

THE CARAKA-TATTVAPRADIPIKA OF SIVADASA SENA

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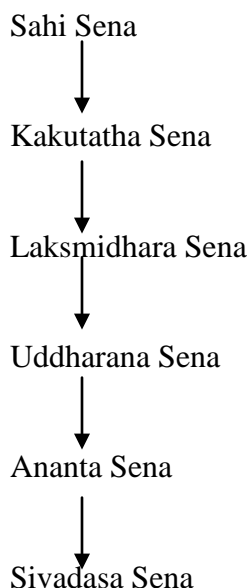
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ABSTRACT: In this article the author describes the salient features of Carakatattvapradipika, a commentary on the Caraka Samhita by Sivadasa sena and highlights his theory and practice of medicine.

Sivadas Sena (SD) was almost at the end of the line of the commentators on the Caraka-Samhita (CS). He was the native of the village Malancika under the district of Rajasahi in Bengal¹ and the son of Ananta Sena and Bhairavi². His father Ananta Sena was a great scholar of Indian philosophy and Ayurveda and also an eminent medical practitioner attaining the prestigious position of the physician to the ruler of Gauda³ (Bengal). SD had his education under his father⁴ who made him expert in theory and practice of medicine.

The following genealogical table is found in most of the SD's work⁵ -



Date

Regarding the date of SD, one of the concluding verses in his works comes to rescue according to which the patron of his father was Barbak Shah⁶, the then ruler of Bengal who reigned during the period 1459 – 1474 A.D.⁷. Thus being the junior contemporary to his father SD lived in the last quarter of the 15th cent. A.D. This is confirmed by the statement that a ms. of his comm. was transcribed by one Jagannathan Sarma in Saka era 1488 (1526 A.D.⁸). It is also stated that Sahi Sena, the topmost person in the above genealogical tree was poet in the court of Sikharesvara. It is not clear who this Sikharesvara was but on the evidence of Barbak Shah he may be either Ilyas Shah (1342 – 1357) or Sikandar Shah (1357 – 1389)⁹. Or he may be the ruler of the place called 'Sikhara' in Manbhum district (Bengal) which was attacked by Firuj Shah Tughluq at the end of 1360 A.D.^{9a}.

Works

The following three works of SD are published -

1. The Tattvabodha comm. on the Astangahrdaya (AH) uttarasthana¹⁰.

2. The Tattvacandrika comm. on the Cakradatta (CD) of Cakrapanidatta (CK)¹¹.
3. The comm.. on the Dravyagunasangraha (DG) of CK¹².

The fourth work, the Tattvapradipika comm. (CT) on CS is not yet published. Its existence is proved by its references in his other works. It is referred to in the comms. On CD¹³ and DG¹⁴ but it is not mentioned in his comm. on AH. Therefore, on this basis, it may be presumed that CT was composed before the former two works and after the latter one.

Basic Material

The basic material for CT is the single ms. (no. 173 IB 1-6) preserved in the Library of the Bombay Asiatic Society. It is incomplete and runs the beginning to the verse 57 of the 26th chapter of the sutrasthana. On the cover page it is noted that Bhagawanalala Indraji got it transcribed at Kasi in samvat Saka 1928 (1871 A.D). It indicates that the ms. was in the possession of some kaviraja there.

It contained the Tattvapradipika comm. on the sutrasthana and extended up to 128-folios. Besides, there are two, inner and outer, cover pages. Each folio contains 13 lines and each line has got about 50-55 letters. In the earlier portion the script is very small and almost illegible without magnifying glass but from the third line of the folio 65a, a different handwriting appears suddenly with bold letters. The script is almost corrupt and at many places there is break with the resultant gaps mentioned explicitly by the scribe which indicates the deficient form of the source ms. itself.

Velankar has recorded the existence of 126 folios (perhaps omitting the two) having matter of the CS sutrasthana upto the end of Yajjhapurusiya adhyaya and a greater portion of the next adhyaya¹⁶. Yadavaji-Trikamji (YT), however, has quoted CT upto the 30th chapter of the sutrasthana¹⁶ though he mentions about his utilizing the ms. of the Royal Asiatic Society, Bombay (RASB) extending up to the 27th ch. (of sutrasthana)¹⁷. It remains a mystery now he was able to get a copy of the ms. up to the 27th ch. and quoted CT up to the 30th ch. When the ms. itself was not complete even upto the 26th ch. On this ground one may conjecture that YT had access to some other ms. as well different from ours. The suspicion is confirmed by the fact that the text given by YT varies at many places from the previous one¹⁸. Thus it is probable that another ms. of CT existed in YT's possession which is neither recorded anywhere nor informed by him. Otherwise how could it be possible for him to quote the comm. up to the 30th ch? That he utilized the ms. of RASB is evident from the fact that he could not quote it before ch. 13 as it is almost illegible and as such difficult to decipher but, at the same time, it is contradicted by the existence of different readings in his foot-notes in CS.

Extent of the work

It is a matter of inquiry whether SD composed this work only up to the portion mentioned above or on the entire samhita. The question arises because of the fact that in the comm. on AH he explicitly says that he intends to comment on the uttaratantra¹⁹ while no such indication is there with regards to CT.

There are certain indications in the present ms. which lead to the proposition that CT

was composed on the entire samhita but later on due to adverse circumstances other portions were lost. In this regard the following points deserve consideration:

1. There is reference of 'Carakavyakhya' in his comm. on CD (Niruhadhikara, 36). The verse in question here belongs to the siddhisthana (ch.1) of CS, thus there is no doubt that the comm. extended up to the siddhisthana of CS.
2. The statement in CT (26.37) that these tantrayuktis will be described '(tasca tantrayuktayo vaksyante)' clearly indicates that the comm. extended up to the topic of tantrayukti which is at the end of the samhita.
3. At one place (17.62) SD comments – 'Drdhabaloktanca hetvantaram trimarmlya vyakhyasyamah' (The other points mentioned by Drdhabala will be discussed in the trimarmiya (the chapter dealing with the disorders of three important marmas). As the trimarmiya is the 26th chapter of the cikitsasthana it is evident that CT extended upto the cikitsasthana.
4. The above point is further supported by the reference of Ct in SD's comm. on CD (Jvara-cikitsa, 257)²⁰.
5. In the comm. on CD (vamanadhikara, 16) SD remarks – 'vyakhyanta raneasmadiyacharakatattvapradipikayam anu sandheyam' (the other interpretation should be seen in my Carakatattvapradipika). The verse in the text here (peyam vilepimakrtam krtanca) is taken from the siddhisthana (ch. 1) of CS.

Thus on the above evidences, it is proved that CT extended up to the siddhisthana which is the last section of CS.

Orthographical peculiarities

The script is full of mistakes and as such appears to have been written carelessly by an inefficient scribe. For instance, in salutary verse, 'namah' is written as 'ramah' and 'dravanah' as 'drsvarah' thus substituting 'na' with 'ra'. Sometimes the short vowels are spelt as long ones such as 'adhunikanam' for 'adhunikanam'. Sometimes 'nu' is written for 'nva'. Somewhere a line is repeated twice or thrice and, on the other hand, matter of a complete folio is missed causing long gaps here and there but at these places the remark of the scribe as 'atha granthatrutirasti'²¹ indicates that it was not due to the fault of his but to the deficiency of the source ms. itself.

Method of editing

As it was the single ms. there was no choice or question of collation with other ones. However, in this regard some of the other useful materials were made use of. They are as follows –

1. The Ayurvedadipika comm. of CK which was mainly followed by SD.
2. The portions of CT quoted by YT in foot-notes of his edition of CS.
3. The portions of CT quoted or borrowed in other works of SD.

On comparing the above materials variants were observed in the text which have been mentioned in fns.

As pointed out earlier, about half of the ms. is written in very small letters which are

very difficult to decipher so much so that even YT could not utilize that portion perhaps because of this difficulty. This problem could not have been solved but for the hard labour done, by one of my disciples Dr. S.D. Dube, Lecturer in the Department of Dravyaguna, Faculty of Ayurveda, Banaras Hindu University who deserves all appreciation and thanks.

First a draft copy of the ms. was prepared in which, of course, the above three sources proved to be of great help. This was compared with the original ms. letter to letter and error were corrected on the basis of the above source materials and thus a readable script was prepared. If there was any word missing it has been put in bracket. In case there was some doubt in the appropriateness of the word, the appropriate one has been given in bracket with note of interrogation. Nevertheless, the long gaps could not be filled up due to absence of any other source but in such cases too, the text of CS, though without comm., has been given so as to make at least the sutrasthana complete as far as possible.

Analysis of the contents

After going through the contents, one can easily find that CT mostly followed the comm. of CK on CS. It is to be noted that SD followed his predecessor commentators CK, AD (Arunadatta) and NK (Niscalakara) in his comm. on CS, AH and CD respectively. But at many places he controverted their views and established his own besides cutting short the unnecessary details²² so as to make the works agreeable to the readers of the current times²³.

SD was the disciple of his father and in several contexts has quoted the views of his father-teacher which were, of course, his own too. As no work of his father Ananta

Sena is traceable, these quotations if collected together give a glimpse of his high scholarship and contribution to the advancement of concepts and practice of medicine. The following instances may be seen in this connection-

1. In the context of samavaya (1.50), SD quotes his father's interpretation according to which the word 'aprthagbhava' is the absence of non-relation meaning finally as relation.
2. In the definition of Dravya (91.51), according to his father 'gunavattva' is defined as 'antagonistic to the total absence of gunas (gunatyantabhavavirodhitva) as it covers both pragabhava and pradhvamsabhava.
3. The definition of rasa given by Caraka (1.64) is accepted by CK as it covers all the six rasas and does not transgress to rupa etc. But Anantha Sena finds fault with it as it over –extends to rasatva as well as rasabhava and does not cover the atindriya rasa and as such has proposed an alternative definition as 'Rasanendriyagrahyavrttigunatvavantara jatimattvam Rasatvam'.
4. In the context of pathya (25.45), the word 'pathin' is taken as 'srotas' by CK but here SD quotes his father who interprets it in the way shown by Ayurveda and thus 'pathya' would mean the diet, behaviour etc.
5. In the context of the time for purification according to seasons (7.46), CK has considered it proper to keep quiet in such matters, while SD following the footsteps of his father has tried to resolve the apparent contradictions in the views of commentators like Haricandra, Vagbhata, Kapilabata, etc.

6. 'dvau kalau' (5.71) has been interpreted by CK as morning and evening but SD according to his father explains as morning and after meals who also goes on the authority of Vagbhata.
7. For the measurement of the nozzle of smoking pipe (5.49 – 50), CK, on the authority of Jatukarna takes it as 36 fingers while Ananta Sena accepts it as 48 fingers according to Susruta etc.

Though apparently CT seems to be following the CK's comm., on minute analysis at the contents it would be clear that it has got its own originality in many respects. The following instances would suffice to illustrate it:

1. 'trisutram' (1.24) has been interpreted by CK very cursorily as that in or by which the three hetu etc. are stated while SD has solved the problem of repetition on the basis of samasa (collectivity) and vyasa (individuality). The former statement (hetulingausadhagnanam) is individually while the present one is collectively and as such there is no anomaly. He has also analysed the word trisutram' on the same basis as 'trini' hetvadini sutrayante samasencyante' 'neneti trisutram' (that by which the three hetu etc. are stated collectively). Moreover, he has also quoted other views with different interpretations which are not found in CK's comm.. Similarly the word 'Sasvatam' coming in this verse has been interpreted by CK as 'eternal' while SD, besides this, has quoted the views of Brahmadeva and AD according to which the word also means 'the agent leading to the eternal world or state eg. Moksa (liberation)'.

2. The word 'puman' (1.47) is not interpreted or elaborated by CK but SD has discussed the principle of purusa while quoting the views of Caraka and Susruta and solving their apparent controversy. He concludes that in the definition of purusa given by Susruta (pancamahabhutasaririsamavayah purusah) 'samavaya' means 'samyoga' which is important here not mahabhuta or consciousness separately. This is called by CK as 'samyogapurusa'.
3. In the introductory notes of the ch.5, CK has mentioned alleviation of disease in the diseased and preservation of health in the healthy as the object of Ayurveda. SD, however, says the same thing in the terms of nyaya as vyadhipradhvamsa and vyadhipragabhava. The recovery of health by destroying the disease is of the nature of pradhvamsabha while non-production of disease by destroying the pathogenic material is pragabhava.
4. In the context of the number of dosas (1.57), CK has rejected the dosatva of rakta after giving definition of dosa. SD, however, has discussed the topic in detail quoting the views of Vijayaraksita etc. and Rudramisra who accept the causation of dosa as nimitta karana and samavayikarana respectively and in conclusion, leaning himself to the latter.
5. While defining yukti (11.25), CK has interpreted 'bahu' as 'numerous' taking it as adjective of 'karana' but SD, taking it as adverb, has explained it as 'again and again'. In this connection, the elaborate discussion on the views of Santaraksita and Kamalasila presented by CK has been overlooked by SD probably to avoid the undue expansion of the text.

6. In the context of three pillars (11.35), CK has interpreted 'brahmacarya'. SD, besides this, quoting as others the interpretation of AD on the reading 'abrahmacarya' as approved by Vagbhata and has lent his support to this.
7. About Rasanjana (5.15), CK does not write anything while SD has mentioned its two types and quoting the views of Rudra-Misra and AD has said that here Rasanjana made of darvi decoction should be used. It appears that two types of Rasanjana are borrowed from the Dalhana's comm. on Susruta (SU. 38 – 41).
8. In the context of sneha (13.13), it is said that out of four snehas ghrita is the best one because of carrying (anuvartana) the qualities of processing along with its natural one whereas the other snehas (oil etc) having been processed with other drugs accept their properties leaving their natural ones. CK adopts the same view but SD differs. He argues that if no alteration is possible with drugs then it would be meaningless to use different medicinal ghrtas in different disorders such as maricadi, kanjika and satpala ghrtas in vata-kaphaja diseases, sangrahagrahani and amavata respectively. Even after processing with marica etc. ghrita would aggravate vata-kapha due to its cold property. Thus processing with drugs affects natural qualities in both ghrita and oil more so discernible in the later.
9. In the context of kostha (13.65), SD has proposed a Madhya kostha in between mrdu and krura kosthas which is uncted in five days on the authority of other texts. Similarly unction may be continued even beyond a week cautiously as propounded by compromising the views of Drdhabala and Susrtua and also on the support of the traditional practice.
10. SD, in the description of ojas, (17.73-74) while following CK has particularly refuted the views of those (Dalhana etc.) taking ojas as a particular form of ojas.
11. While discussing the relation between dosa and vyadhi (disease) (19.6) CK simply says that vyadhi is dosa itself combined with particular dusya etc. Thus disease (jvara etc.) is a particular form of dhatu-vaishamya caused by dhatuvaishamya itself. SD, however, has made it clear by establishing identity between dosa and vyadhi on the relation of upadana (material agent) and upadeya (product) like that in case of threads and cloth. As threads themselves transformed are called cloth not different from it, diseases are the dosas themselves transformed into particular states. The difference in views of CK and SD may be traced to their different concept about the nature of the causation of dosas, the former taking them as nimittakarana while the latter as samavayi karana.
12. The physician would proceed with full knowledge (20.20). This passage has not been fully explained by CK while SD has given it in detail laying due emphasis on the traditional practice. Thus the other would be rogapariksa (Investigation into the disease), ausadhapariksa (selection of the proper drug,) vrddhavaidya-kriyamanakarmadarsana (observation of the traditional practice) and cikitsitacarana (application of treatment).

13. 'ksutpipasasahodaye' (22.35) has been interpreted by CK on the basis of Susruta who takes it as 'painful appearance of hunger and thirst'. SD, however, following Vagbhata says that its meaning 'simultaneous appearance of hunger and thirst' is also appropriate.
14. SD informs of variants prevalent in certain recensions of the text such as Kashmir and gauda (3.3). Here CK is quite silent.
15. 'Amalabhaskare' (13.19) has been interpreted as 'clear sun' to eliminate cloudy days but, at the same time, has quoted CK (by 'anye') who explains it was 'noon'. Further he did not accept the view of Bhattara Haricandra who takes vatakapharprakrti pittakapharprakrti etc. by 'api' and 'ca' in 'usne capi'. CK too did not quote it.
16. In interpretation of the verse (5.13), SD supports CK who says that the first half of the verse defines the factors conserving health and the second half mentions the avoidance of factors damaging the same. SD has done one more thing which CK could not do by criticizing the views of Bhatsara Haricandra etc. who takes first half for diet and activities and the second half for purificatory measures (emesis etc) on the evidence of the word 'nityam' (daily) as emesis etc. are not used daily because of their having the demerit of causing diminution of dhatu etc. has again contradicted Bhattara for having taken 'anuvritti' and 'anutpatti' as different in meaning while rightly they are synonymous meaning conservation of the state of the pre-absence (pragabhava) of disease.
17. In the context of samanyavisesa (1.44), SD has quoted CK by 'kecit' and has expressed his disagreement to the same. CK interprets 'bhava' as 'that which exists (bhavanti sattamanubhavantiti bhavah) so as to include dravya, guna and karma and the involvement of samanya in case of eternal atoms of prthivi etc. SD, however, comments that there would be no anomaly if 'bhava' is interpreted as 'that which is produced' (bhavanti utpadyante iti bhavah) as here 'utpatti' rightly means 'utpattimat' (capability to produce) and thus would cover both nitya and anitya substances. Further he has also discussed the use of 'prabhava' in interpreting the particular effects as in the case of increase by dissimilar factors.
18. In the context of the definition of guna (1.51) SD has again refuted the statement of CK who says the samavaya is also eliminated by the word 'karana' because 'samavayi' itself checks its extension to samavaya and as such the question does not arise. Further he adds that 'karana' denotes the class of causes and as such eliminates samanya etc. where class concept is absent. Concludingly he has proposed his own definition of guna as 'karmabhinnate sati matradharatvam gunatvam'. (Guna is that which is different from karma and is substratum of quantum).

Authors and works quoted

The following authors and works are quoted in CT-

Bharadwaja (1.3 etc)

Atri (1.2)

Atreya (1.2, 30 etc)

Agnivesa (1.1, 2 etc)

Vrddhasusruta (13.29 – 40)

Susruta (1.1, 2 etc)

Harita (26. 25 – 26)

Bhela (2.15)

Jatukarna (1.44 etc)

Kasyapiya (6.4)

Caraka (13.18)

Kapilabala (5.45 – 50)

Drdhabala (6.4, 13.51 etc)

Vagbhata (1.2, 30 etc)

Bhattara Haricandra (1.66, 5.13, etc.)

Jejjata (6.4)

Brahmadeva (1.24)

Vijayaraksita (1.57)

Arunadatta (1.2, 24, etc)

Cakra (1.50, 51 etc.)

Karala (5.49 – 50)

Caksusya (5.49 – 50)

Salakya (5.16 – 17, 26)

The regional recensions of CS are also quoted such as Kasmira (Kasmiraka) (3.3 – 17, 5.49 – 50) and Gaudiya (3.3 – 17).

Among the non-medical works and authors quoted the following deserve mention-

Lexicons

1. Amara (4.17, 16.3 – 4 etc.)

2. Medini (Profusely quoted in 1.2, 24 etc.)

Philosophy

1. Sankhya (1.1, 43)

2. Atmatattvaviveka (16.34 – 36)

3. Nyayavarttikatatparyatika (11.21 – 22)

4. Tattvakaumudi (11.21 – 22)

5. Vacaspatimisra (1.43)

6. Vaisesika (Kanada) (1.1.42 etc.)

7. Saugata (16.27)

8. Kasanabhangavadin (1.1, 16.34 – 36).

Among other authors and works in quotes agama (8.19-20), purana (1.59-60), prancah (10.15), bhasya (1.44, 50), Vyasa (1.3), sudasastra (15.16) and jyotisastra (5.95 – 102). Rudramisra is quoted twice (1.57, 5.15) who seems to be author of some medical text. Vrddhavaidya (13.65 – 69, 20.20 – 22) and tantrantara (13.18 etc.) are mentioned frequently. SD has quoted his father-teacher as 'pitrcaranah' many times (1.2, 50, 51, etc) and also 'acarya' (acaryacarana, acaryapada) (1.45, 50 etc.). Rjavah (1.1) and Svabhuti (8.19) are also not clear. The known authors and works belong to the periods up to the 13th cent. A.D. which is in consonance with the date of SD (15th cent. A.D).

It is surprising that the later commentators like Gangadhara and Yogindranatha²⁴ have not quoted SD explicitly though both belonged to Bengal where SD lived. It seems that SD's comm. on CS did not gain popularity competing with the comm. on CD because of brevity became popular against the exhaustive one of Niscala Kara. This is also evident from the absence of an adequate number of mss. Available in the libraries of the country and abroad.

ACKNOWLEDGEMENT

The author is thankful to the Library of The Asiatic Society, Bombay for supplying the

microfilm of the ms.

REFERENCES

1. 'Malacikagramanivasabhume'concluding verses, AH, CD Jyotiscandra Sarasvati: Upodghata p.3, Astanghrdayasamhita, Jaipur, 1942.
2. 'Sivadasah padambhojam pitror Bhairavyanatayoh', int. verses, AH, also CT, DG
3. Kanadasankhyayurvedatantranam paradrsvanan Tatasyanatasenasya vande caranapankajam., Int. verses, CT, DG Gaudavanipalabhisagvarasya, Anantasehasya, _____concluding verses, AH, CD.
4. Tataadhitya tantrani Sivadasena dhimata Kariyate carakasyeyam tika tattvapradipika Guruna 'nantasenena, int. verses, CT
5. Asit sabhayam Sikharesvarasya labdhapratisthah kila Sahisenah Vanivilasam kavisarvabhaumam vijitya yah prapa yaso durapam. Kakutsthasenastanayastato 'bhuttasyapi Laksmidharasenana Tasmadabhududduharanastanujasta-pyanantastanayo' tha jajne. – Concluding verses, AH, CD, DG.
6. Yo'ntaranagapadavim duravapam chatramatyatulakirtiravapa Gaudabhumipati Barbak Sahat tatsutasya krtinah krtiresa, - concluding verses, AH.

In DG it is read as 'Arvak Saha' which does not lead to any conclusion. It was Jyotiscandra Sarasvati who first clearly deciphered as Barbak Shah' which served as the definite clue for fixing the date of SD.

7. Jadunath Sarkar: The History of Bengal, vol. II, pp. 132 – 36,

The University of Dacca, 1948 Barbak Shah took keen interest in promotion of Bengali literature too. The poet Maladhara Basu, the author of Srikrnavijaya (1473 A.D.) flourished under his patronage. There is another Barbak Shah, one of the Abyssinians who reigned only for six months and as such he could not have found time or opportunity to take part in these activities.

8. Astanghrdayam, op. cit., p.375 (Sri Jagannathasarmanah) svaksaramidam Saka 1448).
9. J. N. Sarkar: Op. cit., pp. 103 – 114.
- 9a. Ibid. Vol. VI, p. 92.

10. Sriswami-Laksmiram Trust, Jaipur, 1942.
11. Asubodha-Nityabodha, Calcutta, 1933 (5th ed.)
12. Jivananda Vidyasagara, Calcutta, 1897 (2nd ed.)
13. Jvara. 257, sneha. 1,7; vamaana.16
14. Paniya. 37, krtanna. 9. CT is profusely borrowed in the comm.. on DG without explicitly naming it particularly under the topics of Rasa, vipaka, virya, etc.
15. H.D. Velankar: A Descriptive Catalogue of Sanskrit and Prakrit Manuscripts in the Library of the Bombay Branch of the Royal Asiatic Society, vol. I – Technical Literature, Bombay Branch of the Royal Asiatic Society, Bombay, 1926.

The relevant entry here is as follows – “173 – Carakasamhita (Sutrasthana) with Tattvapradipika by Sivarasa.

12 x 6 in. Devanagiri handwriting. Foll. 126, about 13 lines in a page, incomplete.

The ms. Contains the sutrasthana up to the end of yajjapurusīya adhyaya and a greater portion of the next adhyaya”.

16. See Carakasamhita, Nirayasaagar (NS), Bombay, 1941 (3rd ed.) ED. Yadavaji Trikamji PP. 174, 177, 180 – 191 (fns).
17. Carakasamhita, op. cit., upodghata, p. 17.

Haridatta satri, however, in his introduction (p.ba) to the Carakasamhita (Motilal Banarsidass, Lahore, 1940) has recorded that he obtained a transcribed copy of the SD’s comm.. on CS from beginning to the 27th ch. of cikitsasthana from Yadavaji. It seems to be a clear printing error and ‘cikitsasthana’ should have been ‘sutrasthana’ rightly as mentioned by YT in his introduction to CS. Even the point of the existence of the 27th ch. is doubted as Velankar (1926) recorded the existence of the ms. up to the 26th ch. of sutrasthana (incomplete) only. Meulenbeld took the ms. Mentioned in the Lahore edition of CS as different one (see his The Madhavanidana And Its Chief Commentary, p. 430) but, in fact, it looks the same as preserved in RASB and mentioned by YT and most probably YT delivered his own copy to Haridatta Satri. It is supposed by the fact that the latter did not quote even once from the cikitsasthana and mostly borrowed the fns. of YT.

18. Compare the readings of CT as in the ms. with those in fns. of YT in NS edition of CS on 16.34, 20.1-2, 12, 22.1-2, 34-37, 24.25-29, 26.10,33.

In 20.12ms. reads simply as ‘nanu vāyoriya’ while YT fills up a big gap between ‘vayoh’ and ‘ityaha’ which I have given in bracket. In 22.1-2 ms. reads ‘purvadyaye’ satatam

copacaryau hi karsanairbrmhanairapi 'ituktam' while YT quotes simply as 'purvadhyaye langhanairbrmhanairityuktam'. In 26.10 YT's reading asminnarthe ityasmin prakarane, yena pancabhautikatvam yadravyanam tadayurvedasiddhantah' is missing in the ms. The same position is in 26.33 where a large portion of YT's reading between 'drastavyah' and 'punah' is not found in the present ms.

19. 'Sthanamuttaratantrakhyam vyacikhyasuh pranamyati – int. verse, SD's comm. on AH.

20. 'vistarah punarasmadiyacarakatattvapradipikayameva gavesaniyaiti'.

21. See 4.20, 6.5 – 40, 7.3 – 35.

22. Vistarokanca samksipya pratiksipya ca durvacah

Vyakhyantaranca niksipya tikeyam kriyate maya – Int. verse in SD's comm. on CD.

23. See the conducting verse in his comm.. on DG.

24. Yogindranatha perhaps had in his mind the comm.. of SD while explaining samavaya on the basis of ayutasiddhi (asambaddhayuravidyamanatvamayutasiddhih). cf. CT (Aprthagbhavahayutasiddhih...asambaddhayoravidyamantavamaprthagbhavah).