

REVIEW OF LITERATURE

Evaluation of clinically significant word from chakrapani datta with their meanings:

Cakrapani (henceforth Cakrapani) says that “bhesaja” means mainly the four-limbed therapeutics of which drug is only a part but because of prevalence it is also said as bhesaja.

In Cakrapani’s view, remedy is called as “prayascitta” as it destroys the disorders caused by unrighteousness like expiating rites.

The above view of Cakrapani. Indicates two things (1) He presents the definition of preventive medicine in negative way e.g. such treatment which removes the deficiencies by providing strength. Hence he causes the word “vyadhihara” and not “vyadhipratishedhaka” which would have denoted the positive character of prevention. (2) He classified disorders is two groups (a) the svabhavika or sahaja (natural disorders) like senility etc. which do not cause exciting pains (b) the asvabhavika (unnatural) disorders which give rise to such pain.

The energy-promoting in the healthy may be either promotive of sex (vrsya) or that of all the dhatus in general (rasayana)-but at the same time it also alleviates the disorders of the diseased. Cakrapani interpreting it says- “that which is mainly vrsya or rasayana but also acts as destroyer of disease is energy promoting whereas the other group of disease- all eviating is mainly pacifier of disorders like fever etc. but also seems to be promoter of sex and dhatus.”

By the word “prayah” Cakrapani takes “commonly” which GD takes as it is by the first word but by the second one he takes “specially”.

Rasayana is defined as “the way for attaining excellent rasas etc. (dhatus)”. Cakrapani while interpreting it says that by “rasadi” not only physical but mental faculties such as memory etc. are also meant.

The word “apatyasantanakara” has been interpreted by Cakrapani as “that which produces lineage of progeny such as sons, grandsons etc.” the reason given for this is that the son born of the semen produced by vajikarana is potent enough to procreate further. The Susruta mentioned only the persons unsuitable for the same because in them rasayana can't be applied properly.

The word “trigarbha” is interpreted by Cakrapani as, having three interior chambers one after the other.

Interpreting the word “samsodhanajh” Cakrapani says that it means emesis, purgation, non-unctuous enema and head-evacuation. Commenting further he says that though by plural number the word indicated all the evacuatory measures, the use of only haritaki etc. is prescribed because of their applicability in the case of rasayana.

Cakrapani comments that though there are other miraculous rasayana drugs which prolong life-span exceedingly, haritaki and amalaki are described first in this chapter because they are both curative and promotive. Between these two also, though amalaki is said as the best among age-sustaining drugs, haritaki is described first because of its excellence in curative effect.

Haritaki possesses five rasas- madhura, amla, katu, tikta and kasaya (only lavana is absent). Ek says that such properties are caused by specific permutations of bhutas under the impulse of adrsta (invisible factor) and such no reasons can be adduced for this.

The word “agada”, according to Cakrapani, denotes freedom from defects caused by winds, fire etc.

Cakrapani says that each drug of the five root-pentads should be taken separately in the quantity of ten palas as prescribed by Jatukarna. According to him, each root-pentad is to be taken in the quality of ten palas and thus each constituent drug in the quantity of two palas.

“Cakrapani interprets” One diet as diet not in the afternoon (But in the forenoon).

“Ksudraguda” here is interpreted by Cakrapani as “phanita”.

Cakrapani, commenting on the word “gatarasatvam” (complete extraction), says that it becomes on remaining one fourth of water (after foiling). Regarding the quantity of oil and ghee, he says that twelve palas should be taken as the total quantity of both together and not separately because of the dual combination.

Though honey and ghee are added in equal quantity (six palas), they do not become incompatible because of combination with other drugs.

Cakrapani says that the word “yavadasih” suggests that the procedure as followed in the preceding formulation should be followed here too.

The use of bhallataka should not exceed thirty nuts (per day). The total number of nuts used should be utmost one thousand and as such when this number is reached, the use should be stopped. It may be discontinued earlier also in view of the course of increase and decrease in the number of nuts and as such it may be completed by repeating the course.

Cakrapani says that, accordingly to suitability, proceeding or combination of bhallataka with ghee etc. should be done such as ghee, milk, soup and oil are to be processed with bhallataka; honey, sesamum powder, parched grain flour and saturations are to be combined with that and in case of jiggery and salt, either combination or processing may be adopted. In processing with salt, bhallataka burnt in closed pot should be taken equal to salt. Others however, take processing of all of them with bhallataka.

Cakrapani informs that there is a variant “siukrta” for “curnikrta”.

Cakrapani says that though Susruta by adding two types produced from tin and lead has described six types of silajatu generally useful in diseases and rasayana therapy, yet here in the context of rasayana the four types useful in the same are described.

Cakrapani interprets that though sages acquired Ayurveda from India through Bharaswaja, Indra repeats that with the suspicious that they might have been confused due to mental deterioration caused by rural living.

Cakrapani interprets “visayahijah” as “those growing in their proper holy habitat”. If further means that such herbs do not grow in unholy places and, if grown, they are devoid of potency.

Cakrapani reads “ksaninam” meaning “those having enough time”.

Cakrapani informs about the reading “somatipacita” in place of “somabhipatita” which indicates excessive intake of soma.

Cakrapani says that vaidya’s is so called because of acquiring knowledge and “dwija” because of acquiring new birth after completing education.

Explaining the alternatives of brahma and arsa sattva, he says that this is according to the specific function of the vaidya. Those former is related to those who strike at the root of pain and work for spiritual ascent and the latter is for the other professional physicians.

Cakrapani says that because of being invigorating, vajikarana is described after rasayana.

According to Cakrapani, vajikarana is that by which a non-horse becomes horse-like potent is sexual intercourse.

The word “anvicchet” signifies that the achievements of vajikarana are less in comparison to those of rasayana.

“Purusa” here means “youthful” and thus eliminates the child and the old for whom sex is prohibited. “Nityam” signifies that vajikarana is to be used not occasionally like rasayana but always like food. Only the persons with self-discipline should use vajikarana because other may misuse it. There is not conflict between vajikarana and

the prescribed celibacy because sexual intercourse properly done in proper time does not go against it.

According to Cakrapani “ksetra” is so called because the seed of semen sprouts there. “Siksita” means, trained in sixty four arts as described in kamasastra.

Cakrapani interprets “upabhogasukha” in two ways- (1) that which provide pleasure in sex, (2) that which are pleasant in use. JN accepts the first pleasant in use.

Cakrapani interprets “utkarika” as that similar to the shape of the rubbish heaped out by rats.

Cakrapani interprets “asiktaksira” as “that grown by sprinkling of milk and in support of this quotes Jatukarna”. The juice of bala etc. should be in equal quantity or as the word “mantra” denotes “little”, it should be in little quantity. “Prabhuta” indicates the profuse quantity of honey and sugar by which excessive sweetness comes in. Cakrapani takes “atmaja” as “sukra”.

Cakrapani, however, quotes a verse on rasala. Interpreting the word “yuktya” he says that marica etc. should be added in such a quantity that there may not be pungency etc. pleasing to mind is due to its stimulating property. “Yogyam” means “capable of being used as aphrodisiac”.

Cakrapani interprets “paurusa” as “sukra”.

Cakrapani comments that upward horn is a sign of pure and profuse milk. In the context of food “iksu” suggests its stem and “arjuna” its leaves. Thus there are three options about food-iksu, arjuna and masaparna.

Cakrapani comments that the person becomes “vrddha” before the age of seventy years. The sexual effect on the latter is due to prabhava of aphrodisiacs. Interpreting “vrsayate” he says that by this semen gets nourished and inclined to move out.

Those having slim physique become potent and virile because of being sukrasara. “Abhyasana” means frequent sexual intercourse and “prayatna” means “use of aphrodisiacs”. The mention of niruha and anuvasana signifies that the aphrodisiac measures are successful in persons who have undergone these methods of purification.

Cakrapani reads “sarike” instead of “sadhite” and interprets “dadimasara” as “juice of dadima”.

Cakrapani reads “niskvathan jalesu ca” instead of “niskvathanalvanesu ca” (nalvana meaning drone. “adamsikaih” means “one-fourth in relation of ghee”).

Utkarika should be prepared by re-cooking.

He further says that due to infliction of body and mind by ksaya etc. there is no “harsa” in spite of sufficient nutrition and consequently no sexual potency.

“Samsparsana” means “having touch sensation”- thus hairs etc., which are devoid of it, are not locations of sukra.

Cakrapani defines “harsa” as emotion leading to determination (for sex), in no way, affects the source organs.

Cakrapani defines “harsa” as emotion leading to determination (for sex), expulsion of semen, the source organs.

Thus semen is an instrument for manifesting the (embodied) self which is unmanifest. Similarly “artava” (ovum) also plays that similar role.

Cakrapani informs about the variants “vyajyate” and “vyajyat” in place of “vrajat”. These denote the sexual potency by which man goes frequently to woman and expresses his manhood.

Cakrapani has interpreted as “bala, kala and atmalaksana” all the three separately.

Cakrapani further clarifies that the synonyms “vikara” etc denote specific meaning refer on the basis of the context. Explaining the simultaneous use of “nama” and

“paryaya”, he says that the word “nama” is only in the sense of expression and “paryaya” means synonyms or “nama-paryaya” may mean synonyms which are actually in use and not obsolete.

Cakrapani further explaining it, adds that “prakrti” here denotes “svabhava” (self being) and the cause which is transformed in the effect.

About “dehi” he puts his ideas in simple way and says that it denotes physical purusa and not only soul which is untouched by any change.

“Papma” is left in Jejjata’s comm. Cakrapani interprets it as “that produceable by sin”. The plural number indicates that ksaya etc. are different aspects of jvara. Here the word “mrtyu” denotes signs indicating death and not death itself because death can’t be said as cause of itself.

Cakrapani defines “pravrtti” as “first manifestation”. He interprets that (simple) manifestation of jvara took place from hoarding and the severe (daruna) one from earlier description in nidanasthana and again by attaching it to which would mean that the first manifestation of jvara took place from Rudra’s wrath and the second one from Parigraha (hoarding).

Cakrapani defines Prabhava as unconditional power.

Cakrapani interpreting “eight causes” says that it may denote use of rough substances etc. which are vitiating factors for vata etc. or dosas (vata etc.) themselves which have attained the stage of pathogenesis for fever. The former is distant and the latter immediate cause of the disease. Rough substance etc. produce fever indirectly through vitiating dosa.

The word “kevala” means “whole” which includes external senses as well. This shows that body and mind are inevitably afflicted by fever.

“Bala-kala” means “time of aggravation or manifestation of fever.

Cakrapani further elucidates- the classification of fever into five types does not cover all the fevers because of the clear statement that „these types are usually caused by sannipata“ and thus fevers caused by single dosas can“t be included in it. Moreover, santata etc. have also specific periodicity and as such those having no such periodicity are different from them. Thus the fevers originated from strength and weakness of time of dosa are of five types only.

Accordingly, he interprets..... as “strength and weakness of time (period) caused by dosa” or “dosakala” may mean time of (exacerbation of) fever and “balakala” its severity or otherwise.

Cakrapani defines “yogavaha” as “that which on contact with other acquires the properties of the latter. The use of word “tejas” and “soma” are significant as they also denote external environment and the role of vayu therein.

Cakrapani says- here dosa vitiated by nature of time is “Prakrti” and fever produced by such dosa is known as “Prakrta”.

Cakrapani explains- “Kalaprakrti” means “dosa associated with natures of time”. He repeats that vatika jvara though occurred in its time (rainy season) is not prakrta because it is difficult to treat. That only which having occurred in its time is easily curable be called as prakrta. Others, however, say that vatika jvara arisen in rainy season is prakrta though difficult to treat.

Cakrapani says- though complications are not mentioned explicitly, the disease having general character of complications are understood here.

Cakrapani takes “gambhira” as “antarvega” or “situated in deep dhatus”. Similarly, the word “dairgharatrika” may mean “chronic” or “fatal”.

Cakrapani says that the word “prayah” shows that satata is located in mamsa etc. also besides rakta. Thus he does not restrict it to mamsa dhatu as Jejjata has done.

Cakrapani comments that the verse “mamsasrotamsyanusrtaḥ” is read by some authors. Here too by abnormality of srotas vitiation of dhatus is understood. In case where it is not read, inclusion of dusyas is taken on the basis of other tests.

Cakrapani interprets “sve sve sthane” as “in respective locations” like blood etc.

Causative factors also because of being indicative of particular type of fever serve the purpose of symptom and as such “hetu” is mentioned here with “lakṣaṇa”. From “Bhrama” he takes giddiness or delusion.

Cakrapani says that because of the qualifying word “vibaddha”, the word “dosa” here means “mala”. The word “sampurna” here means “strong”. No mention of “sukhasadhya” indicates that sannipata jvara is not easily curable.

Cakrapani says that the words “prayah” and “pradusayan” indicate that the vitiation of blood is marked while that of mamsa etc. is less.

Cakrapani says that abhicara is meant for killing (or injuring) by atharvan hymns, offerings, etc.

Cakrapani here distinguishes three types of usma (heat) dososma, jatharagnyusma and dehosma.

Regarding heat caused by vata and kapha, Cakrapani adds other arguments. This may be due to prabhava (specific power) of the location of fever having divine nature or due to pitta involved generally in all fevers as in all types of fever pitta is essential.

The word “kevala” here means “whole”.

“Dosa” here means “dosa associated with mala”.

The ten lightening measures are applied according to condition and as such langhana here means fasting.

“Kṣaya” means fever caused by wasting of dhatus or rajayakṣma (consumption).

“Kala” means “period of eight days”.

Use of bitters means its application in processing of gruel, water etc. as independent drug is prohibited in acute fever.

Cakrapani says that thought method of preparing the water is not prescribed in this text, it should be done according to tradition which is also authoritative.

Cakrapani interprets “sarvadehanugah” as “spread in minute vessels, skin etc.” “Sama” means “viscid and unmoving because of association with ama”.

Cakrapani interprets “Pittakaphadhike” differently as “that in which pitta and kapha come out excessively” and as such in pittaja and kaphaja fever, with no such aggravation, it is allowed.

Cakrapani interprets that after six days from appearance of fever, light diet should be given on seventh day and kasaya-pana on the eighth day. Thus it would also corroborate Susruta, Harita and Kharnada in his support.

Pacana means digestive of amadosa and samaniya is pacificatory of mature dosa.

Cakrapani interprets that vegetable soup is given when kapha is strong and digestion is also powerful while meat-soup is given in case of predominance of vayu and debility. The option about amla should be decided according to suitability and digestion. “Laghu” relates to both quantity and nature.

According to Cakrapani, in this stage (of jirna jvara) as kapha is not agitated it should be made so by application of unction and sudation before emesis is administered.

About preparation of gruels, he says that the quantity of processing drugs, water and rice may be fixed on the basis of tradition. In this connection, by quoting authorities, he described three methods of preparation of gruels. (1) kvathasadhya (prepared with decoction)-in this method, decoction is taken in the quantity of one anjali (kudava-160 gm.) and boiled in water one adhaka (2.56 litres) remaining one-

fourth. This decoction is used for preparing gruels. (2) kalkasadhya (prepared with paste) in this, the paste of the substance is taken one pala (40 gm.) and pippali and sunthi ½ karsa (5 gm.) cooked in water one prastha (640 ml.). There is another type where pippali and sunthi are not given such as jivantyadi yavagu. At the end, he describes the method which is respected in old tradition. (3) it is also kvathasadhya but differs in method of preparation and quantity of ingredients. Here dravya is taken in quantity of one karsa (10 gm.) and is boiled in water (640 ml.) reduced to one-half.

He interprets “pakya” as “srta” (decoction). Sitakasaya is prepared by keeping the pounded drug in hot water over night.

Cakrapani prescribes kiratatiktadi for vatakapha and pathadi for pitta. In support of pathasaptaka, he quotes Jatukarna.

Cakrapani says that the word “ruksasya” signifies that even if after application of kasaya etc. association of ama continues or kapha is predominant and as such there is no roughness, ghee should not be administered.

Cakrapani discusses different views on the quantity and proportion of liquids in preparation of ghee and concludes that liquid is to be taken four times of sneha and as such if there are more than one liquid they should be four times combined together and not separately.

Cakrapani. Defines method of preparation of milk. According to hi, it is drug (colon) (20 gms.) milk four palas (160 ml) and water sixteen palas (640 ml) and after boiling reduced to milk only. This is to general rule. There are certain exceptional circumstance where particular methods are employed but they are limited for that only and cannot be generalized.

The word “jvaraharan” indicates that the enemas should be prepared of antipyretic drugs.

For preparation of jivantyadi anuvasana (unctuous enema), in yamaka (ghee and oil combined) milk should be equal to sneha and water three times so that the total quantity of liquid becomes four times of milk.

The word “sahasradhauta” means “washed number of times”.

Ek explains further the preference of oil. He adds that oil is more effective in vata by direct contact (massage) than ghee.

Cakrapani says that both “tara” and “tama” are applied to samsarga as well as sannipata according to the condition of dosa. He takes “dosa” and “karma” separately meaning “condition of dosa” and “measures of treatment” respectively. Treatment of sannipata jvara by increase, decrease or according to kaphastana is in dyulvana (having predominance of two dosas), ekolvana (having predominance of one dosa) and some types respectively. The category of dyulvana includes cases of sannipata having dosas as weak, medium and strong.

Cakrapani explains that initially raktapitta originated from heat of fever.

Cakrapani discusses the question that when pitta itself is raktapitta how it is termed as “kaphaja”, “vataja” etc. answer is that in general pathogenesis pitta itself is producer of raktapitta as vayu in gulma and pitta in fever but when it is combined with aggravated kapha or vayu during pathogenesis the symptoms of kapha or vayu are manifested predominantly instead of pitta as in kaphaja gulma and jvara. In paittika raktapitta where there is no association of kapha or vayu, pitta exhibits its symptoms forcefully.

Interpreting “ekadosanugam”, Cakrapani says-this means associated with symptoms of one dosa and having not come in contact in passage only. On the same lines, “dvidosa” and “tridosa” are explained. If the contact in passage is accepted, there could be no pure raktapitta because by contact with kapha or vayu in passage it would always be “dvidosaja”.

Cakrapani interprets “balajala” as “cold water prepared with bala”.

Cakrapani comments that in vasaghrta some take paste of vasa flowers four palas in ghrta one prastha as otherwise it becomes too much. The quantity of honey should be one fourth of ghee.

“Kaphanca pittance” means either kapha or pitta (according to condition).

Cakrapani interprets the word “vikalpa” as “varying moment to moment”.

Cakrapani commenting on “amabhighata” says it as affection of ama causing (aggravation of) pitta. “Defective blood” indicates the origin of pitta in the form of excreta.

The word “ksinesu” means “diminution in relation to increased vata”. Thus vayu which increases gradually after increase of kapha or pitta is not incurable.

Cakrapani says that though medas etc. are mentioned here as dusyas (out of them) medas, mamsa and sarirakleda are essential. Kajja etc. may not be vitiated or vitiated slightly in all types of mehas. Or all the pramehas are caused by three dosas as well as all the dusyas. The separate mention of medas, mamsa etc. shows their excessive vitiation.

The word “madhumeha” denotes madhumeha (a type) as well as generally all the pramehas

“Kulaja” (hereditary) is that which continues in family generations

Cakrapani splits the word “ajirnadhyasinam” into two- “ajirnasi” and “adhyasi”. The former means “taking uncooked food” and the latter “taking food when previous food is not digested”.

Cakrapani interprets “darvyarasanjanasya ca” as “rasanjana (made) of darvi” GD follows this while JN takes both darvi and rasanjana

Though karavira is mentioned as one of root poisons, it is prescribed here as even poisons are beneficial in kustha looks like “Palasha pala parinam”.

Though old ghee is preferable, fresh ghee is used here as exception because of peculiarity of the formulation.

Here the word “sneha” denotes the essence e.g. semen and ojas.

Cakrapani interprets “ojas” here as “rasa” or it may be “the essence of body”. “Snehaksaya” means “loss of semen and ojas which are essence of body”.

In every etiological type, mention of eleven symptoms shows that rajayaksma is complete by appearance of these symptoms otherwise by six (sadrupa) or three (Trirupa) symptoms it should be taken as incomplete.

The word “visaman gatah” is interpreted by Cakrapani as “moving beyond in passage”.

“Pratisyaya” is read in rupa as well as purvarupa. It is taken as purvarupa when associated with other premonitory systems and is rupa when present when present with other symptoms. Every purvarupa continuing in the stage of rupa does not become a fatal sign it is only when all the premonitory symptoms continue as rupa.

Obstruction in srotas in due to disease-causing dosa; loss of blood etc. is due to obstruction of passage and deficiency of nutrient rasa, diminution of dhatvagni is due to loss of dhatu and effect of dosa. The word “ojas” here means “essence” (of food) e.g. rasa.

Vasaghrta described under the chapter on raktapitta and gulma and satavari ghrta which is to be mentioned in the treatment of yonivyapai.

“Sadipana” means “processessed with sunthi etc.”

Cakrapani takes subha as epithet of pippali.

Buddhi is reasoning, smrti is memory and tapas candrayana etc.

Antagonistic food such as fish with milk, defective as artificial poison and also that causing excessive pathos.

“Sumjna” is interpreted as “knowledge by naming”.

Cakrapani has discussed at length the topic of the use of the group of drugs collective or otherwise. He says that if drugs are mentioned chiefly, each drug of the group should be taken separately and not collectively but where the quantity is main, the group should be taken as whole and also where it is mentioned chiefly and specifically.

By “Sthiradi” Cakrapani takes “stiradi (laghu) pancamula and completes the number (twenty one) by taking drugs upto vidanga on the authority of Jatukarna.

“Tiktaka” means mahatiktaka. Jivaniya ghrta is that described in vatarakta and misraka sneha is that described in treatment of gulma.

Though the use of meat is contra-indicated in insanity, it also acts as remedy like fear and exhilaration. Others, however, say that its contra-indication is only in the innate type.

Cakrapani interprets “sattva” as “sattvaguna” and not mind.

By “Dhamani”, particularly those connected with hrdaya are taken. Here cause of aggravation of vata etc. are not mentioned they are the same as in case of insanity.

Cakrapani interprets “pramitasana” as “constant use of single rasa” or “eating late”.

Cakrapani says that cow milk here is mentioned as source (of ghee) and not for cooking as in this case modaka can’t be prepared with addition of powder.

Cakrapani says that dosas are verily immature in earlier stage.

Cakrapani says, in two prastha of triphala etc. four times water should be given decorated to one-fourth as in other asavas. Others, however, in powder itself add half drone water. Or powder should be taken in quantity of kudava, and honey double of that.

Cakrapani informs of a textual variation e.g. “badhodavartahetuka” instead of “ruksodavartahetuka”.

Cakrapani informs of a textual variation “udakodarasya dosanam ca” instead of “yathabalam ca dosanam”.

Cakrapani says that word “dvi” relates to both “ardhapalika” and “prastha” thus the former would mean one pala and the latter two prasthas. In Kashmir recension, there is explicit mention of one pala of each drug.

Interpreting “vyaktamlakatukam” Cakrapani says that it is “vyaktamlam” and “katu” because after fermentation acidity is manifest and not pungency.

Cakrapani says grahanidosa as a product of piles

While interpreting Cakrapani has defined the terms such as “ayus” as continuance of consciousness, “varna” (complexion) as fair etc., “bala” as power interable from exercise etc., “utsaha” as making effort even in hard works, “upacaya” as development of body, “ojas” as essence of all dhatus situated in heart, “tejas” as body-heat or semen, “agni” as five bhutagnis and seven dhatvagnis and prana as five types of vayu or prana alone. Dehagni is the chief situated in abdomen (jatharagni).

Cakrapani informs of a variant “madhurat park” of “Madhuradyat”, “Vidagdha” is the intermediate stage between digested and undigested e.g. semi-digested. Cakrapani interprets “accha” as “non-solid”. The word “sosyamanasya” indicates that the effect of fire is not so downwards as upwards. This is known as „avasthapaka“ (stage-wise digestion) of food.

Explaining the mechanism of bhutika agni, Cakrapani says that these are situated within food substances and being kindled by jatharangi digest the intrinsic material and thus produce their respective qualities. Though dravyas (Parthiva etc.) are digested by bhutagnis, the manifest result is that they acquire the specific qualities and that is why it is said that qualities rather than substance are produced. This shows that by agni qualities are produced and not substance. Or if the word “aharaguna” is divided, it

would mean that bhutagnis digest both substance and qualities. In this case, jatharagni digests all the food essence, excreta and vipaka while bhutagnis produce their respective qualities. This mechanism of bhutagnis is also active in dhatus as they are also composed of five bhutas.

Cakrapani takes left side by “parsvatah” as grahani and guda are situated in that side.

“Patu” is interpreted as “stimulant of senses” by Cakrapani.

Cakrapani informs about a variant “svedabadha” in place of svedabhava.

The word “tabhyam” may denote the two disorders or two therapeutic measure.

“Hikka” is so called as it produces sound “hic”.

Cakrapani criticizes the variant “dinam” as it would be in contradiction with the statement “durad vijnyate”.

Redness of one of the eyes is due to specific nature of the disease. These three types of svasa (maha, urdhva and china) are incurable by nature.

Cakrapani interprets that the patients having predominance of pitta etc. should not be sedated and even those fit for sudation should be fomented on particular sites.

“Ksaya” means “dhatuksaya” (loss of dhatus) and as such it covers the cough found in rajayaksma, debilitated persons and aged ones. Similarly, “ksataja” includes cough present in rajayaksma preceded by urahksata and ksataksina. “Ksayaprada” means fatal or leading to further loss of body.

Here decoction is reduced to one-fourth. Cakrapani says that quantity of ghee, oil, pippali powder and honey should be doubled e.g. two kudavas (320gm). Here ghee and madhu are not antagonistic because of combination of other drugs. Cakrapani also describes the method of preparation as practiced in tradition.

Cakrapani interprets “pramitasana” as “eating lately after prescribed time”. JN interprets it as “eating only one rasa”. “Vatala” is interpreted as “vataprakrti” by Cakrapani and JN but GD takes it as “with predominance of vata”.

In pittatisara (sama stage) the general rule of expulsion of dosa is not followed as it has risk of causing excess. Purgative prescribed in certain condition is also subject to some positive factors. Here “niryuha” means “water cooked by the method of sadanga paniya” on the basis of the context.

“Marma” here means “hrdaya”.

“Rasayani” means “srotas”.

It spreads in many ways-downwards upwards and obliquely and also along with blisters, inflammations etc.

Though dosas (rakta etc.) are the same in kustha also, in visarpa they are of spreading nature while kustha arises by them of chronic nature.

Cakrapani comments that blood-letting belongs to other speciality and as such should be known from the “Susruta-samhita”.

Barley and wheat are antikapha as well as beneficial in erysipelas and as such are prescribed for the patients suffering from this diseases.

“Cikitsita” means “chapter dealing with therapy” including diagnosis which is necessary before treatment is given. The word “pricanam” indicates that all the types are curable, moreover, the additional two types are included in these five.

According to Cakrapani, this is the context of prodromal systems and in between the specific character of thirst disease is also mentioned. Thus, the prodromal systems are dryness of mouth, slightness and absence of symptoms of the disease. “Svalaksana” is “specific character” such as heat in fever and protuberance in sotha. Or dryness of mouth and constant longing for water may be taken as prodroma as well as specific character slightly lower in the former. Some read “svaraksayah” instead of

“svalaksanam”, in that case there is not mention of specific character or dryness of mouth and loss of voice may be taken as prodroma and constant longing for water as specific character. Diminution of symptoms indicates alleviation of abnormal thirst as it is not possible to eradicate thirst which is a natural character. Some interpret it as sudden appearance of symptoms which lead to death but it is not convincing.

Cakrapani interprets “agama” in two ways-one as “cause” and the other as “scriptural authority”.

Here thirst caused by combined vata and pitta is in the same way as mention of dvandvaja gulma.

“Visa” is so called because it caused depressive affliction (visadana). This is the derivative meaning of the word “visa”.

“Upakrama” means “remedial measures”.

Though poison and wine vitiate all the three dosas, the predominance of one of dosas is according to location and constitution of the patient.

Poison which aggravates after sometime is known as “dusivisa”. Such poison is usually “gara” and may be either animal or vegetable product

“Arista” is of two types-binding above the affected place with incantation or simple thread etc. “Upadhana” is application of some drug on head for drawing out the poison. “Hridayavarana” is protection of heart. “Prativisa” means use of another poison (which acts as antidote). “Mrtasanjivana” means “reviving the consciousness of the patient who is quite unconscious like dead”.

Cakrapani says that one masa (gram) of unkilld copper powder should be given as this only causes emesis.

Praise followed by censure of wine shows that it produces good results if taken methodically otherwise it causes harmful effects. It is called “sura” because it is related to “sura” (gods).

“Samskara” (Processing) means external as well as internal. The former by bath, clothing etc. and the latter by intake of food according to constitution. Cakrapani has given examples of “arthin” (needy) as Baladeva, Candi, Yaksha etc.

Wine affects with its ten properties all the ten properties of ojas, not two or three of them. Differentiating between the properties “asuga” and “vyavahi”. Cakrapani says that asuga is that which moves fast whereas vyavahi pervades everywhere.

Cakrapani elucidating it further says that though three stages of narcosis are described, there is a distinct phase after the second stage and in the beginning of the third one which has been despised badly. Thus all these phases come under the three stages and as such there is no fourth stage.

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“Yuktiyuktam” means “planned according to place, time, dosa etc.” “Prana” means “that which promotes vitality”.

Cakrapani, however, takes it as hetuvipar itarthakari (producing effect contrary to cause) due to prabhava. That wine possesses both hypnotic and awakening effect is due to its specific nature which provides normal sleep. Or it may be acting by counteracting the causes of sleeplessness and by removing the obstructions in the psychic channels.

“Prayah” in “vatapraya” indicates that all the types of madtyaya are caused by tridosa with predominance of one of the dosa. Pitta and vata when combined caused emergent effects and kill the patient unless treated properly like rohini and sankhaka etc.

Commenting on “samapitena tenaiva” Cakrapani says that alcoholism is subsided by intake of the same type of alcohol which has caused it but others hold that different

type of alcohol is used in its treatment as in case of poisoning where vegetable poison is used in treated of animal one and vice versa.

“Anutarsa”, as interpreted by Cakrapani, is anupana (post drink) given frequently. Infact, “anutarsa” is drink used to quench thirst whereas “anupana” is a general post drink.

Vata etc. aggravated by general causes produce particular disorder of vrana (wound) due to specific pathogenesis.

Cakrapani reads “patra” separately from “chadana”.

Cakrapani takes “baladika” as “vijaya” etc. because he interprets “vijaya” as “bala” it does not seem to be correct.

The word “trimarma” denotes the three important vital organs-sira (brain), basti (kidney) and hridaya (Heart).

By the affliction of heart etc. vital breath is also affected and as such they other exists.

In udavarta, pitta and kapha are aggravated through vayu itself.

“Prasanna” is the clear upper portion of wine.

“Gandhataila” means “oil mixed with paste of fragrant substances” or “sesamum oil kept in contact with fragrant substances”.

In the preceding chapter a number of disease have been described which are curable by pancakarma treatment but there is a disease, urustambha, which is not amenable to this treatment. Thus by contrast the latter is described here.

Ama dosa going to thighs does so with tridosa. “Dosa” here means vata etc. obstructed by ama. In case of the reading “dosamadotkatari”. It qualifies ama. Though urustambha is mentioned as caused by tridosa, kapha is predominant.

In case of derivation of the word “vatavyadhi” as “vata eva vyadhih vatavyadhin” vata itself disordered and combined with particular dusyas attains the form of generalized or localized affections and because of producing pain it is called as vatavyadhi.

Ayus, in fact, is the combination of body, senses, mind and soul but vayu being main agent in such combination has been called as “Ayus”. Similarly, being support of strength it is called “bala”.

Though uras (chest) is the common location of both prana and udana, they are distinguished by their different functions like makers of garland and potery living in the same house but performing different functions.

Cakrapani reads “anyaih” instead of “annaih” and interprets it is „kuti bhusveda (sodation in hut, ground) etc. but it does not seem to be sound as “anyaih” coming further would become superfluous.

Cakrapani says that the defectiveness of treatment here is due to producing mala.

“Ksara”, means “yavaksara” or the appetizing alkali mentioned in the context of grahani etc.

Cakrapani says- masa should be decocted and salt used as paste. “Catusprayoga” means “intake, massage, snuff and unctuous enema”. The word “mula” denotes “root” (of sahacara) but Jatukarna takes it as “mulaka” (radish).

Cakrapani further elaborates it by saying that “amurta” means “akathina” (Non-mass) and it no way denies the existence of “avayava” (Particles). Thus there is possible the covering in nature of obstruction to movement as seen in outer environment.

In fact, vatarakta is one of the types of vatavyadhi.

Unctuous purgative should be given in cases which are uncted deficiently while the rough one is given in those who are uncted excessively. Mild purgative are prescribed as vata may be aggravated by drastic ones.

Cakrapani takes two palas of sugar but this meaning could emerge only if the reading be “dvisitapalah” and not “dvisitopalah”.

Cakrapani interprets “acarana” as “non-observance of washing”.

Cakrapani reads “venukosamra” in place “bukapullasa”.

Commenting on “saptadasadhyayah” Cakrapani says that these are the chapters other than the eight ones ending with yaksma-chikitsita as well as arsa, atisara, visarpa, dvivraniya and madatyaya.

Cakrapani seems to be as follows:-

“Bhaisajya kalo bhuktadau madhye pascan muhurmuhuh”. Samudgamantara bhaktam grase grasamtare dasa.

He explains it as below:-

1. Bhuktadau –(1) On empty stomach and (2) before meal (day)
2. Madhye (3) mid-meal.
3. Pascat (4) after meal day and (5) night)
4. Muhuh muhun (6) Frequently
5. Samudga (7) Before and with food
6. Antarabhakta (8) mixed with food
7. Grase (9) in morsel
8. Grasantare (10) between morsels.

Others, however, interpret anorexia as of three types e.g caused by greed, diminution of dosa and nature of disease and its treatment by pathya (wholesome diet), yoga (proper administration) and adya (food processed with drugs contrary to disease) respectively. This interpretation is not accepted by Cakrapani.

Cakrapani says that “bheda” means variation in use while “vibhaga” is division of drugs.

“Urdhvabhaga” means “that which expels dosa upwards through mouth”.

Similarly, “adhobhaga” means “that which expels dosa downwards through rectum”.

The word “virya” here denotes prabhava.

In gulma too, emesis is indicated in certain conditions, thus here prescribing emesis in fulma is not contradictory.

By “trivrmula” root of both types of trivrt is taken.

The draksadi formulation is contra-indicated before the age of four years and after that of twelve years.

Here “madhumeha” denotes “prameha” in general as vatika madhumeha is incurable and in that case prescribing purgative would be meaningless. That the word “madhumeha” is used for “prameha” in general is also said in the chapter on treatment of prameha.

Cakrapani interprets “sthira” as “mature” and “bahala” as “having dense bark”. Commenting “syavatamrani”, he says that roots of danti and dravanti are black and coppery respectively.

Cakrapani takes “urjah” as qualifying the word “agnih” meaning “potent”.

Commenting on “nisi” Cakrapani says that it should not be given in night during winte and spring. Others, however, take evening by it.

The chapter is so named (pancakarmiya siddhi) as it deals with the informations about indications and contra-indications of pancakarma.

Cakrapani interprets “purvapesya” as “paste mentioned in baladi taila” “Trisneha” means “snehas except majja”.

Cakrapani takes bilvadya gana as “dasamula” while generally it denotes brhat pancamula as take by GD.

In case of emesis and purgation there is no mithyayoga (faulty application) but only ayoga (deficient or no application) and atiyoga (excessive application). Expulsion of dosas may be in four ways-excessive, defective, absent or deficient, the latter three are, essentially, ayoga.

Though in hiccough enema is contra-indicated, here in particular hiccough unctuous enema is beneficial.

“Surasava” means asava made with sura.

“Iksvadi”, according to Cakrapani, is “sarapancamula” except “sara”.

“Uttarabasti” is so called as it is applied from upper passage or it possesses superior qualities.

“Phaladi” is interpreted by Cakrapani as seven types of sirovirecana according to the part of plants used as mentioned in rogabhisagitiya chapter.

The word “vyadhi” also done in this.

“Vamanadi” means pancakarma except anuvasana but the dietary regimen of liquid gruel etc. is not applicable to non-unctuous enema and snuffing.

Cakrapani adds- vyakhya is of fifteen types, kalpana is of seven types, arthasraya is of twenty one types and tacchilya is of seventeen types. The defects of treatise are fourteen. Here they are mentioned as they are described in the uttaratantra.

Sl.No.	Type of Upasay	Example
1.	Drug anti-cause	Hot drugs, dry ginger etc. in fever caused by cold and kapha.
2.	Diet anti-cause	Meat soup and rice in fever caused by vata due to exertion
3.	Behaviour anti cause	Night vigil in kapha aggravated by day sleep.
4.	Drug anti disease	Astringents such as patha etc. in diarrhea.
5.	Diet anti disease	Astringents such as masura etc in diarrhea.
6.	Behaviour anti-disease	Starting in udavarta (upward course of vayu).
7.	Drug anti-cause and anti-disease	In vatika southa dasamula which is both anti-vata and anti-sotha.
8.	Diet anti cause and antidise	In fever due to cold, gruel which is hot as well as anti pyretic.
9.	Behaviour anti-cause and anti disease	In drowsiness caused by unctuous daysleep.
10.	Drug acting as anti cause	Pitta aggravating hot poultice in swelling which is predominantly paittika and in maturing stage.
11.	Diet acting as anti cause	Burning food in swelling which is predominantly paittika and in maturing stage.
12.	Behaviour acting as anti	Terrorising in vatika insanity.
13.	Drug acting as anti disease	Emetics like madanaphala etc. in vomiting
14.	Diet acting as anti disease	Purgative milk in diarrhea.
15.	Behavior acting as anti disease	In Vomiting, straining to vomit
16.	Drug anti cause and anti disease	In burn, paste of aguru etc.
17.	Diet anti cause, anti disease	Urine in alcoholism
18.	Behaviour anti and anti disease.	Swimming in urustambha.

In Cakrapani's version, there is no mention of 'samprapti'. He justifies it by saying that it is not so important, is mentioned in all disease and is covered by etiology itself.

Cakrapani explains pindica as 'musculature' in the middle of leg below knee.

Cakrapani further says that temperature rises gradually in pitta ja jvara and not suddenly as in vatika jvara.

Cakrapani discusses the entry of kapha into amasaya, the point is- when kapha is already seated in amasaya how can it enter there ? It is resolved as follows- there are also other seats of kapha such as chest hence here is no anomaly in entry of that kapha. In cause of pitta, where it is seated only in amasaya, its entry is not mentioned but only contact with the heat. Pitta is situated in amasaya, it only moves to the seat of fire (graphi) which is portion of the amasaya.

Cakrapani informs that 'sitapidaka' is known as 'svetapidaka' in other texts.

Cakrapani says- 'all heat in the body is from pitta'.

If unctuousness of pitta can be removed why not the roughness of vata? Cakrapani answers- Gunas are peculiar and are of two kinds- (a) removal and (2) non-removal. The properties like sita of vata an sneha of pitta which are not always observed belong to the former category while others to the latter.

Cakrapani gives derivation of the word 'raktapitta' in the following ways-

- a) Pitta combined with rakta
- b) Pitta vitiating rakta

c) Pitta simulating rakta

‘Sadhyayapya-prikrama’ has been explained by Cakrapani in three ways-

- a) That which follows both the paths
- b) That which moves from the state of sadhya to yapya and that of yapya to pratyakhyeya.
- c) That which moves from the states of sadhya to yapya.

Cakrapani sees significance in the word ‘nicaya’ and says that it is more severe and incurable in comparison to sannipata which may be curable as in case of fever.

Cakrapani interpreting the word says- basti is not the site of gulma caused by pitta or kapha. Vata gulma may occur in basti too and that is why ‘mahasrotas’ is mentioned in that context which includes basti as well.

Cakrapani informs of a variant of which would mean ‘over-saturated.

From ‘vikara’ Cakrapani takes symptoms and complications of prameha or other tridosa ja disorders. Yogindranatha accepts only the alternative explanation.

Cakrapani interprets ‘anubandha’ as ‘anukula’ (favourable). According to him, when nidana (etiology), dosa and dusya are favourable to each other, then only, there is manifestation of disease. Elaborating it further he says that Nidana and dosa are mutually favourable when they are similar in properties and there is not resistance on either side.

Explaining ‘prakrti-vikrti-vikrtibhuta’ Cakrapani says- when all the normal properties of kapha are affected and vitiation is high the disease gets stabilized and if it is too high, the same becomes incurable. Alternatively, ‘prakrti’ may mean ‘similar’ and ‘vikrti’ ‘dissimilar’. Thus when dosa and dusya are both similar and dissimilar, the disease becomes stabilized or incurable.

Cakrapani says that it is not that the ten kaphaja pramehas are in order of ten properties mentioned here but may be associated with one or more properties irrespective of the order.

Cakrapani has made complicated exercise to solve the anomaly of the reading 'kandaksu' but it is all futile. In fact, the reading is incorrect and it should be 'iksvali'.

Interpreting the word Cakrapani says Yogaksema is that which is beneficial on application such as non-suppression of natural urges; or 'Yoga' means achievement of body in respect of strength, complexion etc. and 'ksema' averting the future trouble'. In this way, Yogaksema would mean promotive and preventive measure.

He has been interpreted by Cakrapani as 'those mixed with dirty and antagonistic items' or 'the items served by those affected with leprosy etc.

Cakrapani has interpreted 'Urdhva', as 'affection in upper part of the body but in my opinion, it is 'suffering from urticarial patches'.

Cakrapani interprets 'Prabhava' as 'Sakti' (explicable or inexplicable).

Cakrapani further says that madhura etc. are effective particularly in dosas produced by katu etc. (Rasas) which are totally antagonistic and not in that caused by night vigil etc. where sleep etc, are particularly useful. 'Vikritvisamasavaya' has been interpreted differently. Cakrapani himself has dealt it in several ways. At first, he bifurcates it into vikrtisamavaya and visamasavaya; the former is exemplified by madhura tanduliyaka where Rasa is ineffective due to vikrtisamavaya and the latter by lila where kasaya, katu, tikta and madhura rasas are joined unequally so that it aggravates pitta and kapha.

In case of Vikritvisamasavaya, the nature of the ingredients should be known after the same of the combination is known. Citing examples for this, Cakrapani says that in equally combined honey and ghee, the toxic effect can not be traced to the components. Likewise, in Suryavata the specific nature of disease can not be ascribed

to vata etc. In both these cases the effect is due to particular combination and can not be explained on the basis of components.

Cakrapani says that here the effect of virya and vipaka may be included in dravyaprabhava or rasaprabhava in case of vikrtivisama-samavaya and Prakrti samasamavaya respectively.

Cakrapani further explains that here 'Prabhava' means 'potency of drug in general' and not 'the specific and inexplicable' one. Hence in the present case though the substance acts through gunas it is possible only due to the potency of the substance. Hence it should be taken as dravyaprabhava. In case where the action is explained by means of Rasa, it is taken as Rasa- prabhava.

Cakrapani says that citraka, bhallataka etc. also should not be used excessively.

Cakrapani interprets 'glani' as 'emaciation' or 'malaise'.

Cakrapani is not justified here to mention drug where the context is purely of food.

Cakrapani interprets 'ajirnasana' as 'digesting uncooked food' because 'eating during indigestion' is already covered by adhyasana.

Cakrapani interprets 'adharma' as worldly one meaning neglect of duty relating to maintenance of community. He reads but Gangadhara and Yogindranatha read meaning thereby the evil pat deed as the root of adharma.

Cakrapani has tried to define some of the anatomical structures like kloma and vapa but at last accepts his ignorance about them. When he says asthi (bone) as 'dravarupa' (in liquid form), perhaps he means the specific nutrient materials for bone carried in circulation.

Cakrapani is taken by Cakrapani as 'asaya' (location) but Gangadhara takes it as 'balanced position.

The matter is interpreted by Cakrapani as 'going to women with out sex urge an in improper track.

Cakrapani says- mostly the etiological factors are similar to dosas. For instance, amla, lavana and katu aggravate pitta. Out of them, amla generated pita along with kapha, lavana kapha alongwith pitta and katu pitta are also aggravated. In rainy season pitta accumulates and gets aggravated in autumn along with kapha. The summer causes accumulation of vata due to roughness but also, does a little of pitta due to hotness.

Cakrapani adds that the independent dosa produces disorders in its own aggravating time while the dependent one does in aggravating time of the independent dosa and also excited by the same. Thus the independent dosa is also important and main in producing its disorders.

The matter is interpreted by Cakrapani as 'proper application of remedy according to disorder. Gangadhara takes all the three upakrama, yukti and jnana separately

Cakrapani rightly says that 'sahaja krimis' are natural and nonpathogenic organisms which are innumerable.

Cakrapani interprets 'hiranya' and 'hema' as processed and unprocessed gold respectively.

Cakrapani says that a "pratijna" is also "sthapana" to the other and thus combining both from this point of view it becomes similar to that in Nyaya.

Cakrapani takes 'tattva' as 'linga'.

Cakrapani has interpreted sambhava according to Satkaryavada of samkhya system which means karya as manifestation of the cause itself which is in unmanifested state.

Cakrapani reads with due regard to karana in neuter gender but Gangadhara reads it evidently related to he also defines it on the basis of Panini.

In further clarification of the definition of karana it is said that karana is the instrument which is different from karyayoni, prakrti, desa, kala and upaya.

Cakrapani clarifies that difference.

‘Jarjara’ here means ‘hoarse’ or ‘shattered’ but Cakrapani interprets it as ‘sound like that of broken earthen vessel.’ Once he takes as a musical instrument.

Cakrapani, has interpreted ‘sara’ as relatively pure dhatu.

Cakrapani has read and has interpreted as (having good-looking teeth’.

The average life – span of man is 100 years but it may be on higher or lower side. Cakrapani says that in that case division of stages such as childhood etc. would also vary. Accordingly, if a man lives upto 120 years stages of his life are divided as below-

Childhood - upto 36 years

Adult - upto 72 years

Old - thereafter

In case of the life-span of 80 years, it would be-

Childhood - upto 25 years

Adult - upto 50 years

Old - thereafter

The division of year is elaborated by Cakrapani as follows-

Two types - uttarayana, daksinayana

Three types - winter, summer, rains

Six types - according to seasons

Twelve types - accordingly to months

Twenty four types – according to fortnights

Further division may be made by Prahara etc.

Cakrapani says that it may be taken as different view of ayurveda or it is only formal based on the specific perception by the senses and accordingly to denote the predominance of the particular bhuta.

Cakrapani distinguishing between svatantra and vasin says that the former moves to action after being impelled by somebody else whereas the latter moves as he wishes without other's motivation.

Cakrapani interprets the word 'atmata' in a negative way as 'the state of non-pathology'. Thus asatmya is that which, on use, damages the normalcy.

Cakrapani says that semen produced from the diet consisting of six rasas is pure. It is only by excessive use that madhura rasa promotes semen and amla rasa damages the same.

Describing the abnormalities sex in foetus causing impotency and explaining 'dviretas', one of its types, Cakrapani says that the person affected has got the normal morphology of male and female in respect of common organs like eye, nose etc. but are devoid of specific sexual organs and secondary characters- breast, moustache etc.

Cakrapani analyses deeply on genetic basis and says that 'Upataptabija' means 'affected genes producing seed'.

Explaining 'bijadharmā' Cakrapani says- the chain of bhutas engrained in soul is like seed e.g., has got the characteristic of seed. As seed produces similar sprout, the chain of bhutas also produces similar one in the form of body. The subtle body gives rise to the gross body.

The word 'avakranti' has been interpreted by Cakrapani as 'composition manifestation'.

Explaining the word 'Ritu', Cakrapani says that menstruation appears periodically as in seasons like autumn etc. Moreover, as seeds sown in proper season grow properly, semen inserted during rtukala is productive.

Cakrapani interprets 'jarayu' as 'amara' and thus seems to be confused in distinguishing between the two. Jarayu is amniotic membrane while amara is placenta.

Cakrapani interprets 'antaratma' as pure spirit and 'garbhatma' as the sad-dhatuka one.

Cakrapani accepts the variant.... And interprets As 'the subtle body' or the body having tactile sensation that is why the parts of the body having no touch sensation are devoid of conscious too.

Cakrapani interprets 'Purusavicaya's as enumeration of the (part of) Purusa in respect of similarity with the outer world.

Cakrapani interprets yoga as 'concentration of mind diverted from sense objects to the self. 'Samkhya' is true knowledge and that who deals with it is samkhya.

Cakrapani further says that such type of restoring homeostasis is only in cases where aggravation and diminution of antagonistic dhatus are involved, not universally. Thus in case where only aggravation of dosas is present and no diminution, measures to diminish are employed predominantly rather than to increase.

Cakrapani explains that 'samanaguna' is similar in all respects (including form) while 'Samanagunabhuyista' is similar in majority of points. The examples respectively are flesh to flesh and milk to semen. Yogindranatha says that the former refers to dravya while the latter to gunas.

Cakrapani gives example of milk as samanagunabhuyista of semen but Gangadhara places goat's flesh as substitute of human flesh. This does not seem to be correct because these types of flesh are samanaguna and not samanagunabhuyistha.

Cakrapani takes sukra as bija and artava as well as garbhasaya as ksetra while Yogindranatha interprets bija as sukra as well as artava and ksetra as garbhasaya.

Cakrapani refutes the above view and says that 'samsparsha' means 'contact' and as such the vitiated dosas caused damage to dhatus with which they come in contact. Even malas including hairs, nails, etc. are not beyond their reach.

Regarding abnormal presentation of the foetus, Cakrapani comments that in such state the foetus comes out even with leg.

Caprapani interprets as 'the seat of the pathology causing sidhma and 'kilasa'.

According to Cakrapani, kloma is the seat of thirst, basti is the receptacle of urine, uttaraguda is the upper portion of colon where faeces are accumulated and adharaguda is the lower portion of the same wherefrom they are excreted, vapavahana is the seat of fat which is known as tailavartika.

Cakrapani says that here 'prajna' means both male and female progeny but others take only male one.

It appears that is read as by 'Cakrapani. He interprets it as butter meant for ghee, or 'sarpi' is ghee and 'ajay' is the same in canted with hymns.

Cakrapani explains 'bhautika' as 'that which is beneficial in demonic (microbiological or phychological) affections such as vaca, guggula etc. or the maha paisacika ghrta.

Cakrapani interprets 'garbhadharini' as placenta.

About sutikagara, Cakrapani informs that this is the place where the woman stays in antenatal as well as postnatal stages.

Cakrapani interprets 'kanakanika' as follows- 'kana' are the broke pieces of rice' 'Kanika' are the same but somewhat bigger in size. Gangadhara and Yogindranatha follow this.

Commenting on the measure of intake of unctuous substance and gruel twice a day after bath, Cakrapani says that this custom pertains to arid or hilly region and not to marshy region because of predominance of kapha there.

Cakrapani informs of a variant for and explains that looking to the constitution of the wet-nurse, quantum of emesis etc. should be prescribed.

Cakrapani says that by 'varna' (Complexion) roughness etc. associated with it and perceivable with eyes are also taken.

'Arambha' is interpreted by Cakrapani as 'initiation of incurable disease but Gangadhara takes it as 'inclination to action.

Differentiating between chaya and praticchaya, Cakrapani says that the former is reoated to bhutas and as such is of five types while the latter is body's shadow.

Cakrapani takes here yukti as anumana.

Cakrapani explains that in the case where a person of dark complexion attains fair one by the use of rasayana but after discontinuing it again reverts to the earlier position, it would not be taken as artista because the earlier complexion is only regained.

Cakrapani has discussed this point in detail considering cases of variations. In this connection he says that the adjective is quite significant which means 'fully grown'

Distinguishing between 'mrta' and 'kunapa, Cakrapani says that the former means carcass and the latter cadaver.

Cakrapani says that 'sramsa' is slight movement, 'bhramsa' is going down too far and 'dhavana' is moving to side.

Cakrapani says that such signs appear due to specific impact of the “arista”.

Cakrapani accepts the reading ‘adosajan’ which means ‘the abnormality not caused by dosas’ such as double vision due to vata, non-perception of sweet due to pitta etc.

Cakrapani interprets ‘bhinnabhinna’ as ‘general and specific while others take it in the sense of mentioned and unmentioned.

According to Cakrapani, ‘atopa’ is ‘movement of wind with sound in belly. ‘Graha’ here means ‘sign by which something is perceived.

Cakrapani comments that when in prameha there are other prodromal symptoms and that mentioned in these verses is the symptom, the patient dies of prameha otherwise due to any other disease.

In this chapter, the incurable diseases which too serve as risa indicating imminent death are described. Though they are not, strictly speaking, risa they may be taken as such because they are described in this context. There can’t be any objection to this too.

‘Gambhiraja’ here does not denote the technical type of hiccup but means ‘that originated from deep sites like umbilicus etc. because the above type (gambhira) is, by nature, incurable and as such the qualifying clause... would be meaningless.

In this verse, the word ‘chaya’ denotes praticchaya as well and as such description relates to both. Samsthana (shape) and pramana (size) relate to praticchaya while varna (colour) and prabha (brilliance) relate to chaya. In fact, praticchaya is the chaya similar in shape and size while chaya is the substratum of colour and brilliance and is of five types’ (according bhutas).

Here chaya and prabha are differentiated. Chaya is shade while prabha is lusture or brilliankce. The former overcomes complexion whereas the latter enlightness it. Consequently, shade can be observed from near while brilliance is known even from distance.

Though the arista relating to pulling of hairs is already mentioned earlier, it is repeated to show its application in both healthy and the diseased. Secondly, in the earlier context, it relates to pulling of hairs only while here it refers to unrooting of the same. Thirdly, the earlier reference indicates only approaching death while the latter one indicates also the remaining period of life.

Cakrapani again raises the discussion on invariability of death after appearance of rista. Initiating the discussion, he says that some scholars, looking to the statement, proclaim that, because of uncertainty of rista, Atreya also had doubt death in such cases. But is not correct as the venerable preceptor has established the invariability of death on rista forcefully which is also explained by me earlier.

Here by the word ‘sadyah’ some take seven days while others three days.

Means ‘excessive flow of sweat from the body as sipra river, or it may mean ‘lethargy’.

‘Jyoti’ means body-heat, thus ‘anujyoti’ would mean deficient body-heat.

In this verse, the definition of arista is given. ‘Atikranta’ means ‘transcending’. This definition pertains only to the signs appearing in patient’s body and as such is not applied to other ones observed in messengers etc. Hence deficient application of the definition should not be doubted. All types of artistas are covered by the definition given in the first chapter while explaining the word ‘indriya’.

Though messengers serve the interest and wish the welfare of the patient, they behave sometimes otherwise under the malign influence of past deeds which appear as arista.

‘Visikhani’ means ‘broken’, other variant is ‘vasikani’ meaning empty.

Cakrapani interprets as ‘growing male and female child placed in lap’. Others take ‘vardhamana’ as ‘earthen plates’ and explain the above as ‘earthen plates with male and female figures.