

Caraka Mémäà sä

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DECLARATION

I hereby declare that the thesis entitled 'caraka mēmāḥ sā' completed and written by me has not previously formed the basis for the award of any degree or other similar title of this or any other University or examining body.

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Certificate

This is to certify that the thesis entitled “caraka mämäsä “ which is being submitted herewith for the award of the degree of ‘Vidyavachaspati (Ph. D.) in Ayurveda of Tilak Maharashtra Vidyapeeth, Pune is the result of original research work completed by Dr Prama Joshi under my supervision and guidance. To the best of my knowledge and belief the work incorporated in this thesis has not formed the basis for the award of any degree or similar title of this or any other University or examining body.

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INTRODUCTION

upodghätäu

REVIEW OF LITERATURE

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säraà tato grähyam

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Abbreviations

ca. - caraka saà hitä

su. - suçruta saà hitä

a. hâ. - añöâi ga hâdaya saà hitä

çä. Saà . Pra. Khaà . - çäri gadhara saà hitä prathama khaëòa

sü. - sütrasthäna

ni. - nidänasthäna

vi. - vimänasthäna

çä. - çärerasthäna

im. - indriyasthäna

ci. - cikitsästhäna

ka. - kalpasthäna

si. - siddhisthäna

Introduction

Mémäà sä can be described as a quest or a thoughtful decision of principles. Mémäà sä darçana is a philosophical science that deals with the discovery of logical grammatical connection of words from the vaidic rhymes. It also develops a reasonable and conclusive thought process to draw the exact meanings from them. Many sages from different eras have quoted the vaidic rhymes. The objective of mémäà sä is a conjunction of these verses and deriving the true meaning from them. Profound thinking for the appropriate judgment on the meaning of the verses, as regards to their denotation or connotation or väkyaçeña, is done by the mémäà sakas.

Vyākaraëa explains the morphology of words in a language; mémäà sä imparts the knowledge about the logical connection of words in a sentence while the evidence based establishment of the meaning of a sentence is described in nyäyaçästra.

Revised study of the ancient sciences by cohesive application of these three sciences and dogmas explained in different darçanas will undoubtedly provide us with an unequivocal knowledge of these sciences.

Literature Review

A lot of research has been done in the discovery of references of darçana çästras in classical äyurvedika treatises, but researching the essence of äyurvedika treatises themselves, based on such references is still novel.

Selection of Topic

Äyurvedika treatises are explained in the sütras. Sütras are succinct in form but have a comprehensive scope. These are for the benefit of trividha çïñya buddhé. They help manda buddhé çïñya in the day to day practice; help madhyama buddhé çïñya in developing their intellect while for tékñëa buddhé çïñya they offer a direction towards further evolution. It is necessary to extract a comprehensive explanation of the

äyurvedika treatises, for it will help in the precise application of äyurveda in practice and will be beneficial for the mankind. Hence the topic caraka mëmäàsä is proposed for the study.

Selection of saàhitä

From amongst bâhatrayé, vägbhaöa saàhitä is an essence of caraka saàhitä and suçruta saàhitä. Though dhanvantaré sampradäya is quite ancient, suçruta saàhitä is more modern. More over there is no emphasis on application or manifestations of dogmas in suçruta saàhitä. On the contrary caraka saàhitä is the most ancient available äyurvedika treatise, yet well preserved through the centuries. The agniveça saàhitä is edited by caraka with pratisaàskaraëa and by dâöhabala with sampüraëa. There are the debates on reams of doctrines and deliberate emphasis on the application and manifestation of dogmas in caraka saàhitä. The consideration of themes is based on därçanika propositions. Hence caraka saàhitä is selected for study. Though the study is äyurveda mëmäàsä in effect, it is based on caraka saàhitä.

Rationale of Topic

- It is necessary to extract a comprehensive explanation of the äyurvedika treatises employing the methodology, used to compose them.
- Efforts are made to explore the meaning of saàhitä with the help of çäbdabodha.
- Efforts are also made to explore the co-relation between tantra-sthäna-adhyäya-prakaraëa and between nidäna-cikitsä.
- Application of anvayärtha of sütras for effective nidäna and cikitsä is expounded.

Hypothesis

Alternative Hypothesis:

1. The anvayārtha of caraka saàhitä, concerning siddhānta and çäbdabodha can be revealed with the help of other darçana çästra.
2. Anvayārtha of caraka saàhitä, concerning anvayārtha of samprāpté and paï cakoça can be useful in practical application.

Research Question

1. Can anvayārtha of caraka saàhitä, concerning siddhānta and çäbdabodha be revealed with the help of other darçana çästra?
2. Can anvayārtha of caraka saàhitä, concerning anvayārtha of samprāpté and paï cakoça be useful in practical application?

Aims and Objectives

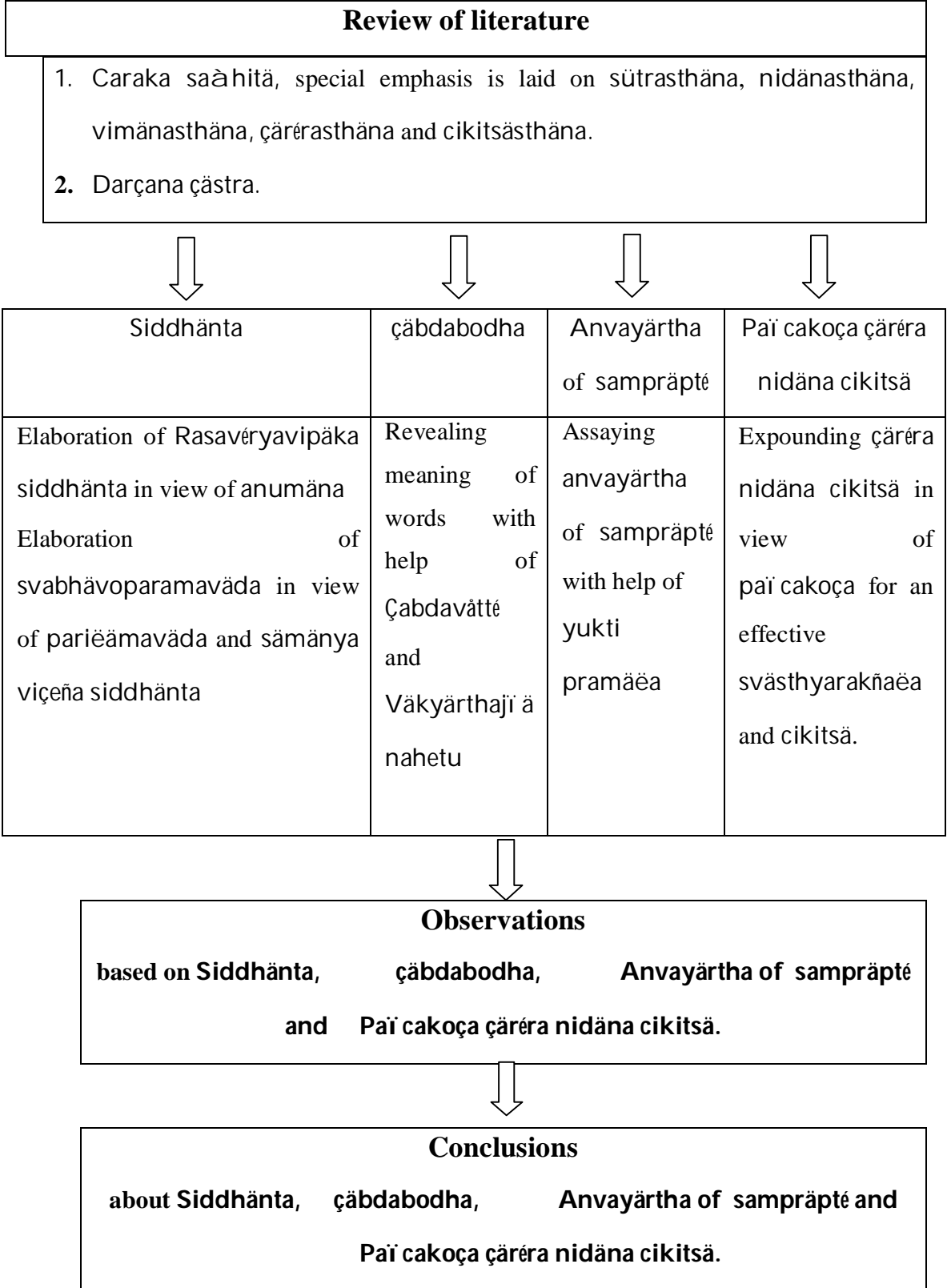
1. To reveal the anvayārtha of caraka saàhitä, concerning siddhānta and çäbdabodha.
2. To reveal the practical applicability of anvayārtha of caraka saàhitä, concerning anvayārtha of samprāpté and paï cakoça.

Materials and Methods

Materials

1. Commentaries on caraka saàhitä written by cakrapäëé, jejjāōa and gaì gādhara are studied.
2. Other āyurveda saàhitās and ñāòdarçana çāstras are studied with their commentaries.

Flow Chart



Methodology

1. In this research special emphasis is laid on sūtrasthāna, nidānasthāna, vimānasthāna, çārērasthāna and cikitsāsthāna.
2. Principles based on darçanas are profoundly discussed.
3. A lot of terminologies are used in caraka saàhitā; efforts are made to find the denotations of some prime terminologies.
4. Efforts are made to discover the definite themes of tantra, sthāna, adhyāya and prakaraëa with the help of tātpariyabodhaka liiga such as upakrama-upasaàhāra, etc., vyākaraëa, tantrayukti and nyāya.
5. Elaborations on sūtras in caraka saàhitā are made as an interdisciplinary literature research.

Review of Literature

Methods used for mēmāṣā are reviewed from āyurveda saḥhitās and ṅāḍdarçana çāstras.

Anumāna pramāṇa

In anumāna, sādhyā is accomplished on pakṇā with the help of hetu. Anumāna commences after perception of hetu and vyāptigraha. Therefore vyāpti and parāmarça are important factors of anumāna.

- Sādhyā – It is an unknown object, which is to be accomplished on pakṇā.
- Pakṇā - Location where there is uncertainty about sādhyā¹, where sādhyā is to be accomplished.
- Hetu – The perceptible object helpful to ascertain the sādhyā.
- Vyāpti - vyāpaka sāmānādhikarāḍya of hetu and sādhyā².
- Parāmarça - Knowing that sādhyavyāpya hetu is located on pakṇā³.

Pariḍāmanavāda

Sāḥkhyas have established pariḍāmanavāda to explain pariḍāmana occurring in dravya.

pariḍāmana does not mean the destruction of a dravya, nor does it mean an origin of another dravya, it is actually an altered state of the same dravya.⁴ Pariḍāma is a departure of one dharma and the onset of another dharma residing on dravya.⁵

Guḍāvātta being extremely unstable, kāryadravya does not remain in pariḍāmanaçūnya sthitē, even for a moment. The pariḍāma occurring in kāryadravya is of three types, dharmapariḍāma, lakṇāḍapariḍāma and

avasthäpariëäma.⁶ Dharmapariëäma is a change in dharmé, lakñaëapariëäma is a change in dharma and avasthäpariëäma is a change in lakñaëa.

1. Dharmapariëäma –

Factually dharma is dharmésvarüpa itself. An altered state of dharmé is named as dharma. tirobhäva of one state and ävirbhäva of another state of the dharmé dravya is called as dharmapariëäma.⁷

Tirobhäva is avibhäga or praveça. Drawing his limbs in his shell, a tortoise induces tirobhäva of his limbs. Those limbs remain avibhakta from the body or become praviñña in the body. Ävirbhäva is vibhäga or niüsaraëa. The tortoise drawing his limbs out of his shell induces ävirbhäva of his limbs. It is vibhäga or niüsaraëa of those limbs from the body.

Likewise, ävirbhäva of one of the aì gabhüta dharmas of a dharmé following tirobhäva of the another, is named as dharmapariëäma. E.g.

- Ävirbhäva of ‘ghaäa’ dharma of earth following tirobhäva of ‘piëòa’ dharma.
- Ävirbhäva of ‘gopha’ or ‘päälé’ dharma of gold following tirobhäva of ‘mukuöa’ dharma due to melting.
- Origination of body from food.
- Origination of planets, stars, earthen pots, clothes, sea, plants etc. from päthivyädé bhütas.

2. Lakñaëapariëäma -

Lakñaëapariëäma explains how the ävirbhäva and tirobhäva of existing dharmas occur. Lakñaëapariëäma is pariëamana of aì gabhüta dharma of dravya from one lakñaëa to another lakñaëa.⁸

Lakñaëa means exclusion. The anägata, vartamäna and atëta käla, specifying differentially the käryarüpa dharmas is named as lakñaëa.⁹ Käla is named as märga. Anägatatva is the first märga of dharma, vartamänatva is the second, atëtatva is the third. There is an order of those märgas, anägata is followed by vartamäna, vartamäna is followed by atëta. Atëta märga has no adjoining state.

It is said that ghaöa is produced, when ghaötva dharma of earth existing on anägata märga occurs on vartamäna märga. In the true sense vartamänatva becomes ävirbhüta on ghaötva dharma of earth. Vartamänatva is kriyäkäritva following svarüpataü abhivyakté. Earth becomes abhivyakta in ghaöasvarüpa and becomes useful for fetching water etc. It is said that ghaöa is destroyed, when tirobhäva of vartamänatva is followed by ävirbhäva of atëtatva on ghaötva dharma of earth.

3. Avasthäpariëäma-

All elements keep changing every moment. This pariëamana occurring every moment, with regard to käla is named as avasthäpariëäma.¹⁰ Though avasthäpariëäma occurs at every moment, in all dharmas existing on anägata, vartamäna and atëta käla, it is evident only in vartamäna lakñaëa dharma. This also being minute and identical to previous vartamäna lakñaëa dharma of dharmé, is unobservable. It becomes distinct with time. Dravya can be distinguished as new and old, animals are called infantine-young-aged because of avasthä pariëäma.

The assumption that these three types of pariëäma abode dharmé, dharma and lakñaëa successively, is fictitious. Factually all pariëämas occur in dharmé only. Dharma is not different than dharmé nor altogether the same either.

Dharma is defined as yogyatävacchinnä çakté of dharmé.¹¹ Çakté is the ability to perform a kärya. Çakté of dharmé to perform a specific kärya is dharma. Each dharmé being able to perform some specific käryas, it is apparent that only the existing dharma of dharmé can be revealed by lakñaëapariëäma.

Sämänya viçeña siddhanta

According to sämänya viçeña siddhanta, sämänya is hetu of våddhé and viçeña is hetu of ôhâsa.

Sämänya -

Earnestly the padârtha 'sämänya' is nonexistent. The similarity between many macrocosms of different nature, flashing on buddhé is 'sämänya'. This buddhivarté bhäva is superimposed on bähya bhävas.¹²

Para and apara are two types of sämänya.

1. Para sämänya – It is mahäviñaya sämänya. For example, the dharma 'sattä'. This dharma resides on all three padârthas – dravya, guëa and karma. Para sämänya is not nyünavätté with regard to any jäti.
2. Apara sämänya – It is alpaviñaya sämänya. Apara sämänya is the dharma residing on less substratums with regard to sattä and producing ekatvabuddhé within them. For example, the sämänya, 'dravyatva' recides only on one padârtha, dravya. The sämänya, 'rüpatva' resides only on one guëa, 'rüpa'.

Apara sāmānya is of dual nature, vyāpyavyāpaka and only vyāpya.

- Vyāpya of some jātis and vyāpaka of some other jātis. For example dravyatva is vyāpya of sattā jāti and vyāpaka of pāthvitva jāti. Because of this dual nature it is named as parāpara sāmānya. Parāpara sāmānya is nyūnavātté with regard to some jātis and adhikavātti with regard to some other jātis.
- Not vyāpaka, only vyāpya sāmānya, for example ghaōatva, paōatva. This apara sāmānya is not adhikavātti with regard to any jāti.

Viṣeṇa – The viṣeṇa padārtha described by vaiṣeṇikas resides on nitya dravyas and distinguishes them from each other.

Para sāmānya and viṣeṇa residing on paramāēus are of no use in āyurveda practice. In āyurveda, parāpara sāmānya and apara sāmānya are referred as sāmānya and viṣeṇa. Sāmānya causes ekatvabuddhé amongst samāna dravyas, guēas and karmas, but parāpara sāmānya and apara sāmānya also cause vyāvāttabuddhé. For example the parāpara sāmānya ‘guēatva’ creates ekatvabuddhé amongst rūparasādē different guēas, simultaneously it causes bhedabuddhé from dravya and karma. The apara sāmānya, ‘ghaōatva’ brings forth ekatvabuddhé regarding all ghaōas, while generates bhedabuddhé from other objects like paōa.

According to āyurveda, the diferentiating substance causing vyāvāttabuddhé, is viṣeṇa. Consequently parāpara sāmānya and apara sāmānya are postulated as viṣeṇa in āyurveda.

Sāmānya and viṣeṇa are buddhivarté bhāvas. They are neither kāraēa nor kārya of anything. Sāmānya is not direct vāddhikāraēa but lakṇāēa of vāddhikāraēa. Māà sa, substratum of māà satva is vāddhikāraēa of māà sa. Similarly the dravya,

a substratum of viçeña is the cause of ôhâsa of viçiñôa dravya. Mâà satvâçraya mâà sa causes ôhâsa of vâta, a substratum of vâtatva which is viçeña with regard to mâà satva.

Çabdavâtté

Vâtté is smâryasmâarakabhâva sambandha between pada and artha, which is the ground of çâbdabodha, useful to know the meaning of pada. Çakti and lakñaëâ are two types of vâtté.

Çakté -

- The éçvarakâta saì keta, that, ‘This meaning is to be derived from this particular word’ is çakti.¹³
- The relation between pada and artha, causing the remembrance of artha is çakti.¹⁴

The meaning of the word, derived with help of çakti is called vâcyârtha or mukhyârtha or sâkñâta saì ketita artha of that word.

Çaktigraha

Çaktigraha is certain knowledge of çakti. Çaktigraha occurs because of eight factors, viz. vyâkaraëa, upamâna, koça, âptavâkyâ, vyavahâra, vâkyaçeña, vivâti (= vivaraëa, ôëkâ, bhâñya) and siddhapadasânnidhya.¹⁵

Lakñaëâ

The meaning of the word has to be deduced by lakñaëâ if

- Vâcyârtha of a word is violated by pramâëas.
- Anvaya of vâcyârtha is not ascertainable.
- Tâtparya is unascertainable.

Lakñyārtha is deduced with the help of sāmēpya, sādāçya, samavāya, vaiparētya, kriyāyoga, kāryakāraëabhāva, svāmésambandha.¹⁶

Vākyārthaji ānahetu

Vākya is meaningful congregation of logically connected words. Ākāi kñā, yogyatā, sannidhē and tātparya are the tools to know the meaning of vākya. Tātparya is of two types, vaktātātparya and çabdatātparya. Vaktātātparya is the wish of a speaker, that the listener should discern this particular meaning out of my speech. Çabdatātparya is capability of a word to elicit certain vākyārtha.

Tātparya nirēaya

Pūrvamēmāṣā – A part of profound consideration regarding çābdabodha in pūrvamēmāṣā states six pramāëas, sahakārē for vākyārthabodha.

- Çruti – Vedavākya itself is arthapratipādaka.
- Liṅga - Liṅga is rūḍhē.
- Vākya – Assembled pronunciation.
- Prakaraëa – Prakaraëa is ubhayākāi kñā or vākyaikavākyatā. This is of two types, mahāprakaraëa and avāntaraprakaraëa. The principal prakaraëa is mahāprakaraëa, and a prakaraëa dealing with its subtopics is avāntaraprakaraëa.
- Sthāna - samāna adhikaraëa. Spoken in same adhikaraëa.
- Samākhyā - yaugika çabda.

Uttaramémāṅsā –

- Upakrama- upasaṅhāra – Foreword of a topic is upakrama and conclusive statement is upasaṅhāra. There must be ekavākyatā in the upakrama and the upasaṅhāra. The topic dealt with in the upakrama and the upasaṅhāra, is the tātparya of that particular prakaraṇa.
- Abhyāsa – Explicating repeatedly.
- Apūrvatā – A topic, which can not be understood by any pramāṇa other than that particular prakaraṇa, is the tātparya of that prakaraṇa.
- Phala – Motive of the topic, or a probable achievement by knowing the topic.
- Arthavāda – Praise or censure.
- Upapattē – Explication of a topic using different examples.

Adhikaraṇa (paī cādhikaraṇa)

Adhikaraṇa comprises of viñaya, viçaya, pūrvapakṣa, uttarapakṣa and saṅgati. Vedavākya or sūtra in a particular science is viñayavākya. Doubt about it is viçaya. One say about it is pūrvapakṣa. Posing a proposition after refutation of pūrvapakṣa is uttarapakṣa. The co-relation of one adhikaraṇa with another, is saṅgati. Çāstrasaṅgati, adhyāyasaṅgati etc. are types of saṅgati.

Yukti pramāṇa

- Yukti is linking up or association.¹⁷
- The buddhē, exploring bhāvas with the help of association of multiple reasonings (= upapattē, yogyatā) is yukti. Yukti is sādhana of trikālajī āna and trivarga.¹⁸

Yukti is a tool of knowledge. The knowledge achieved by yukti is not niçcayasvarüpa but Sambhāvanāsvarüpa. It may be a false knowledge. Thus factually yukti is not a pramāëa. It is included in pramāëas because it is mostly used in the day to day practice and also it is helpful to pramāëas.

Pai cakoça

Philosophy of advaita vedānta darçana is explained in a solo statement, 'brahma satyaà jaganmithyā jévo brahmaiva näparaü', which means brahma is the only reality, the world is a fiction; jéva is nothing else than brahma.

Brahma -

The word brahma is derived from the verb 'bâà h' which means to grow up. The one that is mammoth or very developed is brahma.

Brahmalakñaëa -

Brahma is the one from which all entities are created, within which each entity is sustained and where every creation is relinquished.¹⁹ This is taöastha lakñaëa of brahma.

One that creates an entity and relinquishes the same is known as upädāna kārāëa (material cause). For example a pot is made of mud and after smashing it becomes mud again. So mud is the upädāna kārāëa (material cause) for the pot. Similarly every element is made from and made up of bramha. After annihilation every element is immersed in bramha. Thus bramha is upädāna kārāëa of the universe. Also being creator of the universe, bramha is the nimitta kārāëa (instrumental cause) of universe. Bramha decided to be the universe and thus became the universe. Thus bramha is upädāna kārāëa as well as nimitta kārāëa of the universe.²⁰

Satya, ji āna, anant is svarüpa lakñaëa of brahma.²¹

Satya is the one whose bādha never occurs. There is no vyabhicāra in its svarūpa.

When we wake up, we understand that whatever we saw in a dream was fallacious. This is the bādha of a dream because of awakening. Similarly anything we try to see in the dark appears unclear, but the same is clearly visible in light. This is bādha of the dubious appearance due to light. There is no bādha of brahma by anything, at any time or at any point.

Jī āna is an awareness. Jī āna is svarūpa of caitanya. Jī āna is caitanya or cit.

Anta is limitation. Brahma is ananta. It is not restricted by region that it is present in one part and absent in the other. It is not restricted by time that it is present at this moment and not present at the other. It is also not restricted by objects that it is present in this object and absent in the other. As it has no limitations of space, time and objects; brahma is ananta (omnipresent).

Māyā -

Māyā is ajī āna (unawareness). Our true identity is satya - jī āna - ananta. But due to māyā or avidyā, we are unaware of it. We see a lot of things in our dreams. While dreaming, we feel that those delusions are very true. These delusions also cause effects on our body. If we see horrifying dreams our pulse quickens, we perspire, and our breathing becomes shallow and quick. But as we wake up we find that the dream never existed, it was only a delusion. While sleeping we consider it as a truth, it is perceptible while we are in the delusion, but as we wake up it becomes nonexistent. Because of this āvasthika bādha, it can neither be defined as sat nor asat. Māyā is similar. She cannot be defined as sat because her bādha occurs due to ātmasākñātkāra. Neither can she be defined as asat because she is perceptible. Thus she is said to be 'anirvacanēya' (= the one whose characteristics cannot be defined).

The universe is māyā. As awakening causes the bādha of a dream, similarly ātmasākñātkāra causes bādha of the universe. Like an illusion while dreaming, one can

understand that the universe has never come into existence. It is very much existent while we are in the delusion, but vanishes because of *ji āna*. Such an imaginary, misleading, delusionary assumption is called as *mithyā*. The universe is *mithyā* like a dream or a mirage. In a desert, one can envisage water in the place of sand. Here the sand is *adhiñöhāna* and water is *āropita vastu*. *Āropita padārtha* is always *mithyā*, and *adhiñöhāna* is *satya*. This illusion due to imposition of the *āropita vastu* over the *adhiñöhāna* is called as *adhyāsa*. The universe is nothing but *adhyāsa* of *jaḍa jagat* on the *satya- ji āna- ananta brahma adhiñöhāna*, due to *māyā*. The delusionary perception of anything is called *vivarta*. *Brahma* - which is the *kāraëa* of universe is never converted in to the *kārya*, i. e. the universe. The universe is a *vivarta* of *brahma*. Being *vivarta* of *brahma*, the universe is *mithyā*. The *kāraëa*, *brahma* is only *satya* (*sat*).

Sāñöhëprakriyā -

Brahma is *cetana*, hence it desired, '*ekoham bahusyām prajāyeya*', I am alone, I should become many, I should have my offspring. *Brahma* took *āçraya* of its *aì gabhūta māyā* for the same. The *brahmacaitanya upahita* (= covered) by *māyā* or reflected in *māyā* is called as *çabala brahma*. *Māyā* is also called as *prakāti*. She is *triguëätmikā*. *Prakāti* is made up of two parts, one dominant with *satva*, while another dominant with *tama*. *Satva* dominant *prakāti* is again of two types, *çuddha* (= without *raja* and *tama*) *satva pradhāna* and *malina* (= with *raja* and *tama*) *satva pradhāna*. *Māyā* is *çuddha satva pradhāna*, while *avidyā* is *malina satva pradhāna*. The *brahma caitanya* reflected in *māyā* keeps *māyā* in its control and is called as *ëçvara*. The *brahma caitanya* reflected in *avidyā* becomes subservient to *avidyā* and is entangled in *saḍsāra*. This is *jéva*. The *avidyā* in which the *brahma caitanya* is reflected being the basis of *sthūla sūkñma çarëra* of *jéva*, is called *kāraëa çarëra*.

Pai catanmātrās are made from tama dominant prakāti. Prakāti is jaḍa and acetana. acetana can't be a kāraëa of anything. From brahma caitanya reflected in or upahita by tama dominant prakāti, ākāṣa tanmātrā is made. From brahma caitanya upahita by ākāṣa tanmātrā, vāyu tanmātrā is made. From brahma caitanya reflected in vāyu tanmātrā, teja tanmātrā is made. From brahma caitanya upahita by teja tanmātrā, jala tanmātrā is made. From brahma caitanya upahita by jala tanmātrā, pāthvë tanmātrā is made. Though tama is dominant, satva and raja are also present in tanmātrās. From satva portion of tanmātrās, jī ānendriyas and antaùkaraëa are made. Five jī ānendriyas namely çrotra, tvak, cakñu, rasanā and ghräëa are made from satva portions of ākāṣa, vāyu, teja, jala and pāthvë tanmātrās respectively. While antaùkaraëa is created from collective satva portions of all tanmātrās. Antaùkaraëa has two parts, mana and buddhé. Citta is included in mana while ahaì kāra is included in buddhé.

Raja dominant parts of tanmātrās of ākāṣa, vāyu, teja, jala and pāthvë produce five karmendriyas namely vāk, hasta, pāda, pāyu (indriya for defecation and urination) and upastha (jananendriya) respectively. Prāëa is created from collective raja fractions of tanmātrās. According to the function, prāëa is divided in five types namely, samāna, vyāna, udāna, prāëa and apāna.

These seventeen factors, namely, five jī ānendriyas, five karmendriyas, five tanmātrās, mana and buddhé collectively form sükñma çarëra. As sükñma çarëra indicates presence of ätmä, it is called liì ga çarëra.

Tama fractions of five tanmātrās merge with each other to produce five mahābhütas. This procedure of merging of the five tanmātrās is called pai cëkaraëa. Each sükñmabhüta is divided in to two parts. One of the two halves is again divided in to four

fractions, so that the smallest fraction is one eighth part of that sükñmabhüta. Now paï cékâta äkâça is produced by mixing half part of äkâça sükñmabhüta with one eighth part of each of remaining four sükñmabhütas. Similarly paï cékâta väyu is produced by a mixture of half portion of väyu sükñmabhüta and one eighth parts of each äkâça, teja, jala and päthvé sükñmabhütas. In the same manner paï cékâta teja, paï cékâta jala and paï cékâta päthvé are produced. The guëas which are obscure in apaï cékâta bhüta, become clear in paï cékâta mahäbhüta. In äkâça mahäbhüta, çabda guëa is seen. In väyu mahäbhüta, çabda and sparça guëas become apparent. In teja mahäbhüta, çabda, sparça and rüpa guëas are apparent. In jala mahäbhüta, çabda, sparça, rüpa and rasa guëas are seen while in päthvé mahäbhüta çabda, sparça, rüpa, rasa and gandha guëas are apparent.

From paï cékâta mahäbhütas seven ürdhvalokas namely bhü, bhuvaù, svaù, mahä, jana, tapa and satya, and seven adholokas namely, atala, vitala, sutala, talätala, mahätala, rasätala and pätäla are produced. These fourteen bhuvanas collectively form brahmäëöa. Oñadhé are produced from päthvé and anna is produced from oñadhé. Anna consumed by pitä produces reta, while anna consumed by mäta produces çoëita. The saàyoga of reta and çoëita produces four types of sthüla çaréras, namely, jaräyuja çaréra (jaräyu is the covering on foetus when it resides in uterus, çaréra produced in jaräyu is jaräyuja e.g. human, horse, cow, tiger, lion etc.), aëöaja çaréra (produced from eggs e.g. birds, fish etc.) svedaja çaréra (produced in warm places such as mud. e.g. flies, mosquitos etc.) and udbhija çaréra (that comes to life by breaking soil e.g. tree, creepers etc.).

Paï cakoça -

Sthüla deha is created by paï ca mahābhūtas, it is maintained by them and after annihilation it merges in to paï ca mahābhūtas. It is called annamaya koça. paï ca prāëa and karmendriyas form the prāëamaya koça. It is lodged inside the annamaya koça and controls annamaya koça. Paï ca jī ānendriya and mana form manomaya koça. It resides inside the prāëamaya koça and controls prāëamaya and annamaya koças. Paï ca jī ānendriyas and buddhé form vijī ānamaya koça. It resides inside the manomaya koça and controls manomaya, prāëamaya and annamaya koças. Avidyopahita brahmācāitanya is ānandamaya koça. It resides inside the vijī ānamaya koça and controls all the four external koças namely, vijī ānamaya, manomaya, prāëamaya and annamaya.

References

1. g\$XWgnÜ`dmZ²nj ..& VHS\$g\$kh
2. gnHM`Z`_...i`n[á...& VHS\$g\$kh
3. i`n[á(d{ei:nj Y_¶mknZ\$nam_e.& VHS\$g\$kh
4. gVnDì`ñ`ndñWnVann{Im..n[aUm...& gdXeZg\$kh`m»`m
5. pātai jala yogasūtra 3.13 nāgojēbhaōōavāttīu |
6. pātai jala yogasūtra 3.
7. Y_¶[aUm_nZm.. .. Y_¶VaànXp`nē...& gdXeZg\$kh`m»`m
8. bj Un[aUm...Zm.. .. n[aUm...& gdXeZg\$kh`m»`m
9. pātai jala yogasūtra 3.13, maēiprabhā
10. AdñWn[aUm_nZm.. .. n[aUm...& gdXeZg\$kh`m»`m
11. pātai jala yogasūtra 3.14, vyāsabhāñya
12. na_nV¶ngX(n gm_ný`\$gV²àH\$\$(V¶_²& dē(fH\$g) i`no_dVr

13. Añ_nñXnX`_Wn)~nÕi`... BVreag' v... e{°\$.& VH\$gsh
14. AWñ_É` ZMñonXnXnVg\$ÝY... e{°\$.& VH\$gshXr{nH\$m
15. e{°\$Jh\$.dÕm. && {gÕm'V_ñ\$ndbr
16. A{^Yò z g\$ÝYm/? bj Um n#m'm_Vm&& dnŠ` nXr`
17. ca sü 26.31
18. ca sü 11.25
19. brahmasütra 1.1.2.2, taittiréya upaniñad 3.1
20. A{^p{Z_ÎmñnXnZ\$~€ & AÜV{gpÕ
21. taittiréya upaniñad 2.1

Observations

1. Siddhanta

Rasavéryavipäka siddhanta

The efficacy of dravya is called çakté or prabhäva.¹ This çakté or prabhäva is svabhäva of dravyas,² and svabhäva is yävaddravyabhävé.

- Dravya originates with viçinõa käryakäritva.
- This viçinõa käryakäritva of a particular dravya does not alter till the dravya exists.
- This viçinõa käryakäritva of a dravya destroys with and because of the destruction of the dravya itself.

Käryakäritva of a dravyas is of three types, alpa, madhyama and utkânõa.

- Alpa käryakäré dravyas (least potent dravyas) – These dravyas have to be consumed copiously and incessantly to acheive the desired effect, also the effect is trivial and ephemeral. Ähäradravyas are of alpa käryakäré svabhäva, alpa prabhäva or alpa çakté.
- Utkânõa käryakäré dravyas (potent dravyas) – These dravyas render salient and enduring effect while used meagerly for a short period. Auñadhé dravyas are of utkânõa käryakäré svabhäva, utkânõa prabhäva or utkânõa çakté.
- Madhyama käryakäré dravyas – These dravyas are not needed to be consumed generously as ähäradravyas, also not enough if consumed in less quantity like auñadhé dravyas, to cause the desired effect. Meager as regard to ähäradravya but perpectual use of these dravyas is effectual in a time span lesser with regard to ähäradravya and greater with regard to auñadhé dravya. The effect is long

lasting with regard to āhāradravya and less lasting with regard to auñadhé dravya. These dravyas are called āhārayogi dravyas.

Rasavéryavipāka siddhānta is nothing but anumāna established to comprehend the efficacy of a dravya, which leads to ascertainment of yogyāyogyatā of āhāradravya and auñadhé dravya or cikitsādravya. In anumāna, sādhya is accomplished on pakña with the help of hetu.

Rasavéryavipāka siddhānta –

- Pakña – pāi cabhautika dravya
 - Sādhya – efficacy (= svabhāva, prabhāva, çakté) of dravya
 - Hetü – rasa, vérya, vipāka
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- Rasa, vérya and vipāka are used as hetu in this anumāna as they are avaçyambhāvé (omnipresent) guëas of dravyas.
 - Rasa (taste) is the main feature of food. The rasa (taste) of food being prominent can be known by pratyakña pramāëa. Consequently rasa is set as pradhāna hetü to resolve the efficacy of alpa kāryakārë dravya. Accordingly āhāradravyas are called rasapradhāna dravyas.
 - Auñadhé dravyas being most potent are called véryapradhāna dravyas.
-
- ❖ **Rasa –**
 - Probably pāthvé and äpa mahābhütas are more efficacious over other mahābhütas in a dravya substratum for madhura rasa.
 - Such dravyas are sātmya to the human body, as pāthvé and äpa mahābhütas are copious in the human body.
 - These dravyas are snigdha, çëta, guru, mâdu by nature.

- Prabhāva of these dravyas is dhātuvardhana, āyuñya, indriyaprasādana, balakāttva, varēakāttva, pittanāçana, vātanāçana, tāñēāpraçamana, dāhapraçamana, tvacya, keçya, kaēōhya, balya, prēēana, jēvana, tarpaēa, bāà haēa, sthairya, sandhāna.

Anumāna –

- Pakñā - dravya in which pāthvé and āpa mahābhūtas are more efficacious.
- Sādhya – ‘snigdhaçētādē guēa and dhātuvardhanādē karma’ prabhāva of the dravya.
- Hetū – madhura rasa.
- Vyāptē – dravya, substratum of madhura rasa is a substratum of snigdhaçētādē guēa and dhātuvardhanādē karma. Madhura rasa is ‘snigdhaçētādē guēa and dhātuvardhanādē karma’ vyāpya.
- Parāmarça - dravya in which pāthvé and āpa mahābhūtas are more efficacious, is substratum of ‘snigdhaçētādē guēa and dhātuvardhanādē karma’ vyāpya ‘madhura rasa’
- Anumitē - prabhāva of a dravya in which pāthvé and āpa mahābhūtas are more efficacious (= madhura rasātmaka dravya, indicating by vyapadeça) is ‘snigdhaçētādē guēa and dhātuvardhanādē karma’

Thus anumitē of guēas and karmas dwelling on dravya in concomitance with the six rasas can take place.

Sāhacarya is sāmānādhikaraēya. The guēa rasa dwells on the dravya substratum of gurvādē guēa and bāà haēa-laì ghanādē karmas. Thus guēas are related to guēas and karmas by sāmānādhikaraēya sambandha. Though guēas and karmas cannot be inhabitants of a guēa, they are reckoned to be so because of the sāmānādhikaraēya

sambandha. Thus guëas and karmas of a particular dravya can be concluded using guëa as a hetu.

Guëas and karmas related to dravya are said to be related to dravyäçrita guëa by vyapadeça.³

Vyapadeça of other guëas and karmas dwelling on dravya, can be done on rasa because of sämänädhikaraëya sambandha. It is said that those guëas and karmas are dwelling on rasa, and anumäna is established using rasa as hetu.

- When vyäpté of dravyaprabháva is conjuncted with rasa, efficacy of dravya is concluded using rasa as a hetu, it is called ‘rasaprabháva’ by vyapadeça.⁴
- Guëas and karmas dwelling on a dravya by sämänädhiakaraëa vätté with rasa, are guëas and karmas of the dravya of that particular rasa. The dravya affects the body not only when it is being tasted, but till it exists in the body.
- If the potent mahäbhütas in a dravya do not render rasa of the dravya, efficacy of the dravya can not be resolved using rasa as a hetu.

❖ Vipäka -

Many alterations occur in äharadravya because of the conjunction with jöharägné. The efficacy of dravya can be changed because of the conjunction with jöharägné. Some of the mahäbhütas grow more efficacious, some become less efficacious while some remain unchanged. To establish an anumäna for concluding this altered prabháva of the dravya, ‘vipäka’ is fashioned as a hetü. Some of the guëas dwelling on dravya are named as vipäka. Anumité of altered prabháva of the dravya happens using vipäka as a hetu.

Guëas selected for vyäpté – 1. Madhurädé rasa 2. Guru – laghu

- There is no alteration in the efficacy of some dravyas due to the conjunction with jähärägné. Those dravyas do not need to be analyzed by vipäka. Vipäka of such dravyas is mentioned in saàhitäs in accordance to the model of rasa – vérya – vipäka. As there is no alteration in the efficacy of dravya concluded by rasaprabháva, the vipäka is said to be yathärasa, i.e. same as rasa. Thus there are six yathärasa vipäkas, accordant to six rasas.
- While mentioning yathärasa vipäkas, vyapadeça is made on rasas. In lieu reference is made to mahäbhütas, as vipäka of päthvé mahäbhütätmaka dravya is pärthiva etc. Thus there are five vipäkas, accordant to mahäbhütas.
- A potent mahäbhüta in a dravya renders rasa of the dravya. For example, madhura rasa is emergent in a dravya featuring potent päthvé and äpa mahäbhütas. The rasätmaka dravyas are classified in to three groups according to the plenteousness of mahäbhütas; saumya, ägneya and väyavéya. Madhura rasätmaka dravyas are probably saumya in nature. Amla and lavaëa rasätmaka dravyas are of dual nature, saumya and ägneya, yet amla rasätmaka dravyas are prevailingly saumya and lavaëa rasätmaka dravyas are rifely ägneya. Väyu mahäbhüta being potent, kaõu, tikta and kañäya rasätmaka dravyas are väyavéya. Thus there are three vipäkas.
 - Though both madhura rasätmaka and lavaëa rasätmaka dravyas are saumya, agné is also potent in lavaëa rasätmaka dravyas. Thus vyäpté of saumya potency of dravyas emerging after digetion, is made with madhura rasa. Madhura and lavaëa rasätmaka dravyas pertain saumya käryakäritva after conjunction with jähärägné, thus their vipäka is said to be madhura.

- Agné mahābhūta being the most potent in amla rasātmaka dravyas, the vyāpté of āgneya potency of dravyas exuberant after digetion, is made with amla rasa. Amla rasātmaka dravyas pertain āgneya kāryakāritva after conjunction with jāharāgné, thus their vipāka is said to be amla.
- The vyāpté of vāyavéya kāryakāritva of dravyas exuberant after digetion, is made with another guëa of dravya, kaõu rasa. Kaõu, tikta and kañāya rasātmaka dravyas pertain vāyavéya kāryakāritva after conjunction with jāharāgné, thus their vipāka is said to be kaõu.
- Dravyas are of two types, bâà haëa and laì ghana. Dravyas comprising potent pāthvé and äpa mahābhūtas are bâà haëa while dravyas comprising potent agné, vāyu and äkāça mahābhūtas are laì ghana. The vyāpté of bâà haëa kāryakāritva of dravyas evident after digetion, is made with either of the two guëas of dravya, guru and madhura rasa. The vipāka of dravyas proving to be bâà haëa after digestion is said to be guru or madhura. The vyāpté of laì ghana kāryakāritva of dravyas evident after digetion, is made with either of the two guëas of dravya, laghu and kaõu rasa. The vipāka of dravyas proving to be laì ghana after digestion is said to be laghu or kaõu.

Thus there is concordance between saì khyābhedabhinna vipākas, owing to the nyāya, ‘bhattā hi bhedyamanyathā bhinatti | ca. vi. 6.4’

- The efficacy occuring by vipāka is the efficacy of the dravya featuring that particular vipāka. The dravya demonstrates those effects corelated to vipāka on the body not only when the vipāka is revealed but till the dravya exists in the body after digetion.

❖ Vérya -

- Vérya is the potency of dravya.
- Some dravyas, even if consumed in a lesser quantity and for a short duration, provide a long lasting great effect. They are called potent (=véryavāna) dravyas.
- Vyāpté of guëas and karmas of potent dravya is conjuncted with eight guëas. They are, guru, laghu, mâdu, tékñëa, çëta, uñëa ,snigdha, and rükñä.
- When anumité of potency (=vérya) of dravya occurs using these guëas as hetu, then these guëas are named vérya.
- Ghâta being the cause of äyu is called 'äyu', similarly gurvädé guëas being hetüs for the anumité of vérya, are named as 'vérya' by lakñäëävätté.
- When anumité of vérya does not occur using these guëas as hetü, they are not called vérya. For example, the potent agné mahäbhüta in amla rasätmaka dravyas like dadhi or takra does not reveal uñëa sparça. On the contrary, comparatively less efficacious päthvé and äpa mahäbhütas render çëtasparça. Here çëta guëa by no means can be used as a hetu to conclude dravyaprabhāva, consequently çëtasparça is mere guëa and not named vérya.
- Amongst these eight guëas çëta and uñëa are sarvavyäpé (omnipresent). The dravyaprabhāva conjuncted to guru - mâdu - snigdha guëas by vyäpté, is conjunctive to çëta guëa by vyäpté. The dravyaprabhāva conjuncted to laghu -tékñëa _ rükñä guëas by vyäpté, is conjunctive to uñëa guëa by vyäpté. Therefore çëta and uñëa, only two guëas are named vérya to achieve läghava.

❖ Prabhāva –

Dravya holds infinite svabhāvas. To conclude dravyasvabhāva by anumāna, vyäptigraha is mandatory. For vyäptigraha, sähacaryaniyama or vyäpaka

sāmānādhikaraëya of hetü and sādhya is necessary. Factually all guëas and karmas of a dravya cannot be conjuncted by vyäpté to the apparent guëas of dravya. Such guëas and karmas of a dravya which are out of range of vyäpté, have to be passed as svabhäva of that particular dravya. E.g. rasäyana kärya of ämalaké is svabhäva of ämalaké. This svabhäva is known as käryakäritva, çakté or ‘prabhäva’.

The prabhäva of dravyas, resolvable after fixing a vyäpté using rasädé hetüs is called cintya prabhäva or cintya çakté of that dravya. The prabhäva, unresolvable by anumäna is called acintya prabhäva or acintya çakté of that dravya. This acintya prabhäva is discerningly named as prabhäva. These svabhävas of dravyas do not feature vyäpaka sāmānādhikaraëya with any of the guëas.

Dravyasvabhävas resolvable with the help of sähacarya with rasädé are minimal while acintya dravyasvabhävas are scads. They are solely äptopadeçagamyä. All the karmas described in saàhitä after stating rasa- vérya- vipäka of a dravya, are merely acintya svabhäva or prabhäva of that particular dravya.

Upasaàhàra –

- The efficacy of a dravya can not be ascertained with the help of rasa or vérya or vipäka or prabhäva or guëa alone. It can be ascertained by discriminate analysis of the dravya with the help of all those hetüs, and also considering samānapratyayārabdhatva and vicitrāpratyayārabdhatva of the dravya.
- The svabhäva of a dravya may alter owing to saàyoga, saàskära, mätrā, deça etc.

- The rasa is known by pratyakña pramäëa in majority of dravyas. In some cases where rasa is anabhivyakta, it has to be known by äptopadeça. Vipäka, vérya, prabhäva, gurvädé guëas are merely äptopadeçagamya.

Motive of rasavéryavipäka siddhänta-

- ❖ Mandänäà vyavahära – factually we know the prabhäva of dravya only by äptopadeça. We do not use rasavéryavipäka siddhänta as anumäna pramäëa for that. It is useful for us to know merely anvaya of rasavéryavipäka by sähacarya to certain prabhävas of dravya already described in saàhitäs.
- ❖ Budhänäà buddhiväddhaye – rasavéryavipäka siddhänta is a directive, to establish an anumäna concluding prabhäva of dravyas, unstated in saàhitäs.

Svabhävoparamaväda

Prakâti or svabhäva is sväbhävika gurvädiguëayoga of ähära and auñadha dravyas.⁵

Each and every bhävapadârtha originates with specific guëadharmas. These natural qualities like gurvädé guëa and käryakäritva, possessed by any dravya at its origin is svabhäva of that particular dravya. Vinäça (devastation) is also svabhäva of the dravya. The origin has a cause but destruction of dravya is causeless. Dravya gets destroyed because it is its svabhäva.

Some believe that absence of utpattihetu is cause of devastation of dravya.⁶ Though this notion is not refuted, it is apparent that absence of utpattihetu can cause utpatti- abhäva, not devastation of existing bhävapadârthas.

Svabhāva is yāvaddravyabhāve. It lasts till dravya exists. No alteration can be made in svābhāvika guëa and svābhāvika kāryakāritva.⁷ Svābhāvika guëa and svābhāvika kāryakāritva destroys with and because of the destruction of dravya itself. Two other siddhāntas become vipratipanna because of this siddhānta. Guëāntarādhāna by saṅskāra and ōhāsahetutva of viṣeṇa.

- According to svabhāvoparamavāda, no alteration can be made in svābhāvika guëa and svābhāvika kāryakāritva of any dravya. But saṅskāra means alteration in those.⁸
- According to svabhāvoparamavāda, the origin has a cause but destruction of dravya is causeless. Whereas viṣeṇa is stated as ōhāsahetu.

Parihāra

Guëāntarādhāna by saṅskāra

Following pariëamavāda, guëāntarādhāna is revealing the existing but imperceptible svabhāva of dravya.

Dharma is defined as yogyatāvachinnā çakté of dharmé. Çakté is an ability to perform a kārya. Çakté of dharmé to perform a specific kārya is dharma. Each dharmé being able to perform some specific kāryas, it is apparent that only existing dharma of dharmé can be revealed by lakṇāëapariëāma, not non existing dharma.

Each and every dharmé originates with some anāgata lakṇāëa and vartamāna lakṇāëa dharmas. One of the vartamāna lakṇāëa dharmas goes to atëta lakṇāëa mārğa and some other dharma from anāgata lakṇāëa mārğa turns to vartamāna lakṇāëa mārğa. This procedure needs help of some sahakāré kārāëas. For example, grains spring up with gurutva guëa on vartamāna lakṇāëa mārğa and laghutva guëa on anāgata

lakñaëa marga. Passing one year, kála becoming the sahakäré káraëa, gurutva dharma of dhánya existing on vartamána lakñaëa marga goes to atéta lakñaëa marga, while laghutva dharma existing on anägata lakñaëa marga occurs to vartamána lakñaëa marga

Saà skära provides the sahakäré káraëas needed to bring anägata lakñaëa marga to vartamána lakñaëa marga. The guëas existing on anägata lakñaëa marga can only be brought to vartamána lakñaëa marga by saà skära.

- The çakté not existing on anägata lakñaëa marga of a dravya cannot be produced by saà skära.
- ävirbhäva of çakté depends upon dravya svabhäva, so one saà skära causes ävirbhäva of different çaktés on different dravyas. e.g.
 - Agnisaà skära causes ävirbhäva of laghutva on dhánya as it is there on anägata lakñaëa marga of dhánya. Whereas milk possessing gurutva on anägata lakñaëa marga, becomes guru because of agnisaà skära.
 - Kälasaà skära causes véryälpatä of cürëa and véryavardhana in äsavas. Puräëa ghâta is cure of apasmära, mada, mürcchä, yoniroga.

Õhasahetutva of viçeña

Devastation being svabhäva of every bhävapadärtha, çärëra dhätüs also get destroyed on their own. They originate similar dhätüs before meeting the end, if nourished with similar ähära. Thus the succession of dhätüs remains intact. If the

dhätüs cannot get similar ähära, they perish without producing progeny. The customary consumption of dhätüsäpekña viçeña ähära causes discontinuity in the production of dhätüs. Thus viçeña is not a direct õhäsahetü. It interrupts the succession of dhätüs, not being the cause of production.

Observations

2. çäbdabodha

According to caraka saèhitä, there are three tools to acquire a true knowledge, pratyakña, anumäna, and çabda. Amongst those äptopadeça is the most important.⁹

Äyurvedika treatises are explained in sütra. Sütras are succinct in form but have a comprehensive scope. If tätparya of the auther is out of our sight, we will not be able to understand the thorough meaning of Sütras. In a language, a single word has many meanings. But in science each word is used specifically. If anvaya or tätparya is not accomplished by espousal of one meanig, another meaning of the word must be accepted. Lakñyärtha must be derived out of a word if väcyärtha of the word is not precise enough to accomplish tätparya. Lakñyärtha should be based on a sound reasoning for the secondary significance of the word.

Rasa çabda

Väcyärtha of rasa çabda, with reference to dravya, is taste. But this meaning is not applicable to rasavéryavipäka siddhanta. As taste is a guëa, guëa is not a substratum of guëa and karma, and according to rasavéryavipäka siddhanta, rasa holds certain guëas and karmas. Thus väcyärtha being impaired, lakñyärtha must be contemplated.

Rasa – lakñyärtha ‘dravya’

With the help of samaväya as upacära, lakñyärtha of rasa çabda is ‘rasavat’ or ‘rasasamaväyé’. Where rasa is concurrent, i. e. rasasamaväyé ‘dravya’.

This lakñyärtha of rasa çabda is used in saèhitäs.

- Gurvädé guëas reside on dravya, substratum of rasa. They are crafted on rasa with help of sähacarya as upacära. ¹⁰
- Guëas never reside on guëas. Therefore rasaguëas should be known as guëas of dravya, substratum of rasa. ¹¹

Thus in rasa vérya vipäka siddhänta, meaning of rasa çabda is not taste but a dravya bearing that particular taste.

Rasa – lakñyärtha ‘ähäradravya’

Caraka says that, name of the adhyäya depicts the topic it is dealing with. ¹² For example srotovimäna adhyäya deals with viçeña knowledge of srotasas.

The first adhyäya of vimäna sthänä of caraka saàhitä is rasa vimäna adhyäya. According to the name the topic of this adhyäya should be viçeña knowledge of rasa. But this particular adhyäya deals neither with rasas nor with rasasamaväyë dravyas. Both väcyärtha (i.e. taste) and so far derived lakñyärtha (i.e. rasasamaväyë dravya) being nonsignificant, another meaning must be pondered.

The käryakäre çaktë of dravya is named as vérya. ¹³ Dravyas are classified in two types according to the vérya. ¹⁴

- Utkånöa käryakäre dravyas (potent dravyas) – These dravyas render salient and enduring effect while used meagerly for a short period. Auñadhë dravyas are of utkånöa käryakäre svabhäva and said to be véryapradhäna dravyas.
- Alpa käryakäre dravyas (least potent dravyas) – These dravyas have to be consumed copiously and incessantly to acheive the desired effect, also the effect is trivial and ephemeral. Ähäradravyas are of alpa käryakäre svabhäva, apparently named as rasa pradhäna dravyas.

In accord to efficacy of dravya, the first lakñyārtha of rasa çabda is specified to viçiñña lakñyārtha ‘rasa pradhāna dravya’. Thus the word rasa denotes ‘rasa pradhāna dravya’ i.e. ‘āhāradravya’. This viçiñña lakñyārtha accomplishes a co relation between prakaraëas of rasavimāna adhyāya.

Rasavimāna adhyāya renders the knowledge of ‘rasa pradhāna dravya’ i.e. ‘āhāradravya’ with its hita and ahita viçeña. Also it deals with some āhārayogé dravyas, which are wonted in daily food recipes.

Corelation between prakaraëas of rasavimāna adhyāya -

- Rasaprabhāva - āhārasvabhāva

This prakaraëa extends from ‘rasāstāvat ñāo’ (ca.vi.1.4) to ‘tatraiña rasaprabhāva upadiñño bhavati’ (ca.vi.1.13).

In this prakaraëa ‘rasāu’ is the upakrama and ‘rasaprabhāvaū upadiññaū’ is the upasaàhāra. There being ekavākyatā in upakramopasaàhāra, rasaprabhāva is the tātparya of this prakaraëa. Çaréra yāpana and çaréra upatāpa are the effects of āhāra on body. Hita āhāradravyas cause çaréra yāpana. Ahita āhāradravyas cause diseases.

Caraka has described this prabhāva of āhāra,

- hitāhāropayogaū eka eva puruñavāddhikaro bhavati | ahitāhāropayogaū punarvyādhinimittamiti || ca. sū.25.21
- evamidaà çaréramaçitapétalèhakhāditaprabhavam | açitapétalèhakhāditaprabhavāççāsmin çarére vyādhayaū bhavanti || ca. sū.28.5
- deho hyāhārasambhavaū | ca. sū.28.41

- ähãrasambhavaà vastu rogãçcãhãrasambhavãù | ca. sũ.28.45

As this ähãra prabhãva is described as rasaprabhãva in this prakaraëa, apparently rasa means ähãra dravya.

Here rasaprabhãva is stated in general following rasa vërya vipãka siddhãnta. By concluding dravyasvabhãva using rasa as hetu, one can ascertain hitatva and/or ahiatatva of ähãradravya. But all guëakarmas of a dravya can not be concluded by rasa sähacarya. Similarly, knowledge of efficacy of dravya on one doña, can not guide us to ascertain the efficacy of that dravya on all doñas and their permutations and combinations. Hence viçëña jã äna is necessary. With this upodghãta second prakaraëa is started.

- Dravyaprabhãva –

This prakaraëa extends from ‘dravyaprabhãvaà punarupadekñyãmaù’ (ca.vi.1.13) to ‘valayaçcãkãle bhavanti’ (ca.vi.1.18).

In this prakaraëa prabhãva of those dravyas is elaborated which are customary in ähãra, but their efficacy can not be concluded by rasa sähacarya.

Ähãraprabhãva is classified as hitodarka and ahitodarka while stating ähãravidhiviçëña.¹⁵ Uttarakãlëna phala is the meaning of udarka as stated by cakrapãëë. Thus ‘dravyas with hitodarka prabhãva’ and ‘dravyas with ahitodarka prabhãva’ are two avãntara prakaraëas in this dravyaprabhãva mahãprakaraëa.

- Dravyas with hitodarka prabhãva - taila, sarpi, madhu; who have prakãtisthãpana kãrya if consumed regularly.

- Dravyas with ahitodarka prabhāva – some āhārayogé dravyas like pippalé, kñāra, lavaëa; who cause doñasaï cayānubandha because of atisevana.
- Sātmya - prasaï gasaï gatyā
While dealing with one topic other related topics are also elaborated. This is called prasaï gasaï gati.¹⁶ If at all dravyas with ahitodarka prabhāva like pippalé, kñāra, lavaëa are sātmya, they should be deserted systematically. While stating this rule, sātmya is prasakta but important topic which can not be neglected, hence elaborated.
- Āhāraividhiviçēñāyatana –

These are cause factors for hitatva and ahitatva of āhāra.

Avāntara prakaraëas – 1.Prakāti, 2.Karaëa, 3.Saà yoga, 4.Rāçi, 5.Deça, 6.Kāla,

7. Upayogasaàsthā, 8.Upayoktrā, 9.Sādguëya

Thus rasavimāna adhyāya deals with hitatva and ahitatva of rasa pradhāna āhāradravyas and āhārayogé dravyas. The prakaraëas related to this topic are correlated with each other. There is also correlation between topic of this adhyāya and that of the next adhyāya, as the next adhyāya deals with viçēña jī āna of āhārarāçi, one of the avāntara prakaraëas of āhāraividhiviçēñāyatana mahāprakaraëa of rasavimāna adhyāya.

Rasa – lakñyārtha ‘ātmā’

Rasāyana – Rasāyana is hetu of dērga āyu, smāté, medhā, ārogya, taruëa vāya, prabhā, varëa, svāra, dehabala, indriyabala, vaksiddhé, praëaté, kānté.¹⁷ All of these but vaksiddhé, praëaté are achievable by bheñaja dravya.

Rasāyana is a means to achieve çasta rasādē dhātūs.¹⁸ Çasta rasādē dhātūs ensure a long and healthy life. Life is a continuity of caitanya.¹⁹ Death is nothing but the departure of caitanya from body. All these upapattis put together elucidate that, the dhātūs capable of longstanding maximal manifestation of caitanya can only be named as sama or çasta dhātūs. As rasāyana produces çasta dhātūs, it has to be related to caitanya.

One of the vācyārthas of rasa çabda is tāpté. Tāpté or ānanda never lies in external objects. Ānanda is svarūpa of ātmā. Ātmā is the reason of the tāpté or ānanda springing up from jaḍa viñayas. Ātmā being the reason of tāpté, is named as tāpté i.e. rasa. According to kāryakāraēabhāva, lakñyārtha of rasa çabda is ‘rasakāraēa’, reason of tāpté, i.e. ātmā.²⁰

This lakñyārtha of rasa çabda explains action of rasāyana. Rasa is ātmā, ayana is gaté, rasāyana is gaté of ātmā. Thus taking into consideration this lakñyārtha of rasa çabda, the vācyārtha of rasāyana is gaté or manifestation of ātmā. Following the kāryakāraēabhāva, the cikitsā, causing longstanding maximal manifestation of caitanya, is called rasāyana.

This niñkāñña meaning of rasāyana explains many procedures and phalaçâtés of rasāyana.

- Phalaçâté of ācārarasāyana –

Ācārarasāyana followed during rasāyana sevana, confirms an achievement of all the benefits claimed out of that rasāyana.²¹ Ācārarasāyana is consisted of satya, ahiñsā, brahmacarya, japa, çauca, tapa, indriyanigraha. These are stated as means of cittaçuddhé in different adhyātmaçāstras. Cittaçuddhé causes ātmaji āna, ātmaji āna is mokñā.

Çäréra and mänasa çodhana is mandatory before rasäyana sevana. Without çäréra and mänasa çodhana, one can not achieve the benefits of rasäyana.²² As pai cakarmas are meant for çäréra çodhana, äcärrarasäyana is entailed for cittaçuddhé. Citta becomes capable to manifest caitanya because of çodhana of raja-tama doñas.

The rasäyana auñadhé produces dhätüs capable of longstanding maximal manifestation of caitanya. Äcärrarasäyana removes the obstacle to menifestation of caitanya causing cittaçuddhé. Jejjat also states that motive of äcärrarasäyana is an unobstructed accomplishment of rasäyana.

- The common benefits of rasäyana like väksiddhé, praëaté are like the siddhés ascertainable on the way to mokña. Some other benefits claimed in phalaçätés of different rasäyanas are also similar to the siddhés described in yogaçästra. For example,
 - Dvitëya brähmarasäyana - candrädityasama dyuté, çrutadhäraëa, ärña sattvapräpté, sära deha like parvata, vikrama like väyu
 - Kevalämalaka rasäyana - rüpadhäré çré veda väk
 - Lauhädi rasäyana - çrutadhäritva
 - Paläçadroëi prayoga - divya cakñu, divya çotra, devatänukäritva

Samaväya çabda

Samaväya is defined as apäthagbhäva of guëas with dravyas.²³ It is also said to be nitya. Here, like vaiçënika darçana, samaväya seem to be elaborated as sambandhaviçëña. But this particular meaning of samaväya çabda is limited to the prakaraëa ‘käraëa for dhätüsämya kärya’, as it is not used according to this defination anywhere else in saè hitäs.

➤ samavetanāḥ punar doṣāḥāmaḥ cāḥaḥ ḥabalavikalpauḥ vikalpo'sminnarthe |
ca. ni.1.13

➤ na hi vikātiviṇamasamavetanām | ca. vi. 1.10

If the meaning of samaveta is presumed as ācṛita by samavāya sambandha, the meaning of these ḥlokas can not be accomplished. Here cakrapāḥḥ says 'samavetanām iti militānām'. Thus the meaning of the word samavāya is mixture, which can apparently explain the above said ḥlokas.

This samavāya or mixture is of two types, prakātisama and vikātiviṇama.

- If there is no change in the nature of the elements incorporating the mixture, the mixture is called prakātisama samavāya. The nature of the mixture is a mere summation of the individual natures of the elements.
- If some sort of change occurs in the constituents in the process of mixing and the mixture turns to be of a nature dissimilar to that of the components, the integration is called vikātiviṇama samavāya.

Saḥayoga

- Saḥayoga is the term used to refer vikātiviṇama samavāya of dravyas.²⁴
- Āhāra contains many hita and ahita saḥayogas. Food processed with āhārayogē dravyas is hita saḥayoga. Ahita saḥayoga turns food in to saḥayoga viruddha āhāra, as saḥayoga of milk and fish.
 - Saḥayoga has extensive importance in auṇadhē kalpanā. Quantity of specific dravyas, order and procedure of mixing those, all matters for a saḥayoga to resolve a medicine of specific prabhāva.

- Dâòhabala says that the efficacy of the dravyas should be altered with the help of saà yoga, viçleña, kâla, saà skâra, yukté.²⁵ Here the word saà yoga, is used to indicate mere combination.
- Vikâtiviñama samavâya of two doñas is named saàsarga, and vikâtiviñama samavâya of three doñas is named sannipâta. The saàsargaja and sannipâtika types of any disease show symptoms dissimilar to those of ekadoñaja types of the same. This is because of vikâtiviñama samavâya of the doñas.
- The word sannipâta is also used to indicate mere assembly of âhâra or auñadhé dravya and doña. While deriving the meaning of ‘rasadoñasannipâte.... (ca.vi. 1.7)’ cakrapâëé says, ‘sannipâte iti antaûçarêramelake’

Synonyms

Synonyms in science are meant for vyavahâra and lakñaëa.

- Vyavahâra – vyavahâra is jî ânajanaka çabdaprayoga.

Specific term is used to denote a specific meaning in a specific prakaraëa. The term used may have different meanings elsewhere, but in that specific prakaraëa those meanings are not considered. For example, the word ‘âyatana’ means ‘sthâna’ in the word ‘prâëâyatana’. But when ‘nidâna’ prakaraëa is concerned the word ‘âyatana’ is used to denote the cause of disease. Where ever in saà hitâ if it is used with reference to nidâna, it means nothing but cause of disease.

In the nidâna prakaraëa different words of different meanings, like nimitta, hetü, âyatana, pratyaya are used as synonyms to indicate the meaning rogakâraëa.

- Lakṣaṇa – the motive of lakṣaṇa is itarabhedānumāpakatva. A synonym differentiates the object it is meant for, from other objects.

Bheṣajaparyāya

In bheṣaja prakaraṇa the words cikitsita, vyādhihara, pathya, sādhana, auṇadha, prāyaścitta, praçamana, prakāṭisthāpana, hita are used as synonyms,²⁶ to indicate the meaning ‘bheṣaja’. They also depict the nature of the bheṣaja and indicate differential scope of different types of bheṣaja.

The synonym ‘sādhana’

Caraka describes the siddhisthāna – If snehana, svedana, çodhana, saṅsarjana upakramas are wrongly done, then vyāpad occur. Siddhisthāna is the sthāna where sādhana for those vyāpad is described.²⁷

The word sādhana is used as a synonym of cikitsā, but this is a specific cikitsā for the vyāpad i.e. the diseases occurring if the snehana, svedana, çodhana, saṅsarjana upakramas go amiss. Thus sādhana is the term used for the treatment applied to cure diseases evolving from the misapplication of snehan etc. upakrama treatment.

The word sādhana is also used by a simple meaning, means of accomplishing anything. As in sūtrasthāna, sādhanā na tvasādhyānā vyādhenāmupadiçyate | ca. sū.1.63

The synonym ‘prakāṭisthāpana’

Caraka has defined prakāṭe as dhātusāmya.²⁸ In accord to this definition prakāṭisthāpana means establishment of dhātusāmya.

- The upakramas suggested for vātalādē doṅaparakâté are termed as prakâtisthāpana in caraka vimānasthāna.²⁹
- As rasāyana and vājékaraëa generate sama dhätus, they can also be named prakâtisthāpana.

The synonym ‘hita’

The procedures inducing generation of sama dhätus is the treatment of a disease.³⁰ The motive of treatment is prohibition of viñama dhätu utpatti and persistency of sama dhätus.³¹ Viñama dhätu paramparä is disrupted by abandoning viñama hetüs and sama hetü sevana is the cause of sama dhätu janana.³² The sama dhätus never turn viñama and viñama dhätus never turn sama.³³ While treating any sort of disease the viñama dhätus have to be removed from the body either by çodhana or by päcana, sama dhätus should be originated and succession of viñama dhätus should be interrupted. The sama or viñama dhätus are originated from ähāra, so ähāra cikitsä is significant. Alongside auñadhé cikitsä, abandonment of viñama hetüs interrupts succession of viñama dhätus by ceasing the generation. While continuous consumption of sama hetüs causes persistant succession of sama dhätus. Utpatté and anubandha of sama dhätus is hitodarka prabhāva of ähāra.

- The ähāra and vihāra originating sama dhätus is named as ‘hita’ in caraka cikitsästhāna.
- Sometimes upakramas are also termed as ‘hita’, for example while describing sannyäsa cikitsä, äi jana, avapêða, dhüma, pradhamana, däha, keçalui cana, ätmaguptävagharña are also named as ‘hita’ (ca. sù. 24.46,47)
- The terms like çubha, çasta, and praçasta are also used to denote ‘hita’.

- The words 'hita' and 'pathya' are used in the same intention, as also the words 'ahita' and 'apathya'.
- In yajñaupuruṣeya adhyāya of caraka sūtrasthāna, the terms 'pathyatama' and 'apathyatama' are used following the pratijñā about description of hitatama and ahitatama āhāra. (ca. sū. 25.38,39)
- While stating atideṣa, hita cikitsā is termed 'patyha'.³⁴

Observations

3. Anvayārtha of samprāpté

Samprāpté is the procedure of the origin of a vyādhé.³⁵ All samprāptés occur in three stages.

- Doñaduñóé – an aetiology for vitiation of doña, the manner of doñaduñóé, the place of accumulation of doña, the nature of duñóa doña etc. is the first stage of samprāpté.
- Doñavisarpaëa – the process by which the duñóa doña spreads all over the body, the channels through which it spreads etc. is the second stage of samprāpté.
- Vyādhijanma – where the duñóa doña takes a shelter after visarpaëa and how the disease occurs is the third stage of samprāpté.

Many signs and symptoms are seen in those three stages of samprāpté. It is important to understand the doña and vyādhijanma in totality for an accurate diagnosis and a successful treatment.

Raktapitta³⁶

a. Doñaduñóé –

The nature of doña depends upon the nature of hetus.

Hetus of raktapitta –

Aetiological factors	Nature of aetiological factors
mūlaka, sarñapa, laçuna, çigru, yavaka, uddālaka etc.	uñëa, tékñëa

Aetiological factors	Nature of aetiological factors
harétaka varga, surä etc.	uñëa, tékñëa, vidähé
milk + çäka, milk + kulattha etc.	viruddha
väräha-mähiña-mätsya-ävika-gavya mäàsa etc.	snigdha, guru, uñëa

- All these aetiological factors vitiate pitta. They also increase the quantity of rakta.
- The vitiated pitta gets accumulated in ämäçaya.
- The nature of the vitiated pitta becomes similar to that of the hetus i.e. amla, uñëa, tékñëa, drava, abhiñyandé, guru, vidähé.
- It becomes utkliñña (gatimäna) because of the viruddha nature of hetus.
- Owing to the uñëa, tékñëa, vidähé nature of the hetus, the vitiated pitta becomes capable of vitiating raktavaha srotas.

Symptoms – anannäbhiläna, vidäha of food, abhékñëa chrdé, çirauçüla

b. Doñavisarpaëa –

- It is the nature of an utkliñña doña, that it gets out of body. If an utkliñña doña is not expelled from the body, it spreads from koñña to çäkhä. In raktapitta due to the nature of aetiological factors and duñña doña, utkliñña pitta accumulated in ämäçaya spreads in rakta and through rakta it spreads all over the body.
- Svedan occurs in all dhatus because of uñëa nature of pitta, subsequently there occurs vimärgagamana of drava dhatü from all dhatüs into the rakta dhatü.
- On account of pitta and udaka dhatü from all dhatüs, the quantity of rakta increases to a greater extent.

- The channels of rakta bulge out and lose their flexibility because of the excess quantity of rakta flowing through them.

Symptoms – gātrasadana, paridāha, mukhāddhūmāgama iva

c. Vyādhijanma –

- The pitta flowing through rakt all over the body being dynamic doesn't vitiate rakta.
- Pitta seeks refuge (sthānasaḥ ṣraya) in lohitaḥbhīṅyandaguru srotomukhas of raktavaha srotasa, at its mūlasthāna i.e. yakāt and plēhā.
- The vitiated pitta vitiates the rakta at yakāt and plēhā. Thus the vyādhi raktapitta occurs.

Symptoms – lohalohitamatsyāmagandhitvamiva āsyasya. This is viṣeṣa pūrvarūpa of raktapitta after vyādhijanma.

Prameha

General samprāpté of kaphaja prameha and pittaja prameha

1. Doṅaduñē –

Nature of hetüs – santarpaëa

Nature of doña – excess quantity (pramāëatiriktatā), excess liquidity (bahudravatā).

Dūñya – meda, māḥ sa, kleda, rakta

Status of body (prerequisite) – excess māḥ sa and meda (māḥ samedādhikya), laxity of dhātu (ṣithila dhātu), decreased tone (ṣithēla saḥ hanana).

Symptoms –

- The body becomes guru because of bahudrava doña and bahu-abaddha meda. Thus ālasya occurs.

- Mukhamādhurya occurs because of bahudrava doña, particularly in kaphaja meha.

2. Doñavisarpaëa –

- Due to the laxity of dhätus, bahudrava doña spreads rapidly in the body.
- As meda dhätu is collected in excess amount and as meda is slacker than other dhätus, doña mixes with and vitiates meda first, further it blends with and vitiates mäàsa and then kleda.
- As meda, mäàsa and kleda are spread all over the body, there is an increased amount of drava (kleda) all over the body.
- As the drava is vitiated by doña, it converts into mala.
- As is customary, kleda that is converted into mala is then carried to the basti.
- As there is excess amount of drava in the channels carrying waste kleda, they become guru (bulged out and lost their flexibility).

Symptoms –

- The vitiated meda and mäàsa cause piòakā prior to the occurrence of prameha samprāpté.
- Normally kleda is excreted through mütra as well as sveda. Due to excess kleda getting excreted through skin, the skin gets coated with malarüpa kleda, consequently visra gandha occurs, particularly in pittaja meha.
- As all kleda is converted into mala, body gets devoid of udaka dhätü, causing pipäsä and mukhatälukaëöhaçoña.
- The quantity of rakta increases owing to the bahudrava doña blended with it. The sükñma väta or präëa can not propel thoroughly through such an excess, doñayukta, drava rakta. Rakta causes ävaraëa to väta, accordingly the

sparçagrahaëa kärya of präëa gets hampered. Specially hastapädagata kaëðarä get vitiated, causing hastapädasuptatä and hastapädadäha.

- The bahudrava kapha induces ävaraëa at hâdaya, thus provoking nidrä. Tandrä occurs if it is joined by duñña väta.

3. **Vyädhijanma** –

Doñas are collected in guru srotomukhas of mütravaha srotasa, which are present at basti. At basti the doña vitiates mütra and the disease named prameha sets in.

Symptoms –

Viçeña pürvarüpas of prameha are seen after vyädhijanma, such as mütradoña, müträbhisaraëa by ants.

Vätaja prameha

1. **Doñaduñëé** –

- **Nature of hetüs** – apatarpaëa
- **Status of body** (due to apatarpaëa nature of hetüs) – kñëëa, kñäma, rükña, laxity of dhätu (çithila dhätu), decreased tone (çithëla saà hanana).
- **Dünya** – vasä, majjä, lasëkä, oja.

2. **Doñavisarpaëa** –

- Vitiated väta converts vasä, majjä, lasëkä or oja into mala and carries towards basti which are then expelled from body as mütra.

3. **Vyädhijanma** –

- Mütra shows features of the dhätu that is converted into mütra.
 - If vasä is expelled from body as mütra then it is called vasämeha.

- If majjā is expelled from body as mütra then it is called majjāmeha.
- If lasékā is expelled from body as mütra the features and quantity of mütra resemble to those of an elephant hence it is called hastimeha.
- When oja is converted into mütra due to vitiated vāta, madhura oja is added with kañāya rasa of vāta, hence rasa of mütra becomes madhura kañāya, like honey. Aptly it is named madhumeha.

Santarpaëottha vātaja madhumeha³⁷

The increased kapha, pitta, meda and mäàsa due to santarpaëa hetüs, cause ävaraëa to vätagaté. Such an ävāta väyu transmits oja to basté and converts it into mütra.

Rakta duñóé in prameha –

- Owing to the laxity (çaitilya) of rakta dhātu, präëa cannot propel thoroughly through it. The organ to witch präëavahana is obliterated, shows sai ji ähäné.
- Furthermore if rakta cannot reach to the organ, it deceases. The kleda and drava çleçmä may develop gangrene in such place.
- In kaphaja and pittaja prameha, the drava existing in meda, mäàsa and kleda turns into mala, making them abaddha. Consequently the siräs, snäyüs and kaëòaräs supported by mäàsa become unstable. As the sneha supplement from meda, mäàsa and kleda gets diminished; rakta, siräs, snäyüs and kaëòaräs become rükña. Çoña of rakta, siräs, snäyüs and kaëòaräs cause vätavyädhés like ekäi garoga, sarvài garoga etc.

çukra duññé in prameha – the prameha is inherited if çukra dhätü is affected.

Prameho'nuññāṅ giëäm || ³⁸

- Paraspara anukūlatva of nidāna, doña and dūñya is important in prameha samprāpté.
 - If hetüs are incapable of doñajanana, bahudrava doña doesn't generate.
 - In çéta átüs, kapha being styāna, cannot blend with meda and kleda. Accordingly cannot spread all over the body.
 - Proper exercise generates subaddhatva in meda and mäàsa. Thus even if the doña is bahudrava, it can not mix with-spread through-vitiate subaddha meda and mäàsa.
- The prameha subsists only when viçinñā lakñāëa pariëämas of nidāna, doña and dūñya occur simultaneously in vartamāna lakñāëa mārğa. If mārğa or krama of viçinñā lakñāëa pariëämas of nidāna, doña and dūñya change, the samprāpté gets obliterated. This certainly is not svabhāvoparama of prameha, but lakñāëapariëämakramānyatā of the dharmés causing prameha.
- This lakñāëapariëämakramānyatā of the dharmés should be obtained with the help of auñadha and pathya āhāra – vihāra for prameha-yāpana.
- It is the nature of pramehajanaka dehadhätüs that they remain Paraspara-anukūla by pramehajanakatva svabhāva. Thus the onset of prameha is caused easily by apathya even after a long period of pathya.

Fatality due to hikkā and çvāsa

During the union of çukra (puruñña béja) and ärtava (stré béja), the jévätmä finds its way in by penetrating the béja at a point. This aperture created by the jévätmä to enter the

béja is called vidruti or nāndana dvāra (door of ānanda). It is called brahmarandhra in haūhayoga. Head (çira) of the garbha is created at this point, where jéva resides after entering through nāndana dvāra. The präëa entering with the jévātmā reaches upto the other end of the béja, forming first ever nāòé in the body, named suñumnā. It resides at that end of suñumnā in mūlakanda also named nābhé. This präëa departs from body with jéva at the time of death. Till then it performs vitally important function in the body through suñumnā.

Beneath brahmarandhra, where jéva resides, there exists rasa, which is also called soma, amaravāruëé, candrasāra, nabhojala and péyüña. It is termed as viñëupadāmāta or ambarpéyüña in āyurveda.

Nābhistha präëa approaches brahmarandhra through suñumnā, engulfs a drop of ambarpéyüña and transmits it to the whole body, coming down back through suñumnā, thus causing préëana of dehadhātüs.³⁹ It stimulates niçvāsa-ucchvāsa while propelling through suñumnā.

In hikkā and çvāsa, due to āvaraëa of kapha at uraūsthāna, niçvāsa-ucchvāsa is hampered. Subsequently präëa acting through suñumnā gets vitiated. Abandoning its vital function of transmitting the ambarpéyüña, it grabs jéva and tries to leave the body, hastening the process of death.

Hence caraka says there are many diseases which are fatal but no disease is instantly fatal as hikkā and çvāsa.⁴⁰

Rational use of medicines

A lot of diseases are listed in the phalaçruté of a medicine. It is important to know in which stage of the disease the medicine is to be used. For this the knowledge of both, adhikaraëa of the medicine and samprāpté of diseases mentioned in the phalaçruté of the medicine is important.

For example – Kalpas described in päëòucikitsä adhikaraëa

1.

- Udakadhätuçoñaëa, snehaçoñaëa, dhätuparidäha due to pitta are similar features of jvara, raktapitta, visarpa, päëòu and kämalä.
- There is one kalpa containing same dravyas and having same phalaçruté described in these diseases.⁴¹ Also it occurs in madyavikära⁴² and accounted as pathya in gulma.⁴³

Significance –

- Mädvékämalakérasa is pathyähära in kämalä. Raktadäha and mäàsadäha being more significant in kämalä, action of mädvékämalakérasa is the pacification of pitta causing dhätudäha.
- Parüñaka being grähé, causes pacana and çoñaëa of atirikta drava existing in rakta.
- Pathya cikitsä in raktapitta indicates däòima and ämalaka for pacana of raktagata säma pitta doña.
- Çuëöhé is added as päcana in jvara, jvara being ämäçayottha vyädhé.

Thus actions of mädvékä-ämalaka-däòima-siddha çätaçëta jala added with kharjüra, madhüka and çarkarä are,

- Pacana of raktagata säma pitta.
- Äpyäyana of dhätugata udakadhätü which has become kñëëa because of çoña due to uñëatva of pitta.
- Tarpaëa of rakta and mäàsa.

2. In the sampräpté of päëòu, pitta accumulates in between tvacä and mäàsa. Thus the action of kalpas in päëòucikitsä is pacana of doñas, specially pittadoña accumulated in between tvacä and mäàsa. They act similarly in the vyädhés of

similar samprāpté, like çotha, udara- specially pléhodara, arça, bhagandara. These are the diseases indicated in the phalaçâtés of dāðimādyā ghāta, kaüukādyā ghāta, danté ghāta, drākñā ghāta, navāyasa cūrēa, maëðüra vaöaka, punarnavā maëðüra.

Kuñöha, arça and kāmälā are also indicated in the phalaçâté of navāyasa cūrēa. This suggests that the specific action of navāyasa cūrēa is pacana of pittapradhāna sāma doñas accumulated in tvacā, mäàsa and rakta.

3. The specific action of kalpas in päëðucikitsā is on hādāya, the mülasthāna of rasavaha srotasa. They cause pacana of rasagata sāma doñas, thus are indicated in hādrga. e.g. dāðimādyā ghāta, navāyasa cūrēa.

The action of dāðimādyā ghāta starts from āmāçaya, causing vätānulomana in mahāsrotasa, rasa and rakta. Additionally it causes çodhana of raja-upadhätü of rasa. Thus it is indicated in duùkhaprasaviné and vandhyā.

4. The kalpas in päëðucikitsā featuring actions like pacana of raktagata sāma doñas, raktaprasādana, rasāyana for rakta, are useful to treat the raktaduñöé in prameha. E.g. drākñā ghāta, maëðüra vaöaka, yogarāja.

Thus by understanding similarities in samprāpté, the spectrum of action and specific use of medicines can be known. How to choose specific medicine as per the specific stage, symptom, doña, and dhātu of a disease can be inferred.

Observations

4. Pai cakoça çärerä nidäna cikitsä

Çärerä

Änandamaya koça (käraëa deha)

During the union of çukra (puruña béja) and ärtava (stré béja), the jévätmä finds its way in by penetrating the béja at a point. This aperture created by the jévätmä to enter the béja is called vidruti or nändana dvära (door of änanda).⁴⁴ It is called brahmarandhra in haöhayoga. Head (çira) of the garbha is created at this point, where jéva resides after entering through nändana dvära. According to äyurveda, çira is the residing place of präëa (jéva).

- The place in a body where the präëa and all the indriyas reside, and the place which is uttamäi ga of all aì gas is called çira.⁴⁵
- According to vedänta, daharäkaça in hâdaya is the place for ätmä, hâdaya according to äyurveda.⁴⁶
- During the fourth month after pregnancy the hâdaya of the fetus is formed. Hâdaya being the place for cetanä dhätu, it shows its presence in the fourth month.⁴⁷

Thus bearing its core in hâdaya, änandamaya koça is spread from hâdaya to çira. When one is in deep sleep, mana enters the purétat näöé in hâdaya, thereafter it doesn't appreciate any viñaya. This state of deep sleep when no viñaya is grasped is called suñupté. In this condition jéva surmises its conscious self only on käraëa deha and experiences änanda.

Viji ānamaya koça and Manomaya koça

- Viji ānamaya koça is made of buddhé and ji anendriyas.
- Manomaya koça is made of mana and ji anendriyas.

- ñaòai ga çaréra, viji āna (buddhé), indriya, indriyārtha, saguëa ätmä, mana, cintya viñaya are associated with the hâdaya.⁴⁸
- Ten dhamanés, präëa, apäna, mana, buddhé, cetanä and mahäbhüta (indriyārtha, sükñma bhütas associated with ätmä) are present in hâdaya.⁴⁹
- manomaya puruñña lives in the äkâça (cavity) inside the hâdaya.⁵⁰
- The most important part of the body, where the präëa and all indriyas of the living being reside, is called çira.⁵¹
- Indriyas and indriyapräëavaha srotasas are situated in çira.⁵²

Buddhé and mana reside in hâdaya. The ätmä (jévätmä) is never separated from buddhé and mana hence, hâdaya, which is the core for ānandamaya koça, is the core for buddhé and mana. Çira is the core for indriyas, but for perception of the arthas and to inspire the body they have to unify with buddhé, mana and präëa. For this purpose hâdaya is the sancära sthāna for indriyas. In this way, viji ānamaya koça (made of buddhé and ji anendriyas) and manomaya koça (made of mana and ji anendriyas), having hâdaya as their core, pervade up to çira.

Präëamaya koça

Präëamaya koça is made of präëa and karmendriyas.

Place of prāëa

Hâdaya, mahäsrotasa and rasavâhiné dhamanyä are the mûlasthânas for prāëavaha srotas.⁵³ Indriyas are situated in çira. Hence along with hâdaya prāëamaya koça pervades up to çira. Prāëa circulates throughout the body by rasavâhiné dhamanyä.

Annamaya koça (sthûla deha)

Päi cabhautika deha made of components such as çira, antarâdhé, çâkhâ (hands and legs), dhätus such as rasa rakta etc., srotasas, koñöhâi gas; is annamaya koça. It is created from päi cabhautika stré béja and puruña béja, it is nourished by päi cabhautika ähâra and after death it is absorbed in the päi camahâbhûtas.

Nidâna and cikitsä

Annamaya koça (sthûla deha)

Äyurveda being limited up to päi camahâbhûtas, annamaya koça is the adhikaraëa of triskandha äyurveda.

- The body made from päi cabhautika béja, its nutrition, maintenance and diseases from päi cabhautika ähâra, treatment using päi cabhautika dravyas is the matter of äyurveda.
- The rules laid down in mätrâçitéya and tasyäçitéya adhyäyas of svasthacatuñka of carak samhita sütrasthâna are meant to maintain annamaya koça.

- Dinacaryä, âtucaryä, timely doña çodhana, rasâyana, nidäna and cikitsä of diseases such as jvara-raktapitta-kuñõha-prameha-yakñmä-unmäda-apasmära etc are predominantly indicated for maintaining annamaya koça.

Präeamaya koça

Väyutatva in äyurveda

Väyu is described in a contradictory way in äyurveda.

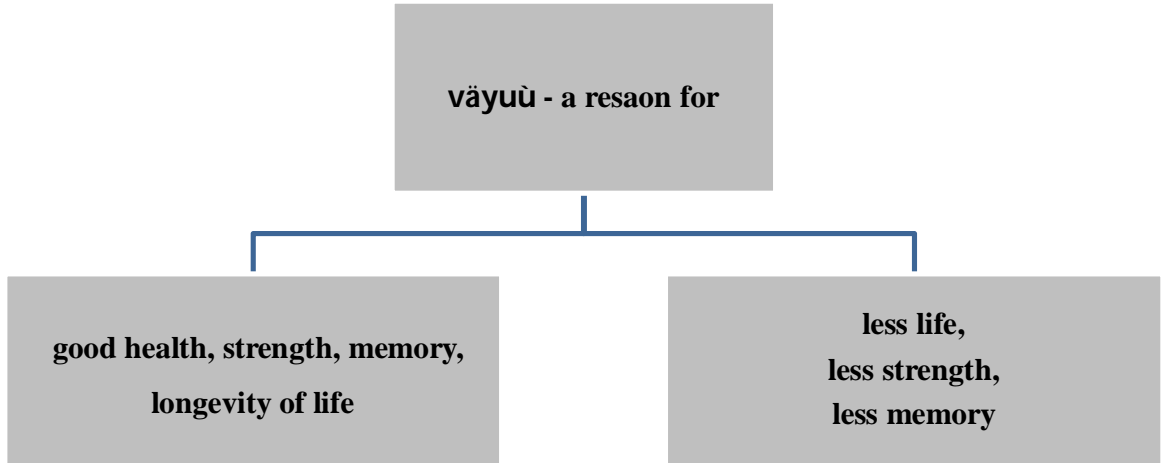
➤ Nature of väyu

- Väyu is responsible for harña and utsäha. It is also responsible for continuation of äyuñya.⁵⁴
- Väyu is the life, väyu is the strength. Väyu is responsible for dhäraëa (control) of çaréra of living individuals. The universe is väyu. Väyu is the prabhu (master).⁵⁵
- A person in whom väyu is apratihata gati, sthänastha and prakâtistha, lives for hundred years or more free from diseases.⁵⁶

➤ vâta prakâti lakñaëa

rükña-apacita-alpaçarëra, rükña-kñäma-sanna-sakta-jarjara svara, alpanidrä, capalagati-ceñõä, sandhi-akñi-bhrü-hanu-oñõha-jihvä-çira-skandha-päëi-pädä anavasthitë, bahupraläpa-kanòarä-sirä-pratäna, çrutagrahaëa-alpasmâti, paruña-vadana-päëi-päda, sphuõita angävayava, alpabala, alpäyuña⁵⁷

Thus



Because of such contradictory description, the tātparya of saḥ hitākāra about the true nature of vāyū is difficult to realize. Here paī cakoṣa viji āna comes to aid. In the deha made up of paī cakoṣa, vāyū found in annamaya koṣa is formed from paī cékaraëa, while vāyū present in präëamaya koṣa is sükn̄mabhütätmaka. The dual nature of vāyū described in äyurveda has a base in paī cakoṣa theory.

Väyutatva in annamaya koṣa

- This vāyū is sthūla due to paī cékaraëa and is päi cabhautika.
- In the loka this vāyū is responsible for jäi gala bhūmideṣa.
- It is created from puruṇā béja and stré béja. It is present in the béja before jévapraveṣa; and remains in the body even after death.
- It doesn't control the body.
- Pakvāṣaya and asthé are the chief seats of this vāyū in the body.
- It is responsible for vätala deha prakâté. Due to the dominance of this vāyū, body becomes rükñā, apacita, alpa. Voice becomes rükñā, kñāma, sanna, sakta, jarjara. Gati, ceñöä, ähāra and vyähāra become capala and laghu. Sandhi,

akñi, bhrü, hanu, oñha, jihvä, çira, skandha, päëi, päda become unstable. Kaëðarä, sirä and pratäna are seen copiously on body. keça, çmaçrü, roma, danta, nakha, hasta, päda become paruña. Body parts become sphuõita. There is sandhé çabda while walking. Body cannot tolerate cold things. kñobha, vikära, träsa, raga, viräga and ji änaçrahaëa are quicker. Smäti, bala, äyuñya are less.

- Chäyä of this väyu is rukña, çyäva, aruëa, hataprabha and garhita.⁵⁸
- This väyu derives its nourishment from paï camahäbhütas; that is päi cabhautika ähära.
- It is expelled from the body as ürdhvaväta from ürdhva (mukha) märga and as adhoväta from adho (guda) märga. It doesn't take away the 'jéva' with it while getting expelled from the body.
- Raukñya, çaitya, läghava, vaiçadya, gati and anavasthitatva are the symptoms of this väyu.
- It is vitiated due to kaüu – tikta - kañäya rasätmaka ähära, alpäçana (eating less), rükñähära (dry food), jägaraëa (remaining awake till late night), atyuçcabhänäëa (talking very loudly), äyäsa (heavy physical activity), bhaya (fear), çoka (grief), cintä (stress), vyäyäma (over exercises) and maithuna (sexual intercourse).
- Symptoms such as sraësa, bhraëça, vyäsa, vyadha, sväpa, saï ga, bheda, säda, harña, tarña, kampa, varta, toda, vyathä, saï ga, aï gabheda, saï koca, päruñya, sauñirya, çoña, spandana, veñöana, stambha, kañäyarasatä, çyäväruëa varëatä are seen in body if it is vitiated due to faulty ähära and vihära. Body becomes khara, suñira, paruña. Taste of mouth becomes kañäya or virasa.

- Vätaja types of diseases such as jvara, raktapitta, kuñõha, gulma, prameha, unmäda, apasmära, çõtha, arça, udara, grahaëë, pänòu, atisära, chardé, visarpa are due to the dominance of this vāta.
- This type of vāta does not cause ätyayika (präëaghätaka - life threatening) conditions.
- No emergency occurs.
- It is directed from çäkhä (dhätu) towards koñõha by upakramas, such as abhyaì ga, mardana, pariñeka, avagäha, saävähana, svedana.
- Çodhana of this väyu is done by nirüha and anuväsana (it is thrown out of the body by these treatments).
- Pacification of this väyu is done by snehana, svedana, mâdu saaçodhana, abhyaì ga, mardana, pariñeka, avagäha, saävähana, paiñõika - gauòika madya, snigdha - uñëa basti, madhura- amla- lavaëa-snigdha-uñëa ähara and auñadhé.
- Plenty of time is available for the treatment of this väyu.

Väyutatva in präëamaya koça

- This väyu is apaì cëkâta and sükñmabhütasvarüpa.
- In the loka this väyu is responsible for dhäraëa of pâthvé. It is responsible for regular rotations of the sun, the moon, nakñatras and planets. It produces clouds those bring rains. It makes the rivers flow, flowers and fruits bloom at a proper time. It divides various seasons. Due to vitiation of this väyu, natural calamities such as earthquakes, storms, land sliding, tsunami, improper division of seasons are seen. All the known and unknown forces or energies those govern the universe is präëa.

- This vāyu enters the body with jēvātmā at the time of conception and leaves the body with jēvātmā at the time of death.
- It is the sthitē of body and immediate death is seen when it moves out of body.
- It doesn't derive its nutrition, neither vitiated nor treated by pāi cabhautika āhāra.
- If this vāyu (prāēa, vātadoña) is working in the body with excellence, then, dērghāyuñya (longevity of life), samasuvibhakta gātratā (well organised and proportionate body parts), excellent upacaya-saàhanana-buddhé (intellect), bala (strength) are seen.
- This vāyu is called as prāēa in yoga as well as in vedānta and vātadoña in āyurveda.
- Prāēavaha srotasa is the site of this vāyu in the body.
- In navegāndhāraēya adhyāya of svastha catuñka in carakasaàhitā sūtrasthāna rules to protect prāēamaya koça are explained. This prāēa is elaborated in vātakalākalēya adhyāya of carakasaàhitā sūtrasthāna. Vyādhēs occuring due to this vāta are dealt with in vātavyādhēcikitsā adhyāya in carakasaàhitā cikitsāsthāna.

Prākāta karmas of dehagata sūkīmabhūtātmake vāyu

Prāēa- udāna- samāna- vyāna- apāna- svarūpa vāyū (prāēa or vātadoña) is responsible for dhāraēa of bodily machine. It incites all bodily functions, motivates and controls the mind, incites all indriyas, transmits indriyārthas, arrays çarēradhātūs. It is responsible for çarērasandhāna. It incites vāēē. It is the source of çabda, sparça, çrotrendriya and sparçanendriya, responsible for harñā and utsāha, motivates agnē,

emaciates doṇas, excretes malas. It creates sthūla aëu srotasas in the bēja after conception, formats the garbha. It is responsible for persistence of äyuañya.⁵⁹

Shelters of dehagata sūkñmabhütätmaka väyu -

- Hâdaya and rasavâhiné dhamanyâ being mûlasthâna for präëavaha srotasa, is the core of präëamaya koçasvarûpa vâtadoña.⁶⁰
- The väta moves all around the body through the siräs egressing from hâdaya and controls the body. These siräs transmit rasa and oja.⁶¹ This liquid being red is called as rakta. Thus präëa moves around the body through rakta. Raktagata spandana is the lakñâëa of väyu.
- The body is bound by siräs and kaëòaräs, which are upadhätüs of rakta. Also by snâyüs, which are none but the converted siräs with help of sneha obtained from meda. The präëa controls all bodily functions through these bonds and rakta.
- The jévätmä residing at hâdaya is connected to annamaya koça through präëa. Präëa transmits viñayas to indriyas through rakta, transports mana, carries impulses from buddhé to karmendriyas.⁶² All these karmas of präëa go well if rakta is viçuddha.
- The präëa also transmits caitanya through rakta. Any organ devoid of rakta deceases because of its disassociation with präëa, causing disconnection with caitanya.

Präëaprakopa –

There are only two hetus of präëaprakopa, dhätukñaya and mägävarodha.

➤ Dhätukñaya -

- The präëa doesn't derive its nutrition, neither vitiated nor treated by päi cabhautika dravyas. Päi cabhautika dravyas make çäradhätüs rükña, laghu, çëta, däraëa, khara, viçada, suñira.
- Çäradhätüs become kñëëa because of rükña-çëta-alpa-laghu anna, ativyaväya, jägaraëa, atiraktasräva, ativyäyama, cintä, çoka, bhaya, cirakälëna vyädhé.
- Marmägähata instantly cause snehaçünyatä in srotasas.

The präëa can not flow thoroughly through such svaguëaçünya, snehaçünya srotasas and dhätüs. Thus gets vitiated.

➤ Mägävarodha –

- The gatë of präëa is obstructed due to vegadhäraëa, marmägähata, accumulation of mala- doña - äma etc. thus gets vitiated.
- Vätaprakopa due to unscientifically practised präëäyama is a cause of all diseases as also of death.

Vyädhés occuring due to sükmabhütätmaka väyu -

- Prakopa of sükmabhütätmaka väyu causes instant çoña of its subtratums, rakta, sirä, snäyü, kaëðarä. Subsequently causing çoña of the concerned organ.
- All the functions of those organs become uncontrolled or get devastated.
- All the functions of ji änenndriyas and karmendriyas go errant. Speech becomes uncontrolled, sparçagrahaëa becomes improper, mind becomes unstable.
- General symptoms – parvastambha, parva saï koca, parvabheda, asthibheda, praläpa, päëipänñhaçirograha, khai jatä, päi gulya, kubjatva, aï gaçoña,

anidratä, garbhaçukrarajonäça, spandana, gättrasuptatä, çiro-näsä-akñi-jatru-grévä huëðana, äkñepa, moha, äyäsä .

- Diseases – arditä, antaräyäma, bahiräyäma, hanugraha, äkñepaka, khallé, sarvài garoga, ekài garoga, gädhrasé.
- Also çiomarmäghäta causes vätavyädhés like manyästhambha, arditä, hanugraha, mükatva, gadgadatva, vadanajihmatva, svarahäné.
- Prakupita vätä lying in hâdaya, çira, çai kha causes diseases like apatantraka, apatänaka.
- The präëa cannot make its way to buddhé if hâdaya has been coated with kapha. Thus tandrä occurs.
- In the vyädhés like mada, mürcchä, sannyäsä, unmäda, apasmära, the präëa fails to transmit indriyas, indriyärthas, mana, impulses from buddhé properly because of an obstruction due to malina doñas in vitiated raktavaha srotasa.
- In the vyädhés like kuñöha, visarpa, vätarakta, where rakta is vitiated, sparçagrahaëa kärya of präëa diminishes.

Cikitsä for süknmadehagata väyu -

- The annamaya koça should be kept healthy by following svasthavâtta, dincaryä, ätucaryä etc. the srotasas should be cleaned going through timely doña çodhana. The dhätüs should be kept sama by vyäyäma and rasäyana. Thus präëagaté doesn't get impeded, accordingly präëa doesn't get vitiated.
- Specially restraining and provoking vegas must be avoided to protect the präëagaté.
- The onset of vätavyädhés is instant and we have a little time to cure them. They may get cured if treated within one year.

- Päi cabhautika auñadhés have no effect on präëa as they cannot reach up to it.
- The only way to treat the präëa is protecting and elating the dhatus and srotasas through which it works. They should become snigdha, guru, uñëa, çlakñëa, mâdu, picchila, ghana. So that präëa can flow unobstructedly through them. Snehâdhikya in dhätüs and srotasas is required for that. Rapid snehana in a short time, by multiple routes and in greater quantities is useful.
- Çodhana is necessary for mârghavarodhanâçana by removing the âvaraëa of malina doña, äma etc.
- Rasâyana for all dhätüs is important, especially raktaprasâdana should be done, rakta being vehicle of the präëa.
- Träsana – shock treatment is significant for stabdha gatë, viparëta gatë, tiryag gatë väta. But all srotasas should be clean prior to träsana cikitsä.
- Präëâyäma

Speciality of ästhâpana basti -

- Basti is sâmanya cikitsä for väta. Çodhana of annamaya koçagata väyu occurs because of both ästhâpana and anuväsana bastis. But anuväsana basti is more useful for çodhana of annamaya koçagata väyu, while ästhâpana basti is a special treatment for väyu in präëamaya koça.
- Required status of body for ästhâpana basti - niräma doña, pakva doña, alpapatë doña, çuddha srotasas, çuddha mana, balaväna agné, snigdha dhätu and srotasas, balaväna dhätus.
- Ästhâpana basti is dynamic. It spreads rapidly all over the body and does doñaçodhana. If doñas are also gatimäna, it causes atiyoga. Hence it is

indicated for *alpagati doñas* and contra-indicated in *prasaktacchardé, utkliñña doña*.

- The *mana* becomes fragile due to the *mānasa* *vegas* like *bhaya, krodha, mada* etc. if *nirūha* is implemented simultaneously, the strength of *nirūha* may cause *citta upaghāta*, hence it is contra- indicated.
- *Sāma doñas* are adhered to *dhātūs*. *Nirūha* being dynamic may harm the *dhātūs* while extracting the *doñas*. Therefore *doña-nirāmatā* is prerequisite for *nirūha*.
- The *dhātūs* must be strong and *snigdha* to endure the zip of *nirūha*. *Snehana* of *dhātūs* and *srotasas* is necessary prior to and after the *nirūha* for their *balādhāna*.
- *Nirūha* may cause *vimārgagamana* of *agné*, if *agné* is *durbala*. If there is *āvareāa* of *anna* or *āma* on *agné*, *vimārgagamana* of *agné* will happen alongwith them. So *agné* should not be *durbala* or *āvāta* prior to *nirūha*.
- To meet the objective of *nirūha*, i.e. *vātānulomana*, the *srotasas* should be *çuddha*. *Vātānulomana* cannot occur in *malākula srotasas*.

Manomaya koça

- In *indriyopakramaēeya adhyāya* of *svastha catuñka* in *carakasañhitā sūtrasthāna* details about *manomaya koça*, rules to maintain the *manomaya koça* are explained.
- *Raja* and *tama* are two *doñas* of *mana*. Their *vikruté* is seen due to *doña* of *buddhé*.
- *Kāma, lobha, matsara, érñyā, māna, krodha, dveña* etc. are *rājasa vikāras*.
- *Bhaya, çoka, dainya, ālasya, moha, paiçunya* etc. are *tāmasa vikāras*.

- All these are mānasa vegas, which must be restrained.
- These mānasa vyādhés are responsible for çāréra vyādhés such as unmāda, apasmāra, mada, mürcccha, sannyaśa etc.
- Mānasa vyādhés can be treated by controlling prajī āparādha, çama, dama, dhairya, smâté, adhyātmavijī āna, samādhé.

Vijī ānamaya koça

- In indriyopakramaëéya adhyāya of svastha catuñka in carakasaàhitā sūtrasthāna details about vijī ānamaya koça, rules to maintain vijī ānamaya koça, especially rules about sadvātta are explained.
- Prajī āparādha is the distortion of dhé, dhâté and smâté. Prajī āparādha leads to a harmful behaviour. As vijī ānamaya koça controls the three external koças, this harmful behaviour due to prajī āparādha is a reason for mānasa as well as çāréra vyādhés.
- At the time of death sūkñma deha consisting of jéva along with manomaya, vijī ānamaya and prāëamaya koças leaves the body. It carries with it saà skāra of karmas. Hence harmful behaviour due to prajī āparādha becomes a reason for duùkha and vyādhé in many janmas.
- Desire for harmful behaviour is like an urge. This urge must be restrained. Tāñëä in the form of icchā and dveña is the basic reason for all pravāttis. Prajī āparādha can be avoided if tāñëä is controlled.
- Buddhé can be treated by following sadvātta, protecting our selves from āgantū hetus of diseases, accompanying sajjanas, avoiding the company of durjanas, adhyātmavijī āna and practicing adhyātma.

- When hâdaya, which is the mûlasthâna of rasavaha srotasa, is already vitiated due to malina âhâra vitiation of hâdaya increases due to factors such as vegadhâraëa, viruddha âhâravihâra. If raja and tama are increased in mana, atatvâbhiniveça occurs due to the âvaraëa of raja - tama on mana and buddhé. Knowledge about nitya – anitya, hita – ahita becomes fallacious. In such a disease, çârëra çodhana is necessary to remove coating of doña from hâdaya. Viji âna, dhairya, smâté, samâdhé are necessary to remove raja and tama doñas of mana. Medhya rasâyana is necessary to remove the cover of doñas from buddhé.

Änandamaya koça

Our svarüpa is satya ji âna ananta. Avidyâ is to have âtmabodha on anâtma çarëra due to the ignorance about our svarüpa. Avidyâ is responsible for tâñëä, karma, sukha, duùkha, janma, mâtyü. For the nivrutté of all these naiñöhiké cikitsä is explained in âyurveda. Due to various çuddhé upâyas citta becomes clean. In nirmala citta, arises the satyâbuddhé. Knowledge that neither I am anything like çarëra nor that it is created by me is satyâbuddhé. Satyâbuddhé removes the covering of moha. As svabhâva of every factor is understood niüspâhatâ occurs and ahaï kâra diminishes. Ätmasvarüpa is illuminated. It is known that âtmatatva is spread all over and everything is within âtma. For such a person who has become brahmasvarüpa, 'saà yoga' is not possible. The çânté of such a person, obtained due to âtmaji âna is never extinguished.

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2. ca. sü. 26.72 cakrapäëé
3. ca. sü. 11.52 cakrapäëé
4. ca. vi. 1.14 cakrapäëé
5. ca. vi. 1.21
6. ca. sü. 16.28
7. ca. sü. 16.33
8. ca. vi. 1.21
9. ca. vi. 4.5
10. a. hã. sü. 9. 5
11. ca. sü. 26.36
12. ca. sü. 30.70
13. ca. sü. 26.65
14. ca. sü. 2.17, cakrapäëé
15. ca. sü. 25.36
16. àg" g" {V... ñ_ Vñ` mgj nZhEd_ & VHSgSh {H\$Umdbr
17. ca. ci. 1.1.7,8
18. ca. ci.1.1.8
19. ca. sü.30.22
20. agm d; g... & V{Irar` Cn{ZfX²~«d,,r AZdntH\$ 7, agnoZm_ V{áhWw& emr a^m`
21. ca. ci. 1.4.35
22. ca. ci. 1.4.36
23. ca. sü. 1.50
24. ca. vi. 1.22

25. ca. ka. 12.48
26. ca. ci. 1.1.3
27. ca. sü. 16.26, ca. si. 12.33
28. ca. sü. 9.4
29. ca. vi. 6.22
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39. çä. saà . pra. khaà . 5.48,49 ; çä. saà . pra. khaà . 5.48,49 dépakä öékä
40. ca. ci.17.6
41. ca. ci.3.237; ca. ci.4.33; ca. ci.21.109
42. ca. sü.23.38
43. ca. ci.5.133
44. V EV_d gr_mZ\$. . . . ÜññVXWPrñYZ_& EVaò m{ZfX² I ÊS>3
45. ca. sü. 17.12
46. ca. sü. 30.4; ca. si. 9.4; ca. su. 30.7
47. su. çä. 3.18
48. ca. sü. 30.4
49. ca. si. 9.4

50. ` EfnVôK`_nH\$enVpñ_P`\$niefno_Zno`..& V{Trar`no{ZfX²

51. ca. sü. 17.12

52. ca. si. 9.4

53. ca. vi. 5.8; su. çä. 9.12

54. ca. sü. 12. 8

55. ca. ci. 28.3

56. ca. ci. 28.4

57. ca. vi. 8.98

58. ca. ià. 7.10 – 13

59. ca. sü. 12. 8

60. su. çä. 4.31;ca. sü. 24.4

61. ca. sü. 30.8

62. su. çä. 7.8

Pariëämaväda by säi khya, as elaborated in vyäsabhãña of pätaï jala yogasütra, provide a better explanation to refute this contradiction. Application of pariëämaväda establishes the karaëa or the saëskära as a sahakäre karaëa to reveal the existing but imperceptible svabhävas of a dravya.

Efforts are made to ascertain the ôhäsahetutva of viçeña without making svabhävoparamaväda incosistent. Viçeña is not a direct ôhäsahetu. It interrupts the succession of dhätüs, not being the cause of production.

Discussions about çäbdabodha

Understanding the terminology used in a science is very important to understand the science. Efforts are made to reveal various terminologies used in caraka saëhitä, in accordance to the tätparya of the science.

Rasa

The word ‘rasa’ is used to denote many meanings, like taste, mäà sarasa, rasadhätu, svarasa etc. Three lakñyärthas of rasa are dealt with in this prakaraëa, dravya, ähäradravya and ätmä.

Consistency of the derived lakñyärthas

- Using samaväya as upacära first lakñyärtha of rasa çabda is ‘rasavat’, where rasa is concurrent, that is dravya. This lakñyärtha is significant for rasavéryavipäka siddhanta.

The word rasa seems to be used for this meaning by granthakära and tékakära.

- rasä lavaëavarjyäçca kañäya iti säi jï itäü || ca. sü.4.24
lavaëavarjita five rasas (= rasavat dravyas) are named kañäya.
- agnimärutätmakä rasäü präyeëordhvabhäjäü || ca. sü.26.41
- rasä iti rasayuktäni dravyäëi | ca. sü.26.41, cakrapäëë
Rasa means rasayukta dravya.

- rasänäà rasavatäà dravyäëäm | vä. sü. 9.20 ä. ra. (hemädre)
- Taking into consideration the efficacy of dravya, first lakñyārtha of rasa çabda that is ‘dravya’ is specified to ‘rasapradhāna dravya’. Thus rasa çabda denotes ‘rasapradhāna’ that is ‘āhāra dravya’. This lakñyārtha of rasa çabda elaborates the concordance of prakaraëas within rasavimāna adhyāya.

The word rasa seems to be used for this meaning by caraka himself.

- tuñārasamaye snigdhāmlalavaëän rasän (=āhārān) upayojayet | ca. sü.6.11
- rasänām (=āhāräëäm) atyädānamatīyogaù | ca. sü.11.37
- täçca rogaprakātayo rasän (=āhārān) samyagupayui jānamapi puruñamaçubhenopapādayanti | tasmād hitāhāropayogino'pi dāçyante vyādhimantāù | ca. sü.28.7
- (garbhaù) sātmyarasopayogādarogo'bhivardhate | ca. çä.3.3
- rasajaù (=āhārajaù) garbhaù | ca. çä.3.3,4
- According to upaniñad, meaning of rasa çabda is ātmā. This lakñyārtha of rasa çabda helps in elaborating prabhāva of rasāyana. Caraka himself states rasāyana as mokñasādhana.
- na kevalaà dērghamihāyuraçnute rasāyanaà yo vidhivanniñevate | gatià sa devarñiniñevitāà çubhāà prapadyate brahma tathaiti cākñaram || ca. ci.1.1.80

‘Brahma’ is a synonym of mokñā, as described in caraka saà hitā.

- nivāttirapavargaù tat paraà praçāntaà tattadakñāraà tad brahma sa mokñāù || ca. çä.4.11

- vipāpaà virajaà çantaà paramakñaramavyayam | amātaà brahma
nirvāëaà paryāyaiù çāntirucyate || ca. çä.5.23

Similarly the words saà yoga and samavāya are elaborated. The synonyms of bheñaja like sādhana, prakāstihāpana, hita are elaborated to resolve some distinct features of cikitsā.

Discussions about anvayārtha of samprāpté

Many signs and symptoms are seen in the three steps of samprāpté namely doñaduñöé, doña visarpaëa and vyādhijanma. For an accurate diagnosis and a successful treatment understanding doña in all aspects and understanding how a disease is originated is important.

Consistency of anvayārtha of samprāptés

Raktapitta

- Utkliñöatva of pitta is important in raktapitta samprāpté. The word ‘utkliñöa’ is used to indicate gatimatva in saà hitäs.
 - kaëöhätpravartate raktaà çleñmä cotkliñöasaï citaù | ca. ci.8.57
 - doñotkleçät chardiù | ca. ci.8.62
 - tasmädupekñetotkliñöän vartamānān svayaà malān | ca. ci.19.17

Äcārya caraka specifies the pitta as ‘samutkliñöa’ in the samprāpté of raktapitta in cikitsāsthāna and describes raktapitta as mahāvega and çéghrakäré. In the cikitsā of ürdhvaga raktapitta virecana inhibits ürdhvaté of pitta. Vamana is contraindicated because it will provoke the pitta to ürdhvaga srotasas thus stimulating the vyādhé. Accordingly in the cikitsā of adhoga raktapitta vamana inhibits adhogaté of pitta.

Virecana is contraindicated because it will provoke the pitta to adhoga srotasas thus stimulating the vyādhé.

- The doṅaduñóé stage of raktapitta is nothing but ‘amlapitta’ vyādhé as described in Mādhavanidāna. Amlapitta is cited in caraka saḥhitā in various adhikarāḥas.
 - It is described in grahaḗé pūrvarūpa, as a result of pittasaḥsāñōa annaviñā.¹ This citation fortifies the sthāna of doṅaduñóé stage of raktapitta.
 - Viruddhāhāra,² kulattha,³ atisevana of lavaḗa rasa⁴ are stated as hetus of amlapitta.
 - Kñéra,⁵ rājamāñā,⁶ mahātiktaka gāta,⁷ kaḥ saharétaké⁸ are indicated for amlapitta. Kñéra and kaḥ saharétaké are indicated also for raktapitta.
- In the tékā, cakrapāḗé describes the raktavaha srotasa gurutva as utsannatva and vivātatva due to the increased flow of rakta.⁹
- Lohitagandhāsyatā and pūtimukhatā are nāñātmaja vyādhés of pitta.¹⁰ Āsyagandhitā is one of the ḥōḗitaja rogas.¹¹ This confirms the viḥeñā pūrvarūpatva of ‘lohalohitamatsyāmagandhitvamiva āsyasya’, as the viḥeñā pūrvarūpa occurs after vyādhijanma, in this case after raktaduñóé by pitta.

Prameha

- Mukhamādhurya, tandrā, nidrādhikya are nāñātmaja vyādhés of kapha.¹²
- ḥōḗitakleda, māḥ sakleda, aḗ gagandha are nāñātmaja vyādhés of pitta.¹³
- Sveda, ḥaréradaurgandhya, mada, tandrā, nidrā are ḥōḗitaja rogas.¹¹

Thus the explanation about prameha pūrvarūpas is logical.

Hikkä and çväsä

Hikkä and specially çväsä are described as upadrava and riñña of many vyädhäs in bâhatrayé, such as marmopaghäta, udara, gulma, chardé, vätarakta, vraëa, vidradhé, viña, jvara, atisära, raktapitta, prameha, péòakä, visarpa, çotha, päëòu, räjayakñmä, vätavyädhé. Their fatal nature is explained according to jéva praveça - jéva nirgama concept in vedänta and präëakärya as explained in vedänta, haöhayoga and çärì gadhara saà hitä.

Discussions about pai cakoça çäréra nidäna cikitsä

Our body is made of annamaya koça (päncabhautika sthüla deha), präëamaya koça (pancapräëa and five karmendriyas), manomaya koça (mana and five ji anendriyas), viji änamaya koça (buddhé and five ji anendriyas) and änamamaya koça (brahma caitanya reflected in avidyä). Triskandha äyurveda can be rearranged according to çäréra, nidäna and cikitsä of these koças. Such study helps in rational understanding of adhyäyas of svasthacatuñka of carak samhita sutrasthäna.

Väyutatva in annamaya koça is different from the väyutatva in präëamaya koça. Hence nidäna and cikitsä for both the väyus is different. In äyurveda while annamaya koça is described extensively, knowledge about other koças is important for an effective svästhya rakñäëa and cikitsä.

➤ Rakta substratum of väyu

- The väyu flowing coherently through the siräs is responsible for all bodily functions as well as proper ji änagrahaëa.¹⁴
- The väyu executes its sparçagrahaëa kärya through tiryak dhamané.¹⁵
- The präëa follows rakta.¹⁶

➤ **Speciality of nirüha**

- It is stated in jvaracikitsä that if nirüha is administered when the doñas are paripakva, it causes bala, agni, vijvaratva, prasannatä, rucé rapidly.¹⁷
- Nirüha causes çoña of durbala dhätüs, bhedana- daraëa of rükña dhätüs. Yänaklänta, atidurbala, kñudhätânëäçramärta, atikâça are ästhäpana anarha.
- In madhumeha and kuñöha, nirüha is contraindicated on account of çithila dehadhätüs.
- the vigor of nirüha may induce vimärgagamana of agné. Consequently it is contraindicated in alpagné.
- If nirüha is administered when agné is ävâta by doña or äma, it certainly will cause vimärgagamana of agné which will carry doña and äma with it. Therefore nirüha should be administered when äma is paripakva, as stated in grahaëé cikitsä of caraka saà hitä. Accordingly ajérëé is ästhäpana anarha.
- Likewise, to avoid vimärgagamana of agné with food, nirüha should be administered on an empty stomach. Also bhuktabhakta, pëtodaka, pëtasneha are ästhäpana anarha.
- Nirüha and praëa, are both dynamic. To endure the zip of both, the srotasas should be çuddha prior to nirüha. Thus in unmäda cikitsä adhyäya of caraka cikitsästhäna, nirüha, träsana (bhaya, vismaya, täðana), tékñëa nävanäi jana are indicated for vätänulomana after çodhana.

- In haõhayoga also naõeçuddhé is important prior to præëyãma because præëa cannot be motivated through suñumnã if naõés are malãkula.¹⁸

References

1. ca. ci. 15.47
2. ca. sü. 26.103
3. ca. sü. 25.40
4. ca. sü. 26.43
5. ca. sü. 1.110
6. ca. sü. 27.25
7. ca. ci. 7.148
8. ca. ci. 12.52
9. ca. ni.2.4 cakrapãëë
10. ca. sü. 20.14
11. ca. sü. 24.11
12. ca. sü. 20.17
13. ca. sü. 20.14
14. su. çã.7.8
15. su. çã. 9.8, su. çã. 7.14
16. ca. sü. 24.4
17. ca. ci. 3.170
18. haõhayogapradëpikã 2.4

Conclusions

Siddhānta

1. Rasavéryavipāka siddhānta - rasavéryavipāka siddhānta is nothing but anumāna pramāṇa of nyāya darṣana. Rasa, vérya, vipāka, prabhāva, guṇa are vyāpka and svabhāva (prabhāva, çakté, kāryakāritva) of dravya is vyāpka. Therefore svabhāva of dravya cannot be concluded merely on the basis of a single hetu. The combined review of all the hetus, prabhāva of dravya lacking vyāpka sāmānādhikarāṇya with any of the guṇas, other causes altering the svabhāva of dravya, depict the complete svabhāva of dravya.
2. Svabhāvoparamavāda - Vināça (devastation) is svabhāva of dravya. Origin has a cause but the destruction of dravya is causeless. Dravya gets destroyed because it is its svabhāva. This part of svabhāvoparamavāda seems to be inconsistent with one of the fundamental propositions of cikitsā, 'ōhāsahetutva of viçēṇa'. An exquisite study of sāmānya viçēṇa siddhānta helps ascertaining the ōhāsahetutva of viçēṇa without affecting svabhāvoparamavāda. Viçēṇa is not a direct ōhāsahetū. It interrupts the succession of dhātūs, not being a cause of production.
3. No alteration can be made in svābhāvika guṇa and svābhāvika kāryakāritva. Svābhāvika guṇa and svābhāvika kāryakāritva destroy with and because of the destruction of the dravya itself. This part of svabhāvoparamavāda seems to be inconsistent with one of the fundamental propositions, 'guṇāntarādhāna by saṅskāra'. Pariṇāmavāda by Sāi khyas elucidates guṇāntarādhāna by

saà skära without affecting svabhāvoparamavāda. Guëantarādhāna is revealing the existing but imperceptible svabhāva of dravya.

Çabdabodha

4. It is said in vyākaraëa, ‘ekaù çabdaù samyag ji ätaù suprayuktaçca sarge loke kāmadhuk bhavati |’

Versatile meanings of a word can be understood with help of çaktigraha, çabdavātté, väkyārthaji ānāhetü, tätparyabodhaka lii ga. Knowing the finer nuances based on a profound reasoning, illuminate the noesis of science. Çäbdabodha has an important role in the manifestation of siddhāntas, exploring the nature of the theme the word denoting, exploring the correlation between prakaraëa–adhyāya-sthāna-çāstra, knowing the immense meaning of sūtras, nidāna and cikitsä.

Anvayārtha of samprāpté

5. Many symptoms are seen in the three steps of samprāpté, namely doñaduñöë, doña visarpaëa and vyādhijanma. For an accurate diagnosis and a successful treatment a study of doñavyäpära and vyādhijanma is necessary. Selection of the medicine can be done by understanding the similarities in samprāptés. The knowledge of choosing a specific medicine as per the specific stage, symptom, doña, and dhātu of a disease becomes clearer.

Pai cakoça – çärerā nidāna cikitsä

6. Our body is made of annamaya koça (pañcabhautika sthüla deha), präëamaya koça (pancapräëa and five karmendriyas), manomaya koça (mana and five ji ānendriya), vijī ānamaya koça (buddhé and five ji ānendriya) and

änandamaya koça (brahma caitanya reflected in avidyâ). Knowledge about koças, other than annamaya koça, is important for an effective svâsthyarakñâëa and cikitsâ.

Further Scope and Limitations

- To elaborate the grantha by studying siddhanta, to elaborate the practical application of siddhanta in present time.
- Diagnosing prakâtisamasamavâyatmaka dvidoñaja vyâdhé and saà sargaja vyâdhé, also prakâtisamasamavâyatmaka tridoñaja vyâdhé and sannipâtaja vyâdhé.
- Concluding dravyasaà yogaja phala.
- To explore bodha of more çabdâs and concluding more terminologies.
- Like the synonyms of bheñaja concluding itarabhedânumâpakatva of the other synonyms.
- Like the Rasavimâna adhyâya to know the relationship of prakaraëa – adhyâya – sthâna – tantra.
- To find anvaya of nidâna and chikitsâ and to elaborate the concise nidâna and chikitsâ which are mentioned in the granthas.
- Making a diagnosis, for samprâpté of whom anvaya is found and to verify anvayârtha by pratyakñâ. For such a study a large data base is necessary.
- Making chikitsâ as per chikitsâ anvaya and to verify anvayârtha by pratyakñâ. For such a study too, a large data base is necessary.
- To decide the appropriate condition for âsthâpana basti in diseases which are contraindicated for âsthâpana basti, but in whom âsthâpana basti is mentioned as a treatment. To verify the decided condition by pratyakñâ. For such a study a group of vaidyas and a well equipped hospital for the management of vyâpada is necessary. Large data base again becomes necessary.

- More effective use of svasthavāṭṭa, nidāna and cikitsā by a special study of paṭi cakoçātmaka deha.

Summary

- Äyurvedika treatises are explained in sūtra. Sūtras are succinct in form. To extract a comprehensive explanation of äyurvedika treatises, Sūtras shall be elaborated with the help of propositions they are based on. For this purpose knowledge and application of darçana çästras is useful. Many rules were in practice regarding composition of saàhitä, an establishment of the siddhanta, etc. Part of caraka saàhitä is elaborated with the aid of those rules.
- Rasavéryavipäka siddhanta is elaborated with the aid of anumäna pramäëa. Rasavéryavipäka siddhanta is a directive to establish an anumäna to conclude the prabhäva of dravyas unstated in saàhitäs.
- The illusionary inconsistency of Svabhävoparamaväda with 'öhäsahetutva of viçeña' and 'guëäntarädhäna by saàskära' is refuted by applying dārçanika siddhantas.
- Correlation between sūtra- prakaraëa- adhyäya –sthäna, based upon the rules for the perceiving a sense of the words and sentences unravels the significance of sūtras. Rasavimäna adhyäya is elucidated by revealing the versatile lakñyärthas of rasa çabda. The prabhäva of rasäyana is elaborated. The significance of some terminologies such as samaväya, saàsarga, sannipäta is unravelled. A synonym denotes distinct features of the object it is used for. Some features of cikitsä are elaborated by revealing the meaning of the synonyms used for cikitsä.
- Sampräptés are elucidated by correlating Sūtras. The true knowledge of sampräptés leads to an accurate nidäna and a specific cikitsä.

- The fundamental exposition about composition of incarnate spirit by advaita vedānta is helpful in unraveling the nature of vāta doña. It also helps for an accurate nidāna and a specific cikitsā.

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