

CARAKA SUTRA STHANA ADHYAAYA ANUKRAMANIKI

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Abstract

Caraka samhita is an ancient Indian Ayurvedic medical text. It deals with the aspects of health and disease. Health which is the basis to attain the chaturvidha purusharthas is explained and the measures to keep up the health are described. It also describes various diseases and the treatments of them. It is a medical compendium and the contents are seemed to be arranged in a sophisticated way which makes it to achieve the qualities of a medical text. Caraka sutra sthana adhyaaya anukramanika is the description of the connecting link between the contents of an adhyaaya to that of the contents of following adhyaaya which is an enthusiastic step to know & understand the (moola) basic contents in sutra sthana of Caraka samhita and their link. This article is an approach to understand the contents of a part of the text Sutra sthana from Caraka samhita which holds all the basic principles of Ayurveda. The order of contents and the justification of such an order are dealt to understand the structure of medical text.

Keywords: - Caraka Samhita, Ayurveda, Sutra Sthana, Chatushka, Adhyaaya, Cakrapani.

INTRODUCTION:

Caraka sutra sthana adhyaaya anukramanika is the description of the connecting link between the contents of an adhyaaya to that of the contents of following adhyaaya which is an enthusiastic step to know & understand the (moola) basic contents in sutra sthana of Caraka samhita and their link. Caraka samhita comprises of eight sections. Among the eight sections the present article is based on one of them i.e. Sutra sthana section. Here the work is done taking the 1st sloka & its Cakrapani commentary & final conclusion of each adhyaaya in Sutra sthana of Caraka samhita. The contents of the each of the adhyaaya is as follows.

1. Dirgham jivitiya adhyaaya:¹

The name of the lesson denotes the continuity of life and the contents said in this chapter will be extended throughout the tantra in every adhyaaya of caraka samhita. This lesson dirgham jivitiyam, also denotes 'tantram prati vyakhyana pratigna' or 'adhyaya vyakhyana pratigna' i.e. It is like a pledge towards tantra and adhyaaya.

The lesson includes sampurnam kaaranam (6 kaarana's i.e. Samaanyam, visesham, guna, dravya, karma, samavaaya), karyam, ayurveda prayojanam; hetu, dosha & bhesajam in samgraha, rasas, rasa pratyaya dravyas, trividha dravya samgraha based on karma. For the purpose of knowledge, 'mula-phala' etc. (which are panchakarma anga bhutas) are described here.

2. Apaamaarga tanduliya adhyaaya:²

In previous chapter, only mulini, phalini which are panchakarma anga bhutas are said and more over there are pippali, maricha etc. Panchakarma sadhanaas & panchakarma etc. Vishaya's which are not said there. Later, to say about the left over panchakarma upayoga dravyas & panchakarma pravrutti vishayas this lesson is said.

Apamarga bija sangnya- means apamarga tanduliya, which means only nis-tushaanaam bijaanaam are collected. Bija shabd means, 'karoti ankura janana samartha,' also considered as tandula. Siro-virechana is pradhana abhitha and pradhana anga is siras. So, for shodana, 'siro-virechana' is 1st said. Also uttama anga among all angas is siras. Just like unaffected roots of tree, makes it grow well, similarly unaffected siras, makes body grow well. Due to pradanyata of siro-virechana, apamarga abhidhana is 1st given.

In the lesson 28 yavagu's and baishajya samgraha, in relation to panchakarma are said. Those yavagu's does antah parimarjana. In previous chapter, for the purpose of knowledge, 'mula-phala' are described. Here once again, 'mula-phala' are said for the purpose of their utility in panchakarma.

3. Aragwadiya adhyaaya:³

Two types of bhesaja are antah parimarjana & bahih parimarjana. In previous chapter, panchakarma- yavagu are said in form of antah parimarjana. Now, in this chapter, pralepaadi, aragwadiya will be said for bahih parimarjana. Here kusta chikitsa is said by using 'anagatavekshana tantra yukti'. Rajayakshma etc. Maharogas don't have so much bahih parimarjana vishayas as kusta. For the kusta vishayas only bahih parimarjana yogas are said. These kusta hara, bahih parimarjana causes vataapaha and swarupam of this bahih parimarjana is only kinchit kusta hara. So, this should be done after shodhana, which gives siddi in treatment. These lepas if applied in kusta, causes rakta dosha nirharana. These applications become siddi (fruitful) at samshodita ashayas. In previous chapter, samshodana is said; here the ousada prayogas in kusta are said due to contextual need by the acharya. Kadhira is pradhana in bhesaja's to treat kusta. But, neglecting khadira, aragwada is said as upadesha here, because in bahih parimarjana oushada's of kusta hara, aragwada is only pradhaana.

Here said are 32 siddha tama 'churna pradeha's for 'vividha amayaan' for hitaatha of jagat.

4. Shad virechana shata ashritiya:⁴

Apamarga tanduliya is said for antar-parimarjanam & aragwadiya for bahir- parimarjanam. Apratipaadita bhesaja vishayas of ubhaya parimarjanam's (said in previous chapters) are said here itself in bhesaja chatushka by a lesson name 'shad-virechana-shata- asritiya'. To say the left vishayas on ubhaya parimarjanam's, this lesson is said. Here 6 shata virechana yogas, 6 virechana ashrayas are said. So, the name of lesson 'shad-virechana-shata-ashritiya'.

Shad shata virechana yogas (both vamaana yogas & virechana yogas) & their 6 virechana ashrayas (ksheera, mula, twak, patra, pushpa, phala) are said in samgraha rupa. Except lavana rasa, other 5 rasas have 5 kashayas each, such 5 kashayas have 5 types of kashaya yoni's, 5 vidha kalpana's, 50 mahataam kashayam's and 500 kashayams are said.

5. Maatraa ashitiya adhyaaya:⁵

Shaastra prayojana is in 2 ways, atura vyadhi harana & swasthasya swaasthya rakshanam, which is as said in 1st chapter as swastha atura paraayanam. In bhesaja chatushka, it is said that atura rakshana is done by pratikaara towards utpanna vyadhi. After saying about beshaja chatushka, swastha chatushka is said here. Also, for swaasthya paripaalana hetu, maatraavat annam is pradhanam, as said in susruta. Sutra. 1st adhyaaya. I.e. For the praani, ahara is the cause for bala, varna & ojas. So only here, maatraavat annam is said, so called maatra ashitiya. Maatra ashita adikrutya kruto adhyaaya maatra ashitiya.

Maatra of dravyas, maatra based on guru & laghava are said. The abhyaasa of dravyas which are garhita (nindita/ ahita) & shasyate (hita) are said.

6. Tasya ashitiya adhyaaya:⁶

In previous chapter, maatraavat ahara is the cause (hetutvam) to balaadi, such pratipaadana was done. Such ahara causes balaadi, when it is taken based on ritu satmya. So, starting from ritu pra-vibhaga till ritu-satmya is said here in tasya ashitiya. Hence, ahara should be taken on the apeksha of ritu satmya. Such ahara only causes balaadi (bala, varna & ojas).

7. Na vegaan dhaaranaiya:⁷

In previous chapters, pradhanyata is given to swastha hita ahara. For such ahara will act like swastha hita, if the products formed after ahara paaka like mutra etc. Takes bahirgamana in form of avidhaarita vegaanaam (non-withhold flow). So, upadesha of mutraadi vega avidhaarana is said here in name of 'na vegaan dhaaranaiya'.

In the lesson description of vegas, rogas that due to withhold of those vegas & their bhesajam. Vegas that are to be vidhaarana and to whom, what is hita & ahita are said here.

8. Indriya upakramaniya adhyaaya:⁸

In this swastha adhiakaara, ahaara aachara chestaas, which are of (param=prime) prayatna to know / follow are said. Among those ahara chestaas, that are said in 3 previous chapters. To say the left over aachara's, indriya – maanasa—atiyoga-ayoga-mityayoga – parihaara - rupa chesta- upadarshana artham this 'indriya upakrami' is said. Even among those said chesta-aachara's of indriyaadi vishayatvam, prayena (primarily) importance in relation to indriyas only are said here. To say the upakrama of indriyas, this lesson has started.

Pancha panchaka (indriya's, indriya dravya's, indriya adhistana's, indriya vishaya's, indriya buddhi's), mano hetu chatushtaya (सङ्ग्रहे हेतुचतुष्टयं समातिहीनमिथ्यायोगः), a complete sadvritta is said here. Manas, mano-artha, buddhi, atma are said as 'adhyatma dravya guna samgraha', this samgraha is the hetu to shubha, ashubha & their pravrutti-nivrutti. Also the 'dravya ashrita karma' is also the cause to shubha, ashubha & their pravrutti-nivrutti. Here karma denotes kriya of adhyatma dravya guna samgraha.

9. Khuddaaka chatushpaada:⁹

After completion of swastha chatushka, for the ubhaya (swastha & atura) hita, nirdesha chatushka is said. For the swastha-atura hita, vaidya-bheshajaadi nirdesha is given. So it is nirdesha chatushka. Moreover, among 'swastha-atura hita's', 'pradhana bhuta chikitsa anga' is 'vaidyaadi paada chatushtayam'. So, the name of adhyaaya 'khuddaaka chatushpaada'. Khuddaaka shabha means alpa-vachana. Example- khuddikaa garbhaavakranthi denotes (gives meaning of) alpa. Vaidya, oushadha, parichaaraka rogi are 4 paadaa's in chikitsaa. Abhidaana of these 4 paadaa's are said in form of khuddaka, so the name of lesson. In relation to mahaa chatushpaada, this lesson is of khuddaakatvam, so is the name of lesson.

In chikitsa, 4 paadaa's are said, each paada having 4 gunas each. Among the 4 paadaa's bishak is pradhaana & praadhaanyata reasons are said with gunas. Bishajaam with gnaana & 4 types brahmi-buddhi are said. All these are said here in khuddaaka form. Maitri, artheshu kaarunyam, shakye (saadya vyadhishu) preeti, prakrutistheshu (marana, jwara etc) bhooteshu rupekshanam (lakshan vat upekshana) are the 4 vaidya vrutti's.

10. Maha chatushpaada:¹⁰

In previous lesson, 'vaidya etc.' are said as the cause for 'vyadhi prashamana'. After saying about them, this lesson maha chatushpaada is said now. In apeksa with previous lesson, this one is 'mahatvav', due to ('bahu granthatva'=big lesson) & ('purva paksha siddhanta rupa bahu prameya abhidaayakam'= more vishayas are said in realtion to purva paksha).

Oushada (chikitsa), paada gunas, prabhava (result) depends on bheshaja, atreya & maitreya views & nischaya of views, 4 vikalpas of vyadhi (sukha sadya-krichra sadya, yapy-aanupakrama) & their lakshana's based on which bhishak gets success. All these are said here.

11. Tisra eshaniya:¹¹

In previous chapter, chatushpaadaas are said to be as arogya kaarana. After attaining arogya due to chatushpaada sampat. Such arogya person should do anushteya (follow) of praana paripaalana saadhanam, dhana arjana saadhanam, dharma arjana saadhanam. In abhidhiyata of 'yeshana traya rupa', there after 'tisra yeshaniya' is said.

3 types of 8 bhaavaas are said i.e. Yeshana, upasthambha, balam, kaarana, aamayas, maargaas, bishajo, and bheshajaani are said. In these 8 bhaavaas (vishaya's), sarvam (dharma, artha, kaama) pratishhitam.

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| I. Yeshana | : praana paripaalana, dhana arjana, dharma arjana. |
| II. Upasthambha | : ahara, swapna, brahmacharyam. |
| III. Balam | : saahajam, kaalajam, yukti krutam. |
| IV. Kaarana | : Ati-yoga, ayoga, mithya yoga of (artha's, karma's & kaala).
: Asatmaya indriyartham samyoga, pragnyaparatha, parinaama. |
| V. Aamayas | : nija, agantu, maanasa. |
| VI. Maargaas | : baahya, madya, abhyantara.
: shaakhaa, marma asthi sandhi, kosta. |
| VII. Bishajo | : bishak chadmachara, siddha saadhitaa, vaidya gunai yuktyaa. |
| VIII. Bheshajaani | : daivya vyapashraya, yukti vyapashraya, satvavajaya.
: antah parimarjanam, bahih parimarjanam, shastra pranidhaanam. |

12. Vaata kalaa akaliya adhyaaya:¹²

In the previous lesson, rogas, their swarupam, margas, bahya kaarana, bheshaja which are abhihita are said. The kaarana for such gnaana is vaataadi doshas, which are to be 'bahu vaachya' (to be described in detail) are not said in previous lesson. So, to describe about them (vaataadi doshas), a separate prakarana by name vaata kalaa kaliya is said. Among them due to the importance of vayu, is 1st said here. The word 'kala' means guna. 'akala' means guna viruddha = dosha. Here vaata kalakaliya denotes vaata guna doshiya or 'kala' also denotes sukshma baaga. Here kala-kala (sukshma- ati- sukshma) vishayas about vaata are described.

6 gunas, 2 kinds of hetu's (prashama & prakopaka), vividha karma's, again 4 kinds of vayu karma's and karma's of kapha & pitta are said here. Mataa's of diferent maharshi's & mataa of punarvasu. Here, all the above are said in respect to vaata.

13. Sneha adhyaaya:¹³

In previous chapter of 'vaata kalakaliya', nirdesha of vaataadi are given in nirdesha chatushka. 'how the kalpana of their (vaataadi) bhesaja is done?'. To explain (upadesha) all such, abhidaana of kalpana chatushka is said here. Kalpana of bhesajaanaam is 'bhesaja kalpana'. Without the abhidaana of ashraya dravya, kalpana is not possible. So, snehaadii dravya gochara like sneha- sveda-vamana-virechena kalpana's are abhidhana here. Basti kalpana is with 'bahu vaktavyatvaan', so here it is not ukta. Here also in the vamaanaadi pravrtti based on vidhiya maana tayaa, pradhama is sneha only and also due to vaata as pradhana dosha & sneha being pradhana bhesaja to vaata. For the pratipaadana of sneha, this adhyaaya is said.

Snehas, sneha vidhi, vyapat's due to its sevana & siddhi of vyapat's using bhesaja are said here.

14. Sveda adhyaaya:¹⁴

In previous lesson, abhidhana of sneha preceeds sveda. Here for the abhidaana of sveda this lesson is said.

Here karya karata of sveda. By what way & vidhi sveda acts as hita. At what places (desha) it should be done, how it becomes yogya, how to give rakshana to places (desha's). Rupas of svinna, ati svinna & bhesaja to ati svinna. Asvedyaa, sveda yogya's, sveda dravya's & kalpana. 13 sveda vidhi's, 10 sveda vidhi's are vinaa agni. In samgraha rupa, 6 sveda's (agni, niragni, ekanga, sarvanga, snigdha, ruksha) are nidarshita. All these are said here.

15. Upakalpaniya adhyaaya:¹⁵

Samshodana is done after completing sneha & sveda. It means after completing sveda adhyaaya to say (abhidhaayakam) about shodhana vidhi, this 'upakalpaniyam' is said. Upakalpaniyam means shodhana upakalpanam adhikrutya kruta adhyaaya.

To ishwaranama (rulers), vasu mataam (wealthy people), for their vamanam, virechanam, the required sambhaara (materials) & for what purpose it should be prayojayeth. How to do prayojya & matraa, ayoga- yoga- atiyoga lakshanam, doshas, upadrava's. Asevyam & samsarjana krama to visshuddhena, all these are said here.

16. Chikitsaa prabrutiya:¹⁶

In the previous lesson, it is said about vamaana, virechana with their samyak yogaadi lakshana's said in vistara and now in this lesson, their pravrtti vishaya's in bahu dosha, purushaadi, in the abhidaana of this, 'chikitsaa prabrutiyo abhidhiyata' is said. 'chikitsa prabruta (fully equipped physician) rupa (lakshan's) is the person who is with the yatna of always helping the atura. The lesson which teaches about 'chikitsa prabruta' is 'chikitsa prabrutiya'. Gangadhara says person with 'sambhaara,' who does karma based on ubhaya paksha (shaatra & prayoga gyana) is chikitsa prabruta.

Gunas of chikitsaa praabruta, dosha's of itara ashraya (murkha vaidya lakshana). Yoga-ayoga-atiyoga lakshanam in respect to shuddi-samshraya. Bahu doshasya lingaani & samshodana gunas. Chikitsa sutras of 'siddhi & vyapat' samshraya. The yukti in the chikitsa & for what purpose bhishak does that. All these all said here.

17. Kiyanta shirasiyo adhyaaya:¹⁷

In the previous 4 chatushka's, abhitha of bhesaja has done. Those vishaya's of bhesaja are said for roga's. Now here for roga abhidhaana artham 'roga chatushka' is said. Chikitsa is only 'pradhana vidheyatva', so, it is 1st said in the samhita. This sambandha is darshitam (shown) from the 1st adhyaaya. Also among the anga's & marma's pradhana bhuta are shira's & hridaya. To say about the roga's of shira's & hridaya, this lesson is said.

Shiro-roga's, hrud-roga's, roga's based on 'maana vikalpa' of dosha's. No. of kshaya's, pidakaa's, gati of dosha's are said here for the gyana artham of bhishak. All are said by atreya, who is tatva darshi, hitaishina of prajaa.

18. Tri shotiya adhyaaya:¹⁸

In the previous lesson 'pidakaa's' are said. They are shotha-rupaa's. Here now will say about 'shotha-adhikaara'. So, the abhidaana of 'tri shotiya'.

Sankhya, nimittam, rupaani, saadyataam, na saadyataam of the shotha. The vikaaraas in which shotha is seen as purvarupa are said. Vikaaraanaam based on vidhi bheda {ruja, varna, samutthaana (nidaana), sthaana, samsthaana (akruti-swarupa), naama} becomes aparisamkhyeya ∞. Trividham bhodya samgraham (prakruti, adhistaana, samutthaana visesha) of roga. These 3 are to be understood for doing karma (treatment). Dosha's their prakruta karma, lakshana's of their haani & vruddi. All these are said by punarvasu, who is without moha, rajo, dosha, lobha, maana, mada, sphruha. All these are said here in this lesson which comes under 'roga adhyaaya'.

19. Asta udariya:¹⁹

In the previous lesson, it was addressed 'roga vyavasthaa karanam' to be done in form of sthula samgraha. In the jignyaasa of such vyavasthikaranam, a sthula samgraha of asta udaraani etc are said here.

'roga vyavasthaa karanam' is seen in the form of saamanyena vaataadi janya gada classified as shown in below table:

Table 1: ROGA VYAVASTHAA KARANAM

Types of diseases	1	2	3	4	5	6	7	8	20
No. of such diseases	3	8	3	10	12	2	3	4	3

20. Maha roga adhyaaya:²⁰

In the previous lesson, saamanyena vaataadi janya gada are said. Here to say about avashista kevala vaataadi janya gada, this lesson is said.

Here, roga, its {samgraha – 4 (agantuj, v, p, k), prakruti -2 (agantuja, nija), desha -2 (manah, sharira), mukham (kaaranam), irana (preraka's)} are said. Asamdeha of anubandha of rogas. Sthana of dosha's, gana of roga's like naanaatmaja. Doshas their pruthak pruthak aparinaami rupam & karma. Doshas their pruthak nirdista upakrama's are said here.

21. Astou ninditiya adhyaaya:²¹

In the 'roga chatushka' roga's are said, in the 'bhesaja chatushka' bhesaja's are said. To say about the 'kartavya of the yojana' of 'roga & bhesaja', this 'yojana chatushka' is said (abhidiyate). Such yojana of 'roga with bhesaja' depends on (apekshata) sharira only. So, for the 'pratipaadaka of sharira bheda', this 'astou ninditiya' is said (abhidiyata).

Nindita purusha's, among them 2 visesha nindita's, their nindita - kaaranam, dosha's, bhesajam. The nidra which is hita & ahita to them. Bhesaja to ati-nidra & anidra. Nidra is induced by factors. Prabhavaas of different kinds of nidra's. All these are said here.

22. Langhana bhrimhaniya adhyaaya:²²

In the previous lesson, for the yojana, which is in the apeksha of shariara is said (abhidaaya). For the [yojanaaya of 'langhanaadi vishayatvaad'], here said about 'langhanaadi -- by vishayatatah & swarupatah'. Shivadas sen says that as in previous lesson tarpana, brimhana are mentioned, to say about them, langhana, brimhana will be said here.

Shad upakrama's are said here. Factors for the pravartana of chikitsa are said.

23. Santarpani adhyaaya:²³

The previously said 6 upakrama's are divided in to only 2, santarpana & apatarpana. In pravrutti & darshitum, of their vishaya's this lesson is said.

Rogas that are produced from santarpana & that are from apatarpana. The oushada's of them are said here in this lesson.

24. Vidhi shonitiya adhyaaya:²⁴

Just as like vaataadi dusta causes bahu vikaaraa's. Similarly the shonita also cause vikaaraas. In the shonita vikaaraas, the upakrama's said in purava ukta 'langhana- brimhanaadeen' are useful. So as to say (darshana) in visesha (especially) about those upakrama's, this lesson is said (abhidiyate). So the name of the lesson seems to be 'artha-paraa- sangyaa'.

Shonitha of vishuddha & avishuddha, their hetu's. Rakta pradoshaja roga's and their oushadha's. Hetu, lakshana, bhesaja of mada, murcha, sanyasa. All these are said here.

25. Yajja purushiya adhyaaya:²⁵

The 'shad upakrama's that said in yojana chatushka becomes abhitha in 'vyadhi harana samartha' depends on (apeksha of) 'annapaana' only. So here annapaana chatushka is abhidiyata. Even in abhidaayaka of 'sankshepena annapaana gunas', this lesson is named as 'yajja purushiya' because 1. To answer the question regarding 'kaarana for the purusha & vyadhi', ahara gunas. (so, at the beginning of the lesson, 'kaarana nishchaya prakarana' for the 'purusha & vyadhi', also said about ahaara gunas) and 2. Roga kaarana gyanartham regarding the 'purva ukta shad upakramaniya'. As the lesson is 'kruta' based on pradhaanyena prashna 'yajja purusha', so name of lesson. The name of the lesson is kept based on 'artha of prashna' only.

Mata bheda's of muni's in the '(prakrutou) kaarana to sharira & roga's.' tatvena ahaara vinischayam, agryaani dravyas's, vara (best) aasavam's & also said in general about hita & ahita ahara.

26. Atreya bhadrapapiya adhyaaya:²⁶

In the previous chapter hita, ahita are eka-dasha abhidaaya (said). For the gyanartham of hita & ahita of krutna(sampoorna / all) dravyas, (rasa, veerya, vipaka) are said. To say about rasa, veerya, vipaka 'atreya bhadrapapiya' lesson is abhidhiyata. Among those vipakaadi, praayah (primarily) rasa is only lakshaniyatva (since the kaarana for the vipakaadi is rasa only). So, at the beginning 'rasa prakarana' has started (krutam).

In the rasa vinischaya, mati's (views) of maharshi's. Dravyas - their guna & karmas. Dravya samkhya, rasa ashrayaa. Kaarana for the rasa samkhya, rasa & anurasa lakshana, paraadi gunas & their lakshana's are said each individually (pruthak pruthak). The hetu for shatvam (6) of rasas which are produced from panchabhuta's (panchatmakanaam). By what 'guna atishaya', rasas becomes urdwabaja, anulomabaja. Shadatva of rasa's and their vibhakta(division). Uddeshya & apavaada of the dravya's with their guna karmas. Among the gouravaadi gunas in rasa's, the pravara, avara, madyatvam. Lingam of paaka, prabhava. vinischaya of veerya samkhya. Swa lakshana's of aaswaadyamaana 6 rasas. By what kaarana & along with what a dravya becomes viruddha. Vairodhika nimitta vyadhi's & oushadhi. All these are said here.

27. Annapaana vidhi adhyaaya:²⁷

In the previous chapter guna karma's are said in samaanyena but not said individually (prati vyaktyaa). To say about 'prati vyakti (prayaha upayogi dravyas)' - their visishta guna karma's, this lesson is abhidhiyata. Here, word 'anna' denotes the dravyas in the form of 'khaadhyaa' due to 'kathinya saamanyaaath' of 'anna'. Word 'paana' denotes the dravyas in the form of 'lehya' due to 'dravatva saamanyaaath' of 'paaniya'. Thus 'anna-paanam' gives information about visishta guna karma's of dravyas in form of 'yogitayaa' making this 'anna paana vidhi'. 'anna paana vidhi' deals only with the kathana of 'dravya's & their guna karma'. This lesson is said by 'gnyathvaa' of its above said utility.

Gunas of annapaana, nischita of agrya's among the 12 varga's. Anupaana & its gunas, samgraha of guru & laaghava. The above said should be viseshatah parikshyam.

28. Vividha ashita pitiya adhyaaya:²⁸

In previous lesson 'annam praanaah' is said. It means, anna becomes the praana hetu. In the abhidaana artha of such hetu, this 'vividha ashita pitiya' lesson is said. Name of the lesson is 'artha paraa'. The anukta vishaa's in the 3 previous lessons of 'anna swarupa' are said here.

Vastu (sharira) is sambhava from ahaara. Also the roga's are sambhava from ahaara. The visesha (bheda= distinction) of sukha & dukha depends on visesha (bheda= distinction) of hita & ahita. Dukha (vyadhi) sahatva & asahtva depends on visesha (bheda = distinction / importance) of deha, satva etc. Visesha. Roga samghaa (group) of pruthak pruthak rogas that produced from dhatu's & their prashamana. How the dosha's get prakopa, to move from koshta to shaakha & shaakha to koshta. Visesha (bhinnata) between praagnya (vidvaan) & agnya(murkha). What is hita to swastha & atura. All these are said in this lesson.

29. Dasha praana aayataniya adhyaaya:²⁹

In the following 2 adhyaayaas, avashista vishayaas will be said. In previous lesson 'praanaayatana' shabdha kirtana is done by mentioning word 'praanaayatana samuttah' in slokha 7. So, now this lesson is said as 'dasha praanaayataniya'. Or else, this 'dasha praanaayataniya' is said as 'upa samgraha' of sutra sthana. The left over lesson (next lesson) is said as 'sarva tantra samgraha'. So, it is said next to this lesson. The name of this lesson is artha paraa & is not shabdha anukaarini. Ayatanaan iva (just like ashraya=place), so ayatanaani (they are ashraya's) (places of praana). Their upaghatha causes 'praana upaghatha'. Their naasha causes 'praana naasha'. To the sharira, indriya, satva & atma samyoga rupasya jivitasya praana, shankhaadhi only are not parama-ashaya. Because such praana takes ashraya in kirtsna (full) shariraadi.

Here said, 'shloka sthana artha samgraha', dvividha bhishaja & ayatanaani of praana.

30. Arthe dasa maha muliya adhyaaya:³⁰

This lesson 'arthe dasa maha mooliya' is said to say 'pari-seshya vishaya's or to say 'tantra samgraha' after completely saying about 'sutra sthana'. How the sangya 'arthe' 'maha moola' is given. Said about ayana antaah & 6 agrya's in the rupam of vedavidaam. (अथ खल्वेकं प्राणवर्धनानामुत्कृष्टतममेकं बलवर्धनानामेकं बृंहणानामेकं नन्दनानामेकं हर्षणानामेकमयनानामिति [१] ||१५||). Saptaka (कं वेदमुपदिशन्त्यायुर्वेदविदः?, किमायुः?, कस्मादायुर्वेदः?, किमर्थमायुर्वेदः?, शाश्वतोऽशाश्वतो वा?, कति कानि चास्याङ्गानि?, कैश्चायमध्येतव्यः?, किमर्थं च? इति||२०||) & astaka (अथ भिषगादित एव भिषजा प्रष्टव्योऽष्टविधं भवति- तन्त्रं, तन्त्रार्थान्, स्थानं, स्थानार्थान्, अध्यायम्, अध्यायार्थान्, प्रश्नं, प्रश्नार्थान् इति; पृष्टेन चैतद्वक्तव्यमशेषेण वाक्यशो वाक्यार्थशो ऽर्थावयवशश्चेति [१] ||३०||) pari-prashna & their nirnaya. How to say and for what purpose to say. 6

vidha eka-deshika's (persons) (सन्ति पाल्लविकोत्पाताः..... तन्त्रस्य केवलस्यैकदेशिकाः) are said here. This lesson is the kevala (only) samgraha of tantra. Just like a sutra makes samgraha of sumanasaam (flowers). Similarly, for the 'artha'(vishaya) samgrahaartham (purpose), this samgraha is done by rishi's.

CONCLUSION:

This article helps us to understand the pattern of contents in samhita. The pattern of adhyaayaa's is as such that the underlying sutra (principle/ link) is intact. Such link can be seen between an adhyaaya & the adhyaaya immediately next to it.

Vedic knowledge is a boon. Such a boon becomes useful to us & others if we use it in a right way. Using in a right way is possible only after right understanding. Proper interpretation of contents is also possible only after right understanding of any science. So, knowing & right understanding the 'vedic sciences' are steps to perceive the boon. Thus this work is a step towards right understanding of vishaya's of Caraka samhita so as to use them in a right way.

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