

About The Author

Prof. Dr. Shivenarain N. Gupta Distinguished Professor, Post Graduate Department of Kayachikitsa in J.S. Ayurveda College, Nadiad (Gujarat), which is the oldest Institute in Gujarat state. He has about 40 years of experience in teaching Ayurveda.

He has authored two books on Kayachikitsa and Panchakarma. Both the books have been highly appreciated by medical professionals and medical media of German-speaking European countries. Publication of about 60 scientific articles in national, international, and peer-reviewed journals is credited to him.

He was awarded a Gold medal from the University of Indore for his first rank in the final examination of Ayurveda Graduation. On 18th February 2017, he was awarded the 'Jugatram Vaidya IASTAM award for excellence in teaching in Ayurveda' at BHU during an International Conclave on Translational research in Ayurveda. Awarded 'Fellow of Rashtriya Ayurveda Vidyapeeth' by Rashtriya Ayurveda Vidyapeeth (Ministry of AYUSH), New Delhi. Awarded 'AYURVEDA SHIROMANI' award from All India Ayurveda PG Association, New Delhi' March 2019. Excellence in Integrative medicine research Award 2019 (10000 Euros) by The European Society of Integrative Medicine (ESIM) as co-author for the study- 'Reliability of Ayurvedic Diagnosis for Knee Osteoarthritis Patients : A Nested Diagnostic Study Within a Randomized Controlled Trial'. Holzsuhb-Preis for complementary medicine 2020 by The Karl and Hilde Holzsuhb Foundation, Germany as co-author for the study - 'Effectiveness of an Ayurvedic treatment approach in knee-osteoarthritis-A randomized controlled trial'.

He has been invited to deliver key-note lectures and to chair the sessions in several reputed and well-attended international symposia, seminars, and conferences.

He is a popular teacher among the students from India and abroad because of his good capacity to explain the ancient philosophy with modern logic to make them digestible for the students of modern times who are over fascinated with modern science. Several of his students are successfully practicing Ayurveda in the country and abroad, and have achieved good name and fame. Besides several hundred Indian students, he has trained more than 700 medical professionals in Europe in the last 25 years through the European Academy of Ayurveda, Germany of which he is the Head of the Academic advisory board. He has a principal role in the foundation of Rosenberg European Academy of Ayurveda, Germany which is the biggest organization today offering education and health care services in Ayurveda through its setups in all German-speaking countries. He has been interviewed by German media several times.

He is one of the authors and contributors to the Caraka Samhita New Edition Project, Orlando, Florida, USA.

Besides his academic achievements, he has achieved remarkable success in the management of diseases of chronic and obstinate nature including the diseases of kidney and liver with a research-oriented classical approach. As a result, the popularity of P.D. Patel Ayurveda Hospital, Nadiad (teaching hospital of J.S. Ayurveda college) has crossed the boundaries of the state and the country, having patients from nearly all parts of the country and all continents of the world.

He was the advisor and clinical planner, in the most prestigious and first of its kind of research project in Europe on Osteoarthritis, conducted by Charité Medical University, Berlin, sponsored by the Ministry of AYUSH, Government of India. Vice President of IASTAM (India).



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Caraka Samhita
CHAPTER 1-16 SUTRA STHAN

Prof. Dr. Shivenarain N. Gupta



Caraka Samhita

As I understood it
VOL. - I

Sūtra Sthāna (CHAPTER 1-16)

Shivenarain N. Gupta



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Caraka Saṃhitā

As I understood it
Vol. 1 Sūtrasthāna
Chapter 1-16

Prof. Dr. S.N. Gupta

Distinguished Professor
Post graduate Department of Kāyacikitsā
J.S. Ayurveda College, Nadiad, Gujarat



**CHAUKHAMBHA PRAKASHAN
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*To all those who want to
learn and live
Āyurveda*



PREFACE

Faith is often the boast of the man who is too lazy to investigate. — Farquhar McGillivray Knowles.

Parīkṣyakāriṇo hi kuśalā bhavanti -ca. sū.10/5.

Ancient literature is in aphorism and often in a poetic form. It was useful in remembering the text by heart. It always requires elaboration and practical clarification. *Sanskrita* is a rich language. There may be huge description in small size of writing. There are several meanings of a single word and there are several names for a single entity as *carakasamhitā* itself sites this: *santi hyarthāntarāṇi samānaśabdābhihitāni, santi cānarthāntarāṇi paryāyaśabdābhihitāni* (ca.vi.6/4). Often it is needed to decode the ancient writings to make them practically applicable. Therefore, the commentators have done this job time to time excellently. In case of *carakasamhitā* there are about 7 commentaries in *sanskrita* language. However, in Hindi and other Indian languages these may be several. In English usually the original text and earlier commentaries are translated either in complete or in partial form. In recent years, Dr. Gopal K. Basisht MD, Orlando, Florida, USA has done an admirable job in this direction. He under the umbrella of Charak Samhita New Edition, Charak Samhita Research, Training and Development Centre has launched a project in which the chapters of *carakasamhitā* have been translated and commented by different authors. This work is available online.

My students in India and abroad have continuously been demanding for my views on *carakasamhitā*. I am very slow in writing. Moreover, because of my engagements in huge clinical work in our hospital together with teaching and administrative work, it was difficult to find time to put my views in writing. Meanwhile my two books were published with co-authorship of renowned Ayurvedist and my favorite student Mr. Elmar Stapelfeldt, in German language by famous publishing company Thieme. Third edition of my book on *kāyacikitsā* (in German language) is in the market. Time was consumed in the editing of that book also. Therefore, it took several years to complete the work on initial 16 chapters. *Carakasamhitā* is most important text of Ayurveda. I have a keen interest in this since my graduation but always with an analytical view.

Suśrutasaṃhitā shows limitations of having knowledge of only one science in understanding the particular science and establishes the importance of knowledge of various *śāstras* (knowledge system) in understanding that one (su.sū. 4/7). This recommendation is often interpreted as necessity of knowledge of modern science in understanding Ayurveda. I believe that insistence of *suśrutasaṃhitā* is for the knowledge of contemporary *śāstras*. I realized this often while studying the ancient classics. Fortunately, I had opportunity to read the ancient Indian literature e. g. *purāṇas, ramāyaṇa* etc. in my childhood in the company of my grandfather who used to spend his afternoons in studying these valuable texts. Later during my graduation in Ayurveda, had opportunity to interact with vedic scholars associated with Aryasamaj. These all have helped me in understanding the ancient sciences and their texts with deeper meanings and contemporary applications. For example, in *Gāyatrīmantra* which is one of the most popular vedic mantras the words *bhūḥ, bhuvah* and *svah* are usually interpreted as this world, space and heaven respectively. However, these words have several other meanings too. Among those meanings most applicable in relation to Ayurveda are *prāṇa* for *bhūḥ*, *apāna* for *bhuvah* and *vyāna* for *svah*.

This is logical also. In the universe as well as in our body there are only three types of movements; from periphery to center, center to periphery and circular which are governed by *prāṇa* or *bhūh*, *apāna* or *bhuvah* and *vyāna* or *svah* respectively. When these words express the attributes of god in mantra then they will mean; one who takes, one who gives and one who regulates. When the functions of *karmendriyas* are described, '*ānanda*' is mentioned as function of *upastha* (genitals). '*Ānanda*' is usually interpreted as pleasure or joy which is not appropriate in this context. Pleasure is not a *karma* (action). This is a feeling. Hence, here suitable interpretation would be 'progeny'. Moreover, the purpose of an intercourse for nature is not a pleasure but a progeny.

I could understand that the entitlement '*śāśvat*' (eternal) for ancient vedic texts is not only for glorification, but it shows all-time applicability of the wisdom provided it is interpreted according to need of the *deśa* and *kāla*. For that we have to let the wisdom flow freely. There are diseases which may be very common in ancient time but not today. There are several new diseases. The prevalence of the diseases is also changed and continuously changing. Kaviraj Gananathasena in his book '*Siddhantanidāna*' mentioned this and he tried to explain new diseases according to Ayurvedic principles. *Purāṇāḥ pravilīyante navīnāḥ prādūrāsate, vibhidhyante sthitāścātha nṛṇām nānāvidhā gadāh.* (*Siddhantanidāna* 1/33-34): The earlier diseases are disappearing, and new ones are appearing and the diseases with different manifestations look like a different disease. Lifestyle is changed and changing continuously. There are several food items which are not described in ancient texts but very common in modern time. Tea and coffee which are not described in ancient time are consumed by a majority of world population. These changes cannot be ignored. Liver is not given much importance in ancient texts. Spleen is considered more important than liver. In modern time the reality is different. Unfortunately, the evolution in the basic principles was stagnated after Vāgbhaṭa. The reason may be non-appreciation of the work of Vāgbhaṭa, because of which no body tried to contribute new ideas in period after him. This is clear from the work of Vāgbhaṭa, *aṣṭāṅgahrdaya uttaratantra* where Vāgbhaṭa concludes his text. He writes: "He the inflexible confused, who, filled with prejudice, does not appreciate the work even though it is well composed, let him, study with all efforts throughout his life, the first medical text itself composed by Brahmā." (a.ḥr.ut. 24/85). This shows his disappointment from the possibly abhorring attitude of his contemporaries. Bhavabhūti, the author of *Mālatimādhava* (700 CE) might have also faced similar consequence which he expressed in his famous poem:

*Ye nāma kecit iha naḥ prathayanti avajñām
Jānanti te kim api tāt prati na eṣa yatnaḥ |
Utpatsyate tu mama ko api samāna-dharmā
Kālo hi ayaṃ niravadhiḥ vipulā ca pṛthvī ||*

(They who disparage my work should know that it is not for them that I did it. One day, there will arise someone similar to me in thinking, because this world is vast, and time infinite).

Initial plan was to write only on selected parts of *saṃhitā* but later it was decided to work on whole text. This is an attempt to initiate a process of reappraisal of ancient text to make them practically suitable for present era. This is not the final dictum. Process may be continued by coming generations.

As the title of the book states the purpose is not to translate the text. Simple translation is not

enough to bring these texts in to practice. English dictum mentions ‘reading between the lines’. I realized that for ancient literature only reading between the lines is not enough. It requires reading between the words and beyond the words. As the title of the book declares, this is about my understanding. This is not a translation. This is not easy to translate the ancient texts in any modern language. Moreover, I am not a linguistic expert. However, I tried to bring the meaning of texts as close as possible. So that a reader may also interpret the text according to his own views. On several occasions I tried to avoid the conventional meanings of the words and phrases and applied new interpretations which may be more practical. Maximum efforts are done to keep the writings uncomplicated and easily comprehensible. All *samskrta* quotes are written in roman script except the original text because all the readers may not be comfortable with *devanāgarī* script. In the introduction, a glimpse of Ayurveda is given which may help the beginners in understanding the contents of the book. In the introduction of carakasamhitā a brief summary of the text is given with its practical aspects. Very brief introduction of ancient contributors is also given for the acquaintance of the readers.

I hope my students and unprejudiced ‘*samāna-dharmā*’ peers will appreciate the efforts and may help in extending and expending the knowledge system as a free flow which the vedic *ṛṣi* expresses in mantra: *āno bhadrā kratavo yantu viśvataḥ* -Ṛkveda 1/89/1(May all auspicious thoughts come to us from every direction). On this occasion I express my thanks to my colleagues who helped in preparing the manuscript.

Prof. Dr. Manish Patel has contributed in preparing the Roman script of the text. Dr. Pankaj Chhayani helped in searching relevant literature. Prof. V.V. Prasad and Prof. Sandhya Patel helped in editing the first chapter. Prof. Vidhi Bapna and Dr. Tarun Sharma have big contribution in preparing the informative drayaguṇavijñāna related tables of plants in chapters 2nd, 3rd and 4th. Dr. Deeja C. R., Dr. Rohit K. and Dr. Vineetha Kurup have keenly assisted in proofreading and editing of all other chapters. I am thankful to all of them for their helps in this work. Śabdakalpadruma (samskrit dictionary) and Monier Williams Sanskrit-English online dictionary were the main contributors in finding the appropriate meanings of the Samskrit words. Google search engine has been useful tool in finding online relevant literature. I express my gratitude to all of them. Last but not least I thank Mr. Surendrakumar Gupta and Mr. Arpit Gupta of Chaukhambha Prakashan, Varanasi for publishing the book so that it could reach to you.

With these words I present the work in your hands. I will always be happy to receive useful suggestions from you.

INTRODUCTION

Heraclitus, a famous Greek philosopher (500BC) told: 'No man ever steps in the same river twice, for it's not the same river and he's not the same man.' River looks same but its water is changing every moment and therefore the river is also changing. The river is not same at this moment which was there in the moment passed. Same time the person who is stepping in the river is also changing the cells of his body are changed the thought contents of his mind are changed and therefore he is not the same person this moment which was there in last moment. This theory is applicable on all universal phenomena. Things are constantly changing in universal flux. Existence is changing. Facts related to existence are changing. This is same with life. Life is a flow. Knowledge is also a flow. River may be same river, only when it is frozen. Existence can also be same existence if it is frozen. Life can also be same if it is frozen. Knowledge can also be unchanged if it is frozen. Life is life if it is a continuous process. As soon the process stops, it is death. Knowledge is knowledge if it is a continuous process. As learning is a continuous process in an individual, knowledge system is also a continuous collective process.

Even if a core principle of something is steady the peripherals of that may always be changing. In all ancient civilization this principle of renewal, reforming and restructuring has always been kept active. This is the reason that the ancient texts of *vedas* are unchanged but commentaries on it have always been renewed. *Upaniṣads* are extensions of vedic texts. In Ayurveda also this process of addition, deduction and modification can be seen. The present picture of the science is result of this process of evolution. The process continues and must continue. As survival of species requires adaptation, science also needs adaptation for its survival.

Origin and evolution of Ayurveda

Ayurveda is the oldest system among all life sciences, originated in India thousands of years ago. It is not easy to decide exact period of its origin as this is not the work of a single person and of few years. The science which we have today with us is result of sincere and dedicated work of thousands of visionaries, philosophers, and investigators through ages. Ayurveda is evolved from an investigative mission to have a happy life. Besides *laukika pratyakṣa* (direct perception) and *anumāṇa* (inference based on logics) *alaukika yaugika pratyakṣa* has major contribution in origin and evolution of Ayurveda. *Rṣis* or seers of ancient India have perceived the phenomenon of life, cyclic pattern of its creation, evolution, and maintenance through their extraordinary *yaugika* capacity of perception. They could discover the hidden truths related to living beings in general and human beings in particular, in relation to physiology, psychology, health, diseases and their managements. We may see that all living beings are gifted by nature an instinctive ability to decide what is good and beneficial for their existence, safety and survival. In the *rṣis* of Ayurveda, this faculty was extraordinarily evolved and therefore extremely clear and intense. They observed that every entity when in crisis, tries to get rid of that through its own sources. They cognized that the protective and healing mechanism was imbedded in life itself. Even in a unicellular organism amoeba this can be observed easily. *Rṣis* observed and analyzed the events related to living beings at their higher level of consciousness through meditation. They observed that the stream of life itself carries in its flow, a knowledge related to all its aspects. Life itself is a laboratory and a library. It requires an intelligent exploration. *Rṣis* could do this. This knowledge manifests through *rṣis* at the beginning of every epoch. Only in that sense Ayurveda can be said to

have a beginning. Otherwise, it is as beginningless as life itself and runs parallel to it through the time.

First documentation of Ayurveda is found in the *vedas*, the world's oldest existing literature. The exact period of *Vedas* is also not known because for an unknown period, the vedic sciences have been communicated from generation to generation through verbal means. However, historians believe that the period of documented literature falls between 2000 BC to 1000 BC. During vedic period *ṛṣis* have investigated and concluded the facts related to life and communicated them to suitable deserving disciples. In documented literature of this period Ayurveda is seen in its rudimentary form more superstitious than realistic. It is felt superstitious also because of limitation of our capacity of understanding the secret behind the texts and inability to decode them. This is also possible that documentation was not easy in that period and therefore the descriptions were in extremely brief and likely in a coded language. Enlightened persons were and are able to understand this and to decode this. The first *mantra* of Atharvaveda probably gives a primary mention of three *doṣas* and seven *dhātus*: *ye triṣaptāḥ pariyanti viśvā rūpāṇi bibhrataḥ vācaspatirbalā teṣāṃ tanvo adya dadhātu me* (atharva 1/1/1). Same text in its 1st *kāṇḍa* 3rd *sūkta* and 6th *mantra* uses word '*gavīni*' for ureter which is not found even in any of the existing Ayurvedic text. Atharvaveda 1/22/1 describes the role of sunlight in treatment of jaundice which is used in modern conventional pediatrics as an effective treatment for neonatal jaundice. Its 3/7/1 *mantra* gives a hint of utility of horn of deer in the treatment of chest diseases. In this way there are descriptions of diseases and medicinal substances which are partially decoded by commentators.

At the end of the Vedic period the evolution and establishment of practical and clinical Ayurveda began. There were conferences of sages, to discuss and exchange their experiences which they have made through their sensory as well as extrasensory perceptions (*laukika* and *alaukika pratyakṣa*), finally to establish a well-accepted system scientifically. Minutes of these congresses are compiled in the form of *saṃhitās* which form the basis of Ayurvedic learnings and practice even today. Caraka saṃhitā, suśrutasamhitā and aṣṭāṅgahṛdaya (saṃgraha) are the most important and popular among these *saṃhitās*, which have been compiled approximately between 1500 BC to 500 AD and popularly known as *bṛhatrayī* (a collection of three major texts). In these texts, all eight clinical branches of Ayurveda are described together with its fundamental principles. Caraka saṃhitā is most regarded text among physicians in modern time. A scholar having mastery over this text is considered to be master of Ayurveda.

3rd century onward, Ayurveda passed through a big revolution in the form of origin of *Rasaśāstra* (Alchemy). Use of mercury and other minerals came into practice. This is interesting that mercury was not found in India, but its first medicinal use was recognised and practiced in India. Moreover, centuries before the knowledge of atomic structure, *Rasaśāstrīs* (scientists of *Rasaśāstra*) were aware of the closeness of atomic structures of mercury and gold (having only one electron more in the former's outermost orbit) and attempted to convert mercury into gold. Though, use of certain minerals was in practice earlier also but now the processing of them was also intensified. Minerals and other substances which are usually toxic were started being used after certain difficult processing.

Medicaments prepared through these techniques had several advantages over earlier means of treatments. *Rasaśāstra* appeared as a big boon for humanity because the medicaments showed quick effectiveness even in very small doses, which was also convenient for the patients to take. Even today these medicaments have very special place in Ayurvedic practice and often show

miraculous results in difficult clinical conditions. In 16th Century, Paracelsus, practiced and propagated this system in Europe. This era was golden period of Ayurveda. This progress continued until the establishment of British rule in India. With the advent of British rule at the end of 18th century, a difficult period for Ayurveda and other Indian sciences started. In 1835 Thomas Babington Macaulay' s recommendations influenced the British education policy which seriously damaged the education and progress of Indian knowledge systems. This was natural that because of state support the dominance of western culture, science and medicine commenced. It put off all possibilities of revival for the Indian sciences. Western medical education became dominant. At Government level, Ayurveda became a topic of no-importance. However, it has always been a primary health care system for more than eighty percent of the population, practiced traditionally in the families. In the later days of British rule, Ayurveda had drawn the notice of the Western scholars. They began to show interest in Ayurveda. Same time as a part of India's freedom movement, a strong feeling for renaissance of Indian sciences sprouted. As a result, institutionalization of Ayurveda education and health care started. Establishment of Ayurvedic Institutes as well as publication of books took place, however with a very slow pace and mostly without a Government support. Foundation of Banaras Hindu University in 1916 is one of the incidences of establishment of such institutes. Our institute (Ayurveda College, Nadiad) is also an example which was established in 1938.

After the independence of India in 1947 there were new challenges. World was progressing fast economically and technologically with a miraculous speed. There was a natural attraction for Indians towards modernization as well as technology. Same time, there was also a strong attachment to the glorious past which was not clearly matching with modern world. Ayurveda continues its journey under these two polar influences. Today, the world is deeply immersed in the atmosphere of laboratories, experiments, statistics and analysis which is not able to accept the concepts which cannot be tested into a test tube and cannot be visualized in microscope. In this atmosphere, this is difficult for a newcomer to understand concepts of Ayurveda which are beyond the jurisdiction of laboratory technologies. However, Ayurveda is gradually gaining a ground. New institutes are coming up for academic, clinical and research related activities. Today around 400 Ayurvedic colleges, research centers and several hundred hospitals, have been established. World population is accepting it even with the hesitancy created by the strong waves of evidence-based medicine. There are several institutes outside India, sincerely working in the field of Ayurveda. There are also university recognized courses in these countries.

Philosophical background

We find in the history that Ayurveda is not originated and developed as separate independent system. This has been a part of evolution of knowledge concerned about wellbeing of all beings and to enjoy ecstasy of ultimate truth. Vedic philosophies are the result of these quests. Indian philosophical system which is known as *darśana* is traditionally classified into *āstika* (a school which considers *vedas* as authoritative texts) and *nāstika* (a school which does not consider *vedas* as authoritative texts) schools of philosophy.

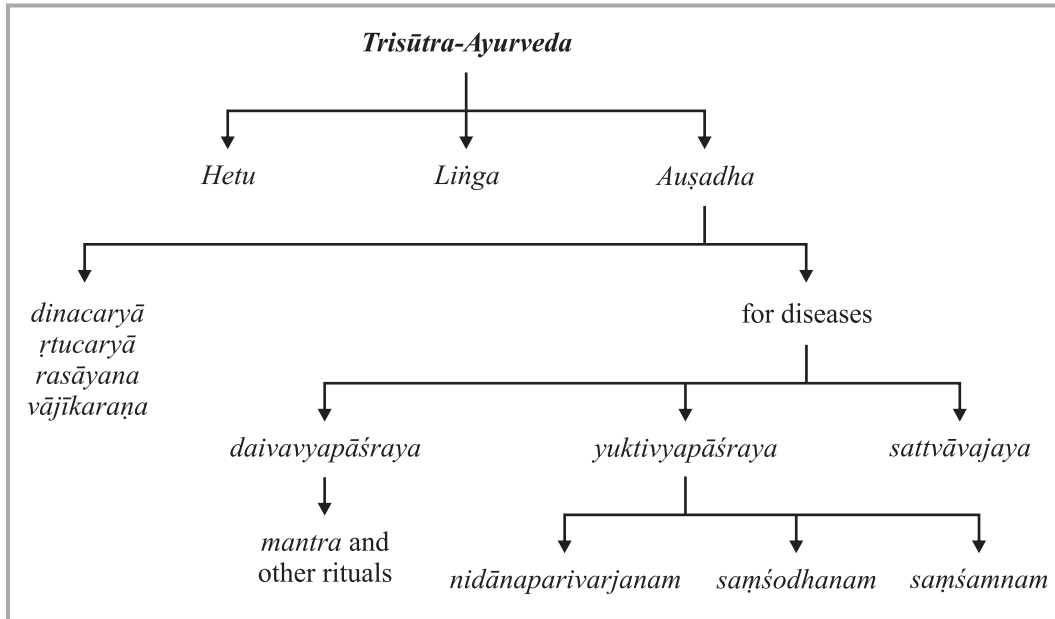
There are six major schools of *āstika* philosophy: *Nyāya*, *Vaiśeṣika*, *Sāṃkhya*, *Yoga*, *Mīmāṃsā*, and *Vedānta* and major schools of *nāstika* philosophy are *Jaina*, *Bauddha*, *Cārṇvāka* and *Ājīvika*. Originally the terms *āstika* and *nāstika* were defined on the basis of believing or nonbelieving on existence of god as word '*asti*' denotes existence in samskrita language. However, later it is redefined on the basis of considering or non-considering the authority of *vedas*.

or to stay' respectively. Thus '*svastha*' denotes one that stays within self. Life is manifestation of interdependent union of soul (the self), mind and body. Body and mind are prone to sufferings, while soul is always free from that. Thus, among these three levels only the level of soul can be synonymous of health. When one enjoys this level, he enjoys absolute health and happiness. Health is a state of equilibrium of *doṣas* (functional principles) ; normal state of *dhātus* (body tissues), *malas* (excreta) and *agni* (principles responsible for digestion and metabolism); normalcy of *indriyas* (sensory and motor faculties); clarity and pleasure of mind; and pleasure of soul (a state of absolute pleasure unaffected by a loss or a gain). To achieve this ideal state of health, may be difficult but not impossible. Sincere efforts in this direction, may certainly bring one closer and closer to the goal.

Sva or self may also be interpreted as one's individuality or personality or in other word his *prakṛti* which also means a state of health. Until one remains in his natural state, he is healthy, and he enjoys this until he falls in *vikṛti* i.e. diseased state as a result of contact with any *hetu* (etiological factor).

Trisūtra Ayurveda

Similar to other *āstika* schools the ultimate objective of Ayurveda is to attain *mokṣa*. However, practically it emphasizes upon two medical objectives- 1. Prevention and promotion of health of healthy individuals. 2. Treatment of diseased ones. To attain these objectives, a practitioner of Ayurveda has to learn Ayurveda consisting of three main divisions of descriptions (*trisūtram*) viz. *hetu* (etiology) *liṅga* (symptomatology) and *auśadha* (knowledge of therapeutics) is dedicated to a healthy as well as diseased individuals for their wellbeing. Ayurveda describes causes of health, symptoms of health and measures to maintain and promote health together with causes, symptoms and treatments of diseases in general and in particular.



The clinical condition where surgical or other invasive interventions are needed and the conditions of expertise of other disciplines, carakasamhitā maintains the professional ethics. In chapter on *gulma* (*cikitsāsthāna* 5) while describing the management of suppurated *gulma* which may be a kind of abscess in abdomen, carakasamhitā clearly mentions that here is the jurisdiction of surgeons who are experienced in surgical procedures (ca.ci. 5/42-44). In the same chapter while recommending *agnikrma* (cauterization), the expertise of *Dhānvantarīyas* (surgeons) is accepted, though the procedure is very simple. In case of treatment of terminal stage of *udara* snake venom is described as a last option. Text advises to inform to patient's kinsmen, relatives, well-wishers and legal authorities about the prognosis, risk of the treatment and the possibilities of getting cured. (ca.ci. 13/175-178). In the chapter on management of diseases of three *marmas* while discussing about the diseases of eye, *samhitā* maintaining the professional ethics declares that details of these are described in *śālākyatantra*. It is not attempted here because this is others' jurisdiction, and this is not ideal to do that (ca.ci. 26/131).

These features make this *samhitā* most regarded among Ayurvedic fraternity.

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चरकसंहिता
Caraka saṁhitā

(As I understood it)

सूत्रस्थानम् (श्लोकस्थानम्)
Sūtra sthānam (Ślokasthāna)



भेषज चतुष्कः
Bheṣajacatuṣkaḥ

Tetrad of four chapters on
medicinal substances

दीर्घञ्जीवितीयोऽध्यायः Dīrghamjīvitīyo'dhyāyaḥ

Dīrghamjīvitīya is the name of the first chapter. *Dīrghamjīvitīya*, which is the opening phrase of very first *Sūtra* of the chapter. This is one of the patterns of naming the chapters in *Caraka saṁhitā*, as will be seen later in other chapters also. As *Sūtra sthānam* is an abstract of *Caraka saṁhitā*, this chapter is like a synopsis of *Sūtra sthānam* which gives an overall view of Ayurveda together with some fundamental principles of Ayurveda. Moreover this is also first chapter of *bheṣajacatuṣkaḥ* (tetrad of four chapters on medicinal substances) therefore it also included description of some medicinal substances.

अथातो दीर्घञ्जीवितीयमध्यायं व्याख्यास्यामः॥1॥

इति ह स्माह भगवानात्रेयः॥2॥

Atha ataḥ Dīrghamjīvitīyam adhyāyam vyākhyāsyāmaḥ iti ha smāha bhagavānātreyaḥ||1-2||

Now we shall explain the chapter entitled as '*Dīrghamjīvitīyam*' (a mission to attain longevity). Thus, said Bhagavānātreya (Lord Atreya).

Explanation: The opening phrase begins with word '*Atha*'. Usually the ancient Samskrit texts begin with either '*atha*' or with '*o..m*'. Both are auspicious words. '*atha*' also denotes beginning. According to the *Samskrit* literature these both are the sounds first manifested in the universe. Vedic sciences consider sound as a basic energy and they have used this energy by designing different patterns, which are known as *mantra*.

Thus, the meaning of the sentence is 'now we shall explain the chapter entitled '*Dīrghamjīvitīyam*' as revealed by *Bhagavān Atreya* (Lord Atreya).

Word '*Bhagavān*', which usually means god or demigod, signifies the honorable position of Atreya. Word *bhaga* has several meanings such as good fortune, happiness, welfare, prosperity, dignity, majesty, distinction, excellence, beauty, loveliness, love, affection, sexual passion, amorous pleasure, dalliance and vulva. In this way *Bhagavān* is a person who possesses good fortune, prosperity, happiness, glory and divinity. In this context the meaning of '*Ha*' is to emphasize the phrase that whatever is being documented is exactly as described by Lord *Atreya*. This is to show the authenticity of the descriptions in the chapter. The first name of Atreya was Punarvasu. Atreya was his last name or the family name, which signifies him born in the clan of great Ṛṣi Atri.

Carakasamhitā originally is Agniveśa smahitā documented by Agniveśa, one of the six disciples of Ātreya. Later Caraka had re-edited it and given his name. This is basically written in the form of documentation of dialogue between Ātreya, the teacher (ācārya) and Agniveśa, the disciple. Whole text thus has four types of statements.

1. Statements from Agniveśa or other disciples in the form of queries or in the form of declarations about the contents.
2. Ātreya's statements, usually as answers and elaborations on questions from Agniveśa and other disciples.

3. The statements from Caraka the re-editor.
4. The statements of others than these three.

These opening sentences are the statements from Agniveśa.

दीर्घ जीवितमन्विच्छन्भरद्वाज उपागमत्। इन्द्रमुग्रतपा बुद्ध्वा शरण्यममरेश्वरम्॥३॥

*Dīrghamjīvitamanvicchan Bharadvāja upāgamat
indramugratapā buddhvā śaraṇyamamareśvaram*||3||

Bharadvāja who practiced excellent austerity, desirous of longevity approached Indra, the Lord of immortals, having regarded him worthy to seek his refuge.

Explanation: *Ugratapā* is an adjective for Ṛṣi Bharadvāja. Indra being *amareśvaram* (Lord of immortals) is the most competent source of knowledge of Ayurveda being the science led to immortality. Ṛṣi Bharadvāja approached him considering him *śaraṇyam* (worthy of seeking his refuge), which assures the fulfillment of his wishes.

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

अश्विभ्यां भगवाञ्छक्रः प्रतिपेदे ह केवरूम्॥ ऋषिप्रोक्तो भरद्वाजस्तस्माच्छक्रमुपागमत्॥५॥

*Brahmanā hi yathāproktamāyurvedam prajāpatiḥ
Jagrāha nikhilenādāvaśvināu tu punastataḥ*||4||
*Aśvibhyāṁ bhagavāñchakraḥ pratipede ha kevalam
Ṛṣiprokto bharadvājastasmācchakramupāgamat*||5||

Prajāpati (Dakṣa) obtained the knowledge of Ayurveda from Brahmā as taught by him in its entirety. (And) then from him (from Dakṣa) Aśvins have obtained it. Lord Indra acquired it in its whole form from Aśvins. Therefore (to learn the science of Ayurveda) as instructed by Ṛṣis, Bharadvāja approached Lord Indra

Explanation: These verses describe the process of descend of knowledge of Ayurveda from Brahma to Indra. This shows that the ultimate source of knowledge is Brahmā. Word Brahmā has its root in 'brh', which means growth, expansion, evolution implying of Brahma as self-existent impersonal, absolute, and eternal entity, or a divine essence and source from which all existent objects originate or with which they are identified and to which they return. Thus, whole *brahmāṇḍa* (the cosmos) is an extension of Brahmā. In this way the knowledge is omnipresent in the cosmos. One can receive it with his intellectual or spiritual efforts. All existing knowledge, science and technologies have evolved in this manner. Another mythology related to origin of Ayurveda depicts the churning of ocean, which also signifies the same methodology. The mythology here shows the process of descend of knowledge from heaven to earth or from divine source to a human being. The mythology signifies the process of knowledge at various levels of consciousness and ultimately its practical application in mortal world. Ṛṣi is a title for scholars those have dedicated their existence to seek the knowledge and truth without any personal interest. The word is defined as one who has attained proficiency over all *mantras* and has ability to visualise the whole universal activities through his intellectual vision. Classics describe seven types of *ṛṣis* viz. *brahmarṣi*, *devarṣi*, *maharṣi*, *paramṣi*, *kāṇḍarṣi*, *śrutarṣi* and *rājarṣi* (Śabdakalpadruma- dictionary). However, Cakrapāṇidatta, most popular commentator on Carakasamhitā, describes four types viz. *ṛṣika*, *ṛṣiputra*, *devarṣi* and *maharṣi*.

विघ्नभूता यदा रोगाः प्रादुर्भूताः शरीरिणाम्। तपोपवासाध्ययनब्रह्मचर्यव्रतायुषाम्॥६॥

तदा भूतेष्वनुक्रोशं पुरस्कृत्य महर्षयः। समेताः पुण्यकर्माणः पार्श्वे हिमवतः शुभे॥७॥

*Vighnabhūtayadā rogāḥ prādurbhūtāḥ śarīriṇām
Tapopavāsādhyayanabrahmacaryavratāyūṣām*||6||

***Tadā bhūteṣvanukrośaṁ puraskṛtya maharṣayaḥ
Sametāḥ puṇyakarmāṇaḥ pārśve himavataḥ śubhe***||7||

The diseases, which were hindrance to the life as well as the essential acts in the life i.e. *tapa* (austere practices), *upavāsa* (fasting or absence of desire to take food consequent to spiritual practice to attain closeness to god), *adhyayana* (study), *brahmacarya* (a state of continence and chastity as a result of spiritual practices) and *vrata* (spiritual or religious observance), when appeared in the living beings (specially the humans) then the great ṛṣis (sages) performing virtuous acts, having compassion for all the creatures, gathered in the sacred valley of the Himalayas (to discuss over the problem).

Explanation: *Tapa*, *upavāsa*, *adhyayana*, *brahmacarya* and *vrata* are usual practices of sages. These can be performed properly in a disease-free state. Sages experienced the first advent of diseases as an obstacle not only to usual life activities but also to these spiritual practices, which were most important for them. Usual meaning of *upavāsa* is fasting. However, in this context this is a state consequent to spiritual practices leading to feeling of fulfilment including satiety, which result into lack of interest in taking food etc. This is same in case of *brahmacarya*. Similar practices lead one towards distraction from worldly attractions including sex, which results naturally into the celibacy. Ṛṣis were the spiritually and intellectually advanced class of the society and therefore they have taken initiative to find the solution of the problem.

As described in the latter chapters (ca.sa.vi. 3), human beings were disease-free in the beginning. When human beings or living beings in general, began to suffer with illnesses, they found them as impediments on the path of their goals of life. They were obliged to find the measures to get rid of the problem. In this way, the process of origin of Ayurveda was initiated. Thus, Ayurveda is not a 4000- or 5000-years old science, but as old as the manifestation of a disease. The chronology described by historians is based on the age of the manuscripts. However, the knowledge itself is much older than the scripts. The Ṛṣis were a scholarly class in the society, which is dedicated fully to attain true knowledge and the means to achieve ultimate goals of life. They were impartial, truth speaking and free from all worldly interests. They were full of compassion for all the creatures. Seeing the suffering of living beings, they gathered to discuss and find the solution of the problem.

अङ्गिरा जमदग्निश्च वसिष्ठः कश्यपो भृगुः। आत्रेयो गौतमः साङ्ख्यः पुलस्त्यो नारदोऽसितः॥8॥
अगस्त्यो वामदेवश्च मार्कण्डेयाश्चलायनौ। पारिक्षिर्भिक्षुरात्रेयो भरद्वाजः कपिञ्ज(छ)लः॥9॥
विश्वामित्राश्मरथ्यौ च भार्गवश्च्यवनोऽभिजित्। गार्ग्यः शाण्डिल्यकौण्डिल्यौ(न्यौ) वाक्षिर्देवलगालवौ॥10॥
साङ्कृत्यो बैजवापिश्च कुशिको बादरायणः। बडिशः शरलोमा च काप्यकात्यायनावुभौ॥11॥
काङ्कायनः कैकशेयो धौम्यो मारीचकाश्यपौ। शर्कराक्षो हिरण्याक्षो लोकाक्षः पैङ्गिरेव च॥12॥
शौनकः शाकुनेयश्च मैत्रेयो मैमतायनिः। वैखानसा वालखिल्यास्तथा चान्ये महर्षयः॥13॥
ब्रह्मज्ञानस्य निधयो द(य)मस्य नियमस्य च। तपसस्तेजसा दीप्ता ह्ययमाना इवाग्रयः॥14॥

***Aṅgirā jamadagniśca vasiṣṭhaḥ kaśyapo bhṛguḥ
Ātreyo gautamaḥ sāṅkhyāḥ pulastyo nārado'sitaḥ***||8||
***Agastyo vāmadevaśca mārkaṇḍeyaśvalāyanau
Pāriṅkṣirbhikṣurātreyo bharadvājaḥ kapiñja(ṣṭha)laḥ***||9||
***Viśvāmitrāśmarathyau ca bhārgavaścyavano'bhijit
Gārgyaḥ śaṅḍilyakauṇḍilyau(nyau)vārṅkṣirdevalagālavau***||10||
***Sāṅkṛtyo baijavāpiśca kuśiko bādarāyaṇaḥ
Baḍiśaḥ śaralomā ca kāpyakātyāyanāvubhau***||11||
***Kāṅkāyaṇaḥ kaikaśeyo dhaumyo mārīcakāśyapau
Śarkarākṣo hiraṇyākṣo lokākṣaḥ paiṅgireva ca***||12||

*Śaunakaḥ śākuneyaśca maitreyo maimatāyaniḥ
Vaikhānasā vālakhilyāstathā cānye maharṣayaḥ||13||
Brahmajñānasya nidhayo da(ya)masya niyamasya ca
Tapasastejasā dīptā hūyamānā ivāgnayah||14||*

The sages who took part in this discussion were Aṅgirā, Jamadagni, Vasiṣṭha, Kaśyapa, Bṛgu, Ātreya, Gautama, Sāṅkhya, Pulastya, Nārada, Asita, Agastya, Vāmadeva, Mārkaṇḍeya, Āśvalāyana, Pārikṣi, Bhikṣu Ātreya, Bharadvāja, Kapiñjala, Aśmarathya, Bhārgava, Cyavana, Abhijit, Gārgya, Śaṅḍilya, Kauṇḍilya, Vārṁkṣi, Devala, Gālava, Sāṅkrtya, Baijavāpi, Kuśika, Bādaryana, Baḍīśa, Śaraloma, Kāpya, Kātyāyana, Kāṅkāyana, Kaikaśeya, Dhaumya, Mārīcā, Śarkarākṣa, Hiranyākṣa, Lokākṣa, Paiṅgi, Śaunaka, Śākuneya, Maitreya, Maimatāyani, Vaikhānasa and Bālakhilya.

They all were full of divine knowledge and observers of *yama* (self discipline) and *niyama* (practice of voluntary penance). They were illuminating like a fire due to the brilliance of their austerity practice.

Explanation: This was the first medical conference in the world in which all eminent scholars of that time have participated. The *yama* and *niyama* are disciplines to maintain an inner and outer harmony in the life. *Yama* includes five practices such as 1. *ahiṁsā* (nonviolence) 2. *satya* (truthfulness) 3. *asteya* (nonstealing) 4. *brahmacarya* (strong closeness to divinity resulting into abolishment of sexual desire) 5. *aparigraha* (nonpossessiveness). *Niyama* also includes five practices such as 1. *śauca* (purity) 2. *saṁtoṣa* (contentment) 3. *tapa* (austerity) 4. *svādhyāya* (self-Study or studying the self) 5. *iśvara praṇidhāna* (surrender to God).

सुखोपविष्टास्ते तत्र पुण्यां चक्रुः कथामिमाम्। धर्मार्थकाममोक्षणामारोग्यं मूलमुत्तमम्॥ 5 ।

रोगास्तस्यापहर्तारः श्रेयसो जीवितस्य च। प्रादुर्भूतो मनुष्याणामन्तरायो महानयम्॥ 6 ॥

*Sukhopaviṣṭāste tatra puṇyāṁ cakruḥ kathāmimām
Dharmārthakāmamokṣāṅāmārogyaṁ mūlamuttamam||15||
Rogāstasyāpahartāraḥ śreyaso jīvitasya ca
Prādurbhūto manuṣyāṅāmantarāyo mahānayam||16||*

Sitting comfortably there, they began discussion on this auspicious theme.

A disease-free state (absolute health) is the basic requirement for attaining *dharma* (performance of virtuous acts, duties and responsibilities), *artha* (material security including financial aspects), *kāma* (fulfillment of the individual wishes to seek sensual pleasure) and *mokṣa* (ultimate emancipation from all miseries). Diseases are destroyer of that (health) and also of happiness and life. These have manifested in human beings as a big obstacle.

Explanation: This theme was auspicious because there was nothing more auspicious than saving a life and purpose of the discussion was that. *Dharma* (performance of virtuous acts, duties and responsibilities), *artha* (material security including financial aspects), *kāma* (fulfillment of the individual wishes to seek sensual pleasure) and *mokṣa* (ultimate emancipation from all miseries) are considered as the four important goals of life known as *catuṣśreyas*, *caturvarga* or *puruṣārtha catuṣṭaya*. In later chapter (*Vimānasthāna* chapter 3) it is mentioned that in the beginning of the *Satyuga* (first era of the present creation) people were absolutely free from the diseases and miseries. As the quality of life gradually deteriorated, diseases began to appear. The summary and the essence of the description in that chapter is as following.

During the *Satyuga*, people were absolutely healthy, physically and mentally. They were exceedingly pure and powerful. They were living a spiritual life with a practice of truthfulness, simplicity, non-violence, charity, self control, observance of ethical rules, meditation, rituals etc. They were free from fear, attachment, envy, delusion, greed, anger, grief, laxiness and tendency to collect things. Because of these factors they were endowed with a healthy and long span of life.

<i>Tatra</i>	there
<i>Trṣṇā</i>	thirst
<i>Upeyāccharaṇam</i>	seeking a refuge
<i>Uru</i>	thigh
<i>Utkleśa</i>	nausea
<i>Ūrdhvagāvātaroga</i>	disorders of <i>vāta</i> affecting the upper parts of the body
<i>Vaidyamānī</i>	pretentious physician
<i>Vamana</i>	emesis
<i>Vāggraha</i>	impediment of speech
<i>Varṇa śuddhi</i>	clarity in complexion
<i>Varṇapraṇāśa</i>	loss of complexion
<i>Viśama</i>	abnormal, disequilibrium
<i>Viśuddhakoṣṭha</i>	having cleaned the internal organs
<i>Viṭ</i>	feces
<i>Vṛṣatā</i>	virility
<i>Vyādhīnāmaṇutā</i>	attenuation of the disease
<i>Vyājahāra</i>	spoken
<i>Yathābalaṃ</i>	according to the strength
<i>Yathādoṣam</i>	according to the <i>doṣas</i>
<i>Yathākramam</i>	in a sequence, successively
<i>Yuktiyuktam</i>	with a proper planning
<i>Yūṣa</i>	bean soup

Thus 1st volume of
"Caraka saṃhitā - As I understood it"
 is concluded
