Chapter 16 – *pāṇḍu roga cikitsita* (treatment of anemia)  
Chapter 17 – *śvayathu (śopha) cikitsita* (treatment of dropsy)



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- Chapter 18 – *visarpa cikitsita* (treatment of herpes)  
Chapter 19 – *kuṣṭha cikitsita* (treatment of dropsy)  
Chapter 20 – *śvitra-krimi cikitsita* (treatment of leucoderma and parasites)  
Chapter 21 – *vāta vyādhi cikitsita* (treatment of diseases of the nervous system)  
Chapter 22 – *vātaśoṇita cikitsita* (treatment of gout)

*Kalpasiddhisthāna* (purificatory recipes, pharmaceuticals)

- Chapter 1 – *vamana kalpa* (emetic recipes)  
Chapter 2 – *virecana kalpa* (purgative recipes)  
Chapter 3 – *vamana virecana vyāpat siddhi* (management of complications of emesis and purgation therapies)  
Chapter 4 – *basti kalpa* (enema recipes)  
Chapter 5 – *basti vyāpat siddhi* (management of complications of enema therapy)  
Chapter 6 – *dravya kalpa* (pharmaceuticals)

*Uttarasthāna*

- Chapter 1 – *bālopacāraṇīya adhyāya* (care of the new born baby)  
Chapter 2 – *bālamaya pratiṣedha* (treatment of diseases of children)  
Chapter 3 – *bālagraha pratiṣedha* (treatment of evil spirits)  
Chapter 4 – *bhūta vijñānīya* (knowledge of demons)  
Chapter 5 – *bhūta pratiṣedha* (treatment of demons)  
Chapter 6 – *unmāda pratiṣedha* (treatment of insanity)  
Chapter 7 – *apasmāra pratiṣedha* (treatment of epilepsy)  
Chapter 8 – *vartma roga vijñānīya* (knowledge of diseases of eyelids)  
Chapter 9 – *vartma roga pratiṣedha* (treatment of diseases of eyelids)  
Chapter 10 – *saṅdhisitāsita roga vijñānīya* (knowledge of diseases of fornices, sclera and cornea)  
Chapter 11 – *saṅdhisitāsita roga pratiṣedha* (treatment of diseases of fornices,

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sclera and córnea)

Chapter 12 – *dr̥ṣṭi roga vijñānīya* (knowledge of diseases of vision)

Chapter 13 – *timira pratiṣedha* (treatment of blindness)

Chapter 14 – *liṅganāśa pratiṣedha* (treatment of blindness)

Chapter 15 – *sarvākṣī roga vijñānīya* (knowledge of diseases of whole eye)

Chapter 16 – *sarvākṣī roga pratiṣedha* (treatment of diseases of the whole eye)

Chapter 17 – *karṇa roga vijñānīya* (knowledge of diseases of the ear)

Chapter 18 – *karṇa roga pratiṣedha* (treatment of diseases of the ear)

Chapter 19 – *nāsā roga vijñānīya* (knowledge of diseases of the nose)

Chapter 20 – *nāsā roga pratiṣedha* (treatment of diseases of the nose)

Chapter 21 – *mukha roga vijñānīya* (knowledge of diseases of the mouth)

Chapter 22 – *mukha roga pratiṣedha* (treatment of diseases of the mouth)

Chapter 23 – *śiro roga vijñānīya* (knowledge of diseases of the head)

Chapter 24 – *śiro roga pratiṣedha* (treatment of diseases of the head)

Chapter 25 – *vraṇa pratiṣedha* (treatment of ulcers)

Chapter 26 – *sadyo vraṇa pratiṣedha* (treatment of traumatic wounds)

Chapter 27 – *bhaṅga pratiṣedha* (treatment of fractures)

Chapter 28 – *bhaṅgadara pratiṣedha* (treatment of rectal fistula)

Chapter 29 – *graṅthi-arbuda-ślīpada-apacī-nāḍi vijñānīya* (knowledge of tumors, cancers, filariasis, scrofula and sinus ulcer)

Chapter 30 – *graṅthyādi pratiṣedha* (treatment of tumors, etc.)

Chapter 31 – *kṣudra roga vijñānīya* (knowledge of minor diseases)

Chapter 32 – *kṣudra roga pratiṣedha* (treatment of minor diseases)

Chapter 33 – *guhya roga vijñānīya* (knowledge of diseases of genital organs)

Chapter 34 – *guhya roga pratiṣedha* (treatment of diseases of genital organs)

Chapter 35 – *viṣa pratiṣedha* (treatment of poisoning)

Chapter 36 – *sarpa viṣa pratiṣedha* (treatment of snake bite poison)

Chapter 37 – *kīṭalūtādi viṣa pratiṣedha* (treatment of poison of insects, spiders,

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etc.)

Chapter 38 – *mūṣika-alarka viṣa pratiṣedha* (treatment of poison of mouse, rabid dog, etc.)

Chapter 39 – *rasāyana vidhi* (rejuvenation therapy)

Chapter 40 – *vājīkaraṇa vidhi* (virilification therapy)