

**COMPARATIVE STUDY OF THREE
COMMENTARIES OF CHARAK-SAMHITA –
AYURVED DEEPIKA, JALPAKALPATARU AND
CHARAKOPASKARA WITH SPECIAL
REFERENCE TO ANNAPANA CHATUSHKA**

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Under the Board Of Ayurved Studies



BY

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UNDER THE GUIDANCE OF
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DEPARTMENT OF AYURVED
Year 2018

CERTIFICATE OF THE SUPERVISOR

It is certified that work entitled -‘Comparative study of three commentaries of Charak-Samhita – Ayurved dipeeka, Jalpakalpataru and Charakopaskara with special reference to Annapana chatushka’ is an original research work done by Vd. Gayatri Sameer Deshpande Under my supervision for the degree of Doctor of Philosophy in Ayurved Samhitato be awarded by Tilak Maharashtra Vidyapeeth, Pune. To best of my knowledge this thesis

- Embodies the work of candidate herself.
- Has duly been completed.
- Fulfills the requirement of the ordinance related to Ph. D. degree of the TMV.
- Up to the standard in respect of both content and language for being referred to the examiner.



Signature of the Supervisor

Dr. Mrudula V. Joshi.

UNDERTAKING

I Vd. Gayatri Sameer Deshpande am the Ph. D Scholar of the Tilak Maharashtra Vidyapeeth in Ayurved Samhita subject. Thesis entitled -'Comparative study of three commentaries of Charak-Samhita – Ayurved dipeeka; Jalpakalpataru and Charakopaskara with special reference to Annapana chatushka' under the supervision of Dr. Mrudula V. Joshi , Solemnly affirm that the thesis submitted by me is my own work. I have not copied it from any source. I have gone through extensive review of literature of the related published / unpublished research works and the use of such references made has been acknowledged in my thesis. The title and the content of research are original. I understand that, in case of any complaint especially plagiarism, regarding my Ph.D. research from any party, I have to go through the enquiry procedure as decided by the Vidyapeeth at any point of time. I understand that, if my Ph.D. thesis (or part of it) is found duplicate at any point of time, my research degree will be withdrawn and in such circumstances, I will be solely responsible and liable for any consequences arises thereby. I will not hold the TMV, Pune responsible and liable in any case.

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1. INTRODUCTION

TITLE:

‘Comparative study of three commentaries of Charak-Samhita – Ayurved dipeeka, Jalpakalpataru and Charakopaskara with special reference to Annapana chatushka’

TYPE OF RESEARCH WORK:

It is a pure research means it is pure literary type of research. Any study which is scientific and intelligent in nature and is carried out to establish facts and to analyse their significance is called ‘research’. Methodical collection, classification, and analysis of scientific data bear paramount significance in research activity; and prove to be a backbone of research work.

The thesis ‘Comparative study of three commentaries of Charak-Samhita – Ayurved deepika, Jalpakalpataru and Charakopaskara with special reference to Annapana chatushka’ is a pure literary type of research. It is a pure research means it is pure literary type of research. It is a scientific study which was carried out to establish facts, to find out relation between commentaries, relation between original text and commentaries and contribution of commentators especially in context of annapana chatushka. It also proves importance of literary research as well as necessity of study commentaries. Purpose of selection is to study annapana chatushka in detail. It will give clear idea about ahara at ancient time which was basic cause of healthy and logetive life at that time. Also to collect precise information of guna karma of different food stuff to aware society.

Selection of topic-

Charak-Samhita is very initial and special compendium in Ayurveda, which is supposed to be the best guide to Ayurvedic physicians. Every explanation of verses of this compendium could prove to be valuable clinically hence the difference between the various explanations is needed to be evaluated. Complete commentaries on Charak-Samhita, readily available for such kind of study are – Ayurved deepika,

Jalpakaalpataaru and Charakopaskara. Thorough study on entire compendium is a huge and unmanageable task for a single person since a thesis is usually a time stipulated job. Hence it was narrowed down to Annapana chatushka of Sutrasthana.

Annapana chatushka was selected as this is one of the 'Trayopasthambha' of life of living being. Living organisms get their life from food. All living beings on earth live on food. Food which is prime requirement of every biotic entity is taken as the greatest matter in the world. Ahara is responsible for genesis of purusha. It is one of the main causes for both conditions- swastha and aatur. In Kashyapa samhita it is mentioned as mahabhaishajya. Importance of anna is explained in details in chapter of 'Literary review'. In today's era most of life style disorders are related to ahara. So considering this importance of ahara, annapana chatushka was selected. Sutrasthana or Shloka sthana of Charak-Samhita was selected because it is as important as head in human.

Need of research work-

Ayurveda literature is scattered in various compendia and even in one compendium it is scattered in various sections. Agnivesha tantra itself is an outcome of literary research. So to study any topic thoroughly cross referencing is most important.

Period of Agnivesha tantra is before 1000 B. C. Depending upon the effect of colloquial writing, tri fold composition is observed in Charak samhita – original text by Agnivesha, redaction by Charak and lastly puran by Drudhabala. So in this compendium style of writing has been changed at various sthana. Influence of that specific period is also observed. It is presented in Sanskrit and changes in language are observed from Agnivesha to Drudhabala. As per time span, vocabulary changes which make it difficult to understand. In ancient time 'Gurukul' method was adopted for education. Learning of shat shastra as well as Vedanga together was special feature of it. Because of that student can easily understand philosophical background of any principle. To understand compendium knowledge of particular style of Sanskrit in which it is written as well as knowledge of Darshana shastra, Upanishad, Vedanga is necessary. As it is missing nowadays, its need of today's era to study it with depth and produce it in language which everyone can understand.

The factors involved in literary research in view point of Ayurved are:

- Satatadhyayana (continued study of subject)
- Vada (debate)
- Paratantravalokana (study of parallel subjects)
- Tadvidya-sambhasha (discussion with experts of that subject)
- Guruseva (winning good wishes from faculty)

Vedic Sanskrit language and its grammar are altogether different from that of Ayurvedic compendia. Panini also is a late riser hence grammar today may or may not match with grammar in compendia. It is for this reason that people reading compendia written in Sanskrit language of compendia era, need to understand the language of verses and the meaning of various terms to good extend. The real way to execute this task is to study various commentaries of compendia.

Commentaries are explanations to verses or difficult vocabularies from verses expressed in simple words. From verses of compendia, some points are better understood with elaboration or more clarification (Avyakta/anukta/leshokta). More than one commentator is observed for one compendium. Various Commentators used their colloquial Sanskrit languages in commentary of compendium and explanatory opinions about verses or difficult terms from compendia. Some opinions could include those, probably discussed with their groups. Obviously two commentators could have two different views on same matter; or could land on agreement with each other on opinion about verses or difficult terms. Nevertheless the significance of commentaries cannot be overemphasized since there is no other way to understand meanings of Ayurvedic vocabulary and the principles of science stated in verses correctly.

To get absolute knowledge of samhita, one must go through its commentaries. Commentaries are as essential as “Deepak”. Deepak is must for seeing objects in the dark, in the same way commentaries are must to understand the exact meaning of particular sutras. In samhita, some points may need elaboration because many times, topics either have short description or less clarification (Avyakta/Anukta/leshokta) Some may even raise doubts (sandigdhartha) All these points can be made clear and understood

In short, commentaries are necessary for:

1) To get the exact meaning of shabda / terms, which is not given in samhita. E.g.- explanation of terms –pramitashan, vishamashan as well as explanation of manonukul in pathya.

2) To understand the peculiarities of the construction of samhita.

E.g.-Chaturvidha sutra is one of the characteristic features of ‘Charak Samhita’. These sutras are –Guru Sutra, shishya sutra, pratisanskartu sutras and ekiya sutra. This is not explained in Samhita but Chakrapani has explained these sutras with examples in Ayurveda Deepika. Grammatical clarification done by commentators.

3) Commentaries help us to understand anukta artha of specific terms.

E.g.- Chakrapani explains types of viruddha ahara with examples.

4) Commentaries help us to decide the exact dravya mentioned in Samhita.

E.g.–In Annapana vidhi adhyaya, Chakrapani explains pinyak shak as shigru.

5) Technical correlation between sutras, adhyaya, sthana is mentioned in commentaries

E.g. – Why Annapana chatushka a is next to yojana chatushka

Importance of topic:

‘Group of four chapters’ or as stated in Sanskrit, ‘Chatushka’ is a specific kind of construction of Charak-Samhita. Chapters related to each other and chapters describing same content of unit of Ayurveda are grouped together. They are called Chatushka.

Since ‘Annapana chatushka’ is one of the three vital necessities in human life, it is chosen for analysis and comparison of the commentaries on ‘Charak-Samhita’.

This analysis and comparison study of selected commentaries on ‘Charak-Samhita’ will highlight the place of commentaries in regards to understanding of this Ayurvedic compendium.

Limitations of the topic:

The study of the thesis is decided to be carried on 'Charak-Samhita' with presently available three commentaries namely Ayurved deepika, Jalpakalpataru and Charakopaskara with special reference to Annapana chatushka.

This will leave other topics, other chapters as well as other chatushka to be analysed and compared for the different commentaries

More than forty commentaries are reported to exist in context to 'Charak-Samhita'. Only three are selected for this thesis. The task of remaining ones to analyse and compare remains if they are available completely in unknown place to researcher.

Also detailed study about specialities of literature as chand, bhasha shaili is also left as it is not objective of this research work.

Scope:

Remaining chatushka, topics and chapters are left to the scope of further researchers for analysis and comparison of same or remaining commentaries.

Hypotheses behind necessity of studying commentaries of compendia:

Commentaries are essential part of studying Ayurvedic compendia. One may not understand the meaning, application and importance of verses without commentaries. Significance of commentaries is as follows:

1. Specific term in present dictionary may indicate meaning applicable today. However commentary presents meaning of term in era of compendium e.g. term 'atha'.
This term is translated as 'from here'
Commentary takes it as 'mangalya'.
2. Construction of compendium has certain peculiarities. One of the characteristics of 'Charak-Samhita' construction is 'chaturvidha sutra'. They are – guru sutra, shishya sutra, pratisanskartu sutra, and ekiya sutra.

Elaborative points are not found in ‘Charak-Samhita’ but commentator Chakrapani has explained these ones in ‘Ayurved deepika’ with examples.

3. Commentaries assist in understanding anukta meaning of specific terms – e.g.- Term ‘viruddha ahara’ is mentioned in compendium without further elaborating the principle; however the commentator Chakrapani states types of ‘viruddha ahara’ with examples
4. The name of particular medicine in ‘Charak-Samhita’ era could be different from further time. This problem is solved by commentators who are aware of fact of change of colloquial language. For example ‘pinyak shaka’, which is not very well known term; is referred to as ‘shigru’ in commentary, which is well known even today.
5. Commentator has also explained the technical correlation between verses, which is not covered by ‘Charak-Samhita’. For example, it is explained only in commentary as to why ‘annapana chatushka’ follows ‘yojana chatushka’.

There could be difference of one commentary from other on same compendium and on same verses; due to difference of opinion and due to different era in which they were written.

Chapters of this thesis:

The literary work of thesis is divided into following chapters:

1. Introduction
In this chapter the need and importance of topic, hypothesis etc. are stated
2. Aims and objectives
Aims and objectives of the thesis are given
3. Preview
Work done on same topic in various universities is mentioned
4. Literary review
Collection of references in context to topic of the thesis with literary material is presented
5. Material and method

Material used for this thesis and method designed for carrying out the work is elaborated

6. Observations-

Observations found while comparing three commentaries

7. Vetting and Statistical analysis

8. Discussion

The sequence between aim of thesis, literary review, material and method of thesis and result and conclusion is discussed

9. Conclusion

Conclusion will be drawn after discussion.

10. Bibliography

Formal record of literary material used for thesis is tabulised

Further research work:

Remaining chatushka and remaining commentaries are still remaining for further research work and similar work can be planned for compendia other than Charak-Samhita.

2. AIMS AND OBJECTIVES

Aims:

1. To study ‘annapana chatushka’ of Charak-Samhita sutrasthana in details by comparing three commentaries
2. To find out peculiarities of the three commentaries as well as similarities and differences of the same

Objectives:

1. To reveal unknown aspects of verses (sutra) with the help of commentaries
2. To study Ayurvedic basic principles (siddhant) of ahara in Charak-Samhita in details and compare ancient and modern principles of nutrition.

3. REVIEW OF LITERATURE

This chapter presents the literary details of three commentaries of 'Charak-Samhita', as mentioned in the title. Modern view of nutrition is also described in this 'Literary review'. Hence chapter is divided into two parts:

1. Ayurvedic literary review
2. Modern review of nutrition required for comparing Ayurvedic principles of ahara with modern principles of nutrition.

Ayurvedic literary review

This section is divided as per following points:

1. Review of Charak Samhita
2. Review of commentators- Chakrapani, Gangadhar Roy and Yogindranath Sen.
3. Review of 'Annapana'

1. Review of Charak samhita

Charak Samhita is the basic work today on medical science. Each of its chapter ends with notes on its compilation – made by Agnivesha, redacted by Caraka and updated by Drudhabala. Drudhabala update the sixteen chapters of chikitsa sthana, kalpa sthana and siddhi sthana in full. Verses predominates these portions. The style differentiates the portions composed by Charak and Drudhabala. Atridev Vidyalkar analyses the process as follows - The prose portion are the direct teachings of Atreya. They are concise statement in the form of aphorisms like sutras of Panini or Patanjali. His disciples explained them in simple language. Though the basis is same, their narration varies according to the conception of the compiler.

Compiling the teachings –

Agnivesha Samhita is a compilation of the teachings of Atreya. Atreya imparted his teaching not by setting up a hermitage or staying constantly at one place. Like Buddha and other acharya he passed on the information to the disciples who followed him in his wandering – sometime in Himalayas or on the banks of Ganga or in the forest or

elsewhere. All lessons were interoculatory in nature. While compiling, Agnivesha and other disciples altered the sequence and arranged them subject wise. The later additions to the texts were also regarded as that of Atreya.

Redaction –

Charak redacted Agnivesha tantra. Redaction is the process in which the author expands the condensed aphorism to make it more explicit and also summarizes, where deemed necessary, the elaborate statements of the original. This gives a new form of the work. In this context, it can be realized that the terms like bhavati tatra and bhavanti catra used by the redactor in Charak Samhita were to make it more comprehensible. Here whatever is stated in prose is explained in verse. Normally, this kind of repetition is a flaw. But here it is otherwise. Repetition is to stress the point. Charak itself emphasizes this aspect. Thus the verses added during the discussion and also at the end of the chapter are of redactor or the redactors.

Drudhabala complements –

Charak Samhita was incomplete during the time of Drudhabala. He worked upon the remains of the lost and mutilated portion. The thirtieth chapter of sutra sthana enumerates the names of chapter. Based on this Drudhabala filled up the missing portions, the portions in verses are ascribed to him and whatever seen in prose is the restored portion from the mulilated parts of Charak Samhita. Chapter 1 of kalpa sthana and the chapter on atisara chikitsa is evident to this process, the style of verses differs vastly from the rest.

Agnivesha –

Agnivesha is said to have been the son of Agni. Bharadvaja gave him the Agneyastra or the weapon of fire which Agnivesha in his turn presented to Dronacharya, the preceptor of pandavas. Panini wrote an aphorism for Garga, Agnivesha and others (पाणिनी, ४.१.१०५, गर्गादिभ्यो यञ्।)

He was the most intelligent amongst the disciples of Atreya Punarvasu. He was of sharp intellect and his work was declared to be the best of all books composed by pupils of Atreya.

In Ashtang Hrudaya, Agnivesha tantra is mentioned as it was became absolute till that time.

तेऽग्निवेशादिकास्ते तु पृथक् तन्त्राणि तेनिर ।

Similarly Vagbhat also in Ashtang Sangraha cites Agnivesha book as one of his sources.

समाधिगम्य गुरोवलोकित्तात्। अ. सं. ६/१

While commenting on it Indu in his Shashileksha writes –

समाधिगम्य इति। मया च अग्निवेशादिकृतायुर्वेदांगविभागविनिश्चयो रचितः।

In Sushrut Samhita also it is mentioned as –

षट्सु कायचिकित्सासु ये चोक्ताः परमर्षिभिः।

While commenting on it Dalhan has incorporated Agnivesha Samhita in this shastra.

षट्सु कायचिकित्सासु अग्निवेशभेडजातुकर्णपराशरहारीतक्षारपाणिप्रोक्तासु ।

This shows that when the old Saushruta tantra was redacted by Nagarjuna and become known as Sushrut Samhita, Agnivesha's work was extant.

Agnivesha was also known by the name of Hutasha and by this name he is quoted by Madhavkara in his nidan in the chapter on fracture.

भग्नं समासाद्विविधं हुताश।

Shrikanta Datta explained Hutasha as Agnivesha

हुताश इति अग्निवेश सम्बोधनं चरके हुताश शब्देन
अग्निवेशाऽभिधीयते।

Formulae attributed to Agnivesha in different compendia –

FORMULAE	BOOK	PAGE NO.
Changeri ghрут	G.I.H	5
Vasadya ghрут	G.I.H	6
Shatapala ghрут	G.I.H	8
Chavyadi ghрут	G.I.H	10
Shwadanshtradya ghрут	G.I.H	15
Tiktakam ghрут	G.I.H	16
Mahatiktakam ghрут	G.I.H	16
Tryushanandya ghрут	G.I.H	19

Work of Agnivesha –

- 1) Agnivesha tantra or Agnivesha Samhita.
- 2) Anjana nidan
- 3) Nidan sthana
- 4) Ramayana rahasya
- 5) Ramayana Shatashloki.

Charak –

Charak Samhita was being revised and improved edition of the treatise of Agnivesha, which was declared to be the best production. Charak is not the original author of the work which goes by his name. That author was Agnivesha, who along with five other rishi Bhela, Jatukarna, Parashara, Harita and Ksharapani received instruction from Bharadvaja, who himself was taught by Indra. Charak does not pretend to the authorship of the work. At end of every adhyaya it is mentioned that-

It is difficult to determine his identity and age. The term Charak is used in many works and many occasions. Everywhere the meaning is different. It is not possible to assert that there was a particular acharya or an exclusive Ayurvedic preceptor in that name.

Some explanations about term 'Charak'-

- 1) The term Charak is derived from habit of wondering. It was this Charak who edited the work of Agnivesha.
- 2) It is likely that this Charak belongs to the clan of Charak. Charak Samhita shows special affinity to Atharv Veda, so the Charak clan must have absorbed the Atharv Veda. The clan name of Charak was famous like clan of Atreya.
- 3) Charak is introduced by Rudra, The commentator of Brhajataka, as a scholar in Ayurved and as a bhikshu, wandering for wellbeing of mankind. This habit of wandering perhaps brought him the name Charak.
- 4) Vagbhat refers to Charak as ancient.
- 5) Though Panini introduced the word Charak, the juxtaposition of the word and its accounting in caranavyuha of vedas denote either the progenitor of the clan and some other sage of the system. Charak who edited the works came after Panini. The term Charak in Panini sutra refers to some previous sage of the clan and the term jnit used there indicates significance peculiar to the vedas.
- 6) According to Kashiavrtti, vaishampayan is referred to as Charak as he belongs to the Charak clan.
- 7) The Marathi encyclopedia says that this is a condemnation of Charak clan, Hemaraj Sharma interprets it unjustifiable.
- 8) Shatapatha Brahman repeats the word 'Charak' several times without any tone of contempt.

Patanjali and Charak –

Based on the views of Vidyanbhikshu, Bhoja and Bhavamishra on the maxims of Nageshabhatta and Chakrapani, some conclude that Charak and Patanjali are some. Others says that they are different.

It is clear that Patanjali and Charak are different on the basis of age, region and style of writing. According to Hemaraj Sharma, Charak and Patanjali could not be same. They possibly belonged to different ages. There is a statement of Patanjali that evidently indicate that he lived after the invasion of yavanas. The use of present tense denotes that he was a contemporary to Pushyamitra. Thus he must have lived two centuries before the Vikram era. Tripitaka shows Charak as ancient as kanishka. Thus there is a gap of two or three centuries between Charak and Patanjali.

According to region –

Reference in Mahabhashya shows that Patanjali came from western part (Gonarda). It is believed that Kashmir was known as Gonarda on the basis of king Gonarda. If Charak and Patanjali were same person, Charak should be also from same region and he should at least mention the name of place from where he came. But in Charak Samhita ‘Gonarda’ is not mentioned.

Difference in writing style –

In Mahabhashya there are grammar rule on conjoint words and style is difficult to understand. In Charak Samhita however meanings are deep and words are plain with pleasing style.

Age of Charak-

Now as regards the age of Charak, there is great divergence of opinion. Indians generally believe him to be a rushi of great antiquity while the European scholars try to connect him with historical events of more modern times.

- 1) Panini wrote special sutras for Agnivesha and Charak. But due to ‘katha’ and ‘manavaka’ pada, it is for ‘ Krishna yajurveda’ and not related to Charak Samhita
- 2) Vagbhat has been cited ‘Charak’ clearly. So its period must be before Charak.
- 3) Many topics from Charak Samhita are revised in Yadnyavalkyasmruti. Period of it is third century. So Charak Samhita must be before third century.
- 4) Ashwaghosha has also revised many topics from Charak Samhita Ashwaghosha and kanishka were in the same age.
- 5) Thus period of Charak should be shunga kala – before second century.
- 6) The internal evidence of the book itself. There is no salutation to any deity at the beginning of a book –

A custom invariably found to be observed in more modern compilations.
There is complete absence of pauranic theology in Charak Samhita.
Also there is no reference of shakya muni and his religion.
Those gods and goddesses that figure so prominently in the purana were unknown during his time.
Beef was apparently not for bidden food,
The style of the book is antiquated and decidedly savours that of Brahmanas, Nyaya and vasisheshika systems occur in the and so probably the book was written long before the compilation of these sutras.

Drudhabala-

Charak did not redact the whole of Agnivesha Tantra – the last forty one chapter i.e. seventeen chapters of chikitsa, twelve chapter of kalpa and twelve chapter of siddhi sthana were completed by Drudhabala.

अस्मिन् सप्तदशाध्यायाः कल्पसिद्धय एव च।

नासाद्यन्ते अग्निवेशस्य तन्त्रे चरक संस्कृते ॥

अखण्डार्थ दृढबलो जातः पंचनदे पुरे।

कृत्वा बहुभ्यस्तन्त्रेभ्यो विशेषाच्च बलोच्चयम्।

सप्तदशौषधाध्यायसिद्धिकल्पैरप्यत् ॥

Drudhabala was an inhabitant of Panchanadapura. Now the question arises where Panchanadapura is. The word literary means ‘the land of five river’ and claims have been put forward for four different locations.

- 1) It is generally identified with Punjab.(lit – pancha AP or land of five waters)
- 2) पन्चनदीयुक्तदेशविशेषः। पञ्चाव इति पारस्य भाषा। तस्य नामान्तरम् - बाल्हिकः। मद्रदेशश्च। त नद्यो यथा- शतद्रु, विपाशा, इरावती,

चन्द्रभागा, वितस्ता । इति पुराणम् । पंचानां नदीनां समाहारे क्ली।

शब्दकल्पदृम्

- 3) Gangadhar identifies Panchanadapura with Banaras in his Jalpakalpataru. Panchanadapura Tirtha is one of names applied to the city of Banaras or kashi. It means the scared place of pilgrimage where five rivers of pancha Ganga or five Ganga meet. The five rivers are kirana, Dhutapapa, Saraswati, Ganga and Jamuna.

Chapter redacted by Drudhabala –

There is no doubt that kalpa sthana and siddhi sthana were redacted by Drudhabala. But it is difficult to decide which chapter of Chikitsa sthana belonged to Drudhabala, as they stood differently in various texts. The arrangement of the chapters differs in two editions printed at Nirnaya sindhu press and Berhanpur. According to most of commentators, sequence of Gangadhar's edition from Berhanpur is more correct. So according to it , last seventeen chapters redacted by Drudhabala are – unmad, apasmara, kshata, shotha, udar, grahani, pandu , shwas, kasa, chardi, trushna, visha, trimarmiya, urustambha, vatavyadhi, vatashonit and yoni vyapad.

The age of Drudhabala –

- 1) Kapil bala – Name of father of Drudhabala is mentioned in Ashtang Sangraha. It is from 6th century. Considering period for Drudhabala can be considered in 4th century.
- 2) In Vijay Rakshita's commentary Vyakhya – Madhukosha – in vatavyadhi nidhan there is remark which suggests the inference that Madhav was posterior to Drudhabala.

अशम इति अशमरी - ननु पक्वाशयस्थ इति पुनरुक्तम् गुदोस्थित
इत्यनेनैवोक्तत्वात्, उच्यते - गुदेस्थित् इति दृढबलस्य लक्षणां पक्वाशयस्थ
इति दृढबलस्य लक्षणां पक्वाशयस्थ इति सुश्रुतस्य, उभयलिङ्गोपन्यासस्तु॥

This clearly shows Madhav quotes the signs and symptoms of stone two authorities Drudhabala and Sushrut.

- 3) Vardhaman is included into mangalik dravya. It is related to Guptakala. Vishusahastranama mentioned in visham jvara is also from gupta kala.
- 4) 'Shaka' are not introduced in Charak part. They are introduced by Drudhabala.
- 5) Dravya mentioned in part redacted by Drudhabala are mostly from Sushrut Samhita.
- 6) Treatments related to shalya or shalaky mentioned by Drudhabala indicates that Sushrut Samhita and other compendia were well known till his time.

IMPORTANTANCE OF CHARAK SAMHITA –

Bruhatrayee are three basic compendia of Ayurveda. Amongst them Charak Samhita is the most important and ancient compendia. Principles put forward by Charak Samhita are applicable in present era also.

Some important contributions by Charak samhita –

1) Sambhasha parishad –

Two types of parishad are described – sandhaya sambhasha and vigruhya sambhasha. But sandhaya sambhasha is preferred.

There is no trace of Buddhist influence in it . It's style is ancient . It is therefore presumed that Buddhism had not become popular even at time of redactor. Yet in this chapter some statement such as Nyaya, nigrasthanana etc. inhibit the view of its antiquity. Neither vedic work nor Buddhist philosophical work encompass terms in vigruhya. Vigruhya sambhasha attains predominance over sandhaya sambhasha after the development of Hinayana and Mahayana systems in Buddhism. Sushrut and Bhela do not evience much interest in the controversies of this type. Though kashyapa describes sandhaya in contest of discussions among physicians, he is indifferent in case of vigruhya. Atreya and Agnivesha also do not relish vigruhya as the terms like Chala, jati nigrasthanana etc. interferes the rationale behind the knowledge of matters.

However it must have been necessary for a physician to know the rules of vigruhya to establish his views in scholarly debates. There are six sandhaya sambhasha (rushi parishad) in following chapters –deerghajiveeteeya (su.01), vatakalakaleeya (su.12) , Yajja purusheeya (su.25) Atreya Bhadrakapyeeya (su.26) , Garbhavakranti (sha.03), sharirvichaya (sha.06), and phalamatrasiddhi (si.11)

2) Siddhant –

Basic principles stated in Charak Samhita have back ground of Veda, Vedanga and darshana shastra. These principles were based on keen observation and intellectual of rishis. So though instrumental advancement was not there, the facts mentioned at that time are still applied in present era. Principles about food are the good example of it.

3) Pariksha –

Most significant principle mentioned in Samhita is everything should be examined before accepting them. Even shastra should be examined before learning, Guru should examine shishya and vice versa. So shastra lakshana, Guru lakshana and shishya lakshana are described in detail. For all sat and asat three pariksha are described –aptopadesha, pratyaksha and anumana. For roga pariksha along with these three – yukti is added. Even dashavidha pariksha is also mentioned. It indicates importance of examination. Before doing any karma all possibilities should be examined.

4) Influence of astika darshana –

In sharira sthana it is mentioned that rebirth of atma in specific yoni depends upon karma in previous birth.

प्रभवो न हि अनादित्वात्वाव्दिद्यते परमात्मनः।

प्रभवो राशिसंज्ञस्तु मोहेच्छाव्देषकर्मजः। च. शा. १/५३

Description of shada padartha also shows influence of astika darshana. In janapadadhvansa Viman adhyaya, adharma is mentioned as a cause of janapadadhvansa. Satya yuga, treta yuga, dvapar yuga and kali yuga are mentioned. Ayu depends upon daiva and purushakara.

In Su.30, it is clearly mentioned that Charak Samhita follows all four Vedas, especially Atharv Veda as most of treatments are included in it.

5) Description of mind –

Mana is described as one of karan dravya same as Vasisheshika Darshana. Besides it, in Charak Samhita it has given more importance regarding chikitsa. There are two adhishtana of disease – sharir and mana. Both diseases can be interchanged into one another.

Mana is also important for getting pratyaksha gyan. If mana is not present with indriya and vishaya, pratyaksha cannot be perceived. So for indriya pratyaksha mana acts as stimulant. It is mentioned that pradhnyaparadha, asatmyaindriyarthasanyoga and parinama are three basic causes for any disease. Amongst them mana is responsible for first two. So mana is described in detail. Role of mana in occurrence of disease as well as in prevention has a great importance. Role of mana in maintenance of health is also a great contribution of Charak Samhita.

6) Classification of dravya –

Different types of classification of dravya are mentioned in Charak Samhita. They are based on panchabhautik sanghatan, origin, rasa, veerya, vipaka and karma. Fifty mahakashaya based on karma is one of the best tool for treatment. Also this classification makes physician able to use similar drugs in absence of any particular drug. Drug should be studied by name, swarupa and karma. After knowing all the factors physician who will use it by yukti will be successful.

7) Dashavidha pariksha –

Dashavidha pariksha is important for diagnosis. After examining these ten points the diagnosis will be always perfect.

8) Chikitsa –

Main two types of chikitsa are mentioned shodhan and shaman. Removal of dosha from body so that they can't originate any disease further is unique concept. Charak Samhita is the first ancient compendia which have mentioned importance of shodhan

chikitsa. As shodhan chikitsa has prime importance, it is mentioned in detail. Purvakarma, pradhana karma and paschat karma with indications and contra indications are given. Even one sthana – kalpa sthana is dedicated to the dravya used for shodhan karma. Another sthana -siddhi sthana is dedicated for chikitsa of vyapad of shodhan karma. In Chikitsa sthana, Chikitsa of every disease is divided into two parts –shodhan and shaman.

9) Importance of rasayana –

Chikitsa sthana is started with rasayana adhyaya. It indicates importance of prevention of diseases rather than treating them. One another importance of it is treating strotovagunya and dhatu dushti. He was aware of fact that only dosha prakopa can not cause any disease until they get mixed dhatu. So dhatu dushti and strotovagunya are necessary for occurrence of disease. Rasayana chikitsa gives strength to dhatu and hence strotas. So it is mentioned as apunarbhav chikitsa in many diseases. Aachara rasayana is one of best measure for developing healthy society. Rasayana shows importance of dhatu in healthy individuals.

10) Importance given to dhatu –

In some diseases dhatugata avastha, or uttana gambhira avastha are mentioned. It depends upon involvement of dhatu. Eg – jvara, kushtha, visarpa, vatarakta etc. Though dosha are same, lakshana differs as per their sthanasanshraya in particular dhatu. So dhatu pradoshaja vikar are mentioned specially in su. 28. Also basic guidelines for treatment of dhatu are given. So for one dosha treatment will differ according to dhatu. It shows importance of dhatu. Sharir bala depends upon dhatu. Dhatu has leading role in maintaining health.

11) Indriya sthana-

Indriya sthana is introduced before chikitsa sthana. In Indriya sthana lakshana of mumurshu person are mentioned. Patient / person having these symptoms should be avoided for treatment. In present era though we cannot avoid patient but it's necessary to

give all information to patient as well as his relatives and also to take written consent about it.

Charak Samhita and its structure –

Presently available Charak Samhita is comprised of eight sthana and 120 chapters as follows –

Sutra sthana-- 30 chapters

Nidan sthana-- 8 chapters

Viman sthana-- 8 chapters

Sharir sthana--8 chapters

Indriya sthana-- 12 chapters

Chikitsa sthana-- 30 chapters

Kalpa sthana-- 12 chapters

Siddhi sthana-- 12 chapters

Charak Samhita gives fragmented glimpses of the theory of chatushpada in compiling the works. The first two chapters of chikitsa sthana present the contents in four pada each. In sutra sthana too there are well planned chatushka –Aushadhi, swastha, nirdesha, kalpana, roga, yojana, and Annapana. The different sthana seem to focus on certain special themes as mentioned above.

Importance of Sutrasthana and importance of Chatushka vyavastha-

Every Ayurvedic compendium other than Charak-Samhita caters Sutrasthana. Charak-Samhita is the only one with Shlokasthana instead of Sutrasthana. These verses are primarily divided into groups of 4 chapters. Each set presents a chain of four chapters with the string of same topic, technically called Chatushka.

यज्जःपुरुषसंख्यातो भद्रकाप्यान्नपानिकौ

विविधाशितपीतीयश्चत्वारोऽन्नविनिश्चयः॥ च. सू. ३० / ४२

औषधस्वस्थनिर्देशकल्पनारोगयोजनाः।

चतुष्काः षट् क्रमेणोक्ताः सप्तमाश्चान्नपानिकः॥

द्वौ चान्त्यौ संग्रहाध्यायाविति त्रिंशकमर्थवत्।

श्लोकस्थानं समुद्दिष्टं तन्त्रस्यास्य शिरः शुभम्॥ च. सू. ३० / ४४, ४५

The division of 30 chapters is as per follows:

- Seven chatushka namely - oushadha, swastha, nirdesha, kalpana, roga, yojana and annapana - in all 28 chapters
- Remaining 2 chapters are called sangrahadhyaya - collection of verses in these chapters

The compendium has stated the reasons of 'chatushka composition' in " meaning that chatushka yojana is important.

Sthana:

तन्त्रस्याष्टौस्थानानि ;तद्यथा-श्लोकनिदानविमानशारीरइन्द्रियचिकित्सितकल्पसिद्धिस्थानानि ॥

च.सू. ३० / ३३

Charak-Samhita contains shloka, vimana, sharira, indriya, chikitsa, and kalpa and siddhi sthana. They are 8 in number. Shloka sthana is synonym to Sutrasthana.

स्वे स्वे स्थाने यथा स्वं च स्थानार्थ उपदेक्षते ।

The term 'sthanartha' means to describe details of topic expected in that particular sthana of Charak-Samhita

यथा सुमनसां सूत्र संग्रहार्थं विधीयते ।

संग्रहार्थं यथा अर्थानामृषिणा संग्रहः कृतः ॥ च. सू. ३० / ३९

Sutrasthana is a collection of fundamental principles of various topics. Other divisions are based on one particular topic per division. The presentation of any topic changes with the status, the inclusions of topics and applications of topic.

तत्र आयुर्वेदः शाखा विद्या सूत्रं ज्ञानं शास्त्रं लक्षणं तन्त्रं इति अर्थान्तरम् ॥

च.सू. ३० / ३१

Sutra is synonym term to Ayurved.

All 30 chapters in sutrasthana denote different topics virtually; however, groups of four chapters are arranged in such manner that even though different in topics they are interrelated by technical correlation.

Chatushka is group of four chapters as mentioned before; having four aspects of same topic. For example, in 'annapana chatushka', different angles of annapana, rules and regulations are mentioned in this chatushka.

At the commencement of sutrasthana nothing is mentioned about index of chapters of sutrasthana or design of construction. As per the ancient method the index is supposed to be at the beginning. Sushrut-Samhita supports this statement by including index in the beginning. However in Charak-Samhita it is at the end of sutrasthana. It may mean that after writing sutrasthana, entire 30 chapters are enumerated and divided in 7 chatushka and 2 sangraha chapters. Commentators also do not seem to comment on this. Hence the question remains unanswered.

The question remains now is - why particularly 4 chapters together - means why not less or why not more? If composition of Brahmana or Upanishad is observed it is chatushpada kind of construction. For example _

Chandogya Upanishad - Brahma chatushpada

Chandogya Upanishad - Gayatri chatushpada

Manusmriti - Dharma chatushpada

Paninikruta ashtadhyayi and Mahabhashya presents chatushpada rachana as well. Era of Mahabhashya and Charak matches with each other. Hence Charak-Samhita also presents chatushka rachana. Charak-Samhita presents chatushka rachana in sutrasthana as well as in chikitsa sthana in regards to rasayana and vajikarana chapters.

However nowhere else this kind of composition is observed. This could be due to reason that elsewhere the chapters are not interlinked by various aspects of the same topic neither they are on the same subject. For this reason chatushka rachana may not be observed elsewhere.

2. REVIEW OF COMMENTATORS- CHAKRAPANI DATTA, GANGADHAR ROY AND YOGINDRANATH SEN

Popular commentaries on Charak Samhita –

- 1) Charak nyasa by Bhattara Harishchandra.
- 2) Charak panjika by Swami Kumar.
- 3) Nirantarapada Vyakhya by Jejjata.
- 4) Ayurved – dipeeka by Chakrapani
- 5) Tatvachandrika by Shivadas Sen.
- 6) Jalpakalpataru by Gangadhar Ray.
- 7) Charakopaskara by Yogindranath Sen.
- 8) Charak pradipika by Jyotishachandra.

Beside these numbers of commentaries are mentioned in various works.

CHAKRAPANI DATTA

Amongst various commentaries Ayurved dipeeka by Chakrapani is most popular commentary. It is one of the commentaries which is fully available with this commentary he has also written chikitsa Sangraha and dravya gunasangraha.

He has given his own introduction in Ayurved Dipeeka at last.

गौडाधिनाथरसवत्यधिकारिपात्रनारायणस्य तनयः सुनयोऽतरंगात् ।

भानोरनु प्रथितलोध्रवलीकुलीनः श्रीचक्रपाणीरिह कर्तृपदाधिकारी ॥

चक्र.च.सि. १२

He was born in a vaidya family of mowresewar, a village in a Bribhum district of Bengal. His father, Narayan Datta was also a reputed physician who served as the kitchen superintendent of king Nayapala of Gowdadesha (part of Bengal). King Nayanpaladeva has honored him as ‘Mahanasa,’

At starting he has mentioned that he is writing this commentary under the guidance of his guru – ‘Naradatta’

नरदत्तगुरुद्विष्टचरकार्थानुगामिनी।

क्रियते चक्रदत्तेन टीकाऽऽयुर्वेददीपिका ॥ चक्र. च. सू. १/१

Period of Chakrapani Datta-

Period of Chakrapani Datta is determined as 11 century (1040 AD). He was a famous commentator, compiler and physician.

Peculiarities of Chakrapani Datta-

- 1) Chakrapani has influence of astika darshana as he started commentary with mangalacharana, especially ishastavana.
- 2) He has explained that though there is no mangalacharana in Charak Samhita, starting pada – ‘atha’ has similar meaning to it.

अथ शब्दस्य मंगलत्वे स्मृतिः।

Although a devout Hindu, he had high regard for Buddhism and his leanings towards it, is clearly evident in his writings.

- 3) He has also explained importance of stating prayojana. Prayojana is necessary for shastra pravrutti.
- 4) He has classified sutras in four types –

चतुर्विधं सूत्रं भवति - गुरुसूत्रं, शिष्यसूत्रं, प्रतिसंस्कर्तृ सूत्रं, एकीयसूत्रं च इति ।

- 5) He has also explained meaning of bhagvan.
- 6) He has explained ‘adhyaya’ pada.
- 7) He has also explained reason behind sequence of adhyaya as well as sthana. He has given nirukti of each sthana.
- 8) With the help of vyutpatti, nirukti, tantrayukti he has explained gudhaartha of sutra.
- 9) In Charak Samhita only names of thirty six tantrayukti are mentioned. Chakrapani has given their definitions and examples.

- 10) As it is very ancient compendia, some terms differ due to influence of kala. So Chakrapani has explained them with relevance of his time.

Contribution of Chakrapani to ayurved literature-

Chakrapani data stands out eminently by his valuable contribution to Ayurvedic literature. His monumental work are 1) Elaborate commentaries on both Charak and Sushrut Samhita. 2) Chikitsa sara Sangraha. 3) Dravya guna sangraha.

Ayurved deepika his commentary on Charak Samhita is considered an authoritative one on this great treatise. The author was inspired by the work of his preceptor as admitted by himself yet the stamp of Chakrapani's genius is easily recognizable. His lucid and erudite explanations on various topics of philosophy are very significant. This scholarly commentary won for him the title – 'Charakachaturanana. 'Ayurved deepika' is the only commentary of antiquity available to us in its entirety. His masterly delineation of panchamahabhuta siddhant, dosha dhatu mala, dhatvagni, dhatu poshan nyaya and many other physiological and therapeutic doctrines mark a great advancement in scientific thought. He was the first who incorporate metallic recopies in Ayurveda also deserves appreciation.

Chakrapani's commentary on Sushrut Samhita – Bhanumati is another great work, where in Chakrapani has shown himself equally conversant with surgical knowledge. Unfortunately this is not available today except for a few passages quoted by later authors.

Chikitsa Sara Sangraha – also known popular as 'Chakradatta' is a compilation of great merit. It is repository of principles of treatment of all the three schools of medicine - Atreya School, Dhanvantari School and Agastya school. He has collected and arranged the treatment of diseases according to the Madhav Nidan. He described very effective recipes for all diseases and medicines are of both vegetables and mineral origin.

Dravya guna Sangraha deals with the properties of all drugs mentioned in Bruhatrayee, especially those that are used as articles of food. Anupana, dinacharya and rutucharya are also mentioned in it.

Muktavali is another important lexicon Ayurvedic drugs. It is intended to facilitate the students in understanding the pharmaceutical terminology of properties of drugs.

Chakrapani was one of the brightest among the luminaries of India during the eleventh century and has laid the ayurvedists in great debt by his writing.

GANGADHAR ROY

Gangadhar Roy is another towering personality of 19th century Bengal. He was son of Bhavani Prasad Roy and his period is from 1799 to 1855. He worked at Mrushidabad.

A great scholar in all branches of oriental learning, he dedicated his entire life for resuscitation of Ayurveda. Large number of disciples used to throng to him for knowledge. He was an able exponent of Ayurvedic doctrines and a very good teacher. He has a great student like Pareshnath Sen, Satyanarayan shastri, Swami Laxmiram, Upendranath Das etc.

He was a voluminous writer also. He has to credit nearly a dozen outstanding books on Ayurveda. Not to mention many more on other subjects of Sanskrit literature.

The famous among his Ayurvedic work, is undoubtedly his erudite Sanskrit commentary – Jalpakalpataru on Charak Samhita. In this commentary he has discussed many disputed points of this original treatise like Veda, Upanishad, Nyaya darshana, Vaisheshika darshana, Sankhya darshana as well as smrutigranth. He has also included related references from Sushrut Samhita, Ashtang Sangraha and Ashtang Hrudaya, Bhavprakash. He has compared merits of various views help by scholars from the earliest time. Its great erudition and richness of ideological criticism has made it worthy book. But it's only for brilliant students. Cross referencing from Veda, darshana, Upanishad made it difficult to understand. Though many times it gives explanation about unrevealed principles, most of time it seems to be irrelevant for our shastra and chikitsa.

He has written nearly 76 books related to tantra, vyakarana, sahitya, darshana, dharmashastra and jyotisha. Some of his books are –

- 1) Ayurvediya Paribhasha
- 2) Bhaishajya Ramayana

- 3) Agneya ayurved Vyakhya
- 4) Nadi pariksha
- 5) Rajavallabhiya dravyaguna vivrutti
- 6) Bhaskarodaya
- 7) Mrutyunjaya Samhita
- 8) Prayogachandrodaya
- 9) Arogyastotra
- 10) Ayurved Sangraha.

YOGINDRANATH SEN

Period of Y. Sen is from 1871 to 1918. He is son of Dwarakanath Sen, student of Gangadhar Roy. He has obtained M.A. degree from Calcutta University. He studied Ayurveda under the tutelage of his father. He established an Ayurved Pathashala and a hospital in Calcutta.

His commentary on Charak Samhita is 'Charakopaskara'. It is popular for its 'subodhata'. He had revised quotes from Ashtang Hrudaya. Nowadays copies available are not complete. Some pages are missing.

3. Review of Annapana-

Living organisms get their life from food. All living beings on earth live on food. Food which is prime requirement of every biotic entity is taken as the greatest matter in the world. All medicines are found in food.

Food is representing the lowest form in which the supreme soul is manifested, being the coarsest and last of five kosha in which the soul is clothed and passes from body to body in the long process of metem-psychosis- “the nutrimentitious vesture or visible body in the world of sense”.

ANNA -

अन्नम् [अद्-क्त; अनित्येन, अन् - नन्;] अद् अद्यते अत्ति च
भूतानि, आ - नम्- आ अभिमुख्येनहयेतन्नतं प्रव्हीभूतं भवति
भोजनाय भूतानाम् । यास्काचार्य

अद्यतेत्ति च भूतानि तस्मादन्नं तदुच्यते। तै. उपनिषद

मेदोऽसृङ्मांसमज्जास्थि वदन्त्यन्नं मनीषिणः। मनुस्मृति ३.८.१८२

चरणामन्नमचराः। मनुस्मृति ५.२९

अन्नं ब्रम्हेति व्यजनात्। अन्नादेव खल्विदं इमानि भूतानि जायन्ते।

अन्नेन जातानि युवन्ति, अन्न प्रयन्तभिसक्विन्तिनि। तै. उपनिषद,

भृगुवल्ली

पुरुषं एवेदं यद् भक्तम् यच्च भाव्यम् ।

उतामृतत्वस्येशानो यदन्नेनातिरोहति॥ ऋग्वेद

अन्नाव्दै प्रजाः प्रजायन्ते । याः काश्च पृथिवीश्रीताः। अथो अन्नेनैव
जीवन्ति। अथैनदपि यन्त्यन्ततः। अन्नं हि भूतानां जेष्ठम्।
तस्मात्सर्वोषधमुच्यते। तै. उपनिषद्

Living organisms get their life from food. All living beings on the earth live on food. Food which is prime requirement of every biotic entity is taken as greatest matter in the world. All medicines are found in the food.

DEFINITION OF AHARA-

आन्हियते इति आहारः । वाचस्पत्यम् ।

आहार्यते गलादधो इत्याहारः ।

आहारत्वमाहारस्यैकविधम् । च.सू. २५ / ३६

Whatever is eaten with mouth or ingested is called 'Ahara'. This word denotes food item, which is swallowed, fluid or solid.

Whatever is swallowed is called 'Ahara'. Charaka-Samhita states that there is a variety of food items human eats. Yet due to necessity of 'swallowing act' whatever is undergone process of deglutition is 'Ahara'.

IMPORTANCE OF ANNA-

1) Human is originated from food-

अन्नं ब्रह्मेति व्यजनात्।।अन्नादेव खल्विदं इमानि भूतानि जायन्ते।

अन्नेन जातानि युवन्ति, अन्नं प्रयन्तभिसक्विन्तिवी। तैत्तरीय उपनिषद् भृगुवल्लि

पुरुषं एवेदं सर्वं यद्भक्तं यच्च भाव्यम्।

उतामृतत्वस्येशानो यदन्नेनातिरोहति। ऋग्वेद - १०.९०,२

आकाशाद्वायुः वायोस्तेजः तेजसः उदकं उदकात्पृथिवी पृथिव्या ओषधयः ओषधीभ्योऽन्नं
अन्नात्पुरुषः ।

तैत्तिरीय उपनिषद २ / १

From above references it is clear that all living including human are originated from anna and also depends upon anna for further growth. According to Taittiriya Upanishad, Vayu is generated from sky, Teja from Vayu, Water from Teja, Earth from water, Plants from Earth, Food from Plants and Purusha (in this context a human) from Food is originated.

2) Food as essential component for life-

अन्नाद्गै प्रजाः प्रजायन्ते । याः काश्च पृथिवीश्रिताः । अथो अन्नेनैव जीवन्ति अथैनदपि
यन्त्यन्ततः अन्नं हि भूतानां ज्येष्ठम् । तस्मात्सवौषधमुच्यते ।

तैत्तिरीय उपनिषद

अन्नपानं प्राणिनां प्राणिसंज्ञकानां प्रणमाचक्षते कुशलाः प्राणमिति प्राणहेतुत्वात्, यथा
आयुर्वृत्तम् ।

प्रत्यक्षेणैव ह्याहारं विधिना कुर्वतां प्राणा अतुवर्तन्त इति, तथा निराहाराणां प्राण
नह्यवतिष्ठन्त इति दृश्यत इत्यर्थः । प्राणानामन्नकार्यत्वमनुमानगम्यमेव । चक्रपाणि

Food is 'life' of living being. Just as oxygen is essential for life, food is essential too. As long as living being is ingesting food, he remains alive. In person who is starving, life is in danger. When there were not investigative measures, essentiality of food was derived by judgment. It is vital for life.

3) Food important in stability of human life-

प्राणा प्राणभृतामन्नं अन्नं लोकोभिधावति ।

वर्णप्रसाद सौस्वय जीवितं प्रतिभा सुखम् ॥

तुष्टिः पुष्टिर्बलम् मेधा सर्वमन्ने प्रतिष्ठितम् ।

न रागान्नप्यविज्ञानात् आहारमुपयोजयेत् ॥

परीक्ष्य हितमशनीयाद्देहोह्याहारसंभवः ॥ च.सू. २७ / ३४७, ३४८

Food is life of living being. All live animals yearn for food. Food offers them colour, luster, speech, life, innovation, happiness, content, nourishment, strength, intelligence etc.

It is strongly advised that a person should never consume food out of greed or when he is unaware of what he eats. One should knowingly and decidedly eat food. Living body is principally grown out of food; hence it is vital to test what you are consuming.

4) Food essential for maintenance of body-

अन्नं वृत्तिकराणां श्रेष्ठम् । च.सू. २५ / ४०

वृत्तिकरणामिति शरीरस्थितिकराणाम् । चक्रपाणि

Food with similar attributes replenishes and grows body entities. Food of apposite qualities is responsible to bring back excess body entities within physiological limits. It is essential to maintain health.

षड्त्रिंशत् सहस्राणि रात्रीणां हितभोजनः ।

जीवत्यनातुरो जन्तुर्जितात्मा संमतः सताम् ॥ च.सू. २७ / ३४७

Man, disciplined to remain on wholesome diet lives for 36000 nights or hundred years. He lives healthy life and gets blessings of good people

संक्षेपेण सर्वमन्ने प्रतिष्ठितम् । च. सू. २७ / ३५०

Almost everything depends upon food.

5) Importance of ahara in sharir poshan-

पुष्यन्ति तु आहाररसात् रसरुधिरमांसमेदोऽस्थिमज्जशुक्रौजांसि पंचेन्द्रियद्रव्याणि
धातुप्रसादसंज्ञकानि शरीरसंधिबंधपिच्छादयश्चावयवाः ॥ च. सू. २८ / ४

Root verb in this word is ‘push’ (पुष). It means to nourish. Food nourishes body, luster of skin, maintains strength, and nourishes ‘oja’ (अन्नं देहधात्वोजोबलवर्णादिपोषकम् ।). By nourishment replenishment is understood and growth of the body is also thought of Essence of digested food (आहाररसात्) replenishes seven Dhatavah (रसरुधिरमांसमेदोऽस्थिमज्जशुक्रौजांसि), as well as special senses (पंचेन्द्रियद्रव्याणि), and Upadhatu.

6) Food as medicine-

अतश्च सर्वभूनामाहारः स्थितिकारणम् ।

न त्वाहारादृतेऽस्त्यन्यत् प्राणिनां प्राणधारणम् ॥

न च आहारसमं किञ्चिद्भैषज्यमुपलभ्यते ।

शक्यतेऽप्यन्नमात्रेण नरः कर्तुं निरामयः ॥

भेषजनोपपन्नौऽपि निराहारो न शक्यते ।

तस्माद्भिषग्भिराहारो महाभैषज्यमुच्यते ॥ का. सं ख्रि. ४ / ४, ५, ६

All living beings are sustained because of food. There is nothing like food to let a person live. There is no medicine like food available anywhere. Man remains healthy with appropriate food. Even if drugs are introduced to a diseased person he cannot get cured without food. This is reason why physicians call food as ‘great medicine’.

CLASSIFICATION OF FOOD –

A) Classification according to predominance of mahabhuta-

Ahara is classified as per predominance of mahabhuta. Though every dravya is made up of panchamahabhuta, it shows its karya according to predominant mahabhuta. So it is classified as parthiva, aapya, tejas, vayaveeya and akasheeya. Their properties are as follows-

a) Parthiva dravya-

तत्र द्रव्याणि गुरुखरकठिनमन्दस्थिरविशदसान्द्रस्थूलगन्धगुणबहुलानि पार्थिवानि,
तान्युपचयसंघातगौरवस्थैर्यकराणि ।च. सू. २६ / ११

Functional aspects of parthiva food are as follows-

1. Attain durability.
2. Attain heaviness
3. Attain property to bind things together.
4. Attain growth and replenishment

b) Aapya dravya-

द्रव्यस्निग्धशीतमन्दसरसान्द्रमृदुपिच्छिलरसगुणबहुलानि आप्यानि ।

तान्युपक्लेदस्नेहबन्धविष्यन्दमार्दवप्रह्लादकराणि । च. सू. २६ / ११

Food with predominance of jala mahabhuta will do:

1. Attain moisture
2. Attain unctuousness.
3. Attain togetherness Attain osmosis
4. Attain freshness to body
5. Attain softness

c) Agneya dravya-

Food with predominance of agni mahabhuta will:

1. Attain burning reactions.
2. Attain digestive reactions.
3. Attain splitting reactions.
4. Attains heating reactions.
5. Attains illuminating reactions
6. Attains luster to skin
7. Attains upper direction

d) Vayaviya dravya-

Food items with predominance of vayu mahabhuta will:

1. Attain anti-unctuous reactions
2. Attain fatigue.
3. Attain specific or various movements
4. Attains cleaning reactions
5. Attains feeling of lightness.

e) Akasheeya dravya-

Food with predominance of Aakasha mahabhuta will:

1. Attain softness
2. Attain porosity.
3. Attains cleaning reactions.
4. Attains feeling of lightness.

B. Classification according to yoni-

स पुनर्द्वियोनिः स्थावरजंगमात्मकत्वात् ।

तत् पुनस्त्रिविधं प्रोक्तं जंगमौब्धदपार्थिवम् । च. सू. १/६८

Dravya are classified as jangama, oudabhid and parthiva as per yoni. Jangama dravya means from animal origin. They are listed as madhu, gorasa, pitta, vasa, majja, asruka, mala, mutra, charma, shukra, asthi, snayu, shrunga, nakha, khura, kasha, loma. Parthiva dravya means dravya which are taken out from earth/mines. They are- all metals, lavan, gairika, manashila etc. dravya originated from plant origin are termed as oudabhid. According to their structure they are again divided into four categories- vanaspati, vanaspati, viruddha and oushadhi.

औद्धिदं तु चतुर्विधं।

वनस्पतिस्तथा वीरुद्वानस्पत्यस्तथौषधिः।

फलैर्वनस्पतिः पुष्पैर्वानस्पत्यः फलैरपि।

ओषध्यः फलपाकान्ता प्रतानैर्वीरुधः स्मृताः।

Mula, twaka, sara, niryasa, nala, swaras, pallava, kshara, ksheera, phala, pushpa, bhasma, taila, kantaka, patra, shunga, kanda and praroha are mentioned as oudabhid.

C. Classification according to guna-

विंशतिगुणगुरुलघुशीतोष्णस्निग्धरुक्षामन्दतीक्ष्णस्थिरसरमृदूकठीणविशदपिच्छिल

श्लक्ष्णखरसूक्ष्मस्थूलसान्द्रवानुगमात् । च. सू. २५/३६

Ahara is classified as per predominance of gurvadi guna. It is more significant as it suggests exact karma of that dravya in sharira.

D. Classification according to rasa-

Any dravya either medicine or food works according to rasa, veerya, vipaka and guna. Dominating factor amongst these all shows its karma. It is mentioned that medicines are veerya pradhana and ahara dravya are rasa pradhana. So rasa is important for effects of food. So in Charak Samhita six rasa with their panchabhautik combination, guna, karma, atiyoga are mentioned in detail in 26th chapter. Knowledge of rasa gives idea about guna and karma. Most of time veerya and vipaka are according to rasa.

Vichitrapratyayarabdha dravya are exception for this. So rasa is important. Dravya are classified into six groups as- madhur, amla, lavan, katu, tikta and kashaya.

E. Classification according to vipaka-

Vipaka means rasa originated at last phase of metabolism. Three vipaka are mentioned- madhur, amla and katu. Madhur and lavan rasa transforms into madhur vipaka, amla rasa transforms into amla vipaka and katu-tikta-kashaya rasa transforms into katu vipaka. If vipaka is according to rasa, they become stronger. But when they are opposite to each other, the strongest factor will hamper the works of other factors. Thus as per vipaka food is classified into three classes- madhur vipaka, amla vipaka and katu vipaka.

F. Classification according to veerya-

Mostly all ahara dravya are classified into sheet sheeta and ushna veerya. Veerya is essence of karma of dravya. So karma depends upon veerya. Karma of both veerya are mentioned in atreyabhadrakapyeeya adhyaya.

G. Classification according to upayoga or swarupa-

Food is classified into four types- pana, ashana, bhakshya and lehya. Actually these are transformations due to processing.

H. Classification according to prabhav-

According to prabhav, food is classified into hitakar and ahitakar. Dravya which are hitatam and ahitatom by prakruti are mentioned in cha. Su 25/38-39. For other dravya hitakar and ahitakar are not fixed entities. It depends upon matra, kala, kriya, bhumi, deha, dosha and purusha avastha.

I. Classification according to karma-

किंचिद्दोषप्रशमनं किंचिद्धातुप्रदूषणम् ।

स्वस्थवृत्तौ मतं किञ्चिद्विधं द्रव्यमुच्यते॥ च. सू. १/६७

Ahara dravya can be classified as dosha shamak, dhatu pradushak and swasthavruttkar

J .Classification according to varga-

In Charak Samhita ahara dravya are classified into twelve classes depending upon similarity in yoni, guna and karma. They are as follows-

– Shuka dhanya, shami dhanya, mansa, shaka, phala, harit, madya, ambu, gorasa, ikshu, krutanna and ahara yogi.

In Sushrut Samhita liquid and solid are differentiated and mentioned in two different adhyaya in sutra sthana – 45 and 46. In Sushrut Samhita sutra sthana 45 following varga are mentioned –jala varga, ksheer varga, dadhi varga, takra varga, ghrut varga, taila varga, madhu varga, ikshu varga, madya varga, mutra varga. In Sushrut Samhita Annapana vidhi adhyaya following varga are mentioned – shali varga , kudhanya varga, mansa varga, phala varga, shaka varga, pushpa varga, kanda varga, lavan varga, krutanna varga, bhakshya varga and anupana varga. Thus total 21 are described in these 2 adhyaya. Thus classification of ahara is more elaborative in Sushrut Samhita than Charak Samhita.

In Ashtang Hrudaya also they are classified into drava and anna and mentioned in dravadravayavidnyaniya and annaswarupavidnyaneeya respectively. In A.H.05 following varga are mentioned –jala varga, ksheer varga, ikshu varga, taila varga, madya varga. In su.06 varga mentioned are – shuka dhanya, shimbi dhanya, shaka varga, phala varga and oushadha varga. Thus total 10 varga are mentioned.

In Ashtang Sangraha also they are described in 2 separate adhyaya – dravadravayavidnyaniya and annaswarupavidnyaneeya. Thus in Ashtang Sangraha 6th and 7th chapter of sutrasthana, total 11 varga are described.

MODERN REVIEW OF NUTRITION

The word 'nutrition' is derived from Latin word 'nutritio' means to nourish.

Definitions

Nutrition is the study of the influence of food components on health and wellbeing after ingestion - this is the simplest definition.

The detailed definition is as follows:

The science of food, nutrients and other substances therein; their actions, interactions and their balance in regards to health and diseases; the physiological processes of ingestion, digestion, absorption, conveyance, distribution, assimilation, metabolism, and excretion; along with social, economic, cultural, geographical, and psychological implications; is nutrition.

Dietetics

It is the branch of application of nutritional knowledge particularly tailored to the needs of an individual. It mostly looks after the use of diet in the treatment and management of disease.

Lavoisier was the prime founder of this branch, nutritional science. It was in 18th century A.D. Gallen (130-200 A.D.) was the one to classify food material into groups like cereals, pulses, vegetables, and slowly till date government also took interest in developing researches in vitamins, minerals etc.

Food is the only source of energy for a human life.

Need of food for energy in human:

- Energy can be measured in either joules (J) or calories (cal). One calorie is equivalent to 4.184 joules or one kilocalorie (kcal) is equal to 4.184 kilojoules (KJ).
- Energy balance occurs when the total intake of food and drinks; equals energy expenditure. An individual in energy balance maintains his weight as

it reflects for a long time. Increase in food intake and decrease in energy expenditure leads to weight gain and vice versa.

- Energy expenditure is primarily determined by body size, body composition and physical activity.
- The actual amount of energy needed will vary from person to person and depends on their basal metabolic rate (BMR) and their level of activity.
- Energy requirements increase by approximately 800 KJ/day in the last trimester of pregnancy, and by about 2100 KJ/day during full lactation.
- Energy is needed by the body for a number of functions.
- Energy is provided by food and drinks in the form of carbohydrate, proteins, fats and alcohol.

Energy release by food components:

Energy Source (per gram)	Kilojoules (KJ)	Kilocalories (kcal)
Carbohydrate	16	3.75
Proteins	17	4
Fats	37	9
Alcohol	29	7

Daily requirement of body:

Up to 30 percent proteins are degraded daily for various purposes. It is therefore needed to synthesize body proteins. Amino acid pool can be maintained in homeostasis if daily intake is 30 to 50 gm. Average person maintains himself on 15 percent of his energy on proteins, 40 percent on fats and 45 percent on carbohydrates.

Generally 27 percent of eaten food is burned (converted to heat). This heat is generated as a result of muscular activities, protein metabolism, activities of various organs and tissues of body, etc.

Excess energy is stored in form of fats. Thus energy balance is done by way of proper homeostasis – if intake and expenditure are balanced. Fat is deposited if energy intake is more and tissue is depleted if energy intake is less than expenditure.

Assessment of energy expenditure becomes necessary many times:

Name of Method / Equation	Equation	Definitions
Harris Benedict	Men: $BMR = 66.47 + 13.75$ (Weight) + 5 (height) – 6.76 (age)	Weight in kilograms (kg) Height in centimeters (cm) Age in years
	Women: $BMR = 655.1 + 9.56$ (weight) + 1.85 (height) – 4.67 (age)	Basal metabolic rate (BMR)
Mifflin St Jeor	Men $BMR = 9.99$ (weight) + 6.25 (height) – 4.92 (age) + 5	Weight in kilograms (kg) Height in centimeters (cm) Age in years
	Women $BMR = 9.99$ (weight) + 6.25 (height) – 4.92 (age) – 161	Basal metabolic rate (BMR)
Penn State	2003a: $RMR = BMR (0.85) +$ $V_E (33) + T_{Max} (175) – 6433$	Basal metabolic rate (BMR) from Harris Benedict Equation V_E minute ventilation in L/min Max temperature in 24 hours in Celsius (T_{Max})
Calorie/Kilogram Method	BMI <25 : 25-35 kcal/kg	Acute
	BMI 25-29.9 : 20-25 kcal/kg	
	BMI 30-34.9 : 15-20 kcal/kg	
	BMI ≥ 35 : 10-15 kcal/kg	

Food components their sources and their functions:

Carbohydrate

These food components are yielded from two sources:

1. Simple carbohydrates from fruits, honey, sugars etc
2. Complex carbohydrates from potatoes, cereals, pulses, etc
 - Carbohydrate is needed by the body's tissues for energy.
 - There are two main types of carbohydrates: sugars and starch. Both sugars and starch provide energy.
 - Sugars can be subdivided into intrinsic and extrinsic. Intrinsic sugars are those that are part of the cellular structure of foods e.g. sugars in fruits and vegetables. Extrinsic sugars are those that are not part of a cellular structure e.g. lactose in dairy products, or honey, fruit juices and confectionary (also known as non-milk extrinsic sugars).
 - Complex carbohydrates include starch and non-starch polysaccharides. Starch is found in potatoes, bread, rice and pasta and non-starch polysaccharides are found in fruits, vegetables, legumes and whole-grain cereals.
 - Fibre is a type of carbohydrate found only in plants. Fibre cannot be digested so it does not provide energy but is needed for a healthy digestive system.
 - At least half the energy in our diets should come from carbohydrate, mostly as starchy carbohydrates.
 - Frequent consumption of food and drinks containing non-milk extrinsic sugars can increase risk of tooth decay.

Protein

These food components are yielded from two sources:

1. Animal proteins from meat, egg, fish, milk, poultry, cheese etc
2. Plant proteins from cereals, pulses, nuts, soybeans, ground nuts etc

- Protein is needed by the body for growth and repair and is able to provide energy when the diet is low in carbohydrate.
- Protein is found in animal and plant cells in a variety of foods e.g. meat, fish, eggs, dairy, cereals, nuts and pulses.
- Proteins are made up of amino acids. There are approximately 20 different amino acids found in foods.
- Amino acids are broken down into 2 groups: essential and non-essential.
- **Essential amino acids** are those that must be supplied by the diet: Leucine, Isoleucine, Valine, Threonine, Methionine, Phenylalanine, Tryptophan, and Lysine. Histidine is an essential amino acid for children (not adults) because children are unable to produce enough to meet their needs.
- **Non-essential amino acids** are those that the human body is able to make itself (by breaking down amino acids in protein that are eaten and absorbing them to make other proteins in the body).
- Different foods contain different amounts and combinations of amino acids.
- Vegans and vegetarians can get all the protein they need by combining different plant sources of protein, e.g. pulses and cereals.

Fat

These food components are yielded from sources: Butter, ghee, vegetable oils,

- Choose foods with healthy fats, limit foods high in saturated fat, and avoid foods with trans-fat.
- “Good” fats—monounsaturated and polyunsaturated fats—lower disease risk. Foods high in good fats include vegetable oils (such as olive, canola, sunflower, soy, and corn), nuts, seeds, and fish.
- “Bad” fats—saturated and, especially, trans-fats—increase disease risk. Foods high in bad fats include red meat, butter, cheese, and ice cream, as well as processed foods made with trans-fat from partially hydrogenated oil.

The key to a healthy diet is to choose foods that have more good fats than bad fats—vegetable oils instead of butter, salmon instead of steak—and that don't contain any trans-fat.

- Fat is needed by the body for energy, for providing essential fatty acids, and for carrying and absorbing fat-soluble vitamins (A, D, E and K).
- Fat is found in meat/meat products, dairy products, fish, eggs, fruit, vegetables, nuts, cereals and cereal products (including cakes and biscuits), savoury snacks and oils.
- Fats are described as either **saturated** or **unsaturated** depending on the proportions of fatty acids present. Butter is described as a saturated fat because it has more saturated fatty acids than unsaturated fatty acids. Olive oil is described as an unsaturated fat because it has more mono- and polyunsaturated fatty acids than saturated.
- Saturated fats are usually found in animal products and unsaturated fats in vegetable sources. There are exceptions to this rule. Unsaturated fats may be converted into saturated fatty acids by hydrogenation.
- Essential fatty acids (EFAs) are those that must be supplied in the diet because the body is unable to make them. There are two essential fatty acids: alpha linolenic acid (*n-3*) and linoleic acid (*n-6*). The body is able to synthesise other fatty acids from these two essential fatty acids.
- Fat should not exceed more than one third of a human being's energy intake and a high intake of saturated fat can have adverse effects on health.

Vitamins

- Vitamins are nutrients that are needed by the body in very small amounts for a variety of functions carried out by the body e.g. co-factors in enzyme activity and antioxidants.
- Different kinds of foods do supply different amounts of vitamins.
- Vitamins needed by the body include: vitamin A, D, E, K (fat soluble vitamins), C, B1, B2, Niacin, B6, B12, Folate (water soluble vitamins).

- Vitamins, except vitamin D, have to be provided by the diet because the body is unable to synthesize them.
- Vitamin D can be produced by the action of sunlight on the skin.
- Each vitamin is required in different amounts for a number of different processes in the human body.
- The amount of each vitamin needed by the body changes during a person's lifetime.

Minerals

- Minerals are nutrients that are needed by the body for a variety of functions e.g. formation of bones and teeth, as an essential constituent of body fluids and tissues, for nerve function and components of enzyme systems.
- Different foods supply different amounts of minerals.
- Minerals needed by the body include: calcium, magnesium, phosphorus, sodium, potassium, chloride, iron, zinc, iodine, fluoride, selenium, copper, chromium and manganese.
- Each mineral is required in different amounts for a number of different processes in the human body. Some minerals are needed in large amounts (e.g. calcium, phosphorus, magnesium, sodium, potassium and chloride) and others in smaller amounts (e.g. iron, zinc, iodine, fluoride, selenium and copper).
- The amount of each mineral needed by the body changes during a person's lifetime.

Water

- Over half the human body consists of water and regular fluid intake is essential for physiological functioning of the body. For example, it acts as a lubricant for joints and eyes, helps for swallowing, and provides a medium in which most reactions in the body occur. It also helps transport nutrients, eliminates waste products, and helps regulate body temperature.

- The amount of fluid needed varies from person to person and depends on his age, time of year, climatic conditions, his diet and his daily physical activity.
- Water can be obtained from the direct consumption of water and other drinks (e.g. squash, tea, coffee) and through the consumption of food (e.g. fruits and vegetables).

Nutritional effects:

- High intake of sugary foods – increased dental caries
- High intake of salt – increased blood pressure
- Lack of fruit and vegetable intake – colon cancer
- High and prolonged intake of alcohol – colon cancer
- Lack of breastfeeding – breast cancer
- Central obesity – type 2 diabetes
- Lack of dietary calcium – osteoporosis

4. PREVIEW

Work done on same topic or on related topics is mentioned here as found by internet and RESEARCH DATABASE published by CCRAS, Dept. of AYUSH IN 2010. No previous work has been found on same topic- comparison of commentaries on Annapana chatushka. Related works are as follows-

M. D. thesis-

1. Application of tantrayukti in Samhita adhyayan by Mhetre H. B. at Jamnagar.
2. Chakrapani and his contribution in the field of basic principles by Madan Lal at BHU.
3. Contribution of Dalhan in the field of basic principles and its comparison with Chakrapani's view by Yadav J. R. at BHU.
4. Contribution of Kaviraj Gangadhar Ray in the field of basic principles of Ayurveda by Gaur G. C. at BHU.
5. Shree Chakrapani Datta ki chikitsa drushti ka adhyayan- charak Samhita sapeksha by Ghodake S. at Bharati Vidyapeetha.
6. A comparative study of Ashtang Hridaya sutrasthana with charak sutrasthana by inamdar V. at Bharati Vidyapeetha.
7. Charak Samhita ke anirnita oushadhi dravya by Sathe N.
8. A critical study of agrya sangraha from charak Samhita by Jain R.

Ph.D. thesis-

1. Charaka chakrapanina nirdishta vividha nyaya tesham vyavaharika upayogitam by Vyas M. K. at Jamnagar.
2. Philosophical and sociological ideas in yoga sutra and charaka Samhita: a comparative study by Tripathi V.N. at BHU.

3. Divergent views of different commentators of Charak Samhita by Pandey Bhrigupati at BHU.
4. Charak ka samikshatmaka adhyayan by Bhatanagar R. P. at Udaypur.
5. Charak Samhita ka darshanik nirupana by Sharma R. N. at Udaypur.

5. MATERIALS AND METHODOLOGY

As it is fundamental literary and comparative study, most important material is commentaries. All three commentaries with all available editions were collected. For comparison and transliteration books for related references were studied. Various books for shabdārtha, anvayārtha, grammer , chand etc. were studied. All these books are mentioned in bibliography. Important material – commentaries is as follows-

1. Charak samhita with commentaries of Ayurved deepika and Jalpakalpataru edited by Kaviraj Shree Narendranath Sengupta and Kaviraj Shree Balaichandra Sengupta, Choukhambha publishers, Varanasi, volume 1 to 5, 1st edition-1991
2. Charak samhita with commentaries of Ayurved deepika and Jalpakalpataru edited by Kaviraj Shree Narendranath Sengupta and Kaviraj Shree Balaichandra Sengupta, Choukhambha publishers, Varanasi, volume 1 to 5, 2nd edition-2002
3. Charak samhita with commentaries of Ayurved deepika and Jalpakalpataru edited by Kaviraj Shree Narendranath Sengupta and Kaviraj Shree Balaichandra Sengupta, Choukhambha publishers, Varanasi, volume 1 to 5, 3rd edition-2009
4. Charak samhita by Dr. Brahmanand Tripathi, Choukhambha Surbharati Prakashan, Varanasi, Reprint 2006(for sequence of sutra)
5. Charak samhita with commentary of Chakrapani Datta, edited by Vd. Yadavaji Trikamaji Acharya, Choukhambha Surbharati Prakashan, Varanasi, 4th edition-1994
6. Charak samhita with commentary of Chakrapani Datta, edited by Vd. Yadavaji Trikamaji Acharya, Choukhambha Surbharati Prakashan, Varanasi, 5th edition-2001
7. Charak samhita with commentary of Chakrapani Datta, edited by Vd. Yadavaji Trikamaji Acharya, Nirnayasagar Press, Bombay, 3rd edition-1941.
8. Charak samhita edited by Vd. Harish Chandra Singh Kushwaha, Choukhambha Orientalia, Varanasi, Reprint edition – 2009

It was difficult to get Charakopaskara as it was not available in market. I got three copies of Charakopaskara. They are as follows-

1. Charakopaskara from department of Sanskrit Samhita Siddhant at Bharati Vidyapeetha, Pune.
2. Charakopaskara from department of Sanskrit Samhita Siddhant at ayurved college, Hassan.

Charakopaskara from central library of Gujarat Ayurved University, Jamnagar.

STUDY DESIGN-

This is fundamental, literary and comparative study. The method of study was carried out with the following steps:

1. Retrieval (collection of data)

Explanations of each verse from all three commentaries were collected.

2. Comparison

Interpretation of the data will be done by explaining Shabdārtha (dictionary meaning of term), anvayārtha (meaning of sequential order of terms), Matitārtha of pada / sutra (explanation of term or verse) on the basis of following points:

- a. Retrieval –

- Bhashashaili / rachana shaili
- Alankar
- Samas
- Vyutpatti
- Nirukti
- Tantrayukti
- Paribhasha
- Pramana, prameya, vadamargapada

- b. Transliteration

- Cross references of commentaries
- Vaicharik, saiddhantik and dravya matavaibhinnya similarities and differences between original text and commentaries

- References from other shastras mentioned in commentaries – Veda, Vedanga, Upanishad, Puran, Sahitya, Darshan etc

c. Technical correlation

With the help of retrieval, revival, and transliteration, relation between two sutra, adhyaya etc. was established. Also relation between different opinions of the commentators was mentioned.

d. Collation

Comparison of changes in different editions and publications if any

e. Translation

Translation of sutras in English with commentaries

3. Editing (putting into an appropriate form)

A proforma was generated from above steps with the help of following points:

- New aspects revealed from that particular sutra if any
- Special features about construction and language
- Similarities between the three commentaries
- Differences between the three commentaries
- Peculiarities of three commentaries
- Swamata (analytical opinion) based on tantrayukti, vyakarana, and determination dravyas regarding annapana with the help of other contextual books

4. Vetting and meta-analysis

- Validation of proforma generated in previous step was presented to the experts. The group of experts comprised 03 vaidyas with minimum 10 years experience in Samhita.
- On the basis of vetting, statistiacal analysis was done on proforma prepared on excel sheet containing 6 columns. The columns were – one column for original text, three columns for three commentaries, fifth column for nishkarsha, and the last sixth column for expert opinion.
- Opinions of all experts were cross checked with opinion prepared for thesis by research invigilator with the help of Likert scale.

- As per scale, master chart was prepared.
 - Statistical analysis was executed with correlation test
5. Entire study was reviewed before enclosing in thesis.
 6. Revival (Review / bringing again in to activity)

Comprehension of all retrieved data and importance of that sutra / term if any

A. RESEARCH METHODOLOGY

1. RETRIVAL

It is the first step in this research. It is simply collection of data. Four chapters of annapana chatushka were collected from all three commentaries- ayurved deepika, Jalpakalpataru and Charakopaskara. All available editions and reprints were collected. It was necessary to check out for collation in different editions. It was difficult to get Charakopaskara as it was not available in market. I got three copies of Charakopaskara. They are as follows-

3. Charakopaskara from department of Sanskrit Samhita Siddhant at Bharati Vidyapeetha, Pune.
4. Charakopaskara from department of Sanskrit Samhita Siddhant at ayurved college, Hassan.
5. Charakopaskara from central library of Gujarat Ayurved University, Jamnagar.

All sutra from four chapters of annapana chatushka were collected. This data was checked for commentaries. It was observed that on which verse commentary is written by whom? Also sequence of sutra in all three commentaries was observed. For this comparison sequence of sutra in Charak samhita by Tripathi was taken as standard. If sequence is same, it is denoted as 1, if not it is denoted as 0. It also makes availability of basic data for collation. Observations are tabulated and shown in observations further. In observation table 1, sequence of sutra is mentioned. While in observation table 2, availability of commentaries is presented

2. COMPARISON

Collected data was interpreted with the help of shabdārtha, anvayārtha, matitārtha. Three commentaries were compared on the basis of :

a. Retrieval-

- Bhashashaili/rachana shaili
- Alankar
- Samas
- Vyutpatti
- Nirukti
- Tantrayukti
- Paribhasha

b. Transliteration-

- Cross references of commentaries
- Similarities and differences between original text and commentaries
- References from other compendia of ayurved
- Refernces from other shastras mentioned in commentaries- Veda, Vedanga, smriti, Upanishad, puran, darshana etc.

c. Technical correlation-

With the help of retrieval, revival, and transliteration, relation between two sutra, adhyaya etc. was established. Also relation between different opinions of the commentators was mentioned.

d. Collation

Comparison of changes in different editions and publications if any

e. Translation

Translation of sutras in English with commentaries

a. RETRIEVAL

A. Bhashashaili / rachana shaili

Bhashashaili of Charak-Samhita is similar to Upanishad. It is different than vaidic one and is mixture of prose and poetry composition. The Upanishad published after Charak-Samhita; like Shwetashwatar Upanishad has majorly a poetic composition.

Chapter is commenced with ' इति ह स्माहः भगवानात्रेय' and the chapter is concluded with ' तदेव श्लोको भवति '. This kind of literary construction matches Bruhadaranyaka Upanishad. Hence Charak-Samhita can be assumed to be from era of Upanishad.

Following points add to it

1. Commencement of chapter title with first element of word
2. To address the learner or student or 'shishya' as 'soumya'
3. Presentation of compendium is similar to composition of 'Koutiliya Arthashastra' in the form of questions and answers

Depending upon the effect of colloquial writing, tri-fold composition is observed in Charak-Samhita. It is as follows:

1. Agnivesha -
 - 1000 years B.C.
 - Composition like Upanishad
2. Charak-Samhita -
 - Middle era
 - Due to rise of Boudhda religion
 - Boudhda terms are used
 - Mature language Influence of Nyaya-Darshana
 - Influence of Koutilya Arthashastra
 - Shunga kala - 2nd century B.C.
3. Drudhabala -
 - 4th century Guptakala
 - Relatively modern language

B.Chanda -

Expression of elevated or depressed emotions through heart is called 'vani' i.e. speech. Words uttered in this fashion are in disguise of Brahma.

Veda is ancient composition with divine interpretation. Every division of Veda got developed afterwards. Vedanga literature was need base literary production which was produced out of necessity to create laws about its construction, its pronunciations or accents, conjunctions etc. There are in all six Vedanga namely - shiksha, kalpa, vyakarana, jyotisha, chanda and nirukta. To emphasize the importance of chanda it is said 'pado tu vedasya'. Not only for Veda but for any faculty chanda is important.

Presentation of text of faculty has two ways - to recite them and to write them. Hence the verses are in two forms - prose and poetry. If it is in poetry, chanda is used. Basically chanda is divided in to vaidic and loukik. Those used in Veda are vaidic chanda and those used in Sanskrit poems are loukik chanda. For chanda-nishchiti two ways are adopted. They are - Varna chanda and matra chanda.

1. Varna chanda: A peculiar sequence is implemented for guru and laghu varna and chanda is decided on it.

For example, Anushtup chanda presents 6th varna guru and 5th varna laghu in each pada.

2. Matra chanda: Chanda is decided by counting matra in entire verse as well as each pada.

Knowledge of 'gana' is necessary for decision of chanda. A group of three varna or consonants is called 'gana'. There are in all 8 gana - namely ya gana, ma gana, ta gana, ra gana, ja gana, bha gana, na gana, and sa gana. They are concisely described in following table-

Gana	Swarupa	Chinha	Sankshipta nama	Devta	Phala	Shubh ashubha
Ya-gana	Adilaghu	Iss	Ya	Jala	Vruddhi	Shubha
Ma-gana	Sarvaguru	sss	Ma	Pruthvi	Laxmi	Shubha
Ta-gana	Antalaghu	ssI	Ta	Vyoma	Agni	Ashubha
Ra-gana	Madhyalaghu	sIs	Ra	Agni	Daha	Ashubha

Ja-gana	Madhyaguru	IsI	Ja	Bhanu	Bhaya	Ashubha
Bha-gana	Adiguru	sII	Bha	Shashi	Yash	Shubha
Na-gana	Sarvalaghu	III	Na	Swarga	Sukha	Shubha
Sa-gana	Antaguru	IIs	Sa	Vayu	Videsha	Ashubha

Entity, which elevates mood due to listening and entity which elevates the mood due to speaking; and which attracts all is called chanda.

Nirukti of chanda is ' चन्दते अनेन इति छन्दः ।'.

In all 12 types of chanda seem to be adopted for construction of Charak-Samhita. These are - Anushtup, arya, indravajra, indravansha, upajati, upendravajra, kusumitalatavellita, pushpitagra, rathotdhata, ruchira, vanshastha, vartomi, viyogini, swagata.

Characteristics of chanda:

1. Anushtup -

- Eight alphabets per pada
- 6th letter guru and 5th laghu per pada
- 7th letter rhaswa in 2nd and 4th pada
- 7th letter deergha in 1st and 3rd pada

2. Arya -

- Matra chanda
- 12 matra in 1st and 3rd charana
- 18 matra in second charana
- 15 matra in 4th charana

3. Indravajra

- 11 alphabets in each pada
- Ta, Ta, Ja, Ga, Ga - gana

4. Indravansha

- 12 alphabets in each pada
- Ta, Ta, Ja, Ra - gana

5. Upajati -
 - One charana indravajra and remaining upendravajra or
 - Two charana indravajra and two upendravajra
6. Upendravajra
 - Virama at the end of pada after 11 varna.
 - Ja, Ta, Ja and two guru in sequence per pada
7. Kusumalatavellita -
 - Ma, Ta, Na in sequence per charana
 - 3 Ya gana
 - Yati on 5th 11th and 18th varna
8. Pushpita -
 - Na, Ja, Ja, Ra and one guru i.e. 13 varna for even pada
 - Na, Na, Ra, Ya i.e. 12 varna for in even pada
9. Rathodhata -
 - 11 varna per pada
 - Ra, Na, Ra and laghu and guru in sequence per pada Yati at the end of pada
10. Ruchita -
 - Thirteen varna pre pada
 - Ja, Bha, Sa, Ja in sequence per pada and at the end guru
 - Yati on 4th and 11th varna
11. Vanshastha -
 - Ja, Ta, Ra, Ja varna in sequence per pada
 - Eleven varna in each pada
 - Yati at the end of pada
12. Vartomi -
 - Eleven varna in even pada
 - Ma, Bha, Ja and two guru in sequence per pada
 - Yati on 4th and 11th varna
13. Viyogini -

- Ten varna in uneven pada and
- Eleven varna in even pada
- Sa, Sa, Ja and two guru in sequence per uneven pada
- Sa, Bh, Ra and two laghu and two guru in sequence per even pada

14. Swagata -

- Ra, Na, Bha and two guru in sequence per pada
- Virama or Yati at the end of pada

Study of chand is useful only when there is poetic construction. In Charak samhita mainly two types of writing style are seen – prose and verse. In case of verse, chand is applicable. Review of chand was carried out. In study it was observed that as it is a scientific literature, it is not confound to chand as pure poetic literature. Moreover knowledge of chand does not add any special meaning in basic science. Main purpose of it is to add rhythm. So importance was not given to chand. In performa after editing, chand are mentioned.

C.Samas -

Root verb (dhatu) ' अस ' is compounded by affix (upasarga) ' सम' to form ' समास ', which means to come together. 'सामासिक पद ' is that compounded word (pada) which is created by joining one or more " or elements.

Out of many elements coming together to form ' समास ', the principle element decides what kind of ' सामासिक पद ' is formed in the word.

Simple words, whether substantives, adjectives, verbs or inclinables, have the power of entering into combination with one another. A compound thus formed may further be compounded with another simple or compound word and this again may become the member of a new compound. In a compound, as a general rule, the words are simply joined together, without any relation between the component parts being actually expressed; the wole compound word has the power the various relations that exist between the various parts. The last word only takes the case termination required by its grammatical position in a sentence; the remaining words generally assuming their forms before the consonantal case termination.

The final vowel or consonant of preceding member of compound combine with the initial letter of the succeeding member according to the usual rules of sandhi.

Types of samas-

समासः पंचधा । तत्र समसनं समासः ।

1. Kewala samasa -

केवल समास - विशेषसंज्ञाविनिर्मुक्तः केवल समासः प्रथमः ।

That compound which is destitute of any particular name being 'merely a compound' is Kewala samasa

2. Avyayibhava samasa - adverbial compound

अव्ययीभाव समास - प्रायेण पूर्वपदार्थपधानः अव्ययीभावः ।

That compound in which, for the most part the sense of the first of its elements is the main one or independent one on which the other depend is Avyayibhava samasa. It is a compound which consists of two members, the first of which is generally an indeclinable, a preposition or adverb; and the second one a noun; and the whole compound is treated as a noun

3. Tatpurusha samasa - determinative compound

तत्पुरुष समास - प्रायेण उत्तरपदार्थपधानः तत्पुरुषः ।

That compound in which, for the most part the sense of the last of its elements is the main one is Tatpurusha samasa. The first variety consists of such tatpurusha compounds as have the attributive member in any one of the oblique cases, when dissolved. There are six sub-varieties corresponding to six oblique cases.

- Naya tatpurusha has a negative particle prefixed to noun in a compound.
- Karmadharay samasa - when both elements of tatpurusha compound are with same case the compound is called karmadharay.
- Dwigu samasa - when first element of tatpurusha compound is numerical, the compound is called dwigu.

4. Bahuvrihi samasa - attributive compound

बहुव्रीहि समास –प्रायेण अन्यपदार्थप्रधानः बहुव्रीहि ।

That compound in which, for the most part the sense of a different word is the main one; to which the sense of the compound epithet is subordinate is Bahuvrihi samasa

Two or more nouns are compounded in opposition to each other, the attributive member being placed first and attributes second member; as determined or modified by the first member to something denoted by neither of the two. Bahuvrihi compound is of two kinds:

- Samadhikarana Bahuvrihi
- Vyadhikarana Bahuvrihi

5. Dvandva samasa - copulative compound

द्वंद्व समास –प्रायेण उभयपदार्थ प्रधानो द्वंद्वः ।

That compound in which, for the most part the sense of both the one and the other of its elements is the main one and none of them is subordinate to each other is Dvandva samasa. Such compounds consist of two or sometimes more nouns which, if not compounded, would be connected by the copulative particle " (and).It is of three kinds, namely - iteretar, samahara, and ekashesha

Iteretar samasa -

When the several members of a dvandva compound are viewed separately, it is called iteretar compound. In this kind of compound, each member is of equal importance i.e. has its own independent meaning. It takes the dual or the plural according to the objects denoted by it; the gender of the final word is the gender of the whole.

Samahara samasa-

In samahara the compound which implies an aggregate or the things enumerated in which constitute a complex idea. It is always singular and neuter. In this kind of compound, meaning of the different members is subordinate to the collective sense of the whole compound.

Ekashesha samasa-

Ekashesha is compound when several words of the same form or dissimilar form with same import are compounded together only one of them is retained with the necessary number.

Significance of samasa:

1. This kind of construction of word by compounding elements is important as in sutrasthana sutra is something which expresses more meaning in few elements.

यज्जपुरुषीय – यज्जः पुरुषः इति प्रश्नं प्राधान्येन अधिकृत्य कृतो अध्यायो यज्जपुरुषीयो ज्ञेयः ।

यज्जः – यस्मात् जातो यज्ज । ततः एव पुरुषजनकात् कारणाज्जातास्तज्जाः ।

2. Clarity of word is crystal clear.

समानकारिणो ये अर्था . . . समानकारिणो तुल्यकर्माणः ।

3. Language becomes sweeter and welcoming with samasa

So short review of samas was carried out and observations were mentioned in performa.

D.Vyutpatti-

व्युत्पत्ति – शब्दोंकी व्युत्पत्तिसहित व्याख्या

संस्कृत हिंदी कोश ,वामन आपटे (पृष्ठ ५३५)

Vyutpatti means science of formation and development of the word. It is study of root verb with affix. It gives crystal clear meaning of that pada. It is useful to understand meaning of unknown pada. Vyutpatti are mentioned in transliteration, in performa for vetting as well as in observations.

E.Nirukti-

प्रकृतिप्रत्ययाद्यवयवार्थकथन समुदितार्थबोधनं निरुक्तिः।

When a word is made of more than one element; each element is separated and meaning of each element is explained in context to the meaning of entire word. This 'निर्

+ वच् + क्लिन्' is called nirukti. Study of nirukti reveals the number of terms the word is conjugated with; and also reveals the meaning of active term and assisting terms.

निर्वचनम् –

गुणतः शब्दनिष्पत्तिर्निर्वचनम् –व्यस्यत्येनं श्रेयस इति वचनम् इति।

कौटिलीय अर्थशास्त्र अधिकरण ८, अध्याय १

Words are arranged in sequence to express the proper meaning - such sequence is called 'anvaya'. When meaning is expressed with sequence of word, is nirukti. For example, addiction is something which snatches the person away from good path.

निर्वचनं निरुक्तिः यथा – 'विविधं सर्पति यतो विसर्पस्तेन संज्ञितः' इति।

चक्रपाणि – च. सि. १२ / ४४

Nirvachana is nirukti. For example, due to property of propagation to all directions, the disease is called 'visarpa'.

निरुक्ति – स्त्री (निर्+वच्+क्लिन्) गीर्वाणलघुकोश, ज. वि. ओक (पृष्ठ २६९)

Significance of nirukti:

By clarifying each term the difficult word is made easy for understanding - this is main significance of nirukti.

History of word orientation, emotions behind, specific attributes, kind of the word, and its functional aspect is highlighted by nirukti. Sometimes meaning of the word has to be clarified as per the wish or necessity of situation. For example, Chakrapani has explained the nirukti of word 'वेदनास्थापन' as 'वेदनायां संभूतानां तां निहत्य प्रकृतौ स्थापयति इति वेदनास्थापनम्'. ' वेदनास्थापनम्' means 'establishment of pain'; this is obvious translation. However commentator Chakrapanidatta has translated it as 'establishment of prakruti by demolishing pain'. This translation is done by Chakrapani by his own way of putting the thing with the help of nirukti.

No importance is given to prakruti, pratyaya, vachana, dhatu, vibhakti etc whereas nirukti is forwarded as per the desired meaning.

The base on which nirukti is proposed varies. The examples are as follows:

१. मूलभावात्मक अभया न भयमस्याः इति अभया
२. गुणात्मक विट्खदिरः विट्गन्धिः खदिरः विट्खदिरः।
३. रूपात्मक अग्निमुखी अग्निरिव मुखमस्या अस्तीति अग्निमुखी

४. स्वभावपरक छिन्नरूहा छिन्ना रोहति इति छिन्नरूहा।
 ५. कर्मात्मक दद्रुघ्नः दद्रुं हन्ति इति दद्रुघ्नः

Thus study of nirukti is important. Nirukti are tabulated in observations section as well as in performa.

F .Tantrayukti

युक्तिश्च योजना यातु युज्यते।

‘Tantra’ means ‘shastra’ i.e. science. ‘Yukti’ means ‘yojana’ i.e. device. Hence tantrayukti means shastra-yojana i.e. scientific device. It is needed to note here that this is a scientific tool of literature study. Any scientific study after formulation is proposed in language of colloquial era, that too in personal wordings of the researcher. The very fact highlights the need to bear knowledge of ‘Tantrayukti’.

Definition of tantrayukti:

Sushrut-Samhita in its Uttarantra presents tantrayukti in 65th chapter. Commentator Dalhan defines tantrayukti as:

त्रायते शरीर मनेन इति तन्त्रं शास्त्रं चिकित्सा च तस्य युक्तयो योजनाः तन्त्रयुक्तयः।
 वेदोत्पत्तिवत् अत्र तद्धितलोपः।

Tantra is the one by which body is bestowed with defence. Science and treatment both protect the living body. When instructions for prevention of diseases are followed from any medical science, living body remains healthy. In unhealthy status if treatment is taken the body becomes normal and healthy again.

सप्तदशौषधाध्यायसिद्धिकल्पैरपूरयत्।

इदमन्यूनशब्दार्थं तन्त्रदोषविवर्जितम्॥ ४० ॥

षड्विंशता विचित्राभिर्भूषितं तन्त्रयुक्तिभिः।

च. सि. १२ / ४०

The science by Agnivesha shows no deficiency of shabda i.e. terms and artha i.e. meaning. This is a complete science and absolutely without any error. Commentator Chakrapani states:

विचित्राभिः इति विचित्रार्थन्याययुक्ताभिः तन्त्रयुक्तिभिः।

Agnivesha proposed the science of Ayurved in this compendium, which is without any deficiency in context to literary composition or verses i.e. words and their meanings. The verses of the science are complete in its own sense and are dressed with 36 types of tantrayukti.

Ashtang-Hrudaya in Uttarantra states:

इति तन्त्रगुणैर्युक्तं तन्त्रदोषविवर्जितम्।

चिकित्साशास्त्रम् अखिलं व्याप्य यत् परितः स्थितम्॥ अ. ह. ४० / ७८

Commentator Aruna Datta describes tantrayukti in this chapter.

Aim of tantrayukti:

अथासां तन्त्रयुक्तिनां किं प्रयोजनम्? उच्यते – वाक्ययोजनम् अर्थयोजनश्च। सु. उ. ६५ / ०३

Sushrut compendium proposes two main aims for tantrayukti namely 'vakyayojan' and 'arthayojan'.

वाक्ययोजनम् – वाक्यस्य असंबन्धस्य योजनं संबन्धनं वाक्ययोजनम्।

The purpose is to establish relation between two consecutive sentences, if they are not apparently in sequence to each other.

अर्थयोजनम् – लीनस्य असंगतस्य च अर्थस्य प्रकाशनं संगतीकरणम् च अर्थयोजनम्।

To find out the hidden meaning of difficult terms or difficult verses so that they could be better understood.

In short: Tantrayukti namely yoga, uddesha, nirdesha etc. aim at vakyayojan while Tantrayukti namely padartha, uhya etc. aim at arthayojan.

Significance of tantrayukti is:

असद्वादिप्रयुक्तानां वाक्यानां प्रतिषेधनम्।

स्ववाक्ससिद्धिरपि च क्रियते तन्त्रयुक्तितः॥

व्यक्ता न उक्तास्तु ये हि अर्थः लीना ये च अपि अनिर्मलाः।

लेशोक्ता ये च केचित् स्युः तेषां च अपि प्रसाधनम्॥ सु. उ. ६५ / ५,६

1. This device becomes useful to oppose unscientific statements
2. It is also useful to support the scientific opinions

3. It expresses the hidden meaning of terms
4. It reveals the between the lines explanation
5. It specifies point blank synonym of term when the term bears more than one synonym

Importance of tantrayukti:

यथाऽम्बुजवनस्यार्कः प्रदीपो वेश्मनो यथा॥ ४६ ॥

प्रबोधनप्रकाशार्थास्तथा तन्त्रस्य युक्तयः। च. सि. १२ / ४६ सु. उ. ६५ / ७

Sun illuminates the forest of lotus; lamp illuminates the house; in similar fashion tantrayukti illuminates science by throwing bright light on difficult terms and verses.

अधीयानोऽपि शास्त्राणि तन्त्रयुक्त्या विना भिषक्।

नाधिगच्छति शास्त्रार्थानर्थान् भाग्यक्षये यथा॥ ४८ ॥ च. सि. १२ / ४८

Unlucky person does not acquire money; in similar fashion person who studies compendium without studying tantrayukti gets deprived of clear knowledge.

तस्मादेताः प्रवक्ष्यन्ते विस्तरेणोत्तरे पुनः।

तत्त्वज्ञानार्थमस्यैव तन्त्रस्य गुणदोषतः॥ ५० ॥ च. सि. १२ / ५०

Tantrayukti is elaborated in this chapter to emphasize practical importance of Charaka-Samhita.

Number of Tantrayukti is:

तन्त्राधिकरण योगो हेत्वर्थोऽर्थः पदस्य॥ ४१ ॥

प्रदेशोद्देशनिर्देशवाक्यशेषाः प्रयोजनम्।

उपदेशापदेशातिदेशार्थापत्तिनिर्णयाः॥ ४२ ॥

प्रसंगैनेकान्तनैकान्ताः सापवर्गो विपर्ययः।

पूर्वपक्षविधानानुमतव्याख्यानसंशयाः॥ ४३ ॥

अतीतानागतावेक्षस्वसंज्ञोह्यसमुच्चयः।

निदर्शनं निर्वचनं संनियोगो विकल्पनम्॥ ४४ ॥

प्रत्युत्सारस्तथोध्दारः संभवस्तन्त्रयुक्तयः। च. सि. १२ / ४१-४४

अधिकरणं योग पदार्थो हेत्वर्थ उद्देशो निर्देश उपदेशो अपदेशः प्रदेशो अपतिदेशो अपवर्गो
वाक्यशेषो अर्थापत्ति विपर्ययः। प्रसंग एकान्तो अनेकान्तः पूर्वपक्षो निर्णयो अनुमतं विधानम्
अनागतवेक्षणम् अतिक्रान्तावेक्षणम् संशयो व्याख्यानं स्वसंज्ञा निर्वचनं निदर्शनं नियोगो विकल्पः
समुच्चय उह्यम् इति।।सु. उ. ६५ / ३

Sushrutacharya described 32 tantrayukti in all: Adhikarana, yoga, padartha, hetwartha, uddesha, nirdesha, upadesha, apadesha, pradesha, atidesha, apavarga, vakyashesha, arthapatti, viparyaya, prasanga, ekanta, anekanta, purvapaksha, nirnaya, anumata, vidhana, anagatavekshana, atikrantavekshana, sanshaya, vyakhyana, swasaudnya, nirvachana, nidarshana, niyoga, vikalpa, samuchchaya, and uhya.

भङ्गुरहरिश्चन्द्रेण त्वन्याश्चतस्रतन्त्रयुक्तयः परिप्रश्न व्याकरण व्युत्क्रान्ताभिधान हेताख्या व्याहृताः, ताश्च तन्त्रेऽपठितत्वादेतास्वेवान्तर्भावनीयाः। तत्र परिप्रश्न उद्देशे अन्तर्भवति, व्याकरणं तु व्याख्याने, व्युत्क्रान्ताभिधानं निर्देशप्रभेदः हेतुशब्देन यानि प्रत्यखादीनी प्रमाणानि उक्तानि तानि हेतावन्तर्भवन्ति। चक्रपाणिटीका

Charak-Samhita compendium versed 36 tantrayukti in which commentator Bhattara Harishchandra added 4 types of tantrayukti namely pariprashna, vyakarana, vyutkrantabhidhana and hetu to present 40 types of tantrayukti. However commentator Chakrapani merged these 40 types of tantrayukti back into 36 types as – ‘pariprashna’ in ‘uddesha tantrayukti’; ‘vyakarana’ in ‘vyakhyana tantrayukti’; ‘vyutkrantabhidhana’ in ‘nirdesha tantrayukti’; and ‘hetu’ in ‘pratyakshadi pramana tantrayukti’. In this way Chakrapani brought uniformity with 36 tantrayukti – also proposed in Sushrut-Samhita.

The table below elaborates tantrayukti:

No	Name of tantrayukti	Purpose of tantrayukti
1	Adhikaran	Intention of composition of group of verses is <i>adhikarana</i> For example, Ayurved science is originated for the sake of roga (diseases); hence roga is adhikaran of Ayurved science
2	Yoga	Sequential arrangement of terms of verse to express the meaning clearly is called <i>yoga</i> . This is done with the help of pratidnya

		<p>(statement), hetu (reason), udaharana upanaya (example),nigamana (to decide on statement).</p> <p>For example, pratidnya is – fetus is matruja.</p> <p>Hetu is – it cannot grow without the mother. Udaharana upanaya – a thing is constituted of many items; like labour room contains many things. Similarly fetus is not constituted of single item; it is collectively made up of many genetic and environmental factors. Nigamana is the statement – fetus is matruja.</p>
3	Hetwartha	<p>Principle, which is basic or fundamental is stated in some section; becomes applicable in other section is called <i>hetwartha</i></p> <p>For example, if it is stated that vata dosha is pacified with properties of medicine, opposite to vata in context to geography, dose, season; it is understood that vata is not pacified with properties of medicine, which are not opposite to vata in context to geography, dose, and season.</p>
4	Padartha	<p>Identification of particular meaning of a term, with many synonyms is called <i>padartha</i></p> <p>For example, in context to shadrassa, sugar cane juice is sweeter than milk. This is natural constitution of the two matters. Functional properties of any matter depend on the structure of that matter, and hence it is not changeable.</p>
5	Pradesha	<p>To supersede present status and achieve what is difficult is called <i>pradesha</i></p> <p>For example basti (medicated enema) manages to let impotent man due to exceeding sex acts to enjoy sex and let sterile woman to enjoy pregnancy and a baby.</p>
6	Uddesha	<p>To forward concise form of elaborated knowledge is called <i>uddesha</i></p> <p>Proposal in short – just as Ayurvedic physician is versed with samanya, vishesha, guna, dravya, karma, and samavaya.</p>

		However it is not spelled in these words. When Ayurved physicist is concerned it is taken for granted that he is well versed with all these
7	Nirdesha	Elaboration of knowledge is called <i>nirdesha</i> For example, meaning of one word khadinyatma is – that it is constituted by many things like atma, mann, kala, disha etc
8	Vakyashesh a	Consideration of a term or two which is not mentioned in verse, yet is needed to understand the meaning of verse is <i>vakyashesh</i> For example, while describing the trees snuhi, arka, ashmantaka; a term shrunwiti is not mentioned (anukta). However this is Vakyashesh
9	Prayojana	Aim with which the section is commenced is called <i>prayojana</i> . For example, Ayurved science is originated for dhatusamya kriya. Hence it is the prayojana of this science.
10	Upadesha	Statements uttered in context to offer direction to certain aspect is called <i>upadesha</i> For example, guna or properties of matter remain merged in function; however they are not self activating entities
11	Apadesha	To point out the reason behind certain deed is called <i>apadesha</i> For example, shukra or rasa becomes ksheena due to age advancement
12	Atidesha	To judge the past by present signs and symptoms is called <i>atidesha</i> For example, when fever is down without any medicine, with cool peaceful words; it can be derived that the fever was originated out of anger in past.
13	Arthapatti	When a term is explained in one aspect; derivation of other aspect is done after taking the aspect for granted is called <i>arthapatti</i> For example, when physician comments it is not santarpanasadhya vyadhi, to derive it is apatarpanasadhya

		vyadhi
14	Nirnaya	<p>Reply to previously asked question is called <i>nirnaya</i>.</p> <p>For example, in chapter Katidhaprushia question asked is – how come atma takes birth in unfavourable yoni when it is inactive and is self dependent?</p> <p>The answer to this question is <i>nirnaya</i></p>
15	Prasanga	<p>When concluding remarks are in sequence to commencement of topic, or pre-described topic is repeated in different aspect, it is called <i>prasanga</i></p> <p>For example, when adhikarana is chetana dhatu; in the beginning tridanda is described – atma, satwa and mann; followed by shad-dhawatmaka dhatu in Katidhapurusheeya, concluded by chaturvinshati purusha</p>
16	Ekanta	<p>Proposal of notion that a particular peculiarity is sarvatra – it is <i>ekanta</i>.</p> <p>Here sarvatra means avadharana i.e. differential classification of vidheya or item</p> <p>For example, chitraka is katu rasa, katu vipaka, ushna veerya; so is danti. However vidheya danti is different or ayoga vyavachhedaka; in spite of similar bearing of rasa-veerya-vipaka – that it is virechaka i.e. purgative</p>
17	Naikanta	<p>Statement in this device is sometimes sajatiya and sometimes vijatiya hence it is <i>naikanta</i></p> <p>For example, death of patient due to medicine does occur. Nevertheless the patient is not originated out of medicine.</p>
18	Apavarga	<p>When a general direction is given – which is called abhivyapa, and exceptions to that direction i.e. apakarshana is pointed out, this is <i>apavarga</i></p> <p>For example, pollution is to be avoided is general direction whereas consuming polluted meat could be an exception.</p>
19	Viparyaya	One true statement applicable to one item should also be

		<p>applicable in opposite aspect to opposite item. This is called <i>viparyaya</i></p> <p>For example, a group of rasa madhra-amla-lavana is responsible to bring about shaman or pacification of dosha vata; whereas the same group of rasa is responsible to bring about kopana or vitiation of dosha kapha, which is opposite in attributes to dosha vata</p>
20	Purvapaksha	<p>Objection raised on previously proposed statement is called <i>purvapaksha</i></p> <p>For example, combination of milk and fish brings about ill health and hence should be avoided – this is previous statement. Fish named Chilichim is exception to it and yet not mentioned. Objection taking name of the fish on statement – fish and milk combination is strictly avoided is purvapaksha</p>
21	Vidhana	<p>Chronological topic presentation regarding certain topic is <i>vidhana</i></p> <p>For example, while presenting dhatu, description of rasa, rakta, mansa, meda, asthi, majja and shukra in proper sequence is vidhana</p>
22	Anumata	<p>To resist or oppose extreme opinion is called anumata</p> <p>For example, Mann is atindriya. To this opinion, which is extreme one; to oppose and call it as satwasaudnyaka is anumata.</p>
23	Vyakhyana	<p>Description catered in detailed is called vyakhyana</p> <p>For example, atma has 24 constituents – each described in details</p>
24	Sanshaya	<p>If specific proposal is put forward, to think to and fro about other angles and know subject is every angle is sanshaya</p> <p>For example, chief influencing factors of fetus are both parents – however environmental factors equally contribute</p>
25	Ateetaveksh	<p>To reevaluate the past statement is called <i>attetavekshana</i>.</p>

	ana	For example, temperature is brought down to physiological level if patient sleeps in such and such place – this is the statement. Revalidate it is <i>attetavekshana</i>
26	Anagatavekshana	To mention some reference in previous chapter, which is described in further chapter is called <i>anagatavekshana</i> For example, tikta ghruta is mentioned in earlier chapter whereas is described in further chapters
27	Swasaudnya	Technical terms used for that particular field or faculty is called <i>swasaudnya</i> For example, technical terms used in Ayurved – <i>asatmyendriyarthasamyoga</i> , <i>pradnyaparadha</i> , <i>parinama</i> etc. These are not used in other sciences
28	Oohya	When unmentioned term is understood by intellect of reader, it is called <i>oohya</i> For example, in <i>Sadvinshatishatashrateeya</i> chapter, group of matters or items is given. Matter which is <i>ayougika</i> is judged and avoided.
29	Samuchchaya	Samuchchaya is collecting together. This is indicated by terms – <i>yadi</i> , <i>idam</i> , <i>adi</i> , <i>cha</i> etc. For example, <i>varnashcha</i> , <i>swarashcha</i> etc
30	Nidarshana	When any statement is explained with the help of example, it is called <i>nidarshana</i> . For example, medicine if well known on certain disease acts like nectar and brings back the patient to healthy and long life whereas medicine which is given without knowledge may act like poison
31	Nirvvachana	Statement done knowingly and decidedly is <i>nirvvachana</i> . For example, term Ayurveda means knowledge of life where <i>ayu</i> means life and <i>veda</i> means <i>vedayati</i> or <i>bodhayati</i> i.e. knowledge
32	Sanniyoga	It is order given or direction offered without any exception. It is <i>sanniyoga</i>

		For example, while performing jentaka sweda; a particular place called jentaka kuti is to be used by the patient for jentaka sweda. The patient is not supposed to leave the place even if he suffers from sweating or fainting attack. This order is without any exception.
33	Vikalpana	Vikalpa means alternatives or synonyms. For example, udaka means water or kushodaka means processed water.
34	Pratyuchchar	If a scholarly opinion is challenged by another scholarly opinion it is called <i>pratyuchchar</i> For example, a scholar named Vayorvida considers attribute raja as a root cause for origination of purusha and vyadhi. Scholar Hiranyaksha challenges previous scholar by stating atma has no memory about raja.
35	Uddharaa	It is establishment of that validated and reliable and own statement against previously running accepted statements. It is called <i>uddhara</i> For example, collection of certain factors is responsible for health – this is previously running accepted statement. Whereas dispersal of those factors is responsible for certain disease – this is Uddharaa
36	Sambhava	Sambhava is the one which produces some product. The one which produces is <i>sambhava</i> and it produces the said product For example, piplu, vyanga are products of mukha; hence mukha is sambhava of them

Thus review of tantrayukti has been carried out and tantrayukti used are presented in observations.

G .Paribhasha

अव्यक्तानुक्तलेशोक्तसंदिग्धार्थ प्रकाशिकाः।

परिभाषा प्रकथ्यन्ते दीपीभूताः सुनिश्चिता ॥ वै. प्र. प.

निगूढानुक्त लेशोक्तसंदिग्धार्थ प्रकाशिकाः।

सुनिश्चितार्था विबुधैः परिभाषा निगद्यते ॥ र. त. २ / २

Paribhasha is translation of scientific terms, which bear 'अव्यक्त' i.e. hidden meaning; 'निगूढ' i.e. difficult to understand; 'अनुक्त' i.e. not described before; 'लेशोक्त' i.e. just mentioned; 'संदिग्ध' i.e. not clarified; hence summarizing, translating hidden, between the lines, half-revealed or un-clarified meaning of word is known as paribhasha.

पारिभाषिक शब्द

कथ्यते सोमदेवेन मुग्धवैद्य प्रबुद्धये ।

परिभाषा रसेन्द्रस्य शास्त्रैः सिद्धैश्च भाषिता ॥

र. र. स. ८ / १

Scientists attempted to use such scientific terms, which would elaborate a large amount of meaning in concise form - for the physicians with average or very ordinary perception. These scientific terms are called ' पारिभाषिक शब्द '.

संज्ञा च परिभाषा च विधिर्नियम एव च ।

अतिदेशो अधिकारश्च षड्विधं सूत्रलक्षणम् ॥

Sutra consists of these six - saudnya, paribhasha, vidhi, niyama, atidesha, and adhikara.

ग्रंथस्य संक्षेपनिर्व्वहार्थसंकेत विशेषः ।

यथा चयोदितेत्यादि । इति मुग्धबोधटीकायां दुर्गादासः ।

Durgadasa in Mugdhabodha teeka states that those scientifically coded terms used for the purpose to concise the text are nothing but 'paribhasha'.

Paribhasha found in the study are mentioned in observations.

TRANSLITERATION AND TECHNICAL CORELATION

b. TRANSLITERATION

At this stage cross referencing of commentaries was done. Related references from all texts were collected and compared. References from other shastra which are mentioned in commentaries like Upanishad, darshana etc. were studied. At this stage study gives vaicharik, saiddhantik, dravya vaibhinya between three commentaries. It also shows similarities and difference between original text and commentaries.

c. TECHNICAL CORELATION

With the help of retrieval, revival and transliteration, relation between two sutra, adhyaya etc. as well as relation between opinions of commentators was studied.

For easy understanding transliteration and technical correlation were studied together and they are interpreted chapter wise. Main outcome of this step is all related references were collected together. It helped to produce analytical opinion – researcher's opinion which has been drawn from this study. When there are opposite views of three commentators, transliteration helps to understand philosophy behind it and to conclude.

This study is presented chapter- wise as follows-

25. YAJJAPURUSHEEYA.

Method of chatushka rachana –

Chatushka rachana is a special feature of sutrasthana. Chatushka rachana means grouping of four chapters having same adhikaran. Sutrasthana has seven chatushka from this chapter annapana chatushka is set in. This type of construction is found in especially upnishada. This system is borrowed from that literature. It proves influence of upnishada on Charak Samhita.

Sequence of chatushka –

Annapana chatushka has been set after yojana chatushka. There is no explanation about specific sequence of chatushka in original text. Acharya Chakrapani and Gangadhar have given explanation about it. But Y. Sen kept mum.

य इमे योजनाचतुष्के षडुपक्रमा अभिहितास्तेऽन्नपानापेक्षयैव व्याधिहरणे समर्थः, अतो अन्नपानचतुष्कोऽभिधीयते । (चक्र.)

अथ भेषजयोजनायां लंघनबृहणाद्युपक्रमा न विना हिताहार सिध्यन्तीत्यतो योजनाचतुष्कानन्तरमाहारस्य हितत्वाहितत्वविज्ञानार्थम् अन्नपानचतुष्क आरभ्यमाणे। (गंगाधर)

In yojana chatushka six upakrama - langhan, bruhan, snehan, swedan, rukshan and stambhan are mentioned. Effectiveness of these upakramas depends upon hita and ahita ahara. So after yojana chatushka, annapana chatushka is mentioned.

Title of chapter –

Charak samhita present many aspects for setting of chapter. This chapter is about symposium held for discussing about etiological factors for genesis of purusha and vyadhi. So it is titled as ‘Yajjapurushheeya’. This system is also borrowed seem to be in agreement with each other the title of chapter.

Sambhasha parishad -

Here chapter starts with symposium held to determine genesis of purusha. It is tadvid sambhasha. It is one of the best tool for acquiring knowledge. Here it is sandhaya sambhasha about factors responsible for genesis of purusha.

Discussion is done on two topics –

- 1) Which are the factors responsible for genesis of purusha ?
- 2) Are factors responsible for genesis of purusha and vyadhi same or differ?

RASHI PURUSHA –

Purusha is defined as rashi of atma, indriya, mana and artha. Rashi is explained by Chakrapani as ‘melak’ and by Gangadhar as ‘sanghat’

In Sushrut Samhita purusha is defined as - पुरि भौतिके शरीरे शेते वसतीति पुरुषः जीवः । (सु.शा.३/४). Here atma is termed as purusha.

But in Charak Samhita it is mentioned that rashi purusha is adhithan for chikitsa. आयुर्वेदे खाद्यश्चेतनाषष्ठा धातवः पुरुषः स्मृतः अयं षड्धातुक पुरुषस्तु रोगनाशनीप्रकृतिस्थापनी रसायनी इती त्रिविध चिकित्सया अधिष्ठानम् । (च.शा.१/१६).Rashi purusha is mentioned is sharir sthana –

बुद्धिन्द्रियमनोऽर्थानां विद्यात् योगधरं परम् ।

चतुर्विंशतिको ह्येष रशिः पुरुषसंज्ञकः ॥

पुनश्च धातुभेदेन चतुर्विंशतिकः स्मृतः । (च.शा.१/३५)

Adhikaran of ayurved shastra is shad dhatvatmak purusha as it is chikitsa shastra. So genesis of this shad – dhatvatmak purusha is discussed here.

This chatushka is named as Annapana chatushka. Chakrapani and Gangadhar stated that this chapter comes first in this chatushka to describe annapana in brief. Y. Sen also said that this chapter deals with wholesome and non-wholesome diet. But nobody explains why annapana chatushka starts with genesis of purusha and vyadhi.

In 1st chapter of sutrasthana it is mentioned that rashi purusha is adhikaran of ayurved.

स पुमाश्चेतनं तच्च तच्चाधिकरणं स्मृतम् । (च.सू.१/४७)

So adhikaran of wholesome and non-wholesome diet is purusha. In last chapter of annapana chatushka it is mentioned that both sharir and roga are originated from ahara.

आहारप्रभवं वस्तु रोगाश्चाहारसंभवाः ।

हिताहितविशेषाश्च विशेषः सुखदुःखयोः ॥ (च.सू.२८/५)

From these two chapters by atitavekshan and anagatavekshan tantrayukti, here first question is discussed as if factors responsible for genesis of purusha and vyadhi are same or different? Again in Sanskrit literature ‘Dinakari’ two types of sangati named as avasar sangati and prasanga sangati are mentioned. Here by avasara sangati purusha utpatti is discussed first.

Different causes for purusha utpatti -

Atma as a course for genesis of purusha and vyadhi –

Acharya Moudaglya stated his opinion as atma is responsible for genesis of purusha and vyadhi. While commenting on this, Gangadhar has explained atma as chetana dhatu. He also states that it is avyakta and only pradnya can see it.

आत्म चेतनाधातु अव्यक्तं नाम महता जीवेनात्मना प्रज्ञयोपाहितः प्राज्ञः । (गंगाधर)

Here Gangadhar has explained three types- avyakta, tejas and vaishwanar. These three types are mentioned in Taitiriya Upanishad. In Charak Samhita sharir sthana also three types are mentioned – avyakta means eka dhatvatmak purusha (only chetana) tejas means sukshma shariri which goes from one sharir to another and vaishwanar means chaturvishatik purusha.

Karma done by vaishwanar that is rashi purusha in jagrut avastha is responsible for sukha and dukha. Here sukha means niroga and dukha means roga. Here ‘jagarit’ term has special meaning. It denotes that in swapna one can get knowledge but pravrutti can’t take place. If atma do same karma it gets swasthya and if it does vishama karma it gets roga. Gangadhar explains that sama and vishama karma depends upon buddhi samayoga and visham yoga.

In Charak samhita sharir sthana it is mentioned that four yoga are responsible for vyadhi and swastha. Samayoga give swastha while visham yoga – hinyoga, atiyoga and mithya yoga gives rise to vyadhi. It is specialty of Gangadhar. In this context Chakrapani has explained atma as chetana and such dukha means niruka sharir and vicar respectively.

While commenting upon Sharloma’s view Gangadhar explained Raja and tama.

रजो हि प्रवर्तकम् तमो मोहात्मकम् ।

Here Gangadhar mentioned that if raja is aggravated due to buddhi samayoga, karma samayoga occurs and when tama is aggravated due to buddhi vishamyoga visham karma happens.

In cha.su chapter 8, satva raja and tama are mentioned as guna of mana. Due to tar tam sanyoga of these three guna, mana is felt as more than one. But it is only one in number. While commenting on this Chakrapani explained that due to predominant raja person becomes angry. Predominant tama results in dnyan and bhaya. While truth, knowledge are qualities due to predominant satva.

In Sankhya karika qualities of satva raja and tama are mentioned as follows –

सत्त्वं लघु प्रकाशकम् उपष्टंभकम् चलं च रजः।

गुरुत्वरणकमेव तमः प्रदीपवच्चार्थतो वृत्तिः॥ सां का.१३

Thus satva is responsible for dnyan, raja for pravartana and tama for agyan. But Gangadhar has mentioned that raja predominance responsible for gyan and tama for agyan. Though here some opposite views are seen but the philosophy is same. Here satva is always present in mana so it is called as ‘satva sandnyak’. So when raja aggregates it given rise to gyan. When tama predominance occurs it hampers function of satva and causes agyan so in sutra it is specially mentioned that ‘रजतमोभ्यान्तु मनः परीतं

सत्त्वसंज्ञकम्।’ It means mana which is called as satva when having qualities raja and tama then it becomes cause for sharir and vyadhi utpatti. Chakrapani has mentioned that mana without dosha cannot be cause for genesis of purusha as well as vyadhi.

Gangadhar also explained that mana is responsible for genesis of rashi purusha as his transmission from parloka to garbhashaya depends upon his gati of mana. This reference is taken from cha.sha.cha.1 by anagatavekshan tantrayukti. Here it is mentioned that atma enters with chaturbhut and mana due to gati of mana (cha.sha.1/31). So Gangadhar has taken this reference to support the view of Sharloma.

Chakrapani has given vyutpatti of mana -मन्यतेऽनेनेति मन।

He also explains that satva sandnyak term is used to differentiate mana from atma. According to him from vyutpatti, atma can be also considered here. Detail description of mana is in Charak samhita sutra sthana 8, Charak samhita sharir sthana 1 and also Charak samhita chikitsa sthana 24 In these chapters definition of mana, guna, swarupa, vishaya and karma are described. In Charak samhita mana is not mentioned as ubhayatmak. It is called as atindriya. But Vagbhat mentioned it as ubhayatmak - बुद्धिकर्मन्द्रियोभयात्मकत्वाच्च ।

From all these descriptions it is clear that though it has vital role in acquiring knowledge, it is only possible in presence of atma. It is clearly mentioned in cha.su.8.

अतिन्द्रियं पुनर्मनः सत्त्वसंज्ञकं, चेतः इत्याहुरेके, तदर्थात्मसंपदायन्त्वेष्टं चेष्टाप्रत्ययभूतमिन्द्रियाणाम् ॥
(च.सू.८/४)

Mana is responsible for acquiring knowledge only in presence of atma. So only mana is not responsible for genesis of purusha.

Rasa as cause of genesis of purusha and vyadhi-

Here Chakrapani has arranged this stanza with two different samasa – shashti tatpurusha samas – purusha and vyadhi originate from rasa and karmadharay samas – that rasa originates from jala.

Nirvutti means utpatti hetu means cause. How rasa is responsible for genesis of purusha and vyadhi. It is explained by Gangadhar. He explained that genesis of all living animals is due to shukra, shonit and garbhini ahara rasa. These all three are formed due to ahara rasa.

पुरुषस्य अनुपहत रेतसः संसर्गे शुक्रशोणितसंसर्गमन्तर्गर्भाशयगतं जीवो अवक्रामति
गर्भो अभिनिर्वर्तते ।

च.शा.३/३

शुक्रशोणितजीवसंयोगे तु खलु कुक्षिगते गर्भसंज्ञा स्यात् । च.शा.४/५

रसजश्चायं गर्भः । न हि रसादृते मातुः प्राणयत्रा अपि स्यात्, किं पुनः गर्भजन्म । च.शा.३/१२

भूतानि मातापितृसंभवानि रजश्च शुक्रं च वदन्ति गर्भे ।

आप्याय्यते शुक्रमसृक् च भूतैर्यैस्तानि भूतानि रसोद्भवानि ॥ (च.शा.२)

From all above refe.it is clear that genesis of purusha mainly depends upon sanyoga of shukra, shonit and atma. Shukra and shonit are formed from ahara rasa of

father and mother respective. After formation of garbha, its nourishment depends upon ahara rasa of mother. It is mentioned as bhuta which comes from father and mother are known as shukra and shonit respectively and their genesis is from rasa.

In Charak samhita sutra sthana, it is mentioned that jala along with pruthvi are main cause for rasa utpatti.

रसनार्थो रसः तस्य द्रव्यं आपः क्षितिस्तथा । च.सू.१/६४)

तेषां षण्णां रसानां योनि उदकं ।

सौम्या खलु आपो अन्तरिक्षप्रभवाः प्रकृतिशीता लघ्वश्च व्यकरसाश्च, तास्त्वन्तरिक्षाद्भ्रश्यमाना भ्रष्टाश्च पंचमहाभूतगुणसमन्विता जङ्गमस्थावराणां भूतानां मूर्तिरभिप्रीणयान्ति तासु मूर्तिषु षड्भिर्मुच्छन्तिरसाः॥ च.सु.२६/३

Thus jala is the main cause for formation of rasa. Though jala is cause for formation of rasa and rasa is cause for genesis of purusha and vyadhi, we can't consider jala as direct cause for purusha utpatti. These are two different types of causes – pratyaksha and prayojaka. E.g. - curd is prepared from milk and buttermilk is prepared from curd. But we can't make buttermilk directly from milk. So both are mentioned differently .It is a one of the quality of uttam shastra.

Shad – dhatuja purusha as a cause of genesis for purusha and vyadhi-

Shad dhatuja purusha is mentioned in sharir sthana –

खाद्यश्चेतनाषष्ठा धातवः पुरुषः स्मृतः ।

चेतनाधातुरप्येकः स्मृतः पुरुषसंज्ञकः ॥

पुनश्च धातुभेदेन चतुर्विंशतिकः स्मृतः ।

मनो दशेन्द्रियाण्यर्थाः प्रकृतिश्चाष्टधातुकी ॥ च.शा.१/१६-१७

Shad dhatuja purusha is sanyoga of pancha mahabhuta and atma. Here pada 'smruta' denoted that this term was used before it. It is not used first time in this context. Actually this shad dhatu purusha concept is originally from Vasisheshika darshana.

Same concept is mentioned in Sushrut Samhita also.

पञ्चमहाभूतशरीरिसमवायः पुरुषः ।

This shad dhatuja purusha is considered as chaturvinshatmak by adya Sankhya. Here adya Sankhya is mentioned. In early days, Sankhya darshana introduced

chaturvishatik purusha. Concept of purusha as 25th tatva was added later. When the society changed from matriarchal system to patriarchal system, Sankhya was forced to accept purusha. So here shad dhatuja and chaturvishatik purusha are considered.

Purusha and dhatu –

पुरि शेते इति पुरुषः ।

Factor which resides in this body and keeps body alive is chetana tatva or purusha.

- 1) Purusha with only one constituent –

चेतनाधातुरप्येकः स्मृतः पुरुषसंज्ञकः । च.शा.

- 2) Purusha with two constituents –

There are two types – 1) Kshetrakshetradnyatmak

2) Agnishomatmak.

तत्र क्षीयत् इति क्षेत्रं नाम शरीरं, तत्प्रकृतिविकारसमुदायात्मकं महाभूतविकारसमुदायात्मकं वा,
तदधिष्ठाय च स्थित आत्मा च क्षेत्रज्ञः ।

अभिनवशारीर – दामोदर शर्मा

इति क्षेत्रं समुद्दिष्टं सर्वमव्यक्तवर्जितम् ।

अव्यक्तमस्य क्षेत्रस्य क्षेत्रज्ञमृषयो विदुः । च.शा.१/६५

महदादि सर्व क्षेत्रमव्यक्तमाचक्षते, क्षेत्रज्ञं तु शाश्वतमचिन्त्यमात्मानम् । का.शा.४

All these factors taken together except the manifested one (avyakta) are known as kshetradnya (knower of corpus). Avyakta varjatam implies to corpus or kshetra excluding prakruti and purusha. Both are regarded as knower of corpus.

Combination or togetherness of structural morphology of body kshetra constituted of panchamahabhuta and chetana tatva or purusha or kshetradnya is kshetrakshetradnyatmak purusha.

While commenting on this sutra, Gangadhar has mentioned various quotes from ancient literature. He has not given references only quotes are given. First he has described srushti utpatti by kram nirdesha. Here it is mentioned that sat cannot be generated from asat. So sat cannot be generated from tam which is asat. So root cause is

brahma which is in the form of brahma. Influence of satkaryavada is seen on this particular view.

In Sankhya darshana, satkaryavada states that if karya is sata its cause should also be sat.

असत्कारणात् उपादानग्रहणात् सर्वसंभवाभावात्।

शक्तस्य शक्त्यकरणात् कारणाभावात् च सत्कर्यम् ॥ (सांख्यकारिका)

After that he has mentioned trivrutta karan – teja, aap and anna. This concept of trivrutta karan is from Chandogya Upanishad. Afterwards this concept replaced by panchikaran mostly from uttar mimansa.

After that form superior part of teja, aap and anna – shakti of brahma originates which is named as ‘Gayatri’. Genesis of shad – dhatuja purusha from ‘Gayatri’ is mentioned here. After that tripat purusha, trilok, and Gayatri vishishta tripat purusha are mentioned. This resembles with purusha sukta and taittiriya Upanishad. Then vagishwari devi is mentioned. Its origin resembles with concepts from vaiyakaran, vyakaran and Panini shiksha. After that he described brahma purusha along with four Veda. He also revised philosophy from Sushrut samhita, linga puran, and manusmriti.

Gangadhar has mentioned all views from ancient literature. But he has not clarified why these views are taken into consideration. He has also not explained about the sequence in between these views. He has only compiled views. For our shastra, shad dhatuj purusha is adhikaran. It is important for chikitsa. So only that purusha is discussed here.

b) Agnishomatmak –

अग्निषोमित्वाद् गर्भस्य इति । (सु.सू.१४/७)

अग्निषोमात्मकं सर्वं जगत् स्थावरजङ्गमम् ।

अग्निषोमात्मका सर्वे देहिनस्तु चतुर्विधा ॥ (भे.सं.शा.४)

3) Purusha with three constituents –

सत्त्वं आत्मा शरीरं च त्रयं एतद् त्रिदण्डवत् । च. सू. १/४७

4) Purusha with six constituents –

षड्धातवः समुदिताः पुरुषः इति शब्दं लभते ।

तद्यथा पृथिव्यापतेजा वायुराकाशं ब्रह्मचाव्यक्तमिति ॥ च.शा.५/४
खाद्यश्चेतनाषष्ठा धातवः पुरुषः स्मृतः । च.शा.१/१६
तस्य पुरुषस्य पृथिवी मूर्तिरापः क्लेदस्तेजोऽभिसंतापो वायुः प्राण वियच्छुषिराणि ब्रह्मान्तरात्मा ।
च.शा.५/५
पञ्चमहाभूतशरीरिसमवायः पुरुषः ।

5) Purusha with seven constituents –

आत्मेन्द्रियमनोऽर्थानाम् योऽयं पुरुषसज्ञकः ।
राशिरस्यामयानां च प्रागुत्पत्तिविनिश्चये ॥ च.सू.२५/४

6) Purusha with twenty four constituents –

पुनश्च धातुभेदेन चतुर्विंशतिकः स्मृतः ।
मनो दशेन्द्रियाण्यर्थाः प्रकृतिश्चाष्टधातुकी ॥ च. शा.१/१७
शास्त्रान्तरव्यवहारानुरोधादिहाप्ययं पुरुष शब्देन संज्ञित इति दर्शयति,
चिकित्साविषयस्तु षड्धातुक एव पुरुषः, अत एव संज्ञितग्रहणं न कृतम् । च.शा.१/१६चक्र.
अस्मिन् शास्त्रे पञ्चमहाभूतशरीरिसमवायः पुरुष इत्युच्यते । अस्मिन् क्रिया, सोऽधिष्ठानम् ।
सु.सू.१/१२
स एव कर्मपुरुषः चिकित्साधिकृतः । सु.शा.१/१६
पुरुषशब्देन च इह सामान्येन प्रणिवाचिना अपि प्रकरणान्मनुष्यरूपः एव पुरुषः उच्यते
सु.शा.१चक्रदत्त
न चेतनाधातुरूपः पुरुषाश्चिकित्सायामभिप्रेतः । च.शा.१/१६चक्र.
यद्यपि अत्र पञ्चमहाभूतशरीरिसमवायः पुरुषः इति सामान्येन पुरुषः शब्देन पष्वादिरपि वाच्यः
तथापि मनुष्यजातिरेव अत्र पुरुषः शब्देन उच्यते, तस्य उपकार्यत्वात् । सु.सू.१/२२डल्हण

धातु व्युत्पत्ति –

पु. धीयते सर्वं निक्षिप्यते सुशुप्त वातास्मिन् धा – आधारे तुन् परमात्मनि । स एश चिडगतु ।
श्रुतिः । दधाति शब्दान् । सर्वेशां नाम्नां प्रकृतिभूते भूप्रभृतौ तस्य लक्षणविभागादिकं
शब्दयर्थरत्नेऽस्थाभिर्वर्जितंयथा। वाचस्पत्यम्

पु. धीयते सर्वमस्मिन्निति । धा + सितनिगमीति । उषां ॥ इति तुन् । शरिरधारकवस्तूनि । तद्यथा
कफः वातः । पित्तम् ।
मानसः पुनरुद्दिष्टो रजश्च तम एव च । च.सू.१/५७
रजस्तमश्च मनसौ द्वौ च दोषावुदाहृतौ । अ.ह.सू.१/२१)
शरीरदूषणदोषा मलिनिकरणामलाः ।
धारणाद्धानवस्ते स्युर्वातपित्तकफास्त्रयः ॥
एते सप्त स्वयं स्थित्वा देहन्द्धाति यन्नृणाम् ।
रसाऽसृड्मांसमेदोस्थिमज्जशुक्राणि धातवः ।
च एते शरीरधारणात् धातवः इत्युच्यन्ते । सु.सू.१४

Mata pita as cause of genesis of purusha and vyadhi-

Chakrapani has given nirukti of pitrya - पितृतोऽपत्यं गच्छन्तीति । He also mentioned that kushtha, arsha are also considered as pitruja vyadhi as 'aadi' term is mentioned.

Gangadhar has explained process of fertilization and process of transmission of atma from one body to another. He also mentioned four types mahabhuta – Rasaja, aatmaja, matruja and pitruja. In second chapter of Charak samhita sharira sthana this process and four types of mahabhuta are mentioned-

भूतैश्चतुर्भिः सहितः सुसुक्ष्मैर्मनोजवो देहमुपैति देहात् ।
..... रसात्ममातापितृसंभवानि भूतानि विद्याद्दश षट् च देहे । च.शा.२/३१-३४

Gangadhar has mentioned that adibala pravrutta vyadhi originates from mata and pita. Actually adibala pravrutta vyadhi are not classified in Charak samhita. In Sushrut Samhita Sutra sthana 24/4, seven types of vyadhi are mentioned and first are adibala pravrutta. These vyadhi occurs due to shukra and shonit vikruti. Again these are divided into two sub types – matruja and pitruja.

In Charak Samhita sharira sthana it is mentioned that dosha prakopaka ahara taken by mother causes vaishmya in beeja or beeja bhag and leads to vikruti in matruja avayava. Same principle is about pitruja avayava.

यदा स्त्रिया दोषप्रकोपणोक्तान्यासेवमानाया दोषाः यस्य यस्य हि
अवयवस्य बीजे बीजभागे वा दोषाः प्रकोपमापद्यन्ते, तं त्वमवयवं विकृतिराविशति ।
च.शा.४/३०

Depending upon these dushti, diseases are seen in offspring. So though adibala pravrutta vyadhi occurs due to vikrut shukra and shonit, finally we got its connection with ahara itself. So ahara has got prime importance in birth of a healthy child.

Here Gangadhar has mentioned that adibala pravrutta vyadhi are originated from mata and pita. But term 'adibala pravrutta' is not mentioned on Charak Samhita . It is mentioned in Sushrut Samhita.

ते पुनः सप्तविधा व्याधयः, तद्यथा – आदिबलप्रवृत्ताः, जन्मबलप्रवृत्ताः, दोषबलप्रवृत्ताः,
संघातबलप्रवृत्ताः, कालबलप्रवृत्ताः, दैवबलप्रवृत्ताः, स्वभावबलप्रवृत्ता इति ॥ सु.सू.२४/४
तत्र आदिबलप्रवृत्ता ये शुक्रशोणितदोषान्वयाः कुष्ठार्शःप्रभृतयः
ते अपि द्विविधा – मतृजाः पितृजाश्च । सु.सू.२४/५

Karma and karta as cause of genesis of purusha and vyadhi-

While commenting upon view of Bhadrakapya, Gangadhar has mentioned sthula purusha sarga form manusmriti. Here it is mentioned that rashi purusha is originated from karma. Gangadhar mentioned two types of karma sadyaphala and kalantarphal. Ahara, achara etc. are sadyaphala karma while yadnya etc. are kalantara phala Karma.

While commenting upon view of Bharadvaja, Gangadhar has mentioned quote from manusmriti. He also clarified that aadi purusha is originated not due to his own karma but due to karma done by Narayan, i.e. daiva.

Swabhav as a cause for genesis of purusha and vyadhi-

Bharadvaja has mentioned swabhav as a cause of origin of purusha and vyadhi. He has given example of mahabhuta to strengthen his view. In Charak samhita sharira sthana 6, this quote is mentioned. By anagatavekshan tantrayukti it is taken here as a drushtant.

Swabhav –

In Viman sthana chapter 2 , prakruti is defined as swabhav.

तत्र प्रकृतिः उच्यते स्वभावो यः स पुनराहारौषधद्रव्याणां स्वाभाविको गुर्वादिगुणयोगः । च.वि.२/२२

While commenting on it, Chakrapani says that .

स्वाभाविक इति संस्कारद्वयकृतः ।

स्वाभाविकानामिति यत् करोति तेनोत्पत्तिकले जनकभूतैः स्वगुण आरोपणं,

स्वभाव – पु. प्रकृतिभाव च.शा.७/१७

प्रकृति सु.सू.३२/१

सहजो गुणः । च.सू.२४/४, सु.सू.४६/४४३

स्वस्य धर्मः यथा कण्टकस्य तीक्ष्णता, इक्षोः माधुर्यं च । सु.शा.१/११

निसर्गः सु.शा.४/३३

स्वभाव – तस् – अव्य. प्रकृतितः सु.सू.२०/३

हेत्वन्तर निरपेक्षतया सु.शा.६/१५

Siddhant –

After discussion of all acharya on origin of purusha and vyadhi, acharya Punarvasu put forward siddhant as-

येषामेव हि भावानां सम्पत् संजनयेन्नरम् ।

तेषामेव विपद्ब्याधीन् विविधान् समुदीरयेत् ॥ च.सू.२५/२९

What is siddhant –

सिध्दान्तो नाम स यः परीक्षकैः बहुविधं परिक्ष्य हेतुभिश्च साधयित्वा स्थाप्यते निर्णयः । च.वि.८/३७

Here also all views about genesis of purusha and vyadhi are discussed first and then decision is put forward. So it is siddhant. In Viman sthana four types of siddhant are mentioned. Amongst them it is pratitantra siddhant.

It is stated that all factors discussed before are responsible for genesis of purusha and vyadhi. Sampad of all these factors is responsible for genesis of purusha while vipad for vyadhi.

Sampad –

संपद् (स्त्री.) प्रशस्तगुणता (च.सू.९/७चक्र.)

उत्कृष्टगुणः । (च.चि.३०/२२९)

सम्पद् (स्त्री.) [सम्+पद्+क्विप्]

१. धन, दौलत – नीता विवोत्साहगुणेन सम्पद् (कु.१/२२)

आपन्नार्ति प्रशमनफ़लाः सम्पदो ह्युत्तमाणाम् (मेघदुत)

२. समृद्धि, ऐश्वर्य, फ़लना, फ़ूलना

३. सौभाग्य, आनन्द, किस्मत

४. सफ़लता, पूर्ति, अभीष्ट उद्देश की पूर्ती (श.७/३)

५. पूर्णता, श्रेष्ठता जैसा की रूपसंसद (मे.शि.३/३५)

६. धनाढ्यता, पुष्कळता, बाहुल्य, प्राचुर्य, अधिव्य.

७. कोश

८. लाभ

९. सद्गुणों की वृद्धि

१०. सजावत

११. सहि ढंग

१२. मोतीयों का हार

Vipad -

विपद् – स्त्री. वैगुण्यम् (च.सू.२५/२९)

वि+पद्+क्विप्. संकट, दुर्भाग्य, आपदा, दुःख.

From this discussion it is clear that sampad means guna sampannata. – having good qualities and vipad means vaigunya, deficiency in qualities.

Chakrapani has explained sampad means prashasta gunata and vipad means vaigunya. He has also explained that mahabhuta should be considered as yesham eva hi bhavanam and dosha are also included in mahabhuta.

Gangadhar has explained that sampad means avyapanna. Atma, mana, rasa, shad dhatu, mata pita, karma, swabhav, bramha and kala all these factors in avyapanna stage are responsible for genesis of purusha. Vipad means vaigunya. Vaigunya in these factors is responsible for genesis of vyadhi. Gangadhar had told one different aspect that these factors though in avyapanna stage, separate each factor can't give rise to purusha. But any one factor in viguna avastha can give rise to vyadhi. Gangadhar has explained sampad and vipad avastha of all factors.

- 1) Atma-
आत्मनः सम्पत् खलु परलोकभोगावसानं जन्मकारणीभूत कर्मफलपरिणामश्च ।
ततो जातस्यात्मनो व्यापत् खल्वशुभकर्मफलाक्रमजातस्वभावविशेषः ।
- 2) Mana –
ततश्च प्रज्ञापराधाद् धीधृतीस्मृतिभ्रंशादयथार्थमिच्छा भवतीत्येवात्मनो व्यापदि मनोव्यापद्यथावत्
प्रवृत्तिर्भवति । आत्मसम्पदि तु यथावत् मनःप्रवृत्तिः स्यादिति मनसः सम्पद् ।
- 3) Rasa –
रसव्यापत् पुनरसात्म्याहारकृतदोषः ।
- 4) Shad dhatu –
षड्धातुकपुंसो व्यापत् खल्वदिसर्गे हिंसाहिंसादिस्वभावयोग
परलोकभोगानवशेषप्रयुक्तगर्भानवक्रान्तिप्रभृतिः।
- 5) Matru –
दुष्ट आर्तव गर्भाशय योनिभावः । अपत्यजननकर्मफलस्यप्यभावासौष्ठवे ।
- 6) Pitru –
पितृव्यापच्च ते दुष्टशुक्रता च ।
- 7) Karma –
कर्मणो व्यापत् तु असम्यक् कृतता पूर्वजन्मनि ।
- 8) Swabhav –
स्वभावव्यापत् पूर्वकृततत्कर्मफलव्यापज्जातस्वभावता ।
- 9) Vidhatu -
विधातुर्व्यापत् अयथावत्कृतपूर्वजन्मकर्मफलायत्तता ।
- 10)Kala-
कालव्यापत् पुनः कृतयुगदिस्वभावात् क्रमेण वस्तूनां रसविर्यविपाकप्रभावहासकृतस्वभावस्तत्
स्वभाववैपरत्यञ्च । ततः क्रमेण पुंसां बलवीर्यपराक्रमशीलाचारशौचविद्याबुद्धिदेहेन्द्रियशक्तिप्रभृतीनां हनिः
भवति । अशुभक्षणता च कालव्यापत् ।

Here Gangadhar has revised quotes from Bhruguvalli and shwetashwatar upnishada and Chandogya upnishada.

Y. Sen has explained sampad and vipad same as Chakrapani. He says that yesham means garbhakara bhava. Sampad of garbhakara bhava is responsible for

genesis of purusha and vyapad for vyadhi. In sharir sthana 3/14 these bhava are explained as – matruja, pitruja, aatmaja, satmyaja, rasaja and satvaja.

HITAKAR AND AHITAKAR AHARA –

Why after discussion about genesis of purusha and vyadhi, hitakar and ahitakar ahara is described?

After putting forward siddhant by acharya Punarvasu, Kashipati Vamak aroused a question – Which factor is responsible for growth of purusha as well as vyadhi. Its answer given by Atreya is hitakar and ahitakar ahara are responsible for growth of purusha and vyadhi respectively. So here hitakar and ahitakar ahara is described.

How to determine ahara as hitakar or ahitakar? Agnivesha aroused a query that hitakar and ahitakar are not fixed entities. It depends upon matra, kala, kriya, bhumi, deha, dosha and purusha avastha.

Here Chakrapani has explained meaning of anapavad as avyabhichar. But he has not explained meaning of avyabhichar. In Charak samhita Viman sthana 8/45, savyabhichar is defined as – अथ सव्यभिचारं नाम यद्व्याभिचरणं; यथा – भवेदिदमौषधमस्मिन् व्याधौ यौगिकमथवा नेति ।

While commenting on it Chakrapani says - सव्यभिचारमिति अनेकान्तिकमित्यथवा नेति न भवेदिति । In tarkasangraha savyabhichar is mentioned as one of type of hetvabhas and defined as- सव्यभिचारो अनैकान्तिकः।

From above discussion savyabhichar means with more than one hetu. Avyabhichar is autonym of savyabhichar. So avyabhichar means only one. So here Agnivesha is asking for precise - only one definition of hitakar ahara.

Chakrapani has explained that ‘avastha’ pada is related to every term – i.e. matra avastha, kala avastha etc. But Gangadhar has explained avastha in different manner. He has explained avastha as mumurshu etc. But Chakrapani’s explanation is seems to be more logical.

Chakrapani says that here in kala only nityag kala should be considered, avasthik kala should be considered in purusha. Gangadhar has different opinion.

Chakrapani has explained all influencing factor with one example. Gangadhar has explained only terms.(padartha). There is difference in explanation between Chakrapani and Gangadhar as follows-

Factors	Chakrapani	Gangadhar
Matra	Hinamatra, atimatra	Hinamatra, atimatra
Kala	Nityag kala – according to rutu. E.g. Raktashali not good in hemant.	Nava, Puran
Kriya	Sanskar	Virechana etc in which it is useful
Bhumi	Anup, jangal desha-where food is used.	Anup, jangal
Deha	Medasvi etc.	Langhaniya,bruhaneeya etc.
Dosha	Vyadhi should be also included in dosha. Useful in dosha / vyadhi.	Useful for lakshan arabhak dosha.
Purusha	Purusha avastha- bala / vruddha etc.	Langhaniya.
Avastha	Not explained separately .This pada should be taken with each factor.	Explained separately mumurshu.

From above table it is clear that Chakrapani's explanation is more correct and logical. Matra factor explanation is same. In kala Gangadhar has only explained as nava and purana. Though it is also important fact, it is not complete principle. Chakrapani's explanation about food according to nityag kala i.e. rutu is correct. Again in kriya Gangadhar explained that food useful for specific kriya i.e. virechan etc. upakrama is hitakar otherwise it will be ahitakar. But Chakrapani has explained that kriya means sanskara. In Cha.vi.1/22 sanskara is defined as -

संस्कारो हि गुणान्तराधानमुच्यते । ते गुणास्तोयाग्नि सन्निकर्षशौचमन्थनदेशकालवासनादिभिः कालप्रकर्ष
भाजनादिभिश्चाधीयन्ते ॥

It means hitakaratra also depends upon processing of food i.e. sanskara. Deha and dosha term are explained in same manner. Chakrapani says that vyadhi should be considered says in dosha. Chakrapani has explained purusha as bala, vrudha etc. while Gangadhar has explained as langhaneeya etc. It is same as deha. So it is 'punarukta' dosha. Chakrapani's explanation is correct one as we know specific guna, rasa etc. are contra indicated for specific vaya avastha. Same terms are explained by Gangadhar related to diseased condition. But here hitakar ahara is responsible for growth of purusha. With this reference Chakrapani's explanation is more correct.

HITAKAR AHARA –

Hitakar ahara is defined as –अग्निवेश समाश्चैव शरीरधातून् प्रकृतौ स्थापयति विषमांश्च
समीकरोत्येतद्धितं विद्धि । Chakrapani has clarified that hitakaratra depends upon factors like
matra etc. and not upon dravya swarupa.

Here Gangadhar has explained term anapavad as - नास्ति ह्येतदपि वर्जयित्वाऽन्यो
वादोऽस्य कश्चिदित्यनपवाद समान्यतो विशेषवचनमपवादः ।

CLASSIFICATION OF AHARA –

Ahara is classified on the basis of –

- 1) Artha – only one type.
- 2) Yoni – two types – sthavara and jangama.
- 3) Prabhav – two types –hita and ahita.
- 4) Upayoga – Four types – pana, ashana, bhakshya and leha.
- 5) Aswad – six types according to rasa.
- 6) Guan – Twenty types according to gurvadi guna.

Again it is mentioned that there are indefinite types due to different dravya,
sanyoga and sanskara.

Chakrapani has explained term udarka as uttarkalin phala. He has explained why paradi guna are not mentioned here.

Commentary of Gangadhar is more elaborative. He has given nirukti of ahara

आहार्यते जिह्वया दन्तैश्चाधो गलान्नीयते यः स आहार

He has also explained term -

अर्थाभेदात् अर्थस्य प्रवृत्तिनिमित्तस्य जिह्वादन्तकरणकगलाधोनयनव्यापारजन्यगलाधोगमनस्य भेदाभावात् ।

प्रभाव - आहारे अभ्यवहते ह्युत्तरकालं विपाकादुत्तरं हितत्वाहितत्वभेदः प्रभावस्य ।

He also explained four types according to use.

पानं द्रवद्रव्यगलाधोनयनम् ।

अशनं गलाधोगमनजनकचूर्वणव्यापारः ।

भक्षो भक्षणमिह तु पिष्टकादिद्रवद्रव्यगलाधोगमनजनक चूर्वणचूषणव्यापारः ।

लेहो जिह्वामात्रेण घनद्रवद्रव्यगलाधोगमनजनकचूर्वणचूषणव्यापारः ।

Chakrapani has explained why paradi guna not mentioned here. All paradi guna are not important as gurvadi guna in deciding hitahitvatva of ahara. Sanyoga and matra are important but it is already given in pratidnya as these factors will not be discussed here. Again due to these two factors there will be indefinite types.

Gangadhar has revised definitions of gurvadi guna from Sushrut Samhita. Y. Sen has also revised and mentioned that there are two extra gurvadi guna namely – vikasi and vyavayi.

Though they are not mentioned here, hitahitvatva of ahara depends upon them. So we have to think upon these factors. Thus for deciding hitahitvatva of ahara one should have good knowledge of sanyoga and sanskara. They are not discussed here as only hitakar and ahitakar dravya by swabhav are discussed here.

Y. Sen also explained four types of ahara.

Hitatam dravya –

As in previous sutra, it is mentioned that bhishak who don't have sound knowledge of matra, desha, kala, kriya etc. will not be able to decide hitahitvatva of that particular food stuff. Thus person having manda and madhyam buddhi can't do it. So here dravya which are hitakar by swabhav and used predominantly are discussed in

simple manner so that everybody can understand it. Prakruti means natural qualities of dravya without sanyoga and karan.

Here Chakrapani has explained that- पथ्यतमत्व इति तमप्रयोगः सजातियेभ्यः प्रकृत्यत्वं श्रेष्ठतमा इति, यथा – श्रेष्ठतम इति प्रशस्तः । किंवा तमग्रह स्वार्थिकः यथा – युधिष्ठिरः श्रेष्ठतमः कुरुणाम् । Shreshtha means prashasta. He has explained why term ‘tam’ is used here. It means that dravya is important in its related group. Use of term ‘tama’ is swarthika here. Swarthika means swavishaya.

Gangadhar states that pathyatamatva means atishaya hitakar or pathyakar.

Both Chakrapani and Gangadhar have explained reason behind using shashthi vibhakti - निर्धारणे षष्ठी । एवं वक्ष्यमाणेषु सर्वत्र बोध्यम् ।

Another special feature of commentary of Gangadhar is explanation of -‘सैन्धवं लवणानां’ Here pratipadik artha of saindhav has to be taken. Saindhav has two meanings one horse and another is type of lavan. Here meaning as a lavan has to be taken. Gangadhar has explained it as - सैन्धवं लवणानां पथ्यतमत्वेन श्रेष्ठतममिति यथाह लिङ्गवचनविपरिणामादन्वयात् ।’

Term explained by Gangadhar –

शमीधान्यानि सूपयोनयः ।

हन्मेदस्तु वपावसेत्यभिधीयते ।

मेदः सर्वधातुस्नेहः ।

Dravya clarified by both Chakrapani and Gangadhar –

गोध्वा – सुवर्णगोध्वा

चुलुकी – शिशुमार शुशु

पाकहंस श्वेतहंस

Clarification about dravya in agrya sangraha –

1) Jivanti –

Chakrapani explained that though kakamachi is tridoshaghi and rasayana, jivanti is mentioned as shreshthatam because it is more swastha hita and again it is mentioned that paryushit kakamachi can cause death. In this context Gangadhar has

explained that jivanti is beneficial in both swastha and atur while kakamachi is only in atur.

2) Godha and rohita –

Chakrapani has explained that both godha and rohita are kapha pitta vardhak. Bu they are mentioned because of prakarsha of pathya. Most important principal put forward by Chakrapani in this context is – Any dravya which is hitakar for dhatu may be not hitakar for dosha or vice versa. From this principle it is clear that shreshthatam means while using it suitable condition is required. So these dravya are not nitya sevaneeya. Nitya sevaneeya dravya are mentioned in Charak samhita sutrasthana 5 as follows-

षष्टिकाज्छालिमुद्गाश्च सैधवामलके यवान्।

आन्तरीक्षं पयः सर्पिः जांगलं मधु च अभ्यसेत्॥ च्. सू. ५/१२

Chakrapani has revised quote of three types of dravya from sutra sthana 1

Ahitatam dravya –

Chakrapani has explained ahitatam as - प्रकृष्टतम इति तमप् प्रयोगः स्वार्थिकः, यद्यप्यपथ्यतम इति तमप् प्रयोगेणैव प्रकृष्टत्वं प्रतिपादितं, तथाप्यपथ्यतमानां बहूनां मध्ये प्रकर्षख्यापनार्थं प्रकृष्टतमः इति पदम् ।

Gangadhar has explained that- अहिततमानीति प्रतिज्ञावचने निर्देशात्। पूर्वस्मादनुवृत्तेषु पथ्यतमत्वेन श्रेष्ठतमा भवन्तीति। एषुमध्ये पथ्यतमतेनेतिपदं प्रतियोगिपदमहिततानीति दृष्टा निवृत्त्वम् ।

Y. Sen explained it as - अपथ्यतमेन श्रेष्ठतमाः प्रकृष्टतमाः....।

Dravya clarified by Chakrapani-

Varsha nadeya – Varshasu nadeyam

Ushar – Ushar deshabhavam

Kanakapot – kanakouya – Knan – alpavachan

Chilchim – Rohit bhed

Dravya clarified by Gangadhar-

Yavaka – venuyava

Varsha nadeya – Varshasu nadijalam

Ushar – Usharmruttika sambhav lavan

Kakamadgu – paneey kak.

Phanit – Ardhavartit ikshu rasa.

Gangadhar has explained that kumbhira is actually not a fish but it is included in fish class here.

These dravya are apathyakar for swastha. They can be used in diseased conditions accordingly. So study of both pathyakar and apathyakar dravya is essential to be a good physician.

AGRYA SANGRAHA –

This sutra is very long one. So Gangadhar has divided the whole stanza into four categories according to their usefulness –

- 1) Swastha atur upayogi – form anna to masha (shleshmapittajanana)
- 2) Vyadhi upayogi – Madanphala (vaman asthapan upayoganam) to mruda brushta loshtra nirvapita jala (trushna atiyoga shaman)
- 3) Karma – Atimatrashan to ekarasa abhyas.
- 4) Karma and dravya – Garbhashalya to sarvasanyas.

So this stanza will be discussed in these four classes –

1) Annam vruttikaranam to masha shleshma janananam –

Term explained –

वृत्तिकराणां इति शरीरस्थितिकराणाम् । चक्र.

अन्नद्रव्यरुचिकराणाम् इति अन्ने रुचिं करोतीत्यर्थः। चक्र.

हृद्यानाम् इति रुच्यानाम् । चक्र.

हृद्यानाम् भोजनादिषु मनोज्ञानां । गं.

बल्यानां बलहितानां । गं.

स्थैर्यकरणाम् शरीरदार्ढ्यकरणाम् । गं.

अकण्ठ्यानां कण्ठस्य अहितानाम् । गं.

अभिष्यन्द शरीरधातुक्लेदकरणपूर्वकस्त्रावकराणां । यो. सेन्

वृष्याणां पुरुषत्वशक्तिजननानां । गं.

Explanation about some agrya –

1) Amlam hrudyanam –

Amla rasa is best hrudya dravya. Actually hrudya means hrudayay hitam, beneficial for heart. But here hrudya means ruchikara or manodnya. It is corrected one as amla rasa is contraindicated for hruday.

2) Madhu –

Madhu is best pitta kapha shamak dravya. But further duralabha is mentioned best for same use. Chakrapani has explained that it is not controversial. Madhu is best among drava dravya while duralabha among oushadhi dravya. Gangadhar has explained that madhu is beneficial for both swastha and atur while duralabha is only for atur. Both explanations are good. But Chakrapani's opinion is more logical and practical.

3) Shleshmapitta janan –

Here three dravya are mentioned as shleshmapitta janak namely – avi ksheer, shashkuli and masha. Chakrapani explained that avi ksheer is best among peya, masha among bhojya and shashkuli among bhakshya.

Gangadhar has explained that avi ksheer is best among drava dravya, masha among kathin dravya and shashkuli in bhakshya. Gangadhar's explanation is more correct.

श्रेष्ठतमत्वेनैकद्रव्योपदेशप्रतिभावेन त्रयाणां श्लेष्मपित्तजनने

श्रेष्ठतमत्ववचनं न दोषावहम् इति यो व्याचष्टे तद्दयाख्याने

अविक्षीरशष्कुलीमाषाः श्लेष्मपित्तजननानामित्येवं पाठापत्तिः।

किंवा त्रयमप्येतत् पित्तश्लेष्मजननं प्रति समानमिति त्रितयमुच्यते;
एवमन्यत्रापि तुल्यश्रेष्ठताभिधानं तज्जातीय श्रेष्ठताभिप्रायेण तुल्यत्वेन च
ज्ञेयम्।

**2) Madanphala vaman asthapana to mruda bhrushta loshra jala
trushnatiyogaprashamana –**

Here only dravya are clarified by Chakrapani and Gangadhar as well as Y. Sen
Nobody has explained terminology.

Dravya clarified by Chakrapani –

गन्धप्रियंगु प्रियंगु

Dravya clarified by Gangadhar-

चतुरङ्गुल – शम्पाकबीजं

स्नुकपयः – स्नुहीक्षीर

प्रत्यकपुष्पी – अपामर्ग बीज

उदीच्य – बालक

कट्वङ्ग – श्योनाक

अनन्ता – अनन्तमूल

मुस्त – भद्रमुस्त

अमृता – गुडूची

अतिविषा – घृणप्रिया

किञ्जल्कः – केशरः

दुरालभा – यवासा

गन्धप्रियंगु – प्रियंगु

लामज्जक – सुगन्धि वीरणमूलम्

उशीर – निर्गन्ध वीरणमूलम्

Terminologies not explained by all three commentators.

वमन – अपक्वं पित्त श्लेष्मान्नं बलादूर्ध्वं नयेत्तु यत् ।

वमनं तद्धि विज्ञेयं मदनस्य फलं यथा ॥ (भा.प्र.पु.ख.६/२१९, शा.सं.उ.ख.१/४)

विरेचन – विपक्वं यद् अपक्वं वा मलादि द्रवतां नयेत् ।
 रेचयद्यपि तज्ज्ञेयं रेचनं त्रिवृता यथा ॥ (भा.प्र.२/६, शा.सं.४)
 मृदु विरेचन (स्त्रंसन) – पक्तव्यं यदपक्त्वैव श्लिष्टं कोष्ठे मलादिकम् ।
 नयत्यधः स्त्रंसनं तद्यथा स्यात् कृतमालकम् ॥ (भा.प्र.२१, शा.सं.४)
 तीक्ष्ण विरेचन – मलदिकमबद्धं यद् बद्धं वा पिण्डितं मलैः ।
 भित्त्वाधः पातयति तद् भेदनं कटुकी यथा ॥
 दीपन – पचेन्नाम वह्निकृद्यदीपनं तद्यथा मिश्रिः । (भा.प्र.)
 दीपनद्रव्यं तावन्तं वह्निं प्रदीपयति यद् अन्ने भोक्तुमिच्छामुत्वायति, न त्वामं पक्तुं क्षमम् ।
 पाचन – पचत्यामं न वह्निं च कुर्याद्यत्तद्धि पाचनम् ।
 नागकेशरहिद्याच्चित्रो दीपनपाचनः ॥
 प्रशमन – न शोधयति यद् दोषान् समान्नोदीरयत्यपि ।
 समीकरोति विषमाञ्शमनं तद्यथा अमृता ॥
 ग्राही – दीपनं पाचनं यत्स्यादुष्णत्वाद् द्रवशोषकम् ।
 ग्राहि तच्च यथा शुण्ठी जीरकं गजपिप्पली ॥
 छेदन – श्लिष्टान्क्रफादिकान्दोषानुन्मूलयति यद्बलात् ।
 छेदनं तद्यथा क्षारा मरिचानि शिलाजतु ॥
 अनुलोमन – कृत्वा पाकं मलानां च भित्त्वा बन्धम् अधो नयेत् ।
 तच्चानुलोमनं ज्ञेयं यथा प्रोक्ता हरितकी ॥

These terminologies are explained by Bhavprakash and Sharangdhar. Here 4 terms related to virechan are given- sukh virechan, mrudu virechan, tikshna virechan, anuloman.

Here virechan is mentioned in Bhavprakash and Sharangdhar Samhita and example is given as trivrutta. So it is taken as sukha virechan. According to examples stransan is taken as mrudu virechan and bhedan as tikshna virechan.

In this stanza, pippalimula, udichya, chitrakmula are deepan panchan dravyas. But pimpalimula is useful in anaha, udichya in nirvapana, chardi, atisara and chitrak in guda shula and shotha. So though all are deepan pachan dravyas their target organs are different and so they are used in different conditions.

In the same manner katvang, ananta, musta, amruta, bilva, ativisha, utpal, kumud, kutja twak, kashmarya phala, prushniparni are sangrahik. But each dravya has different action on dosha, dhatu, strotas etc.

In context of ksheer ghruta abhyasa, Gangadhar has explained that here kshirotha ghrut should be taken and not dadhitha.

3) Atimatrashana aampradosha hetunam to ekarasabhyaso dourbalya karanam –

Atimatrashan –

Food taken in excess matra causes aam pradoshaja vikar. Then we have to discuss about matra and aam.

मात्रावध्दशनमशितमनुपहत्य प्रकृतिं बलवर्णसुखायुषा
योजयत्युपयोक्तारमवश्यमिति । (च.सु.५/८)

त्रिविधं कुक्षौ स्थापयेदवकाशांशं मूर्तानाम् आहारविकरणाम्, एकं द्रवाणाम्,
एकं पुनर्वातपित्तश्लेष्मणाम्, एतावतीं ह्याहारमात्रामुपयुञ्जानो नामात्राहारजं
किञ्चिदशुभं प्राप्नोति ॥ (च.वि. २/३)

कुक्षेरप्रपीडनमाहारेण, हृदयस्यानवरोधः, पार्श्वयोरविपाटनम्, अनतिगौरव
उदरस्य, प्रीणनम् इन्द्रियाणां, क्षुत्पिपासोपरमः, स्थान आसन शयन गमन
उच्छ्वास प्रश्वास हास्य कथांसु सुखानुवृत्तिः सायं प्रातश्च सुखेन परिणमनं
बलवर्णोपचयकरत्वं च इति मात्रावतो लक्षणम् आहारस्य भवति । (च.वि. २/६)

आहारमात्रा पुनः अग्निबलापेक्षिणी । (च.सु.५/३)

In Charak Samhita sutra sthana 5 and Charak samhita Viman sthana 2, ahara matra is mentioned. Quantity of murta and drava ahara according to division of kukshi are mentioned. The symptoms which take place after engulfing food in proper quantity (matra) are mentioned. Most important is matra depends upon agni. So it is not constant. It varies according to agni. Even in same person it changes from time to time. So it is mentioned as -

यथाग्न्यभ्यवहारो अग्निसन्धुक्षणानाम् ।

अतिमत्रं पुनः सर्वदोषप्रकोपणमिच्छन्ति कुशलाः । यो हि मूर्तानाम्
आहारजातानां सौहित्यं गत्वा द्रवैः तृप्तिं आपद्यते भूयस्तस्यामाशयगता
वातपित्तश्लेष्माणो अभ्यवहारेण अतिमात्रेण अतिप्रपिच्यमानाः सर्वे युगपत्
प्रकोपम् आपद्यते ॥ (च.वि.२/७)

Due to atimatrashan, prakopa of all dosha takes place and causes different aam
pradoshaja vicar. In Charak samhita Viman sthana, it is mentioned that only atimatrashan
is not the cause for aam.

न च खलु केवलमतिमात्रमेवाहारराशिमामप्रदोषकरमिच्छन्ति, अपि तु खलु गुरु
रुक्ष शीत शुष्क द्विष्ट विष्टम्भि विदाही अशुचि विरुध्दानामकाले
चान्नपानानामुपसेवनं, कामक्रोधलोभमोहेर्ष्याशोकमनोद्वेग भयोपतप्तमनसा वा
यदन्नपानम् उपयुज्यते, तदप्याममेव प्रदूषयति ॥ (च.वि.२/८)

But among all these factors ati matra is the main cause. So it is mentioned in agrya.

Kalabhajanam arogyakaranam –

Food taken in time is responsible for good health. Gangadhar has mentioned kala
for bhojan-

भोजनकालस्तु सार्धप्रहरव्दयाभ्यन्तरे प्रथमाहारस्य द्वितीय आहारस्य कालस्ततः
परं सार्धप्रहरव्दयाभ्यन्तरे रात्रावर्वागेक यामात् यामादूर्ध्वं यामव्दयी
रात्रिर्महानिशा।

In Charak samhita, Viman sthana it is mentioned as food should be taken when food
taken before has been completely metabolized.

जीर्णं अशनीयात्। अजीर्णं हि भुज्जानस्याआभ्यवहतमाहारजातं पूर्वस्य
आहारस्य रसमपरिणतमुत्तरेण आहाररसेन उपसृजत् सर्वान् दोषान्
प्रकोपयत्याशु, जीर्णं च भुज्जानस्य स्वस्थानस्थेषु दोषेष्वग्नौ च उदीर्णं
जातायां च बुभुक्षायां विवृतेषु च स्रोतसां मुखेषु विशुद्धे च उद्गारे हृदये

विशुद्धे वातानुलोम्ये विसृष्टेषु च वातमूत्रपुरीषवेगेषु अभ्यवहतमाहारजातं
सर्वशरीरधातूनप्रदूषदायुरेवाभिवर्धयति केवलं - तस्मात् जीर्णं अशनीयात् ।

च.वि. २/२५

In Ashtang Hrudaya proper time for food is described as below –

प्रसृष्टे विण्मूत्रे हृदि सुविमले दोषे स्वपथगे।

विशुद्धे च उद्गारे क्षुदुपगमने वाते अनुसरति।

तथाऽग्नावुद्रिक्ते विशदकरणे देहे च सुलघौ।

प्रयुज्जीताहारं विधिनियमितं कालः स हि मतः॥ अ. ह. सू. ८/५४

Prasrushte vinmutre – After malamutra visarjan

Hrudi suvimale – Absence of rasasheshakrut gourav

Doshe swapathage – When dosha are in their swamarga. In case of
ajeerna due to remaining ahara there is obstruction in the way of dosha so they
cant'n return to their swasthana.

Vishudha udgar – symbol of jeerna ahara.

Kshud upagamane – when feeling hungry.

Vata anusarati – anuloman.

Agnou udrikte – pakaksham kayagni.

From this it can be concluded that when food taken previously is completely
metabolized, dosha and agni are at their swasthana and having samyak avastha then it is
proper time for food.

यथोक्तगुणसंपन्नं नरः सेवेत भोजनम्।

विचार्य दोषकालादीन्कालयोरुभयोरपि ।

उभयोः कालयोः प्रातः सायं च।

सायं प्रातर्मनुष्याणां अशनं श्रुतिबोधितम्।

नान्तरा भोजनं कुर्यादग्निहोत्रसमो विधिः।

प्रातः प्रथम यामाद् उपरि द्वितीययामादर्वाक् ।

याममध्ये न भोक्तव्यं यामयुग्मं न लङ्घयेत् ।

याममध्ये रसोत्पत्तिर्यामयुग्माब्दलक्षयः॥ भा. प्र. पू. ५/११५-११७

Wise and healthy person should take food two times according to dosha kala etc. Two times means morning and evening. It is clearly mentioned that nothing should be taken in between two meals. Morning meal should be taken after prathama yama and before second yama (After 10 am to 12). If it is taken before one yama it causes rasotpatti and if taken after 2 yama it causes balakshaya.

In Bhavprakash one another opinion is also given by saying it is opinion others.

अन्यच्च- क्षुत्सम्भवति पक्वेषु रसदोषमलेषु च।

काले वा यदि वा अकाले सो अन्नकाल उदाहृतः॥ भा. प्र. पू. ५/११८

When rasa, dosha and mala are pakva then only one can feel hunger. One should take food at that time only.

So when ahara is taken at appropriate time then metabolism takes place in proper way and time which causes samyak avastha of dosha, dhatu and mala. Ultimately complete health.

Vega sandharana anarogyanam –

Here adharaneeya vega should be taken.

प्रवृत्ति उन्मुखत्वं वेगः। आ. र. /अ. ह. सू. ४/१

Vega is defined as unmukh pravrutti. When a person does dharan of these vega it causes vata prakopa. Vata dosha is the main factor in etiology as only it has own gati. So it is mentioned as - वेगसंधारणं अनारोग्याणाम् ।

Madya -

Madya when taken in proper quantity and by prescribed procedure it is soumanasyajanak. But when taken in excess it causes dheer, dhruvi and smruvi bhransha. Dhee, dhruvi and smruvi bhransha are mentioned in sharir sthana.

विषमाभिनिवेशो यो नित्यानित्ये हिताहिते।

ज्ञेयः स बुद्धिविभ्रंशः समं बुद्धिर्हि पश्यति ॥ च. शा. १/९९

विषयप्रवणं सत्त्वं धृतिभ्रंशान्न शक्यते।

नियन्तुमहितादर्थाद् धृतिर्हि नियमात्मिका ॥ च. शा. १/१००

तत्त्वज्ञाने स्मृतिर्यस्य रजोमोहावृतात्मनः।

भ्रश्यते स स्मृतिभ्रंशः स्मर्तव्यं हि स्मृतौ स्थितम् ॥ च. शा. १/१०१

धीधृतिस्मृतिविभ्रष्टः कर्म यत् कुरुते अशुभम्।

प्रज्ञापराधं तं विद्यात् सर्वदोषप्रकोपणम् ॥ च. शा. १/१०४

Dhee bhransha means person cannot be able to decide hita – ahita, nitya -anitya. So he takes wrong decision. Dhruvi bhransha means person can't control mana and hence indriya from uniting with ahita artha. Smruti bhransha means due to predominance of raja and moha, loss of memory takes place. It is known collectively as pradhnyaparadha. So person who has taken madya in excess lost control on mind and indriya and can't take proper decision.

Ekbhojanam – Sukhparinamkaranam.

Gangadhar has not commented anything but Chakrapani says that ekbhojana means eka kala bhojan. It is best among factors which are responsible for sukha parinaman (easy metabolism). He has also mentioned that second meal is not contraindicated. If after taking two meals agni is good and no other symptoms are noticed then it is also sukhparinamkar.

Parayatan – anna ashreddha janananam –

Gangadhar has explained parayatan as paragrauha bhojan while Chakrapani has explained it as vadhasstana. Chakrapani's explanation is more correct. Vadhasstana or watching scarification of animals etc. will definitely cause anna ashreddha than paragrauha bhojan.

Ashraddha is not defined here. In 28th chapter it is mentioned in rasapradoshaj roga.

While commenting on it Chakrapani defined it as –

अश्रद्धायां मुखप्रविष्टस्याहारस्याभ्यवहरणं भवत्येव परं त्वनिच्छा ।

Ashraddha means not wishing to take food.

Pramitashan Karshaniyam –

Gangadhar has explained pramitashan as alpamatrashan while Chakrapani explained it as atitakalabhajan or stokabhajan. In Viman sthana it is mentioned that.

तत्र हीनमात्रम् आहारराशिं बलवर्णोपचयक्षयकरम् अतृप्तिकरं उदावर्तकरं

अनायुष्यम् अवृष्यम् अनौजस्यम् शरीरमनोबुद्धीन्द्रियोपघातकरं

सारविधमनमलक्ष्म्यावहमशीतेश्च वातविकाराणामायतनमाचक्षते। च. वि. २/७

Ajeernashanam grahanidushanam –

अजीर्णाशनं अजीर्णे भोजनं । गं.

आहारस्य अपचनम् । च सू. १/९२

Ajeerna means apakva ahara. It is described in Grahani chikitsa –

तस्य लिङ्गम् अजीर्णस्य विष्टम्भः सदनं तथा।

शिरसो रुक् च मूर्छा च भ्रमः पृष्ठकटिग्रहः।

अंगमर्दं तृष्णा च ज्वरं छर्दिं प्रवाहणम् ।

अरोचको अविपाकश्च घोरमन्नविषं च तत् ॥ च. चि. १५/४५

In Ashtang Hrudaya ajeerna lakshana are mentioned as below –

विबन्धोऽतिप्रवृत्तिर्वा ग्लानिर्मारुतमूढता ।

अजीर्णलिङ्गम् सामान्यं विष्टम्भो गौरवं भ्रमः॥ अ. ह.सू. ८/३०

In Ashtang Hrudaya Sutra sthana 8 and in Sushrut Samhita Sutra sthana 46 four types of ajeerna with their treatment are described.

In Grahani Chikitsa it is mentioned that it is named after name of organ whose function becomes vikrut in it. Grahani is the main sthana of jatharagni. Its function is

dharan, panchan and kitta vibhajan. So the factor which causes agni dushti causes dysfunction of Grahani. Ajeerna is main cause of agnidusti. So it is mentioned as grahanidushak.

Vishamashanam-

Chakrapani has explained vishamashan as -
विषमाशनम् प्रकृतिकरणादिविषमाशनम् ।

Food taken without considering prakruti, karan etc. is mentioned as vishamashan.
Gangadhar has explained it as –

विषमाशनम् कदाचिदल्पमात्रं कदाचिदतिमात्रमशनम्। अ. ह. सू. ८/३४

Food taken in less quantity sometimes and sometimes in excess quantity is known as vishamashan. In Ashtang Hrudaya it is mentioned as-

अकाले बहु चाल्पं वा भुक्तं तु विषमाशनम्। अ. ह. सू. ८/३४

In Sushrut Samhita uttar sthana (50/5) it is mentioned as ahara mithya yoga.

So vishamashan means food which is not taken in appropriate quantity (amatra), not by appropriate procedure (प्रकृति करण) and not at appropriate time. All these factors are responsible for agni vaishamy.

Rajaswalabhigamanm alakshimukhanam –

Chakrapani explained that mukhanam means karananam .Gangadhar has explained term alakshmidosha.

अलक्ष्मीदोषकलिकलहकालमरणादिदोषाणाम्।

4) Garbhashalyamanaharyanam to sarvasanyassukhakaranam – In this section adravya agrya are mentioned. Some important agrya are discussed here.

Yogo vaidyagunanam –

Yoga is best among all qualities of vaidya. Gangadhar has explained yoga as bhashajanam samyak yoga. In Charak samhita Sutra sthana 11 while describing yukti it is mentioned that yukti of chatushpada will do vyadhi nirharan.

युक्तियुक्ता चतुष्पादसंपद् व्याधिनिर्बहणी। च. सू. ११/२४

युक्तिस्त्रिकाला सा ज्ञेया त्रिवर्गः साध्यते यया । च. सू. ११/२५

In all above sutra importance of yukti means yojana in chikitsa is mentioned. Yoga means sanyoga - uniting many factors. To diagnose the disease vaidya have to think upon many factors – like – dosha, dushya etc. Then while treating he has to make mixture according to dosha, to decide matra he has to think upon agni, vaya, dosha pramana. So yoga is the main quality of vaidya.

Thus total 152 agrya are mentioned here. These are capable of vikar vighat. Chakrapani has explained special meaning of vikar vighat-

विकारविघातश्चेहोत्पन्नानाञ्चौषधोपयोगेन

तथानुत्पन्नानां

स्वास्थ्यपरिपालनेन ज्ञेयः।

He also clarified that it didn't mean that only these dravya can do vyadhi shaman but they are mentioned here to denote their importance. Gangadhar has explained that vaidya having thorough knowledge of this agrya can use other dravya according to karma and guna.

PATHYA-

Pathya is defined as –

पथ्यं पथोऽनपेतम् यद्यच्चोक्तं मनसः प्रियम्।

यच्चाप्रियमपथ्यं च नियतं तन्न लक्षयेत्॥ च. सू. २७/ ४५

Pathya is which is beneficial for path as well as mana priya. Food / medicine which is not manodnya is apathya.

Chakrapani has explained that pathya is synonym of hitakar anna. Patha is sharir marga – strotas. He also explained that patha as a whole sharir.

पथः शरीरमार्गात् स्रोतोरुपादनपेतम्, पथिग्रहणेन पथो बाह्यदोषा
धातवश्च, तथा पथो निर्वर्तका धातवो गृह्यन्ते; तेन कृत्स्नमेव
शरीरं गृहीतं स्यात् ।

Gangadhar has explained patha as –

पथः शारीराणाम् वातपित्तकफरसरक्तादीनां संचारमार्गात् स्रोतोरूपाद्
...सर्वस्रोतोगतम् ।

Y. Sen has explained patha as sharir marga.

Pantha, marga are synonyms of strotas mentioned in cha.vi.5/9.

Here explanation of Chakrapani is more logical. Here meaning of patha should be taken as strotas, bhava padartha transmitting through it as well as outside it. So it means that whole sharir is path. As it is mentioned that

स्रोतसामेव समुदयं पुरुषं इच्छन्ति।

Anapetam is autonym of apetam. Chakrapani has explained that apetam means apakarak and anapetam means anapakarak. So pathya is anapakarak (beneficial) to the sharir. Gangadhar has also explained as -अपायकरं न भवति।

So one quality of pathya is it should be beneficial to whole body means all contents of body – dosha, dhatu etc.

Second quality is it should be mana priya. Gangadhar has explained it as - मनसः प्रियम् सुखानुभवकरम् । Chakrapani has explained it as - मनसः प्रियमिति मनसोऽतिप्रीत्याभिलषितं, तेन मनसो हितमिति प्रियार्थः। Gangadhar has explained that it should be manapriya by both apatat and parinama .In means it should be manapriya by its looks, smell, taste as well as after its metabolism. He has given example of katu rasa. Though katu rasa is not manapriya but it may be beneficial after metabolism.

Chakrapani has explained that pathya should be ‘मनःशरीरानुपघाति।’Both qualities should be taken in account. He has explained example of tikta rasa in jvara. If only manapriya is taken in account then tikta rasa can’t be pathya. But in jvara it is most beneficial. So pathya should be beneficial for both sharir and mana. Chakrapani has given another opinion also. He said that though any substance is not manapriya but it should be in such quantity that it should not originate manas vikar. e.g. – tikta rasa should be used

in such a quantity that it should not arouse symptoms like nausea (हल्लास), vomiting (छर्दि), अरुचि or any asatmyaja vikar.

Gangadhar's explanation about it is more correct. He said though it is not manapriya by apat (swarup), it should be manapriya by parinama.

As hitakar and ahitakar are not fixed entities, in the same manner pathya and apathy are also not fixed entities. It depends upon matra, kala, kriya, bhumi, deha and dosha. Gangadhar has explained these factors in relation to hitakar and ahitakar i.e. lohit shali etc. Chakrapani has explained these factors in relation of pathya – apathya. He has given factor in relation of pathya- apathya. He has given example of ghruta. Ghruta is pathyakar but it becomes apathya in following conditions –

Matra – atimatra

Kala – vasant

Sanskar – viruddhadravayasanskar

Bhumi – anup

Deha – atisthula

Dosha – kapha

In the same manner even visha can be pathya when used sensibly.

So Chakrapani has commented that there are no fixed criteria about pathya and apathya. They are mentioned are mentioned on the basis of prayovada and swabhav. So both swabhav and factors like matra etc. should be taken in account to decide pathya and apathya. Gangadhar has also concluded the same. Physician should use hitakar pana, ashana etc. on the basis of matra, kala, kriya, bhumi etc.

In chikitsa sthana 30th chapter importance of pathya and process of how pathya should be given are mentioned.

काठिन्यादूनभावाद्धा दोषोऽन्तः कुपितो महान्।

पथ्यैः मृद्वल्पतां नीतो मृदुदोषकरो भवेत्॥

पथ्यम् अपि अश्नतस्तस्माद्यो व्याधिरुपजायते।

ज्ञात्वैवं वृद्धिमभ्यासमथवा तस्य कारयेत् ॥ च.चि. ३०/३२९-३३०

By giving pathya intensity of dosha prakopa can be lessen and hence medicine can be used in less quantity. If while taking pathya also vyadhi increases, then one should increase pathya with appropriate medicine .Chakrapani has explained that vrudhi means increase in quantity and abhyasa means continuous use.

सातत्यात्स्वभावाद्धा पथ्यं व्देषत्वमागतम्।

कल्पनाविधिभिस्तैस्तैः प्रियत्वं गमयेत् पुनः॥

If due to continuous use (satatya) and qualities (swabhav-bad taste, smell etc.), one develop hate about pathya. Then it should be given in other form by using different kalpana. Here importance of manonukul pathya as well as importance of different kalpana is mentioned.

Further importance of manonukul pathya is given –

मनसोऽर्थानुकूल्याद्धि तुष्टिरुर्जारुचिर्बलम्।

सुखोपभोगता च स्यदणाधेश्चातो बलक्षयः॥ च. सि. १२/३३२

ASAVA –

Due to dravya sanyoga and karan there are indefinite types of asava. But here according to pratidnya only agrya are mentioned. Chakrapani and Gangadhar have not commented on ‘yoni’. Y. Sen has mentioned that yoni means utpatti sthana.

Both Chakrapani and Gangadhar commented why sharkara yoni is mentioned separately from other eight yoni.

धान्यादिवदोषधिजात्यभावाच्छर्करायाः पृथक् अभिधानम् । गं.

धान्यादीत्वेकत्वेन पठित्वा पृथक् शर्करां पठन्ति, धान्यादीनाम्

अवान्तरजातिमत्वात् शर्करायास्त्वन्तरजातिर्नास्ति; तासु शर्करा

नवम्यासवकारणतया श्रूयते; मधुशर्करा तु मध्वन्तरनिविष्टैव;

मधु तु आसवयोनितया पृथक् पठितम्। चक्र.

Meaning of first six dhanyasava is given by all three commentators.

सुरा- तण्डुलकृता । गं.
 शालिषष्टिक पिष्टादिकृतं मद्यम्।यो. सेन
 सौवीर- निस्तुषयवकृत । चक्र., गं., यो. सेन
 तुषोदक - सतुषयवकृतम् ।चक्र., गं., यो. सेन
 मैरेय - सुरासवकृता सुरा ।चक्र., गं., यो. सेन
 मेदक - श्वेतसुरा जगलाख्या । चक्र., गं., यो. सेन
 धान्याम्लम् - कांजिकम्। चक्र., गं., यो. सेन

With these meanings Y. Sen has also revised quotes from Bhavprakash. He also revised quote form Ashtang Sangraha about souvirak and tushodak.

In further types of asava, all three commentators have explained dravya only. No other comment by any of them.

Dravya clarified by Chakrapani -

- तृणशून्यं केतकी
- मृगलिण्डिका बिभीतक
- कुवल मिति स्थूलबदरी
- कर्मन्धुः शृगालबदरी
- कदरः श्वेतखदिरः
- अश्वकर्णः शालभेदः
- अरिमेदो विट्खदिरः
- किणिही अपामार्गः
- शुक्तिः बदरी
- पद्मं सरक्तमष्टदलपद्मम्
- नलिनं श्वेतमष्टदलपद्मम्

• पुण्डरिकं श्वेतशतपत्रपद्मम्

• शतपत्रं त्वरुणम्

कमुकं गुवाकम्

Dravya clarified by Gangadhar-

- Badar- swalpa phala badari
- Pilu – uttarapathikam gudaphalam
- Plaksha- parkati
- Ajamoda – yavani
- Shankhini – chorpushmani
- Krushnagandha – shobhanjan
- Danti – nagadanti
- Dravanti – kshudramula danti.
- Chandan – raktachandan
- Khadir – babool
- Ashan – pitashal
- Shuktipatra – badarivruksha
- Vajju – ashok

Asava is defined as-आसुतत्वाद् आसव संज्ञा |Chakrapani and Y. Sen both have explained it as- आसुतत्वादिति सन्धानरूपत्वात्|Gangadhar has explained it as - कालान्तरेण सन्धानभावात् ।

Here nirukti of asava and asava yoni, its functions are mentioned . But process of preparations is not given. Process of asava in detail is first mentioned in Sharangdhar Samhita. In Chikitsa sthana, while mentioning different asava their process of preparation is mentioned. But in this process there is no use of dhatakti pushpa or moha as well. Fermentation is done with sugar or jiggery and specific period for it is given.

Here only general guna karma of asava kalpana are mentioned. Specific guna and karma depends upon dravya sanyoga, sanskara, desha, kala, matra etc. This principle is

important for concluding guna karma of anukta asava. Here desha, kala and matra has special meanings which are explained by Chakrapani as follows –

देशो भस्मराशि धान्यराश्यादिः सन्धानेषु।

कालस्तु पक्षमासादिः। स्थापनमात्रा सन्धानद्रव्यमात्रा।

26. ATREYABHADRAKAPYEEYA.

METHOD OF CHATUSHKARACHANA AND ITS SEQUENCE –

It is already discussed at the starting of 25th chapter.

TITLE AND SEQUENCE OF ADHYAYA –

In CharakSamhita there are many aspects for setting of title of chapter. Here it is given from starting words of adhyaya. It is clearly mentioned by Gangadhar.

अध्यायस्यादौ आत्रेयो भद्रकाप्यश्चेति वाक्यार्थमात्रयभद्रकाप्यम्

अधिकृत्य कृतो अध्याय इत्यात्रेयभद्रकाप्यीयोऽध्याय इति।

Chakrapani and Y.Sen has not commented about title of the chapter.

Adhyaya and vyakhyasyam both pada are already discussed.

TECHNICAL CORRELATION-

Why atreyabhadrakapyeeya is set after yajjapurusheeya? Technical correlation with previous adhyaya is explained by all three commentators as follows-

हिताहितैकदेशमभिधाय कृत्स्नद्रव्यहिताहितत्वज्ञानार्थं रसवीर्यविपाकअभिधायक

आत्रेयभद्रकाप्यीयोऽभिधीयते। चक्र.

द्रव्यादीनां हिताहितत्वयोराहारादिविधयोपयोगापेक्षत्वेना भ्यवहतानि द्रव्याणि तानि तानि यद्यत् कर्म

कुर्वन्ति तद्रसादिद्वारेणैवेत्यतस्तुदपदेशार्थम् आत्रेय भद्रकाप्यीयम् अध्यायम् आरभते। गं.

प्रकृत्या हिताहितद्रव्यैकदेशं उक्त्वा सांप्रतं द्रव्याश्रिताना रसवीर्यादीन् अभिधातुं आत्रेय भद्रकाप्यीय

अध्यायं प्रस्तौति। यो. से.

In previous chapter various hitakar and ahitakar dravyas are mentioned. In this chapter it is mentioned that function of any dravya depends upon one or more of the following factors – rasa, veerya, vipak, prabhav and guna.

किंचिद्रसेन कुरुते कर्म वीर्येण चापरम्।

द्रव्यं गुणेन पाकेन प्रभावेण च किंचन॥ च. सू. २६/७

So to describe rasa, veerya, vipak and prabhav, this chapter has been set after yajjapurusheeya

SAMBHASHA PARISHAD–

Here all three commentators has explained names of rushi which have taken part in discussion. Gangadhar and Y.Sen have explained arthavati as with prayojana. Chakrapani has explained that to get knowledge devoid of any query, here first opinion of all participants are mentioned and then after their discussion, atreya has put forward the principle – siddhant.

मुनिमतैः पूर्वपक्षं कृत्वा सिद्धान्तव्यवस्थापनं शिष्यवृत्त्यर्थम्। चक्र.

He has also given explanation about pada – rasaharvinishchay.

रसेनाहारविनिश्चयो रसाहारविनिश्चयः किंवा 'अयं रसविनिश्चयः तथापरश्चातो विपाकानाम्'
इत्यादि राहारविनिश्चयः। चक्र.

In means determination of ahara (hita / ahita) by rasa or first by rasa and then vipaka etc. Second opinion is more correct. As action of dravya is not depends only upon rasa. Tadavidyasambhasha is one of the tool for getting knowledge. It is best tool as it removes all doubts in the topic.

तत्र उपायाननुव्याख्यास्यामः अध्ययनम्, अध्यापनं, तद्विद्यसंभाषा चेत्युपायाः॥ च. वि. ८/६

Benefits of tadvidyasambhasha are mentioned as –

तद्विद्यसंभाषा हि ज्ञानाभियोगसंहर्षकरी भवति, वैशारद्यमपि चाभिनिर्वर्तयति, वचनशक्तिमपि चाधत्ते, यशश्चाभिदीपयति, पूर्वश्रुते च संदेहवतः पुनः श्रवणाच्छ्रुतसंशयमपकर्षति, श्रुते चासंदेहवतो भूयो अध्यवसायमभिनिर्वर्तयति कुशलाः॥ च. वि. ८/१५

So it is best tool for getting thorough knowledge.

Sambhasha about determination of rasa –

Here every participant has put forward his own opinion but he has not obliterated opinions previously stated.

A) One rasa – udaka – By Bhadrakapya.

Chakrapani and Y.Sen have explained that shasthivibhakti (indriyarthanam) is used to denote nirdharana. Both have explained jivhavaishayika as rasanendriyagrahya.

इन्द्रियार्थानाम् इति निर्धारणे षष्ठी। जिह्वावैषयिकम् इति जिह्वाग्राह्यम्। चक्र., यो. सेन

Chakrapani has explained that ‘bhav’ pada is used because abhav is also accessed by javha itself.

Gangadhar has explained that ‘panchanamindriyarthanam’ pada is used to denote rasa only. Because shita, ushana are also accessed by jivha. He has explained that vagindriya, rasanendriya and sparshanendriya are at jivha. So to distinguish between them it is said that amongst shabda, sparsha, rupa, rasa and gandha.Gangadhar has given nirukti of artha.

यो हि भावो अभिव्यक्तः सन् ग्राह्यो भवति स एव अर्थसंज्ञो भवति नानभिव्यक्तो भावोऽर्थ उच्यते इन्द्रियस्य योऽभिव्यक्तो रसनेन इन्द्रियेण गृह्यते स रसनार्थो रस उच्यते। गं.

According to above quote any bhava when it is fully expressed (vyakta) then only it is accessed by indriya and termed as ‘artha.’ If it is not fully expressed it can not termed as artha. So rasa when fully expressed and can be accessed by indriya then it can be taken as rasanartha – Rasa. To avoid atiprasanga of lakshana he has explained abhava of rasa.

न हि रसनेन्द्रियेण रसत्वं रसाभावो वा प्रत्यक्षमुपलभ्यते रसेनैव ह्यनुमीयते रसत्वम्। रसाभावश्च भावरूपो गन्धादिर्न रसनेन्द्रियार्थः। अवस्तुरुपशचाभावस्तत्तद्रसस्यासत्ता स हि रसनेन्द्रियेणोपलभ्य रसमनुपलब्ध्याऽनुमीयते। नस्त्यत्र निम्बे मधुरो रस इति। तस्माद्रसनेन्द्रियग्राह्यवृत्तिगुणत्वावान्तर- जातिमत्त्वं रसत्वमित्येवं न तल्लक्षणं व्याख्यातव्यम्। तस्मिन्नतीन्द्रियस्य रसस्य रसत्वं न जातिः साधारणैकरूपत्वात्। जातिह्यनेकव्यक्तिसमवायिनी। स एवाभिव्यक्तो यदानेकरूपो भवति मधुरादिविशेषस्तदा विशेषे रसत्वं जातिर्भवति न त्वविशेषे। तस्मिन्नविशेषे रसे रसवन्तु शब्दादितन्मात्रात्वपेक्षो विशेषः पदार्थः। तन्मात्रात्वं शब्दादीनां पञ्चनां सामान्यमाकाशादीनां हि शब्दादि; सा सा मात्रेति तन्मात्रा। गं.

Gangadhar has explained abhava of rasa. He has mentioned that perception of abhava of rasa is not by pratyakshapraman. Perception Abhava of rasa is due to anuman of anupalabhdhi (non availability) of rasa. Eg.madhur rasa is not present is nimba.

When rasa is atindriya, it can not be perceived through rasanendriya. It has no jati as it is only one. When it is expressed in different rupa like madhur etc. then it has jati and then only it becomes artha. Before that it is like tanmatra. Its perception is not possible through indriya.In the same manner he has defined all other artha – shabda, sparsha, rupa and gandha.

B) Two Rasa – chedaniya upashamaniya – shakunteyabrahman –

Gangadhar has revised definition of artha again.Chakrapani and Gangadharhas defined term chedaneeya and upshamaneeya.Y.Sen has not commented on it.

शरीरदोषादिच्छेदनेन वर्तत इति च्छेदनीयः।शरीरदोषादेरुपशमनेन वर्तत इत्युपशमनीय इति। अम्ललवणकटुभिः शारीरक्लेदादिदोषाश्छिद्यत इति हि दृश्यते मधुरतिक्तकषायैरुपशाम्यत इति च दृश्यते। गं.

छेदनीय इति अपतर्पणकारकः उपशमनीय इति बृंहणः। च

Gangadhar has explained chedaniya as sharirdoshachedak and said that amla, lavankatu do chedan .Chakrapani explained it as apatarpan.

In Bhavprakash and Sharangdhar samhita chedan karma is defined as –

श्लिष्टान्कफादिकान्दोषानुन्मूलयति यद्बलात्।

छेदनं तद्यथा क्षारा मरिचानि शिलाजतु।। भा. प्र. पू.खं. ६/२२३, शा. सं. खं.१-४/९

According to this definition predominantly katu rasa will do chedan karma. Lavan will also do in some extent.

Apatarpan has different meanings as follows-

अपतर्पण – लङ्घनम् अनशनादि (च.वि. २/१३)

त्रिप्रकारम्-लङ्घनम्, लङ्घनम्, लङ्घनपाचनम्, दोषावसेचनं च । च. वि. ३/४०

कर्शनम् च. सू. २३/२९

चिकित्सोपक्रमः अ. सं. सू. २४, अ.ह.सू. १४

अपतर्पणद्रव्यं नाम लङ्घनद्रव्यं तच्च अग्निवाय्वाकाशात्मकम् अ.ह. सू. १४/३

So both opinions are correct. Chedana means to separate the dosha etc. which are adherent to sharir. It can be done by apatarpan as Vagbhat has given its panchabhautik combination.

C) Three rasa – Chedaneeya, upshamaneeya and sadharan – By purnaksha Moudagalya.

Gangadhar has defined sadharan as mixture of chedaniya and upshamaneeya. Chakrapani has defined mixture of Agneya- soumya or langhan -bruhan.

D) Four Rasa – swaduhita, swaduahita, aswaduhita, aswaduahita by Hiranyakshakoushika.

Chakrapani has explained swadu as abhishta and hita as anapakari .Gangadhar has given example of four categories – swaduhita – raktashali, yava, godhum, mudga. Swaduahita – masha etc. Aswaduhita – chuluki vasa. Aswaduahita – avikaghruta.Y.Sen has explained koushik means kushik gotra sambhav. He also explained swadu as ishta.

E) Five rasa - Bhoum, udaka, agneya, vayavya and antariksha by kumarshira Bhardvaja.

Gangadhar has revised panchabhautik combination of rasa to strengthen this statement Chakrapani has not commented anything .Y.Sen has revised same in simple manner.

F) Six rasa – Guru, laghu, sheet, ushana, snigha, ruksha by varyovid Rajarshi –

Gangadhar has explained guru etc.

गुरुश्चिरेण पच्यते, कश्चिल्लघुः शीघ्रं पच्यते, शीतः शैत्यं जनयति, उष्ण औष्ण्यं जनयति, स्निग्धः स्नेहयति, रुक्षो रुक्षयति इति। गं.

Chakrapani only comments गुणाः स्निग्धगुर्वादयः। Y.Sen has not commented anything.

G) Seven Rasa – Madhur, amla, lavan, katu, tikka, kashaya, kshara by nimivideha –

No special comment by any of the commentator.

H) Eight rasa -Madhur, amla, lavan, katu, tikka,kashaya, kshara and avyakta by badisha Dhamargav –

No special comment by any of the commentator.

I) Aparisankhyeya – indefinite by kankayan –

Gangadhar has explained that it is due to asharaya, guna, karma etc.

रसानामाश्रया द्रव्याणि खलु अपरिसंख्येयानि न समानरसानि गुणास्तेषां समानाधिकरणा गुरुत्वादस्तैश्च विभिन्नाः। कर्माणि च धातुवर्धनादीनि समानाधिकरणान्यपरिसंख्येयानि। संस्कारः पुनः करणं रसान्तरकरणद्रव्यक्रियान्तरेण रसान्तरभावा अपरिसंख्येया इति। गं.

आश्रीयत इत्याश्रयो द्रव्यम्; गुणाःस्निग्धगुर्वादयः, कर्म धातुवर्धनक्षपणादि, संस्वादो रसानामवान्तरभेदः, एषां विशेषाणां भेदानामित्यर्थः, गुर्वादिगुणभेदास्तथा कर्मभेदाश्च रसकृता एव; ततश्च कार्यभेदादवश्यं कारणभेद इति पूर्वपक्षाभिप्रायः। संस्वादभेदस्तु– एकस्यामपि मधुरजातविक्षु गुडादिगतः प्रत्यक्षमेव भेदो दृश्यते, स तु संस्वादभेदः स्वसंवेद्य एव, यदुक्तं–इक्षुक्षीरगुडादीनां माधुर्यस्यान्तरं महत्। भेदस्तथापि नाख्यातुं सरस्वत्यापि शक्यते।

Y.Sen explained as –

आश्रयाः पञ्च महाभूतविकाराः। गुणाः गुर्वादयः। संस्वादविशेषः एकस्यां अपि मधुरजातौ इक्षुक्षीरगुडादिगतः प्रत्यक्षं उपलभ्यते।

All three has explained that due to dravya, guna, and karma there are indefinite types of rasa. Chakrapani and Y.Sen have explained that even in one rasa there is tar tam bhava and hence so many types of one rasa are also present.

SIDDHANT –

After reviewing opinions of all participants Atreya Punarvasu has stated that there are only six rasas namely madhur, amla, lavan, katu, tikta, kashaya. He has given reason for obliteration of previous opinions.

One rasa – udaka –

It is yoni, not rasa. Chakrapani has explained that yoni means adhara karan and by pratyaksha praman we can see different between rasa and udaka. Gangadhar has explained that yoni means utpattisthana. By anagataveksha tantrayukti he has revised quote which is stated later in same chapter. It states that when antariksha jala come in contact with panchabhautik srushti then it originates six rasa. He also explained that % of mahabhuta determines rasa.

Two / Three rasa –

Chedan, upashaman and sadharan are karma. Chakrapani has explained that sadharan karma is not due to mixing of chedan and shaman karma. Karma is amurta so it is due to mixing of dravyas having that two karma.

Four rasa –

Chakrapani has mentioned that ‘tu’ has specific meaning. It means that panchamahabhuta are ashraya not rasa. Chakrapani has explained prakruti as swabhav. It is not under control of rasa. Vikruti means vikar. Due to processing, guna changes. It is also not influenced by rasa. He has given two meanings of vicharana one is mixing two articles and second is action of that dravya not related to guna i.e prabhav. Desha is divided into two types- bhumi and atur. While explaining atur desha he has revised ‘char pariksha’ from 27th chapter. Kala is also explained with example of 27th chapter.

Gangadhar has explained ‘प्रकृतिविकृति विचारणा’ in different manner. Panchamahabhuta ansha in different concentration and influence of kala and desha produces different vikara. In these vikar, guna and karma are according to sajatiya dravya .e.g saushiradi guna in akashiya dravya. But in process of anyonya anupravesha of guna and karma which results in chintya and achintya karma. He has also revised opinion of

kanad - कणादेनोक्तं- “तस्मिन् पञ्चमहाभूतविकारे द्रव्ये मधुराद्यो रसा आश्रिता अतो न भौमो रस आप्यो वा तैजसो वा अथ वायव्यो वान्तरीक्षो इति।।”

Shad rasa –

Chakrapani has explained that ‘aadi’ term is used to denote other guna. Manda, tikshna etc. should be considered here. Gangadhar and Y.Sen have also explained the same. Chakrapani has explained that they are guna of dravya. Gangadhar has explained that –

गन्धतन्मात्रादि पृथिव्यादिस्था अनभिव्यक्ता ये गुर्वादयो रसातिरिक्ताः प्रकृतिभूता गुणास्तेषां पञ्चभूतान्योन्यानुप्रवेशात् कार्या अभिव्यक्तागुर्वादयो गुणा न तु रसा रसानारब्धत्वात्। Y.Sen has explained that guru etc guna depends upon prakruti, vikruti, vichar, desha, kala. He has also explained that here aadi means other qualities should also be considered. He has also explained that गुणाः गुर्वादयो हि द्रव्याश्रितगुणाः। न तु रसाः। ते रसेषु उपचर्यन्ते साहचर्यात्। He has also explained each term with example.

तत्र प्रकृतिवशाः द्रव्येषु उत्पद्यमानेषु ये गुणाः प्रकृत्यपेक्षया जायन्ते। तथा अग्निमारुतात्मक द्रव्यं प्रायेण उर्ध्वभागं लाघवात् उत्प्लवनाच्च वायोः उर्ध्वज्वलनाच्च वन्हेः। विकृतिवशाः ये प्रकृत्यवस्थायां न सन्तोऽपि भूतेषु ऊनाधिकभावेन तथा तथा संहन्यमानेषु जन्यन्ते। विकृतिवशत्वं च षण्णां रसानां एकैकस्य यथाद्रव्यं गुणकर्मणी इत्यादिना दर्शयिष्यते। विचारवशाः ये विशिष्टमात्रादिभिः जायन्ते। देशः देहभूमिलक्षणः द्विविधः। तत्र देहवशात् यथा सक्थिमांसाद् गुरुः स्कंधः इति। भूमिवशात् अन्यथा जाङ्गले अन्यथा आनूपे।

Sapta rasa –

Chakrapani has explained that kshar is dravya, not rasa because it has adhogaman karma. Rasa is nishkriya. Karma takes ashraya of dravya. He has mentioned that - क्षरणाद्धोगमनक्रियायोगात्... He has also revised –‘छित्वा छित्वाशयात् क्षारः क्षारत्वात् क्षारयत्यधः।’ He has explained anekarasautpannam as formation from different dravya having different rasa. Bhuyishta means these rasa are predominant. Anekaindriyarthasamanvltas means kshar has different arthas like gandha, sparsha karanabhi nivrutti.....

Gangadhar has explained that kshar is not rasa. It is dravya because it is formed by भस्मीभूत द्रव्य. It has different rasa with predominance of katu lavan as well as it has other artha like dravya. He has also explained करणाभिनिर्वृत्तमिति।

Y.Sen has given nirukti of kshara - क्षरणात् क्षाराः। He has explained term ksharan as क्षरणात् दुष्टत्वङ्मांसादीनां चालनात् शातनादित्यर्थः। अथवा क्षरणं दोषाणां चालनं। He has also revised quote from Sushrut Samhita. (Su.11). He has explained करणाभिनिर्वृत्तम् as करणेन क्रियया अभिनिर्वृत्तं। कृत्रिमं इत्यर्थः।

In Sushrut Samhita kshara is described in detail. It is said that kshara is main in all shastra and anushastra.

शस्त्रानुशस्त्रेभ्यः क्षारः प्रधानतमः। तत्र क्षरणात् क्षणनाद् वा क्षारः। सु. सं.

Dalhan has commented on this sutra as –

क्षरणाद् दुष्टत्वक्मांसादिचालनात्, शातनादित्यर्थः अन्ये तु क्षरणाद्दोषाणां चालनात्।
क्षणनात् त्वक्मांसादिहिंसनात्। सु. सं.

In Sushrut Samhita guna, karma, dosha, types of kshara, kshar dagdha lakshana are described in detail. It is not included here as it is not its adhikaran.

Ashta rasa –

All three commentators have explained that avyakta is rasa prakruti. It means that jala has avyakta rasa. Chakrapani has also revised quote from sushrut Samhita to strengthen this statement. All three has explained term ‘avyakta’.

अव्यक्तत्वञ्च रससामान्यमात्रोपलब्धिर्मधुरादिविशेषशून्या अल्पीभावो अव्यक्तः। चक्र.
अव्यक्तं अस्फुटप्रतिभासत्वं। यः रसनेन्द्रियेण मधुरोऽयं अम्लोऽयं इत्यादिप्रकारेण स्फुटं न उपलभ्यते सः
अव्यक्तः। यो. से.

All three has explained that anurasa is not different from rasa. It is only unexpressed. Chakrapani has given two meanings of anurasa.

अनुरसे अव्यक्तीभावो भवति, प्रधानं व्यक्तं रसमनुगतो अव्यक्त त्वेनेत्यनुरसः यथा
वेणुयवे मधुरे कषायो अनुरसः। चक्र.

It means anurasa is little express .e.g. in venuyava rasa is madhur while it has kashaya anurasa.

अनुरससमान्वत इति पाठ सर्वानुरसयुक्ते यथा विषे वचनं हि उष्णमनिर्देश्यरसम्। चक्र.

It means anurasa means anirdeshya rasa which is not fully expressed. Gangadhar has explained anurasa as -अणुः सुक्ष्मो यो मधुराद्यन्यतम एव रसस्तस्मिन्भेवाव्यक्तीभावो न मधुरादिभ्यो अतिरिक्ते भावे। Y.Sen has explained that अनुरसे अव्यक्तभावो भवति। अनुरसो हि रसेन अभिभूतत्वात् अव्यक्तः। Thus avayakta is not a different rasa.

Aparisankhyeya –

All three has explained that three are no extra rasa other than six. Ashraya (dravyabheda) do not cause rasabheda. Gangadhar has given different examples of dravya having same rasa. He has also explained that after mixing with each other also dominant rasa suppresses the less dominant so less dominant is less expressed. So in that case also there is no rasa other than six. Chakrapani has explained that though there are different ashraya (dravya) of madhur rasa, madhur rasa is same as all they have one ‘madhuratva’ jati. Though dravya has different guna and karma but these karma are due to madhur rasa.

DRAVYA

Panchabhautik combination of dravya –

सर्वं द्रव्यं पाञ्चभौतिकमित्यस्मिन्नर्थे।

According to our artha all dravyas are made up of panchamahabhutas. Chakrapani and Gangadhar have explained sarva dravya as karya dravya. Chakrapani explained अस्मिन् अर्थे अस्मिन् प्रकरणे। while Gangadhar has explained अस्मिन् पाञ्चभौतिके अर्थे। and Y. Sen explained अस्मिन् अर्थे आयुर्वेद अधिकारे।

Gangadhar added that karya dravya is of three types – sharir, indriya and vishay. Panchabhutik means originated from panchamahabhuta. He has explained panchabhutas – akasha, vayu, agni, jala and pruthvi are having abhivyakta (fully expressed) matra of shabda, sprsha, rupa, rasa gandha respectively.

Chakrapani has explained that by term dravanta only vinshati guna are mentioned. It means that paradi guna has less importance in chikitsa. Though yukti, sanyoga, parinam, sanskara and abhyasa are very useful in chikitsa, they are not sansiddhik guna like shabda. Here only natural (naisargik) guna are mentioned. So paradi guna are not mentioned here.

Y.Sen has explained that rasa are originated from panchamahabhuta. In the same manner dravya are mentioned as panchabhutik. He has revised quote about rasa utpatti from sutra 1 and quote about panchabhutik dravya from Astang Sangraha. He has also revised quote from Sushrut Samhita stating importance of gurvadi guna.

गुणा य उक्ता द्रव्येषु शरीरेषु अपि ते गुणाः।

स्थानवृद्धिक्षयास्तस्माद्देहिनां द्रव्यहेतुकाः॥ सु. सु. ४१

Dravya is defined in sutrasthan 1/51 as

यत्राश्रिताः कर्मगुणाः कारणं समवायि यत्। तद् द्रव्यं...।

Samavayi karan of guna and karma is defined as dravya. Here influence of vaisheshika darshan is seen. In vaisheshik darshan dravya is defined as - क्रियावद्गुणवत् समवायिकारणं द्रव्यम्। वै. द. १/१५. Again dravya classification is also mentioned in cha.su.1

खादिन्यात्मा मनः कालो दिशश्च द्रव्यसंग्रहः।

सेन्द्रियं चेतनं द्रव्यं, निरिन्द्रियम् अचेतनम्॥ च. सू. १/४८

किंचिद्दोषप्रशमन किंचिद्धातुप्रदूषणम्।

स्वस्थवृत्तौ मतं किंचित्त्रिविधं द्रव्यमुच्यते॥

तत् पुनस्त्रिविधं प्रोक्तं जाङ्गमौब्धिदपार्थिवम्॥

Thus definition and classification of dravya is mentioned in Cha.su.1. This should be considered here by atitavekshan tantrayukti.

Due to sanyoga of rasa there will be no new action of that mixture. There will be action either of rasa from mixture.

Why only guna karma of six rasa is mentioned -

Chakrapani has given grammatical clarification संसृष्टमिति भावे क्तः। He has explained that through there is mixing of dravya having more than one rasa then also there also there are no indefinite combination occurs among their guna(snigdha ruksha etc) as well as prakruti (karma like ayushya varshan etc). Only guna and prakruti of that rasa get mixed with other. No new guna or karma is established by combination. He has given drushtant of dosha sansarga. Indefinite vyadhi occurs due to different dosha sansarga but three main dosha remains same. In the same manner though different rasa sansarga takes place, originally they are six. He has explained that as there are no new

guna or karma is established by different sansarga of rasa, only six rasa are described in detail.

Gangadhar has explained in different manner. He has aroused quarry that even in different dravya having same rasa, there will be indefinite types of that rasa due to different percentage of arambhak bhav. Then he has given its explanation.

एषां मधुरादीनां षण्णामभिनिवृत्तौ प्रधानभूतानां प्रकृतीनां सोमगुणानिरिक्तपञ्चभूतानां प्रधानत्वे तत्र तत्र गुणीभूतरसानां प्रकृतयो वा अल्पांशभूता भूम्याग्निगुणबहुलादि भूतद्वन्द्वास्तासामपरिसहयेयत्वं न भवति। पञ्चनामेव भूतानामंशन्यूनाधिक्यादि विशेषात् तथाविधापररसोत्पत्तेः। गं.

He has explained that only six rasa originates from nyun – adhik combination of mahabhuta. Dravya are made up of panchamahabhutas. Panchamahabhuta are mentioned in sharir sthana.

महाभूतानि खं वायुरग्निरापः क्षितिस्तथा।

शब्दः स्पर्शश्च रूपं च रसो गन्धस्य तद्गुणाः॥ च. शा १/२७

तेषामेकगुणः पूर्वो गुणवृद्धिः परे परे।

पूर्वः पूर्वगुणैश्चैव क्रमशो गुणिषु स्मृतः॥ च. शा. १/२८

Akasha, vayu, agni, jala and pruthvi are mahabhuta having their special guna shabda, sparsha, rupa, and gandha respectively. Due to addition of previous mahabhuta, each next mahabhuta has more guna.

In Ashtang hrudaya, vagbhat has described formation of dravya from panchamahabhuta more precisely.

पञ्चभूतात्मकं तत्तु क्षमामधिष्ठाय जायते।

अम्बुयोन्यग्निपवननभसां समवायतः।

तन्निर्वृत्तिर्विशेषश्च व्यपदेशस्तु भूयसा॥ अ. ह. सू. ९/१-२

All dravya are made up of panchabhuta. Pruthvi mahabhuta is its upadan karan. Jala is yoni – utpatti sthana. These both are basic causes for dravya utpatti. Due to agni, vayu and akasha there are differentiation between karya dravya. Though all karya dravya are made up of panchamahabhuta, they are named upon predominance of specific mahabhuta.

In Sushrut Samhita also it is mentioned that dravya is made up of panchamahabhuta.

तत्र पृथिव्यप्तेजोवाय्वाकाशानां समुदायाद् द्रव्याभिनिर्वृत्तिः, उत्कर्षस्त्वभिज्जको भवति-इदं पार्थिवं इदं आप्यं इदं तैजसम् इदं वायव्यं इदं आकाशीयमिति।। सु. सू. ४१/३

In Sushrut Samhita sharir sthana genesis of panchamahabhuta is mentioned.

भूतादेरपि तैजस सहायात्तल्लक्षणान्येव पञ्चतन्मात्राण्युत्पद्यन्ते- शब्दतन्मात्रं, स्पर्शतन्मात्रं, रूपतन्मात्रं, रसतन्मात्रं, गन्धतन्मात्रं इति तेषां विशेषाः शब्द स्पर्श रूप रस गन्धाः ; तेभ्यो भूतानिव्योमानिलानलजलोर्व्यः। सु. शा. ख
अन्योऽन्यानुप्रविष्टानि सर्वाण्येतानि निर्दिशेत।

स्वे स्वे द्रव्ये तु सर्वेषां व्यक्तं लक्षणमिष्यते।। सु. शा. १/२१

Though all dravya are made up of panchamahabhuta, then also they are classified as parthiv, jaleeya etc. Chakrapani has clarified that – सर्वकार्यद्रव्याणां पाञ्चभौतिकत्वे अपि वृथिव्याद्यत्कर्षेण पार्थिवत्वादि ज्ञेयम्। चक्र. Y.Sen has explained it - सर्वेषामेव द्रव्याणां पञ्चभूतारब्धत्वे अपि पार्थिवादिव्यपदेशः तत्तद्भूतउत्कर्षेण। यो. से.

In Sushrut Samhita as well as in Ashtang hriday also it is mentioned as same .In Astang sangraha also it is mentioned that all dravya are made up of panchamahabhuta.

इह हि द्रव्यं पञ्चमहाभूतात्मकम्। तस्या अधिष्ठानं पृथिवी, योनिः उदकं खानिलानलसमवायान्निर्वृत्तिविशेषौ। उत्कर्षेण तु व्यपदेशः। अ. सं. सू. १७/२

तच्च द्रव्यं पञ्चभूतात्मकं पञ्चभिः महाभूतैः आरब्धमित्यर्थः। पञ्चभूतानि पृथिव्यातेजोवाय्वाकाशानि लोके प्रसिद्धानि। आकाशस्य तु शुन्यात्मनोऽपि गुणाश्रयत्वात् पृथिव्यादिवदेव भूतत्वं द्रव्य आरम्भकत्वं च विज्ञेयम्। यु मिश्रणे धातुः तस्मिन्योनिरिति रूपं भवति। कारणं स्वभावसम्बन्धहेतुरित्यर्थः। निवृत्तिः निष्पत्तिरात्मलाभः। विशेषो द्रव्यान्तरेणासादृश्यम। तेषामेव भूतानामेकादितारतम्यादिसंयोगविशेषेण द्रव्याणां परस्पर व्यावृत्तिः। यश्च पार्थिवं द्रव्यमाप्यमित्यादिव्यपदेशः स भूयसा प्रभूतेन महाभूतेन जन्यते। तेन पञ्चसु मध्ये यद् अधिक तदीयं व्यपदेशं प्राप्नोतीत्यर्थः। इदं अ. सं. सू. १७/२

Indu has explained that though akasha mahabhuta is amurta, it takes part in genesis of dravya with combination of other mahabhuta. The difference between dravya is due to akasha, vayu and again mahabhuta. Though all dravya are made up of panchamahabhuta, they are named depending upon predominance of mahabhuta in it.

Parthiv dravya –

Chakrapani has commented that -

सर्वकार्यद्रव्याणां पाञ्चभौतिकत्वे अपि पृथिव्यादि उत्कर्षेण पार्थिवत्वादि ज्ञेयम्।

While Gangadhar says-

तत्र पाञ्चभौतिकेषु द्रव्येषु चेतनवावत्स्वचेतनेषु च मध्ये गुर्वादिनवगुणबहुलानि द्रव्याणि पार्थिवानि पृथिवीबहुलपञ्चभूतात्मकानि। शेषाणां भूतगुणानां द्रवादीनाम अबहुलत्वमेष पार्थिवेषु द्रव्येष्विति ख्यापितम्।

Y.Sen also commented same. He says that parthiv etc named as per bhuta utkarsha. He also commented that bahul guna /mahabhuta are also present

Guna of parthiva are guru, khar, kathin, manda, sthira, vishad , Sandra, sthula and gandha.

Guna –

In Charak Samhita guna are defined as - समवायी तु निश्चेष्टः कारणं गुणः। च. सू.।

Guna are nishcheshta – inherent relationship.

In karikavali, it is defined as –

अथ द्रव्याश्रितः ज्ञेया निर्गुणा निष्क्रीया गुणाः। कारिकावली

द्रव्याश्रयगुणवान् संयोगविभागेषु अकारणम् अनपेक्ष इति गुणलक्षणम्। वै. द. १/१६

In bouddha darshan and Jain darshan guna is defined as लक्षण कूटोगुणः। and गुणपर्यायवद् द्रवम्। respectively.

Guru –

Guru guna is defined as–

गुरुत्वं जलभूम्योः पतनकारणम्। प्र. पा. भा.

यस्य द्रव्यस्य बृंहणे शक्तिः स गुरुः। हेमाद्रि

गौरवं पार्थिवमाप्यञ्च। र. वै. ३/११६

Guru guna is responsible for the force of gravity. In sharir it does bruhan. In Sushrut Samhita and Bhavprakasha action of guru guna is mentioned.

सादोपलेप बलकृत् गुरुस्तर्पण बृंहणः। सु. सू.

सादो अङ्गलानिः उपलेपो मलवृद्धिः बलं श्लेष्मा तर्पणः तृप्तिजनकः, बृंहणो देहे वृद्धिकरः।
डल्हण

गुरुः वातहरः पुष्टिश्लेष्मकृत् चिरपाकी च। भा. प्र.

In Bhavprakash one different quality of guna is mentioned – Chirapaki.

Khar –

लेखने खरः। हेमाद्रि

कर्कशो विशदो यथा। सु. सू. ४६/४२१

विशदो यथा इति अजीवनो अश्लेषी च तथा असन्धान काश्यकृच्च। डल्हण

कर्कशत्वं वायव्यं। र वै. २/६०

Khara guna is responsible for roughness. It has lekhana property. In Sushrut Samhita it is mentioned as karkasha and said that it works like vishad. Which is explained by dalhan. Vayu mahabhut is predominant.

Manda –

मन्दो यात्राकरः स्मृतः। सु. सू. ४६/४२२

यात्राकरः इति शरीरस्थायित्वाद् देहस्य यात्रां वर्तनं करोति। डल्हण

यस्य शमने शक्तिः स मन्दः। हेमाद्रि

चिरकारित्वम् मन्दत्वम्। आ. द. ३-२-२३

मन्दः सकलकार्येषु शिथिलोऽल्पिऽपि जायते। भा. प्र.

Manda guna is responsible for slow activity or delayed response. It is defined as the quality which will subside the vitiated dosha or which will helpful in palliative treatment of diseases. Due to this the drug travels through the body for a long time.

Sthira –

धारणे स्थिरः। हेमाद्री

स्थिरो वातमलस्तम्भ। भा. प्र.

चलरहितत्वम् स्थिरत्वम्। आ. द. ३/२/२७

The quality which brings about immobility or firmness is known as sthira guna. It is responsible for stambhan (obstruction of vega). It gives strength.

Vishad –

क्षालने विशदः। हेमाद्री
विशदो विपरीतोऽस्मात् क्लेदाचूषणरोपणः। सु. सू. ४५/४७
विपरीतो अस्मात् इति असन्धानीऽजीवनोऽश्लेषी च।
क्लेदाचूषण आर्द्रिभावविनाशकर इत्यर्थः। डल्हण
क्लेदच्छेदकरः ख्यातो विशदो व्रणरोपणः। भा. प्र.
क्लेदनाशकत्वं विशदत्वम्। आ. द. ३.२.३७

Vishad is responsible for cleanliness or clearness .This property washes away dirt and make dhatus free from impurities

Sandra –

यस्य प्रसादने शक्तिः स सान्द्रः। हेमाद्री
सान्द्रः स्थूलः स्याद् बन्धकारकः। सु. सू.
निविडावयवत्वं सान्द्रत्वम्। आ. द. ३/२/४९

Sandra guna is by which different parts of body are strengthened or nourished. It is responsible for brihana, bandhana, prasadan etc.In Bhavprakash Shushka is mentioned instead of Sandra.

Sthula –

संवरणे स्थूलः । हेमाद्री
स्थूलः स्थौल्यकरो देहे स्रोतसामवरोधकृत्। भा. प्र.
प्रसृतावयवत्वं स्थूलत्वम्। आ. द. अ. ३/२/४७

Sthula guna brings bulkiness and delay in disintegration of drug. It is having guru paka. It causes sthoulya and strotavarodha.

Gangha –

गन्धबहुला पृथिवी।

Gandha is vishesha guna of pruthvi. It is of two types – sugandha and durgandha.

Action of parthiva dravya is as follows

Upachay –

Y.Sen has explained upachay as bruhan. Bruhan is defined as –

बृहत्त्वं यच्छरीरस्य जनयेत्तच्च बृंहणम्।

गुरु शीतं मृदु स्निग्ध बहुल स्थूल पिच्छिलम्।

प्रायो मन्दं स्थिर श्लक्ष्णं द्रव्यं बृंहणम् उच्यते। च. सू. २२

Chakrapani and Y.Sen both have explained sanghat as kathinya and sthairya as avichal.

In Sushrut Samhita parthiva dravya is defined as –

तत्र स्थूलसान्द्रमन्दस्थिरगुरुकठिनं गन्धबहुलमीषत्कषायं प्रायशो माधुरमिति पार्थिवम्। तत् स्थैर्यबलगौरवसंघातउपचयकरं विशेषतश्चाधोगतिस्वभावमिति। सु. सू. ४१/४

In addition to charak samhita, in Sushrut Samhita rasa of parthiva dravya is mentioned as madhur and ishat kashaya. Also parthiva dravya are mentioned having adhogati swabhav.

In Ashtang Hrudaya they are mentioned as

तत्र द्रव्यं गुरुस्थूलस्थिरगन्धगुणोल्बणम्।

पार्थिवं गौरवस्थैर्यसंघातोपचयावहम्।। अ.ह.सू. ९/५-६

In Ashtang Sangraha –

तत्र द्रव्यं गुरुकठिन विशद मन्द सान्द्र स्थूल स्थिर गन्धगुणबहुलं पार्थिवं

उपचय गौरवसंघात स्थैर्यकरम्।। अ. सं. सू. १७/४

Aapya dravya –

Apya dravya is having dominating qualities like drava, snigdha, sheet, manda,sara, Sandra, mrudu, picchil, and rasa. It is responsible for upakledan, sneha, bandha, vishyand, mardav and pralhad.

Gangadhar has explained that apya dravya has these nine qualities. ‘Bahul’ denotes that other than these nine qualities otherqualities are also present in apya dravya. But these are predominant. Chakrapani and Y.Sen both have not commented anything on guna.

Description of these guna from different compendia –

Drava –

द्रवः प्रकलेदनः परः। सु. सू. ४५/४२०
प्रकलेदन आर्द्रभावकरः डल्हण
यस्य विलोडने शक्तिः स द्रवः। हेमाद्रि
सांसिद्धिक द्रवत्वं स्यात् नैमित्तिकमथापरम्।
सांसिद्धिकं तु सलिले द्वितीयं क्षितितेजसोः।
नैमित्तिकं वन्हियोगात्तपनीयधृतादिषु। कारिकावली

Drava guna is responsible for fluidity. Hemadri mentioned that drava guna has power of (विलोडन). It has two types – Sansidhik and naimittik. Drava guna of jala is sansidhik.

Snigdha –

यस्य क्लेदने शक्तिः स स्निग्धः। हेमाद्रि
स्नेहमार्दवकृत् स्निग्धो बलवर्णकरस्तथा। सु. सू. ४९/९८
स्निग्धं वातहरं श्लेष्मकारि वृष्यं बलावहम्। भा. प्र.

Snigdha guna provides unctuousness or oily appearance. It will provide smoothness and moisture. It acts as balya, vrushya, mrudukar. In Bhavprakash it is mentioned as vatashamak and kaphavardhak.

Shit –

स्तम्भनो हिमः। हेमाद्रि

ह्लादनः स्तम्भनः शीतो मूर्च्छातृट्स्वेददाहजित्। सु. सू. ४६/४१५

शीतस्तु ह्लादनः स्तम्भ मूर्च्छातृट्स्वेददाहनुत्। भा. प्र.

दाहनाशकत्वं शीतत्वम्। आ. द. २/१०

Shita guna is responsible for stambhan stambhan is defined as –

रौक्ष्याच्छैत्यात्कषायत्वाल्लघुपाकाच्च यभ्दवेत्।

वातकृत्स्तम्भनं तत्स्याद्यथा वत्सकटुण्डुदुकौ। शा. सं. प्र. ख. ४/१२-१३

The quality which prevents the expulsion of fluids or malas is known as stambhan. Hemadri has mentioned that sheet guna is responsible for stambhan. In Sharanghar Samhita it is described that drug having qualities – Ruksha, sheeta, kashaya rasa and laghu paka causes vata vrudhhi and does stambhan. Sheeta guna is responsible for alhadan, stambhan, dahashaman as well as murccha, trushana, sweda nashan.

Manda –

It is already described in parthiv dravya.

Sara –

सरो अनुलोमनः प्रोक्तः। सु. सू. ४६/४२२

अनुलोमनो वातमलप्रवर्तनः। डल्हण

सरस्तेषां (वातमलानां) प्रवर्तकः। भा. प्र.

सर्वतः प्रवृत्तिशीलत्वम् सरत्वम्। आ. द. ३-२-२९

Due to sara guna substance spreads all over the body easily. It stimulates various movements.

Sandra –

It is already described in parthiva dravya.

Mrudu –

श्लथने मृदुः। हेमाद्री

मदुस्न्यथा। सु. सू. ४६/४१८

दाहेत्यादि अन्यथा इति अदाहपाककरोऽस्त्रावण इत्यर्थः। डल्हण

Mrudu guna brings softness or fragility to the body. It reduces daha, paka and strava.

Picchil –

लेपने पिच्छिलः। हेमाद्रि

पिच्छिलो जीवनो बल्यः सन्धानः श्लेष्मलो गुरुः। सु. सू. ४६/४१७

पिच्छिलस्तन्तुलो बल्यः सन्धानः श्लेष्मलो गुरुः। भा. प्र.

सान्द्रचिक्कणत्वं पिच्छिलत्वम्। चकचकायमानं वा।

Picchil guna is responsible for stickyness. It has coating effect. It is guru and aggravates kapha. It results in balya, sandhan, jeevaniya.

Rasa –

रसबहुलम् आप्यम्।

रसनेन्द्रिग्राह्यो रसः।

It is sartha guna which is precepted by rasanendriya.

Aapya dravya do function likes upkledan, shehan, bandhan, vishyandan, mardav, and pralhad. Chakrapani has commented on it as follows –

बन्धनं परस्परयोजनसम्बन्धः; प्रल्हादः शरीरेन्द्रियतर्पण

Gangadhar has not commented anything.

Y.Sen has commented - उपक्लेदः आर्द्रभावः। बन्धनं संहत्यापादनं। विष्यन्दः द्रवः। मार्दवं मृदुत्वं।

He has revised quote from Sushrut Samhita.

In Sushrut Samhita aapya dravya are described as –

शीतस्तिमितस्निग्धमन्दगुरुसरसान्द्रमृदूपिच्छिलं रसबहुलं इषत्कषायाम्ललवणं मधुररसप्रायमाप्यं;
तत् स्नेहनल्हादन- क्लेदनबन्धनविष्यन्दनकरमितिः। सु. सू.

Here one extra guna –stimit is mentioned. Rasa of apya dravya is mentioned as madhur with kashaya, amla and lavan in small extent.

In Ashtang sangraha aapya dravya are described as

द्रवस्निग्धशीतगुरुमन्दसान्द्रसरमृदूपिच्छिलरसगुणबहुलमौदकं उपक्लेद स्नेह बन्ध विष्यन्द
मार्दवप्रल्हादकरम्। अ. स. सू. १७/५

In Ashtang Hruday it is mentioned as-

द्रवशीतगुरुस्निग्धमन्दसान्द्ररसोल्बणम्।

आप्यं स्नेहनविष्यन्द क्लेदप्रल्हादबन्धकृत्॥ अ. ह. सू. ९/७

AGNEYA –

Agneya dravya has qualities like ushna, tikshana, sukshma, laghu ruksha, vishad, and rupa. Chakrapani and Y.Sen both have not commented on guna. Gangadhar has commented same as previous.

Ushna –

स्वेदने उष्णः। हेमाद्रि
उष्णः तद्विपरीतः स्यात् पाचनश्च विशेषतः। सु. सू. ४६/४१५
उष्णो भवति शीतस्य विपरीतश्च पाचनः। भा. प्र.
दाहजनकत्वम् उष्णत्वम्। आ. द. ३/२/१७

Ushna guna results in sweating. It generateds heat and results in burning sensation. Mani action of it is pachan.

Tikshna –

शोधने तीक्ष्णः। हेमाद्रि
दाहपाककरः तीक्ष्णः स्रावणो। सु. सू. ४६/४१८
तीक्ष्णं पित्तकरं प्रायोलेखनं कफवातहृत्। भा. प्र.
शीघ्रकारित्वम् तीक्ष्णत्वम्। आ. द. ३/२/२५

Due to tikshna, drug has quick activity or sharpness. This guna is responsible for shodhan, daha, paka and strava. It aggravates pitta.

Sukshma –

विवरणे सूक्ष्मः।
सौक्ष्म्यात् सूक्ष्मस्तु सूक्ष्मेषु स्रोतःस्वनुसरः स्मृतः। सु. सू. ४६/४२१
देहस्य सूक्ष्मछिद्रेषु विशेद्यत्सूक्ष्ममुच्यते। भा. प.
अवयवानां संकोचः सूक्ष्मत्वम्। आ. द. ३/२/४५

The quality through which a drug can penetrate through the minutest channels of the body is known as sukshma.

Laghu –

लङ्घने लघुः। हेमाद्रि
लघुस्ताद्विपरीतस्याल्लेखनो रोपणस्तथा। सु. सू. ४६/४२०

लघु पथ्यं प्रोक्तं कफघ्न शीघ्रपाकि च। भा. प्र.

Dravya having laghu guna has light weight and it reduces weight and kapha. Its metabolism is fast. It acts as lekhan & ropan.

Ruksha –

शोषणे रुक्षः। हेमाद्रि

रुक्षस्तद्विपरीतः स्याद्विशेषात् स्तम्भनः खरः। सु. सू. ४६/४१६

रुक्षं समीरणकरं परं कफहरं मतम्। भा. प्र.

Ruksha guna is responsible for shoshan. It causes stambhan and kharata. It causes vataprakopa as well as kapha shaman.

Vishad –

It is already discussed in parthiva dravya.

Action of agneya dravya –

दाहपाकप्रभाप्रकाशवर्णकराणि।

- दाह – (दह+घज) – ताप, संताप ४५६ आपटे शब्दकोष
- दाह – पु. रोग सर्वांगदहनमिवसंताप चत्वारिंशत्पित्त विकारेषु एकः। च. सू. २०/१४
अग्निदग्धस्य इव वेदना सु. नि. १/३२
- पाक – (पच् + घज) पकाना, प्रसाधन, सेकना, उबालना परिपक्वता, पकने की क्रिया (फोडे आदि), पकना, पीप पडना (५९९) आपटे शब्दकोष
पु. पित्तकर्म पचनम् च. सू. २०/१५
पक्वता सु. सू. ५/७, अ. ह. ७/९
- प्रभा – (प्र + भा + अङ्ग + टाप) प्रकाश, दीप्ति, कान्ति, जगमगाहट, चमक, कान्तियुक्त, कान्ति का प्रसारक आपटे शब्दकोष (६६)
- (स्त्री) वर्णदीप्तिः

शरीरकान्तिस्तेज तस्या संख्या सा सप्तविधा- रक्ता, पीता, सिता, श्यावा, हरिता, पाण्डुराऽसितेती। च. इ. ७/१४-१५

प्रभा तु वर्ण प्रकाशयति पर विप्रकर्षाद् दूरत्वात् तेजः प्रभा इव इति लक्ष्यते। अ. सं. शा. ९/८

- प्रकाश - (वि) (प्र+काश्+अच्) चमकीला, चमकने वाला, उज्वल दीप्ति, कान्ति, आभा, उज्ज्वलता आपटे शब्दकोष (६३९)

(वि) सदृशम् । सु. नि. २/१२

प्रकटः अनावृतः सु. शा. ५/४९

प्रकाशन - अभिव्यक्तिः आग्नेय द्रव्यस्य कार्यम्।

- वर्ण - (वर्ण+घञ्) रंग, रोगन / रंग रूप सौंदर्य।

शरीरकान्ति सु. शा. ४.४

From all above agneya dravya are responsible for burning sensation and faster metabolism even at cellular level. These dravyas act on varna and kanti – specially on bhrajak pitta.

Chakrapani has commented on prabha as प्रभा वर्णप्रकाशिनी दीप्ति। वर्णमाक्रामति च्छाया प्रभा वर्णप्रकाशिका।

In Sushrut Samhita Agneya dravya are defined as –

उष्ण तीक्ष्ण सूक्ष्म रुक्ष खर लघु विशदं रूपबहुलं इषदम्ललवणं कटुकरसप्रायं विशेषतश्चोर्ध्वगतिस्वभावमिति तैजसं, तद्दहनपचनदारणतापनप्रकाशनप्रभावर्णकरमिति। सु. सू. ४१/४

In Ashtang hrudaya they are defined as –

रुक्षतीक्ष्णोष्णविशदसूक्ष्मरूपगुणोल्बणम्।

आग्नेयं दाहभाववर्णप्रकाशपचनात्मकम्।। अ. ह. सू. ९/७

In Ashtang Sangraha it is defined as-

तीक्ष्णोष्णरुक्षसूक्ष्मलघुविशदरूपगुणबहुलम् आग्नेयम् दाहपाक- प्रकाशप्रभावर्णकरम्। अ. सं. सू. १७/६

VAYAVYA DRAVYA –

Dravya which has predominantly laghu, sheet, ruksha, khar, vishad, sukshma and sparsha qualities is vayavya dravya. Chakrapani and Y.Sen both have not mentioned specific no. of gunas (sapta) and commented as before.

Karma –

Vavaya dravya is responsible for roukshya, glani, vichar, vaishadya and laghav.

- रौक्ष्यम् – (रुक्ष + ष्यञ्) कठोरता, सूखापन, अनुपजाऊपन खुरदरापन, कर्कशता, क्रूरता. आपटे शब्दकोष ८६३

(न.) लक्षण रोग अशीतिवातविकारेण्वकः रुक्षता, त्वचो रुक्षत्वम् च. सू. २०.११

- ग्लानि – स्त्री (ग्लै + नि) अवसाद, क्लान्ति, थकावट न्हास, क्षय आपटे शब्दकोष

स्त्री रोग – वक्रमधुरता तन्द्रा हृदयोद्वेष्टनभ्रमोऽन्नाभिलक्षणा भावश्च सु. शा. ४/५४ ३०७

सादः म्लानत्वम् सु. उ. ३९/६४

शक्त्यभावः कर्मस्वक्षमत्वम् मनसस्तापलक्षणम्। च. चि. ३/३६

मांस अपचयो हर्षक्षयो वा। च. वि. १/१८ – चक्र

कलमः सु. शा ३/१३

रसक्षीणत्वजन्यं लक्षणम्। अ. ह. सू. ९/९

- विचार – (वि+चर्+घञ्) विमर्श,

विनिमय, चिंतन सोच परिक्षा विचारविमर्श, तत्त्वार्थविचार, निर्णय, विवेचन, तर्क, निर्धारण आपटे शब्दकोष ९२९

पु. संकल्पनम् तच्च मनसः एक कर्म च. शा. १/२१

गतिः विचरणम् चक्र च. सू. २६.११

विविधाश्रेष्ठाः अ. ह. सू. ९/९

- विशद – (विशद + व्यज्) स्वच्छता, निर्मलता, स्पष्टता, ९८२ आपटे शब्दकोष

वि. अच्छत्वं, पिच्छिलगुणस्य विनाशको गुणविशेषः। च वि. ८/९८

निर्मलता सु. चि. २४/३-१०

- लाघव – (लघोर्भाव अण्) अल्पता, क्षुद्रता, लघुता, हलकापन, क्रियाशीलता, तत्परता ८७५ आपटे शब्दकोष

न. लक्षण लघुता गुरुत्ववैपरीत्यम् च. सू. १६/५

शीघ्रक्रियता च. सि. ३/१९

Thus vayaviya dravya brings dryness, roughness in the body. It causes dhatukshaya especially rasa kshaya hence responsible forshakti abhav / karma akshamata. It removes picchil guna i.e coatings of shlesma mala etc and hence makes tissues clean. It brings lightness so make the tissue active.

In Sushrut Samhita it is described as –

सूक्ष्मरुक्षखरशिशिरलघुविशदं स्पर्शबहुलमीषतिक्तं विशेषतः कषायमिति वायवीयं ; तद्वैशद्यलाघवग्लपनविरुक्षणविचारणकरं इति। सु. सू. ४१/४

Here rasa of vayaveeya dravya is mentioned as kashaya with some tikta.

In Ashtang sangraha it is mentioned as

रुक्षसूक्ष्मलघुविशदविकाषिव्यवायिशीतखरस्पर्शगुणबहुलं वायव्यं रौक्ष्यलाघववैशद्यग्लानिविचारकरम्।

अ. स. सू. १७/७

In Ashtang Hrudya it is mentioned as-

वायव्यं रुक्षविशदलघुस्पर्शगुणोल्बणम्।

रौक्ष्यलाघववैशद्यविचारग्लानिकारकम्॥ अ. ह. सू. ९/८

AKASHIYA DRAVYA-

Akashiya dravya has predominant qualities such as – mrudu, laghu, shlakshna, and shabda. Chakrapani and Y. Sen have not commented anything on guna. Gangadhar has mentioned specific no. of guna- Akashiya dravya has five guna. He has commented on 'bahul as before.

श्लक्षण – रोपणे श्लक्षणः। हेमाद्रि

श्लक्ष्णः पिच्छिलवत् ज्ञेयः। सु. सू. ४६

श्लक्ष्ण स्नेहं विना अपि स्यात् कठिनोऽपि हि चिक्कणः। भा. प्र.

Karma – Akashiya dravya are responsible for mardav, shoushrya and laghav.

- मर्दव- मृदूता (शा. और आलं)

लचीलापन, दुर्बलता, कोमलता ७९८

न. मृदुत्वम् च. सू. २६/४३, च. शा. ४/१४

सौकुमार्यम् अ. ह. सू. ११/३

- शौषिर्य - सुषिरत्वम् अ. द. अ. ह. सू. १२/५०

सरन्ध्रत्वम् हे. अ. ह. सू. १२/५०

सुषिर - वि. (शुष्+किरच्, पृषो शस्य सः)

छिद्रो से पूर्ण, खोखला, सरन्ध्र १/१७ आपटे शब्दकोष

लाघव -

It is already described in vayaviya.

Thus akashiya dravya is sushir i.e so it makes tissue fragile. It gives space to the substances to transverse to grow, to replenish through tissue /strotas/ cells. It gives elasticity to the body.

In Sushrut Samhita akashiya dravya are mentioned as –

श्लक्ष्णसूक्ष्ममृदुव्यवायिविक्ताव्यक्तरसशब्दगुणबहुलम् आकाशयीयम्।

तन्मर्दवशौषिर्यलाघवकरमिति। सु. सू. ४

Here vyavayi, vivikta and avyakta rasa are mentioned as qualities of akashiya dravya which are not mentioned in charak samhita.

In Ashtang Sangraha they are described as

सूक्ष्मलघुविशदश्लक्ष्णव्यवायिविक्तशब्दगुणबहुलम् आकाशात्मक सौषिर्य लाघवकरम्। अ. सं. सू. १७/८

In Ashtang Hrudya they are described as –

नाभसं सूक्ष्मविशदलघुशब्दगुणोल्बणम्।

सौषिर्यं लाघवकरम्...॥ अ. ह. सू. ९/९

In this context, Gangadhar has explained that how gurvadi guna and karma originates in akasha etc mahabhuta. Gangadhar says that all karyadravya are made up of panchamahabhuta. Karyaguna are same as karanguna. Karan dravya can originate only sajateeya guna and karma. In genesis of mahabhuta only sartha guna are mentioned. Then how these gurvadi guna come in mahabhuta?

न हि पञ्चसु भूतेषु क्वापि गुरुत्वादयः सन्ति। वर्ततेच पृथिव्यां गन्धोऽप्सु रसो रूपं तेजसि स्पर्शो वायावाकाशे शब्दः।.....तथेषु पञ्चसु अपि भूतेषु न गुर्वादयो गुणाः सन्ति, तैरारब्धे द्रव्ये पार्थिवादिनि पाञ्चभौतिके किमुपादाना गुर्वादयो जायन्ते कं निरुपादानाः स्युः ? कर्माणि च कथं जायन्ते किमुपादानानि ?

He has explained that in first chapter it is mentioned सार्था गुर्वादय इति। तत्रार्था गुर्वाक्ष्य इति नोक्त्वा सार्था इति वचनेन ख्यापितम्। So he explained that when it is said that akasha is shabdabahulam then with shabd it has also mrudu, laghu, sukshma guna. But they are anabhivyakta. (Not expressed). So in each mahabhuta, it has its own vishesha guna in abundant but gurvadi guna are in very less conc. – anabhivyakta. As they are not expressed, acharya has not indicated them. He has mentioned that it's their own method.

आचार्याणां हीयं रीतिः – आद्युत्पत्तौ ये भावा न अभिव्यज्यन्ते न ते तदा निर्विश्यन्ते नाप्युपदिश्यन्ते, यदाभिव्यज्यन्ते तदा निर्दिश्यन्ते।

Meaning of abhivyanjan is given in shabdkosh as

अभिव्यञ्जनम् (अभि+वि+अञ्ज+ज्युट) प्रकट करना प्रकाशन करना

So these gurvadi guna are not expressed so not mentioned here.

He has also explained that due to prabhav of dik, kala as well as bhutantar anupravesha these unexpressed guna are expressed in karya dravya.

.... इतिपार्थिवादिषु पाञ्चभौतिकेषु द्रव्येषु गुरुत्वादयो गुणा विंशतिर्नानुपादाना अभिव्यज्यन्ते। तस्माद् द्रव्याणि सजातीयद्रव्यान्तरमारभन्ते गुणाश्च सजातीय गुणान्तरं न तु विजातीयम्। तनः कारण गुणपूर्वकः कार्यगुणो दृष्ट इति।

Thus influence of satkaryavada is seen here.

अनेन उपदेशेन नानौषधीभूतं जगति किञ्चिद् द्रव्यम् उपलक्ष्यते ता ता हि युक्तिमर्थञ्च तं अभिप्रेत्य।

Thus all dravya are made up of panchamaha bhuta. So they all can be used as medicine when given with yukti and artha. Dravya action takes place due to dravya prabhav, guna prabhav as well as dravya guna prabhav. Chakrapani has give example of each of them.

Chakrapani also explained about viruddha ahara. He says if all dravyas have medicinal use then what about viruddha ahara. It is always apathyakar. Further he says that variodhik ahara dependa upon sanyoga, sanskara, desha, kala etc. In absence of these factors that substance may be pathyakar. He said that substances which are mentioned as apathyakar, they can also used as medicine when used with yukti e.g use of visha in udar.

While commenting on gunaprabhav Gangadhar has revised quotes of guna from Sushrut Samhita. In Sushrut Samhita vinshati guna are mentioned in 46th chapter of sutrasthana. He has explained that while describing annapana their guna are given. Now karma of guna are mentioned as guna are on the basis of karma.

अत उर्ध्वं प्रवक्ष्यामि गुणानां कर्मविस्तरम्।

कर्मभिस्त्वनुमीयन्ते नानाद्रव्याश्रया गुणाः॥ सु. सू. ४६/५१४

Sushrut has mentioned shita, ushana, snigdha, ruksha, picchil, vishad, tikshana, mruudu, guru, laghu, drava, Sandra, shlakshna, karkasha, sugandha, durgandha, sara, manda, vyavayi, vikasi, ashukari, and suskshma. Though in sutra vinshati guna is mentioned, actually he has described 22 guna. Dalhan has commented on it.

केचिदत्र संख्याभङ्गभयाद् व्यायविकास्याशुकारिणामपाठमेव मन्यन्ते अन्ये पुनराहु-अधिकायामपि गुणविंशतावुक्तायां गुणा विंशतिरुक्ताः, न चात्र नियमो विंशतिरेवेति; व्यायविकास्या शुकारिणां तु

स्वतन्त्रे परतन्त्रे च दर्शनात् पाठो न्याय्य एवः अपरे पुनः प्रागेव 'दर्शैवान्यान्' इत्यस्य स्थाने दश चान्यान इति चकारं पठान्ति; तेन व्यवायिविकास्याशुकारिणोऽपि समुच्चीयन्ते।

In Sushrut Samhita same concept has been put forward –

अनेन निदर्शनेन नानौषधीभूतं जगति किचिद्रव्यमस्तिति कृत्वा तं तं युक्तिविशेषमर्थ चाभिसमीक्ष्य स्ववीर्यगुणयुक्तं द्रव्याणि कार्मुकाणि भवन्ति। सु. सू. ४१/५

In Ashtang Sangraha it is mentioned as-

इत्थं च नानौषधभूतं जगति किञ्चिद् द्रव्यमस्ति विविधार्थं प्रयोगवशात्। अ. सं. सू. १७/९
.... जगत्येवमनौषधम्।

न किञ्चिद्विद्यते द्रव्यं वशान्नानार्थयोगजोः॥ अ. ह. सू. ९/१०

Dravya bheda according to rasa Sanyoga –

Total sixty three combinations of rasa are mentioned. These combinations occur due to dravya, desha, and kala. Chakrapani and Gangadhar both have explained dravya, desha and kala in same manner.

यप्रभावाद् यथा सोमगुणातिरेकान्मधुर इत्यादि देशप्रभावाद् यथा आम्रफलादि देशविशेषे मधुर कालप्रभावाद् यथा कलफलादि ग्रीष्मे मधुरं हिमे सकषायम्। एवमातस्थिककालप्रभावाच्च यथा बालआम्रफलं सकषायाम्लं मध्यमम्लं पक्वं मधुराम्लमिति।

Here dravya prabhav means concentration of mahabhuta. Deshaprabhav means influence of jangal, anup, hima or ushna pradesha. Both nityag and avasthik kala have their influence. Chakrapani has commented that various causes of rasa like agnisanyoga should be considered under dravya or kala.

Y.Sen has not commented on this. But his comment regarding this contex is very important.

द्रव्यदेशकालप्रभावत् द्रव्यदेशकालप्रभावकृतैः भूतानां उत्कर्ष अपकर्ष विशेषै एषां द्रव्याणां भेदः।

He explained that due to influence of dravya, desha and kala concentration of mahabhuta changes which results in formation of different dravya.

Gangadhar has explained that these 63 types are sahaj. Dravyantar sanyoga is not considered here to differentiate dravya. All three commentators have been explained rasa sanyoga in detail.

Collation –

रसास्तरतमाभ्यां तां संख्यामतिपतन्ति हि। गं. यो से.

Rasa gyan is essential for treatment. Physician can use one rasa or combination according to dosha. Gangadhar has commented on it as

तद् एकदोषजादौ व्याधौ तद् दोष व्याधिविपरीत एको रसः कल्प्यः स्यात् सिद्धिम् इच्छता। क्वचित् संयुक्तदोषादौ व्याधौ दोषौषधादीन् सञ्चिन्त्य तद्द्विदोषत्रिदोष न्यूनाधिकादि भावमवेक्ष्य संयुक्तास्तत्तद्दोषव्याधिविपरीताः संयुक्तरसाः कल्प्याः स्युः सिद्धम् इच्छता भिषजा। यतो गदान प्रति बुधा वैद्या हिरसादीनि द्रव्याणि संयुक्तांश्च द्विरसादीन् रसान् एकैकशो वापि रसान् कल्पयन्ति। गं.

Chakrapani has commented that

एतद् एव संयुक्तासंयुक्तरसकल्पनं भिन्नरसद्रव्यमेलकाद् वा अनेकरसैः एकद्रव्यप्रयोगादेकरसद्रव्यप्रयोगाद् वा भवति इति। संयुक्ताश्च रसानिति एकैकरसादिद्रव्यमेलकात् संयुक्तान् रसान् तथैकैकज्ञः कल्पयन्ति प्रयोजयन्ती।

Sanyoga of rasa are also described in Sushrut Samhita. But it is brief, not detailed like Charak Samhita.

तत्र एषां रसानां संयोगास्त्रिषष्टिर्भवन्ति। तद्यथा पञ्चदश द्विकाः, विंशतिस्त्रिकाः, पञ्चदश चतुष्का, षट् पञ्चकाः, एकशः षड्साः, एकः षट्क इति॥ सु. सू. ४२/१२

In Astang sangraha it is described similar to Charak Samhita –

संयोगाः सप्तपञ्चाशत्कल्पना तु त्रिषष्टिधा।

रसानां यौगिकत्वेन यथास्थूलं विभज्यते।

एकैकहीनास्तान् पञ्चदश यान्ति रसा द्विके।

त्रिके स्वादुर्दशाम्लः षट् त्रीन् पटुस्तिक्तएककम्।

चतुष्केषु दश स्वादुश्चतुरोऽम्लः पटुः सकृत्।

पञ्चकेष्वेकमेवाम्लो मधुरः पञ्च सेवते।

द्रव्यमेकं षडास्वादम् असंयुक्ताश्च षड्रसाः॥

षट् पञ्चकाः षट् च पृथग्रसाः स्युः।

श्वतुर्द्विकाः पञ्चदशप्रकारौ।

भेदास्त्रिका विंशतिरेकमेव द्रव्यं षडास्वादमिति त्रिषष्टिः॥ अ. ह. सू. १०/३९-४३

In Ashtang sangraha –

संयोगास्त्वेषां सप्तपञ्चाशद्वन्ति। भवन्ति चात्र।

स्वादुर्द्विकेषु पञ्चम्लश्चतुरो लवणत्रयम्।

द्वौ तिक्तः कटुकश्चैकं याति पञ्चदशैव ते॥

त्रिकेषु मधुरः साम्लश्चतुरो लवणान्वितः।

त्रीन्युक्तस्तिक्तकेन द्वौ कटुनैकं निषेवते॥

स्वादुर्दशैवमम्लः षट् संयोगान् पूर्ववत्क्रिया।

लवणस्त्रीन भजत्येकं तिक्त एवं तु विंशतिः॥

स्वादुश्चाम्लश्चतुष्केषु षट् त्रयं लवणानुगः।

एकं तिक्तयुतो याति दशैव मधुरो रसः॥

चत्वारोऽम्लः षट् च पृथगेवं त्रिषष्टिधा॥ अ. सं. सू. १८/२९-३४

एकश्च षड्रसः षट् च पृथगेवं त्रिषष्टिधा॥ अ. सं. सू. १८/२९-३४

ते रसानुरसो रसभेदास्तारतम्यपरिकल्पनया च।

सम्भवन्ति गणना समतीता दोषभेषजवशादुपयोज्याः॥ अ. सं. सू. १८/३५

RASA AND ANURASA -

In shushka dravya the taste which reveals first is known as rasa. Anurasa is opposite to it.

व्यक्तः शुष्कस्य चादौ च रसो द्रव्यस्य लक्ष्यते।

विपर्ययेण अणुरसो रसो नास्तीह सप्तमः॥ च. सू. २६

While commenting on it Gangadhar says that viparit means in ardra avastha 'cha' prefix denotes that with shushka dravya ardra dravya should be considered. Thus ardra or shushka dravya when kept on tongue taste which reveals first is known as rasa. Which is not expressed is anurasa. Anurasa is guessed on the basis of karma. Chakrapani has revised opinion from other but not mentioned name. According to that rasa which reveals in ardra avastha but not in shushka avastha cannot be considered as rasa. But Chakrapani has denied this opinion by explaining example of pippali.

Commentary of Y. Sen is much more clear and easy to understand.

द्रव्यस्य व्यक्तः मधुराऽयं अम्लोऽयं इत्यादिस्फुटप्रतिभासः रसः लक्ष्यते। आर्द्रावस्थायां एकस्य रसस्य अभिव्यक्तिः। शुष्कावस्थायां पुनः अन्यस्य। यथा पिप्पल्याः। तच्च केन व्यपदेशः स्यात् इति ? शुष्कस्य द्रव्यस्य-शुष्कस्य इति समग्रसंज्ञेः उपलक्षणं। ननु अनुरसस्य अपि क्वचित् अन्ते व्यक्तिः अस्ति इति ? अतः तद्धारणाय पुनरहि-चादौ च इति। आदौ प्रथमजिह्वा संबन्धे सति यः व्यज्यते स रसः। अनुरसस्य अभिव्यक्तिस्तु अन्ते। रसलक्षणविपर्ययेण अनुरसः। व्यक्तः शुष्कस्य चादौ इति रसलक्षणं। तद्विपर्ययश्च अव्यक्तः आर्द्रस्य च अन्ते च इति रसलक्षणविपरीततलक्षणः अनुरसः। निकृष्टार्थश्च अयं - सर्वं द्रव्यं पञ्चमहाभूतसमवायसंभवं। तस्मात् अनेकरसं। तत्र यः व्यक्तः स रसः। यस्तु रसेन अभिभूतत्वात् न व्यज्यते। व्यजते वा किञ्चिदन्ते। स अनुरसः। यो. से.

स्फुट-वि (स्फुट् + क) - प्रकटीकृत, प्रदर्शित, स्पष्ट, निश्चित - आपटे संस्कृतकोष

Thus rasa is the taste which is revealed first in case of shushka dravya. Anurasa is said which is revealed at last or of ardra avastha. Anurasa is taste which is suppressed due to rasa.

Anurasa is not mentioned in Sushrut samhita.in Ashtang sangraha and Ashtang Hruday it is mentioned as follows-

तत्र व्यक्तो रसः। अनुरसस्तु रसेनाभिभूतत्वादव्यक्तो व्यक्तो वा किञ्चिदन्ते। अ. सं. सू. १७

तत्र व्यक्तो रसः स्मृतः। अव्यक्तो अनुरसः किञ्चिदन्ते व्यक्तो अपि चेष्यते। अ. ह. सू. ९

PARADI GUNA-

Paradi guna are mentioned in su.1 as follows- सार्था गुर्वादयो बुद्धिः प्रयत्नान्ता परादयः।

They are explained here.

1) Paratva – aparatva –

पर- पर (वि.) (पृ + अप्, कर्तरि अच् वा) दूरस्थित, उच्चतम्, श्रेष्ठ, महत्तम्, मुख्य –आपटे संस्कृत
कोष

अपर-वि. (न.व) दुसरा, अन्य, अनुत्तम आपटे संस्कृत कोष

Chakrapani has commented that - परत्वं प्रधानत्वम्, अपरत्वम्अप्रधानत्वम्।

Gangadhar has commented - परत्वं प्रथमादुत्तरत्वम्। अपरत्वं तत्परतः परत्वामिति परं परस्य परम्।

Y.Sen has commented as - परत्वं सन्निकृष्टत्वं उपयोगितायां आसन्नत्वं। तद् विपर्ययः अपरत्वं।

Para and apara should be considered in context of desha, kala, vaya, mana, paka, veerya and rasa. Chakrapani and Y.Sen have explained that ‘aadi’ means prakruti bala etc should be considered here.

Desha –

एकदिक्कामेककालभ्यां सन्निकृष्टाविप्रकृष्टाभ्यां परमपरं च। वै. द.

Chakrapani has explained that mara bhumi is para desha and anup is apara. Ganhadjar has explained that desha is of two types bhouma, sharira. He has explained para as better than other.

तत्र देशो मारुः परः अनूपो अपरः। चक्र.

देशस्तु भौमः शारीरश्च। अयमस्मात् परो देशो अयम् अस्मात् परतोऽपि परो देश इत्येवं लोक व्यवहियते। भौमदेशे शरीरदेशे च। गं

Kala –

कालो विसर्गः परः, आदानम् अपरः। चक्र.

कालेऽपि व्यवहियतेऽयमस्मात् परः कालो वत्सरऋतः वत्सरो वेत्येवमादिः प्रातरादिश्च कालो दृश्यते। तथायम अस्मादपरः कालः परतः कालादपि परः काठ इति।

Vaya –

वयस्तरुणं परम्, अपरम् इतरत्। च.

यथा इदम् अस्य वयसः शैशवात् परं पौगण्ड्यं पौगण्ड्याच्चापरं कैशोर यौवनञ्चापरमित्येवमादिः।गं.

Chakrapani has commented that tarun vaya is para while other are apara. Gangadhar has commented that shaishav is apara than pougandya, pougandya than kaishor, kaishor than youvan.

Vaya is defined as in cha.vi 6 as - वयस्तश्चेति कालप्रमाण विशेषापेक्षिणी हि शरीरावस्था वयो अभिधीयते। च. वि. ६/१२२ Sharir avastha is related to period (time span).In Charak Samhita three stages are mentioned.

तद्वयो यथास्थूलभेदेन त्रिविध – बालं, मध्यं, जीर्णमिति। तत्र बालमपरिपक्वधातुमजातव्यज्जं सुकुमारमक्लेशसहसंपूर्णबलं श्लेष्मधातुप्रायम् आषाडशवर्षं विवर्धमानधातुगुणं पुनः प्रायेण अनवस्थिततसत्त्वम् आत्रिंशद्वर्षमुपदिष्टं मध्यं पुनः समत्वागतबलवीर्यपौरुषपराक्रमग्रहणधारणस्मरण वचनविज्ञानं सर्वधातुगुणं बलस्थितमवस्थितसत्त्वम् अविशीर्यमाणधातुगुणं पित्तधातुप्रायम् आषष्टिवर्णमुपदिष्टम् अतः परं हीयमानधात्विन्द्रियबलवीर्यपौरुषपराक्रमग्रहणधारण स्मरणवचनविज्ञानं भ्रश्यमानधातुगुणं वायुधातुप्रायं क्रमेण जीर्णम् उच्यते आवर्षशतम्। च. वि. ८/१२२

Bala is divided into stages – aparipakva dhatu and vivardhaman dhatu. Thus in bala, Madhya and jeerna, Madhya is best as it has good quality dhatus and have best bala, veerya, pourusha, dharan, smaran etc.

In Sushrut Samhita vaya is defined as वयसः परिणतिः पक्वता वा। सु. सू. १४/१८ In Sushrut Samhita also three stages defined – bala, Madhya and vrudha. Bala is up to 16 yrs, Madhya 16 to 70yrs and vrudha is above 70 yrs . Bala is divided into three – kshirao (up to 1 year), kshirannad (up to 2 years) and annad (2 to 16 years). Madhya is divided into four – vrudhi (16 to 20 years), youvan (20 to 30 yrs), sampurnata (30 to 40 years), parihani (40 to 70 years), vrudha is above 70 years.

Thus tarun avastha is best among all three.

Mana –

मानञ्च शरीरस्य यथा वक्ष्यमाणं शरीरे परं ततोऽन्यदपरम्। च

यथा न्हस्वदीर्घादिमानं पुरुषस्य बाल्ये न्हस्वत्वात्

परं दैर्घ्यं यौवने अपरञ्च ततः परमिति। अयम अस्माद् ऋस्वो अयं दीर्घ इति। गं.

Chakrapani mentioned that praman which is mentioned in sharir sthana is para other are apara. In Charak Samhita viman sthana it is mentioned as –

प्रमाणश्चेति शरीरप्रमाणं पुनर्यथास्वेनाङ्गुलिप्रमाणेन उपदेक्ष्यते उत्सेधविस्तारायानैः यथाकमम्। –
तत्र पादौ चत्वारि षट्.... इति पृथक्त्वेनाङ्गावयवानां मानमुक्तम्। केवल पुनः शरीरम्
अङ्गुलिपर्वाणि चतुरशीतिः। तदायामविस्तार – समं उच्यते। तत्र आयुः बलम् ओजः सुखम्
ऐश्वर्यं वित्तमिष्टाश्चापरे भावा भवन्ति आयत्ताः प्रमाणवति शरीरे विपर्ययस्तवतो हीने अधिके वा।
च. वि. ८/११७

Here measurements of body parts which are supposed to be best are mentioned. Chakrapani has mentioned that measurement according to sharir is para. In sharir sthana chapter 7 sankhya praman and anjali pramana are mentioned.

शरीरे षट् त्वचा ७/४

त्रीणि सषष्ठीनि शतान्यस्थानां सह दन्त..... ७/६

पञ्चादश कोष्ठाङ्गानि....। ७/१०

षट्पञ्चाशत् प्रत्यंगानि.....। ७/११

तद्यथा – नवस्नायुशतानि.....। ७/१४

..... तद् उदकं दशाङ्गुलिप्रमाणं।

एतत् शरीरत्वमुक्तम्।। च. शा. ७/१५

Paka /Rasa/ Veerya –

पाकवीर्यरसास्तु ये यस्य योनिनस्ते तं प्रति पराः। अयौगिकास्तवपराः।।

अयम् अभ्यवहत्स्य अन्नस्य जाठराग्निनापाकात् परो रसपाकः तत् परश्च अपरो रक्तपाक इति।

एवम् अभ्यवहताः पृथुकाः परं पच्यन्ते अपरश्च लड्डुका इति। गं.

Chakrapani has mentioned that rasa, paka, veerya which are beneficial to that person are para and not beneficial are apara. Gangadhar has mentioned that rasapaka which takes place due to digestion of food by again is para while rakta paka is para. He also mentioned that digestion of pruthuka is par and laddu is apara. He has explained that

sheet veerya of amalaki is para than that of aam, narikelodak. Rasa of apakva ama is amla with kashaya which is para than that of amla rasa of pakva. Thus he has explained para and apara in relation with time. The entity which is nearer according to time span is para and which is far is apara. Thus Gangadhar has decided para on the basis of desha and kala sannikrushta. It shows influence of vaishika darshan on Gangadhar.

Yukti –

युक्तिस्तु योजना या तु युज्यते। योजना दोषाद्यपेक्षया भेषजस्य समीचीनकल्पना, अत एवोक्तम् 'या तु युज्यते,' – या कल्पना यौगिकी स्यात्, सा तु युक्तिरुच्यते, अयौगिकी तु कल्पनापि सती युक्तिः न उच्यते। चक्र.

युक्तिस्तु योजना नाम सा या तु युज्यते, युज्यते इति योजना युक्तिः उच्यते। यत्र यद् याद्रूप्येण योग्य भवति तत्र तस्य ताद्रूप्येण योगो युक्तिः न तु तर्कः। तस्य प्रमाणत्वेन बुद्धिविशेषत्वात्। इयं हि तर्कपूर्विका योजना न बुद्धिः। गं.

युक्तिः इति लक्ष्यनिर्देशः। लक्षणं योजनेत्यादि। या युज्यते तादृशी दोषदेशकालमात्राद्यपेक्षिणी योजना युक्तिः। यो सेन.

Chakrapani has explained that yukti means arrangement of bshesaja according to dosha etc. He has also explained that only yougik Kalpana are included in yukti not ayougik. Here yougik has special meaning. Yougit means useful / beneficial. Thus yukyi has to be useful / beneficial for which it is undertaken.

Gangadhar has explained that use of substance / principal in specific form which is useful in that specific condition is yukti. He has also explained that yukti is not tarka buddhi. It is tarkapurvak yojana. He has distinguished between yukti as pramana and guna.

Y.Sen has explained that yukti means yojana. He has explained that application according to dosha, desha, kala, mantra etc.

Yukti as a praman is defined in cha su.11

बुद्धिः पश्यति या भावान् बहुकारणयोगजान्।

युक्तिः त्रिकाया सा ज्ञेया त्रिवर्गः साध्यते यया॥ च. सू. १/२५

While commenting on it Chakrapani says that

तेन बहूपपत्तियोगज्ञायमानानर्थान् या बुद्धिः पश्यति ऊहलक्षणा सा युक्तिरिति प्रमाणसहायीभूता।

Buddhi which acquire knowledge due to combinations' of many hetu is called as yojana. This buddhi is with tarka and vitarka. It is said to be uha.

Yukti as guna is mentioned in cha su 2

मात्राकालाश्रया युक्तिः सिद्धिर्द्युक्तो प्रतिष्ठीता।

तिष्ठति उपरि युक्तिज्ञो द्रव्यज्ञानवतां सदा॥ च. सू. २१/६

Sankhya –

संख्या स्याद् गणितम् इति। गणितम् इहैकद्वित्रीत्यादि। चक्र.

संख्या स्याद् गणितम्। गण्यते ह्येवं लोके। अयमेक इत्यभ्यासनिरपेक्षा खलु एकत्वं संख्या। सेवाभ्यास गुणवती द्वित्वादिश्च संख्याभिधीयते। यथा पुरयमेको अपरश्चैक इति द्वौ। तथा यमेकोऽपरश्चैकः परश्चैक इति त्रयः। इत्यवमभ्यासगुणः परापरत्ववती सैकत्वसंख्या द्वित्वसंख्या द्वित्वादिः संख्या। गं.

गणितं इति छेदः। गणित गणनव्यवहारहेतुः एकद्वित्रीत्यादि संख्या॥ यो. से.

All three has explained that sankhya means one, two , three ... Which is useful for counting. Gangadhar has explained that one is abhyasanirpeksha while more than one all are abhyasa sapeksha. He has also revised how pruthaktva, is different from ekatva from kanad. He has also explained sankhya from Panini sutra - संख्या तद्युक्तमिति।

Sanyoga –

सहेति मिलितानां द्रव्याणां योगः प्राप्तिः इत्यर्थः।

सहेत्यनेनहाकिञ्चित्करं परस्परसंयोगं निराकरोति। चक्र.

द्रव्याणां द्वन्द्वसर्वकर्मजः सहयोगो अव्यवधानेन मलनं संयोग उच्यते। न तु गुणानां कर्मणां न वा गुणकर्मणोः कर्माभावात्। गं.

सहसंयोगः परस्परेण सह योग संहतीभावः। स संयोग उच्यते। यो. से.

Sanyoga means mixing with each other. Chakrapani has explained that it is complete mixing and not partial. In Charak Samhita viman sthana sanyoga is defined as

संयोगः पुनर्द्वयोर्बहूनां वा द्रव्याणां संहतीभावः। च. स. वि. २/२२

Chakrapani and Gangadhar bith have explained three types of sanyoga – dvandva karmaja, sarva karmaja and ek – karmaj with drushtant Gangadhar has also distinguished between sanyoga and samavaya.

Y.Sen has revised types of sanyoga from vaisheshika darshan as – anyatar karmaj, ubhay karmaj and sanyogaja. He has also mentioned that sanyoga is not nitya like samavaya because it is destroyed due to vibhaga.

In Tarkasangraha sanyoga is defined as

संयुक्त व्यवहारहेतुः संयोगः। तर्कसंग्रह

Prashastapad has mentioned it as –

संयोग संयुक्त प्रत्यय निमित्तम्।

Vibhag –

विभक्तिर्विभजनम्। विभक्तिमेव विवृणोति – वियोग इति, संयोगस्य विगमो वियोगः। चक्र
विभागस्तु विभक्तिर्द्रव्याणां द्वन्द्वसर्वेककर्मजो अनित्य एव च इति योजना। तस्य पर्यायो वियोगो
भागशो ग्रहश्च। योगाद् विगमो वियोगो वियुक्तिर्भागशो ग्रह इति विभिन्नो भागः। गं.
विभागः विभक्तिः विभक्तप्रत्ययनिमित्तविभजनं। प्राप्तिपूर्विका आप्राप्तिः विभागा। स. च. संयोग
प्रतिद्वन्द्वी गुणभेदः। यो. से.

Vibhag means vibhajan – division Gangadhar has explained that due to vibhag it is clear that sanyoga is anitya. Y.Sen has mentioned that it is autonym of sanyoga.

Prashastapad has commented on vibhag as –

प्राप्तिपूर्वकं अप्राप्तिः विभागः। प्रशस्तपाद

Pruthaktva –

पृथकत्वं स्यादसंयोगी वैलक्षण्यमनेकता। च. सू. २६
इदं द्रव्यं पटलक्षणं घटात् पृथगित्यादिका बुद्धिः यतो भवति, तत् पृथकत्वं स्यात्। चक्र
पृथकत्वं स्यादसंयोगो वैलक्षण्यमनेकता। असंयोग इति संयोगविपरीतो द्रव्याणां विभागः
एषत्वसंयोगः सम्यग्योगाभावः संयोगसमवायविपरीतः। गं.
पृथक् प्रत्यनिमित्तं पृथकत्वं। तत्पर्यायानाह-असंयोग इत्यादि। पृथकत्वं असंयोगः वैलक्षण्यं
अनेकता इत्यनर्थान्तरं। यो. से.

Chakrapani defined pruthaktva as separation. Pruthaktva is a tool to differentiate between two. He has explained three types with examples.

असंयोग-सर्वथा असंयुज्यमानयोरिव पृथकत्वम्

वैलक्षण्य - विशिष्ट लक्षण युक्तत्वेन लक्षितं विजातीयानां पृथकत्वम्

अनेकता - एकजातीयानाम् अपि विलक्षणानां

Gangadhar has explained differently. He says Pruthktva means asanyoga.

असंयोग इति संयोगविपरीतो द्रव्याणां विभागः, एषत्वसंयोगः सम्यग्योगाभावः संयोगसमवायविपरीतः।

यथा मेषयोः संयोगात् पृथक्तयोविभागः सम्यग्योगरहितः। संयोगात् पृथग् विभागः विभागात् पृथक्

संयोगः। तयोश्च अनेकता च वर्तते इति। त्रिविधं पार्थक्यमयोगो भेदोऽनेकत्वामिति द्रव्यगुणकर्मसु वर्तते।

Asanyoga means separation of dravyas from sanyoga. Vailakhana means bheda. Anekata means it is in all dravya, guna and karma. Gangadhar has revised quote of kanad.

पृथकत्वम्य पृथकत्वैकत्वाभावः। यथा द्रव्यगुण.....॥

In Tarkasangraha pruthaktva is defined as –

पृथक् व्यवहार असाधारणं कारणं पृथकत्वं। तर्कसंग्रह

Parimana –

परिमाणं पुनः मानं। च. सू. २६/३४

मानं प्रस्थाढकादि तुलादिमेयम्। चक्र

मीयते अनेन इति मानं पञ्चविधम् महद्गुण-ह्रस्वदीर्घपरिमण्डल भेदात्। गं

परिमितिव्यवहारकारणं परिमाणं मानं प्रस्थाढकादि। यो. से.

All three explained parimana as mana. Chakrapani and Y.Sen both has explained it as like prastha, adhaka etc.

Gangadhar has explained five parinam as mahad, anu, hrasva, deergha and parimandal. He has defined anu and mahat as –

अणुत्वस्य अणुत्व महत्त्व अभावो महत्त्वस्यअणुत्व महत्त्वाभावः। गं.

He has revised opinion of vatsyayan stating that these are not fixed entities. They are decided by comparing so results vary accordingly.

भावानां स्वभावसिद्धिर्नापेक्षिकत्वात्।

ऋस्वापेक्षाकृतं दैर्घ्यं दीर्घापेक्षाकृतं ऋस्वं न स्वेनात्मनावस्थितं किञ्चित्
अपेक्षासामर्थ्यात्।

Sanskara –

संस्कारः करणं मतम्। च. सू. २६/
करणं गुणान्तराधायकत्वं संस्करणमित्यर्थः। चक्र
करणं पुनः स्वाभाविकानां..... गं.
करणं गुणान्तराधायकसंस्करणं संस्कारः। यो. से.

All three commentators have explained sanskara as karan. It means process by which change in qualities takes place. All three has revised quote from viman sthana.

करणं पुनः स्वाभाविकानां द्रव्याणाम् अभिसंस्कारः।
संस्कारो हि गुणान्तराधानाम् उच्यते। ते गुणाः तोयाग्निसन्निकर्ष शौच मन्थन देश काल वासन
भावनादिभिः कलाप्रकर्षभाजनादिभिश्चिधीयन्ते।।

Abhyasa –

भावाभ्यासनमभ्यासः शीलनं सततक्रिया। च. सू. २६/
भावस्य षष्टिकादेर्व्यायामदेश्चाभ्यसनमभ्यासः, अभ्यसनमेव लोकसिद्ध्यां पर्यायाभ्यां
विवृणोतिशीलनं सततक्रियेति, यं लोकाः शीलनसततक्रियाभ्यामभिधाति, सोऽभ्यास इति
भावः। चक्र.
भावानामभ्यसनमभ्यास आवृत्तिः। शीलनं पुनः पुनरनुष्ठानं सततकरणम् क्रियासातत्यम्। येन
देहमानोभ्यामेकीभूयाहाराचारविशेषफलं चिरमवतिष्ठते सो अभ्यासः।गं.
भावानां अभ्यसनं पुनः पुनः अनुष्ठानं सातत्येन करणं अभ्यासः। शीलनं सततक्रिया च
तत्पर्यायौ।। यो. से.

All three has explained abhyas as satat kriya, continue intake of ahara or vihar is abhyas. Gangadhar has explained that due to abhyas its effect is long lasting.Importance of abhyasa is mentioned in many adhikaranas –

समानगुणाभ्यासो हि धातुनां वृद्धिकारम् इति। च. स. १२
नर्ते सन्तर्पणाभ्यासाच्चिरक्षीणस्तु पुष्यति। च. सू. २३

रसदोषसन्निपाते तु ये रसा यैः दोषैः समानगुणभूयिष्ठा वा भवन्ति ते तान् अभिवर्धयन्ति,
विपरीतगुणा विपरीतगुणभूयिष्ठा वा शमयन्त्यभ्यास्यमानाः। च. वि. १

धातवः पुनः शरीराः समानगुणैः समानगुणभियिष्ठैर्वाऽप्याहरविहारैरभ्यस्यमानैर्वृद्धिं प्राद्युवन्ति,
ऋसं तु विपरीतगुणैर्विपरीतगुणभूयिष्ठैर्वैऽप्यस्यमानैः। च. शा. ६

While commenting on it Gangadhar says that food which is taken daily becomes satmya and its benefits are long lasting. He says that due to ahara abhyasa sharir becomes Sanskrit and due to shastra abhyasa mana becomes Sanskrit.

यत् आहाराभ्यासेन शरीरं संस्कृतं भवति, शास्त्राध्ययनेन मनः संस्कृतं भवति बुद्धिश्च संस्कृता सती निर्मला भवति इति।

Upasahar of paradi guna –

Chakrapani has explained that 'न यथावत् प्रवर्तते' indicates that parade guna has less important as compared to sartha guna and gurvadi guna.

Gangadhar has explained why vikasi and vyavayi guna are not mentioned here. He has explained that these two are due to predominance of tikshna. So they are included in tikshna. He has also explained that kanad has mentioned parade seven guna and not mentioned yukti, sanskara and abhyasa. He has explained that these seven are prakuti guna. Other three are karya guna.

परत्वादयः सप्त गुणाः प्रकृतिगुणा न तु कार्यगुणा सर्वत्रैव द्रव्यगुणकर्मसु वर्तन्ते इति अभिप्रायेण प्रकृति गुणपाठे.....संस्काराभ्यासयुक्तयश्च कार्यगुणाः तस्मात् कणादेन न उक्ता गुणपाठे। गं.

Shastra abhyasa –

अतश्च प्रकृतिं बुद्ध्वा देशकालान्तराणि च।

तन्त्रकर्तुरभिप्रायानुपायांश्चार्थम् आदिशेत्॥ च. सू. २६/३७

Meaning of shastra can be understood with the help of prakruti, desh, kala, abhipraya of tantrakarta and upaya.

Chakrapani has explained these terms as follows –

Prakrut –Prakrapani means adhikaran. Meaning should be taken as per adhikaran. E.g - in oudbhid varga ksheer varga it is goksheera.

Desha – While considering desha its relevance should be considered. E.g – when it is mentioned that shiro shodhan should be given in krimivvyadhi, obviously shirogata krumi are there.

Kala – Due to influence of kala terminology changes. So while studying specific meaning of that termin that specific period should be taken into account e.g – In vaman vidhi 'प्रतिग्रहांश्रोपहारयेद्' is mentioned .Here prati graham means patra.

Tantrakartu abhipraya – every tantrakarta has its own shaili and terminology. It should be understood. E.g – Here term guna of rasa is mentioned. Actually they are guna of that dravya.

Upaya – shastra upaya. e.g. – tantrayukti.

Gangadhar has explained only 'तन्त्रकर्तुरभिप्राय'

कर्तुरभिप्रायाः पृथग्विधाः। इति। यो यत्तन्त्रस्य कर्ता तस्य तस्या
अभिप्रायाः पृथक् पृथक् प्रकारा भवन्ति न त्वेकप्रकाराः। यो
हि यथाकरणे तन्त्रस्य सुरचनां बुध्येत स तथा रचनां करोति। गं.

Y.Sen has explained it as –

प्रकृतं तत्तद् द्रव्याणि तेषां गुणाश्च।
देशकालान्तराणि देशकालविशेषान्।
तन्त्रकर्तुः शास्त्रकर्तुः अभिप्रायान्।
आगमस्य तात्पर्यं इत्यर्थः।

Rasa and its relation to panchamahabhuta –

Antariksha jala is of avyakta rasa when it comes in contact with pancha mahabhuta vikar it is transformed into six rasas.

Chakrapani has explained that in this quote it is clear that antariksha jala as well as kshitistha is pradhan karan of rasa. Its relation to panchamahabhuta is cause for genesis of six rasa. He also explained term 'अभिप्रीणयन्ति' as तर्पयन्ति or जनयन्ति and अभिमूर्च्छन्ति as व्यक्तितं यान्ति।

Gangadhar has explained avyaktarasa

अव्यक्तरसाः षण्णां रसानां साम्येन मेलनाद् यथाभूतो रसः स्यात् तथाभूताव्यक्तरसाः।

Gangadhar has explained same meaning of अभिप्रीणयन्ति and अभिमूर्च्छन्ति as chakrapani.

Y.Sen has explained that antariksha jala means divya jala. He has revised qualities of it from cha. su. 27 as well as su. su. 45. He has also explained bhrashta means contact with guna of panchamahabhuta.

Panchabhautikatva -

Chakrapani has explained that 'atireka' pada denotes that in rasa all mahabhuta are present only predominance of mahabhuta decides specific rasa.

सोमगुणातिरेकादिति अतिरेकशब्देन सर्वेष्वेव रसेषु सर्वभूतस्य सान्निध्यमस्ति, क्वचित् कस्यचिद् भूतगुणस्यातिरेकात् रसविशेषो भवतीति दर्शयति। चक्र.

Gangadhar has also explained the same.

जसभूम्यो रसानां योनित्वेनोक्त्या तयोर्द्वयोरधिक्ये शषाणां त्रयाणां योगे मधुर एव अभिव्यज्यते।

Y.Sen has also explained गुणभूयिष्ठत्वात् as गुणबाहुल्यात्।

Both Gangadhar and Y.Sen have revised quotes from Sushrut Samhita. There is difference between Charak Samhita and Sushrut Samhita.

Rasa	Charak	Sushrut	Vagbhata
Madhur	Jala + Pruthvi	Pruthvi + Jala	Jala + Pruthvi
Amla	Pruthvi + Agni	Jala + Agni	Pruthvi + Agni
Lavana	Jala + Agni	Pruthvi + Agni	Jala + Agni
Katu	Vayu + Agni	Vayu + Agni	Vayu + Agni
Tikta	Vayu + Akash	Vayu + Akash	Vayu + Akash
Kashaya	Vaya + Pruthvi	Vaya + Pruthvi	Vaya + Pruthvi

In Charak Samhita and in Ashtang Panchabhautik combination is same . In Sushrut Samhita Madhur, katu, tikta and kashaya are same. But there is difference in case of amla and lavan.

According to Charak Samhita Amla is made up of dominance of pruthvi and agni while according to Sushrut Samhita it has predominant Jala and Agani. Then which is correct one? Gangadhar has explained reason behind it. In Sushrut Samhita it is mentioned that having predominant Jala and Agani. Gangadhar says that here jala

indicates pruthvitha aap and not jala mahabhuta or it may be mentioned because it is yoni of rasa. So ambu from bhumi and originates amla rasa and it has khadi mahabhuta in very less quantity. So though the combination seems to be different actually basic principle is same. Chakrapani and Y.Sen both have not commented anything regarding this.

In case of lavan rasa also there is difference between Charak Samhita and Sushrut Samhita. According to ch.sm. it has jala and agni predominance. While according to su.sm it has pruthvi and agni. Gangadhar has explained that jala which is avyakta in pruthvi is responsible for genesis of lavan rasa. Other remaining mahabhuta – vayu akasha etc are in less quantity. So basic principle is same.

Chakrapani only commented that 'अस्मिंश्च विरोधे कार्यविरोधो नास्त्येवा'

Y.Sen has not commented anything.

Here Chakrapani has put forward principle that in karyadravya not all guna, karma of mahabhuta are expressed. He has asked a query that lavan has predominance of jala and agni i.e. shit and ushna. Then how lavan results in ushna guna? Then he himself answered it as swabhava of mahabhuta.

यतः भूतनाम् अयं स्वभावः – यत् केनचित् प्रकारेण सन्निविष्टानि कश्चिद् गुणमारम्भन्ते न सर्व्वम्। यथा – मुकुष्ठकेऽभिर्धुरो रसः क्रियते, न स्नेहः, तथा सैधवे वह्निनापि न उष्णत्वमारभ्यते, अयञ्च भूतानां सन्निवेशो अदृष्टप्रभावकृत एव, स च सन्निवेशः कार्य्य दर्शनोन्नेयः; तेन यत्र कार्य्य दृश्यते, तत्र कल्प्यते, यथा – लवणे उष्णत्वाद् अग्निः विष्यन्दित्वाच्च जलम् अनुमीयते।

Again Chakrapani has explained that why other combinations other than these (which are mentioned here) gives rise to different rasa.

तोयवत् पृथिव्यादयोऽपि किमिति पृथग् रसान्तर न कुर्वन्ति, तथा तोयवातादि संयोगादिभ्यः किमिति रसान्तराणि न उत्पद्यन्त इति, तदपि भूतस्वभावापर्य्यनु योगदिव प्रत्युक्तम् इह च कारणत्वं भूतानां रसस्य मधुरत्वादिविशेष एव।

Rasa – veerya – vipaka –

Chakrapani has explained that dravya having madhura rasa and vipaka have sheet veerya. Dravya having amla rasa and vipaka as well as katu rasa and vipaka have ushna veerya.

He has also explained that vipaka can also be guessed depending upon rasa. He has revised quotes of vipaka which are stated further in the same chapter by anagatavekshan tantrayukti. But it is possible only when veerya is according to rasa. When veerya is opposite to rasa it cannot be guessed by rasa.

Gangadhar has commented in detail. He said that in panchabhuta karyadravya madhur rasa is originated due to dominance of pruthvi and jala mahabhuta. Madhur rasa has madhur vipak and sheet veerya. So dravya having madhur rasa, vipak and sheet veerya has all qualities of pruthvi and jala mahabhut – guru , khar, kathinetc. He has explained amla and katu rasa in same manner.

Importance of vipaka and veerya-

If vipaka and veerya can be guessed as per rasa, then why they are mentioned separately? Not only mentioned, their karma are also mentioned.

There is difference between rasa and veerya. Not all dravya have veerya according to rasa. So they can't be guessed.e.g – Anup mansa – madhur rasa ushna veerya.

Dravya which has same rasa have different karma. Then how this different karma which is not in accordance with rasa takes place? This karma depends upon vipaka. E.g – Amla rasa – kapittha is grahi while amalak is bhedi. Thus karma do not depend only on rasa.

Gangadhar has explained it in detail. He has revised quotes of vipak from same chapter by anagatavekshan tantrayukti.

RASA – GUNA –

Chakrapani and Y.Sen both have only elaborated over it. In case of lavan rasa Chakrapani has commented important principle – Gurutva and laghutva of rasa not depends only on predominant mahabhuta. He said that some acharya says lavan rasa is laghu amongst lavan and amla. Though as per constitution of mahabhuta it is logical, it is not correct. To strengthen his statement he has given drushtant of madhura and kashaya. Due to predominance of pruthvi kashaya should be more guru than madhur. But its not true. So it can not be decided only on the basis of mahabhuta.

यतो न भूतनिवेशेन गौरवलाघवे शक्येतेऽवधारयितुं...।

Gangadhar has commented in detail. He has explained reason behind why that rasa is mentioned as pravara, madhyama and avara in that specific guna.

कषायो रसो रौक्ष्याद् उत्तमो रुक्षः। पवनपृथिव्यतिरिक्त पञ्चभतारब्धत्वात्।

Kashaya rasa is most ruksha. It has predominance of vayu and pruthvi. Akasha, agni and vayu are in less quantity. So 'भूयसाल्पावजयाभावात्।' Kashaya has predominant ruksha guna.

In tikta rasa ruksha is madhyam. Tikta has predominant vayu and agni mahabhuta then why it has madhuyam roukshya. Gangadhar has given its reason as –

भूयिष्ठयोः वाय्वान्योरुभयो रौक्ष्येऽपि मूर्त्त्वाभावेन अल्पबलात् स्निग्धगुणानामपाम् अंशस्य अत्र पृथिव्याकाशाभ्याम् अधिकस्य स्निग्धगुणस्य निःशेषणावजये वाय्वान्यो रौक्ष्यं मध्यम भवति। Tikta rasa is less ruksha compared to kashaya and katu तिक्तरसद्रव्ये भूयसा वायुनाल्पानां गुणावजयेऽपां स्नेहावजयशेषो अल्पो रुक्षो वर्तते। तत्र आकाशस्य अमूर्त्तस्य साहाय्ये बलाल्पत्वादिति।

Ushna –

लवणद्रव्ये भूयिष्ठाभ्यां तोयाग्निभ्यां न्यूनानां शेषाणाम् अनुष्णानाम् अवजयाद् उष्णो गुणो अधिको वर्तते। तोयगुणेन आपि तुल्येन शीतगुणेन अवजय अभावात्।

तत्रापि न्यूनैराकाशवायुतोयैरधिकाभ्यां भूम्याग्निभ्यामारभ्यमाने अम्लरसद्रव्ये भूम्याग्निभ्यां शेषाणाम् अवजये तोयगुणावजयतो मध्यम उष्णो अग्नेः वर्तते न अधिक इति।

न्यूनैराकाशाम्बुपृथिवीभूतैरधिकाभ्या वाय्वग्निभ्याम् आरभ्यमाणे द्रव्ये कटुरसे वाय्वग्निभ्यां शेषाणाम् अवजये तोयस्य शैत्येन सह वायोः शैत्यन् अग्निगुण उष्णस्य तुल्यम् एकी भूतं प्रबलं भवति। तेन प्रबलेन शैत्येन अग्निगुणौष्ण्यं किञ्चिज्जितावशिष्टत्वं वर्तते न तु अधिकम्।

Snigdha –

मधुरो रसः स्नेहात् परः उत्तमः स्निग्धः। तत्र हि न्यूनैराकाशवाय्वग्निभूमिगुणैः आरभ्यमाणे मधुर रस द्रव्ये भूमिगत तोयाधिकभूतगुणाभ्याम् एकीभूताभ्यां प्रबलाभ्याम् अधिकास्निग्धभ्यां शेषाणाम् अवजये वाय्वादि रौक्षस्य अबलस्य अवजयान् अधिकः स्नेहो वर्तते।

मध्योऽम्लो रस भूम्याग्निगुणभूमिष्ठ पञ्चभूतारब्धत्वात्। तत्र हि न्यूनैराकाशवाय्वम्बुभिरधिकाभ्यां भूम्यग्निभ्याञ्चरभ्यमाणे अम्लरसद्रव्ये अधिकाभ्यां भूम्यग्निभ्यां शेषाणाम् अवजये भूमिगत तोय स्नेहेन सह तोयभूतस्य न्यनस्य च स्नेह एकीभूतोऽग्निभूतस्य रुक्ष गुणेन प्रबलेनाल्पावजये मध्यमः स्नेहो वर्तते।

Amla Rasa has predominant pruthvi and agni mahabhuta while akasha, vayu and jala are in less. So ruksha guna of predominant agni as well as pruthvi suppresses snigdha guna of jala which is less concentrated s amla rasa is less ruksha than lavan.

लवणो रसः स्नेहात् अन्त्यो जघन्यः, तोयाग्निभूमिष्ठ पञ्चभूतारब्धत्वात् तत्र हि न्यूनैराकाशवायुपृथिवीभूतैः अधिकाभ्याञ्च चतोयाग्निभ्यामारभ्यमाणे लवणरसद्रव्ये तोयाग्निभ्यां शेषाणाम् न्यूनानाम् अवजये तोय स्नेहोऽग्रे रुक्षस्य तुल्यत्वेन भूमिगततोय स्नेहेन युक्तो अधिकबलः सन्नल्पः स्नेहो वर्तते।

Snigdha guna of jala has more intrncity than ruksha guna of agni.as it is strengthened by snigdha guna of jala from bhumi. So lavan rasa is less snigdha than madhur and amla.

Sheet –

मधुरः उत्तमः शीतः। सोमगुणातिरिक्त पञ्चभूतारब्धत्वान् मधुरस्य। तत्र हि सोमभूतगुणशीतस्य तोयवाय्वोर्भूमिगत तोयस्थस्याधिक्यान् मधुर द्रव्ये अधिकं शैत्यम्।

कषायरसद्रव्ये पवनस्य शैत्यं बलवद् भूगततोयशैत्यं मध्यं तोयभूतस्य शैत्यमल्पमिति वन्हेरुष्णत्वावजये मध्यमशैत्यं वर्तते।

तिक्तरसद्रव्ये तु वायोः शैत्यं प्रबलं तोयस्य भूगततोयस्य च शैत्यम् अल्पमेकीभूतम् अग्रेः उष्णावजये त्वल्पं शैत्यं शेषं स्यादिति।

Guru –

मधुरो गुरुत्वाद् अधिकः सोमातिरिक्त पञ्चभूतारब्धत्वात्। तत्र हि तोयस्य भूमितो लघोर्वाय्वग्न्याकाशेभ्यो गुरोः भूमेश्च गुरोर्गौरवैक्यादिधिकमेव गुरुत्वम्।

कषायो गुरुत्वान्मध्यमः पवनपृथिव्यतिरिक्तपञ्चभूतारब्धत्वात्। तत्र हि न्यून भूतावजये भूमिगत तोयस्य लघुत्वाद् गुरुत्वरूपं गुरुत्वं भूमिगुरुत्वेन मिलितं प्रबलं सत् खनिलानलानाम् अमूर्तानां लघुत्वम् अविजित्यं मध्यमं गुरुत्व वर्तते।

कषायाद् अवरो गुरुः लवणः तोयाग्न्यतिरिक्त पञ्चभूतारब्धत्वात् तत्र हि न्यूनभूतानां लघुत्वावजये तोयास्याल्पगुरुत्वं भूमिगुरुत्वेन एकीभूतम् अपि अल्पं वर्तते।

Laghu –

Amla rasa is less laghu amongst amla, katu and tikta.

तत्र हि भूम्यग्निभूयिष्ठपञ्चभूतारब्धत्वाद्म्लरसद्रव्ये न्यूनभूतानां भूम्यग्निभ्यां जये भूमेर्गुरुत्वमग्रेर्लघुत्वम्।

Amla rasa has predominant pruthvi and again mahabhuta. So no opposite guna to guru is present to suppress it. So in amla laghu is in small conc.

कटुरसद्रव्ये च वाय्वग्निभूयिष्ठ पञ्चभूतारब्धत्वा- न्यूनभूतावजये अधिकाभ्यां वाय्वग्निभ्यां लघुभ्यां मध्यमं लघुत्वं वर्तते।

Katu rasa is made up of predominantly vayu and agni mahabhut. So ruksha is in medium conc.

वाय्वाकाशातिरिक्त पञ्चभूतारम्भात् तु तिक्तो अतिलघुः।

Tikta rasa is atilaghu as it is made up of predominantly vayu and akasha.

Gangadhar has also explained it. According to him amla and lavan are having same gurutva and laghutva. So there is no problem if either or are mentioned.

गुरुलाघवे तुल्यौ भवतोऽम्ल लवणौ इति।

He has also explained that there is tar tam of guna in all six rasa but as last three have less conc they are not mentioned here. Also he has mentioned that similar to lavan – amla, tikta and lavan has similar concentration of ruksha snigdha and katu tikta has similar concentration of shit and ushna. It is not mentioned as it creates - क्रमभंग

कषायकटुतिक्तलवणाम्लमधुरा उत्तरोत्तरं स्नेहाधिकाः पूर्वपूर्वं रुक्षाधिकाः।
लवणाम्लकटुतिक्तकषायमधुराः उत्तरोत्तर शीतः पूर्वपूर्वमुष्णा अधिका इत्येव कस्मात् न उक्तं इति चेत्
? यथा हि लवणाम्लौ गुरुलाघवे तुल्यौ तथा तिक्तलवणौ रुक्षस्निग्धाभ्यां तुल्यौ कटुतिक्तौ
शीतोष्णाभ्यां तुल्यौ भवत इति तस्मात् क्रमभङ्गः। एवमपि कषायकटुतिक्तानाम् अल्पात्यल्प स्निग्धत्वं
प्रसज्यते।

उप (उप) – यह उपसर्ग क्रिया या संज्ञाओं से पूर्व लगकर निम्नांकित अर्थ प्रकट करता है।

१) निकटता, संसक्ति – उपविशति, उपगच्छति

२) शक्ति, योग्यता – उपकरोति

- ३) व्याप्ति – उपकीर्ण
- ४) परामर्श – उपदिशति, उपदेश
- ५) मृत्यु – उपरति
- ६) दोष अपराध – उपघात
- ७) देना – उपनयति, अपहरति
- ८) चेष्टा – प्रयत्न – उपत्वा नेष्य
- ९) उपक्रम – आरम्भ – उपक्रमते, उपक्रमः

अध्ययन – उपायायः

जिस समय उपसर्ग क्रियाओं से संबन्ध न होकर संज्ञा शब्दों से पूर्व लगता है, तो उस समय समीप्य समता, स्थान, संख्या, काल और अवस्था आदि की संसक्ति तथा अधीनता की भावना आदि अर्थों को प्रकट करता है। उपकनिष्ठीका उपपुराण, उपगुरु

Chakrapani has explained that to understand qualities of vipak, qualities of rasa are mentioned here.

सम्प्रति वक्ष्यमाणविपाकलक्षणे मुधराम्लपाकयोः वातमूत्रपुरीष तथा कटोविपाकस्य वातमूत्रपुरीषविबन्धकत्वे हेतुमाह – मधुर इत्यादि।

He has explained that madhur and lavan after undergone vipak, they don't lose their snigdha guna. So due to snigdha guna they can excrete vata, mutra and purisha easily. Katu, tikta and kashaya are opposite to it.

Gangadhar has explained that there is tar tam bhav in karma as these rasa have these guna in different concentration

स्निग्धभावात् उत्तम मध्यम अधम स्निग्धत्वाद् वातादीनां प्रमोक्षे प्रायः क्रमेण उत्तम मध्यम अधम रूपेण सुखाः सुखकरा मनाः।

He has also explained that 'praya' denotes its general rule. It has exceptions.

VIPAK

Chakrapani has commented that here katu etc rasa means adhar dravya i.e pancha mahabhuta.

कटुकादिशब्देन तदाधारं द्रव्यम् उच्यते, यतः न रसाः पच्यन्ते किन्तु द्रव्यमेव।

It is very important principle as it explains why lavan rasa has madhur vipak.He has mentioned definition of vipaka –

विपाकलक्षणन्तु जाठराग्नियोगाद् आहारस्य यो गुण उत्पद्यते स विपाकः।
जाठरेणाग्निना योगाद् यद् उदेति रसान्तरम्।
आहारपरिणामान्ते स विपाक इति स्मृतः॥

Gangadhar has defined vipaka as –

विपाक इति पाकः पचनं द्रव्याणां स्वरूपरसयोः परावृत्तिः। सा च स्वरूपान्तरत्वेन रसान्तरत्वेन च परिणतिः। तस्या विशेषो विपाकः। जाठराग्नियोगेन भुक्तानां द्रव्याणां पाकेन जायमाने किट्टसाररूपेण पृथक्त्वे यः सारभागो द्रवरूप आद्यो रसाख्यो धातुः किट्टभागश्च मूत्रपुरीषरूपो मलधातुश्च तद्रसमलधातुभूतरसान्तरवद् द्रव्यान्तरत्वेन भुक्तानां परिणतिविशेषोऽत्र विपाकः।

Y.Sen has not commented anything about definition vipaka.

All three commentators revised opinion of Sushrut Samhita.in Sushrut samhita amla vipaka is not mentioned .Only madhur and katu vipaka are mentioned.

तयोः मधुराख्यो गुरुः कटुकाख्यो लघुः इति। तत्र पृथिव्यप्तेजोवाय्वाकाशानां द्वैविध्यं भवति गुणसाधर्म्यात् गुरुता लघुता च.... तस्माद् द्विविध एव पाक इति। सु. सू. ४०/१०

In Sushrut Samhita it is mentioned that according to mahabhuta as well as aagam, amla vipak is not possible, pitta becomes amla due to agnimandya. He has explained that mahabhuta are of two types – guru and laghu pruthvi and jala mahabhutaare guru while remaining three are laghu. So madhur, etc are guru and remaining has laghu vipak.

Gangadhar has explained that some acharyas says vipak explained here is mentioned as ushna veerya in Sushrut samhita .It is not correctHe said that if we consider that amla is not vipaka. Due to agni mandya all rasas turned into amla (पित्त विदग्ध) then when kapha becomes vidagdh then all rasa will be turned into lavan then lavan should also taken as vipaka which is wrong.

In practice we actually notice lakshana of amla vipaka in case of brihi, kulatha etc. So it should be considered.

Gangadhar has also revised quote of jatukarna stating three vipak. Gangadhar has concluded that

इत्थञ्च रसपाक अभिप्रायेण त्रिधा पाक उक्तः। सुश्रुते भूतगुणपाकाभिप्रायेण द्विधा पाक उक्तो गुरुश्च लघुश्चेति क्रमेण मधुर सज्जः कटुसंज्ञः। इत्येवं भूतगुणपाके रसपाके च अबलवन्तो बलवतां वशम् आपद्यमाना नाभिव्यज्यन्ते। बलवन्तश्च अबलवतो अवजित्याधिक त्वेनाभिव्यज्यन्ते। वक्ष्यते हि – विरुद्धगुणसमवाये भूयसां अल्पम् अवजीयते।

Y.Sen has also revised quote of vipaka from sushrut samhita and explained how it is not opposite to each other. (तन्त्रद्वयविरोध)

अम्लस्य मधुरविपाकित्वे अपि उष्णवीर्यतया पित्तजननत्वे आपत्तेः लवणवत्। अम्लपाकस्य अभ्युपगमान् अभ्युपगमयोः वीजः तु चरकनये प्रकृत्या अम्ल कटु च। सुश्रुते तु कटुरसं । यत् पुनः अम्लत्वं तत् अस्य विदग्धस्य इति सुश्रुतेन पित्तस्य प्राकृतस्य अम्लत्वान् अङ्गीकारात् सुतरां अम्लपाकी न अङ्गीक्रियते निष्प्रयोजनत्वात्। इह पुनः अम्लः पाकः सप्रयोजन एव ।

Again Gangadhar has explained different between avasthapak and vipak.

इमे मधुराम्लकटुरूपम् रसानां त्रयो विपाकाः चरम परिमाणा रसाख्या आद्यघातौ गुणा भवन्ति। न तु पाकारम्भचरमपर्यन्तं पच्यमाने षड्रसद्रव्ये प्रथम मध्यम रसास्ववस्थासु मधुराम्लकटुरूपाः.....।

He says that vipaka is charan avastha of ahara parinaman. Avasthapak is not charam avastha. It has stages – pratham madhyam and charam. He has also revised quotes of avasthapaka from cha.chi.15.He has also mentioned that three vipaka are described as there are three dosha.

वस्तुतस्तु दोषाणां त्रैविध्यात् विपाकस्य अपि तद् अनुगुणतया त्रैविध्यम् एव उचितम्।

To strength his statement he has revised quotes of vipaka lakshana which are stated further in same chapter by anagatavekshan.

Y.sen has also differentiated between vipak and avasthapak.

अन्नस्य पच्यमानस्य तत्तोदोषस्थानसंबन्धात् क्रमेण मधुरादि अवस्थाः भवन्ति। नसौ विपाकः। विपाकः कर्मनिष्ठया।

It means avasthapak is not dependent on dravya and its qualities. It occurs due to contact with that special place (sthana) of particular dosha.

VEERYA

Chakrapani has explained that paribhashik veerya sandhya is accepted here. Guna which are most active other than rasa, vipaka, prabhav are named as veerya. He has explained why only these eight guna are named as veerya.

रसविपाकप्रभावव्यतिरिक्ते प्रभुतार्यकारिणि गुणे "वीर्यम्" इति संज्ञा, तेन अष्टविधवीर्यवादिमते पिच्छिलविशददायो गुणा न रसादिविपरीतं कार्यं प्रायः कुर्वन्ति, तेन तेषां रसाद्युपदेशेन एव ग्रहणं; मृदादीनान्तु रसाद्यभिभावकत्वमस्ति,.....।

He has explained that these eight guna have capacity to establish their action even opposite to that of rasa, vipaka etc. Other guna generally do their action in accordance with rasa etc. He has given example of pippali, mahat panchamula.

Chakrapani has revised quote from the Sushrut Samhita. He has explained that these 8 veerya as well as 2 veerya are paribhashik sandhya. Actual meaning of veerya is shakti.

वीर्यम् इति शक्तिः येनेति रसेन वा विपाकेन वा प्रभावेण वा गुर्वादिपरत्वादिभिर्वा गुणैर्या क्रिया तर्पणल्हादनशमनादिरुपा कृत्स्ना इत्युपदिश्यते, तस्यां क्रियायां तद्रदसादि वीर्यम।

Gangadhar has explained predominance of mahabhuta in each. But while explaining it he has explained vishad and picchil and later says that they are not veerya in veerya guru and laghu should be taken instead of picchil and vishad.He has also explained how veerya is perceived.

तेषा मृदूशीतोष्णतीक्ष्णाः स्पर्शग्राह्याः। पिच्छिलविशदौ चक्षुः स्पर्शाभ्याम्। स्निग्धरुक्षौ चाक्षुषौ।

He has also explained their action on dosha.

तत्रोष्णस्निग्धौ वातघ्नौ। शीतमृदुपिच्छिलाः पित्तघ्नाः। तीक्ष्णरुक्षविशदाः श्लेष्मघ्नाः। गुरुपाको वातपित्तघ्नः। लघुपाकः श्लेष्मघ्नः।

He has revised quote from Sushrut Samhita.

Y.Sen has clearly mentioned that ashta veerya is not opinion from charwak Samhita. It is other's opinion. He has also explained why only these eight guna are named as veerya.

गुर्वादीनां अष्टानां वीर्यसंज्ञा शक्तिमत्त्वात्।

अन्ये गुणास्तु गुणाः एव सामर्थ्यहीनत्वात्।।

Y.Sen has revised quotes from Ashtang sangraha as well as Sushrut Samhita stating two veerya – sheeta and ushna.

वीर विक्रान्तौ।

द्र. मै. सि.

वीरयते विक्रान्तः कर्मसमर्थो भवति अनेन इति वीर्यम्।

द्र. गु. वि.

Veerya term is derived from the Sanskrit root ‘vir’ meaning that which is powerful or potent (vikranta). It is equivalent to ‘potency’ in modern pharmacology .Potency is the word derived from latin term potential meaning that strength of a medicine or strength or force or power.

In Sushrut Samhita veerya is explained in sutrasthana –

वीर्यं प्रधानम् इति। कस्मात् ? तद्वशेनौषधकर्मनिष्पत्तेः। इह औषधकर्माणि उर्ध्वं अधोभागोभयभागसंशोधन संशमन सांग्रहिक अग्निदीपन पीडन लेखन बृंहण रसायन वाजीकरण खयथुकर विलयन दहन दारणम् मादनप्राणघ्नविषप्रशमनादीनि वीर्यप्राधान्याद् भवन्ति।

तच्च वीर्यम् द्विविधं उष्णं शीतं च, अग्नीषोमीयत्वाज्जगतः।

एतानि वीर्याणि स्वबलगुणोत्कर्षाद् रसम् अभिभूयात्मकम् कुर्वन्ति। सु. सू. ४०/५

He has also mentioned 8 veerya. But he has mentioned vishad and picchil instead of guru and laghu.He has given example stating importance of veerya. Veerya is important as it establish its work eventhough it is opposite to rasa, vipaka. E.g mahat panchamula has kashay tikta rasa which are vatavardhak but it acts as vatashamak due to ushna veerya.

In Ashtang sangraha it is explained that these eight guna are termed as veerya.

गुर्वाद्या वीर्यम् उच्यन्ते शक्तिमन्तो अन्यथा गुणाः।

पर सामर्थ्यं हीनत्वात् गुणा एव इतरे गुणाः। अ. सं. सू. १७

गुर्वादीनां वीर्यसंज्ञा विशिष्टनाम्नायविहिताऽपि लौकिकीति समुद्भाव्यते। अ. सं. सू. १७

उष्णं शीतं गुणोत्कर्षात् तत्र वीर्यं द्विधा स्मृतम्। अ.सं.अ.ह.सू।

वीर्यम् पुनः वदान्ति एके गुरु स्निग्धं हिमं मृदु। लघु रुक्ष उष्ण तीक्ष्णं च तदेवं मतम् अष्टधा।

अ.ह.सू. ९

In Ashtang sangraha it is mentioned that gurvadi guna have more potency than other guna. So they are termed as veerya.

In Ashtang hrudaya, definition of veerya from Charak Samhita is revised. Also reason behind stating these guna is explained.

गुर्वादिष्वेव वीर्याख्या तेनान्वर्येति वर्ण्यते।

समग्रगुणसारेषु शुक्ति उत्कर्ष विवर्तिषु।

व्यवहाराय मुख्यत्वाद्लह्याग्रहणादपि॥ अ. ह. सू. ९/१४-१५

In Ashtang hrudaya it is explained that sheet and ushna are two veerya as all dravya are divided into agneya and soma.

Action of ushna and sheet veerya are explained in Ashtang hrudaya is as follow –

तत्र उष्णं भ्रम तृड् ग्लानि स्वेद दाह आशुपाकिताः।

शमं च वातकफयोः करोति शिशिरं पुनः।

ल्हादनं जीवनं स्तम्भं प्रसादं रक्तपित्तयोः॥ अ. ह. सु. १९/१८-१९

In Ashtang hrudaya action of boyh veerya is mentioned separately. But in Charak Samhita and Sushrut Samhita only definition and types are mentioned.

PERCEPTION OF RASA, VIPAKA AND VEERYA-

रसो निपाते द्रव्याणां विपाकः कर्मनिष्ठया।

वीर्यं यावद् अधिवासान्निपाताच्चोपलभ्यते॥ च. सू. २६/६६

Perception of rasa is due to nipat, vipaka is due to karma and veerya due to adhivasa and sannipata. Chakrapani has explained that.

रसो निपात। निपात इति रसनायोगे। कर्मनिष्ठयेति कर्मणो निष्ठा निष्पत्तिः कर्मनिष्ठा क्रियापरिसमाप्ति रसोपयोगे सति यो अन्त्याहारपरिणाकृतः कर्मविशेषः कफशुक्राभिवृद्ध्यादिलक्षणः तेन विपाको निश्चीयते। अधिवासः सहावस्थानं यावद् अधिवासादिति यावच्छरीरनिवासात् निपाताच्चेति शरीर संयोग मात्रात्..... किंचिद् वीर्यम् अधिवासाद् उपलभ्यते..... किंचिच्च निपातादेव लभ्यते।

Chakrapani has explained that perception of rasa is due to nipat means contact with rasanebdriya. Perception of vipaka is due to karma nishtha is due to karma after complete parinaman of ahara. Perception of veerya is due to nipat as well as adhivasa. Here nipat

means contact with sharir and adhvasa means its karma after metabolism.Chakrapani has explained.

रसः प्रत्यक्षेणैव; विपाकस्तु नित्यपरोक्षः, तत्कार्येणानुमीयते; वीर्यं तु किञ्चिदनुमानेन
किञ्चिच्च वीर्यं प्रत्यक्षेणैव ।

Gangadhar has also explained in the same manner.

द्रव्याणाम् अभ्यवहियमाणानां मुखे रसनायां निपाते रसो मधुरादिः उपलभ्यते। द्रव्याणां भुक्तानां यावन्ति कर्माणि तावतां कर्मणां निष्ठ्या परिसमाप्त्या विपाकः उपलभ्यते। द्रव्याणां रसनायां निपातात् प्रभृति शरीरे अधिवासाद् यावद् उपलभ्यते।

He has given exact meaning of nipat. Perception of vipaka is explained similarly. In perception of veerya Chakrapani has explained निपाताच्चेति शरीरसंयोगमात्रात् while Gangadhar has explained as रसनायां निपातात् ।

Y.Sen has explained same.

द्रव्याणां निपाते रसनायोगे जिह्वास्पर्शमात्रेण रसः मधुरादि उपलभ्यते। विपाकः कर्मणः आहारपरिणामृतस्य निष्ठा निष्पतिः दोषशुक्रवृद्धिक्षयलक्षणाः।

He has explained perception of veerya very precise.

वीर्यं यावत् अधिवासात् निपाताच्च उपलभ्यते।

निपातमात्रेण औष्ण्यं शैत्यं वा ज्ञायते।

यत्तु विपरीतत्वात् रसेन अभिभूतं वीर्यं निपात् मात्रात् न ज्ञायते तत् कालाधिवासनेन देहमार्दवादिकरणात् ज्ञायते।

PRABHAV

Chakrapani has explained that prabhav is difficult to understand so it is explained with different examples. He has explained it as - रसादि अचिन्त्यं सर्वं प्रभावम्।

प्रभावश्चेह द्रव्यशक्तिरभिप्रेता।

शक्तिर्हि स्वरूपम् एव भावानां, नातिरिक्तं: किञ्चिद्धर्मान्तरम्।

He has explained that prabhava means shakti. It not only depends upon dravya swarup but on guna also द्रव्याणि हि द्रव्य प्रभावात् गुणप्रभावात्.....।

To strengthen his statement he has given example of danti. Danti do virechan by prabhav. But danti soaked in water don't do virechan karma. So prabhav depends upon guna. He has also revised opinion of nyaya darshan.

Gangadhar has explained –

..... कर्म दुश्यते तेषां प्रभावकृतं तत्तत् कर्म न तु रसपाकवीर्यकृतं भवति।

He has explained different between veerya and prabhav.

येन कुर्वन्ति तद्वीर्यमिति साधारणलक्षणेन रसपाकशब्दस्पर्शादि गुरुलाघवादीनि कर्माणि च सर्वाणि वीर्याणि भवन्ति। तत्र यस्य यत् कर्म तत् तस्य चिन्तया निर्व्वक्तुं शक्यं तद्व्यातिरिक्तं द्रव्यस्य यत् कर्मविशेषः सो अचिन्त्यः तत्तद्रसपाकगुणकर्मभिः कार्य्यतया चिन्तयितुम् अशक्यस्ततः प्रभावः शक्तिविशेष उच्यते।

Gangadhar has also explained that guna can gives rise to only sajateeya guna in karya dravya. But it is not applicable for karma drava. Karma from karan dravya can generate vijatiya karma in karya dravya. This vijateeya karma is nothing else but prabhav.

प्रभवनं प्रभावः सामर्थ्यं स्वस्वारम्भकद्रव्यसंयोगे समवेतनां तेषाना द्रव्यगुणकर्मणां द्रव्यगुणयोः सजातीयारम्भकत्वात् तत्र द्रव्यात् सजातीय द्रव्यान्तरं जायते गुणात् सजातीय गुणान्तरं जायते। कर्मणान्तु सजातीयकर्मारम्भकत्वनियमाभावात् कर्मासाध्यकर्माभावञ्च यत्र विजातीयं कर्म त आरम्भकद्रव्याणां कर्माण्यरभन्ते। तद्विजातीयं कर्म खलु अचिन्त्यं स प्रभाव उच्यते।

Y.Sen has explained examples given. He has also revised quote of prabhav from Ashtang sangraha. In Sushrut Samhita prabhav is not mentioned. It is described in short in su.40

अमीनांस्यान्यचिन्त्यानि प्रसिध्दानि स्वभावतः।

आगमेनोपयोज्यानि भेषजानि विचक्षणैः॥ सु. सू. ४०/१९

Sushrut did not mention about prabhav directly. However he indicated prabhava through the concept of 'achintya veerya'. He is of opinion that prabhavjanya karma is unpredictable (अचिन्त्य) and unquestionable (अमीमांस्य) One has to follow classical text in their understanding.

In Astang Sangraha prabhav is defined as follows –

रसादि साम्ये यत्कर्मविशिष्टं तत् प्रभावजम्। अ. सं. सू. १७
 सर्वातिशायी द्रव्यस्वभावः प्रभावः। अ. सं. सू. १७
 दन्ती रसाद्यैस्तुल्यापि चित्रकस्य विरेचनी।
 मधुकस्य च मृद्विका घृतं क्षीरस्य दीपनम्॥
 कटुपाकरसस्निग्धगुरुत्वैः कफवातजित्।
 लशुनो या पक....न्त्रा तु तैव यद्गुणैः।
 मिथो विरुद्धा वातादीन् लोहिताद्या जयन्ति यत्।
 कुर्वन्ति यवकाद्याश्च तत् प्रभावविजृम्भिताम्।
 शल्याहण पुंजन्म रक्षायुर्थी वशादिकम्।
 दर्शनादैरपि विषं यन्नियच्छन्ति चागदः।
 विरेचयति यद् वृष्यम् आशु शुक्रं करोति च।
 उर्ध्वाधोभागिकं यच्च द्रव्यं यच्छमनादि च।
 मात्रादि प्राप्य तत्तच्च यत् प्रपञ्चेन वर्णितम्।
 तच्च प्रभावजं सर्वमतोऽचिन्त्यः स उच्यते॥ अ. सं. सू. १७
 रसादिसाम्ये यत् कर्म विशिष्टं तत् प्रभावजम्। अ. ह. सू. ९/२६
 रसवीर्यविपाकादिगुणातिशायी द्रवस्य स्वभावो यः स प्रभावः।
 अरुणदत्त अ. ह. सू. ९/२६
 द्वयोर्द्रव्ययो रसादिसाम्ये सति अपि एकस्य यद्विशिष्टं कर्म दृश्यते, तत् प्रभावजम्।
 तत्रयो द्रव्यधर्मो हेतुः, स प्रभाव इत्यर्थः। हेमाद्री अ. ह. सू. ९/२६
 दन्ती रसाद्यैस्तुल्याऽपि चित्रकस्य विरेचनी।
 मधुकस्य च मृद्वीका, घृत क्षीरस्य दीपनम्॥

Shivdas sen has defined prabhav as follows –

प्रभावोऽचिन्त्य उच्यते इति। रसवीर्यविपाकाजन्यतया। अचिन्त्य इत्यर्थः। एतेन रसादिजन्यत्वेन
 यत् कार्यं न अवधारयितुं शक्यते, तदपि प्रभावकृतमिति मन्त्यव्यमित्यर्थः।

Action of dravya –

किञ्चिद् रसेन कुरुते कर्म वीर्येण च अपरम्।

द्रव्यं गुणेन पाकेन प्रभावेण व किञ्चन॥

Action of dravya takes place sometimes due to rasa, sometimes due to vipak, sometimes due to veerya and sometimes due to prabhav. Chakrapani has not commented anything upon this.

Gangadhar says that karma of all guna are due to prabhav only. No dravya, guna, or karma will be without prabhav.

औष्ण्यं दहति शैत्यं शीतयतीत्येवमादि सर्व प्रभाववदेव न अप्रभावं किञ्चिद् अस्ति द्रव्यं वा गुणो वा कर्म वेति।

He has also explained that if rasa and veepak are same then there is no opposition in action. But when they are different or opposite action of vipak suppresses action of rasa. E.g.- tikta rasa and katu vipak. Katu vipaka suppresses action of tikta rasa. Here tikta rasa establish its karma before vipaka takes place.

When veerya is opposite to rasa and vipaka, then veerya suppresses action of rasa and vipaka. In the same manner prabhav suppress all the rasa, vipaka and veerya.

रसविपाकवीर्यसंज्ञप्रभावाणां गुणीभावाद् गुणसंज्ञा तद्गुणभावसाम्येऽपि खल्वतिबलं रसादधिकं बलं विपाकस्य विपाकाद्वीर्यस्य वीर्यात् प्रभावस्य यत् तन्नैसर्गिकं स्वाभाविकं स्वभावसिद्धं न तु कारणजमिति।

Gangadhar has also revised quotes from Sushrut Samhita. Y.Sen has also revised the same as Gangadhar.

रसं मधुरादिकं षड्विधं तुल्यबलम् अपि विपाकः अपोहति। कार्यकारणे कुण्ठयति। तौ रसविपाकौ समबलौ वीर्यं कर्तुं अपोहति। प्रभावः पुनः तान् त्रीन् समबलान् अपोहति। ग./यो.से.

He has given example for each .He has revised quotes from Sushrut Samhita and Ashtang sangraha.

In Sushrut Samhita it is described as follows –

एतानि वीर्याणि स्वबलगुणोत्कर्षात् रसमाभिभूयात्मकम् कुर्वन्ति।

तथा तावन्महत्पञ्चमूलं कषाय तिक्तानुरसं वातं शमयाति, उषणवीर्यत्वात्.....।

He has given more examples of okshu, pippali, amalaki, saidhav, kakamachi, matsya, mulak, kapitha and kshoudra.

विपाकः प्रधानम् इति। कस्मात् ? सम्यङ्मिथ्याविपाकत्वात्, इह सर्वद्रव्याणि अभ्यवहृतानि सम्यक् मिथ्याविपक्वानि गुणं दोषं वा जनयन्तीति।स्नेहगौरशैत्यानि न ते त्कर्मकारिणः। तस्माद् वीर्यं प्रधानमिति। सु. सू. ४०/९

He has also explained dravya pradhanya as –

पाको नास्ति विना वीर्याद्विर्यं नास्ति विना रसात्
रसो नास्ति विना द्रव्याद्रव्यं श्रेष्ठतमं स्मृतम्। सु. सू. ४०/१५

Vipak depends upon veerya, veerya upon rasa and rasa upon dravya. So ultimately dravya is important as it is site for rasa, veerya and vipaka.

In Sushrut Samhita prabhav has not mentioned.

RASA LAKSHANA

In sutra word ‘vidnyan’ is mentioned Chakrapani has given its meaning as lakshana.

विज्ञायतेऽनेनेति विज्ञानं लक्षणमित्यर्थः।

Madhur rasa

Gangadhar has explained that

मुखस्थः सन्नास्यं व्याप्नुवन् लिम्पतीव मुखम् उपलभ्यते।
न तु अन्ये रसा आस्यं व्याप्नुवन्त आस्यं लिम्पतीएव लभ्यन्ते।

He has also explained that term ‘mukhastha’ is mentioned to differentiate between amla and madhur.

अम्लोऽप्येभिरुपलभ्यते। तद्व्यावृत्तार्थम्।

Y.Sen has explained prinam and mukham vyapnuvam. He has revised quote from Sushrut Samhita.

प्रीणनं प्रसादनं इन्दियाणां। स च मुखस्थः आस्वाद्यमानः आस्यं सुखं व्याप्नुवन् लिम्पतीव मुखोपलेपं जनयतीव।

In Sushrut Samhita madhur rasa is defined as –

यः परितोषम् उत्पादयति प्रल्हादयति तर्पयति जीवयति

मुखोपलेपं जनयति श्लेष्माणं च अभिवर्धयति स मधुरः। सु. सू. १२/९

While commenting on it Dalhan explained following terms –

परितोषः परितुष्टि। प्रव्हादयति सुखम् उत्पादयति। तर्पयति तृप्तिं करोति। जीवयति प्राणान् धारयति। उपलेपो मलवृद्धिः।

He has explained uplepa as malavruddhi. In Sushrut Samhita ‘श्लेष्माणं अभिवर्धयति।’ is a symptom of madhur rasa which is different from Charak Samhita.

In Ashtang hrudaya madhur rasa is defined as

तेषा विद्यद्रसं स्वादुं यो वस्त्रम् अनुलिम्पति।

आस्वाद्यमानो देहस्य ल्हादनोऽक्षप्रसादनः।

प्रियः पिपीलिकादीनाम्।

In Ashtang hrudaya one different symptom other than Charak and Sushrut is given i.e ‘प्रिय पिपीलिकादीनाम्।’ It is important to guess rasa of unknown dravya as well as where rasana pratyaksha can not be used e.g – vigat rasa avastha or madhur rasa avastha of purusha.

Amla rasa –

Gangadhar has explained difference between amla and lavan rasa. Though vidaha is common between amla and lavana rasa, other lakshana are different. Main symptom of amla is dantaharsha which is not in lavan rasa.

एवञ्च लवणप्राशनेऽपि स्यात् तद्व्यावृत्त्यर्थमाह – प्रीणयन्नित्यादि।
यो रसः प्राश्यमानः खलु प्राशितारं जन प्रीणयन् मुखे कलेदादीनि कुरुते शीघ्रं न तु दन्तहर्षं कुरुते स रसो मुखस्य विदाहाच्च लवणो ज्ञेय इति।

Y.Sen has explained some lakshanas –

प्राश्यैव आस्वाद्यैव। मुखस्य बोधनं शोधनं क्षालनं। तस्मात् मुखबोधनात्।

He has revised quote from Sushrut Samhita.

In Sushrut Samhita it is defined as –

यो दन्तहर्षम् उत्पादयति मुखास्त्रावं जनयति श्रद्धां च उत्पादयति सो अम्लः।

Dalhan commented dantaharsha as danta kunthata. In Sushrut Samhita different symptoms is 'श्रद्धां च उत्पादयति।'

In Ashtang hrudaya amla rasa is defined as –

अम्लः क्षालयते मुखम्।

हर्षणो रोमदन्तानाम् अक्षिभ्रुवनिकोचनः। अ. ह. सू. १०/३

He has mentioned romaharsha with danta harsha. He has also mentioned one another symptom - अक्षिभ्रुवनिकोचन

It is also specific symptoms of amla rasa.

Lavan Rasa –

Gangadhar has differentiated between amla and lavan rasa which is already mentioned in amla rasa. Y.Sen has explained some terms –

आस्वाद्यमानः यः रसः शीघ्रं प्रलीयन् विलीनः भवन्। विष्यन्दः रक्तस्त्रुतिः। यो. से.

He has also revised quote from Sushrut Samhita and Ashtang Sangharha.

In Sushrut Samhita it is defined as

यो भक्तरुचिमुत्पादयति कफप्रसेकं जनयति मार्दवं च उत्पादयति स लवणः। सु. सं.

He has mentioned bhaktaruchi which is not mentioned in Charak Samhita and not mentioned vidah which is mentioned in Charak Samhita.

In Ashtang hrudaya it is defined as-

लवणः स्यन्दयत्यास्यं कपोलगलदाहकृत्। अ. ह.

Katu rasa –

Gangadhar has mentioned difference between lavan and katu as both have 'vidaha' lakshana.

यो रसो मुखे निपाते रसनं संवेजयेदुद्वेजयेत्। मुह्यतीव मोहयतीव यः।

मुखनासाक्षि वदहन् यो मुखादिस्त्रावी स्यात् स कटुकः स्मृतः। इति पूर्वाभ्यां भेदः।

Y.Sen has explained following terms –

यः स निपाते रसनायोगे सति रसनं रसनाग्रं संवेजयेत् उद्वेजयति। विदहन् देहं तुदतीय। यो. से.

He has also revised quote from Sushrut Samhita.

In Sushrut Samhita it is defined as –

यो जिह्वाग्रं बाधते उद्वेगं जनयति शिरो गृह्णीते नासिकां च स्रावयति स कटुकः।

Dalhan has commented on it - शिरो गृह्णीते उद्वेजकत्वेन न तु कफवातवेदनाभिः।

In Sushrut Samhita ‘शिरो गृह्णीते’ is different lakshana from Charak Samhita. Vidaha and toda which are mentioned in Charak Samhita are not given here.

In Ashtang hrudaya it is defined as

उद्वेजयति जिह्वाग्रे कुर्वश्चिमचिमां कटुः।

स्रावयत्यक्षिनासास्यं कपोलौ दहतीव च ॥ अ. ह. सू. १०/५

He has mentioned one different lakshana – chimachimam karoti.

Tikta rasa –

Gangadhar has explained

प्रतिहन्ति निपाते यो रसनं स्वदते न च मुखवैशद्य-शोष

रसनस्य तदा स्वादनक्रियायाम् अनुत्साहः प्रतिघातः। स्वदते हि न।

मुखस्य लेपनस्रावविष्यन्दूकरणमन्तरेणापैच्छिल्यं वैशद्यम्, शुष्कीभावः।

He has also explained how it is different from madhur, lavan and katu.

Y. Sen has given precise meaning of

प्रतिहन्ति-यः रसः निपाते रसनं रसनेन्द्रियं प्रतिहन्ति अन्यरसग्रहणशक्तिं नाशयतीत्यर्थः।

Here in sutra ‘ pralhadkarak’ is mentioned instead of ‘ apralhadkarak’ He has revised quote from Sushrut Samhita

In Sushrut Samhita tikta rasa is defined as –

यो गले चोषं उत्पादयति मुखवैशद्यं जनयति भक्तरुचिं च आपादयति हर्षं च स तिक्तः।

In Sushrut Samhita one opposite lakshana to Charak Samhita is given - भक्तरुचिं च आपादयति।

Dalhan has given meaning of chosha as akarshan.

Commentators of Charak Samhita have mentioned it as 'स्वादन क्रिया प्रतिघातक' and 'अन्यरसग्रहण शक्ति नाशक' Then how it will be ruchikar . It will be ruchikar after some time as it removes mala from mukha and make it vishad.

In Ashtang hrudaya it is defined as

तिक्तो विशदयत्यास्यं रसनं प्रतिहन्ति च। अ. ह. सू. १०/४

In Ashtang hrudaya two main lakshana are given – mukha vaishadya and rasana pratihanana.

Kashaya rasa –

Gangadhar has explained term 'vikasya'

विकाशी च सन्धिबन्धं विमोक्षयन् विकशति स कषायो रसः स्मृतः।

He has only mentioned one symptom from Sushrut Samhita and not revised whole quote as previous. Y.Sen has explained following –

कण्ठं बध्नाति रुण्धदीव। विकाशी हृदयविकाशनशीलश्च।

He has revised quote from Sushrut Samhita.

In Sushrut Samhita it is defined as –

यो कां परिशोषयति जिह्वां स्तम्भयति कण्ठं बध्नाति हृदयं कर्षति पीडयति च स कषायः। सु. सं.

Though 'hrudayam karshati pidayati' is not mentioned in Charak Samhita, Y.Sen has given meaning of vikashi as hruday vikashan.

In Ashtang hrudaya it is defined as –

कषायो जडयेज्जिह्वां कण्ठस्रोतोविबन्धकृत्। अ. ह. सू.

Vagbhat has given precise and short definition.

VIRUDDHA AHARA

देहधातुप्रत्यनीकभूतानि द्रव्याणि देहधातुभिर्विरोधमापद्यन्ते। च. सू. २६/११२

शरीरधातुविरोधं कुर्वन्ति रति वेरोधिका।

देहधातुप्रत्यनीकभूतानीति देहधातूनां रसादीनां वातादीञ्च प्रकृतिस्थानां प्रत्यनीकस्वरूपाणि।

विरोधमापद्यन्त इति देहधातूनां विरोधम् आचरन्ते दूषयन्तीति यावत्... । चक्र

देहधातुप्रत्यनीकभूतानीति देहधातूनां रसादीनां पुरीषमूत्र वातपित्तकफादीनां स्वेदादीनाञ्च प्रकृतिस्थानां प्रत्यनीकभूतानि गुणविपरीतगुणयोगेन नाशकभूतानि द्रव्याणि देहधातुभिः सह विरोधम् आपद्यन्ते न समानगुणानि। गं.

देहधातुभिः सह विरोधं कुर्वन्ति इति वैरोधिकाः। देहधातवः रसादयः वातादयश्चापि। तेषां प्रत्यनीकभूतानि विपक्षभूतानि द्रव्याणि। देहधातूनां प्रतिपक्षभूत्वात् देहधातूभिः सह विरोधं आपद्यन्ते। यो. से.

In Charak Samhita it is mentioned that dehadhatu pratyanik dravya are deha dhatu virodhi dravya.

Most important factor about viruddha ahara is it is not about use of single dravya as it is. it is about ahara vikara. It is clearly mentioned that- आहारविकाराणाम् वैरोधिकानां । Gangadhar has also explained it as –

आहारविकाराणाम् वैरोधिकानां खलु आहारविकाराणा ओदन व्यज्जनादीनां वैरोधिकानाम् अनतिसंक्षेपेण....।

Here dehadhatu means all dosha, dhatu and mala. Prakrutistha dosha, dhatu and mala are called as dhatu as they do dharan karma,

Gangadhar has explained pratyanik bhutani as nashak bhutani. It means dravya which destroys prakrut dosha, dhatu and mala. For this action viruddha guna sanyoga is responsible. Similar guna sanyoga don't do that

Charakpani has explained that virodham acharanti means dushayati.

Y.Sen has explained pratyanik bhutani as viparshabhutani.

Thus while preparing ahara, due to sanyoga, sanskara etc. resultant preparation has opposite guna that of dosha, dhatu mala. So it destroys them or destroys their prakrut avastha (dushayanti). This type of ahara is called as viruddha ahara.

Example of viruddha ahara –

In these examples some important principles are put forward by commentators as follows- Chakrapani –

Charapani has divided these examples in different types –

न मत्स्यान पयसाऽभ्यवहरेदभय ह्येतद संयोगविरुद्धं 'निकुचं पक्वं न माष' इत्यादिनोक्तम् यत् संस्कारादिविरुद्धगुणकथनं विना साहित्यमात्रेण विरुद्धम् उच्यते तत् संयोगविरुद्धम् उच्यते तत्

संयोगतिरुद्धम् मत्स्यपयसोस्तु यद्यपि सहोपयोगो विरुधदत्वेनोक्तः तथाप्यसौ गुणविरुधदत्वेम क्वथित इति गुणविरोधकस्य एव उदाहरणम् विरोधश्च विरुधदगुणत्वे सत्यपि क्वचिदेव द्रव्यप्रभावत् स्यात् तेन षड्रसाहारोपयोगो मधुराम्लयोर्विरुध्द शीतोष्णवीर्ययोर्विरोधो न भावनीयः संस्कार विरुध्दं यथा-न कपोतान् सर्षप तैल भृष्टान् देशो विविधः भूमिः शरीरश्चः तत्र भूमिविरुध्दं तथा तदेव भस्मपांशुपरिध्वस्तम् किंवा यत् किचिदगोचरभूतम् तद्देशविरुध्दाम् शरीरविरुध्दं यथा उष्णार्तस्य मधु मरणाय कालविरुध्दं यथा - पर्युषिता काकमाची मरणाय मात्राविरुध्द यथा-समघृते मधुसर्पिषी मरणाय आदिग्रहणात् दोषप्रकृत्यादि विरुध्दानां ग्रहणम् स्वभावविध्दं यथा विषम्।

तथा अम्ल इत्यादौ अम्ल ग्रहणेन लब्धस्य अपि अम्लादीनाम् अभिधानं विशेषविरोधसूचनार्थम्; सर्वग्रहणेनैव द्रवाद्रवाः प्राप्ते पुनर्द्रवाद्ववचनं सर्व्व शब्दस्य द्रवाद्रवाम्ल कात्स्न्यार्थता प्रतिपादनार्थं, भवति हि प्रकरणे एकदेशे अपि सर्व्व्यपदेशः, यथा - सर्वान् भोजयेद् इति किंवा सर्व्वग्रहणम् अम्लपाकानाम् अपि ब्रीह्यादीनां ग्रहणार्थम्।

पयसेति तृतीययैव सहार्थं लब्धे पुनः 'सह' इत्याभिधानं केवल अम्लादित्युक्तस्यैव विरोधितोपदर्शनार्थम्, तेन अम्लः पय संयोगे गुडादिसंयोगे सति विरुध्दत्वं न दुग्धास्नादिनाम्।

Charakpani has devided examples according to cause of viruddha .e.g sanyoga viruddha, guna viruddha, dravya viruddha etc.

In viruddha – amla rasa with milk he has elaborated this example. He has explained that examples of amla rasa are given to denote their importance in this type of viruddha. Term 'sarva' drava and adrava are used to denote all amla dravyas means to denote 'sarva vyapadesha by 'ekdesha'

Gangadhar –

While commenting on example of matsya and paya he has explained –

रसपाकतस्तुल्यानां संयोगेऽतिमात्रं तद्रसमानं भवति। रसतः तुल्याभि पाकतावभिन्नानि स्युस्तेषां संयोगान्न तथातिमात्रं विरुध्दत्वम्। पाकतस्तुल्यानां रसतो भिन्नानाञ्च संयोगेऽपि न तथातिमात्रं विरुध्दत्वमिति।।
अन्यानि सर्व्वश्चाम्लं द्रवमद्रवञ्च पयसा सह विरुध्दम्।

He has revised quotes from Sushrut Samhita.

Y.Sen has also revised quotes from Sushrut Samhita.

Terms and Dravya elaborated by three commentators in context of viruddha ahara-

Charakpani	Gangadhar	Y.Sen
१) कलमूकता अव्यक्तवचनता	जाड्यम् अव्यक्तवचनं	महाभिष्यान्दि दोषधातुमल
२) पौष्कर पुष्करपभरु शाक	विकलं मनसो वैकल्य	स्रोतसां अतिशयक्लेदजनकं।
३) रोहिणी कटुरोहिणी	व्याकुलत्वं	चिलिचिमः ताम्रमीनसंज्ञकः।
४) धमनीप्रविचय सिराजग्रंथि	मूकता वाग्रहितत्वं	मारिषः तदाख्य पत्रशाकभेदः
५) जातुशाक वंशपत्रिका प्रसिद्धिः।	मैन्मिन्य साननासिक	कॉटाननटे इति यस्य वंडेपु
६) वनको वनकोद्रव	वचनत्वं	विरुद्धधान्यैः विरुद्धैः अंकुरजनन
७) पद्मोत्तरिका कुसुम्भ	धमनीप्रविचय धमनीनां	समर्थैः अंकुरितैः वापि धान्यैःसह
८) शार्कर मैरेय विशेषणम्	विस्तारभाव	वैकल्यं विकलेन्द्रियत्वम्।
९) हारिद्रको हरिताल इतिख्यातपक्षी	कृष्णगन्धा शोभाजन	मूकः अवचनः
१०) मत्स्य निस्ताल्यन्ते पच्यन्ते यास्मिन् तन्मत्स्य निस्तालनम् किंवा निस्तालनं वसा	अर्जक पर्णाशभेद् सुमुखः तुलसीभेदः सुरसः पर्णाशः जातुशाकं वंशतिका	मिन्मिनः सानुनासिकसर्ववचनः तस्य भावः मैन्मिन्यं। पौष्करं शाक रोहिणीशाकं शोणितस्य अभिष्यन्दः क्लेदः
११) भासो गोष्ठकुक्कुटः।	पक्वं निकुचं डहुः कोषाम्र बालाम्र करमर्दः पानीयामालकम् पारावतो जम्बीरविशेषः पद्मोत्तरिका कुसुम्भशाकं मैरेय शर्कराकृतो मैरेयः हारिद्रक पक्षिविशेषः मन्थं द्रवेण आलोडितं सक्तु उपोदिका पुदिना	धमनीनां प्रतिचयः अतिपूरणं कृष्णगन्धा शोभाजन अर्जक सुमुख सुरसा पर्णासभेद लकुच डहुफल षण्ढय नपुंसकता मातुलङ्ग जम्बीरभेद बदर कोल कोषाम्र क्षुद्राम्र भव्यं वक्त्रशोधन

बलाका काणवकी	जाम्बव जम्बु
मत्स्यनिस्तालनं मत्स्यभर्जने	तिन्तीडीक वृक्षाम्ल
क्रियमाणे निर्गतं यन्मत्स्यस्यैव	अक्षोट आखरोट
तैलं तेन पक्वाः	पनस बहिःकण्टक महाफलं
भासो गोष्ठकुक्कुटः	मुकुष्ठ वनमुद्ग
	निष्पाव श्वेतशिम्बी
	पद्मोत्तरिकाशाक कुसुम्भशाक
	शार्कर शर्कराकृत मद्य
	सुरासवे। एकीकृत्य पुनः
	संधानात् भैरेयः
	हारिद्रकः हरिताल इति ख्यातः
	पक्षी।
	मन्थः द्रवेण आलोडिता सक्तवा
	बलाका पक्षिभेद
	कुल्माषः यवपिष्टः उष्णोदके
	सिक्तं इषत् स्वित्रं अपूर्वकृतं
	हरिद्राग्निना दारुहरिद्राग्निना
	मत्स्याः निस्तल्यन्ते
	भृज्ज्यन्ते येन तैलेन
	तत् मत्स्यनिस्तलनं।
	भास गृध्रविशेष स्वल्पतुण्डः
	धूसरवर्ण

Defination of viruddha ahara.-

यत्किञ्चिदोषमुत्क्लिश्य न निर्हरति कायतः।

आहारजातं तत् सर्वम् अहिताय उपदिश्यते॥ च. सू. २६/८६

अहियत इति आहारो भेषज अपि, दोषम् आस्राव्य इति दोषान् उत्किलष्टरूपान् जनयित्वा न निर्हरति इति; अनेन वमन विरेचन द्रव्याणि निराकरोति, तानि हि दोषानास्राव्य निर्हरन्ति। चक्र. आहियते जिह्वया गलाधः क्रियते इति आहारः तस्य जातं समूहः। औषधादीनाम् अपि आहारत्वमतो बोध्यम्। यत् किञ्चिदाहारजातम् अशितम् खादित पीत लीढ दोषमुत्किलश्य कायतो न निर्हरति न बहिः करोति, तत् सर्व्वमाहरजातम् अहितायापदिश्यते। गं. द्रव्याणां आनन्त्यार्त साकल्येन वक्तुं अवश्यक्यतया समासतः विरुद्ध आहारस्य व्यापि लक्षणं आह-यत् किञ्चित् अन्नपानादिकं दोषं वातादिकं दोषं वातादिकं उत्कलेश्य स्वस्थानात् संचलय्य कायतः शरीरात् न निर्हरेत् मदनफलत्रिवृतादिवत् उर्ध्वं अधोवा न आकर्षेत तत् सर्व्व आहारजातं अहिताय उपपद्यते। यो. से.

Meaning of 'अहियते' is explained by Gangadhar. Chakrapani and Gangadhar both explained that oushadha should also be included in ahara here. Y.Sen has explained that there are infinite examples of viruddha ahara. Explanation of each type is not possible. So this detailed definition is given. Amongst three commentators only he explained that it is lakshana of viruddha ahara. Other two explained it as ahita ahara.

Charak and Gangadhar has not explained term 'utklisha' . Y.Sen has defined it as

उत्कलेश्य स्वस्थानात् संचलय्य।

In Ayurved deepika sutra is mentioned as

यत् किञ्चित् दोषं आस्राव्यं....।

While commenting on it Charakpani says that

आस्राव्येति दोषान् उत्किलष्टरूपान् जनयित्वाः।

So though terms are different meaning is same.

What is utklesha –

While commenting on cha.chi 3/36 Chakrapani says that –

उत्किलष्टान् इति हल्लासादिना बहिर्गमनोमुखान्। चक्र च. चि. ३/५

हृदयं पीड्यते चास्य तमुत्कलेशं विनिर्दिशेत्॥ सु. शा. ४/५

दोषम् उत्कलेश्य स्वस्थानात् संचलय्य। अरुणदत्त अ. ह. सू. ७/६

कफम् उत्क्लेश्य स्थानात् प्रचाव्य। अरु. अ. ह. सू. १६/३६

उत्क्लेश्य प्रकोप्य । डल्हण सु. सू. २०/२०

लक्षण च. सू. १३/५९

स्वस्थानाच्च्यावनम्। च. सू. १६/७

श्लेष्म निष्ठीवनम्। सु. उ. ६१/१६

अन्तरवस्थितदोषाणाम् इतस्ततः संचलनं न पुनस्तत्प्रवृत्तिः। सु. उ. ३९/१०१

थूत्करणम्। डल्हण सु. उ. ४०/११

Thus dosha utklesha means doshasanchaya and kshobha in its own sthana. In this state dosha are chala and tends to go out of body.

So Chakrapani and Gangadhar both have given difference between viruddha ahara and shodhan dravya that both can do utklesha of dosha but viruddha ahara has not capacity to excrete dosha out of body as like shodhan.

In Sushrut Samhita viruddha ahara is described in ‘hitahitiya’ adhyaya of sutrasthana.

यत्किंचितद्दोषमुत्क्लेश्य भुक्तं कायान्न निर्हरेत्।

रसादिष्वयथार्थं वा तद्विकाराय कल्पते॥ सु. सू. २०/२०

यत्किंचिदित्यनेन अशेषम् एव अहितं संगृहीतम्। दोषं वातादिकम्। उत्क्लेश्य प्रकोप्य। न निर्हरेदिति मदनफल त्रिवृतादिवदूर्ध्वमधो वा नाकर्षेत्, तद्विकाराय कल्पत इति संबन्धनीयम्; कल्पते संपद्यते। न केवलं दोषकरम् एव व्याधये भवति, अपि तु रसादिधातुदुष्टिकरम् अपि व्याधये भवतीत्याह – रसादिष्वित्यादि। रसादिष्वयथार्थं वेति रसादिधातुष्वयथार्थं प्रयोजन विरुद्धं रसादीनां जीवनादिप्रयोजनविरोधि रसादिधातु दूषणकरमित्यर्थः। दोषदुष्टिकारित्वेन धातुदूषणमकरत्वं न लभ्यते, विशिष्टशक्तित्वा द्रव्याणां; तथाहि – कानिचिद्दोष दुष्टिकराणि, कनिचिद्धातुदुष्टिकराणीति, तानि च अत्र न कथयिष्यामो विस्तरभयात्॥ डल्हण सु. सू.

Defination is same as Charak Samhita while commenting on it Dhalan says utklesha means prakopa. He has also explained that ‘रसादिषु अयथार्था’ denotes that due to viruddha ahara not only dosha prokopaja vikar occurs but also dhatudushtijanya vikar also occurs.

In Ashtang sangraha viruddha ahara is defined as –

उत्क्लेश्य दोषान्न हरेत् यत्तत्समासतः।

विरुद्धं तद्धि धातूनां प्रत्यनीकतया स्थितम्॥

बलिना मिथोगुणानां विषमतया समतयाप्युभयथापि।

संस्कारादिवशेन च भवति निसर्गादपि विरोधः॥ अ. सं. सू

दोषान् उत्क्लेश्य स्वस्थानात्सञ्चलय्य यत् द्रव्यं न हरेत् तत्रैव नाशने बहिर्वा निर्हर्तुमशक्तं तद्विरुद्धम्। तद्धि द्रव्यं रसादीना धातूना एवमेवं भवति। कथामित्याह। संयोगिद्रव्यगुणानां बलिनामुभयत्रापि बलवतां मिथः परस्परं विषमत्वेनासदृशत्वेन विरोधः। तथा अन्यत्र बलिनां सदृशानाम् अपि विरोधः। तथा अन्यत्र उभयया विरोधः। केनचित् गुणेन बलिना सादृश्यात् केनचिदसादृश्याच्च संस्कारादिवशेन चान्योऽपि विरोधी भवति। आदिग्रहणेन संयोगदेशकालादीनां ग्रहणम्। इन्दू सं. सू. /७-८

In Ashtang sangraha viruddha ahara is defined as Charak and Sushrut Samhita. It resembles more to Charak Samhitathan Sushrut Samhita as 'धातूनां प्रत्यनीक' is mentioned.

While commenting on it, indu has explained that dhatu pratynik means virodhi to dhatu. They may be sadrusha or asadrusha. When they are similar to dhatu they do vikar to excess intencity of that guna while when they are not similar they cause disease because of factors like sanyoga, desha, kala, etc.

In Ashtang hrudaya viruddha aharais defined as –

यत्किञ्चिदोषमुत्क्लेश्य न हरेत्तत्समासतः।

विरुद्धम्॥ अ. ह. सू. ७/४५

यत्किञ्चित् अन्नपानमौषधं वा, दोषमुत्क्लेश्य-स्वस्थानात् सच्चलय्य, न हरेत्-बहिर्न निष्कासयेत्, तत् समासतः संक्षेपतो विरुद्धम्। सर्वागसुंदर अ. ह. सू. ७/४५

अनुक्ताविरोधसङ्ग्रहार्थं विराधसामान्यलक्षणमाह-यत्किञ्चिदिति।

यत्किञ्चिद्रव्यं दोषमुत्क्लेशयति न तु निर्हरति, तत्सर्वं विरुद्धम्।

समस्तः संक्षेपात्। विस्तरस्तु संयोगादिभेदैरनन्तः। शोधनमप्युत्क्लेशयति परं निर्हरति,

शमनमपि न निर्हरति परं नोत्क्लेशयति, इति न तयोर्विरुद्धत्वम्। आ. र. अ. ह. सू. ७/४५

Definition of viruddha ahara is same as Charak and Sushrut Samhita .While commenting on it, Arundatta has explained utklesha-

उत्क्लेश्य - स्वस्थानात् सञ्चलय्य।

Hemadri explained that to get knowledge about viruddha which are not mentioned here. This definition is given. It is same as Y. Sen. He has also explained difference between viruddha ahara, shodhan and shaman. Shodhan dravya do utklesha of dosha and then their excretion out of body also. Shaman dravya destroy doshaprakopa but they don't do utklesha. Viruddha ahara do utklesha but can't shodhan.

Effects of viruddha ahara –

षाण्ड्यान्ध्यवीसर्पदकोदराणां विस्फोटकोन्माद्भगन्दराणां।

मूर्च्छामदाध्मानगलग्रहाणां पाण्डामयस्यामविषस्य चैव।

किलासकुष्ठग्रहणीगदानां शोफाम्लपित्तज्वरपीनसानाम्।

सन्तानदोषस्य तथैव मृत्यो विरुद्धम् अन्नं प्रदन्ति हेतुम्। च. सू. २६/१०३-१०४

While commenting on it chakrapani and Gangadhar has explained –

षाण्ड्यं – नपुंसकता – चक्र.

क्लैब्यं चतुर्विधं – गं.

सन्तानदोष – मृतवत्सादि दोष । च. गं.

Both have put forward important principle that sanyoga of other dravyas with viruddha decreases its effect.

एषां वैरोधिकांना द्रव्यान्तर योगात् न विरुद्धता भवति।

यथा घृतमधुशर्करा इति त्रयं न विरुद्धम्। गं.

एतच्च वैरोधिक कथनं विशेष वचनेन बाध्यते, तेन लशुनस्य क्षीरेण पानं क्वचिन्न विरोधि, यदुक्तं – “साधयेच्छुद्धशुष्कस्य लशुनस्य चतुष्पलम्। क्षीरोदके अष्टगुणिते क्षीरशेषञ्च पाययेत्। तथा मूलकस्वरसं क्षीरम् इत्यादिप्रयोगेषून्नयम्, किंवा अनेक द्रव्यसंयोगादत्र विरोधिनामविरोधः विरोधिमात्रसंयोग एव विरोधी भवति, यत्तु मधुना उष्णेन वमनेन संयुक्तस्य मदनफलादि- द्रव्यसंयोगे अविरोधार्थमुक्तमपक्वगमनादि; तन्मधुनो द्रव्यान्तर रससंयोगे सत्येव मेलको विरुद्ध इति शास्त्रवचनात् उन्नीयते। अप्युष्णसम्बन्धविरोधित्वेन यतः विषान्वयं मधुः विषस्य च उष्णं विरोधिः, लशुनादीनान्तु द्रव्यान्तरासंयोगे”

Gangadhar has explained that other dravya combination with viruddha destroys viruddha effect. He has given example of ghrut, madhu and sharkara.

Chakrapani has also explained that only sanyoga of that particular dravya becomes viruddha. Sanyoga of other dravya with that combination destroys effects of viruddha. He has given example of ushna madhur in vaman.

Y.Sen has explained –

षाण्ड्यं क्लैब्यं, दकोदरं उदकोदरं, संतानदोषः मृतवत्सकत्वादि। यो. से.

He has also revised quotes from Sushrut Samhita and Ashtang Sangraha.

In Sushrut Samhita effect are given as follows –

व्यधिमिन्द्रियदौर्बल्यं मरणं च अधिगच्छति।

विरुध्दरसवीर्याणि भुज्जानोऽनात्मवान्नरः॥ सु. सू. २०/१९

While commenting on it Dhalan has explained vyadhi as –

व्याधिमिति षाण्ड्यआन्ध्याविसर्पदकोदरविस्फोटकोन्माद् भगन्दरादिकम्।

इन्द्रिय दौर्बल्यं इन्द्रिय अधिष्ठान दौर्बल्यम् इन्द्रियशक्ति दौर्बल्यं वा।

In Ashtang Sangraha and hrudaya they are not mentioned.

Treatment of viruddha ahara –

यथा वमनं विरेचनं तद्विरोधिनाश्च द्रव्याणां संशमनार्थम् उपयोगः तथाविधैस्य द्रव्यैः पूर्वमाभिसंस्कारः शरीरस्येति। च. सू. २६/१०५

अभिसंस्कार इति सततोपयोगेन शरीरभावनम् किंवा तथाविधैरिति रसायनप्रयोगेः; चक्र

संशोधनार्थं वमनं विरेचनञ्च। तद्विरोधिनाश्च द्रव्याणां संशमनार्थमुपयोगः। यद्यद्विरुध्दं द्रव्यमुपयुक्तं भवति तद्विरुध्दद्रव्याणां विरोधीनि यानि द्रव्याणि भवन्ति तेषाम् उपयोगः प्रयोगः कर्तव्यः। तथाविधैश्च द्रव्यैस्तत्तद्विरुध्दद्रव्यविरोधिद्रव्यैः अभ्यवहृतैः शरीरस्य अभिसंस्कारो भावविरुध्दद्रव्याहारदोषहरगुणाधानम् इति। गं.

वमनं विरेचनं शोधनं तथा संशमनार्थं तद्विरोधिनां। ते वैरोधिक कुपित दोषाः। तत्कृताः षाण्ड्यादयः विकाराः वा। तेषां विरोधिनां प्रतिपक्षभूतानां द्रव्याणां उपयोगः। तथाविधैः वैरोधिक कुपित दोष प्रतिपक्षभूतैः पूर्वं प्रथमं वा शरीरस्य अभिसंस्कारः। यथा माक्षिकहरीतक्यादिना पित्तश्लेष्मकरं विरुध्दं उपयुक्तं अपि न विकारं जनयति। विरुध्दप्रतिपक्षगुणवता द्रव्येण देहः तथा दाढ्यं ग्राहयितव्यः यथा विरुध्दम् अपि द्रव्यं विकारं कर्तुं नालं ॥ यो. से.

All three commentators have explained that shodhan is first choice of treatment for viruddha ahara.

For shaman viruddha guna dravya should be used. They should be used for long time.

Y.Sen has given more clear and precise explanation. He has explained that dravya which has opposite qualities that of dosha. Which is aggravated due to viruddha ahara should be used for shaman.

In Sushrut Samhita treatment of viruddha ahara is given as –

विरुद्धाशनजान् रोगान् प्रतिहन्ति विरेचनम्।

वमनं शमनं वा अपि पूर्ववा हितसेवनम्॥ सु. सू. २०/२१

It is same as charak Samhita. While commenting on it Dhalan says –

वमनं शमनं वा अपीति तत्र विरेकवमने बहुदोषाणां प्राणवतांच, इतरेषां तु शमनमिति।

He has also revised quote of shaman. He has also explained –

पूर्व वा हितसेवनमिति सुवर्णलोहादि विरोधिरोगहरं पूर्वमेव सेवेत।

तदुक्तं ‘‘न सज्जते हेमपाङ्गे विषं पद्मदले अम्बुवत्’’ (च.चि.२३)

In Ashtang sangraha treatment in given as follows –

तेष्वाशु कुर्यात्संशुद्धिः शमं वा तद्विरोधिभिः।

द्रव्यैस्तैरेव वा पूर्वं शरीरस्याभिसंस्कृतिम्॥ अ. ह. सू. ९/१२

तेषु च विरुद्धाशनजेषु विस्फोटादिषु रोगेषु संशुद्धीः वमनविरेचनादिकं कुर्यात्। अथवा तस्य यथास्वं रोगकारणस्य विरुद्धाशनस्य सर्वगुणैः विपरीतानि यानि द्रव्याणि तैर्विस्फोटादीनां शममेव कुर्यात्। अथवा देशविषाद्यपेक्षया भविष्याद्विरुद्धाशनशंकायां तैरेव भविष्य विरुद्धाशनगुणविपरीतैः द्रव्यैः शरीरस्य अभिसंस्कृति संस्कारमेव प्रथमं कुर्यात्। यथा विरुद्धम् अपि अन्नं गुणैर्विपरीतगुणैः संस्कारदेहे दुर्बलं सन्न रोगाय भवतीति।

In Ashtang Hrudaya also it is same as Charak Samhita.

शुद्धिस्त्रेष्ठा शमो वा तद्विरोधिभिः।

द्रव्यैस्तैरेव वा पूर्वं शरीरस्यभिसंस्कृतिः॥ अ. ह. सू. ७/४६

While commenting on it Arundatta and Hemadri have explained –

ये तु शुद्धिं नार्हन्ति तेषां शमः शमनं प्रतीकार इष्टः। हे
विरोधिभिः प्रतिपक्षभूतराहारविहारौषधैः। हे । अ.
वैरोधिककुपितदोषप्रतिपक्षभूतैर्द्रव्यैः। अ.
विरुद्धाभविरोधिभि एव। हे.

Though meaning of viruddha are different ultimately seems to be same .opposite to viruddha ahara means guna of viruddha ahara. Opposite to dosha – here also dosha prakopa depends upon guna of viruddha ahara.

In Sushrut Samhita , Ashtang Sangraha and Ashtang hrudaya factors which suppresses effect of viruddha ahara are given.

सात्म्यतोऽल्पतया वा अपि दीप्ताग्नेस्तरुणस्य च।
स्निग्धव्यायामबलिनां विरुद्धं वितथं भवेत्॥ सु. सू. २०/२२

Chakrapani's commentary on this is very elaborative.

सात्म्यत इति अभ्याससात्म्यतयाः, अल्पं हीनराक्तित्वाद् अभिभूतं न करोति कार्यं, तरुणस्य प्रत्यग्रबलत्वाद्वितथं भवति, स्निग्धस्य स्रोतःसु न तिष्ठाति दोषः; तथा च दोषविगमाद्विरुद्ध वितथं भवति; व्यायमिश्रव्यायामेनैव दोषक्षयः – तदुक्त – व्यायामं कुर्वतो नित्यं विरुद्ध वितथं भवेत्। 'इति; बलिनस्तु बलाभिभूता एव दोषा न जायन्तेन कुर्वन्ति वा कार्यम्, यदुक्तं बलं हि अलं निग्रहाय दोषाणां (च. चि. ३)।'

Chakrapani has explained reason behind each factor. How these factors suppress action of viruddha ahara on body.

In Ashtang Sangraha it is stated as

व्यायामस्निग्धदीप्ताग्निवयस्थबलशालिनाम्।
विरोध्यपि न पीडायै सात्म्यमल्पं च भोजनम्॥ अ. सं. सू. ९/१३
तथा व्यायमदीप्ताग्न्यादीनां विरुद्धमपि भोजन पीडायै न भवति स्वल्पकालोपयुक्तं व्यायामेन स्निग्धेन च दीप्ताग्रयो ये तेषाम्। वयस्थस्य प्रत्यग्रवयसः बलशालिनो बलेन यः श्लाघते। अतिबलस्येत्यर्थः तथा विरुद्धम् अपि अन्नं देशाभ्यासाद्यपेक्षया सात्भिभूतं शरीरे सुखकरं पीडायै न भवति। अल्पं च भोजनं विरुद्धं पीडायै न भवति। इंदू

In Ashtang hrudaya sutra is same as sangraha.

व्यायामिनो – व्यायामनित्याः। स्निग्धाः स्नेहभावितशरीराः। वयस्थाः तरुणाः। बलशालिनः सहजबलयुक्ताः। सहात्मनाभूतं सात्म्यम्, आत्मनः सहायभूतमनुकूलं सुखावहमित्यर्थः। तत्त्व द्विविधं – कृत्रिममकृत्रिममंच। तत्रयद् अभ्यासेन क्रियते तत् कृत्रिमम्। उक्तच संग्रहे – (सू. ९) “अहितान् अपि च अन्येषाम् अभ्यासादुपशेरते।” इति। अकृत्रिमं तु द्विविधं निरुपाधिकं सोपाधिकम् च। तत्र दोषादिनिरपेक्षं-तिरुपाधिकम् तद्दोषसात्म्याख्यम्। यद् चरक – “उपशेते यदौचित्याद्दोषसात्म्यं तदुच्यते।” इति। दोषादिसापेक्षं – सोपाधिकम्।

27. ANNAPANAVIDHI

Sequence of adhyaya and name of adhyaya –

सम्प्रति सामान्येनोक्तानां गुणकर्माभ्यां प्रतिव्यक्तनुक्तानां प्रतिव्याक्तिप्रायोपयोगिद्रव्यस्य विशिष्टगुणकर्मकथनार्थम् अन्नपान विधिरध्यायोऽभिधीयते । अत्र अन्ने कठिनसामान्यात् खाद्यम्, पाने च द्रवत्वसामान्यात्, लेह्यम् अवरुद्धं ज्ञेयम्; अन्नपानं विधीयते विशिष्टगुणकर्मयोगितया प्रतिपाद्यतेऽनेनेत्यन्नपानविधिः, द्रव्याणां गुणकर्म कथनमेव च अन्नपानविधिः। चक्रपाणि आहारद्रव्याणां प्रभेदरससहचरितगुणकर्मवीर्यविपाकप्रभावान् सामान्यत उक्त्वा प्रतिद्रव्यं विशेषत उपयोगार्थं वक्तुम् अन्नपानविधिम् अध्यायं आरभते। अन्नमशनखादनं चर्वणसामान्यात्। पानं पानलेहरूपं द्रव्याणा गलाधः करणसामान्यात् । अन्नञ्च पानञ्चान्नपाने विधीयते आस्मिन्ननेन वेति अन्नपानविधिरिति कश्चित् तन्न, यतोऽस्मिन्नध्योयऽन्नपानयोर्विधानमस्ति । तस्मादन्नपानयोर्विधीर्यतः उपदेशतः सोऽन्नपानविध्यु-पदेशस्तमधिकृत्यकृतोऽध्याय इति। गंगाधर संप्रति आहारोपयोगीनि द्रव्याणि रसवीर्याद्यैः अभिधातुं अन्नपानविधिम् आरभ्यते। अन्नं शाल्यादिकं । पानं अनुपानादि । तस्यं विधिविधानं गुणकर्मतः ख्यापनं। तं अधिकृत्य कृतोऽयमध्यायः अन्नपानविधि अध्यायः। यो. सेन

In previous chapter general qualities of ahara as per guna, rasa, vipak, veerya, panchamahabhuta are mentioned. Now to describe the qualities of individual food stuff this adhyaya has been mentioned. Anna and pana is adhikaran of this adhyaya. So as per adhikaran name of the chapter is give as ‘annapana’ vidhi.

Anna prashasti –

Here guna karma of ishta and vidhivihit ahara are mentioned .Ishta means hita or priya. Gangadhar has mentioned it as which is followed by all. In should be hitakar by varna, gandha, rasa and sparsha. Chakrapani and Gangadhar both have mentioned vidhivihit means by procedure or rules mentioned in Indriyopakramaneeya as well as rasa vimanadhyaya.

Gangadhar has explained why term ‘prani’sandnyak’ is mentioned .He has explained that plants are not mentioned in animal kingdom in general. Again plants get nourishment from rasa from pruthvi and not from annapana mentioned here. So to exclude plants ‘pranisandnyak’ is mentioned.

Gangadhar has also explained why sequence is mentioned as varna, gandha , rasa, and sparsha.At first person see food, then he gets its gandha and then while eating he gets sparsha and rasa. Sparsha is mentioned later because though if it is anishta, it does not prove harmful to the life. Chakrapani has also mentioned that shabda is not mentioned here as it has no importance related to diet. Rasa has major role than sparsh so rasa is mentioned prior to sparsha.

Gangadhar has explained that meaning of ‘vidhi’ should be taken as ‘vidhayak’. So all types of anna and pana are mentioned but at last it is mentioned how to get knowledge of anukta dravya.So it is mentioned as all.

Chakrapani has also mentioned that vidhi means dravya guna and karma. Though not guna karma of all dravyas are mentioned but for anukta dravya some principles are mentioned. So it is mentioned as ‘all types of anna and pana are mentioned’. He has also given one another, leedha and khadit.

Natural qualities of dravya which are used predominantly -

अन्नपाने च वक्तव्ये यद्द्रव्यं प्राय उपयुज्यते, तस्य सामान्य गुणमाभिधाय वर्गसंग्रहेण गुणम् उपदेक्ष्यति । स स्वभावो यस्य स तत् स्वभावस्तस्मात् । चक्र
तथान्नपानयोः साधारण्योगुणकर्माण्यभिधाय तदुपयोग प्राधान्यात् गुणकर्मभिद्रव्याण्युपदिश्यते।
तत्स्वभावादिति वक्ष्यमाणानामिहोदकादीनां यद्यत् कर्म वक्ष्यते तत्तत् कर्मकृदेव स्वभावः।
स्वस्वतत्स्वभावात् । गं

स्वभावात् प्रकृत्या । स्वभावात् इति सर्वत्र योज्यं । यो. सेन.

The dravya which are mostly used, their general qualities are mentioned first. They are natural qualities. It is prakruti.

Charakpani has explained that some other karma of these dravya are also mentioned elsewhere as stambhana, ashwasan karma of jala in Agryasangraha. But there karma which is best amongst the group is mentioned.

Chakrapani and Y.Sen have explained in brief. But Gangadhar has explained in detail.

Udakam Kledayati –

क्लेदोऽयवसंयोगकाठिन्यविनाशजन्यद्रवीभावस्तज्जनक व्यापार उदकस्य इति । गं

Gangadhar has explained that due to kledan of jala, kathinya of aharadravya lessens as it destroys avayava sanyoga – bond between particles.

Lavanam vishyandayati –

Gangadhar has explained vishyand as stravajanana. While Y.Sen has explained it as ‘sanghtasya dravikaran’

विष्यन्दयति तत् स्वभावात् स्रावयति स्रावजनक व्यापारो । गं

विष्यन्द्रः कफादिसंघातस्य द्रवीकरणं । यो. सेन.

Kshar pachayati –

Gangadhar has explained kshara as substance made up of multiple substances with different rasa. All three explained pachayati means it stimulates agni. Y.Sen has mentioned that it is because of same yoni.

Sarpi snehayati –

स्नेहयतीत्यादौ तु “तत् करोति तदाचष्टे । इति णिच् ; चक्रपाणि

स्नेहयति तत् स्वभावात्-देवादिक जिष्णिहलृ प्रीतिस्नेहनयोः । प्रयोजके णिच् । गं

स्नेहयति स्निग्धत्व आपादयति । यो. सेन

Sandadhati –

संश्लेषं करोति । गं.

विश्लिष्टानि त्वकमांसादीनि संश्लेषयति । चक्रपाणि

भग्नस्य संधानं करोति ।

Sandadhathi means reunion of separated particles. Charapani has clearly mentioned that sandadhathi means sanshlesha of twak and mans. So madhu acts as vranaropaka.

Jarjari karoti –

Gangadhar has explained that sharir shaithilya occurs due to sura. Chakrapani says it not only do shaithilya but also upachaya of mansa etc. Both Chakrapani and Gangadhar have revised quote from harit samhita stating sura do jarjarikaran by causing vrudhhi of rakta and meda. Y.Sen has explained that sura do javjarikaran of mansa etc as it is tikshna and ushana.

Avadhamati –

Chakrapani and Gangadhar has mentioned avadhaman as lekhan. Both have mentioned that it is used to denote lekhan of multiple dhatu. Both have revised quote from Harit Samhita. Y.Sen has defined sidhu as madya made from pakva or apakva ikshurasa. He has explained avadhaman as krushikaran.

Phanitam aachinoti –

All three have explained that ‘dosha’ pada should be considered with aachinoti. Y.Sen has explained phanit as kshudraguda.

Pinyako glapayati –

Gangadhar and Chakrapani explained pinyak as tila kalka and glapan means harshakshaya. Y.Sen has explained pinyak as the residue after extracting oil from any seed like tila. Chakrapani and Y.Sen have revised opinion of nighantu stating pinyak as harit shigru.

Masha –

All three have explained antarmala as purisha. As masha has this quality so its soup has also that quality. Chakrapani has explained that sometimes dravya and food prepared from it have different qualities. But here they are same.

Some exceptions mentioned –

Amla – pittajanan–Generally amla rasa causes pitta vrudhhi but dadim and amalaki do not causes pitta vrudhhi.

Madhur – kaphavrudhhi – Generally madhur rasa causes kaphavrudhhi but madhur and puran yava – godhum are exception for it.

Tikta – vatavardhan, avrushya- Vetagra, patol are exceptions for vatavruddhi and vrushya karma of tikta rasa.

Katu – vatavardhan, avrushya –Pippali and vishwabhesaj are exception for it.

Kashaya – vatavardhan, avrushya, stambhana – Haritaki is exception .Haritaki do not act as stambhak as it has ushna veerya. It is vrushya by prabhav.

Lavan – shlesmala, avrushya.

Saindhava is exception. It does not cause kaphvruddhi and acts as vrushya due to prabhav.

Gangadhar has given reason for each exception.

Chakrapani has explained why amla rasa is mentioned first. He has explained pittoshma as vanhi. It is important for pachan of anna and pana. So through madhur rasa is pradhan, here amla rasa is mentioned first due its qualities – agniprerana and pittajanan.

Y.Sen has revised quotes from AshtangSangraha.In Ashtangsangraha, in rasabhedhiya adhyaya dravya which are exceptions for karma of that particular rasa are mentioned (A.S.Su.18/17)

AHARAVARGA –

शूकधान्यशमीधान्यमांसशाक फलश्रयान् ।

वर्गान् हरितमद्याम्बुगोरसेक्षुविकारकान् ॥

दश द्वौ च अपरौ वर्गो कृतान्नाहारयोगिणाम् ॥ च सू. २७/६-७

Total 12 varga are described in Charak Samhita. No special comment by any of three commentators. Chakrapani has commented that prabhav is applicable only for certain drugs so it is mentioned separately. Y.Sen has mentioned that ‘ashraya’ pada should be taken with each of harit, madya etc. He also explained that here ‘vayam’pada is shesha.

In Sushrut Samhita liquid and solid are differentiated and mentioned in two different adhyaya in sutra sthahana – 45 and 46. In Sushrut Samhita sutrasthana 45 following varga are mentioned -jalavarga, ksheervarga, dadhivarga, takra, ghrutvarga, tailavarga, madhuvarga, ikshuvarga, madya- varga and mutravarga .In su.su. 46 –

Annapanavidhi adhyaya following varga are mentioned – shalivarga, kudhanyavarga, mansavarga, phalavarga, shakavarga, pushpavarga, kandavarga, lavanvarga, krutannavarga, bhakshyavarga and anupanvarga. Thus total 21 are described in these 2 adhyaya. Thus classification of ahara is more elaborative in Sushrut Samhita than Charak Samhita.

In Ashtang Hrudaya also they are classified into drava and anna and mentioned in dravadravyavidnyaniya and annaswarupavidnyaneeya respectively. In A.H.05 following varga are mentioned –jalavarga. In su.06 varga mentioned are – shukadhanya, shimbidhanya, shakavarga, phalavarga and oushadhavarga. Thus total 9 varga are mentioned.

In Ashtang Sanghara also they are described in 2 separate adhyaya – dravadravyavidnyaniya and annaswarupavidnyaneeya.

तोयक्षीरेक्षुतैलानां वर्गैर्मद्यस्य च क्रमात् ।

इति द्रवैकदेशोऽयं यथास्थुलमुदाहृतः ॥ अ सं सू ६/.१११

शूकशिम्बिजपक्वान्नामांसशाकफलाश्रयैः ।

वर्गैरन्नैकदेशोऽयं भूयिष्ठमुपयोगवान् ॥ अ संसू ७/१८४

Thus in Ashtang Sangraha su.06 and 07, total 11 varga are described.

SHUKADHANYAVARGA –

Chakrapani has explained that shukadhanya are described first as they are most important.

अत्र शूकधान्यमादावाहारप्रधानत्वात् । चक्रपाणि

He has also given nirukti of shukadhanya as - शूकवन्ति धान्यानि शूकधान्यानि ।

शूक- धान्यम् कोई भी ऐसा अन्न जो बालो दुंडो मे से निकलता है। संस्कृत हिंदी कोश -१०२६

He has also explained that there are different names according to different desha. All names and species cannot be described here. He has also mentioned difference between shali, shashthi and brihi.

अत्र शालि हैमन्तं धान्यं, षष्ठिकाद्यच्च ग्रैष्मिकाः, ब्रीहयः शारदा इति व्यवस्था ।

Gangadhar has also mentioned that these names and species are well known in that particular region. So everyone will not be able to know all. So they are compiled

here.He has explained that raktashali is given first as it is shreshtha in shukadhanya. Both Chakrapani and Gangadhar have mentioned that all shali are responsible for ‘baddha alpa varchas and it is due to prabhav.

Gangadhar has revised quotes from Sushrut Samhita. In Sushrut Samhita vipaka of raktashali is mentioned as laghu paka. Gangadhar has explained that here meaning of laghu paka is not as katu paka. It means that in correlation to other shali, it has laghu guru paka (low intensity)

Y.Sen has also given nirukti as - शुङ्गावतां धान्यानां वर्गः शूकधान्यवर्गः। He has revised quote from bhavprakash - ब्रीह्यादिकं यदिह शूकसमन्वितं स्यात्तच्छूकधान्यमथ मुद्गमकुष्ठकादि । He has also explained different names from different region. He has given quote from Bhavprakash - कण्डनेन विना शुक्ला हैमन्ताः शालयः स्मृताः। भा. प्र. He has also revised quote of general qualities of shali varga and raktashali from Sushrut Samhita same as Gangadhar.

All three commentators have been explained that qualities of shuka varga described further become less potent than the species mentioned before.According to Chakrapani yavak etc has apposite qualities that of raktashali. So yavak has qualities like trimalakara. Chakrapani has explained aguna as gunaviparit dosha. Gangadhar has explained that these species are devoid of qualities from that of raktashali. Opposite to view of Chakrapani and Gangadhar Y.Sen has mentioned that these yavak etc have same guna and dosha that of shali.

While commenting on su.su 46/4 Dalhan has also mentioned that different species have different names in different region. Even same species have different names in different regions. So their knowledge should be acquired from local farmers. Dalhan has also given difference between shali and shashti.

शालय इति अकण्डितशुकल हैमन्ताः ग्रैष्माः षष्टिकाः। डल्हण

Dalhan has also given clarification of each name of shali and also place where they are well known.

While commenting on Ashtang Hrudaya su.06 .Arundatta has also explained names of shali. He has also given nirukti as - शूके जाताः शूकजाः । अरुणदत्त

Shali described in Charak Samhita – raktashali, mahashali, kalam , shakunahruta, churnaka, deerghashuka, gour, panduka, languli, sugandhat, lohabala, sharirakhya, pramodaka, patanga, tapaneeya, yavak, hayan, panshu, naishadha. Gangadhar has mentioned some extra- kaedamaka, panduka, pushpandaka, pundarika, sheeta, bheeruka, lodhrapushpa, kanchana, manisha, mastak, dushaak, mahadushak

Shali mentioned in sushruta samhita- lohishali, kalam, kardam, panduk, sugandhak, shakunahruta, pushpandak, pundarika, sheetaabheeruka, rodhrapushpak, deerghashuka, kanchanak, mahisha, hayanak, dushak, mahadushak.

Shali mentioned in Ashtang sangraha- raktashali, sakal, turnak, shakunahruta, sharamukha, deerghashuka, lodhrashuka, sugandhika, puntra, pandu, pundarik, pramoda, gourasariva, kanchan, mahisha, dushak, kusumandak, langala, lohavalakhya, kardama, sheetaabheeruka, patanga, tapaneeya, yavaka, hayana, pansu, naishadha.

Shali mentioned in Ashtang Hrudaya – They are same as Ashtang Sangraha.

Names explained in different compendia and by different commentators –

रक्तशालि प्रसिध्दो रक्तवर्णो च., गं.

महाशालि मगधदेश प्रसिध्दा गं., च.

कलमो गौडदेशे। गं

शकुनाहृतः अवन्ती देशे प्रसिध्दो। चक्र., गं.

कलमो वेदाग्रहारेषु स्वनामप्रसिध्दः चक्र.

लोहितशालि रक्तशालि कलमोऽन्तर्वेद्यां 'कलविः' इति लोके । कर्दमक इति सातिशयेः पङ्के निष्पद्यत । पाण्डुक इति पाण्डुतुषः पाण्डुशूकश्च पाण्डुकः। सुगन्धको देवशालि पाञ्चाले। शुकुनाहृत उत्तरकुरोः सकाशाध्दंसैरानीतः अवन्त्यां नगर्यां मगधदेशे तु पाशक इति । स एव वक्रनाम्ना प्रसिध्दः। पुष्पाणीव सुगन्धानि सुकुमाराण्यण्डानि तण्डुलनि यस्य सः पुष्पाण्डको । पुण्डरीकं श्वेतपद्मं तत्सदृशःमहातण्डुलको महाशाली। शीताद्विभेतीत्येवं शीतभीरुको। रोधपुष्पाकाराः शूका यस्य स रोधपुष्पकः। दीर्घाः शूका यस्य सः दीर्घशूकः। काञ्चनकः स्वर्णशालि। महिषशूको मध्यदेशे 'तिलवासी' इति प्रसिध्दः। हायनकः 'शङ्खवाक' इति लोके, जेज्झटस्तु घोटकपुच्छा इत्याह। डल्हण

रक्तशालि महाशालि सुप्रथितावेव । कलमो मगधदिक प्रसिध्दः। स एव महातण्डुल इति काश्मीरेषु । तुर्णकच्च तत्रैव आजव इति प्रसिध्दः।शकुनाहतो- यो मगधेषु वृध्दोत्पादकाल

उत्तरकुरुभ्योहंसैरानीतो भृङ्गारपात्रे विशाखाख्यया वापितो विस्तरं गतः। सारामुखः
 कृष्णशूकः।शुक्लाकारो दीर्घशूकः।शेध्रशूको रोध्रपुष्पाकारशुकः।सुगन्धिको गन्धशालिसंज्ञय ।
 जालन्धरमगधादिषु ख्यातः। देवशालि इति अपरनामा मालवदेशे गौडे च अतिप्रसिध्दः।
 अरुणदत्त अ. ह.

Shashti –

शीतः स्निग्धोगुरुः स्वादुस्त्रिदोषघ्नः स्थिरात्मकः।

षष्टिकः प्रवरो गौरः कृष्णगौरस्ततोऽनु च।

वरकोददालकौ चीनशारदोज्ज्वलदर्दुराः।

गन्धनाः कुरुविन्दाश्च षष्टिकाल्पान्तरा गुर्णेः।

च सू २७/१३-१४

Chakrapani has explained that due to ‘akara’ shashti should be taken as aguru. Other reason is in matrasheeteeya adhyaya shashtika is mentioned as laghu. He has explained ‘anu’ means ‘alpantarguna’ He has also mentioned that vara, koddalak etc. are species of brihi though in other compendia they are mentioned as kudhanya.

Gangadhar has classified shukadhanya as sudhanya and kudhanya. Again kudhanya is divided into shali, Shashti and brihi. He has also explained that krushna, vara, koddalak, chin etc have less quality than gourshashti.

Y.Sen has explained two terms - स्थिरात्मकः स्थिरः देहस्य दाढर्यकृत्। He also explained that ‘anu’ term has as ‘hina’ -अनुःअत्र हीनार्थे ।

In Sushrut Samhita shashtika are mentioned in su.46 as follows –

षष्टिककाङ्कुकमुकुन्दकपीतक प्रमोदककाकलकासनपुष्पक

महाषष्टिक चूर्णककुरवककेदारप्रभृतयः षष्टिकाः ॥

रसे पाके च मधुराः शमना वातपित्तयोः ॥

शालीनां च गुणैस्तुल्या बृंहणाः कफशुक्रलाः ॥

सु सू ४६/८-९

While commenting on this Dalhan has explained that use of term ‘shashtika’ at last indicates all these species are included in it. He has also explained that shashtika are sheeghrapaki. In Sushrut Samhita also qualities of gourshastik are given .Mrudu and balavardhak are different qualities from Charak Samhita. Here it is mentioned that gour shashtika is same as raktashali. Here also it is said that other shashtika has less qualities than that of gourshali.

In Ashtang Sangraha only two types of shashtika are mentioned in su.70. They are gourshashtika and asitagour shasthika. Shashtik are mentioned best among all brihi.

स्निग्धो ग्राही लघुः स्वादुस्त्रिदोषघ्नः स्थिरो हिमः ।

षष्टिको ब्रीहिषु श्रेष्ठो गौरच्चासितगौरतः ॥

अ. ह. सू. ७/५

In Ashtang Hrudaya same quote as Ashtang Sangraha is repeated in su.06. While commenting on it Arundatta explained that sthira means sharir sthairyakara as well as jvara – shrama – glanihara. So it is used in rasayana and jvara etc to increase vyadhi kshamatva. Arundatta has revised quotes from Sushrut Samhita, Krushnaatreya, Kharnad, Parashar and Charak Samhita.

While commenting on the same sutra Hemadri has given nirukti of shashtika - यो ब्रीहिः षष्टिरात्रेण पच्यते स षष्टिकः।

Brihi –

मधुरच्चांम्लपाकच्च ब्रीहिः पित्तकरो गुरुः।

बहुमूत्रपुरीषोष्णस्त्रिदोषरत्वेव-पाटलः ॥

च सू. २८/१५

Chakrapani has explained that brihi is ashudhanya from sharad rutu. Patal is also one of brihi. Gangadhar has also explained brihi as ashudhanya. He has also revised quote from Sushrut Samhita. In Sushrut Samhita it is mentioned having madhur vipak. Gangadhar has explained that here madhur vipak means vipak due to predominance of pruthvi and jala mahabhuta. As amla rasa and vipak has also predominance of pruthvi mahabhuta .Both views are in accordance with each other. He has also explained – इह शालिशब्दः शालिषाष्टिकब्रीहिवचनः न केवलं हैमन्तिकधान्यवचनः, शालिवर्ग शब्दस्य शालिशब्देन शाल्यादीनां त्रयाणां संग्रहादिति।

Y.Sen has explained patala brihi as having same colour that of patala kusuma .He has also revised quote from Bhavprakash to strengthen his opinion.

Sushrut Samhita –

In Sushrut Samhita su.46, brihi are mentioned as follows –

कृष्णब्रीहिशालामुखजतुमुखनन्दीमुखलावाक्षकत्वरितक कुक्कुटाण्डपारावत

कपाटलप्रभृतयो ब्रीहयः।

सु सू. ४६/१२

While commenting on general qualities of brihi Dalhan has mentioned that amadhur means katu vipak.

In Sushrut Samhita qualities of brihi according to utpatti sthana are mentioned .e.g qualities of brihi from dagdha bhumi, sthalaja, anup etc. Here qualities of atropyia brihi and chinnarudha are also mentioned. This is one of the special features.

दग्धायामवनौ जाताः शालयो लघुपाकिनः।

कषाय बध्दविण्मूत्रा रुक्षाः श्लेष्मापकर्षणाः॥

स्लथजाः कफपित्तघ्ना कषायाः कटुकान्वयाः।

किञ्चित्सतिक्तमधुराः पवनानलवर्धनाः॥

कैदारा मधुरा वृष्या बल्याः पित्तनिबर्हणा।

ईषत्कषायाल्पमला गुरवः कफशूकलाः।

रोप्यातिरोष्या लघवः शीघ्रपाका गुणोत्तराः।

अदाहिनो दोषहरा बल्या मूत्रविवर्धनाः।

शाल्याश्छिन्नरुढा ये रुक्षास्ते बध्दवर्चसः।

तिक्ताः कषायाः पित्तघ्ना लघुपाकाः कफापहाः॥ सु सू ४६/१५-१९

Ashtang Sangraha –

In Ashtang Sangraha brihi and shashtik are mentioned together. Here brihi are mentioned having amla vipak same as charak Samhita.

Ashtang Hrudaya –

In Ashtang hrudaya same quotes are revised as Ashtang sangraha. While commenting on it Arundatta has explained - पाटलः पाटलकुसुमाकारः। He has also explained that 'eva' prefix is used as excessive.- अत्र एव शब्दो अतिशय ख्यापनार्थः। While Hemadri says that - एवग्रहणात्सर्वावस्थासु दोषलत्वम्।

Kudhanya –

सकोरदूषः श्यामाकः कषाय सकोरदूषः श्यामाकः कषायमधुरो लघुः।

वातलः कफपित्तघ्न शीतः संग्राहिशोषणः॥

हस्तिश्यामाकनीवारतोयपर्णीगवेधुकाः।

प्रशान्तिकाम्भः श्यामाक लौहित्याणुप्रियंगु च ॥

मुकुन्दो झिण्टिगर्मूटीवरुका वरकास्तथा।

शिविरोत्कटजूर्णाव्हाः श्यामाकसदृशा गुणैः॥ च सू २७/१६-१८

Koradusha is included in kudhanya. Chakrapani has commented that kordusha means kodrava. It is mentioned as shleshmapittaghna. But in raktapitta nidan it is mentioned as pittaprakopaka. He has explained that in raktapitta kordusha do pittaaprakopa due to combination with nishpav, kanji etc. He has explained following dravya –

हस्तिश्यामाकः श्यामाकभेद । नीवार ओडिका । गवेधुक घुलुञ्च – स ग्राम्यारण्यभेदेन द्विविधः ।
प्रशातिका ओडिकैव स्थलजा रक्तशूका । अम्भः श्यानाका जलजा ओडिका लोके झरा
इत्युच्यते । चारुकः शाणबीजम् । वरकः सामबीजम् । शिविरस्तीरभुक्तौ सिध्दक । जूणाहो
जोनार ।

Gangadhar has explained koradusha as kangu and shyamak as shyamaghasasya beeja. He has explained karyakaranbhav for each karya. He has also revised quote from Sushrut Samhita. Dravya explained by Gangadhar are as follows –

हस्तिश्यामाको बृहच्छ्यामाघासबीजम् । नीवारः तोयपूर्णी ।
गवेधुक प्रशातिका.....जूर्णाख्याः सर्वं तृणसम्भवाः ।

Y.Sen has also explained koradusha as kodrava same as Chakrapani. He has also explained that shyamak are of three types – shyamak, hasti shyamak and jala shyamak. He has explained these all as trunadhanya. He has also revised quotes from Sushrut Samhita. Dravya clarified by Y.Sen are as follows –

हस्तिश्यामाकः श्यामिका । नीवारः उडिकाधान्य ।
सलिलज सलिलवृद्धिमात्रस्तम्बप्ररोहं रक्तशूकं अम्भश्यामाकः जलश्यामाकः ।

Sushrut Samhita –

In su.su.46, kudhanya varga is mentioned as –

कोरदूषश्यामाकनीवारशान्तनुवरकोद्दलकप्रियङ्गुमधूलिका
नन्दीमुखीकुरुविन्दगवेधुकसरबरुकतोद(य) पर्णी मुकुन्द वेणुयवप्रभृतयः कुधान्यविशेषः ।
सु सू ४६/२१

While commenting on it Dalhan says - कुधान्येति कुत्सितानि कुधान्यानि ।

In Sushrut Samhita guna karma of kodrava, nivar, shyamak, shantanu, priyangu, nandimukhi, mukundak and venuyava are mentioned.

कुधान्येति कुत्सितानि कुधान्यानि ।
 उष्णा कषायमधुरा रुक्षाः कटुविपाकिनः।
 श्लेष्मघ्ना बध्दनिष्यन्दा वातपित्तप्रकोपणाः।
 कषायमधुरस्तेषां शीतः पित्तापहः स्मृतः।
 कोद्रवश्च सनीवारः श्यामाकश्च सशान्तनुः॥
 कृष्णा रक्ताश्च पीताश्च श्वेताश्चैव प्रियङ्गवः।
 यथोत्तरं प्रधानाः स्यू रुक्षाः कफहराः स्मृताः।
 मधूली मधुरा शीता स्निग्धा नान्दीमुखी तथा।
 विशोषी तत्र भूयिष्ठं वरुकः समुकुन्दकः।
 रुक्षा वेणुयवा ज्ञेया वीर्योष्णा कटुपाकिनः।
 बध्दमूत्राः कफहरा कषाया वातकोपनाः॥ सु .सू .४६/२२-२६

Dravya elaborated by Dalhan are as follows –

कोरदूषकः कोद्रवः।श्यामाकस्त्रिविधः श्यामाकः उष्ट्रश्यामाकः हस्तिश्यामाकश्चेति।
 श्यामाक शब्देन तोयश्यामाक उच्यते, उष्ट्रश्यामाकः स्थूलश्यामाकः हस्तिश्यामाकः
 श्यामिकेति लोके ।नीवार उलिकाधान्यं।वरको वरटिका शाकम्भरीभूमौ प्रायशः।
 उद्दालको वनकोद्रवः।प्रियङ्गु कङ्गुनिका इति लोके ।मधुलिका मर्कटहस्त तृण तद् भेदो
 नन्दीमुखी।कुरुविन्दको ब्रीहिगुरुः।गवेधुकस्तृणविशेषः।बरुकः बरु इति लोके।तोदपर्णी
 तोयपर्णी स्वनामप्रसिद्धाः।मुकुन्दो मुलुन्दः।वेणुयवो वंशफलम् ।

Ashtang Sangraha –

In Ashtang Sangraha there are named as truna dhanya and their general qualities are also mentioned.

कङ्गुकोद्रवजूर्णह्लिगदीवरुणपादिकाः।
 श्यामाकतोयश्यामाकहस्तिश्यामाकशिल्बिकाः॥
 शिशिरोद्दालनीवाखरुकबरकोक्तटाः ।
 मधूलिकान्तनिर्गण्डीवेणुपर्णीप्राशान्तिकाः ॥
 गवेधुकाण्डलौहित्य तोयपर्णी मुकुन्दराः ।

कफपित्तहरा रुक्षाः कषायमधुरा हिमाः ॥

वातला बद्धविण्मूत्रा लघवो लेखनात्मकाः । अ. सं. सू. ७/१३-१५ ,अ.सं.सू. ७/९/-१२

Also guna karma of priyangu, neevan, uddalak, madhulika, yava, venuyava, godhuma and nandimukhi are mentioned. While commenting on it Indu has also explained koradusha as kadrava.

Ashtang Hrudaya-

In Ashtang Hrudaya sutrasthana 6, these are named as trunadhanya same as Ashtang sangraha.

कङ्कुकोद्रवनीवार श्यामकादि हिमं लघु।

तृणधान्यं पवनकृल्लेखनं कफपित्तहत् ॥ अ.ह.सू.६/११

They are mentioned as having qualities like sheet, laghu vatavruddhikar, lekhan and kaphapittashamak. Also qualities of priyangu, yava, anuyava, vanshayava, godhuma and nandimukhi are mentioned. While commenting on it Arundatta has explained term lekhan -

Hemadri has explained trunadhanya as tucchadhanya. He has also revised quote from Sushrut Samhita. Dravya clarified by Hemadri are as follows –

कङ्कु - प्रियङ्गुकोद्रव - कोरदूषकः।नीवार - प्रसाविका।

श्यामाकस्त्रिविधः तोयश्यामाको हस्तिश्यामाक उष्ट्रश्यामाकच्चेति ।

Yava –

रूक्षः शीतोऽगुरु स्वादुर्बहुवातशकृद्यवः।

स्थैर्यकृत सकषायश्च बल्यः श्लेष्मविकारजित् ॥ च.सू.२७/१९

Chakrapani has explained that it causes vatavruddhi though it is guru because of rukhatva. He also says that in Sushrut yava is mentioned as lagu so here it also should be aguru. It acts as balya because it does strotas shodhan as well as due to prabhav. He has explained that though pittaghna quality is not mentioned, it should be considered as it has madhur kashaya rasa and sheet veerya.

Gangadhar has mentioned why yava etc are mentioned after shali in shuka varga. He says that shali etc are useful for odana Kalpana. So they are mentioned first. While yava etc are not useful for kalpana like odan so they are mentioned after shali. Gangadhar has explained that adhovatasaran and shakrut saran occurs due to prabhav.

Even 'shleshma vikarjaya' is also due to prabhav. He has revised quote from Sushrut Samhita.

Y.Sen has not mentioned anything special. Only he has mentioned sthairyakruta means vayasthapankar. He has also revised quote from Sushrut Samhita.

Sushrut Samhita –

In Sushrut Samhita yava are mentioned in shamivarga in su.46.

यवः कषायो मधुरो हिमच्च कटुर्विपाके कफपित्तहारी ।

व्रणेषु पथ्यास्तिलवच्च नित्यं प्रबद्धमूत्रो बहुवातवर्चाः।

स्थैर्याग्निमेधास्वरवर्णकृच्च सपिच्छिलः स्थूलविलेखनश्च।

मेदोमरुत्तृङ्हरणोऽतिरुक्षः प्रसादनं शोणितपित्तयोच्च ॥ सू.सू.४६/४९-४२

While commenting on this Dalhan has explained that 'cha' kar with 'hima' indicates it is after kashaya and chakar with madhur rasa indicates kashaya rasa is in low intensity. He has also explained prabhuddha mutra as alpa mutra and said that so it is useful in prameha. Bahuvata should be taken as kukshivata otherwise it will oppose its quality – medomarut haran. It is useful in medavrutta vata.

Ashtang Sangraha –

In Ashtang Sangraha yava are mentioned in shuka varga same as charak Samhita in su.07

रुक्षः शीतो गुरुः स्वादु सरो विड्वातकृद्यवः।

वृष्यःस्थैर्यकरो मूत्रमेदःपित्तकफान् जयेत्॥

पीनसश्वासकासोरुस्तंभकण्ठत्वगामयान्। अ.सं. सू. ७/१८-१९

Here some different qualities of yava other than Charak Samhita are mentioned – sara, vrushya and mutra – meda – pitta jaya are these different qualities. Also diseases in which yava are beneficial are listed as – pinas, shwas, kasa, urustambha, kantha and tvak vikar.

Ashtang Hrudaya –

In Ashtang Hrudaya also yava are mentioned in shuka varga in su.06. Quotes are same as Ashtang Sangraha.

Venuvaya –

रुक्षः कषायानुरसो मधुरः कफपित्तहा ।

मेदः क्रिमिविषघ्नश्च बल्यो वेणुयवो मतः ॥ च.सू.२७/२०

Chakrapani has not commented anything on this quote. Gangadhar has mentioned that venuyava are atiruksha. They do meda krumi and vishanashan by prabhav. He has also mentioned that guna karma of other anukta yava should be guessed from it.

Sushrut Samhita –

Venuyava are mentioned in kudhana varga in su.su.46.-

रुक्षा वेणुयवा ज्ञेया वीर्योष्णा कटुपाकिनः।

बद्धमूत्राः कफहराः कषाया वातकोपनाः ॥ सु. सू. ४६/२६

In charak Samhita venyava are mentioned having madhur vipaka while in Sushrut Samhita it is mentioned as katu vipaki. Here veerya is mentioned as ushna. While commenting on it, Dalhan says that through all species have quality – baddha mutra, it is again mentioned to denote it in excess.

Ashtang sanghara –

In Astang sanghara venuyava are mentioned after yava in shukavarga in su.07.

उष्णाः सरा वेणुयवाः कषाया वातपित्तलाः ॥ अ. सं सू. ७/१०

Venuyava are mentioned as ushna, sara and unlike charak Samhita they are mentioned as pitta prakopaka.

Ashtang Hrudaya –

In Ashtang Hrudaya su.06, venuyava are mentioned as ‘vanshaja yava’ and mentioned as ruksha and ushna.

GODHUMA –

सन्धानकृद्वातहरो गोधूमः स्वादुशीतलः।

जीवनोबृंहणो वृष्यः स्निग्धः स्थैर्यकरो गुरुः।

नान्दीमुखी मधुली च मधुरस्निग्धशीतले ॥ च सू. २७/२१-२२

Chakrapani explained that godhum as madhur sheet and shigdha so it is kaphakara as mentioned in Sushrut Samhita. He also said that in vasant rutu godhum is mentioned through it is kapha predominant season. Puran godhum should be taken

there. As it is mentioned in same chapter further. He also clarified that nandimukhi; yavika and madhuli are different types of godhuma.

While commenting on it Gangadhar has explained sandhankruta as bhagna sanshleshakruta. He also said that nandimukhi and madhulika are types of godhuma. He has given one important opinion that nandimukhi and madhulika are mentioned in kudhanya in Sushrut Samhita. They have qualities like katu vipaka, ruksha and vatapitta prakopaka. So to avoid controversy they are mentioned here after godhuma.

Y.Sen has explained some terms –

संधानकृत् भग्नस्य ऊरुप्रभृतेः संधानकरः।जीवयतीति जीवनः।

ओजोऽभिवर्धनः। बृहयतीति बृंहणः।वृष्यः शुक्रकृत ।स्थैर्यकरः वयःस्थापनकृत् ।

He has revised quote from Sushrut Samhita.

Sushrut Samhita –

In Sushrut Samhita godhuma are mentioned in kudhanya varga.

गोधूम उक्तो मधुरो गुरुश्च बल्यः स्थिरः शुक्ररुचिप्रदश्च।

स्निग्धोऽतिशीतोऽनिलपित्तघ्ना सन्धानकृच्छुष्मकरः सरच्च । सु. सू. ४६/४३-४४

मधूली मधूरा शीता स्निग्धा नन्दीमुखी तथा। सु. सू. ४६/२५

Sara is not mentioned in charak samhita. Also pittahanana is anukta there. While commenting on it, Dalhan has explained that - श्लेष्मकर इति नवगोधूमः पुराणगोधूमस्तु वसन्तेऽप्युपयो गार्हत्वान्न श्लेष्मकरः ।

Ashtang Sangraha –

In Ashtang Sangraha godhuma are mentioned in shuka varga in su.07. Same qualities as in charak Samhita are mentioned here. Only ‘sara’ and ‘pittaghna’ are different qualities. Here nandimukhi is mentioned as most pathyakara and laghu.

Ashtang Hrudaya –

Same quote as in Ashtang Sangraha are mentioned in Ashtang Hrudaya su.06.

SHAMIDHANYA VARGA

Chakrapani has explained shamidhanya as – सूप्यं सूपयोग्यं शमीधान्यं । Gangadhar has explained it as – सूपयोनिः शमीधान्यम् उच्यते । While Y.Sen has explained it as – शमी शिम्बी । तद् भवधान्यानि शमीधान्यानि मुद्गादीनि ।

In Sushrut Samhita these are named as vaidala and included in kudhanya varga. While commenting on it Dalhan has explained that these are shamidhanya.

In Ashtang Sangraha and Ashtang Hrudaya they are named as shimbi dhanya. In Ashtang Hrudaya while commenting on it Arundatta and hemadri clarified it as follows –

शिम्व्याः कोश्याः। अरुणदत्त अ. ह. सू. ६/१७
शिम्विभवं धान्यं- शिम्वीधान्यम् । हेमाद्री अ. ह. सू. ६/१७

Species mentioned of Shimbi varga in Charak Samhita –

In charak Samhita species mentioned are as follows –mudga, masha, rajamasha, kulatha, makushtaka , chanaka , masura, khandika, harenu, kalaya, tila, shimbi, aadhaki, avalguja, edagaja, nishpava, kakanda, atmagupta.

Species mentioned in Sushrut Samhita –

मुद्गवनमुद्गकलायमकुष्ठमसूरमङ्गाल्यचणकसतीनत्रिपुटक हरेण्वाढकीप्रभृतयो वैदलाः॥

सु. सू. ४६/२४

In Sushrut Samhita following species are mentioned mudga, vanamudga, kalaya, makushtha, masura, mangalya, chanaka, satin , triputaka, harenu, aadhaki, masha, rajamasha, atmagupta , kakanda, kultha, vanakulatha, tila, mudgaparni, mashaparni, kusumbha, atasi, siddharthak.

Species mentioned in Ashtang Sangraha –

शिम्विजा मुद्गमङ्गलयवनमुद्गमकुष्ठकाः ।

मसूरचवलाढक्यश्चणकाश्च पृथग्विधाः ॥ अ.सं.सू. ७/११

With species mentioned in quote some other species are also described later. They are – rajamasha, kulatha, nishpav, masha, kakanda, atmagupta, kushamra shimbi, tila, atasi, kusumbha.

Species mentioned in Ashtang Hrudaya – mudga, adhaki, masura, kalaya, rajamasha, kulatha, nishpav, masha, kakandola, atmagupta, tila, atasi, kusumbha.

MUDGA –

कषायमधुरो रुक्षः शीतः पाके कटुर्लघु ।

विशदः श्लेष्मपित्तघ्नो मुद्गः सूप्योत्तमो मतः ॥ च. सू. २७/२३

All three commentators explained that in this group mudga are mentioned first to denote its importance. It is pradhana dravya. Gangadhar has explained that in other compendia types of mudga are described. But there is no difference in their qualities. So they are not discussed separately.

In Sushrut Samhita two important qualities are mentioned – it is not ativataprakopak and having quality – drushtiprasadana.

नात्यर्थं वातलास्तेषु मुद्गा दृष्टिप्रसादनाः ।

प्रधाना हरितास्तत्र वन्या मुद्गासमाः स्मृताः ॥ सु. सू. ४६/२९

In Ashtang Sangraha and Ashtang Hruday also it is mentioned as having quality - ‘alpamaruta’

सूप्यानामुत्तमा मुद्गा लघीयांसोऽल्पमारुताः । अ.सं.सू. ७/२४, अ.सं.सू. ७/१३

वरोऽत्र मुद्गोऽल्पचलः । अ.ह.सू. ६ / १८

MASHA –

वृष्यं: परं वातहरः स्निग्धोष्णो मधुरो गुरुः ।

बल्यो बहुमलः पुंस्त्वं माषः शीघ्रं ददाति च ॥ च.सं.सू. २७/२४

While commenting on masha, Chakrapani has explained three types of vrushya dravya. They are – shukrastrutikar, shukravruddhikar and shukrastrutivruddhikar. He has explained that sheeghra term indicates masha has quality to do shukrastruti. Thus masha has both qualities - shukravruddhi as well as shukra struti.

Gangadhar has also commented same regarding vrushya. He has also revised quote from Sushrut Samhita.

Y. Sen has explained param vrushya means atishaya vrushya. He has also explained ‘punstvam sheeghram dadati’ means shukrastruti. He has revised quote from Ashtang Sangrana and Sushrut Samhita.

In Sushrut Samhita other than Charak Samhita masha is mentioned as stanyakar.

माषो गुरुर्भिन्नपुरीषमूत्रः स्निग्धोष्णवृष्यो मधुरोऽनिलघ्नः ।

सन्तर्पणः स्तन्यकरो विशेषाद् बलप्रदः शुक्रकफावहश्च ॥ सु. सू. ४६/३४

In Ashtang Sangraha and Hrudaya it is described as pittakara, sara and shukra vruddhi virechak..

माषः स्निग्धो बलश्लेष्ममल पित्तकरः सरः ।

गुरुष्णोऽनिलहा स्वादुः शुक्रवृद्धीविरिकृत् ॥ अ. सं. सू. ७/३०, अ. ह. सू. ६/२१

RAJAMASHA –

राजमाषः सरो रुक्ष्यः कफशुक्राम्लपित्तनुत् ।

तत्स्वादुर्वातलो रुक्षः कषायो विशदो गुरुः ॥ च. सू. २७/२५

Charakrapani has explained that ‘tat’ term denotes same as masha. Gangadhar has explained that other names are varavati and alsandra. He has revised quote from Sushrut Samhita. Y.Sen also says that it is named as varavati in vanga. He has also revised quote from Sushrut Samhita.

In Sushrut Samhita it is named as alasandra and Dalhan explained it as rajamasha. Qualities mentioned are same as Charak Samhita. Only ‘stanyakar’ is different quality mentioned.

कषायभावान्न पुरीषभेदी न मूत्रलो नैव कफस्य कर्ता ।

स्वादुर्विपाके मधुरोऽलसान्द्रः सन्तर्पणः स्तन्यरुचिप्रदश्च ॥ सु. सू. ४६/३५

In Ashtang Sangraha as well as Ashtang Hrudaya rajamasha is described as guru, ruksha, ativatal and forming excess purisha.

राजमाषो गुरुभूरिशकृद्रूक्षोऽतिवातलः । अ. सं. सू. ७/१५

राजमाषोऽनिलकरो रुक्षो बहुशकृद्गुरुः । अ. ह. सू. ७/१९

KULATHA –

उष्णाः कषायाः पाकेऽमलाः कफशुक्रानिलापहाः ।

कुलत्था ग्राहिणाः कासहिक्काश्रवासार्षसां हिताः ॥ च. सू. २७/२६

Chakrapani has mentioned its types shukla, krushna, chitra, lohita are based on colour while gramya and vana based on origin. Gangadhar and Y.Sen have revised quote from Sushrut Samhita.

In Sushrut Samhita same qualities described. Only difference is in Charak Samhita amla vipak is mentioned. In Sushrut Samhita qualities of vanyakulatha are also described. It is beneficial in netraroga.

उष्णः कुलत्थो रसतः कषायः कटुर्विपाके कफमारुतघ्नः ।

शुक्राश्मरीगुल्मनिषूदनश्च सांग्राहिकः पीनसकासहरी ॥

अनाहमेदोगुदोगुदकीलहिक्काश्वासापहः शोणित्तपित्तकृच्च।

कफस्य हन्ता नयनामयघ्नो विशेषतो वन्यकुलत्थ उक्तः॥ सु. सू. ४६/३८

In Ashtang Sangraha also it is mentioned as having amla vipak and beneficial in shukrashmari, drushti, shopha.

कषाय स्वादु रुक्ष उष्णा कुलत्था रक्तपित्तलाः।

पीनसश्वासकासारोहिध्मानाहकफानिलान्।

घ्नन्ति शुक्राश्मरी शुक्रं दृष्टिं शोफं तथा उदरम्।

ग्राहिणो लघवस्तीक्ष्णा विपाके अम्लाविदाहिनः॥ अ. सं. सू. ७/२६-२७

In Ashtang Hrudaya it is described same as charak Samhita.

उष्णाः कुलत्थाः पाकेऽम्लाः शुक्राश्मश्वासपीनसान्।

कासारः कफवाताश्च घ्नन्ति पित्तास्त्र दाः परम्॥ अ. ह. सू. ६/१९

MAKUSHTHAKA –

मधुरा मधुराः पाके ग्राहिणो रुक्षशीतलाः।

मकुष्ठकाः प्रशस्यन्ते रक्तपित्तज्वरादिषु॥ च. सू. २७/२७

Chakrapani only commented that makusthaka means motha. Gangadhar has mentioned that makushthaka means krushna mudga. Y. Sen has explained it as vanamudga.

In Sushrut Samhita only one quality of it is mentioned as krumikara.

विपाके मधुराः प्रोक्ताः मसूरा बध्दवर्चसः।

मकुष्ठकाः कृमीकराः कलायाः प्रचुरानिलाः॥ सु. सू. ४६/३०

In Ashtang Sangraha it is described same as Sushrut Samhita.

मकुष्ठा कृमिकारिणः। अ. सं. सू. ७/२५

In Ashtang Hrudaya it is not mentioned.

CHANAK, MASURA, KHANDIKA, HARENU, MASUR AND KALAYA –

चणकाश्च मसूराश्च खण्डिकाः सहरेणवः।

लघवः शीतमधुराः सकषाया विरुक्षणाः॥

पित्तश्लेष्मणि शस्यन्ते सूषेष्वालेपनेषु च।

तेषां मसूरः संग्राही कलायो वातलः परम्॥ च. सू. २७/२८-२९

Chakrapani has only clarified dravya as follows –

चणकः प्रसिध्दः खण्डिका त्रिपुटकलाय, हरेणु वर्तुळ कलायः। त्रिपुट कलाय ।

Gangadhar has also clarified dravya –

खण्डीका वर्तुळकलायाः। हरेणवच्च वर्तुळकलायभेदा न तु सतीनः। स च वर्तुळकलायाः। विशेषो न तु त्रिपुटकलायः ।

He has also revised quotes from Sushrut Samhita..

Y.Sen has also clarified dravya –

चणकमसूरौ प्रसिध्दौ । खण्डिका त्रिपुटकलायः खेशारि इति ख्यातः।
हरेणुः वर्तुलकलायः मटर इति ख्यातः।

He has also revised quotes from Sushrut Samhita.

In Sushrut Samhita qualities of chanak are mentioned in detail. Harenu and satina are mentioned as ‘baddhavarchas’.

वातलाः शीतमधराः सकषाया विरुक्षणाः।

कफशोणितपित्तघ्नाश्चणकाः पुरत्त्वनाशनाः॥

त एव घृतसंयुक्तास्त्रिदोषशमनाः परम्।

हरेणवः सतीनाश्च विज्ञेया बध्दवर्चसः।

ऋते मुद्गमसूराभ्यामन्ये त्वाध्मानकारकाः॥ सु. सं. सू. ४६/३१-३३

In Ashtang Sangraha and Ashtang Hrudaya they are not mentioned.

Tila –

स्निग्धोष्णो मधुरस्तिक्तः कषायः कटुकस्तिलः।

त्वच्यः केश्यश्च बल्यश्च वातघ्नः कफपित्तकृतः॥ च. सू. २७/३०

Chakrapani has commented that qualities mentioned here are of krushna tila. He revised quote from Sushrut Samhita to strengthen his opinion. Gangadhar has also explained that these qualities are of krushna tila. He has explained that action as pitta kaphakruta is due to prabhav.He has revised quote from Sushrut Samhita.

Y.Sen has explained term tvachya and keshya – त्वचे हितः त्वच्यः। केशेभ्यः हितः केश्यः
॥ He has also revised quote from Sushrut Samhita.

In Sushrut Samhita some different qualities with qualities mentioned in Charak Samhita are mentioned. They are – dantya, agni janana, medha janana and alpa mutratva.

While commenting on it Dhlhan says that tila are pathyakar in vrana only in mode of alepana. They are not pathyakar when taken orally as all shigdha are contraindicated in varna.

ईषत्कषायो मधुरः सतिक्तः साङ्ग्राहिकः पित्तरकस्तथोष्णः।
तिलो विपाके मधुरो बलिष्ठः स्निग्धो व्रणालेपन एव पथ्यः।
दन्त्योऽग्निमेधाजननोऽल्पमूत्रस्त्वच्योऽथ केश्योऽनिलत गुरुश्च।
तिलेषु सर्वेष्वस्तितः प्रधानो मध्यः सितो हीनतरास्तथान्ये॥ सु. सू. ४६/३९-४०

In Ashtang Sangraha though quotes are different, qualities are same as Sushrut Samhita. In Ashtang Hrudaya also qualities are same as Sushrut Samhita.

स्निग्धोष्णतिक्तकटुकः कषायमधुरस्तिलः।
मेध्यः केश्योगुरुर्वर्ण्यः स्पर्शशीतोऽनिलापहः।
अल्पमूत्रः कटुः पाके मेधाग्निकफपित्तकृत्।
कृष्णः प्रशस्तस्तमनुशुक्लस्तमनुचारुणः॥ अ. सं. सू. ७/३३-३४
उष्णस्त्वच्यो हिमः स्पर्शो कश्यो वलयस्तिलो गुरुः।
अल्पमूत्रःकटु पाके मेधाऽग्निकफपित्तकृत्॥ अ. ह. सू. ६/२३

SHIMBIJA –

मधुराः शीतला गुर्व्यो बलघ्न्यो रुक्षणात्मिकाः।
सस्नेहा बलिभिर्भोज्या विविधाः शिम्बिजातयः॥
शिम्वी रुक्षा कषाया च कोष्ठे वातप्रकोपिनी।
न च वृष्या न चक्षुष्या विष्टभ्य च विपच्यते॥ च. सू. २७/३९-३२

Chakrapani and Y.Sen both have explained different shimbi as krushna, peeta, rakta, shweta etc. Gangadhar has revised quote from Sushrut Samhita. General qualities of shimbi are mentioned in su.su.46. They are ruksha, kashaya, and do kshaya of visha, shosha, shukra, balasand drushti. They are vidahi.

रुक्षः कषायो विस्त्रशोषशुक्रबलास दृष्टिक्षयकृद् विदाही।
कटुर्विपाके मधुरस्तु शिम्बः प्रभिन्नविण्मारुतपित्तलश्च॥
सितासिताः पीतकरक्तवर्णा भवन्ति येऽनेकविधास्तु शिम्बाः।
यथोदितास्ते गुणतः प्रधाना ज्ञेयाः कटूष्णा रसपाकयोश्च॥ सु. सू. ४६/४४-४५

In Ashtang Sangraha same quote as in Charak Samhita is revised as general qualities of shimbi.

मधुराः शीतला गुर्व्योबलघ्न्यो रुक्षणात्मिकाः।

स्नेहाढ्या बलिभिर्भोज्या विविधाः शिम्बिजातयः॥ अ. सं. सू. ७/३२

In Ashtang Hrudaya some different qualities are mentioned.

शिम्बीधान्यं विबन्धकृत्।

कषायं स्वादु सङ्ग्राहि कटुपाकं हिमं लघु।

मेदःश्लेष्मास्त्रपित्तेषु हितं लेपोपसेकयोः॥ अ. ह. सू. ६/१७-१८

Shimbi –

Chakrapani has not commented anything. Gangadhar has explained shimbi as – शिम्बी वैदलयोनिर्मुद्गादीनां शिम्बी अपरिणतावस्थिकी शिम्बीत्युच्यते ।

Y.Sen has commented - इह शिम्बी मुद्गादीनां आर्द्रफलिका। He has also explained term ‘vishtabhya cha vipachyate’ as – विष्टभ्य विपच्यते सवदेनं गुडगुडाशब्दं कृत्वा जरां गच्छति ।

In Sushrut Samhita also qualities of shimbi are mentioned in su.su.46 while commenting on it Dhalan has clarified that these are qualities of ardra phala fruit of mudga etc.

इदानी वैदलानां मुद्गादीनां सतीनान्तानामार्द्रशिम्बीगुणमाह।

वैदलिकास्तु शिम्बा मुद्गादीनामार्द्रफलिकाः। शुष्क निर्गतत्वचां तु प्रागुक्त एव गुणाः।

He also explained term ‘vishtabhya jiryanti’ as -

विष्टभ्य जीर्यन्ति गुडगुडाशब्दं कृत्वा पाकं गच्छन्ति ।

In Ashtang Sangraha and Hrudaya it is not mentioned.

AADHAKI –

आढकी कफपित्तघ्नी वातला, कफवातनुत्।

Chakrapani has explained adhaki as tuvari. He has also explained that ‘vatala’ pada is related to adhaki. Next ‘kaphavatanuta’ pada is related to avalguja not to adhaki. While Gangadhar has commented that it is not ‘ativatala’ due to mixed yoni of kapha and vata. Y.Sen has commented same as Chakrapani. He has given one another name adahada with tuvari. He has also revised quote from Sushrut Samhita.

In Sushrut Samhita it is mentioned as kaphapittaghna and alpavataprakopaka.

आढकी कफपित्तघ्नी न अति वातप्रकोपणी। सु. सू. ४६/३१

In Ashtang Sangraha and Ashtang Hrudaya it is not mentioned.

AVALGUJA, EDAGAJA, NISHPAVA –

अवलगुज- सैऽगजो, निष्पावा वातपित्तलाः॥ च. सू. २७/३३

Chakrapani has explained that ‘kapha vatanuta’ is property of seed of avalguja and edagaja. He has explained nishpava as valla. Gangadhar has explained avalguja as somaraji shimba, edagaja as shimba. Y.Sen has explained Avalguja as somaraji, edagaja as Chakramarda, nishpav as rajashimbi. Avalguja and edagaja are kaphnavata nuta while nishpav is vatapittal.

Avalguja, edagaja and nishpav are not mentioned in Sushrut Samhita.

In Ashtang Sangraha it is describe as follows –

निष्पावस्तु सरो रुक्षः कषायमधुरो गुरुः।

पाकेऽम्लो वातविष्टम्भी स्तन्यमूत्रास्त्रपित्तकृत।

उष्णो विदाही दृकशुक्रकफशोषविषापहः॥ अ. सं. सू. ७/२९

While commenting on it Indu has explained nishpav as rajashimbi.

In Ashtang Hrudaya similar quote is mentioned –

निष्पावो वातपित्तस्त्रस्तन्यमूत्रकरो गुरुः।

सरो विदाही दृकशुक्रकफशोषविषापहः॥ अ. ह. सू. ७/२९

While commenting on it Arundatta explained it as rajashimbi while hemadri as valla.

Kakanda, uma, atmagupta –

काकाण्डोमात्मगुप्तानां माषवत् फलमादिशेत्। च. सू. २७/३४

Chakrapani has explained kakanda as shukarshimbi, uma as atasi. Gangadhar has explained kakanda as krushnashimba, uma as atasi and atmagupta as shukashimba. He has also revised quote from Sushrut Samhita. He also mentioned that prashasta – aprashasta, nava jeerna dhanya are not mentioned here. They are described later. Y.Sen has explained same as Gangadhar. He has also revised quotes from Sushrut Samhita and Ashtang Hrudaya.

In Sushrut Samhita same quote is revised for atmagupta and kakanda. Atasi is mentioned separately. With these three, kusumbha, siddharthak, and sarshapa are also mentioned.

माषैः समानं फलमात्मगुप्तभुक्तञ्च कालाण्डफलं तथैव।
 आरण्यमाषा गुणतः प्रदिष्टा रुक्षा कषाया अविदाहिनश्च॥
 कटुर्विपाके कटुकः कफघ्नो विदाहिभावादहितः कुसुम्भः।
 उष्णाऽतसी स्वादुरसाऽनिलघ्नी पित्तोल्बणास्यात् कटुका विपाके।
 पाके रसे चापि कटुः प्रदिष्टः सिध्दार्थकः शोणत्तिपित्तकोपी।
 तीक्ष्णोष्णरुक्षः कफमारुतघ्नस्तथागुणश्चासितसर्षपोऽपि॥ सु. सू. ४६/४८-५०

In Ashtang Sangraha and Ashtang Hrudaya same principle is mentioned.

फलानि गुणवद्विद्यात्काकाण्डोलत्मगुप्तयोः॥ अ. सं. सू. ७/३१
 फलानि माषवद्विद्यात्काकाण्डोलात्मगुप्तयोः। अ. ह. सू. ६/२२

MANSA VARGA

After shuka and shami varga mansa varga is mentioned.

सूप्यानन्तरं मांसस्य व्यञ्जनत्वे प्राधान्यात् मांसवर्गाभिधानम्। चक्रपाणि
 क्रमिकत्वान्मांसवर्गमाह । गं

Total eight yoni of mansavarga are described – prasahya, bhushaya, anup, vari shaya, varichara, jangal, vishkira, pratuda.

In Sushrut Samhita also after kudhanya varga mansa varga is mentioned. Dalhan has commented as – अन्न भक्तरूपं च उक्तं, प्रधानव्यञ्जनं मांसमाह।

In Sushrut Samhita it is devided into 6 classes – jaleshaya, anup, gramya, kravya, bhuja, ekashapha, jangala. They are again devided into jangal and anup. Jangal have six classes included in it – jangala, vishkira, pratuda, guhashaya, prasaha, parnamruga, bilesahaya, gramya.

अत उर्ध्वं मांसवर्गानुपदेक्ष्यामः, तद्यथा जलेशयाः, अनूपाः, ग्राम्याः, क्रव्यभुजाः, एकशफाः,
 जांगलाश्चेति षण्मांसवर्गाः। एतेषां वर्गानामुत्तरोत्तरं प्रधानतमः। ते पुनद्विविधाः – जाङ्गलाः
 आनूपाश्चेतितत्र जाङ्गलवर्गोऽष्टविधः। तद्यथा – जङ्गलाः विष्किराः, प्रतुदाः, गुहारायाः, प्रसहाः,
 पर्णमृगाः ग्राम्याच्येति ॥ सु. सू. ४६/५३

In Ashtang Sangraha mansa varga is described after krutanna varga. Total eighth mansa yoni are mentioned – mruga, vishkir, pratuda, bilesahaya, prasaha, mahamruga, jalachari and matsya varga.

In Ashtang Hrudaya also mansa varga is mentioned after krutanna varga in su.06. 8 mansa yoni same as Ashtang Sangraha are mentioned.

Eight sub classes of mansa varga –

1) Prasahya –

प्रसहयेत हठात् । चक्रपाणि	
प्रसह्य हठादाय भक्षयन्तीति गवादयस्तेन प्रसह्य भक्षणेन प्रसहाः संज्ञिताः।	गं
एते गोखरादयः प्रसह्य बलात्कृत्य हठात् आदाय भक्षयन्ति । तेन हेतुना ते प्रसहाः	
संज्ञिताः प्रसहाः इत्युच्यन्ते।	यो. से.
प्रसह्य भक्षयन्तीति प्रसहाः।	डल्हण सु सू ४६/७४
जात्या प्रसह्याहृत्य भक्षणाच्च प्रसहाः स्मृताः।	इंदु अ सं ७/६३
प्रसह्य- आहृत्य भक्षणात् प्रसहाः।	अरुणदत्त अं ह सू ६/५०
प्रसह्य- हत्वा भक्षयन्तीति प्रसहाः।	हेमाद्री अं ह सू ६/५०

General qualities of prasahya mansa –

गुरुष्णास्निग्धमधुरा बलोपचयवर्धनाः।	
वृष्याः परं वातहराः कफपित्तविवर्धनाः॥	
हिता व्यायामनित्येभ्यो नरा दीप्ताग्रयश्च ये।	
प्रसहानां विशेषेण मासं मासाशिनां भिषक्॥	च. सू. २७/ ५७-५८
एते सिंहादिभिः सर्वे समाना वायसाद्यः।	
रसवीर्यविपाकेषु विशेषाच्छोषिणे हिताः॥	सु. सू. ४६/७५

Prasahya mentioned in charak samhita –

गोखराश्रवतरोष्ट्रश्वद्वीपिसिंहर्क्षवानराः।	
वृको व्याघ्रस्तरक्षुश्च बभ्रुमार्जारमूषिकाः॥	
लोपाको जम्बुकः श्येनो वान्तादश्वाषवायसौ।	
शशघ्नी मधुहा भासो गृधोलूककुलिङ्गकाः॥	
धूमिका कुररश्चेति प्रसहा मृगपक्षिणः॥	च. सू. २७/३५-३६

In Ashtang Sangraha and Hrudaya prasahya are listed same as Charak Samhita.

गोखराश्रवतरोष्ट्रश्वद्वीपिसिंहर्क्षवानराः।
मार्जारमूषकव्याघ्रवृकबभ्रुतरक्षवः।

लोपाकजम्बुकश्येनचाषोलूकश्ववायसाः।
 शशघ्नी भासकुरुरगृध्रवेश्यकुलिङ्गकाः।
 धूमिका मधुहा चेति प्रसहा मृगपक्षिणः॥ अ. सं. सू. ७/७५-७७
 गोखराश्वतरोप्राश्वद्वीपिसिंहर्क्षवानराः।
 मार्जारमूषकव्याघ्रवृकबभ्रूतरक्षवः।
 लोपाकजम्बुकश्येनचाषोलूकश्ववायसाः।
 शशघ्नी भासकुरुरगृध्रवेश्यकुलिङ्गकाः।
 धूमिका मधुहा चेति प्रसहा मृगपक्षिणः॥ अ. ह. सू. ६/४८-५०

In Sushrut Samhita only birds are listed as prasahya and other are mentioned in guhashaya.

काककङ्कुरुरचाषभासशशघान्युलूकचिल्लिश्येनगृध्रप्रभृतयः प्रसहाः॥ सु. सू. ४६/७४

No special comment has been done by all three commentators. Only names animals are explained.

Names explained by Chakrapani –

खरः गर्दभः, द्विपिः चित्रव्याघ्रः, ऋक्षः भल्लुकः, वृकः कुक्कुरानुकारी पशुशत्रुः, लोपाकः स्वल्पश्रृगालो
 महालांगुलः, वान्तादः कुक्कुरः, चासः कनकवायसः, एशघ्नी पांजिः, कुलिङ्ग कालचटकः
 काकुलहमृगः मालुयासर्पः, कुर्चिका संकुचः, चिल्लटः चियारः, शल्लकः महाशकली, गण्डकः गोधाभेदः
 कदली कदलीहट्टः, शलकः शल्लकः, स्वावित् सेज्जकः, भूमिशया विलेशया

Names explained by Gangadhar –

जम्बुक- शृगाल, श्येन- पक्षिविशेष (वाज), चास- फिङ्गा, वायसो- द्विविधकाक,
 मधुहा- महुआ, भास- मत्स्यभक्ष्यपक्षी, कुलिङ्गक- वनचटक, धूमिका- चटक, श्याम-
 सामापक्षी, कालक- क्षुद्रचटक, शल्लक- सेजाड, गण्डक- स्वर्णगोधा

Dalhan has also explained synonims of names of prasahya.

2) Bhushaya –

भूशया बिलशायित्वाद। च सू. २७/५५
 भूशया बिले शायित्वादिति भुवि गर्ते शयितुं शीलमेषमिति बिलशायित्वं तस्माच्छगादयो
 भूशयाः संज्ञिताः। गंगाधर

काकुलीमृगादयः बिलशायित्वात् बिलेषु शयनात् भूशयाः उच्यन्ते । यो. सेन
 बिलशायित्वाद्विलेशयाः। डल्हण सु. सू ४६/७८
 भूगर्भे निषदनात् बिलेशयाः। इंदू अ. सं. सू ७/६२
 बिले बाहुलयेन शेरत इति बिलेशयाः। अरुणदत्त अ. ह. सू. ६/४७
 बिल- विवरे शेरते-निवसन्तीति बिलशयाः। हेमाद्री अ. ह. सू. ६/४७

Species which lives in the earth by making holes in soil are named as bhushaya. In Sushrut Samhita, Ashtang Sangraha and Ashtang Hrudaya they are named as bileschaya.

General qualities of bhushaya –

In charak Samhita qualities of bhushaya are mentioned as same as prasaha.

In Sushrut Samhita they are mentioned as follows –

In Ashtang Hrudaya and Ashtang Sangraha they are not mentioned.

Species described as bhushaya in charak Samhita – shweta, shyama, chitraprushtha, kalak, kakuni, mruga, kurchika, chillit, bheka, godha, shallak, gandak, kadali, nakul, shwavich.

Species described as bhushaya in Sushrut Samhita –shwavich, shalyak, godha, shasha, vrushadansha, lopak , lomashkarna, kadali, mrugapriyak, ajagar, sarpa, mushika, nakul, mahababhru.

Species described as bhushaya in Ashtang Sangraha – Same as charak Samhita. Only vrushali is mentioned extra.

Species described as bhushaya in Ashtang Hrudaya –Here only four species are mentioned clearly – bheka, godha, ahi, shwavid. Other should be taken in adi.

Commentary of all compendia has only explained names of the animals.

3) Anup varga –

आनुपानूपसंश्रयात् । च. सू. २७/५५

आनुपानूपसंश्रयादिति पूर्वत्रासिध्दविधेरनित्यत्वाद् आनुपानूप इत्यत्र लोपस्य सिध्दत्वेनैव संहिता
 ज्ञेया। चक्रपाणि

अनूपो जलसमीप देशस्तत्र संश्रयाच्चरणस्थित्यादिकरणात् सृमरादि आनूपः संज्ञितः।गं

अनूपं जलप्राया भूमिः। तत्संश्रयात् तत्र विचारणात् सृमरादिः आनूपः उच्यते।यो. सेन अनुगता

आपोऽस्मिन्निति सजलस्थलात्मको देशः, तद्भवा आनूपाः। डल्हण सु.सू ४६/९३

These are animals which live on land but near water and wondes in water. They love to be at land with profuse water.

Species mentioned in Charak Samhita – Srumara, chamara, khadga, mahisha, gava, gaja, nyanku, varaha.

Species mentioned in Sushrut Samhita – In Sushrut Samhita this class is devided into 5 subclasses – kulachara, plava, koshashta, padin and mastya. Species mentioned are – gaja, gavay, mahisha, ruru, chamar, srumar, rohit, varaha, khangī, gokarna, kalapucchaka, odra, nyanku, aranya gavaya.

General qualities of anup varga –

In Charak Samhita they are mentioned same as prasahya.

Explanation by commentators –

Explanation by Chakrapani –

सूमरः महाशूकरः, चमरः केशमृत्यु, खड्गः गण्डकः, कदली कदलीहट्टः, न्यंगः न्यंगशो हरिणः, रुकः बहुश्रुंगो हरिणः,

Explanation by Gangadhar –

गवयो - गोसदृश पशु।

Explanation by Dalhan –

Gaja – hasti , gavaya – similar to cow ruru – sharadi shrugatyagi, chamar – keshamrutyrugosadrusha, srumar – mahashukar, rohit – lohī mruga, varaha – shukar, khangī – gandak, kalapucchak – krushapucchak, odra – paniyabidalak, nyanku – nyanguna, aranyagavaya – vanyagavaya.

4) Varishaya varga –

जले निवासाज्जलजा। च सू. २७/५५

जले जाता निवसन्तीति कूर्मादयो वारिजा वारिशयाः संज्ञिताः। गं

कूर्मादयः जले निवासात् जलजाः उच्यन्ते। यो. से.

The animals which take birth in water as well as lives in water are mentioned as varishaya.

Species mentioned in Charak Samhita –Kurma, karkatak, matsya, shishumara, timingila, shukti, shankha, udra, chuluki, maker.

Species mentioned in Sushrut Samhita –

In Sushrut Samhita they are mentioned in three subclasses of anup namely – koshashta, padin and matsya. They are –shankha, shankha naka, shukti, shambuka, bhalluka, kurma, kumbhir, karkatak, krudhnakarkataka, shishumara. Nadeya matsya – rohit, pathin, patla, rajiv, varmi, gomatsya, krushnamatsya, gunjar, samudra matsya – timi, timingil, kulisha, pakamatsya nandivarula, maker, gargar, chandrak, mahameena Rajeev.

Species mentioned in Ashtang Sangraha - It is named as matsya varga. Species mentioned in it are Mastya, rohit, pathin, kurma, kumbhir, karkata, shukti, shankha, shambuka, shafari, vartmi, Chandra, bululi , naka,makara, shishumara, timingal.

Species mentioned in Ashtang hrudaya - They are named as Matsya varga same as Ashtang Sangraha.

General qualities of varishaya varga –

In charak samhita they are mentioned same as prasahya . In Sushrut Samhita they are mentioned as follows –

शंखकूर्मादयः स्वादुरसपाका मरुन्मुदः।

शीताः स्निग्धाः हिताः पित्ते वर्चस्याः श्लेष्मवर्धनाः॥ सु. सू. ४६/११

नादेया मधुरा मत्स्या गुखो मारुतापहाः।

रक्तपित्तकराश्चोष्णा वृष्याः स्निग्धाल्पवर्चसः॥ सु. सू. ४६/११४

सामुद्रा गुखः स्निग्धा मधुरा नातिपित्तलाः।

उष्णा वातहरा वृष्या वर्चस्याः श्लेष्मवर्धनाः॥ सु. सू. ४६/११९

Explanation by commentators –

Explanation by Chakrapani –

शिशुमारः गोतुण्डनकः, तिमिंगलः सामुद्रो महामत्स्य,शुक्तिः मुक्ताप्रभवो जन्तुः,उद्गः

जलबिडालः, कुम्भीरः घटिकावान्, चुल्लुकी शुशु

Explanation by Gangadhar –

बलाका- काणवकी, वक- श्वेतवकः, कारण्डव- पानीयकौड, प्लव- भेया, पुष्करारी-

नाराली, माणतुण्डिक- मातुण्डि, काकतुण्ड- श्वेतपानीय कौडी

Explanation by Y.Sen –

हंसः कलस्वरः, बकः पाण्डुरपक्षः, शरारिः अटिः, मुहुः पानीयकाकः, कादम्ब
कलहंसः, काकतुण्डकः श्वेतकारण्डवः, रक्तशीर्षकः लोहितशिराः सारसभेदः

Explanation by Dalhan –

Shankhanak – Kshudrashankar, shambuka avarta kosha, bhalluk – kapardaka,
kurma – kacchapa, rohit – ghanashakala, pathin – voyal, varmi – sarpakar matsya,
sahastradanshtra – maha pathin, timi – mahattam matsya, timingil - makara – hinstra
danshtrak, chandrak – vartul matsya.

Explanation by Hemadri –

Rohit – Raktang – kurma – kacchapa, kumbhir – maha nakrasadrusha, karkat –
kulir, shukti – mukta sphota,-shankh – kambu, udro – jalavidal, shambuka – kshudra
shankha, shafari – kshudra matsya, varmi – sarpakar, chandrika – vartula, chuluki –
dantyakara, nakra-rajvakar makar – sinhadrashtha,

5) Jalachara varga –

जले चर्याञ्जलचराः। च सू. २७/१५५

जलेचर्यादिति जलवासिनामेव हंसादीनां जले चरणमात्रत्व बोधद्वयम्। चक्रपाणि

अम्बुचारिण इति जले प्लवन्त इत्यर्थः। चक्रपाणि

स्थले जाता एव जले चरन्तीति जले चरणशीलत्वात् हंसादयो जलेचरा वारिचारिणः संज्ञिताः ।

गंगाधर

वारिणि चरन्तीति वारिचारिणो वारिचर संज्ञा भवन्ति । गंगाधर

अम्बुचारिणः जलचराः। यो. सेन

जल एव चरणात् जलचारिणः। इंदू अ. ह. सू. ७/६५

अप्सु चरणादप्चरसंज्ञाः। अरुणदत्त अ. ह. सू. ६/५२

येऽप्सु-जले चरन्ति ते आप्चराः। हेमाद्री अ. ह. सू. ६/५२

Species mentioned in Charak Samhita –

Hansa, krouncha, balaka, vaka, karandav, plava, sharari, Pushkaravha, keshari,
Manatundik, Mrugalkantha, Madgu, Kadamba, Kakatundak, Utrakosha, Pundarika,

Megharav, Ambukukuti, Aara, Nandimukhi, Vati, Sumukha, Sahachari, Rohini, Kamakali, Saras, raktashirshak, Chakravaka.

Species mentioned in Sushrut Samhita –

Hansa, Sarasa, Krouncha, Chakravaka, Kurara, Kadamba, Karamdav, Jeevajeevak, baka, balaka, pundarika, plava, sharari mukha, nandimukha, utkrosha, kachaksha, mallikaksha, shuklaksha, pushkarshayika, konalaka, ambukukutika, megharav, shetavaral.

Species mentioned in Ashtang Sangraha –

Hansa, saras, kadamb, baka, karandava, plava, mrunal kantha, chakravha, balaka, raktasheershak, utkrosha, pundarikaksha, sharari, manitundaka, kakatunda, ghanarav, madgu, krounch, ambukukut, nandasya, mallika.

Species mentioned in Ashtang Hrudaya –

Hansa, Saras, kadamb, baka, karandava, plava, balaka, utkrosha, chakravha, madgu, kroucha.

General qualities of jalachara mansa –

In Charak Samhita it is mentioned as prasahya mansa. In Sushrut Samhita general qualities of each of five sub type are mentioned. In Ashtang Sangraha and Ashtang Hrudaya general qualities are not mentioned.

Explanation by Dalhan –

Sarasa – Laxman, krouncha – krouchira, Chakravaka – dvandvachara, kadamba- kalahansa, atidhusarpaksha, karandav –shuklahansa, baka – pandurpaksha, balaka – baka (baguli), pundarika – nalinanayan, shararimukha – girgarati, nandimukha – patrati, utkrosha – kurar, mallikaksha – shuklashabala, pushkarshayika – padma patra shayika, konalak – pariyavartika, ambukukutika – jalakukuti.

Explanation by Hemadri –

Hansa – manasouka, sarasa – laxman, kadamba – kalahansa, Baka – pandur paksha, karandava – shukla. Paksha, plava – prasevakgala, balaka – bisakanthika, Utkrosha – kurara, chakravha – chakravata, madgu- jalakaka, krouncha – krunga.

6) Jangal varga –

स्थजला जाङ्गलाः। च. सू. २७/१५६
स्थलजा इत्युक्तोर्गजादिष्वपि जातेषु प्रसक्तिः। चक्रपाणि
स्थले जायन्ते इति जाङ्गलचारिणः। जाङ्गलसंज्ञिताः पृषदादयः प्रोक्ताः यतस्ते मृगा
जङ्गलचारिणः जङ्गले चरन्ति। गंगाधर
स्थलजा स्थजे जाताः। स्थलजेषु गजादिष्वपि प्रसक्तिः स्यात्। स्थलजाः मृगाः
पृषतशरभादयः जङ्गलचारित्वात् जाङ्गलाः प्रोक्ताः। यो. सेन

Animals which takes birth , grow and stays at sthala – jangal desha are known as jangal.

Species mentioned in Charak Samhita –

Prushat, sharabha, ram, shwadanshtra, mruga matruka, shasha, ena, kuranga, gokarna, kottakaraka, arushka, harina, ena, sambar, kalpucchak, rushya, varapota.

Species mentioned in Sushrut Samhita –

Ena, warina, Puksha, kuranga, karal, kruta mala, sharabha, shwadanshtra, prushata, arushkar, mrugamatruka.

Species mentioned in Ashtang Sangraha –

Harina, ena , kuranga, gokarna, mrugamatruka, kalapuccha, charushkar, varapotasha, shoran, shwadanshtra, sharabha, kohakaraka, shambhar, karal, krutamala, prushat.

Species mentioned in Ashtang Sangraha -

Harina, ena, kuranga, gokarna, mrugamatruka, kalapuccha, charushkar, varapotasha, shorana, shwadanshtra, sharabha, kohakarata, shambhar, karal, krutamala, prushat.

Species mentioned in Ashtang hrudaya –

In Ashtang hrudaya they are named as mruga same as Ashtang Sangraha. But in Ashtang Sangraha total 29 Species are mentioned in Ashtang Hrudaya only 10 species are mentioned – Harina, ena, kuranga, ruksha, gokarna, mrugamatruka, shasha, shambar, charushka, sharabha.

Explanation by commentators –

Explained by Chakrapani –

पृषतः चित्रहरिणः, शरभः अष्टापद उष्ट्रप्रमाणे महाशृंगः पृष्ठगतचतुष्पाद काश्मीरे प्रसिद्धः।, रामः हिमालये
महामृगः, श्वद्रंष्ट्रः चतुर्दंष्ट्रः कार्तिकपुरे प्रसिद्धः, कुरांगः हरिणभेदेः, गोकर्णः गोमुखहरिणविशेषः, हरिणः
ताम्रवर्णः एणः कृष्णवर्णः, ऋष्यः नीलाण्डो हरिणः, चारुष्कादयो अपि हरिणभेदाः

Explained by Gangadhar –

पृषत्- हरिणविशेषः, मृगमातृक- बृहद् हरिण, उरण- शशकविशेष, कोट्टकार -
हरिणभेद, एणः कृष्णसारः

Explained by Y.Sen –

मृगमातृक- अल्पपृथूदर हरिणः, उरणः - मृगभेदः

Explained by Dalhan –

Ena – krushnaharina, Harina – gourharina, Ruksha – niland , kurang – chaturang,
karal – kasturimruga, krutamala – bahava sanghatchari mruga, sharaha – mahashruna,
prushat - bindu chitrit – chital, charushka – swalpa tanu mruga, mrugamatruka – pruthu
udara.

Explained by Hemadri –

Harina – tamra varna, ena – krushna varna, kurang- laghu chatur gati, Ruksha –
Neelanda, Gokarna – gosadruha karna, mrugamatruka - laghu pruhu udara, shasha –
bilesahaya, shambar – vikat bahu vishan, charushka – charutanu, sharabha – ashta charan.

General Qualities of jangal mansa –

In Charak Samhita it is mentioned as laghu, sheet, madhur, sakashaya. It is
beneficial in pitta predominant vata and kaphanuga sannipata.

In Sushrut Samhita it is mentioned as kashaya madhur laghu and vatapitta ahar
same as Charak Samhita. Apart from that another three qualities are not mentioned –
tikshna, hrudaya, bastishodhan.

In Ashtang Sangraha and hrudaya general qualities are not mentioned.

7) Vishkir Varga –

विकीर्य विष्किराः । च सू २७/५६

विकीर्येत्यत्र भक्षयान्ति शेषः। चक्रपाणि

मण्डूकाप्लुत्या भक्षयन्तीत्यनुवर्तते । विकीर्य चञ्चुचणीभ्यां विक्षिप्य ये भक्षयन्तीति ते लावादयो वर्तकादयश्चविष्किराः संज्ञिताः। वर्णागमाद्विष्किरेति रूपसिद्धिः। गंगाधर

इह मण्डूकगत्या भक्षयन्ति इत्यनुवर्तते । विकीर्य चञ्चुचरणाभ्यां विक्षिप्य भक्षयन्ति इति हेतोः लावाद्याः वर्तकादयश्चापि विष्किरसंज्ञिताः। यो. सेन

विकीर्य भक्षयन्तीति विष्किराः । डल्हण

पक्षिमध्ये ये विकीर्य भक्षयन्ति ते विष्किराः । हेमाद्री

The birds which eat food by scattering it with their feet and beak , are known as vishkira.

Species mentioned in Charak Samhita –

Lava, vartika , vartir,kapinjala, chakora,upachakra,kakubbha, raktavartak.

Species mentioned in Sushrut Samhita -

Lava , tittira, kapinjal, vartira, vartika, vartaka, vartika, chakora, kalavinka, mayura, krakara, upachakra, kukkuta, saranga, shatapayra, tittiri, kuruvahaka, yavalaka.

Species mentioned in Ashtang Sangraha –

Lava, vatika, vartika, raktavartma, kakubha, kapinjal, upachakra, chakora, urubahav, vartaka, vartika, tittira, krakara, shikhi, tamrachuda, gonarda, girivartika, sharapada, indrahva, varata.

Species mentioned in Ashtang hrudaya –

Lava, vartika , vartir, raktavartma, kakubha, kapinjal, upachakra, chakravaha, chakora, kuru, vartaka, vartika, tittiri, krakara, shikhi, tamrachuda, baka, gonarda , girivartika, sarapada, indrabha, varata.

General qualities of vishkira mansa -

In Charaka Samhita it is mentioned as laghu, sheeta, madhura, kashaya. It is beneficial in pitta predominant vata.

In Sushrut Samhita it is mentioned as laghu, sheeta, madhura, kashaya.

In Ashtang Sangraha and Ashtang hrudaya they are not mentioned.

Explanation by commentators –

Explanation by Chakrapani –

वर्तीरः कपिंजलभेदः, कपिंजल गौरतित्तिरिः, वार्तीकः चटकभेदः संघातचारी, उपचक्रः चकोरभेदः,
वर्तकः वर्तिका जात्यन्तरमेव, बर्ही मयूरः, शारपदेन्द्राभः मल्लकंकः, गोनर्दो घोडाकंकः

Explanation by Gangadhar –

कुक्कुभ- कुकुया, वर्तक- वटेर, वर्तिका - क्षुद्रवटेर, गोनर्द- दाँडंकड्क्ष, गिरिवर्तक-
पर्वतस्थ वटेर, क्रकर- कयेर

Explanation by Y.Sen –

चकोर- रक्ताक्ष विषसूचक, वर्तक वर्तिका च जातिद्वयं न तु वर्तकस्य स्त्री वर्तिका
क्रकर- लावान्तक, अवकर- वारडा

Explanation by Dalhan –

Tittiri – Krushna tittiri, kapinjal – gour tittiri, chakora raktaksha, kalavinka –
kala.chatak, upachakar – krakara, shatapatra – darvaghata, kuruvahak – kurukuruk,
yavalak-yavagaduruka,

Explanation by Hemadri –

Lava – chitrayodhi, varika – vanachatak, vartir – alpakapinjal, kapinjal – gour tittiri,
chakora – raktaksha, tittiri – chitrapaksha, shikhi – mayor, tamrachudakhya – kukkuta,
bakara – bakasadrusha, Gonarda – goshweda, Girivartika – vartika, sarapada – kanka like
, varat – hansa,

Explanation by Arundatta –

Arundatta has explained some terms –

रक्ते वर्त्मनि यस्य अत्यर्थं स रक्तवर्त्मकः। वर्तको वर्तिकेति जात्यन्तरम्,
न तु वर्तकस्य स्त्री वर्तिका। शिखी मयूरः।

8) Pratuda varga –

प्रतुद्य प्रतुदास्तथा ।

च. सू. २७/५७

प्रतुद्योति बहुधाऽभिहित्य । चक्रपाणि

प्रतुद्य बहुधा चञ्चुचरणाभ्याम् आभिहत्य ये भक्षयन्ति ते शतपत्रादयस्तेन प्रतुदाः
संज्ञिताः॥ गंगाधर

प्रतुद्य चञ्चुचरणाभ्यां बहुधा अभिहत्य भक्षयन्ति। तेन हेतुना शतपत्रादयः प्रतुदाः
उच्यन्ते । यो. सेन

प्रतुदा इति प्रतुद्य भक्षयन्तीति हेतोः। डल्हण सु सू ४६/६७

प्रतुद्य तुण्डैराहत्य भक्षणात् द्विजाः प्रतुदाः स्मृताः। अरुणदत्त अ. ह. सू. ६/४६

प्रतुद्य भक्षयन्तीति प्रतुदाः। हेमाद्री अ. ह. सू. ६/४६

The birds which take food by heating on food grains by beak are known as pratudya.

Species mentioned in Charak Samhita –

Shataptra, brungaraja, koyashti, jeevajeevak, kairat, kokila, atyuha, gopaputra, priyanuja, latta, lattashaka, babhru , vatana, dindimanak, jati, dundubhidhakora, louhaprushtan, kulingaka, kapota,, shuka, saranga, chirati, kangu, yashtika, sarika, kalavinka, chataka, angarchudak, paravata, panavika.

Species mentioned in Sushrut Samhita –

Kapota, paravata, bhrungaraja, parabhruta, koyashtika, kulinga, gruhakulinga, gashweda, dindima, navaka, shatapatraka, matrunindaka, bhedashi, shukasarika, valguli,girisha, latva, latkashak, sugruha, khajjarika, udatyuha.

Species mentioned in Ashtang Sangraha –

Shataptra, bhrungaraja, koyashti, jeevajeevaka, khajjaritaka, harit, durnama, ari, kushagraha, latva, ladusha, vataha.

Some special comments by all three commentators.-

After explaining eight mansa varga, some special qualities of specific mansa are described in Charak Samhita. There is negligible difference in qualities if it is compared to other compendia. So views from other compendia are not reviewed here. Only views of commentators which have special meaning are taken into account here.

Aja mansa –

After eight varga, aja and avika mansa is mentioned separately. All three commentators explained that it can not be taken in anupa as well as jangal varga.

योनाविति प्रसहाद्यष्टविधजातौ ; मिश्रगोचरत्वादिति कदाचिदानुपसेवनात् कदाचिद
धन्वसेवनात्, कदाचिदूभयसेवनात् अजाव्योरनिश्चितयोनित्वम् दत्यर्थः। चक्रपाणि
द्वारजावी व्यामिश्रगोचरत्वाद् ग्राम्यारण्यचरणशीलत्वाद् योनावनिश्चि न ग्राम्यौ न जाङ्गला
इत्यतः पृथगष्टभ्य उक्तौ । गंगाधर
व्यामिश्रगोचरत्वात् ते जाङ्गले अपि देशे वर्तते आनूपेऽपि इति व्यामिश्रविषयत्वात् आनिश्चिते।
ये अनुपे चरन्ति ते आनूपसंज्ञिता ये च जङ्गलचारिणः ते जाङ्गलाः उच्यन्ते। अजमेष तु
धन्वानूपोभयचारिणौ । तस्मात् न आनूपाविति न वा जाङ्गलाविति च वक्तुं शक्यते । यो. सेन
शरीरघातुसामान्यादिति मनुष्यमांसमानत्वात् एतेन शीतगुरु स्निग्धत्वेन युक्तम्
अपि आजमांस शरीरघातुसाम्यात् कफं न करोति । चक्रपाणि
नृणां शरीरघातुभिः सह सामान्याद् गुणसामान्यादनभिष्यन्दि च बृंहणञ्च । गंगाधर
तस्मात् अदोषलं न दोषकृत् । नञ अत्र ईषदर्थे वा। तेनअदोषलं अल्पदोषलं वा । तस्य
सामान्यात् तुल्यगुणत्वात्। अनेन मनुष्यमांसस्यापि गुणः उक्तो भवति । दोषधातुमलस्रोतसां
क्लेदजननं अभिष्यन्दि । तद्विपरीतं अनभिष्यन्दि । यो. सेन

Avika mansa –

Chakrapani has explained that avika mansa is madhur sheeta so it is pittanashak and useful in sharad rutu also. He has also mentioned that in raktapitta nidan through it is mentioned in hetu, it is due to dravya sanyoga.

Mayur mansa –

Chakrapani has mentioned that guru, snigdha qualities of mayur mansa are qualities of that class. Then also they are mentioned again to denote its speciality.

मयूरस्य गुरुव्वास्निग्धत्वं वर्तकादिगणपठित्वेनैव लब्धं सत् पुनरुच्यते विशेषार्थम् । एवम्
अन्यत्रापि गुणोक्तगुण कथनेन लब्धस्य पुनः कथने व्याख्येयम्। चक्रपाणि

Gangadhar and Y.Sen both have revised quote from Sushrut Samhita..

Charanayudha mansa –

All three has explained Charanayudha as kukkuta and it has two types – vanya and gramya.

Chataka mansa –

Chakrapani has explained chatak mansa has special qualities – vrushya and revised quote from rasayan adhyaya – chikitsa sthana. Gangadhar has explained that chataka is bahuvachan and it denotes jati. So kulingaka is also included in it. Y.Sen has revised quote from Ashtang Sangraha su.7.

Matsya varga –

Gangadhar has revised varishaya varga with its five subclasses from Sushrut Samhita .It is already discussed so not revised here again. Gangadhar and Y.Sen have revised quotes from Sushrut Samhita for every mansa guna. At last while commenting on - 'शरीरबृंहणे नान्यदाद्यं मासाद्विशिष्यते ।', Y.Sen has revised quote from Agrya sangraha from su.25.

SHAKAVARGA

After mansa varga shakavarga is mentioned

शाकानामपि व्यञ्जनत्वेनानन्त रमुपदेशः । चक्रपाणि
क्रमिकत्वान् मांसवर्गानन्तरं शाकवर्गमाह । गंगाधर.

Gangadhar has also explained that guna karma of this class depends upon part used.

चतुर्थः शाकवर्गोऽयं पत्रकन्दफलाश्रय इति । तेन शाकं गुणकर्मभ्यां वक्तुं
पाठादीनां यत्र पत्रादिविशेषणोपदेक्ष्यते तत्र यशायोग्यं पत्रादिकं विद्यात् । गंगाधर

Gangadhar and Y.Sen have revised quote from Bhavprakash stating six types of shaka-

पत्रं पुष्पं फलं नालं कन्दं संस्वेदजं तथा ।
शाकं षडविधम् उदिदष्टम् गुरु विद्याद् यथोत्तरमिति । भा प्र

Y.Sen has also revised one another quote –

मूलपत्रकरीराग्रफलकाण्डाधिरुद्धकं ।
त्वक् पुष्पं कवकं चैव शाकं दशविधं स्मृतम् ॥

Though it is not mentioned in Charak Samhita but shaka is mentioned as per sequence mentioned in Bhavaprakasha.

Patra –

From patha up to piluparnika patrashaka are mentioned.

All three commentators have explained dravya.

Dravya explained by Chakrapani –

शुषा कासमर्दः, वास्तुकं टंकवास्तुकम्, राजक्षवकः दुग्धिक, कालशाकमिति
कालिया, मण्डूकपर्णी मणिमणीति, वनतिक्तमं पथ्यसुन्दरम्, अवल्गुजो वाल्गुजी, शकुलादिनी
कटुरोहिणी, शार्ङ्गेष्टा काकतिक्ता, कठिल्लकः पुनर्नवा, कलायो वर्तुलकलायः, तिलपर्णिका
हुलहुलिका, गोजिह्वा दार्विपत्रिका, कुलकः कारचेल्लकः, कर्कशः स्वल्पकर्कोटकः

Dravya explained by Gangadhar –

पाठा- आकनिधि, शटी- हरिद्रापत्राकृति, वास्तुक- वथुया, सुनिषण्णक- निद्रालु,
वेताग्र- वेतस्य कोमलाग्रम्, वनतिक्त- श्वेतबहला, अवल्गुज - वागुजीबीज,
कठिल्लक - कारचेल्लक, तिलपर्णी- एडगजा पत्र, कौलक- पटोलफल

Dravya explained by Y.Sen –

पाठा- अम्बष्ठा, काकमाची- वायसी, राजक्षव- कृष्णराजिका, उपोदिका- पुँड्र,
मण्डूकपर्णी थानकुनि, वनतिक्तक- वत्सक, अवल्गुज- बाकुचि, वृष - वासा,
शार्ङ्गेष्टा-अङ्गारवल्लिका केम्बुक- केड, तिलपर्णिका- चोरक

Most important principle mentioned about them is –

शाकं गुरु च रुक्षच्च प्रायो विष्टम्भ्य जीर्यति ।

मधुर शीतवीर्यञ्च पुरीषस्य च भेदनम् ।

स्विन्न निष्पीडितरसं स्नेहाढयं तत् प्रशस्यते ॥

So all shaka are guru, ruksha and undergoes pachan with vishtambha. They are madhur, sheet and bhedak. They should always used by removing water after boiling and processed with abundant sneha.

Pushpa – Shana to shalmali pushpa are mentioned.

Pallava – from nyagrodha to padma.

Patra – vayu to bilva.

Parvapushpa – bhandi to jivanti

Shaka – langali to kousumbha.

Phala – Trapusha to kharjura.

Kanda – Keluta, kadamba, taruta to vidarikanda, amlika, pindalak.

Chatrak –

All three commentators have explained only dravya. No other explanation has been given by any of the commentator.

PHALAVARGA

After shakavarga phalavarga is mentioned at fifth level.

फलानामपि केषाञ्चिच्छाकवदपयोगात् फलवर्गमाह । चक्रपाणि

अथ शाकफलाश्रया इति वर्गक्रमनिर्देशाच्छाकवर्गानन्तर फलवर्गमाह । गंगाधर

Chakrapani and Gangadhar both have mentioned that ‘draksha’ is described first as it is best amongst phala varga.

Species mentioned in Charak Samhita–

Mrudvika, phalgu, parushaka, Amrata, Tal, narikela, bhavya, badara, Aaruka, karkandhu, nikucha, paravat, kashmarya, tanka, kapittha, Bilva, Amra, Jambu, Badara, Simbitika, Gangeruka, karira, Bimbi, Todan, Dhanvan, Panas, Mocha, Rajadana, Neepa, Shataruka, Peelu, Truna- shunya, Vikantm, Amalaka, Ainguda, Tinduka, Amalaki, Dadim, Vrukshamla, Amlika, Amlavetas, Matulunga, Naranga, Vatam, Abhishuka, Akshoda, Mukulaka, Nikochaka, urumana, Priyal, Shleshmataka, Ankotha, Shami, Karanja, Amratak, Dantashatha, Karamarda, Vartak, Parkataki, Akshiki, Ashwatha, Udumbar, Plaksha, Nyagrodha, Bhallatak.

In Sushrut Samhita following species are mentioned in phalavarga –

तद्यथा - दाडिमामलकबदर कोलकर्कन्धु सौवीरसिञ्चितिकाफलकपित्थमातुलुङ्गाप्रा

प्रातककरमर्दप्रियालनारङ्गजम्बीरलकुचभव्यपारावतवेत्रफलप्राचीनामलक

तिन्तिडीकनीपकोशाम्रम्लीकाप्रभृतीनि अम्लीकाप्रभृतीनि ॥ सु. सू. ४६/१३९

Species mentioned in Ashtang Sangraha –

Draksha, Dadima, Mocha, Kharjura, Panas, Narikrla, Parushaka, Aamrata, Tala, Kashmarya, Rajadana, Madhuka, Souvira, Badara, Ankola, Phalgu, Shleshmataka, Vatam, Abhishuka, Akshoda, Mukulaka, Nikochaka, Urumana, Priya, Tinduka, Ashmanta, Bimbi, Todan, Tanka, Ashwakarna, Kapitta, Sinchitika, Bhavya, Jambav, Kshirivruksha, Poushvara, Amra, Sahakara, Laveli, Bilva, Vrukshamla, Karanja, Shami,

Peelu, Neepa, Shatakshika, Nagar, Trunashulya, Engudi, Vikantam, Matulinga, Bhallatak, Paravata, Parushaka, karamarda, kola, karkandhu, likucha, Amrataka, Aaruka, Airavata, Dantashatha, Mrugatindaka, Amlika.

Species mentioned in Ashtang Hrudaya –

Draksha, Dadima, Mocha, Kharjura, Panas, Narikela, Parushaka, Aamrata, Tala, Kashmarya, Rajadana, Madhuka, Souvira, Badara, Ankola, Phalgu, Shleshmataka, Vatam, Abhishuka, Akshoda, Mukulaka, Nikochaka, Urumana, Priyal, Tinduka, Ashmanta, Bimbi, Todan, Tanka, Ashwakarna, Kapitta, Sinchitika, Bhavya, Jambav, Kshirivruksha, Poushaka, Amra, Sahakara, Lavali, Bilva, Vrukshamla, Karanja, Shami, Peelu, Neepa, Shatakshika, Nagar, Trunashulya, Engudi, Vikantam, Matulinga, Bhallatak, Paravata, Parushaka, karam arda, kola, karkandhu, likucha, Amrataka, Aaruka, Airavata, Dantashatha, Mrugatindaka, Amlika.

All commentators have given clarification about dravya only. Some Important comments are as follows-

मृद्वीका द्राक्षाफलं पक्वं न त्वामं मधुस्त्वाभावात् । गं
सिध्दानि पक्वतालफलानि सिध्दान्येव पक्वानि नारिकेलफलानि । गं.
सिध्दानि पक्वानि, तेन पक्वतालस्य ग्रहणम् । चक्रपाणि
दाडिमगुणे कफपित्ताविरोधीत्यम्लदाडिमं पित्ताविरोधि, मधुस्त्वं कफाविरोधि, तेन
त्रिदोषहरत्वमस्योपपन्नम् । चक्रपाणि
भल्लातक – अग्निसममिति स्फोटादिजनकत्वात्। चक्रपाणि
सिध्दानि पक्वानि तालशस्यानि तालफलानि....। यो. सेन
बिल्वं बिल्वफलं। पूतिः सुगन्धिः मारुतः यस्य तत् पूतिमारुतं । सुगन्धी इत्यर्थः।
पूतिशब्दोऽयं सुगन्धिवचनः। यो.
सिध्दं पक्वं । गं.
सिध्द कालवशाद् पक्वं । चक्रपाणि
भल्लातकस्य अस्थि अग्निसमं तीक्ष्णत्वात् अग्नित् स्फोटादिकरं। अथवा अग्निः चित्रकः। तत्समं
तुल्यगुणदोषत्वात्। तस्य त्वकमांस स्वादु मधुरं शीतलं शीतवीर्यं च । यो. सेन

Dravya explained by commentators –

Explanation by Chakrapani –

फल्गु औदुम्बरम्, परुषकं चेह मधुरपरुषकं ज्ञेयम्, आम्रातम् आमडा – चन्द्रिका, भव्यं
कर्मरंगफलम्, आरुकं कार्तिकेयपुरे प्रसिध्दम्, कर्कधुः
श्रुगालबदरी, टंकं काश्मिरप्रसिध्दम्, बदरं मध्यप्रमाणम्, गांगेरुकं नागबलाफलम्, करीरो मरुजो
द्रुमः, तोदनं धन्वनभेदः, राजादनं क्षीरी, नीपं कदम्बम्, शताहकफलं सेह, पीलु
औत्तरापथिकम्, तृणशून्यं केतकीफलम्, तिन्दुकं केंन्दुः, वृक्षाम्लं महादर्द्रकं, अम्लिका
तिन्तिडी, प्रियालोऽयं मगधप्रसिध्दः, दन्तशठः गम्भीरा, आक्षिकी लता तस्याः फलमाक्षिकम्

Explanation by Gangadhar -

बदर- कोलानि बृहत् फलानि, कर्कन्धु- क्षुद्रफलबदरम्, आरुक- आलुबोखर, बिम्बी-
ओष्ठोपमफलम्, पनसं- कण्टकिफलम्, मोच- कदलीफलम्, राजादन- पियाल,
पीलुफल- गुडफलम्, तिन्दुक- तिन्दु, वृक्षाम्ल- तिन्तिडीक, श्लेष्मातक- शेलुफल,
अङ्कोठ- आखरोट, करञ्ज- कण्टकिफल, दन्तशठ- जम्बीरफल

Explanation by Y.Sen -

आम्रात- आमडा बदर- बृहत् कर्कन्धु- अल्प बदर जाम्बव- जम्बुफल
सिञ्चितिकाफल- सौवीर बदरभेद मुष्टिप्रमाण ऐङ्गुद- इङ्गुदीफल वृक्षाम्ल-
तिन्तिडिक अम्लिका- तिन्तीडीकभेद कर्चूरः- द्राविडकः वाताम- बदाम दन्तषठ-
जम्बीर

Dravya explained by Dalhan –

Badar – mahat, Kola – Madhyapramana badara, Karkandhu – alpa, Souvira –
mahattam aam Pakva avasthasu madhur marudeshaja, Matulunga – beejapuraka, Amratak
– amraphala sadrusha, Bhavya and Aaruka – madadha, Tintidika, vrukshamla, Neepa –
Kadambaphala, Amlika – Chicha, Kshirivruksha – nyagrodha udumbara
etc. jambavajambu, Rajadan – Ksheerika, Todan – rajapriya, sheetaphala – Ravanamlika,
Tinduka – kalasara, Dhalgu – kakodumbarika, Parushaka- Phalasa, Gangeruki –

Nagabala, Pushkarvarti – Kundarika, Tal – Tadi, Panas – Bahikanti mahaphala, Mocha – Kadali, Kashmarya – Gambhari, Akshoda – Akharota, Lavali- Sugandhiphal, Sheetapakya – Balaphala, Dantashatha – jambir, Trunashunya – mallika, karanja – Vrukshakaranja, Kinshuka – palasha, Arishta – Nimba, Priyalmajja – Charuli.

Dravya explained by Indu –

क्षीरिवृक्षा ये शस्त्रादिक्षताः क्षार स्ववन्ति । इन्दु अ सं सू ७/१६३

पूतिगुण दुर्गन्धकरं च मारुतमुद्गारादौ करोतीत्येवगुणं पक्वं बिल्वम् । इन्दू अ. सं. सू. ७/१७

Mocha – Kadaliphala, Amrataka – Pitanaka, Rajadan – Vanarpriyam, Vrukshamla – Tintinika, Neepa – Dhuli, Kadamba, Kadamba, Eiravata – Nagarang , Dantashatha – jambira, karkandhu – hrasvabadari,

Dravya explained by Arundatta –

बिल्व पक्वं सुदुर्जरं पूतिमारुतं च दुर्गन्ध्यपानवातकृत् भवति। अरुणदत्त अ. ह. सू. ६/१२५

Mocha – Kadali phala, Narikela – romaphala, Tala – Tala, Kashmarya – Kashmariphala, Rajadana – ksheershukla, Souvira – badara, Badara – karnika badara, phalgu – kakodumbarika, Shleshmatak – Shelu, Abhishuka – syarat, Mukuluk – danti, nikochak – snigdphaphala, Urumana – snigdha phala, karkandhu – rhasvabadari, lakuch – likucha.

HARIT VARGA –

After phala varga harit varga is mentioned.

हरितानामप्यार्द्रकादीनां फलवदग्निपाकमन्तरेण भोजनस्य प्राक् पश्चाच्चोपयोगात् फलमनु हरितकथनं, फलेषु पच्चादभिधानं हरितस्य तृप्त्यनाधायकत्वात् । चक्रपाणि क्रमिकत्वाद् हरितवर्ग उच्यते । गंगाधर

अथ क्रमप्राप्त हरितवर्गमाह । यो. सेन

Species mentioned in Charak Samhita –

Ardraka, vishvabheshaja, jambira, mulaka, suras, yamani, arjjaka, shigru, shaleyaa, tushtaka, jalapippali, gandra, shrungavera, tumaru, kharashwa, dhanyaka, ajagandha, sumukha, grunjanaka, palandu, lashun.

In Sushrut Samhita these are mentioned in shaka varga.-

पिप्पलीमरिच शृंग वेरादद्रकहिङ्गुजीरककुस्तुम्बुरुजम्बीर

सुमुखसुरसार्जकभूस्तृणसुगन्धककासमर्दककालमाल

कुठैरकक्षकखरपुष्पशिग्रुमधुशिग्रुफाणिज्झक सर्षपराजिकाकुलाहलावगुत्थ

गण्डीरतिलपर्णिकावर्षाभू चित्रकमूलकलशुन पलाण्डुप्रभृतीनि ॥ सु. सू. ४६/२२१

In Ashtang Hrudaya these are mentioned in oushadhi varga.

All three commentators have explained dravya.

Explanation by Chakrapani -

Chakrapani has not commented anything

Explanation by Gangadhar -

जम्बीर- पर्णासभेद, अर्जक- श्वेतपर्णास, शिग्रु- शोभाञ्जन, शालेय- मरौ/ मिस्तेय,

तृष्टक-राजिका, शृंगवेरी- गोजिव्हिका, भूस्तृण- गन्धतृण, खराश्व- कृष्णजीरक,

अजगन्धा- यवानी, सुमुख- पर्णासभेद, आर्द्रक- अशुष्कं विश्वभेषज, खराश्व-

पारसिकयवानी

Explanation by Y.Sen-

सुरसः- सुरभिपर्णीतुलसी धान्यक- कुस्तम्बरु

Some important comments are as follows –

आर्द्रकं विशेषण शुष्ठीव्यावृत्त्यर्थम्। चक्रपाणि

आर्द्रकं अशुष्कं विश्वभेषजम् इति । गं.

मूलक- तन्त्रान्तर वचन हि - याव द्वि चाव्यकतरसान्वितानि नवप्ररूढानि च मूलकानि। भवन्ति तावत् लघु दीपनानि पित्तानिलश्लेष्महराणि चैव ॥एनामेव मूलकावस्थामभिप्रेत्य चोक्तं - मूलकं कन्दानाम - पथ्यत्वे प्रकष्टतमम् । चक्रपाणि

सुरस - पूतिगन्धहेति शरीरस्य तथा व्यंजनान्नमांसस्य पूतिगन्धतां हन्ति । चक्रपाणि

गण्डीरो द्विविधो रक्तः शुक्लच, तत्र यो रक्तः, स कटुकत्वेन हरितवर्ग पठ्यते, तस्तु शुक्लो जलजः, स शाकवर्ग पठित इति नैकस्य वर्गद्वये पाठः। चक्रपाणि

गण्डीरः समष्टीला स च शुक्लो रक्तश्चेति द्विविधः , तत्र शुक्लो जलजः शाकवर्गे पठितोऽकटुत्वात् ।

कटुत्वात् तु रक्तोऽत्र हरितवर्ग पठित इति न द्विरुक्तः। गं.

एतानीति हरितवर्गोक्तानि शुष्काणीत्यादिना यद्यापि शुष्काणामपि शुण्ठीप्रभृतीनां गुण उक्तो भवाति,
तथापि विशेषगुणकथनार्थं पुनतदभिधानमाहारसंयोगि वर्ग भविष्याति इति न पौनरुक्तम्। चक्रपाणि
आर्द्रकमिति विशेषणं शुण्ठीव्यवर्त्तनार्थं ।

सुरसः पुतिगन्धनुत् दौर्गन्धनाशनच्च । कफानिलविषश्वासकासदौर्गन्ध्यनाशनः।

गण्डीरः द्विविधः। स्थलजो जलजश्चेति । तत्र स्थलजः हरितशाकं शाकवर्गं पठितः।

आहारयोगी संस्कारार्थं आहारेषु अनेकधा उपयोगवान् उपयोगवान् । यो. सेन

Both Gangadhar and Y.Sen have revised related quotes from Sushrut Samhita.

MADYA VARGA –

After harit varga, at seventh position madya varga is mentioned.

अन्नमभिधाय पानं वक्तव्यम् । अत्रापि पानप्रधानमपि पानीयमुल्लङ्घय हर्षादि

कर्तृत्वात् जनानां मुख्यपेयत्वाच्च मद्यमाह । चक्रपाणि

अथान्ततदुपकरणान्तरं पानं वक्तुं क्रमिकत्वान् मद्यवर्ग उच्यते । गंगाधर

After describing anna varga, pana varga is mentioned. Though jala is important in pana varga, here madya varga is described first due to its karma – harshajanana.

In Sushrut Samhita, Ashtang Sangraha and Ashtang Hrudaya madya is mentioned in different adhyaya. In these compendia anna and drava are mentioned separately.

मद्य (वि.) माद्यत्यनेन करणे यत् । शब्दकोष ७६७

मद्य (न.) – आसुत – द्राक्षादिसन्धानं मद्यमुच्यते । सु सू ४५/१७०

General qualities of madya –

प्रकृत्या मद्यमम्लोष्णमम्लश्रोक्तं विपाकतः । च सू २७/१७४

लघूष्णतीक्ष्णसूक्ष्माम्लव्यवाय्याशुगमेव च च सू २७/१०-११

Here rasa, vipaka and veerya of madya is mentioned as amla – amla – ushna.

In Sushruta Samhita it is mentioned as follows.

In Ashtang Sangraha and Ashtang Hrudaya same general qualities are mentioned as follows –

दीपनं रोचनं मद्यं तीक्ष्णोष्णं तुष्टिपुष्टिदम्।

सस्वादुतिक्तकटुकम्लपाकरसं सरम्।

सकषायं स्वरारोग्यप्रतिभावर्णकृल्लघु।

नष्टनिद्राऽतिनिद्रेभ्यो हितं पित्तास्त्रदूषणम् ।

कृशस्थूलहितम् रुक्षं सूक्ष्मं स्रोतोविशोधनम्।

वातश्लेष्महरं युक्त्या पीतं विषवद् अन्यथा॥ अ.सं.सू.६/११२-११४,

अ.ह.सू.५/६२-६४

Thus madya is laghu, ushna, tikshna, sukshma, alma, vyavayi, ashukari, ruksha, vikasi, vishad Which is exactly opposite to oja. It has qualities like deepan, rochan, pushtikara, varnakara, strotashodhak, vatakaphahara, pittarakta dushak. It is beneficial in both – nashtanidra, atinidra as well as sthula and krusha.

Chakrapani has explained why madya is mentioned having amla rasa –

यद्यपि च मद्ये पीयमानेन अम्लरसता प्रतीयते व्यक्ता, तथापि दन्तहर्ष मुखसावादि अम्लकार्यकर्तृत्वाद् अम्लमेव; वचन हि अम्लानि चाम्लप्रभावाणि चाम्लमेव कृत्वोपदेश्यामः। “ इति तेन अम्लप्रभावस्याम्लरसत्वमेवसर्वं पित्तकरं मद्यमम्लश्चदीपनम् ।

Types of madya mentioned in Charak Samhita –

Sura, madira, jagala, arishta, sharkara, pakva rasa, sheetarasa, gouda, akshiki, madhulika, souviraka, tushodaka, amla kanji, madya.

Types of madya mentioned in Sushrut Samhita –

Mardvika, kharjura, sura, prasanna, yavasura, madhulaka, akshiki, kohala, jagal, bakkasa, seedhu, gouda, sharkara, pakva rasa, sheeta rasika, jambava, surasova, madhvasava, ikshurasasava.

Types of madya mentioned in Ashtang Sangraha –

Sura, varuni, jagala, medaka, bakkasa, baibhitiki sura, yava sura, kouhali, madhulaka, Arishta, mardvika, kharjura, sharkara, gouda, sheedhu, madhvasav a, surusava, maireya, dhatakyabhishuta, drakshasava, shukta, asuta, shandaki, dhanyamla, souviraka, tushodaka.

Types of madya mentioned in Ashtang Hrudaya –

Sura, varuni, baibhitaki sura, yava sura, arishta, mardvika, kharjura, sharkara, gouda, seedhu, pakva rasa, shukta, shandaki, asuta, dhanyamla, souviraka, tushodaka.

Terms explained by commentators –

सुरा - पैष्टिकी अनुभूतमण्ड	गं
सुरा अनुभूतमष्टा	चक्र.
सुरा लोहितपर्णा पिष्टकिण्वकल्के किंचित्कलुषा	सा/ यो. से.
सुरा लोहितपर्णा पिष्टकिण्वकल्के किंचित्कलुषा	डल्हण
सुरा पिष्टकृता घना श्वेता	इंदू सं सू ६/८४
शालिपिष्टकृतं मद्य सुरा ।	हेमाद्री अ व्ह सू ५/६७
मदिरा - सुरामण्ड :।	चक्र.
श्वेतवर्णा सुरा ।	गं.
प्रसभा सुरायाः उपर्यच्छोभा	यो. से.
जगल - जगलो भक्तकिण्वकृता सुरा। चक्रपाणि	
जगलो भक्तकिण्वभूता सुरा	
जगलः अधः किण्वं मद्यस्य अधोभागः	
वारुण्या अधोभागो घनो जगलः।	अरू. अ. ह. सू. ५/६८
जगलोवारुण्याः सुराया अधोभाग घनः।	इंदू अ. सं. सू. ६/८५
जगलो अधः किट्टं मद्यस्य बहिस्त्यजते ।	डल्हण सु सू ४५/१८०
अरिष्ट - औषधकवाथसम्पादितो	
औषधिकवाथादिः सन्धानेन काले जातरस एव अरिष्टः तस्य।	
अरिष्टः औषधकवाथनिष्पादितः।	
अरिष्ट संधानमुच्यते ।	इन्दु अ सं सू ५/९०
सो अरिष्टः स्यादासवस्तु द्रव्याण्यासुत्य यः कृतः ११ अरू अ ह सू. ३/२२	
कवथितैतरिष्टः ।	हे. अ. ह. सू. ३/२२
शार्कर - शर्कराप्रकृतिक आसव ।	
शार्कर अरिष्ट मुखप्रियादिगुण : ।	
शार्करः शर्कराप्रकृतिकः।	

गुडशर्करया खण्डशर्करस्या वा क्रियत इति शार्कर शीधुः/ डल्हण
 शर्कराया कृतं मद्यं सुरभित्वादियुक्तम् । इन्दु ५/९३
 शर्करासम्बन्धि मद्यविशेषः। अरुणदत्त
 पक्वरस - यः कवथितेन इक्षुरसेन क्रियते ।
 पक्वरसो नाम शीधु इक्षुरसं पक्त्वा कालेन जातरसः शीधुभवति ।
 पक्वरसः पक्वेन इक्षुरसादिना कृतः शीधुः ।
 पक्वरसः पक्वेन इक्षुरसादिना कृतः। डल्हण सु सू ४५/१८४
 शीतरसिक - शीतेक्षुरसकृतः।
 शीतरसिक इक्षोः शीतेनापक्वेन रसेन निर्वृत्तो अरिष्टः।
 शीतरसिकः अपक्वेन इक्षुरसादिना कृतः शीधुः ।
 शीतरसिकस्त्वपक्वरसकृतः। डल्हण सु सू ४५/१८५
 गौड - गौडो गुडप्रकृतिकः । चक्र.
 गुडकृत एव अरिष्टः । गं
 गौडः गुडप्रकृतिकः शीधुः। यो से
 गुडसम्बन्धी गौडः। अरुणदत्त अ ह सू ५१७४
 गुडकृतं मद्यं गौडः। हेमाद्री अ ह सू ५१७४
 आक्षिकी - बिभीतकफलकृता सुरा ग
 अक्षेण बिभीतकेन कृता आक्षिकी । यो. से.
 अक्षस्य बिभीतकस्य वल्कलैः सह कृता आक्षिकीः। डल्हण सु सू ४५/१७९
 सुरासव - यत्र सुरयैव तोयकार्यं क्रियते । चक्रपाणि
 सुरासवः सुरया द्रवकार्यं यत्रासवे क्रियते स सुरासवः । गंगाधर
 सुरया सूयते तोयकार्यं क्रियते यास्मिन् स सुरासवः । यो. सेन.
 मध्वासव - मधूकपुष्पकृतो मध्वासवः ।
 मध्वासवो मधुकृत आसवः।
 मध्वासवः मधुगुडाभ्यां संधानात् कृतः ।
 मध्वासवो मधुगुडाभ्यां सन्धानम् । डल्हण सु सू ४५/१८८
 मध्वासवो माधवको नाम मद्यविशेषः। इन्दू अ सं सू ६/९६
 मैरेय - आसवस्य सुरायाच्च द्वयोरेकत्र भाजने ।

सन्धानं तद विजानीयात् मैरेयमुभयाश्रयम् ॥ चक्रपाणि
 सन्धानं तद विजानीयात् मैरेयमुभयाश्रयम् ॥ गंगाधर
 सुरासवयोः प्रत्येक निष्पादितयोः एकीकृत्य पुनःसंधानात् कृता सुरा मैरेयः । यो. सेन
 मैरेया नाम सुरासवयोः प्रत्येकनिष्पादितयोरेकीकृत्य पुनः सन्धानान् मैरेयाः ।
 डल्हण सु. सू. ४५/१८९
 मैरेयाः कोद्रवः सह जायते । इन्दु अ सं सू ६/९६
 धातक्याभिषुत – धातकीफलासवः ।
 धातकी पुष्पकृत आसवो धातकयभिषुत ।
 धातकी पुष्पकृतः आसवः।
 मार्द्वीक/माध्वीक – मधुप्रधानम्
 मृद्वीकाकृत मद्यं मार्द्वीकं ।
 मृद्वीकया द्राक्षया कृतं मद्यं मार्द्वीकं ।
 मार्द्वीकं द्राक्षोद्भवम् । डल्हण सु सू. ४५/१७२
 मार्द्वीकं द्राक्षारसोद्भवम् । अरुणदत्त अ. ह. सू. ५/७२
 मार्द्वीकं द्राक्षाकृत मद्यम् । हेमाद्री अ व्ह सू ५/७२
 मृद्वीकेशुरसासवः- मृद्वीकेशुरसाभ्यां मिलिताभ्यां कृत आसवो ज्ञेयः।
 मृद्वीकारसेक्षुरसयोर् मिलितयोरासवो मृद्वीकेशुरसासव।
 मृद्वीकेशुरसासवः द्राक्षेशुरसाभ्यां कृतः आसवः।
 मृद्वीकेशुरसाभ्यां कृतसन्धानासवः। इन्दु अ सं सू. ६/९६
 माध्वीक/मध्व – मध्विति मधुप्रधान आसवः।
 मधुकृतं मद्यं माध्वीकं ।
 मधु मार्द्वीकं । मधु इति मधुतुल्यत्वात् ।
 सुरा समण्डा – यवतण्डुलकृता बोधद्वया।
 सुरा पौष्टिकी सा तु समण्डाः।
 यवानां समण्डा सुरा । यवकिण्वेन कृता।
 मधूलिका – मधूलको गोधूम भेदः। तत्कृतं मद्यं मधूलकम् ।
 मधूलिका सुरा मधूलकफलकृता ।
 मधूलिका स्वल्पः गोधूमः । तत्किण्वकृता सुरा मधूलिका ।

मधूलकः स्वल्प गोधूम 'पीशीका' इति ख्यातः, मर्कटहस्ततृण वा, तत्फलकिण्व	
मधूलकम् ।	डल्हण सु सू ४५/१७९
सौवरिक - सौवीरं काञ्जिकं ।	गं
सौवीरकं वितुषैः यवैः कृतं ।	यो. सेन
सौवीरकं यन्निस्तुषैर्यवैः क्रियते ।	इन्दु अ. सं. सू. ६/१०४
सौवीरक वितुषैः ।	अ. ह. सू. ५/८१
तुषोदक - तुषोदकं सतुषयवकृतं ।	गं
तुषोदक तु सतुषैः।	यो. सेन
तुषोदकं यत्सतुषैः क्रियते ।	इन्दू अ. सं. सू. ६/१०४
सतुषैश्च यवैः कृते ।	अ. ह. सू. ५/८१
अम्लकांजि - अम्लकांजिकम् धान्याम्लं धान्यकृतं भक्तकांजिकम् ।	ग
अम्लकांजिकम् धान्याम्लं । शालिजूर्णाव्हकोद्रवादिकृतं ।	यो. सेन

Nava and jeerna madya –

प्रायशो अभिनवं मद्यं गुरु दोषसमीरणम्।

स्रोतसां शोधनं जीर्णं दीपनं लघु रोचनम् ॥ च. सू. २७/१९३

Chakrapani and Gangadhar have not defined what nava madya is.

अभिनवं अनतीतसंवत्सरं ।	यो. सेन
नवत्वमजातरसप्रसादत्वेन, अन्ये तु अनतीतसंवत्सरं नवम् इत्याहु ।	डल्हण सु. सू. ४५/१९२
नवं किञ्चित्कालतिक्रान्तम् ।	अरुणदत्त अ. ह. सू. ५/६५
नवं तत्कालनिष्पन्नम् ॥	हेमाद्री अ. ह. सू. ५/६५
नवम् अनतीतसंवत्सरं ।	इन्दु अ. सं. सू. ६/८१

Thus nava madya is madya which is used before proper fermentation period. Most commentators roughly said before 1 year. It is guru, abhishyandi, tridosha prakopaka. It has bad odour and taste. It is ahrudya and vidahi. Jeerna madya is mentioned having qualities opposite to nava madya.

JALA VARGA

After madya varga jala varga is mentioned at eighth number.

पानविशेषत्वादम्बुवर्ग उच्यते - जलमित्यादि । गं.
सम्प्रति पानप्रधानस्य जलस्य गुणमाह- जलमित्यादि । चक्र.

In Ashtang Sangraha and Ashtang Haudaya it is named as toya varga and mentioned first in 'Drava Dravya vidnyaneeya' adhyaya. In Sushrut Samhita it is named as jala varga and it is also mentioned first in sutrasthana - 'Dravadravyavidhi' adhyaya.

Factors affecting qualities of water -

Both Chakrapani and Gangadhar have mentioned that 'sarvam' means it includes all four types of jala mentioned in Sushrut Samhita - dhara, kara, haim, toushar.

सर्वमिति सुश्रुतप्रतिपादित धारकारहैमतौषारमपि ।

Y.Sen has also revised quote from Sushrut Samhita stating four types and also two types - ganga and samudra. He has also revised quote stating how to examine ganga jala.

तत् पुन द्विविधं - गाङ्गं सामुद्रं च इति.....

वर्णान्यत्वे सिक्थप्रकलेदे च सामुद्रं इति विद्यात् । सु. सू ४५/७

In Charak Samhita it is mentioned that qualities of aindra jala depends upon desha as well as kala. Soma, vayu, arka and kala affect qualities of aindra jala.

जलमेकविधं सर्व्व पतत्यैन्द्रं नभस्तलात् ।

तत् पतत् पतितं चैव देशकालावपेक्षते।

खात्पतत्सोमवाखर्कैः सृष्टं कालानुवर्तिभिः।

शीतोष्णस्निग्धरूक्षाद्यै र्यथासन्नं महीगुणैः॥ च. सू २७/९२-९३

Chakrapani has defined aindra jala as jala (rain) occurring due to indra as adrushta.

ऐन्द्रमिति प्राप्यदृष्टवशेनेन्द्रप्रेरितम् । चक्रपाणि

ऐन्द्रं इन्द्रप्रेरितं नभस्तलात् आकाशात् पतति। यो. सेन

Chakrapani has mentioned that this quote clarifies though jala is same due to these factors it is classified into subtypes. He has explained term desha and kala as follows -

पतत्देशमाकाशगतभूतरुपं, कालञ्च शीतोष्णादिरुपं, तथा पतितञ्च भूमिविशेषरुपं देशं, कालञ्च तथैवापेक्षते । सौम्यत्वात् पृथिव्या अपि गगनागतधूलिरूपायास्तथा

मेघसहचरितलूतादिविषादिरुपायाश्च ग्रहणां वक्तव्यम्, किंवा वायुग्रहणादेव वायुना नीयमानाया पृथिव्या ग्रहणम्, स्पृष्टं भवति इति शेषः। चक्रपाणि कालानुवर्तिभिरिति कालपराधीनैः कालप्रधानैरिति यावत्, एतेन कालकृतसोमादिसम्बन्धविशेषो जले विशेषं करोति, तेन न कालस्य अकिञ्चित्करता। पतितजलस्य देशकालसम्बन्धमाह-शीतोष्णेत्यादि । यथासन्नमिति यस्मिन् काले यस्यां मह्यां ये गुणाःशीतादयः उद्रिक्ता भवन्ति, तैः स्पृष्टं जलं भवति, एतेन सुश्रुते प्रतिपादित गाङ्गसामुद्रभेदो गुणदोषसम्बन्धमात्रकृत एव दिव्यजलस्येति दर्शयति। चक्रपाणि

Here soma indicates that though pruthvi has soumya guna, dust and poisonous substances from akasha should also be considered. Dust taken by wind from akasha should be considered as vayu. Sprush should be considered with 'bhavati' .Thus while falling from akasha, rain water come in contact with dust , poisonous particles, sun light in atmosphere. Kala also affects it. Due to kala, percentage of dust, poison, sun – light changes so ultimately there will be change in qualities of water. 'Yathasannam' means due to effect of kala, there is change in intencity of qualities of pruthvi. So water which comes in contact with it acquires qualities according to it. Thus it becomes ganga jala or samudra jala depending upon qualities which are described in Sushrut Samhita.

Rain water from Ashwin month is devoid of these impurities. It is very pure. So rain water from this month like gang jala.

Chakrapani has revised quote from Sushrut Samhita and harit.

Gangadhar has explained that qualities of rain water depend upon desha and bhumi.

भ्रष्टं यथासन्नं पात्रं यत्र देशे पतितं स्यात् तद्देशं भूमिगुणैः शीतोष्णास्निग्धरुक्षाद्यैरपेक्षते। गंगाधर
खात् आकाशात् पतत् अन्तरिक्षं उदकं पतितं सत् कालानुवर्तिभिः सोमवाखर्कैः अर्केन्दुमारुतैः
स्पृष्टं। आदाने अत्युष्णगभास्तिजालः अर्कः। तत्संपर्काच्च वायवस्तीव्र रुक्षाः। तदा सोम
क्षीणबलः। विसर्गे अर्कः मेघवर्षवाताभिहतप्रतापः। सोमश्च अव्याहतबालः।
कालस्वभावमार्गपरिग्रहवशात् तथाभूतैः सोमवाखर्कैः स्पृष्टं। शीतोष्णास्निग्धरुक्षाद्यैः महीगुणैः। ते
अपि कालानुवर्तिनः। यथासन्नं यस्यां मह्यां ये गुणाः उद्रिक्ताः तैः युज्यते इति शेषः।

यो. सेन

Y.Sen has explained role of kala on qualities of rain water. He has revised quotes from tasyashitiya adhyaya and explained how aadan kala and visarga kala affects qualities of vayu, snigdha ruksha etc guna of pruthvi are also depends upon kala.

In Sushrut Samhita only rasa alteration due to sthana is mentioned.

तदेवावनिपतितमन्यतमं रसम् उपलभते स्थानविशेषात्। सु. सं.

In Ashtang Sangraha and Ashtang Hrudaya similar quote like Charak Samhita is mentioned.

गङ्गाम्बु नभसो भ्रष्टं स्पृष्टं त्वर्वेन्दुमारुतैः।

हिताहितत्वे तद्भूयो देशकालावपेक्षते॥ अ सं.सू.६/२, अ. ह. सू.५/२

एवं स्वरूपमपि गङ्गाम्बु पथ्यत्वे अपथ्यत्वे च देशं कालं चा पेक्षते । एवंविधे देशे च यतः पतितमत एवं गुणं एवं कालेऽपि। देशकालौ च गुणविशेषेण वक्ष्यमाणलक्षणौ।इन्दू अ सं सू ६/२

Qualities of divya udaka –

शीतं शुचि शिवं मृष्टं विमलं लघु षड्गुणम्।

प्रकृत्या दिव्यं उदकं भ्रष्टं पात्रम् अपेक्षते ॥ च सू २७/१४

Divya jala is sheet, shuchi, shiva, mrushta,, vimal and laghu. But when it comes in contact with atmosphere and falls down, its qualities becomes similar to patra. Here patra means sthana /bhumi.

Chakrapani has explained shiva as kalyanakara and mrushta as vadanapriya.

शिवमिति कल्याणकरत्वेन, सृष्टमिति वदनप्रियत्वेन। चक्रपाणि

Y.Sen has also given same explanation.

In Sushrut Samhita qualities of antariksha jala are mentioned as follows –

पानीयमान्तरीक्षमनिर्देश्यरसममृतं जीवन तर्पणं धारणम् आश्वासजननं

श्रमक्लमपिपासामदमूर्च्छातन्द्रानिद्रादाहप्रशमनम् एकान्ततः पथ्यतमं च॥ सु.सू.४५/३

In Sushrut Samhita its rasa is mentioned as anirdeshyarasa. It does karma as jeevan, tarpan, dharan, ashwasajanana. It is beneficial in shrama, klama, pipasa, mada, murccha, tandra, nidra and daha.

In Ashtang Sanghara qualities of gangaambu are mentioned as –

जीवन तर्पणं हृद्यं हादि बुद्धिप्रबोधनम्।

तनु अव्यक्तरसं मृष्टं शीतं शुच्यमृतोपमम्।

सूर्योद्धृतप्रभुक्तत्वाल्लघु वातकफापहम्।

शैत्यजीवनसौम्यत्वैः पित्तरक्तविषार्तिजित्॥ अ. सं. सू. ६/२

Here some qualities from charak Samhita and some from Sushrut Samhita are taken together.

In Ashtang Hrudaya only first two line of the quote from Ashtanga Sangraha are mentioned.

Qualities of jala according to bhumi –

In Charak Samhita rasa of jala is mentioned according to colour of soil. All three commentators only elaborated the quote. But no special comment by any of three. Only Chakrapani has commented that some acharya thinks these quotes are not originally in text. They are prakshiya. But it's not true.

In Ashtang Sangraha also similar quote is mentioned.-

श्वेते कषायं तत्स्वादु कृष्णे तिक्तं च पाण्डुरे।

नीले कषायमधुर देशे लवणमूषरे।

सक्षारं कपिले मिश्रं मिश्रेऽथाम्बुगुणाधिके।

तेजोधिके तिक्तकटु कषायं पवनाधिके ॥ अ. सं. सू. ६/६

Here after mentioning rasa according to color of soil, again rasa of jala as per predominance of mahabhuta is mentioned similar to Sushrut Samhita.

In Sushrut Samhita rasa of jala according to colour of soil is mentioned as paramata. Rasa of jala according to predominance of mahabhuta in bhumi is mentioned as follows –

पृथिव्यादीनामन्योन्यानुप्रवेशकृतः सलिलरसो भवत्युत्कर्षापकर्षणेन। तत्र,
स्वलक्षणभूयिष्ठां भूमावम्लं लवणं च; अम्बुगुणभूयिष्ठायां मधुरं; तेजोगुणभूयिष्ठानां कटुकं
तिक्तं च; वायुगुणभूयिष्ठानां कषायम्; आकाशगुणभूयिष्ठायामव्यक्तरसम्..॥सू.सू.४५/६

Qualities of water according to rutu –

गुर्वभिष्यन्दि पानीयं वार्षिकं मधुरं नवम्।

तनु लघ्वनभिष्यन्दि प्रायः शरदि वर्षति॥

तत्तु ये सुकुमाराः स्युः स्निग्धभूयिष्ठभोजनाः।

तेषां भोज्ये च भक्ष्ये च लेह्ये पेये च शस्यते॥

हेमन्ते सलिलं स्निग्धं वृष्यं बलहितं गुरु।
किञ्चित्ततो लघुतरं शिशिरे कफवातजित्॥
कषायमधुरं रुक्षं विद्याद्वासन्तिकं जलम्।
ग्रैष्मिकं व्वनभिष्यन्दि जलमित्येव निश्चयः॥

ऋतावृताविहाख्याताः सर्व एवाम्भसो गुणाः॥ च. सू. २७/१९९-२०५

Chakrapani has not commented anything on it. Gangadhar has elaborated each quote. Important comment of him is about vibrant kala. He has defined vibrant kala as viparit lakhana of kala. Rain water from this kala causes tridosha prakopa.

षट्स्वृतुषु कालेषु विभ्रान्तेषु विपरीतलक्षणेषु तोयदा यत् सलिलं प्रयच्छन्ति वर्षन्ति,
तत्तु सलिलं त्रिदोषाय नानादोषाय च युज्यते। गंगधार

Y.Sen has also explained vibrant kalaja jala. He has explained it same as Gangadhar. He has also explained term – ‘Sugruhita’ – how to collect water in sharad rutu.

In Sushrut Samhita also method of collection of ganga jala is mentioned as follows –

शुचिशुक्लविततपटैकदेशच्युतमथवा हर्म्यतलपरिभ्रष्टमन्यैर्वा शुचिभिर्भाजनैर्गृहीतं
सौवर्णे राजते मृण्मये वा पात्रे निदध्यात्। सु सू ४५/७

In Ashtang Sangraha also it is mentioned as –

खातधौतशिलापृष्ठवस्त्रादिभ्यच्युतं जलम्।
हेममृन्मयपात्रस्थमविपन्नं सदा पिबेत्॥ अ सं सू ६/४
ऐन्द्रमम्बु सुपात्रस्थमविन्नं सदा पिबेत्। अ सू ५/४

Qualities of jala according to adhara –

Chakrapani has mentioned that qualities of water of nadi, kupa, tadaga etc is classification regarding to adhara.

Qualities of river water originated from Himalaya, Malaya, Pariyatra, Vindhya and Sahyadri are mentioned here.

All three commentators have explained term ‘pashanavicchinnavikshubdhavimalodaka’

पाषाणैर्विच्छिन्नं विक्षुब्धम् अभिहतञ्चोदकं यासां तास्तथा एतेन। चक्रपाणि
पाषाणैर्विच्छिन्नं स्रोतोवेगेन चलज्जलं यासां नदीनां गर्भस्थैः पाषाणैर्विच्छिद्यते च क्षुभ्यते
चोत्प्लुत्योत्प्लुत्य गच्छति विमलञ्च ताः पाषाणविच्छिन्नविक्षुब्धविमलोदका नद्यः। गंगाधर
तथा पाषाणैः उपलैः विच्छिन्नं विक्षुब्धं विमलं च उदकं यासां ताः तथोक्ताः। यो. सेन

The river which falls on big stones from height on its way, its water becomes more pure as impurities are thrown outside the stream.

Both Chakrapani and Gangadhar have explained about differences between Charak Samitha and Sushrut Samhita. In Charak Samhita river water originating from Himalaya is mentioned as pathyakara while in Sushrut Samhita it is mentioned as cause for hrudroga, Shwayathu, Shiroroga etc. Both have explained that if water from Himalaya is not 'pashanavicchinnavikshubdha' then it causes hrudroga etc. So though they seem opposite to each other, actually they are not opposite.

याश्च हिमवत्प्रभवा नद्यो न पाषाणविच्छिन्न विक्षुब्धविमलोदकास्त हृद्रोगादीन्
जनयन्तीत्याभिप्रायेण सुश्रुत उवाच - हिमवत्प्रभवा हृद्रोगश्चयथुशिरोरोगश्लीपदगलगण्डान्
जनयन्ति इति न विरोधः। गंगाधर

Y.Sen has given explanation as river originating from lower part of Himalaya causes disease while water of river originating from upper part is pathyakara.

सुश्रुतेन हिमवत्प्रभवाणां नदीनां यत् हृद्रोगादिकर्तृत्वं उक्तं तत् अधोभागप्रभवाणां।
इह पथ्यत्वं उपरिभागप्रभवाणां उच्येते। यो. सेन

He has also explained term 'paripatra'

परिपात्रादयः कुलपर्वताः। कुलपर्वताः - महेन्द्रो मलयः सह्यः शुक्तिमान् ऋक्षपर्वतः
विन्ध्यश्च परियातृश्च सप्तैते कुलपर्वताः। यो. सेन

He has also explained that rivers originating from pariyatra are of two types - tadagaja and darija. Water of Tadagaja river is pathyakara while that of darija is doshaja.

In Sushrut Samhita qualities of river are mentioned as follows -

तत्र नद्यः पश्चिमाभिमुखाः पथ्या लघूदकत्वात्। पूर्वाभिमुखास्तु न प्रशस्यन्ते गुरुदकत्वात्।
दक्षिणाभिमुखा नाऽतिदोषलाः साधारणत्वात्। तत्र सह्यप्रभवाः कुष्ठं जनयन्ति, विन्ध्यप्रभवाः कुष्ठं
पाण्डुरोगञ्च, मलयप्रभवा कृमीन्, महेद्रप्रभाः श्लोपदोदराणि, हिमवत्प्रभवा हृद्रोगश्चयथु

शिरोगश्लोपदगलगण्डान्, प्राच्यावन्त्या अपराबन्त्याश्चार्शास्युपजनयन्ति, परियात्रप्रभवा पथ्या बलारोग्यकार्य इति। सु. सू. ४५/२१

In Ashtanga sangraha and Ashtang hrudaya they are mentioned as –

पश्चिमोदधिगाः शीघ्रवहा याश्चामलोदकाः।

पथ्याः समासात्ता नद्यो विपरीतास्ततोऽन्यथा॥

उपलास्फलनाक्षेपविच्छेदैः खेदितोदकाः।

हिमवन्मलयोभ्रुताः पथ्यास्ता एव च स्थिताः॥

कृमिश्लोपदहृत्कण्ठशिरोगान्प्रकुर्वते।

प्राच्यावन्त्यपरान्तोत्था दुर्नामानि महेन्द्रजाः॥

उदरश्लोपदातङ्कान् सहाविन्ध्यभवाः पुनः।

कुष्ठपाण्डुशिरोगान् दोषघ्न्यः परियात्रजाः।

बलपौरुषकारिष्यः सागराम्भास्त्रिदोषकृत॥ अ. स. सू. ६/८, अ.ह.सू. ५/८-१०

Qualities of water from vapi, kupa etc –

वापीकूपतडागोत्स-सरः प्रस्त्रवणादिषु।

आनूपधन्वशैलानां गुणदोषै विभावयेत्॥ च सू २७/२११

Chakrapani has explained that qualities of water from vapi etc should be considered as per annup and jangal. He has revised quote from Harit samhita stating qualities of water from anup and jangal desha. He also mentioned from each of them are mentioned seperately, but to avoid (vistara) they are not mentioned here.

आनूपदेशे यद् वारि गुरु तत् श्लेष्मवर्धनम्।

विपरीतमतो मुख्यं जाङ्गलं लघु च उच्यते। हा. सं.

वापी इष्टकादिबध्दतीर्था दीर्घिका। कूपः प्रसिध्दः। तटात् आगो गतिर्यस्य स तडागः स

पुनरुच्चदेशादागच्छज्जलबन्धनाद् भवति, अन्ये तु पुष्करिणी तडागम् आहु। उत्सा

निम्नादुत्तिष्ठज्जलस्थानम् सरो पुरुषव्यापारं विना प्रस्त्रवणो निर्झरः। अन्ये तु

हृदधाराजलानि इति पठन्ति, तत्र हृदो नदीस्थलजलप्रदेशा गम्भीरो जलाशयः, धारा

तु पर्वतादेव जलधारारूपा पतन्ती। आदिग्रहणात् केदारचुण्डादीनां ग्रहणाम्। चक्रपाणि

वापी दीर्घिका पुष्करिणी च। कूपः प्रसिध्दः। तडागस्तटादागच्छति

पर्वतव्यतिरिक्ततटादिस्थलप्रभवः सर्वो जलाशयः। सरो देवखातम्। प्रस्त्रवणं निर्झरः।

आदिपदेन उद्भिदचुष्टविकिरकेदारनदीनदादीनां यज्जलम्। गंगाधर
वापी इष्टिकादिभिः बध्दा असोपानतीर्था दीर्घिका। कूपः मृत्तिकेष्टकादिभिः बध्दः
असोपानः। तडागः पुरुषव्यापारकृतः। उत्सः निम्नप्रदेशात् उर्ध्वोत्तिष्ठज्जलस्थानं। सरः
दिव्यखातं पुरुषव्यापारं विना। प्रस्त्रवणं उच्चप्रदेशात् प्रस्त्रवज्जलस्थानं। आदिना
हृदविकरकेदारपल्लवचुण्डयादीनां ग्रहणं। यो. सेन

In Sushrut Samhita qualities of water of each of tadaga, vapi, kupi, choundya, prastravana, oudabhida, vaikira, kaidara, palvala and samudra are mentioned.

तृष्णाघ्नं सारसं बल्यं कषायं मधुरं लघु।
ताडागं वातलं स्वादु कषाय कटुपाकी च ॥
वातश्लेष्महरं वाप्यं सक्षारं कटु पित्तलम्।
सक्षारं पित्तलं कौपं श्लेष्मघ्नं दीपनं लघु॥
चौण्ड्यमाग्निकरं रुक्षं मधुर कफकृन्न च।
कफघ्नं दीपनं हृदयं लघु प्रस्त्रवणोद्भवम्॥
मधुरं पित्तशमनविदाह्यौद्भिदं स्मृतम्।
वैकिरं कटु सक्षारं श्लेष्मघ्नं लघु दीपनम्।
कैदारं मधुरं प्रोक्तं विपाके गुरु दोषलम्।
तद्वत्पाल्वलमुद्भिष्टं विशेषाद्दोषलं तु तत्॥
सामुद्रमुदकं विस्त्रं लवणं सर्वदोषकृत्॥ सु. सू. ४५/३२-३७

In Ashtang sangraha it is mentioned that when divya jala comes in contact with pruthvi, it is devided into eight types. Qualities of each of these eight types are mentioned.

कौपसारसताटाकचौण्ड्यप्रास्त्रवणौद्भिदम्।
वापीनदीतोयमिति तत्पुनः स्मृतमष्टधा॥
सक्षारं पित्तकृत्कौपं दीपनान्नातिवातलम् ।
सारसं स्वादु लघु च ताटाकं गुरु वातलम्।
चौण्ड्यं तु पित्तलम् दोषहरं प्रास्त्रवणोदकम्॥
औद्भिदं स्वादु पित्तघ्नं स्वादु वापीजलं लघु।

नादेयं वातलं रुक्षं कटुकं च तदादिशेत् ॥ अ. सं. सू. ६/११-१४

In Ashtang Sangraha commonly it is mentioned that these qualities should be considered as anup and jangala. It is same as Charak Samhita.

विद्यात्कूपतडागादीन् जाङ्गलानूपशैलतः। अ ह सू ५/१३

While commenting on this quote Hemadri has explained – जाङ्गलस्य समीपाः कूपाद्यो लघूत्काः। अनूपस्य गुरुत्काः। शैलस्य लघुतराः।

Ahita jala (Jala which should be avoided) –

पिच्छिलं क्रिमिलं क्लिन्नं पर्णशैवालकर्दमैः।

विवर्णं विरसं सान्द्रं दुर्गन्धं न हितं जलम्॥

विस्त्रं त्रिदोषं लवणाम्बु यद् वरुणालयम्॥ च. सू. २७/२१२-२१३

Comments on these quotes are as follows –

क्लिन्नं पर्णादिभिर्युतं सदित्यर्थः। वरुणालये समुद्रे। विस्त्रम् आमगन्धि। चक्रपाणि

क्रिमिलं कीटयुक्तं जलं। क्लिन्नं कर्दमादि क्लेदेन क्लेदयुक्तम्। वारुणालयं सामद्रं। गंगाधर

क्लिन्नं पर्णशैवालकर्दमैः पर्णादिभिः विकृतं। यो. सेन

Gangadhar and Y.Sen both have revised quotes from Sushrut Samhita.

Sushrut Samhita –

In Sushruta Samhita, vyapanna jala is described in detail.

कीटमूत्रपुरीषाण्डशवकोथप्रदूषितम्।

तृणपर्णोत्करयुतं कलुषं विषसंयुतम् ॥

यो अवगाहेत् वर्षासु पिबेद् वाऽपि नवं जलम्।

स बाह्याभ्यन्तरान् रोगान् प्राप्नुयात् क्षिप्रमेव तु ॥ सु सू ४५/९-१०

Water which becomes impure due to urine or stool of animals, dead bodies of animals, leaves, poisonous substance should not be used. Also water from rainy season (varsha) should not be used.

तत्र यत् पङ्कशैवलहठतृणपद्मपत्रप्रभृतिभिरक्छन्नं

..... गन्धवर्णरसोपसृष्टं तद्व्यापन्नमिति विद्यात्।

तस्य स्पर्शरूपरसगन्धविर्यविपाकदोषाः षट् संभवन्ति।

Due to these impurities six dosha occurs in water.

तत्र खरता पैच्छिलयमौष्ठ्यं दन्तग्राहिता च स्पर्शदोषः।पङ्कसिकताशैवालबहुवर्णता
रूपदोषः।व्यक्तरसता रसदोषः।अनिष्टगन्धता गन्धदोषः।यदुपयुक्तं
तृष्णागौरवशूलकफप्रसेकानापाद्यति स वीर्यदोषः।यदुपयुक्तं चिराद् विपच्यते विष्टम्भयति
वा स विपाकदोषः। सु सू ४५/११

After mentioning these dosha, methods of treating impure water to make it usable are also mentioned in Sushrut Samhita.(su.45/12,17-19).

In Ashtang Sangraha also lakshana of vyapanna jala as well as its treatment is mentioned as follows –

कीटादिमूत्रविट्कोथतृणजालोत्कराविलम्।
पङ्कपङ्कजशैवालहठपर्णादिसंस्तृतम्॥
सूर्येन्दुपवनादृष्टं जुष्टं च क्षुद्रजन्तुभिः।
अभिवृष्टं विवर्णञ्च कलुषं स्थूलफेनिलम्।
विरसं गन्धवत्तप्तं दन्तग्राह्यातिशैत्यतः।
अनार्तव च यदिव्यमार्तवं प्रथमञ्च यत्।
लूतादितन्तुविण्मूत्रविषसंश्लेषदृषितम्।
तत्कुर्यात्स्नानपानाभ्यां तृष्णाऽऽधमानोदरज्वरान्।
कासाग्निसादाभिष्यन्दकण्डूगण्डादिकान्ततः॥
तद्दर्जयेदभावे वा तोयस्यान्यस्य शस्यते।
घनवस्त्रपरिस्त्रावैः क्षुद्रजन्त्वभिरक्षणम्।
व्यापन्नस्यास्य तपनमग्न्यकार्यसपिण्डकैः।
पर्णीमूलबिसग्रन्थिमुक्ताकतकशैवालैः।
वस्त्रगोमेदकाभ्यां वा कारयेत्तत्प्रसादनम्।
पाटला करवीरादिकुसुमैर्गन्धनाशनम्॥ अ. सं. सू. ६/९

In Ahtang hrudaya it is mentioned as follows –

न पिबेत्पङ्कःशैवालतृणपर्णाविलास्तृतम्।
सूर्येन्दुपवनादृष्टमभिवृष्टं घनं गुरु।
फेनिल जन्तुमतप्तं दन्तग्राह्यातिशैत्यतः।

अनार्तव च यद्विव्यमार्तव्यं प्रथमं च यत्।

लूतादितन्तुविण्मूत्रविषसंश्लेषदूषितम्॥ अ. ह. सू. ५/६-८

While commenting on it Arundatta and hemadri have explained these terms well.

पङ्क-कर्दमः। शैवाल-शेवलम्। तृणं-खरटः। पर्णं-पत्रम्। शैवालादिभिरास्तृतं-
सञ्छादितमिति। सूर्येन्दुपवनैरदृष्टं-अनासेवितं। अभिवृष्टं-
तत्कालपतितान्यवर्षमिश्रीभूतं। घनं-अस्वच्छम्। जन्तुमत्-कीटयुक्तम्। तप्तं उष्णम्।
दन्तग्राहि-दन्तान् गृण्हातिनि कार्याक्षमान् करोति तच्छीलम्।

He has also revised quote from kharanad samhita stating about when to use rain water.

खरनादे त्वेवमुक्तम्- वार्षिकं तदहवृष्टं भूमिष्ठमहितं जलम्। व्युष्टं द्विरात्रं तच्चैव प्रसन्नममृतोपमम्॥

Hemadri has revised quote from kashyapa Samhita –

बलाहकाद्याः समदाः कीटा लूताश्च खेचराः।
तद्विषोत्सर्गसंसर्गादग्राह्यं तत्तदा जलम्॥

He has also revised reference of agasti udaya from Bruhat Samitha .(jyotisha shastra)

सलिलममरपाज्ञयोज्झितं यध्दनपरिवेष्टितमूर्तिभिर्भुजङ्गैः।
फणजनितविषाग्निसम्प्रदुष्टं भवति शिवं तदगस्त्यदर्शनेन॥

In Sushrut Samhita with all above, sheeta jala, ushnajala, paryushit ushna jala, shruta sheeta jala, narikela udaka are also described in jala varga.

In Ashtang Sangraha and Ashtang hrudaya also same point as in Sushrut Samhita are mentioned. But some other important principles are also mentioned as follows.

पानीयं न तु पानीयं पानीयेऽन्यप्रदेशजे।
अजीर्णे क्वथितं चामे पक्वे जीर्णेऽपि नेतरत्।
शीते विधिरयं तप्ते त्वजीर्णे शिशिरं त्यजेत्। अ सं सू ६/१०
पानीयं प्राणिनां प्राणा विश्वमेव च तन्मयम्।
आतेऽत्यन्तनिषेधेन न क्वचिद्द्वारि वीर्यते।
आस्यशोषाङ्गसादाद्या मृत्युर्वा तदलाभतः।
न हि तोयाद्विना वृत्तिः स्वस्थस्य व्याधितस्य च । अ सं सू ६/११
केवलं सौषधं पक्वमाममुष्णं हितञ्च तत्।

समीक्ष्य मात्रया युक्तममृतं विषमन्यथा॥

अ सं सू ६/१२

भक्तस्यादौ जल पीतमग्निसादं कृशाङ्गताम्।

अन्ते करोति स्थूलत्वमूर्ध्वं चामाशयान्कफम्।

मध्येमध्याङ्गतां साम्यं धातूनां जरण सुखम्॥

अ सं सू ६/१७

DUGDHA VARGA –

After jala varga, dugdha varga is mentioned in Charak Samhita on ninth number.

जीवनीयसामान्याज्जलमनु क्षीरमुच्यते। चक्रपाणि

अथ द्रवत्वसामान्याज्जीवनीयत्वादिसाधर्म्याच्च जलानन्तरं तत्र उद्देश क्रमिकत्वाच्च

क्षीरवर्गमारभते। गंगाधर

दुग्धानां सामान्यगुणाः दीर्घजीवितीये उक्ताः। तेषां विशेषः इहोच्यते। एतच्च तत्रैव

प्रतिज्ञातं – यथाक्रमं क्षीरगुणान् एकैकस्य पृथक् पृथक्। अन्नपानादिकेऽध्याये भूयो

वक्ष्याम्यशेषतः।यो. सेन

As milk has also jeevaneeya quality as water so it mentioned after jala varga. Y.Sen has also mentioned that general qualities of milk are mentioned in ‘Deerghajeeviteeya’ and qualities of each types of milk will be mentioned in ‘annapana vidhi’ is mentioned there. So as per this ‘pratidnya’ dugdha varga is mentioned here.

Types mentioned in Charak Samhita –

Go, mahisha, ushtra, ekashafa, chaga, avika, hastini, manusha are the types of dugdha mentioned in Charak Samhita.

After this dadhi, takra, navneet, ghruta, piyusha, morata, kilata are also mentioned.

Types mentioned in Sushrut Samhita –

गव्यमाजं तथा चौष्ट्रमाविकं माहिषं च यत्।

अश्वयाश्चैव नार्याश्च करेणूनां च यत्पयः॥

सु सू ४५/४७

Go, aja, ushtra, avika, mahisha, ashva, nari and karenu dugdha are described in Sushrut Samhita. Sushrut Samhita dadhi varga , takra varga, ghrut varga are mentioned separately.

Types mentioned in Ashtang Sangraha –

In Ashtang Sanghara also eight types of milk are mentioned as – go , mahisha, aja, karabha, stri, avilka, aibha, ekashapha.

गव्यं माहिषमाजं च क्रारभं स्त्रैणमाविकम्।

ऐभमैकशफं चेति क्षीरमष्टविधं स्मृतम्॥अ सं सू ६/२५

In Ashtang Sangraha also after describing dugdha, dhahi, takra, mastu, navaneeta, ghruta, ghrutamanda, kilata, kurchika, takrapinda, morata, kshirashaka, piyusha are mentioned.

Types mentioned in Ashtang Hrudaya –

Gavya, mahisha, aaja, ushtra, manusha, avika, hastini, ekashapha are mentioned in Ashtang Hrudaya. Here also after dugdha qualities of dadhi, takra, mastu, navaneeta etc are mentioned as Ashtang Sangraha.

Important comments by three commentators are as follows –

Godugdha –

प्रसन्नमिति दिदोषम्, निर्दोषता तु प्रशस्तत्वेन गुण इत्युच्यते, किंवा गुणानामसंख्येयत्वेन प्रसन्नत्वं गुर्वाद्यपठितमपि गुण एवेति ज्ञेयम्। चक्रपाणि

Mahisha ksheer –

महिषीक्षीरगुणे स्नेहोनमिति महिषीक्षीरं गव्यक्षीरात् स्नेहोन, गौरवशैत्याभ्यान्तु तदधिकमिति केचिद् ब्रुवते, तन्न, प्रत्यक्षमेव हि महिषीक्षीरादधिकमेव घृतं दृश्यते, तथा, जतूकर्णे उक्तम्– “गुरु शीत स्निग्धतरं माहिषमतिबल्यं बृंहणञ्चाग्र्यम्” सुश्रुतेऽप्युक्तं “गव्यात् स्निग्धतरम्” इति तेन स्नेहान्यूनम् इति पाठः, तेन स्नेहादधिकमित्यर्थः किंवा स्नेहान्यूनम् इति स्नेहपूर्णमित्यर्थः। चक्रपाणि

महिषीणां पयो गव्यात् पयसः शीततरं गुरुतरश्च स्नेहान्यूनञ्च.....। गंगाधर
स्नेहेन अन्यूनं स्निग्धतरं च । यो. सेन

Here collation is in between original text and three commentaries. In Chakrapani it is ‘स्नेहान्यून’ while Gangadhar and Y.Sen both have mentioned it as ‘स्नेहान्यून’. So Chakrapani’s comment is more correct as mahisha milk has more fat. He also revised

quote of jatukarna and Sushrut Samhita and says that it should be sneha anyuna. It means excess sneha.

Ushtra Ksheer –

उष्द्रीक्षीरादीनां सलवणत्वादि मधुरानुरसत्वेन बोधदव्यम्, मधुरस्तु रसः प्रधान एव, दीर्घज्जीवित्तये- “प्रायशो मधुरम्” इत्युक्तम्, न तु सर्वथा मधुरमेव। चक्रपाणि साम्लं सलवणं मधुरमेव सामान्यवचनात्। गंगाधर

सलवणं अल्पलवणं । मधुरं चापि तस्य सामान्यतः प्राप्तः प्रायशो मधुरः। यो. सेन

Though it is salavan, Lavana rasa is very less. Madhura rasa is predominant as said in general qualities. Chakrapani has mentioned that in general qualities also ‘praya madhur’is mentioned .It means rasa other than madhura are also present.

रुक्षञ्च गव्यादिक्षीरापेक्षया न तु निःस्नेहनम्। उष्णमिति गव्यादिक्षीरापेक्षया। गंगाधर

उष्णमिती क्षीरान्तरापेक्षया, तैन, सामान्यगुणे शीतत्वमुक्तमविरुध्दं भवति। चक्रपाणि

Thus it is mentioned that ruksha ushana qualities are as compaired to godugdha. It doesn’t mean that it is totally ruksha and ushana opposite to that of mentioned in general qualities.Gangadhar and Y.Sen both have revised quotes from Sushrut Samhita.

Qualities mentioned in Sushrut Samhita –

अल्पभिष्यन्दि गोक्षीरं स्निग्धं गुरु रसायनम्।

रक्तपित्तहरं शीतं मधुरं रसपाकयोः॥

जीवनीयं तथा वातपित्तघ्नं परमं स्मृतम्।

गव्यतुल्यगुण त्वाजं विशेषाच्छोषिणां हितम्॥

दिपनं लघु सङ्गाहि श्वासकासास्त्रपित्तनुत्।

अजानामल्पकायत्वात् कटुतिक्तनिषेवणात्।

नात्यम्बुपानाद्वायामात्सर्वव्याधिहरं पयः।

रुक्षोष्णं लवणं किञ्चिदौघ्रं स्वादुरसं लघु।

शोफगुल्मोदरार्शोघ्नं कृमिकुष्ठविषापहम्।

आविकं मधुरं स्निग्धं गुरु पित्तकफावहम्।

पथ्यं केवलवातेषु कासे चानिलसंभवे।

महाभिष्यन्दि मधुरं माहिषं वन्हिनाशनम्।

निद्राकरं शीततरं गव्यात् स्निग्धतरं गुरु।

उष्णमैकशफं बल्यं शाखावातहरं पयः।

मधुराम्लरसं रुक्षं लवणानुरसं लघुः॥

नार्यास्तु मधुरं स्तन्य कषायानुरसं हिमम्।

नस्याश्चोतनयोः पथ्यं जीवनं लघु दीपनम्।

हस्तिन्या मधुरं वृष्यं कषायानुरसं गुरु।

स्निग्धं स्थैर्यकरं शीतं चक्षुष्यं बलवर्धनम् ॥ सु. सू. ४५/५०-५८

Qualities mentioned in Ashtang Sangraha and hrudaya –

In Ashtang sangraha and Ashrang Hrudaya same quotes are mentioned –

अत्र गव्यं तु जीवनीयं रसायनम्।

क्षतक्षीणहितं मेध्यं बल्यं स्तन्यकरं सरम्।

श्रमभ्रममदालक्ष्मीश्वासकासातितृक्षुधः।

जीर्णज्वरं मूत्रकृच्छं रक्तपित्तं च नाशयेत्।

हितमत्यग्न्यनिद्रेभ्यो गरीयो माहिषं हिमम्।

अल्पाम्बुपानव्यायाम कटु तिक्ताशनैर्लघु।

आजं शोषज्वरश्वासरक्तपित्तातिसारजित्।

ईष्टदुक्षोष्णलवणमौष्टिकं दीपनं लघु।

शस्तं वातकफानाहकृमिशोफोदरार्शसाम्।

मानुषं वातपित्तासृगभिघाताक्षिरोगजित्।

तर्पणाश्च्योतनैर्नस्यरहृद्यं तृष्णमाविकम्।

हस्तिन्याः स्थैर्यकृब्दाढमुष्णं त्वैकशफं लघु।

शाखावातहरं साम्ललवणं जडताकरम्। अ.सं.सू.६/२७-३४,अ.ह.सू. ५/२९-२८

DADHI –

रोचनं दीपनं वृष्यं स्नेहनं बलवर्धनम्।

पाकेऽम्लमुष्णं वातघ्नं मङ्गल्यं बृंहणं दधि ॥

पीनसे चातिसारे च शीतके विषमज्वरे।

अरुचौ मूत्रकृच्छ्रे च काश्ये च दधि शस्यते ॥

शरदग्रीष्मवसन्तेषु प्रायशो दधि गर्हितम् ।

रक्तपित्तकफोत्थेषु विकारेष्वहितं च तत् ॥ चु. सू. २७/२२२-२२४

After describing dugdha, dadhi is mentioned. It has amla vipak and ushna. It acts as rochak, deepan, vrushya, snehana and balya. It is beneficial in peenas, atisara, sheetak, vishamjvara, aruchi, mutrakruccha and karshya.

Chakrapani has explained why aruchi is mentioned after rochan and karshya after bruhan.

अत्र रोचनामित्युक्तापि “अरुचौ” इति वचनमरुचिहरत्वेन, रोचनता तूपयोगकाल एव वास्तवरुचिकरत्वेनोक्ता। बृंहणमिति रोगादि कृशस्य बृंहणम्, कार्श्यं च इति सहजकार्श्यं शस्यते इति बोधद्वयम्, तेन न पौनरुक्तम्। चक्रपाणि

Gangadhar and Y.Sen has revised quotes from Sushrut Samhita. Y.Sen has also explained that it is beneficial in Hemant etc.

दधि शरदग्रीष्मवसन्तेषु ऋतुषु प्रायशः गर्हितं। अनेन तदितरेषु हेमन्तादिषु शस्तमित्यर्थात् अवगम्यते। यो. सेन

In Sushrut Samhita qualities of dadhi are mentioned.

दधि तु मधुरमम्लमत्यम्लं चेति; तत्कषायानुरसं स्निग्धं उष्णं पीनस विषमज्वरातिसारारोचकमूत्रकृच्छ्रकार्श्यापहं वृष्यं प्राणकरं मङ्गल्यं च। सु.सू.४५/६५

In Ashtang Sangraha and Ashtang Hrudaya it is mentioned as –

अम्लपाकरसं ग्राहि गुरु उष्णं दधि वातजित्।

मेदः शुक्रबलश्लेष्मपित्तरक्ताग्निशोफकृत्।

रोचिष्णु शस्तमरुचौशीतके विषमज्वरे

पीनसे मूत्रकृच्छ्रे च रुक्षं तु ग्रहणीगदे ॥ अ.सं.सू. ६/३७,अ.ह.सू. ५/२९-३१

In all compendia same qualities are mentioned.

In Sushrut Samhita as like dugdha varga eight types of dadhi are mentioned.

स्निग्धं विपाके मधुरं दीपनं बलवर्धनम्।

वातापहं पवित्रं च दधि गव्यं रुचिप्रदम्।

दध्याजं कफपित्तघ्नं वातक्षयापहम्।

दुर्नामश्वासकासेषु हितमग्निश्च दीपनम् ॥

विपाके मधुरं वृष्यं वातपित्तप्रसादनम्।

बलासवर्धनम् स्निग्धं विशेषाद्दधि माहिषम् ।
 विपाके कटु सक्षारं गुरु भेद्यौष्टिकं दधि ।
 वातमर्शासि कुष्ठानि कृमीन् हन्त्युदराणि च
 कोपनं कफवातानां दुर्नाम्नां चाविकं दधि ।
 रसे पाके च मधुरमत्यभिष्यान्दि दोषलम् ॥
 दीपनीयमचक्षुष्यं वाडवं दधि वातलम् ।
 रुक्षमुष्णं कषायश्च कफमूत्रापहञ्च तत् ।
 स्निग्धं विपाके मधुरं बल्यं सन्तर्पणं गुरु ।
 चक्षुष्यमग्रभं दोषघ्नं दधि नार्या गुणोत्तरम् ।
 लघु पाके बलासघ्नं वीर्योष्णं पक्तिनाशनम् ।
 कषायानुरसं नाग्या दधि वर्चोविवर्धनम् ॥ सु.सू. ४५/६७-७४

In Bhavprakash five types of dadhi are mentioned with their guna karma

आदौ मन्दं ततः स्वादु स्वद्वम्लञ्च ततः परम् ।

अम्लं चतुर्थमत्यम्लं पञ्चमं दधि पञ्चधा ॥ भा. प्र. / दधिवर्ग / ३

मन्दं दुग्धवदव्यक्तरसं किञ्चिद्घ्नं भवेत् ॥

मन्दं स्यात्सृष्टविष्मूत्रं दोषत्रयविदाहकृत् ॥

यत्सम्यग्घनतां यातं व्यक्तस्वादुरसं भवेत् ।

अव्यक्ताम्लरसं तत्तु स्वादु विज्ञैरुदाहृतम् ॥

स्वादु स्वादत्यभिष्यान्दि वृष्यं मेदःकफावहम् ॥

वातघ्नं मधुरं पाके रक्तपित्तप्रसादनम् ।

स्याद्वम्लं सान्द्रमधुरं कषायानुरसं भवेत् ।

स्वाद्वम्लस्य गुणा ज्ञेया सामान्यदधिवज्जनैः ।

यत्तिरोहितमाधुर्यं व्यक्ताम्लत्वं तदम्लकम् ।

अम्लं तु दीपनं पित्तरक्तश्लेष्मविवर्धनम् ।

तदत्यम्लं दन्तरोमहर्षकण्ठादिदाहकृत् ।

अत्यम्लं दीपनं रक्तवातपित्तकरं परम् ॥ भा. प्र. / तक्रवर्ग / ४-९

Mandak dadhi –

त्रिदोषं मन्दकं जातं वातघ्नं दधि शुक्रलम्। च. सू. २७/२२५
विदाहि सृष्टविण्मूत्रं मन्दजातं त्रिदोषकृत्। सु. सू. ४५/६७

In Charak Samhita it is mentioned as tridoshakara. In Sushrut Samhita it is mentioned as vidahi and srushta vinmutra with tridoshakara. In Ashtang Sangraha and Hrudaya only it is mentioned that mandak dadhi should not be taken regularly.

मन्दकं यदा क्षीरं विक्रियामापन्नं घनत्वं याति, तदा तन्मन्दकम्; जातं वातघ्नमिति
यदा तु मन्दकावस्थामत्सज्य घनतया जातं सत् मधुरमीषदम्लञ्च भवति, तदा वातघ्नं विशेषेण
भवतीत्यर्थः। पूर्वे तु दधिगुणाः सुजातस्य व्यक्ताम्लस्य बोधद्वयाः। शुक्रलः सरः इति च्छेदः।
चक्रपाणि
मन्दकमल्पजातं दधि त्रिदोषं मिलितत्रिदोषकरमिति। गंगाधर
मन्दकं मन्दजातं दधि। दुग्धावस्थां व्यतीत्य दध्यवस्थां असंप्राप्तं अन्तरावर्ति मन्दकं इत्युच्यते।
तत्र मन्दजातं त्रिदोषं त्रिदोषकृत्। यो. सेन
त्रिदोषकृदिति दोषान् वातपित्तश्लेष्माणः करोतीति दोषकृदिति सिध्दे त्रिग्रहणमेतज्ज्ञापयति
यन्मन्दजातं दधि त्रीनपि दोषान् यौगपद्येन तुल्यबलत्वेन कोपयति, न पुनः परिपाट्या
हीनाधिकभावेन वा। डल्हण सु सू ४५/६७

Thus mandak dadhi is dadhi which is not formed completely. It acts as tridosha prakopaka.

Chakrapani has clearly mentioned that shukral is properly of dadhi sara.

शुक्रलः सर इति च्छेदः। सरो दध्युपरिस्नेहः। शुक्रलः शुक्रस्रुतिवृद्धिकरः। चक्रपाणि
दघ्न एव सरः श्लेष्मानिलघ्नो न तु क्षीरस्य। गंगाधर
सरः दघ्नः उपरितनः भागः स्नेहबहुलः वातघ्नः शुक्रलः शुक्रकुच्चः यो. सेन

Gangadhar has mentioned that these are qualities of sara of dadhi and not that of dugdha. Y.Sen has explained sara as upper part of dadhi. Both have revised quote from Sushrut Samhita.

In Sushrut Samhita it is mentioned as –

दघ्नः सरो गुरुवृष्यो विज्ञेयो अनिलनाशनः।
वन्हेर्विधमनश्चापि कफशुक्रविवर्धनः॥ सु सू४५/७८-७९

With other qualities mentioned in Charak Samhita other qualities such as – sara, agninashan are also mentioned.

In Ashtang Sangraha and Ashtang Hrudaya sara is not described.

MASTU –

मस्तु स्रोतोविशोधनम्। च सू २७/२२५
दधिमण्डो मस्तु इति अर्थः। चक्रपाणि
तथा दघ्न एव मस्तु ततो निःसृतं जलवद् द्रवं। गंगाधर
दघ्न मस्तु मण्डः। यो. सेन

Manda is lower liquid part of dadhi.

In Sushrut Samhita it is mentioned as –

तृष्णाक्लमहरं मस्तु लघु स्रोतोविशोधनम्।
अम्लं कषायं मधुरमवृष्यं कफवातनुत्॥
प्रल्हादनं प्रीणश्च भिन्त्याशु मलश्च तत्।
बलमावहते क्षिप्रं भक्तच्छन्दं करोति च॥ सु. सू. ४५/८१-८२

Qualities of mastu are described in Sushrut Samhita in detail. Dalhan has defined mastu as-

मस्तु अधोदधि जलमिश्रं। डल्हण सु. सू. ४५/८२

Along with this Sushrut Samhita states seven types of dadhi – swadu, amla, atyamla, mandak, shrutaksheera, sara, asara. Qualities of each type are also mentioned.

Rule for eating dadhi –

नैवाद्यान्निशि नैवोष्णं वसन्तोष्णशरत्सु न।
नामुद्गसूपं नाक्षौद्रं नाघृतं नासितोपलम्॥
न चानामलकं नापि नित्यं नो मन्दमन्यथा।
ज्वरासृक्पित्तवीसर्पकुष्ठपाण्ड्वामयप्रदम्॥ अ. सं. सू. ६/३८, अ. ह. सू. ५/३१-३२

These rules are given in Charak Samhita in previous chapter. So they are not mentioned here.

TAKRA –

शोफार्शोग्रहणीदोषमूत्रग्रहोदररुचौ।

स्नेहव्यापदि पाण्डुत्वे तक्रं दद्याद् गरेषु च॥ च. सं. सू. २७/२२६

Chakrapani and Y.Sen have explained gara as akrutrim visha. Y.Sen has also explained sneha vyapad as ayoga and atiyoga. Gangadha and Y.Sen both have revised quotes from Sushrut Samhita.

Sushrut Samhita –

तक्रं मधुरम्लं कषायानुरसमुष्णवीर्यं लघु रुक्षमग्निदीपनं

गरशोफातिसारग्रहणीपाण्डुरोगार्थप्लीहगुल्मारोचकविषमज्वरतृष्णाच्छर्दिप्रसेकशूलमेदः

श्लेष्मानिलहरं मधुरविपाक हृदयमूत्रकृच्छ्रस्नेहव्यापत्प्रशमनवृषश्व । सु. सू. ४५/८४

In Sushrut Samhita qualities of takra are described in detail. It has madhur amla rasa with kashaya anurasa and ushna veerya. It is laghu and ruksha and beneficial in gara, shophya etc.

In Sushrut Samhita two types are mentioned – takra and ghola.

नातिसान्द्रद्रवं तक्रं स्वाद्वम्लं तुवरं रसे।

यतु सस्नेहमजलं माथितं घोलमुच्यते॥ सु. सू. ४५/८५

Takra when made by adding half part of water into dadhi and sneha is separated is known as takra. When it is made by without adding water and without separating sneha it is known as ghola.

Contraindication and indication for taking takra are also mentioned in Sushruta Samhita.

नैव तक्रं क्षते दद्यान्नोष्णकाले न दुर्बले।

न मूर्च्छाभ्रमदाहेषु न रोगे रक्तपैत्तिके॥सु. सू. ४५/८६

It is contraindicated in hot climate and in predominance of pitta and rakta. While it is good in sheeta kala, agnimandya and kapha vataja vikar. Sushrut Samhita clearly states that madhur takra causes kaphaprakopa and pitta shaman while amla takra causes pittaprakopa and vatashaman. Prakshepa dravya for takra according to predominance of dosha are also mentioned.

वातेऽम्लं सैन्धवोपेतं, स्वादुपित्ते सशर्करम्

पिबेत्तक्रं कफे चापि व्योष क्षारसमन्वितम्॥

सु. सू. ४५/८९

Ashtang Sangraha has followed Sushrut Samhita –

तक्रं लघु कषायाम्लं दीपनं कफवातजित्।

शोफोदराशो ग्रहणी दोष मूत्र ग्रहारुचीः॥

गुल्म प्लीह घृतव्यापद्मपाण्ड्वामयाज्जयेत्।

अ. सं. सू. ६/३९

He has revised same quote as Sushrut Samhita regarding contraindication of takra.

While commenting on it Indu has given definition of takra as –

तक्रं दण्डेन मथिताद्दघ्नः उद्धृते अनद्धृते वा स्नेहे।

Ashtang Hrudaya –

In Ashtang Hrudaya same quote as Ashtang Sangraha is revised regarding qualities of takra. In Ashtang Sangraha and Ashtang Hrudaya takra mastu is mentioned.

तद्व्रतन्मस्तु स्रोतश्शोधि विष्मम्भजिल्लघु॥ अ. सं. सू. ६/४०, अ. ह. सू. ५/३५

In Charak Samhita and Sushrut Samhita dadhi mastu is mentioned.

Bhavprakash-

घोलं तु मथितं तक्रमुदक्षिच्छाच्छिकाऽपि च॥

ससरं निर्जलं घोलं मथितं त्वसरोदकम्॥

तक्रं पादजलं प्रोक्तमुदक्षित्तर्धवारिकम्।

छच्छिका सारहीना स्यात्स्वच्छा प्रचुरवारिका॥

भा. प्र. / तक्रवर्ग १-२

In Bhavprakash five types are mentioned.

- 1) Ghola – Made from dadhi with sara (Samhita) without mixing water.
- 2) Mathit – Made from dadhi without sara and without mixing water.
- 3) Takra – Made by mixing one fourth part of water into dadhi.
- 4) Udashwit – Made by mixing half part of water into dadhi.
- 5) Chachchika – Water is added after removing butter, mixture is churned again it is known as chachchika.

Guna karma of each of them are also mentioned

घोलं तु शर्करायुक्तं गुणैर्ज्ञेय रसालवत्।

वातपित्तहरं ह्लादि मथितं कफपित्तनुत्॥

तक्रं ग्राहि कषायाम्लं स्वादुपाकरसं लघु।
 वीर्योष्णं दीपनं वृष्यं प्रीणनं वातनाशनम्॥
 ग्रहण्यादिमतां पथ्यं भवेत् संग्राहि लाघवात्।
 किञ्च स्वादुविपाकित्वान्न च पित्तप्रकोपणम्॥
 अम्लोष्णं दीपनं वृष्यं प्रीणनं वातनाशनम्।
 कषायोष्णविकाशित्वाद्वैक्ष्याच्चापि कफापहम्॥
 उद्श्वित् कफकृद् बल्यमामघ्नं परमं मतम्।
 छच्छिका शीतला लघ्वी पित्तश्रमतृषाहरी॥
 वातनुत् कफकृत् सा दीपनी लवणान्विता॥ भा. प्र. / तक्रवर्ग / ३-८

Qualities of buttermilk with butter, with little butter and totally removed butter are also mentioned.

समुद्घृतघृतं तक्रं पथ्यं लघु विशेषतः।
 स्तोकोद्घृतघृतं तस्माद् गुरु वृष्य कफापहम्।
 अनुद्घृतघृतं सान्द्रं गुरुपुष्टिकफप्रदम्॥ भा. प्र. / तक्रवर्ग / ९-१०

Prakshepa according to dosha are also mentioned

वातेऽम्लं शस्यते तक्रं शुण्ठीसैधवसंयुतम्।
 पित्ते स्वादु सितायुक्तं व्योषक्षारयुतं कफे॥ भा. प्र. / तक्रवर्ग / ११

NAVANEET –

संग्राहि दीपनं हृद्यं नवनीतं नवोद्धृतम्।
 ग्रहण्यशौविकारघ्नमर्दितारुचिनाशनम्। शोषालक्ष्मीज्वरापहम्॥ च. सू. श. / २२७

While commenting on it, Charakpani has explained that these are qualities of freshly prepared navaneet. After some time intensity of these qualities decreases.

नवोद्धृतं सद्यस्कं, नवोद्धृतमिति वचनादभिनवस्यैव नवनीतस्य यथोक्तगुणान्
 प्रकर्षवन्तो भवन्तीति, पुराणस्य तु नैते बलवन्तो गुणा भवन्तीति। चक्रपाणि

Gangadhar has also defined term ‘navoddhrut’ and mentioned that ‘alakshminashan’ is due to prabhav.

नवोद्धृतं उत्थनादुत्थितमात्रं नवनीतं। अलक्ष्मीदोषापहं प्रभावात्। गंगाधर

Y.Sen has explained -

Both Gangadhar and Y.Sen have revised quotes from Sushrut Samhita.

Sushrut Samhita –

नवनीतं पुनः सद्यस्कं लघु सुकुमारं मधुरं कषायमीषदम्लं शीतलं
मेध्यं दीपनं हृद्यं संग्राहि पित्तानिलहरं वृष्यम् अविदाही
क्षयकासव्रणशोषार्शोऽदितापहे चिरोत्थितं गुरु कफमेदोविविधर्दनं
बलकरं बृंहणं शोषघ्नं विशेषेण बालानां प्रशस्यते ॥ सु. सू. ४५/९२

With sadyaska navaneet, qualities of chirothit navaneet are also mentioned in Sushrut Samhita. After some time it becomes guru, increases kapha, meda and bala. It is shoshaghna and especially beneficial in children.

In Sushrut Samhita navaneet prepared directly from milk – kshiroththa naveet is also mentioned –

क्षीरोत्थं पुनर्नवनीतमुत्कृष्टस्नेहमाधुर्ययुक्तमतिशीतं सौकुमार्यकरं
चक्षुष्यं सङ्ग्राहि रक्तपित्तनेत्ररोगहर प्रसादनश्च । सु. सू. ४५/९३

Special quality of kshiroththa navaneet is its use in netra roga. It pacifies rakta and pitta at netra and does varna prasadana.Santanika is also mentioned Sushrut Samhita

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सन्तानिका पुनर्वातघ्नी तर्पणी बल्या वृष्या स्निग्धा रुक्ष्या
मधुरा मधुरविपाका रक्तपित्तप्रसादनी गुर्वी च ॥ सु. सू. ४५/९४

Ashtang Sangraha –

In Ashtang Sangraha qualities of both navaneet and kshiroththa navaneeta are mentioned as follows –

शीतं स्वादु कषायाम्लं नवनीतं नवोद्धृतम् ।
यक्ष्माशोऽर्दितपित्तासृग्वातजिकृत् ग्राहि दीपनम् ॥
क्षीरोद्भवं तु संग्राहि रक्तपित्ताक्षिरोगजित् ॥ अ. सं. सू. ६/४१-४२

While commenting on it Indu has explained navodddhruta and kshirodbhava as –

नवोद्धृतं सद्यं उद्धृतं नवनीतं। क्षीरोद्भवं यत् क्षीरमेव मथित्वोत्पादितम्॥

Ashtang Hrudaya –

In Ashtang Hrudaya qualities are mentioned as follows –

नवनीतं नवं वृष्यं शीतं वर्णबलाग्निकृत्।
संग्राहि वातपित्तासृकक्षयाशोर्दि कासजित्। अ. ह. सू. ५/३५-३६

Qualities of kshiroththa navneet are same as Ashtang Sangraha.

GHRUTA –

सर्वस्नेहोत्तमं शीतं मधुरं रसपाकयोः ।

सहस्रवीर्यं विधिभिर्घृतं कर्मसहस्रकृत् ॥

मदापस्मारमूर्च्छायशोषोन्मादगरज्वरान् ।

योनिकर्णशिरःशूलं घृतं जीर्णमपोहति ।

सर्पीष्यजाविमहिषी क्षीरवत् स्वानि निर्दिशेत् ॥ च. सू. २७/२२८-२३१

Chakrapani has explained terms – sahastra veeryam, vidhivad, and jeerna as follows–

सहस्रवीर्यमिति भूरिशक्तिकम् ।

विधिवद् विधियुक्तं सदित्यर्थः विधिः नानाकर्मकारिभिर्द्रव्यैः संस्कारः संयोगश्च, अत एव उक्तम्– नान्यः स्नेहस्तथा कश्चित् संस्कारमनुवर्तते; तथा तन्त्रान्तरे “घृतं योगवाहि” इति ।

जीर्णन्तु दशवर्षातीतम्, वचनं हि–पुराणं दशवर्षं प्रपुराणमतः परम् इति, यथा यथा च जीर्णत्वप्रकर्षः तथा तथा गुणोत्कर्षो ज्ञेयः। चक्रपाणि

Gangadhar has also commented on vidhivad and jeerna.

विधिवत् तत्तद्व्याधिहरदोषहरौषधिसंस्कृतं सहस्रम् असंख्यवीर्यं भवत् कर्मसहस्रकृद् भवति। संवत्सरातीतम् अपि जीर्णम् उच्यते। गंगाधर

He has also revised quote of purana ghruta from unmad chikitsa and also from harit Samhita. He has also revised quote from Sushrut Samhita.

Y.Sen has commented as

विधिवत् विधिना युक्तं सहस्रवीर्यं बहुशक्तिकं। जीर्णं पुराणं दशवर्षस्थितं। पुराणं दशवर्षं स्यात् प्रपुराणम् अतः परं। यो. सेन

He has also revised quotes from Sushrut Samhita.

Sushrut Samhita –

घृतं तु मधुरं सौम्यं मृदु शीतवीर्यमल्पाभिष्यन्दि स्नेहनम्
उदावर्तोन्मादापस्मारशूलज्वरानाहवातपित्तप्रशमनमाग्निदीपनं
स्मृतिमतिमेधाकान्तिस्वरलावण्यसौकुमार्यौजस्तेजोबलकरमायुष्यं

वृष्यं मेध्यं वयःस्थापनं गुरु चक्षुष्यं श्लेष्माभिवर्धनं
पाप्मालक्ष्मीप्रशमनं विषहरं रक्षोघ्नश्च ॥ सु. सू. ४५/९६

These are general qualities of ghruta. In Sushrut Samhita individual qualities of go, aja, mahisha ghrut etc are also mentioned.

विपाके मधुरं शीतं वातपित्तविषापहम् ।
चक्षुष्यमग्रच बल्यञ्च गव्यं सर्पिर्गुणोत्तरम् ।
आजं घृतं दीपनीयं चक्षुष्यं बलवर्धनम् ।
कासे श्वासे क्षये चापि पथ्यं पाके च नल्लघु ॥
मधुरं रक्तपित्तघ्नं गुरु पाके कफापहम् ।
वातपित्तप्रशमनं सुशीतं माहिषं घृतम् ।
औष्ट्रं कटु घृतं पाके शोफक्रिमिविषापहम् ॥
दीपनं कफवातघ्नं कुष्ठगुल्मोदरापहम् ।
पाके लघ्वाविकं सर्पिर्न च पित्तप्रकोपणम् ॥
कफेऽनिले योनिदोषे शोषे कम्पे च तद्धितम् ।
पाकेलघुष्णवीर्यञ्च कषायं कफनाशनम् ॥
दीपनं बध्दमूत्रञ्च विद्यादैकशफं घृतम् ।
चक्षुष्यमग्रं स्त्रीणान्तु सर्पिः स्यादमृतोपमम् ।
वृद्धी करोति देहान्योर्लघुपाकं विषापहम् ॥
कषायं बध्दविण्मूत्रं तिक्तमाग्निकरं लघु ।
हन्ति कारणं सर्पिः कफकुष्ठविषक्रिमीन् ॥ सु. सू. ४५/९७-१०४

They are similar to qualities of respective milk. So in Charak Samhita they are not mentioned separately and said that qualities of ghruta should be guessed by respective milk.

Qualities of puran ghruta are also mentioned. Akshishulaghna, deepan and use in basti – nasya- purana are different qualities from Charak Samhita.

सर्पिः पुराणं सरं कटु विपाकं त्रिदोषापहं मूर्च्छामन्दोन्मादोदरज्वरगरशोषापस्मार
योनिश्रोत्राक्षिशिरःशूलघ्नं दीपनं बस्तिनस्याक्षिपूरणेषूपदिश्यते ॥ सु. सू. ४५/१०७

In addition to this, ksheera ghruta and ghruta manda are also explained.-

क्षीरघृतं पुनः सङ्ग्राहि रक्तपित्तभ्रमूर्च्छाप्रशमनं नेत्ररोगहितञ्च ।
सपिमण्डस्तु मधुरं सरा योनिश्रोत्राक्षिशिरसा शूलघ्ना बस्तिनस्याक्षिप्रपूरणषूपदिश्यते ॥
सु. सू. ४५/१०५-१०६

Ashtang Sangraha –

In Ashtang Sangraha qualities of gruta, puran ghrut and ghrut manda are mentioned in Su.06-

शस्तं धीस्मृतिमेधाग्निबलायुः शुक्रचक्षुषाम् ।
बालवृद्धप्रजाकान्तिसौकुमार्यस्वरार्थिनाम् ॥
क्षतक्षीणपरीसर्पशस्त्राग्निग्लपितात्मनाम् ।
वातपित्तविषोन्मादशोषालक्ष्मीज्वरापहम् ॥
स्नेहानामुत्तमं शीतं वयसः स्थापनं घृतम् ।
सहस्रवीर्यं विधिभिः श्रुतं कर्मसहस्रकृत् ॥ अ. सं. सू. ६/४१-४३
मदापस्मारमूर्च्छायाशिरःकर्णाक्षियोनिजान् ।
पूराणं जयति व्याधीन् व्रणशोधनरोपणम् ।
पूर्वोक्तांश्चाधिकान्कुर्याद् गुणास्तदमृतोपमम् ॥ अ. सं. सू. ६/४४

All qualities are same as Charak Samhita. Only vrana shodhan and ropan is different. Ghruta manda is mentioned as ruksha, tikshna and tanu.

तद्वच्च घृतमण्डोऽपि रुक्षतीक्ष्णस्तनुश्च सः। अ. सं. सू. ६/४५

While commenting on it Indu has explained -मण्डः उपरिभवः स्वच्छः।

He has not mentioned qualities of ghruta of each species separately. They should be guessed as per their milk. This is same as Charak Samhita.

विद्याद् दाधिघृतादीनां गुणदोषान् यथा पयः॥ अ. सं. सू. ४५/४७

Ashtang Hrudaya –

Same quote as in Ashtang Sangraha stating qualities of ghruta and puran ghruta are mentioned in Ashtang Hrudaya.

OTHER DUGDHA VIKAR –

Piyusha, morata, kilata, takra pindika are mentioned at last.

पीयूषो मोरटं चैव किलाटा विविधाश्च ये।

दीप्ताग्नीनामनिद्राणां सर्व एव सुखप्रदाः ॥

गुरुवस्तर्पणा वृष्या बृंहणा पवनापहाः।

विशदः गुरवो रुक्षा ग्राहिणस्तक्रपिण्डकाः॥ च. सू. २७/२३१-२३३

All three commentators have explained these terms –

पीयूषः सद्यप्रसूतायाः क्षीरं। तदेव यावत् न परतो अप्रसन्नतां याति मोरट इत्युच्यते।
किलाटो नष्टक्षीरभागः, यं लोकाः तक्रपिण्डस्तक्रकूर्चिकाया एव स्त्रुनद्रवो घनो भागः। चक्रपाणि
क्षीरं सद्यप्रसूतायाः पीयूषमिति संज्ञितम्। सप्तरात्रात् परं क्षीरम् अप्रसन्नञ्च मोरटम्। किलाटा
इति नष्टक्षीरपिण्डा इति कश्चित् तत्र तक्रपिण्डिकास्वन्तर्भावात्। तर्हि किलाटा
घनावर्तितदुग्धकृताः क्षीरश इति ख्याता। गंगाधर

पीयूषः सद्यप्रसूतायाः गोः क्षीरं सप्ताहं यावत्। तदेव सप्ताहात् परतः यावत् प्रसन्नतां न गच्छति
तावत् मोरटं इति उच्यते। किलाटः नष्टक्षीरस्य पिण्डं। दध्ना तत्रेण वा नष्टं दुग्धं बध्दं
सुवाससा। द्रवभावेन सहितं तक्रपिण्डः स उच्यते॥ यो. सेन

All have same explanation. But Gangadhar and Y.Sen have mentioned precise period of piyusha and morat.

Sushrut Samhita –

In Sushrut Samhita also takra kurchika, kilata, piyusha and morat are described.

ग्राहिणी वातला रुक्षा दुर्जरा तक्रकूर्चिका।

गुरु किलाटोऽनिलहा पुंस्त्वनिद्राप्रदः स्मृतः।

मधुरौ बृंहणो वृष्यौ तद्वत्पीयूषमोरटो॥ सु. सू. ४५/९०-९१

While commenting on it Dalhan has defined them as follows –

विनष्टं तक्रं घनावयातं तक्रमूर्चिका।

कूर्चिकीभूतक्षीरस्य धनभागः किलाटः।

पीयूषः सद्यः प्रसूताया गोः क्षीरं सप्ताहं यावत्।

तदेव सप्ताहात् परतो यावत् प्रसन्नतां न गच्छति तवत् मोरट इत्युच्यते।

डल्हण

Explanation is same as Chakrapani, Gangadhar and Y.Sen.

Ashtang Sangraha –

कीलाटदधिकूर्चिकातक्रपिण्डकमोरटाः।

सक्षीरशाकपीयूषा रोचना वन्हिसदनाः॥

शुक्रनिद्राकफकरा विष्टम्भिगुरुदोषलाः।अ. सं. सू. ६/७४-७५

Qualities are merely similar to Charak Samhita. Only 'vishtambhi' is different quality mentioned.

Indu has explained these terms as follows –

कीलाटा तक्रादिकृताः। कूर्चिकाः क्षीरकीलाटिकाः। मोरटः क्षीरसदृशः कीलाटिकः।
धनवस्त्रबद्धं स्वयं स्त्रुतभ्दागं पिष्ठीभूतं तक्रं तक्रपिण्डकः।पीयूषं सद्यः प्रसूतायाः क्षीरकृतम्
दधि। Indu has mentioned piyusha as dadhi prepared from milk of newly
delivered cow.

Ashtang Hrudaya –

बल्याः किलाटपीयूषकूर्चिकामोरणादयः। अ. ह. सू. ५/४९

Qualities mentioned here are same as Charak Samhita. Arundatta and Hemadri both have explained term –

किलाटः अल्पक्षीरो बहुना तक्रेण कृतः। पीयूषः सद्यः प्रसूताक्षीरकृतः। कूर्चिका दधितक्रकृता
किलाटिका।मोरण क्षीरसदृशः किलाटिकः। अरुणदत्त
दध्ना तक्रेण वा सह पाकात्पृथग्भूतं घनद्रवभागं क्षीरं कूर्चिका। स एव पाकाद्विना – क्षीरशाकः।
तयोर्घनभागः पृथगुद्धृतः किलाटः द्रवभागो मोरणः। प्रसूतिदिनादारभ्य यावन्मलिनघनं क्षीरं
तावत् पीयूषः। हेमाद्रि

Arundatta has mentioned piyusha as dadhi again but Hemadri as milk.

Lastly Chakrapani has commented that with 'gorasa' 'adi' should be also considered as it is lupta.

गोरसानामिस्यत्र आदिशब्दो लृप्तनिर्दिष्टो द्रष्टव्यः तेन महिषीक्षीरादीनामपि ग्रहणम् किंवा
प्राधान्यात् गोरसनिर्देशाद् गोरसतया गोरसनिष्पन्नाः सर्व एव क्षीरदधितक्रादयो गृह्यन्ते, लोके
हि सर्वेषोवैषु गोरससंज्ञा माधुर्यसामान्यात्॥ चक्रपाणि

IKSHU VARGA

After gorasa varga, ikhu varga is mentioned at tenth number.

Ikshu –

वृष्यः शीतः सरः स्निग्धोबृंहणो मधुरो रसः।

श्लेष्मलो भक्षितस्येक्षोर्यान्त्रिकस्तु विदह्यते॥

शैत्यात् प्रसादान्माधुर्यात् पौण्ड्रकाद् वंशकोऽवरः॥ च. सू. स. २७/२३४-२३५

These qualities of ikshu are only seen when it is eaten with teeth. It is explained by all three commentators.

भक्षितस्येति दन्तपीडितस्य। च.

भक्षितस्य दन्तचर्वितस्य। गं.

भक्षितस्य दन्तनिष्पीडितस्य। यो. सेन

All three has explained that ikshu rasa made with instruments is vidahi. Chakrapani has explained why it becomes vidahi and revised quote from Harita Samhita.

यान्त्रिक इति यन्त्रपीडितः; विदाहश्चास्य प्रायशस्त्वग् ग्रन्थियुक्तस्य यन्त्रेण पीडनात् तथा कालान्तरमवस्थानाच्च वचनं हि – “त्वग्रन्थिसंयोगात् यान्त्रिकस्तु विदह्यते” उक्तञ्च हारीते – “व्यापित्वात् सुकुमारो हि रसो यन्त्रनिपीडितः। सौक्ष्म्यात् सृष्टोऽनिलार्काभ्यां भृशं काये विदह्यते।” तत्र व्यापित्वादिति त्वगादियुक्तेक्षुकाण्डभवत्वाद्, यदुच्यते-विदाहित्वे यान्त्रिकस्य रक्तपित्तं हन्तृत्वमुक्तं विरुध्यते, यथा- मधूदकस्येक्षुरसस्य चैव पानाच्छमं गच्छति रक्तपित्तम्। तत्र, यत् दन्तनिष्पीडितं स्यैव अविदाहिनो रक्तपित्ते ग्रहणं भविष्यति। चक्रपाणि

Chakrapani has explained that due to ‘tvak granthi’ on ikshu as well as duration for which rasa is kept made it vidahi. So whenever ikshurasa is mentioned for pitta and rakta shaman it should be taken as dantanishpidita.

Gangadhar and Y.Sen both have revised quote from Sushrut Samhita.

Y.Sen has also given lakshana of vidahi –

द्रव्यस्वभावादथ गौरवाद्वा चिरेण पाकं जठराग्नियोगात्
पित्तप्रकोपं विदहत् करोति तदन्नपानं कथितं विदाहि॥

Sushrut Samhita –

In Sushrut Samhita Su.45 after madhu Varga ikshu Varga is mentioned.

इक्षवो मधुरा मधुर विपाका गुर्वः शीताः स्निग्धा बल्या वृष्या
मूत्रला रक्तपित्तप्रशमनाः कृमिकफळराश्चेति॥ सु. सू. ४५/१४८

In addition to Charak Samhita some other qualities are also mentioned. They are – raktapitta prashamana, mutrala and krumikara.

In Sushrut Samhita different types of ikshu and their qualities are mentioned.

पौण्ड्रको भीरुकश्चैव वंशकः श्वेतपोरकः।
कान्तारस्तापसेक्षुश्च काण्डेक्षुः सूचिपत्रकः॥
नैपालो दीर्घपत्रश्च नीलपोरोऽथ कोशकृतः॥ सु. सू. ४५/१४९
सुशीतो मधुरः स्निग्धो बृंहणः श्लेष्मलः सरः।
अविदाही गुरुवृष्यः पौण्ड्रको भीरुकस्तथा॥
आभ्यां तुल्यगणः किञ्चित्सक्षारो वंशको मतः।
वंशवच्छ्वेतपोरस्तु किञ्चिदुष्णः स वातहा॥
कान्तारस्तापसाविक्षु वंशकानुगतौ मतौ।
एवंगुणस्तु काण्ठक्षुः स तु वातप्रकोपणः॥
सूचीपत्रो नीलपोरो नैपालो दीर्घपत्रकः।
वातलाः कफपित्तघ्नाः सकषाया विदाहिनः।
कोशकारो गुरुः शीतो रक्तपित्तक्षयापहः॥ सु. सू. ४५/१५०-१५४

Also rasa according to upper, middle and lower part is mentioned as lavana, madhur and ativa madhur respectively. He has also given qualities of dantanishpidit and yantra nishpidita rasa. They are same as Charak Samhita. In yantra nishpidita rasa guru and vidahi qualities are different from Charak Samhita.

Ashtang Sangraha –

In Ashtang Sangraha general qualities of ikshu, dant peedit ikshu rasa, yantra pidit ikshu rasa are mentioned. He has explained why yantrika rasa is vidahi and guru.

इक्षोः सरो गुरुः स्निग्धो बृंहण कफमूत्रकृत्।
वृष्यः शीतः पवनजिद् भुक्ते वातप्रकोपनः॥
रक्तपित्तप्रशमनः स्वादुपाकरसो रसः।
सोऽग्रे सलवणो दन्तपीडितः शर्करासमः।
मूलाग्रजन्तुजग्धादिपीडनान्मलसंकरात् ।

किञ्चित्कालविधृत्या च विकृतिम् याति यान्त्रिकः।

विदाही गुरु विष्टम्भी तेनासौ॥ सु. सू. ४५/७७-८०

Indu has explained that juice is extracted with roots. Roots are impure due to dirt, krumi etc and so it becomes vidahi. In Ashtang Sangraha different species of ikshu are mentioned. They are poundraka, vanshika, shataparvaka, kantara, nepala.

In Ashtang Hrudaya same quotes as in Ashtang Sangraha are mentioned.

Guda –

After ikshu, ikshuvikar –guda is mentioned.

प्रभूतक्रिमिज्जासृङ्मेदोमांसकरो गुडः।

क्षुद्रो गुडश्चतुर्भागत्रिभागार्धावशेषितः।

रसो गुरुर्यथापूर्वं धौतः स्वल्पमलो गुडः॥ च. सु. २७/२३५-२३६

Gangadhar has defined guda as –पाकादतिसाद्रत्वमापन्न इक्षुरसो गुडः।

All three have commented on chaturbhaga, tribhaga and ardhavasheshita.

क्षुद्रगुडस्तथा चतुर्भागत्रिभागाधदविशेषितः; रस इत्यत्र चकारलोपो द्रष्टव्यः, तेन क्षुद्रगुडश्चतुर्भागावशेषिताद्रसाद् गुरुस्तथा त्रिभागाञ्चतुर्भागावशेषितो गुरुरित्यादि ज्ञेयम्। अत्र क्षुद्रगुडो असितगुड इत्युच्यते। फाणितञ्च तन्तुलीभावाद् भवति। चक्रपाणि स च त्रिविधः। चतुर्थभागावशेषित इक्षुररस्तु गुड उच्यते त्रिभागावशेषित इक्षुरसःक्षुद्र उच्यते। अर्धवशेषित इक्षुरसस्त्वगुडः फाणितम् इति उच्यते। तेषु यथापूर्वः पूर्वो गुरुः। तत्राल्पमलः पाककाले अथवा उत्तरकाले मलापहरणेन यो गुडोऽल्पमलः स्यात् स धौत इति उच्यते। गंगाधर क्षुद्रः गुडः फाणित अपरनामा चतुर्भाग त्रिभाग अर्धावशेषितः इक्षो रसः। धौतः संस्कारवशात् निर्मलः गुडस्तु अल्पमलः अल्पमलकृत्। यो. सेन

Amongst three, commentary of Gangadhar is more clear. There are types according to heat given and part remaining. Guda when ¼ is remaining, kshudra when 1/3 is remaining and phanita when ½ is remaining. He also mentioned that dhouta guda means removing impurities in between process or after completion of process of guda.

Sushrut Samhita –

General qualities of guda are mentioned as follows –

गुडः सक्षारमधुरो नाति शीतः स्निग्धो मूत्ररक्तशोधनो नातिपित्तजिद्धातघ्नो मेदः
कफकरो बल्यो वृष्यच्च ॥ सु. सू. ४५/१६०

While commenting on it Dalhan has explained guda as –

पाकादातिघनभावं गतस्य गुडसंज्ञा ।

Qualities of shuddha guda and phanita are also mentioned.

पित्तघ्नो मधुरः शुद्धो वातघ्नोऽसृक् प्रसादनः। सु. सू. ४६/१६१

फाणितं गुरु मधुरमभिष्यन्दि बृंहणमवृष्यं त्रिदोषकृच्च । सु. सू. ४६/१५९

Puran guda is mentioned as more pathyakara.

Ashtang Sangraha –

Qualities of dhouta guda are mentioned. Indu has explained dhouta guda as
nirmala due to Sanskara.

नातिश्लेष्मकरो धौतस्सृष्टमूत्रशकृत् गुडः।

प्रभूताक्रिमिमज्जासृङ्गोदो मांसकरोऽपरः॥ अ. सं. सू. ६/५३

Adhouta guda causes krimi as well as dushti of majja, rakta, meda, mansa and
kapha.

In Ashtang Sangraha like Sushrut Samhita purana and nava guda are mentioned. But in
Sushrut Samhita only pathyakara is mentioned not more. Here qualities are mentioned.

हृद्यः पुराणः पथ्यच्च नवः श्लेष्माग्निसादकृत् । अ. सं. सू. ६/५४

Qualities of phanita are also mentioned –

फाणितं गुर्वभिष्यन्दि चयकृन्मूत्रशोधनम् । अ. सं. सू. ६/५

Here mutrashodhana is different quality than Sushrut Samhita.

Ashtang Hrudaya –

Same quotes are mentioned in Ashtang Hrudaya.

Sharkara –

ततो मत्स्यण्डिकाखण्डशर्करा विमलाः परम्।

यथा यथेषा वैमल्यं भवेच्छैत्यं तथा तथा।

वृष्या क्षीणक्षतहिता सस्नेहा गुडशर्करा।

कषायमधुरा शीता सतिक्ता यासशर्करा।

रुक्षा वम्यतिसारघ्नी च्छेदनी मधुशर्करा।

तृष्णासृक्पित्तदाहेषु प्रशस्ताः सर्वशर्करा॥ च. सू. २७/२३७-२३९

Matsyandika, Khanda and sharkara becomes more vimal and sheet as compared to previous one.

Chakrapani has commented that gudasharkara is mentioned to different fate form yasasharkara and madhu sharkara.

यासशर्करा दुराजभाक्वाथकृता शर्करा ।

मधुशर्करा तु मधुमण्डेषु शर्करा भवति ॥ चक्रपाणि

यासशर्करा दुरालभारसकृत शर्करा ।

मधुशर्करा काले स्वत एव मधुनः शर्कर भवति, सा रूक्षादिगुणा । गंगाधर

यासशर्करा यवासक्वाथघनीभावात् कृता शर्करा कषाय मधुरा सतिक्ता ।

पाकात् कालान्तरशोषणाद् वा घनीभूतावयवं मधु शर्करा तुल्यत्वात् ॥ यो. सेन.

Yasa sharkara is made from duralabha kwatha. Sharkara which is formed in madhu when it is kept for long time is named as madhu sharkara.

Gangadhar and Y.Sen have revised quotes from Sushrut Samhita.

In Sushrut Samhita sharkara are mentioned in ikshu varga in Su.su.45

मत्स्यण्डिकाखण्डशर्करा विमलजाता उत्तरोत्तरं शीताः स्निग्धाः गुरुतरा मधुरतरा
वृष्या रक्तपित्त प्रशमनास्तृष्णाप्रशमनाच्च ॥ सु. सू. ४५/१६२

In Sushrut Samhita types of sharkara are mentioned same as Charak Samhita matsyandika, khanda and sharkara Madhusharkara and Yavasa sharkara are also mentioned in Sushrut Samhita.

मधुशर्करा पुनश्छर्द्यतीसारहरी रूक्षा छेदनी प्रसादनी कषायमधुरा मधुरविपाका च ॥

यवासशर्करा मधुरकषाया तिक्तानुरसा श्लेष्महरी सरा चेति॥ सु. सू. ४५/१६६-१६७

While commenting on it Dalhan says that -

पाकात् कालान्तर शोषणाद्वा घनीभूतायवं मधु शर्करातुल्यत्वात् मधुशर्करा इत्युच्यते ।

यवासक्वाथपाक घनीभावाच्छर्करा कृता यवासर्करा । डल्हण

This explanation is same as Chakrapani, Gangadhar and Y.Sen.

Ashtang Sangraha –

In Ashtang Sangraha sharkara are described as –

वृष्याः क्षीणक्षतहिता रक्तपित्तानिलापहा ।

मत्स्यण्डिकाखण्डसिताः क्रमेण गुणवत्तराः॥ अं.सं.सू. ६/५५

With Yasasharkara kasha, ikshu, darbha sharkara are also mentioned.

तद्गुणा तिक्तमधुरा कषाया यासशर्करा ।

त्रिदोषघ्नी सिता करशेक्षुदर्भच्छदसम्भवा ॥ अ. सं. सू. ६/५६

Madhusharkara is mentioned same as Madhu.

Ashtang Hrudaya –

Same quotes as Ashtang Sangraha are mentioned in Su.05 sutra 49 to 52.

Madhu –

Actually madhu is not related to ikshu. But after describing Madhu sharkara, its yoni-madhu is mentioned.

मधुशर्कराप्रसङ्गो मध्वभिधानम् । चक्रपाणि

मधुशर्कराप्रसङ्गादिह पुनर्मधुभेदादीनाह । गंगाधर

मधुशर्कराप्रज्ञात् मधु आह । यो. सेन

Four types – makshika, bhamara, kshoudra and pouttika are mentioned. All three commentators have given explanation about them.

माक्षिका पिङ्गला तद्भवं माक्षिकम् । भ्रमरः । क्षुद्रमाक्षिकाभव महत्यः पुत्तिकाः,

तद्भवं पौत्तिकम् । चक्रपाणि

माक्षिकाः पिङ्गलवर्णास्तत् कृतं मधु माक्षिकम् । भ्रमरास्तु बृहन्माक्षिका स्तत्कृतं मधु

भ्रामरम् । क्षुद्रा माक्षिकास्तत्कृतं मधु क्षौद्रम् । महत्यः पिङ्गलस्तु माक्षिकाः पुत्तिकास्तत्कृतं

मधु पौत्तिकम् । गंगाधर

माक्षिकाः पिङ्गलवर्णाः स्थूला । तद्भवं माक्षिकं । भ्रमराः स्निग्धाज्जनाभाः प्रसिध्दाः । तद्भवं

भ्रामरं । माक्षिकाः पिङ्गलाः एव स्वल्पाः क्षुद्राः । तद्भवं क्षौद्रं । पिङ्गलाः महत्यः माक्षिकाः

पुत्तिकाः । तद्भवं पौत्तिकं । यो. सेन

Meaning of all three commentaries is same. In Sushrut Samhita 8 types of madhu are mentioned. All three commentators have explained why only four are mentioned here –

छत्रादयश्चत्वारो मधुभेदः सुश्रुतोक्त समान्यगुणा इव ज्ञेयाः, किंवा अप्रशस्तत्वादिह नोक्ताः। चक्रपाणि मक्षिकादिप्राणिसंभवत्वाज्जाङ्गमत्वाच्चेहोपदिष्टाश्छात्रार्थोद्याल दालानां स्थावरत्वादिह नोपदेशः कृतः। गंगाधर

इह मक्षिकादीनां चतुर्णां अभिधानं प्रशस्तत्वात् । यो. सेन

Chakrapani and Y.Sen both have explained that only these four are mentioned as they are prashasta. Gangadhar has explained that these four are having jangam origin while other four are of sthavar origin.

Madhu should not be used by Heating or mixing with hot –

हन्यान्मधूष्णार्त्तमथवा सविषान्वयात् । च सू २७/२४३

All three have commented on it.

उष्णार्त्तमथवेति भाषया यथा उष्णं मधु हन्यात् न तथा उष्णार्त्तमिति सूचयति; तत्रैव हेतुमाह – सविषान्वयादिति, सविषप्रायाणि नानापुष्पाणि किंवा सविषा एव मक्षिकादयोऽन्वया उत्पत्ति स्थानानि यस्य तत् सविषान्वयं मधु, तेन, सविषान्वयाद् विषानुगतस्योष्णविरोधित्वस्यैव मधुनोऽनुगमो भवति, न तु सविषत्वस्य। चक्रपाणि
मधु शीतवीर्यमपि सविषान्वयात् सविषप्राणिसम्भूत्वादुष्णविरोधि सेव्यमानं हन्यात्। गंगाधर सविषान्वयात् सविषमक्षिका संभवत्वात् मधु उष्णं उष्णद्रव्ययोगात् उष्णं सत् नरं हन्यात् । स्वयं अनुष्णं च तत् उष्णार्त्तं धर्मपीडितं नरं हन्यात् । मधुनः उष्णेन विरुद्धत्वात् । वैरोधिकाहरिषु चोक्तं – मधु चोष्णमुष्णार्त्तस्य च मधु मरणाया। यो.सेन

All three has explained that madhu is collected from poisonous plants and flowers also. So though it has sheet veerya, due to its visha, it becomes harmful with ushna. Y.Sen has also explained that it is viruddha ahara and revised quote from su.26.

Madhu aam –

नातः कष्टतमं किञ्चिन्मध्वामं तद्धि मानवम् ।

उपक्रमविरोधित्वात् सद्यो हन्याद् यथा विषम् ॥ च. सू. २७/२४४

Madhu aam (ajeerna) is difficult to cure as it has opposite upakrama. Treatment for aam and visha are quite opposite to each other.

आमे तुष्णं पथ्यं, तन्मधुनो विरुद्धनो, यत् तु मधुहितं शीतं, तदामे विरुद्धम् । चक्रपाणि सर्व्वं ह्याममुष्णभेषजसाध्यं मधुनि तु तदुष्णं विरुद्धं नोपयोक्तुं युज्यते इत्यत उपक्रमे चिकित्सारभ्मे त्वाममधु पीतवते उष्णक्रिया विरुद्धा भवतीत्युपक्रमविरुद्धत्वम्। गंगाधर आमन्तु मधु तदुच्यते यन्मधुकोषे अल्पकालम् आरब्धम् अम्लं भवति भूरिकालेन परिणतन्तुकषायानुमधुरं पक्वं उच्यते । तथाविधन्तु कोषाद् ग्रहणकाले परीक्षितव्यं कालान्तरे त्वम्लत्वेनामत्वाभावात् । गंगाधर

मध्वामं उपक्रविरोधित्वात् । आमस्य स्वेदोष्णोदकादयः उपक्रमाः। ते चोष्णस्य मधुनः विरुद्धः। यच्च मधुहिन शीतं तदपि आमे विरुद्धं । एवं विरुद्धोपक्रमत्वात् विषमिव सद्यः मानवं हन्ति । यो. सेन

All three commentators explained that madhu aam is difficult to cure as there is virrudha upakrama. Chakrapani and Y.Sen have explained that in aam ushna chikitsa is mentioned but it is harmful to madhu. So due to this opposite of upakramas it is difficult to treat. Gangadhar has some different opinion. He has explained that if aam madhu is used in treatment then after that any ushna upakrama will be harmful Virruddha upakrama. He has also explained that aam madhu means which is removed too early from comb. Its rasa is amla. After specific period it becomes madhur kashaya.

Yogavahi quality of madhu –

नानाद्रव्यात्मकत्वाच्च योगवाहि परं मधु । च.सू.२७/२४५
यस्मान्नानारसादिवीर्य्यदिभ्यः पुष्पेभ्य उत्पन्नं तन्मधु, तेन अनभिव्यक्तनानाशाक्तिकमेव ; ततश्च येन द्रव्येण वामनीयेन आस्थापनीयनेन वा वृष्येण कार्यान्तरकारकेण वा युज्यते, तस्यैव कर्म करोति समाननुकारिद्रव्यप्रबीधितशक्तित्वादिति भावः । चकारोऽत्र हेत्वन्तर-समुच्चये, तेन प्रभावाच्चेति बोधद्वयम् ; तेन सत्यपि नानौषधिसम्भवत्वे प्रभावात् न क्षीरमद्ययो योगवाहिनः, तथा अनानात्मका अपि शिलाजतु तैलादयो योगवाहिनो भवन्ति ; योगवाहित्वेऽपि मधु स्नेहने न प्रयुज्यते, वाते रूक्षकषायाभ्यां द्वाभ्यामेवाविर्भूतं स्थात्, प्रायेण रूक्षकषायगुणाधिकानामेव मधु माक्षिकाणाञ्च करणादिति बोधद्वयम्; अनेन न्यायेन नानाद्रव्यात्मकत्वेन सर्वगुणता मधुनो निरस्ता भवति । चक्रपाणि

Chakrapani has explained that madhu is formed from different flowers which have different action. So it has different powers but in low concentration. So when it is

mixed with another dravya with same action it works like that. Again he mentioned that here ‘cha’ prefix indicates that yogavahi is due to prabhava. He has explained that some other dravya like dugdha are also formed by different dravyas but they don’t possess ‘yogavahi’ quality. So it is due to prabhav.

He also explained that though it is made from different dravya and is yogavahi, it does not possess all qualities and can not be used everywhere – To strengthen his statement he has given examples of sneha and vata where madhu can not be used.

Gangadhar has explained yogavahi qualities as –योगवाहि येन सह युज्यते तद् गुणमावहति । While Y.Sen has explained yogavahi as –यादृग्द्रव्येण संयुज्यते तादृक्कर्मकारित्वं योगवाहित्वं । तथा च मधु नानारसगुणवीर्यविपाकेभ्यः पुष्पेभ्यः उत्पन्नं इति नानाद्रव्यात्मकं । तथा च मधु नानारसगुणवीर्यविपाकेभ्यः पुष्पेभ्यः उत्पन्नं इति नानाद्रव्यात्मकं ।

Yogavahi means when it is mixed with another substance, it carries qualities of that substance.

Sushrut Samhita –

In Sushrut Samhita madhu varga is mentioned after tailavarga in Su.45. General qualities of madhu are mentioned as –

मधु तु मधुरं कषायानुरसं रुक्षं शीतमग्निदीपनं वर्ण्यं स्वर्यं लघु सुकुमारं लेखनं हृद्यं वाजीकरणं सन्धानं शोधनं रोपणं संङ्ग्राहि चक्षुष्यं प्रसादनं सूक्ष्ममार्गानुसारि पित्तश्लेष्ममेदोमेहहिककाश्वासकासतिसारच्छर्दिं तृष्णाकृमिविषप्रशमनं बलादि त्रिदोषप्रशमनश्च। तत् लघुत्वात् कफघ्नं पैच्छिल्यान्माधुर्यात् कषायभावाच्च वातपित्तघ्नम्॥ सु. सू. ४५/१३२

In Sushrut Samhita eight types are mentioned.

पौत्तिकं भ्रामरं क्षौद्रं माक्षिकं ध्वात्रमेव च।

आर्ध्यमौद्दालकं दालमित्यष्टौ मधुजातयः॥ सु. सू. ४५/१३३

Dalhan has explained these species as follows –

पिङ्गला महत्यो मक्षिकाः पत्तिकाः , तद्भव पौत्तिकम् । भ्रमराः प्रसिध्दः तद्भव भ्रामरम् । मक्षिकाः पिङ्गला एव स्वल्पाः क्षुद्राः तद्भवं क्षौद्रम् । पिङ्गलवर्णा महत्यो मक्षिकास्तद्भवं माक्षिकम् । यत् कुर्वन्ति छत्रकाकरं हैमवते वने मालववने च तच्छात्रम्। तीक्ष्णतुण्डास्तु याः पीतवर्णा षट्पदसन्निभाः।अर्धानाम..... उष्णेन सहार्ध्यं न विरूते । उद्दालकः कपिलकीटः स्वल्पाः... तद्भवम् उद्दालकम् । दालम् इति दलपत्रम्, तदुपरिस्थितम्। डल्हण

In Sushrut Samhita qualities of each type are mentioned –

विशेषात् पौतिकं तेषु रुक्षोष्णं सविषान्वयात्।
वातासृकपित्तकृच्छेदि विदाहि मदकृन्मधु।
पैच्छिलयात् स्वादु भूयस्त्वाद् भ्रामरं गुरुसंज्ञितम्।
क्षौद्रं विशेषतो ज्ञेयं शीतलं लघु लेखनम्।
तस्माल्लघुतरं रुक्षं माक्षिकं प्रवरं स्मृतम्।
श्वासादिषु च रोगेषु प्रशस्तं तद्विशेषतः॥
स्वादुपाकं गुरु हिमं पिच्छिलं रक्तपित्तजित्।
श्चित्रमेहकृमिघ्नं च विद्याच्चवात्रं गुणोत्तरम्।
आर्ध्यं मध्वतिचक्षुष्यं कफपित्तहरं परम्।
कषायं कटु पाके च बल्यं तिक्तमवातकृत्।
औद्दालकं रुचिकरं स्वर्यं कुष्ठविषापहम्।
कषायमुष्णमम्लञ्च पित्तकृत कटुपाकि च।
छर्दिमेहप्रशमनं मधु रुक्षं दलोद्भवम्॥ सु. सू. ४५/१३४-१४०

Qualities of nava and purana madhu are also mentioned.

बृंहणीयं मधु नवं नातिश्लेष्महरं सरम्।
मेदः स्थौल्यपहं ग्राहि पुराणम् अतिलेखनम् ॥ सु. सू. ४५/१४०

In Sushrut Samhita pakva and aam madhu is also described –

दोषत्रयहरं पक्वं आम अम्लं त्रिदोषकृत् । सु. सू. ४५/१४१

Dalhan has explained pakva and aam as –

पक्वत्वमग्निसंयोगात्, घनीभावादित्येक; अग्निसंयोगनिषेधान निन्दितमेतत्, तस्मान्मधुनः
कालविशेषास्थित्या परिणामात् पक्वत्वं आमत्वं च ज्ञेयम् इत्यन्ये ।

In Sushrut Samhita madhu is mentioned as best amongst yogavahi dravya.

Dalhan has explained yogavahi as –

यादृग्द्रव्येणा संयोज्यन्ते तादृक कर्म कुर्वन्तीति योगवाहित्वं । डल्हण

Here also ushna upakrama are mentioned harmful with madhu and hence madhu ajeerna is mentioned difficult to treat.

Ashtang Sangraha –

Ashtang Sangraha follows Charak Samhita. Four types same as Charak Samhita are mentioned –

भ्रामरं पौष्पिकं क्षौद्रं माक्षिकं च यथोत्तरम्।

वरं जीर्णं च तेष्वन्त्ये वदे एव ह्युपयोजयेत्॥ अ. सं. सू. ६/९७

General qualities are mentioned as follows –

चक्षुष्यं छेदि तृट् श्लेष्मविष हिध्मास्त्रपितनुत् ।

कुष्ठमेहकृमिच्छर्दिश्वासकासातिसारनुत्।

व्रणशोधनसन्धानरोपणं वातलं मधु ॥ अ. सं.सू. ६/५९

Madhu is contraindicated with ushna. It is specially mentioned that it can be used in vaman and niruha basti.

प्रच्छर्दने निरूहे च मधूष्णं निवार्यते ।

अलब्धपाकमाचवेव तयोर्यस्माभिवर्तते ॥ अ.सं.सू. ६/६९

Same quotes regarding madhu, aam and yogavahi are mentioned. Indu has explained yogavahi in detail –

सर्वाः शक्तयः प्रसेवकवत्तत्र स्थिताः केवलं या या शाक्तिः संयोगिद्रव्ये शक्तिः
सहायभूतामासादयति सा सा ताम् अतिशयेन अभिव्यनक्ति। एतदेव हि योगवाहित्वं यत्
स्वगुणापरित्यागेनांशेन सादृश्यात् परस्यच शक्तिपरिपूरणमत एव कारणादृष्ययोर्गेर्युक्तं मधु
वृष्यतां याति । इंदू

Ashtang Hrudaya –

In Ashtang Hrudaya quotes regarding general qualities of madhu, Contraindication with ushna and its exception in vaman and basti are mentioned same as Ashtang Sangraha.

KRUTANNA VARGA

After ikshu varga, krutanna varga is mentioned at eleventh number. In this varga peya, vilepi, manda, odan, kulmasha, yusha, soup, shaktu, apupa, vatya, dhana, virudha dhana, shashkuli, madhukroda, pindaka, papa, pupalika veshavara, goudhimika, parpata, pruthuka, vimardaka, rasala, panak, ragashadav, shukta, shindaki etc are mentioned.

सम्प्रति शूकधान्यादिवर्गः यथासम्भवं सम्पादितस्य कृतान्नस्य पेयादेः गुणान् वक्तुं
कृतान्नवर्ग उच्यते । चक्रपाणि

अथ आहारार्थं शूकधान्यादीनि द्रव्याणि गुणतः कर्मतंच उक्तः शूकधान्यादीनि यथाकृतानि
अभन्नि यद् गुणादि भवन्ति तथाकृतानामन्नानां गुणकर्माणि वक्तुं कृतान्नवर्गमारभते । गंगाधर
कृतान्नानि संस्कृतान्नानि पेयादीनि । तेषां वर्गः कृतान्नवर्गः। यो. सेन

After describing varga like, to discuss guna karma of anna made from it, krutanna varga is mentioned.

Chakrapani has clearly mentioned that, why guna karma of krutanna should be known –

ते च पेयादीनां गुणाः केचित् संस्कारासंयोगादिजाः, केचित् प्राकृता च ज्ञेयाः, न च वाच्यम्-
पेयादीनामेव गुणेन बाधितत्वात् शूकधान्यादीनां पृथग्गुणो न वाच्य इति , यतः पेयादयो हि
प्रकृतिगुणानुविधायिनः सन्त स्वगुणमावहन्ति, तेन कृतान्नस्य गुण उच्यते, स यदि
रक्तशाल्यादीप्रकृतावपि भवति, तदा बलवानं भवति, अथ प्रकृतौ विपरीतो गुणो भवति, तदा
कृतान्नगुणस्याल्पत्वं भवतीति मन्तव्यम् । चक्रपाणि

He has explained that qualities of krutanna sometimes depend upon prakruta and sometimes on sanskara sanyoga etc. If qualities of krutanna are in accordance with raktashali from which it has made, there will be increased intensity of qualities. If they are opposite to each other, intensity will be decreased.

PEYA –

क्षुतृष्णाग्लानिदौर्बल्यकुक्षिरोगज्वरापहा।

स्वेदाग्निजननी पेया वातवर्चोऽनुलोमिनी ॥ स. चू. २७/१४७

General qualities of peya are mentioned. But process how to prepare peya is not given. Chakrapani has only mentioned that peya is yavagu containing more liquid.

अत्र स्वस्थानुरहितत्वेनादौ पेया उच्यते । पेया बहुदवा यवागूः। चक्रपाणि

तत्रानुरहितत्वादादौ द्विविधेष्वन्नेषु यवाग्वोदनभेदेन भिन्नेषु यवागूगुणानाह; त्रिविधा खलु यवागूः
भवति पेयाविलेपी मण्ड भेदात् । यवागूमूचिताद् भक्ताच्चतुर्भाग कृतां वदेत् । यवागू स्त्रिविधा
ज्ञेया द्रवसिकथसमान्विता। सिक्थकै रहितो मण्डः पेया सिकथसमन्विता । यवागूः
बहुसिकथा तु विलेपी विरलद्रवा। अन्नं पञ्चगुणे साध्यं विलेपी तु चतुर्गुणे । मण्डश्चतुर्दशगुणे
यवागूः षड्गुणेऽभिसि । गंगाधर पेयाः यवाग्वपरपर्याया । इह पेया यवागूरेकोऽर्थः। यो. सेन

Chakrapani has only mentioned that peya is viral yavagu but not mentioned percentage of shali and water. Gangadhar has revised quotes stating that to prepare yavagu 4 times or 6 times water should be added. Y.Sen has mentioned that peya is synamoum of yavagu. Both Gangadhar and Y.Sen have revised quote from Sushrut Samhita.

In Sushrut Samhita also only qualities of peya are mentioned.but procedure not given.

क्षुत्तृष्णाग्लानिदौर्बल्यकुक्षिरोगज्वरापहा।

स्वेदाग्निजननी पेया वातवर्चोऽनुलोमिनी ॥ सु. सू. २७/१४७

Qualities are similar to Charak Samhita. While commenting on it Dalhan says –

पेया यवागूः, सा विरलद्रवा, तदुपरितनो भागो मण्डः, एतद्व्यमपि पेयम् ।

In Ashtang Sangraha peya is mentioned as –

क्षुत्तृष्णाग्लानिदौर्बल्यकुक्षिरोगज्वरापहा।

मलानुलोमनी पथ्या पेया दीपनपाचनी । अ. सं. सू. ७/२९

In Ashtang Hrudaya same quote as Ashtang Sangraha is mentioned.

In Sharangdhar Samhita procedure is mentioned as –

साध्यं चतुष्पलं द्रव्यं चतुःषष्टिपलेजले ।

तत्कवाथेनार्धशिष्टेन यवागूं साधयेद्धनाम् ॥ शा. सं. म. ख २/१५२

Peya is discussed in Nighantu Ratnakar, Sharangdhar Samhita, Kashyap Samhita, Charak Samhita and Sushrut Samhita.

VILEPI –

तर्पणी ग्राहिणी लघ्वी हृद्या च अपि विलेपिका । च सू. २७/२४७

विलेपी विरलद्रवा यवागूः। चक्रपाणि

विलेपी विरलद्रवा.....साध्यं विलेपीच चतुर्गुणे । गंगाधर

विलेपिका विलेपी घनसिकथा । साच लेहया । यो. सेन

Vilepi is yavagu with less liquid. It is semisolid. Four times of water is used to make it.

In Sushrut Samhita vilepi is mentioned as –

विलेपी तर्पणी हृद्या ग्राहिणी बलवर्धिनी।

पथ्या स्वादुरसा लघ्वी दीपनी क्षुत्तृषापहा ॥ सु.सू. ४६/३४२

While commenting on it Dalhan said that

विलेपी घनसिकथा, सा च लेहया; तत्र मण्डपेयाविलेपीनां तण्डुलजलप्रमाणादिक
सूपकारा एव जानन्ति, विस्तरभयात् परिभाषाया अप्यनवस्थानाच्च न प्रमाणं
लिखितम्। डल्हण

In Ashtang Sangraha vilepi is mentioned as follows -

विलेपी ग्राहिणी हृद्या तृष्णाघ्नी दीपनी हिता।
व्रणांक्षिरोगसंशुद्धदुर्बल स्नेहपायिनाम् ॥ अ. सं. सू. ७/३०

In Ashtang Hrudaya same quote as in Ashtang Sangraha is mentioned.

In Sharangdhar Samhita its procedure is given as –

विलेपी घनसिकथा स्थात्सिध्दनीरं चतुर्गुणे ।
तर्पणी बृंहणी हृद्या मधुरा पित्तनाशिनी ॥ शा. म. ख. / १६६

MANDA –

मण्डस्तु दीपयत्यग्निं वातज्वाप्युनुलोमयेत् ।
मृदूकरोति स्रोतांसि स्वेदं संजनयति अपि।
लंघितानां विरिक्तानां जीर्णे स्नेहे च तृष्यताम्।
दीपनत्वात् लघुत्वाच्च मण्डः धातुसाम्यकरः शिवः ॥ च. सू. २४/२४७-४८

Chakrapani has mentioned that after peyadi sequence manda comes first so it is mentioned now.

पेयादिक्रमेणान्ने वक्तव्ये प्रथमोत्पद्यमानत्वेन मण्डगुणकथनम् । चक्रपाणि

Gangadhar has revised quote from Sushrut Samhita.

Further laja manda is mentioned. While commenting on it Chakrapani has explained terms – Susanskrit, Shuddhanam malapaha.

सुसंस्कृत इति धान्यकपिप्पल्यादिसुसंस्कृतः। शुधदानामपि कोष्ठोपलेपदोषापहरत्वेन;
यदुच्यते शुधदानामिति ईषच्छुधदानाम् तेन ईषच्छुधदया शेषदोषसम्बन्धान्मलापह इत्युपपन्नम्
। चक्रपाणि

Gangadhar has commented on it as –

शुधदानान्तु वमनविरेचनादिना शुधदकोष्ठानां क्षुत्पिपासापहः पथ्यो भवति । गंगाधर

In Sushrut Samhita general qualities of manda are not mentioned. Qualities of laja manda are described at starting of krutanna varga.

लाजमण्डो विशुद्धानां पथ्यः पाचनदीपनः।

वातानुलोमनो हृद्यः पिप्पलीनागरायुतः॥ सु.सू. ४६/३४९

Further manda, peya, vilepi and yavagu are defined as –

सिक्थैर्विरहितो मण्डः पेया सिक्थसमन्विता ।

विलेपी बहुसिक्था स्याद्यवागूर्विरलद्रवा॥ सु. सू. ४६/३४४-३४५

In Ashtang Sangraha qualities of manda are mentioned similar to Charak Samhita.

यथापूर्वं शिवस्तत्र मण्डो वातानुलोमनः।

तृङ्ग्लानिदोषशेषघ्नः पाचनो धातुसाम्यकृत्।

स्रोतोमार्दवकृत्स्वेदीसंधक्षयति चानलम् ॥ अ. सं. सू. ७/२८

In Ashtang Hrudaya same quote is mentioned.

Procedure of manda is mentioned in sharangdhar Samhita as follows –

नीरे चतुर्दशगुणे सिद्धो मण्डस्त्वासिक्थकः ।

शुण्ठीसैन्धवसंयुक्तः पाचनो दीपनः स्मृतः॥ शा. सं. म. ख. ३/१७०

Laja manda is also mentioned in Sharangdhar Samhita. It is shleshma pittahara, grahi and beneficial in pipasa and jvara. In Sharangdhar Samhita ashtaguna manda and vatya manda are also mentioned.

ODAN –

सुधौतः प्रस्त्रुतः स्विन्नः संतप्तश्चोदनो लघुः॥

भृष्टतण्डुलमिच्छन्ति गरश्लेष्मामयेष्वापि।

अधौतोऽप्रस्त्रुतोऽस्विन्नः शीतश्चायोदनो गुरुः॥

मांस शाक वसा तैल मज्ज फलौदनाः।

बल्याः सन्तर्पणा हृद्या गुरवो बृंहयन्ति च।

तद्वन्माषतिलक्षीरमुद्गसंयोगसाधिता॥ च. सू. २७/२५२-२५५

Odan means rice. Its qualities depend upon process and dravya sanyoga. Sudhouta, prastruta, swinna and santapta odan is laghu.

स्विन्न इत्युतस्विन्नधान्यतण्डुलकृतः किंवा सम्यक् स्विन्नत्वेन मृदभूतः सन्तप्त इति सहजेनोष्मणा, न तु पुनस्तापनेन वचनं हि- विवर्जयेत् स्थिरं अन्नम् उष्णीकृतं पुनः। इति । चक्रपाणि

प्रस्रुतो निःशेषेण गलितमण्डः सन्तप्तः सुतप्तः। गंगाधर

Gangadhar has revised quote from Sushrut Samhita.

Rice made after washing rice grains properly and giving proper time for pachan, by removing excess water is laghu. It should be taken when it is ushna. Chakrapani has mentioned that ahara should not be reheated. When rice is processed with mansa, shaka, vasa, taila, ghruta, majja, phala it becomes guru and acts as balya, santarpana, hrudya and bruhana.

In Sushrut Samhita qualities of odan are mentioned similar to Charak Samhita.

धौतस्तु विमलः शुद्धो मनोज्ञः सुरभिः समः।

स्विन्नः सुप्रस्रुतस्तूष्णो विशदस्त्वोदनो लघुः॥

अधौतोऽप्रस्रुतोऽस्विन्नः शीतश्चाप्योदनो गुरुः।

लघुः सुगन्धिः कफहा विज्ञेयो भृष्टतण्डुलः।

स्नेहैर्मासैः फलैः कन्दैर्विदलाम्लैश्च संयुताः।

गुरवो बृंहणा बल्या ये च क्षीरोपसाधिताः॥ सु.सू. ४६/३४६-३४८

In Ashtang Sangraha and Ashtang hrudaya same quote regarding qualities of odan is mentioned.

सुधौतः प्रस्रुतः स्विन्नस्त्यक्तोष्मा चौदनो लघुः।

यथाग्नेयौषधक्वाथसाधितो भृष्टतण्डुलः।

विपरीतो गुरुः क्षीरमांसाद्यैर्यश्च साधितः ॥ अ. सं. सू. ७/३१, अ. ह. सू. ६/३०-३१

In Bhavprakasha it is named as bhakta –

भक्तमन्नं तथाऽन्धच्च क्वचित्कूरं च कीर्तितम् ।

ओदनोऽस्त्री स्त्रियां भिस्सा दीदिविः पुंसि भाषितः॥

सूधौतांस्तण्डुलान् स्फीतांस्तोये पञ्चगुणे पचेत् ।

तदुक्तं प्रस्रुतं चोष्णं विशदं गुणवन्मतम् ।

भक्तं वन्हिकरं पथ्यं तर्पणं रोचन लघु ।

अधौतमस्त्रुतं शीतं गुर्वरूच्यं कफप्रदम् । भा. प्र. कृतान्नवर्ग / ४-६

Bhakta, andha, kura, odan, bhissa and didivi are synonyms of odana. Here percentage of water is mentioned as 5 times of tandula.

KULMASHA –

कुल्माषा गुरवो रुक्षा वातला भिन्नवर्चसः।

स्विन्नभक्ष्यास्तु ये केचित् सौप्यगोधूमयाविकाः।

यवपिष्टमष्णौदकसिक्तमीषत् स्विन्नम् अपूपीकृतम् कुल्माषं आहुः।स्विन्नभक्ष्या इत्युत स्वेदेन भक्ष्यकृता हण्डरिकादयः।कुल्माषा माषविदलसाहिततण्डुलाः पक्वा औदना गुरवो रुक्षावातलः।

गंगाधर

सूप्या मुद्गमाषादयः गोधूमाच्च यवाच्च स्विन्नाः पुनर्येभक्ष्याः क्रियन्ते ते सौप्या गौधूमा यावका भक्ष्यास्तेषां यथाद्रव्यं गुरुलाघवं भिषग्बुध्दादिशेत् । गंगाधर

Chakrapani has explained that kulmasha is apupa made by flour of yava mixing with hot water. While Gangadhar has explained it as odan made with mixing masha. Both has explained that mudga, masha and yava when used to make bhakshya by boiling them, their qualities are as per substance. Thus it resembles with two food stufts – ghugari which is explained by chakrapani and usal explained by Gangadhar.

YUSHA –

Only kruta and akruta yusha is mentioned. Chakrapani has explained akruta and kruta

अस्नेहलवणं सर्व्वमकृतं कटुर्केर्विना ।

विज्ञेय लवणस्नेहकटुकैः संस्कृतं कृतम् ॥ चक्रपाणि

Gangadhar has also given explanation about kruta and akruta same as chakrapani. He has also given process of yusha –

चतुर्दशगुणे तोये अष्टादशगुणे अथवा ।

ईषद् भृष्टन्तु विदल पक्त्वा यूषो अर्धशेषितः॥ गंगाधर

He has also revised quote from Sushrut Samhita.

In Sushrut Samhita general qualities of yusha are not mentioned. Mudgayusha, masuradi panchak yusha, patoladi yusha, kulattha yusha, dadimadi yusha and mudga amalak yusha are mentioned.

In Ashtang Sangraha yusha is termed as rasa. Moudga rasa and kulattha rasa are mentioned. While commenting on it Indu has mentioned - रसो निर्मासयूषः ।

मौद्गस्तु पथ्यः संशुद्धद्रवणकण्ठाक्षिरोगिणाम्।

वातानुलोमीकौलस्थो गुल्मतूनिप्रतितूनिजित् ॥ अ. सं. सू. ४६/३४-३५

In Ashtang hrudaya same quotes as in Ashtang Sangraha are mentioned. While commenting on it, Arundatta and Hemadri have mentioned rasa as yusha.

मौद्गो रसो यूषो - अरुणदत्त/ हेमाद्री

In Sharangdhar Samhita preparation of yusha is mentioned as follows –

द्रवाधिका स्वल्पसिकथा चतुर्दशगुणे जले ।

सिद्ध पेया बुधर्ज्ञेया यूषः किञ्चिद्घनस्मृतः। शा. सं. म. ख. २/१६७

MANSARASA –

Chakrapani has explained tanu and Sanskrit rasa as –

तनुमिति स्वल्पमांसत्वेनाघनम्, संस्कारिकामिति बहुमांसादि संस्कृतत्वाद् घनम् । चक्रपाणि

Gangadhar has revised quote from Sushrut Samhita.

In Sushrut Samhita guna karma of mansa rasa are mentioned in su. 46.

After this qualities of sourav – upper liquid portion of mansa rasa and mansa samudhruta rasa are also mentioned. Before mansa rasa qualities of parishushka mansa, uplupta pishta mansa, tailasiddha mansa, ghrut siddha mansa are also mentioned. These are not mentioned in Charak Samhita.

In Ashtang Sangraha it is mentioned as –

हृद्यः पथ्यः परम् वृष्यो बृंहणः प्रीणनः रसः। अ. सं. सू. ७/४५

In Ashtang Hrudaya it is mentioned as –

बृंहणः प्रीणनो वृष्यचक्षुष्यो व्रणहा रसः॥ अ. ह. सू. ६/३२

SOUP –

In Charak Samhita it is only mentioned that akruta yusha, kruta yusha, tanu mansarasa, sanskarit mansarasa, amla soup and anamla soup each one is more guru than the previous one.

अकृतं कृतयूषच्च तनुं सांस्करिकं रसम्।

सूपमम्लनमम्लं च गुरुं विद्यात् यथोत्तरम् ॥ च. सू. २७/२५७

Chakrapani and Y.Sen have not commented anything related to soup. Gangadhar has mentioned that soup is also made by adding 14 times water to slightly roasted shami and ¼ has to be remaining after boiling.

अथ सूपमाह – अकृतमित्यादि । सस्नेहलवणं सर्व्वमकृतं कटुकार्विना ।

लवणस्नेहकुटुकैः संस्कृतं कृतं उच्यते । चतुर्दशगुणे तोये अष्टादश गुणे अथवा।

ईषद्भ्रष्टन्तु विदलं पक्वा यूषो अर्धशोषितः। पादशिष्टो भवते सूपः साम्लोऽनग्लच्च स द्विधा ।

गंगाधर

In Sushrut Samhita soup is mentioned as –

सुस्विन्ना निस्तुषो भृष्ट ईषत् सूपो लघुर्हितः । सु. सू. ४६/३४९

In Ashtang Sangraha masha soup is mentioned –

प्रभूताभ्यन्तरमलो माषसूपः परं स्मृतः । अं. सं. सू. ७/३६

Soup is mentioned as dala in Bhavprakash.

दलितन्तु शमीधान्यं दालिर्दाली स्त्रियामुभे ।

दाली तु सलिले सिध्दा लवणार्द्रकहिङ्गुभिः॥

संयुक्ता सूपनाम्नी स्यात्कथ्यन्ते तद्गुणा अथ।

सूपो विष्टम्भको रुक्षः शीतस्तुसविशेषतः ।

निस्तुषो भृष्टससिध्दो लाघव सुतरां व्रजेत् ॥ भा. प्रा. कृतान्नवर्ग /७-८

Thus here soup is the name given to dala. Dala when boiled and processed with hingu etc it is named as soup.

SAKTU –

Chakarapani's commentary about it is very important. He has mentioned that term 'vatala' is mentioned to denote its 'vatakarak' activity especially beside of its rukha guna. He also mentioned that term 'peeta' is mentioned because saktu in form of pinda (solid) are contraindicated.

सक्तूनां रुक्षत्वेऽपि वातलत्वाभिधानं तक्रस्य रुक्षस्यापि वातहरिदर्शनात्

पीता इत्यनेन सक्तूनापिण्डोपयोगे निषेध दर्शयति। चक्रपाणि

Gangadhar has revised quotes from Sushrut Samhita.

In Sushrut Samhita saktu manda and laja saktu are mentioned.

सक्तवो लघवः पानात्सद्य एव बलप्रदाः।

निचयात्कठिना गुर्वी प्रोक्ता पिण्डी मृदुर्लघुः।

सक्तूनां द्रवतायोगाल्लघीयस्यवलेहिका।

शष्कुलीमोदकादीनां व्याख्यातैवम् च कल्पना॥ सु. सू. ४६/५९-६०

In Ashtang Sangraha also it is mentioned that saktu should be taken in liquid form.

सक्तवो लघवः क्षुत्तृश्रमनेत्रामयव्रणान्।

घ्नन्ति सन्तर्पणाः पानात्सद्य एव बलप्रदाः ।

.....कल्पना ॥ अ. सं. सू. ७/५२

Rules of eating saktu are also mentioned in Ashtang Sangraha –

नोदकान्तरितान्न द्विर्न निशायन्न केवलान्।

न भुक्त्वा न द्विजैश्चित्वा सक्तूनद्यान्न वा बहून् ॥ अ. सं. सू. ७/५३

It should not be taken with water before or after meals, should not be taken two times a day, should not be taken at night, and should not taken in extra quantity.

In Ashtang Hrudaya also rules for eating saktu are mentioned. It is similar to Ashtang Sangraha.

YAVA APUPA AND YAVA VATYA –

हन्याद् व्याधीन यवापूपो यावको वाट्य एव च।

उदावर्तप्रतिरयायकासमेहगलग्रहान् ॥ च. सू. २७/२६०

Apupa, manda and vatya made from yava are beneficial in udavarta, pratishyaya, kasa prameha and galagraha.

यवकृतो वाटियो यावको वाटयो भृष्टयवौदनः । चक्रपाणि

यवापूपो यवकृतोऽपूपः, यावको यवकृतो मण्डः, वाटयो भ्रष्टयवमण्डः । गंगाधर

Chakrapani has explained vatya as odan made by roasting yava while Gangadhar has explained it as manda prepared from roasting yava.

Apupa is prepared from wheat flour or maida. It is sweet and looks like puri. In Sanskrit literature it is taken as ‘anarasa’. Different apupa are mentioned in Kshemakutuhala and Nighantu ratnakar. Their guna karma depends upon ingredients.

DHANA AND VIRUDHADHANA –

धानासंज्ञाच्च ये भक्ष्याः प्रायस्तेलेखनात्मकाः।

शुष्कत्वात्तर्पणाश्चैव विष्टम्भित्वाच्च दुर्जराः॥ च. सू. २७/२६१

Chakrapani and Gangadhar both has explained dhana as brushta yava.

धाना भृष्टयवाः अङ्कुरितस्य यवस्य धाना विरूढधानाः। चक्रपाणि

धाना भृष्टवस्ततकृता ये भक्ष्या विरूढा अंकुरिता यवा भृष्टा विरूढधाना । गंगाधर

In Sushrut Samhita it is mentioned as – धानोलुम्बास्तु लघवः कफमेदोविशोषणः॥ च. सू. २७/४१०

While commenting on it Dalhan explained dhana as bhrushta yava. In Ashtang Sagraha dhana is mentioned as having qualities like vishtambhi, ruksha, tarpak, lekhan and guru.

Here Indu explained dhana as bhrushta dhanya not yava.

धाना विष्टम्भिनी रूक्षा तर्पणी लेखणी गुरुः। अ. सं. सू. ७/५७

धानाभृष्टधान्यानि । इंदू

In Ashtang Hrudaya same quote is mentioned. Arundatta and Hemadri both have explained dhana as bhrushta dhanya not only yava. Hemadri explained that some acharya consider dhana as bhrashta yava only and other dhanya is considered as ulumba.

SHASHKULI, MADHUKRODA, PINDAKA, PUPA, PUPALIKA –

These all are mentioned guru and paishtika. These are explained by Chakrapani and Gangadhar as follows –

शष्कुल्यः शालिपिष्टाः सतिलास्तैलपक्वाः क्रियन्ते । मधुक्रोडाः पाकघनीभूतमधुगर्भा । सपिण्डा इति मधुक्रोडा एव सपिष्टपिण्डाः। विमर्द्य समिताचूर्णं मृदूपाकं गुडान्वितम् । घृतावगाहे गुडिका वृतां पक्वा सकेशरम् । सौगन्धिकाधिवासाञ्च कुर्यात् पूपलिकां बुधः। स एव खण्डसंयावः सिताम्रातकपूरितः। मातुलुङ्गत्वचा चैव वेष्टितो मधुशीर्षकः। मधुशीर्षक एव मधुक्रोड । पूपाः पिष्टिकाः । पूपलिकाः चापडिकेति ख्याता । चक्रपाणि शुष्कल्यः प्रसिध्दाः पिष्टपिण्डगर्भं तिलकल्कादिं दत्त्वा वेष्टयित्वा पक्वाः। सपिण्डका मधुक्रोडा गोधूमपिण्डमध्ये मधु पूरयित्वा घृते पक्वाः सपिण्डका मधुक्रोडाः। पूपाः माषादिपिष्टकृता वटकाः। पूपलिका-विमर्द्य.....बुधः।आद्यशब्देन घृतपूरादीनां ग्रहणम् । गंगाधर

Thus shashkuli is like 'karanji'. Covering made from shali and processed in tilataila. Qualities will depend upon the substance which is filled inside it.

Pindaka is made from wheat flour and madhu. It is processed in ghruta. Pupalika are sweet puri like food stuff made from samita, guda and sugandhi dravya.

In Sushrut Samhita ghrutapura is mentioned –

तेषां प्राणकरा हृद्या घृतपूराः कफावहाः।

वातपित्तहरा वृष्या गुरवो रक्तमांसलाः॥ सु. सू. ४६/३९३

It is known as 'ghevar'. It is made with Samita, narikela ksheer and seeta processed in ghruta.

Similar to pupalika in Sushrut Samhita goudika are mentioned.

बृंहणा गौडिका भक्ष्या गुरवोऽनिलनाशनाः।

अदाहिनः पित्तहराः शुक्रलाः कफवर्धनाः॥ सु. सू. ४६/३९४

Madhusheershaka, sanyava and pupa are mentioned guru, bruhan and durjara.

मधुशीर्षकसंयावाः पूपा ये ते विशेषतः।

गुरवो बृंहणश्चैव मोदकास्तु सुदुर्जराः॥ सु. सू. ४६/३९५

While commenting on it Dalhan has explained it as –

समिष्टावेष्टिताः पाकघनीभूता मधुरा घृतोदरा मधुमस्तकाः त एव मधुशीर्षका उच्यन्ते केचिन्मधुमस्तक शब्देन खञ्जकमाहुः। संयावाः पुनः समितां मधु (घृत) दुग्धेन मोदयित्वा सुशोभनाम्। पचेद्घृतोत्तरे खण्डे क्षिपेद्भाग्डे नवे ततः॥ संयावोऽसौ युतच्चूर्णैः खण्डैलामरिचाद्रकैः।- इति। पूपाः पूआ इति लोके मोदका लड्डुका । डल्हण

VESAVARA –

वेशवारो गुरुः स्निग्धो बलोपचयवर्धनः। च. सू. २७/२६४

In Charak Samhita vesavara is mentioned as guru, snigdha, balya and upachayakara. Its preparation is not mentioned.

Chakrapani has revised quote similar Sushrut Samhita regarding its preparation. But he has mentioned that it is from sudashastra.

In Sushrut Samhita it is mentioned as

मुद्गादिवेसवाराणां पूर्णा विष्टम्भिनो मताः।

वेसवारैः सपिशितैः संपूर्णा गुरुबृंहणाः॥ सु.सू. ४६/३९९

Boneless mansa boiled and processed with pippali, shunthi etc is known as vesavara. It is balya, guru, snigdha and pacifies vataja shula.

In Ashtanga Sangraha quote same as Charak Samhita is mentioned. While commenting on it Indu has explained vesavara as follows –

वेशवारः नागरधनिकाजाज्यादिसंस्कृतं सूक्ष्मच्छिन्नं मांसम् । इन्दु

In Ashtang Hrudaya also same quote is mentioned.

वेसवारो नागरधान्यकाजाजिह्वुघृतादिसंस्कृतं कुट्टितं मांसं। अरुणदत्त
स्विन्नं पिष्ट गुडजीरकादिविमिश्रितं मांस- वेसवारः। हेमाद्री

PRUTHUKA –

पृथुका गुरवो भृष्टान् भक्षयेदल्पशस्तु तान्।

यावा विष्टभ्य जीर्यान्तिसरसा भिन्नवर्चसः॥ च. सू. २७/२६७-६८

पृथुकाच्चिपिताः। यावा इति यवचिपिताः। चक्रपाणि

पृथुकाच्चिपिता । याः पृथुका वा सरसा अपरिणतार्द्रधान्य कृतास्ता विष्टभ्य जीर्यन्ति ।

गंगाधर

Pruthuka are guru and do vishtambha. Chakrapani and Gangadhar have only mentioned that pruthuka is flattened shali dhanya Y.Sen has mentioned its process. Ardra shali dhanya is beaten and transformed into flat shape is known as pruthuka.

In Sushrut Samhita pruthuka are mentioned as kaphavardhaka and balya when taken with milk. Dalhan has commented same as in Y.Sen –

पृथुकाः आर्द्रशालिधान्यं मृदुभृष्टं मुसलाघात पृथुभूतावयवं चि 'पृथुका' इतिच्यते। डल्हण

In Ashtang Sangraha and Ashtang Hrudaya same quote is mentioned –

आर्द्रशालिधान्यं मृदुभृष्टं मुसलाघात चिप्पटीभूतावयवं 'पृथुका' इत्युच्यते ।

पृथुका गुरवो बल्याः कफविष्टम्भकारिणः। अ. सं. सू. ७/५०, अ. ह. सू. ६/३७

हरितधान्यानि सतुषभृष्ट मुसलाहितानि पृथुकशब्दवाच्यानि। इन्दु

अशुष्कधान्यानां भृष्टास्तण्डुलाः। हेमाद्री

RASALA –

रसाला बृंहणी वृष्या स्निग्धा बल्या रुचिप्रदा।

स्नेहनं तर्पणं हृद्यं वातघ्नं सगुडं दधि॥ च. सू. २७/२७२-७३

Chakrapani, Gangadhar and Y.Sen all have mentioned same procedure of rasala-
सचातुर्जातकाजाजि सगुडार्द्रकनागरम् ।

रसाला स्याच्छिखरिणी सुघृष्टं ससरं दधि ।

All three have mentioned rasala as shikharini. It is dadhi processed with chaturjata, ajaji, guda, ardraka and sunthi. Gangadhar and Y.Sen have revised quote from Sushrut Samhita.

रसाला बृंहणी बल्या स्निग्धा वृष्या च रोचनी ।

स्नेहनं गुडसंयुक्तं हृद्यं दध्यनिलापहम् ॥ सु. सू. ४६/३८४

In Sushrut Samhita, Dalhan has also explained rasala as shikharini.

In Ashtang Sangraha and Ashtanga hrudaya same quote as Charak Samhita is mentioned.

रसाला बृंहणी वृष्या स्निग्धा बल्या रुचिप्रदा । अ. सं. सू. ७/४७, अ. ह. सू. ६/३५

PANAK –

द्राक्षाखर्जूरकोलानां गुरु विष्टाम्भि पानकम्।

परुषकाणां क्षौद्रस्य यच्चेक्षुविकृतिं प्रति॥

तेषां कट्वम्लसंयोगान् पानकानां पृथक पृथक।

द्रव्यं मानं च विज्ञाय गुणकर्माणि निर्दिशेत्॥ च. सू. २७/२७३-७४

Qualities of panak depend upon its ingredients. Gangadhar has explained panak as –

द्राक्षादीनि पिष्ट्वा जले गोलयित्वा वस्त्रपूतं कृत्वा यत् पानाहि करोति तत् पानकम् । गंगाधर

In Sushrut Samhita panak is mentioned in su.46 as

गौडमम्लमनम्लं वा पानकम् गुरु मूत्रलम् ।

तदेव खण्डमृद्धीकाशर्करासहितं पुनः॥

साम्लं सतीक्षणं सहिमं पानकं स्यान्निरत्ययम्।

मार्दीकं तु श्रमहरं मूर्च्छादाहतृषापहम् ।

परुषकाणां कोलानां हृद्यं विष्टम्भि पानकम्।

द्रव्यसंयोगसंस्कार ज्ञात्वा मात्रां च सर्वतः।

पानकानां यथायोगं गुरुलाघवं आदिशेत् ॥ सु.सू. ४६/३८८-३९१

Here also it is mentioned that qualities of panak depends upon dravya, sanyoga, sanskara. While commenting on it Dalhan has explained samla as tintidika, satikshna as tikshna dravya like maricha and sahima as with karpura. In Sushrut Samhita qualities of mardvika and panak of parushaka and badar are mentioned.

In Ashtang Sangraha and Ashtang Hrudaya general qualities of panak are given.

श्रमक्षुत्तुट्टकलमहरं पानकं पीणनं गुरु।

विष्टाम्भि मूत्रलं हृद्यं यथाद्रव्यगुणं च तत् ॥ अ. सं. सू. ७/४८, अ. ह. सू.

६/३५-३६

RAGASHADAVA-

General qualities of ragashadav are mentioned as katu, amla, madhura, lavana, laghu, mukhapriya, hrudya, deepak and rochak. It's method of preparation is not mentioned.

All three commentators have given same explanation about ragashadav.

कवाथितन्तु गुडोपेतं सहकारफलं नवम् । तिलनागरसंयुक्तं विज्ञेयो रागषाडवः इति नलः।

अथवा सितारूचकसिध्दार्थः सवृक्षाम्लपरुषकैः । जम्बूफलरसैर्युक्तो रागो राजिकयान्वितः॥

चक्रपाणि, गंगाधर, यो. सेन

षाडवस्तु मधुराम्लद्रव्यकृत इति कश्चित् तन्न । रागशब्देन रागषाडवस्य अभिधानात् । गंगाधर

In Sushrut Samhita khada, shadava, panak are mentioned together.

खडाः खडयवाग्वश्च षाडवाः पानकानि च।

एवमादीनि चान्यानि क्रियन्ते वैद्यवाक्यतः॥ सु. सू. ४६/३७८

While commenting on it Dalhan has explained shadav as

“स्पष्टाम्लमधुरोऽस्पष्टकषायलवणोषणः । अतिकतः खाडवः कोलकपित्थादि उपबृंहितः ।” डल्हण

In Ashtang Sangraha it is mentioned as –

हृद्या वृष्या रुचिकरा गुरवो रागषाडवाः।

प्रीणना भ्रमत्तृच्छर्दिमदमूर्च्छाश्रमच्छिदः॥ अ. सं. सू. ७/५३

Indu has explained that raga and shadav are different रागाः सितामध्वादिकृताः। षाडवाः
अम्लसिध्दशाक शर्करादिकृताः। इंदू

In Ashtang Hrudaya it is not mentioned.

Some other references of raga and shadav are –

आमआम्रं त्वचाहीनं द्विस्त्रिर्वा खण्डितं तत्ः।

सुपकवं च समुत्तार्य मरिचैलेन्दुवासितम् ।

स्थापितं स्निग्धमृद्भाण्डे रागषाडवसंज्ञितः॥ वैद्यकशब्दसिन्धु

षाडवाः पुनर्मथुराम्ललवणसंयोगजा नानाविधाः। सु. सू. ४६/३८३ डल्हण

In Gangadhar different shadava are mentioned in Arochak, vajikaran etc.

AVALEHA –

In Charak Samhita qualities of avaleha made from aamra and amalaki are mentioned as bruhana, balavardhaka, rochak, tarpak. Guna karma of anukta avaleha should be guessed depending upon sanyoga, sanskara and dravya mana.

आम्रामलकलेहाश्च बृंहणा बलवर्धनाः।

रोचनास्तर्पणाश्चोक्ताः स्नेहमाधुर्यगौरवात्।

बुध्दवा संयोगसंस्कारं द्रव्यमानं च तच्छिद्रतम्।

गुणकर्माणि लेहानां तेषां तेषां तथा वदेत् ॥ च. सू. २७/२७६-२७८

Chakrapani and Gangadhar have explained avaleha as –

आम्रामलकलेहास्तु तयो पृथक् क्वाथेन सशर्करेण घनाः क्रियन्ते । चक्रपाणि, गंगाधर

Y.Sen has given more details.

आम्रस्य आमलकस्य वावारसेन आतपसंयोगात् अग्निसंयोगात् वा घनीभूतेन
सशर्करेण कृताःलेहाः। यो. सेन

In Sharangdhar Samhita process of avaleha is mentioned.

कवाथादीनां पुनः पाकाद् घनत्वं वा रसक्रिया।

सोऽवलेहच्च लेहः स्थातन्मात्रा स्थात्पलोन्मिता॥

शा. म. ८/१

सिता चतुर्गुणा कार्या चूर्णाच्च द्विगुणो गुडः।

द्रव चतुर्गुणं दद्यादिति सर्वत्र निचयः।

शा.म.८/२

Processing kwatha till it becomes semisolid is termed as avaleha. Sugar, guda or liquid should be used four times, two times and four times respectively. Qualities of good avaleha are given as –

सुपक्वे तन्तुमत्त्वं स्यादवलेहोऽप्सु मज्जति ।

स्थिरत्वं पीडिते मुद्गागन्धवर्णरसोद्भवः॥

शा. म.८/३

SHUKTA, ASUTA, SHINDAHI –

All three commentators have explained difference between shukta, asuta and shindaki.

यन्मस्त्वादि शुचौ भाण्डे सगुडक्षौदकाजिकम् ।

शौधान्यराश त्रिरात्रस्थं शुक्तं चुकं तदुच्यते ॥ चक्रपाणि, गंगाधर, यो. सेन

तदासुतमिति शुक्तमध्यास्ति मूलककुष्माडादि । चक्रपाणि

यत् कन्द यन्मूल यत् फलं यच्च पुष्पादिकं यद्गुणं तदासुतं तत् कन्दादिकृतासवं तद्वत् तद्गुणं विद्यात्। गंगाधर

तदासुतं शुक्तसहितं। कन्दः मूलं फलं च।आद्यशब्देन पत्रकाण्डादीनां ग्रहणम् । शिण्डका

स्वनामप्रसिध्दा। चक्रपाणि, गंगाधर

मूलकादिशाकं कवथितासुतं कालजारकराजिकासु भावितं अम्लतीक्ष्णं शिण्डाकीशब्देन उच्यते।

यो. सेन

These all are sandhana kalpana. Dravya are different and so qualities are different according to dravya.

In Sushrut Samhita they are not mentioned in krutanna varga. They are mentioned in drava dravya in madyavarga. General qualities of shukta are mentioned. Dalhan has explained shukta and asuta same as chakrapani. Sindaki is mentioned in krutanna varga.

शिण्डाकी च गुरुणि स्युः कफपित्तकराणि च । सु. सू. ४६/३८२

Dalhan has explained that it is asuta made with anna.

In Ashtang Sangraha also shukta, asuta and shandaki are not mentioned in krutanna varga. They are mentioned in dravadravayavidnyaneeya in madya varga.

रक्तपित्तफोत्वलेदि शुक्तं वातानुलोमनम्।

भृशोष्णं तीक्ष्णरुक्षाम्लं हृद्यं रुचिकरं सरम्।

दीपनं शिशिरस्पर्शं पाण्डु दृक् कृमिनाशनम् ॥ अ. सं. सू. ६/९९

कन्दमूलफलाद्याच्च तद्वद्विद्यात्तदासुतम् । अ सं सू ६/१०१
शाण्डाकी चासुतं चान्यत्कालाम्लं रोचनं लघु। अ सू ६/१०२

While commenting on it Indu has explained asuta and shandaki as –

कन्दादिकं च तदासुतं ।
शाण्डाकी च शकान्यासुत्य क्रियते या सा।

Same quotes are mentioned in Ashtang Hrudaya. Commentator's opinions are as follows-

शुक्तं कन्दादिसन्धानम् । हेमाद्री
कन्दादिकं च आसुतम् । हेमाद्री
मूलकसर्षपशाकानि कवथितासुतानि कालजीरकराजिकाचूर्ण भावितानि अम्लतीक्ष्णानि
शाण्डाकीशब्देनोच्यन्ते । अरुणदत्त

AHARAYOGI VARGA –

It is last varga mentioned in Charak Samhita.

आहारमभिधायं तद्योगिद्रव्यमुच्यते । चक्रपाणि
अथ क्रमिकत्वादाहारयोगिकवर्गमाह । गंगाधर
आहारयोगिनां संस्कारार्थं आहारेषु उपयोगवतां द्रव्याणां वर्गः आहारयोगिवर्गः। यो. सेन

After ahara varga, dravya which are useful to make food are mentioned in this class.

Species mentioned in this varga –

Taila, vasa, majja, sunthi, pippali, maricha, hingu, saidhava, souvarchal, vida, oudbhida, pansuja, kshara, ajaji, yavani, dhanyaka, tumbaru.

In Sushrut Samhita aharayogi varga is not mentioned. Taila is mentioned as taila varga in dradravyavidhi adhyaya. Vasa, majja meda are also mentioned in taila varga. Pappali, shunthi, maricha, hingu, ajaji, tumbaru are mentioned in shakavarga in annapana vidhi adhyaya. Lavan and kshara are mentioned in lavan varga.

TAILA –

General qualities of taila –tila taila are mentioned.

तत्र सर्पिष उक्तत्वात् तैलमेवासन्नसंस्कारप्रधानत्वादाह । चक्रपाणि
तैल संस्कारे तैलस्य प्राधान्यादादावाह गुणकर्माणि । गंगाधर

तैलं तिलप्रभव स्नेहः। गंगाधर
तिलेषु भवं तैल तिलतैलं । यो. सेन

Taila is important in ahara sanskara so it is mentioned first. As 'taila' word is derived from tila, general qualities of taila means tila taila are mentioned here. It has madhura rasa with kashaya anurasa. It is sukshma, ushna, vyavayi. It acts as pittaprakopaka, vataghna, baddha vinmutrakara etc.

Chakrapani has explained sanskara. Gangadhar has explained vyavayi and sanyoga sanskara. Y.Sen has explained sukshma, vyavayi, sanyoga and sanskara.

संयोगाच्च संस्काराच्चेति संयोगसंस्कारात्, संस्कारः तैलस्य भैषजैः पाकः ,
संयोगस्त्ववचारणायां ज्ञेयः। चक्रपाणि
व्यवायीति व्यवायी देहमखिलं व्याप्य पाकाय कल्पते । स च कार्यगुणस्तीक्ष्णगुणसम्भतो
नातिरिक्तः। तैलस्य अभ्यवहार्यद्रव्येण संयोगः, संस्कारो भेषजद्रव्येण पाकादितो गुणान्तराधानम्
।ततः सर्वरोगापहं तैलं मतम् । गंगाधर
सूक्ष्मं सूक्ष्मस्रोतोऽनुसारि। व्यवायि अपरिणतमेव देहं व्याप्य पाकं गच्छति । संयोगः अवचारणा।
संस्कारः भेषजद्रव्यैः सह पाकः। यो. सेन

In Sushrut Samhita taila varga is mentioned after ghruta varga in dravadrayvavidhi adhyaya.

While commenting on it Dalhan has explained –

तिलेषु भवं तैल तिलतैलम्। व्यवायि अपरिणतमेव व्याप्य देहं पच्यते ।
सूक्ष्मं सूक्ष्मस्रोतोनुसारी । विकासि सन्धिबन्धविमोचकम् । डल्हन

In Ashtang Sangraha also it is mentioned after ikshu varga in dravadravaya vidnyaneeya.

तैलं स्वयोनित्तत्र मुख्यं तीक्ष्णं व्यवायि च
त्वग्दोषकृदक्षुष्यं सूक्ष्मोष्णं कफकृन्न च।
कृशानां बृंहणायालं स्थूलानां कर्शनाय च।
बध्दाविट्कं कृमिघ्नञ्च संस्कारात् सर्वरोगजित् ॥ अ. सं. सू. ६/६५

Indu has explained some terms –

तैलं स्वयोनित्सर्वं तैलं स्वकारणसमगुणम् । व्यवायि व्याप्तिशीलम्। यद्देहं व्याप्य
पाकंयाति। त्वग्दोषकृत् पानाभ्यासेन त्वचं दृषयति । यैस्तु त्वग्दोषहरमित्युक्तं

तैर्वातादिके अभ्यंगेन । अथवा त्वग्दोष कृन्ततीति त्वग्दोषकृदिति । कृति च्छेदने
(६प) इत्यस्य धातोः प्रयोगः। इंदू

In Ashtang Hrudaya same quote is mentioned. Commentators have done explanation same as Indu. But Arundatta and Hemadri have some speciality. They have explained how taila is beneficial in both sthula and krusha.

कथमेकस्माद्ब्रह्मस्तुनो विरुध्दं कार्यद्रव्यं कर्शनत्वबृंहणत्वरूपं स्यादिति ? ब्रूमः।
कृशानां तावत्स्रोतांसि संकोचमायान्ति। संकुचितस्रोतसां च नराणां तैलमन्तरेण अन्यानि
द्रव्याणि बृंहणगुणयुक्तान्यपि न तथा प्रवेष्टुं समर्थानि भवन्ति । तैलं पुनः संकुचितानि स्रोतांसि
तीक्ष्णादिभिर्गुणैर्झटित्येव प्रविश्य शोधयति । स्रोतःशुद्ध्या च शरीरपुष्टिः। तस्मात्कृशानां
बृंहणाय तैलम् इति उपपन्नम् । तथा स्थूलानां सूक्ष्मस्रोतोगामित्वात्सर्वस्रोतःसु तैलं प्रविश्य
तीक्ष्णोष्णादिगुणयोगान्मेदः क्षपयति। तत्क्षपणाच्च कर्शनं सम्पद्यते, इति स्थूलानां कर्शनाय
चेत्यप्युपपन्नम्। अरुणदत्त

All has explained sukshma, vyavayi, sanyoga and sanskara in similar manner. Sukshma means which has power to penetrate very minute structure. Vyavayi means which spreads into body irrespective of its metabolism. Sanyoga means mixing and sanskara means processing with oushadhi dravya.

Arundatta has given good explanation about role of taila in sthula and krusha. In krusha there is sankocha (contraction) of strotasa due to which substance which have bruhan quality can't reach to the target. Taila as it is sukshma, tiksha can enter these strotas and do strotas shodhan and ultimately do sharir pushti. In sthula taila enters all strotas due to its sukshmatva and do medakshapan because of tikshna, ushna etc. thus do karshana.

ERANDA TAILA –

एरण्डतैलं मधुरं गुरु श्लेष्माभिवर्धनम्।

वातासृग्गुल्महृद्गोगजीर्णज्वरहरम् परम्॥ च. सू. २७/२८९

Chakrapani has not commented anything. Gangadhar and Y.Sen have revised quotes from Sushrut Samhita. Y.Sen has also explained that 'taila' is used for tilataila but here also it is used as it contains all tailaguna.

तैलशब्दः मुख्यतः तिळभवे एव स्नेहे वर्तते । एरण्डस्नेहादिषु तैलपदप्रयोगः तेषां तैलगुणैः
बाहुल्येन अनुगतत्वात् गौर्वाहीक इतिवत् भाक्तः। यो. सेन

In Sushrut Samhita eranda taila is mentioned as -

एरण्डतैलं मधुरमुष्णं तीक्ष्णं दीपनं कटु कषायनुरसं सूक्ष्मं स्रोतोविशोधनं
त्वच्यं वृष्यं मधुर विपाकं वयःस्थापनं योनिशुक्रविशोधनमारोग्यमेधाकान्तिस्मृतिबलकरं
वातकफहरमधोभागदोषहरं च ॥ सु. सू. ४५/११४

Here adbhogahar is specially mentioned which is not mentioned in Charak Samhita.
But in Charak Samhita snehadhyaya it is mentioned.

In Ashtang Sangraha it is mentioned as -

सतिक्तोषणमैरण्डं तैलं स्वादु सरं गुरु ।
वर्ध्मगुल्मानिलकफानुदरं विषमज्वरम् ॥
रुक्छोफौच कटीगुह्यकोष्ठपृष्ठाश्रयौ जयेत् ।
तीक्ष्णोष्णं पिच्छिलं विस्त्रं रक्तैरण्डोद्भवं त्वति ॥ अ. सं. सू. ६/९७-९८

In Ashtang Sangraha qualities of both eranda and rakta eranda are mentioned. Rakta
eranda is more tikshna. In Ashtang Hrudaya same quotes are mentioned.

SARSHAPA TAILA –

It is katu and ushna. It is raktapitta pradushak, and destroys kapha, shukra, rakta,
kandu and kushtha. No special comment by any commentator. Gangadhar and Y.Sen
have revised quotes from Sushrut Samhita.

In Sushrut Samhita sarshapa taila is described in group as well as separately in
su.45.

निम्बातसीकुसुम्भमूलकजीमूतकवृक्षकृतवेधनार्ककम्पिल्लकहस्तिकर्णपृथ्वीकापीलुकरज्जेङ्गुदी
शिग्रुसर्षपसुवर्चलाविङ्गगज्येतिष्मतीफलतैलानि तीक्ष्णानि लघुन्युष्णवीर्याणि कटूनि कटूविपाकानि
सरान्यनिलकफकृमिकुष्ठप्रमेह शिरोरोगापहराणि च इति ॥ सु. सू. ४५/११५

All taila having katu rasa , katu vipaka and ushna veerya are grouped together.

कृमिघ्नं सार्षपं तैलं कण्डूकुण्ठापहं लघु ।

कफमेदोनिलहरं लेखनं कटु दीपनम् ॥ सु. सू. ४५/११७

In Ashtang Sangraha and Ashtang hrudaya similar qualities are mentioned.

कटूष्णं सार्षपं तीक्ष्णं कफशुक्रानिलापहम् ।

लघु पित्तास्त्रकृत् कोठकुण्ठार्शोत्रणजन्तुजित् ॥ अ. ह. सू. ५/५९

In Sushrut Samhita it is mentioned as krumighna while in Ashtang it is mentioned as vrana jantu jeeta.

ATASI TAILA –

It has madhur amla rasa, katu vipak and ushna veerya. It is beneficial only in vata. It is rakta pitta prakopaka. Chakrapani has explained atasi as uma. Gangadhar and Y.Sen both have mentioned as atasibhava taila. Both have revised quotes from Sushruta Samhita.

In Sushrut Samhita it is named as kshouma taila. Again it is also described in group as well as individual.

वातघ्नं मधुरं तेषु क्षौमं तैलं बलापहम् ।

कटुपाकमचक्षुष्यं स्निग्धोष्णं गुरुपित्तलम् ॥ सु. सू. ४५/११६

Here only pittaprakopa quality is mentioned. Raktadushti is not mentioned.

In Ashtang Sangraha and Hrudaya atasi taila and kusumbha taila are mentioned together. It is mentioned as kaphapittakar and twak dosha kara.

उमाकुसुम्भजञ्चोष्णं त्वग्दोषकफपित्तकृत् ॥ अ.सं.सू. ६/६९ ह.सू.५/६९

KUSUMBHA TAILA –

कुसुम्भतैलमुष्णं च विपाके कटुकं गुरु ।

विदाही च विशैषण सर्वदोषप्रकोपणम् ॥ च. सू. २७/२८६

Chakrapani has not commented anything. Gangadhar has mentioned that it is sarvaroga prakopak due to its prabhav. Gangadhar and Y.Sen both have revised quotes from Sushrut Samhita.

In Sushrut Samhita again it is mentioned in group as well as individual.

विपाके कटुकं तैलं कौसुम्भं सर्वदोषकृत् ।

रक्तपित्तकरं तीक्ष्णम् अचक्षुष्यं विदाहि च ॥ सु. सू. ४५/११९

Tikshna, achakshushya and raktapittakar are qualities which are not mentioned in Charak samhita.

In Ashtang Sangraha and Ashtanga Hrudaya it is mentioned together with a tasi taila.

PIYAL TAILA –

Piyal taila is madhur, guru and alpa ushna. So it is beneficial in vatapitta. All three commentators have not commented any significant view.

In Sushrut Samhita it is mentioned in group having madhur rasa, madhur vipak and sheet veerya.

किराततिक्तकातिमुक्तकबिभीतकनालिकेरकोलाक्षोऽजीवन्तीप्रियालकर्बुदार
सूर्यवल्लीत्रपुसैर्वारुककर्कारुकूष्माण्डप्रभृतीनां तैलानि मधुराणि मधुर विपाकानि वातपित्त
प्रशमनानि शीतवीर्याण्यभिष्यन्दीनि सृष्टमूत्राण्यग्निसादनानि च इति ॥ सु. सू. ४५/१२०

Qualities different that Charak Samhita are abhishyandi, srushta mutrata and agnisada.

In Ashtang Sangraha and Ashtang Hrudaya it is not mentioned.

ANUKTA TAILA –

It's not possible to mention guna karma of all taila. So it is mentioned that they should be guessed according to qualities of their phala.

फलानां यानि च अन्यानि तैलानि आहारसन्निधौ ।
युज्यन्ते गुणकर्मभ्यां तानि ब्रूयाद् यथा फलम् ॥ च.सू.२७/२८९

In Sushrut Samhita also quote having similar meaning is mentioned –

फलोद्भवानि तैलानि यान्युक्तानीह कानिचित् ।
गुणान् कर्म च विज्ञाय फलानीव विनिर्दिशेत् ॥ सु.सू.४५/१२८

Apart from tail mentioned in Charak Samhita some other taila are also mentioned in Sushrut Samhita.

मधूककाशमर्यपलाशतैलानि मधुरकषायाणि कफपित्तप्रशमनानि ।तुवरकभल्लातकतैले उष्णे मधुरकषाये
तिक्तानुरसे वातकफकुष्ठमेदोमेहकृमिप्रशमने उभयतोभागदोषहरे च । सरलदेवदारु
शिंशपागुरुगण्डीरसारस्नेहास्तिक्तकटुकषायदुष्टव्रणशोधनाःकृमिकफकुष्ठानिलहराश्च ।
तुम्बीकोशाप्रदन्तीद्रवन्तीश्यामासप्तलानीलिकाकम्पिल्लकशङ्खिनीस्नेहास्तिक्तकटुकषाया
अधोभागदोषहराः कृमिकफकुष्ठानिलहरा दुष्टव्रणशोधनाश्च ॥यवतिक्तातैलं सर्वदोषप्रशमनीष
क्तिक्तमाग्निदीपनं लेखनं मेध्यं पथ्यं च ॥एकैशिकातैलं मधुरमतिशीतं पित्तहरमनिलप्रकोपणं
श्लेष्माभिवर्धनं च ॥सहकारतैलमीषत्तिक्तमतिसुगान्ही वातकफहरं रुक्षं मधुरकषायं रसवन्नातिपित्तकरं
च ॥ सु. सू. ४५/१२१-१२७

In Ashtang Sangraha also some other taila are mentioned –

दन्तीमूलकरक्षोघ्नकरज्जारिष्टशिग्रुजम् ।
सुवर्चलेङ्गदीपीलुशङ्खिनीनीपसम्भवम् ।
सरलागुरुदेवाह शिंशपा सारजन्म च ।
तुवरारुक्ककरोत्थं च तीक्ष्णं कटूवस्त्रपित्तकृत् ।
अर्शः कुष्ठक्रिमिश्लेष्मशुक्रमेदोनिलापहम् ।
करंजनिम्बजे तिकते नात्युष्णे तत्र निर्दिशेत् ।
कषायतिक्तकटुकं सारलं व्रणशोधनम् ।
भृशोष्णतीक्ष्णकटुके तुवरारुष्करोद् भवे ।
विशेषात् क्रिमिकुष्ठघ्ने तयोर्धर्वाधोविरेचने ।
अक्षातिमुक्तकाक्षोड नालिकेरमधूकजम् ।
त्रपुसोर्वारुकुष्माण्डश्लेष्मातकप्रियालजम् ॥
वातपित्तहरं केश्यं श्लेष्मलं गुरु शीतलम् ।
पित्तश्लेष्मप्रशमनं श्रीपर्णीकिंशुकोद्भवम् ॥ अ.सं.सू. /९९-१०५, अ.सं.सू. ६/७०-७५

VASA AND MAJJA –

Vasa and majja are madhur, bruhana, balya and vrushya. Their qualities should be guessed according to their mansa.

मधुरो बृंहणो वृष्यो बल्यो मज्जा तथा वसा ।
यथासत्त्वं तु शैत्योष्णे वसामज्जोर्विनिर्दिशेत् ॥ च. सू. २७/१८९

In Sushrut Samhita qualities of vasa and majja are mentioned according to mansa yoni.

ग्राम्यानूपौदकानां च वसामेदोमज्जानो गुरुष्णमधुरा वातघ्नाः जांगलैकशफक्रव्यादादीनां
लघुशीतकषाय रक्तपित्तघ्नाः, प्रतुदविष्किराणां श्लेष्मघ्नाः। तत्र घृततैलवसामेदोमज्जानो
यथोत्तरं गुरु विपाका वातहराश्च ॥ सु. सू. ४५/१३१

In Ashtang Sangraha vasa and majja are mentioned as vataghna, balya and pittakaphakara. It is also mentioned that qualities are similar to mansa.

वसामज्जा च वातघ्नौ बलपित्तकफप्रदौ ।
मांसानुगस्वरूपौ च, विद्यान्मेदोऽपि ताविव ॥ अ. ह. सू. ५/६१-६२

While commenting on it Indu has explained vasa as tanu and shuddha mansa sneha.

वसा नाम तनुमेदोरुपं शुध्दमांस स्नेहः।

In Ashtang Sangraha best vasa amongst their class is also mentioned.

SUNTHI –

स्नेहनं दीपनं वृष्यमुष्णं वातकफापहम् ।

विपाके मधुरं हृद्यं रोचनं विश्वभेषजम् ॥ च. सू. २७/२९१

Gangadhar and Y.Sen both have mentioned vishwabheshaja as shunthi and revised quote from Sushrut Samhita. In Sushrut Samhita it is mentioned in shaka varga.

नागरं कफवातघ्नं विपाके मधुरं कटु ।

वृष्योष्णं रोचनं हृद्यं सस्नेहं लघु दीपनम् ॥ सु. सू. ४५/२२६

PIPPALI –

Qualities of both ardra and shushka pippali are mentioned. Ardra pippali is madhur and shleshmala while shushka pippali is katu, ushna, kaphavataghna and vrushya.

श्लेष्मला मधुरा चार्द्रा गुर्वी स्निग्धा च पिप्पली ।

सा शुष्का कफवातघ्नी कटूष्णा वृष्यसंमता ॥ च. सू. २७/२९२

In Sushrut Samhita it is mentioned in shaka varga. Similar qualities are mentioned.

तेषां गुर्वी स्वादुशीता पिप्पल्यार्द्रा कफावहा ।

शुष्का कफानिलघ्नी सा वृष्या पित्ताविरोधिनी ॥ सु. सू. ४६/२२९

MARICH –

नात्यर्थमुष्णं मरिचमवृष्यं लघु रोचनम् ।

छेदित्वाच्छोषणत्वाच्च दीपनं कफवातजित् ॥ च. सू. २७/२९३

Gangadhar and Y.Sen has explained that these qualities are of shushka maricha. They both have revised quotes from Sushrut Samhita. In Sushrut Samhita qualities of both ardra and shushka maricha are mentioned –

स्वादुपाक्यार्द्रमरिचं गुरु श्लेष्मप्रसेकि च ।

कटूष्णं लघु तच्छुष्कमवृष्यं कफवातजित् ॥ सु. सू. ४५/२२४, सु. सू. ४६/२२

Ardra marich is madhur vipaki, guru and hence do shleshmapraseka while shushka marich is katu and hence kaphavatashamak.

HINGU –

वातपित्तश्लेष्मविबन्धघ्नं कटूष्णं दीपनं लघु ।

हिङ्गु शूलप्रशमनं विद्यात् पाचनरोचनम् ॥ च. सू. २७/२९४

Gangadhar has mentioned these qualities are of hingu niryas. Both Gangadhar and Y.Sen have revised quote from Sushrut Samhita. In Sushrut Samhita qualities of hingu mentioned similar to Charak Samhita. Only tikshna is different from it.

लघूष्णं पाचनं हिङ्गु दीपनं कफवातजित् ।

कटु स्निग्धं सरं तीक्ष्णं शूलजीर्णं विबन्धनुत् ॥ सु. सू. ४६/२२८

LAVAN AND KSHARA –

Saindhava, souvarcchal, vida, oudabhida, kala, samudra, pansuja are mentioned with yavakshara. Here general qualities are not mentioned in detail. It is mentioned that all have qualities like rochan, paka, stransa and vatashaman.

In charak samhita Sutrasthana 1, qualities are mentioned in detail.

स्निग्धानि उष्णानि तीक्ष्णानि दीपनीयतमनि च । आलेपनार्थं युज्यन्ते स्नेहस्वेदविधौ तथा ।

अधोभागोर्ध्वभागेषु निरुहेष्वनुवासने । अभ्यज्जने भोजनार्थं शिरसच्च विरेचने ॥

शस्त्रकर्माणि वर्त्यर्थमज्जनोत्सादनेषु च । अजीर्णानाह्योर्वाते गुल्मेशूले तथा उदरे ॥

च.सू. १/९०-९२

Saidhav is mentioned first as it is best amongst all lavan. But in su.01, souvarchal is mentioned first due to its rochan quality. Chakrapani has explained types of lavan as –

औदभिदमुत्कारिकालवणम् । काललवणं सौवर्चमेवागन्ध दक्षिणसमुद्रसमीपे भवतीति ।

सामुद्रं करकचम् । पांशुजं पूर्वसमुद्रजम् ।

Y.Sen has also explained these types –

सौवर्चलं प्रसारणीकल्कभक्तलवणसंयोगात् अग्निदाहेन निवृत्तं । विडं कृत्रिमं स्वनान्ना ख्यातं ।

भूमिं उद्भिद्य उत्पन्नस्य क्षारोदकस्य सूर्यरश्मिभिः वन्हिना वा कवथनात् यत् लवणं उत्पद्यते

तत् औद्भिदं । सामुद्रकं दक्षिणसमुद्र समीपभवं । पांशुजं पांशूत्थं ।

Gangadhar and Y.Sen have revised quotes from Sushrut Samhita.

Qualities of each of them are mentioned as –

दीपनं रोचनं वृष्यं चक्षुष्यमविदाहि च ।

त्रिदोषघ्नं समधुरं सैन्धवं लवणोत्तमम् ।

सौक्ष्मादौष्ण्याल्लघुत्वाच्च सौगन्ध्याच्च रुचिप्रदम् ।

सौवर्चलं विबन्धघ्नं हृद्यमुद्गारशोधि च ॥

तैक्ष्ण्य दौष्ण्याद्वयवायित्वाद्दीपनं शूलनाशनम् ।

उर्ध्वं च अधश्च वातानुलोम्यकरं बिडम् ॥

सतिक्तकटु सक्षारं तीक्ष्णमुत्क्लेदि चौद्भिदम् ।

न काललवणे गन्धः सौवर्चलगुणाश्च ते ॥

सामुद्रकं समुधरं, सतिक्तं कटु पांशुजम् ।

रोचनं लवणं सर्वं पाकि स्त्रंस्यनिलापहम् ॥ च. सू. २७/२९५-२९९

In Sushrut Samhita lavana varga is mentioned after kanda varga. General qualities of lavan are mentioned as –

वातहराणि कफपित्तराणि कटुपाकीनि यथापूर्वं स्निग्धानि स्वादूनि
सृष्टमूत्रपुरीषाणि चेति ॥ सु. सू. ४५/३१३

In Sushrut Samhita saidhav, samudra, vida, souvarchala, romak, oudabhida and gutika lavan are mentioned. Kala lavan and pansuja lavan from Charak Samhita are not described here. Romak and gutika lavan are different from Charak Samhita. Qualities are mostly similar. Dalhan has explained these types as follows –

सैन्धवं प्रसिद्धं। दक्षिणसमुद्रसमीपभवं सामुद्रं। विडं कृत्रिमं, तच्च
प्रसारणीकल्कभक्तलवणसंयोगादग्निदाहेन निवृत्तं; सौवर्चलं प्रसिद्धं ; तदेव निर्गन्धं काललवणम्
इति उच्यते, रोमकं शाकम्भरीदेशोत्थं, भूमिमुद्दिद्योत्पन्नस्य क्षारोदकस्य सूर्यरश्मिर्वन्हिना वा
क्वथनाद्यल्लवणमुत्पद्यते तदौद्भिदं। पाकाभिनिवृत्तत्वाद्गुडिकाभूतमेव गुडिकालवणं भवति, तच्च
वृक्षलवणम् इति ख्यातम्॥ – उल्हण

Qualities of each lavan mentioned in Sushrut Samhita su.46 form 314 to 321. In Ashtang Sangraha lavan varga is mentioned in dvididha oushadha vidnyaneeya in sutrasthana. General qualities of lavana are mentioned as –

विष्यन्दि लवणं सर्वं सूक्ष्मं सृष्टमलं विदुः ।

वातघ्नं पाकि तीक्ष्णोष्णं रोचनं कफपित्तकृत् ॥ अ. सू. सू. १२/२६

Here saidhava, souvarchala, vida, samudra, oudabhida, krushna, romak and pansuja are mentioned. Qualities are mentioned similar to Charak and Sushrut Samhita.

One important principle about lavana is mentioned in Ashtang Sangraha –

लवणानां प्रयोगे तु सैन्धवादीन् प्रयोजयेत्। अ. सं. सू. १२/१९

While commenting on it, Indu has explained that whenever it is mentioned to use dvi lavan, trilavan etc, lavan by sequence with which they are mentioned should be taken.

यत्र तु एकं लवणं द्वे लवणे त्रीणि लवणानि इत्यादिसंख्यया प्रयोगः,
तत्र सैन्धवादिः यथास्थितक्रमो योज्यः। इंदू अ. सं. सू. १२/१९

In Ashtang Hrudaya same quotes are mentioned as in Ashtang Sangraha. Some important views of commentators are as follows –

विष्यन्दि – विष्यन्दयति तच्छीलं, स्त्यानस्य कफादिसंघातस्य विलीनविग्रहतामुत्पादयतीत्यर्थः।
पाकी अन्नव्रणादीनां पाककारि। अरुणदत्त
तत्त्वाष्टधा-सैन्धवं सौवर्चलं बिडं सामुद्रं औभ्दिदं कृष्णं रोमकं पांशुजं च इति। हेमाद्री

KSHARA –

First qualities of yavashuka (yavakshara) are described and then general qualities of kshara are mentioned. Chakrapani has mentioned that kshara have also lavan rasa so they are mentioned after lavana.

क्षारणामपि लवणरसत्वात् क्षारगुणमाह।
सर्व क्षार इति स्वर्जिकाक्षारटङ्गणक्षारादिः।

Gangadhar and Y.Sen has explained yavashuka as yavakshara. Gangadhar has explained sarva kshara means substance made by bhasmikaran. While Y.sen explained it same as chakrapani.

यावशूको यवक्षारः।
सर्व्वक्षारो यो यो द्रव्यभस्मकृतः क्षारः।
तीक्ष्णोष्णो लघुरुक्षश्च क्लेदी पक्ता विदारणः।
दाहनो दीपनश्छेत्ता सर्वः क्षारोऽग्निसन्निभः ॥ च. सू. २७/३०१
हृत्पाण्डुग्रहणोरोगप्लीहानाहगलगहान्।
कासं कफजमर्शांसि यावशूको व्यपोहति ॥ च. सू. २७/३००

In Sushrut Samhita kshara are mentioned in lavana varga. Yavakshara, svarjaka, usha, pakima, tankana etc are mentioned in kshahara. Ganaral qualities of kshara are mentioned as –

गुल्मार्शोग्रहणीदोशर्कराशमरिनाशनाः ।

क्षारास्तु पाचनाः सर्वे रक्तपित्तकराः सराः ॥ सु. सू. ४५/३२२

Qualities of each of them are mentioned –

ज्ञेयौ वन्हिसमौ क्षारौ स्वर्जिकायावशूजौ ।

शुक्रश्लेष्मविबन्धार्शोगुल्मप्लीहविनाशनौ ॥

उष्णोऽनिलघ्नः प्रक्लेदी चोषक्षारो बलापहः ॥

मेदोघ्नः पाकिमः क्षारस्तेषां बस्तिविशोधनः ।

विरुक्षणोऽनिलकरः श्लेष्मघ्नः पित्तदूषणः ।

अग्निदीप्तिकरस्तीक्ष्णष्टङ्गणः क्षार उच्यते ॥ सु. सू. ४५/३२३-३२५

In Ashtang Sangraha kshara are mentioned in dvididha oushadha vidnyaneeya,

In Ashtang Hrudaya same quotes are mentioned. Only quote of swarjika kshara is not mentioned here.

KARAVYA, KUNCHIKA, AJAJI, YAMANI, DHANYAKA, TUMBARU –

These all are mentioned together having qualities like rochan, deepan, vata kapha nashan and dourgandhya nashana.

In Sushrut Samhita they are mentioned in shakavarga. Qualities of each of them are mentioned separately.

तीक्ष्णोष्णं कटुकं पाके रुच्यं पित्ताग्निवर्धनम् ।

कटु श्लेष्मानिलहरं गन्धाढ्यं जीरकद्वयम् ।

कारवी करवी तद्वद्विज्ञेया सोपकुञ्चिका ॥ सु. सू. ४५/२२९-२३०

आर्द्रा कुस्तुम्बरी कुर्यात् स्वादुसौगन्ध्यहृद्यताम् ।

सा शुष्का मधुरा पाके स्निग्धा तृड्दाहनाशनी ।

दोषघ्नी कटुका किञ्चित् तिक्ता स्रोतोविशोधनी ॥ सु. सू. ४५/२३१

Apart from this, some other dravya are also mentioned – jambir, surasa, surasarjaka, kasamardaka, shigru and madhushigru.

जम्बीरः पाचनतीक्ष्णः कृमिवातकफापहः ।

सुरभिर्दीपनो रुच्यो मुखवैशद्यकारकः ॥

कफानिलविषश्वासकासदौर्गन्ध्यनाशनः ।

पित्तकृत् पार्श्वशुलघ्नः सुरुसः समुदाहृतः ॥
 तद्वत्तु सुमुखो ज्ञेयो विशेषादरनाशनः ॥
 कफघ्ना लघवो रुक्षास्तीक्ष्णोष्णाः पित्तवर्धनाः ॥
 कटुपाकरसाश्चैव सुरसार्जकभूस्तृणाः ॥
 मधुरः कफवातघ्नः पाचनः कष्टशोधनः ॥
 विशेषतः पित्तहरः सतिक्तः कासमर्दकः ।
 कटुः सक्षारमधुरः शिगुस्तिक्तोऽथ पिच्छिलः ।
 मधुरिग्रुः सरस्तिक्तः शोफघ्नो दीपनः कटुः ॥ सु. सू. ४५/२३२-२३७

In Ashtang Sangraha they are mentioned together as in Charak Samhita.

कारवीकुञ्जिकाजाजीकवरीधान्यतुम्बरु ।

अन्नगन्धहरं रुच्यं दीपनं कफवातजित् ॥ अ. सं. सू. १२/५६

Anukta Aharayogi –

Chakrapani and Y.Sen both have explained that ahara yogi dravya depends upon like or dislike of that person. So there may be infinite options. So these are only some examples.

भक्तिर्विभाग इत्येति यावत् किंवा भक्तिरिच्छा, तेन पुरुषेच्छानामनियमादुक्तमपि किञ्चित् प्राय आहारयोगि न भवति, तथा अनुक्तमपि रसोनाम्रपेषिकाद्याहारसंयोगि भवतीत्युक्तं भवति। चक्रपाणि

GENERAL RULE FOR AHARA VARGA –

After describing ahar varga, general rule are mentioned.

1) Shukadhanya – shamidhanya –

शूकधान्यं शमीधान्यं समातीतं प्रशस्यते।

पुराणं प्रायशो रुक्षं प्रायेण अभिनवं गुरु।।

यद्यदागच्छति क्षिप्रं तत्तलघुत्तरं स्मृतम्।

निस्तुषं युक्तिभृष्टं च सूप्यं लघु विपच्यते।। च सू २७/३०३

While commenting on it Chakrapani has explained –

समातीतम् इति एकवर्षातीतम्, प्रशस्यत इति लाघवात् हेमन्ते नवधान्यविधानन्त्वपवादः।

आगच्छति क्षिप्रं इति उप्तं सत् शीघ्रं भवति; तेन षष्ठिकाः सर्वधान्येषु लघवः; ते हि षष्टिरात्रेण

भवन्ति; अस्मिंश्च व्याख्याने, ब्रीहेः शारदस्य च हैमन्तं शालिं प्रत्यल्पकालत्वे लघुत्वं प्राप्नोति,

तस्मात् सजातीय एव शीघ्रागमनं लाघवहेतुरिति वाच्यम् किंवा आगच्छति क्षिप्रमिति भुक्तं सत्
क्षिप्रं पच्यते। चक्रपाणि

Gangadhar has explained Samateeta as after one year, purana after 2 and abhinava after 6 months. Thus he has mentioned precise time period.

समातीतं संवत्सरातीतं प्रशस्यते। तत उर्ध्वं द्विवर्षातीतं पुराणं शूकधान्यं शमीधान्यञ्च
प्रायशो रुक्षं शेषगुणकर्म तु नातिवर्तते। प्रायेण अभिनवं षण्मासानतीतं शूकधान्यं शमीधान्यं
गुरु वर्तते शेषगुणकर्म तु वर्तते एव। गंगाधर

Gangadhar has clearly mentioned that in puran dhanya ruksha guna increases and also its other gunas are not present in it. While in nava dhanya guru guna is present with its other guna.

Y.Sen has also explained same –

समां संवत्सरं अतीतं समातीतम् एकवर्षातीतं प्रशस्यते। सर्वं धान्यं अभिनवं दोषकरं गुरुत्वात्।
तच्च प्रथमवर्षात् उर्ध्वं नीरसत्वात्। अभिनवं प्रत्यग्रं अनतीतसंवत्सरं इत्यर्थः। यो. सेन

In Sushrut Samhita also similar quote mentioned in kudhanya varga –

नवं धान्यम् अभिष्यन्दि लघु संवत्सरोषितम्॥ सु.सू.४६/५१

Dalhan has commented on abhishyandi as

अभिष्यन्दि दोषधातुमलस्रोतसां क्लेदप्राप्तिजननम्। डल्हण

In original quote purana dhanya is not mentioned. But Dalhan has mentioned it in his commentary .

Some other dhanya which should also be avoided are also mentioned in sushrut Samhita.

अनार्तवं व्याधिहतमपर्यागतमेव च।

अभूमिजं नवं च अपि न धान्यं गुणवत् स्मृतम्॥ सु. सू. ४६/५०

Dalhan has explained these terms as follows - Anartava – not from related rutu, vyadhihata – diseased / with krumi, aparyagat – unripped(apakva) abhumija – from soil /bhumi which is not good for that (ushar / savisha etc). Crops which grow in above conditions should also be avoided.

In Ashtang Sangraha also it is mentioned in shami varga.

नवं धान्यं अभिष्यन्दि सेक्यं केदारजं च यत्।

लघु वर्षोषितं दग्धभूमिजं स्थलसम्भवम्।

शीघ्रजन्म तथा सूप्यं निस्तुषं युक्तिभर्जितम्॥ अ. सं. सू. ७/२

With nava and puran, Vagbhata has added desha also. So crops from abundant water are abhishyandi while crops which grow in dagdha bhumi, maru bhumi with very little water become laghu.

In Ashtang Hrudaya only nava and sanvastara ushit are mentioned.

नवं धान्यम् अभिष्यन्दि लघु संवत्सरोषितम्।

शीघ्रजन्म तथा सूप्यं निस्तुषं युक्तिभर्जितम्॥ अ. ह. ६/२५

MANSA –

मृतं कृशममेद्यंश्च वृद्धं बालं विषैर्हतम्।

अगोचरभृतं व्यालसूदितं मांसमुत्सृजेत् ॥ च. सू. २७/३०६

All three have explained all these terms –

मृतमिति स्वयं मृतम्, मेद्यं मेदुरम्, कृशम् ग्रहणेन शुष्कमपि ग्राह्यम्, अगोचरभृतं यथा आनूपं धन्वदेश पुष्टम्, विषहन्तु विषदिग्धशस्त्रविद्धम्। चक्रपाणि

मृतं काले स्वयं मृतस्य, कृशं निराहारदितः कृशस्य मांसम्। अमेध्यं न मेधाहितम् अमेदुरम्।

विषलिप्तशरादिहतस्य मांसम्। अगोचरे भृतम् असात्म्यदेशादिषु पुष्टं। गंगाधर

मृतं स्वयं मृतं। अतिमेद्यं अतिपुष्टं। विषैः विषदिग्धशस्त्रैः हतः। अगोचरे अन्यस्मिन् गोचरे

विषये भृतं पुष्टं। यथा जाङ्गलं आनूपे आनूपं च जाङ्गले। यो से

All three have explained same meaning. Only one collative change is there. Chakrapani and Gangadhar has taken term as ‘amedya’ and Y. Sen has taken it as atimedya.

Same factors are mentioned in Sushrut Samhita in mansa varga – Here causes behind it are also mentioned.

तत्र शुष्कपूतिव्याधिविषसर्पहतदिग्धविध्वज्जीर्णकृशबालानामसात्म्यचारिणां

च मांसान्यभक्ष्याणि, यस्माद्भिगतव्यापन्नापहतपरिणताल्पासंपूर्ण

वीर्यत्वाद्दोषकराणि भवन्ति; एभ्योऽन्येषामुपादेयं मांसमिति। सु. सू. ४६/१२६

In Ashtang Sangarha it is mentioned in Su.07 in mansavarga.

अतिमेद्यं त्यजेन्मांसं हतं व्यधिविशोदकैः।

स्वयं मृतं धूमपूर्णमगोचरभृतं कृशम्। अ. सं. सू. ७/१०२

All factors are same Charak Samhita. Only dhuma purna – Death due to dhuma are mentioned different from Charak Samhita.

In Ashtang Sangraha prashasta mansa is also mentioned –

सद्योहतं वयस्थं च शुध्दं सुरभि शस्यते ॥ अ. सं. सू. ७/१०२-१०३

In Ashtang Hrudaya similar quote is mentioned –

मांसं सद्योहतं शुध्दं वयस्थं च भजेत् ।

त्यजेत् मृतं वृशं भृशं मेघं व्याधिवारिविषैर्हतम् ॥ अ. ह. सू. ६/६८

SHAKA

क्रिमिवातातपहतं शुष्कं जीर्णमनार्तवम् ।

शाकं निःस्नेहसिध्दं च वर्ज्यं यच्चापरिस्त्रुतम् ॥ च. सू. २७/३१०-३

स्नेहेन विना सिध्दं निःस्नेहसिध्दम् । चक्रपाणि

क्रिमिः किटः, कीटवातातहपहतादिकं शाकं । स्विन्नं निष्पीडितस्य बहुस्नेहं शाकं ग्राह्यम् । गंगाधर

क्रिमिभिः वातेन आतपेन च हतं दूषितं । जीर्णं पुरातनं । अनार्तवं अकालजं । निःस्नेहसिध्दं

अस्नेहसंस्कृतं । अपरिस्त्रुतं अनिष्पीडितरसं । यो. सेन

Vegatable which are affected by krumi, vata, atapa etc as well as dry, jeerna and akalaja should be avoided. Vegetables which are aparistruta and asnehasiddha should be also avoided.

In Sushrut Samhita also similar principle is mentioned –

कर्कशं परिजीर्णं च कृमिजुष्टमदेशजम् ।

वर्जयेद् पत्रशाकं तद्यदकालविरोहि च ॥ सु. सु. ४६/२९७

In Ashtang Sangraha and Ashtang Hrudaya dhanya, shaka and phala are mentioned together.

हिमानलोष्णदुर्वातव्याललालादिदूषितम् ।

जन्तुजुष्टं जले मग्नमभूमिजमनार्तवम् ।

अन्यधान्ययुतं हीनवीर्यं जीर्णतयाऽति च ।

धान्यं त्यंजेत्तथा शाकं रुक्षसिध्दमकोमलम् ।

असज्जातरसं तद्द्रच्छुष्कं चान्यत्र मूलकात् ।

प्रायेण फलमप्येवं तथाऽऽमं बिल्ववर्जितम् ॥ अ.सं.सू.७/२०४-२०७,अ.ह.सू.६/१४०-१४२

Dhanya, shaka and phala which are affected by sheeta vata, ushna vata, vata, visha, krumi, jala should be avoided. Also which do not grow in its related season, good bhumi should be avoided. Hinaveerya jeerna dhanya, shaka and phala should also be

avoided. Shaka which are not processed with abundant sneha should be avoided. Apakva phala should be avoided. Shushka phala except mulak should be avoided.

PHALA –

पुराणमामं संक्लिष्टं क्रिमिव्यालहिमातपैः।
अदेशकालजं क्लिन्नं यत्स्यात्फलमसाधु तत्॥
हरितानां यथा शाकं निर्देशः साधनादृते। च. सू. २७/३१२
आमम् इति अपक्वम्। चक्रपाणि
पुराणं बहुकालस्थितम्। आमं अपक्वं च । क्लिन्नं क्लेदीभूतं । गंगाधर
आमं अपक्वं। एतच्च बिल्वात् अन्यत्र विज्ञेयं । क्लिन्नं क्लेदीभाव गतं। यो. सेन

Following fruits should be avoided – puran, apakva, affected by krumi – heat, cold, wind, as well as which are not grown in good soil and good season. Which are became klinna.

In Sushrut Samhita it is mentioned as-

व्याधितं कृमिजुष्टं च, पाकातीतमकालजम्।
वर्जनीयं फलं सर्वमपर्यायगतमेव च॥ सु. सू. ४६/२१०

Dalhan has explained aparyagata as apakva. Thus same principle is mentioned. Quotes from Ashtanga Sangraha and Ashtanga Hrudaya are mentioned earlier in shaka.

MADYA, JALA, GORASA –

For all these varga, do and don't are mentioned in that group only. The substance which has opposite qualities which are mentioned for that substance should be avoided.

ANUPANA

यद् आहारगुणैः पानं विपरीतं तदिष्यते।
अन्नानुपानं धातूनां दृष्टं यन्न विरोधि च ॥ च. सू. २७/३१३-३१४

Anupana should be taken which is opposite to ahara but not to dhatu. Chakrapani's explanation about it is very good.

आहारगुणैरिति शीतस्नेहमधुरादिभिः, विपरीतमिति विपरीतगुणम् अनुपेयम्; एवं दघ्नोऽम्लस्य मधुरं क्षीरं तथा पायसस्य काज्जिकानुपानं स्यादित्याह – धातूनां यन्न विरोधि चेति; एवञ्चाम्ले पयोऽनुपीयमानं विरुद्धत्वाद् धातुविरोधेन प्रत्युक्तं भवति, एवमन्यदपि विरुद्धं बोधद्वयम्।

चक्रपाणि

यत् पानं अनुपानं आहारगुणैः विपरीतं विपरीतगुणं यथा स्निग्धस्य रुक्षं रुक्षस्य स्निग्धं शीतस्य उष्णं उष्णस्य शीतं मधुरस्य अम्लं अम्लस्य मधुरं इत्यादि। तत् अनुपानं इष्यते भिषग्भिः। ननु एवं अङ्गीक्रियमाणे दहनः अम्लस्य मधुरं क्षीर पायसस्य काञ्चिकादिकं अनुपानं स्यात् इति। अत आह धातूनां दुष्टं यन्न विरोधीति। यच्च धातूनां न विरोधि दृष्टं तत् अन्नानुपानं इष्यते प्रशस्यते। यत् आहारगुणविपरीतं धातूना अविरोधि च समासतः तत् अनुपानं हितं इत्यर्थः। यो. सेन

Anupana should not be only opposite to qualities of anna but it should not be opposite to qualities of dhatu. Different anupana for different conditions are mentioned.

स्निग्धोष्णं मारुते शस्तं पित्ते मधुरशीतलम् ।

कफे अनुपानं रुक्षोष्णं क्षये मांसरसः परम् ॥

उपवासाध्वभाष्यस्त्रीमारुतातपकर्मभिः ।

कालान्तानामनुपानार्थं पयः पथ्यं यथाऽमृतम् ॥

सुरा कुशानां पुष्ट्यर्थमनुपानं विधीयते ।

काश्यार्थं स्थूलदेहानाम् अनुशस्तं मधूदकम् ॥

अल्पाग्निनामनिद्राणां तन्द्राशोकभयक्लमैः ।

मद्यमांसोचितानां च मद्यमेवानुशस्यते ॥ च. सू. २७/३१५-३१९

In Sushrut Samhita anupana is mentioned after bhakshya varga. Madhur and amla rasa are mentioned as opposite to each other and should be used as anupana to each other. It is a speciality of Sushrut Samhita.

While commenting on it, Dalhan has explained that madhur and amla rasa are mentioned as example. We can use opposite rasa as anupana.

In Sushrut Samhita it is mentioned that there are so many dravya which can be used as anupana. Choice of anupana depends upon –

यस्यानुपानं तु हितं भवेद्य मनुष्या माधुर्ययोगे प्रणयीभवन्ति।

तथाऽम्लयोगे मधुरेण तृप्तास्तेषां यथेष्टं प्रवदन्ति पथ्याम् ॥

शीतोष्णतोयासवमद्ययूषफलाग्लधान्यम्लपयोरसानाम्।

यस्यानुपानं तु हितं भवेद्यत्तस्मै प्रदेय त्विहमात्रयातत्।

व्याधिं च कालंच विभाव्या धीरैर्द्रव्याणि भोज्यानि च तानि तानि ॥ सु. सू. ४६/४२०-२१

Examples of anupana mentioned in Sushrut Samhita are more than Charak Samhita –

उष्णोदकानुपानं तु स्नेहानामथ शस्यते ।
 ऋते भल्लातकस्नेहात् स्नेहात्तौवरकात्तथा ।
 अनुपानं वदन्त्येके तैले युषाम्लकाज्जिकम् ।
 शीतोदकं माक्षिकस्य पिष्टान्नस्य च सर्वशः ।
 दधिपायसमद्यार्तिविषजुष्टे तथैव च ।
 केचित् पिष्टमयस्याहुरनुपानं सुखोदकम् ॥
 पयो मांसरसो वा अपि शालिमुद्गादिभोजनाम् ।
 युद्धाध्वातपसंताप विषमद्यरुजासु च ॥
 माषदेरनुपानं तु धान्याम्लं दधिमस्तु वा ।
 मद्यं मद्योचितानां तु सर्वमांसेषु पूजितम् ॥
 मद्य पानामुदकं फलाम्लं वा प्रशस्ते ।
 क्षीरं घर्माध्वभाष्यस्त्रीक्लान्तानाममृतोपमम् ॥
 सुरा कृशानां स्थूलानाम् अनुपानं मधूदकम् ।
 निरामयानां चित्र तु भुक्तमध्ये प्रकीर्तितम् ।
 स्निग्धोष्णं मारुते पथ्यं, कफे रुक्षोष्णमिष्यते ।
 अनुपानं हितं चापि पित्ते मधुरशीतलम् ।
 हितं शोणितपित्तिभ्यः क्षीरमिक्षुरसस्तथा ।
 अर्कशेलुशिरीषाणामासवास्तु विषार्तिषु ॥ सु. सू. ४६/४२३-४३१

Examples different from Charak Samhita are as follows – Ushnodaka in sneha, yusha / kanji in taila, shitodaka in pishtanna / dadhi / payas / madya, paya in mansarasa / shali.

In Ashtang Sangraha Anupana is mentioned as –

समासेन अन्नविपरीतम् अविरोधि च । अ. सं. सू. १०/३३

Indu has explained that anna viprit means opposite qualities of food taken and aviparit means not viruddha ahara. In Ashtang Sangraha also examples of anupana are given –

तच्छीतं दधिमधुयवगोधूममद्यविशेषेण सर्वेषु च विदहिषु शरदग्रीष्मयोश्च ।
 उष्णं पिष्टमयेष्वन्येषु च दुर्जरेषु हेमन्ते च । द्रवद्रव्यविज्ञानीयं चेक्षेत ।
 क्षीरं शालिषष्टिकयोः तथैवीपवासाध्वभाष्यस्त्रीव्यायामक्लान्तबालवृद्धेषु ।

मांसरसः शोषादिषु । वाते त्वम्लानि च । पित्त शर्करोदकम् । त्रिफलोदकं
तु सक्षौद्रं श्लेष्मणि प्रायश्चाक्षिगलरोगेषु । मस्त्वेव वा दघ्नि
कूचिकाकीलाट्योश्च । धान्याम्लं मस्तु तक्रं वा शाकावरात्रेषु । मद्यं
मांसेषु फलाम्लमम्बु वाऽसवांश्च विविधान विभज्य प्रयोजयेत् ।
विशेषतस्तु मध्वासवान् ग्राम्येषु तीक्ष्णान् त्रिफलासवान् वन्येषु ।
न्यगोधादिफलासवान् विष्किरेषु अर्कशेतुशिरीषकपित्थासवान्
बिलेशयेषु दिग्धहतेषु च । अम्लफलासवान् प्रसहेषु काशेक्षुपद्मबीज
शृंगटककशेरुकमृद्रीकाखदिरासवान् क्षौद्रयुक्तं वा शीतमुदकमुदाश्विद्वा
महामृष्वौदकेषु च । सुरां प्रतुदेषु तथा श्रमार्त्तेषु कृशेषु च ।
मधूदकं स्थूलेषु । मद्यं मद्यमांससात्म्येष्वल्पाग्निषु ॥ अ. स. सू. १०/११

In Ashtang Hrudaya also same definition of anupana is given –

विपरीतं यद् अन्नस्य गुणैः स्यादविरोधि च ।

अनुपानं समासेन सर्वदा तत्प्रशस्यते ॥ अ. ह. सू. ८/५१

Different anupana for different food and conditions are give as follows –

अनुपानं हिमवारि यवगोधूमयोर्हितम् ।

दघ्नि मद्ये विषे क्षौद्रे, कोष्णं पिष्टमयेषु तु ।

शाकमुद्गादि विकृतौ, मस्तुतक्राम्लकाज्जिकम् ।

सुरा कृशानां पुष्क्यर्थ, स्थूलानां तु मधूदकम् ।

शोषे मांसरसो, मद्यं मांसे स्वल्पे च पावके ।

व्याध्यौषधाध्वभाण्यस्त्रीलङ्घनातपकर्मभिः ।

क्षीणे वृद्धे च बाले च पयः पथ्यं यथाऽमृतम् ॥ अ. ह. सू. ८/४७-५०

Hemadri has given nirukti of anupana –

अनु-पश्चात्पीयत इत्यनुपानम् ।

Jala anupana –

Guna karma of jala anupana taken after food are mentioned.

अथानुपानकर्मगुणान् प्रवक्ष्यामः- अनुपानं तर्पयति, प्रीणयति, उर्जयति, बृंहति,
पर्याप्तिमभिनिर्वर्तयति, भुक्तमवसाद्यति, अन्नसंघातं भिन्नति, मार्दवमापाद्यति, क्लेदयति,
जरयति, सुखपरिणामितामाशुव्यवायितां चाहारस्योपजनयतीति ॥ च. सू. २७/३१९

Chakrapani has commented paryapti as trupti.

पर्याप्तिस्तृप्तिः। चक्रपाणि
पर्याप्ति शरीरेण सहैकीभावमभिनिर्व्वर्त्तयति। गंगाधर
पर्याप्ति भुक्तद्रव्यस्य व्याप्ति निर्व्वर्त्तयति। यो. सेन

In Ashtang Sangraha same quote is mentioned as general action of anupana. In Sushrut Samhita and Ashtang Hrudaya it is not mentioned. But in Sushrut Samhita it is mentioned that jala is the best anupana amongst all.

सर्वानुपानेषु वरं वदन्ति मैथ्यं यदम्भः शुचिभाजनस्यम्।
लोकस्य जन्मप्रभृति प्रशस्तं तोयात्मकाः सर्वरसाश्च दृष्टाः॥ सु. सू. ४६/४२१

General guna karma of anupana –

अनुपानं हितं युक्तं तर्पयत्याशु मानवम्।
सुखं पचति चाहारमायुषे च बलाय च॥ च. सू. २७/३२०

In Sushrut Samhita it is mentioned as –

दोषवद्गुरु वा भुक्तमतिमात्रमथापि वा।
यथोक्तेनानुपानेन सुखमन्नं प्रजीर्यति॥
रोचनं बृंहणं वृष्यं दोषसंघात भेदनम्॥
तर्पणं मार्दवकरं श्रमक्लमहरं सुखम्।
दीपनं दोषशमनं पिपासाच्छेदन परम्।
बल्यं वर्णकरं सम्यगनुपानं सदोच्यते॥ सु. सू. ४६/४३५-४३८

Anupana helps in metabolism. It is rochak, bruhan, vrushya, tarpak, mardavkar, balya, varnya, shramahara, klamahara. It does doshasanghatbhedan, pipasanashan and doshashaman. Guna karma from Ashtang Sangraha are already mentioned. They are same as mentioned in Charak Samhita as karma of jala anupana.

In Ashtang Hrudaya it is mentioned as –

अनुपानं करोत्यूर्जा तृप्तिं व्याप्तिं दृढाङ्गताम्।
अन्नसंघातशैथिल्यविक्लित्ति जरणानि च ॥ अ. ह. सू. ८/५२

Contraindications for anupana –

नोर्ध्वाङ्गमारुताविष्टा न हिक्काश्वासकासिनः।
न गीतभाष्याध्ययनप्रसक्ता नोरसि क्षताः।

पिबेयुरुदकं भुक्त्वा तद्धि कण्ठोरसि स्थितम्।

स्नेहमाहारजं हत्वा भूयो दोषाय कल्पते॥ च. सू. २७/३२१-३२२

Anupana is contraindication in urdhvajatrugata vikar, hikka, shwasa,kasa, gitabhashyaadhyayan prasakta, urakshata. If anupana is taken after meals in these conditions then it destroys sneha at kantha and ura and causes various dosha.

Chakrapani has commented on ‘sneham aharajam hatva bhuyo dosha kalpate’.

कण्ठोरसि स्थितमित्यादिना तदुक्तं मारुतादीनामनुपानं कण्ठोरसि स्थितमेव भवति नाधो यातीति दर्शयति; स्नेहमाहारजं हत्वाभिभूय, भूयो दोषाय कल्पते, वातलक्षणं दोषं करोतीत्यर्थः, आहारस्नेहेन यो वातप्रशमः कर्तव्यस्तं शैत्यप्रकर्षात् पानीयमभिभवतीत्यर्थः, एतेन यदुच्यते- अपां स्निग्धत्वेन स्नेहनमुपपन्नमिति, यत् तु ब्रुवते हन हिंसात्यागत्योरिति वचनात् स्नेहं हत्वेति स्नेहं गत्वेत्यर्थः, तदपि न भवति, यतः स्नेहयुक्तत्वेन उर्ध्वागमारुतादिहनमेवोक्तम्, तत् मारुतहननस्याधिकरणम् किंवा स्नेहमिति सारम्, यस्माद् देहस्नेहपरिक्षयात् इति देहसारपरिक्षयादित्यर्थः सारहननञ्च जलेनाहारस्नेहं गृहीत्वा कण्ठोरस्यवस्थानात् अपाकात् क्रियते। चक्रपाणि

When jala anupana is taken, sneha at kantha and ura destroyed and doshaprakopa takes place. In shwas kasa, sneha used in treatment stays at ura kantha and pacifies vata. When jala anupana is taken, sneha becomes stronger than snigdha and causes vataprakopa. So it's not true that snigdha is not only occurs due to jala, ‘hana hisagatyoriti’ means sheeta guna from jala destroys snigdha guna by ahara. Or jala takes off snigdha guna with itself. It is washed out. Thus dosha shaman occurs due to snigdha guna at ura and kantha. But it is not only the reason. If sneha is taken as ‘sararupa’ then due to decrease in sara, doshaprakopa occurs.

In Sushrut Samhita also contraindications are mentioned as –

न पिबेच्छासकासार्तो रोगे चाप्यूर्ध्वजत्रुगे।

क्षतोरस्कः प्रसेकी च यस्य चोपहतः स्वरः॥

पीत्वाऽध्वभाष्याध्ययनगेयस्वप्नान्न शीलयेत्।

प्रदूष्यामाशयं तद्धि तस्य कण्ठोरसि स्थित्।

स्यन्दाग्निसादच्छर्दि आदिनाम् आमयान् जनयेद्बद्हन्॥ सु. सू. ४६/४४०-४४२

Similar principle is mentioned. Only difference is that here it is mentioned that after taking anupana don't do adhva, bhashya, adhyayan (pathan), gayan and swapna.

In Ashtang Sangraha it is mentioned that if in these conditions anupana is taken then it brings sneha from ura and kantha to amashaya and causes abhishyand, agnisada, chardi etc. Here it is also mentioned that bhashan, aayan, adhva, swapna should not be done after taking anupana. It should be also avoided in praklinna deha, prameha, kanth roga and vrana.

वर्ज्यं तूर्ध्वजत्रुगदश्वासकासप्रसेकहिध्मास्वरभेदोरःक्षतिभिर्गीतभाष्यप्रसक्तैश्च तेषां हि
प्रदूष्यामाशयमुरः कण्ठस्थितमाहारजं स्नेहमासाद्य तद्भिष्यन्दाग्निं सादच्छर्द्यादीनामयान्
विदध्यात्। अ.सं.सू. १०/११-१२,
पीत्वा च भाष्यगेयाध्वस्वप्नान्न शीलयेत्। पानं च प्रक्लिन्नदेहमेहकण्ठाक्षिरोगव्रणिन् इति।
अ.सं.सू. १०/३५

In Ashtang Hrudaya also contraindications are mentioned –

नोर्ध्वजत्रुगदश्वासकासोरःक्षतपीनसे।
गीतभाष्यप्रसङ्गे च स्वरभेदे च तद्धितम् ॥
प्रक्लिन्नदेहमेहाक्षिगलरोगव्रणातुराः।
पानं त्यजेयुः सर्वश्च भाष्याध्वशयनं त्यजेत्॥
पीत्वा भुक्त्वाऽऽतपं वन्धिं यानं प्लवनवाहनम्॥ अ. ह. सू. ८/५३-५५

Arundatta has explained that in prameha etc all liquids are contraindicated, not only anupana after anna. He has revised quote of kharanada.

मेही प्लीही व्रणी कुष्ठी पाण्डुर्जठरपीनसी।
शोषातिसारी मन्दाग्निः पानीयं मन्दमाचरेत्।
नोर्ध्वाङ्गपवनाशिष्टे वाग्व्यायामहते न च।
क्षतोरसि श्वासकासहिक्कावम्यर्दिते न च।
निरन्ने च उर्ध्वरोगे च न पेयं वारि शीतलम्। अरुणदत्त

EXAMINATION METHODS FOR ANUKTA AHARA –

Anna and pana are described as ekadesha upadesha. Its not possible to mention all dravya with their name and guna karma. So the dravya which are used mostly are mentioned here. But in previous chapter it is mentioned that ‘नानौषधं द्रव्यं किञ्चिदिति’.

So guna karma of anukta dravya should be guessed on the basis of its place of origin as well as from people of that place.

Chakrapani has explained how to guess guna karma of anukta ahara dravya. He has also mentioned shruga grahi nyaya. Though all dravya are not mentioned, according to this nyaya it should be supposed that all dravya are mentioned.

यथा येनप्रकारेण नानौषधं किञ्चिदिति पूर्वाध्याये प्रोक्तं तथा तेन प्रकारेणानुक्तं वाच्यं, गुणत इति शेषः। पूर्वाध्याये हि “तत्र द्रव्याणि गुरुखर इत्यादिना ग्रन्थेन पार्थिवादिभेदेन विशिष्टेन च कर्मणा प्रोक्तानि द्रव्याणि, ततश्चानुक्तं द्रव्यं तेनैव गुरुखरादिना गुणेन पार्थिवत्वादि प्रतिपद्य यथोपचयादिकर्मकर्तृकतया व्यपदेश मित्यर्थः, तदेवार्निर्दष्टस्य द्रव्यस्य गुरुखरत्वादि कथं ज्ञेयमित्याह – देशजानां वचो यथेति, देशजा देशान्तरीयाः, तद्देशीयवचनात् ते ते गुरुखराद्यो ज्ञेया इत्यर्थः; किंवा देशजा यथा तत्तद्रव्यं व्यवहरन्ति-‘इदं मधुरमम्लम्’ इत्यादि तद् प्रतिपद्य, मधुरत्वाम्लत्वादिप्रतिपन्न पृथिव्याद्यस्य कारणमिति पृथिव्यादीनां गुर्वादीगुणगुणेन कर्मणाच रसोक्तेन तद् वक्तव्यमित्यर्थः।

Chakrapani has explained that karma should be guessed on the basis of guna. In previous chapter guna of panchabhautik dravya and their karma are mentioned. So if guru, khara etc guna are known its related panchabhautik karma can be guessed. Knowledge of these guna should be acquired from people who use it or in the area where it grows. Again guna and karma can be guessed depending upon rasa. Even for aushadhi dravya also it is mentioned that knowledge of their guna karma should be acquired from local people.

ओषधिर्नामरूपाभ्यां जानते ह्यजपा वने।

अविपाश्चैव गोपाश्च ये च अन्ये वनवासिनः॥ च. सू. १/१२०

FACTORS TO DECIDE GUNA KARMA OF ANUKTA AHARA DRAVYA –

चरः शरीरावयवाः स्वभावो धातवः क्रिया।

लिङ्गं प्रमाणं संस्कारो मात्रा च अस्मिन् परीक्ष्यते॥ च. सू. २७/३२५

Thus guna karma of anukta dravya should be guessed on the basis of chara, sharir avayava, swabhav, dhatu, kriya, linga, pramana, sanskara and matra. All three commentators have explained these factors –

चर्यत इति चरां देशः भक्ष्यश्च सामान्येन गृह्यते क्रिया व्यापारः, प्रमाणं मानम्। चक्रपाणि

चर इति भक्षणार्थं चरत्यास्मिन् इति चरश्चरणशीलदेशः भक्षणश्च अनूपजलजङ्गलादिः। शरीरअवयवाः शिरस्कन्धादयः। स्वभाव इति मांसाशित्वानाशित्वादिर्न तु गुरुलाघवादिः स्वस्वगुण निर्देशेषूक्तत्वात्। धातवः शोणिताद्यः। क्रिया सतत गमनादिरूपा। लिङ्गं पुस्त्वादि। प्रमाणं ऋस्वदीर्घादि। संस्कारः पाकादिषु भटित्रादिकरणम्। मात्राऽग्निबलापेक्षिणी द्रव्यपरिणामभूता। गंगाधर
चरशब्दः अत्र आहारदेशयोः वर्तते। वक्ष्यति च चरोऽनूपेत्यादि। शरीरस्य अवयवाः शरीरावयवाः साक्थिशिरः प्रभृतयः। धातवः रक्ताद्यः। क्रिया कर्म। लिङ्गं स्त्रीपुंसलक्षणं। प्रमाणं महाशरीरं अल्पशरीरं च। यो. सेन

Thus char is desha – jangal, jala, anup. Sharir avayava means part used such as sakthi etc. Swabhav means dietary habits – mansashan. Dhatu – rasa rakta etc, kriya – movements, lingagender and pramana means body measurement – mahasharir, alpa sharir, sanskara – paka etc, matra – depending upon agni and dravya.

These all examinations are for deciding gurutva and laghutva. These factors are explained with examples.

Some important factors discussed by commentators are as follows-

Chara –

Chakrapani has explained this factor in detail. He has mentioned that chara has two meanings – desha and bhakshya.

चर्यत इति चरो देशः, भक्ष्यश्च सामान्येन गृह्यते।

He has also explained that here jangal, anup are considered to those which animals stay maximum in that particular area. If animal takes birth in that area and goes to other area it is not considered in that group.

तत्र अनूपजलाकाशधन्वाद्य इत्यनेन गतिरूपश्चर इत्युच्यते। अत्र जलजत्वानूपत्वेन च जले वानूपे वा गतिरेव दर्श्यते न हि जलादौ ये जातास्ते प्रायोऽन्यत्रावतिष्ठन्ते, ये त्वन्यत्र जाता अप्यन्यत्र तिष्ठन्ते प्रायः।

He has also explained that here ‘Cha’kar should be considered.

धन्वजा धन्वचारिण इत्यत्र चकारो लुप्तनिर्दिष्टो द्रष्टव्यः तेन आकाशचारिणमपि श्येनादीनामनुक्तं लाघवं स्वजातिप्रसहान्तरापेक्षया बोध्दव्यम् आकाशस्य लघुत्वात्।

Dhatu –

While commenting on dhatu, chakrapani has mentioned madhyam as antaradhi and asthi as asthithita mansa.

मध्यमित्यन्तराधिः, अस्थि इति अस्थिस्थितं मांसम्

While Gangadhar has commented that though mansa is guru or laghu, asthi is not atiguru atilaghu.

अस्थि च यथास्वं यस्य गुरोर्वा गुर्वोर्वास्थि मध्यगुरु मध्यलघु। गुरोः सत्त्वास्यास्थि नातिगुरु नातिलघु। लघोः सत्त्वस्यास्थि नातिलघु नातिगुरु। प्राणिनां यथास्वं स्वं स्वं मध्यदेहं तेषां अस्थि अस्थिमांसं च गुरुतरं विद्यात्।

Swabhav –

Gangadhar has given nirukti of swabhav –

स्वो भावः स्वभावः स्वरूपं निसर्गः प्रकृतिरित्येकोऽर्थः। गंगाधर
स्वभावादिति प्रकृत्या। चक्रपाणि

Linga –

लिङ्गयते ज्ञायन्तेऽनेनेति लिङ्गं जातिः, तेन लिङ्गसामान्ये जातिसामान्ये,
एतच्च चतुष्पादाद्यभिप्रायेण बोधद्वयम्, पक्षिषु विपर्ययः। चक्रपाणि
लिङ्गसामान्ये पुंसां गौरवं लिङ्गविशेषात् स्त्रीणां लाघवमिति तर्हि किं वराहादीनां गुरुणां
स्त्रीणां लावादिभ्यं पुंभ्यो लाघवमिति? नैव, लिङ्गं हि पुंस्त्वादिकं सामान्यं सति वा
एतच्च चतुष्पादाभिप्रायेण बोध्यं। गंगाधर
लिङ्गसामान्ये समानजातौ पुंसां गौरवं स्त्रीणां च लाघवं। एतच्च चतुष्पादाभिप्रायेण।
विहङ्गेषु विपर्ययः। यो. सेन

Gurutva and laghutva of male and female respectively is in that same jati only. This is applicable to chatushpada. In birds it is opposite. All three have revised quote from Harit Samhita.

चतुष्पादेषु लघ्वी स्त्री विहगेषु लघुःपुमान्।

Pramana –

Gangadhar has mentioned two pramana according to swabhav and vaya.

प्रमाणन्तु द्विविधं स्वभावकृतं वयःकृतञ्च। स्वभावाद्गोहितो महान वयसा तु प्रथमतः क्षुद्रदेहो
मध्ये मध्यदेहः शेषे पक्वदेह इति वयसः प्रमाणेन अन्तर्भावः। गंगाधर

Sanskara –

सविपर्ययमिति संस्काराल्लघूनामपि गौरवं विद्यदित्यर्थः, तदेव संस्कारजन्यं लाघवं गौरवञ्चाह-ब्रीहेरित्यादि। चक्रपाणि

यथा संस्काराद् गुरुणां लाघवं विद्यात् तथा सविपर्ययं लघूनां संस्काराद् गौरवं विद्यात्।गंगाधर, यो. सेन

Due to sanskara guru converts into laghu or vice versa.Sanskara is not defined here.But details of it are previously discussed in chapter 26.

Matra –

It is mentioned that ‘मात्रां द्रव्याणि अपेक्षन्ते मात्रा चाग्निमपेक्षते।’Matra depends upon agni and dravya. Guru dravya should be taken in small quantity. While laghu dravya can be taken in large quantity till trupti occurs.

Chakrapani has explained that matra is not a fixed entity. Even in same person it changes time to time according to agni.

द्रव्याणि मात्राम् अपेक्षन्ते इति यथोचितमात्रावन्ति सुखं पच्यन्ते इत्यर्थः; मात्रा चाग्निमपेक्षते इति प्रतिपुरुषं प्रतिदिनञ्चाग्निभेदमपेक्ष्य मात्रा महती स्वल्पा वा भवति, न प्रतिनियतमात्रा विद्यत इति भावः।

He has also explained that laghu dravya also should not be taken in excess quantity as it causes gurutva due to matra.

लघूनामतिसेवने गौरवं मात्राकृतम्।

In Cha. su.05, matra is described in detail.

मात्राशी स्यात्। आहारमात्रा पुनरग्निबलापेक्षिणी। च. सू. ५/३

यावद्ध्यस्याशनमशितमनुपहत्य प्रकृति यथाकालं जरंगच्छति तावदस्य मात्राप्रमाणं वेदितव्यं भवति। च. सू. ५/४

तत्र शालिषष्टिकमुद्गलावकपिज्जललैणशशम्बरादीन्याहारद्रव्याणि प्रकृतिलघून्यपि मात्रापेक्षिणी भवन्ति। तथा पिष्टेक्षुक्षीरविकृतितिल माषानूपमौदकपिशितादीन्याहारद्रव्याणि प्रकृतिगुरुण्यपि मात्रामेवापेक्षन्ते।। च. सू. ५/५

न चैवमुक्ते द्रव्ये गुरुलाघवमकारणं मन्येत्। लघूनि हि द्रव्याणि वाखग्निगुणबहुलानि भवन्ति; पृथ्वीसोमगुणबहुलानीतराणि, तस्मात् स्वगुणादपि लघून्यग्निस्सन्धुक्षणस्वभावान्यल्पदोषाणि च उच्यन्ते अपि सौहित्य उपयुक्तानि, गुरुणि पुनः न अग्नि सन्धुक्षणस्वभावानि असामान्यात्,

अतश्चातिमात्रं दोषवन्ति सौहित्योपयुक्तान्यन्यत्र व्यायामाग्निबलात्; सैषा भवत्यग्निबलापेक्षिणी मात्रा॥ च. सू. ५/६

In Sushrut Samhita also it is mentioned that gurutva laghutva depends upon sanskara, matra, dravya, kala etc in mansa varga at last.

चरः शरीरावयवाः स्वभावो धातवः क्रिया।

लिङ्गं प्रमाणं संस्कारो मात्रा चास्मिन् परीक्ष्यते॥ सु. सू. ४६/१३८

It is clearly mentioned by Dalhan that gurutva and laghutva of mansa depends upon these factors.

तदेव चरादीन् परीक्ष्य मांसेषु गुरुलाघवं वाच्यमित्यर्थः।

Dalhan has explained all these factors . It is similar to commentators of charak Samhita.

चर - चरशब्दोऽत्राहारविहारयोर्वर्तते; तद्यथा-कस्मिन् देशे अयं विहरति धन्वानि अनूपे वा जले वा वियति वा; किं पुनस्यमाहरति अतिगुर्वतिलघु वा, शीतमुष्णं वा ,स्निग्धं रुक्षं वा: तत्तदाहारविहारगुणभावित शरीरधातो मृगस्य पक्षिणो वा तत्तद्गुणमेव मांसमिति भावः।

शरीरावयव - शरीरावयवाः परीक्ष्यन्ते तद्यथा-उरोग्रीवं विहङ्गानां विशेषेण गुरु स्मृतम्। इत्यादि।

स्वभाव - स्वभावो यथा- स्वभावाल्लघवो मुद्गास्तथा लावकपिज्जलाः इति। स्वभावोऽत्राचार्येण नोक्तः, सर्वत्रैव चरादिष्वष्टास्वपि स्वभावस्यानुषङ्गात्।

धातु - धातवस्तु यथोत्तरम् इत्यादि धातुपरीक्षा।

क्रिया - क्रिया यथा उरोविचरणात्तेषां पूर्वमङ्गं लघु स्मृतम्।

लिङ्गं - लिङ्गं यथा - स्त्रियश्चतुष्पादेषु, पुमांसो विहङ्गेषु इति।

प्रमाण - प्रमाणनिति महाशरीरेष्वल्पशरीरा इत्यादि।

संस्कारो - संस्कारो यथा - स्नेहगोरसधान्याम्लफलाम्लैराम्लितं च यत्। यथोत्तरं लघु इत्यादि।

मात्रा - मात्रा चास्मिन्निति गुरुणाम् अर्धसौहित्यं लघूनां तृप्तिरिष्यते।

In Ashtang Sangraha and Hrudaya gurutva laghutva of mansa is mentioned in mansavarga -

पुंस्त्रियोः पूर्वपश्चार्धं गुरुणि गर्भिणी गुरुः।

लघुर्योषिच्चतुष्पात्सु विहङ्गेषु पुनः पुमान्॥

शिरस्कन्धोरुपृष्ठस्य कट्याः सकथनोश्च गौरवम्।

तथामपक्वाशयोः यथापूर्वं विनिर्दिशेत्।

शोणितप्रभृतीनां च धातूनामुत्तरोत्तरम्।

मांसात् गरीयो वृषणमेढ्रवृक्कयकृतगुदम्॥ अ.स.सू. ७/१०८-११०, अ.ह.सू. ६/६९-७१

It is mentioned that upper body of male and lower body of female is guru. In Animals mansa of male is guru while in birds that of female is guru. Amongst shira, skandha, uru, prushtha, kati, sakti, amashaya, pakvashaya each one is guru than previous one. Each dhatu is guru than it's previous.

WHY TO EXAMINE GURUTVA AND LAGHUTVA –

गुरुलाघवचिन्तेयं प्रायेणाल्पबलान् प्रति।

मन्दक्रियाननारोग्यान् सुकुमारान्सुखोचितान्॥

दीप्ताग्रयः खराहाराः कर्मनित्या महोदराः।

ये नराः प्रति तांश्चिन्त्यं नावश्यं गुरुलाघवम्॥ च. सू. २७/३३७-३३८

Gurutva and laghutva of ahara should be considered especially in those who are – alpabala, mandakarma, mandaanala, manda arogya, sukumar and sukhochit. It will not affect persons having opposite qualities to it. All three commentators have explained it. Chakrapani's explanation is brief but Gangadhar and Y.Sen have explained in detail.

अत्राप्यबलवत्त्वेन मन्दकाद्यैरपि वन्हिमाद्यमेव लक्षणीयम्। खराहारा इति कठिनाहारसमर्थाः, महोदरत्वेनापि मेदोऽवरोधात् महाग्नित्वं दर्शयति, नावश्यं चिन्त्यमित्यनेन दीप्ताग्नीनामपि प्रतिस्तोकप्रयोजनाय गुरुलाघवचिन्ता विद्यत इति दर्शयति । चक्रपाणि

गुरुलाघवचिन्ता प्रायेणाल्पबलान् मन्दक्रियान् अनारोग्यान् सुकुमारान् सुखोचितान् पुरुषान् प्रति क्रियते। ये च नरा दीप्ताग्न्यादयस्तान् प्रति माषादेर्गुरुलाघवं नावश्यं चिन्त्यं भवतीति। गंगाधर अल्पबलान् मन्दानि क्रियानलारोग्याणि येषां तान् मन्दक्रियानलारोग्यान्। मन्दक्रियाः अलसाः। मन्दानलाः मन्दाग्नयः। मन्दारोग्याः रोगिणः। सुकुमारान् मृदूदेहान्। सुखोचितान् सुखिनश्च। ये नराः दीप्ताग्नयः। खराहाराः अमृदुभोजनाः। कर्मनित्याः सदा कर्मकारिणः अनलसाः। महत् उदरं येषां ते महोदयःबह्याशिनः। तान् प्रति इदं गुरुलाघवं न अवश्यं चिन्त्यं। यो. सेन

Similar principle is mentioned in Sushrut Samhita also.

मन्दकर्मानलारोग्याः सुकुमाराः सुखोचिताः।
जन्तवो ये तु तेषां हि चिन्तेयं परिकीर्त्यते।।
बलिनः खरभक्ष्या ये ये च दीप्ताग्रयो नराः।
कर्मनित्याश्च ये तेषां नावश्यं परिकीर्त्यते।। सु. सू. ४५/४४४-४४५

Thus to examine gurutva and laghutva of ahara is necessary when there is agnimandya and related conditions.

HITABHOJANA PHALA –

हिताभिर्जुडुयान्नित्यमन्तरग्निं समाहितः।
अन्नपानसमिध्दिर्ना मात्राकालौ विचारयन्॥
अहिताग्निः सदा पथ्यान्तरग्रै जुहोति यः।
दिवसे दिवसे ब्रह्म जपत्यथ ददाति च॥
नरं निःश्रेयसे युक्तं सात्म्यज्ञं पानभोजने।
भजन्ते नामयाः केचिद्भाविनोऽप्यन्तराहृते।।
षड्त्रिंशतं सहस्राणि रात्रीणां हितभोजनः।
जीवत्यनातुरो जन्तुर्जितात्मा संमतः सताम्॥ च. सू. २७/३३८-३४२

It is mentioned that person who always take hita ahara according to matra kala etc and do brahma japa, will not affect by any disease in this as well as next birth also. He will get healthy life of hundered years.

अहिताग्निरिति सात्म्येन व्यवस्थापिताग्निः किंवा अहिताग्निरिवाहिताग्निः; तेन अहितान्निर्यथा प्रातः सायं जुहोति, तथाऽयमपि प्रातः सायं च पथ्यान्तरग्नौ जुहोति। ब्रह्म जपतीति प्रणवादिमन्त्रमावर्तयति। ददाति चेति यथाशक्ति दानमाचरति। तं नरं निःश्रेयसे कल्याणे युक्तमात्रया न भजन्ते। भाविनोऽपीति जन्मान्तरेऽपि इह जन्मनि पथ्याशित्वान्न भवन्ति गदाः जन्मान्तरेऽपि ब्रह्मजपदानाभ्यामर्जितप्रभावादेव न भवन्ति। अपथ्यस्य तथा अधर्मस्य रोगकारणस्य अभावाद् गदा न भवन्ति इति भावः। वर्षशतायुष्टमपि हितादि भोजना भवतीत्याह। चक्रपाणि
समाहितः समाधिमान् पुरुषः खलु मात्राकालौ विचारयन् हिताभिरन्नपानात्मिकाभिः समिध्दिर्नित्यमन्तरग्निं जाठराग्निं जुहुयात्। ताभिर्हिताभिरन्नपानसमिध्दिः अहिताग्निः सन्नपि सदा प्रतिदिनं पथ्यान्यन्तरग्नौ जुहोति च न खल्वेकवारं हिताभिरन्नपानसमिध्दिदन्तरग्निं जुहुयान्नित्यमेव जुहुयात् एवं सदैवाहिताग्निः अन्तरग्नौ दिवसे दिवसे पथ्यानि जुहोति च। एवं हितान्नपाने यावन्तं कालं

जीवति तदाहषट्त्रिंशतमित्यादि। रात्रीणां षट्त्रिंशतं सहस्राणि खल्वन्तरेण दिना दिनानि सम्भवन्तीत्यतोऽहारान्नाणां षट्त्रिंशतं सहस्राणि। त्रिंशद्दिनमासानां द्वादशभिर्वर्षमेकं, तेषां वर्षाणां शतं भवति, तावत्कालं हितभोजनो जन्तुरनातुरः सन् जितात्मा च सन् सतां सम्मतः सन् जीवतीति।

गंगाधर

Gangadhar has explained that trishat sahastra ratri means shata varsha ayu. He has revised quotes from Sushrut Samita about methods of taking hitahara. He has mentioned that after taking hitahara one can get healthy life of hundred years. But it not mentioned that how to take it. So he revised quotes stating ahara vidhi, patra, sequence of food stuffs in dish, sequence of rasa to be taken in meal and kala. He has also revised quotes stating food to be avoid, paschat karma after food etc.

Sushrut Samhita –

In Sushrut Samhita in annapanavidhi adhyaya after anupana varga aharavidhi is mentioned in detail.

आप्तस्थितमसंकीर्णं शुचि कार्यं महानसम्।
तत्राप्तौर्गुणसंपन्नं भक्ष्यमन्नं सुसंस्कृतम्।
शुचौ देशे सुसंगुप्तं सुमपस्थापयेद्दिषक्।
विषघ्नैरगदैः स्पृष्टं प्रोक्षितं व्यजनोदकैः।
सिध्दैर्मन्त्रैर्हतविषं सिध्दमन्नं निवेदयेत्॥ सु. सू. ४६/४४६-४४८

After vidhi, specific patra for specific food are also mentioned –

घृतं कार्ष्णायसे देयं, पेया देया तु राजते।
फलानि सर्वभक्ष्यांश्च प्रदद्याद्द्वै दलेषु तु॥
परिशुष्कप्रदिग्धानि सौवर्णेषु प्रकल्पयेत्।
प्रद्रवाणि रसांश्चैव राजतेषूपहारयेत्॥
कद्वराणि खडांश्चैव सर्वाञ्छैलेषु दापयेत्।
दद्यात्ताम्रमये पात्रे सुशीतं सुश्रुतं पयः।
पानीयं, पानकं मद्यं मृन्मयेषु प्रदापयेत्।
काचस्फटिकपात्रेषु शीतलेषु शुभेषु च।
दद्याद्द्वैडूर्यचित्रेषु रागषाडवसट्टकान्।
पुरस्ताद्विमले पात्रे सुविस्तीर्णे मनोरमे।

सूदः सूपौदनं दद्यात् प्रदेहांश्च सुसंस्कृतान्॥ सु. सू. ४६/४४९-४५४

Different pots are mentioned for different food e.g. Ghrut – kantalohapatra or rajat patra, phala / bhakshya / vaidala / parishuska – suvarna patra, liquids (drava/rasa)- rajata patra / katvara / khada- shaila patra, jala /panak / madya –mrunmaya patra, raga / shadav / sattak – kacha, sphatik, vaidurya patra.

Position of each food stuff in plate –

फलानि सर्वभक्ष्यांश्च परिशुष्काणि यानि च।

तानि दक्षिणपार्श्वे तु भुज्जानस्योपकल्पयेत्॥

प्रद्रवाणि रसांश्चैव पानीयं पानकं पयः।

खडान् यूषांश्च पेयांश्च सव्ये पार्श्वे प्रदापयेत्।

सर्वान् गुडविकारांश्च रागषाडवसट्टकान्।

पुरस्तात् स्थापयेत् प्राज्ञो द्वयोरपि च मध्यतः॥ सु. सू. ४६/४५५-४५७

Phala, bhakshya, prishushka should be at right lateral, drava, lasa, paneeya, panak- should be at left side, Gudavikar, raga, shadav, sattak should be in front and in between both right and left side.

SEQUENCE OF RASA AND FOOD TYPES –

पूर्वं मधुरमश्रीयान्मध्येऽम्ललवणौ रसौ।

पाश्चाच्छेषान् रसान् वैद्यो भोजनेष्ववचारयेत्॥

आदौ फलानि भुज्जीत दाडिमादीनि बुद्धिमान्।

ततः पेयांस्ततो भोज्यान् भक्ष्यांश्चित्रांस्ततः परम्॥

घनं पूर्वं समश्रीयात् केचिदाहुर्विपर्ययम्।

निरत्ययं दोषहरं फलेषु आमलकं नृणाम्॥ सु. सू. ४६/४६०-४६३

Amongst rasa first madhura rasa should be taken first, then amla lavan and other rasa should be taken at last. According to food stuff first fruits like dadim should be taken, than peya and then bhakshya. Some acharyas say solid should be taken at first some says opposite to it.

HOW TO TAKE FOOD –

सुखमुच्चैः समासीनः समदेहोऽन्नतत्परः।

काले सात्म्य लघु स्निग्धमुष्णं क्षिप्रंद्रवोत्तरम्।

बुभुक्षितोऽन्नमश्रयान्मात्रावद्विदितागमः॥ सु. सू. ४६/४६५-६६

Food should be taken by sitting comfortable and concentrating on food only. It should be taken at proper time and in proper matra. It should be satmya, laghu, snigdha, ushna and drava.

Dalhan has commented on kala as follows –

कालो द्विविधो नित्यग आवस्थिकश्च; तत्र नित्यग आर्तवः स पुनः 'अतीवायतयामा' इत्यादिना नियमितः, आवस्थिकः पुनः जीर्णलक्षणापेक्षः, आमे तु अन्नेऽकालः। डल्हण

Dalhan has explained kala is of two types – nityaga and avasthika. Avasthika means according to avastha that is jeerna and ama. Jeerna avastha is anna kala. Annakala as per nityaga kala is explained as follows –

अतीवायतयामास्तु क्षपा येष्वृतुषु स्मृताः ॥

तेषु तत्प्रत्यनीकाढ्यं भुञ्जीत प्रातरेव तु ।

येषु चापि भवेयुश्च दिवसा भृशमायताः ॥

तेषु तत्कालविहितमपरान्हे प्रशस्यते ।

रजन्यो दिवसाश्चैव येषु चापि समाः स्मृताः ॥

कृष्णा सममहोरात्रं तेषु भुञ्जीत भोजनम् । सु. सू. ४६/४६८-४७१

While commenting on it Dalhan has explained these terms.

अतीवायतयामा अतीव दीर्घप्रहराः। क्षपा रजन्यः। येष्वृतुष्विते हेमन्ते शिशिरे च। तत्प्रत्यनीकाढ्यमिति कालबलप्रवृत्तदोषगुणानां बाधकभूतं विरोधिद्रव्यगुणबहुलमित्यर्थः। प्रातरिति सपादे यामे, येष्वृतुषु ग्रीष्मप्रावृषोः। भृशयामता दीर्घतराः। तत्कालविहितं द्रवस्निग्ध मधुरप्रायम्। अपरान्ह इति अर्धतृतीययामोपरि। रजन्य इत्यादि। येष्वृतुषु शरदि वसन्ते च। सममहोरात्रमिति मध्यान्हः इत्यर्थः। 'अयम एकाशनस्य पुरुषस्य विधिः; द्विरश्रतः पुनः प्रातर्भोजनमात्रयोः अर्धमात्रं त्रिभागं वा लघु मृष्टं च; तच्च प्रातर्भोजनं सपादे प्रहरे, द्वितीयं भोजनं त्वर्धचतुर्थं प्रहरोपरि' इति पज्जिकाकारः,

Thus in every rutu ahara should be having opposite qualities that of dosha. In hemant and shishir ahara should be taken early in the morning. (sapadayam) In Greeshma and pravrut it should be taken after three and half yam - aparanha. In sharad and vasant it should be at madhyanha – sama ahoratra.

According to panjika it is time for person who takes ahara at only one time. Person who takes ahara two times – first ahara should be at sapada prahara and second ahara after four and half prahara. Second ahara should be ½ or 1/3 in quantity and it should be laghu.

Aahara to be avoided –

अचोक्षं दुष्टमुत्सृष्टं पाषाणतृण लोष्टवत् ।

द्विष्टं व्युक्षितमस्वादु पूति चान्नं विवर्जयेत् ॥

चिरसिद्धं स्थिरं शीतमन्नमुष्णीकृतं पुनः ।

अशान्तमुपदग्धं च तथा स्वादु न लक्ष्यते ॥ सु. सू. ४५/४७६-४७८

Following ahara should be avoided – apavitra, malina, dushta, utsrushta, mixed with pashan, truna etc, dvishta, vyushit, puti, aswadu, sthira, ashanta, upadagha.

Paschat karma after taking ahara –

जीर्णे अन्ने वर्धते वायुर्विदग्धे पित्तमेव तु ॥

भुक्तमात्रे कफश्चापि, तस्माद्भुक्तेरितं कफम् ।

धूमेनपोह्य हृद्यैर्वा कषायकटुतिक्तकैः ।

पुग कङ्गोलकर्पूरलवङ्गसुमनफलैः ।

ताम्बूलपत्रसहितैः सुगन्धैर्वा विचक्षणः ॥

भुक्त्वा राजवदासीत यावदन्नक्लमो गतः ।

ततः पादशतं गत्वा वामपार्श्वेन संविशेत् ॥ सु. सू. ४७/४८४-४८७

When we take food kapha increases, during pachan pitta and after pachan vata increases. So after taking food kaphashamak upakrama are necessary. So dhumpan is mentioned. Then ‘tambul’ is mentioned. Immediately after taking meals it is suggested to sit comfortably (राजवदासीत) until klama due to anna is present. After that walking (shata pada) and after that sleeping on left lateral side is suggested.

ANNA PRASHASTI –

प्राणाः प्राणभृतामन्नमत्रं लोकोऽभिधावति ।

वर्णः प्रसादः सौस्वर्यं जीवितं प्रतिभा सुखम् ॥

तुष्टिः पुष्टिः बलं मेधा सर्वम् अन्ने प्रतिष्ठितम् ॥ च. सू. २७/३४३-३४४

This quote is mentioned to answer why it is necessary to examine ahara. It is mentioned that varna, soundarya, jivit, pratibha, sukha, tushti, pushti, medha all depends upon ahara. Not only this loukik karma but sadvrutta as well as vaidika karma, apavarga (moksha) are also depends upon ahara. So it is necessary to examine ahar

28. VIVIDHASHITAPEETEEYA

Method of chatushka rachana and its sequence –

It is already discussed at the starting of 25th chapter. Also term ‘adhyaya’, ‘bhagawan’ and ‘atreya’ are described there.

Title and sequence of adhyaya –

In Charak Samhita there are many aspects for setting of title of chapter. Here it is given form starting words of adhyaya. Gangadhar has explained reason behind it.

अस्मिन् अध्याये प्रथमं विविधमशितपीतेत्यादि अत उर्ध्वं वक्ष्यते तत्र यत्तत् पदार्थं विविधाशितपीतं तदधिकृत्य कृतो अध्याय इति विविधाशितपीतीय इति। वक्ष्यते हि अर्थे दशमहामूलीये। अधिकृत्यार्थमध्यायमिति। गं

In this chapter first different ashit and pita are described. So name is given as vividhashitpeeteeya. He has revised quote form first chapter - अधिकृत्यार्थमध्यायमिति। by anagatavekshan tantrayukti.

अधिकृत्य – (अव्य) (अधि + कृ + (क्त्वा) त्र्यप) उल्लेख करके, के विषय में, के संबंध में

अध्याय – (आधि + इ + घञ) खण्ड, रचना के भाग

Why vividhashitpeeteeya has been set after annapana vidhi –

Technical correlation with previous adhyaya is explained by all three commentators.

पूर्वं अध्याये ‘अन्नं प्राणाः’ इत्युक्तम्, तेन प्रकारेणान्नं प्राणहेतुः भवति तदाभिधानार्थं विविधाशितपीतीयोऽभिधीयते, इयमप्यर्थपरा संज्ञा ॥ चक्रपाणि

अथान्ने यथा वर्णप्रसादादिकं प्रतिष्ठितं तद् उपदेष्टुम् आह – अथात इत्यादि। गंगाधर
प्राणाः प्राणभृतामन्नं इत्युक्तं । अन्नं यथा प्राणहेतुः भवति तत् उपदर्शयितुं विविधाशितपीतीयं
आरभते। यो.सेन

All three have explained that in previous chapter it is mentioned that anna is essential for prana. So for discussion on it this chapter has been set after annapana vidhi.

ACTION OF AHARA -

विविधमशितं पीतं लीढं खादितं जन्तोर्हितन्तरग्रिसंधुक्षितं बलेन यथास्वेनोष्मणा सम्यग्विपच्यमानं खलु
कालवदविरतगमनशीलो यथा कालस्तथाविरत्यसेवानवस्थितः सर्वधातूनामनन्तरावस्थाम् आरभ्य
पूर्वावस्थानाशात्मकः यथास्वेनैवोष्मणा पाको यस्मिस्तत् केवलं कृत्स्नं शरीरमनुपहतानि
सर्वधातूष्ममारुतस्रोतांति यस्मिस्तत्। तथाविधं सदेव उपचयबलवर्णसुखायुषा सह योजयति।
अविरतसर्वधातुपाकमपि शरीरं नोपहतसर्वधातुष्म मारुतस्रोतो भवति। यतः सर्वान् शरीरधातून्
उर्जयति। गंगाधर

While commenting on this, Chakrapani has explained that term ‘hita’ denotes that ahita ahara is not responsible for bala, varna etc.He has explained antaragni as jatharagni.

अन्तराग्निना जठरेण वन्हिना सन्धुक्षितं बलं यस्यतेनान्तरग्रिसन्धुक्षितं बलेनोष्मणा। चक्रपाणि

He has given two meanings of yathaswena – ushmana – one as panchabhautik agni and other is dhatvagni.

– यथास्वेन उष्मणेति पृथिव्यादिरुपाशितादेर्यस्य य उष्मा पार्थिवान्यादिकरुस्तेन
यथास्वेनोष्मणेति यस्य रुधिरादेर्य उष्मा धात्वाग्निरुपस्तेन सम्यग्विपच्यमानमशितादि
रसतामापन्नम्

He has also explained ‘kalavad’ by two different methods – kala is nityag so it is anavasthit. Like that dhatupak in sharir is also anavasthit means constant. If dhatu will not become ksheena due to pak, then there will be no necessity of ahara. But it’s not true. Second he says that ‘kalavad’ is adjective used for ahara. Because only kala bhojan can do its function like bala, varna etc. Akala bhojan can’t do it.

Ushma, marut and strotas of all dhatu should be prakrut. If ushma, marut and strotas of dhatu become upahat then ahara cannot do its dhatu upachayadi function.

Chakrapani has explained ushma as dhatupachako agni, Marut as dhatuposhak rasavahi vyan rupa and Strotas as strot or dhatuposhak rasavaha. He has also explained two meanings of kevalam.

केवलमिति कृत्स्नं शरीरम् ।

केवलमित्यधर्मरहितम्, अधर्मयुक्ते हि शरीरे विफलम् अशितादि भवति इति ।

Gangadhar has explained four types of ahara in detail.

अशितं शालिपष्टिकादि नानाविध शूकधान्यकृततण्डुलाविकारभूतं प्रधानतया अभ्यवहतम् अन्नम्।
विविधं पीतम् आन्तरीक्षादि जल दुग्ध दधि घृत मधु मद्य आसव काजिका अरिष्ट चुक्र तक्र
पानकादिकं पानार्थं द्रवभूतम् ।

विविधं लीढमिति नानाविध शूक शमी धान्य विकार पायस क्षीर रस सूप व्यञ्जन गुडादिरूपं
नातिद्रवं नातिसान्द्रं द्रवद्रव्यम् उपकरणरूपेण अवचारितम्।

विविधं खादितम् इति शकूशमीधान्यमांसशाकफलादि विकारविशेष पिष्टकापूप घृतपूरादि फलादि
कठिण द्रव्यम् अवचारणयाकल्पितम् अभ्यवहतम्।

Ashit means majority food we eat prepared from shuka, shali and tandul. Peeta means in liquid form e.g. – jala, dugdha. Lidha means semisolid prepared from shuka and shami dhanya. Khadita means kathin ahara and prepared from shuka shami, shaka, and phala like –apupa.

In Charak Samhita Chikitsa sthana 15, importance of agni is mentioned.

यदन्नं देहधात्वोर्जोबलवर्णादिपोषकम्।

तत्राग्निर्हेतुराहारान्न ह्यपक्वाद्रसादयः॥ च. चि. १५/५

Though deha dhatu vardhan, bala, varna are functions of ahara basic cause of it is agni. Process of pachana of ahara is also mentioned in Charak samhita chikitsa sthana 15.

अन्नम् आदानकर्मा तु प्राणः कोष्ठं प्रकर्षति ।

तद् द्रवैः भिन्नसंघातं स्नेहेन मृदुतां गतम् ॥

समानेन अवधूतो अग्निः उदर्यः पवनोद्ग्रहः ।

काले भुक्तं समं सम्यक् पचत्वायुर्विवृद्धये॥

एवं रसमलायान्नमाशयस्थमधः स्थितः।

पचत्याग्निर्यथा स्थाल्यामोदनायाम्बुतण्डुलम् ॥ च. चि. १५/

Engulfed food is taken into koshta by prana vayu. There it becomes fragmented and soft due to drava and snigdha respectively. Agni which is activated by saman vayu acts on this ahara and do ayurvedhana. While commenting on it Chakrapani has mentioned that-

द्रवैः इति पानीयादिभिः । भिन्नसंघातमिति अवयवशैथिल्यमापन्नम् । काले इति बुभुक्षाकाले । भुक्तं सममिति मात्राप्रकृत्यादिसमम् । समानेनावधूत इति प्राकृतत्वाद् बाह्यो वायुरिव अग्नेः संधुक्षणो भवति न वैषम्यकरः, विकृतस्तु वैषम्यं करोति; तेन वा तेन विषमो अग्निः भवतीति चोपपन्नं भवति। एते च द्रवादयः पाचकस्याग्नेः सहाया भवन्तीत्यनेन ग्रन्थेनोच्यते: “आहार परिणामकरास्त्वमे भावा भवन्ति तद्यथा – उष्मा, वायुः क्लेदः स्नेहः कालः समयोगस्य (शा. ६) इति।

From commentary of Chakrapani on Charak Chikitsa sthana 15/13, it is clear that yathaswena ushma means ‘pancha bhautikagni. In Charak Chikitsa sthana 15 role of pancha bhautikagni is mentioned.

भौमाप्याग्नेयवायव्याः पञ्चोष्माणः सनाभसाः।

पञ्चाहारगुणान् स्वान्स्वान्पार्थिवादीन्पचन्ति हि॥ च. चि. १५/१३

In this quote it is clearly mentioned that pancha bhautikagni acts on their own attributes in ahara. They don't do pachana of dravya. Chakrapani's commentary on it is very important regarding it.

भौमाद्यः पञ्चोष्माणः पार्थिवादि द्रव्य व्यवस्थिता जाठराग्नि संधुक्षितबला अन्तरीयं द्रव्यं पचन्तः स्वान् स्वान् पार्थिवादीन् पूर्वपार्थिवगन्धत्वाद्य विलक्षणान् गुणान् निर्वर्तयन्ति। एतदेव “ विविधमशितपीतलीढखादितं जन्तोर्हितमन्तरग्निसंधुक्षितबलेन यथास्वेनोष्मणा सम्यग्विपच्यमानं (सू. २८) इत्यादिना सूत्रस्थाने अपि उक्तम्। यद्यापि भूताग्निना पार्थिवादिद्रव्यं पच्यते, तथाऽपि पार्थिवादिद्रव्याणां पाकेनैतदेव जननं यद्विशिष्ट गुणयुक्तत्वं, तेन पाकेन जन्यमानेऽपि द्रव्ये गुणा एव जन्यन्त इत्याभिप्रायेण पार्थिवादीनाहारगुणाज्जनयन्तीत्युच्यते । अनेन गुणजननमेव, न द्रव्यजननम्। तत्र जाठराग्निः सवनिवाहार रसमल विपाकान् पचति, भौतिकाग्रयः स्वान् स्वान् गुणाज्जनयन्ति । उक्तं च – “जाठरेणाग्निना पूर्वं कृते संघातभेदे पश्चाद्भूताग्रयः पञ्च स्वं स्वं द्रव्यं पचन्ति ” इति । अयं च

भूताग्निव्यापारो धातुष्वज्यस्ति, यतो धातुष्वपि पञ्चभूतानि सन्ति, तत्रापि धात्वाग्नि व्यापारो भूताग्निव्यापारश्च जाठराग्निक्रमेण एव उक्तो ज्ञेयः। चक्र.

भूबहुल पाञ्चभौतिकेऽग्ने भौम उष्मा, अब बहुल पाञ्चभौतिके अग्ने आप्य उष्मा, तेजोबहुल पाञ्चभौतिके अग्ने आग्नेय उष्मा, वायुबहुल पाञ्चभौतिके अग्ने वायव्य उष्मा, नभोबहुल पाञ्चभौतिके अग्ने नाभस उष्मेति पञ्चोष्माणः पार्थिवादीन् स्वान् स्वान् पञ्चाहारगुणान् गन्धादीन् पृथिव्यादिपञ्चनां गुणान् हि यस्मात् पचन्ति तस्माद् यथास्वैनेव स्वेन स्वेन गुणेन देहे द्रव्यगुणाः पृथक् पुष्यन्ते। केन के गुणाः इत्यहूत आह – पार्थिवा इत्यादि । पार्थिवा आहारगुणाः गुरु खर कठिन मन्द स्थिर विशद सांद्र स्थूल गन्धा देहे पार्थिव गुणान् गुरुखरादीन् पोषयन्ति। गुरुत्व गुरुत्वं देहस्य पुष्णाति, खरत्वं खरत्वं, काठिन्यं काठिन्यं मान्द्यं मान्द्यं स्थैर्यं स्थैर्यं वैशद्यं वैशद्यं सान्द्रत्वं सान्द्रत्वं स्थौल्यं स्थौल्यं गन्धो गन्धमिति। एवं शेषा गं

Gangadhar has clearly mentioned that every bhautikagni acts upon ahara which is predominant in that mahabhuta. It acts on guna of that mahabhuta and replenishes these guna in the body with it. He has revised parthiva guna and explained that parthiva agni do pachana of these parthiva guna in ahara and replenishes these guna in the body. Similarly he has explained all four bhautikagni.

Sequence of action of jatharagni, bhautikagni and dhatvagni is clearly mentioned in Ashtang sangraha.

स खलु विधिवद् अभ्यवहत्तन्नजातं प्राणेन वायुना कोष्ठम् आकृष्टं द्रवैर्विभिन्नसङ्घातं स्नेहेन मृदूकृतमभि – सन्धुक्षितः समानेनामाशयस्थं स्थालीस्थमिवाम्बुतण्डुलम् अग्निः अन्तराग्निः पचति। अ सं शा. ६/२४

ततश्चैवं विक्लिन्न आहारे पञ्च पञ्चत्मका महाभूताग्रयो वायुना वस्तान् यथास्वं पञ्चैव भूतगुणानाहारस्थान् पचान्ति। ते पक्वाः पुनः यथास्वमेव देहाश्रिताश्च स्वविकार भूतान् भूतगुणान् आप्याययन्ति ॥

अ सं शा. ६/२६

एवं च पक्वादाहाराद्विधौषधगर्भादिव स्नेहादच्छः सारभूतो रसाख्यः किट्टाख्यश्च मलोऽभिनिर्वर्तते। ताभ्यां च सारमलाभ्यां तदात्मकानामेव शरीरगुणानां धात्वाख्यानां यथास्वं स्रोतांसि पारम्पर्येणाविच्छिन्नसन्तानमापूर्यन्ते। अ सं शा. ६/२७

Thus in Ashtang Sangraha, it is clearly mentioned that first antaragni i.e. jatharagni acts on ahara. Due to avasthapaka, it becomes viklinna. Pancha bhautikagni

acts on this viklinna ahara and replenishes its own attributes. After that sara kitta vibhajan takes place. Sara part in that specific strotas undergoes action of dhatvagni.

In commentary of Hemadri on Ashtang Hrudaya Sharir sthana 3/5 sequence is clearly mentioned. Sutra is different than Charak samhita in last word. All other is same. But lastly instead of 'hi' 'Anu' is mentioned. While commenting on it Hemadri states that

तदेतेऽग्नयः पंचाहारगुणान् अनु- पश्चात्, पचन्ति।

कुतोऽनु? प्रकृतत्वादौदर्याग्निनिर्वर्तितादन्नपाकात्।

Gangadhar has explained 'swena ushmana' as - स्वेन स्वेन उष्मणा स्व स्व स्थितेन अग्निना। It means agni at that particular action. It may be jatharagni, dhatvagni or pancha mahabhutagni. He has also explained term 'kalavad'- कालवदविरतगमनशीलो यथा कालस्तथाविरतसेवानवस्थितः सर्वधातूनामनन्तरावस्थामारभ्य पूर्वावस्था नाशात्मकः यथास्वेनैवोष्मणा पाको। He has explained kalavad as aviratgati or anavasthita. In dhatu utpatti purva avastha is destroyed by swena ushmana paka and transforms into new dhatu. Thus yathaswena ushma means dhatvagni paka.

Y. Sen has explained why 'vividha' is mentioned.

विविधं द्रव्यसंयोगसंस्कारबाहुल्यात् अनेकविधविकल्पं। यो. से.

He has given examples of each – ashit, peeta, leedha and khadit. Ashit – odana etc., peeta- dugdha etc., leedha – lehya – madhu and khadit – bhakshya – modak etc. He has also mentioned that antaragni means pachaka pitta or dehagni. He has given ekiyamata about antaragni –

दोषधातुमलसान्निपातजनितः अन्तरुष्मा यथानिर्दिष्ट अधिष्ठानकर्मा अग्निः इति केचित् । यो. से.

He has explained yathaswena ushma as pancha bhautikagni. Specialty of Y. Sen is that he has given exact karya of pancha bhautikagni.

ततश्च एवं विक्लिन्ने आहारे पञ्च पञ्चत्मकाः महाभूताग्रयः वायुना व्यस्तान् यथास्वं पञ्चैव भूतगुणान् आहारस्थान् पचन्ति। ते पक्वाः पुनः यथास्वमेव देहाश्रितांश्च स्वविकारभूतान् भूतगुणान् आप्याययन्ति। यो. से.

Panchabhautik agni acts on ahara which is already processed by jatharagni. These agni metabolizes their own attributes in ahara and finally nourishes their own attributes in the body. He has revised 'pachan' from chikitsa sthana –15 by anagatavekshan. He has also explained term 'kalavad. He has also explained that kala is nityag means avishrant. Like that dhatupak process is also avishrant in sharir. He said that its prayojana for ahara. He has also explained that if any of ushma, marut or strotas becomes upahat then ahara can't do bala, varna etc.

धातवो हि धात्वाहाराः प्रकृतिमनुवर्तन्ते।

Genesis and nourishment of dhatu depends upon previous dhatu.

धातुराहारो येषां ते धात्वाहाराः, धातवो रसाद्यो नित्यं क्षीयमाणा अशितादिजनितधात्वाहारा एव सन्तः परं स्वास्थ्यमनुवर्तन्ते, न अन्यथेत्यर्थः। चक्र.

हि यस्मात् धातवो रसादयः सर्वे ये प्रसादाख्या मलाख्या उपाधात्वाख्याश्च ते धात्वाहाराः पूर्वपूर्वधातुराहारो येषां ते धात्वाहाराः प्रकृतिम् अनुवर्तन्ते पूर्वपूर्वधातुम् आहरन्तेस्ते प्रथमधातुराहारमशितादिकमलभमानाः प्रकृतिस्थमेव पूर्वपूर्वधातूनाहरन्तः प्रकृतिक्षयमुत्पाद्यति। न तु प्रकृतिम् अनुवर्तन्ते। गं

धातवः धातुः आहारजनित रसादिः आहारः येषां ते धात्वाहाराः। यस्य धातोः यस्मात् उत्पत्तिः स तस्य आहारः। आहाररसः पच्यमानं रक्तं भवति। रक्तं पच्यमानं मांसं। मांसं पच्यमानं रक्तं भवति। रक्तं पच्यमानं मांसं। मांसं पच्यमानं मेदः। एवं अस्थ्यादिकं। एवं धात्वाहाराः सन्तः एव प्रकृति साम्यं अनुवर्तन्ते। धातवः प्रतिनियतपाकक्षीयमाणा अपि यथाकाल आहार उपयोगेन परिणामवता आप्याय्यमानाः स्वमानं अनुवर्तन्ते।। यो. से.

All three commentators explained that genesis as well as nourishment of next dhatu depends upon previous dhatu. Thus by this chain basic cause is ahara rasa. So ahara is responsible for prakrutistha dhatu.

POSHAN BY AHARA –

तत्राहारः प्रसादाख्यं रसं किट्टञ्च मलाख्यामभिनिर्व्वर्त्तयति। किट्टात् स्वेदमूत्रपुरीषवातपित्तश्लेष्माणः कर्णाक्षिनासास्यलोमकूप प्रजननमलाः केशशमश्रुलोमनखाद्यश्चावयवाः पुष्यन्ति। पुष्यन्ति तु आहाररसाद् रसरुधिरमांसमेदोऽस्थिमज्जशुक्रौजांसि पञ्चेद्रिय द्रव्यणि धातुप्रसादसंज्ञकानि,

शरीरसन्धिबन्धनपिच्छादयश्चावयवाः। ते सर्व एव धातवो मलाख्या प्रसादाख्याश्च रसमलाभ्यां पुष्यन्तः
स्वं मानम् अनुवर्तयन्ते यथावयः शरीरम्। एवं रसमलौ स्वप्रमाणावस्थिताश्रयस्य
समधातोर्धातुसाम्यमनुवर्तयतः। च सू २८/४

Gangadhar has explained that due to pachana two parts are generated – Prasad and mala.

सर्वेषामेव पाके पाकव्यापाराद् द्विधा फलम् अभिनिर्व्वर्तते प्रसाद् भागश्च मल भागश्च। तत्र
आहरपाके फलं प्रसादाख्यो रसो मलाख्यं किट्टं मूत्रपुरीषम्।

Chakrapani has explained Prasad as sara and kitta as asara part.

MALA POSHAN -

Kitta part of ahara replenishes mala sweda, mutra, purisha, vata, pitta, kapha, mala of nasa – asya, lomakupa and prajanana, kasha, shmashru , loma , nakha etc.

Gangadhar has explained mala poshan in detail – Liquid and snigdha contents of kitta nourish sweda. Liquid without snigdha content of kitta nourishes mutra. Vayu generated at pakvashaya in shoshyamana ahara nourishes vayu. In 2nd avasthapakacchapitta nourishes pitta. In first avastha pak kapha which is generated as fena nourishes kapha. Kapha and pitta get replenished in metabolism of rasa and rakta respectively. Kitta from mansa pachana nourishes mala at karna, nasa, akshi, asya, romakupa. Kitta from meda nourishes sweda. Kitta from asthi pachana nourishes kasha, shmashru, loma, nakha, danta etc. Kitta from majja pachana nourishes mala of eyes. He has revised quote from Charak chikitsa sthana15.

Chakrapani has also revised quote from cha.chi.15. He has discussed important point –

यद्यपि वातो अनशनाद् अपि उपलभ्यते तथापि रुक्षकिट्टादिभोजनमलांशादप्युपपद्यत एवेति किट्टाद्
वातोत्पात्तिः युक्तैव, न च अयं नियमः ; यत् मलादेवोत्पद्यत एवेति व्यायामाद् अवगाहादेरपि
वातादिसम्भवात्। च.

Though genesis of vata is also due to anashan, then also it is better to explain its genesis from mala of ruksha, kitta ahara. It is not specific rule that vata is generated from ahara kitta. Vyayam, avagaha can also generate vata.

Y. Sen has not commented so much .He has differentiated between kesha, shmashru and loma.

केशः शिरोरुहः। श्मश्रु मुखजातं । कक्षादिषु जातं लोम । यो. से.

In Charak samhita Chikitsa sthana 15, it is explained in detail-

किङ्कम् अन्नस्य विण्मूत्रं, रसस्य तु कफोऽसृजः।

पित्तं मांसस्य खमला मलः स्वेदस्तु मेदसः॥

स्यात्किङ्कं केशलोमास्थनो, मज्जः स्नेहोऽक्षिविद्वत्त्वां।

प्रसादकिङ्के धातूनां पाकादेवंधिधर्च्छतः॥ परस्परोपसंस्तम्बधा धातुस्नेहपरम्परा।

च चि १५/१८-१९

रसस्य कफ इति रसे पच्यमाने किङ्कं कफो भवति, प्रसादश्च, एवं रक्तादिमलेऽपि ज्ञेयम्।

मांसस्य खमला इति कर्णाक्षिनासास्यप्रजनन मलाः। चक्र.

DHATU POSHAN –

While commenting on it Chakrapani mentioned that dhatu prasada means atyant shuddha – (very pure). This part nourishes indriya dravya.

He has explained three dhatu poshan nyaya sarvatmaparinaman, kedarikulya and khalekapot. While explaining kedarikulya he has revised quote from cha chi 15, Harit samhita and Sushrut samhita .After explaining these nyaya, he has mentioned his own view about them.

If sarvatmaparinaman opinion is considered, then there will be a lot of time for formation of shukra from rasa. But vrushya dravya do it quickly. According to khalekapot, vrushya dravya can do shukra vrudhi quickly. According to sarvatmaparinaman if rasa dhatu is dushta then all other dhatu will become dushta which is not seen. But if khalekapot nyaya is considered, only that dhatu will become dushta whose poshaka rasa is affected. Not all dhatu will become dushta. If person do upavas for one month according to sarvatmaparinaman there will be only shukra dhatu in sharir and

it will lead to death but practically it is not correct. So sarvatmaparinaman is not correct. Khalekapot as well as kedarikulya both are correct.

As per khalekapot, kedarikulya is also seemed to be practical. As vrushya dravya can do quickly their karma due to prabhav. Only dhatu whose poshaka rasa is affected will become dushta same as khalekapot. According to kedarikulya, it can be proved that meda vruddhi do not cause asthi vruddhi. As only rasa in meda sthana is dushta.

Chakrapani says that it's difficult to decide which one is correct amongst khalekapot and kedarikulya.

Gangadhar has also revised quote from Charak samhita chikitsa sthana 15. He has also explained oja as sarvadhātu sara. He has also explained that Prasad part of ahara rasa replenishes indriya dravya means kha, vayu, teja, jala and pruthvi. He said that panchabhautik vikar in ahara during process of pachana become free from all mala and becomes prasanna – i.e. pure form. This pure form which has their own attribute replenishes panchamahabhuta which are cause of genesis of indriya in garbha.

Gangadhar has also revised quotes from Chandogya Upanishad. He said that in trivrutkaran, ahara is said to be of three types -anna, aap and tejas. Each three have again three sub types – sthavishtha, madhyam and anu.

Y. Sen has explained that only dhatusarabhuta mahabhuta can generate indriya.

धातूसारभूतानि हि भूतानि इन्द्रियाणि आरभन्ते।

To strengthen his view he has revised quote from Sushrut samhita Sharir sthana 4 stating sara of kapha shonit and manas are responsible for genesis of jivha. He has also revised quote from Charak samhita Chikitsa sthana15, Pararashara samhita, Sushrut samhita and Ashtang sangraha.

In Charak samhita chikitsa sthana 15, ahara pachana and dhatu poshan is described in detail.

सप्तभिर्देहधातारो धातवो द्विविधं पुनः।

यथास्वमग्निभिः पाकं यान्ति किट्टप्रादवत्॥ च चि १५/१५

भूताग्निव्यापारं दर्शयित्वा धात्वग्निव्यापारं दर्शयन्नाह। द्विविधमिति द्विप्रकारं पाकम्। तदेव प्रकारद्वयम्
आह – किट्ट प्रसादवदिति; किट्टप्रसादारूपमित्यर्थः। शुक्रस्य यद्यपि किट्टवान् पाको न भवति, तथाऽपि

बहूनां किट्टवत्वाद् द्विविधमिति निर्देशश्छत्रिणो गच्छन्तीति न्यायाज्ज्ञेयः। पुनः इति जाठराग्निपाकान्तरम्।

In Charak Samhita Chikitsa sthana, it is mentioned that dhatu paka results in two parts – kitta and Prasad. While commenting on it Chakrapani has clearly mentioned that action of dhatvagni takes place after jatharagni and bhautikagni. He has also explained that shukra is exception for it as it has no kitta paka.

रसाद्रक्तं प्रसादनं, ततो रक्तान्मांसं प्रसादनं, मांसान्मेदः प्रसादनमित्यादि, यावच्छुक्रात्। प्रसादशब्देन रसादिभ्यः प्रसादांशजन्या रक्ताद्यः किट्टांशजन्यास्तु वक्ष्यमाणाः कफादय इति। चक्र.

While commenting on it Chakrapani has explained that genesis of dhatu takes place from Prasad part of previous dhatu. He again explained three dhatu poshan nyaya in brief and said that explanation from Cha. Su. 28 should also be considered here. He said that kedarikulya or ksheer dadhi nyaya are sangat as per shabdarthaparyaylochana. Khalekapot nyaya is durghat.

तत्रेह शब्दार्थपर्यालोचनया केदारकुल्यान्यायः क्षीरदधिन्यायो वा सङ्गतः। खलेकपोतन्यायस्तु दुर्घटः। चक्र

Chakrapani has explained that in Cha Su 28, two rasa are mentioned –

ननु विविधाशितपीतीये आहाररसाद् रसादिपुष्टिरुक्ता पोष्यत्वाद् आहाररसात् रुधिरपोषको रसो भिन्न इत्यनेन तत्र रसद्वयं स्वीकृतम्। इह तु एक रक्तपोषको रस इति कथं न विरोधः ? मैवं, तत्रापि आहाररसशब्देन आहाराजः प्रसादो अभिधीयते, स च रसग्रहणेन गृहीत एव। यतो द्विविधो रसः स्थायी पोषकश्चेति, तेन तत्र धातुरसपोषकरसांशयोः भेदविवक्षया भेद उक्तः। इह स्थायी पोषकरससारस्यैकतया निर्दिष्टयोः स्थायिरसपोषकरससारस्यैकतया निर्दिष्टयोः स्थायिरसपोषकरस भावयोः स्थानाग्निभावाद्यभावात् एकत्वम् एवं कृत्वा सप्तधातुकं शरीरमुच्यते। एतदपि विविधाशितपीतीये प्रपञ्चितम् । चक्र.

He said that ahara prasadaja rasa is also considered as rasa .dhatu rasa and poshaka rasansha both are considered separately. But in Charak samhita Chikitsa sthana 15 sthayee and poshaka rasa both are considered as rasa because sthana and agni are same and one.

इह स्थायी पोषकरससारस्यैकतया निर्दिष्टयोः स्थायिरसपोषकरसभावयोः स्थानाग्निभावाद्यभावात् एकत्वम्।

Again while commenting on Cha .Chi 15, Chakrapani has explained upadhatu poshan. He has explained kandara as sthula snayu. He has defined upadhatu as –

धात्वन्तरापोषणात् शरीरपोषका अपि उपधातुशब्देनोच्यन्ते।

रसादयस्तु शरीरधारकतया धात्वन्तरपोषकतया च धातुशब्देन उच्यते।

आहाराज्जाठराग्निना पक्वात् प्रसादांशभूतो यो धातुर्जायते स त्वाद्यो रसनामा धातुस्तस्माद् रसात् स्वगताग्निना पक्वात् प्रसादांशभूतं रक्तं जायते, ततो रक्तात् स्वगताग्निना पक्वात् प्रसादांशभूतं मांसं जायते, मांसात् स्वगताग्निना पक्वात् प्रसादांशभूतं मेदो जायते, ततो मेदसः स्वगताग्निना पक्वात् प्रसादांशभूतमस्थि जायते, अस्थनोऽपि स्वगताग्निना पक्वात् प्रसादांशभूतो मज्जा जायते, ततो मज्जाः स्वगताग्निना पक्वात् प्रसादांशभूतं शुक्रं जायते, शुक्रमपि स्वगताग्निना पक्वं यत् प्रसादांशभूतं देहे वर्तते तदेवाधिष्ठितमिष्टं बीजरूपम्। स्त्रिया संसर्गे च्युतात् तस्माद् शुक्राद् गर्भः स्यादिति प्रसादज उच्यते।।गं.

एवं पुरुषवत् स्त्रिया अपि च आहाराद् रसादयः सप्त धातवः स्युः। तत्र विशेषमाह – रसात् स्तन्यं स्त्रिया रक्तमिति। स्त्रिया गर्भिण्या आहारजो रसः त्रिधा भिद्यते, तस्यैकांशेन गर्भिण्याः गर्भपुष्टिरपरांशेन स्तन्यं प्रसादजं जायते। तत् तृतीयांशो रक्तं द्वितीयधातुर्भवतीति पुर्व्वमुक्तं; या त्वगर्भा तस्याश्च रसाद् रक्तम् इति। तदेव क्रमेण मांसाद्यो भूत्वा मांसाद्यो भूत्वा शुक्रभावं गतं तच्छुक्रं स्वगताग्निना पक्वं प्रायेण भवति आर्तवं रक्तं, स्वल्पन्तु शुक्रं वर्तते। इत्येवमार्तवरक्ते मासेन जाते पूर्व्वमासजातम् आर्तवं प्रवर्तते बहिस्तदा स्त्रियमृतुमतीमाहुरिति स्त्रिया विशेषः। पुंसः शुक्रात् पुत्रदुहित्रोः सिरास्नाय्वस्थिधमन्यः उक्ताः तस्माद् असृजः स्त्रीपुंसयोरेव द्वितीयाद् धातुतो रक्ताद् यथा मांसं तथा प्रसादजाः कण्डराः सिराश्च। मांसाद् वसा षट् त्वचश्च। यथा मांसान्मेदः प्रसादजं तथा मांसात् प्रसादजा वसा षट् त्वचश्च सज च एके। मेदसश्च यथा प्रसादजमस्थि तथा स्नायुसमभवः प्रसादज इति। गं.

He has also explained role of strotas in dhatu poshan –

तेषां मलाख्यानां प्रसादाख्यानाश्च धातूनामयनस्य गमनस्य मुखानि स्रोतांसि, तानि स्रोतांसि यथास्वं यस्य धातोः यत् स्रोतस्तद्धि खलु यथाविभागेन पूर्व्वपूर्वधातुना पर्पर्धातुन् पूरयन्ति।

Strotas supply nutrients to their respective dhatu one by one after fulfilling demands of previous dhatu. Commentary of Y. Sen is more elaborative and clear than that of Chakrapani and Gangadhar.

शरीरे धातवः समानगुणैः समानगुण भूयिष्ठैर्वा आहारविहारैः अभ्यस्यमानैः वृद्धिं प्राप्नुवन्ति। न्हासं पुनर्विपरीत गुणैः विपरीतगुणभूयिष्ठैर्वा। वृद्धिक्षयाभ्यां क्षीणान् वर्धयित्वा वृद्धांश्च क्षपयित्वा साम्यं उत्पादयति आरोग्याय। आरोग्याय इति वचनं अधिकानां अपकर्षण न्यूनानां आप्यायनं च तावदेव कर्तव्यं यावत् धातूनां साम्यं स्यात् एतावदेव भैषज्यप्रयोगे फलं इष्टं इति ज्ञापयितुं।

He has explained that ahara and vihara with saman guna as that of dhatu causes its vrudhi while opposite guna causes kshaya. So dhatu vrudhi kshapan chikitsa and dhatu kshaya vardhan chikitsa should be done to get dhatu samya. He has also explained that vatadi dosha should also be considered as mala when they hamper health. He has revised quote from Cha vi.6 and Cha. Su.7. He has not given details of function of strotas.

In Charak samhita sutra sthana 01 while describing dosha it is clearly mentioned that dravya having opposite qualities that of dosha do shaman of that respective dosha.

रुक्षः शीतो लघुः सूक्ष्मश्चलोऽथ विशदः खरः।
विपरीतगुणैर्द्रव्यैर्मारुतः संप्रशाम्यति॥
सस्नेहमुष्णं तीक्ष्णं च द्रवमम्लं सरं कटू।
विपरीतगुणैः पित्तं द्रव्यैराशु प्रशाम्यति॥
गुरुशीतमृदुस्निग्धमधुरस्थिरपिच्छिलाः।
श्लेष्मणः प्रशमं यान्ति विपरीतगुणैर्गुणाः॥ च सू १/५९-६१

While explaining treatment of sadhya vyadhi viparit guna chikitsa is mentioned.

विपरीतगुणैर्देशमात्राकालोपपादितैः।
भेषजैर्विनिवर्तन्ते विकाराः साध्यसंमताः॥ च सू १/६२

For maintaining health viparit guna are advised.

विपरीतगुणस्तेषां स्वस्थवृत्तेर्विधिर्हितः।
समसर्वरसं सात्म्यं समधातोः प्रशस्यते॥ च सू ७/४१
रोगाः तथा न जायन्ते प्रकृतिस्थेषु धातुषु।
धातवश्चाभिवर्धन्ते जरामान्द्यमुपैति च ॥ च सू ७/४९

In Cha.vi.1 it is mentioned that rasa which have similar qualities like dosha causes its vruddhi while rasa which have opposite qualities causes kshaya.

रसदोषसन्निपाते तु ये रसा यैर्दोषैः समानगुणाः समानगुणभूयिष्ठा वा भवन्ति ते तानाभिवर्धयन्ति,
विपरीत गुणा विपरीतगुणभूयिष्ठा वा शमयन्त्यभ्यस्यमाना इति। च. वि. ११७

In Cha.vi.5, factors causing strotodushti are described as follows –

आहारश्च विहारश्च यः स्याद्दोषगुणैः समः।
धातुभिर्विगुणश्चापि स्रोतसां स प्रदूषकः॥ च वि ५/२३

In Cha.sha.6 it is mentioned that vruddhi and hrasa are simultaneous process. One which is vruddhikar for dhatu may be kshayakar for another dhatu having opposite qualities.

यौगपद्येन तु विरोधिनां धातुनां वृद्धिर्हासौ भवतः।यद्धि यस्य धातोर्वृद्धिकरं तत्ततो
विपरीतगुणस्यधातोः प्रत्यवायकरं संपद्यते ॥ च शा. ६/५

While describing gurvadi guna in Charak sharir sthana 6 it is mentioned as similar guna causes vruddhi while opposite cause kshaya.

एवमेव सर्वधातुगणानां सामान्ययोगाद् वृद्धिः विपर्ययाद् हासः। च शा ६/१०

In Grahani dosha chikitsa also it is mentioned that vruddhi kshaya depends upon ahara.

अन्नस्य पक्ता सर्वेषां पक्त्वणामधिपो मतः। तन्मूलास्ते हि तद्वृद्धिक्षयवृद्धिक्षयात्मकाः॥

Role of strotas in dhatu poshan is described in Cha.chi.08.

यथास्वेन उष्मणा पाकं शारीरा यान्ति धातवः।

स्रोतसा च यथास्वेन धातुः पुष्यति धातुतः॥ च वि. ८/३९

किट्टं सारश्च तत्पक्वमन्नं सम्भवति द्विधा।

तत्राच्छं किट्टमन्नस्य मूत्रं विद्याध्नं शकृत्।

सारस्तु सप्तभिर्भूयो यथास्वं पच्यतेऽग्निभिः।

रसात् रक्तं ततो मांसं मांसान्मेदस्ततोऽस्थि च।

अस्थनो मज्जा ततः शुक्रं शुक्राद्गर्भः प्रजायते॥ अ ह शा. ३/६१-६४

In Ashtang Hrudaya sharir sthana it is also mentioned that pakva anna is divided into two parts –kitta and sara. Accha means drava. Drava part of kitta becomes mutra while ghana part becomes shakruta. Sara part is transformed into sapta dhatu by swa agni. While commenting on it Hemadri says –

तदन्नं पक्वं द्विधा सम्भवति – द्विप्रकारं जायते, किट्टरूपप्रसादरूपतया। सारं: पुनः प्रसादाख्यो भागो, भूयः सप्तभिर्ग्निभिः पच्यते। उदराग्निना पञ्चभिश्च भूताभिः पूर्वं पक्वः सन् पश्चात्सारीभूतो धातुष्मभिः पच्यत इति प्रतिपादनार्थं भूयो ग्रहणम्। यथास्वं – यस्य सारस्य रसादिसप्तधातुस्थस्य योऽग्निः स आत्मीयः, तेन तेन स सारः पच्यत इत्यर्थः। रसधातुस्थः सारो रसधात्वाग्निना पच्यत इति भावः। चतुर्विधोऽप्याहारोऽभ्यवहृतो जाठराग्निना भूतसहायेन पक्वः किट्टसारतां याति। ततो यः सारः प्रसादाख्यः स पूर्वं हृदयं याति। ततो हृदयान्तःस्थेन व्यानेन विक्षिप्तस्तत्स्थाभिः सिराभिर्दशाभिर्मूलभूताभिः कृत्स्नं शरीरमुह्यमानो रसधातुना सहैकतां प्राप्तो रसधात्वाशयस्थेन वह्निना भूताग्निसहायेन पच्यमानो रक्तधातुसारतया परिणमति।

Chakrapani has mentioned that mala should also be considered in dhatu as they also do sharir dharan in prakrut avastha. He has explained yathavaya as per age and yathasharir means as per prakruti – deergha etc.

मलाख्य अपि स्वेदमूत्रादयः स्वमानावस्थिता देहधारणात् धातवो भवन्तीत्युक्तं – “धातवो मलाख्यः” इति; यथावयः शरीरमिति यस्मिन् वयसि बाल्यादौ यादृशं मानं धातूनां, तादृशं पुष्यन्त इति योजना। चक्र.

Gangadhar has also explained yathavaya.

वयोऽनुरूपं यथावयस्तु शरीरं जन्माविधिप्रत्यग्रस्वभावधातुसमुदायात्मकम्। धातुनां हि प्रत्यग्रता खल्वग्रमग्रमिति प्रत्यगं वर्तते प्रत्यग्रभावस्तु स्वभावत् त्रिशद्वर्षं यावद्वर्तते। तत्र षोडशवर्षं यावदसम्पूर्णभावेन प्रत्यग्रभावः; षोडशे तु सम्पूर्णसर्वधातुशरीरं भवति। गं

Gangadhar has revised quotes from Sushrut Samhita. He has also explained vaya and dhatu –

बालानामिति वचनेन षोडशवर्षपर्यन्तं ख्यापितम् इति। ततस्तु त्रिशद्वर्षं यावत् सम्पूर्णसर्वधातुनां प्रत्यग्रभावस्तेन आहाररसात् क्रमेण शरीरं वर्धते धातुवृद्ध्या। त्रिशद्वर्षादूर्ध्वं धातुनां स्थैर्यस्वभावः षष्टिवर्षं यावत्। तेन समभावः शरीरस्य न क्षयो न वृद्धिश्च स्यात्। षष्टिवर्षादूर्ध्वं सप्ततिवर्षं यावत् ऋसास्वभावस्तेन ऋसास्वभावात् शरीरस्य भवति। सप्ततिवर्षादूर्ध्वं क्षयः क्रमेण भवति वार्धक्यं तदोच्यते। इति यथावयः शरीरं बोध्यम् इति।

Gangadhar has mentioned that bala avastha is up to 16 years. Up to 30 years there is sharir vrudhi due to dhatu vrudhi from ahara rasa. From 30 to 60 years dhatu are stable (dhatu sthairyata) so there is no kshaya or vrudhi. And above 70, there is continuous dhatu kshaya which is known as vardhakya.

Y. Sen has also mentioned that mala should be also considered as dhatu as they do sharir dharan.

मलाख्याः अपि धातवः देहधारणात् रसमलाभ्यां आहारजनिताभ्यां पुष्यन्तः...।

He has also explained vaya as bala etc. and sharir as deergha, hrasva, sthula, krusha. He has revised quote from Cha.su and Cha. sha.

In Sushrut Samhita sutra sthana 14, poshan of dhatu by rasa is mentioned.

तत्र पाञ्चभौतिकस्य चतुर्विधस्य षड्रसस्य द्विविधवीर्यस्य अष्टाविधवीर्यस्य वाऽनेकगुणस्योपयुक्तस्य आहारस्य सम्यक् परिणतस्य यस्तेजोभूतः सारः परमसूक्ष्मः स रसः इत्युच्यते, तस्य हृदयं स्थानं, स हृदयाचतुर्विंशती धमनीरनुप्रविश्योर्ध्वगा दश दशाद्योगामिन्यश्चतस्रश्च तिर्य्यगाः कृत्स्नं शरीरम् अहरहस्तर्पयति वर्धयति धारयति यापयति चादृष्टहेतुकेन कर्मणा। तस्य शरीरमनुसरतो अनुमानाद्भतिरुपलक्षयितव्या क्षयवृद्धिवैकृतैः। तास्मिन् सर्वशरीरावयव दोषधातुमलाशयानुसारिणि रसे जिज्ञासा- किमयं सौम्यस्तैजस? इति।

अत्रोच्यते - स खलु द्रवानुसारी स्नेहन जीवन तर्पण धारणादिभिः विशेषैः सौम्य इति अवगम्यते।। सु सू १४/३

Qualities of ahara are mentioned as pancha bhautik, chaturvidha (ashit, Lidha, peeta, khadit) Shad rasatmaka (madhur, amla, lavan, katu, tikta, kashaya), dvididha / ashtavidha veeryatmaka and having other beneficial guna. When such ahara undergoes metabolism it transforms into sara, sukshma and taijasa from which is called as 'rasa'. Sthana of this rasa is Hrudaya and from Hrudaya it goes to all body parts through twenty four dhamani. It is responsible for vardhan, dharan and yapan of sharir as well as kshaya vruddhi of dosha- dhatu- mala.

In Sushrut Samhita vaya is classified as –

वयस्तु त्रिविधं - बाल्यं, मध्यं, वृध्दम् इति। तत्रोनषोडश वर्षीया बालाः। ते त्रिविधाः - क्षीरपाः, क्षीरान्नाद, अन्नादा इति। तेषु संवत्सरपराः क्षीरपाः, द्विसंवत्सरपराः क्षीरान्नादाः, परतोदभादा इति। षोडशसप्तत्योरन्तरे मध्यं वयः। तस्य विकल्पो - वृध्दिः, यौवनं, संपूर्णता, परिहाणिरिति। तत्र आविंशतेवृध्दि, आत्रिंशतो यौवनम् आचत्वारिंशतः सर्वधात्विन्द्रियबलवीर्यसंपूर्णता, अत उर्ध्वं इषत्परिहाणिर्यावत् सप्ततिरिति। सप्ततेरुर्ध्वं क्षीयमाण धातु इंद्रिय बल वीर्य उत्साहमहन्यहनि वलीपालितखालित जुष्टं कास श्वास प्रभृतिभिः उपद्रवैः अभिभूयमानं सर्वक्रियासु असमर्थं जीर्णागारभिवाभिवृष्टमवसीदन्तं वृध्दमाक्षते। सु. सू. ३५/२९

Age is classified into 3 main categories bala, madhya and vruddha. Bala is up to 16 years. It is again divided into ksheerapa (up to 1 year) kshirannada (up to 2 years) and annada (above 2 years). From 16 to 70 years it is Madhya. It is again divided into vruddhi (up to 40) and parihani (up to 70). Above 70 years it is vruddha in which there is constant loss of dhatu, indriya, bala, veerya, utsaha etc.

In Sushrut Samhita dhatu utpatti is described in detail.

स खलु आप्यो रसे यकृत्प्लीहानौ प्राप्य रागमुपैति ॥४॥

रञ्जितास्तेजसा त्वापः शरीरस्थेन देहिनाम्।

अव्यापन्नाः प्रसन्नेन रक्तमित्याभिधीयते ॥५॥

रसादेव स्त्रिया रक्तं रजः संज्ञं प्रवर्तते।

तद्वर्षाद्वादशादूर्ध्वं याति पञ्चाशतः क्षयम् ॥६॥

आर्तवं शोणितं त्वाग्रेयम्, अग्नीषोमीयत्वाद् गर्भस्य ॥७॥

रसाद्रक्तं ततो मांसं मांसान्मेदः प्रजायते।

मेदसोअस्थि ततो मज्जा मज्जः शुक्रं तु जायते ॥९०॥

तेन रसात् क्रमोत्पत्त्या शोणितमेव भवति न परे धातव इति। एतेन युगपदेव सर्वधातुषु रससंचाराद् रसेनैव सर्वधातुपोषणमिति तन्त्रान्तरीयं वचो निरस्तम्। तेषां रसादीनां मल स्थूल अणु भाग विशेषेण त्रिविधः परिणामो भवतिः तद्यथा – अन्नात् पच्यमानाद्विण्मूत्रं मलः सारो रसः रसादग्निपक्वान्मलः पित्तं, स्थूलभागः शोणितम् अणुभागस्तु मांसमिति, ततोऽप्यात्मपक्वकपच्यमानान्मलः श्रोत्रनासा कर्णाक्षिभिप्रजननादिस्नातोमलः स्थूलभागो मांसं, सूक्ष्मो मेदः ततोऽपि निजवन्धिपच्यमानान्मलः स्वेदः, स्थूलोऽशो मेद एव सूक्ष्मभागोऽस्थि, सूक्ष्मस्तु मज्जाः ततोऽपि मज्जः पावकपच्यमानान्मलो नयनपुरीषत्वचां स्नेहः, स्थूलो भागो मज्जा, सूक्ष्मः शुक्रं, ततः पुनः पच्यमानादुपमलो नोत्पद्यते सहस्रध्मातसुवर्णवत्, स्थूलो भागः शुक्रमेव, स्नेहभागः सूक्ष्मस्तेजोभूतभोजः। डल्हण सु सू १४/१०

Rasa dhatu gets transformed at yakrut and pleeha. It gets lohitaiva and forms rakta dhatu. In female raja also formed from rasa in age between twelve to fifty five. He has explained that rakta dhatu is formed from rasa, then mansa from rakta, meda from mansa, asthi from meda, majja from asthi and shukra from majja.

While commenting on this quote Dalhan has explained that dhatu utpatti occurs by sequence only. From rasa formation of rakta dhatu takes place no other dhatu. He has objected the view which states rasa goes to every dhatu and formation of all dhatu takes place simultaneously. Dalhan has explained that every dhatu transforms into three parts – sthula, anu and mala. Sthula part nourishes its own; anu part nourishes and form next dhatu while mala part forms and nourishes mala of that dhatu. Shukra dhatu is exception to all this. Dalhan has explained that no mala and anu part is made in shukra formation. So in sutra ‘शुक्रं तु जायते।’ is mentioned not ‘प्रजायते’ is mentioned

Thus every dhatu is formed and got its nourishment from previous dhatu and ultimately from annapana rasa. So it is mentioned as –

तत्रैतेषां धातूनाम अन्नपानरसः प्रीणयिता।

रसजं पुरुषं विद्यात् रसं रक्षेत् प्रयत्नतः।

अन्नात्पानाय्य मतिमानाचाराच्चाप्यतन्द्रितः॥ सु. सू. १४/११-१२

In Sushrut Samhita time required for formation of each dhatu is mentioned. In Sushrut Samhita it is mentioned that rasa stays in every dhatu for - 'त्रीणि त्रीणि कलासहस्राणि पञ्चदशकला.'

स खलु त्रीणि त्रीणिकलासहस्राणि पञ्चदशच कला एकैकास्मिन् धातावतिष्ठते; एवं मासेन रसः शुक्रं स्त्रीणां चार्तवं भवति ॥

While commenting on it Dalhan says that rasa is formed in 'किलैकाहेनैव' and then every dhatu is formed in 'पञ्चभिरहोभिः'

अवतिष्ठते अवस्थितिं करोति इत्यर्थः; परिमाणं गच्छन्नेव तिष्ठति पच्यमान स्थालीतण्डुलवत्, न पुनरस्य गमननिवृत्तिः। त्रीणि त्रीणि कलासहस्राणी पञ्चदश च कला इत्यस्यार्थः रसः किलैकाहेनैव संपद्यते, तदनन्तरं ये षट्धातवस्ते प्रत्येकं पच्चाभिः पञ्चभिरहोभिःसंपद्यन्ते। यावता कालेन रसः शुक्रतो यान्ति तावन्तं वक्तुमाह - एवं मासेनेत्यादि। अत्र आर्तव शब्दं अयं शुक्रे वर्तते न तु रजसि, रजो हि रसाद्रक्तवत् सप्तमे अहनि जायत...।

In Sushrut Samhita three types of rasa gati are mentioned – shabda, archi and jala. Dhatu has explained that shabda denotes tiryak gati, archi denotes urdhva gati and jala denotes adho gati of rasa.

स शब्दार्चिर्जलसन्तानवद् अणुना विशेषेण अनुधावति एवं शरीरं केवलम्॥ सु. सू. १४/१६
दृष्टान्तत्रयेण शरीरे रसयाति त्रिधा दर्शनाह - स शब्दार्चिर्जल संतानवदित्यादि। सः रसः संतानदाब्दः शब्दादिभिः सह प्रत्येकं संबध्यते। अणुना विशेषेण सूक्ष्मप्रकारेण। अनुधावति संचरति। एवंशब्दो नियमार्थः। शरीरं केवलं सकलमित्यर्थः। तत्र शब्दसंतानवदित्यनेन तिर्यगामित्वं, जलसंतानवादित्यनेननाधोगामित्वमिति। केचिदन्यथा व्याख्यानयन्ति- शब्दादिदृष्टान्तयन्त्रेण तीक्ष्णमध्यमन्दाग्रयो निर्दिष्टाः। शब्दसंतानवत्तीक्ष्णाग्रीनां रसः संचरति, अर्चिः संतानवन्मध्याग्रीनां, जलसंतानवन्मन्दाग्रीनानाम्'' इति। तेन तीक्ष्णाग्रीनामष्टाहेनैव रसः

शुक्रीभवति, मन्दाग्निः मासेनैव । अयमर्थो सयदासाचार्येण बहुधा दूषितः। दीप्ताग्नेस्तु कित्तिन्यूनं मासेन शुक्रं भवति, मन्दाग्निस्तु किञ्चिदाधिकेन मासेनेत्ययमर्थो- न्याय्य इति।

AHARA AS A BASIC CAUSE OF DHATU SAMYA –

Vruddhi or kshaya of dhatu can be treated with ahara rasa. Excess mala should be removed with shodhan having opposite qualities. Dhatu get their nourishment through srotas in proper quantity and with proper nutrients. Thus sharir sthiti as well as occurrence of disease depends upon four types of ahara – ashit, leedha, peeta and khadit. Thus hitakar and ahitakar ahara becomes shubha and ashubha respectively.

While commenting on it Chakrapani has explained terms – nimittat, utsargi, paryayguna and srotas.

निमित्तत इत्यनेन अनिमित्ते अरिष्टरूपे क्षयवृद्धी निराकरोति; वृद्धिक्षयाभ्यामिति यथासंख्यं वृद्धक्षीण आहारकृताभ्याम्, एतेन आहारविशेषकृत वृद्धिक्षयो रसः साम्यं करोति इति अर्थः। उत्सर्गो बहिःनिर्सरणं संशोधनरूपमेषां शास्त्रोक्तमस्ति, उत्सर्गं वा वहन्तीत्युत्सर्गिणः। पर्ययः विपर्ययः, तेन शीतोष्णविपरीतगुणैरित्यर्थः, तेन शीतसमुत्थे मले उष्णं तथा उष्णसमुत्थे शीतम् उपचारो भवति, आदिशब्दश्चात्र लुप्तनिर्दिष्टः तेन स्निग्धरूक्षादीनामपि विपरीतगुणानां ग्रहणम् किंवा पर्ययगुणाद्बद्धगुणाः शीतोष्णस्निग्धरूक्षाद्यः, तैश्च यथायोग्यतयोपचर्यमाणा इति ज्ञेयम्। एतेन, वृद्धमलानां त्रिविधोऽप्युपक्रमो निदानवर्जनशोधन शमनरूप उक्तो भवति, अत्र निदानवर्जनं वृद्धमले मलवृद्धिहेत्वाहारपरित्यागाद् अल्पमलाहारोपयोगाद् वा बोधव्यम्, संशोधनञ्च उत्सर्गिणः इत्यनेनोक्तम्, शमनञ्च 'शीतोष्ण' इत्यादिग्रन्थेन उक्तम्।। चक्रपाणि

He has explained that term 'nimitta' denotes that this kshaya vruddhi is not arishta vruddhi and kshaya of dhatu gets repaired due to vruddhi and kshaya of ahara rasa. He has also explained ustarga means sanshodhan. Paryaya means viparyaya. So if shit is hetu of mala then it should be treated with ushna or vice versa. He said 'adi' should be considered as 'lupta' here and it should be applicable to snigdha ruksha etc.

Chakrapani has mentioned three types of treatment for vruddha mala – nidana varjana, shodhan and shaman. He has also explained that srotas supply nutrients to their respective dhatu in exact requirement quantity. It is function of prakrut srotas. But vikrut srotas can supply excess or less nutrient to respective dhatu.

Gangadhar had also explained that vruddhi and kshaya of dhatu depends upon vruddhi and kshaya of ahara rasa respectively. He has explained utsargi as sharira nissarana shodhan drugs with opposite qualities that of hetu of mala vruddhi should be used. E.g. – if mala vruddhi is due to ushna guna, shodhan dravya having sheeta guna should be choice of drugs. Here Chakrapani has mentioned it as for shaman. Chakrapani's view is more correct.

Hetu of vyadhi other than ahara –

Kala viparyaya, pradhnyaparadha and asatmya shabda, sparsha, rupa, rasa, gandha are roga prakruti other than ahitakar ahara.

Chakrapani has commented roga prakruti as roga karan. Nothing other than it is commented .Gangadhar has also commented same. Y. Sen has also commented same. He has elaborated siddhant in simple language.

ताश्च रोगप्रकृतयः रसान् सम्यक् उपयुज्जानं हिताहारोपयोगिनमपि पुरुषं अशुभेन व्याधिसंज्ञकेन
उपपादयन्ति योजयन्ति।

निगमयति-तस्मात् हिताहारोपयोगिनोऽपि व्याधिमन्तः दृश्यन्ते।

In Cha.su.01, trividha hetu of both sharir and manas vyadhi are mentioned as follows-

कालबुद्धीन्द्रियार्थानां योगो मिथ्या न च अति च ।

द्वयाश्रयाणां व्याधीनां त्रिविधो हेतुसंग्रहः॥ च सू १/५४

While commenting on it Chakrapani has explained that kala means shita-ushana-varsha, buddhi means pradnya and indriyarth – shabda, sparsha, rupa, rasa, gandha. Na yoga means ayoga. So mithya yoga, ayoga and atiyoga of all three are basic causes of sharir and manas vyadhi. In su.11 trividha hetu are mentioned as –

इत्यसात्म्येन्द्रियार्थसंयोगः प्रज्ञापराधः परिणामश्चेति त्रयस्त्रिविधविकल्पा हेतवो विकाराणांः

समयोगयुक्तास्तु प्रकृतिहेतवो भवन्ति। च. सू. ११/४६

Asatmya indriyarth sanyoga, pradhnyaparadha and parinama are three hetu of vikar. Their mithya yoga, ayoga and atiyoga are responsible for vyadhi as well as sama yoga is for swastha. In Charak samhita sutra sthana 11 they are described in detail –

Pradhnyaparadha is defined in Cha.sha.1 as –

बुद्ध्या विषमविज्ञानं विषमं च प्रवर्तनम्।
प्रज्ञापराधं जानीयान्मनसो गोचरं हि तत्॥ च. शा. १/१०९
धी धृतिस्मृति विभ्रष्टः कर्म यत् कुरुते अशुभम्।
प्रज्ञापराधं तं विद्यात् सर्वं दोष प्रकोपणम्॥ च. शा. १/१०२

Pradhnyaparadha results due to vibransh of dheer, dhruti and smriti. Due to it three is visham gyan and visham pravartana. Dhee, dhruti and smriti vibransh is also mentioned there.

विषमाभिनिवेशो यो नित्यानित्ये हिताहिते।
ज्ञेयः स बुद्धिविभ्रंशः समं बुद्धिः हि पश्यति ॥ च. शा. १/९९
विषयप्रवणं सत्त्वं धृतिभ्रंशान्न शक्यते।
नियन्तुमाहितादर्याद्धृतिर्हि नियमात्मिका ॥ च. शा. १/१००
तत्त्वज्ञाने स्मृतिर्यस्य रजोमोहावृतात्मनः।
भ्रश्यते स स्मृतिभ्रंशः स्मर्तव्यं हि स्मृतौ स्थितम्॥ च. शा. १/१०१

In Charak samhita sharir sthana1 kala factor is also described in detail.

निर्दिष्टा कालसंप्राप्तिर्व्याधीनां व्याधिसंग्रहे।
चयप्रकोपशमाः पित्तादीनां यथा पुरा॥
मिथ्यातिहीनलिङ्गाश्च वर्षान्ता रोगहेतवः।
जीर्णभुक्तप्रजीर्णान्नकालाकालस्थितिश्च या॥
पूर्वमध्यापराह्याश्च रात्र्या यामास्त्रयश्च ये।
एषु कालेषु नियता ये रोगास्ते च कालजाः॥ च. शा. १/११०-११२

It is mentioned that kala samprapti is mentioned in vyadhi sangraha means kiyanta – shiraseeya. Chaya -prakopa -prashama of dosha depends upon kala. Due to mithya yoga, ayoga, atiyoga of kala, anna kala and din kala dosha prakopa takes place and causes diseases. Here influence of kala in diseases and treatment is also described.

अन्येद्युष्को द्वयग्राही तृतीयक चतुर्थकौ।
स्वे स्वे काले प्रवर्तन्ते काले ह्येषां बलागमः॥ च. शा. १/११३

एते च अन्ये च ये केचित् कालजा विविद्या गदाः।

अनागते चिकित्स्यास्ते बलकालौ विजानता॥ च. शा. १/११४

कालस्य परिणामेन जरामृत्युनिमित्तजाः।

रोगाः स्वाभाविका दृष्टाः स्वभावो निष्प्रतिक्रियाः॥ च. शा. १/११५

In anyedyushka, trutiyaka, chaturthak fever come at their own time and becomes strong due to kala bala. So physician should treat diseases before kala in which they become strong. Jara, mrutyu are swabhavik vyadhi due to kala parinama. They are nishpratikriya - can't be treated.

Asatmya indriyarthas is also described in detail in sharir sthana. Mithya yoga, hina yoga and atiyoga of each indriya have been elaborated in Charak samhita sharir sthana 1 / 118 – 126.

FACTORS AFFECTING A EFFECTS OF HITAKAR AND AHITAKAR AHARA-

While commenting on it Chakrapani has clarified that sadhya means tatkala. It denotes ahitakar ahara causes diseases after some time.

सद्य इति तत्कालम्, अनेन अपथ्यस्य रोगजननं प्रति कालान्तरविकारकर्तृत्वं प्रायो भवति इति दर्शयति, अन्यथा सद्य इति अनर्थकं स्यात् कालान्तरे अपि दोषकर्तृत्वात्। अपचार इति अहितआहारोपयोगः।

Here Chakrapani has defined vyadhikshamatva.

व्याधिक्षमत्वं व्याधिबलविरोधित्वं व्याध्युत्पादप्रतिबन्धकत्वमिति यावत्। चक्रपाणि

He had also explained factors which increases effects of apathya with example of brihi. It is more apathyakara in anupa than dhanva. In Sharad kala they are more harmful than in Hemant. If it is taken with dadhi, fanit then becomes more ahitakar than taken with madhu. When mixed or processed with ushna becomes more harmful than that of sheet.

यथा ब्रीहिः पित्तकर्तृत्वेनापथ्यः, स चानूपदेशयोर्भूयस्तरमपथ्यो भवति, धन्वदेशे तु हिनबलो भवतिः; तथा शरत्कलास्यानुगुणस्य योगद्वलवान् भवति, हेमन्ते दुर्बलः; संयोगाद्यथा-स

ब्रीहिर्दधिफाणितादियुक्तो बलवान्, मध्वादियुक्तश्च दुर्बलः; वीर्याद्यथा – स एव उष्णीकृतो बलवान्, शीतस्तु दुर्बलः; स एव च प्रमाणातियोगाद्बलीः; हीनमात्रस्त्वबल इत्याद्यनुसर्तव्यम्।

He has also explained sansrushta yoni, viruddha upakrama, pranayatan samuttha, marmopaghata, kashtatam and kshiprakari.

संसृष्ट – संसृष्टा मिलिता बहवो योनयः कारणानि यस्य स तथा किंवा संसृष्टयोनिरित्यनुगुणदूष्यो यथा पित्तस्य रक्तं दूष्यम् असाध्यकष्टत्वं क्षिप्रकारित्वम् च। चक्रपाणि

विरुद्धउपक्रम – यथा पित्तं मेहारम्भकम्, गम्भीरानुगत इति गम्भीरमज्जादिधातुगत; प्राणायतनसमुत्थो इति अग्राध्याये वक्ष्यमाण शंखादि दश प्राणायतनाश्रयी मर्मोपघाती इति प्राणायतन व्यतिरिक्त क्षिप्रकारितमो हृदयादि मर्मोपघातकारी। मर्मघातित्वेनैव मर्मविशेषण प्राणायतन समुत्थत्वे लब्धे पुनः तद्वचनं प्राणायतनमर्माश्रयिणो विशेषण कष्टत्वप्रतिपादनार्थम् कष्टतम इति बहुदःखकर्तृत्वेन असाध्यत्वेन च क्षिप्रकारितम इति आशुविकारकारितम्। चक्रपाणि

He has explained sansrushta as dosha prakopa due to combination of many hetus or dosha samurcchana with anukul dushya – viruddha upakrama means dosha and dushya in disease have different chikitsa upakrama. He has explained of pittaja prameha. Gambhira anugat means diseases in which majja etc. dhatu affected pranayatan samuttha means which affects dashapranayatan. Marmopaghata is mentioned separately to denote its 'kashtatamatva'. Kashtatam means which causes different types of pain. Kshiprakari means ashu.

He has also explained vyadhikshamatva according to sharir.-

अनिविष्टानि श्लथमांसादिनी येषां शरीराणां तानि तथा किंवा अनिविष्टानि विषमाणि। चक्र.

Gangadhar has only elaborated in simple language.

सर्वाणि अपथ्यानि न तुल्यदोषाणि भवन्ति। कानिचित् सद्योदोषवन्ति कानिचित् कालान्तरदोषवन्ति भवन्ति तत् स्वभावात्। ये च तेषाम् अपथ्यानां दोषास्तेऽपि सर्वे दोषा न तुल्यबलाः केचिदल्पबलः, केचित्मध्यबलाः केचित् प्रबलबलाः।

DHATU PRADOSHAJA VIKAR –

तत्र रसादिषु स्थानेषु प्रकृपितानां दोषाणां यस्मिन् यास्मिन् स्थाने ये ये व्याधयः सम्भवन्ति तास्तान् व्याधीन् यथावत् अनुव्याख्यास्यामः। च. सू. २८/५

Commentary of Chakrapani on this stanza is very important.

तत्र रसेत्यादौ प्रकृपितानां दोषाणामिति अनियमेन रसे कुपितो वायु वा पित्तं वा श्लेष्मा वा संसृष्टा वा अश्रद्धादीनि कुर्वन्ति। सत्यपि दोषभेदेऽत्राश्रयस्याभेदादाश्रय प्रभावेणैवाश्रद्धादयो भवन्ति, परं दोषभेदे अश्रद्धादावेव वातादिलङ्गं विशिष्टं भवति। किंवा यथायोग्यतया रसाश्रयिणा। वातादिना अश्रद्धादिकरणं बोधद्वयं, यतो न गौरवं वातदुष्टरसे भवितुम् अर्हति; एवच्च न अतिसुदरम्, तेन पूर्वं पक्षो ज्यायान् । चक्रपाणि

Chakrapani has explained that there is no specific rule for dhatu pradoshaja vikar. It means any dosha, separately or in combination can generate these symptoms. This differentiation is depending upon ashraya prabhav and not on dosha. Symptoms depend upon swabhav of dosha as well as dushya. He has also mentioned one another view that is vata cannot generate gourav. But he again said that it is not correct. Thus first view is correct.

In Ashtang sangraha and Ashtang Hrudaya dhatu pradoshaja vikar are not mentioned. They have mentioned dhatu vrudhhi and mala vrudhhi lakshana.

दोषादीनां यथास्वं च विद्याद् वृद्धिक्षयौ भिषक्।

क्षयेण विपरीतानां गुणानां वर्धनेन च॥

वृद्धिं मलानां सङ्गाच क्षयं चाति विसर्गतः॥ अ. सू. ११/२४-२५

Dhatu pradoshaja vikar are also mentioned in Sushrut samhita sutra sthana 24

अन्नाश्रद्धारोचकाविपाकाङ्गमर्दज्वरहृल्लासतृप्ति गौरवहृत्पाण्डुरोगमार्गोपरोधकार्श्यवैरस्याङ्गसाद

अकालजवलीपलितदर्शनप्रभृतयो रसदोषजा विकाराः।

कुष्ठविसर्पपिडकामशकनीलिकातिलकालकन्यच्छ व्यङ्गेन्द्रलुप्तप्लीहविद्रधिगुल्मवातशोणितार्शोऽर्बुदाङ्गमर्द

असृग्दररक्तपित्तप्रभृतयो रक्तदोषजाः। गुदमुखमेद्रपाकाश्च।

अधिमांसार्बुदाशोऽधिजिह्वोपजिह्वापकुशगलशुण्डिकालजी मांससंघातौष्ठप्रकोपगलगण्डमाला प्रभृतयो
मांसदोषजा।

ग्रन्थिवृद्धिगलगण्डर्बुदमेदोजौष्ठ प्रकोपमधुमेहातिस्थौल्यातिस्वेदप्रभृतयो मेदोदोषजाः।

अध्यास्थिदन्तास्थितोदशूलकुनखप्रभृतयोऽस्थिदोषजा।

तमोदर्शन मूर्च्छा भ्रम पर्वस्थूलमूलारूर्जन्मनेत्राभिष्यन्दप्रभृतयो मज्जदोषजाः।

क्लैब्याप्रहर्षशुक्राशमरीशुक्रमेहशुक्रदोषादयश्च तद्दोषाः ।

त्वग्दोषाः सङ्गेऽतिप्रवृत्तिरयथाप्रवृत्तिर्वा मलायतनदोषाः।

इन्द्रियाणामप्रवृत्तिरयथाप्रवृत्तिर्वेन्द्रियायतदोषाः।

Rasa pradoshaja vikar –

Chakrapani has explained ashraaddha, aruchi, asya vairasya, arasadnyata.

अश्रद्धाया मुखप्रविष्टस्य आहारस्य अभ्यवहरणं भवत्येव परन्त्वनिच्छा अरुचौ तु मुखप्रविष्ट
नाभ्यवहरतीति भेदः।

आस्यवैरस्यमुचितादाहारस्य रसाद् अन्यथात्वम्। अरसज्ञता रसाप्रतिपत्तिः। सादो अवसादः। चक्रपाणि

Chakrapani has explained ashraaddha as aniccha. In ashraaddha person can take food against his will. But in aruchi he can't take food. Arasadnyata means getting opposite taste. He has also explained sada as avasada.

Gangadhar has not commented anything on this sutra.

Y. Sen has explained following terms –

अश्रद्धा अनन्नाभिलाषः। अरुचिः मुखप्रविष्टस्य अभ्यवहारासामर्थ्यं। अरसज्ञता रसस्य
अप्रतिपत्तिः। तन्द्रा निद्रार्तस्य इव विषयाग्रहणं। तमः अन्धकारप्रविष्टस्य इव विषयाग्रहणं। साद
अङ्गसाद । वलिचर्मसंकोच। पलित केशानां शौक्ल्य।

He has revised quote from Sushrut Samhita.

In Ashtang Hrudaya dhatu pradoshaja vikar are not mentioned. But dhatu vrudhi is described in su.11-

रसोऽपि श्लेष्मवत्। अ. ह. सू. ११/८

श्लेष्माऽग्निसदनप्रसेक आलस्य गौरवम्।

श्वैत्यशैत्यश्लथांगत्वम् श्वासकासातिनिद्रता।। अ. ह. सू. ११/७-८

Here Rasa vrudhi is said to be similar as kapha vrudhi.

रसोतिवृद्धो हृदयोत्क्लेदं प्रसेकं चापाद्यति। सु. सू. १५/१९

Thus rasa pradoshaja vikar and rasa vruddhi are different. So vruddhi lakshana of further dhatu are not compared here. Explanation of lakshana-

अश्रद्धा – मुखप्रविष्टस्य आहारस्य अभ्यवहरणं भवति एव परत्वनिच्छा।

अरुचि – अरोचक :

प्रार्थिनान्नभक्षणाऽसामर्थ्यम् च. सू. १३/२१

रुचेरभाव; च. चि. १६/१४

प्रार्थितेऽपि उपयोगसमये अनभिलाषः च. चि. ९/२२

मुखप्रविष्टस्य अपिनाभ्यवहारः सु. सू. २४/९

तत्पर्यायाः अभक्तच्छन्दोऽङ्गीक्रियते। तथा च वृद्धभोजः जन्तो मुखे प्रभितं च अन्नं मुहुः न स्वदते इत्येव लक्षणो अरोचकः यस्मिन् विकारे सति भोजनं मनसा चिन्तयित्वा दृष्ट्वा श्रुत्वाऽपि वा द्वेषमायाति जंतुः स भक्तद्वेष इत्युच्यते। यस्मिन् च अन्ने श्रद्धा न भवेत् सो अभक्तच्छंद इत्युच्यते। डव्हण सु. उ. ५७/३

आस्यवैरस्य – उचिताद् आस्यरसाद् अन्यथात्वम्। च. सू. २८/९

अरसज्ञता – अशीतिवातविकारिषु एकः। च. सू. २०/११

रसस्य अप्रतिपत्ति। च. सू. २८/९

तन्द्रा – रसप्रदोषज विकारः च. सू. २८/९

विंशाति श्लेष्मविकारिषु एकः च. सू. २०/१७

तमोवातकफातन्द्रा। सु. शा. ४/५६

इंद्रियार्थेष्वसंप्राप्तिगौरवं जृम्भणं क्लमः।

निद्रार्तस्येव यस्येहा तस्य तन्द्रां विनिर्दिशेत्॥ सु. शा. ४/४९

निद्रायां प्रबोधितस्य क्लमाभावः; तन्द्रायां तु प्रबोधितोऽपि क्लाम्यति। डव्हण सु. शा. ४/४९

गौरव – गुरभावः च. सू. १६/१३

क्रियास्वसामर्थ्यम् च. चि. १६/४

आर्द्रचर्मावनध्दं वा यो गात्रं मन्यते नरः।

तथा गुरु शिरोऽत्यर्थं गौरवं तद्विनिर्दिशेत्॥ सु. शा. ४/५५

हृल्लास – हृदयस्य उत्क्लेशनम्। सु. उ. ५६/२१-२२

अचिरादेव वमनसूचिका अवस्था च. चि. २०६, सु. उ. ४२/१४३

युत्करण	डव्हण सु. सू. ३८/५०
साद – सदनम् अवसन्नत्वम्	च. सू. २०/१२ सु. उ. ४४/३८
दौर्बल्यम्	च. चि. १६/२४ अ. ह. सू. १२/४९
ग्लानिः	डव्हण सु. उ. ४०/११
वली – त्वक् संकोच इन्दु	अ. सं. उ. ४३, अ. सं. सू. ३/२९
वार्धक्य लक्षणमेकम्	अ. ह. सू. १०/१३
पित्तप्रकृति लक्षण	सु. शा. ४/६८.
लवणरसस्य अतियोगोद्भव एकोविकारः	च.सू. २६/४३

Rakta pradoshaja vikar –

Chakrapani has explained that after mentioning kushtha charmakil, dadru are again mentioned to denote their predominance.

रक्तप्रदोषजेषु कुष्ठग्रहणादेव चर्मकीलदद्रु आदिलाभे सिध्दे पुनः तद् वचनं विशेष प्रादुर्भाव प्रदर्शनार्थम्।

Gangadhar has not commented anytY. Sen has explained following –

व्यङ्गः मुखे श्यावमण्डलं। मुखात् अन्यत्र नीलिका। पिप्लु जतुमणिः। यो. से.

He has repeated Chakrapani's quote regarding mentioning dadru etc. specifically after mentioning kushtha. He has revised quote from Sushrut Samhita sutra sthana24.

In rakta pradoshaja vikar kushtha, visarpa, raktapitta, asrukdar, kamala , dadru, shwitra, pama, gulma are well known and described in detail in nidan sthana and chikitsa sthana. So they are not quoted here again.

पिडका – पीटिका च. सू. १६/१३, सु. नि. ६/१४

बहिर्मागजो व्याधिः ग्रन्थिरुपः शोफः च. चि. १२/८८

यस्य त्वचि रक्ते प्रकुपितं पित्तम् अवतिष्ठतेतस्य पिडका सरागं शोथं जनयेत् च. सू. १८/२४

गुदरोग सु. नि. ४/३

नेत्ररोग सु. उ. १/४०

पाक - पित्तकर्म पचनम् च. सू. २०/६५

गुदपाक - चत्वारिंशत्पित्तविकारेषु एकः। च. सू. २०/१४

आस्यपाक - मुखदाहः चत्वारिंशत् पित्तविकारेष्वेकः। च. सू. २०/१४

मुखपाक अ. ह.सू. २/४

मेढ्रपाक - मेढ्र उपस्थम्, शेफः च. वि. ८/११७

चत्वारिंशत्पित्तविकारेष्वेतुः च. सू. २०/१४

शेफसः पाकः अ. सं. सू. २०/१४

नीलिका - क्षुद्ररोग - प्रकुपितं पित्तं शोणितं प्राप्य शुष्यति, तस्य नीलिका । च. सू. १८/२५

चत्वारिंशत् पित्तविकारेषु एकः। च. सू. २०/१४

शोकक्रोधादि कुपिताभ्यां वातपित्ताभ्यां मुखादन्यत्र गात्रे कृष्णं मण्डलं जायते।

तत् वातात् परुषस्पर्शं श्यावं च। पित्तात् ताम्रान्तमानीलं मण्डलम्।

कफात् श्वेतान्तं कण्डूमन्मण्डलम्। रक्तात् रक्तान्तमाताम्रं शोषं चिमचिमायमानं मण्डलं भवति।

अ. सं. उ. ३६

व्यङ्ग -

क्रोधाऽऽयास प्रकुपितो वायुः पित्तेन संयुतो मुखमागत्य नीरुजं तनुकं श्यावं मण्डलं विसृजति
अतस्तं व्यङ्गमाऽऽदिशेत्॥ सु. नि. १३/४५

तस्य अधिष्ठानं द्वितीया लोहिता नाम त्वक् । सु. शा. ४/४

बहिर्मागजो व्याधिः च. सू. ११/४९

पिप्लु - त्वग्रोग

यस्य पित्तं प्रकृपितं शोणितं प्राप्य शुष्यति।

च. सू. १८/२५

तस्य पिप्लवो जायन्ते।

तिलकालक - त्वग्रोग

च. सू. १८/२५

यस्य प्रकृपित पित्तं शोणतं प्राप्य शुष्यति।

तिलका पिप्लवो व्यङ्गा नीलिका तस्य जायते॥

च. सू. १८/२५

प्लीहा - वातः प्लीहानमुध्दूय कुपितो यस्य तिष्ठति।

शनैः परितुदन् पार्श्वं प्लीहा तस्य अभिवर्धते॥

च. सू. १८/२८

Mansa pradoshaja vikar –

Chakrapani has explained kila as arsha. No other comment. Gangadhar has also not commented anything. Y. Sen has explained following terms –

अधिमांस अधिकमांसं शिश्नादिक जाताः मांसादुराः।

तेषां अधिमांसव्यपदेशः गुदवलिजानां तु अर्शसंज्ञा अस्मिन् तन्त्रे ।

कीलं गुदवालजं मांसकीलकं पूतिमांस मांसस्य पूतीभावः।

He has revised quote from Sushrut samhita.

Explanation of terms from different compendia-

अधिमांस - रोग अधिरुद्धं मांसम्, बहिर्मांसं त्वङ् मांसस्थितो मांसप्रदोषजो अयं रोगः

च. सू. ११/४९, सु. सू. २४/९

कील - अर्शं चक्र च. सु. २८/१४

अरिवत् विशसन्तीत्यर्शासि। अ. सं. नि. ७

गुदकीलस्वरूपमेतत् अर्शसां क्षेत्रमधिष्ठानं च सर्वेषां च अर्शसां गुदस्यार्धपञ्चागुल अवकाशे च.

चि. १४/६

सर्वेषां च अर्शसाम् अधिष्ठानं मेदो मांसं त्वक् च।

च. चि. १४/६

दोषाः त्वङ्मांसमेदांसि सन्दूष्य विविधाकृतीन्।

मांसाङ्कुरानपानादौ कुर्वन्ति अर्शांसि तान् जगुः।

अ. ह. नि. ७/२

गलशालूक- गलरोग कषशालूक सु. नि. १६/५१

कफसम्भवः पिशिताङ्कुराचितः ग्रन्थिर्गले कण्टकशूकभूतः खरः स्थिरो भवति। सु. नि. १६/५१

गलशुण्डिका - शारीर तालुमूलस्थः च. सि. २/२२

गलरोग तालुमूलस्थगलशुण्ड्यवयवस्य शोथवृद्धि युक्तो रोगः। सु. नि. १६/४०

प्रकुपितः श्लेष्मा काकले व्यतिष्ठते।

शोफं च आशु सज्जनयति सा गलशुण्डिका। च. सू. १८/२०

मत्स्यबस्तिसदृशो मृदुर्दीर्घः प्रलम्बः पिच्छिलः शोफो भवति, तृष्णाकासश्वासकृद्भवति, नासयाऽऽहारं प्रेस्यन्कष्टोपरोधमिकृद्भवति।

पूतिमांस - पूति स्त्री लक्षण पूयभवनम् पूतीभावः। च. सू. ५/२९

दुर्गन्धः च. वि. ८/९७, सु. सू. २१/११, डल्हण सु. उ. २२/

पूतिमांस मांसदौर्गन्ध्यम्।

अत्यर्थदुर्गन्धि मांसं यस्य स व्रणः। सु. क. ५/

अलजी - क्षुद्ररोग यवाकारा मांसाश्रिता घना अवक्त्रा कफवाताभ्यां जायमाना पिडका अ. सं. उ. ३६

प्रमेहपिडका च. नि. ४/४८

एषा स्फोटवती दारुणा ताम्रा सशूला परिस्त्रुताग्रा बहिर्मागाश्रिता पिटका रक्तोल्बणा साध्या

अल्पमेदस्क प्रमेहपीडितेषु जायते। सु. नि. ६/१८

शराविका कच्छापिका जालिनी सर्षपी तथा।

अलजी विनताख्या च विद्रधी च इति सप्तमी॥ च. सू. १७/८३

दहति त्वचमुत्थाने तृष्णामोहज्वरप्रदा।

विसर्पत्यनिशं दुःखाद्दहत्याग्निरिवालजी॥ च. सू. १७/८८

गण्डमाला - इयं बहुभिः गण्डैः गलस्य पार्श्वे भवति। च. वि. १२/७९

शोफविशेषरूपा मालाकारागष्ठाः। च. वि. ७/१४९

मेदस्याः कण्ठमन्याक्षकक्षवङ्गणगताः दोषाः सवर्णकाठिनास्निग्धम्वार्ताकामलकाकृतीन्

अवगाढान्बहूस्तथा चिरपाकान्गण्डान्कुर्वन्ति। अ.सं. ३३४

गलगण्ड - यस्य श्लेष्मा प्रकुपितो गलबाह्ये अवतिष्ठते।

शनैः संजयनयेच्छोफं गलगण्डोऽस्य जायते॥ च. सू. १८/२१

उपजिह्विका - जिह्वया उपरिस्थितः शोफः अ. सं. ३३२५

जिह्वागतो मुखरोग सु.नि. १६/३६

शोफः

च. चि. १२/७७

जिह्वाग्ररूपः श्वथुर्जिह्वामुन्नम्य जातः कफरक्तयोनिः,

प्रसेकण्डूः परिदाहयुक्ता प्रकथ्यतेऽसावुपजिहि जिह्वाया अधो भवति। सु. नि. १६/३

Meda pradoshaja vikar –

..... मेदःसंश्रयांस्तु प्रवक्ष्यते।

निन्दितानि प्रमेहाणां पूर्वरूपाणि यानि च॥ च. सू. २८/

Chakrapani has explained that not all purvarupa of prameha are meda pradoshaja. Only nindita lakshana are meda pradoshaja.

निन्दितानि प्रमेहपूर्वरूपाणीति केशजटिलत्वादीनि तेषामेव निन्दितत्वात्, न त्वास्यवैरस्यमधुरत्वादीनि, किंवा निन्दितानीति अतिस्थूलगतान्यायुर्हासादीनि अष्टौनिन्दितीयोक्तानि, तेषाश्च निन्दितत्वं निन्दितातिस्थूलत्वेन। चक्रपाणि

Gangadhar has not commented anything.

त्रयस्तु खलु दोषाः प्रकुपिताः प्रमेहानभिनिर्वर्तयिष्यन्त इमानि पूर्वरूपाणि दर्शयन्ति – तद्यथा जटिलीभावं केशेषु माधुर्यमास्यस्य, करपाद्योः सुप्तता, दाहौ, मुखतालुकण्ठशोषं, पिपासाम्, आलस्यं, मलं काये, कायच्छिद्रेषूपदेहं, परिदाहं सुप्ततां च अङ्गेषु, षट्पदपिपीलिकाभिश्च शरीरमूत्राभिसरणं मूत्रे च मूत्रदोषान्, विस्त्रं शरीरगन्धं, निद्रां, तद्रां च सर्वकालमिति। च.नि.४/४७ स्वेदोऽङ्गन्धः शिथिलाङ्गता च शय्यासनस्वप्नसुखे रतिश्च।

हन्नेत्रजिह्वाश्रवणोपदेहो घनाङ्गता केशनखातिवृद्धिः॥

शीतप्रियत्वं गलतालुशोषो माधुर्यमास्ये करपाददाहः।

भविष्यतो महगदस्य रूपं मूत्रेऽभिधावन्ति पिपीलिकाश्च॥ च. चि. ६/१३-१४

अतिस्थूलस्य तावदायुषो हासो जवोपरोधः कृच्छ्रव्यवायता दौर्बल्यं दौर्गन्ध्यं स्वेदाबाधः क्षुदतिमात्रं पिपासातियोगश्च इति भवनन्त्यष्टौ दोषाः। च. सू. २१/४

Thus jatilibhava kesheshu, pipasa, alasya, mala kaye, vistra sharir gandha, tandra, shatpadpipilika sharirmutra abhisaran, javoparodha, krucchavyavay, dourgandhya, swedabadha are meda pradoshaja vikar.

Asthi pradoshaja vikar –

Chakrapani has explained that ‘adhi’ term should be considered with danta also. Here shula means adhyasthishula.

अध्यस्थितदन्तशब्देन अध्यस्थ्यधिदन्तयोर्ग्रहणम्, शूलमध्यास्थिशूलमेव बोधद्वयम्। चक्रपाणि

Gangadhar has explained adhyasthi means adhikasthi. Danta bheda, danta shula and asthi bheda means asthi shula.

अध्यस्थि अधिकास्थिः अधिदन्तश्च। दन्तभेदो दन्तशूलम् अस्थिभेदो अस्थिशूलं। गं.

Explanation of terms from different compendia-

अध्यस्थि – अस्थनि यदधिकमास्थि तत् डल्हण सु. सू. २४/९

अस्थिवृद्धिदोषेण जायमानो रोगः।

अधिदन्त – अधिदन्ता इति अधिका दन्ता इत्यर्थः। डल्हण सु. सू. २४/९

अधिको दन्तः सोऽधिदन्ताख्यो रोगः तस्यैव वर्धनः, वर्धनकः, खलिवर्धनः, खलवर्धन इति पर्यायाः। तत्र अधिदन्ते जायमाने रुग्

जायते जातमात्रे सा प्रशाम्यति। अ. सं. उ. २५

दन्तभेद – दन्तरोग दन्तस्य भेदः च. सू. २०/११

अस्थिभेद – व्याधिलक्षण अस्थीनि भिद्यन्ते इव यस्यां सा वेदना। च. नि. ८/६

अस्थनः भेदः अस्थिभङ्गच. चि. २५/३२

विवर्ण – मलिनवर्णम् सु. क. १/१८

विविधवर्णम् सु. क. ५/४१

वर्णान्तरमापभम् सु. सू. ४५/६४

वर्णविपर्यय च. सू. २८/१६

केशदोष – केशदृष्टिः अस्थिप्रदोषजरोगेषु एकः। च. सू. २८/१

लक्षण केशशातः केशच्यवनमिति यावत्

अ. ह. सू. २०/४

Majja pradoshaja vikar –

Both Chakrapani and Gangadhar have explained arushi as vrana.

अरुंषीति व्रणानि। चक्रपाणि
अरुषां व्रणानां दर्शनश्च भवति। गंगाधर

Explanation of terms-

मूर्च्छा – लक्षण चेतनाच्युतिः। डल्हण सु. नि. १/२३
क्षीणस्य बहुदोषस्य विरुद्धाहारसेविनः।
वेगाघाताद्भीघाताद्धीनसत्त्वस्य वा पुनः॥
करणायतनेषूया बाह्येष्ठाभ्यन्तरेषु च॥
निविशन्ते यदा दोषाः तदा मूर्च्छान्ति मानवाः॥ सु. उ. ४६/३-४
यदा तु रक्तवाहीनि रससंज्ञावहानि च।
पृथक् पृथक् समस्ता वा स्रोतांसि कुपिता मलाः॥
मलिनाहारशीलस्य रजोमोहावृतात्मनः।
प्रतिहत्यावतिष्ठन्ते जायन्ते व्याधयस्तदा॥
मदमूर्च्छायसंन्यासस्तेषां विद्यात् विचक्षणः।
यथोत्तरं बलाधिक्यं हेतुलिङ्गपशान्तिषु॥ च. सू. २४/२५-२७
भ्रम – अल्पसंज्ञत्वम् अशीतिवातविकारेषु एकः। चक्र. च. सू. २०/११
चक्रस्थितस्येव संवेदनम् च. चि. ३/३९-४०
रजःपित्तानिलाद् भ्रमः। सु. शा. ४/५६
भ्रमश्चक्रारुढस्येव भ्रमणम्। डल्हण सु. शा. ४/५६
तमोदर्शन – अन्धकारदर्शन डल्हण सु. सू. २४/९
तमःप्रदेश ज्ञानाभावः निःसंज्ञता च. चि. १०/३

Shukra pradoshaja vikar –

..... शुक्रस्य दोषात् क्लैब्यमहर्षणम्।
रोगिणं क्लीबमल्पायुः विरुपं वा प्रजायते॥

न च अस्य जायते गर्भः पतति प्रस्रवत्यपि।

शुक्रं हि दुष्ट सापत्यं सदारं बाधते नरम्॥

च. सू. २८/

Chakrapani has explained klaibya, aharsha, apatyabadha and darbadha.

क्लैब्यमिति ध्वजानुच्छायः, अहर्षणञ्च सत्यपि ध्वजोत्थाने मैथुनाशक्ति,

आपत्यबाधा रोगिक्लिबाद्यपत्यजनकत्वेन, दरबाधा तु स्त्राविगर्भादिजनकत्वेन॥

चक्र

Gangadhar has explained aharsha –

अहर्षणञ्च व्यवायार्थं शेफसो अनुद्गमः स्यात्।

गंगाधर

In Charak samhita chikitsa 30 and Sushrut samhita Chikitsa sthana 26, klaibya and its treatment is described in detail.

गर्भपात – गर्भविच्युति आचतुर्थात्ततो मासात् स्थिरशरीरस्य पातः पञ्चमषष्ठयोः। सु. नि. ८/१०

गर्भस्त्राव – गर्भरोग गर्भप्रस्रवणम् गर्भस्य द्रवावस्थायां विमुक्तिः, मासचतुष्टयं यावद् गर्भविमुक्तिः

स्त्रावरुपा भवेत् ।

गयिटीका सु. नि. ८/१०

क्लैब्य – बीजध्वजोपघाताभ्यां जरया शुक्रसंक्षयात्।

क्लैब्यं संपद्यते तस्य शृणु सामान्यलक्षणम्।

संकल्पप्रवणो नित्यं प्रियां वश्यमपि स्त्रियम्।

न याति लिङ्गशैथिल्यात् कदाचिधाति वा यदि।

क्षासार्तः स्विन्नगात्रश्च मोघसंकल्प चेष्टितः॥

म्लानशिशनश्च निर्बीजं स्यादेतत् क्लैब्यलक्षणम्॥ च. चि. ३०/१५४-५७

क्लैब्यमिति षण्ढतेत्यर्थः। अप्रहर्ष इति स्त्रीविषयेऽनभिलाषः। डल्हन सु. सू. २४/९

Snayu, kandara, sira vikar –

Chakrapani has explained khalli and granthi.

खल्ली करपदावमोटनम्। ग्रन्थिःस्नाय्वादिग्रन्थिरेव।

चक्रपाणि

Explanation of terms from different compendia-

स्तंभ – अशीतिवातविकारेषु एकः। च. सू. २८/२१

निश्चलीकरणम् च. सू. १३/७५
दण्डवत् स्तब्धता सु. चि. ५/६
बाहूरुजङ्गादीनां संकुञ्चनाद्यभावः। अरुणदत्त अ. ह. सू. १२/५१
निष्क्रीयत्वम्। अ. ह. सू. १२/५१

सुप्ति - स्पर्शाज्ञता सु. सू. २८/२१, अ. ह. सू. ७/१९

स्फुरण - स्पन्दनम्, कम्पः च. नि. ३/७

पुनः पुनः चलनम् सु. चि. १/७

खल्ली - खातम् अ. सं. सू. ३४

हस्तपादावमोटनम् चक्र च. सू. २८

विश्वाची गृध्रसीच तीव्ररुजान्विते सत्यौ खल्लीति व्यपदेशं प्राप्नुतः। अ. स. नि. १५, च. चि. २८/५७

Mala pradoshaja vikar –

Chakrapani has explained that bheda is only for purisha. Shosha is for all mala. Pradushta means upaghat of prakrut varna. Sanga means apravrutti and utsarga ati pravrutti.

मलानित्यादौ भेदशोषप्रदूषणमिति यथासम्भवं ज्ञेयम् , अत्र भेदः पुरीषस्य, शोषस्तु विशेषणं सर्वमलेषु संभवति, प्रदूषणन्तु प्रदुष्टवर्णादियुक्तत्वेन प्राकृतवर्णादि उपघातः, संगोत्सर्गावतीव च इति अतीव अप्रवृत्ति प्रवृत्ती।। चक्र.

Explanation of terms from different compendia-

मल - त्याज्यांशः, किट्टस्वरूपः शरीरछिद्रेषूपदेहाः पृथग्जन्मानो बहिर्मुखाः परिपक्वाश्च धातवः, प्रकुपिताश्च वातपित्तश्लेष्माणो ये च अन्ये अपि केचिच्छरीरे तिष्ठन्तो भावाः शरीरस्योपघाताय उपपद्यन्ते, सर्वास्तान्मले सञ्चक्ष्मेह। च. शा. ६/१७,

सङ्ग - मलावरोध । अ. ह. सू. १३/२४

शोष - शुष्कता, वायोः कर्मस्वेकम् च. सु. २०/१२, अ. ह. सू. १२/५०

INDRIYASHRIT VIKAR-

Chakrapani has explained terms upaghat and upatap as follows –

इन्द्रियाणि उपघातो विनाशः। उपतापस्तु किञ्चित् वैकल्यम्।

Explanation of terms from different compendia-

इंद्रिय – तत्र वैकरिकादहङ्कारात्तैजसहायात्तल्लक्षणान्येवैकादशेन्द्रियाण्युत्पद्यन्ते।

तद्यथा – श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणवाग्ध मनः। सु. शा. १/४

तानि अहंकाराद् उत्पन्नानि अहंकारिकाणीति सांख्ये, वैद्यके तु भौतिकानि।डल्हण सु. शा. १/४

तत्र चक्षुः श्रोत्रं घ्राणं रसनं स्पर्शनमिति पञ्चेन्द्रियाणि।

पञ्चेन्द्रियद्रव्याणि – खं वायु ज्योतिरापो भूरिति। च. सू. ८/८-९

इंद्रियदोष – इंद्रियायतनदोष- ज्ञानेन्द्रियस्थानस्य रोगो ज्ञानेन्द्रियस्थानविनाशो वैकल्यं वा सु. सू. २४/९

इंद्रियोपघात – विनाश चक्र. च.सू. २८

ज्ञानेन्द्रियनाश अ. सं. सू. ३०

इंद्रियवध – ज्ञानेन्द्रियाणां कार्यनाशः च. चि. २८/२९

इंद्रिय उपताप – किञ्चित् वैकल्यम्। चक्र. च.सू. २८

चक्षुरादिनिन्द्रियाणाम् स्वकर्मगुण हानिः। सु. सू. ४२/१०

Gangadhar has explained here indriya pradoshaja vikar occurs due to apathy ahara and not by asatmya indriyarthasanyoga.

To understand how apathy ahara causes indriya prakopa, we have to see indriya utpatti and indriya poshan. Though srushti utpatti from Sankhya darshana is accepted by ayurved, but some difference has been made. According to ayurved indriya are made up of panchamahabhuta.

पञ्चेन्द्रियद्रव्याणि खं वायुः ज्योतिः आपो भूः इति। च. सू. ८/९

तत्रानुमानगम्यानां पञ्चमहाभूतविकारसमुदायात्मकानामपि सतामिन्द्रियाणां...। च. सू. ८/१४

In Charak samhita chikitsa sthana 15, it is mentioned that indriya are made up of panchabhuta. They become (ksheena) due to day to work .They got their nourishment from ishta ahara.

अन्नमिष्टं ह्युपहितमिष्टैर्गन्धादिभिः पृथक्।

देहे प्रीणाति गन्धादीन् घ्राणादीनीन्द्रियाणि च ॥ च. चि. १५/१२

इष्टशब्देन इह प्रियं हितं च उच्यते न प्रियमात्रम्, अहितस्य प्रियमात्रस्य न
देहव्यवस्थितिः गन्धादी तर्पकत्वं च भवति। इन्द्रियाणि अपि पाञ्चभौतिकान्यस्मद्दर्शने ;
तानि च प्रतिक्षणं क्षीयमाणानि। चक्र. च. वि. १५/१२

DHATU VIKAR CHIKITSA –

Rasa pradoshaja vikar-

Here only upakrama are mentioned. They are not described here.

लंघन – यत् किञ्चितलाघवकरं देहे तल्लङ्घनं स्मृतम्॥ च. सू. २२/९
चतुष्प्रकारा संशुद्धिः पिपासा मारुतातपौ।
पाचनान्युपवासश्च व्यायामश्चेति लङ्घनम्॥ च. सू. २२/८
प्रभूतश्लेष्मपित्तास्त्रमलाः संसृष्टमारुताः।
बृहच्छरीरो बलिनो लङ्घनीया विशुद्धिदभिः॥
येषां मध्यबला च. सू. २२/१९-२३
शरीर लाघवकरं द्रव्यं कर्म वा, लघुभोजनं उपवासो वा। च. वि. ३/४३
उपवासः अ.ह.सू. ८/२१
लघूष्णतीक्ष्णविशदं रुक्षं सूक्ष्मं खरं सरम्।
कठिनं चैव यद् द्रव्यं प्रायः तत् लंघनं स्मृतम् ॥ च.सू. २२/१२
वातमूत्रपुरीषाणां विसर्गे गात्रलाघवे।
हृदयोद्गारकण्ठास्यशुद्धौ तन्द्राक्लमे गते।
स्वेदे जाते रुचौ चैव क्षुत्पिपासहोदये।
कृतं लंघनम् आदेश्यं निर्व्यथे चान्तरात्मनि॥ च. सू. २२/३४-३५

Rakta pradoshaja vikar chikitsa –

कुर्याच्छोणितरोगेषु रक्तपित्तहरी क्रियाम्।
विरेकमुपवासं च स्त्रावणं शोणितस्य च॥
बलदोषप्रमाणाद्वा विशुद्धप्रमाणाद्वा विशुद्ध्या रुधिरस्य वा।
रुधिरं स्त्रावयेज्जन्तोरशयं प्रसमीक्ष्य वा॥ च. सू. २४/१८-१९

Mansa pradoshaja vikar chikitsa –

संशुद्धिः शस्त्र क्षार अग्निकर्म च।

शोधन – दोषाणां शरीराब्दहिर्निर्हरणम्। च. सू. १/७६

शोधनं शमनं च इति समासाद्विधौषधं भवति। अ. ह. सू. १/२५

शस्त्र – त्रिविधं औषधम् इच्छन्ति – अन्तःपरिमार्जन, बहि. परिमार्जन, शस्त्रप्रणिधानं च इति।

शस्त्रप्रणिधानं पुनः छेदन भेदन व्यधन दारण लेखन

उत्पाटन प्रच्छन सीवन एषण क्षार जलौकसश्चेति॥ च. सू. ११/५५

पाटनं व्यधनं चैव छेदनं लेपनं तथा।

प्रच्छनं सीवनं चैव षड्विधं शस्त्रकर्म तत्॥ च. चि. २५/५५

तत्र मण्डलाग्रकरपत्रे स्यातां छेदने लेखने च, वृद्धिपत्रनखशस्त्रमुद्रिकोत्पलपत्रकार्धधारणि छेदने

भेदने च, सूचीकुशपत्राटीमुखशरारिमुखान्तमुखत्रि कूर्चकानि विस्त्रावणे,

कुठारिकाब्रीहिमुखारावेतसपत्रकाणि व्यधने सूची च, बडिशं दन्तशङ्कुश्चाहरणे, एषण्येषणे

अनुलोम्ये च, सूच्यः सीवने ; इत्यष्टविधे कर्मण्युपयोगः शस्त्राणां व्याख्यातः। सु. सू. ८/४

क्षार – शस्त्रानुशस्त्रेभ्यः क्षारः प्रधानतमः छेद्य भेद्य लेख्यकरणात् त्रिदोषघ्नत्वाद्

विशेषक्रियावचाराणाच्च। सु. सू. ११/३

तत्र क्षरणात् क्षणनाद्वा क्षारः। सु. सू. ११/४

अग्रेयौषधिगुणभूयिष्ठत्वात् कटुक उष्णस्तीक्ष्णः पाचनो विलयनः शोधनो रोपणः शोषणः

स्तम्भनो लेखनः कृम्यामकफकुष्ठविषमेदसामुपहन्ता पुंस्त्वस्य चातिसेवितः॥ सु. सू. ११/५

स द्विविधः प्रतिसारणीय, पानीयश्च। सु. सू. ११/६

तत्र प्रतिसारणीय

कुष्ठकिटिभदद्रुमण्डलकिलासभगन्दरार्बुदअर्शोदुष्टप्रणनाडीचर्मकीलतिलकालकान्यच्छव्यङ्गमशक

बाह्याविद्रुधिकृमिविषादिषूपदिश्यते। सु. सू. ११/७

अग्निकर्म – क्षारादग्निर्गरीयान् क्रियासु व्याख्यातः, तद्दधानां

रोगाणामपुनर्भावाभ्देषजशस्त्रक्षारैरसाध्यानां तत्साध्यत्वाच्च॥ सु. सू. १२/३

तत्र द्विविधमाग्निकर्माहुरेके – त्वग्दग्धं मांसदग्धं च । सु. सू. १२/५

त्वक् मांस सिरा स्नायु सन्ध्यस्थिस्थितेऽत्यग्ररुजिवायाच्छिद्रतकठिनसुप्तमांसे व्रणे ग्रन्थ्यशोऽर्बुद
भगन्दरापचीश्लीपदचर्मकीलतिलकालकान्त्रवृद्धिसन्धिराच्छेदनादिषु नाडीशोणितातिप्रवृत्तिषु च
अग्रिकर्म कुर्यात्॥ सु. सू. १२/१०

Meda pradoshaja vikar chikitsa –

अष्टौनिन्दितिकेऽध्याये मेदोजानां चिकित्सितम्।

It is mentioned that treatment of medapradoshaja vikara is mentioned in
Ashtouninditeeya adhyaya.

गुरु चापतर्पणं चेष्टं स्थूलानां कर्शनं प्रति।

कृशानां बृहणार्थं च लघु संतर्पणं च यत्॥ च. सू. २१/२०

वातघ्नान्यन्नपानानि श्लेष्ममेदोहराणि च ।

रुक्षोष्ण बस्तयस्तीक्ष्णा रुक्षाण्युद्वर्तनानि च॥ च. सू. २१/२२

भोजनार्थं प्रयोज्यानि पानं चानु मधूदकम्।

अरिष्टांश्चानुपानार्थं मेदोमांसकफापहान्।

प्रजागरं व्यायामं च व्यायामं चिन्तनानि च।

स्थौलयमिच्छन् परित्यक्तुं क्रमेणाभिप्रवर्धयेत्॥ च. सू. २१/२७-२८

रसनमित्तमेव स्थौल्यं कार्श्यं च। तत्र श्लेष्मलाहारसेविनो अध्यशनशीलस्याव्यायामिनो दिवास्वनरतस्य
चाम एव अन्नरसो मधुरतरच्च शरीरमनुक्रामन्नतिस्नेहान्मेदो जनयति, तदति स्थौल्यम् आपादयति।

..... अतस्तस्योत्पत्तिहेतुं परिहरेत्। उत्पन्ने तु शिलाजतुगुग्गुलुगोमूत्रत्रिफलालोहरजोरसाज्जनमधु
यवमुद्गकोरदूषकश्यामाकोद्दालकादीनां विरुक्षणच्छेदनीयानां च द्रव्याणां विधिवदुपयोगो व्यायामो
लेखनबस्त्युपयोगच्चेति। सु. सू. १५/३२

तत्रमेदोनिश्लेष्मनाशनं सर्वम् इष्यते।

कुलत्थजूर्णश्यामाकयवमुद्गमधूदकम्॥ अ. ह. सू. १४/२१

गुरु चापतर्पणं स्थूले विपरीतं हितं कृशे।

यवगोधूममुभयोस्तयोग्याहित कल्पनम्॥ अ. ह. सू. १४/३६

Asthi pradoshaja vikar chikitsa –

अस्थ्याश्रयाणां व्याधीनां पञ्चकर्माणि भेषजम्।

बस्तयः क्षीरसर्पीषि तिक्तकोपहितानि च ॥ च. सू. २८/२७

Majja shukra pradoshaja vikar –

मज्जशुक्रसमुत्थानामौषधं स्वादुतिक्तकम्।

अन्नं व्यवायव्यायामौ शुद्धिः काले च मात्रया ॥ च.सू. २८/२८

Madhur tikta rasa, vyavaya, vyayam and shuddhi should be planned for majja and shukra pradoshaja vikar as per lakshana and samprapti.

Indriya pradoshaja vikar –

शान्तिरिन्द्रियजानां तु. त्रिमर्मीये प्रवक्ष्यते। च. सू. २८/२९

In Charak samhita chikitsa sthana 26, treatment of shiro roga, nasa roga, netra roga, mukha roga, karna roga is mentioned.

Treatment of snayu pradoshaja vikar is given in vatavyadhi chikitsa. Mala pradoshaja vikar should be treated with na vegandharaneeya and mala vikar chikitsa.

In Ashtang Hrudaya same quotes are described. But they are mentioned for dhatu vruddhi and kshaya.

विशेषाद्रक्तवृद्धयुत्थान् रक्तस्त्रुतिविवेचनैः।

मांसवृद्धिभवान् रोगान् शस्त्रक्षाराग्रिकर्मभिः।

स्थौल्यकाशयोपचारेण मेदोजास्थिसंक्षयात्।

जातान् क्षीरघृतैस्तिक्तसंयुतेर्बस्तिभिस्तथा ॥

विड्वृद्धिजानतीसारक्रियया, विट्क्षयोभ्दवान्।

मेषाजमध्यकुल्माषयवमाषट्त्रयादिभिः।

मूत्रवृद्धिक्षयोत्थाश्च मेहकृच्छूचिकित्सया।

व्यायामाभ्यञ्जनस्वेदमद्यैः स्वेदक्षयोभ्दवान् ॥ अ.ह.सू. ११/३०-३३

HETU OF DOSHA GAMAN FROM SHAKHA TO KOSHTHA OR VICE VERSA

व्यायामादुष्मणस्तैक्षण्याद्धितस्यानवचारणात्।

कोष्ठाच्छाखां मला यान्ति द्रुतत्वान् मारुतस्य च॥ च. सू. २८/

Factors which are responsible for dosha gati from koshtha to shakha are –
vyayam, tikshna agni, ahita avacharan and drutatva of vata.

Chakrapani has explained following –

व्यायामक्षोभात् कोष्ठं परित्यज्य शाखां मला यान्ति,

उष्मणो वन्हेस्तीक्ष्णत्वात् विलायिता दोषाः शाखां यान्तीति।

हितस्य अनवचारणयातिसेवयातिमात्रं वृद्धो दोषो जलापूरवद् वृद्धः स्वस्थानम् अप्लाव्य
स्थानान्तरं यातीति युक्तम्।

द्रुतत्वान् मारुतस्य इति चलत्वाद् वायोर्वायुनाक्षिप्तो यातीत्यर्थः वाय्वन्तरेण च
वायोरक्षेपणमुपपन्नमेवेति, अन्यथा “मला” इति बहुवचनमसाधु।

He has explained that due to vyayam kshobha, dosha comes into koshtha from shakha. Due to tikshnagni dosha vilayan occurs and vilayit dosha comes into koshtha. Ahita anavacharan means atisevana which causes ati vrudhhi of dosha. Ati vrudhha dosha goes to other sthana just like jalapura. Due to chala guna vayu bring mala from koshtha to shakha.

Gangadhar has not commented anything.

Y. Sen has explained following terms –

व्यायामात् व्यायाम क्षोभात्। उष्मणः अन्तर्ग्रेः तैक्षण्यात्।

हितस्य अनवचारणात् अनाचरणात् आहताचरणात् इत्यर्थः। मारुतस्य द्रुतत्वात् चलत्वात्।

He has explained vyayam as vyayam kshobha, ushma means antaragni, hita anavacharan means ahitacharan.

In Ashtang Hrudaya sutra sthana 13 it is mentioned as –

व्यायामादूष्मणस्तैक्षण्याद्हिताचरणादपि।

कोष्ठाच्छाखास्थिमर्माणि द्रुतत्वान्मारुतस्य च॥ अ. ह. सू. १३/१७

Sutra is similar to Charak samhita. In Charak samhita only shakha is mentioned while in Ashtang Hrudaya asthi and marma are also included with shakha. Arundatta's commentary on above quote is in detail. He has explained each hetu as follows –

व्यायमोपजातश्रमस्योर्ध्वं प्रपन्नः पवनो व्यायामकृत क्षोभ श्रमोष्मादिभिः प्रशिथिलं चलं च दोषं स्वास्पदात् च्यावयित्वा पर्याकुलं शाखादिषु क्षिपति।

अग्न्यातपादि सम्बन्धिन ऊष्मणस्तैक्षण्यात्-तीक्ष्णेन ह्यूष्मणा विलायिता दोषास्तेनैव चोष्मणा विवृतेषु स्रोतोमुखेषु सत्सु शाखादीनि यान्ति।अहितेन च सेवितेन दोषाः स्वप्रमाणदतिरिच्यमानाः कोष्ठम् अपूर्य वार्षिका इव जलौघा निम्नोन्नतानीव शाखास्थिमर्माणि प्रपद्यन्ते।

द्रुतत्वात् – शीघ्रवाहित्वात् मारुतस्य च, कोष्ठाच्छाखास्थि मर्माणि दोषा यान्ति। स. सु.

He has explained that due to vyayam, vayu becomes urdhva gati. Also due to vyayam kshobha, shrama and ushma dosha becomes more shithil and tends to go to their own sthana and comes into shakha etc. Excess ushma due to agni, atapa etc. causes dosha vilayan and makes srotas vivrutti. So vilayit dosha (dravibhuta) easily goes to shakha through vivruta stroto mukha. Due to ahitacharan, excessive dosha vrudhhi takes place. These vrudhha dosha after occupying all koshttha goes to shakha. Due to drutatva i.e. sheeghravaha, vata brings dosha from koshttha to shakha. Thus Arundatta's explanation is more logical and in detail. Hemadri has not commented on it.

In Ashtang sangraha quote is same as Ashtang Hrudaya. Commentary of Indu is explanatory –

ननु दोषाणां सकलशरीख्यापित्वेऽपि कोष्ठाख्यः प्रधान आश्रयो यतस्तत्र बाहुल्येन तिष्ठान्ति एवं च सति कथं एषां रक्ताद्याश्रयणेन रोगकर्तृत्वमित्याह।

शाखा भिषकशास्त्रप्रसिध्दा रक्तादयो धातवः त्वक् च।

तत्र व्यायामेन शिथिलीभूतेषु स्रोतसु वायौ प्रेरक उदीर्णे तत्प्रेरिता दोषाः कोष्ठं मुक्त्वा शाखादीनि यान्ति। तथा उष्मणोऽग्नेतैक्षण्यात् परित्यक्त निबीडभावा विलीना इव सर्वतो अभिसरन्ति।

अहितस्य आहारादेचरणादपि शाखादीनि यान्ति।

दोषस्य कोष्ठाख्यस्थानभ्रंशकरणस्वरूपापथ्यसेवनादिनि।

मारुतस्य वायोश्च कारणान्तरेण स्वभावेन एव वा द्रुतत्वात्।

When dosha comes into shakha they don't undergo prakopa. They wait for strong hetu. Chakrapani has explained it as –

विलम्बन्ते कदाचित्दिति कदाचिद् व्याधिकरणे विलम्बं कुर्वन्ति कुतो विलम्बन्त इत्याह – न समीरिता; ये दोषा अल्पत्वेन अबलवन्तः; ते हेत्वन्तरेण समीरिताः सन्तः कुप्यन्ति, तथा च तत्र नादेश इत्यननुगुणदेशे तथा नाकाल इत्यननुगुणकाले कुप्यन्तीति योजना।

यस्माद् भूयो हेतुप्रतीक्षिणस्तेऽल्पबला दोषास्तम्भादीरणाद्यपेक्षन्ते

एतेन च भूयो हेतुप्रतीक्षिणो भवन्ति, बलवत्त्वान् ते ईरणाद्यपेक्षन्ते, अत एवोक्तम् 'कदाचित्' इति।

Dosha when comes into shakha, they don't cause vyadhi immediately. As they are less (alpa), weak (abala) and not getting support of kala, desha etc. they wait for strong hetu. He has also explained that 'kadachit' denotes balavan dosha can cause disease immediately. Abala dosha wait for hetu.

Gangadhar only commented that dosha prakopa didn't occur due to akala, adesha. It occurs when they get support of other hetu. Y. Sen has also explained same. He has also revised quote from Ashtang sangraha.

In Ashtang Hrudaya a quote having similar meaning is mentioned.

तत्रस्थाच्च विलम्बेरन् भूयो हेतुप्रतीक्षिणः।

ते कालादिबलं लब्ध्वां कुप्यन्त्येन्याश्रयेष्वपि॥

Arundatta has commented similar to Chakrapani, Gangadhar. His explanation is more clear and important. He says that due to margantaran, dosha shakti becomes hina so they can't cause disease. He has also explained that 'bhuyo hetu' means nimitta karan.

यस्मात्ते भूयो हेतुप्रतीक्षिणः ; निमित्तकारणहेतुषु सर्वासां प्रायोदर्शनाध्देतौ प्रथमा, भूयो हेतुप्रतीक्षित्वादित्यर्थः। वृद्धोऽपि हि दोषः कोष्ठे शाखादौ वा मार्गान्तरेण गतो हीनशक्तित्वान्न रोगोत्पादनसमर्थो भवति। स. सुं.

While commenting on same quote Hemadri has mentioned different views.

यत्स्थानं प्राप्तास्तत्र विलम्बते, यावत्स्थानान्तरगमने हेतुं न लभन्ते। लब्धे तु हेतौ पुनः स्थानान्तरं यान्तीत्यर्थः। आ. र.

He has explained that dosha when goes to other sthana, they becomes alpa bala and hence can't return to their own sthana. So when they get support of hetu they come back to their sthana.

वृद्ध्या विष्यन्दनात् पाकात् स्रोतोमुखविशोधनात्।

शाखां मुक्त्वा मलाः कोष्ठं यान्ति वायोश्च निग्रहात्॥ च. सू. २८/

Doshagati from shakha to koshttha occurs due to vruddhi, vishyand, paka, sroto mukha vishodhan and vayu nigraha. Chakrapani has explained all the factors except vruddhi.

विलयनात् विलीनश्च द्रवत्वाद् एव कोष्ठं निम्नं याति ;।

पाकादिति पक्वो दोषोऽवृद्धत्वेनैव कोष्ठं याति।

स्रोतोमुखविशोधनादिति अवरोधकापगमात्।

वायोर्निग्रहादिति क्षेमुर्वायोर्निग्रहात्।

Due to vyayam, liquefied dosha comes into the koshttha. Due to pak, dosha becomes pakva and avruddha so come back into koshttha. Stroto mukha vishodhan means removal of obstruction at opening of strotas so dosha comes into koshttha. As vayu is responsible for dosha gati, vata nigraha can cause dosha gati towards koshttha.

Gangadhar has not commented on it. But he stated that Doshagati from shakha to koshttha is due to swabhav.

स्वस्थानगमनं स्वभावात्।

Y. Sen has explained vruddhi as abhishyand; vilayan means dravatva, stroto mukha vishodhan as avarodha apagaman.

वृद्ध्या अभिष्यन्दनात्। विलयनात् द्रवत्वात्। पाकात्।

यथा भुक्तं अधो गच्छति। स्रोतसां मुखानि। तेषां विशोषणात् अवरोधापगमनात्।

He has explained vruddhi as abhishyand, vilayan as dravatva and vishodhan means avarodha apagaman.

In Ashtang Hrudaya it is explained as –

तथा तेभ्यः स्रोतोमुखविशोधनात्।

वृद्ध्याऽभिष्यन्दनात्पाकात् कोष्ठं वायोश्च निग्रहात्॥ अ. ह. सू. १३/१८

While commenting on it, Arundatta has explained it in detail.

स्रोतसां मुखानि, तेषां विशोधनं – विवरणम् तस्माद् दोषाः कोष्ठं यान्ति।

वृद्धिः स्वप्रमाणातिरेकः। वृद्धा हि दोषाः स्वानि स्रोतांस्यापूर्य कोष्ठं यान्ति।

अभिष्यन्दनं च न अग्नितापादितीक्ष्णोष्णादिसंश्लेषादेव, अपि तु क्षीरदध्याद्यभिष्यान्दिभोजनादपि।

पाकात् पाचनादिभिः पक्वा दोषाः क्वचित्तदनासज्जन्तः कोष्ठं यान्ति।

वायोश्च निग्रहात् – च शब्दान्न केवलं पूर्वभ्यो दहेतुभ्यो यावद्वाय्वप्रेरणाच्च इति चार्यः। स. सु.

Due to strotro mukha shodhan dosha comes into koshttha. Due to vruddhi after occupying self strotas dosha comes into koshttha due to paka dosha tends to go to koshttha. He has specifically mentioned ‘cha’ denotes vayu prerana is essential for all above reasons.

In Ashtang sangraha it is mentioned as –

दोषा यान्ति तथा तेभ्यः स्रोतोमुखविशोधनात्।

वृद्ध्याभिष्यन्दनात्पाकात् कोष्ठं वायोश्च निग्रहात्॥ अ. सं. सू. १९/२६

While commenting on it Indu has explained as –

स्रोतोमुखानां शुद्ध्या दोषाः कोष्ठं यान्ति।

तथा वृद्ध्या वर्द्धनेन योऽभिष्यन्दः स्रावः शाखादिभ्यः कोष्ठे।

शाखादिस्था दोषाः पाकात् परित्यक्तसन्धानाः कोष्ठं यान्ति।

प्रेरकस्य वायोर्निग्रहादाधिक्यनाशात्।

Here koshttha and shakha are not described in detail.

Koshtha –

Etymology of koshtha is given in Shabdakalpadruma and Vachaspatyam as –

पुं. कुष् ब निष्कर्षे + उषिकुषिगतिशतिभ्यस्यन्।

उणां। २। ४। इति थन्। कुरुलः। यथा महाभारते। २/५/६ शब्दकल्पद्रुम

कुष् यत्। गृहमध्ये उदरमध्ये धान्यदिस्थापणे कुसुले च। कठी।

Word ‘koshtha’ is used for vast vacant place where things can be kept in a lot.

Different opinions about koshtha from different compendia –

Charak samhita –

महास्रोतः आभ्यन्तरो रोगमार्गः। च. सू. ११/४०
कोष्ठः पुनः उच्यते महास्रोतः शरीरमध्य महानिम्नमामपक्वाशयश्चेति पर्यायशब्दैस्तन्त्रे, स रोगमार्ग
आभ्यन्तरः। च. सू. ११/४८
कोष्ठाङ्गानि नाभिहृदयादि पञ्चदशविधम्, तानि च नाभि हृदयं क्लोम यकृत् प्लीहा वृक्कौ बस्तिः
पुरीषाधानम् आमाशयः पक्वाशयः उत्तरगुदम् अधरगुदम् क्षुद्रान्त्रं स्थूतान्त्रं वपावहनं च। च.शा. ७/१०
शरीरमध्यम् उदरादिमहास्रोतोमहासरणिशिष्ठं महानिम्नं महागर्त्तमामपक्वाशयश्चेति पर्यायशब्दः। गं. च.सू.
११/४८

In reference to vyadhi marga, Charak samhita states that koshtha is entire G.I tract. Mahasrotas is G.I. tract. It means thoraco – abdominal cavity and organs placed there are named as koshthanga.

Sushrut Samhita –

सर्वम् उदरम्। सु. उ. ४२/८०

स्थानान्याग्निपक्वानां मूत्रस्य रुधिरस्य च।

हृद् उण्डुकः फुफ्फुसश्च कोष्ठ इत्याभिधीयते।। सु. चि. २/१२

कोष्ठ शब्देन अत्र आहारपाकाधरो रसमूत्रपुरीषाधारो ग्रहण्यभिधानः। गयि सु. नि. ७/६-९

Sushrut Samhita states that entire abdomen should be considered as koshtha. In Sushrut Samhita lungs are also mentioned as a part of koshtha. So thoraco abdominal cavity is considered as a koshtha in Sushrut Samhita. While commenting on trividha

koshtha pariksha Gayi has mentioned koshttha as grahani which is place for rasa, urine and stool.

Ashtang Hrudaya –

अन्तःकोष्ठो महास्रोत आमपक्वाशयाश्रयः। अ. ह. सू. १२/१६

महास्रोतो महाविवरम्। आ. र. अ. ह. सू. १२/४६

कोष्ठात् उदरात्। स. सु. अ. ह. सू. १३/१७

In Ashtang Hrudaya koshttha is considered as udar, vast vacant place and includes amashaya and pakvashaya.

Shakha –

शाखा रक्तादयो धातवस्त्वक् च, स बाह्यो रोगमार्गः। च. सू. ११/४८

अत्र शाखेति संज्ञाकरणं व्यवहारार्थं, तथा रक्तादीनां धातुनी शाखाभिधेयानां वृक्षशाखातुल्यत्वेन बाह्यत्वज्ञापनार्थम् त्वचेति त्वकशब्देन तदाश्रयो रसोऽपि गृह्यते; साक्षात्तु रसानभिधानं हृदयस्थायिनो रसस्य शाखासंज्ञाव्यवच्छेदार्थं, तस्य हि कोष्ठग्रहणेनैव ग्रहणम्। चक्र. च.सू. ११/४८

तत्र शाखा रक्तादयः षड् धातवः त्वक् च इति सप्तक एको मार्गः। त्वक् च इति पृथक् पदेन त्वगातरसच्च उपलक्ष्यते। तेन आहारपरिपाकजो हृदयस्यो रसो व्यावर्तते, तस्य कोष्ठस्थत्वेन कोष्ठान्तर्भूतत्वात्। एवं प्लीहयकृद्गत रक्तस्य कोष्ठान्तर्गतत्वान्न न शाखा संज्ञा। एष बाह्यो रोगमार्ग एकः। सुखसाध्यत्वख्यापनार्थम् एतद्उपदेशः। शाखा रक्तादयस्त्वक् च बाह्यरोगायतनं हि तत्।

अ. ह. सू. १२/४४

शाखा रक्तादयः षड्धातवस्त्वक् च। स. सुं. अ.ह.सू. १२/४४

तत्र बाह्यो रक्तादिधातवस्त्वकच। स पुनः शाखाख्यः। अ. सं. सू. २२/९

तत्र रक्तादयः षट् धातवः त्वक् च बाह्यो रोगमार्गः स च शाखा शब्दवाच्यः।

इंदू अ.सं.सू.२२/९

Thus shakha is considered as shad dhatu with twak.

IMPORTANCE OF KOSHTHA AND SHAKHA –

Three vyadhi marga are mentioned in Charak samhita sutra sthana 11/48. But while describing dosha sanchar only two – shakha and koshtha are considered. Madhyam marga – sandhi asthi marma is not considered here. Because knowledge of madhyam marga is only for deciding sadhyasadhyatva. Clinically this marga has to be treated as shakha marga.

For treatment it is important to see whether dosha are present in koshtha or shakha? For shodhan it is necessary that dosha should be in koshtha.

HETU OF OCCURRENCE OF DISEASE IN LOUKIK –

There are two categories – loukik and parikshak. Parikshak has qualities like shruti, buddhi, smruti, dakshya, dhruti, vakshuddhi, dhairya. So he can differentiate between hita and ahita and can follow only hitakar. On other hand loukik has raja and tama so they follow only what they like and can't differentiate between hita and ahita. So pradhnyaparadha, asatmya indriyarthasanyoga, vega dharan takes place which causes various sharir and manas vyadhi.

AHARA PARIKSHA –

It is mentioned that person who wants good health should examine ahara before taking it. It should not be used only on basis of liking and it should not be used when its qualities and effects are not known. Examination of food is necessary as it is mentioned that 'देहो हि आहारसंभवः।'

While commenting on it Chakrapani says –

तदात्वे सुखेष्विति वक्तव्ये यत् "सुखसंज्ञेषु" इति करोति, तत् तदात्वसुखस्यापथ्यदुःखानुबन्धसुखकर्तृतया परमार्थतस्तदात्वेऽप्यसुखत्वं दर्शयति, यथा 'सुखसंज्ञकमारोग्यम्' इत्यत्रोक्तम्। न रागादित्यादौ अहितत्वेन जानन्नपि रागादेव कच्चिद्दुष्टः प्रवर्तते, अज्ञानाच्चाहिताज्ञानादेव कच्चिद्धिताध्यवसायेन प्रवर्तते, एतद्द्रव्यमपि निषिध्यते।

It is mentioned that ahara should be examined on the basis of ashta ahara vishesha ayatana. They are explained in Charak samhita Viman sthana 01. By

anagatavekshan tantrayukti they are quoted here. Only name is mentioned, they are not explained here.

सर्वाणि आहार विधि विशेष आयतनानि अभिसमीक्ष्य हितनेवानुरुध्देत्। तत्र खलु इमानि अष्टावाहारविधिविशेषायतनानि भवन्ति। तद्यथा – प्रकृति करण संयोग राशिदेशकाल उपयोगसंस्था उपयोक्तृष्टमानि भवन्ति॥ च. वि. ।

Ashtavidhaahara vishesha ayatana are described in detail in cha.vi.01

1) Swabhav –

तत्र प्रकृतिरुच्यते स्वभावो यः, स पुनराहारौषधद्रव्याणां स्वाभाविको गुर्वादिगुणयोगः। तद्यथा – माषमुद्गयोः शूकरैणयोच्च॥ च. वि. ।

Prakruti is swabhav of ahara or oushadhi dravya. They are gurvadi guna naturally present in that dravya. Chakrapani has explained term swabhavik.

स्वाभाविक इत्यादि संस्काराद्यकृतः। माषमुद्गयोरिति प्रकृत्या माषे गुरुत्वं मुद्गं लघुत्वं, शूकरे गुरुत्वं एणे च लघुत्वं। द्रव्याणाम् इति वक्तव्ये स्वाभाविकानि इति यत् करोति, तेन उत्पात्तिकाले जनकभूतैः स्वगुणारोपणम्, संस्कारः किन्तु उत्पन्नस्यैव तोयादिना गुणान्तराधानमिति दर्शयति, तच्च प्राकृतगुणोपमदर्दनैव क्रियते। चक्रपाणि

Chakrapani has explained swabhavik as not occurring due to sanskara. They are present at utpatti kala due to guna of mahabhuta responsible for genesis of that dravya.

Gangadhar has given nirukti of swabhav.

यो भावो याद्रूप्येण भवति स स्वः तस्य ताद्रूप्येण भवनं भाव इति स्वभावः। स च स्वभावः पुनः आहाराणामौषधानाञ्च द्रव्याणां स्वाभाविक स्वभावात् स्वस्यैव ये गुर्वादयो असाधारणा गुणा अनुलोमिकादीनि च यानि कर्माणि युज्यन्ते यत् स गुर्वादिगुणयोग इति। तत्तदसाधारणं भवनं प्रभावः स्वभावो मुख्यस्तज्जास्तु कर्मगुणाश्च तद्वस्तुनिष्ठाः स्वभावा इष्यन्ते। तद्वस्तुना तु क्रियन्ते तैः कर्मगुणैः स्वभावैः यानि विरेचन दहनादीनि कर्माणि तानि कर्तव्यस्य निष्ठानि न तस्य वस्तुनः स्वभावा इति, तत् तद्वस्तुनः कार्यस्यकर्मवारणाय योग इति पदम्। गुणशब्दो अत्र निश्चेष्टकारणानां गुणीभूतानां गुर्वादीनाम् अनुलोमिकादीनाञ्च कर्मणां वाचक इति बोध्यम्।

2) Karan –

करणं पुनः स्वाभाविकद्रव्याणामभिसंस्कारः। संस्कारो हि गुणाधानमुच्यते। ते गुणास्तोयाग्निस्त्रिकर्षशौच मन्थनदेशकालवशेन भावनादिभिः कालप्रकर्षभाजनाभिश्चाधीयन्ते।
च. वि. ०१

Chakrapani has explained that if sanskara changes swabhavik guna then why it is mentioned that 'swabhavo nishpratikriya'.

“स्वभावो निष्प्रतिक्रियः” इति स्वभावो भावोत्पत्तो न अन्यथा क्रियते।

तेन जातिस्तम्बन्धं माषादीनां गुरुत्वं न जातौ स्फोटयितुं पार्यते, संस्कारेण तु तदन्यथाकरणमनुमतमेव दृष्टत्वात्। कश्चित् तु गुणो द्रव्याणां संस्कारदिनापि नान्यथा क्रियते, यथा - “वन्हेरौष्यं” यत्र तु संस्कारेण ब्रीहेर्लाजलक्षणं द्रव्यान्तरमेव जन्यते, तत्र गुणान्तरोत्पादः।

Chakrapani has explained that sanskara cannot change or generate swabhavik guna. Jati sambandha guna remains constant.

स्वाभाविकानां स्वभावसिद्धगुणानां न तु कृत्रिमाणां पुनः संस्काराद् यद् गुणान्तराधानं क्वाथितकृतासवादिषु भवति तदपि स्वाभाविकद्रव्याव्यतिरिक्तानामेवेति न दोषः। गुणाधानमिति ये गुणा न स्वाभाविकाः तेषां योग आधानमित्युत्तरकालं गुणयोगः करणम्। गंगाधर

Gangadhar has also explained that change in qualities due to sanskara is only in guna other than swabhavik. Both Chakrapani and Gangadhar have given example for each sanskara as follows-

१) तोयाग्निस्त्रिकर्षशौचेतुण्डुलस्थं गौरवम् उपहत्य लाघवमन्ने क्रियते। च.

तोयसन्निकर्षवशेन कठिनखरादिगुणवतां द्रव्याणां मृदुमसृणादिगुणाधानं स्यात्।

अग्निस्त्रिकर्षवशेन शीतमृदुद्रवमसृणादि गुणवताम् उष्ण कठिन सान्द्र खरत्वादि गुणाधानं यथा ब्रीहेर्गुरोलाघवो लाजा भर्जनादिति।

२) शौचवशेन तु द्रव्याणां शोधनानां यथा विषतुल्यगुणानां ताम्रादीनां गुणान्तराधानम् अशुचिद्रव्यस्त्रादीनां धौतादिना शौचगुणाधानम्। गं.

३) मन्थनाद् गुणाधानं यथा शोथकृद् दधि शोथघ्नं सस्नेहमपि मन्थनादिति। मन्थनवशेन दध्यादीना मन्थनेन तक्रादिरूपेण परिणामे स्वादुसौगन्ध्यादिगुणाधानम्।

४) देशेन यथा - भस्मराशेरधः स्थापयेद् इत्यादौ। च देशवशेन तु जांगल अनूप साधारणादिदेशवशेन शरीर आहारौषधिद्रव्याणां काठिन्याद्रसान्द्रतीक्ष्णत्वादि गुणाधानं भवति। गं.

५) कालप्रकर्षाद् यथा - 'पक्षाज्जातरसं पिबेत्' इत्यादि।

कालवशेन पुनः संवत्सरावयवर्तुदिनरात्र्यादिवशेन स्थावरजङ्गमानां गुणविशेषाः

फलादीनामापक्वादीनामम्लमधुरादिगुणाधानं भवति। गं.

६) भावनाया च स्वरसादिकृतया स्थितस्यैवामलकादेर्गुणोत्कर्षो भवति, तथा रक्तशाल्यादेः लघोरपि अग्निसंयोगादिना लाघवं वर्द्धने। चक्र. भावनादिभिः गुणा आधीयन्ते। द्रव्याणां द्रवेणालोडनात् दिवा दिवातपे शोषणं निशि निशि स्थापनमित्येवाविधानं भावना तथा गुणान्तराधानं स्यादेवमादिना क्वथनफाण्टशीतीकरणादिः मन्त्रादिना च गर्भधानादिक्रियाभिः तत्तत् कर्माधिकारयोग्यतादि गुणाधानं भवति।

७) भाजनेन यथा त्रैफलेनायसी पात्री कल्केनालेपयेत्। इत्यादौ चक्र.

भाजनेन चित्रकादिलसोदरकुम्भादिपात्रेणारिष्ठानां गुणाधानं दशरात्रं कांसपात्रस्थ घृतस्य विषवद् गुणाधानं मरकतवद्रूपाधानमेवमादिः। गंगाधर

आदिग्रहणात् पेषणाभिमन्त्रणादि गृह्यते। आदिना धान्यराश्यादिषु स्थापनादिभिश्च गुणविशेषाधानम् एव उन्नेयम्।

3) Sanyoga –

संयोगस्तु पुनर्द्रयोर्बद्धनां वा द्रव्याणां संहतीभावः। स विशेषमारभते, यं पुनर्नैकैकद्रवाणि आरभन्ते।

तद्यथा - मधुसर्पिषोः मधुमत्स्यपयसाच्च संयोगः। च. वि. ०१/

स विशेषमारभत इति संयुज्यमान द्रव्यैकदेशेऽदृष्ट कार्यमारभत इत्यर्थः। यन्नैकैकश इति यं विशेष प्रत्येकम् संयुज्यमानानि द्रव्याणि नारभन्त इत्यर्थः - मधुसर्पिषी हि प्रत्येकमारके,

मिलिते तु मारके भवतः, क्षीरमत्स्यादि संयोगश्च कुष्ठादिकरो भवति। संयोगस्तिवह प्राधान्येनैव उपलभ्यमान द्रव्यमेलको विवक्षितः। तेन भावानादिष्वपि यद्यपि संयोगो अस्ति, तथापि तत्र भावनाद्रव्याणां प्राधान्येन उपलब्धे न संयोगेन ग्रहणम्। चक्रपाणि

द्रव्याणामित्यनेन समवायेनापि द्रव्यगुणानां संहतत्वं स्यात् दत्वारणम् न स संयोगः। गंगाधर

Sanyoga means mixing of two or more dravya. Why it is necessary to examine sanyoga? Because it can generate guna and karma that are different from the each dravya which are mixed such as sanyoga of madhu and sarpi. This sanyoga becomes deadly (marak) while no individual dravya has this quality. Chakrapani has explained that

qualities of sanyoga should be considered according to pradhana dravya. Gangadhar has explained that term 'dravya' is mentioned to denote difference from samavaya.

4) Rashi –

राशिस्तु सर्वग्रहपरिग्रहौ मात्रामात्राफलविनिश्चयार्थः। तत्र सर्वस्याहारस्य प्रमाणग्रहणम् एकपिण्डेन सर्वग्रहः। परिग्रहश्च पुनः प्रमाणग्रहणमेकैकत्वेनाहारद्रव्याणाम्। सर्वस्य ग्रहः सर्वग्रहः सर्वतो ग्रहः परिग्रह उच्यते। च. वि. ०१/

राशिः प्रमाणम्। मात्राफलनिश्चयार्थ इति मात्रावदाहारस्यौवधस्य च फलं शुभम्, अमात्रस्य हीनमात्रस्यातिरिक्तस्य च यत् फलमशुभम्। यदुक्तम्-“तस्य ज्ञानार्थमुचितप्रमाणअनुचित प्रमाणञ्च राशिसंज्ञं भवति”। सर्वस्येति मिश्रीकृत्यस्यान्नमांससूपादेरेकपिण्डेन। एकैकत्वेनेति अन्नस्य कुडवः सूपस्य पलं मांसस्य द्विपलम् इत्यावयवमानपूर्वकं समुदायमानम्। सर्वग्रहे प्रत्यवयवमान नियमो नास्ति। तेन येन केनचिदाहरिणास्यानियतमानेन सम्पूर्णाहारमात्रानियमनं सर्वग्रहः। चक्रपाणि द्विवचनात् सर्वग्रहपरिग्रहौ राशिः न तु राशी, सर्वग्रहश्च राशिः परिग्रहश्च राशिः इति न अर्थः। स च किमर्थः प्रक्रियते इत्यत आह – मात्रेत्यादि। मात्रा च अमात्रा च तयोः फलस्य प्रयोजनस्य, विनिश्चयोऽर्थः प्रयोजनं चरमफलं यस्य स तथा। राशेः प्रयोजनं मात्रामात्रयोः फलविनिश्चय इति। तत्र सर्वग्रह परिग्रहयोर्मध्ये सर्वस्य मूर्तामूर्ततावदाहारस्य एकपिण्डेन समुदायरूपेण प्रमाणग्रहणं परिमाणग्रहणं सर्वग्रहः। परिग्रहभ्येति पुनस्तस्यैकपिण्डेन गृहीतस्याहारस्य द्रव्याणां मूर्तामूर्तानामेकैकत्वेन प्रत्येकेन प्रमाणग्रहणं परिमाणज्ञानं परिग्रहः। गंगाधर

Purpose of rashi is to decide matra and amatra. They are two – sarvagraha means considered all food stuff together and parigraha means considering all food items separately. Separate quantity of each food in diet is not given only some points are discussed –

त्रिविधं कुक्षौ स्थापयेदवकाशांशमाहारस्याहारमुपयुज्जानः। तद्यथा – एकमवकाशांशं मूर्तानामाहारविकाराणामेकं द्रवणामेकं पुनर्वातपित्तश्लेष्मणम्। च. वि. २/३
मात्राशी स्यात्। आहारमात्रा पुनरग्निबलापेक्षिणी। च. सू. ५/३
न च नापेक्षते द्रव्यं; द्रव्यापेक्षया च त्रिभागसौहित्यं अर्धसौहित्यं वा गुरुणाम् उपदिश्यते, लघुनामपि च नातिसौहित्यमग्रेर्युक्त्यर्थम्। च. सू. ५/७

Thus specific quantity of each food stuff is not mentioned. But effects of matra, amatra and atimatra are mentioned.

कुक्षरप्रपीडनम् आहारेण, हृदयस्यानवरोधः, पार्श्वयोर विपाटनम्, नातिगौरवम् उदरस्य, प्रीणनमिन्द्रियाणाम्, क्षुत्पिपासोपरमः, स्थानासनशयनगमनोच्छ्वासहास्य कथासु सुखानुवृत्तिः, सायं प्रातश्च सुखेन परिणमनम्, बलवर्णोपचयकरत्वञ्चेति मात्रावतो लक्षणम् आहारस्य भवति।।
च. वि. २/

यावद् हि अस्याशनम् अशितम् अनुपहत्या प्रकृति यथाकालं जरां गच्छति तावद् अस्य मात्राप्रमाणं वेदितव्यं भवति।। च. सू. ५/४
मात्रावद्धशनमशितमुनपहत्य प्रकृति बलवर्ण सुखायुषा योजयत्युपयोक्तारमवश्यमिति।
च. सू. ५/८

Then effects of amatra ahara are also mentioned –

अमात्रावत्त्वं पुनर्द्विविधमाचक्षते हीनमधिकञ्चेति। तत्र हीनमात्रमाहारराशिं बलवर्णोपचयक्षयकरम् अतृप्तिकरमुदावर्तकरम् अनायुष्यमवृष्यमनौजस्यं मनोबुद्धीन्द्रियोपघातकरं सारविधमनमलक्ष्म्यावहम् अशीतेश्च वातजानां विकाराणामायतनमाचक्षते । च. वि. २/७

अतिमात्रं पुनः सर्वदोषप्रकोपणमिच्छन्ति कुशलाः। यो हि मूर्तानामाहारजातानां सौहित्यं गत्वा द्रवैस्तृप्तिमापद्यते, भूयस्तस्यामाशयगता वातपित्तश्लेष्माणो अभ्यवहारेण अतिमात्रेण अतिप्रपीड्यामानाः सर्वे युगपत् प्रकोपमापद्यन्ते। च. वि. २/७

Thus sarvagraha matra is considered at all places.

5) Desha-

देशः पुनः स्थानं, द्रव्याणाम् उत्पत्तिप्रचारौ देशसात्म्यं चाचष्टे। च. वि. १/२२
स्थानग्रहणेन चाहारद्रवस्य तथा भोक्तुश्च स्थानं दर्शयति। आचष्ट इति द्रव्यस्योत्पत्ति प्रचारादिनाहेतु भवति। तत्र उत्पत्त्या- हिमवति स्थाने गुरु भवति, मरौ जातं लघु भवति इत्यादि। प्रचारेण लघुभक्ष्याणां प्राणिनां तथा धन्वप्रचारिणाञ्च बहुक्रियाणाञ्च लाघवं, विपर्यये च गौरवं गृह्यते। देशसात्म्येन च देशविपरीतगुणं सात्म्यं गृह्यते। यथा आनूपे उष्णरुक्षादि, धन्वनि तु शीतस्निग्धादि। ओकसात्म्येन उपयोक्तृग्रहणेन गृहीतम्। चक्रपाणि

स्थानन्तु द्रव्याणामुत्पत्तिमाचष्टे प्रचारंश्चाचष्टे देशसाम्य- आचष्टे इति ज्ञापयत्येतानि द्रव्याणां स्थानम् इत्यर्थः। आनूपजाङ्गलादिस्थानं तत्तत्स्थानजौषधीनां मृदुतीक्ष्णादिकं ज्ञापयति उत्पत्त्या। प्रचारेण पुनर्देशान्तरं द्रव्याणां कालविप्रकर्षात् गुणान्तरं ज्ञापयति। जाङ्गलदेशीयस्तु बहुभुक् प्राच्या मत्स्यसातया इत्यादि। तज्ज्ञानेन बलबलादिकं देहदोषादीनां बुध्यते। गं.

Sthana means utpatti sthana of dravya. Prachara means qualities of animals wondering in anupa, jangal desha etc. Chakrapani has explained that desha satmya means ahara having opposite qualities of desha. It means using ahara ushna ruksha in anupa desha.

6) Kala –

कालो हि नित्यगश्चावस्थिकश्च । तत्रावस्थिको विकारम् अपेक्षते, नित्यगस्तु खल्वृतुसात्म्यापेक्षः। च. वि. १/२२

नित्यग इत्यहोरात्रादिरुपः। आवस्थिक इति रोगित्वबालाद्यवस्था इत्यर्थः। विकारमेपक्षत इति बाल्यादिकृतन्तु श्लेष्मादिविकारं ज्वरादिकञ्चाहारनियमार्थमेपक्षत इत्यर्थः। ऋतुसात्म्यं हि ऋत्वपेक्षितमिति ऋतुसात्म्यापेक्षः। चक्रपाणि

नित्यगः प्रातरादिः स्वस्थस्य आवस्थिको रोगिणां कालादीनाञ्च तत्र प्रतिलोमतन्त्रयुक्त्या कालद्वयं विवृणोति - तत्रेत्यादि। तत्र नित्यगावस्थिकयोर्मध्ये आवस्थिकः कालः प्रातर्मध्यान्हादिस्त्रि- पञ्चहादिश्च, आतुर्यं विना हि नावस्था भवति तेन आतुराणां ज्वरितादीनां विकारज्वरादिकमेपक्षते। यथा नवज्वरी नाशनीयात्। आमे तु स्तम्भनं नाचरेत् इत्यवमादिविकाराणामवस्थाविशेषापेक्षत्वंमावस्थिककालत्वमिति। नित्यगः संवत्सररूप कालो हि स्वस्थस्यर्तुसात्म्यं यस्मिन् ऋतौ यत् सात्म्यं तस्मिन् ऋतौ स्वस्थेन तद् आहार्यम् इति अपेक्षा यस्य स तथा।

Nityag and avasthik both kala should be considered. Avasthik means vyadhi kala. Gangadhar has explained it with example. E.g - in nava jvara ahara should not be taken. Nityag means sanvatsara rutu etc.. Swastha person should take ahara according to rutu.

Hemant Rutu –

तस्मात्तुषारसमये स्निग्धाम्ललवणान् रसान्।

औदकानूपमांसानां मेघानामुपयोजयेत्।

बिलेशयानां मांसानि प्रसहानां भूतानि च।
भक्षयेन्मदिरां शीधुं मधु चानुपिबेन्नरः।
गोरसानिक्षुविकृतीर्वसा तैलं नवौदनम्॥ च. सू. ६/११-१३

Shishir Rutu –

वर्जयेदन्नपानानि वातलानि लघूनि च ।
प्रवातं प्रमिताहारमुदमन्थं हिमागमे॥ च. सू. ६/१८

Vasant Rutu –

गुर्वम्लस्निग्धमधुर दिवास्वप्नं च वर्जयेत्।
व्यायामोद्धर्तनं धूमं कवलग्रहमञ्जनम्।
सुखाम्बुना शौचविधिं शीलयेत् कुसुमागमे।
चन्दनागुरुदिग्धाङ्गो यवगोधूमभोजनः।
शारभं शाशमैण्यं मांसं लावकपिज्जलम्।
भक्षयेन्निर्गदं सीधुं पिबेन्माध्वीकमेव वा। च. सू. ६/२३-२५

Greeshama Rutu –

स्वादु शीतं द्रवं स्निग्धमन्नपानं तदा हितम्।
शीतं सशर्करं मन्थं जाङ्गलान्मृगपक्षिणः।
घृतं पयः सशालयभं भजन् ग्रीष्मे न सीदति॥
मद्यम् अल्पं न वा पेयम् अथवा सुबहूदकम्।
लवणाम्लकटूष्णानि व्यायामं च विवर्जयेत्॥ च. सू. ६/२७-२९

Varsha Rutu –

पानभोजनसंस्कारान् प्रायः क्षौद्रान्वितान् भजेत्।
व्यक्ताम्ललवणस्नेहं वातवर्षाकुलेऽहानि।
विशेषशीते भोक्तव्यं वर्षास्वनिलशान्तये।
अग्निसंसरक्षणवता यवगोधूमशालयः।
पुराणा जाङ्गलेर्मासैर्भोज्या यूषैश्च संस्कृतैः। च. सू. ६/३४-३९

Sharad Rutu–

तत्रान्नपानं मधुरं लघु शीतं सतिक्तकम्।
पित्तप्रशमनं सेव्यं मात्रया सुप्रकाङ्गितैः॥
लावान् कपिज्जलनेणानुरभ्राज्छरभान् शशान्।
शालीन् सयवगोधूमान् सेव्यानालुर्घनात्यये॥ च. सू. ६/४२-४९

7) Upayoga Sanstha –

उपयोगसंस्था तु उपयोगनियमः, स जीर्णलक्षणापेक्षः। च. वि. १/२२
एवम्आहारोपयोगः कर्तव्य एवं न कर्तव्य इत्युपयोगनियमः, स जीर्णलक्षणापेक्ष इति
प्राधान्येन उक्तः। तेनेह 'अजल्पन्न हसन्नातिद्रुतं नातिविलम्बितम्' इत्याद्यापि
उपयोगनियमपेक्षत एव अजीर्णभोजने तु महास्त्रिदोषकोपलक्षणो दोषो
अवतीत्ययमेवोदाहृतः। चक्र. च. वि. १/२२
उपयोगेति प्रकरणादाहारोपयोगे नियमस्तदितराभावः। स उपयोगनियमो
जीर्णलक्षणापेक्षः, जीर्णलक्षणानि-उद्गारशुद्धिरुत्साहौ वेगोत्सर्गो यथोचितः। लघुता क्षुत्
पिपासा च जीर्णाहारस्य लक्षणम्॥ वक्ष्यते च अत्र उष्णं अश्रीयात् इत्यादिना।
गंगाधर

Upayoga Sanstha means rules for taking ahara. Chakrapani has explained that there are many rules. 'Jeerna' rule is mentioned because it is very important. Gangadhar has revised quote of jeerna ahara lakshana. He has also mentioned that all other rules should be followed. There rules are given further in same Chapter.

उष्णं स्निग्धं मात्रावज्जीर्णवीर्याविरुद्धमिष्टेदेशे इष्टसर्वोपकरणं नातिद्रुतं नातिविलम्बितम्
अजल्पम् अहसन् तन्मना भुज्जीत आत्मानम् अभिसमीक्ष्य सम्यक्। च. वि. ०१/२५
स्निग्धम् अश्रीयात्। सिन्धं हि भुज्यमानं स्वदते, भुक्तस्य अनुलोमयति दृढीकरोति शरीर
उपचयं बलाभिवृद्धिञ्च उपजनयति वर्णप्रसादञ्चाभिनिर्वर्तयति। तस्मात् स्निग्धम् अश्रीयात्॥
मात्रावदश्रीयात्। मात्रावद्धि भुक्तं वातपित्तकफानप्रपीडयदायुरेव विवर्धयति केवलम्। सुखं
गुदमनु पर्येति नोष्माणमुपहन्ति, अव्यथं च परिपाकमेति। तस्मान्मात्रावद अश्रीयात्॥
जीर्णं अश्रीयात्। अजीर्णं हि भुज्जानस्याभ्यवहृतम् आहारजातं पूर्वस्य आहारस्य
रसमपरिणतमुत्तरेण आहररसेन उपसृजत् सर्वान् दोषान् प्रकोपयति आशु। जीर्णं भुज्जानस्य

स्वस्थानस्थेषु दोषेषु अग्रौ चोदीर्णे जातायाश्च बुभुक्षायां विवृतेषु च स्रोतसां मुखेषुद्गारे विशुध्दे हृदये विशुध्दे वातानुलोम्ये विसृष्टेषु च वातमूत्रपुरीषवेगेषु अभ्यवहृतम् आहारजातं सर्वशरीरधातून् अप्रदूषयदायुरेवाभिवर्धयति केवलम्। तस्मात् जीर्णे अश्रीयात्॥

विर्याविरुध्दमश्रीयात्। अविरुध्दवीर्यमश्रन् हि विरुध्द वीर्याहारजैर्विकारैः नायमुपसृज्यते। तस्मात् वीर्यं अविरुध्दम् अश्रीयात्॥

इष्टे देशे च इष्टं सर्वं उपकरणञ्चाश्रीयात्। इष्टे हि देशे भुज्जानो नानिष्टदेशजैर्मनोविघातकरैर्भविर्मनोविघातं प्राप्नोति। तथेष्टैः सर्वोपकरणैस्तस्मादिष्टे देशे तथेष्ट सर्वोपकरणञ्चाश्रीयात्॥

नातिद्रुतमश्रीयात्। अतिद्रुतं हि भुज्जानस्य तत् स्नेहनं स्वादनं भोजनस्य अप्रतिष्ठानं भोज्यं दोषसाद्रूप्योपलाब्धिश्च न नियता। तस्मान्नातिद्रुतमश्रीयात्॥

नातिविलम्बितमश्रीयात्। अतिविलम्बितं हि भुज्जानि न तृप्तिमधिगच्छति बहु भुङ्क्तेशीतीभवव्याहारजातं विषमपाकश्च भवति। तस्मान्नातिविलम्बितमश्रीयात्॥

अजल्पन्नहसन् तन्मना भुञ्जीत॥

आत्मानमभिसमीक्ष्य भुञ्जीत सम्यक्। इदं ममोपशेते इदं नोपशेते इत्येव विदितं ह्यस्यात्मन आत्मसात्म्यं भवति। तस्मादात्मानमभिसमीक्ष्य भुञ्जीत सम्यगिति॥

In Charak samhita Viman sthana, these rules are given for taking ahara. Benefits of following rules as well as harm which cause because of disobeying them are also mentioned. Thus one should examine food first before eating and should eat pathyakar ahara only. It is mentioned as 'देहो हि आहारसंभवः।' So the person should avoid apathya always.

Y. Sen's commentary is important regarding it.

परिहार्याणि अपथ्यानि सदा परिहरन् नरः इह पण्डितः इति साधूनां अनुणतां प्राप्तः भवति। अहितानि वर्जयित्वापि रोगसमुत्थानस्य अशक्यपरिहारतया यदि रोगवान् भवेत् तथापि सः आत्मगणनिति साधूनां आनृप्यं आयाति। अन्यथा अनात्मवानिति चिरं गर्हणीयः स्यात्। तत्र अहितवर्जनस्य अयमेव लाभः। यत् रोगसमुत्थानं केनचित् उपायेन परिहर्तुं अशक्यं न शक्यते परिहर्तुं बलवत्कर्मजन्यत्वात् तत् प्राप्य मनीषिणा पण्डितेन शोषितव्यं। यो. से.

d. COLLATION

At this stage, different commentaries and their different publications and editions were studied. Books studied were mentioned in bibliography.

At this step collation was checked in between three commentaries as well as commentaries and original text. Different editions and reprints of commentaries were also studied. Also different publications of Charak samhita were studied.

It is observed that sometime sequence of pada in sentence or sutra has been changed. Sometimes there are grammatical changes. Besides this meaning remains same. Sometimes additional sutra than that of original text is mentioned in commentary e.g. in viruddha ahara mentioned Chakrapani has mentioned types of viruddha. Sometimes additional dravya are mentioned by commentators. Most of collations are observed in 27th chapter. Collations are also mentioned in proforma made for vetting.

e. TRANSLATION

As per regulations laid by universities all related data except original sutra and explanations were translated in English at every stage.

3. EDITING

A performa was generated from previous study with the help of the following points-

- New aspects revealed from that particular sutra if any
- Special features about construction and language
- Similarities between the three commentaries
- Differences between the three commentaries
- Peculiarities of three commentaries
- Swamata (analytical opinion) based on tantrayukti, vyakarana, and determination dravyas regarding annapana with the help of other contextual books

A proforma was generated from all previous study for purpose of vetting. Proforma was prepared in the form of chart. It consists of six columns. First column consists of sutra number, second column-peculiarity of construction, grammar (prose/verse/, samas, chand, vyutpatti, nirukti etc.). Similarities and differences between three commentaries were mentioned in third and fourth column respectively. Fifth column consists of peculiarities of that commentary. In last column, researcher's opinion was included. This opinion is based on retrieval, transliteration and technical correlation carried out in previous steps. Opinion is presented point wise for each sutra for easy vetting. In this proforma each and every sutra from Annapana chatushka was included. Chapter wise charts made after editing are presented in this chapter.

PROFORMA- YAJJAPURUSHEEYA

Chapter and sutra	Special features about construction and language	Similarities between the commentaries	Differences between the commentaries	Peculiarities of commentaries	Researcher's opinion
25.1-2 अथा . . भगवानात्रेयः ।	<ul style="list-style-type: none"> ● Composition - Prose ● Samasa - ● यज्जः पुरुषीय इति प्रश्नं प्राधान्येन अधिकृत्य कृतो अध्यायः यज्जः पुरुषीय । उपपद तत्पुरुष समास ● यज्जः-यस्मात् जातो यज्जः, तत् एव पुरुषजनकात् कारणाज्जातस्तज्जातः उपपद तत्पुरुष समास ● निरुक्ति - अध्यायः- अधीयते अस्मिन् अनेन एव वा अर्थ विशेष इति अध्यायः ● Vyutpatti-yasmat jayate iti. ● Tantrayukti - hetwartha uddesha - 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar ● The title of chapter is justified as usual tradition of compendium ● The chapter is composed with intention to discuss the question 'यज्जः पुरुषः इति' hence it is 'यज्जः पुरुषीय' 	<ul style="list-style-type: none"> ● Yogindranath Sen did not discuss any reason and explained directly that the topic of the chapter is related to wholesome diet and non-wholesome diet. ● Chakrapani says that to arouse a question about ahara, background of purusha utpatti is discussed first. 	<ul style="list-style-type: none"> ● Chakrapani and Gangadhar explain reason of mentioning annapana chatushka after yojana chatushka. Shadvidha upakramas are mentioned in yojana chatushka. The output of remedial measures prescribed in 'yojana chatushka' is basically dependent on the wholesome and non wholesome diet. 'annapana chatushka' is set following 'yojana chatushka' - the comment is unanimous between Chakrapani and Gangadhar. 	<ul style="list-style-type: none"> ● The three commentaries seem to be in agreement with each other about the title of chapter. However in Charaka-Samhita presents many aspects for setting title of chapter. This chapter is about the symposium held for discussing about etiological factors for genesis of purusha and vyadhi. For this reason it is titled as 'यज्जः पुरुषीय'. ● This system borrowed from upanishada era. This also explains the reason to manage chatushka system.

					<p>Annapana chatushka presents its first chapter 'यज्जः पुरुषीय'.</p> <ul style="list-style-type: none"> • All three commentators are in agreement with each other for the justification of the title however no one commented about the reason of commencement of the chapter with term 'purusha'. Actually this chatushka and topic also deals with annapana. Then what is the reason behind discussing genesis of purusha here? Nobody has commented on it. • Charaka-Samhita sutrasthana chapter 45th stanza states the entire Ayurvedic medical science is developed for the
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					<p>purusha hence his genesis and vyadhi which is troubling him should be thought of in details. Both purusha and vyadhi are dependent on proper diet for sustenance and maintenance. So as a adhikaran, before strting about annapana purusha utpatti is mentioned.</p> <ul style="list-style-type: none">• Again in Sanskrit literature – ‘Dinakari’ two types of sangati are mentioned named as avasara sangati and prasanga sangati. Avasara sangati means statement given by guru to his students for reducing curiosity in ongoing topic and also arouse it in upcoming topic. So here by avasara sangati purusha
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					utpatti is mentioned before annapana.
25.3-4 पुरा प्रत्यक्ष .. निश्चये	<ul style="list-style-type: none"> Composition – poetry Anushtubh vrutta-Prasad guna. Tantrayukti anagatavekshana Samasa. <p>Bahuvrihi-pratyakshadharma Vyutpatti- pratyaksha dharmo yasya sa.</p>	<ul style="list-style-type: none"> All three commentaries are available The chronological sequence of all three commentaries is similar Togetherness of atma, man, indriya and artha is sanghata, is purusha. 	<ul style="list-style-type: none"> Even though all three commentators conveyed the same meaning of purusha, the difference in expressions is as follows: <ul style="list-style-type: none"> राशिः मेलकः आत्मेन्द्रियमनोऽर्थ समुदाय इत्यर्थः। चक्रपाणिटीका. According to Chakrapani rashi means melak or samudaya. Purusha is samudaya of atma, indriya, mana and artha. While Gangadhar states that Purusha is sanghat which is pratyakhabhuta. He also states that this sanghat is common to all from deva to nara. आत्मा चेतनाधातुः। इन्द्रियाणि 	<ul style="list-style-type: none"> In definition of Purusha Gangadhar states that when sanghata becomes pratyaksha-bhuta then only it is called purusha. Gangadhar also gives grammatical clarification of pada-upasatam; pada upasinanam should be there instead of upasatam as it is aatmanepadi. But for chandapurti it is taken as upasatam. According to Gangadhar, tang is included in ting pratyaya. So shatrupratyaya are applicable here. <ul style="list-style-type: none"> प्रत्यक्षधर्माणमिति तपःप्रभावात् साक्षात्कृतो धर्म तद्। गंगाधरटीका Gangadhar explains meaning of pada pratyakshadharma as well as its reason. 	<ul style="list-style-type: none"> It is a commencement of symposium for discussing genesis of purusha and vyadhi. 'तद्विदसंभाषा ' is one of the tool for management of knowledge. It is also a specific feature of Charaka-Samhita. The compendium shows striking similarity with 'Koutiliya arthashastra' in posing the text as questions and answers form Rashipurusha is described later in 'Katidha-prushiya' in Sharira sthana hence by anagata vekshana means of tantrayukti repetition is avoided (Cha.Sha. 1/35). Annapana chatushka presents its first chapter 'यज्जः पुरुषीय'. Pratyakhadharvatva and

			<p>दश। अर्थाः इंद्रियार्थाः शब्दादयः योगिन्द्रनाथसेन टीका.</p>	<p>Chakrapani didn't explain meaning but gives its reason as tapaprabhav same as Gangadhar.</p> <ul style="list-style-type: none"> • Chakrapani also explains the term katha as discussion for tatva jidnyasa. 	<p>bhagavan are adjectives used for atreya punarvasu.</p> <ul style="list-style-type: none"> • Term bhagavan is explained by chakrapani in his commentary on 1st chapter of sutrasthana. With the help of atitavekshana tantrayukti it should be applied here also. Bhag means pujit gnyan so bhagvan means person belonging that kind of knowledge. Six qualities of bhagvan are mentioned as – aishwarya, veerya, yasha, shreyas, gyan and vairagya. It all means aterya punarvasu has excellent knowledge as well as he possesses all qualities of apta. • In pratyakshadharmanam, dharma means tava. The person who has pratyaksha knowledge of tatva is called as pratyakshadharmam.
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					Pratyaksha is best tool of acquiring knowledge. So he has sound knowledge of ayurved tatvas.
25.5-6 तदन्तरं . . पुनर्वसुः	Composition – poetry <ul style="list-style-type: none"> • Anushtubh vrutt. • Tantrayukti anagatavekshana • Samasa . • काशिपतिः – काशी वाराणसी तस्याः पतिः – षष्ठी तत्पुरुष • नरेन्द्र – नराणां इन्द्रः षष्ठी तत्पुरुष 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • All three commentators expressed same meaning in different manner-amongst all scholars kashipati vama first asked question that if origin of purusha utpatti and its diseases is same or if it is different? 	<ul style="list-style-type: none"> • अन्तरशब्दः कालवचनः यथा – अपस्माराय कुर्वन्ति वेगं किञ्चिदथान्तरम् – चि.१०– किञ्चित्कालमित्यर्थः तेन तदन्तरमिति कथारम्भकाल इत्यर्थः चक्रपाणिटीका • He has given two meanings of pada-tadantaram. One is after some time same as in apasmar chikitsa. Another meaning is indication of starting point of discussion. • Y.sen explained following terms. • तदन्तरं इति । तदन्तदं तस्मिन् अवसरे । योगिन्द्रनाथसेनटीका • Tadantaram – tasmin avasare 	<ul style="list-style-type: none"> • Gangadhar mentioned vama as rajarshi which indicates his depth of knowledge. • Pecularity of Y.sen lies in explanation of kashipati vama's question in simple language. • He also explains that Dvitiya vibhakti is due to atyanta sanyoga 	<ul style="list-style-type: none"> • Chakrapani and Gangadhar both explained term- 'tadantaram' as after some time. With this Chakrapani also gives another meaning as starting point of discussion. Both meanings can be applied here. • Y. Sen's explanation about dvitiya vibhakti is also of great use as we can't understand logic of using 'dvitiya vibhakti' without it.

			<ul style="list-style-type: none"> ● Vyajahar – uktavan ● Purusha – rashipurusha Sharir samavayi chetana. 		
25.7 सर्व संशयम्	<ul style="list-style-type: none"> ● Composition - poetry ● Tantrayukti anagatavekshana ● Samasa Bahuvrihi-amitadnyanavidnyanac hinnasanshaya. ● अमिताभ्यां ज्ञानविज्ञानाभ्यां छिन्नः संशयो येषां ते तथा – बहुव्रीहि समास 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar. ● According to all three commentators, all monks are scholar and there is no point doubting their capability of clarifying doubt of kashipati 	<ul style="list-style-type: none"> ● चकारेणान्येषां च ऋषीणां संशयं समुचिनोति । अन्ये तु नोऽस्माकं संशयं काशिराजे च संशयमिति व्याख्यानयन्ति । संशयद्वये चैकोऽत्र ऋषीणामात्मेन्द्रिय इत्यादीनां श्लोकेन दर्शितः संशयः स च पुरुषस्यामयानां च प्रागुत्पत्ति प्रथमोत्पत्ति प्रतीते व्याख्यानयन्ति, द्वितीयस्तु काशिपतेर्यथोक्त एव । चक्रपाणिटीका ● In Ayurved deepika, two doubts are clarified. One doubt is what is origin of purusha and vyadhi? All scholars in this symposium have this doubt. But second one is of only kashipati vamaks. It is if purusha and vyadhi are originated from the same source or 	<ul style="list-style-type: none"> ● Chakrapani states that answer is given in accordance with the question. Question is – which is the origin of purusha? And if its diseases are originated from the same source. So answer is given that purusha is atmaj and its diseases are also originated from atma. 	<p>When meaning is taken as kashipati vamak has this doubt and atreya are saying that all other scholars are capable of clarifying it. It also denotes importance of behaviour of opponent. While discussing on any point, if you have through knowledge about any others doubt. Don't misguide him. Give detail explanation to him. It will not only clarify his doubt but also gives depth to your knowledge.</p>

			<p>different?</p> <ul style="list-style-type: none"> अमितज्ञानविज्ञानाभ्यां छिन्नसंशयः काशीराजस्य संशयं छेत्तुम् अर्हति। <p>गंगाधरटीका</p> <p>According to Gangadhar, all rushi have a thorough knowledge so that they are capable of clerrifying vamak's doubt.</p>		
<p>25.8&9 पारीक्षिस्त . सुखदुःखयोः</p>	<ul style="list-style-type: none"> Composition - poetry Tantrayukti anagatavekshana Vyutpatti- Moudgalya- mudgalasya apatyam puman Aatmaja- aatmana jayate iti Preekshi- preekshanam karoti iti. आत्मजः आत्मनः जातः । षष्ठी तत्पुरुष 	<ul style="list-style-type: none"> All three commentaries are available The chronological sequence of all three commentaries is similar All commentaries explain that atma is responsible for purusha and its roga utpatti as it is karta of all karma and also he is the one who gets it's good or bad results 	<ul style="list-style-type: none"> चिनोति कर्म, कर्मफलानि च शरीरारोग्यविकारादीनि भुंक्त इति योजना । सुखदुःखयोः इति सुखदुःखसाधनयोः नीरुकशरीरविकारस्योरित्यर्थः। Chakrapani explains atma as karma sahayaka with the help of vyatireka siddhanta. He explains that without atma sukha and dukha will not take place at sharira level. Here he explains chetana dhatu as atma. Sukh means niruka sharir i.e. swastha 	<ul style="list-style-type: none"> Gangadhar at starting states that each rushi from symposium explained one reason for purusha and vyadhi utpatti. Gangadhar explains how atma is responsible for origin of purusha and vyadhi. Atma with sthula sharira does various kayik, vachik and manas karmas. if these karmas are sama, it gives sukh and if these karmas are visham, it causes 	<ul style="list-style-type: none"> Description of trividha atma is in Taittiriya upnishad. Gangadhar while explaining atma as a origin of purusha and vyadhi states that karma done by atma with buddhi samayoga are responsible for health while those with buddhi vaishamya are responsible for dukh – diseased conditions. Atma is main reason for genesis of purusha. It is mentioned in sharirsthana chapter 1 that atma is responsible for all shubh and

			<p>while dukha means vikar.</p> <ul style="list-style-type: none"> • Gangadhar states that all reasons for purusha and rogotpatti are explained by monks one by one; one monk explains only one reason. • Gangadhar explains three types of atma. • आत्मा चेतनाधातुरव्यक्तं नाम महता जीवेनात्मना प्रज्ञयोपाहितं प्राणः..... गंगाधरटीका 1) pradnya- chetana dhatu, avyakta 2) Taijas- sukshma shariri, ahankaradibhi dvavinshatya, sukshma. 3) Vaishvanar-purvapurva bhutanupravishta, panchabhutopahita. <ul style="list-style-type: none"> • Y.Sen explains following terms- • पुरुषः आत्मजः आत्मनःजातः । रोगाश्चापि आत्मजः 	<p>dukh. From this explanation, inference can be drawn as karma is responsible for purusha and vyadhi utpatti.</p> <ul style="list-style-type: none"> • But Gangadhar says that sthula sharira without atma can't do anything. Pravrutti it may sama or vishama take place only with the help of atma. • Y.sen revises sutras from sharir sthana chapter- 1 Katidhapuruheeya Which states Importance of Atma. 	<p>ashubha karma.With the help of drushtant of kumbhakar and gruhakar,it is clerrified that without karta,no karma will take place.Even though all materials are present then also for their union and formation of new substance from that one karta is necessary.</p> <ul style="list-style-type: none"> • Here influence of niratmavada of bouddha darshan is seen. • Atma gives for all karmas even to mana and indriyas for gain of knowledge. As we know pradnyaparadha, asatmya indriyatha sanyoga and kala are the main causes of any disease. But after keen observation we can conclude that atma is responsible for shubha ashubha karma, moha, gyan, sukh,dukh (sha.1/37-44) So atma is mentioned as causative
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			<p>आत्मनः जातः । स आत्मा हि एव कारणम्।</p> <ul style="list-style-type: none"> • Moudgalya – Moudgalya gotra sambhava. • Parikshya – vicharya. 		<p>factor for genesis of purusha and vyadhi.</p> <ul style="list-style-type: none"> • According to chakrapani sukh means arogya and dukh means vikar. These definitions are in accordance with ayurveda.
<p>25.10-11 शरलोमा कारणम्</p>	<ul style="list-style-type: none"> • Composition – poetry • Anushtubha vrutta • Alankara- anuprasa - atmatmanmatmna • Tantrayukti anagatavekshana • व्युत्पत्ति – • मन – मन्यतेऽनेनेति । 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • All three commentors explain that if atma is dukhdveshi, he will not arrange anishta yoni which are responsible for dukh for himself 	<p>आत्मजं पुरुषं इति यदुक्तं तद् असम्यक्। यस्माद् आत्मा दुःखद्वेषी स आत्मना निजेन आत्मानं स्वं दुःखैर्व्याधिभिः कदाचन न योजयेत्। गंगाधरटीका</p> <ul style="list-style-type: none"> • According to Y.Sen atma is dukhdveshi, as dukh means pratikula vedana so he will not arrange anishta yoni for himself. • Term ‘tu’ denotes purvapaksha vyavaccheda. • Parit – yukta. • Also he mentioned that atma do all karmas and he is the one who gets returns of his karma. Without atma sukh, 	<ul style="list-style-type: none"> • Chakrapani gives vyutpatti of mana- मन – मन्यतेऽनेनेति । But atma can be also included in to this vyutpatti.To overcome this, term satvasandnyak is used. • रजो हि प्रवर्तकं तमो हि मोहात्मकं। • Gangadhar explains that raja is pravartak and tama is responsible for moha. When raja gets exaggerated all karmas becomes sama due to sama-budhi. With tama getting exaggerated, budhi becomes vishama. Due to such budhi all karma become vishama 	<ul style="list-style-type: none"> • All commentators explained in their own manner but they are in agreement with each other. • While explaining raja and tama, Gangadhara states that due to raja buddhi becomes sama while due to tama it becomes vishama. So mana is always having satva guna in it and its karma depends upon aggravation of raja and tama. • Due to visham buddhi person can't differentiate between hita, ahita, nitya and anitya. It is called as

			<p>dukh, janma, maran will not take place. To strengthen his statement he gives sutras of atma prashasti from sharirsthana.</p>	<p>causing adharma and lastly turns into dukh that is roga</p>	<p>buddhi vibhransha.due to buddhi vibhransha asatmya indriyartha takes place.Due to sama buddhi person gets samyak knowledge as well as satmya indriyarha sanyoga takes place. So for pradnyaparadh raja should be predominant. Actually samabuddhi is due to satva guna as it is prakashak but for pravartana it depends upon raja.</p>
<ul style="list-style-type: none"> ● 25.12 -13 वा विंदस 	<ul style="list-style-type: none"> ● Composition - poetry ● Anushtubh vrutta ● Vyutpatti-sheeryate iti shareeram ● Nirukti – nivritti nivartanam/ utpatti 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar ● All three commentators explain Vayorvid's view. According to Varyovid, only 	<ul style="list-style-type: none"> ● नर्ते शरीराच्छारीरा वातादिजन्याः शोकादयस्तिष्ठन्ति, तथा न मनसः स्थितिः। चक्रपाणिटीका ● Chakrapani says that mana with raja and tama qualities can exist only within the body. So mana can't be taken as a cause of sharira and manas. 	<ul style="list-style-type: none"> ● Chakrapani states that nivrutti means utpatti and hetu means cause. ● रसजानीत्यादौ स्मृता निर्वृत्तिहेतव इति . . ● किंवा आपो निर्वृत्तिहेतव इति रसानां . . किंवा यस्माद्द्रसवत्य आतपस्तस्मात्तः निर्वृत्तिहेतव इति योजना । ● Two apparently different causes are mentioned in the sutra. At first rasa is stated as 	<ul style="list-style-type: none"> ● Here a query arises that why this sutra is not mentioned as jala is the cause of purusha and vyadhi utpatti instead of stating of rasa is cause of purusha and vyadhi utpatti and that rasa originates from jala. ● Nivrutti means utpatti and hetu means cause Chakrapani has arranged this stanza with two different samasa.

		<p>mana is not cause of purusha and vyadhi utpatti. In absence of body (sthula sharira) both diseases and mana can't exist. So rasa is its cause.</p>	<ul style="list-style-type: none"> ● मनसः शरीरस्य प्रागुत्पत्तिर्विकारणाञ्च प्रागुत्पत्तिरिति यदुक्तं तन्न। कस्मात्? – न हि एकं कारणं मनः। हि यस्मादेकं मनो न शरीरप्रागुत्पत्तौ कारणम् न च रोगाणां प्रागुत्पत्तौ कारणम्। कारणान्तरादुत्पत्तौ मन उपपादकम्। ततः कारणान्तरमस्ति। गंगाधरटीका ● Y. Sen explained that only mana can't be considered as a cause genesis of purusha and vyadhi. even in manas vikar mana is taken as a cause only when it is related to sharira. 	<p>cause of purusha and vyadhi. Then further it is mentioned that this rasa is originated from jala.</p> <ul style="list-style-type: none"> ● Gangadhar explains how rasa is responsible for purusha and vyadhi utpatti. All living substances including from deva to nara takes birth from shukra and shonita which are converted from father's and mother's ahara rasa respectively. After origination it takes its nourishment from mother's ahararasa. So purusha utpatti is from rasa. Diseases which occur after birth are mainly of two types – congenital and acquired. Congenital are due to shukra shonit vikruti while acquired are due to vikrut ahara rasa. Thus purusha and its diseases both originate from rasa. 	<ul style="list-style-type: none"> ● Purusha and vyadhi originates from rasa. ● Shashthi tatpurusha samasa. ● That rasa originates from jala. (karanache karan)- Karmadharuya samas. ● There are two types of karan – pratyaksha and prayojak. We can't correlate the jala as direct cause of origination of purusha and vyadhi but we see rasa originated from jala is responsible for it. ● In 1st chapter, it is mentioned that jala along with pruthvi mahabhut is main reason for rasa utpatti while remeaning three are allied reasons. ● In 26th chapter, while describing panchabhautik sanghatan of shadrasas, it is mentioned that
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					<p>antariksha jala is of avyakta rasa and when it comes in contact with panchabhautik srushti, six rasas are originated.</p> <ul style="list-style-type: none"> • Thus though rasa is originated from jala, it cant be considered as a cause of purusha and vyadhi utpatti. Eg. Curd is prepared from milk and buttermilk from curd. Though basic element is milk, curd is necessary for preparing buttermilk. We can't prepare buttermilk from milk directly. • There is difference between chakrapani and Gangadhara. In Chakrapani term pruthgvidha is used and Gangadhar has used only grammatical difference is there. No change in meaning.
25.14-15 हिरण्याक्षस्तु . . प्रकीर्तितः	<ul style="list-style-type: none"> • Composition – poetry 	<ul style="list-style-type: none"> • All three commentaries are 	<ul style="list-style-type: none"> • यस्मादतीन्द्रिय मनश्चात्मा चातीन्द्रियात् चक्रपाणिटीका 	<ul style="list-style-type: none"> • While explaining shad dhatu as a cause of genesis of 	<ul style="list-style-type: none"> • In ayurved dipeeka, last word insutra 15 is 'prakirtita' and in

	<ul style="list-style-type: none"> • Anushtubh vrutta • Alankar – anuprasa • Tantrayukti • anagatavekshana • All comentators exaplain purusha and vyadhi are originated from shad-dhatu. Shad dhatu means panchamaha buhutas and atma. 	<p>available</p> <ul style="list-style-type: none"> • The chronological sequence of all three commentaries is similar. • All commentators explained that mana is atindriya. So it cannot be originated by rasa. Roga occurring due to ahitakar shabda etc, are also not originated by rasa. So rasa is not origin of purusha and vyadhi. They are originated from shad dhatu. 	<p>Chakrapani says that atma and mana both are atindriya so they can't considered as originated from rasa. Again diseases which occur due to ahitashabdadi are also not originating from rasa as there is always similarity between karan and karya.</p> <ul style="list-style-type: none"> • रसाद्धि जायमानं कारणगुणातुविधानादैन्द्रियकं स्यादित्यर्थः रसजानि भूतानि रसजाश्च तेषां विकारा इति यदुक्तं तन्न। कस्मादिति? अत आह – न हि आत्मेत्यादि। हि यस्मादात्मा न रसजो न च मनश्चातीन्द्रियं रसजं न च सर्वे रोगा रसजा यतो रोगाः शब्दादिजाश्चसन्ति इति। गंगाधरटीका <p>Gangadhar also gives explanation about non treating of rasa as a cause of genesis of purusha and vyadhi same as chakrapani.</p> <ul style="list-style-type: none"> • Y. sen explained as 	<p>purusha and vyadhi Gangadhara has given lot of references from smruti granthas, upanishadas, Puran as well as suktas. In every literature there is different sequence and different causes of genesis of purusha. He has just mentioned them and not linked them with each other.</p>	<p>jalpakalpataru and charakopaskar it is 'parikshita'. In darshana shastra, three steps of shastra pariksha are mentioned nanelly-uddesha, lakshana and pariksha. after these steps siddhanta takes place. Means it becomes universal. So there is no difference in meaning of two words prakirtita and parikhita.</p> <ul style="list-style-type: none"> • Gangadhara mentioned genesis of purusha probably from all ancient literature- Manusmruti, upanishadas, purushasukta, dhvani shastra. But there is no linking between them. Logic behind explaining all theses is not clear. • Those all
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			chakrapani.he also states that as atma and mana are atindriya they can't be originated from rasa.		explanations are not discussed here as only chikitsadhikruta purusha is important regarding ayurved.
25.16-17 तदुक्तवन्त. कुशिक..... कारणम्	<ul style="list-style-type: none"> Composition - poetry Anushtubh vrutta Alankar – anuprasa Tantrayukti anagatavekshana Nirukti –pitrya-pitruta apatyam gachati iti 	<ul style="list-style-type: none"> All three commentaries are available The chronological sequence of all three commentaries is similar. All three commentators explained that mata and pita are necessary for genesis of shaddhatuj purusha and also for his diseases. 	<ul style="list-style-type: none"> कुशिक इति हिरण्याक्षस्य नाम । पितृतोऽपधृतयं गच्छन्तीति पित्र्याः आदि शब्देन कुष्ठार्शः प्रभृतयो ग्राह्या । चक्रपाणिटीका Chakrapani mentioned that kushik is another name of hiranyaksha. He also explained term pitrya. According to him kushtha, arsha etc should be considered by term aadi. ततः पितृजशुक्रगतपंचमहाभूत मातृशोणितगतपंचमहाभूत मातृभुक्तगतपंचमहाभूतानि चेत्येव चतुर्विधपंचाकाशादि धातवः सूक्ष्मशरीरी चात्मेति 	<ul style="list-style-type: none"> It could be difficult to understand the entire, proper and between the lines meaning without these commentaries. Adibalapravrutta vyadhi are not mentioned in charak samhita. Gangadhar has explained process of fertilization and also process of union of atma from one sharira to another.He also mentioned four types of mahabhutaj -rasaj, atmaj, matruj and pitruja. 	<ul style="list-style-type: none"> It could be difficult to understand the entire, proper and between the lines meaning without these commentaries. There is difference between Ayurved Dipeeka and Jalpakalpataru. But this difference is only grammatical. No difference in meaning. Charakpani explained that – matruj mahabhut is shonit. Pitruj mahabhut is shukra. Rasaj mahabhut comes from matru ahara and atmaja from good or bad effect of karma from previous janma. Finally shonit and shukra nourishment depends

		<p>षड्भ्यो जायते पुरुषस्तेभ्य एव च रागाआदिबलप्रवृत्ताःकुष्ठार्शः प्रभृतयः शुक्रशोणितदोषान्वयाः पितृजाश्च मातृजाश्चेति द्विधा। गंगाधरटीका</p> <ul style="list-style-type: none"> • With the help of anagatavekshan tantrayukti, Gangadhar explains how suksha sharir enters at the process of fertilization. He also explains rasaj, matruj,pitruja and atmaj mahabhuta.while commenting on the mulasutra from sharirsthana 2nd chapter. 		<p>upon ahara of mata and pita respectively Matru ahara mahabhut also depends upon matru ahara.So expect atmaja mahabhut all depends upon ahara.It gives clear clue about importance of diet of mother and father for suprajanan.</p> <ul style="list-style-type: none"> • Also vaishamya in those mahabhutas give rise to adibalapravrutta vyadhi. adibalapravrutta vyadhi are not mentioned in charak samhita.But in sushrut samhita sutrasthana chapter 24, seven types of vyadhi are described – first type is adibalapravrutta vyadhi - it occurs due to shukra and shonita vikruti.Again they are devided into two sub-types – matruja and pitruja. • In charak samhita sharir sthana chapter -4 it is mentioned that dosha prakopaka ahara taken
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					by mother causes vaishamya in beeja or beejabhag.(ovum as a whole/or a part of it) Depending upon these dushti, diseases are seen in offspring.It is same in father.So though adibalapravrutta vyadhi depends upon shukra and shohit dushti, finally we got it's connection to ahara itself.So ahara has got prime importance in birth of a healthy child.This may be one reason for which purusha utpatti is mentioned at starting in annapan chatushka.
25.18-19 भद्रकाप्यस्तु . . पुरुषस्य वा	<ul style="list-style-type: none"> • Composition – poetry • Anushtubh vrutta • Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • All commentators explained that 	<ul style="list-style-type: none"> • मातृपितृकारणत्वे अन्धेन जातः अन्धः स्यात् इति अर्थः। • प्रागिति सर्गादौ मातापित्रोरुत्पत्तिर्न स्यात् ; सर्गादीनि निःशरीरिणि अतिभूतयोर्मातापित्रोर भावादित्यादौ नोपपन्न इति भावः । चक्रपाणिटीका 	<ul style="list-style-type: none"> • Gangadhara after explaining same as chakrapani quoted purusha utpatti from manusmruti.He explains virat purusha originates from purusha and nari which are originated from two halves of egg respectively. Rashi purusha originates from 	<ul style="list-style-type: none"> • All three commentators explain that mata and pita can't be considered as a root cause of purusha utpatti. As at the stage of nishariri sarg they do not exist. So karma is the root cause of genesis of purusha and its diseases. • Gangadhara quoted

		<p>mata and pita are not reason for purusha utpatti as we see blind parents not gives birth to blind child. So both purusha and its diseases are originated because of karma.</p>	<ul style="list-style-type: none"> • Charakpani explains that if we agree parents as utpatti karan of purusha, then if one of them is blind, their child should also be blind. But in practical it is not observed. Again if we apply cause and effect theory, for last parents for whom we will consider their parents. This chain is endless so this assumption can not be granted. • न हि अन्धो अन्धं प्रजायते इति। हि यस्मादन्धो नान्धं पुरुषः पुरुषं गौगोमश्वोवाश्वं प्रजायते। तस्मान्न मातापितृभवा राशिपुरुषाः। अपि च ते तव मातापित्रोः प्रागुत्पत्तिर्न युज्यते। गंगाधरटीका • Gangadhar also mentioned issues same as chakrapani. All living beings are originated on the basis 	<p>this virat purusha because of his karma.</p> <ul style="list-style-type: none"> • These karmas are of two types- sadyaphaladayak- ahara and achara. Kalantar phaladayak- yadnya or papakarma. 	<p>origination of virat purusha from Manu smriti. From that virat purusha rashi purusha originates due to his karmas. Same concept is mentioned in sharira sthana chapter 1 as- paramatma is anadi so he don't have any root cause. But rashi purusha originates due to karma like iccha dvesha etc.</p> <ul style="list-style-type: none"> • Gangadhara mentioned two types of karma – sadyaphaladayak and kalantar phaladayak. These are also applied as hetu for genesis of purusha and vyadhi.
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			<p>of their shubha and ashubha karma. Even disease are also originates from good or bad effects of karma.</p> <ul style="list-style-type: none"> • Y.sen explained same as chakrapani. Again before srushti utpatti (nishariri sarg) mother and father are also not present. At that time which will be considered as the cause of purusha? So mother and father can not be considered as root cause of purusha utpatti. Also he states that karya is similar to karan (karya-karan bhava) so if parents are blind or handicapped their children will also similar to them but its not seen. So mata and pita can't be considered as root causes of genesis of purusha. 		
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<p>25.20-21 भरद्वाजस्तु . . तथैव हि</p>	<ul style="list-style-type: none"> • Composition – poetry • Anushtubh vruttha • Tantrayukti anagatavekshana. • All commentators explained that Bharadvaja objected opinion of Bhadrakapya by explaining that for every action there must be a karta. So karma can not be taken as purusha utpatti cause. So according to him swabhava is cause of purusha. 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • Both Chakrapani and Gangadhar explained that without karta no action is possible. <p>If Karma is considered as a cause of purusha utpatti then at the genesis of first purusha how karma will be present before Because without karta no karma will take place so they explained here at that point akrut karma is the cause of its genesis and after genesis of purusha, his own karma will decide its next birth.</p>	<ul style="list-style-type: none"> • अकृतं कर्म न दृष्टं प्रमाणेन नोपलब्धमित्यर्थः । • अकर्म क्रियाजन्यमेव धर्माधर्मरूपं सर्वं भवतीति भावः • भावहेतुः उत्पत्तिहेतुः । चक्रपाणिटीका • Chakrapani says that perception of Akrushtha karma. (karma with out karta) is not possible with the help of pramana. So good or bad actions are seen to be in term of dharma and adharma. He also explained bhavahetu as utpattihetu. • स एव स्वभावो नाम पुरुषस्य भावहेतुर्व्याधीनाञ्च भावहेतुरिति। तत्र दृष्टान्तः – खरेत्यादि। हि यस्माद् यथैव तेजोऽन्तानां भूजलानिलतेजसां क्रमेण खरत्वादयः स्वभावाः आदिसर्गे तथैव 	<ul style="list-style-type: none"> • Gangadhar explains that karta is essential for any karma. Purusha originates due to this karmaphala from previous but for the first purusha (adipurusha) there was no karma from previous birth so there we have to assume daiva kruta karma and not swakruta. For strengthening his opinion he has given quotation from manu smriti. First narayan/bhrama gives origin to sukshmarshariri purusha. That suksha shariri purusha was having dvandva gunas as hinsa, ahinsa, mrudu, krur a, dhama, adharma, satya and anruta. After birth action done by that purusha originates the next one. Here hinsa, ahinsa, dharma, adharma are swabhava 	<ul style="list-style-type: none"> • Here drushtant of panchamahabhut is given to strengthen the concept of swabhav Drushant means example which clarifies concept to both wise and fool. So asadharan lakshan of mahabhutas which are given in sharir sthana are mentioned here by anagatavekshana tantrayukti. Khara guna of pruthvi, Drava guna of jala are easy to understand for any body. • In vimana sthana it is stated that prakruti means swabhav. It means swabhavik gurvadi guna • .while commenting on the term 'swabhavik' Chakrapani states that guna which comes from mahabhutas originating that substance at the time of genesis are swabhavik. Again
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					swabhav vada of Charvak darshana is seen.
25.22-25 कांकायनस्तु . . कारणम्	<ul style="list-style-type: none"> • Composition – poetry • Anushtubh vrutta • Alankar- anuparsa • Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • Kankayan objected on opinion of Bharadvaj.He stated Prajapati as reason of origination of purush.But Bhikhu atreya objected that statement and mentioned kala as reason. 	<ul style="list-style-type: none"> • स्रष्टेत्यादौ जगतः सुखदुःखयोश्च स्रष्टा प्रजापतिरिति योजना • असाधुवदिति असाधुः अपत्यद्रोहकारी । • Chakrapani explained term asadhuvat which is not explained by Gangadhar • यइमे लोकशास्त्रसिध्दा यागकृष्यध्यनाद्यारंभाः ते निष्प्रयोजना भवेयुः अकारणत्वादित्यर्थः । • न ह्यारम्भेत्यादि। हि यस्मादिह पुरुषेणारभ्यते यद् यत् कर्म तस्य तस्यैवारम्भस्य शुभस्याशुभस्य वा तथाविधं शुभमशुभं वा फलं भवेत्। न स्वभावादेव भावानां शुभाशुभानां सिद्धिरसिद्धिर्वा 	<ul style="list-style-type: none"> • According to chakrapani, if we consider swabhava as a basic cause of purusha utpatti, due to absence of arambhphal, all karmas will be nishprayojaka.But it is not true. • Chakrapani also explained the term amitsankalpo.It means capacity of prajapati to originate different living and non living universe at the same time. • Gangadhar quoted manusmruti in his commentary. • He also defined sukha as arogya and dukha as vikara. • Y.sen explain asadhu same as chakarapani. 	<ul style="list-style-type: none"> • Every action has its own purpose. Without purpose no action will take place. • So even in every shastra as well as granthas its purpose is given at the starting. So prayojana is mentioned as one of the tantrayukti. Even arundatta states that not stating prayojana clearly is a tantra dosha. • So if we consider genesis of purusha by swabhav there will be no purpose for every action and its not true. • Kala is also mentioned as a cause of genesis of purusha and vyadhi.but kala only is not cause. It acts with all other reasons. But it has prime

			<p>भवेत्। तस्मान्न स्वभावजः पुरुषः स्वभावजा व्याधयः। गंगाधरटीका</p> <ul style="list-style-type: none"> • Gangadhar revise quote from Manusmruti at the time of origination of universe, with the living being prajapati gives birth to both such and dukh. One who does all hita will gain such intern while who does ahite will gain dukh 		<p>importance as all the universe is under its influence. Even in viman sthana while describing hetu of janapadodhvansa vyadhi, kala has given importance because of its dushpariharatva.</p>
<p>25.26-28 तथर्षीणां . . समुदीरयेत्</p>	<ul style="list-style-type: none"> • Composition – poetry • Anushubh vrutta and in 28th sutra ojasi also. • Alankar- anupras • Tantrayukti anagatavekshana. • 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • All three commentators explain that if everybody objects opponent's opinion and state their own, they will never find out 	<ul style="list-style-type: none"> • Charakapani explain pakshasanshraya as duragraha. Thorough knowledge can be obtained only with the help of paksharaga. • Y.sen gives gramatical clarification of term 'rochat' 	<ul style="list-style-type: none"> • Y.sen explain following terms – • Skandha – samuha • Tilapidakavadgatou – Person who stands upon instrument for extraction of oil from sesame seeds has no finel place to stop and goes round and round. In the same manner while discussing any issue, if everyone objects prior opinion and states his own, they will never get final decision. 	<ul style="list-style-type: none"> • Here good communication skills are described. • For grtting through knowledge on any topic there should be discussion in proper way. While discussing everybody should respect each others aspect.If everyone insists on only self opinion, then it is impossible to get final conclusion. • This process of discussion is also good

		basic concept.			for today's seminars and all. <ul style="list-style-type: none"> • Collation- 1) Chakrapani used term 'vochat' while Gangadhara used term 'rochat'. 2) Chakrapani used term 'dushprapam' while Gangadhara used term 'dushprapyam'.
25.29 तथर्षीणां . . समुदीरयेत्	<ul style="list-style-type: none"> • Composition – poetry • Anushubh vrutta • Alankar- anupras • Tantrayukti anagatavekshana. 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • Chakrapani and Gangadhara explained siddhant in similar manner. Factors responsible for garbha utpatti are when in equilibrium they gives rise to purusha but when 	<ul style="list-style-type: none"> • Chakrapani included following explanations of verses in his teeka for better understanding • येषामिति यज्जातीयानां, ते च महाभूतादयः। तेन महाभूतत्वेनैव वातादीनां ग्रहणम्। संपदिति प्रशस्तगुणता नरमिति संयोगिपुरुषम्। विपादिति वैगुण्याम्। • Chakrapani explains the bhava which are responsible for purusha utpatti yesham as mahabhuta.He also considers tridosha in paachamahabhutas.Sam pad means good 	<ul style="list-style-type: none"> • Chakrapani explains the bhava which are responsible for purusha utpatti yesham as mahabhuta.He also considers vatadi means dosha, dhatu and mala in mahabhutas. So according to him when mahabhutas as well as doshadi are in equilibrium they gives rise to purusha and when there is disturbance in the equilibrium it gives rise to vyadhi. 	<ul style="list-style-type: none"> • Chakrapani and Y. Sen say that factors responsible for genesis of purusha and vyadhi are same. • But Gangadhar says that they are not same. He states that paramatma has no vipad avastha. • If we consider rashi purusha, it takes birth due to union of many factors- matruja, pitruja, aatmaj, satmyaj, rasaj and satvaj. • While clerrifying

		<p>they becomes vikruti, they are responsible for diseases.</p>	<p>qualities and vipad means bad qualities. Nara is sanyogi purusha.</p> <ul style="list-style-type: none"> ● Gangadhar explained these constituents as atma, mana, rasa, shaddhatu, mata, pita, karma, swabhav, kala and brahma. When these factors are in equilibrium then they gives rise to healthy purusha (avyapanna nara) and when these factors are in non equilibrium stage they are responsible to vyadhi. ● Gangadhar explained that any one factor though it is in equilibrium can't gives rise to purusha. For purusha utpatti all factors are necessary in equilibrium. But any one factor in non equilibrium state can cause disease. 	<ul style="list-style-type: none"> ● Pecularity of Gangadhar is he explained the siddhant as factors responsible for genesis of purusha responsible for origination of diseases. For strengthening his opinion he revised quotations from bhrugu valli, shwetashwatar upnishad and chandogya upnishad. ● Gangadhar explained sampad and vipad avastha of all factors- Atma, rasa, shad dhatu, matru, pitru, karma, swabhav, vidhatu and kala 	<p>doubt of Bharadvaja, Atreya explained all factors for formation of healthy foetus in sharir sthana chapter 3. He explained that all factors are equally important in formation of healthy foetus. Each factor has its own role. Deformity and its % in foetus depend on specific affected part of these factors. So these factors are responsible for healthy as well as deformed foetus.</p> <ul style="list-style-type: none"> ● Then why Gangadhara says that factors are not similar for genesis of purusha and vyadhi? One concept is that he has given examples of Bhruguvalli and various upanishadas. From all these
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			<p>Results due to ayathavat karma from previous birth.</p> <ul style="list-style-type: none"> ● Kala vyapad-krutayugadi swabhav, ashubha kshana. ● Pecularity of Gangadhar is he explained the siddhant as factors responsible for genesis of purusha responsible for origination of diseases. For strengthening his opinion he revised quotations from bhruguvalli, shwetashwatar upnishad and chandogya upnishad. 		<p>names as structure and qualities changes.</p> <ul style="list-style-type: none"> ● So though factors are same for genesis of purusha and vyadhi, their stages are different. When they ate devoid of their qualities or if there is aggregation in some qualities, there may be change in their form as well as their karma. ● So Gangadhar is saying that they are not same. It means that there is change in qualities as well as functions of that factor in sampad and vipad avastha. ● Even in diseased condition we see that normal structure, qualities (guna), and function of that particular affected constituent changes.
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					Eg. In vataj vikar, vata is aggravated by some of his gunas so in that case its guna and karma both has been changed. We call it as prakupita vata instead than only vata.
25.30-32 अथात्रेयस्य . . इति	<ul style="list-style-type: none"> • Composition - prose • Tantrayukti anagatavekshana • Samasa . • व्याधिनिमित्तमिति व्याध्यभिवृद्धिनिमित्तं मध्यपदलोपज्ज्ञेयम् 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • All commentaries explain kashipati vama's question in the same manner. hitakar ahar is responsible for purusha vrudhi while ahitakar ahar • अनपवादमिति अव्याभिचारि। • Both Gangadhar 	<ul style="list-style-type: none"> • Gangadhar explained anapavad lakshana means apavadahina while charapani explained it as avyabhichari. • Gangadhar explains only terms without examples e.g • Matra -ekanta hitakar dravya like raktashali and mudga can be used in hina and atimatra. • Kala – nava /Puran • Kriya – useful in virechana etc. Bhumi – utpatti sthana as anup/ 	<ul style="list-style-type: none"> • Chakrapani explains meaning of prefix 'eva'. It denotes importance of hitakar on other factors responsible for purushavrudhi • .Both charapani and Gangadhar explains that ahitakar ahar not only responsible for rogavrudhi but also for their origin. • Gangadhar gives example of pregnancy.He says that use of hitakara ahara in pregnancy causes vrudhi of healthy (aroga) garbha while use of 	<ul style="list-style-type: none"> • All three commentators explain that no food stuff is only hitakar.there are many factors which decides hitakar atva or ahitakar atva of that food. • All three explained these factors but Chakrapani explained these factors giving the same example of raktashali and how it becomes harmful in specific conditions though it is hitakar dravya. • Again Chakrapani

		<p>and Charakpani explained the term Anapavad.</p> <ul style="list-style-type: none"> Charapani has given more precise meaning of anapavad as avyabhichari Chakrapani explained the term savyabhichar in cha.vi.8/45. Charakpani while commenting on it states that savyabhichar means who has no distinct meaning or which has more than one meaning. So ayabhichar means which has distinct meaning. 	<p>jangal/sadharan</p> <ul style="list-style-type: none"> Deha – langhan/bruhan Dosha – vyadhi arambhar dosha Purusha – langhaneeya etc. Avastha – mumurshu etc. Chakrapani explained factor with examples and particular conditions. विपरितकारित्वमिति पथ्यस्यापथ्यत्वं तथा अपथ्यस्य पथ्यत्वं मात्रादिवशात् भवति। पुरुषावस्थाशब्देन गृहीत्वात्। पुरुषस्य बाल्यावस्थायां श्लेष्मप्रधानायां तिक्तादि पथ्यं, तत्तु वार्धक्ये वृद्धवाते न पथ्यम्। अवस्थान्तरशब्दश्च मात्राभिः प्रत्येकं संबध्यते। 	<p>ahitakar ahara in pregnancy not only causes various disorders in foetus but also increases their intensity.</p>	<p>and Gangadhara both states that ahitakar ahara not only responsible for rogvruddhi but also for its genesis. As we see apathyakar ahara causes dosha vruddhi which ultimately gives rise to disease. After occurrence of disease if that person continues that apathyakar ahara, it will increase intensity of the disease.</p> <ul style="list-style-type: none"> So pathyakar ahara is responsible only for purushavruddhi not for its genesis. But apathyakar ahara does both origination and vruddhi of roga. Pathyakar and apathyakar are not fixed entities at all. Even in the same
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			<ul style="list-style-type: none"> ● तत्र पथ्या रक्तशाल्यादयोऽतिमात्रा हीनमात्रा वा मात्रादोषादपथ्या भवन्ति। तथा कालवशादेव रक्तशाल्यादयो लघुत्वात्बलवदग्नीनां हेमन्ते न हिताः, कालशब्देन चेह नित्यग एव कालो गृह्यते, आवस्थिकस्य ● Matra – Though Raktashali is mentation as hitakar, when it is taken in small or extra quantity it becomes ahitakar. ● Kala – raktashali is hitakar but as it is laghu it is not useful in Hemant Rutu in which agni is predominant. Chakrapani mentioned that only nityag kala is considered here. Avastik Kala is considered in Purusha avastha. ● kriya –(sanskar) processing raw food. If 		<p>healthy person pathyakar ahara at present will not remain same all the time.</p> <ul style="list-style-type: none"> ● As dosha, agni, time, kala are changing from time to time, hitakar ahara will also change. Eg. Laghu ahara which is beneficial in Grishma will not be same in Hemant rutu. ● Matra is also important factor in deciding hitakaratra or ahitakaratra of ahara. Though the substance is hitakara, but if it is taken in excess quantity then it becomes ahitakar. ● If person shifts from jangal desha to anup or vice versa it also changes definition of hitakara for him.
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			<p>it is not done properly then the final product will be harmful.</p> <ul style="list-style-type: none"> ● Bhumi- Raktashali is not good at anup pradesha. ● Deha – Not good in obese person as they are laghu. In sthula diet should be guru and apatarpak. ● Dosha- According to chakranani vyadhi should also be considered under dosha ● Purusha avastha –In balyavastha due to predominance of kapha tikta rasa is beneficial but in old age it is not beneficial as there is predominance of vata. ● Y.sen explained following terms ● Hitatven uktanam aharjatanam-raktashalyadinam 		<ul style="list-style-type: none"> ● Thus in healthy person also hitakara ahara changes time to time. So person should have thorough knowledge of all these factors.
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25.33,34	<ul style="list-style-type: none"> ● Composition - prose ● Tantrayukti anagatavekshana ● Samasa-Anagatave kshana. 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar. ● In all three commentaries hitakar and ahitakar ahara is explained in same manner. Ahara whch maintains samyavastha of different sharira 	<ul style="list-style-type: none"> ● Gangadhar explains viparitam ahitam ● Chakrapani explains meaning of 'vidnyasyanti' as 'na tu iti sambandh'.. विज्ञास्यन्ति न त्विति संबन्धः। ● Y. sen has explained some other terms- ● Saman – swapramansthita. ● Prakrutousthapayati –samye 	<ul style="list-style-type: none"> ● According to Chakrapani if Vaidya has not proper knowledge of matra etc, he can't be able to determine hitahitvatva of ahara. ● Gangadhar has given nirukti of anapavad.-'nasti hyeatadapa varjayitva anyo vado asya kashchidityanapavad : samanyato vishesha vachanam anapavad:' 	<ul style="list-style-type: none"> ● Hita ahara is defined as ahara which retains dhatusamyamya and also treats dhatu vaishamyamya. While ahita ahara even though used by appropriate procedure turns sama dhatu into visham.also it can't change dhatu vaishamyamya into dhatu samya. ● Chakrapani explains that hitakarvatva or ahitakarvatva is not a

		<p>bhava and also brings their visham avastha to sama avastha is called as hatakara. Opposite to it, its ahitakar.</p>	<p>anuvartayati.</p> <ul style="list-style-type: none"> ● Vishama –ksheena or vrুদ্ধha. ● Sami karoti-samyavastha by vardhan and kshapana whatever required. ● Anapavad-avyabhichari 		<p>fixed entity. It depends upon factors like matra etc. This is very practical approach. As we see one food stuff which is beneficial for one is harmful to other.</p> <ul style="list-style-type: none"> ● So principle of treatment- ‘purushm purushm vikshya’ is also needed for determination of hitakaratva or ahitakaratva of food. So knowledge of matra, kala, deha, desha etc. Is essential.
<p>25.35 तमुवाच . . व्याख्यास्या मः</p>	<ul style="list-style-type: none"> ● Composition - prose ● Tantrayukti anagatavekshana ● Samasa – karmadharaya – bhuyishthakalpa iti 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar. ● 	<ul style="list-style-type: none"> ● Chakrapani has elaborated following topics- ● गुणत इति इहप्रकरणे गुरुलघुत्वादिगुणतः। द्रव्यतः इति कारणतः यथाइदमाप्यभिदमाग्नेयमित्यादिः किंवा द्रव्यतः इति आहारद्रव्याद्रक्तशाल्यादेः। 	<ul style="list-style-type: none"> ● भूयिष्ठकल्पा नानाप्रकारा उत्तमाधममध्यमा इत्यर्थः, भूयिष्ठकल्पा इति कृत्वा सर्वग्रहणमुत्तमादीनामेव श्रेष्ठश्रेष्ठतरश्रेष्ठतमादि भेदग्रहणार्थः किंवा भूयिष्ठकल्पा इति विज्ञात भूरिहिताहितोदाहरणाः लक्षणत इति लक्षणमाहारत्वं स्थावरजंगमात्मकत्वादि, एतच्च 	<ul style="list-style-type: none"> ● Chakrapani and gangadhara has given opposite meaning of bhuyishtha kalpa. Chakrapani explained it as shreshtha tar tam bhava or bhishak having different

			<p>कर्मतः कार्यतः यथा – इदं जीवनीयं, इदं बृंहणमित्यादि। सर्वावयवश्चेति रसवीर्यविपाकप्रभावे भ्यः।</p> <ul style="list-style-type: none"> ● आहारतत्त्वं च गुणादिभ्यो विदितं मात्रादयश्च विदिता इति योजना। किंवा गुणशब्देन रसवीर्यादीनामपि ग्रहणं, सर्वावयवश्चेति मात्रादिज्ञानेन संबध्यते। ● Guna- guru, laghu etc or rasa, vipaka, veerya etc. ● Dravya means causative mahabhuta eg. Agneya, apya or ahara dravya. 	<p>तद्यथा आहारत्वं इत्यादीनां करणबाहुल्यात् इत्यन्तेन वक्ष्यति।</p> <ul style="list-style-type: none"> ● Chakrapani has given two different meanings of bhuyishthakalpa- 1) uttam, madhyam and adhama. (Shreshtashreshthata m bheda) 2) different specialists like shalya tadnya. ● Gangadhara has explained bhuyishtakalpa as bhishaja who don't know about guna, dravya, karma, sarva avayava and ahara. ● Gangadhar explained that factors like matra, kriya etc. are different for every purusha so there are indefinite options. So its not possible to mention all these types here. 	<p>specialities. While Gangadhara explained it bhishak who don't have knowledge about dravya, guna, karma etc.</p> <ul style="list-style-type: none"> ● Chakrapani's meaning of uttam, madhyam and adham Vaidya is seem to be logical as definition of hitakara ahara is not easy to understand people having different IQ. ● To decide hitakaratra or ahitakaratra of ahara one has thorough knowledge of dravya (panchabhautik sanghatan), guna (gurvadi guna), karma (jeevaneeya etc), rasa, veerya, vipaka and prabhav. He also has knowledge about matra, kala, kriya,
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					bhumi, deha, dosha and purusha avastha.
25.36 तद्यथा . . बाहुल्यात्	<ul style="list-style-type: none"> • Composition – prose • Tantrayukti anagatavekshana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • Chakrapani included following meanings in his teeka for better understanding • परिमाणं तु मात्रा • हितरूपोऽहितरूपो वोदको हिताहितोदकः। 	<ul style="list-style-type: none"> • अर्थाभेदादिति अभ्यवहियमाणत्वार्थादिभेदात्। Though there are different types of ahara, meaning of ahara that is taken into body by mouth . is same. So due to artha-abheda ahara is only of one type. • Yoni means utpatti. Both charapani and gangadhara explained it as prabhav. • उदकः उत्तरकालीनं फलम्। Udarka means latter effect (uttarkalin phala) • अनुगमदिति अनुगतत्वात्। • आत्रेयभद्रकाप्यीये वक्ष्यमाणाः परत्वादयो गुणाः न तथाऽत्रोपकारका इति नेहोच्यन्ते। सू.अ.२६ • Paradi guna are described in next chapter.Chakrapani 	<ul style="list-style-type: none"> • Chakrapani explained that sanyoga and parinama (matra) are useful paradi gunas about ahara .but they are not mentioned here as due to them there are indefinite types. And also it is given in pratidnya. • Gangadhara has given nirukti of ahara-Process of ingulping food stuff inside the body with the help of danta, jivha and gala is called as aharana and substance taken by aharan is called as ahara. As this process is same for all food stuffs, ahara is said to be of only one type. • Gangadhara explains udarka same as chakrapani but further he has added meaning of uttarkalin phala as effect of food stuff after 	<ul style="list-style-type: none"> • Here classification of ahara is done on the basis of – 1) artha 2) yoni 3) prabhav 4) upayog 5) rasa and 6) vinshati guna. • Chakrapani explained why paradi gunas are not mentioned here. All paradi gunas are not important as gurvadi guna in deciding hitahitvatva of ahara. Sanyoga and matra are important but it is already given in pratidnya that they will not discuss here. • Gangadhara revised gurvadi guna definitions from sushrut samhita. • Y. Sen only mention that vyavayi and vikasi are two different gunas

			<p>says that they are not useful as gurvadi guna for ahara vidhi so they are not mentioned here. Chakrapani says that guru laghu are opposite pairs.</p> <ul style="list-style-type: none"> ● In this context, gangadhara has revised definitions of gurvadi guna from sushruta samhita. ● Yogindranath sen has also revised explanation of gurvadi guna from sushruta samhita but he also states that there are two extra guna namely vikasi and vyavayi in it. 	<p>vipaka.</p> <ul style="list-style-type: none"> ● Gangadhara also defined four types of ahara- <ol style="list-style-type: none"> 1) pana – dravadravya. 2) ashna- food which has to be taken by charvan. 3) bhakshana – pishtamaya padartha which has to be taken by charvan and chushana 4) leha – liquid and solid mixed, eaten with tongue by charvan and chushana. <p>Nirukti of aparisankhyeya is given.</p> <ul style="list-style-type: none"> ● Y. Sen has also explained four types of ahara. <ol style="list-style-type: none"> 1) pana- peya taken without charvan kriya 2) ashana- charvana 3) bhaksha –pishtak taken by charvana and chushana 4) lehya- taken by tongue. ● Y. Sen revised definition of sanyoga and karan from viman sthana 1/ 10 by anagatavekshana 	<p>described in sushrut samhita.</p> <ul style="list-style-type: none"> ● Due to sanyoga and sanskara indefinite types of ahara takes place. Though they are not mentioned according to pratidnya, hitahitva of ahara depends upon it. ● Sanskara- sanskara means processing of food due to which there is change in natural qualities of food. Eg. If proper procedure of making odan like dhavan, prastravan and samyak swinn are not followed, odan will not be hitakar. On contrast if it is made by appropriate procedure it will be doshahar. ● Samyoga- it means mixing of two or more food articles. Sometimes sanyoga
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				tantrayukti,	<p>increases quality of substance while sometimes it becomes harmful also. Eg. Mixing sugar with curd is beneficial while mixing substances as ghrut and madhu in same quantity is harmful.</p> <ul style="list-style-type: none"> • Thus for deciding hitahitava of ahara one should have good knowledge of sanyoga and sanskara. They are not discussed here as only hitakar and ahitakar dravya by swabhav are discussed here.
25.37 तस्य खलु . . देक्ष्यामः	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar 	<ul style="list-style-type: none"> • According to chakrapani, vikara means processed food, ready to it. Vikara avayava means raw contents of food as mudga etc. 	<ul style="list-style-type: none"> • According to chakrapani, all dravyas can't be explained here so only substances which are hitakara or ahitakara by nature are mentioned here 	<ul style="list-style-type: none"> • As in previous sutra it is mentioned that bhishak who don't have sound knowledge of matra, desha, kala, kriya etc. Will not be able to decide hitahitava of that particular

		<ul style="list-style-type: none"> ● Chakrapani included following meanings in his teeka for better understanding ● विकारावयवा इति विकारैकदेशाः। 	<ul style="list-style-type: none"> ● भूयिष्ठकल्पानामिति किञ्चिन्न्यूनबहूनां कल्पशब्दो ह्ययमीषदसमाप्त्यर्थः यथा राजकल्प इति। ● अन्ये तु भूयिष्ठकल्पानामिति समानधातुप्रकृतीनामिति ब्रुयते। प्रकृत्येति न संयोगकरणादिना, किंतु स्वभावेन। ● Kalpa has specific meaning here. It means this topic is very vast and cant be finished in short.All dravyas can not be mentioned here only few dravyas explained here.Other Acharyas explain bhuyishtha kalpanam as sama dhatu prakruti. ● Prakruti means natural qualities of dravya without sanyoga and karan (mixing or processing) 	<ul style="list-style-type: none"> ● According to Gangadhara from both ahara dravya and avayava vikara only which are most beneficial or harmful and used extensively are mentioned here. Not all food stuffs. ● In charakopaskara it is mentioned that explanation of all food stuffs is not possible. So only those which are mentioned in annapanavidhi and frequently used are mentioned here. 	<p>food stuff. Thus person having manda or madhyam buddhi cant do it.</p> <ul style="list-style-type: none"> ● So here dravyas which are hitakar by swabhav and used predominantly are discussed in simple manner so that everybody can understand it. ● Swabhav means prakruti. Its natural qualities of dravya without sanyoga (mixing) and karan (sanskara/ processing).
25.38 तद्यथा . . भवन्ति	<ul style="list-style-type: none"> ● Composition – prose ● Vyutpatti- 	<ul style="list-style-type: none"> ● All three commentaries are available 	<ul style="list-style-type: none"> ● Jivanti- ● यद्यपि काकमाची त्रिदोषघ्नी 	<ul style="list-style-type: none"> ● पथ्यतमत्व इति तमप्रयोगः सजातीयेभ्यः प्रकृत्यत्वेन 	<ul style="list-style-type: none"> ● In this stanza dravyas which are hitakar by prakruti

	<p>shakhadmed-shakhamtteeeti / shashad tasya meda</p> <ul style="list-style-type: none"> • Tantrayukti anagatavekshana 	<p>The chronological sequence of all three commentaries is similar All three commentators explained why shashthi vibhakti is used. (nirdharane shashthi)</p>	<p>रसायनी च तथापीऽह जीवन्ती स्वस्थहितत्वप्रकर्षादुच्यते, स्वस्थहितप्रकर्षश्चेव वचनादेव लभ्यते।</p> <ul style="list-style-type: none"> • While stating importance of jivanti over kakamachi, Chakrapani states that intensity of swasthahitva is more in jivanti than that of kakamachi and kakamachi is life threatening when used as stolen (paryushit). • Gangadhara states that jivanti is beneficial for both healthy and unhealthy so importance is given to it. • In charakopaskara, nirukti of 'shakhad' is given.- 'shakham adanti bhakshayanti iti shakhad' • In charakopaskara, quotations from ashtanga sangraha 	<p>श्रेष्ठतमा इति, यथा – श्रेष्ठतम इति प्रशस्तः।</p> <ul style="list-style-type: none"> • किंवा तमग्रहणं स्वार्थिकः यथा – युधिष्ठिरः श्रेष्ठतमः कुरूणाम्। सू.अ. २६ • Shreshthtama means prashasta. He has explained why term 'tam' is used here. It means that dravya is important in its related group. Use of term 'tama' is swarthika here. Swartika means swavishaya. • Gangadhara states that pathyatamatva means atishaya hitakar or pathyakar. Shreshtha amongst pathyakar. • Godha and rohit mansa - While commenting on godha mansa and rohita mansa, Chakrapani states that they both are kaphapittvardhak but they are most beneficial amongst their groups respectively. So they are 	<p>and extensively used are mentioned. It's a general statement. So it has exceptions also.</p> <ul style="list-style-type: none"> • Dravyas mentioned as hitakar are not only doshashamak. Some dravyas are doshavardhak also. • So we can conclude that hitatam dravyas are also having different action on different constituents of the body. • Some will pacify doshas while some will give strength to the dhatus. Some are beneficial for agni. Eg. Tilataila is beneficial for doshashaman. Gokshira and sarpi are useful for strengthening dhatus. Shrungvera is beneficial for agni.
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			<p>related to antariksha jala, rohita, kukkuta and chaga are revised.</p> <ul style="list-style-type: none"> ● Drvya clerified by Chakrapani- ● Chullaki- shushu ● Pakhansa- shwetahansa ● Dravya clarified by Gangadhara- ● Shamidhanya- supyoni ● Chuluki- shishumar ● Vapa- hrud meda ● Meda- sarvadhātu sneha 	<p>mentioned in hitatama ahara. Second opinion is that dravya which causes doshavruddhi may be beneficial for dhātu. It means that swasthahita dravyas have different actions on doshas and dhatus. For strengthening his opinion he has revised quotation from first chapter of sutrasthana.</p>	<ul style="list-style-type: none"> ● So though they are mentioned as hitatam, while using them in healthy person also one have to look for prakruti, dosha, agni, dhātu etc.
<p>25.39 अहित . . विकारणाम्</p>	<ul style="list-style-type: none"> ● Composition – prose ● Tantrayukti anagatavekshana ● Samasa . saptami tatpurusha-varshanadeyam ● Vyutpatti-nadeebhavam nadeyam 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar ● Similar explanation given by both Chakrapani and Gangadhar 	<ul style="list-style-type: none"> ● Chakrapani included following meanings in his teeka for better understanding. ● काणकपोत इत्यत्रः काणशब्दोऽल्पवचनः, यथा काणो मेघः इति। ● Kanakapota – kana shabda means alpa vachana. ● रोहितभेदमेव विलिचिमं वक्ष्यति। 	<ul style="list-style-type: none"> ● According to chakrapani, term ‘prakrushtatama’ indicates that these dravyas are most apathyakara in their respective classes. ● Gagadhara says that though kumbhira is different dravya from fish, it is considered in that class. 	<ul style="list-style-type: none"> ● Here most apathyakar dravyas in their respective classes are mentioned. ● This is for healthy person only. In diseased conditions we use these dravyas. Eg. In malakshaya masha is beneficial as it produces excess purisha. ● Thus these dravyas are apathyakar for swastha.

		<ul style="list-style-type: none"> ● Varshanadeyam- river water in rainy season. ● Kakamadgu – paniyakaka. ● Ushar- ushardeshabhava/ usher mruṭṭika sambhav 	<ul style="list-style-type: none"> ● Chilichim- it is one type of rohita having big scales on the body. ● Dravyas explained in jalpakalpataru- ● Kanakapota- kanakouya. ● Kumbhira- nakra ● Nikuchphala- dahuphala ● Phanita – ardhavartita ikshurasa. ● Dravyas explained in charakopaskara- ● Kanakapota –vanavasi pandu kapot. ● Chilichim- type of matsya having red scales all over the body and lives on land. ● Kakamadgu- paniyakak ● Lakuch- dahuphal 	<ul style="list-style-type: none"> ● Gangadhar explained some other dravyas than Charakpani-nikucha phala, phanit. 	<p>But can be used in diseased conditions accordingly. So study of both pathyakar as well as apathyakar dravyas is essential for good physician.</p>
25.40 अतो भूयः . . सुखानामिति	<ul style="list-style-type: none"> ● Composition - prose ● Tantrayukti anagatavekshana ● Samasa . 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological 	<ul style="list-style-type: none"> ● सानुबन्धानीति सप्रयोजनानि – यथा अजीर्णमुध्दर्याणा-मित्यादि; अजीर्णज्वरादिकर्मकथनं हि 	<ul style="list-style-type: none"> ● This sutra is very long one. So Gangadhara has divided the whole stanza into four 	<ul style="list-style-type: none"> ● This sutra is very long one. Here agryasangraha is described. ● These dravyas can be divided by their

	<ul style="list-style-type: none"> • Nirukti – sanubandhani-prayojanena sahitani • Vyutpatti – jeevaneeya, bruhaneeya, tarpaneeya, hrudya, balya, vrushya ete krudanta jambavam tadhditam 	<p>sequence of all three commentaries is similar.</p> <ul style="list-style-type: none"> • Now after describing hitakar and ahitakar ahara dravyas which are predominantly used for karma and oushadha are mentioned with their prayojana. • Chakrapani explained this purpose as follows- • अत भूय इति अत इति हेतौ, भूयः शब्दः पुनरर्थे, कर्मेति कार्यम्; तेन आहाराविकाराणां कर्म • प्राधान्यत इत्यनेन न सर्वेषामाहारविकाराणामौषधानां च कर्माभिधानं किंतु यथाप्रधानमिति दर्शयति। 	<p>चिकित्सोपयोगि व्यक्तमेव</p> <ul style="list-style-type: none"> • According to chakrapani anubandha means explaining with prayojana. • But in charakopaskar, it has different meaning Pravrutti puna puna, bahush upayoga Anubandha means use in different conditions or different uses. • Madhu and duralabha both dravyas are mentioned as shleshmapittashamaka. Chakrapani and Gangadhar both have given explanation about it. According to Gangadhar madhu is beneficial in both swastha and atur while chakrapani states that madhu is best among drava dravyas while duralabha among aushadhi dravyas. • Three different dravyas 	<p>categories according to their usefulness. –</p> <ul style="list-style-type: none"> • 1) useful for both healthy and unhealthy-from annam vruttikaranam to masha shleshmajana • 2) useful for treating diseases- from madanphala to trushna atiyogaprashama • 3) karmas- from matrashana to ekarasabhyasa. • 4) both karmas and dravyas-from garbhashalya to sarvasannyasa. • Gangadhar has given other examples of the relative groups and mentioned that amongst all this one is the best. • एवमन्यत्रापि तुल्यश्रेष्ठताभिधानं 	<p>usefulness as for healthy persons, for dosha haran, for vyadhi shaman, for rasayan, for vajikaran as well as for adravya chikitsa.</p> <ul style="list-style-type: none"> • When there are more than one agrya is mentioned for the same karma, it should be assumed that they all have equal importance. They are separately mentioned as they belong to different classes. • When more than one dravya is mentioned, Gangadhara says that one is beneficial in healthy and other in patients. While chakrapani throws light on karma and class. • Here one dravya is mentioned superior than that of the other dravyas doing the same karma. But we can't find logic behind it.
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			same quantity or saktu taken with ghruta		
25.41 अग्याणां . . दिश्यते	<ul style="list-style-type: none"> ● Composition – poetry ● Chanda- anushtubh ● Vyutpatti- agryam tadhditvrutti ● Tantrayukti anagatavekshana ● All commentators mentioned that agrga means streshtha (best)These concisely described dravyas are able to treat disease. 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar ● Chakrapani included following meanings in his teeka for better understanding ● अग्याणामिति अग्यशब्दः श्रेष्ठवचनः। 	<ul style="list-style-type: none"> ● As it is mentioned that these dravyas are able to treat diseases, then question is that why other dravyas and treatments are mentioned in the text? To nullify this objection chakrapani says that it is only for indication of their importance. ● Here vikarvighat has special meaning. It means these dravyas should be used as a medicine in diseased condition, while in swasthya they should be used for maintainance of health. 	<ul style="list-style-type: none"> ● Gangadhara states that after through knowledge of this agryasangraha, one can able to use the drugs which are similar to mentioned dravyas either in guna or karma. 	<ul style="list-style-type: none"> ● Here agryasangraha is completed. Total 152 agrya are mentioned here. ● Peculiarity of these agrya is these dravyas are able to treat diseases as well as useful in healthy condition also. ● Person who has sound knowledge of this agryasangraha can use other dravyas similar to them in guna or karma with his own wisdom.
25.42-44 समान . .	<ul style="list-style-type: none"> ● Composition – poetry 	<ul style="list-style-type: none"> ● All three commentaries are 	<ul style="list-style-type: none"> ● According to chakrapani, best 	<ul style="list-style-type: none"> ● Chakrapani has classified agrya as 	<ul style="list-style-type: none"> ● Purpose of mentioning agrya

समश्नुते	<ul style="list-style-type: none"> • Chanda- anushtubh • Tantrayukti anagatavekshana • Samasa- upapadatapurusha samankarin • Alankar – yamaka in 43rd sutra • Nirukti – nishamya-shrutva 	<p>available</p> <ul style="list-style-type: none"> • The chronological sequence of all three commentaries is similar 	<p>dravyas amongst group of dravyas doing similar karma are mentioned here samanakarino means drugs which have similar actions.</p> <ul style="list-style-type: none"> • Shreshtha means prashasta lakshana. • Both best and worst dravyas are elaborated here. Term ‘shreshthatama’ is used for indicating best dravya while term ‘apathyatam’ is used for worst dravyas in their respective classes. 	<p>follows- 1) according to best function. E.g.- anna in sharira vruttikara dravyas 2) According to effect on dosha. E.g.- basti in vata dosha.</p> <p>3) According to ability to treat diseases. E.g.-khadira in kushtha.4) Dravyas doing aprashasta karma. E.g.- rajaswalabhigaman in alakshmikara hetu.</p>	<p>sangraha is given here.</p> <ul style="list-style-type: none"> • Best dravya amongst the group having similar guna, karma or both are given here. With this information one can use other dravyas based on it. • Best doshashamak dravyas, best vyadhi nashak dravyas are mentioned here and bhishak who will use them appropriately will surely get success. • Gangadhara at starting classified this agrya in four classes while Chakrapani has given classification at the end. • Classification of Chakrapani is gross and depends upon karma. It is not
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					actually based and followed sequence of sutra. While gangadhara classified the sutre by sequence and classification is in detail.
25.45-47 पथ्यं . . मिच्छता	<ul style="list-style-type: none"> • Composition – poetry • Chanda – anushtubh • Alankar –anupras in 46th sutra • Nirukti- anapetam - anapakarakam • Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • ' पथ्यं' is synonym of wholesome diet. • स्वभावः प्रकृत्या पथ्यता अपथ्यता च • ' तद् तद्' is related to dose also. It is suggested that 'हितोक्त' and 'अहितोक्त' indicated both - wholesome and non 	<ul style="list-style-type: none"> • Chakrapani included following explanations of verses in his teeka for better understanding • पथः शरीरमार्गात् स्रोतोरुपादनपेतम् • अपेतं अपकारकम्। • अनपेतम् अनपकारकारकम् • पथोग्रहणेन पथोबाह्या दोषा धातवश्च, तथा पथोनिर्वर्तका धातवो गृह्यते; तेन कृत्स्नमेव शरीरं गृहितं भवति। • चक्रपाणिटीका • Patha means sharira marga or strotasa. According to him patha means dosha and dhatu outside the patha as well as dhatu travelling 	<ul style="list-style-type: none"> • Following extra-text statements are mentioned by Chakrapaniteeka in this context: • शरीरानुपघाति पथ्यमिति स्यात् किंवा स्वस्थस्वास्थ्यरक्षण- आतुरव्याधिपरि-मोक्षश्चेति पन्था तस्मादनपेतं पथ्यम् । • One another definition of pathya is explained by chakrapani. Patha means maintainance of healthy individual as well as treating diseased one. And anything that is beneficial for it is called as pathya. • Other lakshana of pathya is mana priya. It means manonukula. Chakrapani states that term mana priya is not related to 	<ul style="list-style-type: none"> • Important principle is put forward by Chakrapaniteeka as follows: • मनशरीरानुपघाति पथ्यमिति पथ्यलक्षणं मनपदादमुक्तं स्यात् • पथ्यं तावद् घृतम् । तदतिमात्रमपथ्यं भवति । काले च वसन्तेऽपथ्यं, संस्कारेण च विरुद्धद्रव्यसंस्कृतम-पथ्यं, भूमौ चानूपायामपथ्यम्, एवं देहेऽतिस्थूले दोषे च कफेऽपथ्यम् । • अपथ्यमपि विषं मात्रादीना हितं भवति – यथा रसायने – विषस्य तिलं दद्यात् – चि. १ • Important principle about pathya is given here. • According to all three

		<p>wholesome diet.</p> <ul style="list-style-type: none"> ● ते ते इति हिताहिताहाराचाराः हितोक्त इति हिता अहिताश्च, अहितोक्तश्च हिताहिताश्च । ● Ghruta is pathya however in large amounts it becomes 'अपथ्यकर'. ● तद् तद् इति मात्रादिगुणान्तरम् । पथ्यं तावद् घृतम्, तदतिमात्रमपथ्यं 	<p>through patha. So its about whole body. Thus pathya is anything that is beneficial to the body.</p> <ul style="list-style-type: none"> ● Gangadharteeka puts following different points ● पथः शारीराणां वातपित्तकफरसरक्ता-दीनां धातूनां संचारमार्गात् स्रोतोरुपादनपेतमनपगतम् । ● According to gangadhara, strotasa is a sanchara marga of dosha and dhatu. ● According to Chakrapani pathya and apathya are not fixed entities. Different factors like matra, kala etc. Will change pathya into apathya. He has explained this with the example of ghrut. Though ghruta is pathyakar, it becomes apathyakar in following circumstances- ● Matra- atimatra ● Kaia- vasant 	<p>taste. It is concerned with quantity. Quantity of ahara and oushadhi should be such that it should not be able to create any maovikara. So the best definition of pathya is substance which is beneficial for both body and mind.</p> <ul style="list-style-type: none"> ● यच्च मनसः प्रियं सुखानुभवकरं तत् पथ्यं कटुद्यास्वादेन मनसोऽप्रियत्वेऽपि परिणामे सुखजनकत्वाच्च मनसो प्रियं भवति । ● Gangadhara says that if any substance has dislike due to its taste, but it is beneficial for body after metabolism (vipaka) it should be considered as manapriya. The substance which is beneficial by both- taste (rasa by apatata) and effect after metabolism (vipaka) is considered as pathya. ● According to chakrapani, pathya and apathya are 	<p>commentators pathya means substance which is beneficial for both body and mind.</p> <ul style="list-style-type: none"> ● Mana priya is not only related to the taste. Some substances may have disliking due to their taste but finally after metabolism they will be beneficial to the body. Eg. Tikta rasa is not mana priya by taste but it reduces jvara after metabolism. So it is pathyakar. So gangadharas concept of manapriya that is beneficial by both- taste and after metabolism is right. ● One should take precaution while giving dravya having apriya rasa. When such dravyas are used in excess quantity gives rise to symptoms like nausea, vomiting etc. So chakarapanis view about manonukul is also
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25.48-49-50-51 तदात्रेयस्य वरासवांश्च	<ul style="list-style-type: none"> • Composition – prose in 48 and 49th sutra. Poetry in 50 and 51st sutra • Chanda- indravajra in 50 and 51st sutra • Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar 	<ul style="list-style-type: none"> • Following dravya elaboration is done by Chakrapaniteeka: • तृणशून्यं केतकी • मृगलिण्डिका बिभीतक • कुवल मिति स्थूलबदरी 	<ul style="list-style-type: none"> • Following extra-text statements are mentioned by Chakrapaniteeka in this context: • आसुतत्वादिति सन्धानरूपत्वात् • 'asutatvat' - asuta is root 	<ul style="list-style-type: none"> • As it is agrya adhikar, only shreshtha asavas are mentioned here. • Here asavas made by single drug are mentioned and not made by mixing two

	<ul style="list-style-type: none"> • Samasa – bahuvrihi - sharkaranavamika 	<ul style="list-style-type: none"> • The classification of 'asava' is done for important ones. As it is agrya adhikara, only important asavas are mentioned here. • 'ikshu' indicates 'pundrak', however commentator has emphasized on the word to exhibit its importance in preparation of asava. • . In context to 'dravya samyoga vibhaga' this is related to 'asava' generated from cereals. • In all 84 types of 'sura' are available. 	<ul style="list-style-type: none"> • कर्मन्धुः शृगालबदरी • कदरः श्वेतखदिरः • अश्वकर्णः शालभेदः • अरिमेदो विट्खदिरः • किण्णिही अपामार्गः • शुक्तिः बदरी • पद्मं सरक्तमष्टदलपद्मम् • नलिनं श्वेतमष्टदलपद्मम् • पुण्डरिकं श्वेतशतपत्रपद्मम् • शतपत्रं त्वरुणम् • कमुकं गुवाकम् • Following dravya elaboration is done by Jalpakalpataru- • Badar- swalpa phala badari • Pilu – uttarapathikam gudaphalam • Plaksha- parkati • Ajamoda – yavani • Shankhini – chorpushpi • Krushnagandha – shobhanjan • Danti – nagadanti • Dravanti – kshudramula danti. 	<p>verb meaning fermentation</p> <ul style="list-style-type: none"> • Sharkarasava is mentioned separately, as it has no jati (subtypes) like dhanya etc. • Asava are prepared from mixture of dravyas and not from a single dravya. But here they are named after the main important ingredient. • For the best result, good quality ingredients as well as proper procedure both are essential. Along this, effectiveness of asava also depends upon desha, kala and matra. Here these terms has specific meanings as follows- • Desha- place where dravyas are kept for fermentation like bhasmarashi, dhanyarashi etc. • Kala- duration of fermentation as paksha, masa etc. 	<p>or more than two ingredients.</p> <ul style="list-style-type: none"> • Action of asavas depends upon sanyoga, sanskara, desha, kala and matra etc. • Functions of asava are given as- gives strength to mana, sharir and agni, decreases anidra-shoka-aruchi, gives feeling of happiness. These are general qualities of any asava. with these qualities asava carries qualities of main ingredient as well as sanskarak dravyas. • Chakrapani has explained that asavas are made by asut kriya means fermentation. Other than this no information about preparing asavas is
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			<ul style="list-style-type: none"> • Chandan – raktachandan • Khadir – babbol • Ashan – pitashal • Shuktipatra – badarivruksha • Vajju – ashok • 	<ul style="list-style-type: none"> • Matra- sandhana dravya matra. • Elaboration from jalpakalpataru- • Asava sandhya khalu aasutatvata kalantarena sandhanabhavat • Action of asava depends upon its ingredients. Due to mixing various ingredients asavas will become indefinite in number. But here only eighty four are mentioned. Asasavas prepared by mixing more than one dravya are not considered here. 	<p>mentioned here. One reason is it is agrya adhikar so only shreshtha dravya are mentioned. Other view is bhaishajya kalpana branch is developed after long time. So detailed process is not in charak samhita.</p>
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PROFORMA- ATREYABHADRAKAPYEEYA

Chapter and sutra	Special features about construction and language	Similarities between the commentaries	Differences between the commentaries	Peculiarities of commentaries	Researcher's opinion
<p>26.1-2 अथात्..... स्माह भगवानात्रे यः।</p>	<ul style="list-style-type: none"> Composition - prose 	<ul style="list-style-type: none"> All three commentaries are available The chronological sequence of all three commentaries is similar. The title of chapter is justified as usual tradition of compendium All three explained that adhyaya starts from “ so. 'आत्रेयो भद्रकाप्यश्च name is given. 	<ul style="list-style-type: none"> Meaning of all three commentaries is same but presentation is different' द्रव्यादीनां हिताहितत्वयोराहारा दि विधयोपयोगापेक्षत्वे न अभ्यवहृतानि द्रव्याणि तानि तानि यद् यत् कर्म कुर्वन्ति तद्रसादि द्वारेणैवेत्यतस्तदुप देशार्थम् 		<ul style="list-style-type: none"> The three commentaries are seemed to be in agreement with each other about the title of chapter. In charak samhita there are many aspects for setting of title of the chapter. Here it is given from starting words of adhyaya. In previous chapter hitatam and ahitatam dravyas are mentioned.but these dravyas do their karma because of rasa, veerya, vipaka and prabhava. So to discuss these rasadi factors, this chapter is mentioned after Yajjapurushheeya adhyaya.- किंचिद्रसेन कुरुते कर्म वीर्येण चापरम्। द्रव्यं गुणेन पाकेन प्रभावेण च किंचन। च. सू. २६/७२ So to describe rasa veerya etc, this chapter is mentioned after

			<p>आत्रेयभद्रकाप्यीय....</p> <p>..</p> <ul style="list-style-type: none"> • अध्यायस्य आदौ आत्रेयो भद्रकाप्यश्चेति वाक्यार्थमात्रेयभद्रका प्यम् अधिकृत्य कृतो अध्याय..... गंगाधर • हितहितैकदेशमभिधा य कृत्स्नद्रव्यहितहित त्व ज्ञानार्थं रसवीर्यविपाकभिधा यकत्रेयभद्रकाप्यीयो अभिधीयते। चक्रपाणि • प्रकृत्या 		Yajjapurusheeya.
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			<p>हिताहितद्रव्यैकदेशं उक्त्वा सांप्रतं द्रव्याश्रितान् रसवीर्यादीन् अभिधातुं आत्रेयभद्रकाप्यीयं अध्यायं यो. सेन.</p>		
<p>26.3-7 आत्रेयोभद्र काप्यश्च रसाहारवि निश्चये।</p>	<ul style="list-style-type: none"> • Composition – poetry • Chand-anushtubh • Tantrayukti-samucchaya, prayojana , nirdesha. 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • Gangadhar and Y. Sen explained names of rushis taking part into symposium for discussing rasa. Chakrapani has not given any explanation about it. 	<ul style="list-style-type: none"> • Rushi names are explained in Jalpakalptaru and charakopaskara • आत्रेयः पुनर्वसुः। मौद्गल्यः पूर्णाक्षः। कुमारशिरा भरद्वाजः शठानघः। मतिमतां वरो राजर्षि श्रीमान् वायुर्योविदः। विदेहो 	<ul style="list-style-type: none"> • Chakrapani explained following- मुनिमतैः पूर्वपक्षं कृत्वा सिद्धान्त व्यवस्थापनम् शिष्यव्युत्पत्त्य र्थम्। रसेन आहार विनिश्चयो 	<ul style="list-style-type: none"> • It is a commencement of symposium for discussing rasa. • ‘तद्विद्यसंभाषा’ is one of the tool for management of knowledge. It is also specific feature of charak samhita. • Chakrapani has mentioned why rasa are mentioned first. Vipak veerya etc. depends upon rasa predominantly. So they are described first.

			<p>मैथिलो निर्मिर्नाम राजर्षिः। महामतिर्बडिशो धामार्गवः। भिषजां वरो वाल्हिको कांकायनऋषी।</p>	<p>रसाहारविनिश्च यः तथापरश्चातो विपकानाम् इत्यादिराहारवि निश्चयः। चक्रपाणि</p> <ul style="list-style-type: none"> • Chakrapani mentioned that this method of taking views of all rushi as purvapaksha and then stating the own concept by atreya is very easy to understand. Also it gives depth to the knowledge. • He states that this symposium has two purposes. One has to decide ahara by knowledge of rasa 	
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				and secondly after knowledge of rasa deciding qualities of ahara by veerya, vipaka etc	
26.8-1 एक एव रस..... उदकादन न्य इति।	<ul style="list-style-type: none"> • Composition – prose • Tantrayukti-ekanta • इन्द्रियार्थानामिति निर्धारणे षष्ठी। 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • All three commentators explained Bhadrakapya's view. According to him rasa is of only one type as its perception is through jivha. 	<ul style="list-style-type: none"> • Chakrapani explained following terms- • इन्द्रियार्थानामिति निर्धारणे षष्ठी। • अन्यतममित्येकम् अन्यशब्दो हि अयम् एकवचनः। • तमशब्द स्वार्थिकः। जिह्वावैषयिकम् इति जिह्वाग्रहयम्। • रसभावोऽपि जिह्वया गृह्यते, अत आह भावमिति। • Chakrapani explained 	<ul style="list-style-type: none"> • Gangadhar explained that perception of shita and ushna etc. is also done by jivha. But here while defining rasa it is mentioned that amongst 'panchanam arthanam'. So rasa is one whose perception is done by jivha. • पंचानामिन्द्रियार्थानां मध्ये यो यो भावोऽन्य एकः परस्परविभिन्न 	<ul style="list-style-type: none"> • In this sutra different opinions about number of rasa by different acharya are mentioned. • This method of explanation – discussing views of all participants and then conclude on it is very interesting. This method not only states principles but also it gives depth to the knowledge of every participant. • Gangadhar explained that there are three indriyas related to tongue. So though we see different three types of functions at the level of tongue, each of them is done by specific indriyas only. • Gangadhara has given definition of artha- यो हि भावोऽभिव्यक्तः सन् ग्राहयो भवति स एवार्थसंज्ञो भवति नानभिव्यक्तो भावो अर्थ

			<p>that shashti vibhakti is used in meaning of nirdharan</p> <ul style="list-style-type: none"> ● Use of 'tam' is swarthik here. ● Bhava has special meaning. It denotes abhava of rasa can not be included here as bhava means to be present there ● Chakrapani states that rasa and udaka are not differentiated by term 'उदकादनन्य'. To strengthen his statement he revised quote of kapilmuni. ● Same clarification is done by Y. Sen . 	<p>:</p> <p>श्रोत्रादिग्रहयत्वे न भिन्न भिन्न धर्मा तेषुमध्ये जिह्वेन्द्रिय वैषयिको यो भावः स रसः।</p> <ul style="list-style-type: none"> ● जिह्वायां हि त्रीणीन्द्रियाणि वर्तन्ते। वागिन्द्रियं रसनेन्द्रियं स्पर्शनेन्द्रियश्च इति। तत्र जिह्वास्थं त्वगिन्द्रियं शीतोष्णादि 	<p>उच्यते।</p> <ul style="list-style-type: none"> ● According to this definition we can term anything as bhava only when it is fully expressed. ● Due to this definition artha abhava is not included in artha or bhava.
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				<p>bhava is defined as artha. The bhava which is not completely expressed can not be termed as artha. So rasa abhava is not artha according to this definition.</p>	
<p>26.8-2 द्वौ रसाविति साधारणाः ।</p>	<ul style="list-style-type: none"> • Composition - prose • Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • All three commentators explained view of each acharya about rasa. • All commentaries explained sadharan as mixing of chedaneeya and upashamaneeya • 	<ul style="list-style-type: none"> • Gangadhar explained chedaneeya and upashamaneeya as follows- शरीरदोषादिच्छेदनेन वर्तत इति च्छेदनीयः। शरीरदोषादेरुपशमने न वर्तत इति उपशमनीय इति। अम्ललवणकटुभिः शारीरक्लेदादि दोषश्छिद्यत इति 	<ul style="list-style-type: none"> • While explaining view of acharya bhadrakapya, Gangadhar states that..खलु यो भावोऽभिव्यक्तः सन् रसनग्राहयोऽर्थो भवति स रस एक एवेति सत्यम्। It means that he agrees that at first all rasas are same. 	<ul style="list-style-type: none"> • While explaining views about rasa of all acharya Gangadhar explained that these subdivision of rasa is after they become fully expressed (अभिव्यक्त) as a artha of rasana it is of only one type. • Chakrapani and Gangadhar explained terms – chedaneeya and upashamaneeya. • Chakrapani explained chedaneeya as apatarpak while Gangadhar explained as chedan karma. • Y. Sen in his commentary only elaborate sutra in simple language. No addition or explanation done by him.

			<p>दृश्यते मधुरतिक्तकषायैः उपशाम्यत् इति च दृश्यते। गंगाधर</p> <ul style="list-style-type: none"> Chakrapani explained chedaneeya as apatarpak and upashamaneeya as bruhan- छेदनीय इत्यपतर्पणकारकः उपशमनीय इति बृंहणः। चक्रपाणि 		
<p>26.8-3 पंच रसा इति अपरिसं ख्येयत्वात् ॥</p>	<ul style="list-style-type: none"> Composition - prose Tantrayukti anagatavekshana , ekanta Samasa . आश्रयगुणक र्मसंस्कारवि शेषाणाम्- षष्ठी 	<ul style="list-style-type: none"> All three commentaries are available The chronological sequence of all three commentaries is similar . 	<ul style="list-style-type: none"> While commenting on pancha rasa view of Kumarshira Bhardvaj, Gangadhar mentioned role of panchamahabhutas in formation of rasa from chapter 1 He also explained why guru etc guna are mentioned as rasa- 		<ul style="list-style-type: none"> While explaining view of each acharya Gangadhar stated at starting- खलु यो भावोऽभिव्यक्त सन् रसनाग्राहयोऽर्थे भवति स रस एक एवेति सत्यम्। It means that though it is perceived by rasanendriya and termed as rasa, in primary stage it is only of one type i.e. avyakta – when it comes pancha

	<p>तत्पुरुष द्वन्द्वगर्भि त कर्मधारय</p> <ul style="list-style-type: none"> • 		<p>कश्चिद्धि रसो गुरुश्चिरेण पच्यते, कश्चिल्लघुः शीघ्रं पच्यते, कश्चिच्छीतः शैत्यं जनयति.....। गंगाधर</p> <ul style="list-style-type: none"> • While commenting on kankayan's view Gangadhar explained term- आश्रयगुणकर्मसंस्कारविशेषाणाम् अपरिसंख्येयत्वात्। • Though rasa is same, ashrayi dravya is different, gurvadi guna and karma are also different. Again there may be change in rasa due to sanskara so rasa are indefinite in numbers रसानामाश्रया 		<p>mahabutas it is devided into different types.</p> <ul style="list-style-type: none"> • Each acharya has different opinion. There is difference between two conferences – one from this chapter and other from previous chapter – Yajjapurusheeya. • In Yajjapurusheeya, every acharya rejects opinion of previous acharya and states his own view. But here nobody rejects previous statement. Only self statement / view have been put forward. • Here atreya Punarvasu concludes on all views at last and ststes shad rasa siddhant. • It indicates two meaning – *All have no thorough knowledge or confidence to challenge opponent's opinion. *Discussion is very friendly and intention is purely to get knowledge so that they are stating only their views and expecting acharya to conclude.
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<p>26.9 षडेव रसा षण्णां रसानां परस्परेणाऽ संसृष्टानां लक्षणपृथ क्त्वमुपदे क्ष्यामः।</p>	<ul style="list-style-type: none"> • Composition - prose • Tantrayukti a-udhdhar, ekanta, nirdesha • Samasa • निरुक्ति 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • While commenting on avyakta rasa Gangadhar explained that avyakta guna is not present in shad rasa. It is prakruti and present at the level 	<ul style="list-style-type: none"> • Chakrapani explained yoni as adhara karan. योनिराधारकारणं • Gangadhar explained as a योनिरुत्पत्तिस्थानम् • Atreya explained panchamahabhutas cannot be considered as rasa because of- प्रकृतिविकृतिविचारणादे शकालवशाः। • Both Gangadhar and 	<ul style="list-style-type: none"> • Chakrapani mentioned that there is difference between karya and karan. So rasa is different from jala. • Gangadhar explained that udaka is utpatti sthana of rasa. But it is in avyakta form. When it comes in contact with 	<ul style="list-style-type: none"> • Chakrapani mentioned that there is difference between karya and karan. So rasa is different from jala. Here influence of asatkaryavada is seen. • Chakrapani also mentioned that sadharan karma is not due to mixing of chedan and upashaman karma. Karma is amurata so it is due to mixing of dravyas having that two karma. • While commenting on pancharasa vada, Chakrapani states that pancha mahabhutas are ashraya not rasa. These mahabhutas produces different karya dravya due to

		<p>of tanmatra (rasatanmatra). रसानां मधुरादीनाम् अव्यक्तीभावस्तु खलु प्रकृतौ रसतन्मात्रासु अप्सु भवति वर्तते। गंगाधर</p> <ul style="list-style-type: none"> ● Chakrapani states that in definition of rasa it is mentioned as vyakta. So avyakta rasa cant be considered. Avyakta rasa is in jala only. ● All three commentators explained that due to ashrayabheda rasabheda didn't exist. Due to bhuta utkarsha-apakarsha or dravya sanyoga only formation of these six rasas takes place. 	<p>chakrapani explained these terms differently.</p> <ul style="list-style-type: none"> ● प्रकृतिवशा यथा- मुद्गाः कषाया मधुराश्च सन्तः प्रकृत्या लाघवः, एतद्धि लाघवं न रसवशं, तथा हि सति , कषायमधुरत्वाद् गुरुत्वं स्यात्; विकृतिवशश्च ब्रीहेर्लाजानां लघुत्वं तथा सक्तुसिद्ध पिण्डकानांच गुरुत्वम् , विचारणा विचारो द्रव्यान्तरसंयोग इत्यर्थः तेन, विचारणावशं यथा- मधुसर्पिषी संयुक्ते विषम्, तथा विषश्चागदयुक्तं स्वकार्य व्यतिरिक्त 	<p>sthavara jangam mahabhut- karya dravya it is converted into six types. This transformation is due to kala as well as mahabhut tar tam bhav.</p> <ul style="list-style-type: none"> ● Gangadhar has given quote from same chapter- सौम्याः खलु आपो कषायः। ● Chakrapani mentioned that 'tu' has specific meaning. It means that they (panchamahabhutas) are ashraya and not rasa. तु शब्द अवधारणे तेन आश्रया एव न रसा इत्यर्थः। 	<p>influence of dravya prakruti, vikruti, vicharana, desha and kala.He has given example of each.</p> <ul style="list-style-type: none"> ● On same verse, Gangadhar states that panchamahabhutas produces sajateeya karya drava and guna. But when they mix with each other due to inter mixing of sajateeya and vija teeya guna, chintya or achintya karma takes place.That achintya karma is prabhav. ● Both Charakpani and Gangadhar explained term 'aadi' means other gunas not mentioned here should also be considered. ● Gangadhar explained that these guna are not expressed at tanmatra level.They are expressed alone with rasa in karya dravya.They are not not rasa. ● Both Chakrapani and Gangadhar explained kshar is not rasa in same manner. ● Both also explained that aparisankhetva is due to infinite ashraya. ● Chakrapani has given definition of anurasa. अनुरसे अव्यक्तीभावो भवति, प्रधानं व्यक्तं रसमनुगतो
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			<p>कार्यकारि। देशो द्विविध भूमि आतुरश्च.....। कालवशन्तु</p> <ul style="list-style-type: none"> ● Chakrapanai explained prakruti as swabhav. It is not under control of rasa. ● Vikruti is vikara. Due to processing guna changes. it is also not influenced by rasa. ● He has given two meanings of vicharana – one is mixing two articles and second is action of that dravya not related to guna i.e. prabhav. ● Desha is divided into two types-bhumi and atura. While explaining Atura desha he has revised ‘char pariksha’ from 27th chapter. ● Kala is also explained 	<p>चक्रपाणि</p> <ul style="list-style-type: none"> ● Y.Sen has explained chedan and upashaman karma in this context. ● Gangadhar has explained ‘प्रकृतिविकृतिविचारणा.’ in different manner. Panchamahabhut a ansha in different concentration and influence of kala and desha produces different vikara. In these vikara, guna and karma are according to sajatiya dravya. Eg.- sushiradi in akash etc. But in process of anyonya anupravesha of guna and karma 	<p>अव्यक्तत्वेन अनुरस यथा वेणुयवे मधुरे कषायो अनुरसः। चक्रपाणि</p> <ul style="list-style-type: none"> ● Chakrapani states that anurasa is less expressed after main expressed rasa. He has given example of venuyava ● Chakrapani has explained two meanings of term ‘ अनुरससमान्वित’ a) अनुरस समान्वित इति सर्वनुरसयुक्ते यथा विषे, वचनं हि उष्णम् अनिर्देश्यरसं b)अनुरससमान्विते इति पाठः तेन अणुरसेन एकेन मरिचेन शर्करापानके कटुत्वं अव्यक्तं स्यात्। ● Rasa are only six. Though there are different dravya having madhur rasa, with different guna karma due to different mahabhut concentration, madhur rasa is same. So inspite of infinite ashraya, rasa are only six.
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			<p>with example of 27th chapter.</p> <ul style="list-style-type: none"> ● Gangadhar explained that gurvadi guna comes due to anyonya pravesha of mahabhuta as their prakruti so they are not rasa. ● He also explained anurasa as less expressed and it is also of that six types only अणुरसो अव्यक्तो रसो..... गंगाधर ● Chakrapani defined anurasa as - अनुरसे अव्यक्तीभावो भवति, प्रधानं व्यक्तं रसमनुगतो अव्यक्तत्वेन अनुरस यथा वेणुयवे मधुरे कषायो अनुरसः। चक्रपाणि ● Y. Sen explained 	<p>there is mixing of opposite guna karmas which results into chintya and achintya karma. That achintya karma is 'prabhav' so mahabhutas are taking part in formation of various karya dravya</p> <ul style="list-style-type: none"> ● Y. Sen has considered 'प्रकृतिविकृतिविचारणा.' with the guna. इह द्रव्यसंज्ञा पंचमहाभूतविकाराणां। प्रकृतिविकृतिविचारदेशकालवशाः गुरु लघु शीतोष्णस्निग्धरु 	
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			<p>following terms- प्रकृतिवशाः द्रव्येषु उत्पद्यमानेषु ये गुणाः प्रकृत्यपेक्षया जायन्ते।</p> <ul style="list-style-type: none"> ● विकृतिवशाः ये प्रकृत्यवस्थायां न सन्तोऽपि भूतेषु ऊनाधिकभावेन तथा तथा संहन्यमानेषु जन्यन्ते। ● विचारवशाः ये विशिष्ट मात्रादिभिः जायन्ते। यो. सेन 	<p>क्षाद्याः। यो. सेन</p> <ul style="list-style-type: none"> ● He has explained that dravya is made up of panchamahabhut as and guru laghu guna originates in to that dravya depends upon prakruti, vikruti, vichar, desha, kala etc. ● Gangadhar revised quotation of Kanad- तस्मिन् पंचमहाभूतविकारे द्रव्ये मधुरादयो रसा आश्रिता अतो न भोमो रस आप्यो वा तैजसो व अथ वायव्यो व अन्तरीक्षो वा 	
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				<p>इति।</p> <ul style="list-style-type: none"> • Chakrapani has explained why kshara is not included into rasa. Ksharan means adhogaman i.e. kriya. Rasa is nishkriya and dravya is kriyavan. क्षरणादधोगमन क्रियायोगात् क्षारो द्रव्यं, नासौ रसः, रसस्य हि निष्क्रीयस्य.. चक्रपाणि • While commenting on 'परस्परसंसृष्टभू यिष्टत्वात्' Chakrapani states that- यद्यपि रसाः परस्पर 	
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				<p>संसर्गणातिभूयसा युक्ताः सन्तोऽभिनिर्वृता घृतक्षीरादौ द्रव्ये भवन्ति, तथापि न तेषां गुणा गुरुलघ्वादयः प्रकृतयो वा मधुरादीनां या आयुष्यत्वरसादिव धर्दकत्वाद्यास्ताः असंख्येया भवन्ति किन्तु य एव मधुरादीनां प्रत्येकं गुणाः प्रकृतयश्च उद्दिष्टाः, त एव मिश्रा भवन्ति। प्रकृति शब्देन कर्म वा उच्यते, तेन</p>	
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				<p>गुणकर्मणामित्य र्थः;</p> <p>मधुरादीनामवान्त राखात् अविशेषो अपि परस्पर संसर्गकृतो ज्ञेयः।</p> <ul style="list-style-type: none"> • For rejecting aparisankyeya rasa, both chakrapani and Gangadhar gives example of some dravyas of same rasa. Eg.- madhur rasa is present in shali, ikshu, ghrut, ksheer etc. they all have different mahabhut combination, guna and karma. But all have same madhur rasa. So rasas are only six though there are indefinite 	
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				ashrayas.	
26.10 अग्रे तु तावद् कर्म पंचविधमु क्तं वमनादि॥	<ul style="list-style-type: none"> • Composition - prose • Tantrayukti Anagatavekshana Ekanta • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • Both Gangadhar and chakrapani revised quote of dravya classification from sutra. 1 सेंद्रियम् चेतनं द्रव्यं निरिन्द्रियमचेतनम्। • All three commentators explained that dravya is pradhana as it gives ashraya to rasa. So before rasa dravya is mentioned. 	<ul style="list-style-type: none"> • Chakrapani explained following terms • सर्वद्रव्यम्- कार्यद्रव्यम् • अस्मिन् अर्थे- प्रकरणे • द्रवान्ता- पूर्वोक्तान् विंशति गुण • Gangadhar has explained following terms- सर्व- पृथिव्यादि कार्यद्रव्यं शरीरेन्द्रिय विषयसंज्ञकम्। पांचभौतिकम्- पंचभिर्भूतैर्निष्पादितं। • Y. Sen explained following terms अस्मिन् अर्थे- आयुर्वेद अधिकारे कर्म- वमनादि पंचविधं अत्रैव सर्वकर्मणां अवरोधः। • Chakrapani explained 	<ul style="list-style-type: none"> • Chakrapani explained that paradi guna are not mentioned here because they are not as important as gurvadi for chikitsa. Though yukti, sanyogaa, parinama, sanskara and abhyasa are important in chikitsa, they are not sansiddhik. • Gangadhara revised quote of role of panchamahabhut as in formation of rasa from cha. Su 1 and Ashtang sangraha su 17. • Y.Sen also stated that according to our shastra , all 	<ul style="list-style-type: none"> • Gangadhar defines sarvadravvyam as karyadravvyam which are again of three types- sharira, indriya and vishaya.- सर्व- पृथिव्यादिकार्यद्रव्यं शरीरेन्द्रिय विषयसंज्ञकम्। It shows influence of vaisheshika darshana. • Chakrapani states that paradi guna are not important for chikitsa except yukti , sanyoga, parinam, sanskar and abhyasa.They are also not sansiddhik. So they are not mentioned in this sutra. • Dravya are mentioned first as they gives ashraya to rasa.

			<p>meaning of kinchit- किंचिदिति आयुर्वेदोपयोगि द्रव्यस्वरूपं न सर्वमिति, अप्रसंगदोषादिति भावः।</p>	<p>substances (living/non living) are made up from panchamahabhut as. To strengthen his statement he has revised quotes from cha.su.1/ Ashtang sangraha su.17</p>	
<p>26.11-1 तत्र द्रव्याणि गौरव स्थैर्यकराणि ।</p>	<ul style="list-style-type: none"> • Composition - prose • Tantrayukti-nirdesha • Samasa - 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • All three commentators explained that all karya dravyas are panchabhautik. But those are classified as parthiv etc. according to bhutotkarsha. • Chakrapani and Y. 	<ul style="list-style-type: none"> • Y.sen revised quote from Sushrut Samhita. In Sushrut Samhita it is mentioned that parthiva dravyas probably have madhur kashaya rasa. He also mentioned parthiva dravyas have adhogati swabhav. 	<ul style="list-style-type: none"> • Chakrapani explained that 'bahulani' may be applied to all gunas like gurubahulani etc. or it should be applied only for gandha same as described in vaisheshika darshan. बहुलशब्दो गुर्वादिभिः प्रत्येकं सम्बध्यते, 	<ul style="list-style-type: none"> • Chakrapani explained that all karyadravy are panchabhautik but they are termed as parthiv etc. on the basis of tartambhav of mahabhuta. • Chakrapani also explained that 'bahul' pad may be applied to all guna or only to artha of that mahabhut as in vaisheshika darshan. • While Gangadhar states that bahul means these gunas are present in abundant quality as compared to guna of other mahabhuta. • Gangadhar has not explained any karma • Y.Sen explained that all dravyas are

		Sen explained sanghat as kathinya and sthairyas as avichala.		<p>किंवा , गन्धेनैव; यतः गन्धगुणबहुला पृथिव्येव भवति, अत एव द्रव्यान्तरलक्षणे अपि वैशेषिकगुणो..... .. चक्रपाणि</p> <ul style="list-style-type: none"> ● गुर्वादयः गुणबहुलाः येषु तानि तथोक्तानि। बहुल शब्देन एतत् द्योतयति पार्थिवम् अन्येऽपि गुणाः सन्ति सर्वद्रव्याणां पांचभौतिकत्वात्। यो.सेन Y. Sen 	made up of panchamahabhuta but they are termed as parthiv etc. according to predominance of mahabhuta. To strengthen his statement he has revised quote from Sushrut Samhita su.41
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				explained that bahul should be applied all gunas. It indicates that all other gunas due to panchabhautik combination are also present. But these guna are present in excess.	
26.11-2 द्रवस्निग्ध शीत मर्दव प्रल्हादकरा णि।	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • Gangadhar and Y.sen explained that 'bahul' denotes gunas other than nine are also present but there % is very less. 	<ul style="list-style-type: none"> • Terms explained in ayurved dipika- बन्धनं परस्परयोजन सम्बन्धः। प्रल्हादः शरीरेन्द्रिय तर्पणम्। • Terms explained in charakopaskara- उपक्लेद- आर्द्रभावः बन्ध -संहत्यापादानं विष्यन्द- द्रव मर्दव- मृदूत्वं 	<ul style="list-style-type: none"> • Gangadhar mentioned that there are nine gunas of apya dravya. • Y. Sen revised quote from Sushrut Samhita. In Sushrut Samhita rasa of apya dravya is mentioned with guna. Probably apya dravya has madhur rasa with little bit kashaya, amla and lavan. 	<ul style="list-style-type: none"> • While explaining guna karma of panchabhutik dravya, Gangadhar has mentioned exact number of guna– Nine guna of apya dravya. • He has not explained karma • Again here also he has explained these gunas are present abundantly in apya dravya as compared to guna of remaining mahabhut – But its punarukta dosha – once he has clarified it in parthiv dravya then there is no need of stating at every mahabhut. • Chakrapani's explanations seem to be wise .He has explained it at starting only. • Chakrapani explained terms –

					bandhan and pralhad.
26.11-3 उष्णतीक्ष्ण सूक्ष्म..... प्रकाश वर्णकराणि।	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • Both Gangadhar and Y.sen mentioned that in agneya dravya ushna etc seven guna are predominant than other guna. To denote presence of other guna term 'bahul' is used. 	<ul style="list-style-type: none"> • Terms explained in Ayurved dipeeka-सूक्ष्मं सूक्ष्मस्रोतोऽनुसारी प्रभा वर्णप्रकाशिनी • Terms explained in charakopaskara-सूक्ष्मः सूक्ष्मस्रोतो अनुसरणशीलः विशदः पिच्छिलविपरीत दाहः भस्मसात्करणं पाकः आहारादिविपाकः प्रभा तेजः प्रकाशः अभिव्यक्तिः वर्ण गौरादि 	<ul style="list-style-type: none"> • Gangadhar mentioned that there are seven guna in agneya dravya. • Y. Sen revised quote from Sushrut Samhita. Agneya dravya are mentioned having katu rasa with little bit amla lavan. They have urdhva gati and karma like daran and tapan. 	<ul style="list-style-type: none"> • While explaining guna karma of panchabhutik dravya, Gangadhar has mentioned exact no.of guna of guna – seven guna of agneya dravya. • He has not explained karma • Again here also he has explained these gunas are present abundantly in agneya dravya as compare to guna of remaining mahabhut – But its punarukta dosha.Once he has clarified it in parthiv dravya then there is no need of stating at every mahabhut. • Chakrapani has explained terms – sukshma, prabha and chaya.
26.11-4 लघुशीतरुक्ष खर..... ... वैशद्य लाघवकरा णि।	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar 	<ul style="list-style-type: none"> • Chakrapani has mentioned vichar as gati. विचारो गतिरित्यर्थ • Terms explained in charakopaskara-विचारः मनसः अनेक 	<ul style="list-style-type: none"> • Gangadhar mentioned no. Of guna i.e. seven guna are present in vayaveeya dravya. 	<ul style="list-style-type: none"> • While explaining guna karma of panchabhutik dravya, Gangadhar has mentioned exact no.of guna of guna – seven guna of vayaveeya dravya. • He has not explained karma • Again here also he has explained

		<ul style="list-style-type: none"> Gangadhar and Y.sen have mentioned special meaning of 'bahul'. It means guna of other mahabhut are also present in vayaveeya dravya. But they are not predominant. Only these seven guna are predominant. So they are mentioned as 'bahul'. 	विकल्पकारणं गति वा।	<ul style="list-style-type: none"> Y. Sen revised quote from sushrut samhita. He has mentioned that vayavya drava are having predominant kashaya rasa with little bit tikta rasa. 	<p>these gunas are present abundantly in vayaveeya dravya as compared to guna of remaining mahabhut – But its punarukta dosha – once he has clarified it in parthiv dravya then there is no need of stating at every mahabhut.</p> <ul style="list-style-type: none"> Chakrapani and Y.Sen have explained term – 'vichar' Y.Sen revised quote from Sushrut Samhita which states that vayaveeya dravya are having predominant kashaya rasa with little bit tikta rasa.
26.11-5 मृदुलघुसूक्ष्म सौषिर्यलाघ वकराणि।	<ul style="list-style-type: none"> Composition - prose Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> All three commentaries are available The chronological sequence of all three commentaries is similar Gangadhar and Y.sen both explained that guna other than these five guna are also present in akashiya dravya. But they are not prominent as these 	<ul style="list-style-type: none"> Y. Sen has explained following terms- मृदू- कोमल श्लक्ष्ण- मसृणः खरविपरीत सौषिर्य- छिद्रभाव Y.sen revised quote from sushrut samhita stating akashiya dravya are having avyakta rasa. 	<ul style="list-style-type: none"> Gangadhar mentioned number of guna i.e. five guna are present in akashiya dravya. आकाशबाहुल्यं द्रव्यस्य पृथिव्यादिभूतान्त राल्पत्वेन भूरिव्यक्ताकाश त्वेन च ज्ञेयम्, 	<ul style="list-style-type: none"> While explaining guna karma of panchabhutik dravya, Gangadhar has mentioned exact no.of guna of guna – five guna of akashiya dravya. He has not explained karma Again here also he has explained these gunas are present abundantly in akashiya dravya as compared to guna of remaining mahabhut – But its punarukta dosha – once he has clarified it in parthiv dravya then there is no need of stating at every mahabhut. While commenting on this sutra,

		five.		<p>यदेव भुरिशुषिरं तन्नाभसम्। चक्रपाणि</p> <ul style="list-style-type: none"> ● Chakrapani mentioned that in nabhas dravya contribution of all other mahabhutas is very less so they seem to be avyakta. So avyakta is considered as nabhas. Also sushir dravyas (porous) are known as nabhas. ● After explaining guna karma of panchabhautik dravya, Gangadhara revised concern quotes from sushrut samhita. ● Gangadhar also 	<p>Gangadhar has quoted relevant sutra from Sushrut Samhita.</p> <ul style="list-style-type: none"> ● In Sushrut Samhita rasa of panchabhautik dravya are also mentioned – Parthiv – madhur and ishat kashay , Apya – Madhur and ishat kashay- amla-lavan, Agneya – katu and ishat amla – lavan – katu, vayavya – kashay and ishat tikta akashiya – avyakta rasa. ● Base of determining these rasa is again participation of specific mahabhut in formation of particular rasa. ● Gangadhar also mentioned relation between ashta veerya and mahabhuta. ● Gangadhar has also explained process of bhutanupravesha guna to explain how gurvadi guna comes into karya dravya which are not expressed in karan dravya. ● Gangadhar explained that dravya can not be produced without guna and karma. Every existing dravya has guna as well as karma. ● Guna and karma are not mentioned at tanmatra level as they are not expressed. Acharya do nirdesha or
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				<p>mentioned relation between ashta veerya and mahabhuta.</p> <p>तीक्ष्ण उष्ण - आग्नेयौ शीत पिच्छिल- अम्बुगुण भूयिष्ठौ स्निग्ध- पृथिव्यम्बुगुण भूयिष्ठ मृदूत्व- तोय आकाश रौक्ष्य- वायु वैशद्य - क्षितिसमीरण</p> <ul style="list-style-type: none"> ● Gangadhar explained how gurvadi guna originates into karya dravya though they are not present in 	<p>upadesha of bhava only when they are expressed.</p> <ul style="list-style-type: none"> ● But these Mahabutha produce only sajateeya dravya and guna. So guna of karya dravya are similar to karan dravya. Hence we can guess guna after knowing panchabhautik sanghatan or vice versa. ● This principle states importance of panchamahabhuta siddhant. ● If we study guna and karma of panchabhutik sanghatan of all bhav padartha in sharir as well as oushadhi dravya so that we can use it in treatment by applying samanya vishesha siddhant. ● With sartha guna, their specific gurvadi guna reflects in that subject. It is mentioned in cha. Su. 1
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				<p>karan dravya? He has explained process of bhutanupravesha guna. At every stageone ansha of new mahabhut is added into existing one and so till pruthvi mahabhut all shabda, sparsha, rupa, rasa and gandha all are present.</p> <ul style="list-style-type: none">● Gangadhar explained that with these shabdadi artha guna gurvadi guna are also present in that particular tanmatra. To strengthen his statement he revised quote from sutrasthana chapter 1. While counting guna,	
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				<p>term 'sartha' is used there. It means gurvadi guna are also present with artha. पूर्वम् प्रथमाध्याये अभिहितम् - सार्था गुर्व्वादय इति। तत्रार्था गुर्व्वादय इति न उक्त्वा सार्था इति वचनेन ख्यापितम्। यदा भूतादेरहंकारादभि व्यक्त शब्दमात्रमाकाश श्च सहैवाभूत् तदा तच्छब्दसहिता मृदुलघुसूक्ष्मश्ल क्षणाश्चत्वारो</p>	
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				<p>अत्यनभिव्यक्ता आकाशे अजायन्त। So with artha their specific gurvadi guna are also present.</p> <ul style="list-style-type: none">● Gangadhar explained why these gurvadi guna and karma are not mentioned at karan dravya level instead of karya dravya level? He states that its method of acharya. आचार्याणां हीयं रीतिः आद्युत्पत्तौ ये भावा न अभिव्यज्यन्ते न ते तदा निर्दिश्यन्ते, न	
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				<p>अपि उपदिश्यन्ते, यदा अभिव्यज्यन्ते तदा निर्दिश्यन्ते।</p> <p>So these karma and guna are expressed in panchabhautik karya dravyas. They are present at bhuta level but not expressed (avyakta).</p> <ul style="list-style-type: none"> • So principle put forward by Gangadhar- तस्माद् द्रव्याणि सजातीय द्रव्यान्तरम् आरम्भन्ते गुणाश्च सजातीय गुणान्तरं न तु विजातीयम्। ततः कारणगुणपूर्वकः कार्यगुणो दृष्ट इति। 	
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<p>26.12 अनेन उपदेशेन..... तं तं अभिप्रेत्य।</p>	<ul style="list-style-type: none"> • Composition - prose • Tantrayukti anagatavekshana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • All three commentators explained all dravyas can be act as medicine if used logically and at appropriate condition. 	<ul style="list-style-type: none"> • Y.Sen mentioned that if used logically for different purpose, different dravyas can be used as medicine so any dravya can be used as medicine. विविधार्थप्रयोगवशात् सर्वमेव द्रव्यं भेषजं भवति। 	<ul style="list-style-type: none"> • Chakrapani's commentary is more elaborative. • युक्तिमित्युपाय, अर्थमिति प्रयोजनम्, अभिप्रेत्य इति अधिकृत्य Chakrapani has mentioned that if used logically and according to condition (vyadhi karan) every dravya acts as a medicine. But viruddha ahara will also come under this definition. Chakrapani says that it is not viruddha. Viruddha ahara is harmful due to 	<ul style="list-style-type: none"> • Gangadhar and Y.sen have not given any special comment. • Chakrapani clarified why all dravyas are mentioned as medicine. He states that all swabhavik dravyas can be used as medicine. • When any substance is used by yukti where it is applicable it acts as medicine.It means that not all dravyas can be used in all conditions. • He has explained that vairodhik ahara not comes under these all dravyas. It is not swabhav of dravya.Virodhi ahara depends upon sanyoga, sanskara kala etc. • Gangadhar explained that in treatment dravya opposite to that of reason for disease are used. So all types of dravyas can be used as medicine. It is mentioned that- नानौषधिभूतं जगति किञ्चिद् द्रव्यम् ...।
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				sanyoga etc. so without that these dravyas can also used as medicine. Even dravyas like truna, pansu are also used for treatment.	
26.13 न तु केवलं गुणप्रभावाद् तत् फलम्।	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar . • All three commentators explained that action of dravya takes place sometimes due to dravya prabhav, sometimes due to guna prabhav and sometimes due to both dravya and guna prabhav. 	<ul style="list-style-type: none"> • Chakrapani explained dravya prabhav, guna prabhav and both dravya guna prabhav with example- dravya prabhav- danti virechak, mani vishaghna Guna prabhav- jvara tiktaprabhav Dravya guna prabhav- krishnajinasya uparati • Chakrapani also explained karma, veerya, adhikaran, kala, upaya and phala with same example of shirovirechan. शिरोविरेचनद्रव्याणि यत् शिरोविरेचनं 	<ul style="list-style-type: none"> • Gangadhar explained dravya prabhav as dravya svabhav द्रव्याणि स्वप्रभावात् कार्मुकाणि दृश्यन्ते। • Guna prabhav- action according to guna. He has revised all quotes of guna from Sushrut Samhita. • Terms explained in charakopaskara- 	<ul style="list-style-type: none"> • According to Gangadhar when used in appropriate condition and kala dravya are capable of doing vyadhiviparit karma due to dravya prabhav, guna prabhav or both. • Both Chakrapani and Gangadhar have given same examples of dravya and guna prabhav • While explaining guna prabhav Gangadhar has revised quotes of karma of guna from Sushrut Samhita. • Chakrapani has explained term karma, veerya, adhikaran, kala, upaya and phala with example of shirovirechan dravya. • Y.Sen has also explained term – karma etc but he has given example in general. For understanding the term commentary of Y.Sen is more

			<p>कुर्वन्ति, तत् शिरोविरेचनं कर्म..... फलम्।</p>	<p>कर्म- भेषजव्यापारः उर्ध्वभागाधोभाग हरणादि। वीर्यं शक्तिः सामर्थ्यं। अधिकरण- पंचमहाभूत शरीर समवायी पुरुषः। कालः संवत्सरात्मा शीतोष्णवर्षलक्षणः आतुर अवस्थिकश्चापि। उपाय- स्वरसकल्ककषा यादि फलं - आरोग्यरूपं</p> <p>● Y. Sen revised quotes from sushrut samhita regarding karma,</p>	<p>useful.</p> <ul style="list-style-type: none"> ● Y.Sen revised quote from sushrut samhita which states pancha bhautik sanghatan of dravyas having karma – shodhan, shaman, sangrahi, shoshan, deepan. ● This statement helps us to guess karma of dravya not mentioned in samhita on the basis of their panchabhautik sanghatan.
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				<p>kala, veerya, adhikaran and phala. In this quote he has givenpanchabha utik sanghatan of vamak, virechak and shaman dravyas तत्र विरेचनद्रव्याणि पृथिव्यम्बुगुणभू यिष्ठानि। पृथिव्यापश्च गुर्व्यः। ता गुरुत्वादधो गच्छति। तस्माद्विरेचनम धोगुणभूयिष्ठमनु मानात् । वमन द्रव्याणि अग्निवायुगुणभू यिष्ठानि। अग्निवायू हि</p>	
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				<p>लघु। लघुत्वाच्च तानि उर्ध्वमुत्तिष्ठन्ति। तस्माद् वमनम् अपि उर्ध्वमुत्तिष्ठन्ति । तस्माद् वमनम् अपि उर्ध्वगुणभूयिष्ठं। उभय गुण भूयिष्ठं उभयभागहरं। आकाशगुणभूयि ष्ठं संशमनं संग्राहकमनिलगुण भूयिष्ठं दीपनम् अग्निगुणभूयिष्ठं।</p>	
<p>26.14 भेदश्चैषां त्रिषष्टिविध</p>	<ul style="list-style-type: none"> • Composition - prose • Tantrayukti anagatavekshana, Uddesha • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three 	<ul style="list-style-type: none"> • द्रव्यदेशकालप्रभावात् द्रव्यदेशकालप्रभावकृतैः भूतानां उत्कर्ष अपकर्ष विशेषैः एषां द्रव्याणां 	<ul style="list-style-type: none"> • Chakrapani and Gangadhar explained following terms- द्रव्यप्रभावाद् 	<ul style="list-style-type: none"> • There are five types of dravya according to tartambhav of panchamahabhut. • Again these dravyas are classified into 63 types on the basis of rasa. • Base of this classification is dravya,

<p>तदुपदेक्ष्याम :॥</p>		<p>commentaries is similar</p> <ul style="list-style-type: none"> All three explained that there are 63 types of dravya based on rasa. These types are due to dravya, desha, kala and prabhav. 	<p>भेदः त्रिषष्टिविधःविकल्पः यस्य सः तथोक्तः भवति। त्रिषष्टि इति दोषाणां कुपिताकुपितानां त्रिषष्टिविधविकल्पत्वा त्। Y. Sen explained that this dravya bheda is due to utkarsha apakarsha of mahabhut which are ultimately due to dravya desha kala prabhav.</p>	<p>सोमगुणातिरेका न्मधुर। देशप्रभावाद् यथा हिमवति द्राक्षादाडिमादीनि मधुराणि भवन्ति अन्यत्र अम्लानि। कालप्रभावाद् यथा बालाम्रं सकषायं तरुणं अम्लं पक्वं मधुरं तथा हेमन्ते ओषध्यो मधुरा वर्षासु अम्लाः। अग्निसंयोगादयो ये अन्ये रसहेतवः ते अपि काले द्रव्ये वा अन्तर्भावनीयाः।</p>	<p>desha, kala prabhav.</p> <ul style="list-style-type: none"> Both Chakrapani and Gangadhar explained dravya, desha and kala prabhav with example. Y.Sen has explained that these 63 types of rasa are due to utkarsh – apakarsha of mahabhuta. These types are same as 63 types of dosha khaya vrudhi described in cha.su 17.
<p>26.15-22 स्वादुरम्ला</p>	<ul style="list-style-type: none"> Composition – poetry Chand- 	<ul style="list-style-type: none"> All three commentaries are available 	<ul style="list-style-type: none"> All three have explained how 62 sanyoga takes place. 	<ul style="list-style-type: none"> Y. Sen revised quote from Sushrut Samhita 	<ul style="list-style-type: none"> Dravyabheda according to rasa bheda are mentioned here. Rasa bheda are due to sanyoga.

<p>दि निर्दिष्टा रससंख्यया।</p>	<p>Anushtubh</p> <ul style="list-style-type: none"> Alankar-Anupras. Tantrayukti Anagatavekshana Nirdesha Samuchaya Samasa . 	<ul style="list-style-type: none"> The chronological sequence of all three commentaries is similar. All three commentators explained sanyoga of rasa. All three commentators explained every sanyoga in that particular group. Eg. - There are 20 types of combination of two rasa. So everybody explained how twenty types take place. first madhur rasa with all remaining rasa, then amla with all remaining rasa etc. 		<p>regarding sanyoga of rasa.(su.u.63)</p> <ul style="list-style-type: none"> Chakrapani explained following- अपवर्जनादिति त्यागात्। अत्र च रसानां गुणत्वेनैकस्मिन् द्रव्ये समवायो योग शब्देन उच्यते। 	<ul style="list-style-type: none"> Types of dravya having only one rasa-6 Types of dravya having any two rasa-15 Types of dravya having any three rasa- 20 Types of rasa having any four rasa- 15 Types of dravya having any five rasa- 6 Types of dravya having all six rasa- 1 Thus total types of dravya based upon combination of rasa- 63 Chakrapani and Gangadhar have explained sanyoga of two, three, four, five rasa. No special statement done by any commentator.
<p>26.23 त्रिषष्टिः द्रव्याणां..... . पतन्ति हि।</p>	<ul style="list-style-type: none"> Composition - poetry Tantrayukti Anagatavekshana Ekadesha Samasa . 	<ul style="list-style-type: none"> All three commentaries are available The chronological sequence of all three commentaries is 	<ul style="list-style-type: none"> अत्र च त्रिषष्ट्यात्मकरसे रसानुरस कल्पना नास्ति केवलस्य 	<ul style="list-style-type: none"> Y.Sen has mentioned that anurasa is explained later in this chapter. 	<ul style="list-style-type: none"> Though 63 sanyoga of rasa are mentioned here due to tar-tam bheda and rasa anurasa bheda these types becomes infinite.

		similar.	मधुरादेरपवर्जनात्, तेन यथासम्भवं सप्तपंचाशतसंयोगविशे षं रसानां रसकल्पनं ज्ञेयं किंवा एकरसे अपि अनुरसो अस्ति एवाव्यपदेश्यः। चक्रपाणि		
26.24-27 संयोगाः सप्तपंचाशत् हेतुलिङ्गोप शान्तिषु।	<ul style="list-style-type: none"> • Composition – poetry • Chand-Anushtubh • Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • All three commentators explained that there are 57 sanyoga of rasa and physician can apply those types in 63 manners. • All three have explained that chikitsa done by 	<ul style="list-style-type: none"> • Chakrapani explained 'तत्र योग्यत्वात्' as- तत्र योग्यत्वात् स्वस्थातुरहितचिकित्सा प्रयोगेऽनतिसंक्षेपविस्तर रूपतया हितत्वादित्यर्थः। • While Gangadhar explained as- तत्र योग्यत्वाद् रसानां वातादिकल्पना • Chakrapani mentioned 'adi' means with 	<ul style="list-style-type: none"> • Chakrapani explained sanyukta rasa as arranging one dravya having more than one rasa or mixing dravyas having different rasa. संयुक्तासंयुक्तरस कल्पनं भिन्नरसद्रव्यमेल काद् वा अनेकरसैकद्रव्य प्रयोगाद्...। 	<ul style="list-style-type: none"> • In 63 types of rasa, 57 are sanyoga. • Purpose of stating these types of rasa, is one can apply one or more rasa according to the need. • If vyadhi is because of only one dosha, one rasa which is opposite to that dosha can be used in treatment • But when there are more than one dosha we have to use more rasa. • Chakrapani explained sanyukta rasa as mixing of dravyas having different rasa or arranging only one dravya having different rasa. • Application of one rasa or more rasa is explained regarding

		<p>physician who has through knowledge of rasa vikalpa and dosha vikalpa is always successful.</p>	<p>dosha and oushadha, desha, kala, bala should also be considered. अत्रादि ग्रहणाद् देशकालबलादीनां ग्रहणम्। चक्रपाणि</p> <ul style="list-style-type: none"> Gangadhar explained how to apply ekarasa or sanyukta rasa kalpana. <p>क्वचिद्दोषौषधादीन् संचिन्त्यावेक्ष्यावेक्ष्य तदेकदोषजादौ व्याधौ तवदोषव्याधिविपरीत एको रसो कल्प्यः स्यात् सिद्धिमिच्छन्ता। क्वचित् संयुक्त दोषादौ व्याधौ दोषौषधादीन् संचिन्त्य तद् द्विदोषत्रिदोष न्यूनाधिकादिभाव</p>	<p>चक्रपाणि</p> <ul style="list-style-type: none"> Chakrapani has given examples of dravya having more than one rasa. Two rasa- mudga (kashaya- madhur) Tri rasa- bhavya (madhur- amla- kashaya) Chaturasa – tila (madhur-tikta- kashaya-katu) Pancharasa- haritaki (except lavan) Chakrapani mentioned that in charak samhita no dravya having all six rasas are mentioned. But in Harit samhita ‘ena mansa’ is mentioned 	<p>treatment. Because in swastha avastha all six rasa should be taken.</p> <ul style="list-style-type: none"> Here importance of knowledge of rasa is mentioned. Bhishak who has through knowledge of rasa and dosha bheda can do successful treatment. From symptoms one can determine sukshma dosha kalpana, then he can notice hetu in terms of rasa and use opposite rasa for treatment. Rasa dosha relation ship is given in cha.su.1/66. स्वादु अम्ल लवणा वायुं, कषाय स्वादु तिक्तकाः। जयन्ति पित्तं श्लेष्माणं कषायकटुतिक्तकाः।
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26.28	• Composition	• All three	• Chakrapani says that	• Chakrapani has	• When shushka dravya comes in

<p>व्यक्तः शुष्कस्य हि सप्तमः।</p>	<p>– poetry</p> <ul style="list-style-type: none"> • Chand-Anushtubh • Tantrayukti anagatavekshana • Samasa . 	<p>commentaries are available</p> <ul style="list-style-type: none"> • The chronological sequence of all three commentaries is similar • Gangadhar and Y.sen mentioned similar meaning regarding anurasa. <p>व्यक्तः शुष्कस्य चादौ इति रसलक्षणं। तद्विपर्ययश्च अव्यक्तः आर्द्रस्य च अन्ते च इति रसविपरीतलक्षणः अनुरसः। यो. सेन</p> <ul style="list-style-type: none"> • Both explained that rasa is expressed first after its contact with tongue but anurasa is expressed after some time or at last. To indicate this term ‘आदौ’ is used. 	<p>‘cha’ indicates ardra dravya also. शुष्कस्य चेति चकाराद् आर्द्रस्य च।</p>	<p>objected opinion that rasa is of shushka dravya and anurasa is of ardra dravya.</p> <ul style="list-style-type: none"> • In case of dravya which has same rasa in ardra and shushka avastha no issues raised. • But when there is difference between rasa in shushka and ardra avastha, there is problem in deciding rasa and anurasa. • So Chakrapani is not agree with the opinion that rasa is in shushka avastha and anurasa in ardra avastha. 	<p>contact with rasanendriya, taste which is perceived first is known as rasa.</p> <ul style="list-style-type: none"> • Rasa which is expressed at last is known as anurasa. • In case of dravya which has different rasa in ardra and Shushka avastha, rasa which is expressed in shushka avastha is known as rasa while that of ardra avastha is known as anurasa
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<p>26.29-30 परापरत्वे.... प्रचक्ष्महे।</p>	<ul style="list-style-type: none"> • Composition – poetry • Chand-Anushtubh • Tantrayukti Uddesha • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • All three commentators explained that knowledge of paradi guna is essential for successful treatment. 	<ul style="list-style-type: none"> • इति एते परादयो दश गुणाश्चिकित्सायाः सिद्धावुपायाः यथा कुर्वन्ति स उपाय इति ज्ञेया । गंगाधर • दश परादयः गुणाः चिकित्सायाः सिद्ध्युपायाः सम्यगनुष्ठानस्य तज् ज्ञानाधीनत्वात्। सम्यगनुष्ठानाद्धि कर्मणां सिद्धिः। यो. सेन • Gangadhar and Y. sen have mentioned that those guna are very useful for treatment. So they are described here for karmasidhdi 	<ul style="list-style-type: none"> • Chakrapani explained that paradi ten guna are described here as they reside with rasa. पूर्वोक्तगुर्वादिगुणा तिरिक्तान् परत्वापरत्वादीन् दश गुणान् रसधर्मत्वेन उपदेष्टव्यानाह। चक्रपाणि 	<ul style="list-style-type: none"> • Paradi guna are mentioned in this sutra, These guna are known as ‘siddhiupaya’ • Gangadhar has that these gunas are method with which these rasa vikalpa should applied. • So for utilization of rasa vikalpa, paradi guna are important.
<p>26. 31-1 देशकालवयो मानपाकवी र्यरसादिषु</p>	<ul style="list-style-type: none"> • Composition – poetry • Chand-Anushtubh • Tantrayukti - 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological 	<ul style="list-style-type: none"> • Chakrapani explained paratva and aparatva in desha, kala, vaya, mana, paka, veerya, rasa etc with example. 	<ul style="list-style-type: none"> • तच्च परत्वं प्रधानत्वम्, अपरत्वम् 	<ul style="list-style-type: none"> • All three commentators explained paratva and aparatva relatively same. • Chakrapani and Gangadhar aparatva – apradhan.

<p>परापरत्वे.... .।</p>	<p>Nirdesha</p>	<p>sequence of all three commentaries is similar.</p> <ul style="list-style-type: none"> Both chakrapani and Y.sen revised parapatva from vaisheshika darshan. 	<p>Desha- maru para, anupa apara kala-visarga para, adana apara. Vaya-taruna para other apara Mana- as mentioned in sharir – para other apara. Rasa, paka, veerya- prakrut para</p>	<p>अप्रधानत्वम्। चक्रपाणि</p> <ul style="list-style-type: none"> परश्चापरश्च तयोर्भाव इति परापरत्वे। परत्वं प्रथमादुत्तरत्वम्। अपरत्वं तत् परतः परत्वमिति परं परस्य परम्। गंगाधर परत्वं सन्निकृष्टत्वं उपयोगितायां आसन्नत्वं। तद् विपर्ययः अपरत्वं। यो. सेन कार्यगुणे कार्यगुणाभाववत्। प्रकृतिभूतौ हि गुणौ परत्व अपरत्वे 	<ul style="list-style-type: none"> But how we can decide pradhan and apradhan? It is mentioned in charakopaskar. For fulfilling purpose which is more useful is pradhan.e.g.- For vatashaman madhur rasa is pradhan while for kaphashaman it is apradhan. Paratva – aparatva is related to desha, kala, vaya, man, paka, veerya and rasa. Both has given related examples of paratva and apartva Chakrapani has explained ‘aadi’ in two manners – Aadi means prakruti bala etc.should be also included or aadi means paratva aparatva according to vaisheshik should be also included.
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				<p>कार्यगुणेषु अपि वर्तते। तस्मान् मानपाकवीर्यरसादिषु युज्यते। परापरत्वादयः प्रकृतिभूतगुणा न कार्यगुणकर्मसु प्रतिषिद्धा इति। यत्राश्रिताः कर्मगुणाः कारणं समवायि यत् इत्युक्ता कार्यद्रव्यस्यैव कर्मगुणाश्रयत्वम् उक्तम् न तु कार्यगुणस्य गुणाश्रयत्वम् उक्तम् इति। गंगाधर</p>	
26-31 युक्तिस्तु	<ul style="list-style-type: none"> • Composition – poetry 	<ul style="list-style-type: none"> • All three commentaries are 	<ul style="list-style-type: none"> • युज्यते इति योजना 	<ul style="list-style-type: none"> • Chakrapani and Gangadhar 	<ul style="list-style-type: none"> • Yukti means yojana.

<p>योजना या तु युज्यते।</p>	<ul style="list-style-type: none"> • Chand-anushtubh • Tantrayukti Atitavekshan, Nirvesha. 	<p>available</p> <ul style="list-style-type: none"> • The chronological sequence of all three commentaries is similar • All three explained yukti as yojana. 	<p>युक्तिरुच्यते। यत्र यद् याद्रूप्येण योग्यं भवति तत्र तस्य ताद्रूप्येण योगो युक्तिर्न तु तर्कः। इयं हि तर्कपूर्विका योजना न बुद्धिः। गंगाधर</p> <ul style="list-style-type: none"> • युक्तिश्चादौ योजना दोषाद्यपेक्षया भेषजस्य समीचीन कल्पना। या कल्पना यौगिकी स्यात्, सा तु युक्तिः उच्यते, अयौगिकी तु कल्पनापि सती युक्तिः न उच्यते। चक्रपाणि • युक्तिः इति लक्ष्य निर्देशः। लक्षणं योजनेत्यादि। या युज्यते तादृशी दोष देशकालमात्रादि अपेक्षिणी योजना 	<p>mentioned opposite views about including into sanyoga etc</p> <p>न च एषा युक्तिः संयोगादिषु अन्तर्भवति। युक्त्या हि द्रव्यम् संयुज्यते परिमीयते संस्क्रियते। न समवायेऽप्यन्तर्भवति । तस्मात् तेभ्यः पृथगुक्ता युक्तिः। गंगाधर युक्तिश्चेयं संयोग परिमाण संस्काराद्यन्तर्गताप्यत्युपयुक्तत्वात् पृथक् उच्यते। चक्रपाणि</p> <ul style="list-style-type: none"> • Chakrapani says that yukti is included into sanyoga etc but 	<ul style="list-style-type: none"> • Chakrapani has explained that yukti is always yougiki. Ayougik kalpana can not be included in yukti. • Gangadhar has explained that yukti is not a tarka. It is tarkapurvika yojana. It is assembling the subjects as per need. • It is application of sanyoga. • Application of sanyoga of different dravya according to doshabheda is yukti. • Deciding matra, anupana, pathya according to doshabalabheda also depends upon yukti. • Examining dashavidha bhava for diagnosis and treatment is also example of yukti. • For successful treatment yukti is essential. Our principle is- ‘पुरुषं पुरुषं वीक्ष्य’. So in every patient we have to observe Dushya, desha, bala etc. and we have to prepare different sanyoga in different matra. So yukti is important
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			युक्तिः। यो. सेन	it is very important so to denote its importance it is mentioned separately. ● Gangadhar mentioned that yukti differs from sanyoga, samavaya etc	
26.32 संख्या स्याद् गणितं ..।	<ul style="list-style-type: none"> ● Composition - poetry ● Chand-anushtubh ● Tantrayukti-Nirdesha ● Samasa . 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar ● All three commentators explained sankhya as a ganit – measure of counting. 	<ul style="list-style-type: none"> ● All three have explained sankhya as follows- ● गणितमिहैकद्वित्रीत्यादि चक्रपाणि ● अयमेक इति अभ्यास निरपेक्षा खलु एकत्वं संख्या। स एव अभ्यास गुणवती द्वित्वादिश्च संख्याभिधीयते। गंगाधर ● गणितं गणनव्यवहार हेतुः एक द्वि त्रि 	<ul style="list-style-type: none"> ● Gangadhar revised quote from Kanad (vaisheshika darshan) as well as from Panini. 	<ul style="list-style-type: none"> ● Sankhya means ganana vyavahar. ● Sankhya is applied everywhere. ● In preparing medicine dose of medicine, time, duration are also applications of sankhya.

			<p>इत्यादि संख्या। यो. सेन</p>		
<p>26.32-33 सह संयोग उच्यते..... एव च।</p>	<ul style="list-style-type: none"> • Composition - poetry • Chand-anushtubh • Tantrayukti anagatavekshana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • All three explained that sanyoga has three types- dvandva karmaj, sarva karmaj and eka karmaj. • Also all have explained that sanyoga is anitya. • All have given same examples for types of sanyoga- द्वन्द्वकर्मज- युध्यमानयोः मेषयो सर्वकर्मज- भाण्डे प्रक्षिप्यमाणानां माषाणां एककर्मज 	<ul style="list-style-type: none"> • Chakrapani explained sanyoga as - संयोगमाह - योग इत्यादि। सहेति मिलितनां द्रव्याणां योगः प्राप्तिरित्यर्थः। • Gangadhar has mentioned difference between sanyoga and samavaya द्रव्याणां मेलनं संयोग उच्यते। न तु गुणानां कर्मणां न वा गुणकर्मणोः कर्माभावात्। समवायो हि द्रव्यगुणकर्मणां सहयोग उक्तः। sanyoga is combination of dravyas while samavaya is relation between dravya, guna and karma. 	<ul style="list-style-type: none"> • Though all three commentators have given same example for types of sanyoga, Y. Sen has explained them precisely- द्वन्द्वकर्मजः द्वयो क्रियावतोः योगः। सर्वकर्मजः बहूनां क्रियावतां योगः। एककर्मज एकेन क्रियावतां निष्क्रीयस्य च अन्यस्य योगः। यो. सेन • उत्तरकाले सहयोगस्तु संयोगजः संयोगो न प्रकृतिभूतः संयोगः। गंगाधर 	<ul style="list-style-type: none"> • Y.sen also explained that vibhag is not only sanyoga abhava. Guna and karma will be also included into it. But its not true. • All three commentators have given same examples for the types of ek karmaj, dvandva karmaj sanyoga. • Along with explained these three types precisely. • Gangadhar has mentioned difference between sanyoga and samavaya. • Sanyoga and vibhag both are related to dravya only. It is not related to guna and karma. • Sanyoga and vibhag are also very important in chikitsa. • While doing application of rasa vikalp, one has to do sanyoga of different dravyas / rasa according to dosha bheda. • Due to sanyoga, qualities of resultant mixture changes. There may be increased intensity of qualities or may be adverse effects like virudhda ahar takes place. So while doing sanyoga one has to

		<p>- वायसेन वृक्षस्य</p> <ul style="list-style-type: none"> • All three commentators explained vibhag as viyoga. • It is only separation of dravya. Not related to guna-karma. 	<ul style="list-style-type: none"> • Y.sen defined sanyoga as- सहसंयोगः परस्परेण सह योग संहतीभावः। स संयोग उच्यते। यो. सेन • विभक्तिः विभजनम्।विभक्तिमेव विवृणोति वियोग इति; संयोगस्य विगमो वियोग। चक्रपाणि • विभागस्तु विभक्तिः द्रव्याणां द्वन्द्वसर्वकर्मजोऽनित्य एव च इति योजना। तस्य पर्यायो वियोगो भागशो ग्रहश्च। गंगाधर • विभागः विभक्तिः विभक्तप्रत्ययनिमित्त विभजनं। प्राप्तिपूर्विका 	<ul style="list-style-type: none"> • Y. Sen revised quote from vaisheshika darshan. • Y. Sen also revised definition of sanyoga from viman sthana. संयोगः पुनः द्वयोर्बहूनां वा द्रव्याणां संहतीभावः। च. वि. १/२२ • Gangadhar explained that vibhag also takes place in dravya and not in guna-karma same as sanyoga. • Y.sen also explained that vibhag is not only sanyoga abhava. Guna and karma will be also included into it. 	<p>think upon dravya svabhav, matra, desha, kala, satmya, dosha etc.</p>
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26.33 पृथक्त्वं स्याद् वैलक्षण्यम् अनेकता ।	<ul style="list-style-type: none"> • Composition - poetry • Chand-anushtubh • Tantrayukti anagatavekshana • Samasa . • 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • 	<ul style="list-style-type: none"> • असंयोग इति संयोग विपरीतो द्रव्याणां विभागः। गंगाधर • इदं द्रव्यं पटलक्षणं घटात् पृथगित्यादिका बुध्दिर्यतो भवति, तत् पृथक्त्वं स्यात् । चक्रपाणि • पृथक्त्वं असंयोगः वैलक्षण्यं अनेकता इति अनर्थान्तरं। इति प्रतीतीनाम् शब्दनिमित्तवैशिष्ट्ये अपि अर्थतः अभिन्नत्वमेव। यो. सेन 	<ul style="list-style-type: none"> • Chakrapani explained three types of pruthkva- • सर्वथा असंयुज्यमानयोः इव मेरुहिमाचलयोः पृथक्त्वम् एतद् असंयोग • संयुज्यमानानाम् पि पृथक्त्वं विजातीयानां महिषवराहादीनां, तदाह वैलक्षण्यमिति, विशिष्ट 	<ul style="list-style-type: none"> • There are three lakshanas of pruthaktva – asanyoga, vailakshanya and anekata. Chakrapani has explained them with examples. • Pruthaktva means differentiation. • Each dosha produces different symptoms depending upon sthan sanshaya. These symptoms are different from each other. • Every individual differs from another, so pattern of disease changes as per individual. So our principle ‘पुरुषं पुरुषं वीक्ष्य’ is very important. • Differential dignosis, dosha sukshmansh kalpana are application of pruthkva.

			<ul style="list-style-type: none"> • पृथगादिशब्दानां पर्यायत्वे अपि न अन्योन्याभावार्थत्वं। तत्र पंचमीप्रयोगानुपपत्तेः। इदं अस्मात् पृथक्। इदं इदं न भवति। इति प्रतौत्योः भिन्नविषयत्वात् च। यो. सेन 	<p>लक्षणयुक्तत्वेन लक्षितं विजतीयानां पृथक्त्वम् इति अर्थः।</p> <ul style="list-style-type: none"> • एकजातीयानाम् अपि अविलक्षणानां माषाणां पृथक्त्वं भवति। एक जातीयेषु हि संयुक्तेषु न वैलक्षण्यं न अपि असंयोगः अथ च अनेकता पृथक्त्वरूपा। • Chakrapani explained three lakshanas in definition as types. Asanyoga means differentiation 	
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				<p>between two things which cannot be brought together. Pruthaktva means that things can be mixed but differentiated due to their specific quality.(differentiating feature). Anekatva means differentiation between the same jati.</p> <ul style="list-style-type: none"> • Gangadhar revised quote from Vaisheshika darshan. 	
26.34 परिमाणं पुनर्मानम्।	<ul style="list-style-type: none"> • Composition - poetry • Chand-anushtubh • Tantrayukti anagatavekshana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. 	<ul style="list-style-type: none"> • मानं प्रस्थाढकादि तुलादिमेयम् । चक्रपाणि • मीयते अनेन इति मानम्। गंगाधर • परिमिति व्यवहार 	<ul style="list-style-type: none"> • Gangadhar has mentioned five types of parinam- मानं पंचविधम् महदणुह्रस्वदीर्घपरिमण्डल भेदात्। 	<ul style="list-style-type: none"> • Pariman is means of measurement. • Gangadhar has explained five types – anu, mahat, hrasva, deergha and parimandal. • Pariman of sharirastha bhav padartha is given in sharir sthana. • Even parinam of dosha which are expelled out of body in vaman and

	<ul style="list-style-type: none"> Nirukti-मीयते अनेन इति मानम्। गंगाधर 		<p>कारणं परिमाणं मानं प्रस्थाढकादि। यो. सेन</p>	<ul style="list-style-type: none"> He also defines these five types- अणुत्वं महत्त्वाभावो महत्त्व अणुत्वाभाव पंचांगुलम् दारु दीर्घ महत् चतुरंगुलाद् दारुणः। पंचांगुलाद् अणु ह्रस्वश्च। Gangadhar also revised vatsayan's view. 	<p>virechan is also given.</p> <ul style="list-style-type: none"> Pariman of every constituent for making medicine is also given These all are application of pariman.
26.34 संस्कारः करणं मतम्।	<ul style="list-style-type: none"> Composition - poetry Chand-anushtubh Tantrayukti anagatavekshana Samasa . 	<ul style="list-style-type: none"> All three commentaries are available The chronological sequence of all three commentaries is similar. Both Gangadhar and Y. Sen revised quote from viman sthana. 	<ul style="list-style-type: none"> करणं गुणान्तराधायकत्वं संस्करणमित्यर्थः। चक्रपाणि संस्कारः करणं मत इति। गंगाधर करणं 	<ul style="list-style-type: none"> Both Gangadhar and chakrapani explained that detail description of sanskara is done in rasaviman adhyaya so it is not repeated here to avoid punarukta and 	<ul style="list-style-type: none"> Sanskar means karan – transformation in guna, karma and swarupa. Its detail description is in rasaviman so by anagatavekshana tantrayukti it should be studied here. Due to sanskara, guna changes. Dravya acts according to guna. So when guna changes, karma of that dravya also changes. Sanskara is the base of formation of

		<p>करणं हि स्वाभाविक द्रव्याणां अभिसंस्कारः। संस्कारो हि गुणाधानम् उच्यते। ते गुणाः तोयाग्निसन्निकर्षशौ चमन्थनदेशकालवशेन कालप्रकर्ष भाजनादिभिश्चीयते। च. वि १</p>	<p>गुणान्तराधायकसंस्कर णं संस्कारः। यो. सेन</p>	<p>ativistrut dosha.</p>	<p>different oushadhi kalpana –</p> <ul style="list-style-type: none"> • Increase in guna, decrease in dosha, increase in potency, increase in saveeryata avadhi, decrease in dose etc.. are outcomes of sanskara.
<p>26.34 भावाभ्यसन मभ्यासः शीलनं सततक्रिया।</p>	<ul style="list-style-type: none"> • Composition - poetry • Chand-anushtubh • Tantrayukti anagatavekshana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • भावस्य षष्टिकादेः व्यायामादेश्च अभ्यसनम् अभ्यासः, अब्यसनमेव लोकसिद्धाभ्यां 		<ul style="list-style-type: none"> • Gangadhar has explained abhyasa as kriya satatya. He explained that due to abhyasa i.e. satatakriya its effects are long lasting. • He has explained that due to ahara abhyasa its effect is healthy body for long time. 	<ul style="list-style-type: none"> • Abhyas means satat kriya. Doing anything on regular basis is abhyas. • Effects of abhyas are long lasting. • Even to cause disease, thre should be abhyas of hetu. • Even rasa can cause doshashaman or vrudhdi after abhyas only.

		<p>पर्यायाभ्यां विवृणोति- शीलनं सतत क्रियेति, यं लोकाः शीलनसततक्रियाभ्या मभिदधाति, सोऽभ्यास इति भावः। चक्रपाणि According to chakrapani bhava means intake of ahara dravya or exercise. Abhyasa means to do on regular basis.</p> <ul style="list-style-type: none"> • शीलनं पूनः पुनः अनुष्ठानं सततकरणं क्रियासातत्यम्। येन देहमनोभ्याम् एकीयभूय आहारआचार विशेषफलं चिरं अवतिष्ठते सो अभ्यासः।यथा 		<ul style="list-style-type: none"> • Gangadhar also mentioned that ahara abhyas is beneficial for sharir while shastra abhyasa is beneficial for sharir and mana. • Y. Sen has explained same as Gangadhar 	
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		<p>यदभ्यवहृतं प्रतिदिनन्नमभ्यस्तं देहेन सहैकीभूतं तत् फलम् चिरम् अवतिष्ठते। गंगाधर</p> <ul style="list-style-type: none"> ● भावानां अभ्यसनं पुनः पुनः अनुष्ठानं सातत्येन करणं अभ्यासः। शीलनं सततक्रिया च तत्पर्यायौ। यो. सेन. 			
<p>26.35 इति स्वलक्षणैरु क्ता यथावत् प्रवर्तते।</p>	<ul style="list-style-type: none"> ● Composition - poetry ● Chand-anushtubh ● Tantrayukti anagatavekshana ● Samasa . 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar. ● All three commentators explained that these paradi guna are essential for successful treatment. 		<ul style="list-style-type: none"> ● Gangadhar has explained why Kanad has mentioned 7 paradi guna. Kanad has not mentioned yukti, sanskara and abhyasa. परत्वादयः सप्त गुणाः प्रकृतिगुणा न तु कार्यगुणाः सर्वत्रैव 	<ul style="list-style-type: none"> ● Importance of knowledge of guna in treatment is mentioned here. ● Chakrapani has mentioned that paradi guna are important than that of shabdadi and gurvadi guna. ● Gangadhar has revised quote from kanad. Kanad has mentioned only seven paradi guna. Yukti, sanskar and abhyasa are not mentioned by kanad. Gangadhar states that these seven gunas are prakruti guna and other are karya guna. So kanad has mentioned only prakrut guna.

		So these guna are defined here.		द्रव्यगुणकर्मसु वर्तन्ते। इति परत्वादि सप्तगुणेन अपि प्रकृतिगुणः कार्यगुणोऽपि विभाव्यते। न तु पाकजगुणेन गुरुत्वादिना गुणो विभाव्यते। इति	
26.36-38 गुणा गुणाश्रया यथा रसाः।	<ul style="list-style-type: none"> • Composition - poetry • Chand-anushtubh • Tantrayukti anagatavekshana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • All three commentators explained that rasa guna mentioned here are actually stays in that dravya. They are dravya ashrayi rasa are also guna 	<ul style="list-style-type: none"> • Terms explained in Ayurved deepika- प्रकृतं बुध्त्वा यथा- क्षाराः क्षीरं फलं पुष्पं इति अत्र उद्भिदगणस्य प्रकृतत्वात् क्षीरम् इति स्नुहयादि क्षीरम् एव क्षीरशब्देन वदेत् देशान्तर- शिरसी शोधने अभिधीयमाने क्रिमिव्याधौ इति, तत् 	<ul style="list-style-type: none"> • Gangadhar also explained prakruti, desha, kala, upaya etc. • तन्त्रस्य प्रकृतिं प्रथमं उपक्रमे य प्रकृतिः भवति तां प्रकृतिं प्रकरणं । • तन्त्र उपदेशस्तदेशान्तरं कालान्तरं च बुध्त्वा। 	<ul style="list-style-type: none"> • Guna can not give ashraya to other gunas • Dravya gives ashraya to guna and karma.so gunas which are mentioned as of rasa should be considered of that dravya. • Gangadhar has mentioned reason behind it - कर्तुरभिप्रायाः पृथग्विधाः। यो यत्तन्त्रस्य कर्ता तस्य तस्याभिप्रायाः पृथक् पृथक् प्रकारा भवन्ति न त्वेकप्रकाराः। यो हि यथाकरणे तन्त्रस्य सुरचनां बुध्येत स तथा रचनां करोति।

		<p>and guna cant be ashraya of guna.</p>	<p>शिरोगतक्रिमिव्याधावेव भवति कालान्तर- यथा वमन काले अभिहीतं प्रतिग्रहांश्च उपहारयेद् इति तत्र प्रतिग्रह शब्देन पात्रम् उच्यते, न तु ग्रहणं प्रतिग्रहः। उपायानिति शास्त्रोपायान् तन्त्रयुक्तिरूपान् इति। चक्रपाणि</p> <ul style="list-style-type: none"> • Chakrapani explained that prakruti means considering specific dravya(ref.) according to subject. Desha means sthana in reference of that specific karma. Kala- some words have special meaning and they are used abundantly in that time period. Upaya 	<ul style="list-style-type: none"> • तन्त्रकर्तुरभिप्राया नुपाय तन्त्रयुक्ति। 	<ul style="list-style-type: none"> • To get thorough knowledge of any compendia knowledge of following details is necessary- Tantraprakruti, desha and kala • Tantra prakruti means special features about construes about construction, language, prayojana. • Desha – Place of tantra karta. As language changes from place to place, some word has special meanings and dravyas has different names at different places. So its knowledge is important. • Kala – Time of tantra and tantrakarta. Language has special peculiarities in stipulated time .When one has doubt about any term he can refer other compendia from same time. • Chakrapani has explained these prakruti, desha and kala with reference to karma. • In this sutra, Chakrapani has mentioned tantrayukti as shastra upaya. One should get the meaning of sutra with the help of tantrayukti.
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			- tantrayukti		
26.39 सौ म्याः खलु मूर्च्छन्ति रसाः ॥	<ul style="list-style-type: none"> • Composition - prose • Tantrayukti anagatavekshana • Samasa . prakritisheeta - truteeya tatpurush 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • 	<ul style="list-style-type: none"> • सौ म्या - सोमदेवताकाः • भ्रश्यमाना इति वदता भूमिसम्बन्ध व्यतिरेकेण अन्तरिक्ष इति। • पृथिव्यादिभिः परमाण्वादिभिः सम्बन्धो रसारम्भको भवति इति दर्शयते। • मूर्त्तीरिति व्यक्ति। • अभिप्रीणयन्तीति तर्पयन्ति किंवा जनयन्ति। • अभिमूर्च्छन्ति रसा इति व्यक्तितं यान्ति। • Chakrapani explained that rain water before contact with sthavar jangam srushti is having qualities like laghu, soumya and 	<ul style="list-style-type: none"> • अत्र च अन्तरीक्षमुद्रकं सकारणत्वे प्रधानत्वादुक्तम्, तेन क्षितिस्थमपि स्थावरजांगमोत्पत्तौ रसकारणं भवति एव। चक्रपाणि • Chakrapani conclude that antariksha jala is the main cause of origination of rasa. Similarly water on pruthvi (क्षितिस्थ) is cause of origination of rasa in sthavar jangam srushti. • Gangadhar defined avyakta rasa. 	<ul style="list-style-type: none"> • 'भ्रश्यमानाः' has special meaning. It means jala which is coming from nabha, but till not in contact with pruthvi. This jala is soumya, sheet, laghu and having avyakta rasa. • Gangadhar has explained term soumya as having qualities of soma (chandrama). Laghu is regarding to weight, not like langhutva of vayu and teja. • When this antariksha jala comes in contact with panchamahabhut vikar, it nourishes all sthavar and jangam srushti as well as produces six rasa. • Chakrapani has concluded that antariksha jala is not only pradhan karan for rasa but also for rasa utpatti in sthavar and jangam srushti • Thus it proves statement from cha.25 – rasa is utpatti hetu of bhuta and apa is its yoni. रसजानि तु भूतानि व्याधयश्चापृथग्विधाः। आपो हि रसवत्यस्ताः स्मृता निर्वृत्तिहेतवः। च. सू. २५/१३ • Both Chakrapani and Gangadhar

			<p>avyaktarasa.</p> <ul style="list-style-type: none"> • When it comes in contact with panchamahabhut vikar, shad rasa are originated. • Gangadhar explained following terms- सौम्या सोमदेवताकाः। अव्यक्तरसाः षण्णां रसानां साम्येन मेलनाद् यथाभूतो रसः स्यात् तथाभूता अव्यक्तरसाः। अभिमूर्च्छन्ति-व्यक्तिभावं आपद्यन्ते। • In charakopaskara-सोम्या सोमदेवताकाः। अन्तरीक्षप्रभवाः दिव्याः आपः। अभिमूर्च्छन्ति व्यजन्ते। 	<ul style="list-style-type: none"> • Y. Sen revised guna of divya udaka from su.27 by anagatavekshana tantrayukti. • He also revised quote from sushrut samhita. 	<p>explained ‘abhimurchanti’ as व्यक्तिभावं आपद्यन्ते।</p>
26.40 तेषाम्	<ul style="list-style-type: none"> • Composition - prose 	<ul style="list-style-type: none"> • All three commentaries are 	<ul style="list-style-type: none"> • Gangadhar explained different views about 	<ul style="list-style-type: none"> • Chakrapani explained that all 	<ul style="list-style-type: none"> • In this sutra shad rasa utpatti from panchamahabhuta is mentioned.

<p>षण्णानांन्यूनाति रेक विशेषः।</p>	<ul style="list-style-type: none"> Tantrayukti anagatavekshana Atitavekshana 	<p>available</p> <ul style="list-style-type: none"> The chronological sequence of all three commentaries is similar. All three commentators explained panchabhautik sanghatan of shad rasa, All three explained drushtant of different colour, structure in the universe due to tartam bhav of mahabhut. Both chakrapani and Gangadhar have mentioned predominant mahabhut in specific season. हेमन्तकाले सोमगुण अतिरेको भवति, शिशिरे वाय्वाकाश 	<p>amla and lavan rasa from Charak and Sushrut Samhita.</p> <ul style="list-style-type: none"> According to Charak Samhita, in amla rasa jala and pruthvi mahabhut are predominant. While according to Sushrut Samhita jala and agni mahabhut are predominant. <p>तत्र तोयं भूम्यनुप्रविष्टमभिप्रेतं न तु तोयाख्यं भूतम्। भूमिअम्बुनो भूतयोः यत्तोयगुणो रसो अव्यक्तः तस्या अग्निगुणयोगेन अम्लीभावात्। न्यूनांशेन खादियोगाद् विशेषो अम्लो रसो अभिव्यज्यते। इति न तु विरोधः। गंगाधर</p> <ul style="list-style-type: none"> Gangadhar has 	<p>mahabhutas are present in each rasa but excess concentration of specific mahabhut lead to genesis of specific rasa.</p> <p>अतिरेकशब्देन सर्वेषु एव रसेषु सर्वभूतस्य सान्निध्यमस्ति, क्वचित् कस्यचिद् भूतगुणस्य अतिरेकात् रसविशेषो भवति। चक्रपाणि</p> <ul style="list-style-type: none"> Chakrapani explained how difference comes in between rasa and mahabhuta. Mahabhuta forming lavan rasa are ushna 	<ul style="list-style-type: none"> All three commentators explained that all rasa are originated from all five mahabhut. But predominance of two mahabhut gives rise to that specific rasa. Jala is yoni of rasa so in formation of every rasa jala is important. Chakrapani arouse a question that why other mahabhutas in combination produces rasa as same as jala. He has clarified that aviruddha swabhav of mahabhut is reason behind it. Also mahabhut is only nimitta karan for origination of rasa. So only these six combinations of two bhutas produce specific rasa. There is difference between Charak Samhita and Sushrut Samhita in case of amla and lavan rasa. Amla – bhumi + agni (chakrak samhita) Jala + agni (Sushrut samhita) Lavan – Jala + agni (chakrak samhita) prutvi + agni (Sushrut samhita) Gangadhar staste that jala is essential for formation of any rasa. so mentioning jala is not viruddha. Chakrapani states that though there
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		<p>अतिरेक।</p> <ul style="list-style-type: none"> Both revised quote from tasyasheeteeya. तावेतार्कवायूसोमश्च कालस्वभावमार्गपरिगृहीताः कालर्तुरसदोषदेहबलनिर्वृत्तिप्रत्ययभूताः समुपदिश्यन्ते। 	<p>mentioned formation of each rasa in detail- तेषां षण्णां रसानांमध्ये मधुरो रसः सोमभूतगुणातिरेकात् पञ्चमहाभूतगुणसमवाये सौम्योदकप्रीणने सति जलभूम्योः सौम्ययोर्गुणाधिक्याद् उदकभूमिस्थाद्रसाद्विक्रियमाणादभिव्यज्यते। प्राक् च अभिहितं- रसनार्थो रसस्तस्य द्रव्यमापः क्षितिस्तथा इति जलभूम्यो रसानां योनित्वेनोक्त्या तयोर्द्वयोरधिक्ये शेषाणां त्रयाणां योगे मधुर एवाभिव्यज्यते। गंगाधर</p>	<p>and sheet and lavan is ushna. यतः भूतानाम् अयं स्वभावः यत् केनचित् प्रकारेण सन्निविष्टानि कश्चिद् गुणमारम्भन्ते, न सर्वम्। अयश्च भूतानाम् सन्निवेशो अदृष्टप्रभावकृत एव, स च सन्निवेशः कार्यदर्शनोन्नेयः; तेन यत्र कार्यं दृश्यते, तत्र कल्प्यते।</p> <ul style="list-style-type: none"> Chakrapani explained that when two or more mahabhut comes together, 	<p>is difference between karan of both rasa, their karma mentioned in these two compendia is same. So he has not given much importance to it.</p> <ul style="list-style-type: none"> While commenting on this sutra, Chakrapani has mentioned principle about mahabhutas. When there is combination of two or more mahabhutas, all guna and karma of each mahabhut are not expressed. Only specific guna and karma are seen in resulting combination. It also due to swabhav. So never guess guna karma only on the basis of mahabhuta combination. Guna and karma should be also watched in case of combinations. It is also useful for kala (medicine formation). When we prepare different kalpana having combination of different dravya, all guna karma of each constituent will not appear in final product. Even in six rutus there is different tar tam bhav of panchamahabhuta and hence one specific rasa is predominant in that rutu. As predominant bhuta nourishes its related rasa. Gangadhar has explained
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				<p>not all their guna and karma are expressed. Only few specific guna and karma are seen. It is swabhav of mahabhut. So we can conclude mahabhut after watching guna and karma of rasa.</p> <ul style="list-style-type: none"> • Chakrapani also states that mahabhut are only nimitta karan for rasa so other mahabhutas or jala mahabhut with dosha – these combinations can not generate rasa. तोयवत् पृथिव्यादयोऽपि किमति पृथग् रसान्तरं न 	<p>bhutadhikya of shad rutu Hemant, shishir – soumya Vasant – soumya agneya Grishma – agneya, Varsha – soumya agneya vayavya. Sharad – soumya agneyi.</p>
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				<p>कुर्वन्ति..... तदापि भूतस्वभावापर्यु योगादेव प्रत्युक्तम्, इह च कारणत्वं भूतानाम् रसस्य मधुरादिविशेष एव निमित्त कारणत्वम् उच्यते। चक्रपाणि</p> <ul style="list-style-type: none"> • Chakrapani also states that bhuta utkarsha apakarsha during day night should also considered along with rutu. षडृतुकाच्चेपि चकारेण अहोरात्रकृतोऽपि भूतोत्कर्षो ज्ञेयः। 	
26.41	<ul style="list-style-type: none"> • Composition - prose 	<ul style="list-style-type: none"> • All three 	<ul style="list-style-type: none"> • Explanation from Ayurved Deepika- 	<ul style="list-style-type: none"> • Gangadhar explained that 	<ul style="list-style-type: none"> • Gangadhar has explained that agni marutatmaka rasa means katu, Salil

<p>तत्राग्निमारु तात्मका रसाः प्रायेण पुनरुभयतो भाजः।</p>	<ul style="list-style-type: none"> • Tantrayukti anagatavekshana 	<p>commentaries are available</p> <ul style="list-style-type: none"> • The chronological sequence of all three commentaries is similar. • 	<p>प्लवनत्वाद् इति गतिमत्त्वात्, यद्यपि गतिरधोऽपि स्यात्, तथापि लघुत्व परिगगतिरिहव वायोः उर्ध्व एव गमनं करोति। उर्ध्वज्वलनात् च अग्नेः इति अग्ने अपि उर्ध्वगतित्वात् इत्यर्थः। चक्रपाणि Chakrapani explained plavan as gati. As it is laghu, it is urdhva.</p> <ul style="list-style-type: none"> • Explanation in Jalpakalpataru- प्लवते य उपरि उद्गच्छति स प्लवनस्तत्त्वात्। • Gangadhar explained plavan as urdhvagati. 	<p>why specific two mahabhutas form one specific rasa. Why other than that combinations originates rasa? भावस्वभावनित्यत्वात् मधुरादयः षडेव रसाः तथाभूत द्वि द्वि भूत गुणाधिक्याभ्दवन्ति। न तु अन्यथा द्वि द्वि त्रि त्रिचतुश्चतुर्भूतगुणाधिक्ये। गंगाधर</p>	<p>pruthvyatmaka rasa is madhur and vyamishra means amla, lavan, tikta and kashaya.</p> <ul style="list-style-type: none"> • He also explained that term ‘ प्रायः’ is used to denote there are exceptions to this siddhant. E.g – Yashtimadhu is madhur then also used for vaman. • Gangadhar explained that other combinations of mahabhut can not originate rasa due to ‘भावस्वभावनित्यत्व’ • Chakrapani has clarified this in previous sutra.
<p>26.42 तेषां षण्णां</p>	<ul style="list-style-type: none"> • Composition - prose • Tantrayukti anagatavekshana 		<ul style="list-style-type: none"> • यस्य द्रव्यस्य आश्रयो यद् द्रव्यं तद् द्रव्यस्य गुणकर्माणि अभिप्रेत्य 		<ul style="list-style-type: none"> • No specific addition by any commentator. • Both Chakrapani and Gangadhar have explained that guna and karma

<p>.... व्याख्यास्या मः।</p>	<p>na</p>		<p>षण्णां रसानां एकैकस्य रसस्य गुणकर्माणि व्याख्यास्यामः। गंगाधर</p> <ul style="list-style-type: none"> • यद् यस्य रसस्य द्रव्यम् आधारः तद् अनतिक्रमेण, एतेन रसानां गुणकार्मणी रसाधार द्रव्ये बोध्दव्ये। चक्रपाणि • Both chakrapani and Gangadhar explained that though guna and karma of rasa are mentioned here, actually they belong to the dravya. 		<p>of rasa mentioned here actually belongs to that dravya.</p>
<p>26.43-1 तत्र मधुरो रसः विकारान् उपजनयतिः ।</p>	<ul style="list-style-type: none"> • Composition - prose • Tantrayukti anagataveksha na 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • All three 	<ul style="list-style-type: none"> • Terms explained in Ayurved dipeeka- षडिन्द्रियाणि मनसा समम् । • जीवनो अभिघातादि मूर्च्छितस्य जीवनः। • क्षीणस्य सन्धानकरो 	<ul style="list-style-type: none"> • Y. Sen has defined abhishyand- abhishyand means kleda vrudhi in dosha, dhatu, mala as well as strotas. 	<ul style="list-style-type: none"> • Guna, Karma and atiyogajianya lakshana of madhur rasa are mentioned here. • Though shigdha, sheet and guru are mentioned as guna of madhur rasa. Actually they are of dravya having madhur rasa. • All three commentators have explained that 'shat padpipilikanam

		<p>commentators explained shad indriyas prasadan as five indriyas with mana.</p> <ul style="list-style-type: none"> • तेषु षट्सु रसेषु मध्ये मधुरो रसः श्रेष्ठत्वादादौ कर्मत उच्यते। गंगाधर • मधुर आदौ उच्यते प्रशस्तायुष्यादि गुणतया प्रायः प्राणि प्रियतया। चक्रपाणि • Gangadhar explained that abhishyand means mukha nasadi strava and not netrabhishyand. अभिष्यन्दो मुखनासादिस्त्रावो न तु नेत्राभिष्यन्दो। गंगाधर • Chakrapani also 	<p>धातुपोषकत्वेन किंवा क्षीणश्चासौ क्षतश्चेति, तेन क्षीणक्षतस्य उरःक्षतं सन्दधाति।</p> <ul style="list-style-type: none"> • षट्पदाद्यभीकृत्व गुणकथनं प्रमेहपूर्वरूपादि जानोपयुक्तं, यदुक्तं मुत्रे अभिधावन्ति पिपीलिकाश्च ...। • Chakrapani explained shad indriyas as pancha indriyas with mana • Kshina kshata sandhankara means ksheenasya dhatuposhan or sandhan of urakshat. • Shatpadpipilika ishtatam is useful for diagnosis of prameha. • Terms explained in Jalpkalptaru • षडिन्द्रियप्रसादनः 	<p>अभिष्यन्दः दोषधातुमलस्त्रोत सां क्लेदप्राप्तिः। यो. सेन</p> <ul style="list-style-type: none"> • Y. Sen also revised quote from sushrut samhita. 	<p>ishtatam' mentioned for examination of mutra and rasa e.g. prameha.</p> <ul style="list-style-type: none"> • Y.Sen has given more precise definition of kleda. • Chakrapani has clarified abhishyand as netra bhishyand or nasa abhishyand. • But Y. Sen's clarification about abhishyand is more correct in this context.
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		states that अभिष्यन्दो नासादिषु अपि ज्ञेयः। चक्रपाणि	मनसः इन्द्रियत्वेन अप्रतिषेधाद् अनुमतत्वाद् इह षट्पदादीनामिष्टतमः इति उक्तम्। • षट्पदादीनामिष्टतमः इति यदुक्तं तन्मूत्र शरीररसपरीक्षार्थम् । • Gangadhar explained as shatpadapipilika ishtatam is mentioned for examining mutra and sharir rasa.		
26.43-2 अम्लो रसो भक्तं रोचयति कण्ठं उरो हृदयं च।	<ul style="list-style-type: none"> • Composition - prose • Tantrayukti anagataveksha na 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • 	<ul style="list-style-type: none"> • Terms explained in ayurved dipeeka • हृदयम् तर्पयति इति हृद्यो भवति। • भुक्तम् अपकर्षयति सारयति। • अवमूत्रितं मूत्रविषैः जन्तुभिः। • परिसर्पितं च स्पर्श विशेषैः कारण्डादिभिः। • Terms explained in Jalpkalptaru- 	<ul style="list-style-type: none"> • While explaining karma of amla rasa, Gangadhar explained it with reason. • 	<ul style="list-style-type: none"> • Guna, Karma and atiyogajanya lakshana of amla rasa are mentioned here. • Though laghu, ushna, snigdha, it is balavardhak, bruhan and hrud tarpak. • Chakrapani and Y.Sen explained hrudayam tarpayati as hrudya while Gangadhar mentioned that, hrudayam tarpayati hrudayastha mana tarpanat. But in atiyogajanya lakshana, it is mentioned that due to agneya swabhav it produces daha at ura, kantha and hrudaya. • In vaidyakshabdasindhu (p 485)

			<ul style="list-style-type: none"> • उर्जयति संन्यासादिभिश्चेतनस्य मनसः प्रबोधनपूर्वकजीवनम् स्थापयति। • मनो बोधयति मूर्च्छादिभिचेतनम् मनो बोधयति। • वातम् अनुलोमयति पार्थिवत्वेन गुरुत्वात्। • हृदयं तर्पयति हृदयस्थ मनःतर्पणात्। • अवमूत्रितम् मूत्रविषप्राणिभिः मुञ्च्यते यत्र गात्रप्रदेशे • परिसर्पितं सविष् प्राणिभिः स्पृष्टं • Terms explained in charakopaskara- • मनः बोधयति मनसः पाटवं जनयति 		<p>meaning of trapan is given as truptijanan and in cha. Su. 5/39 also it is given as truptikar. So agneya dravyas can't do tarpan karma.</p> <ul style="list-style-type: none"> • In 25th chapter while describing agrya sangraha, chakrapani says that - Amlam hrudyanam means ruchyanam. • It seems to be logical. Amla rasa is ruchi vardhak and also mana priya.
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			<p>विकाशयति।</p> <ul style="list-style-type: none"> • कफं विलयति द्रवयति। • च्युतम् भ्रष्टं स्वस्थानात्। 		
<p>26.43-3 लवणो रसः विकारान् जनयति:।</p>	<ul style="list-style-type: none"> • Composition - prose • Tantrayukti anagatavekshana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • 	<ul style="list-style-type: none"> • Terms explained in ayurved dipeeka • विकासी क्लेदशछेदनः। • अधःस्त्रंसी विष्यन्दनशीलः। • सर्वरसप्रत्यनीकभूत इति यत्र मात्रातिरिक्तो लवणो भवति तत्र न अन्यो रस उपलक्ष्यते। आहारयोगी आहारे सदा युज्यते। • मोहयति वैचित्यं करोति। • मूर्छयति सज्ञानाशं करोति। • Terms explained in jalpakalptaru- • च्यवनः स्त्रावकरः। 	<ul style="list-style-type: none"> • Gangadhar has explained that lavan rasa is mentioned after amla due to 'agneya sadharmya'. 	<ul style="list-style-type: none"> • In this sutra guna karma of lavan rasa as well as atiyoga lakshanas are mentioned. • Lavana rasa is also agneya. • It is snigdha, ushna and alpa guru • It is vatashamak and pittavardhak • Sarvarasapratyanikabhuta- when lavan is taken in excess it hampers other tastes. • In cha. Vi. 1/15 it is mentioned that- अथ खलु त्रीणि द्रव्याणि नात्युपयुज्जीतम् अधिकम् अन्येभ्यो द्रव्येभ्यः तद्यथा पिप्पली, क्षार, लवणम् इति। • In this chapter it is also mentioned that atiyoga lakshanas are seen in even those persons who have lavan satmya

			<ul style="list-style-type: none"> • विकाशी तीक्षणप्रभेद विकाशीविकशत्येव सन्धिबन्धं विमोक्षयन्। • अधःस्त्रंसी विष्यन्दनशील • सर्वरसप्रत्यनीकभूतः सर्वेषां रसानां परिभवकरः। • Terms explained in charakopaskara- • च्यावनः प्रत्यवयवानां स्वस्थानात् च्युतिकरः। • विकाशी विकशन्नेवं धातुबन्धान् विमोक्षयेत्। • सर्वरसानां प्रत्यनीकभूतः विपक्षभूतः। • मोह अत्यन्तचित्तनाश । • दारयति दारणं 		
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			<p>अंगानाम् स्फोटनं।</p> <ul style="list-style-type: none"> • कुष्णाति मांसानि मांसशैथिल्यं जनयति इति अर्थः। • इन्द्रियाणि उपरुणद्धि तेषां स्वकर्महानिं करोति। 		
<p>26 .43-4 कटुको रसो मारुतजान् विकारान् उपजनयति ॥</p>	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. 	<ul style="list-style-type: none"> • Terms explained in Ayurved Dipika- • ग्लपयति हर्षक्षयं करोति। • पीडन व्रणपीडन • Terms explained in Jalpkalptaru - • वक्त्रं शोधयति मुखगत क्लेदं छेदयति। • विलालयति विलीनां करोति। • शोणितसंघातं भिनत्ति द्रवीकरोति। • ग्लपयति हर्ष 	<ul style="list-style-type: none"> • Gangadhar mentioned that katu rasa is mentioned after lavan rasa due to similarity of agneyatva. • Gangadhar has explained vipak prabhav. Punstva upahanan is due to vipak prabhav and not due to rasa prabhav and veerya prabhav. • It means drvyas who have katu vipak will cause punstva hanan. 	<ul style="list-style-type: none"> • Collation – While explaining karma of katu rasa, chakrapani mentioned as- कण्डूः विनाशयति। While Gangadhar mentioned as - कण्डूं विलालयति। But Gangadhar mentioned meaning of 'विलालयति' as 'विलीनां करोति।' So meaning is same though different pada are used. • Guna, karma, and atiyog lakshana of katu rasa are mentioned here. • Katu rasa is lagh , ushana and ruksha. • It is Deepak, rochak vatra shodhak, astravak, lekha, chedak. • It is beneficial in alasak, shvayathu, upachaya, udara, abhishyana,

			<p>नाशयति।</p> <ul style="list-style-type: none"> • इन्द्रियाणि स्फुटीकरोति प्रव्यक्तानि इन्द्रियाणि करोति। • कर्षयति शरीरधातूनपकृष्टान् करोति। • मूर्छयति अन्धकारमिव दर्शयंश्चेतो हरति। • Terms explained in Charakopaskar - • वक्त्रं मुखं शोधयति क्षालयति रसस्त्रावात् । • इन्द्रियाणि स्फुटीकरोति इन्द्रियपाटवं जनयति। • अभिष्यंद दोषधातुमलस्त्रोतसां क्लेदिभावः। • विलालयति उपशमति। • विलेखनम् ईषच्चर्मविदारणम्। 	<p>So pimpali and shunthi though their rasa is katu they are not avrushya as they have madhur vipaka.</p> <ul style="list-style-type: none"> • Y.Sen has revised definition of udarda - शीतपानीयसंस्पृशात् शीतकाले विशेषतः। सरागकण्डूः शोफः स्याद् उदरदः सकफोद्भवः॥ • He has also defined abhishyand as kleda in dodha, dhatu, mala and strotas. • He has revised quote from Sushrut Samhita. 	<p>kandu, vrana and krumi.</p> <ul style="list-style-type: none"> • Here commentators explained that punstva upahanana karma is due to katu vipak and not due to katu rasa. • It indicates that rasa.veerya, vipaka all have to consider for guessing karma. Function of powerful factor is seen. so aptopadesha is important.
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			• विवृणोति प्रसारयति।		
26.43-5 तिक्तो रसः अन्यांश्च वातजान् विकारानुपज नयति	<ul style="list-style-type: none"> • Composition - prose • Tantrayukti anagatavekshana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. 		<ul style="list-style-type: none"> • No commentary by Chakrapani. • Gangadhar has explained its ruchikar karma स्वयं तिक्तो रसो न रोचिष्णुर्न रोचतेऽथचारोचकं रोग हन्ति इति अरोचघ्नः। • Y.Sen has revised quote from Sushrut Samhita. It is ruksha and sheet. It causes dhatukshaya due to shoshan. 	<ul style="list-style-type: none"> • Guna, karma , and atiyoga lakshanas of tikta rasa are mentioned here. • Tikta rasa is mainly shoshak due to ruksha, sheet and vishad. • As it do upashosha of rasa, rakta etc, strotas becomes khar and stana sanshaya of vata occurs. So due to excess consumption of tikta takes places. • In vatavikar samprapti(chi. 28/ 6) it is stated that- देहे स्त्रोतांसि रिक्तानि पूरयित्वा अनिलो बली। Commenting on it chakrapani explains - रिक्तानि स्त्रोतांसि स्नेहादिगुणशून्यानीत्यर्थः। So tikta rasa does all karma which are hetu for vatavyadhi. It is ruksha and sheet. It causes dhatukshaya due to shoshan resulting in karshan and rikta strotas.
26.43 – 6 कषायो रसः प्रभृतीश्च	<ul style="list-style-type: none"> • Composition - prose • Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological 	<ul style="list-style-type: none"> • Terms explained in Ayurved dipeeka- • पीडनो व्रणपीडनः। • शरीरक्लेदस्योपयोक्तेति 	<ul style="list-style-type: none"> • Gangadhar has revised definition of sanshaman - न 	<ul style="list-style-type: none"> • Guna, karma and antiyoga lakshana of kashaya rasa are mentioned here. • Collation – In chakrapani mula sutra pf kashaya rasa is given as - रुक्षः शीतोऽलघुश्च। While in

<p>वातजान् विकारानुपजनयति।</p>	<ul style="list-style-type: none"> • Samasa . 	<p>sequence of all three commentaries is similar.</p>	<p>आचूषक।</p> <ul style="list-style-type: none"> • शीतोलघुश्चेत्यकार प्रश्लेषाद् अलघुः। • Terms explained in Jalpakalpataru – • संग्राही चलद्रवधातु संक्षेपकारी। • सन्धारणश्चलत्स्तम्भनकारी। • पीडन आकृष्य सङ्कोचकरः। • शोषणः क्लेदादीनां शुष्कताकरः। • स्तम्भनः स्खलतां चलतां वा भावानां स्थिरीकरणः। • विष्टभ्य भुक्तान्तरं जरां गच्छति। • Terms explained in Charakopaskar. • पीडनः हृदयस्य व्रणस्य वा वातकारित्वात्। 	<p>शोधयति यद् दोषान् समान् न उदीरयति अपि। शमीकरोति च क्रुद्धांस्तत् संशमनमुच्यते।</p> <ul style="list-style-type: none"> • He also gives definition of sangrahi - संग्राही चलद्रवधातु संक्षेपकारी। 	<p>Jalpakalpataru it is mentioned asरुक्षः शीतो गुरुश्च।</p> <ul style="list-style-type: none"> • As Chakrapani mentioned that ‘Akar’ is there so it should be taken as alaghu – guru. • Thus though there is change in words, meaning is same. • While commenting on this sutra Gangadhar has explained that though only guru- laghu, sheet-ushna and snigdha- ruksha guna of respective rasa are mentioned here, another guna according to predominant mahabhut should be consider. • Thus other guna which are not mentioned in rasa should be considered according to mahabhuta. • Y. Sen has defined vishtambha- सवाततोदशूला मलस्य अप्रवृत्ति विष्टम्भः।
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<p>26.44 इत्येवमेते षड्रसाः सम्यगुपयो जयेदिति।</p>	<ul style="list-style-type: none"> • Composition - prose • Tantrayukti anagatavekshana • Samasa . • 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar 	<ul style="list-style-type: none"> • Chakrapani explained- पृथक्त्वेनकत्वेन वा मात्रशः - एकत्वेन एकीकृत्य समुदयं मात्रश इत्यर्थः। अध्यात्मलोकस्येति सर्वप्राणिजनस्य • Gangadhar explained- एकत्वेन वा मिलितत्वेन वा मात्रश उपयुज्यमाना अध्यात्मलोकस्य आत्मानमधिकृत्य 	<ul style="list-style-type: none"> • All three commentators only elaborated mula sutra.They have explained term 'pruthktvena katven' and 'adhyatmaloka' No other addition or explanation by any commentator. 	<ul style="list-style-type: none"> • In the previous sutra guna, karma and atiyog lakshana of all six rasa are mentioned. • Here it is mentioned that these rasa should be used in proper dose (matra) for sharir vardhan. If they are not used properly especially in excess they become harmful to the health and produceds different diseases.so it is necessary to use them wisely. • In swastha person sarva rasa satmya is best.- तत्र सर्वरसं प्रवरं, अवरं एकरसं, मध्यं तु प्रवरावर मध्यस्थम्। च. वि. १/२० • These rasa should be taken according to ahar vidhi vishesha

			<p>वर्तमानस्य लोकस्योपकाराय</p> <ul style="list-style-type: none"> • Y.Sen explained - अध्यात्मलोकस्य शरीरसमवायिनः पुरुषस्य उपकारकः। 		ayatan.(cha.vi 1/20)
<p>26.45-46 शीतं वीर्येण पाकतश्चोप देक्ष्यते॥</p>	<ul style="list-style-type: none"> • Composition – poetry • Chand-Anushtubh • Alankar-Yamak • Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • All three commentators explained that dravya having madhur vipak and sheet veerya most of time. While dravya having amla rasa vipaka and katu rasa vipak have ushna veerya. 	<ul style="list-style-type: none"> • Gangadhar has explained it in detail. • Guna karma of dravya having madhur vipaka and sheet veerya can be gussed upon madhur rasa. • Madhur rasa is predominant of pruthvi and jala mahabhut. Its vipak is also madhur so again dominance of pruthvi and jala. So guna related to these two mahabhuta – guru, kathin, khar, manda, sthir, vishad, sandra, snigdha, drava etc. are seen into that dravya. 	<ul style="list-style-type: none"> • Y.Sen has stated meaning very clearly- मधुरः रसः शीतः। अम्लकटुकौ उष्णौ। विपाकश्च रसैः तुल्यफलः। एवं तत्तद्रव्येषु रसस्य वीर्यविपाकाभ्यां अविरुद्धत्वात् तेषां यथास्वं रसतः गुणान् दोषकोपनशमनत्वं च विद्यात्। • Chakrapani 	<ul style="list-style-type: none"> • In previous sutra guna karma of all six rasa are described in detail. • Now in this sutra it is stated that if vipaka and veerya are in accordance with rasa, then we can consider guna karma of that dravya as per rasa. When they are in accordance with each other, intencity of their guna karma increases. • Even all karma of vipak are seen only when veerya is in accordance with it. • But when rasa veerya and vipaka are not in accordance with each other we have to think which factor has more strength and we have to depend upon aptopadesha for guna karma pf vipaka as ready rekher. • So dravya who have rasa veerya vipaka in accordance with each other are not mentioned separately.

				<p>explained that when vipaka and veerya are in accordance with rasa, then its guna karma are also as per rasa e.g madhur – madhur – sheet. But we can't guess guna karma, when veerya and vipaka are not in accordance with rasa e.g- brahatpanchamul a</p> <ul style="list-style-type: none"> • Gagadhar has explained how guna of rasa are decided depending upon predominant mahabhuta. • Even though guna karma of vipak are also seen if they are in accordance of veerya,e.g katu 	
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				vipaka and ushna veerya.	
<p>26. 47. 49 यथा पयो यथा सर्पिः तिक्तानमु ष्णमुच्यते।</p>	<ul style="list-style-type: none"> • Composition – poetry • Chand-anushtubh • Alankar-Anupras • Tantrayukti anagatavekshan 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • All three commentators have explained paya, sarpi, chavya, chitrak are examples of dravyas having rasa, veerya and vipak in accordance with each other. • Guna, karma of these dravyas are as per their rasa. • Next bruhat panhamula etc dravya have opposite rasa veerya and vipaka. 	<ul style="list-style-type: none"> • Chakrapani states that yathapaya means guna karma of dravya who have vipaka and veerya as per rasa should be considered as per rasa. अस्मिंश्च पक्षे " उपदेक्ष्यते" इति "यथा पयः" इत्यादिना सम्बध्यते। तानि एव अविपरीत वीर्यविपाकानी आह यथा पय इत्यादि। चक्रपाणि • Y.Sen has stated that though amla rasa examples are not given here it should be considered. गव्ये क्षीरसर्पिषी मधुररसे मधुरविपाके शीतवीर्ये च। यथा वा चव्यचित्रको। एतौ 	<ul style="list-style-type: none"> • Y.Sen has explained dravyas not having rasa vipaka and veerya in accordance with each other in detail. He has stated base of action of dravya. E.g – amalaki do pittashaman due to sheetveerya though it has predominant amla rasa. 	<ul style="list-style-type: none"> • Two types of dravya are mentioned here. One having rasa, vipaka and veerya in accordance with each other. E.g – madhur madhur sheet. • Secound who have viparita rasa, vipaka and veerya e.g – madhur madhur ushana. • Guna karma of dravya having similar rasa vipaka and veerya are as per rasa. • When rasa, vipaka and veerya are opposite, guna karma of more powerful factor are seen and here we have to see aptopadesha e.g – anup mansa has madhur rasa but ushna yeerya and hence it causes pittaprakopa.Bruhatpancha mula having kashaya tikta rasa do vata shaman due to ushna veerya. • Rasa can be tasted directly if not known.(Actually it is not good for unknown substance) but vipak can be guessed only on the basis of karma after metabolism and veerya by pratyaksha and anuman. So vipaka and veerya we have to depend upon aptopadesha.

			<p>कटुरसौ कटु विपाकौ उष्णवीर्यौ च। तयोरम्लं यदुष्णं स्यादित्यस्य उदाहरणम् मदिरादिकं स्वयं उहनीयम्। यो. सेन</p>		
<p>26.50.52 किञ्चिदम्लं हि संग्राहि गुणान्तरम्।</p>	<ul style="list-style-type: none"> • Composition - poetry • Chand-anushtubh • Tantrayukti anagatavekshana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • All three explained that these are that these are explains having different 	<ul style="list-style-type: none"> • Chakrapani has only mentioned that in this sutra viruddha veerya dravya are described as abhaya. • He has not commented anything else. 	<ul style="list-style-type: none"> • Gangadhar has explained importance of mentioning vipak and veerya. As dravya having same rasa has different actions according to veerya and vipak. अम्लस्याम्लपाके सृष्टविण्मूत्रता कर्म। तत्र किञ्चिदम्लं द्रव्यं संग्राहि यथा कपित्थं फलं संग्राहि, तेन 	<ul style="list-style-type: none"> • In this sutra examples of dravyas having different karma though they have similar rasa are mentioned. • When dravya has rasa, veerya, vipak which are not in accordance with each other, their karma not only depends upon rasa. • Y.Sen commented as difference in action is due to prabhav. But its not correct As in ch.su.26/67 prabhav is mentioned special action when rasa, veerya and vipaka are same • Gangadhar has commented on it that when rasa vipak and veerya are in accordance with each other and that dravya have different karma irrespective of rasa etc.that is prabhav. • So Y.Sen's comment is not correct.Here these examples have rasa,veerya,vipaka not in accordance with each other so these

				<p>अनुमीयते कपित्थ कटुपाकम्।</p> <ul style="list-style-type: none"> • Gangadhar has revised quotes of action of amla vipaka and katu vipaka. • Gangadhar has mentioned that by nigaman it should be considered as - तस्मात् सर्वं द्रव्यं न रसोपदेशेनादिशेत् । यत्तु शीतवीर्यमधुरपा कं तन्मधुररसोपदेशे न आदिशेत्... इति निगमनम्। • In case of dravya having veerya and vipaka as per 	<p>actions are not 'achintya' these actions are due to different veerya or vipaka.</p> <ul style="list-style-type: none"> • Thus before using any dravya we have thorough knowledge of all rasa, veerya and viapak.
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				<p>rasa their guna, karma should be considered as per rasa. But dravyas which have veerya and vipak opposite to that of rasa, their guna karma should be considered separately.</p> <ul style="list-style-type: none"> • Y.Sen mentioned that difference between karma of dravya having same rasa is due to dravya prabhav. • He has revised sutra from same chapter - रसादिसाम्ये यत् कर्म विशिष्टं तत् प्रभावजम्। 	
26.53.57 रौक्ष्यात् कषायो	<ul style="list-style-type: none"> • Composition - poetry • Chand-anushtubh 	<ul style="list-style-type: none"> • All three commentaries are available 	<ul style="list-style-type: none"> • Chakrapani only mentioned which rasa is pravara in respective guna. 	<ul style="list-style-type: none"> • Gangadhar has given reasons behind stating rasa as pravara, 	<ul style="list-style-type: none"> • In this sutra tartamatva of guna in rasa is mentioned. • Here pravara, madhyama and avara rasa in having ruksha, ushna,

<p>चैव सोऽवरस्तूभ योरपि।</p>	<ul style="list-style-type: none"> • Tantrayukti anagatavekshana • Samasa . 	<ul style="list-style-type: none"> • The chronological sequence of all three commentaries is similar. 	<ul style="list-style-type: none"> • He gives detail explanation of controversy about gurutva or laghutva of lavan rasa. • Y.Sen has simply elaborated pravara, madhyam and avara rasa in each guna. • Chakrapani states that 'केचिदित्यादि' is ekiya mata. In charak Samhita lavan rasa is considered guru than amla; katu and tikta. In ekiya mata lavan rasa is mentioned laghu than amla rasa. Chakrapani states that though due to predominant mahabhut it seems to be logical but actually it is not correct. If we consider predominant mahabhut to decide gurutva or laghutva then kashaya rasa will be more guru than madhur which is not 	<p>madhyam and avara in respective guna. He has given this clarification on the basis of pancha mahabhuta.</p> <ul style="list-style-type: none"> • In each rasa two mahabhuta are dominant while other three are less expressed • According to Gangadhar if dominant and less dominant mahabhuta are opposite to each other, intensity of guna of dominant mahabhuta decreases and if opposite mahabhuta is not present there, intensity increases. So this depends upon 	<p>snigdha, sheet, guru and laghu are mentioned.</p> <ul style="list-style-type: none"> • This sutra is important for clinical application. • Chikitsa is based upon guna siddhant. when we want to use any guna, then we have to decide up to what concentration we have to use. If we want more concentrated ruksha guna we have to use kashaya, less than that katu and if very less tikta rasa should be used so we have to manage proper rasa for getting adequate guna. • Most important principle stated by Chakrapani while commenting on this sutra - यतः न भूतनिवेशेन गौरवलाघवे शक्ये अवधारयितुम्। Gurutva or laghutva of rasa is not depending upon predominant mahabhuta only.
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			<p>true. So gurutva and laghutva is not dependent mahabhut only.</p>	<p>tartam bhav of mahabhuta.e.g – In kashaya rasa vayu and pruthvi mahabhuta are oredominant while akash, jala and agani are less predominant. Here there are no qualities in less predominant group to over come pruthvi and ruksha vayu.So concentration of ruksha guna isvery high in kashaya.</p>	
<p>26.57.63 परञ्चातो विपाकानां तत्र उपलक्षयेत्।</p>	<ul style="list-style-type: none"> • Composition - poetry • Chand-anushtubh • Tantrayukti anagatavekshana • Samasa . Shukraha- 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • All three commentators 	<ul style="list-style-type: none"> • Chakrapani has explained vipaka as- जठराग्नियोगादाहारस्य निष्ठाकाले यो गुण उत्पद्यते स विपाकः। Vipak takes place at nishthakala due to jatharagni sanyog. 	<ul style="list-style-type: none"> • Gangadhar has explained vipaka detail - विपाक इति पाकः पचनं द्रव्याणां स्वरूपरसयोः परावृत्तिः। सा च 	<ul style="list-style-type: none"> • In this sutra, vipak is described. • According to charak Samhita there are three vipak. Vipak of madhur and amla is madhur, amla is amla and that of katutiktika kashaya is katu. • All three have revised opinion of sushrut samhita stating two vipak. All three have explained that in sushrut samhita two vipak are based

	<p>shukram hanta iti- Upapad tatpurush. Vatal- vatam lalayati iti- Upapad tatpurush.</p>	<p>explained logic behind accepting three vipaka.</p> <ul style="list-style-type: none"> All three commentators revised quote from Sushrut Samhita stating two vipaka – madhur/ katu or guru laghu. All three has explains that twovipak are mentioned in s.s on the basis of mahabhuta. Pruthvi and jala mahabhut predominant dravya have guru vipaka i.e madhur and rest mahabhuta have laghu vipaka i.e katu. They are not solely considered as rasa here. All three commentators have revised quote of Jatukarma. 	<ul style="list-style-type: none"> Chakrapani has explained that through there is difference between opinion of vipak between charak Samhita and Sushrut Samhita but dravya guna described by them remains the same. यतः यद् अम्लपाकं चरको ब्रूते, तत् सुश्रुतेन वीर्योष्णमिति कृत्वा समाधीयते, तेन न कश्चित् द्रव्यगुणे विरोधः। Chakrapani explained tartam bhava in vipaka also.He states that as there are madhur, madhurtar and madhurtam dravyas so there are also difference in vipaka. Gangadhar has explained difference between avasthapaka 	<p>स्वरूपान्तरत्वेन रसान्तरत्वेन च परिणतिः। तस्या विशेषो विपाकः। जाठराग्नियोगेन भुक्तानां द्रव्याणां पाकेन जायमाने किट्टसाररूपेण पृथक्त्वे यः सारभागो द्रवरूप आद्यो रसाख्यो धातुः किट्टभागश्च मूत्रपुरीषरूपो मलधातुश्च तद्रसमलधातुभूतर सान्तरवद् द्रव्यान्तरत्वेन भुक्तानां परिणतिविशेषोऽत्र विपाकः।</p> <ul style="list-style-type: none"> Gangadhar 	<p>upon mahabhuta while in charak Samhita it is based on rasa. So though there is difference between opinion , guna of dravya remains the same</p> <ul style="list-style-type: none"> Y.Sen has clarified that in Sushrut Samhita amla rasa is not accepted as rasa of prakrut pitta. So there is no need for accepting amla vipaka. It is also logical. Chakrapani and Gangadhar has given definition of vipak - विपाक इति पाकः पचनं द्रव्याणाम् स्वरूपरसयोः पराः वृत्तिः। गंगाधर जठराग्नियोगादाहारस्य निष्ठाकाले यो गुण उत्पद्यते स विपाकः। चक्रपाणि Both explained that vipak is change in guna (rasa)at time of nishthakala. Definition of Dalhan states vipaka is different from avasthapaka which is important - अवस्थापाकापेक्षया विशिष्टः पाको विपाकः। विपाक शब्देनेह लक्षणया विपाकाधेय आहारस्य रसविशेषो गौरवेण
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				<p>similar to rasa. He states that there may be query about having opposite vipak so similr vipak are also mentioned through their guna karma can be guessed upon rasa.</p> <ul style="list-style-type: none"> • Chakrapani also explains kala maryada of action of rasa and vipaka. <p>विपाकजश्च रस आहार परिणामान्ते भवति, प्राकृतस्तु रसो विपाकविरुद्धः परिणाम कालं वर्जयित्वा ज्ञेयः। Action of rasa seen from</p>	<p>sthana. Every food has same avasthapaka e.g – madhur avasthapak of madhur draya will be strong that of other rasa will be not strong as much. Their action will be limited to the period of that avastha. So avasthapak is not niyat. While vipak is specific and its effects are long lasting. So it is important.</p>
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				<p>its contact with tongue till vipaka takes place. After vipaka, action of vipaka is seen. So pippali when taken immediately shows action of katurasa – kanthastha shleshma shaman, mukha shodhan while after vipaka it shows action of madhur vipak as vrushya.</p> <ul style="list-style-type: none"> • Gangadhar has also mentioned that - प्राग् विपाकाद्धिरसकार्यं भवति पाकादुत्तरं विपाककार्यं भवति। • Important 	
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				<p>principle by Chakrapani - तथा तत्र विपाकस्य रसाः समानगुणतयानुगु णा भवन्ति, तत्र बलवत् कार्यं भवति; विपर्यये तु दुर्बलम् इति ज्ञेयम्।</p> <ul style="list-style-type: none"> • Y.Sen has revised opinion of parashar along with Jatukarna. • Y.Sen has also explained two vipaka based upon mahabhut same as Chakrapani and Gangadhar. • Again he has given some different reason for not considering amlavipaka by 	
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				<p>sushrut Samhita- पित्तं तु चरकमते अम्लं कटु च। सुश्रुते तु कटुरसं । यत् पुनः अम्लत्वं तत् अस्य विदग्धस्य इति सुश्रुतेन पित्तस्य प्राकृतस्य अम्लत्वानङ्गीका रात् सुतरां अम्लपाकीन अङ्गीक्रियते निष्प्रयोजनत्वात्। इह पुनः अम्ल पाकः सप्रयोजन। Y.Sen has explained that in Sushrut Samhita pitta is mentioned having katu rasa</p>	
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				and not amla rasa. So there is no purpose for accepting amla vipaka. While in Charak Samhita pitta is mentioned having amla and katu rasa. So amla vipaka is mentioned as pitta prakopaka.	
26 - 64 – 65 मृदूतीक्ष्णगुरु वीर्यकृता हि सा॥	<ul style="list-style-type: none"> • Composition – poetry • Chand-Anushtubh • Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • Chakrapani and Gangadhar have revised quote from sushrut Samhita - एतानि वीर्याणि स्वबलगुणोत्कर्षद्रसमभिभूयात्मकमकुर्वन्ति। तत्र वीर्यम् 	<ul style="list-style-type: none"> • Chakrapani has mentioned that it is ekiya sutra. • Chakrapani has explained definition of veerya in detail- वीर्यमिती शक्तिः। येनेति रसेन वा विपाकेन वा प्रभावेण वा गुर्वादिपरत्वादिभिर्वा गुणैर्या क्रिया तर्पणहलादनशमनादिरु पा कृत्स्ना क्रियत 	<ul style="list-style-type: none"> • Chakrapani has explained why other than mrudu etc eight guna, are not mentioned as veerya - तेन अष्टविधवीर्यवादिमते पिच्छलविशदादयो गुणा न रसादिविपरीतं कार्यं प्रायः कुर्वन्ति, तेन 	<ul style="list-style-type: none"> • In this sutra, veerya is mentioned. • Two opinions are mentioned in this ekiya sutra – one is two veerya and another states eight veerya. • According to Chakrapani both are accepted. • Mrudu etc. which is mentioned as veerya here are actually guna. Only these eight guna are described because they have strength to suppress rasa, vipaka etc. Other guna (except these eight) are not capable to suppress rasa. Most of times their action is in accordance with rasa. • Veerya means Shakti. Tool with which dravya is capable to do its

		<p>द्विविधम् उष्णं शीतञ्चाग्नीषोमीयत्वा ज्जगतः।</p> <ul style="list-style-type: none"> Both Chakrapani and Gangadhar explained that all action of dravya are due to veerya. 	<p>इत्युपदेश्यते।</p> <ul style="list-style-type: none"> Gangadhar has defined it as follows - क्रियते येन या क्रिया तस्यां क्रियायां तस्य सा क्रिया साधनं वीर्यं भवति। 	<p>तेषां रसाद्युपदेशेनैव ग्रहणं ; मृद्वादीनान्तु रसाद्यभिभाकत्व मास्ति।He stated that other guna acts according to rasa. They can't suppress rasa, vipaka etc. So mrudu etc eight guna which can suppress rasa etc are mentioned as veerya. He has explained example of pippali and bruhat panchamula.</p> <ul style="list-style-type: none"> Gangadhar has mentioned predominance of mahabhuta in each veerya. 	<p>action. So it may be rasa, guna or vipaka.</p> <ul style="list-style-type: none"> Chakrapani mentioned that veerya is 'paribhashik' term.
26 – 66	<ul style="list-style-type: none"> Composition – poetry 	<ul style="list-style-type: none"> All three commentaries are 	<ul style="list-style-type: none"> Chakrapani has explained veerya 	<ul style="list-style-type: none"> Chakrapani has explained – 	<ul style="list-style-type: none"> In this sutra, process of assessment of rasa, vipaka and veerya is

<p>रसो निपाते द्रव्याणां उपलभ्यते॥</p>	<ul style="list-style-type: none"> • Chand-Anushtubh • Tantrayukti anagatavekshana 	<p>available</p> <ul style="list-style-type: none"> • The chronological sequence of all three commentaries is similar. 	<p>upalabdhi in detail – veerya is gussed by nipata and adhivasa.e.g tikshna veerya of maricha by nipata. Ushana veerya of anup mansa by adhivasa. तेन किञ्चिद् वीर्यम् अधिवासाद् उपलभ्यते यथा आनुपमांसादेः उष्णत्वम्, किञ्चिच्च निपातादेव लभ्यते यथा मरीचादीनां तीक्ष्णत्वादि, किञ्चिच्च निपाताधीवासाभ्याञ्च यथा मरीचादीनां दीपनीयादीनाम् एव।</p> <ul style="list-style-type: none"> • Gangadhar has explained as follows द्रव्याणामभ्यवहित्यमाणानां मुखे रसनायाम् निपाते रसो मधुरादिः उपलभ्यते।द्रव्याणाम् 	<ul style="list-style-type: none"> • निपात् इति योगे • कर्मनिष्ठयेति कर्मणो निष्ठा निष्पत्तिः कर्म निष्ठा क्रियापरिसमाप्तिः रसोपयोगे सति यो अन्त्याहार परिणामकृतः कर्मविशेषः कफशुक्राभिवृद्ध्यादिलक्षणः तेन विपाको निश्चीयते। अधीवासः सहावस्थानं यावदधीवासादिति यावच्छरीरनिवासात्। • Y.Sen has clarified that only ushana and 	<p>mentioned.</p> <ul style="list-style-type: none"> • Rasa – rasa is artha of rasanendriya so it is perceived by pratyaksha pramana. When any substance comes in contact with rasanendriya, we get its rasa. So we get knowledge of rasa by nipat. निपात शरीरसंयोगमात्र। द्रव्याणां निपाते रसनायोगे जिह्वास्पर्शमात्रेण। • Vipaka – It is the final transformation of rasa after metabolism. As rasa can be assessed only by rasanendriya, vipaka can't be assessed directly so it should be guessed according to its action. विपाकः कर्मणः आहार परिणामकृतस्य निष्ठा निष्पत्तिः दोषशुक्रवृद्धिक्षयलक्षणतया उपलभ्यते। • Veerya – it is the essence / due to which that specific action of dravya takes place. It is assessed by nipat as well as adhivas. • Y.Sen states that only sheet ushana can be assessed by nipat and all other by adhivas (action of drug
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<p>26. 67 – 70 रसवीर्यविपा कानां अचिन्त्य उच्यते॥</p>	<ul style="list-style-type: none"> Composition - poetry Chand-Anushtubh Alankar-Anupras 	<ul style="list-style-type: none"> All three commentaries are available The chronological sequence of all three commentaries is 	<ul style="list-style-type: none"> Chakrapani has explained prabhav as dravya shakti. It is of two types – samanya andvishesha. Samanya shakti means action of dravya due to rasa, 	<ul style="list-style-type: none"> Chakrapani has explained that prabhav is seen only in absence of opposite factors. 	<ul style="list-style-type: none"> In this sutra, prabhav is mentioned with examples of danti, visha etc. Prabhav is the special action of drug which can not be correlated with its rasadi guna. So it is termed as अचिन्त्य शक्ती.

	<ul style="list-style-type: none"> • Tantrayukti anagatavekshana • Samasa . 	<p>similar.</p> <ul style="list-style-type: none"> • All three commentators explained prabhav as special karma of dravya which can not be correlated with his rasa, vipaka, guna etc. • All three explained examples of prabhav – danti, visha, vama, virechak and manidharan. • All has explained ‘विषं विषघ्नम्’ as sthavar and jangam visha lessens each others effect by prabhav. 	<p>veerya, vipaka and guna. Vishesha means which is not related to rasadi guna. This is termed as prabhav.</p> <ul style="list-style-type: none"> • Chakrapani has also explained that prabhav is not dependent on swarup only. • Gangadhar has explained that- विविधात्मकं कर्म दृश्यते तेषां प्रभावकृतं तत्तत् कर्म न तु रसपाकवीर्यकृतं भवति। • He has also explained that prabhav is not ‘veeryakruta karma’ 	<p>प्रतिबन्धकाभाववि शिष्टस्यैव प्रभावस्य कारणत्वात्। चक्रपाणि</p> <p>So if opponent factors are present then action due to prabhav hampers e.g – hot water intake after danti hampers its virechan karma.</p> <ul style="list-style-type: none"> • Gangadhar has explained prabhav as achintya shakti- तत्र यस्य यत् कर्म तत् तस्य चिन्तया निर्व्वक्तुं शक्यं तद्व्यतिरिक्तं द्रव्यस्य यत् कर्मविशेषः ; सोऽचिन्त्यः 	<ul style="list-style-type: none"> • Chakrapani has explained that action of prabhav takes place only in absence of opponent factors. • Gangadhar has explained that dravya and guna can give rise to only sajateeya dravya guna. • But this rule is not applicable to karma. So vijateeya karma which takes place from aranbhak dravya is termed as ‘prabhav’. • As prabhav can not be assessed by rasadi guna, its information depends upon aptopadesha. • While using any dravya (ahara or oushadha) we should know whether it has any prabhav or not.
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				<p>अभावात् कर्मासाध्यकर्मा भावाच्च यत्र विजातीयं कर्म तदारम्भकद्रव्या णां कर्माण्यारभन्ते। तद्विजातीयं कर्म खलु अचिन्त्यं स प्रभाव उच्यते। गंगाधर</p> <ul style="list-style-type: none">• Y.Sen has revised quote from Ashtang sangraha su.17.• Chakrapani states that any action which is not concerned with rasadi guna of that dravya should be considered as prabhav.	
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<p>26 .71 -73 किंचिद्रसेन कुरुते उदाहृतः॥</p>	<ul style="list-style-type: none"> • Composition - poetry • Chand-Anushtubh • Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> • All three commentaries available. • The chronological sequence of all three commentaries is similar. 	<ul style="list-style-type: none"> • Chakrapani has not commented anything on those sutras. • Gangadhar has explained that if rasa and vipak are same then there is no issue about time of action of rasa and vipaka. But when rasa and vipaka are different then action of rasa is seen before metabolism and that of vipaka after 	<ul style="list-style-type: none"> • Y.Sen has explained veerya as - वीर्यं शक्तिमन्तः गुर्वादयः गुणाः। • He has given examples of action of dravya according to rasa, vipak, veerya and guna. Madhu – pittashaman due 	<ul style="list-style-type: none"> • All rasa, vipak, veerya, prabhav and other guna are important for action of dravya. Some dravya exerts their action due to guna, some due to rasa etc. किंचिद्रसेन कुरुते कर्म वीर्येण च अपरम्। द्रव्यम् गुणेन पाकेन प्रभावेण च किंचन्॥ • Among all these factors, factor which has more strength hampers action of other factors. So we should know which factor – rasa, vipaka, veerya and prabhav is more

			<p>metabolism.द्रव्ये यो रसो वर्तते यदि पाकश्च स एव रसः स्यात् तदा न विरोधः स्यात्। यत्र द्रव्ये रसपाकयोः विरोधो वर्तते यथा- तिक्तः पित्तप्रशमनस्तस्य पाकः कटुः पित्तवर्धनः तत्र विपाको रसमपोहति स्वबलगुणोत्कर्षात्। तिक्तस्तु प्राग्विपाकात् स्वकर्म करोति पाके तु कटुः सन् तिक्तकर्म न कृत्वा कटुककर्म करोति इति।</p>	<p>to kashaya rasa. Bruhad panchamula – vatashaman due to ushana veerya. Madhu – kaphashamak due to ruksha guna. Shunthi – vatashaman due to madhurvipaka.</p> <ul style="list-style-type: none"> Gangadhar has revised quotes from Sushrut Samhita stating importance of veerya over vipaka and that of over rasa. 	<p>powerful. विरुद्धगुणसमवाये भुयसामल्पमवजीयते।</p> <ul style="list-style-type: none"> When all these factors have same strength, then prabhav is most powerful, after that veerya, then vipak and then in rasa strength decreases subsequently. It is termed as their 'नैसर्गिक बल'
26 .73-79 षण्णां रसानाम्	<ul style="list-style-type: none"> Composition - poetry Chand- Anushtubh 	<ul style="list-style-type: none"> All three commentaries are available The chronological 	<ul style="list-style-type: none"> Chakrapani has only explained terms praliyana, sanstravi and vikasi. 	<ul style="list-style-type: none"> Gangadhar has explained difference between 	<ul style="list-style-type: none"> These are cardinal symptoms of each rasa (प्रत्यात्म लक्षण). On the basis of these symptoms we can guess rasa without direct

<p>... कषायः स विकासी अपि॥</p>	<ul style="list-style-type: none"> Tantrayukti anagatavekshana 	<p>sequence of all three commentaries is similar.</p>	<ul style="list-style-type: none"> Gangadhar has explained following terms – मुखस्थः सन्नास्यम् व्याप्नुवन् लिम्पतीव रसनस्य तदा स्वादनक्रियायामनुत्साह प्रतिघातः। मुखस्य लेपस्त्रावविष्यन्दकरण मन्तरेणैव अपैच्छिल्यं वैशद्यम्। Y.Sen has explained following terms- मुखस्य बोधनं शोधनक्षालनं। तस्मात् मुखबोधनात्। रसनं रसनेन्द्रियं प्रतिहन्ति अन्यरस ग्रहणशक्तिं नाशयति इत्यर्थः। 	<p>definitions of two rasa. E.g – kledan, vishyand vidaha are action of both amla and lavan. But amla rasa do dantaharsha which lavan rasa don't.</p> <ul style="list-style-type: none"> Y.Sen has revised quotes from Sushrut Samhita. 	<p>perception.</p> <ul style="list-style-type: none"> Nothing special comment by any of three commentators. Only Gangadhar and Y.Sen have explained some karma.
<p>26.80-81 एवमुक्तव</p>	<ul style="list-style-type: none"> Composition - prose 	<ul style="list-style-type: none"> 	<ul style="list-style-type: none"> देहधातुप्रत्यनीकभूतानि 	<ul style="list-style-type: none"> Definition of virudhda ahara- 	<ul style="list-style-type: none"> In this sutra virudhda ahara is mentioned.

<p>न्तं भगवन्तम् आत्रेयं उपदेक्ष्यामः।</p>	<ul style="list-style-type: none"> • Tantrayukti anagatavekshana • Nirukti- शरीरधातुविरोधं कुर्वन्ति इति वैरोधिकाः। 		<p>ति देहधातूनां रसादीनां पुरीषमूत्रवातपित्तकफादीनां स्वेदादीनाञ्च प्रकृतिस्थानां प्रत्यनीकभूतानि गुणविपरीतगुणयोगेन नाशकभूतानि द्रव्याणि देहधातुभिः सह विरोधमापद्यन्ते न समानगुणानि। गंगाधर</p> <ul style="list-style-type: none"> • देहधातूप्रत्यनीकभूतानि इति देहधातूनां रसादीनां वातादीनाञ्च प्रकृतिस्थानां प्रत्यनीकस्वरूपाणि विरोधमापद्यन्त इति देहधातूनां विरोधमाचरन्ति दूषयन्तीति यावत्। चक्रपाणि 	<p>शरीरधातुविरोधं कुर्वन्ति इति वैरोधिकाः। चक्रपाणि देहधातुभिः सह विरोधं कुर्वन्तीति वैरोधिकाः। यो. सेन</p> <ul style="list-style-type: none"> • Gangadhar has explained pratyantik bhutani as- गुणविपरीतगुणयोगेन नाशकभूतानि। • Y.sen has explained pratyantik bhutani as- देहधातूनां प्रतिपक्षभूतत्वात् देहधातुभिः सह विरोधं 	<ul style="list-style-type: none"> • Virudhda ahara is defined as- देहधातूप्रत्यनीकभूतानि द्रव्याणि देहधातुभिः विरोधमापद्यन्ते। च. सू. २६/८१ • While commenting on it chakrapani and Gangadhar states that- शरीरधातुविरोधं कुर्वन्ति इति वैरोधिकाः। देहधातूप्रत्यनीकभूतानि इति देहधातूनां रसादीनां वातादीनाञ्च प्रकृतिस्थानां प्रत्यनीकस्वरूपाणि। चक्रपाणि देहधातुप्रत्यनीकभूतानिति देहधातूनां रसादीनां पुरीषमूत्रवातपित्तकफादीनां स्वेदादीनाञ्च प्रकृतिस्थानां प्रत्यनीकभूतानि गुणविपरीतगुणयोगेन नाशकभूतानि द्रव्याणि देहधातुभिः सह विरोधमापद्यन्ते न समानगुणानि। गंगाधर • Virudhda ahara is classified on the basis of sanyoga, sanskara, desha, kala, matra and svabhav.
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				<p>आपद्यन्ते।</p> <ul style="list-style-type: none"> Gangadhar has explained that some dravyas acts as virudhda due to sanyoga, some due to desha, matra, kala etc. even some dravya are virudhda due to svabhav. 	
<p>26.82-84 न मत्स्यान् पयसा सह अभ्यवहरेत् पयसा सह विरुध्दाः॥</p>	<ul style="list-style-type: none"> Composition - prose Tantrayukti anagatavekshana Nirukti- तन्मूलं- हि यतः तत् एव मूलं यस्य तत् तन्मूलं। 	<ul style="list-style-type: none"> All three explained that chilichim with paya becomes mahabhishyandi Due to mahabhishyandi, it causes margavarodh. All three has explained that virudhda veerya dravya causes rakta dushti. Gangadhar and Y.Sen mentioned chilichim as-शकली नान्दलि मत्स्य 	<ul style="list-style-type: none"> Y. Sen has defined mahabhishyandi as- महाभिष्यन्दि दोषधातुमलस्रोतसां अतिशयक्लेदजनकं। He has revised quote- हृदयस्थान्ननिर्यासवाहि स्रोतोमुखानि यत्। भुक्तं लिम्पति पैच्छल्यादभिष्यन्दि तदुच्यते॥ Y. Sen has explained following terms मार्गाणां स्रोतसां 	<ul style="list-style-type: none"> Chakrapani has stated that matsya and paya together is example of virudhda anna by dravya prabhav. Gangadhar explained that- रसतस्तुल्यानि पाकतः वभिदन्नानि स्युस्तेषां संयोगान्न तथातिमात्रं 	<ul style="list-style-type: none"> Virudhda veerya dravya causes rakta dushti.विरुध्दवीर्यत्वात् शोणितदूषणाय। When virudhda ahara is mentioned as a hetu in raktadushtijanya vyadhi veerya virudhda should be considered. Sanyoga virudhda ahara is especially harmful for indriyas as symptoms due to sanyoga virudhda are mentioned as- बाधीर्यान्ध्यजाड्यवैकल्यमूकतामैन्मिन्यमथवामरणमवाप्नोति। च. सू. २६/८३

		<p>लोहितवर्णराजी रोहितमत्स्याकार प्रायो भूमौ चरति।</p>	<p>उपरोधाय च।</p> <ul style="list-style-type: none"> • महाभिष्यन्दितया मार्गोपरोधकरत्वात् विबन्धजानां। • वैकल्यं विकलेन्द्रियत्वं। • मूकता अवचन। • मिन्मिनः सानुनासिक सर्ववचनः। • Gangadhar has explained following terms- • जाड्यम् अव्यक्तवचनम्। • विकलं मनसो वैकल्यं व्याकुलत्वं • मूकता वाग् रहितत्वम् • मैन्मिन्यम् सानुनासिक वचनत्वम् इति। • धमनि प्रविचयः धमनीनां विस्तारभावः। • कृष्णगन्धा शोभान्जन। • अर्जक पर्णाशभेद। 	<p>विरुध्दत्वम्। पाकस्तुल्यानां रसतो भिन्नानाञ्च संयोगेऽपि न तथापिमात्रं विरुध्दत्वम् इति। If rasa and vipaka are different then intensity of that virudhda decreases.</p> <ul style="list-style-type: none"> • Gangadhar has stated that gramya, anup, oudak mansa with madhu, guda, tila, masha and virudhak is sanyoga virudhda. • All amla dravya with paya are virudhda. While commenting on this sutra 	
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<p>26.85 पद्मोत्तरिका भवतीति॥</p>	<ul style="list-style-type: none"> Composition - poetry Chand-Anushtubh Tantrayukti anagatavekshana Samasa . 	<ul style="list-style-type: none"> 	<ul style="list-style-type: none"> Dravya elaborated by chakrapani- पद्मोत्तरिका- कुसुम्भ शार्कर- मैरेय हरिद्रको- हरिताल इति ख्यात पक्षी। 	<ul style="list-style-type: none"> All three have explained term 'matsyanistalan' मत्स्या निस्ताल्यन्ते पच्यन्ते यस्मिन् तन्मत्स्यनिस्ताल 	<ul style="list-style-type: none"> Some examples of virudhda ahara are quoted in this sutra. Chakrapani and Y. Sen have explained that term 'अतिकोपयति' denotes that specific dosha is exaggerated more as compared to other two. Chakrapani and Gangadhar

<ul style="list-style-type: none"> Nirukti- मत्स्या निस्ताल्यन्ते पच्यन्ते यस्मिन् तन्मत्स्यनि स्तालनम्। चक्रपाणि 		<ul style="list-style-type: none"> सीसको हि भट्टिकरण काष्ठमुच्यते। निस्तालनं वसा। भासो गोष्ठकुक्कुटः। Dravya elaborated by Gangadhar- पद्मोत्तरिका-कुसुम्भ शार्करो मैरेय- शर्कराकृतो मैरेयः। हारिद्रकः पक्षिविशेषः। उपोदिका- पुदिना। बलाका - काणवकी। मत्स्यनिस्तालनं मत्स्यभर्जने क्रियमाणे निर्गतं यन्मत्स्यस्यैव तैलं। भासो गोष्ठकुक्कुटः। Dravya elaborated by Y. Sen- पद्मोत्तरिका- कुसुम्भ शार्कर- शर्कराकृत मद्य 	<p>नम्। निस्तालनं वसा। चक्रपाणि</p> <ul style="list-style-type: none"> मत्स्यनिस्तालनं मत्स्यभर्जने क्रियमाणे निर्गतं यन्मत्स्यस्यैव तैलं। गंगाधर मत्स्याः निस्तल्यन्ते भृज्यान्ते येन तैलेन तत् मत्स्यनिस्तलनं। यो. सेन Chakrapani and Y. Sen has explained term 'वातञ्चातिकोपय ति' as- अतिवातं कोपयतीतिवचनेन पित्तकफावल्पं कोपयतीति 	<p>explained sharkar maireya together as maireya prepared from sharkara. But Y. Sen has explained that both are different. Sharkar that is prepared from sharkara while maireya is union of sura and asava. Y. Sen's opinion is correct.</p> <ul style="list-style-type: none"> Even while commenting on cha. Su. 27/79 and 83 chakrapani and Gangadhar states that both are different- शार्करः शर्कराप्रकृतिक आसवः। आसवस्य सुरायाश्च द्वयोरेकत्र भाजने। सन्धानं तद् विजानीयात् मैरेयमुभयाश्रयम्॥ Madhu becomes virudhda in many conditions- सममधुसर्पिः- मात्राविरुद्ध समघृतं मधु अन्तरीक्ष जलञ्च मिश्रितं- संयोग विरुद्ध पुष्करबीजसहितं - द्रव्यस्वभाव/ संयोग विरुद्ध उष्णजल अनुपान- वीर्य विरुद्ध Madhu with ushna (dravya/season/prakruti) is contraindicated. In next chapter its reason is mentioned. It is collected by savisha makshika so ushna is
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				<p>सेन</p> <ul style="list-style-type: none">• Chakrapani and Gangadhar have revised quotes of Jatukarna about matsya vasa sidhda pippali• Gangadhar and Y. Sen have revised quotes from Sushrut Samhita regarding upodika, balaka, kapota, kakamachi and madhu.• Y. Sen has also revised quotes from Ashtang Sangraha su. 7• Y. Sen has mentioned preparation of kulmasha• Y. Sen revised quote from next 27th chapter about 'madhu ushnam' by	
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				<p>anagatavekshan tantrayukti.</p> <ul style="list-style-type: none"> Gangadhar has explained - पर्युषिता पक्वा काकमाची। 	
<p>26.86 यत् किञ्चिद् उपदिश्यते॥</p>	<ul style="list-style-type: none"> Composition - poetry Chand-Anushtubh Tantrayukti anagatavekshana Vyutpatti- आहार- आह्रियते जिह्वया गलाधः क्रियते इत्याहारस्तस्य जातं समूहः। 	<ul style="list-style-type: none"> 	<ul style="list-style-type: none"> As chakrapani has taken mula sutra as- 'दोषं आस्त्राव्यं', he has commented on it- दोषमास्त्राव्येति दोषानुत्किलष्टरूपान् जनयित्वा न निर्हरति इति। Gangadhar has mentioned rasa dvandva from Sushrut Samhita- रसद्वन्द्वानि रसतो वीर्यतो विपाकश्च विरुध्दानि यथा- तत्र मधुराम्लौ रसवीर्यविरुध्दौ। मधुर लवणौ च मधुरकटुकौ 	<ul style="list-style-type: none"> Chakrapani states that term 'न निर्हरति कायतः।, is mentioned to differentiate between virudhda ahara and shodhan dravya. Both do dosha utkleshan. But shodhan dravya expels dosha out of body which viruddha dravya cant do Y. Sen has explained following terms- दोषं वातादिकं उत्केश्य 	<ul style="list-style-type: none"> Collation- In Ayurved Deepika it is mentioned as- 'यत् किञ्चित् दोषं आस्त्राव्यं' and in Jalpkalptaru it is as- यत् किञ्चित् दोषमुत्किलश्य But Chakrapani has commented on it as- आस्त्राव्येति दोषान् उत्किलष्टरूपान् जनयित्वा:....। So there is no change in meaning. Virudhda ahara causes dosha utklesha but they cant do shodhan This is the difference between viruddha and shodhan. What is utklesha?- while commenting on cha. Chi. 3/36 chakrapani states that- उत्किलष्टान् इति हल्लासादिना बहिर्गमनोमुखान्। चक्रपाणि च. चि. ३/४६ उत्किलश्यान्नम् न निर्गच्छेत्

			<p>च सर्व्वतः। मधुरतिक्तौ रसविपाकाभ्याम्। मधुरकषायौ च अम्ललवणौ रसतः। अम्लकटुकौ रसविपाकाभ्याम्। अम्लतिक्तौ अम्लकषायौ च सर्व्वतः। कटुतिक्तौ रसवीर्याभ्याम्। कटुकषायौ तिक्तकषायौ च रसतः। सु. सू. २०/१६</p>	<p>स्वस्थानात् संचलय्य कायतः शरीरात् न निर्हरेत् मदनफलत्रिवृत्ता दिवत् उर्ध्व अधो वा न आकर्षेत्।</p> <ul style="list-style-type: none"> • Gangadhar is mentioned that this sutra is given for- 'अनुक्त वैरोधिक संग्रह' 	<p>प्रसेकष्ठीवनेरितम्। हृदयं पीद्यते चास्य तमुत्कलेशं विनिर्दिशेत्। सु. शा. ४/५३</p> <ul style="list-style-type: none"> • दोषमुत्कलेश्य - स्वस्थानात्सञ्चल्य अरुणदत्त अ. ह. सू. ७/४५ • कफमुत्कलेश्य- स्थानात् प्रचाव्य अरुणदत्त अ. ह. सू. १६/३६ • उत्कलेश्य प्रकोप्य। डल्हण सु. सू. २०/२० • उत्कलेश्य क्षोभित्वा। चक्रपाणि सु. सू. २०/२० • Thus dosha utklesha means dosha sanchaya and kshobha in its own sthana. In this state dosha are chala and tends to go out of body. • In Sushrut Samhita definition of virudhda ahara is given as- . यत्किंचिदोषमुत्कलेश्य भुक्तम् कायान्न निर्हरेत्। रसादिष्वयथार्थं वा तद्विकाराय कल्पते।सु. सू. २०/१६ According to Dalhan rasadishu ayathartha means rasadidhatu dushanakar. • Thus virudhda ahara is defined as
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					<p>the unwholesome food that acts antagonistic to body tissues (dehadhatu pratyantik)</p> <ul style="list-style-type: none"> Dehadhatupratyanik is stated as dhatubhi viguna by Vagbhat. Here viguna does not refer to opposite rather indicates those that are incompatible to body tissues and channels.
<p>26.87-102 यच्चपि देशकालाग्नि उपयोजितम् ॥</p>	<ul style="list-style-type: none"> Composition - poetry Chand-Anushtubh, Indravajra Tantrayukti anagatavekshana 			<ul style="list-style-type: none"> These sutras are found only in Ayurved Dipeeka. They are not present in Jalpkalptaru and Charakopaskar. Though those sutra are present in Ayurved Dipeeka only, chakrapani has not commented anything. 	<ul style="list-style-type: none"> In those sutra, Chakrapani has classified virudhda ahara on the basis of – desha, kala, agni, matra, satmya, desha, sanskara, veerya, kushtha, avastha, karma, parihar, upachar, paka, sanyoga, hruda, sampada and vidhi. He has given example of each type of virudhda. These examples are very useful to decide virudhda in present era. Satmya virudhda- generally people have satmya of food articles from their native. But due to globalisation we ate food articles which are asatmya or having adverse effects on dhatu. Kramavirudhda- due to changing and fast lifestyle our body habits as well as priorities are changed. So we don't wait till we experience

					<p>hunger and we ate even though we don't deficate or followed shouch etc.</p> <ul style="list-style-type: none"> • Paka virudhda- Food which is not processed well. Apakva/ atipakva/ dagdha/ dushti. • Hruda virudhda- food which have dislike • Sampad virudhda- asanjat rasa/ atikranta rasa/ vipanna rasa
<p>26.103-106 षाण्डान्ध्यवी सर्प पूर्व वा हितसेवनम् ॥</p>	<ul style="list-style-type: none"> • Composition –poetry (103,105 and 106) prose (104) • Chand- indravajra (103), Anushtubh (105,106) • Tantrayukti anagataveksha na 	•	•	<ul style="list-style-type: none"> • Y. Sen has given clarification about symptoms/ diseases. • He has revised quote from Ashtang Sangraha su. 9 and Sushrut Samhita su. 33. • Chakrapani and Gangadhar have stated that sanyoga of other dravya in sanyoga virudhda lessens its adverse effects. एषां वैरोधिकानां 	<ul style="list-style-type: none"> • Adverse effects of virudhda ahara are mentioned in those sutra. • These symptoms are related to annavaha, rasavaha, raktavaha, manovaha and shukravaha strotas. • Thus virudhda ahara predominantly acts on dhatu. In primary stage it will act on rasadi dhatu and after its long intake it will hamper even shukra dhatu. Symptoms/ diseases will depends upon duration for which virudhda is taken as well as kha vaigunya. • Most important siddhant stated by chakrapani and Gangadhar is- एषां वैरोधिकानां द्रव्यान्तरयोगात् न विरुध्दता भवति। गंगाधर अनेकद्रव्यसंयोगादत्र

				<p>द्रव्यान्तरयोगात् न विरुद्धता भवति। यथा घृतमधुशर्करा इति त्रयं न विरुद्धम्। गंगाधर एतच्च वैरोधिक कथनम् विशेष वचनं बाध्यते, तेन लशुनस्य क्षीरेण पानं क्वचिन्न विरोधि, किंवा अनेकद्रव्यसंयोगा दत्र विरोधिनामविरोधः , विरोधिमात्रसंयोग एव विरोधि भवति। चक्रपाणि</p> <ul style="list-style-type: none"> • Thus dravya 	<p>विरोधिनामविरोधः, विरोधिमात्रसंयोग एव विरोधि भवति। चक्रपाणि</p> <p>Dravya which are mentioned as virudhda when mixed with other dravya they don't act as virudhda. So ushna madhu with vama dravya do not act as virudhda.</p> <ul style="list-style-type: none"> • Two types of treatments are suggested – shodhan and shaman. • When dosha are abundant shodhan should be given as dosha are already in utklisha avastha. • When dosha utklesha is less or any contra indication for shodhan is present shaman should be given. For shaman virudhda guna dravya should be used. • Chakrapani has mentioned that abhisanskara means satat upayoga and tathavidhou means rasayan.
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				<p>which are mentioned as virudhda when mixed with other dravya they don't act as virudhda.</p> <ul style="list-style-type: none"> • While commenting on treatment of virudhda ahara Chakrapani states that abhisanskar means constant use of dravya which has opposite guna that of virudhda. अभिसंस्कार इति सतत उपयोगेन शरीरभावनम्। 	
<p>26.107-114 मतिरासीन्म हर्षीणां षड् विंशोऽध्याय</p>	<ul style="list-style-type: none"> • Composition - poetry • Chand-Anushtubh • Tantrayukti anagatavekshana 				<ul style="list-style-type: none"> • These are sangraha shloka. • There is no peculiarity found in any commentary. • All three have only elaborated mula sutra. • So in short this chapter deals a with -Rasa vinishchaya

:					-Rasa sankhya - Rasa anurasa lakshanas -Paradi guna - Rasa panchabhautikatva - Shad rasa guna, karma, atiyoga lakshana and apavad -Rasa-guna tartamatva -Vipak - Veerya - Prabhav - Shad rasa lakshanas -Virudhda ahara
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PROFORMA- ANNAPANA VIDHI

Chapter and sutra	Special features about construction and language	Similarities between the commentaries	Differences between the commentaries	Peculiarities of commentaries	Researcher's opinion
<p>27.1-2 अथा . . . भगवानात्रेयः।</p>	<ul style="list-style-type: none"> ● Composition - Prose ● Samasa. विविधाशितपीतं तदधिकृत्य कृतोऽध्याय इति विविधाशितपीतीय इति। गंगाधरटीका ● Tantrayukti - hetwartha ● Atitavekshan uddesha - ● अन्नपानविध्युपदेशस्तमधिकृतो अध्याय...। 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar ● The title of chapter is justified as usual tradition of compendium. ● All three commentators states that general gunna karma of ahara including rasa, virya, vipak and prabhav are mentioned before .Now guna karma of 	<ul style="list-style-type: none"> ● Chakrapani explained anna as kathin and pana as drava including leha. Gangadhar commented that has anna includes ashan and khadan due to charvan process and pan includes pan and leha. ● Y.Sen defines anna as shali etc. and pana as anupana. 	<p>No peculiarities of commentaries observed</p>	<ul style="list-style-type: none"> ● The three commentaries seem to be in agreement with each other about the title of chapter. ● However Gangadhara-teeka and Yogindranath sen-teeka seem to be comparatively elaborative. ● Rasa, veerya, vipak etc factors are mentioned before. Now for describing samanya guna of individual ahara dravya this chapter had been set. ● All three has explained terms anna and pana. Chakrapani explained anna as kathin dravya. Gangadhar mentioned anna as ashan, khadan which is engulfed by charvan and pan as pan and leha. Y.Sen explained anna as shali while pan as anupana – From all this discussion it is clear that anna means eatables which are in solid form and pan means liquids or semi solid form. ● Gangadhar has given justification about title of the chapter.

		<p>specific dravyas are given in this chapter.</p> <ul style="list-style-type: none"> All three commentators have given explanation about - छ प्रत्यय लुक् 			
<p>27.3 इष्टवर्ण ... संपद्यते</p>	<ul style="list-style-type: none"> Composition - Prose Samasa Tantrayukti Atitavekshan Anagatavekshan. 	<ul style="list-style-type: none"> All three commentaries are available The chronological sequence of all three commentaries is similar Chakrapani and Gangadhar both explained the term vidhivihitam. Vidhivihitam means according to appropriate procedure of 	<ul style="list-style-type: none"> Chakrapani defines ishta as hita and priya. While Gangadhar states that ishta means prayena sarvajana abhimata. Y. Sen gives same meaning as Chakrapani. Gangadhara and Chakrapani both gives explanation about sequence of varna, 	<ul style="list-style-type: none"> Gangadhar explained term 'Vidhi' has special meaning here. Vidhi means types and not procedure here. So all types of annapana are mentioned here. Y. Sen defined indriya Prasad as – इन्द्रियप्रसादः इन्द्रियाणां स्व स्व विषय ग्रहण पाटवम् च। For 'द्रव्य' Chakrapani offered two meanings in his commentary. 	<ul style="list-style-type: none"> In this sutra importance of ahara is mentioned. All the functions of ahara takes place only when it is taken by appropriate procedure. Here procedure is not mentioned. It is mentioned in rasaviman as well as indriyopakramaneeya- Here varna, gandha, rasa and sparsha of ahara are mentioned. Shabda guna is not mentioned as it has no importance regarding ahara. This sequence is also important. First we see the food (varna), then smell it (gandha), then touch it (sparsha) and then eat it (taste). But here rasa is mentioned before sparsha to denote its importance. Agni is the basic cause of sharir sthiti and agni depend upon ahara. So ahara is

		<p>taking food as described in rasaviman and indrivopakram aneeya adhyaya.Y, Sen only describes that vidhivihit means according to vidhi.</p> <ul style="list-style-type: none"> • All three commentators explained that there is no role of 'shabda' artha in annapana vidhi. So it is not mentioned. Only four – varna, gandha,rasa and sparsha are taken into account. • Both Chakrapani and Gangadhar explained why 	<p>gandha, rasa sparsha.Ganga dhar's explanation is in detail. According to him first we see the food ,then we get smell then we touch it and after that we taste it so this sequence has its importance. But here rasa is mentioned before sparsha. At tongue perception of both sparsha and rasa took place.Rasa is mentioned before sparsha denotes importance of rasa over sparsha.</p> <ul style="list-style-type: none"> • Gangadhar explained that 	<p>One meaning is 'यद्भवेत्, तथा चरः अवयवः' for dhatu, which is used every day and changes its quantity in body and other meaning is 'आशितादयः सर्व'.</p>	<p>important for swasthavastha as well as basic cause of the diseases.</p>
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		<p>term ‘Prani sandyank’ is used In shastra sthavar- vanaspati etc are also classified under chetan dravyas ‘Vihit annapana’ is used for jangam- especially human being. So to separate jangam from sthavar this term is used. Y.Sen explained prani as jeeva.</p>	<p>if there is anishta sparsha it will not cause any harm to the purpose of anna that is prana. But anishta change in rasa can cause harm. So it is mentioned first.</p> <ul style="list-style-type: none"> • अग्निमूलं च देहधारणं • इंद्रियप्रसादः इंद्रियाणां स्वस्वविषयग्रहणपाटवं च । 		
<p>27.4 तस्मात्अ न्यत्र सैधवात् ॥</p>	<ul style="list-style-type: none"> • Composition - prose • Tantrayukti anagatavekshana • Samasa • विधीयते येन तं विधि 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries 	<ul style="list-style-type: none"> • Chakrapani and gangadhar explained avadhamati as sharirdhatu lekhan while Y.Sen states it means – krushkara. 	<ul style="list-style-type: none"> • Chakrapani and Gangadhar has mentioned quotes from Harit Samhita in context of sura and shidhu- • हरिते – सुरा जर्जरीकरोति . . 	<ul style="list-style-type: none"> • In this sutra guna karma of anna pana which are predominantly used are described on the basis of swabhav. • Swabha means prakruti Guna which are present in that dravya from its utpatti are known as swabhav. It means natural tendency of that particular substance. • Chakrapani has mentioned that karma mentioned here are pradhana as

<ul style="list-style-type: none"> ● स स्वभावो यस्य स तत्स्वभावः ● व्याकरण – ● अग्निं पाचयति, तेन पाचयतीति हेतौ णिच्। ● स्नेहयतीत्यादौ तु तत्करोति तदाचष्टे इति णिच्। <p>Here guna karma of annapana which are extensively used are elaborated on the basis of their swabhava.</p>	<p>is similar</p> <ul style="list-style-type: none"> ● All three explained term ‘akhilen’.Chakrapani gives detail explanation. He says that though it is ekdesha updesha-dravyas which are used predominantly are described, but at last of each varga general statement is given so atreya says that all types of food is mentioned here Chakrapani clarifies that here all means-ashit, khadit, lidh etc. ● Both Chakrapani 	<ul style="list-style-type: none"> ● Both chakrapani and Gangadhar says pinyak means tilakalka. ● पिण्याकः तिलकल्कः ; निघण्टुकार – पिण्याकः हरितिशिग्रुः ● But Y.Sen gives more precise meaning According to him pinyak means residue after extraction of oil from respective seeds.It is devoid of sneha. Chakrapani has given another meaning from harit shigru. ● Terms 	<ul style="list-style-type: none"> ● हरिते – शीधुरवधमयति वायु अग्निप्रबोधनात्। ● Following specific explanations are given by Chakrapaniteeka: ● पित्तलमपि लवणकटुकेभ्यः अम्लं पित्तलम्। ● पित्तोष्मा वह्निः स चेहन्नपानेप्रधानं . . अतौ ● Chakrapani explained ‘Praya’ means amongst lavan and amla, amla rasa increases intensity of pitta first. Here list starting from pitta instead of vata denoting importance of pitta in digestion of food. Also madhur rasa is best amongst all six but as amla has agnideepan karma it is mentioned first. Y.Sen says that praya means it may have exception. ● Y.Sen explained 	<p>compaired to other karma of that dravya while in agrya sangraha dravya which is best amongst dravyas doing same karma is mentioned.It is basic difference between agrya and dravya karma mentioned here.</p> <ul style="list-style-type: none"> ● Gangadhar has explained that karma mentioned here is important regarding to ahara. ● So in this sutra, swabhavik karma which are important for ahara are mentioned. ● All three has explained terms – kledayati, vishyandyati, pachayati, prinayati, jarjarikaroti etc. ● Gangadhar has given precise definition of kledayati. ● All three has explained pinyak. But definition given by Y.Sen is more elaborative- पिण्याकः उमासर्षपादीनां यन्त्रादिपीडितानां निःस्नेह कल्कः। ● Charapani has revised pinyak as harit shigru according to nighantu. But its not logical even in kaiyadev nighantu it is mentioned that - तिलकिट्टस्तु पिण्याकः। कै. नि. वर्ग ५/ २३४ ● Though harit shigru is one of variety of shigru but its guna karma are different its not glanikarak so here pinyak should be
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		<p>and Gangadhar states that though jala is mentioned in agryasangraha two times, then also it is mentioned third time to denote its importance in preparing food.</p> <ul style="list-style-type: none"> All three explained that kshar not directly do the pachan karma. It stimulates agni which do pachan karma. Chakrapani and Gangadhar both have explained sandadhata as sanshlesha Y.Sen explained it as 'bhagnasya sandhan' 	<p>explained in Jalpakalpataru</p> <ul style="list-style-type: none"> क्लेदोऽयवसंयो गकाठिन्यविना शजन्यद्रवीभाव. ..। <p>Kledan means destroying molecular bonds between substance and hence decreasing its hardness.</p> <ul style="list-style-type: none"> Jeevayati-strengthening reaction between sharir, indriya, atma and mana. शरीरेन्द्रियसत्त्वात्मसंयोग दृढयति। जर्जरीकरोति-शरीर शैथिल्यं करोति रक्तमेदोबाहुल्या 	<p>swabhava as prakruti.</p> <ul style="list-style-type: none"> He revised quote from Ashtang sangraha. श्रेष्ठमुदकमाश्वासनस्तम्भनक्लेदनानां (अ. सं. सू. १३) Chakrapani and Gangadhar states that though masha is mentioned as prabhut malakaraka in agrya sangraha and here again, it is not a punarukta dosha. Here it is mentioned to clarify that this guna also comes into vikar made up from masha. Gangadhar gives explanation of all exceptions - dadim, amalaki, madhu etc. Y.Sen revise quotes from Ashtang sangraha as well as Bhel samhita. 	<p>taken as residue of seeds of tila, sarshap etc. after extraction of oil from it.</p> <ul style="list-style-type: none"> Term prinayati is explained same by Gangadhar Y.Sen as -तृप्तिं जनयति। but explanation by Chakrapani is more precise which states difference between preenan and bruhan. While commenting on प्रभूतमल karma of masha chakrapani has mentioned importance of sanskara in deciding guna karma. Masha gives rise to mala (purish) in abundant quantity it is also mentioned in agrya. Again here it is mentioned that masha has same quality. He explains that it is not necessary that all guna karma in raw drug will come into different formulations made from it (vikar) Due to sanskar qualities of vikar seem to be changed. But here in vikar also karma remains same. Thus while prescribing medicine as well as pathyapathya we have to see that desirable guna karma are coming into kalpana used or not. It is the basic purpose of different kalpana. Different kalpana carries different qualities though made up of same rare drug. In this sutra Kshar is repeated. At first it is mentioned as -क्षारः पाचयति and then
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		<ul style="list-style-type: none"> • While commenting on 'sura jarjarikaroti' both chakrapani and Gangadhar revised quoted from harit samhita. It means 'shlathamansa di upachaya' • All three explains glapayati as harsha kshaya. • ग्लपयति हर्षक्षयं करोति। 	<p>त्।</p> <ul style="list-style-type: none"> • अवधमति विलिखति शरीरं। • ग्लपयति हर्षक्षयं करोति। • Term explained by Chakrapani - • संदधातीति विश्लिष्टानि त्वंमांसादीनि संश्लेषयति। • जर्जरीकरोतीति श्लथमांसाद्युपचयं करोति। • प्रीणयति इति क्षीणाम् पुष्पाति न तु अतिवृद्धं करोति। • अवधमयति विलिखति। • Term 		<p>दृष्टिशुक्रघ्नः क्षारः। Gangadhar has given explanation about it. पाचकत्वं कर्म प्रागुक्तम् अन्तर्बाह्यप्रयोग अभिप्रायेण इह पुनर्विपाके दृष्टिशुक्रहन्तृत्वमुक्तम्।</p> <p>So panchan karma of Kshar is related to rasa and veerya while drusthighna and shukraghna karma are related to vipaka.</p> <ul style="list-style-type: none"> • In this general karma of specific rasa with their exceptions are mentioned Term 'Pray' is used to denote exceptions. • Commentary by Gangadhar on this sutra is more elaborative. He has given explanation of general guna karma of rasa.
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			<p>explained in Charakopaskar -</p> <ul style="list-style-type: none"> • विष्यन्दः कफादि संघातस्य द्रवीकरणं। • संदधाति भग्नस्य संधानं करोति। • जीवयति आयुष्यवृष्यधा त्वोजोवृद्धिकरत्वात्। • प्रीणयति तृप्तिं जनयति। • अवधमति कृशीकरोति। 		
27.5-7 परमतो .. प्रचक्ष्महे	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> • All three commentaries are available • The 	<ul style="list-style-type: none"> • अथ वर्गसंग्रहेण अभिधातुं प्रतिजानीति। परम् अतः अतः परं। 	<ul style="list-style-type: none"> • Following specific explanations are given by Chakrapaniteeka: 	<ul style="list-style-type: none"> • Collation - In 7th sutra Chakrapani and Y.Sen have mentioned term- प्रचक्ष्महे। While Gangadhar has mentioned as -उपदेक्ष्यते।

	<ul style="list-style-type: none"> • Samasa • शूकवन्ति धान्यानि इति शूकधान्यानि द्वंद्व समास • All three explained that ahara is classified under 12 groups namely - shuka,shami, mansa,shaka,hala,harit, madya,ambu, goras, ikshu,krutanna and aharayogi. 	<p>chronological sequence of all three commentaries is similar</p> <ul style="list-style-type: none"> • आहारद्रव्याणां संग्रहः वर्गसंग्रहः 	<ul style="list-style-type: none"> • योगिन्द्रनाथसेन • अपरौ च द्वौ वर्गौ कृतान्नाहार योगिणां कृतान्नवर्गश्च आहारवर्गश्च • गंगाधरटीका • Chakrapani gives nirukti of shukadhanya as शूकवन्ति धान्यानि। • He also states that shukadhanya are predominantly used in food so they are mentioned first. • Chakrapani also clarifies that prabhav is mentioned seperately as it not important 	<ul style="list-style-type: none"> • अथ शूकधान्यमादौ आहारप्राधान्यत्वात् • रसादिनिर्देशश्च यथायोग्यता ज्ञेयः। तेन सर्वद्रव्ये सर्वरसाद्यभिधानं भविष्यति। • Y.Sen explained that ‘Ashraya’ is in relation with shukadhanyadi all and vikarkan is related to harit,madya, gorasa,ikshu.- आश्रयशब्दः शूकधान्यादिभिः प्रत्येकं संबध्यते। तथा हरितमद्याम्बुगोरसेक्षु विकाराश्रयान्...। • Gangadhar explained that these groups are explained in short- संग्रहेण संक्षेपेण 	<ul style="list-style-type: none"> • Different twelve groups are mentioned here. Namely – Shuka, shami, mansa, shaka, phala, harit, madya, ambu, goras, ikshu,krutanna and aharayogi. • Charakpani has mentioned that prabhav is not important for every food article so prabhav is mentioned separately. • Shukadhanya are used predominantly in ahara so they are mentioned first.
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			for every food article as rasa vipaka etc.		
27.8-12 रक्तशालि .. गुणागुणैः	<ul style="list-style-type: none"> • Compositio n - poetry • Tantrayukti anagatavek shana • Samasa • रक्तः शालिः रक्तशालिः द्वंद्व समास • योगिन्द्रनाथसे नटीका 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. • All three commentators explained that these shali have different names at different locations. So they all are listed here e.g. – Mahashali – Magadh Kalam-Goud Shakunahrut – Avanti • देशान्तरतो नामानि प्रायशः अनुसंधाय 	<ul style="list-style-type: none"> • Here Gangadhar explained that Shukadravya are predominantly used so mentioned at starting • Chakrapani says that baddha and alpa varchas karma of shali is due to prabhav. • Gangadhar and Y.Sen have revised quote from Sushrut Samhita. In sushrut samhita it is said to be alpa anil kaphakar and laghupaka. • Here 	<ul style="list-style-type: none"> • Chakrapani clarified difference between shali,shashti and brihi- शालि हैमन्तं धान्यं, षष्टिकादयश्च ग्रैष्मिकः ब्रीहयः शारदा इति व्यवस्था। • It means names are given according to the season in which they grow. • Y.Sen quoted explanation from Bhavprakash. कण्डिताः शुक्लाः अकण्डितशुक्लाशुक्लाश्च हैमन्ताः शालयः इत्यन्ये। ग्रैष्मः षष्टिकाः। प्रायेण गर्भपाकाः षष्टिकाः। वार्षिकाः ब्रीहयः। • According to 	<ul style="list-style-type: none"> • Here shali dhanya is mentioned . • Shali dhanya means which grows into Hemant rutu. • Hemant rutu is best amongst all rutu. In this rutu madhur rasa and sheet guna are predominant in universe. So these qualities also come into shali. • Here different names and types of shali are mentioned. Some are different species while some are different names at different places given to the same species. • Different names should be understood by a local person who is yielding or using it from a long time. • At present not all types are known and used. • Raktashali is best amongst all shali as it is tridosahar. • Shashthi vibhakti is used for निर्धारण • Laghupaka quality of shali is mentioned in Sushrut Samhita while commenting on it Gangadhar has mentioned that laghupaka means not katu paka. It denotes laghutva as compared to other dravyas having madhur rasa vipaka and sheet veerya.

		<p>कुशलः ज्ञातव्यानि भवन्ति।</p> <ul style="list-style-type: none"> ● गंगाधरटीका ● इह च द्रव्यनामानि नानादेशप्रसिद्धानि ● All three commentators explained that raktashali is superior amongst all shali. Then after wards each type becomes devoid of guna. Raktashali is trushaghna and tridoshashamak. 	<p>‘Laghupaka’ has special meaning. It means it is not having gurupaka like other madhur dravyas. This explanation is given by Gangadhar.</p>	<p>Bhavprakash shali are those which grows in hemant Shashti grows in greeshma and it ripens in this time only Brihi which takes one year to grow.</p> <ul style="list-style-type: none"> ● Chakrapani explains that yavak , hayan, pansu etc. are doshakar शालीनां रक्तशाल्यादीनां ये गुणास्तृष्णा घ्नत्व त्रिमलापहत्वादयः तेषामगुणैस्तदगुणवि परीतैदोषैः यवकादयो अनुकारं कुर्वन्ति। ● In contrast Gangadhar says that yavak etc are having same guna and dosha similar to anya shali- शालीनां रक्तशाल्यादीनां 	<ul style="list-style-type: none"> ● In Charak Samhita raktashali are mentioned having trimalapaha but in Sushrut Samhita they are mentioned as pittaghna and alpa vata kaphakar .But as these karmas are not predominant it may be taken as tridoshashamak. ● Chakrapani states that yavak etc. are having opposite qualities that of shali, means they are doshakara while Gangadhar states that they have similar guna karma that of shali only their intensity decreases. ● Chakrapani’s statement is more logical. As each next type is having less qualities than before so in yavak, hayan etc qualities decrease to large extent. Again in kaiyadeva nighantu guna of yavak hayana are described as ushna , amla vipaki, guru, kaphapitta vardhak which are opposite to general qualities of shali.- यवका हायना..... स्वादूष्णश्लेष्मपित्तलाः पाकेऽम्लाः गुरवः स्निग्धाः सृष्टमूत्रपुरीषकाः॥ कै. नि. धान्यवर्ग/ २५
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				गुणागुणैरनुकारं कुर्वन्ति।	
27.13-15 शीतः .. पाटलः	<ul style="list-style-type: none"> • Compositio n - poetry • Tantrayukti anagatavek shana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • All three explains Gour shashti is best among shashti and then subsequently qualities decreases in all shashti. • All three have explained patal means brihi having colour like patal pushpa. • Different types of shashti – Gour, 	<ul style="list-style-type: none"> • Chakrapani defines brihi as ashudhanya growing in sharad rutu. Gangadhar also says brihi means ashudhanya. 	<ul style="list-style-type: none"> • Gangadhar classified shuka dhanya as sudhanya and kudhanya. Again sudhanya into three groups –shali, shashtik and brihi <p>द्विविधं शूकधान्यं सुधान्य कुधान्य भेदात् । तत्र सुधान्यम् त्रिविधम् शालि षष्टिक ब्रीहिभेदात्।</p> <ul style="list-style-type: none"> • Gangadhar revised quotes from Sushrut Samhita. • According to Sushrut Samhita brihi has laghu paka and in Charak Samhita it is mentioned having amla paka. Gangadhar explained that though it seem to be 	<ul style="list-style-type: none"> • Shukadhanya means dhanya while grows in hemant. It has main two types- Sudhanya and kudhanya. Sudhanya has three subtypes again shali, shashtik and bhrihi. Shali are described in previous sutra. • In this sutra shashti and brihi dhanya is described. • In charak samhita shashti are mentioned as tridoshshamak samhita they are mentioned as vatapittashamak and kaphavardhak. As they are snigdha, madhur sheet, sthir, opinion from sushrut samhita seem to be logical. • Brihi are mentioned having amla paka in Charak samhita while madhur paka in Sushrut Samhita. Gangadhar has given explanation about that.He mentioned that in sushrut samhita madhur vipaka is taken is taken as guru paka in predominance of pruthvi and jala mahabhut. So amla vipak mentioned in Charak samhita is not opposite. • Through on the ground of panchamahabhuta siddhant it is logical, but mentioning correct vipak is better for

		<p>Krishana, vara, uddalak, chin etc are mentioned.</p> <ul style="list-style-type: none"> • All shashtik are madhur, shit, snigha, sthir and tridoshaghna. • Brihi means ashu dhanya which grows in short duration. • Brihi are madhur guna, amlapaki and pittakar. 		<p>opposite, its not true. Sushrut used term guru and laghu paka according to predominance of mahabhuta. So due to predominance of pritvi mahabhuta amla vipaka also possible.</p> <ul style="list-style-type: none"> • Other peculiarity of Gangadhar is he has revised quotes from sushrut samhita which states specific qualities of brihi according to its utpattisthana. 	<p>guessing karma of that particular substance. If anybody can't corelat this madhur vipak with mahabhut then it will be taken as pittashamak which is actually pitta vardhak.</p> <ul style="list-style-type: none"> • In Kaiyadev Nighantu also brihi are mentioned having amla paka. (K. N. dhanyavarga /28) • Gangadhar had received quotes from sushrut samhita stating guna karma of different shali from different desha.
<p>27.16-18 सकोरदूषः .. गुणैः</p>	<ul style="list-style-type: none"> • Compositio n - poetry • Tantrayukti anagatavek shana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar 	<ul style="list-style-type: none"> • Following dravya elaboration is done by Chakrapaniteeka a: • कोरदूषः कोद्रवः। • श्यामाकद्रयोऽपि तृणधान्यविशेषः। 	<ul style="list-style-type: none"> • Following extra-text statements are mentioned by Chakrapaniteeka in this context: • रक्तपित्तनिदाने - पित्तकर्तृत्वं कोरदूषस्य • Here koradusha is mentioned as 	<ul style="list-style-type: none"> • As we have seen earlier that shukadhanya is of two types – sudhanya and kudhanya Sudhanya is described earlier. Now in this sutra kudhanya are mentioned. • These all are truna dhanya. • While commenting on koradusha, chakrapani states that here swabhavik guna are mentioned. Due to sanyoga they

			<ul style="list-style-type: none"> ● हस्तिश्यामाकः श्यामाकभेद एव। ● नीवार उडिका। ● गवेधुकः घुलुंचः ● प्रशातिका उडिकैव स्थलजा रक्तशूका ● अम्भश्यामाका जलजा ओडिका लोके ' झरा ' इत्युच्यते ● प्रियंगु कांगनी इति प्रसिध्दा ● मुकुन्दो वाकस्तृण ● वरुकः शणबीजः ● वरकः श्यामबीजं ● शिबिरस्तोरभुक्त सिध्दकः ● जूर्णाह्वा जोनार ● Dravya elaborated by Gangadhar- ● कोरदूष - कङ्गुः ● श्यामाक- 	<p>kaphapittaghna and it is given as hetu in rakta pitta nidan chakrapani explained that it causes pitta prakopa if mixed with nishpav, kanji etc .so its sanyoga prabhav.</p> <ul style="list-style-type: none"> ● Gangadhar and Y.Sen both has revised quotes from Sushrut samhita. In Sushrut samhita guna of kudhanya are described in detail. 	<p>may change.So we have to look for that.</p> <ul style="list-style-type: none"> ● This principal is very important for all types of all ahara varga.Here swabhavik guna and karma are mentioned.But with the sanyoga, sanskara etc. these guna karma may change. So विधिविहितम् अन्नपानम् is necessary to get desired result.
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27.19-20 रुक्ष .. मतः	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavek shana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries 	<ul style="list-style-type: none"> • Chakrapani states that though yava are guru, it causes bahu- vatatva due to rukhatav. • According to 	<ul style="list-style-type: none"> • Chakrapani has commented only on 19th sutra not on 20.He has not commented anything on 'venuyava'. But while commenting on cha chi 6/24 he 	<ul style="list-style-type: none"> • In these sutra yava and anuyava are described. • In charak samhita ' yava' are mentioned guru while in Sushrut Samhita they are mentioned as 'laghu' • As it is mentioned having shleshma vikarjit, vlekha, strotoshuddhikar properties, taking lagu guna is more

		is similar	<p>chakrapani yava acts as balaya due to stroto shuddhi.</p> <ul style="list-style-type: none"> अस्य च शीतमधुरकषायत्वेन अनुक्तमपि पित्तहन्तृत्वं लभ्यत एव तेन सुश्रुते 'कफपित्तहन्ता' इत्युक्तमुपपन्नम्। Chakrapani says that pittashaman is anukta here but madhur kashay sheet gunas are described so it is considered as pittashamak. He has revised quote from Sushrut Samhita to strengthen his statement. Gangadhar explained bahuvata as apana vayu nishkramana in 	<p>mentioned that venuyava means vansha beeja वेणुयवा यवाकाराणि वंशबीजानीत्यर्थः।</p> <ul style="list-style-type: none"> Following extra-text statements are mentioned by Chakrapaniteeka in this context: <ul style="list-style-type: none"> सुश्रुते यव लघुः पठितः। तेन तत्राप्यगुरुरिति मन्तव्यं; बल्यश्च स्रोतःशुद्धिं करत्वात् प्रभावाद्वा। Gangadhar explained that shali are mentioned at first because they are useful for odan kalpana after that yava etc are described which are not useful for odan. Gangadhar and Y.Sen both have given quotes from sushrut samhita. 	<p>logical. Chakrapani has also mentioned that it should be taken as laghu.</p> <ul style="list-style-type: none"> Chakrapani has mentioned kashay as anurasa while Gangadhar has mentioned Kashay as vipak.He has mentioned that vipak of yava is not only madhur, there is also kashaya in small amount and hence it becomes Madhya laghu paka rather than gurupaka and so do kapha shaman. Yava are ruksha, lekhan, and so useful in all kaphaj vikar Due to atiruksha guna they are good absorbent so used in diseases where there is abduent kleda,and increased drava guna - मन्थाः कषाया यवचूर्णलेहाः प्रमेहशान्त्यै लघवश्च भक्ष्याः॥ च. चि. ६/१८ <p>..... तथा यवानां विविधाश्च भक्ष्याः। च. चि. ६/२४ भृष्टान् यवान् भक्षयतः प्रयोगा च. चि. ६/४८</p> <ul style="list-style-type: none"> Yava are sthira, and medha – agni – svar - varnakar, bahuvata varchas. They are mentioned for sansarjan karma before kutiprave shik rasayana. In kutiparveshik rasayan after shodhan sansarjan kvama with yava is mentioned - तेन शुद्ध शरीराय कृतसंसर्जनाय च। त्रिरात्रं यावकं दद्यात् पञ्चाहं वा अपि सर्पिषा। च. चि.
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			<p>excess.</p> <ul style="list-style-type: none"> • Bahut shakrut is due to prabhav. • Gangadhar explained that vipaka of yava is not only madhur but there is kashaya also in small amount. • Gangadhar takes meaning of sakashaya as sakashaya as kashaya in vipaka small amount. But Y.Sen says that kashaya is rasa not vipaka. 		<p>१/२६-२७</p> <ul style="list-style-type: none"> • Gangadhar has revised quote of sushrut samhita stating guna karma of atiyava. So he is taking venu yava as atiyava. In kaiyadeva nightantu also yava and atiyava are mentioned together. Venuyava are mentioned as venshaphala they are katupaki. So here we have to take atiyava.
27.21-22 सन्धान ... समाप्यते	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries 	<ul style="list-style-type: none"> • Gangadhar explained that nandimukhi and madhulika are mentioned in kudhanya group in Sushrut 	<ul style="list-style-type: none"> • Following extra-text statements are mentioned by Chakrapaniteeka in this context: <ul style="list-style-type: none"> • सुश्रुते श्लेष्मकर इति उक्तम्। • गोधूमस्य 	<ul style="list-style-type: none"> • Here 1st group of Shukadhanya is completed. All dravyas are not mentioned. Only dravya which are used predominantly are mentioned here samhita. Nandimukhi and madhulika are mentioned in kudhanya varga. But here they are different from kudhanya. They are mentioned jeevaneeya, bruhaneeya

		<p>is similar</p> <ul style="list-style-type: none"> Chakrapaniteeka offers following meanings in this verse: 	<p>Samhita but their qualities are different from them so they are again mentioned separately – so its good view that in charak samhita they are described differently.</p>	<p>स्वादुशीतस्निग्धादि गुणोपयोगाच्छ्लेष्म कर्तृत्वं भवति।</p> <ul style="list-style-type: none"> पुराणस्य गोधूमः कफं न करोति In Sushrut samhita godhum are said to be kaphavardhak But puran godhum don't cause kaphavruddhi. So in vasant rutucharya puran godhum given. Y.Sen revised quote from Sushrut Samhita. He also states that shlesmakara is karma of navagodhum. Gangadhar states that vatahara karma is due to prabhav. 	<p>and vrushya. So mentioning them separately is more correct.</p> <ul style="list-style-type: none"> Godhum is madhur sheet, shigdha and sthir. So they are kaphavardhak. But in vasant rutucharya where kapha is predominant, godhum anna is said to be pathykar. So in vasant rutu puran godhum should be used as they are excepted to kaphavardhan karma of madhur rasa (cha su.27/4)
<p>27.23-34 कषाय .. महर्षिणाः</p>	<ul style="list-style-type: none"> Composition - poetry Tantrayukti anagatavek shana Samasa 	<ul style="list-style-type: none"> All three commentaries are available The chronological 	<ul style="list-style-type: none"> Gangadhar gives nirukti of Shamidhanya- सूपयोनिः शमीधान्यम् 	<ul style="list-style-type: none"> Following extra-text statements are mentioned by Chakrapaniteeka in this context: 	<ul style="list-style-type: none"> In these sutra, shami dhanya are mentioned- सूपयोनि शमीधान्यमुच्यते। सूपयोग्यं शमीधान्यं। शमी शिम्बी। तद्भवधान्यानि शमीधान्यानि मुद्गादीनि।

<ul style="list-style-type: none"> ● सूप्योत्तमः – सूप्यं सूपयोग्यं शमीधान्यं, तत्रोत्तमः सूप्योत्तमः 	<ul style="list-style-type: none"> ● sequence of all three commentaries is similar ● All three commentators explained that masha is param vrushya. It means it is shukra vruddhikaras well as shukra strutikar. ● Masha is param vrushya means shreshtha vrushya. Three types of vrushya dravyas are mentioned in shastra-shukra strutikar, vruddhikar and strutivruddhika r Masha have both actions. So it is said to 	<p>उच्यते।</p> <ul style="list-style-type: none"> ● Y.Sen says that shami means shimbi-शमी शिम्बी। तद्भव धान्यानि शमीधान्यानी। ● According to Y.Sen,mudga is superior amongst shamidhanya group so they are mentioned at starting ● Following dravya elaboration is done by Chakrapani- ● कुलत्थश्च शुक्लकृष्णचित्रलोहि तभेदेन चतुर्विधो भवति ● मकुष्टको मोठ ● खण्डिका त्रिपुटकलायः 	<ul style="list-style-type: none"> ● तन्त्रान्तरे – वन्यः कुलत्थस्तद्वच्च विशेषान्नेत्ररोगनुत् ● पुंस्त्वं शुक्रम्। ● सुश्रुते – तिलेषु सर्वेष्वसितः प्रधानं मध्यः सितो, हीनतरास्ततोऽन्ये – सु.४६ ● तिलगुणे यद्यपि विशेषेण नोक्तः, तथाऽपि प्रधाने कृष्णतिले ज्ञेयः। ● Y.Sen has given quotes from Sushrut samhita regarding mudga, masha,rajmasha kutha, mukushtak,masura,a dhaki,harenuka,tila ● Y.Sen explained shimbi as ardra phala of shimbi dhanya.() ● He explained term Vishtabhya vipachyate as- सवेदनं गुडगुडाशब्दं 	<ul style="list-style-type: none"> ● Mudga are mentioned first as they are best amongst the group.They are best because they are less vatakar as compaired to other dravyas in the group. ● Though masha is mentioned as apara dravya in group it is param vrushya and vatahara dravya. Also it is agrya in malajanana.So they are good in shukra kshaya, vata vruddhi and also mala kshaya especially purisha kshaya. ● Kulatha are ushna and amlapaki. They are good for kapha vata vikar. But in pitta vikar they are apathyakar. They gives best result in ashmari, gulma, hikka, shwas in which there is obstruction especially due to kapha. Due to ushna guna it removes obstruction and do vatagati in normal direction. ● Makushthaka is ruksha and sheet. So it does grahi karma. It is jvaraghna and Chardighna. But it is Krumikarak (k.N.d.v./61) ● Chanak is also shukravardhak. It is pitta, kapha and rakta nashak. ● Masur is sangrahi. ● Except mudga and masur all shimbi are adhmanakarak.(K.N.dh.v./73) ● Tila are keshya, tvachya, vataghna and kaphapittavardhak as they are tvachya and vataghna. Tila taila is best option for
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		<p>be param vrushya. This explanation is given by both Chakrapani and Gangadhar</p> <ul style="list-style-type: none"> • वचनं हि – शुक्रस्रुतिकरं किञ्चित् किञ्चित् शुक्रविवर्धनम्। • शीघ्रमिति वचनेन शुक्रस्रुतिकरत्व लक्षणमपि वृष्यत्वं माषस्य दर्शयति • शुक्रस्रुतिकरं च वृष्यशब्देनोच्यत एव। • शुक्रस्रुतिकरं किञ्चित् किञ्चित् शुक्रविवर्धनम्। स्रुतिवृद्धिकरं किञ्चित्त्रिविधं वृष्यमुच्यते। तदेव संपूर्णं वृष्यत्वं माषे बोधव्यम्। 	<ul style="list-style-type: none"> • हरेणुः वर्तुलकलाय • आढकी तुवरी • निष्पावो बल्लः • काकाण्डः शूकरशिम्बि • उमा अतसी • Dravya explained in Jalpkalptaru- राजमाष - वरवटी मुकुष्टक - कृष्णमुद्ग खण्डिका - वर्तुलकलाय हरेणु - वर्तुलकलाय अवल्गुज - सोमराजी शिम्ब एडगज - शिम्ब काकाण्ड - कृष्णशिम्ब आत्मगुप्ता - शुकशिम्ब • Gangadhar states that there 	<p>कृत्वा जरां गच्छति। It means occurrence of pain and guda-guda sound during digestion.</p>	<p>abhyang in swastha.</p> <ul style="list-style-type: none"> • Adhaki means tura is said to be kaphapittaghna but in practise people complains about pittaprakopa after its intake. But again its due to sanskar. • All shimbhi are ruksha, kashaya, shit. All are koshta vata prokopaka and vishtambhi. In Sushrut Samhita they are mentioned as durjjar, vidahi and drushti kshaya karak. • So shimbi should be taken only when agni dipti is there and by balvan purusha only. They should be processed with sneha in excess quantity. • General qualities of shimbi varga are mentioned in kaiyadeva nighantu- शिम्बीधान्यं हिमं रुक्षं कषायं मधुरं लघु। कटुपाकं बद्धमूत्रं विबन्धाध्मानवातकृत। कफपित्तास्त्रमेदांसि हन्ति लेपादियोजनात्। तेषां शिम्बी कटुः स्वादुपाका समधुरोषणा। हृद्या रुच्या सरानुष्णशीता विष्टंभिनी गुरुः। कफाग्निविषदृक् शोफबलशुक्रप्रमेहजित्॥ • In charak samhita vidahi is explained as- अन्नस्य विदग्धत्वम्, उदरे उरसि वा तस्य संजा जायते। च.चि. १५/५५
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			<p>are several types of mudga. But there is no major difference in their qualities. So general statement about mudga is done.</p> <ul style="list-style-type: none"> • According to Chakrapani kulatha is of four types – Shukla, Krushna, Chitra and lohit. Again gramya and vana are also two types. • कुलत्थः शुक्रकृष्णचित्रलोहित भेदेन चतुर्विधो भवति, ग्राम्यवन्यभेदेन च द्विविधोऽपि, अत एव तन्त्रान्तरे – 	<ul style="list-style-type: none"> • In Sushrut Samhita and Dalhan mentioned vidahi as - यत् अम्लोद्गार दाह तृष्णा प्रभृतीनुदीर्य कृच्छ्रात् पाकम् उपगच्छति, पित्तम् च प्रकोपयति तद् द्रव्यम् विदाही। सु सू २१/२१ <p>द्रव्यस्वभावादथ गौरवाद्वा चिरेण पाकं जाठराग्नियोगात् । पित्तप्रकोपं विदहत् करोति तदन्नपानं कथितं विदाही। डल्हण सु सू. ४५/१५८</p> <ul style="list-style-type: none"> • आध्मान- उदरे वायोरतीव संचय अनिलपूरणम्। च. सू. २६/१० • वातनिरोधाद्यदा उदरमतीवाऽऽध्मातमत्युग्ररुजम् साटोपं च भवति तं रोगम् आध्मानं इति विद्यात्। • So person whose agni is manda, having predominance of vata in koshta, who has tendency of amlapitta or urkanthadaha should avoid shimbi dhanya. • They should be processed with abundant fat (sheha) and should be cooked properly.
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			<p>वन्यः कुलत्थस्नद्धञ्च विशेषान्नेत्ररोगनुत्।</p> <ul style="list-style-type: none"> • Gangadhar revised quotes of sushrut samhita of respective dravyas. • While elaborating dravyas, Gangadhar mentioned logic behind specific function of that dravya. 		
<p>27.35-38 गोखराश्व .. स्मृताः</p>	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavek shana • Samasa . 	<ul style="list-style-type: none"> • Only commentaries of Chakrapani and Gangadhar are available. Commentary of Y.Sen is not available. • The chronological sequence of all three 	<ul style="list-style-type: none"> • Following dravya elaboration is done by Chakrapani- • खरः गर्दभः • द्विपिः चित्रव्याघ्रः • ऋक्षः भल्लुकः • वृकः कुक्कुरानुकारी पशुशत्रुः 	<ul style="list-style-type: none"> • Following extra-text statements are mentioned by Chakrapaniteeka in this context: • Chakrapani has given explanation why mansa varga is mentioned after shimbi varga. • सूप्यानन्तरं मांसस्य व्यंजनत्वेन प्राधान्यात् मांसवर्ग अभिधानम्। 	<ul style="list-style-type: none"> • From this sutra mansa varga is introduced. • In these sutras names of animals / birds which comes under prasaha and bhumishaya are mentioned- • प्रसहय भक्षयन्तीति प्रसहाख्या उच्यन्ते। • भूमौ गर्ते शरते इति, उच्यन्ते बिलेशया इति।

		commentaries is similar	<ul style="list-style-type: none"> ● लोपाकः स्वल्पशृगालो महालांगुलः ● वान्तादः कुक्कुरः ● चासः कनकवायसः ● एशघ्नी पांजिः ● कुर्लिंग कालचटकः ● काकुलहमृगः मालुयासर्पः ● कुर्चिका संकुचः ● चिल्लटः चियारः ● शल्लकः महाशकली ● गण्डकः गोधाभेदः ● कदली कदलीहट्टः ● शलकः शल्लकः ● श्वावित् सेज्जकः ● भूमिशया विलेशया ● Dravya explained in Jalpkalptaru- जम्बुक- शृगाल श्येन- पक्षिविशेष 	<ul style="list-style-type: none"> ● Gangadhar has given niukti of prasaha and and bhumishaya. ● भूमौ गर्ते शरते इति उच्यन्ते बिलेशया। भूमिशया बिलेशयाः गुहाशयाश्चोच्यन्ते। 	
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27.39 सूमरश्च .. रुरुस्तथा	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshan • Samasa . • Nirukti - अनूपदेशे चरन्ति इति आनूपसंज्ञा 	<ul style="list-style-type: none"> • Only commentaries of Chakrapani and Gangadhar are available. Commentary of Y.Sen is not available. • The chronological sequence of 	<ul style="list-style-type: none"> • Following dravya elaboration is done by Chakrapaniteek : • सूमरः महाशूकरः • चमरः केशमृत्यु • खड्गः गण्डकः • कदली कदलीहट्टः 	<ul style="list-style-type: none"> • Gangadhar has given nirukti of aanup- अनूपदेशे चरन्ति इति आनूपसंज्ञा भवन्ति। 	<ul style="list-style-type: none"> • Animals which come under 'anup' varga are listed here. • No guna karma etc are mentioned only listing is done. • Gangadhar has given nirukti of anup.

	भवन्ति।	the two commentaries is similar	<ul style="list-style-type: none"> • न्यंगः न्यंगशो हरिणः • रुकः बहुश्रुंगो हरिणः • Dravya explained by Gangadhar-गवयो - गोसदृश पशु। 		
27.40 कूर्मः .. मकरादयः इति वारिशयाः प्रोक्ताः।	<ul style="list-style-type: none"> • Compositio n - poetry • Tantrayukti anagatavek shana • Samasa . 	<ul style="list-style-type: none"> • Commentary of Chakrapani and Gangadhar commentaries are available. Commentary of Y.Sen is not available. • The chronological sequence of two available commentaries is similar. 	<ul style="list-style-type: none"> • Following dravya elaboration is done by Chakrapaniteek a: • शिशुमारः गोतुण्डनकः • तिमिंगलः सामुद्रो महामत्स्य • शुक्तिः मुक्ताप्रभवो जन्तुः • उद्गः जलबिडालः • कुम्भीरः घटिकावान् • चुल्लुकी शुशु • Dravya elaborated in jalpakalpataru- 	<ul style="list-style-type: none"> • Gangadhar has given nirukti of varishaya-कुम्मादयोवारिणि जायन्ते शेरत् इति वारिशया उच्यन्ते। 	<ul style="list-style-type: none"> • Here again animals which comes under varishaya are listed only. No properties are given. • Gangadhar has given nirukti of varishaya.- कूर्मादयो वारिणि जायन्ते शेरत् इति वारिशया। • Animals who takes birth water as well as lives in water are termed as ‘ varishaya’

			कर्कटक- ककट मत्स्य- रोहितादि चुलुकी- बृहद् शिशुमार		
27.41-44 वक्ष्यन्ते वारिचारिण :..... सन्त्यम्बु चारिणः॥	<ul style="list-style-type: none"> • Compositio n - poetry • Tantrayukti anagatavek shana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar 	<ul style="list-style-type: none"> • Following dravya elaboration is done by Chakrapani- • हंसचतुर्विधोऽपि राजहंसादिः ग्राह्यः • क्रौंच कौंच • बकः पाण्डुरपक्षः • बलाकाः शुक्लाः • कारण्डवः काकवक्रः • प्लवः प्रसेवगलः • शरारिः शराली • मद्गुः पानीयकाकः • कादम्बः कलहंसः • काकतुण्डकः श्वेतकारण्डवः • उत्क्रोशः कुरलः 		<ul style="list-style-type: none"> • Here again ambucharin birds are listed. • All three have given nirukti of ambucharin • Gangadhar states nirukti of varicharina- हंसादयः खगा वारिणि चरन्ति इति वारिचारिणो वारिचरसंज्ञा भवन्ति। • Chakrapani has also given its nirukti- अम्बुचारिणः जले प्लवन्तः • Y.sen states that - अम्बुचारिणः जलचराः।

			<ul style="list-style-type: none"> ● पुण्डरीकाक्षः पुण्डरः ● मेघरावः मेघनादः ● अम्बुकुकुटी जलकुकुटी ● नन्दीमुखी पत्राटी ● रक्तशीर्षकः लोहितशिराः ● Dravya elaborated in jalpakalpataru- बलाका- काणवकी वक- श्वेतवकः कारण्डव- पानीयकौड प्लव- भेया पुष्करारी- नाराली माणतुण्डिक- मातुण्डि काकतुण्ड- श्वेतपानीय कौडी ● Dravya elaborated in charakopaskara 		
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			<p>- हंसः कलस्वरः। बकः पाण्डुरपक्षः। शरारिः अटिः। मुहुः पानीयकाकः। कादम्ब कलहंसः। काकतुण्डकः श्वेतकारण्डवः। रक्तशीर्षकः लोहितशिराः सारसभेदः।</p>		
27.45-46 पृषतः ... मृगाः	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar 	<ul style="list-style-type: none"> • Following dravya elaboration is done by Chakrapani- • पृषतः चित्रहरिणः • शरभः अष्टापद उष्ट्रप्रमाणे महाशृंगः पृष्ठगतचतुष्पाद 		<ul style="list-style-type: none"> • Here again animals which comes under jangal mruga are only listed. No guna or karma are mentioned. • Here nobody has given nirukti of that varga as before. • Only Gangadhar states that-पृषदादयो मृगा जाङ्गलसंज्ञा भवन्ति।

			<p>काश्मीरे प्रसिध्दः।</p> <ul style="list-style-type: none"> ● रामः हिमालये महामृगः ● श्वद्रंष्ट्रः चतुर्दंष्ट्रः कार्तिकपुरे प्रसिध्दः। ● कुरांगः हरिणभेदः। ● गोकर्णः गोमुखहरिणविशेषः ● हरिणः ताम्रवर्णः एणः कृष्णवर्णः ● ऋष्यः नीलाण्डो हरिणः ● चारुष्कादयो अपि हरिणभेदाः ● Dravya elaborated in jalpakalpataru - पृषत्- हरिणविशेषः मृगमातृक- बृहद् हरिण उरण- शशकविशेष 		
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			<p>कोट्टकार - हरिणभेद एणः कृष्णसारः</p> <ul style="list-style-type: none"> • Dravya elaborated in Charakopaskar - मृगमातृक-अल्पपृथूर हरिणः उरणः - मृगभेदः 		
<p>27.47-49 लावो : विष्किराः </p>	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavek shana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • Chakrapanitee ka offers following meanings in this verse: • All three 	<ul style="list-style-type: none"> • Following dravya elaboration is done by Chakrapani- • वर्तीरः कर्पिजलभेदः • कर्पिजल गौरतित्तिरिः • वार्तिकः चटकभेदः संघातचारी • उपचक्रः चकोरभेदः • वर्तकः • वर्तिका 	<ul style="list-style-type: none"> • Gangadhar has given definition of vishkir- विष्किरसंज्ञा विकीर्य्य भक्षयन्तीति। 	<ul style="list-style-type: none"> • Vishkir varga is mentioned here. • Animals which are coming under this group are listed here. • No guna Karma are mentioned. • Gangadhar has given nirukti of vishkir • All three commentator mentioned that this vishkir varga is classified into two two groups – lavadi and vartakadi based upon guna karma.

		<p>commentators states that vishkir are deviated into two groups- lavadya and vartakadya on the basis of guna.</p>	<p>जात्यन्तरमेव</p> <ul style="list-style-type: none"> • बर्ही मयूरः • शारपदेन्द्राभः मल्लकंकः • गोनर्दो घोडाकंकः • Gangadhar has given definition of vishkir. • Dravya elaborated in Jalpakalpataru- कुक्कुभ- कुकुया वर्तक- वटेर वर्तिका - क्षुद्रवटेर गोनर्द- दाँङ्कङ्क्ष गिरिवर्तक- पर्वतस्थ् वटेर क्रकर- कयेर • Dravya elaborated in charakopaskara - चकोर- 		
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			<p>रक्ताक्ष विषसूचक वर्तक वर्तिका च जातिद्वयं न तु वर्तकस्य स्त्री वर्तिका क्रकर- लावान्तक अवकर- वारडा</p>		
<p>27.50-53 शतपत्रो प्रतुदा द्विजाः।</p>	<ul style="list-style-type: none"> • Compositio n - poetry • Tantrayukti anagatavek shana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar 	<ul style="list-style-type: none"> • Following dravya elaboration is done by Chakrapani- • शतपत्रः काष्ठकुक्कुटः • कोयष्टिः कोण्डा • जीवंचीवकः विषदर्शनमृत्युः • अत्यूहः डाहूकः • लट्टा फेंजाको रक्तपुच्छाधोभागः लटलषकोऽपि 	<ul style="list-style-type: none"> • Gangadhar has given definition of pratudya प्रतुद्य भक्षयन्तीति प्रतुदसंज्ञा। • Defination of pratuda is given by Gangadhar. • He also explained dvija means bird. 	<ul style="list-style-type: none"> • In this sutra pratuda birds are listed. Here also guna – Karma are not mentioned. • Gangadhar has given nirukti of pratuda. प्रतुद्य भक्षयन्तीति प्रतुदसंज्ञा। • Pratudya means who ate by beak and legs.

			<p>तद्भेदः।</p> <ul style="list-style-type: none"> • डिण्डिमानकः डिण्डिमवदुत्कटध्वानः। • कुर्लिंग इति वनचटकाकारः पीतमस्तकः वाए अति लोके। • कलविंकः ग्राम्यचटकः • चटकस्तु देवकुलचटकः स्वल्पप्रमाणः। • Dravya elaborated in Jalpakalpataru- कोयाष्टि- कोरुक कैरातक- कोकिलभेद लट्टा- लटा बभृ- पिंगल वटहा- वडहा जटी- जडा 		
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			<p>दुन्दुभिधाङ्कोर- दुधुया कपोत- घुघु यष्टिका- याङ्क कलविङ्को - गृहचटक चटक - वनचटक अङ्गारचूङ्क- बुलबुल पारावत्- कपोत</p> <ul style="list-style-type: none"> • Dravya elaborated in charakopaskara - जटी- जटायू दुन्दुभि- पार्कार कुलिङ्गक- वन्यपक्षी ग्राम्यचटकाकार कपोत- वनवासी सारङ्ग् - 	
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			चातक		
27.53-56 प्रसहय भक्षयन्तेते योनिरष्टवि धांत्वेषां मांसानां परिकीर्तिता ।	<ul style="list-style-type: none"> • Compositio n - poetry • Tantrayukti anagatavek shana • Samasa . • प्रतुदा इत्यत्र तथा जांगला इत्यत्र चकारो लुप्तनिर्दिष्टः। 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar 	<ul style="list-style-type: none"> • 8 yoni of mansa varga explained by Gangadhar- प्रसहय हठादादाय भक्षयन्तीति गवादयस्तेन प्रसहय भक्षणेन प्रसहाः संज्ञिताः। भूशया बिलशायित्वाद् इति भुवि गर्ते शयितुं शीलमेषामिति बिलशायित्वं तस्माच्छागादयो भूशयाः संज्ञिताः। 	<ul style="list-style-type: none"> • Chakrapaniteeka: • Gahgadhar has revised quotes from Sushrut samhita. • In sushrut samhita 6 types of manas are mentioned namely – Jaleshaya, anupa, gramya, kravyabhuya, ekashapha and jangala. Again jangal has eight subtypes and anup has five subtypes. 	<ul style="list-style-type: none"> • In those sutra, eight different yoni of mansa are defined. • All three commentors explain nirukti of all 8 types. • Chakrapani's commentary is in short while commentary of Gangadhar and Y.Sen is more elaborative. • Gangadhar has revised quotes from Sushrut Samhita. • Sushrut Samhita's classification of mansa is more descriptive.

			<p>अनूपो जलसमीपदेश स्तत्र संश्रयाच्चरण स्थित्यादिकरणा त् जले जाता निवसन्तीति कूर्मादयो वारिजा वारिशयाः संज्ञिताः। स्थले जाता एव जले चरन्तीति जले चरणशीलत्वात् हंसादयो जलेचरा वारिणचारिणः संज्ञिताः। स्थले जायन्ते इति</p>		
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			<p>जाङ्गलसंज्ञिताः । विकीर्य चंचुचरणाभ्यां विक्षिप्य ये भक्षयन्तीति ते</p> <ul style="list-style-type: none"> • Nirukti given in Charakpopaskar-प्रतुद्य बहुधा चंचु चरणाभ्याम् अभिहत्य ये भक्षयन्ति ते..... प्रसह्य बलात्कृत्य हठात् आदाय भक्षयन्ति। तेन हेतुना ते प्रसहाः संज्ञिताः। बिलाशतित्वात् बिलेषु शयनात् 	
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			<p>भूशयाः उच्यन्ते। अनूपं जलप्राया भूमिः। तत् संश्रयात् तत्र विचरणात्.....। जले निवासात् जलजाः। जले चर्यात् जले संचरणात् जलचराः स्थलजा शले जाता...। विकीर्य चंचुचरणाभ्यां विक्षिप्य भक्षयन्ति.....। विष्किर प्रतुद्य चंचुचरणाभ्यां बहुधा अभिहत्य भक्षयन्ति।</p>		
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<p>27.56 - 63 प्रसहा भूशयानूप वारिजा स्वगुणैः पृथक्।</p>	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • All three commentators explained why aja and avika mansa are mentioned separately after 8 types. They both are found in jangal as well as anup desha. so they can't come under only anup or jangal 	<ul style="list-style-type: none"> • Following dravya elaboration is done by Chakrapani- • चरणयुधः कुक्कुटः • कपोता गृहवासिनः इति पारावताः • Chakrapani states that there are two types of prasaha-mansashi and amansashi. • प्रसहा द्विविधा मांसादा व्याघ्रशयेनादयः अमांसादाश्च गवादयः ; तेन मांसादानां विशेषमाह – प्रसहानामित्यादि। • Mansa of non vegetarian animal is good for arsha, grahani and shosha 	<ul style="list-style-type: none"> • Following extra-text statements are mentioned by Chakrapaniteeka in this context: • तृप्तिं चटकमांसानां गत्वा योऽनुपिबेत् पयः। चि. अ. २ – इत्यादि वृष्यप्रयोगादेव लभ्यते। • मांसं बृहणानाम्। सू. अ. २५ • गुणवैशेष्यादिति विशिष्टगुणशालित्वात् • मयूरस्य गुरुत्वस्निग्धत्वं वर्तकादगणपठितत्वेनैव लब्धं सत् पुनरुच्यते विशेषार्थम्। एवमन्यत्रापि गणोक्तगुणकथनेन लब्धस्य पुनः कथने व्याख्येयम्। • Chakrapani clarified that avik mansa is madhur and shit so it is pitta shamak and hence mentioned in sharad rutu. But it is also mentioned as hetu of raktapitta but 	<ul style="list-style-type: none"> • In this sutra guna karma of each mansa varga are mentioned. • Mansa of prasaha, bhushaya, vareeja, varicharina, anup is guru, ushna, snigdha, madhur, vrushya, and vatahara and kaphapitta vardhak. But it should be consumed by person having diptagni. • Mansa of mansashi is beneficial in chronic arsha, grahani and shosha. It is especially mansavardhak .conduction in which there is mandagni • Lavadi vishkir varga, pratuda and jangal mruga are laghu sheet, madhur and kashaya. They are beneficial in sannipata having pitta predominant • Vishkir are tridosha shamak. Pratuda mansa is ruksha and badha mutrakara. So beneficial in conditions having kleda kapha vruddhi. • Jangal mansa is anabhishtyandi, dhatu vardhak and best amongst all mansa. • Aja and avik mansa are mentioned separately. Reason behind it is given as vyamishra gochar and anishchit yoni.
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			<p>especially when those are chronic.</p> <ul style="list-style-type: none"> • Chakrapani explained that aja mansa is similar to nara mansa.so having qualities like shit, guru, snigdha it will not cause kapha vauddhi. • शरीरधातुसामान्यादिति मनुष्यमांससमानत्वात्। एतेन शीतगुरुस्निग्धत्वेन युक्तमप्याजमांसं शरीरधातुसाम्यात् कफं न करातीत्युक्तं भवति। • मिश्रगोचरत्वादिति कदाचिदनूपसेवनात् , कदाचिधन्वसेवनात्, 	<p>again its due to dravya sanyoga</p> <ul style="list-style-type: none"> • While commenting on lavadya vishkir varga, pratuda and jangal. Y.Sen explained sannipata. He states that stage as pitta adhikya vata madhyama and kapha alpa.He defines anuga means alpa.He has also revised lakshana of that condition from charak chi.sthana by anagatavekshana tantrayukti. 	
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			<p>कदाचिदुभयसेवताद जाव्योरनिश्चितयोनि त्वमित्यर्थः।</p> <ul style="list-style-type: none"> • ननु यद्येवं तदा तित्तिरिरपि धन्वानूपसेवनाच्च विष्किरणे पठनीयः। नैवं तित्तिरिजातिविशेष स्य धन्वानूपयोर्नियमेन निषेवणाद्गुणनियमः पार्वते कर्तुम्; अव्यजयोस्तु नियमोऽयं नास्ति, यतः केचिदजावी धन्वमात्रचरे, केचिच्चानूपमात्रचरे, केचिच्चोभयमात्रचरे; तेन तयोर्नियमकृतो योनिभेदः कर्तुं न पार्यते। 		
27.64-88 केषांचित्	<ul style="list-style-type: none"> • Compositio n - poetry • Tantrayukti anagatavek shana 	<ul style="list-style-type: none"> • All three commentaries are available • The 	<ul style="list-style-type: none"> • While explaining mayur mansa some extra text statements are 	<ul style="list-style-type: none"> • Chakrapani says that while describing guna of specific species, there is repetition of gunas 	<ul style="list-style-type: none"> • Collation- in description of kapota mansa, Chakrapani used term – 'swalpamutrakar' while Gangadhar used term swalpamrudutar. Y. Sen has mentioned same as Chakrapani.

<p>मांसानां परिकीर्तितः ।</p>	<ul style="list-style-type: none"> • Samasa. 	<p>chronological sequence of all three commentaries is similar</p>	<p>made by Gangadhar- as mayur mansa is snigdha and ushna it is good for Hemant, Shishir and vasant rutu.but it is like vishabhojana in Varsha, Sharad and starting of Greeshma.</p> <ul style="list-style-type: none"> • At the end of this varga, it is mentioned that all mansa are most useful for mansavruddhi. • To strengthen this statement chakrapani revise sutra from agryasangraha- मांसं बृहणानाम् । (च. सू. 	<p>which have been told in general qualities of that group. But its not punarukta dosha. It has special purpose. It denotes excess intensity of that gunas.</p> <ul style="list-style-type: none"> • while commenting on mayur mansa Gangadhar states that it is ushna so beneficial in hemant, shishir and vasant. But it is apathyakar in varsha, sharad, greeshma. • Chakrapani mentioned that guru snigdha guna are mentioned whie describing vartak varga.But they are mentioned again to denote their predominance. • Gangadhar has mentioned types of godha and kapota. Godha – swarna 	<ul style="list-style-type: none"> • Chakrapani has commented only on mayur, chatak, kapota mansa. • Gangadhar has given explanation and given explanation and revise quote from sushrut samhita. • Mansa is most beneficial dravya for mansa vardhana. • But mansa of each varga and even of individual species has its own qualities • Hansa – Swara- varna- shukra vardhak, vata nashak. • Mayur – Gives strength to chakshurendriya, shrotrendriya, medha and agni. • Kukut – best vatashamak beneficial in rajayakshma, chardi and visham jvara. • Tittir – vatolban tridosha shamas. • Lava – sangrahi, agnideepak and beneficial in sannipat. • Godha – vatapitta shaman, bruhan, balya. • Kapot – sheet, raktapittashaman. • Chatak – tridosha shaman, kapha shukra vardhan. • Shasha – pitta kaphashaman • Gavya – only in vata. Beneficial in shushka kasa, atyagni and mansakshaya. • Matsya – vrushya, guru, ushna and causes bahudoshha.they are kapha – pitta vardhak and beneficial in vataj roga.Diptagni is necessary for its intake.
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			२५/४०)	<p>godhika and vana godhika.</p> <ul style="list-style-type: none"> • Kapota – gruhavasi and vanavasi. • Gangadhar has explained that bahuvachan; ‘chataka’ is used to denote all types of chatak or to denote jati. • While commenting on matsya, Gangadhar has revised quotes from Sushrut Samhita which are very elaborative. 	<ul style="list-style-type: none"> • Kurma – vatahara, vrusha beneficial in shosha. • Varah – beneficial in vata. It is shramaghna. • Mahish – Beneficial in alpanidra, anidra. It is sharir dardhyakar. • It is mentioned that egg of a bird has same properties that of their mansa. Additional to that they are beneficial in shukra kshaya, kasa, hrudroga and kshata. They are madhur and avidahi.
27.88-98 पाठा शुषा शटी फञ्जी चिल्ली कुतुम्बुकः॥	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavek shana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • All commentators explain the 	<ul style="list-style-type: none"> • Following dravya elaboration is done by Chakrapani- • शुषा कासमर्दः • वास्तुकं टंकवास्तुकम् • राजक्षवकः दुग्धिक • कालशाकमिति 	<ul style="list-style-type: none"> • Following extra-text statements are mentioned by Chakrapaniteeka in this context: • सुश्रुते – तिक्ता काकमाची वातं शमयति, उष्णवीर्यत्वात्। सु.सू.४० • Gangadhar states that this fourth class of vegetables have 	<ul style="list-style-type: none"> • From this sutra shaka varga is introduced. • All three commentators have elaborated different names of shak. • Here shak which are available at present and used predominantly will be discussed. • Patha, shusha, changeri – grahi, tridoshaghna. • Vastuk – varchobhedi. • Kakamachi – rasayan, vrushya, naatiushna sheet, kushthanashini.

		<p>sutras in their own way but mostly elaborative.</p> <ul style="list-style-type: none"> • Y.Sen revised quotations from sushrut samhita related to kakamachi, shati, kalashaka, amlachangeri, upodika, tanduliya, mandukaparni, avalguja, patol, vartak. 	<p>कालिया</p> <ul style="list-style-type: none"> • मण्डुकपर्णी मणिमणीति • वनतिक्तमं पथ्यसुंदरम् • अवल्युजो वाल्युजी • शकुलादिनी कटुरोहिणी • शार्ण्गटा काकतिक्ता • कठिल्लकः पुनर्नवा • कलायो वर्तुलकलायः • तिलपर्णिका हुलहुलिका • गोजिव्हा दार्विपत्रिका • कुलकः कारचेल्लकः • कर्कशः स्वल्पकर्कोटकः • Dravya explained in jalpakalptaru-पाठा- 	<p>subtypes according to part used. They are patra, kanda and phala. So one have to observe that guna karma of which part are mentioned here.</p> <ul style="list-style-type: none"> • Patra, pushpa, phala, nala, and kanda become guru. • Y.Sen revised quote from bhavaprakash. There are six types on the basis of part used .They are patara, pushpa, phala, nala, kanda, sanswedaja. Each one is more guru than previous. 	<ul style="list-style-type: none"> • Rajakshav – tridosha shamak, grahi, beneficial in grahani. • Changeri – agni deepak, ushna, kaphavatashamak beneficial in grahani. • Upodika (pudina) madhur madhur sheet vrushya, kaphavardhan madaghna. • Tanduleeyak – madhur madhur sheet, ruksha, madaghna, vishaghna. • Mandukaparni, vanatikt, vetagra, avalguja, kathillak (karale), katurhini, nimbapatra – kapha pittahar.
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			<p>आकनिधि शटी- हरिद्रापत्राकृति वास्तुक- वथुया सुनिषण्णक- निद्रालु वेताग्र- वेतस्य कोमलाग्रम् वनतिक्त- श्वेतबहला अवल्गुज - वागुजीबीज कठिल्लक - कारवेल्लक तिलपर्णी- एडगजा पत्र कौलक- पटोलफल</p> <ul style="list-style-type: none"> ● Dravya elaborated in charakopaskar पाठा- अम्बष्ठा 	
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			काकमाची- वायसी राजक्षव- कृष्णराजिका उपोदिका- पुँड मण्डूकपर्णी- थानकुनि वनतिक्तक- वत्सक अवल्गुज- बाकुचि वृष - वासा शार्ङ्गेष्टा- अङ्गारवल्लिका केम्बुक- केड तिलपर्णिका- चोरक		
27.99-124 सर्वाणि सूप्यशाका नि	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological 	<ul style="list-style-type: none"> • Following dravya elaboration is done by Chakrapani- 	<ul style="list-style-type: none"> • Following extra-text statements are mentioned by Chakrapaniteeka in this context: • कुष्माण्डकं सुश्रुते 	<ul style="list-style-type: none"> • Shak varga is mentioned here. • All supya shaka are guru ruksha and vishtambh karak. • Aaluk, shalmali pushpa, nishpav, palak, kusumbh padma mrunal, yavashak are also guru and ruksha and vishambhkarak.

<p>पत्रकन्दफ लाश्रयाः ॥</p>		<p>sequence of all three commentaries is similar</p> <ul style="list-style-type: none"> • Both Chakrapani and Gangadhar revised quote from Harit samhita about keluta. • Charapani gives specific meaning of 'talashasya' • शस्य शब्देनेह मस्तकमज्जा गृह्यते। • While Gangadhar states that shasya means phala. Kharjura means talaphala. • Y.Sen states that shasya means mastak majja. mastak majja of both tala and 	<ul style="list-style-type: none"> • सूप्यशाकानि माषपर्ण्यादीनि • फंजी ब्राह्मणयष्टिका • चिल्ली गौडवास्तुकः • कुतुम्बकः द्रोणपुष्पिका • आलुकानि पिण्डालुकादीनि • कर्बुदारः कांचनः • सुवर्चला सूर्यभक्तिका • पत्तुरः शालिकः • चंचुपर्णिका नाडीचचभेदः • कुमारजीवः जीवशाकम् • लोट्टकः लोट्टमारिषः • नालिका गोनाडीचः • आसुरी राजिका मण्डिको • वृकधूपकः 	<p>बाल्याद्यवस्थाभेदेन पठितं तदप्यविरुद्धमेव, यतो बालमध्ययोस्तत्र पित्तहरत्वं कफकरत्वं चोक्तं, तदपीह पित्तोत्तरे कफोत्तरे सन्निपाते बोधव्यम्</p> <ul style="list-style-type: none"> • केलुटे हारितवचनं – केलुटं स्वादु विटपं तत्कन्दः स्वादुशीतलः। • Following specific explanations are given by Chakrapaniteeka: • From fariji to piluparnika all these shaka are guru and ruksha. They cause vishtambh during digestion. So they should be used after boiling and processing with lot of sneha. • While commenting on this topic Y. Sen explained term 'Vishtabhya jiryati' vishtabhya – udarpradeshe pindibhuya- प्रायः 	<ul style="list-style-type: none"> • Pallav of kshiri vruksha are kashaya and Sheet. Beneficial in pittatisar. • Guduchi and bilva are usrful in vata. • Gandir and chitrak are kaphanashak. • Shatavari and bala are vatapittahar. • Kousumbh is kaphaghna and pittavardhak. • Trapush is guru, vishtambi, sheet, ruksha, mutral. • Ervaruka is daha trushna klama nashak. • Alabu is ruksha, sheet, guru and varcho bhedi. • Kushmand – bal – pittaghna. Madhya – kaphaghna. Pakva – laghu, ushna, deepan, basti shodhan. • Utpal, poushkar beej – pitta and rakta har. • Tala ankur – urkhat rujahar. • Kharjur – raktapitta nashak. • Vidarikanda – jeevaneeya, balya, mutral, guru, madhur, bruhan, vrushya kanthya. • Sarshap – tridoshakar and badhavinmutrakar. • Patra, kanda, nal, phala are ashraya of shakavarga mentioned in Charak Samhita. Chakrapani mentioned that pushpa should be also considered. • In Bhavprakash six ashrayas are mentioned- षडविधं शाकं- पत्रं पुष्पं फलं
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		khajura.	<p>भूमिशिखिः</p> <ul style="list-style-type: none"> ● नलिनी पद्ममृणालम् ● यवशाकं क्षेत्रवास्तुकम् ● कुष्माण्डः सर्पच्छत्रम् ● अवल्युजमिति अवल्युजभेदः ● त्रिपर्णी हंसपादिका ● पीलुवर्णी मोरटकः ● गण्डीरः शमठः ● बिल्वपर्णी विल्वार्जकम् ● पर्वणी पर्वशाकम् ● पर्वपुष्पी कुक्कुटी ● पंचांगुलः चित्रैरण्डः ● एर्वारुकं राजकर्कटी ● कदम्बं कदम्बिकां ● नदीमाषकः उदीमानकः ● ऐन्दुकं निक्षारः ● तालप्रलम्बः तालांकुरः 	<p>विष्टम्भ्य उदरप्रदेशे पिण्डीभ्य जीर्यति।</p> <p>Term praya is used to denote there may be exception.</p> <ul style="list-style-type: none"> ● While commenting on sarpachatrak Chakrapani and Y.Sen explained that its shape is like sarpafana. So name is given. While Gangadhar states that it originates from dead body of snake etc. So it should be avoided. 	<p>नालं कन्दं संस्वेदजम् च तच्च यथोत्तरं गुरु विद्यात्। प्रायः सर्वाणि शाकानि , गुरुणि, रुक्षाणि, विष्टम्भीनि बहुवर्चासि सृष्टविण्मारुतानि च सन्ति।</p> <ul style="list-style-type: none"> ● In Bhavprakash it is stated that - शाकेषु सर्वे रोगा वसन्ति। तस्मात् बुधः शाकविवर्जनं कुर्यात्। ● According to Bhavprakash shak are guru, ruksha, vishtambhi. शाकं वपुर्भिन्नति, अस्थिरक्तशुक्रवर्णनेत्रप्रज्ञास्मृतिः नाशयति, पलितं करोति, तथैव गतिमपि हन्ति। भा. प्र. पू. ख. ६ ● Only well processed shak should be taken. Charak and Sushrut Samhita both state that - स्विन्नं निष्पीडितं स्नेह संस्कृतं शाकं हितम्, अस्विन्नं स्नेहरहितम् अपीडितं शाकं अहितम्। सु. सू. ४६/३५० ● Shushkashaka should be avoided as it is sarvadosha prakopa- शुष्कशाकानि सर्वदोषप्रकोपणानि। सु. सू. ४६/२९६ <p>They are vishtambhi and vataprakopaka.</p> <ul style="list-style-type: none"> ● Karkasha, jeerna, krumijushta, adeshaj
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			शृङ्गाटक- पानीयफलम् अम्लिका- अम्ल आर्द्रकस्य कन्द ● Dravya elaborated in charakopaskara -कठिञ्जर- ताम्रमुलक सुवर्चला- सूर्यावर्त निष्पाव- शिम्ब कोविदार- कांचनार कलम्ब - कदम्ब पर्वपुष्पी- कुङ्कुमा उरुबूक- रक्तएरण्ड एर्वारुक- लोमश	
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			<p>कर्कटी केलुट- उदुम्बरभेद विदारीकन्द- भूमि कुष्माण्ड</p>		
<p>27.125-165 तृष्णा .. प्रायो पयोगिकः</p>	<ul style="list-style-type: none"> • Compositio n - poetry • Tantrayukti anagatavek shana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • Gangadhar explained that only fruits which are predominantly used are mentioned here. Not all fruits are described. • Both Charapani and Y.Sen explained 	<ul style="list-style-type: none"> • Following dravya elaboration is done by Chakrapani- <ul style="list-style-type: none"> • फल्गु औदुम्बरम्। • परुरुषकं चेह मधुरपरुरुषकं ज्ञेयम् • आम्रातम् आमडा - चन्द्रिका • भव्यं कर्मरंगफलम् • आरुकं कार्तिकेयपुरे प्रसिध्दम् • कर्कधुः श्रुगालबदरी • टंकं काश्मिरप्रसिध्दम् • बदरं मध्यप्रमाणम् • गांगेरुकं नागबलाफलम् 	<ul style="list-style-type: none"> • Following extra-text statements are mentioned by Chakrapaniteeka in this context: <ul style="list-style-type: none"> • सुश्रुत - दाडिम - द्विविधं तत्तु विज्ञेयं मधुरं चाम्लमेव च त्रिदोषघ्नं च मधुराम्लं वातकफापहम्। • Both Chakrapani and Gangadhar explained that mrudvika or draksha is best among fruit class. So it is mentioned first. Y. Sen revise quote from agrya sangraha • Chakrapani gives specific meaning of madhuk. It means flowers of that 	<ul style="list-style-type: none"> • In that sutra phalavarga is described. • Chakrapani has mentioned that some fruits are used as shak so after shak, phal varga is described. While Gangadhar states that it is according to the sequence given in pratidnya. • Gangadhar has explained that mrudvika means pakva draksha phala. It is not apakva (unripe) due to absence of madhur rasa. • Draksha is mentioned as best amongst fruit in agrya sangraha. • Here we will see the fruits which are being used predominantly – • Draksha – madhur, snigdha, shit, vatapitta shamak, vrushya, bruhan, Beneficial in trushna, daha, jvara, kasa, rakta, pitta, udavarta. • Khajur – madhur, shit, guru bruhan, vrushya, kshaya, vatapittashama. • Phalgu (Anjeer) –tarpan, bruhan, vishtambi. • Parushak (Phalsa) – vata pittashamak.

		<p>agnisama means sphotadikara.</p> <ul style="list-style-type: none"> All three explained siddha as pakva. <p>सिद्धमिति कालवशात् पक्वम्</p>	<ul style="list-style-type: none"> करीरो मरुजो द्रुमः तोदनं धन्वनभेदः राजादनं क्षीरी नीपं कदम्बम् शताहकफलं सेह पीलु औत्तरापथिकम् तृणशून्यं केतकीफलम् तिन्दुकं केन्दुः वृक्षाम्लं महादद्रकं अम्लिका तित्तिडी प्रियालोऽयं मगधप्रसिद्धः दन्तशठः गम्भीरा आक्षिकी लता तस्याः फलमाक्षिकम् Dravya elaborated in Jalpakalpataru - बदर-कोलानि बृहत् 	<p>species have same qualities as their fruits.</p> <ul style="list-style-type: none"> मधूक शब्देन समानगुणत्वात् फलं कुसुमं च ज्ञेयम्। Following specific explanations are given by Chakrapaniteeka: केषांचित् शाकवत् उपयोगात् फलवर्णं आह। मृद्विका अग्रे अभिधीयते श्रेष्ठगुणत्वात्। Charapani clarifies that shasya means Phala. तालशस्यानीति तालफलानि Both Chakrapani and Gangadhar explained avadanshaksham means ruchi kara. Y.Sen explained avadanshaksham means chatani-पानादौ रुचिजननार्थं यत् व्यञ्जनं भक्ष्यते 	<ul style="list-style-type: none"> Aaruk (Alubukar),pitta kaphaprakopaka Kapittha – amm – Kanthaghna, vishaghna, grahi, ruchikar. Pakva – doshaghna, vishaghna, grahi. Bilva – bal – kaphavatajit pakva – putimarutam. Aamra – bal – raktapittakar madhya – pittavardhak pakva – vatanashak, mansa shukra vardhak. Jambu – Kaphapittaghna vatakar. Badar – bhedan, vatapitta shaman. Shushka – Kaphavataghna. Panas, mocha, rajadan – madhur, kashaya, shigdha, suhit, guru. Amalak – swada, meda, kapha, kleda and pitta nashak. Dadim – hrudya, tridoshashamak, Ashwatha, udumber, plaksha, nyagrodha. Phal – madhur, amla paki, pitta kaphaghna. Bhallatak – Twak and mansa of bhallatak are madhur and shit. Its seed is very hot so described as ‘agnisama’ In Sushrut samhita fruits are categorised under groups based on rasa- veerya – vipak and karma are mentioned. Its good interpretation for guessing guna karma of fruit which is not mentioned separately. Fruits which are apakva, atipakva, akala, vyadhit and krumiyukta should be
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			<p>फलानि कर्कन्धु- क्षुद्रफलबदरम् आरुक- आलुबोखर बिम्बी- ओष्ठोपमफलम् पनसं- कण्टकिफलम् मोच- कदलीफलम् राजादन- पियाल पीलुफल- गुडफलम् तिन्दुक- तिन्दु वृक्षाम्ल- तिन्तिडीक श्लेष्मातक- शेलुफल अङ्कोठ-</p>	<p>सः अवदंशः। चटनी इति लोके।</p> <ul style="list-style-type: none"> • Gangadhar mentioned that vrukshamla and amlika are two types of tintidika. He defines vrukshamla as whole plant having sour taste and amlika means only fruit has sour taste. • Gangadhar defines keshaghna means keshanam upaghatakaram. 	<p>avoided (su. Su.46/210)</p>
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			<p>अम्लिका- तिन्तीडीकभेद कर्चूर:- द्राविडकः वाताम- बदाम दन्तषठ- जम्बीर</p> <ul style="list-style-type: none">● Y.Sen explained puti guna of bilvaphala as sugandhi.● Both Chakrapani and Gangadhar gives explanation why after mentioning rasa of paravat again veerya is described. Thought it is clear that madhur paravat will have sheeta veerya and		
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			ushna veerya according to rasa. But some exceptions like amalaki are also there. So overcome on it veerya is mentioned here after rasa.		
27.162-177 रोचनं .. समाप्यते	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar 	<ul style="list-style-type: none"> • Dravya elaborated in Jalpakalpataru-जम्बीर-पर्णासभेद-अर्जक-श्वेतपर्णास-शिग्रु-शोभाञ्जन-शालेय- मरौ/मिस्तेय तृष्टक-राजिका-शृंगवेरी-गोजिव्हिका 	<ul style="list-style-type: none"> • Chakrapani explained why harit varga is mentioned after phala varga. He states that agnisanskara are not required same as phal varga as well as it can be used before and after lunch as phala. • While commenting on sutra from harit varga charapani elaborated putigandhha means decreases putigandha of sharira as well as 	<ul style="list-style-type: none"> • In this sutra harit varga is mentioned • Harit varga means these dravyas are used as ardra.They can be used before food.after food or even in processing of food. Harit indicates its use in ardra avastha. • Ardrak – rochan, deepan, vatakapha vibandha nashak. • Jambher – rochan, deepan sugandhi, pachan, krumighna. • Mulak – should be used as snigdha and swinna. Bal mulak is tridosahara while vrudha is tridosha prakopaka. • Suras – kaphavataghna, pittakruta, hikka shwas visha – parshwashula nashak. It is puti gandanashak – Destroys smell of body as well as food stuffs containing mansa. • Yavani, arjak, shigru, tushtak are

			<p>भूस्तृण- गंधतृण खराश्व- कृष्णजीरक अजगन्धा- यवानी सुमुख- पर्णासभेद</p> <ul style="list-style-type: none"> • Dravya elaborated in Charakopaskar- सुरसः- सुरभिपर्णातुलसी धान्यक- कुस्तम्बरु • Dravya elaborated in jalpakalptaru- आर्द्रक- अशुष्कं विश्वभेषज खराश्व- पारसिकयवानी 	<p>vyanjana.</p> <ul style="list-style-type: none"> • Both Chakrapani and Gangadhar explained that there are two types of gandar – shukla and rakta. Amongst them shukla is mentioned in shaka varga as it is not katu while rakta is mentioned in harit varga as it is katu. So its not a punarukta dosha. Y.Sen has given names as sthalaja and jalaj. Stthalaj is mentioned here. 	<p>ruchikar, and pitta prakopak.</p> <ul style="list-style-type: none"> • Jalapippali, gandar, shrungveri are kaphavata hara. • Gandir mentioned in this group is rakta gandar having katu rasa. Shwet gandar is already mentioned in shaka varga. • Grunjanak is grahi and harmful for pitta prakruti. • In Sushrut Samhita two types of palandu are mentioned. <p>E.g – Ksheer and rakta</p> <ul style="list-style-type: none"> • Ksheer palandu is snigdha, sthir, balya, medha - agni and kapha kara. Raktapalandu is katu tikshna, pittakar and agnideepak. • Rason – krimi kushta, vata, gulma nashak ,snigdha ,ushna , vrushya • These dravyas especially phala in shushka avastha becomes kaphavataghna.
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27.178 प्रकृत्या ... उपदेक्ष्यते	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar 	<ul style="list-style-type: none"> • Chakrapani clarifies that while drinking madya every time one can't get sour taste then also it is given that all madya have amla rasa. It is because its function like dantaharsha mukhastrava is same as amla rasa. • Gangadhar states that amla rasa and vipak itself states that veerya is ushna. Then also ushna is mentioned to denote tikshadi guna in madya. 	<ul style="list-style-type: none"> • Chakrapani states that after anna, pana is described according to pratidnya. Though jala is important in pana, here madya is mentioned at first because of its harshajanana karma. 	<ul style="list-style-type: none"> • From this sutra madya varga is introduced. • Purpose of this adhyaya is to describe anna and pana. So after anna, now pana is described. • Though jala is important in pana, madya is mentioned at starting .It is due to its properties like harsha janana, indriyabodhan etc. • Though it has some good properties as mentioned above, it has to be taken in proper quantity and proper method. Otherwise it has bad effect on health. • All madya are generally amla and ushna. They are pitta prokopaka and kaphavataghna. • They have properties like deepan, rochan, hrudya and bastivishodhan.
27.179-195	<ul style="list-style-type: none"> • Composition - poetry 	<ul style="list-style-type: none"> • All three commentaries 	<ul style="list-style-type: none"> • Terms explained by Chakrapani- 	<ul style="list-style-type: none"> • Y.Sen explained anaha and vibandhas- 	<ul style="list-style-type: none"> • Gangadhar has revised quotes from sushrut samhita at every type of madya. Sushrut has given guna karma of madya

<p>कृशानां .. प्रकीर्तितः</p>	<ul style="list-style-type: none"> • Tantrayukti anagatavek shana • 	<p>are available</p> <ul style="list-style-type: none"> • The chronological sequence of all three commentaries is similar • Terms explained by both Chakrapani and Gangadhar - सुरा- अनुभूतमण्डा जगल- भक्तकिण्वभूता सुरा अरिष्ट- औषधक्वाथसंपादितो मदिरा- श्वेतवर्णसुरा मदिरा- सुरामण्ड शार्कर- 	<p>मदिरा- सुरामण्ड शार्कर- शर्कराप्रकृतिक आसव धातक्याभिषुत- धातकी फलासव माध्वीक- मधुप्रधान सुरा- समण्डा यवतण्डुल कृता मधुलिका- मधूलक गोधूमभेद तत्कृता</p> <ul style="list-style-type: none"> • Term explained in Jalpakalpataru- आक्षिकी- बिभितक फलकृता सुरा धातकीपुष्पकृत 	<p>आनाहः उदरापूरः। विबन्धः वातादीनां अप्रवृत्ति।</p> <ul style="list-style-type: none"> • Y.Sen explained mardvik as madhvik. Similar to madhu. To strengthen his statement he revised quote from Ashtang sangraha- द्राक्षासवो मधुसमः। • Y.Sen explained term nava and puran madya- अभिनवं अनतीतसंवत्सर। अजातरसप्रसादं। जीर्णं पुराणं अतीत संवत्सरं जातरसप्रसादं वा। • Madya after preparation when used before 1st year it is said to be nava. It is devoid of rasasampad. After 1 	<p>in detail. But as it is not compared here.</p> <ul style="list-style-type: none"> • Some different opinions are mentioned here. Charapani says that dhatakyabhishut means madya prepared from dhataki phala while Gangadhar and Y.Sen states dhataki pushpa which is correct one. • It is mentioned that if madya is taken with satvik vidhi it will be useful as amruta. But satvik vidhi is not mentioned here. Gangadhar revised it from Sushrut Samhita. • Definitions and guna karma of different madya are as follows – • Sura – vataghna, stanyarakta vardhak, beneficial in grahani, arsha, krusha and saktamutra – • Madira – vataghana, good for hikka, shwas pratishyaya, kasa, chardi, anaha and vibandh. • Jagal – grahi, ruksha, ushna, shothaghna, pachak. • Arishta – Good for kaphavikar. Beneficial in shosha, arsha, grahani, pandu and aruchi deepan, pachan. • Sharkar – mukhapriya, sugandhi, hrudya, varnya, basti dosha nashak. • Pakvarasa – sneha – shlesma vikaraghna, rochan, deepan, hrudya, beneficial in shosha, shophya and arsha.
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27.196-198 जलमेकवि धं सर्वं अष्टं पात्रम् अपेक्षते।।	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshana • All types of jala are same if we consider its origin that is getting from rain. 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • All three commentators explained that divya udaka have six qualities – shit, shuchi, shiva, mrushta, vimal and laghu. • When this divya jala comes in contact with other 	<ul style="list-style-type: none"> • Chakrapani revised quotes of samudra jala and Ganga jala from Sushrut Samhita. • Jala which is polluted with dust, poisonous substances etc. is called as samudrajala while which is not polluted is Gangajala. • In Ashwin month due to kala prabhava there are no harmful substances in atmosphere to pollute the 	<ul style="list-style-type: none"> • Chakrapani gives nirukti of aindra. ऐंद्रमिति प्राप्यदृष्टवशेनेन्द्र प्रेरितम्। • Chakrapani explains patit desha kala. Desha means other mahabhutas present in akasha while raining. • Chakrapani has explained shivam as kalyanakara and mrushta as vadan priya. • Y.Sen defined divya jala as antariksha jala stored with the help of cloth- दिव्यम् उदकम् अन्तरीक्षात् 	<ul style="list-style-type: none"> • From this sutra jala varga is introduced. • After madyavarga jala varga is introduced as it is important for pana as well as processing of food. • Chakrapani and Gangadhar have mentioned sarva means four types mentioned in sushrut samhita – dhar, kar, haima, toushar. • Divya jala / pure rain water is sheet, shudha, vimal, laghu and kalyankarak. • But when it comes in contact with pruthvi as well as other mahabhutas / substances in air it acquires qualities of that substances. • Qualities of rain water changes as per ritu, atmosphere, place and present of pollutanta or substances present in atmosphere.

		<p>mahabhut in akasha and with pruthvi, its qualities changes.</p> <ul style="list-style-type: none"> • When divyajala comes in contact with earth (patra)it acquires its qualities. 	<p>water.So in Ashwin it is always ganga jala.</p> <ul style="list-style-type: none"> • Y.Sen also revise quote from Sushrut Samhita. He also mentioned method of examining gang jala. • He also revise quote from Ashtang sangraha also. • Kala is shita and ushna. Chakrapani explains that divya jala acquires qualities like shita ushna accordind to their predominance in specific kala. 	<p>पतत् वस्त्रादिपरिगृहीतम्..... </p> <ul style="list-style-type: none"> • In some manuscripts of charakopaskar jala guna according to rutu are gives. Eg.Hemant – snigdha, vrushyahima, guru. Shishir – laghu, kapha vatajit etc. 	
27.199-	• Compositio	• All three	• Chakrapani	• Y.Sen revised quotes	• Antariksha jala is mentioned having

<p>202 श्वेतेकषायं भवति सर्व पानीयमुत्त मम्।</p>	<p>n - poetry</p> <ul style="list-style-type: none"> • Tantrayukti anagatavek shana • Samasa . 	<p>commentaries are available</p> <ul style="list-style-type: none"> • The chronological sequence of all three commentaries is similar • Antariksha Jala is having avyakta rasa. When it comes in contact with pruthvi different rasas originates into it. • If antariksha jala is stored into clean pot before it comes into contact with prithi its good one having qualities like aindra jala. • Best jala is of having madhur 	<p>says that rasa according to types of bhumi are mentioned here But its not important.</p> <ul style="list-style-type: none"> • Gangadhar explained that antariksha jala is of avyakta rasa. when it comes in contact with different bhumi of different colours, it acquires different rasa accordingly. • Gangadhar has revised quote from Sushrut Samhita. Also it is mentioned that antariksha jala is having avyakta rasa and different rasa are originated into 	<p>from Ashtang Sangraha sutra sthana.6 as well as from Sushrut Samhita Sutrasthana 45.</p> <ul style="list-style-type: none"> • Gangadhar has revised quote from Sushrut Samhita. • According to it, rain water is of two types gang and samudra. • Shali test is given to decide ganga and samudra jala. • Gang jala should be gathered before contact with bhumi with the help of shukla and shuchi cloth and stored into suvarna, rajat or mrunmaya patra. • In Sushrut Samhita it is suggested that bhouma jala should be used in absence of ganga jala. 	<p>avyakta rasa. It s qualities changes according to the substances in its contact.</p> <ul style="list-style-type: none"> • In this sutra it is mentioned that different rasa originates when antariksha jala comes in contact with bhumi having different colour. Chakrapani stated that it is not described in other granthas and not so popular. • Explanation in Sushrut Samhita about it is more logical. He states that jala and pruthvi are basic cause of origination of rasa. So pruthvigata jala is yoni of all rasa. Other mahabhuta are also present in pruthvi due to anyonya anupravesha . Tartam bhava of these mahabhuta gives rise to different rasa. • Antariksha jala when stored before contact with bhumi then it is same as aindra jala. It is madhur having little bit kashaya, sukshma, vishad, laghu, aruksha and anabhishyandi. It is best amongst all.
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		– kashaya rasa , and it is sukshma, vishad, laghu, aruksha, and anabhislyandi.	it after its contact with pruthvi. But here mahabhut pradhanya in pruthi is mentioned as a cause.		
27.203-208 गुर्वभिष्य न्दि पानीयं शरद्यापः प्रयोक्तव्या विशेषतः।	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshana • Samasa . • Here jalaguna according to rutu are mentioned. 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • Gangadhar and Y.Sen explained qualities of jala according to rutu. • Both have only explained in simple language No any addition. 	<ul style="list-style-type: none"> • Y.Sen mentioned method of collecting gang jala (sharad rutu jala) from Sushrut Samhita.It should be collected before it comes in contact with bhumi with clean white cloth and stored into gold, silver or earthen pot. 	<ul style="list-style-type: none"> • No commentary by Chakrapani. 	<ul style="list-style-type: none"> • In this sutra, qualities of rain water in different rutu are mentioned. • Due to change in atmosphere there is change in substance which comes into contact with rain water. • Also predominance of rasa changes according to rutu which reflects in water. • In varsha it is guru and abhislyandi. • In sharad it is laghu and anabhislyandi.It is beneficial for sukumar for anna and pan. • In hemant it is snigdha, vrushya, balya and guru while it becomes laghu in shishir. • In Greeshma it is anabhislyandi. • Rain water which is not seasonal definitely causes dosha prakopa. • Rain water in sharad rutu is best.

<p>27.210-216 नद्यः पाषाणवि च्छिन्न प्रोक्तोऽयम् अष्टमः सुविनिश्चितः।</p>	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshana • Samasa . • Here jalaguna are mentioned according to its source. 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • Term explained by all three – Vapi – dirghika Kupa – prasiddha Tadag – tatadagacchati Sara – divyakhat • Prastravan – nirzar. 	<ul style="list-style-type: none"> • Gangadhar and Chakrapani explained logic behind difference in guna karma of himavat prabhav, malayaj prabhav nadi jala. In Charak Samhita himavat prabhav nadi jala is mentioned as pathyakar as it becomes clean due to falling on big stones in their stream. While in Sushrut Samhita it is said that it causes hrudroga. Gangadhar explains that if it is not like pashan 	<ul style="list-style-type: none"> • Gangadhar has mentioned qualities of different river water from sushrut samhita. • He also revised quotes from sushrut samhita regarding vapi jala, kupa jala, etc. • Even water beneficial in different conditions also mentioned by Gangadhar. It is also taken from sushrut samhita. • Cold water beneficial in murccha, pitta, daha, visha, rakta, madatyaya, bhrama, klama, vaman, urdhvag raktapitta • Cold water should be avoided in – parshvashula, pratishyaya, vataroga, galagraha, adhman, stimit koshtha, navajvara, 	<ul style="list-style-type: none"> • Here qualities of water from different rivers are mentioned here. • The rivers which flow from very high altitude to low, and having very fast flow, whose flow bursts due to falling down on stones from height is pure. It is devoid of pollutants. • Qualities of river water also depend upon desha through which it flows. • Himavatprabhava – • Malaya prabhava – • Sahyadri vindhya prabhav – • River water which is contaminated with kitta, sarpa, mala has adverse effect on the health. • Water from vapi, kupa, tadaga etc. has qualities depending upon qualities of desha. (bumi) • Water which is picchil, klinna, contaminated with krumi, leaves, and animal waste should not be used. • Water which is discoloured, tasteless or having abnormal taste, bad or abnormal odour should be also avoided.
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			<p>vicchinna then it will cause hudsonroga.</p> <ul style="list-style-type: none"> ● Chakrapani said that it is pathyakar due to adhatyakaprabhav and causes hudsonroga due to apathyakar prabhav. ● Gangadhara defined krimil as kitayukta and klinna – as parnadi yukta. ● Gangadhar mentioned jala vyapad and also its treatment from Sushrut samhita. 	<p>hikka, snehapana.</p> <ul style="list-style-type: none"> ● Ushnodak beneficial in – kapha, meda, vata, shwas,kasa,jara.It is agnideepak and bastishodhak. ● Method of preparation of ushnodak – boil water to ¼ and when it becomes nirvega,nishfena,nirmal it is beneficial.It should not be used stolen. ● Shrutashit jala is beneficial in trushna,chardi,bhrama,arochak,pratishyaya ,praseka,shwayathu,m andagni,udara,kushtha,jvara,vrana and madhumeha. 	
<p>27.217-224 स्वादु शीतं मृदू</p>	<ul style="list-style-type: none"> ● Composition - poetry ● Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological 	<ul style="list-style-type: none"> ● Gangadhar states that gokshira is mentioned at starting to 	<ul style="list-style-type: none"> ● Gangadhar revised quote of general qualities of dugdha from dirghajivitiya adhyaya by 	<ul style="list-style-type: none"> ● From this sutra dugdha varga is introduced. ● First general qualities of milk are mentioned then guna karma of different milks from 8 yoni are described.

<p>च अक्षिशूलि नाम्।</p>	<ul style="list-style-type: none"> • Samasa . • Tantrayukti Atitavekshana. 	<p>sequence of all three commentaries is similar</p> <ul style="list-style-type: none"> • Both Gangadhar and chakrapani states that ksheera varga is mentioned after jala varga because of similarity in dravatva and jeevaneeya karma. <p>द्रवत्वसामान्या ज्जीवनीयत्वादि साधर्म्याच्च जलानन्तरम् तत्र उद्देशक्रमिकत्वा च्च क्षीरवर्गम् आरम्भते।</p>	<p>denote its importance.</p> <ul style="list-style-type: none"> • Chakrapani explained prasanna as nirdosha due to prashasta guna. प्रसन्नम् इति निर्दोषम्। • Gangadhar explained ekashapha as ekakhura like ashwa. while Chakrapani states ekashapha as vadavaya. • Gangadhar revised quote from sushruta samhita stating importance of chag paya. He mentioned that it is similar to godugdha and especially beneficial in 	<p>atitavekshana tantrayukti.</p> <ul style="list-style-type: none"> • Charakpani states that whenever opposite qualities to that of general qualities of milk are mentioned, it is in comparison. e.g ushtri ksheer is said to be salvan. It means pradhan rasa is madhur but there is lavan rasa in small amount as compared to other. It is applied to snigdha guna of mahisha dugdha, ushna guna of ekashapha. • Chakrapani says that use of hastini dugaha is not mentioned at any where in shastra. So bhishak have to use it according to its guna with his own logic. • Gangadhar also 	<ul style="list-style-type: none"> • These general qualities are present in all types of milk. Only their concentration differs. With these qualities some other qualities also present in different milks. • Gokshir is best amongst all as it is anabhishtyandi. But it doesn't denote that other milks are harmful for health. • Each milk has its own merits and demerits so one should take it according to prakruti, satmya, desha, kala, dosha etc. • Cow – apichil, jeevaniya, rasayan, raktapittahar, vatahar. • Mahish – Guru, snigdha, beneficial in anidra, atyagni. Mahaabhishtyandi. • Ushtra – ruksha, ushna, ishat lavan. Vatakaphanashan, beneficial in shopha, gulma, udara, arsha, krumi, kustha, visha. • Ekashapha – ruksha, amla, lavan, ushna beneficial in shakhagat vata and dhatugat vata. • Aaja – same as godugdha. Beneficial in raktapitta, atisar, jvara and especially in shosha. • Avika – ushna, pitta kapha prakopaka, beneficial in shwas, kasa. • Hastini – balya, guru, sthairyakara. • Manush – jeevan, bruhan, satmya, raktapittanashak, beneficial in tarpan,
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			<p>shosha.</p> <ul style="list-style-type: none"> ● Gangadhar has explained avika as meshi. 	<p>mentioned effect of milk when it is taken at different time as well as qualities of atishruta, paryushit, shrutoshna, dharoshna dugdha from sushrut samhita.</p>	<p>and akshishula.</p> <ul style="list-style-type: none"> ● From above discussion godugdha has all good qualities beneficial for swastha. Though it is guru and snigdha it is anabhishtyandi. ● Mahish dugdha is more guru and snigdha than godugdha; it is mahabhishtyandi so person having kapha prakruti and predominant kapha dosha should avoid it. ● Chag dugdha is same as godugdha but as they wonder more and eats katutikta rasa more, their milk is laghu. So it is beneficial in those who have mandagni. Even guna karma of milk changes according to the time of taking it. ● Milk is an ideal food for infants and children and it is a good supplementary food for adults. It contains proteins of good quality and also other nutrient in proper proportion and thus it is a complete food. It is however deficient in vit c and iron. ● With only minor exceptions, the overall nutritive value of different species can be said to be similar. Human milk contains more lactose (milk sugar) and buffello milk contains more fat as compared to cow's milk. Cow's milk contains more protin than does human milk.
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<p>27.225-236 रोचनं दीपनं गव्यं रसानामयं नवमः परिकीर्तितः ।</p>	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavek shana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • All three have explained mandak dadhi- मन्दक यदा क्षीरं विक्रीयामापन्नं घनत्वं याति, तदा तद् मन्दकम्। चक्रपाणि यदा क्षीरं विक्रियमाणं न सम्यक् दधिभावं याति तदा मन्दकं 	<ul style="list-style-type: none"> • Gangadhar states that dadhi is a dugdha vikar so it is included in ksheer varga. • According to chakrapani dadhi is beneficial in peenas due to prabhav. • Chakrapani states that after mentioned amla rasa, ushna and snigdha guna again vataghna karma is mentioned. It denotes its affinity towards vatashaman. • Gangadhar has explained mastu as- मस्तु 	<ul style="list-style-type: none"> • While commenting on bruhan karma of dadhi, Chakrapani clarifies difference between krusha and karshya is sahaja – natural. So dadhi is useful in sahaj karshya. • Gangadhar and Y. Sen both mentioned guna – karma of different eight types of dadhi made from different types of milk respectively. It is revised from Sushrut samhita. • According to chakrapani, term prayasho means along with rutu, prakruti etc. Also be considered while taking dadhi. • Sara means dadhi upari parisneha according to chakrapani सरो दध्युपरिस्नेह। 	<ul style="list-style-type: none"> • While commenting on morat, Y.Sen revise quote of Jejjat. • From this sutra dugdha vikar are mentioned. • Dadhi is deepan, rochan, snigdha, vataghna, balakarak. • Sushrut has mentioned three types of dadhi – madhur, amla and atiamla and mentioned their guna karma which is more logical. • It is beneficial in peenas, atisar, sheetak, vishamjvara aruchi and mutrakruccha. • Dadhi is ushna so should be avoided in sharad, greeshma, vasant and in rakta pitta vikar. But dadhi made from godugdha is not pitta prakopaka so can be consumed in above conditions. • Mandak dadhi means dadhi which is not prepared well (used before completing the process) It is vidahi and tridoshas prakopaka while jata dadhi (well processed) is vataghna. • Dahi sara is shukral while mastu is kaphavataghna and stroto shuddhikar. • Takra is beneficial in shopha, grahani, mutragraha, aruchi, pandu, gara and snehavyapad. • Here guna of takra are not mentioned as madhur – amla, kashaya anurasa, ushana, laghu, ruksha and agnideepak.
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		<p>अत्यम्लं। यो. सेन</p> <ul style="list-style-type: none"> • All three commentators explained guna karma of dadhi,sara, mastu, takra, navaneet, ghrut as well as piyush, morat etc. • Dadhi is contraindicated in sharad, Greeshma and Vasant rutu. So by arthapatti it can be used in Hemant rutu. • All three have explained Puran Ghrut as ghrut stored for 10 years. It has strong odour. After 10 yrs it is said 	<p>different ghrut prepared from 8 types of dugdha from sushrut samhita.</p> <ul style="list-style-type: none"> • Gangadhar mentioned different types of takra according to method of preparation. • Takra – prepared by mixing ½ part of water and butter separated • Ghol – withbutter and no water added. • Udashwit – • Gangadhar also mentioned different prakshepa dravyas for 	<p>other directly from milk. But it is mentioned that qualities of both are similar. Khirotha navneet is especially Chakshushya.</p> <ul style="list-style-type: none"> • Ghruta is best amongst all sneha due to its quality ‘sanskarasya anuvartanam’ • Jeerna ghrut means ghrut used after 10 years of preparation. In case of ghruta Chakrapani states that यथा यथा च जीर्णत्वप्रकर्षः तथा तथा गुणोत्कर्षो ज्ञेयः। • In Charak samhita guna karma of ghruta prepared from 8 types of milk are not mentioned. In Sushrut Samhita they are mentioned in detail. General qualities are present in all but special qualities come from guna of that milk. e.g avik ghrut is kaphaprapakaka • Piyush, morat, kilat are guru. They should be used only in deeptagni and in anidra. <p>Piyusha – milk upto 7 days after delivery Morat – after 7 days till it acquires all qualities of milk. Kilat – Ghana part of takrakurchika / dahikurchita. Can be taken as paneer - तेषां पिण्डः किलाटः। कै. नि. द्रववर्ग /१७५ Takrapindaka is vishad, guru, ruksha, grahi.</p>
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		<p>to be prapuran and looks like laksha rasa.</p> <ul style="list-style-type: none"> ● Both chakrapani and Gangadhar revised quote from Harit Samhita stating that as years passes ghrut becomes more potent. ● All three explained piyusha as sadya prasruta dugdha. Gangadhar and Y. sen mentioned that upto 7 days it is called as piyusha. ● Morat is the stage after piyusha till it gets prasanna (all prashasta guna) 	<p>different dosha while taking takra.</p>	<p>सुबद्धं घनवस्त्रेन द्रवभागविवर्जितम्। पिण्डीभूतं च तक्रं यत्तक्रपिण्डः स उच्यते। कै. नि. द्रववर्ग/१७६</p> <ul style="list-style-type: none"> ● In Sushrut Samhita along with above kshir vikar, santanika, takrakurchika, and sarpi manda are mentioned. ● According to modern nutrition unless the whey is thrown away, the products derived from milk retain most of the nutrients contained originally in milk.
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<p>27.237-242 वृष्यः शीतः प्रशस्ता सर्वशर्कराः।</p>	<ul style="list-style-type: none"> ● Composition - poetry ● Tantrayukti anagatavekshana ● Ikshu varga is mentioned here. 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar ● All three commentators explained vidahi guna of yantranishpidit ikshu rasa. ● It becomes vidahi because of granthi kit etc. on it is also crushed with sugarcane. Other reason is when juice is stored for a long time it comes in contact with 	<ul style="list-style-type: none"> ● Madhusharkara - Both Gaugadhar and Y.Sen states that after a long period, madhu transfers into solid form like sharkara known as madhusharkara ● Y.Sen explained chedan guna of madhusharkara .- छेदनी कफादीनां पिण्डीभुतानां भेदकारिणौ। 	<ul style="list-style-type: none"> ● Y.Sen explained term 'vidahi'- द्रव्यस्वभावादथ गौरवद्वा चिरेण पाकं जठराग्नियोगाद् । पित्तप्रकोपं विदहत् करोति तदन्नपानम् क्वथितं विदाहि। ● Chakrapani arouse one query and clarifies it. In raktapitta chikitsa madhudak and ikshurasa are mentioned.If ikshu rasa is vidahi then why it is given in raktapitta chikitsa. He clarifies that only danta nishpidata rasa should be taken there. ● Y.Sen revised quote from Astang sangraha stating vidahi guna of 	<ul style="list-style-type: none"> ● From this sutra ikshu varga is introduced. ● Poundrak ikshu is mentioned first best amongst all. ● When it is chewed then it is sheet, snigdha, brushan, vrushya and kapha – vardhak. ● When its juice (machine prepared) is taken it is vidahi. ● Vidahi guna is due to मूलत्वग्रन्थिसंयोगाद्यान्त्रिकास्तु विदह्यते। ● So if juice is prepared after removing mula, tvaka, granthi etc. then it will have same good qualities as mentioned before ● Guda and sharkara are prepared from ikshurasa so mentioned in this class. ● Guda is prabhut krumikar, majja rakta, and mansa and meda vardhak. So it should be avoided. ● On the basis of process of preparation three types of guda – Kshudra, dhouta and alpa mala are mentioned. ● Each next one is more laghu, vimal and sheet than before. ● Matsyandika, khanda and sharkara are three stages. They are again more vimal and sheet than the type mentioned before

		<p>heat and air so becomes vidahi.</p> <ul style="list-style-type: none"> All three commentators explain guda, kshudra, mastyaandika, khanda, sharkara etc. But Gangadhar's explanation is more detail and logical. All three explained Yasa sharkara is made up from duralabha rasa. 		<p>yantranishpidit ikshu rasa. This quote is more informative.</p> <ul style="list-style-type: none"> Gangadhar has explained guda, kshudra, phanit etc. पाकादतिसान्द्रत्वमापन्न इक्षुरसो गुडः। स च त्रिविधः चतुर्थभागावशेषित इक्षुरसस्तु गुड उच्यते। त्रिभागावशेषित इक्षुरसः क्षुद्र उच्यते। अर्ध्दावशेषित इक्षुरसस्तुगुडः फाणितम् इति उच्यते। 	<p>one</p> <ul style="list-style-type: none"> Sharkara are more vimal and sheet than guda. They are raktapitta prasadak beneficial in trushna, daha, chardi, murccha. Madhusharkara is not actually sharkara. When madhu is stored for a long time. Crustallization occurs into it. It is called as madhu- sharkara.
<p>27.243-249 माक्षिकं भ्रामरं वर्गोऽयं</p>	<ul style="list-style-type: none"> Composition - poetry Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> All three commentaries are available The chronological 	<ul style="list-style-type: none"> In Sushrut Samhita eight types of madhu are described while in Charak samhita 	<ul style="list-style-type: none"> Gangadhar explained that vaman is exception for the rule that madhu should not be used with 'ushna' 	<ul style="list-style-type: none"> Actually madhu is not related to ikshu varga. But while describing sharkara madhusharkara is mentioned and so after madhu sharkara madhu is described. Madhu is vatakar, rakta pitta kaphahar, sandhankara, chedan, ruksha.

<p>दशमो मतः।</p>		<p>sequence of all three commentaries is similar</p> <ul style="list-style-type: none"> All three explained that though madhu is not a ikshu vikar it is mentioned in this group. Along with sharkara, madhu sharkara is also described and with this reference madhu is also included into this class. All three explained that madhu is not used with ushna because of savishanvayan. Chakrapani and Gangadhar explained that 	<p>only four are mentioned here</p> <ul style="list-style-type: none"> Gangadhar says that these four are jangam prabhav But chatra, arghya, ouddlalak are sthavar so they are not mentioned here. Charapani and Y.Sen states that remaining types are not mentioned here as they are 'aprashasta' It sounds to be logical. All three explained 'Yogavahi' quality of madhu. It is made up from different flowers having 	<p>Gangadhar gives its reason as apaka and anavasthan</p> <ul style="list-style-type: none"> Chakrapani revised quote from harit samhita. Gangadhar explained aam – madhu as- आमन्तु मधु तदुच्यन्ते यन्मधुकोषे अल्पकालमारब्धम् अम्लं भवति भूरिकालेन परिणतन्तु कषायानुमधुरं पक्वमुच्यते। तथाविधन्तु कोषाद् ग्रहणकाले परीक्षितव्यं कालान्तरे त्वम्लत्वे नामत्वाभावात्। Gangadhar refers ama and pakva 	<ul style="list-style-type: none"> Though it is sheet, it is mentioned that it should not be used with ushna guna, in persons having predominant ushna guna and mixing with ushna dravya etc. Gangadhar states that makshika may be savisha. As ushna guna agreeevates visha, it should be avoided. Madhu aam is very difficult to cure because of viruddha upakram. For aam ushna chikitsa is necessary which is harmful to madhu and sheet Chikitsa will be harmful to aam. So it is difficult to cure. Gangadhar has given different opinion about madhu aam. He has considered aam and pakva terms related to duration of madhu in honey comb. Madhu which remains in comb for shorter period has amla rasa while which remains in comb for appropriate kala is pakva and has madhur rasa with kashaya anurasa. Gangadhar has given nirukti of yogavahi- मधु योगवाहि, येन सह युज्यते तद् गुणम् आवहति। Chakrapani has given more logical explanation about 'yogavahi' guna of madhu. He states that it is formed by variety of flowers of different species. So it has different hidden qualities. (अनभिव्यक्त शक्ति)
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		<p>it is made by savisha makshika and also from different types of flowers. So ushna guna in visha is also present in madhu. So it is not taken with ushna. When it is mixed with specific substance, due to its qualities, qualities of honey become more potent.</p>	<p>different properties like rasa, veerya.etc so it has different qualities which are not fully expressed (अनभिव्यक्त शक्ति). When it is mixed with other substance qualities of honey which are same as of that mixed dravya become more potent.</p>	<p>madhu to the duration of it in honey comb. While charakpani as well as Sushrut Samhita refers it as ajeerna due to madhu and it is difficult to cure. There is viruddha upakrama for both ama and madhu.</p> <ul style="list-style-type: none"> • Gangadhar defines 'yogavahi' - मधु योगवाहि, येन सह युज्यते तद् गुणम् आवहति। • Madhu carries qualities of substance mixed with it. • Chakrapani explained that though madhu is yogavahi, it shouldn't be used for snehan and vata dosha due to its ruksha guna. 	<p>When it is mixed with other dravya similar guna karma gets more strength and that guna and karma are seen. So madhu is used in vaman, basti, vrushya and in many other karma.</p>
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<p>27.250-260 क्षुत्तृष्णाग्ला निदौर्बल्य माषतिलक्षी रमुद्गसंयो गसाधिताः।</p>	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • Both Chakrapani and Gangadhar explained peya as yavagu having more liquid part and vilepi having more solid part. पेया बहुद्रवा यवागू, विलेपी विरलद्रवा यवागू। चक्रपाणि • All three commentators 	<ul style="list-style-type: none"> • Gangadhar states that after describing shuka dhanyadi varga that is akruta anna, now guna karma of krutanna anna –that is krutanna varga is described in detail. • Chakrapani states that yavagu is mentioned first as it is beneficial in both healthy and patient. while Gangadhar states that it is mentioned first as beneficial in diseased condition. • While 	<ul style="list-style-type: none"> • कृतान्नस्य पेयादेर्गुणान् वक्तु कृतान्नवर्ग उच्यते; ते च पेयादीनां गुणाः केचित् संस्कारसंयोगादिजाः; केचित् प्राकृता ज्ञेयाः, न च वाच्यम् पेयादीनामेव गुणेन बाधितत्वात् शूकधान्यादीनां पृथग् गुणो न वाच्य इति, यतः पेयादयो हि प्रकृतिगुणानुविधायिनः सन्तः स्वगुणमावहन्ति, तेन कृतान्नस्य गुण उच्यते, स यदि रक्तशाल्यादिप्रकृतावपि भवति, तदा 	<ul style="list-style-type: none"> • Here qualities of prepared food are described. • Chakrapani says that if qualities of raw food and its ahara kalpana are same then it will best in its quality and also beneficial. If they are opposite, it will decrease its potency. So after describing qualities of shuka varga etc. again qualities of specific ahara kalpana are described. • Yavagu are described first as it is beneficial for both swastha and atur. • Yavagu is of three types – Peya, vilepi and manda. • Here only guna karma of peya, vilepi and manda are mentioned. Process is not given. Gangadhar has explained the process- अन्नम् पञ्चगुणे..... अम्भसि। • Peya – Khudha trushana glani dourbalya nashak, sweda janak, vatanulomak, malanutomak Beneficial in kukshi roga and jvara. • Peya is described in Nighantu ratnakar (volume 1 guna dosha prakaran), Sharangdhar Samhita (m.k.2/167 – 168), Kashyap Samhita (bhojan kalp 73-74), kai.Ni.(Kru. 44). It is prepared with one
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		<p>explained qualities of peya, vilepi, manda, laja mand and sanskrit manda.</p> <ul style="list-style-type: none"> All three explained that odan prepared by appropriate procedure – Sudhout, prastruta swinna, and when taken immediately after prepared (santapta), then it is laghu. Otherwise it is guru. Also odan prepared with the help of mansa ,shaka,vasa, taila,ghruta,majja, masha,til,ksheer,m udga also becomes guru. 	<p>commenting upon susanskruta laja manda, Chakrapani explains that ‘shuddhanam malapaha’ means it removes kostha alepaka dosha after shodhan.</p> <p>शुधदानां मलापह इति सम्यक् शुधदानाम् अपि कोष्ठोपलेपदोष अपहरत्वेन....।</p> <ul style="list-style-type: none"> According to Chakrapani, some acharyas conclude shuddhanam as ishata shuddhi. But its not true as even in ishat shuddhi peya is 	<p>बलवान भवति, अथ प्रकृतौ विपरीतौ भवति, तदा कृतान्नगुणस्य अल्पत्वं भवति इति मन्तव्यम्...।</p> <ul style="list-style-type: none"> Chakrapani explained that some qualities of krutanna varga are sanskaraja, some are sanjogaja and some are prakruta. Krutanna kalpana has its own specific guna karma. When these are similar to shuk / shimbi dhanya from which they are made, potency of that guna karma is excellent. But when they are opposite to each other potency decreases as well as karma of powerful guna will be seen. Y.Sen defined 	<p>part rice and four parts water.</p> <ul style="list-style-type: none"> In Cha. Chi it is mentioned in Arsha (Chi 14 /199), jvara (Chi 3 / 187), kasa (chi 18 / 79), different types of atisara (Su.2 / 20-21-22). Vilepi – laghu, grahi, hrudya, tarpani. Vilepi is described in Nighantu Ratnakar, Sushrut Samhita (Su.46/343), Sharangdhar Samhita (m.k.2 / 166). It is prepared with 1 part rice and four parts of water. Solid part is more than liquid part. Manda – agneedeepak, vatanulomak, strotomrudukar, swedajanank, dhatusamyakar. It is beneficial in trushana, atisara, langhan and after snehan. Manda is described in Nighantu Ratnakar (volume 1- Guna dosha prakaran), Sharangdhar Samhita (M.K.2/170), Kaiyadev Nighantu (Kru./49), Kashyap Samhita (Bhojan kalpa 64). It is especially useful in vidaha. In Nighantu Ratanakar guna karma of manda of each grain are described. In Charak Samhita laja manda and vatya manda are mentioned .(Cha su -27/254 and Chi22) After yavagu, odan is described. Odan is good when prepared by proper method –
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			<p>contraindicated</p>	<p>krutanna as sanskrita anna like peya. कृतान्नानि संस्कृतान्नानि पेयादीनि।</p> <ul style="list-style-type: none"> Gangadhar explained term peya, vilepi, manda more precise and with method of preparation. यवागूस्त्रिविधा ज्ञेया द्रवसिक्थसमान्विता। सिक्थकैरहितो मण्डः पेया सिक्थ समान्विता। यवागूः बहुसिक्था तु विलेपी विरलद्रवा। अन्नं पञ्चगुणे साध्यं विलेपी तु चतुर्गुणे। मण्डश्चतुर्दशगुणे यवागूः षडगुणेऽम्भसि। 	<p>sudhuta, prastruta, swinna and santapta. Opposite to this, odan becomes guru.</p> <ul style="list-style-type: none"> Odan is described in Bhav Prakash (Krutanna varga 4-6), Kshem kutuhal (6/18-20), Sushrut Samhita (su, 46/347), Nighantu Ratnakar (volume 1- guna dosha prakaran). In Sushrut Samhita odan prepared by different kwath are mentioned in chikitsa of madhumeha (Chi 3/28), antarvidradhi (chi 16 /36), Upadansha (chi 19/54), vataj svarbheda (chi 7/35), mudhagarbha (sha.10/4) In Bhojan Kutuhal and Kshem Kutuhal different types of rice (annam) are described – paramanna, haridrannam, bhutodan, karambhak, shashirekha. In Nighantu Ratnakar odan of different grains with guna karma are described – Vruntakbhakta, Sharkarabhakt,lajabhakta, yavak bhakt, kodrubhakt, shyamak bhakt, nivaranna, shakanna,shashtikoudan, pishitoudan, matsyodan, Pramehaghna odan is mentioned in Ashtang hrudaya. (chi 12) When odan is prepared with the help of mansa, shaka, sneha, phala it becomes guru, balya, bruhan, hrudya. Odan prepared from bhrushta tandul
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					(after frying) is laghu. It is kaphanashak and aruchinashak, It is beneficial in mandagni and after shodhan. <ul style="list-style-type: none"> When odan becomes and then also manda is not separated from it then that odan is grahi, madhur vipaki, kapha vardhak, tarpak, kshayanashak and param shukrakan.(kaiya. ni.kr.varga /9)
27.260-278 कुल्माषा गुरवो सगुडं दधि।	<ul style="list-style-type: none"> Composition - poetry Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> All three commentaries are available The chronological sequence of all three commentaries is similar Chakrapaniteeka offers following meanings in this verse: All explained swinna means boiled dhanya-qualities of swinna are same as its original. Chakrapani 	<ul style="list-style-type: none"> यवपिष्टमुष्णोदकसिक्त मीषत्स्विन्नम् अपूपीकृतं कुल्माषमाहुः। चक्रपाणि कुल्माषा माषविदलसहित तण्डुलाः पक्वा ओदना गुरवो रुक्षा वातला भिन्नवर्चसश्च। Terms explained by Chakrapani - वाट्यो- 	<ul style="list-style-type: none"> Gangadhar described method of preparation of yusha and supa.- ईषद् भृष्टन्तु विदलं पक्त्वा यूषो अर्धशेषितः। पादशिष्टो भवेत् सूपः साम्लोअनम्लश्च स द्विधा। गंगाधर Yusha is made after frying mudga etc. And boiled it until ½ is remaining. When ¼ is remaining it is called as soup. Gangadhar also mentioned three types of mansa rasa 	<ul style="list-style-type: none"> Qualities of krutanna (ahara kalpana) not only depend upon swabhav of dravya, but also on dravya sanyoga, sanskara and dravyamana. So to decide guratva laghutva as well as hitahitvatva of ahara kalpana we have to think upon – Swabhav of dravya. Sanyoga Sanskara Matra. Different types of kruttanna are mentioned – Kulmasha – food stuff made up from yava churna. Kulmasha has two meanings – usal and ghugarya. Usal prepared after boiling and churning muga and udida. Ghugarya are puri made up from flour of yava. In different compendia kulmasha are mentioned but process is not given. In Sushrut Samhita kulmasha are mentioned in chikitsa of kasa

		<p>and Gangadhar explained term kruta and akruta. सस्नेहलवणम् सर्वमकृतं कटुकैर्विना। लवणस्नेहकटुकैः संस्कृतं कृतं उच्यते। गंगाधर अस्नेहलवणं सर्वमकृतं कटुकैर्विना। विज्ञेयं लवणस्नेहकटुकैः संस्कृतं कृतम्। चक्रपाणि</p> <ul style="list-style-type: none"> • Definition is same. Only difference is Gangadhar says akruta is 	<p>भृष्टयवौदनः धाना- भृष्टयव विरुद्धधाना- अङ्कुरितस्य यवस्य धाना शष्कुलि- शालिपिष्टा सतिलास्तैलप क्वा मधुक्रोडा- पाकघनीभूत मधुगर्भा पलल- तिलचूर्ण</p> <ul style="list-style-type: none"> • Dravya elaborated in jalpakalptaru - यवापूप- यवकृत अपूप यावक- यवकृत मण्ड वाट्य- भृष्टयव मण्ड धाना- 	<p>and method of their preparations from Sushrut samhita.</p> <ul style="list-style-type: none"> • Chakrapani mentioned that saktu should be taken always in liquid form to get its qualities. So term 'pita' is used. Its use in other solid forms is contraindicated. • Gangadhar has given two meanings of veshavara. निरास्थि पिशितं पिष्टं स्विन्नं गुडघृतान्वितं। कणामरिच संयुक्तं वेशवार इति स्मृतः। एवं स्विन्नश्च पिष्टश्च मुद्गादि चेद गुडान्वितम्। कणामरिचाज्ययुक्तं वेसवारः च अपरः। • First He explained that mansa without 	<p>(uttar.52/24), Atisar (uttar. 40/134), arsha (chi.6/13) lina garbha (sha.10/57) and shiro roga (uttar.26/4)</p> <ul style="list-style-type: none"> • Soup – It is prepared by boiling split grams in 4 parts of water. It is described in Nighantu Ratanakar (volume 1 – Guna dosha), Sushrut Samhita (su46/350), Bhav Prakash (Krutanna/7-8). It has two types – amla and anamla – depending upon mixing of amla padartha. • Yusha are having two main types - akruta and kruta. It is prepared by cooking shimbi dhanya with 64 parts of water or any liquid till ¼ part is remaining. • In Nighantu Ratnakar (volume 1 guna dosha prakaran) guna – karma of yusha prepared from different shimbi are mentioned. • Akruta means not processed with sneha, lavan and katu. • Saktu – Guna karma of saktu are same as of dhanya from which it is made. E.g saktu of shali dhanya is madhur, sheet, grahi, raktapittaguna. • In Charak Samhita term 'saktu' is used mostly for flour of yava or satu. After that this term is used for any flour and its guna karma depends upon ingredient, Saktu manth is especially used for
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		<p>also with sneha and chakrapani says without sneha.</p> <ul style="list-style-type: none"> • Chakrapani's definition seems to be more logical. • Both Chakrapani and Gangadhar explained pupalika in the same way. <p>विमृद्य समिताचूर्णं मृदुपाकम् गुडान्वितम्। घृतावगाहे गुडिकां पक्वाम् भाण्डे सशर्करे । क्षिपेत् सौगंधि वासाश्च कुर्यात् पूपलिका बुधः।</p>	<p>भृष्टयवकृत</p>	<p>bone chured and cooked with guda,ghruta, marich etc is called as veshvara.</p> <ul style="list-style-type: none"> • Secondly mudga etc cooked with guda, churned and processed with kana,marich etc is also known as veshavara. • Chakrapani only states first meaning boneless flesh. • Chakrapani explained two types of supyayoni.- <p>मृदूपाकाः स्तोकाग्निसंयोगसा ध्याः। व्यतिक्रान्तपाका इति चिरेण जरां गच्छति।</p>	<p>tarpan. Its avaleha is laghu but pinda, ladu (kathin) are guru.</p> <ul style="list-style-type: none"> • Saktu should not be eaten after taking food, by preparing its kathin padartha, at night and in excess quantity. • Non veg food, milk and hot food should be avoided with saktu. • In Nighantu Ratnakar different types of saktu are mentioned – chanak saktu, masur saktu, laj saktu, chanak yav saktu. • In Charak Samhita vyoshadya saktu is mentioned is sthoulya chikitsa. • Most important about saktu is they should be always taken in liquid form. • Apupa, manda and vatya made up from yava are beneficial in udavarta, pratishyaya kasa, prameha and galagraha. • Apup is prepared from wheat flour or maida. It is sweet and looks like a puri. In sanskrit literature it is taken as 'anarasa'.different types of apup are described in Nighantu Ratnakar and Kshemkutuhal. Their guna karma depends upon ingredients. • Vatak – various meanings of 'vatak'are mentioned in ayurvedic compendia. But as it is in 'krutanna' adhikar it should be taken as 'vada' whose shape is like puri. It is prepared from flour of different
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		<ul style="list-style-type: none"> Both Chakrapani and Gangadhar explained Rasala as shikharani- सचातुर्जातकाजाजि सगुडार्द्रकनागरम्। रसाला स्याच्छिखरिणी सुघृष्टं ससरं दधि। 			<p>gram. Vatak are vidahi and guru.</p> <ul style="list-style-type: none"> Different vatak are described in different- compendia – kushmand vatak (B.P – kur.59), suran vatak (Ni.R.1), kadali Pushpa vatak (Bhojan kutuhal),korvatak (Ni.R.1) Shashkuli – puri like substance made up from tandul.May be taken as rice papad. In some compendia its process is mentioned like ‘karanji’.its guna karma depends upon ingradients.eg- tila shuskali are mentioned in vajeekaran while yava shushkali in kushtha. Madhukroda – Malapuaa. Pupalika – Pupalika means ‘poli’ made up with grain flour and churna of different medicinal plants. In Ashtang hrudaya different pupalika – krumighna and nipadi are mentioned. Veshavar – veshvar is prepared by cooking boneless flesh with pimpali, sunth, mire, guda etc.Then this is enclosed in puri like structure and then it is deep fried. It is very guru and should be eaten by persons having diptagni. Ksheer ikshurasa pupalika – guru, dhatuvar dhak. Chakrapani states that though foods made from godhum are guru, they become laghu due to sanskara. So for
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					<p>deciding gurutva, laghutva etc. One should observe swabhavik guna (Guna of original raw substance) as well as guna of sanskaraka draya. E.g when puri is made up by mixing milk and ghee in wheat flour it is guru. But if we mix ajavayan, sattu, lanka it becomes laghu.</p> <ul style="list-style-type: none"> • Sansakar also influence gurutva and laghutva. Saktu pinda is guru and saktu manda is laghu. • Pruthuka - आर्द्रपक्वं शूकधान्यं निस्तुषं पृथुकाभिधम्। They should be taken in small quantity. • Supyanna – supyanna means prepared from different shamidhanya. They are ruksha, sheet. • Intency of agni and duration of agni while preparation of food also decides gurutva and laghutva. Mrudupaka means alpaagnisanyoga which makes food guru. They are digested very slowly. • Rasala – (Shreekhand) – dadhi + sharkara + Chaturjat + maricht sunthi + madhu + ghee. Now a days we made shreekhand without madhu and ghee. • Rasala is shrikhand. In kshem kutuhal it is mentioned as it may be taken after food by person who has diptagni. In some texts it is termed as shikharini. In kshem kutuhal 7 kalpana are mentioned Dadhi
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					and sharkara are contant other ingradientis are changed.
27.279- 285 द्राक्षा खर्जूर कोलानां एकादशतमं भिषक्॥	<ul style="list-style-type: none"> • Compositio n - poetry • Tantrayukti anagatavek shana • Samasa . • 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • Both have explained avaleha kalpana - पृथक् स्वरसेन सशर्करेण घनाः क्रियन्ते ये ते तल्लेहाः। • Both gives same explanation about shukta/ chakra.- यन्मस्त्वादि शुचौ भाण्डे 	<ul style="list-style-type: none"> • Chakrapani and Gangadhar both have mentioned two types of ragashadav one from nala and other forn nighantu. • Chakrapani and Gangadhar both explained raga shadav as follows - क्वथितन्तु गुडोपेतं सहकारफलं नवम्। तिलनागरसंयु क्तं विज्ञेयो रागषाडवः। किंवा सितारुचकसि 	<ul style="list-style-type: none"> • Gangadhar has given process of preparation of panak- द्राक्षादीनि पिष्ट्वा जले गोलयित्वा वस्त्रपूतं कृत्वा तत् पानार्हं करोति तत् पानकम्। • Gangadhar and Y.Sen both have revised quotes of goud and panak from sushrut samhita. • Gangadhar and Chakrapani both have explained process of avalena - आम्रामलकयोः पृथक् स्वरसेन सशर्करेण घनाः क्रियन्ते ये ते तल्लेहाः। 	<ul style="list-style-type: none"> • Panak is also one type of krutanna.So they are also mentioned under krutanna varga. • Very few panak are mentioned in detail here. • Guna karma of other panak which are not mentioned here should gussed depending upon its contents and quantity. • Even in case of avaleha two types of amra and amalaki are mentioned here.From these gunna karma of other avalehas should be guessed on dravya sanyoga and sanskara.

		<p>सगुडक्षौद्रका ञ्जिकम्। धान्यराशौ त्रिरात्रस्थं शुक्तं चुक्रं तदुच्यते।</p> <ul style="list-style-type: none"> Both explained term kalamla as formation of amla rasa due to long period and not due to amla dravya sanyoga. 	<p>ध्दार्थः सवृक्षाम्ल परुषकैः। जम्बूफलरसैर्यु क्तो रागो राजिक्यान्वितः।</p> <ul style="list-style-type: none"> Opinion from Nighantu is more logical- Rag is madhur amla lavan rasatmak, It is made from sugar, saidhav, vrukhamla, falasa, jamuna and rai Shadav has all rasa except tikta rasa. It has predominant almala iavan rasa and contains kola and kapitha 		
27.286-	<ul style="list-style-type: none"> Compositio 	<ul style="list-style-type: none"> All three 	<ul style="list-style-type: none"> Dravya 	<ul style="list-style-type: none"> Gangadhar 	<ul style="list-style-type: none"> In this last 12th class of aharayogi varga,

<p>308 कषाय अनुरसं स्वादु सूक्ष्मं द्वादशश्चा यं वर्ग आहारयोगि णाम्॥</p>	<p>n - poetry</p> <ul style="list-style-type: none"> • Tantrayukti anagatavek shan • Samasa . संयोगसंस्कारात्- रात- संयोगाच्च संस्काराच्च । • Nirukti - तैलं तिलप्रभव स्नेहः। 	<p>commentaries are available</p> <ul style="list-style-type: none"> • The chronological sequence of all three commentaries is similar • First sthavar sneha –taila is mentioned. • All three commentators explained qualities of tila taila, eranda tail, sarshapa tail atasi tail, kusumbh tail and piyal taila. • All have explained that taila which are not mentioned here have same guna karma as phala from which it is extracted- 	<p>elaborated in ayurved deepeeka - सौक्ष्म्याद्- सौवर्चलगुणा तैक्षण्याद्- विडगुणः औद्भिद- उत्कारिकालवण काललवण- सौवर्चलमेव अगन्धं दक्षिणसमुद्र समीपे सामुद्र- करकच पांशुज- पूर्वसमुद्रजम्</p> <ul style="list-style-type: none"> • Gangadhar mentioned same clarification from Sushrut 	<p>mentioned nirukti of taila - तैलं तिलप्रभवस्नेहः। oil extracted from tila is called as taila.</p> <ul style="list-style-type: none"> • He also explains vyavayi guna. व्यवायी देहमखिलं व्याप्य पाकाय कल्पते। • Quality due to which dravya spreads all over body before metabolism is known as vyavayi. • Gangadhar revised quotes from sushrut samhita. They are very important. In Sushrut Samhita group of oils having similar guna and karma are given. E.g – oil of nimba, atasi, kusumbh, mulak, jimutak, vrukshak, kruta vedhan, arka etc are 	<p>dravyas which are used for sanskara and in small quantity are mentioned.</p> <ul style="list-style-type: none"> • Only guna karma of tila taila, eranda taila, sarshap taila, atasi taila, kusumbha and priyal taila are mentioned here. Other oils are similar in guna and karma of respective fruit. • Tila tail is said to be beneficial for swastha. • Kusumbha tail is mentioned as vidahi and sarvaroga prakopana. • In Sushrut samhita it is stated that - सर्वे तैलगुणा ज्ञेयाः सर्वे च अनिलनाशनाः। सर्वेभ्यस्तिहतैलेभ्यस्ति तैलं प्रशस्यते॥ • All taila are ushna, vatanashak, raktapitta prakopaka. Some has specific qualities. e.g eranda tail is kaphavardhak, sarshap tail is kandu kothanashak, kusumbha tail is vidahi sarvaroga prakopaka and piyal is beneficial in pitta. • Ayurved is based upon observation of thousands of years as well as wisdom of ancient rishis. So observations made here are very keen and logical. Compared to modern nutrition. Modern nutrition science is in process till date. Principles of modern nutrition changes everyday. Before some years modern nutrition was stating that
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		<p>यथाफलम् इति यादृश गुणं फलम्, तादृश एव तत् स्नेहो अपि इति अर्थः। चक्रपाणि</p> <ul style="list-style-type: none"> • After taila, vasa and majja are described. Their qualities should be assumed 'yathaasatva'. It means if that animal is anup then it is ushna etc 	<p>samhita.</p> <ul style="list-style-type: none"> • In sushrut samhita other lavan like romak are also mentioned- कारवी- कृष्णजीरक कुञ्चिका- स्थूलजीरक अजाजी- सूक्ष्मजीरक • Chakrapani explained sarva kshara as- सर्वक्षार इति स्वर्जिकाक्षारट इगणक्षारादिः। • While Gangadhar has explained as- सर्व क्षारो यो यो द्रव्यभस्मकृतः 	<p>katu –katu – ushna. It is useful for deciding guna karma of oil which are not mentioned here.</p> <ul style="list-style-type: none"> • Gangadhar has revised quote from sushrut Samhita about vasa and majja. Vasa and majja of Gramya and anup is guru, ushna, madhur and vataghna. • That of jangal ekashafa, kravyad is laghu, shit, kashay and raktapittaghna. 	<p>kusumbh tail is good for heart and very beneficial and now they conclude it as harmful. So our principles are most stable.</p> <ul style="list-style-type: none"> • After oils, vasa majja, different dravyas are mentioned - sunthi, pippali, marich, hingu, all lavan (saindhav, souvarchal, vida, kala, samudra), kshar, ajaji, yavani, dhanyak are mentioned .All these dravya are rochak , deepak, pachak, vatakapshanashak and pittavardhak. • Use of Aharyogi dravyas depends upon individuals like or dislike so they may be indefinite.
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			क्षारः सर्व एव।		
27.309-310 शुकधान्यं शिम्बीधान्यं सूप्यं लघु विपच्यते॥	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavek shana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar 	<ul style="list-style-type: none"> • Chakrapani commented on यद् यदागच्छति क्षिप्रं आगच्छति क्षिप्रमितिउप्तं सत् शीघ्रं भवति। <p>So according to him shashtik are laghu amongst all.</p>	<ul style="list-style-type: none"> • Gangadhar explained samatit , Puran and nava dhanya more precisely- समातीतं संवत्सरातीतं प्रशस्यते। द्विवर्षातीतं पुराणं प्रायशो रुक्षं प्रायेण अभिनवं षण्मासानतीतं गुरु वर्तते। 	<ul style="list-style-type: none"> • Here qualities of shuka and shami dhanya according to nava- Puran avastha are mentioned. • Grains used after one year of its yielding are good for health. After two years they become ruksha and before or in between 6 months they are guru. So their intake should be gained according to prakruti, rutu etc. Nava dhanya is preferred if agni is pradeepta. • In diseases where drava guna / kapha/ kleda are increased puran dhanya should be taken. • Gurutva, laghutva of nava and puran dhanya can be changed with the help of sanskara. e.g. frying of grains make them laghu. Supya dhanya if boiled / fried after removing its covering (tusha) become laghu.
27.311-315 मृतं कृशं नातुरा स्युर्न दुर्बलाः॥	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavek shana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries 	<ul style="list-style-type: none"> • Chakrapani explained that shushka mansa should be included in krusha mansa. कृशग्रहणेन शुष्कमपि 	<ul style="list-style-type: none"> • Gangadhar revised quotes from Sushrut samhita. In Sushrut Samhita list of mansa to be avoided is given. Diseases occurring due to intake of nishidha mansa are also 	<ul style="list-style-type: none"> • Collation- in chakrapani in sutra 311, term 'medhya' is used while in chakrapani term 'medya' is used. So gangadhar has given two meanings of 'amedhya' – medha ahiram and amedur. • In Y.Sen term 'atimedya' is used In Ashtang Sangraha also atimedya is used. • As in this sutra krusha is already mentioned so no need to mention ameda

		<p>is similar</p> <ul style="list-style-type: none"> All three have explained following terms. Meaning is same only presented in different manner- मृतं - काले स्वयम् मृतस्य कृश- निराहारादितः अगोचर भृत- असात्म्य देशादिषु पुष्ट (गं.) अगोचरभृतम् यथा आनूपं धन्वदेशे पुष्टम् (च.) 	<p>ग्राह्यम्।</p> <ul style="list-style-type: none"> Chakrapani mentioned medya as medur. 	<p>mentioned.</p> <ul style="list-style-type: none"> Mansa rasa is mentioned as sarva roga prashamak. Chakrapani explained that there are some diseases like unmad where mansa rasa is not beneficial. So sarva roga means diseases in which mansa rasa is told to be beneficial Gangadhar mentioned sarva means diseases in which mansa is told be beneficial and processed with respective medicines. 	<p>again. So Y.Sen's term 'atimedya' is seemed to be logical.</p> <ul style="list-style-type: none"> After that mansa rasa is described. Actually here nishidha is mentioned .So mansarasa seems to be not related here. It should be in mansa varga.
27.316-318	<ul style="list-style-type: none"> Composition - poetry 	<ul style="list-style-type: none"> All three 	<ul style="list-style-type: none"> Chakrapani 	<ul style="list-style-type: none"> Gangadhar revised quotes from Sushrut 	<ul style="list-style-type: none"> In this sutra, nishiddha from shaka, phala, narit, madya, jala, goras are

<p>क्रिमिवाता तपहतं स्वे स्वे वर्गे विनिश्चयः ।</p>	<ul style="list-style-type: none"> • Tantrayukti anagatavek shana 	<p>commentaries are available</p> <ul style="list-style-type: none"> • The chronological sequence of all three commentaries is similar • Here shak, phala and harit varga are described. • All three commentators mentioned that shak which are not processed with abundant sneha should be avoided. स्विन्नं निष्पीडितरसं बहुस्नेहं शाकं ग्राह्यम्। • Harit varga is also considered 	<p>explained anartav as akala.</p> <ul style="list-style-type: none"> • Gangadhar explained – पुराण- बहुकालस्थित आम- अपक्व क्लिन्न- क्लेदीभूत • Fruits which are purana, aam and klinna should be avoided. • Chakrapani explained that for ama phala bilva phala is exception. 	<p>Samhita. In Sushrut Samhita kanda is also mentioned. Kanda which are apakva, jeerna, affected by krumi should be avoided.</p>	<p>mentioned.</p> <ul style="list-style-type: none"> • Shaka affected by krumi, vata, atapa, which is jeerna and non seasonal should be avoided. • Shaka should be always processed with sneha. • Shaka which is nisneha and apari struta should be avoided. • Fruits which are unripe or excess ripen, affected by krumi, vyad, him, atapa should be avoided. Fruits which are grown in adesha (nishidha sthana) should also avoid. • Here vyad affective fruits are mentioned.vyad means sarpa. It means affected by poison. So at present affected by pesticides can also consider here. • Nishiddha for madya, ambu, gorasa are mentioned in their respective class.
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		same as shaka varga. So it should be used swinna and processed with abundant sneha.			
27.319-328 यद् आहारगुणैः पानं विपरीतम्.. स्नेह आहारजं हत्वा भूयो दोषाय कल्पते॥	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavek shana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • All three explained anupana should be having opposite qualities that of ahara taken. But it should not be harmful to the dhatus. 	<ul style="list-style-type: none"> • Chakrapani explained qualities of anupana as ahara guna viparit as well as dhatu avirodhi- आहारगुणैरिति शीतस्नेहमधुरादिभिः , विपरीतमिति विपरीतगुणम् अनुपेयम्; एवं दध्नो अम्लस्य मधुरं क्षीरं तथा पायसस्य काञ्जिकानुपानं 	<ul style="list-style-type: none"> • Gangadhar also mentioned specific anupana used in specific conditions. It is same as charak samhita. • Gangadhar has mentioned nirukti of anupana-भूक्त्वा जलादिकम् अनुपिबतो अनुपानं। • Y.Sen states that- आहारात् अनु पश्चात् पीयते इति अनुपानं। यो. सेन • Gangadhar revised quote from Sushrut Samhita stating effect of anupana (jala) taken before, in between and after 	<ul style="list-style-type: none"> • Anupana should be of opposite qualities of ahara and it should not be dhatu virodhi. • This rule is only for anupana taken with or after food. It is not for medicine as it is clearly mentioned - अन्नानुपानं • Ahara guna viparit means if ahara is of ruksha guna, anupana should be snigdha. • Term dhatu avirodhi is elaborated by acharya Arundatta while commenting upon A. H. SU. 8/51- द्रव्यं यस्यान्नस्य गुणैः कृत्वा विपरीतं न च तेन सह विरुद्धम्, तत् तदन्नस्य अनुपानम्। • Dhatu aviruddha means it should not be virudha ahara. • Anupana is essential with or after food for better metabolism as well as its absorption in the body. • Anupana having opposite qualities that of ahara, also controls doshaprakopa due to ahara guna.

			<p>स्यादित्याह- धातूनां यन्न विरोधी चेति; एवश्चाम्ले पयोऽनुपीयमान म् विरुद्धत्वाद् धातुविरोधेन प्रत्युक्तं भवति।</p> <ul style="list-style-type: none"> ● Gangadhar explained paryaptimbhini vartayati- पर्याप्तिं शरीरेण सह एकीभावं अभिनिर्व्वर्तयति। ● Y.Sen explained it as - पर्याप्तिं भुक्तद्रव्यस्य व्यप्तिं निर्व्वर्तयति। 	<p>food. If it is taken before food it makes that person krusha, if taken in between food it makes healthy and if taken after food it makes that person obese.</p> <ul style="list-style-type: none"> ● In Sushrut Samhita it is mentioned that mahendra jala is best amongst all anupana. It should be used ushana for vata kapha and sheet for pitta. ● Y.Sen has also revised quotes from Sushrut Samhita. ● He also orevised quote from Bhel Samhita- सुखेन पाचयत्यन्नं रोचयत्यपकर्षति। अनुपानं मनुष्याणां साम्यतां च प्रयच्छति। 	<ul style="list-style-type: none"> ● Anupana also increases acceptance by body.
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			<ul style="list-style-type: none">● Anupana should be avoided in conditions like urdhvang vyadhi, urakshat etc. While commenting upon it Chakrapani says that-स्नेहं आहारजम् हत्वाभिभूय भूयो दोषाय कल्पते, वातलक्षणं करोतीत्यर्थः आहारस्नेहेन यो वातप्रशमः कर्तव्यस्तं शैत्यप्रकर्षात् पानीयभिभवतीत्यर्थः; एतेन		
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			<p>यदुच्यते- अपां स्निग्धत्वेन स्नेहनमुपपन्न मिति , यत् तु ब्रुवते- हन हिंसागत्योरिति वचनात् स्नेहं हत्वेति स्नेहं गत्वेत्यर्थः; तदपि न भवति, यतः स्नेहयुक्तत्वेन उर्ध्वागमारुतादि दहननमेवोक्तम् तत् मारुत् हननस्य अधिकरणम्: किंवा स्नेहमिति सारम्, यस्माद् देहस्नेहपरिक्षया त् इति</p>	
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			<p>देहसारपरिक्षया दित्यर्थः; सारहननश्च जलेन आहारस्नेहम् गृहीत्वा कण्ठोरस्य अवस्थानात् अपाकात् क्रियते। चक्रपाणि प्रदूष्य आमाशयं तद्धि तस्य कण्ठोरसि स्थितम्। स्यन्दाग्निसाद च्छर्द्यादीन आमयान् जनयेद् बहून्। गंगाधर</p>		
27.329-	• Compositio	• All three	• Chakrapani	• Chakrapani has	• Collation- in 329 th sutra chakrapani

<p>330 अन्नपानैः एकदेशो अनुक्तमिह तद्भवेत् ॥</p>	<p>n - poetry</p> <ul style="list-style-type: none"> • Tantrayukti anagatavek shana 	<p>commentaries are available</p> <ul style="list-style-type: none"> • The chronological sequence of all three commentaries is similar. • To mention all anupana with their names is not possible. As it will cause ativistrut dosha. So dravya and kalpana which are used predominantly are mentioned here. • Guna karma of other dravyas should be guessed on the base of similarity as well as from the person using it or 	<p>explained how to determine guna karma of ahara dravya which are not mentioned here.</p> <ul style="list-style-type: none"> • He states that in previous chapter guna-karma of dravya according to predominant mahabhut are mentioned.eg.- parthiv dravya do upachaya etc. so in case of dravya not mentioned here, guna-karma should be guessed according to their mahabhut. • Predominant mahabhut can be guessed on guru, khara 	<p>mentioned that guna karma of unsaid dravyas should be considered by 'shrung grahit nyaya'</p>	<p>mentioned as – अन्नपानैकदेशो while Gangadhar mentioned it as- अनुपानैकदेशो</p> <p>if we consider the next sutra, term used by chakrapani seems to be more logical.</p> <ul style="list-style-type: none"> • All dravya which are used for anna pana can not be mentioned here. Even mentioning each guna karma of each dravya separately is also not possible so dravya and kalpana which are used predominantly are mentioned here. • Chakrapani explained how to guess guna karma of dravya which are not mentioned here. • We can guess karma on the basis of pancha bhautik sanghatan. If we know predominant mahabhut we can guess karma. • We can guess karma on the basis of guna and rasa. • If we don't know guna and rasa we can get its knowledge from person who are using it/ or having its proper knowledge.
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		yielding it.	<p>qualities and these qualities if not understood, their knowledge should be obtained from experienced person who is either using it or yielding it.</p> <ul style="list-style-type: none"> ● Again we can guess predominant mahabhut by its rasa as we know relation between rasa and mahabhut which is stated earlier. 		
27.331-339 चरः शरीरावयवाः..... सक्तूनां सिद्धपि	<ul style="list-style-type: none"> ● Composition - poetry ● Tantrayukti anagatavekshana ● Nirukti- ● स्वो भावः 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries 	<ul style="list-style-type: none"> ● Terms explained in Jalpakalpataru-शरीरावयवाः शिरस्कंधादयाः। स्वभाव इति 	<ul style="list-style-type: none"> ● Chakrapani explained madhyam as antaradhi. Some acharyas refer madhyam as majja-asthimadhya. But that's not true. As it is considered under 	<ul style="list-style-type: none"> ● Examination of food article should be done on the basis of- 1) chara 2) avayava 3) swabhav 4) dhatu 5) kriya 6) linga 7) pramana 8) sanskara 9) matra ● Chara – It means habitat both charan and bhakshan should be considered. Place where animals lived as well as food from which habitat they eat.

<p>ण्डिका: ॥</p>	<p>स्वभावः स्वरूपं निसर्गः प्रकृतिरित्ये कोऽर्थः। गंगाधर • लिङ्गयते जायन्ते अनेन इति लिङ्गम् जातिः, तेन लिङ्ग सामान्ये, जातिसामा न्ये। चक्रपाणि</p>	<p>is similar. • Chakrapani and Gangadhar both explained 'chara' as desha and bhakshya. चर चरणशीलदेशः भक्षणञ्च अनूपजल जडलादिः। गंगाधर चर्यत इति चरो देशः भक्ष्यश्च सामान्येन गृह्यते। चक्रपा णि • Both chakrapani and Gangadhar explained linga and jati. They mentioned that flesh of nara is guru than that</p>	<p>मांसाशित्वान् अशित्वादिः न गुरु लाघवादिः स्व स्व गुण निर्देषूक्तत्वात्। धातवः शोणितादयः। क्रिया सततगमनादिरु पा। लिङ्गं पुंस्त्वादि। प्रमाणं ह्रस्वदीर्घादि। संस्कारः पाकादिषु भट्टिनादिकरणम् । मात्राऽग्निबलापे क्षिणी द्रव्यपरिमाणभू ता।</p>	<p>dhatu. • Chakrapani states that nara mansa is guru due to presence of shukra. • Chakrapani explains that akashachari shyen etc are laghu than prasaha species so not mentioned separately.</p>	<p>• Avayava – Upayuktang. Which part / organ is used. • Swabhav - gurutva / laghutava. Gangadhar explained it as vegetarian/ non vegetarian. • Dhatu – Rasa , raktadi dhatu • Kriya – Shighra gami. • Linga – male / female • Pramana – Sharir praman hrasva deergha etc. • Sanskara – Processing method as well as dravya used for processing. • Matra – quantity. • Above all factors are necessary decide predominantly gurutva and laghutva of mansa ahara. Eg – Anup char are guru. Shir mansa is more guru than chest, it is guru than sakthi etc. Some dravya are laghu by swabhav eg – aina. Dathu – each next dhatu is guru than before. Kriya – flesh of animals having minimum or no movement is guru. In animals male mansa is guru than female while in birds it is laghu than female. Praman – Kshudradeha laghu. Sanskara alters qualities.</p>
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		<p>of madi. This rule is only applicable for animals (chatushpad). In birds it is opposite. They revise quote from Harit Samhita to strengthen it.</p> <ul style="list-style-type: none"> • Both explained that guru laghu qualities depends upon sanskara. Dravya which is guru by swabhav may become laghu after sanskara or vice versa 	•		
<p>27.340-344 अल्पादाने गुरुणां च नावश्यं</p>	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshana • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries 	<ul style="list-style-type: none"> • Chakrapani explained prana as vayu or shankhadi dasha- prana adhishtana. प्राणा इति 	<ul style="list-style-type: none"> • Chakrapani explained matra and its dependency on agni- द्रव्याणि मात्राम् अपेक्षन्ति इति यथोचितमात्रावन्ति 	<ul style="list-style-type: none"> • Here importance of matra is mentioned. Matra is prime factor for maintainance of health. So in previous chapter it is mentioned that- मात्राशी स्यात्। • Chakrapani has explained in 5th chapter of sutrasthana- मात्रा अनपायी परिमाणम्। • Here only ahara matra is considered

<p>गुरुलाघवम् ।</p>		<p>is similar.</p> <ul style="list-style-type: none"> ● Importance of matra is mentioned. Guru dravyas should be taken in small quantity while laghu dravyas can be taken up to trupti. Thus whatever is dravya guru or laghu, matra is essential. So matra is mentioned here. 	<p>वायवः किंवा प्राणा आश्रयाः शंखादयो दश प्राणाः ।</p> <ul style="list-style-type: none"> ● Gangadhar gives grammatical clarification- तिडोऽपि तडमिच्छन्ति परस्मैपदिनां क्वचिदित्युक्ते स्तड । ● Chakrapani explained kharahara means kathin ahara and mahodara means mahagni due to meda avarodha. 	<p>सुखं पच्यन्त इति अर्थः । मात्रा चाग्निमपेक्षत इति प्रतिपुरुषं प्रतिदिनञ्चाग्निभेदमपेक्ष्य मात्रा महति स्वल्पा वा भवति, न प्रतिनियतमात्रा विद्यत इति भावः ।</p> <ul style="list-style-type: none"> ● Matra means quantity which can metabolised without causing any trouble. ● Matra can not be fixed. It is varing even in same person. As power of agni varies due to day time, rutu, vaya etc. so one should observe his agni everytime before taking food. 	<p>because bheshaj matra not only depends upon agni but also on vyadhiatur bala भेषजमात्राव्याध्यातुरबलापेक्षिणी (चक्रपाणि च. सू. ५/१)</p> <ul style="list-style-type: none"> ● While commenting upon cha. Su. 5/1, chakrapani explained that one should examine power of agni everytime before taking food. तेन आहारमात्रा पुनः पुनः अग्निबलमपेक्षत एतद् उक्तं स्यात् । यत् एकस्मिन् पुरुषे एकदा या अग्निबलेन व्यवस्थापिता मात्रा सा न सर्वकालं स्यात्, यत् ऋतूभेदेन वयोभेदेन च तस्यैवाग्निः कदाचिद्विवृद्धो भवति, कदाचिन्मन्दो भवति । ● This rule of observing gurutva and laghutva of food is for person having mandagni. Persons having diptagni, who takes kathin ahara and do excercise daily and mahodara (pradipta agni due to meda avarodha) should not worry about gurutva – laghutva as it will not hamper agni.
<p>27.345 - 348</p>	<ul style="list-style-type: none"> ● Compositio n - poetry ● Tantrayukti 	<ul style="list-style-type: none"> ● All three commentaries 	<ul style="list-style-type: none"> ● Gangadhar explained 	<ul style="list-style-type: none"> ● Here Gangadhar revised quotes from Sushrut Samhita. 	<ul style="list-style-type: none"> ● Here importance of psychological factors in metabolism as well as in diseases is mentioned.

<p>हिताभीः जुह्यात्जि तात्मा सम्मत्तः सताम्॥</p>	<p>anagatavek shana</p>	<p>are available</p> <ul style="list-style-type: none"> • The chronological sequence of all three commentaries is similar. • All three explained importance of taking food by proper method as well as in proper quantity. • If person always takes food in appropriate quantity depending upon it's agni, kala etc. he will free from the diseases occurring due to food in unappropriate quantity and mandagni 	<p>samahita as samadhiman purusha. समाहितः समाधिमान् पुरुषः।</p> <ul style="list-style-type: none"> • Chakrapani explained ahitagni as- अहिताग्निरिति सात्म्येन व्यवस्थापिता ग्निः किंवा आहिताग्निरिवा हिताग्निः तेन, अहिताग्निर्यथा प्रातः सायं जुहोति। 	<p>Some important points which are not mentioned in Charak samhita here or at any other place are discussed here-</p> <ul style="list-style-type: none"> • First place is mentioned and with whom food should be taken is also mentioned • Different patra are mentioned for different ahara kalpana. Eg. – Liquid and mansa rasa in rajat patra. • How to serve and where to serve(Place different food articles in plate) • Sequence of rasa in ahara • Appropriate kala for taking food and it's effect on metabolism 	<ul style="list-style-type: none"> • Brahma japa is indicated for healthy mind. • Jitatma means who has control over mind and indriyas as well. • So person taking hitahara by proper process, doing brahma japa and who is jitatma will live healthy life for 36000 nights means 100 years. He will not be affected by diseases in his next birth obviously by karmaj vikar and by pradnyaparadhaj vikar in present birth.
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<p>27.349-352 प्राणाः प्राणभृताम् परीक्ष्यं विशेषतः ॥</p>	<ul style="list-style-type: none"> • Composition - poetry • Tantrayukti anagatavekshana 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar 	<ul style="list-style-type: none"> • Terms explained in Ayurved dipeeka- अभिधावति- प्रार्थयति प्रतिभा- प्रज्ञा मेधा- धारणावती धी स्वर्गता इति स्वर्गगमनौ वैदिकम् इति यज्ञादि अपवर्ग इति मोक्षे। 	<ul style="list-style-type: none"> • While explaining importance of anna for lokik karma, for paraloka and for moksha, chakrapani has given quote from ‘ moksha shastra’ 	<ul style="list-style-type: none"> • Collation- in 350 th sutra, chakrapani mentioned as-लौकिकं कर्म यद् वृत्तौ स्वर्गतौ यच्च वैदिकम्। while Gangadhar mentioned as लौकिकं कर्म यद् वृत्तौ सद्वृत्तं यच्च वैदिकम्। • Varna, Prasad, swar, pratibha, pushti, bala, and medha all depend upon ahara. As agani in universe depends upon proper indhan in the same way jatharagni depends upon appropriate ahara in appropriate quantity.
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PROFORMA- VIVIDHAASHEETAPEETIYA

Chapter and sutra	Special features about construction and language	Similarities between the commentaries	Differences between the commentaries	Peculiarities of commentaries	Researcher's opinion
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<p>28.1-2 अथा . . भगवानात्रेयः।</p>	<ul style="list-style-type: none"> ● Composition - Prose ● Samasa . विविधाशितपीतं तदधिकृत्य कृतोऽध्याय इति विविधाशितपीतीय इति। गंगाधरटीका ● Tantrayukti – Hetwartha Uddesha Atitavekshana 	<ul style="list-style-type: none"> ● All three commentaries are available ● The title of chapter is justified as usual tradition of compendium पूर्वाध्याये अन्नं प्राणाः इत्युक्तम्, तेन प्रकरेणात्रं प्राणहेतुर्भवति तदभिधानार्थं विविधाशित – पीतीयोऽभिधीयते – चक्रपाणिटीका 	<ul style="list-style-type: none"> ● Reason for title of the chapter by Gangadhar tika is - as various factors like varna, prasada are bestowed on human due to their presence in food, this chapter is ● अथान्ने यथा वर्णप्रसादादिकं प्रतिष्ठितं तदुपदेष्टुमाह – अथात इत्यादि। गंगाधरटीका ● अन्नं यथा प्राणहेतु भवति तद् उपदर्शयितुं विविधाशितपीतीयं आरंभते – अथात इत्यादि। योगिन्द्रनाथसेनटीका 	<p>No peculiarities of commentaries observed</p>	<ul style="list-style-type: none"> ● The three commentaries seem to be in agreement with each other about the title of chapter. ● However Gangadhara-teeka and Yogindranath sen-teeka seem to be comparatively elaborative. ● Gangadhara explained reason behind the name of adhyaya as- विविधाशितपीतं तदधिकृत्य कृतोऽध्याय इति ● Terms tantra, sthana, adhyaya are explained in cha su. 30/70 निबन्धं तन्त्रणात् तन्त्रम् स्थानम् अर्थप्रतिष्ठया । अधिकृत्यार्थ मध्यायो नाम संज्ञा प्रतिष्ठिता॥ च. सू. ३०/३० ● While commenting on this sutra chakrapani explained tantra, sthana and adhyaya. He has explained adhyaya is yogarudha sandhya. Yogarudha pada has specific meaning other than its normal
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					<p>meaning.</p> <p>अधिकृत्येति अधिकारिणम् कृत्वा; अर्थ दीर्घज्जीवितादिकम्; अध्यायनामसंज्ञा अध्यायरूपनामसंज्ञा, नामसंज्ञा च योगरूढादि संज्ञा उच्यते किंवा अध्यायो नामेति पाठः, तदा नामशब्दः प्रकाशने, तेन अधिकार इत्यर्थः</p> <ul style="list-style-type: none"> ● Chakrapani also mentioned that adhyaya pada is applied in three manner-adhikaran, karan and karma. <p>अधियतेऽस्मिन्नधियतेऽनेन वा अधीयते वा अध्यायः। च. सू. ३०/३० चक्रपाणि टीका</p>
<p>28.3 विविधमशितं .. प्रकृतिमनुवर्तते</p>	<ul style="list-style-type: none"> ● Composition - Prose ● Samasa . ● अन्तरग्निसन्धुक्षितबलं इति जठरेण वह्निना सन्धुक्षितं बलं यस्य तेनान्तरग्निसन्धुक्षित बलम्। 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar 	<ul style="list-style-type: none"> ● Even though all three commentators conveyed the same meaning of vividha, the difference in expressions is as follows: 	<ul style="list-style-type: none"> ● In this context the word vividha is connected by Gangadhara teeka with various forms of cooked edibles (द्रव्यसंयोगसंस्कार-बाहुल्यात् 	<ul style="list-style-type: none"> ● Chakrapani leaves many times the interpretation to the guesswork of vaidya. ● Gangadharteeka is relatively elaborative ● Yogindranath sen is elaborative sometimes; and definitive and curt sometimes. In this sutra he has mentioned

	<p>बहुव्रीहि समास</p> <ul style="list-style-type: none"> • यथास्वेनोष्मणा इति पृथिव्यादि-रूपाशितादेर्यस्य स उष्मा पार्थिवान्यदिकरूपस्ते न। बहुव्रीहि समास • धातुराहारो येषां ते धात्वाहारः - <p>केवल समास</p> <ul style="list-style-type: none"> • अनुपहतानि = न उपहतानि न्यत्तपुरुष • धातुः + आहार = धातुराहार षष्ठी <p>तत्पुरुष समास</p> <ul style="list-style-type: none"> • Tantrayukti – Atitavekshana Anagatavekshana Pradesha Prayojana 		<ul style="list-style-type: none"> • विविधमित्यनेनाशिता दीनामवान्तरमेवं दर्शयति, अशितादिषु यो यः प्रायः उपयुज्यते, स पूर्वमुक्तः। - चक्रपाणिटीका • The interpretation for swena-ushmana is little varying with each other in all the three commentaries. It is as follows: • यथास्वेनोष्मणा इति पृथिव्यादि-रूपाशितादेर्यस्य स उष्मा पार्थिवान्यदिकरूपस्ते न। • यथास्वेनोष्मणा इति यस्य रुधिरादेवं उष्मा धात्वग्निरूपस्तेन - चक्रपाणिटीका • स्वेनोष्मणा स्वस्वस्थितेनाग्निना 	<p>अनेकविधविकलां) and he elaborated in details whereas Yogindranath Sen made it to explain in short. Chakrapani used tantrayukti uddesha</p> <ul style="list-style-type: none"> • About classification of edibles all three commentators opined similarly even though elaboration of Gangadhar teeka is more and in details than Yogindranath Sen. Gangadhara has given detail description of ashita, pita, lidha and khadit- • विविधमशितं शालिषष्टिकादि नानाविध शूकधान्यकृततण्डुल विकारभूतं 	<p>entire sutra of digestion from Charaka chikitsa sthana 15.</p> <ul style="list-style-type: none"> • Here ‘swena ushmana’ has distinct meaning. Swena ushmana means swasthit agni. Panchbhoutik agni and dhatvagni should be considered with jatharagni here. • After action of all these three agni only, ahara will do sharir upachayadi karma. • So after taking hitahara with proper procedure and in proper matra, its effect on body depends upon following factors- -Sanddhukshit jatharagni -Anupahat dhatvagni -Anupahat marut especially vyana gati -Avikrut strotas. • If any of these factors becomes vikrut, then dhatuposhan will not take place. • As per ‘lok purusha’ siddhant, every thing that exists in universe is represented by some entity in living body and functions in the same way.
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			<p>- गंगाधरटीका</p> <ul style="list-style-type: none"> the interpretation of 'सम्यग्विपच्यमानम्' also differs a little in commentary of Chakrapani and Yogendranath Sen as follows: सम्यग्विपच्यमानमशि तादि रसतामापद्यम् चक्रपाणिटीका <p>तेन संधुक्षित बलं यस्य तेन तथोक्तेन पृथिव्यादीनां यथास्वेन उष्मणा सम्यक् विपच्यमान्.....।</p> <p>यो. सेन.</p> <ul style="list-style-type: none"> The interpretation of antaragni अंतराग्नि जाठराग्नि। 	<p>प्रधानतयाभ्यवहृत मन्त्रम्।</p> <ul style="list-style-type: none"> तथा विविधं पीतमान्तरीक्षादिजलदुग्धदधिघृतमधुमद्यासवकं जिकारिष्ट चुक्रतक्रपानकादिकं पानार्थं द्रव्यभूतम्। विविधं लीढमिति नानाविध शूकशमीधान्यविकारपायसक्षीरसमूपव्यंजन गुडादिरूपं नातिद्रवं नातिसान्द्रं द्रवद्रव्यमुपकरणरूपेणावचारितं। एवं विविधं खादितमिति शूकशमीधान्यमांसशाकफलादिविकारविशेषपिष्टकापूपघृतपूरादि फलादिकठिनद्रव्यमवधारणया कल्पितमभ्यवहृतम्। <p>गंगाधरटीका</p> <ul style="list-style-type: none"> Yogindranath sen has defined words 	<p>Hence fire is represented by 'agni' in living body. This agni occupies entire body as various biotransformations are ceaselessly carried out in living body at all places. Parts of 'agni' carrying out different functions are named as per their functions. Eg- pachakagni, panchabhautik agni, dhatvagni etc.</p> <ul style="list-style-type: none"> Sequence of action of all agni is not mentioned in charak samhita. But in Ashtang Sangraha it is mentioned that bhautikagni acts upon already viklinna ahara. Again while commenting upon cha. Chi.15/14 chakrapani mentioned sequence of action of all three agni. <p>भूताग्निः एतश्चेव विक्लिन्ने आहारे पंचपंचात्मका महाभूताग्नयः वायुनाव्यस्तान् यथास्वं पंचैव भूतगुणानाहारस्थान् पचन्ति। अ. सं. शा. ६/३८</p> <p>अत्र जाठराग्निः</p>
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			<p>चक्रपाणि</p> <ul style="list-style-type: none"> • अन्तरुष्मा यथानिर्दिष्टाधिष्ठान कर्मा अग्निः इति • अन्तरग्निः देहाग्निः। स च पित्तविशेषं पाचकसंज्ञकः। योगिन्द्रनाथटीका • Chakrapani explained two meanings of 'kevalam shariram' . one is krusna sharira and another is adharma rahit sharir. He says that in adharma sharir, even good food has no good effect. • Chakrapani and Y. sen explained marut as vyan vayu as circulation of ahara rasa through the body is function of it. 	<p>in short-</p> <ul style="list-style-type: none"> • विविधं द्रव्यसंयोगसंस्कार-बाहुल्यात् अनेकविधविकलां • अशितं भोज्यं ओदनादि इति। • पीतं पेयं दुग्धादि • लीढं लेह्यं मध्वादि • खादितं भक्ष्यं मोदकादि योगिन्द्रनाथसेन टीका • Yogindranath sen specifically mentioned that antaragni is dehagni and that is pachaka pitta. • अन्तरग्निः देहाग्निः। स च पित्तविशेषं पाचकसंज्ञकः। योगिन्द्रनाथटीका • For “kala” Chakrapani offered two meanings in his commentary. One meaning is " for dhatu, which is used every day 	<p>सर्वमेवाहाररसमलविपाकान् पचति। भौतिकास्त्वग्नयः स्वान् स्वान् गुणान् जनयन्ति। उक्तश्च जाठरेणाग्निना पूर्वं कृते संघातभेदे पश्चाद् भूताग्नयः पंच स्वं स्वं द्रव्यं पचन्ति। अयंच भूताग्निव्यापारो धातुष्वप्यस्ति। तेन धातुष्वपि पंचभूतानि सन्ति। तत्रापि धात्वाग्नि व्यापारो भूताग्निव्यापारश्च जाठराग्निक्रमेण एव उक्तो ज्ञेयः। चक्रपाणि च. चि. १५/१४</p> <ul style="list-style-type: none"> • Role of jatharagni and dhatvagni is very clear. Jatharagni digests food and does sara kitta vibhajan while dhatvagni replenishes their respective dhatu.if digestion is due to jatharagni and formation and nourishment of dhatu is due to dhatvagni then what is role of bhautikagni? • It is said that parthiva agni digests parthiva food item. This means that attributes of
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			<ul style="list-style-type: none"> • Y. sen mentioned that this sutra states prayojana of ahara. • इदं च आहारोपयोगश्च प्रयोजनम्। शरीरधातून् ऊर्जयति पोषयति च आशितादिकं देहं ऊर्जयित्वा धातून् धातुमलं च पुष्णन्ति योगिन्द्रनाथसेनटीका 	<p>and changes its quantity in body (nityag and avasthik) and other meaning is " for timely eating.</p> <ul style="list-style-type: none"> • किंवा कालवदित्यशितादि विशेषणं तेन यथोक्तकालकृत-मशीतादित्यर्थः, अकालभोजनस्योपचया द्यकारकत्वात् । चक्रपाणिटीका • Y. Sen explained kalavad as-similarity in kala as nityag and anavasthit • कालवत् यथा कालः नित्यगत्वात् नवस्थितः तथा अनवस्थितः अविश्रान्तः सर्वधातूनां पाकः यस्मिन् शरीरे तत् तथोक्तं भावानां नित्यगस्वभावत्वात् प्रतिनियत-पाकक्षीयमाधातुकं 	<p>parthiva food item are released and body uses it for replenishing attributes of body entities. This agni is not capable of generating any new matter. It is capable of releasing attributes owned by the matter after digestion. Jatharagni digests the food and bhautikagni functions for releasing qualities of food. This becomes true for dhatvagni as well. यद्यपि च भूताग्निना पार्थिवादि द्रव्यं पच्यते तथापि पार्थिवादि द्रव्याणां पाकेनैतदेव जननं यद्विशिष्ट गुणयुक्तत्वं तेन पाकेन जन्यमानेऽपि द्रव्ये गुणा एव जन्यन्ते इत्यभिप्रायेण पार्थिवादीनाहारगुणान् जनयन्ति। अनेन गुणजननमेवाग्निनोच्यते न द्रव्यजननं किंवा आहाराश्च गुणाश्चेति विग्रहाद् आहारशब्देन आहाराधिकाररूपं</p>
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				योगिन्द्रनाथसेन टीका	<p>द्रव्यमपि गृह्यते, पार्थिवादीनीति पार्थिवाप्यतैजसवायवीयनाभसा नि अत्र जाठराग्निः सर्वमेवाहाररसमलविपाकान् पचति। भौतिकास्त्वग्नयः स्वान् स्वान् गुणान् जनयन्ति। उक्तश्च जाठरेणाग्निना पूर्वं कृते संघातभेदे पश्चाद् भूताग्नयः पंच स्वं स्वं द्रव्यं पचन्ति। चक्रपाणि च. चि. १५/१४</p> <ul style="list-style-type: none"> • It means that parthiva agni releases qualities of parthiva portion of food Eg- kathinya, sthirata and provides to parthiva entities in the body, who need replenishment. In this process no new matter is created. Already existing body entities are nourished due to digestion of 'bhautikagni' indigested food even if digested by jatharagni is like a foreign body to mucosa of
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					<p>gastro intestinal tract. It needs one more transformation to get absorbed and this is job of bhautikagni.</p> <ul style="list-style-type: none"> • Bhutagni makes panchabhautik components of food to release their qualities while jatharagni digests the complex food particles into simple ones. • Bhutagni replenishes matter of special senses (indriyas dravya). Matter of special senses (indriyadravya) which is reduced to continuous use, undergoes anabolism. <p>अन्नमिष्टं ह्युपहितमिष्टैर्गन्धादिभिः पृथक्। देहे प्रीणति गन्धादीन् घ्राणादीनीन्द्रियाणि च ॥ च. चि. १५/१२ तथा घ्राणादीनि च घ्राणदर्शनरसनस्पर्शनश्रोत्राणि इष्टैर्गन्धादिभिः प्रीणाति, पोषयति यावत्। इन्द्रियाणि अपि हि पांचभौति कान्यस्मद् दर्शने, तानि च प्रतिक्षणं क्षीयमाणानि। चक्रपाणि</p>
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					च. चि. १५/१२
28.4-1 तत्राहारः प्रसादाख्यंशरीर सन्धिबन्धन पिच्छादय श्चावयवाः।	<ul style="list-style-type: none"> ● Composition - Prose ● Nirukti- शरीरधारणात् धातवः उच्यन्ते। ● Vyutpatti - ● पुं. धीयते सर्वं निक्षिप्यते सुशुप्त वातास्मिन् धा-आधारे तुन् परमात्मनि। 'स एश चिङ्गत्'। श्रुतिः। ● दधाति शब्दान्। सर्वेषां नाम्नां प्रकृतिभूते भूप्रभृतौ तस्य लक्षणविभागादिकं शब्दयर्थे रत्नेऽस्था भिर्वर्शितं यथा। 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar. ● All three commentators explained that mala are also mentioned as dhatu because they also do 'sharir dharan' in samavastha. In prakrut avastha they nourish mala and keep them normal. 	<ul style="list-style-type: none"> ● For explaining meaning Chakrapani has given example from Charaka-Samhita chi 15 ● Chakrapaniteeka also put up the dhatuposhana nyaya in this context ● क्षिरदधिन्याय ● केदारीकुल्यान्याय ● खलेकपोतन्याय ● Chakrapani-teeka in context to 'rasotpatti' mentioned Harita-Samhita reference ● रसः सप्ताहादर्वाक् परिवर्तमानः श्वेतकपोतहारिद्र-पद्मकिंशुक-आलक्तकरसप्रख्यश्चायं यथाक्रमं 	<ul style="list-style-type: none"> ● Gangadhara states that atma is also annamaya though it is not mentioned here. He has given 'Trivruttakaran siddhant' to strengthen his view. ● Chakrapani has explained trividha dhatuposhana nyaya. ● Sarvatmaparinam annyaya- क्षीराद् यथा सर्वात्मना दधि भवति, तथा कृत्स्नाद् रसाद् रक्तं भवति, एवं रक्तादयो मांसादिरूपा भवन्ति इति। ● Kedarikulya 	<ul style="list-style-type: none"> ● Yogindranath sen seems to be specific in terms ● Chakrapani-teeka explains dhatuposhana in this context. ● Chakrapani has explained all three dhatuposhana nyaya. He denied to accept kshir dadhi nyaya and gives causes behind it. But while commenting on cha. Chi. 15/16, chakrapani accepted kedarikulya nyaya and kshir dadhi nyaya and not accepted khalekapot nyaya. So after compiling all opinions kedarikulya nyaya is accepted by chakrapani at both places. ● It is observed that Kedarikulya nyaya is more acceptable. Each dhatu gets its nutrients through different strotas. So dhatu vikruti depends upon part of nutrient which becomes dushti and also upon specific strotas dushti. So according to this nyaya, any dhatu can become vikruti independently. Which we see practically. ● If we think thoroughly on these

	<p>वाचस्पत्यम्</p> <ul style="list-style-type: none"> • पुं. मृज्यते शोधयते मृज कल टिलोपः। पापे। पुरीशे। लौहादीनां किट्टे अमरः। किट्टं कलऽको मण्डूरादिद्वै हजातखेदश्लेशमा दि। • Tantrayukti - Padartha Anagatavekshan a 		<p>दिवसपरिवर्तद्विर्ण परिवर्तमापद्यमानः पित्तोष्मोपरागा च्छोणितत्व मापद्यते ।</p> <ul style="list-style-type: none"> • Yogindranath sen was similar in many ways however he had specific language like: • प्रसादाख्यं सारभूतं रसं • मलाख्यं किट्टं असारभूतं च • प्रजननं लिंगम् • केशः शिरोरूहः • श्मश्रु मुखजातम् • कक्षादिषु जातं लोम • बन्धाः कण्डरासिरादयः • पिच्छा लालासदृशी • For explaining this shloka Gangadhar tika stated 'pachana' from Charaka- Samhita chi 15 	<p>nyaya- केदारी कुल्यान्यायेन रसस्य धातुपोषणम्, तत्रान्नादुत्पन्नो रसो धातुरुपम् रसम् अधिगम्य कियताप्यंशेन रसं वर्धयति , अपरश्च शोणित गन्धवर्णयुक्तत्वात् रसराशि स्तत्र च गतः सन् शोणितमिव भूत्वा कियतामपि शोणितसमानेनांशे न धातुरुपं शोणितपुष्णाति, शेषश्च भागो मांसं याति,तत्र अपि शोणितवद्</p>	<p>nyayas,all three dhatuposhan nyaya are acceptable and useful.Ahara rasa goes to different dhatu by kedarikulya nyaya.then according to khale kapota nyaya each dhatu takes his nutrients from ahara rasa and finally all nutrient part taken from ahara rasa is converted into respective dhatu fully as stated in kshir dadhi nyaya.</p> <ul style="list-style-type: none"> • Gangadhara has given details of ahara pachana, dhatu poshan and mala poshan • सर्वेषामेव पाके पाकव्यापाराद् द्विधा फलम् अभिनिर्वर्तते प्रसादभागश्च मलभागश्च; तत्र आहारपाके फलं प्रसादाख्यो रसो मलाख्यं किट्टम् मूत्रपुरीषम् । • He has explained replenishment of three dosha through avasthapaka. Along with avasthapaka kapha and pitta get nourished by kitta of rasa and rakta respectively. He has revised quotes of avasthapaka as well as
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			<p>avasthapaka kapha and pitta get nourished by kitta of rasa and rakta respectively.</p> <ul style="list-style-type: none"> Gangadhara has revised quote from Chandogya Upanishad. Three types of ahara are mentioned there- Annam, aap and teja. Each of them after metabolism transforms into three parts- sthula, madhyam and anu. Sthula part of anna becomes purisha, madhyam manasa and anu mana. Sthula, madhyam and anu part of aap becomes mutra, rakta and prana respectively. 	<p>उत्तरकालं रक्तपोषकमार्गचा रित्वात् रक्तपोषको रसभागो रक्तं पोषयति।</p> <ul style="list-style-type: none"> Chakrapani has not accepted kshir dadhi nyaya. He has given four reasons for it. <ul style="list-style-type: none"> a) If one dhatu totally transforms into another dhatu, after 4 days of fasting rasa dhatu will be vanished and death will be occur. But it's not seen. b) Function of sadya shukrakara dravya cant be clarified with the help of kshir dadhi nyaya. c) after rasadushti 	
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			<p>Sthula, madhyam and anu part of teja becomes asthi, majja and vak respectively.</p>	<p>dushti of all dhatu will take place. But its also not seen</p> <p>d) According to kshir dadhi nyaya, asthi dhatu should also increase in meda vruddhi which is not correct.</p> <ul style="list-style-type: none"> • Gangadhara has given details of ahara pachana, dhatu poshan and mala poshan • Y. Sen also revised quotes of ahara pachana and avasthapaka from cha. Chi. 15. He also revised quotes of kala for dhatu utpattifrom Parashara samhita, Sushruta samhita and Ashtang Sangraha. 	
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<p>28.4-2 ते सर्व एव धातवो मलाख्याः प्रसादाख्या श्च.....समुप लभ्यन्ते।</p>	<ul style="list-style-type: none"> • Composition - Prose 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar. 	<ul style="list-style-type: none"> • While explaining term-‘yathavaya’ Gangadhara revised vaya bheda from Sushruta samhita. • वयोनुरुपं यथावयस्तु शरीरं जन्मावधिप्रत्यग्र स्वभावधातु समुदायात्मकम्। गंगाधर टीका • यथावयवः शरीरम् इति यस्मिन् वयसि बाल्यादौ यादृशम् मानम् धातुनां, तादृशं पुष्यन्तः, तथा यस्मिन् शरीरे प्रकृत्या दीर्घं ह्रस्वे कृशे वा स्थूले वा यादृशं 	<ul style="list-style-type: none"> • Gangadhara revised vaya bheda and dhatu poshan from sushrut samhita. 	<ul style="list-style-type: none"> • Importance of ahara is mentioned here. Swasthya is defined as dhatu samya and it is prayojana of charak samhita. धातुसाम्यक्रिया च उक्ता तन्त्रस्य अस्य प्रयोजनम्। च. सू. १/५३ • So ahara has great importance for prayojana. • धातवः पुनः शारीराः समानगुणैः समानगुणभूयिष्ठैः वा अपि आहारविकारैरभ्यस्यमानैः वृद्धिं प्राप्नुवन्ति, हासं तु विपरीत.....। च. शा. ६/९ • Nourishment as well as vrudhi of dhatu takes place due to ahara having similar qualities that of dhatu. While ahara having opposite qualities is responsible for dhatu kshaya. So ahara rasa is the main factor which sustains dhatu in samavastha as well as transforms vishama avastha into sama avashtha. • In sharir sthana ahara
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			<p>मानं धातूनां, तादृशं पूष्यन्त। चक्रपाणि</p> <ul style="list-style-type: none"> • यथावयः शरीरं यस्मिन् वयसि बाल्यादौ यस्मिन् शरीरे दीर्घं ह्रस्वे स्थूले कृशे मध्ये वा धातूनां यादृशं मानं तथा स्वं स्वं मानं अनुवर्तन्ते। यो. सेन • Chakrapani and Y. Sen explained yathavaya as according to age –bala, taruna etc as well as sthula krusha sharira etc. While gangadhara has considered according to age only. 		<p>soushtav is mentioned as one of the causative factor for sharir vruddhi</p> <p>कात्स्नर्येन शरीरवृद्धिकरास्त्वमे भावा भवन्ति। तद्यथा- कालयोगः स्वभावसंसिद्धिः आहारसौष्ठवम् अविघातश्चेति ॥ च. शा. ६/१२</p> <ul style="list-style-type: none"> • Also ahara sampada is mentioned as one of cause of balavruddi <p>बलवृद्धिकरास्त्वमे भव भवन्ति। तद्यथा बलवत्पुरुषे देशे जन्म..... आहारसंपच्च शरिरसंपच्च.....। च. शा. ६/१३</p> <ul style="list-style-type: none"> • In sushrut samhita also importance of ahara rasa is given and it is mentioned that purusha is said to be rasaja and hence one has to take care of rasa तत्रैषां धातूनामन्नपानरसः प्रीणयिता रसजं पुरुषं विद्यात् रसं रक्षेत् प्रयत्नतः। So rasa and ultimately ahara is important in maintaining health. • Functioning of gnyanendriyas
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			<ul style="list-style-type: none"> • Chakrapani explained three types of treatment for vrudha malanidan parivarjan, shodhan and sanshaman. Nidan parivarjan means to avoid malavardhak hetu. Sanshodhan means expulsion of dosha out of the body and sanshaman means treating with opposite guna. • Gangadhara says उत्सर्गिणः शरीरान्निःसरणशीलाः। • Chakrapani has defined utsargi as - उत्सर्गो बहिर्निःसरणं संशोधनरूपमेषाम् 	<p>also depends upon ahara. Ahara rasa nourishes indriya dravya ie panchabhautik bhava in their pure form. So perception of sense from those indriyas also depends upon ahara. Eg. In rasakshaya functioning of shrotendriya is seem to be hampered. (shabda asahishnuta)</p> <ul style="list-style-type: none"> • When Dosha, dhatu and mala are in sama avastha they are termed as dhatu. (dharanat dhatau) <p>मलाख्या अपि स्वेदमुत्रादयः स्वमानावस्थिता देहधारणात् धातवो भवन्तीत्युक्तं- "धातवो मलाख्याः" इति।</p> <ul style="list-style-type: none"> • When they becomes vikrut or badhakar, they are termed as mala <p>तत्र मलभूतास्ते ये शरीरस्य बाधाकराः स्युः। तद्यथा- शरीरच्छिद्रेषूपदेहाः पृथग्जन्मानो बहिर्मुखाः, परिपक्वाश्च धातवः, प्रकुपिताश्च वातपित्तश्लेष्माणो ये</p>
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			<p>शास्त्रोक्तं अस्ति, उत्सर्गं वा वहन्तीत्युस्सर्गिण :।</p> <ul style="list-style-type: none"> • According to chakrapani treating by opposite guna is shaman while gangadhara comments that malavruddhi due to sheet guna should be treated with ushna shodhan dravya and vice versa. • Chakrapani also mentioned- आदिशब्दश्चात्र लुप्तनिर्दिष्टः। तेन स्निग्धरुक्षादीनाम् अपि विपरीत गुणानां ग्रहणम्। 	<p>च अन्ये अपि क्वचिच्छरीरे तिष्ठन्तो भावाः शरीरस्योपघातायोपपद्यन्ते सर्वास्तान् मले संचक्ष्महे। च. शा.६/१७</p> <ul style="list-style-type: none"> • When mala becomes vrudha, main treatment is shodhan. For shodhan dravya having opposite qualities that of vrudha mala is used. So here guna vichar is explained in deciding shodhan dravya. In kalpa sthana guna and karma of different shodhan dravyas mentioned. Its application is here. Its very useful siddhant in practise for deciding shodhan dravya in different conditions.
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<p>28.5 तेषां . . भवन्तीति</p>	<ul style="list-style-type: none"> • Composition - Prose • Tantrayukti - vakyashesha 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • Chakrapaniteeka explains the meaning of shloka with reference from chi 8. • All three commentators explained that dhatu gets their nourishment through strotas. Each dhatu has its own strotas through which it gets its nourishment according to its need. 	<ul style="list-style-type: none"> • Difference between the tika is as follows: • अयनानि च तानि मुखानि चेत्यनमुखानि, अत्र अयान्त्यनेनेत्ययनानि मार्गाणि . . किंवा अयनस्य गमनस्य मुखानि मार्गाणि: तेन अयनमुखनि गमनमार्गाणि । चक्रपाणिटीका • Chakrapani explained two meanings of – ‘strotansyayana mukhani’. One is opening of strotas through which dhatu/mala enters into it for their transport. Other meaning is ‘गतिमार्ग’-way of transport. • Gangadhara explained that 	<ul style="list-style-type: none"> • धातुन् यथास्वम् इति यद् यस्य पोष्यम् तच्च तत् पूरयति। यथाविभागेन इति- यस्य धातोर्यो विभागः प्रमाणं तेनैव प्रमाणेन पूरयति, तादृकप्रमाणान्येव पुष्यन्ति, न अधिकानि इत्यर्थः। एतच्च प्रकृतिस्थानां कर्म, विकृतानां तु न्यूनातिरिक्त- धातुकरणमस्ति - यथाविभागेन चक्रपाणि टीका • Chakrapani explained term, dhatu yathaswam’. It 	<ul style="list-style-type: none"> • Swasthya depends upon dhatusatmya and dhatusatmya depends upon ahara. So ultimately swasthya depends upon ahara. • If one takes hitakar ahara then he will be healthy due to dhatusatmya and if one takes ahitahara he will be affected by dhatu vaishamyia and hence disease accordingly. • Dhatu gets their nutrients from ahara rasa through different channels ie. Strotas. So for dhatusatmya normal functioning of strotas is also important. If one takes hitahara then nutrition of that specific dhatu will be hampered resulting in kshaya. • So for dhatusatmya and genesis of good quality dhatu, proper functioning of strotas is also important. Importance of strotas is mentioned in cha. Vi. 5 as follows- सर्वेहि भावाः पुरुषे नान्तरेण स्त्रोतांस्यभिनिर्वर्तन्ते, क्षयं वा
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			<p>shubhakara means arogyakara and ashubhakara means vyadhikara.</p> <ul style="list-style-type: none"> • धातुन् यथास्वम् इति यद् यस्य पोष्यम् तच्च तत् पूरयति। यथाविभागेन इति- यस्य धातोर्यो विभागः प्रमाणं तेनैव प्रमाणेन पूरयति, तादृकप्रमाणान्येव पुष्यन्ति, न अधिकानि इत्यर्थः। एतच्च प्रकृतिस्थानां कर्मः। चक्रपाणि टीका • तानि स्त्रोतांसि 	<p>means it gives nourishment according to specific needs of that dhatu. Also it refers to specific quantity. It gives nourishment in required quantity only. Not less or more than that. Chakrapani specially mentioned that it is function of normal strotas. (prakrutistha karma)</p> <ul style="list-style-type: none"> • तानि स्त्रोतांसि यथास्वं यस्य धातोर्यत् स्त्रोतस्तद्धिद खलु यथाविभागेन पूर्वपूर्वधातुना परपरधातून् पूरयन्ति। गंगाधर टीका 	<p>अभिगच्छन्ति। स्त्रोतांसि खलु परिणाममापद्यमानानां धातूनामभिवाहीनि भवन्त्ययनार्थेन। च. वि. ५/३ तदेतत् स्त्रोतसां प्रकृतिभूतत्वान्नविकारैरुपसृज्यते शरीरम्। च. वि. ५/६ तेषां प्रकोपात् स्थानस्थाश्चैव मार्गगाश्च शरीरधातवः प्रकोपमापद्यन्ते, इतरेषां प्रकोपादितराणि च। स्त्रोतांसि स्त्रोतांसि एव, धातवश्च धातून् प्रदूषयन्ति प्रदुष्टाः। च. वि. ५/८</p> <ul style="list-style-type: none"> • So here strotas should also overlook for through knowledge. Acharya sushrut has defined strotas as- मूलात् खादन्तरं देहे प्रसृतं त्वभिवाहि य स्त्रोतस्तदिति विज्ञेयं सिराधमनीवर्जितम्॥ सु. शा. १०/१३ ध्मानात् धमन्यः
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			<p>यथास्वं यस्य धातोर्यत् स्त्रोतस्तद्धि खलु यथविभागेन पूर्वपूर्वधातुना परपरधातून् पूरयन्ति। गंगाधर टीका</p>	<ul style="list-style-type: none"> • 	<p>स्त्रवणात् स्त्रोतांसि सरणात् सिराः। च. सू. ३०/१२</p> <ul style="list-style-type: none"> • स्त्रोतःकारणिको हि धातूनां प्रायो रक्तादीना उत्तरधातुपोषकभागपरिणामो भवति, तच्चाप्युत्तरधातुपोषणं नान्तरेण स्त्रोतो भवति । चक्रपाणि च. वि. ५/३ • In cha. Chi. 8/29 and 39, while stating samprapti of rajayakshma it is mentioned that each dhatu gets its nourishment through its specific strotas. यथास्वेनोष्मणा पाकं शरीरा यान्ति धातवः। स्त्रोतसा च यथास्वेन धातुः पुष्यति धातुतः। च. चि. ८/३९ • Also obstruction in these strotas hampers nutrition of that specific dhatu. स्त्रोतांसि रुधिरादीनां वैषम्याद्विषमं गताः। रुध्वा रोगाय कल्पन्ते पुष्यन्ति न च धातवः। च. चि.
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					<p>८/२९</p> <ul style="list-style-type: none"> • Genesis of sharir takes place from shukra and shonita. Purity of shukra and shonita depends upon ahara taken by parents. After fertilization nourishment of foetus takes place from matruja ahara rasa thus genesis and swasthavastha depends upon hitahara while occurrence of the disease is due to ahitahara. Thus principle from yajjapurusheeya (25/29) is proved here. Sampad avastha of ahara is responsible for genesis as well as nourishment of sharir while vipad avastha of ahara-ahitahara is responsible for vyadhi utpatti.
28.6 एवंवादिनं . . इति	<ul style="list-style-type: none"> • Composition - Prose • Tantrayukti - sanshaya 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • Agnivesha asked a 			<ul style="list-style-type: none"> • All three commentators explained the query of Agnivesha. All three have only elaborated it. No specific addition by any commentator.

		query to atreya that in practise we see that person using hitahara and ahitahara are healthy as well as diseased. Then how can we decide that it depends upon ahara?			
28.7-1 तमुवाच भगवानात्रेयः. व्याधिमन्तः।	<ul style="list-style-type: none"> ● Composition - Prose ● Tantrayukti - atitavekshana 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar. ● All three commentators explained the same meaning that person taking hitahara becomes patient due to the reasons other than ahara. These reasons are kalaviparyaya and asatmyaindriyarthas anyoga. 	<ul style="list-style-type: none"> ● रोगप्रकृतयः इति रोगकारणानि । ● कारणत इति निमित्तान्तरात् प्रतिबन्धकात् । ● तुल्यदोषाणि इति तुल्यदोषकाराणि । ● अनिविष्टानि श्लथानि ● उपचितानीति संवर्धितानि चक्रपाणिटीका 	<ul style="list-style-type: none"> ● Chakrapani and Gangadhara both explained rogaprakruti as rogakaran. ● प्रकृतयः कारणानि। गंगाधर ● रोगप्रकृतय इति रोग कारणानि। चक्रपाणि ● रोगप्रकृतयः रोगहेतवः। यो. सेन ● Gangadhara explain 'kevala' as only while 	<ul style="list-style-type: none"> ● Only ahitakar ahara is not cause for vyadhi. Pradnyaparadh, asatmyaindriyarth sanyoga and parinam are also basic causes for any disease. ● In cha. Chi. Su. 1/54 and su.11/44 trividha hetu are mentioned- कालाबुध्दीन्द्रियार्थानाम् योगो मिथ्या न च अति च। द्वयाश्रयाणां व्याधिनां त्रिविधो हेतुसंग्रहः॥ च. सू. १/५४ इत्यसात्म्येन्द्रियार्थसंयोगः प्रज्ञापराधः परिणामश्चेति त्रयः त्रिविधविकल्पा हेतवो

				chakrapani as shreshtha.	विकराणाम्। च. सू. ११/४४ <ul style="list-style-type: none"> From this discussion it is clear that person taking hitahara will be free from diseases occurring due to ahitahara. But he will be affected by diseases due to other reasons.
28.7-2 अहिताहारोप योगिनां पुनः संपद्यते।	<ul style="list-style-type: none"> Composition - Prose Tantrayukti - viparyaya 	<ul style="list-style-type: none"> All three commentators explained that apathyakar ahara causes aggrevation of doshas after some time. In between that time that person may seem to be healthy. Factors like desha, kala, sanyoga, veerya etc will decide progress and severity of the disease. 	<ul style="list-style-type: none"> सद्य इति तत्कालम् । अनेनापथ्यस्य रोगजननं प्रति कालान्तरविकार कर्तृत्वं प्रायो भवतीति दर्शयति; अन्यथा सद्य इत्यनर्थकं स्यात्, कालान्तरेऽपि दोषाकर्तृत्वात् Chakrapani explained that 'sadya' has specific meaning. It means that apathya ahara don't cause dosha vruddhi at that moment. They act after some time. व्याधिक्षमत्वं 	<ul style="list-style-type: none"> देशादीनां योगादिति अनुगुणदेशादियोगात् - यथा - व्रीहिः पित्तकर्तृत्वेना पथ्यः ; स चानूपदेशयोगाद्भूय स्तरमपथ्यो भवति, धन्वदेशे तु हीनबलो भवति; तथा शरत्कालस्यानुगुणस्य योगाद्बलवान् भवति, हेमन्ते दुर्बलः ; संयोगाद्यथा - स व्रीहिर्दधि फाणितादि युक्तो बलवान्, मध्वादियुक्तश्च दुर्बलः ; वीर्याद्यथा - स एकोष्णीकृते बलवान्, शीतस्तु दुर्बलः Doshakaratra of 	<ul style="list-style-type: none"> Ahitahara not causes immediate doshavaishamyā. So we see person as a healthy in between. Severity of diseases due to apathya depends upon desha, kala, sanyoga, veerya, and pramana as well as vyadhi sahatva of the body. Following conditions re responsible for alpa vyadhi sahatva or vyadhi asahatva-atisthula, atikrusha, dhatushaithillya, durbala, asatmya ahara and alpa manobala. In these conditions, alpa or madhyam apathya can also

		<p>व्याधिबलविरोधित्वम् व्याधिउत्पादप्रतिबन्ध कत्वम् इति। Vyadhikshamatva means presence of factors which are oppose occurrence of the disease. Gangadhara also explained that apathya ahara doesn't cause dosha dushti immediately. Gangadhara has explained following terms-तुल्यदोषाणि- सद्योदोषवन्ति वा कालान्तरदोषवन्ति।तु ल्यबलाः - क्वचिदल्पबलाः क्वचिदमध्यबलाः केचित् प्रबलबलाः। Chakrapani explained following terms-कारणतः इति</p>	<p>apathya depends upon desha, kala etc. Chakrapani has explained these factors giving the same example of brihi. Brihi becomes hinabala apathya and balvan apathya in following conditions-</p>	<p>harm in large extent.</p> <ul style="list-style-type: none"> ● In opposite conditions, apathya will not cause harm immediately. Dosha due to apathya will wait for another strong hetu to cause the disease as mentioned in Ashtang Hrudayam su 13/19 ● When desha, kala etc factors related to apathya are strong and vyadhikshamatva is less, it will cause darun vyadhi. ● When those factors are mild and vyadhikshamatva is good then it will result in mruvu vyadhi. ● Prakupita dosha due to apathya will cause different diseases according to site. So from further sutra, different diseases according to different site (dhatu) are described.
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			<p>निमित्तान्तरात् प्रतिबन्धकात्, सद्य इति तत्कालम्, अपथ्यस्य रोगजननं प्रति कालान्तरविकारकर्तृ त्वं प्रायो भवति। तुल्यदोषाणि- तुल्यदोषकराणि। व्याधिक्षमत्वे - व्याधिबलविरोधित्वं व्याधि उत्पादप्रतिबन्धकत्वम् इति यावत्।</p>		
<p>28.8 तत्र रसादिषु . . . व्याख्यास्यामः</p>	<p>● Composition Prose</p>	<p>-</p> <ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar. ● 		<ul style="list-style-type: none"> ● तत्र रसेत्यादौ प्रकुपितानाम् दोषाणां इति अनियमेन रसे कुपितो वायु वा पित्तं वा 	<ul style="list-style-type: none"> ● Though doshas have prime importance in occurrence of disease, here diseases are mentioned according to sthana. Prakupita dosha produces different diseases according to its site of sthanasanshraya. So when prakupita dosha do sthanasanshraya at rasa dhatu,

				<p>श्लेष्मा वा संसृष्टा वा अश्रद्धादीनि कुर्वन्ति।</p> <ul style="list-style-type: none"> ● यथायोग्यतया रसाश्रयिणा वातादीना अश्रद्धादिकरणं बोधव्यं, यतो न गौरवं वातदुष्टरसे भवितुमर्हति । चक्रपाणिटीका <p>एव वातादयः कुपिताः स्थानविशेषे व्याधिविशेषान् अभिनिवेशयन्ति। गंगाधर</p> <ul style="list-style-type: none"> ● Both Chakrapani and Gangadhara explained that vyadhi mentioned here are due to sthana prabhava. ● Chakrapani explained that dosha- dhatu 	<p>they cause aruchi etc. irrespective of dosha.</p> <ul style="list-style-type: none"> ● Occurrence of disease depends upon prakruti of dosha as well as dhatu. ● Kshaya vrudhi lakshanas are mentioned in kiyantasheerasiya. Kshaya vrudhi depends upon ahara vihara. धातवः पुनः शारीराः समानगुणैः समानगुणभूयिष्ठैः वा अपि आहारविकारैरभ्यस्यमानैः वृद्धिं प्राप्नुवन्ति, ह्रासं तु विपरीत.....। च. शा. ६/९ ● But vyadhi mentioned here are pradoshaja vikara. Means they occurs when prakupita dosha does dhatuvaishamyā
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				ashrayi bhava is not considered here.	
28.9-10 अश्रद्धा . . पलितानि च	<ul style="list-style-type: none"> ● Composition – Poetry ● Chand - Anushtubh 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar ● 	<ul style="list-style-type: none"> ● Symptoms explained in Ayurved dipika ● अश्रद्धायां मुखप्रविष्टस्याहारस्याभ्यवहरणं भवत्येव परं त्वनिच्छा, अरुचौ तु मुखप्रविष्टं नाभ्यवहरतीति भेदः । ● आस्यवैरस्यम् उचितादास्यरसादन्यथात्वम् । ● अरसज्ञता रसाप्रतिपत्तिः ● सादः अंगावसादः । ● चक्रपाणिटीका ● Symptoms explained in charakopaskara ● अश्रद्धा अनन्नाभिलाषः 	<ul style="list-style-type: none"> ● Y.Sen revised rasapradoshaj a vikara from Sushrut Samhita. ● He has explained following terms- 	<ul style="list-style-type: none"> ● Here differentiation between symptoms – ashreddha, aruchi, arasadnyata and asyavairasya is cleared. ● अश्रद्धायां मुखप्रविष्टस्याहारस्याभ्यवहरणं भवत्येव परं त्वनिच्छा, अरुचौ तु मुखप्रविष्टं नाभ्यवहरतीति भेदः । ● आस्यवैरस्यम् उचितादास्यरसादन्यथात्वम् । ● अरसज्ञता रसाप्रतिपत्तिः । ● Gangadhara not commented anything on this sutra. ● Explanation of Y. Sen is elaborative.

			<p>अन्नविद्वेषः।</p> <ul style="list-style-type: none"> ● अरुचिः मुखप्रविष्टस्य अभ्यवहारासामर्थं ● आस्यस्य मुखस्य वैरस्यं विरसता। ● अरसज्ञता रसस्य अप्रतिपत्ति। ● तन्द्रा निद्रार्तस्य इव विषय अग्रहणं। ● तमः अन्धकारप्रविष्ट स्य इव विषय अग्रहणम्। ● सादः अङ्गसादः। 		
28.11-15 कुष्ठविसर्प . . यानि च	<ul style="list-style-type: none"> ● Composition – Poetry ● Chand - Anushtubh 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all 	<ul style="list-style-type: none"> ● Terms explained in Ayurved dipika ● रक्तप्रदोषजेषु कुष्ठग्रहणादेव दद्रु 	<ul style="list-style-type: none"> ● Y. Sen explained meaning of each symptom. ● He also revise samprapti of 	<ul style="list-style-type: none"> ● Gangadhara has no inputs on the sutras regarding rakta, mansa and meda. He has elaborated sutra in text form.

	<ul style="list-style-type: none"> ● Tantrayukti-samuchaya ● एवं पूर्वस्मित् व्याख्याने 'यानि च' इति चकार नियमे, उत्तरव्याख्याने तु समुच्चये । चक्रपाणिटीका 	<p>three commentaries is similar</p> <ul style="list-style-type: none"> ● तिलकालकाः तिलाकृतयः । ● अस्रमण्डलं लोहितमण्डलम् । 	<p>आदिलाभे सिद्धे पुनस्तद्वचनं विशेषप्रदुर्भाव-प्रदर्शनार्थम् ।</p> <ul style="list-style-type: none"> ● Chakrapani states that through dadru etc are included in kushtha itself they are again mentioned separately to denote their importance in rakta dushti. ● कीलशब्देन अत्रार्थ उच्यते । ● In mansashraya vikara Chakrapani explained kila as arsha. ● निन्दितानि प्रमेहपूर्वरूपाणीति केशजटिलत्वादीनि, तेषामेव निन्दितत्वात् न तु आस्यवैरस्य-मधुरत्वादीनि । किंवा 	<p>tilaka, piplava etc. from sutra sthana 15</p> <ul style="list-style-type: none"> ● He also revise quote from Sushruta Samhita regarding rakta, mansa and meda pradoshaja roga. ● While commenting rakta and mansa pradoshaja vyadhi, Y. Sen has explained following terms- ● अधिमांसं अधिकमांसं शिश्नादिशु जाताः मांसांकुरा । ● कील गुदवलीज मांसकीलक । ● पूतिमांसं मांसस्य पूतिभावः । 	<ul style="list-style-type: none"> ● Chakrapani and Y. Sen has explained some terms- ● In medadushti vikara Chakrapani explained that not all prameha purvarupa are due to meda dushti. Kesha jatilatva etc are due to meda dushti. So only that purvarupa should be considered here.
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			निन्दितानीति अतिस्थूलगतान्यायुर्ह्रा सादीन्यष्टौनिन्दितीयो क्तानि । तेषां च निन्दितत्वं निन्दितातिस्थूल संबद्धत्वेन । चक्रपाणिटीका		
28.16-19 अर्धस्थिदन्तौ . . प्रदोषजाः रुक् पर्वणां . . नरम्	<ul style="list-style-type: none"> ● Composition - Poetry ● Chand Anushtubh 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar ● शूलमिति अस्थिशूलमेव बोधव्यम् । चक्रपाणिटीका 	<ul style="list-style-type: none"> ● Terms explained in Ayurved dipika ● अर्धस्थिदन्त-अर्धस्थि अधिदन्त। ● शूलम्-अर्धस्थिशूलम्। ● अरुषीति व्रणानि ● क्लैब्यमिति ध्वजानुच्छ्रायः ● अहर्षणं च सत्यपि ध्वजोत्थाने मैथुनाशक्तिः। ● Terms explained in Jaipakalpataru 	<ul style="list-style-type: none"> ● Y. Sen explained relation between asthidushti and kasha dosha. ● Y. Sen revised quote from Sushrut Samhita. ● Y. Sen clarifies difference between garbhastrava and garbhapata- Strava up to 4 months and pata after 4 months. 	<ul style="list-style-type: none"> ● Gangadhara has not mentioned any specific point/ issue on sutras regarding asthi, majja and shukra pradoshaja roga. ● Y. Sen explained why kasha dosha occurs in asthi dushti. अस्थिदुष्टौ केशादीनाम् दुष्टिः। तेषां अस्थिमल भूतत्वात्। Kesha is mala of asthi dhatu. In process of dhatu pachana, every dhatu has two parts- Prasad and kitta. Kitta part nourishes its mala. So in asthi dushti its mala will also hampered. ● Y. Sen clarifies difference between garbhastrava and garbhapata- Strava up to 4 months and pata after 4 months.

			<ul style="list-style-type: none"> ● अध्यस्थि- अधिकास्थि। ● दन्तभेदो- दन्तशूलम्। ● अस्थिभेदो- अस्थिशूलम्। ● पर्व्वजानाम् स्थूलमूलानम् अरुषां व्रणानां दर्शनश्च। ● अहर्षण व्यवयार्थ शेफसोऽनुद् गमः। ● Terms explained in Charakopaskara ● अध्यस्थि - अधिकम् अस्थि। ● अधिदन्त-अधिकः दन्तश्च। ● भ्रमः चक्रारुढस्येव 		●
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			<p>भ्रमवदस्तुदर्शनं स्वदेहभ्रमणज्ञानं वा।</p> <ul style="list-style-type: none"> ● मूर्छा तमसः दर्शनं। ● पर्वसु अङ्गुल्यादिसंधिषु अरुषाम् पिडकाविशेष। ● क्लैब्य ध्वजानुच्छ्राय। ● अहर्षण ध्वजोच्छ्रायेऽपि मैथुन असामर्थ्य। ● दारबाधा क्लैब्याहर्षणाभ्या म् 		
28.20 इंद्रियाणि . . इंद्रियाणि ते	<ul style="list-style-type: none"> ● Composition - Poetry ● Chand - Anushtubh 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological 	<ul style="list-style-type: none"> ● Gangadhara has given specific meaning of ' prakupyanti' - 	<ul style="list-style-type: none"> ● Y. Sen revised quote from Ashtang Sangraha. 	<ul style="list-style-type: none"> ● Chakrapani and Y. Sen clarified terms upatap and upaghat- ● Gangadhara has explained that

	<ul style="list-style-type: none"> ● 	<p>sequence of all three commentaries is similar</p> <ul style="list-style-type: none"> ● Both chakrapani and Y. Sen explained same meaning of upaghata and upatapta. ● उपघातो विनाशः, उपतापस्तु किञ्चित्त्वैकल्यम् चक्रपाणिटीका ● उपघातः विनाशः। उपतापः किञ्चिद्वैकलां योगिन्द्रनाथसेनटीका 	<p>प्रकुप्यन्तीत्यपथ्याहारप्रकरणादपथ्याहारात् न असात्मेन्द्रियार्थयोगात्।</p> <ul style="list-style-type: none"> ● Gangadhara has not given any explanation about upaghat and upatap. 		<p>indriyapradoshaja vikara mentioned here are due to apathya ahara and not due to asatmya indriyārtha sanyoga.</p> <ul style="list-style-type: none"> ● Gangadhara has given this clarification in accordance with cha. sha. 1/28. In this sutra it is mentioned that diseases occurring due to hina, mithya and atiyoga of indriyārtha are known as indriyaka. So he specifically mentioned that indriyaja vikara mentioned here are due to apathya sevan.
<p>28.21 स्नायौ . . मुनिभिः</p>	<ul style="list-style-type: none"> ● Composition - Prose ● व्याकरण - कण्डराभ्य इति सप्तम्यर्थे पंचमी । चक्रपाणिटीका 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar. ● Terms explained by both Chakrapani and Y. Sen- ● Khalli- 	<ul style="list-style-type: none"> ● Terms explained in Charakopaskara- ● खल्लि ● करपदावमोटनम्। ● ग्रन्थि ● स्नाय्वादिग्रन्थि। ● सुप्ति स्पर्शाजता। 	<ul style="list-style-type: none"> ● Chakrapani gives grammatical clarification about taking saptami vibhakti instead of panchami 	

		karapadavamotanam • Granthi- snayvadi granthi			
28.22 मलानाश्रित्य .. च	<ul style="list-style-type: none"> • Composition – Poetry • Chand-anushtubh. • Samasa . 	<ul style="list-style-type: none"> • All three commentaries are available • The chronological sequence of all three commentaries is similar • संगोत्सर्गावतीव चेति अतीव संग अप्रवृत्ति, अत्युत्सर्गस्तु अतिप्रवृत्तिः । चक्रपाणिटीका 	<ul style="list-style-type: none"> • Chakrapani explained terms bheda, shosha and pradushana of mala • भेदशोषप्रदूषणमिति यथासंभवं ज्ञेयं; तत्र भेदः पुरीषस्य, शोषस्तु विशेषेण सर्वमलेषु संभवति, प्रदूषणं तु प्रदुष्टवर्णादियुक्तत्वेन प्राकृतवर्णाद्युपघातः । • Bheda is related only to purisha, shosha is related to all malas. Pradushta means vikruti varna etc. • Sanga – apravrutti • Utsarga – atipravrutti 	<ul style="list-style-type: none"> • Y. Sen revised quote from Sushrut Samhita. • He also explains sanga and utsarga same as Chakrapani • त्वग्दोषाः संगोऽतिप्रवृत्ति...सु.सू२ ४ योगिन्द्रनाथसेन टीका 	<ul style="list-style-type: none"> • Chakrapani explained that 'bheda' is related to purisha only while shosha is related to all mala. • Chakrapani has explained 'pradushana' as 'dushta varnadi yukam'. • Sang means apravrutti • Utsarg means atipravrutti.

<p>28.23-30 विविधात् . . क्वचित्</p>	<ul style="list-style-type: none"> ● Composition Poetry – ● Chand-anushtubh. ● Tantrayukti sanniyoga samucchaya – 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar. ● संप्रत्यहिताहार जनितान् दोषान् दर्शयन् यथाकर्तव्य-मुपदिशति – चक्रपाणिटीका ● All commentators have explained sarva langhana means all ten types of langhan including shodhan. 	<ul style="list-style-type: none"> ● कर्मशब्दः शस्त्रादीभिः प्रत्येकं संबध्यते। ● योगिन्द्रनाथसेनटीका ● Y. Sen revised quote from sutra sthana 24 stating line of treatment for raktadushti. ● कुर्याच्छोणितरोगेषु –श्लोक २४वा अ. ● योगिन्द्रनाथसेनटीका ● He explained term ‘ tiktopahitani’ as- ● तिक्तकोपहितानि तिक्तसंयुक्तानि क्षीरसर्पिषि च। 	<ul style="list-style-type: none"> ● Y. Sen mentioned definition of langhan-यत् किञ्चित् लाघवकरं देहे तत् लंघनं स्मृतम्। 	<ul style="list-style-type: none"> ● Chakrapani has not given any specific comment on treatment of dhatu and mala pradoshaja vikara. ● Comments of Y. Sen are little bit elaborative. He has given definition of langhan. Also he has revised raktadosha chikitsa sutra from sutrasthana 24/18
<p>28.31-32 व्यायामात् . . हेतुप्रतीक्षणः</p>	<ul style="list-style-type: none"> ● Composition Poetry – ● Chand-anushtubh. ● Nirukti – ● स्थानानि 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar 	<ul style="list-style-type: none"> ● ऊष्मणः अन्तरग्नेः तैक्षण्यात्। ● हितस्य अनवचरणात् अनाचरणात्। ● योगिन्द्रनाथसेनटीका 	<ul style="list-style-type: none"> ● Chakrapani gives detail explanation of hetus due to which dosha goes into shakha from kushtha ● तत्र व्यायामक्षोभात् 	<ul style="list-style-type: none"> ● Factors responsible for doshagati from koshttha to shakha are mentioned here. ● Before discussing these factors we have to discuss about shakha and koshttha first. ● तत्र शाखा रक्तादयो

	<p>अग्निपक्वानां मुत्रस्य रुधिरस्य च। हृदुण्डकः फुफुसश्च कोष्ठ इत्याभिधियते। सु. चि. २/१२</p> <ul style="list-style-type: none"> कोष्ठः पुनरुच्यते महास्त्रोतः शरीरमध्यं महानिम्न आमपक्वाशयश्चे ति पर्यायशब्दैस्तन्त्रे, स रोगमार्ग अभ्यन्तरः। च. सू. ११/४८ 	<ul style="list-style-type: none"> 		<p>कोष्ठं परित्यज्य मला शाखां यान्ति, उष्मणो सस्नेहतीक्ष्ण- त्वाद्विलायिता दोषाः शाखां यान्ति ।</p> <ul style="list-style-type: none"> द्रुतत्वान्मारुत स्येति चलत्वाद्वाया र्वयुना क्षिप्तो यातीत्यर्थः । वाय्वन्तरेण च वायोरक्षेपणमुपपन्नमेव इति, अन्यथा मला इति बहुवचनमसाधु नादेश इत्यननुगुणदेशे तथा नाकाल इत्यननुगुणकाले चक्रपाणिटीका Due to vyayam kshobha dosha goes into shakha. Due to excess heat (agni) dosha vilayan takes place. these melted dosha tends to go to shakha. Due to ahita ahara 	<p>धातवस्त्वक् च, स बाह्यो रोगमर्गः। च. सू. ११/४८</p> <p>कोष्ठः पुनरुच्यते महास्त्रोतः शरीरमध्यं महानिम्न आमपक्वाशयश्चेति पर्यायशब्दैस्तन्त्रे, स रोगमार्ग अभ्यन्तरः। च. सू. ११/४८</p> <p>From above sutras it is clear that twak and all dhatu are included in shakha while mahastrotas is included in koshtha.</p> <ul style="list-style-type: none"> Vyayam- Due to vyayam Kshobha dosha goes to shakha. In this context Arundatta has given more explanation while commenting on A. H. Su. 13/17. He explains that vata becomes urdhva due to vyayam kshobha. Dosha becomes shithil and chal due to kshobha, ushma and shram. So they tends to go to the shakha. <p>तत्र व्यायामो पजातश्रमस्योर्ध्वं प्रपन्नः पवनो व्यायामकृतक्षोभश्रमोष्मादिभिः प्रशिथिलं चलं च दोषं स्वास्पदात्</p>
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				<p>dosha increases in such a extent that they leave their own sthana and goes to shakha. He has given example of flood water.</p> <ul style="list-style-type: none"> • Due to drutatva of vayu, dosha goes according to vata gati. • Y. Sen revised quote from Ashtang sangraha- • तन्त्रस्यास्य विलम्बेरन् भूयो हेतुप्रतीक्षिणः। - वृद्धवाग्भट • योगिन्द्रनाथसेन टीका 	<p>च्यावयित्वा पर्याकुलं शाखादिषु क्षिपति। सर्वागसुंदर अ. ह. सू. १३/१७</p> <ul style="list-style-type: none"> • Tikshna agni- tikshna guna of agni (internal/ external) causes dosha vilayan. Liquefied doshas after fully occupying their sthana goes to shakha as there is lack of space. • Arundatta has added one extra point. He says that strotas becomes vivrutta due to ushna guna and hence dosha goes to shakha. तीक्ष्णेन हि उष्मणा विलयिता दोषास्तेनैव च उष्मणा विवृतेषु स्रोतोमुखेषु सत्सु शाखादिनि यान्ति। सर्वागसुंदर अ. ह. सू. १३/१७ • Ahitacharan- when hetusevan occurs frequently, dosha increases in abundant quantity. So their sthana can not hold it further and hence goes to shakha. अहितेन च सेवितेन दोषाः स्वप्रमाणादतिरिच्यमानाः
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					<p>कोष्ठमापूर्य वार्षिका इव जलोघा निम्नोन्नतानीव शाखास्थिमर्माणि प्रपद्यन्ते। सर्वागसुंदर अ. ह. सू. १३/१७</p> <ul style="list-style-type: none"> • Drutatva of marut – except vayu no matter have its own gati. All matters in the body depends upon vayu for gati. So when there is obstruction of natural gati of vayu, due to vikshep, dosha goes to shakha. Arundatta has explained drutatva as shighravahitva दृतत्वात् शीघ्रवाहित्वात्। सर्वागसुंदर अ. ह. सू. १३/१७ • Due to these four factors dosha goes into shakha from kushtha. But doshaprakopa not takes place. Dosha stays in suptavastha there and waits for another strong hetu. When they get power due to desha, kala and ahara- vihara dosha prakopa takes place.
28.33 वृद्धया . . निग्रहात्	<ul style="list-style-type: none"> • Composition – • Poetry • Chand- 	<ul style="list-style-type: none"> • All three commentaries are available 	<ul style="list-style-type: none"> • Chakrapani explained hetu due to which 	<ul style="list-style-type: none"> • पाकादिति पाकजनितलाघवात्, पक्वो हि दोषो लघुः 	<ul style="list-style-type: none"> • Factors responsible for doshagati from shakha to kushtha are mentioned here- • Vruddhi- Y. Sen explained

	<p>anushtubh.</p>	<ul style="list-style-type: none"> The chronological sequence of all three commentaries is similar 	<p>dosha comes in to koshta from shakha.</p> <ul style="list-style-type: none"> विष्यन्दनादिति विलयनात्, विलीनश्च द्रवत्वादेव कोष्ठे निम्नं याति । <p>Due to vishyandana dosha becomes liquefied. Due to sara guna of drava they comes in to koshta</p> <ul style="list-style-type: none"> पाकादिति पक्वो दोषोऽबद्धत्वेनैव निम्नं कोष्ठं याति । <p>Due to paka, dosha becomes abaddha and hence comes into kushtha स्त्रोतोमुखविशोधनात् इति अवरोध अपगमनात्।</p> <ul style="list-style-type: none"> Strotomukh vishodhana means removal of obstruction 	<p>सन् कोष्ठं याति । - शिवदाससेनटीका चक्रपाणिटीका</p> <ul style="list-style-type: none"> Chakrapani revised quote of shivdas sen. Y. Sen explained terms- vrudhi and vilayan. वृद्ध्या अभिष्यन्दनात्। विलयनात् द्रवत्वात्। योगिन्द्रनाथसेन टीका 	<p>vrudhi as abhishyand but its not correct. Here dravya vrudhi is expected. When dosha are exaggerated in shakha in such a quantity that no space remains empty, then these doshas tends to go to the koshta due to their natural tendency.</p> <ul style="list-style-type: none"> वृद्धिः स्वप्रमाणातिरेकः। वृद्धा हि दोषाः स्वानि स्त्रोतांसि आपूर्य कोष्ठं यान्ति। Vishyand- when dosha vilayan takes place, due to drava guna dosha comes into koshta. Paka- due to paka vrudha dosha becomes abaddha and laghu. So they comes in to koshta. एवं पाकात् पाचनादिभिः पक्वा दोषाः क्वचिदनासज्जन्तः कोष्ठं यान्ति। Strotomukhvisodhan – due to removal of obstruction in pathway, dosha comes in to koshta. विशोधनम् विवरणम्, तस्मात्
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					<p>doshas are present in koshtha or shakha? For shodhan chikitsa dosha should be in kushtha. If they are in shakha we have to brought them in to kushtha by using one or more factors responsible for doshagati from shakha to koshtha which is applicable in that particular case. Then only we can do shodhan.</p> <ul style="list-style-type: none"> • Even for shaman chikitsa if dosha are present in koshtha, conc of medicines, period of treatment will be less. So diseases in koshtha marga are mentioned as sukhsadhya. • So knowledge of dosha sthana is important to decide line of treatment, to advice ‘do’s and ‘don’t’, to choose drug and its dosage as well as purvakarma. So using these factors physician can transfer doshas from shakha to koshtha or vice versa as per need.
28.34-35 अजानाताम् . . प्रवृत्तयः	<ul style="list-style-type: none"> • Composition – • Poetry • Chand- 	<ul style="list-style-type: none"> • All three commentaries are available 	<ul style="list-style-type: none"> • रोगाणां अजातानां अनुत्पत्तौ तथा जातानां विनिवृत्तये 	<ul style="list-style-type: none"> • Y. Sen explained vidhi for preventing as well 	<ul style="list-style-type: none"> • Every living substance has natural affinity for ‘sukh’. Here sukh means arogya. But

	<p>anushtubh</p>	<ul style="list-style-type: none"> ● The chronological sequence of all three commentaries is similar. ● संक्षेपेणाखिलव्याधि-प्रतीकारं सूत्रयति ● यो विधिर्दृष्ट इति कृत्स्ने तन्त्रे ● अज्ञानादेव सुखसाधनमिदमिति कृत्वा अपरीक्षकः प्रवर्तन्ते, न तु दुःखकर्तृता-सन्धानादिति भावः । चक्रपाणिटीका 	<p>च यः विधिः दिष्टः उक्तः।योगिन्द्रनाथसे नटीका</p> <ul style="list-style-type: none"> ● सुखार्थी आरोग्यार्थी। गंगाधर 	<p>as treating the diseases.</p> <ul style="list-style-type: none"> ● अजातानां निजानां अनुत्पत्तौ विधिः यथाकालं दोषनिर्हरणादिकः। आगन्तूनां च त्यागः प्रजापराधानाम्..... ● For preventing nija vyadhi, dosha shodhan in their respective kala should be done. For prevention of agantu vikara, one should avoid pradnyaparadha, asatmya indriyatha sanyoga and sadavrutta. 	<p>his own pravrutti (karma) is responsible for dukh (disease).</p> <ul style="list-style-type: none"> ● It is due to gyan or agyan. Wise person will follow hita acharan and will be rewarded by sukh while unwise person will follow ahitacharan and get dukh. ● So knowledge of hita and ahita is responsible for sukh and dukh. ● Thus buddhi samayoga is needed-विषमाभिनिवेशो यो नित्यानित्ये हितहिते। ज्ञेयः स बुद्धिविभ्रंशः समं बुद्धिर्हि पश्यति। च. शा.१/९९ ● कालाबुद्धीन्द्रियर्थानाम् योगो मिथ्या न च अति च।द्वयाश्रयाणां व्याधिनां त्रिविधो हेतुसंग्रहः॥ च. सू. १/५४ so pradnyaparadh should be avoided.
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<p>28.36-38 हितमेव . . मानसाः</p>	<ul style="list-style-type: none"> ● Composition - Prose ● Tantrayukti - atitavekshana 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar. ● All three explained that parikshaka-wise person can classify in between priya and hita. So he will take hitakar only though it is not priya. But unwise person due to raja and tama can't decide hita and ahita. He will consider priya as hita. So he will be affected by different types of physical and mental diseases. 	<ul style="list-style-type: none"> ● श्रुतं प्राप्तज्ञानं योगिन्द्रनाथसेनटीका ● लौकिका अपरिक्षकाः चक्रपाणिटीका <ul style="list-style-type: none"> ● परीक्षको हि ज्ञानवान्। गंगाधर 		<ul style="list-style-type: none"> ● Here it is clarified that one should always examine for hita and ahita for every substance in the universe ● There are so many things which may seem to be priya but afterwards they proved to be ahitakar. ● Again in bhagvad geeta mana is mentioned as annamaya and ahara is classified as satvika, rajas and tamas. So finally guna and dosha of mana depends upon ahara.
<p>28.39-40 प्रज्ञापराध . . साहसाणि</p>	<ul style="list-style-type: none"> ● Composition - Poetry ● Chand- 	<ul style="list-style-type: none"> ● All three commentaries are available 	<ul style="list-style-type: none"> ● साहसं अयथाबलसमारम्भमः योगिन्द्रनाथसेनटीका 		<ul style="list-style-type: none"> ● Persons having abundant raja and tama guna will not be able to decide hita and ahita

<p>च..... तदात्व . . हयमलीकृत</p>	<p>anushtubh. ● Tantrayukti atitavekshana -</p>	<ul style="list-style-type: none"> ● The chronological sequence of all three commentaries is similar ● अहितार्थसेवादि च रोगं करोतीति भावः । चक्रपाणिटीका 	<ul style="list-style-type: none"> ● विज्ञाता तु विज्ञाने अमलीकृते व्यपगत रजोमोहतया विमल विज्ञान। योगिन्द्रनाथसेनटीका ● तत्तदात्वसुखस्या- पथ्यस्य दुःखानुबन्धसुख- कर्तृतया परमार्थतस्तदात्वेऽप्य सुखत्वं दर्शयति; यथा सुखसंज्ञकं आरोग्यम् (सू.९)इत्यत्रोक्तम् । ● विज्ञातेति परीक्षकः । चक्रपाणिटीका 		<p>properly. So he will do pradnyaparadha, vegadharan etc. and hence will be affected by diseases.</p> <ul style="list-style-type: none"> ● Here importance of pradnyaparadha as a hetu in different types of sharir as well as manas vyadhi is mentioned.
<p>28.41 न रागात् . . संभवः</p>	<ul style="list-style-type: none"> ● Composition Poetry - ● Chand-anushtubh 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar. 	<ul style="list-style-type: none"> ● न रागादिति। न रागात् अहितत्वेन ज्ञात्वापि। नापि अविज्ञानात् आहारं उपयोजयेत्। किंतु परीक्ष्य हितं अश्नीयात्। योगिन्द्रनाथसेनटीका ● Y. Sen explained 		<ul style="list-style-type: none"> ● Before taking food, everybody should know its qualities. Without knowing its qualities and its effect on the body one should not take that food. ● For examination of food one has to follow aptopadesha. ● Only due to good taste and liking (tatkala sukh) one

			<p>that one should not take ahara depending upon liking or disliking. Even one should not take any food article without knowing its qualities.</p> <ul style="list-style-type: none"> ● अहितत्वेन जानन्नापि रागादेव कश्चिद्दुष्टः प्रवर्तते, अज्ञानाच्चाहितत्वा-ज्ञानादेय कश्चिद्धिताध्यवसायेन प्रवर्तते एतद्वयमपि निषिध्यते । चक्रपाणिटीका ● Chakrapani explained both the conditions which one should avoid for better health ● Due to liking one should not take food which he knows as harmful. 		<p>should not take ahita ahara, as it creates health problems afterwards.</p>
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			<ul style="list-style-type: none"> ● Due to adnyana one should not take ahitakar ahara. 		
28.42 आहारस्य . . प्रयोजयेत्	<ul style="list-style-type: none"> ● Composition – Poetry ● Chand-anushtubh. ● Tantrayukti-anagatavekshana 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar ● कथमाहारः परीक्ष्य इत्याह ● चक्रपाणिटीका 	<ul style="list-style-type: none"> ● आहारस्य विधौ अष्टौ विशेषाः प्रकृतिकरणादयः रसविमाने वक्ष्यमाणा शुभाशुभसमुत्पत्तौ हेतुसंज्ञका हेतुत्वेन उच्यते। योगिन्द्रनाथसेनटीका ● अष्टौ विशेषाः प्रकृति करण संयोग काल देश राशि उपयोग संस्थोपयोक्तारः। तानि अष्टौवाहारविधौ परीक्ष्य पथ्यं प्रयोजयेत्। गंगाधर 	<ul style="list-style-type: none"> ● Y. Sen revised quote from cha. Vi. 1/23 ● न च मोक्षात् प्रमादाहा प्रियमहितमसुखोदर्क उ पसेव्यं . .च .वि१ ● योगिन्द्रनाथसेन टीका 	<ul style="list-style-type: none"> ● In previous sutra it is mentioned that one should examine food before taking it. How to examine it is mentioned here. ● Food should be examined by ‘ashtavidha ahara ayatana’. They are mentioned in rasa viman adhyaya and considered here by anagatavekhana tantrayukti to avoid punarukta dosha. ● In short food should be examined on the basis of – ● तत्र खलु इमानि अष्टावाहारविधिविशेषायतनानि भवन्ति; तद्यथा- प्रकृति करण संयोग राशि देश काल उपयोगसंस्था उपयोक्तष्टमानि। च. वि. १/२१ ● प्रकृत्यद्युपयोष्टमानि सर्वाणि

					<p>आहारविधिविशेषायतनानिभिस मिक्ष्य हितमेवानुरुध्येत। च. वि. १/२०</p> <ul style="list-style-type: none"> ● Prakruti- swabhavik guna ● Karana – sanskara/ method of preparation ● Sanyoga – mixing of two or more substances ● Rashi – quantity ● Desha – place from which that food has come as well as where it is to be used. ● Kala – both nityag and avashik ● Upayogasanstha- rules of taking food ● Upayokta- personal specifications. ● When food is examined on the basis of these 8 stages and decided as hitakar, it will not cause any disease.
28.43-44 परिहार्या . . मनीषिभिः	<ul style="list-style-type: none"> ● Composition – ● Chand- 	<ul style="list-style-type: none"> ● All three commentaries are available 	<ul style="list-style-type: none"> ● परिहार्याणि अपथ्यानि सदा परिहरन् नरः इह पण्डितः इति साधूनां अनृणतां प्राप्तः भवति। 		<ul style="list-style-type: none"> ● Hetu which can be avoided must be avoided by a wise person.

	<p>anushtubh</p> <ul style="list-style-type: none"> ● Samasa . 	<ul style="list-style-type: none"> ● The chronological sequence of all three commentaries is similar ● 	<ul style="list-style-type: none"> ● योगिन्द्रनाथसेनटीका ● ननु पथ्यसेवायां क्रियमाणायामपि बलवत्प्राक्तनाधर्म-वशादपि व्याधयो भवन्ति ● चक्रपाणिटीका ● अनृणतामिव प्राप्तो अनृणतां प्राप्त..... । 		<ul style="list-style-type: none"> ● Though these hetu are avoided, one can get affected by diseases due to balvan karma of previous birth.
<p>28.45-48 आहारसंभवं . . संप्रकाशितम्</p>	<ul style="list-style-type: none"> ● Composition – Poetry ● Chand-anushtubh. 	<ul style="list-style-type: none"> ● All three commentaries are available ● The chronological sequence of all three commentaries is similar. ● संग्रहे बस्त्विति शरीरम् । सहत्वे चासहत्वे चेत्यादीना 'शरीराणि चातिस्थूलानि' इत्यादि 'विपरितानि पुनर्व्याधिसहानि' इत्यन्तं ग्रंथं ज्ञापयति चक्रपाणिटीका 	<ul style="list-style-type: none"> ● वस्तु शरीरं आहारसंभवं । ● रोगाः अपि आहारसंभवः। ● इह धातुशब्देन मलोऽपि उच्यते । ● रोगसंज्ञा ● तेषां पृथक् पृथक् प्रशमनं औषधं । ● योगिन्द्रनाथसेनटीका 	<ul style="list-style-type: none"> ● रोगाणां अजातानां धातुतपत्तौ तथा जातानां विनिवृत्तये च यः विधिः दिष्टः उक्तः । ● योगिन्द्रनाथसेनटीका 	<ul style="list-style-type: none"> ● Thus sharir and manas vyadhi ● both are originated from ahara ● देहो हि ● आहारसंभवः। ● Genesis of sharir and maintainance of health both depends upon ahara. So again we can throw light why purusha utpatti is mentioned atstarting of annapana chatushka.

6. OBSERVATIONS

At this stage all study was reviewed again and important observations are presented in tabular form here. Other observations are mentioned in proforma made for vetting.

OBSERVATION TABLE 1

All sutra from four chapters of annapana chatushka were collected. This data was checked for commentaries. Sequence of sutra in all three commentaries was observed. For this comparison sequence of sutra in Charak samhita by Tripathi was taken as standard. If sequence is same, it is denoted as 1, if not it is denoted as 0. It also makes availability of basic data for collation. Observations are tabulated and shown in observations further.

25. YAJJAPURUSHEEYA

ADHYAYA AND SUTRA NUMBER	Ayurved deepika	Jalpalkataru	Charakopaskara
25/1	1	1	1
25/2	1	1	1
25/3	1	1	1
25/4	1	1	1
25/5	1	1	1
25/6	1	1	1
25/7	1	1	1
25/8	1	1	1
25/9	1	1	1
25/10	1	1	1
25/11	1	1	1
25/12	1	1	1

25/13	1	1	1
25/14	1	1	1
25/15	1	1	1
25/16	1	1	1
25/17	1	1	1
25/18	1	1	1
25/19	1	1	1
25/20	1	1	1
25/21	1	1	1
25/22	1	1	1
25/23	1	1	1
25/24	1	1	1
25/25	1	1	1
25/26	1	1	1
25/27	1	1	1
25/28	1	1	1
25/29	1	1	1
25/30	1	1	1
25/31	1	1	1
25/32	1	1	1
25/33	1	1	1
25/34	1	1	1
25/35	1	1	1
25/36	1	1	1
25/37	1	1	1
25/38	1	1	1
25/39	1	1	1
25/40	1	1	1
25/41	1	1	1
25/42	1	1	1

25/43	1	1	1
25/44	1	1	1
25/45	1	1	1
25/46	1	1	1
25/47	1	1	1
25/48	1	1	1
25/49	1	1	1
25/50	1	1	1
25/51	1	1	1

26. ATREYABHADRAKAPYEEYA

Sutra no.	Ayurved deepika	Jalpakaipataru	Charakopaskara
26/1	1	1	1
26/2	1	1	1
26/3	1	1	1
26/4	1	1	1
26/5	1	1	1
26/6	1	1	1
26/7	1	1	1
26/8	1	1	1
26/9	1	1	1
26/10	1	1	1
26/11	1	1	1
26/12	1	1	1
26/13	1	1	1
26/14	1	1	1
26/15	1	1	1
26/16	1	1	1

26/17	1	1	1
26/18	1	1	1
26/19	1	1	1
26/20	1	1	1
26/21	1	1	1
26/22	1	1	1
26/23	1	1	1
26/24	1	1	1
26/25	1	1	1
26/27	1	1	1
26/28	1	1	1
26/29	1	1	1
26/30	1	1	1
26/31	1	1	1
26/32	1	1	1
26/33	1	1	1
26/34	1	1	1
26/35	1	1	1
26/36	1	1	1
26/37	1	1	1
26/38	1	1	1
26/39	1	1	1
26/40	1	1	1
26/41	1	1	1
26/42	1	1	1
26/43	1	1	1
26/44	1	1	1
26/45	1	1	1
26/46	1	1	1
26/47	1	1	1

26/48	1	1	1
26/49	1	1	1
26/50	1	1	1
26/51	1	1	1
26/52	1	1	1
26/53	1	1	1
26/54	1	1	1
26/55	1	1	1
26/56	1	1	1
26/57	1	1	1
26/58	1	1	1
26/59	1	1	1
26/60	1	1	1
26/61	1	1	1
26/62	1	1	1
26/63	1	1	1
26/64	1	1	1
26/65	1	1	1
26/66	1	1	1
26/67	1	1	1
26/68	1	1	1
26/69	1	1	1
26/70	1	1	1
26/71	1	1	1
26/72	1	1	1
26/73	1	1	1
26/74	1	1	1
26/75	1	1	1
26/76	1	1	1
26/77	1	1	1

26/78	1	1	1
26/79	1	1	1
26/80	1	1	1
26/81	1	1	1
26/82	1	1	1
26/83	1	1	1
26/84	1	1	1
26/85	1	1	1
26/86	1	1	1
26/87	1(sutra 87 to 102 are in Chakrapani only)	2	2
26/88	1	2	2
26/89	1	2	2
26/90	1	2	2
26/91	1	2	2
26/92	1	2	2
26/93	1	2	2
26/94	1	2	2
26/95	1	2	2
26/96	1	2	2
26/97	1	2	2
26/98	1	2	2
26/99	1	2	2
26/100	1	2	2
26/101	1	2	2
26/102	1	2	2
26/103	1	2	2
26/104	1	2	2

26/105	1	2	2
26/106	2	2	2
26/107	1	1	1
26/108	1	1	1
26/109	1	1	1
26/110	1	1	1
26/111	1	1	1
26/112	1	1	1
26/113	1	1	1
26/114	1	1	1

27. ANNAPANA VIDHI

Sutra no.	Ayurved dipeeka	Jalpakaipataru	Charakopaskara
27/1	1	1	1
27/2	1	1	1
27/3	1	1	1
27/4	1	1	1
27/5	1	1	1
27/6	1	1	1
27/7	1	1	1
27/8	1	1	1
27/9	1	1	1
27/10	1	1	1
27/11	1	1	1
27/12	1	1	1
27/13	1	1	1
27/14	1	1	1
27/15	1	1	1

27/16	1	1	1
27/17	1	1	1
27/18	1	1	1
27/19	1	1	1
27/20	1	1	1
27/21	1	1	1
27/22	1	1	1
27/23	1	1	1
27/24	1	1	1
27/25	1	1	1
27/26	1	1	1
27/27	1	1	1
27/28	1	1	1
27/29	1	1	1
27/30	1	1	1
27/31	1	1	1
27/32	1	1	1
27/33	1	1	1
27/34	1	1	1
27/35	1	1	1
27/36	1	1	1
27/37	1	1	1
27/38	1	1	1
27/39	1	1	1
27/40	1	1	1
27/41	1	1	1
27/42	1	1	1
27/43	1	1	1
27/44	1	1	1
27/45	1	1	1

27/46	1	1	1
27/47	1	1	1
27/48	1	1	1
27/49	1	1	1
27/50	1	1	1
27/51	1	1	1
27/52	1	1	1
27/53	1	1	1
27/54	1	1	1
27/55	1	1	1
27/56	1	1	1
27/57	1	1	1
27/58	1	1	1
27/59	1	1	1
27/60	1	1	1
27/61	1	1	1
27/62	1	1	1
27/63	1	1	1
27/64	1	1	1
27/65	1	1	2(sutra 66 is mentioned before 65)
27/66	1	1	2(sutra 66 is mentioned before 65)
27/67	1	1	1
27/68	1	1	1
27/69	1	1	1
27/70	1	1	1
27/71	1	1	1

27/72	1	1	1
27/73	1	1	1
27/74	1	1	1
27/75	1	1	1
27/76	1	1	1
27/77	One line extra in guna karma of chatak mansa	One line extra in guna karma of chatak mansa	1
27/78	1	1	1
27/79	1	1	1
27/80	Sequence of sutra is varaha,gavya, mahisha, mastya,rohita, kurma and khaga.	Sequence of sutra is mastya, kurma, varaha and mahisha	Sequence of sutra is varaha, mahisha, matsya , rohita and kurma. Qualities of khaga mansa and rohit mansa are mentioned which are not in Gangadhar.
27/81			
27/82			
27/83			
27/84			
27/85			
27/86	1	1	1
27/87	1	1	1
27/88	1	1	1
27/89	1	1	1
27/90	1	1	1
27/91	1	1	1
27/92	1	1	1

27/93	1	1	1
27/94	1	1	1
27/95	1	1	1
27/96	1	1	1
27/97	1	1	1
27/98	1	1	1
27/99	1	1	1
27/100	1	1	1
27/101	1	1	1
27/102	1	1	1
27/103	1	1	1
27/104	1	1	1
27/105	1	1	1
27/106	1	1	1
27/107	1	1	1
27/108	1	1	1
27/109	1	1	1
27/110	1	1	2 (ervaruka is mentioned before trapus)
27/111	1	1	2 (ervaruka is mentioned before trapus)
27/112	1	1	1
27/113	1	1	1
27/114	1	1	1
27/115	1	1	1
27/116	1	1	1
27/117	1	1	2 (poushkar beeja is

			mentioned before munjatak.it is not mentioned in Chakrapani and Gangadhar
27/118	1	1	1
27/119	1	1	1
27/120	1	1	1
27/121	1	1	1
27/122	1	1	1
27/123	1	1	2 (raktanala is mentioned before pindalu)
27/124	1	1	1
27/125	1	1	1
27/126	1	1	1
27/127	1	1	1
27/128	1	1	1
27/129	1	1	1
27/130	1	1	1
27/131	1	1	1
27/132	1	1	1
27/133	1	1	1
27/134	1	1	1
27/135	1	1	1
27/136	1	1	1
27/137	1	1	1
27/138	1	1	1
27/139	1	1	1

27/140	1	1	1
27/141	1	1	1
27/142	1	1	1
27/143	1	1	1
27/144	1	1	1
27/145	1	1	1
27/146	1	1	1
27/147	1	1	1
27/148	1	2 (bibhitak is not mentioned)	1
27/149	1	1	1
27/150	1	1	1
27/151	1	1	1
27/152	1	2 (karchur is not mentioned)	1
27/153	1	1	1
27/154	1	1	1
27/155	1	1	1
27/156	1	1	1
27/157	1	1	1
27/158	1	1	1
27/159	1	1	1
27/160	1	1	1
27/161	1	1	1
27/162	1	1	1
27/163	1	1	1
27/164	1	1	1
27/165	1	1	1
27/165	1	1	1
27/166	1	1	1

27/167	1	1	1
27/168	1	1	1
27/169	1	1	1
27/170	1	1	1
27/171	1	1	1
27/172	1	1	1
27/173	1	1	1
27/174	1	1	1
27/175	1	1	1
27/176	1	1	1
27/177	1	1	1
27/178	1	1	1
27/179	1	1	1
27/180	1	1	1
27/181	1	1	1
27/182	1	1	1
27/183	1	1	1
27/184	1	1	1
27/185	1	1	1
27/186	1	1	1
27/187	1	1	1
27/188	1	1	1
27/189	1	1	1
27/190	1	1	1
27/191	1	1	1
27/192	1	1	1
27/193	1	1	1
27/194	1	1	1
27/195	1	1	1
27/196	1	1	1

27/197	1	1	1
27/198	1	1	1
27/199	1	1	1
27/200	1	1	1
27/201	1	1	1
27/202	1	1	1
27/203	1	1	2(sutra no 204,205 and 206 are mentioned before 203)
27/204			
27/205			
27/206			
27/207	1	1	1
27/208	1	1	1
27/209	1	1	1
27/210	1	1	1
27/211	1	1	1
27/212	1	1	1
27/213	1	1	1
27/214	1	1	1
27/215	1	1	1
27/216	1	1	1
27/217	1	1	1
27/218	1	1	1
27/219	1	1	1
27/220	1	1	1
27/221	1	1	1
27/222	1	1	1
27/223	1	1	1
27/234	1	1	1
27/235	1	1	1

27/236	1	1	1
27/237	1	1	1
27/238	1	1	1
27/239	1	1	1
27/240	1	1	1
27/241	1	1	1
27/242	1	1	1
27/243	1	1	1
27/245	1	1	1
27/246	1	1	1
27/247	1	1	1
27/248	1	1	1
27/249	1	1	1
27/250	1	1	1
27/251	1	1	1
27/252	1	1	1
27/253			
27/254	1	1	1
27/255	1	1	1
27/256	1	1	1
27/257			
27/258	1	1	1
27/259	1	1	1
27/260	1	1	1
27/261	1	1	1
27/262	1	1	1
27/263	1	1	1
27/264	1	1	1
27/265	1	1	1
27/266	1	1	1

27/267	1	1	1
27/268	1	1	1
27/269	1	1	1
27/270	1	1	1
27/271	1	1	1
27/272	1	1	1
27/273	1	1	1
27/274	1	1	1
27/275	1	1	1
27/276	1	1	1
27/277	1	1	1
27/278	1	1	1
27/279	1	1	1
27/280	1	1	1
27/281	1	1	1
27/282	1	1	1
27/283	1	1	1
27/284	1	1	1
27/285	1	1	1
27/286	1	1	1
27/287	1	1	1
27/288	1	1	1
27/289	1	1	1
27/290	1	1	1
27/291	1	1	1
27/292	1	1	1
27/293	1	1	1
27/294	1	1	1
27/295	1	1	1
27/296	1	1	1

27/297	1	1	1
27/298	1	1	1
27/299	1	1	1
27/300	1	1	1
27/301	1	1	1
27/302	1	1	1
27/303	1	1	1
27/304	1	1	1
27/305	1	1	1
27/306	1	1	1
27/307	1	1	1
27/308	1	1	1
27/309	1	1	1
27/310	1	1	1
27/311	1	1	1
27/312	1	1	1
27/313	1	1	1
27/314	1	1	1
27/315	1	1	1
27/316	1	1	1
27/317	1	1	1
27/318	1	1	1
27/319	1	1	1
27/320	1	1	1
27/321	1	1	1
27/322	1	1	1
27/323	1	1	1
27/324	1	1	1
27/325	1	1	1
27/326	1	1	1

27/327	1	1	1
27/328	1	1	11
27/329	1	1	
27/330	1	1	1
27/331	1	1	1
27/332	1	1	1
27/333	1	1	1
27/334	1	1	1
27/335	1	1	1
27/336	1	1	1
27/337	1	1	1
27/338	1	1	1
27/339	1	1	1
27/340	1	1	1
27/341	1	1	1
27/342	1	1	1
27/343	1	1	1
27/344	1	1	1
27/345	1	1	1
27/346	1	1	1
27/347	1	1	1
27/348	1	1	1
27/349	1	1	1
27/350	1	1	1
27/351	1	1	1
27/352	1	1	1

28. VIVIDHASHEETAPEETIYA

Sutra no	Ayurved deepika	JalpakaIpataru	Charakopaskara
28/1	1	1	1
28/2	1	1	1
28/3	1	1	1
28/4	1	1	1
28/5	1	1	1
28/6	1	1	1
28/7	1	1	1
28/8	1	1	1
28/9	1	1	1
28/10	1	1	1
28/11	1	1	1
28/12	1	1	1
28/13	1	1	1
28/14	1	1	1
28/15	1	1	1
28/16	1	1	1
28/17	1	1	1
28/18	1	1	1
28/19	1	1	1
28/20	1	1	1
28/21	1	1	1
28/22	1	1	1
28/23	1	1	1
28/24	1	1	1
28/25	1	1	1
28/26	1	1	1

28/27	1	1	1
28/28	1	1	1
28/29	1	1	1
28/30	1	1	1
28/31	1	1	1
28/32	1	1	1
28/33	1	1	1
28/34	1	1	1
28/35	1	1	1
28/36	1	1	1
28/37	1	1	1
28/38	1	1	1
28/39	1	1	1
28/40	1	1	1
28/41	1	1	1
28/42	1	1	1
28/43	1	1	1
28/44	1	1	1
28/45	1	1	1
28/46	1	1	1
28/47	1	1	1
28/48	1	1	1

OBSERVATION TABLE 2

All sutra from four chapters of annapana chatushka were collected. This data was checked for commentaries. It was observed that on which verse commentary is written by whom? Observations are tabulated and shown in observations further.

Sutra no.	All three commentaries available	Only two commentaries out of three available	Only one commentary available
25/1-2	3		
25/3	3		
25/4	3		
25/5	3		
25/6	3		
25/7	3		
25/8	3		
25/9	3		
25/10	3		
25/11	3		
25/12	3		
25/13	3		
25/14	3		
25/15	3		
25/16	3		
25/17	3		
25/18	3		
25/19		2(G., Y)	
25/20	3		
25/21	3		
25/22	3		

25/23	3		
25/24	3		
25/25	3		
25/26	3		
25/27	3		
25/28	3		
25/29	3		
25/30	3		

26. ATREYABHADRAKAPYEEYA

Sutra no.	All three commentaries available	Only two commentaries out of three available	Only one commentary available
26/1	3		
26/2		2	
26/3		2	
26/4		2	
26/5		2	
26/6		2	
26/7	3		
26/8	3		
26/9	3		
26/10	3		
26/11	3		
26/12	3		
26/13	3		
26/14	3		
26/15	3		

26/16	3		
26/17	3		
26/18	3		
26/19	3		
26/20	3		
26/21	3		
26/22	3		
26/23	3		
26/24	3		
26/25	3		
26/27	3		
26/28	3		
26/29	3		
26/30	3		
26/31	3		
26/32	3		
26/33	3		
26/34	3		
26/35	3		
26/36	3		
26/37	3		
26/38	3		
26/39	3		
26/40	3		
26/41	3		
26/42	3		
26/43	3		
26/44	3		
26/45	3		
26/46	3		

26/47	3		
26/48	3		
26/49	3		
26/50	3		
26/51	3		
26/52		2	
26/53	3		
26/54	3		
26/55	3		
26/56	3		
26/57	3		
26/58	3		
26/59		2	
26/60		2	
26/61		2	
26/62		2	
26/63	3		
26/64	3		
26/65	3		
26/66	3		
26/67	3		
26/68	3		
26/69	3		
26/70	3		
26/71		2	
26/72		2	
26/73	3		
26/74		2	
26/75		2	
26/76	3		

26/77	3		
26/78		2	
26/79	3		
26/80	3		
26/81	3		
26/82	3		
26/83	3		
26/84	3		
26/85	3		
26/86	3		
26/87			1
26/88			1
26/89			1
26/90			1
26/91			1
26/92			1
26/93			1
26/94			1
26/95			1
26/96			1
26/97			1
26/98			1
26/99			1
26/100			1
26/101			1
26/102			1
26/103	3		
26/104	3		
26/105	3		
26/106	3		

26/107	3		
26/108	3		
26/109		2	
26/110	3		
26/111		2	
26/112		2	
26/113		2	
26/114		2	

27 ANNAPANA VIDHI

Sutra no.	All three commentaries available	Any two commentaries out of three available	Only one commentary available
27/1	3		
27/2	3		
27/3	3		
27/4	3		
27/5	3		
27/6	3		
27/7	3		
27/8	3		
27/9		2	
27/10	3		
27/11	3		
27/12	3		
27/13	3		
27/14	3		
27/15	3		

27/16	3		
27/17	3		
27/18	3		
27/19	3		
27/20		2	
27/21	3		
27/22	3		
27/23	3		
27/24	3		
27/25	3		
27/26	3		
27/27	3		
27/28	3		
27/29		2	
27/30	3		
27/31	3		
27/32	3		
27/33	3		
27/34	3		
27/35		2	
27/36		2	
27/37		2	
27/38		2	
27/39		2	
27/40		2	
27/41	3		
27/42	3		
27/43	3		
27/44	3		
27/45	3		

27/46	3		
27/47	3		
27/48	3		
27/49	3		
27/50	3		
27/51	3		
27/52	3		
27/53	3		
27/54	3		
27/55	3		
27/56	3		
27/57		2	
27/58		2	
27/59	3		
27/60	3		
27/61		2	
27/62	3		
27/63	3		
27/64	3		
27/65		2	
27/66		2	
27/67	3		
27/68	3		
27/69		2	
27/70		2	
27/71		2	
27/72	3		
27/73	3		
27/74		2	
27/75	3		

27/76		2	
27/77		2	
27/78		2	
27/79		2	
27/80		2	
27/81		2	
27/82		2	
27/83		2	
27/84			1
27/85			1
27/86	3		
27/87	3		
27/88	3		
27/89	3		
27/90	3		
27/91	3		
27/92		2	
27/93		2	
27/94		2	
27/95	3		
27/96	3		
27/97	3		
27/98	3		
27/99	3		
27/100	3		
27/101	3		
27/102	3		
27/103		2	
27/104		2	
27/105		2	

27/106	3		
27/107	3		
27/108	3		
27/109	3		
27/110	3		
27/111		2	
27/112		2	
27/113	3		
27/114	3		
27/115	3		
27/116	3		
27/117	3		
27/118		2	
27/119		2	
27/120	3		
27/121	3		
27/122		2	
27/123	3		
27/124	3		
27/125	3		
27/126		2	
27/127		2	
27/128	3		
27/129	3		
27/130	3		
27/131	3		
27/132	3		
27/133		2	
27/134	3		
27/135	3		

27/136	3		
27/137	3		
27/138		2	
27/139		2	
27/140		2	
27/141	3		
27/142	3		
27/143	3		
27/144		2	
27/145	3		
27/146	3		
27/147		2	
27/148		2	
27/149		2	
27/150		2	
27/151		2	
27/152	3		
27/153		2	
27/154	3		
27/155			1
27/156		2	
27/157	3		
27/158	3		
27/159		2	
27/160		2	
27/161	3		
27/162	3		
27/163	3		
27/164		2	
27/165	3		

27/165	3		
27/166	3		
27/167	3		
27/168	3		
27/169	3		
27/170	3		
27/171	3		
27/172	3		
27/173	3		
27/174	3		
27/175		2	
27/176		2	
27/177	3		
27/178	3		
27/179	3		
27/180	3		
27/181	3		
27/182	3		
27/183	3		
27/184	3		
27/185	3		
27/186	3		
27/187	3		
27/188	3		
27/189	3		
27/190	3		
27/191	3		
27/192		2	
27/193		2	
27/194		2	

27/195		2	
27/196	3		
27/197	3		
27/198	3		
27/199		2	
27/200		2	
27/201		2	
27/202		2	
27/203		2	
27/204		2	
27/205		2	
27/206		2	
27/207		2	
27/208		2	
27/209	3		
27/210	3		
27/211	3		
27/212	3		
27/213	3		
27/214	3		
27/215	3		
27/216	3		
27/217	3		
27/218	3		
27/219	3		
27/220	3		
27/221	3		
27/222		2	
27/223	3		
27/224		2	

27/225	3		
27/226	3		
27/227		2	
27/228	3		
27/229	3		
27/230	3		
27/231	3		
27/232	3		
27/233	3		
27/234	3		
27/235	3		
27/236	3		
27/237	3		
27/238	3		
27/239	3		
27/240	3		
27/241	3		
27/242		2	
27/243	3		
27/244		2	
27/245		2	
27/246	3		
27/247	3		
27/248	3		
27/249			1
27/250			1
27/251			1
27/252		2	
27/253			1
27/254			1

27/255		2	
27/256		2	
27/257		2	
27/258		2	
27/259		2	
27/260		2	
27/261		2	
27/262		2	
27/263		2	
27/264			1
27/265		2	
27/266		2	
27/267		2	
27/268		2	
27/269		2	
27/270		2	
27/271	3		
27/272		2	
27/273	3		
27/274	3		
27/275	3		
27/276	3		
27/277			1
27/278	3		
27/279		2	
27/280		2	
27/281	3		
27/282	3		
27/283	3		
27/284	3		

27/285	3		
27/286		2	
27/287		2	
27/288		2	
27/289			1
27/290			1
27/291		2	
27/292			1
27/293			1
27/294	3		
27/295	3		
27/296		2	
27/297		2	
27/298		2	
27/299		2	
27/300		2	
27/301	3		
27/302	3		
27/303	3		
27/304	3		
27/305	3		
27/306	3		
27/307	3		
27/308	3		
27/309	3		
27/310	3		
27/311	3		
27/312		2	
27/313		2	
27/314	3		

27/315		2	
27/316	3		
27/317	3		
27/318	3		
27/319	3		
27/320		2	
27/321		2	
27/322		2	
27/323		2	
27/324		2	
27/325		2	
27/326		2	
27/327		2	
27/328	3		
27/329	3		
27/330	3		
27/331	3		
27/332	3		
27/333	3		
27/334	3		
27/335	3		
27/336	3		
27/337	3		
27/338	3		
27/339	3		
27/340	3		
27/341	3		
27/342	3		
27/343	3		
27/344	3		

27/345	3		
27/346	3		
27/347	3		
27/348	3		
27/349	3		
27/350	3		
27/351	3		
27/352	3		

28. VIVIDHASHEETAPEETIYA

Sutra no	All three commentaries available	Any two out of three commentaries available	Only one commentary out of three available
28/1	3		
28/2	3		
28/3	3		
28/4	3		
28/5	3		
28/6	3		
28/7	3		
28/8	3		
28/9	3		
28/10	3		
28/11	3		
28/12	3		
28/13	3		
28/14	3		
28/15	3		

28/16	3		
28/17	3		
28/18	3		
28/19	3		
28/20	3		
28/21	3		
28/22	3		
28/23	3		
28/24		2	
28/25		2	
28/26		2	
28/27	3		
28/28	3		
28/29		2	
28/30		2	
28/31	3		
28/32	3		
28/33	3		
28/34	3		
28/35	3		
28/36	3		
28/37	3		
28/38	3		
28/39	3		
28/40	3		
28/41	3		
28/42	3		
28/43	3		
28/44	3		
28/45	3		

28/46	3		
28/47	3		
28/48	3		

OBSERVATION TABLE 3

NIRUKTI AND VYUTPATTI

NIRUKTI-

Study of nirukti reveals the number of terms the word is conjugated with; and also reveals the meaning of active term and assisting terms. By clarifying each term the difficult word is made easy for understanding - this is main significance of nirukti. History of word orientation, emotions behind, specific attributes, kind of the word, and its functional aspect is highlighted by nirukti. Sometimes meaning of the word has to be clarified as per the wish or situation by all three commentators with the help of nirukti. So its study is important. Nirukti found in this study are as follows-

२५ यज्जपुरुषीय

प्रत्यक्षधर्माणमिति तपःप्रभावात् साक्षात् कृतो धर्म तद्। गं

निवृत्ति निवर्तनम्।

पितृतो पध्दतयं गच्छन्तीति पित्र्याः। च.

आसुतत्वादासवसं ।च.

२६. आत्रेयभद्रकाप्यीय

पंचानामिन्द्रियार्थानां मध्येयोयो भावो अन्य एकः परस्परविभिन्नः श्रोत्रादिग्राहयत्वेन भिन्न

भिन्न धर्मा तेषुमध्ये जिह्वेन्द्रिय वैषयिको यो भावः स रसः। गं.

यो हि भावोऽभिव्यक्तः सन् ग्राहयो भवति स एवार्थसं.... भवति नानाभिव्यक्तो भावो अर्थ उच्यते। गं.

सा सा मात्रेति तन्मात्रा । गं.

श्रवणार्थः शब्दः। यो अभिव्यक्तः सन् श्रवणग्राहयोऽर्थो भवति सो अर्थः शब्दः।

स्पर्शनार्थः स्पर्शः। यो अभिव्यक्तः सन् स्पर्शनग्राहयोऽर्थो भवति सो अर्थः स्पर्शः।
नेत्रार्थो रूपम्। यो अभिव्यक्तः सन् नेत्रग्राहयोऽर्थो भवति स नेत्रार्थो रूपम्।
घ्राणार्थो गन्धः। यो अभिव्यक्तः सन् घ्राणग्राहयोऽर्थो भवति स घ्राणार्थो गन्धः।

२७. अन्नपानविधी

अन्नपानविध्युपदेशस्तमधिकृतो अध्यायः।
विष्यंदः कफादि संघातस्य द्रवीकरणम्।
संदधाति भग्नस्य संधानं करोति।
जीवयति आयुष्य वृष्य धात्वोजोवृद्धिं करत्वात्।
प्रीणयति तृप्तिं जनयति।
शूकवन्ति धान्यानि।
सूपयोनिः शमीधान्यम् उच्यते।
सूपयोग्यम् शमीधान्यम्।
शमी शिम्बी।
प्रसह्य भक्षयन्तीति प्रसहाख्या उच्यन्ते।
भूमौ गर्ते शरते इति, उच्यन्ते बिलेशयाः।
अनूपदेशे चरन्ति इति अनूपसं भवन्ति।
वारिणि जायन्ते शेरत इति वारिशया उच्यन्ते।
वारिणी चरन्ति इति वारिचारिणो वारिचर सं भवन्ति ।
विष्कीर सं... विकीर्य भक्षयन्तीति।
प्रतुद्य भक्षयन्ति इति प्रतुद सं ।
ऐंद्रमिति प्राप्य दृष्टवशेनेन्द्र प्रेरितम्।

शार्कर- शर्कराप्रकृतिक आसव।

धातक्याभिषुत- धातकी फलासव ।

माध्वीक- मधुप्रधान।

सुरा- समण्डा यवतण्डुल कृता ।

आक्षिकी- बिभीतक फलकृतासुरा ।

मार्द्विक- मृद्विका कृत ।

मधु योगवाहि, येन सह युज्यते तद् गुणम् आवहति।

यवपिष्टमुष्णोदकसिक्तमीषत् स्विन्नम् अपूपीकृतं कुल्माषमाहुः।

ईषत् भृष्टन्तु विदलं पक्त्वा यूषो अर्धशेषितः।

पादशेषे भवेत् सूपःसाम्लो अनम्लश्च स व्दिधा । गं.

निरास्थि पिशितं पिष्टं स्विन्नं गुडघृतान्वितं।

कणामरिचसंयुक्तं वेशवार इति स्मृतः।

तैलं तिलप्रभवस्नेहः।

भुक्त्वा जलादिकम् अनुपिबतो अनुपानम् । गं.

आहारात् अनुपश्चात् पीयते इति अनुपानम्। यो. से.

पर्याप्तिं शरीरेण सह एकीभावं अभिनिर्व्वतयति । गं.

पर्याप्तिं भुक्तद्रव्यस्यव्याप्तिं निर्व्वतयति । यो. से.

स्वो भावः स्वभावं स्वरूपं निसर्गः प्रकृतिरित्येकोऽर्थः। गं.

लिङ्ग्यते

अहिताग्निरिती सात्म्येन व्यवस्थापिताग्निः किंवा अहिताग्निरिवाहिताग्निः तेन्,

अहिताग्निः यथा प्रातः सायं जुहोति।

२८. विविधाशीतपीतीय

शरीरधारणात् धातवः उच्यन्ते।

VYUTPATTEE-

Vyutpattee means science of formation and development of the word. It is study of root verb with affix. It gives crystal clear meaning of that pada. It is useful to understand meaning of unknown pada. They are as follows-

२५. यज्जपुरुषीय

यस्माद् जायते इति

प्रत्यक्षधर्मो यस्य सा

मन्यतेऽनेनेति मनः।

शिर्यते इति शरीरम्।

२६. आत्रेयभद्रकाप्यीय

अग्निं पाचयति, तेन पाचयतीति हेतौ णिच्।

स्नेहयतीत्यादौ तु तत्करोति तदाचष्टे इति णिच्।

आर्हियते जिह्वया गलाधः क्रियते इत्याहारस्तस्य जातम् समूहः। गं.

२७. अन्नपानविधी

अग्निं पाचयति, तेन पाचयतीति हेतौ णिच्। स्नेहयतीत्यादौ तु तत्करोति तदाचष्टे इति

णिच् । गं.

लिंग्यते ज्ञायन्ते अनेन इति लिङ्गम् जातिः, तेन लिङ्ग सामान्ये, जातिसामान्ये । च.

OBSERVATION TABLE 4

TANTRAYUKTI

Review of tantrayukti has been carried out and tantrayukti used are presented as follows-

Sutra number	mula sutra	Ayurved dipeeka	Jalpalkatar u	Charakopaska ra
25/1	Atitavekshan	Atitavekshan	Atitavekshan	Atitavekshan
	Prayojana			
	Anagatavekshan			
25/2	Atitavekshan			
25/3		Apadesha	Apadesha	Nirdesha
25/4	Anagatavekshan Samuchchay Anagatavekshan			
25/5		Swasandnya		
25/6	Sanshaya			
25/8			Nirnaya	
25/9	Apadesha	Apadesha	Apadesha Vyakhyana anagatavekshan	Apadesha anagatavekshan
25/10	Pratyuchchar apadesha	Uddharaa	Apadesha	
25/11	Uddharaa		Nirnaya, Nirdesha,	

	Apadesha		Uhya Anagataveksha n	
25/12	Pratyuchchar Apadesha	Pratyuchchar Apadesha		
25/13	Uddharaa Sambhava Atitavekshan	Uddharaa	Nirnaya Nirdesha	
25/14- 15	Udhara Apavarga yoga	udhdara Apavarga yoga	Nirnaya Nirdesha Vyakhyana	
25/16- 17	udhdara Apavarga	udhdara Apavarga	Nirnaya Apavarga	
25/18- 19	udhdara Apavarga	udhdara Apavarga	Nirnaya Apavarga vyakhyan	
25/20	udhdara Apavarga	udhdara Apavarga	Nirnaya Apavarga Nirdesha	
25/21	Anumata Anagataveks han	Anumata Anagataveksha n	Anumata Nirnaya Anagataveksha n	
25/22	udhdara Apavarga	udhdara Apavarga	Nirnaya Apavarga	
25/23			Swasandnya	
25/24- 25	udhdara Apavarga	udhdara Apavarga	Nirnaya Apavarga	
25/27- 28		vyakhyan Nidarshan	Nidarshan Sanniyoga	

		sanniyoga		
25/29		anumata nirnaya samuchchaya swasandnya sambhav	anumata nirnaya samuchchaya anagataveksha na anagatavekhan a atitavekshana anagataveksha na swasandnya vyakhyan sambhav	
25/31		uddesha	uddesha anagataveksha na	
25/32		sanshaya nirdesha prasanga uhya	nirdesha prasanga uhya sanshaya	
25/33		pradesha uddesha	pradesha uddesha	
25/35		swasandnya	nirnaya atitavekshana	
25/36		uhya nirdesha	uhya nirdesha	
25/37		swasandnya	swasandnya	
25/38		uhya nirdesha	uhya nirdesha padartha	
25/39		Atitavekshan Swasandnya	Swasandnya	
25/40		uhya	Swasandnya	

		nirdesha Swasandnya		
25/45		anagataveksha n Swasandnya		
25/47		Sanniyoga	Sanniyoga	
25/49		nirdesha Swasandnya	Nirnaya nirdesha Swasandnya	

26. ATREYABHADRAKAPYEEYA

Sutra no.	Mula sutra	Ayurved deepika	Jalpalkpataru	Charakopaskara
26/1		Adhikaran	Nirvachan, prayojana	
26/2		Adhikaran	Nirvachan, prayojana	
26/3			Samuchchay	
26/4				
26/5				
26/6			Nirdesha	
26/7		Padartha		
26/8	Sanshaya	Nirdesha , Purvapaksha	Nirvachan, Vyakhyan	
26/9	Nirvachan		Nirvachan, Prasanga	
26/10	Padartha		Padartha, Prasanga	
26/11			Yoga, Vakyashesha,	

			Prasanga	
26/12			Prasanga, Yoga, Atitavekshan	
26/13			Prasanga, Yoga, Padartha	
26/14			Prasanga, Yoga	
26/15			Prasanga, Yoga, Padartha	
26/16			Nirdesha	
26/17		Purvapaksha, Udhara, Atitavekshan, Nirvachan	Udhara, Anagatavekshan, Atitavekshan, Nirdesha, Nirvachan	
26/18		Udhara	Udhara	
26/19		Padartha	Nirdesha	
26/20		Nirdesha	Nirdesha	
26/21		Nirdesha	Nirdesha	
26/22		Padartha	Nirdesha, Atitavekshan	
26/23		Padartha, Atitavekshan	Nirdesha	
26/24		Padartha	Nirdesha	
26/25		Padartha, Atitavekshan	Nirdesha	
26/26		Padartha	Nirdesha	
26/27		Padartha	Nirdesha, Vyakhyan, Atitavekshan	
26/28		Nirdesha,	Nirdesha	

		Padartha		
26/29		Hetvartha, Nirdesha	Nirdesha	
26/30		Nirdesha	Nirdesha	
26/31		Nirdesha	Nirdesha	
26/32		Nirdesha	Nirdesha	
26/33		Nirdesha	Nirdesha	
26/34		Nirdesha	Nirdesha	
26/35		Nirdesha	Nirdesha	
26/36		Nirdesha	Nirdesha	
26/37		Nirdesha	Nirdesha	
26/40		Nirdesha		
26/41		Nirdesha		
26/42	Prayojana			
26/43	Samuchchay, Pradesha, Vidhan	Padartha, Vakyashesha	Padartha	Padartha
26/44			Prasanga	
26/47	Apavarga	Apavarga	Apavarga, Apadesha	Apavarga
26/48	Apavarga	Apavarga	Apavarga, Apadesha	Apavarga
26/49	Apavarga	Apavarga	Apavarga, Apadesha	Apavarga
26/50	Apavarga	Apavarga	Apavarga, Apadesha	Apavarga
26/51	Apavarga	Apavarga	Apavarga, Apadesha	Apavarga
26/53			Nirnaya, Apadesha	

26/54			Apadesha, Nirnaya	
26/55			Apadesha, Nirnaya	
26/58		Vyakhyan		
26/60		Viparyaya		
26/61		Naikanta		
26/63		Purvapaksha, Apadesha, Viparyaya		
26/64	Naikanta, Anumat			
26/65				Purvapaksha
26/66		Padartha, Apadesha	Padartha	Padartha
26/67	Swasandnya	Swasandnya	Swasandnya	Swasandnya
26/68- 70	Drushtant	Drushtant, Apadesha, Apavarga	Drushtant	Drushtant
26/74		Padartha	Padartha	
26/75		Padartha	Padartha	
26/76		Padartha	Padartha	
26/77		Padartha	Padartha	
26/78		Padartha	Padartha	
26/79		Padartha	Padartha	
26/81	Naikanta	Atitavekshan, Anagatavekshan	Viparyaya	
26/83	Purvapaksha, Nirdesha			
26/84	Purvapaksha,			

	Apadesha			
26/85		Padartha, Swasandnya	Padartha	Padartha
26/105	Apadesha			
26/107	Prasanga, Uddesha			
26/108	Prasanga, Uddesha			
26/109	Prasanga, Uddesha			
26/110	Prasanga, Uddesha			
26/111	Prasanga, Uddesha			
26/112	Prasanga, Uddesha			
26/113	Prasanga, Uddesha			

27. ANAAPANA VIDHI

Sutra no.	Mula sutra	Ayurved dipeeka	Jalpalkataru	Charakopaskara
27/1-2		Adhikaran, padartha	Prayojana	Padartha, prayojana
27/3		Anagatavekshan	Anagatavekshan	Anagatavekshan, Padartha
27/4	Pradesha, Apavarga	Pradesha , Apavarga, padartha, atitavekshan,	Pradesha, Padartha, Apavarga, Apadesha	

		apadesha		
27/6	Uddesha, Pradesha, Samuchchay	Uddesha		
27/7	Uddesha, Pradesha, Samuchchay			
27/8	Samuchchay			
27/9	Samuchchay			
27/10		Padartha	Padartha	
27/11	Samuchchay			
27/12	Samuchchay			
27/13		Atitavekshan		
27/14	Samuchchay			
27/15	Uddesha			
27/16		Anagatavekshan, padartha	Vakyashesha, Padartha	
27/21		Atitavekshan		
27/22	Nirdesha			
27/23		Padartha	Vidhan, Samuchchay	
27/31	Pradesha, atidesha			
27/35	Samuchchay	Padartha, Uddesha	Padartha, Uddesha	Padartha, Uddesha
27/36	Samuchchay			
27/37	Samuchchay			
27/38	Samuchchay			
27/39	Samuchchay			
27/40	Samuchchay			

27/41	Samuchchay			
27/42	Samuchchay			
27/43	Samuchchay			
27/44	Samuchchay			
27/45	Samuchchay			
27/46	Samuchchay			
27/47	Samuchchay			
27/48	Samuchchay			
27/49	Samuchchay			
27/50	Samuchchay			
27/51	Samuchchay			
27/52	Samuchchay			
27/53	Samuchchay			
27/54	Samuchchay			
27/55	Swasandnya	Swasandnya	Swasandnya	Swasandnya
27/56				
27/57	Swasandnya	Swasandnya	Swasandnya	Swasandnya
27/58	Pradesha			
27/64	Sanshaya	Sanshaya , Anagatavekshan		Sanshaya
27/77			Samuchchay	
27/89			Vidhan	
27/124			Vidhan , Atitavekshan	
27/161	Uddesha	Vakyashesha	Vakyashesha	Vakyashesha
27/162			Vidhan	
27/214				Atitavekshan
27/215				Anagatavekshan, Atitavekshan
27/228		Vidhan		

27/230			Anagatavekshan	
27/234			Padartha	
27/257		Padartha		
27/300		Vidhan		
27/308	Pradesha	Pradesha, Apavarga, Anagatavekshan,		

28. VIVIDHAASHEETAPEETIYA

Sutra no	Mula sutra	Ayurved deepika	Jalpalkataru	Charakopaskara
28/1	Hetvartha, atitavekshan	prayojana	prayojana	Prayojana
28/2				
28/3	Atitavekshan, anagatavekshan, pradesha, prayojana	anagatavekshan, Swasandnya	Padartha	Padartha, Anagatavekshan,
28/4	Pradesha	anagatavekshan, Anumat, Padartha , Swasandnya	Anagatavekshan, Padartha, vyakhyan	Anagatavekshan, Padartha, Atitavekshan, Prasanga
28/5	Vakyashesha	Uhan	Atidesha	Atidesha
28/6	Sanshaya	Uhan		
28/7	Uddesha, Nirnaya, Viparyaya, Samuchchay, Vakyashesha,	Padartha, Vidhan, Swasandnya, Prasanga	Padartha, Viparyaya, Prasanga	Padartha, Nirnaya, Prasanga, Nirdesha

	Prayojana			
28/8	Vidhan	uhya		
28/9	Uddesha, Pradesha, Samuchchay	Padartha	Vakyashesha	Nirdesha
28/10				
28/11	Samuchchay	Padartha	Vakyashesha	Nirdesha
28/12				
28/13				
28/14				
28/15			Vakyashesha	Vakyashesha
28/16			Padartha	Nirdesha
28/17				
28/18			Padartha, Vakyashesha	Nirdesha
28/19				
28/20		Padartha, Nirvachan		Padartha
28/21		Padartha		Padartha
28/22		Padartha, uhya		
28/23	Uddesha			
28/24	Sanniyoga	Sanniyoga		
28/25	Atitavekshan	Atidesha	Vakyashesha	Nirdesha, Nirvachan
28/26	Samuchchay, Atitavekshan		Vakyashesha	Vakyashesha
28/27		Uhya	Vakyashesha	
28/28				
28/29	Anagatavekshan		Vakyashesha	
28/30	Atitavekshan		Vakyashesha	

OBSERVATION TABLE 5

PARIBHASHA

Paribhasha is translation of scientific terms. Summarizing, translating hidden, between the lines, half-revealed or un-clarified meaning of word is known as paribhasha. Paribhasha are used to elaborate large amount of meaning in concise form. Paribhasha found in this study are as follows-

२५. यज्जपुरुषीय

राशिः मेलकः आत्मेन्द्रियमनोऽर्थ समुदाय इत्यर्थः। च.

कथा तत्वजि... सार्थम् अन्योन्यपृच्छा। च.

सुखदुःखयो इति सुखदुःखसाधनयोः नीरुक् शरीरविकारस्योरित्यर्थः।

कुशिक इति हिरण्याक्षस्य नाम।

सामान्यतो विशेषवचनमपवादः। गं.

अनपवादमित्यव्यभिचारि।च.

फाणितं अर्धावर्तित इक्षुरसः। गं.

सानुबन्धानीति सप्रयोजनानीति । च.

हृद्यानां भोजनादिषु मनो...नां। गं.

अम्लं हृद्यानामिति रुच्यानाम् इति, अम्लन्तु स्वयमेव रोचते। च.

वृत्तिकराणाम् इति शरीरस्थितीकराणाम् । च.

वृष्याणां पुरुषत्वशक्तिजननानां । गं.

स्थैर्यकराणां शरीरदार्ढ्यकराणां । गं.

अकंठ्यानाम् कंठस्य अहितानां । गं.

अभिष्यन्दः शरीरधातुकलेदकरणपूर्वक स्त्रावकराणां । गं.

पुरीषजननानाम् बहुमलस्य जननम् । गं.

कालभोजनम् यस्य यः कालो अभ्यस्त आहारे । गं.

परायतनम् परगृहं भोजने । गं.

एकाशनभोजनम् इति एककाले भोजनम् । च.

पराघातनम् वधस्थानम् । च.

अनशनम् उपवासो । गं.

प्रमिताशनम् अल्पमात्रयाऽशनं । गं.

प्रमिताशनम् अतीतकालभोजनं, स्तोकभोजनं वा । च.

अजीर्णाशनं अजीर्णे भोजनं । गं.

विषमाशनं कदाचिदल्पमात्रं कदाचिदतिमात्रं अशनं । गं.

विषमाशनं प्रकृतिकरणादिविषमाशनः । च.

आयासः परिश्रमः । गं.

अभिगमन व्यवाय । गं.

अलक्ष्मीमुखाणाम् अलक्ष्मीकारणानाम् । च.

अलक्ष्मीदोष कलिकलहाकालमरणादि दोष । गं.

संकल्पः स्त्रीसंगसंकल्पः ।

संकल्पो मनसा व्यवयार्थं स्वाभीष्टकामिन्यादिचिन्तादिकर्म । गं.

विषादः सर्वदा मनखेदः । गं.

निवृत्तिर्वाककायमनसां प्रवृत्तितो विरामः । गं.

रोगो धातुवैषम्यम् । तद्धातुवैषम्यनिमित्तो ज्वरादिव्याधिर्नानां रोगात्मकलिङ्गत्वेन रोगसमूह
उक्तः। गं.

तन्त्राणाम् इति कर्माणाम् । च.

तन्त्राणाम् नियत आधीनकर्माणाम् । गं.

सम्प्रतिपत्तिः सम्यग् ...न।

पथः शारीराणां वातपित्तकफरसरक्तादीनाम् धातूनां संचारमार्गात् स्रोतोरुपादनपेतम्
अनपगतम् । गं.

पथः शरीरमार्गात् स्रोतोरुपादनपेतम्, अपेतमपकारकम् अनपेतमनपकारकमित्यर्थः,
पथिग्रहणेन पथो बाह्यदोषा धातवश्च, तथा पथो निवर्तका धातवो गृह्यन्ते; तेन शरीरं
गृहीतं स्यात् । च.

सुरा तण्डुलकृता, सौवीरकं निस्तुषयवकृतं, तुषोदकं सतुषयवकृतं, मैरेयं सुराकृत सुरा,
मेदको जगलाख्या श्वेतसुरा, धान्याम्लं कांजिकम् । गं.

सौवीरं निस्तुषयवकृतं, मैरेयं सुरासवकृता सुरा, श्वेतसुरा जगलाख्या, धान्याम्बु कांजिकम्।
च.

आसुतत्वात् कालान्तरेण सन्धानभावात्। गं.

आसुतत्वादिति सन्धानरूपात् । च.

देशो भस्मराशिधान्यराश्यादिः सन्धानेषु वक्ष्यमाणः। कालस्तु पक्षमासादिः । स्थापनमात्रा
सन्धानद्रव्यमात्रा । च.

२६. आत्रेयभद्रकाप्यीय

यं पंचानामिन्द्रियार्थानामन्यतमेकतमं जिह्वेन्द्रिय वैषयिकं भावमाचक्षते स रस एक एव। गं.
रसेन आहारविनिश्चयो रसाहारविनिश्चयः।

इन्द्रियार्थानामिति निर्धारणे षष्ठी ।

जिह्वावैषयिकम् इति जिह्वाग्राह्यम् ।

छेदनीय इत्यपतर्पणकारकः। च.

शरीरदोषादिच्छेदनेन वर्तते इति च्छेदनीयः। गं.

उपशमनीय इति बृहणः। च.

शरीरदोषादेरुपशमनेन वर्तते इत्युपशमनीयः। गं.

योनिराधारकारणम् । च.

योनिरुत्पत्तिस्थानम् । गं.

अनुरसे अव्यक्तिभावो भवति, प्रधानं व्यक्तं रसमनुगतो अव्यक्तत्वेन अनुरस यथा वेणुयवे मधुरे कषायो अनुरसः। च.

अणुरसो अव्यक्तो रसो...। गं.

प्रकृतिवशाः द्रव्येषु उत्पद्यमानेषु ये गुणाः प्रकृत्यपेक्षया जायन्ते । विकृतिवशाः ये प्रकृत्यवस्थायां न सन्तोऽपि भूतेषु उनाधिकभावेन तथा तथा संहन्यमानेषु जन्यन्ते ।

विचारवशाः ये विशिष्ट मात्रादिभिः जायन्ते । यो. से.

सर्वं पृथिव्यादिकार्यद्रव्यम् शरीरेन्द्रियविषयसं..कम् । गं.

सेन्द्रियं चेतनं द्रव्यं निरिन्द्रियम् अचेतनम् । च.

बन्धनं परस्परयोजन सम्बन्धः। च.

सूक्ष्मं सूक्ष्मस्रोतानुसारी। च.

प्रभा वर्णप्रकाशिनी । च.

सूक्ष्मः सूक्ष्मस्रोतानुसरणशीलः।

विचारो गतिरित्यर्थः।

विचारः मनसः अनेकविकल्पकारणं गति वा ।

अपवर्जनादिति त्यागात् ।

व्यक्तः शुष्कस्य चादौ च रसो द्रव्यस्य लक्ष्यते । विपर्ययेण अणुरसो रसो....

व्यक्तः शुष्कस्य चादौ इति रसलक्षणम् । तद् विपर्ययश्च अव्यक्तः आर्द्रस्य च अन्ते च
इति रसविपरीतलक्षणः अनुरसः। यो. से.

सम्यगनुष्ठानाद्धि कर्मणाम् सिद्धिः। यो. से.

तच्च परत्वं प्रधानत्वम् , अपरत्वम् अप्रधानत्वम् । च.

परच्चापरश्च तयोर्भाव इति परापरत्वे । परत्वम् प्रथमादुत्तरत्वम् । अपरत्वम् तत् परतः
परत्वमिति परं परस्य परम् । गं.

परत्वं सन्निकृष्टत्वं उपयोगितायाम् आसन्नत्वं। तद् विपर्ययः अपरत्वं । यो से.

संख्या स्याद् गणितम् । च.

द्रव्याणां व्द्वदसर्वएककर्मजः सहयोगोऽव्यवधानेन मेलनम् संयोग उच्यते । गं.

सहेति मिलितानां द्रव्याणां योगः प्राप्तिरित्यर्थः, सहेत्यनेनेहाकिंचित्करं परस्परसंयोगं
निराकरोति । च.

विभक्तिः विभजनम्। च.

वैलक्ष्यण्यमिति, विशिष्टलक्षणयुक्तत्वेन लक्षितम् विजातीयानां पृथक्त्वम् इति अर्थः। च.

करणं पुनः स्वाभाविकानां द्रव्याणामभिसंस्कारः। संस्कारो हि गुणाधानमुच्यते। ते

गुणास्तोयाग्निसन्निकर्षशौचमन्थनदेशकालवशेन भावनादिभिः

कालप्रकर्षभाजनादिभिश्चाधीयन्ते । गं.

भश्यमाना इति वदता भूमिसम्बन्ध व्यतिरेकेण अन्तरिक्ष इति।

उर्जयति संन्यासादिभिरचेतनस्य मनसः प्रबोधनपूर्वकजीवनं स्थापयति ।

सर्वरसप्रत्यनीकभूतः सर्वेषां रसानां परिभवकरः। गं.

सर्वरसप्रत्यनीकभूत इति यत्र मात्रातिरिक्तो लवणो भवति तत्र न अन्यो रस उपलक्ष्यते ।

च.

वलिः शिथिलीभूतम् चर्मम्। गं.

पलितं केशशुक्लता । गं.

खालित्यम् केशोन्मूलीभावो नेन्द्रलुप्तम् नाम । गं.

ग्लपयति हर्षं नाशयति । गं.

कर्षयति शरीरधातून् अपकृष्टान् करोति । गं.

मूर्च्छयति अन्धकारमिव दर्शयंश्चेतो हरति । गं.

न शोधयति यद् दोषान् समान् नोदीरयत्यपि ।

शमीकरोति च क्रुद्धांस्तत् संशमनमुच्यते । गं.

संग्राही चलद्रवधातुसंक्षेपकारी । गं.

सन्धारणश्चलत् स्तम्भनकारी। गं.

पीडन आकृष्य संकोचकरः। गं.

रोपणः व्रणस्य मांसादिपूरणः । गं.

शोषणः क्लेदादीनां शुष्कताकरः। गं.

स्तम्भनः स्थलतां वा चलतां वा भावानां स्थिरीकरणः। गं.

विपाक इति पाकः पचनं द्रव्याणाम् स्वरूपरसयोः परा वृत्तिः। सा च स्वरूपान्तरत्वेन

रसान्तरत्वेन च परिणतिः। तस्या विशेषो विपाकः। जाठराग्नियोगेन भुक्तानां द्रव्याणां

पाकेन जायमाणे किट्टसाररूपेण पृथक्त्वे यः सारभागो द्रवरूप आद्यो रसाख्यो धातुः

किट्टभागश्च मूत्रपुरीषरूपो मलधातुश्च तद्रसमलधातुभूतरसान्तरवद्द्रव्यान्तरत्वेन भुक्तानां

परिणतिविशेषोऽत्र विपाकः। गं. विपाकलक्षणन्तु जाठराग्नियोगाद् आहारस्य निष्ठाकाले यो गुण उत्पद्यते, स विपाकः। च.

वीर्यम् इति शक्तिः। च.

क्रियते येन या क्रिया तस्या क्रियायां तस्य सा क्रिया साधनं वीर्यं भवति।गं.

निपात् इति योगे। कर्म निष्ठा क्रिया परिसमाप्तिः।च.

अधीवासः सहावस्थानम् यावदधीवासादिति यावच्छरीरनिवासात् ।च.

वीर्यं शक्तिमन्तः गुर्वादयः गुणाः ।

उज्जयति संन्यासादिभिरचेतनस्य मनसः प्रबोधनपूर्वकजीवनं स्थापयति ।

सर्वरसप्रत्यनीकभूतः सर्वेषां रसानां परिभवकरः। गं.

सर्वरसप्रत्यनीकभूत इति यत्र मात्रातिरिक्तो लवणो भवति तत्र न अन्यो रस उपलक्ष्यते ।

च.

वलिः शिथिलीभूतम् चर्मम्। गं.

पलितं केशशुक्लता । गं.

खालित्यम् केशोन्मूलीभावो नेन्द्रलुप्तम् नाम । गं.

ग्लपयति हर्षं नाशयति । गं.

कर्षयति शरीरधातून् अपकृष्टान् करोति । गं.

मूर्च्छयति अन्धकारमिव दर्शयंश्चेतो हरति । गं.

न शोधयति यद् दोषान् समान् नोदीरयत्यपि ।

शमीकरोति च क्रुद्धांस्तत् संशमनमुच्यते । गं.

संग्राही चलद्रवधातुसंक्षेपकारी । गं.

सन्धारणश्चलत् स्तम्भनकारी। गं.

पीडन आकृष्य संकोचकरः। गं.

रोपणः व्रणस्य मांसादिपूरणः । गं.

शोषणः क्लेदादीनां शुष्कताकरः। गं.

स्तम्भनः स्खलतां वा चलतां वा भावानां स्थिरीकरणः। गं.

देहधातुप्रत्यनीकभूतानीति देहधातूनां रसादीनां पुरीषमूत्रवातपित्तकफादीनां स्वेदादीनां च

प्रकृतिस्थानां प्रत्यनिकभूतानि गुणविपरीतगुणयोगेन नाशकभूतानि । गं.

देहधातुप्रत्यनीकभूतानीति देहधातूनां रसादीनां वातादीनां च प्रकृतिस्थानां प्रत्यनीकस्वरूपाणि

। च.

शरीरधातुविरोधं कुर्वन्ति इति वैरोधिका :। च.

देहधातुभिः सह विरोधं कुर्वन्ति इति वैरोधिकाः। यो. से.

महाभिष्यन्दि दोषधातुमलस्रोतसां अतिशयक्लेदजनकं ।

जाडयमव्यक्तवचनं, विकलं मनसो वैकल्यं व्याकुलत्वं, मूकता वाग् रहितत्वम्, मैमिन्यं

सानुनासिकवचनत्वमिति । गं.

धमनीप्रविचयः धमनीनां विस्तारभावः। गं.

धमनीप्रविचयः सिराजग्रन्थिः। च.

२७. अन्नपानविधि

इन्द्रियप्रसादः इन्द्रियाणां स्व स्व विषय ग्रहण पाटवम् च ।

जीवयति शरीरेन्द्रियसत्त्वात्मसंयोग दृढयति । गं.

जर्जरीकरोति - शरीर शैथिल्यं करोति रक्तमेदोबाहुल्यात् । गं.

अवधमति विलिखति शरीरं । गं.

ग्लपयति हर्षक्षयं करोति । गं.

पिण्याकः उमासर्षपादीनां यन्त्रादि पीडितानां निःस्नेह कल्कः। गं.

संदधातीति विश्लिष्टानि त्वग्मांसादीनि संश्लेषयति । च.

जर्जरीकरोति इति श्लथमांसादि उपचयं करोति ।

प्रीणयति इति क्षीणाम् पुष्णाति न तु अतिवृद्धं करोति।

अवधमयति विलिखति । च.

विष्यन्दः कफादि संघातस्य द्रवीकरणं । यो.से.

संदधाति भग्नस्य संधानम् करोति।

जीवयति आयुष्यवृष्यधात्वोजोवृद्धिकरत्वात् ।

प्रीणयति तृप्तिं जनयति ।

अवधमति कृशीकरोति ।

शालि हैमन्तं धान्यं, षष्टिकादयश्च ग्रैष्मिकः, ब्रीहयः शारदा इति व्यवस्था । च.

कण्डिताः शुक्लाः अकण्डितशुक्लाशुक्लाश्च हेमन्ताः शालयः इत्यन्ते।

ग्रैष्मः षष्टिकाः। प्रायेण गर्भपाका षष्टिकाः। वार्षिकाः ब्रीहयः। यो. से.

शिम्बी आर्द्रफलं । यो. से.

शुक्रस्त्रुतिकरं च वृष्यशब्देन उच्यते एव।

अन्नस्य विदग्धत्वम् उदरे उरसि वा तस्य सं. जायते । च. चि ५/५५

यत् अम्लोद्गार दाह तृष्णा प्रभृतीनुदीर्य कृच्छात् पाकम् उपगच्छति, पित्तम् च प्रकोपयति

तद् द्रव्यम् विदाही। सु.सू. २१/२१

आध्मान- उदरे वायोसीव संचय अनिलपूरणम् । च सू. २६/१०

वातनिरोधाद् यदा उदरमतीवाऽध्मातमत्युग्ररुजम् साटोपं च भवति तं रोगम् आध्मानं इति

विद्यात् ।

शस्य शब्देन इह मस्तकमज्जा गृह्यते।

सिध्दम् इति कालवशात् पक्वम् ।

तालशस्यानीति तालफलानि ।

पानादौ रुचिजननार्थं यत् व्यज्जनं भक्ष्यते स अवदंशः। चटनी इति लोके । यो. से.

सुरा पैष्टिकी अनुद्भूतमण्डा ।गं.

सुरा अनुद्धतमण्डाः। च.

मदिरा श्वेतवर्णा सुरा। गं.

मदिरा तु सुरामण्डः। च.

जगलो भक्तकिण्वभूता सुरा । गं.

जगलः भक्तकिण्वकृता सुरा । च.

ओषधिक्वाथादिः सन्धानेन काले जातरस एवारिष्टः। गं.

अरिष्ट औषधक्वाथमध्वादिसंपादितो वक्षमाणो दन्त्यभयारिष्टादिः। च.

इक्षुरसं पक्त्वा कालेन जातरसः सीधु भवति । गं.

शीतरसिक इक्षोः शीतेनापक्वेन रसेन निर्वृत्तो अरिष्टः। गं.

शीतरसिकस्तु शीतेक्षुरसकृतः। च.

गौड इति गुडकृत एवारिष्टः। गं.

गौडः गुडप्रकृतिकः। च.

आक्षिकी बिभीतकफलकृता सुरा। गं.

सुरासवः सुरया द्रवकार्यं यत्रासवे क्रियते स सुरासवः। गं.

मध्वासवो मधुकृत आसवः। गं.

मधूकपुष्पकृतो मध्वासवः। च.

आसवस्य सुरायाश्च व्दयोरेकत्र भाजने ।

संधानं तद्विजानीयान्मैरेयमुभयाश्रयम् । गं./ च.

धातकीपुष्पकृत आसवो धातक्यभिषुतः। गं.

धातक्याऽभिषुतो धातकीफलासवः। च.

मृद्धिकाकृत मद्यम् मर्द्धिकं । गं.

मृद्धिकारसेक्षुरसयोर्मिलितयोरासवो मृद्धिकेक्षुरसासव । गं./च.

मधूलकः गोधूमभेदः, तत्कृतं मद्यम् मधूलकम् । च.

आनाहः उदरापूरः।

विबन्धः वातादीनां अप्रवृत्ति । यो.से.

अभिनवं अनतीतसंवत्सरं। अजातरसप्रसादं ।यो.से.

जीर्णं पुराणं अतीत संवत्सरं जातरसप्रसादं वा। यो. से.

दिव्यम् उदकम् अन्तरीक्षात् पतत् वस्त्रादिपरिगृहीतम् । यो.से.

मन्दकं यदा क्षीरं विक्रियामापन्नं घनत्वं याति, तदा तद् मन्दकम् । च.

यदा क्षीरं विक्रियमाणं न सम्यक् दधिभावं याति तदा मन्दकं जातमुच्यते।

यदा तु सम्यग् दधिभावम् गच्छति क्षीरं स्वरूपमुतसृज्य मधुरमीषदम्लज्ज् घनश्च भवति

तदा जातमुच्यते। गं

दुग्धावस्था व्यतीत्य दध्यवस्थाम् असंप्राप्तं अन्तरावर्ति मन्दकं इति उच्यते। तच्च

मन्दजातं अनभिव्यक्ताम्लम् । अतिजातं अत्यम्लं । यो.से.

मस्तु ततो निःसृतं जलवद् द्रवं स्रोतोविशोधनम्। गं.

सरो दध्युपरिस्नेह। च.

क्षीरं सद्यःप्रसूतायाः पीयूषमिति सं..तम् । गं.

सप्तरात्रात् परम् क्षीरम् अप्रसन्नम् च मोरटम् । गं.
किलाटा इति नष्टक्षीरपिण्डा इति कश्चित् तन्न तक्रपिण्डिकास्वन्तर्भावात् । गं.
पीयूषः सद्यः प्रसूतायाः क्षीरं। च.
तदेव यावत् न परतो अप्रसन्नतां याति मोरट उच्यते । च.
किलाटो नष्टक्षीरभागः। च.
तक्रपिण्डिका तक्रकूर्चिकाया एव स्त्रुतद्रवो घनो भागः। च.
छेदनी कफादीनां पिण्डीभूतानां भेदकारिणौ। यो. से.
द्रव्यस्वभावादथ गौरवाद् वा चिरेण पाकम् जाठराग्नियोगाद् ।
पित्तप्रकोपम् विदहत् करोति तदन्नपानम् क्वथितं विदाहि ॥ यो.से.
यासशर्करा दुरालभारसकृत शर्करा । गं.
यासशर्करा दुरालभाक्वाथकृत शर्करा । च.
मधुशर्करा काले स्वत एव मधुनः शर्करा भवति । गं.
मधुशर्करा तु मधुमण्डेषु शर्करा भवति । च.
माक्षिकाः पिङ्गलवर्णाः तत् कृतम् मधु माक्षिकम् ।
भ्रमरास्तु बृहन्माक्षिकास्ततकृतं मधु भ्रामरम् ।
क्षुद्रा मक्षिकास्तत् कृतं मधु क्षौद्रम् ।
महत्यः पिङ्गलास्तु मक्षिकाः पुत्तिकास्तत्कृतं मधु पौत्तिकम् ।गं.
मक्षिकाः पिङ्गलाः, तद्भवं माक्षिकम् । भ्रमरः प्रसिद्धः। क्षुद्रमाक्षिकाभवम् क्षौद्रम् ;
पिङ्गलामाक्षिका महत्यः पुत्तिकाः तद्भवं पौत्तिकम् । च.
सविषान्वयात् सविषप्राणिसम्भूतत्वात् । गं.

सविषान्वयादिति सविषप्रायाणि नानापुष्पाणि किंवा सविषा एव मक्षिकादयोऽन्वया
उत्पत्तिस्थानानि यस्य तत् । च.

आमन्तु मधु तदुच्यते यन्मधुकोषे अल्पकालम् आरब्धम् अम्लम् भवति भूरिकालेन
परिणतन्तु कषायानुमधुरं पक्वम् उच्यते। तथाविधन्तु कोषाद् ग्रहणकाले परीक्षितव्यं
कालान्तरे त्वम्लत्वेनामत्वाभावात् । गं.

योगवाहि येन सह युज्यते तद् गुणम् आवहति । गं.

पेया बहुद्रवा यवागू, विलेपि विरलद्रवा यवागूः। च.

कृतान्नानि संस्कृतान्नानि पेयादीनि । यो. से.

यवागूस्त्रिविधा ..या द्रवसिक्थसमान्विता ।

सिक्थकैरहितो मण्डः पेया सिक्थ समान्विता ।

यवागू बहुसिक्था तु विलेपी विरलद्रवा।

अन्नं पंचगुणे साध्यं विलेपी तु चतुर्गुणे ।

मण्डश्चतुर्दशगुणे यवागूः षड्गुणे अम्भसि । गं.

विमृद्य समिताचूर्णं मृदूपाकम् गुडान्वितम् ।

घृतावगाहे गुडिकां पक्वाम् भाण्डे सशर्करे ।

क्षिपेत् सौगंधी वासाश्च कुर्यात् पुपलिकाः बुधः। च.

सचातुर्जातकाजाजि सगुडार्द्रकनागरम् ।

रसाला स्याच्छिखरिणी सुघृष्टं ससरं दधि । च.

आर्द्रपक्वम् शूकधान्यं निस्तुषं पृथुकाभिधम् ।

आम्रामलकयोः पृथक् स्वरसेन सशर्करेण घनाः क्रियन्ते ते ते तल्लेहाः। गं.

द्राक्षादीनि पिष्ट्वा जले गोलयित्वा वस्त्रपूतं कृत्वा तत् पानार्हं करोति तत् पानकम् ।

क्वथियन्तु गुडोपेतं सहकारफलं नवम् ।
 तिलनागरसंयुक्तम् वि...यो रागषाडवः।
 सितारुचकसिध्दार्थः सवृक्षाम्ल परुषकैः ।
 जम्बूफलरसैयुक्तो रागो राजिक्यान्वितः।गं.
 शुक्तं नाम चुक्रं सन्धानविशेषः। गं.
 यन्मस्त्वादि शुचौ भाण्डे सगुडक्षौद्रकांजिकम् ।
 धान्यराशौ त्रिरात्रस्थं शुक्तम् चुक्रम् तदुच्यते । च./ गं.
 व्याप्य देहमखिलं व्याप्य पाकाय कल्पते ।गं.
 सर्व्वक्षार इति स्वर्जिकाक्षारटङ्गणक्षारादि । च.
 सर्व्व क्षारो यो यो द्रव्यभस्मकृतः क्षारः सर्व्व एव।
 यद् यदागच्छति क्षिप्रं आगच्छति क्षिप्रमितिउप्तं सत् शीघ्रं भवति । च.
 समातीतं संवत्सरातीतं प्रशस्यते । द्विवर्षातीतम् पुराणं प्रायशो रुक्षं .. प्रायेण अभिनवं
 षण्मासानतीतं गुरु वर्तते ।
 पुराण बहुकालस्थितः, आम अपक्वः, क्लिन्न क्लेदीभूत । गं.
 प्राणा इति वायवः किंवा आश्रयाः शंखादयो दश प्राणा :। च.
 अहिताग्निरिति सात्म्येन व्यवस्थापिताग्निः किंवा अहिताग्निरिवाहिताग्निः तेन,
 अहिताग्निर्यथा प्रातः सायं जुहोति । च.

२८. विविधाशितपीतिय

विविधमशितं शालिषष्टिकादि नानाविध शूकधान्यकृततण्डुलविकारभूतं
 प्रधानतयाभ्यवहृतमन्नम् । गं.

विविधं पीतमान्तरीक्षादिजल-दुग्धदधिघृतमधुमद्यासवकांजिकारिष्टचुक्रतक्रपानकादिकं
पानार्थं द्रवभूतम् । गं.

विविधं लीढमिति, नानाविधशूकशमीधान्यविकारपायसक्षीरससूपव्यंजनगुडादिरूपं नातिद्रवं
नातिसान्द्रं द्रवद्रव्यमुपकरणरूपेणावचारितम् । गं.

विविधं खादितमिति, शूकशमीधान्य मांसशाकफलादि विकार विशेष पिष्टकापूप घृतपूरादि
फलादि कठिण द्रव्यमवचारणया कल्पितमभ्यवहृतम् । गं.

अन्तराग्नि जाठराग्नि । च.

अन्तराग्नि देहाग्निः स च पित्तविशेषः पाचकसं.कः। यो.से.

प्रसादः सारः; किट्टम् असारभागः; किट्टादिति मलाख्यात् । च.

उत्सर्गिणः शरीरान्निःसरणशीलाः। गं.

उत्सर्गी बहिर्निःसरणं । च.

अयनस्य गमनस्य मुखानि गमनमार्गाणि । च.

OBSERVATION TABLE 6

QUOTES FROM OTHER AYURVED COMPENDIA

In this study it is observed that in Charak samhita as well as in commentaries quotes from various compendia are revised. Also quotes from different sthana from Charak samhita itself are also mentioned. These observations are tabulated chapter wise as follows-

25. YAJJAPURUSHEEYA

ADHYAYA AND SUTRA NUMBER	AYURVED DIPEEKA	JALPAKALP ATARU	CHARAKOPASKARA
25/15		Sushrut samhita Parashara samhita	
25/40			Vruddha Vagbhat Sushrut samhita
25/36		Sushrut samhita	Sushrut samhita
25/38			Ashtang sangraha
25/39			Ashtang sangraha

26. ATREYA BHADRAKAPYEEYA

Sutra no.	Ayurved deepika	JalpakaIpataru	Charakopaskara
26/8			Charak Samhita sutra, Ashtang Hrudaya, Sushrut samhita
26/10			Charak Samhita sutra, Ashtang sangraha, Sushrut samhita
26/11			Sushrut samhita
26/12			Sushrut samhita
26/14			Charak Samhita sutra
26/15			Sushrut samhita
26/16			Sushrut samhita
26/17			Sushrut Samhita
26/18			Sushrut Samhita
26/21			Sushrut Samhita
26/22			Ashtang hruday
26/24			Sushrut samhita
26/27		Sushrut Samhita	
26/43		Charak Samhita sutra.	Charak Samhita sutra and viman, Sushrut Samhita
26/51			Charak Samhita sutra , Ashtang Sangraha sutra

26/57		Ashtang Hrudaya sutra, Sushrut samhita	
26/58		Sushrut Samhita	Jatukarna, Parashara, Saushruta samhita, Charak Samhita chikitsa
26/63	Sushrut Samhita, Jatukarna	Sushrut Samhita	
26/64		Sushrut Samhita	Sushrut Samhita, Ashtang sangraha
26/65		Sushrut Samhita	
26/70			Ashtang sangraha
26/71			Sushrut Samhita, Ashtang Sangraha
26/72		Sushrut Samhita	
26/74			Sushrut Samhita, Ashtang Sangraha
26/75			Sushrut

			Samhita, Ashtang Sangraha
26/76			Sushrut Samhita, Ashtang Sangraha
26/77			Sushrut Samhita, Ashtang Sangraha
26/78			Sushrut Samhita, Ashtang Sangraha
26/79			Sushrut Samhita, Ashtang sangraha
26/81			Ashtang Sangraha
26/85	Jatukarna	Sushrut Samhita, Jatukarna	Ashtang sangraha
26/86		Sushrut Samhita	Sushrut samhita

27. ANNAPANA VIDHI

Sutra no.	Ayurved dipeeka	JalpakaIpataru	Charakopaskara
27/3			Sushrut Samhita
27/4	Harit Samhita	Harit Samhita	Ashtang Sangraha
27/11		Sushrut Samhita	
27/14		Sushrut Samhita	
27/15		Sushrut Samhita	
27/16			Sushrut Samhita
27/18		Sushrut Samhita	
27/19			Sushrut Samhita
27/22			Sushrut Samhita
27/23		Sushrut Samhita	Sushrut Samhita, Ashtang Sangraha
27/24		Sushrut samhita	Sushrut Samhita
27/25		Sushrut Samhita	
27/26		Sushrut Samhita	
27/27		Sushrut samhita	
27/28		Sushrut	

		Samhita	
27/30		Sushrut Samhita	
27/31		Sushrut samhita	
27/45			Sushrut Samhita
27/51		Sushrut samhita	Sushrut Samhita
27/57		Sushrut Samhita	
27/63		Sushrut samhita	Sushrut Samhita
27/66			Sushrut Samhita
27/67		Sushrut Samhita	Sushrut Samhita
27/68		Sushrut Samhita	Sushrut Samhita
27/69		Sushrut samhita	Sushrut Samhita
27/70			Sushrut Samhita
27/71		Sushrut Samhita	Sushrut Samhita
27/72			Sushrut Samhita
27/73		Sushrut Samhita	
27/74		Sushrut samhita	Sushrut Samhita
27/77			Ashtang Sangraha
27/78			Sushrut Samhita

27/79		Sushrut samhita	Sushrut Samhita
27/80		Sushrut Samhita	Sushrut Samhita
27/81		Sushrut Samhita	
27/82		Sushrut Samhita	
27/83		Sushrut Samhita	
27/84		Sushrut samhita	Sushrut Samhita
27/85		Sushrut samhita	Sushrut Samhita
27/88		Sushrut Samhita	
27/89	Sushrut samhita		Sushrut Samhita
27/90			Sushrut Samhita
27/91			Sushrut Samhita
27/92			Sushrut Samhita
27/93			
27/94			Sushrut Samhita
27/95			Sushrut Samhita
27/98			Sushrut Samhita
27/99			Sushrut Samhita
27/104			Sushrut Samhita
27/110		Sushrut samhita	Sushrut Samhita
27/112		Sushrut	Sushrut Samhita

		samhita	
27/113			Sushrut Samhita
27/116			Sushrut Samhita
27/117			Sushrut Samhita
27/118			Sushrut Samhita
27/120		Sushrut Samhita	
27/121			Sushrut Samhita
27/123			Sushrut Samhita
27/124			Sushrut Samhita
27/125		Sushrut Samhita	Sushrut Samhita
27/127			Sushrut Samhita
27/127			Sushrut Samhita
27/128			Sushrut Samhita
27/129			Sushrut Samhita
27/130			Sushrut Samhita
27/131		Sushrut Samhita	Sushrut Samhita, Ashtang hrudaya
27/132			Sushrut Samhita, Ashtang Hrudaya
27/133	Harit Samhita		Sushrut Samhita
27/134			Ashtang Hrudaya
27/135			Sushrut Samhita

27/136			Sushrut Samhita
27/137			Sushrut Samhita
27/138			Sushrut Samhita
27/139			Sushrut Samhita
27/140			Sushrut Samhita
27/141		Sushrut Samhita	Sushrut Samhita
27/142			Sushrut Samhita
27/143			Sushrut Samhita
27/144			Sushrut Samhita
27/145			Sushrut Samhita
27/146			Sushrut Samhita
27/147			Sushrut Samhita
27/148		Sushrut Samhita	Sushrut Samhita
27/149		Sushrut Samhita	Sushrut Samhita
27/150		Sushrut samhita	Sushrut Samhita
27/152		Sushrut samhita	Sushrut Samhita
27/153		Sushrut samhita	Sushrut Samhita
27/154		Sushrut samhita	Sushrut Samhita
27/156		Sushrut samhita	Sushrut Samhita
27/157		Sushrut samhita	Sushrut Samhita
27/162		Sushrut	Sushrut Samhita

		Samhita	
27/163		Sushrut Samhita	Sushrut Samhita
27/164		Sushrut Samhita	Sushrut Samhita
27/165		Sushrut Samhita	Sushrut Samhita
27/165		Sushrut Samhita	Sushrut Samhita
27/166		Sushrut Samhita	Sushrut Samhita
27/167		Sushrut samhita	Sushrut Samhita
27/171		Sushrut samhita	Sushrut Samhita
27/172		Sushrut Samhita	Sushrut Samhita
27/175			Sushrut Samhita
27/176			Sushrut Samhita
27/177		Sushrut Samhita	Sushrut Samhita
27/179		Sushrut samhita	Sushrut Samhita
27/180			
27/181		Sushrut Samhita	Sushrut Samhita
27/182		Sushrut Samhita	Sushrut Samhita, Ashtang hrudaya

27/183		Sushrut samhita	Sushrut Samhita
27/184			Ashtang sangraha
27/186		Sushrut samhita	
27/187		Sushrut Samhita	
27/189		Sushrut Samhita	Sushrut Samhita
27/190		Sushrut Samhita	
27/191		Sushrut samhita	Sushrut Samhita
27/192	Sushrut Samhita, Harit Samhita		Sushrut Samhita, Ashtang Sangraha
27/195			Sushrut Samhita, Ashtang Sangraha
27/197			Sushrut Samhita
27/201			Sushrut Samhita
27/205			Sushrut Samhita
27/207		Sushrut Samhita	Sushrut Samhita
27/208		Sushrut Samhita	Sushrut Samhita
27/209		Sushrut	Sushrut Samhita

		samhita	
27/211	Vishwamitra, Harit samhita	Sushrut Samhita, Harit Samhita	
27/212		Sushrut samhita	Sushrut Samhita
27/213		Sushrut Samhita	Sushrut samhita
27/215			Sushrut Samhita
27/216		Sushrut Samhita	
27/217		Sushrut Samhita	
27/218		Sushrut samhita	Sushrut Samhita
27/220		Sushrut Samhita	Sushrut samhita
27/225		Sushrut Samhita	Sushrut Samhita
27/226		Sushrut Samhita	Sushrut Samhita
27/227		Sushrut Samhita	Sushrut Samhita
27/228		Sushrut Samhita	Sushrut samhita
27/229		Sushrut samhita	Sushrut samhita
27/231		Sushrut Samhita	
27/232		Sushrut	

		samhita	
27/234		Sushrut Samhita	
27/235		Sushrut Samhita	
27/240		Sushrut Samhita	
27/241		Sushrut Samhita	
27/242		Sushrut Samhita	
27/244		Sushrut samhita	
27/246		Sushrut Samhita	
27/247		Sushrut samhita	
27/248			
27/249		Sushrut Samhita	
27/250		Sushrut Samhita	
27/253		Sushrut Samhita	
27/254		Sushrut Samhita	
27/255		Sushrut Samhita	
27/257		Sushrut Samhita	

27/258		Sushrut Samhita	
27/260		Sushrut Samhita	
27/261		Sushrut Samhita	
27/262		Sushrut Samhita	
27/263		Sushrut Samhita	
27/264		Sushrut Samhita	
27/268		Sushrut Samhita	
27/270		Sushrut Samhita	
27/272		Sushrut Samhita	
27/273		Sushrut Samhita	
27/275		Sushrut Samhita	
27/279		Sushrut Samhita	
27/283		Sushrut Samhita	
27/284		Sushrut Samhita	
27/286		Sushrut Samhita	

27/287		Sushrut Samhita	
27/288		Sushrut Samhita	
27/289		Sushrut Samhita	
27/290		Sushrut Samhita	
27/291		Sushrut Samhita	
27/292		Sushrut Samhita	
27/293		Sushrut Samhita	
27/294		Sushrut Samhita	
27/295		Sushrut Samhita	
27/296		Sushrut Samhita	
27/297		Sushrut Samhita	
27/299		Sushrut Samhita	
27/300		Sushrut Samhita	
27/301		Sushrut Samhita	
27/304		Sushrut Samhita	

27/305		Sushrut Samhita	
27/311		Sushrut Samhita	
27/312		Sushrut Samhita	
27/313		Sushrut Samhita	
27/315		Sushrut Samhita	
27/316		Sushrut Samhita	
27/317		Sushrut Samhita	
27/321		Sushrut Samhita	
27/332	Harit Samhita	Sushrut Samhita, Harit Samhita	
27/342		Sushrut Samhita	

28. VIVIDHASHEETAPEETIYA

Sutra no	Ayurved deepika	Jalpalkpataru	Charakopaskara
28/3	Cha chi 15	Cha chi.15	Cha. Chi.15
28/4	Harit Samhita, Sushrut	Chandogya Upanishad, Sushrut	Charak Samhita chikitsa sthana, Sushrut samhita

	samhita	Samhita, Harit Samhita	sharira, Parashara Samhita, Sushrut Samhita sutrasthana, Ashtang Sangraha sutrasthana, Charak Samhita sutrasthana, Charak Samhita sharira sthana
28/10			Sushrut Samhita sutra sthana
28/12			Charak Samhita sutrasthana, Sushrut Samhita sutra sthana
28/14			Sushrut Samhita sutra sthana Charak Samhita sutrasthana
28/15			Sushrut Samhita sutra sthana, Ashtang Sangraha sutrasthana,
28/17			Sushrut Samhita sutra sthana
28/19			Sushrut Samhita sutra sthana,

			Saushruta Samhita nidan sthana
28/20			Ashtang Sangraha sutrasthana,
28/22			Sushrut Samhita sutra sthana
28/25	Charak Samhita sutrasthana		
28/26	Charak Samhita sutrasthana		
28/29	Charak Samhita sutrasthana, Charak Samhita chikitsa sthana		
28/30	Charak Samhita sutrasthana		Charak Samhita sutrasthana
28/32			Ashtang Sangraha

OBSERVATION TABLE 7

QUOTES FROM LITERATURE OTHER THAN AYURVEDA

25. YAJJAPURUSHEEYA

SUTRA NUMBR	AYURVED DIPEEKA	JALPAKALPATA RU	CHARAKOPASK ARA
25/3			Panini
25/15		Manusmruti Taitiriya Upanishad Nava sankhya Linga purana Manusmruti	
25/23		Manusmruti	
25/24		Manusmruti	
25/26			Panini
25/29		Bhruguvalli Bhruguvalli Shwetashwatar Upanishad Chandogya Upanishad	

26. ATREYA BHADRAKAPYEEYA

Sutra no.	Ayurved deepika	Jalpakalpataru	Charakopaskara
26/8	Kapil		
26/9		Kanad	
26/10	Vaisheshika		
26/30	Vaisheshika		

26/31			Kanad
26/32		Kanad , Panini	Vaisheshika
26/33		Kanad	
26/34		Vatsayana, Kanad	
26/35		Kanad	
26/36			Vaisheshika
26/70	Nyaya darshana		

27. ANNAPANA VIDHI

Amongst three commentators, no one has revised quotes from literature other than ayurved.

28. VIVIDHASHEETAPEETIYA

Sutra no	Ayurved deepika	Jalpalkataru	Charakopaskara
28/4		Chandogya Upanishad	

7. VETTING AND STATISTICAL ANALYSIS

In the first step a literary research was done as Retrieval, Revival, Comparison and Translation of sutras with commentaries in English. Then a Performa is generated with the help of special features about construction of book, grammar and language, Similarities between the three commentaries, Differences between the three commentaries, Peculiarities of three commentaries and researcher's opinion (Analytical opinion) based on tantrayukti, vyakaran and determination. The validation of all the study is done by the experts by using Proforma generated. The group of experts will comprise three vaidya with minimum ten years experience in samhita. On the basis of vetting, statistical analysis is done.

VETTING METHODOLOGY-

By using performa generated in previous step, validation of all study was done by experts. Three vaidya with experience more than ten years in ayurved as well as sound knowledge of samhita were selected as experts. They were suggested by university which minimizes bias in vetting process. For vetting five point likert scale was used. Each expert has been given performa and likert scale sheet. Experts were asked to notify their opinion in scale sheet for every point of last column of performa. Last column consists of researcher's opinion. Likert scale proforma filled by three experts for all four chapters were collected and master chart was prepared for statistical analysis.

STATISTICAL ANALYSIS

Statistical analysis of collected data was done with help of *Correlation analysis* and *t-test for testing the population correlation coefficient*. Opinions of the three well experienced experts (vaidya) in samhita were collected through a Performa on 5 point *Lickert scale* (Agree, Strongly Agree, Neutral, Disagree & Strongly Disagree). On the basis of vetting, Correlation analysis is done.

❖ **Correlation Analysis:-**

Correlation coefficients are used in statistics to measure how strong a relationship is between two variables. There are several types of correlation coefficient. One of the most commonly used formulas in Statistics is Pearson's correlation coefficient formula.

$$r = \frac{n(\sum xy) - (\sum x)(\sum y)}{\sqrt{[n\sum x^2 - (\sum x)^2][n\sum y^2 - (\sum y)^2]}}$$

Correlation coefficient formulas are used to find how strong a relationship is between data. The formulas return a value between -1 and 1, where:

- 1 indicates a strong positive relationship.
- -1 indicates a strong negative relationship.
- A result of zero indicates no relationship at all.

In correlation analysis, the pair wise correlation coefficient(r) is calculated for all the three experts i.e. E1, E2 and E3 and the results obtained are given in next chapter.

❖ **t-test for testing the population correlation coefficient:**

To validate the results observed in correlation analysis of opinions of the experts, *t-test for testing the population correlation coefficient* is applied.

Under this test we setup the null hypothesis as,

❖ **Null hypothesis- H_0 : There is no correlation between the opinions of experts.**

i.e. $H_0: \rho = 0$

Vs.

Alternative hypothesis- H_1 : There is positive correlation between the opinions of experts.

i.e. $H_1: \rho > 0$

(where ρ is the population correlation coefficient)

❖ The test statistic used in the test is given by the following formula:

$$t_{cal} = r \sqrt{\frac{(n-2)}{(1-r^2)}} \sim t_{(n-2)}$$

❖ The *Table-value* i.e. t_{tab} of the test is determined by referring the table of t -distribution in *Biometrical (Statistical) tables* for $n-2$ degrees of freedom and 5% level of significance.

❖ After comparing the t_{cal} and t_{tab} , the decision about acceptance or rejection of H_0 is taken and results obtained are given in next chapter.

STATISTICAL ANALYSIS

I. Correlation Analysis:

Validation of all the study will be done by the experts. Opinions of the three well experienced experts (vaidya) in samhita were collected through a Performa on 5 point Likert scale (Agree, Strongly Agree, Neutral, Disagree & Strongly Disagree). On the basis of vetting, Correlation analysis is done.

In correlation analysis, the pair wise correlation coefficient(r) is calculated for all the three experts i.e. E1, E2 and E3.

➤ Correlation Analysis of Master chart-1:

1. Correlation between opinions of E1 and E2,

YAJJAPURUSHEEYA	
E1	E2
2	1
4	1
4	2
4	1
4	3
2	2
4	3
4	3
2	4
4	2
4	1
4	3
4	4
4	4
2	3
4	4

4	1
4	1
4	2
3	1
4	3
4	2
4	3
4	3
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4	2
4	1
4	3
4	4
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3	1
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2	1
3	3
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4	3
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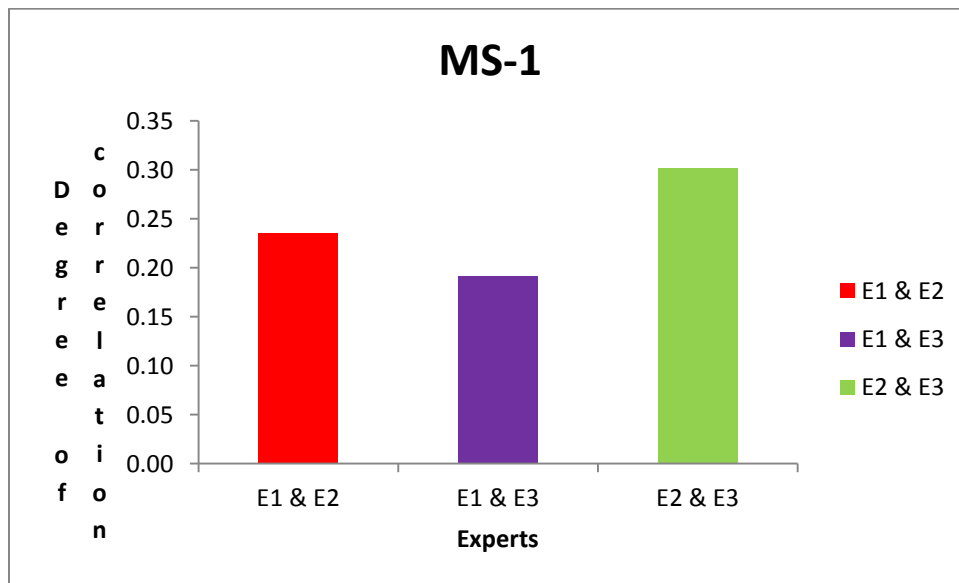
$$r = \frac{n(\sum xy) - (\sum x)(\sum y)}{\sqrt{[n\sum x^2 - (\sum x)^2][n\sum y^2 - (\sum y)^2]}}$$

$$r (E1 \& E2) = 0.24$$

Result:- There is a positive correlation between the opinions of experts E1 & E2 regarding the sutra in YAJJAPURUSHEEYA.

Similarly, Correlation between opinions of experts E1, E3 and experts E2, E3 are given in the following table,

Experts	Correlation Coefficient	Result
E1, E3	0.19	There is a positive correlation between the opinions of experts E1 & E3 regarding the sutra in YAJJAPURUSHEEYA.
E2, E3	0.30	There is a positive correlation between the opinions of experts E2 & E3 regarding the sutra in YAJJAPURUSHEEYA.



➤ **Correlation Analysis of Master chart-2:**

Master chart-2		
expert	expert	expert
1	2	3
4	4	4
4	3	3
4	4	4
4	4	4
4	4	4
4	4	4
4	4	4
4	3	3
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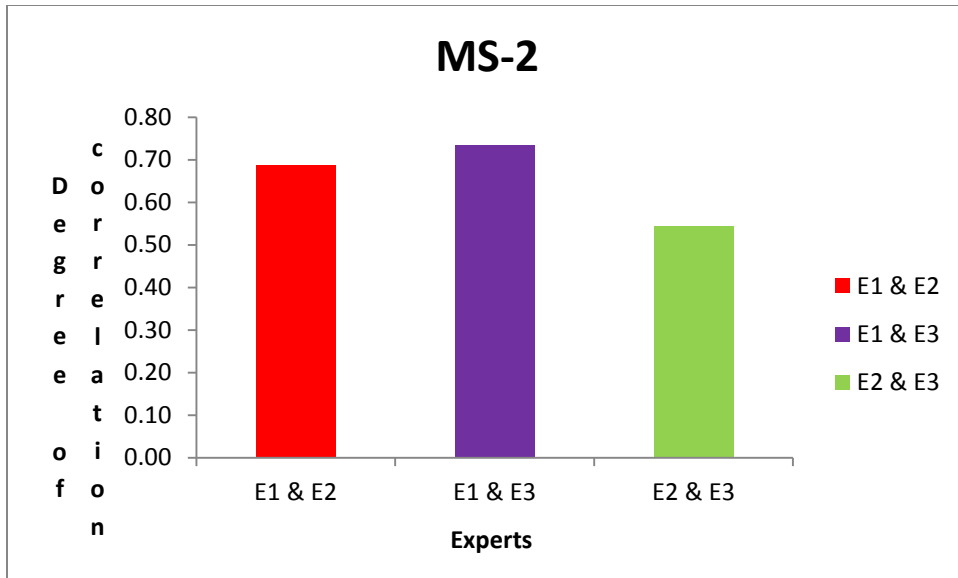
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➤ **Correlation Analysis of Master chart-3:**

ANNAPANA VIDHI		
Expert	Expert	Expert
1	2	3
4	4	4
4	4	3
4	4	4
4	4	3
4	2	2
4	4	4
4	3	3
4	4	3
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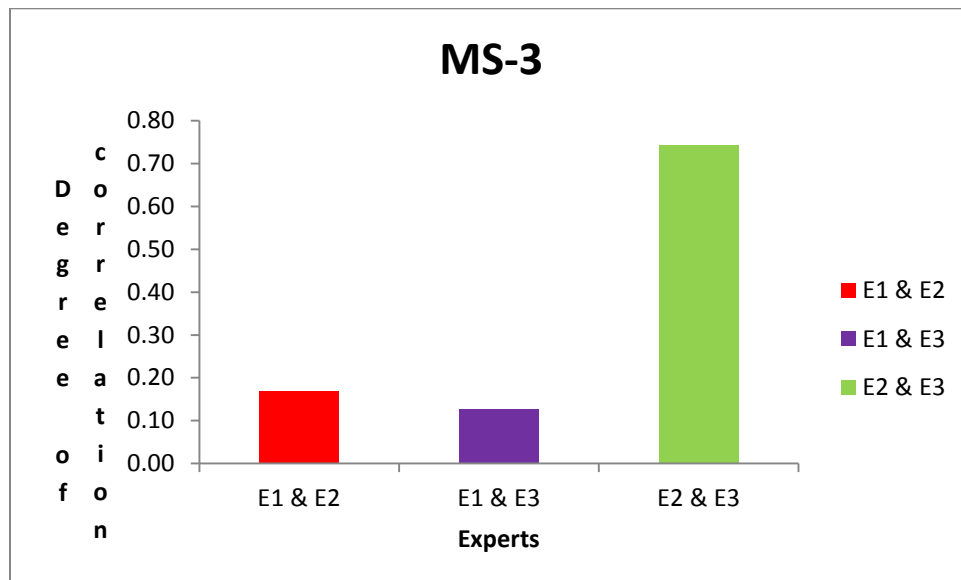
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4	4	4
4	4	4

Correlation between opinions of experts E1, E3, experts E1, E3 and experts E2, E3 of Master chart-3 are given in the following table,

Experts	Correlation Coefficient	Result
E1, E2	0.17	There is a positive correlation between the opinions of experts E1 & E2 regarding the sholk in Annapana Vidhi(Master chart-3).
E1, E3	0.13	There is a positive correlation between the opinions of experts E1 & E3 regarding the sholk in Annapana Vidhi (Master chart-3).
E2, E3	0.74	There is a positive correlation between the opinions of experts E2 & E3 regarding the sholk in Annapana Vidhi (Master chart-3).

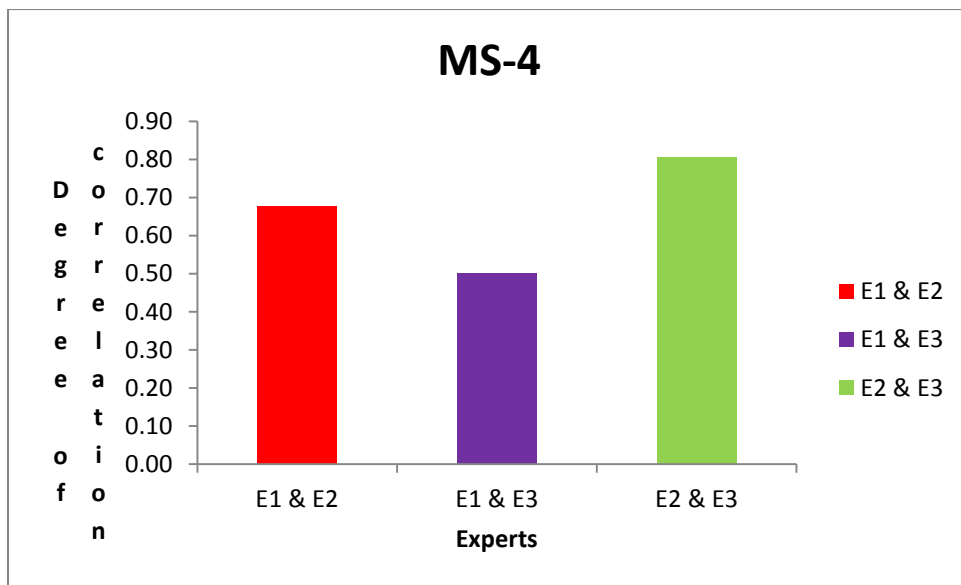


➤ **Correlation Analysis of Master chart-4:**

VIVIDHASHITAPEETIYA		
Expert	Expert	Expert
1	2	3
4	3	3
4	4	4
4	3	3
4	4	3
4	3	3
4	4	4
4	3	3
4	4	4
4	3	3
4	4	4
4	3	3
2	2	2
4	3	3
4	4	3
4	3	3
4	4	4
4	3	3
4	4	3
4	3	3
4	4	4
4	3	3
3	3	3
4	4	3
4	3	3
2	2	2
4	4	4
4	3	3

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4	4	4
4	4	4
4	4	3
4	4	4
4	4	4
4	4	4
4	4	4
4	4	4
4	4	4

		opinions of experts E1 & E2 regarding the sholk in Vividhashitapeetiya (Master chart-4).
E1, E3	0.50	There is a positive correlation between the opinions of experts E1 & E3 regarding the sholk in Vividhashitapeetiya (Master chart-4).
E2, E3	0.80	There is a positive correlation between the opinions of experts E2 & E3 regarding the sholk in Vividhashitapeetiya (Master chart-4).



II. Testing of Hypothesis:

To validate the results observed in correlation analysis of opinions of the experts, *t-test for testing the population correlation coefficient* is applied.

Under this test we setup the null hypothesis as,

- ❖ Null hypothesis- H_0 : There is no correlation between the opinions of experts.

$$\text{i.e. } H_0: \rho = 0$$

Vs.

Alternative hypothesis- H_1 : There is positive correlation between the opinions of experts.

$$\text{i.e. } H_1: \rho > 0$$

(where ρ is the population correlation coefficient)

- ❖ The test statistic used in the test is given by the following formula:

$$t_{cal} = r \sqrt{\frac{(n-2)}{(1-r^2)}} \sim t_{(n-2)}$$

- ❖ The *Table-value* i.e. t_{tab} of the test is determined by referring the table of *t*-distribution in *Biometrical(Statistical) tables* for $n-2$ degrees of freedom and 5% level of significance.
- ❖ After comparing the t_{cal} and t_{tab} , the decision about acceptance or rejection of H_0 is taken.
- ❖ The *t-test* is applied to the calculated value of correlation coefficient (r) of the experts opinions E1,E2 and E3 independently to Master Chart-1 and the results obtain are given in the following table,

Experts	t_{cal}	t_{tab}	Decision	Result
E1 & E2	2.73	1.65	Reject H ₀	There is positive correlation between the opinions of experts E1 & E2.
E1 & E3	2.19	1.65	Reject H ₀	There is positive correlation between the opinions of experts E1 & E3.
E2 & E3	3.56	1.65	Reject H ₀	There is positive correlation between the opinions of experts E2 & E3.

❖ Similarly for Master Chart-2 the results of t-test are as follows,

Experts	t_{cal}	t_{tab}	Decision	Result
E1 & E2	17.46	1.65	Reject H ₀	There is positive correlation between the opinions of experts E1 & E2.
E1 & E3	20.01	1.65	Reject H ₀	There is positive correlation between the opinions of experts E1 & E3.
E2 & E3	11.97	1.65	Reject H ₀	There is positive correlation between the opinions of experts E2 & E3.

❖ Similarly for Master Chart-3 the results of t-test are as follows,

Experts	t_{cal}	t_{tab}	Decision	Result
E1 & E2	3.67	1.649	Reject H ₀	There is positive correlation between the opinions of experts E1 & E2.
E1 & E3	2.75	1.649	Reject H ₀	There is positive correlation between the opinions of experts E1 & E3.
E2 & E3	23.84	1.649	Reject H ₀	There is positive correlation between the opinions of experts E2 & E3.

❖ Similarly for Master Chart-4 the results of t-test are as follows,

Experts	t_{cal}	t_{tab}	Decision	Result
E1 & E2	10.72	1.655	Reject H_0	There is positive correlation between the opinions of experts E1 & E2.
E1 & E3	6.77	1.655	Reject H_0	There is positive correlation between the opinions of experts E1 & E3.
E2 & E3	15.82	1.655	Reject H_0	There is positive correlation between the opinions of experts E2 & E3.

CONCLUSIONS

Statistical analysis of collected data was done with help of *Correlation analysis* and *t-test for testing the population correlation coefficient*. Opinions of the three well experienced experts (vaidya) in samhita were collected through a Performa on 5 point *Likert scale* (Agree, Strongly Agree, Neutral, Disagree & Strongly Disagree). On the basis of vetting, Correlation analysis and testing of hypothesis was done and following conclusions are made.

- In the Correlation analysis, Positive correlation is observed in the opinions of all the experts regarding the sutra in all the samhita. The value of Correlation Coefficient (r) ranges from 0.13 to 0.80. Responses about *Annapana Vidhi* (Master sheet-3) shows low degree of correlation whereas responses in *Vividhashitapeeteeya* (Master sheet-4) shows high degree of correlation which are also shown diagrammatically.
- The results of *t-test* show that there is a Positive correlation in the opinions of all the experts regarding the sutra in all the samhita 5% level of significance and n-2 degrees of freedom.

8. DISCUSSION

As per the directions of the research supervisor, it was decided to present the discussion under following points:

- Study of commentaries and Special features of each commentary
- Discussion on observations
- Determination of dravya
- Discussion about important siddhant from four chapters- Similarities between three commentaries, Difference between three commentaries and on which siddhanta it is based.
- Comparison of modern nutrition and ayurved about ahara.
- Importance of work
- Limitations and lacunae in the study

Four chapters are discussed separately later as per points mentioned above

Study of commentaries-

Commentaries reflect beliefs parampara of commentator. It also reflects its kala and desha.

Beliefs and parampara- all three were from Brahmin families and having sound knowledge of veda, Vedanga etc. so there is no difference in their interpretation regarding it. Again Y. Sen is follower of Gangadhar Roy parampara. So they both follow same principles. Chakrapani Datta has different one.

Desha- All three commentators were from Bengal. So not much difference is seen in their work due to desha.

Kala- Period of Chakrapani Datta is 1140 A.D. Gangadhar Roy was in early 19th century. While Yogindranath Sen was from 20th century. Period of Gangadhar Roy and Yogindranath Sen is nearer to each other. It also reflects in their work, especially while explaining terminologies as well as elaboration of dravya. There is a huge difference in

period of Chakrapani and others two. Because of that method of explanation has been changed.

Special features of each commentary:

Three commentaries are read in details because they are available in full version.

While attaching proforma of analysis of each chapter or adhyaya in Annapana chatushka, comments on particular chapter are given in proforma. In addition general comments are as follows:

Ayurved Deepika or Chakrapani teeka:

1. This commentator is comparatively less elaborative than the other two yet it seems highly informative in view point of the researcher.
2. He gives many examples; however these examples are more of internal kind - means from inside the compendium i.e. from other section from same compendium. If he is explaining any statement from sutrasthana he will site example of chikitsa sthana or Viman sthana or nidan sthana
3. His sense of grammar seems to be great, language simple, Sanskrit rich and statements scientific.
4. His approach seems to be quite practical, clinical, therapeutic and explanatory.
5. One of the leading characteristics of the commentary is synonyms for drug names.
6. He has not given much importance to references from compendia other than ayurveda. Also if application is same, he has not explained difference between two compendia.

Jalpakalpataru or Gangadhar teeka:

1. This commentator is comparatively more elaborative than the other two, knowledgeable, and his command on language is stunning.
2. Considering it is a medical compendium commentary, his statements from various Upanishad, Brahmana, etc. seem most welcome to elaborate the science hidden behind the textual verse; yet pages after pages of extra information seems sometimes to be unnecessary. Such part is probably written

for those learners who land directly on Ayurved compendium without preparing themselves on allied sciences practiced in that era e.g. yoga, Sankhya philosophy, vaisheshika philosophy koutilya arthashastra, jyotisha etc.

3. One of the leading characteristics of the commentary is synonyms for drug names.

Charakopaskara or Yogindranath Sen teeka:

1. This commentator is comparatively not very much nor very less elaborative than the other two commentaries.
2. Few points he did offer which were additive to understanding of the text of Charak-Samhita and these are mentioned in the chart.
3. One of the leading characteristics of the commentary is synonyms for drug names.

Discussion on observation mentioned earlier-

- 1) Commentaries available-

Ayurved deepika is available as a whole. Different publications, editions as well as translations are also available.

Jalpalkpataru is also available as a whole by Chaukhamba publications only. Different three editions are available. Translation is not available.

Charakopaskara was not available in the market during time of study. Now it is available by Chaukhamba publication. Copies used for study are already mentioned in discussion. Its translation is also not available.

- 2) Sutra on which commentators mentioned their views –

Chapter 25- There are total 30 sutra in this chapter. Out of 30, all three commentators are commented on 29 sutra. On remaining one sutra, Gangadhar and Y. Sen both have been commented.

Chapter 26- There are total 114 sutra. All three have commented on 78 sutra amongst them. On 16 sutra only Chakrapani has been commented.

Chapter 27-There are total 352 sutra. All three have been commented on 223 sutra. Chakrapani has not commented on 98 sutra. On 22 sutra commentary of Y. Sen is not available. On four sutra Gangadhar has not commented.

Chapter 28- there are total 48 sutra. All three have been commented on 43 sutra.

- 3) Quotations revised from other ayurved compendia by three commentators-
Chakrapani has been revised least quotes from other compendia. Only 10 quotations were revised by him from Sushrut samhita, Jatukarna, harit and Vishwamita. Gangadhar has been revised 154 quotes from Sushrut samhita, Ashtang Hrudaya sutrasthana, Parashara samhita, Jatukarna. Most of quotes are from Sushrut samhita. Y. Sen has been revised 188 quotes from Sushrut samhita, Ashtang Sangraha, Ashtang Hrudaya, Jatukarna and from other sthana of Charak samhita. Most of quotes are from Sushrut samhita and Ashtang sangraha. it shows influence of Sushrut samhita and Ashtang sangraha on his era. Also it provides related referencing.
- 4) Quotations revised from literature other than ayurved-
Chakrapani has revised only four quotes from kapil, vaisheshik Darshana and nyaya darshana. Gangadhar has given 25 quotes from manusmruti, taitiriyā Upanishad, Chandogya Upanishad, shwetashwatar Upanishad, linga puran, Bhruguvalli, purusha sukta, nava sankhya, vaisheshika darshana, Kanad, uttar mimansa, vatsayana and Panini. Y. Sen has given five references from Panini, Kanad and Vaisheshika darshana. Influence of nyaya darshana has been seen on ayurved deepika. Gangadhar seems to be a great compiler. He has given all related references, but not given relation between them. As it is a medical science, some references like purusha from Veda are inappropriate here. Though Y. Sen was follower of Gangadhar roy, he didn't gave such references. He has given only from Panini and vaisheshika darshana.
- 5) Explanation of terms by three commentators-
Chapter 25- terms explained by Chakrapani- 39
 Terms explained by Gangadhar- 21
 Terms explained by Y. Sen – 11
Chapter 26- terms explained by Chakrapani- 80

Terms explained by Gangadhar- 74

Terms explained by Y. Sen – 73

Chapter 27- terms explained by Chakrapani- 55

Terms explained by Gangadhar- 47

Terms explained by Y. Sen – 38

Chapter 28- terms explained by Chakrapani- 35

Terms explained by Gangadhar- 18

Terms explained by Y. Sen – 53

6) Grammatical clarification-

Chakrapani has given explanation about grammar at 6 places, Gangadhar has given at three places and Y. Sen has given at 4 places.

Determination of dravya regarding annapana

Many drugs or herbal names were not known today; which were used from era of compendia. Such drugs could be compelled to ignore had not been for the commentators to offer synonyms or colloquial drug names.

If the statements are to be used in present era one has to identify the various eatables described in compendia. It could have been impossible task without these various commentators.

Determinations of dravya by three commentators- Dravya clarified by Chakrapani are 231, by Gangadhar are 168 and by Y. Sen are 85.

Chapter wise discussion about important topics-

25. YAJJAPURUSHEEYA

Summary of adhyaya –

It is opening chapter of annapana chatushka. As name suggests, this chapter deals with symposium of discussing factors of genesis of purusha and vyadhi. Discussion is about are these factors are same or different? Ahita ahara is one of the causes of disease. So two main types of ahara- hitakar and ahitakar ahara are described. Agrya sangraha is

one of peculiarity of this chapter. Definition of pathya given here is unique concept. Important asava are also mentioned.

Title of chapter-

The three commentaries seem to be in agreement with each other about the title of chapter. This chapter is about the symposium held for discussing about etiological factors for genesis of purusha and vyadhi. Y. Sen has not commented about title of chapter.

यज्ञः पुरुष इति प्रश्नं प्राधान्येन अधिकृत्य कृतो अध्यायो यज्ञः पुरुषीयो ज्ञेयाः।

यद्यपि 'पुरुषो यज्ञः' इति प्रश्नक्रमः तथाऽपि प्रश्नार्थोऽत्र गृहीतः॥ चक्रपाणि च. सू. १/२

अत्र प्रश्नादौ किंनु भोः पुरुषो यज्ञ इति पदस्यार्थं यज्ञः पुरुष इति अधिकृत्य कृतोऽध्याय इति यज्ञः पुरुषीयोऽध्यायः। गंगाधर च. सू. १/२

However no one commented about the reason of commencement of the chapter with term- 'Yajja purusha'. Actually this chatushka deals with annapana. Then what is the reason behind discussing genesis of purusha here? Nobody has given clear explanation about it. Y. Sen has given some explanation but it's also not in detail and satisfactory.

तत्रादौ हिताहिताहाराभिधायक यज्ञःपुरुषीयः अभिधीयते। हिताहिताहारजातं पुरुषव्याधीनां अभिवृद्धिहेतुतया अवतारयिष्यन् प्राक्पुरुषव्याधिकारणनिश्चयप्रकरणं आरभते। यो. सेन. च. सू. २५/२

In Charak Sutra sthana 1/45, it is mentioned that purusha is adhikaran of entire ayurved shastra. So diseases troubling him should be thought in detail. What are the reasons of disease? Are they same as genesis of purusha or different? This question is discussed first - यज्ञः पुरुषः तज्जाः तस्याः आमयाः वा न। So regarding this question 'यज्ञः पुरुषीय' title is given. Why 'पुरुषीय' is mentioned? It is clearly mentioned that येषां हि भावनां..... So it is established siddhant. After genesis, what is cause of vrudhi of purusha and vyadhi? It is hitakar and ahitakar ahara respectively. So to arouse interest in

upcoming topic first purusha utpatti is discussed. It is a very good example of avasar sangati which is one of peculiarity of Sanskrit literature.

About technical co- relation of chatushka –

Chatushka arrangement is one of the specific features of Charak Samhita. This system is borrowed from Upanishad era. In Charak Samhita technical correlation between sthana, chatushka etc. is not given. But Chakrapani and Gangadhar both have explained why annapana chatushka is mentioned after yojana chatushka. Shadvidha upakramas are mentioned in yojana chatushka. The output of remedial measure prescribed in ‘yojana chatushka’ is basically dependent on the wholesome and non-wholesome diet. So to get better result of upakramas, wholesome diet is necessary. So to discuss about wholesome and non-wholesome diet this chatushka has been set after yojana. This knowledge can be acquired only after reading commentaries.

अथ भेषजयोजनायां लंघनबृंहणाद्युपक्रमा न विना हिताहारन्तीत्यतो योजनाचतुष्कान्तरमाहारस्य हितत्वाहितत्वविज्ञानार्थम् अन्नपानचतुष्क आरभ्यमाणे । गंगाधर च. सू. २५/२

य इमे योजनाचतुष्के षडुपक्रमा अभिहितास्तेऽन्नपानापेक्षयैव व्याधिहरणे समर्थः, अतो अन्नपानचतुष्को अभिधीयते । चक्रपाणि च. सू. २५/२

Thus commentaries throw light on importance of sequence of adhyaya, sthana etc. and also technical correlation between them.

Symposium about genesis of purusha as well as vyadhi –

It is ‘तद्विदसंभाषा’ which is a specific feature of Charak Samhita. It is best tool for getting knowledge. It shows striking similarity with ‘koutilya arthashastra’ in posing the text in question and answer form.

Chakrapani and Gangadhar have explained meaning of pratyakshadharmanam as adjective used for Atreya. Chakrapani has given explanation about term ‘bhagavana’ in cha su. 1. It should be considered here by atitavekshan tantrayukti.

Chakrapani and Gangadhar both explained term 'tadantaram' as after some time. Chakrapani has also given another meaning of it as starting point of discussion. Both meaning can be applied here.

Y. Sen has explained why dvitiya vibhakti is used -अत्यंत संयोगे द्वितीया

Chakrapani has given different view about 'भवन्तश्छेतुमर्हन्ति।'

Atma as a cause of purusha and vyadhi –

Chakrapani has explained the sequence of sutra ie. 'आत्मजः पुरुषो रोगा आत्मजाः कारणं हि सः।' and has explained that is in accordance with sequence of question. Also he has commented that 'न ह्यृते' is example of vyatireka.

Gangadhar while explaining atma as a origin of purusha and vyadhi, has mentioned trividha atma from Upanishad, Though it arouse curiosity, reader can't unable to find cause behind this description. This description is not applicable for ayurved shastra. Further Gangadhar has explained vak, mana sharir pravrutti according to buddhi yoga. Sama yoga results in sama pravrutti which finally result in sukha – arogya. Visham yoga results in visham pravrutti means dukha -vyadhi.

Mana as result of purusha and vyadhi –

Chakrapani has given nirukti of mana- 'मन्यतेऽनेनेति' He has also given explanation about mentioning mana separately through 'satva' is mentioned. He says that atma also can be included in satva so mana is mentioned. He has also mentioned that raja tamayukta mana is responsible for utpatti of sharir and mana. Mana devoid of raja and tama (nirdosha mana) is not responsible for utpatti of both purusha and vyadhi.

Gangadhar has also mentioned that mana having raja and moha are responsible for utpatti of purusha and vyadhi. He has given definition of raja and moha - रजो हि प्रवर्तकं, तमो मोहात्मकम्। He has explained that dominance of raja result in buddhi samayoga while dominance of tama result in buddhi visham yoga.

Y. Sen has given grammatical clarification -तुकारः पूर्वपक्षात् व्यक्छेदे। एवं परत्रापि। He also mentioned meaning of parit - परीतं युक्त

Rasa and jala as a cause of utpatti of purusha and vyadhi –

Two apparently different causes are mentioned in this sutra. At first rasa is stated as cause of purusha and vyadhi. Then further it is mentioned that this rasa is originated from jala. Here a query arises that why this sutra is mentioned as jala is the cause of purusha and vyadhi utpatti instead of stating of rasa is cause of purusha and vyadhi and that rasa originates from jala. Chakrapani has explained nirvrutti means utpatti. He has arranged this stanza with two different samasa – Purusha and vyadhi originates from rasa – Shashthi tatpurusha samas. There are two types of karan – pratyaksha and prayojaka. We can't correlate the jala as direct cause of originated of purusha and vyadhi.

Gangadhar has explained how rasa is responsible for utpatti of purusha and vyadhi. All living substance including from deva to nara takes birth from shukra and shonita which are converted from father's and mother's ahara rasa respectively. After origination it takes it's nourishment from mother's ahara – rasa. So purusha utpatti is from rasa. Diseases which occur after birth are mainly of two types – congenital and acquired. Congenital are due shuka shonita vikruti while acquired are due to vikrut ahara rasa. Thus purusha and its diseases both originate from rasa.

देवनरादिभूतानि प्राणिनो रसजानि मातापित्रोराहारजरससम्भूत शुक्रशोणितगर्भिण्याहाररसेभ्यो जायन्ते।
भूतानि प्राणिनस्तेषां व्याधयश्चापृथग्विधाः शुक्रदोषशोणितदोषाहाररसजा एव।

In 1st chapter, it is mentioned that jala along with pruthvi mahabhuta is main reason for formation of rasa while remaining three are allied reasons. In 26th chapter, while describing panchabhautik sanghatan of shadrasa, it is mentioned that antariksha jala is of avyakta rasa and when it comes in contact with panchabhautik srushti, six rasa are originated. Thus through rasa is originated from jala, it can't be considered as a cause of utpatti of purusha and vyadhi e.g. – curd is prepared from milk and buttermilk from curd. Though basic element is milk, curd is necessary for preparing buttermilk. We can't prepare buttermilk directly from milk.

Shaddhatu as a cause of utpatti of purusha and vyadhi –

Chakrapani has explained shad dhatu as panchamahabhuta and atma -
खाद्यश्चेतनाष्ठा धातवः पुरुषः स्मृतः।

Gangadhar has mentioned genesis of purusha probably from all ancient literature – Manusmriti, Upanishad, Purusha sukta, Dhvani shastra. But there is no linking between them. Logic behind explaining all these theories is also not clear. Those all explanations are not discussed here as only chikitsadhikruta purusha is important regarding to ayurved.

Y. Sen has also explained shad dhatu and dhatu and clearly mentioned that it is stated by ancient philosopher – Sankhya which is accepted here.

खादीनि पञ्च चेतनाधातुः आत्मा च इति षट्धातवः। तेभ्यः जायते इति षड्धातुजः। तथा रोगाः
षड्धातुजाः।..... एष षड्धातुजः। राशिः आद्यैः सांख्यैः ज्ञानवद्भिः परीक्षितः। न तु अस्माभिः
परिकल्पते।

Mata pita as a cause of utpatti of purusha and vyadhi –

There is change in sutra is Chakrapani and Gangadhar. In commentary of Chakrapani, in mula sutra -पित्र्यामेहादयश्च is taken . Chakrapani commented on it as ‘aadi’ denotes other than meha, kushta, arsha etc. should also be considered. Chakrapani has also commented on-‘प्रागुत्पत्तिर्न जायते’ – प्रागिति सर्गादौ निःशरीरिणि मातापित्रोत्पत्तिर्न स्यात्, सर्गादौ निःशरीरिण्यादिभूतयोर्मातापित्रोरभावादुत्पादनोपपन्न इति भावः।

Gangadhar has mentioned four types of panchabhuta – matruja, pitruja, rasaja and aatmaja. He has revised these types from cha. sha. 2/33-35 by anagatavekshan tantrayukti. He also mentioned term – aadibalapravrutta vyadhi for matruja and pitruja vyadhi. In Charak Samhita diseases are not classified as aadibalapravrutta vyadhi. But in su.su .24 seven types of vyadhi are mentioned. Aadibalapravrutta is one of them. It occurs due to shukra and shonit vikruti. Again they are decided into two sub types – matruja and pitruja

Karma, swabhav, prajapati and kala as a cause of utpatti of purusha and vyadhi – Gangadhar has mentioned quotes from Upanishad and Manusmriti. But these explanations are not useful for ayurved. While commenting upon karma he has explained that karma are of two types – sadyaphala and kalantaraphala. Sadyaphala means ahara and achara while kalantaraphal means yadnyadi punya karma as well as papa karma.

While commenting on swabhav he has given drushtant of khar drava swabhav of panchamahabhuta. So it's easy to understand swabhav as a hetu purusha.

Chakrapani explained as -कर्मणः पूर्वं कर्ता भवतीति शेषः.....। He also explained akrut karma as -अकृतं कर्म न दृष्टं प्रमाणेन नोपलब्ध इत्यर्थः। He also explained khar drava is drushtant. He has also explained amitsankalpo as -अमितसङ्कल्पो इति युगपदपरिमितस्थावरजङ्गमरूपकार्यक अपरिमितजननसंकल्प इत्यर्थः। He also explained asadhuvat as - असाधुवदित्यसाधुरिवापत्यद्रोहकारी। These both term are not explained by Gangadhar.

Y. Sen has revised quote from cha.cha.1 regarding drushtant of khara drava etc. He also explained term aparimitsankalpa and asadhuvat - अमितसंकल्प अपरिमितसंकल्पः। असाधुवत् असाधुरिव अपत्यद्रोहकारि अपत्यं न हि सततं दुःखैः युजात्। न हि काश्चित् साधुः आत्मनः अपत्यं दुःखं युनक्ति।

Siddhant-

येषामेव हि भावानां सम्पत् संजनयेन्नरम्।

तेषामेव विपद् व्याधीन् विविधान् समुदीरयेत्॥

Chakrapani has explained example of tailapidaka. He has explained term- Pakshanta -पक्षान्तमिति सम्यगर्थावधारणरूपं पक्षान्तम्। He has explained adhyatma as tatva. पक्षरागश्रेह तत्त्वज्ञानप्रतिबन्धकत्वेन तमःस्कन्धः उच्यते।

Gangadhar has also explained example of tilapidak. He also explains - हि यस्माद्विधूते तमःस्कन्धे सति ज्ञेयेऽर्थे ज्ञानं न प्रवर्तते। प्रवर्तते तु खलु विधूत एव सति तमःस्कन्धे।
Commentary of Y. Sen not available.

Chakrapani has explained - येषां यज्जातीनां, ते च महाभूतादयः। तेन महाभूतत्वेनैव वातादीनां ग्रहणम्। संपदिति प्रशस्तगुणता। नरमिति संयोगिपुरुषम्। विपदिति वैगुण्यम्। समुदीरयेदिति जनयेत्। Chakrapani explained sampad means prashasta gunata (good qualities) and vipad means vaigunya (devoid of good qualities) . He states those factors are same for genesis of purusha and vyadhi. Only in different stages they give rise to different entity. When these factors are of good qualities then they gives rise to purusha and when they are devoid of good qualities then they gives rise to purusha and when they are devoid of good qualities

then they gives rise to vyadhi. He has explained that these factors are mahabhuta etc. Dosha should be considered it.

Gangadhar has explained vipad means vaigunya and sampad means avaigunya. He also explained ‘yesham hi bhavanam’ means all the factors discussed earlier – atma, mana, rasa, shad- dhatu, mata – pita, karma, swabhav, brahma and kala.

Another important explanation given by Gangadhar is - न त्वव्यापन्न एषामेकैको भावो नरं संजनयति। ह्यापन्नो वाप्येकैको व्याधीन् संजनयतीति। It means that for purusha utpatti all factors in sampad avastha(having all good qualities) are necessary. But deformity in even any of these can produce disease. Deformity of all factors is not necessary. Gangadhar has also explained vyapad avastha of each factor.

Atma vipat – Ayatha mano vyapar to pradnyaparadha.

Rasa vipat - Dosha due to asatmya ahara.

Shad dhatu – Occurs due to hinsahinsadi swabhav at the time of adisaraga.

Matru vipad – Due to dushta artav, garbha and yoni.

Pitru vipad – Due to dusht shukra.

Karma vipad – Asamyak karma from previous birth.

Vidhatu –Ayathavat karma from previous birth.

Kala – krutayagadi svabhav and ashubha kshana.

He has revised quotes from Bhruguvalli and shwetashwatar Upanishad and Chandogya Upanishad. He has explained that - इत्येवं व्यापन्नेष्वात्मादिषु व्यस्तेषु समस्तेषु यथाहं व्याधयः स्युः। अव्यापन्नेषु तेषु सर्व्वसम्पदुपेतः पुरुषो जायते। समस्तेषु व्यस्तेषु तु यथातथं सम्पदुपेतः स्यादिति यज्जः पुरुषो न तज्जास्तस्य व्याधय इति सिध्दान्तः। After that he has revised quotes and asked a doubt - कथं यज्जः पुरुषस्तज्जा न तस्य व्याधय इति स्यात्। इति त्वस्माकमाशङ्केति।

FACTORS ON WHICH HITAKAR OR AHITAKAR DEPENDS –

Hitakar is not fixed entity. In depends upon mantra, kala kriya, bhumi, deha, dosha and avastha.

Chakrapani has explained - अनपवादमित्यव्यभिचारि। He has given more precise meaning of anapavad as avyabhichar in cha. Vi 8/45. Here he has explained savyabhichar means who has no distinct meaning or which has more than one meaning - सव्यभिचारमिति अनैकान्तिकमित्यर्थः। So by arthapatti , avyabhichar means which has distinct meaning.

Chakrapani has explained example of raktashali for each factor. It is his special feature.

पथ्या रक्तशाल्यादयोऽतिमात्रा हीनमात्रा वा मात्रादोषादपथ्या भवन्ति। कालवशात् त एव शाल्यादयो लघुत्वाद् बलवदग्नीनां हेमन्ते न हिताः। कालशब्देन चेह नित्य एव कालो गृह्यते, आवस्थिकस्य पुरुषावस्थाशब्देन गृहीतत्वात्। क्रिया तु संस्करणं, तेन च रक्तशाल्यादिसम्यक् स्वित्वाप्रस्रुतत्वादिना ओदनदोषेणाहितो भवति, तथा स एव भूमिसम्बन्धादानूपदेशजः सन् अपथ्यो भवति तथा देहापेक्षया मेदस्विनो रक्तशालिः लघुतया न हितो भवति।

He has also explained that vyadhi should be also considered in dosha - दोषशब्देन व्याधिरपि ग्रहीतव्यः। Avasthantar term should be taken with each matra etc. factor.

Gangadhar has explained these factors. But he has given example only for matra. Other terms are only explained.

रक्तशाल्यादि मुदगानाम् एकान्तहितानाञ्च हीनातिमात्रभ्यमुपयोगात्।
कालान्तरेषु नवत्वातिपुराणत्वकालेषूपयोगात्।
क्रियान्तरेषु विरेचनक्रियादिषूपयोगात्।
भूम्यन्तरेष्वानुपदेशभूम्यूषरभूमिषु जातानामुपयोगात्।
देहान्तरेषु लङ्घनीयादिषूपयोगात्।
अवस्थान्तरेषु मुमूर्ष्वाद्यवस्थायामहितकारित्वमुपलभामह।

Y. Sen has explained as bellow –

कालः नित्यगः आवस्थिकश्च। क्रिया संस्कारः संयोगश्चापि। भूमिः द्रव्याणां उपयोक्तुश्च उत्पत्त्यवस्थानदेशः। दोषः वातादिः विकारश्चापि। दोषशब्दः विकारेऽपि वर्तते।

Y. Sen Commentary is curt here. Chakrapani's and Gangadhar's commentaries are elaborative. Chakrapani's commentary is more precise because of example. As he has given same example, it makes it 'trividha buddhi shishya hitay'. Due to example ordinary student can also understood the concept.

Anapavad lakshana of hitahara and ahitahara –

Chakrapani has explained that here hitahitvatva is not determined on the basis of swarupa but on the factors of matra etc.

अनेन च ग्रन्थेन हिताहितत्वं न स्वरूपेण भावानाम्, किन्तु मात्रादिसेव्यपेक्षमिति दर्शितं स्यात्।

Chakrapani has also explained vidnyasyanti as –विज्ञानस्यान्ति न त्विति संबंध। एत्स्मिन् हिताहितलक्षणे मात्राद्यवस्थान्तरज्ञानं विना न हितत्वमहितत्वं वा हितानां रक्तशाल्यादीनानामहितानां यवकादीनाञ्च ज्ञातुं पार्यते, मात्राद्यवस्थायाम् दुर्ज्ञानत्वेन सर्ववैद्या ज्ञातुमक्षमा इति। Thus to decide hitatva or ahitvatva knowledge of factor – matra etc. is essential.

Gangadhar while commenting on this sutra, has added one important pada- सम्यग् युक्त It is important because if ashtavidha ahara ayatana and ahara vidhi are not followed it will hamper the effects of even hitakar ahara. He has also explained प्रकृतौ स्थापयति as साम्यावस्थायो स्थापयति। He has also clarified ahitakar ahara. In sutra it is mentioned that ahitakar ahara has opposite lakshana that of hitakar ahara. यच्चैतद्विपरीतमाहारजातं सम्यगसम्यक् च युक्तमपि समान शरीरधातून् विषमीकरोति विषमांश्च शरीरधातून् न समीकरोति तदहितंविधिः। Gangadhar has also give nirukti of anapavad - नास्ति ह्येतदप वर्जयित्वाऽन्यो वादोऽस्य काश्चिदित्यनपवादः। सामान्यतो विशेषवचनमपवादः। Anapavad means there is no other explanation regarding to that matter.

Gangadhar has explained term - भूयिष्ठकल्पा in this context. भूयिष्ठकल्पाः प्रायेण सव्वीभिषजः Chakrapani has also explained this term. But he has explained it in commentary of next sutra.

भूयिष्ठकल्पा नानाप्रकारा उत्तमाधममध्यमा इत्यर्थः। भूयिष्ठकल्पा इति कृत्वा सर्वग्रहणमुत्तमादीनामेव श्रेष्ठश्रेष्ठतमादिभेदग्रहणार्थम् किंवा शल्याद्यष्टाङ्गध्यायिवैद्यग्रहणार्थम् किंवा भूयिष्ठकल्पा इति विज्ञातभूरिहिताहितोदाहरणाः।

Chakrapani has explained three different meaning of – bhuyishtakalpa- 1) uttam, madhyam and adham. 2) Different specialties like shalya tadnya. 3) Different examples of known hita and ahita ahara.

Y. Sen has also commented on - भयिष्ठकल्पा भूयिष्ठकल्पाः प्रायेण भूयिष्ठा सर्वभिषजः। न हि सर्वे एव भिषजः तथाविधज्ञानसंपन्नाः।

After considering all these commentaries and next sutra, it seems to be logical to take bhuyishtakalpa as all bhishak means uttam, madhyam and adham. So they bhishak with adham buddhi will not understand the definition of hitakar and ahitakar. If we take Chakrapani's second opinion which states bhuyishtakalpa means specialists in each eight anga then they will know hita and ahita of their own specialty. But they can understand the whole also. So it can't be logical to take this meaning.

Commentary of Y. Sen on the definition of hitakar is much more elaborative.

यत् आहारजातं समान स्वप्रमाणस्थितान् शरीरधातून् प्रकृतौ स्थापयति साम्ये अनुवर्तयति।
स्वस्थस्य स्वास्थानुवृत्तिकृत् इत्यर्थः। तथा विषमान् स्वप्रमाणच्युतान् अर्थात् क्षीणान् वृद्धांश्च
शरीरधातून् असमान् समान् करोति इति समीकरोति क्रमात् वर्धनक्षपणाभ्यां साम्यं आपादयति।

CLASSIFICATION OF AHARA -

Here classification of ahara is done on the basis of – artha, yoni, prabhav, Upayoga and vinshanti guna.

According to Artha –

Chakrapani has explained that -अर्थाभेदादित्यभ्यवाहियमाणत्वार्थाभेदात्। Each ahara has only one artha- abhyavahriyamana. So according to artha there are no subtypes.

Gangadhar has elaborated it in detail.

आहार्यते जिह्वया दन्तैश्चाधो गलान्नीयते यः स आहारः। तस्याहारत्वं जिह्वया सह दन्तै
गलादधोनयनमेकविधम्। कस्मात् ? अर्थाभेदात्। अर्थस्य प्रवृत्तिनिमित्तस्य
जिह्वादन्तकरणकगलाधोनयनव्यापारजन्य गताधोगमनस्य भेदाभावात्।

Here Gangadhar has explained artha as process of adhogamana of ahara with the help of jivha and danta. So it is common for all food stuffs. So there are no subtypes. He also gives nirukti of ahara.

Y. Sen has explained it as - अर्थस्य अभ्यवहियमाणत्वरूपस्य सामान्यधर्मस्य अभेदात् सर्वत्र अनुगमात्। आहारत्व सामान्यात् आहारः एकविधः।

Thus all commentators explained classification of ahara according to artha. Gangadhar's commentary is more elaborative and gives clear idea about artha as well as nirukti of ahara. It's a special feature of commentary of Gangadhar regarding this sutra.

According to prabhav –

All three commentators have explained 'udarka' as uttarkalin phala.

उदर्क उत्तरकालीनं फलम्। चक्रपाणि
हिताहितोदर्कविशेषात्। हितश्चाहितश्चौत्तरकालिको हि फलोदयो यस्ततस्तस्य विशेषात्।
आहारेऽभ्यवहते ह्युत्तरकालं विपाकादुत्तरं हितत्वाहितत्वभेदः प्रभावस्य। गंगाधर
उदर्कः भाविफलं। उदर्कः फलमुत्तरमिती। यो. सेन.

Only Gangadhar has commented that uttar kala means after vipaka. It is more precise and logical too. If only uttarkala is considered then its vyapti is too large.

According to Upayoga bheda –

According to upayoga, 4 types of ahara are mentioned – pana, ashan, bhakshya and leha. Chakrapani didn't comment anything. Gangadhar and Y. Sen both have explained these four terms.

पानं द्रवद्रव्यगलाधोनयनम्। अशनं गलाधोगमनजनकचर्वणव्यापारः।
भक्षो भक्षणमिह तु पिष्टकादिद्रव्यगलाधोगमनजनकचर्वणचूषणव्यापारः।
लेहो जिह्वामात्रेण घनद्रवद्रव्यगलाधोगमनजनकचर्वणचूषणव्यापारः। गंगाधर
पानं पेयं चर्वणादिना तालुवेगेन अभ्यवहार्यं क्षीरादि। अशनं चर्वणपुरःसरं अभ्यवहार्यं ओदनादि।
भक्ष्यं खादितं चर्वणचूषणव्यापारपुरःसरं अभ्यवहार्यं पिष्टकादि।
लेह्यं जिह्वया आकृष्य आस्वाद्य च अभ्यवहार्यं मध्वादि। यो. सेन.

Meaning of commentary of both Gangadhar and Y. Sen is same. But Y. Sen commentary is easy to understand and he has also given example of each type.

According to vinshanti guna –

Chakrapani has explained that parade guna not useful as much as gurvadi guna for classification of ahara. So they are not mentioned here. Amongst parade guna, sanyoga and sanskara are most important for ahara. But according to sanyoga and sanskara, types become indefinite. So they are not mentioned and it is according to pratidnya.

Gangadhar has explained why rupa etc. sartha guna are not mentioned. He also mentioned that though vinshanti guna are dvandva guna, ahara follows only one guna.

आहारस्य हि गुरुलाघवाद्यो गुणा अनुगता एकान्तेन। रूपादयो गुणास्तु नैकान्तेनानुगताः।
संन्यासादौ मलिनाहार योगस्य हेतृत्वाद् गर्भस्य वर्णकरणार्थं तत्तद्वर्णद्रव्योपयोगाच्च
सर्वत्रोपयोगाभावात्। एवमेव गुरुलाघवादीनां द्वन्द्वनामेकैकस्यैव अनुगमो न द्वन्द्वनामिति चेत्?
सत्यम्। स्वस्थानां हितोपयोगेऽअहितवर्जनेन मलिनाहारवर्जनलाभे। तदुपयोगेऽनुगमाभावान्
मलिन गुणस्य।

Gangadhar has also revised quotes of vinshanti guna from Sushrut samhita. In Sushrut Samhita vinshanti guna are mentioned in su. 46/515-525. Here though term as vinshanti guna is mentioned, actually they are 22. So it means two guna are not from original text. Sugandha, drurgandha, vyavayi and vikasi guna are not mentioned in Charak Samhita.

Y. Sen has also mentioned that in Sushrut Samhita two different guna- vyavayi and vikasi are mentioned.

Hitakar dravya by prakruti –

Chakrapani has explained vikar avayava means dravya used for making of ahara. Kalpa means description in short. Not detailed. It means not all dravya are mentioned here. Dravya which are hitakar or ahitakar for maximum people are mentioned here.

He also mentioned another opinion about bhuyishthakalpanam -विकारावयवा इति प्रकारैकदेशाः, भूयिष्ठकल्पानामिति किञ्चिन्न्यून वस्तूनां, कल्पशब्दो ह्ययमीषदसमाप्त्यर्थः। It means dravya which are hitakar or ahitakar for person with sama prakruti are mentioned here. But sama prakruti persons are very less so first opinion is more logical. He has also commented on - प्रकृत्यैव It means hitakar and ahitakar dravya mentioned here on the basis of swabhav (nature) not on sanyoga, karan etc.

Gangadhar has also explained - भूयिष्ठकल्प्यन्ते - तस्याहारस्य ये ये विकारा अवयवाश्च भूयिष्ठं प्रायेण उपकल्प्यन्ते, एवं ये ये भूयिष्ठकल्पना आहारस्य विकारायवाग्वादयोऽवयवाश्च मनुष्याणां प्रकृत्यैव हिततमाश्चायवाहिततमाश्च भवन्ति तास्तानाहारस्य विकारानवयवान् यथावदुपदेक्षयामो न कृत्स्नान्। Vikar avayava means dravya used to form various edible. Here only dravya which are predominantly used are mentioned as hitakar and ahitakar.

One another peculiarity of Gangadhar in this context is he has given nirukti of 'aprisankhey' -

“अपरिसंख्येयः संख्यातुमर्हत्वरहितो विकल्पो यस्य सः।”

Y. Sen has also mentioned only predominant and hitakar or ahitakar or ahitakar by prakruti are mentioned here.

आहारद्रव्येषु प्रकृत्या हिताहितेषु प्रधानतमान् अभिधातुं..... द्रव्याणां अपरिसंख्येयतया कार्त्स्न्येन वक्तुं अशक्यत्वात् ये ये प्रायोपयोगिनः अन्नपानैकदेशाः अन्नपानविधौ वक्ष्यमाणाः प्रकृत्यैव स्वभावानैव हिततमाः अहिततमाश्च।

Thus here only dravya which are predominantly used are classified as hitatam and ahitatum on the basis of swabhav only. Here all three commentators have been explained why shashthi vibhakti is used – grammatical clarification.

निर्द्धारणे षष्ठी; पथ्यतमत्वे इति तमप्रयोगः सजातीयेभ्यः प्रकृष्टत्वेन श्रेष्ठतमा इति तमप्रग्रहणं स्वार्थिकं यथा-युधिष्ठिरः श्रेष्ठतमः कुरुणाम् इति श्रेष्ठतमा इति प्रशस्याः। - चक्रपाणी

The use of 'Tamp' pratyaya indicates that the specific food articles like rakta shali are best available among the food articles belonging to that class.

Why these dravya are mentioned as pathyatama –

All three commentators explained that pathyatama means shresthatama / prashasta. If we correlate their nutritive values these is negligible difference. Due to this difference we can't mention that drug as superior in its class.

But in drugs study ayurved think upon its action on dosha, dhatu, mala and agni. Again how it undergoes metabolism and how absorption (accumulation in the body) takes place. Again drug useful in healthy and in diseased are having different potentials .So all these factors contributed to decide shreshthamatva.

Chakrapani has explained all these factors in context of different dravyas. They all should be taken in account. This is a special feature of Chakrapani.

यद्यपि काकमाची त्रिदोषघ्नी रसायनी च, तथापीह जीवन्ती स्वस्थहितत्वप्रकर्षादुच्यते, स्वस्थाहितत्वप्रकर्षश्चेह वचनादेव लभ्यते; एवमन्यत्रापि व्याख्येयम्। काकमाच्यास्त्वयं विशेषः – यत् – काकमाची पर्युषिता मरणाय; यद्यपि गोधारोहितौ कफपित्तवर्धनौ, वचनंहि – “भूशया वारिजाताश्च कफपित्तविवर्धनाः” इति, तथापीह सजातीयेषु पथ्यत्वप्रकर्षेणेहोच्यते तथा किञ्चिदोषकरस्यापि धातुभेदेनपथ्यत्वं भवत्येव, किञ्चित् स्वस्थहितत्वं द्रव्यस्य पृथगेव गुणः दोषकर्तृत्वं वापेक्षते, यदुक्तम् – “किञ्चिदोषप्रशमनं किञ्चिद्धातुप्रदूषणम्। स्वस्थवृत्तौ मतं किञ्चिद् द्रव्यं त्रिविधं उच्यते।।”

Thus it is based following –

- Usefulness for health.
- No adverse effect or condition which harms healthy individual.
- Though that specific dravya has some dosha vardhan property, they are better than other dravya in the same class.
- If dravya is exaggerating dosha, but it may good for dhatu.
- Swastha hita dravya has different actions on dosha, dhatu etc.

Gangadhar and Y. Sen have not explained anything about why these specific dravya are mentioned as ‘prakruti hitatam dravya’. They both have explained some dravya as well as terms.

Gangadhar –

सैन्धवं लवणानां पथ्यतमत्वेन श्रेष्ठतम्मिति यथाह लिङ्गवचन- विपरिणामादन्वयात्।

गोधा सुवर्णगोधा मांसं

चुलुकी शिशुमार

हृन्मेदस्तु वपावसेत्यभिधीयते।

मेदः सर्वधातुस्नेहः।

Y. Sen –

शमीधान्यानि सूपयोनयः।

चुलुकी शिशुमार

शृङ्गवेर आर्द्रक

Y. Sen has also revised quotes from Ashtang Sangraha sutra 7 which are more elaborative.

Ahitakar dravya by prakruti –

Here also Chakrapani and Gangadhar have been explained about term 'prakrushtatam'

प्रकृष्ट तमः इति तमप्रयोगः पूर्ववत् स्वार्थिकः, यद्यप्यपथ्यतम इति तमप् प्रयोगेणैव प्रकृष्टत्वं प्रतिपादितं तथाप्यपथ्यतमानां बहूनांमध्ये प्रकर्षख्यापनार्थं "प्रकृष्टतमः" इति पदम्। चक्रपाणि

Gangadhar has been also mentioned that only predominant ahitakar dravya are mentioned, not all dravya are mentioned.

Dravya elaborated by three commentators –

Chakrapani –

वर्षासु नादेयं वर्षानादेयम्

ऊषरदेशभवमूषरम्

चिलिचिमो महाशकली मत्स्यो रोहितभेदः।

काकमद्गुः पानीयकाकिका

Gangadhar –

वर्षानादेयं वर्षासु नदीजलम्

उषरं उषरमृत्तिकासम्भवं लवणं

यवका वेणुयवाः

काणकपोतः काणाकौया

काकमद्गु पानीयकाकः

निकुचफलं डहुफलं

फाणितम् अर्धावर्तित इक्षुरसः

Y. Sen-

उषरं ऊषरमृत्तिकाभवं लवणं

काणकपोत वनवासी पाण्डुकपोत

चिलिचिमः मत्स्यभेदः स च शकली सर्वतः लोहितराजी रोहिताकारःप्रायो भूमौ चरति।

काकमद्गुः पानीयकाकः

लकुचं डहुफलं

फाणितं अर्धावर्तितेक्षुरसः।

Another peculiarity of Y. Sen is he has revised quoted from Ashtang Sangraha.

AGRYA SANGRAHA –

Chakrapani has explained that ‘iti’ term is used as a hetu. Here hitakaratra and ahita –karatra of ahara is only mentioned karma is not mentioned. ‘Bhuya’ is taken as ‘pana artha’. Now karma of ahara vikara and oushadha are mentioned. Term ‘pradhana’ indicates that not all karma of ahara vikara and oushadha are mentioned. Only important karma are mentioned.

He has also explained sanubandha. Sanubandha means with prayojana. He explained that it is adjective of dravya. So dravya are also mentioned sanubandha. He also explained dravya as mahabhuta and it comes as a upalakshan

Gangadhar has explained that after explaining hitahitvatva of ahara, hitahitvatva of other factors- oushadha as well as karma of ahara is explained here - यथा आहारजातं हिताहितं तथा कर्मसु च औषधेषु च हिताहितं द्रव्यं भवतीति नापृष्टमनुव्याख्यास्यते।

He has also classified this agrya sangraha into four categories as follows –

- 1) Swastha atur upayogi – form anna to masha (shleshmapittajanana)
- 2) Vyadhi upayogi – Madanphala (vaman asthapan upayoganam) to mruda brushta loshtra nirvapita jala (trushna atiyoga shaman)
- 3) Karma – Atimatrashan to ekarasa abhyas.
- 4) Karma and dravya – Garbhashalya to sarvasanyas.

Y.Sen has explained that after describing hitahitvatva of aharavikara by prakruti, (agrya sangraha is mentioned) to describe hitahitvatva of karma and oushadhaa.

He also explained that use of shasthi vibhakti is for nirdharan.

In this context study of commentaries are necessary for –

- A) Dravya fixation Nakra means kumbhir explained by Gangadhar.
- B) To understand exact meaning of terms
E.g vruttikaranam – sharirsthitikaranam - Chakrapani
Sthairyakaranam – sharirdardhyakaranam- Gangadhara
- C) To understand logic behind mentioning different dravya for same karam e.g –
Madhu and duralabha both are mentioned as shleshmapittaprashamak. Chakrapani has explained madhu is among drava dravya while duralabha is among oushadhi dravya. Gangadhar has explained that madhu is best shleshmapittashamak in both swastha and atur while duralabha is best in atur. Explanation of both commentators in logical.
- D) Gangadhar has given other examples of doing same work and then mentioned that this dravya best amongst them. This is useful for choosing dravya for that karma in absence of agrya dravya.

Thus main points in this chapter are as follows-

A) Difference in siddhant-

- Peculiarity of Gangadhar is he explained the siddhant as factors responsible for genesis of purusha are responsible for origination of diseases. For strengthening his opinion he revised quotations from Bhruguvalli, shwetashwatar upnishada and Chandogya upnishada.
- Then why Gangadhar has aroused a doubt that factors are not similar for genesis of purusha and vyadhi? One concept is that he has given examples of Bhruguvalli and various upnishada. From all these references it is clear that though names are different param tatva (supreme power) creates this universe as well as rashi purusha. This param tatva has no vipad avastha. From this point of view param tatva which is creator of universe can't be the reason for vaishamya that is diseased condition.
- Secondly when we say that vipad means vaishamya or vikruti, structure and qualities of original substance are seem to be changed. So we see that many times name of the original substance and its vikruti are also changed. Eg. Curd is vikruti of milk. We give both of them different names as structure and qualities changes.
- So though factors are same for genesis of purusha and vyadhi, their stages are different. When they are devoid of their qualities or if there is aggravation in some qualities, there may be change in their form as well as their karma.
- So Gangadhar is saying that they are not same. It means that there is change in qualities as well as functions of that factor in sampad and vipad avastha.
- Gangadhar explained these constituents as atma, mana, rasa, shad dhatu, mata, pita, karma, swabhav, kala and brahma. When these factors are in equilibrium then they give rise to healthy purusha (avyapanna nara) and when these factors are in non-equilibrium stage they are responsible to vyadhi.
- Gangadhar explained that any one factor though it is in equilibrium can't give rise to purusha. For purusha utpatti all factors are necessary in equilibrium. But any one factor in non-equilibrium state can cause disease.

- Chakrapani explains the bhava which are responsible for purusha utpatti yesham as mahabhuta. He also considers tridosha in panchamahabhuta. Sampad means good qualities and vipad means bad qualities.

B) Explanation of terms-

- Chakrapani also explains the term katha as discussion for tatva jidnyasa.
- Even though all three commentators conveyed the same meaning of purusha, the difference in expressions is as follows: According to Chakrapani rashi means melak or samudaya. Purusha is samudaya of atma, indriya, mana and artha. While Gangadhar states that Purusha is sanghat which is pratyakhabhuta. He also states that this sanghat is common to all from deva to nara.
- Chakrapani has given two meanings of pada- tadantaram. One is after some time same as in apasmar chikitsa. Another meaning is indication of starting point of discussion. अन्तरशब्दः कालवचनः यथा - अपस्माराय कुर्वन्ति वेगं किञ्चिदथान्तरम् - चि.१०- किञ्चित्कालमित्यर्थः तेन तदन्तरमिति कथारम्भकाल इत्यर्थः चक्रपाणि
- चकारेणान्येषां च ऋषीणां संशयं समुचिनोति । अन्ये तु नोऽस्माकं संशयं काशिराजे च संशयमिति व्याख्यानयन्ति । संशयद्वये चैकोऽत्र ऋषीणामात्मेन्द्रिय इत्यादीनां श्लोकेन दर्शितः संशयः स च पुरुषस्यामयानां च प्रागुत्पत्ति प्रथमोत्पत्ति प्रतीते व्याख्यानयन्ति, द्वितीयस्तु काशिपतेर्यथोक्त एव । In Ayurved deepika, two doubts are clarified. One doubt is what is origin of purusha and vyadhi? All scholars in this symposium have this doubt. But second one is of only of Kashipati Vamak. It is if purusha and vyadhi are originated from the same source or different?
- Gangadhar explains how atma is responsible for origin of purusha and vyadhi. Atma with sthula sharira does various kayik, vachik and manas karmas. If these karmas are sama, it gives sukh and if these karmas are visham, it causes dukh. From this explanation, inference can be drawn as karma is responsible for purusha and vyadhi utpatti. But Gangadhar says that sthula sharira without atma can't do anything. Pravrutti it may sama or vishama take place only with the help of atma.
- Gangadhar explains three types of atma.

1) pradnya- chetana dhatu, avyakta

2) Taijas- sukshma shariri, ahankaradibhi dvavinshatya, sukshma.

3) Vaishvanar-Purvapurva bhutanupravishta, panchabhutopahita.

- Chakrapani gives vyutpatti of mana-मन - मन्यतेऽनेनेति But atma can be also included in to this vyutpatti. To overcome this, term satva sandnyak is used.
- Gangadhar explains that raja is pravartak and tama is responsible for moha. When raja gets exaggerated all karmas becomes sama due to sama-buddhi. With tama getting exaggerated, buddhi becomes vishama. Due to such buddhi all karma become vishama causing adharma and lastly turns into dukha that is roga रजो हि प्रवर्तकं तमो हि मोहात्मकं।
- Gangadhar explains how rasa is responsible for purusha and vyadhi utpatti. All living substances including from deva to nara takes birth from shukra and shonita which are converted from father's and mother's ahara rasa respectively. After origination it takes its nourishment from mother's ahara rasa. So purusha utpatti is from rasa. Diseases which occur after birth are mainly of two types –congenital and acquired. Congenital are due to shukra shonit vikruti while acquired are due to vikrut ahara rasa. Thus purusha and its diseases both originate from rasa.
- Chakrapani has explained term- akrut karma as- अकृतं कर्म न दृष्टं प्रमाणेन नोपलब्धमित्यर्थः । Chakrapani says that perception of Adrushtha karma.(karma without karta) is not possible with the help of pramana. So good or bad actions are seen to be in term of dharma and adharma. He also explained bhava hetu as utpatti hetu. अकर्म क्रियाजन्यमेव धर्माधर्मरूपं सर्वं भवतीति भावः। भावहेतुः उत्पत्तिहेतुः । चक्रपाणि
- Chakrapani has explained terms sampad and vipad as संपदिति प्रशस्तगुणता। विपादिति वैगुण्यम्।
- भूयिष्ठकल्पा नानाप्रकारा उत्तमाधममध्यमा इत्यर्थः, भूयिष्ठकल्पा इति कृत्वा सर्वग्रहणमुत्तमादीनामेव श्रेष्ठश्रेष्ठतरश्रेष्ठतमादि भेदग्रहणार्थः किंवा भूयिष्ठकल्पा इति विज्ञात भूरिहिताहितोदाहरणाः लक्षणत इति लक्षणमाहारत्वं स्थावरजंगमात्मकत्वादि, एतच्च तद्यथा आहारत्वं इत्यादीना करणबाहुल्यात् इत्यन्तेन वक्ष्यति।

Chakrapani has given two different meanings of bhuyishtakalpa - 1) uttam, madhyam and adham. (Shreshtashreshthatam bheda) 2) different specialists like shalya tadnya. Gangadhar has explained bhuyishtakalpa as bhishak who don't know about guna, dravya, karma, sarva avayava and ahara.

- Gangadhar has given nirukti of ahara-Process of engulfing food stuff inside the body with the help of danta, jivha and gala is called as aharana and substance taken by aharana is called as ahara. As this process is same for all food stuffs, ahara is said to be of only one type.
- Gangadhar also defined four types of ahara-
 - 1) pana – drava dravya,
 - 2) ashana- food which has to be taken by charvan,
 - 3) bhakshana – pishtamaya padartha which has to be taken by charvan and chushana
 - 4) leha – liquid and solid mixed, eaten with tongue by charvan and chushana.

Y. Sen also explained four types of ahara - 1) pana- peya taken without charvan kriya, 2) ashana- charvana, 3) bhaksha –pishtak taken by charvana and chushana, 4) lehya- taken by tongue.

- सानुबन्धानीति सप्रयोजनानि – यथा अजीर्णमुद्दर्याणा-मित्यादि; अजीर्णज्वरादिकर्मकथनं हि चिकित्सोपयोगि व्यक्तमेव According to Chakrapani anubandha means explaining with prayojana.
- But in Charakopaskara, it has different meaning Pravrutti puna puna, bahush upayoga. Anubandha means use in different conditions or different uses.
- Chakrapani explained that avika ksheer is best among peya, masha among bhojya, and shashkuli among bhakshya. So all three are best for pittashleshma prashamana in their respective classes.
- Gangadhar has different opinion only for masha. He has explained that masha is best among kathin dravya. He has described avika ksheer and shashkuli same as Chakrapani.
- According to Chakrapani Pramitashan means atitakalabhojan or stoka bhojan. While Gangadhar explained it as alpa matra bhojana.

- Vishamashanam- Chakrapani: diet not taken according to prakruti, karana etc. Gangadhar: diet taken sometimes in less quantity or sometimes in excess quantity.
- While describing prameha, Chakrapani explained anushangi as punarbhavi and Gangadhar as ‘nityasanlagnibhuta’
- Alakshnimukhanam; Both Chakrapani and Gangadhar explained mukha as main cause. In addition Gangadhar explained alakshmidosha as kalikasalaha, akala marana etc.
- पथः शरीरमार्गात् स्रोतोरुपादनपेतम् अपेतं अपकारकम्। अनपेतम् अनपकारकारकम्पथोग्रहणेन पथोबाह्या दोषा धातवश्च, तथा पथोनिर्वर्तका धातवो गृह्यते; तेन कृत्स्नमेव शरीरं गृहितं भवति। चक्रपाणि Patha means sharira marga or srotasa. According to him patha means dosha and dhatu outside the patha as well as dhatu travelling through patha. So it's about whole body. Thus pathya is anything that is beneficial to the body.
- According to Gangadhar, srotas is a sanchar marga of dosha and dhatu.
पथः शरीराणां वातपित्तकफरसस्क्ता-दीनां धातूनां संचारमार्गात् स्रोतोरुपादनपेतमनपगतम् ।
- One another definition of pathya is explained by Chakrapani. Patha means maintenance of healthy individual as well as treating diseased one. And anything that is beneficial for it is called as pathya- शरीरानुपघाति पथ्यमिति स्यात् किंवा स्वस्थस्वास्थ्यरक्षण-आतुरव्याधिपरि-मोक्षश्चेति पन्था तस्मादनपेतं पथ्यम् ।
- Other lakshana of pathya is mana priya. It means manonukul. Chakrapani states that term mana priya is not related to taste. It is concerned with quantity. Quantity of ahara and oushadhi should be such that it should not be able to create any maovikara. So the best definition of pathya is substance which is beneficial for both body and mind. Gangadhar says that if any substance has dislike due to its taste, but it is beneficial for body after metabolism (vipaka) it should be considered as manapriya. The substance which is beneficial by both- taste (rasa by apatat) and effect after metabolism (vipaka) is considered as pathya.

C) Grammatical Clarification

- Gangadhar also gives grammatical clarification of pada- upasatam; pada upasinanam should be there instead of upasatam as it is aatmanepadi. But for chanda purti it is

taken as upasatam. According to Gangadhar, tang is included in ting pratyaya. So shatrupratyaya are applicable here

- Peculiarity of Y. Sen lies in explanation of Kashipati Vamak's question in simple language.
- He also explains that Dvitiya vibhakti is due to atyant sanyoga. His explanation about dvitiya vibhakti is also of great use as we can't understand logic of using 'dvitiya vibhakti' without it.
- Chakrapani has explained Shreshthtama means prashasta. He has explained why term 'tam' is used here. It means that dravya is important in its related group. Use of term 'tama' is swarthika here. Swartika means swavishaya. पथ्यतमत्व इति तमप्रयोगः सजातीयेभ्यः प्रकृत्यत्वेन श्रेष्ठतमा इति, यथा - श्रेष्ठतम इति प्रशस्तः। किंवा तमग्रहणं स्वार्थिकः यथा - युधिष्ठिरः श्रेष्ठतमः कुरूणाम्। सू.अ. २६

D) Clarification of dravya-

a. Dravya clarified by Chakrapani-

मन्दकमिति मन्दजातम्, उद्दालको वनकोद्रवः, गुदशोषः अर्शः, गन्धप्रियंगु प्रियंगुरेव, क्रव्यं मांसमत्तीति, क्रव्याद् व्याघ्रदि, उद्वेपनमिति वेपनम्, पराघातनं वधस्थानं, प्रमिताशनं अतीतकालभोजनं, स्तोकभोजनं वा, विषमाशनं प्रकृतिकरणदिविषमाशनम्, निन्दितव्याधिः श्वित्रकुष्ठादि, अनुषंगी पुनर्भावी, वार्तलक्षणानामिति आरोग्यलक्षणानाम्, सर्वसंन्यासः सर्वक्रियात्यागः, स हि परमसुखमोक्षहेतुः शारीरे वक्तव्यः, तृणशून्यं केतकी, मृगलिण्डिका बिभीतक, कुवल मिति स्थूलबदरी, कर्मन्धुः श्रृगालबदरी, कदरः श्वेतखदिरः, अश्वकर्णः शालभेदः, अरिमेदो विट्खदिरः, किण्णिही अपामार्गः, शुक्तिः बदरी, पद्मं सरक्तमष्टदलपद्मम्, नलिनं श्वेतमष्टदलपद्मम्, पुण्डरिकं श्वेतशतपत्रपद्मम्, शतपत्रं त्वरुणम्, कमुकं गुवाकम्

b. Dravya clarified by Gangadhara-

Shamidhanya- supyoni, Chuluki- shishumar, Vapa- hrud meda, Meda- sarvadhātu sneha, Kanakapota- kanakouya, Kumbhira- nakra Nikuchphala- dahuphala, Phanita – ardhavartita ikshurasa, Kanakapota – vanavasi pandu kapot, Chilichim- type of matsya having red scales all over the body and lives on land, Kakamadgu- paniyakak, Lakuch- dahuphal, hrudya- manodnya,

Nakra- kumbhira, Ananyadravyaruchikaranam-swasyaiva ruchikaranam, anyadravya arochakam, Abhishyadakaram- shariradhatukledakaranpurvaka stravakaranam, Gavedhakanna- jurnanna, Koddalak- vanakodrava, Chaturungala- shampaka, Udichya- balaka, Katvanga- shyonaka, Amruta- guduchi, Bilva- amabilvaphala, Kinjalka- keshara, Prasham- manapravruttijakamadibhyo nivrutti, Ksheeraghruta- ghruta prepared directly from milk and not by general process as from curd, Badar- swalpa phala badari, Pilu – uttarapathikam gudaphalam, Plaksha- parkati, Ajamoda – yavani , Shankhini – chorpushi, Krushnagandha – shobhanjan, Danti – nagadanti .Dravanti – kshudramula danti, Chandan – raktachandan, Khadir – babbol, Ashan – pitashal, Shuktipatra – badarivruksha, Vajju – ashok

c. Dravyas clarified in charakopaskara-

Uddalak- kodrava, Nirvapanyani- dahaprashamanani, Yavashuka- yavakshara, Abhyasa- satatyena upayoga, Ksheeraghrutabhyasa- ksheerasya ghrutasya cha abhyasa, Samaghrutasaktu- ghruta and saktu in same quantity or saktu taken with ghruta, Bilva- amabilvaphala, Kinjalka- keshara, Prasham- manapravruttijakamadibhyo nivrutti, Ksheeraghruta- ghruta prepared directly from milk and not by general process as from curd, Uddalak- kodrava, Nirvapanyani- dahaprashamanani, Yavashuka- yavakshara, Abhyasa- satatyena upayoga, Ksheeraghrutabhyasa- ksheerasya ghrutasya cha abhyasa, Samaghrutasaktu- ghruta and saktu in same quantity or saktu taken with ghruta

26. ATREYA BHADRAKAPYIYA.

It is second chapter of annapana chatushka. In previous chapter hitakar and ahitakar ahara is mentioned in general. To get knowledge of each dravya, one should know their rasa, vipaka and veerya. So to give details of rasa, vipaka and veerya this chapter is mentioned.

This chapter starts with symposium help for discussion about rasa. Every participant has mentioned his view about total number of rasa, their names and reason behind mentioning them. At last Atreya Punarvasu obliterates all opinion and told shad

rasa siddhant. This method of discussion is very good as it clears all doubts the topic. This method not only states principles but also gives depth to the knowledge of every participant.

There is difference between two symposium one from this chapter and other from pervious chapter. In previous chapter every acharya rejects opinion of previous acharya and states his own opinion. But here nobody rejects previous statements. Only self-opinion has been put forward. Lastly Atreya Punarvasu states – shad rasa siddhant. Though ashraya bheda are infinite, there are only six rasa.

Rasa has different meanings. Here according to adhikaran rasa is ‘jivha Vishay bhava’ amongst panchendriya artha. Here bhava means artha which is fully expressed and which can be assessed by sense organ. If it is not assessed by sense organ then it cannot be termed as bhava.

Importance of rasa siddhant –

In Ayurved rasa siddhant is important. It is mentioned that any dravya has its action potion potential due to rasa, veerya, vipaka, prabhav and guna. Action of dravya depends upon these factors.

In Ayurved guna and karma of each rasa are mentioned. So one has to think upon rasa of particular dravya in diet and treatment also. Hence physician who has better knowledge of rasa can treat disease in a good manner. Though action of dravya not only depends upon rasa, but also on veerya, vipaka etc., these factors are generally associated with rasa. E.g. – Generally madhur rasa is associated with madhur vipaka and sheeta veerya. It is general consideration. This rule has exception. Generally we consider this rule and hence knowledge of rasa is important. When vipaka and veerya are according to rasa, action of that rasa seems to be powerful. When they are different, action depends upon intercity of each factor. Action of intense factor is seen.

In both shaman and shodhan treatment actual dravya are not mentioned, rasa are mentioned. E.g. for vata dosha vruddhi madhur, amla, lavan rasa are mentioned. For pitta dosha vruddhi madhur tikta kashaya rasa and for kapha vruddhi katu tikta kashaya rasa are mentioned. In the same manner for dosha kshaya also specific rasa are mentioned.

Rasa has great influence on dosha. Even in pachana process, in avasthapaka there is predominance of particular rasa – madhura avasthapaka, amla avasthapaka and katu avasthapaka for udirana of kapha, pitta and vata dosha respectively. Thus poshan of dosha occur in avasthapaka due to particular rasa. In rutucharya also intake of specific rasa in specific rutu is mentioned as per chaya, prakopa and prashama of dosha. In pathyapathya of vyadhi, though specific dravya are mentioned, rasa are also mentioned as general condition.

In diet particular sequence of rasa is mentioned as- First madhur rasa, then amla and lavan and lastly katu tikta kashaya. This sequence helps in proper digestion and absorption. It gives strength to the avasthapaka. Intake of madhur at starting will give strength to madhur avasthapaka and hence better nourishment of kapha dosha. After that amla and lavan will strength amla avasthapaka and nourishment of pitta dosha. Amla and lavan also do agnideepan which is necessary for better digestion. Lastly katu tikta kashaya are responsible for katu avasthapaka and hence nourishment and of vata dosha. Vata dosha is responsible for absorption as well as for purasaran gati of food in intestines.

VIPAKA –

Vipaka are mentioned to rasa are madhur and lavan rasa result in madhur vipaka, amla rasa result in amla vipaka and katu tikta kashaya rasa in katu vipaka. It is general consideration. There is exception for this rule. In Charak Samhita definition of vipaka is not given. Chakrapani and Gangadhar have mentioned definition of vipaka. In Sushrut Samhita only two vipaka are considered – guru vipaka and laghu vipaka. This difference is because in Charak Samhita it is mentioned according to rasa. While in Sushrut Samhita it is on basis of panchamahabhuta. If we consider it as on the basis of rasa, there is no difference in siddhant. So Chakrapani has mentioned that though there is difference between opinion of Charak Samhita and Sushrut Samhita , opinion do not oppose each other.

Karma of vipaka is mentioned but they can't be assessed by pratyaksha pramana. They can be guessed as per their function in the body. Again there is difference of intensity in each vipaka pravara, madhyam and avara. Dravya having pravara vipaka will show all its karma with more strength.

When intensity of rasa and vipaka of any dravya is same, then vipaka influences rasa. So though vipaka is in accordance with rasa, it has its own difference. If vipaka and rasa are same, function of that particular rasa will have more intensity. If they are different one has to consider vipaka as a more powerful constituent.

VEERYA –

Veerya is the power with which that particular dravya becomes capable of doing its function. Though ashta veerya are mentioned, we generally think about two veerya – ushna and sheeta in practice. As per agnishomeeya siddhant all substances –living and nonliving can be divided into two – ushna and sheeta. So while mentioning veerya we predominantly use – ushna and sheeta. Other guna we consider as gurvadi guna. Ushna and sheeta are most important factor influencing dosha. E.g In Ashtang Hrudaya it is mentioned that when vata guna unites with ushna guna it causes chaya of vata, when these qualities unites with sheeta veerya it causes prakopa of vata and when qualities opposite to that of vata unites with ushna veerya causes prashama of vata. So veerya has prime importance in chaya, prakopa and prashama of dosha.

Though veerya is also associated with rasa like vipaka it has its own role. It is more powerful than rasa. So when they are in accordance with each other, it will strengthen the function of rasa. If they are not in accordance with each other veerya will produce its effects by suppressing rasa E.g. Though amalaki has predominant amla rasa, it causes pitta shaman due to sheeta veerya. So one should have thorough knowledge of rasa, vipaka and veerya to use that dravya as oushadhi or ahara.

PRABHAV –

When two dravya have similar rasa, vipaka and veerya and one of them shows different karma which is not according to rasa, veerya and vipaka then that karma is known as prabhav. It is mentioned as achintya. Gangadhar has mentioned that dravya and guna gives rise to only sajateeya dravya and guna respectively. But this rule is not applicable for karma. So vijatiya karma can be aroused. That vijatiya karma is achintya and termed as prabhav.

In practice prabhav has great influence. One should have knowledge of prabhav. Though rasa vipaka and veerya are known, prabhav cannot be guessed depending upon them. Some dravya can become hazardous due to their prabhav. E.g.- Danti does virechan by prabhav. So if we don't have knowledge of it , we can't take precaution while using it . So knowledge of prabhav is must. We can't give any justification about prabhav. So its knowledge should be adopted by aptopadesha only.

Thus for using any dravya in ahara as well as in chikitsa, knowledge of all – rasa, vipaka, veerya and prabhav is necessary. Though later factor is more powerful than previous one, all factors play their role at their time and place.

PARADI GUNA –

Paradi guna are also mentioned in this chapter. These guna are necessary for successful treatment same as rasa, vipaka etc. So they are mentioned here.

In vaisheshika darshana and nyaya darshana paradi guna are mentioned except yukti and abhyasa. Though other guna are mentioned in both darshana and ayurved, their definition and application differs. These are mentioned as siddhi upaya guna for chikitsa. These guna are also useful for ahara. We will discuss importance of these guna in ahara as they are mentioned in annapana chatushka.

Paratva – aparatva –

Paratva or aparatva of ahara dravya should be considered according to prakruti, vaya, kala and desha. E.g. – ushna dravya is para for vata prakruti, bala avastha, sheeta kala and anup desha while it will be apara for pitta prakruti, taruna avastha, ushna kala and jangal desha. So it is subjected to these factors. Again paratva and aparatva should be considered in rasa, vipaka, veerya and prabhav. In rasa madhur rasa is para. But it is also subjective. It depends upon prakruti, vaya, dosha etc. Even sequence of taking rasa in ahara will influence paratva and aparatva of rasa.

In case of vipaka and veerya if they are according to rasa they should be considered as para as they will strength karma of rasa. If they are not according to rasa, they should be considered as apara. Because as per 'bhuyishtam avajeeyate', karma of less intense factor will be suppressed by more intense factor.

Yukti –

Yukti has special importance. So in Charak Samhita it is mentioned in pramana also. Yukti means yojana. It is arrangement of factors according to situation. In ahara also this arrangement is necessary. In case of ahara, main factor is agni. So taking matra as per agni is also a type of yukti. Again different ahara in different rutu, vaya is also application of yukti. Use of rasa according to dosha is also example of yukti. So person taking ahara by yukti considering factors – prakruti, agni, desha, kala, vaya, satmya etc. will be healthy always.

Sankhya –

Sankhya is a means of counting. Number we use for calculation is Sankhya. In darshana shastra also it is mentioned. In Ayurved it is useful in treatment for calculation of dose etc. In case of ahara also it is important. It is mentioned that one part of kukshi should be filled with solids. One part by liquids and remaining one should be kept empty. This is application of Sankhya. Food should be taken two times. These are examples of Sankhya.

Sanyoga and vibhaga –

Sanyoga means mixing of two or more elements and vibhaga means separation. While preparing food there are so many sanyoga. E.g In preparation of vegetables, there is mixing of different vegetables with fat and spices. Even after preparation of food we use these food stuff in combination e.g. – rice and dal, roti and vegetables. These sanyoga increases taste and flavors as well as make food complete. In same manner vibhaga also makes food palatable, more digestive and complete. Use of vegetables by skinning is its example.

Pruthaktva –

Pruthaktva means vailakshanya. It is the quality which shows differentiation from each other. Due to pruthaktva two substances cannot be mixed together. Each ahara dravya is different from each other in swarupa guna and karma. Even dravya in same class have different qualities. Due to this differentiation we use all types of food. This

gives taste, flavor as well supplement of all required nutrients. Even each rasa is also different in guna and karma from each other. So taking all six rasa is said to be beneficial. Food from plant origin and animal has different qualities. So thus they are different and both are essential for the body.

Parimana –

Parimana means mana. It's a measuring tool. It is mentioned that food should be taken in proper quantity. Ahara taken less or more than proper quantity is responsible for different types of diseases. Proper quantity is a subjective term and predominantly depends upon again. This application of parimana and to decided matra as per various factors is application of yukti. Even quality for guru and laghu dravya is also mentioned as 'ardha souhitya' and 'na ati truptata' respectively. Quantity of Ghana and dravya ahara as per kukshi vibhaga is also mentioned. These all are application of parimana regarding ahara.

Sanskara –

Sanskara means processing with which one can change qualities of dravya. Though some qualities (swabhav) cannot be changed but some qualities are changed during processing. Some qualities become more intense, some disappears and some new qualities may arise. Thus sanskara has great influence on food.

Rice made by process mentioned in compendia is laghu while rice made by using excess water in pressure cooker is guru. Rice prepared by using milk or mansa rasa is also guru.

Abhyasa –

Abhyasa means doing a particular thing frequently. It is the most responsible factor due to which ahara do its karma. When it is mentioned as particular dravya, or rasa exaggerates or pacifies particular dosha, then its meaning is its abhyasa do that karma. Means effects of that ahara can be seen only when it is taken frequently. In Charak su.01 also it is mentioned that abhyasa of dravya having similar guna of dosha increases that particular dosha. Abhyasa is also needed for long lasting results. If hitakar dravya are

taken with ahara vidhi and ashta ahara ayatana regularly, then only swasthya will be maintained. In case of pathya and apathya also its good or bad results depends upon abhyasa. Thus to get best result of wholesome food one has to take it regularly. Abhyasa gives chirakalin phala.

VIRUDDHA AHARA –

Viruddha ahara is special concept mentioned in Ayurveda. This concept is unique and not mentioned in other sciences.

Viruddha ahara is unwholesome food which cause dosha utklesha but not able to do shodhan of that utkleshta dosha. Shodhan dravya also do utklesha of dosha but also do its shodhan. So due to viruddha ahara utkleshta dosha are present in the body which in turns causes different types of diseases. Viruddha ahara is deha dhatu pratyani. Chakrapani and Gangadhar both have explained it as deha dhatu nashaka due to sanyoga of viparit guna. Vagbhat has explained it as dhatu viguna. Here viguna does not refer to opposite; it indicated that they are incompatible to dhatu as well as strotas.

Chakrapani has divided examples of viruddha ahara on the basis of – desha, kala, agni, matra, satmya, desha, veerya, sanskara, kushtha, avastha, karma, parihara, upachara, paka, sanyoga, hruda, sampad and vidhi. He has given examples of each type. These examples are very useful to decide viruddha in present era.

1) Desha viruddha –

He has explained it as taking ushna ruksha ahara in jangal pradesha. When person shifts from one place to another ideally he has to change his habits as per desha. But it won't happen. Person continues his previous food habits and thus takes desha viruddha ahara –

2) Kala viruddha –

Kala is predominantly divided into two sheeta and ushna. So taking food opposite to that is kala viruddha. Taking ushna food in ushna kala is also kala viruddha. Most common example of it is consumption of buttermilk in summer. Except chachhika all takra types are ushna. So they are contraindicated in summer. But it is great misunderstanding that takra is sheet and so there are huge cool advertisements to promote consumption of butter milk in summer.

Taking food with qualities which is mentioned as apathyakar in that specific rutu is also kala viruddha.

3) Agni viruddha -

Agni viruddha means taking ahara in such quantity that agni can't digest it. E.g. - In mandagni taking guru and excess ahara. In tikshnagni taking laghu and less ahara. Taking food before agnideepan is also viruddha. In present era, most of time we take food as per lunch time in office and not according to our kshudabodha.

4) Matra viruddha –

It is important factor. According to Ayurveda shastra, ahara should be taken in matra (appropriate quantity). Excess or less matra causes different types of diseases. Even in ashtavidha ahara ayatana two types of rashi are mentioned – sarvagraha and parigraha. So quantity of individual substance as well as quantity of all together- both are important. So taking excess food over all or taking any one of constituent in excess is matra viruddha. Most of time person took more food which they have fond of. Mixing of substances in specific quantity is also cause of viruddha. Madhu and ghrut when taken in different quantity is good but when they are taken in same quantity it is mentioned as viruddha.

5) Satmya viruddha –

Satmya means habitual food. When any person has satmya to particular types of food and then abruptly changes food habits, and then it comes under satmya viruddha. In Tasyashitiya adhyaya importance of satmya is mentioned. Ahara should be taken as per rutu satmya. Even apathyakar cannot be harmful when it is satmya. So satmya viruddha can cause various diseases.

6) Sanskara viruddha –

We already discussed importance of sanskara in ahara. When they are not made properly or with proper dravya, it becomes harmful. E.g.- haridra, kashaya taila, upodika, tila kalka siddha etc.

In present era this types of viruddha is predominant. As continental food or multi cosine food different types of constituents mixed and processed by wrong methods.

7) Dosha viruddha –

Viruddha to dosha.

8) Veerya viruddha –

It means mixing of ushna and sheet veerya together. Most common example is different types of desserts. Especially ice creams with hot chocolate. Drinking too cold water, cold drink after or with spicy food is also veerya viruddha.

9) Koshtha viruddha –

Koshtha viruddha means taking guru, bhedaneeya and excess food in mrudu koshtha and taking manda veerya in krura koshtha. Consumption of excess milk (dugdhahara) in mrudu koshtha is also good example. So while taking food one has to inspect his koshtha also. In mrudu koshtha more spicy diet can cause atisara.

10) Avastha viruddha –

If food is taken when one is busy in vyayam, vyavaya etc. which causes vata vrudhhi, it is responsible for vata prakopa. So it should be observed that after which types of work food is taken and food should be selected according to that. Nowadays there is pantry in gym and people use to eat or drink after heavy work out immediately. So this is avastha viruddha.

11) Krama viruddha –

Krama viruddha means not following the sequence. According to rasa siddhant first one should take madhur rasa, than amla – lavan and then lastly tikta and kashaya. But in present scenario we take madhur rasa at last as sweet dish. Again sequence of daily routine is given in dinacharya. According to it food should be taken after following all morning regimens. But many times it is not followed. Bath is taken after food, is most common example.

12) Parihara viruddha –

Parihara means taking food with opposite qualities so that they will counteract each other. Parihara viruddha means taking food with same quantities which aggravates that particular quality in the body.

13) Upachara viruddha –

Taking unwholesome anupana is upachara viruddha. E.g. - After sneha pana ushna jala is recommended but taking sheet jala is upachara viruddha.

14) Paka Viruddha –

Apakva, atipakva or dagdha ahara is example of paka viruddha. Even using inappropriate instruments is also paka viruddha. Half boiled rice, chapati which is not baked properly are some examples.

15) Sanyoga viruddha –

Mixing of two or more food stuffs which becomes harmful is sanyoga viruddha. Most common examples are milk shakes with fruits, fruits salad. Amla rasa with milk is sanyoga viruddha as amla destroys milk.

16) Hruda viruddha –

Food which is dislike is hruda viruddha for that person. Hruda viruddha ahara is one of the causes for aam utpatti.

17) Sampad viruddha –

Sampad means drug having all its qualities in good percentage. So sampad viruddha means having deficiency of one or more qualities. In unripen food ingredients rasa, vipaka, veerya etc. are not fully expressed while in extra ripen food they are in vikrut form. At present some fruits are ripened by artificial process using chemicals it will lead to sampad viruddha.

18) Vidhi viruddha –

Vidhi viruddha means not following rules which are given for consumption of food. Ushna, snigdha food should be taken in appropriate quantity at appropriate time. It should be taken at good pleasant place with all materials and instruments needed. It should be taken in very less or very prolonged time. Chatting, laughing etc. should not be done while taking food means one should concentrate on food. So not following rules is vidhi viruddha. Some common examples are Tiffin food at lunch break as it did not remains ushna. Watching

television, mobile etc. while eating is also example of it. From Chakrapani's explanation it is observed that we do many things in one day which are included in viruddha ahara. It is observed that incidence of skin diseases, anemia, and amlapitta as well as infertility is increasing day by day. One of the most common causes is viruddha ahara. In many causes of infertility, after using so many diagnostic tools, diagnosis is made as unknown etiology. So further research is needed to see correlation between them.

Thus important conclusions from discussion are as follows-

A) Difference in siddhant-

1. प्रकृतिविकृतिविचारणादेशकालवशाः।

Gangadhar has explained that dravya and guna can gives rise to sajateeya dravya and guna only. So as per predominance of mahabhuta and its sanyoga with chetana and achetana dravya, swarupa and guna of resultant vikar are seen. Gangadhar has explained 'प्रकृतिविकृतिविचारणा' in different manner. Panchamahabhuta ansha in different concentration and influence of kala and desha produces different vikara. In these vikara, guna and karma are according to sajateeya dravya. Eg.- sushiradi in akash etc. But in process of anyonya anupravesha of guna and karma there is mixing of opposite guna karmas which results into chintya and achintya karma. That achintya karma is 'prabhav' so mahabhuta are taking part in formation of various karya dravya. Gangadhar has explained on the basis of darshana shastra. He only states that guna depends upon panchabhautik sanghatan and how different action takes place when bhautik sanghatan is same.

Chakrapani has explained that term "vasha" should be considered with each of prakruti, desha and kala. He has explained that this each factor has influence on guna, which do not follow rasa. He has also given example for each of them. Chakrapani has different view than Gangadhar. He has explained that

panchabhautik vikar are ashraya and their qualities are not depending upon rasa. They depend upon prakruti, vikruti, desha, kala etc.

Y. Sen has considered 'प्रकृतिविकृतिविचारणा.' with the guna.

इह द्रव्यसंज्ञा पंचमहाभूतविकाराणां। प्रकृतिविकृतिविचारदेशकालवशाः गुरु लघु
शीतोष्णस्निग्धरूक्षाद्याः।यो.सेन

He has explained that dravya is made up of panchamahabhuta and guru laghu guna originates in to that dravya depends upon prakruti, vikruti, vikar, desha, kala etc. but he has not given examples.

2. Anurasa-

Chakrapani has given definition of anurasa. अनुरसे अव्यक्तीभावो भवति, प्रधानं व्यक्तं रसमनुगतो अव्यक्तत्वेन अनुरस यथा वेणुयवे मधुरे कषायो अनुरसः। चक्रपाणि

Chakrapani states that anurasa is less expressed after main expressed rasa. He has given example of venuyava. Chakrapani has explained two meanings of term 'अनुरससमान्वित'-

a) अनुरस समान्वित इति सर्वनुरसयुक्ते यथा विषे, वचनं हि उष्णम् अनिर्देश्यरसं

b) अनुरससमान्विते इति पाठः तेन अणुरसेन एकेन मरिचेन शर्करापानके कटुत्वं अव्यक्तं स्यात्।

According to Gangadhar rasa that of shushka dravya is rasa while that of ardra dravya is anurasa. Chakrapani is not agreed with this opinion. He has explained it with example of pippali. Shushka pippali has katu rasa while ardra pippali has madhur rasa. So according to Gangadhar, katu is rasa and madhur is anurasa of pippali. But Chakrapani has explained that in ardra pippali madhur rasa is dominating and its karma are seen according to madhur rasa. So ardra pippali has madhur rasa and shushka pippali has katu rasa. Y. Sen has same opinion that of Gangadhar.

B) EXPLANATION OF TERMS-

- Chakrapani mentioned that this method of taking views of all rushi as purvapaksha and then stating the own concept by Atreya is very easy to understand. Also it gives depth to the knowledge. He states that this symposium has two purposes. One has to decide ahara by knowledge of rasa and secondly after knowledge of rasa deciding qualities of ahara by veerya, vipaka etc मुनिमतैः पूर्वपक्षं कृत्वा सिध्दान्तव्यवस्थापनम् शिष्यव्युत्पत्यर्थम्। रसेन आहार विनिश्चयो रसाहारविनिश्चयः तथापरश्चातो विपकानाम् इत्यादिराहारविनिश्चयः। चक्रपाणि -
- Gangadhar has given definition of rasa and artha as follows -पंचानामिन्द्रियार्थानां मध्ये यो यो भावोऽन्य एकः परस्परविभिन्नः श्रोत्रादिग्रहयत्वेन भिन्न भिन्न धर्मा तेषुमध्ये जिह्वेन्द्रिय वैषयिको यो भावः स रसः। यो हि भावोऽभिव्यक्तः सन् ग्राह्यो भवति स एवार्थसंज्ञो भवति नानभिव्यक्तो भावो अर्थ उच्यते।According to this definition we can term anything as bhava only when it is fully expressed. Due to this definition artha abhava is not included in artha or bhava
- Gangadhar explained chedaneeya and upashamaneeya as follows- शरीरदोषादिच्छेदनेन वर्तत इति च्छेदनीयः। शरीरदोषादेरुपशमनेन वर्तत इति उपशमनीय इति। अम्ललवणकटुभिः शारीरक्लेदादि दोषश्छिद्यत इति दृश्यते मधुरतिक्तकषायैः उपशाम्यत् इति च दृश्यते। गंगाधर
Chakrapani explained chedaneeya as apatarpak and upashamaneeya as bruhan-
छेदनीय इत्यपतर्पणकारकः उपशमनीय इति बृंहणः। चक्रपाणि
- Chakrapani explained yoni as adhara karan. योनिराधारकारणं while Gangadhar explained as a योनिरुत्पत्तिस्थानम्

- Chakrapani has explained why kshara is not included into rasa. Ksharan means adhogaman i.e. kriya. Rasa is nishkriya and dravya is kriyavan. क्षरणादधोगमनक्रियायोगात् क्षारो द्रव्यं, नासौ रसः, रसस्य हि निष्क्रीयस्य.. चक्रपाणि
- Gangadhar defines sarva dravyam as karyadravyam which are again of three types- sharira, indriya and vishaya.- सर्व- पृथिव्यादिकार्यद्रव्यं शरीरेन्द्रिय विषयसंज्ञकम्। It shows influence of vaisheshika darshana.
- Chakrapani states that paradi guna are not important for chikitsa except yukti, sanyoga, parinama, sanskara and abhyasa. They are also not sansiddhik. So they are not mentioned in this sutra.
- Chakrapani also explained that 'bahul' pad may be applied to all guna or only to artha of that mahabhuta as in vaisheshika darshana. While Gangadhar states that bahul means these guna are present in abundant quality as compared to guna of other mahabhuta.
- Terms explained in ayurved dipeeka- बन्धनं परस्परयोजन सम्बन्धः। प्रल्हादः शरीरेन्द्रिय तर्पणम्। सूक्ष्मं सूक्ष्मस्रोतोऽनुसारी | प्रभा वर्णप्रकाशिनी | विचारो गतिरित्यर्थ।
- Terms explained in charakopaskara- उपक्लेद- आर्द्रभावः , बन्ध -संहत्यापादानं, विष्यन्द- द्रव, मार्दव- मृदूत्वं, सूक्ष्मः सूक्ष्मस्रोतो अनुसरणशीलः, विशदः पिच्छिलविपरीत, दाहः भस्मसात्करणं, पाकः आहारादिविपाकः , प्रभा तेजः, प्रकाशः अभिव्यक्तिः , वर्ण गौरादि, विचारः मनसः अनेक विकल्पकारणं गति वा।, मृदू- कोमल , श्लक्ष्ण- मसृणः खरविपरीत , सौषिर्य- छिद्रभाव , कर्म- भेषजव्यापारः उर्ध्वभागाधोभाग हरणादि।, वीर्य शक्तिः सामर्थ्यं। अधिकरण- पंचमहाभूत शरीर समवायी पुरुषः। कालः संवत्सरात्मा शीतोष्णवर्षलक्षणः आतुर अवस्थिकश्चापि। उपाय- स्वरसकल्ककषायादि फलं - आरोग्यरूपं

- Gangadhar also mentioned relation between ashta veerya and mahabhuta. तीक्ष्ण उष्ण
- आग्नेयौ शीत पिच्छिल- अम्बुगुण भूयिष्ठौ स्निग्ध- पृथिव्यम्बुगुण भूयिष्ठ
मृदूत्व- तोय आकाश रौक्ष्य- वायु वैशद्य - क्षितिसमीरण
- Gangadhar explained how gurvadi guna originates into karya dravya though they are not present in karan dravya? He has explained process of bhutanupravesha guna. At every stage one ansha of new mahabhuta is added into existing one and so till pruthvi mahabhuta all shabda, sparsha, rupa, rasa and gandha all are present. Gangadhar explained that with these shabdadi artha guna gurvadi guna are also present in that particular tanmatra. To strengthen his statement he revised quote from sutrasthana chapter 1. While counting guna, term 'sartha' is used there. It means gurvadi guna are also present with artha. पूर्वम् प्रथमाध्याये अभिहितम् - सार्था गुर्वादय इति। तत्रार्था गुर्वादय इति न उक्त्वा सार्था इति वचनेन ख्यापितम्। यदा भूतादेरहंकारादभिव्यक्त शब्दमात्रमाकाशश्च सहैवाभूत् तदा तच्छब्दसहिता मृदुलघुसूक्ष्मश्लक्षणाश्चत्वारो अत्यनभिव्यक्ता आकाशे अजायन्त। So with artha their specific gurvadi guna are also present.
- Chakrapani explained that paradi ten guna are described here as they reside with rasa. पूर्वोक्तगुर्वादिगुणातिरिक्तान् परत्वापरत्वादीन् दश गुणान् रसधर्मत्वेन उपदेष्टव्यानाह। चक्रपाणि
- Gangadhar has mentioned that these guna are method with which these rasa vikalpa should applied. So for utilization of rasa vikalpa, paradi guna are important.
- All three commentators explained paratva and aparatva relatively same. But how we can decide pradhana and apradhan? It is mentioned in Charakopaskara. For fulfilling purpose which is more useful is pradhan.e.g.- For vata shaman madhur rasa is pradhana while for kapha shaman it is apradhan. परत्वं सन्निकृष्टत्वं उपयोगितायां आसन्नत्वं। तद् विपर्ययः अपरत्वं। यो. सेन

- Chakrapani has explained that yukti is always yougiki. Ayougik kalpana cannot be included in yukti. Gangadhar has explained that yukti is not a tarka. It is tarkapurvika yojana. It is assembling the subjects as per need.

- All three commentators have explained mana as follows-

मानं प्रस्थाढकादि तुलादिमेयम् । चक्रपाणि

मीयते अनेन इति मानम्। गंगाधर

परिमिति व्यवहार कारणं परिमाणं मानं प्रस्थाढकादि। यो. सेन

Gangadhar has mentioned five types of parinam-

मानं पंचविधम् महदणुह्रस्वदीर्घपरिमण्डल भेदात्।

He also defines these five types-

अणुत्वं महत्त्वाभावो महत्व अणुत्वाभाव पंचांगुलम् दारु दीर्घ महत् चतुरंगुलाद् दारुणः।

पंचांगुलाद् अणु ह्रस्वश्च।

- Gangadhar has explained abhyasa as kriya satatya. He explained that due to abhyasa i.e. satata kriya its effects are long lasting. He has explained that due to ahara abhyasa its effect is healthy body for long time. Gangadhar also mentioned that ahara abhyasa is beneficial for sharir while shastra abhyasa is beneficial for sharir and mana. शीलनं पूनः पुनः अनुष्ठानं सततकरणं क्रियासातत्यम्। येन देहमनोभ्याम् एकीयभूय आहारआचार विशेषफलं चिरं अवतिष्ठते सो अभ्यासः।यथा यदभ्यवहृतं प्रतिदिनन्नमभ्यस्तं देहेन सहैकीभूतं तत् फलम् चिरम् अवतिष्ठते। गंगाधर

- Gangadhar has revised quote from Kanad. Kanad has mentioned only seven paradi guna. Yukti, sanskara and abhyasa are not mentioned by Kanad. Gangadhar states that these seven guna are prakruti guna and other are karya guna. So Kanad has mentioned only prakrut guna

- Chakrapani explained that when two or more mahabhuta comes together, not all their guna and karma are expressed. Only few specific guna and karma are seen. It is

swabhav of mahabhuta. So we can conclude mahabhuta after watching guna and karma of rasa.

- Chakrapani also states that mahabhuta are only nimitta karan for rasa so other mahabhuta or jala mahabhuta with dosha – these combinations cannot generate rasa.

तोयवत् पृथिव्यादयोऽपि किमिति पृथग् रसान्तरं न कुर्वन्ति..... तदापि

भूतस्वभावापर्युयोगादेव प्रत्युक्तम्, इह च कारणत्वं भूतानाम् रसस्य मधुरादिविशेष एव

निमित्त कारणत्वम् उच्यते। चक्रपाणि

- There is different between Charak Samhita and Sushrut Samhita in case of contribution of panchamahabhuta in amla and lavan rasa.

Amla – bhumi + agni (Charak samhita), Jala + agni (Sushrut samhita)

Lavan – Jala + agni (Charak samhita), pruthvi + agni (Sushrut samhita)

Gangadhar states that jala is essential for formation of any rasa. So mentioning jala is not viruddha.

Chakrapani states that though there is difference between karan of both rasa, their karma mentioned in these two compendia is same. So he has not given much importance to it.

- Gangadhar has explained bhutadhikya of shad rutu as follows-

- Hemant, Shishir – soumya,
- Vasant – soumya agneya ,
- Grishma – agneya,
- Varsha – soumya agneya vayavya,
- Sharad – soumya agneya.

- Terms explained in Ayurved dipeeka-

- षडिन्द्रियाणि मनसा समम् ।
- जीवनो अभिघातादि मूर्च्छितस्य जीवनः।
- क्षीणस्य सन्धानकरो धातुपोषकत्वेन किंवा क्षीणश्चासौ क्षतश्चेति, तेन क्षीणक्षतस्य उरःक्षतं सन्दधाति।

- हृदयम् तर्पयति इति हृदयो भवति।
- भुक्तम् अपकर्षयति सारयति।
- अवमूत्रितं मूत्रविषैः जन्तुभिः।
- परिसर्पितं च स्पर्श विशेषैः कारणडादिभिः।
- विकासी क्लेदश्लेदनः।
- अधःस्त्रंसी विष्यन्दनशीलः।
- सर्वरसप्रत्यनीकभूत इति यत्र मात्रातिरिक्तो लवणो भवति तत्र न अन्यो रस उपलक्ष्यते।
आहारयोगी आहारे सदा युज्यते।
- मोहयति वैचित्यं करोति।
- मूर्च्छयति सज्ञानाशं करोति।
- पीडनो व्रणपीडनः।
- शरीरक्लेदस्योपयोक्तेति आचूषक।
- शीतोलघुश्चेत्यकार प्रश्लेषाद् अलघुः।
- Terms explained in Jalpkalptaru
- षडिन्द्रियप्रसादनः मनसः इन्द्रियत्वेन अप्रतिषेधाद् अनुमतत्वाद् इह षडिन्द्रिय इति उक्तम्।
- षट्पदादीनामिष्टतमः इति यदुक्तं तन्मूत्र शरीररसपरीक्षार्थम् ।
- उर्जयति संन्यासादिभिश्चेतनस्य मनसः प्रबोधनपूर्वकजीवनम् स्थापयति।
- मनो बोधयति मूर्च्छादिभिश्चेतनम् मनो बोधयति।
- वातम् अनुलोमयति पार्थिवत्वेन गुरुत्वात्।
- हृदयं तर्पयति हृदयस्थ मनःतर्पणात्।

- अवमूत्रितम् मूत्रविषप्राणिभिः मुच्यते यत्र गात्रप्रदेशे
- परिसर्पितं सविष् प्राणिभिः स्पृष्टं
- च्यवनः स्त्रावकरः।
- विकाशी तीक्ष्णप्रभेद विकाशीविकशत्येव सन्धिबन्धं विमोक्षयन्।
- अधःस्त्रंसी विष्यन्दनशील
- सर्वरसप्रत्यनीकभूतः सर्वेषां रसानां परिभवकरः।
- वक्त्रं शोधयति मुखगत क्लेदं छेदयति।
- विलालयति विलीनां करोति।
- शोणितसंघातं भिनत्ति द्रवीकरोति।
- ग्लपयति हर्षं नाशयति।
- इन्द्रियाणि स्फुटीकरोति प्रव्यक्तानि इन्द्रियाणि करोति।
- कर्षयति शरीरधातूनपकृष्टान् करोति।
- मूर्छयति अन्धकारमिव दर्शयंश्चेतो हरति।
- संग्राही चलद्रवधातु संक्षेपकारी।
- सन्धारणश्चलत्स्तम्भनकारी।
- पीडन आकृष्य सङ्कोचकरः।
- शोषणः क्लेदादीनां शुष्कताकरः।
- स्तम्भनः स्खलतां चलतां वा भावानां स्थिरीकरणः।
- विष्टभ्य भुक्तान्तरं जरां गच्छति।
- Terms explained in charakopaskara-
- मनः बोधयति मनसः पाटवं जनयति विकाशयति।
- कफं विलयति द्रवयति।

- च्युतम् भ्रष्टं स्वस्थानात्।
- च्यावनः प्रत्यवयवानां स्वस्थानात् च्युतिकरः।
- विकाशी विकशन्नेवं धातुबन्धान् विमोक्षयेत्।
- सर्वरसानां प्रत्यनीकभूतः विपक्षभूतः।
- मोह अत्यन्तचित्तनाश ।
- दारयति दारणं अंगानाम् स्फोटनं।
- कुष्णाति मांसानि मांसशैथिल्यं जनयति इति अर्थः।
- इन्द्रियाणि उपरुणद्धि तेषां स्वकर्महानिं करोति।
- वक्त्रं मुखं शोधयति क्षालयति रसस्त्रावात् ।
- इन्द्रियाणि स्फुटीकरोति इन्द्रियपाटवं जनयति।
- अभिष्यन्द दोषधातुमलस्त्रोतसां क्लेदिभावः।
- विलालयति उपशमति।
- विलेखनम् ईषच्चर्मविदारणम्।
- विवृणोति प्रसारयति।
- पीडनः हृदयस्य व्रणस्य वा वातकारित्वात्।
- शरीरक्लेदस्य उपयोक्ता उपशोषणः।
- वाक् निग्रहः वाक् सङ्गः।
- स्रोतांसि अवबध्नाति रुणद्धि।
- सवाततोदशूला मलस्य अप्रवृत्ति विष्टम्भः।
- Y. Sen has defined abhishyand- abhishyand means kleda vruddhi in dosha, dhatu, mala as well as strotas. अभिष्यन्दः दोषधातुमलस्त्रोतसां क्लेदप्राप्तिः। यो. सेन

- All three have revised opinion of Sushrut samhita stating two vipaka. All three have explained that in Sushrut samhita two vipaka are based upon mahabhuta while in Charak Samhita it is based on rasa. So though there is difference between opinion , guna of dravya remains the same
- Y. Sen has clarified that in Sushrut Samhita amla rasa is not accepted as rasa of prakrut pitta. So there is no need for accepting amla vipaka. It is also logical
- Chakrapani has explained vipaka as- जठराग्नियोगादाहारस्य निष्ठाकाले यो गुण उत्पद्यते स विपाकः।
- Gangadhar has explained vipaka detail - विपाक इति पाकः पचनं द्रव्याणां स्वरूपरसयोः परावृत्तिः। सा च स्वरूपान्तरत्वेन रसान्तरत्वेन च परिणतिः। तस्या विशेषो विपाकः। जाठराग्नियोगेन भुक्तानां द्रव्याणां पाकेन जायमाने किट्टसाररूपेण पृथक्त्वे यः सारभागो द्रवरूप आद्यो रसाख्यो धातुः किट्टभागश्च मूत्रपुरीषरूपो मलधातुश्च तद्रसमलधातुभूतरसान्तरवद् द्रव्यान्तरत्वेन भुक्तानां परिणतिविशेषोऽत्र विपाकः।
- Chakrapani also explains kala maryada of action of rasa and vipaka. विपाकजश्च रस आहार परिणामान्ते भवति, प्राकृतस्तु रसो विपाकविरुद्धः परिणाम कालं वर्जयित्वा ज्ञेयः। Action of rasa seen from its contact with tongue till vipaka takes place. After vipaka, action of vipaka is seen. So pippali when taken immediately shows action of katu rasa – kanthastha shleshma shaman, mukha shodhan while after vipaka it shows action of madhur vipak as vrushya.
- Gangadhar has also mentioned that - प्राग् विपाकाद्धिरसकार्यं भवति पाकादुत्तरं विपाककार्यं भवति।
- Important principle by Chakrapani - तथा तत्र विपाकस्य रसाः समानगुणतयानुगुणा भवन्ति, तत्र बलवत् कार्यं भवति; विपर्यये तु दुर्बलम् इति ज्ञेयम्।

- Gangadhar has explained pravara madhyam avara bheda of vipaka- तेन मधुररस विपाको मधुरः श्रेष्ठो विण्मूत्रमोक्षे कफशुक्रवृद्धौ च । लवणरसविपाको मधुरस्त्वल्पः सृष्टविण्मूत्र शुक्रनाशनश्च मध्यमः।
- Chakrapani has explained why other than mrudu etc eight guna, are not mentioned as veerya - तेन अष्टविधवीर्यवादिमते पिच्छिलविशदादयो गुणा न रसादिविपरीतं कार्य्यं प्रायः कुर्वन्ति, तेन तेषां रसाद्युपदेशेनैव ग्रहणं ; मृद्वादीनान्तु रसाद्यभिभाकत्वमास्ति।He stated that other guna acts according to rasa. They can't suppress rasa, vipaka etc. So mrudu etc eight guna which can suppress rasa etc are mentioned as veerya. He has explained example of pippali and bruhat panchamula.
- Viruddha ahara is defined as- देहधातूप्रत्यनीकभूतानि द्रव्याणि देहधातुभिः विरोधमापद्यन्ते। च. सू. २६/८१ While commenting on it Chakrapani and Gangadhar states that- शरीरधातुविरोधं कुर्वन्ति इति वैरोधिकाः। देहधातूप्रत्यनीकभूतानि इति देहधातूनां रसादीनां वातादीनाञ्च प्रकृतिस्थानां प्रत्यनीकस्वरूपाणि। चक्रपाणि देहधातूप्रत्यनीकभूतानिति देहधातूनां रसादीनां पुरीषमूत्रवातपित्तकफादीनां स्वेदादीनाञ्च प्रकृतिस्थानां प्रत्यनीकभूतानि गुणविपरीतगुणयोगेन नाशकभूतानि द्रव्याणि देहधातुभिः सह विरोधमापद्यन्ते न समानगुणानि। गंगाधर
- Gangadhar explained that- रसतस्तुल्यानि पाकतः वभिदन्नानि स्युस्तेषां संयोगान्न तथातिमात्रं विरुद्धत्वम्। पाकस्तुल्यानां रसतो भिन्नानाञ्च संयोगेऽपि न तथापिमात्रं विरुद्धत्वम् इति। If rasa and vipaka are different then intensity of that viruddha decreases.

- As chakrapani has taken mula sutra as- 'दोषं आस्त्राव्यं', he has commented on it- दोषमास्त्राव्येति दोषानुत्क्लिष्टरूपान् जनयित्वा न निर्हरति इति। Chakrapani states that term 'न निर्हरति कायतः।', is mentioned to differentiate between viruddha ahara and shodhan dravya. Both do dosha utkleshana. But shodhan dravya expels dosha out of body which viruddha dravya can't do
- Chakrapani has classified viruddha ahara on the basis of – desha, kala, agni, matra, satmya, desha, sanskara, veerya, kushtha, avastha, karma, parihara, upachara, paka, sanyoga, hruda, sampad and vidhi. He has given example of each type of viruddha. These examples are very useful to decide viruddha in present era.
- Most important siddhant stated by Chakrapani and Gangadhar is-.
एषां वैरोधिकानां द्रव्यान्तरयोगात् न विरुद्धता भवति। गंगाधर
अनेकद्रव्यसंयोगादत्र विरोधिनामविरोधः, विरोधिमात्रसंयोग एव विरोधि भवति।
चक्रपाणि

Dravya which are mentioned as viruddha when mixed with other dravya they don't act as viruddha. So ushna madhu with vama dravya do not act as viruddha.

- Y. Sen has explained following terms
 - मार्गणां स्रोतसां उपरोधाय च।
 - महाभिष्यन्दितया मार्गोपरोधकरत्वात् विबन्धजानां।
 - वैकल्यं विकलेन्द्रियत्वं।
 - मूकता अवचन।
 - मिन्मिनः सानुनासिक सर्ववचनः।

- Gangadhar has explained following terms-
 - जाड्यम् अव्यक्तवचनम्।
 - विकलं मनसो वैकल्यं व्याकुलत्वं
 - मूकता वाग् रहितत्वम्
 - मैन्मिन्यम् सानुनासिक वचनत्वम् इति।
 - धमनि प्रविचयः धमनीनां विस्तारभावः।

C) CLARIFICATION OF DRAVYA-

a) By Gangadhar-

- कृष्णगन्धा शोभान्जन।
- अर्जक पर्णाशभेद।
- सुमुख तुलसीभेद।
- सुरसः पर्णाशः।
- करमर्द पानीयामलक।
- पारावतो जम्बीरविशेष।
- आक्षोड आखरोट।
- कङ्ग कामनिस्तृण धान्यभेद।
- वरको वनकोद्रव।
- पद्मोत्तरिका-कुसुम्भ
- शार्करो मैरेय- शर्कराकृतो मैरेयः।
- हारिद्रकः पक्षिविशेषः।
- उपोदिका- पुदिना।
- बलाका - काणवकी।

• मत्स्यनिस्तालनं मत्स्यभर्जने क्रियमाणे निर्गतं यन्मत्स्यस्यैव तैलं।

• भासो गोष्ठकुक्कुटः।

b) By Chakrapani-

• पद्मोत्तरिका- कुसुम्भ

• शार्कर- मैरेय

• हरिद्रको- हरिताल इति ख्यात पक्षी।

• सीसको हि भट्टिकरण काष्ठमुच्यते।

• निस्तालनं वसा।

• भासो गोष्ठकुक्कुटः।

c) By Y. Sen-

• पद्मोत्तरिका- कुसुम्भ

• शार्कर- शर्कराकृत मद्य

• मैरेय- सुरासवौ एकीकृत्य पुनः संधानात् मैरेयः।

• हरिद्रक हरिताल इति ख्यातः पक्षिः।

• हरिद्रः कुप्रसवः शाकविशेषः सर्पच्छत्रा नुकारीपीताभासः।

• बलाका पक्षिभेद।

• कुल्माष्ः यवपिष्टं उष्णोदके सिक्तं ईषत् स्विन्नं अपूपीकृतं।

• मत्स्याः निस्तल्यन्ते भृज्यान्ते येन तैलेन तत् मत्स्यनिस्तलनं।

27. ANNAPANA VIDHI

SUMMARY OF ADHYAYA –

It is third chapter of annapana chatushka. Here vidhi means types. All types of anna and pana are described here so the name. Though all types are not described here, principles about getting knowledge about anukta dravya are mentioned. Ahara is classified into twelve groups – shuka, shami, mansa, shaka, phala, harit, madya, ambu, gorasa, ikshu, krutanna and aharayogi. Each group has been discussed in detail. At starting and last importance of ahara is mentioned. Thus this chapter is important for knowing general qualities of each group as well as individual dravya.

TITLE OF CHAPTER AND SEQUENCE –

In previous chapter general qualities of ahara as per guna, rasa, vipaka, veerya, and panchamahabhuta are mentioned. Now to describe the qualities of specific group as well as individual dravya this chapter has been set off. Anna and pana is adhikaran of this chapter so as per adhikaran name of chapter is given as annapana vidhi.

All three commentaries seem to be in agreement with each other about title and sequence of the chapter.

CLASSIFICATION OF AHARA –

In Charak Samhita both anna (solid) and pana (liquid) are classified into 12 groups in the same chapter.

In Sushrut Samhita, Ashtang Sangraha and Ashtang Hrudaya solid and liquid are classified into separate chapters. In Sushrut Samhita su.45 and 46 – drava dravya and annapana vidhi, Ashtang Sangraha and Hrudaya – Drava dravya vidnyaneeya and anna swarupa vidnyaneeya liquid and solid are mentioned respectively. In Sushrut Samhita groups are elaborated in detail.

Shuka varga –

As shuka varga is important amongst all, it is mentioned at first. It is the major category of food ingredient mentioned in the ancient text. Shuka dhanya means grains

which grow with tunda, bala, shuka. All compendia have explained three types of it – shali, shashtik and brihi. It is based on the season in which they grow. Shali dhanya usually possess madhur rasa, madhur vipaka and sheet veerya. They act as shukral, mutrala, bruhana.

All have explained that species have different names in different region. So may be same species have different names in different region. Some names are on the similarity of rupa, guna or karma of other species. Some species are not found nowadays.

Shuka dhanya which we use nowadays and mentioned in chapter are –yava, venu yava, godhum. Shuka dhanya which we use but not mentioned in samhita are – jawar, bajara, maka etc. Their qualities are not mentioned in bruhatrayee.

In Sushrut Samhita qualities of brihi are mentioned on the basis of bhumi (soil) where it grows. In this chapter at starting it is mentioned that plant kingdom depends upon (soil) rasa from pruthvi for nourishment. So it is important to have knowledge from where it comes. So these qualities of dagdha bhumi, sthalaja, anupa etc. are very important. Thus grains which grow at dagdha bhumi are beneficial in kapha. The grains which grow at jangal are beneficial in kapha pitta and do agni vardhan. The grains which grow at anupa desha are beneficial in pitta. They are vrushya, balya and kapha – shukra vardhak.

Even qualities of ropya and atiropya shuka are also mentioned. Ropya means these species are extracted from their original space and again cultivated at different place. When this process is repeated for two, three or more times, it is known as atiropya. Rice which we used today can be included in this category.

Thus we can compare qualities of cereals we use today on the basis of general qualities given in compendia as well as desha where it grows.

It is observed that shali, godhum and yava were main components of diet at ancient time. Different types of shali were mentioned. Different types of processed food with shali and shami were used. They were mainly – peya, vilepi, manda, odana, krushara – goudhumika, dhana, pruthuka, parpata etc. Thus main ingredient was rice with shimbi.

Even in Charak Samhita there is no reference of roti as such. The major category of food ingredients mentioned in the ancient texts.

The major cereals and millets used in India are rice, wheat, jawar, bajara, and ragi. They contribute to 7-8 % of daily energy of majority of Indians. Cereals contain 6 to 12 % protein which is generally deficient in lysine. Among cereals rice protein is of better quality than the other. (as compared to essential Amino Acids content). They are largely composed of starch, a complex carbohydrate. (Cereals are also source of some nutrients like Ca and Fe) Although they are not rich in these minerals, they contribute significantly due to fairly large amounts of cereals consumed daily. However rice among the cereals is poor in these two minerals, the content depending upon the extent of polishing.

Cereals particularly the whole grains are an important source of B vitamins. It is in outer bran and so level is decreased in highly polished grains.

Cereals together with pulses can nearly meet EFA requirement of an adult. Carbohydrates provide less calories than fat. Getting energy from intake of plant food such as cereals is better than getting it from food of animal origin. Cereals do not contain cholesterol so it does not affect incidence of many circulatory diseases. The cereals lack uric acid, responsible acid to attack the joints and to cause many pains to the patients of gout or the people with arthritis. The kidney or the liver of the people who eat vegetable food must work less to purify toxins contained in meat. In addition, the fat contained in cereals, present in the germs are poly unsaturated.

The carbohydrates in cereals disintegrated are starches. Starch once in the body, is disintegrated into cells. Thus the absorption of these carbohydrates in the body is gradual, so these types of food can maintain levels of blood sugar balanced, without major changes. When we eat other foods rich in carbohydrates such as foods sweetened with sugar causes drastic changes in blood sugar levels. Therefore the grains are suitable for diabetes patients. Since they stabilize better the blood sugar level.

Whole grains i.e. those who have not undergone a refining process are very rich in fiber. Role of fiber in the control of the constipation is crucial. Also its ability to decrease cholesterol levels has been recognized. It is important factor in preventing colon cancer. Fiber increases and promotes bowel evacuation faster which gets the toxins in the stool from the bowel are expelled before absorbing in the body itself.

Lignans from wheat, acid lactones from oats inhibits the development of human estrogen appear to be responsible for the development of cancer cells.

A cereal is any grass cultivated for the edible components of its grain (botanically a type of fruit called caryopsis) composed of the endosperm, germ and bran. In their natural form (as a whole grain) cereals are a rich source of vitamins, minerals, carbohydrates, fats, oils and proteins. When refined by the removal of the bran and germ, the remaining endosperm is mostly carbohydrate.

Some grains are deficient in the essential amino acid lysine. That is why many vegetarian combine their diet of grains with legumes. Many legumes however are deficient in essential amino acid methionine which grain contain. Thus combination of legumes with grain forms a well-balanced diet for vegetarians.

SHAMI VARGA

Shami are also known as shimbi dhanya or vaidala dhanya. Chakrapani and Gangadhar have mentioned shami as supa yoni while Y. Sen has mentioned it as originated in shimbi (shenga).

In Charak Samhita species mentioned are – Mudga, masha, rajamasha, kulattha, makushtaka, chanaka, masura, khandika, harenu, tila, adhaki, avalguja, adagaja, nishpava, kakando, atmagupta,

In Sushrut Samhita they are named as vaidala. Species different from Charak Samhita are kalaya, satina, aranyamasha, vanakulattha, mudgaparni, mashaparni, mulak shimbi, shuka shimbi, kusumbha, atasi, siddharthak, sarshapa(rakta).

In Ashtang Sangraha and Hrudaya species mentioned different from Charak Samhita are – vanamudga, phaladhakya.

Shami dhanya (pulses) represents dicotyledons. They are rich in proteins. Plant proteins are of poorer quality compared to animal proteins. They are incomplete protein. In general all species have madhur kashaya rasa and sheet veerya. They are guru and ruksha. It causes vata prakopa in koshtha. They are not vrushya and not beneficial for eyes. Important principle mentioned about shami is it should be taken by balavana and after processing with sneha.

Mudga is mentioned as best amongst this class while masha is mentioned worst in the same. If we see qualities of both mentioned in compendia, we can't find reason. Why they are mentioned as best and worst. Masha is actually vrushya then also mentioned as worst. On the basis of nutritional values there is not much difference between two. Masha has more phosphorus and even protein quality is better than all others. So it can be concluded that mudga is mentioned as best because of its bio availability of proteins and also it do less vata prakopa as compared to others.

Some important principles about using dhanya (shuka and shimbi) –

- 1) New dhanya (fresh from farm) should not be used as it is abhishyandi. Even it should not be used after two years as it loses its nutrients. So two year as it is from 6 months up to 24 months.
- 2) Crops which grow in very less time are laghu.
- 3) Dhanya which is nistusha or little bit fried also becomes laghu. So if there is no other option rather than using nava dhanya, it should be taken as nistusha and should be used after frying.
- 4) Though general qualities of that species are mentioned, effect of desha (place of origin) is significant on the qualities. It is clearly mentioned in Sushrut Samhita. Thus using species from particular space which is followed by tradition is a very good practice.
- 5) As per opinion of Chakrapani – shali, shashtik and brihi comes in Hemant, Grishma and Sharad rutu respectively. So influence of season on their qualities is also observed. Shali from hemant are madhur – madhur – sheet. Here we can consider if pakva kala of that particular species is Hemant rutu, then they will possess all qualities mentioned of that of shali etc.
- 6) Shami dhanya is important source of b vitamins. But they are in outer bran and so when we used highly polished cereals, their level is very low.
- 7) Shami are also source of some nutrients like ca and Fe. Though they are not rich in these contents, they contribute significantly due to fairly larger amounts consumed daily.

- 8) Godhum contains glydin and glutenin. When water is added into its flour, gluten sheets are formed which have elasticity. So we can use godhum to make different receipies like poli, paratha, stuffed paratha, puri, bread and cake.
- 9) We use godhum in the form of daliya, rava, kanik and maida. Daliya contains proteins and starch with bran (outer covering).In rava bran is absent. In kanik whole gram flour it is separated by sieving the flour. Maida do not content outer covering as well as endosperm. So not beneficial for health.
- 10) All truna dhanya, have more roughage. So they can't be used by boiling. But grains like jvari and bajara, gluten is less. So we can't do puri, poli, bread etc. from it. We use it in the form of bhakari or thalipeetha. Proteins are similar to godhum. So these other species can be used for protein supplement in persons having problem in metabolism of godhum.
- 11) Pulses are rich source of protein. The protein of pulses is of low quality since they are deficient in tryptophan also. Since they are rich in lysine they can supplement protein of cereals. The most effective combination is 4 parts of cereal protein and 1 part of pulse protein.
- 12) All shimbi are madhur kashaya – katu, ruksha, and vatala and kapha pittaghna. Except mudga and masur all causes adhmaana.
- 13) Shimbi should be used by balavan and with sneha. In presence of sneha, bio availability of proteins increases.
- 14) Maximum pulses causes' adhmaana, vata prakopa in koshta – to avoid it they should be used after processing – boiling and processing with sneha. Our traditional method to do sanskara with rasona, hingu is a better option.

MANSA VARGA –

Throughout the world non vegetarian diet occupies the first place among the dietary ingredients. In all compendia mixed diet is suggested Charak emphasized the role of meat in the diet for improving body weight. Mansa varga is divided into 8 subtypes in Charak Samhita. While in Sushrut Samhita it is divided into two main types – jangal and anupa. Again jangal is divided into 8 subtypes and anupa into 5 subtypes. General qualities of each subtypes as well as qualities of meat of some individual animals are

mentioned. As we don't know each of these types nowadays, we have to consider the qualities of meat as per class they belong and desha from where they are.

Meat of prasaha, bhushaya, anupa, varija and varicharina is guru, ushna, snigdha and madhura. So it is vatahara and kaphapitta vardhak. It is best among vrushya dravya. It should be eaten by people who do exercise daily and whose agni is good. It is especially beneficial in jeerna arsha, grahani, shosha etc.

Meat of vishkira, pratuda, jangal and mruga is madhura, kashaya, sheeta and laghu. It is especially beneficial in sannipata in which kapha is hina, vata is madhyam and pitta is in excess.

Aja mansa and avika mansa is mentioned separately. It is mentioned that it has similarity with human dhatu so it is more beneficial. Mostly it is used in practice. Though we don't use meat of other species, its use in specific conditions or in strengthening specific organs can't be ignored.

Meat, eggs, fish are rich in good quality protein and they also provide B vitamins. Flesh food contents B12 which is absent in plant foods. Liver is also good source of vitamin A. Fish is good source of calcium. Fish also contain W-3 fatty (poly unsaturated) acids which are known to protect against cardio-vascular diseases.

Eggs are rich source of all nutrients except ascorbic acid. Egg protein have the highest nutritive quality as compared to any dietary protein. Hen egg white also contains some riboflavin. Raw egg white contains anti nutritional factor avidin. Egg white also contains a protein called ovomucoid which can inhibit trypsin activity. The egg white of duck has a more powerful trypsin inhibitor. (ovomucoid) than hen egg white. Cooking and boiling destroys these anti nutritional factors. This is why Charak has mentioned it. Proteins from animal origin have all essential amino acids. They are also highly digestible.

MANSA WHICH IS TO BE AVOIDED –

- 1) Swayam mruta
- 2) Vruddha
- 3) Bala

- 4) Krusha
- 5) Amedura
- 6) Dead due to poisons
- 7) Mansa of animals which is nourished at asatmya desha and with asatmya ahara.
- 8) Vyad sudit – dead due to bite of poisonous animals.

Taste, qualities and cooking time of meat depends upon –

- 1) Animal
- 2) Age
- 3) Part of body from which it is taken.
- 4) Overall nourishment of that animal.
- 5) Nature of animal – moving or sitting at one
- 6) Habitat.

SHAKA VARGA –

Shaka varga is divided into 5 subtypes on the basis of part used – patra, pushpa, phala, nala, kanda and sanswedaja. Each type is guru than its pervious one.

In Bhavprakash it is mentioned that generally shaka causes diseases and ultimately causing sharir nasha. So wise person should avoid shaka to maintain healthy. He has also mentioned that shaka are vishtambhi, guru, ruksha. They forms excess stool and stimulates excretion of mala, mutra and apana. Shaka are not beneficial for eyes and skin complexion.

Some compendia from madhya kala have mentioned it. But compendia before them have not mentioned it. In Compendia like Charak Samhita Sushrut Samhita and Vagbhat, shaka varga is not contraindicated. It may be due to impurities from soil, bacteria, pesticides comes with them. But again it is issue related to cleaning and sterilization. In Charak Samhita one principle is mentioned about supya shaka. It should be taken by balavan only and it should be boiled. After removing water it should be processed with abundant fats.

Shaka which should be avoided –

- 1) With krimi
- 2) Damaged by vata, atapa.
- 3) Shushka
- 4) Jeerna
- 5) Anavarta
- 6) Processed without fat.
- 7) Aparistruta – from which water is not removed after boiling.
- 8) Aam
- 9) Adesha –species which are grown in unhealthy soil and climate.
- 10) Starchy vegetables have higher G.I. So they should be taken in moderate and should be taken with low G.I like asparagus, cucumber and leafy greens. Potato has highest G.I -84.
- 11) Dirty – Pesticides causes abdomen pain, nausea and vomiting.
- 12) Cruciferous vegetables – (cauliflower, cabbage, and broccoli) – They not only make you fart more, but also increase the pungency of your flatulence. Raffinose is a sugar found in these vegetables that goes undigested until it reaches the large intestine where it is fermented by gas producing bacteria. Smell comes due to its sulphate content.
- 13) Fat free / steamed – You will miss out on some of powerful fat soluble disease fighting compounds in fresh fruit and vegetables. According to a pardne university, as little as 3 gms of mono unsaturated fat can help the body to absorb vegetable carotenoids.

PHALAVARGA –

Sometime fruits can be used as vegetables so this class is mentioned after phala varga. Draksha/mrudvika is mentioned first as it is best amongst all phala.

Fruits contain vitamin A and vitamin C. Different species contains different types of acids such as tartaric acid, citric acid, malic acid. Fruits have their specific smell as well as taste due to these acids. When fruits begin to ripe, percentage of acid decreases and percentage of sugar increases.

These fruits can be grouped as per their rasa, guna, prabhav etc.

Madhur madhur sheet –

Like mrudvika, kharjura, phalgu, parushaka, madhuka, amrata, tala, narikela etc – These are beneficial in vata pitta. They act as bruhan, vrushya, tarpan, dahashamak.

Amla –

As parushaka, draksha, badar, aruka, karkandhu, nikucha, paravata etc. – These are pitta kapha prakopaka, ruchivardhak.

Kashaya sheet –

Fruits like tanka, bilva, kapiththa, jambav etc – They are grahi and durjara and acts as kapha – pitta shamak and vatakara.

Madhur Kashaya Sheet –

Simbitika, Gangeruka, karir, bimbi, todan, dhannan, panas, mocha, rajadan – They are grahi and pitta kaphanashaka.

Prabhav –

Prabhav has to be known by aptopadesha. examples are- dadim – hrudya. Aam kapiththa – kanthaghna.

Thus the qualities of fruits which are not mentioned here should be guessed upon basic factors such rasa, vipaka and veerya.

HARIT VARGA –

Harit varga can be used without processing with agni. These species are not main ingredients in diet. But they are used in small amount in processing of food, as well as used before, in between or after meals with other food stuff.

Most of these dravya has katu vipaka and ushna veerya. So they are beneficial for vata kapha but causes pitta utklesha. So persons having pitta prakruti, pitta vikar and in ushna kala they should be avoided.

MADYA VARGA –

The substance which produces inebriant state after consumption is known as madya. Different types of madya like sura, sidhu, arishta, asava etc. are mentioned in different compendia. The process involved in the preparation of alcohol / madya is called as ‘sandhana kalpana’. In this process drugs are mixed with some liquid media and stored for a specific period for fermentation.

Usually madya refers to the fermented product produced by using sucrose or fructose sugars etc. as major ingredients. Sukta is the ferment prepared by using polysaccharides etc. as a major ingredient. The former is madhur prominent while later is amla prominent.

Madya varga mentioned here usually referring to beverages used in diet. Asava and arishta are usually fermented medicaments used in diseased conditions. Asava is made from swaras while arishta is made from kwath. But this differentiation is not made in Charak period.

Generally all madya have amla rasa and amla vipaka. So they cause pitta utklesha. They are useful in kapha, vata and vibandha. They are ruchikara. Nava madya is laghu, rochak and strotas shodhak.

Madya is responsible for harsha, preenan, varna, pratibha, tushti, pushti, bala. It lessens bhaya, shoka and shrama. These qualities can be acquired when it is taken in proper dose and by proper procedure.

A chemical change brought about in organic substance by living organisms such as yeast or by enzyme action is known as fermentation. Usually applied to the alcoholic fermentation produced by the action of zymase on certain sugars, giving ethanol and carbon dioxide. Alcohols are a class of organic compounds derived from the hydrocarbons one or more hydrogen atoms in molecules of later being replaced by 'hydroxyl group'. The -Oh group is polar, while the hydrocarbon part is non-polar. The lower alcohol with small number of carbons is freely miscible with water in all proportions. As the number of carbons increase in higher alcohols, they become altogether in soluble in water and practically non polar ethyl alcohol is the main constituent of all kinds of alcoholic beverages.

JALA VARGA –

Jala is the important factor in our diet. It is useful for every stage from preparing food to taken as anupana.

Though in Samhita it is mentioned as divya jala is best amongst all and it has all good qualities, but nowadays it is not possible to collect it by procedure mentioned in compendia. Even though if we collect it as per given procedure, due to pollutants it will not be pure. As nowadays high content pollutants in atmosphere pollutes rain water.

Rain water when falls on the earth, it acquires qualities of that specific land (desha). So we got different qualities of different water.

Even water from different sources has different qualities. So qualities of water from river, lake, etc. have qualities depending upon place of origin and also place from where it flows. Even changes in season also affect qualities of water.

Water which should be avoided –

- 1) Picchil
- 2) Krumil
- 3) Klinna
- 4) Parnasha valak kardam
- 5) Virasa
- 6) Sandra
- 7) Durgandhi

Water is used in different forms in different conditions. Koshna jala, sheeta jala, ushna jala, shruta sheet jala, oushadha siddha jala are used.

Water when consumed before meals, causes karshya, if consumed after meals causes sthoulya. So water should be taken in appropriate quantity with meals.

Water constitutes nearly 2/3 of total weight of the body. 79% blood, 80% of brain and muscles and 10% even of bones. Usually it is utilized as a solvent and diluents in the body. Its main function is –

- 1) Replaces loss of fluids from tissues.
- 2) Maintains the fluidity of blood and lymph.
- 3) Help in elimination of waste materials from the body.
- 4) Acts as a vehicle for dissolved food
- 5) Helps in secretion of digestive juices.
- 6) Regulates body temp.

The minimum amount of water required for drinking and cooking per head per day is 4.55 liter.

Rain water receives impurities from atmosphere such as dust, soot, suspended matter and even microbes, gases like H₂S, CO₂, NH₃, N₂ etc. It is soft, as it contains no

mineral salts dissolved in it. So it is suitable for cooking, washing etc. However as being soft, it is liable to corrode lead pipes and hence can cause lead poisoning.

Due to our lifestyle some other facts about jala varga should also be noticed –

- 1) Excess chlorination – chlorine is one of the halogen group compounds. It is well known that all halogens are carcinogenic.
- 2) Water is stored in plastic bottles.
- 3) R/O water – minerals are lost.
- 4) Use chilled water frequently can cause agnimandya.

DUGDHA VARGA –

After water, milk is the most commonly used liquid and is also essential part of nutrition. During the early life one requires milk as a main diet. Apart from milk, several milk products have been elaborately described along with their therapeutic utility.

In general milk possesses qualities like madhura rasa, snigdha and sheet. It acts as stanya vardhak, trupti janana, bruhana, shukrala, medhya, balya, jeevaneeya, shramahara. In Charak Samhita 8 types of milk were described as per origin. Qualities of each type are different.

Generally dugdha is guru so it is not beneficial in person with mandagni. Dugdha is mentioned as ‘purnanna’ in ancient text. But as per conditions at present, it is not true because quality is not same as mentioned in compendia. For attaining characteristics of dairy farms, person mixes unexpected even poisonous materials in milk. Even oxytocin injections are given to animals for more milk production. Many impurities are also added. Nowadays animals (cows and buffalos are kept in small space and they don’t have to wonder for their food. So these all factors affect qualities of milk.

Milk is not only a source of good protein, but also calcium and riboflavin besides some other nutrients. However milk is deficient in iron and vitamin C. Unless whey is discarded the products of milk retains all the nutrients present in the milk. In dugdha varga dadhi, takra, piyusha, morat etc. are described. In modern science dadhi is suggested in most digestive problems as it contents lactobacillus. Though modern science says that milk and curd are nutritionally same, in ayurved it is contraindicated for daily

consumption and night consumption. Also it is mentioned that it should be taken by mixing sugar, mudga yusha or amalaki etc. So we can't judge benefits of substance only on the basis of nutritive values. Though nutritive values are similar, their structure may be different. Even its metabolism, absorption and hence bio availability changes.

In case of takra it has to be mentioned that takra has ushna veerya. So it should not be taken in ushna kala. We see everywhere takra is taken in summer. It is beneficial in vata and kapha, but not in pitta and rakta. Qualities of takra depend upon process. e.g. chacchika – type of takra in which butter is removed and then plain and clear water is added into it and again churned. This is sheet and pittaghna, thus qualities changes according to the process (sanskara). Though nutritive values are merely similar as made from same source, its effect on dosha – dhatu – mala differs. So milk of different species suggested in specific conditions.

Navaneet –

It is rich in vitamin A. so it is beneficial for eyes. So in ayurved netrya property is mentioned. Qualities mentioned in compendia can be obtained only if it is prepared by traditional method. Butter available in market doesn't have such qualities. It is loaded with salt and preservatives. Sometimes it is prepared directly from milk. But qualities differ due to absence of sanskara. Adulteration with urea, sugar, starch, resorcin, vanaspati, floor of jvari is also common.

Ghrit –

Ghrit is mentioned best amongst all sneha. It is madhur – madhur – sheet. It is beneficial in mada, apasmara, murccha, shosha, unmad, gara and jvara. Especially puran ghruta is useful in manas vikar.

Ghrit is composed of – moisture – 14.4%, fat – 32.4%, protein -36%, lactose – 12% and ash – 5.2 %.

It contains approximately 8 % lower saturated fatty acids which are easily digestible. It contains vitamin A, D, E and K. Vitamin A and E are antioxidants and are helpful in preventing oxidative injury to the body. Ghrit contains 4-5 % linoeic acid as essential fatty acid which promotes proper growth of human body. During preparation of

ghruta protein casein is removed. Animal studies have shown that casein elevates cholesterol. Its digestibility coefficient or rate of absorption is 96 % - highest in all oils and fats. Lipophilic action of ghee facilitates transportation to the target organ and final delivery inside the cell because cell membrane also contains lipid. This lipophilic nature of ghrut facilitates entry of the formulation into the cell and its delivery to mitochondria, microsome and nuclear membrane.

Thus due to these qualities ghrut is best. Also it melts at body temp and is metabolized and absorbed easily than any other fat.

Ghrut contains higher level of saturated fatty acids. There is carbon chain of 4 to 6 carbon. So it can penetrate other substances easily.

Ghrut is also prepared from milk directly but qualities will be different as there will be no sanskara as in traditional method. Most of people use mahisha ghrut.

Ghrut helps to form a versatile diet e.g. – dal + ghee, thalipeetha + ghee, puran poli + ghee. It adds essential fatty acids.

Lecithin and sphingomyelin are must for nerve conduction. Essential fatty acids are must for their synthesis. It helps in absorption of fat soluble vitamins and their penetration at cellular level. So ghrut acts as medhya- helps for better nerve conduction.

Cheese – To make it solid, fat of pig is used.

Peneer – salt / preservatives are used to increase shelf life.

Method of eating is wrong comes under viruddha.

IKSHU VARGA –

Ikshu varga and madhu varga are described in one category by Charak. Different types of sugars as well as products from sugar cane are also mentioned in this class. Four varieties are mentioned in Charak Samhita. In Sushrut Samhita twelve varieties are mentioned while in Bhavprakash thirteen varieties are mentioned.

All ikshu are madhur- madhur -sheet and snigdha. They are vrushya, sara and bruhana. In Samhita it is mentioned that these qualities are of sugar cane and not juice. Juice is mentioned as vidahakara. Sugar cane juice is considered an alkaline forming food

because of the high concentration of calcium, magnesium, potassium, iron and manganese in it.

Raw sugar cane juice can be health risk to drinkers due to unhygienic conditions under which it is prepared. There are some diseases that can be transmitted by raw sugar cane, such as leptospirosis. There are also concerns on the use of systemic pesticides such as carbofuran used in cultivation of sugar cane. As these pesticides are absorbed by the plant, high levels may be found in extracted juice.

In ancient compendia guda is mentioned as responsible for krimi roga and aggravates majja rakta meda mansa vikara. Types are mentioned according to % of boiling. Jaggery is made by boiling sugar cane juice. As it begins to boil molasses is separated out. It is boiled till it becomes thick and then after cooling jaggery is made. It is a traditional non centrifugal cane sugar. It contains up to 50 % sucrose, up to 20 % invert sugar, and up to 20 % moisture with the remainder made up of insoluble matter such as wood ash, proteins and bagasse fibers.

Quality of the jaggery is judged by its colour – brown means it is higher in impurities and golden yellow implies it is relatively pure. Due to this grading scale there are malpractices for adding colour or harmful chemicals to stimulate golden colour.

Sucrose content in both jaggery and sugar are identical. Since sugar has been refined all other constituents of sugar cane juice have been removed, making it look white. Jaggery contains 11.3 mg iron / 100gm. Process of making jaggery which does not involve any chemical agents has all natural mineral salts retained in it. Jaggery is loaded with many essential nutrients such as vitamins and minerals. It has potassium which helps in reducing bloating and water retention. It activates various digestive enzymes speeding up digestion. It contains phosphorus. As it is prepared in iron pots, iron content jaggery is more than other sweeteners.

Though sugar is included in Ikshu varga, its excess intake has hazardous effect on health. In ancient time quantity of sweet in diet and even their frequency was very limited as compared to present. Sugar increases the risk of obesity, diabetes and heart disease. Large scale studies have shown that the higher glycemic food including foods containing sugar, a person consumes, the higher his risk for becoming obese and developing diabetes and heart disease.

Sugar causes blood glucose to spike and plummet. Unstable blood sugar often leads to mood swings, fatigue, headache and cravings for more sugar. High sugar diets often result in chromium deficiency. One of chromium's main functions is to help to regulate blood sugar. Sugar accelerates again.

India is only country where cane sugar is used. In rest parts of world beet sugar is used.

HONEY –

In Charak Samhita 4 types of honey while in Sushrut Samhita 8 types are elaborated. In general it has madhur kashaya rasa along with ruksha sheeta laghu guna. Its action is dipan, varnya, chakshushya, sandhan, chedan. It is one of best yogavahi dravya. So it is used as anupana for many medicines.

It is mentioned that it shouldn't be taken by heating or in hot season. Also it should not be taken in large quantity.

Nectar itself is composed mainly of sucrose and water. Bees add enzymes that create additional chemical compounds, inverting the sucrose into fructose and glucose, and then evaporate the water so that honey is a source of carbohydrates containing –

- 1) 80 % natural sugar – mostly fructose and glucose.
- 2) 18 % water – the less water content honey has, the better the quality of honey.
- 3) 2 % minerals – vitamins, pollen and protein. The vitamins present in honey are B6, thiamin, niacin, riboflavin, pantothenic acid and certain amino acids. Minerals found in honey are calcium, copper, iron, magnesium, manganese, phosphorus, potassium, sodium and zinc.

PRECAUTIONS TO BE TAKEN ABOUT HONEY –

- 1) Honey shows side effect with children below one year. They may experience food poisoning due to clostridium botulinum.
- 2) Heating of honey should be avoided as the process generates a particular chemical compound called Hydroxymethylfurfural (HMF) that may damage the DNA.
- 3) Eating too much honey may lead to stomach problem – stomach cramps, bloating and diarrhea.
- 4) Ghrut – madhu in same concentration.

- 5) Fructose in honey doesn't need insulin to digest so it can be used in cases where sugar is contraindicated (DM)

KRUTANNA VARGA –

Krutanna means food prepared from raw material which are mentioned before in various varga especially shuka and shami varga. Food articles which are mentioned in Charak Samhita are yavagu, odana, kulmasha, yusha, soup, saktu, dhana, shashkuli, pupa, pupalika, veshavara, vimardaka, rasala, panaka, raga, shadava, avaleha, shukta and shindaki. General qualities and sometimes main ingredients are mentioned in Charak Samhita but process / method of preparation is not mentioned. In Sushrut Samhita and Ashtang Sangraha some new food stuffs are added. But again there also method of preparation is not mentioned.

Krutanna with all ingredients and method of preparation are mentioned mostly in compendia from Madhya kala. Compendia like Bhava prakarsha, Nighantu ratnakar, kshem kutuhal describes krutanna in details. This variation in description of krutanna also indicates changing pattern of our food habits.

In period of Charak Samhita and Sushrut Samhita, cereals and pulses were predominant contents of main course of food. Different types of peya, vilepi, odana, manda and yusha was main course. Odana or vilepi were prepared as per need and liking with ksheer, vegetables, pulses etc. Though there were no technical assistance for calculating nutritive values or calories, keen observation of these wise people made the diet complete. Diet was not restricted as veg or non-veg. So mixing food with plant origin and animal origin is a good idea to make food complete.

It is not mentioned that every substance from each class should be taken daily. While describing class their general qualities and after that individual qualities are mentioned. It means one should think whether it is beneficial for him before consumption. In Ayurved good quality diet is mentioned as – shada rasatmaka, ushna, snigdha, matravata. It should be taken at as per desha, kala, and procedure. Ahara should be taken according to – prakruti, karan, sanyoga, rashi, desha, kala, upayoga sanstha, upayokta. Thus from krutanna one has to choose his own food as per his need.

In Charak Samhita there is no description of roti, it is in Ashtang Hrudaya and later on in Bhava prakarsha. So may be in era of Charak Samhita roti /poli was not main diet. Odana was main food. Qualities of odana depend upon process and substance used in processing if any. Even procedure and ingredient described are different than we eat today. In Rasala, marich is mentioned which we don't use nowadays.

Though odana was main food course, its method of preparation is different. It was not prepared in cooker. It was prasruta. It means excess water was removed and was used as manda. Odana was taken hot. But nowadays odana which we eat is guru, kledavardhaka, kapha vardhaka and agnimandyakaraka.

Now in most of restaurants half boiled rice or para boiled rice is used. It will not show the same qualities mentioned in compendia. Also it is good culture media causing food poisoning.

AHARYOGI VARGA –

It is last varga in classification of ahara. Contents from this class are not taken as food individually. But they are used in processing of food. Various types of taila, fat, lavan, kshara, hingu, marich, pippali, shunthi are mentioned in this class.

Different types of oil are mentioned first. First tila tail (sesame oil) is mentioned. Eranda, sarshap and atasi taila are mentioned as pitta and rakta prakopaka. Kusumbha taila is sarva roga prakopaka. Priyal taila is beneficial in vata pitta. It is mentioned that guna karma of other oils should be guessed depending upon guna karma of respective seeds. Thus though we use oils in less quantity, it suggests that oils should be also taken according to dosha etc.

In this class some other spices are also included. Such as shunthi, pippali, marich, ajaji, yamani, dhanyak, tumbaru etc. These all are rochak, deepaka, vata kapha nashaka and dourgandhya nashaka. Lavan and kshara are also mentioned in this class.

Fat is also an important component of diet and is a concentrated source of energy. It supplies per unit weight more than twice the energy furnished by either protein or carbohydrate. It also imparts palatability to diet and reduces stomach emptying time. Presence of fat in the diet is important for the absorption of fat soluble vitamins.

Both saturated and unsaturated fats are triglycerides of fatty acid. Observations had shown that consumption of saturated types of fat more than 30 % of calories in the diet may lead to unhealthy cardio vascular system.

Some nutritional facts one must know about different oils –

- 1) In coconut oil percentage of mono- unsaturated fats is more. So it becomes solid.
- 2) In soyabean seeds estrogen is present so it should be avoided in menopausal age.
- 3) In cotton seed oil gossypol is present which acts as male contraceptive. Its continuous use for six months may cause azospermia.
- 4) In refining process too much alkali are added to oils and there is total loss of nutrients and fiber.
- 5) In fortification vitamin A and D are added.
- 6) In recycled oils –PVC (Polyvinyl chloride) is present. It increases risk of increase in cholesterol and atherosclerosis. Smoke point in these oils has been already achieved. So ideally not useful for food processing.
- 7) Mixing of oils which is suggested by dieticians is not good for health. It may be harmful due to combination.
- 8) Due to figure consciousness no fat diet is also in practice. But it can cause psoriasis and also deficiency of fat soluble vitamins due to less absorption.
- 9) Oil containers like plastic bags, aluminum tins are also harmful. Study of interaction of both content and storage material is necessary.
- 10) Some new brands / types of oils are used nowadays. But qualities are unknown. E.g –rice bran oil. As its fat – content is too much less, how it is available on large scale is doubtful.
- 11) Fish oil has more omega 3 and rich in vitamin A and vitamin D. It provokes inflammatory reaction.

Thus important facts drawn from the study are as follows-

- The three commentaries seem to be in agreement with each other about the title of chapter. All three commentators states that general guna karma of ahara including

rasa, virya, vipak and prabhav are mentioned before .Now guna karma of specific dravyas are given in this chapter.

- All three has explained terms anna and pana. Chakrapani explained anna as kathin dravya. Gangadhar mentioned anna as ashan, khadan which is engulfed by charvan and pan as pan and leha. Y. Sen explained anna as shali while pan as anupana Chakrapani defines ishta as hita and priya. While Gangadhar states that ishta means prayena sarvajana abhimata. Y.Sen gives same meaning as Chakrapani.
- Gangadhar explained term ‘Vidhi’ has special meaning here. Vidhi means types and not procedure here. So all types of annapana are mentioned here. Chakrapani and Gangadhar both explained the term vidhivihitam. Vidhivihitam means according to appropriate procedure of taking food as described in rasaviman and indrivopakramaneeya adhyaya. Y. Sen only describes that vidhivihit means according to vidhi.
- Gangadhar and Chakrapani both have given explanation about sequence of varna, gandha, rasa, sparsha. Gangadhar’s explanation is in detail.
- All three has explained terms – kledayati, vishyandyati, pachayati, prinayati, jarjarikaroti etc.
Gangadhar has given precise definition of kledayati.
- All three has explained pinyak. But definition given by Y.Sen is more elaborative-
पिण्याकः उमासर्षपादीनां यन्त्रादिपीडितानां निःस्नेह कल्कः।

Charapani has revised pinyak as harit shigru according to nighantu. But its not logical even in kaiyadev nighantu it is mentioned that - तिलकिट्टस्तु पिण्याकः। कै. नि. वर्ग ५/

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- Term prinayati is explained same by Gangadhar Y.Sen as -तृप्तिं जनयति। but explanation by Chakrapani is more precise which states difference between preenan and bruhan.
- Chakrapani gives nirukti of shukadhanya as शूकवन्ति धान्यानि।

He also states that shuka dhanya are predominantly used in food so they are mentioned first.

- Chakrapani clarified difference between shali, shashtik and brihi- शालि हैमन्तं धान्यं, षष्ठिकादयश्च ग्रैष्मिकः ब्रीहयः शारदा इति व्यवस्था।
- Laghupaka quality of shali is mentioned in Sushrut Samhita while commenting on it Gangadhar has mentioned that laghupaka means not katu paka. It denotes laghutva as compared to other dravya having madhur rasa vipaka and sheet veerya.
- Chakrapani states that yavak etc. are having opposite qualities that of shali, means they are doshakara while Gangadhar states that they have similar guna karma that of shali only their intensity decreases.
- Chakrapani defines brihi as ashudhanya growing in sharad rutu. Gangadhar also says brihi means ashudhanya.
- Gangadhar classified shuka dhanya as sudhanya and kudhanya. Again sudhanya into three groups –shali, shashtik and brihi
- Brihi are mentioned having amla paka in Charak samhita while madhur paka in Sushrut samhita. Gangadhar has given reason behind it.
- Other peculiarity of Gangadhar is he has revised quotes from sushrut samhita which states specific qualities of brihi according to its utpatti sthana.
- While commenting on koradusha, Chakrapani states that here swabhavik guna are mentioned. Due to sanyoga they may change. So we have to look for that. This principle is very important for all types of all ahara varga. Here swabhavik guna and karma are mentioned. But with the sanyoga, sanskara etc. these guna karma may change. So विधिविहितम् अन्नपानम् is necessary to get desired result.

Shami dhanya-

- Gangadhar gives nirukti of Shamidhanya- सूपयोनिः शमीधान्यम् उच्यते।
- Y.Sen says that shami means shimbi-शमी शिम्बी। तद्भव धान्यानि शमीधान्यानी।
- All three commentators explained that masha is param vrushya. It means it is shukra vrudhikaras well as shukra strutikar.

Mansa varga-

- Chakrapani has given explanation why mansa varga is mentioned after shimbi varga.

- सूप्यान्तरं मांसस्य व्यंजनत्वेन प्राधान्यात् मांसवर्ग अभिधानम्।

- 8 yoni of mansa varga explained by Gangadhar-

प्रसह्य हठादादाय भक्षयन्तीति गवादयस्तेन प्रसह्य भक्षणेन प्रसहाः संज्ञिताः।

भूशया बिलशायित्वाद् इति भुवि गर्ते शयितुं शीलमेषामिति बिलशायित्वं तस्माच्छागादयो

भूशयाः संज्ञिताः।

अनूपो जलसमीपदेशस्तत्र संश्रयाच्चरणस्थित्यादिकरणात् जले जाता निवसन्तीति

कूर्मादयो वारिजा वारिशयाः संज्ञिताः।

स्थले जाता एव जले चरन्तीति जले चरणशीलत्वात् हंसादयो जलेचरा वारिणचारिणः

संज्ञिताः।

स्थले जायन्ते इति जाङ्गलसंज्ञिताः।

विकीर्य चंचुचरणाभ्यां विक्षिप्य ये भक्षयन्तीति ते

- Nirukti given in Charakpopaskara –

प्रतुद्य बहुधा चंचु चरणाभ्याम् अभिहत्य ये भक्षयन्ति ते..... प्रसह्य बलातकृत्य हठात्

आदाय भक्षयन्ति। तेन हेतुना ते प्रसहाः संज्ञिताः। बिलाशतित्वात् बिलेषु शयनात् भूशयाः

उच्यन्ते। अनूपं जलप्राया भूमिः। तत् संश्रयात् तत्र विचरणात्.....।

जले निवासात् जलजाः। जले चर्यात् जले संचरणात् जलचराः स्थलजा शले जाता...।

विकीर्य चंचुचरणाभ्यां विक्षिप्य भक्षयन्ति.....। विष्किर प्रतुद्य चंचुचरणाभ्यां बहुधा

अभिहत्य भक्षयन्ति।

- All three commentators explained why aja and avika mansa are mentioned separately after 8 types. They both are found in jangala as well as anupa desha. so they can't come under only anupa or jangala

Shaka varga-

- All three commentators have elaborated different names of shaka.
- Here shaka which are available at present and used predominantly will be discussed

- Gangadhar states that this fourth class of vegetables have subtypes according to part used. They are patra, kanda and phala. So one have to observe that guna karma of which part are mentioned here.
- Y. Sen has revised quotations from Sushrut samhita related to kakamachi, shati, kalashaka, amlachangeri, upodika, tanduliya, mandukaparni, avalguja, patol, vartak.
- Charapani gives specific meaning of ‘talashasya’

शस्य शब्देनेह मस्तकमज्जा गृह्यते।

While Gangadhar states that shasya means phala. Kharjura means talaphala.

Y. Sen states that shasya means mastak majja. Mastak majja of both tala and khajura

- Chakrapani has mentioned that some fruits are used as shaka so after shaka, phala varga is described. While Gangadhar states that it is according to the sequence given in pratidnya.
- Both Chakrapani and Gangadhar explained avadanshaksham means ruchi kara.
Y.Sen has explained avadanshaksham means chatani- पानादौ रुचिजननार्थं यत् व्यञ्जनं भक्ष्यते सः अवदंशः। चटनी इति लोके।

- Chakrapani explained why harit varga is mentioned after phala varga. He states that agnisanskara are not required same as phala varga as well as it can be used before and after lunch as phala.
- Chakrapani clarifies that while drinking madya every time one can't get sour taste then also it is given that all madya have amla rasa. It is because its function like dantaharsha mukhastrava is same as amla rasa.
- Gangadhar has revised quotes from sushrut samhita for every type of madya. Sushrut has given guna karma of madya in detail. But as it is not compared here.
- After madya varga jala varga is introduced as it is important for pana as well as processing of food.
- Y. Sen mentioned method of collecting gang jala (sharad rutu jala) from Sushrut Samhita. It should be collected before it comes in contact with bhumi with clean white cloth and stored into gold, silver or earthen pot
- Gangadhar has mentioned qualities of different river water from Sushrut samhita.

- He also revised quotes from sushrut samhita regarding vapi jala, koup jala, etc.
- Gangadhar and Chakrapani explained logic behind difference in guna karma of himavat prabhav, malayaj prabhav nadi jala. In Charak Samhita himavat prabhav nadi jala is mentioned as pathyakar as it becomes clean due to falling on big stones in their stream. While in Sushrut Samhita it is said that it causes hrudroga. Gangadhar has explained that if it is not like pashan vicchinna, then it will cause hrudroga. Chakrapani said that it is pathyakar due to adhatyakaprabhav and causes hrudroga due to apathyakar prabhav.
- Gangadhar mentioned jala vyapad and also its treatment from Sushrut samhita.
- Both Gangadhar and Chakrapani states that ksheera varga is mentioned after jala varga because of similarity in dravatva and jeevaneeya karma. द्रवत्वसामान्याज्जीवनीयत्वादि साधर्म्याच्च जलानन्तरम् तत्र उद्देशक्रमिकत्वाच्च क्षीरवर्गम् आरम्भते।
- Chakrapani states that whenever opposite qualities to that of general qualities of milk are mentioned, it is in comparison. e.g ushtri ksheer is said to be salvan. It means pradhana rasa is madhur but there is lavan rasa in small amount as compared to other. It is applied to snigdha guna of mahisha dugdha, ushna guna of ekashapha.
- Gangadhar also mentioned effect of milk when it is taken at different time as well as qualities of atishruta, paryushit, shrutoshna, dharoshna dugdha from Sushrut samhita.
- All three have explained mandak dadhi-
मन्दकं यदा क्षीरं विक्रीयामापन्नं घनत्वं याति, तदा तद् मन्दकम्। चक्रपाणि
यदा क्षीरं विक्रियमाणं न सम्यक् दधिभावं याति तदा मन्दकं जातमुच्यते। यदा तु सम्यग्
दधिभावं गच्छति क्षीरं स्वरूपमुत्सृज्य मधुरमीषदम्लञ्च घनश्च भवति तदा जातमुच्यते।
गंगाधर
दुग्धावस्था व्यतीत्य दध्यवस्थां असंप्राप्तं अन्तरावर्ति मन्दकं इति उच्यते। तच्च मन्दजातं
अनभिव्यक्ताम्लम्। अतिजातं अत्यम्लं। यो. सेन

- Gangadhar explained that jata dadhi having madhur – amla rasa is shukral. But Chakrapani says that shukral is the property of dadhi sara and not of dadhi. Y. Sen has also mentioned dadhi sara as shukral. He also revise quote from Sushrut Samhita.
- Gangadhar has explained mastu as- मस्तु ततो निःसृतं जलवद् द्रवं स्रोतोविशोधनं.....।
गंगाधर
- Sara means dadhi upari parisneha according to chakrapani सरो दध्युपरिस्नेह।
- Gangadhar and Y. Sen both have mentioned qualities of different ghrut prepared from 8 types of dugdha from Sushrut samhita.
- Gangadhar mentioned different types of takra according to method of preparation.
- Y. Sen has mentioned guna of both sadyodhrut and chirakari navaneet from Sushrut samhita.
- All three explained piyusha as sadya prasruta dugdha. Gangadhar and Y. Sen mentioned that up to 7 days it is called as piyusha.
- Morat is the stage after piyusha till it gets prasanna (all prashasta guna)
- All three commentators explained vidahi guna of yantranishpidit ikshu rasa. Vidahi guna is due to मूलत्वग्रन्थिसंयोगाद्यान्त्रिकास्तु विदहयते।
Y.Sen explained term ‘vidahi’- द्रव्यस्वभावादथ गौरवद्वा चिरेण पाकं जठराग्नियोगाद् ।
पित्तप्रकोपं विदहत् करोति तदन्नपानम् क्वथितं विदाहि।
- Madhu sharkara- Both Gangadhar and Y. Sen states that after a long period, madhu transfers into solid form like sharkara known as madhu sharkara.
- Chakrapani arouse one query and clarifies it. In raktapitta chikitsa madhudak and ikshu rasa are mentioned. If ikshu rasa is vidahi then why it is given in raktapitta chikitsa. He clarifies that only danta nishpidita rasa should be taken there.
- All three commentators explain guda, kshudra, mastyaandika, khanda, sharkara etc. But Gangadhar’s explanation is more detail and logical. All three have explained Yasa sharkara is made up from duralabha rasa.

- All three explained that though madhu is not an ikshu vikar, it is mentioned in this group. Along with sharkara, madhu sharkara is also described and with this reference madhu is also included into this class.
- Gangadhar explained that vaman is exception for the rule that madhu should not be used with 'ushna' Gangadhar gives its reason as apaka and anavasthan
- Gangadhar refers aam and pakva madhu to the duration of it in honey comb. While Chakrapani as well as Sushrut Samhita refers it as ajeerna due to madhu and it is difficult to cure. There is viruddha upakrama for both aam and madhu.
- Gangadhar has given nirukti of yogavahi- मधु योगवाहि, येन सह युज्यते तद् गुणम् आवहति।
- Gangadhar states that after describing shuka dhanyadi varga that is akruta anna, now guna karma of kruta anna –that is krutanna varga is described in detail.
- Chakrapani states that yavagu is mentioned first as it is beneficial in both healthy and patient. While Gangadhar states that it is mentioned first as beneficial in diseased condition.
- Here only guna karma of peya, vilepi and manda are mentioned. Process is not given. Gangadhar has explained the process- अन्नम् पञ्चगुणे..... अम्भसि।
- Chakrapani explained that some qualities of krutanna varga are sanskaraja, some are sanyogaja and some are prakruta. Krutanna kalpana has its own specific guna karma. When these are similar to shuka / shimbi dhanya from which they are made, potency of that guna karma is excellent. But when they are opposite to each other potency decreases as well as karma of powerful guna will be seen.
- Gangadhar described method of preparation of yusha and supa.
- Chakrapani and Gangadhar explained term kruta and akruta.
- Chakrapani mentioned that saktu should be taken always in liquid form to get its qualities. So term 'pita' is used. Its use in other solid forms is contraindicated.
- Gangadhar mentioned nirukti of taila - तैलं तिलप्रभवस्नेहः। oil extracted from tila is called as taila.

- All have explained that taila which are not mentioned here have same guna karma as phala from which it is extracted-
- Chakrapani explained qualities of anupana as ahara guna viparit as well as dhatu avirodhi-
- Gangadhar has mentioned nirukti of anupana-भूक्त्वा जलादिकम् अनुपिबतो अनुपानं।
- Y. Sen states that- आहारात् अनु पश्चात् पीयते इति अनुपानं। यो. सेन

28 VIVIDHASHEETPEETEEYA

Summary of adhyaya-

This is the last chapter of annapana chatushka. Ahara has prime importance as it nourishes our body and mind. Healthy and unhealthy status depends upon ahara. Only quality of ahara is not responsible for maintaining health. Agni has also equal importance. Biotransformation of engulfed food into body tissues (formation and nourishment of dosha – dhatu – mala) is very important. This chapter deals with role of agni, dhatu poshan, dhatu pradoshaja vikar and dosha gati. In earlier chapters wholesome and non-wholesome some food, agrya dravya, rasa, vipaka, are mentioned. So in this chapter how this food is bio transformed into dhatu etc. as well as how these dhatu becomes dushit are mentioned. Another important principal is factors causing dosha gati from koshtha to shakha or vice versa.

About title of chapter –

The three commentaries seem to be in agreement with each other about the title of the chapter.

तत्र यत्तत्पदार्थं विविधाशितपीतं तदधिकृत्य कृतोऽध्याय इति विविधाशितपीतीय इति। गंगाधर

अन्नं प्राणहेतुः भवति तदभिधानार्थं विविधाशितपीतीयोऽभिधीयते इयमव्यर्थपरा संज्ञा। चक्रपाणि

अन्नं यथा प्राणहेतुः भवति तत् उपदर्शयितुं विविधाशितपीतीये आरभते। यो. सेन.

Chakrapani has not clarified meanings of ashit, peeta, leedha and khadit. Gangadhar and Y. Sen both have clarified. Y. Sen has given meaning with one example while Gangadhar has given more examples. Gangadhar is more elaborative while Y. Sen is more precise.

विविधमाशितं शालिषष्टिकादि नानाविध शूकधान्यकृततण्डुल विकारभूतं प्रधानतयाभ्यवहृतमन्नम्।
विविधं लीढमिति नानाविध शूकशमीधान्यविकार पायसक्षीरस सूपव्यज्ज्गुडादिरुपं नातिद्रवं नातिसांद्रं
द्रवद्रव्यमुपकरणरूपेण अवचारितम्।
विविधं खादितं इति, शूकशमीधान्य मांसशाकफलादि विकार विशेष पिष्टक अपूप घृतपूरादि फलादि
कठिन द्रव्यम् अवचारणया कल्पितम् अभ्यवहृतम्। गंगाधर
अशितं भोज्यं ओदनादि। पीतं पेयं दुग्धादि। लीढं लेह्यं मध्वादि। खादितं भक्ष्यं मोदकादि। यो. सेन

Role of agni –

Biotransformation of food into dhatu is due to agni. It is stated as ‘अन्तराग्निसंधुक्षितबलेन यथास्वेन उष्मणा सम्यग्विपच्यमानं.....’ Chakrapani has explained antaragni as jatharagni while Y. Sen has explained dehagni as pachaka pitta. Gangadhar has not explained antaragni. Y. Sen has also explained it as -दोषधातुमलसंनिपातजनितः अन्तरुष्मा यथानिर्दिष्टाधिष्ठानकर्मा अग्निः।

With jatharagni (antaragni), all other agni are also responsible for formation and nourishment of dhatu. It is stated as ‘अन्तराग्निसन्धुक्षितबलेन यथास्वेनोष्मणा....’Gangadhar has explained it as -स्वेन स्वेनोष्मणा स्वस्वस्थितेनाग्निना सम्यग्विपच्यमानः। Chakrapani explained it as - यथास्वेनोष्मणेति पृथिव्यादिरुपाशितादेर्यस्य य उष्मा पार्थिवान्यादिरुपस्तेन किंवा यथास्वेनोष्मेणेति यस्य रुधिरादेयं उष्मा धात्वाग्निरुपस्तेन.....Y. Sen explained it as - पृथिव्यादीनां यथास्वेन उष्मणा.....Thus Chakrapani explained it as panchabhautik agni as well as dhatvagni. Gangadhar has explained it as swa sthita agni. It means agni at all places in the body which causes biotransformation. Y. Sen has explained only panchabhautik agni but again ‘aadi’ term indicates inclusion of all other agni. Thus commentary of Chakrapani is more precise. Regarding next term ‘धातुपाकं’ jatharagni, panchabhautik agni and dhatvagni are important and it indicates that panchabhautik agni and dhatvagni depends upon jatharagni.

In charak samhita chikitsa sthana 15/39, it is stated that –

अन्नस्य पक्ता सर्वेषां पक्तृणामधिपो मतः।

तन्मूलास्ते हि तद् वृद्धिक्षयवृद्धिक्षयात्मकाः॥ च. चि. १५/३९

While commenting on this sutra, Chakrapani clearly states that jatharagni is important for food digestion and kshaya and vruddhi of bhautikagni and dhatvagni depends upon kshaya and vruddhi of jatharagni respectively.

But sequence of action of jatharagni, panchabhautik agni and dhatvagni is not clearly stated in mula samhita. But while commenting on cha.chi 15/14 chakrapani has explained it.

अत्र जाठराग्निः सर्वमेवाहारसमलविपाकान् पचति। भौतिकास्त्वग्रयः स्वान् स्वान् गुणान् जनयन्ति। उक्तश्च जाठरेणाग्निना पूर्वं कृते संघातभेदे पश्चाद् भूताग्रयः पंच स्वं स्वं द्रव्य पचन्ति। अयं च भूताग्निव्यापारो धातुष्वप्यस्ति। तत्रापि धात्वाग्नि व्यापारो भूताग्निव्यापारश्च जाठराग्निक्रमेण एव उक्तो ज्ञेयः॥ चक्रपाणी च. चि. १५/१४

In Ashtang Sangraha also it is stated that bhautikagni acts on already viklinna ahara by jatharagni.

ततश्चैवं विक्लिन्न आहारे पञ्च पञ्चत्मका महाभूताग्नेयो वायुना व्यस्तान् यथास्वं पञ्चैव भूतगुणानाहारस्थान् पचन्ति। ते पक्त्वाः पुनर्यथास्वमेव देहाश्रिताश्च स्वविकारभूतान् भूतगुणानाप्याययन्ति॥ अ. सं. शा. ६/२६

Role of jatharagni and dhatvagni is very clear. Jatharagni digests food and does sara kitta vibhajan. While dhatvagni replenishes their respective dhatu. If digestion is due to jatharagni and formation as well as nourishment of dhatu is due to dhatvagni, then question arises – what is role of bhautikagni?

It is said that parthiva agni digests parthiva food item. This means that attributes of parthiva food item are released and body uses it for replenishing attributes of body entities. This agni is not capable for generation any new matter. It is capable of releasing attributes owned by the matter after digestion. Jatharagni digests the food and bhautikagni function for the releasing qualities of food.

यद्यपि भूताग्निना पार्थिवादिद्रव्यं पच्यते, तथाऽपि पार्थिवादिद्रव्याणां पाकेनैतदैव जननं यद्विशिष्टगुणयुक्तत्वं, तेन पाकेन जन्यमानेऽपिद्रव्ये गुणा एव जन्यन्त इत्याभिप्रायेण पार्थिवादीनाहारगुणाज्जनयन्तीत्युच्यते। अनेन गुणजननमेवाग्निनोच्यते, न द्रव्यजननम्। किंवा आहारश्च गुणाश्चेति विग्रहादाहारशब्देन आहाराधिकरणरूपं द्रव्यमपि गृह्यते। भौतिकाग्रयः स्वान् स्वान् गुणाज्जनयन्ति। चक्रपाणि च. चि. १५/१३

Thus to get thorough knowledge and for clarification of basic concept, study of commentaries is necessary. Here with the help of commentaries one can understand importance of jatharagni over bhautikagni as well as dhatvagni. Sequence of action of all these agni and role of panchabhautik agni in formation of dhatu is mentioned in commentaries only. Role of bhautikagni as stated earlier is also put forwarded by commentators only. In between three commentators again Chakrapani has mentioned all these issues. So it's a peculiarity of Ayurved Dipeeka regarding concept of agni.

OTHER FACTORS RESPONSIBLE FOR FORMATION OF DHATU AND THEIR NOURISHMENT –

Though Agni (jatharagni + dhatvagni + bhautikagni) has prime importance in formation and nourishment of dhatu, avikrut vayu and strotas are also important. Importance of vayu is mentioned by Chakrapani while commenting on cha-chi 15/7

समानेनावधूतोऽग्निरुदर्यः पावनोद्ग्रहः। च. चि. १५/७

सामानेन अवधूत इति अग्निपार्श्वस्थितेन समानेन संधुक्षितः, अयं च समानः प्राकृतत्वाद् बाह्यो वायुरिव अग्नेः संधुक्षणो भवति न वैषम्यकरः; विकृतस्तु वैषम्यं करोति; चक्रपाणि च. चि. १५/७

Thus saman vayu is important for agni sandhukshana. Prakrut saman vayu is important.

व्यानेन रसधातुर्हि विक्षेपोचितकर्मणा। युगपत् सर्वतो अजस्त्रं देहे विक्षिप्यते सदा।। च. चि. १५/३६

After digestion ahara rasa goes to every dhatu for its nutrition with the help of vyana vayu. So for dhatu poshan vyana vayu is also essential.

Avikrut strotas are also important for formation as well as nutrition of dhatu.

स्रोतांसि खलु परिणाममापद्यमानानां धातुनां अभिवाहीनि भवन्त्ययनार्थे॥ च. वि. ५/३

While commenting on this , Chakrapani has mentioned that - परिणाममापद्यमानानाम् इति पूर्व पूर्व रसादिरुपतापरित्यागेन उत्तरोत्तर रक्तादिरुपतामापद्य मानानाम्। अयनार्थेनेतिवचनान्न स्थिराणां धातूनामाभिवाहीनि भवन्ति। चक्रपाणि च. वि. ५/३ So parinama apadyamana dhatu travels through strotas. Thus nutrition depends upon strotas. So formation of healthy dhatu as well as their nutrition depends upon strotas. Vikrut strotas causes diseases.

स्रोतसां प्रकृतिभूतत्वान्न विकारैरुपसृज्यते शरीरम्॥ च. वि. १५/७

तेषां प्रकोपात् स्थानस्थाश्चैव मार्गगाश्च शरीरधातवः प्रकोपमापद्यन्ते, इतरेषां प्रकोपादितराणि च।

स्रोतांसि स्रोतांस्येव, धातवश्च धातूनेव प्रदूषयन्ति प्रदुष्टाः। च. वि. ५/९

It is mentioned that vikruta strotas causes diseases. Strotas prakopa results in sthanagata and margagata dhatu prakopa. Again due to dosha prakopa dushti of other dhatu occurs.

So strotas are important. In charak Viman sthana causes of stroto dushti are mentioned.

आहारश्च विहारश्च यः स्याद्दोषगुणैः समः।

धातुभिर्विगुणश्चापि स्रोतसा स प्रदूषकः॥ च. वि. ५/२३

Ahara and vihara which is similar to dosha guna and devoid of qualities of dhatu causes stroto dushti. Thus ultimately hitakar ahara is responsible for healthy dhatu.

DHATU POSHAN AND FORMATION –

It is mentioned that process of biotransformation of ahara into dhatu by agni is 'कालवद' and 'अनवस्थित'. Gangadhar has explained these terms as –

कालवदविरतगमनशीलो यथा कालस्तथाविरतसेवानवस्थितः सर्वातूनामनन्तरावस्थामारभ्य पूर्वावस्थानाशात्मकः यथास्तेनैवोष्मणा पाको... प्रतिदिनं यथाकालमभ्यहृतं क्रमेणाविरतं रसादिन् धातून् जनयित्वा सर्वधातूष्ममारुतस्रोतांमि पोषयद्बलंजनयति।

Chakrapani has explained it as –

कालो नित्यगत्वेन अनवस्थितः। तथानवस्थितोऽविश्रान्तः सर्वधातूनां पाको यस्मिन् शरीरे तत्
तथा तेन.... किंवा कालवदित्याशितादिविशेषणम्, तेन यथोक्तकालकृतमशितादीत्यर्थः,
अकालभोजनस्योपचयाकारकत्वात्

Y. Sen has explained it as –

कालवत् यथा कालः नित्यगत्वात् अनवस्थितः तथा अनवास्थितः अविश्रान्तः सर्वधातूनां पकाः यस्मिन् शरीरे तत्
तथोक्त भावानां नित्यगत्वात् प्रतिनियतपाकक्षीयमाणधातुकं। इदं च आहार उपयोगस्य प्रयोजनम्।

Gangadhar has explained kalavad is used as objective to slow continuous process. After that he says that food taken daily at appropriate time get transformed into dhatu continuously. Chakrapani has also given same explanation. He has stressed over 'कालवद् भोजन' As food taken at inappropriate time cannot do upachayadi karma. Y. Sen gives its prayojana. Chakrapani's clarification is more precise and understood by all types of vaidya. Gangadhar has explained why it should be studied that is purpose. It is his peculiarity.

धातवो हि धात्वाहाराः प्रकृतिमनुवर्तन्ते।

Gangadhar has explained it as –

धात्वाहाराः पूर्वपूर्वधातुहारो येषां ते धात्वाहाराः प्रकृतिमनुवर्तन्ते पूर्वपूर्वधातुमाहरन्तस्ते
प्रथमधातुराहारमशितादिकमलभमानाः प्रकृतिस्थमेव पूर्वपूर्वधातूना हरन्तः प्रकृतिक्षयमुत्पादयति।
न तु प्रकृतिम् अनुवर्तन्ते।

Each dhatu is formed and nourished by its previous dhatu. Thus for first dhatu ahara is important. If proper food is not taken this chain will be disturbed causing kshaya. Thus Gangadhar has explained importance of ahara is 'प्रकृति अनुवर्तन' Again it also throws light on why dhatu and dhatu pradoshaja vikar are mentioned in annapana chatushka.

Chakrapani has mentioned -

धातुराहारो येषां ते धात्वाहाराः, धातवो रसादयो नित्यं क्षीयमाणा अशितादिजनित धात्वाहारा एव
सन्तः परं स्वास्थ्यं अनुवर्तन्ते।

Dhatu becomes ksheena on each day so to maintain health they should be nourished by ahara.

Y. Sen has explained as –

धातवः धातुः आहारजनितरससादिः आहारः तेषां ये धात्वाहाराः। यस्य धातोः यस्मात् उत्पत्तिः स तस्य आहारः। आहारसःपच्यमानः रक्तं भवति। रक्तं पच्यमानं मांसं। मांसं पच्यमानं मेदः। एव अस्थ्यादिकं। एवं धात्वाहाराः सन्तः एव प्रकृतिं साम्यं अनुवर्तन्ते। धातवः प्रतिनियतपाकक्षीयमाणा अपि यथाकालं आहारोपयोगेन परिणामवता आव्यायमानाः स्वमानं अनुवर्तन्ते।

Y. Sen explained it in very simple and elaborative manner. Dhatu gets its nourishment from the same with which it is formed. As formation of first dhatu depends upon ahara, it is important to maintain health. Here he mentioned formation of rakta dhatu from ahara rasa only. He has not considered rasa dhatu separately.

After digestion by agni ahara is transformed into two – Prasad and kitta. This kitta part nourishes sweda, mala, mutra, vata, kapha, pitta and other mala. Actually in grahani chikitsa adhyaya mala of ahara and dhatu are stated.

किट्टमन्नस्य विण्मूत्रं, रसस्य तु कफोऽसृजः। पित्तं, मांसस्य खमला, मलः स्वेदस्तु मेदसः। स्यात्किट्टं केशलोमास्थनो, मज्जाः स्नेहोऽक्षिविद् त्वचां। १५/१८-१९

Here vata is not mentioned as kitta. But Chakrapani has given clarification about it –

यद्यपि वातोऽनशनादप्युमलभ्यते तथापि रुक्षकिट्टादिभोजनमलांशादप्युपपद्यत एवेति किट्टाद् वातोत्पत्तियुक्तैव, न च अयं नियमः यद् मलादेवोत्पद्यत एवेति व्यायामादवगाहादेरपि वातादिसभ्दावात्।

As dhatu formation their nutrition, upadhatu and mala formation from respective dhatu are explained in grahani chikitsa adhyaya in detail, here only ahara nourishes all prasad and kitta parts in the body is mentioned. All three commentators revised quotes from grahani chikitsa by Anagatavekshan tantrayukti. Even ‘धातवो हि धात्वाहारा....’ cannot be understood. As per our curriculum we study compendia in parts and so to get the knowledge of current topic from other sthana study of commentaries is very important.

DHATU POSHANA NYAYA –

Dhatu poshana nyaya is peculiarity of Chakrapani. Gangadhar and Y. Sen have not mentioned them. Chakrapani has explained all three dhatu poshana nyaya – sarvatma parinaman, kedarikulya and khalekapota nyaya. In this adhyaya Chakrapani has mentioned that sarvatmaparinaman nyaya is not logical. If previous dhatu gets converted totally into next dhatu, then according to it effect of sadya shukra vardhan of dravya will not be possible. Again if food is restricted there will be total disappearance of previous dhatu which is also not seen. Again if rasa dhatu becomes vikrut it will causes vikruti in all dhatu (karya –karan) which also not seen. Thus he states that it seems to be illogical. Though kedarikulya and khale kapota nyaya are different there is no karya virodha. While commenting on chi.15/16 Chakrapani says that - खलेकपोतन्यायस्तु मनादुर्घटः। तस्मिन् हि पक्षे रसाद्रक्तं प्रसादजमित्यर्थव्युत्पादनं दुःशकं....। So kedarikulya nyaya is seem to be more logical. Due to this rasa dhatu gets its nourishment earlier than that dhatu of majja shukra etc.

One another peculiarity of Chakrapani is he clearly indicates that mala are also included into dhatu when they are prakrut.

मलाख्या अपि स्वेदमूत्रादयः स्वमानावस्थिता देहधारणात् धातवो भवन्तीत्युक्तं।

Chakrapani has clarified-

यथावयः शरीरम् इति यस्मिन् वयासि बाल्यादौ यादृशं मानं धातूनां, तादृशं पुष्यन्तः, तथा यस्मिन् शरीरे प्रकृत्या दीर्घं हस्वे कृशे वा स्थूले वा यादृशं मानं धातूनां, तादृशं पुष्यन्त।

Gangadhar has explained it as only according to age as dhatu changes as per age. He also revised quote from Sushrut Samhita. Y. Sen has given clarification similar to Chakrapani. Chakrapani's and Y. Sen's clarification is more logical. With age, sharir avastha like sthula, krusha has also impact on quality and quantity of dhatu.

In context of sutra 3 – ‘धातूनां स्रोतास्ययन मुखानि, तानि यथाविभागेन यथास्वं धातून् पूरयन्ति। Chakrapani has given precise meaning of ‘ यथाविभागेन ’ and ‘यथास्व’ -धातून् यथास्वमिति यद् यस्य पोष्यं तच्च तत् पूरयति ; यथाविभागेनेति-यस्य धातोर्यो विभागः तेनैव...। It means strotas nourishes each dhatu with his poshya yathavibhaga means quantity. Dhatu is nourished by specific quantity required not greater or lesser.

Chakrapani has defined vyadhikshamatva –

व्याधिक्षमत्वं व्याधिबलविरोधित्वं व्याध्युत्पादप्रतिबन्धकत्वमिति इति यावत्।

Vyadhikshamatva means oppose to vyadhi bala - capacity of body to oppose the genesis of disease.

Severity of effect of apathy depends upon desha, kala, sanyoga, veerya and pramana. Peculiarity of Chakrapani regarding this is he has explained it with the same example of brihi. So it is easily understood. Thus 'त्रिविधबुद्धी शिष्य हिताय' is seen.

DHATU PRADOSHHAJA VIKARA –

Exaggerated dosha when do sthana sanshraya in dhatu causes dhatu pradoshaja vikar. Chakrapani says that there are no rules for dosha prakopa at dhatu. Any dosha can do sthanasanshraya at dhatu. It is not based upon ashraya ashrayi bhava. Symptoms depend upon prakruti of dosha and ashraya.

All three commentators didn't mention anything about why these dhatu pradoshaja vikar are mentioned here. In previous sutra, it is stated that –

निमित्तस्तु क्षीणाभिवृद्धानां प्रसादाख्यानां धातूनां वृद्धिक्षयाभ्याम् आहारमूलाभ्यां रसः
साम्यमुत्पाद्यति...।

So dhatu satmya is due to hitakar ahara. Dhatu kshaya lakshana are mentioned in 17th adhyaya – kiyanta shiraseeya. But vruddhi lakshana are not mentioned. As dosha vruddhi can be guessed upon increased intensity of guna and karma of respective dhatu. But in kshaya, there is loss of prakruti guna karma so may be different symptoms appears and hence they are mentioned separately. Here dhatu pradoshaja vikar are not dhatu vruddhi. They are due to dosha prakopa. This again results due to ahita ahara. Though they are named as dhatu pradoshaja vikar, they are caused by dosha only. It is well cleared in Sushrut Samhita.-

सर्वेषां च व्याधीनां वातपित्तश्लेष्माणं एवं मूलं दोषधातुमलसंसर्गादयतनविशेषान्निमित्तश्चैषां
विकल्पः। दोषदूषितेष्वत्यर्थधातुषु संज्ञा-रसजोऽयं, शोणितोऽयं, मांसजोऽयं व्याधिरिति।
सु. सू. २४/८

Necessity of study of commentaries regarding dhatu pradoshaja vikar is to get exact meaning of symptom or disease mentioned in it. e. g. Chakrapani has differentiated three terms ashreddha, aruchi and aasyavairasya. He has also explained kila as arsha. In indriya pradoshaja vikar, upatap and upaghat are also explained by Chakrapani. Upatap means vaikalya (partial loss/vikruti) it can be understood after study of commentaries only.

DOSHAGATI –

Most important principal in this chapter which has more clinical impact is factors that affect dosha gati from koshtha to shakha or vice versa.

Doshagati from koshtha to shakha –

Vyayam, tikshna agni, ahita acharana, and drutatva of marut are responsible for dosha gati from koshtha to shakha.

Gangadhar has not commented on these factors. Chakrapani has given explanation –

व्यायामक्षोभात् कोष्ठं परित्यज्य शाखां मला यान्ति, उष्मणो वन्हेस्तीक्ष्णत्वात् विलायिता दोषाः शाखां यान्तीति। हितस्य अनवचारणयातिसेवयातिमात्रवृद्धो दोषो जलपूरवद् वृद्धः स्वस्थानमाप्लाव्य स्थानान्तरं याति इति युक्तम्। द्रुतत्वान्मारुतस्य इति चलत्वाद् वायोर्वायुनाक्षितो यातीत्यर्थः।

Thus due to vyayam kshobha and marut drutatva dosha tends to go to shakha due to vrudha vata gati. While ahita acharana and tikshna agni dosha goes to shakha as they completely fills sthana in koshtha and no space therefore. Also it is due to adhogamana quality of jala.

This gati is more clearly mentioned by acharya Arundatta in his Sarvang sundara commentary on su.13/17

तत्र व्यायामोपजातश्रमस्योर्ध्वं प्रपन्नः पवनो व्यायामकृतक्षोभश्रमोष्मादिभिः प्रशिथिलं चलं च दोषं स्वास्पदात् च्यावयित्वा पर्याकुलंशाखादिषु क्षिपति। तथा, अग्न्यातपादिसम्नान्धिन उष्मणस्तैक्ष्ण्यात्, तीक्ष्णेन ह्यूष्मणा विलायिता दोषास्तेनैव चोष्मणा विवृतेषुस्रोतोमुखेषु सत्सु

शाखादीनि यान्ति। अहितेन च सेवितेन दोषाः स्वप्रमाणादतिरिच्यमानाः कोष्ठमापूर्य वार्षिका इव जलौघानिम्नोन्नतानीव शाखास्थिमर्माणि प्रपद्यन्ते। द्रुतत्वात् शीघ्रवाहित्वात्।

From this commentary it is clear that due to vyayam, vata has urdhva gati and due to increased heat because of vyayam dosha becomes shithil. So they go to shakha. Due to increased ushna tikshna guna of agni and atapa, dosha vilayan occurs. Also strotas becomes vrুদ্ধa and hence after occupying koshtha they tend to go to shakha.

This principal has clinical importance. To decide line of treatment knowledge of dosha sthana is necessary. If dosha are in koshtha then only we can choose shodhan chikitsa. Again when dosha are in koshtha, disease will be sukha sadhya. So vyayam, atapa seven, agni deepana, ahita acharana and vata vrুদ্ধi should be avoided as it causes dosha gati from koshtha to shakha. This will impact on sadhyasadhyatva of vyadhi. It is mentioned that –

प्रायस्तिर्यगता दोषाः क्लेशयन्त्यातुरांश्चिरम्। अ. ह. सू. १३/२१

So these factors are useful to know about doshagati, to decide line of treatment , to decided sadhya asadhyatva and to suggest pathya apathy.

Doshagati from shakha to koshtha –

Factors responsible for dosha gati from shakha to koshtha are – vrুদ্ধi, vishyandana, paka, and stroto mukha vishodhan and vayu nigraha. These factors are explained by Chakrapani only –

विष्यन्दनादिति विलयनात्, विलिनश्च द्रवत्वदिव काष्ठं निम्नं याति। पाकाद इति पक्वो दोषोऽवृद्धत्वेनैव कोष्ठं याति, स्रोतोमुखविशोधनादिति अवरोधकापगमनात्, वायोर्निग्रहादिति क्षेमुर्वायोर्निग्रहात् प्राकृतं स्थानं कोष्ठं याति।।

It gives clear idea about how these factors gives impact on doshagati. About this sutra also Arundatta has given more clarification –

वृद्धिः स्वप्रमाणातिरेकः। वृद्धा हि दोषाः स्वानि स्रोतांसि आपूर्य कोष्ठं यान्ति। अभिष्यन्दनं च नाग्नितापादितीक्ष्णमोष्णादि संश्लेषादेव, अपि तु क्षीरदध्यादिभिष्यन्दिभोजनादपि। एवं पाकात् –

पाचनादिभिः पक्वा दोषाः क्वचिदनासज्जन्तः कोष्ठं यान्ति। वायोश्च निग्रहात् - च शब्दान्न केवलं पूर्वभ्यो हेतुभ्यो यावहाख्यप्रेरणाच्च इति अर्थः।

In all these reference it is mentioned that vruddha dosha occupy all sthana in shakha and tends to go into koshttha. But Bhattara Harishchandra gives different opinion. According to him vruddhi means vata shamak bruhan chikitsa. Due to which vata shaman takes place and dosha tends to go into koshttha. These factors are used to bring dosha into koshttha for shodhan. Also they are used to do dosha utkleshana. Dosha gati from shakha to koshttha will decrease severity of the disease as well as have impact on sadhyasadhyatva .e.g. vilayan due to swedan; vilayit dosha comes into koshttha and hence easily treated by shodhan.

Main cause of diseases –

All living being has tendency towards sukh. In our shastra, sukha sandhya is given to arogya 'सुखसंज्ञकमारोग्यं विकारो दुःखमेव च।' च. सू. ९/४ Then also sukha and dukha both occurs. They are due to choosing right (hitakar) or wrong (ahitakara) way which ultimately depends upon gyan. So person who has good knowledge of hita and ahita will keep himself away from disease. Good knowledge is not possible in phase of dominance of raja and moha. Due to raja and moha, person becomes confuse between hita and priya. That person sees only present happiness. Chakrapani has clarified this point with appropriate example. He says that in jvara though cold water gives present relief (तात्कालिक सुख) then also it is not beneficial. Hot water is beneficial in that condition. So person who has dominance of raja and moha can't decide which are good for health or disease. So ultimately raja and moha are responsible for disease. Thus ultimately pradhnyaparadha is main cause of the disease. Due to pradhnyaparadha, person takes ahitakar ahara and becomes unhealthy. Thus ahara is very important - परीक्ष्य हितमश्रीयाद्देहोह्याआहारसंभवः। So ahara should be examined for its results. It should be examined with ashtavidha ahara vidhi vishesha ayatana-

तत्र खल्विमान्यष्टावाहारविधिविशेषायतनानि भवन्ति-तद्यथा-प्रकृतिकरणसंयोग राशि देश
कालोपयोगसंस्थोपयोक्ताष्टमानि॥ च. वि. १/२१

After adapting all hitakar marga, then also diseases occurs. But they are due to karma in previous birth. It can't be avoided. So wise person should not become sad if they occur. Y. Sen especially mentioned that wise people will not blame /curse that person for the disease as he is avoided other hetus.

PUSHPIKA –

In last sutras importance of annapana chatushka is given. Why it is necessary to think about hitakaratra and ahitakaratra of ahara –

आहारसंभवं वस्तु रोगाश्च आहारसंभवाः।
हिताहितविशेषाच्च विशेषः सुखदःखयोः॥

Here Chakrapani mentioned meaning of vastu as sharir.

Thus important facts from the study are as follows-

- The three commentaries seem to be in agreement with each other about the title of chapter.
- Gangadhara explained reason behind the name of adhyaya as- विविधाशितपीतं तदधिकृत्य कृतोऽध्याय इति
- The interpretation for swena-ushmana is little varying with each other in all the three commentaries. It is as follows:
यथास्वेनोष्मणा इति पृथिव्यादि-रूपाशितादेर्यस्य स उष्मा पार्थिवान्यदिकरूपस्तेन।
यथास्वेनोष्मणा इति यस्य रुधिरादेवं उष्मा धात्वग्निरूपस्तेन – चक्रपाणि
स्वेनोष्मणा स्वस्वस्थितेनाग्निना – गंगाधर
- All three commentators have explained that mala are also mentioned as dhatu because they also do 'sharir dharan' in samavastha. In prakrut avastha they nourish mala and keep them normal.

- Chakrapani has explained all three dhatu poshan nyaya. He denied accepting kshir dadhi nyaya and gives causes behind it. But while commenting on cha. Chi. 15/16, Chakrapani accepted kedarikulya nyaya and kshir dadhi nyaya and not accepted khalekapot nyaya. So after compiling all opinions kedarikulya nyaya is accepted by Chakrapani at both places.
- Gangadhar explained that at every dhatu utpatti there are two parts- Prasad and kitta. From Prasad part poshan of its own as well as its next dhatu takes place. While kitta part nourishes mala.
- Gangadhar revised dhatu poshan and avasthapaka from cha. Chi. 15 While explaining term-‘yathavaya’ Gangadhar revised vaya bheda from Sushrut samhita.
- Chakrapani and Y. Sen explained yathavaya as according to age –bala, taruna etc. as well as sthula krusha sharira etc. While Gangadhar has considered according to age only.
- According to Chakrapani treating by opposite guna is shaman while Gangadhar comments that mala vruddhi due to sheet guna should be treated with ushna shodhan dravya and vice versa.
- All three commentators explained that dhatu gets their nourishment through strotas. Each dhatu has its own strotas through which it gets its nourishment according to its need.
- Chakrapani explained two meanings of –‘strotansyayanamukhani’. One is opening of strotas through which dhatu/mala enters into it for their transport. Other meaning is ‘गतिमार्ग’-way of transport.
- Chakrapani explained term, dhatu yathaswam’. It means it gives nourishment according to specific needs of that dhatu. Also it refers to specific quantity. It gives nourishment in required quantity only. Not less or more than that. Chakrapani specially mentioned that it is function of normal strotas. (prakrutistha karma)
Chakrapani explained that ‘sadya’ has specific meaning. It means that apathya ahara don’t cause dosha vruddhi at that moment. They act after some time.
- Definition of vyadhikshamatva is special feature of Chakrapani.

- In commentary on dhatu pradoshaja vikar both Chakrapani and Gangadhar have explained that vyadhi mentioned here are due to sthana prabhav. Chakrapani explained that dosha- dhatu ashrayi bhava is not considered here.
- Chakrapani explained terms bheda, shosha and pradushana of mala. Bheda is related only to purisha while shosha is related to all malas. Pradushta means vikruta varna etc. Sanga means apravrutti and Utsarga means ati pravrutti.
- Chakrapani gives detail explanation of hetus due to which dosha goes into shakha from koshtha

COMPARISON OF VIEWS OF MODERN NUTRITION AND AYURVED ABOUT AHARA

While doing study on annapana chatushka, it was observed that basic principles about ahara mentioned in compendium are applicable in present era also. From thousands of years, there is no need to change a single word. It shows keen observation and great wisdom of our ancient philosophers. Most important principle about ahara is it is subjective. It changes as per person and even in one person also it changes from time to time. Agni is basic concept for determination of ahara. Along with agni, dosha, dhatu, mala, prakruti etc. also plays important role in determination of ahara.

Nowadays due to extensive research, every field has been explored and is at top level. In nutrition also numbers of new branches are developed. Though it is speedily developing, there is no co-relation between dietics and medical science. diet is defined in terms of calorie intake only. Supplement as per requirement is basic rule. But requirement in very few specific conditions is mentioned such as in male, female, lactating women etc. again it is given for specific substances as vitamins etc. this science not emphasize on agni –for bio transformation of nutrients.

Both sciences differ in their basic philosophy. But as per suggestion by ethical committee, in this chapter comparison of their views about ahara is done on the basis of following points-

1. Definition
2. Matra (quantity)
3. Guna – karma (qualities)
4. Classification
5. Processing (sanskara)

Definition-

आन्हियते इति आहारः ।

वाचस्पत्यम् ।

आहार्यते गलादधो इत्याहारः ।

आहारत्वमाहारस्यैकविधम् ।

च. सू. २५ / ३६

Whatever is eaten with mouth or ingested is called 'Ahara'. This word denotes food item, which is swallowed, fluid or solid.

Whatever is swallowed is called 'Ahara'. Charaka-Samhita states that there is a variety of food items human eats. Yet due to necessity of 'swallowing act' whatever is undergone process of deglutition is 'Ahara'.

The word 'nutrition' is derived from Latin word 'nutritio' means to nourish.

Definitions

Nutrition is the study of the influence of food components on health and wellbeing after ingestion - this is the simplest definition.

The detailed definition is as follows:

The science of food, nutrients and other substances therein; their actions, interactions and their balance in regards to health and diseases; the physiological processes of ingestion, digestion, absorption, conveyance, distribution, assimilation, metabolism, and excretion; along with social, economic, cultural, geographical, and psychological implications; is nutrition.

Dietetics

It is the branch of application of nutritional knowledge particularly tailored to the needs of an individual. It mostly looks after the use of diet in the treatment and management of disease.

Levoisier was the prime founder of this branch, nutritional science. It was in 18th century A.D. Gallen (130-200 A.D.) was the one to classify food material into groups like cereals, pulses, vegetables, and slowly till date government also took interest in developing researches in vitamins, minerals etc.

2. MATRA (QUANTITY)-

According to modern science need of food is for energy in human. So there is no precise quantity given for each food type. Precise quantity is given only in case of vitamins etc. Quantity depends on energy requirement of the body.

- Energy can be measured in either joules (J) or calories (cal). One calorie is equivalent to 4.184 joules or one kilocalorie (kcal) is equal to 4.184 kilojoules (KJ).
- Energy balance occurs when the total intake of food and drinks; equals energy expenditure. An individual in energy balance maintains his weight as it reflects for a long time. Increase in food intake and decrease in energy expenditure leads to weight gain and vice versa.
- Energy expenditure is primarily determined by body size, body composition and physical activity.
- The actual amount of energy needed will vary from person to person and depends on their basal metabolic rate (BMR) and their level of activity.
- Energy requirements increase by approximately 800 KJ/day in the last trimester of pregnancy, and by about 2100 KJ/day during full lactation.
- Energy is needed by the body for a number of functions.
- Energy is provided by food and drinks in the form of carbohydrate, proteins, fats and alcohol.

Energy release by food components:

Energy Source (per gram)	Kilojoules (KJ)	Kilocalories (kcal)
Carbohydrate	16	3.75
Proteins	17	4
Fats	37	9
Alcohol	29	7

Daily requirement of body:

Up to 30 percent proteins are degraded daily for various purposes. It is therefore needed to synthesize body proteins. Amino acid pool can be maintained in homeostasis if daily intake is 30 to 50 gm. Average person maintains himself on 15 percent of his energy on proteins, 40 percent on fats and 45 percent on carbohydrates.

Generally 27 percent of eaten food is burned (converted to heat). This heat is generated as a result of muscular activities, protein metabolism, activities of various organs and tissues of body, etc.

Excess energy is stored in form of fats. Thus energy balance is done by way of proper homeostasis – if intake and expenditure are balanced. Fat is deposited if energy intake is more and tissue is depleted if energy intake is less than expenditure.

Assessment of energy expenditure becomes necessary many times:

Name of Method / Equation	Equation	Definitions
Harris Benedict	Men: $BMR = 66.47 + 13.75 (Weight) + 5 (height) - 6.76 (age)$	Weight in kilograms (kg) Height in centimeters (cm) Age in years
	Women: $BMR = 655.1 + 9.56 (weight) + 1.85 (height) - 4.67 (age)$	Basal metabolic rate (BMR)
Mifflin St Jeor	Men $BMR = 9.99 (weight) + 6.25 (height) - 4.92 (age) + 5$	Weight in kilograms (kg) Height in centimeters (cm)
	Women $BMR = 9.99 (weight) + 6.25 (height) - 4.92 (age) - 161$	Age in years Basal metabolic rate (BMR)
Penn State	2003a: $RMR = BMR (0.85) + V_E (33) + T_{Max} (175) - 6433$	Basal metabolic rate (BMR) from Harris Benedict Equation V_E minute ventilation in L/min Max temperature in 24 hours

		in Celsius (T_{Max})
Calorie/Kilogram Method	BMI <25 : 25-35 kcal/kg	Acute
	BMI 25-29.9 : 20-25 kcal/kg	
	BMI 30-34.9 : 15-20 kcal/kg	
	BMI \geq 35 : 10-15 kcal/kg	

In ayurved matra is very important. So it is discussed in detail. Ahara taken in samyak matra maintains health while asamyak matra- hina matra and ati matra causes diseases. So effects of hina matra and ati matra are mentioned in samhita. Matra is not fixed entity. It depends upon number of factors- prakruti, kala, vaya, agni etc.

One should eat in Matra, it increases power of digestion. Amount of food gets digested as well as metabolized in proper time is to be regarded as the Matra The Matra depends upon heaviness or lightness of the food articles. Heavy food should be taken up to the half of the stomach capacity. Even light articles of food should not be taken in excessive quantity. Improper quantity of food is of two types

(1) Deficient in quantity (Hina Matra). It will produce following symptoms :

- i) Impairment of the strength, plumpness and ojas.
- ii) Causation of all types of Vtik diseases.

(2) Food taken in Excessive Quantity (Ati Matra),

It aggravates all the three dosha. Eating excessive food like an animal causes indigestion which is the root cause of all diseases. The major problem about diet is that the average adult normally eats far more than necessary for health. In fact, the excess food that is eaten probably does harm. One should eat in such a way that after one had finished a meal, one is in a position to eat some more".

It is mentioned that ‘मात्रां द्रव्याणि अपेक्षन्ते मात्रा चाग्निमपेक्षते।’ Matra depends upon agni and dravya. Guru dravya should be taken in small quantity. While laghu dravya can be taken in large quantity till trupti occurs.

Chakrapani has explained that matra is not a fixed entity. Even in same person it changes time to time according to agni.

द्रव्याणि मात्राम् अपेक्षन्त इति यथोचितमात्रावन्ति सुखं पच्यन्त इत्यर्थः; मात्रा चाग्निमपेक्षत इति प्रतिपुरुषं प्रतिदिनञ्चाग्निभेदमपेक्ष्य मात्रा महती स्वल्पा वा भवति, न प्रतिनियतमात्रा विद्यत इति भावः।

He has also explained that laghu dravya also should not be taken in excess quantity as it causes gurutva due to matra.

लघूनामतिसेवने गौरवं मात्राकृतम्।

In Cha. su.05, matra is described in detail.

मात्राशी स्यात्। आहारमात्रा पुनरग्निबलापेक्षिणी। च. सू. ५/३

यावद्ध्यस्याशनमशितमनुपहत्य प्रकृति यथाकालं जरंगच्छति तावदस्य मात्राप्रमाणं वेदितव्यं भवति। च. सू. ५/४

तत्र शालिषष्टिकमुद्गलावकपिज्जललैणशशम्बरादीन्याहारद्रव्याणि प्रकृतिलघून्यपि मात्रापेक्षीणि भवन्ति। तथा पिष्टेक्षुक्षीरविकृतितिल माषानूपमौदकपिशितादीन्याहारद्रव्याणि प्रकृतिगुरुण्यपि मात्रामेवापेक्षन्ते।। च. सू. ५/५

न चैवमुक्ते द्रव्ये गुरुलाघवमकारणं मन्येत्। लघूनि हि द्रव्याणि वाखग्निगुणबहुलानि भवन्ति; पृथ्वीसोमगुणबहुलानीतराणि, तस्मात् स्वगुणादपि लघून्यग्निस्सन्धुक्षणस्वभावान्यल्पदोषाणि च उच्यन्ते अपि सौहित्य उपयुक्तानि, गुरुणि पुनः न अग्नि सन्धुक्षणस्वभावानि असामान्यात्, अतश्चातिमात्रं दोषवन्ति सौहित्योपयुक्तान्यन्यत्र व्यायामाग्निबलात्; सैषा भवत्यग्निबलापेक्षिणी मात्रा।। च. सू. ५/६

Thus matra is different for every person. Even in same person it changes from time to time. It is because of agni. In Ayurved it is mentioned that samyaka matra is a quantity which can be easily digested by his agni. Bio transformation of ahara depends upon agni. So ayurved has given more importance to agni and bio availability of food to the body.

This unique concept is missing in today's nutrition. So after supplement also there are cases of malnutrition. This is the major difference between two philosophies.

Where as WHO recomonds following type of quantity of daily food in gealthy individuals

Food group/subgroup (units)	Healthy U.S. patterns	Healthy <u>Vegetarian</u> patterns	Healthy <u>Med-style</u> patterns
<u>Fruits</u> (cup eq)	2	2	2.5
<u>Vegetables</u> (cup eq)	2.5	2.5	2.5
Dark green	1.5/wk	1.5/wk	1.5/wk
Red/orange	5.5/wk	5.5/wk	5.5/wk
Starchy	5/wk	5/wk	5/wk
Legumes	1.5/wk	3/wk	1.5/wk
Others	4/wk	4/wk	4/wk
<u>Grains</u> (oz eq)	6	6.5	6
Whole	3	3.5	3
Refined	3	3	3
<u>Dairy</u> (cup eq)	3	3	2

<u>Protein Foods</u> (oz eq)	5.5	3.5	6.5
Meat (red and processed)	12.5/wk	--	12.5/wk
Poultry	10.5/wk	--	10.5/wk
Seafood	8/wk	--	15/wk
Eggs	3/wk	3/wk	3/wk
Nuts/seeds	4/wk	7/wk	4/wk
Processed Soy (including tofu)	0.5/wk	8/wk	0.5/wk
<u>Oils</u> (grams)	27	27	27
<u>Solid fats</u> limit (grams)	18	21	17
<u>Added sugars</u> limit (grams)	30	36	29

3. PROPER TIME OF TAKING FOOD -

Hunger is the impelling urge to eat. It is advised that second meal, should not be eaten on the same day in the event of the appetite having become dulled by a previous

meal.^{2 3} Thus the proper time of taking food varies according to the, capacity of digesting food. Even though a guide line has been prescribed for a healthy person. Intermediate time between two meals should be at least one Prahara (the eighth part of a whole day). It creates an excession of chyle, if one eats during one Prahara. One feels debility

if the meal is eaten after two Praharas. Panjikakara, a commentator of the SS notes that those who are in the habit of eating two meals a day should eat a light half meal at one and quarter Prahara in the morning (at about 10 a.m.) and another between the third and the fourth Prahara in the afternoon (at about 4-p.m.) Jejjata, another commentator of the SS mentions that the meals should be between the third and the fourth Prahara in the day and night Charak doesnt mention any specific time, but advises that one should take food only when previous meal is digested. The Ayurveda emphasizes upon moderation in food. It is also advised from very early times. It is said that if a person took his food only twice a day, he would be so wise and intelligent that his sayings would never fail. One is expected to take only as much food as is necessary to satisfy hunger. It is considered improper to take any food between two principal meals

Whereas according to modern dietics, it's healthier to eat at least five meals per day. All experts unanimously agree that people should eat at least five times per day. This includes the traditional breakfast, lunch, and dinner, plus two snacks between meals. This is complemented by another idea that is rather deep-rooted tradition in the medical field. They say that the time between one meal and the next should never be greater than three hours. On the other hand, it's very likely that going past this time will cause problems like being overweight or not being able to lose extra weight. The reason for this is because when you go past this time, your body will notice it. Then, it will think that you're not getting enough energy supplies and start to store some.

4. GUNA – KARMA (QUALITIES) OF RAW FOOD –

In modern nutrition, qualities are measured on basic active ingredient and calories. Qualities, structure and effects on the body are mentioned as per basic groups such as carbohydrates, proteins and fats. All food stuffs are discussed as per these groups. Nutritive values are discussed. Even advantages and disadvantages of individual grain are not mentioned.

In ayurved, along with general qualities of group like shuka, shimbi etc. , qualities of species which are predominantly used are also discussed. It is not based on nutritive value.it is based on its effect on basic body components- dosha, dhatu and mala. Gurutva and laghutva of dravya as well as pathyatama and apathyatam dravya are also mentioned. Shreshtha and kanishtha dravya in each class are mentioned. Though as per nutritive values there is negligible difference in contents of the same class, they are decided as per their effect on dosha, dhatu and mala and also adverse effects produced by that class. Thus ayurved emphasizes on maintenance of health rather than nutritive values.

Due to this philosophy, after thousands of years, principles laid by ayurved are still applicable. Eg.- In ayurved, rice is mentioned as apathyakar in prameha. Before some years it was not accepted by modern nutrition. But now new research suggests that rice has high glycemc index and so it should be avoided in diabetes. In ayurved,it is mentioned that kusumbha oil should be avoided as it is tridosha prakopak. In modern nutrition it was mentioned as cardio protective before years and now it is mentioned as harmful.

Thus though there was no technical assistance for measuring nutritive values and qualities of food grains, then also due to philosophy behind it, qualities of each food are undoubtful.

3. CLASSIFICATION OF AHARA-

According to modern nutrition-

Food or nutrients are classified in different groups based on source, chemical property, function, essentiality, concentration and nutritive values.

a) According to source-

Food is classified in to two groups as per source- plant origin and animal origin.

b) According to chemical nature-

As per chemical nature food is classified in to following groups- carbohydrates, proteins, fats, minerals, vitamins, dietary fibre and water.

Carbohydrate

These food components are yielded from two sources:

1. Simple carbohydrates from fruits, honey, sugars etc
2. Complex carbohydrates from potatoes, cereals, pulses, etc
 - Carbohydrate is needed by the body's tissues for energy.
 - There are two main types of carbohydrates: sugars and starch. Both sugars and starch provide energy.
 - Sugars can be subdivided into intrinsic and extrinsic. Intrinsic sugars are those that are part of the cellular structure of foods e.g. sugars in fruits and vegetables. Extrinsic sugars are those that are not part of a cellular structure e.g. lactose in dairy products, or honey, fruit juices and confectionary (also known as non-milk extrinsic sugars).
 - Complex carbohydrates include starch and non-starch polysaccharides. Starch is found in potatoes, bread, rice and pasta and non-starch polysaccharides are found in fruits, vegetables, legumes and whole-grain cereals.
 - Fibre is a type of carbohydrate found only in plants. Fibre cannot be digested so it does not provide energy but is needed for a healthy digestive system.
 - At least half the energy in our diets should come from carbohydrate, mostly as starchy carbohydrates.
 - Frequent consumption of food and drinks containing non-milk extrinsic sugars can increase risk of tooth decay.

Protein

These food components are yielded from two sources:

1. Animal proteins from meat, egg, fish, milk, poultry, cheese etc
2. Plant proteins from cereals, pulses, nuts, soybeans, ground nuts etc

- Protein is needed by the body for growth and repair and is able to provide energy when the diet is low in carbohydrate.
- Protein is found in animal and plant cells in a variety of foods e.g. meat, fish, eggs, dairy, cereals, nuts and pulses.
- Proteins are made up of amino acids. There are approximately 20 different amino acids found in foods.
- Amino acids are broken down into 2 groups: essential and non-essential.
- **Essential amino acids** are those that must be supplied by the diet: Leucine, Isoleucine, Valine, Threonine, Methionine, Phenylalanine, Tryptophan, and Lysine. Histidine is an essential amino acid for children (not adults) because children are unable to produce enough to meet their needs.
- **Non-essential amino acids** are those that the human body is able to make itself (by breaking down amino acids in protein that are eaten and absorbing them to make other proteins in the body).
- Different foods contain different amounts and combinations of amino acids.
- Vegans and vegetarians can get all the protein they need by combining different plant sources of protein, e.g. pulses and cereals.

Fat

These food components are yielded from sources:

Butter, ghee, vegetable oils,

- Choose foods with healthy fats, limit foods high in saturated fat, and avoid foods with trans fat.
- “Good” fats—monounsaturated and polyunsaturated fats—lower disease risk. Foods high in good fats include vegetable oils (such as olive, canola, sunflower, soy, and corn), nuts, seeds, and fish.
- “Bad” fats—saturated and, especially, trans fats—increase disease risk. Foods high in bad fats include red meat, butter, cheese, and ice cream, as

well as processed foods made with trans fat from partially hydrogenated oil.

The key to a healthy diet is to choose foods that have more good fats than bad fats—vegetable oils instead of butter, salmon instead of steak—and that don't contain any trans fat.

- Fat is needed by the body for energy, for providing essential fatty acids, and for carrying and absorbing fat-soluble vitamins (A, D, E and K).
- Fat is found in meat/meat products, dairy products, fish, eggs, fruit, vegetables, nuts, cereals and cereal products (including cakes and biscuits), savoury snacks and oils.
- Fats are described as either **saturated** or **unsaturated** depending on the proportions of fatty acids present. Butter is described as a saturated fat because it has more saturated fatty acids than unsaturated fatty acids. Olive oil is described as an unsaturated fat because it has more mono- and polyunsaturated fatty acids than saturated.
- Saturated fats are usually found in animal products and unsaturated fats in vegetable sources. There are exceptions to this rule. Unsaturated fats may be converted into saturated fatty acids by hydrogenation.
- Essential fatty acids (EFAs) are those that must be supplied in the diet because the body is unable to make them. There are two essential fatty acids: alpha linolenic acid (*n-3*) and linoleic acid (*n-6*). The body is able to synthesise other fatty acids from these two essential fatty acids.
- Fat should not exceed more than one third of a human being's energy intake and a high intake of saturated fat can have adverse effects on health.

Vitamins

- Vitamins are nutrients that are needed by the body in very small amounts for a variety of functions carried out by the body e.g. co-factors in enzyme activity and antioxidants.
- Different kinds of foods do supply different amounts of vitamins.

- Vitamins needed by the body include: vitamin A, D, E, K (fat soluble vitamins), C, B1, B2, Niacin, B6, B12, Folate (water soluble vitamins).
- Vitamins, except vitamin D, have to be provided by the diet because the body is unable to synthesize them.
- Vitamin D can be produced by the action of sunlight on the skin.
- Each vitamin is required in different amounts for a number of different processes in the human body.
- The amount of each vitamin needed by the body changes during a person's lifetime.

Minerals

- Minerals are nutrients that are needed by the body for a variety of functions e.g. formation of bones and teeth, as an essential constituent of body fluids and tissues, for nerve function and components of enzyme systems.
- Different foods supply different amounts of minerals.
- Minerals needed by the body include: calcium, magnesium, phosphorus, sodium, potassium, chloride, iron, zinc, iodine, fluoride, selenium, copper, chromium and manganese.
- Each mineral is required in different amounts for a number of different processes in the human body. Some minerals are needed in large amounts (e.g. calcium, phosphorus, magnesium, sodium, potassium and chloride) and others in smaller amounts (e.g. iron, zinc, iodine, fluoride, selenium and copper).
- The amount of each mineral needed by the body changes during a person's lifetime.

Dietary fibre-

- Special mention must be made with the fibre, since it is not strictly nutrient.

- It is a type of carbohydrate found in vegetables, fruits and whole grains which absorb water and increase bulk of intestinal contents and helps in intestinal movements.
- Its deficiency leads to constipation.
- It also lowers cholesterol and helps in weight reduction.

Water

- Over half the human body consists of water and regular fluid intake is essential for physiological functioning of the body. For example, it acts as a lubricant for joints and eyes, helps for swallowing, and provides a medium in which most reactions in the body occur. It also helps transport nutrients, eliminates waste products, and helps regulate body temperature.
- The amount of fluid needed varies from person to person and depends on his age, time of year, climatic conditions, his diet and his daily physical activity.
- Water can be obtained from the direct consumption of water and other drinks (e.g. squash, tea, coffee) and through the consumption of food (e.g. fruits and vegetables).

c) According to function-

As per function food is divided into three groups-

1. Energy giving food- The carbohydrates, fats and proteins are considered as calorie nutrients. They serve as metabolic substrate for energy, so that body can perform necessary functions.
2. Body building foods- foods such as proteins, fats and carbohydrates are called as body building foods. They are the nutrients that form body tissue. Proteins make up the 20% or 1/5 of total body weight. Fat nutrients make up another 20% or 1/5 of the body weight while the carbohydrates make up about 1%
3. Protective foods (regulators)- vitamins and minerals are the nutrients that function to regulate body processes. The minerals make up the 4% of the

body weight and vitamins make up about 28% of body weight. Actually they are not structural components.

d. According to chemical properties-

According to chemical properties food is classified as organic and inorganic food. Nutrients which contain element of carbon are known as organic while which do not have carbon element are known as inorganic.

e. According to their essentiality-

1. essential nutrients- they are vital to the body as body can not synthesize them. It includes essential fatty acids, essential amino acids, some vitamins and certain minerals.

2. non essential nutrients- they are not vital to the body. They are synthesized via precursor molecules. So body does not need regular intake.

f. According to its mass-

depending upon the quantity necessary for cells, food is classified as-

1. Macronutrients-

They are required in large quantity daily. They are involved as substrates in metabolic process for energy. Proteins, carbohydrates and fats are included in it.

2. Micronutrients-

They are needed in small quantities. They are involved in regulating metabolism and energy process, but not as substrates. They are vitamins and minerals.

g. according to their nutritive values-

As per nutritive values, food is classified into following classes-

1. Cereals and millets
2. Pulses
3. Nuts and oil seeds
4. Leafy vegetables

5. Non leafy vegetables
6. Roots and tubers
7. Fruits
8. Milk and milk products
9. Animal foods- meat, fish, egg
10. Condiment and spices.

According to ayurved-

A) Classification according to predominance of mahabhuta-

Ahara is classified as per predominance of mahabhuta. Though every dravya is made up of panchamahabhutas, it shows its karya according to predominant mahabhuta. So it is classified as parthiva, aapya, tejas, vayaveeya and akasheeya. Their properties are as follows-

A) Parthiva dravya-

तत्र द्रव्याणि गुरुखरकठिनमन्दस्थिरविशदसान्द्रस्थूलगन्धगुणबहुलानि पार्थिवानि,
तान्युपचयसंघातगौरवस्थैर्यकराणि । च. सू. २६ / ११

Functional aspects of parthiva food are as follows-

1. Attain durability (स्थैर्यकराणि).
2. Attain heaviness (गौरवकराणि).
3. Attain property to bind things together. (संघातकराणि).
4. Attain growth and replenishment (तान्युपचयसंघातकराणि).

B) Apya dravya-

द्रव्यस्निग्धशीतमन्दसरसान्द्रमृदुपिच्छिलरसगुणबहुलानि आप्यानि ।

तान्युपक्लेदस्नेहबन्धविष्यन्दमार्दवप्रह्लादकराणि । च. सू. २६ / ११

Food with predominance of jala mahabhuta will do:

1. Attain moisture (क्लेदकराणि).

2. Attain unctuousness (स्नेहकराणि).
3. Attain togetherness (बन्धकराणि).
4. Attain osmosis (विष्यन्दकराणि).
5. Attain freshness to body (प्रह्लादकराणि).
6. Attain softness (मार्दवकराणि).

C) Agneya dravya-

Food with predominance of agni mahabhuta will:

1. Attain burning reactions (दाहन).
2. Attain digestive reactions (पाचन).
3. Attain splitting reactions (दारण).
4. Attains heating reactions (तापन).
5. Attains illuminating reactions (प्रकाशन).
6. Attains luster to skin (प्रभावर्णकर).
7. Attains upper direction (ऊर्ध्वगतिस्वभाव)

D) Vayaviya dravya-

Food items with predominance of vayu mahabhuta will:

1. Attain anti-unctuous reactions (रौक्ष).
2. Attain fatigue (ग्लानि).
3. Attain specific or various movements (विचारणा).
4. Attains cleaning reactions (वैशद्य).
5. Attains feeling of lightness (लाघव).

E . Akasheeya dravya-

Food with predominance of Ākāśha mahabhuta will:

1. Attain softness (मार्दव).
2. Attain porosity (सौषिर्य).
3. Attains cleaning reactions (वैशद्य).

4. Attains feeling of lightness (लाघव).

B. Classification according to yoni-

Dravya are classified as jangam, oudabhid and parthiva as per yoni. Jangam dravya means from animal origin. They are listed as madhu, gorasa, pitta, vasa, majja, asruka, mala, mutra, charma, shukra, asthi, snayu, shrunga, nakha, khura, kasha, loma. Parthiva dravya means dravya which are taken out from earth/mines. They are- all metals, lavan, gairika, manashila etc. dravya originated from plant origin are termed as oudbhida. According to their structure they are again divided into four categories- vanaspati, vanaspatya, virudha and oushadhi. Mula, twaka, sara, niryasa, nala, swarasa, pallava, kshara, ksheera, phala, pushpa, bhasma, taila, kantaka, patra, shunga, kanda and praroaha are mentioned as oudbhida.

C. According to guna-

Ahara is classified as per predominance of gurvadi guna. It is more significant as it suggests exact karma of that dravya in sharira.

D. According to rasa-

Any dravya either medicine or food works according to rasa, veerya, vipaka and guna. Dominating factor amongst these all shows its karma. It is mentioned that medicines are veerya pradhana and ahara dravya are rasa pradhana. So rasa is important for effects of food. So in charak Samhita six rasas with their panchabhautik combination, guna, karma, atiyoga are mentioned in detail in 26 th chapter. Knowledge of rasa gives idea about guna and karma. Most of time veerya and vipaka are according to rasa. vichitrapratyayarabdha dravya are exception for this. So rasa is important. Dravya are classified into six groups as- madhur, amla, lavan, katu, tikta and kashaya.

E. According to vipaka-

Vipaka means rasa originated at last phase of metabolism. Three vipaka are mentioned- madhur, amla and katu. Madhur and lavan rasa transforms into madhur vipaka, amla rasa transforms into amlla vipaka and katu-tikta-kashaya rasa transforms into katu vipaka. If vipaka is according to rasa, they become more strong. But when they are opposite to each other, the strongest factor will hamper the works of other factors.

Thus as per vipaka food is classified into three classes- madhur vipaka, amla vipaka and katu vipaka.

F. According to veerya-

Mostly all ahara dravya are classified into sheet sheeta and ushna veerya. Veerya is essence of karma of dravya. So karma depends upon veerya. Karma of both veerya are mentioned in atreyabhadrakapyeeya adhyaya.

G. According to upyoga or swarupa-

Food is classified into four types- pana, ashana, bhakshya and lehya. Actually these are transformations due to processing.

H. According to prabhav-

According to prabhav, food is classified into hitakar and ahitakar.

Dravya which are hitatam and ahitatom by prakruti are mentioned in cha. Su 25/38-39. For other dravya hitakara and ahitakara are not fixed entities. It depends upon matra, kala, kriya, bhumi, deha, dosha and purusha avastha.

I. According to karma-

Ahara dravya can be classified as dosha shamak, dhatu pradushak and swasthavruttkar

J. According to varga-

In Charak Samhita ahara dravya are classified into twelve classes depending upon similarity in yoni, guna and karma. They are as follows-

– shuka dhanya, shami dhanya, mansa, shaka, phala, harit, madya, ambu, gorasa, ikshu, krutanna and ahara yogi.

In Sushrut Samhita liquid and solid are differentiated and mentioned in two different adhyaya in sutra sthana – 45 and 46. In Sushrut Samhita sutra sthana 45 following varga are mentioned –jala varga, ksheer varga , dadhi varga, takra varga, ghrut varga, taila varga, madhu varga, ikshu varga, madya varga, mutra varga. In Sushrut Samhita Annapanavidhi adhyaya following varga are mentioned – shali varga , kudhanya varga, mansa varga, phala varga, shaka varga, pushpa varga, kanda varga, lavan varga, krutanna varga, bhakshya varga and anupan varga. Thus total 21 are

described in these 2 adhyaya. Thus classification of ahara is more elaborative in Sushrut Samhita than Charak Samhita.

In Ashtang Hrudaya also they are classified into drava and anna and mentioned in dravadravavidnyaniya and annaswarupavidnyaneeya respectively. In A.H.05 following varga are mentioned –jala varga, ksheer varga, ikshu varga, taila varga, madya varga. In su.06 varga mentioned are – shukadhanya, shimbidhanya, shakavarga, phala varga and oushadha varga. Thus total 10 varga are mentioned.

In Ashtang Sanghara also they are described in 2 separate adhyaya – dravadravavidnyaniya and annaswarupavidnyaneeya. Thus in Ashtang Sangraha 6th and 7th chapter of sutrasthana, total 11 varga are described.

4. SANSKARA (PROCESSING)-

According to nutritional science, food processing is the transformation of cooked ingredients by physical or chemical means into food or of food into other forms. Food processing combines raw food ingredients to produce marketable food products that can be easily prepared and served by consumer. Food processing typically involves activities such as mincing and macerating, liquefaction, emulsification and cooking (such as boiling, broiling, frying, grilling), pickling, pasteurization and many kinds of preservation.

Benefits of processing –

- a. It helps in toxin removal, preservation, easy marketing and increases in food consistency.
- b. It makes yearly availability of many foods.
- c. It makes the food- safe to eat by deactivating spoilage and pathogenic microorganisms. It reduces incidence of food borne diseases.
- d. It improves taste most of times.
- e. It helps in extra nutrient supply as nutrients can be added.

Drawbacks of processing-

- It decreases nutrition density.
- Due to food additives like sugar, sodium etc. there is increasing health risk.
- It is typical mechanical process, so chances of contamination are more.
- Risk of extra trans-fat.

Sanskara as per ayurved-

Ayurved thinks differently on sanskara. It is process of transformation in qualities of food. Different processes have different effects. Chakrapani has explained that swabhavik guna cannot be changed with the help of sanskara. Sanskara increases taste, colour, odour, palatability as well as shelf life of food.

In Cha.vi.1/22 sanskara is defined as -

संस्कारो हि गुणान्तराधानमुच्यते । ते गुणास्तोयाग्नि
सन्निकर्षशौचमन्थनदेशकालवासनादिभिः कालप्रकर्ष भाजनादिभिश्चाधीयन्ते ॥

Sanskara means processing with which one can change qualities of dravya. Though some qualities (swabhav) cannot be changed but some qualities are changed during processing. Some qualities become more intense, some disappears and some new qualities may arise. Thus sanskara has great influence on food.

Rice made by process mentioned in compendia is laghu while rice made by using excess water in pressure cooker is guru. Rice prepared by using milk or mansa rasa is also guru.

Thus sanskara plays very important role in ahara.

Some important differences from the study-

A.Some important principles about using dhanya (shuka and shimbi) –

- 1) New dhanya (fresh from farm) should not be used as it is abhishyandi. Even it should not be used after two years as it loses its nutrients. So two year as it is from 6 months up to 24 months.
- 2) Crops which grow in very less time are laghu.

- 3) Dhanya which is nistusha or little bit fried also becomes laghu. So if there is no other option rather than using nava dhanya, it should be taken as nistusha and should be used after frying.
- 4) Though general qualities of that species are mentioned, effect of desha (place of origin) is significant on the qualities. It is clearly mentioned in Sushrut Samhita. Thus using species from particular space which is followed by tradition is a very good practice.
- 5) As per opinion of Chakrapani – shali, shashtik and brihi comes in Hemant, Grishma and Sharad rutu respectively. So influence of season on their qualities is also observed. Shali from hemant are madhur – madhur – sheet. Here we can consider if pakva kala of that particular species is Hemant rutu, then they will possess all qualities mentioned of that of shali etc.
- 6) Shami dhanya is important source of b vitamins. But they are in outer bran and so when we used highly polished cereals, their level is very low.
- 7) Shami are also source of some nutrients like ca and Fe. Though they are not rich in these contents, they contribute significantly due to fairly larger amounts consumed daily.
- 8) Godhum contains glydin and glutenin. When water is added into its flour, gluten sheets are formed which have elasticity. So we can use godhum to make different receipies like poli, paratha, stuffed paratha, puri, bread and cake.
- 9) We use godhum in the form of daliya, rava, kanik and maida. Daliya contains. Proteins and starch with bran (outer covering).In rava bran is absent. In kanik whole gram flour it is separated by sieving the flour. Maida do not content outer covering as well as endosperm. So not beneficial for health.
- 10) All truna dhanya, have more roughage. So they can't be used by boiling. But grains like jvari and bajari, glutein is less. So we can't do puri, poli, bread etc from it. We use it in the form of bhakari or thalipeetha. Proteins

are similar to godhum. So these other species can be used for protein supplement in persons having problem in metabolism of godhum.

- 11) Pulses are rich source of protein. The protein of pulses is of low quality since they are deficient in tryptophan also. Since they are rich in lysine they can supplement protein of cereals. The most effective combination is 4 parts of cereal protein and 1 part of pulse protein.
- 12) All shimbi are madhur kashaya – katu, ruksha, vatala and kaphapittaghna. Except mudga and masur all causes adhmaana.
- 13) Shimbi should be used by balavan and with sneha. In presence of sneha, bio availability of proteins increases.
- 14) Maximum pulses causes' adhmaana, vata prakopa in koshta – to avoid it they should be used after processing – boiling and processing with sneha. Our traditional method of cooking with rasona, hingu is a better option.

Thus there are basic differences. Modern nutrition do not think upon laghutva, gurutva, abhishyand. Also functions of species are not mentioned. Change in qualities after sanskara, need of sanskara, role of sanskara in making food palatable and easy to digest, its role in making more bio availability is not discussed in modern nutrition. Subjective criteria for their use are also missing. This principle makes ayurved as unique science.

B. MANSA VARGA –

Throughout the world non vegetarian diet occupies the first place among the dietary ingredients. In all compendia mixed diet is suggested. Charak emphasized the role of meat in the diet for improving body weight. Mansa varga is divided into 8 subtypes in Charak Samhita. While in Sushrut Samhita it is divided into two main types – jangala and anupa. Again jangal is divided into 8 subtypes and anupa into 5 subtypes. General qualities of each subtype as well as qualities of meat of some individual animals are mentioned. As we don't know each of these types nowadays, we have to consider the qualities of meat as per class they belong and desha from where they are.

In modern nutrition, specific functions of each species or subtypes are not given general consideration of class in terms of nutritive values is seen.

C. JALA VARGA -

In jala varga first gang jala- pure rain water is described. After that quality of water as per source are mentioned such as kupa, tadag, nadi etc. even qualities of river water as per their origin and direction of flow are described in detail. Qualities of ushna jala, sheeta jala, shrut jala are also mentioned. Effects of jala as a anupana when taken at before, within and after meals is mentioned.

The changes in seasons and the places on the earth where it has fallen affect the properties of water. One should use drinking water of various sources according to the seasons as shown below-

- i) Pond and lake - Hemant Shishira
- ii) Well, reservoir and Vasanm.- Grisma
- iii) Well, fallen directly - Pravrtta from the sky, well boiled - spring
- iv) Water of any source can be drunk in Sharada. ;

These all are unique concepts of ayurved.

According to modern dietics one should drink water as follows-

1) After waking up

Drink one glass of water after waking up to help activate your internal organs. The water will help to remove any toxins before your first meal of the day.

2) Before a meal

Drink one glass of water 30 minutes before a meal to help digestion. Remember not to drink too soon before or after a meal as the water will dilute the digestive juices. Drink water an hour after the meal to allow the body to absorb the nutrients.

3) Before a bath

Drink one glass of water before taking a bath to help lower your blood pressure.

4) Before sleep

Drink one glass of water an hour before bedtime to replenish any fluid loss that can occur during the night.

Overall water requirement of humans is as follows-

Water requirements expressed in relation to energy recommendations

Sex	Age	Kcals/d Estimated Energy Requirement	AI for fluid intake (ml/d)	Ratio AI ml/d: EER Kcal/d
Child	2-3	1000-1400	1300	0.93
Female	4-8	1400-1600	1700	1.06
	9-13	1600-2000	2100	1.05
	14-18	2000	2300	1.15
	19-30	2000-2200	2700	1.23
	31-50	2000	2700	1.35
	50+	1800	2700	1.5
Male	4-8	1400-1600	1700	1.06
	9-13	1800-2000	2400	1.20
	14-18	2400-2800	3300	1.18

	19–30	2600–2800	3700	1.32
	31–50	2400–2600	3700	1.42
	50+	2200–2400	3700	1.54

AI for total fluids derived from dietary reference intakes for water, potassium, sodium, chloride, and sulfate

Ratios for water intake based on the AI for water in liters/day calculated using EER for each range of physical activity. EER adapted from the Institute of Medicine Dietary Reference Intakes Macronutrients Report, 2002.

Though qualities of rain water are mentioned in compendium, at present rain water receives impurities from atmosphere such as dust, soot, suspended matter and even microbes, gases like H_2S , CO_2 , NH_3 , N_2 etc. It is soft, as it contains no mineral salts dissolved in it. So it is suitable for cooking, washing etc. However as being soft, it is liable to corrode lead pipes and hence can cause lead poisoning.

Due to our lifestyle some other facts about jala varga should also be noticed –

- 5) Excess chlorination – chlorine is one of the halogen group compounds. It is well known that all halogens are carcinogenic.
- 6) Water is stored in plastic bottles. Bottles are reused. so adverse reactions between them can cause harmful effects.
- 7) R/O water – minerals are lost which are necessary for body.
- 8) Use of chilled water frequently can cause agnimandya.

D. DUGDHA VARGA -

In ayurved godugdha is mentioned as best amongst all. Qualities of milk of different animals are mentioned. They are indicated for different conditions. Even qualities of t

Dadhi made from milk of different animals are also mentioned. Generally dugdha is guru so it is not beneficial in person with mandagni.

Dugdha is mentioned as 'purnanna' in ancient text. But as per conditions at present, it is not true because quality is not same as mentioned in compendia. For attaining characteristics of dairy farms, person mixes unexpected even poisonous materials in milk. Even oxytocin injections are given to animals for more milk production. Many impurities are also added. Nowadays animals (cows and buffalos are kept in small space and they don't have to wonder for their food. So these all factors affect qualities of milk.

Milk is not only a source of good protein, but also calcium and riboflavin besides some other nutrients. However milk is deficient in iron and vitamin C.

Unless whey is discarded the products of milk retains all the nutrients present in the milk. In dugdha varga dadhi, takra, piyusha, morat etc. are described. As per modern science nutritive value of all milk products is same as milk. But ayurved has given specific conditions for each of them. In modern science dadhi is suggested in most digestive problems as it contents lactobacillus. Though modern science says that milk and curd are nutritionally same, in ayurved it is contraindicated for daily consumption and night consumption. Also it is mentioned that it should be taken by mixing sugar, mudga yusha or amalaki etc. So we can't judge benefits of substance only on the basis of nutritive values. Though nutritive values are similar, their structure may be different. Even its metabolism, absorption and hence bio availability changes.

E.IKSHU VARGA –

Ikshu varga and madhu varga are described in one category by Charak. Different types of sugars as well as products from sugar cane are also mentioned in this class. Four varieties are mentioned in Charak Samhita. In Sushrut Samhita twelve varieties are mentioned while in Bhavprakash thirteen varieties are mentioned.

All ikshu are madhur madhur sheet and snigdha. They are vrushya, sara and bruhana. In Samhita it is mentioned that these qualities are of sugar cane and not juice. Juice is mentioned as vidahakara. Sugar cane juice is considered an alkaline forming food because of the high concentration of calcium, magnesium, potassium, iron and manganese in it.

Raw sugar cane juice can be health risk to drinkers due to unhygienic conditions under which it is prepared. There are some diseases that can be transmitted by raw sugar cane, such as leptospirosis. There are also concerns on the use of systemic pesticides such as carbofuran used in cultivation of sugar cane. As these pesticides are absorbed by the plant, high levels may be found in extracted juice.

In ancient compendia guda is mentioned as responsible for krimi roga and aggravates majja rakta meda mansa vikara. Types are mentioned according to % of boiling. Jaggery is made by boiling sugar cane juice. As it begins to boil molasses is separated out. It is boiled till it becomes thick and then after cooling jaggery is made. It is a traditional non centrifugal cane sugar. It contains up to 50 % sucrose, up to 20 % invert sugar, and up to 20 % moisture with the remainder made up of insoluble matter such as wood ash, proteins and bagasse fibers.

Quality of the jaggery is judged by its colour – brown means it is higher in impurities and golden yellow implies it is relatively pure. Due to this grading scale there are malpractices for adding colour or harmful chemicals to stimulate golden colour.

Sucrose content in both jaggery and sugar are identical. Since sugar has been refined all other constituents of sugar cane juice have been removed, making it look white. Jaggery contains 11.3 mg iron / 100gm. Process of making jaggery which does not involve any chemical agents has all natural mineral salts retained in it. Jaggery is loaded with many essential nutrients such as vitamins and minerals. It has potassium which helps in reducing bloating and water retention. It activates various digestive enzymes speeding up digestion. It contains phosphorus. As it is prepared in iron pots, iron content jaggery is more than other sweeteners.

Though sugar is included in Ikshu varga, its excess intake has hazardous effect on health. In ancient time quantity of sweet in diet and even their frequency was very limited as compared to present. Sugar increases the risk of obesity, diabetes and heart disease. Large scale studies have shown that the higher glycemic food including foods containing sugar, a person consumes, the higher his risk for becoming obese and developing diabetes and heart disease.

Sugar causes blood glucose to spike and plummet. Unstable blood sugar often leads to mood swings, fatigue, headache and cravings for more sugar. High sugar diets often

result in chromium deficiency. One of chromium's main functions is to help to regulate blood sugar. Sugar accelerates again.

India is only country where cane sugar is used. In rest parts of world beet sugar is used.

F.TAILA VARGA –

In ahara yogi varga different taila are mentioned. They are – eranda, sarshapa, priyal, atasi and kusumbha. Qualities of each of them are mentioned. Also it is mentioned that qualities of other oils should be guessed as per qualities of respective seeds. It can be concluded that oil should be used as per dosha.

Modern nutrition speaks in terms of saturated and mono saturated oils as well as omega 3 and omega 6. They do not think on other qualities. Their research is still in process and so principles stated by them are not permanent. Eg- kusumbha taila was stated as cardio protective in early days and now it is proven as harmful. On other hand in ayurved it is mentioned as vidahi and tridosha prakopaka.

Some nutritional facts one must know about different oils –

- 12) In coconut oil percentage of mono- unsaturated fats is more. So it becomes solid.
- 13) In soyabean seeds estrogen is present so it should be avoided in menopausal age.
- 14) In cotton seed oil gossypol is present which acts as male contraceptive. Its continuous use for six months may cause azospermia.
- 15) In refining process too much alkali are added to oils and there is total loss of nutrients and fiber.
- 16) In fortification vitamin A and D are added.
- 17) In recycled oils –PVC (Polyvinyl chloride) is present. It increases risk of increase in cholesterol and atherosclerosis. Smoke point in these oils has been already achieved. So ideally not useful for food processing.
- 18) Mixing of oils which is suggested by dieticians is not good for health. It may be harmful due to combination.
- 19) Due to figure consciousness no fat diet is also in practice. But it can cause psoriasis and also deficiency of fat soluble vitamins due to less absorption.

20) Oil containers like plastic bags, aluminum tins are also harmful. Study of interaction of both content and storage material is necessary.

21) Some new brands / types of oils are used nowadays. But qualities are unknown. E.g –rice bran oil. As its fat – content is too much less, how it is available on large scale is doubtful.

22) Fish oil has more omega 3 and rich in vitamin A and vitamin D. It provokes inflammatory reaction.

Ayurved and modern nutrition has basic difference in their philosophy. While doing study on annapana chatushka, it was observed that basic principles about ahara mentioned in compendium are applicable in present era also. From thousands of years, there is no need to change a single word. On the other hand modern nutrition has changed time to time as per research. There are limitations for both sciences. So they should be studied together and important principles should be followed from both for healthy life style.

Importance of work

1. This is the prime most effort in the field of Ayurved, Department of Basic Principles
2. Charak-Samhita is valuable compendium for Ayurved principles and treatment.
3. Many verses could not be understood properly had it not been for the commentaries to explain what is indicated by certain words or statements.
4. Such analytical work is base of further clinical research.
5. Such work avoids mis concepts if any; developed in regards to any aspect.

Limitations and lacunae in the study

- Limitations:
 - As many as 42 commentaries are mentioned of Charak-Samhita; however full versions available today are less. Since such three versions got available for this thesis, work got limited to 3 commentaries.

- Charak-Samhita analysis is beyond the task of a single person. A limitation of four chapters or adhyaya had to be adopted for the research work. Hence only group of four chapters from 'Shlokasthana' i.e. 'Sutrasthana' had to be selected for research work
- Some commentaries were so elaborative and extensive that they could not be included in the analysis and had to be declared as unnecessary for the understanding of that particular topic. Information of pages together with enlighten of previous subjects was many times worth for the learners of this century.
- Lacunae:
 - The study is so extensive that a reference or two may be more important for one person which could be of less importance to other. This means emphasis on importance of references would differ from person to person depending upon his knowledge of Sanskrit grammar, allied subjects and allied references; even though care is taken to validate the proforma by a committee of experts of 10 knowledgeable dignities.
 - Modern concepts of dietetics are updated every time whereas Ayurved principles extend same laws without amendments as it is 'Shaswat' science.
 - For this reason the inclusion of comparison of Ayurvedic principles with Modern may have disputes by the time this thesis reaches the stage of approval. Hence latest changes at that time should be ignored in context to this thesis

9. CONCLUSION

1) Study of annapana chatushka in detail by comparing three commentaries helps to conclude on following-

- Approach of different commentaries. Why should it be read?
- To determine exact meaning of term which is not explained in samhita.
- Peculiarities about construction of samhita as well as grammatical clarification.
- Logical reasoning behind differences in siddhant in between two compendia.
- Determination of exact dravya as per adhikaran.
- Clinical application of basic principles.
- Explanation about contempory and cultural assumptions reflected in text.

2) Conclusion from vetting and statistical analysis-

As discussed earlier-

In the Correlation analysis, Positive correlation is observed in the opinions of all the experts regarding the sutra in all the samhita. The value of Correlation Coefficient (r) ranges from 0.13 to 0.80.

The results of *t-test* show that there is a Positive correlation in the opinions of all the experts regarding the sutra in all the samhita 5% level of significance and n-2 degrees of freedom.

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