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ĀYURVEDA ET YOGA :
ETUDE DE L'ĀYURVEDA-SŪTRA
COMMENTÉ PAR YOGĀNANDANĀTHA

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TOME III

Annexe

***Transcription des sūtra et commentaires des
Chapitres II à V.51 (sur CD-ROM)***

dvitīyaḥ praśnaḥ

*guhāntara-nivāsinīṃ guru-kṛpā-kaṭākṣād amī
sahāya manu-cintakās sarasijeṣu ṣaṣṭu kramāt |
guhāmaya-bhiṣaktayā satatam aṣṭa-vāgvādinīṃ
mahā-tripura-sundarīm iha muhur namas kurmahe ||*

rogatvaṃ pratipāditam | roga-nivṛtti-dvārā dhātu-poṣaṇaṃ vaktum ucitaṃ bhavati | tathā sati doṣa-prakopa-nivṛttakaṃ rasādir vinā loke nivartaka-dravyābhāvaḥ suparasiddha ity asvarasād āha | dvi-raseti |

dvi-rasārtha-rasa-hīnārtha-hīna-rasavān anila-nivārakaḥ || II.1 ||

svādu-raso rasa-pacana-prakopa-nivartakaḥ | pitta-prakopo’pi svādu-rasena bhāvyaḥ | ekasya dravyasyobhaya-doṣa-nivartakatvaṃ vaktum śakyate | dvi-rasārtha-hīnādhika-rasa-dravyaṃ pavana-pitta-prakopa-nivartakam | adhika-svādu-rasa-dravyaṃ pitta-prakopa-nivartakam | tasmād adhika-rasa-dravyaṃ pavanaṃ haratīti sutre ptatipāditam ||

kaṣāya-tikta-madhurāḥ pittam anyais tu kupyate | iti ||

nanu śarīraṃ sapta-dhātumayaṃ, taj-janyam api sapta-dhātumayaṃ bhavati | śarīre sirāḥ kati santi ? āśayās ca marma-sthāna-saṃdhayaḥ ? tat sarvaṃ viḥāya paitṛkās trayāḥ mātṛjās catvāro dhātava evābhihitā ity āśayaṃ manasi nidhāya tatra-sthita-sirā-marmāsthi-sandhy-āśayānilādīni vyācaṣṭe - ṣaḍ iti |

ṣaṣṭhasra-triṃśat-sirās triṃśac-chalyās śata-dvaya-daśottara-sandhaya navāśīti-snāyu-peśi-dharā bhavanti || II.2 ||

śarīra-mātraṃ sarvatra sirāvṛtam | tathā’sthīni sandhavṛtam | tathā’sthīni sandhyaś cāśayās ca sarvair ebhir āvṛtam śarīram iti | tat-sarvaṃ bhūtamayaṃ | mātur evotpadyanta ity arthaḥ | doṣās sirāvṛtā marma-gatā āśayasthās cal ete svastha-doṣa-mārgā anya-svastha-dhātūn praviśanti | svasthāsvastha-doṣa-vijñānārthaṃ sarva-śarīraṃ vibhajya tat-taj-jñānaṃ vijñāya doṣa-prakopān ahartuṃ śakyata evety arthaḥ | śarīra-sthita-sirādīn vibhajati ||

nanu sapta-dhātu-dharās saptatvaṃ cāśritam | antaḥ-praviṣṭas svādu-raso bhūtvā’nila-prakopaṃ haratīti yat-tad-ayuktaṃ, dhātu-poṣaka-kāryopakāratvenānyathā siddhatvāt | tvag-antasstha-rasāṣṭrg-ādayo yathā-vidhi mārga sañcārīkṛtāḥ | pavana-prakopasya nivāratvaṃ svādu-rasasya kathaṃ bhaved ity asvarasād āha – sapteti |

sapta-dhātu-dharās saptāśayās tan-madhyaga-grahaṇī-kalā-jūtaḥ svādu-raso ’nila-prakopaṃ harati || II.3 ||

asyārthaḥ - sapta-tvacaḥ sapta-dhātūn dadhati | rasa-raktāv api anila-sañcārād yathā mārgam anatikramya sthita-sthāpakatvam anila eva harati | tasya tāvan mātropakāraka-guṇatvāt svādu-rasaḥ anila-prakopaṃ haratīti yat-tad-yuktaṃ ity arthaḥ | gatāgata-kalopakāratvaṃ anila eva karoti |

tasmād anila prakopa-nivṛṭty arthaṃ svādu-rasa-dravyādanam yuktam ity arthaḥ | tatra sūtra-
vacanam -

*prāṇādi-bhedāt pañcātmā vāyuh prāṇo 'tra mūrdhagaḥ |
uraḥ-kaṇṭha-carō buddhi-hṛdayendriya-citta-dhṛk ||
ṣṭhīvan akṣa-vadhūdgāra-niśvāsānna-praveśa-kṛt |
urassthānam udānasya nāsā-nābhi-galāṅś caret |
vāk-pravṛtti-prayatnaujo-bala-arṇa-prati-kriyaḥ ||¹*

iti | etad vacanānusāreṇa sarva-śārīra-vyāpakatvam anilasya | tasmāt svādu-rasaḥ anila-prakopam
haratīty arthaḥ ||

nanu etādṛśāśayānām sarva-śārīrāntas-sthitatvasya sārva-janīnatvena tat-tat-kāryopalambhakatvam
yathā-vidhi coditam iti sapta-āśayas sapta-dhātumantaḥ sarva-sādhāraṇatvāt | tathā sati eṣv āśayeṣu
prajā-janana-deśam nirṇetum aśakyatvāt, kiṃ ca sapta-vak-sirā-dhātv-āśayābhivardhanaṃ pañca-
pācaka-pittānila-jāta-svādu-raso'nila-prakopam apaharatu | tasya rogārogaika-kāraṇatvam sarva-
śārīrānām suprasiddhim iti tātparyam manasi nidhāya prajā-janana-hetu-pradeśam vivṛṇoti –aṣṭeti |

aṣṭmo garbhāśayaḥ strīṇām || II.4 ||

prajā-janana-hetkāśayaḥ strīṇām eva sambhāvya ity arthaḥ | tatra śārīra-vacanam -

garbhāśayo'ṣṭamaḥ strīṇām pitta-pakvāśayāntare |²

saptāśayātiriktaṃ pitta-pakvāśayāntaram netareṣu sambhāvitam iti garbhādhāna-hetukatvam
strīṇām eva sambāvitatvāt | ata eva prathamataḥ strīṇām nāmoccāraṇāntaram puṃ-nāmoccāraṇam iti
sakala-śāstreṣu śreṣṭh-kramo'stīti vyapadeśitam | ādau strī-puruṣayor dhātur eva yonyām praviśya
janayati | tathā sati dh-tu-melanam eva piṇḍam bhavet | yāvat kāraṇam tāvat kāryam iti nyāyāt |
idānīm aṅga-janana-kārya-darśanasya hetv-abhāvo dṛśyate | kārṇena vinā katham kāryotpatti ity
asvarasād āha – svam iti |

***svaṃsvaṃsvosṇaṇā sravad-rasātmaṃcaujaḥ |
svaṃsvaṃsvasya svam eva hetur bhavati || II.5 ||***

svāṅgāni svasminn eva prajāḥ prajāyante, anyathā tad anvaya-atirekābhyām sukha-duḥkhe katham
upapadyete | anya-jananasya tad anvaya-atireke sati sukha-duḥkhānubhavo'stīty ata itara janane
sva-śārīram eva kāraṇam iti | tatra kāvya-vacanam -

*ātmanātmāmanā vetsi śjasyātmānamātmanā |
ātmanā kṛtinā ca tvam ātmanaiiva³ pralīyase ||*

śruti-vacanam -

*aṅgād aṅgāt sambhavasi hṛdayād adhijāyase |
ātmanā vai putra-nāmāsi sa jīva śaradāṃśatam ||*

1 A.H. SS XII.4-6(a)

2 A.H. ŚS III.11

3 Le mot « ātmanaiiva » a été corrigé en « ātmany eva »

garbhāśaya-gatoṣmaṇā mātuḥ pitta-sāraḥ sravati | tat-sāra-janyas sāraḥ śirotpādako bhavati | tad-rasātmakam **caujo** bhavati | garbhāśaya-gatoṣmaṇā mātuḥ pāṇiḥ sravati | tat-sāra-janyo rasah pāny-utpādako bhavati | garbhāśaya-gatoṣmaṇā mātuḥ pāda-sāras sravati | tat-sāra-janya-sāraḥ pāda-utpādako bhavati | evaṃ pārśvau ca | prṣṭhodara-jaṅgha-śiśnopastha-pāyv-aṅgādīni garbhāśaya-gatoṣmaṇā mātur aṅgāni eṣu sravanti | tatsāra-janya-sārāṇi tad utpādakāni bhavanti | mātur āhārasāhārās tad-vyatiriktāṅgābhivardhakāḥ | tāny aṅgāni rakta-bhūtāni santi | tat-tad-aṅgeṣu vāyuh prakupyate | tat pavan-kopa-nivṛṭty-arthaṃ svādu-rasavad-dravyam, tan-nivartana-dvārā bheṣajam svādu-rasam aśnīyāt ||

atha jñāpanārthaṃ tad utpādakāny aṅgāny āha – śira iti |

śiraḥ-pāṇi-pāda-pārśva-prṣṭhodara-jaṅgha-śiśnopastha-pāyv-aṅgāni bhavanti || II.6 ||

etāni mātur garbhāśaye sravanti | tat-tad-aṅgāny āvirbhavantīty arthaḥ | te rasāgarbhāśaya-mukhaṃ puṣṇantīty arthaḥ | garbhāśaya-gatoṣmaṇā mātuḥ pāda-pārśva-prṣṭhodara-jaṅgha-śiśnopasthebhyas sārās sravanti | tat-sāra-janya-sārās pārśvādy-aṅgotpādakāḥ | tad-rasātmakam **caujo** bhavati | antarvatnyāḥ śiro-māṃsāśayānām sārasya garbhe srāvitatvāt | garbhāśaye pavana-prakopasya yuktatvāt, tad atha svādu rasavad-dravyam adyāt | aṅgāvirbhāvāntaram śrotra-tvak-cakṣur-jihvā-ghrāṇānām atikṣatvāt tat-tat-sthitāni tat-tats-sthānaṃ vihāya garbhāśayaṃ praveṣṭum ayogyatvāt śrotrādīnām āvirbhāvāḥ kathaṃ syād ity asvarasād āha – śrotreti ||

śrotra-tvak-cakṣur-jihvā-ghrāṇās tathā || II.7 ||

sarvendriyāni sūkṣma-śarīrāṇy api mātus sva-śarīrāsthita-pañca-bhūtānām garbhāśaye upalabhyamānatvāt | indriyādīnām tat-tad-guṇatvād eva guṇinam antareṇa guṇāvasthānasya vaktum ayogyatvāt tat-tad-bhūta-praveśanāt tat-tad-indriya-saṃhitā eva garbhāśayaṃ praviśantīty arthaḥ | dhātṽ-ādīnām sāra-dravyatvena svaṃ svaṃ svoṣmaṇā sravat tat-tad-ākṛti-kārya-hetuka-mātr-dhātu-srāvit-āvayavogarbhāśaye kuṇapāvayavābhivṛddhi-hetuka-kārya rasāvakāśavad bhavatīti | tasmāt tayoh kārya-kāraṇa-bhāvo vaktu śakyate | atra tu nirākṛti dravyaṃ sarandhakraṃ kathaṃ anyatra praveṣṭum śakyate ? śiraḥ-pāny-ādi vatsāvayava-dravyatvābhāvāt sākāśa-praveśan avakāśaḥ | idam tu niravayava-dravyaṃ sva-mātr-sthāvayava-sāraṃ garbhāśaye sravatīti vaktum aśakyam ity asvarasād āha – sarandhreti |

**sarandhrakābhyantara-dharās trayas trayas sirāḥ |
pādayoś catus triṅśat-sarandhrakābhyantara-dharāḥ || II.8 ||**

asyārthaḥ -

kāścid abhyantara-dharāḥ kāścit sarandhrakāḥ ekaikaśas tri-sirā-vṛtāḥ | sāvakāśa-dravyasya vyāpyākāśatvena śarīrasya pañca-bhūtātmakatvena ākāśa-dravyasyāpi tat-praviṣṭatvāt tasya tri-tri-sirāvṛta-dravyatvāt garbhāśaye srāvayitum yuktam ity arthaḥ | atra tri-tri-sirāvṛtāḥ sarandhrakābhyantara-dharāḥ sapta-śata-saṅkhyākāḥ pāda-mastakādhiṣṭhitā ity arthaḥ | mātr-garbhāśaye tad-aṅgāni tatraiva sravantīty uktam | tadeva vivṛṇoti – pādeti | pāda-yugma-sthita-padmaṃ garbhāśaye srāvitatvāt tat-pāda-yugam ajāyata | avarṇa-dvayam api tatraivājāyata | tad-anantaram mātr-jānu-sthita-tri-sirāvṛtam ca mātr-garbhāśaye kuṇapa-piṇḍa-rūpasyāvirbhāve kathaṃ nu mātur aṅga-sāra eva tatrāvirbhavatīty ata āha – pādeti |

pāda-sthita-padmaṃ a-varṇa-janakaṃ catus-triṃśat-sirāvṛtam || II.9 ||

matur aṅga-bhūta-pādaṃ svaṃ svaṃ svoṣmaṇā sravad-rasātmaka-sarandhrakābhyantaraṃ catus-triṃśat-sirāvṛtam tat-pāda-sthitā-varṇaṃ vāma-pāde svarita-pluta-sahitā-varṇātmakaṃ pāda-yugam ajāyatety arthaḥ | tad ūrdhvāṅgaṃ jānu-yugaṃ svaṃ svaṃ svoṣmaṇā sravad-rasātmakaṃ ajāyatety āha – jānv iti |

jānu-padma-gataṃ i-varṇa-janakaṃ catus-triṃśat-sirāvṛtam || II.10 ||

sarandhrakābhyantara-dhara-catus-triṃśat-sirāvṛtam vāmetara-jānu-yugam svarita-pluta-sahite-varṇa-dvayaṃ garbhāśaye srāvitam taj-jānu-yugam ajāyatety arthaḥ |

gatāgata-karmopakāraka-varṇa-prayukta-vāta-pitta-kapha-doṣāśraya-dravyādanena avikṛtās santaḥ gatāgata-karmopakāraka-jaṅgha-deśa-gata-padmaṃ sarandhrakābhyantara-viṃśati-sirāvṛtam jānu-padmaṃ ajāyatety āha - u-varṇety |

u-varṇātmakaṃ ūru-pradeśa-padmaṃ viṃśati-sirāvṛtam || II.11 ||

svarita-pluta-sahito-varṇa-jaṅghā-padmaṃ svaṃ svaṃ svoṣmaṇā sravad-rasātmakaṃ garbhāśaye āvirbhavatīty arthaḥ |

śroṇi-pradeśa-sthita-sarandhrakābhyantara-dharāśrita-r-varṇa-jñāpakam ūru-pradeśa-padmaṃ svaṃ svaṃ svoṣmaṇā sravad-rasātmakaṃ drīsyata ity āha - ṛ-varṇeti |

ṛ-varṇa-janakaṃ śroṇi-pradeśa-padmaṃ viṃśati-sirāvṛtam || II.12 ||

ṛ-varṇa-hetukam ūru-pradeśa-padmaṃ viṃśati-sirāvṛtam svarita-pluta-sahita-r-varṇādhāra-bhūtam pācaka-pittoṣmabhir viṃśati-sirāvṛtam vāmetaroru-padmaṃ gatāgata-karmopakāraka-bahu-bhāra-jaṃ mātur aṅgād eva garbhāśaye āvirbhavatīty arthaḥ |

ṛ-varṇa-jñāpakam śroṇi-pradeśa-padmaṃ tathaiivājāyatety āha - ṛ-varṇeti |

ṛ-varṇa-janakaṃ śroṇi-pradeśa-padmaṃ catus-triṃśat-sirāvṛtam || II.13 ||

sarandhrakābhyantara-sirāvṛtam ūrdhvāṅga-bhāra-vahaṃ śroṇi-pradeśa-padmaṃ āvirbhavatīty arthaḥ |

e-varṇādhāra-bhūtam e-varṇa-svarita-pluta-varṇādhāra-bhūta-kaṭi-bīja-vaṅkṣaṇa-tat-pārśva-lagnaṃ ādhāra-bhūta-mātur aṅgāny eva tatrāvirbhavantīty āha – e-varṇam iti |

e-varṇa-janakaṃ kaṭi-pradeśa-gata-padmaṃ catus-triṃśat-sirāvṛtam || II.14 ||

ai-varṇa-janakaṃ bīja-gata-pārśva-gata-padmaṃ catus-triṃśat-sirāvṛtam || II.15 ||

o-varṇa-janakaṃ vaṅkṣaṇa-pradeśa-gataṃ padmaṃ dvādaśa-sirāvṛtam || II.16 ||

au-varṇa-janakaṃ bīja-pradeśa-gataṃ padmaṃ dvi-sirāvṛtam || II.17 ||

mithuna-karmopayogikā e ai o au ity ādy a-caḥ kati-pradeśa-padmaṃ vaṅkṣaṇa-pradeśa-padmaṃ
catus-tri-śat-sirāvṛtaṃ mātur aṅgāni svaṃ svaṃ svoṣmaṇā sravad-rasātmakaṃ garbhāśaye
āvīrbhavatīty arthaḥ ||

dīrgha-svarita-pluta-svara-rūpa-bhūtānāṃ e ai o au varṇānāmādhāra-padma—pārśva-sthita-
padmasya praḥa-janana-hetubhūtasya mithuna-karma-hetu-padmaṃ vivṛṇoti – ka-kheti |

ka-kha-varṇa-janakaṃ tat-pārśva-padmaṃ so catus-sirāvṛtam || II.18 ||

a-varṇa-ka-varṇa-ha-varṇa-jñāpaka-sirāvṛta-pavana-tāl-v-oṣṭha-puta-vyāpāra au-varṇa-jñāpaka-
sāmagrī sarandhrakābhyantara-catus-triṃśata-sirā-gata-pavanaṃ dīrgha-svarita-pluta-sahita-majjam
tat-pārśva-sthitaṃ sat śrotrākāśam udbhāvayatīty arthaḥ |

mithuna-karmopakāraka-meḍra-padmaṃ sarandhrakābhyantara-dhara-triṣaṣṭi-sirāvṛtaṃ ga-gha-
varṇa-devatādhāra-bhūtaṃ sapta-dhātu-rasa-janya-reta ādhāra-bhūtaṃ sakala-dhātu-sirāmayam
manmatha-geha-padmaṃ vivṛṇoti – ga-gheti |

ga-gha-varṇa-janaka-meḍra-pradeśas tri-ṣaṣṭi-sirāvṛtaḥ || II.19 ||

garbhāśaye piṇḍam yathā bhavati tathā mātur āhāra-rasa-jātaṃ svaṃ svaṃ svoṣmaṇā sravad-
rasātmakaṃ puṃvat-piṇḍam yathā dr̥ṣyate tan-meḍra-padmaṃjjāyata iti vaktavyam, tasya mātur
aṅgābhāvātvena meḍra-padmasyāyogyatvāt | etad āvirbhāva-kathanam ayogyam iti na vācyam |
reto'dhikatvāt putro bhavatīti nyāyāt | śukla-śonita-sannipāto yonir iti lakṣaṇa-vacanāc ca | etayor
aikyam yoniḥ | tad-vacanam tat-tad-aṅgāvirbhāva-kathanam mātur āhāra-pariṇāma-vaśāt puṃ-
niṣṭha-retasa ādhikyam yatra bhavati tatra meḍra-padmasya hetutvāt śukla-śonita-
sānnipātyāvirbhāva-kathanam tat-tad-abhivardhanam ca | svaṃ svaṃ svoṣmaṇā sravad-rasātmakaṃ
pun-niṣṭhāṅgāvirbhāvam tat-sānnipātyābhivardhanam tasyāpi yoni-liṅgasyāpimeḍra-padmatvāt taj-
jātatva-kathanam tad-aṅgābhivardhanam ca yuktam ity arthaḥ | pun-niṣṭha-meḍra-padmaṃ strī-
niṣṭha-yoni-padmaṃ cety ubayasyāpi manmatha-gehatvāt | reta ādhikya-jātopādhika-vaśāc ca |
dīrgh-meḍra-hetuka-padmasya pu-niṣṭhatvena tad-aṅgābhivardhanam yuktam iti tātparyam |

strī-niṣṭha-sirāvṛta-meḍra-padmaṃdhāra-bhūta-prṣṭha-deśa-padmaṃ vivicya darśayati - ṇeti |

rocāraṇa-hetukaṃ prṣṭha-deśa-gataṃ padmaṃ catus-triṃśat-sirāvṛtam || II.20 ||

sarandhrakābhyantarādhara-catus-triṃśat-sirāvṛtaṃ ṇ-varṇa-devatādhāra-bhūta-prṣṭha-deśa-
padmaṃ ūrdhvāṅga-sarva-deha-bhāram bhajata pāda-jānu-jaṅghoru-kaṭi-śroṇibhyāṃ gatāgata-rūpa-
calanātmaka-karma kurvāt mithuna-karmopakāraka-phala-mātram eva bhajat apāna-
pavanādhāraṃ jaṭharānala-pradeśādhāra-bhūtaṃ taj-jāta-mala-nissāraṇa-hetukaṃ bhavatīty arthaḥ
| nanu strī-puruṣa-sādhāraṇa-liṅga-meḍra-padme tat-taj-jāti-janya-svarā eva tat-tad-varṇa-śarīra-
jñāpakāś śarīra-bhedam api tatra jāta varṇā eva jñāpayantīty uktam | tat-tad-deśāsthita guda-
vivarasyāpi sarandhrakatvāt tad-guda-pradeśa-vivaram vihāya yoni-liṅga-meḍra-padma-sthita-
randhrānāṃ hīnādhikatvāt tat-taj-jāti-janya-svara-jñāpaka-guda-sthita-randhra-mārgam vihāya
liṅga-meḍra-randhrādhāra-sirā-randhra-mārga-gata-pavana-nissāraṇa-ga-gha-varṇa-bheda-jñāna-
jñāpakaṃ bhavatīty āśayam manasi nidhāya guda-dvārādhāra-bhūta-varṇa-devatāṃ vivṛṇoti - ṇeti |

rocāra-ṛa-hetukaṃ pṛṣṭha-deśa-padmaṃ catus-triṃśat-sirāvṛtam || II.21 ||

ñ-kārānubandha-devatādhāra-bhūta-pṛṣṭha-deśa-padmaṃ catus-triṃśat-sirāvṛtam | pṛṣṭha-deśa-padma-vivaraṣya viṭ-saṃsaraṇa-mātra eva caritārthatvāt sa-varṇa-svarābheda-jñāpakam bhavātīty arthaḥ |

sarvāśayānām ādhāra-bhūta-gudāvṛta-valaya-padma-yoni-liṅga-meḍra-padmāvṛta-sirā-varṇādhāra-bhūta-gudāvṛta-cakra-padmaṃ ca-cha-varṇa-devatātmakam vivṛṇoti – ca-cheti |

ca-cha-varṇotpādakaṃ tat-pārśva-padmaṃ catur-daśa-sirāvṛtam || II.22 ||

guda-padmasya vakrākāreṇāvṛta-padme tat-pārśva-padmaṃ pavana-nissaraṇa-hetubhūta-ca-cha-varṇa-devatātmakam garbhāśaye āvirbhavātīty arthaḥ |

jaṭharānala-rūpa-pācaka-pittasya ādhāra-bhūtajāṭharānala-padmaṃ āvirbhavātīty āha -ja-jheti |

ja-jha-varṇocāra-ṛa-hetukaṃ jaṭharānala-padmaṃ catur-daśa-sirāvṛtam || II.23 ||

kuṇḍaly-ādhāra-bhūta-gata-pavana-devatā-rūpa-ṣaṭ-kamalānām ādhāra-bhūtatvāt śvāsocchavāsa-rūpa-pavanādhāra-bhūtam nābhi-padmaṃ mātūr āhāra-rasa-jāta-rasāhṛta-kamala-kāṇḍālvālastha-rūpaṃ vivṛṇoti – ṇeti |

ña-varṇotpādakaṃ nābhi-pradeśa-padmaṃ viṃśati-sirāvṛtam || II.24 ||

kuṇḍalī-gata-tat-pārśva-ga-pavanasya ādhāra-bhūtam sarandhrakābhyantara-dharam viṃśati-sirāvṛtam | nābhi-pradeśa-padmaṃ ña-varṇa-devatātmakam pācaka-pittāgni-janakam agni-cakra-jāta-śvāsāniloṣmaṇā sahasra-dalāvṛta-śiraḥ-kamalasthāmṛta-janakam bhavātītyarthaḥ ||

nābhi-randhra-sirāvṛta-kuṇḍalī-rūpa-pavana-cakraṃ sarandhrakābhyantara-dhara-triṃśata-sirāvṛtam nābhi-padmāvṛta-pavana-cakraṃ vyācaṣṭe - ṭa-ṭheti |

ṭa-ṭha-varṇotpādakaṃ nābhi-pradeśa-padmaṃ triṃśata-sirāvṛtam || II.25 ||

kuṇḍaly ādhāra-bhūtanilātmanābhirandhra-sirāvṛta-pavana-cakraṃ mātūrāhāra-rasād garbhāśayam poṣayat ṭa-ṭha-varṇa-devatātmakam triṃśata-sirāvṛtam nābhy-āvṛta-pavana-cakraṃ āvirbhavātīty arthaḥ |

nābhi-pārśva-sthita-roma-rāji-kārya-janakābhyāvṛtālvāla-cakraṃ dvā-viṃśati-sirāvṛta-ḍa-dha-devatātmakam mātūrāhāra-rasādanāj jāta-rasa-srāvṛtam garbhāśaya-roma-rāji-śākhi jāyat ity āha | ḍa-dheti |

ḍa-dha-varṇa-hetukaṃ roma-rāji-pārśva-gataṃ dvāvīṃśati-sirāvṛtam || II.26 ||

sarandhrakābhyantara-dvāvīṃśati-sirāvṛta-pavanena ḍa-dha-varṇa-devatā-śrotra-vivara-prāpaṇa-roma-rāji-hetuka-pārśva-dvaya-padmaṃ jāyata ity arthaḥ |

tad roga-rāji-phalībhūta-hṛt-kamalam vivṛṇoti - ṇ-varṇeti |

ṛa-varṇādhāra-bhūtaṃ hṛt-kamalaṃ triṃśati-sirāvṛtam || II.27 ||

triṃśati-sirāvṛtam hṛt-kamalaṃ prādu-bhavatīty arthaḥ |

pañcāśat-sirāvṛt-stana-dvaya-padmaṃ sakala-svarābhyvyañjakam āha – tatheti |

ta-tha-varṇotpādakaṃ stana-dvaya-padmaṃ pañcāśat-sirāvṛtam || II.28 ||

adhika-stana-dvaya-padmaṃ susvar bhivyañjaka-hetukaṃ stana-dvaya-padmavat puṃsām adhika-ghoṣa-dhātu-jñāpakam tan –māṃsa-grthi-rūpaṃ dīrgha-svarita-pluta-sahitā-cām ādhāra-bhūtaṃ tādṛśastana-yugmaṃ svaṃ svaṃ svoṣmaṇā sravad-rasātmakaṃ māturāhāra-pariṇāmāḥ jātam garbhāśaye stana-yugmaṃ jāyata ity arthaḥ ||

sarandhrakābhyantara-dhara-kaṇṭha-deśa-padmaṃ da-dha-varṇotpatti-kārya-hetukaṃ kaṇṭha-deśa-padmaṃ jāyata ity āha – da-dheti |

da-dha-varṇotpādakaṃ kaṇṭha-deśa-padmaṃ pañcāśat-sirāvṛtam || II.29 ||

sarva-varnānām ādhāra-bhūtaṃ sarva-sirābhyvyañjakaṃ garbhāśaye māturāhāra-rasa-pariṇāma-hetukaṃ kaṇṭha-deśa-padmaṃ jāyata ity arthaḥ ||

sarandhrakābhyantara-dhara-sirāvṛtam anusvāra-na-varṇa-devatātmakaṃ jāyata ity āha – neti |

na-varṇotpādakaṃ grīvā-padmaṃ ṣoḍaśa-sirāvṛtam || II.30 ||

na-varṇotpādakaṃ ṣoḍaśa-sirāvṛtam garbhāśaye grīvā-padmaṃ jāyata ity arthaḥ | śiras-sthānādhiṣṭhita-na-varṇa-rūpānusvāra-devatātmakaṃ ṣoḍaśa-sirāvṛtam grīvāṅgādhāra-bhūta-padmaṃ mātur-garbhāśaṃ praviśya grīvāṅgaṃ jāyata ity arthaḥ ||

pa-pha-varṇa-sthāna-bāhu-pradeśaṃ ṣoḍaśa-sirāvṛta-padmaṃ mātur-aṅgaṃ svaṃ svaṃ svoṣmaṇā sravad-rasātmakaṃ pa-pha-varṇa-devatātmakaṃ bāhu-pradeśam ity āha – pa-pheti |

pa-pha-varṇotpādakaṃ bāhu-padmaṃ ṣoḍaśa-sirāvṛtam || II.31 ||

pa-pha-varṇotpādakaṃ tathā bāhvoḥ ṣoḍaśa-sirāvṛtam sarandhrakābhyantara-dhara-bāhu-pradeśa-padmaṃ garbhāśaye āvirbhavatīty arthaḥ ||

jihvāgra-sthita-lālā-rūpa-rasādi-bandhana-hetukaṃ ba-bha-varṇa-devatātmakaṃ dvi-sirāvṛtam jihvāntaḥ-pradeśa-gata-padmaṃ mātur-aṅgāt sravat tat-tat-sāra-garbhāśayaṃ praviśya rasa-bandhana-padmaṃ jāyata ity āha – ba-bheti |

ba-bha-varṇa-janaka prakoṣṭha-pradeśa-padmaṃ pañcāśat-sirāvṛtam || II.32 ||

ba-bha-varṇa-jñāpakam rasa-bandhana-padmaṃ sarandhrakābhyantara-dharaṃ pañcāśat-sirāvṛta-prakoṣṭha-gata-padmaṃ ba-bha-varṇātmakaṃ rasavad-dravyādana-sāra-jātam mātur-aṅgāt sravībhūtaṃ prakoṣṭha-padmaṃ garbhāśaye āvirbhavatīty arthaḥ |

anusvāra-sahita-bindu-rūpa-ma-devatātmakam mano-viṣayaka-yāvac-chabdoccāraṇa-jātārtha-
bodhaka-hasta-vinyāsa-jñāpakam hasta-padmam jāyata ity āha –meti |

***ma-varṇocāraṇa-hetukam sakala-śabdārtha-jñāpakam hasta-gata-padmam
pañcāsat-sirāvṛtam || II.33 ||***

tālv-oṣṭha-puta-vyāpārādhīna-śabdārtha-viṣaya-jñāpaka-yāvat-sirā-sajātīya-vyāpakam hasta-
padmāvirbhavatīty arthaḥ ||

jihvāgra-sthita-lālā-rūpa-rasādi-jñāpakam ya-varṇa-devatātmakam dvi-sirāvṛta-jihvāgra-gata-
padmam mātur-aṅgāt sravībhūta-rasa-bandhana-padmam garbhāśaye jāyata ity āha – ya-varṇeti |

ya-varṇa-jñāpakam rasa-bandhana-padmam dvi-sirāvṛtam || II.34 ||

sarva-varṇa-jñāpaka-hetubhūtam lālā-rūpa-jalātmakāvirbhūtam -ya-varṇa-devatātmakam
garbhāśaye jihvāgra-gata-padmam jāyata ity arthaḥ |

jihvāgra-sthita-padma-pārsva-varti-sarandhrakābhyantara-repha-varṇa-devatātmaka mātur-āhāra-
rasa-pariṇāma-vaśāt garbhāśaye jihvā-pārsvāgra-padmam jāyata ity āha repheti |

repha-varṇotpādakam oṣṭha-padmam ṣoḍaśa-sirāvṛtam || II.35 ||

la-varṇa-janakam vācaspati-pradeśastham dvi-sirāvṛtam || II.36 ||

sakala-varṇotpādaka-vācaspati-pradeśa-gatam oṣṭha-padmam svam svam svoṣmaṇā sravad-
rasātmakam garbhāśaye dr̥ṣyata ity arthaḥ ||

catur-vimśati-sirātmaka-la-varṇa-jñāpakam tad-varṇādhiṣṭhita-devatātmakam svam svam svoṣmaṇā
sravad-rasātmakam nāsikāgra-gata-padmam jāyata ity āha –veti |

va-varṇotpādakam nāsikāgra-gata-padmam catus-triṅśat-sirāvṛtam || II.37 ||

gandhavatī pṛthivī sarva-dravya-niṣṭha-gandham catus-triṅśat-sirāvṛtā jighrantī garbhāśayam
praviśya prādur bhavatīty arthaḥ ||

ekaika-sirāvṛtam tālu-dvaya-gatapadmam śa-varṇocāraṇa-hetubhūtam āśya-pradeśam samprāpya
śrotra-pradeśa-padmam bhavatīty āha – śeti |

śa-varṇa-jñāpakam gandhavaha-padmam dvi-sirāvṛtam || II.38 ||

dvi-sirāvṛta-śa-varṇa-devatātmakam tālu-daya-padmam rasanendrya-gata-lālā-rūpa-jala-janakam
vyācaṣṭe - śeti |

śa-varṇotpādaka-tālu-dvaya-padmekaika-sirāvṛtam || II.39 ||

tālu-pradeśādhāraka-dvi-sirāgata-pavanena śa-vaṇam śrotrendriyam prāpya tālv-oṣṭha-puta-
vyāpāra-sāmagrī sānnidhye bhavatīty arthaḥ ||

pañcāśat-sirāvṛtam akṣi-padmaṃ sa-varṇādhāra-bhūtaṃ jāyata ity āha – seti |

sa-varṇa-jñāpakam akṣi-pradeśa-gata-padmaṃ catuḥpañcāśat-sirāvṛtam || II.40 ||

tat-taj-janākṣi-padmaṃ sa-varṇa-jñāpakam garbhāśaye āvirbhavatīty arthaḥ |

sarandhrakābhyantara-dvi-sirāvṛta-pakṣa-pradeśa-padmaṃ āvirbhavatīty āha – heti |

ha-varṇotpādakam pakṣa-pradeśa-padmaṃ dvi-sirāvṛtam || II.41 ||

mātur-āhārādanāj jātam ha-varṇa-devatātmakam jāyata ity arthaḥ |

sarandhrakābhyantara-dhara-dvi-sirāvṛta-la-varṇa-devatātmakam apāṅga-deśa-padmaṃ āvirbhavatīty āha – leti |

ha-varṇotpādakam apāṅga-pradeśa-padmaṃ dvi-sirāvṛtam || II.42 ||

mātur-āhāra-rasāj jātam mātur-apāṅga-padmaṃ garbhāśaye āvirbhavatīty arthaḥ |

ekaiika-sirāvṛtam dvā-triṃśat-dantapaṅkti-padmaṃ kṣa-varṇa-devatātmakam jāyata ity āha- kṣeti |

kṣa-varṇa-jñāpakam danta-paṅkti-pradeśa-padmaṃ triṃśat-sirāvṛtam || II.43 ||

mātur-āhāra-rasāj jātam danta-paṅkti-padmaṃ garbhāśaye āvirbhavatīty arthaḥ |

pañca-daśa-sirāvṛtam kapola-padmaṃ ra-varṇa-devatātmakam garbhāśaye pradur bhavatīty āha – repheti |

rephotpādakam kapola-padmaṃ ra-varṇa-devatātmakam || II.44 ||

repha-devatātmakam kapola-padmaṃ garbhāśaye āvirbhavatīty arthaḥ |

ādikṣānta-varṇādhāra-kāṅga-padmaṃ pādādy-aṅgādhiṣṭhitam varṇocārana-prayatna-jāta-varṇādy-anubhava-jñāna-viśayaka-tālv-oṣṭha-puta-vyāpāra-jāta-pavana-prayatna-preritāṅga-jñāpaka-varṇa-jñāna-viśayaka-jñānavattvāt, yan naivam tan naivam yathā ghaṭaḥ | svarita-śabda-viśayaka-jñānam tālv-oṣṭha-puta-vyāpārādhīna-saṃskāra-jāta-varṇānubhava-viśayakam jñānecchā-prayatna-jāta-varṇānubhava-jñāna-viśayakatvāt yan naivam tan naivam | iyam śabda-viśaya-pravṛtṭiḥ icchā-jñāna-viśayikā, samartha-pravṛtṭi-janakatvāt, yathā ghaṭaḥ | etad anumāna-catuṣṭayam sarva-varṇānām tat-tad-aṅgādhiṣṭhita-padma-viśayakam bhavati |

sarandhrakābhyantara-dharās sapta-śata-sirā āsyam ca tat-pradeśam āvṛtya tālv-oṣṭha-puta-vyāpāra-bheda-karmaṇām varṇānām utpatti-kāraṇam, tad-jñānādi-karma-vyatirekeṇa varṇā notpadyante | anyathā vīṇā-nādat-tantrīṇām yāvad-duṣṭa-tādanāt pavanena nakha-jāta-karmaṇā tat-tad-varṇa-janaka-hetu-bhūtatvam bhavatīti vīṇā-yantra-śārīre tat-tad-varṇotpādakam tat-tad-pradeśa-sthita-tat-tad-varṇa-janaka-nibandhana kṛtvā tāvat-varṇa-janakāṅguṣṭha-puta-ghattanena etādṛśa-varṇa-nimittam etat iti taj-janaka-hetubhūta-kāraṇa-karmaṇām taj-janya-śabdānām vyāptim gṛhītvā tat-tad-varṇa-janaka-karma-karotīti tat-tad-kāraṇānugūṇa-kāryam eva utpadyate | sarandhrakābhyantara-dharās triṃśat-sirāvṛtās santah hastāṅguṣṭha-tādanena preritā raṇat-sapta-svarādi-bhedāḥ pṛthaka-

prthag-vibhinnās santah śruti-maṇḍalāḥ svara-vyaktottarottara-tāratamyam bhūtvā tat-tad-varṇānām
vyāptim grhītvā tat-tad-varṇātmakāḥ śabdāvacchedaka-prayatna-vyāpāra-karma-karaṇāt tat-tat-
svarādhiṣṭhita-varṇātmakās śabdāḥ tat-tad-dhetubhūta-sirābhiḥ śrūyanta ity āha –sirēti |

sirāsyadoṣa-gati-jāta-śabdaḥ karṇayoḥ prapadyate || II.45 ||

nanu śabda-guṇavad-ākāśam iti ākāśasyaiva śabda-janakatvam | karṇa-śaṣkuly-avacchinnākāśa eva
śabdo bhāsate, nānyatra | tālv-oṣṭha-puta-vyāpārādikaṃ nimitta-kāraṇam | na tāvat sirāṇam
samavāyatvam tāsām śārīrāvayavākāra-janakatvam | tā na śabda-bodhakāḥ | pāvakasya duṣṭatvena
dhātu-poṣakatve bhramah | tasmāt pūrvokta-rītyā sūtra-vyākhyānam na saṅgam iti | atrocyate –
ākāśasyaikatvena aneka-varṇa-bhede-janaka-kāryasya sāmāgry abhāvāt | śārīrāntas-sthita-dhātu-
sañcārīta-vāyuh atra na vivakṣitaḥ, kiṃtu tālv-oṣṭha-puta-vyāpārāṅgāṅga-saṅghaṭṭanāj jāta-śabda-
kārya-hetuka-pavanaś śabda-janaka iti vaktum śakyate | tālv-oṣṭha-puta-vyāpārāṅgāṅga-saṃsargāj
jāta-pavanāt योग्यam bhavati | yāvat kāla-viśayakaupādhika-pavana-jāta-śabdāntarārambhakāḥ
kadamba-mukulanyāyena vā vīcitarāṅganyāyena vā śabdāntaram jāyate | tasmād dravya-saṃyoga-
jāta-pavanasya samavāya-kāraṇatvam vaktum śakyate | tālv-oṣṭha-puta-vyāpāro yatra drīsyate
tatraiva vāta-śabda-nimittaka-śabdo niyamena śrūyate | tasmāt tayos saṃyogaḥ samavāya-kāraṇam
iti dyotyate | tālv-oṣṭha-puta-vyāpāra-hetuke-kāryasyāsya-saṃyogasya sirādīnām varṇa-bhedasya
nimitta-kāraṇatvam jñāpyate | varṇa-bhedāt śabda-viśayaka-jñāna-bheda-kāryam vicitra-hetu-
pratipādaka-sāmāgrī-janyam kāraṇasya kriyā-viśeṣa-mātra-vailakṣaṇyatayā vicitra-varṇa-
jñāpakatvam anubhūyate | so' nubhava sāmāgrī-bhedād bhavati tidesataḥ kālataḥ ghatanā-rūpa-
kārya-viśeṣataḥ sirādi-bāhulya-saṃyogāt hīnālpataroccarita-svarādi-varṇa-bheda-jñānam tat-
sāmāgrī-bhedāt bhavati yatra yas saṃbandha-varṇa sa eva vausiṣṭaka ? ity abhy-upagamāt
śrotrākāśasya vyavadhāna-sāmīpya-deśa-bheda-jāta-mahimnā uvvoccataroccatamoccarāṇa-bhedāt
tat-tad-varṇātmaka-śabda-bhedo jñāyate | śabda-bheda-bodhaka-vākyaṃ sirā-bhedodbhava-varṇa-
bheda-bodhaka-kāryam ca pakṣa-dvayaṃ grhītam | sādhyam tu tad uccāraṇa-hetubhūta-varṇa-
bheda-viśayaka-jñāna-pūrvam sirādi-bheda-janya-varṇa-viśayaka-jñānātmakatvāt bheryādi-
śabdavat |

atra śārīra-vacanam -

*doṣa-dhātu-malādīnām uṣmety ātreya-śāsanam |
tad adhiṣṭhānam annasya grahaṇād grahṇī matā ||*

*saiiva dhanvantari-mate kalā pitta-dharāhvayā |
Ayur-ārogya-vīryaujo bhūta-dhātv-agni-puṣṭaye ||*

etad-vacanānusāreṇa tat-tat-pradeśodbhava-varṇa-jñāpikā grahṇīkalā | tat-tad-rasādanāj jāta-
varṇādi-bheda-jñānam tat-tad-rasa-dravya-pāka-jñāta-poṣakāika-kārya-viśayakam rasa-virasādana-
jāta-doṣadoṣa-jñāpakam uccoccatara-śabda-bheda-viśayaka-jñāna-gocara-janakatvāt | tat-tad-
rasāhārād rasa-jāta-phala-kāryam varṇoccarāṇa-hetu-pūrvam tat-tad-varṇa-grahaṇīkalā-ṣoḍaśakāika-
phala-mātra-kāryatvāt śrotrāntaras-sthita-sirā-saṃbandha-karaṇena grahṇīkalāyāḥ śabda-bodhaka-
kārya-hetukatvam vyapadiśyate ity arthaḥ | pāda-padmārabhya karṇa-śaṣkulīkṛta-padma-paryanta-
sthita-varṇānām śrotrāntas-sthita- sirā-saṃbandha-kāraṇam sapta-śata-saṅkhyā-pūrvakānām sirāṇam
āvedhyatvam vidhir iti jñāpyate lkiṃ ca deha-dhāraakāṣṭhīti-sirā na vedhyāḥ sirā-saṅkīrṇa-granthi-
kṛta-kṣudra-vakra-granthīṣu sthītās ca rakta-vimocana-karaṇe na योग्यā ity arthaḥ | grahṇīkalāyāḥ
rogābhāva-kārya-hetukatvam aviruddha-rasādanāj jāta-karmānusāreṇa pācaka-pittākhyā grahṇīkalā
vāta-pitta-kaphair juṣṭānubodhikānusvārān savarṇān subalān a-kārādi-kṣa-kārānta-varṇān svasya
cāparasya ca bodhayitu samarthā bhavanti arthaḥ ||

yadi viruddha-rasādanāj jātajīrṇāt anilo'jīrṇaḥ tathā sati doṣa-gatayo viruddhā vikārakāḥ satyaḥ śarīraṃ pīdayanti | yat-tad-udbodhakaṃ rasādanānusāreṇa viruddha-bodhakatvaṃ vivaṛṇa-jñāpakatvaṃ abalatvaṃ svara-hīnatvaṃ tat-tad-varṇeṣūpalabhyate | tat-tad-varṇādhiṣṭhita-sthalaṃ vikāra-bhūtam iti vijñāya tat-tan-nivartaka-kārya-karaṇaṃ vidhir iti |

*yenārogyaṃ⁴ bhaved yasya bhaved yat-tad-balaṃ tathā |
tad eva bheṣajaṃ saukhyaṃ bhavet tenaiiva tat tadā ||*

iti uktatvāt | yena kena prakāreṇa tan-nivartanaṃ kāryed ity arthaḥ | śrotropalabdha-varṇātmaka-śabdaḥ sirānya-doṣa-gati-kriyā-janya-hetuvat anyāhetukatve sati tad-dhetu-janyatvāt ghaṭavat | etad anumānena sarva-varṇātmaka-śabdānāṃ sirānya-doṣa-gati-kriyā-janyatvaṃ bhāsate | trayāṇāṃ kāraṇatva-saṅghe saṅghe śaktiḥ na tv ekaikasyeti pratipāditam | nanu sirāṇāṃ śarīra-yantra-dhāraṇaprayojaka-kārya-hetukatvaṃ brūmaḥ | sa-śabdōtpādaka-kārya-hetubhūtatvasya anyathāsiddhatvāt | doṣa-gati-prakopena ca roga-sambhavāt | tathā hi viruddha-rasādanād ajīrṇe sati yāvat kāraṇādhiḥkya-jātāḥ tat-tad-roga-kārya-hetukāḥ saśabdopalambhakāny ahetukāḥ | tat-tad-roga-nivṛtṭy arthaṃ tat-tat-pradeśa-sirāgatāsrḡ-vimocanena tat-tad-dhetubhūta-roga-nivartanasya dṛṣṭatvāt | siranya-gata-rogasya tan-niṣṭhāsrḡ-vimocana-nivartaka-kāryasya kārya-kāraṇa-bhāvāḥ sūcyate | karaṇasya kriyā-viśeṣa-vailakṣaṇya-mātra-pratipādatvāt | tatra vacanam –

sirā-vidhiś ca śalya-vidhiś ca śastra-kṣārāgni-karma ca |

iti sūtra-vacanasya sirāsrḡ-vimocana-rūpa-kārya-pratipādatvāc ca na te śabda-janya-kārya-hetukā iti | atrocyate – viruddha-rasādanāj jāta-roga-nidāna-bhūta-lakṣanāt tat-tat-sirā-prabodhaka-varṇa-niṣṭha-vikāra-viruddha-svarādhoṣa-varṇātmakāni līṅgāni vijñāya tat-tad-roga-nivṛtṭy-arthaṃ tat-tat-sirāgata-duṣṭa-rakta-vimocana-mātra eva caritārthatvāt | tasmān nānyathā-siddhir ity arthaḥ |

nanu varṇa-prabodhaka-sirāḥ sapta-śata-saṅkhyākāḥ | tā eva marma-sthāna-bhūtāḥ āvedhyā ity uktam | yatra yatra vikāre jāte tat-tat-pradeśa-sthita-sirāsrḡ-vimocanaṃ kartavyam ity uktam |

śiro-netra-vikāteṣu lalātyāṃ mocayet sirām |

ity-ādi-vacanāni bahūni santi | tat-tad-vacanānusāreṇa tat-tat-pradeśa-sthita-sirāvedhyāḥ | vedhārha-sirāṇāṃ avedhakatva-pratipādana-param sirāsya sūtraṃ vyarthaṃ syād ity asvarasād āha – rikteti |

riktātiriktāti-pūrṇās sirā na vedhyāḥ || II.46 ||

riktās sirā hrasva-varṇoccāraṇa-hetubhūtāḥ | atiriktās sirā (dirgha-) varṇoccāraṇa-hetu-bhūtāḥ | atipūrṇās sirās svarita-pluta-varṇoccāraṇa-hetubhūtāḥ |

nanu tatra sapta-śata-sirāṇāṃ madhye aṣṭāśīti-sirā varṇōtpādaka-hetubhūtāḥ hrasva-saṃyogoccāraṇa-hetubhūta-tat-tad-vedha-vijñāna-viśayaka-jñāna-viśayānubhava-pramāpada-vṛtti-nimittakāḥ susvarāḥ aṣṭāśīti-sirā-janya-pada-viśayaka-pravṛtti-hetubhūtāt | tā na vedhyā iti brūmaḥ | hrasva-varṇānām adho-mukhās sirāḥ taj-janaka-hetubhūtāḥ sirā riktāḥ | atiriktās sirāḥ saṃsarga-varṇōtpādaka-vakra-mārga-gāḥ | atipūrṇāḥ sirā gatāgatōdbodhaka-pravartaka-pavana-gata-kāryānukūla-susvarāḥ plutās ca | tāsāṃ karaṇatvaṃ pratipāditam | karaṇasya kriyā-viśeṣa-vailakṣaṇya-dyotaka-kārya-hetubhūtāt | sapta-śata-sirāṇāṃmadhye aṣṭānavati-sirāḥ sarandhrakābhyaṅgantara-dharāḥ | tā eva riktātiriktāti-pūrṇās sirā na vedhyāḥ | kāścit

4 Le mot « *yenārogyaṃ* » a été corrigé en « *yenārogyaṃ* »

sarandhrakābhyantara-dharāḥ | sarveṣām eka-prakāraka-varṇotpādaka-varṇa-samūha-pada-janya-vikyānām tat-tac-charīrāvachcheda-darśanāt | sapta-daśa-sirāṇām madhye tādr̥śā eva notpādakā iti vyavacchettum vaktum aśakyatvāt | tat-tac-charīra-rūpa-vicitra-svara-śabda-jñāna-viśayakaḥ ātmā prati-śarīraṃ bhinnāḥ sukha-duḥkhādi-vaicitrayādi-bhedenopalabhyamānavāt, śabda-svara-vicitra-varṇāṅga-bheda-dravya-guṇādhāra-katvāt | tasmāt parodbodhakatva-sarva-varṇa-pradātmakānām te vaicitrayopalambhakatvāt | sapta-śata-sirāṇām avedhakatvaṃ vaktum vidheyāḥ sarva-varṇānām bhedodbodhakaḥ | tasmāt sapta-śata-sirāṇām adho-mukhatvaṃ pratipāditam ity arthaḥ |

« dhanvantris tu trīṇy āha sandhīnām ca śata-dvayam »

etad-vacanam ārabhya na hi dhanvatari-mate

« tad adhiṣṭhānam annasya grahaṇāt grahṇī matā |
saiva dhanvantari-mate kalā pitta-dharāhvayā || »

etāvāt pratipāditārthaṃ sad-varṇātmaka-padārtha-pravṛtti-viśayaka-jñāna-gocara-jñāna-kāryodbodhaka-sirāḥ sapta-śata-saṅkhyākāḥ tā na vedhyā iti jñāpanārthaṃ « saiva dhanvantari-mate » iti śarīre pratipāditam | tad evāyurveda-pratipāditārthaṃ idam iti vivicya darśanāt « saiva » ity uktam āma-pittam paktvā pācaka-kalā suprasannā satī tad adhiṣṭhāna-varṇānām jñāpakatvāt grahṇīty abhidhīyate | aviruddha-rasa-dravyādanāj jāta-kalā-prabalā satī suvarṇa-susvara-supada-suvākya-bodhikā | karṇa-śaṅkuly-avcchinnākāśasya etena āyur-ārogya-tejo-dhātu-pratipādikā bhavatīty arthaḥ | atra sūtra-vacanam -

unmārga-gā yantrani-pīḍanena
svathānam āyanti punar na yāvat |
doṣāḥ praduṣṭā rudhiraṃ prapannā
tāvāt-dhitāhāra-vihāra-bhāk⁵ syāt ||
nūty-uṣṇa-sītam laghu-dīpanīyaṃ rakte'panīte hitam anna-pānam |
tadā śarīraṃ hyanava sthitāsrām agnir viśeṣād iti rakṣaṃyāḥ⁶ ||

savyādhi-nidāna-hetubhūtasya śabdoccāraṇād avagamyā tad-vyādhi-vidhir iti jñānam upalabhya cikitsāṃ kārayed iti | yady-antas-sthita-vikāraṃ śabdoccāraṇād eva jñātvā sādhyā-vidhiṃ vijñāya kārayed iti tātparyam | svarāsvaram jīrṇa-hetuka-sirābhibodhaka-kāryaṃ duṣṭāsr̥g-vimocanā-dvārā sirāyā hetutvaṃ pratipāditam ity arthaḥ | riktatiriktāti-pūrṇa-sirāṇām avedhyatva-jñāpakam yādṛśānām sva-rūpa-jñāne sati vaktum śakyate tat-prayojanam api tathā | tasmān marmāśayam ajñātvā tan-niṣeddhum aśakyam ity asvarasād āha – tā iti |

tās sirā marmāśaya-gā riktāḥ || II.47 ||

randhra-sañcāre pavanasya yogādhāra-katvāt sarandhrakāya-sirāvachchedanena doṣa-prakopo bhavati | tā na vedhyāḥ | yā sirā atiriktābhyantara-dhara-doṣa-sañcārārthaṃ avakāśābhāva-dravyatvāt sarandhrā satī antara-indriyaṃ bhūtvā vartate sā sirā na vedhyā marma-sthāna-tad-guṇa-hetubhūtatvāt | tat-prayojanaṃ yāvad varṇa-mātroccāraṇam tad anvayādhīnam | tās sirā na vedhyāḥ | atī-pūrṇās sarva-kāleṣu pavana-pūrīta-randhreṣu doṣa-sañcāra-hetubhūtaḥ śrotrākāśasya sva-bheda-prāpyopakāraḥ tās ca marmāśaya-gā ity arthaḥ |

5 Le mot « -bhāka » a été corrigé en « -bhāk »

6 Il s'agit ici du sūtra d' A.H. SS 27.52 qui comporte le mot « rakṣitavyaḥ » (Gupta 1975 p. 269)

nanu aṣṭanavati-sirāṇaṃ madhye yatra yatra sthāne yat-sirāśrita-varṇa-doṣaḥ pradṛśyate, kiṃ ca virasādanāj jāta-grahaṇīkalā-daurbalyena tatra-sthita-varṇa-doṣaḥ gamanāgamana-mārga-nirodhāt pavanādiṣu vikāraś ca pradṛśyate, tatra tat-tad-varṇotpādaka-sirāśrya-sthaleṣu tat-tad-dhetubhūta-rasa-viras-jāta-rogaḥ prāpnuvanti | śiro'sthi-vikāreṣu satsu śiro-rogaḥ iti vyavahriyate | karṇa-deśa-sthita-sirā-vikāreṣu satsu karṇa-rogaḥ iti vyavahriyate | tat-tat-sirādhiṣṭhāna-sthita-doṣādayaḥ virasādana-jāta-grahaṇīkalā-daurbalye tat-tat-sirādhiṣṭhāna-sthita-sirā-mārga-gamanābhāvajāta-rogaḥ gamanāgamana-kṣobha-vaśāt tat-tat-sthāna-sthita-sirā-vikārān prāpnuvanti | tat-tad-vikārān tāvat sirā eva bodhayanti | tat-tat-pradeśādhiṣṭhitatvāt tat-tad-deśopādhinā śirāroga-netraroga-karṇaroga-mukharoga-nāsikāroga-jihvāroga-kaṅṭharoga-bāhuroga-hṛtkukṣiroga-ajīrnāgni-māndhyādi-roga-gulmaroga-meharoga-grahṇy-atisārāśo-roga-ṣvāsaroga-romarāji-pradeśodbhavaśobha-pāṇḍu-roga-aṅḍajāta-roga-jaṅghā-jānu-roga-śroṇi-kaṭi-pradeśotthita-roga-bodhaka-sirā eva tat-u vyādhiṅ saṃsṛjya tat-tat-pradeśa-sthita-sirā eva vyādhiṅ jñāpayitum pavana-gatyā tāvat sirā eva tat-tat-vyādhi-lakṣaṇāni vijñāpayanti | tat-tad-roga-hetubhūta-virasādanāt kalā-daurbalyāt āma-prakope sati tat-tad-rasābhivardhaka-rasā eva tat-tad-roga-nivartakā ity āśayaṃmanasi nidhāya « tāṣ sirā marmāśaya-gāḥ » ity āha | nanu aṣṭa-navati-sirāḥ sapta-śata-sirā riktāti-riktāti-pūrṇās sirā na vedhyā iti pratipāditam | idānīm sarva-rogeṣu tat-tad-vidhi-codhita-sirāgatāśrg-vimocanam eva roga-nivartaka-sāmagrīti tat-kāryāpekṣitatvāt vedhārtha-sirāṇaṃ pratipādanam yuktam | tāṣ sirāḥ kīdrśāḥ ? tad-jñānāntaram tat-pratipādam tad eva jñātum āvaśyakam ity asvarasād āha – sireti |

sirāśrg-vibhāga-vidhiṃ jñātvā vimocayet || II.48 ||

sirāgatāśrg-vimocana-mātra-vidhiḥ | kās cid vedhyāḥ | tasmāt vedhyāvedhyatva-pratipādana-karmaṇaḥ prastutatvāt tat-tat-sirāgatāśrg-gata-kāryasya tat-sirāgatāśrg-gata-rogasya nivṛṭty arthaṃ sirāśrg-vimocanam kuryād ity arthaḥ | na ca tat-tad-roga-nivṛṭty arthaṃ tad-dhetuka-sirā-bhedaṃ avasaratvāt marma-sthānādhiṣṭhita-sirā-vyatirekeṇa tad-dhetuka-sirā-bheda-vijñāna-viśayaka-jñānam grahitum āśakyam iti vācyam | yatra viruddha-rasādanāt jātājīrṇa-janyāmayā eva doṣa-vikāra-gatayo bhavanti | tasmād doṣa-pacana-paryantaṃ laṅghanam kāyam iti | yatra viruddha-rasādanāj jātājīrṇa-janyāmaya-vikāro viruddha-dhātuprabhavo bhavati tatra tenocārita-śabda-bhedāt sirā vijñāya tat-sthāna-gata-varṇa-viruddham idaṃ varṇam iti tad-varṇajanaka-sirā-sthitim vijñāya doṣa-dhātu-gatyā'śrg-vikāro yatra drśyate tatra suṣṭāśayam vijñāya tat-tad-dhetuka-sirā-jālam ca vijñāya tad-dhetu-kṛtāmāyādhiṣṭhāna-sthalaṃ vijñāya sirā-vedhana-karmaṇaṃ tad-dhetu-janyāmāyo nivartya iti « sirāśrg-vibhāga-vidhiṃ jñātvā vimocayet » iti sūtram īritam ity arthaḥ | tat saram āyurvada-dvītīya-praśne uktam ity alam ati-prasaṅgena ||

nanu prajā-janana-hetubhūtam vārdhika-dravyam eva bhavati | ittham eva pratham-sūtre pratipāditam | yāvad vikāro yatra drśyate tadānīm eva tan-nivartakena sa nivartit bhavati | pratipāditam | yāvad vikāre'pi laṅghanenaiva nivartata iti katham pratipāditam ? katham etat sirāśrg-vimocanena kāryam ity asvarasād āha – nirujeti |

nīrujāvayavādīrśau pitarau || II.49 ||

tayoś ca sarvāvayavāḥ puṣṭās santāḥ prajotpādakā bhavanti | teṣāṃ avayavānāṃ rakta-dhātu-vikāre sati pratibandhakaṃ bhavati | tad avikāra-karaṇārtham ayaṃ vidhir iti tathā māta-pitror avayavāḥ avikāra-phalaṃ prayacchanti | sūtram īritam |

*prasanna-varṇendriyam indriyārthān icchanta ity āhata rakta-vegam |
sukhān vitam puṣṭi-balopavarṇam viśuddha-raktaṃ puruṣam vadanti ||*

etat-vacanānusāreṇa puruṣa-padaṃ mithunopayogi-pada-pratipādakatvāt striyam api viṣayīkaroti prajā-janane ubhayor api saṃyogasya hetutvāt | nanu pūrvokta-rītyā aroga-kārya-janya-phala-pradānam eva sirāśrg-vimocana-karmaṇaḥ prayojanam itmuktam | etena tayoh kārya-kāraṇa-bhāvaḥ pratipāditaḥ | māta-pitroś ca śārīra-viṣayaka-śāstra-viñjāna-janya-karmaṇaḥ phalaṃ śārīravayava-dārḍhya-kāraṇa-sāmagrī-sampādanānubhavāvayavāvayavitvaṃ sampadyate | tayoh strī-puruṣayoś ca śuklaṃ cārtavaṃ ca tau tathābhūtau garbhāśaye piṇḍatvena pratiṣṭhitau | tābhyām eva bījātmakābhyām avikāra-bhūtābhyām prajā-janana-hetubhūtābhyām satvam avirbhavati | tatra śārīra-vacanaṃ -

*śuddhe śukrārtave sattvaḥ sva-karma-kleśa-coditaḥ |
garbhas sampadyate yukti-vaśād agnir ivārṇau ||*

nanu āmaya-kāraka-sirāgatāśrg-vimocana-mātreṇa śuklārtavau pariśuddhāv ity uktam | na tāvan mātreṇa saṅgacchate' duṣṭāśayaḥ | aviruddha-doṣa-śuddhendriya-śuddhānalā ete vārdhika-dravyādanād bhāvvyā etat sūtra-gata-sirāgata-duṣṭa-rakta-vimocana-mātrād eva | idānīm śukrārtavau bījotpādaka-hetubhūtāv iti pārthiva-dravyādanam vinā katham bhavetām ity asvarasād āha – śuddheti |

***śuddhāśaya-śuddha-doṣa-śuddhānala-śuddhendriya-guṇa-hetuka-pārthiva-dravyaiḥ prajāḥ
prajāyante || II.50 ||***

vārdhika-dravyādanād eva sarvāśayāḥ pariśuddhā bhavanti | indriyāṇi cāvikāra-doṣāṇi | tathā pañcānilās ca pañca pācaka-pittāni cāduṣṭās santaḥ laghu-guṇa-kāraka-vārdhika-dravyādanād bhavanti | kiṃ ca sātāvika-dravyādanam sātāvika-guṇa-hetukam | rājas-dravyādanam rājas-guṇa-kārikam | tāmas-dravyādanam ca tāmas-guṇa-kārikam | vārdhika-dravyādanāj jātāśayādikam vinā bījotpādanaṃ na bhavatīty arthaḥ |

idānīm śārīra-janan-kārye tat-pradipādaka-sāmagrī sampādanīyā | sā āvaśyakī bhavati | āśayās ca analās ca indriyāṇi ca vārdhika-dravyādanāt te tu pariśuddhās santaḥ śārīraṃ puṣṇanti na te śārīrotpādakā iti ādau śārīrotpādana-kārye tad-utpādaka-sāmagrī-sampādanam vinā katham śārīrotpādanasya āśayādīnām ca sambandho ghaṭate ? ity asvaras āha –śukreti |

śukra-śoṇita-sannipāto yoniḥ || II.51 ||

puruṣa-janyam śukram | strī-janyam śoṇitam | taryor hetubhūtam yoniḥ | sānnipātyam samsarga-hetubhūtātmakam tayos sānnipātyam abhidhīyate | śukrasya sarvadā bījotpādakatvam vaktum aśakyam | kiṃtu āśayāḥ pariśuddhās santaḥ tathā prajā-janana-hetu-bhūtā bhavanti | strī-janya-śoṇitasyāpi tathāiva | yogya-kāla-strī-puruṣa-saṃyoga-vyāpāra-hetubhūta-divya-yoni-drḍhatara-samparkāt bījādhāra-pradeśo garbhāśayaiti taj-janakatvasya ca suprasiddhatvāt yonāv eva satvaḥ garbhas san tad-anataram garbhāśayam praviśya vivardhata ity arthaḥ | nanu asmin kārye āśayāḥ pariśuddhā bhavantu | tad-dvārā śukra-śoṇiteapi pariśuddhe ca | tayor eva bījātmakatvāt | katham tad edhate ? katham vivardhate ? katham ceṣṭāśryam calanātmakam ceti vaktum śakyate ? ity asvarasād āha – yonyām iti |

yonyām āvirabhūd ajo vidhi-coditaḥ || II.52 ||

ajo jīvātmā yoniṃ praviśya garbhāśaye āvirbhūt adśyata |

« reto-mātram vijahati | yoniṃ praviśad indriyaṃ garbho jarāyu-vṛtaḥ | ulbaṃ jahāti janmanā | ṛtena satyam indriyam | » iti śruter vidyamānatvāt |

nanu śukla-śoṇita-sannipāte piṇḍe satvaṃ praviśya garbhāśaye yat-sthitaṃ tad eva śarīram | lakṣaṇaṃ tu « pañca-bhūtātmakaṃ śarīram » iti | tat-piṇḍānāṃ āvirbhāvaḥ kena kārṇena bhāvyaḥ ? evaṃ gaganam nitya-dravyam | pṛthivy-ādi-catuṣṭayam anityam | tatra rūpa-dravya-grāhakaṃ tejaḥ | tat-tejaś cakṣur golake sthitvā sarvārthān paśyati | tad-viśayaka-jñāne cakṣuḥ kāraṇam | taj-janakībhūtaṃ ca lavaṇa-rasa-dravyaṃ kāraṇam | tad-viśaya-jñāna-kāryasya hetu-hetu-madbhāva-pratipādanaṃ vinā pañca-bhūtātmakaṃ śarīram iti lakṣaṇaṃ na saṅgacchata ity ata āha – yāvad iti |

yāvad āhārānugūṇa-rūpavān bhavati || II.53 ||

yāvad-dravyādāna-yāvāt-kāryānugūṇānalādi-dravyaṃ yāvad-rasavad-dravyādāna-janya-svādu-rasodbhūta-dravya-guṇakam | rasanendriya-viśayakaṃ tac ca jihvāgravati-sarva-rasādi-bhedaṃ vivicya gṛhaṇāti | svādu-rasavad-dravyādāna-janyālpadravyābhivardhaka-kāryānugūṇaka-svādu-rasavad-dravye svādu-rasavad-viśayaka-jñānavānayaṃ iti | yāvad-dravyādāna-janya-svādu-rasābhivardhaka-nāsāgravarti ghrāṇendriyaṃ gandha-rasavad-grāhakaṃ sarva-gandhābhivyñjaka-pārthiva-dravya-viśiṣṭa-gandhavad-viśayaka-jñānavānayaṃ iti | yāval lavaṇa-rasa-dravyādāna-janyānalābhivardhaka-cakṣur-indriyaṃ netrāntar-golavarti-rūpādi-bheda-viśayaka-jñāna-gocara-jñānavānayaṃ iti | tikta-rasa-dravyādāna-janya-pavana-bhūtābhivardhaka-kāryānugūṇa-pavanaṃ bhūta-dravya-sparśavad-viśayaka-jñāna-gocara-jñānavānayaṃ iti | evam ukta-rītyā-pārthivādi-catiṣṭayābhivardhaka-kāryānugūṇavad-dravyaṃ tat-taj-jihvendriya-viśayaka-jñāna-gocara-jñāna-kārya-hetukaṃ yāvad-rasavad-dravyādāna-janyaṃ yat-tat tad-indriya-viśayaka-jñāna-gocara-jñāna-hetukaṃ iti pradarśitam | vyatireka-vyāpteḥ dṛṣṭatvāt | tasmād anvaya-vyatirekābhyaṃ kārya-kāraṇa-bhāvo gṛhīta ity arthaḥ | tad arthaṃ sarvam anumāna-pramāṇena vivicya-jñāpyate |

pṛthivīva-viśiṣṭa-dravyaṃ pṛthivy-asamyoga-janya-svādu-rasavad-jñāna-viśayakaṃ, sva-samānādhikaraṇādhikaraṇaka-rasanendriya-grāhyatve sati tad-viśayaka-jñāna-gocara-pratyaya-hetukatvāt, yan **naivaṃ** tan **naivaṃ**, yathā kālādiḥ |

analatvavad-dravya-viśiṣṭa-pṛthivī-dravyaṃ amla-rasavad-viśaya-jñāna-viśayakaṃ, sva-samānādhikaraṇādhikaraṇaka-rasanendriya-grāhyatve sati amla-rasavad-dravya-sva-samānādhikaraṇādhikaraṇaka-rasanendriya-grāhyatve sati amla-rasavad-dravya-viśayaka-jñāna-gocara-jñāna-kārya-hetukatvāt, yan **naivaṃ** tan **naivaṃ**, yathā kālādiḥ |

ab-dravya-viśiṣṭānalatvavad-dravyaṃ lavaṇa-rasa-jñāna-viśayakaṃ, sva-samānādhikaraṇādhikaraṇaka-rasanendriya-grāhyatve sati lavaṇa-rasavad-viśayaka-jñāna-gocara-jñāna-kārya-hetukatvāt, yan **naivaṃ** tan **naivaṃ**, yathā kālādiḥ |

gagana-viśiṣṭānalatvavad-dravyaṃ tikta-rasavad-jñāna-viśayakaṃ, sva-samānādhikaraṇādhikaraṇaka-rasanendriya-grāhyatve sati tikta-rasavad-viśayaka-jñāna-gocara-pratyaya-kārya-kāraṇatvāt, yan **naivaṃ** tan **naivaṃ**, yathā kālādiḥ |

analatva-viśiṣṭānala-dravyaṃ uṣaṇa-rasavad-dravya-viśayakaṃ, sva-samānādhikaraṇādhikaraṇaka-rasanendriya-grāhyatve sati uṣaṇa-rasavad-dravya-viśayaka-jñāna-gocara-jñāna-kārya-hetukatvāt, yan **naivaṃ** tan **naivaṃ**, yathā kālādiḥ |

pr̥thivīṭva-viśiṣṭānala-dravyaṃ kaṣāya-rasavaj-jñāna-viṣayakaṃ, sva-samānādhikaraṇānadhikaraṇaka-rasanendriya-grāhyatve sati kaṣāya-rasavad-artha-viṣayaka-jñāna-gocara-kārya-hetukatvāt, yan **naivam** tan **naivam**, yathā kālādiḥ |

atra sūtra-vacanam –

*kṣamāmbho'gni-kṣamāmbu-tejaḥ-kha-vāyav-agny-anila-go'nilaiḥ |
dvayolbaraiḥ kramād bhūtaiḥ madhurādi-rasodbhavaḥ ||*

anv asyānumāsyānumiti-grahe sati vyāpti-graha-pūrvakatvaṃ vaktavyam | atrānumiti-svarūpaṃ - pr̥thivīṭvavad-saṃsarga-dravyolbaṇa-janya-svādu-rasavad-dravya-viṣayaka-sva-samānādhikaraṇānadhikaraṇaka-rasanendriya-grāhyatvavad-dravya-viṣayaka-jñāna-gocara-jñānatvaṃ anumitir iti | tat-saṃsargajanya-svādu-rasasya rasanendriya-viṣayaka-jñāna-gocara-jñāna-kāryatvaṃ, tayor vyāpti-grahe sati anumity-udayāt |

nanu dhūmāgnyor iva kārya-kāraṇa-bhāve ḡhīte svādu-rasasya pāka-doṣanivartakatvaṃ vaktum śakyate | tatra dhūmatvāvacchedena kārya-kāraṇa-bhāva-grahe-svādu-rasa-mātrasya vyādhi-nivartakatve ucymāne ati-pasaṅgāt ity asvarasād āha – yāvad iti |

yāvad-ārogyadā rasā nivartakāḥ || II.54 ||

svādv-amla-lavaṇa-tiktoṣaṇa-kaṣāya-rasāḥ yāvac chabdārtha-bodhakāḥ te rasā eva nivartakāḥ ārogya-dā ity arthaḥ |

nanu sarva-śārīriṇāṃ yadā vyādhyas sambhavanti tadānīm eva teṣāṃ nivartakatvaṃ vaktavyam | karaṇasya tu kriyā-viśeṣa-mātra-vailakṣaṇyatayā tasya phalāyāvya-cchinnatva-niyamāt |

vṛthā'pathyaṃ na kurvīta vṛthā bheṣaja-sevanam |

iti vacanānusāreṇa vyāpti-grahaṃ vaktum āśakyatvād ity asvarasād āha – yāvad iti |

yāvad-abhyavahṛta-rasebhyo mātṛ-jaṃpālayet || II.55 ||

yāvad abhyavahṛta-rasebhyaḥ yāvad bhukta-rasebhyaḥ mātṛ-jaṃ mātṛ-piṇḍaṃ yāvat sapta-dhātūn pālayet rakṣayet | rasebhyo jāta-dhātūnāṃ saṃrakṣaṇaṃ kāryed ity arthaḥ |

nanu svādv-ādi-ṣaḍ-rasebhyaḥ sapta-dhātūnāṃ rakṣaṇaṃ kārayed ity uktam | tad eva jñātum āvaśyakam | aviruddha-kaṣāya-rasādane vaktavye sati kaṣāya-rasavad-dravyādanasya rasāsrḡ-dhātu-pravardhaka-puruṣārthasya ca hetu-madbhāvasya sattvāt tayor eva kārya-kāraṇa-bhāvo nānyeṣām | sapta-dhātu-pradatvaṃ tat-taj-janaka-rasādīnāṃ vaktum śakyata ity ata āha – reta iti |

reto'dhikāt pituḥputro bhavati || II.56 ||

yadā puruṣa-sthitam tejaḥ garbhe āvirbhavati tat-kālam ārabhya puruṣa-vikārakāryaika-phalaṃ sāmārthya rasādayaḥ prayacchanti | mātā svādu-rasavad-dravyādana-phalā svādu-rasa-hetuka-śukla-dhātu-pravardhanaṃ kurvanti adyāt | tasmāt pitṛ-sadṛṣaḥ putro labhyate | « ātmā vai putra-nāmāsi » iti śruter vidyamānatvād ity arthaḥ |

matus svādu-rasavad-dravyādana-jāta-śonitasya^{āpi} piṇḍaṃ śarīrābhivardhakam | tena svādu-rasa-janya-kārya-phala-pradhānasya tasya svabhāvatvāt yāvad antar-vatnī patnī bhavati tāvat kālāṃ rasādayaḥ puruṣāṇāṃ api strīṇāṃ api dhātu-pradā bhavantīty āha – rakteti |

raktādhikān mātuh putrikā bhavati || II.57 ||

tac choṇitasya^{āpi} svādu-rasa-janyatvena piṇḍaṃ śarīrābhivardhaka-kārya-hetubhūtaṃ bhavatīti tātparyārthaḥ | raktādhika-praveśanāt mātr-sadrśaḥ ati-rakta-praveśanāt jāta-piṇḍe drśyate |

*mṛdv-atra mātr-jaṃ rakta-māṃsa-majjāsṛg-ādikaṃ |
paitṛkaṃ tu sthiraṃ śukraṃ dhamany-asthi-kacādikam ||*

sarvam api paitṛkaṃ nāma mātr-svādu-rasavad-dravyādana-jāta-śukra-māṃsa-majjā-reta-ādikaṃ mātr-rasāhāra-jāta-dhātvas santaḥ tatra^{iva} edhante tatha^{iva} pitus svādu-rasa-dravyādana-jātā api | pitṛ-sambandhi-dhamany-asthi-kacādikam tan-mithuna-kāle na jāyate | kimtu tathotpatti-hetubhūta-mātur ea śukla-śonita-sannipāta-mātraṃ tadānīm upasthitam | tad anantaram evābhivardhakaṃ mātuh rasāhārādikam na kim apy anyataram | yāvac charīrotpatti-paryatam ādi-madhyānta-jāta-rogārogaika-kāraṇam iti | tasmāt tadārogyaika-hetukaṃ dravyādanam pratimāsam pratyekaṃ nivartakaṃ vidhir iti atra sūcyate | putrotpādana-dravyādanam api putrikotpādana-dravyādanam api dvayor mithuna-kāle śukra-śonite api same syātām cet tatra kā gatir ity āśaṃkāyām āha – dvi-sama iti |

dvi-samo yatra ṣaṇḍo bhavati || II.58 ||

ajo nānā jāyate || II.59 ||

pūrvokta-rītyā mātr-rasādanam tatra hetur ity arthaḥ | na jāyate ity ajaḥ nānā-rūpavān bahu-rūpas san sa jīvaḥ jāyate iti sūtrārthaḥ ||

nanu idam apy anupapannam | etad utpanna-piṇḍaḥ aja iti pratipādyate | rogārogyaika-kāraṇa-pratipādaka-sāmagrī-kāryam vyartham syāt tasya ajanyatvam avināśitvam cobhayam api svata eva siddham | ārogya-kārya-hetubhūta-kāraṇa-pratipādaka-sāstram api vyartham syāt ity asvarasād āha – māśīti |

māsi māsi rajaḥ strīṇām || II.60 ||

māse māse striyaḥ rajasvalā bhavanti | tac catuṣṭaya-divasparyantaṃ sparśa-yogyā na bhavantīty arthaḥ | piṇḍotpādaka-sakala-sāmagryam satyam ajo vidhi-codhitas san rajasvalā-śarīraṃ viśati | aje āvirbhūte sati tāvat-kālopasthita-sāmagrī saphalā bhavati | tat-samparka-vaśāt jīvasya aupādhikānityatva aupādhika-rūpatvam ajñānitvam ābhāsa-jñānavattvam jīvātmani bhāśate | tatha^{iva} vyavahriyate - vṛddho'yam śyāmo'yam brāhmaṇo'yam iti | idānīm aham sukhī aham duḥkhīti etādṛca-pratyayānupapattiyā rajasvalā-saṃsarga-doṣa-vaśāt jīvātanaḥ katham karma phalādeśam prayacchati, aupādhika-sukh-duḥkhānubhavam prāpnoti na tu svatas siddham iti, ātmatvāt nityatvāc ca aupādhika-sukha-duḥkhādikam labhate na svatas siddham ity arthaḥ | tasya rajasvalā-samparka-doṣa-iti vyapadeśaḥ | tasmāt sā caṇḍālīva na tām spr̥set nābhībhāseta | tatra śrutiḥ -

« tasmān malavad-vāsasā na saṃvadeta na saḥāsīta nāsyā annam adyāt brahma-hatyāyai hyeṣā varṇaṃ pratimucyāste'tho khalv āhuḥ abhyañjanam vāva striyānnam abhyañjanam eva na pratiḡrhyam kāmam anyat »

ity ārabhya

« tasyai kharvas tisro rātrīr vratam caret añjalīnā vā pibet akharveṇa vā pātreṇa prajāyai gopīthāya »

etat pratipāditārthaḥ rajasvalāyās saṃsarga-doṣa-mahimnā abhūt ||

atra śārīra-vacanaṃ -

*kṣair eyam yāvakaṃ stokaṃ koṣṭha-śodhana-karṣaṇam |
parṇe śarāve haste vā bhuñjīta brahma-cāriṇī ||
caturthe'hni tatas snātvā śuklam ālyāmbarā śuciḥ |
icchantī bhatṭ-sadṣaṃ putraṃ paśyēt puraḥ patim ||*

iti śāstrānusāreṇa « ajo nānā-rūpaḥ puru-rūpa-īyate » iti sūtraṃ sārthakam ity arthaḥ, bahu-śruti-pratipādakatvāt |

cirāt prajotpādaka-sakala-sāmagrī-sāmarthyē sati sa jīvaḥ ṛtumatīm striyaṃ praviśya sukha-duḥkhādhikam pāpa-vaśā anubhavati | tat parihārārthaṃ snānād, tena tat-parihāro bhaviṣyaty āha – caturtha iti |

caturthe'hni snāyāt || II.61 ||

caturthe divase tat-pāpa-parihārārthaṃ snānam kuryād ity arthaḥ | tad anantaram iṣṭa-devatā-bhajanam deva-brāhmaṇa-pūjanam prajānugrahārtha devatā-prārthanam ca kuryād ity arthaḥ | aham putra-kāminī tat-saṃpadavāpty-artam patim vrajām iti pariśuddhā sati pati-saṃsargaṃ kuryāt ity āha – śuddheti |

śuddhā patim vrajet || II.62 ||

sat-putrāvāptir bhūyād ity arthaḥ ||

nanu yathā strī rajasvalā ṛtumatī jātā satī tata ārabhya brahmacaryādi-vratā-caraṇena garbhotpattir me bhūyād iti saṅkalpya caturthe snānam kṛtvā pati-vrajana vidhir ity upalabhyate | tad-dinavyatirikta-kāle mithne jāte sati garbhotpatter adṛṣṭatvāt | tatra pūrva-dina-kartavyatā-kāryam aṅgatvenāpratipāditam iti na ko'py anavasaraḥ ||

nanu caturthe'hni snāyād iti vidhiḥ | tat-dina-trayaṃ vratācaraṇasya vidheyatvāt adṛṣṭādi-sakala-sāmagryāṃ satyāṃ avilambena kāryotpatter dṛṣṭatvāt caturtha-dina-paryantaṃ nirīkṣaṇasya ca prayojakatvāt tāvat kālābhāvasya utpatti-rūpa-kāryābhāvasya hetu-madbhāvasya dṛṣṭatvāt caturthe'hni snānam kṛtvā patyā sākam saṃsarga-kāryasya vidheyasya balatvāt ity asvarasād āha – prajeti |

prajā-kāmās tāvat-prayatnaṃ mithunaṃ tāvadd-hetukam || II.63 ||

prajā-sampādana-phalam avaśyaṃ me bhūyād iti kāmanayā pravṛttasya puṃsas-caturdaśa-dina-paryantaṃ nirīkṣanasya ko hetur ity ākāṅkṣāyāṃ tatra hetuṃ brumah - rajasvalā dinād ārabhya sapta-dhātavaḥ rakta-rūpeṇa sravanti | tadā strīṇāṃ saptam-dhātu-prasrāvaṇaṃ yato labhyate punniṣṭha-carama-dhātu-prasrāvaṇaṃ eka-kāle yonyāṃ sannipāto yadi bhavet tadānīm avilambena kāryotpattir bhaviṣyatīty arthaḥ | puṃsas tāvat kāla-nirīkṣaṇaṃ yuktaṃ iti caturdaśa-dinaparyantaṃ sapta dhātavo rakta-rūpā bhavanti tāvat kāla-yogyam iti | tathāhi caturthe dine carama-dhātu-prasrāvaṇasya yogyatā | ahaś ca rātriś ca eka-kālaṃ ekaiika-dhātu-prasrāvaṇa-kālaḥ yatropalabhyate tāvat kālo yogya-kāla iti | caturtha-rātrau carama-dhātuḥ striyaḥ rakta-rūpeṇa sravati | tadānīm eva garbhotpattir bhavati yāvatkālaṃ puruṣa-dhātu-prasrāvaṇa-niyamo yatropalabhyate tatra tāvat kālam uddiśya trayo-daśa-dina-paryantaṃ yogyaṃ pakṣa-mātraṃ garbhāśayaṃ prāpayituṃ yoni-padmasya viksitākāreṇa sthitatvāt | tatrobhayos sānnipātya-paryantaṃ vikasitaṃ bhavatīty arthaḥ | sānnipātye mukulībhavatīty arthaḥ | pakṣa-mātram unmīlanībhavati | pakṣa-mātram nimīlanībhavati | pakṣa-dvayaṃ māsa iti « māsi-māsi rajaḥ strīṇāṃ » iti | atra strīṇāṃ pakṣa-mātram rakta-srāve sati sa doṣāya bhavatīty arthaḥ || atra śārīra-sūtra-vacanaṃ -

*ṛtus tu dvādaśa niśāḥ pūrvās tisraś ca ninditāḥ |
ekādaśī ca yugmāsu syāt putro'nyāsu kanyakā ||
upādhyāyo'tha putrīyaṃ kurvīt vidhivad-vidhim |*

iti śārīra-vacanānusāreṇa yugma-dineṣu putrotpādaka-sāmagryāṃ satyāṃ putro bhavati | tad anya-dineṣu putrikā-janka-sāmagryāṃ satyāṃ putrikā bhavatīty artha upalabhyate | tasyāś carama-dhātur eva raktaṃ bhavati | tat-tac-chukla-sānnipātyaṃ yat-kāle bhavati sa kālaḥ putraṃ putrikāṃ ca prayacchati |

*ghṛtam āksika-tailābhaṃ sad-garbhāyārtavaṃ punaḥ |
lākṣā-rasaś aśāstrābhaṃ dhaitaṃ yac ca virajyate |
śuddha-śukrārtavaṃsvacchaṃ saraktaṃ mithunaṃ mithaḥ |*

garbhotpādaś carakta-viśeṣe vaktavyaḥ | tad viśeṣas tu śukla-vikāra eva, sapta-dhātv-ātmakaṃ śārīram iti sarva-sirāṇāṃ sapta-dhātv-āvṛtatvāt | strīṇāṃ śuddha-dhātur etādṛśa-rakta-rūpo bhavatīty arthaḥ | puruṣa-jananasya hetuḥ kāla eva | kiṃ strī-jananasyāpi tad evety ata āha –dvīti |

dvi-catuḥ-śaṣṭī-ṣṭu-daśa-dvādaśe'hani jātāḥ putrāḥ tad itare'hani jātāḥ putrikāḥ || II.64 ||

nanu utpanna-piṇḍasya poṣakatvaṃ vaktavyam | tat-poṣaka-dravair bhāvyaṃ | tatrāpi kāla-viśeṣo vaktavyaḥ | sa kālaḥ poṣako bhavatu | nanu śuklaeṣoṇita-sannipāte jāte garbho'pi bhavati | tatraiva māse ṛtyatyā ca pradarsītāni drṣṭāni garbha-cihnāni | tad rakṣaṇārthaṃ prathamartau poṣaka-dravyaṃ pāyayed ity ata āha –prathaeti |

prathamartau poṣakaṃ nivartakam || II.65 ||

yadā garbha-lakṣaṇam api jātaṃ saiva ca ṛtumatīti drṣṭā, cikitsā tatra poṣaka-dravyādanaṃ tatra vidhiḥ | dvitīya-māse poṣaka-dravyādanaṃ tatra pratikāro bhavati evaṃ ca daśa-māsa-paryantaṃ poṣaka-śoṣaka—cikitsā vihitaḥ | tayā garbhaṃ samrakṣya sukkena putraṃ sūte ity āha – tad iti |

*tad-ūrdhve itau śośakaṃ tad-anantaram api śośaka-rasāḥ garbhābhivardhakā yāvat-
kālopyogyāḥ || II.66 ||*

yathā-yathopayoga-yogya-karaṇa-sevārhāṇi aninditāni ārogya-kārya-hetu-bhūtāni āgāmi-
rogābhāva-kārya-kāraṇāni yāvac-chakti-doṣākāraṇāni vidhivad vivicya jñāpyate – prathameti |

prathama-dvi-tri-māseṣu madhura-rasāḥ pavana-harā nivartakāḥ || II.67 ||

āmla-lavaṇa-rasopalambaka-dravyābhyāṃ viśiṣṭaṃ svādu-rasavad-dravyaṃ antarvatnyāḥ prathama-
dvi-tri-māseṣu praśastaṃ bhavati | etad anyonya-samsarga-jāta-rasavad-dravyaṃ viruddha-rasa-jāta-
pavana-prakopa-rogānkura-hetuka-dravyādanam pavana-haram sakala-śārīropayogyam sakala-jīva-
mātra-sādhāraṇam tat-taj-jāti-vihita-padārthās sevyā ity arthaḥ | tāvat kāla-mātram tāvad rasādanena
nivartakena nivartyāḥ nivartayantīty uktam | tad itara-kāle’pi viruddha-rasādana-kāryasya
sambhāvitatvāt tatrāpi garbhābhivardhaka-dravyādanasyāvaśyakatvāt yāvat kālopyogyam yathā-
yatham vidheya-kārya-hetubhūtāny aninditāni āgāmi-rogābhāva-kārya-kāraṇāni tāvad dravyāni
vivicya prakāśyante – catur iti |

catuḥ-pañca-ṣaṣu māseṣu amla-rasāḥ pitta-harā nivartakāḥ || II.68 ||

svādu-lavaṇa-rasopalambhaka-dravyābhāva-viśiṣṭāmla-rasavad-dravyaṃ garbhinyāḥ catuḥ-pañca-
ṣaṣu māseṣu pāyayitavyam | etad anyonyābhāva-pratinyogya-bhāva-dravyaṃ amla-rasavad-dravyaṃ
viruddha-rasāhāra-janya-pitta-prakopa-jātakārya-hetuka-dravyābhāvāt anya-dravyādanam sakala-
pitta-prakopa-śamanam sakala-śārīrārogya-kāraṇam sakala-janopakāraṇa-hetubhūtam tat-taj-jāti-
vihitāmla-rasavad-dravyaṃ garbhinyāḥ pāyayed ity arthaḥ | tenaiiva garbho vardhate tat-tad-aṅga-
prakopa-kāraṇam bhavatīty arthaḥ | antarvatnyāḥ ārogya-viśaye yāvat sāmla-rasavad-dravyāṇam
nivartakatvam pratipāditam | tad itara rasavad-dravyāṇam prayojyābhāvena teṣāṃ aprayojyatvam
bhaved ity asvarasād āha -ṣaṣṭheti |

ṣaṣṭi-nava-māseṣu ṣaṣa-rasāḥ kapha-śośakāḥ pravartakāḥ || II.69 ||

ṣaṣṭāṣṭa-nava-māseṣu svādv-āmla-rasopalambhaka-dravyābhāva-viśiṣṭoṣṇa-rasavad-dravyaṃ
antarvatnyāmaya-viśaye tat-tad-dravyādanam vidheyam | tat-tad-anyonyābhāva-pratinyogya-bhāva-
dravyaṃ uṣṇa-rasa-dravyam iti | tad viruddhā rasāhāra-jāta-kapha-kopa-kāryaṃ dravyābhāva-
dravyādanam sakala-kapha-doṣa-jāta-ruk-prakopa-śamana-kāryaṃ sakala-śārīra-rogya-kāraṇam
sakala-jīvanopakāraṇa-hetubhūtam tat-taj-jāti-vidhi-vihitoṣṇa-rasavad-dravyaṃ garbhinyāḥ pāyayed
ity alam ||

nanu vāta-pitta-kapha-doṣanivartakatvam ṣad-rasānām eva pratipāditam | ukta-rītyā svādv-āmla-
lavaṇa-rasavad-dravyāṇam doṣa-traya-sthita-vikāraṃ nivartayitum aśakyatvāt “tatrādyā mārutam
ghnanti” iti vacanānusāreṇa upapādita-vikāranivartakatvam svādv-āmla-lavaṇa-rasavad-dravyāṇam
pratipāditam na tiktoṣṇa-rasavad-dravyāṇam iti cet na ; rasa-pāke tathā trayāṇām eva prayojakatva-
pratipādanāt tiktoṣṇa-kaṣāya-rasānām tatraivāntarbhāvāt, kiṃ ca animitte nivartaka-
dravyasyāprayojakatvāt | na ca prāg-abhāva-paripālanam nivartakam bhaved iti vaktum śakyate,
sarvatrāpi tathātve ati-prasaṅgād ity asvarasād āha – nivartya iti |

nivartyo vikārah || II.70 ||

nivartayitum yogyo nivartyah, sa vikārah | nivartakasya vikāra-haraṇam vicāraṇīyam | sarva-vyādhi-prāg-abhāvasya sarvadā vidyamānatvāt | tasyedam idam iti pratyekāvacchedena tat-tan-nivartakatvasya nirṇetum aśakyatvāt nivartyo vikāra iti sūtre pratipādita ity arthaḥ ||

nanu vikāre sati svādv-amla-lavaṇa-rasāḥ vikāra-pratikārahā iti pūrvam eva pratipāditam | tac cintyam “nirvatyo vikārah” ity atra rasādyaḥ nirvatakā na bhavanti asvarasād āha – āmeti |

āma-vṛddhi-vikāras sarva-roga-hetubhūtaḥ || II.71 ||

ata eva yah pācaka-pittena tūtpādyate so’ analaḥ pakvāśaya-gatārtham eva pacati | tad-viruddha-rasa-janyāmayasya malāśaya-sthitatvāt | pārthiva-dravyāvayavopādhika-rasopalambhaka-sugandha-guṇa-bhūyiṣṭha-pākaupādhika-yogyā-svādu-rasa-dravyam poṣaka-dravyam analāvayavādhika-lavaṇoṣṇa-rasavad-dravya-laghu-tūlikāvayava-jātakṣāra-guṇaka-tad-itara-rasavad-dravyātirikta-dravyam adravyādhikāvayava-snehavad-dravyam svādu-guṇa-bhūyiṣṭhā-pāke jāṭharānalaprada-tikta-jñāna-viśayakam yat tat pārthiva-dravyam | tat-pata-bheda-dravyeṣu tri-vidhopakāratvam, puṣpa-phala-bhedadravyeṣu tri-vidha-doṣopakāratvam, phala-bheda-dravyeṣu tri-vidhopakāratvam | tat-taj-jāti-vidhi-vihita-dravyāṇi tat-tad-vikāra-pratikārahāṇi tat-tal-lakṣaṇeṣu śarīreṣu yogyāṇi viśeṣitavyam | na tatra sthānāntara-tat-taj-jātīya-vikārahāṇam nivartaka-bhāvaḥ | anvaya-vyatireka-sahacara-gamyatvam yatropalabhyate tatrāyam niyamaḥ | tad artham tat-tad-dravyam ity uktam | yāvat kāleṣu tat-tat-kālocita-rasavad-dravyāṇam nivartakatvam niyamena yatra upalabhyate tatrāyam niyamaḥ | tad artha-muktaḥ tat-tat-kāleti | yāvan to rogāḥ yāvan nivartaka-kārya-viśayāḥ iti niyamena kārya-kāraṇa-bhāvā yatra dr̥ṣyante, “yat-satve yat-satvam yad-bhāve yad-bhāvah” iti niyamena vyāpti-graho yatra tatrāyam niyamaḥ | tad-artha-muktaḥ tad-viśaya iti | tat-taj-jāti-vihita-vikāreṣu nivartakāḥ iti sūtrārthaḥ | nānā-jāti-sthita-rogaḥ nivartyā ity uktam | sarva-nivartaka-jñāne sati tathā vaktum śakyate | sarva-padārtha-svarūpasya jñātum aśakyatvād ity āha – nivartya iti | nivartyo vikārah | śoṣaka-poṣaka-vṛddhika-viśayaka-dravyatvāvacchedaka-jñāna-gocara-jñānopāya iti vijñāya sarva-padārtha-viśayakatvāt puṣpa-phala-sārādi-dravyam teṣu aprayojanam | kaṣāya-cūrṇa-taila-ghṛta-lehya-rasāyana-yogeṣu tat-tad-vidhi-vihita-dravyeṣu tathoktatvād idam pathyāpathya-vidhi-vicāra-jñāna-viśayaka-dravyādāna-yogyā-bhojya-kramam agre pratipādayiṣyām ity arthaḥ |

nanu patra-puṣpa-phalādīnām phalavat-pravṛtti-viśayakam kaṣāya-cūrṇa-taila-ghṛta-lehya-rasāyanādiṣu bhinna-prakārahāṇam pāna-bhojya-dravyeṣu tad bhinna-prakārahāṇam | sarva-dravyāṇam dvi-vidhopakāratvam tac cintyam | sarva-jātiṣu sarva-kāleṣu sarva-dravyeṣu sarva-vyādhiṣu anusyūta-prakārahāṇavacchedakam ekaiḥ kasyaiveti vaktavyam | anvaya-vyatireka-pramāṇābhyām yasya kasya kārya-kāraṇa-bhāvo gr̥hītaḥ tatraivocitam ity asvarasād āha – tat tad iti |

tat-tad-dravyam tat-tat-kāle tat-tat-viśaye tat-tan-nivartyeṣu nivartakam || II.72 ||

yāvat padārthā yāvat kāleṣu yāvad roga-viśayeṣu nivartakatvena kārya-kāraṇatvena yāvaj jātiṣu santi teṣu tat-taj-jāti-vihita-padārthā ity arthaḥ |

tad eva pratipādayati –nivartakam iti |

nivartakaṃ bheṣajam || II.73 ||

nanu nivartya-guṇa-viśeṣyatvasya vikārasya nivartakatvaṃ ūrdhvādho-vireka-karaṇam ity uktam | tad anatarāṃ yad doṣa-hetukaṃ bhavati taj-janya-doṣa-prakope sati tad-virecana-kāryam ayogyam syād ity asvarasād āha – doṣeti |

doṣa-traya-hetukaḥ || II.74 ||

doṣa-traya-kāryasya virecana-kāryasya yuktatvāt tat-tan-nivartakatvena pratipādayitum aśakyam ity arthaḥ |

yat pratipādanena āma-vṛddher doṣa-janyatvaṃ pratipāditam bhavet ity asvarasād āha – sarveti |

sarva-jantūnām anāma-pālanaṃ nivartakam || II.75 ||

sarva-bhūtānām anāma-pālanaṃ puruṣarthaḥ | doṣe prathamam āma-virecanaṃ karaṇīyam | tathāhi āma-prakope sati tan-nivṛtti-kāraṇam jantūnām anāma-pālanaṃ puruṣārthakaṃ bhavati

nanu anāma-pālanaṃ pāṛthiva-dravya-hetukaṃ na bhavati | tat alpāhārādanaṃ dhātu-poṣakaṃ doṣopakāraṇam ca bhaved ity asvarasād āha – vahnīti |

vahni-pravardhaka-dravyaṃ yūvac charīropabṛṃhaṇa-jaharānala-pravardhaka-dravyam || II.76 ||

dhātu-poṣakaṃ vahni-pravardhakatvāt | yenaiva anāma-pālanaṃ api abhivardhate tenaiva tad eva śoṣakaṃ ca sama-śoṣaka-karaṇa-poṣaka-karaṇam | dravya-bhede sati tad vaktum śakyate | vahni-pravardhaka-dravyādāna-mātreṇa caritārthatvābhāvāt | kiṃ tu snehavad-dravyam iti vaktavyam, tad-dravyasya śoṣa-kārya-hetukatvād ity āha – tat tad iti |

tat-tad-arthās sneha-yogyāḥ pravardhakūḥ || II.77 ||

sneha-dravyaṃ vahni-pravardhaka-padārthatāvachedakatvena eka-prakārakatvepi snehavad-dravyādane padārtha-bheda-saṃbandhād ity arthaḥ ||

nivartaka-padārthā bahavs santi | tat-sarveṣāṃ prayojakatvaṃ vaktavyaṃ, tādṛśa-sarva-dravyādanasya yogyatvāt | śuddha-dravyaṃ snehena sākam vipācyā tat-pācaka-snehaṃ śoṣaka-pāṛthiva-kāryaṃ karotīty arthaḥ - viśuddheti |

viśuddha-sneham ayaṃ nivartakam || II.78 ||

abhojya-dravyāṇi roga-pratipādaka-kāraṇāṇi bahūni santi | bhojya-dravyāṇi roga-nivartakāni bahūni santi | kānicid dravyāṇi pāke rasāntaraṃ bhūtvā tat-tad-rogopaśamaṃ kurvanti | dravyāṇi dravyāntara-saṃyoge sati tat-tat-salyoga-janya-phalaṃ prayacchanti | bahu-dravya-saṃyoge bahu-phalaṃ prayacchanti | viruddha-dravya-saṃyoge sati viruddha-dravya-phalaṃ prayacchanti | tat sarvam ālocya tat-taj-jāṭīya-bahu-dravya-yoga-karaṇam śuddham bhavati | yathā yava-kṣāra-harita-dravya-saṃyogena sva-sva-rūpaṃ vihāya takta-rūpaṃ bhāti | dravyaṃ dravyāntara-saṃyoge sati tat-tad-dravya-vihitādhika-guṇam vidhatte | yāvad dravya-saṃyoga-janya-rasavad-dravyaṃ śuddham

ity uktam | tādṛśa-śuddha-dravais sākam pācitam sneha-pānābhyāṃ supācitam sneha-guṇam
 prayacchati | svādv-amlā-lavaṇa-viśiṣṭayāvad-dravya-saṃyoga-hetukaṃ pavana-duṣkṛta-kāraka-
 śakti-viśiṣṭa-guṇa-pradhāna-pratibhūtakara-karma-kāraṇam tāvat pāka-karma-karaṇac chuddham
 sneham tāvat dravya-guṇa-dāyakam | ati-pācitam supakva-paryantam pācitam | ati-pācita-sneham
 nivartakam ity uktam | pacana-prakopa-hetuka-yāvad-roga-śoṣaka-pratikāra-hetukaṃ nivartakam |
 tat tu śuddha-sneham | apatarṇam yatra nivartakam bhavati tatredam vacanam -

jīrṇāśane tu bhaiṣajyam yuñjyāt stabdha-gurūdare |
 doṣa-śeṣasya pākārtham agneḥ sandhu-kṣaṇāya ca |
 śāntir āma-vikārāṇam bhavati tv apatarṇāt ||

etad vacanānusāreṇa śoṣaka-dravya-hetukaṃ kāryam | etena śoṣaka-dravyāṇāṃ prayojakatvam
 pratipāditam | idānīm śoṣakaṃ kathyte | tiktoṣaṇa-kaśāya-rasa-viśiṣṭayāvad-dravya-saṃyoga-
 hetukaṃ kapha-roga-pratikāra-śakti-viśiṣṭa-guṇa-pradhānaprati-bhūta-karma-kāraṇam yat tat
 karmaṇām yāvad guṇa-dāyakam śuddha-sneham bhavati | ati-pācitam atyanta-pācitam supāka-
 paryantam, tat tu sneha-dravyam kapha-pradhāna-roga-jāla-nivartikam | pavana-janya-rogeṣu
 kvacin nivartakā śoṣakāḥ, kvacin nivartakāḥ poṣakā ity arthaḥ |

tasya snehasy prayojanam āha – angeti |

aṅgāṅga-sarṅgo' ṅga-vilepanād aṅgāṅga-vibhajanaṃ vibhāti || II.79 ||

aṅga-lagna-rogaṅām tat-tat-sthala-saṃsargāt rogo vinaśyati | atyanta-vedanā-bhāvāt aṅgeṣu lepana-
 mātrād eva tan nivartate | doṣa-sañcārābhāva-jāsthī-karṇa-nāsādi-sandhi-jīvaneṣu vimardana-pāda-
 ghaṭṭanam samyak-kāryam | tena saṅkucitāṅgāt samyag-vikāro nivartate | garbhāśayastha-piṇḍastha-
 sarvāṅga-janaka-kāryam mātur-aṅga-hetukaṃ tad anyā (hetukatve sati tadd hetukatvāt | piṇḍāṅgam
 mātur-aṅga-janyam iti pratipāditam | piṇḍa-sthita-jāṭharānala-kāryasya hetor drṣṭatvāt, tasyāpi
 mātur-āhāra-rasajanyatvāt | pārthivādhikya-dravyādanāt pārthivāṅgam bhavati | ab-dravyāna-
 kāryasya ab-dravyādhikyadravyādanam hetuḥ | piṇḍa-sthita-jāṭharānala-kāryam taijasa-
 dravyādhikya-janyam | tasmād antarvatnyā gṛtām pāyayed ity āha – antarvatnyeti |

antarvatnī-janya-jāta-vedā antarvatnī-ghṛtādāna-janyaḥ || II.80 ||

antarvatnī-janya-jāta-vedā eva jāṭharānalo bhavatītyarthaḥ |

pratatriṇām aṅgāṅga-hetukatvam aṅdānām aṅga-janakatvam jāṭharānalasyāpi aṅda-sthita-ghṛtam eva
 hetuḥ | tat-taj-jātīya-dravyasyāpi garbhāṅdajānām īdṛśa-kārya-kāraṇa-bhāvāḥ pratipādyata ity āha –
 kecarāṅām iti |

khecarāṅgajanyatas saha sūrpīṣṭi pakṣi-śarīre || II.81 ||

taijas-dravyādhikyāśritāḥ ūrdhva-mārga-gatyāśritatvāt, agneḥ prajvalanavat | taijādhikya-śarīrād
 eva te jīvā aṅdashā evābhivardhante | aṅdotpatti-hetubhūtau pavanānalādhika-dravya-śarīrātmakau
 tāv eva pitarau | taj-jātīya-piṇḍāni svayam evābhivardhanti ity arthaḥ |

khagāṅām gagana-vartmārohaṇam kena hetunā prāptam ? pañca-bhūtātmakam śarīram iti
 lakṣaṇasya sarva-sādhāraṇatvāt | gamanāgamana-calanātmakam karma śarīra-sāmānyam ity ata āha
 – ārohaṇam iti |

ārohaṇaṃ gagana-vartmasu vrajatām || II.82 ||

khagānām ārohaṇa-karma analānilātmaka-dravya-guṇādhika-śarīratvāt | khe gamanaṃ sūkṣmārtha-gocaratvaṃ śītoṣṇa-sukha-sahiṣṇutvaṃ ca tena labhyata ity arthaḥ ||

bhūcara-śarīrāṇām tu pārthivāvayavādhikya-śarīratvāt bhūmi-sañcāra-sahiṣṇutvaṃ sneha-dravyādana-jātāyus-tejo⁷-reto dhāraṇaṃ bhavatīty āha – ghr̥teti |

ghṛta-plutānnādanād āyus-tejo-retāṅsi dadhāti || II.83 ||

khecarāṇām śarīrāṇām svatas siddha-dhātu-dārḍhyavattam | bhūcara-śarīrāṇām tan na rocate dhātu-dārḍhyam | tat-tad-rasavad-dravyādana-jātaupādhika-dhātu-darḍhyaṃ na svabhāvataḥ praptatvād ity arthaḥ |

nanu ghr̥ta-plutānnādanaṃ āyurādy abhivardhakam ity uktam | tac cintyaṃ, adhika-ghṛta-plutānnādanasya ajīrṇa-kārya-hetukatvāt, āyus-tejo-retasāṃ kṣīnatva-kāraṇaṃ ca, gurutva-kāryasya ca pratītatvāt | yāni dravyāṅy ajīrṇa-kāraṇāni tāni tu kṣīnatva-kāraṇāni | evam anvaya-vyatireka-pramāṇābhyāṃ siddhatvād ity ata āha – yogyeti |

yogya-dravyopayogair abhivardhate || II.84 ||

vyādhi-nivartakatvaṃ yogya-dravyāṇām yogah, tan nivartaka-rasavad-dravyatvaṃ rogābhāva-kāryasya nivartakatvaṃ, yad dravyopayoga-nivartakatvaṃ nāma rogābhāva-kāryasya hetutvam eva | abhivardhantām avayavā ity arthaḥ |

nanu idam apy anupa-pannaṃ, yogyāyoga-dravyopayoga-karma-kāraṇaṃ yāvad rogābhāva-kārya-hetukāpratiyogi-kārya-phala-prāpaka-dravyatvāt yāvad rogābhāva-kāryasya kāraṇatva-pratipādana-mātre paryavasitam | tāvad roga-nivartakaṃ prati hetutvaṃ pratipāditam | na tad garbha-saṃrakṣaṇa-mātrasya hetutva-pratipādakāvastheyam | atredaṃ dyotyate – piṇḍābhivardhaka-karma-mātraṃ pratipāditam ity asvarasād āha – edhanta iti |

edhante'smā ṛtavaḥ || II.85 ||

atra ṛtava ity ukte ṣaḍ-ṛtūnām vārdhikatvaṃ pratipāditam | idaṃ tu ṛtu-pratipādaka-prakāraṇaṃ ne bhavati, kiṃ tu garbhāśayastha-piṇḍābhivardhaka-kāryasya hetutva-pratipādakāvastheyam | atredaṃ ne dyotyate, piṇḍābhivardhaka-kārya-mātra-pratipādatvāt | tathāhi - ṛtu-karmodyeśya ṛtv-abhāva-kārya-hetuvābhivardhaka-karmādi viśiṣṭa-kāla-jñāpakatvaṃ ṛtur iti | tādrśa viśiṣṭa-kālo garbhāśayastha-piṇḍāvayavābhivardhaka-dravyādanaḥ ṛtv-abhāva-viśiṣṭa-kāryā edhanta ity arthaḥ ||

nanu ṛtv-abhāva-viśiṣṭa-kālābhivardhanena kathaṃ piṇḍāvayavābhivarddhiḥ ? tad yogyābhāva-kālasya adṛṣṭatvād ity asvarasād āha – anneti |

annād bhūtāni jāyante || II.86 ||

piṇḍāṅkurāvīrbhāva-hetukayāvad-dravyādanaṃ ṛtv-abhāva-kārya-hetukaṃ bhavatīti sortho'tra vivakṣita ity arthaḥ | sarva-rasa-dravyādanasya sarveṣāṃ api sambhāvitatvāt, sarvātrāpi kāryasyadrṣṭatvād ity asvarasād āha – jātanīti |

7 Le mot « *tejā-* » a été corrigé en « *tejo-* »

jātāny annena vardhante || II.87 ||

jāta-piṇḍāśayaḥ pūrvokta-rasa-dravyādana-hetur iti pratipāditam ity arthaḥ ||

annādanam śarīra-dārḍhya-kāraṅgam iti anvaya-vyatireka-pramāṇa-siddhatvāt | “yat-satve yat-satvaṃ yad-bhāve yad-bhāvaḥ” iti nyāyena annādane sati śarīra-dārḍhyaṃ tadbhāve tadbhāva iti nyāyānaya-siddhatvāt | anyathā siddheś ca – divā abhuñjānasya devadattasya satvaṃ rātri-bhojanam anatareṇa satvaṃ nopalabhyate, svāvayava-vyatirikta-piṇḍāvayavābhivardham ne bhavati, anyasādhanasya anyāvayāhetukatvāt ity asvarasād āha – adyata iti |

adyate 'tti ca bhūtāni || II.88 ||

tri-vidha-bhūtāni | sātāvika-rājasika-tāmasa-dravyādanāt tat-tad-guṇa-bhūyiṣṭha-śarīrābhivṛddhi-kāraṇatvāt tri-guṇātmakaṃ śarīram | bhūtāni tat-tad-abhivardhaka-dravyād utpadyanta ity arthaḥ |

uktārtham upasaṃharati – tasmād iti |

tasmād annam tad ucyata iti || II.89 ||

annam dhātu-padam puṣṭi-dam avayavābhivardhana-karam etādṛśa-guṇam prayacchati | iti śabdena hetur ucyate | rasavad-annam avayavābhivṛddhiṃ karoti | tasmād anna-rasamayaṃ upasaṃhṛtārtham śuddha-rasavad-annam prāṇamayaṃ piṇḍāvayavābhivardhakaṃ tad ucyata ity arthaḥ ||

annam tu sva-niṣṭha-rasa-guṇam prayacchati, avayavābhivṛddhi-karaṇe sāmartyābhāvāt śuṣkānnādanam viruddha-phalam prayacchati | katham annam jīvātur iti vaktuṃ śakyam ity ata āha – ghr̥teti |

ghṛta-plutānnam antarvatnyāḥ pradāpayet || II.90 ||

śuṣkānnam viruddha-phalam dadāti | ghr̥ta-plutānnam eva kārya-kāraṅgam | tasmād antarvatnyāḥ ghr̥ta-plutānnam dāpayet ity arthaḥ |

punar apy uktam artham upasaṃharati – tasmād iti |

tasmāt svāvayava-vibhavaṃ dhātu-varधानam kurvatyāḥ prajāḥ prajāyante || II.91 ||

ghṛta-plutānnādanam avayavābhivardhakaṃ ity uktam | yat kiṃcid vikāre sati tan nivartakena nivartanīyam | tad ghr̥ta-plutānnam eva nivartakam iti vaktuṃ na śakyate, guru-dravyatvāt | tasmād asaṅgatam ity asvarasād āha – tad iti |

tac-choṣaka-poṣaka-dravyaṃ tatra bheṣajam || II.92 ||

vikāre sati śoṣaka-poṣaka-dravye kārya-kāraṅga bhavataḥ | jāta-śiśoś ca pratham-artau prathamam śoṣaka-dravya-jāta-rujaḥ bheṣajam, poṣaka-dravya-jāta-rujaḥ poṣaka-dravyam nivartakam | evam daśama-māsa-paryantam anyonyam nivartakam bhavati | garbhastha-śiśor yāvad dravyam abhivardhakaṃ bhavati tāvad dravya-mātam bheṣajam ity arthaḥ ||

nanu garbhastha-śiśuvaj-jāta-śiśur api bheṣaja-dravaiḥ poṣyate | prathamotpanna-śiśoḥ dravyādana-jñānaṃ naidhate | mātur-āhāra-rasāhāra-janya-pratikāraka-rasavad-dravyādana-bheṣaja-karmaṇaḥ poṣaka-dravyatvāt | tadvad atrāpi poṣaka-dravyāny eva hetur iti vaktum aśakyatvād ity asvarasād āha –evam iti |

evam uttarottarābhivṛddhir māse māse || II.93 ||

yāvad yogya-rasādanam pakṣī-kṛtya kiṃcit kiṃcid edhitavyam | avayavās ca kālās ca deśās ceti etān uddīśya tat-tad-yogya-dravyam edhitam hitam nivartakam bhavatīty arthaḥ | śoṣaka-poṣaka-dravyasya iyaṃ vyavasthā kṛtā | evaṃ prati-māsam cikitsā-karaṇam kartum ayogyam | vardhiṣṇoḥ śarīrasya vṛddhi-karaṇa-dravyādanam eva yogyam ity asvarasād āha – yāvad iti |

yāvad-vārdhikās tatra bheṣajāḥ || II.94 ||

vārdhika-dravya-mātram praśastam bhavati | tathā ced ati-prasaṅgas syāt | yāvac chabdārtham mahimnā yāvad yogya-rasavad-dravyādanam vivakṣitam ity arthāt | na kevalam yāvad vārdhika-dravyam vṛddhi-kāram bhavati, kāla-vaśāt oṣaka-kārya-guṇa-svabhāvatvāt ity ata āha – sarpiṣeti |

sarpiṣā poṣya-poṣakāḥ || II.95 ||

yāvad vārdhika-dravyam sarpiṣ-saṃyogānala-pāka-janyam saṃskāra-viśiṣṭa-pāka-rasavad-dravyam kārya-kāram bhavati, snehavad-dravya-saṃyogajanya-vārdhika-guṇa-prāpaka-dravyatvād ity arthaḥ ||

laṅghanādinaḥ doṣe kṣiṇe sati dhātu-śoṣe sati tatra poṣaka-dravyam kārya-kāram “asau poṣaṇa-karo bhavatīti” | tatra śoṣaka-dravyeṇa nivartaka-karaṇam ayogyam ity ata āha – neti |

na poṣaka-kāle śoṣakāḥ || II.96 ||

poṣaka-kārya-karaṇa-yogya-kāle śoṣaka-dravya-kālocita-karaṇam ayogyam ity arthaḥ || nanu poṣakās ca śoṣakās ca loke vyvahāra-yogyāḥ ṣaḍ-rasā eva | ekaika-rasavad-dravyasya ekaika-dhātu-poṣakatva-prayojakatvam āgatam | tāvat poṣakatvasya svata eva siddhatvāt | rasavad-dravyātirikta-dravyābhāvās ity asvarasād āha - ṣaḍ-rasā iti |

ṣaḍ-rasās sapta-dhātu-poṣakāḥ || 97 ||

rasāsṛjor ekāikatva-kaṣāya-rasavat-poṣakatayā janayitā ca ? tasmād eka-rasa-pradhānatvād ity āśayam manasi nidhāya ṣaḍ-rasānām sapta-dhātu-poṣakatvam vaktum sukaram ity arthaḥ || tathā hi – sapta-dhātu-guṇakam tasyopakāram, teṣām ṣaḍ-rasa-poṣakatvasya svat eva siddhatvāt | tasmād idam asaṅgatam ity asvarasād āha – rasa iti |

raso hy asṛk || II.98 ||

raso vai saḥ || II.99 ||

rasa-dhātur asṛg bhavati eka-rasa janyatvāt | antas sthitas san raktam ity abhidhīyate | sa eva bahir gataś cet sveta-rūpeṇa sravati | tad-rasanendriyam uṣmaṇā bahir gataṃ bhavati | raso lālā-rūpaḥ sa eva raśmiḥ | taj jñānavān ātmā | tad viśayaka-jñānam ānanda-hetukam | rasanendriya-jñāna-grāhaka-jñāna-gocara-jñānam yasyāsti tasyaivānando bhavatīty arthaḥ ||

dvi-rasārtha-janḡhayoḡ nāsikāyāḡ śuddhāśayaḡ māsi māsi prathamartau vṛddhis sarva-jantūnāḡ
yogya-yogo nava ॥

*ity āyurvedasya dvitīya-prāśanasya bhāṣyaḡ yogānandnātha-kṛtaḡ
suprasiddhaḡ mahā-jana-sammataḡ prati-sūtra-vyākhyāna-pūrvakaḡ
āyurveda-bhāṣyaḡ lokopakāraḡ sampūrṇaḡ*

—•—

tṛtīyaḥ praśnaḥ

nanu rasa-jñānaṃ labdhvā” nandī bhavatīti sūtra-vyākhyānaṃ kṛtam | tac cintyam | jīvātmanāṃ ānandānubhavavattvaṃ, bāhyendriyāṇāṃ bāhyārtha-viśayaka-gocara-jñānaṃ ānanda-hetukaṃ na bhavati, tad viśayaka-jñānānubhavasya indriyārtha-saṃyoga-kāla-mātraṃ ānanda-hetukaṃ, tad-vināśe sati tan-nāśāt | bāhyendriya-viśayānubhavasya tat-saṃsarga-nāśe sati tan-nāśāt ity asvarasād āha – atheti |

atha yogānuśāsanam || III.1 ||

atha-śabdenānantaryaṃ sūcyate | ṣaḍ-rasavad-dravyādanasya śarīra-dārḍhya-kārya-hetutvaṃ sampratipāditam | tasmād dr̥htara-dhātava ātma-manas-saṃyoga-sampādanārthaṃ hetubhūtāsantaḥ tad-viśayaka-jñānānubhavānandaṃ antar-indriyātmā-saṃyoga-janyaṃ bhavati manasi nidhāyāha jīvātmanaḥ paramātmānusandhānam ānanda-hetukaṃ bhavati |

nanu yogānuśāsanam api ajīrṇābhāva-sampādanārthaṃ kāraṇaṃ bhavatu | tathā sati āma-nivṛtter eva phalavāt aniṣṭa-parihāra-mātraṃ phalaṃ labhyata ity ata āha – tasmād iti |

tasmād yogaḥ phaladaḥ || III.2 ||

viśayānubhavo viśayānanda-hetukaḥ | ātmānubhavo’py ātmānanda-hetukaḥ, ānanda-hetuka-kāryasya ubhayor api samānatvāt | yogānuśāsanena kim adhika-phalaṃ labhyata ity āśaṅkya anitya-viśayaka-jñāna-gocara-jñāna-janya-kāryam anityaṃ bhavati | ātmano nitya-dravyatvāt nitya-dravya-viśayaka-jñāna-gocara-jñānam eva ānando bhavati | antar-indriyatya manasaḥ ātma-gocara-svabhāvatvena sarva-kāle ānandānubhavo labhyata iti ātma-manas-saṃyogasyaiva yogatvāt yogaḥ śāśvataṃ phalaṃ prayacchatīty arthaḥ |

nanu paramātmānā nitya-dravyatvād vibhutvāc ca sarvadā manasaḥ ātmanā samavetya sthitatvāt sarvadā ānandānubhava eva bhavet | indriyasyārthena samavetya prāpya prakāśatva-niyamāt | taj-jñāna-gocara-jñānaṃ ātmano viśayīkṛtaṃ bhavati ity ata āha – prakṛtīti |

prakṛti-puruṣāntar-mukha-jñāna-gocara-pratyaya-prakṛti-pariṇāmo yogaḥ || III.3 ||

prakṛti-viśiṣṭa-puruṣaṃ viśayīkṛtya antar-indriyeṇa manasā guṇa-viśiṣṭa-paramātmānā viśayīkṛte sati bāhyendriyārtha-viśaya-jñāna-virāmeṇa tādr̥śa guṇa-viśiṣṭa-paramātmānubhavasya paramānanda-hetukatvāt tad viśaya-jñāna-yogaḥ pariṇāma-yoga ity arthaḥ | prakṛti-puruṣa-viśiṣṭa-dravyaṃ yadā viśayo bhavati tadā ānandānubhava ity arthaḥ | tathā sati viśayānandaṃ uddīśya prakṛti-viśiṣṭātmā-viśayaka-jñānaṃ paramānanda-hetukaṃ iti sarvadā ayam ānandānubhavaṃ viśayīkarotu, kiṃ bāhyendriya-viśaya-gocara-jñānena, alpānandānubhava-hetukatvād ity ata āha – raja iti |

raja-udrekād asthiraṃ bahir-mukhāt sukha-duḥkha-hetu || III.4 ||

paramātmā kaṃcit kālaṃ rājasā-guṇa-viśiṣṭo bhavati | kaṃcit kālaṃ sātvikā-guṇa-viśiṣṭo bhavati | kaṃcit kālaṃ tāmasā-guṇa-viśiṣṭo bhavati | yadā jīvātmani rājasādi-guṇaḥ ātma-bhāvāḥ bhavanti tad-guṇa-viśiṣṭa ātmā manasā saṃyujyate, mana indriyeṇa, indriyam arthena, indriyāṇāṃ prāpya prakāśatva-niyama ity nyāyasya dr̥ṣṭatvāt | rājasā-guṇa-saṃsṛṣṭa-doṣa-vaśāt ātmānubhavaṃ vidhāya

bāhya-viṣayaka-sukham anubhūyata ity arthaḥ | yadā satvo jīvaḥ tāmas-guṇa-viśiṣṭo bhavati tadā tāmas-guṇa-viśiṣṭas san duḥkhānuṣaṅgaṃ sukham anubhavatīty āha –tama iti |

tama-udrekāt kṛtyākṛtyū jñānāt krodhādibhir niyamito mūḍhaḥ || III.5 ||

tāmas-guṇādhiḥyāt kārya-viveka-jñāna-rāhityena mūḍha-manāḥ krodha-dveṣādibhiḥ tad-viṣayaka-jñānam anubhavati | iṣaṇa-traya-viśiṣṭa-tad-viṣayaka-sukham anubhūyata ity arthaḥ | yadā satvasya sātāvika-guṇāvīrbhāvo bhavati tadā *dharma*-pratipādaka-vedānta-śāstreṣvāsaktaḥ sva-*dharma*-śāstrapratipādyā karmācareṇa sukarma-janya-sukham anubhūyata ity āha- sātāviketi |

sāttvikodayāt sukham || III.6 ||

duḥkhābhāva-sādhaka-śabdādi-pravartakaṃ sātāvikaṃ | jīvaḥ sātāvika-guṇāvīrbhāve sati tad-*dharma*-pratipādaka-kārya-karaṇena svarga-viṣayaka-sukhaṃ bhukta ity arthaḥ |

nanu jīvātmanaḥ kadācid rājasa-guṇanubhavaḥ, kadācit sātāvika-guṇanubhavo dr̥ṣyata iti pratipāditam | niyamena tri-guṇanubhavasya ko hetur ity ākāṅkṣāyam āha – madhureti |

madhur-rasānnādanād anusāttāvika-guṇa-hetukam || III.7 ||

madhura-rasa-viśiṣṭam annaṃ yo bhukte sa sātāvika-guṇavān bhavati | sa jīva aupādhika-guṇam bhukte |

tri-guṇā madhurāmla-kaṭu-rasādāna-hetukā ity āha –amlīti |

amlībhūtānnādanaṃ rājasa-guṇa-kārikam || III.8 ||

kaṭukās tamo-guṇa-hetukāḥ || III.9 ||

yasya madhura-rase pritiṛ āste sa mumukṣur bhavati | sa itara-rasānnādanaṃ vihāya madhura-rasavad dravyaṃ bhukta ity āha – mumukṣor iti |

mumukṣor mādhuryam || III.10 ||

madhura-rasavad-dravyaṃ mokṣa-hetuḥ | rājasa-tāmasa-janaka-rasābhāvatve sati sātāvika-guṇahetuka-rasavad-dravyatvāt | yo rasaḥ sātāvika-guṇa-prado na bhavati sa mokṣado’pi na bhavati, kaṭu-rasavat | sarvadā mumukṣubhiḥ mādhurya-rasaḥ pāna-yogyo bhavati sātāvika-guṇa-hetuka-mokṣa-phala-prado bhūtvā sātāvika-guṇa-kārikatvāt | sātāvika-guṇasya mokṣa-hetukatvāc ca |

nanu rājasa-guṇena sukhānubhave sati such-hetubhūtārtha-tattva-jñāne sati sukha-viṣayaka-tāra-tamyānubhavo bhavati | nityānandānubhavaṃ mokṣa-hetuka-sukhyaṃ madhura-rasa-janyaṃ | āmla-rasa-janyaṃ rājasa-guṇa-viṣayaka-sukham anubhūyate | tasmād dheyopādeya-viveka-jñānaṃ rājasa-guṇajanya-sukhānubhava-vyatirekeṇa mokṣa-hetuka-jñāna-janya-sukhaṃ jñātum asākyam ity asvarasād āha – āmleti |

āmla-rasādanāt sukham ekam anubhūyate || III.11 ||

āmla-rasa-janya-sukhaṃ dr̥ṣṭānubhava-deśa-deha-kālāntara-bhāvya-mokṣa-viṣayaka-sukhaṃ pratyakṣānubhavam ity arthaḥ | tasmād idam eva mukhyaṃ iti eka-śabdena jñāpyate |

such-duḥkhābhāva-prayojakatvaṃ tad-duḥkhānubhavaṃ vinā jñātump aśakyam ity ata āha – uṣṇeti |

uṣṇa-raso duḥkhānuṣaṅgāt sukhaṃjanayati || III.12 ||

sukhānubhavo duḥkhānubhavābhāvasya sukhatvād ity arthaḥ | nanu duḥkha-kārya-kāraka-karaṇa-jāta-duḥkhaṃ anubhavaika-nāśyam | sukha-jñānaṃ tu duḥkhānubhava-pūrvakam | sukhānubhavasya duḥkhābhāva-kārya-pratīyogikābhāvānubhava-jñāna-pūrvakatvāt | duḥkhānuṣaṅgavat-sukham api duḥkha-hetukam api bhavati | sucha-duḥkha-hetu-kārya-hetuka-sāmagrī-paripālanam eva puruṣārtha eva phalaṃ bhaved ity āśayaṃ manasi nidhāyaha – tadeti |

tadā draṣṭus svarūpāvasthānam || III.13 ||

draṣṭur īśvarasya svarūpāvasthānaṃ jagat-svarūpaṃ yasyāsti, sa īśvaras tu jagat-svarūpo bhūtvā tiṣṭhati | tasya sukhānubhavasya duḥkhābhāva-kārya-pratīyogikābhāvānubhavasyaiva puruṣārthatvāt | draṣṭuḥ svarūpāvasthānaṃ sucha-duḥkhānurūpaṃ bhavati ity arthaḥ | tasya jagat-svarūpa-śarīraṃ bhogāyatanaṃ | sukha-duḥkhānubhavo bhoga ity arthaḥ |

nanu paramātmāna īśvarasya nirlepanatvāt nirgiṇatvāt nityānandaanubhavadvāt tasya sukha-duḥkhādi-vaicitrayaṃ kathaṃ sambhavati, śarīradhiṣṭhānatvasya jīvātma-paramātmanoḥ samānatvād ity ata āha – sukheti |

sukha-duḥkha-mohātmikādyās trayaḥprādurbhavanti || III.14 ||

ahaṃ sukhī ahaṃ duḥkhī karmādhīna-karmaupadhika-rūpaḥ prakṛtyātmakatvāt | yadā jīvātmani āvrte sati ātmanaḥ māyā-śabalitatvāt tāvanto dharmā upalabhyanta ity arthaḥ | ata eva karmādhikāritvaṃ jīvātmana upalabhyate | ātmana eva mokṣādhikāri-svādu-rasānnādanam tasyaiva labhyate | taj-janya-sātvika-guṇo mokṣopakārako bhavati | tena kevalaṃ sukhaṃ bhukte | kaṭu-rasa-dravyādanam yadā bhavati tadā duḥkhānuṣakta-sukham anubhūyata ity ata āha – tad iti |

tad-rajās tadd-hetu-guṇa-bhūta-jātam || III.15 ||

tad raja iti tac chabdena satva-rajās-tamo-guṇā vivakṣitāḥ | teṣāṃ madhye prathama-guṇa-rajo-guṇa-kāryaṃ hi āmla-rasavad-dravyam | rajo-guṇa-bhūtasya āmla-rasavad-dravyaṃ kāraṇaṃ bhavati ity arthaḥ | tat tu satva-guṇa-kāryasya svādu-rasa-lavaṇa-rasa-janyatvaṃ tamas-satva-guṇayoḥ hetubhūtaḥ ity arthaḥ | sūtre hetava iti bahu-vacana-yogasya vidyamānatvāt tamas-satvayor api grahaṇam |

nanu ukta-rītyāsvādv-āmla-lavaṇa-rasānāṃ yojakaṃ satva-rajās-tamo-guṇa-janaka-mātraṃ pratipāditam | vāta-pitta-kapha-janya-rogāṇāṃ nivartaka-rasa-dravyasya anyathā siddhatvāt tan nivartaka-dravyādd hīnena janya-rogāḥ kathaṃ nivartanta ity ata āha – yatheti |

yathā-roga-nivartakāḥ śoṣaka-poṣakāḥ || III.16 ||

svādu-rasavad-dravyaṃ satva-guṇa-hetukam | āmla-rasavad-dravyaṃ rajo-guṇa-hetukam | lavaṇoṣṇa-rasavad-dravyaṃ tamo-guṇa-hetukam | n ate roga-nivartakāḥ | kimtu śoṣaka-poṣaka-dravyādanād eva aneka-dravyayo tvena bahu-rasavad-dravyaṃ roga-nivartakaṃ bhaved iti vaktavyam | rogas tu yadā āvirbhūto bhavati tadā saḥ anekāmayān anujāyate | tatra tad-roga-nivartakena aneka-rasavad-dravya-bāhulyena bhāvyaṃ ity arthaḥ |

nanu atra satva-rasavad-dravyaṃ vā roga-nivartakam ? yat kiṃcid rasavad dravyaṃ vā ? nādyah ati-prasaṅgāt | yat kiṃcid dravyādanam iti cet tadā eka-rasavad-dravyādanenāpi bhāvyam | tathā sati anyathā siddham iti asvarasād āha – yogyeti |

yogya-yogo yogaḥ || III.17 ||

yāvad rogānusāri-nidāna-jñānaṃ tat-tad-rasavad-dravya-nidāna-jñāna-pūrvakaṃ aneka-rogāmagata-rogasya bahu-rasavad-dravya-yoga-nivṛtti-sāmagrīkatvāt iti |

ṛṣir eva hi jānāti dravya-saṃyogajaṃ phalam |

bheṣaja-kalpa-vacanaṃ tu -

*deśa-kālānugūnyena saṅgṛhītaṃ yathā-vidhi ||
sthāpitaṃ bheṣajaṃ tais taiḥ kalpanair amṛtāyate ||*

yathā rogānusāri tat tad vidhi-codita-rasa-bāhulya-yogatvaṃ roga-nivartakam bhavātīty arthaḥ ||

nanu “adhikaṃ naiḥvā dūṣyate” iti nyāyena aneka-svādurasavad-dravyaṃ vāyu nivartakam | anekāmla-rasavad-dravya-melanaṃ pitta-roga-nivartakam | aneka-lavaṇoṣṇa-rasavad-dravyaṃ kapha-nivartakam | etādṛś ayoga-kalpanam eva yogya-yogo bhaved ity asvarasād āha – citteti |

citta-vibhramo viparyayaḥ || III.18 ||

yāvad roga-pitta-rasavad-dravya-melana-vyatirekeṇa yoga-karaṇaṃ viruddha-yogo bhavati | tat tu citta-vibhramo bhavati | cittaṃ manaḥ | tayor aikyena rajatatvābhāvavati śuktau rajataṃ yatra bhāsate tatra citta-vibhramo bhavātīty arthaḥ |

nanu rajatatva-prakāra-ka-jñāna-grāhaka-sāmagrī-viśiṣṭa-purovartinaṃ yadā viśayīkaroti rajatatva-prakāra-ka-jñāna-grāhaka-sāmagryā tad viśiṣṭam eva bhāsate haṭṭa-paṭṭaṇādau tathā dṛṣṭatvāt | yāvaj jñāna-gocara-sāmagryā abhāvāt citta-vibhramaḥ kathaṃ syād ity asvarasād āha – atad iti |

atasminṃs tad iti pratyayaḥ || III.19 ||

yatra rajatvābhāvavati śuktau rajatatvaṃ bhāsate tat tat | atasmin anyasmin tad iti bhramo jāyate | tatra vikalpaḥ, tad-viśayaka-jñāna-grāhaka-sāmagrī tad-viśiṣṭārtham eva gocarīkaroti purovarti-grāhaka-sāmagryā rasatvād ity ata āha – pitteti |

pittādhikaika-jātāt pītaś-śaṅkhaḥ || III.20 ||

pitta-prakopa-rasādanena pitta-rogo dbhavo bhavati | tatra kāca-kāmālādi roga-vaśāt śvaitya-guṇa-viśiṣṭa-purovartini pīta-guṇa-viśiṣṭo’yam iti jñāyaṃ jāyate, tat-tad-doṣa-vaśāt | tac ca tad-doṣa-viruddhādanād bhavati | tadā pītaś-śaṅkha iti jñānaṃ jāyate |

nanu sarve vyādhayaḥ doṣa-traya-janyāḥ | te sarve’pi tat-tad-rasādana-janyāḥ | atah sūtre pitta-viruddha-dravyādanāc citta-vibhramo bhavātīti bhāsate | tad-yuktam ity asvarasād āha – seti |

sā pratītiḥ pitta-viruddhāhāra-janyā || III.21 ||

bhrama-viṣayaka-jñānaṃ ca pitta-janyam | pītaś-śaṅkha iti jñānaṃ ca śuddha-pitta-viruddhāhāra-janyam | pavana-pitta-roga-janaka-viruddha-rasa-janyatve sati tad-viruddhāhāra-janyatvāt, yan **naivam** tan **naivam** yathā ghaṭādiḥ |

nanu śuktau idaṃ rajatam iti bhrama-viṣayaka-jñānaṃ jāyate | pītaś-śaṅkha ity atrāpi tathā pratīyate | tad ubhayaṃ yāvad dravya-rasavad-dravyādana-janya-nivartya-bhāva-kārya-hetubhūta-dravyaṃ tad viruddha-rasavad-dravyādana-kārya-hetu-pūrvakaṃ rasa-virasa-janya-rogaḥbhāva-kāraka-dravyatvāt, yan **naivam** tan **naivam** yathā ghaṭ |

nanu ya kiṃcid dravyaṃ viṣayīkṛtya atyanta-nirīkṣaṇāt pūrvam pramāṇatvenānubhūtam api tatraiva saṃśayo jāyate | tatra rasavad-dravyādanaṃ hetur na bhavati ity ata āha – atīti |

ati-nirikṣaṇe doṣa-pramāyāṃ saṃśayo bhavati || III.22 ||

indriyārtha-sannikarṣe sati tad artha-viṣayaka-jñānaṃ jāyate | tad viṣaye tatraiva tatkāle atinirikṣaṇa-doṣa-vaśād bhramo bhavati | tatrāpi pūrvajāta-rajata-pramā-viṣayaka-jñānaṃ atinirikṣaṇa-doṣa-janyaṃ na saṃśaya-jñānasya nivartakaṃ bhavatīty arthaḥ |

nanu yad viruddha-rasavad-dravyādanaṃ yāvad roga-hetukaṃ tat-tad-roga-nivartakaṃ iti vaktavyam | tathā satya-madhura-rasa-janyarogaṇāṃ nivartako Madura-rasa eva bhavati | yathā kadlīphala-virasa-janya-rogasya ajīrṇasya kadālīphala-rasa-dravyādanaṃ nivartakaṃ iti vaktum aśakyam ity arthaḥ | kiṃtu āmla-rasādyā nivartakā bhavayur iti tātparyam | yāvad dravyādana-jñānaṃ yat-kāle yathopalabdhaṃ tatkāla eva pūrvadinānnāpekṣayā ghutarānnādanaṃ pathyaṃ bhavatīti tat-kāla-yogyā-dravyeṇa prathama-dīna-janya-rogasya tat-kālocita-rogaḥbhāva-kāryasya prāg-abhāva-paripālanaṃ puruṣārtha ity arthaḥ | nanu rasa-virasānnādanāj jāta-pramā-pratīta-sthale yathā ghaṭa-jñāna-gocara-jñānanantaraṃ tatraivātī-nirikṣaṇena cakṣur-doṣa-vaśāt tat-pratīti-viṣaya-tad-viṣaya-tātkālika-saṃśayaḥ kathaṃ syād ity asvarasād āha - atyanteti |

atyantānimiṣa-dṛṣṭyā cakṣur-indriya-doṣas sambhavati || III.23 ||

tad doṣa-vaśāt tat-pramā atat-pratīti-viṣaya-sthale doṣa-grasthendriya-gocara-jñāna-janya-pramāyāḥ saṃśaya-jñānasya apratibandhatvāt tatra saṃśayo bhavatīty arthaḥ |

na pīḍayendriyāṇi na ca tāny ati-lālayet |

etad vacanānusāreṇa indriyātī-lālanam eva animiṣa-dṛṣṭir iti na saṃśaya | viruddha-rasādana-janyaṃ na bhavatīti viśeṣa-darśana-sāmagrī-saṃśaya-pratibandhakāt tan-nivartaka-rasādana-sāmagrī ? tasya janakatvābhāvāt | yadā yasya bhramo bhavati tasya rājasa-tāmasa-guṇa-pratipādaka-sāmagryā bhinnatvād it asvarasād āha – raja iti |

rajas-tamo-guṇa-hetuka-dravya-pariṇāmakāt pittād vibhramo bhavati || III.24 ||

rājasa-guṇa-janakāmla-rasa-virasa-dravyādanaṃ tad-guṇa-pradhāna-janaka-bhrama-hetukam | tāmasa-guṇa-janaka-lavaṇa-kaṭu-rasa-virasavad-dravyādanaṃ tad-guṇa-pradhāna-janaka-bhrama-hetukam | tasmād bhramas tu rasa-viras-janyaḥ | saṃśayas tu na tathābhūta ity arthaḥ |

nanu yat saṁśaya-vyatireka-niścayau yat pravṛtti-pratibandhakau tan niścayas tadd hetur anumitau vyāptir iveti nyāya-śāstrānusāreṇa animiṣa-dṛṣṭi-doṣa-vaśād eva bhrama-jñānaṁ sambhavatīti ata āha – tad iti |

tad-viṣaye cākṣuṣīṅy anubhūtārtheṣu || III.25 ||

anyeṣāṁ pramātvenānubhūtārthe sa eva viṣayo yasya tasmin tad-viṣaye bhramo yasya bhavatīti sa bhramo nivartakena nivartyaḥ |

nanu indriyārtha-sannikarṣanantaraṁ ayaṁ ghaṭa ity jñāna-bhūtārthe jāte sati mamotpannaṁ jñāna-pramāṇam iti yo mānasika-bhramo jāyate tad-yāvad-rasavad-dravyādana-janya-roga-grastendriya-jñāna-gocaratvābhāvād ity asvarasād āha – yāvad iti |

yāvad-garbhāśayasthaṁ piṇḍaṁ tāvad-dravya-paripālanam || III.26 ||

yāvad garbhāśayasthaṁ mana ity arthaḥ | asmin manasi cakṣur-indriya-jñāna-gocara-ghaṭa-viṣayaka-manasi anyotpanna-jñānaṁ atad viṣayakaṁ tad-artha-pravṛtau na samarthaṁ pravṛtti-janakatvābhāvāt bhrama-viṣayaka-pramāvat | yāvad virasa-dravyādana-janya-roga-grastendriya-gocara-bhram-jñānaṁ mani-viṣayakaṁ mānasika-bhramānubhava-jñāna-gocara-sāmagrī-viśiṣṭatvāt | taj-jñāna-viṣayakaṁ piṇḍaṁ tad-bhrama-nivartaka-rasavad-dravyādana-paripālanam | bhrama-viṣayakaṁ jñānaṁ tan-nivartaka-rasa-dravyebhyo rakṣaṇīyam ity arthaḥ ||

nanu bhramotpādaka-virasa-dravyādanābhāva-kārya-hetubhūtārthādane sati adoṣās santaḥ tat-tad-indriyārtha-sannikarṣe jāte sati tadvati tat-prakāratvānubhavāt tatra bhramo na jāyate, saṁśaya-jñāna-janaka-sāmagry-abhāvāt | bhrama-pratyaya-viṣaya-gocarārtha-viṣayaka-jñāna-gocarajñānānubhavana tasya bhramādy-abhāva-viṣayakatvāt | taj-jñāna-viṣayaka-piṇḍasya bhrama-saṁśaya-jñāna-viṣayakatvena yat kiṁcit dravyādana-kāryāsaṁbhava ity āha – adoṣeti

adoṣa-jāta-piṇḍaṁ kvacin nivartayet || III.27 ||

āśayā duṣṭās santaḥ indriyārtha-sannikarṣe sati bhrama-viṣayakam eva gocarīkurvanti | tat-sādhāraṇa-jñāna-viṣayakasya adoṣa-grastendriya-viṣayaka-jñāna-gocaratvād ity arthaḥ |

nimitte hi pathyaṁ bheṣajam || III.28 ||

nanu nimitte sati rogo jāyate | tatraiva pathyaṁ kāryam | tatra laghv-annādanaṁ pathyam | tathā ca yadā āśayā doṣa-duṣṭā bhavanti tatra hīnādane āśayānāṁ riktatvam astīti vaktavyam | “rikte vāyuh prakupyate” iti sūtrārthānusāreṇa tatra vāyoh prabalatvāt samyag-gatyāśayābhāvatvāc ca indriyāṇi savikārāṇi bhavanti | tatra pathyaṁ bheṣajam iti sūtraṁ na saṅgatam ity asvarasād āha – yāvad iti |

yāvad-āhāra-pariṇāma-jātāḥ kliṣṭāḥ || III.29 ||

yāvad dina-bhojanam api āśayānāṁ kleśa-kārakam | hīna-bhojanam api āśayānāṁ ati-kleśa-kārakam | tad ubhayam api pathyaṁ na bhavatīti kṛtvā sūtram eva ākṣipatīty arthaḥ ||

kliṣṭāḥ kleśāḥ, akliṣṭāḥ akleśāḥ || III.30 ||

kliṣṭāḥ kleśā bhavanti | akliṣṭā akleśā bhavantiity arthaḥ ||

nanu hīna-bhojanāj jāta-rogasya hīna-bhojanam api pathyaṃ na bhavati | ubhayor api nivartakaṃ vaktuṃ na śakyata ity asvarasād āha –yāvad iti |

yāvat-prastutam aharahar-bheṣajam || III.31 ||

ahar-ahar-bhuktānām ajīrṇābhāva-karaṇena āśayānām bhuktatvaṃ yatra bhāti | āśayā nirduṣṭās santaḥ yatrendriyāṇām arogatva-pratipādanam tāvad gocara-jñānam eva tadvati tat-prakāratvaṃ vaktuṃ śakyata ity arthaḥ ||

nanu āśayeṣu rikteṣu vāta-prakopo bhavatīti pūrvaṃ pratipāditam | idānīm api yāvad rogāṇām prastutvaṃ nāma āmāśayasya bhukta-karaṇatvaṃ vaktavyam | tathā sati pratyahaṃ rikta-karaṇatvaṃ na योग्या ity asvarasād āha – yāvad iti |

yāvad-udbhūta-śoṣaka-guṇa-jātā rujaḥ tat-tad-udbhūta-poṣaka-dravyaṃ tatra bheṣajam || III.32 ||

yāvat kāryāṇām kāraṇībhūta-rasavad-dravyāvīrbhūta-śoṣaka-dravya-jāta-rujām nivartakībhūta-niṣṭha-poṣaka-dravyaṃ tāvad rogāṇām bheṣajam nivartakaṃ bhavatīty arthaḥ ||

pūrva-sūtrasyāsvārasyaṃ nissārayan āha – āmeti |

āma-nissaraṇa-kāryaṃ kartavyam || III.33 ||

pratyahaṃ āma-nissaraṇa-kāryaṃ kartavyam iti boddhavyam | “mama āma-vṛddhiḥ jātā” iti jñānānantaram āma-nissaraṇa-kāryaṃ vidhir iti jñāpanārtham āma-nivṛtti-karaṇam eva “pratyahaṃ mama āma-vṛddhir jāyate” iti yasya jñām asti tādrśam prati idaṃ bheṣajam bhavatīty arthaḥ |

nanu śoṣaka-dravyādāna-jāta-rogaṇām poṣaka-dravyaṃ tatra bheṣajam iti vaktuṃ na śakyate | śoṣaka-dravyādanam nāma śuṣka-dravyādanam | tena ajīrṇe jāte sati tan-nivarty-artham laṅghanam eva kartavyam | tatra nivartakībhūta-poṣaka-dravyaṃ bheṣajam bhavatīti ruk-pradarśanānantaram laṅghanena doṣa-prakopa-nivṛttim kṛtvā dhātva-abhivṛddhy-artham poṣaka-dravyaṃ tatra bheṣajam bhavatu, ādāv eva ruk-pradarśane jāte pratamata eva poṣaka-dravya-pradānena doṣaḥ prakupitā bhaveyur ity asvarasād āha –yāvad iti |

yāvad-dhātva-ānūkurābhivardhaka-dravyābhāva-jāta-rogāḥ tat poṣaka-saṃskāra-yukta-snehādayo nivartakāḥ || III.34 ||

kiṃcid viruddha-rasa-dravyādāna-jñānena rogāvīrbhāvāt pūrvam eva tan nivartakena nivartayituṃ sukaram eva | tad dravyānnādanād eva nivartayituṃ śakyate | anyathā rogānūkure jāte sati tan-nidān-hetubhūtāṅgāvīrvhāva-paryatam nivartakena te nivartyā bhaveyuh | dhātuṣu vyādhy-ānūkurāvīrbhāva-kāryābhāva-karaṇāj jāta-rujaḥ tatra poṣaka-dravya-yukta-snehādayo nivartakāḥ anyathā tat-poṣaka-dravya-yukta-snehādyāḥ tad-dravyais sahitāḥ tat-pānābhyaṅgāvalepanāt vyādhi-nivartayantīty arthaḥ |

nanu sarveṣāṃ sarva-padārthādanasya prastutatvāt sarva-dravyādanam roga-hetukaṃ bhavati | yāvad rogāṇām kārya-kāraṇa-bhāve jñāte sati idaṃ vyādhi-hetukaṃ dravyaṃ idaṃ vyādhi-nivartakaṃ dravyaṃ iti tayor vyāpti-grahe sati tathā vaktuṃ śakyate | sarvātrāpi tathāpyan anubhavana tayor vyāpter abhāvād ity asvarasād āha – mātur iti |

mātur-āhāra-rasāhāra-janitāvayava-sthita-rasāḥ pravartakāḥ || III.35 ||

tatra śīsūnām stana-pānādanena yāvad dhātuṣu vyādhy-aṅkurāvīrbhāva-kāryābhāva-kāraṇāj jāta-rogānām tan-nivartakībhūtāḥ śoṣaka-poṣakādayo mātuḥ rasāhāra-pariṇāmena sarva-roga-prāg-abhāva-paripālanam | stanya-pānena arogās santaḥ “śatāyuh puruṣaś śatendriyaḥ” iti roga-kārya-pratibandhakasya vidyamānatvāt nivartaka-nivartyānumitau vyāptir gṛhītuḥ śakyata ity arthaḥ |

nanu mātur āhāra-rasāhāra-janyāvayava-sthita-rasā vā āma-nivartakā iti pratipādyante | virasādanena mātur vikāre jāte sati tatra payas-sthita-rasāḥ anivartakāḥ bhavanti pravṛṭty-ād-hitā ity asvarasād āha – avikāram iti |

avikāraṃ nirikṣyainām mātṛjāṃ pāyayet || III.36 ||

mātus-stanaya-pānam śīsoḥ āmaya-nivartakaṃ na pravartakaṃ yadā bhavatitadā enām mātaram roga-nivartaka-dravyebhyaḥ avikāro yathā bhavati tathā kurvan taj-janyaçīçūn mātṛjāṃ stanyaṃ pāna-yogyam pāyayed ity arthaḥ |

śīsoḥ poṣaka-śoṣaka-dravyam api pravartakaṃ bhavati | kevalam stanya- pāna-mātram na pravartakam ity ata āha –yogyeti |

yogya-dravyeṇa ca tām poṣayet || III.37 ||

yogya-dravyeṇaiva ca tām poṣayet | mātṛ-stanya-pānādinā ajīrṇe jāte ne sneha-dravyam tatra prayojakaṃ bhavati | tat-tad rogo payoga-yogya-yoga-yuktaṃ gṛhṭam c tailam ca nivartakaṃ bhavatīty arthaḥ |

nanu mātṛ-stanya-payah taj-janya-śarīrāṇām roga-grastānām tat-payo nivartakaṃ bhavatīty uktam | itaḥ pūrvaṃ ṣaḍ-rasavad-dravyāṇām nivartakatvaṃ pratipāditam | idānīm mātṛ-stanyam eva sarva-vyādhīnām nivartakaṃ bhavatīti uktam | tathā cet ṣaḍ-rasavad-dravyāṇām nivartakatvaṃ na syādity asvarasād āha –yāvad iti |

yāvat-stanya-pāḥ tāvad-bālakāḥ stanya-pānam || III.38 ||

stanya-pānām śīsūnām dhātu-poṣakaṃ annādanāhetukatve sati rasavad-dravya-poṣaka-hetukatvāt | annādanam tu na dhātu-poṣakaṃ annādanāyogya-dhātu-poṣakatvāt poṣaka-dravya-janyatvāc ca ity anumāna vidhayā mātṛ-janya-payasām śīsoḥ dhātu-poṣakatvaṃ anvaya-vyatirekapramāṇa-siddham | yāvat stanya-pānopajīvyam śīsoś śarīram iti | sarvadā mātṛ-putratva-mātram śīsutva-jñāpakam na bhavatīti arthaḥ | mātur-ajīrṇe jāte sati tac-chīsoḥ tad ajīrṇa-vaśāt tat sadṛśā āmayās sambhavanti | tat pratikāras tu kena kāraṇena bhāvyaḥ | teṣām śīsūnām cūrṇa-gṛhṭa-tailādīnām asambāvutvāt, ayogyatvāc cal tat-tad āma-janyāmayānām tat-tad-vidhi-vihitena nivartayitum aśakyatvāt ity asvarasād āha – bāleti |

bāla-yogya-nivartakaṃ kuryāt || III.39 ||

stanya-pānāropajīvyā-kārya-viśiṣṭa-bālāmayānām nivartakaṃ brūmaḥ | tan-nivartakaṃ recaka-prasādhyam | mātur āhāra-jāta-stanya-pānena amitatvena jāta-rūja ubhaya-śarīra-janyatvāt | prāyaśā āma-pravṛddhyā tat-tad-recakaṃ sukumāra-dravya-yogya-karma-karaṇāt tat-tad-vyādhīnām nivartak ity arthaḥ |

nanu cākṣuṣa-pratīti-janya-pramā-pratibandhaka-lavaṇoṣṇa-rasavad-dravya-saṃśaya-vibhramau cākṣur-indriya-doṣa-janyau | tan nivartakais tu katham nivartat ity āha – śrotreti |

śrotrendriyāc chabda-jñānam || III.40 ||

śrotrendriya-janya-śābda-pramā-pratibandhaka-tikta-rasavad-dravyādanam tat saṃśaya-vyatirekānvayau yaj jñāna-pramā-pratibandhaka | kaṣāya-tikta-madhura-rasāḥ parīsuddhās santaḥ nivartakā bhavyur iti vaktavyatvāt | tathā sati rasanendriya-viśayaka-rasa-jñāna-janya-pratīti-pratibandhaka-saṃśaya-vibhramau kena kāraṇena nivartanīyāvityata āha – rasaneti |

rasanendriya-janya-bhramād āma-virasa-doṣādikaika-rasāt saṃśaya-vibhramau bhavataḥ || III.41 ||

rasanendriya-janya-śuddha-rasa-jñāna-pratibandhaka svādu-rasavad-dravyādana-vibhramādi-hetukau yat-saṃśaya-vyatireka-niścayau yāvad indriya-jñāna-gocara-pramā-pratīti-pratibandhaka tad viruddha-dravyādanam tadd hetur ity arthaḥ |

ghrāṇendriya-viśayaka-gandha-jñāna-janya-pramā-pratibandhaka-saṃśaya-vibhramau kena hetunā nivartyete ity ata āha – ghrāṇeti |

ghrāṇendriyād gandha-pratītis tathā || III.42 ||

ghrāṇendriya-janya-śuddha-gandha-jñāna-pramā-pratibandhaka-āmla-rasavad-dravyādanam bhrama-saṃśaya-hetukam | tan niścayas tadd hetur ity arthaḥ ||

śrotrendriya-viśayaka-śābda-jñāna-janya-śābda-pramā-pratibandhaka-saṃśaya-bhramau katham nivartayete ity ata āha – śrotreti |

śrotrendriyāc chabda-jñānam tathā || III.43 ||

śrotrendriya-janya-śābda-pramā-pratīti-pratibandhaka-kaṣāya-virasa-dravyādanam śābdika-saṃśay-bhram-hetukam bhavatīty arthaḥ |

tvag-indriya-viśayaka-sparsa-jñāna-janya-pramā-pratīti-pratibandhaka-tikta-rasavad-dravyādanam tat saṃśaya-bhrama-janakam | yat-saṃśaya-vyatireka-niścayau pratibandhaka tan-niścayas tadd hetur iti nyāyenaiva niścaya ity arthaḥ |

tvag-indriya-viśayakajñāna-pramāpratīti-pratibandhakadoṣa-nivṛtyartham pośakādhikya-śośakadravya-yogya-kāraṇam tan nivartakam bhavatu | pośaka-dravyāṇam nivartakatvam svādu-dravya-yukta-yoga-kāraṇam yasya bheṣajam nivartakam bhavati tad eva tvag-indriyam ity ata āha – śośaketi |

śośaka-dravyādhikya-jātūṣk-pratibandhaka-pavanānala-gati-jāta-doṣa-viśayaka-viparyaya-jñānam pramā-pratibandhaka-hetukam || III.44 ||

nanu pañcendriya-viśayaka-jñānam pratibandhaka-ruñ-nivartakam bhavatu | pośaka-dravya-yogārtha-śośaka-dravya-yoga-kāraṇam katham bhaved ity asvarasād āha – sārdrām iti |

sārda-dravyaṃ tatra bheṣajam || III.45 ||

sārda-dravyaṃ nāma appayaś ca mūtraṃ ca madhu ca tailaṃ ca ghṛtaṃ ca, idaṃ sārda-dravyaṃ bhavati | etad yogakaraṇaṃ viśiṣya jñāpyata ity arthaḥ |

nanu poṣaka-dravya-yuktālpā-śoṣaka-kalpaka-dravya-yogaṃ bheṣajam nivartakaṃ bhaved iti pratīyate | idānīm kavalaṃ sārda-dravya-yoga-karaṇena kiṃ phalaṃ bhaved ity asvarasād āha – sasneham iti |

sasneham ārdraṃ kāryam || III.46 ||

sneha-yukta-dravyaṃ nivartakam iti yathocyate tathā poṣaka-dravyādhikya-jāta-pārthiva-dravyaṃ cūrṇīkrītyāvapet | tat pāka-karaṇena nirdravaṃ yathā bhavasi tathā agnau vipācyā tat pāna-lepanābhyāṅgāvagāhanāt tat-taj-janya-pañcendriya-viśayakapramā-pratibandhakaṃ nivartayituṃ tad eva bheṣajam bhavati | na vaktavyam | tatra pratyakṣa-pramāṇena saṃśa-bhramayor nivāraṇasya śakyatvāt, ity āśayaṃ manasi nidhāya pratyakṣa-pramāṇa-svarūpaṃ vivicyate – cākṣeti |

cākṣuṣa-pratīṭṭara-janya-bhinna-viśayaka-jñāna-pramā-pramāṇam || III.47 ||

Cākṣur-indriya-viśayaka-nānubhave sati tad abhāvavati tat prakāratvaṃ taj jñānasya yathā viśayo bhavati tathā cākṣuṣa-pratīṭṭijanyetaratvaṃ tad bhinna-viśayaka-jñānaṃ pramāṇam iti tādrśa-pramāṇzna bhrama-nivṛtītyā satyāṃ tan-nivartaka-bheṣajam vinā tat-pramāṇasya jñātuṃ śakyatvād ity arthaḥ |

Nanu kāmīlā-roga-grasta-cakṣuṣaḥ asmin śaṅkhe pīta-viśayaka-jñāne jāte śaṅkhaḥ śvetaḥ śaṅkhatvāt ity anumāna-pramāṇena na pītatva-bhramaṃ nivartake puro-vartini pītatvānubhavasya balavattvād iti tat-taddoṣa-rāhityam eva bhrama-saṃśaya-pratibandhakaṃ bhaved ity āha – nirdoṣeti |

nirdoṣa-cakṣus tatra janakam || III.48 ||

tadvati tat-prakāratvaṃ doṣa-rahita-cakṣuṣā gṛhyata ity arthaḥ |

nanu bhūyo darśanena dhūmāgnyor vyāpti-grahe sati dhūlī-pātaṃ dr̥ṣṭvā yatra vahni-bhramo jāyate tatra pūrvānubhava-vyāpti-grahasya adoṣa-viśayakatvāt bāhya-jñāna-viśayaka-jñāna-gocara-sāmagrī-virahād eva bhramo jāyate | tad bhramasya doṣa-janyatvaṃ na vaktavyam ity asvarasād āha – cakṣur iti |

cakṣur-gṛhīta-laiṅgika-jñānaṃ pramāṇam || III.49 ||

nirdoṣa-cakṣuṣā bhūyo bhūyaḥ dhūmaṃ dr̥ṣṭvā vahni paśyati, yatra dhūmas tatrāgnir iti | tatra doṣa-janaka-rasvad-dravyādanaṃ na kāraṇam | tad abhāve’pi bhrama-darśanāt | bāhyendriya-viśaya-jñāna-gocara-sāmagrī-vaikalyād eva bhramo jāyate | tatra rogotpādaka-sāmagrī-janyau bhrama-janaka-sāmagrī-janyatvāt | tatra virasa-janya-rogotpādaka-sāmagryā niyamena dr̥ṣṭvāt | āgama-pramāṇenāpi bhrama-nivṛtteḥ bhramo nivartya ity āha – bhrameti |

bhramābhāva-janakam āpta-vacanam āgamaḥ || III.50 ||

āpta-vacana-janyā pramā sva-doṣa-janya-pramā-pratibandhikā na bhavati | āpta-vacanasya bhramābhāva-pratīti-janakatvāt | tasmād rasa-virasajanya-doṣa-hetunāndriya-gocara-bhrama-

viṣayaka-jñānaṃ pratyakṣeṇa vā anumānena pramāṇena vā āgama-pramāṇena vā doṣa-janya-
bhrama-jñānaṃ nivartate | tatra doṣāṇaṃ eva kāraṇatva-pratipādanād ity arthaḥ ||

nanu dhūlī-pāṭalaṃ dṛṣṭvā dhūma-bhramo yatra bhavati tatra doṣa eva hi kāraṇam, na tat-pramā-
janaka-sāmagrī | tathā sati doṣoṭpanna-kāle doṣa-sāmagrī-satvāt sarvatrāpi bhram eva syād ity ata
āha – doṣeti |

doṣa-janya-jñāna-viṣayako viparyayaḥ || III.51 ||

viparyaya-jñāna-mātrasya doṣa-janyatvāt pītaś-śāṅkha iti bhrama-sthale śvaityānumānaṃ bhrama-
nivartakaṃ bhavatīty arthaḥ | nanu śuktiṅdriya-viṣaya-saṃsargānantaraṃ śukti-viṣayaka-jñāne jāte
sati ahaṃ śukti-viṣaya-jñānavān iti pratītir bhavati | tad anantaraṃ tatraiva anyasya bhramo jāyate |
any-puṃsaḥ atasmin tad iti jñānaṃ utpannam iti anyena vākye prayukte sati śukti-jñānānubhavād
devadattasya ca śabda-jñānānantaraṃ mamotpannaṃ śukti-jñānaṃ pramāṇaṃ vā na veti
pūrvānubhūta-viṣayikāyāṃ devadattasya ca śukti-jñāna-viṣayaka-pratītau vikalpo jāyate | tad
bhrama-jñānaṃ rasa-virasa-janya-roga-hetujaṃ na bhavatīty asvarasād āha – śabdeti |

śabda-prayoga-janīta-jñāna-pratīti-viṣayo vikalpaḥ || III.52 ||

mad indriyārtha-gocara-yogyā-purovartī-dravyaṃ śuktitva-jñāna-viṣayaka-jñānaṃ bhavitum arhati
samartha-pravartakatvāt | asmin viṣaye tad utpannaṃ jñānaṃ rajata-viṣayakaṃ saṃśaya-jñāna-
grāhaka-sāmagrī-vyatirikta-sāmagrī-janyatavāt, etad rajata-viṣayaka-jñānaṃ apramāṇaṃ asamartha-
pravṛtti-janakatvāt ity anumāna-vidhayā saṃśaya-nivṛtteḥ kartuṃ śakyatvāt | atra saṃśaya-bhrama-
janaka-rasa-virasa-dravyādanasya adṛṣṭatvāt para-prayukta-vākya-janyajñānaṃ pramā-viṣayakaṃ
bhavatīty arthaḥ |

nanu idaṃ purovartīndriya-viṣayakaṃ pramā-pramā-gocarobhaya-jñāna-grāhaka-sāmagrī-
viṣayakaṃ śukti-rajatobhaya-viṣayaka-jñāna-grāhaka-sāmagrī-janyatvād ity asvarasād āha – sad iti |

sad-asat-sambandha-viveka-vidhi-rahita-jñāna-viṣayakam || III.53 ||

asmin viṣaye devadattasya jñānaṃ śukti-viṣayakam | yajñadattasya jñānaṃ rajata-viṣayakam | etasmin
viṣaye sad-asaj-jñāna-gocara-jñānaṃ idam iti nirṇetum aśakyātvāt idaṃ jñānaṃ na roga-janyaṃ,
kiṃ tu anya-prayukta-vākya-janyaṃ, tad anya-jñānasya, roga-janyatvāt | mamotpanna-jñānasya
aroga-janyatvād eva sad-asat-vidhi-rahita-jñāna-viṣayakaḥ sa eva saṃśayo bhavatīty arthaḥ |

itaḥ paraṃ kaiścid vyākhyātaṃ vyācaṣṭe – purovartī-śuktisac-chabdasya kāśakalaṃ indriya-
viṣayakam artho bhavati | tat-padārtham uddīśya haṭṭa-paṭṭaṇa-sthita-rajata-sadrśa-cākacakyādi-
sāmagrī-jāta-purovartī-jñāna-viṣayaka-śuktau anyasya idaṃ rajataṃ iti jñānaṃ tad ajñāna-
viṣayakaṃ asat-viṣayakaṃ vā sādhyam, tat-sambandha-viveka-jñānaṃ ity ucyate | tad-virahita-
jñānasya yaḥ padārtho viṣayo bhavati sa evārtho jñāna-viṣayaka ity arthaḥ |

nanu itara padārtha-jñāna-rahita-jñāna-viṣayakaṃ pramātvam iti vaktavyam | tathā sati asmin jñāna-
viṣayaka-jñāna-kāle sarva-padārtha-sāmagry-abhāvāt kathaṃ purovartī-jñānaṃ pramātvam jñātuṃ
śakyata ity asvarasād āha – abhāveti |

abhāva-pratyayāvalambanā vṛttiḥ nidrā || III.54 ||

nitarāṃ purovartī-viṣayaka-jñāna-gocara-jñāna-grāhaka-sāmagrī-kāle tad itara padārtha-jñāne sati
itarābhāvavati pramāṇatvaṃ jñātuṃ śakyata evety arthaḥ |

sā pratītiḥ tikta-kaṭu-rasavad-dravyādanād bhavati || III.55 ||

nanu sarva-padārthendriya-sannikārṣa-sāmagryām satyām tat-tat-sāmagryā tat-tad-artho grahītuṃ śakyate | tasmāt sarva-padārtha-viśayaka-jñāna-grāhaka-sāmagrī yāvaj-jñāna-sāmagrī śukti-
viśayaka-jñāna-grāhaka-sāmagrī tāvat sāmagryāḥ tadānīm asaṃbhāvitatvāt kācit sāmagrī vaktavyā |
sā sāmagrī tikta-kaṭu-rasavad-dravyādana-sāmagrī yasyāsti sā sāmagrī sarva-padārtha-grāhikā
bhavatīty arthaḥ |

nanu sarva-padārthetaratvaṃ śuktau kathaṃ sambhavati sarva-padārthānām sānnidhyābhāvāt | ukta-
rītyā purovartinam grahītuṃ na śakyata evety asvarasād āha – pramāṇeti |

pramāṇenānubhūtārthāsaṃpramoṣaḥ smṛtiḥ || III.56 ||

pramātvena pūrvānubhūtārtham purovarti-
viśayaka-jñāna-grāhaka-kāle padārthatvāvacchedena
pūrvānubhūta-padārtham upasthitā bhavantīty atra na śaṅkā-
viśayā bhavantīty arthaḥ | tāvad arthān
manasi smṛtvā pramoṣa-rāhityam kartuṃ śakyata
evety arthaḥ | sātvalika-guṇodaya-sāmagrī
madhura-rasavad-dravyādana-sāmagrī | tena
hetunā manasā padārthatvāvacchedena
sarva-padārthān saṅgrhya smartuṃ śakyata
evety āha – madhureti |

madhura-rasa-pariṇāmāj jāta-sāttvikodayāt so 'yam iti vyapadeśaḥ || III.57 ||

madhura-rasavad-dravyādanam yasyāsti tat-pariṇām-
vaśāt sātvalika-guṇodayo bhavati | tat-sātvalika-
guṇa-mahimnā sarva-padārthopasthitim manasā
saṅgrhītuṃ śakyata evety arthaḥ | tasmāt so'yam
iti vyapadeśo bhavatīti pratīyate |

nanu śuddha-rasa-pariṇāmena sātvalika-guṇodayāt
indriyārtha-saṃyoge sati tadvati tat- prakāra-
katayā tan-niṣṭha-prāmāṇyam grahītuṃ śakyate |
virasānnādanena rogī bhavan atdvati tat-pramāṇyam
grhṇāti, tatra doṣa-sāmagryā balavattvāt iti
rasa-virasa-dravyādanam prāmāṇyāprāmāṇya-
grāhaka-sāmagrī ity ukte idānīm yogābhyāsa-
vaśāt prāmāṇyam grahītuṃ śakyata evety
asvarasād āha – itareti |

itarendriya-yoga-virāmo 'ntara-niyamito 'bhyāsaḥ || III.58 ||

svasya indriyārtha-sannikarṣe sati taj-jñāna-
viśayaka-jñāna-niṣṭhā-prāmāṇya-jñāna-
pratibandhakāḥ | itara padārthāropana-
sāmagrī-saṃpādana-
viśayārthāḥ itara śabdena
pratipāditāḥ | svendriya-
viśaya-jñāna-grāhaka-
sāmagryām satyām tad-
viśayaka-jñānam tad-
viśayaka-jñānābhāvaś ca |
evam itarendriya-yoga-
virāmaḥ | tad-virāmaḥ
antar-indriyeṇa manasā
antar-ātmani abhyāsa-
vaśāt niyamitaḥ tasya
pratyayena niyamena
purovartini prāmāṇyam
grhyata evety arthaḥ ||

idaṃ tvena jñatam vastu itara bhinnam bhāsate |
mamotpannaṃ jñānam saṃśaya-bhramānya-
viśayakam samartha-pravṛtti-janakatvāt, ity
anumāna-vidhayā prāmāṇye grhīte viras-
dravyādanasya antas-sthita-doṣa-janya-
rogasya balavattvāt purovartini saṃśaya-
nivṛtti- kathaṃ syād ity asvarasād
āha – viśyete |

viśaya-virāgataḥ pravāhotsāhāt punaḥ punar abhiniveśanam vairāgyam || III.59 ||

asyārthaḥ - sva-cakṣur-indriya-gocara-
viśayaka-jñānasyāviśayo rajatam |
asmin bhrānti-rāhityam virāgatvam,
antaś-citta-pravāhe śuktir iyam
iti dhārā-vāhika-jñānam | tad
dhyānāhita-jñāne utsāḥ prītiḥ,
punaḥ punar abhiniveśanam
paunaḥ-punyaṃ bhr̥śārtho vā |
iyam śuktiḥ nedaṃ rajatam
iti

(saṁśaya) kriyādi-rāhityaṁvirāga-sambandhi vairāgyam | purovarti-viṣayaḥ śukṭir bhavitum arhati rajata-ṣayaka-jñānāviṣayakatve sati saviṣayakatvāt | manasi utpanna-śukṭi-ṣayaka-jñānasya aprāmāṇyābhāvātvaṁ sidhyatīty arthaḥ |

nanu dhārā-vāhika-jñānānām grhīta-grāhiṇām api purovartinīdan tvena rajatvena apramā-janaka-v-
kya-jñānena śukṭau saṁśaya-bhrama-jñāna-ṣayakaṁ svata eva tad bhavatīty asvarasād āha –
dr̥ṣṭeti |

dr̥ṣṭīnuśrāvika-ṣaya-tr̥ṣṇā-vaśīkaraṇa-saṁjñās tathā || III.60 ||

purovartinīdan tvena jñānotpattim vinā idam śukṭi-ṣayakaṁ śukṭi-ṣayaka-jñāna-grāhaka-
sāmagrī-janyatvāt ity anumānena purovarti-śukṭi-kāśa-kale (*see other places before*) vigata-tr̥ṣṇā
yasyās sāpi vigata-tr̥ṣṇā, tasyā vaśīkaraṇa-saṁjñakaṁ ṣayo bhavatīty arthaḥ |

nanu purovartini śukṭau indriyārtha-sakala-sāmagryāṁ satyāṁ tadvati tat-prakārakānubhave na
bhrama-saṁśaya-jñāna-pratibandhaka bhrama-janaka-bhrama-gocara-sāmagrī-satvāt | tathā hi –
bhavad utpannaṁ jñānaṁ na śukṭi-ṣayakaṁ, kintu tad rajata-ṣayakaṁ haṭṭa-paṭṭaṇṇa-sthita-rajata-
niṣṭha-cākacakyādi-rūpa-guṇavattvasya samāna-dharma tvāt, tasmād ity anumāna-pramāṇena
mamotpannaṁ jñānaṁ bhrama-ṣayakaṁ ity anumāna-pramāṇenāpi tadvati tat-prakāratvasya
jñātum aśakyatvāt | pratyakṣa-janya-pramāṇa-jñānasya anumiti-janya-pramā-pratibandhakatvāt |
tasmād ubhayatrāpi prāmāṇyā-grahād ity asvarasād āha – tābhyām iti |

tābhyām citta-vṛtti-nirodhaḥ || III.61 ||

citte manasi vartata iti citta-vṛttiḥ | tābhyām pramāṇābhyām tadvati tat-prakāratvāgraḥ rasa-
virasajanya-roga-hetukatvād ity arthaḥ ||

nanu ayam śuddha-rasvad-dravyādanavān bhavati | so'pramāṇyābhāva-jñānavān bhavati | evam
ākāreṇa ubhayor vyāpti-grahe sati apramāṇa-jñānaṁ vaktum aśakyam | tathā hi – pramā-
pratikāraka-sāmagrī śuddha-rasavad-dravyādana-sāmagrīti vaktum na śakyate | purovartini tadvati
tat-prakāraka-jñānānantaraṁ tasmin ṣaye anyasya dosa-vaśād bhramo jāyate | tena hetunā vākya-
prayogo jātaḥ | etad utpanna-jñānaṁ apramāṇa-ṣayakaṁ iti vākya-śravaṇānantaraṁ etasyāpi
pramāṇya-ṣaya-jñāne sati saṁśayo bhavati | virasādanam api aprāmāṇya-pratipādaka-sāmagrī
bhavati, ity āśayaṁ manasi nidhāya bhramotpādaka-sāmagry-antaraṁ pratipādayti –yāvad iti |

***yāvad-dhātu-sirādi-sañcarat prāṇāpāna-vyānodāna-samānānila-nirodhanam
bhrama-hetukam || III.62 ||***

prāṇādi-pañcakānām nirodhanaṁ yatra dr̥ṣyate tatra rogotpattir bhavati | tat-pavana-nirodhanena
āśayā duṣṭā bhavanti | dhātavo'pi duṣṭā bhavanti | taj-janya-kācakāmilādi-vaśāt saṁśaya-vibhramau
bhavat ity arthaḥ |

nanu sarvātrāpi saṁśaya-bhrama-janaka-sāmagryāṁ prāmāṇya-jñānocchedas syāt ity asvarasād āha
– āsanneti |

***āsanna-ṣayaka-jñāna-hetukāntarātmā 'ntaḥkaraṇa-yogābhyāsa-vaśāt pavana-nirodhanād
arogī sa cirāyur bhavati || III.63 ||***

nanu ghaṭendriya-sannikarṣānantaraṁ taj-jñāna-grāhaka-sāmagryāṁ satyāṁ bhrama-jñānānubhavo
bhavet | tan-niṣṭha-prāmāṇyam api gr̥hyatāṁ nāma, itarendriya-ṣayeṣu taj-jñāna-ṣayaka-

prāmāṇyaṃ katham ḡrhyate ? pañcendriya-viṣaya-jñāneṣu virāgo nāma viśeṣeṇa rāgo virāga ity arthaḥ | tasmāt pañcendriya-viṣaya-jñāneṣu viśeṣeṇa rāgo bhavatiṭy arthaḥ | indriyārtha-sannikarṣānantaram ātma-manas-samyoga-sakala-sāmagryāṃ satyāṃ yāvad viṣayaka-jñānam ucyate, tadd hetukaṃ prāmāṇyaṃ aprāmāṇya-grāhaka-sāmagrī-vyatirikta-sāmagrī-janyatvāt, mad-utpanna-ghaṭa-jñāna-viṣayaka-prāmāṇyavat ātmā jīvaḥ | antaḥkaraṇaṃ cittam | tasya jīvātmanā yogāḥ | tad-vaśāt tat-kāraṇa-vaśāt tad-viṣayaka-jñāna-gocara-jñāna-niṣṭha-prāmāṇya-pratibandhakaṃ bhrama-janaka-sāmagrī pavana-nirodhanam aroga-kāraṇam prāmāṇyābhāva-sāmagrī-janyatvāt ity arthaḥ |

nanu viṣaya-pañcakeṣu virāgo nāma viśeṣeṇa rāgo virāgaḥ | śāstrasya viṣayānubhava-mātra-phalam labhyate | tena mokṣa-virodho bhavati | pratyuta sa vyādhikāraḥ bhavati | etena cirāyusṭvam katham prāpyate ? ity asvarasād āha – tasmād iti |

tasmāt prāṇādi-pañcaka-phalībhūtaṃ kāryam || III.64 ||

asyārthaḥ - śarīraṃ doṣa-dhātu-malāśayātmakam, prāṇādi-pañca-koṣa-jīvyā-prakṛty-ādiharakatvāt, yan naimam, tan naimam, yathā ghaṭaḥ | ceṣṭāśrayam śarīram iti ceṣṭāśrayatvam śarīrāvacchedakam | ceṣṭā tu sā yadd hitāhita-prāpti-parihārārthaṃ spandana-rūpā | tasmāt śarīraṃ prāṇādi-pañcakaṃ phalībhūtaṃ bhavati | sā ceṣṭāśryā prakṛtir iti | idaṃ sarvam śrutyā pratipāditam | sā śrutiḥ - “*prāṇāpāna-vyāno dāna-samāna-saprāṇā sveta-varṇātmikā sā tri-padā vyāhṛti-trayātmikā*” | tatra śruti-vacanaṃ pramāṇam – “*bhūr iti vai prāṇaḥ | bhūva ity apānaḥ | sivar iti vyānaḥ | etair mahachiro bhavati | maha ity annam | annena vāva sarve prāṇā mahīyante*” | iti tasmāt prāṇādi-pañcakaṃ samrakṣaṇīyam rogābhāva-kārya-hetukaṃ mokṣa-hetuḥ katham bhavet | yasya prāṇādi-pañcakaṃ sva-vaśam bhavati, tasya cirāyusṭvam api labhyate | tasmāt prāṇādi-pañcakaṃ phalībhūtaṃ kāryam ity uktam | tasmāc chuddha-rasavad-dravyādanam śarīra-samrakṣaṇam karoti, virasvad-dravyādanam prāṇa-ghātaṃ karotīti paryavasitārthaḥ |

nanu prāṇādi-pañcakasya phalībhūtaṃ nāma – prāna-vāyuh deha-calana-karma vidhatte | sa pavanaḥ avikṛtas san pādābhyāṃ gatāgatvam ca karma nimeṣonmeṣādikaṃ ca āpāda-mastakaṃ karma kurvan calanātmakaṃ karma kurute | apāna-vāyoḥ ca prayojanam asti – meḍhra-guda-pradeśe sthitas san svayam avikṛtas san tathā vikriyate | vyānānilasya kāryam ca – pācaka-pittena svayam api pañca-dhā kurvan annam ḡrṇati, pacati, viveśayati | sārakīṭtatayā bhuktānnaṃ vibhajya muñcati | āśaya-praveśam karoti | sa sarva-śarīraṃ vyāpya tiṣṭhati | udāna-vāyoḥ ca prayojanam - nāsādi-paryantaṃ sañcaran vāk-pravṛttiṃ karoti | bala-varṇayoḥ ca vṛddhiṃ vidhatte | samāna-vāyoḥ ca prayojanam - jaṭharānilasya samīpe sthitas san bhuktānna-rasaṃ pakvānnaṃ kāyam praveśayan pratimuñcati | evaṃ pañca-vāyūnāṃ phalam | teṣāṃ mokṣa-phalaprādānasya anāvaśyakatvād ity asvarasād āha – adṛṣṭeti |

adṛṣṭenendriyeṇātmā manasā samyujyate || III.65 ||

adṛṣṭaḥ īśvaraḥ, tena preritas san artha-samsarga-gocarendriyeṇa tad-viṣayaka-gocara-phalam vijñāya aupādika-heyopādeya-vidhi-phalam vijñāya mana itara-padārtha-viṣayaka-vijñānam visṛjya ātma-jñāna-gocara-jñāna-phalam āmuṣmika-phalam ca jīvātmano vidhatte | evaṃ manaḥ ātma-samyoga-janyādhika-phalam jīvasya prayacchatīty arthaḥ |

nanu ātmā manasā samyujyate, mana indriyeṇa, indriyam arthena, indriyāṇāṃ prāpya-kāritva-niyamāt | tata ātmā indriya-viṣayaka-jñāna-gocara-phalam bhukte | na tat-phalam āmuṣmikaṃ viṣaya-samyoga-janya-jñāna-gocara-phalasya balavattvāt, ity asvarasād āha | sarveti |

sarva-dhātavaḥ sattva-vaśaṃ gatāḥ || III.66 ||

mano-nirodhanena śvāsochhavāsa-nirodhanena ca mukha-mārgeṇa bahiḥ pavana-nirodhanena ca svodara-pūraṇa-karma-karaṇena ca pṛṣṭa-mārgeṇāpi bahiḥ-pavanāpahāraṇam | tat-pavanaṃ nābhi-pradeśe'pi kṛta-karma-karaṇāntaram | pavanena kukṣi-sthita-sirā-mārgasyānubandhanam niśvāsochhavāsānām kaṇṭha-pradeśa-nirodhanam āpāda-mastakam sañcaratīty arthaḥ |

nanu bāhyendriya-viśaya-jñāna-gocara-jñāne vairāgyam mano-viśayakam ātma-viśaya-jñāna-hetukam bhavatīti tatra bāhyendriya-viśaya-jñāna-niṣṭha-bhramābhāvānubhava-grāhaka-sāmagry eva bhramotpādaka-sāmagrī-vyatirikta-sāmagrī-janyeti vaktavyam | tathā hi rogābhāva-kāryam pañcendriya-nirodhana-jnya-yogābhyāsa-pavana-vaśāt śruti-pratipādita-phalam labhyata ity asvarasād āha – yatkāleti |

yat-kāle yad-yoge yathāvidhi-phala-pradāḥ prajāḥ prajāyante || III.67 ||

tat-samyoga-jāta-dhātavaḥ pravartakāḥ || III.68 ||

***(yāṃ kāmayet duhitaram priyā syād iti |
tām niṣṭhāyā dadyāt | priyaiva bhavati | san na tu punar āgacchati |)***

atra tu arogyatva-sampādana-vaśāt śatāyuh puruṣaḥ śatendriyatvam ca labhate |

nanu mātā-pitroḥ dauhitra-jananaṃ mokṣa-karam | tayor dhātu-dārḍhya-karaṇasya āvaśyakatvena rogābhāva-kārya-karaṇa-dvārā mokṣa-prāptir bhavatīti | duhitṛ-śiśus-sākṣāt-sāmagrī strī-prayukta-raktādhikya-śamagryā bhavatīty asvarasād āha – strī-puṃsāv iti |

strī-puṃsāv ātma-bhāgau bhinna-mūrtes sisṅkṣayā || III.69 ||

strī-puṃsor madhye putrotpādana-hetubhūtam raktādhikyam putrikā-janana-hetukam | svasmād bhinna-mūrter eva putrāditi smṛtau | mokṣārthinaḥ pravṛtīḥ putrikā-janana-sāmagrī-sampādana-pūrvikā dāna-yogyā-kanyā-janana-sāmagryā eva hetuvāt | yan naivam tan naivam yathā ghaṭaḥ | putrikā-janana-sāmagrī sampanna-putrikā-janana-sāmagrī sva-sukha-hetuka-mithunānubhava-kāryaupakāratvāt | prajā-janana-sāmagrī laukika-sāmagrī-sampādanaṃ vinā katham labhyata ity asvarasād āha – prakṛtīti |

prakṛti-puruṣau pitarāv iti smṛtau || III.70 ||

tathā sati guṇa-viśiṣṭapuruṣatvāt māyā-śabalita īśvaraḥ āmuṣmika-phalam datta ity asvarasād āha – vṛtīti |

***vṛtti-vyavahita-svarūpa-niṣṭha-mana-utsāhāt punaḥ punar abhiniveśanam
yogābhyāsaḥ || III.71 ||***

vṛttivya-vahita-puruṣaḥ aupādhika-saṃsarga-jātaḥ prajā-janaka-saṃsarga-hetubhūtatvāt | svabhāvataḥ tasya guṇa-prota-dravyatvād eva vṛttivya-vahitatvam bhavati | tad eva tat svarūpam | tasmin nihitam manaḥ | tasya manasa utsāhaḥ prītiḥ | prītir eva hṛdaye'bhiniveśanam | itara padārtheṣu virāgas san ya ātmānam dhyāyati sa tam dhyātāram saṃsāra-sāgara-nimagnaṃ tārayati | tad evottama-phalam | tad artham evāyurveda-pravṛtteḥ prayojanam | idam eva bahu-puruṣārtha-pradāna-hetukam bhavatīty arthaḥ yasya manasa utsāho jāyate tasya manasaḥ punar abhiniveśanam tṛpti-kāram | sarvadā abhyāsa-pāṭava-vaśāt sarvasmin viśaye adhyātma-niṣṭhā manaḥ prasādya mokṣa-pradā bhavati |

ādarātīśayodbhūta-bhūyobhūyo-nirīkṣā-yogādiṣu bhūmiḥ || III.72 ||

tatra bhūyo nirīkṣaṇāt svarūpaṃ ca pratipadyate | paramānanda-hetukatvāt iha loke parama-sukha-pradānatvāt bhūyo-nirīkṣaṇa-yogādiṣu bhūmiḥ aparimitānandasya bhūr ity arthaḥ |

nanu ātma-viṣaye yāvad viṣaya-nāśe sati tan nāśāt ity asvarasād āha – tām iti |

tām niṣṭhāya dadyāt || III.73 ||

sālaṅkāra-rūpādi-viśiṣṭāṃ kanyāṃ yo dadyāt satkula-prasūtāya śrotriyāya, kanyā-dāne yaḥ pravartate tasya sukhaṃ mokṣa-phalaṃ labhyate, ehika-sukham api bhukta ity arthaḥ |

kanyā-dāna-phalam āha – priyeti |

priyaiva bhavati || III.74 ||

kanyā-dāna-phala-pradānasya pratibhūḥ īśvaro bhavatīty arthaḥ - īśvara-prīty-arthaṃ yaḥ kanyā-dānaṃ karoti tasya aihika-phalamāmuṣmika-phalaṃ ca dīyata ity arthaḥ |

nanu kanyā-jananam eva kāmāyan sva-karma-kleśa-coditas san īśvara-prīty-arthaṃ dānaṃ karoti | tena īśvaras supṛīto bhūtvā svayam eva pratibhūḥ san phalaṃ dadātīty uktam | tatra kanyā-dāna-karmaṇaḥ īśvara-prītir eva phalaṃ bhavati | tenāpi tasya kiṃ phalam āsīd ity asvarasād āha –neheti |

neha punar āgacchati || III.75 ||

yat tasya iha-loka-sukha-duḥkhādikaṃ tad īśvaro nādādīta, īśvara-kaivalyaṃ punar ādadīta | iha-lokaṃ prati sa punar nāgacchati garbha-duḥkhādikaṃ na bhukte | tasmād yogābhyāsa-vaśāt sapta-dhātumayaṃ śarīram iti śarīrasya ehika-phalaṃ mokṣa-phalaṃ ca tayor vairāgyam eva ubhaya-phalaṃ vidhatta ity āha –ehiketi |

ehikāmuṣmika-viṣayānubhāvya-bhogaika-nāśyam iti jñānaṃ vairāgyam || III.76 ||

aviṣayānandātmaka-nairantarya-jñānānanda-hetukaṃ vairāgyam || III.77 ||

ehikāmuṣmika-phala-janyetara-padārtha-viṣayaka-phalāny-uddiśya ātmā anubhava-viṣayaka-manojanyatvāt tad vairāgya-nair-antarya-jñānānanda-janyaṃ viṣayānandānubhavaṃ vihāyaātmā-jñānānubhavaḥ parama-puruṣārtha iti itara-viṣayaka-jñānānubhavaṃ nirasyati – ehikāmuṣmika-phale nāśye iti jñānaṃ vairāgyam | ehikāmuṣmika-phalaṃ viṣayānubhāvyaṃ tat tucchaṃ karma prayāsād anubhave sati tan nāśāt | tasmād adhika-phala-daṃ vairāgyam eva hi mokṣa-phala-hetukaṃ bhavatīty arthaḥ |

nanu paramātmano'ndriyatvena indriyārtha-sannikarṣābhāvāt taj jñāna viṣayakānubhāvānandsutarāma-prasiddha eva, kintu indriyārtha-sannikarṣād yādṛṣārthopalabdhiḥ saiva sukha-viṣayaka-jñānānubhāvopalabdhiś cet taj jñānam eva ānandānubhava-hetukam | tad eva kāryaṃ yāvad dhātvi-indriya-dārḍhyāpādaka-śuddha-rasānnādāna-janya-jñānaṃ ānanda-hetukam iti pramāṇa-tryopalabdhir ity ata āha –tasmād iti |

tasmād dhātavas tad-roga-bhūmy-āvaṣṭumbhāḥ || III.78 ||

indriyārtha-sannikarṣa-janya-jñānaṃ ānanda-hetukam iti uktam | tasmād iti – tat-kāraṇa-vaśāt-dhātavaḥ pañcendriyāṇi tad-roga-kārya-kāraṇāṇīty arthaḥ |

nanu bhogāyatanam śarīram iti prasiddham | tathā sati viṣaya-mātra-phaloddeśya-kārya-kāraṇa-viṣaya-nāśyaika-nāśyam iti tan-niṣeddhum aśakyam | yāvad viṣayānubhava-kāla eva bhoga-kāla ity āśayam manasi nidhāya āha – bhogeti |

bhogāyatanaṃ śarīram || III.79 ||

sarvārtha-viṣayaka-bhogya-yogyānām dravyāṇām āyatanam | sukha-duḥkhānubhavo bhoga iti duḥkhasyāpi bhoga-yogyā-viṣaya-kāmanātmaka-dravyopalambhakatvāt | tasmād bhogāyatanam śarīram iti | śarīratvasya bhogāyatanatvāvacchedakatvād iti vaktum śakyatvāt |

nanu sukha-viṣayaka-pravṛttika-mano-viṣayaka-sukhānubhava-jñāna-viṣayaka-pravṛttim uddīśya pravṛttes tad viṣayānubhava-jñānaḥ mat-kāmanā-viṣayakaḥ duḥkha-viṣayaka-jñānasya mat-kāmanā-viṣayakatvābhāvāt | tad artham eva bhogopakārya-janaka-sampādana-sāmagryaiva phalitārthatvāt |

nanu sukhasyāpi duḥkhānuṣaṅgatvāt sukham api duḥkham eva | viṣaya-duḥkhānubhavas tu duḥkha-janaka-karma-vyatirikta-karmaṇā sādhyāḥ | tasmād ukta-rītyā ānanda-hetukam bāhyendriya-viṣayopalabdhi-jñānānubhava-kāryam na bhaved ity asvarasād āha – tad iti |

tat-parama-puruṣa-khyāter guṇa-vaitṛṣṇyam || III.80 ||

tad eva parama-puruṣārthaḥ, yan nitya-dravya-janya-jñāna-viṣayaka-jñānaṃ ānanda-hetukam bhavati, sā khyāṭḥ sac-cittānandātmikā | ānanda-viṣayaka-jñānaṃ yasyāsti sa eva jīvan-mukta ity abhidhīyate | sa sarvadā”nandānubhavavān bhavati | mat-pravṛttis tu duḥkha-vyatirikta, kāmanā-prayuktatvāt, sukhātmikā kāmanā parama-puruṣārthikā | guṇa-vaitṛṣṇyam nāma madhura-rasādana-prayukta-puruṣa-viṣayaka-jñāna-janya-jñānaṃ ānanda-hetukam iti vivakṣitam ity arthaḥ | puruṣa-khyāṭḥ parama-puruṣa-jñāna-viṣayaka-khyāṭḥ | viṣaya-jñānānanda-hetuka-vairāgyam bāhyendriya-viṣaya-jñānaṃ parama-puruṣa-gocaram na bhavati, indriyārtha-sannikarṣābhāvāt, kiṃ tu antar-indriya-gocara-jñāna-viṣayakam yāvad viṣayaka-jñānaṃ yāvad anubhava-hetukam bhaved ity asvarasād āha – yāvad iti |

yāvad indriya-viṣaya-jñānānām yadārthollekhi-bhāvanā kriyate sa vitarkaḥ || III.81 ||

tarko vicara ity arthaḥ | yāvad indriya-viṣaya-jñānānām yāvad viṣayānubhava ānanda-hetuka iti vicārah, tarka-saha-kṛta-jñāna-kārya-karmety arthaḥ | yadārthollekhi-bhāvanā-kramas tarka-jñānena bhāvyaḥ tad bhāvanāyāḥ yathā-yatham yāvad indriya-viṣaya-jñānānām yāvad viṣayānubhava ānanda-hetuko bhavati ity arthaḥ |

nanu yāvad viṣayānubhava-jñānaṃ yāvad ānanda-hetukam paramātmānubhava-jñānaṃ parmānanda-hetukam, śarīrasya ubhayor api āyatanatvāt | tatra viṣayānubhavasya viṣyaika-nāśyatvena paramātmānubhavasya paramātma-viṣayakatvena ayam nityānandānubhava ity āśayam manasi nidhāya āha – pūrveti |

pūrvāparānusaṁdhāna-śabdārthollekha-bhāvanā nirvikalpaḥ || III.82 ||

bāhyendriya-jñānānubhavān savitarkaḥ | savitarko nāma savikalpaḥ | savikalpa-jñānānusandhānam
evaparamātmānusandhānam | tad nirvācyā-jñāna-*viśayakam* | śabdārthollekha-bhāvanā-*śūnyatvam*
| tad eva nirvikalpa-karma | devadutto jīvan-mukto bhavitum arhati paramātmā-*viśayaka-*
jñānānubhavāt | nitya-naimittika-karma-dvārā paramātmānubhava-jñānam upalabhyate | tasyāpi
śārīra-dārḍhya-karaṇa-hetutvena tad eva ārogya-kārya-karaṇam āvaśyakam bhavati | ata eva
bhogāyatanam śārīram iti yathārtham bhavatīty arthaḥ |

tatra smṛti-vacanam -

nitya-naimittikam karma durita-kṣaya-kārakam |
jñānam ca vimūṭkurvan abhyāsenā tu veda-vit |
abhyāsa-pakva-vijñānaḥ kaivalyam labhate naraḥ |

tatra sūtra-sthāna-vacanam -

anna-pānam viśād-rakṣetviśeṣeṇa mahīpateḥ |
yoga-kṣemau tad āyatto dharmād yā yan-nibandhanāḥ |

iti | tasmāc charīra-dārḍhya-karaṇa-hetukam bhavatīty arthaḥ ||

nanu paramātmā manivīśayako na bhavati, nirguṇatvāt nir-avayava-dravyavāt niṣkāyakatvāt
kālavat, manasa ātma-gocaratvasya vaktum aśakyatvād ity asvarasād āha – antar iti |

antaḥkaraṇa-dharmāvacchinna-*viśayāvalambita-deśa-kāla-bhāvanā-yogaḥ savicāraḥ || III.83 ||*

paramātmā vicārṇīyaḥ ata eva savartikaḥ tarka-saha-kṛta-pramāṇena jñātavyaḥ | tathā hi –
aṅkurādikaḥ sakarṭṭkaḥ kāryatvāt ghaṭavat, iti tarka-saha-kṛtānumānena jñātavyaḥ | antaḥkaraṇa-
dharmāvacchinna-*viśayāvalambitvatmā*⁸ mano-*viśayaka-dharmatvam* sarvadā ātmānubhavatvāt |
tasya avacchedakam śārīram sat *viśayānubhavārham* bhavati | tasyāpi śārīra-dārḍhya-karaṇam
āvaśyakam ity arthaḥ | manaḥ-ātmānam *viśayīkṛoti* | tasya sva-rūpamānanda-svarūpam | evam
guṇa-*viśiṣṭa-paramātmanam* *viśayīkṛtya avalambate* | evam vicāra-rūpa-tarkasya rogābhāva-kārya-
janaka-prayojana-prayatanam phalam bhavati | tasmād deśa-kāla-bhāvanā yogasya vicāra ity uktam
| deśas tu dravyopādhiṇā tridhā bhavati | kvacid deśa-*viśeṣa-janya-dravyādanena* tad deśīyānām
vātādhikyam bhavati | kvacid deśa-*viśeṣa-jāta-dravyādanāt pitta-prakopo* bhavati | kvacid deśa-
viśeṣa-janya-dravyādanena kapha-prakopo bhavati | tat-tad roga-nivartaka-dravyānām tat-tad-deśa-
sthitānām śārīra-dārḍhya-karaṇam vicārayed ity arthaḥ | tat-tat-kāla-dravyādanam api pitta-roga-
nivartakam iti tat-tat-prayojanāni vicāra-hetukāni sampādya kāla prāpayed ity arthaḥ ||

nanu manasa ātma-prakāśārtham ātma-vyatirikta-sarva-padārtha-jñānasyāvaśyakatvāt tarka-saha-
kṛta-jñānam āvaśyakam bhavati | sa tarka ātma-jñānārtham paramparayā hetur bhavati | savicāra-ity
uktam | tarhi nirvicāro’pi mokṣa-prapādako bhavatīti ucyamāne sati vicārābhāvo nirvicāraḥ katham
bhavīty asvarasād āha – asminn iti |

8 Le mot « *-viśayāvalabbhitvatmā* » a été corrigé en « *-viśayāvalambitvatmā* »

asmin deśa-kāla-dharmāvacchinna-dharma-mātrāvabhāsanaṃ nirvicāraḥ || III.84 ||

asmin brahmaṇi deśataḥ kālataḥ vastutaś ca pariccheda-rāhityaṃ tasminn āropita-dharma-mātraṃ idaṃ bhāsate | tatra itara-padārtha-*viśayaka-jñāna-rāhityasya upasthitatvāt, tatretara-padārtha-vicārābhāvo nirvicāra ity arthaḥ ||*

nanu sarva-*viśaya-jñāne jāte sati ānando bhavati | etad abhāvo nirvicāraḥ, tarhy ānandānubhavopalabdhiḥ kathaṃ syād ity asvarasād āha – sukheti |*

sukha-prakāśodrekāc cic-chakti-*viśayakas sa ānandaḥ || 85 ||*

sukhānandānubhavārtho'pi yat supte sati prakāśayate sa evānando bhavati | nirvicāra-bhāvya-manodrekasya hetur bhavati | tasmāc cic-chakti-*viśayakaḥ cit-svarūpa-jñāna-śakti-*viśayakaḥ ānando bhavatīty arthaḥ |**

nanu para-brahmaṇaḥ nirguṇatve'pi sa eva guṇavān bhavati | nirguṇatvaṃ nāma nir-avayavatvasya avacchedakatvam | ātmano'pi nirguṇatvāt manasas tad gocaratvaṃ vaktuṃ na śakyate | nirguṇatvasya nir-avayava-dravyatvāt, manaso'pi nirguṇatvāt, indriyatvena ātma-*viśayaka-jñāna-grāhakatvaṃ vaktuṃ aśakyatvāt, iti ātmanaḥ agocaratvād eva indriyāṇām api tat-prāpyatvāsambhavana manaso'py-aprayojakatvāpattir ity ata āha – asminn iti |*

asmin grāhya-satya-sattā-mātra-*viśayatvena samādhiḥ sā smṛtā || III.86 ||*

asmin brahmaṇi grhītuṃ yogyo jīvaḥ tasya pamātma-*viśakatvena brahma-sattā svayaṃ jagastva-rūpa-kāraṇatvena prakāśayata iti satyaṃ brahma manaso'pi a*viśayī bhavati | guṇa-rahita-brahmaṇaḥ mano-grāhyatvasya vaktuṃ aśakyatvāt | satteti sattām atra viśayakaṃ jñānam upalabhyate | ātmanā saha manas-samādhiyata iti samādhiḥ sā smṛtā |**

nanu nirguṇa-brahmaṇaḥ jagat-kāraṇatvaṃ vaktuṃ ayogyam iti cat, na, nirguṇa-brahmaṇaḥ kara-*caraṇādy-avayavābhāvāt na jagat-svarūpatvaṃ vaktuṃ śakyate | tathā śrutau tastva-rūpaṃ pratipādyate –*

etaṃ manomayam ātmānam upasankrāmati |

etaṃ vijñanamayam ātmānam upasankrāmati |⁹

etac chruty-anusāreṇa jagastva-rūpatvaṃ brahmaṇaḥ pratipādyate, para-brahmaṇaḥ nirguṇatvaṃ pratipādyate | sūddha-nirguṇa-pakṣe yoginām apy agocaratvena samādhir eva na syāt | kiṃ ca manasaḥ ātma-gocaratvānupapattis ca | jagato'nityatvena tasyāpy-anityatva-prasaṅgāt, iti nāśaṅkanīyam, jīvātmano māyā-śablitatvena tathā praṭiteḥ | atas tu māyā-nivṛtti-paryantaṃ vastu-*bhedo nāsti |, tat-samādhinā māyā-nivṛtteḥ | yadā manas ātma-sākṣāt-kāro'sti tadā ātmano mano-*viśayatvasya vaktuṃ śakyatvād ity arthaḥ | yadā jīvātmani māyā-nivṛtti-rūpa-labhyate tasya para-brahma jagad-ākāreṇa pariṇamati | ayaṃ nḥaṭa ity atra nḥaṭa-jñāna-*viśayatvaṃ iva nirguṇa-brahma mano-*viśayakaṃ bhavati | saiva pramā bhavati | ata evoktaṃ “sā smṛtā” iti | prakṛtir eva smṛtety arthaḥ | sarveṣāṃ mokṣa-hetus samādhiḥ | tasya sarveṣāṃ asambhāvitatvāt tat-pramā-phalaka-sāmagryā abhāvāc ca | teṣāṃ madhura-rasavad-dravyādanasya sātāvika-guṇa-pradāyakatvāt sātāvika-guṇas samādhi-hetuḥ, rājasa-tāmasa-guṇa-janakāmloṣaṇa-rasa-vyatirikta-sātāvika-guṇa-hetu-madhura-rasa-janyatvāt | tasmān madhura-rasa eva samādhi-hetur ity ata āha – madhureti |****

9 *taittirīyopaniṣad - brahmānanda vallī, aṣṭama anuvāka (Sharma Ś. 1978, jñāna khaṇḍa, p. 117)*

madhura-raso rasāṣṛg-gata-pavanāvika-madhu-pravāhotsāhodayaḥ pūrayan aṅguṣṭhaṃ ca samāśritaḥ || III.87 ||

madhura-rasas tu rasāṣṛg-dhātu-cara-pavanasya avikāraṃ kurvan kuṇḍalī-sthitah
śvāsocchavāsābhyāṃ śiraḥ-kamalasthāmṛtam āhṛtya āpāda-mastakaṃ tarpayan idā-mārga-gamanena
pavanena kumbhakaṃ kṛtvā aṅguṣṭha-paryantaṃ sañcārya tat-tad-aṅgaṃ prasiñced ity arthaḥ |

nanu kalā prabalā satī madhu-rasa-janyapavanasya śvāsocchavāsānilābhyāṃ śira-sthitāmṛtam
āhṛtya śiras-santarpaṇaṃ vidhatta iti vaktavyam | kalā abalā satī tana āpāda-mastaka-santarpaṇena
dhātu-poṣaṇaṃ kathaṃ vidhatta ity asvarasād āha – tatreti |

tatra-sthita-kalā daśa-dala-kamalaṃ vikāsayantī pracalati || III.88 ||

kuṇḍaly-udbhava-pitta-kalādhāra-daśa-dala-padmaṃ vikāsayantī amṛtaṃ visrjatīty arthaḥ |

nanu pavanas tu śiraḥ-kamalasthāmṛtam āhṛtya dhātu-santarpaṇaṃ karotīty uktam | idaṃ tu
samādhi-sāmagrī-sampādana-prakaraṇam | samādhi-phalaṃ tu ātma-sākṣātkārānubhava-rūpam | tat-
sāmagrī śarīra-vikārahāva-kāryaṃ sampādayati | tena ātma-sākṣātkāro labhyata ity asvarasaṃ
jñāpayan avatārāntaram āha – aṅguṣṭheti |

aṅguṣṭha-mātraḥ puruṣo 'ṅguṣṭhaṃ ca samāśritaḥ || III.89 ||

īśvaras sarvasya jagataś śarīraṃ vahati || III.90 ||

amṛtenāpāda-mastakaṃ santarpaṇaṃ rogābhāva-kārya-sampādaka-sāmagrī-pratipādita-śarīra-
dārḍhya-janyaṃ samādhi-kārya-hetukatvāt, yan naivaṃ tan naivaṃ yathā ghaṭaḥ, ity anumāna-
vidhayā śarīra-dārḍhyam ayukta-yoga-sampādanena mokṣa-prāptir bhavati | “aṅguṣṭha-mātraḥ
puruṣaḥ” ity atra liṅga-śarīraṃ pāda-mātram | tatra śrutiḥ -

*“pādo'sya viśvā bhūtāni tri-pāda-
syāmṛtaṃ divi | tri-pādūrdhva udait-puruṣaḥ”*

iti | eṣā śrutiḥ aṅguṣṭha-mātraṃ pratipādya tiṣṭhati | sa eveśvaro bhavati | so'pīśvaraḥ tri-pādena divi
sthitāmṛtam āhṛtya sva-śarīraṃ santarpya jagac-charīram api vahati | virāḍrūpeśvara-gocara-jñāna-
sādhaka antar-indriyātmā-gocara-jñāna-sāmagrī-sampādanāpekṣayā jagac-charīrātmā-viṣayaka-
jñāna-gocara-jñāna-grāhaka-sāmagryā ātma-sākṣātkāro bhaved ity arthaḥ ||

nanu yoginām api mūlādhāram ādibhūtaṃ sakala-dhātu-poṣakaṃ śvāsocchavāsābhyāṃ śiras-
sthitam amṛtam āhṛtya śarīra-santarpaṇaṃ vidhatte tasya sarva-dhāraṇatvāt | yogaṃ vināpi tat-karma
kartuṃ śakyata evety asvarasāntaram āha – mūleti |

mūlādhāram ādibhūtaṃ sakala-dhātu-poṣakaṃ || III.91 ||

mūlādhārasya kuṇḍalinī-rūpasya anilānalacakrātmakasya tan-niṣṭha-śvāsocchavāsābhyāṃ
dhātūnām amṛtādanam | yogābhyāsa-janya-pavanena mūlādhāram ādi-bhūtaṃ yāvat kālam dhātu-
dārḍhya-karaṇaṃ jaṭharānila-pradaṃ cirāyuh-prāpakam yāvad indriyāṇām artha-viṣayaka-
jñānānubhava-sārtha-karaṇaṃ ca labhyata ity arthaḥ |

nanu śarīra-pādapaḥ amṛta-jala-poṣyopakāraḥ | amṛtātikta-vyāna-pavanasya śarīra-
vyāpakatāvacchedakatvāt | nanu mūlādhāra-padmasya kamala-dhātu-poṣaka-sakala-śarīravayāpya-

pavana-samyoge sati tat-poṣakatvaṃ vaktuṃ śakyate, tasyakuṇḍaly-ādhāramātropayogikatvāt, sarva-śārīra-vyāpakatvābhāvena tat-poṣakatvaṃ api ne rocata ity asvarasād āha –sireti |

sirā-patha-gata-pavanaś śiraḥ-kamalasthāmṛtam āharan siñcati || III.92 ||

sirā-mārgesu sarvadā sañcāra-bhūḥ pavano vyāna-pavanasya mūlādhāra-sthitvena tatrasthitāmṛtam āharan śārīra-śākhi-bijōtpādaka-pāda-padma-mūle pūrva-rasāsrḡ-dhātuṣu caran prabhavatīty arthaḥ |

nanu sakalāmṛtātmakānilānila-cakrātmaka-kuṇḍaly-udbhava-prakāśamāna-prathama-prayāñadhigata-śvāsāniloṣmaṇo jātamṛtam āhṛtya ucchvāsānilena tat-sarvaṃ saṅgrha dhātu-santarpaṇaṃ karotīti yat tad eva śārīra-dārḍhyōpakārkaṃ bhavatīti vyāna-vāyunā pāda-padma-pūrakena kiṃ phalaṃ bhaved ity asvarasā āha – śārīreti |

śārīrārkura-śākhānām ādibhūtaṃ tathā || III.93 ||

pañca-śākhāṃ śārīram iti śārīram eva ankuram pañca-śākhānāvitam mūlādhiṣṭhāna-padmādhārabhūtam | tasya śākhā eva avayavā ity arthaḥ |

nanu mūlādhāra-padmaṃ eva śārīrānkurasya ālavālam ity uktam | tat tad aṅga-sthita-varṇānām tat tad adhiṣṭhāna-daivatānām amṛta-poṣakatva-bhāvana-calanātmaka-karmopakārkaṃ nōpapadyata ity ata āha – tat-tad iti |

tat-tad-adhiṣṭhāna-varṇa-devatānām sirā-mārga-gatāmṛtam poṣakam || III.94 ||

tat-tad-devatātmakaṃ a-kārādi-kṣa-kārāntam tat-tad-aṅgādhiṣṭhānādhiṣṭhitam | tasya tat-tat-sirā-mārga-gatāmṛtam poṣakaṃ bhavati | tasya āpāda-mastakaṃ sañcārīta-vyāna-pavano ‘pi poṣako bhavati | a-varṇōtpādaka-pāda-padmaṃ śākhā-velā-rūpam | tāvat paryantam sahasrār-padma-gatāmṛtam rakṣakaṃ bhavatīty āha – tad iti |

tat-pāda-padmaadhāre sarit pravahati || III.95 ||

pāda-padma-paryantam sirā-sandhānam anusṛtya amṛta-pravāho bhavatīty arthaḥ |

nanu kuṇḍalinī-gata-śvāsochchavāsa-mahimnā āgatāmṛtasya ādhāra-padmālavāla-paryantam pravāha-karaṇasyocitatvāt katham hy ādhāra-padma-paryantam pravāha-karaṇam nopapadyata ity ata āha –māmseti |

māṃsānusṛta-sirā-mārga-gata-pavanena kalāḥpūrayan amṛtam secayet || III.96 ||

tan-mārgam anusṛtya idā-pavanena pāda-padma-paryantam secayed ity arthaḥ | tena tad ādhiṣṭhāna-sthita-varṇa-devatāḥ santoṣya pālayed ity arthaḥ |

nanu rasāsrḡ-dhātu-pavanena amṛta-poṣakatvaṃ tad-dhātūnām eveti vaktavyam | tad itara rakta-dhātor amṛta-poṣakatvābhāvena jīvanam nopapadyata ity asvarasād āha – māṃseti |

māṃsānusṛta-sirā-bhāvās santi || III.97 ||

idā-mārga-gata-śvāsa-pavanaḥ sahsrāra-kamalasthāmṛtam āharan māṃsa-dhātuṃ santarpya śārīra-poṣako bhavatīty arthaḥ | rasāsrḡ-dhātu-pavanasya śārīrāṅga-vibhāga-kārya-kāraka-niyama-

sthāpakatvāt māṃsa-dhātu-gata-sirāṇām aprayojakatvena rakta-dhātu-poṣakatvaṃ pavanasya
katham saṅgacchate | pavana-sirāṣṛg-dhātu-mātra-pradānam caran tat poṣakatva-mātrasyaivocitatvāt
na rakta-dhātu-poṣako bhavatīty asvarasād āha – dvīti |

dvi-sahasra-sirā-śākhāvat pāda-padma-mūlakam || III.98 ||

dvi-sahasra-sirā-śākhānaḥ pāda-padmālavālaṃ sirāṅkurāṇām ādhāraḥ pāda-padma-
prarohāṅkurāṇām eva amṛtāharat dhātu-poṣakaṃ bhavatīty arthaḥ dvi-sahasra-sirodbhavāṅkurāṇām
sapta-dhātu-poṣakatvena śarīrādhāraḥ katham syād ity asvarasād āha – sapteti |

sapta-dhātumayaṃ śarīram || III.99 ||

ṣaḍ-rasā ity atra svādv-amla-lavaṇa-tiktoṣaṇa-kaṣāyakāḥ | tataḥ ṣaṭ-saṅkhyā-dravyam āśritya tiṣṭhato
guṇavat-poṣakatvasya suprasiddhatvāt | dhātur nāma “rasāṣṛṅ-māṃsa-medosthi-majjā-śuklāni
dhātavaḥ” iti | tato dhātumayaṃ śarīram ity uktam ||

idānīm pratipādita-praśno yoga-śāstraṃ bhavati | tan madhye sapta-dhātumayaṃ śarīram iti
pratipādanam yogābhyāsasyāpi dhātu-poṣakatvam va phalam iti dyotanārthaṃ tathā pratipāditam –
āyur-bhavatīty arthaḥ | dhātavaḥ rasādi-poṣitāḥ śuddha-rasa-dravyopajīvakatvāt | tasmād dhātūnām
rasādi-poṣitatvaṃ suprasiddham iti bhāvaḥ ||

*ity āyurvedasya tṛtīya-praśanasya bhāṣyam yogānandnātha-kṛtam
suprasiddham mahā-jana-sammataṃ prati-sūtra-vyākhyāna-pūrvakam
āyurveda-bhāṣyam lokopakāraḥ sampūrṇam*

āyurvede caturtha-praśnaḥ

nanu rasādīnām dhātu-poṣakatvaṃ vaktum aśakyam | kuṇḍalinī-sthita-śvāsochhvāsa-pavanasyaiva amṛta-pradatvena pratipāditatvāt | rasādīnām dhātu-poṣakatvaṃ katham syād ity asvarasād āha_gateti |

gatāgatāmṛta-vaśād āgata-samādhi-kriyayā yoga-sānnidhyam || IV.1 ||

kuṇḍalinyāḥ anilānala-cakrātmakatvād eva śvāsa-pavanasya anila-cakrātmakasya prathama-prayāṇa-gatasya uṣma-rūpatvād eva śiraḥ-kamalasthāmṛtam āhartuṃ śakyatvād ity arthaḥ | tasmād amṛta-vaśād dhātu-poṣakatvaṃ samādhi-hetukam iti kṛtvā tat-kriyayā yogānām sānnidhyam bhavatīty arthaḥ | tasmād yogasya dhātu-poṣakatvaṃ paramparayā pratipāditam iti bhāvah |

dhātūnām poṣaṇam prati rasādi hetur bhavatīti rasādīnām hetutva-pratipādanam rasavad-dravyādanena bhāvyaṃ, tad-annādy-adanasya anvaya-vyatirekābhyām dhātu-poṣaṇam prati hetutva-pratipādanāt | samādhayo dhātu-poṣakā iti katham pratipadyata ity asvarasād āha_tivreti |

tīvra-saṃyogūkhyām āsannaḥ samādhiḥ || IV.2 ||

manasa ātma-nididhyāsanasya tīvra-saṃyogatvaṃ nāma itarārtha-jñāna-jñāpaka-sāmagry-asamarthitvatve sati ātma-samavetatvam | teṣām ātma-viśayaka-viśayetara-jñānam pratihetur eva samādhir ity arthaḥ | nanu paramātmano vibhutvena manasa ātmanā sākam dṛḍhatara-saṃskārasya svat eva siddhatvād ity asvarasād āha_samvega iti |

saṃvegaḥ kriyā-hetur dṛḍhatara-saṃskāraḥ || IV.3 ||

saṃvego nāma kāraṇam | tasya lakṣaṇam kriyā-viśeṣa-mātra-vailakṣyaṃ tad-avacchedakam | sa eva kriyā-hetur bhavati dṛḍhatara-saṃskāro'pi bhavatīty arthaḥ | tara-śabdena sutarām hetur iti bhāvah |

nanu etat samādhānam an-upapannaṃ, tathā ca śrutiḥ_

“annād bhūtāni jāyante jātāny annena vardhante | adyate'tti ca bhūtāni tasmād annam tad ucyate iti |¹⁰ annam amṛtam tam u jīvātum āhuh” iti śruteḥ vidyamānatvāt | etat pramāṇa-pratipādita-samādher adṛṣṭatvād ity asvarasād āha_gateti |

gatāgatopāya-bhedavatām samādhi-phalaṃ cāsannam || IV.4 ||

atra gatāgata-viśayaka-jñāna-mātram na vivakṣitam | annādanābhāve sati dhātu-poṣaka-śarīra-puṣṭir yasyāsti tasyedaṃ vivakṣitam | te tu parama-yogino bhavanti | teṣām avacchedakam gatāgatopāya-bheda-jñātattvam | gatāgata-rūpa-śvāsochhvāsābhyām śarīra-dārḍhyopāyam, bhidyata iti bhedaḥ | annādanāj jāta-janaka-yoga-janya-bheda ity arthaḥ | samādheḥ phalam śarīra-dārḍhya-kāraṇam | śarīreṇa sarva-karmādhikārī bhavati | śarīram satkarmādi-mokṣa-hetukam bhavatīti bhāvah |

10 *taṭṭirīyopaniṣad - brahmānanda vallī, dvitīya anuvāka* (Sharma Ś. 1978, *jñāna khaṇḍa*, p. 111). Voir note 83 (Tome II)

nanu śvāsochchvāsānilayor gatāgatatvasya śārīriṇām svat eva siddhatvāt svatas-siddha-karmaṇaḥ viśeṣa-vidhiṃ vinā kathaṃ śārīra-dārḍhya-kārkatvaṃ kathaṃ vā mokṣopayogikatvaṃ bhavatīty āśaṅky āha_mṛdv iti |

mṛdu-madhyāti-mātravāt tato viśeṣaḥ || IV.5 ||

śvāsānilaḥ iḍā-mārgaṃ gatvā mandaṃ mandaṃ sañcaran śārīraṃ nīrogaṃ karoti | sa eva mokṣa-hetuko bhavati | tad-anantaraṃ madhya-mārgaṃ gatvā nābhi-pradeśa-paryantaṃ mandaṃ mandaṃ sañcaran śārīra-dārḍhya-kāraḥ mokṣa-hetukaś ca bhavati | ati-mātra-gamanena suṣumnā-mārgaṃ gatvā atyantam udaram āpūryate cet tasya śārīra-piṅgalā-mārgaṃ gatvā śārīrasya nir-atiśaya-mokṣa-hetuko bhavati | tebhyo viśeṣād abhyāsa-vaśāt prayatnābhāve’pi sarvadā yaḥ kumbhakaṃ karoti saḥ arogī bhūtvā rāja-yoga-mārga-sampādanena sarva-karma-parityāgavān bhavati | tenaiva mokṣa-phalam aśnute | tatra śrutih_

“*saṃnyāsa-yogād yatayaḥ śuddhasatvāḥ | te brahma-loke tu parānta-kāle parāmṛtāt parimucyanti sarve*”¹¹

iti śruti-pramāṇena asaṃśaya-jñāna-gocaravān bhūtvā śārīra-dārḍhya-karma-karaṇa-dvāreṇa sarva-
viśaya-bhogān upabhujya tad-bhoga-
viśayaka-padārthān naśvarān iti vijñāya sarvadā ātma-
viśayaka-jñānaṃ iha-loke’pi sarvadā parmanandānubhava-hetukam | sa eva tato viśeṣa ity arthaḥ |
rāja-yogo’pi bhavati | tasya upāyebhyo mṛdv-ādi-bheda-bhinnasya upāyavatāṃ viśeṣo bhavatīty
āha_mṛdv iti |

mṛdu-madhyāti-mātrā ity upāya-bhedāḥ || IV.6 ||

pūrvokta-rītyā mṛdu-madhyāti-mātra-gamaṇaṃ roga-nivartaka-dravyānivr̥tta-roga-nivr̥tṭy artham |
ayam evopāyaḥ śārīra-dārḍhya-karma-karaṇa-dvārā mokṣa-phala-prāpako bhavatīty arthaḥ |

nanu yat tu trayāṇāṃ mārgāṇāṃ śārīra-dārḍhya-karma-karaṇa-paryantam api upāyo bhavatīty uktam
tato’dhika-mārga-parayanta-gamaṇam api upāyo bhavatīty āha -- mṛdv iti |

mṛdu-saṃyogo madhyama-saṃyogas tīvra-saṃyogaś ca || IV.7 ||

iḍā-mārga-gamana-mandānilenāpi kuṇḍaly-udbodh-karaṇaṃ upāyo bhavati | evaṃ suṣumnā-mārga-
gamana-pavanena kuṇḍalī-saṃsarga-jāta-kuṇḍaly-udbodha-karmaṇā ca mokṣopāyo bhavati | tac-
charīra-dārḍhya-sampādana-sāmagrī upāyo bhavatīty arthaḥ | tat-tri-guṇa-hetukānilānāṃ śārīra-
dārḍhya-karaṇa-mātrasyāprayojakatvāt tad-guṇopāya-vyatirikta-karmaṇā yogāgni-sandhukṣaṇena
bahu-janmārjita-pāpa-saṅghātaṃ bhasmīkr̥tya mokṣa-hetur bhavatīty āha_tridheti |

tri-dhā bhedanena vāyor nava yogino bhavanti || IV.8 ||

pavanasya tri-vidha-vikāratva-phalaṃ kriyate | mṛdu-pavanasya saṃyoga mṛdu-pavana-kuṇḍalī-
saṃyogaḥ | madhyama-vega-pavanasya kuṇḍalī-saṃyogaḥ | tīvra-gati-mārgānilasya kuṇḍalī-
saṃyogaḥ tīvra-saṃyogaḥ | madhyamānilasya saṃyogaḥ nābher ūrdhva-pradeśasthaṃ hṛt-kamala-
paryantaṃ āgatyā tatrasthasya niruddha-pavanasya antaḥ-pada-mārgam avalambya gacchataḥ
ātmani samavasthānam | sa eva samādhiḥ | ātma-jñāna-sambhavāl labhyate | sa eva madhyama
saṃyogaḥ | tīvra-saṃyogaḥ tad upari śiraḥ-kamala-paryantam | tad upari suṣumnā-mārgād āgata-

11 *muṇḍakopaniṣad* 3 :2 :6 (Sharma Ś. 1978, *jñāna khaṇḍa*, p. 87)

pavana-gati-hetukaṃ sirā-mārga-pūraṇaṃ sakala-śarīrāṇaṃ āyus-kāraṇaṃ, tat-karmaṇaḥ sakala-śarīropakāraṇatvāt | śarīrārogya-karaṇārthaṃ nava prakāro bhūtvā śarīraṃ samrakṣatīty arthaḥ | nanu bahiḥ-pavanaḥ iḍā-piṅgalā-suṣumnā-mārgaṃ āvṛtya udaram āpūrya śarīrārogya-mātropakāraṇaḥ | samādhiḥ tasya calanasya pradhānāṅgopakāraṇatvābhāvāt | calanātmaka-pavanasya sirā-pūraṇa-mātra-prayojakatvena “ete jaṅgamāḥ” iti kathaṃ vaktuṃ śakyata ity asvarasād āha - pañceti |

***pañcadaśa-kamalaṃ jaṅghā-deśa-gataṃ sahasra-sirā-dhārakaṃ
pañcāśan-marma-gaṭam || IV.9 ||***

gatāgata-saṃskāropakāraṇa-pavana-yogas samādhiḥ | kuṇḍaly-ādihāra-bhūta-pañcadaśa-kamalaṃ jaṅghā-pradeśasthaṃ sahasra-sirāvṛtaṃ sat marma-sthānānusandhāna-kāraṇaṃ jaṅghābhyāṃ calanopakāraṇam iti vaktuṃ śakyatvād iti | tasmād ete jaṅgamā iti pradarśitāḥ | jaṅghā-padma-pradeśastha-pañcadaśa-dala-padma-avac-charīrāṅgaṃ calanātmaka-karmopakāraṇaṃ, jaṅgama-śarīrāṅgatatvāt yan **naivaṃ** tan **naivaṃ** yathā sthānuḥ | tat-pañcadaśa-padmakaṃ pāda-sahasrāvalambaka-sahasra-sirāvṛtaṃ dvi-śata-pañcāśat-sirāvṛtaikāṅgatvāt, yan **naivaṃ** tan **naivaṃ** sthānu-śarīrāṅgaṃ | pañcāśan-marma-gaṭam pañcāśad-varṇātmakaṃ tat-tad-varṇa-bodhakābhinaya-calanātmakāṅgādihāra-bhūtatvāt, yan **naivaṃ** tan **naivaṃ** yathā ghaṭaḥ ||

gatāgata-saṃskāropakāraṇa-pavana-yogas samādhiḥ || IV.10 ||

samādhir iti -- samādhiś calana-karma-viśiṣṭa-karmā, pavanāśrita-jñānecchā-prayatna-janya-hetu-jñāpaka-dravyāśritatvāt, yathā ghaṭa ity |

tālv-oṣṭha-puta-vyāpāra-jāta-śabdān āha - hasteti | hasta-vinyāsānusṛtājñā-bodhakaḥ tac-chabda-jñāpakābhinaya-karma-viśiṣṭa-viśayaka-jñānāśritatvāt |
evam anumāna-pramāṇena āyurveda-sūtrārtha-vyākhyānaṃ kṛtam ||

nanu cāitanyādhiṣṭhitaṃ śarīraṃ ceṣṭāśrayaṃ ceṣṭāśraya-janya-phalānubhāvānandātmakatvāt, yan **naivaṃ** tan **naivaṃ** caitanya-rahita-śarīratvāt | jīvac-charīraṃ sātmaṇaṃ, prāṇādi-mattvāt | yaj-jīvac-charīraṃ na bhavati tat-prāṇādiman na bhavati, śava-śarīratvāt | īśvarecchādihīnā ceṣṭā īśvara-prerita-kāryādihīnā bhavatīty ata āh -- īśvareti |

***īśvara-prerita-ceṣṭāśrayaṃ hitāhita-kāryoddeśya-viśaya-pravartaka-ceṣṭāśrayaṃ
śarīraṃ || IV.11 ||***

īśvara-prerita-ceṣṭāśrayaṃ kīdrśaṃ caitanyaṃ ? cakṣurvad-rūpa-grāhakatvābhāvāt, śrotrendriyavac-chabda-grāhakatvābhāvāt | tasmāc caitanya-svarūpaṃ grhītum aśakyam ity āśayaṃ manasi nidhāyāha -- īśvareti |

janya-śabda-jñānaṃ cetana-sadbhāve pramāṇam | tathā hi – tat-tad-aṅgādhiṣṭhita-varṇāḥ tālv-oṣṭha-puta-vyāpārādīnā varṇātmakāś śabdāḥ īśvara-prerita-śabdāḥ śarīrādy-ajanyatve sati janya-vyāpāra-hetukatvāt | aṅkurādivat |

aṅkurādikaṃ sakartṛkaṃ kāryatvāt ghaṭavat iti īśvara-sadbhāve’numānaṃ pramāṇam iti tena hetunopalabhyate | bīja-bhūmi-jīvana-sāmagryāṃ satyāṃ kāryam utpadyata iti na tenāpīśvara-siddhiḥ | anvaya-vyatirekābhyāṃ aṅkurādy-utpādaka-drṣṭa-sāmagrī-sattvāt ghaṭavat | aṅkurādivad-drṣṭānta-sadbhāve pramāṇam | śarīrāvachchedakaṃ ceṣṭāśrayam | ceṣṭāśraya-yogyāṅgāni bahūni

santi | sarvadā calana-prasaṅgasyaivopasthitatvāt | tathā sati ati-prasaṅga eva syād ity asvarasād āha - īśvareti |

ceṣṭā-svarūpaṃ hitāhita-prāpti-parihārārtha-spandanam | na tu spandana-mātram | tat sarvaṃ īśvara-prerita-ceṣṭāśrayam, tathā sati nāti-prasaṅgaḥ | yasya yāvat karmānugūṇa-bhāgyaṃ yad adhiṣṭhānādhīnaṃ tat sarvaṃ anubhava-yogyaṃ kartuṃ pratibhūr bhavatīty arthaḥ | prayojakatvāt ceṣṭā-rūpeṇa īśvara-sadbhāvasya preritatvād ity arthaḥ |

nanu śārīrāvacchedakaṃ ceṣṭāśrayam ity uktam | tathā sati sarvadā ceṣṭā-karaṇa-prasaṅgāt, īśvarasya sarva-śārīrāṅga-vyāpakatvena siddhatvāt tasya ceṣṭā-karaṇam eva prayojakaṃ bhavatīty asvarasād āha - hitāhiteti |

hita-prāpty-arthaṃ ahita-parihārārtham eva spandana-karaṇam īśvara-preritam | ātmā manasā saṃyujyate, mana indriyeṇa, indriyam arthena, indriyāṅṅṃ prāpyakāritva-niyamāt | īśvaraḥ yadārtha-karma-karaṇam icchati tāvad arthānubhava-jñānena ānandānubhavavān bhavatīty arthaḥ |

nanu pariśuddha-rasādanam yasyāsti tasyeindriyādayaḥ suprasannā bhavanti | rasavad-dravyādanam ceṣṭāśraya-hetukaṃ śārīrāṅgasya rasādana-poṣitatvāt | tasmāc chuddha-rasavad-dravyādanasya calanātmaka-śārīrasya ca hetu-hetumad-bhāvayor eva vaktuṃ śakyatvāt ity asvarasād āha - śuddhetei |

śuddha-rasāhāra-janya-dhātu-prerita-sirā-gata-pavana-vaśūc calanātmakam || IV.12 ||

tatra vacanam -

*āhāraṃ pacati śikhī dośān āhāra-varjitaḥ pacati |
doṣa-kṣaye ca dhātūn pacati ca dhātu-kṣaye'pi ca prāṇān ||¹²*

etad-vacanānusāreṇa śārīra-dārḍhya-karaṇam aṅga-pracalanam ca rasādanād eva bhavatīty arthaḥ ||

nanu śuddha-rasādanam dhātu-poṣaṇa-mātram karoti | tena rogābhāvāt pañcendriyāṅy api sva-viṣaya-viṣayaka-viṣaya-jñānasya śuddha-rasavad-dravyādanena lābhāt tadvati tat-prakāratvam api grhṇanti | tena calanātmaka-karmopakāratvam na syād ity asvarasād āha - jaṅghetei |

jaṅghā-padma-poṣakāmṛta-pravāha-pariṇāma-yoga-vaśūc calati || IV.13 ||

jaṅghā-pradeśa-sthita-pañcadaśa-dala-padmaṃ yena vaśād āgatāmṛta-pravāhāt tat-padmaṃ poṣayat tac-calanātmaka-karmopakāraṃ bhavatīty arthaḥ |

nanu īśvara-sadbhāve kiṃ mānam ? sva-hita-phala-prāpaka-viṣaye calanātmaka-karma-pravṛttiḥ | ahita-phala-nivṛtti-viṣaye calanātmaka-karma-pravṛttiś ca | tad ubhayam api śuddha-rasāhāra-janyaṃ dhātu-dārḍhya-karaṇa-prayojakam | sakala-karma-viṣayaka-calanātmaka-kriyā pavanena sirāgatāmṛta-pravāha-preraṇā-vaśāt calati | pūrvokta-rītyā īśvareṇa vināpi śārīrāṅga-calana-kriyāṃ kartuṃ karma-karaṇenaiva siddhatvāt -

12 Une variante de cette affirmation se trouve dans la HS I.3.21 (Raison 1974 p. 20) : voir note 51 (Tome II)

“*karmaṇaiiva hi saṃsiddhim āsthitā janakūdayaḥ*”¹³ iti | tasmād īśvaro na siddhyatīty asvarasād āha - lavaṇeti |

lavaṇa-rasa-janya-pavana-yoga-rasa-pravartaka-kleśa-karma-vipākāśayāparāmṛṣṭuḥ puruṣa-viśeṣa īśvaraḥ || IV.14 ||

lavaṇa-rasa-janyaḥ tāmāsa-guṇa-viśiṣṭa-īśvara ekaḥ śarīre sthitaḥ | sa īśvaraḥ nityo'pi tāmāsa-guṇasya anityatvāt tad-guṇa-viśiṣṭatvāt taj-janya ity uktaḥ | pavana-janaka-svādu-rasavad-dravyādāna-janya-sāttvika-guṇa-viśiṣṭa īśvaraḥ tad-guṇa-viśiṣṭe śarīre sthitaḥ ajaḥ | kleśa-guṇa-vipākāśaya ajaḥ | tasmād aparāmṛṣṭaḥ āmaya-rahitaḥ īśvaraḥ puruṣa-viśeṣaḥ | tāv ubhāv api śarīra-sthitaḥ | taylor ekaḥ ajaras sarva-svatantro'pi sarva-śarīraṃ vyāpya sarva-karmopakāraḥ |

svānandānubhava-hetuka-padārtha-jñānena icchā-jāyate | tac-clanātmakaṃ karma pravṛttih | tat-svatva-jñāpitāt tad-itara īśvaraḥ māyā-vyatiriktaḥ niṣkalaṅkaḥ nirguṇaḥ niravayavaḥ nityānandātmakaḥ yoginām apy agocaraḥ | tāv ubau patatrināu śarīra-vṛkṣaṃ pariṣvajya sthitāv ity arthaḥ | kleśa-karma-vipākāśayo jīvaḥ | kliśyanta iti kleśāḥ avidyādayaḥ | vakṣyamāṇāni avihitāni niśiddha-dravyāṇi naśvara-rūpāṇi karmāṇi | vakṣyamāṇāni -- vipacyanta iti vipākāḥ karma-phalāni jāty-āyus-sukha-duḥkha-bhogātmakāni phalāni | tāni tāmāsa-guṇa-hetuka-lavaṇa-kaṭu-rasa-dravyādāna-hetuka-jātāni | teṣām āśayo nidāna-sthānātmakaḥ māyā-śabalito jīvaḥ | sāsaya-sthita-jaṅghā-padma-sthita-sahasra-sirābhiḥ ātmecchāyāḥ prayatna-jñānāt gatāgata-preraka-pavana-vaśāt |

“*jaṅghābhyāṃ padbhyāṃ dharmo'smi | viśi rājā pratiśthitaḥ | pratikṣatre pratitiśthāmi rāṣtre | pratyāśveṣu pratitiśthāmi goṣu | pratyēṅgeṣu pratitiśthāmy ātman | pratiprāṇeṣu pratitiśthāmi pṛṣṭhe | pratidyāvā-pṛthivyoḥ pratitiśthāmi yajñe*”

iti śruti-pratipādita-śarīreṣu viśan karma karomīty arthaḥ |

nanu śarīrāṅga-gata-ceṣṭādikaṃ ātmādhīnaṃ, tena paramātmā siddhyati | paramātmanaḥ icchā-viśayaka-jñāna-kāryam ātmecchā-viśayaka-jñāna-pūrvakaṃ, śuddha-caitanya-prerita-karma-kārya-hetu-bhūtatvāt | yan *naivaṃ* tan *naivaṃ* yathā ghaṭaḥ | ity anumāna-vidhayā paramātma-siddhiḥ |

sroto-mārga-sthita-sirā-prerita-sarva-varṇa-jñāpakādhāra-deśa-sthita-kara-prabhavāśṭādaśa-dala-padmāvalambaka-tālv-oṣṭa-puta-vyāpārādikam sakartṛkaṃ kāryatvāt ghaṭavat ity anumānena ātma-siddhiḥ | tad-arthaṃ śarīrāṅga-ceṣṭāṃ vyācaṣṭe - srota iti |

sroto-mārga-sirā-tri-śata-dharāśṭādaśa-dala-padmaṃ pratī-gamanāgamana-ceṣṭīśrayaṃ bhavati || IV.15 ||

tās sirā marmaśaḥ sroto-mārga-sañcaritās tri-śata-saṅkhyākāḥ | etādṛśa-ceṣṭāśrayasya śarīrasya ātmādhīṣṭhitatvāt tās sirāḥ sroto-mārga-pravāhasya velā-rūpā bhavanti | kaṅṭha-pradeśa-sthitāśṭa-dala-padmaṃ sarva-varṇoccāraṇa-hetu-bhūta-pavana-pravartakaṃ tat-prāṇa- devatādhāraṃ tasminn eva kārya-hetu-bhūta-jñāne sati calanātmaka-karma-karaṇāt ātmā jñātum śakyata evety arthaḥ |

nanu calanātmakaṃ karma īśvara-preraṇā-janyam | etat karma sakartṛkaṃ kāryatvāt ity anumānena paramātmā antas-sthitas san karma kurute | atra īśvara-prayatna-janya-bhāvaḥ calanātmaka-karma-bhāvaḥ | tathā sati anvaya-vyatirekābhyāṃ kārya-kāraṇa-bhāvasya taylor eva dṛṣṭatvāt ity

anumānena īśvara-siddhir ity arthaḥ | guṇa-traya-janaka-svādv-amla-lavaṇa-rasādanena pavana-prakopo nivartyate | tad-annādanena śarīram avikāraṃ sat calanātmakaṃ karma kurute | tat-tad-vikāre sati tat-tat-karma kurute | karma-pravartakaṃ ca guṇa-trayam | pratipādaka-svādv-amla-rasa-virasādanena suṣṭhu¹⁴ karma kartuṃ na śakyate | tatra idā-mārgeṇa bahiḥ-pavanas tatra bheṣajam bhavati, sādhyā-rogaṇām api tan-nivartakatvāt |

svādv-amla-lavaṇa-rasa-virasādanena udarāmāyo jāyate | tasyāpi idam eva bheṣajam bhavati | pavana-doṣe aprakope sati śarīrāṅga-karma-karaṇam sūcyate | tat-prakope sati śarīra-janya-kāryābhāvo dṛśyate | śarīrādi-vikāra-hetubhūtānnādanam tat-tat-karma-hetukam | tasmād vyādhi-prāgabhāva-paripālanam eva phalībhūtam kāryam ity arthaḥ |

īśvaras tu kara-caraṇādy-avayavī bhūtvā prapañcotpādakaṃ karma kurute | tathā ca śrutiḥ -

*“brāhmaṇo’sya mukham āsīt bāhū rājanyaḥ kṛtaḥ | ūrū tad asya yad vaiśyaḥ padbhyām
śūdro’jāyata | candramā manaso jātaḥ | cakṣos sūryo’jāyata | mukhād indraś cāgniś ca”*¹⁵

iti śarīrāntarātma-vyatirikteśvara-sadbhāve-pramāṇam |

antaḥ-sthitas san karma kurute tasmāt pratyahaṃ pathyādanena bhāvyaṃ | anyathā rogās sambhavanti | tena śarīriṇaḥ karaṇa-sāmarthyābhāvāt asādhyā udarāmāyaḥ | sirā-mārgeṣu bahiḥ-pavana-pūraṇam udara-roga-nivaratakaṃ tad-upayogya-nivartakānivṛtte sati pavana-pūraṇa-yogasya karaṇasya nivartakatvāt | ātma-manas-samyogo yogāḥ yogārjakatvāt | sa eva jaṭharānalaprado bhavati | udarāmāya-viṣaye agni-prajvalana-dravyam nivartakaṃ, yogāgni-janaka-sāmagryās tatra bheṣajatvāt | ajīrṇāj jātodarāmāya-nidānam vyācaṣṭe - svādv iti |

svādv-amla-lavaṇa-rasa-janyānila-sirayā pūrayan jaghana-padma-viṣayaṃ pracalati || IV.16 ||

svādu-rasa-virasa-dravyādanād ajīrṇād āmāmbu-vṛddhir udaram jāyate || IV.17 ||

svādu-rasa-virasa-dravyādanam udarāmāya-hetukaṃ tad-analenājīrṇe jāte sati tena ambu-bhūtādhikya-pravṛtter jātatvāt tena mandānalo bhavati | adhikānala-doṣo bhavati | tatra nidāna-vacanam –

*“rogās sarve’pi mande’gnau sutarām udarāṇi tu |
ajīrṇān malinais cānnair jāyante mala-sañcayāt ||
ūrdhvādho dhātavo ruddhvā vāhinīr ambu-vāhinīḥ |
prāṇāgny-apānān sandūṣya kuryus tvarī-māṃsa-sandhigāḥ ||
ādhmāpya kukṣim udaram aṣṭadhā tac ca bhidyate | »*¹⁶

rasa-virasādana-jātājīrṇena jāta-rogaḥ tan-nivartakābhāva-sāmagryā āmādi-vṛddhiṃ janayati | tena mandānilo’pi bhavati | śarīrasya pañca-bhūtātmakatvena svādu-rasādanāt pavana-prakopo nivartate | tad-virasa-dravyādanāt pavana-prakopo dṛśyate | tasmād udbhūtābhivṛddhitayā sarandhrakābhyantara-dhara-sirāṇām api paripīḍanāt pavana-sañcārābhāvātvena āpas sravanti ā kukṣi-paripūraṇāt | rasāsrī-māṃsa-dhātuṣu sirā dṛśyate | tasmāt kukṣi-jalam tat tu dhātuvat na jīryate | sa udarāmāyo bhavati | sa evāṣṭadhā bhidyate ity arthaḥ |

14 Le mot « *suṣṭhu* » a été corrigé en « *suṣṭhu* »

15 Il s'agit de *puruṣa-sūktam* (13-14) (Venkatacharya 2005 pp. 4-5)

16 A.H. NS XII.1-3

nanu udbhūta-rasa-virasa-dravyaṃ pavana-prakopa-hetukaṃ udbhūta-grahaṇa-svādu-rasa-virasa-dravyatvāt | kathaṃ tarhi phala-rasa-virasa-dravya-janya-rogasya svādu-rasavad-dravyaṃ na bheṣajānivṛtta-nivartakam | pavana-prakopāpravartaka-dravyatvāt | yan naivam tan naivam yathā ghataḥ | āma-nivṛtti-dvārā udarāmāyo'pi na jāyate | tat prāgabhāva-paripālana-kāryasya tad-upayogikatvāt ity āha -- svādv iti |

svādu-rasavad-virecana-dravyaṃ tatra bheṣajam || IV.18 ||

udarāmāya-nivartaka-dravyāṇi kvātha-kalkāvaleha-bheṣaja-dravyāṇīty arthaḥ | tatra vāta-kṛtodarāmāye te padārthāḥ | sarveṣāṃ api sambhāvitatvāt iti tan-nivartakasya recanopayogi-dravyatvena tat-tad-dravya-yogya-kālaṃ vijñāya cikitsā kāryeti vyapadiśati -- śanāir iti |

śnais śnair eva recayet || IV.19 ||

sarva-jantūnām apy udaraṃ jalādhāraṃ kam iti, tejaś ca balaṃ ca āyus cety etāny analādhāraṃ kṛṇīti matvā śnais śnair eva recayet | śarīrāntas-sthita-sirā-jātāb-kāryam udarāmāyaṃ, tan-nivṛtti-kāryam antas-sthita-jala-virecana-kāryam kurvīti | tatra nidāna- vacanam –

*sarveṣu tandrā sadanaṃ mala-saṅgo' lpa-vahnitā |
dāhaḥ śvayathur ādhmānam ante salila-sambhavaḥ ||
sarvaṃ tv atoyam aruṇam aśophaṃ nāti-bhārikam |
gavākṣitam sirā-jālaiḥ sadā gudagudāyate |
nābhi-yantraṃ ca viṣṭabhya vegam kṛtvā praṇāsyati ||¹⁷*

etad-vacanānusāreṇa sirā-vikāra-janya-jala-nivartakam yat tad virecana-kāryam, tenodarāmāyo nivartate sirā-vikāra-janyodarāmāya-hetuka-jala-dravyatvāt tad-virecana-yogyārthaḥ nivartaka ity arthaḥ |

nanu gajāśvādīnām api udarāmāyaḥ prācuryeṇa dyotate | svādu-rasavad-dravyaṃ tatra bheṣajam iti te padārthāḥ tatra nōpayuktāḥ teṣāṃ api yogya-dravyāṇāṃ vivakṣitatvāt | tad-udarāmāyānāṃ ādhmāna-nidānasya sarva-jana-sādhāraṇatvāt | yāvad-vyādhy-upayukta-bhoga-yogya-dravyāṇi pavana-prakopa-nivartakāni | tat-taj-jāti-vihita-padārthānāṃ svādu-rasavad-dravyatvaṃ yāvat-padārtheṣu bhāṣate | tatrāyaṃ niyamaḥ --

svādu-rasavad-dravyatvasya sarveṣāṃ api sambhāvitatvāt ādāna-nidānādeḥ sarva-jantūnāṃ samāna-dravyatvāt svādu-rasavad-dravyaṃ tatra bheṣajam iti āyurveda-pratipāditārthaḥ || sarva-jantūnāṃ dhātu-poṣakatvaṃ ca samānam iti ghaṇṭā-ghoṣeṇa narāṇāṃ udarāmāyānāṃ svādu-rasa-dravyāṇi cāviraṣa-dravyāṇi ca ārogya-kāraṇāṇīti pratipāditānīty arthaḥ ||

mūlādhāro balaṃ puṃsāṃ śulkaṃ yat tadd hi jīvitam |

iti vacanānusāreṇāpi niyamako jñāyate | sarva-jantūnāṃ śnais śnair eva recayad iti sūtrāt samyak pratipāditam ity arthaḥ |

nanu ekaika-rasa-dravyeṇa virecana-kārya-karaṇam kartavyam vā, uta alpam alpam vā dātavyam vā sarva-melanaṃ vā āma-nivṛtti-karaṇam kiṃcit kiṃcit karaṇam vā ?

nādyah - ekaika-dravyeṇa virecanaṃ kāryam iti cet ukta-virecana-padārthān uddīśya yāvat-karaṇa-vidhir aprayojakaṃ syāt | na dvitīyah - alpālpa-karaṇena kevalam āma-nivṛtter evābhāvāt | śuddham anivṛtti-karaṇaṃ, udarāmaya-nivṛtti-karma-nivartakatvasya caritārthatvāt | na trtīyah - sarva-padārthānām samīkṛtya yoga-karṇam iti cet ati-virecanaṃ syāt -- dhātavaḥ strāvayanti | tat-strāvaṇena atiriktatayā doṣa-prakopas syāt | tasmād etāvan-mātraṃ vyartham syāt ity asvarasād āha_pavaneti |

pavanādy aprakopād agner balaṃpoṣayan kriyā-kramaḥ || IV.20 ||

pavanādy aprakopād iti | ādi-śabdena vāta-pitta-kapha-doṣāḥ pratipāditāḥ | teṣām aprakopa-karaṇam phalībhūtārthas syāt | tasya agni-bala-dūṣakatvāt yena kena prakāreṇa jaṭharāgni-pravardhaka-sāmagrī-kāryasya phalībhūtārthatvāt | sarvodarāmāyānām jaṭharāgni-pravṛddhi-karaṇam kriyā-kramaḥ |

pavanādīnām prakopa-rūpābhāva-kāryasya prāyogikatvena śuddha-doṣādi-vijñānaṃ śuddha-rasādāna-janyam iti tayor vyāptiṃ grhītvā bhūyo-darśanena kārya-kāraṇa-bhāvaḥ grhītuṃ śakyate | tad virasa-dravyādanaṃ udarāmaya-hetukam iti kārya-kāraṇa-bhāvo grāhyaḥ | tasmāt pavanādy aprakopākāmaya-sampādanārtham tatraiva kriyā-krama-jñānaṃ vivakṣitam | tathā hi -- udarāmaya-hetukāma-nivṛtti-karaṇa-dravyaṃ na kevalam bhavati | vātāprakopa-kāmaya-yogaḥ kāryāḥ | sa eva kriyā-kramaḥ | tasmāt seyam avipattir iti doṣa-trayeṇa avipat-kāryaṃ jñāpyate | etad virecana-karaṇam jaṭharāgni-varadhakam | mandānala-hetuka-dravya-jātāmaya-nivartakatve sati anala-pravardhaka-dravyatvāt | doṣa-nivartakatvāt prakṛte udarāmaya-cikitsāyām tad eva pratipāditam --

*vyāghrāśvagandhā ca punarnavā syāt piṇyāka-śigrūṇi rasonapitsu (?) |
savajravalli-karikaṅṇakuṇḍalaṃ rujā-pahaṃ sūraṇa-tikta-patram ||*

asmin yoge kevala-virecana-dravyāṇi svādu-rasavad-virecana-dravyāṇi pratipāditāni | pavanādya prakopa-kāraka-virecana-guṇā-bhāva-kārya-dravyāṇi pratipāditāni | na kevala-virecana-karaṇasya pavana-prakopa-kāratvam iti pūrva-sūtre pratipāditam | tac cintyam | tena pitta-prakopo bhavati | tan-nidānabhūta-liṅgāni bhrama-mūrccā-vidāharty-arucyādīni jñātavyāni | pittodreka-jātodarāmasya lakṣaṇānīty arthaḥ | kaṣāya-tikta-svādu-rasa-dravyādanāt prakopa-hetuka-pavanaḥ sirā-mārga-sthita-pavana-vigatyā rasāsrḡ-dhātu-sāraṃ srāvayati | tat-sāra eva pittam iti vijñeyam | ayaṃ pittodarāmaya-jñāpaka iti vaktavyam | sarandhrakābhyantara-dhairas tu antarāla-margeṣu viruddha-pittam pūryate | anila-vigatyā rasāsrḡ-dhātu-sāreṇa udarābhyantara-pūraṇāt dhātu-pacanaṃ | jaṭharānalasya ajīrṇa-dravyatvāt kuṣṣau vipakṣād varddhate sa eva pittodarāmaya ity āha - viraseti |

***virasa-dravyādanājīrṇa-janya-sirā-mārga-sthita-pavana-vigatyā sirā-rasātīprasavaṇād ajīrṇād
āmāmbu-vṛddher udaraṃjāyate || IV.21 ||***

virasa-dravyādana-janya-pittodarasya hetavo vaktavyāḥ | kaṣāya-rasa-virasa-dravyādanena vā tikta-rasa-virasa-dravyādanena vā pitta-prakropo bhavati | analājīrṇa-dravyatvāt | tan-nivartanaṃ laṅghanād eva bhāvyaṃ | yatra kaṣāya-tikta-svādu-rasa-virasa-dravyādanam upalabbhyate tatra pittodarāmāyōtpattiḥ | tatra sūtra-vacanam -

kaṣāya-tikta-madhurāḥ pitta-manyeṣu kipyate | iti |

anyeṣv iti kaṣāya-tikta-svādu-rasavat pitta-prakopa-nivartakam | tad-virasāḥ patta-prakopa-kārah | etat-trayāṇām madhye eka-rasa-dravyādana-janya-pitta-prakopasya nivartakaṃ tad-virasānya-

rasādanam | na tad-vyatirikta-śudha-rasāḥ udarāmaya-hetukāḥ pitta-prakopa-nivartaka-rasa-virasā
 iti “pittam anyeṣu kupyate” ity etad-vacanasya tātparyam |
 kaṣāya-tikta-vyatirikta-svādu-rasavad-vyatirikta-rasa-virasa-dravyādanam udarāmaya-hetukam
 jaṭharānalājīrṇa-dravyādanatvāt yan naivam tan naivam yathā ghaṭaḥ | eka-rasa-virasa-dravyādanam
 nōdarāmaya-hetukam jaṭharānalājīrṇa-dravyādanatvāt ity anumānapramāṇena kaṣāya-tikta-svādu-
 rasa-virasa-dravyādana-melanasya udarāmaya-hetukatvam suprasiddham iti bhāvah |

nanu aṣṭa-vidhodarāmāyānām kāraṇībhūta-dravyāṇi ṣaḍ-rasa-virasa-dravyāṇi | loke etad-
 vyatiriktānām abhāvena itara-rogaṇām kāraṇībhūta-dravyābhāvāt sarveṣām apy udarāmaya-
 prasaṅga eva syād ity asvarasād āha - tāvad iti |

tāvat-sirāgata-pradeśa-bhedāt śvayathu-bodhakam || IV.22 ||

vāta-pradeśāvalambaka-sirā-vikāre sati ukta-rītyā vātodarāmāyo jāyate | tathā pitta-
 pradeśāvalambaka-sirā-vikāre sati pittodarām jāyate | kapha-pradeśāvalambaka-sirā-vikāre sati
 kaphōdaram jāyate | tat-tad-doṣa-hetuka-sirāṇām kārya eva dvandva-doṣa iti doṣa-dvaya-janyās
 trayah--pavana-pitta-doṣa-janyodarāmāya ekaḥ | kapha-pavana-doṣa-janyodarāmāya ekaḥ | pitta-
 kapha-janyodarāmāya ekaḥ | tri-doṣa-janyodarāmāya ekaḥ | sarvam militvā’ṣṭa-vidha-roga-jātāḥ |

tāvat-sirāgatēti – tat-tad-viruddha-rasa-virasa-jāta-sirā-mārga-gata-pavana-gati-rodhanād¹⁸ anale
 mande sati tenājīrṇatvam tad-avacchedakam | tat-tat-pradeśa-bheda-doṣa-trayāśryād udara-rogasya
 hetu-bodhakatvam eva tat-tad-avacchedakam bhavātīty arthaḥ | pitta-pradeśa-bheda-sthita-sirā-
 vikārah katham jñātum śakyate pittodarāmāya-jñāne sati tasya nivartakena nivartayitum śakyatvād
 ity āśayam manasi nidhāyāha - pavaneti |

***pavana-prakopa-hetuka-rūk ṣṭiśūṭala-laghv-ativedanāruci-vivarṇa-virasāsyā-tandrā-mūrchā-
 dāha-bhrama-tṛṣṇā-jvarāṅga-pītatvam pitta-prakopodarāmāya-hetukam || IV.23 ||***

rūkṣa-guṇatvam - sirā-mārga-randhreṣu pavanātigatyā tat-tad-aṅgeṣu uṣṇōpalabdhir utpadyate |
 tatra tasya pavana-vikārasya rūkṣatvam avacchedakam | yatra pavanasya alpa-gatyā sirā-mārga-
 randhreṣu pavana-gati-rodhanam dṛśyate tatāti-vedanā jāyate | tadvad eva virasāsyatvam
 vivarṇatvam ca lakṣaṇam bhavātīty arthaḥ | sarva-śarīra-vyāpya-pavanasya vikāra-grastatvāt | sarva-
 śarīrāṅga-vedanābhāvāt katham eka-deśa-vedanā ity ākāṅkṣāyām yāvad-virasādana-janya-sārah
 yāvat sirā-pradeśeṣūpalabhyate tatrāyam niyamaḥ | śaṅkā-samādhānam ca kṛtam - sarva-śarīra-
 sañcārīta-pavanasya vikārasya sarva-śarīra-vedanābhāva-jñānam eva sirā-pradeśa-sañcārāt tat-tad-
 aṅge nīrogatvam pratīyate | cikitsā-kāryam tat-tad-aṅgeṣv eva tat-pratīkāra-dravyādanena tad-
 viruddha-rasādana-janya-doṣa-nivṛtteḥ na doṣa-prakopam nirākṛtya sukham bhūyād ity arthaḥ |

kecid viruddha-rasa-janyadbhiḥ sirābhyantara-randhra-mārgesḥ pūrṇa-pradeśatvāt vivarṇitvam
 virasāsyatvam ca jñāpyate | tena pavana-prakopa-nivartaka-rasa-virasādana-janyam udarāmāyam iti
 jñātum śakyata evety arthaḥ | pittodarāmāya-hetuka-nidāna-dravya-janya-lakṣaṇāni nirūpyante -

mūrchā-dāha-bhrama-tṛṣṇāruci-jvarāṅga-pītatvam pitta-prakopodarāmāya-hetukam | prakopa-
 nivartaka-kaṣāya-tikta-svādu-rasa-virasa-dravyādanam pitta-pradeśa-vyāpya-sirā-randhra-mārga-
 gata-pavana-gati-vikāraka-māṃsa-dhātu-śoṣakam, pavana-doṣa-prakopa-janaka-rasa-virasātirikta-
 māṃsa-dhātu-śoṣaka-virasa-dravyādana-janyatvāt | yan naivam tan naivam yathā ghaṭaḥ | ity
 anumāna-vidhayā māṃsa-dhātu-śoṣaka-janya-māṃsa-sārah pittodarāmāya-hetukaḥ jaṭharānalājīrṇa-
 dhātusāra-dravyatvāt | tena mūrchā’pi jāyate | tad-dhātu-śoṣa-vaśāt dāho bhavati | dhātusārasya

18 Le mot «-rodhanād» a été corrigé en «-rodhanād»

itara-padārtha-sparśanād bhramo bhavati | tena jaṭharānala-sthala-nirasanāt bahiḥ-prajvalanāt jvaro bhavati | tat-sārātipradarśanāt tena rāgo bhavati | māṃsa-dhātoś ca nirgata-rasatvāt paityaṃ pratīyate etādṛśa-lakṣaṇa-lakṣitaḥ pittodarāmayo' yam iti vyākhyātam |

itaḥ-param aṣṭa-vidhayodarāmasya saṅkhyā -

śvāsa-khāsa-bhrama-vidāha-timira-tvak-palita-tanu-reto-dhātu-sirā-jāta-rasaḥ kaphaḥ kaphaṃ karoti || IV.24 ||

māṃsa-dhātoś ca medo-dhātu-janakatvāt tad-vikāre sati śvāsa-khāsa-bhrama-vidāha-tvak-tanu-tat-sirā-jāta-sāra-kaphaḥ kaphaṃ karoti | kapha-doṣa-prakopa-nivartakaṃ tiktoṣṇa-kaṣāya-rasa-virasa-dravyādanam | kaphodarāma-hetukaṃ kapha-pradeśa-sthāna-vyāpya-sirā-randhra-mārga-gata-pavana-gati-vikāra-medo-dhātu-śośakaṃ, pavana-pitta-kopa-janaka-rasa-virasātirikta-medo-dhātu-janaka-śośaka-rasa-virasa-dravyādana-janyatvāt | yan naivaṃ tan naivaṃ yathā ghaṭaḥ |

nanu kaṣāya-tikta-madhura-rasaḥ pitta-prakopa-nivartakāḥ | tad-virasaḥ pitta-prakopa-kāraḥ | svādv-amla-lavaṇa-rasā pavana-prakopa-nivartakāḥ | tad-virasāḥ pavana-prakopa-kāraḥ | vāta-pittayoḥ svādu-rasa-virasa-dravyaṃ vāta-pitta-prakopa-kāraḥ | rasāvarasa-janya-pavana-prakope sati tad-viśaya-roge dvandva-prakopo bhavati | svādu-rasa-virasasya vāta-pitta-prakopa-hetuktvāt | dvi-tri-vidha-rasa-janya-roga-prasaktir yatra drīyate tatra svādu-rasa-virasa-dravyādanam dvandva-rūpakotpādakam ity āha_pavaneti |

pavana-pitta-prakopa-janaka-dvi-tri-rasa-jātānusarita uktobhaya-lakṣaṇa-grasta-vāta-pittodarāmayo jñeyaḥ || IV.25 ||

asyārthaḥ -

pavana-pitta-prakopa-kāraḥ-dravyaṃ tad-rasa-virasādana-janyaṃ tad-anya-rasā-janyatve sati tad-rasa-janyatvāt yan naivaṃ tan naivaṃ yathā ghaṭaḥ | pavana-roga tu svādv-amla-virasa-janyaḥ tad-anya-roga-kāryā-hetukatve sati tad-roga-kārya-janaka-dravyāt iti vyatikānumānena nirṇetu śakyatvāt | pavana-prakopa-nivartakaḥ svādv-amla-lavaṇa-rasaḥ | tad-virasa-janya udarāmayāḥ | pitta-prakopa-nivartakaḥ kaṣāya-tikta-svādu-rasaḥ | tad-virasaḥ pitta-prakopa-kāraḥ | tasmād ubhaya-doṣa-prakopa-janakasya svādu-rasa-virasa-dravyādanatvāt sa eva dvi-doṣa-prakopako bhavati | dvi-tri-vidha-rasa-jāta-rogau pavana-pitta-prakopa-jāto darāmayau | tan-nidānaṃ tat-tal-lakṣaṇa-lakṣitād jñātavyam ity arthaḥ |

nanu svādv-amla-lavaṇa-rasādīnāṃ virasatvaṃ sūtre pratīyate | sa virasaḥ pavana-pitta-prakopa-kāraḥ ity uktam | evaṃ sati kaṣāya-tikta-svādu-rasānāṃ virasatvaṃ asmin sūtre pratīyate | sa virasaḥ pitta-prakopa-kāraḥ bhavati ity uktam | idaṃ nopapadyate | virasatvaṃ nāma doṣa-prakopaka-viruddha-rasavad-dravyaṃ bhavati | tad-rasa-dravyādanam katham doṣa-trayōpakāraḥ kāla-vaśāj jāta-tad-vyatiriktya-rasasya guṇātirikta-guṇavat-paripūrṇa-dravyeṣv eva tathā pratītatvāt | tatra sūtra-vacanam_

*madhuraṃ śleṣmalam prāyaḥ jīrṇac chāliyavād ite |
mudgād go-dhūmataḥ kṣaudrāt sitāyā jārglāmiṣāt ||
prāyo' amlam pitta-jananaṃ dāḍīmāmalakūḍ ite |
apathyam lavaṇam prāyaḥ cakṣuṣo' nyatra saindhavāt ||
tiktaṃ kaṭu ca bhūyiṣṭham avṛṣyam vāta-kopanam |
ite' mṛtā-paṭolībhyām śuṅṭhī-kṛṣṇā-rasonataḥ |*

kaṣāyaṃ prāyaśās śītaṃ stambhanaṃ cābhayāmṛte ||

evam prakāreṇa ṣaḍ-rasānām roga-prakopa-hetukatvaṃ pratipāditam | na te roga-hāraḥ | tathā sati tad-virasa-dravyādīnām roga-pratipādakatvaṃ vaktuṃ śakyatvād iti na vācyaṃ, madhura-rasasya bahu-guṇavad-dravyatvena tac chleṣmalam iti vaktuṃ śakyatvāt - “madhuraṃ śleṣmalam prāyaḥ” iti vacanaṃ nāśaṅkanīyam | tad-virasa-dravyaṃ sakala-doṣa-kāraṇaṃ ṣaḍ-rasānām api tathā vaktuṃ śakyatvād ity arthaḥ | evam pavana-kaphodarāmasya sūtra-pratipāditārthaḥ pūrvōkta-prakāreṇa yojanīyaḥ avam pitta-kaphodarāmasyāpi etāvad artho yojanīyaḥ | evam ākāreṇa sapta-saṅkhyodarāmāyā jātāḥ | tad-upari sūtra-trayaṃ vyācaṣṭe - kapheti |

kapha-pitta-prakopa-janaka-dvi-tri-rasa-jātānūsarita-tat-tal-lakṣaṇa-lakṣita-kapha-pittodarāmāyā jñeyaḥ | kapha-pittodarāmāyā dvi-tri-rasa-jātānūsaritobhaya-lakṣaṇa-jñāna-janya-kapha-pittāmāyā vidyāt | rasāsṛṣṭī-māṃsa-medo-vikāra-janaka-dvi-tri-rasānūsarita-tat-tal-lakṣaṇa-jñāna-gocara-pavana-pitta-kaphodarāmāyā dussādhyāḥ || IV.26 ||

nanu doṣa-traya-janaka-rasa-virasādāna-hetukodarāmāyā-sadbhāve kiṃ mānaṃ ? taj-janaka-hetor evābhāvāt | tatraika-doṣa-janyās trayāḥ | dvandva-jātās trayāḥ | tri-doṣa-janya ekaḥ | evam sapta-vidha udarāmāyāḥ | itaḥ-param aṣṭa-saṅkhyā-pūraṇārtham udarāmāyā tad-bhinna-bhūta-doṣasyaivābhāvāt vātādīnām prayojakatvasya tad-bhedopādhiśāt sapta-vidha-prakārasya pūrvam eva pratipāditatvāt tad-itarodarāmāyāsyā hetv-abhāvena jñātum aśakyatvāt kāraṇābhāve kāryānūdayād ity āśaṅka samādhatte_klimīti |

klimi-janaka-plīhodarāmāyā tathā || IV.27 ||

asyārthaḥ_klimāyā tu virasa-jātāmāyā-janyāḥ | tebhyo jāta-plīhodarāmāyā sambhavanti, klimes sāra-janya-māṃsa-granthi-rūpatvāt | tasya jātharānala-kāryasya prayojakatvāt tadvad eva doṣa-prayukto- bhavati | tasmād aṣṭa-vidhodarāmāyā saṅgacchat ity arthaḥ |

pāṇḍu-śopha-visarpa-rogaṇām pratipādanasyāvasaratvāt udarāmāyā-janaka-sira-mārga-gatapavana-gatyā udarāmāyā-kārya-dhātu-traya-doṣaika-janyatvasya eteṣām api samānatvāt udarāmāyā-nirūpaṇāntaram etan nirūpaṇasya prastutatvād āha_katv ity |

kaṭv-āmla-lavaṇa-rasavad-dravyādāna-jāta-mala-mārgāvarodhanāt tat-sirā-randhra-mārga-gatordhva-hṛt-paripūraṇa-pavana-prakopanāt pāṇḍu-śopha-visarpa-ruk-prado bhavati || IV.28 ||

katv-āmla-lavaṇa-rasāḥ tad-virasās ca pitta-prakopa-kāraḥ | tad-virasāḥ taj-janya-pāṇḍu-śopha-visarpa-kāraḥ | tad-virasādāna-janyāma-doṣaḥ pāṇḍu-śopha-visarpa-kāraḥ | tad-vikārah āmāśayaṃ prāpya sirā-randhrād ūrdhva-mārgam avagamyā hṛd-gataḥ pavana-gati-vikāra-kāratvāt tad-vyāpya sirā-vikāra-kāratvāt tad-gata-rakta-pradūṣaṇāt tad-vyāpya sthitas san pāṇḍu-rūpaṃ labhate | rakta-vikāre sati śopho bhavati | māṃsa-vikāra-kāratvāt visarpo bhavati | tad-gatāmam eva pittaṃ bhavati | tad-roga-sthāna-sthitatvāt vikāra-prado bhavati | tasya viṣa-rūpatvāt dhātavaḥ pradūṣyante | taj-janya-lakṣaṇāni tatra tatra prakāśyante | tad-āma-rūpatvāt pittaṃ hṛdaya-sthita-āma-pitta-sāraṃ sirā-randhra-mārgam āpūrya pakvāśaye srāvitatvāt tat-pakva-sārasyaiva mūtratvāt hṛt-kamalaṃ praviśya tatraiva sthitaṃ hṛdi spandanaṃ karoti | dvi-sirāvṛta-padmādhāra-jihvā-praveśanāt pittasya tat-sirā-randhra-praveśanāt jihvāyām arucir drśyate | hṛdaya-sthitāma-pitta-sāraṃ sirā-randhra-bhāgam āpūrya pakvāśaye srāvitatvāt tat-pakva-sārasyaiva mūtratvāt pācaka-pittābhāvo bhāsate | tad-dhātu-praveśanam api tad-ātmatvena tat-pūrva-varṇam vihāya pīta-varṇam bhāsate | tat-paṅcāśat-sirā-randhra-dhamanīm sampūrya akṣi-padmaṃ praviśati | tatra pītatvaṃ pratīyate | śata-sirā-randhra-dhamanīṣu pitta-sāra-praveśanāt tac-chāsvāṅgulīṣu kṛṣṇāruṇa-kanaka-

pītadatvena tat-pūrva-varṇaṃ vihāya pīta-varṇaṃ bhāsate | tatrastha-raktaṃ bahu-varṇaṃ bhāsate | nābhy-āvṛtta-cakrādhāra-kuṇḍaly-ādhāra-bhūtānīlātmaka-nābhy-āvṛtta-padma-hṛd-gatāma-pitta-sāraḥ nābhy-āvṛtta-cakrādhāra-triṃsat-sirābhyantara-mārgeṣu praviśan tāvad vikārān janayatīty āha - bhrameti |

bhrama-vami-pipāsā-chardi-tṛṣṇā-mūrchāntar-vidāhārga-spandanāruci-pāṇḍutā pitta-pāṇḍu-śobha-lakṣaṇam | pāda-jānu-jarḡhoru-kaṣṭh-pṛṣṭha-bīja-pārśvātivyathātisāra-rūkṣatāti-śīta-sarvārga-spandanaṃ pavana-śobha-pāṇḍu-lakṣaṇam || IV.29 ||

vāta-pāṇḍu-lakṣaṇāny ucyante - pādeti |

avarṇādi-bhūta-pāda-padmasya catus-triṃsat-sirāvṛtālavālaṃ tad-āma-pittātisāraṃ śīraḥ-kamalād āgatāmṛta-nirodhanād āma-pittātisāra-pradarśanāt śopha-pāṇḍu-visarpāmaya-cihna-jñāpakam bhavati | virasādāna-vikāravat-pavano rasāṣṛg-dhātu-gataś cet pāṇḍu-rūpa-vikāram bhajate | sa eva pavano māṃsa-dhātu-gataś cet śvayathur bhavati | sa eva dhātu-gataś cet visarpāmaya jāyate | yasya pāde vikāro jāyate tat-pradeśasthāvarṇocchāraṇaṃ spaṣṭocchāraṇa-vadaśravyam | tat-pradeśe śvayathu-darśanam vā pāṇḍu-śopha-visarpāmaya vā jñātavayāḥ |

avarṇa-sthāna-bhūta-jānu-padmādhāraṃ catus-triṃsat-sirāvṛta-jānu-padmālavālaṃ śvāsochvāsābhyāṃ śīraḥ-kamalasthāmṛtopaharaṇa-mārgam rasa-virasa-janyāma-pitta-sāra-saṃskāram tat-sirā-mārga-gata-pavana-vivṛtyā pūrvavat-pāṇḍu-śobha-visarpāmayaḥ | rasāṣṛg-dhātu-dūṣaṇāt pāṇḍutvam | māṃsa-dhātu-dūṣaṇāc chvayathu-darśanam | medo-dhātu-dūṣaṇād visarpa-rogāḥ prādurbhavatīty arthaḥ |

ye tad-varṇādhāra-tat-tad-deśīya-padmāvṛta-sirā-mārga-gata-pavana-pracāraṇābhāva-kārya-janaka-pāṇḍu-śobha-visarpāmayaḥ pūrva-vad-dhātūn dūṣyanti a-cāṃ varṇānām uccāraṇa-sakala-sāmagryāṃ satyāṃ aśravyatvam, te pavana-prakopa-jātā iti jñātum śakyatvād eva pitta-pradeśa-kamalādhāra-śīraḥ-kamalasthāmṛta-pravāha-vaśāt tad-viruddha-rasa-janyāma-pitta-sāra-saṃyoga-kāryam sirānam eva tad-roga-lakṣaṇa-jñāna-jñāpakatvāt | yāvat-kālam yāvat-sirā-saṃsparśanam tat-tal-lakṣaṇa-lakṣita-rogābhāvasya tat-tan-nidāna-jñāpakatvāt | pṛṣṭha-deśam ārabhya bīja-pārśva-meḍrād adhaḥ-pradeśa-padmaṃ ārabhya ka-ca-ṭa-ta-pa-vargāṇāṃ tat-tad-bīja-janaka-pavanād eva etad-adhiṣṭhita-padmāni pañcadaśa-saṅkhyākāni pitta-prakopa-vikāra-bhāva-kārya-kāraka-pittādhāraṃ padmāni | pita-prakopa-sāmagryāṃ satyāṃ tat-tad-varṇa-vikāra-jñāpaka-lakṣaṇa-lakṣitāni tat-tan-nidāna-jñāpakāni | oṣṭha-pradeśa-paryantaṃ pañcadaśādhāra-bhūta-padma-sthānādhiṣṭhita-pittam tat-tal-lakṣaṇāni tatraivāvirbhūtānīty arthaḥ |

itaḥ-param kapha-pāṇḍu-śopha-visarpāmaya-cihnāni prakāśyate - śvāseti |

śvāsa-khāsa-nāsākṣi-pakṣma-karṇa-kapola-dantāti-pīnasa-sīras-todanaṃ pāṇḍu-śopha-visarpāmaya-lakṣaṇam || IV.30 ||

kapha-pradeśe hṛdī āma-pittātisārasya viṃsat-sirāvṛta-hṛt-kamala-sthitatvāt tat-sirāgata-pavana-vigatyā śvāsa-khāsau bhavetām | akṣi-pakṣma-karṇa-kapola-dantānām malādhikyam vedanātipratītatvāt | etal-lakṣaṇāni kapha-prakopa-janyāmaya-rūpa-pāṇḍu-śopha-visarpāmaya-lakṣaṇāni tad-tan-nidānena jñāpyante |

nanu pavana-pitta-kapha-prakopena pavana-pitta-kapha-rogā iti pratipādyate | tac cintyam | rasa-virasānādanam vā śuddha-rasavad-dravyādhikyānādanam vā tad-āśayastha-pavana-vega-nirodhanam vā roga-hetukam iti vaktavyam | tathā satī sarva-śarīra-saṃcarita-pavana-prakopāḥ

virasa-viṣa-saṃparka-doṣajāḥ tat-pavanasya śarīra-vyāpya-saṃcāra-karma-guṇavad-dravyatvāt | tad-virasa-viṣa-saṃparka-vaśāt pavana-prakopo bhavatu | kapha-pittayoḥ paṅgutvād eva tayor virasa-viṣa-saṃsargasya vaktum aśakyatvāt | tadvat ayam kapha-rogaḥ, ayam pitta-rogaḥ iti katham jñāyata ity asvarasād āha – bāhyeti |

bāhya-viṣa-grastavad-dhātu-dūṣakāḥ || IV.31 ||

sarpādīnā daṣṭasya viṣa-grastasya drṣṭatvāt | tayor paṅgutvād eva tad-viṣa-saṃsargābhāve’pi sarva-śarīra-vyāpya-pavanavac-charīrasya pitta-kaphayoḥ śarīrāntaḥpātivena viṣa-saṃsprṣṭa-pavana-saṃsarga-vaśāt doṣa-traya-prakopo bhaviṣyati¹⁹ | tadvad atrāpi pavana-vyāpya-viṣa-rasa-daṣṭa-pavana-saṃyogasya tayor vidyamānatvāt ayam pitta-doṣa ayam kapha-doṣa iti vaktum śakyate | tarhi roga-mātrasya pavana-prakopa-janyatvāt sarva-rogaṅgām pavana-prakopādhīnatvāt sarve rogāḥ pavana-janyā eva syuḥ | tasmāt kapha-pittayoḥ pṛthaktayā ’vacchedakatā-saṃbhavāt tathā sūtra-sthāne pratipāditam -

*vibhutvād āśukāritvād balitvād anya-kopanāt |
svātantrya-pāratantryābhyāṃ vyādheḥ prādhānyam ādiśet ||*

etad-vacanānusāreṇa pavanasyaiva sarva-roga-prādhānyam pratītam iti cet na | tat sarva-śarīra-vyāpyatve’pi dhātu-poṣakam na bhavati | mandānila-sandhuṣaṇa-karma-guṇavad-dravyatvāt | anala-mandatva-nivartaka-sandhuṣaṇa-guṇavad-dravyasya dhātu-poṣakatvābhāvāt | pitta-kalāyā eva jaṭharānalatvāt pitta-prakope sati analo mando bhavati | tena kapha-prakopa eva syāt | pitta-kapha-prakopo yāvac-charīra-nāśakaḥ sirā-mārga-gata-dhātu-poṣaka-pavana-mārga-nirodhana-dravyatvāt | vyādhy-avacchedakam śarīra-vināśakatvam pitta-kapha-vyatirekena śarīra-nāśakatvābhāvāt | vāyos tu tat-saṃsarga-dvārā roga-hetukatva-pratipādanam | tasmān mukhyatvena prādhānyam pittasyāpi saṃbhavatīty arthaḥ | pavanasya vyādheḥ prādhānya-pratipādanam sarva-śarīra-vyāpya-pavanam antareṇa roga-kārya-hetukatvam vaktum na śakyata eveti tātpāryam |

nanu pāṇḍu-śopha-visarpa-rogaḥ tat-tad-bhinna-jñāna-viṣayaka-sāmagrī-janyāḥ | na tv eka-padārtha-jñāna-grāhaka-sāmagrī bahu-padārtha-grāhikā bhavati | bahu-padārtha-viṣayaka-jñānam nāika-padārtha-viṣayaka-jñāna-grāhaka-sāmagrī-janyam, eka-padārtha-viṣayaka-jñāna-grāhaka-sāmagrī-janyatvāt | tathāhi ghaṭendriya-viṣayaka-sāmagryāṃ satyāṃ ghaṭa-viṣayaka-jñānam jāyate paṭa-padārtha-viṣayaka-jñānam nodeti | tadvad evātrāpi | eka-roga-janaka-sāmagrī katham roga-traya-pratipādaka-kārya-janaka-sāmagrī bahu-kārya-jñāna-grāhikāyā adṛṣṭatvāt | anyathā eka-padārtha-grāhaka-sāmagryāṃ satyāṃ sarva-padārtha-viṣayaka-jñānotpattir eva syād ity asvarasād āha - vāteti |

vāta-pitta-rasa-virasa-dravya-saṃsarga-jāta-vāta-gati-rodhanād rasāḥ-g-dhātu-vidūṣaṇāt tvak-pālityam pāṇḍu-roga-hetukam || IV.32 ||

asyārthaḥ - vāta-pitta-prakopa-rogaḥ rasa-virasa-dravya-saṃskāra-jātāḥ, tena pavana-gati-rodhana-dvārā rasāḥ-g-dhātum vidūṣya tvak-pālityam yatra drṣyate tatra pāṇḍu-rogo’sṭīti nidānam jñātavyam | sa eva pāṇḍu-roga ity arthaḥ | nanu vāta-pitta-prakopa-sāmagryā vāta-prakopo jāyate | pitta-prakopa-sāmagryā pitta-rogo jāyate | pāṇḍu-roga²⁰-jñāpaka-tvak-pālityam katham syād ity asvarasād āha - hṛd iti |

19 Le mot « bhaviṣyati » a été corrigé en « bhaviṣyati »

20 Le mot « -rāga- » a été corrigé en « -roga- »

hṛdi-sthitāma-pitta-viṣa-sāraṃ pāda-padma-śoṣakaṃ “a”-varṇa-bodhaka-catus-triṃśat-sirā-saṃsarga-vaśād amṛta-pravāha-rodhanāt pavana-janyāmayāḥ pravardhante || IV.33 ||

rasa-virasa-dravyādana-jātāmāśaya-vyāpaka-pavana-vigatyā āma-pitta-viṣa-sāraḥ “a”-varṇodbodhaka-tat-pāda-padma-poṣaka-sirā-randhra-mārga-gatāmṛta-pravāhaṃ nirudhya vāta-vikāra-janya-pāṇḍu-rogaḥ hṛdi-sthitāma-pitta-sāraḥ paraṃparā-hetur bhavatīty arthaḥ | sa eva vāto darasyāpi hetur bhavati | vāta-pitta-pāṇḍu-rogasyāpi paraṃparayā hetur bhavati | anila-janya-vātāmayasyāpi hetur bhavati | ata eva udarāmaya-nirūpaṇānantaraṃ pāṇḍu-śopha-visarpāmayānām avasara iti pratipāditam | etat-pratipāditāmayānām janakībhūtāma-pitta-rasa-viṣa-dravyasyaikatvāt | eka-kāraṇa-janyasya nānā-kārya-pratītiḥ upādhi-bhedāt bhavati | suvarṇasyaikatve’pi taj-janya-kāryaṃ tat-tad-rūpa-bhedena bahu-vidhaṃ pratīyate, tatra kāraṇa-bāhulyasya drṣṭatvāt |

nanu ayaṃ vāta-pāṇḍu-rogaḥ, ayaṃ pitta-pāṇḍu-rogaḥ, ayaṃ kapha-pāṇḍu-rogaḥ iti tādrśa-pratīter vidyamānatvāt tat-kārya-hetubhūtārthāḥ doṣā eva bhaveyuh | virasa-janyāma-pitta-viṣa-rūpa-dravyasya virasa-janakatvāt tat-pāṇḍu-śopha-visarpāmayānām tat-taj-janakībhūtā doṣā eva hetavo bhavantīty asvarasād āha - amṛteti |

amṛta-pravāhālavālopajīvyā-ā-varṇodbodhaka-sarandhrakābhyantara-dhara-ṣaṭ-sirāma-pitta-viṣa-sāra-grasanaṃ pavana-prakopa-hetukam || IV.34 ||

śiraḥ-kamalasthāmṛtāharaṇa-yogya-śvāsochchvāsānilābhyām āhṛta-tad-varṇa-bodhakāri-kāryotpādaka-tat-padmany eva ālavālāni teṣv amṛta-pūraṇam kartuṃ sarandhrakābhyantara-dhara-ṣaṭ-sirā eva hetubhūtā bhavantīty arthaḥ |

nanu sirā-marga-gatāmṛta-pravāha-pratibandhaka-janyāmaya-kāraṇaṃ āma-pitta-viṣa-sāraṃ bhavitum arhati tat-sirā-saṃsarga-saṃskāra-jāta-roga-hetukatvāt, hetutva-prasaṅgād ity asvarasād āha – sire iti |

sirā-mārga-gata-pavana-māṃsa-dhātva-anusṛta-jānu-jaṅghoru-bīja-pārśva-padma-gata-i, u, ṛ, e, o, ai-varṇodbodhaka-sarandhrakābhyantara-dhara-sirā-mārga-gata-pavana-gati-nirodhanād anil-prakopo bhavati || IV.35 ||

āma-pitta-rasa-sāraṃ jānu-jaṅghoru-bīja-pārśva-sthita-padmādhāraka-sirā-mārga-saṃsparśanān māṃsa-dhātu-dūṣaṇāt i-varṇa-bodhaka-sirā-saṃsparśanaṃ pavana-gati-rodhanaṃ jānu-padma-dvaya-hetukaṃ, u-varṇa-bodhaka-sirā-saṃsparśanaṃ pavana-gati-rodhakāraṃ jaṅghoru-padma-dvaya-hetukaṃ, ṛ-varṇa-bodhaka-sirā-saṃsparśanaṃ pavana-gati-nirodhanavat-sirābhya utpannaṃ jñānaṃ sirā-mārga-gata-pavana-gati-janya-visarodbodhaka-hetuko bhavati | yāvad-roga-janaka-sāmagrī tat-tad-roga-nidāna-hetubhūta-visarodbodhaka-kārya-kāriṇī bhavati | udara-pāṇḍu-śopha-visarpa-kuṣṭha-rakta-vāta-pavana-kāryānām eka-sāmagrī-janyatvāt tat-sirā-gata-pavana-kārya-bhedād eva tad-roga-bhedam janayatīty arthaḥ | tat-tad-roga-nidānaṃ tat-tatrastha²¹-svara-viśeṣāvarṇātmaka-padoccāraṇaṃ tat-tad-vyādhi-vijñāna-hetukaṃ bhavatīty arthaḥ |

nanu pavana-vikārā bahavas santi | tathāhi netra-vāyuh, karṇa-vāyuh, śiro-vāyuh, pakṣāghāta-vāyuh, dhanur-vāyuh, ardita-vāyuh, gulma-vāyuh, plīha-vāyuh, kaṭi-vāyuh, iti | tat-tal-lakṣaṇa-lakṣitāṇi tat-tad-jñāpakāny api bahūni santi | sirā-sañcarita-pavana-gati-vikāra-bhedāt tat-tad-aṅgasthitāni tat-tad-vikāra-bhūtāni | eka eva pavanas san tat-tad-aṅga-gatopādhi-bhedāt tat-tan-nāmābhidheyāḥ tat-tad-aṅgopadrava-kāraḥ prāṇa-ghātukāś ca bhavantīty asvarasād āha – tad iti |

21 Le mot « -tatstha- » a été corrigé en « -tatrastha- »

tat-sirā-mārga-gata-pavana-prakopa-bhedādhiṣṭhānopādhi-bhedāt pavana-vikāra-bhedāḥ | āma-pitta-viṣa-rasa-virodhi-dravyaṃ bheṣajam || IV.36 ||

āma-pitta-rasa-virasa-jāta-rogaś tac-chabdārthaḥ | tat-sirā-randhra-mārgeṣu anila-vikāro²² bhūtvā tat-sirā-saṃsarga-pradeśeṣu yāvat-kāraṇānugata-pavana-gati-vaicitryāt u-varṇa-bodhaka-sirā-saṃsparśanaṃ pavana-gati-rodhakāraṇam | kaṭi-pradeśa-padma-śvayathu-hetukam | e-varṇa-bodhaka-sirā-mārga-saṃsparśanaṃ pavana-gati-rodhakāraṇam | bīja-padma-śvayathu-hetukam | ai-varṇodbodhaka-sirā-mārga-gata-pavana-gati-rodhanaṃ tat-pārśva-śvayathu-hetukam | āma-pitta-rasa-sāraṃ bīja-pārśva-śvayathu-hetukam, tad-varṇa-bodhaka-sirā-mārga-gata-pavana-gati-kāraṇatvāt | yan-naivaṃ tan-naivaṃ yathā ghataḥ | ity anumānena ac-svarādhiṣṭhāna-hetubhūta-tat-tat-padmādhāraka-sirā-randhra-bhāga-gata-pavana-gatiḥ susvara-viśiṣṭa-varṇātmaka-pada-jñāna-pratipādikā, jñānecchā-prayātṇādinā tālv-oṣṭha-puta-vyāpārātmaka-bāhya-pavanāhṛta-saṃskārodbodhaka-hetubhūtatvāt, yan-naivaṃ tan-naivaṃ yathā ghataḥ | tat-tad-vyādhi-nidāna-jñānaṃ tat-tat-sārādhīna-varṇātmaka-pada-jñāna-hetukaṃ, avikāra-hetuka-sāmagrī-janyatvāt, yan-naivaṃ tan-naivaṃ yathā ghataḥ | bāhya-pavanākaraṇa-jāta-tālv-oṣṭha-puta-vyāpāra-saṃskārodbodhaka-varṇādhāra-padmaṃ virasa-dravyādana-janya-pavana-prakopa-hetuka-svara-bodhakāraṇam, pavana-prakopa-lakṣaṇa-jñāna-bodhaka-dravyatvāt āma-pitta-sirā-sāraṃ yādrśa-sirā-saṃsparśanāt tat-tad-aṅga-janya-roga iti | sakala-pavana-roga-janaka-sāmagrī āma-pitta-sāraḥ tat-tad-aṅgāvalagna sirā-saṃsparśana-sāmagrī-svarūpatvāt | nānā-rūpa-ghaṭānāṃ eka-mṛt-piṇḍam eva kāraṇam | tathā ākāśādivat-aṅga-janyopādhi-bhedāt kaṇa-pavana-rogaḥ netra-pavana-rogaḥ śiraḥ-pavana-rogaḥ iti vyapadiśyate |

nanu āma-pitta-sāraḥ udara-pāṇḍu-śopha-visarpa-kuṣṭha-pavana-rogaṇāṃ ekam eva kāraṇam iti vaktuṃ na śakyate, tat-tan-nāma-bhedena kārya-bhedasya drṣṭatvāt | tatra kāraṇa-bhedo'stīti avaśyaṃ jñātavyam | ghaṭaḥ kalaśa iva bhedo bhavatīti na vaktavyam | tadd hi sarve pṛthubudhnodarākāratvena ayaṃ ghaṭa iti ghaṭatvavati ghaṭatva-prakāraṇatvāṃ jñātuṃ śakyatvāt | na tadvad evātrāpi bhaviṣyati, ayaṃ śopha-roga iti rogatvavati rogatva-viśiṣṭa-prakāraṇatve jñātuṃ śakyatvāt iti vācyam, teṣāṃ mṛd-vikāra-vyaktīnāṃ jalānāyana-kāryopakāraṇatvāṃ pṛthubudhnodarākāra-vyaktīnāṃ vyakti-bheda-jñāne saty api pṛthubudhnodarākārasya eka-prakāraṇatvasya drṣṭatvāt | drṣṭāntenāpi abheda-jñāna-mātram iti nānubhūyate | tadvad atrāpi phala-bheda-rūpa-bheda-cikitsā-bheda-jñānānubhavasya drṣṭatvāt, iti cen na | tadvad atrāpi kārya-bhedābhāvo'sti | tathāhi – āma-pitta-sāraḥ ukta-rogeṣu eka eva hetur bhavati | tat-tac-cikitsā-bhedena tat-tan-nāma-bhedānubhavaḥ katham apalāpayituṃ śakyate ? atra brūmaḥ - āma-pitta-rasa-sāras tu udara-pāṇḍu-śopha-visarpa-kuṣṭha-vāta-rakta-vāta-vikāraṇāṃ eka eva hetur bhavati | sa eka eva kārya-janakaḥ | sirā-mārga-gata-pavana-gati-nirodhana-rūpa-kārya-kāraṇa-dravyatvāt | tat-pavana-gati-nirodhanam etad-āmaya-hetukam | tat tu kvacid aṅga-bhedeṣu rasāsṛg-dūṣaṇa-dvārā tvak-pālityaṃ karoti | sa pāṇḍu-roga iti vyavahāra-mātra-bheda upalabhyate | tad eva yadā tat-sirā-saṃsarga-bheda-vaśāt tat-pavana-gati-nirodhanam māṃsa-dhātu-śoṣakaṃ bhavati itara-māṃsa-dhātuḥ pṛthur bhavati | tac chopha-roga iti vyavahriyate | tad gati-nirodhanam yadā medo-dhātu-dūṣakaṃ bhavati sa medas-sāraḥ bahiḥ-sphoṭa-rūpeṇa sphurṇāt pavana-visarpa-roga iti jñānaṃ jāyate | sa āma-sāraḥ medo-dhātūn sandūṣya tad-bahir-bhūta-māṃsa-dhātum āvṛtya tvag-dhātum pṛviśya bahiḥ sarpati cet tat-kuṣṭham bhavati | yāvat-pavanādhāraka-sirā āma-pitta-rasa-sāra-grastāsantaḥ yāvat padma-vikāra-kāryakāri tat-tat-sirā-varṇa-vikāraṃ kurvantīti kuṣṭhaḥ, kutsitāṅga-vikāraṃ kurvantīti kuṣṭhāḥ | pāda-padmādhāraka-sirā hṛd-gatāma-pitta-rasa-sāra-saṃskāra-yukta-sirā tad-viṣa-sāraṃ sravati | tat padmam āpūrya pādāṅgulibhyaḥ sravati tac-chākhāni śīrṇāni bhavantīty arthaḥ |

22 Le mot « -mikāro » a été corrigé en « -vikāro »

nanu rasa-virasa-janyājīrṇa-janyāmaya-hetukatve sati medo'sthi-majjā-dhātu-gata-sirā-dhāraka-padmāsritāma-pitta-rasa-viṣa-sāra-janyāmaya-hetukatvād iti vyatireky-anumāna-pramāṇena pratipāditāmayānām ajīrṇa-janyāma-nivartaka-sāmagry-atirikta-sāmagrī-nivartaka-dravyatvāt iti | tasmāl laṅgana-tad-upayoga-dravyāṇi nivartakānīti āyurveda-sūtra-cayaṃ vyācaṣṭe | pavana-prakopa-hetuka-virasāj jātaṃ rasāsṛṇ-māṃsa-caya-pradeśa-gataṃ bhavati | svādv-amlā-lavaṇa-rasādhikyādanena ajīrṇe jāte sati pavana-prakopo bhavati | acāṃ varṇānām ādhāra-bhūta-padmādhāraka-sirā-saṃsarga-vaśāt pavanāmayāḥ pravardhante | taj-janakāma-śoṣe sati tan-nivartate | tāvad-virasādanād ajīrṇād āma-pravṛddhau satyām rasāsṛṇ-māṃsa-gata-sirā-saṃsparśanād yatra pavana-vikāro jāyate sa āma-pitta-sāraḥ āmāśayaṃ praviśya hṛt-kamala-praveśanāt viṣa-saṃsargavat yāvad-roga-hetukaṃ tāvad-dhātū-antar-gata-sirā-saṃsparśanāt tad-dhātūn sandūśya rasāsṛṇ-māṃsa-medo-dhātavaḥ dūṣitās santaḥ kramāt pāṇḍu-śopha-visarpāmayāḥ pravardhante | sutarām medo-dhātu-vikāre sati kuṣṭhaṃ bhavati | sa āma-pitta-sāraḥ rasāsṛṇ-māṃsa-dhātūn sandūśya medo-dhātu-sthitatvāt tāvad-dhātu-sārasya bahiḥ-pradarśanam eva kuṣṭha-roga-kāraṇaṃ bhavatīty arthaḥ |

nanu tri-sārādhikyādana-jāta-rogās tu ajīrṇa-roga-janyāmaya bahavas santi | tat-kārya-bhedasya dṛṣṭatvāt kāraṇa-bhedo vaktavyaḥ | āma-pitta-sārasya eka-rūpatvāt śopha-pāṇḍu-visarpāmayānām dhātu-dūṣaka-kāryasya ekatvāt tatra vaktuṃ śakyate | tat-kārya-vyatirikta-kuṣṭha-roga-kāryasya bhinnatvād ity āśayaṃ manasi nidhāya kuṣṭha-rogaḥgama-hetuṃ varṇayati – pūrvasmād iti |

pūrvasmād dvi-guṇaṃ pṛthutayā bhāti || IV.37 ||

pūrva-dhātubhyaḥ sthūlatvaṃ dvi-guṇaṃ pratīyate | na ca tantuvad dhātu-sāra-srāvita-roga-svarūpatvāt sirā-śauṇḍilyatayā pṛthutvaṃ bhāsatē | āma-pitta-sārasya yāvat-sirā-saṃsparśanaṃ tat-tad-rogaṇām tat-tat-sirā-saṃsparśanaṃ kāraṇaṃ bhavati | tathā sati kāraṇa-vaicitryāt kārya-vaicitryaṃ pratīyate | tantu-gata-rūpānugata-rūpānuvicitra-rūpavattvaṃ yāvat-tantu-gata-rūpānusāri-vaicitrayaṃ taj-janya-paṭa-vaicitrayaṃ karoti | kāraṇa-guṇā hi kārya-guṇān ārabhante yāvat-sirā-saṃsparśanaṃ tāvat-sirā-dhāraka-padma-gata-vikāra-kāraṇaṃ, tad-anya-roga-kārya-hetukatve sati tad-dhetukatvāt yan naivaṃ tan naivaṃ iti | pāṇḍu-śopha-visarpa-kuṣṭha-rakta-vātāmayānām āma-pitta-rūpa-viṣa-saṃsarga-viśiṣṭa-sirāṇām nānā-rūpa-kārya-janakatvaṃ sūcyate |

āma-pitta-sārasya ekatve'pi taj-janaka-dravyādhikyāṃ kāraṇatāvacchedakaṃ bhavatīty arthaḥ | nanu sarva-śarīra-vyāpya-pavana-prakope sati tat-saṅcāra-yogyā-dhātu-śoṣo jāyate | śoṣaṇaika-kārya-kāraka-rūkṣa-guṇa-dravyatvāt anantāvacchedakaṃ rūkṣa-guṇavattva-dhātu-śoṣaka-kārya-kāratvaṃ prathamata eva pratipāditam |

tatra rūkṣo laghuś śītaḥ kharas sūkṣmaś calo'nilaḥ ||²³ iti |

tasmāt pavana-vikāra-mātreṇa āma-pitta-rasa-sārasya eka-deśa-sthitatvāt sarva-dhātu-śoṣaṇaṃ kartuṃ na śakyata ity āśayaṃ manasi nidhāya pavana-vikāraṃ pratipādayati – tri-sahasreti |

tri-sahasra-sirā-hetukaṃ madhurībhūtaṃ jvalayati || IV.38 ||

dhātu-pradeśa-vāta-padmādhīṣṭhitā-varṇoccāraṇa-sāmagrī visvara-pratipādikā yadi bhavet tadā pavana-prakopa-kāraka-madhurībhūta-dravyādana-jāta-pavana-vikāra-kārya-hetutvāt svādv-amlā-lavaṇa-rasavad-dravya-dhātu-pradeśa-vāta-padmādhīṣṭhitā-varṇoccāraṇa-sāmagrī visvara-pratipādikā yadi bhavet tadā pavana-prakopa-kāraka-madhurībhūta-dravyādanam pavana-roga-

prāgabhāva-paripālana-kārakās tās sirās tri-sahasra-saṃkhyākāḥ pāda-padmādhārakāḥ tāvat-sirāvac-charīraṃ bhavati pavana-vigatyā dhāraka-sirāṇāṃ tat-tad-gati-tirodhāna-kāraka-dravyaṃ kiṃ vaktavyam ? tat-pavana-prakopa-kārakaṃ bhavati | na tāvat-dhātu-śoṣakaṃ, kiṃtu vedanā roga-kāryaṃ bhavatīty arthaḥ |

nanu sarva-dravyeṣu madhura-rasaḥ pavana-prakopa-nivartako bhavati | sthāvara-jāti-sthita-madhura-rasaḥ pavana-prakopa-kārakaḥ | jaṅgamādi-sthita-madhura-rasavad-dravyaṃ pavana-prakopa-hārakaṃ | tathā'pi ubhayaṃ api carama²⁴-dhātu-poṣakaṃ | sthāvarāṇāṃ svādu-rasaḥ rasāṣṛg-dhātu-vikārakaḥ | jaṅgamānāṃ svādu-rasaḥ sarva-dhātu-poṣako bhavatīty āśayaṃ manasi nidhāya prajā-janana-hetuṃ pratipādayati – prajeti |

prajotpādaka-hetubhūtaṃ bhavati || IV.39 ||

jaṅgamānāṃ māṃsa-sāraḥ payo-vikāro bhavati | tat-sajātīyānya-sāro'pi sarva-śarīrāṇāṃ dhātu-rasa-svādur eva bhavati | tat-svādu-rasaḥ prajā-janana-kārakaḥ reto-dhātu-vikāra-hāraka-dravyatvāt | khecarāṇāṃ aṇḍaja-svādu-rasaḥ pavana-prakopa-hārakaḥ | bhūcara-śarīra-jāta-kṣīra-vikāra-jātāḥ pavana-hara-śukla-dhātu-poṣakā ity arthaḥ | sthāvara-dravya-niṣṭha-madhura-rasānāṃ ikṣu-kāṇḍādi-janyānāṃ sarva-dhātu-poṣakatvaṃ vaktum āśakyatvāt, sthāvara-rasātmakatvāt tan-niṣṭha-svādu-raso gurur bhavatīty asvarasād āha – madhureti |

madhura-rasādanād aṣṛg-dhātur bhavati || IV.40 ||

sthāvara-niṣṭha-madhura-rasādanāṃ jaṅgama-śarīrāṇāṃ rasāṣṛg-dhātu-pravardhakaṃ ikṣu-kāṇḍādi-dravya-janya-rasavad-dravyatvāt | rasāṣṛg-dhātṷ-abhivardhakas sthāvara-niṣṭha-svādu-raso bhavatīty arthaḥ |

sthāvara-niṣṭhāmla-rasasya prayojanam āha - āmleti |

āmla-rasādanaṃ māṃsa-dhātupradaṃ bhavati || IV.41 ||

sthāvarāṇāṃ lavaṇa-rasasya prayojanam āha – lavaṇeti |

lavaṇa-raso medo-dhātupradaḥ || IV.42 ||

sthāvarāṇāṃ lavaṇa-rasaḥ jaṅgama-śarīrāṇāṃ medo-dhātu-pravardhako bhavatīty arthaḥ |

nanu sthāvarāṇāṃ svādu-rasa pavana-prakopa-kārakaḥ | jaṅgama-śarīrāṇāṃ svādu-rasaḥ pavana-prakopa-hāraka ity bheda-kathanāṃ kathaṃ vaktuṃ śakyate | tadvad eva ṣaḍ-rasānāṃ guṇa-pradānaṃ bheda-dravyasyaiva vaktuṃ śakyatvāt sthāvarāṇāṃ guṇa-pradānaṃ ṣaḍ-rasānāṃ tat-taj-jāty-avacchedena bheda eva syād ity asvarasād āha – ādyeti |

ādyā-dvi-dhātu-sāraṃ jaṅghā-padma-hetukam || IV.43 ||

tikta-rasābhivardhitaṃ medo-dhātṷ-antas-sthita-daśa-dala-padmaṃ kaṅṭha-pradeśa-gataṃ | sahasra-sirād āgatāmṛtaṃ tasya poṣakaṃ | ādyā ity – svādu-rasavad-dravyaṃ | dve ity - kṣmāmbhasor ekībhūtādhika-jāta-dravya-guṇa-sāraṃ svādu-rasavad-dravyaṃ tad eva nivartakaṃ bhavatīty yat tat kathaṃ jānātum śakyate ? śukla-dhātu-poṣaka-svādu-rasaṃ ādyā-dvi-dhātu-rasāṣṛg-dhātu-dūṣyaṃ bhavati | jaṅgama-dravya-niṣṭha-svādu-rasaṃ sarva-dhātu-poṣakaṃ | tathā gavyaṃ payaḥ gavyaṃ

24 Le mot « parama » a été corrigé en « carama »

ghṛtaṃ rasāṣrg-dhātu-vikārānivartya-tad-dhātu-poṣyaṃ bhavati | tat svādu-rasasya sarva-śarīra-puṣṭi-karatvāt anila-nivartaka-svādu-rasavad-dravayatvāt pāda-padmādhāraka-jaṅghā-padmādhīṣṭhitā-j-varṇānām ādhāro bhūtvā sa eva sugati-kāraḥ san tat-tat-padmāni tat-tad-adhiṣṭhita-varṇāni ca sahasrāra-padma-gatāmṛtaṃ sahasra-sirābhya āhr̥tya tat-tad-varṇādhāraka-padmam āplāvya tat-tad-varṇānubhava-jñāna-dvārā ‘ai’-kāra-jñāpaka-pavanaḥ tasya poṣako bhavati | tikta-rasābhivardhita-pitta-doṣaḥ nābher adhas-sthita-daśa-dala-padmaṃ svādhāraṃ kṛtvā pavana-hṛtāmṛtaṃ daśa-dala-padmaṃ āplāvya hal-ādi-varṇānām śrotra-pradeśaṃ prāpayan tikta-rasaḥ mām̐sa-medo-dhātu-poṣako bhavatīty arthaḥ |

nanu acas sapta svarāḥ santaḥ sarandhrakābhyantara-dhara-sirā-mārgebhyaḥ śrotra-pradeśaṃ prasarantaḥ svarās śrūyante | pāda-padmaṃ ārabhya bīja-pārśva-padma-paryantaṃ pavana-sthānam iti | ata eva calanātmakaṃ karma kurute | jaṅgābhyāṃ padbhyāṃ dharmo’smīti śarīrāpagamāgamau bhavataḥ | tad evaṃ calanātmaka-gatāgata-bhedaṃ pavana eva kurute | tenaiva sa pracarati | bīja-pārśva-padmaṃ ārabhya hasta-padma-paryantaṃ ka-ca-ṭa-ta-pa-varga-pañcakasya tat-tad-padmādhīṣṭhitatvāt | sarandhrakābhyantara-gata-pavanas tu svābhimāna-padmeṣu sthitvā acāṃ varṇānām tat-tad-varṇa-sandhy-uccāraṇārthaṃ supada-prayogoccāraṇārthaṃ tat-pada-samūha-vākyoccāraṇārthaṃ svābhipretārtha-bodhnārthaṃ pada-vākya-prayoga-vyatirekeṇa svasyāparasya bodhayitum aśakyatvāt | tasmāt ajbhiḥ sākaṃ hal-ādayaḥ svābhipretārthaṃ pareṣāṃ vibodhayitum śaknuvanti | ata eva śabda-śāstre vaiyākaraṇaiḥ prathamata eva pratipāditam –

“vṛddhir ād-aic”, “ad-eṇ guṇaḥ”, “i-ko guṇa-vṛddhī ” etat-sūtra-trayasyārthe mahābhāṣye sarvaṃ prapañcitam | tatra yat-pratipāditārthaṃ ajbhiḥ sākaṃ hal-ādayaḥ kārya-kāraḥ bhavanti | pitta-doṣābhimāna-kukṣi-sthita-tat-tad-padma-sthita-varga-pañcaka-varṇānām tat-tad-sirāgata-pavanaḥ svābhimāna-bhūtā-j-varṇān yathā-vidhi śāstra-pratipāditārthān bodhayitum svara-sahita-hal-ādīn sirāsyā-doṣa-gati-jāta-śabdaḥ karṇayoḥ prapadyata iti | pitta-pradeśa-padma-sthita-varṇān pavana eva prāpayatīty āha – tikteti |

tikta-rasābhivardhitaṃ medo-dhātu-sthita-daśa-dala-padmaṃ ka-ḥ-pradeśa-gatam | sahasra-sirād āgatām ṭaṃ tasya tat-poṣakam | tikta-rasādhika-kapha-pradeśāṃ ṭaṃ tatra doṣa-janyam | piṅgalā-mārgād āgata-pavana-nirodhanaṃ subheṣajaṃ supoṣakam || IV.44 ||

tikta-rasa-dravayādāna-saṃskāra-janya-guṇaḥ tat-tad-viruddhādāna-rasa-janya-roga-vaśāt svasthoccāraṇādhīna-varṇātmaka-pada-samūha-vākya-śravaṇaṃ tat-tad-padmādhīṣṭhita-roga-vijñāna-hetukaṃ bhavati | tālv-oṣṭha-vyāpārādhīna-varṇoccāraṇa-hetubhūta-tat-tad-padma-sthita-roga-janaka-sāmagryā yāvadd-hīna-varṇoccāraṇa-janya-varṇākāraṃ vijñāya kapha-vikāra-hetuka-svādv-amla-rasavad-dravayādhikyādāna-janya-kapha-rogasya tan-nivartakāmṛtaṃ piṅgalā-mārgād āgata-pavana-nirodhana-janyāmṛtaṃ subheṣajaṃ bhavatīty arthaḥ |

hīna-varṇoccāraṇa-hetuka-tad-rogasya tan-nivartaka-dravayābhāve’pi bahiḥ pavana-recanaṃ tat-pūraṇaṃ ca nivartakaṃ bhavatīty āha – bahir iti |

bahiḥ pavanaṃ recayet tam eva pūrayet || IV.45 ||

asya phalam āha | tasmād iti –

tasmāc cirāyur bhavati || IV.46 ||

nanu etat sarvaṃ na saṃsrjya ghaṭate | talv-oṣṭha-puta-vyāpāra-sāmagryāṃ satyāṃ vāñchitārthaḥ śrotra-pradeśa-gata-śabda-janita-vākya-śravaṇena tat-padārthaḥ vākya-viśayo bhavati | na tat-padmādhiṣṭhita-varṇa-sirābhir eva jñāpyate, gauravāt | “yad-dhi manasā dhyāyati tad-vācā vadati, tad karmanā karoti” iti śrutir evātra pramā-jñāpikā | kiṃ ca a-ku-ha-visarjanīyānāṃ kaṅṭhaḥ | i-cu-ya-śānāṃ tālu | u-pūpadhmānīyānāṃ oṣṭhau | ṛ-tu-ra-śānāṃ mūrdhā | ḷ-tu-la-śānāṃ dantāḥ” ity-ādi-vārtika-vacanānāṃ vidyamānatvāt tat-tat-padmādhiṣṭhita-varṇān śrotra-pradeśaṃ prāpayitum tat-tat-sirāṇāṃ tat-sāmagry-abhāvād ity asvarasād āha – candreti |

***candra-kalāyata-marut-pracodita-padmaṃ mukulībhavati |
sūrya-kalāgata-pavanād vikaṣati || IV.47 ||***

candra-kalā tālv-oṣṭha-puta-vyāpāra-sāmagryāṃ satyāṃ candra-svarād āgata-pavanena mukulībhavati | etad-varṇotpādaka-tālv-oṣṭha-puta-vyāpāra-sāmagrī-janya-pavanāt sarandhrakābhyantara-dhara-sirā-mārgaṃ praviśya tat-tad-padmādhiṣṭhita-varṇān gṛhītum tat-padma-mukulībhāva eva kāraṇaṃ bhavati | tat-sarvaṃ manasi nidhāya tat-tad-vyādhi-nidānaṃ pūrva-svarād vikṛta-svarāḥ, tat-padmādhiṣṭhita-roga-vijñāna-hetutvāt ity atra pramānaṃ varṇoccāraṇa-śravaṇa-jñānānubhava eva | tad-jñānaṃ kīdrśam ity ukte anubhavaṃ pṛcchet na tad-bodhayitum śakyam | kliṣṭoccāraṇaṃ yadā kriyate tasya bīja-pārśva-sthānatvāt tad-vyāpāra-janaka-pavanas tat-sirā-mārge sañcaraṇ ka-varṇaṃ gṛhītvā śrotra-pradeśaṃ gamayati | tadā’tra “kaḥ” śabda jāyate | tat-karṇa-vivaraṃ gatvā āvirbhavati | teṣāṃ varṇānāṃ kaṅṭha eva sthānaṃ bhavati | i-cu-ya-śādi-varṇā api tālu-pradeśaṃ gatvā āvirbhavanti | ḷ-tu-la-sā api danta-deśaṃ gatvā āvirbhavantīti paraṃparayā tat-tat-sajātīyā apy āvirbhūtā ity arthaḥ | evaṃ sūrya-kalā sahāyaṃ kṛtvā tat-tat-padmaṃ vikāsayantī varṇān janayati | evaṃ candra-kalā ca sūrya-kalā ca tat-tat-padmānāṃ nimīlanonmīlanāṃ ca karoti | yāvad-arthaṃ jānāti tad-arthaṃ icchati tāvad-arthavad-uccārita-śabda viśayo bhavati | evaṃ manasi nidhāya tālv-oṣṭha-puta-vyāpāraṃ karoti | tena vāyur utpannas san taj-jātīya-sirā-gata-pavanaṃ samprāpya tad-vāñchitārtha-pratipādaka-varṇa-samūhaṃ padam uddīśya tālv-oṣṭha-puta-vyāpāra-sāmagryā ca śabda utpadyat evety arthaḥ |

nanu bherī-daṇḍa-saṃyogena yāvat-pavanānugata-śabdaś śrūyate | tatra vāyos sirādi-vyāpāraṃ vinā sa vāyuś śabda-bodhako bhavati | tadvad evātrāpi syād iti cet na | tasyāpi śārīram asti | carma-putaṃ āvr̥tya ākāśābhyanteras san bheri-śārīram iti vyapadiśyate | tatra sirāgata-pavana-vyāpāraṃ vinā śabdōtpattiḥ kathaṃ syāt | tadvad eva varṇātmaka-padaṃ śrūyate | tatra bheri-śabda jāta iti katham anubhūyata iti tādr̥śārtha-dhvany-ātmaka-śabda-mātram eva śrūyate | sa varṇātmakaḥ caitanyādhiṣṭhita-sirādi-vyāpāraṃ vinā tasya asaṃbhāvitatvāt | dhvany-ātmaka-śabdatvāt asyās sāmagryā na tatra tātparyam |

nanu varṇānāṃ caitanyādhiṣṭhita-śruti-ravatvāt tālv-oṣṭha-puta-vyāpārasya samānatvāt varṇātmaka-śabdaḥ kathaṃ na syād iti cet manuṣyāṇāṃ iva paśv-ādināṃ avirala-kaṅṭhābhāvatvena varṇātmaka-śabda na śrūyate nārtha-bodho’py asti, hitārtham iyaṃ pravṛttir asyāstīti | avirala-kaṅṭhatvam evātra prayojakam | tasmāt tr̥ṇādīkam āhāro bhavati |

nanu avirala-kaṅṭhatvam eva varṇātmaka-śabda-niṣpattau prayojakam, tarhi avirala-kaṅṭhatvam khecarāṇāṃ apy asti tatra varṇātmaka-śabda-niṣpattiḥ kathaṃ na syāt ? manuṣyāṇāṃ iva avirala-kaṅṭhatvasya khecarāṇāṃ api samāna-dharma tvāt | varṇātmaka-śabdaḥ kathaṃ nopalabhyate teṣāṃ ? yat kiṃcīd chabdāḥ śrūyante | manuṣyāṇāṃ tad-viśayaka-jñānābhāve’pi tat-taj-jātīyānāṃ tad-uccārita-śabda-viśayaka-jñānam asti | anyathā teṣāṃ pravṛttir eva na syāt | tad anyathānupapattīyā śabda-viśayaka-jñānaṃ kalpyate | avirala-kaṅṭhavaj-jātimaj-jantūccārita-śabdāḥ varṇātmakāḥ, tat-taj-jāti-viśayaka-jantūccārita-śabda-jñāna-pravṛtter upalabhyamānatvāt mad-

uccārīta-śabda-viśayaka-jñānānūsarīta-pravṛtti-viśayavat | tasmād avirala-kaṅṭhavaj-jāti-viśiṣṭa-jantūnām tat-taj-jāti-vidhi-vihita-viśayaka-jñānānubhāvānūsarīta-pravṛtter dṛṣṭavāt ity āśayam manasi nidhāyāha – iḍeti |

iḍā-piṅgalābhyāṃpravahati || IV.48 ||

iḍā-piṅgalā-pavanavaj-jāti-viśiṣṭa-jantūccārīta-śabdāḥ varṇātmakāḥ, candra-sūrya-kalā-grasta-tat-tat-padmādhiṣṭhita-varṇānām nimīlanonmīlana-saṃskāra-jāta-śabdātmakatvāt | paśv-ādīnām na tathā, ekadā ubhaya-svarātmakatvāt | ata eva tṛṇādi-dravyam apācitam annam atti paśuḥ, ubhayānilānalātmakatvāt | khecarāṇām api tathāiva | jalacarāṇām api apācitānnādanam iḍā-piṅgalāgatānilābhyāṃ pācaka-pittaṃ pravahati | manuṣyāṅya-jātīnām yuga-bhedena candra-sūrya-kalābhyāṃ tat-tad-varṇātmakādhiṣṭhitāni saṃprāpya khecara-paśv-ādy-uccārīta-śabdā varṇātmakāḥ, purāṇādaḥ tathā pratipāditavāt | anya-yugādaḥ prāṇādi-pañca-vāyūnām asthi-gatavāt tat-kāle śabdā varṇātmakā bhavanti | sarva-śarīrāṇām sātmatvād eva tathā vaktum śakyate | jīvac-charīraṃ sātmatkaṃ prāṇādimattvāt ity anumānena pramāṇena yāni yāni śarīrāṇi sātmatkāni tāni sarvāṇi prāṇātmakāny eva | kalī-yuga-kāla-grasta-śarīrādi-gata-prāṇādi-vāyavaḥ rasāṣṛg-dhātu-gatāḥ | tad-anya-yuga-kāla-grasta-śarīrādhiṣṭhita-prāṇādi-vāyavaḥ asthi-gatā bhavanti | etad-yuga-kāla-grastāni śarīrāṇi adharmātmakānīty atra a *dharma* tvam upādhiḥ |

nanu śarīratvāvacchedena sarva-śarīrāṇām prāṇādi-mattvād eva śarīratvāvacchedakasya sthāvarāṇām api sattvāt teṣām api śabdoccāraṇatva-prasaṅga ity asvarasād āha – ṣaḍ iti |

ṣaṭ-kamalānām ādibhūtaṃ mūlādhāraṃ || IV.49 ||

ṣaṭ-kamalādhiṣṭhita-śarīratvaṃ yeṣām asti teṣām śabdoccāraṇe’pi sāmāthyam asti | tathā na sthāvarāṇām pāda-padmāvacchedakaṃ bhavati | jaṅgama-śarīrāṇām śiraḥ-kamalasthāmṛta-sāravat-poṣakatvasya teṣām avacchedakatvāt | tat-sahasrāra-padmādhiṣṭhita-śirṣavattvāt śiraḥ-kamalasthāmṛtavattvaṃ śarīra-poṣakam | tat-sthāvara-śarīrāḥ pādapā iti | tasmāt teṣām mūlādhāra-padmaṃ ṣaṭ-kamalātmakaṃ na bhavati | sarveṣām śarīratvāvacchedakatvasya sādharmaṇatve’pi yeṣām śarīrāṇām mūlādhāra-padmaṃ ṣaṭ-kamalātmakaṃ teṣām śarīrāṇām śabdoccāraṇatvasya योग्यत्वād ity arthaḥ |

nanu sthāvarāṇām api mūlādhāra-padmaṃ daśa-dalātmakaṃ tiktoṣaṇa-rasātmakaṃ tad eva | tad eva śiraḥ-kamalasthaṃ san māṃsa-medo-dhātva-ātmatkaṃ | tatra manuṣyāṅām sahasrāra-padmaṃ tat-tac-chirasi pratibhāti | sthāvarāṇām api agra-śākhāṃ tad eva | śiraś-śikhā-mūlātmakatvāt śākhāgrāṇi pravartante | ṣaṭ-kamalānām ādibhūta-mūlādhāraṇatva-lakṣaṇasya sthāvarāṇām api sattvād ity asvarasād āha – tikteti

tiktoṣaṇa-rasa-pradāna-janya-medo-majjādhāraka-daśa-dala-padmaṃ sahasra-sirād āgatāmṛtaṃ tatra siñcati || IV.50 ||

śākhāṅkurādayaḥ tiktoṣaṇa-rasa-prādhānyena jāyante | ānkura-prādurbhāva-samaye tikta-raso vā uṣaṇa-raso vā yāvad ucita-sāraḥ pratibhāti, tat-tad-ānkurasya medo-majjādhāraṇatvāt ānkurādikam eva daśa-dala-padmaṃ, mūlādhāraṇatva ca tad eva bhavati, ubhayaḥ api kadācid bijāvāpakatvasya dṛṣyatvād ity arthaḥ |

nanu manuṣyāṅām iva kuṇḍalinī-śakter abhāvāt iḍā-piṅgalānūsarītatvāt śvāsochavāsābhāvena tad-vaśād eva amṛtāvasecanam śākhī-śarīrasya ayogyam ity asvarasād āha - iḍeti |

iḍā-piṅgalāgatāmṛtaṃ siñcati || IV.51 ||

tat-patra-calanam eva śākhināṃ śvāsochvāsau bhavataḥ | śākhāgraṃ daśa-dala-padmātmakam
surūpatvāt | sulāvanyātmakatvāt | cakṣur-indriya-viśaya-sukha-jñānānubhava-rūpa-viśayakatvāt |
tac-chākhāgravarti-daśa-dala-padmam cakṣur-indriya-viśayakam sukhānubhava-viśaya-svarūpatvāt
śākhināṃ tat-padmam eva poṣakam bhavatīty arthaḥ |

nanu śākhāgrāṇi surūpāṇi sulāvanyāni sukumārāṇi, cakṣuḥ-pratīti-viśaya-sukhānubhava-viśaya-
hetubhūtatvāt iti yad uktam tac cintyam, sarva-padārthānām cākṣuṣa-pratīti-viśayatvād eva sarva-
padārthānām api sukhānubhava-viśayatvasya vaktum śakyatvād ity asvarasād āha - sarvārthānām
iti |

sarvārthānām hetubhūtānām sarva-sukha-sādhakam || IV.52 ||

sarvārthānām iti -

" *samidho yajati | vasantam evartūnām avarundhe | tanūnapātam yajati |* "

ity anuvākasya svarga-sādhaka-yāgānuṣṭhāna-hetubhūtatvāt *dharma*-viśaya-pratipādakatvam ity
uktam | phalitārthasya ādi-rūpeṇa phala-*viśayakārtha*-pratipādakatvāt padārtha-rūpa-puruṣārtha-
prāpaka-dravyatvāt " puruṣārtho'yam " iti phalita-puṣpa-phalānām hetubhūtatvāt kāmānā-
viśayakatvād eva ṛtīya-puruṣārthasya hetubhūtatvāt sarva-śāstrābhijñāsya *dharma* hasta-
kauśalyādi-jñānavataḥ sarvadā paropakāra-śīlasya paṇḍitasya vipra-varṇa-bheṣajasya āyurvedārtha-
jñāna-dvārā cikitskasya mokṣa-prāpti-hetubhūtatvāt cikitsitam mokṣa-hetur bhavati | tasya śrutir
eva pramāṇa-pratipādikā | tathā hi -

*" aśvatthe vo niśadanaṃ parṇe vo vasatiṣ kṛtā |
gobhāja it kilāsatha yat sanavatha pūruṣam ||
yad imā vājayann aham ośadhīr hasta ādadhe |
ātmā yakṣmasya naśyati purā jīva-gṛbho yathā ||
yatrauśadhīs samagmata rājānas samitāv²⁵ iva |
vipras sa ucyate bhiṣag rakṣo hūmīva-cātanaḥ ||"* ²⁶

Ṛg-veda 10. 97 sū.

iti śruter vidyamānatvāt cikitsitasya viprasyai^{va} mokṣa-prāpti-hetubhūtārthatvāt tac-chākhāgrāṇām
catur-vidha-puruṣārtha-prāpakatvasya vaktum śakyatvād ity arthaḥ |

" *yajñasya śiro'cchidyata | te devāv aśvinābruvan bhiṣajau vai stha imaṃ yajñasya śira
pratidhattam* " ity anuvākasya tātparyam śāstra-dhāraṇam brāhmaṇānām ayogyam, iyam śāstra-
cikitsā yāvad brāhmaṇānām ayogyeti, cikitsā-bhede niśedhitam | tasmāt śāstra-cikitsā na kāryā |
śūdrair eva kārayitavyā | tatrāpi tat-tac-chāstra-pratipādita-sirādi-bhedam vijñāya śūdrair eva
kārayitavyā ity asya ya upadeṣṭā sa eva kartā | asyāpi saiva śrutiḥ pratipādikā –

25 Le mot « *samitām* » a été corrigé en « *samitāv* »

26 Les derniers pada sont repris au chapitre XIV (XIV.67) où la référence complète est donnée : *Ṛg-veda* X. 97.6.

" *tayos tredhā bhaisajyam vinyadadhur agnau tṛtīyaṃ apsu tṛtīyaṃ brāhmaṇe tṛtīyaṃ* | *tasmād udapātram upanidhāya brāhmaṇaṃ dakṣiṇato niśādyā bheśajam kuryāt* " iti vidheḥ vidyamānatvāt | evam āgama-śāstre pratipāditam -

" *dīrghaṃ tīvrāmāyānām bhiṣag iva kauśalam no dhātum āyātu śauriḥ* | " āpad-grastānām trātum cikitsā kāryety arthaḥ | ata eva sarva-sukha-sādhakam ity uktam |

nanu yad uddīśya prvr̥tīḥ īśvara-prīty-artham upakārikā bhavati sā sarva-phala-pradāyiketi vaktum śakyate | atra tu cikitsā-kārya-pratipādakopakāraka-dravyatvād eva eteṣāṃ śākhinām catur-vidha-puruṣārtha-phala-pradāna-pratipādatvamaṃ kathaṃ syād ity asvarasād āha - prakṛ̥tī |

prakṛ̥ti-puruṣayor aikyaṃ bhavati || IV.53 ||

sarvadā prakṛ̥ti-puruṣau phalopakārakau | sarveṣāṃ prāṇadau bhavataḥ | tathā ca śrutīḥ -
" *annaṃ brahmeti vyajānāt* | *annād dhy eva khalv imāni bhūtāni jāyante* | *annena jātāni jīvanti* | *annaṃ prayanty abhisam viśanti* | *tad-vijñāya ...* | " ²⁷ iti śrutir evātra pramāṇam | tasmād yad uddīśya pravṛ̥tīḥ īśvara-prīty-artham puruṣārthopakārikā jagad-rakṣaṇārtham tāv ubhau sthāvara-śarīrāṇy abhūtām | jaṅgama-śarīrābhiḥ kurutaḥ | tāv ubhau abhivardhete | sthāvara-mūla-sāra-mūla-tvak-sāra-kanda-sāra-sāra-tvak-sāra-kṣīra-sāra-puṣpa-sāra-phala-sāra-niryavasa-sāra-kṣīra-sāra-kāḥ asti (ou asthi)-sāra-majjā-sāra-kāḥ | kāṇḍa-sāra-kāḥ | sarve te pañca-daśa-sārāḥ sthāvara-śarīrāḥ | tat-tad-vyādhīnām tat-tad-sāra-bhedā nivartakā bhavayur ity arthaḥ |

nanu sarva-śarīrāṇi pāñca-bhautikāni | śabda-sparśa-rūpa-rasa-gandhānām ākārādi-guṇatvāt tad-guṇa-vyatirekeṇa teṣāṃ avasthānasya vaktum aśakyatvāt tad-guṇinam antareṇa tad-guṇābhāvasya sattvāt etat-sārāṇām vyādhī-nivartakatvamaṃ kathaṃ bhaved ity asvarasād āha - pāṛthiveti |

pāṛthivāvayavādhikeyopalabdhir yatra tat-sārakaṃ pāṛthiva-guṇam || IV.54 ||

ām̐la-rasas sugandhaś cobhayam api pṛthivī-guṇo bhavati | gandhavattvamaṃ pṛthivyā avacchedakatvamaṃ | ām̐la-rasavattvamaṃ gandhavattvamaṃ ca yugapad evopalabhyate | tat-tad-aṅgam eva tat-tad-vyādhī-nivartakamaṃ bhavati | tathāhi - puṣpeṣu adhika-gandhopalabdhīḥ | tat puṣpa-sāra-dravyam iti vijñeyam | nanu arka-vṛkṣasya kṣīra-sāra-dravyatvāt tāvan-mātreva prayojanaṃ na bhavati | tat-patrasya²⁸ pavana-nivartakatvamaṃ | tan-mūla-tvaco'pi pavana-doṣa-prakopa-nivartakatvamaṃ | tat-puṣpāṇi krimi-roga-nivartakāni | ity asya vṛkṣasya sāra-trayam upalabhyate | tatra mūla-sāra-patra-sārayos sāravattvenopalabhyamānatvāt tat-sārau anubhavaika-vedyau bhavataḥ | tat-kṣīraṃ yāvad aṅgenopalabhyate tat-prayojana-kāryasya kṣīra-dravyatvād eva tat-patra-sāro mūla-sāra iti vyapadeśa-mātram | tat-prādhānyena vaktum aśakyatvāt ity asvarasād āha - eketi |

eka-doṣa-nivartakamaṃ yāvat tad eka-sārakam || IV.55 ||

tat-tad-aṅgeṣu bhinna-gandhābhāvatvāt bhinna-rasābhāvatvāc ca ayam arka-vṛkṣaḥ pavana-prakopa-nivartakaḥ tikta-rasavad-dravyatvāt | ity upamāna-pramāṇamaṃ vaktavyam | tad vad eva vyāptir vaktavyā | tathāhi – yāvat-tikta-rasavad-dravyamaṃ tat-pavana-prakopa-nivartakam, pitta-nivartaka-svādu-rasavad-dravyasya pavana-prakopa-nivartaka-dravyatvāt | evamākāra vyāptiḥ | tayor vyāptau gr̥hītāyāṃ satyāṃ viśama-vyāptir eva syād iti nāśaṅkanīyam | yāvat-pitta-

27 *taittirīyopaniṣad - bhṛguvallī, dvitīya anuvāka* (Sharma Ś. 1978, *jñāna khaṇḍa*, p. 119). La suite se présente ainsi : *tad vijñāya punar eva varuṇaṃ pitram upasasāra* | *adhīhi bhagavo brahmeti, tasmā etat provāca* | *taṃ hovāca* | *tapasā brahma vijijñāsva* | *tapo brahmeti* | *sa tapo'tapyata sa tapastaptvā* |

28 Le mot « *patrasya* » a été corrigé en « *patrasya* »

nivartakasya pavana-prakopa-nivartakatvena yāvat-pitta-nivartaka-dravyaṃ tāvat-pavana-prakopa-nivartakam | pitta-nivartaka-svādu-rasavad-dravyasya pavana-prakopa-nivartaka-dravyatvāt | evam ākāreṇa vyāptiḥ gṛhituṃ śakyate | na tu tikta-rasavad-dravya-mātram pitta-nivartakam | tad yathā - viṣa-taru-phala-sāraṃ pitta-prakopa-kāraṃ sat pavana-prakopa-nivartaka-dravyaṃ tikta-rasavad-dravyatvāt ity evam ākāreṇa vyāpti-grahasya vaktuṃ sukaratvāt | na tatra bhoga-yogyādana-dravyatvam upādhiḥ | bhoga-yogyādana-yogyātikta-rasavad-dravyaṃ pitta-prakopa-nivartakam, na tikta-rasa-mātram | viṣa-taru-phala-sāra-śārad-dravyaṃ tikta-rasavad-dravyam api bhoga-yogyādana-dravyaṃ na bhavati tatra nāvyaṅgiḥ | bhoga-yogyādana-dravyaṃ na bhavati tat pitta-prakopa-nivartakam api na bhavati, yathā ghaṭaḥ | tikta-rasavad-dravyaṃ pavana-prakopa-nivartakam na bhavati | eka-rasavad-dravyaṃ yatra bhāsate tatra aneka-sāra-sattve'pi etat-sāraṃ eka-doṣa-prakopa-nivartakam bhavati iti nāśaṅkanīyam | bhoga-yogyātikta-rasavad-dravyātikta-tikta-rasavad-dravyatvāt | tasmāt yasmin dravye eka-gandhavattvaṃ eka-rasavattvaṃ ca bhāsate tatra aneka-sāra-sattve'pi tat sarvam eka-doṣa-prakopa-nivartakam bhavati | tat-tad-aṅgeṣu pratibhātasyaika-sāratvāt tat-sāra eva sarvāṅga-vyāpaka ity tad eka-sāra-śārad-dravyam iti jñātavyam ity arthaḥ |

nanu ab-dravyādhika-dravyopalabdhir yatra tatraiva madhura-rasa-prati-svādyāvayava-pradeśeṣu svādu-rasaḥ pratīyate | tatrāb-dravyāvayavādhikyam api pratīyate | eka-sārasya avayava-viśeṣa-sthāna-sattvābhāvād ity āśayaṃ manasi nidhāyāha - ab-dravyeti |

ab-dravyāvayavādhikya-janya-svādu-rasopalabdhir yad yat tat tat sarakam || IV.56 ||

ab-dravyāvayavādhikyam yatra yatra pratīyate tatraiva svādu-rasādhikopalabdhir iti svādu-rasavattvaṃ jala-dravyāvacchedakam ity uktam, tac cintyam | pañca-bhūtātmakam śarīram iti tanmadhye ab-dravyādhikya-śarīra-bhūruha-kumāryādi | tatra jalādhikya-dravyam upalabhyate | tasyāvacchedakatvaṃ tikta-rasavattvam | tasmāt tat pavana-prakopakāri bhavati | tikta-rasavad-viṣa-taru-phala-sāraṃ pavana-prakopa-nivartakam | yatra jalavad-dravyādhikyam tat pavana-prakopa-nivartakam svādu-rasam | tasyāvacchedakam tikta-rasam, jalavad-dravyasyāvacchedakatvābhāvāt | jala-dravyāvacchedaka-svādu-rasa-pavana-prakopa-kāraṃ bhavati | jalavad-dravyādhika-rūpeṣu kāṇḍa-svādu-raso'pi pavana-prakopa-nivartako bhavati | iti tātparye guṇābhāvāt, kiṃ tu pitta-prakopa-nivartakaḥ | tasmāḥ jala-dravya-niṣṭha-svādu-rasaḥ pavana-prakopa-nivartako bhavati ity āśayavān samādhatte - ya iti |

ye ye śarīrās sama-dravyātmakāḥ tatra tatra kiṃcit ucīta-svādu-rasaḥ || IV.57 ||

pavana-prakopa-nivartako-bhavadīti tātparyam | jala-dravyasya ati-śītala-guṇavattvena pavana-nivartaka-dravyatvaṃ na bhavati | tarhi svādv-amla-lavaṇa-rasaḥ pavana-nivartakā ity pratipādita-śāstrasya kā gatiḥ ity nāśaṅkanīyam | gṛṣṭa-niṣṭha-svādu-rasaḥ pavana-prakopa-nivartakaḥ | kṣīrāṇi ca tathā | taila-guṇaś ca | eraṇḍa-taila-guṇaś ca | jala-dravyāvayavādhikyābhāva-janya-śarīra-jāta-svādu-rasaḥ pavana-prakopa-nivartako bhavadīti na tātparyam | iksu-kāṇḍa-niṣṭha-svādu-rasasya adhika-jalāvayavāvṛta-śarīratvena ati-śītala-dravyatvena tan-niṣṭha-svādu-rasasya madhuratvāt tat-pavana-prakopa-nivartakam na bhavadīti | tādrśa-svādu-rasaḥ pitta-prakopa-nivartaka ity tātparyam |

nanu yatrāb-dravyāvayavādhikyam tac-charīra-niṣṭha-svādu-rasasya ati-mādhuryāt tatrādhika-svādu-rasavad-dravyasya jalatvasya avacchedakatvāt tadvac-chīta-sparśavattvam api tasyāvacchedakam bhavati | yatra śīta-sparśavattvaṃ tatra jalatvaṃ, iti vyāpter gṛhituṃ śakyatvāt | tac-chīta-sparśa-viśiṣṭa-jala-niṣṭha-svādu-rasaḥ katham pavana-prakopa-nivartako bhavet ? anubhava-virodhāt | tathāhi – śīta-sparśa-viśiṣṭa-svādu-rasavad-dravyaṃ pavana-prakopa-kāraṃ | tan-niṣṭha-pavana-prakopa-nivṛtty-arthaṃ anala-samyoga-janya-kārya-saṃskāra-viśiṣṭa-jalam

pavana-prakopa-nivartakam iti taj-jalānala-saṃparka-vaśāt pavana-janaka-śītala-guṇaṃ vihāya tasya anala-saṃyoga-vaśāt taj jalaṃ pavana-nivartakaṃ kathaṃ bhavet ? tasmād yatra yatrāb-dravyāvayavādhikyam tatra tatra tathā ati-śītala-sparśavattvam api sambhavati | tasmāt tan-niṣṭha-svādu-rasasya pavana-prakopa-nivartakatvam kathaṃ bhaved ity asvarasād āha – tad iti |

tat-pavana-nivartakaṃ subheṣajam || IV.58 ||

jaṅgama-śārīra-janya-svādu-rasa eva tac-chabdārthaḥ | taj-janya-svādu-rasaḥ pavana-prakopa-nivartakaḥ | sarva-śārīrāṇi pāñca-bhautikāni | yatra pārthiva-dravyādhikya-gandhopalabdhir drśyate tatraiva taj-janya-svādu-rasasya pavana-prakopa-nivartakatvāt | jala-mātra-niṣṭha-svādu-rasasya na brūmaḥ, jalasya jada-rūpa-dravyatvāt tasya śārīrābhāvāt | nanu uṣaḥ-pāna-vidhau śuddha-jala-sevanaṃ sakala-doṣa-nivartakam iti śāstre pratipāditam, anyathā tat-pratipādaka-śāstra-virodhaḥ syāt | sarvaṃ jagat jalena vinā jīvitum na bhavati samartham | tasya svabhāvena “jīvanam” iti naighaṅṭukaiḥ nāma pratipāditam | tasmāj jala-niṣṭha-svādu-rasaḥ pavana-prakopa-nivartako bhavatīti yad uktaṃ tan na rocata iti cet na, sthāvarāṇāṃ ca jīvanopakāratvasya jala-dravyasyocitatvāt jala-dravyaṃ jīvanam bhavet | jaṅgamānāṃ tu na tathā | teṣāṃ api anala-saṃyoga-janya-saṃskārāt jāta-jala-niṣṭha-svādu-rasasya pavana-prakopa-nivartakatvam ity uktatvāt | tatra uṣaḥ-pāna-vidhāv api haṃsodaka-karma-karaṇa-viśiṣṭa-jalaṃ uṣaḥ-pāna-vidhau praśastam ity uktatvāt | itaratrāpi anala-saṃyogaja-saṃskāra-viśiṣṭasya jalasya pavana-nivartakatve anala-saṃyogattvam upādhiḥ | yatra yatra anala-saṃyoga-saṃskāra-viśiṣṭa-jalatvam bhāsate, tatra tatra pavana-nivartakatvam api sambhavati | śuddha-śītala-guṇa-viśiṣṭa-jalasya pavana-prakopa-kāratva-niyamāt | śaitya-guṇa-viśiṣṭa-jala-niṣṭha-svādu-rasaḥ na pavana-prakopa-nivartakaḥ | tatra śruti-vacanaṃ pramāṇam - “agnir himasya bheṣajam” iti | tan-nivartaka-vidhau anala-saṃyoga evopādhir ity arthaḥ |

nanu lavaṇa-rasaḥ ab-dravya-janyaḥ ab-vikāra-dravyatvāt, lavaṇa-samudrasyaiva sāgaratvāt | lavaṇaṃ taj-janyaṃ tat-pāka-janyaṃ sumanoharaṃ sugandha-viśiṣṭāmla-rasavad-dravyaṃ pavana-prakopa-nivartakaṃ, apakvaṃ tu na tathā | sugandha-viśiṣṭa-guṇābhāva-dravyatvāt lavaṇa-rasasya śoṣaka-dravyasya kathaṃ pavana-nivartakatvam kapha-nivartaka-dravyatvāt kaṭu-rasavat, lavaṇa-rasasya kaṭu-rasāntaḥpātivāt | tat-kāla-viśiṣṭa-lavaṇa-rasaḥ pavana-vikāro na bhavati kaṭu-rasasya anala-dravya-guṇavattvāt | svādv-amla-lavaṇa-viśiṣṭa-dravyāṇi pavana-prakopa-nivartakāni ab-dravya-niṣṭha-guṇavad-dravyatvāt jambīra-phalavat | lavaṇa-rasaḥ pavana-prakopa-nivartakaḥ ab-dravya-guṇavattvāt | na sarva-jalaṃ svādurasavattvād eva, svādu-rasavad-dravyebhyaḥ lavaṇa-dravyotpatter abhāvāt | lavaṇa-samudrasya pārthiva-śārīrasya sapta-dhātva-ātmakatvāt mac-charīravat |

nanu kecit taravo’neka-sāravanto bhavanti | eka-jātīya-taruṣu aneka-bhūtāvayavādhikyasya vaktavyatvāt | tad yathā – śīgru-jātīya-taruṣu bīja-sāravattvaṃ patra-sāravattvaṃ puṣpa-sāravattvaṃ mūla-tvak-sātavattvaṃ mūla-sāravattvaṃ, etādṛśa-sāravantaḥ ete śīgru-taravaḥ | yad-dravyādhikyāpekṣayā ekasya aneka-sāravattvaṃ bhāsata ity āha – analeti |

***anala-dravyāvayavādhikya-jātādhika-rūpopalambhaka-yāvad-rasavad-dravyaṃ
tat-sārakam || IV.59 ||***

anala-bhūtāvayavādhikya-dravyatvāt tadvatvaṃ yatra pratīyate tad vastu analādhikya-dravyam iti | yatra yatrādhika-rūpopalambhaka-yāvad-yoga-dravyaṃ yāvad-rūpavattvena nayanānanda-hetukaṃ bhavati tādrśa cākṣuṣa-dravyaṃ tatsārakam | kecin manuṣyāṇāṃ ayogyatve’pi tad-yogyādanavattvāt jātā ye bahavas santi teṣāṃ apy upakārāya bhavanti, anala-bhūtāvayavādhikya-dravyādhikyavanta ity tatrāneka-sāravattvasya vaktum śakyatvāt tat-sarva-sāraṃ pavana-prakopa-

nivartakam bhavati | anala-dravya-bhūtārthasya sarvebhyo bhūtebhyaḥ ādhikyāt tādrśa sāra-taravaḥ sarva-bhūtānām upakārāya bhavatīty arthaḥ |

nanu yāvad bhūruhaḥ tat-tad-āmaya-nivartakāḥ bhūruha-dravyatvāt samparatipannavat deśa-sārauḍala? dravya-bhedena tat-taj-jantūnām tat-tad-doṣa-vināśakāḥ | kecit taravaḥ jagaj-jīvanopakārakāḥ | tasya ekadā sarva-padārtha-jñānena bhavitavyam | tat-sarva-padārtha-jñānābhāvena nirṇetum aśakyatvād ity ata āha – gaganeti |

gagana-dravyādhika-śabda-guṇopalambhakatvaṃ pramāṇam || IV.60 ||

atra gagana-dravyādhika-śabdatvaṃ nāma deśa-deha-kāla-dravya-karmaṇām yathā-yathaṃ dravya-yoga-karaṇasya śāstra-jñānābhāve’pi āptodīrita-śabdā sarvātrāpi pramāṇam | yasmin deśe yatra yatra yat-pravartakam tac-chāstram iti vijñāya yad-vyādhi-nivartakam yad-dravyam tad eva tad-bheṣajam iti tatra gaganādhika-śabda-jāta-kārya-jñānam pramāṇam iti | yady api yasya kasyacid padārthasya kasyacid āmasya pratīkārtaṃ bahuvādi-sammatāptodīrita-śabda eva yatra bhāsate tatra gaganādi-guṇopalabdhir eva pramāṇam ity arthaḥ | evaṃ pañca-bhūtoḍbhava-sāravat-dravyam tat-tad-deśāvacchedaka-bheda-vaśāt tat-tad-dehāvacchedaka-bheda-vaśāt tat-tat-kālāvacchedaka-bheda-vaśāt idaṃ sarvam ālocya tat sarvam avalokya tat-sāra-dravyam vijñāya bheṣajam kāryam iti | āyurveda-pratīpādītārtha-tattva-jñānam eva nirṇitam iti phalitārthaḥ ||

nanu sthāvarastha-svādu-rasaḥ pavana-prakopa-nivartakopayogya-bheṣaja-dravyam na bhavati, sapta-dhātv-ātmaka-śarīra-janyatvābhāvāt ikṣu-kāṇḍa-śarīravat | yas sapta-dhātumaya-śarīra-janya-svādu-raso na bhavati sa pavana-prakopa-nivartakopayogya-bheṣaja-dravyam na bhavati sapta-dhātv-ātmaka-śarīra-janyatvābhāvāt ikṣu-kāṇḍa-śarīravat | yas sapta-dhātumaya-śarīra-janya-svādu-raso na bhavati sa pavana-prakopa-nivartaka-svādu-raso’pi na bhavati, yathā tāla-phala-janya-svādu-rasaḥ | ikṣu-kāṇḍa-sthita-svādu-rasaḥ pavana-prakopa-kāraḥ kāla-pāka-janya-svādu-rasavattvād eva anala-pāka-janyatvābhāvāt, yan naivaṃ tan naivaṃ yathā ghaṭa iti | evaṃ amla-rasaḥ pavana-prakopa-nivartako na bhavati | sapta-dhātumaya-śarīra-janya-svādu-rasa-dravyatvābhāvāt | evaṃ lavaṇa-rasavad-dravyam pavana-prakopa-nivartakam na bhavati, sapta-dhātv-ātmaka-śarīra-janyatvābhāvāt kāla-pāka-janya-svādu-rasavad-dravyatvāc ca sa pavana-prakopa-kāraḥ bhavatīty arthaḥ | lavaṇa-rasavad-bhūruha-dravyam nānila-nivartakam uṣara-bhū-janya-bhūruha-dravyatvāt sampratipannavat | ity anumāna-pramāṇenāpi yāvat-sapta-dhātv-ātmakāni śarīrāṇi tadīya-svādu-rasavad-dravyam pavana-nivartakam bhavatīty asvarasād āha – tikteti |

tiktoṣaṇa-kaṣāya-rasāḥ rasās ri-mūṣa-medo-bala-pradhāḥ || IV.61 ||

sarve ca bhūruhaḥ rasādi-catur-dātv-ātmakāḥ | tiktoṣaṇa-kaṣāya-rasa-guṇa-pradhāna-balādhika-dravyatvāt | śukla-majjāsthi-dhātv-abhāva-dravyatvena tat-poṣaka-svādv-amla-lavaṇa-rasa-guṇa-pradhāna-dravyatvād ity arthaḥ |

nanu svādv-amla-lavaṇa-rasāḥ sthāvarasthāḥ | tan-niṣṭha-svādu-rasānām kā gatiḥ ? rasa-pradhānatvena dravya-guṇān vaktum योगyatvād ity arthaḥ |

nanu sthāvara-jaṅgama-śarīrāḥ prakṛti-puruṣātmakāḥ | ata eva sapta-dhātv-āvṛtam śarīram iti śarīrāvacchedakam sapta-dhātv-āvṛtatvam iti | tadvad eva ṣaḍ-rasātmakam śarīram iti vaktum sukaratvāt sthāvara-śarīrāś catur-dhātv-ātmakā ity asya vinigamakābhāvāt śarīratvāvacchedakāvacchinnasya sarvatrāpi samānatvāt ity āśayaṃ manasi nidhāyāha – recaketi |

recaka-pūraka-dhārakebhya vikasati || IV.62 ||

recaka-pūraka-pavana-dhāraṇāt tat-tad-varṇādhiṣṭhita-padmānāṃ nimīlanonmīlanena tat-tad-varṇa-bodho jāyate | tasmād idam śarīraṃ sapta-dhātv-āvṛtaṃ varṇoccāraṇa-hetubhūta-dravyatvāt | te tu na tathā | tāvad-ayogyatvāt catur-dhātv-ātmakena ardha-śarīra-ravattvāc ca tat-koraka-puṣpa-patra-latādayaḥ nimīlanonmīlanam ca kurvanti bahiḥ pavana-saṃparka-vaśāt | recaka-dhāratva-mātram vyapadiśanti | tasmāc calanātmakam karma kurvate |

nanu jaṅgama-śarīraṃ śarīrāntara-janakam sthāvarotpādaka-hetubhūta-dravyatvāt | evaṃ vṛkṣaḥ vṛkṣāntara-janakaḥ sthāvarotpādaka-hetubhūtmakatvasya ca ubhayor api samānatvāt | ata eva sthāvara-śarīraṇam api sapta-dhātv-ātmakatvam katham niṣidhyata ity asvarasād āha – liṅgeti |

liṅga-yoni-saṃyogāc ca prajayā paśubhiḥ prajananaṃ prajāyate || IV.63 ||

liṅgasya prajā-janana-hetubhūtatvāt sthāvarāṇam ca prajā-janana-kāle vṛkṣāntara-saṃyoga-kāryasya adṛṣṭatvāt, sthāvara-śarīratvāt jaṅgama-śarīratvāt sthāvarāṇam vaktum ayogyatvāt | ata evoktam rasādi-catur-dhātv-āvṛtam śarīram iti |

nanu “ idam strī-vacanam, idam puruṣa-vacanam ” iti tayor bheda-pratītiḥ | tālv-oṣṭha-puta-vyāpārāghaṭanāt jāta-pavanaḥ smerāsyā-doṣa-gati-jāta-śabdaḥ strīṇām yoni-vivaram praviśya strī-jāti-jñāpaka-vacanam ca | jaṅghā-meḍra-pradeśa-padma-gata-sarandhra-bhāgasya alpa-dvāratvāt puruṣa-liṅga-sthita-padma-vivaram abhyupetya varṇātmaka-śabdaḥ tālv-oṣṭha-puta-vyāpārāghaṭanāj jāta-pavana-bhedasya sarveṣām api samānatvāt tat-sāmagrī-viśiṣṭa-strī-janoccārīta-śabdānām ajādhikya-svarātmakatvāt śabdāḥ upalabhyante | tadvad eva puruṣa-janya-tālv-oṣṭha-puta-vyāpārādhikasya samānatve’pi strī-janoccārīta-śabdaḥ puruṣa-janoccārīta-śabdād bhinna iti katham upalabhyate ? śabda-jñāna-sāmagryāḥ samānatvād ity āśayam manasi nidhāyāha – pṛṣṭheti |

pṛṣṭha-jaṅghā-śiśnopastha-deśa-bhedāt svarādayaḥ prabhavanti || IV.64 ||

jaṅghā-śiśna-padma-pradeśam samprāpya śabdaḥ prabhavati | ity etat tu vivicya jñāpyate – jaṅghā-śiśna-pradeśa-gati-sarandhra-bhāgam abhyupetya bahir nissaran san halādi-varṇādhikya-bodhakatayā varṇātmaka-śabdaś śrūyate | ayam puruṣa-śabda iti jñātum śakyate | evaṃ strī-janānām tālv-oṣṭha-puta-vyāpāra-sāmagryām smerāsyā doṣa-gati-jāta-śabdaḥ karṇa-pradeśa-vivara-bhāgam abhyupetya pṛṣṭhopastha-padma-gata-sirā-randhra-bhāgam upetya tasyā yoni-vivarādhārāt bahir nirgatas san ac-svarādi-varṇādhikatayā śabdaś śrūyate | sa śabdāḥ strī-janoccārīta-śabda iti bhedaḥ pratīyate | tat-taj-jāti-viśiṣṭa-śarīrā bahavas santi | tat-tac-charīravacchedaka-bhedāt varṇa-bhedaḥ | tat-tat-pṛṣṭha-yoni-padma-pradeśa-gata-sarandhra-deśā eva tat-tad-varṇa-bheda-jñāpakā iti vaktavyam | evaṃ puruṣa-janānām api bhedo jñātavyaḥ |

nanu śvāsochavasānilātmaka-kuṇḍaly-ādhāra-bhūta-kaṭi-pradeśa-gata-padmaṃ sarva-prāṇādhāraṃ śira-sthitāmṛta-pravāhālavālopaḥ rūpatvāt amṛta-pravāhālavāla-paripūrṇa-kārya-hetubhūtatvāt | tasmād yoga-dhāraṇa-vaśāt dhātu-poṣaṇam bhaved ity asvarasād āha – kaṭīti |

kaṭi-pradeśa-gataṃ kāyā-dhāraṇam || IV.65 ||

kaṭi-pradeśa-gataṃ padmaṃ catus-sirāvṛtam o-varṇotpādaka-bhūta-pāṇi-pādābhyām calanātmaka-kārya-hetubhūtatvena gatāgatopāya-kāraka-yāthātmyakatvāt tad eva śarīra-dhāraṇam bhavātīty arthaḥ | na tu prāṇādhāra-hetuka-pavana-mātrādhāraṇatvāt sarva-varṇādhāraṇa-padmaḥ |

nanu āyurvedārtha-jñānaṃ catur-vidha-puruṣārtha-sādhaka-yoga-dhāraṇa-kārya-hetukaṃ īśvara-sākṣātkārānubhavya hetubhūtatvāt | īśvaras supṛīto bhūtvā tasya mano-vāñchādikaṃ phalam eva dadāti | tasmād yoga-sādhanaṃ vihāya tat-tad-virasa-dravyādanena tad-dhetubhūtamayān sampādyā tan-nivartaka-kārya-kāraṇena kim adhika-phalaṃ labhyata ity āha – nabher iti |

***nābher adhas sthitaṃ kuṇḍaly-ādibhūtaṃ pañca-sahasra-sirāvṛtaṃ
śata-dala-padmaṃ prajāyate || IV.66 ||***

nābher adhas sthitaṃ jaṭharānala-padmaṃ tayor madhya-gataṃ bhavati | tat pañca-sahasra-sirāvṛtam | sarva-varṇādhāraka-padmānām ādibhūtam | sapta-dhātv-ādihārātmakam | pañca-bhūtātmakam ca | tac chata-dala-padmaṃ aviruddha-rasa-dravyādanena avikāraṃ bhūtvā tat-tat-sāra-dravyaiḥ śiraḥ-kamalasthāmṛtaṃ muhurmuḥḥ prajāyate | vikārahāvavat-pavana-gatyā tac-chata-dala-padma-santarpaṇena sapta-dhātavaḥ puṣṇanti | rasāyanādanena vā, roga-dhāraṇād vā, pathyānādanena vā, śarīram avikāraṃ kurvat bahu-kāla-jīvanam labhyata ity arthaḥ | ataś śarīra-saṃrakṣaṇam eva sarva-puruṣārtha-sādhakam | nīroga-śarīraṃ sarvānanda-hetukam | ānanda-jñāna-hetukam | śabda-sparśa-rūpa-rasa-gandhā ātma-viśaya-jñāpakāḥ indriyādhāra-bhūtatvāt | yan naivaṃ tan naivaṃ yathā ghaṭa iti | idaṃ nīroga-śarīraṃ yoga-dhāraṇa-sādhanaṃ, tattva-jñāna-mano-viśayakātmādhiṣṭhita-śarīratvāt caitanyādhiṣṭhita-śarīratvāt | sarva-padārtha-tattva-jñānaṃ mokṣa-hetukaṃ heyārthopāya-vyatiriktopādeya-jñāna-hetukatvāt | idaṃ nīroga-śarīraṃ sarva-padārtha-jñānānubhava-pūrvakam roga-nivartaka-dravyādana-sādhya-jñāna-pūrvakatvāt | āyurveda-catuḥ-praśna-pratipāditārthaḥ etad-anumāna-catūṣṭayādhīnaḥ ukta-śāstra-pratipāditārtha-jñāna-pūrvakatvāt |

***ity āyurvedasya caturtha-praśnasya bhāṣyaṃ yogānandanātha-kṛtaṃ
suprasiddhaṃ mahā-jana-sammataṃ lokopakārakaṃ
prati-sūtra-vyākhyāna-pūrvakam āyurveda-bhāṣyaṃ
sampūrṇam***

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āyurveda-sūtre pañcama-praśnaḥ

*guhāntara-nivāsinīṃ guru-kṛpā-kaṭākśodayaiḥ
sahāyam anucintayan sarasijeṣu śaṭsu kramāt |
sahāsam abhinartayan satatam aṣṭa-vāg-vādinīṃ
mahā-tripura-sundarīm iha muhur muhur bhāvaye ||*

nanu nābher adhas-sthita-śata-dala-padmaṃ prāṇādhāraṃ sarvendriyādhāra-bhūtaṃ ca | tat pañca-sahasra-sirāvṛta-padmaṃ śiraḥ-kamalasthāṃṣṭam āhṛtya pavanena pūritatvāt āyur-abhivṛddhi-kāraṃ ity uktam | atas trayo doṣā avikṛtās cet tat-padmaṃ eva sakala-śreyasāṃ hetubhūtam iti vaktum śakyate | śuddha-rasavad-dravyādanam doṣāṇaṃ samyag-gati-kāraṃ bhavati | virasa-dravyādanam vikāra-kāraṃ bhavati, tat-tat-pradeśa-sthita-doṣādi-vijñānam vinā taj⁽⁴⁾-jñāna-
viśayaka-jñāna-grāhakatvasyā sambhavāt | śuddha-rasavad-dravya-guṇāḥ śuddha-dhātu-vardhakāḥ | viruddha-dravya-guṇā vikāra-kāraḥ | ata eva doṣa-sthānam tat-svarūpaṃ ca vyācāṣṭe – nābher iti |

***nābher adhas-tad-ūrdhva-
hṛdi-sthita-vāta-pitta-kapha-doṣās samastā asamastā asamagrā
anyonyaṃ te āmayotpādakāḥ || V.1 ||***

nābher adhas sthitaḥ pavanaḥ | tad-ūrdhva-pradeśaḥ nābher ūrdhva-sthānam | tat-pitta-doṣasyāṅkaro bhavati | tad upari hṛdaya-pradeśaḥ kapha-doṣasya sthānam bhavati | etat sarvaṃ sarva-padārtha-guṇāguṇa-jñānam ca doṣa-svarūpa-jñāna-hetubhūtam | ato doṣādeḥ jñānam āvaśyakam iti | doṣādi-vijñānam vinā tat-tad-āmayānāṃ nirṇetum aśakyatvāt | tathā hi sa kīdrśo vāyuh ? kuṇḍalinī-sthita-śvāsochavāsa-rūpaṃ upa-pannas san dvi-vidha-prakāraḥ bhavati | sa eva vāyuh prāṇāpāna-vyānodāna-samāna-bhedaḥ upādhi-bhedāt pañca-vidha upahūyate | sa eva vāyus sarva-sirābhyantara-gata-s san tat-tat-padmādhishṭhita-sarva-varṇānāhṛtya tālv-oṣṭha-puta-vyāpārāghaṭṭanāt jāta-pavanasya upādhi-bheda-vaśāt tat-tat-pavana-gati-śaktyayā sarva-varṇān tat-tat-padmaṃ avagamyā tat-tatpadma-sthita-varṇa-samūhātmaka-śabdaṃ śrotra-pradeśaṃ gamayan tat-tac-chabdārtha-
viśayaka-jñāna-janya-jñānam karoti | yatra yatra virasa-dravyādanād ajīrṇe jāte sati anilātmaka-śvāsochavāsa-gatiḥ sirā-randhra-mārgam upagatasya pavanasya vikāra-gatiṃ karoti | yatra vikāra-gati-jñānam tatra tad ati-vedanā-
viśayakam | tat-tat-sirā-gata-pavanaḥ tat-tat-padma-paryantaṃ viruddha-gatyā varṇa-grāhakaś cet tad varṇaṃ śrotra-vivaram upetaṃ para-grāhyam yadā bhavati tadā vivarṇa-śabdātmaka-padaṃ śrūyate | yāvad varṇa-grāhaka-pavanam abhyupetya doṣa-mārgam upagamyā pavanaś carati, tadā samasta-doṣā asamarthā bhavanti | sa eva vāyuh virasādanād ajīrṇe jāte sati alpam alpaṃ carati | so'samgra-gatir iti | teṣāṃ pavanānām anyeṣāṃ saṃkara-gatir yatra drśyate sa eva rogo bhavatiṭy arthaḥ |

nanu doṣa-traya-nirūpaṇe dhātu-poṣaka-pratipādaka-śāstraṃ na pratīyate | te duṣṭās santaḥ dhātu-dūṣakā bhavanti | te tu aduṣṭās cet yathā-pūrvam anati-kramya sthity-upakāraḥ bhavanti | ato doṣa-nivāraṇena kiṃ phalaṃ labhayata ity asvarasād āha – yatreti |

yatrasthā ye rasās tat-tad-udbhūta-jātās te dhātu-poṣakāḥ || V.2 ||

yatra yāvad-bhūtādhikya-jāta-yāvad-dravyādanam tat-tad-bhūtādhīna-tat-tan-nivartaka-dhātu-poṣakam | yāvad-udbhūta-bhūruha-rasāḥ yāvad-udbhūta-bhūta-jāta-dhātu-śoṣaka-poṣakāḥ yāvad-udbhūta-bhūruha-virasādana-jāta-roga-nivartaka-tat-sajātīya-rasavad-dravyatvāt | yāvad-udbhūta-

bhūruha-jāta-rasāt tad itara śarīra-bhūtādhīna-dhātu-śoṣaka-ruñ-nivartakaṃ bheṣajam, ity anumāna-racanā kārya-hetuka-vyāptu-graha-vaśāt tan-nivartaka-nivartyayoḥ vyāpti-grahe sati sarvatrāpy uttar atrāpi tathā vaktuṃ śakyatvād ity arthaḥ |

nanu doṣa-prakopa-nivṛtti-dvārā rasādīnām dhātu-poṣakatvaṃ vaktavyam | yāvad-bhūta-niṣṭha-rasāḥ yāvad-bhūtāvayava-janya-roga-nivartakā iti pūrva-sūtre pratipāditam | tac cintyam | kecid rasāḥ dhātu-poṣakāḥ, kecid rasāḥ dhātu-dūṣakāḥ iti vaktuṃ śakyate | viruddha-rasād ajīrṇe jāte sati tat-tad-vidhi-codita-rogā āvirbhavanti | te tu doṣānugatās santaḥ dhātu-gatās cet teṣu tad-vikārā āvirbhavanti | yadā aviruddha-rasādanena doṣā aduṣṭās santaḥ dhātūnām avikāraṃ kurvanti, śuddha-doṣās ca dhātūn prāṇāṃś ca samrakṣanti | te tu duṣṭās cet dhātu-prāṇendriya-ghātakā bhavanti | rasādīnām doṣa-prakopa-kāratvaṃ doṣa-prakopa-nivartakatvaṃ ca vaktum ucitam, ity āśayam manasi nidhāya ṣad-rasānām ca tat-tad-guṇān varṇayati – dvīti |

dvi-rasārtha-rasa-hīnārtha-hīna-rasavān anila-nivārakaḥ || V.3 ||

dvi-rasārtha iti svādv-amla-lavaṇa-viśiṣṭa-dravyaṃ pavana-prakopa-nivartakam | svādu-rasavad-dravyaṃ pavana-nivartakaṃ na bhavati, ikṣu-rasa-kadalī-phala-nārikela-tāla-phaleṣu ca vyabhicārāt | svādu-rasavattvaṃ āmla-rasavattvaṃ ca yasmin dravye yadā pratīyate tatra tad-rasvad-viśiṣṭa-dravyaṃ pavana-nivartakaṃ bhavatīty arthaḥ | kevala-lavaṇa-rasavad-dravyaṃ pavana-nivartakaṃ na bhavati, upara-bhūmi-janya-lavaṇa-rasasya pavana-nivartakatvāsambhavāt | sāmudrajam tu na tathā | svādu-rasatvaṃ jala-dravyasyāvacchedakam | tathā sati sāmudraja-lavaṇam tu jalasya svabhāva-niṣṭha-svādu-rasasya tatraivāntarbhāvāt lavaṇa-rasa-viśiṣṭa-bhū-dravyeṇa jala-niṣṭha-svādu-rasasyābhipūritatvāt | tarhi tathā sati asti ced upalabhyet | anupa-labhyamānatvāt | tan nāstīti na vaktavyam | lavaṇa-viśiṣṭa-yogya-dravyaṃ vyañjanādi-dravye rucitayā pratīyate | svādu-rucir etat svādutayā pratīteti vyavahartuṃ śakyata evety arthaḥ | kāścid bhavaḥ lavaṇa-rasa-viśiṣṭā bhavanti | kāścid bhavaḥ svādu-rasa-viśiṣṭā bhavanti, tat-tad-bhūmi-jala-kūpādau tathā dṛṣṭatvāt | yatra yatra lavaṇa-rasopalabdhīḥ tatra tatra tādrśa-bhūmi-janyatvaṃ tatropādhiḥ | svādu-jala-viśiṣṭa-kūpa-janya-jala-guṇa-svādu-rasasya pratītatvāt tatra lavaṇa-rasa-janaka-bhūmitvābhāva-viśiṣṭa-bhū-janya-lavaṇatvasya tatra vidyamānatvāt | tatra svādu-rasa-pratīteḥ vaktuṃ śakyatvāt | saindhava-deśa-janya-lavaṇa-rasa-viśiṣṭa-dravyasya śuddha-bhū-janyatvāt āmla-rasavattvaṃ bhūmer avacchedakam | tatra tatra dravya-janyatvād eva pavana-nivartakatvaṃ vaktuṃ śakyata evety arthaḥ | tatra dvi-rasārtha-bhūta-dvaya-dravya-guṇa-viśiṣṭatvāt tatra dvi-rasārtha-pravṛtīḥ pavana-nivartikety arthaḥ |

rasa-hīnārtha iti rasa-hīna-dravyaṃ pāradādi-dravyam | tatra auśadhādi-rasānām sarvadā sarva-kāle'pratītatvāt | tatra pavana-nivartakatvaṃ sarva-jana-siddham sarva-śāstra-mata-siddham pārada ity upalakṣaṇam | raso'vara-lohādi-sādhāraṇa-mahā-rasa iti pārada-śabdena sarvaṃ samgrhyate | asmin pārada-dravye rasādaya āvirbhūtā bhavanti | hīna-rasavattvaṃ tv anya-dravyasya virekakāritvaṃ suprasiddham | tasya guṇasya pavana-nivartakatvasya suprasiddhatvād iti bahavaḥ ||

sūtra-sthāna-vacanasyāpīdam eva tātparyam | tathāhi avyabhicaritatvaṃ vyāpter avacchedakam | yatra svādu-rasavattvaṃ tatra pavana-nivartakatvaṃ ity evam-ākāreṇa vyāpti-grahānantaram anumitau pravṛtīḥ | ikṣu-kāṇḍa-sthita-svādu-rasaḥ pavana-prakopa-nivartakaḥ, jala-bhūmy-ātmakāvayava-grastatvāt urvārūka-phala-rasavat | etad-anumānenāpi eka-svādu-rasasya pavana-nivartakatvaṃ vaktuṃ śakyata evety arthaḥ |

nanu āmla-rasavad-dravye kāla-pāka-vaśāt mādhye jāte sati sa āmla-rasa eva bhavati | virasa-dravyādanam vikāra-kārakam | tadvad eva dvi-rasavad-dravyam iti vaktuṃ śakyate | sa pavana-nivartaka-rasaḥ katham syād ity asvarasād āha – madhureti |

madhurātimadhuraṃkramād vāta-pittaghnau kaphaṃkurutaḥ || V.4 ||

madhuratvaṃ nāma madhura-rasavad-dravyātirikta-svādu-rasavad-dravyaṃ pavana-nivartakaṃ tatkāla-vaśāt madhurībhūtaṃ bhavati | tat-svādu-rasavad-dravyaṃ pitta-prakopa-nivartakaṃ, tad-virasavad-dravyaṃ na bhavati | eka-rasa-jāti-viśiṣṭa-dravyatvāt eka-rasa-dravyaṃ eveti | āmla-rasavad-dravyatva-jāti-viśiṣṭa-dravyaṃ kāla-pākajopādhikaṃ madhura-rasavad-dravyaṃ bhavatīti yadā pratīyate tadā tad-viruddha-rasavad-dravyaṃ na bhavati, tad-yogya-kālātīta-dravya-bhāva-dravyatvāt | tatra virasavad-dravyātīta-kālatvam upādhir iti madhura-rasavad-dravyaṃ tasmād evātimadhura-rasavad-dravyaṃ pitta-prakopa-nivartakaṃ bhavatīty arthaḥ | āmla-rasavad-dravya-jāti-viśiṣṭaika-rasavad-dravyasya pavana-nivartakatva-mātre caritārthatvāt pavana-vyatirikta-doṣa-nivartaka-dravyābhāva-dravyatvāt ity ata āha – āmleti |

āmlātyāmlau ca tathā || V.5 ||

āmla-rasa-jāti-viśiṣṭa-dravyasya pāka-kāla-vaśāt atyāmla-rase jāte sati tasya anya-doṣa-nivartakatvaṃ vaktum na śakyate | eka-rasa-jātīya-dravyatvāt | tasmāt pavana-nivartakatvam eva suprasiddham iti tātparyam |

lavaṇa-rasavad-dravyasyāpi tathātvād ity ata āha – lavaṇeti |

lavaṇaṃpavanaṃhanti | kapha-pitta-karaṇam || V.6 ||

tiktoṣana-kaṣāya-rasa-pratīter evābhāvāt kṣāravād-dravyatvāc ca pitta-prakopa-kāraṇam bhavatīty arthaḥ |

nanu lavaṇa-rasasya pavana-prakopa-kāraṇatvaṃ vaktum ucitam | kapha-prakopa-kāraṇam iti vaktum nopayujyate | kṣāra-dravyatvāc ca pavana-nivartakaṃ bhaved ity asvarasād āha – hīneti |

hīnādhika-lavaṇa-rasaḥkapha-pavanaṃhanti pittaṃkurute || V.7 ||

svādu-rasa-guṇavad-dravya-janya-rasaḥ lavaṇa-rasaḥ hīna-lavaṇa-raso bhavati | tato'dhika-lavaṇa-rasaḥ sindhu-deśodbhava-lavaṇa-rasaḥ āmla-rasādhikya-dravya-janyatvāt | baḍabānala-samyogavaj-jala-janya-lavaṇa-rasa-dravyatvāt kapha-nivartakatvaṃ brūmaḥ |

nabha āditya-bhūta-śarīra-janya-tikta-rasasya kapha-doṣa-prakopa-nivartakatvaṃ vaktum nabho'nīla-dravya-janyatvād eva tikta-rasasya pavana-prakopa-kāraṇatvaṃ kapha-pitta-roga-nivartakatvaṃ ca vyācaṣṭe – tikta iti |

tiktaḥkapha-pittaṃhanti mārutaṃkurute || V.8 ||

tikta iti nabho'nīla-bhū-janya-tikta-rasaḥ ākāśasya niravayava-dravyatvāt, vāyoś ca niravayava-dravyatvāt ubhābhyāṃ jāta-śarīraṃ tikta-rasavad bhavati | tikta-rasa-dravyādanam kapha-prakopa-nivṛttim karoti | yat-pratipāditam tat-sarvaṃ samyag eva pratipāditam |

pittaṃ hantīty asya anīla-bhūtādhikya-gagana-bhūta-samyoga-janyatvāt rasa-grahaṇī-kalā-sandhuḥṣaṇa-pavana-bhūta-gagana-bhūta-samyogāj jāta-tikta-rasaḥ ubhayor api sarvāgama-vyāpya-dravyatvāt pitta-prakopa-nivartakatvaṃ vaktum śakyata eva ity arthaḥ |

nanu tasya tikta-rasasya pavana-prakopa-kāraṇatvaṃ na sambhavati sva-janyatvāt | sva-janaka-śarīra-cyuta-nimba-kuṣṭha-bhū-nimba-śṅgi-śārka-karkoṭaka-kuṭaja-paṭola-kumāri-bhū-talat-tala-

poṭu-karkandhū-deva-guggulādyāḥ tikta-rasa-padārthāḥ pavana-prakopa-kārya-nivartaka-dravyatvāt bhoga-yogya-dravyatvāc ca jaṭharāgni-prajvalana-kāryāṇaḥ hetubhūta-dravyatvāc ca | sarve te pavana-prakopa-nivartakā iti vijñātātāt katham « *mārutam kurute* » ity uktam iti nāśaṅkānyam | tikta-rasa-virasavad-dravyādanam pavana-prakopam kuruta iti tātparyāt | virasa-dravyādanam nāma viruddha-rasa-dravyādanam | tad eva viśavad-dravyādanam bhavatīty arthaḥ |

analānila-bhūtāvayavādhikya-jāta-kaṭu-rasaḥ kapha-prakopa-nivartaka ity āha – kaṭv iti |

kaṭu kapham hanti | vāta-pitta-hetukam || V.9 ||

kaṭu-rasasya kapha-nivatakatvam suprasiddham eva | pitta-prakopa-kāratvam api suprasiddham eva | kaṭukāḥ śuddha-rasāḥ kapha-roga-nivṛtti-kāraḥ pitta-prakopam ca kurvate | ity etad dvayam suprasiddham | analānila-bhūta-janya-kaṭu-rasavad-dravyatvena kapha-prakopam nivartayati, pitta-prakopam ca kurute | pavana-prakopa-nivṛttim ca kurute |

śuṅthī rāsnā karṇa-granthiḥ cavyam mūlakam tamāla-patram ardhakam laṣunam hiṅgu etāni kaṭu-rasa-dravyāṇi bhavanti | pavana-prakopa-kāraṇīti sūtra-siddham api etad virasādanam pavana-prakopam karotīti tātparyam | ata eva sūtrāntaram vyācāṣṭe – kaṭuketi |

kaṭukāṭikaṭukaḥ kaphānilam hanti | pittaṃ kurute || V.10 ||

śuddha-kaṭu-rasaḥ pitta-prakopam kuruta ity arthaḥ |

kaśyāḥ kapha-pittaṃ hanti | mārutam kurute | hīnādhika-kaśyāḥ kapha-mārutam hanti | pittaṃ kurute || V.11 ||

kaśyāḥ kapha-pittaṃ hanti | mārutam kurute ' ity asya sūtrasya tadvad eva vyākhyānam yojanīyam |

nanu ṣaḍ-rasa-dravyāṇaḥ madhye eka-rasa-dravyasya tat-tad-roga-nivṛtti-kāryam tat-tat-karma tat-tat-phalam ca pratipāditam | idānīm bahurasa-dravyāṇaḥ yoga-kāryasya tat-tad-roga-nivṛttir eva phalam yatra dṛśyate tatra aneka-rasavad-dravyāṇaḥ samūha-kārya-kāratvam bhavatīti matvā eka-roga-nivṛtty-artham aneka-rasa-dravyāṇaḥ anekatvam yatropalabhyate, tatra bahurasavad-dravyāṇaḥ eka-roga-nivartakatvasyāyogyatvāt, tat-tad-vyādhīnaḥ nivartakatvam aneka-dravyāṇaḥ iti tat-tad-vyādhī-nivartakatvāvacchedakatvasya vaktum āyogyatvāt, ekaika-dravyasya eka-roga-nivartaka-guṇatvāvacchedakasya bhinnatvāt « bahukalpaḥ bahugūṇam » iti nyāya-śāstram avalambya bahudravya-yoga-kārya-kāratvam uktam cet atiprasaṅgaḥ syāt | eka-dravyam eka-roga-nivartakam ity arthasya bahuśo dṛṣṭatvāt | mala-nirodhanahetu-janya-roge ekasyaiva recaka-dravyasya tan-nivartaka-sāmarthyasya bahudravyeṣu bahuśo dṛṣṭatvāt | tatrāpi bahudravya-kalpanā-gauravāt eka-dravyasyaiva eka-rga-nivartaka-sāmarthyasya bahuśo dṛṣṭatvāt ity asvarasād āha – doṣa iti |

doṣe tri-doṣa-hetv-anya-hetuka-vikāra-viruddha-yāvad-rasaika-bhāvātmakaika-rasādiḥ nivartakaḥ || V.12 ||

tri-doṣa-hetv-anya-hetukety atra tri-doṣāṇaḥ vikārabhāva-prāg-bhāva-paripālanārtham aviruddha-rasavad-dravyādanasya phalam aṅiṣṭa-parihāra eva bhavati | doṣāṇaḥ svabhāva-gati-kāra-rasavad-dravyam doṣā hetukam | doṣa-pravaṇa-kāryavad-rasa-virasa-dravyādanam vikāra-kāram | tad viruddha-kārya-hetubhūta-yāvad-rasavad-dravyādanam, tad yāvad-rasavad-dravyaika-bhāvātmaka-bahurasavad-dravyādana-yogya-yoga-karaṇam eka-vyādhī-nivartakam |

kvāthya-dravya-yogya-yoga-janya-rasavad-dravyādanam tat-tad-roga-nivartakam | bahudravya-yogya-yoga-janya-cūrṇīkṛta-dravya-rasavad-dravyādanam tat-tad-roga-nivartakam ||

taila-ghṛta-lehya-rasāyanādyaiḥ anekaiika-dravya-janya-yogya-yoga-kṛti-janya-saṃskāra-yuktāneka-rasa-dravyādanam yāvad-rasaika-bhāvātmakam yat-tad-eka-rasavad-dravyam bhavati | tad aneka-dravyāṇām eka-guṇa-phalam prayacchati | kali-yuge saṅghe śaktir bhavatīti, na tu ekasya dravyaya roga-nivartaka-śaktiḥ, kali-yuge abhibhūtatvāt saṅghe śaktir bhavatīti pratipāditam | brāhamaṇāśīrvādavat | eka-brāhamaṇa-vadanocārita-vākye śakter abhibhūtatvāt teṣāṃ saṅghe śaktir bhavatītivat tat-tad-rasavad-bhū-rūhāṇām ekasyaiva dṛḍatara-śakter abhāvāt saṅghe śaktir bhaviṣyatīti bahudravya-melanam tat-tan-nivartaka-kārya-phalam | bahuyoga-janya-saṃskāra eva tat-kratu-phalam prayacchati | asmin kali-yuge *adharmā dharmā*-bāhulyāt vyādhayo bahavas sambhavanti | tataś śārīrāṇām alpatvāt tan-nivartakāni kvacit phalam prayacchanti | kvacit sakala-sāmagryām asatyām api tat-tat-phalam prayacchati | ata evoktam -

tac chāntir auśadhair dānaiḥ japa-homārcanādibhiḥ | iti |

asmin yuge bahuśmagrībhir avaśyam bhāvyaṃ ity arthaḥ ||

nanu idaṃ dravyam etad dravyādana-jāta-roga-nivartakam iti, ayam rogaḥ tan-nivartakaika-dravya-sādhyāḥ tan-nivartakaika-dravyavattvāt ity anumāna-vidhayā prāmāṇye sthite sati tatra prajāyate | sā pramā samartha-pravṛtti-sādhiketi tayoḥ kārya-kāraṇa-bhāvam niścitya tatra pravartate | tatra vyādhi-nivartaka-dravya-sandehe sati tan-nivṛtti-kārya-viśaye pravṛtter abhāvāt, tayoḥ vyāpti-grahasya sutarām aśakyatvāt, ayam roga-nivartaka iti niścaya-jñāne sati tatra pravṛtṭiḥ, niścitarthe saṃśayābhāvāt, tan-niścayasya tadd hetuvāt | eka-padārthasya tan-nivartakatva-sandehe sati padārthāntara-sangraha-pravṛttau atiprasaṅgas syād ity asvarasād āha – rasādīti |

rasādi-dravya-sārajās sakalāmaya-nivartikāḥ || V.13 ||

rasāsrñ-māṃsa-medo-majjā-śuklādi-dhātūnām vikāre jāte sati tad-dravyam tan-nivartakam iti niścitya tatra virecana-vidhiḥ kārya iti jñāne jāte sati harītakī-prayogavidhiḥ kriyate | tādrśa-harītakya-adanena tad-āgata-mala-nissaraṇam jāyate | tatra niścaye spaṣṭe tvarita-vyāpti-grahasya sukaratvāt | tatra harītakīty upalakṣaṇam | vikāra-grasta-doṣāṇām yāvad dhātu-saṃcāritvam yatra pratīyate tāvad dhātu-gataroga-nivṛtṭy-arthaṃ aneka-dravyāṇām yogya-yoga-kāraṇam vidhir iti tatra vidhīyate | tan-nivartaka-yāvad-dravyeṇa rasavad-dravyādanam vivakṣitam | tan-nivartika-dravya-mātrasya tan-nivartikatvāvachedakatvam iti tayoḥ vyāpti-grahaṇāntaram samartha-pravṛtter api niścitatvāt | tatsārajā rasāḥ sakalāmaya-nivartikā iti sūtrārthas samyak pratipādita ity arthaḥ |

nanu yāvan nivartakāneka-yogya-dravyāṇi bahūni santi | tāny eva santu bheṣajāni | tat-tat-sthitāneka-rasavad-dravya-samūhātmaka-yāvad-dravyam mahārasam, tādrśa-rasavad-dravyam mahā-rasavad-dravyam bhavati, aneka-rasavad-dravya-samūhatvāt bahūdīrita-śabda-samūhavat ity anumānena bahūnām śabdānām ekīkaraṇa-vidhau yathā mahā-ghoṣo jāyate tadvad eva bahudravya-sajātīya-melana-vidhau bahuguṇam vidhatte | kvātha-cūrṇa-taila-ghṛta-rasānayaḍau yogya-dravyāṇām ekīkaraṇa-pākaja-vidhau sakalāmaya-nivṛtṭir etad jñāna-pūrvikā tat tad roga-nivartaka-rasavad-dravya-jñāna-pūrvikā aneka-rasa-vad-viśiṣṭa-dravya-samūhatvāt | anyathā tat tad bhū-rūhāṇām pratyeka-guṇa-pratipādaka-śāstrasya vyarthatāpatteḥ | tathātve bahudravyaṇām eka-rasavattvāsambhāvāt rasānām eva guṇa-pradhānatvasya suprasiddhatvāt | tas eka-prakāratvena tad-avachedakam ekam eveti niścetum aśakyatvād ity asvarasād āha – adoṣeti |

adoṣa-dhātu-poṣakam aneka-sārakam || V.14 ||

tat-tad-dravya-niṣṭha-doṣa-nivṛṭty-arthaṃ tat-tad-vidhi-codita-saṃskāra-vaśāt adoṣa-dravyaṃ bahusāravād-bahurasa-guṇavat sambhavati yat-tadeva adoṣa-dravyam iti tad-rasavattvaṃ tat-tad-dhātu-poṣaka-yāvād-dravyasyāvacchedakam bhavati | tad dravyam ekam api aneka-rasavat-sat tat-tad-bahuguṇaṃ prayacchatīty arthaḥ |

nanu ṣaḍ-rasavad-dravyāṇāṃ dhātu-poṣakatvaṃ yadā sambhavati, tadā teṣāṃ rasānāṃ pavanādi-prakopa-kāraakatvasya tathā teṣāṃ dhātūnāṃ api poṣakatvasya vaktum aśakyatvāt, te rasās tadā aprakopa-kāraakāḥ bhaveyuh, teṣāṃ dhātu-poṣakatvasya vaktum sukaratvāt ity āśayaṃ manasi nidhāya yad rasebhyo vyādayas sambhavanti tair eva te nivartanta iti tad ubhayam api vyācaṣṭe – pakveti |

pakvāmāsaya-gāḥ pavanādyāḥ svādu-kaṣṭya-kaṭukais tiktāmla-lavaṇais kāla-pākaja-yogyaiḥ dhāraṇa-recakātmaka-dravair vividhaiḥ dvi-vidhāmāyāḥ pravardhante || V.15 ||

pakvāmāsaya-gāḥ pavanādyāḥ iti pakvāmāsaya-malāmāsaya-gatā doṣāḥ lavaṇaiḥ svādu-kaṣṭya-kaṭukaiḥ kevalaṃ svādu-rasa-dravyādanam kapha-prakopa-hetukaṃ bhavati, svādu-rasa-janyaḥ pavana-prakopo jāyate, tat-pavana-nivṛṭty-arthaṃ lavaṇāmla-rasa-dravyādanam kuryāt | kevalaṃ kaṭu-rasa-dravyādanam pitta-prakopa-janakam | pitta-prakopa-nivṛṭty-arthaṃ svādu-rasa-dravyādanam kuryāt tikta-rasa-dravyādanam ca | ubhayaṃ pitta-nivartakam bhavīty artha ity evaṃ-prakāreṇa āyurveda-pranetr-para-brahma-tātparyam vārṇitam ity arthaḥ | tathāhi –

atikaṭu-rasa-dravyādanena pavana-prakopa-hetuka-rūkṣa-guṇa-viśiṣṭa-dravyādanāt pavana-prakopo jāyate | kaṭu-rasa-dravyādanāt rūkṣa-prakopa-taijasa-guṇa-janya-grahṇīkalā-prakopasya drṣṭatvāt | tena pavana-prakope sati grahṇīkalāyāḥ sandhuṣṣaṇa-kāraka-svabhāvavattvena pavanaḥ atiprajvalana-hetubhūto bhavati | athavā atimāndya-kārako vā bhavati | tasmāt kaṭu-rasa-dravyādanam pitta-prakopa-kārakaṃ rūkṣa-guṇa-viśiṣṭa-pavana-prakopa-hetu-kaṭu-rasavad-dravyatvāt | tena grahṇīkalāyā eva pitta-dravyatvāt tayā anila-sama-gatyā grahṇīkalā śuddhā satī prajvalitā bhavati | tad viṣama-gatyā tad vikāro bhūtvā analaṃ mandaṃ karoti | tenājīrṇa-rogās cāvīrbhavantīti para-brahmaṇa āśāyaś ca varṇita ity arthaḥ |

kāla-pāka-dravyaja-rogas tat-sarva-recana-guṇa-viśiṣṭaḥ | sā kalā āma-nivartakāntara-guṇa-viśiṣṭā | āma-kāraka-dravyaṃ sakalāmāya-hetukam | etad guṇa-viśiṣṭa-dravyādanād āmayāḥ pravardhante |

nanu vāta-pitta-kapha-doṣair eva tad-rogotpādaka-sāmagryāṃ satyāṃ tat-tad-rogā avīrbhavantīty uktam | tac cintyam, tathāhi –

pañca-bhūtātmakam śarīram iti śarīra-saṃrakṣaṇam śarīrasyaiva sarva-rogālayatvāc charīram eva yāvād ubbhūtātmaka-yāvād-dravyāntarabhūtāvayavādhikya-hita-kārya-jāta-guṇa-kārakaṃ yāvād bhūtāvayavābhivardhaka-tat-sajātīya-rasa-dravyādanajanyatvād iti tat tad bhūta-niṣṭha-rogāṇāṃ tat-tad-bhūtāvayavādhikya-jāta-kārya-hetukatvam |

bhū-guṇau guru-mandau | snigdha-himāv āpaḥ | ślakṣṇa-sāndratarā'gneḥ | mṛdu-sthitā guru-mārutaḥ | sūkṣma-viśadā viyataḥ | viruddha-viśayakāḥ pratikāraakāḥ | deśa-deha-kāla-dravya-karmaṇām yathāyogo yāvād roga-ghātakaḥ || V.16 ||

bhv' avayavādhikya-guṇopalambhaka-deha-gaurava-guṇopalabdhiḥ manda-guṇaś ca jāyate | ubhāv api bhū-guṇau bhavataḥ | tat pārthivāvayavādhikyopalambhaka-pañca-bhūtātmakam śarīram iti tad dravyāvayavādhikyopalambhaka-pārthiva-dravyāvacchedaka-gandhavattva-

jñānānubhavātmakatvaṃ tat pārthivāvayavādhikya-pañca-bhūtātmakam iti tādṛśa-rasavad-dravyādhīnaṃ tad vikāra-viśiṣṭa-dravyādhikya-pañca-bhūtātmakam śarīram iti |

evam anala-dravyāvayavādhikyopalambhaka-vahnitvavad-dravyācchedaka-taijas-guṇavattvaṃ vahni-bhūtādhikya-vahni-dravyādhikya-jñāpaka-taijas-rūpopalambhaka-jñānānubhavātmakatvaṃ tat taijasāvayavādhikya-pañca-bhūtātmakam iti tādṛśa-guṇa-viśiṣṭa-pañca-bhūtātmaka-dravyādhikyādanam vahni-bhūtāvayava-vikāra-hetukam |

evam sarva-dravyeṣu yojanīyam | tathāhi – pārthiva-dravyāvayavādhikyādanam pārthiva-dravyāvayava-vikāra-hetukam | jalādhikya-guṇopalambhaka-rasādhikya-dravyādanam jala-dravyāvayava-vikāra-hetukam | vahni-dravyāvayava-vikāra-kāraṃ vahny-ādhikya-guṇopalambhaka-rasādhikya-dravyādanam |

iti yathā-yogaṃ yāvad roga-ghātātmaka-ṣaḍ-rasa-dravyāṇaṃ nānā-roga-nivartakatvaṃ pratipāditam | tac cintyam, tathāhi –

etat prayojanam doṣa-traya-prakopa-kāratvaṃ doṣa-traya-prakopa-nivartakatvaṃ ca | deśa-deha-kāla-bhedena tat-tad-doṣa-nivartakam iti pratipāditam | tan na kṣoda-kṣamam ity asvarasād āha – svastheti |

svasthāsvasthās sāmajāmayās sadoṣagā vidoṣagāḥ || V.17 ||

yāvat pārthiva-dravyādanena doṣāḥ svasthā bhaveyuḥ, yāvad virasa-dravyādanena ajīrṇe jāte sati anyonya-sthāna-sthitatvāt asvasthā bhaveyuḥ ca | nirdiṣṭa-kārya-vyatirikta-kārya-kāratvaṃ teṣāṃ evāvacchedakam | tat tad dravyādanam doṣāṇaṃ svasthatva-kāraṃ | viruddha-gati-kārya-hetubhūta-dravyādana-janyā ye ta eva sāmajāmayāḥ | teṣāṃ nivartaka-dravyādanena nīrogatvam |

sadoṣeti – tatra doṣāṇaṃ ye vikṛtās te vikāra-grastāḥ | dhātu-śoṣaka-śarīra-mārgaṃ gacchantīti te doṣagāḥ tad vikārābhāva-kārya-hetuka-rasa-dravyādanena vidoṣagāḥ vikāra-rahitā bhavantīty arthaḥ |

iyam doṣa-vikāra-gatiḥ, iyam doṣa-vikārābhāva-gatiḥ iti viruddhāviruddha-rasavad-dravyādana-janyā iti pratipāditāḥ, viruddhāviruddha-rasavad-dravyādana-mātra-jñāna-hetukatvāt ity anumāna-racanena pratipāditā sati vartate | balavad-vahny-ādikā ye etat pratipāditārthāvachedakatvānubhavāsta eva śarīraṃ tathā rakṣanti tad bhakṣitānnaṃ tenānalena jīryate, etat pratipāditārthasya sambhāvitatvād ity asvarasād āha – vihiteti |

*vihita-pāka-hetu-rasā vipākāntas-sthita-viruddh-rasāḥ viśama-doṣa-dhātu-mārgagā
viśama-doṣāḥ || V.18 ||*

viruddhāviruddha-rasa-dravyādana-jñānaṃ vihita-rasavipākāntarastha-rasavad-dravyādana-jñāna-pūrvakam tad-vikāra-kārya-hetubhūta-rasavad-dravyādana-jñāna-janya-nivartaka-jñāna-pūrvakatvāt | te ‘nta-sthita-rasādana-viruddha-rasāḥ vikāra-kāraḥ tad vikāra-grasta-doṣā viśama-doṣāḥ, dhātu-mārgaṃ gacchantīti dhātu-mārga-gāḥ | ta eva viśama-doṣāḥ ity arthaḥ | tad virasavad-dravyādana-janyavikāra-jñāna –jñāpakam sva-hasta-talam eva ghrāṇendriya-viśayaka-jñāna-grāhakam tat pratyahaṃ tatraiva yāvad rasābhāva-darśanaṃ ārogya-hetukam iti pratyahaṃ vijñāya tat tu bhūyo bhūyo darśanena sva-haste vā antas sthitāmāyānāṃ hetubhūta-rasāḥ dakṣiṇa-hasta-tale āvirbhavanti | ārogya-jñānaṃ yāvad virasādana-janyāmāyā-hetuka-rasa-virasābhāva-jñāna-viśayaka-jñānaṃ bhavitum arhati | tathāhi – ghrāṇendriya-viśaya-hasta-gata-rasa-jñānaṃ vipākāntas sthitāmāyā-hetu-rasa-virasāvirbhāva-jñāna-viśayaka-jñāna-hetuka-rasa-virasādana-janyāmāyā-

jñāna-hatūpalambhakaṃ tad rasavad-dravyādhikyādanam | anila-dravyāvayava-vikāra-hetukaṃ
anila-dravyādana-duṣṭopalambhaka-tad-rasādhikya-dravyādanam | ākāśa-dravyāvayava-vikāra-
hetukaṃ eva | evaṃ viruddha-viśayasya prati-yogitvena hetutvāt |

nanu tat-tad-dravya-guṇa-viśiṣṭa-rasānugūṇa-yāvad-rasavad-dravyaṃ yāvad roga-ghātakam iti
vartate | tathāhi – gagana-bhūtādhikya-jñāpaka-kaśāya-rasānugūṇaṃ sat śrotra-vivara-pradeśa-gata-
śabda-jñāna-pratibandhaka-śrotrākāśa-vivara-gata-nābhasa-kaśāya-rasādhikya-dravyaṃ tan
nivartakaṃ syāt | tasmāt tad gagana-guṇādhikyam iti vijñeyam | tathāiva pavana-
guṇādhikyadravya-jñāpaka-mṛdu-sthira-guru-drava-dravya-jñānaṃ viruddha-viśayakapavana-
bhūtāvayavādhikya-jñāpakaṃ pāñca-bhautika-viruddha-viśayakadravyam iti | evaṃ anilādhikya-
guṇa-jñāpaka-ślakṣaṇa-sāndratādi-guṇādhikya-taijas-guṇābhivardhaka-dravyaṃ - anala-
bhūtādhikya-jñāpakaṃ pāñca-bhautikam | evaṃ jala-bhūtādhikya-jñāpakasnigdha-haima-guṇa-
viśiṣṭa-jala-dravyaṃ viruddha-viśayakam |

evaṃ pṛthivīva-jñāpake gurutva-mandatve | āmla-rasa-dravyatvāt | pāṛthiva-dravyāvayavādhikya-
svādu-rasa-jñāpakaṃ yat tat-pāñca-bhūtātmakaṃ viruddha-viśayakam | etat sarvaṃ vijñāya cikitsā-
kāryā |

nanu cikitsā-jñānaṃ viruddha-viśayaka-jñāna-pūrvakam | viruddha-viśayakatvaṃ nāma viruddha-
dravya-jñāna-viśayakatvam | tatra viruddha-dravya-jñānasya pratiyogitvena hetutvāt | tathā sati
śarīrasya lakṣaṇaṃ pāñca-bhūtāmatkatvam | tal lakṣaṇaṃ tad jñāna-pūrvam | tatra śrutiḥ -

“ākāśād vāyuḥ | vāyor agniḥ | anger āpaḥ | adbhyaḥ pṛthivī | pṛthivyā ośadhayaḥ | ośadhībhyo
'nam | annāt pāñca-bhautikaṃ śarīram iti”

Cikitsā-kāle paṇḍitānāṃ dravya-jñānaṃ āvaśyakam iti kāla-yoga-viśaya-dravya-jñānaṃ deśa-yoga-
viśaya-ravya-jñānaṃ deha-yoga-viśayaka-dravya-jñānaṃ – etat sarva-jñānaṃ vinā pāñca-
bhūtātmaka-rasavadravya-jñānaṃ kim āsīdaity āha – deheti |

deha-deśa-kāla-dravya-karmaṇāṃ yathāyoga-karaṇaṃ yāvad-roga-ghātakam || V.19 ||

deśa-bhedena dravya-bhedaṃ vijñāya cikitsā kāryā | kāla-bhedena dravya-bhedaṃ vijñāya cikitsā-
karaṇaṃ vidhiḥ | eteṣāṃ karma-karaṇaṃ yathayoga-karaṇaṃ tat tad deśīyān tat tad dravya-bheda-
guṇaṃ vidhatte | tat tat-kāla-viśiṣṭa-dehānāṃ tat tad-dravya-bheda-guṇaṃ vidhatte | evaṃ deha-deśa-
kāla-bhedena rasavad-dravyānāṃ yogaḥ bahu-vidha-guṇān prayacchatīty arthaḥ | tat tad dravya-
karmaṇāṃ yathāyogo yāvad roga-ghātaḥ |

nanu tat tad dravya-bheda-guṇaṃ deśa-kāla-bheda-jñānena tat tan nivartaka-rasavad-dravya-
karmaṇāṃ kṛtiḥ aneka-dhātu-sañcalita-janita-doṣasyāpi eka-dhātukatvāt ayaṃ dvi-doṣaḥ tri-doṣo
'yam iti pratītiḥ | jara-sāmaya-bhāvād eva tad jñānaṃ kathaṃ syād ity asvarasād āha – viraseti |

virasa-viśama-pacana-jāta-dvi-doṣaika-vidha-dhātu-mārgagā dvi-doṣa-gāḥ || V.20 ||

virasa-viśama-pacanaṃ nāma viruddha-rasavad-dravya-samyogaja-yāvad dravyaṃ pakvāśayaṃ
praviśya tad dravyānugūṇa-vikāraṃ kurute | tat-pācakānalo vikāraṃ bhajati | viśama-rasa-pacanaṃ
api karoti | tat saṃskāra-janya-pavana-gatiḥ visvara-varṇaka-śabda-jñāpaka-tālv-oṣṭa-puta-vyāpāraṃ
karoti | tat padādhāra-padmaṃ mukulīkaroti | tad anantaram api pitta-prakopa-kāraka-rasavad-
dravyāntarāpādanena tat tat saṃskāra-jāta-guṇānvayam eva bibharti | yadā tad yāvad vikāraṃ karoti
tadā pitta-viśiṣṭa-pavana-gatyaiva jñāpyate | rasa-viśama-doṣeṇa saṃskāra-jāta-pitta-vikāra-yuktas
san tat tad dhātu-mārgaṃ samprāpyaṃ sañcaraṇaṃ tat tad dhātūnasandūṣya tat tad vikāra-jñāpanaṃ

kurute | tadā pitta-prakopa-doṣo' yam iti jñātum śakyata evety arthaḥ | evaṃ kapha-prakopa-kāraka-dravyāntaraādanam sambhavati | tadā kapha-prakopa-jñāpaka-guṇān vidatte | kapha-pittāmayo-gato devadattaḥ iti tat tad dravya-guṇa-viśiṣṭa-pavanasya tat tad doṣ-guṇa-jñāpaka-gatiḥ pareṣām api jñāpyata iti layam kapha-roga-yukta pavana-vikāraḥ dvandva-yukta-pavana-vikāra-kapha-jñāpaka-gatiṃ karoti | tadā viṣama-rasādana-jāta-saṃskāra-guṇa-viśeṣa-pavana-doṣa eva aneka-dhātu-mārga-gati-kāraka-śaktyā bhavati | tat tad dhātu-poṣaṇam ca karotīty arthaḥ |

nanu pitta-prakopa-rasavad-dravyādanena pitta-prakopa-kāraka-guṇān gacchati | sa eva pitta-pavana-prakopa-gatyā jñātavyaḥ | evaṃ kapha-prakopa-kāraka-rasa-virasa-dravyādanena kapha-prakopa-guṇān vidhatte | tadā kapha-prakopa-dvandva-dvandva-gatir iti vyavahṛīyate | evaṃ ayaṃ tri-doṣa-roga iti evaṃ ākāra jñānena vyavahartum śakyate | tat taj janakāṅgānām adṛṣṭavāt | “*ayaṃ tri-doṣa-rogaḥ*” iti jñānam cātra katham syād ity āha – carameti |

carama-rasa-pacana-rogas tri-doṣa-gaḥ || V.21 ||

carama-rasa-pacana-dhātur majjā-dhātś śukla-dhātr iti tāv ubhau carama-dhātū ity upalabhyate | pavana-pitta-kapha-rogāṅām asthi-dhātu-paryantam gatir bhavati | tadā tad dhātu-śoṣaṇa-mātram kurute | prāna-dhātam na karoti | yāvad viruddha-rasādana-sāmagrī-jāta-rogasya yadā majjā-dhātu-praveśo bhavati tadā prāṇān vimucya nirvāṇam gacchati | tadā tri-doṣa-gatir iti vijñeyā |

nanu tat tad viruddha-rasa-dravyādanena tat tad doṣāḥ prakupitā bhavanti | sarve rogāḥ doṣa-prakopa-janyā | tat tad roga-nivṛṭty-artham doṣa-pacanaṃ kāryam ity āha – yāvad iti |

yāvad-ādoṣa-pacanaṃ nivartakam || V.22 ||

yāvanto rogāḥ yāvad rasa-doṣa-janyā iti doṣa-prakopatva-bhūyo-bhūyo-darśana-hetubhūta-vyāpti-graha-janyānumānam tatra pramāṇam ity arthaḥ | pakvāśaya virasa-pradhānāste doṣāḥ vikāram bhavanti | dhātu-mārge sañcaranti ca | analādy-āma-rasāste prādur bhavanto ghrāṇendriya-viśayā bhavantīty uktam | tad viruddha-doṣa-gamana-pratibandha-kāryam tat pācana-vidhi-prayatanam laṅghana-karaṇena prekṣaṇīyam | sa eva phalitārtha ity āha – yāvad iti |

yāvad-dhātu-prasādādhīno doṣa-pacana-kālaḥ || V.23 ||

viruddha-rasa-jāta-rasārg-dhātu-vikāra-kārakasyāma-rasavad-dravyādana-janyā jīrṇa-janya-kapha-rogaḥ | virudha-rasa-jāta-tad-itarapavana-pitta-vikāra-hetuka-rasa-virasa-dravyābhāva-kāryāvalambi-laṅghana-karaṇam eva bheṣajam bhavati | yāvad dhātv-adhirohaṇa-paryantam laṅghana-karaṇam bheṣajam bhavati | tad itara doṣābhāva-kārya-karaṇam subheṣajam bhavatīty arthaḥ | sa eva yāvad dhātugata-sāmayāika-dhātu-gatāmaya ity jñeyam |

pakvāśayena sāndra-sāndratānalenadoṣa-vikāra-pācana-vidhi prayatanam laṅghana-kāryam eva phalitārthaḥ |

nanu doṣa-prakopābhāva-jñānam tat tad roga-kārya-hetubhūta-virasādana-viśayaka-jñāna-vyatirikta-jñāna-janya-jñāna-viśayakam, samartha-pravṛṭti-janaka-jñāna-viśayakatvāt ity anumāna-prayoga-prakāreṇa roga-nivṛṭti-jñāne sati rogābhāva-jñānam jātam | tena doṣa-prakopanam vinā tad abhāva-jñānam katham labhayata ity āśayam manasi nidhāya viruddheti sūtrasya asvarasāntaram āha – viruddheti |

viruddha-rasa-jāta-yāvad-dhātva-dhīrohaṇād eka-dhātukaḥ || V.24 ||

asyārtham vyācāṣṭe –

eka-viruddha-rasavad-dravyādana-janyājīrṇa-janya-samskāra-viśeṣa-doṣa-dhātu-gatiḥ eka-virasa-dravyādana-janyā sā gatiḥ viras-dravyādana-janyājīrṇa-jātā sati aneka-dhātu-sañcāra-kārye drṣṭe sati eka-rasa-viras-dravyādana-jātājīrṇavattvaṃ aneka-virasādana-janyatvābhāvena ayam eka-dhātu-vikāra-roga iti jñānam katham ptavartate ? tasmād virasādana-jāta-rogaḥ yāvad dhātva-ārohaṇāt ayam eka-dhātu-gati-jāta-rogaḥ, ayam dvi-doṣa-gati-jāta-rogaḥ iti jñātum nivartakābhāva-hetu-rogābhāvasya tadd-hetutva-jñāpakatvāt tad abhāvādya-hetutvāt ajīrṇa-janya-rogābhāva-kāryam tadd hetu-nivartaka-laṅghanaenaiva bhāvyaṃ, iti anumāna-pramāṇena yatra ajīrṇābhāvah tatra rogābhāva iti tayoh vyāptau satyām doṣa-pacanam nivartakam syād iti na vācyam | doṣāḥ dūṣṭās santah kṣubhitā bhavanti | tad dhātu-kṣobha eva prāṇa-ghātam karoti | tasmād doṣāṇām avikāra-gati-jñāna-paryantam laṅghana-karaṇam āvaśyakam iti dhyeyam | tena-doṣa-prakopa-nivṛttir bhavatīty arthaḥ |

nanu viruddha-rasavad-dravyādanena ajīrṇe jāte sati tad ajīrṇājīrṇatā-paryantam laṅghana-karaṇam vidhiḥ doṣa-prakopa-nivṛtti-paryantam yogyatvāt ajīrṇa-janya-pavanasya laṅghana-karaṇena ajīrṇa-nivṛttau satyām pavana-prakopa-nivṛtteḥ drṣṭatvāt | tatra tailādikaṃ nivartikaṃ bhavati | pitta-doṣa-pravartaka-rasa-dravyādanād ajīrṇe jāte sati tat prakopo bhavati llaṅghana-karaṇādeḥ pitta-nivartakatvād kvāthena cūrṇena vā tannivṛttiḥ | evam pacana-vikāra-kāraka-dravyādanena ajīrṇe jāte sati kapha-vikāro jāyate | kaṣāya-kalka-cūrṇādayas tat-pratikārakā bhavanti |

evam tat rogāṇām bahūni nivartakāni | doṣā ajīrṇena prakupitās santah yāvat kālam dhātu-kṣobham kurvanti | tatrāyam laṅghana-karaṇa-vidhiḥ |

ajīrṇa-janya-samskāre dhātu-śoṣaika-kārye vikāre drṣṭe sati tat taj jvaro jāyate | tatra āma-doṣa-pacanasya niyāmakatvāt tad ajīrṇa-janyam antas-sthitaṃ sat tad virasa-sarvas antaram bhajati | tat samskāra-janya-doṣaḥ doṣāntaram bhajati | sa doṣaḥ dhātu-mārgam gatvā dhātu-kṣobha-kārya-karaṇam karotīti yat tasya sva-hasta-tale virasa-gandha-jñāna-bhedam yadādāv upalabhate tadaiiva tat tad doṣāvīrbhāva-kāryasya tat tat prāg-abhāva-jñānābhāva-jñāna-vicchedana-paryantam doṣa-prakopa-janyarogāntara-kāryasya hetubhūtatvāt tādrśa jvarasya nidānam sva-hasta-tale tat tad gandha-jñānal eva niyāmakam labhyate | tāvat paryantam laṅghana-karaṇam bheṣajam bhavatīty arthaḥ |

nanu asthi-gatājīrṇa-janya-rasa-virasa-janyabheda-viśiṣṭa-jvara-bheda-jjñāne jāte sati tāvat kāla-paryantam laṅghana-vidhir bhavatu | āgāmi-janya-doṣāgati-janya-kāryam viśama-jvara-kāryam | tasya liṅga-jñāne sati tayor vyāptim bhūyo-darśanenatat sahadhara-jñānam samgr̥hya bheṣajam kartum śakyate | āgāmi-rogasya liṅga-jñānābhāvāt katham laiṅgika-ñjānāvadhāraṇam bhavet | ity ata āha – raseti |

*rasājīrṇa-virasādhika-viruddha-rasaja-doṣādhikaika-vaśābhibhūta-sarva-sthāna-cyuto bahir
ujjvalayan jvaras sāma-jātaḥ || V.25 ||*

nanu doṣāṇām pacanam iti vigraḥ | atra ṣaṣṭī-tatpuruṣaḥ | tat pācanam eva nivartakam karmeti pratibhāti | doṣāṇām śarīra-sthita-dhātu-gatya-vikāraika-phalasya sambhāvitatvāt laṅghanena doṣa-pacanam āvaśyakam kāryam ity ukte sati bandhaḥ syāt | dhātu-poṣaka-puruṣārthopakāraka-karmaṇi tad doṣa-pacanaṅrtham laṅghana-karma-karaṇasya doṣasya bala-hīna-kārya-karmaṇas samarthanaika-svabhāvatvāt | kāraṇa-balādhikya-kārye kartavye sati tadd hetu-bala-hīna-kārya-

karma-karaṇasya tathātvāt | teṣām antya-pavana-dosa-hīna-pacana-kāryaṃ sūcyate | tasmāt virasāj jātajīrṇa-nivṛtti-paryantaṃ laṅghana-karaṇaṃ vidhir iti | anyathā rasājīrṇena rasā virasā bhavanti | tad viras-bāhulyena doṣā api bala-hainyavanto bhavanti | hīna-kāraṇena hīna-kāryaṃ bhavati | yatra viruddhā rasā āvirbhavnti tatra doṣā api duṣṭā bhavanti – tad doṣa-vikārādhikya-vaśāt virasajanyājīrṇe vṛtte sati doṣa-vikāra-gatyā agni-sandhuḥṣaṇa-karaṇaṃ api na kriyate | jaṭharānalaḥ sva-sthānaṃ vihāya bahiḥ prajvalan sat u sāma-jvaram āvirbhāvayatīty arthaḥ |

nanu laukika-sāmagrī-mātraṃ na kāraṇaṃ sukarma-karaṇa-vidha-vidyādayo 'pi saṃbhavanti,

*pūrva-janma-kṛtaṃ pāpaṃ vyādhi-rūpeṇa bādhatē |
avaśyam anibhoktavyaṃ kṛtaṃ karma śubhāśubham ||*

iti vārtika-vacanānusāreṇa jñātavyam | rasa-virasavad-dravyādanena jāte sati keṣāñcid vyādhayas sambhavanti iti sarvatra niyamena vaktum aśakyatvāt “sarvaṃ balavataḥ pathyam” iti nyāya-vacanānusāreṇa balavad-viṣaye rasājīrṇa-virasādhika-viruddha-rase jāte sati api tatra rogo na dṛṣṭaḥ | laukika-sāmagrī-mātraṃ eva kvacin na kāraṇaṃ | āmādy-ātmaka-kāryāṇaṃ sambhāvitatvāt prārabdha-karmaṇaṃ balitvāt sarvatrāpi rasājīrṇa-janya-rogās sambhavatīty etat pratipādanaṃ vyarthaṃ syād iti | tena yatra rogotpādakāma-vṛddhir bhavati tatra tādrō roga-kāryaṃ āvirbhavati | tathāhi – rasājīrṇa-virasādhika-viruddha-rasaja-kārya-vaicitryāt tat tad roga-janaka-kāraṇa-vaicitryaṃ punar vaktum śakyate | yāvad ajīrṇa-janyāmayasya laṅghanaṃ eva nivartakaṃ roga-nivartaka-sāmagry-atirikta-sāmagrī-nivartyatvāt, laṅghanaḍi-sāmagrī-kāryaṃ vinā anirvartyatvāc ca | tasmād virasa-dravyādana-sāmagrī yādṛṣī bhavati tad roga-kārya-vaicitryaṃ tādrō sambhavati | tathāhi – sarve rogās saṃjātās sva-janakādhikya-vaśāt trayodaśa-rūpa-jvarās sannipāta-vikārāsambhavanti | svādu-rasa-virasatva-jāta-yāvat-kāryaṃ śiraḥ-kamalasthāmṛtaṃ sarva-sirā-randhra-bhāgam upagāmya virasa-viṣama-doṣa-saṃparka-vaśāt yadā vikāro jāyate tadā āma-rasaḥ svādu-rasa-jāta-tāndrika-doṣa-nāmaka-rogākṛti-jvaram jvalayati | rasājīrṇa-virasādhika-viruddha-virasājīrṇa-jātatvāt | tadd hi svādu-rasaḥ rasājīrṇa-rogaḥ tāndrika-doṣaḥ | sa tad-adhīna-rasa-virasaḥ saṃgrah-jāta-rogatvāt pavana-gati-vaśāt āma-virasa-saṃgraha-saṃsargāj jāyate | tatra amṛta-saṃparkaḥ poṣako bhavanti | pavana-gatyādhārakājīrṇajanaka-sarandhrakābhyanantara-dhara-sirā-mārga-gata-pavanasya sagandhi-sandhi-doṣa-prayukta-sāma-jvara-jñāpaka-pāda-padma-sthā-varṇopadhaga-bīja-pārśva-meḍra-prṣṭha-pradeśa-gata-ka-varga-pañcaka-varṇa-samūha-pada-vyañjaketara-varṇocāraṇa-pada-gati-sājātyābhāva-jñāna-viṣayakaṃ bhavitum arhati | rasājīrṇa-virasādhika-viruddha-rasa-janya-doṣādhikyavattvāt | yan naivam tan naivam iti | sandhi-gata-doṣa-prayukta-sāma-jvara-pāda-bīja-pārśva-meḍra-prṣṭha-deśa-kramāt a-varṇopagata-ka-varga-panñcakātmaka-pada-jñāpaka-catumstrīśata-ṣaṭtriṃśatasirā-saṃsparśa-vaśāt nābhi-śūla-pāda-śobhāṅga-vedanā-balopadrava-jñāpaka-kapha-praṇava-tāpāntara-doṣa-prayukta-sāma-jvara-jñāpaka-jānu-padma-sthāyi-pavarṇopadha-prṣṭha-pradeśa-jaṭhara-nābhi-padma-gata-ca-varga-pañcaka-varṇa-padābhivyañjaketara-varṇa-sājātyābhijñāna-viṣayakaṃ rasājīrṇa-virasādhikya-viruddha-rasa-janya-doṣādhikyavattvāt ayam antara-doṣa-yukta-sāma-jvaraḥ jānu-prṣṭha-pradeśa-nābhi-padma-gata-jānu-padmagate-varṇa-bodhaka-ca-varga-pañcaka-catumstrīśat-sirā-saṃsparśa-vaśāt dāha-vidāhavividha-moha-yātanātiśiraḥ-kampa-karātiśāra-hikkātiśvāsādi-viguṇa-viśiṣṭāntara-doṣa-prayukta-sāma-jvaraḥ jvalayati | sarva-dhātu mārgaṃ daśa-dina-paryantaṃ dhātuṣu sañcārya prāṇān viyojayati | tasmād āntara-doṣo ‘yam iti vyavahrīyate |

ayam āntara-doṣaḥ jānu-padma-gate-varṇa-bodhaka-prṣṭha-pārśva-gata-nābhi-pradeśasthe-varṇopadha-ca-varṇa-pañcātmaka-padārthāvabodhakavarṇa-samūha-pada-kadambaka-vākye ca varṇocita-varṇa-tarebhyo bhinna-doṣātmaka-vākyam śrāvayati | tad varṇa-bhedam avaśyam vijñāya tadā tad virasārtha-janyāmapitta-saṃsparśā | tat sirā-marga-gatāmṛtaṃ tat padmādhīṣṭhita-dhātu-śoṣaṇaṃ karoti | tat pratīkarakam bhavati | so ‘yam sādhyā-roga iti vijñeyam |

viruddhāhāra-doṣa-prayukta-sāma-jvara-jñāpaka-jaṅghā-padmasthāvarṇabodhaka-triṃśat-sirā
vṛtanābhyāvṛta-cakra-padma-catus-sirāvṛta-romarāji-hṛta-padma-catus-triṃśat-sirāvṛta-hṛdaya-
padmaṃ ca ṭa-varga-pañcaka-varṇātmaka-padābhivyañjaketara-varṇa-sājātyābhāva-jñāna-
viṣayakaṃ rasājīrṇa-virasādhikya-viruddha-rasa-janya-doṣādhikyattvāt | yan **nai**vaṃ tan **nai**vaṃ,
ity anumityā viruddham aviśiṣṭa-sāma-jvaraṃ jaṅghā-padma-nābhy-āvṛta-padma-romarāji-pārsva-
padma-hṛdayapadmāni jaṅghā-padma-stha-varṇa-prayuktaka-varga-pañcaka-jñāpako-
varṇopadhaga-varṇātmaka-varṇa-samūha-vākya-janya-jñānaṃ jaṅghā-padmāvalambaka-viṃśati-
sirāvabodhaka-nābhy-āvṛta-padmāvalambaka-triṃśat-sirāvabodhaka-romarāji-pārsvādhāraka-dvi-
dvi-sirāvṛta-varṇa-bodhaka-hṛdaya-padmasthāvalambaka-catuṣs-triṃśat-sirāvṛta-varṇa-bodhaka-
sakala-sirā-saṃsparśa-vaśāt vedanā-sahita-rūkṣopasasarthaṃ dahyate | nābhy-āvṛta-cakra-padmasya
vṛttāvṛta-pradeśatvāt | tatra jvaraḥ jvalayati | kuṣṣau ca tadvad eva pratibhāti | hṛdaya-padmaṃ api
jvalayati | dāhaṃ karoti | bhramo ‘pi bhavati | tasmād etallakṣaṇa-lakṣitatvāt sa rogī jīvati – ayaṃ
sāma-jvaraḥ pitta-doṣa-prakopa-janyaḥ, pitta-doṣa-prakopa-kāryakatvāt | tat tat padmāvalambaka-
sirāndhra-gatāmṛtasya rasājīrṇa-virasādhika-viruddha-rasaja-doṣādhikya-saṃsparśa-vaśāt jaṅghā-
padma-pradeśaṃ jvalayati | nābhy-āvṛta-padma-pradeśaś ca tadvad eva dahyate | hṛdaya-padma-
pradeśe ca tathāiva duḥkhaṃ karoti | tat padma-gata-varṇa-vikāra-jñāpaka-padārthātmaka-viṣama-
rasa-saṃskāra—vyāpata-varṇāmṛta-poṣaka-dravyatvād dāhaṃ karoti | mūrcchām āpādayati | sa eva
doṣa-jvaraḥ vibhrama-doṣa iti vyavahṛtyate | ṛ-varṇa-janakam ūru-padmaṃ ca ta-varga-pañcaka-
pañcāśat-sirāvṛta-stana-dvaya-padmaṃ ca triṃśat-sirāvṛta-kaṇṭha-deśa-padmaṃ ca ṣoḍaśa-sirāvṛta-
grīvāntas-sthita-padmaṃ ca pavana-gati-dhāraka-sirā-randhra-mārgaṃ rasājīrṇa-virasādhika-
viruddha-rasaja-doṣādhikya-sirā-saṃsparśa-vaśāt jāta-doṣaḥ sirāṅga-doṣa-yuktas sāma-jvaraḥ
pañcadaśa-divasa-paryantaṃ dhātu-mārgesu sañcaran tat pradeśa-sthitapadma-pratāpakāmayatvāt
sadoṣa-sirā-gata-sarvāṅga-gata-jvara-nivṛtyā rasa-dhātu-rasājīrṇa-virasa-saṃsparśa-vaśāt sa rasaḥ
dhātu-vikāro bhūtvā śītāṅga-karoti | ṛ-ṣ-varṇa-janakaśroni-pradeśa-padmaṃ triṃśat-sirāvṛtaṃ pa-
pha-varṇa-bodhaka-ṣoḍaśa-sirāvṛta-padmaṃca ba-bha-varṇāvalambaka-pañcāśat-sirāvṛta-padmaṃ
ca varṇodvacana-pralāpana-karam | sāma-jvaraḥ ayaṃ pralāpa-doṣa iti vyavahṛtyate – caturdaśa-
dina-paryantaṃ jvarāvṛttiḥ, doṣa-prakopa-kālāvadhīḥ | e-varṇa-janaka-kaṭi-pradeśa-gata-catus-
sirāvṛtaṃ sat ya-va-ra-la-śa-varṇānām upadhā-bhūtaṃ bhavad-dvi-sirāvṛta-ya-varṇādhīṣṭhita-rasa-
bandhana-padmaṃ ca ṣoḍaśa-sirāvṛta-repha-varṇa-jñāpakoṣṭha-padma-pradeśaṃ ca la-varṇa-
bodhaka-dvi-sirāvṛtagandha-vāha-padmaṃ ca rasājīrṇa-virasādhika-viruddha-rasa-janya-
doṣādhikya-vaśāt dvi-sirāvṛta-ya-varṇa-jñāpaka-rasa-bandhana-padmasya ṣoḍaśa-sirāvṛta-repha-
varṇa-jñāpakoṣṭha-pradeśa-padmasya vikāraṃ kurvan karṇa-kubja-doṣa-vikārātmakaḥ bahir eva
jvalayan jvaras sāma-jātaḥ |

eka-kāraṇa-janya-sāmagrī-jāta-jvaraḥ tat-tad-varṇādhīṣṭhita-tat-tad-padmāvalambaka-sirā-
saṃsparśa-vaśāt tat-tad-varṇa-jñāna-bheda-viṣayaka-jñānaṃ tat-tad-doṣa-yukta-sāma-jvara-bheda-
viṣayaka-pūrvakaṃ tat-tad-varṇādhīṣṭhita-padmāvalambaka-sāma-viṣaya-janya-sirā-saṃsparśa-
bheda-janya-jñāna-viṣayakatvāt, yan **nai**vaṃ tan **nai**vaṃ yathā ghaṭa ity anumāna-pramāṇena varṇa-
bheda-jñāna-vijñānānubhavasya doṣa-janya-jvara-jñāna-viṣaya-jñānānubhavatvād ity arthaḥ |

nanu sarve rogāḥ āma-rasa-virasa-jātāmayājīrṇa-virasa-viṣamāt jāta-roga-kāryāḥ eka-sāmagrī-
janya-sāma-jvara-samaya-bhedāt nānā-rūpā bhavantiṭy arthaḥ | tasmāt eka-kāraṇa-jāta-kāryasyāpi
samarthopadha-bādhā-chinnatve ‘pi kāraṇa-vaicitrya-saṃbhāvitattvāt janyam apy ekam eva kāraṇam
sarvasya janyatvāviśeṣāt | ajīrṇa-janyakāryāvicchedakaṃ ajīrṇa-mātra-nivartakam eva nivartakam |
ata evājīrṇa-janyāmayās ca ajīrṇa-janya-virasa-viṣama-rasa-jāta-rogaś ca tat-tad-kāraṇa-bheda-
bhinnā bhavanti | ajīrṇa-janyāmayebhyo ‘jīrṇa-virasa-viṣamādāna-jāta-rogaṅām bhinnatvāt tat-tan-
nivartakā api bhinnā bhavantiṭy arthaḥ | tathā ‘pi ajīrṇa-mātra-janyāmayānām laṅghana-kāraṇa-
mātram eva kevalam nivartakam | tatra nivartakāntara-sāmagrīm api nāpekṣate alpa-kāraṇa-

sāmagrī-janyatvāt | tad-viṣama-rasāmaya-janyājīrṇa-vyatirikta-tad-virasaviṣama-rasādanāt nānā-rogā bhavantīty āha – viṣama-raseti |

viṣama-rasa-pacana-rasa-virasādi-yāvad-dhātu-prasādādhīno doṣa-pacana-kālah || V.26 ||

viṣama-rasādanāj jāta-rogāṇām yāvan nivartaka-karaṇam viṣama-rasa-doṣa-janya-samskāra-kāryasyaiva puruṣārthatvāt | tad-viṣa-nivṛtti-kāryasya viṣama-rasavad-dravyādāna-jāta-kārya-janya-samskāra-viśeṣaghna eva nivartakah | tasmād ajīrṇa-janyāmayā api bhinnāḥ ajīrṇa-janya-virasa-viṣama-janya-doṣa-janyatvāt | ajīrṇasya ubhayatrāpy ekatve ‘pi taj janakībhūta-rasānām bhinnatva-kāraṇa-vaicitryāt kāryam api bhidyata ity arthaḥ |

nanu sāma-jvaras samaya-bhedāt bhinnāḥ bahu-rūpavad-upāya-vaicitryāt | kācij-jvarotpādaka-sāmagrī ajīrṇa-rūpā | kācit-sāmagrī ajīrṇa-janya-virasa-viṣama-rasa-sirā-saṃsparśa-janya-doṣa-viṣama-gati-kāraka-sāmagrī | tan-nivartakam tu tad-virasāneka-rasa-dravyādāna-sāmagrī | yāvad-doṣa-janya-dhātu-vikārabhāva-paryantaṃ doṣa-vikāra-gati-nivṛtti-paryantaṃ tat-tan-nivartakena tat-tat-pacanaṃ kuryād iti vaktavyam | tathā sati asthi-majjā-śukla-dhātu-gatā satī yāvad-doṣa-gatiḥ prāna-hāniṃ kurute | teṣāṃ nivartakānāma-prayojakatvāt śreyān prasādādhīno dosa-pacana-kāla iti tāvad doṣa-pacanam ārogya-kārakaṃ na bhavatīty asvarasād āha – evam iti |

evam eka-dhātu-gatās susādhyāḥ || V.27 ||

evam ukta-rītyā sarva-doṣa eka dhātu-gati-janya-vikārah yatra pradṛśyate tatrāyam niyamḥ | ne dvi-tri-doṣeṣu niyamah | evaṃ prakāreṇa eka-dhātugata-vyādhīna-sisādhyatvam ity arthaḥ |

nanu doṣa-prāṇā gatiḥ kenopāyena jñātavyā ? pavana-doṣa-gatiḥ svābhāvīkāvīkāra-vedyā | paṅgu-kaphaḥ paṅgur iti tayor gamanasya vaktum śakyatvāt |

nābhi-pradeśa-paryantaṃ pādmādārabhya bījapa-paryantaṃ pavana-pradeśaḥ | bīja-pārśva-padma-ārabhya hrdaya-padma-paryantaṃ pitta-deśaḥ | tad ūrdhva-deśaḥ śiraḥ-pradeśa-paryantaṃ kapha-pradeśaḥ | evaṃ deśa-bhedaṃ vijñāya doṣāṇam gamanam īdrī-nīcitya ayam sādhyā-rogaḥ ayam sādhyā-roga iti vyavahartuṃ śakyate | doṣasya doṣāntareṇa saṃsargo dvandva iti | kvacit trayāṇām doṣāṇam samāhāratvam tri-doṣatvam | sarvaṃ ketākāreṇa jñātavyam ity asvarasād āha – dvi-raseti |

dvi-rasaja-dvi-doṣa-pracāra-māṃsa-medonugata-rasa-pradhānaika-doṣa-pacana-dvi-doṣajā dussādhyāḥ || V.28 ||

dvayor vāta-pittayoḥ prakopa-kārya-hetubhūtau yau rasau, alpa-svādu-rasa-virasaḥ pavana-prakopa-hetukaḥ | adhika-svādu-rasa-virasaḥ pitta-prakopa-hetukaḥ | tāv eva virasau kārya-bheda-kārakau | tābhyām utpanno vikārah dvi-rasajaḥ | dvi-doṣa-pracāreti | caratīti caraḥ | prakṛṣṭam caratīti pracaraḥ | rasāsrī-māṃsa-dhātu-vidhā ye te māṃsa-medo ’nugatā iti | śiraḥ ṣaṭ-kamalātmakaṃ, māṃsadhāraṇam śiraḥ | medo-dhāraṇam bhinnam | tad dhātu-śoṣaka-rasau bhinnau | tatra svānugata-kāryam uddīśya pravartakau yau rasau tāv eva pradhāna-bhūtakarma-kārakau | evaṃ rasa-pradhānaika-doṣa-pacanaṃ yatropalabhyate tatreyam sūtra-pravṛtīḥ | prakārantaram api dyotyate | rasa-virasa-janya-doṣa-prakopasya pacana-laṅghanausadhaiḥ prakopa-rāhitya-karaṇam eva pacanam iti kecid vyākhyānam vyācakṣate | ras-pradhānaika-doṣa-pacanaṃ rasoparasa-lohādīnām mahā-rasānām yoga-karma sarva-roga-nivartakam iti vivakṣitam | tad dravya-niṣṭha-rasāḥ tajasā iti vyavahriyante | tat sajātīyānala-saṃyogena tad raseṣu tat tad guṇā āvirbhavanti | etat sarvaṃ tajasa-dravyaṃ āma-virasa-viṣa-janya-prakopa-janya-rogāṇām nivartakam | rasavad-

dravya-niṣṭha-ṣaḍ-rasādīnām anala-samyoga-janya-rasa-viśiṣṭa-dravyam adhika-rasāvīrbhāva-prabhāva-hetukaṃ, adhika-kāla-rasa-guṇa-pradhāna-rūpakākāra-dravyatvāt taila-ghṛta-lehyādivat |

anala-samyoga-janya-mahā-rasavad-dravya-niṣṭha-ṣaḍ-rasādi-rasa-guṇaḥ kāla-pāna-yoga-karaṇa-jāta-rasa-virasādi-vibhāvād eva rasa-guṇa-viśiṣṭa-guṇa-pradhāna-śīlakaḥ | anala-samyoga-janya-guṇāvīrbhāva-guṇa-viśiṣṭa-kālādhikya-dravyatvāt yan naivam tan naivam yathā kālādiḥ ity anumāna-pramāṇa-jñānasya tad adhikaraṇajñāpakatvam vivikṣitam | evaṃ dvandva-rogaṇām sarva-padārtheṣu nivartaka-jñānam anivartaka-jñānam ubhaya-jñāna-viśayaka-jñānam roga-nivartaka-kārya-hetukam | nivartakaika-nivṛtta-dravyatvāt itara rasoparasa-loha-sādhāraṇa-mahā-rasānām anya-dravya-samyoga-janya-yoga-karaṇam guṇam prayacchati | tad virasāntara-prāpaka-sāmagrī-sānnidhyābhāva-dravyatvāt |

nanu yāvad doṣa-prakopa-hetuka-virasa-dravyājīrṇa-janya-jvarāḥ tat tad doṣa-nivartakāḥ doṣa-prakopa-janaka-svādu-rasa-virasa-dravya-jātājīrṇa-janya-jvarāḥ tat tad doṣa-nivartakāḥ doṣa-prakopa-janaka-svādu-rasa-virasa-dravya-jātājīrṇa-janyatvāt | ajīrṇa-janya-virasa-rasāḥ jvaropadrava-kāryam kurvanti, tad upadrava-viśiṣṭa-jvara-nimittaka-dravyatvāt |

jvara-prakopa-jñāna-janaka-daśopadrava-rogaṇām utpattiṃ darśayitum vyācaṣṭe – evam iti |

evam anyonya-doṣa-jātās ca || V.29 ||

anyonya-nimittaka-jvaropadravāḥ daśāvīrbhavati | svāsa-mūrcchā-bhrama-cchardi-tṛṣṇātisāra-hikkā-kāsāṅga-vedhana-mūḍhātirogāḥ | ete jvaropadravā daśa | tad upadravāvīrbhāva-janaka-sāmagrī jvara-prakopa-kārya-hetubhūtāma-rasa-virasa-viśa-krimi-saṃsparśanam yāvad varṇādhāraka-padmāvalambaka-sirā-saṃsparśa-jāta-pavana-gati-vikāra-janya-tat-tad-roga-kārya-sirā-gata-pavana-gati-janya-rogaātmakānyonya-saṃsarga-hetubhūtāt | evam anyonya-doṣa-jāta-rogaḥ jvara-prakopa-kārya-hetukā ity arthaḥ |

nanu virasādhikya-jāta-jvarāḥ māṃsa-medo-doṣa-gata ity ukta-tri-vidha-rasādhikya-jāta-jvaraś cet asthi-majjā-dhātu-paryantam jvaro ‘nudhāvati | doṣa-traya-prakopa-janaka-virasa-jāta-jvarasya asthi-majjā-dhātū-adhirohakatvāt | ayam tri-doṣa-jvara iti vyavahartum śakyata ity ata āha – dvi-raseti |

dvi-rasādhikaika-jāta-tri-doṣa-rasa-rūpānugūṇa-roga asādhyāḥ || V.30 ||

vāta-pitta-prakopa-janakā dvi-rasāḥ āma-rasa-sthita-kāla-jāta-jvara-prakopa-kāraḥ bhavanti | tadā āma-ras-virasavattvam viruddha-kārya-janakaṃ dvi-rasādi-virasāntarajanaka-kāla-hetuka-dravyatvāt iti | eṣa jvarāḥ sapta-dhātugatas san prāṇa-ghātako bhavati | tādrśa rogo ‘sādhyo bhavati | tathā hi –

tat taj jvarotpādakāma-rasa-virasa-sāmagrī-kāryam jvarotpādaka-kārya-mātram sapta-dhātūn viśoṣya prāṇān vimocayati iti yad uktaṃ tac cintyam | āmo jvara-mātrotpādaka-sāmagrī jvaram janayitvā svayam tat kṣaṇa-janya-saṃskāram tat-tat-kārye vidhāya svarūpān na dr̥ṣyate | teṣu poptadasāmagrījanyeṣuvat (?) sarva-jvarāṇām ajīrṇa-janyatvāt !

jvarotpādaka-sāmagrī-mātra-janya-jvarāḥ prāṇān vimocayatīti yat tat tathā-ced-atiprasaṅgas syād ity asvarasād āha – evam iti |

evam eka-dhātu-gatās cāsādhyāḥ || V.31 ||

evam ukta-rītyā tad upadrava-rogaś ca prāṇa-ghātakāḥ | tad virasa-janya-doṣānuserita-jvara-hetuka-prāṇāpakāraka-dravyatvāt | viśādana-jāta-rogavac-charīravat | varṇopadhaga-padmānuserika-varga-pañcaka-jñāpaka-padmādhāraśirāḥ dhātu-śośaka-pośakāḥ tad ādhāraka-rasavad-āsrita-śarīratvāt | tad virasānuserita-saṃskārodbodhaka-saṃsarga-sirādhigata-doṣa-gati-vikāra-kārya-kārapayogirasa-dhātutvāt | adhauta-dhātum saṃprāpya pavana-vikāra-kāraka-gatiḥ tad anya-vikāra-kāratvāt śvāsam ca mūrchāḥ ca (karoti) | tad ubhayor api rasa-dhātujatvena dṛśyatvāt | evaṃ rasa-dhātum saṃśośya any-dhātu-śośam kartum sa eva jvaraḥ tad dhātum saṃprāpyojjṛmbhate | bhrama-cchardī bhavataḥ | evaṃ māmsa-dhātum saṃprāpya hikkādi-śokau bhavataḥ | evam evānya-dhātum saṃprāpya bhrama-hikkā-rogau jāyete | sa eva jvaraḥ kāsam anvahaṃ janayan vartate | asthi saṃprāpya śoḥam karoti | sa eva jvaraḥ vāta-pitta-kaphānuseritas san majjā-dhātum avalambya vijṛmbhate | tadā sa daśa-vidha-rogākāro bhavati | evam anya-doṣajāś ceti sūtra-vyākhyānaḥ kṛtam |

nanu rasa-virasa-janya-virasādhika-viruddha-rasa-doṣāḥ sarva-roga-hetukāḥ | ajīrṇa-guṇāvirbhāva-jñānābhāva-janya-virasa-janya-doṣa-vikārabhāva-jñāpaka-śuddha-rasa-jñāna-doṣāḥ vikārabhāva-kārya-kārakāḥ | evaṃ doṣāḥ sarva-roga-hetukāḥ |

evaṃ doṣāḥ duṣṭāḥ santaḥ trayo ‘pi vikāra-kārakāḥ bhavyeḥ doṣa-dhātva-ātma-śarīraṇaḥ | sukarma-paripāka-vaśāt doṣāḥ aduṣṭāḥ santaḥ vikāra-pratibandhakā bhavyeḥ | sarve rogāḥ virasa-jātā iti yat pratipāditam tan na, kṣoda-kṣamam ity asvarasād āha – adoṣā iti |

adoṣās sadoṣās sama-doṣās sarujā rujaḥ || V.32 ||

prāṇāpāna-vyānodāna-samānāḥ pañca-vāyavaḥ śarīra-kāryopakārakāḥ | śarīrādhārakasya adoṣatvaḥ katham samyaktayā bhāṣate ? pittasyāpi doṣatvād eva sadoṣa-pañca-rūpopapannaḥ saṃgrhṇāti pacati, videśayati, muñcati – ity eteṣāṃ pañca-vidha-karmaṇāḥ śarīrādhāratvāc ca kapha-doṣasyāpi śarīra-dārḍhya-kāratvāt nāśaṅkanīyam |

doṣāṇāḥ vikāra-kāratvābhāvaḥ adoṣa-śabdārthaḥ | sadoṣāḥ vikāra-kāryāpādaka-gati-guṇa-viśiṣṭa-doṣāḥ | sadoṣās sapta-dhātu-śośa-kārakāḥ | tasmāc charīrasya sadoṣatvaḥ duṣkarmānubhava-vaśāl labhyate | tena dhātavaḥ pīdyante | duḥkham cānubhūyate | sama-doṣatvaḥ nāma tad ubhayābhāvagati-viśiṣṭa-doṣāpravivardhakatvaḥ | tena dhātavaḥ puṣṇanti | nīrogatvaḥ prāpnuvanti | tasmāt sama-doṣam yathā bhavati tathā śarīraḥ saṃrakṣaṇīyam ity arthaḥ | sarvadā śarīrastha-doṣāṇāḥ ekarasa-hetubhūta-kāryasya kiñcin nimitṭam vaktavyam | tad etad rasa-janya-virasa-pariṇāma-jāta-roga-kāryam iti jñātavyam ||

nanu viśama-gati-viśiṣṭo yo doṣaḥ tasya vaiśamyē rogaḥ | doṣasya samā gatiḥ ārogyam iti vyapadeśaḥ kṛtaḥ | tathā sati ṣaḍ-rasāḥ sapta-dhātva-ātmakāḥ | virasa-ṣaḍ-kasyādanam dhātu-śośakam, tad rasātmaka-doṣa-dhātu-virasa-dravyatvāt ity anumānena dhātu-śośaka-kāryasya rasādi-hetutvam | tasmād doṣa-vaiśamyam rogaḥ | doṣa-sāmyam arogaḥ iti yat pratipāditam tad viruddham ity ata āha – ta iti |

te trayo doṣa-hetubhūtās sapta-dhātava iti || V.33 ||

sapta-dhātava iti vyapadeśa-mātraḥ bhavati | ṣaḍ-rasā eva niścitam | teṣāṃ sapta-saṅkhyākatvaḥ katham syād iti na vaktavyam | rasa evāśrīti tayor pārthakyābhāva-vivakṣayā satyam ṣaḍ-rasās sapta-dhātava iti vyvahartum śakyate | tathāhi –

svādu-rasavad dravyatva-guṇavat rasa-dravyam ity anubhūyate udbhūta-rasa-vyatirikta-rasavad-dravyābhāvāt | tasmād rasādayo guṇā guṇinam antareṇa guṇā nāvatiṣṭhanta iti dravyam āvaśyakam, dravyāśrayā guṇā iti | sapta-dhātuka-śarīradravyatvāt rasādīnām guṇatvāt guṇa-guṇinor bhedasya avasitatvāt rasādayo dravyāśrayā bhavanti | tasmāt sapta-dhāttvātmakaś ṣaḍ-rasa-vyatirikta iti na vācyam, dravya-rasātmakatvāt | śarīrāntas-sthita-rasāḥ dhātu-rūpeṇa pariṇamanti | tāvad dhātūnām dravya-niṣṭhatvāt dhātūnām ca dravya-guṇatvāt rūpādivat bhedo na dr̥śyate | rasvad-dravyam rasanendriya-viśayakam | rūpavad-dravyam cakṣur-indriya-viśayakam | rasa-dravyam rūpa-rasvad-dravyam sādr̥śyāt | ṣaḍ-rasa-vikāra eva dhātur iti rasa-sapta nendriyeṇa gr̥hyate | tat sajātīyam sapta-dhātu-sajātīya-raseṣu labhyate | te ‘ntas-sthitāḥ santaḥ dhātum eva puṣṇanti | tadyathā – ikṣu-kāṇḍa-sthita-svādu-rasāḥ yatra yatra bheda-vaśāt vartate tan niṣṭha-svādu-rasam saṃgr̥hya tat saṃsarga-jāti-dravyam vibhajan rasam karoti | tad anantaram tat svādu-rasam vihāya tat saṃyogi-dravyam pṛthaktayā bhajate rūpādivat | asigābhavanam budrābhāvāt ? | nīlo ghaṭa iti ghaṭa-niṣṭha-nīla-rūpam vihāya anya-dravyāvayavatayā sa bhāsate | atra rasa-vyatirikta-dravyasyābhāvāt tadvat eṣu ca dhātutva-pṛthag-ākāraka-tat-tad-guṇa-viśiṣṭatayā cakṣuḥ-pratītiḥ jāyate | tadvat lavaṇoṣaṇa-kaṣāyā ity āhvayante, āśryādivat | śarīrāṅga-sthitāni bhavanti | tena rasādaya āhūyante iti na vācyam | śarīram sapta-dhātv(ātmakam | dhātavaś ca rasātmakāḥ | śarīram rasātmaka-dravyam sapta-dhātv-āvṛtatvāt | tadartham pṛthu-budhnodarākāratvaika-bhāsam tat lsvādu-rasas śukra-śleṣma-rūpavattvena pariṇamati | āmla-rasāḥ majjā-rūpākṛtiḥ pariṇamati | lavaṇa-rasāḥ asthi-rūpākṛtiḥ pariṇamati | tikta-rasāḥ medo-vikārākṛtis san pariṇamati | uṣaṇa-rasāḥ majjā-dhātv-ākāratvena pariṇamati | kaṣāya-rasāḥ rasāśrg-dhātv-ākṛtis san bhāsate | tasmāt pṛthaktayā abhidheyatve ‘pi āśryādivat rasādi-vyañjakam vaktum na śakyate | bahiḥ-pradeśa-sthitāḥ śarīrāntaḥ praviṣṭās santaḥ tat sajātīya-dhātuṣu vilīyante tat-tad-rasāḥ | tat tad dhātūnām poṣaṇam ca kurvanti | saṃśayam vinā suddha-guṇa-viśiṣṭa-bahu-rasavad-dravyam śarīra-dārḍhya-karaṇam bhavatīty arthaḥ |

nanu rasavad-dravyādanena prakupita-pavana-dravyasya rasāśrg-dhātu-śoṣam kartum icchataḥ pavana-bhūtasya prakopa-nivartakam kaṣāya-rasavad-ekam bhavati | kaṣāya-rasasya rasāśrg-dhātūnām pavana-prakopa-nivartakatvam vaktum ayogyam iti pūrva-sūtra-vyākhyānam na kṣoda-kṣamam ity asvarasād āha – seti |

sānilān anilādhikānila-rūkṣa-laghu-bhāvito rasāśrg-gataḥ || V.34 ||

asyārthaḥ - dravya-saṃyoga-viśiṣṭa-janya-kaṣāyatva-sajātīya-rasā na dhātu-vikāra-kāraka-pratibandhakā iti vaktum śakuate, tat sajātīva-sajātīya-rasā na dhātu-vikāra-kāraka-pratibandhakā iti vaktum śakuate, tat sajātīya-virodhi-pratibandhaka-dravyatvāt | tad rasāśrg-dhātu-pravartakōṣṇa-svabhāva-guṇavattvam laghutva-svabhāva-guṇavattvam bhajat rasāśrg-dhātu-śoṣaṇam karoti | ataḥ bahiḥ-pradeśa-sthita-pavana-dravyādanena tat saṃjāta-viśiṣṭa-rasa-guṇa-viśiṣṭas san dhātu-śoṣaṇam karoti | tat sarvam etad vākyena pratīyate | na pūrva-sūtravirodhas ca | tatra śrutir eva pramāṇam |

ṣaḍ-rasās sapta-dhātu-janakāḥ rasa-vyāptatvāt | rasānām dhātūnām ca upavyañjakatva-bhāva-saṃbandhāt | rasāśrg-dhātu-jāta-rasa-prakārajatvena bhedasyāpratīyamānatvāt | āmla-śarīrā eva dhātava ity evam tat tad dhātu-bhedena tat tac charīra-bhedāt rasa-bheda-janyasya tad adhīna-jñāna-janyatvāt | dravyābhedo ‘pi tathā pratīyate yatra rasādhikya-pratītiḥ tatraiva tat tad avyādhikyam tat tad bhū-ruhānām pratīyate | svādu-rasa-viśiṣṭo ‘yam vṛkṣaḥ | lavaṇa-rasa-viśiṣṭo ‘yam vṛkṣaḥ | kaṣāya-rasa-viśiṣṭo ‘yam vṛkṣa iti tat tat sāra-bhedena pratīyate | tad etac charīravat iti bahu-jana-siddhatvād ity arthaḥ |

nanu pitta-dosa-pradeśāśrita-māṃsa-medo-dhātus svādu-rasāśritaḥ | tasmāt svādu-rasasya pitta-prakopa-nivartakatvam vaktum aśakyam | virodhas syāt | rasānām dhātv-ātmakatvāt | dhātūnām

rasāśrita-māṃsāśritattvāt | tad doṣāśrita-rasātmaka-dhātūnām doṣa-prakopa-nivartakatvaṃ vaktum ayogyam ity asvarasād āha – pitteti |

pittāśrayāt tad adhīna-pitta-māṃsa-medo 'nusrann asthi mṛdu-kārakaḥ || V.35 ||

pittāśritattvāt māṃsa-medo-dhātus svādu-tikta-kaṣāyattvāt tad āśrita-pitta-virodhakatvaṃ śuddha-svādu-rasasya ca vaktum na śakyate, tad āśrita-rasātmakatvāt | kiṃtu pitta-prakopāya virodhitvasya vaktum ucitatvāt pittāśritattvād iti tad adhīna-pittam iti pittam rasādhīnam | pitta-prakope sati tad rasavad-dravyasyaiva tan-nivartakatvāt svādu-rasādhīnam pittam iti māṃsa-medo-dhātu-gataṃ sat vartate | mṛdusthaulya-guṇaṃ vidhatte |

nanu doṣa-traya-niyukta-rogā asādhyāḥ | tad doṣa-prakopa-kāryatvaṃ rasa-virasādhīna-janya-vikāra-hetukaṃ doṣa-vṛddhi-kṣayotpādana-kārya-nivartaka-dravyattvāt | atah kaṣāya-prakopa-yukta-kāryopayogiketara-doṣāśrya-kāryaṃ vyapadiśati – mandeti |

mando ṣṇādi-sama-doṣadhika-kṣīṇa-vṛddhi-guṇakāsthi-majjā-medo 'dhiṣhitāḥ || V.36 ||

manda-guṇavattvāvacchedaka-pavanattvaṃ uṣṇa-guṇavattvāvacchedaka-pittatvaṃ tad itara doṣa-kaphāvacchedakaṃ tat kṣīṇa-vṛddhi-guṇāśryatvam tathā sati majjā-dhātu-paryanta-gata-sakala-sāmagrī-sānnidhyaṃ sampādāyan rogābhivṛddhiṃ kurvan tad rogiṇam antya-sannihitaṃ karotīty arthaḥ |

nanu doṣāṇām majjā-dhātu-paryantaṃ rogāvaroheṇa sakala-dhātu-doṣaga-sāmagryām satyām pañca-dhātu-gata-prāṇodbhavanām ca vāyūnām sañcārābhāvatvena tac-charīraṃ vihāya bahiḥ-pradeśa-gatatvāt sa jīvaḥ śarīravatarito bhavati | doṣāṇām kārya-kāritvasya tāvan mātrenaiva caritārthatvāt śukla-dhātu-praveśaja-kārya-karaṇasya prayojakatvābhāvāt | tasmāt sapta-dhātu-gaṇanasya prayojakatvābhāvena vyartham syād ity asvarasād āha – adoṣeti |

adoṣa-dhātu-rasānusārānusarāsthi-rasa-pacana-carama-dhātu pracārakāḥ || V.37 ||

etat kārya-kārakasya pavanatvaṃ doṣāṇām carama-dhātu-pracāraṇatvaṃ | pracarantīti pracārakāḥ | śukla-dhātupoṣaka-kāryaṃ śuddha-svādu-rasādāna-hetukaṃ | na śoṣaka-kāryam | adoṣatvaṃ nāma adoṣa-dhātu-rasānusārānusara-doṣa-prakopa-kāryābhāva-vṛddhi-kārakam ity arthaḥ | uktam artham upasaṃharati – bhūtetī |

bhūtapūrva-padārtha-jāta-dhātu-hetubhūtānala-sama-rasa-pacana-viruddhārtha-rasa-pāka-yogād viparyayaḥ || V.38 ||

bhūta-pūrva-padārtha-jātetī | pañca-bhūtāḥ pūrve yasya sa tathā | bhūta-pūrva-śvāsau padārthaś ca | śarīraṃ pañca-bhūtātmakam iti sarva-padārtho vivakṣitaḥ | taj jāta dhātavaḥ | teṣāṃ hetubhūto yo 'nalah tenānalena sama-rasa-pacanaṃ sāra-kiṭṭatanalena sama-rasa-pacanaṃ sāra-kiṭṭatayā vibhajya pacatīti sama-rasa-pacanam | tasmāc chuddha-rasavad-dravyādāna-jātas saṃskārah | tasmād dhātavaḥ puṣṇanti | śarīram abhivardhate | nīrogatvaṃ bhajatāṃ puṃstvam abhivardhata iti tātparyam | indriyavān bhavati | viruddhārtha-rasa-pāka-yogaḥ virasādāna-pāka-jāto yo rogaḥ sa dhātu-viruddha-kāryako bhavati | sa evaṃ bhaviṣyan viparyayo bhavati |

nanu dhātūnām ākāra-jñānaṃ vikāra-jñāna-pūrvakaṃ tad vikārabhāva-kāryābhāva-jñāne sati sṛṣṭi-saṃhāra-krama-jñānāt | virasādi-kāryābhāva-jñānaṃ vikārabhāva-sādhyā-kārya-hetukaṃ tad vikāra-kāryābhāva-hetubhūta-dravyādhīnatvāt yan nāivaṃ tan nāivaṃ yathā gataḥ iti nyāya-

nyayena vyatirekānumāna-siddhau ukta-rītyā upasamhāra-jñānam vyartham syād ity asvarasād āha -
 ṣaḍ iti |

ṣaḍ-kamalānām ādibhūtaṃ mūlādhāraṃ || V.39 ||

asya sūtrasyāyam arthas sampannaḥ - ādhāra-padmaḍhiṣṭhita āmla-rasaḥ | svādu-rasakam ambu-
 tattvam | uṣaṇa-rasāhita-lavaṇa-gūna-viśiṣṭam anala –tattvaṃ | tikta-rasa-guṇa-viśiṣṭam vāyu-
 tattvam | kaṣāya-rasātmakam ākāśa-tattvaṃ ca | etāni padmāni rasāsṛṇ-māmsa-medo-majjā-śukla-
 dhātv-ātmaḍāni pañca-bhūṭātmakāni | prakṛti-puruṣādhāra-sahasrār-padmaṃ ākāra-tattva-padma-
 janakam | tad vāyu-tattva-padma-janakam | tat-tejas-tattva-padma-janakam | tad-ambu-tattva-
 padma-janakam | tat-pṛthivī-tattva-padma-janakam | tat-sajātīyāmla-rasavad-vikāro-bhūtvā pṛthivī-
 tattvam ambu-tatve vilīyate | svādu-rasātmakāmbu-tattvaṃ svādu-rasa-virasavad-vikāro bhūtvā
 tejas-tattve vilīyate | kaṣu-rasāntar-hita-lavaṇa-rasa-guṇa-viśiṣṭa-tejas-tattvaṃ lavaṇa-rasa-virasa-
 vikāro bhūtvā vāyu-tattve vilīyate tikta-rasa-guṇa-viśiṣṭa-vāyu-tattvaṃ tikta-rasa-virasādana-janya-
 rogagrastam sat ākāśa-tattve vilīyatekaṣāya-rasātmakākāśa-tattvaṃ kaṣāya-rasa-virasādana-
 jātāmaya-grastam sat svam eva vilīyate | ayam samhāra-kramah | tat tat padma-niṣṭha-rasāḥ tat tat
 sajātīya-virasa-dravyādana-jāta-rogaḥ samhāra-kramopakārakah | etādrśartham manasi nidhāya ṣaḍ-
 kamalānām ādhāra-bhūta-padmaṃ tat tat padma-vināśa-pūrvakam tat tac charīrāntaś-śārīra-nāśam
 kuruta ity arthaḥ |

nanu pañca-bhūta-vikārāḥ pañcendriyāni | tad vikārāḥ ṣaḍ-rasāḥ | sapta dhātavaḥ iti tatra rasāsṛjī
 ekīkṛtya ṣaḍ-rasātmako ‘yam iti upayuktatvena rasāsṛjī ekīkṛtya tathāiva pratipāditam | rasā eva
 dhātavaḥ | dhātūnām ca rasānām ca bhedābhāvāt | atah pañca-mahā-bhūṭānām indriyāṇām
 viṣayādivat rasādīnām api tadvad eva bhūta-vikāratvaṃ vaktavyam | tasmād rasānām ṣaḍ-saṅkhyā-
 gaṇanam vyartham syād iti uṣaṇa-rasāntar-hita-lavaṇa-rasasya asthi-dhātu-janakatvāt | etāvat
 paryantam varṇa-bodhaka-sirāṇām evadhātu-madhya-gatas san ubhaya-pārśva-dhāratvena
 daśa-dala-padmaṃ sahasra-sirātmaka-padmaḍdhāraka-ṣaḍ-koṇa-cakrasyatvāt | lavaṇa-uṣaṇa-
 rasayor ekatvena daśa-dala-padmaḍtmakāsthi-dhātuṃ sampadya edhate | ity anunayet | sakala-
 varṇodbodhaka-sirādhāra-cakra-madhye adṛṣṭatvāt sahasra-sirādhāraka-ṣaḍ-kona-cakrasya
 amṛtopajanyatvāt | etāvat paryantam varṇa-bodhaka-sirāṇām eva tat poṣakatvaṃ nānyeṣām iti
 dhātu-madhye ‘ntar-gatatvāt Sattvena tat tad varṇa-bodhaka-padmaḍnām sahasra-
 sirādhāratvāt | teṣām amṛta-sirā-samsargāt | lanaṇaikapradhāna-janyānala-bhūṭātmakāsthi-
 dhātu-janaka-ṣaḍ-koṇa-cakrasya amṛtopaharaṇa-śīlābhāvāt ity asvarasād āha – iḍeti |

iḍā-piṅgalā-pūritānila-tat-sirā-gatām ṛtaṃ siṅcati || V.40 ||

iḍā-piṅgalā-pūritānilātmaka-ṣaḍ-koṇa-cakra-bodhaka-kumbhakānila-pūraṇa-kārya-hetuḥ saḥ iḍā-
 piṅgalā-pūritānila-sīraḥ-kamalād amṛtam āvṛtya tāvat sirās sampūryam ṣaḍ-koṇānila-
 cakrasyaunmīlita-dravyatvād analānila-dravyayos sahsamcārayoḥ dravya.....piṅgalā-
 pūritānilānala-prajvalana-kāryasya vyañjanānilatvāt | tasmāt pavana-pūraṇa-cakra-pratibhāsa-hetur
 ity arthaḥ |

nanu recaka-pūraḍa-kumbhakānilena udara-kumbham āpūryam amṛtam siṅcatīti yat tac cintyam,
 ṣaḍ-koṇa-cakrasya kuṇḍaly-adhas-sthitatvāt | kuṇḍaly-upari-gata-padmaḍnām eva tat pūraṇa-kārya-
 karaṇa-pratipādanāt | kuṇḍalīḍā-piṅgala-pavanena amṛta-secanaka-varṇas syād ity asvarasād āha –
 pṛṣṭheti |

pṛṣṭhorūdara-jarḡhā-sīśnopastha-deśūdyair abhivardate || V.41 ||

lavaṇoṣaṇa-janyāsthi-dhātv-ākārabhūta-ṣaṭ-koṇa-cakraṃ kuṇḍalī-pradeśād adhas-sthitatvāt pṛṣṭha-cakravat tad ūrdhvoidaravat pṛṣṭha-deśavat pāka-karmaṇi sahasra-sirābhir abhivardhate | teṣāṃ api śvāsochhavāsa-pavana-gati-saṃyoga-dvārā abhivardhitatvena śvāsochhavāsayor etat poṣaka-karma-hetukatva-pratipādanāt pṛṣṭhodara-padmavad-abhivardhata ity arthaḥ llasthi-dhātv-antarbhāvita-majjā-dhātor amṛtāgamana-saṃsarga-prasaṅgābhāvena amṛtopajīvyatvaṃ nopapadyata ity asvarasād āha –nābher iti |

nābher adhas-sthitaṃ kuṇḍaly-ādi-bhūtaṃ śata-dala-padmaṃ pañca-sahasra-sirāvṛtaṃ saroruham ajāyata || V.42 ||

kuṇḍaly-adhas-sthita-rasāsṛṅ-māṃsa-medo-dhātūnām śvāsochhavāsa-pavanayoḥ sparśa-yogyatvābhāvāt upajīvyopajīvaka-sambandhasyānavakāśāt tat poṣaka-karmaṇaḥ āvaśyaktatvena pañca-sahasra-sirāvṛta-śata-dala-padmaṃ ajāyata tāvad dhātu-padma-poṣaṇārtham | etad vinā poṣakatvābhāvena tad ādhāra-bhūta-saroruham ajāyatety arthaḥ | majjā-dhātv-antarbhūta-svādu-rasopajīvyā-śukla-dhātv-abhivardhana-kāryaṃ, kathaṃ saṃgacchata ity āha –jaṭhareti |

jaṭharāgner ālavālakatayā bhāti || V.43 ||

jaṭharāgner āvirbhūta-pācaka-pitta-kalā-pakvādikasya ādhāra-bhūtatvena jaṭharāgni-rūpapitta-kalā-prajvalanārtham ālavāladhāra-bhāvātvena jvalana-kriyā-yogyatvāt śukla-dhātor āpādata-mastaka-paryantaṃ sarva-dhātv-ādhārakatayā ālavālakatayā bhāsata evety arthaḥ |

sapta-dhātūnām ṣaḍ-rasātmakatvaṃ svādv-amlalavaṇa-tiktoṣaṇa-kaṣāya-rasānām amṛta-poṣakatvaṃ kathaṃ syād ity ata āha – madhureti |

madhura-rasaṃ pracālayan śukla-dhātu-sthāne sva-tejasā bhāti || V.44 ||

madhura-rasavad dravyam, pācaka-pittena pacyamānaṃ sat tat-pācaka-pitta-pāka-janya-kriyā-saṃskāravaśāt śukla-dhātutvena vardhate | kaṣāya-rasa-dravyādanād ajīrṇe jāte sati pavana-prakopo bhavati | pavana-doṣa-prakopaḥ śukla-dhātu-gatas san śukla-śoṣaṇa-kāryaṃ karoti | tad vīrasa-dravyaṃ pācaka-pittena pacyamānaṃ sat rasāsṛg-dhātu-vikāraṃ karoti | śukla-dhātu-sthānaṃ gagana-bhūta-pradeśaḥ | gagana-bhūta-guṇādhikya-dravya-siddham tejaḥ | pitta-kalā-pacana-jāta-saṃskāra-yukta-tejastvāt śukla-dhātu-rūpa-guṇo bhāntīty arthaḥ | tat svādu-rasa-vīrasa-dravyādanād ajīrṇe jāte so 'sṛg-dhātu-vikāraṃ karoti | tad anivartane jala-malātīsāra-rogādayas saṃbhavantīty arthaḥ | śukla-dhātu-vṛddhi-rūpa-lavaṇa-rasādhikya-dravyatvāt tejasā bhāntīty arthaḥ ||

nanu yāvad rasavad-annādanaṃ kapha-pradeśa-ḥṛd-gata-mātraṃ sat bhuktaṃ madhurībhūta-vikāraṃ bhajate | tataḥ pakvāśayaṃ praviśya āmla-rasa-vikāraṃ bhajan pācaka-pittena pacyamānaṃ sat svabhāvāmla-rasa-dravya-majjā-dhātum edhate ||

dhātu-gatāmayānvahṛtya kāla-pāka-jātīya-jātaupādhika-rasa-pradhāna-guṇāna yacchati |

tad āmla-rasa-dravyaṃ māṃsa-dhātu-vikāraṃ karoti | tena kapha-prakopana-kāsa-śobha-pāṇḍu-visarpādayas saṃbhavanti | tad doṣa-janyāmāya-prakopa-nivṛtīty arthaṃ kaṭu-rasavad-dravyādanam | tena tad-doṣa-janyāmāya-prakopa-nivṛtītiṃ kurvāt rasa-pācaka-pittena pacyamānaṃ sat śukla-dhātu-rūpaṃ gataṃ padaṃ naḥ (?) tena bhramaṇa-mūrcchā-rati-rogādayaḥ prāpnuvantīty arthaḥ ||

nanu yāvad rasavad annādanaṃ kapha-pradeśa-ḥṛd-gata-mātraṃ sat tad bhuktānaṃ madhurībhūtaṃ bhavati | tat pakvāśayaṃ praviśya āmlībhūtaṃ sat pācaka-pittena pacyamānaṃ sat tat tad dravya-bhedena pākaṃ kartuṃ na śaknoti | madhura-rasa-kāryam āmla-rasa-vikāra-kāryaṃ ca

kn̄tha-mārga-praveśānantaram pūrvānnādana-jāta-madhura-rasaṃ prāpya kapha-pradeśa-hṛd-gataṃ sat madhura-rasaṃ bhajati | tad-anantaram āmla-rasa-vikāraṃ kurvan pakvāśayaṃ praviśya pākāntaram adhigamya tad rasāntaram bhajati | atimadhura-rasa-dravyaṃ kathaṃ śukla-dhātu-pravardhakam ity asvarasād āha –āmleti |

āmla-rasaṃ vipācayan majjā-dhātu-sthāne sva-tejasā bhāti || V.45 ||

āmla-rasa-dravyaṃ pācayan yāvad annasya bhuktasya prathama-dravya-niṣṭha-tat-tad-vidhi-vihita-guṇān prayacchati | kāla-pāka-janyopādhi-vaśāt tad rasāntaram bhajann api aupādika-rasa-guṇān prayacchati | sarva-rasa-saṃsarga-yuktānnādanatve ‘pi tat pācaka-pittaṃ tat tad rasavad-dravyaṃ ekadā vibhajya pacati | sa eva rasaḥ svetara-rasa-guṇādhīna-phalaṃ prayacchati | tādrś āmla-rasa-dravyaṃ majjā-dhātutvena pravardhate | tad dhātu-gatapavana-vikāraṃ hanta | tan **naiv** āmla-rasa-dravyaṃ māṃsa-dhātu-vikāraṃ karoti | tad virasa-dravyādanād ajīrṇe jāte sati tat tad dhātu-vidhi-vihitāmayāḥ prajāyante | anilādhikāmla-rasa-dravyaṃ majjā-dhātu-pośakam anila-bhūtādi-rūpopalambhakāmla-rasadravyatvāt | anila-bhūtādi-rūpopalambhakāmla-rasa-dravyaṃ māṃsadhātu-vikāra-kāraka-māṃsa-dhātu-śoṣaṇopakāraka-dravyatvāt | ity anumāna-pramāṇena āmla-rasavad anila-dravyaṃ majjā-dhātu-bala-kārakaṃ māṃsa-dhātu-vikāra-kārakaṃ cety-ubhaya-phalaṃ prayacchati tat taj jātiya-dhātu-pośakatvaṃ pratīyate | māṃsa-dhātu-viruddha-rasa-dravyasya māṃsa-śośakatvaṃ ca pratīyate | evaṃ sakala-bhūtopatti-kramaḥ | evam eva sakala-bhūtānāṃ saṃhāra-kramaś ca boddhavyaḥ | anyonyaṃ yāvad dhātu-pośakatvaṃ tad anyonyor eva dhātu-nāśakatvaṃ ca brūmaḥ | rasānāṃ dhātu-pośakatvaṃ yatra pratīyate sa eva sṛṣṭi-krama iti jñātavyaḥ | etad rasānāṃ eva dhātu-śoṣaṇaika-kāryaṃ yatra pratīyate, sa eva saṃhāra-krama iti boddhavyaḥ | tadvad doṣāś ca malāś cāśayāś ca tad anyonya-kāryaṃ viśiṣṭa-sṛṣṭiṃ srjanti | tad eva sṛṣṭi-nāśaṃ karoti | ata evātmānam ātmanā srjati | ātmakṛta-nāśatvam ātmany eva | yat ubhayor api dhātavaḥ rasā eva jñātavyā ity arthaḥ ||

nanu svādu-rasa-dravyāṇi ikṣu-kāṇḍādīni bahūni santi – tadvad āmla-rasavad-bhūruho bahavas santi | atha svādu-rasasya śukla-dhātu-pośakatvaṃ vaktuṃ śakyate | tadvat lavaṇa-rasavad-bhūruho ‘yaṃ bheṣaja-yogya iti adṛṣṭatvāt kathaṃ lavaṇa-rasavadravyaṃ dhātu-pośakam iti vyavahartuṃ śakyata ity asvarasād – lavaṇeti |

lavaṇa-rasaṃ vipācayan asthi-dhātu-sthāne sva-tejasā bhāti || V.46 ||

idaṃ lavaṇa-rasavad-dravyaṃ pathya-vargeṣu auśadha-yoga-kāryeṣu lavaṇa-rasavad-bhūruha iti vyavahārābhāve ‘pi sakala-rasānāṃ dhātu-pośakatvaṃ lavaṇa-rasena vinā pākaṃ kartuṃ aśakyam iti lavaṇa-rasatvaṃ lavaṇa-dravye prasiddham iti bhojya-yogya-dravya-janaka-dravyādiṣu lavaṇa-rasa-pākasya kartuṃ योग्यatvāt – ata eva asthi-dhātor lavaṇa-dravyātmakatvena lavaṇaṃ samudra-jala-vikāra-vaḍabānala-kāryāntaḥ-praviṣṭatvena tad vaḍabānalātmakam iti suprasiddham iti bhāvaḥ |

lavaṇaṃ medo-roga-hetukam | medo-dhātu-śośaka-dravyatvāt | lavaṇa-rasaḥ asthi-dhātu-pośakaḥ anala-sajātiya-dravyatvāt, sarva-rasopakāratvāt | ata eva pācaka-pittaṃ lavaṇa-rasaṃ vipācayat, asthi-dhātu-sva-rūpaṃ bhajat sakala-bhāraṃ vahati | lavaṇa-rasa-yoga-dravyādanāṃ asthi-dhātu-balapradam | sakala-rasa-yogavattvena hi sakala-dhātu-pośakatvam | ata eva lavaṇa-rasasya ṣaḍ-rasānāṃ api bala-pradāyakatvam | śuddha-rasavad-dravyādanāne ‘pi lavaṇa-rasaṃ vina pācyābhāvāt | śuci-śabdasya lavaṇatvābhidhāne tu lavaṇa-raso medo-dhātu-vikāra-kārakaḥ, lavaṇāmbu-janya-lavaṇa-rasa-dravyatvāt | tad virasa-dravyaṃ asthi-dhātu-śośakaṃ bhavatīty arthaḥ ||

nanu kaṣāya-rasavad-dravyādanād ajīrṇe jāte sati śukla-dhātu-śoṣaka-kārye pavana-vikāro jāyate | tat pavana-prakopa-nivṛṭty-arthaṃ svādu-rasa-dravyādanam vidhiḥ | tasmāc chukla-dhātu-vikāre jāte sati svādu-rasavad-dravyādanam vidhīyate | kaṭu-rasa-dravyādanād ajīrṇe jāte majjā-dhātuvikāra-kāraka-pavana-prakopo jāyate | tādrśa-pavana-prakopa-nivṛṭty-arthaṃ āmla-rasa-dravyādanam vidhīyate | (lavaṇa-rasa-dravyādanād ajīrṇe jāte sati), tikta-rasa-dravyādanād ajīrṇe jāte sati ca pavana-prakopo jāyate | tat prakopa-nivṛṭty-arthaṃ lavaṇa-rasa-dravyādanam vidhīyate | kaṭu-rasa-dravyādanād ajīrṇe jāte sati pavana-prakopo jāyate | pitta-vikāra-śukla-dhātu-poṣaṇam karoti | tatra mūrccā-bhrama-tandrā-ruci-sarvāṅga-todārtayo jāyante | etad guṇāvirbhāvaka-pavana-pittaprakopa-hetukarasa-virasādanād ajīrṇe jāte sati tatra dvandva-dosa-guṇāvirbhāvo bhavati | tatra svādu-rasadravyādanam nivartakaṃ bhavati | tikta-rasa-dravyādana-kāryam aprayojakaṃ syād ity asvaraṣad āha – tikteti |

tikta-rasaṃ vipācayan medo-dhātu-sthāne sva-tejasā bhāti || V.47 ||

pācaka-pittaṃ tikta-rasaṃ vipācayat medo-dhātu-gataṃ pitta-vikāraṃ harat tat-sthāne sva-tejasā pācaka-pitta-janya-tejasā svam eva bhāti | tikta-rasādanād ajīrṇe jāte sati taj-janya-rogo 'sthi-dhātu-śoṣam karoti | tat-pitta-viruddha-lavaṇa-rasena pitta-prakopo bhavati arthaḥ ||

nanu āmla-rasavad-dravyādanād ajīrṇe jāte sati kapha-prakopo drśyate | tat-prakopa-nivṛṭty-arthaṃ kaṭu-rasa-dravyādanam vidhiḥ | āmla-rasa-viśiṣṭa-gandhavad-dravyatvaṃ pṛthiv āmla-rasa-viśiṣṭa-gandhavad-dravyatvaṃ pṛthivītvāvacchedakam | pṛthivī ab-dravya-janyā sārdra-dravyatvāt | taj-janyatvena śītatvaṃ gurutvam | etal lakṣaṇa-lakṣita-kapha-prakopasya pṛthivī-dravya-samyoga-janyatvāt | tad viruddha-dravyādanam api kapha-prakopa-hetukam | kaṭu-rasa—dravyādanenaiva kapha-prakopa-nivṛṭtir ity āśayaṃ manasi nidhāyāha – ūṣaṇeti |

ūṣaṇa-rasaṃ vipācayan māṃsa-dhātu-sthāne sva-tejasā bhāti || V.48 ||

sarvatra sattvāt pavana-prakopa-kāraka-kapha-prakopa-nivartakatvsya bahuśo drśtatvāt pavana-prakopa-kārikam iti vaktum aśakyatvāc ca | tathā hi – sarandhrakābhyantara-dhara-sirā-mārga-gata-pavana-prakopasya hataḥ (?) kapha-prakopo bhavati | kaṭu-rasādhika-dravye pakvāśaya-gate sati tat-kapha-prakopaṃ haratīti vaktavyam ||

ācāryas sarva-ceṣṭāsu loka eva hi dhīmatām |

eṣa śiras-todo yatra prakāśyate tatra kaṭu-rasavaddravya-vilepanam śiras-toda-nivartakaṃ bhavati | kiṃ cānala-mandād ajīrṇe jāte sati kuṣṣau vedanā jāyate | tatra kaṭu-rasa-dravyādanam nivartakaṃ bhavati | śītodaka-snānena rasājīrṇe sati sarvāṅgeṣu pavana-prakopo jāyate | tatra anala-samyogādīnā svedanam āma-jvarādīnāṃ nivartakaṃ bhavati | tatra pavana-prakopasya nivṛṭtiḥ yadā bhavet tat sirā-randhra-mārga-gata-pavana-gati-tirodhānam sarvatrāpi māṃsa-dhātoḥ kapha-grastatvāt kapha-prakope sati pavana-gati-tirodhānam kurute | tatra vedanā 'pi jāyate | tatra pavana-prakopa-kārya-nivartaka-dravyam vā bheṣajam taj-janaka-kapha-prakopa-nivartaka-dravyam vā bheṣajam | tatra pavana-prakopa-nivartaka-rasavad-dravyādanam antareṇa tat-pavana-prakopa-nivṛṭtiṃ kartum aśakyatvāt | tasmāt kaṭu-rasavad-dravyam pavana-prakopa-kārya-nivartake vidheyam iti ceṣṭā svācāryaḥ pareṣām | roga-janaka-samūhāhetutvāt | kaṭu-rasavad-dravyam pavana-prakopa-nivartakaṃ iti vyapadeśa-mātreritārthaḥ | taj-janakābhūta-rasa-virasādanād ajīrṇa-jātāma-pitta-viṣa-kriminivartana-dvārā kaṭu-rasasya hetutvam ity arthaḥ | kaṭu-rasasya krimi-doṣa-nivartana-mātre carithārthatvāt | māṃsa-dhātu-prakopa-kāraka-kaphodreka-kāryam pavanodreka-kārya-hetukaṃ tat-kāraṇa-nivartakaṃ antareṇa tat-kārya-nivṛtter asaṃbhavāt | tat-pavana-prakopa-

kārya-nivartam kapha-prakopa-nivartaka-sāmagrī-sampādanam eva vidheyam bhavati | tat-sāmagrī-sampādanam kaṭu-rasa-dravyādanam evety arthaḥ |

nanu madhura-rasa-guṇādhikya-dravyam ab-dravya-tādṛśādhikya-dravyādanād ajīrṇe jāte sati rasāsrg-dhātu-vikāram karoti²⁹ | tad adāna-nidāna-bhūtāḥ rogāḥ jalātisāra-mahā-malātisāra-grhāny-atisāra-rakta-pitta-rogaś ca rakta-vāyuś ca sambhavanti |

kaṣāya-rasam vipūcayan rasāsrg-dhātu-sthāne sva-tejasā bhāti || V.49 ||

pācaka-pittena kaṣāya-rasa-dravyādanane pakvāsayaḥgate sati tat-pitta-kalāyāḥ pākaḥ kriyate | tat-pāka-janya-samskāreṇa rasāsrg-dhātu-vikāram harati | tan-nivartaka-kaṣāya-rasa-dravyādanam tatra hetur iti rasāsrg-dhātu-vikāra-nivartaka-sāmagrī rūpa-balavat-tejasā samartho ‘smṛiti pratibhātī pratipāditam ||

kaṣāya-rasa-virasādanād ajīrṇe jāte sati tac chukla-dhātu-gati-vikāram kurvāt tac chukla-gata-pavana-prokope sati tad dhātu-gativihita-rogaś sambhavanti | mūrccā-rogaś ca hikkā-rogaś ca bhrama-vikārah rakta-vāyuś ca śobhāś ca aṅga-kampaś cāpasmāraś ca pāda-sphuraṇam sambhavantīty arthaḥ |

nanu sṛṣṭi-saṃhāra-krama-dvyam api pratipāditam | pañca-bhūtānām utpatti-kramaḥ tat saṃhāra-kramaś ca jñāpitaḥ | tathā sati dṛṣṭam jagac-charīrātmakam jīvac-charīrātmakam prāṇādimattvāt itīdam jagat-sarvam śarīrātmakam prapañcātma-svarūpatvāt ity anumāna-pramāneṇa svāṅga-śarīrotpattiḥ vaktavyā | tatra śarīrotpādaka-sāmagryām satyām nityām śarīra-kāryam jāyate | śarīrotpādaka-sāmagryām asatyām tat-kāryotpatter aśakyatvāt ity asvarasād āha – sakaleti |

sakala-rasādhārādibhūtam aṅguṣṭha-dalam nābhi-padmādhiṣṭhitaḥ trikoṇam nāma sarorūham ajāyat || V.50 ||

sakala-rasādhārādibhūtam nāma aṅguṣṭha-dalam ṣaḍ-rasātmakam sapta-dhātva-ātmakam a-varṇopadhaga (??)-ka-varga-pañca-varṇādhāra-bhūtam pañca-bhūtātmaka-śarīrotpatteḥ ādhāra-bhūtatvena sakala-rasādhāra-bhūtam iti | aṅguṣṭha-dala-mātra-viśiṣṭa-nābhy-adhas-sthita-padmam trikoṇa-padmam –

*aṅguṣṭha-mātraḥ puruṣo ’ṅguṣṭham ca samāsritaḥ*³⁰

iti śruty-anusāreṇa prakṛti-puruṣayor ādhāra-bhūtam ity tāv eva prajā-jananam kurutaḥ | tayor adhiṣṭhānatvena tatra sthitaḥ asṛg eva rasa iti | ata eva śarīrādhāra-bhūtam iti samyak pratipāditam |

*“raso vai saḥ rasam hy evāyam labdhvā ” nandī bhavati*³¹

iti śruter vidyamānatvāt | tatraiva trikoṇa-padmam puruṣasyāpy asti | bīje ‘dhaḥ-koṇau, tad upari koṇam ekam ādhārābhūtam kāma-giry-ātmakam rudrātmaka-śakti-viśiṣṭam kāmeśvara-devatātmakam | etādṛśa-guṇa-viśiṣṭam ūrdhva-koṇam adhas-koṇa-dvyasya-dakṣiṇa-pārśva-koṇasya sūrya-cakrātmaka-jālandhara-pīṭhe uḍḍiyāna-devatātmaka-tad-itara-vāma-koṇam soma-cakrātmaka-pūrṇa-giri-gahvara-pīṭham para-brahmātmaka-śakti-viśiṣṭam trikoṇa-padmam prakṛti-puruṣayor aikya-karmaṇā sarvadā ānandanubhava-sukham anubhūyate | strī prakṛtiḥ | puruṣas tu īśvaraḥ | tayor aikyam sukham sarvadā anubhūyate | ata eva sarva-rasādhārābhūtam iti | sarva-jantūnām trikoṇa-

29 Le mot « kareti » a été corrigé en « karoti »

30 Voir sūtra III.89

31 Voir note 78 (Tome II)

padmaṃ sarva-rasāśryaṃ prajā-janana-hetubhūta-sukhaikāśryatvāt | yan naivaṃ tan naivaṃ yathā
ghaṭa itīdaṃ sarvaṃ rasāśryaṃ iti sarva-pramāṇa-siddham |

prajāṅkurāvīrbhāvavad-bhūmi-pradeśaḥ rasādīnām āmla-rasavān iti vyapadiśyate | ata eva sarva-
rasātmakatvaṃ brūmaḥ | prajā-janana-hetubhūta-pradeśatvāt puṃsām api meḍhra-pradeśaḥ
trikoṇavad bhāsate | bīja-dvaya-sthita-trikoṇa-dvaya-vikāra-bhūta-bīja-dvayādhiṣṭhitam tad upari
meḍhra-pradeśam eka-koṇam | tasmāt sarva-puṃsām trikoṇa-padmaṃ pratītam iti yat tad yuktam |
aṇḍa-jāta-puṃvac-charīrāṇām meḍhrātmaka-bīja-dvaya-padmasya abhāvāt teṣāṃ trikoṇa-
padmasyābhāvād iti nāśaṅkanīyam | bījād utpannatvasya ubhayor api samānatvāt | te aṇḍajā iti
sarva-śāstra-siddhatvāt | pratykṣeṇa trikoṇa-vikāra-meḍhra-bījābhāve ‘pi bīja-janyaṃ piṇḍam
ityubhayor api samānam | ata eva aṇḍajānām antas-sthitapeśīti vyapadiśyate iti kecit | aṇḍajānām
śarīrāṇām aṇḍajatvaṃ samānam ity arthaḥ |

nanu sarva-śarīra-sthita-padmānām sarva-varnādhāratvāt, teṣāṃ prayojanam api varṇa-jñāpakatva-
mātram eveti pratibhāti | tatra trikoṇa-padmasya agaṇitatvāt katham prajā-janana-hetubhūta-padmaṃ
na pratibhāsata iti | tathā sati sarva-kāle ‘pi trikoṇa-padmasya yāvaca-charīra-pryantaṃ satvāt
prajotpattis syāt strī-puruṣa-samyoga-vyatirekeṇa prajotpatter adṛṣṭatvāt iti nāśaṅkanīyam | sapta-
dhātumaya-śarīraṃ śarīrāntara-janakam | tasmāt trikoṇa-padmāntaram jāyat ity arthaḥ | indriyaṃ
prajā-janana-hetubhūtam na varṇotpādakam bhāya-karma-kṛtyādhārabhūtatvāt | tasmāt prajā-janma-
pratipādana-kathanam sarva-kāle ‘pi sambhāvitam iti yat tad yuktam iti tātpryam | mahā-śarīra-
pipīlikā-śarīrāṇām idaṃ trikoṇa-padmaṃ sarva-sukha-sādanam iti niścitya pravṛtter adṛṣṭatvād ity
arthaḥ |

nanu kevalam trikoṇa-padmaṃ na prajā-janana-hetukam śukla-dhātor eva prajā-janana-kārya-
hetutvāt | tasya ādhārabhūta-mātratvenaiiva caritārthatvāt | aṅkurotpādaka-bījāvāpaṃ vinā prajā-
janana-kāryasyāyogyatvād ity asvarasād āha – tasmād iti |

tasmāt tanur ajāyata | tasmāc chākhūś śarīre bhānti || V.51 ||

tasmāt pūrvokta-rītyā strīṇām puṃ-yoge sati prajā-janana-kāryam śakyate | anyathā tat-sarvaṃ
śākhā-śarīrasya meḍhrasya prajā-janana-hetubhūtatve 'pi (na sambhavati) tan meḍhrasyāpi śākhā-
śarīratvāt | tasmād ity upasaṃhāra-sūtra-dvaya-pradeśāt trikoṇa-sthānam api prajā-janana-
hetubhūtam | tadvan meḍhrasyāpi prajā-janana-hetutvam iti tan meḍhrasyāpi śākhā-śarīratvāt |
tasmād ity upasaṃhāra-sūtra-dvaya-pradeśāt trikoṇa-sthānam api prajā-janana-hetubhūtam | tadvan
meḍhrasyāpi prajā-janana-hetukam iti kṛtvā tasmād ity upasaṃhāra-padaṃ sūtra-dvaye 'pi paṭhitam
iti |

*ity āyurvedasya pañcama-praśnasya bhāṣyaṃ yogānandanātha-kṛtam
suprasiddham mahā-jana-sammataṃ prati-sūtra-vyākhyānaṃ
lokopakāra-kṛtam samāptam*

*mahādevas tv enaṃ prakāṣayati tad vaibhava-padaṃ
gada-dviṅ-sāmrājyaṃ satatam abhavat tad vilasitaḥ |
sa dakṣo vāmākṣyā 'py adhika-dhana-vidyāvitarāṇe
kaṭākṣaiḥ kāmākṣī kalayatu śubhaṃ naḥ prati-dinam |
janakaś śaṅkaras sākṣāt jananī sarva-maṅgalā |
rakṣaṇe 'vihītau me ko vicāraḥ kuto bhayam |*

sarveśvara-padāntike samarpitam

Table des matières

<u>TOME III.....</u>	<u>2</u>
<u>ANNEXE.....</u>	<u>3</u>
<u>TRANSCRIPTION DES SÛTRA ET COMMENTAIRES DES CHAPITRES II À V.51 (SUR CD-ROM).....</u>	<u>3</u>

Titre de la thèse en français

Āyurveda et Yoga : Etude de l'Āyurveda-sūtra commenté par Yogānandanātha

Résumé

Le présent travail est consacré à un ouvrage de médecine indienne classique, l'Āyurveda. Il s'agit de l'Āyurveda-sūtra, écrite en style aphoristique, éditée et publiée par l'Oriental Research Institute de Mysore en 1922, puis rééditée en 1988, grâce aux manuscrits sur feuilles de palme trouvés chez les médecins locaux ayurvédiques. Au-delà de cette édition, le texte n'a fait jusqu'à présent l'objet d'aucune étude, alors que, comme le remarque la somme récente de G.J. Meulenbeld, l'une de ses caractéristiques principales est qu'il propose des liens importants entre l'Āyurveda et la science du Yoga, et qu'il est le seul connu à avoir pour objectif d'intégrer ces deux disciplines. Il montre comment les différents types de nourritures augmentent les qualités *sattva*, *rajas* et *tamas* et comment les pratiques du yoga influencent les conditions du corps. D'ailleurs, l'éditeur Shamastry le qualifie d'œuvre unique où « ...il y a autant d'efficacité attribuée à la théorie du 'jeûne' et de la 'respiration profonde' ... ». Mais limiter l'Āyurveda-sūtra à une théorie du « jeûne » et de la « respiration profonde » semble très réducteur. Notre étude s'attache à montrer que cette œuvre va bien au-delà de ces aspects. En effet, dans la partie ayurvédique, elle traite de l'importance et de la signification même de la nourriture et de ses effets sur le corps et sur l'esprit, tels qu'ils sont exposés dans plusieurs *Upaniṣad*. Dans la partie yoga, elle aborde des concepts dispersés dans les *Upaniṣad* traitant non seulement du contrôle du souffle mais également d'autres notions ésotériques telles que l'éveil de la *kuṇḍalinī*, l'action des lotus dans le corps, etc.

Mots clés : Médecine, Sanskrit, Āyurveda, Yoga, Prāṇāyāma

Titre de la thèse en anglais

Āyurveda and Yoga : Study of Āyurveda-sūtra with commentary of Yogānandanātha

Abstract

The present study is dedicated to a work in the field of Indian Classical Medicine, Āyurveda. It concerns the Āyurveda-sūtra, written in aphoristic style, edited and published by Oriental Research Institute of Mysore in the year 1922, further reedited in 1988, with the help of palm leaf manuscripts found with local Āyurveda physicians. Apart from this edition, this text has till today not been studied even though, as has been observed in a recent compendium by Doctor Jan Meulenbeld, one of its principal characteristics is that it proposes important relation between Āyurveda and the Science of Yoga, and is the only one so far known that aims at integrating these two fields. It shows how the different types of food increase the *sattva*, *rajas* and *tamas* qualities and how the practice of yoga influences the body conditions. Moreover, editor R. Shamastry qualifies it as a unique work where « ...so much efficacy is attached to the theory of fasting and deep-breathing... ». But to limit this work to a "theory of fasting" and "deep breathing" is absolutely insufficient. The present study pays marked attention to show that this work goes much beyond these aspects. Indeed, in the ayurvedic portion, it deals with the importance and even the significance of food and its effects on body and mind, as exposed in several *upaniṣad*. In the yoga portion, it treats the concepts scattered in the *upaniṣad* dealing with not only the breath control but also the esoteric doctrines such as awakening of the *kuṇḍalinī*, action of the lotus in the body etc.

Key-words : Medicine, Sanskrit, Āyurveda, Yoga, Prāṇāyāma

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