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Kyoto University
On the Nature of the Medical Passages in the *Yājñavalkyasmytī*

Tsutomu YAMASHITA

1. Introduction

In the *Yatidharma* section of the *Yājñavalkyasmytī* (henceforth YS), there are detailed descriptions of the constituents and developmental processes of the human body. We find similar descriptions in the *Viṣṇusmytī* (henceforth VS) Chapter 69. Modern scholars have directed their attention to these anatomical and embryological passages in the *Dharmasūtras*. Julius Jolly pointed out that the information on anatomy and embryology in the YS and the VS corresponded to the medical doctrine of *Āyurveda*. A.F. Rudolf Hoernle made a comparative study of the knowledge of human bones, "osteology" common to the āyurvedic and the non-āyurvedic texts including the YS and the VS. Then J.J. Meyer demonstrated that the YS incorporated anatomical description into its *Yatidharma* section from the *Śārīrasthāna* (henceforth Śā) of the *Carakasamhitā* (henceforth CS), and that the VS, on the other hand, borrowed this description from the YS roughly.

It has been shown by these studies that the anatomical and embryological descriptions of the YS and the VS are directly or indirectly indebted to āyurvedic texts. However, it still remains to be answered which motives led the authors of *Dharma* texts to introduce such specific medical theories in their account of duties of ascetics (*yatidharma*). In this paper, I intend to examine the motives through analysis of the medical accounts found in the *Yatidharma* section of the YS. At the same time, I would like to attest the

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* I would like to express my gratitude to Dr. G. Jan Meulenbeld, and the members of the project of the Joint Seminar on ‘Law (dharma) and Society in Classical India’ at the Institute for Research in Humanities, Kyoto University, especially to Prof. Yasuke Ikari, Prof. Muneo Tokunaga, and Prof. Michio Yano for helpful suggestions and comments.

2 Hoernle, [1907].
3 Meyer, [1928].
sources of these accounts in āyurvedic texts. Since J.J. Meyer has fully investigated the relation between the YS and the VS concerning the descriptions of the body parts, I will not enter into this topic in this paper.

2. The textual formation of the Yatidharma section of the Yājñavalkyasmrte

As a beginning, I would like to show the textual formation and topics of the Yatidharma section of the YS. We see from Table 1 that this section (YS 3.56-206) is divided into five parts in terms of content.

<table>
<thead>
<tr>
<th>YS Topics</th>
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<tbody>
<tr>
<td>3.56-66 Rules for ascetics</td>
</tr>
<tr>
<td>3.67-74 Birth of the ātman</td>
</tr>
<tr>
<td>3.75-83 Monthly development of a foetus, and delivery</td>
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<tr>
<td>3.84-107 Constituent parts of the human body</td>
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<td>3.108-206 Various aspects of the ātman</td>
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</table>

From the above structure of the Yatidharma section, it is clear that the embryological and anatomical passages (3.75-107) are inserted inside the descriptions of the ātman (3.67-74 and 3.108-206). Medical doctrines are thus closely related to the ātman theory in the Yatidharma section of the YS. Consequently, it is necessary to read YS 3.67-206, including embryological and anatomical passages, as an account of the ātman theory as a whole. That is to say, the embryological passage (3.75-83) is to be understood as an account of the development and delivery of the ātman, and the anatomical passage (3.84-107) as an explanation of the body parts of the ātman.

Besides these medical passages, the ātman theory found in the Yatidharma section of the YS is also quite similar to the descriptions of the ātman found in the CS Śā in contents. As we shall see later, this means that the author of the YS in its Yatidharma section quoted not only the medical

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4 Meyer, op. cit.
5 Hereafter, for the text of the YS, I will mainly use the text with Viśvarūpa’s commentary known as Bālakrīḍā (henceforth B). In some cases, I will show important variants in the other editions, namely the text with Viṣṇuśvara’s commentary known as Mitākṣara (henceforth M), the text with Aparārka’s commentary (henceforth A), and Stenzler’s text (henceforth S).
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descriptions but also the ātman concept from the CS Śā or at least from a kind of archetype of the extant text of the CS.

3. “Birth” of the ātman (YS 3.67-74)

There is a well-known passage concerning the ātman in the Yatidharma Section of the YS. The description begins with “birth” of the ātman. Table 2 shows the topics in this part (YS 3.67-74) and the corresponding passages in the CS Śā.

<table>
<thead>
<tr>
<th>YS</th>
<th>Topics</th>
<th>CS Śā</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.67</td>
<td>The simile of sparks</td>
<td></td>
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<tr>
<td>3.68</td>
<td>Behaviors of the ātman</td>
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<td>3.69</td>
<td>Synonyms for the ātman</td>
<td>4.8</td>
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<td>4.8</td>
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<tr>
<td>3.71</td>
<td>The doctrine of five fires</td>
<td></td>
</tr>
<tr>
<td>3.72ab</td>
<td>Semen (śukra) and blood (śonita)</td>
<td>Cf. 8.17</td>
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<tr>
<td>3.72cd</td>
<td>The five mahābhūtas and the sixth element</td>
<td>1.16, 4.6</td>
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<tr>
<td>3.73-74</td>
<td>Entities born from the ātman</td>
<td>3.10</td>
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</tbody>
</table>

We shall look carefully into each verse of the YS and its correspondence in the CS Śā.

YS3.69-70: Synonyms for the ātman and receiving the five mahābhūtas

In YS 3.69, the author gives eight synonyms for the ātman, and in YS 3.70, he states that the ātman receives the five great elements (mahābhūtas) at his birth just as he does so when he creates the world.

YS 3.69ab: nimmī tam aksaraṁ kartā bodhā brahma gūṇī vaśī /
YS 3.69cd: ajaḥ śarīragrahamat sa jāta iti kīrtaye //
“A cause, an imperishable one, an agent, one who perceives [objects], the brahman (neuter), one who possesses qualities, a ruler; being an unborn one, he (i.e., ātman) is called ‘born’ because of assuming the body.”

YS 3.70ab: sargādau sa yathākāśaṁ vāyupaṁ jyotir jālam mahīṁ /
YS 3.70cd: srjaty ekottaragunāṁs tathādāte ‘bhavann’4 api //

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6 In the tables of this paper, ‘Cf.’ indicates the passages which do not agree literally, but appear to be relevant in contents.
7 M.A.S: aksaraḥ
8 M.A.S: bhavann

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“Just as he creates space, wind, fire, water, and earth at the beginning of the [world-]creation, so [he] receives [these elements] possessing qualities which increase one by one [at his birth] although he does not yet exist.”

A similar and longer list of synonyms for the átman appears in the beginning part of the CS Śa, 4.8 in prose.

CS Śa 4.8 (the first segment): ... sa hi hetuh kāraṇam nimittam aksaraṁ karī mantā veditā bodhā droṣṭā dhātaḥ brahma viśvakarma viśvarūpaḥ puruṣaḥ prabhavo vyayo nityo guṇi grahaṇam pradhānam avyaktam jīvo jīvaḥ pudgalaḥ cetanāvān vibhur bhūtātmā cendriyātmā cāntarātmā ceti.

Here we find six out of the eight synonyms of the átman in YS 3.69 in the same order. It seems that the author of the YS chose six words from here and added vaśi (a ruler) and aja (an unborn one) to YS 3.69. The contents of YS 3.70 under the influence of Sāmkhya system correspond to the following part of CS Śa 4.8.

CS Śa 4.8 (continued from the above quotation): sa guṇopādānakāle 'ntarikṣam pūrvarn aneṣbhya guṇebhya upādattā. yathā pralayātyaye sīrṣkṣur bhūtāny aksarabhūtā átmaḥ sattvopādānāh pūrvataram ākāṣam srjati, tataḥ kramena vyaktaratāgunān dhātān vāyudikākāṃ caturāḥ; tathā dehagrahaṇe 'pi pravartamānāḥ pūrvataram ākāsam evopādattā, tataḥ krameṇa vyaktaratāgunān dhātān vāyudikākāṃ caturāḥ. ... "When [he] receives the qualities, he receives space prior to the other [elements]. Just as the átman, willing to create the living beings, an imperishable one, receiving sattva, creates space first of all, and then [creates] successively the [other] four elements, wind etc., in which the qualities become more manifest, at the end of the destruction of the world; so [the átman], who is beginning to operate when [he] assumes [his] body, receives space first of all, and then [receives] successively the [other] four elements, wind etc., in which the qualities are more manifest.”

Sargādau in YS 3.70a may be meant as equivalent to pralayātyaye in CS Śa 4.8. Śarīragrahaṇa in YS 3.69c corresponds to dehagrahaṇa in CS Śa 4.8. Thus, it seems that the subject-matter in the long prose of CS Śa 4.8 is condensed into the above two verses of YS 3.69 and 70. It deserves attention that the átman, so says the author of the YS, is called ‘born’ simply because of his assuming the body (śarīragrahaṇa in YS 3.69c, dehagrahaṇa in CS Śa 4.8) although he himself is still an ‘unborn’ one (aja).

YS 3.72: The sixth element

The five great elements (mahābhūtas) and the sixth element as the constituents of the átman are referred to in YS 3.72.
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YS 3.72ab: 9 *strīpuṃsayaḥ sampravyoge viśuddhe śukraśonite* /
YS 3.72cd: 11 *paṇca dhatūn sevam śaśtha ādattī yugapat prabhūḥ* //

"Then, at the time of the union of a man and a woman, when semen and blood are pure, the lord (*i.e.*, ātman) as the sixth [element] receives the five elements (*i.e.*, mahābhūtas) at the same time, of his own accord."

YS 3.72ab seems to agree, in terms of content, with CS Śā 8.17 in which the purity of śukra and śoṇita is emphasized. As regards to the six elements, we can find a similar concept of a foetus or puruśa in some places of the CS. The following are examples of this case.

CS Śā 1.16ab: *khādayaś cetanāśaśṭha dhātavaḥ puruṣaḥ smṛtaḥ* /
CS Śā 1.16cd: *cetanādhātut aprīkaḥ smṛtaḥ puruṣasamjñākah* //

"It has been taught that the puruṣa consists of the elements, *i.e.*, space, etc. and the cetanā as the sixth. The cetanā element alone has also been taught to have the name puruṣa."

CS Śā 4.6: *garbhas tu khalu antarikṣavaṇyayogavahumāvikāraś cetanādhīśṭānabhuṭah. evam anayaḥ yuktā paścamahābhūtabhāvakaranaśamanāyātmako garbhas cetanādhiśṭānabhuṭah, sa hy asya śaśtho dhātut uktaḥ.*

"Then, a foetus is indeed a transformation of space, wind, fire, water, and earth, and is the basis for cetanā. For this reason, a foetus consists of an aggregate of the transformations of five great elements, and [also] the one which is the basis of cetanā, because this [basis of cetanā] is said as the sixth element of him."

It should be noted that cetanā is not referred to in YS 3.72, while CS 1.16 and 4.6 regard cetanā as the sixth constituent element of the puruṣa. As we shall see later, the six elements are enumerated in YS 3.145ab and CS Śā 5.4, where the brahmān is referred to in place of cetanā.12

**YS 3.73-74:** Entities born from the ātman

Besides the six constitutional elements, a foetus is also considered to be composed of the mental and physical entities which are born from his/her mother, father, the ātman, suitability (sātmya), essence of food (rasa), and

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9 M, S: *strīpuṃsayaḥ tu samyojge, A: strīpuṃsayaḥ ca samyojge*
10 B: śuklaśonite
11 S: paṇcadhātū

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the *manas* in Ayurvedic texts. According to this Ayurvedic theory, the word *ātmaja* in YS 3.74c should be interpreted as “an entity born from the *ātman*”. YS 3.73-74 enumerates each item of the *ātmajas* as we can see in the following quotation.

YS 3.73ab: *indriyaṁ manah prāṇo jñānam āyuh sukham dhṛthyḥ* /  
YS 3.73cd: *dhāraṇāprerāṇe duḥkhham* /  
YS 3.74ab: *prayatnākṛtirūpāṇi svaradveṣau bhavābhavaḥ* /  
YS 3.74cd: *tasyedam ātmajam sarvam anāder ādīm icchataḥ* //

“The sense organs, the *manas*, vital breath, knowledge, duration of life, pleasure, firmness, sustenance, impulsion, suffering, desire, self-consciousness, effort, appearance, form, sound and aversion, existence and non-existence; all these are born from the *ātman* and [thus belong] to him (i.e., *ātman*), who wants to have the beginning, although he has no beginning.”

There is a similar list of *ātmajas* in CS Śa 3.10.

CS Śa 3.10: *... garbhasyātmajāni ... tadyathā tāsu tāsu yonisūtpattīr āyur ātmaj- jñānaṁ manā indriyāni prāṇāpāṇau prerāṇaṁ dhāraṇaṁ ākṛtisvaravarṇaviśeṣāḥ sukhaduḥkhhe icchādevesau cetanā dhīrtī buddhiṁ smṛtiṁ ahānākāraḥ prayatnaṁ ceti ātmajāni.*

*Ātmajāṇāna* in CS Śa 3.10 is rendered into only *jñāna* in YS 3.73b. Among the items of *ākṛtisvaravarṇaviśeṣa* in CS Śa 3.10, *varṇa* is rendered into *rūpāṇi* in B edition of the YS, and the word *viśeṣa* is omitted in YS 3.74ab. However, all of the items enumerated in YS 3.73-74ab are found in the list of CS Śa 3.10 except *bhavābhavaḥ*. On the other hand, among the items listed in CS Śa 3.10, *tāsu tāsu yonisūtpatti* (birth in each womb), *apāna, cetanā, buddhi, smṛti* are not found in YS 3.73-74ab. It should be noted again that the author of the YS does not refer to *cetanā* here.

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13 For example, CS Śa 4.4: *maṁtaḥ pitṛta ātmataḥ sātmyato rasataḥ sattva ity etebhya bhāvebhyaḥ samuditebhyo garbhaḥ saṁbhavati.* “A foetus is formed from the combination of these entities, [i.e.,] one being born from mother, father, *ātman*, suitability (*sātmya*), essence of food (*rasa*), and *sattva* (i.e., *manas*).” Cf.BhŚ Śa 6.1; the *Sūrutasamhitā* (henceforth SS) Śa 3.33; the *Āṣṭāṅgahṛdayasamhitā* (henceforth AHS) Śa 3.4c-8c (3.5c says *caitana* instead of *ātmaja*); the *Āṣṭāṅgasāraṇgraha* (henceforth AS) Śa 5.7-15. Cf. *Agni purāṇa* 396.32-33; *Viṣṇudharmottarpurāṇa* 115.14d-15.

14 M.A.S: *dhāraṇā prerāṇaṁ*  
15 M.A.S: *icchāhaṁkāra*  
16 M.A.S: *prayatna ākṛtir varṇaḥ*  
17 M.A.S: *tasyaitad*
To sum up: The above observations in this chapter have shown that the part concerning “birth” of the ātman (YS 3.67-74) in the yatidharma section seems to have been influenced by the ātman concept in āyurvedic texts, especially the CS Śā to a considerable extent. In this part, we can also find somewhat intentional alterations of the āyurvedic theory by the author of the YS at some places.

After this part, a series of the embryological accounts follows directly (YS 3.75-83). Thus, the author of the YS enters into an account of the process how the ātman is born as a foetus, even though he is “an unborn one” (aja).

4. Monthly development of a foetus, and delivery (YS 3.75-83)

Table 3 shows the topics in this part and the corresponding passages in the CS Śā.

<table>
<thead>
<tr>
<th>YS</th>
<th>Topics</th>
<th>CS Śā</th>
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<tbody>
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<td>One-month-old embryo</td>
<td>4.9</td>
</tr>
<tr>
<td>3.75c</td>
<td>Two-months-old embryo</td>
<td>4.10</td>
</tr>
<tr>
<td>3.75d</td>
<td>Three-months-old foetus</td>
<td>4.11</td>
</tr>
<tr>
<td>3.76-78</td>
<td>The human body and the five mahābhūtas</td>
<td>4.12,15</td>
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<tr>
<td>3.79</td>
<td>Desires of a pregnant woman</td>
<td>4.15</td>
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<tr>
<td>3.80a</td>
<td>Four-months-old foetus</td>
<td>4.20</td>
</tr>
<tr>
<td>3.80b</td>
<td>Five-months-old foetus</td>
<td>4.21</td>
</tr>
<tr>
<td>3.80cd</td>
<td>Six-months-old foetus</td>
<td>3.10</td>
</tr>
<tr>
<td>3.81</td>
<td>Seven-, and eight-months-old foetus</td>
<td>Cf.4.23</td>
</tr>
<tr>
<td>3.82</td>
<td>Eight-months-old foetus and ojas</td>
<td>4.24</td>
</tr>
<tr>
<td>3.83</td>
<td>Nine- and ten-months-old foetus and delivery</td>
<td>Cf.4.25</td>
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YS 3.75: One- to three-months-old embryo

There are embryological accounts on the developmental process of the human body in various kinds of Sanskrit and Pāli texts. We find the terms for the early developmental stages of an embryo such as kalala, arbuda, ghana, pesī and so forth in these texts. It is natural that the āyurvedic texts also contain such embryological accounts. The embryological description in the āyurvedic texts has the following distinctive features: (1) The developmental

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18 For example, Mahābhārata 12.308.116-117; Padmapurāṇa 2.66.30; Garuḍapurāṇa 2.32. 23-25; Garbhapanisad 3; Gauḍapādabhāṣya on Sāṃkhyaśāstra 43; Candrāṅandaavṛtti on Vaiśeṣikasūtra 5.2.19; Sāṃyutta-Nikāya 10.1.3; Milindapañha Trencker ed., 40,125. Cf. Windisch, [1908] 87-92.; Müller, [1955]; Caillat, [1974a]; Comba, [1984]; Suneson, [1991].
stages of an embryo/foetus are expressed by the month; and (2) The terms of the early developmental stages are related to the difference of gender of the embryo/foetus.\textsuperscript{19}

The early stages of an embryo/foetus are described in the prose passages of CS Śā. 4.9-11.

CS Śā 4.9: sa sarvaṇuṇavān garbhātvam āpannāḥ prathame māsi saṁmūrccitaḥ sarvadhātukalūṣikṛtāḥ keṭabhūto bhavaty avyaktavigrāhaḥ sadasadbhūtārgāvayavaḥ.

“Having become an embryo with all the qualities, it, during the first month, is coagulated and a turbid mass of all the elements, in the form of mucus with an unmanifested human shape and with the body parts which are both existing and non-existing.”

CS Śā 4.10: dvitiye māsi ghanāḥ sampadyaṁte pīṇḍaḥ peśī ardudam vā. tatra ghanāḥ purusaḥ, peśī stri, ardudam napumsakam.

“In the second month, [he] becomes a ghaṇa, a pīṇḍa, a peśī, or an arduda. There, the ghanā is a male, the peśī a female, and the arduda a hermaphrodite.”

CS Śā 4.11: tṛtiye māsi sarvātīryāṇī sarvārgāvayavāś ca yaugapadyenabhinirvartante.

“In the third month, all the sense organs and all the body parts develop simultaneously.”\textsuperscript{20}

The above expression of CS Śā 4.9-11 is similar to that of the following verse of YS 3.75.

YS 3.75ab: prathame māsi saṁkledabhūto dhātuvimūrccitaḥ /
YS 3.75cd: masy ardudam dvitiye tu tṛtiye 'ṅgendryair yutah //

“In the first month, he consists of moisture with the element[s] coagulated.

\textsuperscript{19} Cf. Suneson, \textit{op. cit.}, 113-114.

\textsuperscript{20} There are similar descriptions in the other āyurvedic texts. For example, SS Śā 3.18: tatra prathame māsi kalalaṁ jāyate. dvitiye śitoṣmānālai abhirapacaya-māṇānāṁ mahābhūtānāṁ saṁghātō ghanāḥ saṁjāyate yadi pīṇḍaḥ pumān, stri cet peśī, napumsakam ced ardudam iti. tṛtiye hastapūḍāśirasāṁ paśca pīṇḍākā nirvartante 'ṅgapi 'ṭyangavibhāgaś ca sūkṣma bhavati. ...(SS Śā 3.18 is partly quoted in Vījñānēsvara’s commentary of the YS.)

AHS Śā 1.37ab: avyaktah prathame māsi saptāhāt kalali bhavet.
AHS Śā 1.49cd-50a: dvitiye māsi kalalaṁ ghanāḥ peśī athavā 'rdudam/ pumstrikīhāh kramāt tebhyaḥ.
AHS Śā 1.54c-55: māse'sya tṛtiye gātropānīkam/ mūrdhā duv sakthiṁ bāhū sarvasūkṣmārajanma ca/ samam eva hi mūrdhādyair jānānāṁ ca sukhadukkhahyoḥ//
AS Śā 2.7: tatra prathame māse kalalaṁ jāyate. dvitiye ghanāḥ peśī ardudam vā tebhyaḥ kramāt pumstrinapumsakāni.

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In the second month, [he becomes] an *arbuda*. In the third month, [he] possesses the limbs and the sense organs."

The author of the YS gives the same description of the embryonic development by the month as we see in the āyurvedic texts, especially in the CS. However, among the terms of the early developmental stages found in CS Śa 4.10, only *arbuda* is referred to in YS 3.75c,\(^2\) and further, no sexual distinction is made in the YS. It should be noted that both the YS and the CS do not mention the word *kalala* as an embryonic developmental stage here.

**YS 3.76-79:** The detailed descriptions of a three-months-old foetus

After the above description of a three-months-old foetus in CS Śa 4.11, the author of the CS inserts supplementary accounts in CS Śa 4.12-19 in prose passages before entering into the description of a four-months-old foetus. The synopsis of this part is as follows:

- **CS Śa 4.12:** Constituent elements of foetus which are related to the five *mahābhūtas*
- **CS Śa 4.13:** The parallelism of macrocosm (*loka*) and microcosm (*puruṣa*)
- **CS Śa 4.14:** Bodily constituents which develop after birth
- **CS Śa 4.15:** The "double-hearted" state (*dvajhrdayya*)
- **CS Śa 4.16:** Signs of pregnancy and *dvajhrdayya*
- **CS Śa 4.17:** Satisfaction of a pregnant woman’s desires
- **CS Śa 4.18:** Injurious factors to a foetus
- **CS Śa 4.19:** Suppression of a pregnant woman’s desires

The author of the YS seems to abstract the main points from the above supplementary accounts of the CS Śa and to incorporate them into the descriptions of a three-months-old foetus in four verses (YS 3.76-79). That is, the list of the constituent elements related to the five *mahābhūtas* in CS Śa 4.12 corresponds to a similar list in YS 3.76-78ab; and the contents of CS Śa 4.15 regarding the “double-hearted” state (*dvajhrdayya*) are reflected in YS 3.78cd-79. Let us consider the following quotations.

After the list of the constituent elements related to the five *mahābhūtas* (YS 3.76-78ab), YS 3.78cd runs:

\(^2\) The usage of the word *arbuda* in this meaning is found also in BhS Śa 4.30 (*… nety āha bhagavān punarvasur ātreyaḥ. tasmād arbudam evāsya prathamam sambhavati. tatra sarve śarīrpradeśās sambhavanti …*). Here Punarvasu Ātreya says that an *arbuda* arises first. Genders are not mentioned either in BhS Śa 4.30. However, it is not clear how the YS is related to the BhS in the usage of the word *arbuda* only from this passage.
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YS 3.78cd: ātmā grhrāty atah\textsuperscript{22} sarvaṃ tṛtye spandate tataḥ //

“The ātmā assumes all [of these constituent elements] during the third [month], and then begins to move.”

This expression clearly corresponds to the first part of CS Śā 4.15 as follows:

CS Śā 4.15: tasya yatālam evendriyāṇi samitiṣṭhante, tatālam eva cetasi vedanā nirbandhaṃ prāṇoti; tasmāt tadā prabhṛti garbhaḥ spandate, . . .

“At the same time when its sense organs are accomplished, sense actions become steady in the cetas. Therefore, the foetus begins to move from that time on.”

CS Śā 4.15 gives a detailed account on the “double-hearted” state (dvaihrdayya) as follows:

CS Śā 4.15: (continued from the above garbhaḥ spandate) prārthayate ca janmāntarānubhātaḥ yat kiṃcit, tad dvaihrdayyam ācakṣate vyṛddhāḥ. māṭrjaṃ cāṣya ṛṛdayaṃ māṭṛdayenābhisambuddhaṃ bhavati rasavuhinībhiḥ sanvahinībhiḥ; tasmāt tayos tābhir bhaktiḥ samsandate. 
tac caiva karaṇam avekṣaṇānā na dvaihrdayasya vimānitaṃ garbham ichchanti kartum. vimānane hṛṣya drṣyate vināśo viκṛtir vā. 
samānayogaksemā hi tadā bhavati garbhena kesucid artheṣu mātā. 
tasmāt priyahitābhayaṃ garbhiniḥ viśeṣopacarananti kuśālāḥ.

“... (The foetus moves) and tries to get whatever was experienced in its previous life. Wise men call that [condition] the “double-hearted” state (dvaihrdayya). Its heart born from the mother becomes united with the mother’s heart by the vessels carrying rasas. Therefore, [the foetus’s and the mother’s] desire (bhakti)\textsuperscript{23} moves in consonance for the two through these [vessels]. With a careful look at that reason, people try not to do what is disagreeable to the foetus of [the state] dvaihrdayya, for it dies or suffers deformity if it is treated disagreeably [in this stage]. In fact, the mother shares welfare with the foetus concerning whatever things [that may occur] during that time. Therefore, experienced people attend on a pregnant woman particularly with favourite and healthy things.”\textsuperscript{24}

\textsuperscript{22} M.A.S: ajaḥ

\textsuperscript{23} Cakrapāṇidatta comments here: bhaktiḥ icchā.

\textsuperscript{24} In the SS, “dvaihrdaya” or “dauhrda” is considered as the condition not during the third month, but during the fourth month, and in the AHS considered as the condition during the second month.

SS Śā 3.18: ... dvaihrdayāṃ ca nārīṁ dauhrdinīṁ acakṣate, dauhrdavimānaṇāt kubjaṃ kuriṇή khaṇjanā jādhaṃ vāmanāṃ viṣṭaḥkṣamanakṣaṇāṃ vā nārī sutam janayati, tasmāt sa yadyad icchet tattat tasyai dāpayet, labhdaauhrdāḥ hi viṛya vantaṣ cirāyuṣaṇ ca putraṁ janayati.

AHS Śā 1.52cd: māṭṛjaṃ hṛṣya hṛdayaṃ mātuḥ ca hṛdayena tat//

AHS Śā 1.53ab: saṃbuddhaḥ tena garbhiṇyā nēṣṭaḥ śraddhāvimānaṇam//
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The above explanation on the *dvaiḥṛdaya* seems to be condensed into only one verse in YS 3.79 as follows:

YS 3.79ab: 25 *dvaiḥṛdayasyāpradānena garbhō doṣam avāpṇuyāt /
YS 3.79cd: *vairuṇyāṁ maraṇaṁ vāpi tasmāt kāryaṁ priyaṁ striyāḥ //

“A foetus may suffer from a disorder (*doṣa*), deformity, or even death, if one does not give [a favourite thing to the pregnant woman during] the “double-hearted” state (*dvaiḥṛda*). Therefore, what is favourable to the woman should be done [during the “double-hearted” state].”

One can safely infer that the word *dvaiḥṛda* (*dohada*) in YS 3.79a comes from *dvaiḥṛdaya* in the above passage of the CS. Thus, even the supplementary accounts of a three-months-old foetus in the CS Śā are faithfully reflected in the verses of YS 3.76-79.

**YS 3.80**: Four-, five-, and six-months-old foetus

YS 3.80ab: *sthairyaṁ caturthe tv aṅgānāṁ paṅcame śonitodbhavah /
YS 3.80cd: *saṅthe balasya vartasya nakhāromṇāṁ ca sambhavah //

“Now, the limbs get firm in the fourth, blood is formed in the fifth, and strength, colour, nails, and hair of the body arise in the sixth [month].”

The above *slokā* appears to be an abridgement of the following passages in CS Śā 4.20, 21, and 22.

CS Śā 4.20: *caturthe māsi sthiratvam āpadyate garbhah, tasmāt tadā garbhīṇī gurugātrtvam adhikam āpadyate viśeṣeṇa.*

“The foetus gains stability in the fourth month. Therefore, the pregnant woman especially feels an excessive heaviness of the body at that time.”

CS Śā 4.21: *paṅcame māsi garbhasya māṁsaśaṅitopacayo bhavaty adhikam anye bhīyo māsebhyaḥ, tasmāt tadā garbhīṇī kāṛṣyam āpadyate viśeṣeṇa.*

“In the fifth month, flesh and blood of the foetus get especially richer than any other months. Therefore, the pregnant woman is in particular emaciated at that time.”

CS Śā 4.22: *saṅthe māsi garbhasya balavāryopacayo bhavaty adhikam anye bhīyo māsebhyaḥ, tasmāt tadā garbhīṇī balavārṇahānim āpadyate viśeṣeṇa.*

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25 A,S,“n” of M: *dohasyāpradānena*
"In the sixth month, strength and colour of the foetus grow more than in any other months. Therefore, the pregnant woman loses her strength and colour especially at that time."\(^{26}\)

The only deviation is that the author of the YS uses the words *udbhava* (springing) in YS 3.80b and *sambhava* (arising) in YS 3.80d, while the CS says *upacaya* (increase or growth) in CS Šā 4.21,22. Some āyurvedic texts including the CS adopt the view that all of the major and minor parts of the body develop simultaneously, however they are too subtle to be distinguished clearly at the early stage of foetal development.\(^{27}\) Such an āyurvedic theory underlies the descriptions of the developmental process of an embryo/foetus in the CS. However, judging from the above expressions in YS 3.80b and 80d, the author of the YS does not seem to have taken this āyurvedic view into consideration.

**YS 3.81**: Seven- and eight-months-old foetus

YS 3.81ab: 28 *manasā cetasā yukto nādisnāyusirā tataḥ /*
YS 3.81cd: *saptame \(^{29}\)* cūstame caiva \(^{30}\)* tvacāvān smṛtimān api //

"[He is] united with *manas* and *cetas* and is provided with nādi, snāya, and sirā in the seventh month, and [he] obtains skin and memory in the eighth month."

YS 3.81 does not show a direct correspondence with the account of a

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\(^{26}\) The other āyurvedic texts also describe the condition of a four-, five-, and six-months-old foetus. As regards the description of the six-months-old foetus, AHS Šā 1.57cd and AS Šā 2.13 seems to be closer to YS 3.80cd.

SS Šā 3.18: ... *caturthe surāngapratyangavihbāgaḥ pravyakto bhavati, garbha-hṛdayaprayaktibhāvac cetanādhātūr abhivyakto bhavati, kasmāt tatsthānattvā; tasmād garbhaśaḥ caturthe māsy abhipriyām indriyārtheṣu karoti,......*

SS Šā 3.30: *pañcane manaḥ pratibuddhataṁ bhavati, saśthe buddhī,......*

AHS Šā 1.57ab: *caturthe vyaktatānāgāṁ cetanāyās ca pañcane /*

AHS Šā 1.57cd: *saśthe snāyusirāromabalavaraṇanakhatvacām //*

AS Šā 2.13: *caturthe 'ṣigapratyangavihbāgaḥ pravyakto garbhaśaḥ ca sthīro bhavati. pañcane manaḥ pratibuddhataṁ bhavati māmsaśaṇitopacayaś ca. saśthe keśaromanakāsthāsinānāyāvādyān abhivyaktiṁ balavaraṇopacayaś ca.....*

\(^{27}\) See CS Šā 6.21; SS Šā 3.32. As we noted, CS Šā 4.11 also says that all the sense organs and all the body parts develop simultaneously during the third month.

\(^{28}\) M.A.S: *manascaitanyayukto 'sau nādisnāyusirāyutaḥ*

\(^{29}\) A: *vāstame vāpi*

\(^{30}\) M.A.S: *tvaināṃsasamṛtimān*
seven-months-old foetus and its mother in CS Śa 4.23. The accounts of a seven-months-old foetus found in the other āyurvedic texts, for example, the SS, the AHS and the AS are also different from the description of YS 3.81.

**YS 3.82**: Eight-months-old foetus and its ojas

We find another account of the condition of a foetus in the eighth month in the next verse.

YS 3.82ab: punar garbhaṃ punar dhātrīম ojas tasya pradhāvatī /
YS 3.82cd: aśṭame māṣy ato garbhō jātaḥ prāṇair vimucyat
e "His ojas rushes into the foetus and further into the mother in the eighth month. Hence, the foetus born in the eighth month is disunited from his vital breath."

Although the meaning of the above verse is not quite clear, it appears to me that the author of the YS condensed the following descriptions of ojas found in CS Śa 4.24 and CS Śu 17.74 into one verse.

CS Śa 4.24: aśṭame māṣy garbhāṣ ca māṭyro garbhataś ca māṭā rasahārinīḥbhīḥ saṃvāhinīḥbhīḥ muhurmuhur ojaḥ parasaparata ādāde garbhāṣāṃśaṃpūrṇatvāt. tasmāt tata garbhīṇi muhurmuhur mudā yuktā bhavati muhurmuhus ca mlānā, tatha garbhāḥ; tasmāt tata garbhāṣya janma vyāpattimā bhavaty ojaso 'navasthitatvāt. ...

"In the eighth month, the foetus repeatedly takes ojas away from the mother, and the mother from the foetus, [that is] from each other, through the vessels carrying rasa, because the foetus is (still) incompletely developed. Therefore, a pregnant woman repeatedly becomes happy at one time and gets tired at another. So does the foetus. Therefore, the delivery of the foetus is entailed with calamity at that time due to the instability of ojas."35

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31 CS Śa 4.23: saptame māṣy garbhāḥ sarvair bhāvair āpyāyyate, tasmāt tata garbhāṇi sarvakārāḥ klāntatamā bhavati.

32 SS Śa 3.30: ... saptame sarvāṇigapratyāṇigavibhāgaḥ pravyaktatarab, ... AHS Śa 1.58ab: sarvaḥ sarvāṇgasampūrṇo bhāvāḥ puṣyati saptame / AS Śa 2.13: ... saptame sarvāṇgasampūrṇatā.

33 M,S: punar dhātrīṃ punar garbham
34 M,A,S: viṣṇujyate
35 AS Śa 2.14 is in strict correspondence with CS Śa 4.24. The similar accounts are found in the SS and the AHS as follows: SS Śa 3.30: ... aśṭame 'sthirābhavaty ojah, tatra jātaḥ cēn na jīven nīrojaṣtvān nairṛtabhāgaṭavāca, ... AHS Śa 1.62cd: ojo 'ṣṭame saṃcaraṭi māṭayupraj muhuk kramat // AHS Śa 1.63ab: tena tāv māṇamudātaḥ tatra jāto na jīvatī / AHS Śa 1.63cd: śiṣṭurojo 'navasthānān nārī samśayitā bhavet //
These accounts of *ojas* apparently form the background of the description in YS 3.82. That is to say, the account of the danger of miscarriage in the eighth month found in the YS is based on the concept of *ojas* found in the Ayurvedic texts.37

**YS 3.83**: Nine- and ten-months-old foetus and delivery

YS 3.83ab: *navame daśame* ³⁸ *māsi prabalaḥ sūtimārūtaḥ* /
YS 3.83cd: *niḥśāryate bāna iva yantracchidreṇa sayyaraḥ* //
“In the ninth and/or tenth [month], he is caused to go out with pain by the strong winds of delivery, as an arrow through the hole of a yantra.”

We can find the same topic in CS Śā 4.25 and 6.24 as follows:

CS Śā 4.25: *tasminn ekādīvasātikrānte pī navamaṁ māsam upādāya prasavakālām ity āhūr ādaśamāṁ māsāt. etāvān prasavakālaḥ, vaikārikam atāḥ paraṇaḥ kuśāv avasthānaṁ garbhasya.*

“Having arrived at the ninth month, if even one day more expires, they say it is the time of the delivery, up to [the end of] the tenth month. Staying in the womb after this [period] is abnormal.”

CS Śā 6.24: *sa copasthitakāle janmani prasātimārūtayogāḥ parivṛttīyāvāksirā niṣ-krāmaty apatyapathena, . . . .

“And when the time of birth comes, he goes out through the path for offspring with his head downward, having turned round due to the wind of delivery.”

Both the YS and the CS refer to ‘the wind of delivery’ (*sūtimārūta* YS 3.83b; *prasātimārūta* CS Śā 6.24). However, the CS and the other Ayurvedic texts do not directly refer to the pain which a foetus feels at the time of

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³⁶ See also Cakrapāṇidatta’s commentary on CS Śū 17.74: *yad uktāṁ tantrāntare — pṛāṇāśrayasyayojasa ’ṣṭau bindavo hṛdayāśrayāḥ iti . . . aṣṭābindukasya tv avayavanāśe pī mṛtyur bhavatīti . . . .

³⁷ For the other accounts for miscarriage, see Wujastyk, [1999].

³⁸ M,Ś: *vāpi*
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delivery (*sajvara* in *YS* 3.83d),\(^{39}\) nor do they cite the simile of an arrow shot through the *yoniyaṇṭra* (*YS* 3.83cd).

As to the suffering of birth (*janmājvara* or *janmaduḥkha*), Prof. M. Hara has directed our attention to medieval religious texts which describe the loss of the memory of previous life due to the pain a foetus suffers going out of the mother’s womb through a narrow birth-canal.\(^{40}\) Among these texts, the *Viṣṇudharmottarapurāṇa* (henceforth *VDhP*) offers a passage parallel to *YS* 3.83cd.

*VDhP* 2.114.18cd: \(\text{tatas tu kāle sampūrṇe prabalaḥ sūtimārutaḥ //} \)

*VDhP* 2.114.19ab: \(\text{bhavaty avāṁnukho jantuḥ pīḍam anubhavan param //} \)

*VDhP* 2.114.19cd: \(\text{adhomukhaḥ samkāṭena yonīdevaḥraṇa vāyunā //} \)

*VDhP* 2.114.20ab: \(\text{niḥsāryate bāṇa iva yantracchidreṇa sajvarāḥ //} \)

*VDhP* 2.114.20cd: \(\text{yonimāṅkramanaḥ pīḍam carṁottānasaṁvahāṁ //} \)

*VDhP* 2.114.21ab: \(\text{prāṃnoti ca tato jātah tiṇuḥ śītan asamśayam //} \)

*VDhP* 2.114.21cd: \(\text{janmājvarābhībhubāṣya viṣṇuṇāṁ tasya naśyati //} \)

“Now, when the time is ripe, a child suffering an extreme pain turns his head downwards owing to the strong wind of delivery. With his head downwards he is caused by the wind to go out with pain through the narrow door of the womb, as an arrow through the hole of a yantra. From the escape out of the womb he gets a pain similar to the pealing of skin. Then, he indeed feels severe cold when he is born. He loses his knowledge being overcome by the pain of birth.”

The *Agniṣṭoma* (henceforth *AP*) 369.27 may be quoted as an another example:

*AP* 369.27ab: \(\text{sūtipātair adhobbhūto niḥsared yonīyaṇtraṁ //} \)

*AP* 369.27cd: \(\text{pīḍyamāno māsamātram karasparsena duḥkhitah //} \)

“He will go out of the *yonīyaṇtra* with pain, with his face downwards due to the wind of birth, being afflicted for one month by the touch of hand.”\(^{41}\)

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\(^{39}\) The pain is mentioned in CS Śā 8.42 in the accounts of newborn care: \(\text{tathā sa klesāvahatān prāṇān punar labheta. “In that way, he will regain [his] life which was afflicted by pain.”}\) Cakrapāṇidatta remarks on *klesāvahata* here as follows: \(\text{klesāvahatān iti yonīyaṇtrapīḍanadiklesāparāḥhatān (“afflicted by pain” means afflicted by the pain caused by the pressure of *yonīyaṇtra* and so forth).}\)

\(^{40}\) Hara, [1977], [1980], and [1987].

\(^{41}\) Further examples:

*Padmapurāṇa* (henceforth *PP*) 2.66.94ab: \(\text{evam etan mahākāṣṭaṁ janmaduḥkhaṁ prakṛtītaṁ //} \)

*PP* 2.66.94cd: \(\text{pumāṁ ajñānadoṣena nānākarmavaśena ca //} \)

*PP* 2.66.95ab: \(\text{garbhasthasya matir yāsīt saṃjātasya praṇaśyati //} \)
The yantracchidra (YS 3.83d) is referred to in the Mahābhārata (henceforth MBh) 1.176.34 in the scene of selecting Draupadi's bridegroom.  

MBh 1.176.34ab: idaṁ dhanur lakṣyaṁ ime ca bāṇāḥ śṛṇvantu me pārthivāḥ sarva eva /
MBh 1.176.34cd: yantracchidrenābhhyatikramya lakṣyaṁ samarpayadhvaṁ kha-gamair daśārdhaṁ //
"Here is a bow. [Here is] a target. And here are arrows. Listen to me, all the kings! Let five arrows reach the target passing through the yantracchidra."

The above passages from the non-āyurvedic texts show that the word sajvara in YS 3.83d implies the suffering which a transmigrating being experiences in its new birth (janmājvāra or janmaduḥkha); and the word yantracchidra in YS 3.83d has a double meaning, namely ‘a [narrow] birth canal’ or ‘the cause of the suffering at birth’ as a metaphor and ‘a split of a missile in archery’. It follows from this that the YS borrowed the notion of janmājvāra or janmaduḥkha from a different tradition than Āyurveda and incorporated it into the account of delivery.

To sum up: The above observations in this chapter about YS 3.75-83 have shown that the author of the YS borrowed the embryological accounts of āyurvedic texts especially of the CS Śā with several modifications as the process of the ātman’s birth, and also incorporated non-medical elements which are omitted in the āyurvedic texts from the other sources.

After this part, a series of the anatomical accounts follows directly (YS 3.84-107). Thus the author of the YS enters into accounts of the body parts of the ātman who has been born as a foetus.

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42 Prof. Muneo Tokunaga was kind enough to point out to me this reference.
43 The word yantra may also mean ‘surgical instrument’. However this usage at least at the normal delivery is not found in the āyurvedic texts.
5. The constituent parts of the human body (YS 3.84-107)

CS Śā Chapter 7 as a whole is devoted to anatomical enumerations. The names and numbers of the constituents of the human body are listed in detail in this chapter. As demonstrated by J.J. Meyer, the detailed anatomical descriptions of the human body in CS Śā Chapter 7 are incorporated into YS 3.84-107. The following List 1 and 2 show the contents of YS 3.84-107 and CS Śā Chapter 7 for comparison. One can see that a large part of them run parallel between the two texts. I have marked the topics and expressions which are peculiar to the YS with underlines in the list.

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YS 3.84: The body [made up] of the six [constituents]

YS 3.84ab: tasya śodhā sarīrāṃ tat sāt tvaco dhārayanti hit //
YS 3.84cd: saḍaṅgānī tathāsthānām ca saṣaṣṭiṃ vai ṣaṭatrayam //
“The six [layers of] skin, the six divisions of the body, and the three hundred and sixty bones maintain his body [made up] of the six [constituents].”

45 M,A,S: sarīrāṇi sāt
46 A: tvacāṁ
tvāc
47 M,A,S: ca
48 M,A,S: saha ṣaṣṭyā
The expression “the body [made up] of six [constituents]” (sodha šarīram) (YS 3.84a) may be associated with the five mahābhūtas and the sixth element as the constituents of the ātman found in YS 3.72cd. We find the six layers of skin in CS Šā 7.4 and the three hundred and sixty bones also in CS Šā 7.6. Incidentally, the SS says that there are seven layers of skin in the human body (SS Šā 4.4) and argues that the total number of bones is three hundred from the viewpoint of surgical science (šalyatantra) (SS Šā 5.18).

According to CS Šā 7.5, the six major divisions (aṅga) of the body are upper limbs (bahu), lower limbs (sakthi), head (śiras), neck (grīva), and trunk (antarādhi). The fifty-six minor divisions (pratyāṅga) of the body are enumerated one by one in CS Šā 7.11. In contrast, the YS does not give the detail of “six [major] divisions [of body]” (saṅgaṅgāni) (YS 3.84c), and provides only rough descriptions of the minor divisions of the body as śarīrake sthānāni in YS 3.96-99ab. We will come back to this topic later.

**YS 3.84d-90: Bones**

In the prose of CS Šā 7.6, the names and numbers of all kinds of bones are clearly expressed with the total number of bones stated as three hundred and sixty. On the other hand, we can find textual confusions in the descriptions of bones in the YS. Some of the names of bones are shortened or apparently mistaken and the numbers of some bones are not clearly stated in the verses of YS 3.85-90. Such confusions in the text of the YS may be due not only to the versification from the CS to the YS, but to the deficiency in the author’s knowledge of the human bones.

Problematic points in the descriptions of bones in the YS are as follows:

1. “The alveolar bone” (dantolūkhala) (CS Šā 7.6) is only described as sthāla in YS 3.85a.

2. In CS Šā 7.6: dve jānumi, dve jānakapālike, dvāv ārunalakau, dvau bāhunalakau, dvāv aṃsau, dve aṃsaphalake “There are two [bones] of the knees, two [bones] of the kneecaps, two long bones of the thighs, two long bones of the arms, two [bones] of the shoulders, two [bones] of the shoulder blades.” The corresponding expression of this passage is YS 3.87ab: dve

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49 For the six layers of skin, see also BhS Šā 7.1; AS Šā 5.17; AP 369.43.44b; VDhP 2.115.26-27; VS 96.54. For the three hundred and sixty bones, see, for example, Śatapatha Brāhmaṇa 10.5.4.12, 12.3.2.3-4; AP 370.27; VDhP 2.115.77cd; VS 96.55.

50 SS Šā 5.18: trīṇi saṣaṣṭing osthiṣatāni vedavādino bhāṣante; śalyatanre tu trīṇy eva śatāni. Cf. AHS Šā 3.8d-9ab; AS Šā 5.18.
In this expression, jānukapālika apparently corresponds to jānukapāla, however, ārunalakau, bāhunalakau, aṃśau, and aṃsaphala in CS Śā 7.6 seem to be condensed into only āruphalakāmsa in the YS, and the meaning of samudbhave in YS 3.87d is not clear.  

(3) In CS Śā 7.6: ekāṃ jatru, . . . ekāṃ hanu asthi “There is one [bone] of the trachea, . . . one [bone] of the chin.” The corresponding expression is found in YS 3.88d B: jatru aikyaṁ hi tathā hanuḥ, M,S: jatru ekaikam tathā hanuḥ, A: jatru ekaṁ ca tathā hanuḥ. The number of each bone is not clear in any readings of the YS.  

(4) In CS Śā 7.6: dve hanumūlabandhane, ekāsti nāsikāgaṇḍakūṭa-lalātāṁ “There are two [bones] in the joining of the base of jaw, one bone [forming] the nose, the prominence of cheek, and the forehead.” The corresponding expression is YS 3.89ab: (continued from YS 3.88d hanuḥ) B: tanmūle dve laḷāṭasthi gaṇḍanāsāghanāsthiṁ, M,A,S: tanmūle dve laḷāṭakṣi-gaṇḍe nāsa ghanāsthiṁ. The text of B is fairly similar to the above expression of the CS. In the reading of M, A, and S, aksi, which is not found in CS Śā 7.6 nor in B of the YS, is inserted. Each name and each number of the various bones are not clear in any editions of the YS here.  

(5) The number of bones of the chest is stated as fourteen in CS Śā 7.6 (caturdāsorasi). However, in YS 3.90c, the number of bones of the chest is described as seventeen (uraḥ saptadaśāsthini). The bones of the chest is the last item in the YS’s list of bones. The author of the YS may intentionally change the number of bones of the chest to make up the total number of bones to three hundred and sixty.  

YS 3.92d: The manas  

A brief description of the heart (hṛdaya) in CS Śā 7.8: hṛdayaṁ cetanāḍhi-śṭḥānam ekam “There is one heart, which is the seat of cetanā.” follows after each enumeration of the five seats of senses (indriyādhiśṭḥāna), the five sense organs (buddhāndriya), and the five motor organs (karmendriya). On the
other hand, in the YS, there is a description of manas instead of hrdaya after each enumeration of the five objects (viṣaya) of the sense organs, the five sense organs (indriya), and the five motor organs (karmendriya) in YS 3.92d: manasa cairvobhayātmakam “The manas is consisting of the natures of both [the sense organs and the motor organs].” Such an account of manas is not found in the CS Śā. That is to say, the author of the YS may avoid referring to cetas, the seat of which is said to be hrdaya in CS Śā 7.8, again here, as in YS 3.72, 74, and insert the account of manas intentionally under the influence of the Śāmkhya system. This may be seen as one of the obvious cases of intentional deviation from the medical context by the author of the YS.

**YS 3.93:** The places of praṇa

YS 3.93ab: nābhir ajo gudam śukram

YS 3.93cd: mūrdhā ca hrdayām kaṇṭhāḥ praṇasyāyataṇāni tu

“The places of vital breath (praṇa) are the navel, ojas, intestine (or anal region), semen, blood, the two temples, the head, the heart, and the throat.”

We find two similar lists of the ten places of praṇa in CS Śā 7.9 and CS Śu 29.3. Ojas, intestine, semen, blood, the head, the throat, and the heart are found in all of the lists in the YS and the CS. The temples are found in YS 3.93b (sārikhakau) and CS Śu 29.3c (sārikau). The navel (nābhi) is listed in YS 3.93a and CS Śā 7.9. In addition to the above list of YS 3.93, the nine orifices (nava chidra) are mentioned as the places of praṇa separately in YS 3.99cd after the enumeration of the minor divisions of the body (sthānas). The nine orifices (nava chidra) are described also in CS Śā 7.12 just after the


57 G: śukram

58 M.S: mūrdhāmsanakaṇṭhahṛdayaṃ, A: mūrdhā sakanṭhahṛdayaḥ

59 CS Śā 7.9: daśa praṇāyatanāni; tadyathā — mūrdhā, kaṇṭhāḥ, hrdayaṃ, nābhiḥ, gudam, bastīḥ, ojaḥ, śukram, śoṇitām, māṃsāṃ iti. Cf. Bṛhā śāstra 17.1-2, Śā 7.3; AS Śa 3.13 (jñītādāmaḥ); AS Śa 5.32.

CS Śu 29.3: dasāvāyatanānanyāḥ praṇā yeṣu pratiṣṭhitāḥ / sārikau marmatraṇaṃ kaṇṭho raktaṃ śukaṃ jñeyaṃ gudam // In the list of CS Śu 29.3, marmatraṇa “the three vital points” mean the heart, the bladder, and the head. Cf. CS Śu 11.48; CS Ci 26; CS Śi 9.3.

60 The navel (nābhi) is also listed as one of the internal organs in YS 3.94b and CS Śā 7.10.
enumeration of the minor divisions of the body. However, the nine orifices are not regarded as the places of prāṇa in the CS.

**YS 3.94-95:** The internal organs

Among the fifteen internal organs (kośṭhāṅga) listed in CS Śā 7.10, the omentum (vapāvahana) is inexplicably divided into two organs in YS 3.94a. vapā vapāvahananāṃ. This can be regarded as an example of textual confusion. The rectum (guda) is clearly divided into the upper part (uttaraguda) and the lower part (adharaguda) in CS Śā 7.10. Similarly, YS 3.95bc seems to distinguish two kinds of the rectum, though the expression is ambiguous. The author of the YS might interpret the two gudas as the anus and the rectum. The receptacle of digested food (pakvāśaya), which is listed in CS Śā 7.10, is not found in the list of the internal organs in YS 3.94-95.

**YS 3.96-99ab:** The minor parts of the body

In the CS, as I have mentioned earlier, the six major divisions (aṅga) and the fifty-six minor divisions (pratyāṅga) of the human body are listed (CS Śā 7.5 and 11). The YS enumerates only the minor divisions of the human body in YS 3.96-99b as sthānas. When the two lists of the minor divisions in the CS and the YS are compared, penis (śepha), armpits (ukhā), angles of the mouth (srākaṇi), and a certain part of tongue (gojīhvikā) are omitted in the YS. On the contrary, the temples (śaṅkha) and kidney

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61 For the internal organs, also see BhŚ Śā 7.4; SS Śā 5.5.8; AHS Śā 3.12; AS Śā 5.28. Cf. Meulenbeld, [1974] 457.

62 Cakrapāṇidatta comments here that vapāvahana is the place of fat (medāṅsthāna). Vapāvahana is listed in CS Śā 3.6 as one of the entities which are born from mother (mātrja).

63 M.A.S: vapā vasāvahananāṃ

64 Vijñānesvara comments here that vasāvahanāna means fat (vasā) and avahanana, and avahanana means the lung (pupphasa). However, this interpretation is untenable. Cf. Meyer, op.cit., p.55, l.11-p.56, l.18.

65 YS 3.95bc B: guda eva ca. udaraṃ ca gudah kośṭhyo, M: guda eva ca. udaraṃ ca gudau kośṭhyau, A: guda eva ca. uttarau ca gudau kośṭhau (ṣṭhyau), S: gudam eva ca. udaraṃ ca gudau kauṣṭhyau


67 Pakvāśaya is not found also in the list of the internal organs in BhŚ Śā 7.4.

68 For pratyāṅga, also see BhŚ Śā 7.5; SS Śā 5.4.

69 Gojīhvikā is not found in the lists of the minor parts of the body in BhŚ Śā 7.5 and SS Śā 5.4.
(vrkkau) are found only in the list of the YS. The temples have been listed as the places of prāṇa, as we noted in YS 3.93b (śarikhakau). The kidney has been properly listed as one of the internal organs in YS 3.94c as vrkkau. Such redundant enumerations of the temples and the kidney here can be due to textual confusion or to misunderstandings of the author. The word vrkkau (YS 3.97a) may be confused with srkkāṇī.

YS 3.104: The infinitesimal particle (paramāṇu)

After describing a series of the large numbers of śīrā, snāyu, dhamani, pesī and so forth (YS 3.100-103), the author refers to the infinitesimal particle (paramāṇu) in YS 3.104. Although the meaning of this verse is not clear and there are some variants of the text, it is likely that the author’s intention is to imply the immensity of the number of paramāṇus which constitute the human body.

YS 3.104ab: vāyaviyair viganyante vibhaktāh paramāṇavaḥ	/
YS 3.104cd: 72 yady anye ko nu vedaisāṁ bhāvānāṁ73 cāvau samsthitim //
“Even if other infinitesimal particles divided by entities relating to wind are counted, who does know the constitution of these entities?”

The word vāyaviya looks as if it is inserted here out of context. However, we can find the same word in CS Śa 7.16 among the list of components and functions dominated by the five great elements (mahābhūtas) within the human body. In this list, they are classified broadly into the five kinds relating to earth, water, fire, wind, and air (pārthivas, āpyas, āgneyas, vāyaviyas, and āntarikṣas), and are enumerated one by one. In this list, vāyaviyas are enumerated as follows:

CS Śa 7.16: ... yad uccvāsa-praśvāsa-unmesa-nimeśa-ākūncana-praśārāṇa-gamana-prerana-dhārana-tad vāyaviyaṁ sparśaṁ sparśanaṁ ca.
“Expiration, inspiration, opening the eyes, closing the eyes, bending, stretching, moving, impelling, holding, touch, and the tactile sense are related to wind.”

70 M,S: vrkkakau, A: vrkkako
71 The contents of YS 3.100 and 102cd almost correspond to those of CS Śa 7.14. In YS 3.101, the expression B: śīrā dhamanisamjñiakāṁ, M,A: śīrā dhamanisamjñiitāḥ, S:śīrādhamanisamjñiitāḥ is not clear, and the number 2,900,956 is not found in the medical texts. The contents of YS 3.102ab and 103 disagree with those of CS Śa 7.14. See List 1 and 2 in this paper. J.J. Meyer suggests another source than the CS in this context. Meyer, op.cit., p.51, ll.3-12.
72 M: yady apy eko ’nuvetty esāṁ, A,S: yady apy eko ’nuvedaisāṁ
73 M: bhāvanāṁ
It is interesting to note that the above list of vāyaviyās has some connection with the list of the signs of the paramātmā, as we shall see later in YS 3.175-77ab and CS Šā 1.70-72. The author of the YS may pay attention to the connection between vāyaviyās and the ātman, and then incorporate only vāyaviyās among the five kinds of entities into YS 3.104.

After this list, the description of paramāṇu and vāyu follows in CS Šā 7.17.

CS Šā 7.17: śarīrāvayavās tu paramāṇubhedenaḥparisamkhīyā bhavanti, atibahu-
tvād atisaukṣmyād atindriyatvāc ca. teśāṁ saṁyogavibhāge paramāṇānām kāraṇāṁ
vāyūḥ karmasyabhaṅgaṁ ca.

"With respect to their division into atoms (paramāṇu), the component parts of the body are countless, because these atoms are present in very large numbers, of very minute size and imperceptible. Conjunction (saṁyoga) and disjunction (vibhāga) of the atoms are caused by vāyu and the own nature (svabhāva) of kārmaṇ." (Meulenbeld, [1999-02] IA 46)

It is obvious that the above descriptions of CS Šā 7.16 and 17 explain the author’s intention behind the ambiguous expression of YS 3.104. It would be better to say that the author of the YS made an attempt to compress the meaning of CS Šā 7.16 and 17 into one verse of YS 3.104.

YS 3.107: Mokṣa

At the end of the anatomical accounts, there is a speculative description with a tinge of Vaiśeṣika philosophy in CS Šā 7.18.

CS Šā 7.18: tad etac charīraṁ saṁkhīyātām anekāvayavāṁ drṣṭām ekatvena
saṅgāḥ, prthaktvenāpavargāḥ. . .

"The view that the composite body is one whole leads to attachment (saṅga), the insight that its parts are separate to final emancipation (apavarga)."

(Meulenbeld, [1999-02] IA 46)

As we shall see later, one of the notable features of the CS Šā is the fact that such a sort of speculative descriptions of the ātman, transmigration, and emancipation are contained among the medical accounts. YS 3.107cd seems to reflect slightly such a sort of speculation. The word mokṣa is used instead of apavarga here.\[74\]

\[74\] J.J. Meyer suggests differently that YS 3.107c: ity etad asthiram corresponds to the last part of CS Šā 7.15: iti etac charīraṁ adhūte cakṣam. Meyer, op.cit., p.58 II.27-29.
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YS 3.107cd: *ity etad asthiram varṣma yasya mokṣāya kṛty asau /*
“Thus, the one who knows that the body is unsteady is [suitable] for liberation.”

To sum up: The above observations in this chapter about YS 3.84-107 have shown that the author of the YS tried to incorporate almost the whole of the anatomical contents in CS Śā Chapter 7 into the yatidharma section. However, the author does not seem to have reached adequate results. Considerable textual confusions as well as ambiguity and incorrectness of expressions are found in the YS’s accounts of the body parts. This fact may reveal that the author and the commentators of the YS as well, as authorities on dharma, did not have sufficient knowledge of anatomy.

6. Various aspects of the ātman (YS 3.108-206)

After the embryological and anatomical accounts, YS 3.108-205 give descriptions of various aspects of the ātman. The CS Śā seems to have had considerable influence even in this part of the YS. Table 4-1 and 4-2 show a rough sketch of YS 3.108-205 and the corresponding passages found in the CS.

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75 According to Dr.G.Jan Meulenbeld, P.V. Sharma has shown similarities between the YS and the CS in this part, namely YS 3.125 (cf. CS Śā 1.53); YS 3.129-130 (cf. CS Śā 1.6cd-8ab); YS 3.146-148 (CS Śā 1.43-45ab); YS 3.174-176 (cf. CS Śā 1.70-72); YS 3.177-180 (cf. CS Śā 1.63-67); YS 3.202-203 (cf. CS Śā 1.140). Sharma, [1970] 47-49 (I have not verified this reference). Cf. Meulenbeld, [1999-02] IB 193.
### Table 4-1 YS 3.108-150

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**Table 4-2 YS 3.151-205**

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*3.165 is not found in M edition.*
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**YS 3.117**: The ātman's birth and the world

YS 3.117ab: *anādir ātmā kathitas* 76 *tasyādiś ca śarīrakam /
YS 3.117cd: *ātmanas ca jagat sarvam jagataś cātmasambhavah //

“The ātman is said to be the one who has no beginning. [Assuming of] the body is his beginning. The whole world [arises] from the ātman, and the ātman arises from the world.”

We find a variation on the main motif of the ātman’s birth and the world here again. As we have noticed earlier, similar descriptions are found in YS 3.69-70 and CS Śā 4.8, and as we shall see next in YS 3.125 and CS Śā 1.53.

**YS 3.118-143**: Questions and answers on the ātman

The birth and nature of the ātman are treated in YS 3.118-143 in the form of questions and answers. These questions and answers seem to have some connection with a similar dialogue on the ātman found in CS Śā Chapter 1. 78

The following quotations are notable examples.

YS 3.125 is given as an answer to the question on the ātman’s birth (YS 3.118cd).

YS 3.125ab: *anādir ātmā sambhūtir vidyate nāntarātmanah /
YS 3.125cd: *samavaiś tu puruṣo mohecchādevaskarmajah //

“The ātman has no beginning, and the origin of the inner ātman does not exist. However, the puruṣa as the constitutive one is born from action based on desire and aversion which are originated from delusion.”79

CS Śā 1.53 contains a similar expression and the same compound as follows:

CS Śā 1.53ab: *prabhavo na hy anāditvād vidyate paramātmanah /
CS Śā 1.53cd: *puruṣo rāśīsamjñas tu mohecchādevakarmajah //

“The origin of the supreme ātman does not exist, because [he] does not have beginning.

---

76 M.A.S: *tasyās tu
77 M: *ātmanas tu
78 The CS is basically written in the form of a dialogue between a student, Agniveśa and his teacher, Punarvasu Ātreya. Agniveśa inquires of the Ātreya about some key issues of medicine. Ātreya gives conclusive answers to his pupil’s questions, in some cases through discussions among sages. Ātreya’s opinions are eventually formulated as the medical theories of the Ātreya school.
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However, the puruṣa named as aggregation is born from action based on desire and aversion which are originated from delusion.\(^{80}\)

The above verse is an answer to the question in CS Śā 1.3d: prabhavaḥ puruṣasya kah “What is the origin of the puruṣa?” It is clear that prabhava (CS Śā 1.53a) is rendered into sambhūti (YS 3.125a), rāsi (CS Śā 1.53c) into samavāyī (YS 3.125c), and notably paramātman (CS Śā 1.53b) into antarātman (YS 3.125b). As to the compound mohecchādvēṣakarmajāḥ (YS 3.125d, CS Śā 1.53d), similar expressions can be seen also in the beginning part of CS Śā 5.10: mohecchādvēṣakarmamālā pravṛttiḥ “the source of activity is action based on desire and aversion which are originated from delusion.” and, as we shall see later in YS 3.155cd.\(^{81}\)

The following questions on the nature of the ātman in YS 3.129 and 130cd seem correspond to CS Śā 1.6cd and 1.7cd respectively.

YS 3.129ab: yady evam sa kathām brahman pāpayonisā jāyate //
YS 3.129cd: iśvāraḥ sa kathām bhāvair anīśṭāḥ sampravṛyyate //
“If it is so, Brahman!, why is he (i.e., ātman) born in vicious wombs? Why is he, even as iśvāra, kept in undesirable conditions?”

CS Śā 1.6cd: svatantraś ced anīśṭāsu kathāṃ yonisā jāyate //
“If [the ātman] is an independent one, why is [he] born in undesirable wombs?”

YS 3.130cd: vetti sarvagatāṁ kasmāt sarvavo ’pi na vedanāṁ //
“Why [the ātman], even as an omnipresence, does not feel omnipresent feelings?”

CS Śā 1.7cd: sarvāḥ sarvagatatvāc ca vedanāḥ kīṁ na vetti saḥ //
“And then, why he, even as an omnipresence, does not feel all feelings?”

It is likely that the author of the YS incorporates some points from the philosophical dialogue in CS Śā Chapter 1 into this part.

**YS 3.145ab**: The six elements

The six elements which constitute the human being have been referred to in YS 72cd and 84a, as we noted. YS 3.145ab enumerates the six elements including the brahman.\(^{82}\)

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\(^{80}\) Cakrapaṇidatta comments here: mohecchādvēṣajanitakarmajō mohecchādvēṣakarmajāḥ. mohād dhi bhāvēṣa itchā dvēṣā ca bhavati, tataḥ pravṛttiḥ, pravṛttī dharmādharmaḥ, tau ca śārīraṃ janayato bhogārtham.

\(^{81}\) See also Vaiśeṣikāsūtra 6.2.17: iḥcādvēṣapārvikā dharmādharmaḥ pārvttiḥ.

\(^{82}\) For the brahman, see also YS 3.69.
YS 3.145ab: *brahmakāññilatadjñi jalaṁ bhūś ceti dhātavaḥ/
“The brahman, air, wind, fire, water, and earth are constitutional elements.”

A similar and detailed account can be seen in the prose of CS Śā 5.4:

CS Śā 5.4: ... *ṣaddhātavaḥ samuditaḥ lokaḥ* iti śabdaṁ labhante. *tad yatāḥ prthivy āpas tejo vāyur ākāśam brahma cāvyaktam iti, elā eva ca ṣaddhātavaḥ samuditaḥ puruṣa iti śabdaṁ labhante.*

“The aggregate of six constituents is named as ‘world’ (*loka*), namely earth, water, fire, wind, air, and the unmanifested *brahman*. The same six aggregated constituents are named as ‘man’ (*puruṣa*).”

YS 3.151-154: The eight states of mind

YS 3.151-154 seems to correspond to the long prose of CS Śā 5.10 in contents. The main point of CS Śā 5.10 is summarized that (continued from the earlier quotation: *moheccharāvēsakarmānūā pravṛttiḥ*) the eight states of mind rise from this *pravṛtti*; and people who have been overwhelmed by the eight states of mind cannot reach liberation (*mokṣa*). The eight states of mind are said to be 1) *ahaṅkāra* “self-consciousness”, 2) *saṅga* “selfish attachment”, 3) *saṃsāya* “doubt”, 4) *abhisamplava* “considering the self to be identical with the body”, 5) *abhyaṇvāpāta* “self-based attachment”, 6) *vipratyaya* “opposite thinking”, 7) *aviśeṣa* “lack of discrimination”, and 8) *anupāya* “employment of unsuitable means [for liberation]”. Then, the eight states of mind are explained respectively.

In YS 3.151-154, almost the same eight states of mind are explained in the same order in verses. The explanation of the above 1) *ahaṅkāra* is found in YS 3.151ab as *ahaṃkṛta*, 2) *saṅga* in YS 3.151cd as *sakta*, 3) *saṃsāya* in YS 5.3.152ab as *saṃdīghamati*, 4) *abhisamplava* in YS 5.3.152cd as *sampluta*, 5) *abhyaṇvāpāta* is found in the content of YS 3.153ab, 6) *vipratyaya* in YS 3.153cd as *viperitamati*, 7) *aviśeṣa* in YS 3.154ab as *aviśeṣavat*, and 8) *anupāya* is found in the content of YS 3.154cd.

The *Buddhacarita* (henceforth BC) 12.24 has also listed these eight states of mind in a different order, namely in 12.24ab 6) *vipratyaya*, 1) *ahaṅkāra*, 3) *saṃsāya* as *saṃdeha*, 4) *abhisamplava* in 12.24ab; 7) *aviśeṣa*, 8) *anupāya*,

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**Notes:**
83 Jadavaji Trikamji’s edition of the CS reads as *puruṣa*, Gaṅgādhara’s edition of the CS reads as *loka*.
84 M,S: *udyoga*
85 M,S: *vipluta*
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2) sarīga, and 5) abhyavapāta in 12.24cd. After this enumeration, the eight verses each give explanations of the eight states of mind in BC 12.25-32.86

Considering the contents and the order of description of these eight states of mind found in both the CS and the BC, YS 3.151-154 seem to relate closer to CS Śā 5.10.

After the explanations of these eight states of mind, YS 3.155 runs:

YS 3.155ab: evamṛṛto 'vinītātmaḥ vitathābhīniveśavān /
YS 3.155cd: karmanā dveṣamohābhīyām icchāyā caiva badhyate //
"The one who behaves in such a manner, non-self-directed, and having an inclination to falsehood, is indeed bound by action, aversion, delusion, and desire."

The above expression, as we noted, corresponds to mohecchādvesakarma-jah (YS 3.125d, CS Śā 1.53d) and mohecchādvesakarmamulā pravṛttīh (CS Śā 5.10).

YS 3.175-177ab: The signs of the paramātman

The twenty-one signs (liṅga) of the paramātman are enumerated in the verses of CS Śā 1.70-72.

1. prāṇa, 2. apāna, 3. nīmesādi, 4. jīvana, 5. manaso gati (CS Śā 1.70ab)
6. indriyāntarasamuccāra, 7. preraṇa, 8. dhāraṇa (CS Śā 1.70cd)
9. deśāntaraqatih svapne, 10. paścavagrahaṇa (CS Śā 1.71ab)
11. dṛṣṭasya daksinānākṣaṁ savyenaśvagama (CS Śā 1.71cd)
12. icchā, 13. dveṣa, 14. sukhā, 15. duḥkha, 16. prayatna, 17. cetaṇā, 18. dhṛti (CS Śā 1.72ab)
19. buddhi, 20. smṛti, 21. abhāṅkāra (CS Śā 1.72cd)

1. inspiration, 2. expiration, 3. twinkling of the eyes, etc., 4. life, 5. movement of manas, 6. shifting from one sense organ to another sense organ, 7. impulse, 8. restraint,
9. going to another place in a dream, 10. receiving the five [elements], 11. perception of an object by the right eye which is received by the left eye in the same way, 12. desire, 13. aversion, 14. pleasure, 15. suffering, 16. effort, 17. consciousness, 18. firmness, 19. intellect, 20. memory, 21. self-consciousness

The signs (cīhna) of the paramātman can be seen also in YS 3.175 and 176. I will show the signs enumerated in the YS with the same item-number of mine in the above CS's list to each broadly equivalent item in meaning.

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6.indriyāntarasamcāra, 12. icchā, 8. dhāraṇa, 4. jīvita (YS 3.175cd)
9. svapna sargaḥ ca bhāvānāṁ.87 7. prerāṇa, 5. manaso gati88 (YS 3.176ab)
3. nimeṣa, 17. cetanā, 16. yatna, 10. ādāna pāñcabhautika (YS 3.176cd)

1. prāṇa, 2. āpāṇa, 11. dṛṣṭasya daksīṇenākṣṇā savyenāvagama and 15. duḥkha found in the CS’s list are omitted in the YS. On the other hand, *medhā is inserted in YS 3.175a. As for 11. dṛṣṭasya daksīṇenākṣṇā savyenāvagama, we can find a corresponding description in YS 3.149 as follows:

YS 3.149ab: mahābhūtāni satyāni yathātmāpi tathaiva hi /
YS 3.149cd: ko nyathāikena netreṇa dṛṣṭam anyena paśyati //

"Just as the mahābhūtas are actual beings, so the ātman is also [actual being] indeed. If not so, who does see by the other [eye] an object seen by the one eye?"90

Although there are some apparent differences in expression and in the order of the signs between the above two lists, judging from the context, we may say that the author of the YS referred to the list of the signs of the paramātman in the CS 1.70-72 as the main source.91

We must refer to another list of the ātmāliṅgas in Vaiśeṣikasūtra 3.2.4. This list must be an original form for the lists of both the CS and the YS. In the Vaiśeṣikasūtra, only the following signs are enumerated.

1. prāṇa, 2. āpāṇa, 3. nimeṣa, 3. unmeṣa, 4. jīvana, 5. mano-gati, 6. indriyāntara-vikārā, 14. sukhā, 15. duḥkha, 12. icchā, 13. dveṣa, 16. prayatna (Vaiśeṣikasūtra 3.2.4)92
(I put the same item-number of mine in the CS’s list to each corresponding item in meaning.)

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87 M.A: svargaḥ svapnaḥ ca bhāvānāṁ. According to this reading, svarga may be an independent sign which is not found in the CS’s list.
88 B.A: manaso jātiḥ
89 A: unmeṣaś
90 There is one more similar description in Nyāyasūtra 3.1.7: savyadrṣṭasyetareṇa pratya-abhijñānat.
91 Antonella Comba has argued about the relation among the descriptions of ātmālinga found in the YS, the CS, and the Vaiśeṣikasūtra. Antonella Comba argued that the YS was one of the sources quoted by the CS in this passage. Comba, [1987] 54-57.
92 Vaiśeṣikasūtra 3.2.4: prāṇapāṇamunmesaṁsaunmaṇaṁsajivaṁmano-gatindriyāntara-vikārāḥ sukha-duḥkhe iccādveṣaṇa prayatnaḥ cetyātmālingāni.
YS 3.177cd-180: Kṣetrajña, anyakta, and ātman

A kind of Sāṁkhya theory is illustrated in the philosophical dialogue in CS Šā Chapter 1. In the CS’s Sāṁkhya theory, the ātman is regarded as anyakta (CS Šā 1.61a); the twenty-four principles are enumerated, namely the five mahābhūtas (khādīni), buddhi, anyakta, ahaṅkāra,93 the five sense organs (buddhindriyāṇī), the five motor organs (karmendriyāṇī), the manas, and the five objects of the sense organs (CS Šā 1.17, 63-64); all principles except anyakta are said to be kṣetra and anyakta (i.e., the ātman) is said to be kṣetrajña (CS Šā 1.65); the tanmātras are not mentioned in this passage. Thus, the CS’s Sāṁkhya theory differs from the orthodox Sāṁkhya system94 based on the twenty-five principles in some important respects.95

YS 3.178-180 gives an account of the Sāṁkhya theory which is similar to the CS’s theory including the twenty-four principles. In the YS’s theory, the ātman is also regarded as anyakta and as kṣetrajña (YS 3.179a); the five sense organs (buddhindriyāṇī), their objects (arthāṇī), the manas, the five motor organs (karmendriyāṇī), ahaṅkāra, buddhi, and the five mahābhūtas (prthivyādīni) are implied as kṣetras (YS 3.178); prakṛti is not mentioned in this passage. However, YS 3.179 refers to the tanmātras which are not found in the CS’s theory.

YS 3.183: Transmigration

Rajas and tamas are regarded as the causes of transmigration in CS Šā 1.68.

CS Šā 1.68ab: avyaktād vyaktatām yatī vyaktātām punah /
CS Šā 1.68cd: rajastamobhyāṁ āviṣṭāś ca kruvata pariwartate //
“[The puruṣa] gets manifested from the unmanifested state and again unmanifested from the manifest state. [Thus] the one possessed by rajas and tamas moves like a wheel.”

The corresponding expression can be seen in YS 3.182 as follows:

YS 3.183ab: sattvaṁ rajas tamaś caiva guṇās tasyaiva kirtitāḥ /
YS 3.183cd: rajastamobhyāṁ āviṣṭaṁ ca krauvad bhramyate hy asau //
“Sattva, rajas, and tamas are said to be his (i.e., the ātman’s) qualities.

93 These eight principles are regarded as bhūtapraṇāti in CS Šā 3.63c.
94 The Sāṁkhya theory found in SS Šā Chapter 1 is almost identical with the orthodox Sāṁkhya system of the Sāṁkhya Karikā. Cf. Johnston, [1937] 10-11.
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The one possessed by rajas and tamas rotates like a wheel."\textsuperscript{96}

To sum up: The above observations in this chapter about YS 3.108-206 have shown that besides the medical accounts, the ātman theory itself of the CS Śā is also incorporated into the accounts of various aspects of the ātman in the YS to some extent. Compared with the preceding accounts of embryology and anatomy, the CS Śā’s influence on the YS is merely sporadic and not so clear in some cases in this part. However, judging from the context, we can be fairly certain that the author of the YS referred to the CS Śā as one of the major sources of its ātman theory.

7. The textual formation of the Śārīrasthāna of the Carakasaṃhitā\textsuperscript{97}

We have seen that the YS incorporated not only the anatomy and embryology but also the ātman theory into its yatidharma section from the CS Śā. That is to say, considering the context, the author of the YS seems to have regarded such a specific medical account as a part of the ātman theory. In this chapter, in order to examine the essential features of the ātman theory developed in the CS Śā, I will shift the emphasis away from the yatidharma section of the YS to the CS Śā.\textsuperscript{98} Table 5 shows the titles and contents of all the chapters in the CS Śā.

Table 5 The Śārīrasthāna of the Carakasaṃhitā

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Since the chapters do not seem to have been arranged systematically according to their topics, nor the titles adequately seem to represent their

\textsuperscript{96} Cf. MBh 12.205.17: sattvena rajasā caiva tamasā caiva mohitāḥ/ cakravat parivartantē hy ajñānāt jantavo bhrāṃ//


\textsuperscript{98} Cf. Meulenbeld, [1999-02] IA 38-47.
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contents, we may summarize the main subjects of the CS Śā under the following headings: (1) Ātmavāda or the ātman theory, (2) Embryology, (3) Anatomy, and (4) Obstetrics. The ātman theory, which is the main topic of Chapters 1 and 5, is related to the other subjects and is referred to repeatedly in the other chapters. The notable feature of the CS Śā itself may be found in this way of discussing the ātman frequently in various contexts. Embryology is dealt with in Chapters 2 to 6 from different viewpoints. Anatomy is found in Chapter 7. Obstetrics is somewhat independently dealt with in Chapter 8. We shall now briefly look at the contents of each chapter in the CS Śā with special attention to the description of the ātman, even though it may partly overlap with the quotations which I made in the preceding chapters of this paper.

In Chapter 1, Agniveṣa, who is said to be one of the six disciples of the sage Punarvasu Ātreya and the first writer of the CS, raises twenty-three questions to Ātreya about various aspects of the ātman or puruṣa, to which Ātreya replies in detail. Their questions and answers are given not only from a medical point of view but also in the context of several philosophical speculations.\(^9^9\) What is to be noted is that Ātreya shows here the ātman theories of various philosophical schools such as Vaiśeṣika, Sāṃkhya-Yoga, Vedānta, and possibly also Buddhism. The discussions in this chapter seem to reflect the philosophically complicated situation about the ātman or puruṣa during the time when āyurveda was still in a process of systematization. The words, puruṣa, ātman, pūṃs (47c), paramātman (53b, 72d), and bhūtātman (14c, 57b, 84d, 155b) seem to be used ambiguously without rigid distinctions in this chapter.\(^1^0^0\) Such ambiguous usages of the philosophical terms may also suggest the complicated situation as a background of this text. Sections 137–154 in this chapter deal with liberation (mokṣa) as another major topic.

Chapter 2 deals mainly with normal and abnormal processes of pregnancy and their results, in a dialogue between Agniveṣa and Ātreya. Karman of a foetus and its parents is regarded as one of the causes of abnormalities in


\(^1^0^0\) Cakrapāṇidatta comments on CS Śā 1.3: ātmaiva śarīraḥ śarīraḥ śarīraḥ puruṣaḥ sabdarthatyena vācyaḥ, and on CS Śā 1.39-42: puruṣa iha prakaraṇe ātmābhāpetaḥ. For the characteristic usages of other philosophical terms in CS Śā Chapter 1, see Comba, op.cit.
sections 16, 21, 29. Sections 28–38 of this chapter mention the movement of the ātman to the new-born body, and its transmigration. In sections 39–44, transmigration and liberation are impliedly mentioned in connection with the questions and answers about the causes of diseases, happiness, and sorrow.

Chapter 3 describes physical and spiritual construction of an embryo in the framework of a dispute between Atreyā and Bharadvāja. Atreyā in this dispute gives an account of the descent (avakrānti) of a transmigrating self (jīva), its birth as a foetus (i.e., ātman), and its transmigration.

Chapter 4, continued from the preceding chapter, explains the construction of an embryo/foetus, its monthly development, and various types of human personalities (sattva). In section 6, an embryo is said to be a product (vikāra) derived from the five elements (air, wind, fire, water, and earth) and to be a seat of consciousness. Section 8 enumerates twenty-nine synonyms of ātman, including puruṣa and brahman. In the early stage of development, the ātman is said to ‘receive’ (upādatte) the five great elements in the order of the least manifest to the most manifest, namely, air, wind, fire, water, and earth. It is after this that the man’s body becomes gradually manifest.

In Chapter 5, sections 3–8 observe similarities between man (puruṣa) and the world (loka), or between microcosm and macrocosm. The causes of transmigration are expounded in sections 9 and 10. Sections 11 and 20–25 deal with liberation (mokṣa). The means to liberation are explained in detail in section 12.

In sections 4 to 19 of Chapter 6, the seven tissues (dhātu), the qualities (guna), and pure and impure elements of the body are explained. In sections 20 to 30, Agniveṣa raises nine questions about the development of an embryo. The nine questions are 1. which part of an embryo arises first, 2. how does it lie in the womb, 3. on what food is it sustained in the womb, 4. in what
condition does it come out of the womb, 5-6. what food and management does it need after birth, 7. regarding the disorders caused by the wrath of gods etc., 8. regarding timely death (kālamṛtyu) and untimely death (akālamṛtyu), 9. what is its maximum life-span and its cause. The answers to the nine questions are given in sections 21–30.

Chapter 7 deals with anatomy in the form of an enumeration of physical parts and spiritual elements of the whole body. In sections 16 and 18, the ātman is referred to by the equivalent expressions, pradhāna and prayoktṛ. Section 18 refers to attachment (saṅga) and emancipation (apavarga).

The whole Chapter 8 looks like an independent monograph about topics related to obstetrics as well as rituals and customs involving childbirth. In Chapter 8, differently from the other chapters of CS Śā, the ātman, transmigration, and liberation are not treated directly.

As we have seen above, the word ātman has a broad sense in the CS Śā. It often indicates a spiritual element, a soul which carries out an important function on the occasion of conception and development of the human body and occasionally the same word has the meaning of ‘man’ (puruṣa). The concept of ‘body’ (sārīra), therefore, is closely related to the ātman, and we can say that the idea of the ātman implies the concept of ‘body’ in the CS. As a result, the embryological and anatomical knowledge is shown as an essential component of the ātman theory in the CS Śā. From this view point, we should not overlook the fact that the title of this volume is sārīrasthāna, not sārīrasthāna. Considering the whole idea of this volume inclusively, the word sārīra should not be interpreted only as “bodily” nor “relating to the body” here.107 The CS’s ātman theory can be characterized by its corporeality, however it does not show a gross deviation from the traditional speculative ideas on the ātman since the period of vedic literature. Figure 1 illustrates the inclusive relation among the four major topics in the CS Śā.108

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107 For the CS’s own definition of the word sārīrasthāna, see CS Śā 8.69.
108 The arrow shows an indirect relationship between the topics.

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8. Conclusion

From what has been discussed in the preceding chapters, the motive which led the author of the YS to introduce specific medical knowledge in the accounts of the ātman becomes clear. The author of the YS understood the CS Śā in its entirety as a kind of ātman theory and intended to incorporate it into the yatidharma section almost faithfully in a condensed form. Since the ātman theory developed in the CS Śā comprises the embryology and anatomy as essential components, the YS’s ātman theory also came to reflect such contents.

We can find embryological and anatomical descriptions in other later non-medical texts in the same way, for example in the Saṅgītaratnākara 1.2.1-119; the Śivagīta 8.13-37, 9.10-45; and the purānic texts which I mentioned in this paper. These descriptions may also be regarded as components which constitute the same kind of corporeal ātman theory in each text.

On the other hand, in the later āyurvedic texts especially in their Śās, the notable feature of ātman theory seems to have been disappeared gradu-

109 See Jolly, [1901] 44 (English ed. 52); Comba, [1984]; Sharma, [1994] (Dr. Yasuhiro Okazaki was kind enough to point out to me this reference.); Makoto Kitada “Embryology contained in an Indian Classical Musicological Text.” The 5th International Congress on Traditional Asian Medicine. Halle, 2002.

110 Among the āyurvedic texts, BhS, CS, SS, AHS, AS, and the Kāśyapasonhitā contain each Śā. The Śās of the BhS and the Kāśyapasonhitā bear some similarities to the CS Śā in contents from the viewpoint of the ātman theory.
ally. The ātman concept is pushed into the background, and the embryological and anatomical accounts are more elaborated and come to consume the greater part in the later Śās. This may illustrate a part of the systematization process of Āyurveda.

**Abbreviations**


**Texts**

AHS: Aṣṭāṅgahrdayam (The core of octopartite Āyurveda) composed by Vāgbhaṭa with the Commentaries (Śarvāṅgasundarā) of Aruṇadatta and (Āyurvedarājasāyana) of Hemādri. collated by Aṇā Moreśvara Kuṇṭe and Kṛṣṇa Rāmchandra Śāstrī Navare, ed. by Bhīṣagāchārya Hariśāṣṭri Parāḍakara Vaidya, Jaikrishnadas Ayurveda Series No.52. Varanasi, Delhi, 1982.


CS: The Charakasaṃhitā of Aṅgīvēśa revised by Charaka and Dṛḍhabāla with the Āyurveda-Dīpikā Commentary of Chakrapāṇidatta. ed.by Vaidya Jādavaji Trikamji Āchārya. Bombay, 1941; 4th ed. New Delhi, 1981. (I mainly used this edition in this paper.)
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Manusmrti: The Manusmrti with the commentary Manvarthamuktavali of Kullaka, ed. with critical and explanatory notes etc., by Naraya Raman Acharya “Kavyatirtha”. Bombay, 1887.


SS: Suśrutasaṁhitā of Suśruta with the Nibandhasaṅghraha Commentary of Śrī Dalhanāchārya and the Nyayacandrikā Panjikā of Śrī Gayadāsāchārya on Nidānasthāna. ed. from the Beginning to the 9th Adhyāya of Cīkitsāsthāna by Vaidya Jādavji Trikanjī Āchārya and the rest by Nārāyaṇ Rām Āchārya “Kāvyatirtha” Introduction by P. V. Sharma, Varanasi, Delhi, 1992.
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VDhP: The Viṣṇudharmottarapurāṇam. Delhi, 1985.

VS: Viṣṇusmṛti, the Institutes of Vishnu together with Extracts from the Sanskrit Commentary of Nanda Pandit called Vaijayanti ed. with Critical Notes, an Anukramaṇika, and Indexes of Words and Mantras by Julius Jolly. Calcutta, 1881; repr. Varanasi, 1962.

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(I mainly used this edition in this paper.)

Bibliography


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