

## CHAPTER- I

### INTRODUCTION

The ancient Indian medical system is called *Āyurveda*. In India, every branch of knowledge is believed to have sprung from the *Vedas*;<sup>1</sup> likewise, this system also sprang from the *Veda*. It is a subsidiary part of *Atharvaveda*.<sup>2</sup> At the very first, this knowledge was among gods. *Brahmā*, the first god had created this science of medicine. In the course of time, it came to human being and the survivors of the earth became able to take the benefit of this knowledge.

Among the records on Indian medicine three compendia are very much popular, which are known as *Bṛhat Trayī*. They are *Agniveśa's Caraka Saṃhitā*, *Suśruta's Suśruta Saṃhitā* and *Aṣṭāṅgahṛdaya Saṃhitā* written by *Vāgbhaṭa*. The former two were written in the 1<sup>st</sup> century B.C. and the last one is a work of 600 A.D. Among the three, *Caraka Saṃhitā* is the first and the most popular work on ancient Indian medicine which is popularly known as *Āyurveda*. It is considered to be the most authoritative and represents an authentic treasure of various aspects of *Āyurveda*, with special reference to their fundamental principles of medicine.

Medicine is the main component of healing and *Āyurveda* deals with the ancient system of healing with preparation of medicine alongwith the diagnosis in India. In India various types of healings have been practiced. The folk healing by ethnic groups of India, have also been contributing their precious knowledge in these fields. India is a country where various communities and cultures are available following various ways of treatment. Among them, *Siddha* and *Yunani* are the most popular systems of medical field; and *Āyurveda* is the most important, authentic and effective system of Indian medicine. This is the greatest gift ever had been given by our fore fathers for the welfare of mankind. *Āyurveda* is that science which deals with human life; its good and bad effects; pleasure, happiness, unhappiness, healthy and unhealthy life. It provides the way for leading a happy, healthy and pleasant life. It teaches how to balance all these. *Āyurveda* is a significant system of medicine in Asia. It is an effective

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<sup>1</sup> *Sarvam Vedāt prasidhyati.. Manusṛti 2.7*

<sup>2</sup> Kenneth G. Zysk, "*Medicine in Veda, Religious healing in the Veda*", Volume 1, Motilal Banarsidas Publishers Private Limited, Delhi, 1996.

system of medicine that influenced on most of the parts of the world and getting recognized by all.

#### *MEANING OF ĀYURVEDA:*

The word *Āyurveda* consists of two parts- *Āyu* and *Veda*. These two are contributing words for this particular word *Āyurveda*. “*Āyuso Veda iti Āyurveda*”.

The meaning of *Āyu* is life; means the constant and continuous union of body, the sense and the motor organs, mind and soul. That particular period, in between which the conjugation of all these is called *Āyu* means *Jivita* ‘the life span’- from birth to death. The *Pañcamahābhūtas* and the other *tanmātrās* also remain present there.

The word *Veda* has been derived from the root √*Vid*. Three meanings are evolved from this root. They are- *Vid Sattāyām*, *Vidyate* means he exists. *Vid Jñāne* means in case of knowledge and *Vid Vicaraṇe* means moving. Another explanation can be shown-*Vid Lr lābhe* means attainment of the treasure house of knowledge. Here, from the preceding discussion, we find the meaning of *Āyurveda* ‘the science of life’ or ‘Life science’. It is a science of human life, gives the formula how to make the human life happy and prosperous. It shows the way how to protect a man from diseases and how to make healthy by removing all kinds of diseases.

Various treatises have tried to define *Āyurveda* by presenting their views. In *Caraka Saṃhitā*, the meaning of *Āyurveda* has been presented in various places. In *Sūtrasthāna* four meanings are found. The fourfold meaning as we find in the *Caraka Saṃhitā* are almost same or repetitive, as follows:-

That science provides knowledge on life. It has already been discussed about the etymological meaning of *Āyurveda*. *Āyurveda* is the science for the prolongation of life, which helps in the making of human life peaceful; both physically and mentally. It is the way of life that describes diet, medicine and behaviour that are beneficial or harmful for life.<sup>3</sup>

That branch of knowledge designated as *Āyurveda* which imparts knowledge on benefit and non benefit, happiness and sorrowness of life. All these are described here. Though, this is a

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<sup>3</sup> *Āyurvedayati iti Āyurvedaḥ* | C.S. Sūtra.30.23

system of medicine, it deals with the all round development of human being, not only of man but also each and every creature of the universe. *Āyurveda* is that science which deals with human life; its good and bad effects; pleasure, happiness, unhappiness healthy and unhealthy life. If anyone's life is running good then how to maintain that; if not running smoothly then what is the way for leading a happy, healthy and pleasurable life. It teaches how to balance all these for a prosperous life. This is not only a system of medicine in the conventional sense of curing diseases. It is the science that teaches to maintain and protect health. *Āyurveda* is the science of positive health and fulfillment in life.<sup>4</sup>

That science provides the very best about life and about profit and non-profit for human kind; is the holiest one. It gives benefit for both the day today world and also the empirical world. The ancient scientists of this field opined like this. For the total happiness this science is a medium. It takes human being to the threshold of salvation, the ultimate goal of life. At the initial stage, provides knowledge on human health. Health is wealth and to focus on something health is most required. If someone is physically sick and tries to collect knowledge, the illness will stand as the barrier between the person and the knowledge; even though have great interest on the particular subject. Same thing is also in the case of mental sickness. So, it is very much required of mental health for study. Through study and great penance one is able to enter in the empirical world. That is why the ancient seers were very eager to know the way of alleviating diseases and of peaceful life. For this curiosity, worldly survivors are being enjoying the benefit of this science.<sup>5</sup>

The science of health is three pillared. The first one is '*Hetu*'- the cause. In therapeutics, the first step for healing a patient is to know the cause of the disorder. Then the second step is '*Linga*'- to find out the symptoms. And, after all the testaments the administration of drugs comes. The accurate knowledge on the nature and functions of the applied drug is very important here. That science provides all the knowledge about medicine is *Āyurveda*.<sup>6</sup>

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<sup>4</sup> *Hitāhitam Sukham Dukham Āyustasya Hitāhitam | Mānañca Prauktañca Āyurveda Sa Ucyate* || C.S. Sūtra.1.41

<sup>5</sup> *Tasyāuṣaḥ puṇyatamo vedo vedavidāṃ mataḥ | Vakṣyante yanmanusyanam lokayorobhayorhitam* || Ibid. 1.13

<sup>6</sup> *Heturlingausadhajñānam swāsthāturparāyanam | Trisūtram Śāśwatam puṇyam bubudhe yam pitāmahaḥ* || Ibid. 1.24

*Suśruta Saṃhitā* also has given various definitions of *Āyurveda*, which are found in many places of the treatise.

From *Suśruta Saṃhitā*, we come to know that, *Āyurveda* literary means, the science of prolongation of life, and which helps in making human life peaceful, both from physically and mentally. Longevity of life can be achieved through it.<sup>7</sup>

In the commentary of *Suśruta Saṃhitā* we find as-

Discussions on advantage and disadvantage and supporting factors of life as well as the treatment and removal of diseases; from where such kind of knowledge can be obtained is called *Āyurveda*.<sup>8</sup>

In the above discussions, we find that using of words or writing style may be varied to each other but contents and the meaning are same. *Āyurveda* is that branch of knowledge which deals with life and treatment of diseases. Moreover, from which one gets life. It tells not only about diseases and treatment but also about maintenance of good life, from all sides; physically, mentally and spiritually. The term *Āyurveda* implies that it is not only the science of treatment of the illness but covers the whole range of happy human life involving the physical, metaphysical and the spiritual aspects. *Āyurveda* recognises that besides a balance of body elements one has to have an enlightened state of consciousness, sense organs and mind if one has to be perfectly healthy.

#### *OBJECTIVES OF ĀYURVEDA:*

The main purpose or aim of *Āyurveda* is to alleviate *Doṣas* from human life; physical and mental. There are two aspects of any work; and these are- theoretical and practical aspect. The two aspects of Ayurvedic medical system are curative and preventive.<sup>9</sup> There have been discussed about the treatment of various kinds of diseases as well as tips for maintaining a disease free life.

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<sup>7</sup> *Āyurasmin vidyate anena va Āyurvindati iti Āyurvedaḥ* S.S. Sūtra.1.15

<sup>8</sup> *Āyurhitāhitam vyādheḥ nidānam samanam tathā | vidyate yatra vidvadbhiḥ sa āyurvedaḥ ucyate* || Ibid.1.23

<sup>9</sup> *Prayojanam cāsyā svāsthasya svāsthya rakṣanam āturya vikāra praśamanam ca* | C.S. Sūtra. 30.26

*Suśruta* also says about the necessity of *Āyurveda*.<sup>10</sup> There has given more importance on prevention of disease than curing of a disease in Indian medical science as it is also widely used in now a days that ‘*Prevention is better than cure.*’

*Caraka* says in the first chapter that as far as life, health and its maintenance is concerned *Āyurveda* is *Anantam* means non ending process. And in the last chapter it is said that if at all there is any knowledge in universe it is well available in *Caraka Saṃhitā*.<sup>11</sup> These two sentences affirmatively indicate the vastness and density of knowledge existing in the form of small verses in *Saṃhitās*.

*Āyurveda*, the science for the span of life is considered as an *Upānga* to the *Atharvaveda*.<sup>12</sup> According to some other scholars it is a subsidiary part of *Ṛgveda*. We find many glimpses of medicinal knowledge in the *Ṛks* of *Ṛgveda*.<sup>13</sup> *Āyurveda* is based on *Ṛgveda* so far as it relates to the knowledge of medicine and *Atharvaveda* as it relates to the knowledge of surgery and mischief. Traditionally, *Āyurveda* is termed as *Upaveda*.

*Āyurveda* tells about the elements of an individual being made of five elements, together known as *Pañcamahābhūtāni*. They are – Earth (*Kṣiti*), Water (*Ap*), Fire (*Tej*), Air (*Marut*) and Space (*Vyoma*). *Upaniṣadas* also tells the same. There are extensive discussions on it in *Sāṃkhya* philosophy.<sup>14</sup> These five elements with the three qualities *Sattva*, *Raja* and *Tama* are the foundation of existing being. Three biological humors *Vāta*, *Pitta* and *Kapha* govern the body. In proper balance them one can enjoy a healthy life but anyone of them when imbalanced causes diseases. Thus, we know diseases are nothing but improper order of these three. But external factors affect the same only when the internal properties are weak or imbalanced. The five elements alongwith *Vāta*, *Pitta* and *Kapha*; when imbalanced are known as *Tridoṣas*. From Earth and Air manifested *Vāta*; from Fire and Water *Pitta* manifested and from Earth and

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<sup>10</sup> *Iha khalvāyurveda prayojanaṃ vyādhyupasṛstanaṃ vyādhiparimokṣaḥ svāsthasya ca rakṣanaṃ ca* | S.S. Sūtra. 14

<sup>11</sup> *Cikitsā vahnivesasya susthatu rahitam prati|Yadihasti tadanyatra yannehāsti na tvat kvacit* ||C.S. Siddhi. 12.53-54

<sup>12</sup> S.S. Sūtra. 1.5

<sup>13</sup> *Yuvamcyavānamsśvinājarantapunaryuvānancakra*..... || R.V. 1.117.13; 1. 116.12; 11.33.4;

*Śataṃ te rājan bhiṣajaḥ sahasramurigvedaī ghabhīrā sumatiṣ ṛe astu* |

*Bādhasva dūre nirtiṃ parācāiḥ kṛtaṃ cidenāḥ pra mumughdhyasmat* || Ibid.1. 24.9.

<sup>14</sup> *Sāṃkhyakārikā* of *Īśvarakṛṣṇa*

Water *Kapha* manifested; and governs all the functions of body including mind and consciousness. When in a balance state works as a protector but when imbalanced become the most powerful enemy until not under control.

They are responsible for everything of our body and mind. From the natural urges like hunger to understanding capacity all these are controlled by them. For example- blinking of eyelids governs by *Vāta*, *Pitta* governs digestion and for this we get hungry; *Kapha* maintains the resistance of the body and controls the emotions –all bad and good.<sup>15</sup> Diseases are disorders. These three *Doṣas* keeps the body constant with the external environment. When the internal environment becomes imbalanced external factors get the chance to attack.

#### *AIM OF ĀYURVEDA:*

The main purpose or aim of *Āyurveda* is to alleviate *Doṣas* from human life; physical and mental. The diseases caused by *Tridoṣas*; *Vāta*, *Pitta* and *Kapha* are the curses of physical diseases. Mental diseases caused by the *Gunas*; *Rajas* and *Tamas*; overall to give a peace life to the human beings. The two aspects of Ayurvedic medical system are curative and preventive.<sup>16</sup>

#### *THE ORIGIN AND DEVELOPMENT:*

*Āyurveda*, the oldest system of medical science, of which origin lies in the *Vedas*. This is the system, evolved thousands of years ago in India. If, we want to know about the beginning of this science have to go to 3500 to 5000 years ago. We can't go there physically. So, have to take the help of the ancient scriptures written at that period as there is a saying “literatures are the mirror of society”. Vedic scriptures provide knowledge regarding this science of healing. *Atharvaveda* is regarded as the oldest document on Ayurvedic field; though knowledge on healing are provided by *R̥gveda* also. Because of the importance, *Āyurveda* is acknowledged as the *Upāṅga* of *Atharvaveda*. *Suśruta Saṃhitā* points out that *Āyurveda* is a part of *Atharvaveda*.<sup>17</sup>

We find in many legends, the means and materials on Ayurvedic field. There are various hymns on the medical art technically termed as *Bheṣaja Sūktāni*. The word *Atharvaveda* itself

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<sup>15</sup> Lad Vasant, Ayurveda- the science of self healing, p.p 15.

<sup>16</sup> *Prayojanam casya svasthasya svasthya rakṣaṇam āturasya vikāra praśamanam ca* | C. S. Sūtra 30.26

<sup>17</sup> *Iha khalu āyurvedam nāmopangamathrvavedasyānutpādyaiḥ*... .. || S.S. Sūtra. 1.5

signifies its contents, *Atharvan* means medicine. Other meanings are also available for this word *Atharvan* like *Mantra* and *Japa*. So, we can say *Āyurveda* has been derived and developed from *Atharvaveda*. Though, *Atharvaveda* is the main source of *Āyurveda* but glimpses are found in the *Ṛgveda Auṣadhi Sūkta* and some in the *Yajurveda* also. The fifth and the twelfth chapter of *Yajurveda* discuss about this alongwith various other topics of discussion. *Charanavyuha* recognises it as a subsidiary part of *Ṛgvda*. Indian belief is that, like all other sciences, the medical science also has a divine origin. The creator of this science of Healing is *Brahmā-Prathamō Devyo Bhiṣak*. At that time, it was limited within the heavenly beings. Later on, it crossed the barrier of the heaven and the knowledge of this branch of science spreads all over the world. At this stage, it was very large in volume consists of one *lākh* stanzas.<sup>18</sup> Due to the limitation of knowledge and time it becomes small or made it briefly. Human life is very short. Within this short period it is unable to acquire all the knowledge of this science. So, *Brahmā* reduces this in a volume of hundred *Adhyāyas* consist one hundred stanzas each, divided into eight specialized branches.<sup>19</sup> So, the source of *Āyurveda* has been found in the four parted store house of knowledge.

If, we go to tell about the pure documented works on *Āyurveda* have to utter the name of *Caraka Saṃhitā*. The two other works; *Suśruta Saṃhitā* of *Suśruta* and *Aṣṭāṅgahṛdaya Saṃhitā* of *Vāgbhaṭa* also associated with *Caraka Saṃhitā* and these three are collectively known as *Bṛhat Trayī* of medical literature. Basically, the *Caraka Saṃhitā* was written by *Agniveśa* and known by the redactor's name and is a work on Internal medicine which is known in the Ayurvedic field as *Kāyacikitsā*. The significance of the work is that it is applicable even today. The methods of treatment are applied very simply and naturally. Before the treatment physicians do study of not only the body but also the mental status. Then after examining these things the patients are given treatment. Among the different parts of *Āyurveda* *Kāyacikitsā* is the most important and the largest branch that deal with.

According to *Caraka Saṃhitā*, as the creator of this whole universe, the creator of this science is also God *Brahmā*. After the completion of this science as a compendium it was handed over to the descendents. *Brahmā* he had given it to his son *Dakṣa Prajāpati*. Then it was to the twin

<sup>18</sup> .... *Ślokaśatasahasramadhyāya ca kṛtavān svambhu*...S.S. Sūtra. 1.5

<sup>19</sup> *Śalyam sākalyam*.....tantamiti || Ibid. 1.6

god *Aśvins*; then after it was handed over to *Indra* and so on. According to *Caraka Saṃhitā*, it was delivered by god *Indra* to sage *Bharadvāja* and by him to *Ātreya*.

The *Suśruta Saṃhitā*, asserts the same up to *Indra*.<sup>20</sup> After that, it came to *Bharadvāja* and from him to *Dhanvantari*, now praised as the god of medicine, received the same from *Indra*. Then *Dhanvantari* in the incarnation as *Divodāsa* had taken the most important role for the widespread of this knowledge. *Suśruta* is the disciple of *Kāśīrāja Divodāsa*, the incarnation of God *Dhanvantari*.

*Kāśyapa Saṃhitā* tells regarding the origin of this science, allies with *Caraka*. *Kāśyapa Saṃhitā* also told the same thing that Sage *Atri* had learnt it first from *Indra*. Here in the place of *Bharadvāja*, *Atri* came. And he had given the same to his sons and disciples.<sup>21</sup> *Ātreya* was both son and disciple of *Atri*. In one place of *Caraka Saṃhitā*, there have been found a list of wise men that were associated for discovery of a way for total elimination of diseases and gained that knowledge directly.<sup>22</sup>

Whoever had taken this science to the world; these traditions have given a preliminary rough draft on Indian medicine from a mythical through a semi mythical, to a historical beginning. From the preceding discussion it is indicated that *Ātreya*, the physician and *Suśruta*, the surgeon were understood to be the first founders in their respective fields of medicine. They with the help of their disciples had recorded those sayings of *Indra* and composed various treatises. This is the initial footstep on historical documentation of this science. And after that whatever on this field are completely historical.

*Purāṇas* also presented some mythological stories regarding the origin of *Āyurveda*. *Brahmavaivartta Purāṇa* presents a totally different view from the others. Here, we have found *Brahmā*, the first *Prajāpati* created this science along with the others and then offered this to *Bhāskara*, the Sun god and he had taught the same to his disciples. Some of the name of the

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<sup>20</sup> *Brahmā provāca tataḥ prajāpatiradhijage*..... S.S. Sūtra. 1.19

<sup>21</sup> K.S. Vimāna. Ch. 1

<sup>22</sup> C.S. Cikitsā. 1.4.3-5



disciples also mentioned like *Agastya*, *Aśvinas*, two among the *Pañcapāṇḍavas*- *Nakula* and *Sahadeva*. They then compiled *Samhitās* individually.<sup>23</sup>

We see in Indian tradition, of each and every science, the creator is *Brahmā*<sup>24</sup> and everywhere it is found that he had composed one *lākh* verses and handed over to *Indra* and *Indra* had handed over to *Bharadvāja*. Of course, other persons are also there but presence of *Indra* and *Bharadvāja* are everywhere. The handing over of the sciences, up to *Indra*, it is accepted by all. But after that, different authors hold different views. To show the supremacy of their own trends, always used to prove their own tradition as the first and the authentic and their preceptor had learnt that first and directly from *Indra*.

At first, there was not systematic literature on medical science composed in the earlier period means in the early Vedic period. There are scattered passages in the Vedic literature which throw considerable light, sometimes dim, sometimes clear on the theory and practice on medical science. The material in the *Ṛgveda* is scanty but in the *Atharvaveda* is relatively more copious, however gives more details on this science. The science of medicine is also called “*Vaidyaśāstra*”. “*Vaidya*” means physicians and “*Śāstra*” means “science or work”- “the science of physicians”. *Pāṇini*, the Indian famous grammarian in his popular work *Aṣṭādhyāyī* had used a number of names of diseases and remedies that prove the existence and popularity of the system of medicine. Even a grammarian in his works gives valuable place about this science.

The period of compilation of *Āyurveda Samhitās* was the golden age of *Āyurveda*. The period from *Ātreya Punarvasu* to *Nāgārjuna* (7<sup>th</sup> century A. D) is the most important period in this field. In this period new innovations were came to this field which changed the whole structure of this healing art. Before that, people believed that they fall ill because of dissatisfaction of various gods and if they could satisfy them with various oblations can be relieved from the diseases. This system was called “*Daiva- vyapāśraya*”. *Caraka Samhitā* also describes the mythological stories behind the origin of the diseases. Even in modern society the folk people

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<sup>23</sup> *Rgyajuṣamathavākhyān dṛiṣṭvā vedān prajāpatiḥ | Vicintya teṣāmarthancaivāyurvedam cakara saḥ ||*

*Kritvā tu pañcamam vedam Bhāskarāya dadou vibhuḥ | Swatantra samhitām tasmāt Bhāskarasca cakara saḥ ||*  
Brahmavaivartta Purāṇa, ch. 16

<sup>24</sup> *Sraṣṭā prajāpatirvedhā vidhātā Viśvasṛṣṭ vidhi | Amarkoṣa*

follow this trend. For the treatment of small pox and others people use to worship goddess *Śitalā*. It is believed that the goddess enters in the body of the infected person. To please her various offerings are given.

From the dawn of the civilization, *Āyurveda* have been practiced in the world. Even before the birth of Lord *Buddha* (before 6<sup>th</sup> century B.C.)<sup>25</sup>, this was established and running very smoothly with its entire eight specialized branches. This we have known from the birth instance of *Buddha*. He was born by a cesarean operation. Another surgical operation on his head was done by an Ayurvedic physician. This reflects, during that period surgery including treatment of diseases was much developed. But due to his death it was gradually declined to a worst situation. The followers of *Buddha* were become against to this science as they began to consider it as a violence act against human being; which discouraged and even prohibited. For this situation people did not go forward to join this profession and were keep the scriptures underground far from the reach of any one. And some of them are unfortunately disappeared.

But, during the life time of *Buddha*, there was various famous physicians among them we can recall the name of the famous young physician *Jīvaka*, the disciple of *Ātreya*, the renowned professor of *Takṣaśīlā* University. He was very much proficient in the art of healing including surgery, also an expert in pediatrics and even in brain surgery. Major abdominal and cranial operations were successfully performed by him. For this he was thrice crowned as the king of physician<sup>26</sup> and surgeon. Even *Buddha* was himself regarded as physician (*Bhiṣakko*) and surgeon (*Śallakatto*).<sup>27</sup>

During a surgical operation, Lord *Buddha* was about to die. For this reason his followers considered surgery as a violence and prohibited the works on this. Thus, the medical literatures became undergone. Unfortunately, for the degradation the main texts were lost to us. The Ayurvedic texts at present available cannot be considered as accurate. The imperfectness came not because they were not available but because they do not provide correct information due to

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<sup>25</sup> K.Sri Dhammananda, "What Buddhist Believe", 4<sup>th</sup> edition, Buddhist Missionary Society, Malayasia, 2002, P.1

<sup>26</sup> Krishnamurthy K., "*Pioneers of scientific discoveries*", Mittal Publications, New Delhi, 2002,

<sup>27</sup> Balaji M. Potbhare, "Review of Buddhist concept of Anatta (Non soul) in the concept of Ayurveda", Indian Stream Research Journal, Vol. 4(8), 2014.

the redaction, recomposition or wrong interpolation.<sup>28</sup> The original *Samhitās* were subsequently redacted and there were many misinterpretations and unauthorized interpolation, but the books were later known by their original titles, as regarding the contents of the works there are different views and what to say about the descriptions inside. As we know, the *Caraka Samhitā* was written first by *Agniveśa* following the instructions of his preceptor; but it was lost. *Caraka* redacted this in a much later period. For the unavailability *Caraka* had recomposed this with his own innovations. The method of interpretation is differing from person to person. When *Caraka* recomposed this there must be some variation between him and the original writer.

In case of *Astāngahṛdaya Samhitā*, the writer *Vāgbhaṭa* has written an auto-commentary and a *Vārtika* (explanatory note) on his famous work *Astāngahṛdaya*. These two works along with *Astāngahṛdaya* are now available in translated form in Tibetan language, but the original texts of the two commentary works have gone extinct. Now what is available today are believed to be the new compositions of later age. Whatever available today also provides important detailed descriptions on this science.

*Ayurveda* consists of eight separate parts<sup>29</sup> 1) *Śalyatantra*, *Śalyaharaṇapradhāna tantram* (major surgery), that deals with the extraction of foreign bodies; also deals with rounded and sharp instruments, alkali treatment and diagnosis and treatment of wounds. 2) *Śālākya*, *Śalakāyāḥ karma* (minor surgery) - this deals with management of diseases affecting the region of the body above the ears, eyes, oral and nasal cavities. Actually, the word has been derived from the word *Salak* means instrument used for the application of medicine. 3) *Kāyacikitsā*, *Kāyoatra agnirucyate tasya cikitsā* (treatment of diseases of the body) - this is that branch with deals with the internal generalized systematic medicines. 4) *Bhūtavidyā*, *bhūtānidevāsuraṅdharvayakṣarakṣa pitṛnāga piśācā aṣṭau, tāni vetti anayā iti* (demonology)- As earlier discussed people do believe on evil spirits or god as the cause of some diseases and for the treatment of those various sacrifices and oblations are prepared to satisfy them. 5) *Kaumārabhṛtya*, *Kumārāḥ bālāḥ, teṣāṃ bhṛtidhāraṇam poṣaṇam ca tasyā bhṛtya idam tantramiti* (Pediatrics) - means healing of diseases of children; such as food poisoning from the breast feeding by wet nurse and this branch also deals with the satisfaction

<sup>28</sup> A.F.R. Hoernle, “*Studies in the medicine of Ancient India*” with an introductory by Vaidya Bhagwan Dash, Vol. I, Concept Publishing Company, New Delhi, 1994, P. 17

<sup>29</sup> *Śalyam sākalyam.....tantamiti* || S.S. Sūtra 1.6

of evil spirits for the welfare of the children. 6) *Agadatantra*, *Agado viṣapratikārastadartham tantram* (toxicology)- this is the branch that deals with the management of poisoning by general poisons like poisons of snakes, dogs, rats and other poisonous animals; and artificial poisons; or by combination of *Viruddhāhāra*. Sometimes, due to the dark or ignorance people could not come to know that which insect had cut them; in that case they got feared and that fear can lead to death. These types of managements are also done by this branch. 7) *Rasāyana*, *rasānām rasaraktādīnām ayanamāpyāyanam rasāyanam athavā rasavīryavipākādīnām āyuhprabhṛtikāraṇānām ayanam viśiṣṭo lābhopāyaḥ* (elixir, geriatrics including rejuvenating therapy) - as *Āyurveda* deals with curing of diseases as well as maintenance of positive health. This branch helps in maintenance of health by various therapies like rejuvenation. By these people can gain youth, intellect, strength and beauty. 8) *Vājīkaranatantra*, *yena strīṣu viṣaye vājīva naraḥ sāmartyam prāpnoti tad* (science of aphrodisiac) - this helps in gaining reproductive capacity by application of some plant drugs. By the application of those drugs an old person and even a sterile woman get the strength for the production of offspring. *Pañcakarmacikitsā*, (five alimentionation therapies) is regarded as an additional branch of *Āyurveda* by some scholars.

#### AN INTRODUCTION ON CARAKA SAṂHITĀ:

*Caraka Saṁhitā* is monumental, the most ancient and authentic work on Ayurvedic literature, the mother of healing, on *Kāyacikitsā*, comprising 120 chapters. The treatise envisages complete regimen for both healthy and diseased one, guarding health in all ages. *Āhāra*, *Nidrā* and *Brahmacarya* are the three sub pillars, which support the body itself.<sup>30</sup> Among the three, *Āhāra* has given more importance. It deals with dietetic principles, concerned mainly with bodily growth, development and maintenance. This was the great effort of sage *Agniveśa*, the authentic treasure house of various aspects of *Āyurveda*, with special reference to their fundamental principles of Medicine. We find in the *Siddhisthāna* about the significance of the work.

<sup>30</sup> *Traya upasthambhā iti- āhāra svapno brahmacaryamiti*.....C. S. Sūtra. 11.35

This work contains each and everything means what are elaborated in other texts available here, but whatever not mentioned here is not available anywhere else<sup>31</sup>. Because of the significant character of the contents everyone follow this work. The people related to medical system are well acquainted to this work. This is the leading resource on Ayurvedic literature for the depth and extant of its contents.

The whole 120 chapters of this work are divided into eight divisions. On the basis of distribution of topics with specific aspects of the fundamental principles and applied therapeutics these divisions are done. The divisions are technically termed as *Sthāna*. The *Sthānas* are again sub-divided into many sections as noted below:-

*Sūtrasthāna* is the first among the all eight *Sthānas*. *Sūtra* means aphorisms and this portion of the treatise deals with the fundamental principles for the maintenance of health and preservation and curing of diseases; containing 30 chapters in which 1670 verses and 283 paragraphs, all together 1953 verses and paragraphs. Here not only the discussions on therapeutic principles are found; the fundamental knowledge for a peaceful life and thus a disease free and well ordered society is found there in. It also contains the philosophical thoughts, the eternal knowledge and the behaviours teach the path of attaining *Mokṣa*, the ultimate goal of human life.

The second part of the treatise is known as *Nidāna Sthāna* as the title indicates, deals with etiology, pathogenesis, and diagnosis of diseases; this portion contains 8 chapters, 103 verses and 146 paragraphs.

*Vimāna* means measure and the third part entitled as *Vimānasthāna*, deals with the principles governing the bodily factors that cause diseases means *Vāta*, *Pitta* and *Kapha* (wind, bile and phlegm) as well as the principles governing the drugs and medicaments with curative values; containing 8 chapters, 88 verses and 267 paragraphs. Medical ethics are discussed here.

*Śārīrasthāna*, the fourth one, deals with the principles governing the birth and death of living beings; containing 8 chapters, 236 verses and 183 paragraphs. The embryological development of a human body is described here. Here women care in the pregnancy period and its stages; the

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<sup>31</sup>*Cikitsā. vahniveśasya susthatu rahitam prati | Yadihasti tadanyatra yannehāsti na tvat kvacit || Siddhi 12.53-54*

significant characters and changes in those stages, delivery operation, management of miscarriage and some religious performances relating to those are also described. Various discussions on metaphysics are found here.

*Indriyasthāna* is the fifth division of the treatise, containing 12 chapters; 381 verses and 38 paragraphs. *Indriya* means the organs and this portion deals with the prognostic signs and symptoms.

*Cikitsāsthāna*, the sixth part, contains 30 chapters, 4961 verses and 142 paragraphs. As the title itself implies, deals with treatment of diseases.

*Kalpasthāna* is the seventh part of the work. *Kalpa* means preparation, and the portion deals with pharmacy; formulary of administering emesis, purgation, enemata, and inhalation therapies; containing 12 chapters; 330 verses and 48 paragraphs.

*Siddhisthāna* (success), the last portion of the treatise deals with the principles governing the administration of purification therapies, contains 12 chapters; 649 ½ verses and 52 paragraphs.

From the above calculation, we find that the number of verses and the stanzas are all total 8418 ½ verses + 1111 paragraphs = 9529 ½ prose and verses; but in the *Siddhisthāna* of the work mentions of the contents as 12,000 verses and paragraphs.<sup>32</sup> The rest portions are not available to us; these 2471 stanzas are lost to us during the course of time.

The *Sūtrasthāna* is subdivided into seven sections called *Catuskas* which are again subdivided into four chapters each, and the names of the chapters itself indicates to the contents itself such as; *Bheṣaja-Catuska* or quadrates on drugs; *Nirdeśa-Catuska* or the quadrates on various instructions.

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<sup>32</sup>*Yasya dvādaśa sahasrī hṛdi tisthati saṃhitā*

*Sa arthajñāḥ sa vicarajñāścikitsā kuśalaśca saḥ* || C.S. Siddhi. 12.52

Though this is work mainly based on *Kāyacikitsā*, treatment of poisoning (*Agadatantra*) also have been discussed. References of *Śālakya-tantra* are found in the 26<sup>th</sup> chapter of *Cikitsāsthāna*. As the author mentioned that he has not gone to the detail on surgery.<sup>33</sup>

Here, it is clearly mentioned that the author did not propose to go into the details of the surgical treatment of diseases of Head and Neck and wished to refer such cases to other specialists. A true physician does not pretend to know everything.<sup>34</sup> If he has not efficient knowledge on a particular field should refer the patient to another physicians who is proficient and well versed on that field. These will be discussed in the next chapter of this research work.

If, we notice the writing style, will find, the whole book is described in the form of question-answer, as a narrative of instructions. The preceptor is instructing and the pupil is following the words of his *Guru*. Of course, we have found some debate also. *Vimānasthāna*<sup>35</sup> mentions of two types of debates namely; *Sandhaya -Sambhāṣa* or friendly-debate and *Vigrīhya- sambhāṣa* for the purpose of defeating opponent. Certain new things come to know from debates. Seminar and presentation of research works were also held at the time to exchange their knowledge and views on various topics related to medicine. The work *Agniveśa Tantra* is a result of this. The teacher *Punarvasu Ātreya* had instructed the knowledge of *Āyurveda* to his students and told to compose independent *Samhitās* to each one of his students. All of them had composed and among them composition of *Agniveśa* was regarded as the best. The 11<sup>th</sup> chapter of *Siddhisthāna* presents a record of a seminar where *Ātreya* was the Chairman and the topic of discussion was the use of *Madana-phala* as a medicinal drug.

About the purpose of writing of the treatise, we find in the colophon of the first chapter where indicates that the book *Caraka Samhitā* have been written for the purpose of longevity.<sup>36</sup>

Mythical beliefs and religious performances like *Pumśavana* are found in several pages of the treatise. About the origin of the diseases many mythological stories are found. For example, it

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<sup>33</sup> *Teṣāṃ abhivyaktiḥ abhipadiṣṭa śākalyatantraṣu cikitsitam ca | Paradhikaretu na vistaroktiḥ śāstreti teanyatra na naḥ prayāsaḥ || C.S. Cikitsā. 26. 131*

<sup>34</sup> C.S. Sūtra. 30. 76

<sup>35</sup> *Dvividhā tu khalu tadvidyasambhāsā.....C.S. Vimāna. 8. 16*

<sup>36</sup> *Ityagniveśa kṛte .....Sūtrasthāne Dīrghajivitīyo..... C.S. Sūtra.1.1*

is believed that because of the anger of Lord *Rudra* fever comes to human body. Omens were also observed in the time of treatment.

#### *AUTHORSHIP OF THE WORK:*

There innumerable works are available in Sanskrit literature in India. Those manuscripts are being enjoyed a lot. And of course, gathering knowledge both for our practical and theoretical life. But in tune with the great tradition give of very little information of their life, which is just a consequence of ancient India's visions of the values of life, our great writers said precious little of themselves in their works. It is far extant about mentioning their life accounts; they even sometimes do not mention the name also and insists their followers too for not giving that much details of their personal life as per their thinking of giving sufficient knowledge on the field that they wanted to focus rather than their personal life account that personal information of life is not that much important than the works. According to them, it is not that much beneficiary to the readers that who had written or the authorship instead what had been written or the contents are the main thing for concentration. Sometimes, it appears as giant problem for the readers to ascertain the period of the work as in some significant fields the importance of the period of the work is very noticeable. As literatures are the mirror of society, reflects many accounts of the contemporary society. But for their greatness in this respect, often fell the researchers in a slippery path to come across for no historical details about them. As a result we do follow these as like myths and legends than the real history. *Caraka* is not excluded from them. But the real author *Agniveśa* had given a little information of his preceptor *Ātreya* by introducing him as *Candrabhāgi* and from which we come to know that his ancestor's or any one of his parents name may be *Candrabhāgā*. Most probably it was the name of his mother because according to the ancient Indians tradition to keep the child's name after his mother as priority had been given to the mother in much respect. But regarding about his ownself remains completely silent. A common tradition about the ancient Indian writer is that they were not ready to give their personal account. For example, we can refer here of *Pāṇini*; in the whole *Aṣṭādhyāyī*, the author *Pāṇini* had mentioned his name at least for one time, we cannot find his name anywhere in the treatise. We come to know about the authorship from the later works means from the commentaries of the same. This might be for the non interest of self apprising or acquiring fame. It also might be that those works were not their own composition and for this



reason they did not like to take the authorship. Whatever may be there, but these works made our literary treasure more prosperous and healthy.

Here, in this treatise, the *Caraka Saṃhitā*, the writer and the redactors had mentioned at least their names without detail personal informations. It is good to resisting the temptations to go in much detail and involved with the mesh of his date and actual personality and deliberately avoided stepping in to that dangerously slippery ground. We are not going to the deeper insight because regarding the identification of *Ātreya* and *Agniveśa*; it is often conventional to identify their actual personality and; thus date and place and anything about their life history because of existence of various persons with the same name in different periods.

Who is *Caraka*? It is a question which cannot be solved. The name is well acquainted with most of the people of India as the redactor of *Agniveśa Tantra* presently '*Caraka Saṃhitā*' but his actual personality is till now under mystery. It is a common problem with most of ancient Indian writers that they did not write much on their personal life. And some were like that did not write even their name also as they thought that self apprising is not good. Rather, he should concentrate more on the writings than his own introduction. But, now it creates problems for the researchers to evaluate the time and place of the writer. Again, there were more writers with the same name. Since earlier time researchers has been trying to prove the actual identity of the great writer; but failed.

Some writers estimated *Caraka* as the incarnation of the Serpent God *Śeṣa-nāga* who has thousand of heads is believed to be the reservoir of all sciences of the world and the science of medicine is one of them. It is said that he once came to the earth to enquire about the situation of the survivors whether they are living happily or in some miserable condition and found in a very terrible circumstance. He then decided to take birth to correct the uncorrected things. According to the decision taken earlier, took birth in a house of a learned sage named *Viśuddha*<sup>37</sup> and served the people and pulled them out of misery by moving place to place. For moving here and there his name felt *Caraka*. *Caraka* is evolved from the main word *Car* means moving and so, the person moving here and there is *Caraka*. God knows, whether he is an incarnation of *Śeṣa-nāga* or not, because it is an Indian tradition to compare the great persons

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<sup>37</sup> Bhāvaprakāśa of Bhāvamiśra

with God is a common thing. The same thing may be repeated here also. Whatever may be may be.

According to some others *Caraka* is no other than *Patañjali* himself. They made this assumption by observing certain similarities between their works regarding hygiene. Because both of them gave much concentration on purification of speech, body and mind<sup>38</sup>. Another thing, both are believed to be the incarnation of *Śeṣa-nāga*. It is the problem mentioned above for estimation of human with god. It is a belief of Indians that whenever earthly living creatures are in some sort of trouble that cannot be solved; God come in form of general being and rescue from the dreadful situation. Moreover, observing some matching characteristics one cannot draw the conclusion that they are the one and the same person. It is seen, sometimes many similar characteristics in two or more persons. Again, it also may like that the same traditions were followed in those days or life style were similar to each other.

Vedic scriptures also tell about another *Caraka*. *Vaisampāyana*, an ancient sage was also known by the name *Caraka*. And his followers might be known as *Carakas*.

*Kṛṣṇa Yajurveda* has mentioned about a village *Kapiṣṭhala* in *Pañcandapura* (now Punjab) in between *Irāvati* and *Candrabhāgā* River. A sage named *Kapiṣṭhala*, dweller of the village and *Caraka* was no other than *Kapiṣṭhala* himself. But no evidence has been found regarding this. Because, there have not found any relation in between the sage *Kapiṣṭhala* and *Caraka Samhitā*; or even with any branch of *Āyurveda* also.<sup>39</sup>

In *Vāyupurāṇa*, *Caraka* is mentioned as certain kind of Brahmin followed *Veda* most.<sup>40</sup> The *Śukla Yajurveda* speaks *Caraka* as an evil god.

The court physician of *Kuśan* King *Kaṇiṣka* was *Caraka* of 1<sup>st</sup> century A.D as found in the Chinese translation of *Samyuktapitakasūtra*. Of course, he was the personal physician of the king. But he cannot be identified with that *Caraka* who redacted the *Agniveśa Tantra* and

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<sup>38</sup> Sarma, P.V. “History of medicine in India (from antiquity to 1000 A.D)” Indian National Science Academy, New Delhi 1992.

<sup>39</sup> Pandeya Pt. Kashinath & Chaturvedi Gurakhnath, “Agnivesa sampadakiya (Caraka Samhita of Agnivesa as revised by Caraka and Drihabala with Vidyotini Hindi Vyakhya), Choukhambha Bharati Academy, Varanasi, 2009.

<sup>40</sup> *Ityete Carakah proktaḥ samhitāvādinī dvijaḥ* || *Vāyupurān* 43.10

recomposed the same. Because, he was not from such a later period as he was often quoted by *Patañjali* and *Patañjali*'s date is fixed in between 3<sup>rd</sup> to 2<sup>nd</sup> century B.C. If he was from 1<sup>st</sup> century A.D. how *Patañjali* could quoted him in his *Mahābhāṣya*. Again, *Caraka* is believed to be unstable/ moving in nature, how he could be a court physician of a certain king.

According to Alberuni of 11<sup>th</sup> century A.D. *Caraka* and *Agniveśa* was the same person. But this view is contradictory as *Caraka* himself mentioned in the colophon of each chapter of the work “*Agniveśa kṛte tantre caraka pratisamskṛte*”. This is cleared by this sentence that *Caraka* is only the redactor and not the original writer. How it could be possible that the same person is both the original writer and the redactor of a single work. And what is the need of a redactor or written of another name as a redactor.

So, it is often contradictory to identify the actual personality of the great physician whether he is a single person or a community. Sometimes this thought come to the mind that how a single person can be well versed in so many heavier topics. It is not an easy task to take out the actual fact regarding the great writer but his writings helped in the later times to show the proper way towards therapeutics.

*Caraka Saṃhitā* may be a later work of *Mahābhārata* as a line is found in *Caraka Saṃhitā* is also available in *Mahābhārata*. That whatever is available here that might be found in other works or elsewhere but whatever is not here that is not anywhere. *Caraka Saṃhitā* tells the same<sup>41</sup> that what are elaborated in this text, it will be available in elsewhere, but whatever not mentioned here are not available anywhere else, means it is so important and everybody follow this work.

May be either both the works are of same period or one inspired from the other. In *Mahābhārata*, *Kṛṣṇa Ātreya*'s name has been found and one place of *Caraka Saṃhitā*<sup>42</sup> also. In *Bhela Saṃhitā* also, his name has been mentioned for three times. According to this treatise, he is proficient in *Kāyacikitsā*. *Ātreya Punarvasu*, the preceptor of *Agniveśa* was also a proficient physician in *Kāyacikitsā* and by following the words of this particular person *Agniveśa Tantra*

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<sup>41</sup> *Cikitsā. vahnivesasya sushatu rahitam prati* |

*Yadihasti tadanyatra yannehāsti na tvat kvacit* || C. S. Siddhi 12.53-54

<sup>42</sup> ..... *Kṛṣṇātreyeṇa dhīmatā*....C.S. Sūtra. 11.64

as well as *Caraka Saṃhitā* was composed which is also a work on *Kāyacikitsā*. From the above, both of the works seems to be contemporary to each other.

There is controversy among the scholars related to the influence of *Caraka*. Some scholars hold the view that the name *Caraka* comes from the root 'Car' means move about. Thus the term *Caraka* means who distributes his knowledge and give relief to the patients by moving from place to place. *Rudra* in his commentary on *Bṛhājātaka* described *Caraka* as a devoted physician.

The Chinese translation of *Tripitaka* says about *Tehe loka* means *Caraka* as the personal physician of king of *Kaṇiṣka*, in the 1<sup>st</sup> century A.D. *Vāgbhaṭa* says *Dr̥dhabala* is no other than *Caraka* of before 300 A.D. who may be the *Caraka* second, the court physician of king of *Kaṇiṣka*.

About the period of the treatises P.V. Sarma has not told of *Suśruta Saṃhitā* as the former work directly but however indirectly. Here, to ascertain the period of *Divodāsa*, he placed him in between 1500-1000 B.C. and, *Suśruta* is one of the twelve disciples of *Divodāsa*.<sup>43</sup> There is nowhere mentioned the name of *Ātreya* and *Agniveśa* in *Suśruta Saṃhitā* and their period is supposed to be in 1000 B.C.<sup>44</sup> In that case there is no need to tell about *Caraka Saṃhitā*; because, it is just an redaction of *Agniveśa*'s work and that too, after a long period. In order to prove, some points have been shown in support of this view. In *Dalhana*'s commentary we have found the names of *Agniveśa*, *Bhela*, *Hārīta* and others.<sup>45</sup>

In *Suśruta Saṃhitā*, five years are counted as a *Yuga*.<sup>46</sup> This tradition was followed in the time of *Vedāṅgajyotiṣa* which is approximately 1500-500 B.C. Moreover, there have not found of counting of days; means names of the days were not used at that period. According to Shankara Balakrishna, in India counting of days had started before 1000 B.C. So, it might be an earlier work from that period.

In the time of *Caraka*, *Cikitsākarma* was regarded as a holy and pious deed and not as an occupation for earning of money and through to lead a pleasurable life. At that time giving

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<sup>43</sup> S.S. Sūtra. 1.2

<sup>44</sup> P.V. Sarma, Ayurved ka Vaijnanik itihās, p.60.

<sup>45</sup> S. S. Uttarantra. 1.6

<sup>46</sup> S. S. Sūtra. 6.9

service for the welfare of man recognized as the path for the attainment the ultimate happiness of one's life. But in *Suśruta Samhita*, we have found this was taken as the means of earning wealth. This was the means of livelihood then. For the attainment of the goals of human life excluding *Mokṣa*, this was just a way. Need of *Dharma* was not gone extinct but more preferences were given to wealth and fame.<sup>47</sup> There we have found many instances of gaining money and wealth through this profession.<sup>48</sup> By observing the society we notice that human values are in decreasing order. From customs of societies that are found in the two treatises *Suśruta Samhitā* is a later work. But it is very hard to determine because there often comes ups and down in the society. Sometimes, it is not fair to ascertain the date on the basis of sociological aspect.

#### *DR̥DHABALA:*

He is the person with whose great effort this great compendium came to the worldly survivors. Without his contribution, people would not be able to gain these facilities in the field of healthcare. Because of various uncertain reasons; may be political or religious turmoil or some other *Caraka Samhitā* did not gain popularity or respect among Indians and; thus various portions were lost. *Dr̥dhabala* with some revision and innovation made the work complete. According to him, earlier it was in a completed form; but due to the course of time some portions were misplaced and lost. Like this, 1/3 portions were not available. Later on, he completed. But commentators opined different views. According to some of them it was left incomplete like *Bāṇabhata* left his *Kādambarī* incomplete and later on, after his death his son *Bhuṣaṇbhata* made the work complete. But, it is not like that. *Dr̥dhabala* had composed only those portions that were unavailable at that time; but, he has not clearly mentioned which those portions were.<sup>49</sup> The later scholars tried to identify those new chapters and present their views. Some of them holds the view that seventeen chapters (14<sup>th</sup> -30<sup>th</sup>) from *Cikitsāsthāna* , 12 chapters from *Kalpāsthāna*, 12 chapters from *Siddhisthāna* and all total, 41 chapters among the 120 chapters of this treatise is the contribution of *Dr̥dhabala*. It is unacceptable view about

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<sup>47</sup> S. S. Sūtra. 25.42

<sup>48</sup> Ibid. 29.75-78

<sup>49</sup> *Te ca Caraka Samkritanan yakshmacikitsitantanstavadyayan* |

*Tatharso atisaravisarpadvivranīyamadyatyayoktan vihaya jneya* || Chakrapanidatta's comm. on C.S.Cikitsā. 30.289-290

*Caraka's* leaving of the work incomplete as mentioned there in the treatise *Agniveśakṛte tantrē Carakasamkr̥te*..... And again in the *Cikitsāsthāna*<sup>50</sup> also it is clearly mentioned.<sup>51</sup>

Besides all these, some sentences are also there which proves that these chapters *Kalpa*<sup>52</sup> and *Siddhi*<sup>53</sup> were already had been written or composed by *Caraka* that is cleared by his own words. And also, by observing the arrangement in the work we can ascertain *Caraka's* writing of *Cikitsāsthāna*.

Ancient Indian literatures are unascertainable about date, authorship and place for some such kind of interpretation and illogical view and of course, emotions also plays significant rule in taking decision.

It is not deniable that *Dr̥dhabala* had incorporated there various innovations. His contribution to the medical field is not payable and we all should salute his great effort. In this opportunity, our sincere and indebted thanks go to him. About his personal life, no more information has been given except that his father's name is *Kapilabala* and *Pañcandapura* is his place.<sup>54</sup> Most of the commentators opined that he is from *Pañcagangaghāt*, falls in Kashmir. But as he had mentioned about *Pañcandapur* is his native place is more acceptable and we know that the ancient name of Punjab is *Pañcandapur* like the ancient name of Assam is *Prāgjyotiṣpur*. His father's name *Kapilabala* also mentioned in *Astāṅgasamgraha*,<sup>55</sup> a remarkable work on medicine by *Vāgbhata*.

In the treatise entitled as *Caraka Samhitā*, various facilities of hospitals and those persons related to the system also have been discussed, which are the contributions of *Gupta* Empire. From this we can establish *Dr̥dhabala* was a person of *Gupta* period (4<sup>th</sup> century A.D). It was the renaissance of India from any aspect and so, called as the 'golden age of India'. Literature to art, everything had been developed in this period. May be in this rebirth, *Caraka Samhitā* had been revised by *Dr̥dhabala*. Various things incorporated here make strong point to

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<sup>50</sup> *Asmin saptadasādhyayaḥ kalpaḥ siddhaya eva ca | Nāsadyanteagniveśasya tantrē carakasamskr̥te || Tanetan kapilabaliḥ seṣān dṛidhabaloakarot | C.S. Cikitsā. 30. 289-290*

<sup>51</sup> *Tantrasyāsyā mahārthāya puranārthe yathātathām || C.S. Cikitsā. 30. 289-291*

<sup>52</sup> *Vistaren Kalpaupaniṣadi Vyākhyāsyamaḥ | C.S. Sūtra. 4.4*

<sup>53</sup> *Vyapannanam ca vyapatsādhanāni siddhisuttarakalam || Ibid. 15.5.*

<sup>54</sup> *C.S. Siddhi. 12. 66-69*

<sup>55</sup> *Aṣṭāṅgasamgraha 20.21*

ascertain his date is the *Gupta* period. Among the writing style, tradition, religion, and the mentioning of various other countries are paintable. For example, *bāhlika*,<sup>56</sup> this word also found in *Mahābhārata* also.<sup>57</sup>

#### *A BRIEF NOTE ON SŪTRASTHĀNA:*

*Sūtrasthāna* is the first and the most important division of *Caraka Saṃhitā*. This provides for a keynote of the whole treatise gives us information of different diseases along with the treatment. Plants and herbs are used mainly as drugs for various diseases; though different kinds of salts; milks and urine of various animals; metals are also used for the preparation of drugs. Here *Caraka* has discussed about the classification<sup>58</sup> and uses of plants in various forms for different purposes which are discussed in the following chapters. Ayurvedic medicines become very much popular now. It cured diseases without any side effect.

*Sūtrasthāna* discusses many topics as it is the foundation of the whole book. As stated earlier this is the first division of the eight heads which are known as *Sthānas*. Among the 120 chapters of the treatise the first 30 chapters are included in this division. It is the treasure of the basic elements of the medical practice and the intellectual preparation the physician. The nomenclature of this part itself signifies the contents here in. ‘*Sūtra*’ means aphorism or some code words or signs carrying great meanings. As told by *Aṣṭādhyāyikāra: Alpāksaram Asandigdham..... Sūtrasthāna* discusses many topics as it is the foundation chapter of the whole book. If, saying about the scope of this science this includes the entire fields of medical branches and these are: anatomy, physiology, etiology, pathology, therapeutics, accomplishment of good health, climatology including the stage of disease, physicians, and therapies including wholesome vicinity and lastly but not the least are the producers of diseases. This is a work basically on Internal medicine which is found in the pages of *Sūtrasthāna*. At the very first, we find there the history behind the origin of this science. How it originates from where and how it came to the world and become popular and helpful among the worldly being.

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<sup>56</sup> C.S. Sūtra.

<sup>57</sup> Mahābhārata. Ādiparva. 10.167

<sup>58</sup> *Vanaspatistathā vīrudvānaspatyastathauṣadiḥ..... smṛtāḥ* ||C.S. Sūtra. 1.72

The name of the first chapter is *Dīrghañjīvitīyādhyayam* means ‘quest for longevity’. The name itself indicates the contents of this chapter. This chapter tells about the origin of *Āyurveda*. There we found how *Āyurveda* came to the world from the heavenly beings. Once the sages *Angirā, Vasiṣṭha, Kāśyapa, Bhṛgu, Ātreya, Gautama, Sāṅkhyā, Pulastya, Nārada, Bharadvāja* and others were assembled together for the purpose of taking out a way which can help the creatures to make their life peaceful without any disease. They somehow come to know that god Indra is an expert in medical science and they took decision in the auspicious side of Himalayas to send *Bharadvāja*, a great ascetic to *Indra* to learn about that particular system. As per the decision, they sent *Bharadvāja* as their representative in search of a remedy for long and a healthy life as they knew that disease-free condition is the best source of virtue, wealth, gratification and emancipation.<sup>59</sup> After returning from the project with success he distributed the knowledge among the sages assembled and the sages give them to their disciple and the trend running so on. Likewise Sage *Ātreya Punarvasu* also follow the trend and give the knowledge to his pupils. His six disciples namely *Agniveśa, Bhela, Jātukarna, Parāsara, Hārīta* and *Ksārapāṇi* received this vary knowledge from his teacher and composed works on it. And the *Agniveśa Samhitā* was composed by Sage *Agniveśa*. This is the *Agniveśa Samhitā* or *Tantra* with some new innovations is now available as *Caraka Samhitā*. The definition of *Āyurveda* tells the aim of this science. To maintain the good health of human being and cure of the diseases are the main aim of *Āyurveda* that is clearly discussed in two verses of the 1<sup>st</sup> chapter of *Sūtrasthāna*<sup>60</sup> and in the 30 chapter<sup>61</sup>. The uses of different plants and salts and other ingredients of medicine, responsibilities and qualities of the physician, about medicines and the philosophical aspects are discussed here. In short we can say this chapter is an outline of the whole treatise.

The name of the second chapter is *Apāmārgataṇḍulīya* means the Dehusked seeds of *Apamārga*. This chapter gives the knowledge of use of *Apamārga* seeds and some other as medicine for the treatment of several diseases like skin diseases along with leprosy; as purgation and emesis; twenty type of recipe for making of gruel. There we found that on the basis of making process, the medicines are known by some name, such as; *Svarasa* (juice),

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<sup>59</sup> *Dharmārthakāmamokshānāmārogyam Mulamuttamam* || C.S. Sūtra. 1.15

<sup>60</sup> *Hitāhitam sukham dukham ayustasya....Ibid.* 1.41

<sup>61</sup> *Vividhādśitāt.....Ibid.* 30.23



*Kalka* (paste), *Śīta* (cold infusion), *Sṛta* (decoction), and *Phāṇṭa* (hot infusion). *Kalka* is of two types; Wet and Dry.

The third chapter is *Āragvadhīya Adhyāya*; the name itself indicates that it relates to the use of *Āragvadhā* plant as medicine against different diseases. Fifteen recipes for the treatment of various skin diseases, five for the alleviation of *Vāta*, three for *Vātarakta* with this plant.

The fourth chapter is *Ṣaḍvirecanaśatāśritīya adhyāya*, means discussion on six hundred Purgatives. 355 *vamana kāraka* and 245 *virecaka*.

Fifth chapter is *Mātrāsītīya*. This chapter gives important knowledge for day to day life. How much food we have to take, the quality of the food should be good. This chapter tells of personal hygiene that should take bath every day, cutting of hair and nails are also important should be always clean, the cloths should have to wash, and should not wear dirty cloths. This chapter also says about smoking; its good and bad effect on the body. Nasal drops were also used at that time. It gives benefits to the body. Used of oil is also good for health. Oils can use for oiling the head, for massage. Dropping of oil in the ears are very good. It cleans the inside of the ears without doing anything. If someone drops oil in the ear the bad things come automatically. One should clean his teeth with tooth brush, and scraping the tongue. At that time people used leaves of different plants as tooth brush. Gargling is also important. It helps in taking out the small pieces of food which stocked in between the teeth. People used perfumes, ornaments of various metals. These applications are also seen in now a day also. Foot wears and umbrella also used at that time. People used to wear foot wears for save the foot from anything. Umbrellas were used for protect the body from sunlight and rain. Means the whole chapter is for hygiene.

In the sixth chapter *Tasyāśītīya adhyāya* have discusses about the qualitative dietetics. In different seasons humans' activities and food habit are changed .people should avoid taking some foods in the nights and in different seasons. People should not suppress the natural urges. Exercise also well for maintaining the health but not excessive; these are the main discussions of this chapter named as *Navegāndharaṇīya*. One should not take curd in the night time and alone without ghee<sup>62</sup>. Taking of curd with salt is good for stomach problem. The eighth chapter

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<sup>62</sup> *Na naktam dadhi bhuñjītam na cāpyaghṛtaśarkaram.....C.S Sūtra. 7.61-62*

*Indriyopakramaṇīyādhyāya*, describes about the conduct of the people; mind is that part of the body, which transcends the sense perception. It is the driving force of for all sense organs. When the mind motivates the sense organs to does something, then only they work according to the signal of the mind. About the different works of the organs, this chapter contented. One should pay respect to respect to all the beings. From this nobility automatically comes and people stay cool at any situation.

The ninth chapter *Khuḍḍākacatuṣpāda* discusses about the qualities of physicians, medicaments, medical attendant, patient, importance of duties of physician. In short, this is a brief chapter on quadruple of therapeutics the tenth chapter is *Mahācatuṣpāda*. In this chapter *Ātreya* and *Maitreya* discusses on the topic regarding the utility of medicine.

The three basic desires of human life are desire for longevity, desire for wealth and desire for happiness in the future life. People take rebirth to fulfill the unfulfilled desires of the prior birth. This view can also seen in most of the philosophical works that the creatures are bound with *Māyā* means desires and cannot get *Mokṣa* until their desires not end. Human's strength is three folded; constitutional, temporal and acquired. These are mainly discussed under the head of *Tisreṣaṇīyādhyāya*, the eleventh chapter of *Sūtrasthāna*.

Different functions of *Vāta*, *Pitta* and *Kapha* are discussed in the twelfth chapter of *Sūtrasthāna* named as *Vātakalākalīya Adhyāya*.

Oils and fats can get from different sources, such as; vegetables, animal. Ghee, oil, muscle fat and bone marrow are unctuous substances of all.<sup>63</sup> The whole chapter namely *Snehādhyāya*, discusses about the Oleation therapy. The next chapter *Svedādhyāya*, discusses about the fomentation therapy.

In the fifteenth chapter namely *Upakalpanīyādhyāya*, there have discussions on the requirements for doctors and attendants, about the position of the patient of the patient when visiting the doctors to show the disease, regimen of dietetics after emesis are discussed in this chapter. After emesis, one should use Luke warm water for bath and gargle.

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<sup>63</sup> *Sarpitela vasa majja sarvasnehottama matah* | C.S Sūtra. 13.13

The *Doṣas* can be eliminated with elimination therapy. It eradicates all diseases and restores normal strength and complexion of the body. If elimination therapy is taken properly it brings about longevity.

In the time of emergency, whatever drugs, diets and cloth are easily available should be used by the patients according to their capacity.

The name of the sixteenth chapter is *Cikitsāprabhṛtiyādhāya*. The name itself signifies about the contents. This chapter mainly discusses about the duties of a qualified physician. Quality is always superior to the quantity. The quality of knowledge of a physician reflects in his works; how he gives treatment to the patients. The doctors are treated by the people as second god; who can rescue the life of a serious patient through treatment. Peoples have full faith on the physicians they can cure of any diseases. To maintain this faith the physicians should well acquainted with the drugs applied against various diseases. Wrong treatment can take the life of anyone. So; proper knowledge of about the symptoms of diseases and their treatment is very much important. It is the duty of a physician to aware the patient about the maintenance of the *Dhātus* in the body in equilibrium state. It prevents from diseases. Thus, the physician becomes the bestower of physical happiness and longevity. The physician is regarded as the donor of virtue and wealth. These help in fulfilling the desires of pertaining this world and can think of the knowledge of the empirical world.<sup>64</sup>

The seventeenth chapter is *Kiyantaḥśirasīyādhyāya*. The title itself indicates this chapter is a brief discussion relating to the diseases of the head along with the treatment. This chapter also discusses about the heart diseases along with the treatment. Sixty two types of combination of *Doṣas* are enumerated in this chapter. *Dhātus* are of seven types; *Rasa*, *Rakta*, *Māṃsa*, *Medas*, *Asthi*, *Majjā* and *Śukra*. These are sometimes defected by *Tridoṣas*. One desirous of longevity should prevent him from opponents of his surroundings.

About three types of swelling are described under the head of *Trīstoṭhīyādhyāya*. On the basis of vitiation of *Doṣas*, swelling classified into three types; *Vātika*, *Paittika*, and *Śleṣmika*; and on the basis of caused by the external and internal factors are two; endogenous and exogenous.<sup>65</sup>

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<sup>64</sup> *Yābhiḥ kriyābhiḥ.....dehasukhāyusām* || C.S. Sūtra. 16.34-38.

<sup>65</sup> *Trayaḥ śoṭhah bhavanti.....Ibid.18.3*

Thirst, fever, diarrhea, anorexia, weakness, vomiting and dyspnea; these are seven complications of swelling.

The nineteenth chapter, *Aṣṭodarīya* discusses mainly about the abdominal diseases. Along with these some other diseases like cough, leprosy, anemia, eye diseases and many other types of diseases with their varieties are also has been discussed. The chapter is in short a list of classification of diseases and, the cause of them.

The next chapter is an enumeration of the diseases, classification of diseases, etiological factors and role of *Doṣas* upon the diseases and are the main topics of discussion of this chapter known as *Mahārogādhyāya*. Different kinds of pain, diarrhea, looseness of tooth, dandruff, dryness, unstable mentality, Asthma are mainly caused by wind.<sup>66</sup> Boiling, jaundice, excessive sweating, excessive thirst, fainting are manly caused by *Pitta*.<sup>67</sup> Twenty types of diseases like drowsiness, goiter caused by *Śleṣmana*, are also enumerated in this chapter.<sup>68</sup>

The name of the twenty-first chapter is *Aṣṭauninditīyādhyāya*. In the forgoing chapter we find the list of the diseases along with their cause. This quadrante deals with the interrelationship of the diseases and their drugs. Many types of plant drugs for various diseases are the topic of discussion of this quadrante. Body building is also good for health. It gives strength to overcome many diseases.<sup>69</sup>

Sleep gives happiness, strength, nourishment, and freshness if taken in proper way. Sleep classified into seven types; caused by *Tamas*, *Kapha*, mental exertion, caused by diseases, physical exhaustion in the night sleep comes automatically according to law of Nature.<sup>70</sup> Eight types of undesirable constitutions are discussed in this chapter.

The twenty second chapter *Langhanabr̥mhaṇīyādhyāya*; discusses six types of therapies. After discussing of treatment in the forgoing chapter, this discusses about reducing and nourishing of therapies. Improper and excessive application of therapies is not good. So; the *Agniveśa* gives the definition and other knowledge about therapies.

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<sup>66</sup> *Tatrādau vātavikārānāmvyākhyāyāmaḥ*..... C.S. Sūtra. 20.11

<sup>67</sup> *Pittavikārām*.....Ibid. 20.14

<sup>68</sup> *Śleṣmavikārāmśca*.....Ibid. 20.17

<sup>69</sup> *Samamānsapramāṇastu*..... Ibid. 21.18-19

<sup>70</sup> *Tamobhavā śleṣmudbhavā*..... *nidrā*|| Ibid. 21. 58

The name of the twenty- third chapter is *Santarpanīyādhyāya*. The topic of discussion of the previous chapter is running in this chapter also. Proper nutrition is good for health; but as like other things excessive is always dangerous. Over nutrition can cause many diseases. They can be managed by refreshing of the regimen. Different kinds of plant drugs are used for this purpose, such as; drugs taken out *Āmalakī*, *Dādima*. Various recipes for nutrition therapy are discussed in this chapter. Gruel prepared of water by adding sweet things like *Dādima* with unctuous things gives refreshment and promotes steadiness, strength and complexion.

The twenty-fourth chapter, namely *Vidhiṣṇitīyādhyāya* deals with formation and circulation of blood. There are several factors for the formation of blood. Pure blood promotes strength and complexion of the body. These are causes of happiness and longevity. Blood plays a vital role in the substances of *elan vital*.<sup>71</sup> Blood is vitiated by many causes. Taking of sharp wine and large quantity of food, suppression of urge for vomiting, excessive anger are the causes for vitiation of blood. This vitiated blood also can cause diseases. Pimples, various skin diseases along with leprosy are caused by unpurified blood. Purgation therapy, blood-letting therapy and keeping fast can cure the diseases caused by vitiated blood. Pure blood is shiny like the gold when keeping on fire. The colour of pure blood is like colour of red lotus, like the fruit of *Guñja* (*Abrus precatorious* L.).<sup>72</sup> The patient of coma can be cured by the treatment. This chapter deals with treatment of Coma. Roots of *Mātulanga*, *Mahauśadha*, *Hingu*, *Marica* are used for the treatment of the same.

The name of the twenty-fifth chapter is *Yajjāhpuruṣīyādhyāya*. This chapter deals with origin of man and their diseases. Once *Kāśīrāja Vāmaka* organized an assembly of the learned sages to make clear the about the origin of man and their diseases. Representatives of different schools gave their opinion in support of the views of their respective schools. At the last *Bharadvāja* gave the conclusion that the Nature is the root cause of the living creatures and the diseases.<sup>73</sup> This chapter also deals with proper diet. Fruits, rice, vegetables, milk, fish, ghee, salts, herbs are the best among the wholesome diet. There are list of drugs, factors, and diets are available in this chapter. There are eighty four types of excellent alcoholic preparations

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<sup>71</sup> *Tadviśuddham hi rudhiram balavarnasukhayuṣāḥ Yunakti prāṇinam prāṇaḥ śoṇitam hyanuvaratate* || C.S. Sūtra. 24.4

<sup>72</sup> *Tapanīyendragopābham padmālakṣasannibham | Guñjaphalasavarṇa ca viśuddham viddhi śoṇitam* || Ibid. 24.22

<sup>73</sup> *Bhāradvājastu netyāha ..... tejontānām yathaiva hi* || Ibid. 25.21

available which strengthen the mind and the power of digestion; helps in overcoming sleeplessness and grief.

The name of the twenty sixth chapters is *Ātreyahadhrakāpiyādhyāya*. This chapter is a discourse between *Ātreya* and *Bhadhrakāpya*. This chapter deals with *Rasa*, *Vūrya* and *Vipāka*. Among the tree, *rasa* is the most important one. There are controversies among the scholars of that time about the number of *Rasa*. Sixty types of *Rasa* are mentioned in this chapter. Saline, sweet, bitter, pungent, astringent sour; these six types of *Rasa* are accepted by people in now a days. This chapter says of characteristics and different actions of *Rasa*. *Ātreya* tells about the alcoholic preparations. According to him, grains, fruits, roots, heart woods, flowers, branches, barks and sugar these nine ingredients are of alcoholic preparations. In this chapter we find eighty four types of alcoholic preparations. These are used as drugs for the treatment of various kinds of diseases. This chapter also speaks of the *Pañcamahābhutas* and of the universe.

The twenty seventh chapter of *Sūtrsthāna* is *Annapānavidhyādhyāya*. As the name indicates it deals with food and drinks. Food and drinks are very important for health. It removes appetite and thirst and gives strength to the body. The foods and drinks are classified into twelve main groups, such as; *Ambu*, *Hārīta*, *Śāka*, *Śukadhānya* and these are again divided in many sub groups. Meat and fishes are also taken as food at that time.<sup>74</sup> *Śāka* (vegetables) eliminates the *Tridoṣas*. Rain water was also used at that time for its quality such as; coolness, purity and clearness.<sup>75</sup> Various types of milk products, such as; cream, curd, ghee, butter, butter milk are used as diet. Juices and soups are also taken at that time. Use of salts, spices as food; are mentioned in this chapter. This chapter is the largest chapter of *Sūtrsthāna*, consist of 352 verses.

The name of the twenty-eighth chapter is *Vividhāśītapītyādhyāya*. The topic discussed in the forgoing chapter running in this chapter also. Food, after digestion takes two forms; *Paschada* means the essence and *Kṛtta* means the refuse part.<sup>76</sup>

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<sup>74</sup> *Gokharāśvataroṣṭrāśvadvīpīsimharkṣavānārāḥ.....pradutā dvijāḥ* || C.S. Sūtra. 27.35-52.

<sup>75</sup> *Śītam śuci śivam mṛṣṭam vimalam laghu ṣaḍguṇam | Prakṛtyādivyamudakam.....* Ibid. 27.198

<sup>76</sup> *Tatrāhārapasādākyo rasah..... samupalabhyante* || Ibid. 28.4

The name of the twenty-ninth chapter is *Daśaprāṇāyatanīyādhyāya*, deals with the ten repositories of life. The vital parts of the body, blood, semen, and rectum are repositories of life. The wise physician should well acquaint with these. Then only he can give proper treatment and become known as ‘*saviour of life*’.

The name of the thirtieth chapter is *Arthedaśmahāamūlīyādhyāya*. This chapter is a summary of the whole *Sūtrasthāna* and an introductory chapter of *Caraka Saṃhitā*. The chapter speaks the meaning, scope, branches, and source of *Āyurveda*. As we find in this chapter that the source of *Āyurveda* is *Atharvaveda*.<sup>77</sup> *Āyurveda* plays an important role on the human beings. *Brāhmans* by studying the same providing benefit to all creatures; by *Kṣatriyas* for protection; and *Vaiśyas* can earn their livelihood by the knowledge of *Āyurveda*. It helps in leading a comfortable life.

#### *OUR BODY:*

At the union of *Śukrāṇu* (semen) and *Dimbāṇu* (ovum) in the genital tract of the mother the embryo forms. The body forms by the combination of the two; with certain characters what are in father and mother. The *Saptapadārthas* – *Rasa* (Plasma), *Rakta* (blood), *Māmsa* (muscle), *Medas* (fats), *Asthi* (Bone), *Majjā* (marrow), *Śukra* (Semen and ovum) constitute the physical body with the functions of the *Tridoṣas*. These are the basic principles of structure. These are motivated by *Ojas*, the vital essence of the body, a subtle force continually works to keep the body, mind and the senses continuously refreshed. The five sense organs and the five motor organs are controlled by the brain. All are functioned by the brain; whether the activities are done consciously or unconsciously. In the time of sleep also the brain works.

#### *DISEASES:*

*Vyādhi* or disease is that which uncomfoting to body or mind.<sup>78</sup> Diseases are mainly of three types- Psychological, Spiritual and Physical as also mentioned in the first *Kārikā* of *Sāmkhyakārikā*, a work on *Sāmkhya* philosophy by *Iśwarakṛṣṇa*<sup>79</sup> and they are *Ādhyātmika*, *Ādhibhautika*, *Ādhidaivika*. *Ādhyātmika* of two types – *Śārīrammānasañca* means physical and

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<sup>77</sup> *Tatra bhiṣaja.....hitaopadiśyate* | C.S. Sūtra. 30.21

<sup>78</sup> *Tadduḥkhasaṃyogā vyādhaya ucyante* | S.S. Sūtra. 1. 22

<sup>79</sup> *Duḥkhatrayabhidhātāt .....* Sāmkhyakārikā of Śrīmadīśwaraḥṣṇa. 1. 1

psychological. And again diseases are classified into three types from the view of *Doṣas* – *Vātaja*, *Pittaja* and *Kaphaja*.<sup>80</sup> *Yunāni* medical system includes blood as the fourth *Doṣa*. In the Ayurvedic work *Suśruta Saṃhitā* also describes blood as one *Doṣa*.<sup>81</sup>

*Suśruta* mentions four types of diseases- *Āgantuja* (Traumatic), *Śārīra* (Physical), *Mānasa* (Psychic) and *Svābhāvika* (natural).<sup>82</sup> According to *Atharvaveda* diseases are of two types- diseases from food or imbalanced diet and for the sin of another birth.<sup>83</sup> The first one- *Āhāranimitta* can be cured by treatments that are mentioned in the medical treatises.<sup>84</sup>

According to *Caraka* diseases are of four types- *Āgantuja*, *Vātaja*, *Pittaja*, *Śleṣmaja*.<sup>85</sup> There are various diseases have been described in the eleventh Chapter of *Caraka Saṃhitā* and paths of diseases are also described. As have been described there are three paths- *Śākhā* (Peripheral system) means the tissue elements like blood, skin and these are the external paths. The next one is *Marmasthisandhi* (Vital organs and joints of bones) means the joints of bones by ligaments; heart, head, urinary bladder are falls here. The last one is *Koṣṭha* (Central system); are the central parts of the body and it is the internal path of disease. *Pinda* (pimple), *Gaṇḍa* (goiter), *Alaji* (boil), *Carmakila* (mole), *Kuṣṭha* (skin diseases including leprosy), *Arśa* (piles), *Gulma* (abdominal tumour) - these are the caused by the external paths. *Rājyaḥṣaman* (tuberculosis), *Paksagraha* (tonic convulsion), *Asthisandhiśula* (joint pains), and the diseases related to head, heart, bladder are due to middle path. Diseases like *Jvara*(fever), *Atisāra* (diarrhea), *Chardi* (vomiting), *Śvāsa* (dysuria), *Kāsa* (cough), *Hikkā* (hiccough), *Anāha* (constipation) and the diseases of abdomen, piles, tumours are also occurs for central system. They are caused by vitiated *Doṣas*- *Vāta*, *Pitta* and *Kapha* like- *Apasmāra* is caused due to the three humours of the body. Some diseases are occurred due to old age. Some are for irregular

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<sup>80</sup> *Vāyuh pittaṃ kaphaścoktaśārīro doṣasamgrahaḥ* | C.S. Sūtra. 1.57

<sup>81</sup> *Vātapittakaphaṣoṇit.....*S.S. Sūtra. 1.23

<sup>82</sup> *Āgantavaḥ Śārīrāḥ Mānasāḥ Svābhāvikāśceti* ||Ibid. 1.23

<sup>83</sup> *Dvividhā vyādhayaḥ | Āhāranimitta anyajanmapāpanimitta* || A.V.

<sup>84</sup> *Auśadhvanaspatinām anuktanyapratīsidhāni bheṣajyanām ahoṅgabhiḥ* || Kauśikasūtra 1.8

<sup>85</sup> *Catvāro rogāḥ bhavanti.....* C. S. Sūtra. 20.3



food and suppression of natural urges and some are *Sannipātika*.<sup>86</sup> Coma is described as *Sannipātika*.<sup>87</sup> Altogether forty eight types of diseases have been discussed.

#### CAUSES:

The imbalances of bodily elements are the causes of diseases. *Vāta*, *Pitta* and *Kapha*- these are the three main elements of body; but imbalance of any one of them cause diseases. These three are responsible for the physical disorders.<sup>88</sup> *Raja* and *Tama* are responsible for mental disorders.<sup>89</sup> *Yunāni* system counts blood is also as one of the cause of diseases. Not only in *Yunani* but *Āyurveda* also mentioned blood as the cause of diseases but have not given more emphasis on it.<sup>90</sup> However *Caraka* also mentioned about blood in this regard in the *Cikitsāsthāna* of *Caraka Saṃhitā*.<sup>91</sup> *Atharvaveda* recognized these are for the wrath of god or for the influence some other malefic agents. Although, *Caraka Saṃhitā* is a work on medicine often found these types of mythological descriptions regarding the origin of the diseases. These were told like for nothing but the superimposition of god on the worldly things.

There are some restrictions for some activities. This book shows us a picture of that time that means it takes us to that period at the time of study. Compare to now the society of that time was advanced in some respects. The people were broad minded and very helpful; always ready to serve the society. They helped each other for a better and leading a prosperous life. They were very dutiful to the society. They cannot think to harm anyone. Harming anyone is regarded as a great sin.

#### DIET:

The Sanskrit term for Diet or food is *Āhāra*. The word *Āhāra* is derived from the root  $\sqrt{Hr}$ .  $\bar{A}$ - $\sqrt{Hr}$  - *ghañ*.<sup>92</sup> The substance which is to be taken in or swallowed in through the throat is called *Āhāra*.<sup>93</sup> *Vaidyaka śabda sindhu* also has given the same meaning.<sup>94</sup> *Āhryate iti Āhāra*- it also

<sup>86</sup> *Iha khalu aṣṭāvudarāṇi* .....C. S. Sūtra. 19. 3-4

<sup>87</sup> *Aṣṭāvudarāṇīti* .....Ibid. 19.4

<sup>88</sup> *Vāyuh pittaṃ kaphaścoktaḥ śarīro doṣasamgrahaḥ*... Ibid. 1. 57

<sup>89</sup> *Mānasah punaruddisaurajasca tama eve ca*.... Ibid. 1. 57

<sup>90</sup> *Taireteih śoṇitacaturtheih*.... S.S. Ch. 21

<sup>91</sup> C.S. *Cikitsā* 4.27

<sup>92</sup> *Śabdakalpadruma*, p 58

<sup>93</sup> Ibid, p. 58

<sup>94</sup> *Vaidyakaśabdasindhu*

reveals the same meaning.<sup>95</sup> *Āhāra* is that which builds up the body.<sup>96</sup> The synonym *Anna* also represents various meaning. The root  $\sqrt{An}$  with *na* suffix equals *Anna* means to be taken in or which nourishes the body. *Cakrapāṇidatta* has said about *Āhāra* is that which is ingested and thus includes in itself both diet and drugs.<sup>97</sup> *Gangādhara* also supports the view of *Cakrapāṇidatta*.<sup>98</sup>

Various synonyms are found of *Āhāra*- *Jagadhi*, *Bhojanam*, *Jamanam*, *Leha*, *Nighasaha*, *Nyadaha*, *Bhaksanam*, *Pratyavasanam*, *Abhyavaharam*, *Vadanam*, *Nighasam*, *Bhaktam*, *Adyam*, *Annam*, *Odanam*, *Didivi*, *Bhissa*.<sup>99</sup>

The importance on food, the awareness on diet and the rules and regulation on it has given from Vedic era itself and the later literature onwards. The body is the result of modification of food. The foods after digestion become the essence. One grows up and develops in strength and size for the food that has taken. All living beings are born from it. From earth vegetation grows and produces *Āhāra* or food and we are totally dependent on them. All the living beings of the world are the products of food. It is the cause of all living being. So, it is called as *Sarvaṣadha*.<sup>100</sup> *Āhāra* is praised in *Yajurveda*- Oh God, give us food which does not cause any disease and also gives us strength. And again, in *Śukla Yajurveda* God *Agni* is praised as the lord of food.<sup>101</sup>

*Chāndogyopaniṣada* says about the digestive procedure says – the foods we consume get separated in to three parts (after digestion). The *Sthula* or the exterior gets converted in to *Puriṣa* (stool); the *Madhyama* or the middle part converted in to *Māṃsa* and the rest intrinsic part converts in to mind or *Manah*.<sup>102</sup>

<sup>95</sup> Vācaspatyam

<sup>96</sup> Śabdastoma mahānidhi

<sup>97</sup> Āhārasambham vastu rogāścāhāharasmbhavā.....C.S. Sūtra. 28. 45

<sup>98</sup> Ibid. 11. 15 (in the comm. of Gangādhara)

<sup>99</sup> Śabdakalpadruma, p. 58

<sup>100</sup> Taittiriyopaniṣad. Brahmānandavallī. 2

<sup>101</sup> *Annapate annasya dehanamivasya Subhinaḥ* |

*Prāpatadarm tarisam urje nodehi dvipadecatuspade* || ŚuklaY.V. 1.1.83

<sup>102</sup> *Annamasitam tridhā Vidhīyate | Tasya yaḥ svavistho dhātustatpuriṣam bhavati*

*Yo madhyamastan māṃsam yonisthastanmanḥ* || Chandogyopanisad 6.5.1

About the importance of food *Taittiriyaopaniṣada* says- All human beings are formed from *Anna*, All that lives in the earth is made up by *Anna* and lives by *Anna* and finally they get submerged in the *Anna*. And *Anna* is the first thing for human beings on earth. So, it is called *Sarvaśadha*.<sup>103</sup> Here, the importance of food has been explained that all the living beings are the result of food. *Aśadhi* means the plant kingdom.<sup>104</sup> *Anna* is called *Prajāpati*, from *Anna* *Vīrya* is formed and from that *Vīrya* entire *Prajā* is formed.<sup>105</sup> *Bhagavat Purāṇa*<sup>106</sup> and *Manusmṛti*<sup>107</sup> also praise food and told the bad effects of over eating.

One should respect the food every day and should not criticize this.<sup>108</sup> *Taittiriyaopaniṣada* says- one should never reject food; that is the bow for us.<sup>109</sup>

About the dietetic principle *Manu* says- Food should not be taken without *Ghṛta* and *Taila* and also one should not overfeed. One should not eat before sunrise, after sunset and also one should not eat in *Sandhikāla*. If somebody has taken heavy food at noon, he should not eat in the evening.<sup>110</sup>

About the quantity *Viṣṇupurāṇa* says-

One should take half part of solid foods, one fourth with the liquids and the rest part should be kept empty for the movement of *Vāyu*.<sup>111</sup>

*Vṛddhayājñavalkyaśmṛti* says-

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<sup>103</sup> *Annādvi prajāḥ Prajāyante | Yāḥ kāsca Pṛthivimāsrataḥ |*

*Atho Annaneva Jivanti | Athnadapiyantantataḥ |*

*Annam hi bhūtānām jestyam | Tasmāt sarvośadhmuchyate || Taittiriyaopaniṣad ch. 1*

<sup>104</sup> *Ākāśāt Vāyu Vāyustejah tejosudakam Udakāt pṛthvi |*

*Pṛthvyā Aśadhayaḥ Aśadhibhirannam Annāt Puruṣaḥ || Ibid. Brahmanandavalli. 1*

<sup>105</sup> *Annam ve prajāpatistato ha ve tadretastamadimah prajāḥ prajāyante iti | Ibid.*

<sup>106</sup> *Nasvataḥ Pathyeva Annam Vyādhyobhi Bhavabhi | Bhagavat Purāṇa*

<sup>107</sup> *Anarogyam nayaśmam Svagya catibhojanam |*

*Āyuśyam loka Vidvistam tasmāt ati parivājayet || Manusmṛti*

<sup>108</sup> *Pujayedasanam Nityamadyacetku tyayan. Ibid.*

<sup>109</sup> *Taittiriyaopaniṣad. Bhṛguvallī*

<sup>110</sup> *Na Bhujjītodghṛtasneham natisauhitamācaret | Nātiprage nātisayam na sayam pratarasitaḥ || Manusmṛti*

<sup>111</sup> *Jatham purāṇyedarhamannerbhagam jalena ca |*

*Vāyuh sañcānārthāya caturtha bhava śeṣayet || Viṣṇupurāṇa*

The food which we consume should be considered as *Amṛta*. If we are taking the food through *Prāṇāgnihotra Vidhāna* then it destroys all diseases.<sup>112</sup>

All living bodies subsist on food items which are produced from rains. The purpose of food is to increase the duration of life, purify the mind and aid bodily strength; this is its only purpose.

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According to *Bhagvat gitā*, foods are of three types- *Sāttvika*<sup>114</sup>, *Rājasika*<sup>115</sup> and *Tāmasika*<sup>116</sup>.

*Rāmāyana* divides *Āhāra* in to two groups- *Sāttvika* and *Tāmasika*.

*Mahābhārata* told- if one wants stay healthy should take food such as easily palatable, well digestible and will be helpful for body after digestion. *Mahābhārata* tells about the quality of *Āhāra*<sup>117</sup> and says about benefit of taking food in quantity also. He who takes food in proper measure lives a long life and lives without diseases; gets strength and alertness of mind. However, his children are born healthy without any deformity or disease.<sup>118</sup>

*Kauṭilya* says-

One who is suffering from indigestion due to unwholesome food and over diet, he should not take the proper and wholesome diet also.<sup>119</sup> *Pañcatantra* told about the principles of taking food.<sup>120</sup>

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<sup>112</sup> *Amṛitam kalpayitvā tu yadannam samupāgatam |*

*Prāṇāgnihotravidhina bhojyam tadvadyapaham || Vṛddhayājñavalkyasṁṛti*

<sup>113</sup> *Annād bhavanti Bhūtāni. Parjanyaḍanna sambhava | Bhagvat gitā 3. 14*

<sup>114</sup> *Āyuh satva balārogya śukhaprīti vivardhanaḥ |*

*Rasyāḥ Snigdhaḥ, sthīrāhridyā Āhārāḥ sāttvikapriyāḥ || Ibid. 17.8*

<sup>115</sup> *Katvamlalavaṇātyuṣṇatīkṣṇarukṣavidāhinaḥ |*

*Āhārā rājasa syeṣṭha dukhasokāmayapradāḥ || Ibid. 17.9*

<sup>116</sup> *Yātayāmam gatarasam pūti paryuṣitam ca yat |*

*Ucchiṣṭampi cāmedhyam bhojanam tamasapriyam || Ibid. 17.10*

<sup>117</sup> *Yachukyam grāsītum grastyam grastam parinamecyā yat |*

*Hitam ca pariname yat tadantam bhutimichata || Mahābhārata*

<sup>118</sup> *Gunastu sanmitra bhubalam bhajanne ārogyam āyuh |*

*Prathibhābālamca anavila casya bhavedapatyam nacenamanyāsa iti kṣipanti || Ibid.*

<sup>119</sup> *Pathyampyapathyajrṇe nasniyāt | Arthaśāstra*

Bible tells that one should not take the animal as food which has died by itself or had been torn by wild beast. One should not take also the blood and the fat. There it is mentioned of non taking of certain animal but it is not clear.

It is found in Buddhist literature that one who takes meal one time per day does not face any illness and non- indulge in sense pleasure.

In *Caraka Saṃhitā's Sūtrasthāna*, there are brief discussions on *Āhāra* here and there. The first chapter *Dīrghajīvītīya*, there we found about different kinds of milk. Then in the second there are found gruels. In the third and fourth chapter also discusses about diet. The fifth chapter quantity of foods is discussed. The sixth one discuss about taking of food according to different seasons. *Aṣṭāṅgasamgraha* also in the 4<sup>th</sup> chapter discusses food habits according to seasonal variations. *Aṣṭāṅgahṛdaya Saṃhitā* discusses these things in the third chapter. In the seventh chapter *Āhāra Yojanā* is told. In the eighth chapter *Āhāra Vidhi* and *Sadvṛtta* are told. In the eleventh *Tayopanstambha* are told. In the twelfth *Tridoṣa prakopa* and *Samyak Āhāra* are discussed. In the seventeenth the importance of dietetic rule is told and the cause of *Tiyak gati* of *Doṣa* due to unwholesome diet is discussed. In the eighteenth chapter *Anucita āhāra* especially curd is told. In the nineteenth and twentieth chapter importance of *Āhāra* is told. In the twenty first chapter the causes of *Sthula* and *Kṛśa Śarīra* are told due to improper diet and proper diet are suggested for that. In the twenty second and twenty third chapter *Āhāra vidhi*, *Guṇa*, *Samskāra* are told. In the twenty fifth chapter the concept of *hitāhita āhāra* are described. *Suśruta* discussed these in the twentieth chapter of the *Saṃhitā*. *Aṣṭāṅgasamgraha* discusses these in the 10<sup>th</sup> chapter. In the twenty sixth chapter of *Caraka Saṃhitā Viruddha Āhāra* are told. *Aṣṭāṅgasamgraha* discusses in the 9<sup>th</sup> chapter about the incompatibility of food. The twenty seventh chapter of *Caraka Saṃhitā* is *Annapānavidhi adhyāya*; the title itself indicates the importance of consuming diet. The 10<sup>th</sup> chapter of *Aṣṭāṅgasamgraha* is *Annapānavidhi Adhyāya* and the 11<sup>th</sup> chapter discusses about the quantity of food. In the twenty eighth chapters many diseases due to the consumption of food are discussed. The 46<sup>th</sup> chapter of *Suśruta Saṃhitā* is *Annapānavidhi Adhyāya*. In the last two chapters of *Sūtrasthāna*

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<sup>120</sup> *Yadasya vihitaṃ bhojyam na tatasya praduṣyati |*  
*Abhaksye bahudoṣaḥ syāt syātkaryo na vyavayaḥ || Pañcatantra*

discussion on diet are found. In *Suśruta Saṃhitā* also discussions on diets are found but in scattered form.

One should take food after the previous one is digested; *Vāgbhata* says food takes 4 *yamas* to digest.<sup>121</sup> The modern scientists say the time is six hours.

*Caraka* says one should take food which is hot, unctuous, non antagonistic in potency and in due measure, after full digestion of the previous meal, in a congenial place, provided with all the accessories, neither to hurriedly nor too leisurely without talking or laughing, with full concentration and having proper regard to oneself. Analysing the view of *Caraka*, *Manu*'s view on time of taking food is something not suitable. *Manu* says not to take food before sunrise and after sunset. There is a big gap between the two meals. This may cause problem.

The *Āhāra* prepared in an inappropriate method cause harm to the by vitiating the *Doṣas* and the *dhātus*.

Whatever articles of food, which having dislodged the morbid humors do not eliminate them from the body, are to be regarded as unwholesome.<sup>122</sup> Article of diet that are unfavorable to the body elements tend to disagree with the bodily system. These are one of the potent causes of several diseases are as diereses are divided in to two parts in *Atharvaveda-Āhāranimitta* and sin of another birth.<sup>123</sup>

The use of wholesome diet is the only factor that promotes the healthy growth of human being; and as the factor that makes for disease is the indulgence in unwholesome diet.

The fifth chapter of the *Sūtrasthāna* is “*Mātrāsitiyamadhyāyam*” (Quantitative Dietetics); give detail descriptions certain food habits of that time people. They were very much health conscious; unfortunately very less amount of people today in India follow the prescribed rule regarding diet. Food plays a responsible role in the forming of good health. But it should be taken in measure means depending on the digestive fire; and with a good quality and in an interval of the food taken previous completely digested. A person who is habituated to

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<sup>121</sup> A.S. Sūtra. 11.53

<sup>122</sup> *Yatkiñcītaḍoṣamāsrāvya na nirharti kāyataḥ| Āhārajātam tat sarvam hitāyopapadyate* || C.S. Sūtra. 26. 85

<sup>123</sup> *Dvividhā vyādhayaḥ| Āhāranimitta anyajanmapāpanimitta* || A. V.

pampering his belly even when a previous meal has not been thoroughly digested; who is addicted to a habit of sleeping in the day or leading luxurious and inactive life, who is unpleasant to taking any sort of physical exercise, will suffer from excessive obesity. He will be afflicted by many diseases that invariably terminate in death. Like fats deposit in the body and the internal channels become obstructed. Due to obstruction of internal channels bodily functions do not work well. Hence, all things and conditions which foster the growth of abnormal fat should be carefully avoided.

Food maintains the life of living beings. Food is required as the most important thing for living a healthy life. Food gives complexion, clarity, good voice, longevity, happiness, nourishment, physical strength and intellect.<sup>124</sup>

Good and wholesome food as diet and in proper quantity should be taken. According to the power of digestion and capacity of taking should take food. One should take food after the previous one has completely digested. If not like that it may disturb the whole functions and balance of the body. Some dishes prepared with meat takes more time to digest than the pulses. According to the nature of weight heaviness or lightness effects are different. Food difficult to digest should not be taken habitually.

Compare to the heavy one light food stuff are favourable for health. But if taken quantity according to the weight it seems not to be a noticeable matter. That is all about quantity. Now about quality of food is described here. The food what taken should be hot and good. If not like that it may cause certain problems, such as gastric. Depending on the climates food habits are different. It differs from place to place and man also. In deserts people use to take cool food stuff. It keeps the internal condition good. And also do not take dry dishes. After taking dry feels more thirst and water level become low in the body. Thus in cool places people use to take hot food items; helps to maintain the internal heat. If taken cold one can caught by fever. In marshy lands people do not use to take more oily dishes. Seasons are also some extent responsible for changing food habits of human kind. In winter spicy foods are good and in the summer season it does not like so.

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<sup>124</sup> *Prāṇāḥ prāṇabhṛtāmānamannam ..... yacca vaidikam* || C. S. Sūtra. 27. 349-350

According to age it is different. Usually taking of honey and ghee are good for health. But in older age honey make interruptions in the functions of organs. One thing should be noted that warm honey is very dangerous for health. And, taking of same quantity of ghee and honey in same time is also not good. It can cause death.

#### *EXERCISE:*

Doing of exercise is helpful to the health. It reduces fats in body, give a perfect figure and increase bodily strength. It helps in keeping away the body from the attack of any disease creating creatures and virus. But should not do tough exercises while taking garlic and if his suffering from *Vāta*.<sup>125</sup>

#### *SANITATION:*

The fifth chapter of *Sūtrasthāna* of *Caraka Samhitā* provides many teachings on sanitation. One should take bath regularly. Bathing takes freshness to the body, removes sweat, dust and other unhelpful molecules. Taking of bath everyday is necessary. It removes fatigue.<sup>126</sup> *Suśruta* and *Vāgbhata*<sup>127</sup> have told about the usefulness of taking bath with warm water.<sup>128</sup> *Suśruta* also has told about tub bath also.<sup>129</sup> Clean dresses take freshness to the body, prevents from diseases. Not only for hygiene purpose; it adds charm to the body, grace and takes more glamour. One should wake up in the morning in the *Brahmamuhūrta* means before the sun rise. After arisen from bed should attend purity of the body. Then, one should clean mouth. Cleaning of the oral cavity is an important component of hygiene in *Āyurveda*. Brushing the teeth (*Dantadhāvana*), cleansing of the tongue (*Jihvā nirlekhana*)<sup>130</sup> and use of gargles (*Gandūṣa*)<sup>131</sup> are the parts hygiene of oral cavity. Teeth are cleaned with bitter, astringent and pungent herbs, which are traditionally, took from the twigs that were chewed and then gently brush with the same. For this purpose, leaves of *Neem*, *Karañja*, *Arjuna* and *Cupāri* are used.<sup>132</sup>

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<sup>125</sup> C. S. Sūtra. Ch. 5

<sup>126</sup> *Pavitram vṛṣyamāyūṣam ..... snānamojaskaram param* || Ibid. 5.94

<sup>127</sup> A. S. Sūtra. 2.17

<sup>128</sup> S.S. Cikitsā. 24.59-61

<sup>129</sup> *Śīrāmukham.....avaḡāhane* || Ibid. Ch. 24

<sup>130</sup> *Jihvāmūlagatam yacca ..... tasmājihvām vinirlekhataḡ* || C. S. Sūtra. 5. 75

<sup>131</sup> *Nītyam snehārda śīrasaḡ śīraḡśūlam na jāyate.....* Ibid. 5. 81

<sup>132</sup> *Karañjakaravīra..... śasyante dantapavane ye cāpyevamvidhā drumāḡ* || Ibid. 5.73



Cleansing of eyes, nose, throat and lungs are also parts of daily hygiene. Eyes should be cleaned with cold water. For the cleansing of nose nasal drops are used. Medicated oils are used for this purpose. In the time of gargling the excess phlegm comes out thus, the lungs also cleaned. After latrine one wash is necessary, it keeps away from diseases.<sup>133</sup> One should wear shoes<sup>134</sup> and wearing of turban<sup>135</sup> also useful. All the *Bṛhat Trayī* of medical literature told about sanitation.

#### MASSAGE:

“The body of one who uses oil massage regularly does not become affected much, even if subjected to accidental injuries or strenuous work. By using oil massage daily, a person is endowed with pleasant touch, trimmed body parts and becomes strong, charming, and least affected by old age.”<sup>136</sup> This improves blood circulation, cleans the body; gives freshness and clarity to the skin. It helps in maintain good health; both physical and mental. This gives relaxation to the mind also. Anointing of oil in ear is very good.<sup>137</sup> *Vāgbhaṭa*<sup>138</sup> and *Śārangadhara*<sup>139</sup> also have told this. Anointing of hair is also useful and necessary.<sup>140</sup>

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<sup>133</sup> *Medhyam pavitram ..... pādayomalamārgāṇām śaucadhānamabhkṣṇaśaḥ* || C. S. Sūtra. 5. 98

<sup>134</sup> *cakṣuṣyam ..... pādātradhāraṇam* || Ibid. 5.100

<sup>135</sup> S.S. Cikitsā. 24.75

<sup>136</sup> *Nā cābhidhātābhihatam.....alpajara eva ca* || C.S. Sūtra. 5. 88-89

<sup>137</sup> *Na karṇarogā vatotthā..... karṇtarpaṇāt* || Ibid. 5. 84

<sup>138</sup> A. S. Sūtra. Ch.31

<sup>139</sup> *Śārangadhara Saṃhitā*. 11 132-133

<sup>140</sup> *Dṛhamūlāśca Kṛṣṇāḥ keśā..... tailaniṣevaṇāt* || C.S. Sūtra. 5. 82-83