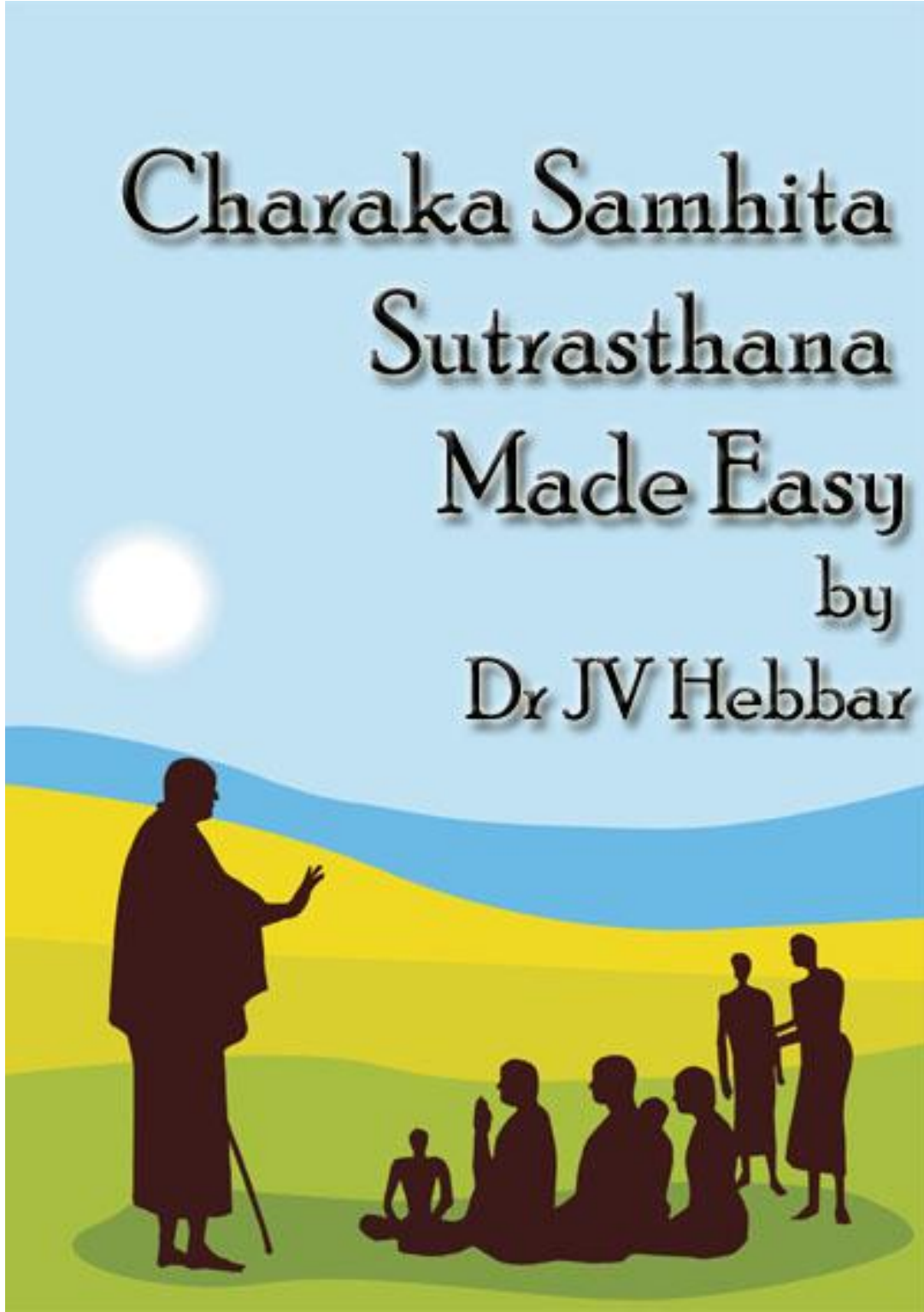




Dedication:

At the holy feet of Dr A Chandrashekhara Udupa

(Poojya Doctorji), Managing Director of Divine Park Trust ® and my Spiritual Guru.

www.divinepark.org



Disclaimer:

Do not use this book to self medicate. Self medication is dangerous. Consult your doctor before adopting any health suggestions provided in this e-book.

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Charaka Samhita – Sutrasthana

Ayurveda is the ancient Indian medical system of lifestyle and healing. When we look at the origin of Ayurveda, two main text books form the foundation. *Charaka Samhita*, written by Master Charaka, *Sushruta Samhita*, written by Master Sushruta. If one analyzes these text books deeply, Sushruta's work emphasizes more on surgical practices of Ayurveda and Charka's work on medicinal practice of Ayurveda.

It was written in between the period of 900 BCE – 700 BCE. In later centuries, it was further developed into the form of a full text book.

Sutrasthana is the first among 8 parts of *Charaka Samhita*. *Sutra* means basic formula. So, all the basic principles of Ayurveda are explained in this section.

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Charaka Samhita Sutrasthana Chapter 1 – Quest For Longevity

अथातो दीर्घज्जीवितीयमध्यायं व्याख्यास्यामः॥१॥ इति ह स्माह भगवानात्रेयः॥२॥

*athāto dīrghañjīvitīyamadhyāyaṃ vyākhyāsyāmaḥ||1|| iti ha smāha
bhagavānātreyaḥ||2||*

We shall now expound the Chapter on “The Quest for Longevity.” Thus said Lord Atreya [1-2]

Origin of Ayurveda –

दीर्घं जीवितमन्विच्छन्भरद्वाज उपागमत्।
इन्द्रमुग्रतपा बुद्ध्वा शरण्यममरेश्वरम्॥३॥
ब्रह्मणा हि यथाप्रोक्तमायुर्वेदं प्रजापतिः।
जग्राह निखिलेनादावश्विनौ तु पुनस्ततः॥४॥
अश्विभ्यां भगवाञ्छक्रः प्रतिपेदे ह केवलम्।
ऋषिप्रोक्तो भरद्वाजस्तस्माच्छक्रमुपागमत्॥५॥

*dīrghaṃ jīvitamanvicchanbharadvāja upāgamat/
indramugratapā buddhvā śaraṇyamamareśvaram||3||
brahmaṇā hi yathāproktamāyurvedaṃ prajāpatiḥ/
jagrāha nikhilenādāvaśvinau tu punastataḥ||4||
aśvibhyāṃ bhagavāñchakraḥ pratipede ha kevalam/
ṛsiprokto bharadvājastasmācchakramupāgamat||5||*

Lord Brahma recollected the knowledge of Ayurveda and passed it on to Daksha Prajapati. From him, the sacred knowledge of Ayurveda was passed on to Ashwini Kumaras (Ashwini twins who are considered as

doctors for Devatas (divine souls). From them, Lord Indra learnt Ayurveda. Saint Bharadwaja, being desirous of long life, having known about Indra, approached Indra and learnt about Ayurveda. [3-5]

विघ्नभूता यदा रोगाः प्रादुर्भूताः शरीरिणाम्।
तपोपवासाध्ययनब्रह्मचर्यव्रतायुषाम् ॥६॥
तदा भूतेष्वनुक्रोशं पुरस्कृत्य महर्षयः।
समेताः पुण्यकर्माणः पार्श्वे हिमवतः शुभे ॥७॥

अङ्गिरा जमदग्निश्च वसिष्ठः कश्यपो भृगुः।
आत्रेयो गौतमः साङ्ख्यः पुलस्त्यो नारदोऽसितः ॥८॥
अगस्त्यो वामदेवश्च मार्कण्डेयाश्चलायनौ।
पारिक्षिर्भिक्षुरात्रेयो भरद्वाजः कपिञ्जलः ॥९॥
विश्वामित्राश्मरथ्यौ च भार्गवश्च्यवनोऽभिमजित्।
गार्ग्यः शाण्डिल्यकौण्डिल्यौवार्क्षिर्देवलगालवौ ॥१०॥
साङ्कृत्यो बैजवापिश्च कुशिको बादरायणः।
बडिशः शरलोमा च काप्यकात्यायनावुभौ ॥११॥
काङ्कायनः कैकशेयो धौम्यो मारीचकाश्वपौ।
शर्कराक्षो हिरण्याक्षो लोकाक्षः पैङ्गिरेव च ॥१२॥
शौनकः शाकुनेयश्च मैत्रेयो मैमतायनिः।
वैखानसा वालखिल्यास्तथा चान्ये महर्षयः ॥१३॥
ब्रह्मज्ञानस्य निधयो दमस्य(य) नियमस्य च।
तपसस्तेजसा दीप्ता हूयमाना इवाग्नयः ॥१४॥

*vighnabhūtā yadā rogāḥ prādurbhūtāḥ śarīriṇām/
tapopavāsādhyayanabrahmacaryavratāyuṣām ॥6॥
tadā bhūteṣvanukrośaṁ puraskṛtya maharṣayaḥ/
sametāḥ puṇyakarmāṇaḥ pārsve himavataḥ śubhe॥7॥*

*aṅgirā jamadagniśca vasiṣṭhaḥ kaśyapo bhr̥guḥ/
ātreyo gautamaḥ sāṅkhyāḥ pulastyo nārado'sitaḥ||8||
agastyo vāmadevaśca mārkaṇḍeyāśvalāyanau/
pārikṣirbhikṣurātreyo bharadvājaḥ kapiñja(ṣṭha)laḥ||9||
viśvāmitrāśmarathyau ca bhārgavaścyavano'bhijit/
gārgyaḥ śāṇḍilyakaunḍilyau(nyau)vār̥kṣirdevalagālavau||10||
sāṅkr̥tyo baijavāpiśca kuśiko bādarāyaṇaḥ/
baḍiśaḥ śaralomā ca kāpyakātyāyanāvubhau||11||
kāṅkāyanaḥ kaikaśeyo dhaumyo mārīcakāśyapau/
śarkarākṣo hiraṇyākṣo lokākṣaḥ paṅgireva ca||12||
śaunakaḥ śākuneyaśca maitreyo maimatāyaniḥ/
vaikhānasā vālakhilyāstathā cānye maharṣayaḥ||13||
brahmajñānasya nidhayo da(ya)masya niyamasya ca/
tapasastejasā dīptā hūyamānā ivāgnayaḥ||14||*

In ancient times, sages were desirous of having long life so that they can perform religious practices, Brahmacharya, sacred studies, Upavasa (fasting), Yama and Niyama (rules of auspicious living), Homa etc spiritual activities. The sages also wanted to help the people by relieving the diseases. With this agenda, the Sages sat together in Himalayas. Those sages included Angeerasa, Jamadagni, Vasistha, Kashyapa, Bhrugu, Atreya, Gautama, Sankhya, Pulastya, Naarada, Asita, Agastya, Vamadeva, Markandeya, Ashvalayana, Parikshi, Bhiksu, Atreya, Bharadvaja, Kapinjala, Vishvamitra, Ashmarathya, Bhargava, Chyavana (after whom Chyavanprash is named), Abhijit, Gargya (one of the rare lady Sages), Shandilya, Kaundilya, Varkshi, Devala, Galava, Sankrutya, Baijavapi,

Kushika, Badarayana, Badisha, Saraloman, Kapya, Katyayana, Kankayana (after whom Kankayana vati tablet is named), Kaikasheya, Dhaumya, Maricha, Kashyapa, Sharkaraksha, Hiranyaksha, Lokaksha, Paingji, Shaunaka Shakuneya, Maitreyi (another rare lady sage), Maimatayani, Vaikhanasas and Valakhilyas. [6 – 14]

धर्मार्थकाम मोक्षाणामारोग्यं मूलमुत्तमम्॥१५॥
रोगास्तस्यापहर्तारः श्रेयसो जीवितस्य च।
प्रादुर्भूतो मनुष्याणामन्तरायो महानयम्॥१६॥
कः स्यात्तेषां शमोपाय इत्युक्त्वा ध्यानमास्थिताः।
अथ ते शरणं शक्रं ददृशुर्ध्यानचक्षुषा॥१७॥
स वक्ष्यति शमोपायं यथावदमरप्रभुः॥१८॥

dharmārthakāmamokṣāṇāmārogyaṁ mūlamuttamam||15||
rogāstasyāpahartāraḥ śreyaso jīvitasya ca/
prādurbhūto manuṣyāṇāmantarāyo mahānayaṁ||16||
kaḥ syātteṣāṁ śamopāya ityuktvā dhyānamāsthitāḥ/
atha te śaraṇaṁ śakraṁ dadṛśurdhyānacakṣuṣā||17||
sa vakṣyati śamopāyaṁ yathāvadamaraprabhuḥ||18||

During the conference, they learnt that knowledge and practice of Ayurveda can only save the lives and help them in longevity.

Good health stands at the very root of

Dharma – righteousness, virtuous acts,

Artha – acquirement of wealth and prosperity,

Kama – fulfilling desires

Moksha – Renunciation.

Diseases are destroyers of health, well being and life. This has manifested as a great obstacle in the way of human life. What could be its remedy? – With this point in view, the sages entered into meditation. in their spiritual vision they found a savior in Lord Indra; and got an assurance that he – the lord of the gods would explain the proper way to counteracting the diseases. They decided to send Sage Bharadwaja to Lord Indra to learn Ayurveda from Him. Accordingly, he went to Indra's abode and saw Indra, the destroyer of Bala sitting in the midst of the gods and sages and glittering like fire. [15-17]

कः सहस्राक्षभवनं गच्छेत् प्रष्टुं शचीपतिम्॥१८॥
अहमर्थं नियुज्येयमत्रेति प्रथमं वचः।
भरद्वाजोऽब्रवीत्स्मादृषिभिः स नियोजितः॥१९॥
स शक्रभवनं गत्वा सुरर्षिगणमध्यगम् ।
ददर्श बलहन्तारं दीप्यमानमिवानलम्॥२०॥
सोऽभिगम्य जयाशीर्भिरभिनन्द्य सुरेश्वरम्।
प्रोवाच विनयाद्धीमानृषीणां वाक्यमुत्तमम्॥२१॥
व्याधयो हि समुत्पन्नाः सर्वप्राणिभयङ्कराः।
तद्ब्रूहि मे शमोपायं यथावदमरप्रभो॥२२॥
तस्मै प्रोवाच भगवानायुर्वेदं शतक्रतुः।
पदैरल्पैर्मतिं बुद्ध्वा विपुलां परमर्षये॥२३॥

kaḥ sahasrākṣabhavanaṃ gacchet praṣṭuṃ śacīpatim//18//
ahamarthe niyujoyeyamatreti prathamam vacaḥ/
bharadvājo'bravīttasmādr̥ṣibhiḥ sa niyojitaḥ//19//
sa śakrabhavanaṃ gatvā surarṣigaṇamadhyagam /
dadarśa balahantāraṃ dīpyamānamivānalam//20//

*so'bhigamya jayāśīrbhirabhinandya sureśvaram/
provāca vinayāddhīmānṛṣiṇām vākyamuttamam||21||
vyādhayo hi samutpannāḥ sarvaprāṇibhayaṅkarāḥ/
tadbrūhi me śamopāyaṃ yathāvadamaraprabho||22||
tasmai provāca bhagavānāyurvedaṃ śatakratuḥ/
padairalpaimatiṃ buddhvā vipulāṃ paramarṣaye||23||*

Bharadwaja pleaded – “The diseases are terrifying all living beings and have manifested themselves. Advise me as to their proper remedial measures, O Lord!” Then lord Indra, considering the latter’s depth of wisdom expounded the science of life to the sage in brief. [18 – 23]

[Bharadwaja learnt Ayurveda and preached this noble science in this world. From him, Atreya Punarvasu learnt it and then Agnivesha etc sages learnt it. and Lord Agnivesha went on to write Charaka Samhita, which was later refined by Charaka and Drudabala]

हेतुलिङ्गौषधज्ञानं स्वस्थातुरपरायणम्।
त्रिसूत्रं शाश्वतं पुण्यं बुबुधे यं पितामहः॥२४॥

*hetulingauṣadhajñānaṃ svasthāturaparāyaṇam/
trisūtraṃ śāśvataṃ puṇyaṃ bubudhe yaṃ pitāmahah||24||*

Indra expounded the immortal and sacred science of life (Ayurveda) consisting of three principles viz.,

Hetu – causative factors of disease

Linga – symptomatology

Aushadha Jnana – knowledge of therapeutics, treatments and medicines.

[24]

Hetu, Linga and Aushadha are known as **Trisutra** – the three formulas of treating disease.

सोऽनन्तपारं त्रिस्कन्धमायुर्वेदं महामतिः।
यथावदचिरात् सर्वं बुबुधे तन्मना मुनिः॥२५॥
तेनायुरमितं लेभे भरद्वाजः सुखान्वितम्।
ऋषिभ्योऽनधिकं तच्च शशंसानवशेषयन्॥२६॥

*so'nantapāraṃ triskandhamāyurvedaṃ mahāmatih/
yathāvadacirāt sarvaṃ bubudhe tanmanā muniḥ||25||
tenāyuramitaṃ lebhe bharadvājaḥ sukhānvitam/
ṛṣibhyo'nadhikaṃ tacca śaśaṃsānavaśeṣayan||26||*

Bharadwaja – the sage of great wisdom and devotion, enjoyed an infinitely long and happy life, and passed on his sacred knowledge of Ayurveda to other sages. [25 – 26]

ऋषयश्च भरद्वाजाज्जगृहुस्तं प्रजाहितम्।
दीर्घमायुश्चिकीर्षन्तो वेदं वर्धनमायुषः॥२७॥
महर्षयस्ते ददृशुर्यथावज्ज्ञानचक्षुषा।
सामान्यं च विशेषं च गुणान् द्रव्याणि कर्म च॥२८॥
समवायं च तज्ज्ञात्वा तन्त्रोक्तं विधिमास्थिताः।
लेभिरे परमं शर्म जीवितं चाप्यनित्वरम्॥२९॥

*ṛṣayaśca bharadvājājagṛhustaṃ prajāhitam/
dīrghamāyuscikīṛṣanto vedaṃ vardhanamāyusaḥ||27||
maharṣayaste dadṛśuryathāvajñānacakṣuṣā/*

sāmānyam ca viśeṣam ca guṇān dravyāṇi karma ca||28||

samavāyam ca tajjñātvā tantroktam vidhimāsthitaḥ|

lebhire paramam śarma jīvitam cāpyanitvaram ||29||

These sages duly visualized by force of their intuitive powers

Samanya (common),

Vishesha (specialty),

Guna (qualities),

Dravya (substance),

Karma (action) and

Samavaya (inseparable).

These are the various categories as enumerated in the Nyaya system of philosophy. After having known all this, the sages acted on the prescriptions as available in the science and attended the highest well-being and an inexhaustibly long life. [27 – 29]

अथ मैत्रीपरः पुण्यमायुर्वेदं पुनर्वसुः।

शिष्येभ्यो दत्तवान् षड्भ्यः सर्वभूतानुकम्पया॥३०॥

अग्निवेशश्च भेलश्च जतूकर्णः पराशरः।

हारीतः क्षारपाणिश्च जगृहुस्तन्मुनेर्वचः॥३१॥

atha maitrīparaḥ puṇyamāyurvedam punarvasuḥ|

śiṣyebhyo dattavān ṣaḍbhyaḥ sarvabhūtānukampayā||30||

agniveśaśca bhelaśca jatūkarnaḥ parāśaraḥ|

hārītaḥ kṣārapāṇīśca jagṛhustanmunervacaḥ||31||

Then Atreya Punarvasu, friendly to all and having compassion for all taught Ayurveda to his six disciples – Agnivesha, Bhela, Jatukarna, Parashara, Harita and Ksharapani. [30 – 31]

बुद्धेर्विशेषस्तत्रासीन्नोपदेशान्तरं मुनेः।
तन्त्रस्य कर्ता प्रथममग्निवेशो यतोऽभवत्॥३२॥
अथ भेलादयश्चक्रुः स्वं स्वं तन्त्रं कृतानि च।
श्रावयामासुरात्रेयं सर्षिसङ्घं सुमेधसः॥३३॥
श्रुत्वा सूत्रणमर्थानामृषयः पुण्यकर्मणाम्।
यथावत्सूत्रितमिति प्रहृष्टास्तेऽनुमेनिरे॥३४॥
सर्व एवास्तुवंस्तांश्च सर्वभूतहितैषिणः।
साधु भूतेष्वनुक्रोश इत्युच्चैर्ब्रुवन् समम्॥३५॥
तं पुण्यं शुश्रुवुः शब्दं दिवि देवर्षयः स्थिताः।
सामराः परमर्षीणां श्रुत्वा मुमुदिरे परम्॥३६॥
अहो साध्विति निर्घोषो लोकांस्त्रीनन्ववा(ना)दयत्।
नभसि स्निग्धगम्भीरो हर्षाद्भूतैरुदीरितः॥३७॥
शिवो वायुर्ववौ सर्वा भाभिरुन्मीलिता दिशः।
निपेतुः सजलाश्चैव दिव्याः कुसुमवृष्टयः॥३८॥
अथाग्निवेशप्रमुखान् विविशुर्ज्ञानदेवताः।
बुद्धिः सिद्धिः स्मृतिर्मेधा धृतिः कीर्तिः क्षमा दया॥३९॥
तानि चानुमतान्येषां तन्त्राणि परमर्षिभिः।
भ(भा)वाय भूतसङ्घानां प्रतिष्ठां भुवि लेभिरे॥४०॥

*buddherviśeṣastatrāsīnnopadeśāntaram muneḥ/
tantrasya kartā prathamamagniveśo yato'bhavat||32||
atha bhelādayaścakruḥ svaṁ svaṁ tantraṁ kṛtāni ca/
śrāvayāmāsurātreyaṁ sarṣisaṅghaṁ sumedhasaḥ||33||*

*śrutvā sūtraṇamarthānāmṛṣayaḥ puṇyakarmaṇām/
yathāvatsūtritamiti prahr̥ṣṭāste'numenire||34||
sarva evāstuvam̐stām̐śca sarvabhūtahitaishīṇaḥ/
sādhu bhūteṣvanukrośa ityuccairabruvan samam||35||
taṁ puṇyaṁ śuśruvuḥ śabdaṁ divi devar̥ṣayaḥ sthitāḥ/
sāmarāḥ paramar̥ṣīṇām̐ śrutvā mumudire param||36||
aho sādhviti nirghoṣo lokām̐strīnanvavā(nā)dayat/
nabhasi snigdhaḡambhīro har̥ṣādbhūtairudīritaḥ||37||
śivo vāyurvavau sarvā bhābhirunmīlitā dīśaḥ/
nipetuḥ sajalāścaiva divyāḥ kusumavr̥ṣṭayaḥ||38||
athāgniveśapramukhān vivīśurjñānadevatāḥ/
buddhiḥ siddhiḥ smṛtirmedhā dhṛtiḥ kīrtiḥ kṣamā dayā||39||
tāni cānumatānyeṣām̐ tantrāṇi paramar̥ṣibhiḥ/
bha(bhā)vāya bhūtasaiḡghānām̐ pratiṣṭhām̐ bhuvi lebhire||40||*

Then the wise ones like Bhela and others expounded their respective works and presented them to Atreya accompanied by a group of sages. Having heard the exposition of the science by the holy ones – disciples of Atreya, the sages were extremely delighted to find that the exposition was well done and they welcomed it. All of them admired these (disciples of Punarvasu) who were desirous of doing good to all creature and they all at a time exclaimed loudly, “Brilliant is this sympathy for living beings!”. The divine sages accompanied by the Gods residing in the heaven heard this sacred word of great sages and were extremely delighted to hear this. “Oh! Excellent,” this deep and melodeous sound produced in the heaven by the delighted gods resounded the three worlds. The auspicious wind blew

and all directions were illuminated by divine light. Divine showers of flowers and water dropped down and then the gods of wisdom viz. Intellect, Accomplishment, Memory, Understanding, Patience, Fame, Forbearance, and Pity entered Agnivesha and other disciples and these works, accepted by the great sages were established on this earth for the good of all creatures. [32-40]

हिताहितं सुखं दुःखमायुस्तस्य हिताहितम्।
मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते॥४१॥

*hitāhitam sukham duḥkhamāyustasya hitāhitam/
mānam ca tacca yatroktamāyurvedaḥ sa ucyate||41||*

Definition of Ayurveda –

Ayurveda is the science of life which explains about remedy for

Hitayu – advantageous life

Ahita Ayu – disadvantageous life

Sukhayu – happy state of health and mind

Ahitayu – unhappy state of health and mind. It also explains what is good and bad for life and measurement of life [41]

शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम्।

नित्यगश्चानुबन्धश्च पर्यायैरायुरुच्यते॥४२॥

*śarīrendriyasattvātmasamyogo dhāri jīvitam/
nityagaścānubandhaśca paryāyairāyurucyate||42||*

Definition of Ayu (life) – The term 'Ayus' stands for the combination of the

Shareera – body,

Indriya – sense organs,

Satva – mind and

Atma – soul.

This means that when the body is intact with sense organs, mind and soul, then one has life. Otherwise not.

Synonyms of life are

Dhari – the one that prevents the body from decay,

Jeevita – which keeps alive,

Nityaga which keeps the soul, mind and sense in tact with the body all the time, without discontinuation.

and

Anubandha which transmigrates from one body to another (after death).

[42]

तस्यायुषः पुण्यतमो वेदो वेदविदां मतः।

वक्ष्यते यन्मनुष्याणां लोकयोरुभयोर्हितम् ॥४३॥

tasyāyusaḥ puṇyatamo vedo vedavidāṃ mataḥ।

vakṣyate yanmanuṣyāṇāṃ lokayorubhayorhitam ॥43॥

As it is beneficial to mankind in respect of both the worlds i.e. this life and the life beyond, Ayurveda, the most sacred and honored by those proficient in the Vedas will now be expounded. [43]

Theory of common and Difference –

सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम्।
हासहेतुर्विशेषश्च, प्रवृत्तिरुभयस्य तु॥४४॥

सामान्यमेकत्वकरं, विशेषस्तु पृथक्त्वकृत्।
तुल्यार्थता हि सामान्यं, विशेषस्तु विपर्ययः॥४५॥

*sarvadā sarvabhāvānām sāmānyam vṛddhikāraṇam/
hrāsa heturviśeṣaśca, pravṛttirubhayasya tu||44||
sāmānyamekatvakaram, viśeṣastu pṛthaktvakṛt/
tulyārthatā hi sāmānyam, viśeṣastu viparyayaḥ||45||*

Common features and characteristics lead to growth. For example, Kapha dosha has oiliness. and if we take oily food, Kapha dosha increases in the body.

Difference or specialties in characteristics lead to division and degeneration or depletion. [44 - 45]

For example, Dryness is opposite to Kapha Dosha. If we eat foods having dryness, it decreases the Kapha Dosha

Tridanda – Mind, Soul and Body

सत्त्वमात्मा शरीरं च त्रयमेतत्त्रिदण्डवत्।
लोकस्तिष्ठति संयोगात्तत्र सर्वं प्रतिष्ठितम्॥४६॥
स पुमांश्चेतनं तच्च तच्चाधिकरणं स्मृतम्।
वेदस्यास्य, तदर्थं हि वेदोऽयं सम्प्रकाशितः॥४७॥

*sattvamātmā śarīraṁ ca trayametattridaṇḍavat/
lokastiṣṭhati saṁyogāttatra sarvaṁ pratiṣṭhitam||46||
sa pumāṁścetanam tacca taccādhikaraṇam smṛtam/*

vedasyāśya, tadarthaṃ hi vedo'yaṃ samprakāśitaḥ||47||

Tridanda – Satva (Mind), Atma (soul) and Shareera (body) – these three are Tripods of life. The world is sustained by their combination; They constitute the basis for everything. [46-47]

Dravya – Basic matter -

खादीन्यात्मा मनः कालो दिशश्च द्रव्यसङ्ग्रहः।
सेन्द्रियं चेतनं द्रव्यं, निरिन्द्रियमचेतनम्॥४८॥

khādīnyātmā manaḥ kālo diśaśca dravyasaṅgrahaḥ।
sendriyaṃ cetanaṃ dravyaṃ, nirindriyamacetanam||48||

Five basic elements –

Prithvi – earth

Ap – water,

Tejas – fire,

Vayu – air and

Akasha – ether

Together with Atma (soul), Mana (mind), Kala (time) and Disha (space) - these nine are basic matter.

The substances are of two categories –

Sa Indriya (Sendriya) – having sense organs and soul – living substances

Nirindriya Dravya – which do not have sense organs and soul – non living substances. [48]

Guna – qualities –

सार्था गुर्वादयो बुद्धिः प्रयत्नान्ताः परादयः।

गुणाः प्रोक्ताः ...।४९।

sārthā gurvādayo buddhiḥ prayatnāntāḥ parādayaḥ/

guṇāḥ proktāḥ .../49/

They are – 5 Sartha Gunas + 20 Guru adi gunas + Buddhi + 6 Prayatnadi
Guna + 8 Paradi Gunas are the total qualities.

5 Objects of sense organs –

Shabda (sound- perceived by ears) ,

Sparsha (touch perceived by skin)

Roopa (shape perceived by eyes),

Rasa (taste) and

Gandha (smell),

20 Guru adi gunas -

Guru (heavy) X laghu (light in weight)

Manda (slow) X tiksna(quick,fast)

Hima (cold) X ushna (hot)

Snighda (unctuous) X ruksa (dry)

Slaksna (smooth) X khara (rough)

Sandra (solid) X drava (liquid)

Mrdu (soft) X kathina (hard)

Sthira (stable) X cala (moving, unstable)

Suksma (stable, small) X sthula (big,gross)

Vishada (non slimy) X picchila (slimy)

knowledge which includes

Smriti (recollection),

Chetana (living),

Dhriti (intelligence),

Ahamkara (ego),

6 Qualities of Atma (soul) –

Iccha – desire

Dvesha – hatred

Sukha – comfort, happiness

Dukha – grief

Buddhi – intellect

Prayatna – effort

Paradai gunas

Para – great,

Apara – not great,

Yukti – planning,

Samkhya – number

Samyoga – combination,

Vibhaga – division,

Pruthaktva – individuality,

Parimana – quantity,

Samskara – processing,

Abhyasa – habituation

All these together constitute qualities. [49]

Definition of Karma – action –

...प्रयत्नादि कर्म चेष्टितमुच्यते॥४९॥

...prayatnādi karma ceṣṭitamucyate//49//

The act done with effort is called as action. [49]

समवायोऽपृथग्भावो भूम्यादीनां गुणैर्मतः।
स नित्यो यत्र हि द्रव्यं न तत्रानियतो गुणः॥५०॥

samavāyo'pṛthagbhāvo bhūmyādīnāṃ guṇairmataḥ/
sa nityo yatra hi dravyaṃ na tatrāniyato guṇaḥ//50//

Samavaya is the inseparable relationship. Such a relationship exists between

Prithvi and Gandha (earth and smell),

Ap and rasa (water and taste)

Tejas and Rupa (Fire and shape)

Vayu and Sparsha – air and touch)

Akasha an Shabda (ether and sound)

This is eternal because where there is matter, its distinctive quality is always there. [50]

Definition of Dravya (matter)

यत्राश्रिताः कर्मगुणाः कारणं समवायि यत्।
तद्द्रव्यं समवायी तु निश्चेष्टः कारणं गुणः॥५१॥

yatrāśritāḥ karmaguṇāḥ kāraṇaṃ samavāyi yat/
taddravyaṃ samavāyī tu niśceṣṭaḥ kāraṇaṃ guṇaḥ//51//

The one having qualities (Guna) and action (Karma) in an inseparable relation is called as matter (Dravya). [51] For example, ghee (matter) has oiliness (quality) and decreases Vata (action).

Definition of qualities (Guna)

That which has inseparable relationship with matter but does not have its own action, is called as Guna. [51]

For example, the oiliness (quality) in ghee (matter) lives inseparably. But oiliness itself does not have any action. The Vata decrease action is done by the ghee (matter).

Definition of Karma (action) –

संयोगे च विभागे च कारणं द्रव्यमाश्रितम्।
कर्तव्यस्य क्रिया कर्म कर्म नान्यदपेक्षते॥५२॥.
इत्युक्तं कारणं...॥५३॥
कार्यं धातुसाम्यमिहोच्यते।
धातुसाम्यक्रिया चोक्ता तन्त्रस्यास्य प्रयोजनम्॥५३॥

saṁyoge ca vibhāge ca kāraṇaṁ dravyamāśritam/
ka rtavyasya kriyā karma karma nānyadapekṣate//52//.
ityuktaṁ kāraṇaṁ.../53/
kāryaṁ dhātusāmyamihocyate/
dhātusāmyakriyā cuktā tantrasyāsyā prayojanam//53//

That which lives inseparably with matter (Dravya), which causes combination and separation. Karma makes the matter to act without depending on anything else. [52-53]

Karya – aim of work (in Ayurveda)

कालबुद्धीन्द्रियार्थानां योगो मिथ्या न चाति च।
द्वयाश्रयाणां व्याधीनां त्रिविधो हेतुसङ्ग्रहः॥५४॥

*kālabuddhīndriyārthānām yogo mithyā na cāti ca/
dvayāśrayāṇām vyādhīnām trividho hetusaṅgrahaḥ||54||*

The aim of the work in Ayurveda is to bring balance to all the factors in the body (Dhatu Samya). Restoring this balance is the purpose of Ayurveda.

Cause for disease –

The cause of the diseases relating to both (mind and body) are

Atiyoga – excessive utilization or indulgence

Heena Yoga less utilization or indulgence

Mithya Yoga – wrong utilization of

Kala – time (like prolonged summer, short summer or heat of summer in other seasons),

Artha – objects of sense organs (smell, touch etc) (like excessive smelling, not at all seeing, or seeing in dark areas, seeing of sharp objects etc and

Buddhi – mental faculties – like excess thinking, less thinking or wrong thinking and doing etc [54]

Two places where disease occurs –

शरीरं सत्त्वसञ्ज्ञं च व्याधीनामाश्रयो मतः।
तथा सुखानां, योगस्तु सुखानां कारणं समः॥५५॥

*śarīraṃ sattvasaṅgiṇaṃ ca vyādhināmāśrayo mataḥ/
tathā sukhānāṃ, yogastu sukhānāṃ kāraṇaṃ samaḥ||55||*

The body and mind constitute the substrata of diseases and happiness.
Balanced utilization of time, mental faculties and object of sense organs is
the cause of happiness. [55]

Definition of Atman (Soul / God) –

निर्विकारः परस्त्वात्मा सत्त्वभूतगुणेन्द्रियैः।
चैतन्ये कारणं नित्यो द्रष्टा पश्यति हि क्रियाः॥५६॥

*nirvikāraḥ parastvātmā sattvabhūtaguṇendriyaiḥ/
caitanye kāraṇaṃ nityo draṣṭā paśyati hi kriyāḥ||56||*

Nirvikara – The soul is essentially devoid of all deformities.
He is the cause of consciousness through the mind and the specific
qualities of basic elements (touch, shape, smell, taste and sound). He is
eternal. He is an observer – he observes all activities. [56]

Physical and mental Doshas –

वायुः पित्तं कफश्चोक्तः शारीरो दोषसङ्ग्रहः।
मानसः पुनरुद्दिष्टो रजश्च तम एव च॥५७॥
*vāyuḥ pittaṃ kaphaścoktaḥ śārīro doṣasaṅgrahaḥ/
mānasaḥ punaruddiṣṭo rajaśca tama eva ca||57||*

Pathogenic factors in the body are Vayu (Vata), Pitta and Kapha
Mental Doshas are Rajas and Tamas. [57]

प्रशाम्यत्यौषधैः पूर्वो दैवयुक्तिव्यपाश्रयैः।
मानसो ज्ञानविज्ञानधैर्यस्मृतिसमाधिभिः॥५८॥

*praśāmyatyauśadhaiḥ pūrvo daivayuktivyapāśrayaiḥ/
mānaso jñānavijñānadhairyasmṛtisamādhibhiḥ॥58॥*

Three types of treatments for these two types of Doshas –

The physical Doshas – Vata, Pitta and Kapha are balanced by

- a. Daiva Vyapashraya Chikitsa – religious rites and
- b. Yukti Vyapashraya Chikitsa – done by a physician with proper planning.

The psychological Doshas – Rajas and Tamas are balanced by spiritual and scriptural knowledge, patience, memory and meditation. These treatments helps to win over the weakness of mind. Hence it is called Satva Avajaya Chikitsa [58]

Qualities of Vata Dosha –

रूक्षः शीतो लघुः सूक्ष्मश्चलोऽथ विशदः खरः।
विपरीतगुणैर्द्रव्यैर्मारुतः सम्प्रशाम्यति॥५९॥
सस्नेहमुष्णं तीक्ष्णं च द्रवमम्लं सरं कटु।
विपरीतगुणैः पित्तं द्रव्यैराशु प्रशाम्यति॥६०॥
गुरुशीतमृदुस्निग्धमधुरस्थिरपिच्छिलाः।
श्लेष्मणः प्रशमं यान्ति विपरीतगुणैर्गुणाः॥६१॥

*rūkṣaḥ śīto laghuḥ sūkṣmaścalo'tha viśadaḥ kharah/
viparītaguṇairdravyairmārutaḥ sampraśāmyati॥59॥
sasnehamuṣṇaṁ tīkṣṇaṁ ca dravamamlaṁ saraṁ kaṭu/
viparītaguṇaiḥ pittaṁ dravyairāśu praśāmyati॥60॥*

*guruśītamṛdusnigdhamadhurasthirapicchilāḥ/
śleṣmaṇaḥ praśamaṃ yānti viparītaguṇairguṇāḥ||61||*

Qualities of Vata Dosha - Rooksha (rough), Sheeta (cool), Laghu (light), Sookshma (subtle, minute), Chala – mobile, Vishada – clarity, non-slimy and Khara (coarse) are the qualities of Vata. It is balanced by the medicines with opposite to these qualities.

Qualities of Pitta Dosha – Sneha (unctuous), Ushna (hot), Teekshna (sharp, piercing), Drava (liquid), Amla (sour), Sara (fluidity) and Katu (pungent) are Pitta's qualities. It is balanced by the medicines with opposite to these qualities.

Qualities of Kapha are – Guru (heavy), Sheeta (cool), Mrudu (soft), Snigdha (unctuous, oily) Madhura (sweet), Sthira (immobile) and Picchila (slimy) [59-61]

विपरीतगुणैर्देशमात्राकालोपपादितैः।
भेषजैर्विनिवर्तन्ते विकाराः साध्यसम्मताः॥६२॥
साधनं न त्वसाध्यानां व्याधीनामुपदिश्यते॥६३॥

*viparītaguṇairdeśamātrākālopapāditaiḥ/
bheṣajairvinivartante vikārāḥ sādhyasammataḥ||62||
sādhanaṃ na tvasādhyānāṃ vyādhīnāmupadiśyate|63/*

Principle of Tridosha Balance – The curable diseases are cured by medicines possessing opposite qualities, when administered with due

regard to the place, dose and time. No medicine is to be prescribed for incurable diseases. [62-63]

भूयश्चातो यथाद्रव्यं गुणकर्माणि वक्ष्यते॥६३॥

bhūyaścāto yathādravyaṃ guṇakarmāṇi vakṣyate॥63॥

And so Agnivesha will explain in detail the qualities and actions of drugs.
[63]

Taste –

रसनार्थो रसस्तस्य द्रव्यमापः क्षितिस्तथा।

निर्वृत्तौ च विशेषे च प्रत्ययाः खादयस्त्रयः॥६४॥

स्वादुरम्लोऽथ लवणः कटुकस्तिक्त एव च।

कषायश्चेति षट्कोऽयं रसानां सङ्ग्रहः स्मृतः॥६५॥

rasanārtho rasastasya dravyamāpaḥ kṣitistathā

nirvṛttau ca viśeṣe ca pratyayāḥ khādayastrayaḥ॥64॥

svāduramlo'tha lavaṇaḥ kaṭukastikta eva ca

kaṣāyaśceti ṣaṭko'yaṃ rasānāṃ saṅgrahaḥ smṛtaḥ॥65॥

Taste –

Ap (water) and Prithvi (earth) constitute the substratum for the manifestation of taste (Rasa). Taste is the the object of Tongue (Rasanendriya). Akahsa (ether), Vayu (air) and Tejas are responsible for the manifestation of different types of taste.

Sweet (Madhura),
Sour (Amla),
Salt (Lavana),
Katu (pungent),
Tikta (bitter and
Kashaya (astringent) are the six types of Tastes. [65]

स्वाद्वम्ललवणा वायुं, कषायस्वादुतिक्ताः।
जयन्ति पित्तं, श्लेष्माणं कषायकटुतिक्ताः॥६६॥
(कट्वम्ललवणाः पित्तं, स्वाद्वम्ललवणाः कफम्।
कटुतिक्ताकषायाश्च कोपयन्ति समीरणम् ॥१॥)

*svādvamlalavaṇā vāyum, kaṣāyasvādutiktakāḥ/
jayanti pittaṁ, śleṣmāṇaṁ kaṣāyakaṭutiktakāḥ||66||
(kaṭvamlalavaṇāḥ pittaṁ, svādvamlalavaṇāḥ kapham/
kaṭutiktakaṣāyāśca kopayanti samīraṇam ||1||)*

Medicines and food having sweet, sour and saline taste balance Vata;
Those having astringent, sweet and bitter (taste) balance Pitta and
those having astringent, pungent and bitter tastes balance Kapha. [66]

Three types of medicines –

किञ्चिद्विषप्रशमनं किञ्चिद्धातुप्रदूषणम्।
स्वस्थवृत्तौ मतं किञ्चित्त्रिविधं द्रव्यमुच्यते॥६७॥

kiñciddoṣapraśamanaṁ kiñcidhātupradūṣaṇam/

svasthavṛttau matam kiñcittrividham dravyamucyate||67||

Doshaprashamana - Which balance the increased Dosha.

Dhatu pradushana - Which imbalance the normal Doshas to abnormal stage

Swasthavrutta - which maintain the health in its normal state. [67]

Another three types of substances (Dravya) –

तत् पुनस्त्रिविधं प्रोक्तं जङ्गमौद्भिदपार्थिवम् ।
मधूनि गोरसाः पित्तं वसा मज्जाऽसृगामिषम्॥६८॥
विण्मूत्रचर्मरेतोऽस्थिस्नायुशृङ्गनखाः खुराः ।
जङ्गमेभ्यः प्रयुज्यन्ते केशा लोमानि रोचनाः॥६९॥
सुवर्णं समलाः पञ्च लोहाः ससिकताः सुधा ।
मनःशिला ले मणयो लवणं गैरिकाञ्जने॥७०॥
भौममौषधमुद्दिष्टमौद्भिदं तु चतुर्विधम् ।
वनस्पतिस्तथा वीरुद्वानस्पत्यस्तथौषधिः॥७१॥
फलैर्वनस्पतिः पुष्पैर्वानस्पत्यः फलैरपि ।
ओषध्यः फलपाकान्ताः प्रतानैर्वीरुधः स्मृताः॥७२॥
मूलत्वक्सारनिर्यासनाल(ड)स्वरसपल्लवाः ।
क्षाराः क्षीरं फलं पुष्पं भस्म तैलानि कण्टकाः॥७३॥
पत्राणि शुङ्गाः कन्दाश्च प्ररोहाश्चौद्भिदो गणः॥७४॥

*tat punastrividham proktaṁ jaṅgamaudbhida pāarthivam /
madhūni gorasāḥ pittaṁ vasā majjā'srgāmiṣam||68||
viṇmūtracarmareto'sthisnāyusṛṅganakhāḥ khurāḥ/
jaṅgamebhyaḥ prayujyante keśā lomāni rocanāḥ||69||
suvarṇaṁ samalāḥ pañca lohāḥ sasikatāḥ sudhā/
maṇaḥśilāle maṇayo lavaṇaṁ gairikāñjane||70||*

*bhaumamauṣadhamuddiṣṭamaudbhidaṃ tu caturvidham/
vanaspatistathā vīrudvānaspatyastathauṣadhiḥ||71||
phalairvanaspatiḥ puṣpairvānaspatyaḥ phalairapi/
oṣadhyaḥ phalapākāntāḥ pratānairvīrudhaḥ smṛtāḥ||72||
mūlatvaksāraniryāsanāla(ḍa)svarasapallavāḥ/
kṣārāḥ kṣīraṃ phalaṃ puṣpaṃ bhasma tailāni kaṇṭakāḥ||73||
patrāṇi śuṅgāḥ kandāśca prarohāścaudbhido gaṇaḥ||74||*

Another three types of substances (Dravya) –

Jangama - those of animal origin. Example – Different types of honey, dairy products, bile, fats of muscle tissue, marrow, blood, flesh, feces, urine, skin, semen, bone, ligament, horn, nail, hoof, hair, Loman (hair of the body excluding those of the head and face), Gorochana (purified Ox bile) – these are some of the drugs of animal origin used in medicine.

Audbhida - those of vegetables origin.

Parthiva - metals including minerals which obtained from underneath the ground. Gold, five Lohas (copper, silver, tin, lead and iron) along with their bye-products (different types of bitumen), calcites along with silica, red arsenic, yellow arsenic, gems, salt, red chalk, collyrium – these are in brief the metals and minerals used in medicine.

Audbhida (plant source) are further divided into four types –

Vanaspati – Having fruits without flowers

Vanaspatya – Having flowers and fruits.

Virudha – which spread on ground, with branches.

Oshadhi – are those which die out when their fruits mature.

The root, bark, Sara (aqueous extract), secretions, fibre, juice, tender

leaves, alkali preparations, latex, fruits, flowers, ashes, oil, thorns, matured leaves, adventitious roots, rhizomes, sprouts – all these belong to the group of drugs of vegetable origin. [68-73]

मूलिन्यः षोडशैकोना फलिन्यो विंशतिः स्मृताः॥७४॥

महास्नेहाश्च चत्वारः पञ्चैव लवणानि च।

अष्टौ मूत्राणि सङ्ख्यातान्यष्टावेव पयांसि च॥७५॥

शोधनार्थाश्च षड् वृक्षाः पुनर्वसुनिदर्शिताः।

य एतान् वेत्ति संयोक्तुं विकारेषु स वेदवित्॥७६॥

mūlinyaḥ ṣoḍaśaikona phalinyo viṃśatiḥ smṛtāḥ॥74॥

mahāśnehāśca catvāraḥ pañcaiva lavaṇāni ca

aṣṭau mūtrāṇi saṅkhyātānyaṣṭāveva payāṃsi ca॥75॥

śodhanārthāśca ṣaḍ vrkṣāḥ punarvasunidarśitāḥ

ya etān veti saṃyoktuṃ vikāreṣu sa vedavit॥76॥

As indicated by Atreya Punarvasu,
those having therapeutically useful roots are sixteen,
those having therapeutically useful fruits are nineteen,
important fats are four,
salts are five,
varieties of urine are eight,
milk are also eight.

Plants used for elimination therapy are six.

It is only those who know to apply these to various diseases really know the science. [74-76]

हस्तिदन्ती हैमवती श्यामा त्रिवृद्धोगुडा।
सप्तला श्वेतनामा च प्रत्यक्श्रेणी गवाक्ष्यपि॥७७॥
ज्योतिष्मती च बिम्बी च शणपुष्पी विषाणिका।
अजगन्धा द्रवन्ती च क्षीरिणी चात्र षोडशी॥७८॥
शणपुष्पी च बिम्बी च च्छर्दने हैमवत्यपि।
श्वेता ज्योतिष्मती चैव योज्या शीर्षविरेचने॥७९॥
एकादशावशिष्टा याः प्रयोज्यास्ता विरेचने।
इत्युक्ता नामकर्मभ्यां मूलिन्यः...॥८०॥

*hastidantī haimavatī śyāmā trivṛddadhoguḍā/
saptalā śvetanāmā ca pratyakśreṇī gavākṣyapi||77||
jyotiṣmatī ca bimbī ca śaṇapuspī viṣāṇikā/
ajagandhā dravantī ca kṣīriṇī cātra ṣoḍaśī||78||
śaṇapuspī ca bimbī ca cchardane haimavatyapi/
śvetā jyotiṣmatī caiva yojyā śīrṣavirecane||79||
ekādaśāvaśiṣṭā yāḥ prayojyāstā virecane/
ityuktā nāmakarmabhyāṃ mūlinyaḥ...|80|*

Sixteen herbs having therapeutically **useful roots** are

Hastidanti (Croton oblongifolius Roxb.)

Haimavati (Vacha – Acorus Calamus Linn.),

Shyama – Shyama Trivrit (Operculina turpethum R.B. – black variety),

Trivrt (Operculina turpethum R.B. – white variety),

Adhoguda (?),

Saptala (Acacia concinna D.C.),

Svethanama (Clitoria ternatea Linn. – variety alba),

Pratyaksreni (Baliospermum montanum Muell. – Danti),

Gavakshi (*Citrullus colocynthis* Schrad.)

Jyotishmati (*Celastrus panniculatus* Willd),

Bimbi (*Coccinia indica* W. and A.),

Shanapuspi (*Crotalaria verrucosa* Linn.)

Vishanika (*Helicteres isora* Linn.),

Ajagandha (*Gynadropsis gynandra* Linn.),

Dravanti (*Fatrophia glandulifera* Roxb.),

Ksheerini (*Mimusops hexandra* Roxb.).

Out of them, Shanapushpi (*Crotalaria verrucosa* Linn.), Bimbi (*Coccinia indica* W. and A.) and Haimavati (*Acorus calamus* Linn.) are used for emesis (vomiting treatment);

Shveta (*Clitoria ternatea* Linn.) and Jyotismati (*Celastrus panniculatus* Willd.) are used for the elimination (of Doshas) from the head and the remaining eleven are for purgation (Virechana).

Thus, the names and actions of plants having therapeutically most useful roots are described here. [77-80]

...फलिनीः शृणु॥८०॥

शङ्खिन्यथ विडङ्गानि त्रपुषं मदनानि च।

धामार्गवमथेक्ष्वाकु जीमूतं कृतवेधनम्।

आनूपं स्थलजं चैव क्लीतकं द्विविधं स्मृतम्॥८१॥

प्रकीर्या चोदकीर्या च प्रत्यक्पुष्पा तथाऽभया।

अन्तःकोटरपुष्पी च हस्तिपर्ण्याश्च शारदम्॥८२॥

कम्पिल्लकारग्वधयोः फलं यत् कुटजस्य च।

धामार्गवमथेक्ष्वाकु जीमूतं कृतवेधनम्॥८३॥

मदनं कुटजं चैव त्रपुषं हस्तिपर्णिनी।

एतानि वमने चैव योज्यान्यास्थापनेषु च॥८४॥
नस्तः प्रच्छर्दने चैव प्रत्यक्पुष्पा विधीयते।
दश यान्यवशिष्टानि तान्युक्तानि विरेचने॥८५॥
नामकर्मभिरुक्तानि फलान्येकोनविंशतिः॥८६॥

...phaliniḥ śṛṇu॥80॥

śaṅkhinyatha viḍaṅgāni trapuṣaṃ madanāni ca/
dhāmārgavamathekṣvāku jīmūtaṃ kṛtavedhanam/
ānūpaṃ sthalajaṃ caiva klītaṃ dvividhaṃ smṛtam॥81॥
prakīryā codakīryā ca pratyakpuṣpā tathā'bhayā/
antaḥkoṭarapuṣpī ca hastiparṇyāśca śāradam॥82॥
kampillakāragvadhayoḥ phalaṃ yat kuṭajasya ca/
dhāmārgavamathekṣvāku jīmūtaṃ kṛtavedhanam॥83॥
madanam kuṭajaṃ caiva trapuṣaṃ hastiparṇinī/
etāni vamaṇe caiva yojyānyāsthāpaneṣu ca॥84॥
nastaḥ pracchardane caiva pratyakpuṣpā vidhīyate/
daśa yānyavaśiṣṭāni tānyuktāni virecane॥85॥
nāmakarmabhiruktāni phalānyekonaviṃśatiḥ॥86॥

The plants having therapeutically **most useful fruits** are
Shankhini (Canscora decussate Roem. et. Sch.)
Vidanga (Embelia ribes Burm.),
Trapusha (Cucumis Sativus Linn.),
Varieties of Madana (Randia dumetorum Lam.),
Dhamargava (Luffa cylindrical Linn. M. Roem.),
Ikshvaku (Lagenaria siceraria Standl.),
Jimuta (Luffa echinata Roxb.),

Kirtavedhana (*Luffa acutangula* Roxb.),
two types of Klitaka (*Glycyrrhiza glabra* Linn.) – the one which grows in
marshy land and the other which grows in dry land,
Prakirya (*Caesalpinia crista* Linn.),
Udakirya (*Pongamia pinnata* Merr.),
Pratyakpuspa (*Achyranthes aspera* Linn.),
Abhaya (*Terminalia chebula* Linn.)
Antahkotarapuspi (*Argyreia speciosa* Sweet),
Autumnal fruit of hastiparnini (?), fruit of Kampillaka (*Mallotus*
philippinensis Muell. – Arg.) Aragvadha (*Cassia fistula* Linn.) and also of
Kutaja (*Holarrhena antidysenterica* Wall.).

Dhamargava (*Luffa cylindrical* Linn. M. Roem.), Ikshvaku (*Lagenaria*
siceraria Standl.), Jimuta (*Luffa echinata* Roxb.), Kritavedhana (*Luffa*
acutangula Roxb.), Madana (*Randia dumetorum* Lam.), Kutaja (*Holarrhena*
antidysenterica Wall.), Trapusa (*Cucumis Sativus* Linn.), Hastiparnini (?) –
all these are used in emesis (vamana) and also in Asthapana (a type of
medicated enema).

Pratyakpuspa (*Achyranthes Aspera* Linn.) is employed for elimination of
Doshas by inhalation. Remaining ten are used for purgation treatment.
Thus, the names and actions of nineteen plants having therapeutically
most useful fruits have been described. [80-86]

4 types of fat substances:

सर्पिस्तैलं वसा मज्जा स्नेहो दिष्टश्चतुर्विधः ||८६||
पानाभ्यञ्जनबस्त्यर्थं नस्यार्थं चैव योगतः|

स्नेहना जीवना वर्ण्या बलोपचयवर्धनाः॥८७॥

स्नेहा ह्येते च विहिता वातपित्तकफापहाः॥८८॥

sarpistailaṃ vasā majjā sneho diṣṭaścaturvidhaḥ ||86||

pānābhyañjanabasthyarthaṃ nasyārthaṃ caiva yogataḥ/

snehanā jīvanā varṇyā balopacayavardhanāḥ||87||

snehā hyete ca vihitā vātapittakaphāpahāḥ||88||

Four varieties of fat are ghee, oil, muscle-fat and marrow. They are prescribed for internal use, massage, enema and inhalation. All these varieties of fat add to the unctuousness, invigoration, luster, strength, corpulence (of the body) and alleviate Vata, Pitta and Kapha. [86-88]

सौवर्चलं सैन्धवं च विडमौद्धिदमेव च॥८८॥

सामुद्रेण सहैतानि पञ्च स्युर्लवणानि च।

स्निग्धान्युष्णानि तीक्ष्णानि दीपनीयतमानि च॥८९॥

आलेपनार्थं युज्यन्ते स्नेहस्वेदविधौ तथा।

अधोभागोर्ध्वभागेषु निरुहेष्वनुवासने॥९०॥

अभ्यञ्जने भोजनार्थं शिरसश्च विरेचने।

शस्त्रकर्मणि वर्त्यर्थमञ्जनोत्सादनेषु च॥९१॥

अजीर्णानाहयोर्वाते गुल्मे शूले तथोदरे।

उक्तानि लवणा(नि)॥९२॥

sauvarcalaṃ saindhavaṃ ca viḍamaudbhidameva ca||88||

sāmudreṇa sahaitāni pañca syurlavaṇāni ca/

snigdhānyuṣṇāni tīkṣṇāni dīpanīyatamāni ca||89||

ālepanārthe yujyante snehasvedavidhau tathā/

adhobhāgordhvabhāgeṣu nirūheṣvanuvāsane||90||

*abhyañjane bhojanārthe śīrasaśca virecane/
śāstrakarmaṇi vartyarthamañjanotsādaneṣu ca||91||
ajīrṇānāhayorvāte gulme śūle tathodare/
uktāni lavaṇā(ni).../92/*

Five varieties of salt are Sauvarchala (sochal salt), Saindhava ([rock salt](#)), Vit (Amonium chloride), Audbhida (salt from the earth), and Samudra (sea salt).

They are all unctuous, hot, sharp and most exceedingly appetizing. They are also used for anointment, causing unctuousness, fomentation, purgation, emesis, Niruha, Anuvasana (types of enema – basti treatment), massage, intake, elimination (of Doshas) from the head, surgical measures, suppositories, collyrium, unction, and also for the correction of indigestion, constipation, treatment of diseases due to Vata, Gulma (abdominal tumour), Shoola (colic pain) and Udara (abdominal diseases including ascitis). This is about salts. [88-92]

... न्यूर्ध्वं मूत्राण्यष्टौ निबोध मे||९२||
मुख्यानि यानि दिष्टानि सर्वाण्यात्रेशासने|
अविमूत्रमजामूत्रं गोमूत्रं माहिषं च यत् ||९३||
हस्तिमूत्रमथोष्टस्य हयस्य च खरस्य च|
उष्णं तीक्ष्णमथोऽरूक्षं कटुकं लवणान्वितम्||९४||
मूत्रमुत्सादने युक्तं युक्तमालेपनेषु च|
युक्तमास्थापने मूत्रं युक्तं चापि विरेचने||९५||
स्वेदेष्वपि च तद्युक्तमानाहेष्वगदेषु च|
उदरेष्वथ चार्शःसु गुल्मिकुष्ठिकिलासिषु ||९६||
तद्युक्तमुपनाहेषु परिषेके तथैव च|

दीपनीयं विषघ्नं च क्रिमिघ्नं चोपदिश्यते॥९७॥
पाण्डुरोगोपसृष्टानामुत्तमं शर्म चोच्यते।
श्लेष्माणं शमयेत् पीतं मारुतं चानुलोमयेत्॥९८॥
कर्षेत् पित्तमधोभागमित्यस्मिन् गुणसङ्ग्रहः।
सामान्येन मयोक्तस्तु पृथक्त्वेन प्रवक्ष्यते॥९९॥
अविमूत्रं सतिक्तं स्यात् स्निग्धं पित्ताविरोधि च।
आजं कषायमधुरं पथ्यं दोषान्निहन्ति च॥१००॥
गव्यं समधुरं किञ्चिद्दोषघ्नं क्रिमिकुष्ठनुत्।
कण्डूं च शमयेत् पीतं सम्यग्दोषोदरे हितम्॥१०१॥
अर्शःशोफोदरघ्नं तु सक्षारं माहिषं सरम्।
हास्तिकं लवणं मूत्रं हितं तु क्रिमिकुष्ठिनाम्॥१०२॥
प्रशस्तं बद्धविण्मूत्रविषश्लेष्मामयार्शसाम्।
सतिक्तं श्वासकासघ्नमर्शोघ्नं चौष्टमुच्यते॥१०३॥
वाजिनां तिक्तकटुकं कुष्ठव्रणविषापहम्।
खरमूत्रमपस्मारोन्मादग्रहविनाशनम्॥१०४॥
इतीहोक्तानि मूत्राणि यथासामर्थ्ययोगतः॥१०५॥

... nyū(ū)rdhvaṃ mūtrānyaṣṭau nibodha me॥92॥
mukhyāni yāni diṣṭāni sarvāṇyātreyaśāsane/
avimūtramajāmūtraṃ gomūtraṃ māhiṣaṃ ca yat ॥93॥
hastimūtramathoṣṭrasya hayasya ca kharasya ca/
uṣṇaṃ tikṣṇamatho'rūkṣaṃ kaṭukaṃ lavaṇānvitam॥94॥
mūtramutsādane yuktaṃ yuktaṃālepaneṣu ca/
yuktaṃāsthāpane mūtraṃ yuktaṃ cāpi virecane॥95॥
svedeṣvapi ca tadyuktaṃānāheṣvagadeṣu ca/
udareṣvatha cārśaḥsu gulmikuṣṭhikilāsiṣu ॥96॥
tadyuktaṃupanāheṣu pariṣeke tathaiva ca/

*dīpanīyaṃ viṣaghnaṃ ca krimighnaṃ copadiśyate||97||
pāṇḍurogopasṛṣṭānāmuttamaṃ śarma cocyate/
śleṣmāṇaṃ śamayet pītaṃ mārutaṃ cānulomayet||98||
karṣet pittamadhobhāgamityasmin guṇasaṅgrahaḥ/
sāmānyena mayoktastu pṛthaktvena pravakṣyate||99||
avimūtraṃ satiktaṃ syāt snigdhaṃ pittāvirodhi ca/
ājāṃ kaṣāyamadhuraṃ pathyaṃ doṣānnihanti ca||100||
gavyaṃ samadhuraṃ kiñciddoṣaghnaṃ krimikuṣṭhanut/
kaṇḍūṃ ca śamayet pītaṃ samyagdoṣodare hitaṃ||101||
arśaḥśophodaraghnaṃ tu sakṣāraṃ māhiṣaṃ saram/
hāstikaṃ lavaṇaṃ mūtraṃ hitaṃ tu krimikuṣṭhinām||102||
praśastaṃ baddhaviṇmūtraviṣaśleṣmāmayārśasām/
satiktaṃ śvāsakāsaghnamarśoghnaṃ cauṣṭramucyate||103||
vājinām tiktakaṭukaṃ kuṣṭhavraṇaviṣāpaham/
kharamūtramapas māronmādagrahaṇināśanam||104||
itihoktāni mūtrāṇi yathāsāmarthyayogataḥ||105||*

Mutra – Types of urine -

The most useful varieties of urine as explained by Atreya, are eight, viz., urine of sheep, goat, cow, buffalo, elephant, camel, horse and ass.

General qualities of urine - They are hot, sharp, unctuous, pungent and salty. They are used for unction, anointment, Asthapana, purgation, fomentation, constipation treatment, alleviation of diseases in general, Udara (diseases of abdomen including ascites), piles, Gulma (abdominal tumour), Kushta (skin diseases), Kilasa (a type of leucoderma), poultices. They are prescribed as appetizers, antitoxics, bactericidals; They are also

known as best remedies for those affected by Panduroga (anaemia), when taken in, it alleviates Kapha and Vata and also brings down Pitta. These are the general properties (of urine), the specific ones are as follows:

Urine of sheep is bitter, unctuous, and not opposed to Pitta;

Urine of goat - that of the goat is astringent, sweet, wholesome and balances all the three Doshas.

[Cow urine](#) is slightly sweet; it also alleviates Doshas; it is bactericidal, it cures Kustha (skin diseases). If taken in, it alleviates itching. It is equally useful for the Doshas and Udara (abdominal diseases including ascites).

Buffalo urine is alkaline, laxative; it cures piles, Shopha (Oedema) and Udara (abdominal diseases including ascitis).

Elephant urine is saline; it is useful against bacterial infection and Kustha (skin diseases); it is specifically useful in cases of constipation, Dysuria, toxic conditions, diseases due to Kapha and piles.

Camel urine is bitter, it alleviates Shwasa (dyspnoea, asthma), Kasa (bronchitis, cough) and piles.

Horse urine is bitter and pungent; it cures Kustha (skin diseases), Vrana (ulcers) and toxic conditions.

Donkey urine cures epilepsy, insanity and Grahadosha (demoniac seizures).

Thus varieties of urine have been described keeping in view their potentiality and applicability. [92-105]

अतः क्षीराणि वक्ष्यन्ते कर्म चैषां गुणाश्च ये॥१०५॥
अविक्षीरमजाक्षीरं गोक्षीरं माहिषं च यत्।
उष्ट्रीणामथ नागीनां वडवायाः स्त्रियास्तथा॥१०६॥
प्रायशो मधुरं स्निग्धं शीतं स्तन्यं पयो मतम्।
प्रीणनं बृंहणं वृष्यं मेध्यं बल्यं मनस्करम्॥१०७॥
जीवनीयं श्रमहरं श्वासकासनिबर्हणम्।
हन्ति शोणितपित्तं च सन्धानं विहतस्य च॥१०८॥
सर्वप्राणभृतां सात्म्यं शमनं शोधनं तथा।
तृष्णाघ्नं दीपनीयं च श्रेष्ठं क्षीणक्षतेषु च॥१०९॥
पाण्डुरोगेऽम्लपित्ते च शोषे गुल्मे तथोदरे।
अतीसारे ज्वरे दाहे श्वयथौ च विशेषतः ॥११०॥
योनिशुक्रप्रदोषेषु मूत्रेष्वप्रचुरेषु च।
पुरीषे ग्रथिते पथ्यं वातपित्तविकारिणाम्॥१११॥
नस्यालेपावगाहेषु वमनास्थापनेषु च।
विरेचने स्नेहने च पयः सर्वत्र युज्यते॥११२॥
यथाक्रमं क्षीरगुणानेकैकस्य पृथक् पृथक्।
अन्नपानादिकेऽध्याये भूयो वक्ष्याम्यशेषतः॥११३॥

ataḥ kṣīrāṇi vakṣyante karma caiṣāṃ guṇāśca ye॥105॥
avikṣīramajākṣīraṃ gokṣīraṃ māhiṣaṃ ca yat
uṣṭrīṇāmatha nāgīnāṃ vaḍavāyāḥ striyāstathā॥106॥
prāyaśo madhuraṃ snigdhaṃ śītaṃ stanyaṃ payo matam
prīṇanaṃ br̥mhaṇaṃ vṛṣyaṃ medhyaṃ balyaṃ manaskaram॥107॥
jīvanīyaṃ śramaharaṃ śvāsakāsanibarhaṇam
hanti śoṇitapittaṃ ca sandhānaṃ vihatasya ca॥108॥
sarvaprāṇabhṛtāṃ sātmyaṃ śamanaṃ śodhanaṃ tathā
tr̥ṣṇāghnaṃ dīpanīyaṃ ca śreṣṭhaṃ kṣīṇakṣateṣu ca॥109॥

*pāṇḍuroge'mlapitte ca śoṣe gulme tathodare/
atisāre jvare dāhe śvayathau ca viśeṣataḥ ||110||
yonīśukrapradoṣeṣu mūtreṣvapracureṣu ca/
purīṣe grathite pathyaṃ vātapittavikāriṇām||111||
nasyālepāvagāheṣu vamanāsthāpaneṣu ca/
virecane snehane ca payaḥ sarvatra yujyate||112||
yathākramaṃ kṣīraguṇānekaikasya pṛthak pṛthak/
annapānādi ke'dhyāye bhūyo vakṣyāmyaśeṣataḥ||113||*

Milk – types and properties - sheep, she-goat, cow, she-buffalo, she-camel, she-elephant, mare and woman.

General qualities of milk - Milk is generally sweet, unctuous (oily), coolant, lactogenic, refreshing, nourishing, aphrodisiac, useful for intelligence, strength-giving, useful for mental faculties, invigorating, fatigue-dispelling, reliever of dyspnoea and bronchitis; It cures Raktapitta (bleeding from different parts of the body) and helps healing of the wound. It is wholesome for all living beings, and is alleviator and eliminator of Doshas. It quenches thirst and is appetizer.

It is extremely useful in Kshataksina (phthisis), Pandu (anaemia), Amlapitta (hyperacidity), Shosha (consumption), Gulma (abdominal tumour), Udara (abdominal diseases including ascitis), Atisara (diarrhea), Jwara (fever), Daha (burning sensation) and specially in Shvavathu (edema). It is also useful in diseases of female genital tract, male reproductive fluid, depleted sperm count and hard stool. It is wholesome diet for those suffering from [Vata and Pitta imbalance](#) disorders.

Milk is always used for inhalation, anointment, bathing, emesis, Asthapana

(a type of medicated enema), purgation and unction. We will explain in greater details the properties of milk separately one by one in the chapter Annapanadi (Sutrasthana 27th chapter). [105-113]

Three special herbs –

अथापरे त्रयो वृक्षाः पृथग्ये फलमूलिभिः।
स्नुह्यर्काश्मन्तकास्तेषामिदं कर्म पृथक् पृथक्॥११४॥
वमनेऽश्मन्तकं विद्यात् स्नुहीक्षीरं विरेचने।
क्षीरमर्कस्य विज्ञेयं वमने सविरेचने॥११५॥

*athāpare trayo vṛkṣāḥ pṛthagye phalamūlibhiḥ।
snuhyarkāśmantakāsteṣāmidam karma pṛthak pṛthak॥114॥
vamane'śmantakam vidyāt snuhīkṣīraṁ virecane।
kṣīramarkasya vijñeyaṁ vamane savirecane॥115॥*

Three special herbs –

Apart from the plants having most useful fruits and roots, there are three others viz.,

Snuhi (Euphorbia neriifolia Linn.),

Arka (Calotropis procera R. Br.) and

Ashmantaka (?) whose actions are indicated separately (as follows).

Ashmantaka (?) is useful for emesis, latex of Snuhi (Euphorbia neriifolia Linn.), for purgation; and that of Arka (Calotropis gigantea Linn.) for both emesis and purgation. [114-115]

इमांस्त्रीनपरान् वृक्षानाहुर्येषां हितास्त्वचः।
पूतीकः कृष्णगन्धा च तिल्वकश्च तथा तरुः॥११६॥

विरेचने प्रयोक्तव्यः पूतीकस्तिल्वकस्तथा।
कृष्णगन्धा परीसर्पे शोथेष्वर्शःसु चोच्यते॥११७॥
दद्रुविद्रधिगण्डेषु कुष्ठेष्वप्यलजीषु च।
षड्वृक्षाञ्छोधनानेतानपि विद्याद्विचक्षणः॥११८॥
इत्युक्ताः फलमूलिन्यः स्नेहाश्च लवणानि च।
मूत्रं क्षीराणि वृक्षाश्च षड् ये दिष्टपयस्त्वचः॥११९॥

*imāmstrīnaparān vṛkṣānāhuryeṣām hitāstvacaḥ/
pūtīkaḥ kṛṣṇagandhā ca tilvakaśca tathā taruḥ||116||
virecane prayoktavyaḥ pūtīkastilvakastathā/
kṛṣṇagandhā parīsarpe śotheṣvarsāḥsu cocyate||117||
dadruvidradhigaṇḍeṣu kuṣṭheṣvapyalajīṣu ca/
ṣaḍvṛkṣāñchodhanānetānapi vidyādvicakṣaṇaḥ||118||
ityuktāḥ phalamūlinyaḥ snehāśca lavaṇāni ca/
mūtram kṣīrāṇi vṛkṣāśca ṣaḍ ye diṣṭapayastvacaḥ||119||*

There are **three other trees** whose barks are useful viz.,

Putika (Caesalpinia crista Linn.),

Krishnagandha (Drum stick – Moringa oleifera Lam.) and

Tilvaka (Symplocos racemosa Roxb.).

Putika (Caesalpinia crista Linn.) and Tilvaka (Symplocos racemosa Roxb.) are to be used for purgation.

Krishnagandha (Moringa oleifera Lam.) in Parisarpa (erysipelas), different types of Shotha (oedema), piles, ringworm, abscess, goiter and Alaji.

The wise should know all these six plants which are useful in elimination therapy.

Thus, the plants with most useful fruits and roots, varieties of fat, salt,

urine and milk and also the plants having most useful latex and bark have been enumerated. [116-119]

ओषधीर्नामरूपाभ्यां जानते ह्यजपा वने|
अविपाश्चैव गोपाश्च ये चान्ये वनवासिनः||१२०||
न नामज्ञानमात्रेण रूपज्ञानेन वा पुनः|
ओषधीनां परां प्राप्तिं कश्चिद्वेदितुमर्हति||१२१||
योगवित्त्वप्यरूपज्ञस्तासां तत्त्वविदुच्यते|
किं पुनर्यो विजानीयादोषधीः सर्वथा भिषक्||१२२||
योगमासां तु यो विद्यादेशकालोपपादितम्|
पुरुषं पुरुषं वीक्ष्य स ज्ञेयो भिषगुत्तमः||१२३||

oṣadhīrnāmarūpābhyāṃ jānate hyajapā vane|
avipāścaiva gopāśca ye cānye vanavāsinah||120||
na nāmajñānamātreṇa rūpajñānena vā punaḥ|
oṣadhīnāṃ parāṃ prāptiṃ kaścidveditumarhati||121||
yogavittvapyarūpajñastāsāṃ tattvaviducyate|
kiṃ punaryo vijānīyādoṣadhīḥ sarvathā bhiṣak||122||
yogamāsāṃ tu yo vidyāddeśakālopapāditam|
puruṣaṃ puruṣaṃ vīkṣya sa jñeyo bhiṣaguttamaḥ||123||

The goatherds, shepherds, cowherds and other forest dwellers know the drugs by name and form. No one can know the principles governing correct application of drugs simply by knowing their names and forms. A physician, even ignorant of their forms can be said to be a knower of the essence [of this science] if he is acquainted with the principles of the correct application of drugs, let alone the one who knows drugs in their entirety.

One who knows the principles of their correct application in consonance with the place, time and individual variation, should be regarded as the best physician. [120-123]

Wisdom of right usage of medicine –

यथा विषं यथा शस्त्रं यथाऽग्निरशनिर्यथा।
तथौषधमविज्ञातं विज्ञातममृतं यथा॥१२४॥
औषधं ह्यनभिज्ञातं नामरूपगुणैस्त्रिभिः।
विज्ञातं चापि दुर्युक्तमनर्थायोपपद्यते॥१२५॥

*yathā viṣaṃ yathā śastraṃ yathā'gniraśaniryathā/
tathauṣadhamavijñātaṃ vijñātamamṛtaṃ yathā||124||
auṣadhaṃ hyanabhijñātaṃ nāmarūpaguṇaistribhiḥ/
vijñātaṃ cāpi duryuktamanarthāyopapadyate||125||*

A drug not known is likened to poison, weapon, fire and thunderbolt while the one known, to the nectar. A drug known in respect of its name, form and properties or even if known, improperly administered, leads to bad consequences. [124-125]

Even an acute poison can become an excellent drug if it is properly administered. On the other hand even a drug, if not properly administered, becomes an acute poison.

So a wise patient desirous of longevity and health should not accept any medicine prescribed by a physician ignorant of the principles governing its application.

Sometimes, one might escape death even when thunderbolt of Indra has fallen on his head, but one can never survive if he takes medicine

prescribed by a physician ignorant of the principles governing its application.

योगादपि विषं तीक्ष्णमुत्तमं भेषजं भवेत्|
भेषजं चापि दुर्युक्तं तीक्ष्णं सम्पद्यते विषम्||१२६||
तस्मान्न भिषजा युक्तं युक्तिबाह्येन भेषजम्|
धीमता किञ्चिदादेयं जीवितारोग्यकाङ्क्षिणा||१२७||
कुर्यान्नपतितो मूर्ध्नि सशेषं वासवाशनिः|
सशेषमातुरं कुर्यान्नत्वजमतमौषधम्||१२८||
दुःखिताय शयानाय श्रद्धधानाय रोगिणे|
यो भेषजमविज्ञाय प्राज्ञमानी प्रयच्छति||१२९||
त्यक्तधर्मस्य पापस्य मृत्युभूतस्य दुर्मतेः|
नरो नरकपाती स्यात्तस्य सम्भाषणादपि||१३०||
वरमाशीविषविषं क्वथितं ताम्रमेव वा|
पीतमत्यग्निसन्तप्ता भक्षिता वाऽप्ययोगुडाः||१३१||
नतु श्रुतवतां वेशं बिभ्रता शरणागतात्|
गृहीतमन्नं पानं वा वित्तं वा रोगपीडितात्||१३२||
भिषग्बुभूषुर्मतिमानतः स्वगुणसम्पदि|
परं प्रयत्नमातिष्ठेत् प्राणदः स्याद्यथा नृणाम्||१३३||

*yogādapi viṣaṃ tīkṣṇamuttamaṃ bheṣajaṃ bhavet/
bheṣajaṃ cāpi duryuktaṃ tīkṣṇaṃ sampadyate viṣam||126||
tasmānna bhiṣajā yuktaṃ yuktibāhyena bheṣajam/
dhīmatā kiñcidādeyaṃ jīvitārogyakāṅkṣiṇā||127||
kuryānnipatito mūrdhni saśeṣaṃ vāsavāśaniḥ/
saśeṣamāturaṃ kuryānnatvajñamatamauśadham||128||
duḥkhitāya śayānāya śraddadhānāya rogiṇe/*

*yo bheṣajamavijñāya prājñamānī prayacchati||129||
tyaktadharmasya pāpasya mṛtyubhūtasya durmateḥ/
naro narakapātī syāttasya sambhāṣaṇādapi||130||
varamāśīviṣaviṣaṃ kvathitaṃ tāmrameva vā/
pītamatyagnisantaptā bhakṣitā vā'pyayoguḍāḥ||131||
natu śrutavatāṃ veśaṃ bibhratā śaraṇāgatāt/
grhītamannaṃ pānaṃ vā vittaṃ vā rogapīditāt||132||
bhiṣagbubhūsurmatimānataḥ svaguṇasampadi/
paraṃ prayatnamātiṣṭhet prāṇadaḥ syādyathā nṛṇām||133||*

If the one pretending to be a wise physician, without knowing the principles governing its applicability, prescribes a medicine for a patient, distressed, lying on bed having faith (in the former's prescription), he, the mischievous one is a sinner, devoid of virtuous acts, the messenger of death, even a talk with him will lead a man to hell.

One can take the poison of a serpent, melted copper; one can take iron-pills heated with fire, but the one (physician) wearing the garment of wise ones should not accept food, drink or wealth from a patient seeking his shelter. Thus, the wise one who aspires to be a physician should make special efforts to maintain his good qualities so that he can be the life-giver to human beings. [126-133]

तदेव युक्तं भैषज्यं यदारोग्याय कल्पते।
स चैव भिषजां श्रेष्ठो रोगेभ्यो यः प्रमोचयेत्॥१३४॥

*tadeva yuktaṃ bhaiṣajyaṃ yadārogyāya kalpate/
sa caiva bhiṣajāṃ śreṣṭho rogebhyo yaḥ pramocayet||134||*

Only that, which can bring about a cure, is a correct medicine. It is only he who can relieve his patients of their ailments is the best physician. [134]

सम्यक्प्रयोगं सर्वेषां सिद्धिराख्याति कर्मणाम्।
सिद्धिराख्याति सर्वैश्च गुणैर्युक्तं भिषक्तमम्॥१३५॥

*samyakprayogaṃ sarveṣāṃ siddhirākhyāti karmaṇām/
siddhirākhyāti sarvaiśca guṇairyuktaṃ bhiṣaktamam*//135//

Accomplishment of all objects i.e. actual prevention and cure of diseases implies the proper application of medicine. Success also implies the presence of best physician endowed with all good qualities. [135]

Summing up the contents:-

तत्र श्लोकाः-

आयुर्वेदागमो हेतुरागमस्य प्रवर्तनम्।
सूत्रणस्याभ्यनुज्ञानमायुर्वेदस्य निर्णयः॥१३६॥
सम्पूर्णं कारणं कार्यमायुर्वेदप्रयोजनम्।
हेतवश्चैव दोषाश्च भेषजं सङ्ग्रहेण च॥१३७॥
रसाः सप्रत्ययद्रव्यास्त्रिविधो द्रव्यसङ्ग्रहः।
मूलिन्यश्च फलिन्यश्च स्नेहाश्च लवणानि च॥१३८॥
मूत्रं क्षीराणि वृक्षाश्च षड् ये क्षीरत्वगाश्रयाः।
कर्माणि चैषां सर्वेषां योगायोगगुणागुणाः॥१३९॥
वैयापवादो यत्रस्थाः सर्वे च भिषजां गुणाः।
सर्वमेतत् समाख्यातं पूर्वाध्याये महर्षिणा॥१४०॥

tatra ślokāḥ-

āyurvedāgamo heturāgamasya pravartanam/

*sūtraṇasyābhyanujñānamāyurvedasya nirṇayaḥ||136||
sompūrṇaṁ kāraṇaṁ kāryamāyurvedaprayojanam/
hetavaścaiva doṣāśca bheṣajaṁ saṅgrahaṇa ca||137||
rasāḥ sapratyayadravyāstrividho dravyasaṅgrahaḥ/
mūlīnyaśca phalīnyaśca snehāśca lavaṇāni ca||138||
mūtraṁ kṣīrāṇi vṛkṣāśca ṣaḍ ye kṣīratvagāśrayāḥ/
karmāṇi caiśāṁ sarveśāṁ yogāyogaguṇāguṇāḥ||139||
vaidyāpavādo yatrasthāḥ sarve ca bhiṣajāṁ guṇāḥ/
sarvametat samākhyātaṁ pūrvādhyāye maharṣiṇā||140||*

Thus the transmission of Ayurveda, object of transmission, spread, approval of the codification in a seminar, definition of Ayurveda, entire cause (means), object of Ayurveda, etiology of diseases, enumeration of Doshas, collection of most useful medicines, enumeration of Rasas (tastes) along with their corresponding material objects, threefold classification of material objects, drugs, with most useful roots and fruits, important fats, varieties of useful salt, urine, and milk, those six plants whose latex and bark are most useful, actions of all these (drugs), their applicability and otherwise, good as well as bad qualities of theirs, abuse of physicians, the good qualities of physicians – all these have been explained by the sage in the first chapter. [136-140]

Thus ends the first chapter on “The Quest for Longevity” of Sutra section of Agnivesa’s work as redacted by Charaka.

1.1 How Ayurveda Originated? Detailed Explanation

As per the traditional Ayurvedic text books – Charaka Samhita and Ashtanga Hrudaya, Ayurveda Originated from Lord Brahma, the Hindu Deity representing the supreme knowledge. Lord Brahma is hailed as the creator of the Universe.

Lord Brahma recollected the knowledge of Ayurveda from his memories and taught it to Daksha Prajapati (father of Dakhsayini). He then taught this science of life to Ashwini Kumaras. Ashwini Kumaras are the twin brothers, who are hailed as the Doctors in the Divine spheres. They are hailed as the first physicians of this universe. They taught Ayurveda to Lord Indra.

This level of information is available about origin of Ayurveda, at the level of Deities.

If you look at the history of ancient India, the prime focus for everyone was, to live a spiritual life and to attain Moksha – salvation. Of course, during those times, there were businesses and other interests as well, but everyone agreed upon the fact that all the human activities should finally end up with focus upon following a spiritual pathway to attain Salvation.

To explain Salvation in brief, it is God realization. When the person realizes and experiences that his soul is one with universal soul (God). His soul unifies with the universal soul. In fact, this unification is itself called as Yoga. Yoga means – unification, so salvation is the ultimate goal of Yoga Shastra as well.

Ayurveda explains four steps in attaining moksha.

Dharma – to follow a righteous life.

Artha - to earn money in a righteous way.

Kama – to satiate our desires in a righteous way.

Moksha – once all the desires are emptied, discarding all the desires and concentrating upon the spiritual path to get Salvation.

This entire process can happen in one human life cycle, or it may take many life cycles. While ancient Indian people were attempting to follow spiritual path for salvation, they realized that the attaining salvation in just one life was difficult. If this has to happen, they have to live longer to do all the required meditation and spiritual practices.

The sages at those times, also were witnessing calamities and diseases taking away life of fellow brethren. So, they wanted to find solution for both these problems – for sages to live longer to practice meditation and for common man to live disease free.

With these two intentions, Sages sat together in Himalayas, under the leadership of Bharadwaja. The sages included

Those sages included Angeerasa, Jamadagni, Vasistha, Kashyapa, Bhrugu, Atreya, Gautama, Sankhya, Pulastya, Naarada, Asita, Agastya, Vamadeva, Markandeya, Ashvalayana, Parikshi, Bhiksu, Atreya, Bharadvaja, Kapinjala, Vishvamitra, Ashmarathya, Bhargava, Chyavana (after whom [Chyavanprash](#) is named), Abhijit, Gargeyi (one of the rare lady Sages), Shandilya, Kaundilya, Varkshi, Devala, Galava, Sankrutya, Baijavapi, Kushika, Badarayana, Badisha, Saraloman, Kapya, Katyayana,

Kankayana (after whom [Kankayana vati](#) tablet is named), Kaikasheya, Dhaumya, Maricha, Kashyapa, Sharkaraksha, Hiranyaksha, Lokaksha, Paingji, Shaunaka Shakuneya, Maitreyi (another rare lady sage), Maimatayani, Vaikhanasas and Valakhilyas.

The sages entered into deep meditation. In their spiritual vision they found a savior in Lord Indra; and got an assurance that he would explain the right way to avert diseases. Sage Bharadwaja went to Lord Indra and learnt Ayurveda.

Sage Bharadwaja learnt Ayurveda and taught this noble science to Atreya Punarvasu. He in turn taught it to six disciples – Agnivesha, Bhela, Jatukarna, Ksharapani, Parashara and Harita. Each of them wrote their own treatises on Ayurveda. Like, Bhela wrote bhela Samhite, Harita wrote Harita Samhita etc.

Agnivesha wrote Agnivesha Tantra, which was further redacted by Charaka, then it came to known as Charaka Samhita (This was later further edited by Drudhabala).

Once after knowledge of Ayurveda came into existence in the form of treatises, the knowledge spread rapidly and many other treatises, practices and herbs were included and it grew on.

Meditation is the source of knowledge:

Swamy Vivekanada used to say – all the knowledge of the universe is hidden deep within our souls. If we keep on meditating with single minded concentration and purpose to extract out any knowledge, the inner ripples of thoughts will calm down. In a water pool, when the ripples of water

calm down, we can see the object lying on the floor of the pool. Similarly, when the inner ripples of thoughts calm down, the super concentrated mind can see the the Science – the Truth.

For those who find the above Hindu story as hard to digest, they can simply understand that Ayurveda originated from the deepest corner of concentrated minds, for the health and welfare of all.

1.2 Understanding Tridosha And Their Qualities

One of the biggest task for any beginner in Ayurveda is to get a good understanding of Doshas – Vata, Pitta and Kapha. While it takes at least 3 months of Ayurveda learning to understand Tridosha very clearly, there are some shortcuts as well. Here is the easiest way to understand Doshas.

How To Understand Tridosha?

The best way to understand doshas is by its qualities. You can observe the qualities of Tridosha very easily in your own body. Here's how.

Qualities of Vata Dosha are Rooksha – dryness, Laghu – Lightness, Sheeta – coldness, Khara – roughness, Sookshma – minuteness, Chala – movement

Dryness – Any symptom in the body, that is associated with dryness is influenced by Vata. For example – Dry skin. Dry and cracked foot, Dry eye syndrome, dry lips etc. All the skin diseases with dryness as a feature is due to Vata Dosha.

Lightness – Because Vata Dosha is composed of Vayu (air) and Akasha (ether), it is naturally very light. So, whenever you feel there is lightness in the body, you can blindly assume that Vata is influencing your body. For example, at the end of digestion process, your stomach will be feeling light. That lightness is due to Vata. This is why, in the last article, while learning about **Dosha dominance**, we learnt that the last part of digestion process is influenced by Vata. Makes sense?

Coldness – Coldness and dryness are inter-connected. Like, during winter, your skin tends to feel dry. Notice that both cold and dry are Vata qualities. Whenever your hands or legs are feeling cold, you can assume that there is Vata increase. During winter, the sensation of pain will be more. Pain is a symptom of Vata, and coldness is increasing the Vata symptom.

Roughness – dryness and roughness exist with each other. Like roughness in lips, rough cracked foot, etc are characteristic of Vata activity.

Minuteness – Vata, being made of ether and air, it can penetrate through all the body channels, into deepest tissues.

Chala – movement – increase in movement is due to Vata.

- For example, in extreme cold, your hands start to shiver. Coldness causing increased movement of limbs.
- The movement of fluids, food, nutrients etc inside body, gastro intestinal track is due to Vata.
- Locomotion activities such as walking, limb movements is due to Vata.
- Anything that is related to movement is due to Vata.
- Excretion of feces, urine etc are due to Vata only.
- Vata body type person usually can not keep his legs still. He will be moving his legs continuously.

Qualities of Pitta Dosha – Sasneha – slightly oily, unctuous, Teekshna – piercing, entering into deep tissues, Ushna – hotness, Laghu – lightness,

Visram – bad smell, sara – having fluidity, movement, drava – liquidity are the qualities of Pitta.

Pitta Dosha can be compared to fire.

Slightly oily, unctuous – For fire to burn, you would require some oil or ghee as fuel. If you add oil to fire, the fire would increase.

Piercing, penetrating – Because Pitta is made up of fire and water, it has the capacity to enter into deep body tissues.

Ushna – hotness – All the warm factors in the body is influenced by Pitta Dosha.

- For example, digestion, body temperature etc.
- All the metabolic activities also generate some amount of energy, and hence are influenced by Pitta Dosha.
- Whenever there is increase in temperature, as in fever, there is increase of Pitta in the body.

Lightness – because Pitta is made of water and fire components, and fire part is higher than the water part, lightness is also a quality of Pitta.

Bad smell – The bad breath problem is usually influenced by Pitta Dosha. The bad smell in feces and urine are also influenced by Pitta.

Fluidity, liquidity – are also qualities of Pitta. Pitta can be conceptualised as a liquid fuel burning.

Qualities of Kapha Dosha –

Snigdha – oily, unctuous, Sheeta – cold, Guru – heavy, Manda – mild, viscous, shlakshna – smooth, clear, Mrutsna – slimy, jelly, sthira – stability, immobility are the qualities of Kapha.

Oiliness and unctuousness – the oily factor brings in lubrication.

- Hence all the lubrication factors in joints (synovial fluid), vertebral discs, cerebro-spinal fluid around brain, pleural fluid etc are Kapha factors.
- Oily skin is due to Kapha
- Generally all the oils, oily food stuff, deep fried food tend to increase Kapha.

Cold – is due to both Kapha and Vata Doshas.

- Kapha is formed by water and earth matters.
- Cold is a nature of water, hence it is a quality of Kapha as well.
- Winter brings in respiratory diseases. Winter means cold, respiratory diseases are more commonly due to Kapha Dosha.
- Cold food stuff like ice cream, cucumber, frozen food stuff increase Kapha.

Heavy – Wherever you can observe heaviness, there is definite influence of Kapha. Like heaviness in head. Heavy body, or being overweight has influence of Kapha.

Mild and viscous – delay in expressing feelings, delay in understanding etc are features of Kapha body type. Person with such a body types will take a long time to make decisions. He usually walks slowly.

Smoothness, jelly – are qualities of Kapha.

Clear – clarity – is a quality of Kapha Dosha. usually person with Kapha body type, though may take a long time to understand and decide, his belief system will be very clear. He usually has a clear white sclera (white part of eye), without prominent blood vessels.

Stability and immobility are due to Kapha Dosha. Wherever there is stiffness, there is definite influence of Kapha. For example, in rheumatoid arthritis (Amavata), Kapha has influence.

In extreme cold, there will be body stiffness. Note here that both cold and stiffness are due to Kapha.

So, understanding the Tridosha theory becomes very easy, when you try to understand it by its qualities.

Charaka Samhita Sutrasthana Chapter 2

Apamarga Tanduleeya Adhyaya

अथातोऽपामार्गतण्डुलीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto'pāmārgataṇḍulīyamadhyāyaṁ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Apamarga is an herb called Prickly Chaff Flower (Achyranthes Aspera Linn.). Tandula means its de-husked seeds. This chapter is named so, because it starts with the explanation of dehusked seeds of Apamarga. We shall now expound the chapter on the Dehusked Seeds of Apamarga Thus said Lord Atreya. [1-2]

Herbs used For Nasya treatment

अपामार्गस्य बीजानि पिप्पलीर्मरिचानि च।

विडङ्गान्यथ शिग्रूणि सर्षपांस्तुम्बुरूणि च॥३॥

अजार्जी चाजगन्धां च पीलून्येलां हरेणुकाम्।

पृथ्वीकां सुरसां श्वेतां कुठेरकफणिज्झकौ॥४॥

शिरीषबीजं लशुनं हरिद्रे लवणद्वयम्।

ज्योतिष्मतीं नागरं च दद्याच्छीर्षविरेचने॥५॥

गौरवे शिरसः शूले पीनसेऽर्धावभेदके।

क्रिमिव्याधावपस्मारे घ्राणनाशे प्रमोहके॥६॥

apāmārgasya bījāni pippalīrmaricāni ca

viḍaṅgānyatha śīgrūṇi sarṣapāṁstumburūṇi ca॥3॥

ajājīṁ cājagandhāṁ ca pīlūnyelāṁ hareṇukām

prthvikāṁ surasāṁ śvetāṁ kuṭherakaphaṇijjhakau॥4॥

*śīrīṣabījaṃ laśunaṃ haridre lavaṇadvayam/
jyotiṣmatīm nāgaram ca dadyācchīrṣavirecane||5||
gaurave śīrasaḥ śūle pīnase'rdhāvabhedake/
krimivyādhāvapasmāre ghrāṇanāśe pramohake||6||*

Herbs used For Nasya treatment - to treat diseases pertaining to head, ear nose and throat –

In order to eliminate Doshas from the head in the event of heaviness of head, headache, rhinitis, hemicrania (single side headache), infectious diseases of the head, epilepsy, insomnia and fainting, one should prescribe seeds of Apamarga (Achyranthes Aspera Linn.),

Pippali (Piper longum Linn.),

Maricha – Long pepper (Piper nigrum Linn.),

Vidanga – False Black Pepper (Embelia ribes Burm. F.),

Shigru – Moringa (Moringa oleifera Lam.),

Sarshapa (Brassica nigra Kotch) – Mustard,

Tumburu (Xanthoxylon alatum. Roxb.),

Ajaji (Cuminum cyminum Linn.)

Ajagandha (Gynandropsis gynandra Briquet),

Pilu (Salvadora persica Linn.),

Ela – cardamom (Elettaria Cardamomum Maton),

Harenuka (Pisum sativum Linn.),

Prithvika (Nigella Sativa Linn.),

Surasa – Holy Basil (Ocimum Sanctum Linn.),

Shveta Aparajita (Clitoria ternatea Linn. White variety),

Kutheraka (Ocimum basilicum Linn.),

Phanijjaka (?),
seed of Sirisa (Albizzia labbeck Benth),
Lashuna – Garlic (Allium sativum Linn.),
Haridra – Turmeric (Curcuma longa Linn.),
Daruharidra (Berberis aristata Dc.),
Saindhava (Rock salt), Sauvarcala (Sonchal salt),
Jyotishmati (Celastrus paniculatus Willd.) and
Nagara – ginger – (Zingiber officinale Rose.) [3-6]

Herbs used for Vamana – Emesis therapy:

मदनं मधुकं निम्बं जीमूतं कृतवेधनम्।
पिप्पलीकुटजेक्ष्वाकूण्येलां धामार्गवाणि च॥७॥
उपस्थिते श्लेष्मपित्ते व्याधावामाशयाश्रये।
वमनार्थं प्रयुञ्जीत भिषग्देहमदूषयन्॥८॥

madanam madhukam nimbam jīmūtam kṛtavedhanam/
pippalikūṭajekṣvākūṇyelām dhāmārgavāṇi ca||7||
upasthite śleṣmapitte vyādhāvāmāśayāśraye/
vamanārtham prayuñjīta bhiṣagdehamadūṣayan||8||

Herbs used for Vamana treatment:

In the event of gastro-intestinal diseases caused by vitiated Kapha and Pitta, Vamana (emesis) therapy is advised. For this purpose, the physician should prescribe the below herbs to avoid injury to body and to do emesis therapy safely.

Madana (Randia dumetorum Lam.),
Madhuka (Glycyrrhiza glabra Linn.),

Nimba (Azadirachta indica A. Juss.),
Jimuta (Luffa echinata Roxb.),
Kirtavedhana (Luffa acutangula Roxb.),
Pippali. (Piper longum Linn.),
Kutaja ([Holarrhena Antidysenterica](#) Wall.)
Ikshvaku (Lagenaria siceraria Standl.),
Ela – cardamom (Elettaria cardamomum Maton.),
Dhamargava (Luffa cylindrical M. Roem.) [7-8]

Herbs for Virechana (purgation) Treatment -

त्रिवृतां त्रिफलां दन्तीं नीलिनीं सप्तलां वचाम्।
कम्पिल्लकं गवाक्षीं च क्षीरिणीमुदकीर्यकाम्॥९॥
पीलून्यारग्वधं द्राक्षां द्रवन्तीं निचुलानि च।
पक्वाशयगते दोषे विरेकार्थं प्रयोजयेत्॥१०॥

*trivṛtāṃ triphalāṃ dantīm nīlinīm sapṭalāṃ vacām।
kampillakam gavākṣīm ca kṣīriṇīmudakīryakām॥9॥
pīlūnyāragvadhāṃ drākṣāṃ dravantīm niculāni ca।
pakvāśayagate doṣe virekārthaṃ prayojayet॥10॥*

Herbs for Virechana (purgation) Treatment -

For purgation in the event of the vitiated Doshas of the intestines, the physician should prescribe

Trivrit (Operculina turpethum R.B),
Haritaki (Terminalia chebula Linn.), Amalaki (Emblica officinalis Gaertn.),
Bibhitaka (Terminalia belerica Roxb.),
Danti (baliospermum montanum Muell – Arg),

Neelini (Indigofera tinctoria Linn.),
Saptala (Acacia concinna Dc.),
Vacha (Acorus calamus Linn.),
Kampillaka (Mallotus philippinensis muell – Arg.),
Gavakshi (Citrullus colocynthis Schrad.),
Ksheerini (Mimosops hexandra Roxb.),
Udakeeryaka (Pongamia pinnata Merr.),
Peelu (Salvadora persica Linn.)
Aragvadha (Cassia fistula Linn.),
Draksha – raisins (Vitis vinifera Linn.)
Dravanti (Fatropha glandulifera Roxb.),
Nichula (Barringtonia acutangula Gaertn.). [9-10]

Herbs used for Asthapana type of Basti

पाटलां चाग्निमन्थं च बिल्वं श्योनाकमेव च।
काश्मर्यं शालपर्णीं च पृश्निपर्णीं निदिग्धिकाम्॥११॥
बलां श्वदंष्ट्रां बृहतीमेरण्डं सपुनर्नवम्।
यवान् कुलत्थान् कोलानि गुडूचीं मदनानि च॥१२॥
पलाशं कतृणं चैव स्नेहांश्च लवणानि च।
उदावर्ते विबन्धेषु युञ्ज्यादास्थापनेषु च॥१३॥
अत एवौषधगणात् सङ्कल्प्यमनुवासनम्।
मारुतघ्नमिति प्रोक्तः सङ्ग्रहः पाञ्चकर्मिकः॥१४॥

*pāṭalāṃ cāgnimantham ca bilvaṃ śyonākameva ca/
kāśmaryaṃ śālarpṇīm ca pṛśniparṇīm nidigdhikām॥11॥
balāṃ śvadamṣṭrāṃ br̥hatīmerañḍaṃ sapunarnavam/
yavān kulatthān kolāni guḍūcīm madanāni ca॥12॥*

*palāśam kattrṇam caiva snehāṁśca lavaṇāni ca/
udāvarte vibandheṣu yuñjyādāsthāpaneṣu ca||13||
ata evauṣadhagaṇāt saṅkalpyamanuvāsanam/
mārutaghnamiti proktaḥ saṅgrahaḥ pāñcakarmikaḥ||14||*

Herbs used for Asthapana type of Basti (enema therapy with Kashayam) –

For Asthapana (a variety of enema) in the event of Udavarta (bloating), Vibandha (constipation), one should prescribe
Patala (Stereospermum suaveolens DC.),
Agnimantha (Clerodendrum phlomidis Linn. F.),
Bilva – [Bael tree](#) (Aegle marmelos Crr.),
Shyonaka (Oroxylum indicum Vent.),
Kashmarya (Gmelina arborea Linn.),
Shalaparni (Desmodium gangeticum DC.),
Prishniparni (Uraria picta Desv.),
Nidigdhika (Solanum xanthocarpum Schrad.),
Bala (Sida cordifolia Linn.),
Svadamstra (Tribulus terrestris Linn.),
Brihati (Solanum indicum Linn.),
Eranda (Ricinus communis Linn.).
Punarnava (Boerhaavia diffusa Linn.),
Yava – Barley (Hordeum vulgare Linn.),
Kulattha – Horse gram (Dolichos biflorus Linn.),
Kola (Zizyphus jujuba Lam.),

Guduchi (Tinspora cordifolia Miers.),
Madana – emetic nut (Randia dumetorum Lam.),
Palasha (Butea monosperma Kuntze),
Kattruna (Cymbopogon schoenanthus Spreng.),
fats and salts.

These very drugs are also to be prescribed for Anuvasana (fat enema) for the cure of imbalanced Vata.

Thus, the five elimination therapies (Panchakarma) are mentioned here in brief. [11-14]

तान्युपस्थितदोषाणां स्नेहस्वेदोपपादनैः।
पञ्चकर्माणि कुर्वीत मात्राकालौ विचारयन्॥१५॥

*tānyupasthitadoṣāṇāṃ snehasvedopapādanaiḥ/
pañcakarmāṇi kurvīta mātrākālau vicārayan||15||*

In Panchakarma, first, Snehana (oleation treatment) and Swedana (Sweating treatment) are done. Due to this, Doshas are brought out, which are eliminated by Panchakarma treatment. While performing Panchakarma treatment, due regard to the dose and time should be paid. [15]

Efficacy of treatment

मात्राकालाश्रया युक्तिः, सिद्धिर्युक्तौ प्रतिष्ठिता।
तिष्ठत्युपरि युक्तिज्ञो द्रव्यज्ञानवतां सदा॥१६॥

*mātrākālāśrayā yuktiḥ, siddhiryuktau pratiṣṭhitā/
tiṣṭhatyupari yuktijñō dravyajñānavatām sadā||16||*

Efficacy of treatment depends upon dose of medicine and duration and time of administration. Success of treatment depends upon efficient handling of dose and time of medicine. A physician, proficient in these two principles is always superior to those who are acquainted only with the medicine knowledge (ingredients and indication) [16]

अत ऊर्ध्वं प्रवक्ष्यामि यवागूर्विविधौषधाः।
विविधानां विकाराणां तत्साध्यानां निवृत्तये॥१७॥

*ata ūrdhvaṃ pravakṣyāmi yavāgūrvividhauṣadhāḥ/
vividhānāṃ vikārāṇāṃ tatsādhyānāṃ nivṛttaye॥17॥*

Hereafter, I will explain different varieties of gruel prepared with different medicines to eradicate various diseases. [17]

Different types of Gruels – Yavagu -

पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः।
यवागूर्दीपनीया स्याच्छूलघ्नी चोपसाधिता॥१८॥
दधित्थबिल्वचाङ्गेरीतक्रदाडिमसाधिता।
पाचनी ग्राहिणी, पेया सवाते पाञ्चमूलिकी॥१९॥
शालपर्णीबलाबिल्वैः पृश्निपर्ण्या च साधिता।
दाडिमाम्ला हिता पेया पित्तक्षेष्मातिसारिणाम्॥२०॥
पयस्यर्धोदके च्छागे ह्रीवेरोत्पलनागरैः।
पेया रक्तातिसारघ्नी पृश्निपर्ण्या च साधिता॥२१॥
दद्यात् सातिविषां पेयां सामे साम्लां सनागराम्।
श्वदंष्ट्राकण्टकारीभ्यां मूत्रकृच्छ्रे सफाणिताम्॥२२॥
विडङ्गपिप्पलीमूलशिग्रुभिर्मरिचेन च।
तक्रसिद्धा यवागूः स्यात् क्रिमिघ्नी ससुवर्चिका॥२३॥

मृद्वीकासारिवालाजपिप्पलीमधुनागरैः।
पिपासाघ्नी, विषघ्नी च सोमराजीविपाचिता॥२४॥
सिद्धा वराहनिर्यूहे यवागूर्बृहणी मता।
गवेधुकानां भृष्टानां कर्शनीया समाक्षिका॥२५॥
सर्पिष्मती बहुतिला स्नेहनी लवणान्विता।
कुशामलकनिर्यूहे श्यामाकानां विरूक्षणी॥२६॥
दशमूलीशृता कासहिक्काश्वासकफापहा।
यमके मदिरासिद्धा पक्वाशयरुजापहा॥२७॥
शाकैर्मासैस्तिलैर्मषैः सिद्धा वर्चो निरस्यति।
जम्ब्वाम्रास्थिदधित्थाम्लबिल्वैः साङ्ग्राहिकी मता॥२८॥
क्षारचित्रकहिङ्गवम्लवेतसैर्भेदिनी मता।
अभयापिप्पलीमूलविश्वैर्वातानुलोमनी ॥२९॥
तक्रसिद्धा यवागूः स्याद्धृतव्यापत्तिनाशिनी।
तैलव्यापदि शस्ता स्यात्तक्रपिण्याकसाधिता॥३०॥
गव्यमांसरसैः साम्ला विषमज्वरनाशिनी।
कण्ठ्या यवानां यमके पिप्पल्यामलकैः शृता॥३१॥
ताम्रचूडरसे सिद्धा रेतोमार्गरुजापहा।
समाषविदला वृष्या घृतक्षीरोपसाधिता॥३२॥
उपोदिकादधिभ्यां तु सिद्धा मदविनाशिनी।
क्षुधं हन्यादपामार्गक्षीरगोधारसैः शृता॥३३॥

*pippalīpippalīmūlacavyacitrakanāgaraiḥ/
yavāgūrdīpanīyā syācchūlaghnī copasādhitā||18||
dadhitthabilvacāṅgerītakradāḍimasādhitā/
pācanī grāhiṇī, peyā savāte pāñcamūlikī||19||
śālaparṇībalābilvaiḥ prśniparṇyā ca sādhitā/
dāḍimāmlā hitā peyā pittaśleṣmātisāriṇām||20||*

payasyardhodake cchāge hrīverotpalanāgaraiḥ/
peyā raktātisāraghnī pṛśniparṇyā ca sādhitā||21||
dadyāt sātiviṣām peyām sāme sāmlām sanāgarām/
śvadamṣṭrākaṇṭakārībhyām mūtrakṛcchre saphāṇitām||22||
viḍaṅgapippalīmūlaśigrubhirmaricena ca/
takrasiddhā yavāgūḥ syāt krimighnī sasuvarcikā||23||
mṛdvīkāśārīvālājapippalīmadhunāgaraiḥ/
pipāsāghnī, viṣaghnī ca somarājīvipācitā||24||
siddhā varāhaniryūhe yavāgūrbrṇhaṇī matā/
gavedhukānām bhr̥ṣṭānām karśanīyā samākṣikā||25||
sarpiṣmatī bahutilā snehanī lavaṇānvitā/
kuśāmalakaniryūhe śyāmākānām virūkṣaṇī||26||
daśamūlīśṛtā kāsahikkāśvāsakaphāpahā/
yamake madirāsiddhā pakvāśayarujāpahā||27||
śākairmāṃsaistilairmāṣaiḥ siddhā varco nirasyati/
jambvāmṛāsthidadhitthāmlabilvaiḥ sāṅgrāhikī matā||28||
kṣāracitrakahīṅgvamlavetasairbhedinī matā/
abhayāpippalīmūlaviśvairvātānuloṃanī ||29||
takrasiddhā yavāgūḥ syāddhṛtavvyāpattināśinī/
tailavyāpadi śastā syāttakrapīṇyākasādhitā||30||
gavyamāṃsarasaiḥ sāmlā viṣamajvaranāśinī/
kaṇṭhyā yavānām yamake pippalyāmalakaiḥ śṛtā||31||
tāmracūḍarase siddhā retomārgarujāpahā/
samāśavidalā vṛṣyā ghṛtakṣīropasādhitā||32||
upodikādadhībhyām tu siddhā madavināśinī/

kṣudham hanyādapāmārgakṣīragodhārasaiḥ śr̥tā||33||

Different types of Gruels – Yavagu -

Panchakola Yavagu – The gruel prepared with Panchkola – Pippali fruit (piper longum Linn.), root of Pippali, Chavya (Piper chaba Hunter), Chitraka (Plumbago zeylanica Linn.) and Nagara – ginger (Zingiber officinale Rosc.) stimulates digestion, and cures abdominal colic pain. (1)

Gruel prepared with Dadhittha (Feronia limonia Swingle), Bilva (Aegle marmelos Corr.), Changeri (Oxalis corniculata Linn.), Butter-milk and Dadima – Pomegranate (Punica granatum Linn.) is carminative (improves digestion) and Absorbs moisture (grahini) (2)

Vatahara – Laghu Panchamoola Yavagu - Gruel of Shalaparni (Desmodium gangeticum DC.), Prishniparni (Uraria picta Desv.), Brihati (Solanum indicum Linn.), Kantakari (Solanum xanthocarpum Schrad and Wendle) and Gokshura – Tribulus (Tribulus terrestris Linn.) is useful for Vata type of diarrhea. (3)

Yavagu for Atisara - Gruel prepared with Shalaparni (Desmodium gangeticum DC.), Bala (Sida cordifolia Linn.), Bilva (Bael – Aegle marmelos Corr.), Prishniparni (Uraria picta Desv.) and soured with Dadima – Pomegranate (Punica granatum Linn.) is useful in Atisara (dysentery) of Pitta and Kapha origin. (4)

Yavagu for Ratka Atisara - Gruel of Hribera (Pavonia odorata Willd.), Utpala (Nymphaea alba Linn.), Nagara – Ginger (Zingiber officinale Rosc.)

Prishniparni (*Uraria picta* Desv.) prepared with semi-diluted goat's milk cures dysentery with bleeding. (5)

One should prescribe the gruel prepared with Ativisha (*Aconitum heterophyllum* Wall.), and Nagara – Ginger (*Zingiber officinale* Rosc.), and soured with pomegranate for diarrhea in its Ama stage. – Early stage of diarrhoea, with indigestion. (6)

Yavagu for Dysuria – Gruel of Shvadamstra (*Tribulus terrestris* Linn.) Kantakari (*Solanum xanthocarpum* Schrad and Wendl) along with Phanita (a preparation of surgarcane) should be prescribed in difficulty in urination – Dysuria. (7)

Yavagu for intestinal worms - Gruel of Vidanga (*Embelica ribes* Burm.), root of Pippali (*Piper longum* Linn.), Shigru (*Moringa oleifera* Lam.), Maricha (*Piper nigrum* Linn.) prepared with buttermilk and salted with Sonchal salt cures infections (8).

Yavagu for excessive thirst - Gruel prepared with Mrduveeka (Raisins – *Vitis vinifera* Linn.), Sariva (*Hemidesmus indicus* R. B.), fried paddy, Pippali (*Piper longum* Linn.), honey and Nagara (*Zingiber officinale* Rosc.), cures excessive thirst. (9)

Gruel of Somaraji (*Psoralea corylifolia* Linn.) is anti-poisonous. (10)

Nourishing Yavagu - Gruel prepared with pork extract is nourishing. (11)

Yavagu to lose weight - Gruel prepared with fried Gavedhuka (*Triticum aestivum* Linn.) along with honey is emaciating. (12)

Gruel prepared with Tila (Sesame seeds – *Sesamum indicum* Linn.), and added with ghee and salt causes unctuousness, oleating. (13)

Gruel of Shyamaka (*Punicum italicum* Linn.) prepared with the extract of Kusha (*Desmostachya bipinnata* Staff.) and Amalaki causes roughness. (14)

Dashamoola Yavagu – Gruel prepared with Bilva (*Aegle marmelos* Corr.), Shyonaka (*Oroxylum indicum* Vent.) Gambhari (*Gmelina arborea* Linn.) Patala (*Stereospermum suaveolans* DC.), Ganikarika (*Clerodendrum phlomidis* Linn. f.), Shalaparni (*Desmodium gangeticum* DC.), Prishniparni (*Uraria picta* Desv.), Brihati (*Solanum indicum* Linn.), Kantakari (*Solanum xanthocarpum* Schrad and Wendle), Gokshura (*Tribulus terrestris* Linn.), cures coughing, hiccough, dyspnoea and diseases due to Kapha. (15)

The one prepared of ghee and oil with Madira wine alleviates pain in intestines (16)

Gruel of vegetables, meat, Tila (Sesame) and Masha (Black gram – *Phaseolus mungo* Linn.) evacuates bowel. (17)

Gruel of Jambu (*Syzygium cumini* Skeels), seeds of Amra (Mango – *Mangifera indica* Linn.), sour Dadhittha (*Feronia limonia* Swingle), Bilva (*Aegle marmelos* Corr.), is astringent. (18)

Bhedani Yavagu – That of Yavakshara (alkali preparation from *Hordeum vulgare* Linn.), Chitraka (*Plumbago zeylanica* Linn.), Hingu (*Asa foetida* – *Ferula narthex* Boiss.) and Amlavetasa (*Rheum emodi* Wall.) causes purgation. (19)

Vata Anulomana Yavagu - The one with Abhaya (*Terminalia chebula* Linn.) root of Pippali (*Piper longum* Linn.) and Vishva (*Zingiber officinale* Rosc.) helps elimination of flatus. (20)

The gruel prepared with buttermilk eradicates untoward effects caused by (incorrect intake of) ghee. (21)

The one prepared with buttermilk and oil cake would alleviate such defects as caused by the incorrect intake of oil. (22)

The gruel prepared with beef extract and soured with Dadima (*Punica granatum* Linn.) cures irregular fever. (23)

The one prepared of Yava (*Hordeum vulgare* Linn.) with ghee and oil, and boiled with Pippali (*Piper longum* Linn.) and Amalaka (*Emblica officinalis* Gaertn.) is useful for throat. (24)

That of chicken extract alleviates diseases pertaining to the seminal passage. (25)

That of split Masha (Black gram – *Phaseolus radiatus* Linn.) prepared with ghee and milk is aphrodisiac. (26)

The one prepared with Upodika (*Basella Rubra* Linn.) and curd cures narcosis. (27)

Yavagu to suppress hunger - That of Apamarga (*Achyranthes Aspera* Linn.) boiled with milk and extract of Iguana flesh kills hunger. (28) [18-33]

Summary

तत्र श्लोकः-

अष्टाविंशतिरित्येता यवाग्वः परिकीर्तिताः।
पञ्चकर्माणि चाश्रित्य प्रोक्तो भैषज्यसङ्ग्रहः॥३४॥

tatra ślokaḥ-

*aṣṭāviṃśatirityetā yavāgvaḥ parikīrtitāḥ/
pañcakarmāṇi cāśritya prokto bhaiṣajyasaṅgrahaḥ||34||*

Thus, all the twenty eight varieties of gruel have been described and the drugs in connection with the five elimination therapies have been enumerated in brief. [34]

पूर्वं मूलफलज्ञानहेतोरुक्तं यदौषधम्।
पञ्चकर्माश्रयज्ञानहेतोस्तत् कीर्तितं पुनः॥३५॥

*pūrvam mūlaphalajñānahetoruktaṁ yadauśadham/
pañcakarmāśrayajñānahetostat kīrtitaṁ punaḥ||35||*

The drugs, which were described in the previous chapter just for the sake of knowledge as to their most useful roots and fruits, the same have again been described here to indicate their usefulness in the five elimination therapies. [35]

Characteristics of a good physician -

स्मृतिमान् हेतुयुक्तिज्ञो जितात्मा प्रतिपत्तिमान्।
भिषगौषधसंयोगैश्विकित्सां कर्तुमर्हति॥३६॥

*smṛtimān hetuyuktijñō jitātmā pratipattimān/
bhiṣagauśadhasaṁyogaiścikitsāṁ kartumarhati||36||*

Only the physician who is

Smrutiman – has a good memory

Hetu yuktijna – knows appropriate cause behind disease

Jitatma – who has mastered excellent control over his sense organs and mind

Pratipattiman – who has presence of mind,

is entitled to practice medicine through the combination of various herbs.

[36]

Thus ends the second chapter.

Charaka Samhita Sutrasthana – Chapter 3 Aragvadheeya Adhyaya

अथात आरग्वधीयमध्यायं व्याख्यास्यामः॥१॥ इति ह स्माह भगवानात्रेयः॥२॥

athāta āragvadhīyamadhyāyaṃ vyākhyāsyāmaḥ॥1॥ iti ha smāha
bhagavānātreyaḥ॥2॥

The third chapter of Charaka Samhita is called as Aragvadheeya Adhyaya.
It deals with 32 formulae to prepare creams and powder mixes used
externally for various skin diseases.

We shall now expound the Chapter on “Aragvadha (Cassia fistula Linn.).”
Thus said Lord Atreya. [1-2]

Skin creams for external application in a variety of skin diseases –

आरग्वधः सैडगजः करञ्जो वासा गुडूची मदनं हरिद्रे।
श्याहः सुराहः खदिरो धवश्च निम्बो विडङ्गं करवीरकत्वक्॥३॥
ग्रन्थिश्च भौर्जो लशुनः शिरीषः सलोमशो गुग्गुलुकृष्णगन्धे।
फणिज्झको वत्सकसप्तपर्णो पीलूनि कुष्ठं सुमनःप्रवालाः॥४॥
वचा हरेणुस्त्रिवृता निकुम्भो भल्लातकं गैरिकमञ्जनं च।
मनःशिलाले गृहधूम एला काशीसलोध्रार्जुनमुस्तसर्जाः॥५॥
इत्यर्धरूपैर्विहिताः षडेते गोपितपीताः पुनरेव पिष्टाः।
सिद्धाः परं सर्षपतैलयुक्ताश्चूर्णप्रदेहा भिषजा प्रयोज्याः॥६॥
कुष्ठानि कृच्छ्राणि नवं किलासं सुरेशलुप्तं किटिभं सदद्रु।
भगन्दरार्शास्यपर्चीं सपामां हन्युः प्रयुक्तास्त्वचिरान्नराणाम्॥७॥

*āragvadhaḥ saḍagajaḥ karañjo vāsā guḍūcī madanaṃ haridre/
śryāhvaḥ surāhvaḥ khadiro dhavaśca nimbo viḍaṅgaṃ karavīrakatvak॥3॥*

*granthīśca bhaurjo laśunaḥ śīrīṣaḥ salomaśo guggulukṛṣṇagandhe/
phaṇijjhako vatsakasaptaparnau pīlūni kuṣṭham sumanaḥpravālāḥ||4||
vacā hareṇustrivṛtā nikumbho bhallātakam gairikamañjanaṃ ca/
manaḥśilāle gṛhadhūma elā kāśīsalodhrārjunamustasarjāḥ||5||
ityardharūpairvīhitāḥ ṣaḍete gopittapītāḥ punareva piṣṭāḥ/
siddhāḥ param sarṣapatailayuktāścūrṇapradehā bhiṣajā prayojyāḥ||6||
kuṣṭhāni kṛcchrāṇi navam kilāsam sureśaluptam kiṭibham sadadru/
bhagandarārsāṃsyapacīm sapāmāṃ hanyuḥ
prayuktāstvacirānnarāṇām||7||
āragvadhaḥ saidagajaḥ karañjo vāsā guḍūcī madanaṃ haridre/
śrīyāhvaḥ surāhvaḥ khadiro dhavaśca nimbo viḍaṅgam karavīrakatvak||3||
granthīśca bhaurjo laśunaḥ śīrīṣaḥ salomaśo guggulukṛṣṇagandhe/
phaṇijjhako vatsakasaptaparnau pīlūni kuṣṭham sumanaḥpravālāḥ||4||
vacā hareṇustrivṛtā nikumbho bhallātakam gairikamañjanaṃ ca/
manaḥśilāle gṛhadhūma elā kāśīsalodhrārjunamustasarjāḥ||5||
ityardharūpairvīhitāḥ ṣaḍete gopittapītāḥ punareva piṣṭāḥ/
siddhāḥ param sarṣapatailayuktāścūrṇapradehā bhiṣajā prayojyāḥ||6||
kuṣṭhāni kṛcchrāṇi navam kilāsam sureśaluptam kiṭibham sadadru/
bhagandarārsāṃsyapacīm sapāmāṃ hanyuḥ
prayuktāstvacirānnarāṇām||7||*

Skin creams for external application in a variety of skin diseases –

The below six formulae are to be used by the physician for external application in powder form. Before usage, they are impregnated (trituated with liquids) with Go Pitta – purified ox bile, ground again and mixed up with mustard oil (Sarshapa taila).

Their application immediately cures obstinate skin diseases including Kushta – leprosy, leucoderma of recent origin, alopecia, Kitibha – keloids, Dadru – ringworm, Bhagandhara – fistula-in-ano, Arsha – piles, Apachi – cervical adenitis and Pama – eruptions of human beings. The paste combinations are –

(1) Aragvadha (*Cassia fistula* Linn.), Edagaja (*Cassia tora* Linn.), Karanja (*Pongamia pinnata* Merr.), Vasa (*Adhatoda vasica* Nees.), Guduchi (*Tinospora cordifolia* Miers.), Madanaphala (*Randia dumetorum* Lam.), Haridra (*Curcuma longa* Linn.), and Daruharidra (*Berberis aristata* DC.);

(2) Sryahva (?), Surahva (*Cedrus deodara*), Khadira (*Acacia catechu* Willd.), Dhava (*Anogeissus latifolia* Wall.), Nimba (Neem – *Azadirachta indica* A. Juss.), Vidanga (False black pepper – *Embelia ribes* Burm. F.), and the bark of Karaviraka (*Nerium indicum* Mill.);

(3) Node of Bhurja (*Betula utilis* D. don.), Lashuna (Garlic – *Allium sativum* Linn.), Shireesha (*Albizia lebbeck* Benth.), Lomasha (Ferri sulphas), Guggulu (*Commifora mukul* Engl.), and Krishnagandha (Drumstick – *Moringa oleifera* Lam.);

(4) Phanijjhaka (a variety of *Parnasa*), Vatsaka ([Kutaja](#) – *Holarrhena antidysenterica* Wall.), Saptaparna (*Alstonia scholaris* R. Br.), varieties of Pilu (*Salvadora persica* Linn.), Kushta (*Saussurea lappa* C. B. Clarke.) and tender leaves of Sumanas (*Fasminum officinale* Linn. Var *grandiflorum* Bailey);

(5) Vacha (Acorus calamus Linn.), Harenu (Pisum sativum Linn.), Trivrit (Operculina turpethum R. B.), Nikumbha (Baliospermum montanum Muell-Ang.), Bhallataka (Semecarpus anacardium Linn f.), Gairika – Ferrum haematite and Anjana – Antimoni isulphidum;

(6) Manashila – Arsenii disulphidum, Ala – Arsenii trisulphidum, Grihadhooma – kitchen soot, Ela (Elletaria cardamomum Maton), Kaseesa – Ferri sulphas, Lodhra (Symplocos recemosa Roxb.), Arjuna (Terminalia Arjuna W & A.), Musta (Cyperus rotundus Linn.) and Sarja (Vateria indica Linn.) [3-7]

Powder massage (Udvaartana) for skin diseases

कुष्ठं हरिद्रे सुरसं पटोलं निम्बाश्वगन्धे सुरदारु शिग्रू।
ससर्षपं तुम्बुरुधान्यवन्यं चण्डां च चूर्णानि समानि कुर्यात्॥८॥
तैस्तक्रपिष्ठैः प्रथमं शरीरं तैलाक्तमुद्वर्तयितुं यतेत।
तेनास्यकण्डूः पिडकाः सकोठाः कुष्ठानि शोफाश्च शमं व्रजन्ति॥९॥

*kuṣṭhaṃ haridre surasaṃ paṭolaṃ nimbāśvagandhe suradāruśigrū/
sasarṣapaṃ tumburudhānyavanyam caṇḍāṃ ca cūrṇāni samāni kuryāt॥8॥
taistakrapīṣṭhaiḥ prathamam śarīraṃ tailāktamudvartayitum yateta/
tenāsyakaṇḍūḥ piḍakāḥ sakoṭhāḥ kuṣṭhāni śophāśca śamaṃ vrajanti॥9॥*

Powder massage (Udvaartana) for skin diseases

Powder of Kushta (Saussurea lappa C. B. Clarke),
Haridra (turmeric – Curcuma longa Linn.),
Daruharidra (Tree turmeric – Berberis asistata DC.),
Suras (Black variety of Holy Basil),

Patola (Trichosanthes cucumerina Linn.),
Nimba – Neem (Azadirachta indica),
Ashvagandha (Withania somnifera Dunal),
Suradaru (Cedrus deodara),
Shigru (Drumstick – Moringa oleifera Lam.),
Sarshapa (Mustard – Brassica nigra Koch.),
Tumburu (Xanthoxylon alatum. Roxb.),
Dhanya (Coriandrum sativum Linn.),
Vanya (Cyperus tenuiflorus), and
Chanda – These herbs are taken in equal quantity.
The powder mix is ground with buttermilk.

Patient is given massage with sesame oil. After that, the above paste is smeared over the body with gentle massage (Udvaartana).
This is useful in Kandu – pruritus, Pidaka – pimples, Kota – urticaria,
Kushta – obstinate skin diseases and Shotha [8-9]

Powder for dusting in skin diseases –

कुष्ठामृतासङ्गकटङ्कटेरीकासीसकम्पिल्लकमुस्तलोद्धाः।
सौगन्धिकं सर्जरसो विडङ्गं मनःशिलाले करवीरकत्वक्॥१०॥
तैलाक्तगात्रस्य कृतानि चूर्णान्येतानि दद्यादवचूर्णनार्थम्।
दद्रूः सकण्डूः किटिभानि पामा विचर्चिका चैव तथैति शान्तिम्॥११॥

*kuṣṭhāmṛtāsaṅgakaṭaṅkateṛīkāśīsakampillakamustalodhrāḥ/
saugandhikaṃ sarjaraso viḍaṅgaṃ manaḥśilāle karavīrakatvak||10||
tailāktagātrasya kṛtāni cūrṇānyetāni dadyādavacūrṇanārtham/
dadrūḥ sakaṇḍūḥ kiṭibhāni pāmā vicarcikā caiva tathaiti śāntim||11||*

Powder for dusting in skin diseases –

Powder of Kushta (Saussurea lappa),
Amrutasanga – Cuprum sulphas,
Katankateri (Tree turmeric – Berberis Aristata DC.),
Kasisa – Ferri sulphas,
Kampillaka (Mallatus philippinensis Muel-Arg.),
Musta (Cyperus rotundus Linn.),
Lodhra (Symplocos racemosa), Sulphur,
Sarjarasa (extract of Vateria indica Linn.),
Vidanga (Embelia ribes Burm.f.),
Manashila – realgar,
Ala (Haratala) – orpiment and
bark of Karavira (Nerium indicum Mill.), – is taken in equal quantities.
The body of the patient is smeared with sesame oil. Then the body is
dusted with the above powder mix. Dusting process is called Avachurnana.
It relieves Kitibha – ringworm, Kandu – pruritus, Pama – keloids,
Vicharchika – Eczema. [10-11]

Paste for skin disease –

मनःशिलाले मरिचानि तैलमार्कं पयः कुष्ठहरः प्रदेहः।
तुत्थं विडङ्गं मरिचानि कुष्ठं लोध्रं च तद्वत् समनःशिलं स्यात्॥१२॥

*manaḥśilāle maricāni tailamārkaṁ payaḥ kuṣṭhaharaḥ pradehaḥ/
tutthaṁ viḍaṅgaṁ maricāni kuṣṭhaṁ lodhraṁ ca tadvat samanaḥśilaṁ
syāt//12//*

Paste for skin disease –

Manashila – Realgar, Ala – orpiment, varieties of Maricha (Black pepper – Piper nigrum Linn.), Sesame Oil, and the latex of Arka (Calotropis gigantean Linn.), constitutes an ointment for the cure of chronic skin diseases

Ointment for skin disease –

Tuttha – Copper Sulphate, Vidanga (Embelia ribes Burm. F.) varieties of Maricha (Piper nigrum Linn.), Kushta (Saussurea lappa), Lodhra (Symplocos racemosa) along with Manashila – Realgar constitute an ointment for the cure of chronic skin diseases [12]

Skin Ointments –

रसाञ्जनं सप्रपुन्नाडबीजं युक्तं कपित्थस्य रसेन लेपः।
करञ्जबीजैडगजं सकुष्ठं गोमूत्रपिष्टं च परः प्रदेहः॥१३॥

*rasāñjanam saprapunnāḍabījam yuktaṁ kapitthasya rasena lepaḥ।
karañjabījaidagajam sakuṣṭhaṁ gomūtrapiṣṭam ca paraḥ pradehaḥ॥13॥*

Skin ointment – Rasanjana (concentrated aqueous extract from Berberis aristata DC.) along with the seeds of Prapunnada (Cassia tora Linn.) mixed with juice of Kapittha (Feronia limonia) constitutes a skin ointment.

Seeds of Karanja (Pongamia pinnata), Edagaja (Cassia tora) along with Kushta (Saussurea lappa), pounded with cow's urine constitute an ointment par excellence for skin diseases. [13]

उभे हरिद्रे कुटजस्य बीजं करञ्जबीजं सुमनःप्रवालान्।
त्वचं समध्यां हयमारकस्य लेपं तिलक्षारयुतं विदध्यात्॥१४॥

*ubhe haridre kuṭajasya bījaṃ karañjabījaṃ sumanaḥpravālān/
tvacaṃ samadhyāṃ hayamārakasya lepaṃ tilakṣārayutaṃ vidadhyāt॥14॥*

Both the types of Haridra (Haridra – turmeric and Daru Haridra – Tree turmeric), seeds of Kutaja – Connessi (Holarrhena antidysenterica Wall.) and Karanja (Pongamia pinnata), tender leaves of Sumanas (Jasminum officinale), bark along with the pith of Hayamaraka (Nerium indicum) mixed with the ash of Tila – Sesame (Sesamum indicum) is also used as an ointment for skin diseases. [14]

मनःशिला त्वक् कुटजात् सकुष्ठात् सलोमशः सैडगजः करञ्जः।
ग्रन्थिश्च भौर्जः करवीरमूलं चूर्णानि साध्यानि तुषोदकेन॥१५॥
पलाशनिर्दाहरसेन चापि कर्षोद्धृतान्याढकसम्मिमेन।
दर्वीप्रलेपं प्रवदन्ति लेपमेतं परं कुष्ठनिसूदनाय॥१६॥

*manaḥśilā tvak kuṭajāṭ sakuṣṭhāt salomaśaḥ saidagajaḥ karañjah/
granthiśca bhaurjah karavīramūlaṃ cūrṇāni sādhyāni tuṣodakena॥15॥
palāśanirdāharasena cāpi karṣoddhṛtānyāḍhakasammimena/
darvīpralepaṃ pravadanti lepametaṃ paraṃ kuṣṭhanisūdanāya॥16॥*

Manashila – Realgar, Bark of Kutaja – Connessi (Holarrhena antidysenterica Wall.) along with that of Kushta (Saussurea lappa), Lomasha – Ferri-sulphas, Edagaja (Cassia tora Linn.), Karanja (Pongamia pinnata), node of Bhurja (Betula utilis D. Don.), root of Karavira (Nerium indicum Mill.), should be prepared in powder form mixed up with Tushodaka (clean

water). The Darvipralepa (semi-solid in consistency) ointment made of one Karsha (12 g) powder of each of the above, mixed up with an Adhaka (3.0721) of the juice extracted by burning the Palasa (Butea monosperma Lam.), is said to be most useful in eradicating chronic skin diseases. [15-16]

पर्णानि पिष्ट्वा चतुरङ्गुलस्य तक्रेण पर्णान्यथ काकमाच्याः।
तैलाक्तगात्रस्य नरस्य कुष्ठान्युद्वर्तयेदश्वहनच्छदैश्च॥१७॥

*parṇāni piṣṭvā caturaṅgulasya takreṇa parṇānyatha kākamācyāḥ/
tailāktagātrasya narasya kuṣṭhānyudvartayedāśvahanacchadaiśca*||17||

One should use as an unguent on the parts of the body affected by skin diseases, the leaves of Chaturangula (Cassia fistula) as well as Kakamachi (Solanum nigrum Linn.) ground with buttermilk and also leaves of Ashvahana (Nerium indicum Mill.) after applying oil to the body. [17]

Vata balancing creams and ointments –

आनूपमत्स्यामिषवेसवारैरुष्णैः प्रदेहः पवनापहः स्यात्।
स्नेहैश्चतुर्भिर्दशमूलमिश्रैर्गन्धौषधैश्चानिलहः प्रदेहः॥१९॥
तक्रेण युक्तं यवचूर्णमुष्णं सक्षारमर्तिं जठरे निहन्यात्।
कुष्ठं शताह्वं सवचां यवानां चूर्णं सतैलाम्लमुशन्ति वाते॥२०॥

*ānūpamatsyāmiṣavesavārairuşṇaiḥ pradehaḥ pavanāpahaḥ syāt/
snehaiścaturbhirdaśamūlamiśrairgandhauśadhaiścānilahaḥ pradehaḥ*||19||
*takreṇa yuktaṁ yavacūrṇamuṣṇaṁ sakṣāramartiṁ jaṭhare nihanyāt/
kuṣṭhaṁ śatāhvāṁ savacāṁ yavānāṁ cūrṇaṁ satailāmlamuśanti vāte*||20||

Kola Kulathadi Churna –

Kola (Zizyphus jujube Lam.),

Kulattha – Horse gram (Dolichos biflorus Linn.),

Suradaru – Devadaru – (Cedrus deodara),

Rasna (Vanda roxburghi / Pluchea lanceolata),

Masha – Black gram (Phaseolus radiatus L.),

Atasi (Linum usitatissimum Linn.)

Kushta – Saussurea lappa

Vacha – Acorus calamus

Shatahva – Indian Dill – Anethum sowa

Yava – Barley – Hordeum vulgare,

Taila Phala – castor fruit – soured by vinegar and warmed up constitutes a good ointment for those suffering from Vata. [18]

The Veshavara prepared with the meat of marshy animals like fish when applied as an ointment cures imbalanced Vata. [19]

The ointment made of the aromatic drugs mixed up with the Dashamula and four types of fat (ghee, oil, fat and marrow) is also useful for the cure of vitiated Vata. [19]

Warmed up powder of Yava – Barley (Hordeum vulgare) mixed up with buttermilk and Kshara (alkalies) eradicates abdominal pain. [20]

Kushta (Saussurea lappa), Shatahva (Foeniculum vulgare Mill.), Vacha (Acorus calamus Linn.), powder of Yava – Barley (Hordeum vulgare), and oil, when soured with vinegar are said to be useful for alleviating Vata. [20]

Creams for gout (Vatarakta) –

उभे शताह्वे मधुकं मधूकं बलां प्रियालं च कशेरुकं च।
घृतं विदारीं च सितोपलां च कुर्यात् प्रदेहं पवने सरक्ते॥२१॥

*ubhe śatāhve madhukam madhūkam balām priyālam ca kaśerukam ca/
ghṛtaṁ vidārīm ca sitopalām ca kuryāt pradehaṁ pavane sarakte||21||*

In the event of Vatarakta (gout) one should apply an ointment consisting of both the types of Shatahva (Foeniculum vulgare Mill.), Madhuka (Glycyrrhiza glabra Linn.), Madhuka (Madhuca indica I. F. Gmel.), Bala (Sida cordifolia Linn.), Priyala (Buchanania lanzan), Kasheruka (Scripus grossus), ghee, Vidari (Ipomoea paniculata / Pueraria tuberosa) and Sugar. [21]

रास्ना गुडूची मधुकं बले द्वे सजीवकं सर्षभकं पयश्च।
घृतं च सिद्धं मधुशेषयुक्तं रक्तानिलार्तिं प्रणुदेत् प्रदेहः॥२२॥

*rāsnā guḍūcī madhukam bale dve sajjivakam sarṣabhakam payascha/
ghṛtaṁ ca siddham madhuśeṣayuktaṁ raktānilārtiṁ praṇudet
pradehaḥ||22||*

The ointment consisting of Rasna (Vanda roxburghi / Pluchea lanceolata), Guduchi (Tinspora cordifolia Willd.), Madhuka (Glycyrrhiza glabra Linn.), two types of Bala (Sida cordifolia) along with Jivaka, Rishabhaka and milk prepared with ghee and mixed up with honey wax eradicates the trouble arising out of Vatarakta (gout). [22]

वाते सरक्ते सघृतं प्रदेहो गोधूमचूर्णं छगलीपयश्च॥२३॥

vāte sarakte saghṛtaṃ pradeho godhūmacūrṇaṃ chagalīpayaśca||23||

In Vatarakta (gout), the ointment made of ghee, the powder of Godhuma – wheat and goat's milk is prescribed. [23]

Creams for headache -

Nata (Valeriana wallicii), Utpala (Nymphaea alba), Chandana (Sandalwood – Santalum album) and Kushta (Saussurea lappa) – these drugs mixed up with ghee constitute an unguentum useful for headache. [23]

नतोत्पलं चन्दनकुष्ठयुक्तं शिरोरुजायां सघृतं प्रदेहः॥२३॥
प्रपौण्डरीकं सुरदारु कुष्ठं यष्ट्याहमेला कमलोत्पले च।
शिरोरुजायां सघृतः प्रदेहो लोहैरकापद्मकचोरकैश्च॥२४॥

natotpalaṃ candanakuṣṭhayuktaṃ śīrorujāyāṃ saghṛtaṃ pradehaḥ||23||
prapaunḍarīkaṃ suradāru kuṣṭhaṃ yaṣṭyāhvamelā kamalotpale ca|
śīrorujāyāṃ saghṛtaḥ pradeho lohairakāpadmakacorakaiśca||24||

Prapanundarika (Nymphaea lotus Linn. red variety), Suradaru (Cedrus deodara), Kushta (Saussurea lappa), Yashtyahra (Glycyrrhiza glabra Linn.), Ela (Elettaria cardamomum Maton), Kamala (Nelumbo nucifera Gaertn.), Utpala (Nymphaea alba), – these drugs mixed up with ghee along with Loha (Aquilaria agallocha Roxb.), Eraka (Typha angustifolia Linn.), Padmaka (Prunus cerasoides D. Don.), Choraka (Angelica glauca) constitute another unguentum useful for headache. [24]

Cream for chest pain –

रास्ना हरिद्रे नलदं शताहे द्वे देवदारुणि सितोपला च।
जीवन्तिमूलं सघृतं सतैलमालेपनं पार्श्वरुजासु कोष्णम्॥२५॥

*rāsnā haridre naladaṃ śatāhve dve devadārūṇi sitopalā ca/
jīvantimūlaṃ saghṛtaṃ satailamālepanaṃ pārśvarujāsu koṣṇam*||25||

Rasna (Pluchea lanceolata Oliver & Hiern), Haridra (turmeric – Curcuma longa), Daruharidra (Berberis aristata DC.), Nalada (Nardostachys jatamansi DC.), two varieties of Shatahva (Foeniculum vulgare Mill. and Foeniculum capillaecum), two varieties of Devadaru (Cedrus deodara Loud.), Sugar, root of Jivanti (Leptadenia reticulata) – these drugs along with ghee and oil slightly warmed up make a good ointment for chest pain. [25]

Creams for burning sensation –

शैवाल पद्मोत्पल वेत्रतुङ्ग प्रपौण्डरीकाण्यमृणाल लोध्रम्।
प्रियङ्गुकालेयक चन्दनानि निर्वापणः स्यात् सघृतः प्रदेहः॥२६॥

*Śaivālapadmotpala vetratuṅga prapauṇḍarīkāṇyamṛṇāla lodhram/
priyaṅgukāleyaka candanāni nirvāpaṇaḥ syāt saghṛtaḥ pradehaḥ*||26||

Creams for burning sensation –

Shaivala (Vallisneria spiralis), Padma – Lotus (Nelumbo nucifera), Utpala (Nymphaea alba), Vetra (Salix caprea), Tunga (Calophyllum inophyllum), Prapaundarika (Nymphaea lotus) – red variety), Amrunala (Vetiveria zizanioides Nash), Lodhra (Symplocos racemosa), Priyangu (Callicara macrophylla), Kaleyaka (Santalum flavum), Chandana (Sandalwood –

Santalum album), – ointment prepared of these drugs and mixed up with ghee relieves burning sensation. [26]

सितालतावेतसपद्मकानि यष्ट्याह्वमैन्द्री नलिनानि दूर्वा|
यवासमूलं कुशकाशयोश्च निर्वापणः स्याज्जलमेरका च||२७||

*sitālatāvetasapadmakāni yaṣṭyāhvamaindrī nalināni dūrvā|
yavāsamūlaṃ kuśakāśayośca nirvāpaṇaḥ syājjalamerakā ca||27||*

Sugar, Lata (Rubia cordifolia Linn.), Vetasa (Salix caprea Linn.), Padmaka (Prunus cerasoides D. Don.), Yashtyahva (Glycyrrhiza glabra Linn.), Aindri (Citrullus colocynthis Lehrad.), Nalina (Nelumbo nucifera Gaertn.) Durva (Cynodon dactylon), root of Yavasa – Alhagi pseudalhagi, Kusha (Desmostachya bipinnata), Kasa (Saccharum spontaneum Linn.), Jala (Pavonia odorata Willd.), and Eraka (Typha angustifolia Linn.) – ointment of these drugs relieves burning sensation. [27]

Cream for cold sensation –

Shaileya (Permellia perforate), Ela (Elettaria cardamomum Maton) , Aguru (Aquilaria agallocha Roxb.), Kushta (Saussurea lappa), Chanda, Nata (Valeriana wallicii), Tvak (Cinnamomum zeylanicum Blume.), Suradaru (Cedrus deodara), Rasna (Vanda roxburghi / Pluchea lanceolata) – Ointment of these drugs instantaneously relieves cold sensation.

Cream for toxic conditions –

शैलेयमेलागुरुणी सकुष्ठे चण्डा नतं त्वक् सुरदारु रास्ना|
शीतं निहन्यादचिरात् प्रदेहो विषं शिरीषस्तु ससिन्धुवारः||२८||

शिरिषलामज्जकहेमलोध्रैस्त्वग्दोषसंस्वेदहरः प्रघर्षः।
पत्राम्बुलोध्राभयचन्दनानि शरीरदौर्गन्ध्यहरः प्रदेहः॥२९॥

*śaileyamelāguruṇī sakuṣṭhe caṇḍā nataṃ tvak suradāru rāsnā/
śītaṃ nihanyādacirāt pradeho viṣaṃ śīrīṣastu sasindhuvāraḥ॥28॥
śīrīṣalāmajjakahemalodhraistvagdoṣasaṃsvedaharaḥ pragharṣaḥ/
patrāmbulodhrābhayaacandanāni śārīradaurgandhyaharaḥ pradehaḥ॥29॥*

Cream for toxic conditions –

Shirisha (Albizzi lebbeck Benth.) along with Sindhuvara (Vitex negundo) alleviates toxic conditions. [28]

Cream to relieve excess sweating – Shirisha (Albizzi lebbeck Benth), Lamajjaka (Cymbopogon jwarancusa Schult.), Hema (Mesua ferrea) and Lodhra (Symplocos racemosa), – ointment prepared with all these drugs when rubbed (over the skin) alleviates skin diseases and reduces sweating.

Cream for body odor - Patra – Cinnamomum tamala Nees and Eberum, Ambu – pavonia odorata Willd., Lodhra (Symplocos racemosa), Abhaya – Terminalia chebula and Chandana – Sandalwood – Santalum album - ointment of these drugs removes bad smell from the body.

Summary –

Thus, for the sake of the well-being of all, Lord Atreya respected by the Siddhas and Maharishis (great sages) expounded in the chapter on Aragvadheeya – 32 types of most efficacious powders and pradehas useful in different diseases.

Thus ends the third chapter of the Sutrasthana of Agnivesha's work as redacted by Charaka.

Chapter 4 -

Shad Virechana Shatashriteeya Adhyaya

4th Chapter of Charak Samhita deals with 50 different group of 10 herbs each with common action. It also deals with five basic Ayurvedic dosage forms like Swarasa (juice extract), Kalka (paste), Kashaya (decoction) etc.

अथातः षड्विरेचनशताश्रितीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

इह खलु षड्विरेचनशतानि भवन्ति, षड्विरेचनाश्रयाः, पञ्च कषाययोनयः, पञ्चविधं कषायकल्पनं, पञ्चाशन्महाकषायाः, पञ्च कषायशतानि, इति सङ्ग्रहः॥३॥

athātaḥ ṣaḍvirecanaśatāśritīyamadhyāyaṁ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

iha khalu ṣaḍvirecanaśatāni bhavanti, ṣaḍvirecanāśrayāḥ, pañca kaṣāyayonayaḥ, pañcavidhaṁ kaṣāyakalpanaṁ, pañcāśanmahākāṣāyāḥ, pañca kaṣāyaśatāni, iti saṅgrahaḥ॥3॥

There are 600 purgatives;

six different parts of the plant useful for purgation (Virechana Ashraya)

(Virechana means purgation treatment, it is one among Panchakarma treatments.)

Five varieties of drugs for the preparation of decoction (Kashaya),

Five basic dosage forms,

Fifty important decoctions

And five hundred decoctions. This is, in brief, the subject matter of this chapter. [3]

षड् विरेचनशतानि, इति यदुक्तं तदिह सङ्ग्रहेणोदाहृत्य विस्तरेण कल्पोपनिषदि व्याख्यास्यामः; (तत्र) त्रयस्त्रिंशद्योगशतं प्रणीतं फलेषु, एकोनचत्वारिंशज्जीमूतकेषु योगाः, पञ्चचत्वारिंशदिक्ष्वाकुषु, धामार्गवः षष्टिधा भवति योगयुक्तः, कुटजस्त्वष्टादशधा योगमेति, कृतवेधनं षष्टिधा भवति योगयुक्तं, श्यामात्रिवृद्योगशतं प्रणीतं दशापरे चात्र भवन्ति योगाः, चतुरङ्गुलो द्वादशधा योगमेति, लोध्रं विधौ षोडशयोगयुक्तं, महावृक्षो भवति विंशतियोगयुक्तः, एकोनचत्वारिंशत् सप्तलाशङ्खिन्योर्योगाः, अष्टचत्वारिंशद्वन्तीद्रवन्त्योः, इति षड्विरेचनशतानि॥४॥

ṣaḍ virecanaśatāni, iti yaduktaṁ tadiha saṅgrahēṇodāhṛtya vistareṇa kalpopaniṣadi vyākhyāsyāmaḥ; (tatra) trayastrimśadyogaśataṁ praṇītaṁ phaleṣu, ekonacatvāriṁśajjīmūtakeṣu yogāḥ, pañcacatvāriṁśadikṣvākuṣu, dhāmārgavaḥ ṣaṣṭidhā bhavati yogayuktaḥ, kuṭajastvaṣṭādaśadhā yogameti, kṛtavedhanaṁ ṣaṣṭidhā bhavati yogayuktaṁ, śyāmātrivṛdyogaśataṁ praṇītaṁ daśāpare cātra bhavanti yogāḥ, caturaṅgulo dvādaśadhā yogameti, lodhraṁ vidhau ṣoḍaśayogayuktaṁ, mahāvṛkṣo bhavati viṁśatiyogayuktaḥ, ekonacatvāriṁśat saptaśaṅkhinīyoryogāḥ, aṣṭacatvāriṁśaddantīdravantyoh, iti ṣaḍvirecanaśatāni॥4॥

600 Virechana formulations

There are 133 purgatives (Virechana formulations) with Madana Phala (Randia dumetorum Lam.),

39 with Jimuta (Luffa echinata Roxb.),

45 with Ikhsvaku (Lagenaria siceraria Standl.),

60 with Dhamargava (Luffa cylindrica M. Roem.),

18 with Kutaja – **Connessi** (Holarrhena antidysenterica Wall.)

60 with Kritavedhana (Luffa acutangula Roxb.),

110 with black variety of Trivirt (Operculina turpethum R. B.),
12 with Chaturangula (Cassia fistula Linn.),
16 with Lodhra (Symplocos racemosa),
20 with Mahavruksha (Euphorbia neriifolia Linn.),
39 with Saptala (Acacia concinna DC.) and Shankini – Canscora decussate,
48 with Danti (Baliospermum montanum Muell-Arg.) and Dravanti
(Fatropha glandulifera Roxb.).

These are the six hundred varieties of purgatives including emetics. [4]

षड् विरेचनाश्रया इति क्षीरमूलत्वक्पत्रपुष्पफलानीति॥५॥
पञ्च कषाययोनय इति मधुरकषायोऽम्लकषायः कटुकषायस्तित्तकषायः
कषायकषायश्चेति तन्त्रे सञ्ज्ञा॥६॥

ṣaḍ virecanāśrayā iti kṣīramūlatvakpatrapuṣpaphalānīti||5||
pañca kaṣāyayonaya iti madhurakaṣāyo'mlakaṣāyaḥ
kaṭukaṣāyastiktakaṣāyaḥ kaṣāyakaṣāyaśceti tantre sañjñā||6||

The six different parts of the plant useful for purgation are latex, root, bark, leaves, flowers and fruits. [5]

Five varieties of decoctions as found in the work are sweet, sour, pungent, bitter and astringent. [6]

Five types of basic formulations – Pancha Vidha Kashaya Kalpana

पञ्चविधं कषायकल्पनमिति तद्यथा- स्वरसः, कल्कः, शृतः, शीतः, फाण्टः, कषाय इति।
pañcavidhaṁ kaṣāyakaḥ kalpanamiti tadyathā- svarasaḥ, kalkaḥ, śṛtaḥ, śītaḥ,
phāṇṭaḥ, kaṣāya iti/

Five basic dosage forms of Ayurveda are –

Swarasa – juice extract

Kalka – paste

Shruta – Kashaya - astringent – water decoction

Sheeta – cold infusion

Fanta – Hot infusion.

Definition of Swarasa – juice extract:

यन्त्रनिष्पीडिताद्रव्याद्रसः स्वरस उच्यते ।

yantranīṣpīditādravyādrasaḥ svarasa ucyate /

Juice extracted from a drug pressed by a machine is known as Svarasa;

Definition of Kalka – paste

यः पिण्डो रसपिष्टानां स कल्कः परिकीर्तितः ॥

yaḥ piṇḍo rasapiṣṭānāṃ sa kalkaḥ parikīrtitaḥ //

When a fresh herb is converted into paste form, with the juice intact, in a spherical shape, it is called as Kalka.

Definition of Kashaya:

वह्नौ तु क्वथितं द्रव्यं शृतमाहुश्चिकित्सकाः ।

vahnau tu kvathitaṃ dravyaṃ śṛtamāhuścikitsakāḥ /

Shruta - Kashayam or herbal decoction of herb – Medicine prepared by boiling a drug on fire is called Shruta (Kashaya)

Definition of Sheeta – Cold infusion:

द्रव्यादापोत्थितातोये प्रतप्ते निशि संस्थितात् ॥

कषायो योऽभिनिर्याति स शीतः समुदाहृतः ।

dravyādāpotthitāttoye pratapte niśi samsthitāt //

kaṣāyo yo'bhiniryāti sa śītaḥ samudāhṛtaḥ /

Sheeta - cold infusion – cold infusion prepared by putting the coarsely ground drug in boiled water and preserved over night is known as Sheeta;

Definition of Fanta – Hot infusion:

क्षिप्तवोष्णतोये मृदितं तत् फण्टं परिकीर्तितम् ॥

kṣiptvoṣṇatoye mṛditaṁ tat phāṇṭaṁ parikīrtitaṁ //

When a medicine is prepared by putting the drug in boiled water and then squeezed, the filtrate out of it is known as Phanta.

तेषां यथापूर्वं बलाधिक्यम्; अतः कषायकल्पना व्याध्यातुरबलापेक्षिणी; न त्वेवं खलु

सर्वाणि सर्वत्रोपयोगीनि भवन्ति॥७॥

teṣāṁ yathāpūrvam balādhikyam; ataḥ kaṣāyakalpanā

vyādhyāturabalāpekṣiṇī; na tvevaṁ khalu sarvāṇi sarvatropayogīni

bhavanti||7||

Among these five, Phanta is most light to digest and has least strength and Swarasa is hardest to digest and is the strongest.

These preparations should be prescribed with due regard to the strength of the patient and seriousness of the disease. All these preparations are not equally useful in all cases. [7]

Panchashat Mahakashaya – 50 main decoctions / group of herbs

‘पञ्चाशन्महाकषाया’ इति यदुक्तं तदनुव्याख्यास्यामः; तद्यथा- जीवनीयो बृंहणीयो लेखनीयो भेदनीयः सन्धानीयो दीपनीय इति षट्कः कषायवर्गः; बल्यो वर्ण्यः कण्ठ्यो हृद्य इति चतुष्कः कषायवर्गः; तृप्तिघ्नोऽर्शोघ्नः कुष्ठघ्नः कण्डूघ्नः क्रिमिघ्नो विषघ्न इति षट्कः कषायवर्गः; स्तन्यजननः स्तन्यशोधनः शुक्रजननः शुक्रशोधन इति चतुष्कः कषायवर्गः; स्नेहोपगः स्वेदोपगो वमनोपगो विरेचनोपग आस्थापनोपगोऽनुवासनोपगः शिरोविरेचनोपग इति सप्तकः कषायवर्गः; छर्दिनिग्रहणस्तृष्णानिग्रहणो हिक्कानिग्रहण इति त्रिकः कषायवर्गः; पुरीषसङ्ग्रहणीयः पुरीषविरजनीयो मूत्रसङ्ग्रहणीयो मूत्रविरजनीयो मूत्रविरेचनीय इति पञ्चकः कषायवर्गः; कासहरः श्वासहरः शोथहरो ज्वरहरः श्रमहर इति पञ्चकः कषायवर्गः; दाहप्रशमनः शीतप्रशमन उदरप्रशमनोऽङ्गमर्दप्रशमनः शूलप्रशमन इति पञ्चकः कषायवर्गः; शोणितस्थापनो वेदनास्थापनः सञ्ज्ञास्थापनः प्रजास्थापनो वयःस्थापन इति पञ्चकः कषायवर्गः; इति पञ्चाशन्महाकषाया महतां च कषायाणां लक्षणोदाहरणार्थं व्याख्याता भवन्ति। तेषामेकैकस्मिन् महाकषाये दश दशावयविकान् कषायाननुव्याख्यास्यामः; तान्येव पञ्च कषायशतानि भवन्ति॥८॥

‘pañcāśanmahākaṣāyā’ iti yaduktaṁ tadanuvyākhyāsyāmaḥ; tadyathā-jīvanīyo br̥mhaṇīyo lekhaṇīyo bhedaṇīyaḥ sandhānīyo dīpanīya iti ṣaṭkaḥ kaṣāyavargaḥ; balyo varṇyaḥ kaṇṭhyo hṛdya iti catuṣkaḥ kaṣāyavargaḥ; tr̥ptighno’rsoghnaḥ kuṣṭhaghnaḥ kaṇḍūghnaḥ krimighno viṣaghna iti ṣaṭkaḥ kaṣāyavargaḥ; stanyajananaḥ stanyaśodhanaḥ śukrajananaḥ śukraśodhana iti catuṣkaḥ kaṣāyavargaḥ; snehopagaḥ svedopago vamanopago virecanopaga āsthāpanopago’nuvāsanopagaḥ śirovirecanopaga iti sapṭakaḥ kaṣāyavargaḥ; chardinigrahaṇastr̥ṣṇānigrahaṇo hikkānigrahaṇa iti trikaḥ kaṣāyavargaḥ; purīṣasaṅgrahaṇīyaḥ purīṣavirajanīyo mūtrasaṅgrahaṇīyo mūtravirajanīyo mūtravirecanīya iti pañcakaḥ kaṣāyavargaḥ; kāsaharaḥ

*śvāsaharaḥ śothaharo jvaraharaḥ śramahara iti pañcakaḥ kaṣāyavargaḥ;
dāhapraśamanaḥ śītapraśamana udardapraśamano'ṅgamardapraśamanaḥ
śūlapraśamana iti pañcakaḥ kaṣāyavargaḥ; śonitasthāpano
vedanāsthāpanaḥ sañjīṇāsthāpanaḥ prajāsthāpano vayahsthāpana iti
pañcakaḥ kaṣāyavargaḥ; iti pañcāśanmahākaṣāyā mahatām ca kaṣāyāṇām
lakṣaṇodāharaṇārthaṁ vyākhyātā bhavanti/
teṣāmekaikasmin mahākaṣāye daśa daśāvayavikān
kaṣāyānanuvyākhyāsyāmaḥ; tānyeva pañca kaṣāyaśatāni bhavanti||8||*

Now we shall expound the 50 important varieties of decoctives mentioned before.

First six are –

Jeevaneeya – Elivening, Invigorating
Bruhmaneeya – Nourishing, increasing weight
Lekhaneeya – Scraping, decreasing weight
Bhedaneeya – Cathertics, Piercing deep
Sandhaneeya – wound healing and bone healing
Deepaneeya – improving digestion strength

Next four are –

Balya – improving strength
Varnya – improving skin complexion
Kanthya – improving quality of voice
Hrudya – improving heart strength

Next six are –

Truptighna – relieving pseudo-satiation

Arshoghna – curing piles

Kushtaghna – relieving skin diseases

Kandughna – relieving itching sensation

Krimighna – relieving worm infestation

Vishaghna – anti toxic

Next four are –

Stanyajanana – improving breast milk

Stanyashodhana – cleansing and detoxifying breast milk

Shukrajanana -improving quality of semen and ovum

Shukrashodhana – cleansing and detoxifying semen and ovum

Next seven are –

Snehopaga – adjuvants of Snehana (oleation treatment)

Svedopaga -adjuvants of Swedana (sweating treatment)

Vamanopaga – adjuvant to Vamana (vomiting therapy)

Virechanopaga – adjuvant to Virechana (purgation therapy)

Asthapanopaga – adjuvant to Kashaya Basti – decoction enema

Anuvasanopaga -adjuvant to Snehabasti – oil enema

ShiroVirechanopaga – adjuvants useful in Nasya treatment

Next three are –

Chardi Nigrahana – relieving vomiting

Trushna Nigrahana – relieving thirst

Hikka Nigrahana – relieving hiccups

Next five are –

Purisha Sangraheeya – bowel binders, which helps to improve the bulk of stools

Purisha Virajaneeya – which helps to bring back proper colour of stools

Mutra Sangraheeya – which helps to restore normal quantity of urine

Mutra Virajaneeya -which helps to restore proper colour of urine

Mutra Virechaneeya – which helps to cleanse urine (and bladder)

Next 5 are –

Kasahara – relieving cough, cold

Shwasahara – relieving asthma, difficulty in breathing

Shothahara – relieving inflammation

Jwarahara – relieving fever

Shramahara – relieving tiredness

Next 5 are –

Daha Prashamana – relieving burning sensation

Sheeta Prashamana – relieving cold sensation

Uarda Prashamana – relieving allergic skin rashes

Angamarda Prashamana – relieving body pain

Shula Prashamana -relieving abdominal colic pain

Next 5 are –

Shonitasthapana – stopping bleeding, restoring proper quantity of blood

Vedanasthapana – relieving pain

Sanjnasthapana – restoring consciousness

Prajasthapana – procreative, useful in begetting child

Vayaha Sthapana -rejuvenating, anti aging.

1. Jeevaneeya Gana – Enlivening, anti aging group of herbs

तद्यथा- जीवकर्षभकौ मेदा महामेदा काकोली क्षीरकाकोली मुद्गपर्णीमाषपर्ण्यौ जीवन्ती

मधुकमिति दशेमानि जीवनीयानि भवन्ति (१),

tadyathā- jīvakaṛṣabhakau medā mahāmedā kākoli kṣīrakākoli

mudgaparṇīmāṣaparṇyau jīvanti madhukamiti daśemāni jīvanīyāni

bhavanti (1),

1. Jeevaneeya Gana – Enlivening, anti aging group of herbs

Jeevaka – Malaxis acuminata

Rishabhaka – Manilkara hexandra

Meda – Polygonatum cirrhifolium

Mahameda – Polygonatum verticillatum

Kakoli – Fritillaria roylei

Kshira Kakoli – Roscoeia purpurea / Lilium polyphyllum

Mudgaparni – Phaseolus trilobus,

Mashaparni – Teramnus labialis,

Jivanti – Leptadenia reticulata and

Madhuka– Licorice – Glycyrrhiza glabra

2. Bruhmaneeya Gana – Nourishing, increasing weight

क्षीरिणी राजक्षवकाश्चगन्धा काकोली क्षीरकाकोली वाट्यायनी भद्रौदनी भारद्वाजी
पयस्यर्ष्यगन्धा इति दशेमानि बृंहणीयानि भवन्ति (२),

*kṣīriṇī rājakṣavakāśvagandhā kākoli kṣīrakākoli vāṭyāyanī bhadraudanī
bhāradvājī payasyarṣyagandhā iti daśemāni br̥mhaṇīyāni bhavanti (2),*

2. Bruhmaneeya Gana – Nourishing, increasing weight

Ksheerini – Mimosops hexandra Roxb.)

Rajakshavaka – Euphorbia microphylla,

Ashwagandha – Winter Cherry / Indian ginseng (root) – Withania
somnifera,

Kakoli – Fritillaria roylei,

Ksheerakakoli – Roscoeia purpurea / Lilium polyphyllum,

Vatyayani – Country mallow (root) – Sida cordifolia,

Bhadraudani (Sida cordifolia Linn.),

Bharadvaji – Thespesia lampas,

Payasya – Impomoea paniculata and

Rushyagandha (?)

3. Lekhaneeya Gana – Scraping, decreasing weight

मुस्त कुष्ठ हरिद्रा दारुहरिद्रा वचातिविषा कटुरोहिणी चित्रक चिरबिल्व हैमवत्य इति
दशेमानि लेखनीयानि भवन्ति (३)

*musta kuṣṭha haridrā dāruharidrā vacātiviṣā kaṭurohiṇī citraka cirabilva
haimavatya iti daśemāni lekhaṇīyāni bhavanti (3)*

3. Lekhaneeya Gana – Scraping, decreasing weight

Musta (Cyperus rotundus Linn.),

Kushta – Saussurea lappa,
Haridra (turmeric – Curcuma longa),
Daru Haridra – Tree Turmeric (stem) – Berberis aristata,
Vacha (Acorus calamus Linn.),
Ativisa (Aconitum heterophyllum Wall.),
Katurohini – Picrorhiza kurroa,
Chitraka – Leadword – Plumbago zeylanica,
Chirabilva – Holoptelia integrifolia and
Haimavati – Iris versicolor

4. Bhedaneeya Kashaya – Cathertics, Piercing deep

सुवहार्कोरुबुकाग्निमुखी चित्रा चित्रक चिरबिल्व शङ्खिनी शकुलादनी स्वर्णक्षीरिण्य इति
दशेमानि भेदनीयानि भवन्ति (४)

*suvahārkorubukāgnimukhī citrā citraka cirabilva śaṅkhinī śakulādani
svarṇakṣīriṇya iti daśemāni bhedanīyāni bhavanti (4)*

4. Bhedaneeya Kashaya – Cathertics, Piercing deep

Suvaha (Operculina turpethum R.B.),
Arka – Calotropis gigantean,
Urubuka – Castor – Ricinus communis
Agnimukhi – Gloriosa superba,
Chitra – Baliospermum montanum,
Chitraka – Leadword – Plumbago zeylanica,
Chirabilva – Holoptelia integrifolia,
Shankini – Canscora decussate,
Shakuladani – Picrorhiza kurroa and
Svarnaksheerini – Argemone mexicana Linn

5. Sandhaneeya – wound healing and bone healing

मधुक मधुपर्णी पृश्निपर्ण्यम्बष्ठकी समङ्गा मोचरस धातकी लोध्र प्रियङ्गु कट्फलानीति
दशेमानि सन्धानीयानि भवन्ति (५)

*madhuka madhuparṇī pr̥śniparṇyambaṣṭhakī samaṅgā mocarasa dhātakī
lodhra priyaṅgu kaṭṭhalānīti daśemāni sandhānīyāni bhavanti (5)*

5. Sandhaneeya – wound healing and bone healing

Madhuka – Licorice (Glycyrrhiza glabra Linn.),
Madhuparni – Indian tinospora (stem) – Tinospora cordifolia,
Prishnaparni – Uraria picta,
Ambasthaki (Cissampelos pareria Linn.),
Samanga – Rubia cordifolia,
Mocharasa (Salmania malabarica Schott & Endl.),
Dhataki – Woodfordia fruticosa,
Lodhra (Symplocos racemosa),
Priyangu (Callicara macrophylla) and
Katphala – Myrica nagi

6. Deepaneeya – improving digestion strength

पिप्पली पिप्पलीमूल चव्य चित्रक शृङ्गवेराम्लवेतस मरिचाजमोदा भल्लातकास्थि
हिङ्गुनिर्यासा इति दशेमानि दीपनीयानि भवन्ति (६) इति षट्कः कषायवर्गः॥९॥

*pippalī pippalīmūla cavya citraka śṛṅgaverāmlavetasa maricājamodā
bhallātakāsthi hiṅguniryāsā iti daśemāni dīpanīyāni bhavanti (6) iti ṣaṭkaḥ
kaṣāyavargah||9||*

6. Deepaneeya – improving digestion strength

Pippali – Long pepper fruit – Piper longum,
Pippalimoola – Long pepper root – Piper longum,

Chavya (Piper chaba Hunter.),
Chitraka – Leadword – Plumbago zeylanica,
Shringavera – Ginger – Zingiber officinale,
Amlavetasa – Garcinia pedunculata Roxb. / Rheum emodi Wall.,
Maricha – Black pepper fruit – piper nigrum,
Ajamoda – Celery fruit – Trachyspermum roxburghianum,
stone of Bhallataka (Semecarpus anacardium Linn.) and
Hingu Niryasa – Asa foetida

7. Balya Gana – improving strength

ऐन्द्र्युषभ्यतिरसर्ष्यप्रोक्ता पयस्याश्वगन्धा स्थिरा रोहिणी बलातिबला इति दशेमानि
बल्यानि भवन्ति (७),

*aindryṣabhyatirasarṣyaprokta payasyāśvagandhā sthirā rohiṇī balātibalā iti
daśemāni balyāni bhavanti (7),*

7. Balya Gana – improving strength

Aindri (Citrullus colocynthis Schrad.),
Rishabhi – Rishabhaka – Manilkara hexandra
Atirasa – Asparagus root – Asparagaus racemosus,
Rishyaprokta – Teramnus labialis,
Payasya – Impomoea paniculata,
Ashwagandha – Winter Cherry / Indian ginseng (root) – Withania
somnifera,
Sthira – Desmodium gangeticum,
Katukarohini – Picrorhiza kurroa,

Bala – **Country mallow** (root) – Sida cordifolia, and
Atibala – Abutilon indicum

8. Varnya Gana – improving skin complexion

चन्दन तुङ्ग पद्मकोशीर मधुक मञ्जिष्ठा सारिवा पयस्या सितालता इति दशेमानि
वर्ण्यानि भवन्ति (८),

*candana tuṅga padmakosīra madhuka mañjiṣṭhā sārivā payasyā sitālatā iti
daśemāni varṇyāni bhavanti (8),*

8. Varnya Gana – improving skin complexion

Chandana (Santalum album Linn.),
Tunga (Calophyllum inophyllum),
Padmaka – Prunus cerasoides,
Ushira – Vetiver – Vetiveria zizanioides,
Madhuka– Licorice – Glycyrrhiza glabra,
Manjistha (Rubia cordifolia Linn.),
Sariva – Indian Sarsaparilla – Hemidesmus indicus,
Payasya – Impomoea paniculata,
Sita – white variety of Cynodon dactylon and
Lata (black variety of Cynodon dactylon Pers.)

9. Kanthya Gana – improving quality of voice

सारिवेक्षुमूल मधुक पिप्पली द्राक्षा विदारी कैटर्य हंसपादी बृहती कण्टकारिका इति
दशेमानि कण्ठ्यानि भवन्ति (९),

*sārivekṣumūla madhuka pippalī drākṣā vidārī kaiṭarya haṁsapādī brhatī
kaṇṭakārikā iti daśemāni kaṇṭhyāni bhavanti (9),*

9. Kanthya Gana – improving quality of voice

Sariva – Indian Sarsaparilla – Hemidesmus indicus,
Iksumula – Sugarcane root – Saccharum officinarum,
Madhuka– Licorice – Glycyrrhiza glabra,
Pippali – Long pepper fruit – Piper longum,
Darksha – Raisin – Vitis vinifera,
Vidari (Ipomoea paniculata / Pueraria tuberosa),
Kaitarya – Myrica nagi,
Hamsapadi – Adiantum lunulatum,
Brihati – Solanum indicum and
Kantakarika – Solanum xanthocarpum – these ten drugs are useful for throat.

10. Hrudya – improving heart strength

आम्राम्रातक लिकुच करमर्द वृक्षाम्लाम्लवेतस कुवल बदर दाडिम मातुलुङ्गानीति
दशेमानी हृद्यानि भवन्ति (१०), इति चतुष्कः कषायवर्गः॥१०॥

*āmramrātaka likuca karamarda vṛkṣāmlāmlavetasa kuvala badara dāḍima
mātuluṅgānīti daśemāni hr̥dyāni bhavanti (10), iti catuṣkaḥ
kaṣāyavargaḥ॥10॥*

10. Hrudya – improving heart strength

Amra – mango – Mangifera indica,
Amrataka – Spondias pinnata,
Lakucha – Atrocarpus lakoocha,
Karamarda – Carissa carandes,
Urksamla (Tamarindus indica Linn.),
Amlavetasa – Garcinia pedunculata Roxb. / Rheum emodi Wall.,

Kuvala – Zizyphus sativa,

Badara – Zizyphus jujube,

Dadima – **Pomegranate** – Punica granatum, and

Matulunga – Lemon variety – Citrus decumana / Citrus limon

11. Truptighna Gana- relieving pseudo-satiation

नागर चव्य चित्रक विडङ्ग मूर्वा गुडूची वचा मुस्त पिप्पली पटोलानीति दशेमानी
तृप्तिघ्नानि भवन्ति (११),

*nāgara cavya citraka viḍaṅga mūrvā guḍūcī vacā musta pippalī paṭolānīti
daśemāni tr̥ptighnāni bhavanti (11),*

11. Truptighna Gana- relieving pseudo-satiation

Nagara – Ginger (Zingiber officinale Rosc.),

Chavya (Piper chaba Hunter.),

Chitraka – Leadword – Plumbago zeylanica,

Vidanga (Embelia ribes Burm f.),

Murva (Marsdenia tenacissima (Roxb.) / Clematis triloba Heyne ex Roth.),

Guduci (Tinspora cordifolia Miers.),

Vacha (Acorus calamus Linn.),

Musta (Cyperus rotundus),

Pippali – Long pepper fruit and

Patola – Pointed gourd (Trichosanthes cucumerina Linn.)

12. Arshoghna Gana- curing piles

कुटज बिल्व चित्रक नागरातिविषाभया धन्वयासक दारुहरिद्रा वचा चव्यानीति
दशेमान्यर्शोघ्नानि भवन्ति (१२),

*kuṭaja bilva citraka nāgarātiviṣābhayā dhanvayāsaka dāruharidrā vacā
cavyānīti daśemānyarśoghnāni bhavanti (12),*

12. Arshoghna Gana- curing piles

Kutaja – Connessi (Holarrhena antidysenterica Wall.),
Bilva (Aegle marmelos Corr.),
Chitraka – Leadword – Plumbago zeylanica,
Nagara (Zingiber officinale Rosc.),
Ativisa (Aconitum heterophyllum Wall.),
Abhaya – Terminalia chebula,
Dhanvayasaka (Fagonia cretica Linn.),
Daru Haridra – Tree Turmeric (stem) – Berberis aristata,
Vacha (Acorus calamus Linn.), and
Chavya (Pipper chaba Hunter.)

13. Kushtaghna Gana – relieving skin diseases

खदिराभयामलक हरिद्रारुष्कर सप्तपर्णारग्वध करवीर विडङ्ग जातीप्रवाला इति दशेमानि
कुष्ठघ्नानि भवन्ति (१३),

*khadirābhayāmalaka haridrāruṣkara saptaṣaṇṇāragvadha karavīra viḍaṅga
jātīpravālā iti daśemāni kuṣṭhaghñāni bhavanti (13),*

13. Kushtaghna Gana – relieving skin diseases

Khadira (Acacia catechu Willd.),
Abhaya – Haritaki – Terminalia chebula,
Amalaka – Amla – (Emblica officinalis Gaertn.),
Haridra (turmeric – Curcuma longa),
Arushkara (Semecarpus anacardium Linn. f.),

Saptaparna (Alstonia scholaris R, Br.),
Aragvadha (Cassia fistula),
Karavira (Nerium indicum Mill.),
Vidanga (Embelia ribes Brum. f.) and
Jatipravala (tender shoots of Jasminum officinale Linn. var. grandiflorum
Bailey.)

14. Kandughna Gana – relieving itching sensation

चन्दन नलद कृतमाल नक्तमाल निम्ब कुटज सर्षप मधुक दारुहरिद्रा मुस्तानीति दशेमानि
कण्डूघ्नानि भवन्ति (१४),

*candana nalada kṛtamāla naktamāla nimba kuṭaja sarṣapa madhuka
dāruharidrā mustānīti daśemāni kaṇḍūghnāni bhavanti (14),*

14. Kandughna Gana – relieving itching sensation

Chandana – Sandalwood – Santalum album,
Nalada (Nardostachys jatamamsi DC.),
Krtamala (Cassia fistula Linn.),
Naktamala – Karanja (Pongamia pinnata Merr.),
Nimba – Neem (Azadirachta indica),
Kutaja – Connessi (Holarrhena antidysenterica Wall.),
Sarshapa – Mustard – (Brassica nigra Koch.),
Madhuka– Licorice – Glycyrrhiza glabra,
Daru Haridra – Tree Turmeric (stem) – Berberis aristata and
Musta (Cyperus rotundus)

15. Krimighna Gana – relieving worm infestation

अक्षीव मरिच गण्डीर केबुक विडङ्गनिर्गुण्डी किणिही श्वदंष्ट्रा वृषपर्णिकाखुपर्णिका इति
दशेमानि क्रिमिघ्नानि भवन्ति (१५),

akṣīva marica gaṇḍīra kebuka viḍaṅganirguṇḍī kiṇihī śvadamṣṭrā
vṛṣaparnikākhuparnikā iti daśemāni krimighnāni bhavanti (15),

15. Krimighna Gana – relieving worm infestation

Aksheeva (Moringa oleifera Lam.),

Maricha – Black pepper fruit – piper nigrum,

Gandira (Euphorbia antiquum Linn.),

Kebuka – Costus speciosus

Vidanga – False Black Pepper (Embelia ribes Burm. f.),

Nirgundi (Vitex negundo),

Kinihi (Achyranthes aspera Linn.),

Shwadamstra Gokshura - (Tribulus terrestris Linn.),

Vrsaparnika (a variety of Ipomoea reniformis Chois) and

Akhuparnika (Ipomoea reniformis Chois)

16. Vishaghna Gana – anti toxic

हरिद्रा मञ्जिष्ठा सुवहा सूक्ष्मैला पालिन्दी चन्दन कतक शिरीष सिन्धुवार श्लेष्मातका इति
दशेमानि विषघ्नानि भवन्ति (१६), इति षट्कः कषायवर्गः॥११॥

haridrā mañjiṣṭhā suvahā sūkṣmailā pālindī candana kataka śirīṣa
sindhuvāra śleṣmātakā iti daśemāni viṣaghnāni bhavanti (16), iti ṣaṭkaḥ
kaṣāyavargah॥11॥

16. Vishaghna Gana – anti toxic

Haridra (turmeric – Curcuma longa),

Manjistha (Rubia cordifolia Linn.),

Suvaha– Operculina turpethum,
Sukshma Ela – Cardamom (Elettaria cardamomum Maton.),
Palindi – Ichnocarpus frutescens (Linn.) R.Br. / Operculina turpethum
Chandana – Sandalwood – Santalum album,
Kathaka (Strychnos potatorium Linn. f.),
Shirisha (Albizzia lebbek Benth.),
Sindhuvara (Vitex negundo) and
Shleshmataka (Cordia dichotoma Forst. f.)

17. Stanyajanana – improving breast milk

वीरण शालिषष्टिकेक्षुवालिका दर्भ कुश काश गुन्द्रेत्कट कत्तृणमूलानीति दशेमानि
स्तन्यजननानि भवन्ति (१७),

vīraṇa śāliṣaṣṭikekṣuvālikā darbha kuśa kāśa gundretkaṭa kattrṇamūlānīti
daśemāni stanyajanāni bhavanti (17),

17. Stanyajanana – improving breast milk

Virana (Vetiveria zizanioides Nash.),
Shali – Rice (Oryza sativa Linn.),
Shastika (a variety of rice – Oryza sativa Linn.),
Ikhsuvalika (Asteracantha longifolia Nees),
Darbha (Desmostachya bipinnata Staff.),
Kusha (Desmostachya bipinnata),
Kasha (Saccharum spontaneum Linn.),
Gundra (Soccharum sara),
Itkata – Sesbania bispinosa and
Katrana (Cymbopogon schoenanthus Spreng.)

18. Stanyashodhana – cleansing and detoxifying breast milk

पाठा महौषध सुरदारु मुस्त मूर्वा गुडूची वत्सकफल किराततिक्तक कटुरोहिणी सारिवा इति दशेमानि स्तन्यशोधनानि भवन्ति (१८),

*pāṭhā mahauśadha suradāru musta mūrvā guḍūcī vatsakaphala
kirātatiktaka kaṭurohiṇī sārivā iti daśemāni stanyaśodhanāni bhavanti (18),*

18. Stanyashodhana – cleansing and detoxifying breast milk

Patha (Cissampelos pareira Linn.),

Mahausadha – Ginger (Zingiber officinale Rosc.),

Suradaru (Cedrus deodara),

Musta (Cyperus rotundus),

Murva (Clematis triloba Heyne ex Roth.),

Guduchi (Tinspora cordifolia Miers.),

fruit of Vatsaka – Kutaja (Holarrhena antidysenterica Wall.),

Kiratatikta (Swetia chirata Buch-Ham.),

Katurohini – Picrorhiza kurroa and

Sariva – Indian Sarsaparilla – Hemidesmus indicus

19. Shukrajanana -improving quality of semen and ovum

जीवकर्षभक काकोली क्षीरकाकोली मुद्रपर्णी माषपर्णी मेदा वृद्धरुहा जटिला कुलिङ्गा इति दशेमानि शुक्रजननानि भवन्ति (१९),

*jīvakarṣabhaka kākolī kṣīrakākolī mudgaparṇī māṣaparṇī medā vṛddharuhā
jaṭilā kuliṅgā iti daśemāni śukrajananāni bhavanti (19),*

19. Shukrajanana -improving quality of semen and ovum

Jeevaka – Malaxis acuminata

Rishabhaka – Manilkara hexandra

Kakoli – Fritillaria roylei

Kshira Kakoli – Roscoeia purpurea / Lilium polyphyllum

Mudgaparni (Phaseolus trilobus Ait.),

Mashaparni – Teramnus labialis,

Meda – Polygonatum cirrhifolium,

Vridharuha (Asparagus raemosus Willd.),

Jatila (Nardostachys jatamansi D C.) and

Kulinga – Rhus acuminata

20. Shukrashodhana – cleansing and detoxifying semen and ovum

कुष्ठैलवालुक कट्फल समुद्रफेन कदम्बनिर्यासेक्षु काण्डेक्ष्विक्षुरक वसुकोशीराणीति

दशेमानि शुक्रशोधनानि भवन्ति (२०), इति चतुष्कः कषायवर्गः॥१२॥

kuṣṭhailavāluḥ kaṭṭphala samudraphena kadambaniryāsekṣu

kāṇḍekṣvīkṣuraka vasukośīrāṇīti daśemāni śukraśodhanāni bhavanti (20),

iti catuṣkaḥ kaṣāyavargaḥ॥12॥

20. Shukrashodhana – cleansing and detoxifying semen and ovum

Kustha (Saussurea lappa C. B. Clarke.),

Elavaluka (Brunus cerasus Linn.),

Katphala – Myrica nagi,

Samudraphena (Internal-cell of Sepia officinalis.),

Gum of Kadamba (Anthocephalus indicus A. Rich.),

Ikshu – Sugarcane (Saccharum officinarum Linn.),

Kandeksu (Saccharum spontaneum Linn.),

Ikhsuraka (Asteracantha longifolia Nees.),

Vasuka (Indigofera enneaphylla Linn.) and

Ushira – Vetiver – Vetiveria zizanioides

21. Snehopaga – adjuvants of Snehana (oleation treatment)

मृद्वीका मधुक मधुपर्णी मेदा विदारी काकोली क्षीरकाकोली जीवक जीवन्ती शालपर्ण्य इति

दशेमानि स्नेहोपगानि भवन्ति (२१),

mṛdvikā madhuka madhuparṇī medā vidārī kākoli kṣīrakākoli jīvaka jīvanti

śālarpṇya iti daśemāni snehopagāni bhavanti (21),

21. Snehopaga – adjuvants of Snehana (oleation treatment)

Mrudvika (Vitis vinifera Linn.),

Madhuka– Licorice – Glycyrrhiza glabra,

Madhuparni – Indian tinospora (stem) – Tinospora cordifolia,

Meda – Polygonatum cirrhifolium,

Vidari (Ipomoea paniculata / Pueraria tuberosa),

Kakoli – Fritillaria roylei,

Ksheerakakoli – Lilium polyphyllum,

Jivaka – Malaxis acuminata,

Jivanti – Leptadenia reticulata and

Shalaparni (Desmodium gangeticum D C.)

22. Svedopaga -adjuvants of Swedana (sweating treatment)

शोभाञ्जनकैरण्डार्क वृश्चीर पुनर्नवा यव तिल कुलत्थ माष बदराणीति दशेमानि

स्वेदोपगानि भवन्ति (२२),

*śobhāñjanakairaṇḍārka vṛścīra punarnavā yava tila kulattha māṣa
badarāṇīti daśemāni svedopagāni bhavanti (22),*

22. Svedopaga -adjuvants of Swedana (sweating treatment)

Shobhanjanaka Moringa seed (Moringa oleifera Lam.),
Erandaka – Castor (Ricinus communis Linn.),
Arka – Calotropis gigantea,
Vrischira (white variety of Boerhaavia diffusa Linn.),
Punarnava (red variety of Boerhaavia diffusa Linn.),
Yava – Barley (Hordeum vulgare),
Tila – Sesame (Sesamum indicum),
Kulattha (Dolichos biflorus Linn.),
Masha (Phaseolus mungo L.) and
Badara – Zizyphus jujube

23. Vamanopaga – adjuvant to Vamana (vomiting therapy)

मधु मधुक कोविदार कर्बुदार नीप विदुल बिम्बी शणपुष्पी सदापुष्पा प्रत्यक्पुष्पा इति
दशेमानि वमनोपगानि भवन्ति (२३),

*madhu madhuka kovidāra karbudāra nīpa vidula bimbī śaṇapuṣpī
sadāpuṣpā pratyakpuṣpā iti daśemāni vamanopagāni bhavanti (23),*

23. Vamanopaga – adjuvant to Vamana (vomiting therapy)

Madhu (honey),
Madhuka– Licorice – Glycyrrhiza glabra,
Kovidara (red variety of Bauhinia variegata Linn.),
Karbudara (white variety of Bauhinia variegata Linn.),

Neepa (Anthocephalus indicus A. Rich.),
Vidula (Barringtonia acutangula Gaertn.),
Bimbi (Coccinia indica W. & A.),
Shanapushpi (Crotalaria verrucosa Linn.),
Sadapushpa (Calotropis gigantea R. Br. Ait.) and
Pratyakpushpa (Archyranthes aspera Linn.)

24. Virechanopaga – adjuvant to Virechana (purgation therapy)

द्राक्षा काश्मर्य परूषकाभयामलक बिभीतक कुवल बदर कर्कन्धु पीलूनीति दशेमानि

विरेचनोपगानि भवन्ति (२४),

*drākṣā kāśmārya parūṣakābhayāmalaka bibhītaka kuvala badara karkandhu
pīlūnīti daśemāni virecanopagāni bhavanti (24),*

24. Virechanopaga – adjuvant to Virechana (purgation therapy)

Draksha – Raisin – Vitis vinifera,
Kashmarya (Gmelina arborea Linn.),
Parushaka (Grewia asiatica Linn.),
Abhaya – Haritaki – Terminalia chebula,
Amalaka (Embiica officinalis Gaertn.),
Bibhitaka (Terminalia belerica Roxb.),
Kuvala – Zizyphus sativa,
Badara – Zizyphus jujube,
Karkandhu (Zizyphus nummularia W. & A.) and
Pilu (Salvadora persica Linn.)

25. Asthapanopaga – adjuvant to Kashaya Basti – decoction enema

त्रिवृद्विल्व पिप्पली कुष्ठ सर्षप वचा वत्सकफल शतपुष्पा मधुक मदनफलानीति
दशेमान्यास्थापनोपगानि भवन्ति (२५),

*trivṛdbilva pippalī kuṣṭha sarṣapa vacā vatsakaphala śatapuṣpā madhuka
madanaphalānīti daśemānyāsthāpanopagāni bhavanti (25),*

25. Asthapanopaga – adjuvant to Kashaya Basti – decoction enema

Trivrt (Operculina turpethum R. B.),
Bilva (Aegle marmelos Corr.),
Pippali – Long pepper fruit – Piper longa,
Kushta – Saussurea lappa,
Sarshapa (Brassica nigra Koch.),
Vacha (Acorus calamus Linn.),
Fruit of Vatsaka (Holarrhena antidysenterica Wall.),
Shatapushpa (Foeniculum vulgare Mill.),
Madhuka– Licorice – Glycyrrhiza glabra and
fruits of Madanaphala (Randia dumetorum Lam.)

26. Anuvasanopaga -adjuvant to Snehabasti – oil enema

रास्ना सुरदारु बिल्व मदन शतपुष्पा वृश्चीर पुनर्नवा श्वदंष्ट्राग्निमन्थ श्योनाका इति
दशेमान्यनुवासनोपगानि भवन्ति (२६),

*rāsnā suradāru bilva madana śatapuṣpā vṛścīra punarnavā
śvadamṣṭrāgnimantha śyonākā iti daśemānyanuvāsanopagāni bhavanti
(26),*

26. Anuvasanopaga -adjuvant to Snehabasti – oil enema

Rasna (Pluchea lanceolata Oliver & Hiern.),
Suradaru (Cedrus deodara),
Bilva (Aegle marmelos Corr.),
Madana (Randia dumetorum Lam.),
Shatapushpa (Foeniculum vulgare Mill.),
Vruscheera (white variety of Boerhaavia diffusa Linn.),
Punarnava (red variety of Boerhaavia diffusa Linn.),
Shvadamstra (Tribulus terrestris Linn.),
Agnimantha (Clerodendrum phlomidis Linn. f.),
Shyonaka (Oroxylum indicum Vent.)

27. Shiro Virechanopaga – Group of herbs useful in Nasya treatment (nasal drops)

ज्योतिष्मती क्षवक मरिच पिप्पली विडङ्ग शिग्रु सर्षपापामार्गतण्डुल श्वेतामहाश्वेता इति दशेमानि शिरोविरेचनोपगानि भवन्ति (२७), इति सप्तकः कषायवर्गः॥१३॥

jyotiṣmatī kṣavaka marica pippalī viḍaṅga śīgru sarṣapāpāmārgataṇḍula śvetāmahāśvetā iti daśemāni śirovirecanopagāni bhavanti (27), iti saptakaḥ kaṣāyavargah//13//

27. Shiro Virechanopaga – Group of herbs useful in Nasya treatment (nasal drops)

Jyotishmati (Celastrus paniculatus Willd.),
Kshavaka (Centipeda minima A. Br. Et. Aschers.),
Maricha – Black pepper fruit – Piper nigrum,
Pippali – Long pepper fruit – Piper longum,

Vidanga – False Black Pepper (*Embelia ribes* Burm. f.),
Shigru – Moringa leaves (*Moringa oleifera* Lam.),
Sarshapa (*Brassica nigra* Koch.),
Seed of Apamarga (*Achyranthes aspera* Linn.),
Shveta (white variety of *Clitoria ternatea* Linn.) and
Mahashveta (a variety of *Clitoria ternatea* Linn.)

28. Chardi Nigrahana – anti emetic – relieving vomiting

जम्ब्वाम्रपल्लव मातुलुङ्गाम्ल बदर दाडिम यव यष्टिकोशीर मृल्लाजा इति दशैमानि
छर्दिनिग्रहणानि भवन्ति (२८),

*jambvāmrapallava mātulungāmla badara dāḍima yava yaṣṭikośīra mṛllājā iti
daśemāni chardinigrahaṇāni bhavanti (28),*

28. Chardi Nigrahana – anti emetic – relieving vomiting

Jambu – Jamun (*Syzygium cumini* Skeels.),
Tender leaves of Amra – mango – *Mangifera indica*,
Matulunga – Lemon variety – *Citrus decumana* / *Citrus limon*,
Badara – *Zizyphus jujuba* of sour variety,
Dadima – Pomegranate – *Punica granatum*,
Yava – Barley (*Hordeum vulgare*),
Yashtika (*Glycyrrhiza glabra* Linn.),
Ushira – Vetiver – *Vetiveria zizanioides*,
Mrit (earth) and
Laja (fried paddy)

29. Trushna Nigrahana – relieving thirst

नागर धन्वयवासक मुस्त पर्पटक चन्दन किराततित्तक गुडूची ह्रीवेर धान्यक पटोलानीति
दशेमानि तृष्णानिग्रहणानि भवन्ति (२९),

*nāgara dhanvayavāsaka musta parpaṭaka candana kirātatiktaka guḍūcī
hrīvera dhānyaka paṭolānīti daśemāni tṛṣṇānigrahaṇāni bhavanti (29),*

29. Trushna Nigrahana – relieving thirst

Nagara – Ginger (Zingiber officinale Rosc.),

Dhanvayasaka (Fagonia cretica Linn.),

Musta (Cyperus rotundus),

Parpataka (Fumaria parviflora Lam.),

Chandana – Sandalwood – Santalum album,

Kiratatikta (Swertia chirata Buch. – Ham.),

Guduchi (Tinospora cordifolia Miers.),

Hriversa (Pavonia odorata Willd.),

Dhanyaka (Coriandrum sativum Linn.) and

Patola (Trichosanthes cucumerina Linn.)

30. Hikka Nigrahana Gana – herbs relieving hiccups

शटी पुष्करमूल बदरबीज कण्टकारिका बृहती वृक्षरुहाभया पिप्पली दुरालभाकुलीर शृङ्गय
इति दशेमानि हिक्कानिग्रहणानि भवन्ति (३०), इति त्रिकः कषायवर्गः॥१४॥

*śaṭī puṣkaramūla badarabīja kaṇṭakārikā brhatī vṛkṣaruhābhayā pippalī
durālabhākulīra śṛṅgya iti daśemāni hikkānigrahaṇāni bhavanti (30), iti
trikaḥ kaṣāyavargaḥ॥14॥*

30. Hikka Nigrahana Gana – herbs relieving hiccups

Shati (Hedychium spicatum Ham. ex Smith.),

Pushkaramula (Inula racemosa Hook. f.),
Stone of Badara – Zizyphus jujube,
Kantakarika – Solanum xanthocarpum,
Brihati – Solanum indicum,
Vruksharuha (Dendrophthoe falcata Linn. f.),
Abhaya – Terminalia chebula,
Pippali – Long pepper fruit – Piper longum,
Duralabha (Fagonia cretica Linn.) and
Kulirashruni (Rhus succedenea Linn.)

31. Pureesha Sangrahaneeya – bowel binders, which helps to improve the bulk of stools

प्रियङ्ग्वनन्ताम्रास्थि कट्वङ्ग लोध्र मोचरस समङ्गा धातकीपुष्प पद्मा पद्मकेशराणीति
दशेमानी पुरीषसङ्ग्रहणीयानि भवन्ति (३१),

*priyaṅgvanantāmrāsthi kaṭvaṅga lodhra mocarasa samaṅgā dhātakīpuṣpa
padmā padmakeśarāṇīti daśemāni puriṣasaṅgrahaṇīyāni bhavanti (31),*

31. Pureesha Sangrahaneeya – bowel binders, which helps to improve the bulk of stools

Priyangu (Callicara macrophylla),
Ananta (Hemidesmus indicus R. B.),
Seed of Amra – Mango seed – Mangifera indica,
Katvanga (Oroxylum indicum Vent.),
Lodhra (Symplocos racemosa),
Mocharasa (Salmalia malabarica Schott & Endl.),
Samanga – Rubia cordifolia,

flower of Dhataki – Woodfordia fruticosa,
Padma – Lotus (Nelumbo nucifera) and
Filaments of Padma – Lotus (Nelumbo nucifera)

32. Pureesha Virajaneeya – which helps to bring back proper colour of stools

जम्बु शल्लकीत्वक्कच्छुरा मधूक शाल्मली श्रीवेष्टक भृष्टमृत्पयस्योत्पल तिलकणा इति
दशेमानी पुरीषविरजनीयानि भवन्ति (३२),

jambu śallakītvakkacchurā madhūka śālmalī śrīveṣṭaka

bhr̥ṣṭamṛtpayasyotpala tilakaṇā iti daśemāni purīṣavirajaniyāni bhavanti
(32),

32. Pureesha Virajaneeya – which helps to bring back proper colour of stools

Jambu (Syzygium cumini Skeels.),
Bark of Shallaki (Boswellia serrata Roxb.),
Kacchura – Curcuma zeodaria,
Madhuka– Licorice – Glycyrrhiza glabra,
Shalmali (Salmalia malabarica Schott & Endl.),
Shriveshtaka (extract of Pinus roxburghii Sargent.),
fried earth (mud) – purified red ochre
Payasya – Impomoea paniculata,
Utpala (Nymphaea alba) and
grains of Tila – Sesame seeds (Sesamum indicum)

33. Mutra Sangrahaneeya – which helps to restore normal quantity of urine – anti-diuretics

जम्ब्वाम्र प्लक्ष वट कपीतनोडुम्बराश्वत्थ भल्लातकाश्मन्तक सोमवल्का इति दशेमानि
मूत्रसङ्ग्रहणीयानि भवन्ति (३३),

*jambvāmra plakṣa vaṭa kapītanodaṁbarāśvattha bhallātakāśmantaka
somavalkā iti daśemāni mūtrasaṅgrahaṇīyāni bhavanti (33),*

33. Mutra Sangraheeya – which helps to restore normal quantity of urine – anti-diuretics

Jambu (Syzygium cumini Skeels),
Amra – mango – Mangifera indica,
Plaksha (Ficus lacor Buch-Ham.),
Vata (Ficus bengalensis Linn.),
Kapeetana (Albizzia lebeck Benth.),
Udumbara (Ficus racemosa Linn.)
Ashvattha (Ficus religiosa Linn.),
Bhallataka (Semecarpus anacardium Linn.),
Ashmantaka (Bauhinia racemosa Lam.) and
Somavalka (Acacia catechu Willd.),

34. Mutra Virajaneeya -which helps to restore proper colour of urine

पद्मोत्पल नलिन कुमुद सौगन्धिक पुण्डरीक शतपत्र मधुक प्रियङ्गु धातकीपुष्पाणीति
दशेमानि मूत्रविरजनीयानि भवन्ति (३४),

*padmotpala nalina kumuda saugandhika puṇḍarīka śatapatra madhuka
priyaṅgu dhātakīpuṣpāṇīti daśemāni mūtravirajaniyāni bhavanti (34),*

34. Mutra Virajaneeya -which helps to restore proper colour of urine

Padma – Lotus (Nelumbo nucifera),
Utpala (Nymphaea alba),
Nalina (a variety of Nelumbo nucifera Gaertn.),
Kumuda (Nymphaea alba Linn.),
Saugandhika (?),
Pundarika (red variety of Nymphaea lotus Linn.),
Shatapatra (a variety of Nelumbo nucifera Gaertn.),
Madhuka– Licorice – Glycyrrhiza glabra,
Priyangu (Callicara macrophylla) and
flowers of Dhataki (Woodfordia fruticosa Kurz.)

35. Mutra Virechaneeya – which helps to cleanse urine (and bladder)

वृक्षादनी श्वदंष्ट्रा वसुक वशिर पाषाणभेद दर्भ कुश काश गुन्द्रेत्कटमूलानीति दशेमानि
मूत्रविरेचनीयानि भवन्ति (३५), इति पञ्चकः कषायवर्गः॥१५॥

*vrkṣādānī śvadamṣṭrā vasuka vaśira pāṣāṇabheda darbha kuśa kāśa
gundretkaṭamūlānīti daśemāni mūtravirecanīyāni bhavanti (35), iti
pañcakaḥ kaṣāyavargaḥ||15||*

35. Mutra Virechaneeya – which helps to cleanse urine (and bladder)

Vrukshadani (Dendrophthoe falcata Linn. f.),
Shvadamstra (Tribulus terrestris Linn.),
Vasuka (Indigofera enneaphylla Linn.),
Vasira (Gynandropsis gynandra Briquet),
Pashanabheda (Bergenia ligulata Engl.),
Darbha (a variety of Desmostachya bipinnata Staff.),

Kusha (Desmostachya bipinnata)

Kasa (Saccharum spontaneum Linn.),

Gundra (Saccharum Sara), and

root of Itkata – Sesbania bispinosa

36. Kasahara – relieving cough, cold

द्राक्षाभयामलक पिप्पली दुरालभा शृङ्गी कण्टकारिका वृश्चीर पुनर्नवा तामलक्य इति दशेमानि कासहराणि भवन्ति (३६),

drākṣābhayāmalaka pippalī durālabhā śṛṅgī kaṇṭakārikā vṛścīra punarnavā tāmalkya iti daśemāni kāsaharāṇi bhavanti (36),

36. Kasahara – relieving cough, cold

Darksha – Raisin – Vitis vinifera,

Abhaya – Terminalia chebula,

Amalaka (Emblica officinalis Gaertn.),

Pippali – Long pepper fruit – Piper longum,

Duralabha (Fagonia cretica Linn.),

Shruni (Rhus succedanea Linn.),

Kantakarika – Solanum xanthocarpum,

Vrushchira (white variety of Boerhaavia diffusa Linn.),

Punarnava (red variety of Boerhaavia diffusa Linn.) and

Tamalaki (Phyllanthus niruri Linn.)

37. Shwasahara – relieving asthma, difficulty in breathing

शटी पुष्करमूलाम्लवेतसैला हिङ्गवगुरु सुरसा तामलकी जीवन्ती चण्डा इति दशेमानि श्वासहराणि भवन्ति (३७),

*śaṭī puṣkaramūlāmlavetasailā hīṅvaguru surasā tāmalakī jīvanti caṇḍā iti
daśemāni śvāsaharāṇi bhavanti (37),*

37. Shwasahara – relieving asthma, difficulty in breathing

Shati (Hedycnium spicatum Ham. ex Smith.),

Puskaramula (Inula racemosa Hook. f.),

Amlavetasa – Garcinia pedunculata Roxb. / Rheum emodi Wall. ,

Ela (Elettaria cardamomum Maton),

Hingu – Asa foetida,

Aguru (Acquilaria agallocha Roxb.),

Surasa – Holy Basil (Ocimum sanctum Linn.),

Tamalaki (Phyllanthus niruri Linn.),

Jivanti – Leptadenia reticulata and

Chanda (?)

38. Shothahara – relieving inflammation

पाटलाग्निमन्थ श्योनाक बिल्व काश्मर्य कण्टकारिका बृहती शालपर्णी पृश्निपर्णी गोक्षुरका
इति दशेमानि श्वयथुहराणि भवन्ति (३८),

*pāṭalāgnimantha śyonāka bilva kāśmarya kaṇṭakārikā br̥hatī śālaparṇī
pr̥śniparṇī gokṣurakā iti daśemāni śvayathuharāṇi bhavanti (38),*

38. Shothahara – relieving inflammation

Patala (Stereospermum suaveolens DC.),

Agnimantha (Clerodendrum phlomidis Linn. f.),

Shyonaka (Oroxylum indicum Vent.),

Bilva (Aegle marmelos Corr.),

Kashmarya (Gmelina arborea Linn.),

Kantakarika – Solanum xanthocarpum,

Brihati – Solanum indicum,
Shalaparni (Desmodium gangeticum DC.),
Prishnaparni – Uraria picta and
Goksuraka (Tribulus terrestris Linn.)

39. Jwarahara – relieving fever

सारिवा शर्करा पाठा मञ्जिष्ठा द्राक्षा पीलु परूषकाभयामलक बिभीतकानीति दशेमानि
ज्वरहराणि भवन्ति (३९),

*sārivā śarkarā pāṭhā mañjiṣṭhā drākṣā pīlu parūṣakābhayāmalaka
bibhītakānīti daśemāni jvaraharāṇi bhavanti (39),*

39. Jwarahara – relieving fever

Sariva – Indian Sarsaparilla – Hemidesmus indicus,
Sharkara – sugar,
Patha (Cissampelos pareria Linn.),
Manjistha (Rubia cordifolia Linn.),
Draksha – Raisin – Vitis vinifera,
Pilu (Salvadora persica Linn.),
Parushaka (Grewia asiatica Linn.),
Abhaya – Terminalia chebula,
Amalaka (Emblica officinalis Gaertn.) and
Vibhitaka (Terminalia belerica Roxb.),

40. Shramahara – relieving tiredness

द्राक्षा खर्जूर प्रियाल बदर दाडिम फल्गु परूषकेक्षु यवषष्ठिका इति दशेमानि श्रमहराणि
भवन्ति (४०), इति पञ्चकः कषायवर्गः॥१६॥

drākṣā kharjūra priyāla badara dāḍima phalgu parūṣakekṣu yavaṣaṣṭikā iti daśemāni śramaharāṇi bhavanti (40), iti pañcakaḥ kaṣāyavargah||16||

40. Shramahara – relieving tiredness

Darksha – Raisin – Vitis vinifera,
Kharjura – Dates – (Phoenix sylvestris Roxb.),
Priyala (Buchanania lanzan),
Badara – Zizyphus jujube,
Dadima – Pomegranate – Punica granatum,
Phalgu (Ficus hispida Linn. f.),
Parushaka (Grewia asiatica Linn.),
Ikshu – Sugarcane (Saccharum officinarum Linn.),
Yava – Barley (Hordeum vulgare) and
Shashtika (a variety of rice – Oryza Sativa Linn.),

41. Daha Prashamana – relieving burning sensation

लाजा चन्दन काश्मर्यफल मधूक शर्करा नीलोत्पलोशीर सारिवा गुडूची ह्रीबेराणीति
दशेमानी दाहप्रशमनानि भवन्ति (४१),

*lājā candana kāśmaryaphala madhūka śarkarā nīlotpalośīra sārivā guḍūcī
hrīberāṇīti daśemāni dāhapraśamanāni bhavanti (41),*

41. Daha Prashamana – relieving burning sensation

Laja (fried paddy),
Chandana – Sandalwood – Santalum album,
fruit of Kashmarya (Gmelina arborea Linn.),
Madhuka– Licorice – Glycyrrhiza glabra,
Sharkara – Sugar,

Nilotpala (Nymphaea stellata Willd.),
Usheera – Vetiver – Vetiveria zizanioides,
Sariva – Indian Sarsaparilla – Hemidesmus indicus,
Guduchi (Tinspora cordifolia Miers.) and
Hribera (Pavonia odorata Willd.)

42. Sheeta Prashamana – relieving cold sensation

तगरागुरु धान्यक शृङ्गवेर भूतीक वचा कण्टकार्यग्निमन्थ श्योनाक पिप्पल्य इति
दशेमानि शीतप्रशमनानि भवन्ति (४२),

tagarāguru dhānyaka śṛṅgavera bhūtika vacā kaṇṭakāryagnimantha
śyonāka pippalya iti daśemāni śītapraśamanāni bhavanti (42),

42. Sheeta Prashamana – relieving cold sensation

Tagara (Valeriana wallichii DC.),
Aguru (Aquilaria agallocha Roxb.),
Dhanyaka (Cordiandrum sativum Linn.),
Shringavera – Ginger – Zingiber officinale,
Bhutika (Trachysperum ammi Sprague.),
Vacha (Acorus calamus Linn.),
Kantakari – Solanum xanthocarpum,
Agnimantha (Clerodendrum phlomidis Linn. f.),
Shyonaka (Oroxylum indicus Vent.) and
Pippali – Long pepper fruit – Piper longum

43. Udarda Prashamana – relieving allergic skin rashes

तिन्दुक प्रियाल बदर खदिर कदर सप्तपर्णाश्वकर्णार्जुनासनारिमेदा इति दशेमान्युदरं
प्रशमनानि भवन्ति (४३),

*tinduka priyāla badara khadira kadara saptaparṇāśvakarṇārjunāsanārimedā
iti daśemānyudarda praśamanāni bhavanti (43),*

43. Udarda Prashamana – relieving allergic skin rashes

Tinduka (Diospyos peregrine Gurke.),
Priyala (Buchanania lanzan),
Badara – Zizyphus jujube,
Khadira (Acacia catechu),
Kadara (a variety of Acacia catechu Willd.)
Saptaparna (Alstonia scholaris R. Br.),
Ashvakarna (Dipterocarpus alatus Roxb.),
Arjuna (terminalia arjuna),
Asana (Terminalia tomentosa W. & A.) and
Arimeda (a variety of Acacia catechu Willd.)

44. Angamarda Prashamana – relieving body pain

विदारीगन्धा पृश्निपर्णी बृहती कण्टकारिकैरण्ड काकोली चन्दनोशीरैला मधुकानीति
दशेमान्यङ्गमर्द प्रशमनानि भवन्ति (४४),

*vidārīgandhā pṛśniparṇī bṛhatī kaṇṭakārikairanḍa kākoli candanośīrailā
madhukānīti daśemānyangamarda praśamanāni bhavanti (44),*

44. Angamarda Prashamana – relieving body pain

Vidarigandha (Desmodium gangeticum DC.),
Prushniparni (Uraria picta Desv.),
Brihati – Solanum indicum,
Kantakarika – Solanum xanthocarpum,
Eranda (Ricinus communis Linn.),

Kakoli – Fritillaria roylei,
Chandana – Sandalwood – Santalum album,
Ushira – Vetiver – Vetiveria zizanioides,
Ela (Elettaria cardamomum Maton) and
Madhuka– Licorice – Glycyrrhiza glabra

45. Shula Prashamana -relieving abdominal colic pain

पिप्पली पिप्पलीमूल चव्य चित्रक शृङ्गवेर मरिचाजमोदाजगन्धाजाजी गण्डीराणीति
दशेमानी शूलप्रशमनानि भवन्ति (४५), इति पञ्चकः कषायवर्गः॥१७॥

pippalī pippalīmūla cavya citraka śṛṅgavera maricājamodājagandhājājī
gaṇḍīrāṇīti daśemāni śūlapraśamanāni bhavanti (45), iti pañcakaḥ
kaṣāyavargah||17||

45. Shula Prashamana -relieving abdominal colic pain

Pippali – Long pepper fruit – Piper longum,
root of pippali,
Chavya (Piper chaba Hunter),
Chitraka – Leadword – Plumbago zeylanica,
Shringavera – Ginger – Zingiber officinale,
Maricha – Black pepper fruit – piper nigrum,
Ajamoda – Ajowan (fruit) – Trachyspermum roxburghianum,
Ajagandha (Gynandropsis gynandra Briquet.),
Ajaji (Cuminum cyminum Linn.) and
Gandira (Euphorbia antiquorum Linn.)

46. Shonitasthapana – stopping bleeding, restoring proper quantity of blood

मधु मधुक रुधिर मोचरस मृत्कपाल लोध्र गैरिक प्रियङ्गु शर्करा लाजा इति दशेमानि
शोणितस्थापनानि भवन्ति (४६),

*madhu madhuka rudhira mocarasa mṛtkapāla lodhra gairika priyaṅgu
śarkarā lājā iti daśemāni śoṇitasthāpanāni bhavanti (46),*

46. Shonitasthapana – stopping bleeding, restoring proper quantity of blood

Honey,

Madhuka– Licorice – Glycyrrhiza glabra,

Rudhika (Crocus Sativa Linn.),

Mocharasa (resin of Salmalia malabarica Schott & Endl.),

Earthen pot pieces,

Lodhra (Symplocos racemosa),

Gairika (Ferrum haematite),

Priyangu (Callicara macrophylla),

sugar and

fried paddy

47. Vedanasthapana – relieving pain

शाल कट्फल कदम्ब पद्मक तुम्ब मोचरस शिरीष वञ्जुलैलवालुकाशोका इति दशेमानि
वेदनास्थापनानि भवन्ति (४७),

*śāla kaṭphala kadamba padmaka tumba mocarasa śirīṣa
vañjulailavālukāśokā iti daśemāni vedanāsthāpanāni bhavanti (47),*

47. Vedanasthapana – relieving pain

Shala (Shorea robusta Gaertn. f.),

Katphala – Myrica nagi,

Kadamba (Anthocephalus indicus A. Rich.),
Padmaka – Prunus cerasoides,
Tumba (Xanthoxylon alatum Roxb.),
Mocharasa (resin of Salmalia malabarica Schott and Endl.),
Shirisha (Albizzi lebbeck Benth.),
Vanjula (Salix caprea Linn.),
Elavaluka (Brunus cerasus Linn.) and
Ashoka (Saraca indica Linn.),

48. Sanjnasthapana – restoring consciousness

हिङ्गु कैटर्यारिमेदा वचा चोरक वयस्था गोलोमी जटिला पलङ्कषाशोक रोहिण्य इति
दशेमानि सञ्ज्ञास्थापनानि भवन्ति (४८),

*hingu kaiṭaryārimedā vacā coraka vayasthā golomī jaṭilā palaṅkaśāśoka
rohiṇya iti daśemāni sañjñāsthāpanāni bhavanti (48),*

48. Sanjnasthapana – restoring consciousness

Hingu – Asa foetida,
Kaitarya – Myrica nagi,
Arimeda (a variety of Acacia catechu Willd.),
Vacha (Acorus calamus Linn.),
Choraka (Angelica glauca),
Vayastha – Brahmi (Bocopa monnieri Pennel.),
Golomi (a variety of Acorus calamus Linn.),
Jatila (Nardostachys jatamansi DC.),
Palankasha (Commiphora mukula Engl.) and
Ashokarohini (Picrorhiza kurroa Royle ex Benth.)

49. Prajasthapana – procreative, useful in begetting child

ऐन्द्री ब्राह्मी शतवीर्या सहस्रवीर्याऽमोघाऽव्यथा शिवाऽरिष्टा वाट्यपुष्पी विश्वक्सेन कान्ता
इति दशेमानि प्रजास्थापनानि भवन्ति (४९),

*aindrī brāhmī śatavīryā sahasravīryā'moghā'vyathā śivā'riṣṭā vāṭyapuṣpī
viśvaksena kāntā iti daśemāni prajāsthāpanāni bhavanti (49),*

49. Prajasthapana – procreative, useful in begetting child

Aindri – Colocynth – Citrullus colocynthis,

Brahmi (Bacopa monnieri Pennel.),

Shatavirya (Cynodon dactylon Pers.),

Sahasravirya (a variety of Cynodon dactylon Pers.),

Amogha (Emblica officinalis Gaertn.),

Avyatha (Tinspora cordifolia Miers.),

Shiva (Terminalia chebula Linn.),

Arishta (Picrorhiza kurroa Royle ex Benth.),

Vatyapuspi (Sida rhombifolia Linn.) and

Visvaksenakanta (Callicarpa macrophylla Vahl.)

50. Vayaha Sthapana -rejuvenating, anti aging.

अमृताऽभया धात्री मुक्ताश्वेता जीवन्त्यतिरसा मण्डूकपर्णी स्थिरा पुनर्नवा इति दशेमानि
वयःस्थापनानि भवन्ति (५०), इति पञ्चकः कषायवर्गः॥१८॥

इति पञ्चकषायशतान्यभिसमस्य पञ्चाशन्महाकषाया महतां च कषायाणां
लक्षणोदाहरणार्थं व्याख्याता भवन्ति॥१९॥

*amṛtā'bhayā dhātrī muktāśvetā jīvantyatirasā maṇḍūkaparṇī sthirā
punarnavā iti daśemāni*

*vayaḥsthāpanāni bhavanti (50), iti pañcakaḥ kaṣāyavargaḥ||18||
iti pañcakaṣāyaśatānyabhisamasya pañcāśanmahākaṣāyā mahatām ca
kaṣāyāṇām lakṣaṇodāharaṇārthaṁ vyākhyātā bhavanti||19||*

50. Vayaha Sthapana -rejuvenating, anti aging.

Amruta (Tinspora cordifolia Miers.),
Abhaya – Terminalia chebula,
Dhatri (Emblica officinalis Gaertn.),
Mukta (pearl),
Shveta (white variety of Clitoria ternatea Linn.),
Jivanti – Leptadenia reticulate,
Atirasa – Asparagus root – Asparagaus racemosus,
Mandukaparni (Centella asiatica Urban),
Sthira – Desmodium gangeticum and
Punarnava (Boerhaavia diffusa Linn.)

Thus 500 herbs, grouped in 10 each, based on therapeutic action have been classified. [19]

Brief explanation of a wide concept:

नहि विस्तरस्य प्रमाणमस्ति, न चाप्यतिसङ्क्षेपोऽल्पबुद्धीनां सामर्थ्यायोपकल्पते,
तस्मादनतिसङ्क्षेपेणानतिविस्तरेण चोपदिष्टः।
एतावन्तो ह्यल्पबुद्धीनां व्यवहाराय, बुद्धिमतां च
स्वालक्षण्यानुमानयुक्तिकुशलानामनुक्तार्थज्ञानायेति॥२०॥

*nahi vistarasya pramāṇamasti, na cāpyatisaṅkṣepo'lpabuddhīnām
sāmarthyāyopakalpate, tasmādanatisaṅkṣepeṇānavistareṇa copadiṣṭāḥ|*

*etāvanto hyalamalpabuddhīnām vyavahārāya, buddhimatām ca
svālakṣaṇyānumānayuktikuśalānāmanuktārthajñānāyeti||20||*

The grouping of medicines, as done above and explanation of benefits of each group etc can be done very elaborately. But as per the context, the grouping has been explained, in neither-too-short nor-too-elaborate manner, so as to make both fool and intelligent understand the concepts. An intelligent scholar would understand the hidden concepts with his intelligence, observation, assumptions and his experience. [20]

Agnivesha's question:

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच- नैतानि भगवन्! पञ्च कषायशतानि पूर्यन्ते,
तानि तानि ह्येवाङ्गान्युपप्लवन्ते तेषु तेषु महाकषायेष्विति||२१||

*evaṃvādinam bhagavantamātreyamagniveśa uvāca- naitāni bhagavan!
pañca kaṣāyaśatāni pūryante, tāni tāni hyevāṅgānyupaplavante teṣu teṣu
mahākaṣāyeṣviti||21||*

While Lord Atreya was explaining (about these drugs), Agnivesa enquired,” Respected Sir! To say that there are five hundred decoctives does not seem to be correct because the same drug is repeated in a number of groups of decoctives?” [21]

Reply by Lord Atreya:

तमुवाच भगवानात्रेयः- नैतदेवं बुद्धिमता द्रष्टव्यमग्निवेश।
एकोऽपि ह्यनेकां सञ्ज्ञां लभते कार्यान्तराणि कुर्वन्, तद्यथा- पुरुषो बहूनां कर्मणां करणे
समर्थो भवति, स यद्यत् कर्म करोति तस्य तस्य कर्मणः कर्तृकार्यसम्प्रयुक्तं-करण-
तत्तद्गौणं नामविशेषं प्राप्नोति, तद्वदौषधद्रव्यमपि द्रष्टव्यम्।

यदि चैकमेव किञ्चिद्द्रव्यमासादयामस्तथागुणयुक्तं यत् सर्वकर्मणां करणे समर्थं स्यात्,
कस्ततोऽन्यदिच्छेदुपधारयितुमुपदेष्टुं वा शिष्येभ्य इति॥२२॥

*tamuvāca bhagavānātreyaḥ- naitadevaṃ buddhimatā draṣṭavyamagniveśa/
eko'pi hyanekāṃ sañjñāṃ labhate kāryāntarāṇi kurvan, tadyathā- puruṣo
bahūnāṃ karmaṇāṃ karaṇe samartho bhavati, sa yadyat karma karoti
tasya tasya karmaṇaḥ karṭṛ-karaṇa-kāryasamprayuktaṃ tattadgauṇaṃ
nāma viśeṣaṃ prāpnoti, tadvadauśadhadravyamapi draṣṭavyam/
yadi caikameva kiñcid-dravyamāsādayāmastathāguṇayuktaṃ yat
sarvakarmaṇāṃ karaṇe samarthaṃ syāt,
kastato'nyadicchedupadhārayitumupadeṣṭuṃ vā śiṣyebhya iti॥22॥*

Lord Atreya -“A wise man like yourself should not view things like that. Even one and the same person performing different acts, is called by different names. For example, a person who is capable of performing many acts gets different designations according to the act performed, nature of acts and the means adopted. Similar is the case with drugs as well. So if we could find one single drug possessing many curative properties to such an extent that it will be effective in curing all diseases, then who will care to enumerate or advise the use of any other drug to his disciples?” [22]

Summing up content:

तत्र श्लोकाः-

यतो यावन्ति यैर्द्रव्यैर्विरेचनशतानि षट्।

उक्तानि सङ्ग्रहेणेह तथैवैषां षडाश्रयाः॥२३॥

रसा लवणवज्र्याश्च कषाय इति सञ्ज्ञिताः।

तस्मात् पञ्चविधा योनिः कषायाणामुदाहृता॥२४॥

तथा कल्पनमप्येषामुक्तं पञ्चविधं पुनः।
महतां च कषायाणां पञ्चाशत् परिकीर्तिता॥२५॥
पञ्च चापि कषायाणां शतान्युक्तानि भागशः।
लक्षणार्थं, प्रमाणं हि विस्तरस्य न विद्यते॥२६॥
न चालमतिसङ्क्षेपः सामर्थ्यायोपकल्पते।
अल्पबुद्धेरयं तस्मान्नातिसङ्क्षेपविस्तरः॥२७॥
मन्दानां व्यवहाराय, बुधानां बुद्धिवृद्धये।
पञ्चाशत्को ह्ययं वर्गः कषायाणामुदाहृतः॥२८॥
तेषां कर्मसु बाह्येषु योगमाभ्यन्तरेषु च।
संयोगं च प्रयोगं च यो वेद स भिषग्वरः॥२९॥

tatra ślokāḥ-

*yato yāvanti yairdravyairvirecanaśatāni ṣaṭ/
uktāni saṅgrahēṇeha tathaivaiṣām ṣaḍāśrayāḥ॥23॥
rasā lavaṇavarjyāśca kaṣāya iti sañjñitāḥ/
tasmāt pañcavidhā yoniḥ kaṣāyāṇāmudāhṛtā॥24॥
tathā kalpanamapyeṣāmuktaṁ pañcavidhaṁ punaḥ/
mahatām ca kaṣāyāṇām pañcāśat parikīrtitā॥25॥
pañca cāpi kaṣāyāṇām śatānyuktāni bhāgaśaḥ/
lakṣaṇārthaṁ, pramāṇaṁ hi vistarasya na vidyate॥26॥
na cālamatisaṅkṣepaḥ sāmartyāyopakalpate/
alpabuddherayaṁ tasmānnātisaṅkṣepavistarāḥ॥27॥
mandānām vyavahārāya, budhānām buddhivṛddhaye/
pañcāśatko hyayaṁ vargaḥ kaṣāyāṇāmudāhṛtaḥ॥28॥
teṣām karmasu bāhyeṣu yogamābhyantareṣu ca/
saṁyogaṁ ca prayogaṁ ca yo veda sa bhiṣagvaraḥ॥29॥*

Summing up the contents :-

All the six hundred purgatives along with their ingredients, various preparations of each one of them have been explained here in brief; and so their six sources have been explained.

Drugs of all tastes except salt can be made into water decoction (Kashayam). Thus there are five-fold sources of decoctives. Again five-fold pharmaceutical preparations of all the decoctives and fifty important groups of decoctive have been enumerated.

These 50 important groups of decoctives are further divided into ten each thereby constituting 500 decoctives – such grouping is for the convenience of description;

There is no limit to the detailed description of these decoctions. Again, too much of brevity will not be conducive to the understanding of disciples of lower intelligence; so the description of decoction presented in this chapter is neither too brief nor too elaborate.

With a view to guiding the disciples of lower intelligence and also to stimulate the imaginative power of the wise, these fifty groups of decoctives have been explained.

The one who is acquainted with the internal use as well as external application and prescription by combination of all these drugs, alone is the real physician. [23-29]

Thus ends the fourth chapter on “the Six Hundred Purgatives”.

Chapter 5 – Matrashiteeya Adhyaya

Ayurvedic Dietetics

अथातो मात्राशितीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto mātrāśitīyamadhyāyaṃ vyākhyāsyāmaḥ//1//
iti ha smāha bhagavānātreyaḥ//2//

The fifth chapter of Charak Samhita Sutrasthana deals with Ayurvedic dietetics. What is the right quantity of food in relation to digestion strength? Personal hygiene, herbal smoking, nasal drops, oral hygiene, gargling, head massage, foot massage, etc.

The objective of Ayurveda – the science of medicine are two-fold,

1. Treatment of patients suffering from diseases and
2. Maintenance of positive health.

In the first four chapters, and in the next four chapters, various ways of maintenance of normal health are described.

Of all the factors for the maintenance of positive health, food taken in proper quantity occupies the most important position. So the first topic of this chapter deals with the quantity of foods to be consumed.

मात्राशी स्यात्।

आहारमात्रा पुनरग्निबलापेक्षिणी॥३॥

mātrāśī syāt/
āhāramātrā punaragnibalāpekṣiṇī//3//

One should eat in proper quantity. The quantity of food to be taken depends upon digestion strength. (3)

Quantity of food and digestion:

यावद्ध्यस्याशनमशितमनुपहत्य प्रकृतिं यथाकालं जरां गच्छति तावदस्य मात्राप्रमाणं वेदितव्यं भवति॥४॥

mātrāśī syāt/

āhāramātrā punaragnibalāpekṣiṇī/3/

The amount of food, which, without disturbing the equilibrium of Doshas and body tissues (Anupahrutya Prakruti), gets digested and metabolized in proper time (Yatha kaalam jaraam gacchati), should be regarded as the proper quantity.(4)

Laghu (easy to digest) and Guru (heavy to digest) types of foods

तत्र शालिषष्टिक मुद्ग लावकपिञ्जलैण शश शरभ शम्बरादीन्याहारद्रव्याणि प्रकृतिलघून्यपि मात्रापेक्षीणि भवन्ति।

तथा पिष्टेक्षु क्षीरविकृतितिलमाषानूपौदकपिशितादीन्याहारद्रव्याणि प्रकृतिगुरूण्यपि मात्रामेवापेक्षन्ते॥५॥

न चैवमुक्ते द्रव्ये गुरुलाघवमकारणं मन्येत, लघूनि हि द्रव्याणि वाय्वग्निगुणबहुलानि भवन्ति; पृथ्वीसोमगुणबहुलानीतराणि, तस्मात् स्वगुणादपि लघून्यग्निसन्धुक्षण स्वभावान्यल्पदोषाणि चोच्यन्तेऽपि सौहित्योपयुक्तानि, गुरूणि पुनर्नाग्निसन्धुक्षणस्वभावान्यसामान्यात्, अतश्चातिमात्रं दोषवन्ति सौहित्योपयुक्तान्यन्यत्र व्यायामाग्निबलात्; सैषा भवत्यग्निबलापेक्षिणी मात्रा॥६॥

tatra śāliṣaṣṭika mudgalāvakapiñjalaiṇa śaśa śarabha

śambarādīnyāhāradravyāṇi prakṛtilaghūnyapi mātrāpekṣiṇi bhavanti/

tathā piṣṭekṣukṣīravikṛtitilamāṣānūpaudakapiśitādīnyāhāradravyāṇi

prakṛtigurūnyapi mātrāmevāpekṣante/5/

na caivamukte dravye gurulāghavamakāraṇaṃ manyeta, laghūni hi

dravyāṇi vāyvagnigūṇabahulāni bhavanti; pṛthvīsomagūṇabahulānītarāṇi,

*tasmāt svaguṇādapi laghūnyagnisandhukṣaṇasvabhāvānyalpadoṣāṇi
cocyante'pi sauhityopayuktāni, gurūṇi punarnāgni
sandhukṣaṇasvabhāvānyasāmānyāt, ataścātimātram doṣavanti
sauhityopayuktānyanyatra vyāyāmāgnibalāt; saiṣā bhavatyagnibalāpekṣiṇī
mātrā||6||*

Laghu (easy to digest) and Guru (heavy to digest) types of foods –

Food items like Shali (rice), Shashtika (a variety of rice that matures in 60 days) , Mudga (green gram – Phaseolus mung Linn), common Quail, gray Partridge, antelope, rabbit, Wapiti, Indian sambar, etc – are light in nature and easy to digest. Easiness in digestion should be understood according to the quantity of the food.

(A light to digest (laghu) food in very high quantity might become hard to digest (Guru),

Similarly preparations of flour, sugarcane and milk, tila (Sesame), Masha (Black gram) and meats of marshy and aquatic animals even though heavy in digestion by nature are also required to be taken in proper quantity.

But it should not be concluded that the description of heaviness or lightness does not carry any importance. Because, the light food articles are predominant in the qualities of Vayu and Agni (air and fire) and heavy one in Prithvi and Ap (earth and water) Mahabhutas. Therefore, according to their qualities, the light articles of food, being stimulants of appetite and by nature are considered to be less harmful even if taken in excess.

On the other hand, heavy articles of food suppress appetite. They are harmful if taken in excess unless there is a strong powder of digestion and metabolism achieved by physical exercise.

Thus the quantity of food depends upon the powder of digestion. (5-6).

By nature light food is said to be conducive to good health. Heavy food on the other hand is considered to be detrimental. But for both the types of food, if quantity is to be taken into account, lightness and heaviness of food do not seem to have any implication. Thus, it is true that the quantity rather the heaviness / lightness of food is important in the present context.

Quantity of food to be taken in relation with stomach volume –

न च नापेक्षते द्रव्यं; द्रव्यापेक्षया च त्रिभागसौहित्यमर्धसौहित्यं वा गुरुणामुपदिश्यते,
लघूनामपि च नातिसौहित्यमग्नैर्युक्त्यर्थम्॥७॥

*na ca nāpekṣate dravyaṃ; dravyāpekṣayā ca
tribhāgasauhityamardhasauhityaṃ vā gurūṇāmupadiśyate, laghūnāmapi ca
nātisauhityamagneryuktyartham//7//*

Quantity of food to be taken in relation with stomach volume –

We have learnt that the right quantity of food depends on the quality of food. If the food is heavy, only one third or half of the stomach capacity is to be filled up, even in case of light food articles excessive intake is not conducive to the maintenance of the power of digestion and metabolism.

(7)

The importance of food taken in proper quality:

मात्रावद्ध्यशनमशितमनुपहत्य प्रकृतिं बलवर्णसुखायुषा
योजयत्युपयोक्तारमवश्यमिति॥८॥

*mātrāvaddhyaśanamaśitamānupahatya prakṛtiṃ balavarṇasukhāyusā
yojayatyupayoktāramavaśyamiti||8||*

The importance of food taken in proper quality:

Taken in appropriate quantity, food certainly helps the individual in bringing about strength, complexion, happiness and longevity without distributing the equilibrium of Dhatus (body tissues) and Doshas of the body .(8)

After meals, avoid heavy food articles:

भवन्ति चात्र-
गुरु पिष्टमयं तस्मात्तण्डुलान् पृथुकानपि।
न जातु भुक्तवान् खादेन्मात्रां खादेद्भुक्षितः॥९॥

*bhavanti cātra-
guru piṣṭamayam tasmāttaṇḍulān pṛthukānapi/
na jātu bhuktavān khādenmātrām khādedbubhukṣitaḥ||9||*

After meals, avoid heavy food articles:

Thus it is said – After having taken food, one should never take such heavy articles like pastries, rice, Pruthuka (boiled and Flattened rice). Even when hunger one should take these articles only in proper quantity (9)

Contra Indicated foods:

वल्लूरं शुष्कशाकानि शालूकानि बिसानि च।
नाभ्यसेद्गौरवान्मांसं कृशं नैवोपयोजयेत्॥१०॥
कूर्चिकांश्च किलाटांश्च शौकरं गव्यमाहिषे।
मत्स्यान् दधि च माषांश्च यवकांश्च न शीलयेत्॥११॥

*vallūraṃ śuṣkaśākāni śālūkāni bisāni ca/
nābhyasedgauravānmāṃsaṃ kṛśaṃ naivopayojayet||10||
kūrcikāṃśca kilātāṃśca śaukaraṃ gavyamāhiṣe/
matsyān dadhi ca māṣāṃśca yavakāṃśca na śīlayet||11||*

Contra Indicated foods:

One should not regularly take heavy food items such as Vallura (dries meat) , dry vegetables, Lotus Rhizomes and Lotus stalk. One should never take meat of a diseased animal. One should not regularly take Kurchika (Boiled Buttermilk) , Kilata (A sweet milk product), pork, beef, meat of Buffalo, fish, curd, Masha(Black gram) and Yavaka (a variety of Barley).
(10-11)

Pathya foods – Indicated foods:

षष्टिकाञ्छालिमुद्गांश्च सैन्धवामलके यवान्।
आन्तरीक्षं पयः सर्पिर्जाङ्गलं मधु चाभ्यसेत्॥१२॥

*ṣaṣṭikāñchālimudgāṃśca saindhavāmalake yavān/
āntarīkṣaṃ payaḥ sarpirjāṅgalaṃ madhu cābhyaset||12||*

Pathya foods – Indicated foods:

One should regularly take shashtika (a kind of rice harvested in sixty days), Shali (rice), Mudga – green gram – Avertrhoa carambola, Rock salt, Amalaki (Amla – Emblica officinalis Gaertn.) Rain water, ghee, Meat of animals dwelling in arid climate and honey (12)

तच्च नित्यं प्रयुञ्जीत स्वास्थ्यं येनानुवर्तते।
अजातानां विकाराणामनुत्पत्तिकरं च यत्॥१३॥

tacca nityam prayuñjīta svāsthyam yenānuvartate|
ajātānām vikārāṇāmanutpattikaram ca yat||13||

One should regularly take such articles which are conducive to the maintenance of good health and are capable of preventing the attacks. Over-dosage or longer period than prescribed may cause of diseases. (13)

Personal hygiene :

अत ऊर्ध्वं शरीरस्य कार्यमक्षयञ्जनादिकम्।
स्वस्थवृत्तिमभिप्रेत्य गुणतः सम्प्रवक्ष्यते॥१४॥

ata ūrdhvaṁ śarīrasya kāryamakṣyañjanādikam/
svasthavṛttimabhipretya guṇataḥ sampravakṣyate||14||

Personal hygiene :

Hereafter collyrium (Kajal) etc daily activities of personal hygiene are explained. (14)

Anjana – Collyrium – Kajal

सौवीरमञ्जनं नित्यं हितमक्ष्णोः प्रयोजयेत्।
पञ्चरात्रेऽष्टरात्रे वा स्नावनार्थं रसाञ्जनम्॥१५॥
चक्षुस्तेजोमयं तस्य विशेषाच्छलेष्मतो भयम्।
ततः श्लेष्महरं कर्म हितं दृष्टेः प्रसादनम्॥१६॥
दिवा तन्न प्रयोक्तव्यं नेत्रयोस्तीक्ष्णमञ्जनम्।
विरेकदुर्बला दृष्टिरादित्यं प्राप्य सीदति॥१७॥

*sauvīramañjanam nityam hitamakṣṇoḥ prayojayet/
pañcarātre'ṣṭarātre vā srāvaṇārthe rasāñjanam||15||
cakṣustejomayaṁ tasya viśeṣācchleṣmato bhayam/
tataḥ śleṣmaharam karma hitaṁ dṛṣṭeḥ prasādanam||16||
divā tanna prayoktavyaṁ netrayostīkṣṇamañjanam/
virekadurbalā dṛṣṭirādityaṁ prāpya sīdati||17||*

Anjana – Collyrium – Kajal

One should regularly apply the collyrium made of antimony because it is useful for the eyes.

Rasanjana – Aqueous extract of Berberis aristata (a preparation of Berberis aristata DC.) is to be applied once in every 5-8 nights for lacrimation of the eyes.

Of all the Mahabhutas, Tejas (Fire, in the form of light) dominates in the composition of eyes; so they specially are susceptible to Kapha. Therefore, the therapy (collyrium etc) which alleviates Kapha is good for keeping the vision clear.

A strong collyrium must not be applied to the eyes during the day time as the eyes weakened by drainage will be adversely affected at the sight of

the Sun. Thus, the collyrium meant for draining should be applied only during night. (15- 17)

Simile to explain benefits of Anjana -

तस्मात् स्राव्यं निशायां तु ध्रुवमञ्जनमिष्यते|१८|
यथा हि कनकादीनां मलिनां विविधात्मनाम्||१८||
धौतानां निर्मला शुद्धिस्तैलचेलकचादिभिः|
एवं नेत्रेषु मर्त्यानामञ्जनाश्व्योतनादिभिः||१९||

tasmāt srāvyaṃ nīśāyāṃ tu dhruvamañjanamiṣyate|18/
yathā hi kanakādīnāṃ malināṃ vividhātmanām||18||
dhautānāṃ nirmalā śuddhistailacelakacādibhiḥ|
evaṃ netreṣu martyānāmañjanāścyotanādibhiḥ||19||

Simile to explain benefits of Anjana -

As different types of tarnished gold ornaments are spotlessly cleared by means of oil, cloth and hair brush, so also by the use of Collyrium and eye drops, the eyes become spotlessly bright like the moon in a clear sky. (18-19)

Dhumapana – Herbal Smoking:

दृष्टिर्निराकुला भाति निर्मले नभसीन्दुवत्|२०|
हरेणुकां प्रियङ्गुं च पृथ्वीकां केशरं नखम्||२०||
हीवेरं चन्दनं पत्रं त्वगेलोशीरपद्मकम्|
ध्यामकं मधुकं मांसी गुग्गुल्वगुरुशर्करम्||२१||
न्यग्रोधोदुम्बराश्वत्थप्लक्षलोध्रत्वचः शुभाः|
वन्यं सर्जरसं मुस्तं शैलेयं कमलोत्पले||२२||
श्रीवेष्टकं शल्लकीं च शुकबर्हमथापि च|
पिष्ट्वा लिम्पेच्छरेषीकां तां वर्ति यवसन्निभाम्||२३||

अङ्गुष्ठसम्मितां कुर्यादष्टाङ्गुलसमां भिषक्।
शुष्कां निगर्भा तां वर्ति धूमनेत्रार्पितां नरः॥२४॥

*dr̥ṣṭir̥nirākulā bhāti nirmale nabhasīnduvat||20||
hareṇukām priyaṅguṃ ca pṛthvikām keśaram nakham||20||
hrīveram candanam patram tvagelośīrapadmakam/
dhyāmakaṃ madhukaṃ māṃsī guggulvaguruśarkaram||21||
nyagrodhodumbarāśvatthaplakṣalodhratvacah śubhāḥ/
vanyam sarjarasam mustam śaileyam kamalotpale||22||
śrīveṣṭakaṃ śallakīm ca śukabarhamathāpi ca/
piṣṭvā limpecchareṣīkām tām vartim yavasannibhām||23||
aṅguṣṭhasammitām kuryādaṣṭāṅgulasamām bhiṣak/
śuṣkāṃ nigarbhām tām vartim dhūmanetrārpitām narah||24||*

Dhumapana – Herbal Smoking:

Harena (Pisum sativum Linn),
Priyangu – Callicarpa macrophylla Vahl.
Prithvika (Nigella sativa Linn),
Keshara (Mesua ferrea Linn),
Nakha – Capparis sepiaria,
Hriversa (Pavonia Odorata Willd),
Chandana(Sandalwood),
Patra (Cinnamomum tamala Nees and Eberum),
Twak (Cinnamon)
Ela – Cardamom – Elettaria cardamomum
Usheera – Vetiver,

Padmaka – Wild Himalayan Cherry – *Prunus cerasoides*

Dhyamaka(*Cymbopogon Schoenathus* Spreng),

Madhuka – Licorice – *Glycyrrhiza glabra*

Mamsi – *Nardostachys jatamansi*

Guggulu (*Commifora mukul* Engl.),

Aguru (*Aquilaria agallocha* Roxb.),

Sharkara (Sugar),

bark of Nyagrodha (*Ficus bengalensis* Linn),

Udumbara(*Ficus racemosa* Linn),

Ashvattha (*Ficus religiosa* Linn),

Plaksha (*Ficus locor* Bunch- Ham), and

Lodhra (*Symplocos racemosa*)

Vanya (*Cyperus tenuiflorus*),

Sarjarasa (Resin of *Vateria indica* Linn).

Musta (*Cyperus rotundus*)

Shaileya (*Permellia perforta*),

Kamala(*Nelumbo uncifera* Gaertn),

Utpala (*Nymphaea alba*),

Shrivestaka (resinous extract from *Pinus roxburghii* Sargent),

Shallaki (*Boswellia serrata* Roxb.), Sukararha –

all these drugs should be ground, made a paste and applied to a reed, and then made into a cigar of the shape of a barley grain having central thickness of a thumb and length of eight fingers breadth:

It should then be dried up and the reed be taken out of it; With the help of a pipe, one should regularly smoke that cigar after smearing it with some

unctuous substance and applying fire to it . this is altogether harmless(20-24)

Unctuous (Oily) herbal smoking:

स्नेहाक्तामग्निसम्प्लुष्टां पिबेत् प्रायोगिकीं सुखाम्।
वसाघृतमधूच्छिष्टैर्युक्तियुक्तैर्वरौषधैः॥२५॥

*snehāktāmagnisampluṣṭāṃ pibet prāyogikīṃ sukhām/
vasāghṛtamadhūcchiṣṭairyuktiyuktairvarauṣadhaiḥ*||25||

Unctuous (Oily) herbal smoking:

One should smoke unctuous cigars made of useful drugs of sweet taste along with fat of muscle, ghee and bee wax according to the prescribed method. (25)

Herbal smoking for elimination of Doshas:

वर्ति मधुरकैः कृत्वा स्नैहिकीं धूममाचरेत्
श्वेता ज्योतिष्मती चैव हरितालं मनःशिला॥२६॥

*vartim madhurakaiḥ kṛtvā snaihikīṃ dhūmamācaret
śvetā jyotiṣmatī caiva haritālaṃ manaḥśilā*||26||

Herbal smoking for elimination of Doshas:

For the elimination of Doshas from the head, smoking of cigars made of Shveta (white variety of Clitoria ternatea Linn), Jyotishmati (Celastrus paniculatus Wild). Orpiment, regular and other fragrant articles like Agaru (Aquilaria agalocha Roxb), Patra – Cinnamomum tamala Nees and Eberum. etc. is prescribed (26)

Health benefits of herbal smoking:

गन्धाश्चागुरुपत्राद्या धूमं मूर्धविरेचने ।२७।
गौरवं शिरसः शूलं पीनसार्धावभेदकौ॥२७॥
कर्णाक्षिशूलं कासश्च हिक्काश्चासौ गलग्रहः।
दन्तदौर्बल्यमास्रावः श्रोत्रघ्राणाक्षिदोषजः॥२८॥
पूतिघ्राणास्यगन्धश्च दन्तशूलमरोचकः।
हनुमन्याग्रहः कण्डूः क्रिमयः पाण्डुता मुखे॥२९॥
श्लेष्मप्रसेको वैस्वर्यं गलशुण्ड्युपजिह्विका।
खालित्यं पिञ्जरत्वं च केशानां पतनं तथा॥३०॥
क्षवथुश्चातितन्द्रा च बुद्धेर्मोहोऽतिनिद्रता।
धूमपानात् प्रशाम्यन्ति बलं भवति चाधिकम्॥३१॥
शिरोरुहकपालानामिन्द्रियाणां स्वरस्य च।
न च वातकफात्मानो बलिनोऽप्यूर्ध्वजत्रुजाः॥३२॥

gandhāścāgurupatrādyā dhūmaṃ mūrdhavirecane /27/
gauravaṃ śīrasaḥ śūlaṃ pīnasārdhāvabhedakau/27/
karṇākṣīśūlaṃ kāsaśca hikkāśvāsau galagrahaḥ/
dantadaurbalyamāsrāvaḥ śrotraghrāṇākṣidoṣajah/28/
pūtirghrāṇāsyagandhaśca dantaśūlamarocakah/
hanumanyāgrahaḥ kaṇḍūḥ krimayaḥ pāṇḍutā mukhe/29/
śleṣmapraseko vaisvaryam galaśuṇḍyupajihvikā/
khālityaṃ [1] piñjaratvaṃ ca keśānāṃ patanaṃ tathā/30/
kṣavathuścātitrā ca buddhermoho'tinidratā/
dhūmapānāt praśāmyanti balaṃ bhavati cādhikam/31/
śīroruhakapālānāmindriyāṇāṃ svarasya ca/
na ca vātakaphātmāno balino'pyūrdhvajatrujāḥ/32/

Health benefits of herbal smoking:

Smoking cures heaviness of head, headache, Rhinitis, Migraine, Earache, Pain in eye, Cough, hiccup, Dyspnoea, Obstruction in throat, weakness of teeth, Discharge from the morbid ear, nose and eye, purulent smell from nose and mouth toothache, Anorexiz, Lock jaw, Torticollis, Pruritus, Infective condition, Paleness of face, excessive salivation, impaired voice, Tonsillitis, uvuliis, Alopecia, greying of hair, falling of hair, sneezing, excessive drowsiness, loss of consciousness, and excess sleep.

It also strengthens hair, skull bones, sense organs and voice.

The diseases pertaining to head and neck arising out of Vata and Kapha do not affect the person who is used to smoking (27- 32)

Schedule for smoking:

धूमवक्त्रकपानस्य व्याधयः स्युः शिरोगताः॥३३॥
प्रयोगपाने तस्याष्टौ कालाः सम्परिकीर्तिताः॥३३॥
वातश्लेष्मसमुत्क्लेशः कालेष्वेषु हि लक्ष्यते।
स्नात्वा भुक्त्वा समुल्लिख्य क्षुत्वा दन्तान्निघृष्य च।
नावनाञ्जननिद्रान्ते चात्मवान् धूमपो भवेत्।
तथा वातकफात्मानो न भवन्त्यूर्ध्वजत्रुजाः॥३५॥

*dhūmavaktrakapānasya vyādhayaḥ syuḥ śirogatāḥ/33/
prayogapāne tasyāṣṭau kālāḥ samparikīrtitāḥ/33//
vātaśleṣmasamutkleśaḥ kāleṣveṣu hi lakṣyate/
snātvā bhuktvā samullikhya kṣutvā dantānnighṛṣya ca/
nāvanāñjananidrānte cātmavān dhūmapo bhavet/
tathā vātakaphātmāno na bhavantyūrdhvajatrujāḥ/35//
dhūmavaktrakapānasya vyādhayaḥ syuḥ śirogatāḥ/33/*

*prayogapāne tasyāṣṭau kālāḥ samparikīrtitāḥ||33||
vātaśleṣmasamutkleśaḥ kāleṣveṣu hi lakṣyate/
snātvā bhuktvā samullikhya kṣutvā dantānnighrṣya ca/
nāvanāñjananidrānte cātmavān dhūmapo bhavet/
tathā vātakaphātmāno na bhavantyūrdhvajatrujāḥ||35||*

Schedule for smoking:

Eight timings are prescribed for habitual smoking because Vata, Pitta and Kapha get vitiated during these times.

after bathing, after eating, after tongue scraping, sneezing, brushing the teeth, after Nasya, after application of collyrium and after sleep.

Herbal smoking at these timings prevents diseases of head and neck resulting from the vitiation of Kapha and vata, Smoking is to be done thrice- three puffs each time. (33-35)

Time for Dhumapana:

रोगास्तस्य तु पेयाः स्युरापानास्त्रिस्त्रयस्त्रयः|३६|
परं द्विकालपायी स्यादहः कालेषु बुद्धिमान्||३६||
प्रयोगे, स्नैहिके त्वेकं, वैरेच्यं त्रिचतुः पिबेत्|
हृत्कण्ठेन्द्रियसंशुद्धिर्लघुत्वं शिरसः शमः||३७||
यथेरितानां दोषाणां सम्यक्पीतस्य लक्षणम्|३८|

*rogāstasya tu peyāḥ syurāpānāstristrayastrayaḥ|36/
param dvikālapāyī syādahnaḥ kāleṣu buddhimān||36||
prayoge, snaihike tvekaṁ, vairecyam tricatuḥ pibet/
hṛtkanṭhendriyasaṁśuddhirlaghutvaṁ śīrasaḥ śamaḥ||37||
yatheritānāṁ doṣāṇāṁ samyakpītasya lakṣaṇam|38/*

Time for Dhumapana:

During the prescribed times, a wise person should smoke twice for habitual variety of smoking (Prayogika), once for unctuous variety (Snaihika) and three to four times for the elimination variety (Vairechanika) of smoking(36)

Clarity of mind, throat and sense organs, lightness of head and elimination of the above mentioned Doshas are features of correct smoking(37)

If untimely done or overdone, smoking causes such troubles as deafness, blindness, dumbness, bleeding from different parts of the body and giddiness. (38)

Treatment of complications:

बाधिर्यमान्ध्यमूकत्वं रक्तपित्तं शिरोभ्रमम्॥३८॥

अकाले चातिपीतश्च धूमः कुर्यादुपद्रवान्।

तत्रेष्टं सर्पिषः पानं नावनाञ्जनतर्पणम्॥३९॥

स्नैहिकं धूमजे दोषे वायुः पित्तानुगो यदि।

bādhiryamāndhyamūkatvaṃ raktapittaṃ śirobhramam||38||

akāle cātipītaśca dhūmaḥ kuryādupadravān/

tatreṣṭaṃ sarpiṣaḥ pānaṃ nāvanāñjanatarpaṇam||39||

snaihikaṃ dhūmaje doṣe vāyuh pittānugo yadi/

Treatment of complications:

If such troubles due to untimely and over smoking arise, intake of ghee, administration of nasal drops, collyrium and demulcent drinks are prescribed. These should be prepared with unctuous drugs in the event of vitiation of Vayu associated with Pitta, with cooling drug in case of Raktapitta, and with arid drugs in Kapha and Pitta imbalance. (39-40)

Contra indications for herbal smoking –

शीतं तु रक्तपित्ते स्याच्छ्लेष्मपित्ते विरूक्षणम्॥४०॥

परं त्वतः प्रवक्ष्यामि धूमो येषां विगर्हितः।

न विरिक्तः पिबेद्धूमं न कृते बस्तिकर्मणि॥४१॥

न रक्ती न विषेणार्तो न शोचन्न च गर्भिणी।

न श्रमे न मदे नामे न पित्ते न प्रजागरे॥४२॥

न मूर्च्छाभ्रमतृष्णासु न क्षीणे नापि च क्षते।

न मद्यदुग्धे पीत्वा च न स्नेहं न च माक्षिकम्॥४३॥

धूमं न भुक्त्वा दध्ना च न रूक्षः क्रुद्ध एव च।

न तालुशोषे तिमिरे शिरस्यभिहिते न च॥४४॥

न शङ्खके न रोहिण्यां न मेहे न मदात्यये।

एषु धूममकालेषु मोहात् पिबति यो नरः॥४५॥

śītaṃ tu raktapitte syācchleṣmapitte virūkṣaṇam||40||

paraṃ tvataḥ pravakṣyāmi dhūmo yeṣāṃ vigarhitaḥ|

na viriktaḥ pibeddhūmaṃ na kṛte bastikarmaṇi||41||

na raktī na viṣeṇārto na śocanna ca garbhinī|

na śrame na made nāme na pitte na prajāgare||42||

na mūrccābhramatrṣṇāsu na kṣīṇe nāpi ca kṣate|

na madyadugdhe pītvā ca na snehaṃ na ca mākṣikam||43||

*dhūmaṃ na bhuktvā dadhnā ca na rūkṣaḥ kruddha eva ca/
na tāluśoṣe timire śirasyabhihite na ca||44||
na śaṅkhake na rohiṇyāṃ na mehe na madātyaye/
eṣu dhūmamakāleṣu mohāt pibati yo naraḥ||45||*

Contra indications for herbal smoking –

A person after taking emesis or purgative or enema (Vamana, virechana or Basti), or a person having bleeding through different orifices of the body, or one afflicted with toxins or a grief- stricken person should not smoke.

A pregnant woman should also refrain from smoking; similarly one should not smoke when he is fatigued or intoxicated. Smoking is also prohibited in the event of vitiation of digestion and metabolism, vitiation of Pitta, fainting, giddiness, excess thirst and phthisis.

One should not smoke after having taken liquor or milk or fatty substances or honey or curd; nor one should smoke when there is roughness in his body or he is enraged.

Smoking is also prohibited in the event of the dryness of palate, fainting, injury to the head, Shankhaka (a type of headache in the temporal region marked by excessive pain and swelling- Usually killing a patient in three days), diabetes and narcosis. One who, out of ignorance, smokes in contravention of these situations, subjects himself to various serious diseases. These diseases become severe due to the adverse effect of improper smoking. (41-45)

Routes of smoking:

रोगास्तस्य प्रवर्धन्ते दारुणा धूमविभ्रमात्॥४६॥
धूमयोग्यः पिबेदोषे शिरोघ्राणाक्षिसंश्रये॥४६॥
घ्राणेनास्येन कण्ठस्थे मुखेन घ्राणपो वमेत्॥
आस्येन धूमकवलान् पिबन् घ्राणेन नोद्वमेत्॥४७॥

*rogāstasya pravardhante dāruṇā dhūmavibhramāt/46/
dhūmayogyaḥ pibeddoṣe śiroghrāṇākṣisaṁśraye/46//
ghrāṇenāsyena kaṇṭhasthe mukhena ghrāṇapo vameṭ/
āsyena dhūmakavalān piban ghrāṇena nodvameṭ/47//*

Routes of smoking:

One for whom the smoking is prescribed should smoke through the nose in diseases of head, nose and eyes.

One should exhale through mouth but if one smokes through the mouth, he should not exhale through the nose because of the smoke moving in the reverse direction instantaneously affects the eyes. (46-47)

Method of herbal smoking – Dhumanetra – smoking canal

प्रतिलोमं गतो ह्याशु धूमो हिंस्याद्धि चक्षुषी॥४८॥
ऋज्वङ्गचक्षुस्तच्चेताः सूपविष्टस्त्रिपर्ययम्॥४८॥
पिबेच्छिद्रं पिधायैकं नासया धूममात्मवान्॥४९॥
चतुर्विंशतिकं नेत्रं स्वाङ्गुलीभिर्विरेचने॥४९॥
द्वात्रिंशदङ्गुलं स्नेहे प्रयोगेऽध्यर्धमिष्यते॥
ऋजु त्रिकोषाफलितं कोलास्थ्यग्रप्रमाणितम्॥५०॥
बस्तिनेत्रसमद्रव्यं धूमनेत्रं प्रशस्यते
दूराद्विनिर्गतः पर्वच्छिन्नो नाडीतनूकृतः॥५१॥

pratilomaṃ gato hyāśu dhūmo hiṃsyāddhi cakṣuṣī|48|
rjvaṅgacakṣustaccetāḥ sūpaviṣṭastriparyayam||48||
pibecchidraṃ pidhāyaikaṃ nāsayā dhūmamātmavān|49|
caturviṃśatikaṃ netraṃ svāṅgulībhīrvirecane||49||
dvātriṃśadaṅgulaṃ snehe prayoge'dhyardhamiṣyate|
rju trikoṣāphalitaṃ kolāsthyagrapramāṇitam||50||
bastinetrasamadravyaṃ dhūmanetraṃ praśasyate
dūrādvīnirgataḥ parvacchinno nāḍītanūkṛtaḥ||51||

Method of herbal smoking – Dhumanetra – smoking canal

With the body erect, eyes looking front, mind concentrated and having self-control, one should sit at ease and smoke three times, thrice during each time, through one nostril while closing the other one. (48)

For the elimination type of smoking (Virechana Dhumapana), the length of the pipe should be 24 finger breadth;

for unctuous smoking (Snaihika), of 32 finger breadth;

For habitual smoking (Prayogika), 36 (finger breadth is to be measured with one's own finger). [49]

The best pipe is one which is straight, having three knots, whose mouth is of the size of the stone of a Kola fruit (Zizyphus jujube Lam) and which is made of the same material as that of the enema pipe. [50]

The smoke used according to the prescribed dose and time dose not affect the sense organs as it is not inhaled directly. It is interrupted by knots and is attenuated by its flow through the passage of the pipe. [51]

Signs of good herbal smoking:

नेन्द्रियं बाधते धूमो मात्राकालनिषेवितः

यदा चोरश्च कण्ठश्च शिरश्च लघुतां व्रजेत्॥५२॥

nendriyaṃ bādhathe dhūmo mātrākālaniṣevitaḥ

yadā coraśca kaṇṭhaśca śiraśca laghutāṃ vrajet||52||

Signs of good herbal smoking:

Signs like lightness of the chest, throat, head and liquification of Kapha are the features of correct smoking. [52]

Ayoga – Signs of insufficient smoking –

कफश्च तनुतां प्राप्तः सुपीतं धूममादिशेत्।

अविशुद्धः स्वारो यस्य कण्ठश्च सकफो भवेत्॥५३॥

kaphaśca tanutāṃ prāptaḥ supītaṃ dhūmamādiśet/

aviśuddhaḥ svarō yasya kaṇṭhaśca sakapho bhavet||53||

Ayoga – Signs of insufficient smoking –

Impairment of voice, presence of Kapha(phlegm) in the throat and heaviness of head are the features of insufficient smoking. [53]

Atiyoga – If one smokes in excess,

स्तिमितो मस्तकश्चैवमपीतं धूममादिशेत्।

तालु मूर्धा च कण्ठश्च शुष्यते परितप्यते॥५४॥

तृष्यते मुह्यते जन्तू रक्तं च स्रवतेऽधिकम्।

शिरश्च भ्रमतेऽत्यर्थं मूर्च्छा चास्योपजायते॥५५॥

stimito mastakaścaivamapītaṃ dhūmamādiśet/

tālu mūrdhā ca kaṇṭhaśca śuṣyate paritapyate||54||

tr̥syate muhyate jantū raktaṃ ca sravate'dhikam/

śiraśca bhramate'tyartham mūrccchā cāsyopajāyate||55||

Atiyoga – If one smokes in excess,

his palate, head and throat get dried up and become hot. One feels thirsty and he becomes unconscious; there may be excessive bleeding, dizziness, fainting and hotness in sense organs. [54-55]

Nasya – Nasal Drops

इन्द्रियाण्युपतप्यन्ते धूमेऽत्यर्थं निषेविते||५६||

वर्षे वर्षेऽणुतैलं च कालेषु त्रिषु ना चरेत्||५६||

indriyāṇyupatapyante dhūme'tyartham niṣevite|56|

varṣe varṣe'ṇutailam ca kāleṣu triṣu nā caret||56||

Nasya Nasal drops – One should use “**Anu taila**” every year during the three seasons, viz the rainy season, the autumn and the spring, when the sky is free from cloud. [56]

Benefits of nasal drops –

प्रावृट्शरद्वसन्तेषु गतमेघे नभस्तले|

नस्यकर्म यथाकालं यो यथोक्तं निषेवते||५७||

prāṇṛṣaradvasanteṣu gatameghe nabhastale|

nasyakarma yathākālam yo yathoktam niṣevate||57||

One who practices nasal therapy in time according to the prescribed method, his eyes, nose and ears are not affected by any morbidity. His hair and head never become white or grey; he never experiences hair fall; those rather grow luxuriously. Diseases like torticollis, headache, facial paralysis, lock jaw, rhinitis, migraine and tremors of the head are cured

thereby.

Being nourished by inhalation, his veins, joints, ligaments and tendons of head and neck gain greater strength. His face becomes cheerful and plumpy; and his voice becomes sweet, stabilized and stertorous. All the sense organs become clear and there is considerable strength. Diseases relating to head and neck do not attack such a person. Even though, he might be growing old, old age does not affect his head (in the form of grey hair etc)[57]

Preparation of Anu taila:

प्रावृट्शरद्वसन्तेषु गतमेघे नभस्तले।
नस्यकर्म यथाकालं यो यथोक्तं निषेवते॥५७॥
न तस्य चक्षुर्न घ्राणं न श्रोत्रमुपहन्यते।
न स्युः श्वेता न कपिलाः केशाः श्मश्रूणि वा पुनः॥५८॥
न च केशाः प्रमुच्यन्ते वर्धन्ते च विशेषतः।
मन्यास्तम्भः शिरःशूलमर्दितं हनुसङ्ग्रहः॥५९॥
पीनसार्धावभेदौ च शिरःकम्पश्च शाम्यति।
सिराः शिरःकपालानां सन्धयः स्नायुकण्डराः॥६०॥
नावनप्रीणिताश्वास्य लभन्तेऽभ्यधिकं बलम्।
मुखं प्रसन्नोपचितं स्वरः स्निग्धः स्थिरो महान्॥६१॥
सर्वेन्द्रियाणां वैमल्यं बलं भवति चाधिकम्।
न चास्य रोगाः सहसा प्रभवन्त्यूर्ध्वजत्रुजाः॥६२॥

*prāvṛṭṣaradvasanteṣu gatameghe nabhastale/
nasyakarma yathākālaṃ yo yathoktaṃ niṣevate//57//
na tasya cakṣurna ghrāṇaṃ na śrotramupahanyate/
na syuḥ śvetā na kapilāḥ keśāḥ śmaśrūṇi vā punaḥ//58//*

*na ca keśāḥ pramucyante vardhante ca viśeṣataḥ/
manyāstambhaḥ śīraḥśūlamarditaḥ hanusaṅgrahaḥ||59||
pīnasārdhāvabhedaḥ ca śīraḥkampaśca śāmyati/
sirāḥ śīraḥkapālānām sandhayaḥ snāyukaṇḍarāḥ||60||
nāvanapriṇitāścāsyā labhante'bhyadhikaḥ balam/
mukhaḥ prasannopacitaḥ svaraḥ snigdhaḥ sthiro mahān||61||
sarvendriyāṇām vaimalyaḥ balam bhavati cādhikam/
na cāsyā rogāḥ sahasā prabhavantyūrdhvajatrūjāḥ||62||*

Preparation of Anu taila:

Chandana (Sandalwood – Santalum album),
Aguru(Aquilaria Agalocha Roxb),
Patra – Cinnamomum tamala Nees and Eberum. ,
Bark of Darvi(sida cordifolia Linn),
Prapaunda rika (Nymphaea lotus Linn),
Sookshma Ela – cardamom
Vidanga (Emblia ribes Brum. F),
Bilva (Aegle marmelos Corr),
Utpala (Nymphaea alba),
Hriversa(Pavania adorata willd),
Abhaya – Terminalia chebula
Usheera – (Vetiveria Zizanioidse Nash),
Vanya (Cyperus tenuiflours),
Tvak (Cinnamomum Zeylanicum Blume f),
Musta (Cyperus rotundus),
Sariva – Indian Sarsaparilla – Hemidesmus indicus,

Sthira – *Desmodium gangeticum*,

Jivanti – *Leptadenia reticulata* W. and A,

Prishnaparni – *Uraria picta* (*Uraria Picta* Desv),

Suradaru (*Cedrus deodara*),

Shatavari (*Asparagus racemosus* Willd),

Harenu (*Pisum Sativum* Linn),

Brihati – *Solanum indicum* ,

Vyaghri (*Slanum xanthocarpum* Schrader and wendl),

Surabhi(*Pluchea lanceolata* Oliver and Hiern),

Padmakesara (Filaments of *Nelumbo nucifera* Gaertn),

These drugs should be boiled with hundred times of pure rain water(of the oil in quantity), till it is reduced to ten times of the oil (in quantity). The oil should be boiled in that decoction for ten times. At the final (that is the tenth) stage of boiling, equal quantity of goat's milk should be added to it. This is the prescribed method for preparing Anu Taila which is useful for inhalation. The prescribed dosage of oil are half Pala or 24 ml(this is the quantity to be used in twenty-four hours).

Nasal drops administration –

जीर्यतश्चोत्तमाङ्गेषु जरा न लभते बलम्॥६३॥

चन्दनागुरुणी पत्रं दार्वीत्वङ्मधुकं बलाम्॥६३॥

प्रपौण्डरीकं सूक्ष्मैलां विडङ्गं बिल्वमुत्पलम्

ह्रीबेरमभयं वन्यं त्वङ्मुस्तं सारिवां स्थिराम्॥६४॥

जीवन्तीं पृश्निपर्णीं च सुरदारु^[१] शतावरीम्

हरेणुं बृहतीं व्याघ्रीं सुरभीं पद्मकेशरम्॥६५॥

विपाचयेच्छतगुणे माहेन्द्रे विमलेऽम्भसि।

तैलादशगुणं शेषं कषायमवतारयेत्॥६६॥
तेन तैलं कषायेण दशकृत्वो विपाचयेत्।
अथास्य दशमे पाके समांशं छागलं पयः॥६७॥
दद्यादेशोऽणुतैलस्य नावनीयस्य संविधिः।
अस्य मात्रां प्रयुञ्जीत तैलस्यार्धपलोन्मिताम्॥६८॥
स्निग्धस्विन्नोत्तमाङ्गस्य पिचुना नावनैस्त्रिभिः।
त्र्यहात्त्र्यहाच्च सप्ताहमेतत् कर्म समाचरेत्॥६९॥
निवातोष्णसमाचारी हिताशी नियतेन्द्रियः।
तैलमेतत्त्रिदोषघ्नमिन्द्रियाणां बलप्रदम्॥७०॥

*jīryataścottamāṅgeṣu jarā na labhate balam/63/
candanāgurunī patraṃ dārvītvāṇmadhukaṃ balām/63//
prapaunḍarīkaṃ sūkṣmailāṃ viḍaṅgaṃ bilvamutpalam/
hrīberamabhayaṃ vanyaṃ tvaṇmustaṃ sārivāṃ sthirām/64//
jīvantīm prśniparṇīm ca suradāru [1] śatāvarīm/
hareṇuṃ br̥hatīm vyāghrīm surabhīm padmakeśaram/65//
vipācayecchatagune māhendre vimale'mbhasi/
tailāddaśaguṇaṃ śeṣaṃ kaṣāyamavatārayet/66//
tena tailaṃ kaṣāyeṇa daśakṛtvo vipācayet/
athāśya daśame pāke samāṃśaṃ chāgalaṃ payaḥ/67//
dadyādeṣo'ṇutailasya nāvanīyasya saṃvidhiḥ/
asya mātrām prayuñjīta tailasyārdhapalonmitām/68//
snigdhasvinnottamāṅgasya picunā nāvanaistribhiḥ/
tryahāttryahācca saptāhametat karma samācaret/69//
nivātoṣṇasamācārī hitāśī niyatendriyaḥ/
tailametattridoṣaghnamindriyāṇām balapradam/70//*

Nasal drops administration –

After head massage with oil and sweating therapy, Anu Taila is to be administered into the nostril with the help of a cotton swab on alternate days- thrice daily- for seven days.

This oil is useful for alleviating all the Tridosha and gives strength to the sense organs. The benefit of this oil as envisaged above can be derived if it is used in proper time. The patient using it, should reside in a place which is neither too airy nor too warm, he should take wholesome food and have self-control [63-70]

Teeth brushing:

प्रयुञ्जानो यथाकालं यथोक्तानश्नुते गुणान्॥७१॥

आपोथिताग्रं द्वौ कालौ कषायकटुतिक्तकम्॥७१॥

भक्षयेदन्तपवनं दन्तमांसान्यबाधयन्

निहन्ति गन्धं वैरस्यं जिह्वादन्तास्यजं मलम्॥७२॥

prayuñjāno yathākālaṃ yathoktānaśnute guṇān/71/

āpothitāgraṃ dvau kālau kaṣāyakaṭutiktakam//71//

bhakṣayeddantapavanaṃ dantamāṃsānyabādhayan/

nihanti gandhaṃ vairasyaṃ jihvādantāsyajaṃ malam//72//

Teeth brushing:

One should use the tooth-cleaning stick whose top portion is crushed and which is either astringent, pungent or bitter in taste. This should be done in such a way that the gums are not affected. This removes the foul smell and tastelessness. It removes the dirt of the tongue, teeth and mouth. It improves taste. This cleans the teeth instantaneously. [71-72]

Plants for dental brush:

निष्कृष्य रुचिमाधत्ते सद्यो दन्तविशोधनम्।
करञ्जकरवीरार्कमालतीककुभासनाः॥७३॥

*niṣkṛṣya rucimādhatte sadyo dantaviśodhanam/
karañjakaravīrārkamālatīkakubhāsanāḥ॥73॥*

Plants for dental brush:

Karanja (Pongamia pinnata Merr),
Karavira (Nerium indicum Mill),
Arka – (Calotropis gigantean R.Br.ex Ait),
Malati(Aganosma dichotoma K. Schum),
Kakubha(Terminalia arjuna W.&A),
Asana (Terminalia Tomentosa W.&A)- these and other trees having
identical properties are recommended as tooth brush. [73]

Tongue scraping:

शस्यन्ते दन्तपवने ये चाप्येवंविधा द्रुमाः।
सुवर्णरूप्यताम्राणि त्रपुरीतिमयानि च॥७४॥
जिह्वानिर्लेखनानि स्युरतीक्ष्णान्यनृजूनि च।
जिह्वामूलगतं यच्च मलमुच्छवासरोधि च॥७५॥

*śasyante dantapavane ye cāpyevaṁvidhā drumāḥ/
suvarṇarūpyatāmrāṇi trapurītimayāni ca॥74॥
jihvānirlekhanāni syuratīkṣhānyanrjūni ca/
jihvāmūlagataṁ yacca malamucchvāsarodhi ca॥75॥*

Tongue scraping:

Tongue scrapers, which should not be sharp edged and are curved are to be made of metals like gold, silver, cropper, tin and brass. [74]

The dirt deposited at the root of the tongue, obstructs expiration and gives rise to foul smell; so the tongue should be scraped regularly.[75]

Betel leaf chewing –

दौर्गन्ध्यं भजते तेन तस्माज्जिह्वां विनिर्लिखेत्॥७६॥

धार्याण्यास्येन वैशद्यरुचिसौगन्ध्यमिच्छता॥७६॥

जातीकटुकपूगानां लवङ्गस्य फलानि च।

कक्कोलस्य फलं पत्रं ताम्बूलस्य शुभं तथा।

तथा कर्पूरनिर्यासः सूक्ष्मैलायाः फलानि च॥७७॥

daurgandhyaṃ bhajate tena tasmājjihvāṃ vinirlikhet/76/

dhāryāṇyāsyena vaiśadyarucisauḡandhyamicchatā/76/

jāṭikaṭukapūgānāṃ lavaṅgasya phalāni ca/

kakkolasya phalaṃ patraṃ tāmbūlasya śubhaṃ tathā/

tathā karpūraniryāsaḥ sūkṣmailāyāḥ phalāni ca/77/

Betel leaf chewing –

One desirous of clarity, taste and good smell of mouth should chew the fruits of Jati (Myristica fragrans Houtt), Lavanga (clove) Kauka (Hibiscus abmoschus Linn), Puga (Areca catechu Linn), Kakkola(Piper cubeba Linn), Sukshma Ela (Cardamom), flower stalk of Tambula (Piper Betle Linn).and the extract of Karpura (Cinua momum camphora). [76-77]

Gargling –

हन्वोर्बलं स्वरबलं वदनोपचयः परः।
स्यात् परं च रसज्ञानमन्ने च रुचिरुत्तमा॥७८॥
न चास्य कण्ठशोषः स्यान्नौष्ठयोः स्फुटनाद्भयम्।
न च दन्ताः क्षयं यान्ति दृढमूला भवन्ति च॥७९॥
न शूल्यन्ते न चाम्लेन हृष्यन्ते भक्षयन्ति च।
परानपि खरान् भक्ष्यांस्तैलगण्डूषधारणात्॥८०॥

*hanvorbalaṃ svarabalaṃ vadanopacayaḥ paraḥ।
syāt paraṃ ca rasajñānamanne ca ruciruttamā॥78॥
na cāsya kaṇṭhaśoṣaḥ syānnauṣṭhayaḥ sphuṭanādbhayam।
na ca dantāḥ kṣayaṃ yānti dṛḍhamūlā bhavanti ca॥79॥
na śūlyante na cāmlena hr̥ṣyante bhakṣayanti ca।
parānapi kharān bhakṣyāṃstailagaṇḍūṣadhāraṇāt॥80॥*

Gargling –

Sesame oil gargling is beneficial for the strength of jaws, depth of voice, flabbiness of face, excellent gustatory sensation and good taste for food. One will never get dryness of throat, nor does his lips ever get cracked; his teeth will never develop caries and will be deep-rooted; he will not have any toothache nor will his teeth set on edge by sour intake; his teeth can chew even the hardest eatables [78-80]

Head massage –

न खालित्यं न पालित्यं न केशाः प्रपतन्ति च॥८१॥
बलं शिरःकपालानां विशेषेणाभिवर्धते।
दृढमूलाश्च दीर्घाश्च कृष्णाः केशा भवन्ति च॥८२॥

इन्द्रियाणि प्रसीदन्ति सुत्वग्भवति चाननम् ।
निद्रालाभः सुखं च स्यान्मूर्ध्नि तैलनिषेवणात्॥८३॥
न कर्णरोगा वातोत्था न मन्याहनुसङ्ग्रहः।
नोच्चैः श्रुतिर्न बाधिर्यं स्यान्नित्यं कर्णतर्पणात्॥८४॥

na khālityaṃ na pālityaṃ na keśāḥ prapatanti ca||81||
balaṃ śiraḥkapālānāṃ viśeṣeṇābhivardhate/
dr̥ḍhamūlāśca dīrghāśca kṛṣṇāḥ keśā bhavanti ca||82||
indriyāṇi prasīdanti sutvagbhavati cānanam /
nidrālābhaḥ sukhaṃ ca syānmūrdhni tailaniṣevaṇāt||83||
na karṇarogā vātotthā na manyāhanusaṅgrahaḥ/
noccaiḥ śrutirna bādhiryaṃ syānnityaṃ karṇatarpaṇāt||84||

Head massage –

One who applies sesame oil on his head regularly does not suffer from headache, baldness, graying of hair, nor do his hair fall. Strength of his head forehead is specially enhanced; his hair become black, long and deep-rooted; his sense organs work properly; the skin of his face becomes brightened; applying sesame oil on the head produces sound sleep and happiness. [81-83]

Ear diseases due to vitiated Vata, torticollis, lock jaw, hardness of hearing and deafness are prevented if oil is regularly dropped into the ears. [84]

Benefits of massage – Simile:

स्नेहाभ्यङ्गाद्यथा कुम्भश्चर्म स्नेहविमर्दनात्|

भवत्युपाङ्गादक्षश्च दृढः क्लेशसहो यथा||८५||

तथा शरीरमभ्यङ्गाद्दृढं सुत्वक् च जायते|

प्रशान्तमारुताबाधं क्लेशव्यायामसंसहम्||८६||

स्पर्शनेऽभ्यधिको वायुः स्पर्शनं च त्वगाश्रितम्|

त्वच्यश्च परमभ्यङ्गस्तस्मात् शीलयेन्नरः||८७||

snehābhyāṅgādyathā kumbhaścarma snehavimardanāt/

bhavatyupāṅgādakṣaśca dṛḍhaḥ kleśasaho yathā||85||

tathā śarīramabhyāṅgāddṛḍhaṃ sutvak ca jāyate/

praśāntamārutābādhaṃ kleśavyāyāmasaṃsaham||86||

sparsāne'bhyadhiko vāyuḥ sparsanam ca tvagāśritam/

tvacyaśca paramabhyāṅgastasmātaṃ śīlayennarah||87||

Benefits of massage – Simile:

As a picture, a dry skin, and an axis (of a cart) become strong and resistant by the application of oil, so by the massage of oil the human body becomes strong smooth-skinned; it is not susceptible to the diseases due to Vata; it is resistant to exhaustion and exertions.[85-86]

Vata dominates in the tactile sensory organ, and this sensory organ is lodged in the skin. The massage is exceedingly beneficial to the skin; so one should practice it (oil massage) regularly.[87]

Advantages of regular massage

न चाभिघाताभिहतं गात्रमभ्यङ्गसेविनः।
विकारं भजतेऽत्यर्थं बलकर्मणि वा क्वचित्॥८८॥
सुस्पर्शोपचिताङ्गश्च बलवान् प्रियदर्शनः।
भवत्यभ्यङ्गनित्यत्वान्नरोऽल्पजर एव च॥८९॥

*na cābhighātābhihataṁ gātramabhyāṅgasevinaḥ/
vikāraṁ bhajate'tyartham balakarmani vā kvacit'88//
susparśopacitāṅgaśca balavān priyadarśanaḥ/
bhavatyabhyāṅganityatvānnaro'lpajara eva ca'89//*

Advantages of regular massage

Who practices oil massage regularly, the body, even if subjected to injuries or strenuous work, is not much injured;
His physique is smooth, flabby, strong and charming. By regular oil massage, the onslaught of aging is slackened. [88-89]

Foot massage –

खरत्वं स्तब्धता रौक्ष्यं श्रमः सुप्तिश्च पादयोः।
सद्य एवोपशाम्यन्ति पादाभ्यङ्गनिषेवणात्॥९०॥
जायते सौकुमार्यं च बलं स्थैर्यं च पादयोः।
दृष्टिः प्रसादं लभते मारुतश्चोपशाम्यति॥९१॥
न च स्याद्रूध्रसीवातः पादयोः स्फुटनं न च।
न सिरास्नायुसङ्कोचः पादाभ्यङ्गेन पादयोः॥९२॥

*kharatvaṁ stabdhatā raukṣyaṁ śramaḥ suptiśca pādayoḥ/
sadya evopaśāmyanti pādābhyāṅgaṇiṣevanāt'90//
jāyate saukumāryaṁ ca balaṁ sthairyam ca pādayoḥ/*

*dr̥ṣṭiḥ prasādaṃ labhate mārutaścopaśāmyati||91||
na ca syādgṛdhrasīvātaḥ pādayoḥ sphuṭanaṃ na ca/
na sirāsnāyusaṅkocaḥ pādābhyaṅgena pādayoḥ||92||*

Foot massage –

By massaging oil in the feet, roughness, immobility, dryness, tiredness and numbness are instantaneously cured;

Tenderness, strength and steadiness of feet are improved.

The eye sight becomes clear and Vata (Vitiated) is relieved.

Prevention from sciatica, cracking of feet, constriction of vessels and ligaments of feet is ensured by foot massage with oil. [90-92]

Parimarjana – applying cream / paste over the body –

*दौर्गन्ध्यं गौरवं तन्द्रां कण्डूं मलमरोचकम्|
स्वेदबीभत्सतां हन्ति शरीरपरिमार्जनम्||९३||*

*daurgandhyaṃ gauravaṃ tandrām kaṇḍūṃ malamarocakam/
svedabībhatsatām hanti śarīraparimārjanam||93||*

Parimarjana – applying cream / paste over the body –

Applying herbal creams over the body eliminates bad smell, cures heaviness, drowsiness, itching and removes undesirable dirt and unpleasantness due to sweating.[93]

Effects of bathing:

पवित्रं वृष्यमायुष्यं श्रमस्वेदमलापहम् ।
शरीरबलसन्धानं स्नानमोजस्करं परम्॥९४॥

pavitram vṛṣyamāyusyaṁ śramasvedamalāpaham /
śarīrabalasandhānaṁ snānamojaskaraṁ param||94||

Effects of bathing:

Bathing is purifying, improves sexual strength, stimulant and life-giving; removes fatigue, sweating and dirt, it brings about strength in body and is an aid par excellence for the enhancement of Ojas. [94]

Role of clean dress in life:

काम्यं यशस्यमायुष्यमलक्ष्मीघ्नं प्रहर्षणम्।
श्रीमत् पारिषदं शस्तं निर्मलाम्बरधारणम्॥९५॥

kāmyaṁ yaśasyamāyusyamalakṣmīghnaṁ praharṣaṇam /
śrīmat pāriṣadaṁ śastaṁ nirmalāambaradhāraṇam||95||

Role of clean dress in life:

Wearing clean apparel adds to the bodily charm, reputation, longevity and prevents inauspicious. It brings about pleasure, grace, competence to participate in conference and good look. [95]

Use of fragrance:

वृष्यं सौगन्ध्यमायुष्यं काम्यं पुष्टिबलप्रदम्।
सौमनस्यमलक्ष्मीघ्नं गन्धमाल्यनिषेवणम्॥९६॥

*vṛṣyaṃ saugandhyamāyusyaṃ kāmyaṃ puṣṭibalapradam/
saumanasyamalakṣmīghnaṃ gandhamālyaniṣevaṇam||96||*

Use of fragrance:

Use of scents and garlands stimulates libido, produces good smell in the body, enhances longevity and charm; it gives corpulence and strength to the body; it is pleasing to the mind and it prevents inauspicious.[96]

Use of ornaments:

धन्यं मङ्गल्यमायुष्यं श्रीमद्व्यसनसूदनम्।
हर्षणं काम्यमोजस्यं रत्नाभरणधारणम्॥९७॥

*dhanyaṃ maṅgalyamāyusyaṃ śrīmadvyasanāsūdanam/
harṣaṇaṃ kāmymojasyaṃ ratnābharaṇadhāraṇam||97||*

Wearing of gems and ornaments adds to the prosperity, auspiciousness, longevity, grace, prevents dangers from snakes, evil spirits etc. it is pleasant and charming. It is also conducive to Ojas [97]

Cleaning of orifices:

मेध्यं पवित्रमायुष्यमलक्ष्मीकलिनाशनम्।

पादयोर्मलमार्गाणां शौचाधानमभीक्ष्णशः॥९८॥

*medhyaṃ pavitramāyusyamalakṣmīkalināśanam/
pādayormalamārgāṇāṃ śaucādhānamabhikṣṇaśaḥ||98||*

Cleaning of orifices:

If one frequently cleans the feet and excretory orifices(with water, earth,etc), it promotes intelligence, brings about purity cleanliness and longevity; it also eliminates inauspicious and the bad effects of Kali(i.e age of vice MW)[98]

Care for hair and nails:

पौष्टिकं वृष्यमायुष्यं शुचि रूपविराजनम्।
केशश्मश्रुनखादीनां कल्पनं सम्प्रसाधनम्॥९९॥

*pauṣṭikam vṛṣyamāyusyaṁ śuci rūpavirājanam/
keśaśmaśrunakhādīnāṁ kalpanaṁ samprasāadhanam//99||*

Care for hair and nails:

The dressing and cutting of hair, beard(including mustaches) and nails, etc. adds to the corpulence, libido, longevity, cleanliness and beauty.[99]

Use of foot wears:

चक्षुष्यं स्पर्शनहितं पादयोर्व्यसनापहम्।
बल्यं पराक्रमसुखं वृष्यं पादत्रधारणम्॥१००॥

*cakṣuṣyaṁ sparśanahitaṁ pādayorvyasanāpaham/
balyaṁ parākramasukhaṁ vṛṣyaṁ pādatrādhāraṇam//100||*

Use of foot wears:

Use of foot wars is conducive to eye sight and skin(of feet); it protects the feet from reptiles, etc. it gives strength and facilities the display of physical force and is libidinal stimulant. [100]

Use of hand stick:

ईतेः प्रशमनं बल्यं गुप्त्यावरणशङ्करम्।

घर्मनिलरजोम्बुघ्नं छत्रधारणमुच्यते॥१०१॥

स्खलतः सम्प्रतिष्ठानं शत्रूणां च निषूदनम्।

अवष्टम्भनमायुष्यं भयघ्नं दण्डधारणम्॥१०२॥

īteḥ praśamanam balyam guptyāvaraṇaśaṅkaram/

gharmānilarajombughnam chatradhāraṇamucyate//101//

skhalataḥ sampratīṣṭhānam śatrūṇāṃ ca niṣūdanam/

avaṣṭambhanamāyusyaṃ bhayaḡghnam daṇḍadhāraṇam//102//

Use of hand stick:

The use of walking stick prevents slipping, and averts the enemy; it gives strength and longevity; it averts fear (from the attacks of reptiles etc)[102]

Simile on personal vigilance:

नगरी नगरस्येव रथस्येव रथी यथा।

स्वशरीरस्य मेधावी कृत्येष्ववहितो भवेत्॥१०३॥

nagarī nagarasyeva rathasyeva rathī yathā/

svaśarīrasya medhāvī kṛtyeṣvavahito bhavet//103//

A wise person should be vigilant about his duties towards his own body like an officer- in-charge of a city and a charioteer towards the city and the chariot respectively.[103]

भवति चात्र-

वृत्त्युपायान्निषेवेत ये स्युर्धर्माविरोधिनः।

शममध्ययनं चैव सुखमेवं समश्नुते॥१०४॥

bhavati cātra-

vṛttyupāyānṣeveta ye syurdharmāvirodhinaḥ।

śamamadyayanaṁ caiva sukhamevaṁ samaśnute॥104॥

Thus it is said: One should adopt only such of the means of livelihood which does not clash with virtuous path. One should follow the path of peace and engage himself in studies. This is how can attain happiness.[104]

To sum up:-

तत्र श्लोकाः-

मात्रा द्रव्याणि मात्रां च संश्रित्य गुरुलाघवम्।
द्रव्याणां गर्हितोऽभ्यासो येषां, येषां च शस्यते॥१०५॥

अञ्जनं धूमवर्तिश्च त्रिविधा वर्तिकल्पना।
धूमपानगुणाः कालाः पानमानं च यस्य यत्॥१०६॥

व्यापत्तिचिह्नं भैषज्यं धूमो येषां विगर्हितः।
पेयो यथा यन्मयं च नेत्रं यस्य च यद्विधम्॥१०७॥

नस्यकर्मगुणा नस्तःकार्यं यच्च यथा यदा।
भक्षयेद्वन्तपवनं यथा यद्यद्गुणं च यत्॥१०८॥

यदर्थं यानि चास्येन धार्याणि कवलग्रहे।
तैलस्य ये गुणा दिष्टाः शिरस्तैलगुणाश्च ये॥१०९॥

कर्णतैले तथाऽभ्यङ्गे पादाभ्यङ्गेऽङ्गमार्जने।

स्नाने वाससि शुद्धे च सौगन्ध्ये रत्नधारणे॥११०॥
शौचे संहरणे लोम्नां पादत्रच्छत्रधारणे।
गुणा मात्राशित्तीयेऽस्मिंस्तथोक्ता दण्डधारणे॥१११॥

tatra ślokāḥ-

*mātrā dravyāṇi mātrām ca saṁśritya gurulāghavam/
dravyāṇām garhito'bhyāso yeṣām, yeṣām ca śasyate||105||
añjanam dhūmavartīśca trividhā vartikalpanā/
dhūmapānaguṇāḥ kālāḥ pānamānam ca yasya yat||106||
vyāpatticihnām bhaiṣajyam dhūmo yeṣām vigarhitāḥ/
peyo yathā yanmayam ca netram yasya ca yadvidham||107||
nasyakarmaguṇā nastahkāryam yacca yathā yadā/
bhakṣayeddantapavanam yathā yadyadguṇam ca yat||108||
yadartham yāni cāsyena dhāryāṇi kavalagrahe/
tailasya ye guṇā diṣṭāḥ śīrastailaguṇāśca ye||109||
karṇataile tathā'bhyaṅge pādābhyaṅge'ṅgamārjane/
snāne vāsasi śuddhe ca saugandhye ratnadhāraṇe||110||
śauce saṁharaṇe lomnām pādattracchatradhāraṇe/
guṇā mātrāśītiye'smimstathoktā daṇḍadhāraṇe||111||*

Quantity of food, articles of food, quantity of food with reference to their heaviness and lightness, such of the diets which are permitted and those which are prohibited, collyrium, herbal smoking, its 3 types, the advantages of smoking, its timings and frequency of use, signs of complications and their treatment, individuals for whom smoking is prohibited, the manner of smoking, the materials which the cigar pipe is made of, different varieties of pipes for different categories of smoking,

the therapeutic properties of nasal therapy, the procedure, the therapy that should be used, the manner in which it is to be used and its timings; how and what kind of tooth cleaning stick is to be used and their individual properties, the drugs that are to be kept in mouth for chewing and purpose; therapeutic utility of oil gargle, the benefits of applying oil on the head; benefits of dropping oil into ears, massage, oil massage over the feet, unction, bating, wearing of clean apparel, shaving and cutting of hair, use of foot wear, umbrella and walking stick- all these are described I this Chapter entitled "Matrasitiya, i.e Quantitative of Dietetics ". [105-111] Thus ends the fifth chapter on "Quantitative Dietetics" of the Sutrasthana of Agnivesha's work as redacted by Charaka.

5.1 Herbal Smoking – Benefits, Rules, Side Effects, Blends To Try

Herbal smoking is one of the daily routine as per Ayurveda. It helps to balance Vata and Kapha Dosha. It is used both for preventive and therapeutic purposes. The person who wishes to take care of his health should inhale herbal smoke daily to treat or to prevent the onset of diseases of the parts above the shoulders, arising from – increases of kapha and Vata.

Person unsuitable for inhalation -

Inhalation of smoke should not be done for persons who are suffering from Bleeding disease like nasal bleeding, menorrhagia

Who has undergone Virechana therapy (purgation treatment)

ascites, intestinal obstruction

diabetes, urinary tract disorders

Blindness,

Flatulence, bloating

Diphtheria,

Who have been administered enema,

who have just eaten fish, wine, curds, milk, honey, fats and poison;

who are injured in the head,

Anemia and jaundice and

Those who have kept awake at night.

proper time for herbal smoking –

After sneezing

After yawning

After defecation

After urination

After having sex

After surgical operation

After bouts of laughing

After brushing teeth.

After taking bath,

After having food

After vomiting

Method of herbal smoking –

The patient should sit straight, attentive, with his mouth open and inhale the smoke through each nostril alternatively,

While inhaling from one nostril, he should close the other.

Inhalation should be done thrice – inhaling the smoke and letting it out together form one bout;

three such bouts should be done each time.

Smoke should be inhaled through the nose first if the imbalanced Doshas are localized in the nose and head.

When the Doshas are localized in the throat – inhalation should be done first by the mouth and later by nose.

The smoke inhaled (either from mouth or from nose) should be let out ***only through the mouth***; if let out through the nose, it produces loss of vision.

Smoking should be done thrice, with three times inhaling and three exhaling alternately.

Herbal smoking blends –

You can use any of the following available herbs / combination of herb Aguru, Guggulu, Musta, sthauneya, Shaileya, Nalada, Usheera (Vetiver), Valaka, Varanga, Kounti, Madhuka, Bilvamajja, elavaluka, Shrivestaka, Sarjarasa, Dhyamaka, Madana, Plava, Shallaki, Kumkuma (Saffron), Masha (black gram), Yava (Barley), Kunduruka, Tila (sesame seed), oil obtained from fruits and pith of trees, fat, Marrow, muscle- fat and ghee.

Herbs mentioned by Charaka –

Harenuka (Pisum sativum Linn),
Priyangu – Callicarpa macrophylla Vahl.
Prithvika (Nigella sativa Linn),
Keshara (Mesua ferrea Linn),
Nakha – Capparis sepiaria,
Hriversa (Pavonia Odorata Willd),
Chandana(Sandalwood),
Patra (Cinnamomum tamala Nees and Eberum),
Twak (Cinnamon)
Ela – Cardamom – Elettaria cardamomum
Usheera – Vetiver,
Padmaka – Wild Himalayan Cherry – Prunus cerasoides
Dhyamaka(Cymbopogon Schoenathus Spreng),
Madhuka – Licorice – Glycyrrhiza glabra
Mamsi – Nardostachys jatamansi
Guggulu (Commifora mukul Engl.),
Aguru (Aquilaria agallocha Roxb.),

Sharkara (Sugar),
bark of Nyagrodha (Ficus bengalensis Linn),
Udumbara(Ficus racemosa Linn),
Ashvattha (Ficus religiosa Linn),
Plaksha (Ficus locor Bunch- Ham), and
Lodhra (Symplocos racemosa)
Vanya (Cyperus tenuiflorus),
Sarjarasa (Resin of Vateria indica Linn).
Musta (Cyperus rotundus)
Shaileya (Permellia perforta),
Kamala(Nelumbo uncifera Gaertn),
Utpala (Nymphaea alba),
Shrivestaka (resinous extract from Pinus roxburghii Sargent),
Shallaki (Boswellia serrata Roxb.)

Here are a simple combination that can be tried.

Take Guggulu, pound it well. Add neem, turmeric, saffron and black gram. Make it into the form of a wick. Add ghee for lubrication. If you burn this wick, it should easily catch fire and yield smoke.

If guggulu is not available, you can simply make the combination with the other herbs, as per availability, put on a hot pan and inhale the smoke.

Another method of herbal smoking – A burning coal / charcoal is placed inside an earthen pot. Powder of herbs is sprinkled over it and covered with another vessel, having a hole at its center. A tube is connected to the hole, through which the smoke is inhaled.

Signs of proper herbal smoking:

Clarity of mind, clarity in thinking process

Clarity in throat, abscess of mucus collection in throat

Clarity in sense organs,

Lightness of head

Benefits of smoke therapy-

Cough, Dyspnoea, Rhinitis, Disorders of voice, bad smell – of the nose and mouth,

pallor of the face, disorders of hairs, hair loss,

discharges, itching, pain in ear and nose,

loss of function of the ears, mouth and eyes;

headache, migraine, eye pain,

toothache, excess drowsiness,

Strengthens sense organs, excess sleep,

stupor and hiccup do not affect the person who inhales smoke- habitually.

Side effects of herbal smoking -

Doing Dhumapana at improper time or in excess leads to

bleeding disease,

blindness,

deafness,

excessive thirst

fainting, loss of consciousness

delusion.

You can see that all these are symptoms of Pitta increase.
For this cold regimen should be adopted.

Signs of insufficient smoking - Impairment of voice, presence of Kapha(phlegm) in the throat and heaviness of head are the features of insufficient smoking.

If one smokes in excess, his palate, head and throat get dried up and become hot. One feels thirsty and he becomes unconscious; there may be excessive bleeding, dizziness, fainting and hotness in sense organs.

Treatment of complications of herbal smoking

If such troubles due to untimely and over smoking arise, you need to consult an Ayurveda doctor immediately. Here are a few treatment options:
Intake of ghee – this helps to relieve burning sensation, and excess of dryness caused due to wrong herbal smoking.

Administration of Nasya (nasal drops) – with oils like Anu Tailam – helps to soothe the inflamed nasal mucosa, also helps to strengthen sense organs.

collyrium and demulcent drinks are prescribed.

The medicines should be of unctuous drugs in the event of vitiation of Vata Dosha (associated with pain)

If the symptoms are associated with Pitta (burning sensation) then herbs of cooling nature should be selected for treatment.

5.2 How To Do Ayurvedic Nasya Treatment At Home? Nasal Drops For Long Life

Nasya treatment means putting nasal drops. While you might be already knowing about usage of nasal drops to relieve nasal congestion, Ayurvedic nasya therapy is quite different from this usual practice. While putting the drops into nostrils remains the same, the purpose of this treatment varies in Ayurveda.

While there are many types of Nasya treatments, there is one type which can be done on daily basis for the overall improvement of health and to prevent diseases.

Definition:

Ayurvedic texts define nasya as-“Oushadham oushadha siddha sneham va nasikayaam deeyate inti nasyam”

It means, procedure where the medicated drugs or oils are administered through the nostrils.

Note: There are many types of Nasya using powders, juice extracts, decoctions, herbal fumes etc. But they are used for therapeutic purposes. Here, I am only concentrating on the one that everyone can use on daily basis.

Nasal medication is especially described for the treatment of diseases of the parts above the shoulders;

Nose is considered as the gateway for the head, spreading through this,

the nasal medication reaches all the parts of the head and neck and cures the diseases of respective region.

Indication:

This type of Nasya is applicable to all healthy people.

Specifically it is helpful in people suffering from

Stiffness of the head

Stiffness of the teeth

Stiffness of the neck

obstruction of the throat

Stiffness of the jaw

Rhinitis – running nose

Uvulitis

Tonsillitis

Corneal disorders

hyper pigmentation, freckles

Migraine, headache

Neck stiffness

Stiffness of shoulder,

Diseases of the oral cavity

Nasal disorders

Ear disorders

Eye diseases

headache

facial paralysis

Motor neuron disorders

Convulsions

Goitre

Gingivitis

Loose teeth

Hoarse voice

Slurred speech

Neuro muscular disorders

One who practices nasal therapy in time according to the prescribed method, his eyes, nose and ears are not affected by any morbidity.

His hair and head never become white or grey; he never experiences hair fall; those rather grow luxuriously.

Being nourished by inhalation, his veins, joints, ligaments and tendons of head and neck gain greater strength. His face becomes cheerful and plumpy; and his voice becomes sweet, stabilized and stertorous.

All the sense organs become clear and there is considerable strength.

Diseases relating to head and neck do not attack such a person. Even though, he might be growing old, old age does not affect his head (in the form of grey hair etc

Persons unsuitable to nasal medication :-

Nasal medication should not be administered to persons who have just then consumed water, wine, artificial poison (Garavisha – chronic poisoning) and fat (as part of Snehana therapy) or who wish to consume them, soon,

who is suffering from indigestion,

who have taken food just then,

who have just taken bath or who desire to take bath-soon. Ideally there should be a minimum gap of 30 minutes between bath and Nasya treatment.

who has just taken oil or fat

who is suffering from excessive thirst

who is suffering from excessive hunger

who is severely tired,

who have had blood letting therapy- or severe bleeding due to other causes,

who are having acute rhinitis,

who has consumed alcohol

who is suffering from acute fever,

who is suffering from acute cold,

who are getting natural urges of the body, like urge to urinate, defecate etc.

the woman who has recently delivered,

patients of dyspnoea, COPD, Asthma and cough,

those who have undergone purification (Panchakarma) therapies

who have been given Basti treatment – just then,

at unsuitable seasons and

on Sunless cloudy days except in emergency.

Infective Rhinitis,

who has have drunk wine,

People with low ears- low hearing capacity

in whom, in the Doshas are greatly imbalanced and moving from place to

place;

Nasya should not be administered to those who are less seven years and more than 80 years of age;

Right time for Nasya therapy –

Nasal medication should be administered in morning – if Kapha is increased.

Mid day – if Pitta is increased

Evening – if Vata is increased.

During Sharath (Autumn) and Vasantha (Spring), it should be given in forenoon.

During winter, it should be given in midday.

Evenings in summer,

when there is sunlight during Varsha- rainy season.

Pratimarsha nasya – The below mentioned type of Nasya is called as Pratimarsha Nasya.

It can be applied

After head massage

After Gandusha (gargling)

After Anjana – collyrium,

After defecation,

After tooth brushing,

After bouts of laughing ;

Procedure for Nasya treatment -

If there is urge to urinate or defecate, finish that first.

It is better to brush the teeth first, if you are doing it in the morning.

Take plain sesame oil and do gentle massage over the entire face and neck.

For the purpose of massage, you can use

Maha Narayana oil, if you are targeting headache and sinusitis.

Nalpamaradi taila / Kumkumadi Taila – for good facial skin and complexion

Bala Ashwagandhadi Taila / Ksheerabala taila – to improve strength of sense organs.

While massaging, avoid eye lids and eyes.

After massage, give hot fomentation. You can do this by mopping the face with a towel dipped in hot water / washing the face with hot water / giving hot fomentation with a cloth pack of salt, heated on a pan. Hot fomentation should be given to face and neck, avoiding eyes and eye lids.

Lie on a cot in a room devoid of breeze or excess sunlight.

For convenience, keep a thin pillow below neck.

Lie straight with his face upwards, extending arms and legs.

Take Anu Tailam – the oil for Nasya procedure. The oil is slightly warmed in hot water bed, just before administration.

Two drops of the oil are instilled into each nostril.

This can be done by another person. Because while self administering, one may miss the target 😊

After instilling, soles, neck, palms, ears etc. should be massaged- mildly.
After about 30 minutes, sputum along with medicine may come out. You have to spit it all out.

If you feel excess of heat / burning sensation, then wash your face with cold water.

After this procedure, one should lie with face upwards, for 2 minutes.

Then, ideally, smoke inhalation with medicated herbs and mouth gargling should be done, to cleanse the throat.

Symptoms of good Nasya procedure –

Breathing without difficulty

Good sleep

Improved strength of sense organs

Symptoms of inadequate Nasya –

Vision problems

Emaciation, dryness of nose and mouth

feeling of emptiness in head

If you feel these symptoms, then repeat the procedure of Nasya.

Symptoms of excess Sneha nasya –

Itching

Feeling of heaviness of the head,

Excess salivation,

Anorexia

Rhinitis

are signs of excess of Nasya.

Pratimarsha cleanses, clears the channels, relieves fatigue, improves eye sight, bestows sturdiness to the teeth and mitigates the Vata.²⁹

Benefits of Nasya treatment –

The skin, shoulders, neck face and chest become thick, well developed and bright;

The body parts and the sense organs become strong
disappearance of grey hairs will be obtained by persons who becomes habituated to nasal medication.

How it works:

The medicaments administered through the nostrils pervade into the nervous and venous system present in and around the nostrils. Then they evacuate the morbidity present or distributed in nearby area. Thus it relieves the blockage of the channels and the diseases are cured effectively.

Rationality of nasya therapy:

It is a well-known factor that the olfactory centre is located in the temporal lobe of the brain. The filaments of first cranial nerve, Olfactory nerve arise from the upper parts of the nasal mucosa, from where the minute fibrils pass to meet with the fibres from olfactory bulb. This nerve passes the cribriform plate present over here and joins the olfactory centre in the temporal lobe of the brain.

As mentioned earlier, the numerous capillaries embedded in the nasal mucosa absorb the medicinal principles administered through nasya and

produce various kinds of local and systemic effects by mechanical and chemical reactions.

The discharge secreted contain the blocking morbid and are evacuated through nasal route.

Thus the pathological condition is reversed and the disease is relieved.

5.3 Ayurvedic Way Of Teeth Brushing And Tongue Scraping

Since thousands of years, Ayurveda recommends teeth brushing. In ancient India, people used to use twigs of herbs as tooth brush. Even in many parts of India, you can see many people using twigs of certain plants and trees for brushing. We often see that the incidence of dental caries is lesser in them than those who use regular pastes and brushes. Let us find out the benefits of ancient method of tooth brushing.

Twigs -

During ancient times, twigs of trees were used as tooth brush. There was no need of any paste because, the twig itself was having required medicinal qualities. The edge of the twig was chewed to form bristles. The bristles were sufficient to reach all corners of teeth and clean them. The medicinal qualities of the herb is sufficient enough to prevent caries and plaque forming.

The plants selected should have astringent, pungent or bitter taste.

Bitter tasting herbs like Neem, Asana – have potent antimicrobial property, which is very beneficial for oral cavity hygiene. Also, bitter taste helps to improve taste and fight bad breath and anorexia.

Pungent tasting herbs help to improve salivation, helping to flush out toxins from mouth.

Astringent tasting herbs such as Khadira (Acacia catechu), help to heal gum wounds and oral ulcers. This also helps to fight bad breath.

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Plants for dental brush:

Nimba – neem twigs

Karanja (Pongamia pinnata),

Khadira – Acacia catechu

Arka – (Calotropis gigantea R.Br.ex Ait),

Malati (Aganosma dichotoma K. Schum),

Kakubha – Arjuna (Terminalia arjuna W.&A),

Asana (Terminalia Tomentosa W.&A).

Tejohva – toothache tree

Vata (Ficus benghalensis) – Bengal fig.

Yashtimadhu – Licorice (only the one, which is sweetish, but yet mentioned as tooth brush).

To use the twig as tooth brush, the thickness of the twig should be approximately equal to the tip of one's little finger. It should be 12 Angula length (approx 22.6 cm). The tip of the twig should be chewed a little to make it as brush.

Interesting fact about meswak :

Meswak – Peelu / Pilu – *Salvadora persica* – this herb is marketed now-a-days as the twig of choice for tooth brush of ancient times. But quite interestingly, this herb has not been enlisted as the tooth brush of choice both in Chakara Samhita and Ashtanga Hrudayam, though this herb is mentioned by both, for many other purposes, on many other occasions, except for brushing teeth.

That does not mean that meswak does not make a good tooth brush. It just might be the case that it was not commonly used for the purpose of brushing teeth.

Tooth pastes:

Nowadays, lot of herbal tooth pastes are in the market. I really doubt their benefits, nevertheless, they seem to be better than all chemical pastes. All these pastes do is, to produce some froth giving us a mental satisfaction that some rinsing is happening on the teeth. Of course, they help to get rid of bad breath problem, at least temporarily, but the same can be achieved simply by chewing a clove or cardamom.

Tooth powders:

I rate tooth powders (herbal or otherwise) higher than tooth paste. At least, they are solid enough to reach corners of teeth angles which, any brush of any number of grooves and sizes fail to reach.

Example for traditional tooth powder –

Dashana samskar churna

Dasanakanti Choornam

Tongue scraping:

Tongue scrapers, which should not be sharp edged and are curved are to be made of metals like gold, silver, copper, tin and brass.

The dirt deposited at the root of the tongue, gives rise to foul smell; so the tongue should be scraped regularly.

5.4 Tambul – Pan Chewing – Right Method And Benefits

Tambul is called pan or betel leaf. Pan chewing is part of ancient Indian custom. It is also mentioned as a part of healthy daily routine both by master Charaka and Sushruta. Needless to say, it comes with its own bunch of benefits.

Ingredients of paan – Tambula –

Tambula leaf – fully grown, fresh – one or two.

Half a teaspoon (small spoon) of powders of

Nutmeg

Edible camphor

Betel nut

Clove

Cardamom

Kankola (Piper cubeba) – These are the ones that are mentioned by master Charaka and Vagbhata.

Now-a-days, many other ingredients like fennel, mint, etc are added along with lime powder, to make it more tasty.

Time of administration:

It is administered after meals, once or twice a day.

benefits of pan chewing:

It helps to mask the bad breath caused by indigestion, gastritis, due to foods with strong smell like onion and garlic.

It helps to absorb out excess secretion of saliva. It brings about clarity of mouth.

Soon after finishing meals, there will be Kapha Dosha dominance. Pan leaf with the said spices helps to keep Kapha in balanced condition.

It helps in digestion of food taken.

In ancient times, at night, wife prepares special tambula for the husband.

Because of ingredients like camphor, tambula also acts as aphrodisiac.

It brings about pleasant sensation in sense organs. It strengthens them.

Useful in soar throat, cough and toothache

Pan chewing side effects:

Because of its aphrodisiac effect, it is not indicated in students.

Excess of lime powder should be avoided. Excess may cause burning sensation in tongue.

It is avoided in children, because they feel difficulty in speaking, after having pan.

Avoid excess sweet ingredients. Pan now a days is made excessively sweet.

But it is undesirable as it may increase kapha and suppress the Kapha balancing effects of cardamom and camphor. Excess sweet takes away the digestive nature of pan.

Usually pan is taken at night. Highly sweet pan is especially bad for night, because excess sweets are better avoided at night. (**Find out why**)

5.5 How To Do Oil Pulling In Genuine Ayurvedic Way? 9 Tips

The title says as oil pulling but it is actually a procedure called mouth gargling using oil. Not only oil, but many types of liquids can be used for this purpose based on desired benefits. Let us look into these liquids, procedure of oil pulling, its different benefits, etc in a detailed way.

Ayurveda explains two types of similar procedures.

Gandusha – let us call this as oil pulling. (though other liquids than oils are also used). Here, there is no gargling. The liquid is filled to the capacity of mouth and it is held inside the mouth for specific amount of time. Later, it is spit out.

Kavala – It is actually mouth gargling. Here, lesser quantity of liquid is used to rinse mouth for specific amount of time. Later, it is spit out.

Types of Oil pulling -

Lubricating with oils and fats – for Vata imbalance disorder. It is done by the use of oil processed with herbs of sweet, sour and salt tastes.

Palliative for Pitta imbalance disorder. It is done by herbs of bitter, astringent and sweet tastes.

Cleansing / purifying – for Kapha imbalance disorder. It is with herbs of bitter, pungent, sour, salt tastes and possessing hot property.

Healing – It is done with herbs of astringent and bitter taste.

Different liquids used in oil pulling –

Fats – oil, ghee milk,

Honey with water

Fermented gruel,
Wine,
juice of meat / meat soup
urine of animals such as cow urine.
Dhanyamla – Fermented grain liquid

The liquids may be mixed with a kalka (herbal paste)

The liquids may be cooked or raw

The liquids should be comfortable to touch and to hold in the mouth.

A few practical examples –

Sesame seed paste with water – A tablespoon of sesame seed is made into paste. Add this to a cup of luke warm water. Use this mix to gargle. It is useful in relieving tingling sensation in teeth, tooth weakness, disease of the mouth caused by Vata (which involves pain as a symptom).

For daily use, oil pulling with **sesame oil / meat soup**

Benefits of oil pulling with sesame oil, daily: Sesame oil gargling is beneficial for the strength of jaws, depth of voice, flabbiness of face, excellent gustatory sensation and good taste for food. One will never get dryness of throat, nor does his lips ever get cracked; his teeth will never develop caries and will be deep-rooted; he will not have any toothache nor will his teeth set on edge by sour intake; his teeth can chew even the hardest eatables

Ghee and milk is very useful for oil pulling When there is local or general burning sensation, ulceration and wounds caused by foreign bodies, poison wounds, alkalies (Kshara) and burns by fire, it is best to hold either ghee or milk.

Honey - Holding honey in the mouth removes the sliminess of the mouth, heals the ulcers quickly, relieves burning sensation and thirst. It is also useful in quick healing of oral ulcers.

Holding **Dhanyamla** – fermented grain liquid in the mouth removes distaste, dirt (of teeth and tongue) and bad smell from the mouth.

Dhanyamla without salt, used cold, is best to remove dryness of the mouth.

Holding **Ksharambu** – water containing alkalies (like Yavakshara) in the mouth quickly breaks up the accumulation of Kapha.

Holding comfortable **warm water** brings about lightness and cleansing of the mouth.

How to do oil pulling methodically –

The person should sit in a place devoid of breeze but in mild sunlight.

His shoulders and neck should be massaged with plain sesame oil / Maha Narayana Taila / Bala Ashwagandhadi Taila / Ksheerabala taila. massage can be given for 5 – 10 minutes.

After gentle massage, fomentation is given for 2 – 3 minutes. It can be just washing face and neck with hot water, or mopping face with towel dipped

in hot water or exposing the face to steam. Eyes should be covered with cold cloth, during fomentation.

After fomentation, oil pulling is done.

Keeping his face slightly lifted up, he should hold the liquid in his mouth till the mouth gets filled with Kapha (sputum / slimy liquid) or till the nose and eyes start secreting liquid.

Then the contents of the mouth are spitted out.

After this usually herbal smoking is done

Kavala – mouth gargles –

It is used in treating

Diseases of the neck, head, ears, mouth and eyes,

Praseka – excess salivation, diseases of the throat,
dryness of the mouth, nausea,

Tandra – stupor,

Aruchi – anorexia and

Peenasa – rhinitis are curable by Kavala – mouth gargles

5.6 Ayurvedic Hair Care – Principles, Herbs, Oils And Medicines

Ayurvedic hair care concepts cover all the aspects of hair health – growth promotion, natural colour management and prevention of hair fall. Ayurvedic classical literature emphasizes the utility of various herbal compounds in hair care. This interesting factor is dealt in very subtle way but with deepest classical back ground.

Hair in Ayurveda:

Hair is the sub tissue (Upa Dhatu) of Asthi (bone tissue) ; some consider it as the mala (by product/waste derivative) of Shukra dhatu (reproductive system).

Basic elements of hair - In the origin and development of Kesha i.e. hair, there is significant need of Prithvi (earth element) and Akasha (space/ether) Mahabhoota. During the process of formation and development of hair, the successive role of other tissues can also be estimated; because, though its origin begins at the earliest for its appearance it takes much time. So the role of later dhatus like asthi and shukra can be well judged by this.

As far as the matter of hair and its growth is concerned, once again we can deduce the need of nutrition and essential body requirements as it is formed/derived from the later tissues. This is explained with the broad heading of *Keshya* concept. The word 'keshya' is suggestive of '*keshaaya hitam yat tat*'. It means that which is good for hair. So the goodness of hair can be understood by three perspectives like-

1.Kesha sanjanana-that which helps in the origin of hair

2.Keshha vardhana-that which promotes hair growth or which makes hair dense and thick

3. Kesha ranjana - that which gives dark black color to the hair.

Kesha sanjanana-

For the purpose of kasha sanjanana ie origin of hair, there is a need of the substances which help to promote the asthi and shukra dhatus as the hair is directly linked with these tissues as explained earlier. For the enrichment of asthi (bone tissue), prithvi (earth element) and akasha (ether) mahabhootas are very essential.

In this regard, the food and beverages which are Madhura(sweet) and Lavana(salt), Kashaya (astringent taste) are very essential. Likewise,to strengthen the Shukra Dhātu, Madhura(sweet) and Katu (pungent) rasa substances are indeed needed. Thus for the origin of hair, much nutrition is essential and there is need of a balanced diet too. Overall, to gain the kesha sanjana(hair origin) effect following herbs and food are helpful-

- a. Vatama- Badam
- b. Kajutaki- Cashew nut
- c. Bhallataka beejamajja-Marking nut seed pulp
- d. Narikela -Coconut pulp/milk
- e. Jyotishmati – *Celastrus paniculata*
- f. Godhuma (Sprouted wheat or wheat bran oil) etc

Following preparations are helpful for the origin of hair (Kesha sanjanana)-

1. Vatama taila/Badam tail
2. [Jyotishmati taila](#)
3. Hastidanta masi (application) along with Rasanjana
4. Godhuma taila/Wheat bran oil
5. [Chemparutyadi keram](#)

Above formulations are helpful in case of baldness, hair fall, itching of the scalp etc too.

Kesha vardhana – Hair growth promoters

For the promotion of growth of hair, the medicaments rich in snigdha (unctuousness), guru (heaviness), manda (slowness), sheeta (cold) and sthira (stable) qualities are essential.

Madhura (sweet), amla (sour) and slight kashaya (astringent) dominant substances contribute this benefit. If any drug with other taste and quality are to be included for added benefits, it is taken care that it is compensated well by the other herbal ingredients. Usually, the sesame oil or coconut oil which are used as the bases serve this purpose well.

Following herbs are helpful in this regard-

- a. Methika (Fenugreek)
- b. Vatankur (tender butts / aerial roots of vata-Ficus bengalensis)
- c. Malati (Jasminum grandiflorum)
- d. Kumari (Aloe vera)
- e. Narikela (Coconut pulp/milk)

f. Japa (Hibiscus)

g. [Amalaki](#) (Amla/gooseberry)

h. Kamala (lotus)

i. Bhumyamalaki -Phyllanthus indica etc

Following preparations are helpful for the promotion of hair growth (Kesha sanjanana)-

1. Chemparutyadi keram/taila

2. Amalaki taila/keram

3. [Malatyadi taila](#)/keram

4. [Kayyunyadi taila](#)/keram

5. Utpaladi tailam

The above formulations are helpful in arresting the thinning of hair, splitting of the hair, burning of the scalp, premature graying of hair, hair fall etc

Kesha ranjana – restoring natural hair colour

Dark, long and black hair is the dream of every individual. Imparting good colour ie Kesha ranjana is possible by the substances which promote the Ranjaka Pitta and Bhrajaka pitta (pigmenting units derived from the Pitta - as per Ayurveda). Usually the herbal drugs (even mineral substances too) possessing unctuousness (snigdha guna), teekshna (penetrative), ushna (warm/hot), laghu (light), Sara (motile) properties are beneficial in this respect.

Astringent (Kashaya) and bitter (tikta) herbal ingredients contribute this health benefit.

Few of the herbal drugs possessing this nature are-

- a. Bhringaraja-Eclipta alba
- b. Madayantika-Lawsonia inermis
- c. Neeli-Indigofera tinctoria
- d. Sharapunkha-Tephrosia purpuria
- e. Amalaki-Amla-Emblica officinalis
- f. Emblica myrobalan-Haritaki

Following preparations are helpful for giving dark black color to the hair (Keshha ranjana)-

- 1. [Neelibhringadi taila](#)
- 2. [Bhringaraja taila](#)
- 3. Amalakyadi taila
- 4. Chemparutyadi taila
- 5. Neelinyadi taila
- 6. [Manjishthadi taila](#) etc

These kind of medicaments are helpful in preventing the premature graying of hair, curling of hair, reddening of hair etc.

So it is very essential to look into the actual problem behind the hair and simple usage of hair care tonics, lotions, shampoo or oil may not fulfill the need. Your Ayurvedic physician will do this job in judicial way.

Article by Dr MS Krishnamurthy MD(Ayu), PhD (Ayu) and Dr Hebbar

5.7 Does massage work?

Recently I suggested a client to undergo oil massage, he said that one of the famous Allopathic doctor had opined that the massage is of no use. So, here is the details of – *"Does massage really work?"*

Ayurveda explains massage as one among the daily routines that everyone has to follow. It explains that daily massage has the following benefits – [body massage is called as Abhyanga in Sanskrit]

अभ्यंगं आचरेत् नित्यः स जरा श्रमवातः ।

दृष्टि प्रसाद पुष्टि आयु सुस्वप्न त्वक् दार्ढ्यकृत ॥ – अष्टांग संग्रह सूत्रस्थान .

Abhyangam aacharet nityam sa jaraa shramavaataha /

Drushti prasaada pushti aayu susvapna twak daardhyakrut // – Ashtanga sangraha sootrasthana.

Abhyanga should be done by everyone, everyday, especially old aged and tired people. It improves eye sight, nourishes muscles, improves age (life expectancy) and skin complexion.

As it appears from the Ayurvedic verse, Ayurvedic oil massage has good effect over all the body systems, rather than just a local effect on skin. For this very reason, in many diseases, especially having Vata imbalance, such as Arthritis (Sandhivata) Abhyanga is highly recommended as per Ayurvedic principle.

How does massage work?

Ayurveda explains that the herbal medicinal contents of the oil enters through the pores of the skin, becomes available to the absorption at the *Srotas* (end part of blood vessels) and gets absorbed into blood, reach the target area and exhibit its action. This theory is quite apt because, the cell membrane is made of lipo proteins (combination of lipids and proteins) oils being a form of lipids, it is easy for the massaged oil to pass through the skin to the targeted area.

In cases of Ayurvedic massage oil applied directly over the target areas such as knees, (in case of arthritis) absorption and therapeutic action is a lot quicker. This appears to be the logic behind extensive use of massage as an effective Ayurvedic therapy in a number of diseases. In fact, even during Ayurvedic panchakarma treatment, massage is used as a part of preparation of the patient.

Allopathic pharmacology books explain that the medicines applied over the skin get absorbed unpredictably, or haphazardly. Some of the doctors deny the massage benefits because they are of the opinion that the massage oil will not reach till the level of blood. There was a recent report about diclofenac (pain-killer) topical gel that application of this gel may cause even **liver failure**. (click to read more).

When an allopathic medicinal gel, rubbed over skin can get absorbed into blood stream and even cause side effects of liver failure, why not the active ingredients of the herbal oil get absorbed and bring about desired health benefits?

So, does massage really work? Yes! It does.

So, go get an Ayurvedic massage oil, suitable for your body and start massaging today!

How to know which Ayurvedic massage oil suits you? Let your Ayurvedic doctor decide that.

6th Chapter – Tasyashiteeya Adhyaya

तस्याशितीयोऽध्यायः

अथातस्तस्याशितीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

*tasyāśītādyādāhārāḍbalaṃ varṇaśca vardhate/
yasyartusātmyaṃ viditaṃ ceṣṭāhāravyapāśrayam॥३॥*

The sixth chapter of Sutrasthana of Charak Sanhita explains the seasonal regimen in detail. It is called as Tasyashiteeya Adhyaya. It literally means – qualitative dietetics explained based on seasons.

Importance of the knowledge of Dietetics:

तस्याशिताद्यादाहाराद्वलं वर्णश्च वर्धते।
यस्यर्तुसात्म्यं विदितं चेष्टाहारव्यपाश्रयम्॥३॥

*tasyāśītādyādāhārāḍbalaṃ varṇaśca vardhate/
yasyartusātmyaṃ viditaṃ ceṣṭāhāravyapāśrayam॥३॥*

Importance of the knowledge of Dietetics:

The strength and luster of one who knows the suitable diet and regimen for every season and practices accordingly get improved and enhanced. [3]

The two Solstices in an year:

इह खलु संवत्सरं षडङ्गमृतुविभागेन विद्यात्।
तत्रादित्यस्योदगयनमादानं च त्रीनृतूञ्छिशिरादीन् ग्रीष्मान्तान् व्यवस्येत्, वर्षादीन्
पुनर्हर्मन्तान्तान् दक्षिणायनं विसर्गं च॥४॥

विसर्गे पुनर्वायवो नातिरूक्षाः प्रवन्ति, इतरे पुनरादाने; सोमश्चाव्याहतबलः
शिशिराभिर्भाभिरापूरयञ्जगदाप्याययति शश्वत्, अतो विसर्गः सौम्यः।
आदानं पुनराग्नेयं; तावेतावर्कवायू सोमश्च कालस्वभावमार्गपरिगृहीताः
कालर्तुरसदोषदेहबलनिर्वृतिप्रत्ययभूताः समुपदिश्यन्ते॥५॥

*iha khalu saṁvatsaram ṣaḍaṅgamṛtuvibhāgena vidyāt/
tatrādityasyodagayanamādānaṁ ca trīṇṛtūñchīśīrādīn grīṣmāntān
vyavasyet, varṣādīn punarhemantāntān dakṣiṇāyanam visargaṁ ca||4||
visarge punarvāyavo nātirūkṣāḥ pravānti, itare punarādāne;
somaścāvvyāhatabalaḥ śīśīrābhirbhābhirāpūrayañjagadāpyāyayati śasvat,
ato visargaḥ saumyaḥ/
ādānaṁ punarāgneyaṁ; tāvetāvarkavāyū somaśca
kālasvabhāvamārgaparigrhītāḥ
kālarturasadoṣadehabalanirvṛttipratyayabhūtāḥ samupadiśyante||5||*

The two Solstices in an year

An year comprises of six different seasons. 3 seasons each are grouped into two solstices.

Adana Kala - Hot and dry. The north movement of Sun brings about water loss in the body beginning from late winter to summer. Sun is dominant.

Visarga Kala - Cold and wet. The southward movements of Sun is coolant and forms the other seasons beginning with the rainy to early winter. Moon is dominant.

Hence one has to adjust his diet based on these variations. [4-5]

Effect of Adana Kala on body: –

Uttarayana – Adana kala – Northern Solstice – mid January – mid July

तत्र रविर्भाभिराददानो जगतः स्नेहं वायवस्तीव्ररूक्षाश्चोपशोषयन्तः शिशिरवसन्तग्रीष्मेषु
यथाक्रमं रौक्ष्यमुत्पादयन्तो रूक्षान् रसांस्तित्तकषायकटुकांश्चाभिवर्धयन्तो नृणां
दौर्बल्यमावहन्ति॥६॥

*tatra ravirbhābhirādadāno jagataḥ snehaṃ
vāyavastīvraṛūkṣāścopaśoṣayantaḥ śīśiravasantaḡrīṣmeṣu yathākramaṃ
rauḡsyamutpādayanto rūḡṣān
rasāṃstiktakaṣāyakaṭukāṃścābhivardhayanto nṛṇāṃ
daurbalyamāvahanti॥6॥*

Effect of Adana Kala on body: –

During this, Strong sun rays and pacy winds bring about dryness and absorb moisture from the earth. The three seasons of this period are – Shishira Rutu – Magha and Phalguna (Mid January – Mid March) – late winter. This season enhances Bitter taste. low body strength.

Vasanta Rutu – Chaitra and Vaishakha (Mid March – Mid May) – spring – enhances astringent taste – lower body strength

Greeshma – Jyeshtha and Ashadha (Mid May to Mid July) – summer – enhances pungent taste. – lowest body strength.

Due to increased dryness, the body becomes weak. [6]

Effect of Visarga Kala on body:

Dakshinayana – Visarga Kala – Southern Solstice – mid July – mid January

वर्षाशरद्धेमन्तेषु तु दक्षिणाभिमुखेऽर्के कालमार्गमेघवातवर्षाभिहतप्रतापे, शशिनि
चाव्याहतबले, माहेन्द्रसलिलप्रशान्तसन्तापे जगति, अरूक्षा रसाः
प्रवर्धन्तेऽम्ललवणमधुरा यथाक्रमं तत्र बलमुपचीयते नृणामिति॥७॥

*varṣāśaraddhemanteṣu tu dakṣiṇābhimukhe'rke
kālamārgameghavātavarṣābhihatapratāpe, śaśini cāvyāhatabale,
māhendrasalilaprasāntasantāpe jagati, arūkṣā rasāḥ
pravardhante'mlalavaṇamadhurā yathākramaṁ tatra balamupacīyate
nṛṇāmiti॥7॥*

Visarga Kala has three seasons.

Varsha Ritu (Rainy Season) – Shravana and Bhadrapada – Mid July – mid
September – enhances sour taste – mild body strength.

Sharath Ritu (Autumn season) – Ashvayuja and Karthika – Mid
September to Mid November – enhances salt taste – moderate body
strength

Hemantha Ritu (Winter season) – Margashira and Pushya – Mid
November to Mid January – enhances sweet taste. – high body strength.
The oiliness / unctuousness in the body grows in these periods and dryness
is relieved. Hence body strength increses in this period. [7-8]

Dietetics and Regimen for winter (Hemanta Rutu):

भवति चात्र-
आदावन्ते च दौर्बल्यं विसर्गादानयोर्नृणाम्।
मध्ये मध्यबलं, त्वन्ते श्रेष्ठमग्रे च निर्दिशेत्॥८॥

शीते शीतानिलस्पर्शसंरुद्धो बलिनां बली।
पक्ता भवति हेमन्ते मात्राद्रव्यगुरुक्षमः॥९॥
स यदा नेन्धनं युक्तं लभते देहजं तदा।
रसं हिनस्त्यतो वायुः शीतः शीते प्रकुप्यति॥१०॥
तस्मात्तुषारसमये स्निग्धाम्ललवणान् रसान्।
औदकानूपमांसानां मेधानामुपयोजयेत्॥११॥
बिलेशयानां मांसानि प्रसहानां भृतानि च।
भक्षयेन्मदिरां शीधुं मधु चानुपिबेन्नरः॥१२॥
गोरसानिक्षुविकृतीर्वसां तैलं नवौदनम्।
हेमन्तेऽभ्यस्यतस्तोयमुष्णं चायुर्न हीयते॥१३॥
अभ्यङ्गोत्सादनं मूर्ध्नि तैलं जेन्ताकमातपम्।
भजेद्भूमिगृहं चोष्णमुष्णं गर्भगृहं तथा॥१४॥
शीतेषु संवृतं सेव्यं यानं शयनमासनम्।
प्रावाराजिनकौषेयप्रवेणीकुथकास्तृतम्॥१५॥
गुरुष्णवासा दिग्धाङ्गो गुरुणाऽगुरुणा सदा।
शयने प्रमदां पीनां विशालोपचितस्तनीम्॥१६॥
आलिङ्ग्यागुरुदिग्धाङ्गीं सुप्यात् समदमन्मथः।
प्रकामं च निषेवेत मैथुनं शिशिरागमे॥१७॥
वर्जयेदन्नपानानि वातलानि लघूनि च।
प्रवातं प्रमिताहारमुदमन्थं हिमागमे॥१८॥

bhavati cātra-

*ādāvante ca daurbalyaṃ visargādānayornṛṇām/
madhye madhyabalaṃ, tvante śreṣṭhamagre ca nirdiśet॥८॥
śīte śītānilasparśasaṃruddho balinām balī/
paktā bhavati hemante mātṛādravyagurukṣamaḥ॥९॥
sa yadā nendhanaṃ yuktaṃ labhate dehajaṃ tadā/*

rasam hinastyato vāyuh śītaḥ śīte prakupyati||10||
tasmāttuṣārasamaye snigdhāmlalavaṇān rasān|
audakānūpamāṃsānāṃ medyānāmupayojayet||11||
bileśayānāṃ māṃsāni prasahānāṃ bhṛtāni ca|
bhakṣayenmadirāṃ śīdhum madhu cānupibennaraḥ||12||
gorasānikṣuvikṛtīrvasāṃ tailaṃ navaudanam|
hemante'bhyasyatastoyamuṣṇaṃ cāyurna hīyate||13||
abhyaṅgotsādanam mūrdhni tailaṃ jentākamātapam|
bhājedbhūmigṛhaṃ coṣṇamuṣṇaṃ garbhagṛhaṃ tathā||14||
śīteṣu saṃvṛtaṃ sevyam yānaṃ śayanamāsanam|
prāvārājīnakaūṣeyapraveṇīkuthakāstritam||15||
gurūṣṇavāsā digdhāṅgo guruṇā'guruṇā sadā|
śayane pramadāṃ pīnāṃ viśālopacitastanīm||16||
ālīṅgyāgurudigdhāṅgīm supyāt samadamanmathaḥ|
prakāmaṃ ca niṣeveta maithunaṃ śísirāgame||17||
varjayedannapānāni vātalāni laghūni ca|
pravātaṃ pramitāhāramudamanthaṃ himāgame||18||

Dietetics and Regimen for winter (Hemanta Rutu):

During winter, the digestion strength is so much improved that it is capable of digesting any food stuff irrespective of its heaviness and the quantity.

During winter, if proper quantity of food is not taken, it affects the quality of Rasa Dhatu (nutritious fluid generated as a product of digestion). It leads to Vata imbalance.

Therefore, during the winter one should take foods having below qualities.

Snigdha – oily – unctuous,

Amla – sour and

Lavana – Salt.

Audaka mamsa – meat of the aquatic animals

Anupa mamsa – meat of animals from marshy place

Medya – meat with fat.

Bileshaya Mamsa – meat of burrow- dwelling animals and

Prasaha – animals which catch food by teeth, tear and eat

Madira – wine

Seedhu – fermented liquid prepared with ripened fruit should be consumed with honey.

Gorasa Vikruti – cow milk and its products

Ikshu Vikruti – sugarcane and its juice products like sugar

Vasa – fat of animals

Taila – sesame oil

Nava Odana – fresh rice and grains

Ushna toya – hot water

One should follow below regimen during winter –

Abhyanga – oil massage

Utsadana – palm massage

Murdhni taila – oil application to head

Jentaka Sweda – a type of sweating therapy where one resides in an underground home

Atapa – exposure to sunlight.

One should ensure that conveyance, bedding and seats are well covered

with heavy wrappers, skin, silk cloth, ropes and blankets. One should wear heavy and warm clothes.

Should smear his body with Agaru – Aquilaria Agallocha.

One should embrace a healthy woman with big breasts, who has anointed with Agaru(Aquilaria Agallocha Linn); then he should lie down on the bed intoxicated with strong passion.

One may indulge in excessive sexual intercourse during the winter. One should avoid food and drink which are light and are prone to Vata vitiation. One should not expose himself to cold wave.

Eating less and intake of Yavagu (gruel) should be avoided. [9-18]

Late winter regimen – (Shishira Rutu)

हेमन्तशिशिरौ तुल्यौ शिशिरेऽल्पं विशेषणम्।
रौक्ष्यमादानजं शीतं मेघमारुतवर्षजम्॥१९॥
तस्माद्धैमन्तिकः सर्वः शिशिरे विधिरिष्यते।
निवातमुष्णं त्वधिकं शिशिरे गृहमाश्रयेत्॥२०॥
कटुतिक्तकषायाणि वातलानि लघूनि च।
वर्जयेदन्नपानानि शिशिरे शीतलानि च॥२१॥

hemantaśśirau tulyau śśire'lpam viśeṣaṇam/
rauṣyamādānajaṃ śītaṃ meghamārutavarṣajam||19||
tasmāddhaimantikaḥ sarvaḥ śśire vidhiriṣyate/
nivātaamuṣṇaṃ tvadhikaṃ śśire gr̥hamāśrayet||20||
kaṭutiktakaṣāyāṇi vātalāni laghūni ca/
varjayedannapānāni śśire śītalāni ca||21||
hemantaśśirau tulyau śśire'lpam viśeṣaṇam/
rauṣyamādānajaṃ śītaṃ meghamārutavarṣajam||19||

*tasmāddhaimantikaḥ sarvaḥ śísire vidhiriṣyate/
nivātaṃśṇaṃ tvadhikaṃ śísire gr̥hamāśrayet||20||
kaṭutiktakaṣāyāṇi vātalāni laghūni ca/
varjayedannapānāni śísire śītalāni ca||21||*

Late winter regimen – (Shishira Rutu)

The Hemanta (winter) and Shishira (late winter) seasons are similar. But the dryness of Adana kala (shishira falls in Adana Kala) and cold caused by cloud, wind and rain intensifies. So the entire prescription for Hemanta (winter) is to be followed in the Sisira as well. One should stay in a windless and warm home. One should avoid taking such of the diets and drinks as are possessed of pungent, bitter and astringent tastes which cause Vata imbalance. One should avoid food that are light to digest, food having coolant property and cold drinks. [19-21]

Spring healthy regimen (Vasanta Rutu)

वसन्ते निचितः श्लेष्मा दिनकृद्भाभिरीरितः।
कायाग्निं बाधते रोगास्ततः प्रकुरुते बहून्॥२२॥
तस्माद्वसन्ते कर्माणि वमनादीनि कारयेत्।
गुर्वम्लस्निग्धमधुरं दिवास्वप्नं च वर्जयेत्॥२३॥
व्यायामोद्वर्तनं धूमं कवलग्रहमञ्जनम्।
सुखाम्बुना शौचविधिं शीलयेत् कुसुमागमे॥२४॥
चन्दनागुरुदिग्धाङ्गो यवगोधूमभोजनः।
शारभं शाशमैण्यं मांसं लावकपिञ्जलम्॥२५॥
भक्षयेन्निर्गदं सीधुं पिबेन्माध्वीकमेव वा।
वसन्तेऽनुभवेत् स्त्रीणां काननानां च यौवनम्॥२६॥

*vasante nicitaḥ śleṣmā dinakṛdbhābhirīritaḥ/
kāyāgniṃ bādhate rogāṃstataḥ prakurute bahūn||22||
tasmādvasante karmāṇi vamanādīni kārayet/
gurvamlasnigdhamadhuraṃ divāsvapnaṃ ca varjayet||23||
vyāyāmodvartanaṃ dhūmaṃ kavalagrahamañjanam/
sukhāmbunā śaucavidhiṃ śīlayet kusumāgame||24||
candanāgurudigdhāṅgo yavagodhūmabhojanaḥ/
śārabhaṃ śāsamañneyaṃ māṃsaṃ lāvakapiñjalam||25||
bhakṣayennirgadaṃ sīdhuṃ pibenmādhvīkameva vā/
vasante'nubhavet strīṇāṃ kānanānāṃ ca yauvanam||26||
vasante nicitaḥ śleṣmā dinakṛdbhābhirīritaḥ/
kāyāgniṃ bādhate rogāṃstataḥ prakurute bahūn||22||
tasmādvasante karmāṇi vamanādīni kārayet/
gurvamlasnigdhamadhuraṃ divāsvapnaṃ ca varjayet||23||
vyāyāmodvartanaṃ dhūmaṃ kavalagrahamañjanam/
sukhāmbunā śaucavidhiṃ śīlayet kusumāgame||24||
candanāgurudigdhāṅgo yavagodhūmabhojanaḥ/
śārabhaṃ śāsamañneyaṃ māṃsaṃ lāvakapiñjalam||25||
bhakṣayennirgadaṃ sīdhuṃ pibenmādhvīkameva vā/
vasante'nubhavet strīṇāṃ kānanānāṃ ca yauvanam||26||*

Spring healthy regimen (Vasanta Rutu)

During spring, Kapha that is accumulated in winters gets liquefied by the sun heat and disturbs the digestion powder. It leads to many diseases.

So, one should undergo therapies like Vamana (vomiting therapy)

One should avoid

Guru – heavy to digest foods

Snigdha – oily, unctuous foods

Amla and Madhura – sour and sweet foods.

One should not also sleep during day time.

At the advent of spring one should habitually resort to

Vyayama – exercise,

Mardana – Palm massage / unction,

Dhumapana – smoking,

Gandusha – gargling and

Anjana – collyrium.

The excretory orifices should be regularly washed with lukewarm water.

One should smear his boy with Chandana (Sandalwood) and Aguru (

Aquilaria Agallocha).

One should take following foods –

Yava – barley

Godhuma – wheat

Meat of Sarabha(Wapiti), Shasha(Rabbit), Ena (Antelope), Lava (common quail) and Kapinjala and Mridvika (raisins) types of wine. One can have sex. [22-26]

Summer regimen – Greeshma Rutu-

मयूखैर्जगतः स्नेहं ग्रीष्मे पेपीयते रविः।

स्वादु शीतं द्रवं स्निग्धमन्नपानं तदा हितम्॥२७॥

शीतं सशर्करं मन्थं जाङ्गलान्मृगपक्षिणः।

घृतं पयः सशाल्यन्नं भजन् ग्रीष्मे न सीदति॥२८॥

मद्यमल्पं न वा पेयमथवा सुबहूदकम्।

लवणाम्लकटूष्णानि व्यायामं च विवर्जयेत् ||२९||

दिवा शीतगृहे निद्रां निशि चन्द्रांशुशीतले|

भजेच्चन्दनदिग्धाङ्गः प्रवाते हर्म्यमस्तके||३०||

व्यजनैः पाणिसंस्पर्शैश्चन्दनोदकशीतलैः|

सेव्यमानो भजेदास्यां मुक्तामणिविभूषितः||३१||

काननानि च शीतानि जलानि कुसुमानि च|

ग्रीष्मकाले निषेवेत मैथुनाद्विरतो नरः||३२||

mayūkhairjagataḥ snehaṃ grīṣme pepīyate raviḥ|

svādu śītaṃ dravaṃ snigdhamannapānaṃ tadā hitam||27||

śītaṃ saśarkaraṃ manthaṃ jāṅgalānmṛgapakṣiṇaḥ|

ghṛtaṃ payaḥ saśālyannaṃ bhajan grīṣme na sīdati||28||

madyamalpaṃ na vā peyamathavā subahūdakam|

lavaṇāmlakaṭūṣṇāni vyāyāmaṃ ca vivarjayet ||29||

divā śītagrhe nidrāṃ niśi candrāṃśuśītale|

bhajeccandanadigdhāṅgaḥ pravāte harmyamastake||30||

vyajanaiḥ pāṇisaṃsparśaiścandanodakaśītalaiḥ|

sevyamāno bhajedāsyāṃ muktāmaṇivibhūṣitaḥ||31||

kānanāni ca śītāni jalāni kusumāni ca|

grīṣmakāle niṣeveta maithunādvirato naraḥ||32||

mayūkhairjagataḥ snehaṃ grīṣme pepīyate raviḥ|

svādu śītaṃ dravaṃ snigdhamannapānaṃ tadā hitam||27||

śītaṃ saśarkaraṃ manthaṃ jāṅgalānmṛgapakṣiṇaḥ|

ghṛtaṃ payaḥ saśālyannaṃ bhajan grīṣme na sīdati||28||

madyamalpaṃ na vā peyamathavā subahūdakam|

lavaṇāmlakaṭūṣṇāni vyāyāmaṃ ca vivarjayet ||29||

*divā śītagrhe nidrāṃ niśi candrāṃśuśītale/
bhajeccandanadigdhāṅgaḥ pravāte harmyamastake||30||
vyajanaiḥ pāṇisaṃsparśaiścandanodakaśītalaiḥ/
sevyamāno bhajedāsyāṃ muktāmaṇivibhūṣitaḥ||31||
kānanāni ca śītāni jalāni kusumāni ca/
grīṣmakāle niṣeveta maithunādvirato naraḥ||32||*

Summer regimen – Greeshma Rutu-

During the summer, the sun rays evaporate moisture of the earth. One should have

Madhur – sweet tasting foods

Sheeta – coolant foods

Drava – liquid foods

Snigdha – oily, unctuous foods and drinks.

Cold Mantha(mashed fruits with sugar)

Jangala Mriga Pakshi – meat of the animals or birds of windy climate, ghee and milk along with rice.

Avoid alcohol during summer –

One should either drink alcohol in little quantity or should not drink at all. Even if someone consumes, it should be diluted with plenty of water.

One should avoid taking

Lavana, Amla, Katu and Ushna – food having salt, sour, pungent and hot qualities.

Vyayama – Physical exercise should be avoided.

During day time one should sleep in an air-cooled apartment. During night,

after smearing body with sandalwood paste, one should sleep in open airy roof, which is cooled by moon rays.

One should wear pearls

One should avoid sex and should enjoy gardens, cold water and flowers during summer. [27-32]

Dietetics and Regiment for rainy season (Varsha Rutu):

आदानदुर्बले देहे पक्ता भवति दुर्बलः।
स वर्षास्वनिलादीनां दूषणैर्बाध्यते पुनः॥३३॥
भूबाष्पान्मेघनिस्यन्दात् पाकादम्लाज्जलस्य च।
वर्षास्वग्निबले क्षीणे कुप्यन्ति पवनादयः॥३४॥
तस्मात् साधारणः सर्वो विधिर्वर्षासु शस्यते।
उदमन्थं दिवास्वप्नमवश्यायं नदीजलम्॥३५॥
व्यायाममातपं चैव व्यवायं चात्र वर्जयेत्।
पानभोजनसंस्कारान् प्रायः क्षौद्रान्वितान् भजेत्॥३६॥
व्यक्ताम्ललवणस्नेहं वातवर्षाकुलेऽहनि।
विशेषशीते भोक्तव्यं वर्षास्वनिलशान्तये॥३७॥
अग्निसंरक्षणवता यवगोधूमशालयः।
पुराणा जाङ्गलैर्मासैर्भोज्या यूषैश्च संस्कृतैः॥३८॥
पिबेत् क्षौद्रान्वितं चाल्पं माध्वीकारिष्टमम्बु वा।
माहेन्द्रं तप्तशीतं वा कौपं सारसमेव वा॥३९॥
प्रघर्षोद्वर्तनस्नानगन्धमाल्यपरो भवेत्।
लघुशुद्धाम्बरः स्थानं भजेदक्लेदि वार्षिकम्॥४०॥

*ādānadurbale dehe paktā bhavati durbalaḥ/
sa varṣāsvanilādīnāṃ dūṣaṇairbādhyate punaḥ||33||
bhūbāṣpānmeghanisyaṇdāt pākādamlājjalasya ca/*

varṣāsvagnibale kṣīṇe kupyanti pavanādayaḥ||34||
tasmāt sādhanāṇaḥ sarvo vidhirvarṣāsu śasyate|
udamanthaṁ divāsvapnamavaśyāyaṁ nadījalam||35||
vyāyāmamātapam caiva vyavāyam cātra varjayet|
pānabhojanasaṁskārān prāyaḥ kṣaudrān vitān bhajet||36||
vyaktāmlalavaṇasnehaṁ vātavarṣākule'hani|
viśeṣaśīte bhoktavyam varṣāsvanilaśāntaye||37||
agnisaṁrakṣaṇavatā yavagodhūmaśālayaḥ|
purāṇā jāṅgalairmāṁsairbhojyā yūṣaiśca saṁskṛtaiḥ||38||
pibet kṣaudrān vitam cālpaṁ mādhvīkāriṣṭamambu vā|
māhendram taptasītam vā kaupam sārāsāmeva vā||39||
praghaṛṣodvartanasnānagandhamālyaparo bhavet|
laghuśuddhāmbaraḥ sthānam bhajedakledī vārṣikam||40||

Dietetics and Regiment for rainy season (Varsha Rutu):

During rainy season, the body is weakened due to weak digestion strength. It is further weakened due to Vata imbalance, which vitiates body tissues. The water gains sour taste due to clouds, cold wind and mist.

One should avoid

Udamantha (beverage prepared with flour of corns mixed with ghee)

Divasvapna – day sleep,

Nadi Jala – water from river,

Vyayama – exercise,

Atapa – exposure to sunlight

Vyavaya – sex.

One should generally use honey in preparing diets, drinks and others.

If the days are cooler due to heavy rains with storms, one should take such of the diets as are conspicuously sour, salty and unctuous; this serves as an effective antidote to the vitiation of Vata during this season.

In order to maintain normal digestion strength, one should take

Purana Yava – old barley,

Godhuma – wheat and

Shali – rice

Jangala Mamsa – meat of animals from arid region. It should be processed with Yusha (vegetables soup).

Madhvika or Aristhta (alcoholic preparation) along with honey and water should be consumed.

Pure rain water or water from the well or pond- boiled and cooled, mixed with little honey should be consumed.

Pragharshana – massage body with palm

Udvardhana – powder massage

Snana – bathing

Gandhamala – wear fragrant garlands during the season.

One should wear light and clean cloth and should reside in a house devoid of humidity. [33-40]

Healthy regimen for autumn – Sharath Rutu:

वर्षाशीतोचिताङ्गानां सहसैवार्करश्मिभिः।

तप्तानामाचितं पित्तं प्रायः शरदि कुप्यति॥४१॥

तत्रान्नपानं मधुरं लघु शीतं सतिक्तकम्।

पित्तप्रशमनं सेव्यं मात्रया सुप्रकाङ्क्षितैः॥४२॥

लावान् कपिञ्जलानेणानुरभ्राञ्छरभान् शशान्।

शालीन् सयवगोधूमान् सेव्यानाहुर्घनात्यये॥४३॥
तिक्तस्य सर्पिषः पानं विरेको रक्तमोक्षणम्।
धाराधरात्यये कार्यमातपस्य च वर्जनम्॥४४॥
वसां तैलमवश्यायमौदकानूपमामिषम्।
क्षारं दधि दिवास्वप्नं प्राग्वातं चात्र वर्जयेत्॥४५॥
दिवा सूर्याशुसन्तप्तं निशि चन्द्रांशुशीतलम्।
कालेन पक्वं निर्दोषमगस्त्येनाविषीकृतम्॥४६॥
हंसोदकमिति ख्यातं शारदं विमलं शुचि।
स्नानपानावगाहेषु हितमम्बु यथाऽमृतम् ॥४७॥
शारदानि च माल्यानि वासांसि विमलानि च।
शरत्काले प्रशस्यन्ते प्रदोषे चेन्दुरश्मयः॥४८॥

*varṣāśītocitāṅgānām sahasaivārkaras̥mibhiḥ/
taptānāmācitam pittaṁ prāyaḥ śaradi kupyati||41||
tatrānnapānam madhuraṁ laghu śītam satiktakam/
pittaprasāmanam sevyam mātrayā suprakāṅkṣitaiḥ||42||
lāvān kapiñjalāneṇānurabhrāñcharabhān śaśān/
śālīn sayavagodhūmān sevyānāhurghanātyaye||43||
tikṭasya sarpiṣaḥ pānam vireko raktamokṣaṇam/
dhārādharātyaye kāryamātapasya ca varjanam||44||
vasām tailamavaśyāyamaudakānūpamāmiṣam/
kṣāram dadhi divāsvapnam prāgvātam cātra varjayet||45||
divā sūryāmśusantaptam niśi candrāmśuśītalam/
kālena pakvaṁ nirdoṣamagastyenāviṣīkṛtam||46||
haṁsodakamiti khyātam śāradam vimalam śuci/
snānapānāvagāheṣu hitamambu yathā'mṛtam ||47||
śāradāni ca mālāyāni vāsāṁsi vimalāni ca/*

śaratkāle praśasyante pradoṣe cenduraśmayah||48||

The body parts adopted for rains and cold are suddenly exposed to the heat of the sun with the beginning of autumn.

The Pitta accumulated during the rainy season gets imbalanced.

In this season, sweet, light, cold, and bitter foods and drinks should be taken so as to tackle Pitta.

One should have

Lava – meat of common quail,

Kapinjala (grey partridge),

Ena (Antelope),

Urabhara (sheep),

Sharabha (Wapiti), and Shasha (Rabbit), rice , barley and wheat.

Tiktasha Sarpisha Pana – Intake of ghee processed with bitter herbs,

Virechana – Purgation therapy,

Raktamokshana – blood letting are advised.

One should avoid

Atapa – sun bath,

fat, oil and meat of aquatic and marshy animals and

Kshara – alkaline and Lavana (salt) preparation and

Dadhi – curds.

One should not sleep during day time and one should not expose himself to frost and east wind.

Hamsodaka –

The water is exposed to the heat during day and moonlight during night. It is also purified and detoxified by Agastya star. Such water is known as Hansodaka. It is very clear and is good for bathing, swimming and drinking.

Use of garlands made of autumnal flowers and clean cloth and also the rays of the moon in the evenings are very beneficial. [41-48]

Thus the seasonal regimen and diet has been explained.

Satmya – Habit forming:

इत्युक्तमृतुसात्म्यं यच्चेष्टाहारव्यपाश्रयम्।
उपशेते यदौचित्यादोकःसात्म्यं तदुच्यते॥४९॥

*ityuktamṛtusātmyaṃ yacceṣṭāhārvyapāśrayam/
upaśete yadaucityādokaḥsātmyaṃ taducyate//49//*

Satmya – Habit forming:

When a person indulges in wrong food / lifestyle habits for a long period of time, that wrong habit becomes habitual to the person. This is called as Oka Satmya. Though it is wrong, it might not cause much harm to the person, like the poison in a snake. [49]

देशानामामयानां च विपरीतगुणं गुणैः।
सात्म्यमिच्छन्ति सात्म्यज्ञाश्चेष्टितं चाद्यमेव च॥५०॥

*deśānāmāmayānām ca viparītaguṇaṃ guṇaiḥ/
sātmyamicchanti sātmyajñāśceṣṭitaṃ cādyameva ca//50//*

One should consciously resort to food and lifestyle habits that are opposite to the nature of the season and of the disease. [50]

तत्र श्लोकः-

ऋतावृतौ नृभिः सेव्यमसेव्यं यच्च किञ्चन।

तस्याशितीये निर्दिष्टं हेतुमत् सात्म्यमेव च॥५१॥

tatra ślokaḥ-

ṛtāvṛtau nṛbhiḥ sevyamasevyam yacca kiñcana/

tasyāśītīye nirdiṣṭam hetumat sātmyameva ca||51||

Thus ends the sixth chapter on Tasyashiteeya chapter of Sutrasthana of Agnivesha, as redacted by Charaka.

6. 1 Essential Ayurvedic Health Tips For Winter Season

Ayurveda describes winter season as one of the times in the year, where body has good strength and immunity. But a few precautions and lifestyle adjustments will make the winter all the more enjoyable.

Ayurvedic tips for winter season:

Digestion strength is more:

During winter, the digestion strength is so much powerful that it is capable of digesting any food stuff irrespective of its heaviness and the quantity. This is explained with a simple concept. Digestion strength is compared to fire in Ayurveda. Because of weather, the body heat is not moving out of the body, hence, the fire within is ignited, leading to improved digestion strength.

Desired qualities in foods:

Hence, you should take proper quantity of foods. If not, it affects the quality of Rasa Dhatu (nutritious fluid generated as a product of digestion) and this may lead to depleted Rasa dhatu (depleted nutrition.).

Foods that are sweet, salt and sour tastes are recommended during this period.

Whenever, a body tissue is depleted, Vata tends to increase. Hence, during winter, because of low food quantities, if Rasa dhatu gets depleted, this coupled with coldness of season, Vata Dosha gets imbalanced. (coldness is also a Vata quality.)

Diet during winter:

Oils, ghee, food with sour and salt taste,

Aquatic animals – (Audaka mamsa) – crab, fish, pearl oyster, Conch snail, etc.

Meat of animals from marshy place (Anupa mamsa) – buffalo meat, yak meat.

Meat with fat, wine, different fruit wines, cow milk and its products, sugarcane and its products, sesame oil, fresh grains are recommended.

Avoid excess pungent, bitter and astringent food stuff. These can improve appetite, which is undesirable, because appetite is already high during this season. Avoid cold drinks, aerated drinks, avoid light to digest foods.

Meat soup mixed with fats, meat of well nourished animals, wine prepared with jaggery, supernatant part of wine (Sura) should be had more.

Food prepared with wheat flour, black gram products of sugarcane and of milk, food prepared from freshly harvested corn, muscles, fat and edible oils should be partaken as food.

Vitamin D: Because there is scarcity of Vitamin D, due to lack of sunlight, food rich with Vitamin D is recommended – Salmon, Tuna, Cod liver oil, Fish, fortified cereals, oysters, fortified soy products, ham, dairy products, egg, mushroom, yogurt, cheese, orange juice, zucchini, tomato.

Massage and bath:

Hot water usage: To counter the effect of winter, hot water bath and hot water for drinking are recommended.

Oil massage – is highly recommended. It relieves dry skin, improves blood circulation. During winter, body ache gets worsens (cold weather – vata increase – pain increase). So, oil massage helps to relax muscles and relieve aches and pains.

Palm massage – once in a while it is best to undergo just dry palm massage. It helps to keep good blood circulation to hands and legs.

Oil massage to head is highly recommended to avoid dry scalp, dandruff, hair fall, headaches, worsening of migraine etc, which are quite common during winter.

After massage, the oil is washed off with astringent powders and bathing. Then fine powder of Saffron, Agar (Aquilaria agallocha) and kashuri (musk) is applied.

The body is exposed to the fumes of aguru (Aquilaria agallocha)

Sweating treatment: Just to shrug off excess coldness and to balance out scarcity of sunlight, it is best to undergo sweating treatment once in a while. This can be in the form of small wood fire, or hot water bath.

Sunlight: Whenever you get a chance, expose your skin to sunlight and restore back Vitamin D.

Avoid exposure to wind.

Bedding: One should ensure that conveyance, bedding and seats are well covered with heavy wrappers, silk cloth, ropes and blankets. One should wear heavy and warm clothes.

Thick sheet made of cotton, leather, silk, wool or bark of trees that are light in weight should be used during sleep.

Sex: Because of best of health and strength during winter, one can indulge in sexual activity on daily basis, or as per one's liking.

Foot wear should be worn always. One of the reasons for increased hip and leg pain during winter is constant cold exposure of feet. This increases Vata drastically, worsening the pain. Hence, always wear a footwear, even at home.

6.2 Ayurvedic Health Tips For Spring Season

During spring, though there is sunlight, many often suffer from worsening of asthma, digestive and respiratory disorders. This is because, Kapha that is accumulated in winters gets liquefied by the sun heat and disturbs the digestion powder. It leads to many diseases.

What happens to Kapha Dosha during spring?

Imagine Kapha as ice. So, during winter, the Kapha dosha consolidates and stays at one place. But during spring, due to strong sunrays, Kapha Dosha melts and moves into other places of the body, and causes / worsens Kapha disorders such as asthma, indigestion, cold, cough, etc. This process is called as Kapha Dosha Prakopa. Hence Kapha should be controlled quickly, by resorting to strong emesis therapy (Vamana Panchakarma procedure), Nasya (nasal medication) and other therapies.

Vamana (emesis) Panchakarma treatment:

Vamana treatment is recommended for Kapha Dosha. During spring, Kapha dosha gets liquefied and moves to other places. This process is called as Prakopa. Hence, to eliminate imbalanced Kapha dosha, emesis treatment is prescribed during this season.

Nasya treatment (nasal drops) is recommended to expel Kapha Dosha from head, eyes, ear nose and throat.

Herbal smoking is recommended. It keeps upper respiratory tract disorders away. It helps to clear phlegm collection and to relieve sinusitis.

Oil pulling – Gandusha – is recommended to strengthen teeth and to improve oral health.

Question is – oil increases Kapha. Then how oil pulling is helpful in expelling Kapha during spring? In oil pulling, we are not consuming the oil. We are just rinsing the mouth with the oil. This helps to give a churning effect and drags out all the Kapha Dosha from ear nose and throat into mouth, which is expelled out.

Food qualities:

We have to balance Kapha Dosha. Hence, avoid, Guru – heavy to digest foods, excess oils and fats, sweet and sour foods.

Recommended foods – old barley, wheat, raisins, grape wine, honey, easily digestible and dry (moisture-free, fat-free) foods.

Mango juice mixed with fragrant substances like cinnamon, cardamom – to quench the thirst in the afternoon.

Jangala mamsa - meat of animals of arid, desert-like land is recommended – goat meat, chicken, rabbit.

meat / chicken roasted in fire is good.

Beverages such as asava (fermented infusion), arishta (fermented decoction), sidhu (fermented infusion), grape juice, sharambu (extract of sandalwood etc.)

Water mixed with honey or water boiled with Jalada (musta – Nut grass) is recommended. It can be had in place of water, twice or thrice a day.

Day sleep:

During summer, when the energy is low, napping is fine to do, but

certainly not during spring. It increases Kapha Dosha, leading to indigestion and stomach disorders. So it is not advised. Read more: [napping tips](#)

Exercise is a must. It reduces Kapha and improves lung health.

Palm massage and patting helps to relieve joint and muscle stiffness caused by Kapha Dosha.

Anjana – collyrium – Kajal application is useful to relieve heaviness of eyes. One should smear his body with saffron, camphor, sandalwood and Aguru (Aquilaria Agallocha). They reduce itching and body odour. This was the ancient way of perfume.

This is the exact quote from [**Ashtanga Hrudaya Sutrasthana 3rd chapter**](#) -

During spring season, person should spend his midday in the company of friends engaged in pleasant games, pastimes, story telling etc., in forests (or gardens). The gardens should have cool breeze from south direction, with plenty of reservoirs of water all around, invisible or poor sunlight, the land covered with shining crystals, with the cuckoo everywhere making pleasant sounds and engaged in love-play, with trees and different kinds of beautiful and sweet smelling flowers.

enjoy!

6.3 Ayurvedic Health Tips For Summer Season

During summer season, a few Ayurvedic tips will help you to keep the body cool and away from disease threats. Here are a few Ayurvedic health tips for summer season.

Dosha balance during summer:

Vata is slowly building up during summer and Kapha Dosha, which shoots up in spring, starts to lower down naturally during summer.

In Greesma (summer) the sun rays become powerful and appear to be destructive. Kapha decreases day by day and Vata increases consequently.

Desired food qualities:

Foods of sweet taste, coolant foods, liquid diet, oils, fried foods and drinks are desirable during summer.

Food which are sweet, light (easy to digest), fatty, cold and liquid should be taken, take cornflour mixed with cold water and sugar after taking bath in cold water.

Boiled rice, which is white in colour, should be eaten along with meat of animals of desert.

Mantha – mashed fruit mix, added with water and sugar candy is beneficial.

Meat of the animals or birds of arid, desert land is desirable.

Goat meat, chicken, rabbit.

Ghee and milk along with rice helps to keep the body cool.

Meat juice (Mamsarasa) which is not very thick,

Rasala (curds churned and mixed with pepper powder and sugar),

Raga (syrup which is sweet, sour and little salty) and Khandava (syrup which has all the tastes, prepared with many substances)

Panaka Panchasara, (syrup prepared with raisins (draksha), madhuka, dates (karjura), kasmarya, and parushaka fruits all in equal quantities, cooled and added with powder of cinnamon leaves, cinnamon and cardamom etc) and kept inside a fresh mud pot, along with leaves of plantain and coconut trees, and made sour (fermented) should be drunk in mugs of mud or shell;

Very cool water kept in mud pot along with flowers of patala and karpura (camphor) should be used for drinking.

Food articles like sasanka kirana (hollow, finger-like, fried pastry made of corn flour) should be taken at night;

Buffalo milk mixed with sugar and cooled by moonlight and the stars should be used for drinking.

Avoid alcohol during summer –

One should either drink alcohol in little quantity or should not drink at all. Even if someone consumes, it should be diluted with plenty of water.

Wine should not be taken; If very necessary, taken in very little quantity or diluted with more quantity of water; If wine is taken in large doses, it will cause inflammatory conditions, it will make the body fragile and weak, increases burning sensation and causes delusion.

One should avoid taking foods having salt, sour, pungent and hot qualities. Already, body is taking lot of heat, so these foods make no sense.

Moreover, Vata is increasing and Kapha is decreasing. These tastes are

favorable to Vata and decreasing to Kapha.

Excessive physical exertion and high level of exercises should be avoided, as the season itself burns more calories.

Healthy activities to take up –

Napping is quite okay to do during summer. During night, after smearing body with sandalwood paste, one should sleep in open airy roof, which is cooled by moon rays. [Read more napping rules](#)

One should wear pearls. It acts as coolant.

One should enjoy gardens, cold water and flowers during summer.

Day time should be spent in forests having tall trees reaching the sky such as shala (shorea robusta), Tala – Borassus flabellifera etc, which obstruct the hot rays of the sun, or in houses around which bunches of flowers and grapes are hanging from their creepers.

Sheets of cloth spreading sweet scented water, are arranged (to fan the air) , all around.

Sleep on soft bed prepared with flowers of banana, kalbara, lotus etc. with fully blossomed flowers place all over.

Spend the day remaining inside the house cooled by water fountains, water being scented with usheera (Cus Cus grass), and thereby relieve yourself from the heat of the sun.

Avoid these activities:

Avoid excess sex. Because, body is already under exertion and is losing calories. Hence, excess sex may worsen exhaustion.

Avoid heavy physical exercises and exposure to sunlight.

Night regimen: At nights, one should sleep on the terrace, facing moonlight. Exhaustion due to heat of the day is relieved by, anointing the body with paste of sandalwood, wearing garlands, avoidance of sexual activities, wearing of very light and thin dress, by fanning with fans made of leaves of Tala or large leaves of padmini (lily) made wet; syringes sprinkling cool water softly, garlands of flowers of camphor, jasmine and of pearls and beads of white sandal paste, children, sarika (mynah bird) and shuka (parrot), talking pleasantly.

6.4 Ayurveda Health Tips For Rainy Season

Rainy season is an important time period to take a special care of your health. While certain types of food are good to have during rainy season, we need to restrict certain food and other habits.

Effect of Dosha on rainy season – Vata increase, Mild Pitta increase.

Body & health condition during rainy season:

- Low digestion power
- Low immunity and
- Low body strength

Rainy Season diet:

Food to have during rainy season:

Old grains, Old rice, Wheat, Barley, soup of pulses, thin supernatant water of **curds**, **grape** wine, honey.

Food having sour, sweet and salty taste.

An Ayurvedic drink made by adding a pinch of salt, pepper, long pepper and ginger is ideal to take . It helps to improve digestion power.

Food to avoid during rainy season:

- Food that causes Vata and Pitta imbalance such as food having bitter, hot and astringent principles, potato, etc.

- Food items that are heavy to digest.
- Frozen food stuff, ice creams.
- Oily food stuff

Health tips for rainy season:

- Because it is not possible for out-door activities, you need to take special care to have indoor physical activities. Don't let laziness grow on you.
- **Foot care for diabetics** – Because the feet tend to get wet all the time, it is very important for everybody and especially diabetics to take a special **foot care**. As and when feet get wet, make sure to dry them immediately.
- Similarly to avoid skin infections and itching, it is ideal to add 1 or 2 spoons of neem oil to half a cup of **sesame oil** and use this for massage before hot water bath, at least once a week.
- It makes sense to prefer **hot water bath** to cold water bath during rainy season. It helps to curb Vata.
- Those who are prone to get joint pains and arthritis, better to avoid sitting or lying down on floor. Skin contact with a cold surface will cause tremendous Vata increase, leading to aggravation of pain.
- It is better to wear footwear inside home during rainy season and in winters.
- Cut your nails very regularly. Moisture between them, will invite infection.
- Keep the body covered fully, do not wear sleeveless dress.

- Dry hair as soon as you return home.
- It is not a good idea to sleep soon after afternoon food during rainy season, it worsens indigestion problem.
- Hot water is better than **cold water** to drink.
- Ayurveda recommends undergoing Panchakarma treatment during rainy season.
- make sure to use footwear with good grip to avoid slip and fall. Consider buying a new footwear.

6.5 Ayurvedic Health Tips For Autumn Season

Autumn is a very important season from health perspective. As per Ayurveda, Vata Dosha is decreasing gradually and Pitta is hitting its peak. Here are health tips for autumn.

How Pitta Dosha increases during Autumn:

During rainy season, one is accustomed to coldness. When the body is suddenly exposed to warm rays of Sun, the Pitta, which undergoes slight increase during rainy season gets aggressive.

Vata Dosha undergoes natural decrease. During rainy season, due to coldness (which is a Vata quality), Vata gets aggressive (that is why, pains and aches worsen during rainy season.) But due to hotter rays of autumn, Vata gets pacified.

Foods to have:

In order to get over it, [Tikta ghrita](#) (medicated ghee recipe with bitter herbs) is specifically mentioned.

When hungry, the person should take foods which are of bitter, sweet and astringent tastes. These tastes are anti Pitta in nature.

Easily digestible foods such as rice, green gram, sugar, Amla, pointed gourd, honey are good to have.

Eat of animals of desert-like lands

Goat meat, mutton, chicken, rabbit.

Rice , barley and wheat are fine to have.

Hamsodaka –

The water which gets heated by the hot rays of the sun during day cooled by the cool rays of the moon during night, for many days continuously, which has been de-poisoned by the rise of the star Agastya, which is pure, uncontaminated and capable of mitigating morbid matters of the body, is known as Hamsodaka. It neither too moist to obstruct body channels, nor very dry. Such a water is nector and should be used for drinking and cooking purposes.

Foods to avoid:

Indulgence in Kshara (alkaline substances), satiation with a very heavy meal.

Sour curd should be avoided.

Muscle fat, use of curds, mustard oil should be avoided.

Strong liquors that cause Pitta increase should be avoided.

Fish and other aquatic animals should be avoided.

Ideal activities to follow:

Virechana treatment – purgation therapy helps to expel Pitta out of the body.

Pitta is also related to Rakta (blood). Hence, if the blood is vitiated with Pitta, then blood letting should be done.

In some parts of India, for people with high blood pressure, blood letting therapy during autumn is performed, which keeps the pressure normal during the rest of the seasons as well.

Evening should be spent on the terraces of houses which are white (by painting), anointing the body with the paste of Sandalwood, Cus Cus grass, Camphor, wearing garlands of pearls and shining dress and enjoying the moonlight.

Use of garlands made of autumnal flowers and clean cloth and also the rays of the moon in the evenings are very beneficial.

Avoid

Exposure to mist, sunlight,

sleeping at day time should be avoided. Because, the digestion strength is altered due to Pitta and napping will further disturb it.

Eastern breeze should also be avoided, as it brings heat waves.

Chapter 7 - Na Vegan Dharaneeya Adhyaya - Do Not Suppress Body Urges

अथातो नवेगान्धारणीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto navegāndhāraṇīyamadhyāyaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

As per Ayurveda, natural body urges like urge to defecate, to urinate etc should not be suppressed. The 7th chapter of Charak Samhita Sutrasthana explains in detail about various diseases caused due to suppression of natural body urges and line of treatment for each.

Natural body urges that should be suppressed –

न वेगान् धारयेद्धीमाञ्जातान् मूत्रपुरीषयोः।

न रेतसो न वातस्य न छर्द्याः क्षवथोर्न च॥३॥

नोद्गारस्य न जृम्भाया न वेगान् क्षुत्पिपासयोः।

न बाष्पस्य न निद्राया निःश्वासस्य श्रमेण च॥४॥

na vegān dhārayeddhīmāñjātān mūtrapuriṣayoḥ

na retaso na vātasya na chardyaḥ kṣavathorna ca॥3॥

nodgārasya na jṛmbhāyā na vegān kṣutpipāsayoḥ

na bāṣpasya na nidrāyā niḥśvāsasya śrameṇa ca॥4॥

Natural body urges that should be suppressed –

One should not suppress the following natural urges.

Mutra Vega – urge to urinate

Pureesha Vega – urge to defecate

Retas – Urge to ejaculate

Vata – urge to fart,

Chardi – Urge to vomit

Kshavatu – Urge to sneeze

Udagara – urge to belch

Jrumbha – urge to yawn

Kshut – hunger

Pipasa – thirst

Vashpa – urge to weep

Nidra – urge to sleep

Nishwasa – Urge to breath caused by over exertion. [3-4]

एतान् धारयतो जातान् वेगान् रोगा भवन्ति ये।
पृथक्पृथक्चिकित्सार्थं तान्मे निगदतः शृणु॥५॥

*etān dhārayato jātān vegān rogā bhavanti ye/
pr̥thakpr̥thakcikitsārthaṁ tānme nigadataḥ śṛṇu||5||*

Various types of diseases occur by the suppression of these urges. Such diseases and line of treatment is explained below. [5]

Symptoms caused by suppressing urge to urinate –

बस्तिमेहनयोः शूलं मूत्रकृच्छ्रं शिरोरुजा ।
विनामो वङ्क्षणानाहः स्याल्लिङ्गं मूत्रनिग्रहे॥६॥
स्वेदावगाहनाभ्यङ्गान् सर्पिषश्चावपीडकम् ।
मूत्रे प्रतिहते कुर्यात्त्रिविधं बस्तिकर्म च॥७॥

*bastimehanayoḥ śūlaṃ mūtrakṛcchraṃ śírorujā /
vināmo vaṅkṣaṇānāhaḥ syāllīṅgaṃ mūtranigrahe||6||
svedāvagāhanābhyaṅgān sarpiṣaścāvapiḍakam /
mūtre pratihate kuryātrividhaṃ bastikarma ca||7||*

Suppression of urge to urinate causes

Basti Mehanayo shoolam – pain in bladder and phallus,
Mutrakruchra – dysuria, pain while passing urine,
Shiro Ruja – headache,
Vinamo – bending of the body and
Vamkshana anaaha – distension, fullness of lower abdomen.

Treatment for symptoms of suppressing urge to urinate –

Sveda – sweating therapy
Avagahana – tub bath therapy
Abhyanga – oil massage,
Sarpisha Avapidana – nasal drops of ghee
Three types of Basti – urethral / vaginal / rectal enema. [6-7]

Urge to defecate – symptoms of avoidance -

पक्वाशयशिरःशूलं वातवर्चोऽप्रवर्तनम् ।
पिण्डिकोद्वेष्टनाध्मानं पुरीषे स्याद्विधारिते॥८॥
स्वेदाभ्यङ्गावगाहाश्च वर्तयो बस्तिकर्म च।
हितं प्रतिहते वर्चस्यन्नपानं प्रमाथि च॥९॥

pakvāśayaśiraḥśūlaṃ vātavarco'pravartanam /

*piṇḍikodveṣṭanādhmānaṃ puriṣe syādvidhārite||8||
svedābhyangāvagāhāśca vartayo bastikarma ca/
hitam pratihate varcasyannapānaṃ pramāthi ca||9||*

Urge to defecate – symptoms of avoidance -

If one holds the urge for defecation it causes

Pakvashaya Shula – abdominal colic pain,

Shirashula – headache,

Vata, Varcha Pravartana – involuntary defecation and release of flatus

Pindikodveshtana – cramps in the calf muscles

Adhmana – distension, fullness of abdomen.

Treatment –

In such cases,

Sveda – sweating therapy

Abhyanga – oil massage,

Avagaha – sitz bath,

Varti – rectal suppositories

Basti Karma – rectal enema

Pramathi Annapana – intake of foods and drinks that are laxative in nature.

[8-9]

Seminal discharge urge – Shukra Vega Avarodha Janya Vyadhi

मेद्रे वृषणयोः शूलमङ्गमर्दो हृदि व्यथा।

भवेत् प्रतिहते शुक्रे विबद्धं मूत्रमेव च॥१०॥

तत्राभ्यङ्गोऽवगाहश्च मदिरा चरणायुधाः।

शालिः पयो निरूहश्च शस्तं मैथुनमेव च॥११॥

*medhre vṛṣaṇayoḥ śūlamaṅgamardo hr̥di vyathā/
bhavet pratihate śukre vibaddhaṃ mūtrameva ca||10||
tatrābhyaṅgo'vagāhaśca madirā caraṇāyudhāḥ/
śālīḥ payo nirūhaśca śastaṃ maithunameva ca||11||*

Seminal discharge urge – Shukra Vega Avarodha Janya Vyadhi

Suppressing urge to ejaculation leads to

Medhra Vrushana shoola – Pain in phallus and testicles,

Angamarda – malaise, body ache,

Hrudi Vyatha – pain and discomfort in chest region

Mutra Vibandha – retention of urine

Treatment –

Abhyanga – oil massage to groin region

Avagaha – sitz bath

Madira wine

Charanayudha – chicken,

Shali – rice

Paya – milk

Niruha type of basti (made with Kashayam)

Maithuna – sexual intercourse. [10-11]

Suppression of urge to fart – Adhovata Vega Nirodha

सङ्गो विण्मूत्रवातानामाध्मानं वेदना क्लमः।

जठरे वातजाश्चान्ये रोगाः स्युर्वातनिग्रहात्॥१२॥

स्नेहस्वेदविधिस्तत्र वर्तयो भोजनानि च।

पानानि बस्तयश्चैव शस्तं वातानुलोमनम्॥१३॥

saṅgo viṇmūtravātānāmādhmānaṃ vedanā klamaḥ/

jaṭhare vātajāścānye rogāḥ syurvātanigrahāt||12||

snehasvedavidhistatra vartayo bhojanāni ca/

pānāni bastayaścaiva śastaṃ vātānulomanam||13||

If one suppresses the urge for passing flatus, this causes

Sango Vit Mutra Vatanaam – retention of feces, urine and flatus,

Adhmana – distension, fullness of abdomen,

Vedana – pain,

Klama – exhaustion, tiredness

Diseases of Vata imbalance in stomach.

Treatment –

Snehana – oil massage

Sveda – sweating treatment

Varti – rectal suppositories,

Vatanulomana Bhojana, Pana – intake of foods and drinks that enables normal downward movement of flatus.

Basti – rectal enema. [12-13]

Suppression pf urge for vomiting – Chardi Vega Avarodha-

कण्डूकोठारुचिव्यङ्गशोथपाण्ड्वामयज्वराः।

कुष्ठहृल्लासवीसर्पाश्छर्दिनिग्रहजा गदाः॥१४॥

भुक्त्वा प्रच्छर्दनं धूमो लङ्घनं रक्तमोक्षणम्।

रूक्षान्नपानं व्यायामो विरेकश्चात्र शस्यते॥१५॥

kaṇḍūkoṭhārucivyaṅgaśothapāṇḍvāmayajvarāḥ/

kuṣṭhahrllāsavīsarpāśchardinigrahajā gadāḥ||14||

*bhuktvā pracchardanaṃ dhūmo lañghanaṃ raktamokṣaṇam/
rūkṣānnapānaṃ vyāyāmo virekaścātra śasyate||15||*

Suppression pf urge for vomiting – Chardi Vega Avarodha-

Kandu – itching, pruritis, urticaria,

Kota – black pigmentation of face,

Aruchi – Anorexia,

Shotha – oedema,

Pandu – anemia,

Jvara – fever,

Kushta – skin diseases,

Hrullasa – nausea and

Visarpa – erysipelas, spreading type of skin disease.

Treatment –

Prachardanam – induction of vomiting,

Dhumapana – [herbal smoking](#),

Langhana – [fasting](#),

Raktamokshana – blood letting (useful in skin diseases),

Rooksha Annapana – food and drink that are dry in nature,

Vyayama – physical exercise and

Virechana – purgation treatment [14-15]

Diseases caused by suppression of urge to sneeze are – Kshavatu vega Avarodha

मन्यास्तम्भः शिरःशूलमर्दितार्धावभेदकौ।

इन्द्रियाणां च दौर्बल्यं क्षवथोः स्याद्विधारणात्॥१६॥

तत्रोर्ध्वजत्रुकेऽभ्यङ्गः स्वेदो धूमः सनावनः।
हितं वातघ्नमाद्यं च घृतं चौत्तरभक्तिकम्॥१७॥

*manyāstambhaḥ śiraḥśūlamarditārdhāvabhedakau/
indriyāṇām ca daurbalyam kṣavathoḥ syādvidhāraṇāt||16||
tatrordhvajatruke'bhyaṅgaḥ svedo dhūmaḥ sanāvanaḥ/
hitaṁ vātaghnamādyam ca ghṛtaṁ cauttarabhaktikam||17||*

Diseases caused by suppression of urge to sneeze are –

Manyasthamba – neck stiffness – torticollis,
Shirashoola – headache,
Ardita – facial paralysis,
Ardhavabhedaka – hemicrania, migraine and
Indriyanam Daurbalyam – weakness of the sense organs.

Treatment -

Urdhwa Jatru Abhyanga – oil massage to head and neck.
Svedana – sweating therapy
Dhumapana – herbal smoking
Navana – nasal drops
Food that pacifies Vata
Ghrita – intake of ghee after meals. [16-17]

Diseases caused by suppression of belching / Eructation reflex: -

Udgara Vega -

Hikka – hiccups
Shwasa – breathing difficulties

Aruchi – anorexia

Kampa – tremors

Vibandho Hrudaya uraso – feeling of obstruction in chest and heart region.

Treatment:

हिक्का श्वासोऽरुचिः कम्पो विबन्धो हृदयोरसोः।

उद्गारनिग्रहात्तत्र हिक्कायास्तुल्यमौषधम्॥१८॥

hikkā śvāso'ruciḥ kampo vibandho hṛdayorasoh/

udgāranigrahāttatra hikkāyāstulyamauśadham||18||

Treatment: Similar to the treatment for suppression of hiccups. [18]

Diseases caused by suppression of yawing reflex:

विनामाक्षेपसङ्कोचाः सुप्तिः कम्पः प्रवेपनम्।

जृम्भाया निग्रहात्तत्र सर्वं वातघ्नमौषधम्॥१९॥

vināmākṣepasaṅkocāḥ suptiḥ kampaḥ pravepanam/

jṛmbhāyā nigrahāttatra sarvaṃ vātaghnamauśadham||19||

Vinama – forward bending of the body

Akshepa – convulsion,

Samkocha – contractions,

Supti – numbness,

Kampa – tremor and

Pravepana – shaking of the body.

Treatment: All the measures to balance Vata Dosha should be taken up.

[19]

Diseases caused by suppression of hunger – Kshut Vega Avarodha

काश्यदौर्बल्यवैवर्ण्यमङ्गमर्दोऽरुचिर्भ्रमः।

क्षुद्वेगनिग्रहात्तत्र स्निग्धोष्णं लघु भोजनम्॥२०॥

kāśyadaurbalyavaivarnyamāṅgamardo'rucirbhramah/

kṣudveganigrahāttatra snigdhoṣṇaṁ laghu bhojanam||20||

Karshya – weight loss, emaciation,

Dourbalya – weakness,

Vaivarnya – change in skin complexion,

Angamarda – Malaise, body ache,

Aruchi – Anorexia and

Bhrama – dizziness .

Treatment – Intake of oily (unctuous), hot and light-to-digest food. [20]

Diseases caused by suppression of thirst – Trushna Vega Avarodha

कण्ठास्यशोषो बाधिर्यं श्रमः सादो हृदि व्यथा।

पिपासानिग्रहात्तत्र शीतं तर्पणमिष्यते॥२१॥

kaṇṭhāśyaśoṣo bādhiryaṁ śramaḥ sādo hṛdi vyathā/

pipāsānigrahāttatra śītaṁ tarpaṇamiṣyate||21||

Kanta Asya shosha – dryness of throat and mouth,

Badhirya – deafness,

Shrama – tiredness,

Sada – weakness, body ache and

Hrudi Vyatha – discomfort in heart.

Treatment – Coolant drinks that bring about satiation. [21]

Diseases caused by suppression of Tears – Bashpa Vega Avarodha

-

प्रतिश्यायोऽक्षिरोगश्च हृद्रोगश्चारुचिर्भ्रमः।

बाष्पनिग्रहणात्तत्र स्वप्नो मद्यं प्रियाः कथाः॥२२॥

pratiśyāyo'kṣirogaśca hṛdrogaścārucirbhramah|

bāṣpanigrahaṇāttatra svapno madyaṁ priyāḥ kathāḥ||22||

Pratishyaya – rhinitis, running nose,

Akshi roga – eye diseases,

Hrudroga – heart diseases,

Aruchi – anorexia

Bhrama – dizziness.

Treatment – sleep, intake of wine and pleasing talks. [22]

Diseases caused by suppression of Sleep: - Nidra Vega Avarodha -

जृम्भाऽङ्गमर्दस्तन्द्रा च शिरोरोगोऽक्षिगौरवम्।

निद्राविधारणात्तत्र स्वप्नः संवाहनानि च॥२३॥

jṛmbhā'ṅgamardastandrā ca śīrorogo'kṣigauravam|

nidrāvidhāraṇāttatra svapnaḥ saṁvāhanāni ca||23||

Diseases caused by suppression of Sleep:

Jrumbha – yawning,
Angamarda – malaise, body ache,
Tandra – drowsiness,
Shiroroga – headache, diseases of head,
Akshi Gourava – heaviness in the eyes.

Treatment – Sound sleep and body massage. [23]

Diseases caused by suppression of exertion Breathing : Shramashwasa

गुल्महृद्रोगसम्मोहाः श्रमनिःश्वासधारणात्।
जायन्ते तत्र विश्रामो वातघ्न्यश्च क्रिया हिताः॥२४॥

*gulmahṛdrogasammohāḥ śramaniḥśvāsadhāraṇāt।
jāyante tatra viśrāmo vātaghnyaśca kriyā hitāḥ॥24॥*

Gulma – bloating
Hrudroga – heart diseases and
Sammoha – fainting, unconsciousness.

Treatment – Rest and following of regimen prescribed for Vata Dosha balance.[24]

वेगनिग्रहजा रोगा य एते परिकीर्तिताः।
इच्छंस्तेषामनुत्पत्तिं वेगानेतान्न धारयेत्॥२५॥

*veganigrahajā rogā ya ete parikīrtitāḥ।
icchaṃsteṣāmanutpattiṃ vegānetānna dhārayet॥25॥*

These are the diseases caused by the suppression of the various natural body urges. One who wants to prevent diseases should not suppress these urges. [25]

We learnt about Adharaneeya Vega – the urges that should not be suppressed / withheld.

Now Charaka explains about Dharaneeya Vegas – the urges that should be suppressed.

Dharaneeya Vega – Suppressible urges:

इमांस्तु धारयेद्वेगान् हितार्थी प्रेत्य चेह च।
साहसानामशस्तानां मनोवाक्कायकर्मणाम्॥२६॥

*imāṃstu dhārayedvegān hitārthī pretya ceha ca/
sāhasānāmaśastānāṃ manovākkāyakarmaṇām॥26॥*

One, who is desirous of his well-being during his lifetime and after death, should suppress urges of rashness and evil deeds – mentally, orally and physically. [26]

Mental suppressible urges-

लोभशोकभयक्रोधमानवेगान् विधारयेत्।
नैर्लज्ज्येष्यातिरागाणामभिध्यायाश्च बुद्धिमान्॥२७॥

*lobhaśokabhayakrodhamānavegān vidhārayet/
nairlajjyērṣyātirāgāṇāmabhidhyāyāśca buddhimān॥27॥*

A wise person should suppress mental urges pertaining to
Lobha – greed,
Shoka – grief,

Bhaya – fear,
Krodha – anger,
Mana – vanity,
Nairlajja – shamelessness,
Irshya – jealousy,
Atiraga – excessive desire
Abhidhyaya – ill will, malice. [27]

Speech related suppressible urges –

परुषस्यातिमात्रस्य सूचकस्यानृतस्य च।
वाक्यस्याकालयुक्तस्य धारयेद्वेगमुत्थितम्॥२८॥

*paruṣasyātimātrasya sūcakasyānṛtasya ca/
vākyaśyākālayuktasya dhārayedvegamutthitam*||28||

One should suppress the urges of
Parusha – speaking extremely harsh words,
Atimatra – speaking excessively,
Soochaka – back-biting
Anruta – lies
Akala Vakya – use of untimely words. [28]

Deeds related suppressible urges –

देहप्रवृत्तिर्या काचिद्विद्यते परपीडया।
स्त्रीभोगस्तेयहिंसाद्या तस्यावेगान्विधारयेत्॥२९॥

*dehapravṛttir yā kācidvidyate parapīḍayā/
stṛībhogasteyahiṃsādyā tasyāvegānvidhārayet*||29||

Deeds related suppressible urges –

Stribhoga – desire towards other women
Astheya – theft,
Himsa – Violence, hostility,
Parapeeda – ill-treatment are too be restrained.[29]

पुण्यशब्दो विपापत्वान्मनोवाक्कायकर्मणाम्।
धर्मार्थकामान् पुरुषः सुखी भुङ्क्ते चिनोति च॥३०॥

*punyaśabdo vipāpatvānmanovākkāyakarmaṇām/
dharmārthakāmān puruṣaḥ sukhī bhuṅkte cinoti ca||30||*

The virtuous person who suppresses all the above bad urges relating to mind, speech and physical actions, is happy and he alone enjoys the fruits of

Dharma – good deeds,
Artha – wealth, prosperity
Kama – desire, wish. [30]

Definition of exercise –

शरीरचेष्टा या चेष्टा स्थैर्यार्था बलवर्धिनी।
देहव्यायामसङ्ख्याता मात्रया तां समाचरेत्॥३१॥

*śarīraceṣṭā yā ceṣṭā sthairyārthā balavardhinī/
dehavyāyāmasaṅkhyātā mātrayā tāṃ samācaret||31||*

The physical activity done with the purpose of improving body strength and immunity is called as Exercise – Vyayama. Exercise should always be done in moderation. [31]

Good effects of exercise:

लाघवं कर्मसामर्थ्यं स्थैर्यं दुःखसहिष्णुता ।
दोषक्षयोऽग्निवृद्धिश्च व्यायामादुपजायते॥३२॥

lāghavaṃ karmasāmarthyam sthairyam duḥkhasahiṣṇutā /

doṣakṣayo'gnivṛddhiśca vyāyāmādupajāyate||32||

Right amount of exercise brings about

Laghavam – lightness to the body (and mind)

Karmasaamrthyam – increases work capacity

Sthairyam – increases body stability,

Dukha sahishta – improves body and mind resistance to discomfort,

Doshakshaya – balances the Tridosha

Agnivruddhi – improves digestion strength. [32]

Bad effect of excessive exercise:

श्रमः क्लमः क्षयस्तृष्णा रक्तपित्तं प्रतामकः।

अतिव्यायामतः कासो ज्वरश्छर्दिश्च जायते॥३३॥

(स्वेदागमः श्वासवृद्धिर्गात्राणां लाघवं तथा।

हृदयाद्युपरोधश्च इति व्यायामलक्षणम्॥१॥)

śramaḥ klamaḥ kṣayastr̥ṣṇā raktapittaṃ pratāmakah|

ativyāyāmataḥ kāso jvaraśchardīśca jāyate||33||

(svedāgamaḥ śvāsavṛddhīrgātrāṇāṃ lāghavaṃ tathā|

hṛdayādyuparodhaśca iti vyāyāmalakṣaṇam||1||)

Bad effect of excessive exercise:

Shrama – tiredness,

Klama – exhaustion

Kshaya – depletion of body tissues

Trushna – excessive thirst

Raktapitta – bleeding disorders – such as nasal bleeding, worsening of

menorrhagia in women etc.

Pratamaka – breathing difficulties,

Kasa – cough,

Jwara – fever,

Chardi – vomiting. [33]

Features of right amount of exercise:

Svedagama – sweating, perspiration,

Shvasa vruddhi – enhanced breathing,

Gaatranaam laghavam – lightness of the body parts,

Hrudayadi Uparodha – feeling of inhibition / resistance in the heart and such other organs of the body are indication that it is time to stop exercising.

Avoid excess indulgence in the following:

व्यायामहास्यभाष्याध्वग्राम्यधर्मप्रजागरान्।

नोचितानपि सेवेत बुद्धिमानतिमात्रया॥३४॥

एतानेवंविधांश्चान्यान् योऽतिमात्रं निषेवते।

गजं सिंहं इवाकर्षन् सहसा स विनश्यति॥३५॥

(अतिव्यवायभाराध्वकर्मभिश्चातिकर्षिताः ।

क्रोधशोकभयायासैः क्रान्ता ये चापि मानवाः॥१॥

बालवृद्धप्रवाताश्च ये चोच्चैर्बहुभाषकाः।

ते वर्जयेयुर्व्यायामं क्षुधितास्तृषिताश्च ये॥२॥)

vyāyāmahāsyabhāṣyādhvagrāmyadharmaprajāgarān/

nocitānapi seveta buddhimānatimātrayā||34||

*etānevaṃvidhāṃścānyān yo'timātram niṣevate/
gajaṃ siṃha ivākarṣaṇ sahasā sa vinaśyati||35||
(ativyavāyabhārādhvakarmabhiścātikarśitāḥ /
krodhaśokabhayāyāsaiḥ krāntā ye cāpi mānavāḥ||1||
bālavrddhapravātāśca ye coccairbahubhāṣakāḥ/
te varjaye'yurvyāyāmaṃ kṣudhitāstrṣitāśca ye||2||)*

Avoid excess indulgence in the following:

Vyayama – exercise

Hasya – laughing,

Bhashya – speaking,

Adhva – travelling on foot,

Gramya Dharma – sexual activities and

Prajagara – staying awake till late night. [34]

One who indulges excessively in these and such other activities, perishes like a lion trying to fight a huge elephant. [35]

Who should quit exercise –

Ativyavaya – who indulges in excessive sexual activity

Bhara – who lifts heavy weight

Adhva – who walks long distances

Karmabhi atikarshita – who is weakened by excessive work

Bala – children

Vruddha – elderly

Pravata – who have Vata imbalance

Ucchai Bahu Bhashaka – who speak loud and who speak too much

Kshudhita – who is hungry

Trushita – who is thirsty

Schedule for giving up bad habits:

उचितादहिताद्धीमान् क्रमशो विरमेन्नरः।
हितं क्रमेण सेवेत क्रमश्चात्रोपदिश्यते॥३६॥
प्रक्षेपापचये ताभ्यां क्रमः पादांशिको भवेत्।
एकान्तरं ततश्चोर्ध्वं द्व्यन्तरं त्र्यन्तरं तथा॥३७॥

*ucitādahitāddhīmān kramaśo viramennaraḥ।
hitam krameṇa seveta kramaścātropadiśyate॥36॥
prakṣepāpacaye tābhyāṁ kramaḥ pādāṁśiko bhavet।
ekāntaram tataścordhvaṁ dvyantaram tryantaram tathā॥37॥*

Schedule for giving up bad habits:

A wise person should give up unwholesome and unhealthy practices to which he is addicted and should gradually adopt wholesome and healthy practices. This process of shifting to healthy practices should be gradual.

On the first day one should give up a quarter of the unhealthy practice (shall maintaining $\frac{3}{4}$ of it) and correspondingly adopt a quarter of healthy and wholesome.

On the second and third days, half of the bad habit should be given up and half of the wholesome practice is to be continued.

On the 4th, 5th and 6th days, $\frac{3}{4}$ of the good habits should be adopted.

On 7th day, switch fully to the good habit. [36-37]

क्रमेणापचिता दोषाः क्रमेणोपचिता गुणाः।
सन्तो यान्त्यपुनर्भावमप्रकम्प्या भवन्ति च॥३८॥

*krameṇāpacitā doṣāḥ krameṇopacitā guṇāḥ/
santo yāntyapunarbhāvamaprakampyā bhavanti ca||38||*

By slowly and gradually giving up the bad habits and by slowly cultivating the good habit, the body becomes accustomed well to the new habit without any complication. [38]

Dosha Body types –

समपित्तानिलकफाः केचिद्गर्भादि मानवाः।
दृश्यन्ते वातलाः केचित्पित्तलाः श्लेष्मलास्तथा॥३९॥
तेषामनातुराः पूर्वे वातलाद्याः सदातुराः।
दोषानुशयिता ह्येषां देहप्रकृतिरुच्यते॥४०॥

*samapittānilakaphāḥ kecidgarbhādi mānavāḥ/
dṛśyante vātalāḥ kecitpittalāḥ śleṣmalāstathā||39||
teṣāmanāturāḥ pūrve vātalādyāḥ sadāturāḥ/
doṣānuśayitā hyeṣāṃ dehaprakṛtirucyate||40||*

Dosha Body types –

Some persons maintain perfect balance of Vata, Pitta and Kapha Dosha from the very time of conception; some are dominated by Vata, some by Pitta by Kapha.

Those, with perfect balance of Tridosha are not prone to diseases – called Anatura.

Those with single Dosha body types, like, Vata body type, Pitta body type

etc are called Sadatura and are very much susceptible to diseases. (the persons with two Dosha dominant (Vata-Pitta, Pitta-Kapha, Vata-Kapha) are less prone to diseases, than those with single Dosha body types). [39-40]

विपरीतगुणस्तेषां स्वस्थवृत्तेर्विधिर्हितः।
समसर्वरसं सात्म्यं समधातोः प्रशस्यते॥४१॥

*viparītaguṇasteṣāṃ svasthavṛttērvīdhirhitah/
samasarvarasaṃ sātmyaṃ samadhātoḥ praśasyate*||41||

In case of Single Dosha body types, diet and regimen with qualities opposite to the Dosha should be followed.

For individuals having Tridosha balance body type, habitual intake of diets consisting of all Rasas (tastes) in proportionate quantity is prescribed. [41]

Excretory orifices:

द्वे अधः सप्त शिरसि खानि स्वेदमुखानि च।
मलायनानि बाध्यन्ते दुष्टैर्मात्राधिकैर्मलैः॥४२॥
मलवृद्धिं गुरुतया लाघवान्मलसङ्क्षयम्।
मलायनानां बुध्येत सङ्गोत्सर्गादतीव च॥४३॥

*dve adhaḥ sapta śīrasi khāni svedamukhāni ca/
malāyanāni bādhyante duṣṭairmātrādhikairmalaiḥ*||42||
*malavṛddhiṃ gurutayā lāghavānmalasaṅkṣayam/
malāyanānām budhyeta saṅgotsargādatīva ca*||43||

Excretory orifices:

There are two orifices in the lower part of the body(rectum and urethra), seven orifices in head (two eyes, two ears, two nostrils and mouth) and there are multiple openings of sweat glands, i.e hair roots serving the purpose of excretion.

These orifices may get vitiated by excessive production of waste products. If there is heaviness in the excretory orifices or there is excessive excretion, it is indicative of an increase in excreta (waste products). Similarly, if there is lightness in the excretory orifices or there is no excretion it indicates the decrease in excreta. [42-43]

Principle of treatment for disorders of excretory orifices:

तान् दोषलिङ्गैरादिश्य व्याधीन् साध्यानुपाचरेत्।
व्याधिहेतुप्रतिद्वन्द्वैर्मात्राकालौ विचारयन्॥४४॥

*tAn doShali~NgairAdishya vyAdhIn sAdhyAnupAcharet/
vyAdhihetupratidvandvairmAtrAkAlau vicArayan//44//*

One should decide on exact nature of the disease with the help of signs and symptoms indicated above. One should ascertain the extent of increase or vitiation of excreta and then should treat the curable ones with therapies which are having opposite qualities from the diseases and their causes, paying due regard to the dose and time. [44]

Importance of following the regimen for healthy persons:

विषमस्वस्थवृत्तानामेते रोगास्तथाऽपरे।
जायन्तेऽनातुरस्तस्मात् स्वस्थवृत्तपरो भवेत्॥४५॥

*viṣamasvasthavṛttānāmete rogāstathā'pare/
jāyante'nāturastasmāt svasthavṛttaparo bhavet||45||*

Those, who do not follow healthy daily and seasonal habits are prone to diseases. Hence, a healthy person should follow proper daily and seasonal regimens for the maintenance of good health. [45]

Time for Panchakarma purification procedures-

माधवप्रथमे मासि नभस्यप्रथमे पुनः।
सहस्यप्रथमे चैव हारयेदोषसञ्चयम्॥४६॥
स्निग्धस्विन्नशरीराणामूर्ध्वं चाधश्च नित्यशः।
बस्तिकर्म ततः कुर्यान्नस्यकर्म च बुद्धिमान्॥४७॥
यथाक्रमं यथायोग्यमत ऊर्ध्वं प्रयोजयेत्।
रसायनानि सिद्धानि वृष्ययोगांश्च कालवित्॥४८॥
रोगास्तथा न जायन्ते प्रकृतिस्थेषु धातुषु।
धातवश्चाभिवर्धन्ते जरा मान्द्यमुपैति च॥४९॥
विधिरेष विकाराणामनुत्पत्तौ निदर्शितः।
निजानामितरेषां तु पृथगेवोपदेक्ष्यते॥५०॥

*mādhavaprathame māsi nabhasyaprathame punaḥ/
sahasyaprathame caiva hārayeddoṣasañcayam||46||
snigdhasvinnaśarīrāṇāmūrdhvaṃ cādhaśca nityaśaḥ/
bastikarma tataḥ kuryānnasyakarma ca buddhimān||47||
yathākramaṃ yathāyogyamata ūrdhvaṃ prayojayet/
rasāyanāni siddhāni vṛṣyayogāṃśca kālavit||48||
rogāstathā na jāyante prakṛtistheṣu dhātuṣu/
dhātavaścābhivardhante jarā māndyamupaiti ca||49||
vidhireṣa vikārāṇāmanutpattau nidarśitaḥ/*

nijānāmitareṣāṃ tu pr̥thagevopadekṣyate||50||

Time for Panchakarma purification procedures-

One should administer purification procedures on

Madhava Prathame Maasi – Chaitra (Mid March – Mid April)

Nabhasya Prathame Maasi – Shravana (Mid July – Mid August)

Sahasya Prathame Maasi – Margashira (Mid November – Mid December)

After the oleation (Sneha karma) and sweating therapies (Svedana), one should administer emetics (Vamana) and purgatives (Virechana). Then one should administer enema (Basti) and inhalation therapies (Nasya) in proper sequences according to the requirement.

After that, one should administer rejuvenation and aphrodisiac therapies (Rasayana and Vajikarana) based on patient's requirement. By this, the body tissues get good nourishment. This delays aging process.

Thus, the ways and means of preventing diseases due to endogenous factors (Nija vyadhis) have been described. Those with exogenous causes (Agantuja Vyadhis) are explained further. [45-50]

Exogenous diseases – Agantuja Roga

ये भूतविषवाय्वग्निसम्प्रहारादिसम्भवाः।

नृणामागन्तवो रोगाः प्रज्ञा तेष्वपराध्यति॥५१॥

ईर्ष्याशोकभयक्रोधमानद्वेषादयश्च ये।

मनोविकारास्तेऽप्युक्ताः सर्वे प्रज्ञापराधजाः॥५२॥

ye bhūtaviṣavāyvagñisamprahārādisambhavāḥ/

nṛṇāmāgantavo rogāḥ prajñā teṣvaparādhyati||51||

*īrṣyāśokabhayakrodhamānadveṣādayaśca ye/
manovikārāste'pyuktāḥ sarve prajñāparādhajāḥ||52||*

Exogenous diseases – Agantuja Roga

These disorders are caused by

Bhuta – evil spirits,

Visha – poison,

Vayu – wind,

Agni – fire,

Samprahaara – assault / external injury. These diseases are caused by

Prajnaparadha – acting against one's right conscience.

Even the bad emotions such as

Irshya – malice, jealous

Shoka – despair, grief

Bhaya – fear

Krodha – anger

Mana – vanity and

Dvesha – hatred, etc mental disorders are due to Prajnaparadha. [51-52]

Prevention of exogenous diseases- Agantuja Roga:

त्यागः प्रज्ञापराधानामिन्द्रियोपशमः स्मृतिः।

देशकालात्मविज्ञानं सद्वृत्तस्यानुवर्तनम्॥५३॥

आगन्तूनामनुत्पत्तावेष मार्गो निदर्शितः।

प्राज्ञः प्रागेव तत् कुर्याद्धितं विद्याद्यदात्मनः॥५४॥

tyāgaḥ prajñāparādhānāmindriyopaśamaḥ smṛtiḥ/

deśakālātmavijñānaṃ sadvṛttasyānuvartanam||53||

āgantūnāmanutpattāveśa mārgo nidarśitaḥ|

prājñāḥ prāgeva tat kuryāddhitaṃ vidyādyadātmanaḥ||54||

tyāgaḥ prajñāparādhānāmindriyopāśamaḥ smṛtiḥ|

deśakālātmavijñānaṃ sadvṛttasyānuvartanam||53||

āgantūnāmanutpattāveśa mārgo nidarśitaḥ|

prājñāḥ prāgeva tat kuryāddhitaṃ vidyādyadātmanaḥ||54||

Prevention of exogenous diseases- Agantuja Roga:

These Agantu rogas can be prevented by

Avoiding Prajnaparadha – acting as per one’s right conscience,

Indriyopashama – control over sense organs,

Smruti – Keeping God in memory,

Desha, Kala Atma Vijnana – knowledge of the place, time and one’s own soul and

Sadvrutta – good conduct.

One desirous of his own well-being should follow this, in advance. [53-54]

आप्तोपदेशप्रज्ञानं प्रतिपत्तिश्च कारणम्|

विकाराणामनुत्पत्तावुत्पन्नानां च शान्तये||५५||

āptopadeśaprajñānaṃ pratipattiśca kāraṇam|

vikārāṇāmanutpattāvutpannānāṃ ca śāntaye||55||

Aptopadesha (Knowledge about the prescription and advice of ancient authority sages),

Prajnana – having superior knowledge,
are the means to prevent and to treat diseases. [55]

Unsuitable persons for company:

पापवृत्तवचःसत्त्वाः सूचकाः कलहप्रियाः।
मर्मोपहासिनो लुब्धाः परवृद्धिद्विषः शठाः॥५६॥
परापवादरतयश्चपला रिपुसेविनः।
निर्घृणास्त्यक्तधर्माणः परिवर्ज्या नराधमाः॥५७॥

*pāpavṛttavacaḥsattvāḥ sūcakāḥ kalahapriyāḥ/
marmopahāsino lubdhāḥ paravṛddhidviṣaḥ śaṭhāḥ||56||
parāpavādaratayaścapalā ripusevinaḥ/
nirghṛṇāstyaktadharmāṇaḥ parivarjyā narādhmāḥ||57||*

Unsuitable persons for company:

Such unhappy human beings, who have sinful conduct, tension seekers, back biters, sadists, greedy, those who envy the property of others, cruel, those who indulge in defaming others, the fickle minded, those who serve the enemy, those without an compassion and those who do not follow the virtuous course of life should be disowned.[56-57]

Suitable persons for company:

बुद्धिविद्यावयःशीलधैर्यस्मृतिसमाधिभिः।
वृद्धोपसेविनो वृद्धाः स्वभावज्ञा गतव्यथाः॥५८॥
सुमुखाः सर्वभूतानां प्रशान्ताः शंसितव्रताः।
सेव्याः सन्मार्गवक्तारः पुण्यश्रवणदर्शनाः॥५९॥

buddhividyāvayaḥśīladhairyasmṛtisamādhibhiḥ/

*vrddhopasevino vrddhāḥ svabhāvajñā gatavyathāḥ||58||
sumukhāḥ sarvabhūtānāṃ praśāntāḥ śaṃsitavratāḥ/
sevyāḥ sanmārgavaktāraḥ puṇyaśravaṇadarśanāḥ||59||*

Suitable persons for company:

Buddhi Vidyavayaha – experienced, intellectuals, knowledgeable,
Sheela, Dhairya, Smruti – with good character, courageous, having good
memory,
Vruddhopasevi – who take care of elders
Vruddha – aged,
Svabhaavajna – who understands your nature,
Gatavyatha – who are devoid of anxieties,
Sumukha – who speak sweet,
who are peaceful, those who follow righteous course of action; those who
advocate good conduct and those whose very name and sight are
auspicious should be accompanied. [58-59]

आहाराचारचेष्टासु सुखार्थी प्रेत्य चेह च।
परं प्रयत्नमातिष्ठेद्बुद्धिमान् हितसेवने॥६०॥

*āhārācāraceṣṭāsu sukhārthī pretya ceha ca/
param prayatnamātiṣṭhēdbuddhimān hitasevane||60||*

One desirous of health in this world and the world beyond, should try his
level best to follow the principles of health relating to diet, conduct and
action.[60]

Rules for using curd:

न नक्तं दधि भुञ्जीत न चाप्यघृतशर्करम्।
नामुद्रयूषं नाक्षौद्रं नोष्णं नामलकैर्विना ॥६१॥
ज्वरासृक्पित्तवीसर्पकुष्ठपाण्ड्वामयभ्रमान्।
प्राप्नुयात्कामलां चोग्रां विधिं हित्वा दधिप्रियः॥६२॥

न नक्तं दधि भुञ्जीत न चाप्यघृतशर्करम्।
नामुद्रयूषं नाक्षौद्रं नोष्णं नामलकैर्विना ॥६१॥
ज्वरासृक्पित्तवीसर्पकुष्ठपाण्ड्वामयभ्रमान्।
प्राप्नुयात्कामलां चोग्रां विधिं हित्वा दधिप्रियः॥६२॥

*na naktam dadhi bhuñjīta na cāpyaghr̥taśarkaram/
nāmudgayūṣam nākṣaudram noṣṇam nāmalakairvinā ||61||
jvarāsr̥kpittavīsarpakuṣṭhapāṇḍvāmayabhramān/
prāpnuyātkāmalām cogrām vidhiṃ hitvā dadhipriyaḥ||62||
na naktam dadhi bhuñjīta na cāpyaghr̥taśarkaram/
nāmudgayūṣam nākṣaudram noṣṇam nāmalakairvinā ||61||
jvarāsr̥kpittavīsarpakuṣṭhapāṇḍvāmayabhramān/
prāpnuyātkāmalām cogrām vidhiṃ hitvā dadhipriyaḥ||62||*

Rules for using curd:

One should not take curd at night;

If one desires to take curd at night, it can be taken along with ghee, sugar, green gram soup, honey or Amalaka (Amla – [Indian Gooseberry](#).)

It should not be taken hot.

If one does not follow these rules he is likely to suffer from diseases like fever, Raktapitta (bleeding disorders), Visarpa(Erysipelas), Kushta (skin diseases), Pandu(Anemia), Bhrama(dizziness) and Kamala (Jaundice).[61-62]

Summary:

तत्र श्लोकाः-

वेगा वेगसमुत्थाश्च रोगास्तेषां च भेषजम्|
येषां वेगा विधार्याश्च यदर्थं यद्धिताहितम्||६३||
उचिते चाहिते वर्ज्ये सेव्ये चानुचिते क्रमः|
यथाप्रकृतिं चाहारो मलायनगदौषधम्||६४||
भविष्यतामनुत्पत्तौ रोगाणामौषधं च यत्|
वर्ज्याः सेव्याश्च पुरुषा धीमताः सत्सुखार्थिनाः||६५||
विधिना दधि सेव्यं च येन यस्मात्तदत्रिजः|
नवेगान्धारणेऽध्याये सर्वमेवावदन्मुनिः||६६||

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने नवेगान्धारणीयो नाम
सप्तमोऽध्यायः||७||

tatra ślokāḥ-

*vegā vegasamutthāśca rogāsteṣāṃ ca bheṣajam/
yeṣāṃ vegā vidhāryāśca yadartham yaddhitāhitam||63||*

*ucite cāhite varjye sevye cānucite kramah/
yathāprakṛti cāhāro malāyanagadauṣadham||64||
bhaviṣyatāmanutpattau rogāṇāmauṣadham ca yat/
varjyāḥ sevyāśca puruṣā dhīmatā"tmasukhārthinā||65||
vidhinā dadhi sevyam ca yena yasmāttadatrijaḥ/
navegāndhāraṇe'dhyāye sarvamevāvanmuniḥ||66||
ityagniveśakṛte tantre carakapratisaṃskṛte ślokaśthāne navegāndhāraṇīyo
nāma saptamo'dhyāyaḥ||7||*

Summary:

In this chapter, Acharya Atreya has explained, all about natural urges, diseases caused due to suppressing them, urges that are to be suppressed, what is wholesome, what is unwholesome; how to leave a bad habit and replace it with a good habit, diet rules, prevention of diseases, persons who should be accompanied and who should not be and rules regarding intake of curd.[63-64]

Thus ends the seventh chapter.

7.1 The greatest Ayurvedic health secret – revealed!

Ayurveda has given us many health secrets for perfect health. Balance of good health and wellness is not only contributed by the food, dietary supplements or the medicines that we take, it is as much contributed by our other daily activities including our mental activities.

Holistic health concept:

There are natural products (and emotions) that are produced in the body and mind that needs to be thrown out at appropriate times. This is well-explained in Ayurveda. Ayurveda explains two principles in this regard.

1. Whenever there is a natural urge, it should not be withheld.
2. Whenever there is no natural urge, it should not be voluntarily induced.

Here are those natural urges which should not be induced voluntarily, at the same time, should not be held back.

Flatus: Releasing it in public is bit embarrassing. But from a [health](#) point of view, it is highly recommended.

Urine and faeces: Modern day hurried-ness leads us to voluntarily visit bath rooms to keep up with work. But it is not a good habit to visit bathroom untimely, and also to hold back.

Cough, Sneeze, hunger and thirst: Out of these, hunger is the most important. Lot of enzyme related imbalance, gastric problems, etc can be

well-managed by eating only when hungry and not eating while there is no hunger. Same rule applies to cough, sneeze and thirst.

Sleep: While it is important to wake up early, it is equally important to sleep when eyes & body are filled with urge to sleep and wake up only when sleep is complete.

Tears: It is a good habit to cry out and weep during the time of depression, rather than fighting back the tears. Unexpressed bad emotions will affect physical and mental health very badly.

Why this concept is so important?

There is a particular rhythm in the body. Our body has a natural mechanism for the maintenance of health and wellness. For example, when there is hunger, the digestive enzymes are released into stomach and intestines. At that time, if proper food is taken, the enzymes are used up in time. giving a negative feedback to brain to stop further enzyme production, till the time the food is completely digested. Thus, the biological clock will run very smoothly and timely. If we take food when we are not hungry, it will upset the rhythm. Similarly, if we do not take the food when we are not hungry, it also upsets the rhythm. The natural rhythm is called as circadian rhythm.

Thus not suppressing the natural urges and at the same time, not forcefully inducing an urge is the greatest health secret revealed by Ayurveda.

7.2 Why Did I Skip My Lunch Today, Though I Am Not On Fast?

I usually have lunch by 1 pm. But today I did not have. Because, according to a principle of Ayurveda, *for a healthy person*, he should not eat until he feels hungry. And he should not skip meals, when he is feeling very hungry.

As per Ayurveda, if one eats even when he is not hungry, in such a person, indigestion sets in. Feeling hungry, in a normal human being is a sign of secretion of proper gastric juice and enzymes. If someone is not yet feeling hungry, it indicates that

1. previous food is not yet digested.
2. The enzymes and gastric juice is not yet secreted upto optimum level.

In Ayurvedic terms, it is referred to as – “Agni” is not yet formed fully. In such a situation, if I have my lunch, it will lead to a condition called as “Ama” – a status of indigestion and a precursor of many diseases.

Over-nutrition is as big a health problem in this world, as malnutrition.

Similarly, if you are delaying meals, when you are feeling hungry, it also leads to accumulation of unused enzymes, and may lead to disease on a long run, according to Ayurveda.

7.3 How To Analyse Effects Of Exercise On Health? Ayurvedic View

Exercise is an integral part of healthy routine, as per Ayurveda. Ayurveda recommends exercise as a means to maintain health and also to treat some diseases. Let us analyse effects of exercise on health, by means of Ayurvedic concepts.

Exercise and Tridosha –

Exercise involves movement of body. Any movement in the body is influenced by Vata Dosha. So, Exercise is a Vata activity. It increases Vata. When we do workout, the temperature tends to increase around us. We start sweating. The temperature and sweating are influenced by Pitta. Hence workout increases Pitta.

For this reason only, people with Vata and Pitta disorders should avoid exercise, till the time the disease is completely treated.

Gym and workout helps to burn fat. Fat is related with Kapha. Hence, exercise helps to decrease Kapha dosha.

Importance of warm up in exercise: So far, we have learnt that exercise decreases kapha and increases Vata and Pitta Doshas. When you start exercise, in the initial few minutes, your joints and muscles will be a bit stiff (dominated by Kapha). Warm up routine helps to mobilize kapha and relaxes your joints and relieves stiffness. Hence, it is important to warm up before you really get into full range of workouts

Exercise during periods in women – Periods is the time, when Vata and Pitta is dominant and hence, if someone does exercise during periods, it further increases Vata and Pitta leading to pain and heavy bleeding. Hence, it makes sense to avoid exercise and strenuous activities during periods.

Which time of the day is best for exercise: While learning about basic principles of Ayurveda, we learnt that afternoon part of the day is dominated by Pitta and evening is dominated by Vata. If you do exercise in these two periods, you tend to increase both these two Doshas, hence you may feel more tired and burnt out. Hence, morning is the best time for workout.

Season and exercise: During summer and rainy season, there is increase of Vata and Pitta Dosha respectively. Hence during these periods, it is best to resort to mild to moderate form of exercise.

Whereas, during winter, you can go for full range of workout, to keep Kapha in balance. Remember, coldness of winter, increases kapha. (That is why, you tend to have cold and cough during winter, which again is a Kapha disorder).

Hope this interpretation helps you to understand the relationship between Tridosha and exercise better.

8th Chapter - Indriyopakramaneeya Adhyaya - Mind, Sense Organs

अथात इन्द्रियोपक्रमणीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāta indriyopakramaṇīyamadhyāyaṁ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

The 8th chapter of Charaka Samhita Sutrasthana is called as Indriyopakramaneeya Adhyaya. It explains in detail regarding – what is Mind and sense organs? What are their qualities, functions and how to protect them etc.

Pancha Panchakas

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Panchendriya 5 sense faculties	Panchendriya Dravyani 5 basic materials	Panchendriya Adhishtana 5 sense organs	Panchendriya Artha 5 sense objects	Panchendriya Buddhi 5 sense perceptions
Ghranendriya – Olfactory system	Prithvi - earth	Nose	Gandha - smell	Ghranendriya buddhi Intellect obtained by smell
Rasanendriya – Gustatory perception system	Ap - water	Tongue	Rasa - taste	Rasanendriya Buddhi Intellect obtained by tasting
Chakshurendriya – Ocular system	Teja - fire	Eyes	Roopa - shape	Chakshurendriya Buddhi Intellect obtained by seeing
Sparshanendriya – Somato sensory system	Vayu - air	Skin	Sparsha – touch sensation	Sparshanendriya Buddhi Intellect obtained by touching
Shravanendriya – Auditory system	Akasha - ether	Ears	Shabda - sound	Shravanendriya Buddhi – Intellect obtained by hearing

=

Pancha Panchaka –

इह खलु पञ्चेन्द्रियाणि, पञ्चेन्द्रियद्रव्याणि, पञ्चेन्द्रियाधिष्ठानानि, पञ्चेन्द्रियार्थाः,
पञ्चेन्द्रियबुद्धयो भवन्ति, इत्युक्तमिन्द्रियाधिकारे॥३॥

*iha khalu pañcendriyāṇi, pañcendriyadravyāṇi, pañcendriyādhiṣṭhānāni,
pañcendriyārthāḥ, pañcendriyabuddhayo bhavanti,
ityuktamindriyādhikāre॥3॥*

Panchendriya – 5 sense faculties

Panchendriya Dravya – 5 fundamental materials

Panchendria Adhistana – 5 sense organs

Panchendriya Artha – 5 sense objects

Panchendriya Buddhi – 5 sense perceptions

These set of 5, form Panchapanchaka. [The concept of gaining knowledge](#)
has been explained with the help of these factors.

Qualities of mind:

अतीन्द्रियं पुनर्मनः सत्त्वसञ्ज्ञकं, 'चेतः' इत्याहुरेके, तदार्थात्मसम्पदायतचेष्टं
चेष्टाप्रत्ययभूतमिन्द्रियाणाम्॥४॥

*atīndriyaṃ punarmanaḥ sattvasaṅgīkakaṃ, 'cetaḥ' ityāhureke,
tadarthātmāsampadāyattaceṣṭaṃ ceṣṭāpratyaḥbhūtamindriyāṇām॥4॥*

Qualities of mind:

Mind is Atindriya – cannot be perceived by sense organs.

Mind connects sense organs with the intellect. It is known as Satva or Chetas.

Mind's action is determined by the quality of Atma (soul), like happiness, misery etc.

Mind acts as the driving force for all the sense faculties. [4]

Mind is one, not many:

स्वार्थेन्द्रियार्थसङ्कल्पव्यभिचरणाच्चानेकमेकस्मिन् पुरुषे सत्त्वं,
रजस्तमःसत्त्वगुणयोगाच्च; न चानेकत्वं, न ह्येकं ह्येककालमनेकेषु प्रवर्तते ;
तस्मान्नैककाला सर्वेन्द्रियप्रवृत्तिः॥५॥

*svārthendriyārthasaṅkalpavyabhicaraṇāccānekamekasmin puruṣe sattvaṃ,
rajastamaḥsattvagunaḥyogācca; na cānekatvaṃ, na hyekaṃ
hyekakālamanekeṣu pravartate ; tasmānnaikakālā sarvendriyapravṛttiḥ॥5॥*

Mind is one, not many:

In an individual, the mind appears to have multiple characters due to its various actions like

Sva Artha – perception of its objects,

Indriya Artha – perception of the objects of the sense faculties,

Sankalpa Vyabhicharana – its disposition, determination, swift association with sense organs to receive knowledge,

Its association with Rajas, Tamas and Satva qualities.

Though mind does so many actions so swiftly, there is no multiplicity of mind. It is one and only one.

Hence mind does not get associated with multiple sense organs at a single point of time. [5]

Quality determination of mind:

यद्गुणं चाभीक्ष्णं पुरुषमनुवर्तते सत्त्वं तत्सत्त्वमेवोपदिशन्ति मुनयो बाहुल्यानुशयात्॥६॥

yadguṇaṃ cābhikṣṇaṃ puruṣamanuvartate sattvaṃ tatsattvamevopadiśanti munayo bāhulyānuśayāt||6||

Quality determination of mind:

The mind of a person is qualified on the basis of the type of his repeated action; As one indulges in particular type of good or bad deeds, his mind gets the qualities bases on one's actions over a period of time.

The role of mind in perception of knowledge:

मनःपुरःसराणीन्द्रियाण्यर्थग्रहणसमर्थानि भवन्ति॥७॥

manaḥpuraḥsarāṇīndriyāṇyarthagrahaṇasamarthāni bhavanti||7||

The sense faculties are capable of perceiving their respective objects only when they are connected to Buddhi (Intellect) by mind. Mind acts as connecting point between sense organs and intellect. [7]

Pancha Panchaka-

Panchendriya 5 sense faculties

Ghranendriya – Olfactory system

Rasanendriya – Gustatory perception system

Chakshurendriya – Ocular system

Sparshanendriya– Somato sensory system

Shravanendriya – Auditory system

Panchendriya Dravyani – 5 basic materials

Prithvi – earth

Ap – water
Teja – fire
Vayu – air
Akasha – ether

Panchendriya Adhishtana – 5 sense organs

Ghraana – Nose
Rasana – tongue
Chakshu – eyes
Twak – skin
Karna – ears

Panchendriya Artha – 5 sense objects

Gandha – smell
Rasa – taste
Roopa – shape
Sparsha – touch sensation
Shabda – sound

Panchendriya Buddhi – 5 sense perceptions

तत्र चक्षुः श्रोत्रं घ्राणं रसनं स्पर्शनमिति पञ्चेन्द्रियाणि॥८॥

पञ्चेन्द्रियद्रव्याणि- खं वायुर्ज्योतिरापो भूरिति॥९॥

पञ्चेन्द्रियाधिष्ठानानि- अक्षिणी कर्णौ नासिके जिह्वा त्वक् चेति॥१०॥

पञ्चेन्द्रियार्थाः- शब्दस्पर्शरूपरसगन्धाः॥११॥

पञ्चेन्द्रियबुद्ध्यः- चक्षुर्बुद्ध्यादिकाः; ताः पुनरिन्द्रियेन्द्रियार्थसत्त्वात्मसन्निकर्षजाः,
क्षणिका, निश्चयात्मिकाश्च, इत्येतत् पञ्चपञ्चकम्॥१२॥

tatra cakṣuḥ śrotraṃ ghrāṇaṃ rasanam sparśanamiti pañcendriyāṇi॥8॥

pañcendriyadravyāṇi- khaṃ vāyurjyotirāpo bhūriti॥9॥

pañcendriyādhiṣṭhānāni- akṣiṇī karṇau nāsike jihvā tvak ceti॥10॥

pañcendriyārthāḥ- śabdasparsārūparasagandhāḥ॥11॥

*pañcendriyabuddhayaḥ- cakṣurbuddhyādikāḥ; tāḥ
punarindriyendriyārthasattvātmasannikarṣajāḥ, kṣaṇikā, niścayātmikāśca,
ityetat pañcapañcakam*||12||

Panchendriya Buddhi – 5 sense perceptions

Ghranendriya buddhi – Intellect obtained by smell

Rasanendriya Buddhi – Intellect obtained by tasting

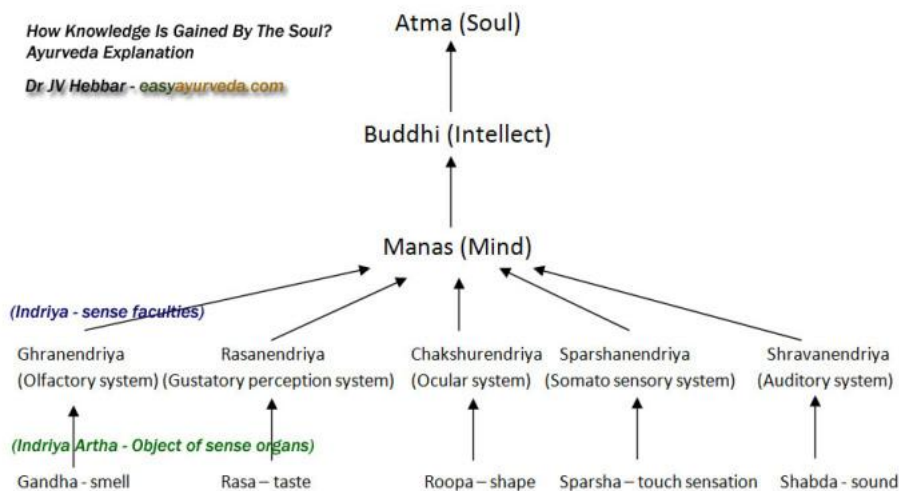
Chakshurendriya Buddhi – Intellect obtained by seeing

Sparshanendriya Buddhi – Intellect obtained by touching

Shravanendriya Buddhi – Intellect obtained by hearing

These 25 form Pancha Panchaka (Five pentads).

The knowledge is the product of combination of objects (Indriya Artha), sense faculties (Indriya), mind (Manas), intellect (Buddhi), and the soul (Atma) ; they are momentary and determinative. [12]



Spiritual elements and their actions:

मनो मनोर्थो बुद्धिरात्मा चेत्यध्यात्मद्रव्यगुणसङ्ग्रहः शुभाशुभप्रवृत्तिनिवृत्तिहेतुश्च,
द्रव्याश्रितं च कर्म; यदुच्यते क्रियेति॥१३॥

mano manortho buddhirātmā cetyadhyātmadravyaguṇasaṅgrahaḥ
śubhāśubhapravṛttinivṛttihetuśca, dravyāśritaṃ ca karma; yaducyate
kriyeti||13||

Spiritual elements and their actions:

The mind, the object of the mind, intellect and soul – these four factors constitute spiritual elements and qualities;

They serve as factors for promoting an individual to indulge or refrain from virtuous and sinful acts. Like every object (Dravya) has its own Karma (function), the functions of human beings are dependent on the above 4 factors. [13]

Correlation of Pentabhutika elements with five sense faculties:

तत्रानुमानगम्यानां पञ्चमहाभूतविकारसमुदायात्मकानामपि सतामिन्द्रियाणां
तेजश्चक्षुषि, खं श्रोत्रे, घ्राणे क्षितिः, आपो रसने, स्पर्शनेऽनिलो विशेषेणोपपद्यते।
तत्र यद्यदात्मकमिन्द्रियं विशेषात्तदात्मकमेवार्थमनुगृह्णाति, तत्स्वभावाद्विभुत्वाच्च॥१४॥

*tatrānumānagamyānāṃ pañcamahābhūtavikārasamudāyātmakānāmapī
satāmindriyāṇāṃ tejaścakṣuṣi, khaṃ śrotre, ghrāṇe kṣitiḥ, āpo rasane,
sparśane'nilo viśeṣeṇopapadyate/
tatra yadyadātmakamindriyaṃ viśeṣāttattadātmakamevārthamanugrṇhāti,
tatsvabhāvādvibhutvācca||14||*

Correlation of Pentabhutika elements with five sense faculties:

The sense faculties (Indriya) are to be inferred. They cannot be perceived directly. They consist of all the five Mahabhutas (5 basic elements).

The olfactory, gustatory, visual, tactile and auditory faculties are specially dominated by Prithvi (earth), Ap (water), Tejas (fire) Vayu (Air) and Akasha (Ether), respectively.

The sense faculties perceive only such of the objects as are dominated by the particular Mahabhuta it is specially made of.

Sense faculties are capable of perceiving only the objects having the same qualities. [14]

For example, Olfactory system can only perceive smell, Tactile system can only perceive the touch sensation and so on.

How sense organs get hurt? How sense organs gain knowledge?

तदर्थतियोगायोगमिथ्यायोगात् समनस्कमिन्द्रियं विकृतिमापद्यमानं यथास्वं
बुद्ध्युपघाताय सम्पद्यते, सामर्थ्ययोगात् पुनः प्रकृतिमापद्यमानं यथास्वं
बुद्धिमाप्याययति||१५||

*tadarthātiyogāyogamithyāyogāt samanaskamindriyaṃ
vikṛtimāpadyamānaṃ yathāsvaṃ buddhyupaghātāya sampadyate,
sāmarthyayogāt punaḥ prakṛtimāpadyamānaṃ yathāsvaṃ
buddhimāpyāyayati||15||*

How sense organs get hurt? How sense organs gain knowledge?

The sense faculties, together with the mind get vitiated by

Atiyoga – excessive utilization (example: seeing at one object for a long period of time)

Ayoga – non- utilization (Eg: sitting in darkness, not seeing anything for a long period of time) and

Mithya Yoga – wrong utilization of the objects concerned. Eg: seeing very bright object, gazing at Sun etc.

This causes an vitiation of respective sense organs. When the sense organs are utilized properly, they help in acquiring respective knowledge. [15]

Object of Manas (mind):

मनसस्तु चिन्त्यमर्थः।

तत्र मनसो मनोबुद्धेश्च त एव समानातिहीनमिथ्यायोगाः प्रकृतिविकृतिहेतवो भवन्ति॥१६॥

manasastu cintyamarthaḥ/

tatra manaso manobuddheśca ta eva samānātihīnamithyāyogāḥ

prakṛtivyikṛtihetavo bhavanti//16//

Object (Artha) of Manas (Mind) is Chintana (thinking).

The proper / excessive / wrong utilization of mind is responsible for normal or abnormal mental conditions. [16]

Principles of preventing Psychological disturbances:

तत्रेन्द्रियाणां समनस्कानामनुपतप्तानामनुपतापाय प्रकृतिभावे प्रयतितव्यमेभिर्हेतुभिः;
तद्यथा- सात्म्येन्द्रियार्थसंयोगेन बुद्ध्या सम्यगवेक्ष्यावेक्ष्य कर्मणां सम्यक् प्रतिपादनेन,
देशकालात्मगुणविपरीतोपासनेन चेति।

तस्मादात्महितं चिकीर्षता सर्वेण सर्वं सर्वदा स्मृतिमास्थाय सद्वृत्तमनुष्ठेयम्॥१७॥

tatrendriyāṇāṃ samanaskānāmanupataptānāmanupatāpāya prakṛtibhāve

prayatitavyamebhirhetubhiḥ; tadyathā- sātmyendriyārthasamyogena

*buddhyā samyagavekṣyāvekṣya karmaṇām samyak pratipādanena,
deśakālātmaguṇaviparītopāsanena ceti/
tasmādātmahitaṁ cikīrṣatā sarveṇa sarvaṁ sarvadā smṛtimāsthāya
sadvṛttamanuṣṭheyam||17||*

Principles of preventing Psychological disturbances:

In a healthy state (Prakruti), mind and sense faculties are not disturbed and they perform their duties in a healthy way. In order to maintain mental health, one should make all positive efforts. This can be achieved by the performance of duties after duly considering their pros and cons, with the help of the intellect (Buddhi), together with the sense faculties (Indriya) applied to their respective objects (Indriya Artha) Hence, person, who is desirous of his own well being should always perform Noble acts (Sadvritta) with proper care. [17]

Sadvritta – noble deeds –

तद्ध्यनुतिष्ठन् युगपत् सम्पादयत्यर्थद्वयमारोग्यमिन्द्रियविजयं चेति; तत्
सद्वृत्तमखिलेनोपदेक्ष्यामोऽग्निवेश! तद्यथा- देवगोब्राह्मणगुरुवृद्धसिद्धाचार्यानर्चयेत्,
अग्निमुपचरेत्, ओषधीः प्रशस्ता धारयेत्, द्वौ कालावुपस्पृशेत्, मलायनेष्वभीक्षणं पादयोश्च
वैमल्यमादध्यात्, त्रिःपक्षस्य केशश्मश्रुलोमनखान् संहारयेत्, नित्यमनुपहतवासाः सुमनाः
सुगन्धिः स्यात्, साधुवेशः, प्रसिद्धकेशः, मूर्धश्रोत्रघ्राणपादतैलनित्यः, धूमपः, पूर्वाभिभाषी,
सुमुखः, दुर्गेष्वभ्युपपत्ता, होता, यष्टा, दाता, चतुष्पथानां नमस्कर्ता, बलीनामुपहर्ता,
अतिथीनां पूजकः, पितृभ्यः पिण्डदः, काले हितमितमधुरार्थवादी, वश्यात्मा, धर्मात्मा,
हेतावीर्ष्युः, फले नेर्ष्युः, निश्चिन्तः, निर्भीकः, ह्रीमान्, धीमान्, महोत्साहः, दक्षः,
क्षमावान्, धार्मिकः, आस्तिकः, विनयबुद्धिविद्याभिजनवयोवृद्धसिद्धाचार्याणामुपासिता,
छत्री दण्डी मौली सोपानत्को युगमात्रदृग्विचरेत्, मङ्गलाचारशीलः,
कुचेलास्थिकण्टकामेध्यकेशतुषोत्करभस्मकपालस्नानबलिभूमीनां परिहर्ता, प्राक् श्रमाद्

व्यायामवर्जी स्यात्, सर्वप्राणिषु बन्धुभूतः स्यात्, क्रुद्धानामनुनेता, भीतानामाश्वासयिता,
दीनानामभ्युपपत्ता, सत्यसन्धः, सामप्रधानः, परपुरुषवचनसहिष्णुः, अमर्षघ्नः,
प्रशमगुणदर्शी, रागद्वेषहेतूनां हन्ता च॥१८॥

taddhyanutiṣṭhan yugapat

sampādayatyarthadvayamārogyamindriyavijayaṃ ceti; tat

sadvṛttamakhilenopadekṣyāmo'gniveśa! tadyathā-

*devagobrāhmaṇaguruvṛddhasiddhācāryānarcayet, agnimupacaret, oṣadhīḥ
praśastā dhārayet, dvau kālāvupasprśet, malāyaneṣvabhikṣaṇaṃ pādayośca
vaimalyamādadhyāt, triḥpakṣasya keśaśmaśrulomanakhān saṃhārayet,
nityamanupahatavāsāḥsumanāḥ sugandhiḥ syāt, sādhuveśaḥ,
prasiddhakeśaḥ, mūrdhaśrotraghrāṇapādatailanityaḥ, dhūmapaḥ,
pūrvābhibhāṣī, sumukhaḥ, durgeṣvabhyupapattā, hotā, yaṣṭā, dātā,
catuspathānāṃ namaskartā, balināmupahartā, atithinām pūjakaḥ,
pitṛbhyaḥ piṇḍadaḥ, kāle hitamitamadhurārthavādī, vaśyātmā, dharmātmā,
hetāvīrṣyuh, phale nerṣyuh, niścintaḥ, nirbhikaḥ, hrīmān, dhīmān,
mahotsāhaḥ, dakṣaḥ, kṣamāvān, dhārmikaḥ, āstikaḥ,
vinayabuddhividyaḥbhijanavayovṛddhasiddhācāryāṇāmupāsītā, chatrī daṇḍī
maulī sopānatko yugamātradrṅvicaret, maṅgalācāraśīlaḥ,
kucelāsthikaṇṭakāmedhyakeśatuṣotkarabhasmakapālasnānabalibhūmīnām
parihartā, prāk śramād vyāyāmavarjī syāt, sarvaprāṇiṣu bandhubhūtaḥ
syāt, kruddhānāmanunetā, bhītānāmāśvāsayitā, dīnānāmabhyupapattā,
satyasandhaḥ, sāmāpradhānaḥ, paraparūṣavacanasahiṣṇuḥ, amarṣaghnaḥ,
praśamaguṇadarśī, rāgadveṣahetūnām hantā ca॥18॥*

Sadvritta – noble deeds –

One who acts after due analysis of pros and cons simultaneously fulfills

both the objectives of maintenance of positive health and control of sense faculties. Such Sadvritta (noble deeds) are explained further.

One should pay respects to the

Deva – Gods,

Go – Cows,

Brahmins,

Guru – Teacher

Vruddha – elderly,

Siddha Acharyas- higher spiritual experts and spiritual teachers.

One should give due respects to fire.

One should wear / consume good herbs.

One should perform Sandhya Vandana (a vedic ritual aimed at cleansing mind and body) during dawn and dusk, twice a day;

One should clean excretory orifices and feet frequently;

One should have a hair cut, shave and nail cut- thrice every fortnight;

One should wear good apparel; be happy, apply scent, wear good dress, comb the hair, always apply oil to the head, ears, nostrils and feet,

Dhumapa – do [herbal smoking](#),

Purva Abhibhashi – One should not wait for the other to wish him. One should try to wish first.

Sumukha – One should have a delightful face,

Protect people in affliction, offer oblation, perform religious ceremonies, donate, pay respect to cross roads, offer bali (a religious oblation), honor the guests, offer pinda (rice and sesame seed lump, offered in memory of the departed souls of the family (Shraaddha)

One should be envy in action, competition and cause but should not be envy in the results.

Nishchinta – do not worry much,

Nirbheeka – be fearless,

Be bashful and wise, have enormous enthusiasm, be clever, forbearing, virtuous, having faith in God.

Be devoted to higher spiritual teachers and those who are advanced in modesty, intellect, learning, heredity and age;

Use an umbrella, a stick, a turban, shoes and see only six feet forward while walking;

Behave auspiciously and display good manners;

Avoid places with dirty apparel, bones, thorns, impure hair, chaff, garbage, ash, fragments of earthen vessels, and the places of bath and worship,

Stop exercise before getting tired excessively,

Be friendly to all creatures, reconcile the angry, console the frightened, be merciful to the poor, be truthful

Have compromising nature, be tolerant towards unpleasant words uttered by others, be controller of intolerance,

Be peaceful and conquer the very roots of attachment and hatred. [18]

General ethics –

नानृतं ब्रूयात्, नान्यस्वमाददीत्, नान्यस्त्रियमभिलषेन्नान्यश्रियं, न वैरं रोचयेत्, न कुर्यात् पापं, न पापेऽपि पापी स्यात्, नान्यदोषान् ब्रूयात्, नान्यरहस्यमागमयेन्, नाधार्मिकैर्न नरेन्द्रद्विष्टैः सहासीत् नोन्मत्तैर्न पतितैर्न भ्रूणहन्तृभिर्न क्षुद्रैर्न दुष्टैः, न दुष्टयानान्यारोहेत्, न जानुसमं कठिनमासनमध्यासीत्,

नानास्तीर्णमनुपहितमविशालमसमं वा शयनं प्रपद्येत, न गिरिविषममस्तकेष्वनुचरेत्, न द्रुममारोहेत्, न जलग्रवेगमवगाहेत्, न कुलच्छायामुपासीत, नाग्न्युत्पातमभितश्चरेत्, नोच्चैर्हसेत्, न शब्दवन्तं मारुतं मुञ्चेत्, नानावृतमुखो जृम्भां क्षवथुं हास्यं वा प्रवर्तयेत्, न नासिकां कुष्णीयात्, न दन्तान् विघट्टयेत्, न नखान् वादयेत्, नास्थीन्यभिहन्यात्, न भूमिं विलिखेत्, न छिन्द्यात्, न लोष्टं मृद्रीयात्, न विगुणमङ्गैश्चेष्टेत, ज्योतींष्यनिष्टममेध्यमशस्तं च नाभिवीक्षेत, न हुङ्कुर्याच्छवं, न चैत्यध्वजगुरुपूज्याशस्तच्छायामाक्रामेत्, न क्षपास्वमरसदनचैत्यचत्वरचतुष्पथोपवनश्मशानाघातनान्यासेवेत्, नैकः शून्यगृहं न चाटवीमनुप्रविशेत्, न पापवृत्तान् स्त्रीमित्रभृत्यान् भजेत्, नोत्तमैर्विरुध्येत्, नावरानुपासीत, न जिह्वं रोचयेत्, नानार्यमाश्रयेत्, न भयमुत्पादयेत्, न साहसातिस्वप्नप्रजागरस्नानपानाशनान्यासेवेत्, नोर्ध्वजानुश्चिरं तिष्ठेत्, न व्यालानुपसर्पेन्न दंष्ट्रिणो न विषाणिनः, पुरोवातातपावशयायातिप्रवाताञ्जह्यात्, कलिं नारभेत, नासुनिभृतोऽग्निमुपासीत नोच्छिष्टः, नाधः कृत्वा प्रतापयेत्, नाविगतकलमो नानाप्लुतवदनो न नग्न उपस्पृशेत्, न स्नानशाट्या स्पृशेदुत्तमाङ्गं, न केशाग्राण्यभिहन्यात्, नोपस्पृश्य ते एव वाससी बिभृयात्, नास्पृष्ट्वा रत्नाज्यपूज्यमङ्गलसुमनसोऽभिनिष्क्रामेत्, न पूज्यमङ्गलान्यपसव्यं गच्छेन्नेतराण्यनुदक्षिणम्॥१९॥

nānṛtaṃ brūyāt, nānyasvamādadīta, nānyastriyamabhilaṣennānyaśriyaṃ, na vairaṃ rocayet, na kuryāt pāpaṃ, na pāpe'pi pāpī syāt, nānyadoṣān brūyāt, nānyarahasyamāgamayen, nādhārmikairna narendradviṣṭaiḥ sahāsīta nonmattairna patitairna bhrūṇahantr̥bhirna kṣudrairna duṣṭaiḥ, na duṣṭayānānyāroheta, na jānusamaṃ kaṭhinamāsanamadhyāsīta, nānāstīrṇamanupahitamaviśālamasamaṃ vā śayanaṃ prapadyeta, na giriviṣamamastakeṣvanucaret, na drumamārohet, na jalogravegamavagāheta, na kulacchāyāmupāsīta, nāgnyutpātamabhitaścaret, noccairhaset, na śabdavantam mārutam

*muñcet, nānāvṛtamukho jṛmbhām kṣavathum hāsyam vā pravartayet, na
nāsikām kuṣṇīyāt, na dantān vighaṭṭayet, na nakhān vādayet,
nāsthīnyabhihanyāt, na bhūmiṃ vilikhet, na chindyāttrṇam, na loṣṭam
mr̥dñīyāt, na viguṇamaṅgaiśceṣṭeta, jyotiṃṣyaniṣṭamamedhyamaśastam
ca nābhivīkṣeta, na huṅkuryācchavam , na
caityadhvajagurupūjyāśastacchāyāmākrāmet, na
kṣapāsvamarasadanacaityacatvaracatuṣpathopavanaśmaśānāghātanānyāse
veta , naikaḥ sūnyagrham na cāṭavīmanupraviśet, na pāpavṛttān
strīmitrabhṛtyān bhajeta, nottamairvirudhyeta, nāvarānupāsīta, na jihmam
rocayet, nānāryamāśrayet, na bhayamutpādayet, na
sāhasātisvapnaprajāgarasnānapānāśānānyāseveta, nordhvajānuściram
tiṣṭhet, na vyālānupasarpenna daṃṣṭriṇo na viṣāṇinaḥ,
purovātātapāvaśyāyātipravātāñjahyāt, kaliṃ nārabheta,
nāsunibhṛto'gnimupāsīta nocchiṣṭaḥ, nādhaḥ kṛtvā pratāpayet,
nāvigataklamo nānāplutavadano na magna upaspr̥śet, na snānaśātyā
spr̥śeduttamāṅgam, na keśāgrānyabhihanyāt, nopaspr̥śya te eva vāsasī
bibhṛyāt, nāspr̥ṣṭvā ratnājyapūjyamaṅgalasumanaso'bhiniṣkrāmet, na
pūjyamaṅgalānyapasavyam gacchennetarāṇyanudakṣiṇam||19||*

General ethics –

Do not lie down on others property. Do not take over others properties.
Do not long others wives or property. Do not indulge in hatred or sinful
activities. Never be vice.

Do not disclose other's secrets; Ditch un-virtuous, traitors, lunatics, fallen
persons, abortionists, mean and crooked people.

Do not ride dangerous vehicles. Do not sit on a hard seat of knee height.

Do not sleep on a cover-less, pillow-less bed. Do not sleep or walk on uneven slopes of mountain.

Do not climb an uneven tree. Do not take bath in a river having turbulent flow.

Do not sit in the shadow of people of noble families. Do not move around place of fire, laugh loudly, release flatus with sound.

Do not yawn / sneeze / laugh without covering mouth. Do not itch the nostrils, grind the teeth, sound the nails, knuckles, strike the bones, scrape the earth, cut the straw, grain the cold of mud, maintain improper position of different parts of the body;

Do not see the planets or undesirable, impure or condemned object. Do not produce “hum” sound before a corpse;

Do not cross the shadow of a sacred tree, a flag, teacher, a respectable person or an undesirable person;

During nights, do not enter the premises of a temple, a scared tree, public courtyard, crossroad, garden, cemetery and slaughter house;

Do not enter a solitary house or forest alone; Do not have relations with women, friends or servants of bad conduct;

Do not be an enemy of good men. Do not be a friend of bad men.

Do not keep doing crooked things as a choice of action. Do not indulge in ignoble or frightening acts.

Do not take undue unnecessary courage. Do not sleep, vigil, bath, drink or food in excess quantity;

Do not sit for a long time with knees up. Do not approach snakes or animals with dangerous teeth and horns;

Avoid easterly wind, sun, snow fall and storms. Do not provoke a quarrel;
Do not come close to the fire without concentration of mind or without a wash after taking food;
Do not heat the body by keeping fire below;
Do not take bath unless free from exertion. Do mouth gargling before bath.
Do not take bath being naked.
Do not touch your head with the apparel worn at the time of bath or strike the tip of the hair.
After taking bath do not wear the same cloth.
Do not go out without touching gems, ghee, feet of respectable persons, auspicious objects and flowers;
Do not pass through by the right side of respectable persons or auspicious objects. [19]

Healthy Diet Practices –

नारत्नपाणिर्नास्नातो नोपहतवासा नाजपित्वा नाहुत्वा देवताभ्यो नानिरूप्य पितृभ्यो
नादत्त्वा गुरुभ्यो नातिथिभ्यो नोपाश्रितेभ्यो नापुण्यगन्धो नामाली
नाप्रक्षालितपाणिपादवदनो नाशुद्धमुखो नोदङ्मुखो न विमना
नाभक्ताशिष्टाशुचिक्षुधितपरिचरो न पात्रीष्वमेध्यासु नादेशे नाकाले नाकीर्णे
नादत्त्वाऽग्रमग्नये नाप्रोक्षितं प्रोक्षणोदकैर्न मन्त्रैरनभिमन्त्रितं न कुत्सयन्न कुत्सितं न
प्रतिकूलोपहितमन्नमाददीत, न पर्युषितमन्यत्र मांसहरितकशुष्कशाकफलभक्ष्येभ्यः,
नाशेषभुक् स्यादन्यत्र दधिमधुलवणसक्तुसर्पिभ्यः, न नक्तं दधि भुञ्जीत, न
सक्तूनेकानश्रीयान्न निशि न भुक्त्वा न बहून्न द्विर्नोदकान्तरितात्, न छित्त्वा
द्विजैर्भक्षयेत्॥२०॥

*nāratnapāṇirnāsnāto nopahatavāsā nājapitvā nāhutvā devatābhyo
nānirūpya pitrbhyo nādattvā gurubhyo nātithibhyo nopāśritebhyo*

*nāpunyagandho nāmālī nāprakṣālitaṇipādavadano nāśuddhamukho
nodaṇmukho na vimanā nābhaktāśiṣṭāśucikṣudhitaparicarō na
pātrīṣvamedhyāsu nādeśe nākāle nākīrṇe nādattvā'gramagnaye
nāprokṣitaṃ prokṣaṇodakairna mantrairanabhimantritaṃ na kutsayanna
kutsitaṃ na pratikūlopahitamannamādadīta, na paryuṣitamanyatra
māṃsaharitakaśuṣkaśākaphalabhakṣyebhyaḥ, nāśeṣabhuk syādanyatra
dadhimadhulavaṇasaktusarpibhyaḥ, na naktaṃ dadhi bhuñjīta, na
saktūnekānaśnīyānna niśi na bhuktvā na bahūnna dvirnodakāntarītāt, na
chittvā dvijairbhakṣayet||20||*

Healthy Diet Practices –

Do not take food without wearing precious stones in hand or without taking bath.

Do not take food wearing torn apparel or without reciting mantras or without offering oblations to the Gods or without making offerings to the departed ancestors, teachers, guest and dependents or without applying sacred scents or without garlands or without washing hands, feet and face or without cleaning the mouth.

Do not take food with face turned towards the north or with disturbed mind or surrounded by the insincere, uncultured, dirty or hungry persons. Do not take unknown dishes. Do not take food at improper place and time or in a place surrounded by many persons or without first offering the fire or without sprinkling with scented waters or without sanctifying it with sacred mantras.

Do not take the food that you hate. Do not take food which is dirty or which has been served by the opponents.

Except in the case of meat, rhizomes, dry vegetables, fruits and sweets, do not take staled food.

Do not consume the entire food except in the case of curd, honey, salt and roasted grain flour and ghee.

Do not take [curd at night](#).

Do not take roasted- grain-flour without mixing it with ghee and sugar or in the night or after meals or in large quantity or twice daily or interrupted with water intake, Do not eat by tearing with teeth. [20]

नानृजुः क्षुयान्नाद्यान्न शयीत, न वेगितोऽन्यकार्यः स्यात्, न वाय्वग्निसलिलसोमार्कद्विजगुरुप्रतिमुखं निष्ठीविकावर्चोमूत्राण्युत्सृजेत्(वात), न पन्थानमवमूत्रयेन्न जनवति नान्नकाले, न जपहोमाध्ययनबलिमङ्गलक्रियासु श्लेष्मसिङ्घाणकं मुञ्चेत्॥२१॥

nānrjuḥ kṣuyānnādyānna śayīta, na vegito'nyakāryaḥ syāt, na vāyvagnisalilasomārkadvijagurupratimukhaṃ niṣṭhīvikā(vāta)varcomūtrānyutsrjet, na panthānamavamūtrayenna janavati nānnakāle, na japahomādhyayanabalimaṅgalakriyāsu śleṣmasiṅghāṇakaṃ muñcet//21//

Do not sneeze or eat or sleep in prone position (lying upside down, tummy facing downwards, sleeping on tummy).

Do not attend to any other work while under the pressure of natural urge;

Do not let out sputum, excreta or urine in front off the wind, fire, water, the moon, the sun, the Brahmans and the teachers.

Do not take water on the roadside or in a public place. Do not drink water at the time when you are supposed to have food. Do not let out nasal

excreta during the course of recitation, religious rites, studies, religious offerings and auspicious acts. [21]

न स्त्रियमवजानीत, नातिविश्रम्भयेत्, न गुह्यमनुश्रावयेत्, नाधिकुर्यात्।
न रजस्वलां नातुरां नामेध्यां नाशस्तां नानिष्टरूपाचारोपचारां नादक्षां नादक्षिणां नाकामां
नान्यकामां नान्यस्त्रियं नान्ययोनिं नायोनौ न
चैत्यचत्वरचतुष्पथोपवनश्मशानाघातनसलिलौषधिद्विजगुरुसुरालयेषु न
सन्ध्ययोर्नातिथिषु नाशुचिर्नाजग्धभेषजो नाप्रणीतसङ्कल्पो नानुपस्थितप्रहर्षो
नाभुक्तवान्नात्यशितो न विषमस्थो न मूत्रोच्चारपीडितो न
श्रमव्यायामोपवासक्लमाभिहतो नारहसि व्यवायं गच्छेत्॥२२॥

*na striyamavajānīta, nātivīśrambhayet, na guhyamanuśrāvayet,
nādhikuryāt/*

*na rajasvalāṃ nāturāṃ nāmedhyāṃ nāśastāṃ nāniṣṭarūpācāropacārāṃ
nādakṣāṃ nādakṣiṇāṃ nākāmāṃ nānyakāmāṃ nānyastriyaṃ nānyayoniṃ
nāyonau na*

*caityacatvaracatuṣpathopavanaśmaśānāghātanasalilauṣadhidvijagurusurāla
yeṣu na sandhyayornātithiṣu nāśucirnājagdhabheṣajo nāpraṇītasankalpo
nānupasthitapraharṣo nābhuktavānnātyaśīto na viṣamastho na
mūtroccārapīḍito na śramavyāyāmopavāsaklamābhihato nārahasi
vyavāyaṃ gacchet॥22॥*

Do not insult women. Do not have too much reliance on them, do not confide secrets to them. Do not authorize them indiscriminately.

Do not indulge in sex with a woman during her menses or with a woman who is suffering from a disease or is impure or is having infection, or a woman with an ugly appearance, or with bad conducts or manners, or with

the one devoid of skill.

Do not indulge in sexual intercourse with a woman who is not friendly or has not passionate desire or is passionately attached to somebody else or is married to somebody else or a woman of another caste.

Do not indulge in sex in any organ other than the genital organ. Avoid sex under religious trees, in a public courtyard, on a cross- road, in a garden, at cemetery, at slaughter house, in water, in clinics or in the houses of Brahmans or teachers or in temples. Avoid sex during dawn and dusk and on inauspicious days. Avoid sex being impure, without aphrodisiacs, without intense desire or without erection or without having taken food or with excessive intake of food or in an uneven place or while under the pressure of the urge for urination, after exertion, after physical exercise, in fasts, having exhaustion or in a place having no privacy. [22]

न सतो न गुरून् परिवदेत्, नाशुचिरभिचारकर्मचैत्यपूज्यपूजाध्ययनमभिनिर्वर्तयेत्॥२३॥

na sato na gurūn parivadet,

nāśucirabhicārakarmacaityapūjyapūjādhyaṇamabhinirvartayet॥23॥

Do not speak ill of noble persons and teachers. Do not perform spells, worship of scared trees and superiors, and studies while being impure. [23]

How to study properly?

न विद्युत्स्वनार्तवीषु नाभ्युदितासु दिक्षु नाग्निसम्प्लवे न भूमिकम्पे न महोत्सवे नोल्कापाते न महाग्रहोपगमने न नष्टचन्द्रायां तिथौ न सन्ध्ययोर्नामुखाद्रोर्नावपतितं नातिमात्रं न तान्तं न विस्वरं नानवस्थितपदं नातिद्रुतं न विलम्बितं नातिक्लीबं नात्युच्चैर्नातिनीचैः स्वरैरध्ययनमभ्यस्येत्॥२४॥

*na vidyutsvanārtaviṣu nābhyuditāsu dikṣu nāgnisamplave na bhūmikampe
na mahotsave nolkāpāte na mahāgrahopagamane na naṣṭacandrāyām
tithau na sandhyayornāmukhādgurornāvapatitaṃ nātimātraṃ na tāntaṃ na
visvaram nānavasthitapadaṃ nātidrutaṃ na vilambitaṃ nātiklībaṃ
nātyuccairnātinīcaiḥ svarairadhyayanamabhyasyet||24||*

Do not study during non seasonal lightning, when there is excessive brightness, when there is outbreak of fire, during earthquake, during important festivals, during fall of meteors, during solar or lunar eclipse during new moon day or during dawn or dusk.

Do not study without being initiated by a teacher.

While studying, do not recite words incompletely in sounds nor in high / coarse voice, with improper accent, without sitting symmetrically. Do not recite very fast or very slowly. Do not elay in between recitation. Do not recite in high or low pitch. [24]

नातिसमयं जह्यात्, न नियमं भिन्द्यात्, न नक्तं नादेशे चरेत्, न
सन्ध्यास्वभ्यवहाराध्ययनस्त्रीस्वप्नसेवी स्यात्, न बालवृद्धलुब्धमूर्खक्लिष्टक्लीबैः सह
सख्यं कुर्यात्, न मद्यधूतवेश्याप्रसङ्गरुचिः स्यात्, न गुह्यं विवृणुयात्, न
कञ्चिदवजानीयात्, नाहम्मानी स्यान्नादक्षो नादक्षिणो नासूयकः, न ब्राह्मणान्
परिवदेत्, न गवां दण्डमुद्यच्छेत्, न वृद्धान्न गुरुन्न गणान्न नृपान् वाऽधिक्षिपेत्, न
चातिब्रूयात्, न बान्धवानुरक्तकृच्छ्रद्वितीयगुह्यज्ञान् बहिष्कुर्यात्||२५||

*nātisamayaṃ jahyāt, na niyamaṃ bhindyāt, na naktaṃ nādeśe caret, na
sandhyāsvabhyavahārādhyayanāstrīsvapnasevī syāt, na
bālavṛddhalubdhamūrkhakliṣṭaklībaiḥ saha sakhyaṃ kuryāt, na*

madyadyūtaveśyāprasaṅgaruciḥ syāt, na guhyaṃ vivṛṇuyāt, na kañcidavajānīyāt, nāhammānī syānnādakṣo nādakṣiṇo nāsūyakaḥ, na brāhmaṇān parivadet, na gavāṃ daṇḍamudyacchet, na vrddhānna gurūnna gaṇānna nṛpān vā'dhikṣipet, na cātibrūyāt, na bāndhavānuraktakṛcchradvitiyaguhyajñān bahiṣkuryāt||25||

Do not deviate from generally approved principles. Do not break code of conduct and ethics. Do not walk during night nor in an inappropriate place. Do not indulge in eating, studies, sex or sleep during dawn or dusk. Do not make friends with children, the old, greedy, the fools, persons under affliction or eunuchs.

Do not be attracted towards wine, gambling and prostitutes. Do not expose secret parts of the body. Do not insult anyone. Do not be conceited, unfriendly. Do not back bite.

Do not insult Brahmans, do not beat cows. Do not use harsh words towards elders, teachers, persons grouped together or kings. Do not speak too much. Do not oust kin, folk, persons attached or persons who had helped you during the time of misery and those who know secrets. [25]

नाधीरो नात्युच्छ्रितसत्त्वः स्यात्, नाभृतभृत्यः, नाविश्रब्धस्वजनः, नैकः सुखी, न दुःखशीलाचारोपचारः, न सर्वविश्रम्भी, न सर्वाभिषङ्की, न सर्वकालविचारी||२६||

nādhīro nātyucchritasattvaḥ syāt, nābhṛtabhṛtyaḥ, nāviśrabdhasvajanaḥ, naikaḥ sukhi, na duḥkhaśīlācāropacāraḥ, na sarvaviśrambhī, na sarvābhiśaṅkī, na sarvakālavicārī||26||

Do not be impatient or over-bold. Do not neglect servants. Do not doubt your kin. Do not enjoy alone. Do not have uncomfortable character, conduct, manners and diseases. Do not rely / suspect everyone. Do not be over-meticulous. [26]

Self restraint –

न कार्यकालमतिपातयेत्, नापरीक्षितमभिनिविशेत्, नेन्द्रियवशगः स्यात्, न चञ्चलं मनोऽनुभ्रामयेत्, न बुद्धीन्द्रियाणामतिभारमादध्यात्, न चातिदीर्घसूत्री स्यात्, न क्रोधहर्षावनुविदध्यात्, न शोकमनुवसेत्, न सिद्धावुत्सेकं यच्छेन्नासिद्धौ दैन्यं, प्रकृतिमभीक्ष्णं स्मरेत्, हेतुप्रभावनिश्चितः स्याद्धेत्वारम्भनित्यश्च, न कृतमित्याश्वसेत्, न वीर्यं जह्यात्, नापवादमनुस्मरेत्||२७||

na kāryakālamatipātayet, nāparīkṣitamabhiniviśet, nendriyavaśagaḥ syāt, na cañcalaṃ mano'nubhrāmayet, na buddhīndriyāṇāmātibhāramādadhyāt, na cātidīrghasūtrī syāt, na krodhaharṣāvanuvidadhyāt, na śokamanuvaset, na siddhāvutsekam yacchennāsiddhau dainyam, prakṛtimabhīkṣṇam smaret, hetuprabhāvaniścitaḥ syāddhetvārambhanityaśca, na kṛtamityāśvaset, na vīryam jahyāt, nāpavādamanusmaret||27||

Do not have the habit of [procrastination](#) and postponing things. Do not do anything without proper examination. Do not be a slave to senses. Do not let lose fickle mind. Do not inflict too much burden over the intellect or senses. Do not act on anger / rejoicing. Do not grieve continuously. Do not be over-happy about achievements or overly depressed about the loss. Always remember your nature and act accordingly. Have faith in correlation

of cause and effect. Have faith that good deeds bring good results. Do not be complacent. Do not lose spirit. Do not contemplate on your insults. [27]

Practices regarding fire worship:

नाशुचिरुत्तमाज्याक्षततिलकुशसर्षपैरग्निं जुहुयादात्मानमाशीर्भिराशासानः, अग्निर्मे
नापगच्छेच्छरीराद्यायुर्मे प्राणानादधातु विष्णुर्मे बलमादधातु इन्द्रो मे वीर्यं शिवा मां
प्रविशन्त्वाप आपोहिष्ठेत्यपः स्पृशेत्, द्विः परिमृज्योष्ठौ पादौ चाभ्युक्ष्य मूर्धनि खानि
चोपस्पृशेदद्भिरात्मानं हृदयं शिरश्च॥२८॥

*nāśuciruttamājyākṣatatilakuśasarṣapairagniṃ
juhuyādātmānamāśīrbhirāśāsānaḥ, agnirme nāpagacchechcharīrādvāyurme
[1] prāṇānādadhātu viṣṇurme balamādadadhātu indro me vīryaṃ śivā māṃ
praviśantvāpa āpohiṣṭhetyapaḥ spr̥śet, dviḥ parimr̥jyoṣṭhau pādau
cābhyukṣya mūrdhani khāni copaspr̥śedadbhirātmānaṃ hṛdayaṃ
śiraśca॥28॥*

Practices regarding fire worship:

Do not offer oblations to the fire with cow ghee, intact grains, sesame seeds, Sesame seeds, Kusha grass and mustard seeds while in impure condition. One should touch water, reciting- Apo hi stha(Rgveda X.9.1) with the following invocation:-

“Let not fire go away from my body”,
“May the Wind- God bring life”,
“May Lord Vishnu give me strength (Bala)”,
“May Lord Indra give me Energy (Veerya)”,
“May the benevolent waters enter my body”.

After cleaning his lips and feet twice, one should touch with water all the orifices of the head and the head. [28]

Social good deeds:

ब्रह्मचर्यं ज्ञानं दानं मैत्रीकारुण्यं हर्षोपेक्षा प्रशमपरश्च स्यादिति॥२९॥

Brahmacarya jñāna dāna maitrīkāruṇya harṣopekṣā praśamaparaśca syāditi||29||

One should keenly follow the path of [Bramacharya](#), knowledge, charity, friendship, compassion, happiness, detachment and peace.[29]

Summary:

तत्र श्लोकाः-

पञ्चपञ्चकमुद्दिष्टं मनो हेतुचतुष्टयम्।
इन्द्रियोपक्रमेऽध्याये सद्वृत्तमखिलेन च॥३०॥
स्वस्थवृत्तं यथोद्दिष्टं यः सम्यगनुतिष्ठति।
स समाः शतमव्याधिरायुषा न वियुज्यते॥३१॥
नृलोकमापूरयते यशसा साधुसम्मतः।
धर्मार्थावेति भूतानां बन्धुतामुपगच्छति॥३२॥
परान् सुकृतिनो लोकान् पुण्यकर्मा प्रपद्यते।
तस्माद्वृत्तमनुष्ठेयमिदं सर्वेण सर्वदा॥३३॥

tatra ślokāḥ-

*pañcapañcakamuddiṣṭaṃ mano hetucatuṣṭayam/
indriyopakrame'dhyāye sadvṛttamakhilena ca||30||
svasthavṛttaṃ yathoddiṣṭaṃ yaḥ samyaganutiṣṭhati/
sa samāḥ śatamavyādhirāyusā na viyujyate||31||*

*nṛlokaṁpūrayate yaśasā sādhusammataḥ/
dharmārthāveti bhūtānāṁ bandhutāmupagacchati||32||
parān sukr̥tino lokān puṇyakarmā prapadyate/
tasmādvṛttamanuṣṭheyamidam sarveṇa sarvadā||33||*

In this chapter on “ the Description of Sense Organs”, five pentads, mind, four causative factors and good conduct are explained in detail. One who keenly follows these prescriptions for maintenance of positive health will be devoid of all diseases and lives for hundred years, without meeting an untimely death. He will be praised by the good. He will earn fame all over the world. He will attain virtue and wealth and will become a friend of all living beings. The one with virtuous acts attains the divine abode of good souls, after death. So this code of conduct should always be followed. [30-33]

*यच्चान्यदपि किञ्चित् स्यादनुक्तमिह पूजितम्।
वृत्तं तदपि चात्रेयः सदैवाभ्यनुमन्यते||३४||*

*yaccānyadapi kiñcit syādanuktamiha pūjitam/
vṛttam tadapi cātreyaḥ sadaivābhy anumanyate||34||*

Even if something is not stated here but that is prescribed elsewhere as a virtuous act, that should also be followed. [35]

Thus ends the eighth chapter of Sutrasthana of Charaka Samhita, called Indriyopakramaneeya Adhyaya.

8. 1 How Knowledge Is Gained Through Sense Organs?

Ayurveda explains the process of gaining knowledge through five main factors. Sense object, sense organs, mind, intellect and soul. The sense objects are related to sense organs.

Five sense organs:

Olfactory system – nose

Gustatory perception system – tongue

Ocular system – eyes

Somato sensory system – skin

Auditory system – ears

Object of sense organs (aka sense objects)

smell for Olfactory system – nose

taste for Gustatory perception system – tongue

shape, size colour etc – for Ocular system – eyes

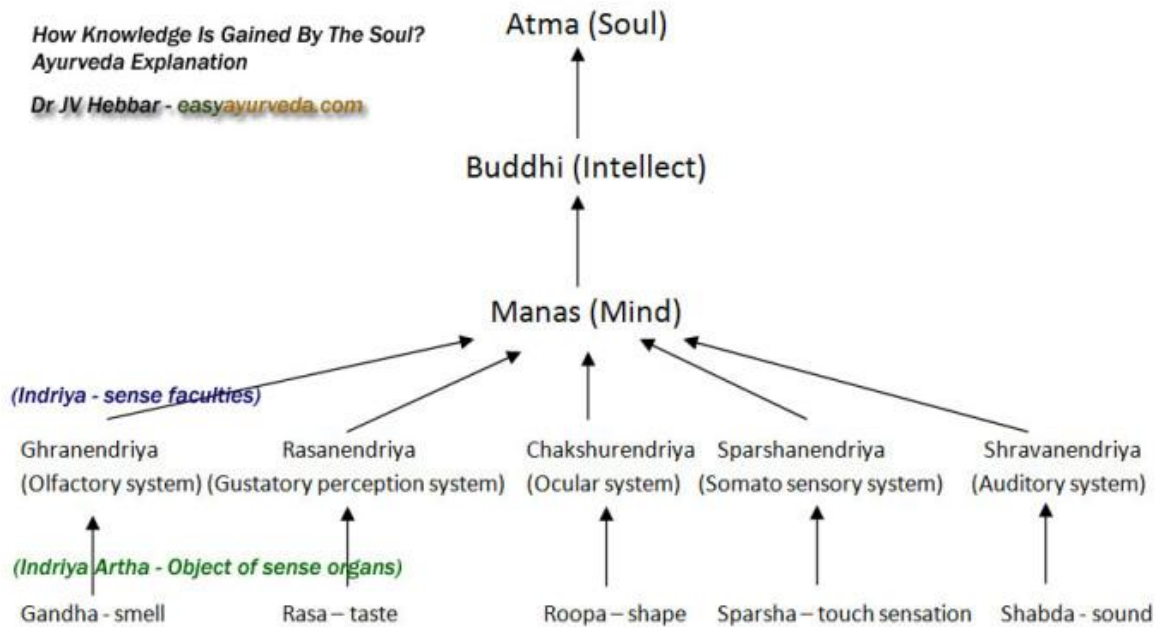
touch for Somato sensory system – skin

sound for Auditory system – ears

Mind – is only one.

Intellect – It is called as Buddhi in Sanskrit (Ayurveda). It is of five types – based on each sense organ and object.

The knowledge in sense object flows to the respective sense organ, it in turn flows through mind and intellect to reach Soul.



Mind is only one, it associates itself with any one of the sense organs to pass on the knowledge that it acquires from sense organs, to intellect. Role of mind is to just associate with sense organs and pass on the knowledge. If the mind is concentrated and strong, based on the quality of Atma (soul), the knowledge gaining will be faster and precise. Mind acts as the driving force for all the sense objects. Means, mind directs the sense organs to lock in with sense objects.

Intellect (Buddhi) receives the incoming knowledge (from sense organs). Intellect processes the knowledge, analyzes, decides, stores or rejects it.

Atma – Soul is the ultimate decider of quality and quantity of knowledge gained. The Past Karma, present life experiences etc that is stored in soul affects the quality and amount of knowledge gained.

For example, when eyes are aligned with an object, and mind is aligned between eyes and intellect, the knowledge about that object (shape, words, color etc) flows from the eyes to intellect and then to soul. The quality and amount of knowledge gained varies from person to person. If a person is, for example reading with total concentration, he can process the entire information and store it in his intellect. If he is not concentrating or he is unhealthy, has headache, or has an eye problem etc, the amount of knowledge that he gains varies.

Sometimes the sense object and sense organ can be in line. But if mind is not there, between *that* sense organ and intellect, knowledge does not pass through.

This is the reason why, we sometimes will be looking at something but we actually do not see it. We will be hearing to something, but we totally miss it.

Mind is only one, it cannot associate with all the sense organs at the same time. Because of this reason, if we forcefully align mind only with one object, the concentration will be more and the amount of knowledge gained will be more. Hence, if you are a student, while you are reading, it is best to get rid of all distractions, keep the room quiet and look at only those books that matter most to you.

The same reasoning can be given to why multi-tasking is bad. We can do many things at a time, but we cannot fully concentrate on what we actually are doing. Read more – [**Do mutli-tasking the healthier way**](#)

How we hear and see movie together at once?

If mind is one, then we cannot see and hear together at a time, right? In a process like, watching tv or a movie, due to your extreme interest in the subject, mind will be sharp and moving between eyes and ears to grasp as much knowledge as possible. It will be moving back and forth in fractions of seconds.

This is the reason we feel tired after watching a movie, because the mind has over-worked.

The quality and amount of knowledge gained through sense organs depend on many factors such as –

Sense object falling in line with sense organ

Concentration level

Interest in the subject

Purity of mind – If the waves in the pond are calm, we can see the object in the depth of water. If waves are turbulent, objects cannot be appreciated. This is where, purity of mind by purity of thoughts and Brahmacharya (Celibacy) comes into play

Overall health – Good health means great concentration.

Health of sense organs

Past Karma. Bad Karma makes a cloud of ignorance which affects soul, blocks intellect and deviates mind from its functions, hence no knowledge.

8.2 Mind – Qualities And Functions As Per Ayurveda

Our body has three Doshas – Vata, Pitta and Kapha. Similarly our mind has two Doshas – Rajas and Tamas. Rajas can be understood as attraction.

Tamas can be understood as darkness / lethargy. Like, if you have a class to attend or a movie to watch, if rajas is more in you, you will get up early, go and watch the movie. If you have more of Tamas, you would want to skip the class / movie.

Satva - is the supreme quality of mind. If some one is very spiritual, righteous, truthful, he is said to be a 'Satvic' person. So, being spiritual, righteous etc are because of Satva, which is the supreme quality of mind.

Mind and knowledge gaining process:

Mind connects sense organs with intellect. This helps to passing of knowledge from sense organs to intellect and then to soul. This is how we gain knowledge.

Mind cannot be perceived by sense organs. Mind can only be perceived by its actions.

Mind's action is determined by the quality of Atma (soul), like desire, hatred, comfort, misery, intelligence and effort.

Though mind has its own actions, its qualities and actions are driven by the qualities of soul. The qualities of soul are decided by Karma, spiritual practice, good and bad deeds etc.

Mind functions:

Chintya – thinking

Vichara – analyzing, elaborating, etc.

Ooha – guessing, perceiving, assuming, etc.

Gaining knowledge – Conduction of information gained from sense organs to intellect.

Sankalpa – determination, dedication

Vyabhicharana -doubt, uncertainty.

Cause for disease of mind:

In sense organs, if you under utilize (like not seeing at all, not hearing at all) or over utilize (like looking at very bright objects, hearing loud music,) or miss-utilize (like looking at sharp objects, hearing to weird music etc) causes sense organ disorders.

Similarly,

under-utilization of mind – not thinking, not reading, not engaging in knowledge etc.

Over-utilization of mind – excessive thinking, guessing, analyzing etc

Miss-utilization – thinking about unwanted, weird things etc.

causes imbalance of Doshas of Manas (Rajas and Tamas) leading mental disorders.

How to maintain good mental health?

We have learnt that Satva is the supreme quality of mind. More the Satva, means, more the mind power and qualities. This also means, well balanced Raja and Tamas.

Hence, all efforts should be made to improve Satva. This can be achieved by adopting spiritual, noble, righteous lifestyle.

Examples:

Brahmacharya – abstinence

Ethical behavior

Control over sense organs

Suppression of undesirable mental qualities (Dharaneeya Vega) (reference –Charaka Sutrasthana 7)-

Lobha – greed,

Shoka – grief,

Bhaya – fear,

Krodha – anger,

Mana – vanity,

Nairlajja – shamelessness,

Irshya – jealousy,

Atiraga – excessive desire

Abhidhyaya – ill will, malice

Avoiding Ari Shad Varga –

Kama – Lust,

Krodha – anger,

Lobha – greed,

Moha – delusion

Mada – ego

Matsara – jealousy

Proper amount of sleep, good amounts of healthy foods,

Avoiding **laziness and procrastination**

Getting up early in the morning etc.

Spiritual practices, Yoga, pranayama, meditation – These are a few ways of empowering mind and maintaining good mental health.

8.3 Eating etiquette: Healthy eating rules

Eating not only nourishes the body but also mind. Following simple eating etiquettes make the eating lot more enjoyable and beneficial. Here are a few healthy eating rules. Don't watch TV while eating.

No [facebook](#) / [twitter](#) while eating.

No computer or laptops while eating.

No texting messages while eating.

No phone calls while eating

Do not eat hurriedly.

Eating together with family, at least at night or at least once a week.

No junk stuff or aerated drinks with food.

No anger, no sad feelings, no depressed mood while eating

Do not talk while eating.

Avoid negative feelings and talks.

Avoid disrespecting food.

Do not waste food.

Chew food well before swallowing.

Try drinking water in between meals.

Food quantity: Stop eating before full stomach. As per Ayurveda, heavy food that take long time to digest should be consumed till half of the satiation level. Food that are light to digest should be consumed just before stage of satiation. The right amount of food is that which undergoes digestion before the next meal time.

Ideally, Two parts of the stomach (half of its capacity) should be filled with solid foods, one part by liquids and the remaining one part should be kept vacant for accommodating air.

Consuming a very less amount of food / continuous fasting will lead to depleted body growth, immunity and strength. Consuming excess of food causes indigestion, obesity and a host of related disorders.

Food that can be consumed habitually – As per Ayurveda, the following foods can be consumed habitually. Wheat, rice, barley, meat of deer, pigeon, Jivanti herb, young radish, Amla, dry grapes, [Pointed gourd](#), green gram, ghee, clarified jaggery, milk, honey, pomegranate, rock salt (Saindhava).

Food that should not be consumed habitually are – dairy sweet products, curds, solid part of curds, Kshara (alkalis), fermented gruel, uncooked radish, meat of animals which are emaciated, dry meat, meat of boar, sheep, cow, fish and buffalo, black gram, germinated grains, dried vegetables, small variety of barley, half cooked molasses.

No [curds at night](#). Have [buttermilk](#) instead.

No heavy sweets or oily [food at night](#).

Eat 2 – 3 hours before going to bed.

If your meals contain sweets, better to eat it at the beginning.

Cold water is ideal to drink after having food with barley, wheat, curds and honey.

Warm water is ideal after consuming buttermilk, fermented gruel, dishes prepared with vegetables, green gram and other legumes.

If you have taken oily food, [drink hot water](#) and do not drink [cold water](#)

The ideal time for taking meals is after the elimination of feaces and urine, when the mind is clean, when the Doshas are moving in their natural paths, when belching are pure without and foul smell or taste, when hunger is well manifest, when the flatus is moving downward easily, when the digestive activity is keen, when the sense organs are clear functioning, when the body is light. Food should be consumed observing the rules and procedures of taking food.

Charak Samhita Sutrasthan 9 – Khuddaka Chatushpada Adhyaya

4 Basic Elements Of Ayurvedic Treatment –

अथातः खुड्डाकचतुष्पादमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātaḥ khuddākacatuṣpādamadhyāyaṁ vyākhyāsyāmaḥ||1||
iti ha smāha bhagavānātreyaḥ||2||

The 9th chapter of Sutrasthana of Charaka Samhita explains in brief regarding the 4 basic elements of Ayurvedic treatment. This chapter is called as Khuddaka Chatushpada Adhyaya. These four elements are essential to fulfill the purpose of treatment.

4 elements of Ayurvedic treatment –

भिषग्द्रव्याण्युपस्थाता रोगी पादचतुष्टयम्।

गुणवत् कारणं ज्ञेयं विकारव्युपशान्तये॥३॥

bhīṣagdravyāṇyupasthātā rogi pādacatuṣṭayam/
guṇavat kāraṇaṁ jñeyaṁ vikāravypaśāntaye||3||

The four aspects of treatment are –

1. Bhishak – Physician,
2. Dravya – Medicine
3. Upasthata – Attendant / nurse
4. Rogi – patient.

They are responsible for the cure of diseases, provided they have the requisite qualities.[3]

Definition of health and disease:

विकारो धातुवैषम्यं, साम्यं प्रकृतिरुच्यते।
सुखसञ्ज्ञकमारोग्यं, विकारो दुःखमेव च॥४॥

*vikāro dhātuvaiṣamyam, sāmyaṁ prakṛtirucyate/
sukhasaññakamārogyam, vikāro duḥkhameva ca*||4||

Any disturbance in the equilibrium of **Dhatus** (Tridosha, body tissues and waste products) is known as disease.

The state of their equilibrium is health. Happiness signals towards health and pain signals disease. [4]

Definition of treatment:

चतुर्णां भिषगादीनां शस्तानां धातुवैकृते।
प्रवृत्तिर्धातुसाम्यार्था चिकित्सेत्यभिधीयते॥५॥

*caturṇām bhiṣagādīnām śastānām dhātuvaikṛte/
pravṛttirdhātusāmyārthā cikitsetyabhidhīyate*||5||

The combined efforts of Physician, medicine, attendant and patient, who possess requisite qualities, for restoration of the equilibrium of Dhatus (Tridosha, body tissues and waste products) is known as treatment. [5]

4 essential qualities of physician:

श्रुते पर्यवदातत्वं बहुशो दृष्टकर्मता।
दाक्ष्यं शौचमिति ज्ञेयं वैद्ये गुणचतुष्टयम्॥६॥

*śrute paryavadātatvaṁ bahuśo drṣṭakarmatā/
dākṣyam śaucamiti jñeyam vaidye guṇacatuṣṭayam*||6||

Shrute Paryavadatatvam – excellent medical knowledge, sound knowledge of text books / health literature

Bahusho Drushtakarmata – extensive practical knowledge and experience

Dakshya – Dakshata – dexterity, discipline

Shaoucha – Shuchi – cleanliness, clarity, purity [6]

4 essential qualities of medicine / herb –

बहुता तत्रयोग्यत्वमनेकविधकल्पना।

सम्पच्चेति चतुष्कोऽयं द्रव्याणां गुण उच्यते॥७॥

bahutā tatrayogyatvamanekavidhakalpanā

sampacceti catuṣko'yaṁ dravyāṇāṁ guṇa ucyate॥7॥

Bahuta – availability in abundance. Ideally the herb or the herbal medicine should be easily available world over.

Yogyatvam – suitability. The herb / medicine should be suitable to the particular disease.

Aneka Vidha Kalpana – The herb should be usable in different forms and doses.

Sampat – the herb / medicine should be so prepared that it has all the desired therapeutic qualities. [7]

4 essential qualities of nurse / attendant:

उपचारज्ञता दाक्ष्यमनुरागश्च भर्तरि।

शौचं चेति चतुष्कोऽयं गुणः परिचरे जने॥८॥

upacārajñatā dākṣyamanurāgaśca bhartari

śaucaṁ ceti catuṣko'yaṁ guṇaḥ paricare jane॥8॥

Upachaarajnata – Knowledge of nursing

Daakshya – Dakshata – dexterity, discipline

Anuraga – affection and compassion towards patient

Shaucham – cleanliness, hygiene and purity [8]

4 essential qualities of patient:

स्मृतिर्निर्देशकारित्वमभीरुत्वमथापि च।

ज्ञापकत्वं च रोगाणामातुरस्य गुणाः स्मृताः॥९॥

smṛtirnirdeśakāritvamabhīrutvamathāpi ca/

jñāpakatvaṃ ca rogāṇāmāturasya guṇāḥ smṛtāḥ||9||

Smruti -Good memory power to learn about instructions about medicine intake.

Nirdeshakaritva – obedience, ability to follow instructions properly

Abhirutva – fearlessness, courage

Jnapakatvam cha roganaam – good memory about list of health complaints / diseases that he is suffering with.

and uninhibited expressing- these are the four qualities of a patient.[9]

Importance of physician:

कारणं षोडशगुणं सिद्धौ पादचतुष्टयम्।

विज्ञाता शासिता योक्ता प्रधानं भिषगत्र तु॥१०॥

kāraṇaṃ ṣoḍaśaguṇaṃ siddhau pādacatuṣṭayam/

viज्ञātā śāsītā yuktā pradhānaṃ bhiṣagatra tu||10||

These are the 4 factors in treatment, each with 4 essential qualities. These sixteen qualities are responsible for success in treatment. But the physician, by the virtue of his knowledge, administrative power and prescribing knowledge and capacity is the most important among the four.
[10]

Simile regarding physician:

पक्तौ हि कारणं पक्तुर्यथा पात्रेन्धनानलाः।
विजेतुर्विजये भूमिश्चमूः प्रहरणानि च॥११॥
आतुराद्यास्तथा सिद्धौ पादाः कारणसञ्ज्ञिताः।
वैद्यस्यातश्चिकित्सायां प्रधानं कारणं भिषक्॥१२॥

*paktau hi kāraṇaṃ pakturyathā pātrendhanānalāḥ/
vijeturvijaye bhūmiścamūḥ praharaṇāni ca||11||
āturādyāstathā siddhau pādāḥ kāraṇasañjñitāḥ/
vaidyasyātaśchikitsāyāṃ pradhānaṃ kāraṇaṃ bhiṣak||12||*

Vessels, fuel and fire are helping factors for the cook to make food;
Favorable topographical position, army and weapons are needed for a king to win the war;
similarly in the success of treatment the patient, attendant and medicament are helpers only to the physician. Thus the physician plays the most prominent role in treatment.[11-12]

मृदण्डचक्रसूत्राद्याः कुम्भकारादृते यथा।
नावहन्ति गुणं वैद्यादृते पादत्रयं तथा॥१३॥

*mṛddaṇḍacakrasūtrādyāḥ kumbhakārādṛte yathā/
nāvahanti guṇaṃ vaidyādṛte pādatrayaṃ tathā||13||*

In making a mud pot, the cold earth, the wheel, the thread, etc. are of no use without the help of the potter. Without the physician, other three factor,(viz, a patient, the attendant and the herbs) do not serve the purpose.[13]

गन्धर्वपुरवन्नाशं यद्विकाराः सुदारुणाः।
यान्ति यच्चेतरे वृद्धिमाशूपायप्रतीक्षिणः॥१४॥

*gandharvapurvavannāśaṃ yadvikārāḥ sudāruṇāḥ/
yānti yacetare vṛddhimāśūpāyapratikṣiṇaḥ*||14||

If the qualities of patient, attendant and herbs are kept constant, in the most difficult-to-treat diseases, the disease may vanish or may get aggravated very quickly, like the city of Gandharvas, depending on the quality of the physician.[14]

Condemnation of quackery / bad clinical practices of the doctor:

सति पादत्रये ज्ञाज्ञौ भिषजावत्र कारणम्
वरमात्मा हुतोऽज्ञेन न चिकित्सा प्रवर्तिता॥१५॥
पाणिचाराद्यथाऽचक्षुरज्ञानाद्धीतभीतवत्।
नौर्मारुतवशेवाज्ञौ भिषक् चरति कर्मसु॥१६॥

sati pādatraye jñājñau bhiṣajāvatra kāraṇam||15||
varamātmā huto'jñena na cikitsā pravartitā||15||
*pāṇicārādyathā'cakṣurajñānādbhītabhītavat/
naurmārutavaśevājñō bhiṣak carati karmasu*||16||

It is better to die than to be treated by an ignorant physician. Because, like a blind person moving with help of his hands or like a boat being driven by the wind, a quack physician applies the course of treatment with anxiety and fear because of his ignorance. [15-16]

यदृच्छया समापन्नमुत्तार्य नियतायुषम्।
भिषज्जानी निहन्त्याशु शतान्यनियतायुषाम्॥१७॥

Such an inefficient physician may cure a few patients by chance, whose ailments might get cured automatically, but he is likely to kill patients in quick time, who would have otherwise survived if treated properly. [17]

A Good Ayurvedic doctor –

is the one, who is duly engaged in the study of the science, mastering the actual implications of the disease and the right application of the treatment with practical experience. Such a doctor is known as Pranabhisara Vaidya (savior of life) [18]

Qualities of Royal Physician:

तस्माच्छास्त्रेऽर्थविज्ञाने प्रवृत्तौ कर्मदर्शने।
भिषक् चतुष्टये युक्तः प्राणाभिसर उच्यते॥१८॥

*tasmācchāstre'rthavijñāne pravṛttau karmadarśane/
bhiṣak catuṣṭaye yuktaḥ prāṇābhisara ucyate//18//*

One who possesses the knowledge of the below four factors is fit to become Royal physician. Those factors are –

Hetu – causative factors for diseases

Linga – characteristic features of diseases

Prashamana – treatment methods for diseases

Rogaanaam Apunarbhava – preventive measures for disease and to maintain health. [19]

हेतौ लिङ्गे प्रशमने रोगाणामपुनर्भवे।
ज्ञानं चतुर्विधं यस्य स राजार्हो भिषक्तमः॥१९॥
शस्त्रं शास्त्राणि सलिलं गुणदोषप्रवृत्तये।
पात्रापेक्षीण्यतः प्रज्ञां चिकित्सार्थं विशोधयेत्॥२०॥

*hetau linga prasamane rogāṇāmapunarbhave/
jñānaṁ caturvidhaṁ yasya sa rājārha bhiṣaktamaḥ||19||
śastraṁ śāstrāṇi salilaṁ guṇadoṣapravṛttaye/
pātrāpekṣīṇyataḥ prajñāṁ cikitsārthaṁ viśodhayet||20||*

A weapon, scripture and water have merits and demerits, depending upon who uses it for what. So, a physician should always have pure thoughts and intellect for the sake of giving proper treatment.[20]

Six qualities of physician –

विद्या वितर्को विज्ञानं स्मृतिस्तत्परता क्रिया।
यस्यैते षड्गुणास्तस्य न साध्यमतिवर्तते॥२१॥
विद्या मतिः कर्मदृष्टिरभ्यासः सिद्धिराश्रयः।
वैद्यशब्दाभिनिष्पत्तावलमेकैकमप्यतः॥२२॥

यस्य त्वेते गुणाः सर्वे सन्ति विद्यादयः शुभाः।
स वैद्यशब्दं सद्भूतमर्हन् प्राणिसुखप्रदः॥२३॥

*vidyā vitarko vijñānaṃ smṛtistatparatā kriyā/
yasyaite ṣaḍguṇāstasya na sādhyamativartate||21||
vidyā matiḥ karmadr̥ṣṭirabhyāsaḥ siddhirāśrayaḥ/
vaidyaśabdābhiniṣpattāvalamekaikamapyataḥ||22||
yasya tvete guṇāḥ sarve santi vidyādayaḥ śubhāḥ/
sa vaidyaśabdaṃ sadbhūtamārhan prāṇisukhapradaḥ||23||*

For a physician who possesses below six qualities, no disease is incurable.

Those six qualities are –

Vidya – Education,

Vitarka – critical approach, analytical mind

Vijnana – insightful understanding, special knowledge

Smruti – good memory

Tatparata – perseverance

Kriya – practical knowledge

Vidya – education, knowledge,

Mati – intellect,

Karmadrushti Abhyasa – practical experience and knowledge

Siddhi – expertise

Ashraya – accommodating mindset

– these words explain the qualities of “Vaidya – physician”

The one who combines in him all these good qualities will distribute happiness and comfort to all living beings.[21-23]

Simile about relation of intellect and literature:

शास्त्रं ज्योतिः प्रकाशार्थं दर्शनं बुद्धिरात्मनः।
ताभ्यां भिषक् सुयुक्ताभ्यां चिकित्सन्नापराध्यति॥२४॥
चिकित्सिते त्रयः पादा यस्माद्वैद्यव्यपाश्रयः।
तस्मात् प्रयत्नमातिष्ठेद्भिषक् स्वगुणसम्पदि॥२५॥

*śāstram jyotiḥ prakāśārthaṁ darśanam buddhirātmanah/
tābhyāṁ bhiṣak suyuktābhyāṁ cikitsannāparādhyati||24||
cikitsite trayaḥ pādā yasmādvaidyavyapāśrayaḥ/
tasmāt prayatnamātiṣṭhedbhiṣak svaguṇasampadi||25||*

Knowledge of the medical science = light, which illuminates the room and relieves darkness.

Intellect of the physician can also be likened to light, which enlightens the patient about disease and treatment.

Such a physician having good knowledge and intellect will never commit mistakes in treatment.

As the remaining three factors (patient, medicine and nurse) of treatment depend on the quality of the physician, a physician should always thrive hard to have all the required good qualities. [24-25]

4 principles for physician –

मैत्री कारुण्यमार्तेषु शक्ये प्रीतिरुपेक्षणम्।
प्रकृतिस्थेषु भूतेषु वैद्यवृत्तिश्चतुर्विधेति॥२६॥

*maitrī kāruṇyamārteṣu śakye prītirupekṣaṇam/
prakṛtistheṣu bhūteṣu vaidyavṛttiścaturvidheti||26||*

Doctor should be

Maitri – friendly,

Karunyam artheshu – sympathetic and kind to patients.

Shakye preetihi – She should be concentrate on the diseases that can be cured and

upekshanam prakrutishteshu – should neglect the incurable diseases.

These are the four disciplines for physician.[26]

Summary:

तत्र श्लोकौ-

भिषग्जितं चतुष्पादं पादः पादश्चतुर्गुणः।

भिषक् प्रधानं पादेभ्यो यस्माद्वैद्यस्तु यद्गुणः॥२७॥

ज्ञानानि बुद्धिर्ब्राह्मी च भिषजां या चतुर्विधा।

सर्वमेतच्चतुष्पादे खुड्डाके सम्प्रकाशितमिति॥२८॥

tatra śloka-

bhiṣagjitaṃ catuṣpādaṃ pādaḥ pādaścaturguṇaḥ/

bhiṣak pradhānaṃ pādebhyo yasmādvaidyastu yadguṇaḥ॥27॥

jñānāni buddhirbrāhmī ca bhiṣajāṃ yā caturvidhā/

sarvametaccatuṣpāde khudḍāke samprakāśitamiti॥28॥

In this brief chapter on 4 elements of treatment, all the four factors of therapeutics and their respective qualities, the importance and qualities of the physician, his knowledge and fourfold spiritual disposition in profession – all these are explained. [27-28]

Thus ends the ninth chapter of Sutrasthana of Charaka Samhita.

9.1 Say Thanks To The Doctor Who Cuts Your Medicines Down

When you visit a doctor, you are obviously wanting him to prescribe something for your condition. But many a times the doctor may decide to cut down on your previous medicines rather than prescribing a new one. He may do this for many reasons. Let us see.

First up, be glad your doctor did that.

Pharma companies lure the doctors to prescribe more and more medicines to the patient. In such an environment, if someone suggests to cut down on medications, be thankful to such a doctor. It means the following things –

- He really cares for you.
- He is not very money minded.
- He believes in your immune power more than medicine power
- He knows that medicines are just tools to cure disease. Food, exercise etc natural ways are the best way of healing.

Why a doctor would cut down medicines:

- Because you are recovering quick.
- You already are using a medicine which is required for your current condition.
- The alternative herbal supplement that you're taking is quite sufficient for your current new symptom.

- The new disease that you're suffering from is due to a side effect of combination of previous two medicines. So, if you stop them, your current symptoms will be relieved.
- The current medicine that the doctor would prescribe is a lot safer and yet powerful than the previous two medicines that you were taking, so he might delete the previous two and add just one new.
- The doctor believes that if you exercise for 10 minutes a day, that is more than sufficient for you to lose weight, than popping up a weight loss pill.
- The doctor feels that applying a calming hair oil would be sufficient to induce sleep than taking sleeping pills.

So, these are a few things that you can imagine, when your doc removes some medicines from your list. But when in doubt, ask the doctor openly, why you do not need the medicines. A good doctor will always answer your query with a smile.

But do not be in a perception that medicine heals you. It is your body strength, mind power and God's strength that heals. Medicines are mere tools. 😊

Related:

Give your body a chance to heal on its own
9 patient mistakes to avoid

Charaka Sutrasthana 10 – Maha Chatushpada Adhyaya 42 Different Criteria For Ayurvedic Prognosis

अथातो महाचतुष्पादमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto mahācatuspādamadhyāyaṃ vyākhyāsyāmaḥ॥1॥
iti ha smāha bhagavānātreyaḥ॥2॥

There are different parameters considered in Ayurvedic prognosis, to decide a particular disease in a specific stage in a specific patient is curable, easily curable, not curable, just maintainable etc. Before committing to treat the patient, the doctor has to make this critical decision. There are 42 and more criteria explained for this purpose in 10th chapter of Sutrasthana of Charaka Samhita.

The 10th chapter is called as Maha Chatushpada Adhyaya.

Chatushpada means the 4 basic elements of treatment that were covered in the [last chapter](#). This chapter further elaborates on the subject of the last chapter.

What is the role of therapeutics in treating diseases?

चतुष्पादं षोडशकलं भेषजमिति भिषजो भाषन्ते, यदुक्तं पूर्वाध्याये षोडशगुणमिति,

तद्भेषजं युक्तियुक्तमलमारोग्यायेति भगवान् पुनर्वसुरात्रेयः॥३॥

नेति मैत्रेयः, किं कारणं? दृश्यन्ते ह्यातुराः केचिदुपकरणवन्तश्च

परिचारकसम्पन्नाश्चात्मवन्तश्च कुशलैश्च भिषग्भिरनुष्ठिताः समुत्तिष्ठमानाः,

तथायुक्ताश्चापरे म्रियमाणाः; तस्माद्भेषजमकिञ्चित्करं भवति, तद्यथा- श्वभे सरसि च

प्रसिक्तमल्पमुदकं, नद्यां वा स्यन्दमानायां पांसुधाने वा पांसुमुष्टिः प्रकीर्ण इति; तथाऽपरे

दृश्यन्तेऽनुपकरणाश्चापरिचारकाश्चानात्मवन्तश्चाकुशलैश्च भिषग्भिरनुष्ठिताः

समुत्तिष्ठमानाः, तथायुक्ता म्रियमाणाश्चापरे।

यतश्च प्रतिकुर्वन् सिध्यति, प्रतिकुर्वन् म्रियते; अप्रतिकुर्वन् सिध्यति, अप्रतिकुर्वन् म्रियते;
ततश्चिन्त्यते भेषजमभेषजेनाविशिष्टमिति ||४||

*catuspādaṃ ṣoḍaśakalaṃ bheṣajamiti bhiṣajo bhāṣante, yaduktaṃ
pūrvādhyāye ṣoḍaśaguṇamiti, tadbheṣajaṃ yuktiyuktamalamārogyāyeti
bhagavān punarvasurātreyah||3||
neti maitreyaḥ, kiṃ kāraṇaṃ? dṛśyante hyāturāḥ kecidupakaraṇavantaśca
paricāraṇasampannāścātmavantaśca kuśalaiśca bhiṣagbhiranuṣṭhitāḥ
samuttiṣṭhamānāḥ, tathāyuktāścāpare mriyamāṇāḥ;
tasmādbheṣajamakiñcitkaraṃ bhavati, tadyathā- śvabhre sarasi ca
prasiktamalpamudakaṃ, nadyāṃ vā syandamānāyāṃ pāṃsudhāne vā
pāṃsumuṣṭiḥ prakīrṇa iti; tathā'pare
dṛśyante'nupakaraṇāścāparicāraṇāścānātmavantaścākuśalaiśca
bhiṣagbhiranuṣṭhitāḥ samuttiṣṭhamānāḥ, tathāyuktā mriyamāṇāścāpare/
yataśca pratikurvan sidhyati, pratikurvan mriyate; apratikurvan sidhyati,
apratikurvan mriyate; tataścintyate bheṣajamabheṣajenāviśiṣṭamiti ||4||*

What is the role of therapeutics in treating diseases?

Sage Maitreya puts a query –

Some patients get cured easily from diseases, when they are treated with proper medicines, attendants, and well qualified physicians, who also have self-control. On the other hand in spite of all these some die. What is the cause? So therapeutics is of no value in the eradication of diseases. This is just like a drop of water thrown into a ditch or pond or a handful of dust thrown in a flowing river or on a heap of dust. To sum up: with the same therapeutic measures, some patients get healed and some die. Similarly,

when no therapeutic measures are undertaken, then also some patients recover and some die. So, what is the significance of treatment at all?

When the outcomes are totally unpredictable? [4]

Answer by Sage Atreya –

मैत्रेय ! मिथ्या चिन्त्यत इत्यात्रेयः; किं कारणं, ये ह्यातुराः षोडशगुणसमुदितेनानेन भेषजेनोपपद्यमाना म्रियन्त इत्युक्तं तदनुपपन्नं, न हि भेषजसाध्यानां व्याधीनां भेषजमकारणं भवति; ये पुनरातुराः केवलाद्भेषजादृते समुत्तिष्ठन्ते, न तेषां सम्पूर्णभेषजोपपादनाय समुत्थानविशेषो नास्ति; यथा हि पतितं पुरुषं समर्थमुत्थानायोत्थापयन् पुरुषो बलमस्योपादध्यात्, स क्षिप्रतरमपरिक्लिष्ट एवोत्तिष्ठेत्, तद्वत् सम्पूर्णभेषजोपलम्भादातुराः; ये चातुराः केवलाद्भेषजादपि म्रियन्ते, न च सर्व एव ते भेषजोपपन्नाः समुत्तिष्ठेरन्, नहि सर्वे व्याधयो भवन्त्युपायसाध्याः, न चोपायसाध्यानां व्याधीनामनुपायेन सिद्धिरस्ति, न चासाध्यानां व्याधीनां भेषजसमुदायोऽयमस्ति, न ह्यलं ज्ञानवान् भिषङ्मुमूर्षुमातुरमुत्थापयितुं; परीक्ष्यकारिणो हि कुशला भवन्ति, यथा हि योगज्ञोऽभ्यासनित्य इष्वासो धनुरादायेषुमस्यन्नातिविप्रकृष्टे महति काये नापराधवान् भवति, सम्पादयति चेष्टकार्यं, तथा भिषक् स्वगुणसम्पन्न उपकरणवान् वीक्ष्य कर्मरभमाणः साध्यरोगमनपराधः सम्पादयत्येवातुरमारोग्येण; तस्मान्न भेषजमभेषजेनाविशिष्टं भवति॥५॥

maitreya ! mithyā cintyata ityātreyaḥ; kiṃ kāraṇaṃ, ye hyāturāḥ ṣoḍaśaguṇasamuditenānena bheṣajenopapadyamānā mriyanta ityuktaṃ tadanupapannaṃ, na hi bheṣajasādhyānām vyādhinām bheṣajamakāraṇaṃ bhavati; ye punarāturāḥ kevalādbheṣajādr̥te samuttiṣṭhante, na teṣām sampūrṇabheṣajopapādanāya samutthānaviśeṣo nāsti; yathā hi patitaṃ puruṣaṃ samarthamutthānāyotthāpayan puruṣo balamasyopādadhyāt, sa kṣiprataramaparikliṣṭa evottiṣṭhet, tadvat sampūrṇabheṣajopalambhādāturāḥ; ye cāturāḥ kevalādbheṣajādapi

*mriyante, na ca sarva eva te bheṣajopapannāḥ samuttiṣṭheran, nahi sarve
vyādhayo bhavantyupāyasādhyāḥ, na copāyasādhyānām
vyādhīnāmanupāyena siddhirasti, na cāsādhyānām vyādhīnām
bheṣajasamudāyo'yamasti , na hyalam jñānavān
bhiṣaṇimumūrṣumāturamutthāpayitum; parīkṣyakāriṇo hi kuśalā bhavanti,
yathā hi yogajño'bhyāsanitya iṣvāso dhanurādāyeṣumasyannātiviprakṛṣṭe
mahati kāye nāparādhavān bhavati, sampādayati ceṣṭakāryam, tathā
bhiṣak svaguṇasampanna upakaraṇavān vīkṣya karmārabhamāṇaḥ
sādhyarogamanaparādhaḥ sampādayatyevāturamārogyeṇa; tasmānna
bheṣajamabheṣajenāviśiṣṭam bhavati||5||*

Answer by Sage Atreya -

Oh, Maitreya! the conclusion derived by you is incorrect. Because, to say that the patients adopting the therapeutic measures having the sixteen qualities die is far from fact; Therapeutic measures can never be ineffective in curable diseases. Similarly even in such cases where patients are cured without proper medicines, etc. it should be understood that, had there been proper administration of therapeutic measures the process of cure would have been quicker and better; this can be likened to the lifting of a person who has fallen; he can no doubt get up himself but if he is helped and lifted by another person, he would get up sooner without much difficulty. Such is the case with patients who get cured without any treatment.

Regarding cases where patients die even by taking adequate treatment, it is not that all patients taking sufficient treatment are necessarily cured

because all diseases are not curable. The diseases that are curable can only be cured by proper treatment. Those which are not curable will certainly do not respond to treatment. Not even the ablest physician is capable of curing a patient with an incurable disease.

Able physicians always proceed with their treatment after proper examination. As an archer having the knowledge and practice of archery shoots arrows with the help of his bow and does not commit mistakes in hitting the target, a physician endowed with his own qualities and other accessories proceeding with the treatment after proper examination, will certainly cure a curable patient without fail. So application of therapeutic measures has its own special significance. [5]

Examples of therapeutic principles, to prove the role of therapeutics:

इदं च नः प्रत्यक्षं- यदनातुरेण भेषजेनातुरं चिकित्सामः, क्षाममक्षामेण, कृशं च दुर्बलमाप्याययामः, स्थूलं मेदस्विनमपतर्पयामः, शीतेनोष्णाभिभूतमुपचरामः, शीताभिभूतमुष्णेन, न्यूनान् धातून् पूरयामः, व्यतिरिक्तान् हासयामः, व्याधीन् मूलविपर्ययेणोपचरन्तः सम्यक् प्रकृतौ स्थापयामः; तेषां नस्तथा कुर्वतामयं भेषजसमुदायः कान्ततमो भवति॥६॥

idaṃ ca naḥ pratyakṣaṃ- yadanātureṇa bheṣajenāturaṃ cikitsāmaḥ, kṣāmamakṣāmeṇa, kṛśaṃ ca durbalamāpyāyayāmaḥ, sthūlaṃ medasvinamapatarpayāmaḥ, śītenoṣṇābhibhūtamupacarāmaḥ, śītābhibhūtamuşṇena, nyūnān dhātūn pūrayāmaḥ, vyatiriktān hrāsayāmaḥ, vyādhīn mūlaviparyayeṇopacarantaḥ samyak prakṛtau sthāpayāmaḥ; teṣāṃ nastathā kurvatāmayam bheṣajasamudāyaḥ kāntatamo bhavati॥6॥

Examples of therapeutic principles, to prove the role of therapeutics:

And we see with our eyes that we cure a weak patient by providing nourishment, obese and over-nourished patients with Apatarpana (depletion of nourishment, cleansing), a patient with cold affliction with hot remedies, a patient with hotness affliction with cold remedies, an emaciated patient with nourishment, etc. We treat the patient with principles that are opposite to the qualities of the disease. By this, we restore the natural balance (Prakruti) of the patient. Thus the group of therapeutic measures are the best tools in managing diseases. [6]

Why right prognosis is very important in treatment?

भवन्ति चात्र-

साध्यासाध्यविभागज्ञो ज्ञानपूर्व चिकित्सकः।
काले चारभते कर्म यत्तत् साधयति ध्रुवम्॥७॥
अर्थविद्यायशोहानिमुपक्रोशमसङ्ग्रहम् ।
प्राप्नुयान्नियतं वैद्यो योऽसाध्यं समुपाचरेत्॥८॥

bhavanti cātra-

*sādhyāsādhya vibhāga jñō jñānapūrvam cikitsakah/
kāle cārabhate karma yattat sādhayati dhruvam||7||
arthavidyāyāśohānimupakrośamasanigraham /
prāpnuyānniyataṁ vaidyo yo'sādhyam samupācaret||8||*

Why right prognosis is very important in treatment?

(‘Prognosis’ means judging if a disease is treatable or not or how easy/difficult it is to treat a disease)

A physician who can distinguish between curable and incurable diseases and initiates treatments in time with the full knowledge of therapeutics can certainly accomplish his objective of curing the disease.

On the other hand, a physician who undertakes the treatment of an incurable disease would undoubtedly subjects himself to

Arthahaani – loss of wealth

Vidyahaani – loss of knowledge

Yashohaani – loss of fame and he will also earn bad reputations, sanctions or punishments.[7-8]

Classification of diseases according to prognosis:

सुखसाध्यं मतं साध्यं कृच्छ्रसाध्यमथापि च।

द्विविधं चाप्यसाध्यं स्याद्याप्यं यच्चानुपक्रमम् ॥९॥

साध्यानां त्रिविधश्चाल्पमध्यमोत्कृष्टतां प्रति।

विकल्पो, न त्वसाध्यानां नियतानां विकल्पना ॥१०॥

sukhasādhyaṃ mataṃ sādhyam kṛcchrasādhya mathāpi ca/

dvividhaṃ cāpyasādhyaṃ syādyāpyam yaccānupakramam ॥9॥

sādhyānām trividhaścālpamadhyamotkrṣṭatām prati/

vikalpo, na tvasādhyānām niyatānām vikalpanā ॥10॥

Sadhya Vyadhi – Curable diseases are of two types-

Sukha Sadhya Vyadhi – easily curable diseases

Krichra Sadhya Vyadhi – difficult-to-cure disease

Similarly Asadhya Vyadhi – incurable diseases are two types, viz

Yapya – maintainable, the symptoms of which can be kept under check till death

Anupakrama / Pratyakhyeya – impossible to treat. [9-10]

Sadhya Vyadhi – easy-to cure diseases can also be classified as –
easy to cure,
moderately easy to cure and
curable with difficulty.

Features of Sukha Sadhya Vyadhi – easy-to-treat disease:

हेतवः पूर्वरूपाणि रूपाण्यल्पानि यस्य च।
न च तुल्यगुणो दूष्यो न दोषः प्रकृतिर्भवेत्॥११॥
न च कालगुणस्तुल्यो न देशो दुरूपक्रमः।
गतिरेका नवत्वं च रोगस्योपद्रवो न च॥१२॥
दोषश्चैकः समुत्पत्तौ देहः सर्वोषधक्षमः।
चतुष्पादोपपत्तिश्च सुखसाध्यस्य लक्षणम्॥१३॥

*hetavaḥ pūrvarūpāṇi rūpāṇyalpāni yasya ca/
na ca tulyaguṇo dūṣyo na doṣaḥ prakṛtirbhavet||11||
na ca kālaguṇastulyo na deśo durupakramaḥ/
gatirekā navatvaṃ ca rogasyopadravo na ca||12||
doṣaścaikaḥ samutpattau dehaḥ sarvauśadhakṣamaḥ/
catuṣpāadopapattiśca sukhasādhyaṣya lakṣaṇam||13||*

Features of Sukha Sadhya Vyadhi – easy-to-treat disease:

1. Alpa Hetu – mild / fewer causative factors
2. Alpa Purvaroopta – very few premonitory symptoms are manifested

3. Alpa Roopa – very few symptoms of the disease are manifested
4. Na Cha Tulyaguno Dushyo – If the disease causing Dosha and the [Dhatu\(body tissue\)](#) are not similar; for example, Vata usually causes diseases in Asthi (bones). But if it causes disease in Meda (fatty tissue), which is the site of Kapha, such a Vata disorder is easy to treat.
5. Na Doshaha Prakrutirbhavet – If the body type of the person does not match with the disease causing Dosha. For example, if Vata body type person gets Kapha dominant disease, it is easy to treat.
6. Na Cha Kala Guna: Tulyo – if the season and the qualities of disease do not match; Eg: if cough and cold happens in summer, then it is easy to treat
7. Ne Desho Durupakramaha – if the place of the patient is ideal, and if the site of disease manifestation is harmless,
8. Gati: Eka – if the disease occurs in a single path / direction
9. Navatvam – disease of recent onset
10. Upadrava Na Cha – disease with no complications.
11. Doshashcha ekaha – if the disease is caused by a single Dosha,
12. Dehaha Sarva Aushadha Kshamaha – patient's body is capable of tolerating all types of treatments and medicines
13. Chatushpaada Upapattishcha – availability of good doctor, nurse and medicines

Features of difficult-to-cure disease: Krichra Sadhya Vyadhi –

निमित्तपूर्वरूपाणां रूपाणां मध्यमे बले।

कालप्रकृतिदूष्याणां सामान्येऽन्यतमस्य च॥१४॥

गर्भिणीवृद्धबालानां नात्युपद्रवपीडितम्।
शस्त्रक्षाराग्निकृत्यानामनवं कृच्छ्रदेशजम्॥१५॥
विद्यादेकपथं रोगं नातिपूर्णचतुष्पदम्।
द्विपथं नातिकालं वा कृच्छ्रसाध्यं द्विदोषजम्॥१६॥

*nimittapūrvārūpāṇām rūpāṇām madhyame bale/
kālaprakṛtidūṣyāṇām sāmānye'nyatamasya ca//14//
garbhiṇīvrddhabālānām nātyupadravapīḍitam/
śastrakṣārāgnikṛtyānāmanavaṁ kṛcchradeśajam//15//
vidyādekapatham rogam nātipūrṇacatuṣpadam/
dvipatham nātikālam vā kṛcchrasādhyaṁ dvidōṣajam//16//*

Features of difficult-to-cure disease: Krichra Sadhya Vyadhi –

1. Madhyama Bala Nimitta – moderate causative factors
2. Madhyama Purvaroop – moderate number and strength of premonitory symptoms
3. MadhyamaRoopa – moderate number and strength of characteric features of disease
4. Kala Prakruti Dushyanaam Saamanya Anyatama – Any one among seasons / body type / body tissue involved is similar to the disease causing Dosha.
5. Garbhini Vruddha Baalaanaam – disease afflicting pregnant / elderly / children
6. Na Ati Upadrava – not excess complications

7. Shastra Kshara Agnikrutyaanaam – if the treatment involves use of Shastra – Surgery, Ksharakarma (as in piles and fistula) and Agnikarma (fire / heat treatment / cautery).
8. Anavam – if the disease is not new (neither too old)
9. Kruchra Deshajam – if the patient belongs to a difficult place or if the disease involves a complicated body part
10. Ekapatham rogam, Naati Poorna Chatushtayam- disease afflicting a single body channel / single system but if the doctor, nurse / proper medicines are not fully available / not of good quality
11. Dvipatham, Naati Kaalam – involves two body channels but disease is not very old
12. Dvidoshajam – two Doshas are involved in the disease [14-16]

Features of maintainable diseases – Yapy Vyadhi Lakshana –

शेषत्वादायुषो याप्यमसाध्यं पथ्यसेवया।

लब्धाल्पसुखमल्पेन हेतुनाऽऽशुप्रवर्तकम्॥१७॥

गम्भीरं बहुधातुस्थं मर्मसन्धिसमाश्रितम्।

नित्यानुशायिनं रोगं दीर्घकालमवस्थितम्॥१८॥

विद्याद्विदोषजं,...॥१९॥

śeṣatvādāyūṣo yāpyamasādhyaṃ pathyasevayā/

*labdhālpasukhamalpena hetunā"śupravartakam"/>*17/

gambhīraṃ bahudhātusthaṃ marmasandhisamāśritam/

*nityānuśāyinaṃ rogaṃ dīrghakālamavasthitam"/>*18/

vidyāddvidōṣajam,.../19/

Features of maintainable diseases – Yapy Vyadhi Lakshana –

1. Pathya Sevaya Alpa Sukham -The patient can survive by following Pathya – wholesome regimen and enjoys a little relief.
2. Alpena Hetuna Ashu Pravartakam – disease gets quickly exacerbated with simple and mild causative factors
3. Gambheeram – disease afflicting deep seated body tissues
4. Bahu Dhatustham – disease involves many body tissues
5. Marma Sandhi Samashritam – disease involves Marma (vital points of body, such as heart, groin), bones and joints (joining part of different body tissues and organs)
6. Nitya Anushayi – Symptoms manifest everyday
7. Deerghakaalam – chronic disease, long standing disorders
8. Dvidoshajam – involves 2 Doshas. [17-18]

Features of incurable diseases – prathyakhyeya / Anupakrama –

...तद्वत् प्रत्याख्येयं त्रिदोषजम्।

क्रियापथमतिक्रान्तं सर्वमार्गानुसारिणम्॥१९॥

औत्सुक्यारतिसम्मोहकरमिन्द्रियनाशनम्।

दुर्बलस्य सुसंवृद्धं व्याधिं सारिष्टमेव च॥२०॥

bhīṣajā prāk parīkṣyaivam vikārāṇām svalakṣaṇam/

paścātkarmasamārambhaḥ kāryaḥ sādhyeṣu dhīmatā/21/

sādhyāsādhyavibhāgañño yaḥ samyakpratipattimān/

na sa maitreyatulyānām mithyābuddhiṁ prakalpayet/22/

Features of incurable diseases – prathyakhyeya / Anupakrama –

1. Tridoshajam – involves all the three Doshas – Vata, Pitta and Kapha

2. Kriyaapatham Atikraantam – the disease has grown beyond the abilities of all possible treatment modalities
3. Sarva Marganusarinam – disease involves all the body channels / multiple systems
4. Autsukya – sudden excitement in patient
5. Arati – restlessness
6. Sammoha – unconsciousness
7. Indriyanasha – loss of functions of sense organs
8. Durbalasya Susamvrudham – in a weak patient, the disease is well manifested
9. Sa Arishtam – having bad prognostic signs

Importance of thorough patient examination

भिषजा प्राक् परीक्ष्यैवं विकाराणां स्वलक्षणम्।
पश्चात्कर्मसमारम्भः कार्यः साध्येषु धीमता॥२१॥
साध्यासाध्यविभागज्ञो यः सम्यक्प्रतिपत्तिमान्।
न स मैत्रेयतुल्यानां मिथ्याबुद्धिं प्रकल्पयेत्॥२२॥

*bhiṣajā prāk parīkṣyaivaṃ vikārāṇāṃ svalakṣaṇam/
paścātkarmasamārambhaḥ kāryaḥ sādhyeṣu dhīmatā||21||
sādhyāsādhya vibhāga jñō yaḥ samyakpratipattimān/
na sa maitreyatulyānāṃ mithyābuddhiṃ prakalpayet||22||*

Importance of thorough patient examination

A wise physician should examine the distinctive features of the diseases beforehand and then only he should start his treatment for only those

diseases that are curable.

So a physician who can distinguish between curable and incurable diseases, he with his right applications will not subscribe to the wrong notions like sage Maitreya. [21-22]

तत्र श्लोकौ-

इहौषधं पादगुणाः प्रभवो भेषजाश्रयः।

आत्रेयमैत्रेयमती मतिद्वैविध्यनिश्चयः॥२३॥

चतुर्विधविकल्पाश्च व्याधयः स्वस्वलक्षणाः।

उक्ता महाचतुष्पादे येष्वायत्तं भिषग्जितम्॥२४॥

tatra ślokau-

iha uṣadham pādaguṇāḥ prabhavo bheṣajāśrayaḥ/

ātreyamaitreyamātī matidvāividhyaniścayaḥ॥23॥

caturvidhavikalpāśca vyādhayaḥ svasvalakṣaṇāḥ/

uktā mahācatuspāde yeṣvāyattam bhiṣagjitaṃ॥24॥

Therapies, qualities of each of the four aspects of therapeutics their effects, views(in this connections) of Atreya and Maitreya, two different views, conclusion, features of all types of curable and incurable diseases – all these are described in this chapter. .[23-24]

Thus end the tenth chapter – Maha Chatushpada Adhyaya of Sutrasthana section of Agnivesha's Charaka Samhita, as redacted by Charaka.

10.1 How To Make Prognosis Of Disease According To Ayurveda?

Prognosis simply means, how easy or how difficult it is to treat a disease in patient. A disease with good prognosis means, it is quite easy to cure. A disease with poor prognosis is difficult to cure.

The prognosis of disease depends on many different factors. Let us explore further on this and learn how to make prognosis of disease as per Ayurveda.

Qualities of diseases which can be cured easily, which accounts for good prognosis

Sarvaushadha kshame dehe – The body of patient is able to tolerate all types of medicines – If the patient can tolerate strong dose of medicines, and if patient is co-operative to treatment procedures, then the doctor will have wide range of medicines and treatments to choose from. Hence, this feature accounts for good prognosis. If the patient is intolerant to certain types of medicines, For example, if patient can not tolerate bitter taste, then the physician is restricted to avoid most of the Kashaya (herbal decoctions), and certain Churnas (herbal powders). So, physician has a very small range of medicines to choose from. Hence the prognosis will not be very good.

Yunaha – Young patient – While at young age, the tolerance is more and body readily responds positively to medicines. Hence it is a desirable characteristic in patients.

Jitatmanaha – Patient having good control over sense organs, who follows abstinence. If the patient has a good control over his sense organs, he is more like to follow the dietary and lifestyle changes advised by the doctor. This will immensely help the Ayurvedic doctor to treat the disease very efficiently.

Amarmaga – If the disease does not affect sensitive areas like brain, heart, kidney – Naturally, these spots are very sensitive and if these organs are affected, it makes doctor's job very difficult.

Alpahetu – If the cause for disease is mild – As per Ayurveda, the extent of worsening of symptoms is directly proportional to the extent of exposure to causative factor.

For example, more the ice creams you eat, more severe will be the tonsillitis. Hence, lesser the causative factors, easier the disease to treat.

Alparoopa – Mild symptoms – Lesser the number of symptoms, easier the disease to treat.

Anupadrava – no complications – self explanatory.

Atulya dushya desha rutu prakruti – If the Dosha involved, Dhatu (body tissue) involved, Desha (place), Rutu (season) and Prakruti (body type) are not influenced by one particular Dosha, then that disease is easy to treat.

This demands some explanation.

Atulya Dushya – Different Dosha and its natural habitat - As per Ayurveda, Vata is situated in Bones and cartilages, Pitta in blood, and kapha in rest of the tissues like – lymph, muscles, fat, bone marrow and reproductive system.

If Vata disease manifests in bone, it is relatively hard to cure. Because, Vata is naturally dominant in bones. If further Vata imbalance occurs there, then Vata will be very highly imbalanced.

Similarly, Pitta disorders in blood, and kapha disorders in rest of tissues is difficult to cure.

Going by this theory, if Vata imbalance affects Muscles, it is easier to treat. Because, muscles are dominated naturally by kapha. Kapha, naturally has some qualities opposite to Vata Dosha, hence some bad effects of Vata gets nullified, leading to weakening of disease.

Atulya Desha – different Dosha and place of disease manifestation.

If a person is living in arid region, where Vata is dominant, if he gets Vata imbalance disease, then the disease is difficult to cure. Because, he is surrounded by Vata promoting place, and over that he has Vata imbalance. So, Vata becomes very strong and disease manifestation will be aggressive. If a person is living in hot humid, Pitta dominant place, and if he gets Vata imbalance, then it is easier to treat. Because, some bad effects of Vata imbalance is nullified by Pitta dominant place.

Atulya Rutu – different Dosha and Season –

We will be learning in future that particular seasons influence Dosha. For example, rainy season influences Vata increase. So, during this season, if there is Vata imbalance disease, then it is difficult to treat. If Vata disease occurs in other seasons, then it is relatively easy to treat.

Pada sampadi – If all the sixteen qualities of Doctor, patient, nurse and medicine are present, then it is easy to cure. We studied about this in the Ashtanga Hrudaya 1st chapter article. This means, if doctor is good, patient is tolerant and obedient, can afford treatment, nurse and hospital infrastructure is good and if medicines are also of good quality, then it is very easy to treat the disease. Prognosis will be usually good.

Graha anuguna – If astrology is in favour of the patient – Ayurveda believes in Astrology, so this factor is mentioned here.

Eka Doshaja – Disease due to only one Dosha. If only one Dosha is involved, only a limited set of symptoms will get manifested, hence it is easy to treat.

Eka Marga – If only one body channel is affected – then it is easy to treat. If multi body channels are affected, it means, many systems are involved, difficult to treat.

Nava – Disease of recent origin / onset. – Earlier the diagnosis of disease, better the prognosis.

Features of difficult-to-cure disease:

Moderate causative factors

Moderate number and strength of premonitory symptoms

Moderate number and strength of characteristic features of disease

Any one among seasons / body type / body tissue involved is similar to the disease causing Dosha.

Disease afflicting pregnant / elderly / children

Not excess complications

If the treatment involves use of Shastra – Surgery, Ksharakarma (as in piles and fistula) and Agnikarma (fire / heat treatment / cautery).

If the disease is not new (neither too old)

If the patient belongs to a difficult place or if the disease involves a complicated body part

Disease afflicting a single body channel / single system but if the doctor, nurse / proper medicines are not fully available / not of good quality

Involves two body channels but disease is not very old

Two Doshas are involved in the disease

Features of maintainable diseases –

The patient can survive by following Pathya – wholesome regimen and enjoys a little relief.

Disease gets quickly exacerbated with simple and mild causative factors

Disease afflicting deep seated body tissues

Disease involves many body tissues

Disease involves Marma (vital points of body, such as heart, groin), bones and joints (joining part of different body tissues and organs)

Symptoms manifest everyday

Chronic disease, long standing disorders

Involves 2 Doshas.

Qualities of diseases with bad prognosis

Diseases requiring surgery, which have mixture of causative factors, which is there for long period of time, involving many vital organs.

Involves all the three Doshas – Vata, Pitta and Kapha

Disease has grown beyond the abilities of all possible treatment modalities

Disease involves all the body channels / multiple systems

Sudden excitement in patient

Continuous restlessness

Unconsciousness

Loss of functions of sense organs

In a weak patient, the disease is well manifested

Having sure-death signs

So, this is a general explanation regarding different criteria that Ayurveda uses in making the prognosis.

Charaka Sanhita Sutrasthan 11 – Tris Eshaneeya Adhyaya 3 Basic Desires Of Life

अथातस्त्रिसैषणीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātastrisaiṣaṇīyamadhyāyaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Ayurveda explains in detail about three basic desires of human beings, four means of knowledge, three types of human strengths, three methods of usage of sense organs, three types of diseases, three channels of diseases, three types of physicians and treatment. All these are explained in 11th chapter of Sutrasthana of Charaka Samhita, called Tris Eshaniya Adhyaya.

The three basic pursuits:

इह खलु पुरुषेणानुपहतसत्त्वबुद्धिपौरुषपराक्रमेण हितमिह चामुष्मिंश्च लोके समनुपश्यता तिस्र एषणाः पर्येष्टव्या भवन्ति।

तद्यथा- प्राणैषणा, धनैषणा, परलोकैषणेति॥३॥

iha khalu puruṣeṇānupahatasattvabuddhipauruṣaparākrameṇa hitamiha

cāmuṣmiṃśca loke samanupaśyatā tisra eṣaṇāḥ paryeṣṭavyā bhavanti

tadyathā- prāṇaiṣaṇā, dhanaiṣaṇā, paralokaiṣaṇeti॥3॥

A person of normal mental faculty, intelligence, strength and energy, desires of his well-being pertaining to this world and the world beyond has to seek three basic desires, viz.,

Praneshana – desire to live,

Dhaneshana – desire to earn and

Paralokeshana – desire to have superior position after-death. [3]

Desire for longevity: Praneshana

आसां तु खल्वेषणानां प्राणैषणां तावत् पूर्वतरमापद्येत।

कस्मात्? प्राणपरित्यागे हि सर्वत्यागः।

तस्यानुपालनं- स्वस्थस्य स्वस्थवृत्तानुवृत्तिः, आतुरस्य विकारप्रशमनेऽप्रमादः,
तदुभयमेतदुक्तं वक्ष्यते च; तद्यथोक्तमनुवर्तमानः प्राणानुपालनाद्दीर्घमायुरवाप्नोतीति
प्रथमैषणा व्याख्याता भवति॥४॥

*āsāṃ tu khalveṣaṇānāṃ prāṇaiṣaṇāṃ tāvat pūrvataramāpadyeta/
kasmāt? prāṇaparityāge hi sarvatyāgaḥ/
tasyānupālanaṃ- svasthasya svasthavṛttānuvṛttiḥ, āturasya
vikārapraśamane'pramādaḥ, tadubhayametaduktaṃ vakṣyate ca;
tadyathoktamanuvartamānaḥ prāṇānupālanaḥ dīrghamāyuravāpnotīti
prathamaiṣaṇā vyākhyātā bhavati॥4॥*

Desire for longevity: Praneshana

Out of all these desires, one should, give priority to the desire for longevity. Why? Because, end of life means end of everything. A good life can be achieved by

Swasthasya Swastha anuvrutti – observance of healthy rules by healthy person

Aturasya vikara prashamana – treatment of the diseased.

Both these have already been described and will be described further, in detail. [4]

Desire for wealth: Dhaneshana

अथ द्वितीयां धनैषणमापद्येत, प्राणेभ्यो ह्यनन्तरं धनमेव पर्येष्टव्यं भवति; न ह्यतः पापात् पापीयोऽस्ति यदनुपकरणस्य दीर्घमायुः, तस्मादुपकरणानि पर्येष्टुं यतेत।

तत्रोपकरणोपायाननुव्याख्यास्यामः; तद्यथा- कृषिपाशुपाल्यवाणिज्यराजोपसेवादीनि,
यानि चान्यान्यपि सतामविगर्हितानि कर्माणि वृत्तिपुष्टिकराणि विद्यातान्यारभेत कर्तुं;

तथा कुर्वन् दीर्घजीवितं जीवत्यनवमतः पुरुषो भवति ।

इति द्वितीया धनैषणा व्याख्याता भवति॥५॥

atha dvitīyāṃ dhanaīṣaṇamāpadyeta, prāṇebhyo hyanantaram dhanameva paryeṣṭavyaṃ bhavati; na hyataḥ pāpāt pāpiyo'sti yadanupakaraṇasya dīrghamāyuh, tasmādupakaraṇāni paryeṣṭum yateta/ tatropakaraṇopāyānanuvyākhyāsyāmaḥ; tadyathā- kṛṣipāśupālyavāṇijyarājopasevādīni, yāni cānyānyapi satāmavigarhitāni karmāṇi vṛttipuṣṭikarāṇi vidyāttānyārabheta kartum; tathā kurvan dīrghajīvitam jīvatyanavamataḥ puruṣo bhavati / iti dvitīyā dhanaīṣaṇā vyākhyātā bhavati॥5॥

Desire for wealth:

Thereafter comes the second desire for wealth. One must have a desire for wealth because there is nothing so miserable as a long life without wealth. So one must try to tap in various sources of wealth. These sources of wealth are – farming, cattle breeding, trade, government service, etc. One can adopt any other means of livelihood that is not disapproved by good men. Doing so, one lives a long life, without suffering any loss of prestige. [5]

Desire for good position in after-life: Paralokeshana

Doubts regarding rebirth.

अथ तृतीयां परलोकैषणामापद्येत।

संशयश्चात्र, कथं? भविष्याम इतश्च्युता नवेति; कुतः पुनः संशय इति, उच्यते- सन्ति ह्येके प्रत्यक्षपराः परोक्षत्वात् पुनर्भवस्य नास्तिक्यमाश्रिताः, सन्ति चागमप्रत्ययादेव पुनर्भवमिच्छन्ति; श्रुतिभेदाच्च-

‘मातरं पितरं चैके मन्यन्ते जन्मकारणम् ।
स्वभावं परनिर्माणं यदृच्छां चापरे जनाः’ ॥ इति ।
अतः संशयः- किं नु खल्वस्ति पुनर्भवो न वेति॥६॥

*atha tṛtīyāṃ paralokaiṣaṇāmāpadyeta/
saṃśayaścātra, katham? bhaviṣyāma itaścyutā naveti; kutaḥ punaḥ
saṃśaya iti, ucyate- santi hyeke pratyakṣaparāḥ parokṣatvāt
punarbhavasya nāstikyamāśritāḥ, santi cāgamapratyayādeva
punarbhavamicchanti; śrutibhedācca-
'mātaraṃ pitaraṃ caike manyante janmakāraṇam /
svabhāvaṃ paranirmāṇaṃ yadr̥cchāṃ cāpare janāḥ' ॥ iti /
ataḥ saṃśayaḥ- kiṃ nu khalvastī punarbhavo na veti॥6॥*

Desire for good position in after-life: Paralokeshana Doubts regarding rebirth.

Then comes the third desire to attain the happiness in after-life. This desire arises some doubts. There is doubt, whether one will have a life (rebirth) at all after death. But why to doubt? There are people who believe only in things which are perceptible and as such do not believe in rebirth because of its imperceptibility. On the other hand people believing in rebirth simply rely upon the evidence of scriptures. There are contradictory opinions with different theories like

Parent theory, nature theory, impersonal soul, free will theory etc. These theories try to explain cause of birth. So the question remains whether there is rebirth after death. [6]

Evidence against perception theory:

तत्र बुद्धिमान्नास्तिक्यबुद्धिं जह्याद्विचिकित्सां च।
कस्मात्? प्रत्यक्षं ह्यल्पम्; अनल्पमप्रत्यक्षमस्ति, यदागमानुमानयुक्तिभिरुपलभ्यते; यैरेव
तावदिन्द्रियैः प्रत्यक्षमुपलभ्यते, तान्येव सन्ति चाप्रत्यक्षाणि॥७॥

*tatra buddhimānnāstikyabuddhiṃ jahyādvicikitsāṃ ca/
kasmāt? pratyakṣaṃ hyalpam; analpamapratyakṣamasti,
yadāgamānumānayuktibhirupalabhyate; yaireva tāvadindriyaiḥ
pratyakṣamupalabhyate, tānyeva santi cāpratyakṣāṇi॥7॥*

Evidence against perception theory:

A wise man should however give up these unreasonable theories and doubts. Why? Because,

Prathyaksham hi alpam – scope of perception is limited.

Analpam Apratyaksham – those that cannot be perceived by sense organs are huge.

Those un-observable things can only be perceived by

Aagama – ancient scriptures

Anumana – by inference

Yukti – by special inference, intelligence and reasoning.

Even the method of perception of knowledge by sense organs itself cannot be perceived by sense organs. [7]

सतां च रूपाणामतिसन्निकर्षादतिविप्रकर्षादावरणात् करणदौर्बल्यान्मनोनवस्थानात्
समानाभिहारादभिभवादतिसौक्ष्म्याच्च प्रत्यक्षानुपलब्धिः; तस्मादपरीक्षितमेतदुच्यते-
प्रत्यक्षमेवास्ति, नान्यदस्तीति॥८॥

*śrutayaścaitā na kāraṇaṃ, yuktivirodhāt/
ātmā mātuḥ piturvā yaḥ so'patyaṃ yadi sañcaret/*

*dvividhaṃ sañcaredātmā sarvovā'vayavena vā||9||
sarvaścet sañcarenmātuḥ piturvā maraṇaṃ bhavet/
nirantaraṃ, nāvayavaḥ kaścitsūkṣmasya cātmanaḥ||10||*

Moreover, it is not correct to say that only things which can be directly perceived exist, and others do not. There are things, which though existent, cannot be directly perceived due to

Ati sannikarshat – a thing that is too close to eyes cannot be perceived

Ati viprakarshaat – a thing that is too far, cannot be perceived

Avaranaat – if a thing is covered by another object, then it cannot be perceived

Karana daurbalyaat – if sense organs are weak, then nothing can be perceived,

Mano Anavasthaanaat- if mind is not in place, even if a person is seeing an object, he cannot see it,

Samaana Abhiharat – confusion with other similar objects,

Abhibhaavat – over shadowing and

Ati saukshmaat – very minute object. [8]

Evidences against parent theory of birth:

श्रुतयश्चैता न कारणं, युक्तिविरोधात्।

आत्मा मातुः पितुर्वा यः सोऽपत्यं यदि सञ्चरेत्।

द्विविधं सञ्चरेदात्मा सर्वोवाऽवयवेन वा॥९॥

सर्वश्चेत् सञ्चरेन्मातुः पितुर्वा मरणं भवेत्।

निरन्तरं, नावयवः कश्चित्सूक्ष्मस्य चात्मनः॥१०॥

śrutayaścaitā na kāraṇaṃ, yuktivirodhāt/

*ātmā mātuh piturvā yaḥ so'patyaṃ yadi sañcaret/
divividhaṃ sañcaredātmā sarvovā'vayavena vā||9||
sarvaścet sañcarenmātuh piturvā maraṇaṃ bhavet/
nirantaraṃ, nāvayavaḥ kaścitsūkṣmasya cātmanaḥ||10||*

Even the critical view of scriptures cannot stand against the theory of transmigration (presence of after-life) as these are not based on proper reasoning. If the soul of mother or father enters in her/his progeny, it may be whole or a part of it. If it is transferred wholly, then certainly, the father or mother should die instantaneously. On the other hand, transformation of the subtle self in part is not possible. [9-10]

बुद्धिर्मनश्च निर्णीते यथैवात्मा तथैव ते।
येषां चैषा मतिस्तेषां योनिर्नास्ति चतुर्विधा॥११॥

*buddhirmanaśca nirṇīte yathaivātmā tathaiva te/
yeṣāṃ caiṣā matisteṣāṃ yonirnāsti caturvidhā||11||*

On the same principle neither the mind nor the intellect of parents can be regarded as the sole causative factor for progeny. If this theory is accepted, then the fourfold classification of species will not be possible. [11]

Evidence against natural theory of birth:

विद्यात् स्वाभाविकं षण्णां धातूनां यत् स्वलक्षणम्।
संयोगे च वियोगे च तेषां कर्मैव कारणम्॥१२॥

vidyāt svābhāvikaṃ ṣaṇṇāṃ dhātūnām yat svalakṣaṇam/

saṃyoge ca viyoge ca teṣāṃ karmaiva kāraṇam||12||

Five basic elements and Atman possess specific qualities. (Thus, the five elements are incapable of imbibing consciousness of their own even if combined together. Consciousness is the distinctive feature of Atman alone.) Their combination and separation are conditioned by the past action of Atman. [12]

Views regarding soul in the creation of universe:

अनादेश्चेतनाधातोर्नेष्यते परनिर्मितिः।

पर आत्मा स चेद्धेतुरिष्टोऽस्तु परनिर्मितिः॥१३॥

anādeścetanādhātorneṣyate paranirmitiḥ/

para ātmā sa ceddheturīṣṭo'stu paranirmitiḥ||13||

Atman, the abode of consciousness is without any beginning. So it cannot be created. Universe is not the creator of Atman. It is the place where Atman exhibits itself. [13]

Views against the theory of accidental creation of universe:

न परीक्षा न परीक्ष्यं न कर्ता कारणं न च।

न देवा नर्षयः सिद्धाः कर्म कर्मफलं न च॥१४॥

नास्तिकस्यास्ति नैवात्मा यदृच्छोपहतात्मनः।

पातकेभ्यः परं चैतत् पातकं नास्तिकग्रहः॥१५॥

na parīkṣā na parīkṣyaṃ na kartā kāraṇaṃ na ca/

na devā narṣayaḥ siddhāḥ karma karmaphalaṃ na ca||14||

nāstikasyāsti naivātmā yadṛcchopahatātmanaḥ/

pātakebhyaḥ paraṃ caitat pātakaṃ nāstikagrahaḥ||15||

Nihilism constitutes the worst of the sinful. For a Nihilist, everything

happens accidentally. So for him there is no existence of the soul and he does not believe in examination or in a thing to be examined; for him there is no efficient or material cause of a thing, and in his view there is no existence of Gods, sages and Siddhas (those who have attained salvation/perfection) and there is no theory of cause and effect or action and results, with a nihilist. [14-15]

तस्मान्मतिं विमुच्यैताममार्गप्रसृतां बुधः।
सतां बुद्धिप्रदीपेन पश्येत्सर्वं यथातथम्॥१६॥

*tasmānmatiṃ vimucyaitāmamārgaprasṛtāṃ budhaḥ/
satāṃ buddhipradīpena paśyetsarvaṃ yathātatham*||16||

So a wise person should get rid of the contempt way of thinking of a nihilist and should see things properly with the lamp of wisdom offered by good men. [16]

Pramanas – The four means for getting correct knowledge: .

द्विविधमेव खलु सर्वं सच्चासच्च; तस्य चतुर्विधा परीक्षा- आप्तोपदेशः, प्रत्यक्षम्,
अनुमानं, युक्तिश्चेति॥१७॥

*dvividhameva khalu sarvaṃ saccāsacca; tasya caturvidhā parīkṣā-
āptopadeśaḥ, pratyakṣam, anumānaṃ, yuktiśceti*||17||

All things of the universe can be divided into two.

Sat – true / existent

Asat – untrue / non existent

These can be examined by means of –

Aptopadesha – scriptural testimony (words of enlightened, realized souls),

Pratyaksha – direct perception using sense organs

Anumana – inference, guessing with reasoning

Yukti – reasoning with intelligence. [17]

Definition of Authority:

Sages, enlightened souls – Apta Lakshana

आप्तास्तावत्-

रजस्तमोभ्यां निर्मुक्तास्तपोज्ञानबलेन ये।

येषां त्रिकालममलं ज्ञानमव्याहतं सदा॥१८॥

आप्ताः शिष्टा विबुद्धास्ते तेषां वाक्यमसंशयम्।

सत्यं, वक्ष्यन्ति ते कस्मादसत्यं नीरजस्तमाः ॥१९॥

āptāstāvat-

rajastamobhyāṃ nirmuktāstapojñānabalena ye/

yeṣāṃ trikālamamalaṃ jñānamavyāhataṃ sadā॥18॥

āptāḥ śiṣṭā vibuddhāste teṣāṃ vākyaṃasaṃśayam/

satyaṃ, vakṣyanti te kasmādasatyaṃ nīrajastamāḥ ॥19॥

Those enlightened and pure persons who are

Rajastamobhyam nirmutkaha – completely free from Rajas and Tamas

Tapo Jnana Balena – by the strength of penance (deep meditation) and

knowledge, who always possess uninterrupted knowledge of past, present and future are known as authorities (Apta).

They are also known as disciplined, (Shishta) and enlightened persons (vibuddha).

Their words are true beyond doubt. How could such persons, being free from Rajas and Tamas, lie? [18-19]

Pratyaksha – Definition of Perception or observation:

आत्मेन्द्रियमनोर्थानां सन्निकर्षात् प्रवर्तते।
व्यक्ता तदात्वे या बुद्धिः प्रत्यक्षं स निरुच्यते॥२०॥

*ātmendriyamanorthānām sannikarṣāt pravartate/
vyaktā tadātve yā buddhiḥ pratyakṣam sa nirucyate*॥20॥

The knowledge / intelligence acquired by the unison of Atma (soul), Indriya (sense organs), Manas (mind) and artha (object of sense organs) is called as Pratyaksha (perception or direct observation, with the help of sense organs). [20]

Anumana – Definition of Inference (guessing with reasoning):

प्रत्यक्षपूर्वं त्रिविधं त्रिकालं चानुमीयते।
वह्निर्निगूढो धूमेन मैथुनं गर्भदर्शनात्॥२१॥
एवं व्यवस्यन्त्यतीतं बीजात् फलमनागतम्।
दृष्ट्वा बीजात् फलं जातमिहैव सदृशं बुधाः॥२२॥

*pratyakṣapūrvam trividham trikālam cānumīyate/
vahnirnigūḍho dhūmena maithunam garbhadarśanāt*॥21॥
*evaṁ vyavasyantyatītam bijāt phalamanāgatam/
dṛṣṭvā bijāt phalam jātamihaiva sadṛśam budhāḥ*॥22॥

Inference is dependent on perception. It is of three types. Related to the present, past and future.

For example,

Inference of present thing – fire is inferred from the smoke

Inference of past thing – sexual intercourse is inferred by pregnancy.

Inference of future – inference of future-tree by looking into seed, on the basis of the frequent observation about the production of fruits from seeds through direct perception. [21-22]

Example of Yukti:

जलकर्षणबीजर्तुसंयोगात् सस्यसम्भवः।

युक्तिः षड्धातुसंयोगाद्गर्भाणां सम्भवस्तथा॥२३॥

मथ्यमन्थनमन्थानसंयोगादग्निसम्भवः(क)।

युक्तियुक्ता चतुष्पादसम्पद्व्याधिनिर्बहणी॥२४॥

jalakarṣaṇabījartusaṃyogāt sasyasambhavaḥ/

yuktiḥ ṣaḍdhātusaṃyogādgārbhāṇāṃ sambhavastathā||23||

mathyamanthana(ka)manthānasaṃyogādagnisambhavaḥ/

yuktīyuktā catuspādasampadvādhinibarhaṇī||24||

Yukti is the fourth means of knowledge.

Example: Growth of crops from the combination of irrigation, land, seed and seasons;

Formation of embryo from the combination of six Dhatus (five Mahabhutas and Atman):

Production of fire from the combination of the lower-fire-drill, upper-fire-drill and the act of drilling;

Cure of diseases by fourfold efficient therapeutic measures. [23-24]

Yukti – Definition of intellect based reasoning:

बुद्धिः पश्यति या भावान् बहुकारणयोगजान्।

युक्तिस्त्रिकाला सा ज्ञेया त्रिवर्गः साध्यते यया॥२५॥

buddhiḥ paśyati yā bhāvān bahukāraṇayogajān/

yuktistrikālā sā jñeyā trivargaḥ sādhyate yayā||25||

The intellect which perceives things as outcome of combination of multiple causative factors, valid for the past, present and future, is known as Yukti

(reasoning). This helps in the fulfillment of the three objects of human life, i.e., righteousness (Dharma), wealth (Artha) and desire (Kama). [25]

एषा परीक्षा नास्त्यन्या यया सर्वं परीक्ष्यते।
परीक्ष्यं सदसच्चैवं तया चास्ति पुनर्भवः॥२६॥

*eṣā parīkṣā nāstyanyā yayā sarvaṃ parīkṣyate।
parīkṣyaṃ sadasaccaivaṃ tayā cāsti punarbhavaḥ॥26॥*

This is how all things-existent or non-existence can be examined and not otherwise. Such an examination establishes the theory of rebirth. [26]

Aptopadesha – Scriptural testimony in favour of rebirth:

तत्रासागमस्तावद्वेदः , यश्चान्योऽपि कश्चिद्वेदार्थादविपरीतः परीक्षकैः प्रणीतः शिष्टानुमतो
लोकानुग्रहप्रवृत्तः शास्त्रवादः, स चाऽऽसागमः;
आसागमादुपलभ्यतेदानतपोयज्ञसत्याहिंसाब्रह्मचर्याण्यभ्युदयनिःश्रेयसकराणीति॥२७॥

*tatrāptāgamastāvadvedaḥ , yaścānyo'pi kaścidvedārthādaviparītaḥ
parīkṣakaiḥ praṇītaḥ śiṣṭānumato lokānugrahapravṛttaḥ śāstravādaḥ, sa
cā"ptāgamaḥ;
āptāgamādupalabhyatedānatapoyajñasatyāhiṃsābrahmacaryāṇyabhyudaya
niḥśreyasakarāṇīti॥27॥*

Aptopadesha – Scriptural testimony in favour of rebirth:

Scriptural testimony is based on the Vedas or other scriptural material in agreement with the Vedas which is approved by the experts, gentlemen and initiated with a view to bringing about happiness to the mankind. It is derived from the words of authoritative people.

It has been stated that donation, penance, sacred rituals, truthfulness,

non-violence and Brahmacharya are supposed to provide heaven and to help in liberation. (This establishes the theory of continuation of soul after death and thus of rebirth). [27]

न चानतिवृत्तसत्त्वदोषाणामदोषैरपुनर्भवो धर्मद्वारेषूपदिश्यते॥२८॥

*na cānativṛttasattvadoṣāṇāmadoṣairapunarbhavo
dharmadvāreṣūpadiśyate* //28//

Ancient sages, devoid of all human weaknesses, have clearly stated in the religious scriptures that those who could not conquer their mental defects are not eligible for salvation. (they are liable to be reborn). [28]

धर्मद्वारावहितैश्च व्यपगतभयरागद्वेषलोभमोहमानैर्ब्रह्मपरैराप्तैः
कर्मविद्विरनुपहतसत्त्वबुद्धिप्रचारैः पूर्वैः पूर्वतरैर्महर्षिभिर्दिव्यचक्षुभिर्दृष्टवोपदिष्टः पुनर्भव
इति व्यवस्येदेवम् ॥२९॥

*dharmadvārāvahitaiśca
vyapagatabhayarāgadveṣalobhamohamānairbrahmaparairāptaiḥ
karmavidbhiranupahatasattvabuddhipracāraiḥ pūrvaiḥ
pūrvatarairmaharṣibhirdivyacakṣubhirdṛṣṭvopadiṣṭaḥ punarbhava iti
vyavasyedevam* //29//

The theory of rebirth has been approved after careful observation by ancient sages endowed with divine faculty. These sages were devoted to the path of virtue; they were devoid of fear, attachment, hatred, greed, confusion and vanity; they were in tune with the Almighty; they were reliable par excellence and were conversant with the principles of 'Karman'

or action; their mental and intellectual faculties were never tarnished. So one should not doubt this theory. [29]

Proving rebirth by means of Pratyaksha (direct perception):

प्रत्यक्षमपि चोपलभ्यते- मातापित्रोर्विसदृशान्यपत्यानि, तुल्यसम्भवानां
वर्णस्वराकृतिसत्त्वबुद्धिभाग्यविशेषाः, प्रवरावरकुलजन्म, दास्यैश्वर्यं, सुखासुखमायुः,
आयुषो वैषम्यम्, इह कृतस्यावासिः, अशिक्षितानां च रुदितस्तनपानहासत्रासादीनां
प्रवृत्तिः, लक्षणोत्पत्तिः, कर्मसादृश्ये फलविशेषः, मेधा क्वचित् क्वचित् कर्मण्यमेधा,
जातिस्मरणम्- इहागमनमितश्च्युतानामिति, समदर्शने प्रियाप्रियत्वम्||३०|

*pratyakṣamapi copalabhyate- mātāpitrōrvisadr̥śānyapatyāni,
tulyasambhavānām varṇasvarākṛtisattvabuddhibhāgyaviśeṣāḥ,
pravarāvarakulajanma, dāsyaiśvaryaṃ, sukhāsukhamāyuh, āyūṣo
vaiṣamyam, iha kṛtasyāvāptiḥ, aśikṣitānām ca
ruditastanapānahāsatrāsādīnām pravṛttiḥ, lakṣaṇotpattiḥ, karmasādr̥śye
phalaviśeṣaḥ, medhā kvacit kvacit karmaṇyamedhā, jātismaraṇam-
ihāgamanamitaścyutānāmiti, samadarśane priyāpriyatvam||30|*

Birth of children dissimilar to their parents; parentage and other factors being the same, difference in complexion, voice, shape, mind, intellect and fate;

Birth in high and low family; slavery and sovereignty; happy and miserable life;

Difference in the span of life; enjoyment of results without the corresponding action in this life;

Actions of a newborn like crying, sucking breast, laughing, fear etc., even without training,

Appearance of marks in the body indicating good or bad fortunes;

Action being the same, difference in its results, intuitive interest in certain types of work in some persons and not in others; Jatismarana – Preservation of memory in some persons of previous life; People having similar external appearance but being favored / hated. All these confirm the theory of re-birth. [30]

Theory of rebirth confirmed by Anumana (Inference):

अत एवानुमीयते- यत्- स्वकृतमपरिहार्यमविनाशि पौर्वदेहिकं दैवसञ्ज्ञकमानुबन्धिकं कर्म, तस्यैतत् फलम्; इतश्चान्यद्भविष्यतीति; फलद्वीजमनुमीयते, फलं च बीजात्||३१||

ata evānumīyate- yat- svakṛtamaparihāryamavināśi paurvadehikam daivasañjñakamānubandhikam karma, tasyaitat phalam; itaścānyadbhaviṣyatīti; phaladbījamanumīyate, phalam ca bijāt||31||

The action performed in the previous life which is unavoidable, eternal and having continuity is known as fate. Its results are enjoyable in this life. Action performed in this life will bring about its results in its future life. The seed is from the fruit and the fruit from the seed. [31]

Theory of rebirth confirmed by Yukti (intellect based reasoning) –

युक्तिश्चैषा- षड्धातुसमुदयाद्गर्भजन्म, कर्तृकरणसंयोगात् क्रिया; कृतस्य कर्मणः फलं नाकृतस्य, नाङ्कुरोत्पत्तिरबीजात्; कर्मसदृशं फलं, नान्यस्माद्वीजादन्यस्योत्पत्तिः; इति युक्तिः||३२||

yuktiścaiṣā- ṣaḍdhātusamudayādgarbhajanma, kartṛkaraṇasaṃyogāt kriyā; kṛtasya karmaṇaḥ phalam nākṛtasya, nāṅkurotpattirabījāt; karmasadrśam phalam, nānyasmādbījādanyasyotpattiḥ; iti yuktiḥ||32||

The embryo is formed out of the combination of the six Dhatus (5 basic

elements plus Atman). Actions are manifested by the combination of the agent (Katra) and the instrument (Karana); the results come out of the action performed. There can be no germination without a seed. The result always corresponds to action. A seed cannot bring out heterogeneous products. [32]

Conclusion regarding the theory of rebirth:

एवं प्रमाणैश्चतुर्भिरुपदिष्टे पुनर्भवे धर्मद्वारेष्ववधीयेत; तद्यथा- गुरुशुश्रूषायामध्ययने
व्रतचर्यायां दारक्रियायामपत्योत्पादने भृत्यभरणेऽतिथिपूजायां दानेऽनभिध्यायां
तपस्यनसूयायां देहवाङ्मानसे कर्मण्यक्लिष्टे देहेन्द्रियमनोर्थाबुद्ध्यात्मपरीक्षायां
मनःसमाधाविति; यानि चान्यान्यप्येवंविधानि कर्माणि सतामविगर्हितानि स्वर्ग्याणि
वृत्तिपुष्टिकराणि विद्यात्तान्यारभेत कर्तुं; तथा कुर्वन्निह चैव यशो लभते प्रेत्य च स्वर्गम्।
इति तृतीया परलोकैषणा व्याख्याता भवति॥३३॥

*evaṃ pramāṇaiścaturbhirupadiṣṭe punarbhava dharmadvāreṣvavadhīyeta;
tadyathā- guruśuśrūṣāyāmadhyayane vratacaryāyām
dāraḥkriyāyāmapatyotpādane bhṛtyabharane'tithipūjāyām
dāne'nabhidhyāyām tapasyanasūyāyām dehavāṇmānase karmanyakliṣṭe
dehendriyamanorthabuddhyātmaparikṣāyām manaḥsamādhāviti; yāni
cānyānyapyevaṃvidhāni karmāṇi satāmavigarhitāni svargyāṇi
vṛttipuṣṭikarāṇi vidyāttānyārabheta kartum; tathā kurvanniha caiva yaśo
labhate pretya ca svargam/
iti tṛtīyā paralokaiṣaṇā vyākhyātā bhavati॥33॥*

So all the four means of knowledge establish the theory of rebirth. One should, therefore, have faith in religious scriptures; one should attend to the services of the teacher, studies, performance of religious acts, marriage, production of children, maintenance of servants, respect to

guests, donations, abstinence from selfish motives, penance, avoidance of backbiting, good physical, verbal and mental acts, introspection with regard to body, sense faculties, mind objects (of senses), intellect and self, and meditation, and other similar acts recommended by virtuous persons which are conducive for doing good in the life, and after death are known as the accepted means of livelihood.

A person, attending to these acts, earns fame in this world and attains heaven after death. Thus the third basic desire relating to the life-beyond is explained. [33]

Seven Triads:

अथ खलु त्रय उपस्तम्भाः, त्रिविधं बलं, त्रीण्यायतनानि, त्रयो रोगाः, त्रयो रोगमार्गाः,
त्रिविधा भिषजः, त्रिविधमौषधमिति॥३४॥

atha khalu traya upastambhāḥ, trividhaṃ balaṃ, trīṇyāyatanāni, trayo rogāḥ, trayo rogamārgāḥ, trividhā bhiṣajāḥ, trividhamauśadhamiti॥34॥

There are

1. Trayopasthambha – three factors supporting life,
2. Trividha Bala – Three types of strength,
3. Tri Ayatana – three types of causes,
4. Tri Roga – three types of diseases,
5. Trayo Rogamarga – three channels of disease manifestation
6. Trividha Bhishaja – three types of physicians and
7. Trividha Aushadha – three types of medicine / treatment. [34]

1. Trayopasthambha – three factors supporting life:

त्रय उपस्तम्भा इति- आहारः, स्वप्नो, ब्रह्मचर्यमिति;
एभिस्त्रिभिर्युक्तियुक्तरूपस्तब्धमुपस्तम्भैः शरीरं बलवर्णोपचयोपचितमनुवर्तते
यावदायुःसंस्कारात् संस्कारमहितमनुपसेवमानस्य, य इहैवोपदेक्ष्यते||३५||

traya upastambhā iti- āhārah, svapno, brahmacaryamiti;
ebhistribhiryuktiyuktairupastabdhāmupastambhaiḥ śarīraṃ
balavarṇopacayopacitamanuvartate yāvadāyuhṣaṃskārāt
saṃskāramahitamanupasevamānasya, ya ihaivopadekṣyate||35||

The three supports of life are

Ahara – food

Nidra – sleep and

[Brahmacharya – Celibacy](#)

Healthy habits pertaining to food, sleep and celibacy lead to
good complexion and growth,
full health till the full span of life. [35]

Trividha Bala – Three types of strength,

त्रिविधं बलमिति- सहजं, कालजं, युक्तिकृतं च।
सहजं यच्छरीरसत्त्वयोः प्राकृतं, कालकृतमृतुविभागजं वयःकृतं च, युक्तिकृतं
पुनस्तद्यदाहारचेष्टायोगजम्||३६||

trividhaṃ balamiti- sahajaṃ, kālajaṃ, yuktikṛtaṃ ca|
sahajaṃ yaccharīrasattvayoḥ prākṛtaṃ, kālakṛtamṛtuvibhāgajaṃ
vayaḥkṛtaṃ ca, yuktikṛtaṃ punastadyadāhāraceṣṭāyogajam||36||

Sahaja – constitutional, based on one's body type. It exists in the mind and
body from the very birth.

Kalaja – due to seasons (in winter, one has more strength) / Age (like youth having more energy)

Yuktikruta – acquired (say, by having Panchakarma, rejuvenation treatment), by combination of diet and regimen. [36]

Tri Ayatana – three types of causes and types of sensory stress:

त्रीण्यायतनानीति- अर्थानां कर्मणः कालस्य चातियोगायोगमिथ्यायोगाः।
तत्रातिप्रभावतां दृश्यानामतिमात्रं दर्शनमतियोगः, सर्वशोऽदर्शनमयोगः,
अतिस्निष्टातिविप्रकृष्टरौद्रभैरवाद्भुतद्विष्टबीभत्सनविकृतवित्रासनादिरूपदर्शनं मिथ्यायोगः;
तथाऽतिमात्रस्तनितपटहोत्क्रुष्टादीनां शब्दानामतिमात्रं श्रवणमतियोगः,
सर्वशोऽश्रवणमयोगः, परुषेष्टविनाशोपघातप्रधर्षणभीषणादिशब्दश्रवणं मिथ्यायोगः;
तथाऽतितीक्ष्णोग्राभिष्यन्दिनां गन्धानामतिमात्रं घ्राणमतियोगः, सर्वशोऽघ्राणमयोगः,
पूतिद्विष्टामेध्यक्लिन्नविषपवनकुणपगन्धादिघ्राणं मिथ्यायोगः; तथा
रसानामत्यादानमतियोगः, सर्वशोऽनादानमयोगः, मिथ्यायोगो
राशिवर्ज्येष्वहारविधिविशेषायतनेषूपदेक्ष्यते; तथाऽतिशीतोष्णानां स्पृश्यानां
स्नानाभ्यङ्गोत्सादनादीनां चात्युपसेवनमतियोगः, सर्वशोऽनुपसेवनमयोगः, स्नानादीनां
शीतोष्णादीनां च स्पृश्यानामनानुपूर्व्योपसेवनं
विषमस्थानाभिघाताशुचिभूतसंस्पर्शादयश्चेति मिथ्यायोगः॥३७॥

*trīṇyāyatanānīti- arthānāṃ karmaṇaḥ kālasya cātiyogāyogamithyāyogāḥ/
tatrātiprabhāvatāṃ dṛśyānāmatimātraṃ darśanamatiyogaḥ,
sarvaśo'darśanamayogaḥ,
atiśliṣṭāativiprakṛṣṭaraudrabhairavādbhutadvīṣṭabībhatsanavikṛtavitrāsanādir
ūpadarśanam mithyāyogaḥ; tathā'timātrastanitapaṭahotkrūṣṭādīnāṃ
śabdānāmatimātraṃ śravaṇamatiyogaḥ, sarvaśo'śravaṇamayogaḥ,
paruṣeṣṭavināśopaghātāpradharṣaṇabhiṣaṇādīśabdaśravaṇam
mithyāyogaḥ; tathā'titīkṣṇogrābhiṣyandināṃ gandhānāmatimātraṃ*

*ghrāṇamatīyogaḥ, sarvaśo'ghrāṇamayogaḥ,
pūtidviṣṭāmedhyaklinnaviṣapavanakuṇapagandhādighrāṇaṁ mithyāyogaḥ;
tathā rasānāmatyādānamatīyogaḥ, sarvaśo'nādānamayogaḥ, mithyāyogo
rāśivarjyeṣvāhāraavidhiviśeṣāyataneṣūpadekṣyate; tathā'tiśītoṣṇānāṁ
sprīśyānāṁ snānābhyaṅgotsādanādīnāṁ cātyupasevanamatīyogaḥ,
sarvaśo'nupasevanamayogaḥ, snānādīnāṁ śītoṣṇādīnāṁ ca
sprīśyānāmanānupūrvyopasevanāṁ
viṣamasthānābhīghātāsucibhūtasamsparsādayaśceti mithyāyogaḥ||37||*

Tri Ayatana – three types of causes and types of sensory stress:

These are the three types of causes (of diseases) –

Atiyoga – excessive utilization,

Ayoga – non-utilisation and

Mithya Yoga – wrong utilization of

Kala – time, Artha – objects of sense organs and Karma – acts /deeds.

For example, excessive gazing at very bright substance would constitute excessive utilization of the visual objects.

Not looking at anything at all would amount to its non-utilization.

Seeing things that are too close or too far away, looking at awful, terrifying, surprising, contemptuous, frightful deform and alarming this is wrong utilization of sense organ. Excessive utilization of auditory objects would be to hear uproarious noise coming out of thunder and kettle drum, loud cries, etc.; its non-utilisation would be not to hear anything at all; hearing of harsh words, news about the death of friends, assaulting, insulting and terrifying sounds constitute the wrong utilization.

Smell of exceedingly sharp, acute and intoxicating odours constitute Atiyoga – excessive utilization of olfactory sense faculties, not to smell at all is its Ayoga – non-utilisation; Smell of exceedingly putrid, unpleasant, dirty and cadaverous odour and poisonous gas is Mithyayoga (wrong utilization).

Similarly excessive intake of various substances having various tastes would amount to Atiyoga of tongue, Not tasting anything – is Ayoga and tasting obnoxious things Mithya yoga.

Excessive use of exceedingly cold and hot bath, massage and unction etc., amounts to Atiyoga of the tactile sense faculty; Not to use it at all is Ayoga; Use of bath, massage and unction and other hot and cold substances without observing the prescribed order, touch of uneven place, dirty objects, microbes and injurious touch constitute Mithya Yoga. [37]

Mode of operation of sensory stress:

तत्रैकं स्पर्शनमिन्द्रियाणामिन्द्रियव्यापकं, चेतः- समवायि, स्पर्शनव्याप्तेर्व्यापकमपि च चेतः; तस्मात् सर्वेन्द्रियाणां व्यापकस्पर्शकृतो यो भावविशेषः, सोऽयमनुपशयात् पञ्चविधस्त्रिविधविकल्पो भवत्यसात्म्येन्द्रियार्थसंयोगः; सात्म्यार्थो ह्युपशयार्थः॥३८॥

tatraikaṃ sparśanamindriyāṇāmindriyavyāpakaṃ, cetaḥ- samavāyi, sparśanavyāptervyāpakamapi ca cetaḥ; tasmāt sarvendriyāṇām vyāpakasparśakṛto yo bhāvaviśeṣaḥ, so'yamanupaśayāt pañcavidhastrividhavigalpo bhavatyasātmyendriyārthasamyogaḥ; sātmyārtho hyupaśayārthaḥ॥38॥

The touch sense organ pervades all other organs. It is spread all over the body. It is continuously associated with the mind. The mind again pervades the sense of touch. So the unfavorable reaction of all the senses caused by the all pervasive sense of touch is known as the unwholesome conjunction (sensory stress). The objects of sense faculties which are of five types are further sub-divided into three each (Atiyogga – excessive utilization, Ayoga – non-utilisation, and Mithyayoga – wrong utilization). The favorable reaction of the senses is regarded as the wholesome conjunction of the senses with their objects. [38]

Types of unwholesome action:

कर्म वाङ्मनःशरीरप्रवृत्तिः।

तत्र वाङ्मनःशरीरातिप्रवृत्तिरतियोगः; सर्वशोऽप्रवृत्तिरयोगः;

वेगधारणोदीरणविषमस्खलनपतनाङ्गप्रणिधानाङ्गप्रदूषणप्रहारमर्दनप्राणोपरोधसङ्क्लेश
नादिः शारीरो मिथ्यायोगः,

सूचकानृताकालकलहाप्रियाबद्धानुपचारपरुषवचनादिर्वाङ्मिथ्यायोगः,

भयशोकक्रोधलोभमोहमानेर्ष्यामिथ्यादर्शनादिर्मानसो मिथ्यायोगः॥३९॥

karma vānmanaḥśarīrapravṛttih/

tatra vānmanaḥśarīrātipravṛttiratiyogaḥ; sarvaśo'pravṛttirayogaḥ;

*vegadhāraṇodīraṇaviṣamaskhalanapatanāṅgapraṇidhānāṅgapradūṣaṇaprah
āramardanaprāṇoparodhasaṅkleśanādiḥ śārīro mithyāyogaḥ,*

sūcakānṛtākālakalahāpriyābaddhānupacāraparuṣavacanādirvānmithyāyogaḥ

, bhayaśokakrodhalobhamohamānersyāmithyādarśanādirmanāso

mithyāyogaḥ॥39॥

Action includes speech, thoughts and deeds.

The examples of wrong utilization of the body are

Vegadhaarana – [suppression of natural urges](#),

Vega Udeerana – forceful initiation of natural urges,

unbalanced slipping, falling and posture; excessive itching of the body, bodily assault, excessive massage, excessive holding of breath and exposing oneself to excessive torture.

Examples of wrong utilization with regard to speech are back-biting, lying, useless quarrels, unpleasant talk, irrelevant unfavorable talks and harsh expressions.

Those relating to mind are fear, anxiety, anger, greed, confusion, vanity, envy and misconception. [39]

सङ्ग्रहेण चातियोगायोगवर्जं कर्म वाङ्मनःशरीरजमहितमनुपदिष्टं यत्तच्च मिथ्यायोगं विद्यात्॥४०॥

saṅgrahaṇa cātiyogāyogavarjaṃ karma

vānmanaḥśarīrajamahitamanupadiṣṭaṃ yattacca mithyāyogaṃ vidyāt॥40॥

In brief, any action relating to speech, mind and body which is not included either in the categories of excessive utilization or non-utilization, and which is harmful for the health in the present life and which is against the religious prescriptions comes under the category of wrong utilization of speech, mind and body. [40]

इति त्रिविधविकल्पं त्रिविधमेव कर्म प्रज्ञापराध इति व्यवस्येत्॥४१॥

iti trividhavikalpaṃ trividhameva karma prajñāparādha iti vyavasyet॥41॥

So three-fold actions (i.e. relating to speech, mind and body) further divided into three categories (in the form of non-utilisation excessive utilization and wrong utilization) constitute intellectual misuse. [41]

Unhealthy season:

शीतोष्णवर्षलक्षणाः पुनर्हेमन्तग्रीष्मवर्षाः संवत्सरः, स कालः।

तत्रातिमात्रस्वलक्षणः कालः कालातियोगः, हीनस्वलक्षणः (कालः(कालायोगः,

यथास्वलक्षणविपरीतलक्षणस्तु (कालः(कालमिथ्यायोगः।

कालः पुनः परिणाम उच्यते॥४२॥

*śītoṣṇavarṣalakṣaṇāḥ punarhemantagrīṣmavarṣāḥ saṁvatsaraḥ, sa kālaḥ/
tatrātimātrasvalakṣaṇaḥ kālaḥ kālātiyogaḥ, hīnasvalakṣaṇaḥ (kālaḥ)
kālayogaḥ, yathāśvalakṣaṇaviparītalakṣaṇastu (kālaḥ) kālamithyāyogaḥ/
kālaḥ punaḥ pariṇāma ucyate॥42॥*

A year is the unit of time which is further sub-divided into winter (Hemanta), summer (Grisma) and rains (Varsa) characterized by cold, heat and rainfall respectively.

If a particular season manifests itself excessively, this should be regarded as Atiyoga; example, extremely heavy rains during rainy season.

if the season manifests itself in lesser measure, it would be its Ayoga. Eg: less rains in rainy season

If characteristics of a season are contrary to the normal ones, this would be wrong utilization (for example rainfall in winter, cold in the rainy season, etc.). [42]

Three causes of Disease

इत्यसात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति त्रयस्त्रिविधविकल्पा हेतवो
विकाराणां; समयोगयुक्तास्तु प्रकृतिहेतवो भवन्ति॥४३॥

*ityasātmyendriyārthasamyogaḥ, prajñāparādhah, pariṇāmaśceti
trayastrividhavikalpā hetavo vikārāṇām; samayogayuktāstu prakṛtihetavo
bhavanti*//43//

Asatma Indriyārtha Samyoga – unwholesome conjunction of the sense organs with their objects,

Prajnaparadha – doing wrong deeds even with the knowledge

Parinama – transformation / conversion – these are the threefold causes of diseases.

Proper utilization of the objects, action and time is beneficial to the maintenance of normal health. [43]

सर्वेषामेव भावानां भावाभावौ नान्तरेण योगायोगातियोगमिथ्यायोगान् समुपलभ्येते;
यथास्वयुक्त्यपेक्षिणौ हि भावाभावौ॥४४॥

*sarveṣāmeva bhāvānām bhāvābhāvau nāntareṇa
yogāyogātiyogamithyāyogān samupalabhyete; yathāsvayuktyapekṣiṇau hi
bhāvābhāvau*//44//

Proper maintenance or otherwise of various items of creation depends on proper utilization, non-utilisation, excessive utilization and wrong utilization of certain conditions because both proper maintenance as well as abnormality depend on the conjunction (of wholesome or unwholesome nature). [44]

Three types of diseases:

त्रयो रोगा इति- निजागन्तुमानसाः।

तत्र निजः शारीरदोषसमुत्थः, आगन्तुर्भूतविषवाय्वग्निसम्प्रहारादिसमुत्थः, मानसः पुनरिष्टस्य लाभाल्लाभाच्चानिष्टस्योपजायते॥४५॥

trayo rogā iti- nijāgantumānasāḥ/

tatra nijāḥ śārīradoṣasamutthaḥ,

āganturbhūtavīṣavāyvyagnisamprahārādisamutthaḥ, mānasāḥ punariṣṭasya

lābhāllābhāccāniṣṭasyopajāyate॥45॥

There are three types of diseases-

Nija – endogenous, due to imbalance of the internal factors of the body, caused by Dosha imbalance

Agantuja – exogenous, due to external causes like injury, fire, poison etc

Manasa – mental disorders / psychic disorders [45]

Principles of treatment of mental diseases:

तत्र बुद्धिमता मानसव्याधिपरीतेनापि सता बुद्ध्या हिताहितमवेक्ष्यावेक्ष्य धर्मार्थकामानामहितानामनुपसेवने हितानां चोपसेवने प्रयतितव्यं, न ह्यन्तरेण लोके त्रयमेतन्मानसं किञ्चिन्निष्पद्यते सुखं वा दुःखं वा; तस्मादेतच्चानुष्ठेयं- तद्विद्यानां चोपसेवने प्रयतितव्यम्, आत्मदेशकुलकालबलशक्तिज्ञाने यथावच्चेति॥४६॥

tatra buddhimatā mānasavyādhīparītenāpi satā buddhyā

hitāhitamavekṣyāvekṣya dharmārthakāmānāmahitānāmanupasevane

hitānām copasevane prayatitavyam, na hyantareṇa loke

trayametanmānasam kiñcinniṣpadyate sukhaṁ vā duḥkhaṁ vā;

tasmādetaccānuṣṭheyaṁ- tadvidyānām copasevane prayatitavyam,

ātmadeśakulakālabalāśaktijñāne yathāvacceti॥46॥

So a wise person (even if) suffering from the mental diseases should very carefully repeatedly analyse what is useful and what is harmful to health. He should strive for discarding the harmful or unwholesome regimens and adopt the wholesome ones in regard to righteousness (Dharma), wealth (Artha) and desire (Kama). No happiness or unhappiness can occur in this world without these three elements. So one should try to serve persons well versed in the nature and cure of psychic diseases. One should also try to acquire knowledge of the self (Atman), the place, family, time, strength and the capacity. [46]

Thus it is said:

भवति चात्र-

मानसं प्रति भैषज्यं त्रिवर्गस्यान्ववेक्षणम्।

तद्विद्यसेवा विज्ञानमात्मादीनां च सर्वशः॥४७॥

bhavati cātra-

mānasam prati bhaiṣajyam trivargasyānvavekṣaṇam/

tadvidyasevā vijñānamātmādīnām ca sarvaśaḥ॥47॥

The following are to be attended for the treatment of psychic diseases:

- (i) To attend the course of conduct relating to virtue, wealth and desire;
- (ii) To render service to the persons well versed in the nature and cure of psychic diseases;
- (iii) To obtain all round knowledge about the self, etc. [47]

Three paths of diseases in body:

The three course of the disease are

Shakha (peripheral system) – diseases afflicting the [7 dhatus](#) (lymph,

blood, muscles, fat, bone, marrow and reproductive system)

They are also called as Bahya roga marga, (peripheral system)

Diseases afflicting this path –

Ganda (goiter), Pidaka (pimple), Alaji (boil), Apachi (scrofula), Charmakeela (wart), Adhimamsa (granuloma), Mashaka (moles), Kushta (skin diseases) and Vyanga (freckles), Visarpa (herpes), Shvayathu (oedema), Gulma (abdominal tumour), Arshas (piles) and Vidradhi (abscess)

Marmasthisandhi (vital organs and joints of bones), – diseases involving vital organs (marmas) like Basti – bladder, heart, bone joints and related tendons and ligaments etc

This path is called as Madhyama roga marga.

Usual diseases occurring in this path are –

Pakshavadha (hemiplegia), Pakshagraha (stiffness), Apatanaka (convulsion), Ardita (facial paralysis), Shosha (consumption), Rajayakshma (tuberculosis), Asthi-sandhisula (pain in the bone joints), Gudobhramsha (prolapse rectum) and the diseases of the head, heart and bladder.

Kostha

त्रयो रोगमार्गा इति- शाखा, मर्मास्थिसन्धयः, कोष्ठश्च।

तत्र शाखा रक्तादयो धातवस्त्वक् च, स बाह्यो रोगमार्गः; मर्माणि पुनर्बस्तिहृदयमूर्धादीनि, अस्थिसन्धयोऽस्थिसंयोगास्तत्रोपनिबद्धाश्च स्नायुकण्डराः, स मध्यमो रोगमार्गः; कोष्ठः पुनरुच्यते महास्रोतः शरीरमध्यं महानिम्नमामपक्वाशयश्चेति पर्यायशब्दैस्तन्त्रे, स रोगमार्ग आभ्यन्तरः॥४८॥

trayo rogamārgā iti- śākhā, marmāsthisandhayah, koṣṭhaśca/

tatra śākhā raktādayo dhātavastvak ca, sa bāhyo rogamārgaḥ; marmāṇi punarbastihṛdayamūrdhādīni, asthisandhayo'sthisaṃyogāstatropanibaddhāśca snāyukaṇḍarāḥ, sa madhyamo rogamārgaḥ; koṣṭhaḥ punarucyate mahāsrotaḥ śarīramadhyam mahānimnamāmapakvāśayaśceti paryāyaśabdaistantre, sa rogamārga ābhyantaraḥ||48||

(gastro intestinal system) – diseases caused in digestive tract – stomach, intestines etc., from mouth to anus. [48]

This is known as internal path (Abhyantara rogamarga)

Example of diseases of Shakha, Koshta and Marma :

तत्र, गण्डपिडकालज्यपचीचर्मकीलाधिमांसमषककुष्ठव्यङ्गादयो विकारा बहिर्मार्गजाश्च विसर्पश्चयथुगुल्मार्शोविद्रध्यादयः शाखानुसारिणो भवन्ति रोगाः;
पक्षवधग्रहापतानकार्दितशोषराजयक्ष्मास्थिसन्धिशूलगुदभ्रंशादयः शिरोहृद्वस्तिरोगादयश्च मध्यममार्गानुसारिणो भवन्ति रोगाः;
ज्वरातीसारच्छर्द्यलसकविसूचिकाकासश्वासहिककानाहोदरप्लीहादयोऽन्तर्मार्गजाश्च विसर्पश्चयथुगुल्मार्शोविद्रध्यादयः कोष्ठानुसारिणो भवन्ति रोगाः||४९||

tatra, gaṇḍapiḍakāljyapacīcarmakīlādhimāṃsamaṣakakuṣṭhavyaṅgādayo vikārā bahirmārgajāśca visarpaśvayathugulmārśovidradhyādayaḥ śākhānusāriṇo bhavanti rogāḥ; pakṣavadhagrahāpatānakārditaśoṣarājayakṣmāsthisandhiśūlagudabhraṃśā dayāḥ śirohṛdbastirogādayaśca madhyamamārgānusāriṇo bhavanti rogāḥ; jvarātīsāraccchardyalasakavisūcikākāśaśvāsahikkānāhodarapliḥādayo'ntarmā rgajāśca visarpaśvayathugulmārśovidradhyādayaḥ koṣṭhānusāriṇo bhavanti rogāḥ||49||

Example of diseases of Shakha, Koshta and Marma :

Ailments like Jvara (fever), Atisara (diarrhea), Chardi (vomiting), Alasaka (intestinal torper), Visuchika (cholera, Kasa (cough), Shvasa (dyspnoea), Hikka (hiccough), Anaha (constipation), Udara (diseases of the abdomen), and Pliha (splenic disorders) and the internal variety of Visarpa (skin diseases characterized by an acute spread), Shvayathu (oedema), Gulma (abdominal tumour), Arshas (piles) and Vidradhi (internal abscess) belong to the central system. [49]

Three types of Physicians:

त्रिविधा भिषज इति-

भिषक्छद्मचराः सन्ति सन्त्येके सिद्धसाधिताः।
सन्ति वैद्यगुणैर्युक्तास्त्रिविधा भिषजो भुवि॥५०॥
वैद्यभाण्डौषधैः पुस्तैः पल्लवैरवलोकनैः।
लभन्ते ये भिषक्शब्दमज्ञास्ते प्रतिरूपकाः॥५१॥
श्रीयशोज्ञानसिद्धानां व्यपदेशादतद्विधाः।
वैद्यशब्दं लभन्ते ये ज्ञेयास्ते सिद्धसाधिताः॥५२॥
प्रयोगज्ञानविज्ञानसिद्धिसिद्धाः सुखप्रदाः।
जीविताभिसरास्ते स्युर्वैद्यत्वं तेष्ववस्थितमिति॥५३॥

trividhā bhiṣaja iti-

*bhiṣakchadmacarāḥ santi santyeke siddhasādhitāḥ/
santi vaidyaguṇairyuktāstrividhā bhiṣajo bhuvi||50||
vaidyabhāṇḍauśadhaiḥ pustaiḥ pallavairavalokanaiḥ/
labhante ye bhiṣakśabdamajñāste pratirūpakāḥ||51||
śrīyaśojñānasiddhānām vyapadeśādatadvidhāḥ/
vaidyaśabdam labhante ye jñeyāste siddhasādhitāḥ||52||
prayogajñānavijñānasiddhisiddhāḥ sukhapradāḥ/*

jīvitābhisarāste syurvaidyatvaṃ teṣvavasthitamiti||53||

Chadmachara – quacks, pseudo physicians. They pose themselves as doctors by exhibiting a few medical books, medicine box etc. They are ignorant about medical science.

Siddhisadhita – feigned physicians, who practice just with the help of experience. They claim to have wealth, fame and knowledge. But they do not have any of these.

Vaidya Guna Yukta – Good ones, endowed with all the qualities.

Those who are accomplished in the administration of therapies, insight and knowledge of therapeutics are endowed with infallible success and can bring out happiness to the patient are saviours of life. [50-53]

Three types of treatments:

त्रिविधमौषधमिति- दैवव्यपाश्रयं, युक्तिव्यपाश्रयं, सत्त्वावजयश्च।

तत्र दैवव्यपाश्रयं-

मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनादि,
युक्तिव्यपाश्रयं- पुनराहारौषधद्रव्याणां योजना, सत्त्वावजयः- पुनरहितेभ्योऽर्थेभ्यो
मनोनिग्रहः||५४||

trividhamauśadhamiti- daivavyapāśrayaṃ, yuktivyapāśrayaṃ,

sattvāvajayaśca/

tatra daivavyapāśrayaṃ-

mantrauśadhimāṇimaṅgalabalyupahārahomaniyamaprāyaścittopavāśasvast

yayanapraṇipātagamanādi, yuktivyapāśrayaṃ-

punarāhārauśadhadravyāṇāṃ yojanā, sattvāvajayaḥ-

punarahitebhyo'rthebhyo manonigrahaḥ||54||

Daiva Vyapashraya – Spiritual treatment –

Mantra (holy recitations), Mani (gem therapy), Mangala Bali, Homa – good deeds, Fire rituals, Niyama – Self restrictions like **fasting**, reconciliation, holy chanting,

Yukti Vyapashraya - therapy based on reasoning and planning. Administration of proper diet and medicinal drugs comes under the second category.

Satva Avajaya - , Withdrawal of mind from harmful objects constitutes psychic therapy. [54]

Three types of therapies:

शरीरदोषप्रकोपे खलु शरीरमेवाश्रित्य प्रायशस्त्रिविधमौषधमिच्छन्ति- अन्तःपरिमार्जनं, बहिःपरिमार्जनं, शस्त्रप्रणिधानं चेति।

तत्रान्तःपरिमार्जनं यदन्तःशरीरमनुप्रविश्यौषधमाहारजातव्याधीन् प्रमार्ष्टि, यत्पुनर्बहिःस्पर्शमाश्रित्याभ्यङ्गस्वेदप्रदेहपरिषेकोन्मर्दनाद्यैरामयान् प्रमार्ष्टि तद्बहिःपरिमार्जनं, शस्त्रप्रणिधानं

पुनश्छेदनभेदनव्यधनदारणलेखनोत्पाटनप्रच्छनसीवनैषणक्षारजलौकसश्चेति॥५५॥

śarīradoṣaparakope khalu śarīramevāśritya

prāyaśastrividhamauśadhamicchanti- antaḥparimārjanam,

bahiḥparimārjanam, śāstrapraṇidhānam ceti/

tatrāntaḥparimārjanam

yadantaḥśarīramanupraviśyauśadhamāhārajātavyādhīn pramārṣṭi,

yaṭpunarbahiḥsparśamāśrityābhyāṅgasvedapradehapariṣekonmardanādyair

āmayān pramārṣṭi tadbahiḥparimārjanam, śāstrapraṇidhānam

punaśchedanabhedanavyadhanadāraṇalekhanotpāṭanapracchanasīvanaiṣaṇ

akṣārajalaukasaśceti/55/

When there is Dosha imbalance (=disease) in the body, generally three types of therapies are required. viz.,

Antah Parimarjana – internal-cleansing, useful in diseases caused by improper diet.

Bahi Parimarjana – external-cleansing. Like Abhyanga (massage), Sveda (fomentation), Pradeha (unction), Parisheka (dripping), Mardana (kneading) etc.

Shastra Pranidhana – surgical therapy. Chedana (excision), Bhedana (incision), Vyadhana (puncturing), Darana (rupturing), Lekhana (scraping), Utpatana (uprooting), Pracchanna (multiple puncturing), Seevana (rupturing), Eshana (probing), application of (Kshara) alkalies and Jalauka (leeches). [55]

Importance of management of diseases:

भवन्ति चात्र-

प्राज्ञो रोगे समुत्पन्ने बाह्येनाभ्यन्तरेण वा।
कर्मणा लभते शर्म शस्त्रोपक्रमणेन वा॥५६॥
बालस्तु खलु मोहाद्वा प्रमादाद्वा न बुध्यते।
उत्पद्यमानं प्रथमं रोगं शत्रुमिवाबुधः॥५७॥
अणुर्हि प्रथमं भूत्वा रोगः पश्चाद्विवर्धते।
स जातमूलो मुष्णाति बलमायुश्च दुर्मतेः॥५८॥
न मूढो लभते सञ्ज्ञां तावद्यावन्न पीड्यते।
पीडितस्तु मतिं पश्चात् कुरुते व्याधिनिग्रहे॥५९॥
अथ पुत्रांश्च दारांश्च ज्ञातींश्चाहूय भाषते।
सर्वस्वेनापि मे कश्चिद्विषगानीयतामिति॥६०॥
तथाविधं च कः शक्तो दुर्बलं व्याधिपीडितम्।
कृशं क्षीणेन्द्रियं दीनं परित्रातुं गतायुषम्॥६१॥

स त्रातारमनासाद्य बालस्त्यजति जीवितम्।
गोधा लाङ्गूलबद्धेवाकृष्यमाणा बलीयसा॥६२॥
तस्मात् प्रागेव रोगेभ्यो रोगेषु तरुणेषु वा।
भेषजैः प्रतिकुर्वीत य इच्छेत् सुखमात्मनः॥६३॥

bhavanti cātra-

*prājñō roge samutpanne bāhyenābhyantareṇa vā/
karmanā labhate śarma śastropakramaṇena vā॥56॥
bālastu khalu mohādvā pramādādvā na budhyate/
utpadyamānaṃ prathamam rogaṃ śatrumivābudhaḥ॥57॥
aṇurhi prathamam bhūtvā rogaḥ paścādvivardhate/
sa jātamūlo muṣṇāti balamāyusca durmateḥ॥58॥
na mūdho labhate sañjñāṃ tāvadyāvanna pīdyate/
pīditastu matiṃ paścāt kurute vyādhinigrahe॥59॥
atha putrāṃśca dārāṃśca jñātiṃścāhūya bhāṣate/
sarvasvenāpi me kaściddbhiṣagānīyatāmiti॥60॥
tathāvidham ca kaḥ śakto durbalam vyādhipīditam/
kṛśam kṣiṇendriyam dīnam paritrātum gatāyusam॥61॥
sa trātāramanāsādyā bālastyajati jīvitam/
godhā lāṅgūlabaddhevākṛṣyamāṇā baliyasā॥62॥
tasmāt prāgeva rogebhyo rogeṣu taruṇeṣu vā/
bheṣajaiḥ pratikurvīta ya icchet sukhamātmanah॥63॥*

Importance of management of diseases:

In the event of a disease, a wise person regains his health by administering external and internal cleansing therapies and also by surgical procedures. However, as an incompetent king neglects his enemy, so also an ignorant

person does not realize the need to take care of the disease in its primary stage because of his negligence. This disease, in its early stage appears to be insignificant, but it grows and thereafter gaining a strong hold on the body. It takes away the strength and life of the fool. The fool is never conscious of any defect unless he is seriously afflicted. After he is actually afflicted seriously, he thinks about disease eradication. Then he calls his children, wives and kins and requests them to call in a physician and says, "I am prepared to pay him my entire earnings." But then, who can save such a weak, emaciated, wretched and moribund person afflicted with diseases and with his sense organs losing all the strength. Having failed to find a Saviour of his health, the fool is deprived of his life (in spite of his efforts to preserve it) like an inguana with her tail bound by a rope being dragged by a strong person. So a wise person, desirous of his well-being, should take recourse to the appropriate therapies before the occurrence of the diseases or even while the diseases are in their primary stage of manifestation. [56-63]

To sum up-

तत्र श्लोकौ-

एषणाः समुपस्तम्भा बलं कारणमामयाः।
तिस्रैषणीये मार्गाश्च भिषजो भेषजानि च॥६४॥
त्रित्वेनाष्टौ समुद्दिष्टाः कृष्णात्रेयेण धीमता।
भावा, भावेष्वसक्तेन येषु सर्वं प्रतिष्ठितम्॥६५॥

tatra śloka-

*eṣaṇāḥ samupastambhā balaṃ kāraṇamāmayāḥ।
tisraiṣaṇīye mārḡāśca bhiṣajo bheṣajāni ca॥64॥*

tritvenāṣṭau samuddiṣṭāḥ kṛṣṇātreyaṇa dhīmatā/

bhāvā, bhāveṣvasaktena yeṣu sarvaṃ pratiṣṭhitam||65||

Basic desires, supporters, strength, causes (of diseases), diseases themselves, paths, physicians and therapies – all these eight factors – each classified into three groups have been described in this chapter by the sage Krushnatreya who is wise and free from worldly attachments. Everything (virtue, wealth and desire) is based on these eight factors. [64-65]

11.1 Money, Ayurveda, Spirituality – How To Strike Perfect Balance?

In explaining four distinct qualities of an ideal patient, Vagbhata has enlisted first quality as Adya – rich. Vairagya Shatakam – a spiritual textbook says – “in wealth, is the fear of poverty. He alone is fearless who has given up everything”. Charaka explains there are three basic human desires. The second one is – Dhaneshana – desire for wealth. Sri Ramakrishna Paramahansa (Guru of Swami Vivekananda) opined, poverty begets dispassion (Vairagya). If someone is really following spiritual path, he should not have desire for wealth. There are four stages for salvation, the third one is Artha – wealth / money.

In the midst of all these, let us try to find out how to strike a balance.

Four qualities of a patient:

Vagbhata has explained the first ideal quality of patient is being rich. (Reference: **Ashtanga Hrudaya Sutrasthana 1**) Being rich enables the person to undergo superior quality of treatment, giving him maximum chance to survive, if other parameters are kept constant.

Vairagya Shataka says:

“In wealth is the fear of poverty, in knowledge the fear of ignorance, in beauty the fear of age, in fame the fear of backbiters, in success the fear of jealousy, even in body is the fear of death. Everything in this earth is fraught with fear. He alone is fearless who has given up everything”

Charaka has explained three types of desires.

Praneshana – desire to live,

Dhaneshana – desire for money and

Paralokeshana – desire to have superior position after-death.

The chapter further explains that – one must have a desire for wealth because there is nothing so miserable as a long life without wealth. So one must try to tap in various sources of wealth. These sources of wealth are – farming, cattle breeding, trade, government service, etc. One can adopt any other means of livelihood that is not disapproved by good men. Doing so, one lives a long life, without suffering any loss of prestige.

There is also a true belief that if someone is really on a spiritual path, he needs to be dispassionate about wealth. If someone gets engulfed in the vicious desire of wealth, he will gradually lose analytical mind to decide what is right to do and what is not.

Saint Kabir sings –

Childhood is spent in playing, youth is spent in making money and old age is spent in disease. Thus the gem-like human life is spent in waste.

There are four basic stages to attain Moksha – Salvation

Dharma – following the path of righteousness

Artha – earning money in a legal way

Kama – fulfilling our desire

Moksha – achieving Salvation

Swami Vivekananda opines:

“There is a tendency to bind everyone down by the same laws as those by which the Sannyasin is bound, and that is a great mistake. But for that a good deal of the poverty and the misery that you see in India need not have been. A poor man’s life is hemmed in and bound down by tremendous spiritual and ethical laws for which he has no use. Hands off! Let the poor fellow enjoy himself a little, and then he will raise himself up and renunciation will come to him of itself.”

He says, do not preach spirituality for a person with hungry stomach. He doesn’t need your spirituality. He needs food to fill his stomach.

He further says that, for a person to become Satvic (spiritual, righteous), he should leave out Tamas and have good amount of Rajas (attraction, energy to do work). Once when his desires are completely satisfied, then only he will be able to follow the spiritual path.

I think in this world, we need to live a spiritual life. Without some basic level of spirituality, there cannot be meaning for life. Life will become lack-luster. Take out spirituality from our lives and we will end up being – “I have all, but there is nothing to enjoy”.

At the same time, we need to earn money to take care of ourselves and our families. Supporting them with facilities, education, healthcare etc is our basic duty.

If you are really after your profession and wealth creation, if that is where, your heart lies, then, it is best for you to follow your dreams with full vigor.

If you try to deviate from that path to spirituality, you may not feel real happiness because, it is a forceful conversion. If your real desire lies in money, for the time being, then it indicates that, in the four stages of salvation, you are at the level of Artha. Have belief that you will overcome it one day, for a higher cause. But for now, continue to follow your heart and passion.

We should make all legal efforts to earn money to support our families and ourselves.

We should make all efforts to earn but with a sense of detachment, knowing that ultimate goal of ours, is to be one with Divine.

The detachment for money can be practiced by giving away some part of our earning towards charity.

We should maintain the balance between money and dispassion with the help of spiritual practices like devotional songs, chanting, meditation etc.

11.2 How Ancient Seers Developed Science Of Ayurveda

Ever wondered how the ancient System of Ayurveda got developed? What were the tools the ancient scientists of Ayurveda used to gain knowledge?

Ayurveda, Indian medicine system got developed into a full fledged science over a period of thousands of centuries. The traditional Ayurveda text books like Charaka Samhita, Sushruta Samhita, [Ashtanga Hrudaya](#) etc form the basis of Ayurvedic science. Let us have a bird view of, how the ancient seers were able to write these text books, what might be their basis for developing innovative ways of healing with limited resources in those old ages etc.

Difference between evolution of Allopathy and Ayurveda

Allopathy starts explaining the science with structure of cell, cell components, how they form tissues and further how organs are formed, systems and so on.

The way the ancient seers were looking at human anatomy and physiology is quite different compared to allopathy. They were looking at human body in comparison with nature.

For example, when they saw air, light and water controlling the nature, they were able to observe the same factors inside the body, controlling the health and disease. They named it Vata, Pitta and Kapha.

Good amount of air, good light / temperature and good water leads to healthy nature. Similarly, balanced Vata, Pitta and Kapha leads to health. Imbalance in air, temperature and light leads to calamity, similarly, imbalance in Vata, Pitta and Kapha, inside the body.

Air, light and water are present everywhere in the atmosphere, but still their presence is specifically felt at particular places like a windy mountain, a fountain etc.

Similarly, though Vata, Pitta and Kapha are present all over the body, their presence is specifically appreciated at particular places, like Vata is more observable in large intestine, joints

Pitta in stomach and small intestine

Kapha in lungs, joints etc.

The ancient seers learnt about health, disease and treatment by adopting four different methods. They are –

1. Prathyaksha – direct observation
2. Anumana – guessing, based on logic and probability
3. Aptopadesha – firmly believing in the words of experienced and enlightened.
4. Upamana – comparison, simile.

1. Prathyaksha – direct observation – If you happen to read any original Ayurveda text book, you can appreciate how keen they were in observing things. They have written like, Pipeelika (ants) get attracted to the urine of patients suffering from Meha disease (diabetes).

Acharya Sushruta used to conduct dissection of dead bodies during night to learn about anatomy. He even has explained how to preserve a dead body and how to conduct dissection.

The direct observation is again of two types.

- a. By normal eyes

b. By spiritual eyes.

Sushruta says that the factors that can be seen from the external eyes are limited. Factors that are invisible and innumerable. Such invisible factors are only visible to Jnanachakshu (eyes of knowledge) and Tapachakshu (eyes of Tapas – Spiritual practice).

2. Anumana - Guessing based on logic and facts – The Anumana involves keen observation of facts and arriving at inference.

Best example of use of Anumana can be found in [Anna Raksha Vidhi Adhyaya of Ashtanga Hrudayam](#), where they have explained how to test poison. If food mixed with poison is given to animals, they exhibit certain characteristic features. Like, flies die, the crow loses its voice, parrot begins to hoot at the sight of poisonous food, Swan loses its gait, Cat becomes excited and irritable etc.

3. Aptopadesha – Aptā means a person who is full of wisdom and dispassion. He is not afflicted with desire, anger, jealous etc. Usually the Guru of ancient ages were Aptas. The knowledge of Ayurveda was passed from Guru on to Shishya (student).

The Guru was supposed to be sound in knowledge and student was supposed to completely surrender to Guru and believe in his sayings completely.

4. Upamana – comparison. – This was one of the effective ways of learning in ancient times. The comparison of air, light and water to Vata, Pitta and Kapha can be said as the best example.

Some also add one more means of knowledge as – Yukti – Wisdom.
So, these were the ways to acquire and preserve knowledge in ancient times. Thanks to those ancient seers that we are reaping the benefits of Ayurveda even today 😊

11.3 Abstinence: Brahmacharya – The greatest tool to improve concentration

Of all the methods and techniques to improve concentration, memory, courage, and positivity, Abstinence – Brahmacharya is the novel most and greatest technique, if you have some faith in spirituality. Though it looks like a spiritual belief, Ayurveda also approves of benefits of abstinence

Abstinence meaning:

- Abstinence means Brahmacharya in Sanskrit. Abstinence refers to refraining one's mind and body in indulgence of sex and sex related matters.
- At the outset, it appears as if it covers only physical aspect. But it also covers the mental aspect.
- If you indulge in sex, there is lack of abstinence at the same time, if you imagine about having sex, then also there is lack of abstinence.
- Lack of abstinence is there if one thinks, sees, hears, chats, touches, indulgence with a desire of sex, there is lack of abstinence.
- It is almost near to impossible for common people to practice abstinence at the highest level but it is possible to follow abstinence at certain levels based on one's own capacity and comfort.

Benefits of abstinence: Why abstinence?

- Brahmacharya is told as one among the three pillars of life. (other two are – food and sleep).

- **Ayurveda details:** The Ojas – the essence of immunity is told as byproduct of Shukra (the hormones, semen and other components of sex). Hence, preserving Shukra leads to improvement in immunity.
- **Swamy Vivekananda** was able to **memorize** whatever he used to glance, in a book. By reading a few lines of a paragraph, he used to get the meaning of the rest of the paragraph. He used to say that if one practices absolute abstinence for a period of 12 years, continuous, a special Nadi (nerve power) called Medha Nadi (Medha = intelligence) develops in one's brain, which leads to tremendous memory and concentration.
- Abstinence leads to multi-fold improvement in concentration, memory and courage.
- For students, teenagers and children, abstinence is highly recommended.
- Abstinence leads to character building.
- Abstinence imbibes reliability, strength in character and trust worthiness.
- Abstinence is the fuel for spiritual journey. No spirituality without abstinence.

How to practice abstinence

At the outset, it looks almost impossible to follow absolute abstinence. It depends upon one's mind strength, practice and perseverance.

- If not full abstinence, teenagers can at least resolve to avoid sexual activities at least till a particular point of time in their lives.

- For married people, abstinence can be practiced at any available occasions, as in case of pregnancy, menstrual periods, being distant to each other etc.
- Keeping oneself away from stimulations such as TV, wrong company etc helps follow abstinence.
- **Pranayama** helps to keep the mind cool, calm and concentrated.

So, follow abstinence and be abstinent up to your capacity and till the time your mind is capable and enjoy its benefits.

Does night fall break the Brahmacharya?

Night fall is the common term, used for nocturnal emission, wherein the semen that is collected inside, overflows while the person is sleeping. This does not break Brahmacharya.

If retention of semen was the only criteria for celibacy, then a simple vasectomy operation would have made everyone to follow this noble path. But what actually matters, in following Brahmacharya is purity of heart and mind. Nothing else.

Charaka Sutrasthana 12 - Vata Kalakaleeya Adhyaya

Vata Dosha – Qualities, Functions, Imbalance –

अथातो वातकलाकलीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto vātakalākaliyamadhyāyaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Master Charaka has explained about qualities of Vata Dosha, its normal functions, causes and features of Vata Dosha imbalance, how to restore Vata Dosha balance etc in 12th chapter of Charaka Samhita Sutrasthana – Vata Kalakaliya Adhyaya. This chapter was written as per the discussions held in a symposium, conducted by Sage Atreya. The symposium was attended by many leading Ayurveda sages and scholars of ancient times.

Symposium on the properties of Vata, Topics for discussion:

वातकलाकलाज्ञानमधिकृत्य परस्परमतानि जिज्ञासमानाः समुपविश्य महर्षयः
पप्रच्छुरन्योऽन्यं- किङ्गुणो वायुः, किमस्य प्रकोपणम्, उपशमनानि वाऽस्य कानि, कथं
चैनमसङ्घातवन्तमनवस्थितमनासाद्य प्रकोपणप्रशमनानि प्रकोपयन्ति प्रशमयन्ति वा,
कानि चास्य कुपिताकुपितस्य शरीराशरीरचरस्य शरीरेषु चरतः कर्माणि
बहिःशरीरेभ्योवेति॥३॥

*vātakalākālājñānamadhikṛtya parasparamatāni jijñāsamānāḥ samupaviśya
maharṣayaḥ papracchuranyo'nyaṃ- kiṅguṇo vāyuḥ, kimasya prakopaṇam,
upaśamanāni vā'sya kāni, katham
cainamasan̄ghātavantamanavasthitamanāsādyā prakopaṇapraśamanāni
prakopayanti praśamayanti vā, kāni cāsya kupitākupitasya
śarīrāśarīracarasya śarīreṣu carataḥ karmāṇi bahiḥśarīrebhyoveti*॥3॥

The Ancient sages, desirous to of knowledge about good and bad properties of Vata, assembled and proposed the following topics for discussion among themselves.

I. What are the qualities of Vata?

II. What causes Vata Dosha imbalance (aggravation)?

III. What are the factors for Vata Balance?

IV. How do the aggravating and balancing factors respectively act on Vata, which is inaccessible to sense organs?

V. What are the actions in normal and imbalanced states of Vata which is situated both within and outside the body?

Six physical qualities of Vata by Kusha :

अत्रोवाच कुशः साङ्कृत्यायनः- रूक्षलघुशीतदारुणखरविशदाः षडिमे वातगुणा भवन्ति॥४॥

atrovāca kuśaḥ sāṅkr̥tyāyanaḥ- rūkṣalaghuśītadāruṇakharaviśadāḥ ṣaḍime vātaguṇā bhavanti||4||

Kusha, descendant of Sankruti says –

Rooksha – Dryness

Laghu – Lightness

Sheeta – coldness,

Daruna – instability,

Khara – coarseness, roughness and

Vishada – non-sliminess, clarity. – are the six qualities of Vata. [4]

Causes of Aggravation of Vata by Kumaras Shira Bharadvaja:

तच्छ्रुत्वा वाक्यं कुमारशिरा भरद्वाज उवाच- एवमेतद्यथा भगवानाह, एत एव वातगुणा

भवन्ति, स त्वेवङ्गुणैरेवन्द्रव्यैरेवम्प्रभावैश्च कर्मभिरभ्यस्यमानैर्वायुः प्रकोपमापद्यते,
समानगुणाभ्यासो हि धातूनां वृद्धिकारणमिति॥५॥

*tacchrutvā vākyaṃ kumāraśirā bharadvāja uvāca- evametadyathā
bhagavānāha, eta eva vātaguṇā bhavanti, sa
tvevaṅguṇairevandravyairevamprabhāvaiśca
karmabhirabhyasyamānairvāyuh prakopamāpadyate, samānaguṇābhyāso
hi dhātūnām vṛddhikāraṇamiti||5||*

Having heard this, Kumara shira Bharadvaja said, “these, as explained by you, sir, are the six qualities of Vata. Vata Dosha gets aggravated by use of diet, medicines and activities that are similar to these six qualities. Because, diet and activities of similar properties leads to increase of Dosha of similar qualities. [5]

Cause of Dosha Balance By Kankayana:

तच्छ्रुत्वा वाक्यं काङ्कायनो बाह्लीकभिषगुवाच- एवमेतद्यथा भगवानाह, एतान्येव
वातप्रकोपणानि भवन्ति; अतो विपरीतानि वातस्य प्रशमनानि भवन्ति, प्रकोपणविपर्ययो
हि धातूनां प्रशमकारणमिति॥६॥

*tacchrutvā vākyaṃ kāṅkāyano bāhlikabhiṣaguvāca- evametadyathā
bhagavānāha, etānyeva vātaprakopaṇāni bhavanti; ato viparītāni vātasya
praśamanāni bhavanti, prakopaṇaviparyayo hi dhātūnām
praśamakāraṇamiti||6||*

Cause of Dosha Balance By Kankayana:

Having heard this, Kankayana, a physician from Bahilka said, “what you said, Sir, is correct”. These are verily the aggravating factors of Vata

Dosha. Diet and activities having opposite qualities of a Dosha, leads to mitigation (balancing) of that aggravated Dosha. [6]

Mode of action of aggravating and alleviating factors by Badisa Dhamargava:

तच्छ्रुत्वा वाक्यं बडिशो धामार्गव उवाच- एवमेतद्यथा भगवानाह, एतान्येव वातप्रकोपप्रशमनानि भवन्ति।

यथा ह्येनमसङ्घातमनवस्थितमनासाद्य प्रकोपणप्रशमनानि प्रकोपयन्ति प्रशमयन्ति वा, तथाऽनुव्याख्यास्यामः- वातप्रकोपणानि खलु रूक्षलघुशीतदारुणखरविशदशुषिरकराणि शरीराणां, तथाविधेषु शरीरेषु वायुराश्रयं गत्वाऽऽप्यायमानः प्रकोपमापद्यते; वातप्रशमनानि पुनःस्निग्धगुरूष्णक्षक्ष्णमृदुपिच्छिलघनकराणि शरीराणां, तथाविधेषु शरीरेषु वायुरसज्यमानश्चरन् प्रशान्तिमापद्यते॥७॥

*tacchrutvā vākyaṃ baḍiśo dhāmārgava uvāca- evametadyathā
bhagavānāha, etānyeva vātaprakopaprasāmanāni bhavanti/
yathā hyenamasaṅghātamanavasthitamanāsādyā prakopaṇaprasāmanāni
prakopayanti prasāmayanti vā, tathā'nuvyākhyāsyāmaḥ- vātaprakopaṇāni
khalu rūkṣalaghuśītaḍāruṇakharaviśadaśuṣirakarāṇi śarīrāṇām,
tathāvidheṣu śarīreṣu vāyurāśrayaṃ gatvā"pyāyamānaḥ
prakopamāpadyate; vātaprasāmanāni
punaḥsnigdghagurūṣṇaślakṣṇamṛdupicchilaghanakarāṇi śarīrāṇām,
tathāvidheṣu śarīreṣu vāyurasajyamānaścaran prasāntimāpadyate॥7॥*

Mode of action of aggravating and alleviating factors by Badisa Dhamargava:

Badisha Dhamargava says, “what you have said is correct, Sir! These are verily the aggravating and alleviating factors of Vata”. We shall now explain how the aggravating and alleviating factors respectively aggravate and

alleviate the Vata, which is Asanghata (unquantifiable) and Anavasthita (unstable) – thereby inaccessible.

The aggravating factors of Vata are those which bring about

Rooksha – dryness

Laghu – lightness,

Sheeta – coldness,

Daruna – coarseness,

Khara – rough,

Vishada – clarity, non sliminess,

Sushira – hollowness.

By these qualities, Vata gets situated in one suitable part of body and attains growth, and so it gets aggravated. The alleviating factors of the Vata, on the other hand, are those which bring about

Snigdha – unctuousness, oiliness

Guru – heaviness,

Ushna – heat,

Shlakshna – smoothness,

Mrudu – softness,

Picchila – sliminess and

Ghana – compactness.

By the use of these qualities, Vata gets dislodged from the affected place and gets alleviated. [7]

Functions of normal and abnormal Vata by Vayorvida:

Having heard the scientific explanation of Badisha, which was approved by the sages, the royal sage Vayorvida said, “ All that you have said, Sir, is true and free from any contradiction”.

Let us explore on the functions (normal and aggravated) of Vata Dosha, which is present inside and outside the body (=air). The below-mentioned functions are understood by means of

Pratyaksha – direct observation, with the help of sense organs

Anumana – inference and

Aptopadesha – scriptural testimony.

Let us pay obeisance to Lord Vayu and explore his functions.

Functions of normal vata of body:

Vayuhu Tantra Yantra Dharaha – The Vata Dosha, when it is normal, sustains the functioning of all the organs of the body.

Prana Udana, Samana, Vyana Apana – These are the five types of Vata Dosha.

Pravartaka Cheshtanam Ucchavachanam – Vata initiates all the actions and speech.

Niyanta Praneta Cha Manasaha – Vata controls and directs mind.

Sarva Indriyanam Udyojakaha – it coordinates, stimulates all the sense organs

Sarva Indriya Arthanam Abhivoda – it controls all the objects of sense faculties.

Sarva Sharira Dhatu Vyuhakaraha – it maintains the compactness and unison of all the body organs.

Sandhanakaraha Shareerasya – it maintains body compactness.

Pravartako Vacha – it initiates speech.

Prakruti Sparsha Shabdayoho shrotra Sparshanayoho moolam – It is the root for touch, sound, ears and sensation of touch.

Harsha Utsahayoho Yonihi – it is the root cause for happiness and enthusiasm

Sameerano Agnehe – it controls Agni – [digestion strength](#) (air is necessary for the fire to stay on)

Dosha Samshoshanaha – it dries up Pitta and Kapha

Kshepta Bahirmalanam – it evacuates waste products out of the body

Sthula Anu srotasaam Bhetta – it forms all the body channels – minute and large

Karta Garbhakrutinam – Vata is responsible for growth of the fetus. Vata moulds and shapes embryo.

Ayusho anuvrutti – it is cause for continuity of life.

Function of imbalanced Vata in the body:

Vata, when aggravated, afflicts the body with various types of diseases and effects the strength, skin complexion, happiness and the span of life. It perturbs the mind: affects all the sense organs and sense faculties; destroys, deforms the embryo or delays delivery of the fetus. Vata causes fear, anxiety, bewilderment, humility and delirium. It shortens life span.

Normal functions of air:

The following are the actions of the Vayu (air), moving in the world, outside the body:-

Maintenance and sustenance of the earth,

kindling of fire,

bringing about compactness and movement in the sun, moon, stars and planets,

creation of clouds, showering of rains, flowing of rivers, bringing about maturity of flowers and fruits, shooting forth the plants, classification of seasons as well as five Mahabhutas (five basic elements):

Air manifests the shape and the size of the products of the five Mahabhutas,

Air is responsible for germination of seeds, growth of plants, brings about hardness and dryness to the grains. Air is the cause for transformation.

Abnormal functions of air or wind:

तच्छ्रुत्वा बडिशवचनमवितथमृषिगणैरनुमतमुवाच वार्योविदो राजर्षिः- एवमेतत् सर्वमनपवादं यथा भगवानाह।

यानि तु खलु वायोः कुपिताकुपितस्य शरीराशरीरचरस्य शरीरेषु चरतः कर्माणि बहिःशरीरेभ्यो वा भवन्ति, तेषामवयवान् प्रत्यक्षानुमानोपदेशैः साधयित्वा नमस्कृत्य वायवे यथाशक्ति प्रवक्ष्यामः- वायुस्तन्त्रयन्त्रधरः, प्राणोदानसमानव्यानापानात्मा, प्रवर्तकश्चेष्टानामुच्चावचानां, नियन्ता प्रणेता च मनसः, सर्वेन्द्रियाणामुद्योजकः, सर्वेन्द्रियार्थानामभिवोढा, सर्वशरीरधातुव्यूहकरः, सन्धानकरः शरीरस्य, प्रवर्तको वाचः, प्रकृतिः स्पर्शशब्दयोः, श्रोत्रस्पर्शनयोर्मूलं, हर्षोत्साहयोर्योनिः, समीरणोऽग्नेः, दोषसंशोषणः, क्षेप्ता बहिर्मलानां, स्थूलाणुस्रोतसां भेत्ता, कर्तागर्भाकृतीनाम्, आयुषोऽनुवृत्तिप्रत्ययभूतो भवत्यकुपितः।

कुपितस्तु खलु शरीरे शरीरं नानाविधैर्विकारैरुपतपति बलवर्णसुखायुषामुपघाताय, मनो व्याहर्षयति, सर्वेन्द्रियाण्युपहन्ति, विनिहन्ति गर्भान् विकृतिमापादयत्यतिकालं वा धारयति, भयशोकमोहदैन्यातिप्रलापाञ्जनयति, प्राणांश्चोपरुणद्धि।

प्रकृतिभूतस्य खल्वस्य लोके चरतः कर्माणीमानि भवन्ति; तद्यथा- धरणीधारणं,

ज्वलनोज्ज्वालनम्, आदित्यचन्द्रनक्षत्रग्रहगणानां सन्तानगतिविधानं, सृष्टिश्च मेघानाम्,
अपां विसर्गः, प्रवर्तनं स्रोतसां, पुष्पफलानां चाभिनिर्वर्तनम्, उद्भेदनं चौद्धिदानाम्, ऋतूनां
प्रविभागः, विभागो धातूनां, धातुमानसंस्थानव्यक्तिः, बीजाभिसंस्कारः,
शस्याभिवर्धनमविकलेदोपशोषणे, अवैकारिकविकारश्चेति।

प्रकुपितस्य खल्वस्य लोकेषु चरतः कर्माणीमानि भवन्ति; तद्यथा-
शिखरिशिखरावमथनम्, उन्मथनमनोकहानाम्, उत्पीडनं सागराणाम्, उद्वर्तनं सरसां,
प्रतिसरणमापगानाम्, आकम्पनं च भूमेः, आधमनमम्बुदानां ,
नीहारनिर्हादपांशुसिकतामत्स्यभेकोरगक्षाररुधिराश्माशनिविसर्गः, व्यापादनं च
षण्णामृतूनां, शस्यानामसङ्घातः, भूतानां चोपसर्गः, भावानां चाभावकरणं,
चतुर्युगान्तकराणां मेघसूर्यानलानिलानां विसर्गः; स हि भगवान् प्रभवश्चाव्ययश्च, भूतानां
भावाभावकरः, सुखासुखयोर्विधाता, मृत्युः, यमः, नियन्ता, प्रजापतिः, अदितिः,
विश्वकर्मा, विश्वरूपः, सर्वगः, सर्वतन्त्राणां विधाता, भावानामणुः, विभुः, विष्णुः, क्रान्ता
लोकानां, वायुरेव भगवानिति॥८॥

*tacchrutvā baḍīśavacanamavitathamṛṣigaṇairanumatamuvāca vāryovido
rājaraṣiḥ- evametata sarvamanapavādaṃ yathā bhagavānāha/
yāni tu khalu vāyoḥ kupitākupitasya śarīrāśarīracarasya śarīreṣu carataḥ
karmāṇi bahiḥśarīrebhyo vā bhavanti, teṣāmayavavān
pratyakṣānumānopadeśaiḥ sādhayitvā namaskṛtya vāyave yathāśakti
pravakṣyāmaḥ- vāyustantrayantradharah,
prāṇodānasamānavyānāpānātmā, pravartakaśceṣṭānāmuccāvacānām,
niyantā praṇetā ca manasaḥ, sarvendriyāṇāmudyojakah,
sarvendriyārthānāmabhivodhā, sarvaśarīradhātuvyūhakarah,
sandhānakarah śarīrasya, pravartako vācaḥ, prakṛtiḥ sparsaśabdayoḥ,
śrotrasparśanayormūlaṃ, harṣotsāhayoryoniḥ, samīraṇo'gneḥ,
doṣasaṃśoṣaṇah, kṣeptā bahirmalānām, sthūlāṇusrotasām bhattā,
kartāgarbhākṛtīnām, āyuso'nuvṛttipratyayabhūto bhavatyakupitaḥ/*

*kupitastu khalu śarīre śarīraṃ nānāvidhairvikāirupatapati
balavarṇasukhāyusāmupaghātāya, mano vyāharṣayati,
sarvendriyāṇyupahanti, vinihanti garbhān vikṛtimāpādayatyatikālaṃ vā
dhārayati, bhayaśokamohadainyātipralāpāñjanayati, prāṇāṃścoparuṇaddhi/
prakṛtibhūtasya khalvasya loke carataḥ karmāṇīmāni bhavanti; tadyathā-
dharāṇīdhāraṇaṃ, jvalanojjvālanam, ādityacandranakṣatragrahagaṇānāṃ
santānagatividhānaṃ, sṛṣṭiśca meghānāṃ, apāṃ visargaḥ, pravartanaṃ
srotasāṃ, puṣpaphalānāṃ cābhinirvartanam, udbhedanaṃ caudbhidānāṃ,
ṛtūnāṃ pravibhāgaḥ, vibhāgo dhātūnāṃ, dhātumānasamsthānavyaktiḥ,
bijābhisamskāraḥ, śasyābhivardhanamavikledopaśoṣaṇe,
avaikārikavikāraśceti/
prakupitasya khalvasya lokeṣu carataḥ karmāṇīmāni bhavanti; tadyathā-
śikhariśikharāvamathanam, unmathanamanokahānāṃ, utpīḍanaṃ
sāgarāṇāṃ, udvartanaṃ sarasāṃ, pratisaraṇamāpagānāṃ, ākampanaṃ ca
bhūmeḥ, ādhamanamambudānāṃ ,
nīhāranirhrādapāṃśusikatāmatsyabhekoragakṣārarudhirāśmāśanivisargaḥ,
vyāpādanaṃ ca ṣaṇṇāmṛtūnāṃ, śasyānāmasaṅghātaḥ, bhūtānāṃ
copasargaḥ, bhāvānāṃ cābhāvakaraṇaṃ, caturyugāntakarāṇāṃ
meghasūryānalānilānāṃ visargaḥ; sa hi bhagavān prabhavaścāvayayaśca,
bhūtānāṃ bhāvābhāvakaraḥ, sukhāsukhayorvidhātā, mṛtyuḥ, yamaḥ,
niyantā, prajāpatiḥ, aditiḥ, viśvakarmā, viśvarūpaḥ, sarvagaḥ,
sarvatantrāṇāṃ vidhātā, bhāvānāmaṇuḥ, vibhuḥ, viṣṇuḥ, krāntā lokānāṃ,
vāyureva bhagavāniti||8||*

Abnormal functions of air or wind:

The following are the action of the aggravated Vata (air) moving in the world outside the body:-

Breaking though the peak of mountains, uprooting trees, disturbing the oceans, overflowing of the lakes, changing the course of rivers, bringing about earthquakes, causing thunders in the clouds, release of dew, thunder without cloud, dust, and fish, frog, serpents, alkaline water, blood, stone and thunder storm, disturbance of the six seasons; disturbance in the productivity of plants; spread of epidemics in humans, Doing away with the positive factors of creation; bringing about cloud, sun, fire and wind which could destroy all the four ages.

Other qualities of Vata: The god Vayu (=Vata) is the eternal cause of the universe: He brings existence as well as destruction to all living beings. He causes happiness and misery. He is the God of death, controller, Lord of creatures, Aditi and Visvakarman creator of the universe). He possesses innumerable forms. He can move everywhere, and is responsible for all actions and thoughts. He is subtle and omnipresent. He is Lord Vishnu. He has created and is maintaining the whole universe. The God Vayu alone has the above distinctive features.[8]

Question by Marichi on Vayorvida's observation:

तच्छ्रुत्वा वार्योविदवचो मरीचिरुवाच- यद्यप्येवमेतत्, किमर्थस्यास्य वचने विज्ञाने वा सामर्थ्यमस्ति भिषग्विद्यायां; भिषग्विद्यामधिकृत्येयं कथा प्रवृत्तेति ||९||

tacchrutvā vāryovidavaco marīciruvāca- yadyapyevametāt, kimarthasyāsyā vacane vijñāne vā sāmārthyamasti bhiṣagvidyāyām;
bhiṣagvidyāmadhikṛtyeyaṁ kathā pravṛtteti ||9||

After listening to the sage Vayorvida, Marichi inquires, “The present symposium is related to the science of medicine. Even though what has been stated about the qualities of Vayu is correct, is this exposition or understanding of such qualities of Vayu is applicable to the science of medicine?”[9]

Answer by Vayorvida:

वार्योविद उवाच- भिषक् पवनमतिबलमतिपरुषमतिशीघ्रकारिणमात्ययिकं
चेन्नानुनिशम्येत्, सहसा प्रकुपितमतिप्रयतः कथमग्रेऽभिरक्षितुमभिधास्यति
प्रागेवैनमत्ययभयात्; वायोर्यथार्था स्तुतिरपि भवत्यारोग्याय बलवर्णविवृद्धये
वर्चस्वित्वायोपचयाय ज्ञानोपपत्तये परमायुःप्रकर्षाय चेति॥१०॥

vāryovida uvāca- bhiṣak

*pavanamatibalamatiparuṣamatisīghrakāriṇamātyayikam cennānuniśamyet,
sahasā prakupitamatiprayataḥ kathamagre'bhirakṣitumabhidhāsyati
prāgevainamatyayabhayāt; vāyoryathārthā stutirapi bhavatyārogyāya
balavarṇavivṛddhaye varcasvitvāyopacayāya jñānopapattaye
paramāyuhprakarṣāya ceti||10||*

Sage Varyovida answered, “ If a physician does not understand the Vayu which excels in strength, roughness, quickness and destructive power, how would he be able to forewarn a patient about the ill-effects of Vata, well in advance, before it affects the body? How would he advise about the normal qualities of Vayu conducive to good health, improvement of strength and complexion, Lustre, growth, attainment of knowledge and longevity? [10]

Normal and abnormal functions of pitta by Marici:

मरीचिरुवाच- अग्निरेव शरीरे पित्तान्तर्गतः कुपिताकुपितः शुभाशुभानि करोति; तद्यथा- पक्तिमपक्तिं दर्शनमदर्शनं मात्रामात्रत्वमूष्मणः प्रकृतिविकृतिवर्णौ शौर्यं भयं क्रोधं हर्षं मोहं प्रसादमित्येवमादीनि चापराणि द्वन्द्वानीति॥११॥

marīciruvāca- agnireva śarīre pittāntargataḥ kupitākupitaḥ śubhāśubhāni karoti; tadyathā- paktimapaktiṃ darśanamadarśanaṃ mātrāmātratvamūṣmaṇaḥ prakṛtivyikṛtivarṇau śauryaṃ bhayaṃ krodhaṃ harṣaṃ moham prasādamityevamādīni cāparāṇi dvandvānīti||11||

Marichi said; "it is Agni alone represented by Pitta in the body which brings about good or bad effects according to its normal or imbalanced state, e.g digestion or indigestion, vision or loss of vision, normalcy or imbalance of body heat, of skin complexion, Shourya -valour, Bhaya – fear, Krodha – anger and Harsha – joy, bewilderment and happiness and such other pairs of opposite qualities.[11]

Normal and abnormal functions of Kapha by Kapya:

तच्छ्रुत्वा मरीचिवचः काप्य उवाच- सोम एव शरीरे श्लेष्मान्तर्गतः कुपिताकुपितः शुभाशुभानि करोति; तद्यथा- दार्ढ्यं शैथिल्यमुपचयं कार्श्यमुत्साहमालस्यं वृषतां क्लीबतां ज्ञानमज्ञानं बुद्धिं मोहमेवमादीनि चापराणि द्वन्द्वानीति॥१२॥

tacchrutvā marīcivacaḥ kāpya uvāca- soma eva śarīre śleṣmāntargataḥ kupitākupitaḥ śubhāśubhāni karoti; tadyathā- dārdhyaṃ śaithilyamupacayaṃ kārśyamutsāhamālasyaṃ vṛṣatām klībatām jñānamajñānaṃ buddhiṃ mohamevamādīni cāparāṇi dvandvānīti||12||

Having listened to Marichi, Kapya said, "Soma (the God of water or the

moon) which is represented by Kapha in the body brings about good or bad effects according to this normal or abnormal state.

E.g Dardhya – sturdiness and Shaithilya – brittleness, Upachaya – good nourishment, Karshya – emaciation, Utsaha – enthusiasm and Alasya – laziness, Vrushata – potency and Kleebata – impotency, Jnana – knowledge, wisdom and Ajnana – ignorance and such other pairs of qualities.[12]

Presidential remark by Punarvasu Atreya:

तच्छ्रुत्वा काप्यवचो भगवान् पुनर्वसुरात्रेय उवाच- सर्व एव भवन्तः
सम्यगाहुरन्यत्रैकान्तिकवचनात्; सर्व एव खलु वातपित्तश्लेष्माणः प्रकृतिभूताः
पुरुषमव्यापन्नेन्द्रियं बलवर्णसुखोपपन्नमायुषा महतोपपादयन्ति सम्यगेवाचरिता
धर्मार्थकामा इव निःश्रेयसेन महता पुरुषमिह चामुष्मिंश्च लोके; विकृतास्त्वेनं महता
विपर्ययेणोपपादयन्ति ऋतवस्त्रय इव विकृतिमापन्ना लोकमशुभेनोपघातकाल इति॥१३॥

*tacchrutvā kāpyavaco bhagavān punarvasurātreya uvāca- sarva eva
bhavantaḥ samyagāhuranyatraikāntikavacanāt; sarva eva khalu
vātapittaśleṣmāṇaḥ prakṛtibhūtāḥ puruṣamavyāpannendriyaṃ
balavarṇasukhopapannamāyusā mahatopapādayanti samyagevācaritā
dharmārthakāmā iva niḥśreyasena mahatā puruṣamiha cāmuṣmiṃśca loke;
vikṛtāstvenaṃ mahatā viparyayeṇopapādayanti ṛtavastraya iva
vikṛtimāpannā lokamaśubhenopaghātakāla iti||13||*

After having listened to Kapya, Lord Punarvasu Atreya said, "All of you have dealt with the subject quite well except that you have not made any general statement on this topic. In fact, all the three Doshas viz. Vata, Pitta and kapha while they are in their natural state,

Avyapannam Indriyam – maintain proper functioning of sense organs

without any abnormality,

Bala Varna Sukha Ayusha – maintains strength, complexion, happiness and long life span.

In life, if one follows good aspects of Dharma (righteousness), Artha (wealth), Kama (desire, lust) he will have a successful life. But if follows bad aspects of Dharma, Artha and Kama, then one will have bad quality of life. Likewise, if one maintains Tridosha in good condition, he will have good health, or else, disease. [13]

Opinion of the house:

तदृषयः सर्व एवानुमेनिरे वचनमात्रेयस्य भगवतोऽभिननन्दुश्चेति॥१४॥

*tadṛṣayaḥ sarva evānumenire vacanamātreyasya
bhagavato'bhinanandus̥ceti*||14||

All the sages concurred in and welcomed the exposition of Lord Atreya.[14]

भवति चात्र-

तदात्रेयवचः श्रुत्वा सर्व एवानुमेनिरे।

ऋषयोऽभिननन्दुश्च यथेन्द्रवचनं सुराः॥१५॥

bhavati cātra-

*tadātreyavacaḥ śrutvā sarva evānumenire/
ṛṣayo'bhinanandus̥ca yathendravacanaṁ surāḥ*||15||

Thus, it is said:-

Having listened to the exposition of Lord Atreya, all the sages concurred in and welcomed it as the Gods did on hearing the words of Indra. [15]

Summary:-

तत्र श्लोकौ-

गुणाः षड् द्विविधो हेतुर्विविधं कर्म यत् पुनः।
वायोश्चतुर्विधं कर्म पृथक् च कफपित्तयोः॥१६॥
महर्षीणां मतिर्या या पुनर्वसुमतिश्च या।
कलाकलीये वातस्य तत् सर्वं सम्प्रकाशितम्॥१७॥

tatra ślokau-

*guṇāḥ ṣaḍ dvividho heturvividhaṁ karma yat punaḥ/
vāyoścaturvidhaṁ karma prthak ca kaphapittayoḥ॥16॥
maharṣīṇāṁ matir yā yā punarvasumatīśca yā/
kalākālīye vātasya tat sarvaṁ samprakāśitam॥17॥*

The six qualities of Vata, two types of causes (relating to the aggravation and vitiation of Vata), several functions of Vata, its four aspects (normalcy and aggravation within and without the body); functions of Kapha and Pitta, views of the sages and conclusion by Lord Atreya- all this about Vata has been explained in this chapter on “Merits and Demerits of Vata”[16-17] Thus , ends the twelfth chapter of Sutra section on “the Merits and Demerits of Vata” of Agnivesha’s work as redacted by Charaka.

12.1 Understand Vata Dosha By Its Functions

The simplest way to explain Vata dosha is – it is just like air, wind. The functions that wind carries out in nature, is quite similar to the functions of Vata Dosha inside the body.

Air in environment:

Functions of wind in atmosphere can be enlisted as below –

Maintenance and sustenance of the earth,

Providing breathing air to all creatures

kindling of fire,

bringing about compactness and movement of clouds and water

creation of clouds, showering of rains, flowing of rivers,

At a micro level, air is responsible for maturity of flowers, fruits, shooting of plants, germination of seeds, growth of plants, brings about hardness and dryness to the grains.

Overall, for all kinds of transformation, growth and movement of anything, air is responsible.

Air is naturally coolant in nature. Hence, when associated with water, it imparts more coldness but when associated with fire, it kindles it.

Air and Vata Dosha –

Air inside our body is called as Vata Dosha. The flatus, respiration, the air in the stomach, – these are all part of Vata Dosha itself. Hence, whenever you think of Vata Dosha, if you think of air then the imbalance symptoms, diseases and treatments will be very easy to understand.

Qualities of Vata dosha – To understand the functions of Vata, please keep these Vata qualities in mind.

dryness, lightness, coldness, roughness, minuteness and movement.

Functions of Vata Dosha in the body:

Vata Dosha, when it is normal, sustains the functioning of all the organs of the body. It stimulates all organs and maintains smoothness of functioning. Vata initiates all the actions of internal organs.

Movement:

Vata is responsible for all the movements of the body – like movement of hands, legs, eyes, tongue, breathing, movement of fluids, flatus, wind etc wherever you can imagine any type of movement, Vata is responsible.

Speech: Vata is responsible for speech. Speaking involves movement of air in and out of the voice box, for which Vata is responsible. A person with high Vata speaks more.

Control of mind: In the process of gaining knowledge, mind moves to and fro between the five sense organs and conveys it to intellect. This functioning of mind is also controlled by Vata Dosha. Learn – [how knowledge is gained through sense organs and mind](#). This is why, people with Vata body type are quite unstable and fast in their thinking.

Vata Dosha stimulates and controls all sense organs – Ears, eyes, nose, skin and tongue.

Vata Dosha maintains the compactness and unison of all the body organs.
Vata Dosha is the root cause for happiness and enthusiasm

Digestion process:

Wind is necessary for the fire to burn. Similarly, Vata dosha helps digestion power. It is also responsible for –

peristalsis movement of the esophagus, stomach and intestines

Mixing of food with gastric and intestinal secretions

division of food into small particles

Assimilation of digested food essence part into blood and its circulation throughout the body.

Vata controls Pitta and Kapha

Pitta and Kapha Doshas are immobile. Vata guides them. As the clouds are moved from one place to the other by the wind, Vata guides Pitta and Kapha to different parts of the body.

Respiration: It involves air moving in and out of lungs so, definitely a Vata activity.

Blood circulation – Again, anything with movement is due to Vata, so also blood circulation, transportation of food nutrients, gases, waste products etc by the blood and so on.

Evacuation of waste products:

This is obviously a Vata activity. – Urination, excretion of waste products in the form of sweat, urine, respiration, defecation – all these are Vata

activities.

Vata plays a major role in drying up excess moisture from watery stool in the large intestines and thus helps in proper stool formation.

Fetus growth and child birth:

Fetus growth, division of cells, is due to Vata Dosha. Even the child birth process is a Vata Dosha function. Vata moulds and shapes embryo.

Wherever there is empty place, there is Vata Dosha. Hence, Vata forms all the micro and macro body channels.

Types of Vata Dosha –

Though Vata is of only one type, based on its placement and specific action, and for easy understanding, it is divided into five types as below.

Prana Vata – Prana is located in the head and moves in the chest, throat. It regulates will power, heart, sense organs, intellect and vision. It is the cause for expectoration, sneezing, belching, inspiration and swallowing of food.

Prana Vata is considered as the force that takes care of functioning of heart, lungs and throat (swallowing, belching etc).

Udana Vata – The chest is the seat of Udana, it moves in the nose, umbilicus and throat; its functions are initiation of speech, effort, enthusiasm, strength, color, complexion and memory.

Udana Vata is correlated with breath and process of respiration.

Vyana Vata –

Vyana is located in the heart, moves all over the body in great speed. It attends to functions such as flexion and extension (locomotor action) opening and closing of the eyelids etc.

Vyana is related with blood circulation and muscle activities – flexion and extension.

Samana Vata –

Samana Vata is located near the digestive fire. It moves in the gastro intestinal tract,

It receives the food into stomach, aids in digestion, helps in dividing the food into useful part and waste part, and moves these parts in their normal paths.

Samana Vata's activities are limited to digestive tract, assisting in normal downward peristalsis movement.

Apana Vata –

Apana Vata is located in the Apana – large intestine, moves in the waist, bladder, genitals. It attends to the functions such as ejaculation, menstruation, defecation, urination and child birth.

Apana maintains all excretion process related with lower half of trunk.

So, all in all, Vata has its role, in full or in parts, in most of the physiological functions of the body.

12.2 Understand Pitta Dosha By Its Functions

Best way to understand Pitta Dosha is by comparing it to liquid fire. Fire burns fuel to generate energy. Similarly, Pitta in the form of digestive fire helps to digest food and yields energy to the body.

By the word liquid fire, I mean, like boiling water, molten metal, molten lava etc. This comparison is just for understanding Pitta better. Pitta is compared to liquid fire and not directly with the fire as such. This is because, actual fire is instantaneous. But liquid fire is more organized, the effect is longer.

So, whichever functions of the body, that is associated with fire (as in digestion), light (as in vision, body appearance, skin color) and temperature, Pitta is involved.

Digestion and metabolism:

We already have learnt how **Ayurveda explains process of digestion**. Pitta is directly involved with digestion and metabolism. This is not only restricted to the level of stomach and intestines, it also extends to cellular level. Like using up of nutrients at the cellular level to produce energy etc are controlled by Pitta Dosha. So, all processes involving digestion and metabolism, at both digestive track level and at cellular level is performed by Pitta Dosha.

Maintenance of body temperature – Because Pitta means hotness, it keeps the body hot and healthy. Hence, all the conditions where there is

increase of temperature, as in inflammation, fever, etc, there is Pitta involvement.

Vision – Fire is also related with light. Vision is always correlated with light. Hence, it is a Pitta function.

Skin complexion and aura – Pitta, blood tissue and skin are interconnected. the skin complexion, aura and skin health are directly controlled by Pitta Dosha.

Hunger, thirst, appetite – Initiation of hunger and thirst and appetite control is handled by Pitta Dosha. Usually person with Pitta body type has more hunger and thirst.

Intelligence, courage, valor – Light is also compared with knowledge, as it takes away darkness / ignorance. Hence, all mental activities pertaining to intelligence, courage and valor are controlled by Pitta Dosha. The person with Pitta body type has more of these mental features.

Pitta, Digestive fire and health –

So long as body maintains its temperature, life exists. So long as digestion process is happening smoothly, health exists.

There is a famous Ayurvedic verse, meaning – all disorders arise due to low digestion strength. If digestion and metabolism is healthy, then digestive system, immune system, blood, respiratory system – all are healthy. Hence, all efforts should be made to have proper Agni – digestive fire. – Related: [**My best health advice.**](#)

Types of pitta and their functions.

Though Pitta is only one, based on location and functions, it is divided into five types.

Pachaka Pitta

Ranjaka Pitta

Sadhaka Pitta

Alochaka Pitta

Bhrajaka Pitta

Pachaka Pitta –

It is located between stomach and large intestine (between Amashaya and pakvashaya)

It is composed of all the five basic elements (Panchamaha Bhuta), it is predominant with fire element and less of water element.

It is called by the term Anala- fire because of its function of Paka – digestion and transformation of food materials.

It cooks the food, divides it into essence and waste,

It bestows grace and influence on other types of Pitta.

Hence, among all the types of Pitta, Pachaka pitta is the dominant one.

Ranjaka Pitta –

The pitta located in the Amashaya- stomach – duodenum is known as Ranjaka. It converts the useful part of the food essence into blood. Hence it converts Rasa Dhatu into Rakta Dhatu.

Sadhaka Pitta –

The pitta located in the Hrudaya –heart is known as Sadhaka.

It attends to mental functions such as knowledge, intelligence, self-consciousness, etc, thereby helping the purpose – aims of life.

Alochaka Pitta – It is located in the eyes. It helps in vision.

Bhrajaka Pitta – It resides in skin and helps exhibition of color and complexions.

12.3 Understand Kapha Dosha By Its Functions

Kapha Dosha can be likened to freezing oil or a thick heavy viscous oil. A heavy, semisolid oil is usually cold, semi solid, viscous, heavy, has cushioning effect. All these qualities can be attributed to Kapha.

Stability and compactness:

If you imagine a cell, Kapha is responsible for holding all parts of the cell together, in its natural shape. If you consider joints, Kapha is responsible for stability and compactness of the joints.

Stability of mind:

In the mind's thinking process, Vata helps you to explore all the options. Pitta helps to analyze which are the good options and which are bad, but Kapha helps to settle you down with that one option. So, even in the process of thinking, Kapha is the reason for stable thinking. Usually people with Kapha body type are well organized and stable.

A person with Kapha body type likes to sit and do one work for a long period of time (as opposed to Vata person).

Kshama – forgiveness - When you are betrayed by someone, Vata makes you think about options that you have. Pitta makes you to attack the person, but Kapha will ensure mental balance, to put things to perspective and forgive the offender (or to realize that it was your own mistake, as the case may be).

Retention is something associated with stability of thoughts, it is due to Kapha Dosha. Person with Kapha body type has good memory and retention capacity.

Lubrication: Oil avoids friction in engine, similarly Kapha ensures lubrication between joints and ensures smoothness and avoids friction by its shock absorbing action.

When food enters stomach, it is due to Kapha Dosha that the food particles are well moistened. It helps in easy breaking down of food into smaller particles.

Sturdiness, bulk, nourishment – these terms can be very well associated with Kapha Dosha.

Five Types of Kapha Dosha:

Avalambaka Kapha –

It is located in the chest. By its innate strength and by the power of essence of food, it does lubrication, nourishing etc functions that are attributed to water element. It also influences the functioning of other types of Kapha.

Kledaka Kapha – Located in the stomach. It moistens the hard food mass and helps in digestion.

Bodhaka Kapha – It is located in the tongue. It helps in taste perception.

Tarpaka Kapha – It is located in the head. It nourishes sense organs.

Shleshaka Kapha – It is located in the bone joints. It lubricates and

strengthens the joint.

So, for any physiological process related to stability, compactness, cushioning, etc, Kapha is responsible.

Snehakarma – reparation For Panchakarma- Charak Samhita Sutrasthan 13

अथातः स्नेहाध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātaḥ snehādhyāyaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Before starting with Panchakarma treatment, Snehakarma (oiling treatment) and Swedana (sweating treatment) is done. Panchakarma is a method of expelling the imbalanced Doshas out of the body. Before they are expelled either by oral or anal route, the imbalanced Dosha needs to be softened, mobilized and brought into the gastro-intestinal tract. This is achieved by Snehakarma and Swedakarma. This chapter, the 13th of Sutrasthana of Charak Samhita explains Snehakarma in full detail.

साङ्ख्यैः सङ्ख्यातसङ्ख्येयैः सहासीनं पुनर्वसुम्।

जगद्धितार्थं पप्रच्छ वह्निवेशः स्वसंशयम्॥३॥

sāṅkhyaiḥ saṅkhyātasāṅkhyeyaiḥ sahāsīnaṃ punarvasum।

jagaddhitārthaṃ papraccha vahniveśaḥ svasaṃśayam॥3॥

Once upon a time, Lord Punarvasu was sitting with scholars. Agnivesha put forth a few doubts before Punarvasu, for the sake of the well being of the universe.[3]

Questions regarding oils and fats:

किंनयः कति स्नेहाः के च स्नेहगुणाः पृथक्।

कालानुपाने के कस्य कति काश्च विचारणाः॥४॥

कति मात्राः कथम्मानाः का च केषूपदिश्यते।
कश्च केभ्यो हितः स्नेहः प्रकर्षः स्नेहने च कः॥५॥
स्नेह्याः के के न च स्निग्धास्निग्धातिस्निग्धलक्षणम्।
किं पानात् प्रथमं पीते जीर्णे किञ्च हिताहितम्॥६॥
के मृदुक्रूरकोष्ठाः का व्यापदः सिद्धयश्च काः।
अच्छे संशोधने चैव स्नेहे का वृत्तिरिष्यते॥७॥
विचारणाः केषु योज्या विधिना केन तत् प्रभो।
स्नेहस्यामितविज्ञानं ज्ञानमिच्छामि वेदितुम्॥८॥

*kimyonayaḥ kati snehāḥ ke ca snehaguṇāḥ prthak/
kālanupāne ke kasya kati kāśca vicāraṇāḥ||4||
kati mātrāḥ kathammānāḥ kā ca keṣūpadiśyate/
kāśca kebhyo hitaḥ snehaḥ prakarṣaḥ snehane ca kaḥ||5||
snehyāḥ ke ke na ca snigdhasnigdhatismigdhahalakṣaṇam/
kim pānāt prathamam pīte jīrṇe kiñca hitāhitam||6||
ke mṛdukrūrakoṣṭhāḥ kā vyāpadaḥ siddhayaśca kāḥ/
acche saṁśodhane caiva snehe kā vṛttiriṣyate||7||
vicāraṇāḥ keṣu yojyā vidhinā kena tat prabho!/
snehasyāmitavijñāna jñānamicchāmi veditum||8||*

Questions regarding oils and fats:

- What are the sources of Snehadravya – unctuous (oily) substances?
- What are the types of unctuous substances?
- What are the qualities of different oily substances?

- What are the appropriate times and **Anupana** (substance to be taken with or after the intake of medicine) for administering different types of oily substances?
- What and how many are the recipes of unctuous substances?[4]
- What are the different types of dosage and
- What are the measures?
- Which specific dose prescribed for whom?
- Which oily substance is beneficial for whom?
- What are the maximum and minimum durations of Snehakarma (oleation)?[5]
- What are the indications and contra- indications for oleation?
- What are the features of proper oleation, non-oleation and excessive oleation?
- What is beneficial and what is harmful before and after the intake of fats, and also after its complete digestion?[6]
- What are the features of Mrdukostha (laxed bowel / soft bowel) and Krurakostha (hard bowel)
- What are the complications of oleation therapy and what are their managements?
- What is the regimen prescribed during oleation therapy of both types administered for elimination or as palliative measure?[7]
- What recipes should be given to whom and how are they to be prepared?
- I want to know all these about oils and fats, O my Lord![8]

Sneha Yoni – Sources of oils and fats:

अथ तत्संशयच्छेत्ता प्रत्युवाच पुनर्वसुः।

स्नेहानां द्विविधा सौम्य योनिः स्थावरजङ्गमा॥९॥

atha tatsaṁśayacchettā pratyuvāca punarvasuḥ|

snehānāṁ dvividhā saumya yoniḥ sthāvarajaṅgamā||9||

Lord Punarvasu replied, “There are two sources of oils and fats viz, vegetable and animal [9]

Vegetable sources – Sthavara Yoni of Sneha –

तिलः प्रियालाभिषुकौ बिभीतकश्चित्राभयैरण्डमधूकसर्षपाः।

कुसुम्भबिल्वारुकमूलकातसीनिकोचकाक्षोडकरञ्जशिगुकाः॥१०॥

स्नेहाशयाः स्थावरसञ्जितास्तथा स्युर्जङ्गमा मत्स्यमृगाः सपक्षिणः।

तेषां दधिक्रीरघृतामिषं वसा स्नेहेषु मज्जा च तथोपदिश्यते॥११॥

tilaḥ priyālābhiṣukau bibhītakāścitrābhayairanḍamadhūkasarṣapāḥ|

kusumbhabilvārukamūlakātasīnikocakākṣoḍakarañjaśigrukāḥ||10||

snehāśayāḥ sthāvarasañjītāstathā syurjaṅgamā matsyamṛgāḥ sapakṣiṇaḥ|

teṣāṁ dadhikrīraghṛtāmiṣaṁ vasā sneheṣu majjā ca tathopadiśyate||11||

Vegetable sources – Sthavara Yoni of Sneha –

Tila – Sesame (Sesamum indicum), Priyala (Buchanania lanzan), Abhishuka (Pistacia vera Linn),

Bibhitaki (Terminalia belerica Roxb), Chitra – Baliospermum montanum,

Abhaya – Terminalia chebula, Eranda – castor (Ricinus communis Linn),

Madhuka– Licorice – Glycyrrhiza glabra, Sarshapa – mustard (Brassica nigra Koch),

Kusumbha (Carthamus tinctorius Linn), Bilva – **Bael** (Aegle marmelos

Corr),

Aruka (Prunus persica Linn) Mulaka – Radish – (Raphanus sativas Linn),
Atasi – Linseed (Linum usitatissimum Linn), Mikocaka (Artocarpus lakoocha
Roxb),
Akshoda (Aleurites moluccana Willd), Karanja (Pongamia pinnata Merr),
and

Shigruka ([Moringa](#) oleifera Lam).

These are the vegetable sources of oil.

Animal fat – Jangama Yoni of Sneha -

is contributed by – The fish, quadripeds and birds.

Curd, milk, ghee, meat, Muscle, fat and bone marrow of these animals and
birds are administered as oily substances.[10-11]

Properties of Sesamum oil and castor oil:

सर्वेषां तैलजातानां तिलतैलं विशिष्यते।

बलार्थं स्नेहने चाग्न्यमैरण्डं तु विरेचने॥१२॥

(कटूष्णं तैलमैरण्डं वातश्लेष्महरं गुरु ।

कषायस्वादुतिकैश्च योजितं पित्तहन्त्रपि ॥१॥)

sarveṣāṃ tailajātānāṃ tilatailam viśiṣyate/

balārthe snehane cāgryamairanḍam tu virecane/12/

(kaṭūṣṇam tailamairanḍam vātaśleṣmaharam guru /

kaṣāyasvādutiktaiśca yojitam pittahantrapi 1/1/)

Of all the varieties, Tila taila – [sesame oil](#) is the most efficacious for the
purpose of strength and oiling the body;

Eranda – castor oil is best oil for purgation.

Castor oil is Katu (pungent), hot and heavy to digest.

Castor oil balances Vata and Kapha. But when mixed up with herbs possessing astringent, sweet and bitter tastes, it alleviates pitta as well.[12]

Types of Sneha Dravya – unctuous substances:

सर्पिस्तैलं वसा मज्जा सर्वस्नेहोत्तमा मताः।

एषु चैवोत्तमं सर्पिः संस्कारस्यानुवर्तनात्॥१३॥

sarpistailam vasā majjā sarvasnehottamā matāḥ/

eṣu caivottamaṁ sarpiḥ saṁskārasyānuvartanāt॥13॥

Ghrita – Ghee,

Taila – oil,

Meda (Vasa) – muscle fat and

Majja – Bone marrow

These are the best fatty substances of all. Among them ghee is the best oily substance, because of its power to assimilate effectively the properties of other substances. (Samskara Anuvartana)

Medicinal Properties of ghee:

घृतं पित्तानिलहरं रसशुक्रौजसां हितम्।

निर्वापणं मृदुकरं स्वरवर्णप्रसादनम्॥१४॥

ghṛtaṁ pittānilaharam rasaśukraujasāṁ hitam/

nirvāpaṇam mṛdukaram svaravarṇaprasādanam॥14॥

Ghee balances Pitta and Vata,

it is conducive to Rasadhatu, Sukradhatu (semen) and **Ojas**. It has cooling and softening effect on the body. It adds to the clarity of the voice and complexion.[14]

Properties of Taila – oils:

मारुतघ्नं न च क्षेष्मवर्धनं बलवर्धनम्।

त्वच्यमुष्णं स्थिरकरं तैलं योनिविशोधनम्॥१५॥

*mārutagṇaṃ na ca śleṣmavardhanaṃ balavardhanaṃ/
tvacyamuṣṇaṃ sthirakaraṃ tailaṃ yoniviśodhanaṃ||15||*

Oil alleviates Vata, It does not aggravate Kapha, it promotes body strength.

It controls the morbidity of the female genital organs.[15]

Properties of Vasa – fat:

विद्धभग्नाहत भ्रष्टयोनिकर्णशिरोरुजि।

पौरुषोपचये स्नेहे व्यायामे चेष्ट्यते वसा॥१६॥

*viddhabhagnāhatabhraṣṭayonikarṇaśīroruji/
pauruṣopacaye snehe vyāyāme ceṣṭyate vasā||16||*

The fat is prescribed for the treatment of injury, fracture, trauma, uterine prolapse, earache and headache. It enhances the virility of a person. It helps in oleation and is ideal for those who do daily exercise. [16]

Properties of bone marrow:

बलशुक्ररस श्लेष्ममेदोमज्जविवर्धनः।

मज्जा विशेषतोऽस्थनां च बलकृत् स्नेहने हितः॥१७॥

*viddhabhagnāhatabhraṣṭayonikarṇaśīroruji/
pauruṣopacaye snehe vyāyāme ceṣṭyate vasā||16||*

The (bone) marrow enhances, strength, Shukra(male and female reproductive system), Rasadhatu, Kapha Dosha, Medodhatu(fat) and Majja(marrow). It improves strength, specially of the bones and is useful for oleation. [17]

Seasonal indications for different types of unctuous substances:

Time for consumption of fats:

सर्पिः शरदि पातव्यं वसा मज्जा च माधवे|

तैलं प्रावृषि नात्युष्णशीते स्नेहं पिबेन्नरः||१८||

sarpiḥ śaradi pātavyaṃ vasā majjā ca mādhave|

tailaṃ prāvṛṣi nātyuṣṇāśīte snehaṃ pibennaraḥ||18||

Ghee is to be used in autumn (Sharath Rutu),

Vasa and Majja (Fat and marrow) in the month of Vaishakha (April- may)
and

Taila – oil during the rainy(Pravrit) season.

One should not take any of the oily substance when it is extremely hot or cold.[18]

Time for the administration of fats:

वातपित्ताधिको रात्रावुष्णे चापि पिबेन्नरः|

श्लेष्माधिको दिवा शीते पिबेच्चामलभास्करे||१९||

vātapittādhiko rātrāvuṣṇe cāpi pibennaraḥ|

śleṣmādhiko divā śīte pibeccāmalabhāskare||19||

In case of Vata and Pitta imbalance, oleation therapy should be
administered in the evening.

When the Kapha is vitiated it is administered in mid-day.[19]

Complications of untimely administration of fats:-

अत्युष्णे वा दिवा पीतो वातपित्ताधिकेन वा|

मूर्च्छा पिपासामुन्मादं कामलां वा समीरयेत्||२०||

शीते रात्रौ पिबन् स्नेहं नरः श्लेष्माधिकोऽपि वा।
आनाहमरुचिं शूलं पाण्डुतां वा समृच्छति॥२१॥

*atyuşṇe vā divā pīto vātapittādhikena vā/
mūrcchāṃ pipāsāmunmādaṃ kāmālāṃ vā samīrayet॥20॥
śīte rātrau piban snehaṃ naraḥ śleṣmādhiko'pi vā/
ānāhamaruciṃ śūlaṃ pāṇḍutāṃ vā samṛcchati॥21॥*

If oleation therapy is administered during the day time in summer or to patients suffering from diseases dominated by the vitiation of Vata or Pitta, this may cause fainting, thirst, insanity or jaundice.

If one suffering from diseases of Kapha imbalance or from a disease during the course of the winter, if he is administered with oleation during evening, he will suffer from anaha (bloathing), anorexia (aruchi), colic pain and anemia. [20-21]

Anupana for unctuous substances:

जलमुष्णं घृते पेयं यूषस्तैलेऽनु शस्यते।
वसामज्ज्ञोस्तु मण्डः स्यात् सर्वेषूष्णमथाम्बु वा॥२२॥

*jalamuṣṇaṃ ghr̥te peyaṃ yūṣastāile'nu śasyate/
vasāmajjñostu maṇḍaḥ syāt sarveṣūṣṇamathāmbu vā॥22॥*

Ghee is to be taken with the Anupana of hot water,
oil with anupana of Yusha (vegetable soup),
muscle fat and bone marrow with Anupana of Manda (thin gruel).or all
these oily substances may be taken with the Anupana of hot water. [22]

Sneha Pravacharana – Twenty four recipes of oils and fats:

ओदनश्च विलेपी च रसो मांसं पयो दधि।
यवागूः सूपशाकौ च यूषः काम्बलिकः खडः॥२३॥

सक्तवस्तिलपिष्टं च मद्यं लेहास्तथैव च।
भक्ष्यमभ्यञ्जनं बस्तिस्तथा चोत्तरबस्तयः॥२४॥
गण्डूषः कर्णतैलं च नस्तःकर्णाक्षितर्पणम्।
चतुर्विंशतिरित्येताः स्नेहस्य प्रविचारणाः ॥२५॥

*odanaśca vilepī ca raso māṃsaṃ payo dadhi/
yavāgūḥ sūpaśākau ca yūṣaḥ kāmbalikaḥ khaḍaḥ॥23॥
saktavastilapiṣṭaṃ ca madyaṃ lehāstathaiva ca/
bhakṣyamabhyañjanaṃ bastistathā cottarabastayaḥ॥24॥
gaṇḍūṣaḥ karṇatailaṃ ca nastaḥkarṇākṣitarpaṇam/
caturviṃśatirityetāḥ snehasya pravicaṇāḥ ॥25॥*

Sneha Pravicharana – Twenty four recipes of oils and fats:

The following are the 24 forms of preparation of unctuous substances:-

Odana (porridge), Vilepi (a type of gruel prepared with four times of water),
Mamsarasa (meat soup), meat, milk, curd,
Yavagu (a type of gruel prepared with six times of water), pulse, curry,
vegetable soup,
Kambalika (sour milk mixed with whey and vinegar),
Khada (butter milk boiled with acid vegetables and spices),
Saktu (roasted grain flour),
pastry prepared of sesame , Liquor, Linctus,
Bhakshya (foods that require hard chewing)
Massage, Enema, Douche, Gandusha -Gargle, Karna taila – ear drop,
Dhumapana – Inhalation,
preparation soothing to the ears and eyes.[23-25]

Importance of Acchapeya – pure-fat administration:

अच्छपेयस्तु यः स्नेहो न तामाहुर्विचारणाम्।
स्नेहस्य स भिषग्दृष्टः कल्पः प्राथमकल्पिकः॥२६॥

*acchapeyastu yaḥ sneho na tāmāhurvicāraṇām/
snehasya sa bhiṣagdr̥ṣṭaḥ kalpaḥ prāthamakalpikaḥ*||26||

The intake of simple (unmixed) oily substance is regarded by physicians as the best oleation therapy.[26]

Sneha Pravicharana – Classification of fat preparation combinations:

रसैश्चोपहितः स्नेहः समासव्यासयोगिभिः।
षड्भिस्त्रिषष्टिधा सङ्ख्यां प्राप्नोत्येकश्च केवलः॥२७॥
एवमेताश्चतुःषष्टिः स्नेहानां प्रविचारणा ।
ओकर्तुव्याधिपुरुषान् प्रयोज्या जानता भवेत्॥२८॥

*rasaiścopahitaḥ snehaḥ samāsavvyāsayogibhiḥ/
ṣaḍbhistriṣaṣṭidhā saṅkhyāṃ prāpnotyekaśca kevalaḥ*||27||
*evametāścatuḥṣaṣṭiḥ snehānāṃ pravīcārāṇā /
okartuvyādhipuruṣān prayojyā jānatā bhavet*||28||

Sneha Pravicharana – Classification of fat preparation combinations:

Oily preparations are of 63 types depending on their association with the drugs having six rasas (tastes) in isolation or variant combination. Together with the simple (unmixed) ones, these substances are of sixty four types. A physician, being expert with the habit, seasons, diseases and individual

requirements should accordingly administer these sixty four types of preparations of fats and oils. [27-28]

Note: the term Sneha Pravacharana is used both for different forms of oil and fat administration and also for different types of oil and fat administration.

Dose schedule for fat administration:

The dose of the oleation therapy is of three types, depending upon the time taken for its digestion.

The dose of oils and fats that require 24 hours for its digestion is of the first type (superior).

The one requiring the whole day (12 hours) is of the second type (moderate) and

The one requiring six hours only is of the third type (inferior).

Administration of oils and fats based on individual needs -

Indication for maximum dose of fats and oils (which digests in 24 hours)

Those who are in the habit of taking adequate quality of oils and fats and have resistance to hunger and thirst, whose digestion power is high, those who are themselves very strong, those suffering from Gulma (abdominal tumor), snake bite, Visarpa (Skin diseases characterized with spread), insanity, [dysuria](#), constipation should use the first (that is superior) type of dose of oleation therapy (which would get digested in 24 hours).

The following are the effects of its intake. If properly administered, it alleviates all ailments instantaneously; it eliminates the Doshas, it strengthens all the systems of the body; it rejuvenates the body, sense organs and mind.

Indication for moderate dose of fats and oils (which digests in 12 hours)

Those suffering from eruptions, boils, pimples, itching, papules, spreading type of skin disease, chronic urinary disorders and gout (Vatarakta); those who cannot eat much, those who are of laxated bowels and those with moderate strength are advised with fats and oils of moderate dose. The oleation therapy, in this dosage, does not create much of complications nor does it affect the strength too much.

Indication for low dose of fats and oils

अहोरात्रमहः कृत्स्नमर्धाहं च प्रतीक्षते।
प्रधाना मध्यमा ह्रस्वा स्नेहमात्रा जरां प्रति॥२९॥
इति तिस्रः समुद्दिष्टा मात्राः स्नेहस्य मानतः।
तासां प्रयोगान् वक्ष्यामि पुरुषं पुरुषं प्रति॥३०॥
प्रभूतस्नेहनित्या ये क्षुत्पिपासासहा नराः।
पावकश्चोत्तमबलो येषां ये चोत्तमा बले॥३१॥
गुल्मिनः सर्पदष्टाश्च विसर्पोपहताश्च ये।
उन्मत्ताः कृच्छ्रमूत्राश्च गाढवर्चस एव च॥३२॥
पिबेयुरुत्तमां मात्रां तस्याः पाने गुणाञ्छृणु।
विकाराञ्छमयत्येषां शीघ्रं सम्यक्प्रयोजिता॥३३॥
दोषानुकर्षिणी मात्रा सर्वमार्गानुसारिणी।
बल्या पुनर्नवकरी शरीरेन्द्रियचेतसाम्॥३४॥

अरुष्कस्फोटपिडकाकण्डूपामाभिरदिताः।
कुष्ठिनश्च प्रमीढाश्च वातशोणितिकाश्च ये॥३५॥
नातिबहाशिनश्चैव मृदुकोष्ठास्तथैव च।
पिबेयुर्मध्यमां मात्रां मध्यमाश्चापि ये बले॥३६॥
मात्रैषा मन्दविभ्रंशा न चातिबलहारिणी।
सुखेन च स्नेहयति शोधनार्थं च युज्यते॥३७॥
ये तु वृद्धाश्च बालाश्च सुकुमाराः सुखोचिताः।
रिक्तकोष्ठत्वमहितं येषां मन्दाग्नयश्च ये॥३८॥
ज्वरातीसारकासाश्च येषां चिरसमुत्थिताः।
स्नेहमात्रां पिबेयुस्ते ह्रस्वां ये चावरा बले॥३९॥
परिहारे सुखा चैषा मात्रा स्नेहनबृंहणी।
वृष्या बल्या निराबाधा चिरं चाप्यनुवर्तते॥४०॥

*ahorātramahaḥ kṛtsnamardhāhaṃ ca pratikṣate/
pradhānā madhyamā hrasvā snehamātrā jarāṃ prati||29||
iti tisraḥ samuddiṣṭā mātrāḥ snehasya mānataḥ/
tāsāṃ prayogān vakṣyāmi puruṣaṃ puruṣaṃ prati||30||
prabhūtasnehanityā ye kṣutpipāsāsahā narāḥ/
pāvakaścottamabalo yeṣāṃ ye cottamā bale||31||
gulmināḥ sarpadaṣṭāśca visarpopahatāśca ye/
unmattāḥ kṛcchramūtrāśca gāḍhavarcasa eva ca||32||
pibeyuruttamāṃ mātrāṃ tasyāḥ pāne guṇāñchr̥ṇu/
vikārāñchamayatyēṣāṃ śīghraṃ samyakprayojitā||33||
doṣānukarṣiṇī mātrā sarvamārgānusāriṇī/
balyā punarnavakarī śarīrendriyacetasām||34||
aruṣkasphoṭapidaḥkākaṇḍūpāmābhirarditāḥ/
kuṣṭhinaśca pramīḍhāśca vātaśoṇitikāśca ye||35||*

*nātibahvāśīnaścaiva mṛdukoṣṭhāstathaiva ca/
pibeyurmadhyamāṃ mātṛāṃ madhyamāścāpi ye bale||36||
mātraīṣā mandavibhramśā na cātibalahārīṇī/
sukhena ca snehayati śodhanārthe ca yujyate||37||
ye tu vṛddhāśca bālāśca sukumārāḥ sukhocitāḥ/
riktakoṣṭhatvamahitaṃ yeṣāṃ mandāgnayaśca ye||38||
jvarātīsārakāsāśca yeṣāṃ cirasamutthitāḥ/
snehamātṛāṃ pibeyuste hrasvāṃ ye cāvarā bale||39||
parihāre sukhā caiṣā mātṛā snehanabrṃhaṇī/
vṛṣyā balyā nirābādhā ciraṃ cāpyanuvartate||40||*

Indication for low dose of fats and oils

(which digests in 6 hours)

The old, the children, those with tender health, those who have been brought up in luxury, those for whom evacuation of bowel is not good, those with weak digestion, chronic fever, diarrhoea and cough, and those who are very weak, are advised with low dose of oils and fats.

Benefits: This stimulates libido and gives strength. This is least harmful and can be administered for a long time. [29-40]

Indications for the administration of Ghee:

वातपित्तप्रकृतयो वातपित्तविकारिणः।

चक्षुःकामाः क्षताः क्षीणा वृद्धा बालास्तथाऽबलाः॥४१॥

आयुःप्रकर्षकामाश्च बलवर्णस्वरार्थिनः।

पुष्टिकामाः प्रजाकामाः सौकुमार्यार्थिनश्च ये॥४२॥

दीप्त्योजःस्मृतिमेधाग्निबुद्धीन्द्रियबलार्थिनः।
पिबेयुः सर्पिरार्ताश्च दाहशस्त्रविषाग्निभिः॥४३॥

*vātapittaprakṛtayo vātapittavikāriṇaḥ/
cakṣuḥkāmaḥ kṣatāḥ kṣīṇā vṛddhā bālāstathā'balāḥ||41||
āyuhprakarṣakāmāśca balavarṇasvarārthinaḥ/
puṣṭikāmaḥ prajākāmaḥ saukumāryārthinaśca ye||42||
dīptyojaḥsmṛtirmedhāgnibuddhīndriyabalārthinaḥ/
pibeyuḥ sarpirārtāśca dāhaśastraviṣāgnibhiḥ||43||*

Intake of herbal ghee is prescribed for those with
Vata Pitta body type,
Those suffering from Vata and Pitta imbalance disorders,
Chakshu Kama – those desiring good eye sight,
Kshata Ksheena – with chest injured,
For the old, children and weak,
those desirous of longevity, of strength, good complexion, voice,
nourishment, progeny, tenderness, luster, Ojas, memory, intelligence,
power of digestion, wisdom, proper functioning of sense organs and those
afflicted with injuries due to burns, by weapons, poisons and fire.[41-43]

Indications for the administration of oils:

प्रवृद्धश्लेष्ममेदस्काश्चलस्थूलगलोदराः।
वातव्याधिभिराविष्टा वातप्रकृतयश्च ये॥४४॥
बलं तनुत्वं लघुतां दृढतां स्थिरगात्रताम् ।
स्निग्धश्लक्ष्णतनुत्वां ये च काङ्क्षन्ति देहिनः॥४५॥

कृमिकोष्ठाः क्रूरकोष्ठास्तथा नाडीभिरर्दिताः।
पिबेयुः शीतले काले तैलं तैलोचिताश्च ये॥४६॥

*pravṛddhaśleṣmamedaskāścalasthūlagalodarāḥ/
vātavyādhibhirāviṣṭā vātaprakṛtayaśca ye||44||
balaṃ tanutvaṃ laghutāṃ dr̥ḍhatāṃ sthiragātratām /
snigdhaślakṣṇatanutvaktāṃ ye ca kāṅkṣanti dehinaḥ||45||
kṛmikoṣṭhāḥ krūraḥkoṣṭhāstathā nāḍībhirarditāḥ/
pibeyuḥ śītale kāle tailaṃ tailocitāśca ye||46||*

Intake of oil is prescribed even in the winter for those who are having Kapha in excess,
who have excess fat in throat and abdomen,
those suffering from Vata imbalance diseases and
those desirous of strength, slimness, lightness, sturdiness, steadiness,
tenderness and smoothness of the skin, those having worms and other infection in their bowels,
those having Krura koshta (unpredictable bowel – sometime soft, most of the times hard)
those afflicted with wound sinuses and those who are accustomed to the intake of oil. [44-46]

Indications for the administration of muscle fat:

वातातपसहा ये च रुक्षा भाराध्वकर्षिताः।
संशुष्करेतोरुधिरा निष्पीतकफमेदसः॥४७॥
अस्थिसन्धिसिरास्नायुमर्मकोष्ठमहारुजः।
बलवान्मारुतो येषां खानि चावृत्य तिष्ठति॥४८॥

महच्चाग्निबलं येषां वसासात्म्याश्च ये नराः।
तेषां स्नेहयितव्यानां वसापानं विधीयते॥४९॥

*vātātapasahā ye ca rūkṣā bhārādhvakarśitāḥ/
saṁśuṣkaretorudhirā niṣpītakaphamedasaḥ||47||
asthisandhisirāsnāyumarmakoṣṭhamahārujaḥ/
balavānmāruto yeṣāṁ khāni cāvṛtya tiṣṭhati||48||
mahaccāgnibalaṁ yeṣāṁ vasāsātmyāśca ye narāḥ/
teṣāṁ snehayitavyānāṁ vasāpānaṁ vidhīyate||49||*

Intake of muscle fat is prescribed for those who can stand the wind and the sun,
those with rough skin,
those who are emaciated due to the bearing of heavy loads or exertion from long walks,
those with depleted semen and blood,
those with less Kapha and Medas (fat),
those having excruciating pain, in bone joints, veins, ligaments, vital organs, abdominal viscera,
those whose channels of circulation are affected by strong Vata,
those with excellent [digestion strength](#) and those who are accustomed to the intake of fats.

This is, however, to be administered only to such of the patients as are required to be given oleation therapy. [47-49]

Indications for the administration of bone marrow:

दीप्ताग्नयः क्लेशसहा घस्मराः स्नेहसेविनः।
वातार्ताः क्रूरकोष्ठाश्च स्नेह्या मज्जानमाप्नुयुः॥५०॥

dīptāgnayaḥ kleśasahā ghasmarāḥ snehasevinaḥ|
vātārtāḥ krūrakoṣṭhāśca snehyā majjānamāpnuyuḥ||50||

The intake of bone marrow is prescribed for those who have strong digestive power,
those who can withstand stress and strain, greedy eaters,
those accustomed to the intake of oils and fats,
those afflicted with Vata and those with hard bowel.
This is, however, to be administered only to such patients who are required to be given oleation therapy.
Thus, the indications for different types of oleation therapy useful for different types of patients have been explained. [50]

Course for fat administration before Panchakarma:

येभ्यो येभ्यो हितो यो यः स्नेहः स परिकीर्तितः|५१|

yebhyo yebhyo hito yo yaḥ snehaḥ sa parikīrtitaḥ|51|

Minimum period is 3 days.

Maximum period is 7 days. [51]

General indications for fat / oil therapy:

स्वेद्याः शोधयितव्याश्च रूक्षा वातविकारिणः|

व्यायाममद्यस्त्रीनित्याः स्नेह्याः स्युर्ये च चिन्तकाः||५२||

svedyāḥ śodhayitavyāśca rūkṣā vātavikāriṇaḥ|

vyāyāmamadyastrīnityāḥ snehyāḥ syurye ca cintakāḥ||52||

Oleation therapy in general is prescribed for those who are to be given

Swedana (sweating treatment) or Panchakarma therapy,
those who have roughness in the skin,
those suffering from diseases due to Vata imbalance;
those who indulge in physical exercise, wine and women,
and those who suffer from mental strain.[52]

Contra- indications for fat administration:

संशोधनादृते येषां रूक्षणं सम्प्रवक्ष्यते।
न तेषां स्नेहनं शस्तमुत्सन्नकफमेदसाम्॥५३॥
अभिष्यण्णाननगुदा नित्यमन्दाग्नयश्च ये।
तृष्णामूर्च्छापरीताश्च गर्भिण्यस्तालुशोषिणः॥५४॥
अन्नद्विषश्छर्दयन्तो जठरामगरार्दिताः।
दुर्बलाश्च प्रतान्ताश्च स्नेहग्लाना मदातुराः॥५५॥
न स्नेह्या वर्तमानेषु न नस्तो बस्तिकर्मसु।
स्नेहपानात् प्रजायन्ते तेषां रोगाः सुदारुणाः॥५६॥

*saṁśodhanādṛte yeṣāṁ rūkṣaṇaṁ sampravakṣyate/
na teṣāṁ snehanaṁ śastamutsannakaphamedasām||53||
abhiṣyaṇṇānanagudā nityamandāgnayaśca ye/
tr̥ṣṇāmūrcchāparitāśca garbhinyastāluśoṣiṇaḥ||54||
annadviṣaśchardayanto jaṭharāmagarārditāḥ/
durbalāśca pratāntāśca snehaglānā madāturāḥ||55||
na snehyā vartamāneṣu na nasto bastikarmasu/
snehapānāt prajāyante teṣāṁ rogāḥ sudāruṇāḥ||56||*

Contra- indications for fat administration:

Oleation therapy should not be administered to such of the patients who
are

eligible for Rukshana(drying therapy)

to those in whom Kapha and Medas (fat) are aggravated,
those with Kapha symptoms like excess mucus secretion from mouth and
anus,
those whose power of digestion is continuously weak,
those suffering from thirst and fainting, the pregnant women,
those with dry palate,
those having aversion to food, those suffering from vomiting,
abdominal diseases,diseases due to improper digestion as well as
metabolism,
those afflicted with Gara type of poison (chronic diet-poison),
the weak, emaciated, those having aversion to the intake of unctuous
substances,
those intoxicated and those being administered inhalation and enema
therapies.

If oleation therapy is administered to such persons, they re likely to fall
victims of disastrous complications[53-56]

Signs and symptoms of incomplete oleation:

पुरीषं ग्रथितं रूक्षं वायुरप्रगुणो मृदुः।

पक्ता खरत्वं रौक्ष्यं च गात्रस्यास्निग्धलक्षणम्॥५७॥

purīṣaṃ grathitaṃ rūkṣaṃ vāyurapraguṇo mṛduḥ/

paktā kharatvaṃ raukṣyaṃ ca gātrasyāsnigdhalakṣaṇam/||57||

Hard and dry stool, derangement of Vayu, weak digestion power,
roughness and dryness of the skin- these are the signs of under oleation
[57]

Signs and symptoms of proper oleation:

वातानुलोम्यं दीप्तोऽग्निर्वर्चः स्निग्धमसंहतम्।
मार्दवं स्निग्धता चाङ्गे स्निग्धानामुपजायते॥५८॥

*vātānulomyaṃ dīpto'gnirvarcaḥ snigdhamasaṃhatam/
mārdavaṃ snigdhatā cāṅge snigdhānāmupajāyate*||58||

Evacuation of the flatus, good digestive power, untucous and soft stool, tenderness and smoothness of the body- these are the signs of proper oleation.[58]

Signs and symptoms of over oleation:

पाण्डुता गौरवं जाड्यं पुरीषस्याविपक्वता।
तन्द्रीररुचिरुत्केशः स्यादतिस्निग्धलक्षणम्॥५९॥

*pāṇḍutā gauravaṃ jāḍyaṃ purīṣasyāvipakvatā/
tandrīrarucirutkeśaḥ syādatiśnigdhalakṣaṇam*||59||

Paleness, heaviness, stiffness, stool indicative of indigestion, drowsiness, anorexia are the signs of over oleation.[59]

Pre-oleation management:

द्रवोष्णमनभिष्यन्दि भोज्यमन्नं प्रमाणतः।
नातिस्निग्धमसङ्कीर्णं श्वः स्नेहं पातुमिच्छता॥६०॥
पिबेत् संशमनं स्नेहमन्नकाले प्रकाङ्क्षितः।
शुद्ध्यर्थं पुनराहारे नैशे जीर्णे पिबेन्नरः॥६१॥

*dravoṣṇamanabhiṣyandi bhojyamannaṃ pramāṇataḥ/
nātisnigdhamasaṅkīrṇaṃ śvaḥ snehaṃ pātumicchataḥ*||60||
pibet saṃśamanaṃ snehamannakāle prakāṅkṣitaḥ/

śuddhyartham punarāhāre naiśe jīrṇe pibennarah||61||

A day preceding to the administration of oleation therapy, one should take food in proper quantity.

The food should be liquid, hot and Anabhisyandi (that does not obstruct the channel of circulation / that which does not leave a coating on body channels).

It should neither be too unctuous nor a mixture of two opposite qualities (hot and cold).

When hungry, one should take alleviation (samshamana) type of oleation therapy in low doses, during lunch hours.

Samsodhana type of oleation therapy should be administered when the food taken in the preceding night has been well digested.[60-61]

Management during oleation –

उष्णोदकोपचारी स्याद्ब्रह्मचारी क्षपाशयः ।
शकृन्मूत्रानिलोद्गारानुदीर्णाश्च न धारयेत्॥६२॥
व्यायाममुच्चैर्वचनं क्रोधशोकौ हिमातपौ।
वर्जयेदप्रवातं च सेवेत शयनासनम्॥६३॥
स्नेहं पीत्वा नरः स्नेहं प्रतिभुञ्जान एव च।
स्नेहमिथ्योपचाराद्धि जायन्ते दारुणा गदाः॥६४॥

*uṣṇodakopacārī syādbrahmacārī kṣapāśayaḥ /
śakṛnmūtrānilodgārānudīrṇāṁśca na dhārayet||62||
vyāyāmamuccairvacanaṁ krodhaśokau himātapau/
varjayedapravātaṁ ca seveta śayanāsanam||63||*

*sneham pītvā naraḥ sneham pratibhuñjāna eva ca/
snehamithyopacārāddhi jāyante dāruṇā gadāḥ||64||*

While under the oleation therapy, one should always use hot water,
observe [Brahmacharya](#),
one should not sleep during day time
one should suppress urges for motion, urination, flatus eructation, etc.
one should avoid physical exercise, loud speech, anger, anxiety, cold and
sun,
one should lie down or sit in a place well protected from wind.
Even after the completion of the course of oleation therapy one might be
required to take some more unctuous substance of homologous qualities,
Adoption of wrong regimen during the course of oleation therapy will result
in serious complications[62-64]

Therapeutic test for the diagnosis of Koshta (bowel):

मृदुकोष्ठस्त्रिरात्रेण स्निह्यत्यच्छोपसेवया।
स्निह्यति क्रूरकोष्ठस्तु सप्तरात्रेण मानवः॥६५॥
गुडमिक्षुरसं मस्तु क्षीरमुल्लोडितं दधि।
पायसं कृशरां सर्पिः काशमर्यत्रिफलारसम्॥६६॥
द्राक्षारसं पीलुरसं जलमुष्णमथापि वा।
मद्यं वा तरुणं पीत्वा मृदुकोष्ठो विरिच्यते॥६७॥
विरेचयन्ति नैतानि क्रूरकोष्ठं कदाचन।
भवति क्रूरकोष्ठस्य ग्रहण्यत्युल्बणानिला॥६८॥

उदीर्णपित्ताऽल्पकफा ग्रहणी मन्दमारुता।

मृदुकोष्ठस्य तस्मात् स सुविरेच्यो नरः स्मृतः॥६९॥

*mṛdukoṣṭhastrirātreṇa snihyatyacchopasevayā/
snihyati krūrakoṣṭhastu saptarātreṇa mānavah॥65॥
guḍamikṣurasam mastu kṣīramulloḍitam dadhi/
pāyasam kṛśarām sarpiḥ kāśmaryatriphalārasam॥66॥
drākṣārasam pīlurasam jalamuṣṇamathāpi vā/
madyam vā taruṇam pītvā mṛdukoṣṭho viricyate॥67॥
virecayanti naitāni krūrakoṣṭham kadācana/
bhavati krūrakoṣṭhasya grahaṇyatyulbaṇānilā॥68॥
udīrṇapittā'lpakaphā grahaṇī mandamārutā/
mṛdukoṣṭhasya tasmāt sa suvirecya narah smṛtaḥ॥69॥*

Therapeutic test for the diagnosis of Koshta (bowel):

A person with Mridu Koshta (laxed bowel), is properly oleated by taking unctuous substance for three consecutive nights and one with Krura Koshta (costive bowels) for seven consecutive nights.

People with mridu koshta would have purgation with following –
Sugar candy, sugarcane juice, mastu(whey), milk cream from the curd, curd, payasa(milk preparation), gruel made from sesame, rice and black gram, ghee, juice of Kashmarya (Gmelina arborea Linn), Haritaki – (Chebulic Myrobalan), Amla, Bibhitaki (Terminalia belerica Roxb), raisins and Pilu (Salvadora persica Linn), even hot water or fresh wine.

But these can not produce purgative effect for those with Krura Koshta (costive bowel) because their intestine is too much dominated by Vata, Purgation is easy for those with laxed bowel, because their Grahani is dominated by Pitta and is least affected by Kapha and Vata. [65-69]

Side effects of oleation and its management:

उदीर्णपित्ता ग्रहणी यस्य चाग्निबलं महत्।
भस्मीभवति तस्याशु स्नेहः पीतोऽग्नितेजसा॥७०॥
स जग्ध्वा स्नेहमात्रां तामोजः प्रक्षारयन् बली।
स्नेहाग्निरुत्तमां तृष्णां सोपसर्गामुदीरयेत्॥७१॥
नालं स्नेहसमृद्धस्य शमायान्नं सुगुर्वपि।
स चेत् सुशीतं सलिलं नासादयति दह्यते।
यथैवाशीविषः कक्षमध्यगः स्वविषाग्निना॥७२॥
अजीर्णं यदि तु स्नेहे तृष्णा स्याच्छर्दयेद्भिषक्।
शीतोदकं पुनः पीत्वा भुक्त्वा रूक्षान्नमुल्लिखेत्॥७३॥
न सर्पिः केवलं पित्ते पेयं सामे विशेषतः।
सर्वं ह्यनुरजेद्देहं हत्वा सञ्ज्ञां च मारयेत्॥७४॥
तन्द्रा सोत्क्लेश आनाहो ज्वरः स्तम्भो विसञ्ज्ञता।
कुष्ठानि कण्डूः पाण्डुत्वं शोफार्शास्यरुचिस्तृषा॥७५॥
जठरं ग्रहणीदोषाः स्तैमित्यं वाक्यनिग्रहः।
शूलमामप्रदोषाश्च जायन्ते स्नेहविभ्रमात्॥७६॥
तत्राप्युल्लेखनं शस्तं स्वेदः कालप्रतीक्षणम्।
प्रति प्रति व्याधिबलं बुद्ध्वा संसनमेव च॥७७॥
तक्रारिष्टप्रयोगश्च रूक्षपानान्नसेवनम्।
मूत्राणां त्रिफलायाश्च स्नेहव्यापत्तिभेषजम्॥७८॥

udīrṇapittā grahaṇī yasya cāgnibalaṃ mahat/
bhasmībhavati tasyāśu snehaḥ pīto'gnitejasā/70/

*sa jagdhvā snehamātrām tāmojaḥ prakṣārayan balī|
snehāgniruttamām tṛṣṇām sopasargāmudīrayet||71||
nālaṃ snehasamṛddhasya śamāyānnaṃ sugurvapi|
sa cet suśītaṃ salilaṃ nāsādayati dahyate|
yathaivāśīviṣaḥ kakṣamadhyagaḥ svaviṣāgninā||72||
ajīrṇe yadi tu snehe tṛṣṇā syācchardayedbhiṣak|
śītodakaṃ punaḥ pītvā bhuktvā rūkṣānnamullikhet||73||
na sarpiḥ kevalaṃ pitte peyaṃ sāme viśeṣataḥ|
sarvaṃ hyanurajeddehaṃ hatvā sañjñāṃ ca mārayet||74||
tandrā sotkleśa ānāho jvaraḥ stambho visañjñatā|
kuṣṭhāni kaṇḍūḥ pāṇḍutvaṃ śophāśāṃsyarucistrṣā||75||
jaṭharaṃ grahaṇīdoṣāḥ staimityaṃ vākyanigrahaḥ|
śūlamāmapradoṣāśca jāyante snehavibhramāt||76||
tatrāpyullekhanam śastaṃ svedaḥ kālpratīkṣaṇam|
prati prati vyādhibalaṃ buddhvā sraṃsanameva ca||77||
takrāriṣṭaprayogaśca rūkṣapānānnasevanam|
mūtrāṇāṃ triphalāyāśca snehavyāpattibheṣajam||78||*

Side effects of oleation and its management:

Unctuous substances taken by a person with Pitta imbalance in duodenum and having strong digestive power, gets digested quickly by virtue of the power of the digestive fire.

Strong digestive fire, having consumed the heavy dose of unctuous substance displaces the Ojas and aggravates the thirst with complications. Even very heavy food is not enough to satisfy the digestive fire excited by oleation.

In the circumstances, unless he takes recourse to cold, water, the patient may die as a serpent lying in the midst of a heap of wood dies with the fire of its own poisonous breath.

If a patient gets thirst due to indigestion of the unctuous substances taken, the physician should administer vomiting treatment (Vamana) The patient should again be given Vamana after being given cold water and unctuous food.

Unmixed ghee should not be taken in the event of the domination of Pitta specially when Pitta is associated with Ama.

Ghee taken in this condition brings about paleness (Jaundice) in the body and may prove to be fatal by impairing the consciousness.

If oleation therapy is not administered properly, drowsiness, Nausea, Acute constipation, Fever, stiffness, Unconsciousness, spreading type of skin disease, Pruritus, Paleness, Oedema, Piles, Anorexia, Thirst, Obstinate abdominal diseases due to the malfunctioning of the intestine including duodenum, Stillness, Suppression of speech, Colic pain and diseases due to improper digestion and metabolism will occur.

In that case Vamana, Swedana (sweating) or fasting (till the previous intake of Unctuous substance gets digested) is prescribed.

Purgation may also to be administered with due regard to the strength of the disease depending on individual cases. Complications arising out of the inappropriate oleation may also be neutralized by the intake of Takrarista

(Charaka Chikitsa 14:72-75), unctuous drink and food, urine, [Triphala](#)

[Churna](#) [70-78]

अकाले चाहितश्चैव मात्रया न च योजितः।
स्नेहो मिथ्योपचाराच्च व्यापद्येतातिसेवितः॥७९॥

*akāle cāhitaścaiva mātrayā na ca yojitaḥ/
sneho mithyopacārācca vyāpadyetātisevitaḥ॥79॥*

The oleation therapy gives rise to many complications, if it is administered at inappropriate times or is not taken in the proper dose or taken in excess or (even if taken properly but) followed by improper regimen.[79]

स्नेहात् प्रस्कन्दनं जन्तुस्त्रिरात्रोपरतः पिबेत्।
स्नेहवद्द्रवमुष्णं च त्र्यहं भुक्त्वा रसौदनम्॥८०॥

*snehāt praskandanaṁ jantustirātroparataḥ pibet/
snehavaddravamuṣṇaṁ ca tryahaṁ bhuktvā rasaudanam॥80॥*

Virechana (Purgation) is to be administered three days after the completion of the oleation therapy. During food prescribed during this interval of three days, the patient should take unctuous liquid and hot porridge together with meat juice.[80]

The Vamana (vomiting treatment) is to be administered one day after the completion of the oleation therapy. The food prescribed during this interval of one day is the same as indicated in the preceding verse.

The regimen prescribed in connection with the purgation are to be followed with regard to the alleviation type of oleation therapy also.[81]

Indications for the administration of fat preparation:

स्यात्त्वसंशोधनार्थीये वृत्तिः स्नेहे विरिक्तवत्॥८१॥

syāttvasaṁśodhanārthīye vṛttiḥ snehe viriktavat॥81॥

Unctuous preparations rather than pure unctuous substances are to be prescribed for persons who have aversion of taking unctuous substance, those who are in the habit or regularly taking, unctuous substances, wine, those with Mridu Koshta (laxed bowels) and those who cannot resist to physical strain. [82]

स्नेहद्विषः स्नेहनित्या मृदुकोष्ठाश्च ये नराः।
क्लेशासहा मद्यनित्यास्तेषामिष्टा विचारणा॥८२॥
लावतैत्तिरमायूरहांसवाराहकौक्कुटाः।
गव्याजौरभ्रमात्स्याश्च रसाः स्युः स्नेहने हिताः॥८३॥
यवकोलकुलत्थाश्च स्नेहाः सगुडशर्कराः।
दाडिमं दधि सव्योषं रससंयोगसङ्ग्रहः॥८४॥
स्नेहयन्ति तिलाः पूर्वं जग्धाः सस्नेहफाणिताः।
कृशराश्च बहुस्नेहास्तिलकाम्बलिकास्तथा॥८५॥
फाणितं शृङ्गवेरं च तैलं च सुरया सह।
पिबेद्रूक्षो भृतैर्मासैर्जीर्णैः श्रीयच्च भोजनम्॥८६॥
तैलं सुराया मण्डेन वसां मज्जानमेव वा।
पिबन् सफाणितं क्षीरं नरः स्निह्यति वातिकः॥८७॥
धारोष्णं स्नेहसंयुक्तं पीत्वा सशर्करं पयः।
नरः स्निह्यति पीत्वा वा सरं दध्नः सफाणितम्॥८८॥
पाञ्चप्रसृतिकी पेया पायसो माषमिश्रकः।

क्षीरसिद्धो बहुस्नेहः स्नेहयेदचिरान्नरम्॥८९॥
सर्पिस्तैलवसामज्जातण्डुलप्रसृतैः शृ(कृ)ता
पाञ्चप्रसृतिकी पेया पेया स्नेहनमिच्छता॥९०॥
(शौकरो वा रसः स्निग्धः सर्पिलवणसंयुतः ।
पीतो द्विर्वासरे यत्नात् स्नेहयेदचिरान्नरम् ॥९१॥)

*snehadviṣaḥ snehanityā mṛdukoṣṭhāśca ye narāḥ/
kleśāsahā madyanityāsteṣāmiṣṭā vicāraṇā||82||
lāvataittiramāyūrahāmsavārāhakaukkutāḥ/
gavyājaurabhramātsyāśca rasāḥ syuḥ snehane hitāḥ||83||
yavakolakulatthāśca snehāḥ saguḍaśarkarāḥ/
dāḍimaṃ dadhi savyoṣaṃ rasasaṃyogasaṅgrahaḥ||84||
snehayanti tilāḥ pūrvaṃ jagdhāḥ sasnehaphāṇitāḥ/
kṛśarāśca bahuśnehāstilakāmbalikāstathā||85||
phāṇitaṃ śṛṅgaveraṃ ca tailaṃ ca surayā saha/
pibedrūkṣo bhṛtairmāṃsairjirṇe'snīyācca bhojanam||86||
tailaṃ surāyā maṇḍena vasāṃ majjānameva vā/
piban saphāṇitaṃ kṣīraṃ naraḥ snihyati vātikaḥ||87||
dhāroṣṇaṃ snehasaṃyuktaṃ pītvā saśarkaraṃ payaḥ/
naraḥ snihyati pītvā vā saraṃ dadhnaḥ saphāṇitaṃ||88||
pañcaprasṛtikī peyā pāyaso māśamiśraḥ/
kṣīrasiddho bahuśnehaḥ snehayedacirānnaram||89||
sarpistailavasāmajjātaṇḍulaprasṛtaiḥ śṛ(kṛ)tā/
pañcaprasṛtikī peyā peyā snehanamicchatā||90||
(śaukaro vā rasaḥ snigdhaḥ sarpirlavaṇasaṃyutaḥ /
pīto dvirvāsare yatnāt snehayedacirānnaram ||1||)*

The meat juice of Lava (Common quail), Tittira (black partridge), Mayura (peacock), Hamsa (swan), Varaha (Pig), Kukkuta (red squ fowl), Go (Cow), Aja (Goat), Aurabhra (wild sheep) and fish are useful in oleation.

The drugs required to be mixed with meat juice are

Yava – Barley (*Hordeum vulgare*), Kola(*Zizyphus jujube* Lam),
Kulattha(*Dolichos Biflorus* Linn), Sugar candy,
Crystal sugar, Dadima – Pomegranate, Curd, Sunthi(*Zingiber officinale* Rosc), Pippali – Long pepper fruit – *Piper longum* (*piper longum* Linn) and
Maricha – Black pepper fruit – *piper nigrum* (*Piper nnigrum* Linn).

If sesame seeds together with unctuous substances, Phanita (A preparation of sugar cane), Krishara (a type of gruel) added with sufficient quantity of unctuous substance and Kambalika (sour milk mixed with whey and vinegar) prepared with sesame seed, are taken before meals, they are useful in oleation.

One having drynesss should take Phanita (a prepration of sugar cane), ginger juice and oil together with wine.

After they have been digested he should take his meal with minced meat.

A person with Vata body type can be oleated by taking oil, together with the upper portion of wine, muscle fat, marrow milk and Phanita (a preparation of sugar cane).

One gets oleated by taking warm milk fresh from the cow mixed up with sugar and unctuous substance or cream of the curd along with Phanita.

Pancha prasritaki Peya – type of gruel prepared with milk and black gram

and added with unctuous substance in sufficient quantity oleates immediately.

Pancha prasritaki Peya is prepared of ghee, oil, muscle fat, marrow and rice- Prarita(96 g) of of each. This is prescribed for one in need of oleation therapy.

Juice of pork made unctuous by adding ghee and salt, if taken properly twice a day oleates immediately.[83-90]

Specific Contra- Indications of Substances used in oleation Therapy:

ग्राम्यान्पौदकं मांसं गुडं दधि पयस्तिलान्।
कुष्ठी शोथी प्रमेही च स्नेहने न प्रयोजयेत्॥९१॥
स्नेहैर्यथार्हं तान् सिद्धैः स्नेहयेदविकारिभिः।
पिप्पलीभिर्हरीतक्या सिद्धैस्त्रिफलयाऽपि वा॥९२॥
द्राक्षामलकयूषाभ्यां दध्ना चाम्लेन साधयेत्।
व्योषगर्भं भिषक् स्नेहं पीत्वा स्निह्यति तं नरः॥९३॥
यवकोलकुलत्थानां रसाः क्षारः सुरा दधि।
क्षीरसर्पिश्च तत् सिद्धं स्नेहनीयं घृतोत्तमम्॥९४॥

grāmyānūpaudakam māṁsam guḍam dadhi payastilān/
kuṣṭhī śoṭhī pramehī ca snehane na prayojayet||91||
snehairiyathārham tān siddhaiḥ snehayedavikāribhiḥ/
pippalībhirharīṭakyā siddhaistriphalayā'pi vā||92||
drākṣāmalakayūṣābhyāṁ dadhnā cāmlena sādhayet/
vyoṣagarbham bhiṣak sneham pītvā snihyati taṁ naraḥ||93||
yavakolakulatthānām rasāḥ kṣārah surā dadhi/
kṣīrasarpiśca tat siddham snehaniyam ghṛtottamam||94||

*grāmyānūpaudakam māṃsam guḍam dadhi payastilān/
kuṣṭhī śothī pramehī ca snehane na prayojayet||91||
snehairyathārham tān siddhaiḥ snehayedavikāribhiḥ/
pippalībhirharītakā siddhaistriphalayā'pi vā||92||
drākṣāmalakayūṣābhyāṃ dadhnā cāmlena sādhayet/
vyoṣagarbham bhiṣak sneham pītvā snihyati taṃ naraḥ||93||
yavakolakulatthānāṃ rasāḥ kṣāraḥ surā dadhi/
kṣīrasarpīśca tat siddham snehanīyaṃ ghṛtottamam||94||*

Specific Contra- Indications of Substances used in oleation Therapy:

One suffering from spreading type of skin disease, oedema and obstinate urinary disorders should not use meat juice of domestic, marshy and aquatic animals, sugar candy, curd, milk and sesamum seeds.

If necessary, such patients should be oleated by means of ghee duly prepared with therapeutically useful during or with Pipali – long pepper, [Haritaki](#) and Triphala.

A physician should prepare unctuous drink with the juice of Raisin, and Amalaki (*Emblia officinalis* Gaertn), sour curd, ginger, long pepper and black pepper. By taking this, one gets oleated.

The medicated ghee best suited for the purpose of oleation therapy is to be prepared with the decoction of Barley, jujube, horse gram, Alkalies, Wine, curd and ghee prepared out of milk. [91-94]

Oleation therapy in genital disorders:

तैलमज्जवसासर्पिर्बदरत्रिफलारसैः।

योनिशुक्रप्रदोषेषु साधयित्वा प्रयोजयेत्॥९५॥

tailamajjivasāsarpirbadaratripthalārasaiḥ/

yoniśukrapradoṣeṣu sādhayitvā prayojayet॥95॥

Therapeutic preparation for oleation in the treatment of diseases of the female genital tract and semen is to be made with oil, marrow, muscle fat, ghee and the decoction of Badara – Zizyphus jujuba Lam, Triphala. [95]

Sadya Snehana – Simile regarding the effect of quick oleation:

गृह्णात्यम्बु यथा वस्त्रं प्रस्रवत्यधिकं यथा।

यथाग्निं जीर्यति स्नेहस्तथा स्रवति चाधिकः॥९६॥

यथा वाऽऽक्लेद्य मृत्पिण्डमासिक्तं त्वरया जलम्।

स्रवति संसते स्नेहस्तथा त्वरितसेवितः॥९७॥

grhṇātyambu yathā vastram prasravatyadhikam yathā/

yathāgni jīryati snehastathā sravati cādhikah॥96॥

yathā vā"kleadya mṛtpiṇḍamāsiktaṁ tvarayā jalam/

sravati sraṁsate snehastathā tvaritasevitaḥ॥97॥

As a cloth absorbs certain amount of water but oozes out the water in excess, so the oleation therapy used just in proportion with the digestive powder gets digested (that is, it is ineffective for the purpose of oleation); It oleates only when it is administered in excess. Or as water poured on a cold earth pot in quick succession oozes out after slightly saturating the latter, so, oleation therapy administered in quick succession in a day, goes waste without oleating properly. [96-97]

Role of salt in Sadyo Snehana – quick oleation:

लवणोपहिताः स्नेहाः स्नेहयन्त्यचिरान्नरम्।
तद्ध्यभिष्यन्द्यरूक्षं च सूक्ष्ममुष्णं व्यवायि च॥९८॥

*lavaṇopahitāḥ snehāḥ snehayantyaçirānnaram/
taddhyabhiṣyandyaṛūkṣaṃ ca sūkṣmamauṣṇaṃ vyavāyi ca||98||*

Role of salt in Sadyo Snehana – quick oleation:

Unctuous drink prepared with salt oleates an individual instantaneously because salt is by nature Abhisyandi (that obstructs the channel of circulation), unctuous, Sukshma (that passes though subtle channels), hot, Vyavayi (which gets digested only after its absorption and pervasion in the whole body).[98]

Routine for the administration of different therapeutic measures:

स्नेहमग्रे प्रयुञ्जीत ततः स्वेदमनन्तरम्।
स्नेहस्वेदोपपन्नस्य संशोधनमथेतरत् ॥९९॥

*snehamagre prayuñjīta tataḥ svedamanantaram/
snehasvedopapannasya saṁśodhanamathetarat ||99||*

Oleation therapy is required to be administered first; then sweating therapy is to be applied; finally elimination therapy is to be administered after the administration of oleation and fomentation.[99]

To sum up:-

तत्र श्लोकः-

स्नेहाः स्नेहविधिः कृत्स्नव्यापत्सिद्धिः सभेषजा।
यथाप्रश्नं भगवता व्याहृतं चान्द्रभागिना॥१००॥

tatra ślokaḥ-

*snehāḥ snehavidhiḥ kṛtsnavyāpatsiddhiḥ sabheṣajā/
yathāpraśnaṁ bhagavatā vyāhṛtaṁ cāndrabhāginā||100||*

Lord Punarvasu has described in response to the question, the various types of oleation, the procedure for oleation, all the related complications and the preparations of various drugs useful for this therapy.[100]
Thus ends the thirteenth Chapter on “Oleation” of Sutra section of Agnivesha’s work as redacted by Charaka.

13.1 Oleation – Snehakarma Dose, Benefits, Side Effects, Management

Oleation means, administering a person with any kind of fat – may be herbal ghee, herbal oil, animal fat or bone marrow to the patient, ahead of Panchakarma treatment. The purpose of Panchakarma treatment is to expel imbalanced Dosha out of the body. Oleation helps to mobilize the Doshas from the disease places in the body. Hence, it is considered as the preparation step for Panchakarma.

References:

Charaka Samhita Sutrasthana 13th chapter

Ashtanga Hrudaya Sutrasthana 16th Chapter

Before oleation treatment, at first, patient is administered with spicy medicine such as **Trikatu Choorna**, **Chitrakadi Vati** etc for a period of three days. This is to boost digestion strength and to relieve ama (a product of indigestion).

After once good digestion strength is established, person is given with ghee / oil etc fats to drink for 3 – 7 days, based on digestion strength.

Substances used for Snehakarma – Oleation treatment:

Cow ghee, sesame oil, animal muscle fat and bone marrow are the four types of fats that are usually administered.

Among them, ghee is the best, because of

Ghee has the power to assimilate effectively the properties of other substances. (Samskara Anuvartana)

Ghee is congenial to human body since birth and
It does not cause any burning sensation.

Among them, Ghee is ghee is very light to digest. Ghee the most efficient
for Pitta balance and Taila is the least efficient to balance Pitta.

When compared between the four, Oil is heavier (hard to digest) than
ghee, muscle-fat is heavier than oil, marrow is heavier than all, to digest.

Yamaka Sneha – Fat mixes:

Sometimes, rather than one ghee or oil etc, a mixture of 2 or more fats is
used for oleation. Mixture of two oleating substances is called as Yamaka.
Mixture of three is called as Trivrit and
All four combined is called as Mahasneha.

Qualities of fats – Snehana Dravya Guna –

The substances used for oleation therapy have the following qualities –
heaviness, cold, easily moving, mobility, spreading, unctuous,
oily, mild, minute, soft and liquid

Medicinal Properties of ghee:

Ghee balances Pitta and Vata,
it is conducive to Rasadhatu, Shukradhatu (semen) and **Ojas**. It has
cooling and softening effect on the body. It adds to the clarity of the voice
and complexion.

Indications for the administration of Ghee:

For person with Vata Pitta body type,
Those suffering from Vata and Pitta imbalance disorders,
Those desiring good eye sight,
patients with chest injured,
For the old, children and weak,
those desirous of longevity, of strength, good complexion, voice,
nourishment,
progeny, tenderness, luster, Ojas, memory, intelligence, power of
digestion,
wisdom, proper functioning of sense organs and those afflicted with
injuries due to burns, by weapons, poisons and fire.
Ghee is best suited for those who desire improvement of intelligent,
memory, intelligence etc.

Properties of Taila – oils:

Oil alleviates Vata, It does not aggravate Kapha, it promotes body
strength.

It is useful in disorders pertaining to female reproductive system.

Indications for the administration of oils:

Intake of oil is prescribed even in the winter for those who are having
Kapha in excess,
who have excess fat in throat and abdomen, Vata imbalance disorders
tumour, sinus ulcer, worm infestation, obesity
those suffering from Vata imbalance diseases and

those desirous of strength, slimness, lightness, sturdiness,
steadiness, tenderness and smoothness of the skin,
those having worms and other infection in their bowels,
those having Krura koshta (unpredictable bowel – sometime soft, most of
the times hard)
those afflicted with wound sinuses,
those who are accustomed to the intake of oil,
and who have hard bowel movements.

Properties of Vasa – fat:

The fat is prescribed for the treatment of injury, fracture, trauma,
uterine prolapse, earache and headache.
It enhances the virility of a person. It helps in oleation and is ideal for
those who do daily exercise.

Properties of bone marrow:

The marrow enhances, strength, Shukra (male and female reproductive
system), Rasadhatu, Kapha Dosha, Medodhatu (fat) and Majja (marrow). It
improves strength, specially of the bones and is useful for oleation.

Indications for the administration of muscle fat:

Intake of muscle fat is prescribed for those who can stand the wind and
the sun,
those with rough skin,
those who are emaciated due to the bearing of heavy loads or exertion
from long walks,

those with depleted semen and blood,
those with less Kapha and Medas (fat),
those having excruciating pain, in bone joints, veins, ligaments, vital organs, abdominal viscera,
those whose channels of circulation are affected by strong Vata,
those with excellent **digestion strength** and those who are accustomed to the intake of fats.

This is, however, to be administered only to such of the patients as are required to be given oleation therapy.

Indications for administration of bone marrow:

Intake of bone marrow is prescribed for those who have strong digestive power,
those who can withstand stress and strain, greedy eaters,
those accustomed to the intake of oils and fats,
those afflicted with Vata and those with hard bowel.

Muscle-fat and marrow are suited for persons who are depleted of their tissues from exposure to breeze, sunlight, long distance walk, carrying heavy load, women (sexual activity) and physical activities; for patients who have pain of the joints, bones, vital organs and abdominal viscera; so also for pain of burns, assault by weapons, vaginal prolapse, earache and headache.

They are good for who are dry patients, who withstand strain, who have very strong digestive activity, and in whom Vata is obstructed in its normal pathways.

Choice of fats based on season:

Oil is ideal for use during first part of **rainy season**,

ghee is best suited during **autumn season**

Muscle fat and marrow are suited during **spring season**

Seasonal indications for different types of unctuous substances:

Ghee is to be used in autumn (Sharath Rutu),

Vasa and Majja (Fat and marrow) in the month of Vaishakha (April- may)
and

Taila – oil during the rainy (Pravrit) season.

One should not take any of the oily substance when it is extremely hot or cold.

Persons suitable for oleation – Snehya – Sneha yogya

Oleation therapy in general is prescribed for those who are to be given

Swedana (sweating treatment) or Panchakarma therapy,

those who have roughness in the skin,

those suffering from diseases due to Vata imbalance;

those who indulge in physical exercise, wine and women,

those who suffer from mental strain

who think too much,

the aged, the children, the debilitated,

the emaciated, fatigue;

who are dry,

Depleted blood and semen,

who are suffering from diseases of Vata,
Timira – ophthalmia, blindness.

Persons unsuitable for oleation – Asnehya – Sneha Ayogya

Oleation therapy should not be administered to such of the patients who are

eligible for Rukshana(drying therapy)

to those in whom Kapha and Medas (fat) are aggravated,
those with Kapha symptoms like excess mucus secretion from mouth and
anus,

those whose power of digestion is continuously weak or very strong
digestive power

those suffering from thirst and fainting, the pregnant women,

those with dry palate, obsese, stiffness of thighs, anorexia

those having aversion to food, those suffering from vomiting, diarrhoea,
dysentery

abdominal diseases,diseases due to improper digestion as well as
metabolism,

those afflicted with Gara type of poison (chronic diet-poison), excessive
thirst

Ama condition, altered metabolism, diseases of throat, diseases of Kapha
imbalance

the weak, emaciated, those having aversion to the intake of unctuous
substances, fainting, loss of consciousness

those intoxicated and those being administered inhalation and enema
therapies.

chronic alcoholic, lady who has undergone abortion
people who are to be given nasal medication and enema .

Course for fat administration before Panchakarma:

Minimum period is 3 days.

Maximum period is 7 days.

During temperate seasons use of oleating materials should be done during day time and when the sun is clear.

Time in the day, to administer fats – Snehapana Kala

In case of Vata and Pitta imbalance, oleation therapy should be administered in the evening.

When the Kapha is vitiated it is administered in mid-day

Oil may be used in emergency even in cold season. Ghee can be given even in summer and even at night.

In diseases produced by increased Pitta and Vata and in their combination with predominance of Pitta – ghee should be used only at nights, during summer.

Otherwise, diseases due to Vata and Kapha arise if fats are used at nights and diseases of Pitta if used during day.

Complications of untimely administration of fats:-

If oleation therapy is administered during the day time in summer or to patients suffering from diseases dominated by the vitiation of Vata or Pitta, this may cause fainting, thirst, insanity or jaundice.

If one suffering from diseases of Kapha imbalance or from a disease during the course of the winter, if he is administered with oleation during evening, he will suffer from anaha (bloathing), anorexia (aruchi), colic pain and anemia.

Co-drink for oleation treatment:

Ghee is to be taken with the Anupana of hot water,
oil with anupana of Yusha (vegetable soup),
muscle fat and bone marrow with Anupana of Manda (thin gruel).or all these oily substances may be taken with the Anupana of hot water.

Two methods of fat administration:

Sneha Vicharana means – consuming after mixing with food items. – this makes 64 combinations of fat recipes.

Acchapeya means – administering pure oil / ghee / muscle fat / marrow, without mixing or processing it. It is the best way to administer fats as it serves the function of fats and ensures quick lubrication.

Sneha Pra-vicharana – Twenty four recipes of oils and fats:

Oily preparations are of 64 types depending on their association with the drugs having six rasas (tastes) in isolation or variant combination. Together with the simple (unmixed) ones, these substances are of sixty four types. A physician, being expert with the habit, seasons, diseases and individual requirements should accordingly administer these sixty four types of preparations of fats and oils.

Note: the term Sneha Pravicharana is used both for different forms of oil

and fat administration and also for different types of oil and fat administration.

The following are the 24 forms of preparation of unctuous substances:-

Odana (porridge), Vilepi (a type of gruel prepared with four times of water),

Mamsarasa (meat soup), meat, milk, curd,

Yavagu (a type of gruel prepared with six times of water), pulse, curry, vegetable soup,

Kambalika (sour milk mixed with whey and vinegar),

Khada (butter milk boiled with acid vegetables and spices),

Saktu (roasted grain flour),

pastry prepared of sesame , Liquor, Linctus,

Bhakshya (foods that require hard chewing)

Massage, Enema, Douche, Gandusha -Gargle, Karna taila – ear drop,

Dhumapana – Inhalation,

preparation soothing to the ears and eyes.

Acchapanamatra – dose of fats for drinking :-

The dose of fats depends on the digestion strength of the patient.

The heena matra (least dose) is the one, which digests in 2 yaama (1 yaama = 3 hours), so total 6 hours.

The medium dose (Madhyama matra) is the one, which undergoes digestion in 3 yama (9 hours)

The high dose (Uttama matra) is the one, which undergoes digestion in 4 yama (12 hours).

Indication for maximum dose of fats and oils (which digests in 24 hours)

Those who are in the habit of taking adequate quality of oils and fats and have resistance to hunger and thirst, whose digestion power is high, those who are themselves very strong, those suffering from Gulma (abdominal tumor), snake bite, Visarpa (Skin diseases characterized with spread), insanity, **dysuria**, constipation should use maximum dose, which would get digested in 24 hours.

If properly administered, this high dose alleviates all ailments instantaneously; it eliminates the Doshas, it strengthens all the systems of the body; it rejuvenates the body, sense organs and mind.

Indication for moderate dose of fats and oils (which digests in 12 hours)

Those suffering from eruptions, boils, pimples, itching, papules, spreading type of skin disease, chronic urinary disorders and gout (Vatarakta); those who cannot eat much, those who are of laxated bowels and those with moderate strength are advised with fats and oils of moderate dose. The oleation therapy, in this dosage, does not create much of complications nor does it affect the strength too much.

Indication for low dose of fats and oils (which digests in 6 hours)

The old, the children, those with tender health, those who have been brought up in luxury, those for whom evacuation of bowel is not good,

those with weak digestion, chronic fever, diarrhoea and cough, and those who are very weak, are advised with low dose of oils and fats.

Benefits: This stimulates libido and gives strength. This is least harmful and can be administered for a long time.

Hraseeyasi matra – test dose –

the minimum quantity of fats administered to the patient, just to judge the digestion strength of the patient. After getting to know the time it takes to undergo digestion, the final dose of fats is decided.

Pre-oleation management:- Purvakarma for Snehapana

A day preceding to the administration of oleation therapy, one should take food in proper quantity.

The food should be liquid, hot and Anabhisyandi (that does not obstruct the channel of circulation / that which does not leave a coating on body channels).

It should neither be too unctuous nor a mixture of two opposite qualities (hot and cold).

Oleation therapy should be administered when the food taken in the preceding night has been well digested.

procedure of drinking fat – Snehapana Vidhi –

Drinking of fat should be soon after digestion of previous food and in maximum dose.

Care after drinking fats – Sneha upachara –

After consuming ghee / oil / muscle fat / marrow, the patient is administered with hot water.

It helps in digestion and clears the mouth coating.

But while taking **Tuvaraka taila** or Arushkara taila (very hot in nature), cold water is preferred.

In case of doubts regarding digestion of the fat, warm water should be consumed again;

How to know that the fat is completely digested?

Purification, clear belching, feeling of lightness in the body and desire for food – these 3 symptoms suggest that the fat has been completely digested.

Diet during fat consumption – Warm liquid foods, which are not very oily, should be consumed, in limited quantity. Food should not have too many ingredients.

Regimen after oleation –

Adoption of wrong regimen during the course of oleation therapy will result in serious complications

Ushnodakopachari – While under the oleation therapy, one should always use hot water, for drinking, washing, bathing etc.

observe **Brahmacharya**,

One should consume food only when hungry.

one should not sleep during day time

Na vegarodhi – one should suppress urges for motion, urination, flatus eructation, etc.

one should avoid physical exercise, loud speech, anger, anxiety, cold and sun,

one should lie down or sit in a place well protected from wind.

One should avoid exercise, anger, grief, exposure to cold, sunlight, breeze, riding on animals, travelling in vehicles, walking long distance, too much of speaking, remaining in uncomfortable postures for long time, keeping very low or very high pillow under the head, sleeping during day, contact with smoke and dust; on the days of drinking fats and for same number of days afterwards also.

This regimen is the same generally for all purification therapies such as emesis, purgation, enema etc. and also for those debilitated by diseases.

Concept of Koshta

Koshta means the digestion strength + bowel nature.

There are three types.

Mrudu Koshta – influenced by Pitta Dosha

Madhyama Koshta – influenced by all three balance state of Dosha

Kroora Koshta – influenced by Vata & Kapha Dosha.

Therapeutic test for the diagnosis of Mrudu Koshta (laxed bowel):

People with mridu koshta would have purgation with following –

Sugar candy, sugarcane juice, mastu(whey), milk cream from the curd, curd, payasa(milk preparation), gruel made from sesame, rice and black

gram, ghee, juice of Kashmarya (Gmelina arborea Linn), Haritaki – (Chebulic Myrobalan), Amla, Bibhitaki (Terminalia belerica Roxb), raisins and Pilu (Salvadora persica Linn), even hot water or fresh wine.

But these can not produce purgative effect for those with Krura Koshta (costive bowel) because their intestine is too much dominated by Vata. The in-between stage is called as Madhyama Koshta.

Snehapana Kala – duration of fat drinking :

Three days for – persons of soft bowels (Mrudu koshta),

Five days for Madhyama Koshta

Seven days for persons of hard bowels (Krura koshta) or till the symptoms of good oleation appear.

After that period it – fat becomes accustomed to the patient and does not give the desired effect.

Signs of oleation – Snigdha Lakshana

Vatanulomana – Downward movement of Vata,

Deepto agni – keen digestive activity,

Vachaha snigdham asamhatam – faeces becoming fatty and non formed not solid, Snehodvega – aversion to fat,

Klama – exhaustion

Evacuation of the flatus, good digestive power, untucous and soft stool, tenderness and smoothness of the body- these are the signs of proper oleation.

Signs and symptoms of incomplete oleation:

Hard and dry stool, derangement of Vayu, weak digestion power, roughness and dryness of the skin- these are the signs of under oleation

Signs and symptoms of over oleation:

Paleness, heaviness, stiffness, stool indicative of indigestion.

Appearance of pallor – yellowish white discoloration and secretions from the nose, mouth and rectum are the signs of excess lubrication.

Bad effects of improper oleation – Snehavyapat Lakshana –

Fat drinking in improper dose, unsuitable kind, improper time, indulging in improper foods and activities produces dropsy, haemorrhoids, stupor, rigidity – loss of movement, loss of sensation / unconsciousness, itching, skin diseases, fever, nausea, pain in the abdomen, flatulence, dizziness etc.

Unctuous substances taken by a person with Pitta imbalance in duodenum and having strong digestive power, gets digested quickly by virtue of the power of the digestive fire.

Strong digestive fire, having consumed the heavy dose of unctuous substance displaces the Ojas and aggravates the thirst with complications. Even very heavy food is not enough to satisfy the digestive fire excited by oleation.

In the circumstances, unless he takes recourse to cold, water, the patient may die as a serpent lying in the midst of a heap of wood dies with the fire of its own poisonous breath.

Other symptoms observed are – drowsiness, Nausea, Acute constipation,

Fever, stiffness, Unconsciousness, spreading type of skin disease, Pruritus, Paleness, Oedema, Piles, Anorexia, Thirst, Obstinate abdominal diseases due to the malfunctioning of the intestine including duodenum, Stillness, Suppression of speech, Colic pain and diseases due to improper digestion and metabolism will occur.

Snehavyapat Cikitsa – treatment of bad effects :-

If a patient gets thirst due to indigestion of the unctuous substances taken, the physician should administer vomiting treatment (Vamana)

If any of the above symptoms of indigestion of fat substance is observed, then Vamana, Swedana (sweating) or fasting (till the previous intake of oil / ghee gets digested) is prescribed.

Purgation may also to be administered with due regard to the strength of the disease depending on individual cases. Complications arising out of the inappropriate oleation may also be neutralized by the intake of Takrarista (Charaka Chikitsa 14:72-75), unctuous drink and food, cow urine, **Triphala Choorna**

The oleation therapy gives rise to many complications, if it is administered at inappropriate times or is not taken in the proper dose or taken in excess or (even if taken properly but) followed by improper regimen.

These are some of the techniques adopted:

Kshut, Trushna – Producing hunger, thirst,

Ulleka, sveda – vomiting and perspiration,

administering foods, drinks and medicines which are dry (cause dryness), use of Khala – menu prepared from curds, Yava (barley), Pippali (long pepper), Triphala, Ksaudra (honey), Pathya (haritaki), Gomutra – cow urine, Guggulu and such others – foods, drugs etc. prescribed for each disease are the methods of treating the diseases due to improper Snehana therapy.

Panchakarma treatment after oleation:

Virechana (Purgation) is to be administered three days after the completion of the oleation therapy. During food prescribed during this interval of three days, the patient should take unctuous liquid and hot porridge together with meat juice.

The Vamana (vomiting treatment) is to be administered one day after the completion of the oleation therapy. The food prescribed during this interval of one day is the same as indicated above.

Regimen of Panchakarma followed after Snehana -

After oleation treatment, till Vamana or Virechana treatment, patient should drink juice of meat of animals of desert regions, mixed with fats, made liquid – thin and warm, then undergo sweating therapy; after three days of such regimen, he should be administered purgation therapy,

In case of Vamana treatment, after a lapse of one day, Kapha should be increased by using things like curds, black gram food items like Vada etc. then emesis – therapy should be administered on the next day.

Dry treatment ahead of Oleation, in high Kapha people:

Persons who are muscular, fatty, having Kapha imbalance, and erratic type of digestive activity, who are accustomed to fats and who need oleation therapy, should be made to become dry first – by use of Trphala, cow urine, Takrarishta etc. and then administered oleation therapy followed with purification therapies; by this procedure complications of oleation will not arise. This method is enough to excite the vitiated Dosha to be eliminated

Recipes for immediate oleation – Sadya sneha Yoga –

For some types of patients, oleation cannot be done for even 3 days. For them, immediate oleation is done, with just one day administration of oil / ghee.

Children, the aged etc., for those who cannot withstand the discomforts or avoidance of things prohibited during of oleation therapy, can be administered the following recipes which are Sadya sneha – immediate oleation/ lubrication and which are non-harming.

Juice of meat prepared from more quantity of meat,

Peya – gruels, fried with more quantity of fats,

powder of Tila mixed with fat and half boiled molasses (Phanita),

Krisara – rice cooked along with green gram, mixed with the same things as above,

Ksheerapeya – gruel prepared from milk, mixed with more quantity of ghee – butter fat and made warm;

Dadhi Sara – yoghurt water, whey from curds mixed with (**jaggery**),

Panchaprashuta Peya – thin gruel prepared from one Prashuta each of

ghee, sesame oil, muscle fat, marrow and rice (tandula).

These seven recipes are Sadyassneha – fat recipes which produce immediate oleation.

fats mixed with rock salt as Sadyo Sneha –

Oil / ghee mixed with rock salt is also used as quick oleation formula.

With more amount of salt are Sadya sneha because salt is

- Abhisyandhi (causes exudation in the tissues),
- Arooksha – does not cause dryness,
- Suksma – capable of entering into minute pores,
- Ushna – hot in potency and
- Vyavayi spreads all over the body first and later undergoes transformation.

Contra indication for certain substances in certain diseases –

For the purpose of Sadya snehana, Jaggery, meat of birds of marshy lands, milk, sesame seed, black gram, Sura – beer and Dadhi – curds, yogurt should not be used in skin diseases (kushta), inflammatory conditions (Shopha) and diabetes (Prameha). Because these substances may worsen the disease.

In these conditions, fats boiled with Triphala, Pippali, Haritaki, Guggulu, etc., should be used as found suitable, which will not produce abnormalities.

For those who are debilitated by diseases, fats which are capable of increasing the strength of the body and of the digestive activity should be made use of for oleation therapy.

Snehapana Phala – benefits of drinking fats :-

Keen digestive activity,

Clean alimentary tract,

Well developed/strong tissues,

Good Physical strength,

Good skin health,

Powerful sense faculties,

Slow in getting old

Person lives for a hundred years is the person who is habituated to oleation.

13.2 Health Benefits Of Ghee – Complete Ayurvedic Details

If you ever have heard anything bad about cow ghee, please forget that for a moment and read the following. Ghee is probably the most sacred, spiritual and physically health benefiting substances that is ever known to human beings. A person who is allergic to dairy products or gluten, need not be allergic to ghee. If you fail to consume ghee, there are so many ways it can be used for skin, nasal drops, enema etc.

Here, ghee means cow ghee. Ghee is also referred to as clarified butter in USA.

Effect on Tridosha –

Ghee calms Pitta and Vata. Hence, it is ideal for people with Vata-Pitta body type and for those suffering from Vata and Pitta imbalance disorders.

Effect of ghee on digestion strength: Pitta and fire are inter-related. Usually, the substances that balance Pitta, also cause depletion of digestion fire. But ghee is an exception. It balances Pitta Dosha but it increases digestion strength.

However, it does not help in Ama (altered digestion and metabolism condition). In a normal person, if digestion strength is a bit low, then ghee is useful in improving his digestive capacity.

Ghee is quite similar to milk in qualities, but unlike milk, ghee improves digestion. (Bhava Prakasha)

Versatile health benefits of ghee:

Herbal rectal suppositories are smeared with ghee before insertion into

anal canal. 5/288

It is conducive to Rasadhatu (essence part of digested food), Sukradhatu (semen) and [Ojas](#). It has cooling and softening effect on the body. It adds to the clarity of the voice and complexion – **Charaka Sutrasthana 13th chapter**

Indications for the administration of Ghee:

Intake of herbal ghee is prescribed for those with
Chakshu Kama – those desiring good eye sight,
Kshata Ksheena – with chest injured,
For the old, children and weak,
those desirous of longevity, of strength, good complexion, voice,
nourishment, progeny, tenderness, luster, immunity, memory, intelligence,
power of digestion, wisdom, proper functioning of sense organs and those
afflicted with injuries due to burns, by weapons, poisons and fire.
Ghee is one of those dietary ingredients that can be consumed by all at all
times. [Ashtanga Hrudayam Su. 8/43](#).

It is one of the essential dietary ingredients for those debilitated due to
treatments.

It helps improve digestion power. ([Ashtanga Hrudaya Su. 9/27](#))

It nourishes body tissues, suitable for people of all ages.

It strengthens sense organs, immunity,

It improves tone and strength of the voice.

It begets longevity. ([Ashtanga Hrudaya Sutrasthana 10/22](#))

It is useful for those taking alcohol regularly, for women, who do regular
exercise, for old and for young.

स्मृतिबुद्ध्यग्निशुक्रौजःकफमेदोविवर्धनम्।

वातपित्तविषोन्मादशोषालक्ष्मीज्वरापहम् ॥२३१॥

सर्वस्नेहोत्तमं शीतं मधुरं रसपाकयोः।

सहस्रवीर्यं विधिभिर्घृतं कर्मसहस्रकृत्॥२३२॥

मदापस्मारमूर्च्छायशोषोन्मादगरज्वरान्।

योनिकर्णशिरःशूलं घृतं जीर्णमपोहति॥२३३॥

सर्पिष्यजावि महिषीक्षीरवत् स्वानि निर्दिशेत्॥२३४॥

smṛtibuddhyagnisukraujahkaphamedovivardhanam/

vātapittaviṣonmādaśoṣālakṣmījvarāpaham ॥231॥

sarvasnehottamaṁ śītaṁ madhuraṁ rasapākayoḥ/

sahasravīryaṁ vidhibhirghṛtaṁ karmasahasrakṛt॥232॥

madāpasmāramūrcchāyaśoṣonmādagarajvarān/

yonikarṇaśīraḥśūlaṁ ghṛtaṁ jīrṇamapohati॥233॥

sarpīṁṣyajāvi mahiṣīkṣīravat svāni nirdīśet/234/ – [Charaka Samhita](#)

[Sutrasthana 27](#)

Cow ghee promotes memory, intellect, power of digestion, semen, Ojas, Kapha and fat.

It alleviates Vata, Pitta

Visha – toxic conditions

Unmada – insanity,

Shosha – emaciation

Alakshmi-hara – it is auspicious.

It is the best of all the unctuous substances.

Cold in potency and sweet both in taste as well as Vipaka.

When administered according to the prescribed procedure, it increases, thousand times in potency and develops manifold utilities.

Purana Ghrita – One year old cow ghee is useful in

Mada – intoxication,

Apasmara – epilepsy,

Moorcha – fainting,

Shosha – emaciation

Unmada – schizophrenia, insanity

Gara – remnant poisons

Jwara – fever

Pain in the ear, head as well as female genital tract.

Properties of ghee of other animals viz, goat, sheep and buffalo are the same as those of their milk.

Ghee for weight gain:

Regular consumption of ghee or inclusion of ghee as part of diet, is recommended for those seeking weight gain. Ghee is useful for people with emaciation, having lean body, having dryness of skin.

Ghee for sex:

Ghee is useful to improve quality of Shukra Dhatu (male and female reproductive system). With its immense nourishing health benefits, it is indicated for people who indulge in daily sex. ([Ashtanga Hrudayam 16/5](#))

Oral consumption of Ghee to relieve dryness:

For people suffering from extreme dry skin, dry voice and overall dryness of body, in seasons like winter, ghee along with milk helps to relieve dryness and induce unctuousness, very quickly. (Ashtanga. Hr. Su. 16/41)
Ghee was also used as a dietary ingredients in post-surgical care. (A. Hr. Su 29/36)

Use of ghee in fever:

Ghee intake helps to relieve burning sensation after relief from fever. (A. Hr. Chi. 1/59). But note that clarified butter is not indicated while the person is having fever. It is only used in patients, after fever is completely cured, to regain strength and immunity.

Ghee for newborn: 2 – 5 drops of Ghee is advised to be given to newborn. (A. Hr. U. 1/9)

Ghee and milk are congenial to children by birth. (A. Hr. U. 2/31)

Ghee is advised for a lactating mother. It is believed to add nourishing qualities to the breast milk and to fortify milk with nourishing qualities (A. Hr. U 2/10)

Ghee for eyes:

In many of the eye disorders, ghee is used for a process called 'Tarpana'. Here a compound around eye orbit is built with thick paste of flour and the compound is filled with herbal ghee. The person is asked to open and close the eyes. Ayurveda says that this procedure improves and strengthens the eye power. (Sharangdhara Samhita Uttarakhanda 13/1). Especially, Ghee

processed with Triphala is used for this purpose.

Ghee along with triphala and honey is told as a remedy to improve eye health. [Read more](#)

Ghee is used for application over eyes for strengthening of vision. (A Hr. Su. 24/16)

Ghee is used to wash eyes for soothing effect. (A. Hr. U 9/7)

Ghee for gargling in place of oil-pulling:

In the method of oil pulling, in place of sesame oil, cow ghee is used. This is especially useful to heal oral ulcers and to relieve burning sensation. It is indicated in Pitta imbalance oral disorders. [Read more about oil pulling](#)

Ghee administered from different routes:

Ghee washed with water:

A special procedure is used to wash ghee with water, called as [Shata Dhauta ghruta](#).

In pregnant woman, a special processed ghee is used to apply around the umbilical area.

Ghee is used for application over wounds and burns to reduce the heat and calm Pitta.

Ghee is applied over lips to heal the seasonal cracked lips.

It is also useful for local application for heel cracks.

Ghee is an excellent moisturizer and gives a soothing and coolant effect when used for whole body massage. It is applied all over the body and

massage is done with gentle pressure.

Ghee enema:

Herbal rectal suppositories are smeared with ghee before insertion into anal canal. 5/288

In Ayurveda practice, Enema of ghee is used to strengthen bones. (A. Hr. Su. 11/34)

As per Ayurveda, bone gets its nourishment from fat. By administering ghee through enema, Vata gets balanced, leading to proper nourishment of bone tissue. (Bone and Vata are connected). Hence, ghee enema is useful in cases like arthritis.

Ghee usage in herbal smoking

Ayurveda recommends **herbal smoking** as one of the daily routine. Ghee is extensively used as an ingredient in Ayurveda herbal smoking procedure. (A.Hr. Su. 21/15)

Ghee for wounds, bleeding, burning sensation:

In leech therapy, ghee is applied over the concern area to reduce the burning sensation. (A Hr. Su 26/41)

Ghee is advised for application over bleeding wounds for cooling and quick wound healing effect. (A Hr. Su. 28/25)

In ancient times, ghee was used as base to prepare wicks that were used for local application after surgical procedures. (A. Hr. Su. 29/27)

Ghee was used to apply over the surgical suture for quick healing. (A. Hr. Su 29/54)

In Ayurveda practice, while treating fistula and piles using a special

preparation called *Kshara*, ghee is applied after the procedure to relieve burning sensation and irritation. (A. Hr. Su. 30/31)

Ghee is an excellent wound healing agent, when it is applied locally. (A. Hr. Su. 30/34)

In children, while doing ear lobe puncturing, ghee is applied first, to reduce pain & irritation and to ease piercing. (A. Hr. U. 1/31)

Ghee application over cracked lips, cracked nipples in new mothers and cracked heels softens the edges of everted skin and quickens healing. Ghee applied over skin relieves dryness and burning sensation.

Psychological benefits of ghee:

It is best suited for those desiring intellect, memory and intelligence. (A. Hr. Su. 16/8)

Ghee is mixed with mustard and neem leaves and used for fumigation. This helps to ward off evil forces. (A. Hr. U 3/48)

Application of ghee over the scalp area helps to calm the mind down.

Ghee as immunity booster – references –

The term ojas is used to represent immunity. Ghee is one of the essential dietary ingredients to improve Ojas.

Substances that are anti aging naturally improve immunity. Ghee along with milk is considered as the best anti aging dietary combination.

(**Charaka Sutrasthana 25/40**)

Use of Ghee in Spiritual Purposes;

Ghee is considered as very pure and auspicious. Hence in Hindu custom,

while serving food, a little ghee is sprinkled over the food, symbolizing that ghee purifies the food. This practice is known as "*Abhighara*"

Ghee is used in Spiritual practices called as Homa, where Ghee is offered to fire. Of all the sources available to use as fuel for fire, only ghee is used. It highlights the importance of Ghee.

After waking up in the morning, it is an auspicious ritual to see the face in ghee. Bhavaprakasha 5/17

Ghee home remedies:

Having a teaspoon of ghee before food in the morning relieves pain in the bladder region (A. Hr. Su. 4/6)

In chronic fever, garlic along with ghee is advised as diet. (A. Hr. Chi 1/55)

To relieve dryness of palate and oral cavity, Amla powder and raisins are mixed with ghee and kept inside mouth for a few minutes. (Bhava Prakasha Madhyama Khanda)

Haritaki (*Terminalia chebula*) powder is consumed with ghee to relieve burning sensation. 1/670

Triphala decoction added with ghee and sugar is useful in the treatment of anemia. (improves liver function) BR 12/5-

Ghee home remedy for dry cough

Ghee and saffron home remedy for migraine

How to use ghee for skincare

Ghee remedy for Pitta related cough

Ghee for allergic rhinitis:

Before you go out of your house for work, try applying a thin layer of ghee to the inner wall of nostril. It really helps to avoid dust allergy.

During the preparatory procedure for Panchakarma: Panchakarma is a procedure wherein the imbalanced Doshas are expelled out of the body. Prior to Panchakarma, high doses of ghee is given to the person to drink within a short span of 1 – 7 days. Ghee having good penetrating capacity, penetrates deep into body tissues and acts as a vehicle to diffuse Dosha accumulation in the body. It also helps to Bring the imbalanced Dosha into the gastro intestinal tract from where it expelled out by Panchakarma procedure.

Ghee for diseases:

Ghee for health conditions: Ghee has a very unique capability to absorb the active constituents of an herb into it, without leaving out ghee's inherent quality. This quality of ghee is hailed as "*Yogavahi*". Hence Ghee is processed with different herbs to imbibe those useful qualities into Ghee. This processed ghee is extensively used in Ayurveda for a wide range of health conditions.

Ghee is used as adjuvant along with herbal decoctions. (Ghee is given for oral administration with herbal decoctions). Bhavaprakasha Uttarakhanda 2/6

Ghee is also used as adjuvant along with herbs in paste (Kalka) and powder (Churna) form. Bhava Prakasha 2/13

Usage of Ghee during pregnancy:

In a pregnant lady, soon after beginning of labor pain, the lady is given oil massage and hot water bath. After this, lady is given a gruel along with ghee. – Bhavaprakasha 3/344

Ghee is suggested as an essential dietary ingredient in pregnancy in Ayurveda. This is because, ghee is hailed as a sweet substance which is congenial and habitual to anyone since birth.

Ghee is ideal for improving intelligence; memory, ingenuity, digestion strength, longevity, quality of semen and ovum, and eye sight. It is useful for children, the aged, those who desire more children, tenderness of the body, and pleasant voice.

Of all the oils and fats, ghee is the best for retaining of youth; It has the capacity of giving a thousand good effects by a thousand kinds of processing.

During pregnancy, enlivening substances like ghee and milk should be used. Ghee can be used both externally and internally.

As per Yoga Ratnakara text book, ghee is one among the diet substances that the pregnant can take on daily basis. (**Reference:** Yoga Ratnakara Ksheeradosha Chikitsa)

Especially, during the first 12 days of pregnancy, ghee obtained from milk should be consumed by the pregnant mother.

In the third month, milk, ghee and honey are to be administered to the pregnant. (caraka saṁhitā śārīra sthāna 8/32)

In the fifth month of pregnancy, milk and ghee should be administered. (caraka saṁhitā śārīrasthāna 8/32)

In the sixth month, milk and ghee processed with sweet herbs should be administered.

In seventh month, ghee can be processed with wild yam etc herbs and administered. (suśruta saṁhitā śārīra sthāna 10/4)

In eighth month, milk and ghee should be given to drink.

Rice gruel processed with ghee should also be given.

External application of ghee during pregnancy:

In case of bleeding during pregnancy, one should apply shata dhauta or sahasra dhauta ghrita (washed a thousand times) to all the area below the level of umbilicus.

Shata dhauta ghrita – for umbilical region., water washed ghee – Ghee is mixed with equal quantities of water, mashed well and water is drained out. This process is repeated for 10 – 15 times. This ghee is applied over below umbilical region to stabilize pregnancy.

Ghee with turmeric is an excellent remedy for cracked heels, during pregnancy.

Ghee is traditionally anointed over palm and feet to relieve burning sensation.

A cup of ghee is mixed with a teaspoon of turmeric powder. It is applied over the abdomen, flanks, lower part of breasts and buttocks to prevent stretch marks.

How to use ghee –

How to consume ghee?

Half a teaspoon of ghee during morning or as part of breakfast is a great way to start your day

While taking food, first ghee with hard food stuff should be consumed, followed by soft foods and in the end curds.

Usually after ghee consumption, it is good to have a warm beverage.

For example, half – one teaspoon of ghee can be consumed just before having morning cup of tea / coffee.

Contra indication:

During fever

During Ama

Unmixed ghee should not be taken in the event of the domination of Pitta specially when Pitta is associated with Ama.

Ghee taken in this condition brings about paleness (Jaundice) in the body and may prove to be fatal by impairing the consciousness.

Avoid ghee when the pregnant mother is suffering with cold or indigestion.

In case of feeling of indigestion or heaviness of stomach after ghee consumption, a warm drink or a cup of fatless buttermilk can be consumed.

Management of over usage:

If you think you have over-consumed ghee, do not take food till the ghee is completely digested. Anyways, you will not be feeling hunger.

Sip in warm water once in every half an hour. Use it for drinking and washing.

If you start feeling hungry, try to have hot liquid foods such as hot clear veg soup.

After you start feeling lightness in the stomach and body, you can resume your routine dietary habits.

Triphala, Trikatu – are used to cleanse the channels and improve digestion strength, if the ghee causes indigestion due to wrong use.

Fat less buttermilk is told as a specific remedy to counter the ill effects of wrong usage of ghee. It helps to improve digestion.

*Special thanks to Mr Sandeep Agarwal, Owner, **Pure Indian Foods**. He is based in NJ, USA, manufactures grass fed organic ghee and many different spice combinations. Most part of this article was a paid compilation work that I had done for him, a year ago. When I asked for his permission to write this article, he was generous enough to permit. This is NOT a paid endorsement of Pure Indian Foods.*

13.3 Sesame and Sesame Oil Benefits – Total Ayurveda Details

Sesame is one of the most widely used Ayurvedic medicines. If sesame seeds were not there, I would say, 40 % of Ayurvedic formulas would have been non-existent. Sesame is used in multiple dosage forms – powder, paste, oil, in the form of sesame recipes. The wonder herb is used in multiple ways through different routes of administration. Externally, internally, orally, over the eyes, nasally, rectally etc. It is high time that we explore the sesame benefits.

Sesame facts:

Botanical name: *Sesamum indicum* Linn. Ayurvedic Name: Tila.

Difference between black and white sesame seeds:

There is no much difference between the two. The white variety is hulled black sesame seed. Black contains more calcium content than the white.

Sesame synonyms: benne seed, til, sim sim, abongra, Hu ma, Zhi ma, Sesamzaad, Cham kkae, Sesamo, Shiro goma, Semilla de ajonjolí, Sesam, Sésamo, Sezam indyjski. Graines de sesame, Sésame blanc.

Indian Synonyms of sesame: Tila, Til, Ellu, Tara, Gumbulu etc.

Used parts: Sesame Seed, oil and whole plant. The whole plant is used in the preparation of special Ayurvedic medicine called Tila Kshara.

Sesame oil composition: Sesame is rich in Vitamin E. Hence acts as a natural anti oxidant. It also contains Vitamin K. Sesame contains magnesium, copper, calcium, iron, zinc, and vitamin B6.

Sesame benefits:

Master Charaka – Of all the varieties of oil, sesame oil is best for improving strength and imparting oiliness to the body. ([Charaka sutrasthana 13th chapter](#)).

Master Sushruta enlists Ayurvedic properties of Sesame with the following terms. All these terms can be attributed to sesame seed benefits or benefits of sesame oil. –

Dantya - Good for teeth. Hence sesame is used in three ways for good teeth.

- Advised for chewing.
- Its paste is kept at the place of tooth ache.
- sesame oil is used for oil pulling.

In conditions like tingling of the teeth, weak teeth, and disease of the mouth caused by Vata imbalance, water mixed with sesame seed paste is held in the mouth for 3 – 5 minutes. It is called as Gandusha treatment. ([Reference](#))

Pathya - One of the things to be taken regularly. Hence sesame oil is one of the widely used oil for cooking in the Indian household.

Agni janana – Improves digestive power.

Medha janana – Improves intelligence.

Vranashodhana – Cleanses wounds.

- Sesame is made into the form of paste is traditionally applied over wounds for quick wound healing.
- Sesame oil is used for oil pulling to heal mouth ulcers.
- Sesame oil is processed with many herbs having wound healing property to prepare wound healing oils.

Twachya, Balya, Keshya – Improves the quality of skin and hair. Improves overall strength. If you ever wish to do a massage with some oil, please consider sesame oil. Sesame oil is used as the base for most of the herbal oils.

Sesame calms Vata and Kapha, slightly increases Pitta.

Sesame oil is an excellent laxative.

Sesame oil is an excellent skin moisturizer and skin softener.

Sesame oil is a safe oil for **massage of babies** and children. It helps to **strengthen the bones**, muscles and joints.

Sesame oil is used for massage, Shirodhara, etc procedures which help to calm the mind and induce deep relaxation and helps to have **natural sleep** and relieves **headache**.

various uses of sesame –

- Sesame oil is used in Ayurveda for food preparation, massage, oil pulling.
- Sesame oil is used as a base to prepare many medicated oils which are used in **panchakarma** procedures like Basti.
- Sesame paste is used for internal administration and also for application over wound.
- Oil prepared with Sesame oil base is used for nasal installation, as ear drops etc.
- Sesame seeds are used in various food recipes.

Ayurvedic medicines with Sesame oil as ingredient:

90 % of the herbal oils of Ayurveda are prepared with Sesame oil base.

Sesame oil is also used as ingredient in many herbal jams

like **Kalyanagulam**

Benefits of sesame oil head massage:

One who applies sesame oil on his head regularly does not suffer from headache, baldness, graying of hair, nor do his hair fall. Strength of his head forehead is specially enhanced; his hair become black, long and deep-rooted; his sense organs work properly; the skin of his face becomes brightened; applying sesame oil on the head produces sound sleep and happiness. (**reference**)

Related: Why sesame oil is better than coconut oil for your hair?

Sesame oil is sweet with accompanying astringent taste, suitable (can penetrate through the suitable channels of the body), hot in potency and

Vyavayi (which undergoes Paka or chemical change after it is pervaded all over the body). It aggravates Pitta, binds bowel and reduces the quantity of urine but it does not aggravate kapha. It is the best among the balances Vata. It promotes strength, skin health,, intelligence and power of digestion. In combination with various drugs (Samyoga), sesamum oil is said to cure all diseases. In the ancient time, kings of demons, by virtue of the use of oil overcame aging, got rid of diseases as well as fatigue-less, acquired great strength instantaneously and fought battles(successfully). –

[Charaka Sutrasthana 27](#)

A simple tip: If you use sesame oil for massage, better to follow it up with **hot water bath**. It helps to calm Vata, and also to get rid of oil from skin. The gap between the massage and bath can be half an hour to many hours. Longer the gap, better the effect.

13.4 Castor Oil Benefits, Research, Side Effects, How To Use, Dose

Castor oil is used both externally and internally in Ayurvedic treatment. Its usage is mentioned in a variety of disorders. It is also told as a rejuvenative and anti aging medicine. It is excellent in relieving Vata and Kapha disorders. It is also used in Panchakarma therapy.

Castor oil is best oil for purgation – Virechana Panchakarma treatment.

It is pungent in taste, hot in potency and is heavy to digest.

It is bitter and sweet in taste.

It is hot in nature, has the capability to enter minute channels of the body.

Effect on Tridosha:

Castor oil balances Vata and Kapha Dosha. But when mixed and processed with herbs possessing astringent, sweet and bitter tastes, it alleviates pitta as well.

Sanskrit synonyms:

Eranda taila, Gandharvahasta taila.

Medicinal qualities:

Taste – Madhura – sweet, Kashaya Anurasa – astringent sub-taste,

Satikta, Katu – bitter and pungent sub-taste

Vipaka – undergoes sweet taste conversion after digestion.

Ushna – hot in potency.

Teekshna – piercing into minute body channels

Sookshma – minute

Picchila – sticky

Guru – heavy to digest

Sara – smooth mobility

Castor oil health benefits:

Sroto Vishodhana – cleanses body channels

Tvachya – improves skin qualities

Vrushya – aphrodisiac

Vaya sthapana – anti aging, rejuvenative

Yoni Vishodhana – useful in cleansing vagina

Shukra Vishodhana – useful in cleansing semen, to improve motility and to treat sperm defects.

Arogyakara – improves health

Medhakara – improves intelligence

Kantikara – improves skin glow

Smrutikara – improves memory

Balakara – improves immunity

Adhobhaga Doshahara – expels vitiated Doshas from lower part of the body (Virechna)

Deepana – improves digestion strength

Vishamajwara – useful in intermittent fever

Hrudroga – cardiac disorder

prushta shoola, guhya shoola – useful in low backache

Vatodara – useful in gas, bloating

Gulma – abdominal tumor

Anaha – gaseous distension of abdomen

Ashtila – proctitis

Katigraha – low back stiffness

Vatashonita – gout

Vid bandha – constipation

Bradhna – prolapsed rectum

Shotha – swelling, inflammatory conditions

Ama Vidradhi – initial stages of abscess, where pus is yet to be formed.

Amavata – rheumatoid arthritis

Castor oil is sweet in taste, heavy, increases Kapha and balances Vata, Raktagulma (a type of abdominal tumour specially in females), heart disease, indigestion and fever. – Charaka Sutrasthana 27

FDA has recognized castor oil as – generally regarded as safe and effective.

Internal administration:

It acts as tonic , laxative, Rejuvenator.

It is also useful in relieving worm infestation, Abdominal colic, intermittent fever, skin diseases, Rheumatoid arthritis, hemorrhoids with hard stool problem and constipation.

Upon external application,

Castor oil helps to improve blood circulation, to increase body warmth.

It also helps to relieve pain and stiffness in joints. Hence, it is often used as the oil of preference for massage in case of **rheumatoid arthritis**.

In cases of prolapsed uterus and rectum, castor oil is heated, then allowed to cool down, then it is applied to the prolapsed part, the part is placed in its normal position and bandaged.

Virechana – Purgation treatment:

Purgation treatment is of two types. – Snigdha – oily and Rooksha dry. In case of Snigdha Virechana (oil purgation), in Pitta disorders involving Vata, such as gout, skin disorders with scaling, redness, burning sensation and dryness, in case of rheumatoid arthritis, castor oil is the preferred choice.

Here, the patient is first administered with spices to improve digestion, for three days, then made to take medicated ghee orally for 3 – 7 days, then massage and sweating treatment is done for 2 – 3 days, then castor oil is given in high dose to induce loose stools. This helps to expel imbalanced Pitta Dosha out of the body.

Castor oil for

Side effects and contra indications:

Because of its purgative nature, castor oil is contra indicated in Diarrhoea, Ameobic dysentery.

Other common side effects with castor oil are – stomach cramping, nausea, vomiting, dizziness.

It is contra indicated during pregnancy and can be used under strict medical supervision during lactation period, and in children.

Home remedies using castor oil:

For rheumatoid arthritis patients with constipation, **castor oil home remedy with Haritaki** is very effective.

Dose of castor oil:

The dose depends upon the severity of disease, patients gut health and age.

For the purpose of regular treatment (not Panchakarma), the dose is – half to one teaspoon – 2.5 – 5 ml, once a day.

For children, maximum advised dose per day is usually 2.5 ml.

How to use?

For regular use, castor oil can be consumed readily. For those who find its odor as offensive, castor oil capsules are also available. The dose of such capsule is 1 – 2 capsule once or twice per day.

For the purpose of purgation (Virechana treatment), Castor oil is administered in a dose ranging between 30 – 120 ml, based on doctor's discretion. But such a high dose, without medical supervision will be very dangerous.

How long to use?

In a very minimal dose, it can be used for a period of 7 days. If you wish to continue for more than a week time, better to have a word with your doctor.

Time of castor oil intake:

Usually castor oil is administered on empty stomach, that is – half an hour before food or 2 hours after food

Castor oil for body massage:

Whenever there is pain associated with stiffness, castor oil is preferred. It can be used as a daily massage oil.

Castor oil for hair –

It can be applied 30 minutes to 1 hour before hair wash / shower. After application, it is washed off with herbal hair powder mix or with a mild herbal shampoo.

Contributed by Ms Lizzie, USA –

In the USA & holistic community, we promote castor oil as a way to regrow eyebrow hair that has either been over-plucked or lost due to maturation & menopause. It is promoted instead of very costly “serums” to regrow the eyebrows. It is said to unclog the pores and allow the hair to push through. I’ve seen great results at a fraction of the cost! It seems logical that it would help the hairs on the scalp!

Castor oil for eyes:

In some parts of India, as a traditional practice, castor oil is applied as Kajal (collyrium) over the eyes. They say, this helps to improve vision.

Research on castor oil:

[Transdermal absorption \(absorption through skin\)](#)

[HPLC studies](#)

[Suppressive effect on some tumors](#)

Ayurvedic medicines with castor oil ingredient:

[Gandharvahastadi taila](#) – Used in abscess, splenic disorders, Abdominal bloating, Oedema and inflammatory conditions of abdomen and ascites.

[Brihat Saindhavadi Taila](#) – Saindhava means [rock salt](#). Wherever there is stiffness, usually rock salt is used for external application. Castor oil also

does the same job of relieving stiffness, hence this combination. – It is used in low back ache, sciatica, rheumatoid arthritis, abdominal colic, Ankylosing spondylosis and such other musculo-skeletal diseases.

Hingu Triguna Taila – It is used to treat bloating, acid peptic diseases and ascites.

Vatari ras - used in the treatment of neuritis, arthritis, neuralgia, paralysis, facial palsy, spondylosis, gout.

Kalyana Kshara – for hemorrhoids, constipation, bloating, difficulty in urination, cough, asthma.

Amavatari ras – used in rheumatoid arthritis and osteo-arthritis

Simhanada Guggulu – used in skin condition, abscess, gout, respiratory condition, abdominal colic, anemia.

Interestingly, castor oil is also added in many allopathic medicines such as Miconazole, Tacrolimus, Xenaderm ointment, Paclitaxel etc.

Related: Comparison between castor oil with sesame, mustard and coconut oil

Castor oil for semen and uterus cleansing:

Q: It would be interesting to know how castor oil is used for Shukra vishodhana and Yoni vishodhana . It would be a great boon for young couples to know how to prepare for a child by cleansing themselves physically, mentally, emotionally and how to clean the sperm and ovum . Looking forward to you thoughts on this.

A: The shukra Shodhana and Yoni Vishodhana effect is brought about by

undergoing Virechana Panchakarma treatment. Before planning for conception, if the couple can visit an Ayurveda center, then they will be guided through the procedure. If they cannot visit, I think they can safely take around 5 ml of castor oil during weekend. The next morning, they may have loose stools for 2 – 4 times, which would stop by itself.

They may repeat it for upto four weekends.

If the loose stools are not getting under control, they can take Kutaja Ghanavati tablet – 2 tablets 2 times a day, after food, till it stops. Better to have this tablet ready, well ahead. If things are not getting under control, they will have to consult a doctor immediately. So, it comes with certain amount of risk. Hence, a doctor's direct advice is recommended.

Castor oil for clogged milk ducts in lactating mothers:

Sometimes, breast feeding mothers experience clogging of milk ducts leading to pain and inflammation. Castor oil having piercing qualities, helps to get rid of the clog, on external application.

Soon after you have finished breast feeding, dip a cotton swab in castor oil and apply it over the nipple for 10 minutes and then wipe off cleanly and wash with warm water.

Sweating Treatment – Swedana Types And Methods – Charaka Samhita 14

अथातः स्वेदाध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātaḥ svedādhyāyaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Sweating treatment (Swedana) is usually given after fat administration (oleation – Snehana) therapy. These two are administered as preparation to Panchakarma therapy. In some cases, Sweating treatment is administered as a standalone treatment for diseases of Vata and Kapha treatment. The 14th chapter of Charaka Samhita Sutrashana explains in detail about sweating therapy.

A simile for the effect of fomentation therapy:

अतः स्वेदाः प्रवक्ष्यन्ते यैर्यथावत्प्रयोजितैः।

स्वेदसाध्याः प्रशाम्यन्ति गदा वातकफात्मकाः॥३॥

स्नेहपूर्वं प्रयुक्तेन स्वेदेनावजितेऽनिले।

पुरीषमूत्ररेतांसि न सज्जन्ति कथञ्चन॥४॥

शुष्काण्यपि हि काष्ठानि स्नेहस्वेदोपपादनैः।

नमयन्ति यथान्यायं किं पुनर्जीवतो नरान्॥५॥

ataḥ svedāḥ pravakṣyante yairyathāvatprayojitaiḥ

svedasādhyāḥ praśāmyanti gadā vātakaphātmakāḥ॥3॥

snehapūrvam prayuktena svedenāvajite'nile

purīṣamūtraretāṃsi na sajjanti kathañcana॥4॥

śuṣkāṇyapi hi kāṣṭhāni snehasvedopapādanaiḥ

namayanti yathānyāyaṃ kiṃ punarjīvato narān||5||

Now the different type of sweating therapy (fomentation) will be explained. If properly administered, diseases of Vata and kapha imbalance can surely be treated with fomentation. if administered after [Snehakarma](#) (oleation), fomentation brings Vata under control. It cleanses feces, urine and semen. Even dry pieces of wood can be bent by oiling and heating. Similarly, Doshas can be balanced with oleation and fomentation. [3-5]

Extent of fomentation:

रोगर्तुव्याधितापेक्षो नात्युष्णोऽतिमृदुर्न च।
द्रव्यवान् कल्पितो देशे स्वेदः कार्यकरो मतः॥६॥

*rogartuvyādhitāpekṣo nātyuṣṇo'timṛdurna ca/
dravyavān kalpito deśe svedaḥ kāryakaro mataḥ||6||*

Sweating therapy – neither too hot nor too mild-combined with proper herbs and applied with taking into account – the diseases, the season, the individual patient and organ affected by the diseases, is very effective. [6]

Grades of fomentation:

व्याधौ शीते शरीरे च महान् स्वेदो महाबले।
दुर्बले दुर्बलः स्वेदो मध्यमे मध्यमो हितः॥७॥
वातक्षेष्मणि वाते वा कफे वा स्वेद इष्यते।
स्निग्धरूक्षस्तथा स्निग्धो रूक्षश्चाप्युपकल्पितः॥८॥

*vyādhau śīte śarīre ca mahān svedo mahābale/
durbale durbalaḥ svedo madhyame madhyamo hitaḥ||7||
vātaśleṣmaṇi vāte vā kaphe vā sveda iṣyate/
snigdharūkṣastathā snigdho rūkṣaścāpyupakalpitaḥ||8||*

If the disease is of serious type, if the season is very cold and if the body of the patient is quite strong, then very strong fomentation is prescribed, If the diseases is mild, the season is moderately cold and the body is weak, mild fomentation is prescribed.

If all are of moderate nature, then moderate fomentation is prescribed.

In Vata – Kapha imbalance disorder, Snighda-Rooksha sweda is administered. – Oiling and drying type of sweating.

In Vata imbalance disorder, Snigdha sweda – oiling type of sweating is administered.

In Kapha imbalance disorder, Rooksha Sweda – dry type of sweating is administered. [7-8]

Treatment for Vata in Amashaya (Stomach) and Pakvashaya (large intestine)

आमाशयगते वाते कफे पक्वाशयाश्रिते।

रूक्षपूर्वो हितः स्वेदः स्नेहपूर्वस्तथैव च॥९॥

āmāśayagate vāte kaphe pakvāśayāśrite/

rūkṣapūrvo hitaḥ svedaḥ snehapūrvastathaiva ca||9||

If the Vata is accumulated in Amashaya (stomach) then Rooksha sweda (dry fomentation) is preferred. This is because Amashaya is the site of Kapha. (read more – [Kapha Dosha dominant body parts](#))

If the Vata is accumulated in Pakwashaya – intestines, then Snigdha Sweda (oily fomentation) is preferred. [9] Because Pakwashaya is dominated by Vata.

Body parts Contra-Indicated for fomentation:

वृषणौ हृदयं दृष्टी स्वेदयेन्मृदु नैव वा।
मध्यमं वङ्क्षणौ शेषमङ्गावयवमिष्टतः॥१०॥

vr̥ṣaṇau hr̥dayaṁ dr̥ṣṭī svedayenmr̥du naiva vā|
madhyamaṁ vaṅkṣaṇau śeṣamaṅgāvayavamiṣṭataḥ||10||

Fomentation should be avoided over testicles, heart and eyes.

Even if it is very necessary to administer, it should be of mild type.

Over groins it should be moderate.

Fomentation on other parts of the body could be according to the individual needs.[10]

Rules for Swedana near eye and heart regions:

सुशुद्धैर्नक्तकैः पिण्ड्या गोधूमानामथापि वा।
पद्मोत्पलपलाशैर्वा स्वेद्यः संवृत्य चक्षुषी॥११॥

मुक्तावलीभिः शीताभिः शीतलैर्भाजनैरपि।
जलार्द्रैर्जलजैर्हस्तैः स्विद्यतो हृदयं स्पृशेत्॥१२॥

suśuddhairnaktakaiḥ piṇḍyā godhūmānāmathāpi vā|
padmotpalapalāśairvā svedyaḥ saṁvṛtya cakṣuṣī||11||
muktāvalībhiḥ śītābhiḥ śītalairbhājanairapi|
jalārdrairjalajairhastaiḥ svidyato hr̥dayaṁ spr̥śet||12||

Rules for Swedana near eye and heart regions:

Before sweating therapy, eyes should be covered with very clean cloths, a ball of wheat flour or leaves of Kamala (lotus) and Utpala (Nymphaea alba) or Palasha (Butea monosperma).

Similarly Heart is to be covered with cool pearl necklaces, cool utensils, Lotuses, wet water or simply by the touch of cold hands. [11-12]

Signs of Ideal fomentation – Samyak Swinna Lakshana

शीतशूलव्युपरमे स्तम्भगौरवनिग्रहे।

सञ्जाते मार्दवे स्वेदे स्वेदनाद्विरतिर्मता॥१३॥

śītaśūlavyuparame stambhagauravanigrahe/

sañjāte mārdave svede svedanādviratirmatā//13//

Fomentation is to be administered until there is

Sheeta Shoola Vyuparama – complete recovery from coldness and pain,

Sthambha Gaurava Nigraha – relief from stiffness and heaviness of the body

Mardava – softness or tenderness of body parts.

After observing these signs, the sweating process should be stopped. [13]

Signs of excessive sweating treatment – Ati Sweda Lakshana

पित्तप्रकोपो मूर्च्छा च शरीरसदनं तृषा।

दाहः स्वराङ्गदौर्बल्यमतिस्विन्नस्य लक्षणम्॥१४॥

उक्तस्तस्याशितीये यो ग्रैष्मिकः सर्वशो विधिः।

सोऽतिस्विन्नस्य कर्तव्यो मधुरः स्निग्धशीतलः॥१५॥

pittaprakopo mūrccchā ca śarīrasadanam tṛṣā/

dāhaḥ svarāṅgadaurbalyamatisvinnasya lakṣaṇam//14//

uktastasyāśītiye yo graiṣmikaḥ sarvaśo vidhiḥ/

so'tisvinnasya kartavyo madhuraḥ snigdhaśītalaḥ//15//

Aggravation of Pitta, fainting, fatigue, excessive thirst, burning sensation, weakness of the voice and limbs – these symptoms of excessive sweating. Such a person should be treated with summer season regimen (cooling therapies). Sweet, unctuous and cold principles should be used in treatment. [14-15]

Contra-Indications for fomentation: Swedaha Anarha / Aswedya

कषायमद्यनित्यानां गर्भिण्या रक्तपित्तिनाम्।
पित्तिनां सातिसाराणां रूक्षाणां मधुमेहिनाम्॥१६॥
विदग्धभ्रष्टब्रध्नानां विषमद्यविकारिणाम्।
श्रान्तानां नष्टसञ्ज्ञानां स्थूलानां पित्तमेहिनाम्॥१७॥
तृष्यतां क्षुधितानां च क्रुद्धानां शोचतामपि।
कामल्युदरिणां चैव क्षतानामाद्यरोगिणाम्॥१८॥
दुर्बलातिविशुष्काणामुपक्षीणौजसां तथा।
भिषक् तैमिरिकाणां च न स्वेदमवतारयेत्॥१९॥

*kaṣāyamadyanītyānām garbhīṇyā raktapittinām।
pittinām sātisārāṇām rūkṣāṇām madhumehinām॥16॥
vidagdhabhraṣṭabradhnānām viṣamadyavikāriṇām।
śrāntānām naṣṭasañjñānām sthūlānām pittamehinām॥17॥
tṛṣyatām kṣudhitānām ca kruddhānām śocatāmapि।
kāmalīyudariṇām caiva kṣatānāmādyarogiṇām॥18॥
durbalātivīśuṣkāṇāmupakṣīṇaujasām tathā।
bhiṣak taimirikāṇām ca na svedamavatārayet॥19॥*

Contra-Indications for fomentation: Swedaha Anarha / Aswedya

It is contra indicated in

Kashaya Madya Nitya – those who take excessive astringent foods and

alcohol on a regular basis,
Garbhini – the pregnant woman,
Raktapitta – bleeding disorders, such as menorrhagia, nasal bleeding etc.
People with Pitta body type
diarrhea, people with excessive dryness,
chronic urinary disorders, diabetes,
Vidagdha-Bhrasta-Bradhna – inflammation and prolapsed of the rectum,
burn injuries, toxic conditions, Alcoholism;
Those who are fatigued, unconscious,
very obese people, who are very thirsty, hungry,
who are suffering from anger and anxiety,
those suffering from jaundice, abdominal diseases, Vatarakta (gout),
Timira (fainting);
those who are weak and dried up and whose Ojas has been reduced. [16-19]

Indications for sweating therapy:

प्रतिश्याये च कासे च हिक्काश्वासेष्वलाघवे।
कर्णमन्याशिरःशूले स्वरभेदे गलग्रहे॥२०॥
अर्दितैकाङ्गसर्वाङ्गपक्षाघाते विनामके।
कोष्ठानाहविबन्धेषु मूत्राघाते विजृम्भके॥२१॥
पार्श्वपृष्ठकटीकुक्षिसङ्ग्रहे गृध्रसीषु च।
मूत्रकृच्छ्रे महत्वे च मुष्कयोरङ्गमर्दके॥२२॥
पादजानूरुजङ्घार्तिसङ्ग्रहे श्वयथावपि।
खल्लीष्वामेषु शीते च वेपथौ वातकण्टके॥२३॥
सङ्कोचायामशूलेषु स्तम्भगौरवसुप्तिषु।
सर्वाङ्गेषु विकारेषु स्वेदनं हितमुच्यते॥२४॥

*pratiśyāye ca kāse ca hikkāśvāseṣvalāghave/
karṇamanyāśīraḥśūle svarabhede galagrahe||20||
arditaikāṅgasarvāṅgapakṣāghāte vināmake/
koṣṭhānāhavibandheṣu mūtrāghāte vijṛmbhake||21||
pārśvaprṣṭhakaṭīkukṣisaṅgrahe gr̥dhrasīṣu ca/
mūtrakṛcchre mahattve ca muṣkayoraṅgamardake||22||
pādajānūrujaṅghārtisaṅgrahe śvayathāvapi/
khallīśvāmeṣu śīte ca vepathau vātakaṇṭake||23||
saṅkocāyāmaśūleṣu stambhagauravasuptiṣu /
sarvāṅgeṣu vikāreṣu svedanaṃ hitamucyate||24||*

Indications for sweating therapy:

Fomentation is useful for

Pratisyaya (coryza) – running nose,

Kasa – cough, cold,

Hikka – hiccup,

Shwasa – dyspnea, asthma,

Alaghava – heaviness of the body,

Karna, Manya Shira Shula – pain in the ear, neck and head,

Svarabheda – hoarseness of voice,

Galagraha – obstruction in the throat,

Ardita – facial paralysis,

Ekanga Sarvanga Pakshaghata – paralysis of one limb, whole body or half of the body,

Vinamaka – bending of the body,

Anaha, Vibandha – bloating, constipation,

Mutraghata – dysuria, urinary obstruction,
Vijrumbhaka – Pendiculation, excessive yawning,
Parshva Prushta Kati Kukshi sangraha – stiffness of sides, back, waists and
abdomen,
Grudhrasi – [sciatica](#),
Mutrakrichra – [dysuria](#),
enragement of scrotum, malaise,
pain and stiffness of feet, knee, calf, oedema,
Khalli – spondylosis,
Ama – diseases due to impaired digestion and metabolism,
in chills and shivering,
affliction of the ankle joint by Vata (Vata Kantaka),
in contraction, extension or colic pain, stiffness, excessive heaviness,
numbness an in diseases affecting the whole body.[20-24]

Pinda Sveda:

तिलमाषकुलत्थाम्लघृततैलामिषौदनैः।
पायसैः कृशरैर्मांसैः पिण्डस्वेदं प्रयोजयेत्॥२५॥
गोखरोष्ट्रवराहाश्वशकृद्भिः सतुषैर्यवैः।
सिकतापांशुपाषाणकरीषायसपूटकैः॥२६॥
श्लैष्मिकान् स्वेदयेत् पूर्वैर्वातिकान् समुपाचरेत्।
द्रव्याण्येतानि शस्यन्ते यथास्वं प्रस्तरेष्वपि॥२७॥

tilamāśakulatthāmlaghṛtatailāmiṣaudanaiḥ/
pāyasaiḥ kṛśarairmāṃsaiḥ piṇḍasvedam prayojayet||25||
gokharoṣṭravarāhāśvaśakṛdbhiḥ satuṣairyavaiḥ/
sikatāpāṃśupāṣāṇakarīṣāyasapūṭakaiḥ||26||

*ślaiṣmīkān svedayet pūrvairvātikān samupācaret/
dravyāṇyetāni śasyante yathāsvaṃ prastareṣvapi||27||
tilamāṣakulatthāmlaghṛtatailāmiṣaudanaiḥ/
pāyasaiḥ kṛśarairmāṃsaiḥ piṇḍasvedaṃ prayojayet||25||
gokharoṣṭravarāhāśvaśakṛdbhiḥ satuṣairyavaiḥ/
sikatāpāṃśupāṣāṇakarīṣāyasapūṭakaiḥ||26||
ślaiṣmīkān svedayet pūrvairvātikān samupācaret/
dravyāṇyetāni śasyante yathāsvaṃ prastareṣvapi||27||*

Pinda means bolus, in Pinda sweda, a bolus or paste is prepared and used as source of heat to induce sweating.

One should prepare a bolus for fomentation with Tila – Sesame (Sesamum indium), Masha – black gram, Kulattha – horse gram, sour preparations, ghee, oil, meat porridge, Payasa (milk preparations), and flesh- this is indicated for Vata imbalance disorders.

Faeces of cow, ass, camel, pig and horse along with the barley grains with chaff, sand, dust, stone dried cow-dung and iron powder in a bolus from is useful for fomentation in diseases of Kapha imbalance.

These very drugs may be used for Prastara Sveda (fomentation by a hot stone) depending upon the nature of diseases.[25-26]

Jentaka Sveda:

The person should be well massaged. Then he is taken into a heated underground cellar, which is heated with charcoal, without smoke. This leads to comfortable sweating. [23]

Nadi Sveda:

भृगृहेषु च जेन्ताकेषूष्णगर्भगृहेषु च।
विधूमाङ्गारतप्तेषु स्वभ्यक्तः स्विद्यते सुखम्॥२८॥

ग्राम्यान्पौदकं मांसं पयो बस्तशिरस्तथा।
वराहमध्यपित्तासृक् स्नेहवतिलतण्डुलाः॥२९॥
इत्येतानि समुत्क्वाथ्य नाडीस्वेदं प्रयोजयेत्।
देशकालविभागज्ञो युक्त्यपेक्षो भिषक्तमः॥३०॥

*bhūgrheṣu ca jentākeṣūṣṇagarbhagrheṣu ca/
vidhūmāṅgāratapteṣu svabhyaktaḥ svidyate sukham||28||
grāmyānūpaudakam māṁsam payo bastaśirastathā/
varāhamadhyapittāsṛk snehavattilatāṇḍulāḥ||29||
ityetāni samutkvāthya nāḍīsvedaṁ prayojayet/
deśakālavibhāgajño yuktyapekṣo bhiṣaktamaḥ||30||*

Nadi Sweda:

Nadi means a tube. In Nadi Sweda, the steam is generated by boiling specific liquids in a pot. The pot is attached with a pipe and through pipe, the steam is directed towards the desired body part that requires sweating treatment.

For Vata disorders - The steam is generated by boiling the flesh of domestic, marshy and aquatic animals, milk, head of goat, blood, bile and the flesh of middle part of pig, unctuous substances like castor seeds, sesame seeds and rice.

For Kapha disorders, the steam is generated by boiling leaves of Varuna (Cecropia religiosa Forst), Amritaka – Giloya, Eranda – castor root, Shigru (Moringa oleifera Lam), Mulaka – radish, Sarshapa – mustard, Vasa

(Adhatada Vasica Neess, Vamsha(Bambusa arundinacea Retz), Karanja (Pongamia pinnata), Arka – Calotropis gigantea, Ashmantaka (Bauhinia Racemosa Lam), Shobhanjana (seed of moringa), Saireya (Barleria prionitis Linn), Malati (Jasminus Grandiflorum), Surasa – Tulsi and Arjaka(Ocimum Gratissimum Linn).

For Vata-Kaphaja disorders, Nadi Sveda should be given by boiling Bhutika (Trachyspermum Ammi Spreague), Panchamula(roots of Aegle Marmelos Corr, Oroxylum indicum Vent, Gmelina arborea Linn Stereospermum Suaveolens DC. And Clerodendrum Phlomis Linn.f) added with wine. Dadhi mastu (Whey), cow urine and sour preparations. [29-30]

Material for tub fomentation:

वारुणामृतकैरण्डशिग्रुमूलकसर्षपैः।
वासावंशकरञ्जार्कपत्रैरश्मन्तकस्य च॥३१॥
शोभाञ्जनकसैरेयमालतीसुरसार्जकैः।
पत्रैरुत्क्वाथ्य सलिलं नाडीस्वेदं प्रयोजयेत्॥३२॥
भूतीकपञ्चमूलाभ्यां सुरया दधिमस्तुना।
मूत्रैरम्लैश्च सस्नेहैर्नाडीस्वेदं प्रयोजयेत्॥३३॥

एत एव च निर्यूहाः प्रयोज्या जलकोष्ठके।
स्वेदनार्थं घृतक्षीरतैलकोष्ठांश्च कारयेत्॥३४॥

vāruṇāmṛtakairāṇḍaśīgrumūlakasarṣapaiḥ/
vāsāvaṃśakarañjārkapatrairaśmantakasya ca||31||
śobhāñjanakasaireyamālatīsurasārijakaiḥ /
patrairutkvāthya salilaṃ nāḍīsvedaṃ prayojayet||32||
bhūtīkapañcamūlābhyāṃ surayā dadhimastunā/

mūtrairamlaīśca sasnehairnāḍīsvedaṃ prayojayet||33||

eta eva ca niryūhāḥ prayojyā jalakoṣṭhake|

svedanārthaṃ ghṛtakṣīratailakoṣṭhāṃśca kārayet||34||

Material for tub fomentation:

The Kashaya (decoction) prepared using above-mentioned herbs are to be used in a big water-tub for fomentation. Wherever necessary, tub fomentation is also administered with ghee, milk or oils. [34]

Ingredients of Upanaha Sveda:

गोधूमशकलैश्चूर्णैर्यवानामम्लसंयुतैः।

सस्नेहकिण्वलवणैरुपनाहः प्रशस्यते॥३५॥

गन्धैः सुरायाः किण्वेन जीवन्त्या शतपुष्पया।

उमया कुष्ठतैलाभ्यां युक्तया चोपनाहयेत्॥३६॥

चर्मभिश्चोपनद्धव्यः सलोमभिरपूतिभिः।

उष्णवीर्यैरलाभे तु कौशेयाविकशाटकैः॥३७॥

godhūmaśakalaiścūrṇairyavānāmamlasamyutaiḥ|

sasnehakiṇvalavaṇairupanāhaḥ praśasyate||35||

gandhaiḥ surāyāḥ kiṇvena jīvantyā śatapuṣpayā|

umayā kuṣṭhatailābhyāṃ yuktayā copanāhayet||36||

carmabhiścopanaddhavyaḥ salomabhirapūtibhiḥ|

uṣṇavīryairalābhe tu kauśeyāvikaśāṭakaiḥ||37||

Ingredients of Upanaha Sveda:

Upanaha means pack, bandage or poultice. Here, sweating is induced by making a pack / bandage of ingredients, heating it and bandaging the body parts with such hot packs. Poultice should be prepared with wheat chips, barley, mixed with acidic preparations, unctuous substance, yeast and salt,

or with fragrant substance, yeast, Jivanti – Leptadenia reticulata, Dill (Shatapushpa), Linseed (Uma), Kushta (Saussurea lappa.G.B Clarke) mixed with Oil.

Leather with hair, devoid of bad smell and of hot potency animals (like antelops, etc. whose meat produces heat) is to be used as bandage. In cases of their non-availability, silk or woolen blanket may be used for this purpose.[35-37]

Period for Upanaha Sveda: |

रात्रौ बद्धं दिवा मुञ्चेन्मुञ्चेद्रात्रौ दिवा कृतम्।
विदाहपरिहारार्थं, स्यात् प्रकर्षस्तु शीतले॥३८॥

*rātrau baddham divā muñcenmuñcedrātrau divā kṛtam/
vidāhaparihārārtham, syāt prakarṣastu śītale॥38॥*

In order that the burning sensation may be prevented, normally, the bandage applied in the night should be removed in the morning and that applied during the day, should be removed in the evening: the duration of bandage may be prolonged in the winter.[38]

Thirteen types of Swedana – fomentation:

सङ्करः प्रस्तरो नाडी परिषेकोऽवगाहनम्।
जेन्ताकोऽश्मघनः कर्षूः कुटी भूः कुम्भिकैव च॥३९॥
कूपो होलाक इत्येते स्वेदयन्ति त्रयोदश।
तान् यथावत् प्रवक्ष्यामि सर्वानेवानुपूर्वशः॥४०॥

*saṅkaraḥ prastaro nāḍī pariṣeko'vagāhanam/
jentāko'śmaghanaḥ karṣūḥ kuṭī bhūḥ kumbhikaiva ca॥39॥
kūpo holāka ityete svedayanti trayodaśa/*

tān yathāvat pravakṣyāmi sarvānevānupūrvaśaḥ||40||

The thirteen varieties of fomentation are Sankara, Prastara, Nadi, Pariseka, avagahana, Jentaka, Ashmaghana, Karshu, Kutu, Bhu, Kumbhika, Kupa and Holaka. They are described below.[39-40]

Sankara Sveda:

तत्र वस्त्रान्तरितैरवस्त्रान्तरितैर्वा पिण्डैर्यथोक्तैरुपस्वेदनं सङ्करस्वेद इति विद्यात्॥४१॥

*tatra vastrāntaritairavastrāntaritairvā piṇḍairiyathoktairupasvedanam
saṅkarasveda iti vidyāt||41||*

Sankara Sveda: Fomentation by means of bolus containing prescribed drugs with or without being wrapped with cloths.[41]

Prastara Sveda: – bed fomentation

शूकशमीधान्यपुलाकानां वेशवारपायसकृशरोत्कारिकादीनां वा प्रस्तरे
कौशेयाविकोत्तरप्रच्छदेपञ्चाङ्गुलोरुबूकार्कपत्रप्रच्छदे वा स्वभ्यक्तसर्वगात्रस्य
शयानस्योपस्वेदनं प्रस्तरस्वेद इति विद्यात्॥४२॥

*śūkaśamīdhānyapulākānām veśavārapāyasakṛśarotkārikādīnām vā prastare
kauśeyāvikottarapracchadepañcāṅgulorubūkārkapatrapracchade vā
svabhyaktasarvagātrasya śayānasyopasvedanam prastarasveda iti
vidyāt||42||*

Prastara Sveda: – bed fomentation

A bed is to be prepared of the size of the individual with corn, pulse and Pulaka (an inferior type of grain) or vesavara (a preparation of meat without bones together with long-pepper, black pepper, ginger, sugar-candy and ghee), Payasa (sweet milk preparation), Krushara (thick gruel),

Utkarika (pudding), etc.

The bed is covered with silk, wool or with the leaves of Panchangula (Ricinus communis Linn), Urubuka (castor leaves) and Arka – Calotropis gigantea (Calotropis Gigantea R.Br . ex Ait) the individual, well-massaged all over the body, should be made to lie down over this bed. This process is known as Prastara Sveda.[42]

Nadi Sveda – Tube fomentation:

स्वेदनद्रव्याणां पुनर्मूलफलपत्रशुङ्गादीनां मृगशकुनपिशितशिरस्पदादीनामुष्णस्वभावानां
वा यथार्हमम्ललवणस्नेहोपसंहितानां मूत्रक्षीरादीनां वा कुम्भ्यां
बाष्पमनुद्धमन्त्यामुत्क्वथितानां नाड्या शरेषीकावंशदलकरञ्जार्कपत्रान्यतमकृतया
गजाग्रहस्तसंस्थानया व्यामदीर्घया व्यामार्धदीर्घया वा
व्यामचतुर्भागाष्टभागमूलाग्रपरिणाहस्रोतसा सर्वतो वातहरपत्रसंवृतच्छिद्रया द्विस्त्रिर्वा
विनामितया वातहरसिद्धस्नेहाभ्यक्तगात्रो बाष्पमुपहरेत्; बाष्पो ह्यनृजुगामी
विहतचण्डवेगस्त्वचमविदहन् सुखं स्वेदयतीति नाडीस्वेदः॥४३॥

svedanadravyāṇām punarmūlaphalapatraśuṅgādīnām
mṛgaśakunapīśitaśiraspadādīnāmuṣṇasvabhāvānām vā
yathārhamamlalavaṇasnehopasaṁhitānām mūtrakṣīrādīnām vā kumbhyām
bāṣpamanudvamantyāmutkvathitānām nāḍyā
śareṣīkāvaṁśadalakarañjārkapatrānyatamakṛtayā
gajāgrahastasaṁsthānayā vyāmādirghayā vyāmārdhadirghayā vā
vyāmacaturbhāgāṣṭhabhāgamūlāgrapariṇāhasrotasā sarvato
vātaharapatrasaṁvṛtacchidrayā dvistrirvā vināmitayā
vātaharasiddhasnehābhyaktaḡātro bāṣpamupaharet; bāṣpo hyanṛjugāmī
vihatacaṇḍavegastvacamavidahan sukhaṁ svedayatīti nāḍīsvedaḥ॥43॥

Nadi Sveda – Tube fomentation:

Drugs for fomentation like roots, fruits, leaves, buds etc or flesh and head. Etc. of hot animals and birds are mixed with sour, salt or unctuous substances and urine, milk etc, depending on the nature of the disease. They are then heated in a mud pot, connected to a pipe. Pipe is made of Sareyaka or leaves of Vamsa (Bambusa Arundinacea R etz), Karanja – Indian Beech (bark / seed) – Pongamia pinnata(Pongamia Pinnata Merr). Or Arka – Calotropis procera (Calotropis Gigantea R.Br.ex Ait) with its fore part having the shape of the trunk of an elephant. The pipe is required to be one Vyama (91.44cm) or half a Vyama (45.72cm) long with its proximal end, and one eighth of Vyama (11.43 cm) in the distal end. All the clefts in the pipe should be well covered with the leaves that alleviate Vata(like castor Leaves, dashamoola etc). The pipe should be curved in 2 or 3 places. The individual well massaged with unctuous substances that alleviate Vata should get this vapour through the curved pipe. Curvatures of the pipe help to lessen the intensity of vapour so as to avoid burning sensation. [43]

Parisheka – sprinkling –

वातिकोत्तरवातिकानां पुनर्मूलादीनामुत्क्वाथैः सुखोष्णैः कुम्भीर्वर्षणिकाः प्रनाडीर्वा पूरयित्वा यथार्हसिद्धस्नेहाभ्यक्तगात्रं वस्त्रावच्छन्नं परिषेचयेदिति परिषेकः॥४४॥

*vātikottaravātikānām punarmūlādīnām utkvāthaiḥ sukhosṇaiḥ
kumbhīrvarṣaṇikāḥ pranāḍīrvā pūrayitvā
yathārhasiddhasnehābhyakta-gātraṁ vastrāvachchannaṁ pariṣecayediti
pariṣekaḥ*||44||

Parisheka – sprinkling –

Here, hot liquids are sprinkled over the body parts or whole body.

Pots with small holes at the bottom, bamboo pipes, Nala (Phragmites Karka Trin etc.) are to be filled up with luke warm decoctions (Kashaya) of roots, etc. of drugs which can cure Vata /Vata-Kapha diseases where Vata is predominant. Showers are then to be taken by an individual after he has been well-massaged with suitable unctuous substance and has been covered with cloth. [44]

Avagaha: tub fomentation

वातहरोत्क्वाथक्षीरतैलघृतपिशितरसोष्णसलिलकोष्ठकावगाहस्तु यथोक्त एवावगाहः॥४५॥

*vātaharotkvāthakṣīratailaghṛtapīśitarasoṣṇasalilakoṣṭhakāvagāhastu
yathokta evāvagāhaḥ॥45॥*

A tub should be filled up with Kashaya, milk, oil, ghee, meat juice or hot water that balances Vata and the patient should take bath in it. [45]

Jentaka Sveda – fomentation in a house-

अथ जेन्ताकं चिकीर्षुभूमिं परीक्षेत- तत्र पूर्वस्यां दिश्युत्तरस्यां वा गुणवति प्रशस्ते
भूमिभागे कृष्णमधुरमृत्तिके सुवर्णमृत्तिके वा परीवापपुष्करिण्यादीनां
जलाशयानामन्यतमस्य कूले दक्षिणे पश्चिमे वा सूपतीर्थे समसुविभक्तभूमिभागे सप्ताष्टौ
वाऽरत्नीरुपक्रम्योदकात् प्राङ्मुखमुदङ्मुखं वाऽभिमुखतीर्थं कूटागारं कारयेत्,
उत्सेधविस्तारतः परमरत्नीः षोडश, समन्तात् सुवृत्तं मृत्कर्मसम्पन्नमनेकवातायनम्;
अस्य कूटागारस्यान्तः समन्ततो भित्तिमरत्निविस्तारोत्सेधां पिण्डिकां कारयेदाकपाटात्,
मध्ये चास्य कूटागारस्य चतुष्किष्कुमात्रं पुरुषप्रमाणं मृन्मयं कन्दुसंस्थानं
बहुसूक्ष्मच्छिद्रमङ्गारकोष्ठकस्तम्भं सपिधानं कारयेत्; तं च खादिराणामाश्वकर्णादीनां वा
काष्ठानां पूरयित्वा प्रदीपयेत्; स यदा जानीयात् साधु दग्धानि काष्ठानि गतधूमान्यवतप्तं च

केवलमग्निना तदग्निगृहं स्वेदयोग्येन चोष्मणा युक्तमिति, तत्रैनं पुरुषं वातहराभ्यक्तगात्रं वस्त्रावच्छन्नं प्रवेशयेत्, प्रवेशयंश्चैनमनुशिष्यात्- सौम्य! प्रविश कल्याणायारोग्याय चेति, प्रविश्य चैनां पिण्डिकामधिरुह्य पार्श्वपरपार्श्वभ्यां यथासुखं शयीथाः, न च त्वया स्वेदमूर्च्छापरीतेनापि सता पिण्डिकैषा विमोक्तव्याऽऽप्राणोच्छवासात्, भ्रश्यमानो ह्यतः पिण्डिवकावकाशाद्द्वारमनधिगच्छन् स्वेदमूर्च्छापरीततया सद्यः प्राणाञ्जह्याः, तस्मात् पिण्डिकामेनां न कथञ्चन मुञ्चेथाः; त्वं यदा जानीयाः- विगताभिष्यन्दमात्मानं सम्यक्प्रसृतस्वेदपिच्छं सर्वस्रोतोविमुक्तं लघूभूतमपगतविबन्धस्तम्भसुप्तिवेदनागौरवमिति, ततस्तां पिण्डिकामनुसरन् द्वारं प्रपद्येथाः, निष्क्रम्य च न सहसा चक्षुषोः परिपालनार्थं शीतोदकमुपस्पृशेथाः, अपगतसन्तापकलमस्तु मुहूर्तात् सुखोष्णेन वारिणा यथान्यायं परिषिक्तोऽश्नीयाः; इति जेन्ताकस्वेदः॥४६॥

atha jentākaṃ cikīṣurbhūmiṃ parikṣeta- tatra pūrvasyāṃ diśyuttarasyāṃ vā guṇavati praśaste bhūmibhāge kṛṣṇamadhuramṛttike suvarṇamṛttike vā parivāpapuṣkarīnyādīnāṃ jalāśayānāmanyatamasya kūle dakṣiṇe paścime vā sūpatīrthe samasuvibhaktabhūmibhāge saptaṣṭau vā'ratnīrupakramyodakāt prānimukhamudānimukhaṃ vā'bhimukhatīrthaṃ kūṭāgāraṃ kārayet, utsedhavistārataḥ paramaratnīḥ ṣoḍaśa, samantāt suvṛttaṃ mṛtkarmasampannamanekavātāyanam; asya kūṭāgārasyāntaḥ samantato bhittimaratnivistārotsedhāṃ piṇḍikāṃ kārayedākapātāt, madhye cāsyā kūṭāgārasya catuṣkiṣkumātraṃ puruṣapramāṇaṃ mṛnmayāṃ kandusaṃsthānaṃ bahusūkṣmacchidramaṅgārakoṣṭhakastambhaṃ sapidhānaṃ kārayet; taṃ ca khādirāṇāmāśvakarṇādīnāṃ vā kāṣṭhānāṃ pūrayitvā pradīpayet; sa yadā jānīyāt sādhu dagdhāni kāṣṭhāni gatadhūmānyavataptaṃ ca kevalamagninā tadagnigrhaṃ svedayogyena coṣmaṇā yuktamiti, tatrainaṃ puruṣaṃ vātaharābhyaktaḥ tagātraṃ vastrāvacchannaṃ praveśayet, praveśayaṃścainamanuśiṣyāt- saumya!

*praviśa kalyāṇāyārogyāya ceti, praviśya caināṃ piṇḍikāmadhiruhya
pārśvāparapārśvābhyāṃ yathāsukhaṃ śayīthāḥ, na ca tvayā
svedamūrcchāparītenāpi satā piṇḍikaiṣā vimoktavyā"prāṇocchvāsāt,
bhraśyamāno hyataḥ piṇḍivakāvakāśāddvāramanadhigacchan
svedamūrcchāparītatayā sadyaḥ prāṇāñjahyāḥ, tasmāt piṇḍikāmenāṃ na
kathañcana muñcethāḥ; tvaṃ yadā jānīyāḥ- vigatābhiṣyandamātmānaṃ
samyakprasrutāsvedapicchaṃ sarvasrotovimuktaṃ
laghūbhūtamapagatavibandhastambhasuptivedanāgauravamiti, tatastāṃ
piṇḍikāmanusaran dvāraṃ prapadyethāḥ, niṣkramya ca na sahasā
cakṣuṣoḥ paripālanārthaṃ śītodakamupasprśethāḥ,
apagatasantāpaklamastu muhūrtāt sukhoṣṇena vāriṇā yathānyāyaṃ
pariṣikto'snīyāḥ; iti jentākasvedaḥ||46||*

Jentaka Sveda – fomentation in a house-

One should construct a circular building facing the east or north side having a pond in front, at a suitable place. This should be done in the east or in the north direction. The building is to be erected on the southern or eastern bank of a water reservoir like small or big pond.

The level of the land should be plane and it should be situated at a distance of 7 – 8 Aratnis (320 cm to 365.76 cm) from the water reservoir. The height and diameter of the building should be sixteen aratnis (731.52 cm) each.

The building should be uniformly circular, well plastered with mud and should have many windows.

A bench one Aratni (45.72 cm) wide is then to be prepared all around the wall up to the door.

An oven of clay should be prepared in center of the room. Its diameter should be four Hastas (1.8 m) and height should be equal to that of an individual.

It should be circular in shape and should have many fine holes. The pillar-like oven should have a lid. This should be filled up with the fuel of Khadira – Black Catechu and Ashvakarna (Dipterocarpus alatus Roxb), etc. and should be ignited.

When the physician is sure that the fuel is burnt nicely and the smoke has completely disappeared and the room is heated by fire alone, and the hot temperature is achieved, he should ask the patient who is well-massaged with oils of Vata curing herbs and covered with a cloth, to enter the room. The patient is asked to go over the bench and lie down on the cot (which is constructed along the circular wall from end to end). He should not leave the bench. He should move along the bench so as to come a circle in the room. When he feels that he is free from all obstructions, the sweat along with its sticking portion is completely drained out of the body, when his body is very light, and free from all obstructions, devoid of stiffness, numbness, pain, heaviness, then he should move towards the door following the bench. The patient should not sprinkle eyes with cold water, immediately after coming out of the room. After heat and exertions are relieved, he should take bath with Luke warm water after about three-fourth of an hour and then he can have meals. [46]

Ashmaghana Sveda – Stone Bed fomentation:

शयानस्य प्रमाणेन घनामश्ममयीं शिलाम्।

तापयित्वा मारुतघ्नैर्दारुभिः सम्प्रदीपितैः॥४७॥

व्यपोज्झ्य सर्वानङ्गारान् प्रोक्ष्य चैवोष्णवारिणा।
तां शिलामथ कुर्वीत कौषेयाविकसंस्तराम्॥४८॥
तस्यां स्वभ्यक्तसर्वाङ्गः स्वपन् स्विद्यति ना सुखम्।
कौरवाजिनकौषेयप्रावाराद्यैः सुसंवृतः ॥४९॥

*śayānasya pramāṇena ghanāmaśmamayīm śilām/
tāpayitvā mārutaghnaīrdārubhiḥ sampradīpitaiḥ॥47॥
vyapojjhyā sarvānaṅgārān prokṣya caivoṣṇavārīṇā/
tām śilāmatha kurvīta kauṣeyāvikasaṁstarām॥48॥
tasyām svabhyaktasarvāṅgaḥ svapan svidyati nā sukham/
kauravājinakauṣeyaprāvārādyaiḥ susaṁvṛtaḥ ॥49॥*

Ashmaghana Sveda – Stone Bed fomentation:

A compact slab of stone of the measurement of a man, is to be heated with the fuel of trees having Vata curing properties. All fire brands are then to be removed and the stone slab to be sprinkled with hot water. The slab is then should be covered with silk or woolen sheets. The person after being massaged, should be covered with cotton / silk should lie down on the slab. By so doing, he will be comfortably fomented. [47-49]

Karshu Sveda: – bed fomentation inside a room –

कर्षूस्वेदः प्रवक्ष्यते।
खानयेच्छयनस्याधः कर्षू स्थानविभागवित्॥५०॥
दीप्तैरधूमैरङ्गारैस्तां कर्षू पूरयेत्ततः।
तस्यामुपरि शय्यायां स्वपन् स्विद्यति ना सुखम्॥५१॥

Karshu Sveda: – bed fomentation inside a room –

The physician knowing about geology, should get dug a flask shaped

trench below the bed stead. This trench should be filled up with smokeless fire substances. The person lying on the bed over this, gets comfortable sweating treatment.

Kuti Sweda: Sweating treatment in a hut / cottage

अनत्युत्सेधविस्तारां वृत्ताकारामलोचनाम्।
घनभित्तिं कुटीं कृत्वा कुष्ठायैः सम्प्रलेपयेत्॥५२॥
कुटीमध्ये भिषक् शय्यां स्वास्तीर्णामुपकल्पयेत्।
प्रावाराजिनकौशेयकुथकम्बलगोलकैः॥५३॥
हसन्तिकाभिरङ्गारपूर्णाभिस्तां च सर्वशः।
परिवार्यान्तरारोहेदभ्यक्तः स्विद्यते सुखम्॥५४॥

anatyutsedhavistārāṃ vṛttākārāmalocanām/
ghanabhittiṃ kuṭīm kṛtvā kuṣṭhādyaiḥ sampralepayet/52/
kuṭīmadhye bhiṣak śayyāṃ svāstīrṇāmupakalpayet/
prāvārājīnakauśeyakuthakambalagolakaiḥ/53/
hasantikābhirāṅgārapūrṇābhistāṃ ca sarvaśaḥ/
parivāryāntarārohedabhyaktaḥ svidyate sukham/54/

Kuti Sweda: Sweating treatment in a hut / cottage

A thick-walled cottage, round in shape, should be constructed. It should neither be too high nor too wide. There should not be any window in it. The (inner wall of this) cottage should be plastered with drugs like Kushta – Saussurea lappa etc.

In the center of the cottage, there should be well-covered sheets prepared of cotton, silk, Kusha grass, blanket or Golaka (a variety of Woolen cloth). The bed should be surrounded with furnaces filled up with fire- brands.

The person well-massaged should lie over this bed. Thus, he will get comfortably fomented. [52-54]

Bhu Sveda:

य एवाश्मघनस्वेदविधिर्भूमौ स एव तु।
प्रशस्तायां निवातायां समायामुपदिश्यते॥५५॥

*ya evāśmaghanasvedavidhirbhūmau sa eva tu/
praśastāyāṃ nivātāyāṃ samāyāmupadiśyate||55||*

Bhu type fomentation should be carried out on the same principle as “Ashmaghana Sveda” on the floor (instead of lying down on a bed, here, the patient lies down on the floor). An auspicious area, which is free from excessive wind, should be selected for this purpose. [55]

Kumbhi Sveda :

कुम्भीं वातहरक्वाथपूर्णां भूमौ निखानयेत्।
अर्धभागं त्रिभागं वा शयनं तत्र चोपरि॥५६॥
स्थापयेदासनं वाऽपि नातिसान्द्रपरिच्छदम्।
अथ कुम्भ्यां सुसन्तप्तान् प्रक्षिपेदयसो गुडान्॥५७॥
पाषाणान् वोष्मणा तेन तत्स्थः स्विद्यति ना सुखम्।
सुसंवृताङ्गः स्वभ्यक्तः स्नेहैरनिलनाशनैः॥५८॥

*kumbhīm vātaharakvāthapūrṇāṃ bhūmau nikhānayet/
ardhabhāgaṃ tribhāgaṃ vā śayanaṃ tatra copari||56||
sthāpayedāsaṇaṃ vā'pi nātisāndraparicchadam/
atha kumbhyāṃ susantaptān prakṣipedayaso guḍān||57||
pāṣāṇān voṣmaṇā tena tatsthaḥ svidyati nā sukham/
susamvṛtāṅgaḥ svabhyaktaḥ snehairanilanāśanaiḥ||58||*

Kumbhi Sveda :

A pitcher / pot is to be filled up with Kashaya of drugs that alleviate Vata and buried in earth upto one half or one-third part. Hot iron balls or stones should be put into the pitcher. A bed or seat covered with a thin sheet should be kept over it and the patient should either lie down or sit over it.

Before administering this type of Sweda, the patient should undergo massage and his body should be covered with cloth. [56-58]

Kupa Sveda – well fomentation:

कूपं शयनविस्तारं द्विगुणं चापि वेधतः।
देशे निवाते शस्ते च कुर्यादन्तःसुमार्जितम्॥५९॥
हस्त्यश्वगोखरोष्ट्राणां करीषैर्दग्धपूरिते।
स्ववच्छन्नः सुसंस्तीर्णोऽभ्यक्तः स्विद्यति ना सुखम्॥६०॥

*kūpaṃ śayanavistāraṃ dviguṇaṃ cāpi vedhataḥ/
deśe nivāte śaste ca kuryādantaḥsumārjitam||59||
hastyaśvagokharoṣṭrāṇāṃ karīṣairdagdhapūrite/
svavacchannaḥ susaṃstīrṇe'bhyaaktaḥ svidyati nā sukham||60||*

Kupa Sveda – well fomentation:

A well-like pit of the width of a bed and twice as deep as width should be dug out in an auspicious place which is not exposed to wind. Inner portion of this should be cleaned up. It should be filled with the dung of elephants, horses, cows, asses or camels and then ignited. A bed should then be placed over this well. The person well- massaged and well-covered, lying on this bed gets comfortably fomented.[59-60]

Holaka Sveda:

धीतीकां तु करीषाणां यथोक्तानां प्रदीपयेत्।
शयनान्तःप्रमाणेन शय्यामुपरि तत्र च॥६१॥
सुदग्धायां विधूमायां यथोक्तामुपकल्पयेत्।
स्ववच्छन्नः स्वपंस्तत्राभ्यक्तः स्विद्यति ना सुखम्॥६२॥
होलाकस्वेद इत्येष सुखः प्रोक्तो महर्षिणा।
इति त्रयोदशविधः स्वेदोऽग्निगुणसंश्रयः॥६३॥

dhītikām tu kariṣāṇām yathoktānām pradīpayet/
śayanāntaḥpramāṇena śayyāmupari tatra ca॥61॥
sudagdhāyām vidhūmāyām yathoktāmupakalpayet/
svavacchannaḥ svapaṁstatrābhyaktaḥ svidyati nā sukham॥62॥
holākasveda ityeṣa sukhaḥ prokto maharṣiṇā/
iti trayodaśavidhaḥ svedo'gniguṇasaṁśrayaḥ॥63॥

A heap of dung (of elephants, horses, cows, asses or camels) of the size of a bed is to be ignited. When it is well burnt has become smokeless, a bed covered with a thin sheet is to be kept over it. The patient with his body well-covered after massage should lie over it to get fomentation comfortably. [61-62]

The above are the thirteen types of fomentation involving the direct application of fire – Agni Sweda. [63]

Niragni sweda – Fomentation without fire:

व्यायाम उष्णसदनं गुरुप्रावरणं क्षुधा।
बहुपानं भयक्रोधावुपनाहाहवातपाः॥६४॥

vyāyāma uṣṇasadanam guruprāvaraṇam kṣudhā/

bahupānam bhayakrodhāvupanāhāhavātapāḥ||64||

Niragni sweda – Fomentation without fire:

The ten methods of fomentation without direct source of heat are called as Niragni Sweda. They are –

Vyayama – exercise,

Ushma Sadana – residing in a warm chamber,

Guru Pravarana – wearing of heavy clothing,

Kshuda – hunger,

Bahupana – excessive drinking,

Bhaya – fear,

Krodha – anger,

Upanaha – application of poultice,

Aha – wrestling and

Atapa – exposure to sunlight. [64]

Classification of fomentation techniques:

स्वेदयन्ति दशैतानि नरमग्निगुणादृते।इत्युक्तो द्विविधः स्वेदः संयुक्तोऽग्निगुणैर्न च॥६५॥

एकाङ्गसर्वाङ्गतः स्निग्धो रूक्षस्तथैव च।

इत्येतत्त्रिविधं द्वन्द्वं स्वेदमुद्दिश्य कीर्तितम्॥६६॥

svedayanti daśaitāni naramagniguṇādṛte/ityukto dvividhaḥ svedaḥ

saṃyukto'gniguṇairna ca||65||

ekāṅgasarvāṅgataḥ snigdho rūkṣastathaiva ca/

ityetattrividhaṃ dvandvaṃ svedamuddiśya kīrtitam||66||

Classification of fomentation techniques:

Agni Sweda – direct heat application

Niragni Sweda – without heat source

Ekanga Sweda – fomentation only to a particular body part

Sarvanga Sweda – fomentation to the whole body part.

Snigdha sweda – fomentation using oily and fat substances (in Vata disorders)

Rooksha sweda – fomentation using dry substances (In Kapha disorders)

[65-66]

Pre- fomentation and post fomentation managements:

स्निग्धः स्वेदैरुपक्रम्यः स्विन्नः पथ्याशनो भवेत्।

तदहः स्विन्नगात्रस्तु व्यायामं वर्जयेन्नरः॥६७॥

snigdhaḥ svedairupakramyaḥ svinnaḥ pathyāśano bhavet/

tadahaḥ svinnaḡātrastu vyāyāmaḡ varjayennaraḡ||67||

After the oleation therapy, the patient should be kept on wholesome diet.

After fomentation, the patient should abstain from exercise on that day.

[67]

Summing up the contents:-

तत्र श्लोकाः-

स्वेदो यथा कार्यकरो हितो येभ्यश्च यद्विधः।

यत्र देशे यथा योग्यो देशो रक्ष्यश्च यो यथा॥६८॥

स्विन्नातिस्विन्नरूपाणि तथाऽतिस्विन्नभेषजम्।

अस्वेद्याः स्वेदयोग्याश्च स्वेदद्रव्याणि कल्पना॥६९॥

त्रयोदशविधः स्वेदो विना दशविधोऽग्निना।
सङ्ग्रहेण च षट् स्वेदाः स्वेदाध्याये निदर्शिताः॥७०॥
स्वेदाधिकारे यद्वाच्यमुक्तमेतन्महर्षिणा ।
शिष्यैस्तु प्रतिपत्तव्यमुपदेष्टा पुनर्वसुः॥७१॥

tatra ślokāḥ-

*svedo yathā kāryakaro hito yebhyaśca yadvidhaḥ/
yatra deśe yathā yogyo deśo rakṣyaśca yo yathā॥68॥
svinnātisvinnarūpāṇi tathā'tisvinnabheṣajam/
asvedyāḥ svedayogyāśca svedadravyāṇi kalpanā॥69॥
trayodaśavidhaḥ svedo vinā daśavidho'gninā/
saṅgrahaṇa ca ṣaṭ svedāḥ svedādhyāye nidarśitāḥ॥70॥
svedādhikāre yadvācyamuktametanmaharṣiṇā /
śiṣyaistu pratipattavyamupadeṣṭā punarvasuḥ॥71॥*

The procedure for the effective administration of fomentation, patients for whom it is beneficial, different types of sweating techniques, signs and symptoms of proper, excess fomentation, drugs useful in fomentation, general principles guiding fomentation, thirteen types of fomentation involving the direct application of fire- the ten types without it – all these are described in this chapter on fomentation.[68-70]

Thus ends the fourteenth chapter on “fomentation ” of the Sutra section of Agnivesha’s work as redacted by Charaka

14.1 Why You Should Sweat – To Treat Disease, For Better Health

In the movie “Wolf Of Wall Street”, Jordan Belfort installs a steam therapy machine into his house. He was a drug addict. Everyday morning he gets a steam therapy to expel out all the remnant drugs that he took last night, so that he can start his day afresh. So, if he can expel out all the drugs, sweating can expel many toxins out of your body as well. Sweating is a form of therapy, explained in Ayurveda. It is also known as fomentation therapy.

Who should not try sweating treatment:

If you already sweat a lot.

Who consume alcohol on daily basis – Because they already sweat a lot.

Pregnant woman – Sweating is a kind of cleansing procedure, it takes away some strength out of the body, hence, not ideal for pregnant.

Those suffering from bleeding disorders such as nasal bleeding, rectal bleeding etc – Bleeding disorders are associated with Pitta Dosha. Sweating increases Pitta, hence, not ideal for them.

During periods and women with heavy periods problem – Pitta is dominant, People with Pitta body type

Diarrhea, dysentery – already the body is losing water, hence, sweating is not ideal.

people with excessive dryness, – sweating in them might cause bleeding.

chronic urinary disorders, diabetes – Pitta will be involved in them.

inflammation and prolapsed of the rectum, burn injuries, toxic conditions,

Those who are fatigued, unconscious,

very obese people, who are very thirsty, hungry, – already they will be

sweating or Pitta will be aggressive.

who are suffering from anger and anxiety

those suffering from jaundice, abdominal diseases, Vatarakta (gout),

those who are weak, debilitated and dried up and whose Ojas has been reduced – because sweating involves strain and it is a cleansing procedure.

wounded, injured

patient with herpes, other skin disorders involving redness, bleeding and burning sensation

Shosha – emaciated

who have recently consumed milk, curds, fat,

Who have just undergone Virechana treatment

Who are burnt,

Who are tired, suffering from anger, grief, fear, excess thirst, hunger, liver diseases, anemia, People with Pitta imbalance.

To whom sweating is ideal to follow –

Disorders involving Vata and Kapha Dosha

Cough, COPD, Asthma – in them, sweating helps to expel the sputum out pretty easily.

Pratishyaya – running nose, allergic rhinitis – it is basically a Kapha dominant condition, sweating in them helps to improve lung strength and keep allergies at bay.

hiccup, bloating, constipation

altered voice, hoarseness

diseases of Vata imbalance – such as neurological disorders, bodyache, stiffness in lower back, flanks, back, abdomen and jaws

enlargement of the scrotum, contractions of toes and fingers, tetanus
sprains, dysuria, obstruction to the flow of semen and urine, thigh stiffness
– all these involve Kapha and Vata Dosha. Sweating which has hotness
quality helps to relieve the coldness quality of Vata and Kapha Dosha.
heaviness of the body for people who are not obese,
pain in the ear, neck and head – indicate Vata imbalance
paralysis
excessive yawning,
sciatica,
pain and stiffness of feet, knee, calf, oedema,
spondylosis,
Ama – diseases due to impaired digestion and metabolism,
in chills and shivering,

How to do sweating treatment?

There are basically two types of sweating.

Dry sweating – here, sweating is done without oil massage. It is useful in
stomach related disorders and in pure Kapha disorders. For example:
extremely stiff joints, cough with profuse sputum production, indigestion,
chills, shivering, chronic respiratory conditions, severe asthma etc.

Oil sweating – here person undergoes oil massage first, and then
undergoes sweating. In Vata- Kapha disorders or in all Vata disorders, oil
sweating is recommended. Example: paralysis, spondylosis, yawning,
aches and pains, etc.

If it is for painful conditions such as arthritis, muscle pain etc, then oil

massage with Mahanarayana taila is ideal, before undergoing sweating treatment.

Local sweating: In case of joint stiffness, or local areas of pain, – local sweating is idea.

This can be achieved by boiling water in a closed vessel, and directing the heat to the local area with the help of a pipe.

Application of hot poultice is also a way of local sweating.

Whole body sweating: This is achieved by different means such as –

Hot water bath (avoiding head and face)

Exercise in a room with minimal ventilation

experiencing hunger and thirst

experiencing fear,

wrestling,

exposure to sunlight

residing in a warm chamber

sweating chambers

wrapping with heavy sheets

Level of sweating

Fomentation should be avoided over testicles, heart and eyes.

Even if it is very necessary to administer, it should be of mild type.

Over groins it should be moderate.

Fomentation on other parts of the body could be according to the individual needs.

How long to sweat?

When you are doing this treatment on your own, ideally, it is best to stop it within 5 – 10 minutes.

Signs of Ideal fomentation:

Fomentation is to be administered until there is complete recovery from coldness and pain, relief from stiffness and heaviness of the body softness or tenderness of body parts.

Diminution of cold and pain and softness of the organ.

After sweating treatment:

You should abstain from exercise on that day. After wards the body should be massaged slowly, given bath –in warm water and allowed comfort s as prescribed in lubrication therapy.

Effects of excess Sweating :-

Aggravation of Pitta and vitiation of blood,

thirst, loss of consciousness, weakness of voice and body,

Delusion, Dizziness

Pain in the joints ,

fever, appearance of black- blue, red patches on the skin, and vomiting are produced by excess of Sweating therapy;

fainting, fatigue, excessive thirst, burning sensation, weakness of the voice and limbs – these symptoms of excessive sweating.

Treatment for excess sweating –

Ice packs over head, or on the local areas.

Cold water bath,

Cold water drinking, sweet fruit juices.

All in all, sweating is a good way to treat diseases and for maintaining health. But it should be done carefully, considering the diseases and body type. If you can consult an Ayurveda doctor and get advice on which type of sweating is ideal and follow that, you will be immensely benefited.

Rules For Vamana and Virechana Treatment- Charak Samhita Sutrasthan 15

अथात उपकल्पनीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātaścikitsāprābhṛtiyamadhyāyaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Requirements of a doctor to carry out proper Ayurvedic treatment include a good hospital, availability of medical attendants, instruments and medicines related with the treatment. These requirements are very essential in case of administration of Panchakarma treatments like Vamana (emesis) and Virechana (purgation). The 15th chapter of Sutrasthana of Charaka Samhita is Upakalpaneeya Adhyaya. It explains about the facilities required for treatment and also about rules for Vamana and Virechana.

Preparation for Vamana and Virechana

इह खलु राजानं राजमात्रमन्यं वा विपुलद्रव्यं वमनं विरेचनं वा पाययितुकामेन भिषजा प्रागेवौषधपानात् सम्भारा उपकल्पनीया भवन्ति सम्यक्चैव हि गच्छत्यौषधे प्रतिभोगार्थाः, व्यापन्ने चौषधे व्यापदः परिसङ्ख्याय प्रतीकारार्थाः; न हि सन्निकृष्टे काले प्रादुर्भूतायामापदि सत्यपि क्रयाक्रये सुकरमाशु सम्भरणमौषधानां यथावदिति॥३॥ एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच- ननु भगवन्! आदावेव ज्ञानवता तथा प्रतिविधातव्यं यथा प्रतिविहिते सिध्येदेवौषधमेकान्तेन, सम्यक्प्रयोगनिमित्ता हि सर्वकर्मणां सिद्धिरिष्टा, व्यापच्चासम्यक्प्रयोगनिमित्ता; अथ सम्यक्सम्यक् च समारब्धं कर्म सिद्ध्यति व्यापयते वाऽनियमेन, तुल्यं भवति ज्ञानमज्ञानेनेति॥४॥

iha khalu rājānaṃ rājamātramanyaṃ vā vipuladravyaṃ vamaṇaṃ virecanaṃ vā pāyayitukāmena bhiṣajā prāgevausadhapānāt sambhārā upakalpanīyā bhavanti samyakcaiva hi gacchatyausadhe pratibhogārthāḥ,

vyāpanne cauṣadhe vyāpadaḥ parisaṅkhyāya pratikārārthāḥ; na hi sannikṛṣṭe kāle prādurbhūtāyāmāpadi satyapi krayākraye sukaramāśu sambharaṇamauṣadhānām yathāvaditi||3||

evaṃvādinam bhagavantamātreyamagniveśa uvāca- nanu bhagavan! ādāveva jñānavatā tathā pratividhātavyam yathā prativihite sidhyedevauṣadhamekāntena, samyakprayoganimittā hi sarvakarmaṇām siddhirīṣṭā, vyāpaccāsamyakprayoganimittā; atha samyagasamyak ca samārabdham karma siddhyati vyāpadyate vā'niyamena, tulyam bhavati jñānamajñāneneti||4||

Preparation for Vamana and Virechana

The physician who is going to administer Vamana (emesis) or Virechana (purgation) treatment to people of higher order, like king, should collect all requirements well in advance. If such collected materials are left over, after the treatment, those can be used in treating other patients. During treatment, if the procedures goes wrong, then these important materials and medicines can be utilized to handle the treatment complications. Hence, to avoid panic during treatment procedure, a wise physician should collect all the medicines and equipments of the treatment well in advance, though they may be available locally for sale. Thus said Lord Atreya.

Agnivesha seeks a clarification – “O Lord! A wise physician at the outset should administer the therapy in such a way that it is always accurate, without any mistakes. Effectiveness of the treatment is defined as “always infallibly effective”. Effectiveness of all actions depends on proper administration. Conversely failure is the result of improper administration.

If the physician is not sure of success of his treatment, and if he is anticipating a failure, then would it not indicate lack of knowledge? [3-4]

Minuteness of the factors determining the result of the treatment:

तमुवाच भगवानात्रेयः- शक्यं तथा प्रतिविधातुमस्माभिरस्मद्विधैर्वाऽप्यग्निवेश! यथा प्रतिविहिते सिध्येदेवौषधमेकान्तेन, तच्च प्रयोगसौष्ठवमुपदेष्टुं यथावत्; नहि कश्चिदस्ति य एतदेवमुपदिष्टमुपधारयितुमुत्सहेत, उपधार्य वा तथा प्रतिपत्तुं प्रयोक्तुं वा; सूक्ष्माणि हि दोषभेषजदेशकालबलशरीराहारसात्म्यसत्त्वप्रकृतिवयसामवस्थान्तराणि, यान्यनुचिन्त्यमानानि विमलविपुलबुद्धेरपि बुद्धिमाकुलीकुर्युः किं पुनरल्पबुद्धेः; तस्मादुभयमेतद्यथावदुपदेक्ष्यामः- सम्यक्प्रयोगं चौषधानां, व्यापन्नानां च व्यापत्साधनानि सिद्धिषूत्तरकालम्॥५॥

*tamuvāca bhagavānātreyaḥ- śakyaṁ tathā
pratividhātumasmābhirasmadvidhairvā'pyagniveśa! yathā prativihite
sidhyedevauṣadhamekāntena, tacca prayogasauṣṭhavamupadeṣṭum
yathāvat; nahi kaścidasti ya etadevamupadiṣṭamupadhārayitumutsaheta,
upadhārya vā tathā pratipattum prayoktum vā; sūkṣmāṇi hi
doṣabheṣajadeśakālabalaśarīrāhārasātmīyasattvapraṁkṛtivyāyāsānavasthāntar
āṇi, yānyanucintyamānāni vimalavipulabuddherapi buddhimākulīkuryuḥ kiṁ
punaralpabuddheḥ; tasmādubhayametadyathāvadupadekṣyāmaḥ-
samyakprayogaṁ cauṣadhānāṁ, vyāpannānāṁ ca vyāpatsāadhanāni
siddhiṣūttarakālam॥5॥*

Lord Atreya replied, :O Agnivesha! Some able doctors can certainly administer therapy in such a flawless way. It is within our competence to impart instructions for the proper administration of therapy. But how many are there who would fully comprehend our instructions or act on them or use them properly?

The difference in variations of the following factors are very subtle.

Dosha – the imbalanced Dosha causing disease in the treatment

Bheshaja – medicines used in the treatment,

Kala – time, season,

Bala – strength and immunity of the patient,

Shareera – nature of the body of the patient

Ahara – diet habits of the patient,

Satmya – congenial habits of the patient,

Satva – ability of the patient to tolerate the disease / treatment

Prakruti – nature, Dosha body type of the patient.

Variation of these factors in causing disease is very subtle. Hence, even a brilliant physician can sometime err in judging the disease or the line and quantity of treatment. So, subsequently signs of a good treatment, bad treatment and antidotes are explained further. [5]

Hospital building:

इदानीं तावत् सम्भारान् विविधानपि समासेनोपदेक्ष्यामः; तद्यथा- दृढं निवातं प्रवातैकदेशं
सुखप्रविचारमनुपत्यकं धूमातपजलरजसामनभिगमनीयमनिष्ठानां च
शब्दस्पर्शरसरूपगन्धानां सोदपानोदूखलमुसलवर्चःस्थानस्नानभूमिमहानसं
वास्तुविद्याकुशलः प्रशस्तं गृहमेव तावत् पूर्वमुपकल्पयेत्॥६॥

*idānīm tāvat sambhārān vividhānapi samāsenopadekṣyāmaḥ; tadyathā-
dṛḍhaṁ nivātaṁ pravātaikadeśaṁ sukhapravicāramanupatyakaṁ
dhūmātapajalarajasāmanabhigamaniyamaniṣṭhānāṁ ca
śabdasparsārasarūpagandhānāṁ*

*sodapānodūkhalamusalavarcaḥsthānasnānabhūmimahānasam
vāstuvidyākuśalaḥ praśastam gr̥hameva tāvat pūrvamupakalpayet||6||*

Hospital building:

An expert architect should design a good hospital building. The building should be strong and should not be exposed to winds. It should be so constructed as to allow wind only through one passage. It should provide comfortable moving space. The building should not be situated in a mountainous place nor should it be located near a bigger building.

Besides the building should not be exposed to smokes, the sun, water, dust or undesirable noise nor should it have undesirable contacts, tastes, sight or smell.

The building should be well equipped with a water reservoir or water pot, motor, pestle, Latrine, bath room and kitchen.[6]

Medical attendants and other general requirements of a hospital:

There should be attendants who are endowed with good conduct, cleanliness, character, devotion, dexterity and sympathy and who are versed with the art of nursing and who are good in administering therapies.

Several such attendants are required for various purposes like cooking soup, porridge, etc. bathing, massaging, lifting, seating of patients and also for grinding of drugs (in preparing herbal powders, Kashayam etc). These attendants should be willing workers.

People well-versed with vocal and instrumental music, panegyrics, recitation of verses, ancient lores, short stories, epics and Purana

(Mythology), those who can grasp the inner desires, who are obedient, and who have knowledge of the time and place should also be arranged.

Birds and animals – Presence of Lava (common quail), Kapinijala (Grey partridge), Shasha(Rabbit), Harina (Black Buck), Ena (Antelope), Kalapucchaka (Black Tailed deer), Mrigamatruka (red deer), Urabhra (wild sheep) is necessary.

There should be a milch-cow of good temper and free from diseases with her calf alive. Proper arrangement should be made for her fodder, dwelling and water.

Basic amenities: Provision should also be made for water vessel (Patra), spoon (Achamaniya), water tub (Udakostha), big and small earthen jars (Manika and Ghata), frying pan (Pithara), Bowl (Kunda), saucer (Sharava), Ladle (darvi), Mat (kata), Cover plate (Udanchana), cooking pan (Paripachana), Churning stick (manthana), Leather, cloth, thread, cotton, wool etc.

Facilities for Panchakarma treatment – Arrangements are to be made for beds, seats, golden vase and spittoon, bed sheet, towel, pillow and cushion. These should facilitate lying flat, sitting, oleation ([Snehana](#)), fomentation ([Swedana](#)), massage (Abhyanga), unction (Pradeha), effusion (Parisheka), anointment (Lepa), emesis (Vamana), purgation (Virechana), Asthapana type of enema, Anuvasana type of enema, elimination of Doshas from head (Shiro Virechana) and passing of stool and urine.

Herbs to manage complications of Panchakarma –

ततः शीलशौचाचारानुरागदाक्ष्यप्रादक्षिण्योपपन्नानुपचारकुशलान् सर्वकर्मसु पर्यवदातान्
सूपौदनपाचकस्नापकसंवाहकोत्थापकसंवेशकौषधपेषकांश्च परिचारकान्
सर्वकर्मस्वप्रतिकूलान्, तथा
गीतवादित्रोल्लापकश्लोकगाथाख्यायिकेतिहासपुराणकुशलानभिप्रायज्ञाननुमतांश्च
देशकालविदः पारिषद्यांश्च, तथा लावकपिञ्जिलशशहरिणैकालपुच्छकमृगमातृकोरभान्,
गां दोग्धीं शीलवतीमनातुरां जीवद्वत्सां सुप्रतिविहिततृणशरणपानीयां,
पात्र्याचमनीयोदकोष्ठमणिकघटपिठरपर्योगकुम्भीकुम्भकुण्डशराव-
दर्वीकटोदञ्चनपरिपचनमन्थानचर्मचेलसूत्रकार्पासोर्णादीनि च, शयनासनादीनि
चोपन्यस्तभृङ्गारप्रतिग्रहाणि सुप्रयुक्तास्तरणोत्तरप्रच्छदोपधानानि सोपाश्रयाणि
संवेशनोपवेशनस्नेहस्वेदाभ्यङ्गप्रदेहपरिषेकानुलेपनवमनविरेचनास्थापनानुवासन-
शिरोविरेचनमूत्रोच्चारकर्मणामुपचारसुखानि, सुप्रक्षालितोपधानाश्च सुक्ष्मखरमध्यमा
दृषदः, शस्त्राणि चोपकरणार्थानि, धूमनेत्रं च, बस्तिनेत्रं चोत्तरबस्तिकं च, कुशहस्तकं च,
तुलां च, मानभाण्डं च,
घृततैलवसामज्जक्षौद्रफाणितलवणेन्धनोदकमधुसीधुसुरासौवीरकतुषोदक-
मैरेयमेदकदधिदधिमण्डोदस्विद्वान्याम्लमूत्राणि च, तथा
शालिषष्टिकमुद्गमाषयवतिलकुलत्थबदरमृद्वीकाकाशमर्यपरुषकाभयामलकबिभीतकानि,
नानाविधानि च स्नेहस्वेदोपकरणानि द्रव्याणि, तथैवोर्ध्वहरानुलोमिकोभयभाज्जि,
सङ्ग्रहणीयदीपनीयपाचनीयोपशमनीयवातहरादिसमाख्यातानि चोषधानि; यच्चान्यदपि
किञ्चिद्वापदः परिसङ्ख्याय प्रतीकारार्थमुपकरणं विद्यात्, यच्च प्रतिभोगार्थं,
तत्तदुपकल्पयेत्॥७॥

*tataḥ śīlaśaucācārānurāgadākṣyaprādakṣiṇyopapannānupacāraśālān
sarvakarmasu paryavadātān*

*sūpaudanapācakasnāpakasaṁvāhakotthāpakasaṁveśakaauśadhapeṣakāṁśc
a paricārakān sarvakarmasvapratikūlān, tathā*

*gītavāditrollāpakaślokaśāthākhyāyiketihāsapurāṇakuśālānabhiprāyajiñānanu
matāṁśca deśakālavidaḥ pāriṣadyāṁśca, tathā*

*lāvakapiñjilaśaśaharīṇaīnakālapucchakamṛgamāṭṛkorabhrān, gāṃ dogdhrīm
śīlavatīmanāturām jīvadvatsām suprativihitatṛṇasāraṇapānīyām,
pātryācamaniyodakoṣṭhamāṇikaghaṭapīṭharaparyogakumbhikumbhakunḍaś
arāva- darvīkaṭodañcanaparipacanamanthānacarmacelasūtrakārpāsornādīni
ca, śayanāsanādīni copanyastabhṛṅgārpratigrahāṇi
suprayuktāstaraṇottarapracchadopadhānāni sopāśrayāṇi
saṃveśanopaveśanasnehasvedābhyaṅgapradehapariṣekānulepanavamanav
irecanāsthāpanānuvāsana-
śīrovirecanamūtroccārakarmaṇāmupacārasukhāni, suprakṣālitopadhānāśca
suślakṣṇakharamadhyamā dṛṣadaḥ, śastrāṇi copakaraṇārthāni,
dhūmanetraṃ ca, bastinetraṃ cottarabastikaṃ ca, kuśahastakaṃ ca, tulām
ca, mānabhāṇḍaṃ ca,
ghṛtatailavasāmajjakṣaudraphāṇitalavaṇendhanodakamadhusīdhusurāsauvī
rakatuṣodaka- maireyamedakadadhidadhimāṇḍodasviddhānyāmlamūtrāṇi
ca, tathā
śālīṣaṣṭikamudgamāṣayavatilakulatthabadaramṛdvīkākāśmaryaparūṣakābha
yāmalakabibhītakāni, nānāvidhāni ca snehasvedopakaraṇāni dravyāṇi,
tathaivordhvaharānūlomikobhayabhāñji,
saṅgrahaṇīyadīpanīyapācanīyopaśamaniyavātaharādisamākhyātāni
cauśadhāni; yaccānyadapi kiñcihyāpadaḥ parisāṅkhyāya
pratīkārārthamupakaraṇaṃ vidyāt, yacca pratibhogārthaṃ,
tattadupakalpayet||7||*

Herbs to manage complications of Panchakarma –

There should also be smooth, hard and of medium size along with well cleared pestles, sharp instruments, accessories, smoking pipe, tube for

enema and douche, broom, scales and measuring vessels, ghee, oil, muscle fat, marrow, honey, Phanita (a semisolid sugar cane preparation), salt, fuel various types of wine like the one prepared of honey, Sidhu, Sura, Sauviraka, Maireya, Tushodaka, Curd, whey, Udashvita (a mixture of water and butter milk in equal parts), Dhanyamla (Sour gruel), Shali (rice), Shastika (a variety of rice harvested in 60 days), Mudga (green gram), Masha (black gram), Yava (Barley), Tila (Sesame seeds), Kulattha (Horse gram), Badara (Ber fruit), Mridveeka (raisins), Kashmarya (Gmelina Arborea inn), Parushaka (Grewia asiatica Linn), Abhaya (Haritaki), Amalaki (Embllica officinalis Gaertn), Bibhtaka (Termenalia belleria Roxb) and other drugs employed in oleation, fomentation, emesis, purgation, those having the combined action of emesis and purgation which are known as constipates and appetizers and ablatives of Vata etc. and are carminatives, such other medicines as are conducive to the treatment of complications, if any, and also those which are useful in and after-treatment should also be collected.[7]

Hospitalization and general plan for the treatment:

The patient should then be treated by means of oleation (snehana) and fomentation (Swedana) therapies as required. In the event of a sudden attack of a more serious psychic or somatic disease during the course of treatment, the physician should try to correct the newly arrived complications first. Even after it has been corrected the corrective therapy should be continued for an equivalent duration.

Administering medicine for Vamana – emesis therapy –

ततस्तं पुरुषं यथोक्ताभ्यां स्नेहस्वेदाभ्यां यथार्हमुपपादयेत्, तं चेदस्मिन्नन्तरे मानसः
शारीरो वा व्याधिः कश्चित्तीव्रतरः सहसाऽभ्यागच्छेतमेव तावदस्योपावर्तयितुं यतेत,
ततस्तमुपावर्त्य तावन्तमेवैनं कालं तथाविधेनैव कर्मणोपाचरेत्॥८॥
ततस्तं पुरुषं स्नेहस्वेदोपपन्नमनुपहतमनसमभिसमीक्ष्य सुखोषितं सुप्रजीर्णभक्तं
शिरःस्नातमनुलिप्तगात्रं स्रग्विणमनुपहतवस्त्रसंवीतं
देवताग्निद्विजगुरुवृद्धवैद्यानर्चितवन्तमिष्टे नक्षत्रतिथिकरणमुहूर्ते कारयित्वा ब्राह्मणान्
स्वस्तिवाचनं प्रयुक्ताभिराशीर्भिरभिमन्त्रितां मधुमधुकसैन्धवफाणितोपहितां
मदनफलकषायमात्रां पाययेत्॥९॥

*tatastaṁ puruṣaṁ yathoktābhyāṁ snehasvedābhyāṁ
yathārhamupapādayet, taṁ cedasminnantare mānasaḥ śārīro vā vyādhiḥ
kaścittīvratareḥ sahasā'bhyāgacchettameva tāvadasyopāvartayitum yateta,
tatastaṁupāvartya tāvantamevainaṁ kālaṁ tathāvidhenaiva
karmaṇopācaret॥8॥
tatastaṁ puruṣaṁ snehasvedopapannamanupahatamanasamabhisamīkṣya
sukhoṣitaṁ suprajīrṇabhaktaṁ śiraḥsnātamanuliptagātraṁ
sragviṇamanupahatavastrasaṁvītaṁ
devatāgnidvijaguruvṛddhavaidyānarcitavantamiṣṭe
nakṣatratithikaraṇamuhūrte kārayitvā brāhmaṇān svastivācanaṁ
prayuktābhirāśīrbhirabhimantritāṁ
madhumadhukasaindhavaphāṇitopahitāṁ madanaphalakaṣāyamātrāṁ
pāyayet॥9॥*

Administering medicine for Vamana – emesis therapy –

After successful administration of oleation and fomentation therapies and on ensuring that the patient's mind has come to a balance, he has taken

full bath, anointed his body, worn a garland and an untorn clean cloth and has offered worship to the Deity, fire, Brahmana, Preceptor, Elderly persons and physician, Brahmanas should be requested to recite auspicious Mantras and bestow their blessing on the patient on an auspicious day with auspicious constellation, Date, Karana, And Muhurta (astrologically important moments in a day), thereafter, the physician should administer a dose of the decoction of the fruit of Madana (Randia dumetorum Lam). Along with Honey, [Rock salt](#), Phanita (a preparation of Sugar cane juice) and the powder of Madhuka– (Licorice – Glycyrrhiza glabra) [8-9]

Dose of emetics (Vamana Dravya) –

मदनफलकषायमात्राप्रमाणं तु खलु सर्वसंशोधनमात्राप्रमाणानि च प्रतिपुरुषमपेक्षितव्यानि भवन्ति; यावद्धि यस्य संशोधनं पीतं वैकारिकदोषहरणायोपपद्यते न चातियोगायोगाय, तावदस्य मात्राप्रमाणं वेदितव्यं भवति॥१०॥

*madanaphalakaṣāyamātrāpramāṇam tu khalu
sarvasaṁśodhanamātrāpramāṇāni ca pratipuruṣamapekṣitavyāni bhavanti;
yāvaddhi yasya saṁśodhanam pītam vaikārikadoṣaharaṇāyopapadyate na
cātiyogāyogāya, tāvadasya mātrāpramāṇam veditavyam bhavati॥10॥*

The Dosage of the [Kashayam](#) of the fruit of Madana (Randia Dumetorum Lam) and of all the other drugs used in elimination therapy should be determined according to the individual needs. In other words, the quantity, which when taken brings about the desired effect in the form of elimination of the vitiated Doshas which does not cause over- elimination or inadequate elimination, is to be regarded as the proper dose for the patient. [10]

Signs and symptoms indicating the proper action of the drug:

After the administration of decoction, the patient should be watched for some time.

The first effect of the administration of decoction would be **perspiration** which indicates that the Dosha has started melting.

After that, the patient would have **horripulation** (Romaharsha) which shows that the Dosha has started moving from its own position.

In the third stage patient will have **distension of the abdomen** (kuskhi adhmana) indicative of the Doshas having shifted to the intestine.

Nausea and salivation which occur in the fourth stage are indicate that the Dosha has started moving upwards.

Position of patient during vomiting:

पीतवन्तं तु खल्वेनं मुहूर्तमनुकाङ्क्षेत, तस्य यदा जानीयात् स्वेदप्रादुर्भावेण दोषं प्रविलयनमापद्यमानं, लोमहर्षेण च स्थानेभ्यः प्रचलितं, कुक्षिसमाध्मापनेन च कुक्षिमनुगतं, हृल्लासास्यस्रवणाभ्यामपि चोर्ध्वमुखीभूतम्, अथास्मै जानुसममसम्बाधं सुप्रयुक्तास्तरणोत्तरप्रच्छदोपधानं सोपाश्रयमासनमुपवेष्टुं प्रयच्छेत्, प्रतिग्रहांश्चोपचारयेत्, लालाटप्रतिग्रहे पार्श्वोपग्रहणे नाभिप्रपीडने पृष्ठोन्मर्दने चानपत्रपणीयाः सुहृदोऽनुमताः प्रयतेरन्॥११॥

अथैनमनुशिष्यात्- विवृतोष्ठतालुकण्ठो नातिमहता व्यायामेन वेगानुदीर्णानुदीरयन् किञ्चिदवनम्य ग्रीवामूर्ध्वशरीरमुपवेगमप्रवृत्तान् प्रवर्तयन् सुपरिलिखितनखाभ्यामङ्गुलिभ्यामुत्पलकुमुदसौगन्धिकनालैर्वा कण्ठमभिस्पृशन् सुखं प्रवर्तयस्वेति, स तथाविधं कुर्यात्; ततोऽस्य वेगान् प्रतिग्रहगतानवेक्षेतावहितः, वेगविशेषदर्शनाद्धि कुशलो योगायोगातियोगविशेषानुपलभेत, वेगविशेषदर्शी पुनः कृत्यं यथार्हमवबुध्येत लक्षणेन; तस्माद्वेगानवेक्षेतावहितः॥१२॥

*pītavantam tu khalvenam muhūrtamanukāṅkṣeta, tasya yadā jānīyāt
svedaprādurbhāveṇa doṣam pravilayanamāpadyamānam, lomaharṣeṇa ca
sthānebhyah pracalitam, kuṣṣisamādhmāpanena ca kuṣṣimanugatam,
hṛllāsāsyasravaṇābhyāmapi cordhvamukhībhūtam, athāsmāi
jānusamamasambādham suprayuktāstaraṇottarapracchadopadhānam
sopāśrayamāsanamupaveṣṭum prayacchet, pratigrahāṃścopacārayet,
lālātapratigrahe pārsvopagrahaṇe nābhiprapīḍane pṛṣṭhonmardane
cānapatrapaṇīyāḥ suhrdo'numatāḥ prayateran||11||
athainamanuśiṣyāt- vivṛtoṣṭhatālukaṇṭho nātimahatā vyāyāmena
vegānudīrṇānudīrayan kiñcidavanamya
grīvāmūrdhvaśarīramupavegamapravṛttān pravartayan
suparilikhitanakhābhyāmaṅgulibhyāmutpalakumudasaugandhikanālairvā
kaṇṭhamabhisprśan sukham pravartayasveti, sa tathāvidham kuryāt;
tato'sya vegān pratigrahagatānavekṣetāvahitaḥ, vegaviśeṣadarśanāddhi
kuśalo yogāyogātiyogaviśeṣānupalabheta, vegaviśeṣadarśī punaḥ kṛtyam
yathārhamavabudhyeta lakṣaṇena; tasmādvegānavekṣetāvahitaḥ||12||*

It is at this stage that the patient should be asked to sit on a bed of knee height, comfortable, well covered and equipped with bed-sheet, towel, pillow and cushion. A spittoon should be kept nearby. The caretaker of the patient should support his head, sides, press the navel and massage the back of the patient.

The patient should then be instructed as follows, “Keep your lips, Palate and throat open: do not exert too much but allow the vomiting urge to be fully manifested. In case the urge is not well apparent, its manifestation will be facilitated if you slightly bend the neck and upper part of body and

touch your throat by means of two fingers whose nails have been well clipped off. You may touch your throat with the lotus stalk or Saugandhika. The patient should act on this advice. The physician should very carefully observe the vomit in the spittoon, ascertain the number of urges and should conclude therapy as to whether the therapy has been well administered, inadequately administered or administered in excess. It is from this observation that the physician can determine the further line of action. So he should very carefully observe the vomiting urges.[12]

Features of proper and improper administration of emetics:

Inadequate administration of Vamana therapy:

Absence of vomiting or occasional vomiting

Vomiting of the drug material only, without the vitiated Dosha

Excretion of the drug material through purgation

Obstruction to the vomiting urges

Signs of proper administration of Vamana therapy:

Manifestation of the vomiting urges in time

Absence of too much pain

Elimination of Doshas in proper order.

The urge for vomiting will recede on its own, after the Doshas are properly eliminated.

Proper administration is of three types, viz, sharp (Teekshna), mild and moderate depending, among others, on the quantity of Dosha eliminated.

Over administration of Vamana –

Appearance of foam in the vomit

Appearance of blood stained vomit.

Complications of Vamana treatment –

तत्रामून्ययोगयोगातियोगविशेषज्ञानानि भवन्ति; तद्यथा- अप्रवृत्तिः कुतश्चित् केवलस्य वाऽप्यौषधस्य विभ्रंशो विबन्धो वेगानामयोगलक्षणानि भवन्ति; काले प्रवृत्तिरनतिमहती व्यथा यथाक्रमं दोषहरणं स्वयं चावस्थानमिति योगलक्षणानि भवन्ति, योगेन तु दोषप्रमाणविशेषेण तीक्ष्णमृदुमध्यविभागो ज्ञेयः; योगाधिक्येन तु फेनिलरक्तचन्द्रिकोपगमनमित्यतियोगलक्षणानि भवन्ति।
तत्रातियोगायोगनिमित्तानिमानुपद्रवान् विद्यात्- आध्मानं परिकर्तिका परिस्त्रावो हृदयोपसरणमङ्गग्रहो जीवादानं विभ्रंशः स्तम्भः क्लमश्चेत्युपद्रवाः॥१३॥

*tatrāmūnyayogayogātiyogaviśeṣajñānāni bhavanti; tadyathā- apravṛttiḥ kutaścit kevalasya vā'pyauśadhasya vibhramśo vibandho vegānāmayogalakṣaṇāni bhavanti; kāle pravṛttiranatimahatī vyathā yathākramam doṣaharaṇam svayam cāvasthānamiti yogalakṣaṇāni bhavanti, yogena tu doṣapramāṇaviśeṣeṇa tīkṣṇamṛdumadhyavibhāgo jñeyaḥ; yogādhikyena tu phenilaraktacandrikopagamanamityatiyogalakṣaṇāni bhavanti|
tatrātiyogāyoganimittānimānupadravān vidyāt- ādhmānaṁ parikartikā parisrāvo hrdayopasaraṇamaṅgagraho jīvādānaṁ vibhramśaḥ stambhaḥ klamaścetyupadravāḥ||13||*

The following complications arise out of over administration or inadequate administration of the therapy;

Adhmana – distension of abdomen,

Parikartika – sawing type of pain,

Parisrava – salivation,
Hrudaya Upasarana – palpitation,
Angagraha – rigidity, and
Jeevadana – blood vomiting,
Vibhramsha – displacement of viscera of the body,
Sthamba – stiffness,
and Shrama – exhaustion. [13]

Post emesis management:-

योगेन तु खल्वेनं छर्दितवन्तमभिसमीक्ष्य सुप्रक्षालितपाणिपादास्यं मुहूर्तमाश्वास्य,
स्नैहिकवैरेचनिकोपशमनीयानां धूमानामन्यतमं सामर्थ्यतः पाययित्वा,
पुनरेवोदकमुपस्पर्शयेत्॥१४॥
उपस्पृष्टोदकं चैनं निवातमागारमनुप्रवेश्य संवेश्य चानुशिष्यात्-
उच्चैर्भाष्यमत्याशनमतिस्थानमतिचङ्क्रमणं क्रोधशोकहिमातपावश्यायातिप्रवातान्
यानयानं ग्राम्यधर्ममस्वपनं निशि दिवा स्वप्नं
विरुद्धाजीर्णासात्म्याकालप्रमितातिहीनगुरुविषमभोजनवेगसन्धारणोदीरणमिति
भावानेतान्मनसाऽप्यसेवमानः सर्वमहो गमयस्वेति ।
स तथा कुर्यात्॥१५॥

*yogena tu khalvenam charditavantamabhisamīkṣya
suprakṣālitapāṇipādāśyaṃ muhūrtamāśvāśya,
snaihi kavairecanikopasamanīyānām dhūmānāmanyatamaṃ sāmārthyataḥ
pāyayitvā, punarevoda kamupasparśayet||14||
upasprṣṭodakaṃ cainaṃ nivātamāgāramanupraveśya saṃveśya cānuśiṣyāt-
uccairbhāṣyamatyāśanamatisthānamaticanīkramaṇaṃ
krodhaśokahimātapāvaśyāyātipravātān yānayānaṃ
grāmyadharmamasvapanaṃ niśi divā svapnaṃ*

*viruddhājīrṇāsātmyākālapramitātihīnaguruviṣamabhojanavegasandhāraṇodī
raṇamiti bhāvānetānmanasā'pyasevamānaḥ sarvamaho gamayasveti /
sa tathā kuryāt//15//*

Post emesis management:-

After the therapy has been well-administered, the hands, feet and face of the patient should be washed and he should be consoled. He should then be asked to smoke unctuous type (Snehana Dhoomapana), eliminative type (Shodhana Dhoomapana) or alleviating type of cigar (Shamana Dhoomapana) as it suits him and then he should enter into a room which is not exposed to the wind and should lie down there.

Then he should be instructed, 'You should abstain from the following for the whole day-

Ucchair Bhashana – speaking aloud,

Atyashana – excess eating,

Atisthana – sitting at one place for long time,

Atichankramana – walking long distances,

Krodha, Shoka – anger and grief,

Hima, Atapa, Pravata – exposure to sun, dew and stormy wind,

Yana – travelling,

Gramya Dharma – indulging in sexual intercourse,

Asvapnam nishi – Vigil during night,

Diva Swapna – [sleeping during day time](#),

Viruddha Ahara, Asatmya Ahara – foods with opposite qualities, [wrong food combinations](#) and

Ajirna Ahara – foods that may cause indigestion,

Pramita, Ati, Heena Vishama Bhojana – intake of diet exclusively having one taste, intake of diet deficient in nutritive value, or heavy or irregularly mixed up

Vega Sandharana, Udeerana – suppression or forcible initiation of natural urges. [14-15]

Diet regimen after Vamana treatment:

अथैनं सायाहे परे वाऽहि सुखोदकपरिषिक्तं पुराणानां लोहितशालितण्डुलानां स्ववक्लिन्नां मण्डपूर्वा सुखोष्णां यवागूं पाययेदग्निबलमभिसमीक्ष्य, एवं द्वितीये तृतीये चान्नकाले, चतुर्थे त्वन्नकाले तथाविधानामेव शालितण्डुलानामुत्स्विन्नां विलेपीमुष्णोदकद्वितीयामस्नेहलवणामल्पस्नेहलवणां वा भोजयेत्, एवं पञ्चमे षष्ठे चान्नकाले, सप्तमे त्वन्नकाले तथाविधानामेव शालीनां द्विप्रसृतं सुस्विन्नमोदनमुष्णोदकानुपानं तनुना तनुस्नेहलवणोपपन्नेन मुद्रयूषेण भोजयेत्, एवमष्टमे नवमे चान्नकाले, दशमे त्वन्नकाले लावकपिञ्जलादीनामन्यतमस्य मांसरसेनौदकलावणिकेन नातिसारवता भोजयेदुष्णोदकानुपानम्; एवमेकादशे द्वादशे चान्नकाले; अत ऊर्ध्वमन्नगुणान् क्रमेणोपभुञ्जानः सप्तरात्रेण प्रकृतिभोजनमागच्छेत्॥१६॥

*athainaṃ sâyāhne pare vā'hni sukhodakapariṣikṭaṃ purāṇānāṃ
lohitaśālitaṇḍulānāṃ svavaklinnāṃ maṇḍapūrvāṃ sukhoṣṇāṃ yavāgūṃ
pāyayedagnibalamabhisamīkṣya, evaṃ dvitiye tṛtiye cānnakāle, caturthe
tvannakāle tathāvidhānāmeva śālitaṇḍulānāmutsvinnāṃ
vilepīmuṣṇodakadvitīyāmasnehalavaṇāmalpasnehalavaṇāṃ vā bhojayet,
evaṃ pañcame ṣaṣṭhe cānnakāle, saptame tvannakāle tathāvidhānāmeva
śālīnāṃ dviprasṛtaṃ susvinnamodanamūṣṇodakānupānaṃ tanunā
tanusnehalavaṇopapannena mudgayūṣeṇa bhojayet, evamaṣṭame navame*

*cānnakāle, daśame tvannakale lāvakapiñjalādīnāmanyatamasya
māṃsarasenaudakalāvaṇikenā nātisāravatā bhojayeduṣṇodakānupānam;
evamekādaśe dvādaśe cānnakāle; ata ūrdhvamannaguṇān
krameṇopabhuñjānaḥ saptarātreṇa prakṛtibhojanamāgacchet||16||*

Diet regimen after Vamana treatment:

In the same evening or the next day after Vamana, patient should take bath in lukewarm water.

He should be given like- warm gruel (Manda) prepared with well cooked old rice. The gruel should be very thin. This is to be given with due regard to the power of digestion, for three meal-times.

For the fourth meal- time, gruel prepared with rice (Vilepi), well-cooked, warm and devoid of oil / ghee and salt altogether or with oil / ghee and salt in small quantity is to be given. Warm water is to be taken after the intake of gruel.

The same type of diet is to be continued for the fifth and sixth meal-times. For the seventh meal-time again, well-cooked porridge (odana) prepared with the same type of rice of two Prasruta along with a very thin green gram soup (Mudga yusha), added with oil / ghee and salt in small quantity is to be given.

Warm water should be taken after the intake of the porridge. The same diet is to be repeated for the eight and ninth meal-times. For the tenth meal-time, thin meat-soup (Mamsarasa) of common quail (Lava), grey partridge, (Kapinjala) etc, prepared with water and salt should be given. Warm water is to be taken after this.

This is again to be repeated for the eleventh and twelfth meal times.

Thereafter, the patient should take food having different tastes and he should start taking his normal diet from the seventh night.[16]

Virechana – Purgation therapy:

अथैनं पुनरेव स्नेहस्वेदाभ्यामुपपाद्यानुपहतमनसमभिसमीक्ष्य सुखोषितं सुप्रजीर्णभक्तं
कृतहोमबलिमङ्गलजपप्रायश्चित्तमिष्टे तिथिनक्षत्रकरणमुहूर्ते ब्राह्मणान् स्वस्ति वाचयित्वा
त्रिवृत्कल्कमक्षमात्रं यथार्हालोडनप्रतिविनीतं पाययेत् प्रसमीक्ष्य
दोषभेषजदेशकालबलशरीराहारसात्म्यसत्त्वप्रकृतिवयसामवस्थान्तराणि विकारांश्च,
सम्यक् विरिक्तं चैनं वमनोक्तेन धूमवर्जेन विधिनोपपादयेदाबलवर्णप्रकृतिलाभात्,
बलवर्णोपपन्नं चैनमनुपहतमनसमभिसमीक्ष्य सुखोषितं सुप्रजीर्णभक्तं
शिरःस्नातमनुलिप्तगात्रं स्रग्विणमनुपहतवस्त्रसंवीतमनुरूपालङ्कारालङ्कृतं सुहृदां
दर्शयित्वा ज्ञातीनां दर्शयेत्, अथैनं कामेष्ववसृजेत्॥१७॥

athainaṃ punareva

*snehasvedābhyāmupapādyānupahatamanasamabhisamīkṣya sukhoṣitaṃ
suprajīrṇabhaktaṃ kṛtahomabalimaṅgalajapaprāyaścittamiṣṭe
tithinakṣatrakaraṇamuhūrte brāhmaṇān svasti vācayitvā
trivṛtkalkamakṣamātraṃ yathārhāloḍanaprativinītaṃ pāyayet prasamīkṣya
doṣabheṣajadeśakālabalaśarīrāhārasātmyasattvapraṁkṛtivayasānavasthāntar
āṇi vikārāṃśca, samyak viriktaṃ cainaṃ vamanoktena dhūmavarjena
vidhinopapādayedābalavarṇaprakṛtilābhāt, balavarṇopapannaṃ
cainamanupahatamanasamabhisamīkṣya sukhoṣitaṃ suprajīrṇabhaktaṃ
śiraḥsnātamanuliptagātraṃ
sragviṇamanupahatavastrasaṃvītamanurūpālāṅkāralāṅkṛtaṃ suhrdāṃ
darśayitvā jñātīnāṃ darśayet, athainaṃ kāmeṣvavasṛjet॥17॥*

Virechana – Purgation therapy:

After the post- therapeutic deictic program, after Vamana, oleation (Snehana) and fomentation therapies (Swedana) should be administered again.

After the patient has come to normalcy, has rested for a while and the food taken by him has been digested, he should be asked to offer oblations chants and worships and to recite auspicious chants and expiatory verses.

The Brahmanas should then be invited to recite the auspicious Svasthivachanas on an auspicious day with auspicious constellations, Karana and Muhurta.

The patient should thereafter be given the drink of the paste of Trivrit ([Operculina turpethum](#) R.B) in one aksha (12 g) dose after stirring and mixing up. The difference in the variation of Dosha, medicinal drugs, location, time strength, body diet wholesomeness, mind, constitution and age should be kept in view while administering this therapy.

After the patient has been administered purgation therapy, the entire regimen (prescribed to be followed after Vamana therapy (except smoking) should be followed till he regains the normal strength, complexion and health.

After he has regained mental and physical balance, has rested a while and the food taken by him is fully digested, he should take full bath, apply unction, wear garlands, clean cloths and favorite ornaments and thus appear before friends and kinds. Thereafter, he should be free to lead a normal life.[17]

भवन्ति चात्र-

अनेन विधिना राजा राजमात्रोऽथवा पुनः।
यस्य वा विपुलं द्रव्यं स संशोधनमर्हति॥१८॥

bhavanti cātra-

*anena vidhinā rājā rājamātro'thavā punaḥ/
yasya vā vipulaṁ dravyaṁ sa saṁśodhanamarhati||18||*

The above mentioned process is to be followed while administering elimination to resourceful persons like kings and others of an equivalent status.[18]

Plan for emergency management:

दरिद्रस्त्वापदं प्राप्य प्राप्तकालं विशोधनम्।
पिबेत् काममसम्भृत्य सम्भारानपि दुर्लभान्॥१९॥
न हि सर्वमनुष्याणां सन्ति सर्वे परिच्छदाः।
न च रोगा न बाधन्ते दरिद्रानपि दारुणाः॥२०॥
यद्यच्छक्यं मनुष्येण कर्तुमौषधमापदि।
तत्तत् सेव्यं यथाशक्ति वसनान्यशनानि च॥२१॥

*daridrastvāpadaṁ prāpya prāptakālaṁ viśodhanam/
pibet kāmamasambhṛtya sambhārānapi durlabhān||19||
na hi sarvamanuṣyāṇāṁ santi sarve paricchadāḥ/
na ca rogā na bādhante daridrānapi dāruṇāḥ||20||
yadyacchakyaṁ manuṣyeṇa kartumauśadhamāpadi/
tattat sevyam yathāśakti vasanānyaśanāni ca||21||*

Plan for emergency management:

A poor man, in the event of emergency necessitating the administration of the elimination therapy should take the prescribed medicines available without caring for collecting all the rare medicines in advance. All the prescribed medicines are not available to all human beings. At the same time diseases can attack even the poor. So in the case of emergency, whatever drugs, cloths, diets are easily available should be used by patients according to their capacity.[19-21]

Good effects of elimination therapy:

मलापहं रोगहरं बलवर्णप्रसादनम्।
पीत्वा संशोधन सम्यगायुषा युज्यते चिरम्॥२२॥

malāpahaṃ rogaharaṃ balavarṇaprasādanam/
pītvā saṃśodhana samyagāyusā yujyate ciram॥22॥

Good effects of elimination therapy:

Elimination therapy eliminates the Doshas, eradicates diseases and restores normal strength and complexion. If administered properly, it ensures longevity.

To sum up:-

तत्र श्लोकाः-
ईश्वराणां वसुमतां वमनं सविरेचनम्।
सम्भारा ये यदर्थं च समानीय प्रयोजयेत्॥२३॥
यथा प्रयोज्या मात्रा या यदयोगस्य लक्षणम्।
योगातियोगयोर्यच्च दोषा ये चाप्युपद्रवाः॥२४॥

यदसेव्यं विशुद्धेन यश्च संसर्जनक्रमः।
तत् सर्वं कल्पनाध्याये व्याजहार पुनर्वसुः॥२५॥

tatra ślokāḥ-

*īśvarāṇām vasumatām vamanam savirecanam/
sambhārā ye yadartham ca samāniya prayojayet||23||
yathā prayojyā mātṛā yā yadayogasya lakṣaṇam/
yogātiyogayoryacca doṣā ye cāpyupadravāḥ||24||
yadasevyam viśuddhena yaśca saṁsarjanakramah/
tat sarvaṁ kalpanādhyāye vyājahāra punarvasuḥ||25||*

All the requirements for administration of elimination therapy to resourceful persons like kings, etc. their utility, the dose, signs and symptoms of inadequate administration, proper administration, and over administration, the afflicted Doshas, the complication, regimen prescribed during the therapy and those prescribed in the course of the post- therapeutic program- these has all been explained by the lord Punarvasu in this Chapter.[23-25]

Thus ends the fifteenth chapter on “requirements of a Physician ” of Sutra section of Agnivesha’s work as redacted by Charaka.

15.1 Vamana Therapy – Right Method, Side Effects, Management

If you are prescribed Vamana therapy by your doctor, it means that they are planning to induce a controlled vomiting in you. Controlled vomiting means – it is planned, it is induced and vomiting is expected to run for a definite amount of time and then it is planned to stop.

Purpose of Vamana treatment:

Vamana treatment is targeted to expel increased Kapha Dosha out of the body. When Kapha dosha gets increased, it causes certain types of diseases – such as cold, cough etc. If the extent of Kapha increase is less, then some oral medicines can be given to suppress it. But if it has increased to a large extent and if it has **moved from its natural place** to other places, then it needs to be expelled out of the body. By expelling it out, the disease gets cured, often completely. Since Kapha is situated in the chest region, expelling it from the oral route is very easy. Hence, Vamana treatment is designed. To expel it out, first the Kapha Dosha needs to be forcefully brought from the extremities and different organs into the stomach, and then vomiting is induced.

Advantages of Vaman therapy:

Vitiated and aggressive Kapha dosha is expelled out of the body, leading to cure of disease.

The digestion and metabolism power gets enhanced,

Normal health is restored;

The sense organs, mind, intelligence, and complexion become clear and gain strength;

The person gains strength, nourishment and immunity,

It improves the chances of fertility, virility and sexual power.

It helps to slow down aging process.

One can live healthily for long time.

Indications for Vaman Panchakarma treatment –

Vomiting therapy should be administered in two Kapha conditions –

When Kapha Dosha is increased aggressively causing a disease.

Kapha is associated with Pitta dosha and they together cause disease, but Kapha (aka Shleshma) is the dominant Dosha.

Persons suitable for Vamana procedure – Vamana Arha

People suffering with

fever of recent origin,

diarrhoea, dysentery

Pitta imbalance in lower part of abdomen

Bleeding disorder due to Pitta imbalance

cough, cold, Asthma, chronic Respiratory disorder,

skin diseases, with itching and burning sensation such as herpes

diabetes, urinary tract disorders

Goitre, tumour, fibroid, thyroid disorders

Elephantiasis, Filariasis

Schizophrenia

Shwasa – Chronic Respiratory tract disease,

indigestion, continuous nausea, Anorexia, lack of taste,

Vitiated breast milk

Kapha disorders affecting neck, ear, nose eyes, and throat

obesity

Anemia

heaviness of the body

eruption of pimples, urticaria, itching

lethargy, laziness, lack of inclination for work, lack of co-ordination in sense organs,

Fatigue, Weakness, tiredness without any reason.

Foul smell of the body,

sleeplessness or excessive sleep,

drowsiness, weak sense organs,

impotency,

loss of strength and complexion in spite of the intake of nutritious diet.

Persons not suitable for Vamana Panchakarma –

Basically, person who has Kapha deficiency – like dryness, lightness etc symptoms is not suitable for Vamana.

Pregnant woman – she already will be having

Rooskha – persons who are dry

Person who has not undergone oleation therapy – because, without oleation treatment (procedure of consuming ghee / oil, ahead of Vamana, explained in detail below), Kapha does not get extracted into the gut.

who have strong digestive activity, person who is hungry – here, usually Pitta is dominant. If a person is really hungry, then chances are there that he will digest the medicine that is being given to induce vomiting and hence, vomiting might never happen.

Constantly grief-stricken,

children, old persons, the emaciated, highly obese
patient of heart disease, the wounded, weak, debilitated,
who are having bouts of vomiting,
enlargement of spleen, blindness,
intestinal parasites
upward movement of vata, bloating,
hematemesis (blood vomiting), nasal bleeding
Soon after administration of Vamana,
who have loss of speech, dysuria,
ascites, intestinal obstruction,
tumor of the abdomen,
who faced difficulties during Vamana therapy in earlier attempts,
hemorrhoids
upward movement of air – reverse peristalsis,
Giddiness / Dizziness – enlargement of the prostate,
pain in the flanks and diseases caused by vata;

Before Vamana therapy:

Before Vamana therapy, you may be given a digestive medicine such as **Trikatu churna**, **Chitrakadi Vati**, **Hingwashtaka Churna** etc. for up to three days.

Then you may be asked to drink a specific type of ghee or oil for 3 – 7 days. It is usually gradually increased day by day. In emergency conditions, the ghee or oil consumption may be advised only for 1 day only, in which case, it is usually mixed with rock salt. This process of drinking ghee is called as **Snehakarma**

After 3 – 7 days of oil / ghee consumption, you will be advised to undergo oil massage with sweating treatment. At that day, night, you will be given with Kapha increasing diet such as sweet curds, black gram Vada etc.

On the day before Vamana –

Kapha Dosha is excited in the patient by administering drink / thin gruel prepared from fish, black gram, Sesame etc. added with little quantity of fats, in morning.

Administering medicine for Vamana – emesis therapy –

The patient is made sure that he has slept well the previous night.

Patient is made sure that his previous food is well digested

The patient is made to take hot water bath.

He is either maintained on empty stomach or a little quantity of ghee is given.

The Aged, children, the debilitated, VIPs and cowards, should be made to drink wine, milk, sugarcane juice or meat juice added with honey and Saindhava salt, appropriate to the disease, to their maximum capacity.

Determining the nature the nature of his bowels (Intestines – Koshta), the emetic drug is administered.

The physician should administer a dose of the decoction (Kashaya) of the fruit of Madanaphala (Randia dumetorum Lam). Along with Honey, **Rock salt**, Phanita (a preparation of Sugar cane juice) and the powder of Madhuka– (Licorice – Glycyrrhiza glabra)

Dose of emetics (Vamana Dravya) –

The Dosage of the **Kashayam** of the fruit of Madana (Randia Dumetorum

Lam) and of all the other drugs used in elimination therapy should be determined according to the individual needs. The quantity, which when taken brings about the desired effect in the form of elimination of the vitiated Doshas which does not cause over- elimination or inadequate elimination, is to be regarded as the proper dose for the patient.

Adjuvants for Vamana drug –

In case of increase of Kapha, vomiting should be induced with drugs having properties like penetrating, hot and Pungent

In case of Pitta with drugs of sweet and cold properties and

In case of association of Vata with Kapha, with drugs of Unctuous, sour and salt properties.

Vamana Vidhi – Procedure of Vamana therapy-

After consuming the medicine, he should await for one Muhurta – 48 minutes for the commencement of vomiting, with keen intent.

With the appearance of oppression in the chest and salivation he should try to vomit.

Patient is instructed not to exert too much, but allow the vomiting urge to be fully manifested.

If the bouts are not coming up easily, he should tickle his throat either with his fingers or a soft tube without injuring the throat,

Sitting on a seat of the height of one knee, the bouts of vomiting should be held supported by another person.

His umbilical region and back should be massaged in upward direction.

The physician should very carefully observe the vomit in the spittoon, ascertain the number of urges and should conclude therapy as to whether the therapy has been well administered, inadequately administered or administered in excess. It is from this observation that the physician can determine the further line of action. So he should very carefully observe the vomiting urges.

If bouts are insufficient, they should be induced again and again by drinking water boiled with long pepper, Amla, mustard and rock salt.

Signs and symptoms indicating the proper action of the drug:

The first effect of the administration of decoction would be **perspiration** which indicates that the Dosha has started melting.

After that, the patient would have **horripulation** which shows that the Dosha has started moving from its own position.

In the third stage patient will have **distension of the abdomen** indicative of the Doshas having shifted to the intestine.

Nausea and salivation which occur in the fourth stage are indicate that the Dosha has started moving upwards.

Position of patient during vomiting:

It is at this stage that the patient should be asked to sit on a bed of knee height, comfortable, well covered and equipped with bed-sheet, towel, pillow and cushion. A spittoon should be kept nearby. The caretaker of the patient should support his head, sides, press the navel and massage the back of the patient.

How many bouts of vomiting?

Heenayoga – Minimum bouts – 4 bouts

Madhyama vega – Moderate – 6 bouts

Atiyoga – Maximum bouts – 8 bouts

Vomiting should be allowed till the appearance- coming out of Pitta. This is appreciated by expulsion of bile or yellow sticky material, at the end.

Coming out of Pitta indicates complete expulsion of Kapha Dosha.

Ayoga – inadequate bouts – Non – commencement of bouts, bouts coming on with hindrance or elimination of the medicine only- are the features of inadequate bouts; from it arise, excess of expectoration, itching, appearance of skin rashes, fever etc.

Signs of proper administration of Vamana therapy:

Manifestation of the vomiting urges in time

Absence of too much pain

Elimination of Doshas in proper order. Kapha, Pitta and vata coming out in successive order, without any hindrance,

The urge for vomiting will recede on its own, after the Doshas are properly eliminated.

Calmness of the mind and cessation of vomit bouts on its own,

Absence of features of inadequate bouts and

Feeling of not too much of discomfort are the features of samyagyoga- proper bout.

In Atiyoga- excess bouts the vomited materials will be frothy, with glistening particles and blood;

The patient will experience weakness, burning sensation, dryness of the throat, giddiness, powerful disease of vata origin and even death due to discharge of life supporting blood.

Inadequate administration of Vamana therapy:

Absence of vomiting or occasional vomiting

Vomiting of the drug material only, without the vitiated Kapha Dosha

Excretion of the drug material through purgation

Obstruction to the vomiting urges.

Management: While the therapy is going on, if inadequate symptoms are observed, then patient can be given with repeated dose of Madana phala Kashaya or Yashtimadhu phanta (licorice infusion), so as to induce vomiting. If that also fails, then the patient is made to follow Samsarjana krama (see below), and again within a few days, a quick Vamana therapy is planned.

Over administration of Vamana –

Over-emesis may cause the diseases of the head and neck due to the vitiation of Vata and disturbance of speech.

Appearance of foam in the vomit

Appearance of blood streaks in vomit.

Complications of Vamana treatment –

The following complications arise out of over administration or inadequate administration of the therapy;

distension of abdomen,

sawing type of pain,

salivation,
palpitation,
rigidity, and
blood vomiting,
displacement of viscera of the body,
stiffness,
and exhaustion.

Post emesis management – Care after vomiting therapy

After the therapy has been well-administered, the hands, feet and face of the patient should be washed with warm water

The patient should be consoled.

Made to undergo **herbal smoking**

He should then enter into a room which is not exposed to the wind and should lie down there.

The patient should abstain from the following for the whole day -

Speaking aloud,
Excess eating,
Sitting at one place for long time,
Walking long distances,
Anger and grief,
Exposure to sun, dew and stormy wind,
Travelling,
Indulging in sexual intercourse,
Waking up at night, avoiding sleep

sleeping during day time,

foods with opposite qualities, wrong food combinations and

Foods that may cause indigestion,

Intake of diet exclusively having one taste, intake of diet deficient in nutritive value, or heavy or irregularly mixed up

Suppression or forcible initiation of natural urges.

Diet regimen after Vamana treatment

It is also called as Samsarjana Krama. Soon after emesis, the digestive capacity of the patient is very low. Hence, all of a sudden regular diet cannot be introduced. In stead, liquid diet should be started and gradually turning to solids.

In the same evening or the next day after Vamana, patient should take bath in lukewarm water.

He should be given like- warm gruel (Manda) prepared with well cooked old rice. The gruel should be very thin. This is to be given with due regard to the power of digestion, for three meal-times.

For the fourth meal- time, gruel prepared with rice (Vilepi), well-cooked, warm and devoid of oil / ghee and salt altogether or with oil / ghee and salt in small quantity is to be given. Warm water is to be taken after the intake of gruel.

The same type of diet is to be continued for the fifth and sixth meal-times.

For the seventh meal-time again, well-cooked porridge (odana) prepared with the same type of rice of two Prasruta along with a very thin green gram soup (Mudga yusha), added with oil / ghee and salt in small quantity is to be given.

Warm water should be taken after the intake of the porridge. The same diet is to be repeated for the eight and ninth meal-times. For the tenth meal-time, thin meat-soup (Mamsarasa) prepared with water and salt should be given. Warm water is to be taken after this.

This is again to be repeated for the eleventh and twelfth meal times. Thereafter, the patient should take food having different tastes and he should start taking his normal diet from the seventh night.

Another method of Samsarjana –

Persons who have had the maximum, medium and minimum purificatory therapies, should consume

Peya- thin Gruel,

Vilepi- thick Gruel,

Akruta Yusa- soup not processed with fat, salt, sours etc.

Krutayusa- Soup processed with fat, salt and Sours and

Rasa- meat juice- in Successive order, for three, two and one Annakala-time of meal respectively.

Note:

Eating periods = Anna Kala.

Each day has two anna kala. – morning and evening.

If the maximum vomiting bouts were observed (Ati Yoga), Then, the patient should take Peya, Vilepi, Akruta Yusha, Kruta Yusha and Mamsarasa – three eating periods (Annakala) each. The patient will not have any food except these. Likewise, for the medium vomiting bouts, the

number of eating periods Is two each and for lesser bouts (Heena Yoga), the number of eating periods (Anna kala) is one each.

Benefits of Samsarjana Karma –

Just as a spark of fire after being fed by grass, powder of dry cow dung etc, gets augmented gradually and becomes great, steady, and capable of burning everything, similarly, the internal digestion fire, by the Samsarjana regimen, in the patient who has undergone Vamana karma, gains strength. So, this is how Vamana treatment is administered in patients.

Vamana therapy for a normal person:

It is a must for people with Kapha body type, to undergo Vamana treatment occasionally. Even for other people, Kapha Dosha gets naturally aggravated during spring season. At that time, Vamana is recommended as part of spring cleansing to all.

References:

[Charaka Samhita Sutrasthana 15th chapter](#)

[Ashtanga Hrudaya Sutrasthana 18th chapter](#)

15.2 Virechana Therapy – Right Method, Side Effects, Management

Virechana therapy is a type of Panchakarma treatment. Here, person is made to undergo controlled purgation for a specific amount of time. It is designed to flush out body toxins. Liver detox, colon detox etc. procedures that are quite famous now-a-days are derivatives of Virechana therapy.

Purpose of Virechana-

Virechana treatment is targeted to expel increased Pitta Dosha out of the body. When Pitta dosha gets increased, it causes certain types of diseases – such as abscess, liver disorders, gastritis etc. If the extent of Pitta increase is less, then oral medicines can be given to suppress it. But if it has increased to a large extent and if it has **moved from its natural place** to other places, then it needs to be expelled out of the body. By expelling it out, the disease gets cured, often completely. Since Pitta is situated at the level of intestines, expelling it from the anal route is very easy. Hence, Virechana treatment is designed. To expel it out, first the Pitta Dosha needs to be forcefully brought from the extremities and different organs into the intestines, and then purgation is induced, to expel it out completely.

Effect on Tridosha:

Virechan treatment is indicated in

High Pitta conditions – like skin disorders, blisters, abscess, liver disorders etc.

Pitta associated with Kapha, where Pitta is the dominant Dosha, as in certain types of vomiting, acid peptic disorders etc.

Pitta associated with Vata, as in case of gout.

Persons suitable for Virechana –

Diseases requiring purgation therapy are-

Tumors of the abdomen,

Piles – Often people suffering with piles suffer with constipation. Hence, Virechana therapy helps to correct bowel movements and aids in treating piles, indirectly. Also, as per Ayurveda, liver and Pitta are related with blood vessel health. As piles is related with blood vessels, Virechana treatment relieves piles

Anemia, non healing wounds, ulcers, Abscess, blisters, freckles, discolored patch on face, Jaundice, liver disease, Disease of the spleen, Splenomegaly, chronic fever, ascites – these diseases have Pitta Dosha involvement.

Poisoning, Chronic poisoning

Vomiting

blindness, Cataract

pain in the large intestine,

Diseases of male and female urogenital system

Gout, bleeding disorders of upper parts of the body (such as nasal bleeding)

Diseases of blood vitiation,

Dysuria, constipation

skin diseases

Virechana for diabetes treatment: Diabetic patients need good blood vessel care. They also need quick wound healing. Hence, Virechan plays a very important role in them. Also, burning sensation in palms and feet, which occurs as a complication of diabetes, has Pitta involvement, which can be very well treated with Virechana treatment.

Urinary tract disorders

Goitre, tumour, fibroid

Elephantiasis, Filariasis

Schizophrenia

cough, cold of Pitta origin,

chronic respiratory tract disease, Asthma

nausea, herpes

vitiated breast milk

indigestion, Anorexia, lack of taste, obesity

heaviness

eruption of pimples, urticaria, itching

lack of inclination for work, lack of co-ordination in sense organs,

laziness, Fatigue, Weakness,

foul smell of the body,

lassitude,

sleeplessness or excessive sleep,

drowsiness, weak sense organs,

impotency,

impediment to intelligence,

loss of strength and complexion in spite of the intake of nutritious diet.

Contra indication for Virechana

Fever of recent origin

Poor digestive activity,

Bleeding disease of lower part of the body (such as bleeding per rectum wounds, Ulcers of the rectum diarrhoea, dysentery

Who have been administered decoction enema,

Persons who naturally have hard bowel movement,

who have undergone excess of Oleation treatment

emaciated person – because, purgation involves water loss, which is not ideal for a person who is already debilitated.

Before Virechan treatment:

Before Virechan, in most of the cases, person has to undergo **Vamana therapy** – vomiting treatment.

After Vamana treatment, the patient is made to undergo specific diet regimen called Samsarjana, then after, again oleation treatment (wherein ghee is administered for a few days) is administered. It called as **Snehakarma or oleation therapy – click to read more**. After that three days of oil massage and sweating treatment is administered. Then Virechana is administered.

Virechana Vidhi- Purgation therapy procedure –

On the day of Virechana treatment, If the patient has weak digestion strength (Mandagni), coated feeling in the gut, and if the digestion symptoms of previous food are not seen, then the patient is made to fast

for a few hours.

The patient is ensured of good sleep in the last night.

In the morning, after Kapha time has lapsed (after around 9 – 10 am) Virechana drug is given. The kind and quantity of purgation medicine should be determining the nature of his Kosta (alimentary tract, bowels)

A person with Mrudukoshta (soft intestines), even milk will induce purgation.

For a person with Krurakoshta, (hard bowels, intestines), even Trivrit (a purgative herb) might cause purgation with great difficulty.

For Pitta disease, astringent and sweet herbs should be used for purgation.

For Kapha disease, pungent herbs should be given for purgation.

For Vata, drugs with unctuous, oily, hot and salt tasting herbs are used.

The difference in the variation of Dosha, medicinal drugs, location, time strength, body diet wholesomeness, mind, constitution and age should be kept in view while administering this therapy.

Types of Virechana based on medicine administered:

Based on the Doshas involved, there can be two types of Virechana –

Snigdha Virechana – Snigdha means oily, here, castor oil alone or castor oil along with Haritaki fruit powder is administered. It is given where, Pitta dosha is associated with Vata Dosha.

Rooksha Virechana – It is used when Pitta dosha is associated with Kapha Dosha. The most commonly used purgation medicine is **Trivrit lehyam** – 20

– 30 grams.

Or a simple paste of Trivrit ([Operculina turpethum](#)) in a dose of 12 grams is administered.

If bouts of purgation do not commence, he should drink hot water and his abdomen should be fomented with warmed with palms of the hand.

Personalization of medicine for Virechana:

Person who is weak, who has great amount of increased Doshas develops purgation on his own – without consuming purgative Drug; he should be treated with foods which are purgative.

Persons who are weak, who have undergone purification therapy previously, who have little amount of imbalanced Doshas, who are emaciated and whose nature of the alimentary tract is not known should be given mild purgative drug in a small dose; It is better given in small doses often;

Person who have weak digestion strength, Krura koshta – hard bowels (hard natured alimentary tract), should be administered ghee processed with Kshara and Lavana (Alkalis and salts), to Augment his digestive capacity and Vanquish Kapha and Vata; afterwards he should be given purification therapies.

In persons who are dry, who have great increase of Vata, who have hard bowels, who do exercise regularly and who have strong digestion strength,

the purgative drug gets digested without producing purgation; for them, an enema should be given first and then oily purgative drug such as castor oil should be given; or the faeces should be removed first by using a strong rectal suppository made from fruits; the Doshas thus initiated in their movement, the purgative drug expels them easily.

Persons who are suffering from poison, Abhighata (Trauma), Pitika (skin eruption), Kushta – skin diseases, Shopha (inflammation), Visarpa- herpes, Kamala (Jaundice), Anaemia and Diabetes, should be given the purgative therapy without too much of Snehana (oleation). Mild oleation itself is sufficient for them. All of them should be given fatty purgatives – such as castor oil those who have had oleation earlier should be given dry- non-fatty purgatives.

Normal and abnormal bouts of purgation:

Heenayoga – less purgation – 10 bouts of purgation or 384 grams of fecal material

Madhyamayoga – normal purgation – 20 bouts – 768 grams of fecal material

Atiyoga – excessive purgation – 30 bouts. – 1,536 grams of fecal material.

Signs and symptoms of proper Virechana treatment (purgation) – Samyak

Virechana Lakshana –

tiredness, slimness,

lightness of the body

tiredness of sense organs

Regression of diseases,

Feeling of clarity in heart,

feeling of clarity in skin, restoration of normal skin complexion,

timely hunger and thirst

Timely initiation of **natural urges**. – like defecation, urination etc.

clarity in intellect, sense faculties and mind,

Movement of Vata in proper direction in the body, no bloating or fullness of abdomen.

proper digestion and metabolic activities.

At the end of proper purgation, Kapha – thick frothy materials will be expelled out. This indicates that the Virechana treatment has been successfully completed.

Signs and symptoms of inadequate purgation – Virechana Heena Yoga Lakshana -

Person starts to spit frequently

chest discomfort, lack of clarity

nausea, feeling of increase (overflowing) of Kapha and Pitta

bloating, feeling of distention

anorexia, lack of taste

vomiting, weakness, lack of lightness

stiffness of hip and thighs

sense organ tiredness,

stiffness, itching, rhinitis

Obstruction of Vata

Discomfort in the region of the heart and abdomen,

anorexia, Too much of Kapha and Pitta increase in the intestines (because they are not properly thrown out of the body) or expulsion of Doshas coming out through the mouth, burning sensation, skin eruptions, blocking of flatus and constipation

Management: If, on the day of consuming the purgative drug, the patient responds poorly, he should be allowed to take his food on that day and the purgative drugs administered again on the next day;

Signs and symptoms of excessive purgation – Virechana Atiyoga Lakshana –
Excretion of feces, Pitta, Kapha and Vata.

Excretion of liquid through anus, resembling a mix of water from blood, fat and muscle tissue.

Excretion of black colored blood without Shleshma (Kapha) and Pitta.

The patient will be afflicted with thirst and he may faint due to vitiated Vata.

After the elimination of faeces, Pitta, Kapha and vata in Succeeding order, there will be elimination of watery material which does not contain Kapha or Pitta, which is white, black or slightly red in color, resembling the water in which meat has been washed or resembling a piece of fat; prolapse of the rectum, thirst, giddiness Sunken eyes and diseases caused by excess of vomiting- will appear.

After Virechana treatment:

After the therapy has been well-administered, the hands, feet and face of the patient should be washed with warm water

The patient should be consoled.

He should then enter into a room which is not exposed to the wind and should lie down there.

The patient should abstain from the following for the whole day -

Speaking aloud,

Excess eating,

Sitting at one place for long time,

Walking long distances,

Anger and grief,

Exposure to sun, dew and stormy wind,

Travelling,

Indulging in sexual intercourse,

Waking up at night, avoiding sleep

sleeping during day time,

foods with opposite qualities, **wrong food combinations** and

Foods that may cause indigestion,

Intake of diet exclusively having one taste, intake of diet deficient in nutritive value, or heavy or irregularly mixed up

Suppression or forcible initiation of natural urges.

Diet regimen after Virechana treatment

It is also called as Samsarjana Krama. Soon after emesis, the digestive capacity of the patient is very low. Hence, all of a sudden regular diet cannot be introduced. In stead, liquid diet should be started and gradually turning to solids.

In the same evening or the next day after Vamana, patient should take bath in lukewarm water.

He should be given like- warm gruel (Manda) prepared with well cooked old rice. The gruel should be very thin. This is to be given with due regard to the power of digestion, for three meal-times.

For the fourth meal- time, gruel prepared with rice (Vilepi), well-cooked, warm and devoid of oil / ghee and salt altogether or with oil / ghee and salt in small quantity is to be given. Warm water is to be taken after the intake of gruel.

The same type of diet is to be continued for the fifth and sixth meal-times. For the seventh meal-time again, well-cooked porridge (odana) prepared with the same type of rice of two Prasruta along with a very thin green gram soup (Mudga yusha), added with oil / ghee and salt in small quantity is to be given.

Warm water should be taken after the intake of the porridge. The same diet is to be repeated for the eight and ninth meal-times. For the tenth meal-time, thin meat-soup (Mamsarasa) prepared with water and salt should be given. Warm water is to be taken after this.

This is again to be repeated for the eleventh and twelfth meal times.

Thereafter, the patient should take food having different tastes and he should start taking his normal diet from the seventh night.

Another method of Samsarjana –

Persons who have had the maximum, medium and minimum purificatory therapies, should consume

Peya- thin Gruel,

Vilepi- thick Gruel,

Akruta Yusa- soup not processed with fat, salt, sours etc.

Krutayusa- Soup processed with fat, salt and Sours and

Rasa- meat juice- in Successive order, for three, two and one Annakala-time of meal respectively.

Note:

Eating periods = Anna Kala.

Each day has two anna kala. – morning and evening.

If the maximum vomiting bouts were observed (Ati Yoga), Then, the patient should take Peya, Vilepi, Akruta Yusha, Kruta Yusha and Mamsarasa – three eating periods (Annakala) each. The patient will not have any food except these. Likewise, for the medium vomiting bouts, the number of eating periods Is two each and for lesser bouts (Heena Yoga), the number of eating periods (Anna kala) is one each.

Benefits of Samsarjana Karma –

Just as a spark of fire after being fed by grass, powder of dry cow dung etc, gets augmented gradually and becomes great, steady, and capable of burning everything, similarly, the internal digestion fire, by the Samsarjana regimen, in the patient who has undergone Vamana karma, gains strength.

Virechana for normal person

For people with Pitta body type – who sweat a lot, who have redness in palm, feet, who are short tempered etc, they should undergo Virechana therapy, quite regularly.

Even for other normal people, during autumn season, when Pitta gets aggravated naturally, due to seasonal factors, Virechana treatment is administered.

Charaka Sutrasthana 16 – Chikitsa Prabhuteeya Adhyaya Benefits of Vamana and Virechana Treatment –

अथातश्चिकित्साप्राभृतीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātaścikitsāprābhṛtiyamadhyāyaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

The necessity of timely Panchakarma treatment, signs and symptoms of excessive and inadequate administration of Vamana and Virechana procedure, and their management etc are explained in 16th chapter of Charaka Samhita Sutrasthana.

Effect of the quality of physician on the result of treatment:

चिकित्साप्राभृतो धीमान् शास्त्रवान् कर्मतत्परः।

नरं विरेचयति यं स योगात् सुखमश्नुते॥३॥

यं वैद्यमानी त्वबुधो विरेचयति मानवम्।

सोऽतियोगादयोगाच्च मानवो दुःखमश्नुते॥४॥

cikitsāprābhṛto dhīmān śāstravān karmatatparaḥ

naraṃ virecayati yaṃ sa yogāt sukhamaśnute॥3॥

yaṃ vaidyamānī tvabudho virecayati mānavam

so'tiyogādayogācca mānavo duḥkhamaśnute॥4॥

Effect of the quality of physician on the result of treatment:

A qualified physician is the one, who is

- well acquainted with the principles of treatment,
- who is wise,
- is well-versed in textual knowledge and is prompt in action. T

The patient, who is administered with proper Vamana (emesis) and Virechana (purgation) treatments by such a physician attains happiness and becomes free from diseases.

On the other hand, if a person who only claim to be a physician without any practical knowledge of Ayurveda, administers these therapies, the patients would subject themselves to further complications because of the excessive or inadequate administration Panchakarma treatment.

Signs and symptoms of proper Virechana treatment (purgation) –

दौर्बल्यं लाघवं ग्लानिर्व्याधीनामणुता रुचिः।
हृद्वर्णशुद्धिः क्षुत्तृष्णा काले वेगप्रवर्तनम्॥५॥
बुद्धीन्द्रियमनःशुद्धिर्मारुतस्यानुलोमता।
सम्यग्विरिक्तलिङ्गानि कायाग्नेश्चानुवर्तनम् ॥६॥
ष्ठीवनं हृदयाशुद्धिरुत्क्लेशः श्लेष्मपित्तयोः।
आध्मानमरुचिश्छर्दिरदौर्बल्यमलाघवम्॥७॥
जङ्घोरुसदनं तन्द्रा स्तैमित्यं पीनसागमः।
लक्षणान्यविरिक्तानां मारुतस्य च निग्रहः॥८॥
विट्पित्तकफवातानामागतानां यथाक्रमम्।
परं स्रवति यद्रक्तं मेदोमांसोदकोपमम्॥९॥
निःश्लेष्मपित्तमुदकं शोणितं कृष्णमेव वा।
तृष्यतो मारुतार्तस्य सोऽतियोगः प्रमुह्यतः॥१०॥

*daurbalyam lāghavam glānirvyādhīnāmaṇutā ruciḥ/
hṛdvarṇaśuddhiḥ kṣutṛṣṇā kāle vegappravartanam//5//
buddhīndriyamaṇaśśuddhirmārutasyānulomatā/
samyagviriktaliṅgāni kāyāgneścānuvartanam //6//
ṣṭhīvanam hṛdayāśśuddhirutkleśaḥ śleṣmapittayoḥ/*

*ādhmānamaruciśchardiradaurbalyamalāghavam||7||
jaṅghorusadanaṃ tandrā staimityaṃ pīnasāgamaḥ/
lakṣaṇānyaviriktānāṃ mārutasya ca nigrahaḥ||8||
viṭpittakaphavātānāmāgatānāṃ yathākramam/
paraṃ sravati yadraktaṃ medomāṃsodakopamam||9||
niḥśleṣmapittamudakaṃ śoṇitaṃ kṛṣṇameva vā/
tr̥ṣyato mārutārtasya so'tiyogaḥ pramuhyataḥ||10||*

Signs and symptoms of proper Virechana treatment (purgation) –

Samyak Virechana Lakshana –

Dourbalya – tiredness, slimness,

Laghava – lightness of the body

Glani – tiredness of sense organs

Vyadheenaam anuta – recession of diseases,

Hrit Shuddhi – Feeling of clarity in heart,

Varna Shuddhi – feeling of clarity in skin, restoration of normal skin complexion,

Kshut Trishna – timely hunger and thirst

Kaale Vega Pravartanam – timely initiation of [natural urges](#). – like defecation, urination etc.

Buddhi Indriya Mano shuddhi – clarity in intellect, sense faculties and mind,

Marutasya Anulomana – Movement of Vata in proper direction in the body.

Kayagneshcha anuvartanam – proper digestion and metabolic activities.

Signs and symptoms of inadequate purgation – Virechana Heena Yoga Lakshana -

Shteevana – spitting,

Hrudaya Ashuddhi – chest discomfort, lack of clarity

Utklsehaha shleshma Pittayo – nausea, feeling of increase (overflowing) of Kapha and Pitta

Adhmana – bloating, feeling of distention

Aruchi – anorexia, lack of taste

Chardi – vomiting

Daurbalya – weakness

Alaghava – lack of lightness

Jangha Uru Sadana – stiffness of hip and thighs

Tandra – sense organ tiredness,

Staimitya – stiffness

Peenasa – rhinitis

Marutasya Nigraha – Obstruction of Vata

Signs and symptoms of excessive purgation – Virechana Atiyoga

Lakshana –

Excretion of feces, Pitta, Kapha and Vata.

Excretion of liquid through anus, resembling a mix of water from blood, fat and muscle tissue.

Excretion of black colored blood without Shleshma (Kapha) and Pitta.

The patient will be afflicted with thirst and he may faint due to vitiated Vata. [5-10]

Signs and symptoms of over-emesis – Vamana Atiyoga Lakshana

वमनेऽतिकृते लिङ्गान्येतान्येव भवन्ति हि।

ऊर्ध्वगा वातरोगाश्च वाग्ग्रहश्चाधिको भवेत्॥११॥
चिकित्साप्राभृतं तस्मादुपेयाच्छरणं नरः।
युञ्ज्याद् य एनमत्यन्तमायुषा च सुखेन च॥१२॥

vamane'tikṛte līṅgānyetānyeva bhavanti hi/
ūrdhvagā vātarogāśca vāggrahaścādhiko bhavet//11//
cikitsāprābhṛtaṁ tasmādupeyāccharaṇaṁ naraḥ/
yuñjyād ya enamatyantamāyusā ca sukhena ca//12//

They are same as signs of excessive purgation. Over-emesis may cause the diseases of the head and neck due to the vitiation of Vata and disturbance of speech. Hence one should consult only such physician who is well-qualified for the administration of the therapy and who can ensure longevity and happiness. [11-12]

Indications for Vaman and Virechan Panchakarma treatment –

अविपाकोऽरुचिः स्थौल्यं पाण्डुता गौरवं क्लमः।
पिडकाकोठकण्डूनां सम्भवोऽरतिरेव च॥१३॥
आलस्यश्रमदौर्बल्यं दौर्गन्ध्यमवसादकः।
श्लेष्मपित्तसमुत्क्लेशो निद्रानाशोऽतिनिद्रता॥१४॥
तन्द्रा क्लैब्यमबुद्धित्वमशस्तस्वप्नदर्शनम्।
बलवर्णप्रणाशश्च तृप्यतो बृंहणैरपि॥१५॥
बहुदोषस्य लिङ्गानि तस्मै संशोधनं हितम्।
ऊर्ध्वं चैवानुलोमं च यथादोषं यथाबलम्॥१६॥

avipāko'ruciḥ sthauilyaṁ pāṇḍutā gauravaṁ klamaḥ/
piḍakākoṭhakaṇḍūnāṁ sambhavo'ratireva ca//13//
ālasyaśramadaurbalyaṁ daurgandhyamavasādakah/
śleṣmapittasamutkleśo nidrānāśo'tinidratā//14//

tandrā klaibyamabuddhitvamaśastasvapnadarśanam/

balavarṇapraṇāśāśca tṛpyato br̥ṇhaṇairapi||15||

bahudoṣasya liṅgāni tasmai saṃśodhanam hitam/

ūrdhvam caivānulomaṃ ca yathādoṣaṃ yathābalaṃ||16||

Indications for Vaman and Virechan Panchakarma treatment –

Whenever there is excessive aggravation of Doshas, Panchakarma treatment should be done. Signs and symptoms of excessive aggravation of Doshas (Bahudoshā) are –

Avipaka -indigestion,

Aruchi – Anorexia, lack of taste,

Sthoulya – obesity

Panduta – Anemia

Gaurava – heaviness

Klama – exhaustion,

Pidaka, Kota, Kandu – eruption of pimples, urticaria, itching

Arati – lack of inclination for work, lack of co-ordination in sense organs,

Alasya – Laziness,

Shrama, Daurbalya – Fatigue, Weakness,

Daurgandhya – foul smell of the body,

Avasaadaka – lassitude,

Vitiation / aggravation(Utklesa) of Kapha and Pitta,

Nidranasha / Atinidrata – sleeplessness or excessive sleep,

Tandra – drowsiness, weak sense organs,

Kalibya – impotency,

Abuddhitvam – impediment to intelligence,

Ashasta swapna darshana – inauspicious dreams,

Bala Varna Pranasha -loss of strength and complexion in spite of the intake of nutritious diet.

In the event of such signs and symptoms, the patient should be administered with emesis and purgation treatment with due regard to the vitiated Dosha and strength of the patient.[13-16]

Advantages of Shodhana (elimination therapy):

एवं विशुद्धकोष्ठस्य कायाग्निरभिवर्धते।
व्याधयश्चोपशाम्यन्ति प्रकृतिश्चानुवर्तते॥१७॥
इन्द्रियाणि मनोबुद्धिर्वर्णश्चास्य प्रसीदति।
बलं पुष्टिरपत्यं च वृषता चास्य जायते॥१८॥
जरां कृच्छ्रेण लभते चिरं जीवत्यनामयः।
तस्मात् संशोधनं काले युक्तियुक्तं पिबेन्नरः॥१९॥

*evaṃ viśuddhakoṣṭhasya kāyāgnirabhivardhate/
vyādhayaścopaśāmyanti prakṛtiścānuvartate||17||
indriyāṇi manobuddhirvarṇaścāsyā prasīdati/
balaṃ puṣṭirapatyaṃ ca vṛṣatā cāsyā jāyate||18||
jarāṃ kṛcchreṇa labhate ciraṃ jīvatyanāmayah/
tasmāt saṃśodhanaṃ kāle yuktियुक्तं pibennarah||19||*

Advantages of Shodhana (elimination therapy):

By the administration of these therapies the vitiated Doshas are eliminated through the alimentary tract,

Kayagni Vardhana – the digestion and metabolism power gets enhanced,

Vyadhi upashamana – diseases are cured and

Prakruti anuvartana – normal health is restored;

The sense faculties, mind, intelligence, and complexion become clear and gain strength;

The person gains

Bala – strength and immunity,

Psuhti – plumpness, body nourishment

Apatya – off-springs (for those seeking infertility treatment) and

Vrushata – Virility, good sexual power.

Jaram krichrena labhate – aging process slows down,

Chiram jeevati – one can live healthily for long time.

Therefore, one should take proper elimination therapy in time. [17-19]

Simile regarding the lasting effect of elimination therapy:

दोषाः कदाचित् कुप्यन्ति जिता लङ्घनपाचनैः।

जिताः संशोधनैर्ये तु न तेषां पुनरुद्भवः॥२०॥

दोषाणां च द्रुमाणां च मूलेऽनुपहते सति।

रोगाणां प्रसवानां च गतानामागतिर्ध्रुवा॥२१॥

doṣāḥ kadācit kupyanti jītā laṅghanapācanaiḥ/

jītāḥ saṁśodhanairye tu na teṣāṁ punarudbhavaḥ||20||

doṣāṇāṁ ca drumāṇāṁ ca mūle'nupahate sati/

rogāṇāṁ prasavānāṁ ca gatānāmāgatirdhruvā||21||

Simile regarding the lasting effect of elimination therapy:

The vitiated Doshas that are balanced out by by fasting and digestive drugs, at times get re-aggravated. But those eliminated by elimination therapies (Panchakarma treatment) do not recur. Doshas can be compared with trees. Unless the tree is uprooted from its root, it will grow in spite of

branches being chopped off. Such is the case with the vitiated Doshas. They go on causing diseases unless they are eliminated from their very root. [20-21]

Restorative measures after elimination therapy:

भेषजक्षपिते पथ्यमाहारैरेव बृंहणम्।
घृतमांसरसक्षीरहृद्यूषोपसंहितैः॥२२॥
अभ्यङ्गोत्सादनैः स्नानैर्निरूहैः सानुवासनैः।
तथा स लभते शर्म युज्यते चायुषा चिरम्॥२३॥

*bheṣajakṣapite pathyamāhāraireva br̥ṇhaṇam/
ghṛtamāṃsarasakṣīrahṛdyayūṣopasaṃhitaiḥ॥22॥
abhyāṅgotsādanaiḥ snānairnirūhaiḥ sānuvāsanaḥ/
tathā sa labhate śarma yujyate cāyusā ciram॥23॥*

Restorative measures after elimination therapy:

Elimination therapy reduces **Dhatus** (body tissues) as well. Hence, after Shodhana treatment, restorative treatment is needed. One should take nourishing diet together with ghee, meat soup, milk and vegetable soup which are good for heart.

He should also have massage, unction, bath, Niruha (decoction enema) and Anuvasana (oil enema) types of enema. By doing so, one attains happiness and longevity.[22-23]

Management of over and under elimination:

अतियोगानुबद्धानां सर्पिःपानं प्रशस्यते।
तैलं मधुरकैः सिद्धमथवाऽप्यनुवासनम्॥२४॥
यस्य त्वयोगस्तं स्निग्धं पुनः संशोधयेन्नरम्।

मात्राकालबलापेक्षी स्मरन् पूर्वमनुक्रमम्॥२५॥
स्नेहने स्वेदने शुद्धौ रोगाः संसर्जने च ये।
जायन्तेऽमार्गविहिते तेषां सिद्धिषु साधनम्॥२६॥

*atiyogānubaddhānām sarpiḥpānam praśasyate/
tailam madhurakaiḥ siddhamathavā'pyanuvāsanam||24||
yasya tvayogastam snigdham punaḥ saṁśodhayennaram/
mātrākālabalāpekṣī smaran pūrvamanukramam||25||
snehane svedane śuddhau rogāḥ saṁsarjane ca ye/
jāyante'mārgavihite teṣāṁ siddhiṣu sādhanam||26||*

Management of over and under elimination:

People who suffer from Atiyoga – excess of Panchakarma treatment, should drink ghee or take sweets prepared with oil and ghee. Anuvasana (oil enema) Basti can be administered in them, For those who suffer from Ayoga – inadequate Panchakarma, should be given [oleation treatment](#) followed by elimination therapy, with due regard to the dose, time, strength of patient and other relevant factors. Management of complication arising out of improper oleation, fomentation and elimination therapies as well as post-elimination dietetic program will be subsequently explained in Siddhisthana. [24-26]

The Theory of natural homeostasis:

जायन्ते हेतुवैषम्याद्विषमा देहधातवः।
हेतुसाम्यात् समास्तेषां स्वभावोपरमः सदा॥२७॥

jāyante hetuvaiṣamyādvīṣamā dehadhātavaḥ/

hetusāmyāt samāsteṣāṃ svabhāvoparamaḥ sadā||27||

The Theory of natural homeostasis:

Disturbance in the equilibrium of body tissues (Dhatus) is caused by disturbance of causative factors of health. Balancing of causative factors of health leads to health. Being healthy – is the natural state of the body. Hence, the imbalance gets cured naturally and automatically [27]

Destruction as a passive Phenomenon:

प्रवृत्तिहेतुर्भावानां न निरोधेऽस्ति कारणम्।
केचित्त्रापि मन्यन्ते हेतुं हेतोरवर्तनम्॥२८॥

*pravṛttiheturbhāvānāṃ na nirodhe'sti kāraṇam/
kecittatrāpi manyante hetuṃ hetoravartanam||28||*

Destruction as a passive Phenomenon:

There is a causative factor for the manifestation of beings but no causative factor as such exists for their annihilation. Some are of the view that annihilation of beings is caused by the non-effectiveness of the causative factors of health. [28]

Questions against the theory of natural homeostasis:

एवमुक्तार्थमाचार्यमग्निवेशोऽभ्यभाषत।
स्वभावोपरमे कर्म चिकित्साप्राभृतस्य किम्॥२९॥
भेषजैर्विषमान् धातून् कान् समीकुरुते भिषक्।
का वा चिकित्सा भगवन्! किमर्थं वा प्रयुज्यते॥३०॥

*evamuktārthamācāryamagniveśo'bhyabhāṣata/
svabhāvoparame karma cikitsāprābhṛtasya kim||29||
bheṣajairviṣamān dhātūn kān samīkurute bhiṣak/*

kā vā cikitsā bhagavan! kimartham vā prayujyate||30||

Questions against the theory of natural homeostasis:

After listening to those words, Agnivesha inquired, “if disease can be cured automatically then what are the necessities of a qualified physician? What are those imbalanced Dhatus that are brought to normalcy by physician? What after all, does the treatment amount to? What is it prescribed for? When the purpose for which the treatment is prescribed, is automatically served what is the use of any treatment at all[29-30]

Answer in favor of the theory of natural homeostasis:

तच्छिष्यवचनं श्रुत्वा व्याजहार पुनर्वसुः।
श्रूयतामत्र या सोम्य! युक्तिर्दृष्टा महर्षिभिः॥३१॥
न नाशकारणाभावाद्भावानां नाशकारणम्।
जायते नित्यगस्येव कालस्यात्ययकारणम्॥३२॥

tacchiṣyavacanam śrutvā vyājahāra punarvasuḥ|
śrūyatāmatra yā somya! yuktirdrṣṭā maharṣibhiḥ||31||
na nāśakāraṇābhāvādbhāvānām nāśakāraṇam|
jñāyate nityagasyeva kālasyātyayakāraṇam||32||

Answer in favor of the theory of natural homeostasis:

Lord Punarvasu replied. “I shall explain to you the views of sages in this connection. The causative factors for the annihilation cannot be comprehended because such factors do not exist at all. This is on the analogy of time. Time is always in the process of quick movement, it automatically goes on changing or destroying itself. No causative factor as such exists which causes movements, change or destruction of time. So all things that are produced, perish naturally, without any cause. [31-32]

शीघ्रगत्वाद्यथा भूतस्तथा भावो विपद्यते।

निरोधे कारणं तस्य नास्ति नैवान्यथाक्रिया॥३३॥

śīghragatvādyathā bhūtastathā bhāvo vipadyate/

nirodhe kāraṇaṁ tasya nāsti naivānyathākriyā॥33॥

So no causative factor exists for the annihilation of a being. Therefore, there is no possibility for bringing out a change in the destruction pattern of a being. [33]

Definition and aim of treatment:

याभिः क्रियाभिर्जायन्ते शरीरे धातवः समाः।

सा चिकित्सा विकाराणां कर्म तद्विषजां स्मृतम्॥३४॥

कथं शरीरे धातूनां वैषम्यं न भवेदिति।

समानां चानुबन्धः स्यादित्यर्थं क्रियते क्रिया॥३५॥

त्यागाद्विषमहेतूनां समानां चोपसेवनात्।

विषमा नानुबध्नन्ति जायन्ते धातवः समाः॥३६॥

समैस्तु हेतुभिर्यस्माद्धातून् सञ्जनयेत् समान्।

चिकित्साप्राभृतस्तस्माद्धाता देहसुखायुषाम्॥३७॥

धर्मस्यार्थस्य कामस्य नृलोकस्योभयस्य च।

दाता सम्पद्यते वैद्यो दानाद्देहसुखायुषाम्॥३८॥

yābhiḥ kriyābhirjāyante śarīre dhātavaḥ samāḥ/

sā cikitsā vikārāṇāṁ karma tadbhiṣajāṁ smṛtam॥34॥

kathaṁ śarīre dhātūnāṁ vaiṣamyaṁ na bhavediti/

samānāṁ cānubandhaḥ syādityarthaṁ kriyate kriyā॥35॥

tyāgādvīṣamahetūnāṁ samānāṁ copasevanāt/

viṣamā nānubadhnanti jāyante dhātavaḥ samāḥ॥36॥

*samaistu hetubhiryasmāddhātūn sañjanayet samān/
cikitsāprābhṛtastasmāddātā dehasukhāyusām||37||
dharmasyārthasya kāmasya nṛlokasyobhayasya ca/
dātā sampadyate vaidyo dānāddehasukhāyusām||38||*

Definition and aim of treatment:

Those processes that bring about equilibrium of body tissues and Doshas is called as Chikitsa. It is the duty of Physician.

The purpose of such action is to prevent the disturbance of the equilibrium of Dhatus and maintain their equilibrium. By avoiding causing factors and adopting those responsible for the maintenance of equilibrium, discordance of Dhatus is automatically prevented and their normal state of equilibrium is maintained.

By taking recourse to disease causing factors, the physician well versed in treatment brings about equilibrium of dhatus and so he is the bestowed of physical happiness and longevity. By virtue of his ability to bestow physical happiness and longevity, physician is verily regarded as a donor of virtue, wealth and desires pertaining to this world and the world beyond.[34-38]

To sum up:-

तत्र श्लोकाः-

चिकित्साप्राभृतगुणो दोषो यश्चेतराश्रयः।
योगायोगातियोगानां लक्षणं शुद्धिसंश्रयम्॥३९॥
बहुदोषस्य लिङ्गानि संशोधनगुणाश्च ये।
चिकित्सासूत्रमात्रं च सिद्धिव्यापतिसंश्रयम्॥४०॥

या च युक्तिश्चिकित्सायां यं चार्थं कुरुते भिषक्।
चिकित्साप्राभृतेऽध्याये तत् सर्वमवदन्मुनिः॥४१॥

tatra ślokāḥ-

*cikitsāprābhṛtaguṇo doṣo yaścetarāśrayaḥ/
yogāyogātiyogānām lakṣaṇam śuddhisamśrayam||39||
bahudoṣasya liṅgāni samśodhanaguṇāśca ye/
cikitsāsūtramātraṁ ca siddhivyāpattisamśrayam||40||
yā ca yuktiścikitsāyām yaṁ cārtham kurute bhiṣak/
cikitsāprābhṛte'dhyāye tat sarvamavadanmuniḥ||41||*

The duties of a qualified physician, defects of an unqualified one, signs and symptoms of adequate, inadequate and excessive administration of elimination therapies, signs and symptoms of patients with aggravated Dosas, benefits of elimination therapy, principles of treatment of complications that arise during the administration of the elimination therapy, the propriety of treatment and duties of a physician- all this has been dealt with by the sage in this chapter on the "Duties of a Qualified Physician." [39-41]

Thus ends the sixteenth chapter on the "Duties of a qualified Physician" of the Sutra Section of Agnivesa's work as redacted Charaka.
Here ends the fourth quadrangle on the "Therapeutically Processes."

Charaka Samhita Sutrasthana 17 – Kiyanta Shiraseeya Adhyaya Diseases Of Head, Heart And Abscess –

अथातः कियन्तःशिरसीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātaḥ kiyantaḥśirasīyamadhyāyaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

The diseases of head, heart, carbuncle and abscesses have been explained in great detail in 17th chapter of Sutrasthana of Charaka Samhita. This chapter also deals with symptoms of Dosha, Dhatu and Mala Kshaya (depletion of body tissues and excreta), definition of head, different ways in which Doshas move in the body, different combinations of Dosha imbalance and their symptoms, Ojas, its nature, causes of depletion and symptoms, causes for diabetes, causes and types of carbuncle, types, causes, symptoms and prognosis of abscess, etc. The chapter is titled as Kiyanta Shiraseeya Adhyaya.

Sage Agnivesha asked:

कियन्तः शिरसि प्रोक्ता रोगा हृदि च देहिनाम्।

कति चाप्यनिलादीनां रोगा मानविकल्पजाः॥३॥

क्षयाः कति समाख्याताः पिडकाः कति चानघाः।

गतिः कतिविधा चोक्ता दोषाणां दोषसूदनः॥४॥

हुताशवेशस्य वचस्तच्छ्रुत्वा गुरुरब्रवीत्।

पृष्ठवानसि यत् सौम्यं! तन्मे शृणु सविस्तरम्॥५॥

दृष्टः पञ्च शिरोरोगाः पञ्चैव हृदयामयाः।

व्याधीनां ह्यधिका षष्टिर्दोषमानविकल्पजाः॥६॥

दशाष्टौ च क्षयाः सप्त पिडका माधुमेहिकाः।
दोषाणां त्रिविधा चोक्ता गतिर्विस्तरतः शृणु॥७॥

*kiyantaḥ śirasi proktā rogā hṛdi ca dehinām/
kati cāpyanilādīnām rogā mānavikalpajāḥ||3||
kṣayāḥ kati samākhyātāḥ piḍakāḥ kati cānagha!/
gatiḥ katividhā coktā doṣāṇām doṣasūdana!||4||
hutāśaveśasya vacastacchrutvā gururabravīt/
pṛṣṭavānāsi yat saumya! tanme śṛṇu savistaram||5||
dṛṣṭāḥ pañca śīrorogāḥ pañcaiva hṛdayāmayāḥ/
vyādhīnām hyadhikā ṣaṣṭirdoṣamānavikalpajā||6||
daśāṣṭau ca kṣayāḥ sapta piḍakā mādhumehikāḥ/
doṣāṇām trividhā coktā gativistarataḥ śṛṇu||7||*

what is the number of diseases relating to the head and the heart?

What are the diseases caused due to permutation and combination of Doshas?

What are the signs and symptoms of the decrease of Doshas, Dhatus and Malas?

How many and what are the types of the Pidakas (carbuncles)?

What are the types of the courses of Doshas?

Lord Punarvasu replied, I am answering all your questions in detail. Listen to me, O noble one! Diseases relating to the head and heart each are five in number;

Diseases arising out of the permutation and combination of Vata, etc. are

sixty two;

There are eighteen conditions relating to the decrease of Doshas, Dhatus and Mala; carbuncles due to Madhumcha (Diabetes) are of seven types; there are three courses of Doshas. Now I would explain their details”.

Causes of diseases of the head:

सन्धारणाद्विवास्वप्नाद्रात्रौ जागरणान्मदात्।
उच्चैर्भाष्यादवश्यायात् प्राग्वातादतिमैथुनात्॥८॥
गन्धादसात्म्यादाघ्राताद्रजोधूमहिमातपात्।
गुर्वम्लहरितादानादति शीताम्बुसेवनात्॥९॥
शिरोऽभिघाताद्दुष्टामाद्रोदनाद्वाष्पनिग्रहात् ।
मेघागमान्मनस्तापाद्देशकालविपर्ययात्॥१०॥
वातादयः प्रकुप्यन्ति शिरस्यस्रं च दुष्यति।
ततः शिरसि जायन्ते रोगा विविधलक्षणाः॥११॥

sandhāraṇāddivāsvapnādrātrau jāgaraṇānmadāt।
uccairbhāṣyādavaśyāyāt prāgvātādatimaithunāt॥8॥
gandhādasātmyādāghrātādrajodhūmahimātapāt।
gurvamlaharitādānādati śītāmbusevanāt॥9॥
śiro'bhighātādduṣṭāmādrodanādbāṣpanigrahāt ।
meghāgamānmanastāpāddeśakālaviparyayāt॥10॥
vātādayaḥ prakupyanti śirasyasraṃ ca duṣyati।
tataḥ śirasi jāyante rogā vividhalakṣaṇāḥ॥11॥

Causes of diseases of the head:

By the suppression of [natural urges](#),

[sleeping during day time](#),

vigil during the night,

intoxication, speaking aloud, exposure to frost and easterly wind,

excessive sexual indulgence, inhalation of undesirable smell,

exposure to dust, smoke, snowfall and sun,

intake of heavy and sour food, and rhizomes including tubers, etc. in excessive quantity,

excessive intake of cold water, injury to the head,

vitiation of Ama, (a product of improper digestion and metabolism)

lamentation, suppression of tears,

advent of cloud, anxiety and adopting regimen contrary to those prescribed for the locality and season,

Doshas like Vata, etc. get aggravated resulting in the vitiation of Rakta

Dhatu (blood tissue) in the head. This causes diseases with various symptoms in the head.

Definition of head:

प्राणाः प्राणभृतां यत्र श्रिताः सर्वेन्द्रियाणि च।

यदुत्तमाङ्गमाङ्गानां शिरस्तदभिधीयते॥१२॥

prāṇāḥ prāṇabhṛtām yatra śritāḥ sarvendriyāṇi ca/

yaduttamāṅgamāṅgānām śirastadabhidhīyate//12//

The head is the substratum for Prana – life. All the sense faculties are situated here. It is called as Uttama Anga best of all body parts. So it occupies the first place amongst the vital organs of the body. [12]

Diseases of the head:

अर्धावभेदको वा स्यात् सर्वं वा रुज्यते शिरः।
प्रतिश्यामुखनासाक्षिकर्णरोगशिरोभ्रमाः॥१३॥
अर्दितं शिरसः कम्पो गलमन्याहनुग्रहः।
विविधाश्चापरे रोगा वातादिक्रिमिसम्भवाः॥१४॥

*ardhāvabhedako vā syāt sarvaṃ vā rujyate śiraḥ/
pratiśyāmukhanāsākṣikarṇarogaśirobhramāḥ||13||
arditaṃ śirasaḥ kampo galamanyāhanugrahaḥ/
vividhāścāpare rogā vātādikrimisambhavāḥ||14||*

Diseases of the head:

Ardhavabhedaka – Hemicrania continua – pain in half side of the head

Shiroruja – [headache](#) affecting all parts of head

Pratishyaya – coryza, running nose

diseases of mouth, nose, eyes, and ears

Shiro Bhrama – dizziness, giddiness

Ardita – facial paralysis,

Shiro Kampa – trembling of the head;

Galagraha, Manyagraha, Hanugraha – stiffness of the throat, neck and jaw and other diseases of Vata imbalance and due to Krimi (worm / germ infestation) [13-14]

Vata -disease of head:

The five head diseases, as envisaged by the sages will be separately enumerated in the chapter on “Eight abdominal Diseases” (Sutrasthana 19th chapter). I shall now explain their causes and symptoms. Listen to me:

Ucchair Bhashya, Ati Bhashya – By loud and excessive speech,
Teekshna Paanaat – strong pungent drinks,
Prajaagaraat – night Vigil, waking up at night,
Sheeta Maruta Samsparshaat – excessive exposure with cold wind ([read how cold wind increases Vata](#)),
Vyavaaya – sexual indulgence,
Vega nigrahaat – [suppression of natural urges](#),
Upavasa – excessive fasting,
Abhighata – trauma,
Ati Vireka and Vamana – excessive purgation and vomiting,
Bashpa shoka bhaya trasa – excessive weeping, grief, apprehension, tiredness,
Bharat, Margat, carrying heavy load, walking for long distance and
Atikarshana – excess treatment to lose weight,
By these causes, Vata gets aggravated and enters the channels of the head, it gets further vitiated to cause excruciating pain in the head.

Symptoms of Vata type of headache:

पृथग्दिष्टास्तु ये पञ्च सङ्ग्रहे परमर्षिभिः।
शिरोगदांस्ताञ्छृणु मे यथास्वैर्हेतुलक्षणैः॥१५॥

उच्चैर्भाष्यातिभाष्याभ्यां तीक्ष्णपानात् प्रजागरात्।
शीतमारुतसंस्पर्शाद्व्यवायाद्वेगनिग्रहात्॥१६॥
उपवासादभीघाताद्विरेकाद्वमनादति।
बाष्पशोकभयत्रासाद्भारमार्गातिकर्शनात्॥१७॥
शिरोगताः सिरा वृद्धो वायुराविश्य कुप्यति।
ततः शूलं महत्तस्य वातात् समुपजायते॥१८॥
निस्तुद्येते भृशं शङ्कौ घाटा सम्भिद्यते तथा।
सभ्रूमध्यं ललाटं च तपतीवातिवेदनम्॥१९॥
वध्यते स्वनतः श्रोत्रे निष्कृष्येते इवाक्षिणी।
घूर्णतीव शिरः सर्वं सन्धिभ्य इव मुच्यते॥२०॥
स्फुरत्यति सिराजालं स्तभ्यते च शिरोधरा।
स्निग्धोष्णमुपशेते च शिरोरोगेऽनिलात्मके॥२१॥

*prthagdiṣṭāstu ye pañca saṅgrahe paramarṣibhiḥ/
śirogadāmstāñchrṇu me yathāsvairhetulakṣaṇaiḥ॥15॥
uccairbhāṣyātibhāṣyābhyām tikṣṇapānāt prajāgarāt/
śītamārutasamsparsādvyaavāyādveganigrahāt॥16॥
upavāsādabhiḥghātādvirekādvamanādati/
bāṣpaśokabhayatrāsādbhāramārgātikarśanāt॥17॥
śirogatāḥ sirā vṛddho vāyurāviśya kupyati/
tataḥ śūlaṃ mahattasya vātāt samupajāyate॥18॥
nistudyete bhṛśaṃ śāṅkau ghātā sambhidyate tathā/
sabhrūmadhyam lalāṭam ca tapatīvātivedanam॥19॥
vadhyete svanataḥ śrotre niṣkṛṣyete ivākṣiṇī/
ghūrṇatīva śiraḥ sarvaṃ sandhibhya iva mucyate॥20॥
sphuratyati sirājālaṃ stabhyate ca śirodharā/
snigdhosṇamupaśete ca śiroroge'nilātmake॥21॥*

Symptoms of Vata type of headache:

Pain in the temporal region and cracking sensation in the nape. The head and the central part of eye brows have also excessive pain and burning sensation.

Pain and noise in the ears, feeling as if eyes are coming out.

Dizziness, joints are severed as it were, and excessive throbbing pain in veins.of the vein.

The neck is stiffened. The patient gets relief by unctuous (oily) and warm regimen. [15-21]

Pitta related disease of head:

कट्वम्ललवणक्षारमद्यक्रोधातपानलैः।
पित्तं शिरसि सन्दुष्टं शिरोरोगाय कल्पते॥२२॥
दह्यते रुज्यते तेन शिरः शीतं सुषूयते ।
दह्येते चक्षुषी तृष्णा भ्रमः स्वेदश्च जायते॥२३॥

*kaṭvamlalavaṇakṣāramadyakrodhātapānalaiḥ/
pittaṃ śirasi sanduṣṭaṃ śīrorogāya kalpate||22||
dahyate rujyate tena śiraḥ śītaṃ suṣūyate /
dahyete cakṣuṣī tṛṣṇā bhramaḥ svedaśca jāyate||23||*

Pitta related disease of head:

Katu, Amla, Lavana, Kshara – excess intake of pungent, sour, salt and alkalies,

Madya – excess alcohol

Krodha, Atapa, Analaihi – anger, exposure to sun and fire, the Pitta Dosa in the head gets vitiated and thereby produces head diseases resulting in burning and aching sensation in the head. The patient develops a liking for cold substance.

There is burning sensation in the eyes and the patient is subjected to thirst, dizziness and perspiration in excess. [22-23]

Kapha related disease of head:

आस्यासुखैः स्वप्नसुखैर्गुरुस्निग्धातिभोजनैः।
श्लेष्मा शिरसि सन्दुष्टः शिरोरोगाय कल्पते॥२४॥
शिरो मन्दरुजं तेन सुप्तं स्तिमितभारिकम्।
भवत्युत्पद्यते तन्द्रा तथाऽऽलस्यमरोचकः॥२५॥

*āsyāsukhaiḥ svapnasukhairgurusnigdhatibhojanaiḥ/
śleṣmā śirasi sanduṣṭaḥ śīrorogāya kalpate||24||
śīro mandarujam tena suptam stimitabhārikam/
bhavatyutpadyate tandrā tathā''lasyamarocakaḥ||25||*

Kapha related disease of head:

Asyasukha – eating as per one's own will

Swapna Sukha – sedentary habits,

Guru, Snigdha, Ati Bhojana – excessive intake of heavy and unctuous food,
By these causative factors, Kapha in the head gets vitiated and causes diseases.

Symptoms – There is dull pain and numbness. The patient feels as if he is

wet and is loaded with too heavy a burden; there is drowsiness laziness and anorexia.[24-25]

Clinical features of Tridoshaja disease of head:

वाताच्छूलं भ्रमः कम्पः पिताद्वाहो मदस्तृषा।
कफाद्गुरुत्वं तन्द्रा च शिरोरोगे त्रिदोषजे॥२६॥

vātācchūlaṃ bhramaḥ kampaḥ pitāddāho madastr̥ṣā।
kaphādgurutvaṃ tandrā ca śīroroge tridoṣaje॥26॥

In the event of head- diseases being caused by all the three Doshas, there is

Shula, Bhrama, Kampa – pain, dizziness, shaking of head due to vitiated Vata Dosha,

Daha, Mada, Trusha – burning sensation, intoxication and thirst due to vitiated Pitta Dosha and

Gurutva, Tandra – heaviness and drowsiness due to vitiated Kapha. [26]

Krimija disease of head: Due to microbe

तिलक्षीरगुडाजीर्णपूतिसङ्कीर्णभोजनात्।
क्लेदोऽसृक्कफमांसानां दोषलस्योपजायते॥२७॥
ततः शिरसि सङ्क्लेदात् क्रिमयः पापकर्मणः।
जनयन्ति शिरोरोगं जाता बीभत्सलक्षणम्॥२८॥
व्यधच्छेदरुजाकण्डूशोफदौर्गत्यदुःखितम् ।
क्रिमिरोगातुरं विद्यात् क्रिमीणां दर्शनेन च॥२९॥

tilakṣīraguḍājīrṇapūtisaṅkīrṇabhojanāt/
kledo'sṛkkaphamāṁsānāṃ doṣalasyopajāyate॥27॥
tataḥ śīrasi saṅkledāt krimayaḥ pāpakarmaṇaḥ/

*janayanti śīrorogaṃ jātā bībhatsalakṣaṇam||28||
vyadhacchedarujākāṇḍūśophadaurgatyaduḥkhitam /
krimirogāturaṃ vidyāt krimīṇāṃ darśanena ca||29||*

Krimija disease of head: Due to microbe

Krimi means worm / microbe.

By the intake of

Tila – Sesame (Sesamum indicum Linn),

Ksheera – excess milk consumption,

Guda – jaggery,

Pooti – impure foods,

Sankeerna Bhojana – unwholesome food, incompatible foods, stickiness is produced in the Rakta (blood), Kapha and Mamsa Dhatu due to the excessive vitiation of Doshas. The stickiness in the head of the patients results in the diseases associated with severe symptoms.

Symptoms:

Vyadha, Cheda Ruja – stabbing and cutting pain,

Kandu – itching,

Shopha – swelling, inflammation,

Dargandhya – foul smell

Durgati – sense of discomfort and

Krimi Darshana – visible pathogenic organisms. [27-29]

Diseases of Heart:

Vata – disease of heart:Causes:

शोकोपवासव्यायामरूक्षशुष्काल्पभोजनैः ।
वायुराविश्य हृदयं जनयत्युत्तमां रुजम्॥३०॥

वेपथुर्वेष्टनं स्तम्भः प्रमोहः शून्यता दरः ।
हृदि वातातुरे रूपं जीर्णे चात्यर्थवेदना॥३१॥

śokopavāsavyāyāmarūkṣaśuṣkālpabhojanaiḥ /
vāyurāviśya hṛdayaṃ janayatyuttamāṃ rujaṃ॥30॥
vepathurveṣṭanaṃ stambhaḥ pramohaḥ śūnyatā daraḥ /
hṛdi vātāture rūpaṃ jīrṇe cātyarthavedanā॥31॥

Shoka – grief,
Upavasa – fasting,
Vyayama – excessive exercise,
Rooksha, Shushka, Alpa Bhojana – intake of unctuous, dry and inadequate quantities of food,
By these causes, Vata gets vitiated and effects the heart.

Symptoms:

Ruja – excruciating pain,
Vepathu – trembling,
Veshtana – cramps,
Sthambha – stiffness,
Pramoha – darkness,
Shunyata – feeling of sense of emptiness,
Worsening of pain after the digestion of food. [30-31]

Pitta disease of heart: Causes:

उष्णाम्ललवणक्षारकटुकाजीर्णभोजनैः।
मद्यक्रोधातपैश्चाशु हृदि पित्तं प्रकुप्यति॥३२॥
हृद्दाहस्तिकता वक्रे तिक्ताम्लोद्विरणं क्लमः।
तृष्णा मूर्च्छा भ्रमः स्वेदः पित्तहृद्रोगलक्षणम्॥३३॥

*uṣṇāmlalavaṇakṣāraṭukājīrṇabhojanaiḥ/
madyakrodhātapaścāśu hr̥di pittaṃ prakupyati||32||
hr̥ddāhastiktatā vakre tiktāmlodgiraṇaṃ klamaḥ|
tr̥ṣṇā mūrccā bhramaḥ svedaḥ pittahr̥drogalakṣaṇam||33||*

Pitta disease of heart: Causes

Ushna, Amla, Lavana, Kshara Katu – By the in take of hot, sour, salty, alkaline (caustic) and pungent foods,
Ajeerna Bhojana – taking food during indigestion,
Madya – excess of alcohol,
Krodha – anger
Atapa – exposure to Sun,
Because of these causes, Pitta located in the heart gets vitiated.

Symptoms:

Hrit Daha – heartburn,
Titkata Vaktre – bitter taste in the mouth,
Tikta Amla Udgirana – eruptions with bitter and sour taste,
Klama – exhaustion,
Trushna – thirst,
Murcha – unconsciousness

Bhrama – dizziness,

Sweda – perspiration. [32-33]

Kaphaja diseases of heart:

Causes:

अत्यादानं गुरुस्निग्धमचिन्तनमचेष्टनम्।
निद्रासुखं चाभ्यधिकं कफहृद्रोगकारणम्॥३४॥
हृदयं कफहृद्रोगे सुप्तं स्तिमितभारिकम्।
तन्द्रारुचिपरीतस्य भवत्यश्मावृतं यथा॥३५॥

*atyādānaṃ gurusnigdhamacintanamaceṣṭanam/
nidrāsukhaṃ cābhyadhikaṃ kaphahṛdrogakāraṇam||34||
hṛdayaṃ kaphahṛdroge suptaṃ stimitabhārikam/
tandrāruciparītasya bhavatyāśmāvṛtaṃ yathā||35||*

Kaphaja diseases of heart: Causes:

Atyadana – Excessive intake of food,
Guru, Snigdha – intake of heavy and unctuous food,
Achintana – inadequate mental exercise,
Acheshtana – sedentary habits,
Nidrasukha – excessive sleep.

Symptoms:

Hrudaya Supti – bradycardia, lesser activities of heart,
Stimita – stiffness and
Bharika – heaviness of the heart,
Tandra – drowsiness and
Aruchi – anorexia.

The patient feels as if he is loaded with stones. [34-35]

Tridoshaja heart disease:

Sannipatika type of heart disease is the one causes by the combined vitiation of all the three Doshas. This can be diagnosed by the existence of the various signs and symptoms of all the three types of heart diseases. This type of heart disease is very painful and difficult to cure.

Krimija disease of the heart – Due to microbe

हेतुलक्षणसंसर्गादुच्यते सान्निपातिकः।
(हृद्रोगः कष्टदः कष्टसाध्य उक्तो महर्षिभिः)
त्रिदोषजे तु हृद्रोगे यो दुरात्मा निषेवते॥३६॥
तिलक्षीरगुडादीनि ग्रन्थिस्तस्योपजायते।
मर्मैकदेशे सङ्क्लेदं रसश्चास्योपगच्छति॥३७॥
सङ्क्लेदात् क्रिमयश्चास्य भवन्त्युपहतात्मनः।
मर्मैकदेशे ते जाताः सर्पन्तो भक्षयन्ति च॥३८॥
तुद्यमानं स हृदयं सूचीभिरिव मन्यते।
छिद्यमानं यथा शस्त्रैर्जातकण्डूं महारुजम्॥३९॥
हृद्रोगं क्रिमिजं त्वेतैर्लिङ्गैर्बुद्ध्वा सुदारुणम्।
त्वेरेत जेतुं तं विद्वान् विकारं शीघ्रकारिणम्॥४०॥

hetulakṣaṇasaṃsargāduchyate sānnipātikaḥ/
(hṛdrogaḥ kaṣṭadaḥ kaṣṭasādhya ukto maharṣibhiḥ)
tridoṣaje tu hṛdroge yo durātmā niṣevate||36||
tilakṣīraguḍādīni granthistasyopajāyate/
marmaikadeśe saṅkledaṃ rasaścāsyopagacchati||37||
saṅkledāt krimayaścāsyā bhavantyupahatātmanaḥ/
marmaikadeśe te jātāḥ sarpanto bhakṣayanti ca||38||
tudyamānaṃ sa hṛdayaṃ sūcībhiriva manyate/

chidyamānam yathā śastrairjātakaṇḍūṃ mahārujam||39||

hṛdrogam krimijam tvetairlingairbuddhvā sudāruṇam/

tvareta jetum taṃ vidvān vikāram śīghrakāriṇam||40||

Krimi disease of the heart – Due to microbe

In the event of the heart disease caused by the vitiation of all the three Doshas, if one takes

Tila – Sesame (Sesamum indicum Linn), milk, sugar candy, etc. this causes nodules in the heart. Rasa becomes sticky in some parts of the heart. This stickiness produces pathogenic organisms.

Symptoms:

Patient feels as if his heart is being pierced or being cut into pieces by weapons:

There is itching and pain in the heart.

By these symptoms a wise physician should diagnose the heart diseases as caused by the presence of pathogenic organisms. Considering the seriousness of this condition, he should expedite the treatment of this acute disease.[36-40]

Sixty two types of combinations of Doshas:

द्व्युल्बणैकोल्बणैः षट् स्युर्हीनमध्याधिकैश्च षट्।

समैश्चैको विकारास्ते सन्निपातास्त्रयोदशः॥४१॥

संसर्गे नव षट् तेभ्य एकवृद्ध्या समैस्त्रयः।

पृथक् त्रयश्च तैर्वृद्धैर्व्याधयः पञ्चविंशतिः॥४२॥

यथा वृद्धैस्तथा क्षीणैर्दोषैः स्युः पञ्चविंशतिः।

वृद्धिक्षयकृतश्चान्यो विकल्प उपदेक्ष्यते॥४३॥

वृद्धिरेकस्य समता चैकस्यैकस्य सङ्क्षयः।
द्वन्द्ववृद्धिः क्षयश्चैकस्यैकवृद्धिर्द्वयोः क्षयः ॥४४॥

dvyulbaṇaikolbaṇaiḥ ṣaṭ syurhīnamadhyādhikaiśca ṣaṭ|
samaīścaiko vikārāste sannipātāstrayodaśa||41||
saṃsarge nava ṣaṭ tebhya ekavṛddhyā samaistrayaḥ|
prṭhak trayaśca tairvṛddhairvyādhayaḥ pañcaviṃśatiḥ||42||
yathā vṛddhaistathā kṣīṇairdoṣeḥ syuḥ pañcaviṃśatiḥ|
vṛddhikṣayakṛtaścānyo vikalpa upadekṣyate||43||
vṛddhirekasya samatā caikasyaikasya saṅkṣayaḥ|
dvandvavṛddhiḥ kṣayaścaikasyaikavṛddhirdvayoḥ kṣayaḥ ||44||

Sixty two types of combinations of Doshas:

Simultaneous aggravation of all the three Doshas (Sannipata) is of thirteen types. They are as follows:

(a) Two Doshas aggravated in excess and the remaining one aggravated in minor volume:

1. Vata and Pitta aggravated in excess, and Kapha just aggravated.
2. Pitta and Kapha aggravated in excess, and Vata just aggravated.
3. Kapha and Vata aggravated in excess, and Pitta just aggravated.

(b) One Dosha aggravated in excess and the remaining two just aggravated

4. Vata aggravated in excess, and Pitta and Kapha just aggravated.
5. Pitta aggravated in excess, and Vata and Kapha just aggravated.
6. Kapha aggravated in excess, and Vata and Pitta just aggravated.

(c) Aggravation of Doshas in progressive order.

7. Vata aggravated, Pitta more aggravated and Kapha most aggravated.
8. Vata aggravated, Kapha more aggravated and Pitta most aggravated.
9. Pitta aggravated, Kapha more aggravated and Vata most aggravated.
10. Kapha aggravated, Vata more aggravated and Pitta most aggravated.
11. Pitta aggravated, Vata more aggravated and Kapha most aggravated.
12. Kapha aggravated, Pitta more aggravated and Vata most aggravated.

(d) Aggravation of all three Doshas in the same degree.

13. Vata, Pitta and Kapha aggravated in the same degree.

Simultaneous aggravation of any Dosha (Samsarga) is of nine types as follows

(e) Aggravation of only one Dosha is of three types.

14. Pitta aggravated and Vata more aggravated.
15. Pitta aggravated and Kapha more aggravated.
16. Vata aggravated and Kapha more aggravated.
17. Vata aggravated and Pitta more aggravated.
18. Kapha aggravated and Pitta more aggravated.
19. Kapha aggravated and Vata more aggravated.

(f) Aggravation of two Doshas in same degree.

20. Vata and Pitta aggravated in the same degree.
21. Pitta and Kapha aggravated in the same degree.
22. Kapha and Vata aggravated in the same degree.

(g) Aggravation of only one Dosha is of three types.

23. Vata aggravated.

24. Pitta aggravated.

25. Kapha aggravated

The diminution of Doshas like aggravation is also of twenty five types
(aggravation and diminution are in total of fifty types)

The twelve other variable conditions of Doshas occur when aggravation and diminution happen together.

(h) when one Dosha is aggravated, the second Dosha is in normal condition and the third Dosha is in the state of diminution.

51. Vata aggravated, Pitta in normal condition and Kapha in the state of diminution.

52. Vata aggravated, Kapha in normal condition and Pitta in state of diminution.

53. Kapha aggravated, Pitta in normal condition and Vata in the state of diminution.

54. Vata aggravated, Kapha in the normal condition and Pitta in the state of diminution.

55. Pitta aggravated, Vata in the normal condition and Kapha in the state of diminution.

56. Kapha aggravated, Vata in the normal condition and Pitta in the state of diminution.

(i) when two Doshas are aggravated and one Dosha is in the state of diminution.

57. Vata and Pitta aggravated, and Kapha in the state of diminution.

58. Pitta and Kapha aggravated, and vata in the state of diminution.

59. kapha and Vata aggravated and Pitta in the state of diminution.

(j) when one Dosh is aggravated and two are in a state diminution.

60. Vata aggravated, Pitta and Kapha in the state of diminution.

61. Pitta aggravated, Vata and Kapha in the state of diminution.

62. Kapha aggravated, Vata and Pitta in the state of diminution.[41-44]

Clinical features of different types of combination of Doshas:

प्रकृतिस्थं यदा पित्तं मारुतः श्लेष्मणः क्षये।
स्थानादादाय गात्रेषु यत्र यत्र विसर्पति॥४५॥
तदा भेदश्च दाहश्च तत्र तत्रानवस्थितः।
गात्रदेशे भवत्यस्य श्रमो दौर्बल्यमेव च॥४६॥
प्रकृतिस्थं कफं वायुः क्षीणे पित्ते यदा बली।
कर्षेत् कुर्यात्तदा शूलं सशैत्यस्तम्भगौरवम्॥४७॥
यदाऽनिलं प्रकृतिगं पित्तं कफपरिक्षये।
संरुणद्धि तदा दाहः शूलं चास्योपजायते॥४८॥
श्लेष्माणं हि समं पित्तं यदा वातपरिक्षये।
सन्निरुन्ध्यात्तदा कुर्यात् सतन्द्रागौरवं ज्वरम्॥४९॥
प्रवृद्धो हि यदा श्लेष्मा पित्ते क्षीणे समीरणम्।
रुन्ध्यात्तदा प्रकुर्वीत शीतकं गौरवं रुजम् ॥५०॥
समीरणे परिक्षीणे कफः पित्तं समत्वगम्।
कुर्वीत सन्निरुन्धानो मृद्वग्नित्वं शिरोग्रहम् ॥५१॥

निद्रां तन्द्रां प्रलापं च हृद्रोगं गात्रगौरवम्।
नखादीनां च पीतत्वं शीवनं कफपित्तयोः॥५२॥
हीनवातस्य तु श्लेष्मा पित्तेन सहितश्चरन्।
करोत्यरोचकापाकौ सदनं गौरवं तथा॥५३॥
हृल्लासमास्यस्रवणं पाण्डुतां दूयनं मदम्।
विरेकस्य च वैषम्यं वैषम्यमनलस्य च॥५४॥
हीनपित्तस्य तु श्लेष्मा मारुतेनोपसंहितः।
स्तम्भं शैत्यं च तोदं च जनयत्यनवस्थितम्॥५५॥
गौरवं मृदुतामग्नेर्भक्ताश्रद्धां प्रवेपनम्।
नखादीनां च शुक्लत्वं गात्रपारुष्यमेव च॥५६॥
मारुतस्तु कफे हीने पित्तं च कुपितं द्वयम्।
करोति यानि लिङ्गानि शृणु तानि समासतः॥५७॥
भ्रममुद्वेष्टनं तोदं दाहं स्फुटनवेपने।
अङ्गमर्दं परीशोषं दूयनं धूपनं तथा॥५८॥
वातपित्तक्षये श्लेष्मा स्रोतांस्यपिदधद्भृशम्।
चेष्टाप्रणाशं मूर्च्छां च वाक्सङ्गं च करोति हि॥५९॥
वातश्लेष्मक्षये पित्तं देहौजः संसयच्चरेत्।
ग्लानिमिन्द्रियदौर्बल्यं तृष्णां मूर्च्छां क्रियाक्षयम्॥६०॥
पित्तश्लेष्मक्षये वायुर्मर्माण्यतिनिपीडयन्।
प्रणाशयति सञ्ज्ञां च वेपयत्यथवा नरम्॥६१॥

*prakṛtisthaṃ yadā pittam mārutaḥ śleṣmaṇaḥ kṣaye/
sthānādādāya gātreṣu yatra yatra visarpati||45||
tadā bhedaśca dāhaśca tatra tatrānavasthitaḥ/
gātradeśe bhavatyasya śramo daurbalyameva ca||46||
prakṛtisthaṃ kapham vāyuh kṣīṇe pitte yadā balī/
karṣet kuryāttadā sūlaṃ saśaityastambhagauravam||47||*

yadā'nilaṃ prakṛtiḡaṃ pittaṃ kaphaparikṣaye/
saṃruṇaddhi tadā dāhaḥ śūlaṃ cāsyopajāyate||48||
śleṣmāṇaṃ hi samaṃ pittaṃ yadā vātaparikṣaye/
sannirundhyāttadā kuryāt satandrāguravaṃ jvaram||49||
pravṛddho hi yadā śleṣmā pitte kṣiṇe samīraṇaṃ/
rundhyāttadā prakurvīta śītakaṃ guravaṃ rujaṃ ||50||
samīraṇe parikṣiṇe kaphaḥ pittaṃ samatvagam/
kurvīta sannirundhāno mṛdvagnitvaṃ śirograham ||51||
nidrāṃ tandrāṃ pralāpaṃ ca hṛdrogaṃ gātragauravam/
nakhādīnāṃ ca pītatvaṃ ṣṭhīvanaṃ kaphapittayoḥ||52||
hīnavātasya tu śleṣmā pittena sahitaścaran/
karotyarocakāpākau sadanaṃ guravaṃ tathā||53||
hṛllāsamāsyasravaṇaṃ pāṇḍutāṃ dūyanaṃ madam/
virekasya ca vaiṣamyam vaiṣamyamanalasya ca||54||
hīnapittasya tu śleṣmā mārutenopasaṃhitah/
stambhaṃ śaityaṃ ca todaṃ ca janayatyanavasthitam||55||
guravaṃ mṛdutāmagnerbhaktāśraddhāṃ pravepanam/
nakhādīnāṃ ca śuklatvaṃ gātrapāruṣyameva ca||56||
mārutastu kaphe hīne pittaṃ ca kupitaṃ dvayam/
karoti yāni līṅgāni śṛṇu tāni samāsataḥ||57||
bhramamudveṣṭanaṃ todaṃ dāhaṃ sphuṭanavepane/
aṅgamardaṃ parīśoṣaṃ dūyanaṃ dhūpanaṃ tathā||58||
vātapittakṣaye śleṣmā srotāṃsyapidadhadbhṛśam/
ceṣṭāpraṇāśaṃ mūrcchāṃ ca vāksaṅgaṃ ca karoti hi||59||
vātaśleṣmakṣaye pittaṃ dehaujaḥ sraṃsayaccaret/

glānimindriyadaurbalyaṃ tṛṣṇāṃ mūrcchāṃ kriyākṣayaṃ||60||

pittaśleṣmakṣaye vāyurmarmāṇyatinipīḍayan|

praṇāśayati sañjñāṃ ca vepayatyathavā naram||61||

Clinical features of different types of combination of Doshas:

When Kapha is in the state of diminution, the aggravated Vata displaces the normal Pitta and carries it to different parts of the body. Wherever this Vitiated Vata takes Pitta to, in all those places, there will be burning sensation (Daha), cracking sensation (Bheda), exhaustion (shrama) and weakness (Daurbalya) all over the body.

When the Pitta is in the state of diminution, the aggravated Vata displaces the normal Kapha, causing colic pain (Shoola), coolness (Shaitya), stiffness (Stambha) and heaviness (Gaurava).

When Kapha is in the state of diminution, the pitta obstructs the path of normal Vata causing thereby burning sensation (Daha) and colic pain (shoola).

When Vata is in the state of diminution and Pitta is normal, then Pitta may block Kapha causing thereby drowsiness (Tandra), heaviness (Gaurava) and fever (Jwara).

When Pitta is in the state of diminution, the aggravated Kapha obstructs the channel of Vata causing thereby coolness (Sheeta), heaviness (Gaurava) and pain (Ruja).

When Vata is in the state of diminution, the Kapha obstructs the path of normal Pitta causing low digestive power (Mridu Agni), stiffness of head (Shiro Graha), sleepiness (Nidra), drowsiness (Tandra), irrelevant talk (Pralapa), heart diseases (Hridroga), heaviness in the body (Gatra gourava), yellowness of the nails, etc. and expectoration of Phlegm and bile.

When Vata is in the state of diminution, the Kapha moving together with Pitta causes anorexia (Aruchi), indigestion (Apaka), tiredness (Sadana), heaviness (Gourava), nausea (Hrillasa), salivation (Asya sravana), anemia (Pandu), burning sensation (Daha), intoxication (Mada), irregularity in purgation and digestion.

When Pitta is in the state of diminution, the Kapha together with Vata causes an unstable stiffness (Asahmita Stambha), cold (Sheeta), pain (Toda), heaviness (Gaurava), weakness of digestive power (Mrudu Agni), dislike for food (Bhakta Ashraddha), trembling (Pravepana), pallor of nails (Nakha Shuklata) and roughness in the body (Gatra Parushya).

When Kapha is in the state of diminution, the Vata and Pitta aggravated together give rise to giddiness (Bhrama), pain (Toda), cramps (Mrudveshtana), burning (Daha), cracking sensation (Sphutana), trembling (Vepana), bodyache (Angamarda), feeling of dryness (Parishosha), heating (Duyana) and steaming sensation (Dhupana).

When Vata and Pitta are in the state of diminution, the Kapha obstructs the channels and causes depression, inability to talk (Vak sangha), fainting (Murcha) and loss of action (Cheshta Pranasha).

When Vata and Kapha are in the state of diminution, Pitta causes vitiation of Ojas, leading to Glani (debility), Indriya Daurbalya (weakness of sense organs), Trushna (excessive thirst), Murcha (fainting), Kriya kshayam – depleted body functions.

When Pitta and Kapha are in the state of diminution, the Vata afflicts the vital organs, does away with consciousness and causes trembling (Vepathu) in the patient.

Signs and symptoms of Vitiation of Dhatus (Tissues) and Malas (Excreta):

दोषाः प्रवृद्धाः स्वं लिङ्गं दर्शयन्ति यथाबलम्।
क्षीणा जहति लिङ्गं स्वं, समाः स्वं कर्म कुर्वते॥६२॥

*doṣāḥ pravṛddhāḥ svaṁ liṅgaṁ darśayanti yathābalam/
kṣīṇā jahati liṅgaṁ svaṁ, samāḥ svaṁ karma kuvete||62||*

Doshas when aggravated manifest their signs and symptoms in accordance with the degree of aggravation; those in the state of diminution give up their normal signs and symptoms; and those in a state of equilibrium operate properly.

Kshaya Lakshana – Signs of depletion

वातादीनां रसादीनां मलानामोजसस्तथा।
क्षयास्तत्रानिलादीनामुक्तं सङ्क्षीणलक्षणम् ॥६३॥

*vātādīnām rasādīnām malānāmojasastathā/
kṣayāstatrānilādīnāmuktaṁ saṅkṣīṇalakṣaṇam ॥63॥*

Kshaya Lakshana – Signs of depletion

Diminution occurs in Doshas (Vata,Pitta and Kapha), Dhatus(Rasa, Rakta, Mamsa, Medas, Asthi, Majja and Sukra), Malas (excreta of seven types) and Ojas.

Out of them signs and symptoms of diminution of Doshas have already been explained.

Rasa Dhatu Kshaya – depletion of Rasa (end product of digestion)

घट्टते सहते शब्दं नोच्यैर्द्रवति शूल्यते।
हृदयं ताम्यति स्वल्पचेष्टस्यापि रसक्षये ॥६४॥

*ghaṭṭate sahate śabdaṁ nocchāyairdravati śūlyate/
hṛdayaṁ tāmyati svalpaceṣṭasyāpi rasakṣaye ॥64॥*

Rasa Dhatu Kshaya – depletion of Rasa (end product of digestion)

Ghattate -patient becomes restless,

Sahate Shabdam Na – he does not stand loud sounds, becomes intolerant;

Hrudrava – palpitation,

Hrudayam Tamyati Alpa Cheshtasya Api – cardiac pain, exhaustion even with the slightest exertion.

Rakta Dhatu Kshaya – depletion of Rakta (blood) –

परुषा स्फुटिता म्लाना त्वग्रूक्षा रक्तसङ्क्षये।

paruṣā sphuṭitā mlānā tvagrūkṣā raktasaṅkṣaye/

Parusha – Roughness,

Sphutita – cracks,

Mlana- dullness,

Tvak Rukshata – skin dryness.

Mamsa Dhatu Kshaya – depletion of muscle tissue –

मांसक्षये विशेषेण स्फिग्ग्रीवोदरशुष्कता॥६५॥

māṃsakṣaye viśeṣeṇa sphiggrīvōdaraśuṣkatā||65||

Sphik, Greeva Udara Shushkata – emaciation of the buttocks, neck and abdomen.

Medo Dhatu Kshaya – depletion of fat tissue –

सन्धीनां स्फुटनं ग्लानिरक्ष्णोरायास एव च।

लक्षणं मेदसि क्षीणे तनुत्वं चोदरस्य च॥६६॥

sandhīnāṃ sphuṭanaṃ glānirakṣṇorāyāsa eva ca/

lakṣaṇaṃ medasi kṣīṇe tanutvaṃ codarasya ca||66||

Sandhi sphutana – cracking of the joints,

Glani – Lassitude,

Akshno Ayasa – tired eyes,

Udara tanutva – thinness of the abdomen.

Asthi Dhatu Kshaya – depletion of bone tissue –

केश लोम नख श्मश्रु द्विज प्रपतनं श्रमः।

जेयमस्थिक्षये लिङ्गं सन्धिशैथिल्यमेव च॥६७॥

keśalomanakhaśmaśrudvijaprapatanaṃ śramaḥ/

jñeyamasthikṣaye liṅgaṃ sandhiśaithilyameva ca॥67॥

Kesha, Loma, Nakha, Shmashru, Dvija prapatana – falling of hair, nails hair of the beard including mustaches and teeth,
Shrama – tiredness,
Sandhi shaithilya – looseness of joints.

Majja Dhatu Kshaya – depletion of bone marrow –

शीर्यन्त इव चास्थीनि दुर्बलानि लघूनि च।

प्रततं वातरोगीणि क्षीणे मज्जनि देहिनाम्॥६८॥

śīryanta iva cāsthīni durbalāni laghūni ca/

pratataṃ vātarogīṇi kṣīṇe majjani dehinām॥68॥

Asthi Sheeryata – emptiness of bones,
Durbala, Laghu Asthi – thinness, weakness, and lightness of the bones,
Vata Roga – frequent affliction with Vata imbalance disorders.

Shukra Dhatu Kshaya – depletion of semen / female reproductive tissues –

दौर्बल्यं मुखशोषश्च पाण्डुत्वं सदनं श्रमः।

क्लैब्यं शुक्राविसर्गश्च क्षीणशुक्रस्य लक्षणम्॥६९॥

daurbalyaṃ mukhaśoṣaśca pāṇḍutvaṃ sadanaṃ śramaḥ/

klaibyaṃ śukrāvisargaśca kṣīṇaśukrasya lakṣaṇam॥69॥

Daurbalya – weakness,
Mukha Shosha – dryness of mouth,

Pandutva – pallor,
Sadana – lassitude,
Shrama – tiredness,
Klaibya – impotency and
Shukra Avisarga – non-ejaculation of semen, non-ovulation.

Pureesha Kshaya Lakshana – depletion of feces –

क्षीणे शकृति चान्त्राणि पीडयन्निव मारुतः।

रूक्षस्योन्नमयन् कुक्षिं तिर्यगूर्ध्वं च गच्छति॥७०॥

kṣīṇe śakṛti cāntrāṇi pīḍayanniva mārutaḥ/

rūkṣasyonnamayan kukṣiṃ tiryagūrdhvaṃ ca gacchati||70||

Antrani Peedana – Vata afflicts intestines and causes dryness (Rooksha) and pain. The abdomen is swollen; the Vata moves upwards and sideways.

Mutra Kshaya Lakshana – depletion of urine –

मूत्रक्षये मूत्रकृच्छ्रं मूत्रवैवर्ण्यमेव च।

पिपासा बाधते चास्य मुखं च परिशुष्यति॥७१॥

mūtrakṣaye mūtrakṛcchraṃ mūtravaivarṇyameva ca|

pipāsā bādhate cāśya mukhaṃ ca pariśuṣyati||71||

Mutra krichrata – dysuria,

Mutra vaivarnya – discoloration of the urine

Pipasa – thirst and

Mukha shosha – dryness in the mouth.

मलायनानि चान्यानि शून्यानि च लघूनि च।

विशुष्काणि च लक्ष्यन्ते यथास्वं मलसङ्क्षये॥७२॥

malāyanāni cānyāni śūnyāni ca laghūni ca|

viśuṣkāṇi ca lakṣyante yathāsvaṃ malasaṅkṣaye||72||

The signs and symptoms of the diminution of other Malas (Dhatu malas) are the feeling of emptiness, lightness and dryness in the excretory organs.

Oja Kshaya Lakshana

बिभेति दुर्बलोऽभीक्ष्णं ध्यायति व्यथितेन्द्रियः।
दुश्छायो दुर्मना रूक्षः क्षामश्चैवौजसः क्षये॥७३॥
हृदि तिष्ठति यच्छुद्धं रक्तमीषत्सपीतकम्।
ओजः शरीरे सङ्ख्यातं तन्नाशान्ना विनश्यति॥७४॥
प्रथमं जायते ह्योजः शरीरेऽस्मिच्छरीरिणाम्।
सर्पिर्वर्णं मधुरसं लाजगन्धि प्रजायते॥७५॥
(भ्रमरैः फलपुष्पेभ्यो यथा सम्भ्रियते मधु।
तद्वदोजः स्वकर्मभ्यो गुणैः सम्भ्रियते नृणाम्॥१॥)

*bibheti durbalo'bhikṣṇam dhyāyati vyathitendriyaḥ/
duśchāyo durmanā rūkṣaḥ kṣāmaścaivaujasaḥ kṣaye||73||
hṛdi tiṣṭhati yacchuddhaṁ raktamiṣatsapītakam/
ojaḥ śarīre saṅkhyātaṁ tannāśānnā vinaśyati||74||
prathamam jāyate hyojaḥ śarīre'smiñcharīṇām/
sarpirvarṇam madhurasam lājagandhi prajāyate||75||
(bhramaraiḥ phalapuṣpebhyo yathā sambhriyate madhu/
tadvadojaḥ svakarmabhyo guṇaiḥ sambhriyate nṛṇām||1||)*

Ojo Kshaya Lakshana - symptoms of depleted Ojas (immunity)

Bhaya – fear complex,

Durbala – constant weakness,

Dhyayati – worry,

Vyathita Indriya – affliction of sense organs with pain,

Dushchaya – loss of complexion,
Durmana -cheerless, depressed mood,
Rooksha – dryness, roughness and
Kshaama – emaciation.

Definition of Ojas:

The one which dwells in the heart and is predominantly white, yellowish and reddish in color is known as Ojas of the body:

If the Ojas is destroyed, the human being will also perish. The form in which the Ojas is produced in the body of the human beings for the first time has the color of ghee; taste of honey and smell of fried paddy (Laja).

As the bees collect honey from the fruits and flowers, so the Ojas is collected in the body, by the actions, qualities, habits and diet of human being.

Causes of depletion of Dhatu (tissues):

व्यायामोऽनशनं चिन्ता रूक्षाल्पप्रमिताशनम्|

वातातपौ भयं शोको रूक्षपानं प्रजागरः||७६||

कफशोणितशुक्राणां मलानां चातिवर्तनम्|

कालो भूतोपघातश्च ज्ञातव्याः क्षयहेतवः||७७||

vyāyāmo'naśanam cintā rūkṣālpapramitāśanam|

vātātapau bhayaṃ śoko rūkṣapānaṃ prajāgaraḥ||76||

kaphaśoṇitaśukrāṇāṃ malānāṃ cātivartanam|

kālo bhūtopaghātaśca jñātavyāḥ kṣayahetavaḥ||77||

Vyayama – excessive physical activities,
Anashana – fasting,
Chinta – anxiety, excessive thinking,
Rooksha, Alpa, Pramita Ashana – intake of dry food, food in small quantity
or habitual intake of food having one taste only,
Vata, Atapa – exposure to the wind and sun,
Bhaya – fear,
Shoka – grief,
Rooksha pana – intake of dry drinks,
Prajagara – night vigil,
excessive elimination of phlegm, blood, semen and other excreta, old age
and period of Adana Kala (seasons causing exhaustion) and Bhuta
(microbes).

Aetiopathology of diabetes mellitus (Madhumeha):

गुरुस्निग्धाम्ल लवणान्यतिमात्रं समश्नताम्।
नवमन्नं च पानं च निद्रामास्यासुखानि च॥७८॥
त्यक्तव्यायामचिन्तानां संशोधनमकुर्वताम्।
श्लेष्मा पित्तं च मेदश्च मांसं चातिप्रवर्धते॥७९॥
तैरावृतगतिर्वायुरोज आदाय गच्छति।
यदा बस्तिं तदा कृच्छ्रो मधुमेहः प्रवर्तते॥८०॥
स मारुतस्य पित्तस्य कफस्य च मुहुर्मुहुः।
दर्शयत्याकृतिं गत्वा क्षयमाप्यायते पुनः॥८१॥

Gurusnigdhāmla lavaṇānyatimātraṃ samaśnatām।

navamannaṃ ca pānaṃ ca nidrāmāsyāsukhāni ca||78||
tyaktavyāyāmacintānāṃ saṃśodhanamakurvātām|
śleṣmā pittaṃ ca medaśca māṃsaṃ cātipravardhate||79||
tairāvṛtagatirvāyuroja ādāya gacchati|
yadā bastiṃ tadā kṛcchro madhumehaḥ pravartate||80||
sa mārutasya pittasya kaphasya ca muhurmuḥuḥ|
darśayatyākṛtiṃ gatvā kṣayamāpyāyate punaḥ||81||

Aetiopathology of diabetes mellitus (Madhumeha):

Guru, Snigdha, Amla, Lavana – Excess intake of heavy to digest food,
unctuous, sour and salt foods,
Nava Annam, Panam cha – consuming fresh grains (freshly collected rice,
wheat etc),
Nidra Sukha, Asya Sukha – eating and sleeping frequently,
Tyakta Vyayama, Chinta – lack of exercise, lack of thinking,
Not undergoing seasonal Panchakarma treatments,
These causes lead to vitiation of Kapha, Pitta, Medas (fat tissue), Mamsa
(muscle tissue).

The path of Vata gets obstructed. Vata together with the Ojas comes down
to reach the Basti (urinary system), causing Madhumeha (Diabetes
mellitus).

In this disease, signs and symptoms pertaining to Vata, Pitta and Kapha
are manifested quite frequently- they vanish at times and appear again (in
more vehement form). If neglected, this diseases causes serious types of
carbuncles in subcutaneous and muscular areas, vital parts (Marma) and
joints of the body.

Types of Diabetic Carbuncles:

उपेक्षयाऽस्य जायन्ते पिडकाः सप्त दारुणाः।
मांसलेष्ववकाशेषु मर्मस्वपि च सन्धिषु॥८२॥
शराविका कच्छपिका जालिनी सर्षपी तथा।
अलजी विनताख्या च विद्रधी चेति सप्तमी॥८३॥
अन्तोन्नता मध्यनिम्ना श्यावा क्लेदरुगन्विता।
शराविका स्यात् पिडका शरावाकृतिसंस्थिता॥८४॥
अवगाढार्तिनिस्तोदा महावास्तुपरिग्रहा।
क्षक्षणा कच्छपपृष्ठाभा पिडका कच्छपी मता॥८५॥
स्तब्धा सिराजालवती स्निग्धास्रावा महाशया।
रुजानिस्तोदबहुला सूक्ष्मच्छिद्रा च जालिनी॥८६॥
पिडका नातिमहती क्षिप्रपाका मारुजा।
सर्षपी सर्षपाभाभिः पिडकाभिश्चिता भवेत्॥८७॥
दहति त्वचमुत्थाने तृष्णामोहज्वरप्रदा।
विसर्पत्यनिशं दुःखाद्दहत्यग्निरिवालजी॥८८॥
अवगाढरुजाक्लेदा पृष्ठे वाऽप्युदरेऽपि वा।
महती विनता नीला पिडका विनता मता॥८९॥

upekṣayā'sya jāyante piḍakāḥ sapta dāruṇāḥ/
māṃsaleṣvavakāśeṣu marmasvapi ca sandhiṣu॥82॥
śarāvikā kacchapikā jālinī sarṣapī tathā/
alajī vinatākhyā ca vidradhī ceti saptamī॥83॥
antonnatā madhyanimnā śyāvā kledaruganvitā/
śarāvikā syāt piḍakā śarāvākṛtisamsthitā॥84॥
avagāḍhārtinistodā mahāvāstuparigrahā/
ślakṣṇā kacchapapṛṣṭhābhā piḍakā kacchapī matā॥85॥
stabdhā sirājālavatī snigdhāsrāvā mahāśayā/

*rujānistodabahulā sūkṣmacchidrā ca jālinī||86||
piḍakā nātimahatī kṣiprapākā mahārujā/
sarṣapī sarṣapābhābhiḥ piḍakābhiścītā bhavet||87||
dahatī tvacamutthāne tṛṣṇāmohajvarapradā/
visarpatyaniśaṃ duḥkhāddahatyagnirivālaḥ||88||
avagāḍharujākledā prṣṭhe vā'pyudare'pi vā/
mahatī vinatā nīlā piḍakā vinatā matā||89||*

Types of Diabetic Carbuncles:

The seven types of Carbuncles are Sharvika, Kacchapika, Jalini, Sarshapi, Alaji, Vinata and Vidradhi.

Sharavika type of carbuncle elevated in the border and depressed in the centre, grey in color and associated with slough and pains. Because of its appearance as a sharava (earthen saucer), it is known as Sharvavika.

Kacchapika type of carbuncle is deep seated and painful combined with a splitting type of pain; it has very big base, it is smooth and resembling the back of tortoise. (Kacchapa means tortoise).

Jalini type of carbuncle is hard; it has network of vessels in its surface; its sticky; it has a very big base: it is very painful with splitting type of pain having subtle openings.

Sarshapika type of carbuncle which is not very big, which suppurates quickly, which is very painful and associated with carbuncles of the size of mustard seeds is known as Sarshapi.

Alaji type of carbuncle causes burning sensation during eruption: when fully manifested, it causes thirst, unconsciousness, fever, it always spreads and is very painful due to burning sensation like fire.

The pain in **Vinata** type of carbuncle is also deep-seated: it is associated with slough: it occurs either in the back or abdomen; it is big in size, blue in color and having depression in the center.

Vidradhi – External and internal abscesses:

विद्रधिं द्विविधामाहुर्बाह्यामाभ्यन्तरीं तथा।
बाह्या त्वक्स्नायुमांसोत्था कण्डराभा मारुजा॥९०॥
शीतकान्नविदाह्युष्णरूक्षशुष्कातिभोजनात्।
विरुद्धाजीर्णसङ्क्लिष्टविषमासात्म्यभोजनात्॥९१॥
व्यापन्नबहुमद्यत्वाद्देगसन्धारणाच्छ्रमात्।
जिह्मव्यायामशयनादतिभाराध्वमैथुनात्॥९२॥
अन्तःशरीरे मांसासृगाविशन्ति यदा मलाः।
तदा सञ्जायते ग्रन्थिर्गम्भीरस्थः सुदारुणः॥९३॥
हृदये क्लोम्नि यकृति प्लीहि कुक्षौ च वृक्कयोः।
नाभ्यां वङ्क्षणयोर्वाऽपि बस्तौ वा तीव्रवेदनः॥९४॥
दुष्टरक्तातिमात्रत्वात् स वै शीघ्रं विदह्यते।
ततः शीघ्रविदाहित्वाद्विद्रधीत्यभिधीयते॥९५॥
व्यधच्छेदभ्रमानाहशब्दस्फुरणसर्पणैः।
वातिकीं, पैत्तिकीं तृष्णादाहमोहमदज्वरैः॥९६॥
जृम्भोत्कलेशारुचिस्तम्भशीतकैः श्लैष्मिकीं विदुः।

सर्वासु च महच्छूलं विद्रधीषूपजायते॥९७॥
शस्त्रास्त्रैर्भिद्यत इव चोल्मुकैरिव दह्यते।
विद्रधी व्यम्लता याता वृश्चिकैरिव दश्यते॥९८॥
तनु रूक्षारुणं श्यावं फेनिलं वातविद्रधी।
तिलमाषकुलत्थोदसन्निभं पित्तविद्रधी॥९९॥
श्लैष्मिकी स्रवति श्वेतं पिच्छिलं बहलं बहु।
लक्षणं सर्वमेवैतद्भजते सान्निपातिकी॥१००॥

*vidradhiṃ dvividhāmāhurbāhyāmābhyantarīm tathā/
bāhyā tvaksnāyumāṃsotthā kaṇḍarābhā mahārujā||90||
śītakānnavidāhyuṣṇarūkṣaśuṣkātibhojanāt/
viruddhājīrṇasaṅkliṣṭaviṣamāsātmyabhojanāt||91||
vyāpannabahumadyatvādvegasandhāraṇācchramāt/
jihmavyāyāmaśayanādatibhārādhvamaithunāt||92||
antaḥśarīre māṃsāsṛgāviśanti yadā malāḥ/
tadā sañjāyate granthirgambhīrasthaḥ sudāruṇaḥ||93||
hrdaye kṛmni yakṛti plīhni kuṣṣau ca vṛkkayoḥ/
nābhyām vaṅkṣaṇayorvā'pi bastau vā tīvravedanaḥ||94||
duṣṭaraktātimātratvāt sa vai śīghraṃ vidahyate/
tataḥ śīghraavidāhitvādvidradhītyabhidhīyate||95||
vyadhacchedabhramānāhaśabdasphuraṇasarpaṇaiḥ/
vātikīm, paittikīm tṛṣṇādāhamohamadaajvaraiḥ||96||
jṛmbhotkleśārucistambhaśītakaiḥ ślaiṣmikīm viduḥ/
sarvāsu ca mahacchūlaṃ vidradhīṣūpajāyate||97||
śāstrāstrairbhidyata iva colmukairiva dahyate/
vidradhī vyamlatā yātā vṛścikairiva daśyate||98||*

*tanu rūkṣāruṇaṃ śyāvaṃ phenilaṃ vātavidradhī/
tilamāṣakulatthodasannibhaṃ pittavidradhī||99||
ślaiṣmīkī sravati śvetaṃ picchilaṃ bahalaṃ bahu/
lakṣaṇaṃ sarvamevaitadbhajāte sānnipātikī||100||*

Abscess is of two types- the external and the internal.

The external one arise out of the skin, ligaments and muscles. In shape and size it resembles tendons and it is exceedingly painful.

Abhyantara Vidradhi:

The internal abscess is caused by the excessive intake of food which is staled (Sheeta), irritant (vidaaha), hot, dry, incompatible foods, indigestible, and which is Dosha aggravating and unwholesome; By taking meals irregularly by taking excessively strong wines, suppression of natural urges, excessive physical exertion, physical exercise and sleep in wrong postures, carrying excessive load, walking long distance and excessive sexual intercourse.

These factors are responsible for the affliction of Mamsa (muscle tissue) and Rakta (blood tissue) of the body by the Doshas, thereby causing deep-seated abscesses which are very painful. This causes excessive pain in heart, liver, spleen, sides of the abdomen kidney navel and sides of the lower abdomen or bladder. Due to excessive vitiation of Rakta, these abscesses get suppured quickly. This is called Vidradhi” because of Vidaha (burning sensation and suppuration).

Vidradhi(abscess) is of four types, viz. Vataja, Pittaja, Shlaishmika (Kapha) and Sannipatika.

Vataja Vidradhi causes piercing (Vyadha) and cutting pain (Cheda), giddiness (Bhrama), flatulence (Anaha), Shabda, Sphurana, Sarpana – sounding and throbbing sensation, and spreading tendency; The discharge is thin, unctuous, reddish, gray and foamy.

Pittaja Vidradhi – thirst, burning sensation, unconsciousness, intoxication and fever. Discharge looks like the decoction of Tila – Sesame (Sesamum indicum), Masha (black gram) and Kulatha (horse gram).

Shlaishmika Vidradhi - yawning, nausea, stiffness and cold. Discharge is white, slimy, thick and profuse.

Samnipatika type of Vidradhi (influenced by all the three Doshas) is marked by excruciating pain. Discharge will have mixed colour.

In the event of the abscess being ripened the patient feels as if being assaulted by weapons, burnt by fire brands and being bitten by scorpions.

Symptoms based on place of Vidradhi (abscess) –

If it is situated in Marma (vital points, like heart, brain etc), there will be Hrud Ghattana – palpitation,
Tamaka – darkness in front of eyes,
Pramoha – unconsciousness,
Kasa – coughing and
Shwasa – dyspnea,

If Vidradhi is in Kloma (inside abdomen), there will be thirst, dryness in mouth and obstruction in throat;

If it is in the liver, there will be dyspnoea;

If in spleen, there will be obstruction to expiration;

If in the sides of abdomen, there will be pain in the sides and middle of the abdomen and in shoulder (referred pain).

If it is in kidney, there will be stiffness in the back and waist.

If the abscess is in Nabhi (umbelicus), this causes hiccup (Hikka),

If in the groin, this will impair the movement of the thighs,

If it occurs in the urinary bladder, urine and stool will pass with difficulty and there will be bad smell.

When ripened and ruptured, the discharge from the internal abscess in the upper portion of the body comes out through the mouth, whereas from the lower part of the body it comes out through the anus. When the abscess in the Nabhi region, ruptures, the discharge may come out through both mouth and anus.

This disease is as dangerous as a weapon, snake, lightening and fire. The principal of treatment as mentioned for Gulma (will be dealt in future) should be adopted here.

Abscesses may occur due to the vitiation of Medas even without the disease Prameha (that is diabetes mellitus). They are, however, not visible until they take a definite shape and size.

Sarvika, Kacchapika and Jalini Types of Carbuncles are intolerably painful and of very serious nature. They occur in such of the patients who have excessive Kapha and Medas.

Curability of abscess:

अथासां विद्रधीनां साध्यासाध्यत्वविशेषज्ञानार्थं स्थानकृतं लिङ्गविशेषमुपदेक्ष्यामः- तत्र प्रधानमर्मजायां विद्रध्यां हृद्धनतमकप्रमोहकासश्वासाः, क्लोमजायां पिपासामुखशोषगलग्रहाः, यकृज्जायां श्वासः, प्लीहजायामुच्छवासोपरोधः, कुक्षिजायां कुक्षिपार्श्वान्तरांसशूलं, वृक्कजायां पृष्ठकटिग्रहः, नाभिजायां हिक्का, वङ्क्षणजायां सक्थिसादः, बस्तिजायां कृच्छ्रपूतिमूत्रवर्चसत्वं चेति॥१०१॥
पक्वप्रभिन्नासूर्ध्वजासु मुखात् स्रावः स्रवति, अधोजासु गुदात्, उभयतस्तु नाभिजासु॥१०२॥
आसां हन्नाभिबस्तिजाः परिपक्वाः सान्निपातिकी च मरणाय; शेषाः पुनः कुशलमाशुप्रतिकारिणं चिकित्सकमासाद्योपशाम्यन्ति।
तस्मादचिरोत्थितां विद्रधीं शस्त्रसर्पविद्युदग्नितुल्यां स्नेहविरेचनैराश्वेवोपक्रमेत् सर्वशो गुल्मवच्चेति॥१०३॥

athāsām vidradhīnām sādhyāsādhyatvaviśeṣajñānārthaṁ sthānakṛtaṁ liṅgaviśeṣamupadekṣyāmaḥ- tatra pradhānamarmajāyām vidradhyām hrddhaṭṭanataamakapramohakāsaśvāsāḥ, klomajāyām pipāsāmukhaśoṣagalagrahāḥ, yakṛjjāyām śvāsāḥ, plīhajāyāmucchvāsoparodhaḥ, kuṣijāyām kuṣipārśvāntarāṃsaśūlaṁ, vṛkkajāyām prṣṭhakaṭigrahaḥ, nābhijāyām hikkā, vaṅkṣaṇajāyām sakthisādaḥ, bastijāyām kṛcchrapūtimūtravarcasatvaṁ ceti॥101॥
pakvaprabhinnāsūrdhvajāsu mukhāt srāvaḥ sravati, adhojāsu gudāt, ubhayatastu nābhijāsu॥102॥
āsām hrnnābhibastijāḥ paripakvāḥ sānnipātikī ca maraṇāya; śeṣāḥ punaḥ kuśalamāśupratikāriṇaṁ cikitsakamāsādyopaśāmyanti।

tasmādacirotthitām vidradhīm śastrasarpavidyudagnitulyām snehavirecanairāśvevopakramet sarvaśo gulmavacceti॥103॥

Curability of abscess:

If it is situated in Marma (vital points, like heart, brain etc), there will be

Hrud Ghattana – palpitation,

Tamaka – darkness in front of eyes,

Pramoha – unconsciousness,

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Abscesses may occur due to the vitiation of Medas even without the disease Prameha (that is diabetes mellitus). They are, however, not visible until they take a definite shape and size.

Prognosis of carbuncles:

भवन्ति चात्र-

विना प्रमेहमप्येता जायन्ते दुष्टमेदसः।
तावच्चैता न लक्ष्यन्ते यावद्वास्तुपरिग्रहः॥१०४॥
शराविका कच्छपिका जालिनी चेति दुःसहाः।
जायन्ते ता ह्यतिबलाः प्रभूतश्लेष्ममेदसः॥१०५॥
सर्षपी चालजी चैव विनता विद्रधी च याः।
साध्यः पित्तोल्बणास्तास्तु सम्भवन्त्यल्पमेदसः॥१०६॥
मर्मस्वसे गुदे पाण्योः स्तने सन्धिषु पादयोः।
जायन्ते यस्य पिडिकाः स प्रमेही न जीवति॥१०७॥

bhavanti cātra-

*vinā pramehamapyetā jāyante duṣṭamedasaḥ/
tāvaccaitā na lakṣyante yāvadvāstuparigrahaḥ||104||
śarāvikā kacchapikā jālinī ceti duḥsahāḥ/
jāyante tā hyatibalāḥ prabhūtaśleṣmamedasaḥ||105||
sarṣapī cālajī caiva vinatā vidradhī ca yāḥ/
sādhyah pittolbaṇāstāstu sambhavantyalpamedasaḥ||106||
marmasvaṁse gude pāṇyoḥ stane sandhiṣu pādayoḥ/
jāyante yasya piḍikāḥ sa pramehī na jīvati||107||*

Sarshapi, Alaji, Viinata and Vidradhi types of carbuncles are on the other hand dominated by Pitta and occur in the case of such patients who have Meas in less quantity. These are curable.

A diabetic patient who suffers from abscesses occurring in vital organs, shoulder, anus, hands, breasts, joints and feet seldom survive.

Complications of carbuncles:

तथाऽन्याः पिडकाः सन्ति रक्तपीतासितारुणाः।
पाण्डुराः पाण्डुवर्णाश्च भस्माभा मेचकप्रभाः॥१०८॥
मृद्व्यश्च कठिनाश्चान्याः स्थूलाः सूक्ष्मास्तथाऽपराः।
मन्दवेगा महावेगाः स्वल्पशूला महारुजः॥१०९॥
ता बुद्ध्वा मारुतादीनां यथास्वैर्हेतुलक्षणैः।
ब्रूयादुपचरेच्चाशु प्रागुपद्रवदर्शनात्॥११०॥
तृट्श्वासमांससङ्कोथमोहहिकामदज्वराः।
वीसर्पमर्मसंरोधाः पिडकानामुपद्रवाः॥१११॥

*tathā'nyāḥ piḍakāḥ santi raktapītāsitaruṇāḥ/
pāṇḍurāḥ pāṇḍuvarṇāśca bhasmābhā mecakaprabhāḥ||108||
mṛdvyaśca kaṭhināścānyāḥ sthūlāḥ sūkṣmāstathā'parāḥ/
mandavegā mahāvegāḥ svalpaśūlā mahārujaḥ||109||
tā buddhvā mārutādīnām yathāsvairhetulakṣaṇaiḥ/
brūyādupacareccāśu prāgupadravadarśanāt||110||
tṛṭśvāsamāṃsasasaṅkothamohahikkāmadajvarāḥ/*

vīśarpamarmasamrodhāḥ piḍakānāmupadravāḥ||111||

Complications of carbuncles:

There are other varieties of abscesses having red, yellow, black, reddish, grey, yellowish, unctuous black and ash color. Some are of soft, some are hard, some are of big size, some are of small size, some of them develop slowly, some of them develop quickly, some of them have dull pain and some of them have excruciating pain- they should be diagnosed based on Dosha involved, considering their causative factors, signs and symptoms. It should be treated immediately, based on Dosha, before any complication arises.

The complications of an abscess are –

Trut – thirst,

Shwasa – dyspnoea,

Mamsa Sankotha – sloughing

Moha – unconsciousness,

Hikka – hiccup,

Mada – intoxication,

Jwara – fever,

Visarpa – herpes / cellulites

impediment of the functions of the vital organs. [108-111]

Different courses of Doshas in the pathogenesis of diseases:

नित्यं सन्निहितामित्रं समीक्ष्यात्मानमात्मवान्।

नित्यं युक्तः परिचरेदिच्छन्नायुरनित्वरम्॥११९॥

kṣayaḥ sthānaṃ ca vṛddhiśca doṣāṇāṃ trividhā gatiḥ।

nityam sannihitāmitram samīkṣyātmānamātmavān|
nityam yuktaḥ paricaredicchannāyuranitvaram||119||

Different courses of Doshas in the pathogenesis of diseases:

क्षयः स्थानं च वृद्धिश्च दोषाणां त्रिविधा गतिः|
ऊर्ध्वं चाधश्च तिर्यक्च विज्ञेया त्रिविधाऽपरा||११२||
त्रिविधा चापरा कोष्ठशाखामर्मास्थिसन्धिषु|
इत्युक्ता विधिभेदेन दोषाणां त्रिविधा गतिः||११३||

चयप्रकोपप्रशमाः पित्तादीनां यथाक्रमम्|
भवन्त्येकैकशः षट्सु कालेष्वभ्रागमादिषु||११४||

ūrdhvaṁ cādhaśca tiryakca vijñeyā trividhā'parā||112||
trividhā cāparā koṣṭhaśākhāmarmāsthisandhiṣu|
ityuktā vidhibhedena doṣāṇām trividhā gatiḥ||113||
cayaprakopapraśamāḥ pittādīnām yathākramam|
bhavantyekaikaśaḥ ṣaṭsu kāleṣvabhṛāgamādiṣu||114||

1. Diminution, normal state and aggravation these are the three conditions of Doshas;
2. The three more types are upwards , downward and sideway movement of Doshas.
3. The Doshas have another threefold movement.
 - a. Movement in Kostha or alimentary tract,
 - b. Movement in Shakha or exterior Dhatus
 - c. Movement in Marma asthi sandhi or vital organs, bones and joints.

Dosha undergo Chaya (increase in their own habitat), Prakopa (flow into other places) and prashama (subside) in different seasons, due to the effect of respective seasons. [112-114]

Physiological and Pathological Concepts of Doshas:

गतिः कालकृता चैषा चयाद्या पुनरुच्यते॥११५॥

गतिश्च द्विविधा दृष्टा प्राकृती वैकृती च या॥११५॥

पित्तादेवोष्मणः पक्तिर्नराणामुपजायते।

तच्च पित्तं प्रकुपितं विकारान् कुरुते बहून्॥११६॥

प्राकृतस्तु बलं श्लेष्मा विकृतो मल उच्यते।

स चैवौजः स्मृतः काये स च पाप्मोपदिश्यते॥११७॥

सर्वा हि चेष्टा वातेन स प्राणः प्राणीनां स्मृतः।

तेनैव रोगा जायन्ते तेन चैवोपरुध्यते॥११८॥

gatiḥ kālakṛtā caiṣā cayādyā punarucyate/115/

gatiśca dvividhā dṛṣṭā prākṛtī vaikṛtī ca yā/115/

pittādevoṣmaṇaḥ paktirnarāṇāmupajāyate/

tacca pittaṁ prakupitaṁ vikārān kurute bahūn/116/

prākṛtastu balaṁ śleṣmā vikṛto mala ucyate/

sa caivaujaḥ smṛtaḥ kāye sa ca pāpmopadiśyate/117/

sarvā hi ceṣṭā vātena sa prāṇaḥ prāṇīnāṁ smṛtaḥ/

tenaiva rogā jāyante tena caivoparudhyate/118/

There are two aspects of the Doshas, viz natural and morbid. In the natural state, Pitta helps in the digestion and metabolism of living beings. In its morbid state, it causes various diseases.

The Kapha in its nature state promotes strength in the form of Ojas. When in morbid condition, it takes the form of excreta and causes misery.

Similarly Vata in its natural state is responsible for all activities of the body. Vata in fact constitutes the very life of living beings. When in morbid state, it causes disease and death.[115-118]

Preservation of health:

One desirous of ensured longevity for himself, should always make an attempt for his well being as if surrounded by opponents[119]

To sum up:-

तत्र श्लोकौ-

शिरोरोगाः सहृद्रोगा रोगा मानविकल्पजाः।
क्षयाः सपिडकाश्चोक्ता दोषाणां गतिरेव च॥१२०॥
कियन्तःशिरसीयेऽस्मिन्नध्याये तत्त्वदर्शिना।
ज्ञानार्थं भिषजां चैव प्रजानां च हितैषिणा॥१२१॥

tatra ślokau-

śīrorogāḥ sahr̥drogā rogā mānavikalpajāḥ।
kṣayāḥ sapidakāścoktā doṣāṇāṃ gatireva ca॥120॥
kiyantaḥśirasīye'sminnadhyāye tattvadarśinā।
jñānārthaṃ bhiṣajāṃ caiva prajānāṃ ca hitaiṣiṇā॥121॥

Head diseases, heart diseases, the states of Doshas in different permutations and combinations, diminutions, abscesses, the course of movement of Doshas have been explained by the sage in this chapter on

“The Enumeration of Diseases relating to the Head”. The sage has done this with a view to enlightening the physicians about it as well as for the well- being of subjects.[120-121]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने कियन्तःशिरसीयो नाम

सप्तदशोऽध्यायः॥१७॥

ityagniveśakṛte tantre carakapratisaṁskṛte ślokasthāne kiyantaḥśirasīyo
nāma sapṭadaśo'dhyāyaḥ॥17॥

Thus ends the seventeenth chapter on “The Enumeration of diseases relating to the Head” of the Sutra section of Agnivesha’s work as redacted by Charaka

17.1 Dhatu – 7 Body Tissues As Explained In Ayurveda

Ayurveda explains about 7 body tissue components which form the physical body. The functioning of body tissue is regulated by Tridosha. Let us learn about each of them in detail.

Dhatu (body tissue)	Comparison	Gets nourishment from	Function	Influencing Dosha
Rasa Dhatu	Plasma	Essence part of food, after digestion	Preenana – nourishment	Kapha
Rakta Dhatu	Blood	Rasa Dhatu	Jeevana – Enlivening	Pitta
Mamsa Dhatu	Muscle	Rakta Dhatu <i>easyayurveda.com</i>	Lepana – supporting bones	Kapha
Meda Dhatu	Fat tissue	Mamsa Dhatu	Snehana – Oiling, lubricating	Kapha
Asthi Dhatu	Bone Tissue	Meda Dhatu	Dharana – stabilizing, holding	Vata (inversely proportional)
Majja Dhatu	Bone marrow	Asthi Dhatu	Poorana – filling in bone cavities	Kapha
Shukra Dhatu	Reproductive system	Majja Dhatu	Garbhotpadana - Reproduction	Kapha

These seven body tissues are called as ‘Dhatu’ in Ayurveda.

They are –

Rasa Dhatu – The Rasa is produced soon after digestion. It is the essence part of the food that circulates all over the body and nourishes all the body tissues. It is grossly compared to plasma part of blood. Its basic function is *Preenana* – to nourish all the body tissues.

It is controlled by Kapha Dosha. Usually [Kapha Dosha increase](#) causes increase of Rasa Dhatu. and Kapha decrease leads to Rasa dhatu decrease.

Rakta Dhatu – It is compared directly with blood and its component. It is formed by receiving the nourishment from Rasa Dhatu. Its main function is *Jeevana* – enlivening. It is directly related with Pitta Dosha. [Pitta Dosha increase](#) leads to Rakta increase and vice versa.

Mamsa Dhatu – It is compared with muscle tissue. It gets its nourishment from Rakta Dhatu. Its main function is *Lepana* – It gives shape to the body parts and it sticks to the bones, helping in locomotor activities. It is controlled by Kapha Dosha. Usually Kapha Dosha increase and decrease leads to Mamsa Dhatu increase and decrease respectively.

Meda Dhatu – It is compared to fat tissue. It gets nourished by Mamsa Dhatu. Its main function is *Snehana* – lubrication. Its increase and decrease is influenced by Kapha Dosha. Hence, Kapha dosha dominant person is usually rich in fat tissue.

Asthi Dhatu – It is compared to bone tissue. It gets nourished by Meda Dhatu. Its main function is *Dharana* – to hold the body up straight. It is influenced by Vata Dosha. But Vata Dosha increase leads to Asthi Dhatu decrease and Vata Dosha decrease leads to Asthi Dhatu increase. This is why, in old age, when Vata is increased, bone tissue degeneration occurs.

Majja Dhatu – It is compared to bone marrow and all the tissue that fill bone cavity. For example, eye tissue is also considered as Majja. Some also consider brain tissue also as formed by Majja Dhatu. Its main function is *Poorana* – to fill in the bone cavities. Its increase and decrease is controlled by Kapha Dosha.

Shukra Dhatu – It is compared with male and female reproductive system and its secretions. Its main function is *Garbhotpadana* – reproduction. It is controlled by Kapha Dosha. It gets nourishment from Majja Dhatu.

17.2 Decrease Of Tissues – Dhatu Kshaya – Reasoning, Symptoms

There are seven types of tissues in our body as per Ayurveda. These are called as Dhatu. Decrease or depletion of body tissues is termed as Dhatu Kshaya. In learning about disease process, having a clear knowledge of Dhatu and Dhatu kshaya is as important as understanding Tridosha.

Rasa Dhatu Kshaya – depletion of Rasa

Rasa is the first tissue that is formed as a result of food digestion. After food is digested, the essence part of the food is called as Rasa dhatu.

Some compare this with blood plasma.

Rasa dhatu and Kapha dosha are directly connected. Increase or decrease of Kapha dosha directly causes the same in Rasa Dhatu.

Decrease of Rasa dhatu indicates dehydration, and lack of nutrients.

The symptoms are –

Ghattate -patient becomes restless,

Sahate Shabdham Na – he does not stand loud sounds, becomes intolerant;

Hrudrava – palpitation,

Hrudayam Tamyati Alpa Cheshtasya Api – cardiac pain, exhaustion even with the slightest exertion.

All these symptoms can be correlated with the symptoms of dehydration / lack of nutrition.

Rakta Dhatu Kshaya – depletion of Rakta (blood) –

Blood tissue gets its nourishment from Rasa Dhatu. Rakta and Pitta are directly related. Increase / decrease of Pitta dosha directly causes the

same with blood tissue.

Depletion of blood tissue causes symptoms of anemia, which are explained as –

Parusha – Roughness,

Sphutita – cracks,

Malina- dullness,

Tvak Rukshata – skin dryness.

Mamsa Dhatu Kshaya – depletion of muscle tissue –

Muscle tissue gets its nutrition by Rakta Dhatu.

Depletion of muscle tissue directly causes weakening of limbs and causes –

Sphik, Greeva Udara Shushkata – emaciation of the buttocks, neck and abdomen.

Medo Dhatu Kshaya – depletion of fat tissue –

Fat tissue gets nourishment by Mamsa Dhatu. Depletion of this causes thinness of the body.

Sandhi sphutana – cracking of the joints,

Glani – Lassitude,

Akshno Ayasa – tired eyes,

Udara tanutva – thinness of the abdomen.

Asthi Dhatu Kshaya – depletion of bone tissue –

As per Ayurveda, bone tissue gets nourishment by fat tissue. This is why, oral administration of oil, ghee etc are advised during osteoporosis, osteo

arthritis etc.

Bone tissue is inversely related with Vata Dosha. This means that, increase of Vata dosha causes depletion of bone tissue and vice versa.

Ayurveda explains that teeth, nail, mustache are also related with bone tissue. Hence, depletion of bone tissue exhibits the following symptoms. –
Keshha, Loma, Nakha, Shmashru, Dvija prapatana – falling of hair, nails hair of the beard including mustaches and teeth,
Shrama – tiredness,
Sandhi shaithilya – looseness of joints.

Majja Dhatu Kshaya – depletion of bone marrow –

As per Ayurveda, marrow gets its nourishment by Asthi dhatu.

depletion of Majja dhatu causes –

Asthi Sheeryata – emptiness of bones,

Durbala, Laghu Asthi – thinness, weakness, and lightness of the bones,

Vata Roga – frequent affliction with Vata imbalance disorders.

Shukra Dhatu Kshaya – depletion of semen / female reproductive tissues –

As per Ayurveda, Shukra dhatu comprises of male and female reproductive system. It gets its nourishment by Majja Dhatu.

Its depletion causes –

Daurbalya – weakness,

Mukha Shosha – dryness of mouth,

Pandutva – pallor,

Sadana – lassitude,

Shrama – tiredness,

Klaibya – impotency and

Shukra Avisarga – non-ejaculation of semen, non-ovulation.

Understanding body depletion symptoms helps in better understanding of disease process and this article is a small step in that direction.

17.3 What is Ojas? How To Increase Ojas During Health And Disease? Ayurveda

Happyguy, a regular reader of my articles asks –

I would like to know about the connection between ojas and diabetes from the point of view of the diet, a diabetic person can take in. As I know, Sattvic food is very important for building ojas. But, doesn't sattvic food in general have a sweet vipaka? If yes, will sweet vipaka affect blood sugar levels? If yes, do diabetics have no way of building up ojas? Please enlighten me on this topic. "

I haven't heard such intelligently and diligently formulated question since a very long time. (seriously. No pun intended.) Many thanks for asking this question. Let us analyze a few factors before we come to a few conclusions.

What is Ojus?

Ojus is a quantifiable liquid in the body, responsible for overall health, energy and liveliness. It is both a mental and physical factor.

It is responsible for

- Health maintenance and health promotion
- Fight disease
- prevent disease

Ojus is the essence part of all the body tissues.

Though it can be quantified, it can not be seen or compared to any elements in the body. Some compare Ojas to white blood cells. At the best, it can be said as a *partial* comparison.

Definition of Ojas as per Charaka The one which dwells in the heart and is predominantly white, yellowish and reddish in color is known as Ojas of the body:

If the Ojas is destroyed, the human being will also perish. The form in which the Ojas is produced in the body of the human beings for the first time has the color of ghee; taste of honey and smell of fried paddy (Laja). As the bees collect honey from the fruits and flowers, so the Ojas is collected in the body, by the actions, qualities, habits and diet of human being. Reference: [**Charaka Samhita Sutrasthana 17/76**](#)

Heart, the Seat of Ojas:

यद्धितत्स्पर्शविज्ञानंधारिततत्रसंश्रितम्॥६॥

तत्परस्यौजसःस्थानंतत्रचैतन्यसङ्ग्रहः।

हृदयं महदर्थश्च तस्मादुक्तं चिकित्सकैः ॥७॥

yaddhi tat sparśavijñānaṃ dhāri tattatra saṃśritam||6||

tat parasyaujasaḥ sthānaṃ tatra caitanyasaṅgrahaḥ|

hṛdayaṃ mahadarthaśca tasmāduktaṃ cikitsakaiḥ ||7|| [**Charaka Samhita Sutrasthana 30**](#)

The heart is indispensable for all the normal mental and physical activities. In the heart, resides Para Ojas – the superior Ojas, which controls the mind. This is why, the physicians have designated the heart as 'Hridaya', 'Mahat' and 'Artha'

Qualities of Ojas –

Snigdha – unctuous, oily

Somatmaka – watery

Shuddha – clear (transparent),

Ishat Lohita Peetakam – slight reddish yellow in colour;

Examples:

Say, someone has got pancreatitis. Doctor gives medicines and patient takes it. Ojas is that factor of the body that digests the medicines, takes it to the target organ, and does the healing, with the help of medicines.

A person with good quantity of Ojas is lesser prone to cold, cough, fever etc when compared to another, with lesser Ojas.

A person with good control of mind, who follows stringent **Brahmacharya**.

A person with good memory and concentration has more Ojas.

A person with spiritual believes and practice has more Ojas.

A person who eats in limited quantities, who has good control over anger, jealous etc has more Ojus.

A person who exercises and has a well built body has more ojas.

How to increase Ojas?

Regular intake of ghee, milk, and such other nutrition rich food.

Yoga, Pranayama, exercises, physical activities.

Mental exercises to improve concentration.

Prayer, Homa, Pooja and such other spiritual practices.

Being pious, righteous.

Medicines like **Saraswatarishta**

Food and medicine that might decrease Ojas –

Anger, grief, negative attitude

Excessively salty, pungent and bitter diet.

Ayurvedic medicines containing Kshara. Of course Kshara is required in some cases, but intake of such medicine over a long period of time would cause Ojas depletion. (reference: Ashtanga Hridayam)

One who takes very less quantity of food over a long period of time, will have depleted ojas. But that does not mean that over-eating will increase ojas. Proper quantity of food, that digests easily, neither more nor less, increases ojas.

I hope that by this time, you have got an idea that Ojas is contributed with mental, physical and spiritual factors. Let us take up the questions.

Sattvic food is very important for building Ojas.

Yes. But it applies to a *healthy person only*. Sattvic refers to light. Tamasik refers to darkness.

From a spiritual perspective, non veg, fish garlic and onion are considered to be Tamasik. (opposite to Sattvik.) But in few diseases, non veg food / **medicines with non veg ingredient**, garlic, onion etc are used as medicine. In such a condition, for such a patient, these do help in improving her Ojas.

But, doesn't sattvic food in general have a sweet vipaka?

Yes. *many* food that are Sattvic are sweet in nature.

If yes, will sweet vipaka affect blood sugar levels? If yes, do diabetics have no way of building up ojas?

If a food tends to increase ojas, it should always be understood that it does so, only when it is taken in a limited quantity.

It does not mean that the same food in higher quantities will improve Ojas. Any type of food in more quantity than required tends to vitiate Tridosha and the disease process. It becomes more a cause for disease, than cause for health (or ojus).

In diabetes, which is a disease condition as per Ayurveda, herbs like Guduchi, Neem, Triphala etc are Sattvic. They help to improve Ojas. So, a diabetic person can improve ojas by taking many such herbs. Amla is another great food ingredient for diabetic people to increase Ojas. Many of Ayurvedic formulations like Mehari Choornam, Nishamalaki Choornam etc contain Amla as the main ingredient. So, apart from promoting health and immunity, Amla also helps control blood sugar levels.

Like I said before, Ojas is the essence of all the body tissues. So, exercise would improve muscle and body strength and will also cause increase of Ojas.

Hence, exercise is an excellent means to improve Ojas for a diabetic patient.

Cause for decrease of Ojas

Ojas undergoes decrease in quantity by anger, hunger (starvation), worry, grief, exertion.

Too much exercise

Fasting for long periods of time

Eating less quantities of food

Intake of alcoholic beverages which cause dryness,

Intake of mixture of good and bad foods,

Fear

Waking up at night, skipping night sleep,

Injury,

Assault by evil spirits; micro organisms like bacteria, virus etc,

Depletion of tissues such as by haemorrhage,

Too much of elimination of Kapha, blood, semen and waste products,

Ingestion of poison.

Increase of Ojas makes for contentment, nourishment of the body and increase of strength.

Symptoms of Ojas decrease –

The person becomes fretful, fear complex,

debilitated, constant weakness,

repeatedly worries without any reason, feels discomfort in sense organs,

develops bad complexion, negative thoughts and dryness;

Vyathita Indriya – affliction of sense organs with pain,

Dushchaya – loss of complexion,

Durmana -cheerless, depressed mood,

Rooksha – dryness, roughness and

Kshaama – emaciation.

Another reader asks – **Home remedy to improve ojas for Vata Pitta person?**

For Vata Pitta person, there is nothing better than ghee to increase Ojas.

As per Ayurveda, cow ghee balances Vata and Pitta and it also improves Ojas. So, for people with such body type, regular (but limited) use of ghee in diet is recommended. Amla is also good to control Vata and Pitta.

Ojas and its importance:

येनौजसावर्तयन्तिप्रीणिताःसर्वदेहिनः ।
यदृतेसर्वभूतानांजीवितंनावतिष्ठते॥९॥
यत्सारमादौगर्भस्ययत्तद्गर्भरसाद्रसः ।
संवर्तमानं हृदयंसमाविशतियत्पुरा ॥१०॥
यस्य नाशात्तुनाशोऽस्तिधारियद्धृदयाश्रितम् ।
यच्छरीररसस्नेहःप्राणायत्रप्रतिष्ठिताः॥११॥
तत्फलाबहुधा वाताःफलन्तीव(ति) महाफलाः॥१२॥

yenaujasā vartayanti prīṇitāḥ sarvadehinaḥ /
yadr̥te sarvabhūtānāṃ jīvitam nāvatiṣṭhate॥9॥
yat sāramādaugarbhasya yattadgarbharasādrasaḥ /
saṁvartamānam hr̥dayam samāviśati yat purā ॥10॥
yasya nāśāttu nāśo'sti dhāri yaddhr̥dayāśritam /
yaccharīrarasasnehaḥ prāṇā yatra pratiṣṭhitāḥ॥11॥
tatphalā bahudhā vā tāḥ phalantīva(tī) mahāphalāḥ॥12॥

It is the Ojas which keeps all the living beings nourished and refreshed.

There can be no life without Ojas.

Ojas marks the beginning of the formation of embryo. It is the nourishing fluid from the embryo. It enters the heart right at the stage of the embryo's initial formation.

Loss of Ojas amounts to the loss of life itself.

It sustains the life and is located in the heart.

It constitutes the essence of all the Dhatus (tissues).

The Elan Vital owes its existence to it. But all this action of Ojas manifests itself in different ways, by flowing through the 10 vessels (channels) attached to it. Hence, these 10 channels attached to the heart is also very important.

Tips for preservation of Ojas:

तन्महतामहामूलास्तच्चोजःपरिरक्षता|

परिहार्याविशेषेणमनसोदुःखहेतवः||१३||

हृद्यंयत्स्याद्यदौजस्यंस्रोतसांयत्प्रसादनम्|

तत्तत्सेव्यंप्रयत्नेनप्रशमोज्ञानमेवच||१४||

tanmahat tā mahāmūlāstacchojaḥ parirakṣatā|

parihāryā viśeṣeṇa manaso duḥkhahetavaḥ||13||

hr̥dyaṃ yat syādyadaujasyaṃ srotasāṃ yat prasādanam|

tattat sevyam prayatnena praśamo jñānameva ca||14||

Those who want to preserve Ojas and maintain heart and the vessels in good condition, should avoid such factors that lead to unhappiness (worries, stress).

Diets and medicine which are conducive to the heart (Hrudya) should be taken.

The herbs that maintain good health of Srotas (body channels) should be taken.

17.4 Madhumeha – Ayurvedic understanding of Diabetes mellitus

Article by Dr MS Krishnamurthy MD (Ayu), PhD (Ayu).

Almost all Ayurvedic text books have explained about the disease Madhumeha; some of the Acharyas (ancient authors) termed it as Kshudrameha as Kshoudra is the synonym of Madhu (honey). Diabetes mellitus is correlated with this disease. People are anxious to know regarding this disease elaborately. The response we got for our earlier articles have hinted us that many are anxious to know regarding this disease in detail.

Because, now in the whole world, nearly about 24% of the population are suffering from this disease. Its percentage may go as high as 40-45% in 2020- WHO says. So, there is intense need to know the graveness of the disease and to understand the possible ways of preventive aspects of this disorder.

First of all it is very important to know that the diseases which are diagnosed now as Diabetes mellitus (madhumeh) are not originated suddenly. Its patho-physiology takes long term of as high as 3-5 years. Very rarely it may manifest in 1 – 6 months duration in exception cases like pregnancy, injury, operation, psychological conditions, infection disorders etc.

Ancient Ayurvedic scholars have grouped Madhumeh (Diabetes mellitus) under one among the 20 [Prameha \(urinary disorders\)](#); particularly one of the kind of vatic disorder. Also, any of the prameha (urinary disorder) if

neglected ultimately it ends up in madhumeh due to nature of the illness.

This is evident in the verses of Acharya Sushruta-

सर्व एव प्रमेहास्तु कालेनाप्रतिकारिणः।

मधुमेहत्वं आयांति तदा असाद्यता भवन्ति हि॥(सु. नि. ६)

Causes for diabetes as per Ayurveda –

1. Sahaja (inherited factor)
2. Guda (jaggery)
3. Ikshurasa (sugar cane)
4. Madhura Ahara (sweet substances)
5. Pishta Ahara (carbohydrate rich food)
6. Adyashana (repeated food intake)
7. Adhikashana (excess food intake)
8. Ahitashana (unwholesome diet)
9. Chinta (stress)
10. Shoka (grief)
11. Bhaya (fear)
12. Deergha roga (long standing illness)
13. Alasya (sedentary life)
14. Avyayama (lack of body exercise)
15. Guru ahara (heavy food)
16. Samashana (improper diet) etc

Origin of diabetes

Acharya Vagbhata explained the Patho-physiology of Madhumeha as

below-

Ojus - The essence of all dhatus (tissues) and the main entity of immunity is spread all over the body. ([Read more to understand Ojus](#)). It is frothy, clear, unctuous, sweet, thick, heavy, cold and slimy in nature.

Due to the relative causes of the disease Madhumeha, imbalanced Doshas (especially Kapha and Pitta in association with Vata) block the channels related to Meda (adipose tissue / fat tissue) and Mamsa (muscle).

Due to obstruction of Vata, it transforms sweet ojas into astringent mixed sweet taste like honey. Thus, it discharges in the urine. Thus, the condition Madhumeha is resulted.

Any of the prameha if neglected or treated improperly, it leads to Madhumeha which is the terminal stage of urinary disorders.

Stages of the illness: a special reference

The text Vaidya sara sangraha quotes 10 stages for Diabetes in succeeding order:

1. Vasti bheda (pricking pain in bladder)
2. Murtra peedana (pain during micturition)
3. Vata prakopa (features of aggravated vata in urine)
4. Sannipata dosha prakopa (multiple dosha involvement/tissue damage)
5. Dhatu nasha (tissue necrosis/systemic effect)
6. Daha-moha (burning and hallucination)
7. Mootratisara (severe urination)
8. Mootra granthi/mootra sada (dysuria or controlled urine)

9. Ati trishna (severe thirst) and
10. Mrityu (death)

Features of Madhumeha:

1. Atimutrata (excess urination)
2. Avila mutrata (turbid urine)
3. Madhu tulya (urine similar to honey- sweetish astringent)
4. Panduta (pallor of the body)
5. Rukhsata (dryness of the body)
6. Dourbalya (debility)
7. Ratisu anasakti (loss of sexual urge)
8. Dourgandhya (bad body odor)
9. Dhatu kshaya (emaciation) etc

Complications of diabetes:

1. Hridroga (cardiac disorder)
2. Loulya (urge to have food)
3. Anidra (loss of sleep)
4. Stambha (stiffness of the body)
5. Kampa (shivering)
6. Shoola (body ache)
7. Baddha purishata (constipation)
8. Udavarta (regurgitation)
9. Shosha (emaciation)
10. Kasa (cough)
11. Shwasa (dyspnea) etc.

Curability of Madhumeh:

Madhumeha is a palliative disease. It cannot be completely cured; but, can be controlled by food and medicine. In rare cases, if it is originated due to any secondary cause or stress or medicine etc, on cure of the main illness or on withdrawal of the medicine, it will be subsided by its own.

Management of Madhumeha:

General line of treatment of Prameha holds good here also. Care is taken to control all the Doshas importantly Vata dosha. All causative factors must be withdrawn. Acharya Sushruta emphasized that the diabetic patients should be treated with severe purgatives as they do not purge easily due to their body being pervaded by excess of vitiated Medo dhatu (fat tissue).

Single drugs recommended in Madhumeha

Asana – *Pterocarpus marsupium* Linn

Nimba – *Azadirachta indica* A. Juss.

Bilva – Bael tree – *Aegle marmelos* Corr.

Haridra – Turmeric

Lodhra – *Symplocos racemosa* Roxb.

Jambu – Jamun seeds

Saptaparna – *Alstonia scholaris* R. Br.

Meshashringi – *Gymnema sylvestre* R. Br.

Kathaka – *Strychnos potatorum* Linn.

Khadira – *Acacia catechu* Willd.

Guggulu – *Commiphora mukul* (Hook. Ex. Stocks.) Engl.

Mamajjaka – *Enicostemna littorale* Linn

Shilajatu – *Asphaltum punjabinum*

Formulations recommended in Madhumeha:

1. Asanadi kwatha
2. Arogyavardhini
3. Chandraprabha vati
4. Mamajjaka Ghana vati
5. Vasanta kusumakara rasa
6. Jambvasava
7. Pathyakshadhatryadi kashaya
8. Shilajatu vati
9. Panchanimba churna
10. Nishamalaki churna etc

Wholesome diet habit for diabetes:

1. Shigru(drum stick)
2. Haridra(turmeric)
3. Amalaki(goose berry)
4. Shyamaka-Setaria italica (L.) Beau.
5. Kodrava- Paspalum scrobiculatum,Linn.
4. Yava(barley)
5. Godhuma(wheat)
6. Mudga(green gram)
7. Kulattha(horse gram)
8. Patola(snake gourd)

9. Karavellaka(bitter gourd)
10. Maricha(pepper)
11. Lashuna(garlic)
12. Jambu(blue berry)
13. Vyayama(exercise) etc

Unwholesome diet for diabetes:

1. Kanda- moola (root-rhizome)
2. Ikshu (sugar cane juice)
3. Taila(oil)
4. Ghrita(ghee)
5. Guda(jiggery)
6. Kanjika/shukta(sour beverages)
7. Madya(alcohol)
8. Pishtanna(carbohydrate rich food)
9. Anupa mamsa(flesh of marshy land)
10. Dadhi (curd)
11. Navanna (new grains)
11. Divaswapna (day sleep etc)

Last drop....

Dear easy Ayurveda readers, Madhumeha is a burning problem of the whole universe. People are eagerly waiting for a quick and permanent cure. As the pathology takes long route of manifestation, finding an instant remedy will be very difficult. As there is an involvement of both body and mind, it will be very essential to undertake the measures which can bring

under control our food and habits as well as undue stress.

Fear of disease is dangerous than the disease as such. So, here is the need of knowing the reasons and manifestations of the disease madhumeha and hence the role of relative food and habits which help in the control of the disease. Simple way to get control is-

‘Do not eat in hands, take food in fingers!’

‘Be aware of hurry, worry and curry and learn to say sorry.....!’

17.5 Diabetic carbuncle – Ayurvedic Understanding And Treatment Modalities

Diabetic carbuncle is called as Prameha Pidaka as per Ayurveda. Prameha means urinary disorder. Pidaka refers to blisters or boils. Carbuncle is a technical term for the blisters. Diabetic carbuncles (prameha pidakas) are the common complications of urinary disorders importantly Diabetes mellitus.

Important features of Diabetic carbuncle as per Ayurveda:

The uncured or long persisting blisters with discolored spots is the characteric feature.

Causes:

Aetiological factors specified in the context of **Prameha** (urinary disorders) if continued further or followed excessively, it results in Prameha pidaka.

Origin of the disease:

In case of urinary disorders, due to long persisting Dosha imbalance, the body gets deteriorated owing to vitiated Medo Dhatu (fat / adipose tissue) and Kleda (metabolic waste/moisture). Ultimately, aggravated Doshas exhibit their symptoms in the surface of the skin. They are usually elevated or discolored in nature. Usually, they are present in muscle, joints or vital parts (such as groin, kidney, heart, head, face etc). These are termed as Prameha pidakas (diabetic carbuncles).

Types of Diabetic carbuncle as per Ayurveda :

Master Sushruta explained 10 kinds types as mentioned below-

1. Sharavika- Sharava means disc or earthen pan in Sanskrit. The carbuncles or boils which are convex in the margins and concave (dipped) in centre, similar to an earthen pan are termed as 'Sharavika'. It has elevated in the border and depressed in the center, grey in color and associated with slough and pains.

2. Sarshapika - Sarshapa means mustard. Such types of boils appear similar to white colored mustard and possess the same size too. It is not very big, which suppurates quickly, which is very painful and associated with carbuncles of the size of mustard seeds is known as Sarshapi.

3. Kacchapika - Kacchapa means tortoise. The carbuncles which are elevated like the tortoise shell, with rough surface and causing burning sensation are called Kacchapika kind of Prameha pidakas. As per Charaka, it is deep seated and painful combined with a splitting type of pain; it has very big base, it is smooth and resembling the back of tortoise. (Kacchapa means tortoise).

4. Jalini - Jala means mesh. The carbuncles which are causing severe burning sensation and appearing like the network of fiber occurring in the even surface of skin are termed as Jalini pidakas. It is hard; it has network of vessels in its surface; its sticky; it has a very

big base: it is very painful with splitting type of pain having subtle openings.

5. Vinata - Word meaning of vinata is sunken or bent inside. Here, the boils are deep rooted, large, painful, moist and appear in the back and abdomen. They are blue in color and occupy larger area.

It is also deep-seated: it is associated with slough: it occurs either in the back or abdomen; it is big in size, blue in color and having depression in the center.

6. Putrini - the blisters which are spread in large surface area where small multiple blisters are found in the middle are termed as Putrini pidakas.

7. Masurika- Masura means lentils. The blisters appear similar to the lentils.

8. Alaji - Red or white colored vesicles which appear as if they are ready for rupture and causing severe pain are called 'Alaji' prameha pidaka.

It causes burning sensation during eruption: when fully manifested, it causes thirst, unconsciousness, fever, it always spreads and is very painful due to burning sensation like fire.

9. Vidari- 'Vidari' is a herb and its botanical name is Ipomea tuberosa. The carbuncles which are having the shape of the tuber of Vidari are termed as Vidari pidakas. They are usually hard and round in shape.

10. Vidradhi - The carbuncles possessing the features of abscess are called as Vidradhi pidakas.

Abscess is of two types- the external and the internal.

The external one arise out of the skin, ligaments and muscles. In shape and size it resembles tendons and it is exceedingly painful.

Charaka explains about seven types of diabetic carbuncle:

Reference: **Charaka Samhita Sutrasthana 17/83-89**

Prognosis / Curability:

According to Ayurveda, Sharavika, Kacchapika, Jalini, Putrini and Vidarika are difficult to cure. Other five varieties namely sarshapika, masurika, Alaji, Vinata, and Vidradhi are easy to cure.

Acharya Sushuta opines that the carbuncles which are associated with severe burning sensation, spread all around with red or black discoloration, possessing the complications like thirst, hallucination, fever etc are difficult to cure.

As per Charaka –

Sarshapi, Alaji, Viinata and Vidradhi types of carbuncles are on the other hand dominated by Pitta and occur in the case of such patients who have Meas in less quantity. These are curable.

A diabetic patient who suffers from abscesses occurring in vital organs, shoulder, anus, hands, breasts, joints and feet seldom survive.

Complications of Diabetic carbuncles:

Acharya Charaka referred following features under the heading of complications:

1. Trit (severe thirst)
2. Kasa (chronic cough)
3. Mamsa sankocha (contractures/gangrene)
4. Moha (fainting)
5. Hikka (hiccough)
6. Mada (intoxication)
7. Jwara (fever)
8. Visarpa (erysipelas) and
9. Mamsarodha (infarction in vital organs or blood vessels)

Management of Diabetic carbuncles:

At first, all efforts are carried to control the particular type of Prameha (urinary disorder).

In general, matured carbuncles should be subjected to incision and drainage (patana and shodhana).

In case, if it is immature, Raktamokshana (blood letting) is carried preferably by leech application (jaloukavacharana).

According to the dosha dominance purification also can be undertaken.

Then, Shamana Aushadha (curative medicaments) are administered internally as well as externally.

Single drugs useful in Prameha pidaka:

Nimba – Neem – *Azadirachta indica* A. Juss.

Guggulu – *Commiphora mukul* (Hook. Ex. Stocks.) Engl.

Patola – *Trichosanthes dioica* Roxb.

Guduchi – *Tinospora cordifolia* (Willd.) Miers.

Manjishta – *Rubia cordifolia* Linn.

Khadira – *Acacia catechu* Willd.

Haritaki – *Terminalia chebula* Retz.

Trivrit – *Operculina turpathum* (Linn.) Silva Manso.

Sariva – *Hemidesmus indicus* Schult.

Mamajjaka – *Enicostemma littorale* Linn

Formulations used in Prameha pidaka:

1. Triphala guggulu
2. Panchatiktaghrita guggulu
3. Aragwadhadi kashaya
4. Patola katukarohinyadi kashaya
5. Amrita guggulu
6. Swayambhava guggulu
7. Kaishora guggulu
8. Gandhaka rasayana
9. Mamajjaka ghana vati
10. Mahatiktaka kashaya etc

Ideal diet and habits:

Shigru – Moringa, drumstick

Haridra – turmeric

Amalaki – Indian gooseberry

Shyamaka- *Setaria italica* (L.) Beau .

Kodrava- *Paspalum scrobiculatum*, Linn.

Yava-barley

Godhuma-wheat

Mudga-green gram

Kulattha-horse gram

Patola-snake gourd

Karavellaka-bitter gourd

Maricha-pepper

Lashuna-garlic

Jambu-blue berry

Vyayama(exercise) etc

Unwholesome diet and habits:

Kanda -moola (root-rhizome)

Ikshu (sugar cane juice)

Taila(oily food)

Ghrita(ghee)

Guda(jiggery)

Kanjika/shukta(sour gruels)

Madya(alcohol)

Pishtanna(carbohydrate rich food/grain flour)

Anupa mamsa(marshy animals)

Dadhi (curd)

Navanna (new grain)

Divaswapna (day sleep etc)

The subject matter discussed above shows that priority should be given in checking the disease (particular type of urinary disorder / diabetes) in early stage itself.

Further, diabetic carbuncles must be treated with utmost care and diet restriction becomes mandatory.

If neglected, surely irreversible loss will occur. Is it not worth to understand the graveness of the disease and act accordingly instead of undue repenting thereafter!

Article by Prof. MS Krishnamurthy and Dr Hebbar

Charak Samhita Sutrasthan-18 – Trishotheeya Adhyaya

Types Of Swelling – Ayurveda Diagnosis

अथातस्त्रिशोथीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātastrīśothīyamadhyāyaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Inflammation or swelling is of three types as per Ayurveda. In Ayurvedic terms, swelling is called as Shotha or Shopha. Charaka has explained it in the 18th chapter of Sutrasthana, called Tri-Shotheeya Adhyaya. Apart from explanation of different types of inflammation, this chapter also explains normal functions of Vata, Pitta and Kapha Dosha, what to do when perfect diagnosis cannot be achieved, how diseases are innumerable etc.

Classification of swellings:

त्रयः शोथा भवन्ति वातपित्तश्लेष्मनिमित्ताः, ते पुनर्द्विविधा निजागन्तुभेदेन॥३॥

trayaḥ śothā bhavanti vātapittaśleṣmanimittāḥ, te punardvividhā nijāgantubhedena॥3॥

Swellings are of three types viz;

Vatika or Vataja – arising due to Vata Dosha imbalance.

Paittika or Pittaja – arising due to Pitta Dosha imbalance.

Shlaishmika or Kaphaja – arising due to Kapha Dosha imbalance.

They are again of two types-

Nija – Due to internal causes within the body, due to endogenous factors.

Agantuja – Due to external causes, such as injury. Due to exogenous factors. [3]

Causes – Aetiology of exogenous swellings- Agantu Shotha Nidana:

तत्रागन्तवश्छेदनभेदनक्षणनभञ्जनपिच्छनोत्पेषणप्रहारवधबन्धनवेष्टनव्यधनपीडनादि
भिर्वा भल्लातकपुष्पफलरसात्मगुप्ताशूकक्रिमिशूकाहितपत्रलतागुल्मसंस्पर्शनैर्वा
स्वेदनपरिसर्पणावमूत्रणैर्वा विषिणां सविषप्राणिदंष्ट्रादन्तविषाणनखनिपातैर्वा
सागरविषवातहिमदहनसंस्पर्शनैर्वा शोथाः समुपजायन्ते॥४॥

*tatrāgantavaśchedanabhedanakṣaṇanabhañjanapicchanotpeṣaṇaprahāra
dhabandhanaveṣṭanavyadhanapīḍanādibhirvā
bhallātakapuṣpaphalarasātmaguptāśūkakrimiśūkāhitapatralatāgulmasaṁspa
rśanairvā svedanaparisarpaṇāvamūtraṇairvā viṣiṇām
saviṣaprāṇidaṁṣṭrādantaviṣāṇanakhanipātairvā
sāgaraviṣavātahimadahanaśaṁsparsānairvā śothāḥ samupajāyante॥4॥*

Causes – Aetiology of exogenous swellings- Agantu Shotha Nidana:

Chedana – excision wounds
Bhedana – incision wounds
Kshanana – comminuting,
Bhanjana – fracture,
Picchana – exposure to excessive pressure,
Utpeshana – grinding,
Prahara – assault,

Vadha – grievous hurt,

Bandhana – tight tying

Veshtana – twisting by a snake, tight wrapping etc.

Vyadhana – piercing,

Peedana – compression, squeezing,

contact of the fruit and flower of Bhallataka (Marking nut – Semecarpus anacardium Linn), Atmagupta (Mucuna prurita Hook), bristles of poisonous insects, harmful leaves, creepers and shrubs, sweat, crawling or urine of poisonous creatures, injury by fangs, teeth, horns, nails etc. of poisonous animals and coming in contact with the sea, poisonous wind, snow and fire.[4]

Endogenous and exogenous swellings – Nija and Agantuja Shotha

ते पुनर्यथास्वं हेतुव्यञ्जनैरादावुपलभ्यन्ते निजव्यञ्जनैकदेशविपरीतैः;
बन्धमन्त्रागदप्रलेपप्रतापनिर्वापणादिभिश्चोपक्रमैरुपक्रम्यमाणाः प्रशान्तिमापद्यन्ते||५||

te punaryathāsvaṃ hetuvyañjanairādāvupalabhyante

nijavyañjanaikadeśaviparītaiḥ;

bandhamantrāgadapralepapratāpanirvāpaṇādibhiścopakramairupakramyam

āñāḥ prasāntimāpadyante||5||

The exogenous swelling (Agantu Shotha) are diagnosed by the characteristic etiology, signs and symptoms. Even though, ultimately the exogenous swelling may share the characteristic signs and symptoms of endogenous swelling, the difference lies in the priority or certain features common to both types of swellings.

The endogenous swelling (Nija Shotha) starts with the vitiation of Doshas

and then brings about pain.

The exogenous swelling, on the other hand, starts with pain and then brings about the vitiation of Doshas. This type of swellings are cured when treated with such therapies as bandages including

Bandha – talisman, bandaging

Mantra – incantations,

Agada – administration of medicines, antidotes

Pralepa – application of ointments,

Taapa – fomentation and

Nirvapa – cold sponging. [5]

Aetiology of endogenous swellings – Nija Shotha Nidana:

निजाः पुनः

स्नेहस्वेदवमनविरेचनास्थापनानुवासनशिरोविरेचनानामयथावत्प्रयोगान्मिथ्यासंसर्जनाद्वा
छर्द्यलसकविसूचिकाश्वासकासातिसारशोषपाण्डुरोगोदरज्वरप्रदरभगन्दराशौविकारातिकर्शनै
र्वा कुष्ठकण्डूपिडकादिभिर्वा छर्दिक्षवथूद्गारशुक्रवातमूत्रपुरीषवेगधारणैर्वा
कर्मरोगोपवासाध्वकर्शितस्य वा

सहसाऽतिगुर्वम्ललवणपिष्टान्नफलशाकरागदधिहरितकमद्यमन्दकविरूढनवशूकशमीधा
न्यानूपौदक-

पिशितोपयोगान्मृत्पङ्कलोष्ठभक्षणाल्लवणातिभक्षणाद्गर्भसम्पीडनादामगर्भप्रपतनात्
प्रजातानां च मिथ्योपचारादुदीर्णदोषत्वाच्च शोफाः प्रादुर्भवन्ति; इत्युक्तः सामान्यो
हेतुः॥६॥

nijāḥ punaḥ

*snehasvedavamanavirecanāsthāpanānuvāsanaśirovirecanānāmayathāvatpr
ayogānmithyāsaṃsarjanādvā*

*chardyalasakavisūcikāśvāsakāsātisāraśoṣapāṇḍurogodarajvarapradarabhag
andarārśovikārātikarśanairvā kuṣṭhakaṇḍūpiḍakādibhirvā
chardikṣavathūdgāraśukravātamūtrapurīṣavegadadhāraṇairvā
karmarogopavāsādhvakarśitasya vā
sahasā'tigurvamlalavaṇapiṣṭānnaphalaśākārāgadadhiharitakamadyamandak
avirūḍhanavaśūkaśamīdhānyānūpaudaka-
piśītopayogānmṛtṣpaṇkalosṭabhakṣaṇāllavaṇātibhakṣaṇādgarbhasampīdanād
āmagarbhaprapatanāt prajātanām ca mithyopacārādudīrṇadoṣatvācca
śophāḥ prādurbhavanti; ityuktaḥ sāmānyo hetuḥ||6||*

Aetiology of endogenous swellings – Nija Shotha Nidana:

Endogenous swellings are caused by

Improper administration of oleation (Snehana), fomentation (Swedana),
emesis (Vamana), purgation (Virechana), Asthapana and Anuvasana types
of enema, elimination of Doshas from the head,

Adoption of improper post- Panchakarma dietetic program (Samsarjana
Karma),

Excessive emaciation due to

Chardi – vomiting,

Alasaka – intestinal torpor, c

Visuchika – Choleric diarrhea,

Shwasa – dyspnoea,

Kasa – coughing,

Atisara – diarrhea,

Shosha – emaciation,

Pandu – anemia,

Udara – abdominal diseases,

Jwara – fever

Pradara – menorrhagia,

Bhagandhara – [fistula in ano](#)

Arsha – piles

Kushta – skin diseases,

Kandu – pruritis,

Vidhradi – abscess

Vega Dharana – suppression of natural urges,

When a person is emaciated due to Panchakarma therapy / due to chronic disease / due to fasting or walking long distance, suddenly starts

consuming exceedingly heavy, sour and salty food , pastry, fruits pickles, salad, alcohol, immature curd, germinated and fresh corn with or without bristles, meat of marshy or aquatic animals;

Intake of earth, mud, cold of earth, excessive intake of salt, pressure on gravid uterus, abortion, adoption of improper regimen after delivery and excitation of Doshas. These are the etiological factors for endogenous swelling (Nija shopha) [6]

Clinical features of Vataja Shopha –

अयं त्वत्र विशेषः- शीतरूक्षलघुविशदश्रमोपवासातिकर्शनक्षपणादिभिर्वायुः प्रकुपितस्त्वङ्मांसशोणितादीन्यभिभूय शोफं जनयति; स क्षिप्रोत्थानप्रशमो भवति, तथा श्यामारुणवर्णः प्रकृतिवर्णो वा, चलः स्पन्दनः खरपरुषभिन्नत्वग्रोमा छिद्यत इव भिद्यत इव पीड्यत इव सूचीभिरिव तुद्यते पिपीलिकाभिरिव संसृप्यते सर्षपकल्कावलित इव चिमिचिमायते सङ्कुच्यत आयम्यत इवेति वातशोथः (१;

ayaṃ tvatra viśeṣaḥ-

*śītarūkṣaḥsalaghuviśadaśramopavāsātikarśanakṣapaṇādibhirvāyuh
prakupitastvaṇmāṃsaśoṇitādīnyabhibhūya śophaṃ janayati; sa
kṣiprotthānapraśamo bhavati, tathā śyāmāruṇavarṇaḥ prakṛtivarṇo vā,
calaḥ spandanaḥ kharaparūṣabhinnatvagromā chidyata iva bhidyata iva
pīḍyata iva sūcībhiriva tudyate pipīlikābhiriva saṃsr̥pyate
sarṣapakalkāvalipta iva cimicimāyate saṅkucyata āyamyata iveti vātaśoṭhaḥ
(1);*

Clinical features of Vataja Shopha –

By the intake of cold, unctuous light and non-slimy food; exertion (Shrama), [fasting](#) (Upavasa), excessive emaciation and elimination therapy, the Vata gets aggravated and afflicts the Tvak (Skin), Mamsa (flesh) Rakta (blood), etc and causes swellings.

The swellings thus caused may appear and disappear abruptly.

They are either of blue or reddish color or of the natural color of the organ affected.

They are mobile and they throb.

Khara, Parusha, Bhinna Twak Roma – The skin and hair over the swellings are rough, hard and broken;

The pain due to swelling resemble,

Chidyata Iva – cutting,

Bhidhata iva – splitting,

Peedyata iva – pressing,

Soochibhiriva Tudyate – pinching by needles,

Pipeelika sarpana crawling by ants, etc.

There is tingling sensation as if covered with mustard paste. They contract and expand.

Clinical features of Pittaja Shotha –

उष्णतीक्ष्णकटुकक्षारलवणाम्लाजीर्णभोजनैरग्न्यातपप्रतापैश्च पित्तं प्रकुपितं
त्वङ्मांसशोणितान्यभिभूय शोथं जनयति; स क्षिप्रोत्थानप्रशमो भवति,
कृष्णपीतनीलताम्रावभास उष्णो मृदुः कपिलताम्रोमा उष्यते दूयते धूप्यते ऊष्मायते
स्विद्यते क्लिद्यते न च स्पर्शमुष्णं च सुषूयत इति पित्तशोथः (२)

*uṣṇatikṣṇakaṭukakṣāralavaṇāmlājīrṇabhojanairagnyātapapratāpāisca pittaṃ
prakupitaṃ tvaṇmāṃsaśoṇitānyabhibhūya śoṭhaṃ janayati; sa
kṣiprotthānapraśamo bhavati, kṛṣṇapītanīlatāmrāvabhāsa uṣṇo mṛduḥ
kapilatāmraromā uṣyate dūyate dhūpyate ūṣmāyate svidyate klidyate na
ca sparśamuṣṇaṃ ca suṣūyata iti pittaśoṭhaḥ (2);*

Clinical features of Pittaja Shotha –

By the intake of hot, pungent, bitter, alkaline, saline, sour and heavy food and exposure to heat of fire and sun, the Pitta gets aggravated and effects the Tvak(Skin), Mamsa (flesh) and Rakta(Blood) and thus swelling caused. It appears and disappears abruptly, it is black, yellow, blue and coppery in color; it is hot and soft in touch; the hair over the swelling becomes light-gray and coppery; there is a feeling of hot sensation, pain, emission of smoke, high temperature, steaming and sloughing. It does not stand hot touch.

Clinical features of Kaphaja Shopa –

गुरुमधुर शीतस्निग्धैरतिस्वप्नाव्यायामादिभिश्च श्लेष्मा
प्रकुपितस्त्वङ्मांसशोणितादीन्यभिभूय शोथं जनयति; स कृच्छ्रोत्थानप्रशमो भवति,
पाण्डुश्चेतावभासो गुरुः स्निग्धः श्लक्ष्णः स्थिरः स्त्यानः शुक्लाग्रोमा स्पर्शोष्णसहश्चेति
श्लेष्मशोथः (३);

*gurumadhuraśītasnigdhairatisvapnāvyaāyāmādibhiśca śleṣmā
prakupitastvaṇmāṃsaśoṇitādīnyabhibhūya śoṭhaṃ janayati; sa
kṛcchrotthānapraśamo bhavati, pāṇḍuśvetāvabhāso guruḥ snigdhaḥ
ślakṣṇaḥ sthiraḥ styānaḥ śuklāgraromā sparśoṣṇasahaśceti śleṣmaśoṭhaḥ
(3);*

Due to the intake of heavy, sweet, cold and unctuous diet, excessive sleep, lack of exercise etc. the Kapha gets aggravated and it effects the skin, muscles, blood. Etc. to cause Shlaishmika type of swellings. Such swellings take a long time to manifest themselves and cure. They are of apparently pale white colour, heavy, unctuous, smooth, immobile, compact and having white hair in the border. They stand pressure and heat.

According to the etiology, signs and symptoms, there are three more types of swellings due to the combined morbidity of two Doshas(viz, Vata-Pittaja, Vata-Kaphaja and Pitta-Kaphaja).

There is only one Sannipatika type of swelling arising out of the combined morbidity of all the three Doshas and it manifests the signs and symptoms of all the three Doshas.

Thus there are seven varieties of swelling caused by the vitiation of Doshas.

Based on the above explanations,

यथास्वकारणाकृतिसंसर्गाद्द्विदोषजास्त्रयः शोथा भवन्ति; यथास्वकारणाकृतिसन्निपातात्
सान्निपातिक एकः; एवं सप्तविधो भेदः॥७॥
प्रकृतिभिस्ताभिस्ताभिर्भिद्यमानो द्विविधस्त्रिविधश्चतुर्विधः सप्तविधोऽष्टविधश्च शोथ
उपलभ्यते, पुनश्चैक एवोत्सेधसामान्यात्॥८॥

yathāsvakāraṇākṛtisamsargāddvidoṣajāstrayaḥ śothā bhavanti;
yathāsvakāraṇākṛtisannipātāt sānnipātika ekaḥ; evaṃ saptaavidho
bhedah||7||
prakṛtibhistābhistābhirbhidyamāno dvividhastrividhaścaturvidhaḥ
saptaavidho'sṭavidhaśca śotha upalabhyate, punaścaika
evotsedhasāmānyāt||8||

Shotha can be classified as of two types – exogenous and endogenous,
Or of three types (vatika, Paittika and Shlaismika),
Or of four types (Vatika, Pattika and Shlaismika and exogenous variety),
seven types (Vatika, pattitika, Shlaismika, Vata-Pittaja, Kapha-Pittaja, Vata-
Kaphaja and Sannipatika) and
eight types (seven types of endogenous and one type of exogenous).
But on an ultimate analysis, Shotha is only of one type having the swelling
as a characteristic sign in common.[7-8]

Vataja Shotha – inflammation due to Vata -

भवन्ति चात्र-
शूयन्ते यस्य गात्राणि स्वपन्तीव रुजन्ति च।
पीडितान्युन्नमन्त्याशु वातशोथं तमादिशेत्॥९॥

यश्चाप्यरुणवर्णाभः शोथो नक्तं प्रणश्यति।
स्नेहोष्णमर्दनाभ्यां च प्रणश्येत् स च वातिकः॥१०॥

bhavanti cātra-

śūyante yasya gātrāṇi svapantīva rujanti ca।
pīḍitānyunnamantyāśu vātaśoṭhaṃ tamādiśet॥9॥
yaścāpyaruṇavarṇābhaḥ śoṭho naktam praṇaśyati।
snehoṣṇamardanābhyām ca praṇaśyet sa ca vātikaḥ॥10॥

Vataja Shotha – inflammation due to Vata -

Vataja Shotha is characterized by swelling, numbness and pain in the limbs and it regains its normal position immediately after it is pressed (and the pressure is withdrawn). The swelling which is reddish in color, which disappears during the night and gets cured by the application of unctuous during the night and gets cured by the application of unctuous and hot massage is also of Vatik type.

Pittaja Shotha -

यः पिपासाज्वरार्तस्य दूयतेऽथ विदह्यते।
स्विद्यति क्लिद्यते गन्धी स पैतः स्वयथुः स्मृतः॥११॥
यः पीतनेत्रवक्त्रत्वक् पूर्वं मध्यात् प्रशूयते।
तनुत्वक् चातिसारी च पित्तशोथः स उच्यते॥१२॥

*yaḥ pipāsājvarārtasya dūyate'tha vidahyate।
svidyati klidyate gandhī sa paittaḥ svayathuḥ smṛtaḥ॥11॥
yaḥ pītanetravaktratvak pūrvam madhyāt praśūyate।
tanutvak cātisārī ca pittaśoṭhaḥ sa ucyate॥12॥*

In **Pittaja Shotha** the patient feels thirsty and feverish: there is pain and burning sensation in the swelling; there is sweating; sloughing and foul smell; the eyes face and middle part of the body; the skin becomes thin and there is diarrhea.

Kaphaja Shotha

शीतः सक्तगतिर्यस्तु कण्डूमान् पाण्डुरेव च।
निपीडितो नोन्नमति श्वयथुः स कफात्मकः॥१३॥
यस्य शस्त्रकुशच्छिन्नाच्छोणितं न प्रवर्तते।
कृच्छ्रेण पिच्छा स्रवति स चापि कफसम्भवः॥१४॥
निदानाकृतिसंसर्गाच्छ्वयथुः स्याद्विदोषजः।
सर्वाकृतिः सन्निपाताच्छोथो व्यामिश्रहेतुजः॥१५॥

*śītaḥ saktagatiryastu kaṇḍūmān pāṇḍureva ca/
nipīḍito nonnamati śvayathuḥ sa kaphātmakaḥ॥13॥
yasya śastrakuśacchinnācchoṇitaṁ na pravartate/
kṛcchreṇa picchā sravati sa cāpi kaphasambhavaḥ॥14॥
nidānākṛtisaṁsargācchvayathuḥ syāddvidōṣajaḥ/
sarvākṛtiḥ sannipātācchotho vyāmiśrahetujaḥ॥15॥*

The **Kaphaja Shotha** is cold in touch, it does not spread, it causes itching; it is pale in color; and it pits on pressure. Moreover, the Slaismika type of swelling does not bleed even if it is cut with a weapon or sharp edged grass; there is oozing after a long time.

The swellings due to the combination of two doshas may be diagnosed on the basis of the combined etiology, signs and symptoms. Similarly, the

Sannipatika type (due to vitiation of all three Doshas) of swelling can also be diagnosed from the combination of etiological factors. [9-15]

Curability of Shotha Roga:

यस्तु पादाभिनिर्वृतः शोथः सर्वाङ्गगो भवेत्।
जन्तोः स च सुकष्टः स्यात् प्रसृतः स्त्रीमुखाच्च यः॥१६॥
यश्चापि गुह्यप्रभवः स्त्रिया वा पुरुषस्य वा।
स च कष्टतमो ज्ञेयो यस्य च स्युरुपद्रवाः॥१७॥

yastu pādābhinirvṛtaḥ śoṭhaḥ sarvāṅgago bhavet/
jantoh sa ca sukaṣṭaḥ syāt prasṛtaḥ strīmukhācca yaḥ||16||
yaścāpi guhyaprabhavaḥ striyā vā puruṣasya vā/
sa ca kaṣṭatamo jñeyo yasya ca syurupadravāḥ||17||
yastu pādābhinirvṛtaḥ śoṭhaḥ sarvāṅgago bhavet/
jantoh sa ca sukaṣṭaḥ syāt prasṛtaḥ strīmukhācca yaḥ||16||
yaścāpi guhyaprabhavaḥ striyā vā puruṣasya vā/
sa ca kaṣṭatamo jñeyo yasya ca syurupadravāḥ||17||

Curability of Shotha Roga:

In case of male patients, if the swelling starts from the feet and spreads all over the body, and in case of female patients if it starts from the mouth (head) and spreads, it is difficult to cure. In both male and female patients if the swelling starts from the perineum and is associated with complications, it is exceedingly difficult to cure. [16-17]

Complications of Shotha roga:

छर्दिः श्वासोऽरुचिस्तृष्णा ज्वरोऽतीसार एव च।
सप्तकोऽयं सदौर्बल्यः शोफोपद्रवसङ्ग्रहः॥१८॥

*chardih śvāso'rucistr̥ṣṇā jvaro'tīsāra eva ca/
saptako'yam sadaurbalyaḥ śophopadravasaṅgrahaḥ॥18॥*

The seven complications of Shotha Roga are,

Chardi – vomiting

Shwasa – dyspnoea,

Aruchi – anorexia,

Trushna – thirst,

Jvara – fever,

Atisara – diarrhea and

Daurbalya – general weakness. [18]

Localized inflammatory conditions – Sthanika Shopha

यस्य श्लेष्मा प्रकुपितो जिह्वामूलेऽवतिष्ठते।
आशु सञ्जनयेच्छोथं जायतेऽस्योपजिह्विका॥१९॥
यस्य श्लेष्मा प्रकुपितः काकले व्यवतिष्ठते।
आशु सञ्जनयेच्छोफं करोति गलशुण्डिकाम्॥२०॥
यस्य श्लेष्मा प्रकुपितो गलबाह्वेऽवतिष्ठते।
शनैः सञ्जनयेच्छोफं गलगण्डोऽस्य जायते॥२१॥
यस्य श्लेष्मा प्रकुपितस्तिष्ठत्यन्तर्गले स्थिरः।
आशु सञ्जनयेच्छोफं जायतेऽस्य गलग्रहः॥२२॥
यस्य पित्तं प्रकुपितं सरक्तं त्वचि सर्पति।
शोफं सरागं जनयेद्विसर्पस्तस्य जायते॥२३॥
यस्य पित्तं प्रकुपितं त्वचि रक्तेऽवतिष्ठते।

शोथं सरागं जनयेत् पिडका तस्य जायते॥२४॥
यस्य प्रकुपितं पित्तं शोणितं प्राप्य शुष्यति।
तिलका पिप्लवो व्यङ्गा नीलिका तस्य जायते॥२५॥
यस्य पित्तं प्रकुपितं शङ्खयोरवतिष्ठते।
श्वयथुः शङ्खको नाम दारुणस्तस्य जायते॥२६॥
यस्य पित्तं प्रकुपितं कर्णमूलेऽवतिष्ठते।
ज्वरान्ते दुर्जयोऽन्ताय शोथस्तस्योपजायते॥२७॥
वातः प्लीहानमुद्धूय कुपितो यस्य तिष्ठति।
शनैः परितुदन् पार्श्वं प्लीहा तस्याभिवर्धते॥२८॥
यस्य वायुः प्रकुपितो गुल्मस्थानेऽवतिष्ठते।
शोफं सशूलं जनयन् गुल्मस्तस्योपजायते॥२९॥
यस्य वायुः प्रकुपितः शोफशूलकरश्चरन्।
वङ्क्षणादृषणौ याति वृद्धिस्तस्योपजायते॥३०॥
यस्य वातः प्रकुपितस्त्वङ्मांसान्तरमाश्रितः।
शोथं सञ्जनयेत् कुक्षावुदरं तस्य जायते॥३१॥
यस्य वातः प्रकुपितः कुक्षिमाश्रित्य तिष्ठति।
नाधो व्रजति नाप्यूर्ध्वमानाहस्तस्य जायते॥३२॥
रोगाश्चोत्सेधसामान्यदधिमांसार्बुदादयः।
विशिष्टा नामरूपाभ्यां निर्देश्याः शोथसङ्ग्रहे॥३३॥
वातपित्तकफा यस्य युगपत् कुपितास्त्रयः।
जिह्वामूलेऽवतिष्ठन्ते विदहन्तः समुच्छ्रिताः॥३४॥
जनयन्ति भृशं शोथं वेदनाश्च पृथग्विधाः।
तं शीघ्रकारिणं रोगं रोहिणीति विनिर्दिशेत्॥३५॥
त्रिरात्रं परमं तस्य जन्तोर्भवति जीवितम्।
कुशलेन त्वनुक्रान्तः क्षिप्रं सम्पद्यते सुखी॥३६॥

*yasya śleṣmā prakupito jihvāmūle'vatiṣṭhate/
āśu sañjanayecchothaṁ jāyate'syopajihvikā||19||*

*yasya śleṣmā prakupitaḥ kākale vyavatiṣṭhate/
āśu sañjanayecchophaṁ karoti galaśuṇḍikām||20||
yasya śleṣmā prakupito galabāhye'vatiṣṭhate/
śanaiḥ sañjanayecchophaṁ galagaṇḍo'sya jāyate||21||
yasya śleṣmā prakupitastiṣṭhatyantargale sthiraḥ/
āśu sañjanayecchophaṁ jāyate'sya galagrahaḥ||22||
yasya pittaṁ prakupitaṁ saraktaṁ tvaci sarpati/
śophaṁ sarāgaṁ janayedvisarpastasya jāyate||23||
yasya pittaṁ prakupitaṁ tvaci rakte'vatiṣṭhate/
śoṭhaṁ sarāgaṁ janayet piḍakā tasya jāyate||24||
yasya prakupitaṁ pittaṁ śoṇitaṁ prāpya śuṣyati/
tilakā pīplavo vyaṅgā nīlikā tasya jāyate||25||
yasya pittaṁ prakupitaṁ śaṅkhayoravatiṣṭhate/
śvayathuḥ śaṅkhako nāma dāruṇastasya jāyate||26||
yasya pittaṁ prakupitaṁ kaṇṇamūle'vatiṣṭhate/
jvarānte durjayo'ntāya śoṭhastasyopajāyate||27||
vātaḥ plīhānamuddhūya kupito yasya tiṣṭhati/
śanaiḥ paritudan pārśvaṁ plīhā tasyābhivardhate||28||
yasya vāyuḥ prakupito gulmasthanē'vatiṣṭhate/
śophaṁ saśūlaṁ janayan gulmastasyopajāyate||29||
yasya vāyuḥ prakupitaḥ śophaśūlakaraścaran/
vaṅkṣaṇādvṛṣaṇau yāti vṛddhistasyopajāyate||30||
yasya vātaḥ prakupitastvaṇmāṃsāntaramāśritaḥ/
śoṭhaṁ sañjanayet kuṅṣāvudaraṁ tasya jāyate||31||
yasya vātaḥ prakupitaḥ kuṅṣimāśritya tiṣṭhati/*

*nādhō vrajati nāpyūrdhvamānāhastasya jāyate||32||
rogāścotsedhasāmānyadadhimāṃsārbudādayaḥ/
viśiṣṭā nāmarūpābhyāṃ nirdeśyāḥ śoṭhasaṅgrahe||33||
vātapittakaphā yasya yugapat kupitāstrayaḥ/
jihvāmūle'vatiṣṭhante vidahantaḥ samucchritāḥ||34||
janayanti bhṛśaṃ śoṭhaṃ vedanāśca pṛthagvidhāḥ/
taṃ śīghrakāriṇaṃ rogaṃ rohiṇīti vinirdiśet||35||
trirātraṃ paramaṃ tasya jantorbhavati jīvitam/
kuśalena tvanukrāntaḥ kṣipraṃ sampadyate sukhiḥ||36||*

If the aggravated Kapha is located at the root of the tongue, it causes instantaneous swelling which is known as **Upajihvika**.

When the aggravated Kapha is located in the root of the palate, it causes instantaneous swelling; this is known as **Galashundika**.

If the aggravated Kapha is located outside the throat it causes swelling. This is known as **Galaganda**. (compared with cervical lymphadenitis, goiter etc)

When the aggravated Pitta together with Rakta spreads within the skin, it causes red swelling which is known as **Visarpa**. (compared with herpes)

When the aggravated Pitta is located in the Tvak(skin) and Vata, this will also cause red swelling which is known as **Pidaka** (carbuncle / abscess).

When the aggravated Pitta gets dried up in combination with Rakta, this causes skin diseases like **Tilaka** (black moles), **Piplu** (port wine mark), **Vyanga** (red moles) and **Neelika** (blue moles).

When aggravated in both the temples, the Pitta causes a serious type of

swelling there known as **Shankhaka**.

When the aggravated Pitta localizes in the root of the ears especially after fever, it causes a swelling which is difficult to cure and may lead to death.

When the aggravated Vata disturbs the spleen and causes pain in the sides of abdomen, it leads to the enlargement of the spleen.

When the aggravated Vata is localized in the abdomen this causes swelling together with pain there resulting in the formation of **Gulma** (tumour / fibroid) there.

When the aggravated Vata moves from the sides of the lower abdomen to testicles and there by causes swelling and pain there, it is known as Vruddhi (hernia / hydrocele)

When the aggravated vata is localized in the abdomen but does neither move downwards nor upwards this is known as **Udararoga**. (Ascites).

When the aggravated Vata is localized within the skin and muscles (in the intestines), it causes swelling in the abdomen. This is known as Anaha (constipation).

Besides such swelling as **Adhimamsa**, **Arrbuda** etc. though having distinctive features of their own both by their name and form, they are all to be included under Shotha because swelling is the common feature.

When Vata, Pitta and Kapha- all the three Doshas in morbid condition, are simultaneously aggravated and they are localized in the root of the tongue causing burning sensation and swelling, this results in swelling all the more and causes various types of pain. This acute disease is known as Rohini.

The patient suffering from this diseases can hardly survive for three nights.

If however, he is quickly treated by a skilled physician, he can be cured.[19-36]

Types of diseases based on curability:

सन्ति ह्येवंविधा रोगाः साध्या दारुणसम्मताः।

ये हन्युरनुपक्रान्ता मिथ्याचारेण वा पुनः॥३७॥

साध्याश्चाप्यपरे सन्ति व्याधयो मृदुसम्मताः।

यत्नायत्नकृतं येषु कर्म सिध्यत्यसंशयम्॥३८॥

असाध्याश्चापरे सन्ति व्याधयो याप्यसञ्ज्ञिताः।

सुसाध्वपि कृतं येषु कर्म यात्राकरं भवेत्॥३९॥

सन्ति चाप्यपरे रोगा येषु कर्म न सिध्यति।

अपि यत्नकृतं बालैर्न तान् विद्वानुपाचरेत्॥४०॥

santi hyevamvidhā rogāḥ sādhyā dāruṇasammatāḥ/

ye hanyuranupakrāntā mithyācāreṇa vā punaḥ||37||

sādhyāścāpyapare santi vyādhayo mṛdusammatāḥ/

yatnāyatnakṛtaṃ yeṣu karma sidhyatyasaṃśayam||38||

asādhyāścāpare santi vyādhayo yāpyasañjñitāḥ/

susādhvapi kṛtaṃ yeṣu karma yātrākaraṃ bhavet||39||

santi cāpyapare rogā yeṣu karma na sidhyati/

api yatnakṛtaṃ bālairna tān vidvānupācaret||40||

sādhyāścaivāpyasādhyāśca vyādhayo dvividhāḥ smṛtāḥ/

mṛdudāruṇabhedena te bhavanti caturvidhāḥ||41||

santi hyevamvidhā rogāḥ sādhyā dāruṇasammatāḥ/

ye hanyuranupakrāntā mithyācāreṇa vā punaḥ||37||

sādhyāścāpyapare santi vyādhayo mṛdusammatāḥ/

yatnāyatnakṛtaṃ yeṣu karma sidhyatyasaṃśayam||38||

*asādhyāścāpare santi vyādhayo yāpyasañjñitāḥ|
susādhvapi kṛtaṃ yeṣu karma yātrākaraṃ bhavet||39||
santi cāpyapare rogā yeṣu karma na sidhyati|
api yatnakṛtaṃ bālairna tān vidvānupācaret||40||*

Progress of diseases in general :

There are diseases of serious type which even though curable with difficulties can cause death if not properly treated or treated wrongly.

There are other diseases of mild nature which are definitely cured by treatment with or without any special care.

There is another category of palliable diseases which are not curable but even the most effective treatment will only enable the patient to stand the disease.

There are other diseases where no treatment can succeed. Only ignorant physicians will attempt to treat such cases; wise physicians will not.

Diseases are of two types based on curability (Prognosis)

साध्याश्चैवाप्यसाध्याश्च व्याधयो द्विविधाः स्मृताः।
मृदुदारुणभेदेन ते भवन्ति चतुर्विधाः॥४१॥

sādhyāścaivāpyasādhyāśca vyādhayo dvividhāḥ smṛtāḥ|
mṛdu dāruṇa bhedena te bhavant icaturvidhāḥ||41||

Diseases are of two types-

Sadhya – curable and

Asadhya – incurable. Each of them is again of two types viz. mild (Mrudu)

or serious (Daruna). Thus, taken together, there are four types of diseases.[37-41].

Innumerability of diseases:

त एवापरिसङ्ख्येया भिद्यमाना भवन्ति हि।
रुजावर्णसमुत्थानस्थानसंस्थाननामभिः ॥४२॥
व्यवस्थाकरणं तेषां यथास्थूलेषु सङ्ग्रहः।
तथा प्रकृतिसामान्यं विकारेषूपदिश्यते॥४३॥

*ta evāparisaṅkhyeyā bhidyamānā bhavanti hi।
rujāvarṇasamutthānasthānasamsthānanāmabhiḥ ॥42॥
vyavasthākaraṇaṁ teṣāṁ yathāsthūleṣu saṅgrahaḥ।
tathā prakṛtisāmānyaṁ vikāreṣūpadīśyate॥43॥*

Innumerability of diseases:

In fact diseases are of innumerable varieties depending upon their distinctive features like pain, color (signs), etiology, site of origin and manifestation (like abdomen, Rasadatu, etc.), symptoms (like Gulma or tumor etc) and nomenclature (like Rajayaksma, Shosha etc). only important diseases have, however, been enumerated(in Sutrasthana 19th chapter). Other diseases are classified similarly according to the factors involved in their manifestation.[42-43]

Correct approach to the diagnosis and treatment of diseases:

विकारनामाकुशलो न जिह्नीयात् कदाचन।
न हि सर्वविकाराणां नामतोऽस्ति ध्रुवा स्थितिः॥४४॥
स एव कुपितो दोषः समुत्थानविशेषतः।
स्थानान्तरगतश्चैव जनयत्यामयान् बहून् ॥४५॥

तस्माद्विकारप्रकृतीरधिष्ठानान्तराणि च।
समुत्थानविशेषांश्च बुद्ध्वा कर्म समाचरेत्॥४६॥
यो ह्येतत्त्रितयं ज्ञात्वा कर्माण्यारभते भिषक्।
ज्ञानपूर्वं यथान्यायं स कर्मसु न मुह्यति॥४७॥

*vikāranāmākuśalo na jihriyāt kadācana/
na hi sarvavikārāṇām nāmato'sti dhruvā sthitiḥ||44||
sa eva kupito doṣaḥ samutthānaviśeṣataḥ/
sthānāntaragataścaiva janayatyāmayān bahūn ||45||
tasmādvikāraprakṛtīradhiṣṭhānāntarāṇi ca/
samutthānaviśeṣāṃśca buddhvā karma samācaret||46||
yo hyetattritayaṃ jñātvā karmāṇyārabhate bhiṣak/
jñānapūrvam yathānyāyam sa karmasu na muhyati||47||*

Correct approach to the diagnosis and treatment of diseases:

If a physician is not able to name a particular disease, he should not feel ashamed on that account because it is not always possible to name all types of diseases in definite terms. When aggravated, a single Dosha may cause manifold diseases depending upon the various etiological factors and the sites of manifestation.

So a physician should try to comprehend the nature of the disease based on Dosha, the site of its manifestation and etiological factors and should then initiate the treatment, A physician who so initiates the treatment after having full knowledge of the therapeutic properties of these three aspects and paying due regard to scriptural instructions would never fail in his attempt to cure the disease.[44-47]

Relation of Doshas with body:

nityāḥ prāṇabhṛtām dehe vāta pitta kaphāstrayaḥ |
vikṛtāḥ prakṛtisthā vātān bubhutseta paṇḍitaḥ||48||

नित्याः प्राणभृतां देहे वातपित्तकफास्त्रयः।
विकृताः प्रकृतिस्था वा तान् बुभुत्सेत पण्डितः॥४८॥

*nityāḥ prāṇabhṛtām dehe vātapittakaphāstrayaḥ |
vikṛtāḥ prakṛtisthā vā tān bubhutseta paṇḍitaḥ||48||*

The three Doshas, viz. Vata, Pitta and Kapha are already present in the body of all creatures. A physician should try to know whether they are in normal or morbid condition.[48]

Functions of normal Doshas –

उत्साहोच्छवासनिः श्वासचेष्टा धातुगतिः समा।
समो मोक्षो गतिमतां वायोः कर्माविकारजम्॥४९॥
दर्शनं पक्तिरूष्मा च क्षुत्तृष्णा देहमार्दवम्।
प्रभा प्रसादो मेधा च पित्तकर्माविकारजम्॥५०॥
स्नेहो बन्धः स्थिरत्वं च गौरवं वृषता बलम्।
क्षमा धृतिरलोभश्च कफकर्माविकारजम्॥५१॥

*utsāhocchvāsaniḥ śvāsaceṣṭā dhātugatiḥ samā |
samo mokṣo gatimatām vāyoḥ karmāvikārajam||49||
darśanam paktirūṣmā ca kṣuttrṣṇā dehamārdavam |
prabhā prasādo medhā ca pittakarmāvikārajam||50||
sneho bandhaḥ sthiratvam ca gauravam vṛṣatā balam |
kṣamā dhṛtiralobhaśca kaphakarmāvikārajam||51||*

Normal Functions of Vata Dosha –

When Vata is in its normal state, it reflects itself in the form of

Utsaha – enthusiasm,

Uchvasa – inspiration,

Nishvasa – expiration,

Cheshta – movements,

Vega Pravartana – expression of natural urges – like urination, etc.

Normal metabolic transformation of tissues and proper elimination of excreta.

Normal functions of Pitta Dosha –

Darshana – good vision,

Pakti – good digestion,

Ushma – normal temperature,

Kshut – normal hunger,

Trushna – thirst,

Mardava – bodily softness,

Prabha – luster,

Prasaada – happiness and

Medha intelligence.

Normal functions of Kapha Dosha –

Effects of Kapha in its normal state are

Sneha – unctuousness, oiliness,

Bandha – cohesion, compactness,

Sthiratva – steadiness,

Gaurava – heaviness,

Vrushata – virility,

Bala – strength,

Kshama – forbearance,

Dhruti – patience, good memory and retention power

Alobha – lack of greed [49-51]

Functions of abnormal Doshas:

वाते पित्ते कफे चैव क्षीणे लक्षणमुच्यते।

कर्मणः प्राकृताद्धानिर्वृद्धिर्वाऽपि विरोधिनाम्॥५२॥

vāte pitte kaphe caiva kṣīṇe lakṣaṇamucyate/

karmaṇaḥ prākṛtāddhānirvṛddhirvā'pi virodhinām॥52॥

The diminution of Vata, Pitta and Kapha is indicated by the decrease in their respective normal actions or increase in their respective opposite actions.[52]

दोषप्रकृतिवैशेष्यं नियतं वृद्धिलक्षणम्।

दोषाणां प्रकृतिर्हानिर्वृद्धिश्चैवं परीक्ष्यते॥५३॥

doṣaprakṛtivaiśeṣyaṁ niyataṁ vṛddhilakṣaṇam/

doṣāṇāṁ prakṛtirhānirvṛddhiścaivaṁ parīkṣyate॥53॥

The aggravation of Doshas is invariably indicated by something in excess of their respective normal action. Thus, one can examine the normal condition deficiency or aggravation of Doshas as the case may be. [53]

To sum up:-

तत्र श्लोकाः-

सङ्ख्यां निमित्तं रूपाणि शोथानां साध्यतां न च।
तेषां तेषां विकाराणां शोथांस्तांस्तांश्च पूर्वजान्॥५४॥
विधिभेदं विकाराणां त्रिविधं बोध्यसङ्ग्रहम्।
प्राकृतं कर्म दोषाणां लक्षणं हानिवृद्धिषु॥५५॥
वीतमोहरजोदोषलोभमानमदस्पृहः।
व्याख्यातवांस्त्रिशोथीये रोगाध्याये पुनर्वसुः॥५६॥

tatra ślokāḥ-

*saṅkhyāṃ nimittam rūpāṇi śothānām sādhyatām na ca/
teṣāṃ teṣāṃ vikārāṇām śothāṃstāmstāmśca pūrvajān/||54||
vidhibhedam vikārāṇām trividham bodhyasaṅgraham/
prākṛtaṃ karma doṣāṇām lakṣaṇam hānivrddhiṣu/||55||
vītamoharajodoṣalobhamānamadasprhaḥ/
vyākhyātavāṃstriśothiye rogādhyāye punarvasuḥ/||56||*

Lord Punarvasu who is free from attachment, Rajas, greed, ego, pride and desire has explained in this chapter on “The three types of swellings” the following: types, etiology, signs and symptoms, curability or otherwise of swellings, the swelling that appear as premonitory signs of various diseases, different types of diseases, the important points which are to be kept in view during treatment, the normal functions of Doshas and signs and symptoms of diminished or aggravated Doshas.[54-56]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने त्रिशोथीयो नामाष्टादशोऽध्यायः॥१८॥

*ityagniveśakṛte tantre carakapratisaṃskṛte ślokaśthāne trisōthīyo
nāmāṣṭādaśo'dhyāyaḥ||18||*

Thus ends the eighteenth chapter on “The Three Types of Swelling” of the Sutra section of Agnivesha’s work as redacted by Charaka.

Charaka Sutrasthana 19 – Ashtodareeya Adhyaya

Ayurvedic Disease Classification

अथातोऽष्टोदरीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto'ṣṭodarīyamadhyāyaṁ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

The 19th chapter of Charaka Samhita Sutrasthana is called sa Ashtodareeya Adhyaya. This chapter deals with scientific disease classification based on Ayurvedic principles.

Ashta Udareeya means, eight types of Udara (ascites) disease.

Number of the various types of diseases:

इह खल्वष्टावुदराणि, अष्टौ मूत्राघाताः, अष्टौ क्षीरदोषाः, अष्टौ रेतोदोषाः; सप्त कुष्ठानि, सप्त पिडकाः, सप्त वीसर्पाः; षडतीसाराः, षडुदावर्ताः; पञ्च गुल्माः, पञ्च प्लीहदोषाः, पञ्च कासाः, पञ्च श्वासाः, पञ्च हिक्काः, पञ्च तृष्णाः, पञ्च छर्दयः, पञ्च भक्तस्यानशनस्थानानि, पञ्च शिरोरोगाः, पञ्च हृद्रोगाः, पञ्च पाण्डुरोगाः, पञ्चोन्मादाः, चत्वारोऽपस्माराः, चत्वारोऽक्षिरोगाः, चत्वारः कर्णरोगाः, चत्वारः प्रतिश्यायाः, चत्वारो मुखरोगाः, चत्वारो ग्रहणीदोषाः, चत्वारो मदाः, चत्वारो मूर्च्छायाः, चत्वारः शोषाः, चत्वारि क्लैब्यानि; त्रयः शोफाः, त्रीणि किलासानि, त्रिविधं लोहितपित्तं; द्वौ ज्वरौ, द्वौ व्रणौ, द्वावायामौ, द्वे गृध्रस्यौ, द्वे कामले, द्विविधमामं, द्विविधं वातरक्तं, द्विविधान्यर्शांसि; एक ऊरुस्तम्भः, एकः सन्न्यासः, एको महागदः; विंशतिः क्रिमिजातयः, विंशतिः प्रमेहाः, विंशतिर्योनिव्यापदः; इत्यष्टचत्वारिंशद्रोगाधिकरणान्यस्मिन् सङ्ग्रहे समुद्दिष्टानि॥३॥

iha khalvaṣṭāvudarāṇi, aṣṭau mūtrāghātāḥ, aṣṭau kṣīradoṣāḥ, aṣṭau retodoṣāḥ; sapta kuṣṭhāni, sapta piḍakāḥ, sapta vīsarpāḥ; ṣaḍatīsārāḥ,

ṣaḍudāvartāḥ; pañca gulmāḥ, pañca plīhadoṣāḥ, pañca kāsāḥ, pañca śvāsāḥ, pañca hikkāḥ, pañca tṛṣṇāḥ, pañca chardayaḥ, pañca bhaktasyānaśanasthānāni, pañca śīrorogāḥ, pañca hṛdrogāḥ, pañca pāṇdurogāḥ, pañconmādāḥ, catvāro'pasmārāḥ, catvāro'kṣirotgāḥ, catvāraḥ karṇarogāḥ, catvāraḥ pratiśyāyāḥ, catvāro mukharogāḥ, catvāro grahaṇīdoṣāḥ, catvāro madāḥ, catvāro mūrcchāyāḥ, catvāraḥ śoṣāḥ, catvāri klaibyāni; trayāḥ śophāḥ, trīṇi kilāsāni, trividhaṃ lohitapittaṃ; dvau jvarau, dvau vraṇau, dvāvāyāmau, dve gṛdhrasyau, dve kāmāle, dvividhamāmam, dvividhaṃ vātaraktaṃ, dvividhānyarśāṃsi; eka ūrustambhaḥ, ekaḥ sannyāsaḥ, eko mahāgadaḥ; viṃśatiḥ krimijātayaḥ, viṃśatiḥ pramehāḥ, viṃśatiryonivyāpadaḥ; ityaṣṭacatvāriṃśadrogādhikaraṇānyasmin saṅgrahe samuddiṣṭāni||3||

Number of the various types of diseases:

There are –

8 types of Udara (Ascites – abdominal diseases),

8 types of Mutraghata (urinary obstruction),

8 types of Ksheera Dosha (breast milk vitiation),

8 types of Reto Dosha (semen vitiation),

7 types of Kushta (skin disorders)

7 types of Pidaka (carbuncles)

7 types of Visarpa (spreading type of skin disorder)

6 types of Atisara (diarrhea / dysentery)

6 types of **Udavarta** (reverse movement of Vata)

5 types of Gulma (abdominal tumor)
5 types of Pleeha Dosha (spleen disorders)
5 types of Kasa (cold and cough)
5 types of Shwasa (asthma, dyspnoea, difficulty in breathing)
5 types of Hikka (hiccups)
5 types of Trushna (excessive thirst)
5 types of Chardi (vomiting)
5 types of anorexia
5 types of Shiroroga (disorders of head)
5 types of Hridroga (heart disorders)
5 types of Pandu (anemia, early stage of liver disorder)
5 types of **Unmada (insanity)**

4 types of **Apasmara (epilepsy)**
4 types of Akshi Roga (eye disorder)
4 types of Karna Roga (ear disorders)
4 types of Pratishyaya (coryza / running nose)
4 types of Mukha Roga (oral cavity disorders)
4 types of Grahani Dosha (malabsorption syndrome / IBS)
4 types of Mada (intoxication)
4 types of Murcha (Syncope / unconsciousness)
4 types of Shosha (emaciation)
4 types of Klaibya (impotency)

3 types of Shopha (inflammation)

3 types of Kilasa (a type of leucoderma)

3 types of Raktpitta (bleeding disorder)

2 types of Jwara (fever)

2 types of Vrana (ulcer)

2 types of Ayama (tetanus, leading to bending of body)

2 types of Gridhrasi (lumbar spondylosis / [sciatica](#))

2 types of Kamala (jaundice)

2 types of Ama (disturbed digestion and absorption process)

2 types of Vatarakta ([gout](#))

2 types of Arsha (hemorrhoids)

1 type of Urusthamba (thigh stiffness)

1 type of Sanyasa (coma)

1 type of Mahagada (psycho-neurosis)

20 types of Krimi (intestinal worms)

20 types of Prameha (urinary disorders)

20 types of Yoni Vyapat (gynecological disorders)

Like this, there exists 48 diseases with its types. [3]

Classification of diseases having eight types:

8 types of Udara (ascites) –

एतानि यथोद्देशमभिनिर्देक्ष्यामः-

अष्टावुदराणीति वातपित्तकफसन्निपातप्लीहबद्धच्छिद्रदकोदराणि, अष्टौ मूत्राघाता इति

वातपित्तकफसन्निपाताश्मरीशर्कराशुक्रशोणितजाः, अष्टौ क्षीरदोषा इति वैवर्ण्यं वैगन्ध्यं
वैरस्यं पैच्छिल्यं फेनसङ्घातो रौक्ष्यं गौरवमतिस्नेहश्च, अष्टौ रेतोदोषा इति तनु शुष्कं
फेनिलमश्वेतं पूत्यतिपिच्छलमन्यधातूपहितमवसादि च (१)

etāni yathoddeśamabhinirdekṣyāmaḥ-

*aṣṭāvudarāṇīti vātapittakaphasannipātaplihabaddhacchidradakodarāṇi,
aṣṭau mūtrāghātā iti vātapittakaphasannipātāśmarīśarkarāśukraśoṇitajāḥ,
aṣṭau kṣīradoṣā iti vaivarṇyaṃ vaigandhyaṃ vairasyaṃ paicchilyaṃ
phenasaṅghāto raukṣyaṃ gauravamatisnehaśca, aṣṭau retodoṣā iti tanu
śuṣkaṃ phenilamaśvetaṃ pūtyatipicchalamanyadhātūpahitamavasādi ca
(1)*

Classification of diseases having eight types:

8 types of Udara (ascites) –

Vatika (because of Vata),

Paittika (because of Pitta),

Shlaishmika (because of Kapha),

Sannipatika (Due to combined influence of Vata, Pitta and Kapha),

Plihodara, (due to splenic disorder – splenomegaly),

Baddhodara – also called as Baddha Gudodara (due to intestinal obstruction),

Childrodara (Chidra means rupture, it is due to intestinal perforation)

2. Eight Mutraghatas (dysuria – [difficulty in passing urine](#)),

Vatika – due to Vata,
Paittika – due to Pitta,
Shalismika (due to Kapha),
Ashmarija (due to stone / calculi in urinary tract),
Sharkaraja (due to [gravels in urinary tract](#)),
Shukraja (due to semen, a condition called as spermolyth) and
Shonitaja (due to vitiation of blood).

3. Eight Ksheera Dosha (Vitiation of milk)

aṣṭau kṣīradoṣā iti vaivarṇyam vaigandhyam vairasyam paicchilyam
phenasaṅghāto raukṣyam gauravamatisnehaśca |

Vaivarnya – Discoloration,
Vaigandhya – bad smell,
Vairasya – bad taste,
Paicchilya – sliminess, highly sticky,
Phenasangata – foaminess,
Raukshya – excessively dry,
Gaurava – excess heaviness,
Atisneha – unctuousness, excessive oiliness.

4. Eight Reto doshas (seminal disorder),

Tanu – Thinness,
Shushka – dryness,
Phenila – foaminess,
Ashveta – absence of whiteness,

Atipoota – putrid smell,

Atipicchila – over sliminess, stickiness

Anyā Dhatu Upahita – combination with other Dhatus(tissue elements), like presence of blood and

Avasadi – heavy, less viscous, high specific gravity.

Classification of diseases having seven types:

सप्त कुष्ठानीति कपालोदुम्बरमण्डलर्ष्यजिह्वपुण्डरीकसिध्मकाकणानि, सप्त पिडका इति शराविका कच्छपिका जालिनी सर्षप्यलजी विनता विद्रधी च, सप्त विसर्पा इति वातपित्तकफाग्निकर्दमकग्रन्थिसन्निपाताख्याः (२)

sapta kuṣṭhānīti

kapālodumbaramaṇḍalarṣyajihvapūṇḍarīkasidhmakākāṇāni, sapta piḍakā iti śarāvikā kacchapikā jālinī sarṣapyalajī vinatā vidradhī ca, sapta visarpā iti vātapittakaphāgnikardamakagrānthisannipātākhyāḥ (2)

5. Seven Kusthas(skin diseases) – Kaphala, Udumbara, Mandala, Rushyajihva, Pundarika, Sidhma and Kaakanaka

6. Seven Pidakas (abscess or carbuncle), Sharavika, Kacchapika, Jalini, Sarsapi, Alaji, Vinata and Vidradhi.

7. Seven Visarapa (spreading type of skin diseases) – Vatika, Paittika, Slaismika-agnivisarpa, Kardamaka, Granthi Visarpa and Sannipatika Visarpa (due to combined influence of Vata, Pitta and Kapha).

षडतीसारा इति वातपित्तकफसन्निपातभयशोकजाः, षडुदावर्ता इति
वातमूत्रपुरीषशुक्रच्छर्दिक्षवथुजाः (३)

*ṣaḍatisārā iti vātapittakaphasannipātabhayaśokajāḥ, ṣaḍudāvartā iti
vātamūtrapurīṣaśukracchardikṣavathujāḥ (3)*

Classification of diseases having six types:

8. Six types of Atisara (diarrhoea) – Vatika, Pittika, Slaismika, Sannipatika, Bhayaja (due to fear) and Shokaja (due to grief).
9. Six Udavartas (abdominal diseases characterized by retention of faeces), Vataja (due to flatus), Mutraja (due to urine), Pureeshaa (due to faeces), Shukraja (due to semen), Chardija (due to vomiting) and Kshavathuja (due to sneezing).

Classification of diseases having five types:

पञ्च गुल्मा इति वातपित्तकफसन्निपातशोणितजाः, पञ्च प्लीहदोषा इति
गुल्मैर्व्याख्याताः, पञ्च कासा इति वातपित्तकफक्षतक्षयजाः, पञ्च श्वासा इति
महोर्ध्वच्छिन्नतमकक्षुद्राः, पञ्च हिक्का इति महती गम्भीरा व्यपेता क्षुद्राऽन्नजा च,
पञ्च तृष्णा इति वातपित्तामक्षयोपसर्गात्मिकाः, पञ्च छर्दय इति द्विष्टार्थसंयोगजा
वातपित्तकफसन्निपातोद्रेकोत्थाश्च, पञ्च भक्तस्यानशनस्थानानीति
वातपित्तकफसन्निपातद्वेषाः, पञ्च शिरोरोगा इति पूर्वोद्देशमभिसमस्य
वातपित्तकफसन्निपातक्रिमिजाः, पञ्च हृद्रोगा इति शिरोरोगैर्व्याख्याताः, पञ्च पाण्डुरोगा
इति वातपित्तकफसन्निपातमृद्भक्षणजाः, पञ्चोन्मादा इति
वातपित्तकफसन्निपातागन्तुनिमिताः (४)

*pañca gulmā iti vātapittakaphasannipātaśoṇitajāḥ, pañca plīhadoṣā iti
gulmairvyākhyātāḥ, pañca kāsā iti vātapittakaphakṣataksayajāḥ, pañca*

*śvāsā iti mahordhvacchinnatamakakṣudrāḥ, pañca hikkā iti mahatī
gambhīrā vyapetā kṣudrā'nnajā ca, pañca tṛṣṇā iti
vātapittāmakṣayopasargātmikāḥ, pañca chardaya iti dviṣṭārthasamyogajā
vātapittakaphasannipātodrekotthāśca, pañca bhaktasyānaśanasthānānīti
vātapittakaphasannipātadveṣāḥ, pañca śīrorogā iti
pūrvoddeśamabhisamasya vātapittakaphasannipātakrimijāḥ, pañca hṛdrogā
iti śīrorogairvyākhyātāḥ, pañca pāṇḍurogā iti
vātapittakaphasannipātāmṛdbhakṣaṇajāḥ, pañconmādā iti
vātapittakaphasannipātāgantunimittāḥ (4)*

10. Five Gulmas (abdominal tumor) – Vatika, Paittika, Shlaismika, Sannipatika and Raktaja(due to blood).
11. Five types of Pleea – Splenic disorders (as above)
12. Five Kasa (coughing), Vatika, Paittika, Shlaismika, Kshataja (due to ulceration / injury) and Kshayaja (due to tissue wasting, as in tuberculosis).
13. Five Shvasa (dyspnoea), Mahashvasa, Urdhvasvasa, Chinnashvasa, Tamaka Shvasa and Kshudra Svasa.
14. Five Hikkas(hiccup), Mahahikka, Gambhira Hikka, Vyapeta(intermittent), Kshudra and Annaja (due to food).
15. Five Trana (Thirst), Vatika, Paittika, Amja (due to improper digestion), Kshayaja (due to tissue depletion) and Upasargatmika (as a secondary development, due to another disease).
16. Five Chardi (Vomiting), Dvishtartha samyogaja(by coming in contact with obnoxious articles), Vatika, Pittika, Slaismika and Sannipatika.
17. Five Aruchi (Anorexia), Vatika, Paittika, Shlaismika, Sannipatika and Dveshaja (due to repugnance).

18. Five Shiro roga (head disorder), Vatika, Pittika, Shlaismika, Sannipatika and Krimija(due to infection).

19. Five Heart diseases (as above).

20. Five Pandu (anemia), Vatika, Paittika, Shlaismika, Sannipatika and Mrit bhaksanaja (due to eating mud)

21. Five Uamada (insanity), Vatika, Paittika, Shlaismika, Sannipatika and Agantuja (due to exogenous Causes).

Classification of diseases having four types:

चत्वारोऽपस्मारा इति वातपित्तकफसन्निपातनिमित्ताः, चत्वारोऽक्षिरोगाश्चत्वारः
कर्णरोगाश्चत्वारः प्रतिश्यायाश्चत्वारो मुखरोगाश्चत्वारो ग्रहणीदोषाश्चत्वारो मदाश्चत्वारो
मूर्च्छाया इत्यपस्मारैर्व्याख्याताः, चत्वारः शोषा इति साहससन्धारणक्षयविषमाशनजाः,
चत्वारि क्लैब्यानीति बीजोपघाताद्ध्वजभङ्गाज्जरायाः शुक्रक्षयाच्च (५)

*catvāro'pasmārā iti vātapittakaphasannipātanimittāḥ,
catvāro'kṣirogāścatvāraḥ karnarogāścatvāraḥ pratiśyāyāścatvāro
mukharogāścatvāro grahaṇīdoṣāścatvāro madāścatvāro mūrcchāyā
ityapasmāraivvyākhyātāḥ, catvāraḥ śoṣā iti
sāhasasandhāraṇakṣayaviṣamāśanajāḥ, catvāri klaibyānīti
bījopaghātāddhvajabhāṅgājjarāyāḥ śukrakṣayācca (5)*

22. Four Apasmara (epilepsy), Vatika, Paittika, Shlaishmika and Sannipatika.

23. Four Eye diseases, same as above

24. Four Ear diseases, same as above

25. Four Pratisyayas(coryza), same as above

26. Four Grahani (malabsorption syndrome / IBS) – same as above

27. Four Mada (intoxication), same as above
28. Four Muka Roga (diseases of oral cavity) – same as above
29. Four Murcha (fainting / syncope) – same as above
30. Four Shosha (emaciation) , due to overstrain, suppression of natural urges, tissue wasting and irregular dieting.
31. Four Klaibya (impotency), bejeopaghataja(due to the affliction sperm /ovum), dhvajabhanagaja (due to erectile dysfunction), Jaraja (due to old age) and Sukra kshayaja (due to diminution of semen).

Classification of diseases having three types:

त्रयः शोथा इति वातपित्तश्लेष्मनिमित्ताः, त्रीणि किलासानीति रक्तताम्रशुक्लानि, त्रिविधं लोहितपित्तमिति ऊर्ध्वभागमधोभागमुभयभागं च (६)

trayaḥ śothā iti vātapittaśleṣmanimittāḥ, trīṇi kilāsānīti raktatāmraśuklāni, trividhaṃ lohitaṭpittamiti ūrdhvabhāgamadhobhāgamubhayabhāgaṃ ca (6)

32. Three Shothas (oedema), Vatika, Paittika, Slaismika .
33. Three Kilasas (an obstinate skin diseases) – leucoderma, coppery and white colored.
34. Three Raktapittas (a diseases characterized by bleeding from various parts of the body). Urdhvabhaga (affecting the upper channel), Adhobhaga(affecting the lower channel) an Ubhayabhaga (affecting both upper and lower channels).

Classification of diseases having two types:

द्वौ ज्वराविति उष्णाभिप्रायः शीतसमुत्थश्च शीताभिप्रायश्चोष्णसमुत्थः, द्वौ व्रणाविति निजश्चागन्तुजश्च, द्वावायामाविति बाह्यश्चाभ्यन्तरश्च, द्वे गृध्रस्याविति वाताद्वातकफाच्च, द्वे

कामले इति कोष्ठाश्रया शाखाश्रया च, द्विविधमाममिति अलसको विसूचिका च, द्विविधं वातरक्तमिति गम्भीरमुत्तानं च, द्विविधान्यर्शासीति शुष्काण्यार्द्राणि च (७)

*dvau jvarāviti uṣṇābhiprāyaḥ śītasamutthaśca
śītābhiprāyaścoṣṇasamutthaḥ, dvau vraṇāviti nijaścāgantujaśca,
dvāvāyāmāviti bāhyaścābhyantaraśca, dve gr̥dhrasyāviti
vātādvātākaphācca, dve kāmale iti koṣṭhāśrayā śākhāśrayā ca,
dvividhamāmamiti alasako visūcikā ca, dvividhaṃ vātaraktamiti
gambhīramuttānaṃ ca, dvividhānyarśāmsīti śuṣkāṇyārdrāṇi ca (7)*

35. Two Jvara (fever)

(1) Ushnabhipraya – Arising out of cold where the patient is desirous of hot substance,

(2) Sheeta Samuttha – arising out of heat where the patient is desirous of cold substance.

36. Two Vranas (ulcer) Nija – Endogenous and Agantuja – exogenous.

37. Two Ayamas (body bending) – Bahirayama – Opisthotonous and Antarayama – emprosthouonous.

38. Two Gridhrasi (sciatica) Vatika and Vata-Shlaismika

39. Two Kamala (Jaundice), Kostashraya (Hepatic and Prehepatic) and Shakhasraya(Obstructive).

40. Two Ama (disorders due to improper digestion an metabolism) Alasaka and Visuchika .

41. Two Vatarakta (Gout) Gambhira(deep) and utthana (superficial)

42. Two Arshas (piles) – Shushka(non-bleeding) and Ardra (bleeding).

Diseases having only one type:

एक ऊरुस्तम्भ इत्यामत्रिदोषसमुत्थः, एकः सन्न्यास इति त्रिदोषात्मको
मनःशरीराधिष्ठानः, एको महागद इति अतत्त्वाभिनिवेशः (८)

*eka ūrustambha ityāmatridoṣasamutthaḥ, ekaḥ sannyāsa iti tridoṣātmako
manaḥśarīrādhiṣṭhānaḥ, eko mahāgada iti atattvābhiniveśaḥ (8)*

43. One Urustamabha (caused by - Ama-Tridoshaja.

44. One Sanyasa(Coma) – Sannipatika.

45. One Mahagada(Psychic perversion) due to mental and moral
perversion.

Classification of diseases having twenty types:

एक ऊरुस्तम्भ इत्यामत्रिदोषसमुत्थः, एकः सन्न्यास इति त्रिदोषात्मको
मनःशरीराधिष्ठानः, एको महागद इति अतत्त्वाभिनिवेशः (८)

विंशतिः क्रिमिजातय इति यूका पिपीलिकाश्चेति द्विविधा बहिर्मलजाः, केशादा लोमादा
लोमद्वीपाः सौरसा औदुम्बरा जन्तुमातरश्चेति षट् शोणितजाः, अन्त्रादा उदरावेष्टा
हृदयादाश्चुरवो दर्भपुष्पाः सौगन्धिका महागुदाश्चेति सप्त कफजाः, ककेरुका मकेरुका
लेलिहाः सशूलकाः सौसुरादाश्चेति पञ्च पुरीषजाः; विंशतिः प्रमेहा
इत्युदकमेहश्चेक्षुबालिकारसमेहश्च सान्द्रमेहश्च सान्द्रप्रसादमेहश्च शुक्लमेहश्च शुक्रमेहश्च
शीतमेहश्च शनैर्मेहश्च सिकतामेहश्च लालामेहश्चेति दश श्लेष्मनिमिताः, क्षारमेहश्च
कालमेहश्च नीलमेहश्च लोहितमेहश्च मज्जिष्ठामेहश्च हरिद्रामेहश्चेति षट् पित्तनिमिताः,
वसामेहश्च मज्जामेहश्च हस्तिमेहश्च मधुमेहश्चेति चत्वारो वातनिमिताः, इति विंशतिः
प्रमेहाः; विंशतिर्योनिव्यापद इति वातिकी पैतिकी श्लेष्मिकी सान्निपातिकी चेति चतस्रो
दोषजाः, दोषदूष्यसंसर्गप्रकृतिनिर्देशैरवशिष्टाः षोडश निर्दिश्यन्ते, तद्यथा-
रक्तयोनिश्चारजस्का चाचरणा चातिचरणा च प्राक्चरणा चोपप्लुता च परिप्लुता
चोदावर्तिनी च कर्णिनी च पुत्रघ्नी चान्तर्मुखी च सूचीमुखी च शुष्का च वामिनी च
षण्ढयोनिश्च महायोनिश्चेति विंशतिर्योनिव्यापदो भवन्ति (९)

*eka ūrustambha ityāmatridoṣasamutthaḥ, ekaḥ sannyāsa iti tridoṣātmako
manaḥśarīrādhiṣṭhānaḥ, eko mahāgada iti atattvābhiniveśaḥ (8)
viṃśatiḥ krimijātaya iti yūkā pipīlikāśceti dvividhā bahirmalajāḥ, keśādā
lomādā lomadvīpāḥ saurasā audumbarā jantumātaraśceti ṣaṭ śoṇitajāḥ,
antrādā udarāveṣṭā hṛdayādāścuravo darbhapuṣpāḥ saugandhikā
mahāgudāśceti sapta kaphajāḥ, kakerukā makerukā lelihāḥ saśūlakāḥ
sausurādāśceti pañca purīṣajāḥ; viṃśatiḥ pramehā
ityudakamehaścekṣubālikārasamehaśca sāndramehaśca
sāndraprasādamehaśca śuklamehaśca śukramehaśca śītamehaśca
śanairmehaśca sikatāmehaśca lālāmehaśceti daśa śleṣmanimittāḥ,
kṣāramehaśca kālamehaśca nīlamehaśca lohītamehaśca mañjiṣṭhāmehaśca
haridrāmehaśceti ṣaṭ pittanimittāḥ, vasāmehaśca majjāmehaśca
hastimehaśca madhumehaśceti catvāro vātanimittāḥ, iti viṃśatiḥ
pramehāḥ; viṃśatiryonivyāpada iti vātikī paittikī śleṣmikī sānnipātikī ceti
catasro doṣajāḥ, doṣadūṣyaṃsargaprakṛtinirdeśairavaśiṣṭāḥ ṣoḍaśa
nirdiśyante, tadyathā- raktayoniścārajaskā cācaraṇā cāticaraṇā ca
prākcaraṇā copaplutā ca pariplutā codāvartini ca karṇini ca putraghni
cāntarmukhī ca sūcīmukhī ca śuṣkā ca vāmini ca ṣaṇḍhayoniśca
mahāyoniśceti viṃśatiryonivyāpado bhavanti (9)*

46. Twenty Krimis(germs including parasites),

*viṃśatiḥ krimijātaya iti yūkā pipīlikāśceti dvividhā bahirmalajāḥ, keśādā
lomādā lomadvīpāḥ saurasā audumbarā jantumātaraśceti ṣaṭ śoṇitajāḥ,
antrādā udarāveṣṭā hṛdayādāścuravo darbhapuṣpāḥ saugandhikā
mahāgudāśceti sapta kaphajāḥ, kakerukā makerukā lelihāḥ saśūlakāḥ
sausurādāśceti pañca purīṣajāḥ;*

Yuka and Pipilika both reside outside the body in the excreta,
6 due to blood vitiation – Keshada, Lomada, Saurasa, Audumbara and
Jantumatr

7 – due to Kapha vitiation – Antra, Udaravesta, Hrdayada, Curu,
Darbhapuspa, saugandhika and Mahaguda

5 – Pureeshaja – inhabit in feces – Kakeruka, Makeruka, Leliha, Sasulaka,
and Sausurada

47. Twenty Prameha (a kind of urinary disorder),

viṃśatiḥ pramehā ityudakamehaścekṣubālikārasamehaśca sāndramehaśca
sāndraprasādamehaśca śuklamehaśca śukramehaśca śīramehaśca
śanairmehaśca sikatāmehaśca lālāmehaśceti daśa śleṣmanimittāḥ,
kṣāramehaśca kālamehaśca nīlamehaśca lohitimehaśca mañjiṣṭhāmehaśca
haridrāmehaśceti ṣaṭ pīttanimittāḥ, vasāmehaśca majjāmehaśca
hastimehaśca madhumehaśceti catvāro vātanimittāḥ, iti viṃśatiḥ
pramehāḥ;

10 – Due to Kapha imbalance – Udakameha, Iksudalikarasameha,
sandrameha, sandraprasadameha, Suklameha, Sukrameha, Sutameha,
Sanairmeha, Sikatameha and Lalameha

6 – due to Pitta – Ksharamameha, Kalameha, Lohitimeha, Manjisthameha and
Haridrameha

4 – due to Vata – Vasameha, Majjameha, Hastimeha and Madhumeha

48. Twenty Yoniroga(diseases of the female genital tract),

Vatika, Paittika, Slaismika and Sannipatika,

Raktayoni(menorrhagia) Arajaska(Amenorrhoea), Acharana(colpitis)

mycotica), Aticharana(chronic vaginitis),
Prakcharana(deflorative vaginitis), Upapluta(secondary dysmenorrhea),
Paripluta(acute vaginitis), Udavartini (primary dysmenorrhoea), Karnini
(endo-cervicitis), Putraghni(abortive tendency), Antarmukhi(inversion of
uterus), Suchimukhi (pin hole os), Shushka(colo-xerosis), vamibi
(Profluvium seminis), Sandhyaoni(undeveloped female sex organs) and
Mahayoni(Prolapse of the uterus)

केवलश्चायमुद्देशो यथोद्देशमभिनिर्दिष्टो भवति॥४॥

kevalaścāyamuddeśo yathoddeśamabhinirdiṣṭo bhavati॥4॥

The above are the forty- eight diseases described in brief. Details thereof
will be enumerated subsequently.[4]

Simile regarding the role of dosas in Aetio- pathogenesis of diseases:

सर्व एव निजा विकारा नान्यत्र वातपित्तकफेभ्यो निर्वर्तन्ते, यथाहि- शकुनिः सर्व
दिवसमपि परिपतन् स्वां छायां नातिवर्तते, तथा स्वधातुवैषम्यनिमिताः सर्वे विकारा
वातपित्तकफान्नातिवर्तन्ते।

वातपित्तश्लेष्मणां पुनः स्थानसंस्थानप्रकृतिविशेषानभिसमीक्ष्य तदात्मकानपि च
सर्वविकारां स्तानेवोपदिशन्ति बुद्धिमन्तः॥५॥

*sarva eva nijā vikārā nānyatra vātapittakaphebhyo nirvartante, yathāhi-
śakuniḥ sarvaṁ divasamapi paripatan svām chāyām nātivartate, tathā
svadhātuvaiṣamyanimittāḥ sarve vikārā vātapittakaphānnātivartante/*

vātapittaśleṣmaṇām punaḥ sthānasaṁsthānaprakṛtviśeṣānabhisamīkṣya tadātmakānapi ca sarvavikārām stānevopadiśanti buddhimantaḥ||5||

All the endogenous diseases occur invariably due to the vitiation of Vata, Pitta and Kapha. As the bird cannot transgress its own shadow even though flying throughout the day, so also no endogenous diseases caused by the disturbance of equilibrium of Dhatus can occur due to the vitiation of Vata, Pitta and Kapha so, considering the location, signs, symptoms and causes of vitiation of Vata, Pitta and Kapha, all the diseases caused by them are diagnosed on the basis of the vitiation of respective Doshas.[5]

Difference in the exogenous and endogenous diseases:

भवतश्चात्र-

*स्वधातुवैषम्यनिमित्तजा ये विकारसङ्घा बहवः शरीरे|
न ते पृथक् पित्तकफानिलेभ्य आगन्तवस्त्वेव ततो विशिष्टाः||६|| bhavataścātra-
svadhātuvaiṣamyanimittajā ye vikārasaṅghā bahavaḥ śarīre|
na te pṛthak pittakaphānilebhya āgantavastveva tato viśiṣṭāḥ||6||*

Thus it is said:

All the bodily diseases arising due to disturbance of the equilibrium of Dhatus are ultimately caused by nothing but by the disorder of Pitta, Kapha and or Vata. It is only the exogenous diseases which are caused otherwise.[6]

Coexistence of exogenous and endogenous diseases:

आगन्तुरन्वेति निजं विकारं निजस्तथाऽऽगन्तुमपि प्रवृद्धः।
तत्रानुबन्धं प्रकृतिं च सम्यग् ज्ञात्वा ततः कर्म समारभेत॥७॥

āganturanveti nijaṃ vikāraṃ nijastathā'gantumapi pravṛddhaḥ/

tatrānubandhaṃ prakṛtiṃ ca samyag jñātvā tataḥ karma samārabheta||7||

Coexistence of exogenous and endogenous diseases:

The endogenous diseases are at times followed by the exogenous ones and even the exogenous ones are followed by the endogenous ones of the most vehement type. One should accordingly start the treatment paying due regard to the secondary development (anubandha) and the primary nature of the disease [7]

Summary:

तत्र श्लोकौ-

विंशकाश्चैककाश्चैव त्रिकाश्चोक्तास्त्रयस्त्रयः।
द्विकाश्चाष्टौ, चतुष्काश्च दश, द्वादश पञ्चकाः॥८॥
चत्वारश्चाष्टका वर्गाः, षट्कौ द्वौ, सप्तकास्त्रयः।
अष्टोदरीये रोगाणां रोगाध्याये प्रकाशिताः॥९॥

tatra ślokau-

viṃśakāścaikakāścaiva trikāścoktāstrayastrayaḥ/
dvikāścāṣṭau, catuṣkāśca daśa, dvādaśa pañcakāḥ||8||
catvāraścāṣṭakā vargāḥ, ṣaṭkau dvau, sapṭakāstrayaḥ/
aṣṭodariye rogāṇāṃ rogādhyāye prakāśitāḥ||9||

In the chapter Ashtodareeya Adhyaya, three diseases in each having twenty varieties, one variety and three varieties, eight diseases having two

varieties, ten diseases having four varieties, twelve diseases having five varieties, four diseases having eight varieties, two diseases having six varieties and three diseases having seven varieties are described.[8-9]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थानेऽष्टोदरीयो नामोनविंशोऽध्यायः॥१९॥

*ityagniveśakṛte tantrē carakapratisaṃskṛte ślokaśthāne'ṣṭodariyo
nāmonaviṃśo'dhyāyaḥ//19//*

Thus ends this chapter, written by Master Agnivesha and redacted by Master Charaka. [19]

Charaka Samhita Sutrasthana 20 – Maharoga Adhyaya Qualities, Diseases, Treatment Of Vata, Pitta and Kapha

अथातो महारोगाध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto mahārogādhyāyaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

The 20th Chapter of Charaka Samhita Sutrasthana is called as Maharoga Adhyaya. This is one of the most important chapters. It enlists diseases caused by individual Tridosha – Vata, Pitta and Kapha, qualities of Tridosha, how they cause disease, patho-physiology and their line of treatment

General classifications of diseases:

चत्वारो रोगा भवन्ति- आगन्तुवातपित्तश्लेष्मनिमिताः; तेषां चतुर्णामपि रोगाणां रोगत्वमेकविधं भवति, रुक्सामान्यात्; द्विविधा पुनः प्रकृतिरेषाम्, आगन्तुनिजविभागात्; द्विविधं चैषामधिष्ठानं, मनःशरीरविशेषात्; विकाराः पुनरपरिसङ्ख्येयाः, प्रकृत्यधिष्ठानलिङ्गायतनविकल्पविशेषापरिसङ्ख्येयत्वात् ॥३॥

catvāro rogā bhavanti- āgantuvātapittasśleṣmanimittāḥ; teṣāṃ caturṇāmapi rogāṇāṃ rogaṭvamekavidhaṃ bhavati, ruksāmānyāt; dvividhā punaḥ prakṛtiresāṃ, āgantunijavibhāgāt; dvividhaṃ caiṣāmadhiṣṭhānaṃ, manaḥśarīraviśeṣāt; vikārāḥ punaraparisaṅkhyeyāḥ, prakṛtyadhiṣṭhānalingāyatanavikalpaviśeṣāparisaṅkhyeyatvāt ॥3॥

General classifications of diseases:

There are four types of diseases viz.

Agantuja – due to exogenous causes such as injury, poison etc,

Vatika – Vata imbalance disorders,

Paittika – Pitta imbalance disorders and
Shlaishmika – Kapha imbalance disorders.

Pain being common to all, diseases are finally of one type (ruk samanyaat).
Diseases are again of two types depending on their nature,
Agantuja – that is exogenous and
Nija – endogenous.

They are again of two types
Shareera Adhishtana – somatic and
Mano Adhishtana – psychic-depending on the sites of their manifestation
viz. body and mind.

Diseases are in fact innumerable in as much as the immediate causes, (like
improper diet and regimen) Permutation and combination of various factors
of Doshas are innumerable (Aparisankhyeya) . [3]

General causative factors:

मुखानि तु खल्वागन्तोर्नखदशनपतनाभिचाराभिशापाभिषङ्गाभिघातव्यध-
बन्धनवेष्टनपीडनरज्जुदहनशस्त्राशनिभूतोपसर्गादीनि, निजस्य तु मुखं वातपित्तश्लेष्मणां
वैषम्यम्॥४॥

*mukhāni tu khalvāgantornakha daśana
patanābhicārābhiśāpābhiṣaṅgābhighātavyadha-
bandhanaveṣṭanapīḍanarajjudahanaśastrāśanibhūtopasargādīni, nijasya tu
mukhaṁ vātapittaśleṣmaṇām vaiṣamyam॥4॥*

General causative factors:

The Agantuja Roga – exogenous diseases are caused by

Nakha – nails,

Dashana – teeth,

Patana – fall,

Abhichara – spell,

Shaapa – curse,

Abhishanga – psychic afflictions including demoniac seizure,

Abhighata – injury,

Vyadha – piercing,

Bandhana – bandage,

Veshtana – rapping,

Peedana – application of pressure,

Rajju – binding by rope,

Dahana – fire,

Shastra – weapon,

Ashani – thunderbolt,

Bhuta – demoniac seizure,

Upasarga – natural calamities etc.

The Nija Rogas – endogenous diseases are caused by the imbalance of

Tridosha – Vata, Pitta and Kapha. [4]

Three basic causative features all diseases:

द्वयोस्तु खल्वागन्तुनिजयोः प्रेरणमसात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः,
परिणामश्चेति॥५॥

dvayostu khalvāgantunijayoḥ preraṇamasātmyendriyārthasamyogaḥ,
prajñāparādhah, pariṇāmaśceti||5||

Three basic causative features all diseases:

Asatmya Indriya Artha Samyoga – Unwholesome contacts between the sense organs and their objects,

Prajnaparadha – intellectual blasphemy, acting against one's conscience

Parinama – Effects of time constitute the common causative factors for both the exogenous and endogenous types of diseases.[5]

सर्वेऽपि तु खल्वेतेऽभिप्रवृद्धाश्चत्वारो रोगाः परस्परमनुबध्नन्ति, न चान्योन्येन सह
सन्देहमापद्यन्ते ||६||

*sarve'pi tu khalvete'bhipravṛddhāścatvāro rogāḥ parasparamanubadhnanti,
na cānyonyena saha sandehamāpadyante ||6||*

All these four types of diseases when aggravated do share the symptoms of each other. Even then, the distinctive features of each one of them are too clearly manifested avoiding any confusion.[6]

Role of Doshas in the pathogenesis of exogenous and endogenous diseases:

आगन्तुर्हि व्यथापूर्वं समुत्पन्नो जघन्यं वातपित्तश्लेष्मणां वैषम्यमापादयति; निजे तु
वातपित्तश्लेष्माणः पूर्वं वैषम्यमापद्यन्ते जघन्यं व्यथामभिनिर्वर्तयन्ति||७||

*āganturhi vyathāpūrvam samutpanno jaghanyaṃ vātapittaśleṣmaṇāṃ
vaiṣamyamāpādayati; nije tu vātapittaśleṣmāṇaḥ pūrvam
vaiṣamyamāpadyante jaghanyaṃ vyathāmabhinirvartayanti||7||*

Role of Doshas in the pathogenesis of exogenous and endogenous

diseases: The exogenous diseases (Agantu Roga) begin with pain and then they bring about the disturbance in the Tridosha balance.

The endogenous diseases begin with the disturbance in the Tridosha balance, and then result in pain.[7]

So, in both Njia and Agantu diseases, ultimately Tridosha balance is noted.

Physiological sites of Doshas in the body:

Place of Vata Dosha –

तेषां त्रयाणामपि दोषाणां शरीरे स्थानविभाग उपदेक्ष्यते; तद्यथा- बस्तिः पुरीषाधानं कटिः
सक्थिनी पादावस्थीनि पक्वाशयश्च वातस्थानानि, तत्रापि पक्वाशयो विशेषेण वातस्थानं;

*teṣāṃ trayāṇāmapī doṣāṇāṃ śarīre sthānavibhāga upadekṣyate; tadyathā-
bastiḥ puriṣādhānaṃ kaṭiḥ sakthini pādāvasthīni pakvāśayaśca
vātasthānāni, tatrāpi pakvāśayo viśeṣeṇa vātasthānaṃ;*

Basti – Urinary bladder, urinary system

Pureeshaadhaana – rectum,

Sakthi – waist,

Padau – thighs, legs,

Asthi – bones and

Pakvashaya – colon are the sites of Vata

Among them, Pakvashaya (colon) is the most important site.

Place of Pitta Dosha –

स्वेदो रसो लसीका रुधिरमामाशयश्च पित्तस्थानानि, तत्राप्यामाशयो विशेषेण पित्तस्थानम्;

*svedo raso lasikā rudhiramāmāśayaśca pittasthānāni, tatrāpyāmāśayo
viśeṣeṇa pittasthānam;*

Place of Pitta Dosha –

The important sites of location of these three Doshas are as below:

Svedo – Sweat,

Rasa – Rasa dhatu – end product of food digestion, containing all nutrients

Lasika – Lymph,

Rudhira – blood,

Amashaya – small intestine(lower part of Amashaya) are the sites of pitta;

Among them, small intestine (lower part of Amashaya) is the most important site of Pitta Dosha.

Place of Kapha Dosha –

उरः शिरो ग्रीवा पर्वाण्यामाशयो मेदश्च श्लेष्मस्थानानि, तत्राप्युरो विशेषेण
श्लेष्मस्थानम्॥८॥

*urāḥ śīro grīvā parvāṇyāmāśayo medaśca śleṣmasthanāni, tatrāpyuro
viśeṣeṇa śleṣmasthanam॥8॥*

Ura – Chest,

Shira – head,

Greeva – neck,

Parva – joint,

Amashaya – stomach (upper part of Amashaya) and

Meda – fat are the sites of Shleshma (Kapha).

Among them, chest is the most important site of Kapha Dosha. [8]

General functions of balanced Doshas:

सर्वशरीरचरास्तु वातपित्तश्लेष्माणः सर्वस्मिञ्छरीरे कुपिताकुपिताः शुभाशुभानि कुर्वन्ति-
प्रकृतिभूताः शुभान्युपचयबलवर्णप्रसादादीनि, अशुभानि पुनर्विकृतिमापन्ना
विकारसञ्ज्ञकानि||९||

*sarvaśarīracarāstu vātapittaśleṣmāṇaḥ sarvasmiñcharīre kupitākupitāḥ
śubhāśubhāni kurvanti- prakṛtibhūtāḥ
śubhānyupacayabalavarṇaprasādādīni, aśubhāni punarvikṛtimāpannā
vikārasañjñakāni||9||*

All the three Doshas are present in all parts of the body. These Doshas, in normal balanced condition, cause good health and in imbalanced condition, they cause illness.

When they are balanced, they cause

Upachaya – body nourishment

Bala – improvement of strength and immunity

Varna Prasada – improvement of skin health and complexion [9]

Diseases caused by Tridosha Imbalance:

Endogenous diseases (Nija Roga) again are two types viz,

Samanyaja Vyadhi – diseases caused by Vata, Pitta and Kapha in different combinations and

Nanatmaja Vyadhi – specific diseases caused by individual Doshas – Vata, Pitta and Kapha.

Samanyaja Vyadhi – Diseases of the combined Doshas are explained in the preceding chapter and diseases caused by individual imbalanced Doshas are being explained here.

Nanatmaja Vyadhi –

तत्र विकाराः सामान्यजा, नानात्मजाश्च।

तत्र सामान्यजाः पूर्वमष्टोदरीये व्याख्याताः, नानात्मजांस्त्विहाध्यायेऽनुव्याख्यास्यामः।

तद्यथा- अशीतिर्वातविकाराः, चत्वारिंशत् पित्तविकाराः, विंशतिः श्लेष्मविकाराः॥१०॥

tatra vikārāḥ sāmānyajā, nānātmajāśca/

tatra sāmānyajāḥ pūrvamaṣṭodariye vyākhyātāḥ,

nānātmajāṃstvihādhyāye'nuvyākhyāsyāmaḥ/

tadyathā- aśītirvātavikārāḥ, catvāriṃśat pittavikārāḥ, viṃśatiḥ

śleṣmavikārāḥ॥10॥

Diseases caused by individual Doshas –

Vata when imbalanced alone, causes 80 types of disorders

Pitta when imbalanced alone, causes 40 types of disorders

Kapha when imbalanced alone, causes 20 types of disorders. [10]

Eighty diseases caused by Vata alone – Vataja Nanatmaja Vyadhi:

तत्रादौ वातविकाराननुव्याख्यास्यामः।

तद्यथा- नखभेदश्च, विपादिका च, पादशूलं च, पादभ्रंशश्च, पादसुप्तता च, वातखुड्डता च, गुल्फग्रहश्च, पिण्डिकोद्वेष्टनं च, गृध्रसी च, जानुभेदश्च, जानुविक्षेपश्च, ऊरुस्तम्भश्च, ऊरुसादश्च, पाङ्गुल्यं च, गुदभ्रंशश्च, गुदार्तिश्च, वृषणाक्षेपश्च, शेफस्तम्भश्च, वङ्क्षणानाहश्च, श्रोणिभेदश्च, विड्भेदश्च, उदावर्तश्च, खञ्जत्वं च, कुब्जत्वं च, वामनत्वं च, त्रिकग्रहश्च, पृष्ठग्रहश्च, पार्श्वावमर्दश्च, उदरावेष्टश्च, हन्मोहश्च, हृद्द्रवश्च, वक्षौद्धर्षश्च, वक्षौपरोधश्च, वक्षस्तोदश्च, बाहुशोषश्च, ग्रीवास्तम्भश्च, मन्यास्तम्भश्च, कण्ठोद्ध्वंसश्च, हनुभेदश्च, ओष्ठभेदश्च, अक्षिभेदश्च, दन्तभेदश्च, दन्तशैथिल्यं च, मूकत्वं च, वाक्सङ्गश्च, कषायास्यता च, मुखशोषश्च, अरसज्ञता च, घ्राणनाशश्च, कर्णशूलं च, अशब्दश्रवणं च, उच्चैःश्रुतिश्च, बाधिर्यं च, वर्त्मस्तम्भश्च, वर्त्मसङ्कोचश्च, तिमिरं च, अक्षिशूलं च,

अक्षिव्युदासश्च, भ्रूव्युदासश्च, शङ्खभेदश्च, ललाटभेदश्च, शिरोरुक् च, केशभूमिस्फुटनं च, अर्दितं च, एकाङ्गरोगश्च, सर्वाङ्गरोगश्च, पक्षवधश्च, आक्षेपकश्च, दण्डकश्च, तमश्च , भ्रमश्च, वेपथुश्च, जृम्भा च, हिक्का च, विषादश्च, अतिप्रलापश्च, रौक्ष्यं च, पारुष्यं च, श्यावारुणावभासता च, अस्वप्नश्च, अनवस्थितचित्तत्वं च; इत्यशीतिर्वातविकारा वातविकाराणामपरिसङ्ख्येयानामविष्कृततमा व्याख्याताः॥११॥

tatrādaṁ vātavikārāṇānūvyākhyāsyāmaḥ|

tadyathā- nakhabhedaśca, vipādikā ca, pādaśūlaṁ ca, pādabhraṁśaśca, pādasuptatā ca, vātakhuḍḍatā ca, gulphagrahaśca, piṇḍikodveṣṭanaṁ ca, grdhrasī ca, jānubhedaśca, jānuviśleṣaśca, ūrustambhaśca, ūrusādaśca, pāṅgulyaṁ ca, gudabhraṁśaśca, gudārtiśca, vṛṣaṇākṣepaśca, śephastambhaśca, vaṅkṣaṇānāhaśca, śronibhedaśca, viḍbhedaśca, udāvartaśca, khañjatvaṁ ca, kubjatvaṁ ca, vāmanatvaṁ ca, trikagrahaśca, prṣṭhagrahaśca, pārśvāvamardaśca, udarāveṣṭaśca, hr̥nmohaśca, hr̥ddravaśca, vakṣaudgharṣaśca, vakṣauparodhaśca, vakṣastodaśca, bāhuśoṣaśca, grīvāstambhaśca, manyāstambhaśca, kaṇṭhoddhvaṁsaśca, hanubhedaśca, oṣṭhabhedaśca, akṣibhedaśca, dantabhedaśca, dantaśaithilyaṁ ca, mūkatvaṁ ca, vāksaṅgaśca, kaṣāyāsyatā ca, mukhaśoṣaśca, arasajñatā ca, ghrāṇanāśaśca, karṇaśūlaṁ ca, aśabdaśravaṇaṁ ca, uccaiḥśrutiśca, bādhiryaṁ ca, vartmastambhaśca, vartmasaṅkocaśca, timiraṁ ca, akṣiśūlaṁ ca, akṣivyudāsaśca, bhrūvyudāsaśca, śaṅkhabhedaśca, lalāṭabhedaśca, śīroruk ca, keśabhūmisphuṭanaṁ ca, arditam ca, ekāṅgarogaśca, sarvāṅgarogaśca, pakṣavadhaśca, ākṣepakaśca, daṇḍakaśca, tamaśca , bhramaśca, vepathuśca, jṛmbhā ca, hikkā ca, viṣādaśca, atipralāpaśca, raukṣyaṁ ca, pārūṣyaṁ ca, śyāvāruṇāvabhāsatā ca, asvapnaśca, anavasthitacittatvaṁ

*ca; ityaśītirvātavikārā vātavikārāṇāmaparisaṅkhyeyānāmāviṣkṛtatamā
vyākhyātāh//11//*

Eighty diseases caused by Vata alone – Vataja Nanatmaja Vyadhi:

Though Vata imbalance diseases are innumerable, the following eighty diseases are the most commonly manifested ones:

1. Nakhabheda (cracking of nails)
2. Vipadika (cracking of feet)
3. Pada shoola (pain in foot)
4. Pada Bhramsha (foot Drop)
5. Pada Suptata (numbness of foot)
6. Vata khuddata (club foot)
7. Gulpha Graha (stiff ankle)
8. Pindikodveshtana (cramps in calf muscle)
9. Gridhrasi (sciatica)
10. Janu Bheda (Genu varum)- Bow leggedness, bandiness
11. Januvishlesha (Genu valgum) – Knock Knee
12. Urustambha(stiffness of thigh)
13. Urusada (pain in the thigh)
14. Pangulya (paraplegia)
15. Guda Bhramsa (prolapsed rectum)
16. Gudarti (Tenasmus)
17. Vrushanakshepa (pain in scrotum)
18. Shepha Stambha (stiffness of penis)
19. Vankshana anaha (tenstion of groin)

20. Shroni Bheda (pain around the pelvic girdle)
21. Vidheda (diarrhea)
22. Udavarta (bloating)
23. Khanjatva (lameness)
24. Kubjatva (kyphosis)
25. Vamanatava(dwarfism)
26. Trikagraha (stiffness of sacro-iliac joint)
27. Prsistagraha (stiffness of back)
28. Parshva Marda (pain in chest)
29. Udaraveshta (Gripping pain in abdomen)
30. Hrit Moha (braby cardia)
31. Hrit Drava (tachycardia)
32. Vaksha- Udgharsha (rubbing pain in chest)
33. Vaksha- Uparodha (impairment of thoracic movement)
34. Vakshastoda (stabbing pain in chest)
35. Bahu Shosha (atrophy of arm)
36. Greeva Stambha (stiffness of the neck)
37. Manyastambha (torticollis)
38. Kanthoddhvamsa(hoarseness of voice)
39. Hanu Bheda (pain in jaw)
40. Osthā Bheda (pain in lips)
41. Akshi Bheda (pain in eye)
42. Danta Bheda (toothache)
43. Danta Shaithilya (looseness of tooth)
44. Mookatva (aphasia / dumbness)

45. Vak Sanga(stalling speech)
46. Kashaya asyata (astringent taste in mouth)
47. Mukha shosha (dryness of mouth)
48. Arasajnata(ageusia) – loss of taste function
49. Ghrana Nasha(anosmia) – loss of smell function
50. Karna Shoola (ear ache)
51. Ashabda Shravana (tinnitus)
52. Ucchaih Shruti (hard hearing)
53. Badhira (deafness)
54. Vartma Stambha (Ptosis of eye lid)
55. Vartma Samkocha (entropies)
56. Timira(amaurosis) – a type of vision loss
57. Akshi Shoola (pinching pain in eye)
58. Akshi Vyudasa (Ptosis of eye ball)
59. Bhru Vyudasa (ptosis of eye brow)
60. Shankha Bheda (pain in temporal region)
61. Lalata Bheda (pain in frontal region)
62. Shiro Ruk (headache)
63. Kesha bhumi sphutana (dandruff)
64. Ardita(facial paralysis)
65. Ekanga Roga (monoplegia)
66. Sarvanga Roga (polyplegia)
67. Pakshavaha (hemiplegia)
68. Akshepaka (convulsion)
69. Dandaka (tonic convulsion)

70. Tama (fainting)
71. Bhrama (giddiness, dizziness)
72. Vepathu (tremor)
73. Jrumbha (yawning)
74. Hikka (hiccup)
75. Vishaada(asthenia) – weakness, depression
76. Ati Pralapa (delirium) – excessive irrelevant talk
77. Raukshya (dryness)
78. Parushya (hardness)
79. Shyava Arunaava Bhasata (dusky red appearance)
80. Asvapna (sleeplessness)
81. Anavasthita chittatva (unstable mind). [9-11]

Qualities of Vata Dosha – how it is exhibited in Vata Nanatmaja diseases –

सर्वेष्वपि खल्वेतेषु वातविकारेषूक्तेष्वन्येषु चानुक्तेषु वायोरिदमात्मरूपमपरिणामि कर्मणश्च
स्वलक्षणं, यदुपलभ्य तदवयवं वा विमुक्तसन्देहा वातविकारमेवाध्यवस्यन्ति कुशलाः;
तद्यथा- रौक्ष्यं शैत्यं लाघवं वैशद्यं गतिरमूर्तत्वमनवस्थितत्वं चेति वायोरात्मरूपाणि;
एवंविधत्वाच्च वायोः कर्मणः स्वलक्षणमिदमस्य भवति तं तं शरीरावयवमाविशतः;
तद्यथा- संसर्गसंख्यासङ्गभेदसादहर्षतर्षकम्पवर्तचालतोदव्यथाचेष्टादीनि, तथा
खरपरुषविशदसुषिरारुणवर्णकषायविरसमुखत्वशोषशूलसुप्तिस्कोचनस्तम्भनखञ्जतादी
नि च वायोः कर्माणि; तैरन्वितं वातविकारमेवाध्यवस्येत्॥१२॥

*sarveṣvapi khalveteṣu vātavikāreṣūkteṣvanyeṣu cānukteṣu
vāyoridamātmārūpamapariṇāmi karmaṇaśca svalakṣaṇaṃ, yadupalabhya
tadavayavaṃ vā vimuktasandehā vātavikāramevādhyavasyanti kuśalāḥ;
tadyathā- raukṣyaṃ śaityaṃ lāghavaṃ vaiśadyaṃ*

*gatiramūrtatvamanavasthitatvaṃ ceti vāyorātmarūpāṇi; evaṃvidhatvācca
vāyoḥ karmanāḥ svalakṣaṇamidamasya bhavati taṃ taṃ
śarīrāvayavamāviśataḥ; tadyathā-
sraṃsabhrāṃsavvyāsasaṅgabhedasādaharṣatarṣakampavartacālatodavyathā
ceṣṭādīni, tathā
kharaparūṣaviśadasuṣirāruṇavarṇakaṣāyavirasamukhatvaśoṣaśūlasuptisaṅk
ocanastambhanakhañjatādīni ca vāyoḥ karmāṇi; tairanvitam
vātavikāramevādhyavasyet||12||*

Qualities of Vata Dosha – how it is exhibited in Vata Nanatmaja diseases –

In all the pure Vata diseases, enumerated or implied, the inherent natural qualities and actions of Vata are quite obviously manifested wholly or partially and as such it is not difficult for a competent physician to correctly diagnose the Vatika type of diseases;

Raukshya – Rookshata – roughness,

Shaitya – Sheetata – coolness,

Laaghava – Laghu – lightness

Vaishadya – clarity, non-sliminess,

Gati – movement,

Amoortata – shapelessness,

Anavastitatva – instability- these are the inherent qualities of Vata.

Vata Dosha while moving moving from one part of the body, if abnormal, exhibits symptoms like –

Sramsa – looseness,

Bhramsa – dislocation,
Vyasa – expansion,
Sangha – obstruction,
Bheda – separation,
Saada – depression,
Harsha – excitation,
Tarsha – thirst,
Kampa – trembling,
Varta – circular movement,
Chaala – motion,
Toda – piercing pain,
Vyatha – aching pain,
Cheshta action, etc.
Khara – coarseness,
Parusha – harshness,
Vishada – non-sliminess,
Sushira – porousness,
Aruna Varna – reddishness, (colour of sunrise)
Kashaya – Astringent taste
Virasa Mukhatva – tastelessness in the mouth,
Shosha – wasting pain,
Shoola – pain,
Supti – numbness,
Samkocha – contraction,
Sthambhana- rigidity and

Khanjata – lameness, etc. – these are the actions that help a competent physician to diagnose the pure Vatik type diseases.[12]

General principles of treatment of Vata disorders:

Madhura, Amla Lavana Snigdha Ushna Upakrama – The vitiated Vata should be treated by drugs having sweet sour and saline taste and unctuous and hot qualities

Snehana – oleation,

Sveda – fomentation, sweating treatment

Asthapana – decoction enema

Anuvasana – oil enema

Nasyakarma – nasal instillation of drops,

Bhojana – healthy diet,

Abhyanga – massage,

Utsadana – unction,

Parisheka – sprinkling of oil / liquid containing materials having anti-Vata properties.

This is to be done with due regard to the dosage and the season.

Importance of Basti treatment in Vata disorders –

तं मधुराम्ललवणस्निग्धोष्णैरुपक्रमैरुपक्रमेत,
स्नेहस्वेदास्थापनानुवासननस्तःकर्मभोजनाभ्यङ्गोत्सादनपरिषेकादिभिर्वातहरैर्मात्रां कालं
च प्रमाणीकृत्य; तत्रास्थापनानुवासनं तु खलु सर्वत्रोपक्रमेभ्यो वाते प्रधानतमं मन्यन्ते
भिषजः, तद्ध्यादित एव पक्वाशयमनुप्रविश्य केवलं वैकारिकं वातमूलं छिनत्ति;
तत्रावजितेऽपि वाते शरीरान्तर्गता वातविकाराः प्रशान्तिमापद्यन्ते, यथा वनस्पतेर्मूले
छिन्ने स्कन्धशाखाप्ररोहकुसुमफलपलाशादीनां नियतो विनाशस्तद्वत्॥१३॥

*taṃ madhurāmlalavaṇasniḡdhoṣṇairupakramairupakrameta,
snehasvedāsthāpanānuvāsananastahkarmabhojanābhyaṅgotsādanapariṣek
ādibhirvātaharairmātrāṃ kālāṃ ca pramāṇīkṛtya; tatrāsthāpanānuvāsanam
tu khalu sarvatropakramebhyo vāte pradhānatamaṃ manyante bhiṣajāḥ,
taddhyādita eva pakvāśayamanupraviśya kevalaṃ vaikārikaṃ vātamūlaṃ
chinatti; tatrāvajite'pi vāte śarīrāntargatā vātavikārāḥ praśāntimāpadyante,
yathā vanaspatermūle chinne
skandhaśākhāprarohakusumaphalapalāśādīnāṃ niyato vināśastadvat||13||*

Importance of Basti treatment in Vata disorders –

Of all the treatments stated above, the Asthapana (decoction enema) and Anuvasana (oil enema) are the treatment par excellence for the cure of Vatik diseases, because immediately after entering the colon, they strike at the very root of the vitiated Vata and when Vata is overcome in the colon, even the entire vitiated Vata dwelling in other parts of the body is automatically alleviated.

This can be likened to the cutting of the root of a tree which result in the automatic fall of the trunk, branches, sprouts, flowers, fruits, leaves, etc.[13]

Forty specific diseases of Pitta – Pittaja Nanatmaja Vyadhi –

पित्तविकारांश्चत्वारिंशतमत ऊर्ध्वमनुव्याख्यास्यामः- ओषश्च, प्लोषश्च, दाहश्च, दवथुश्च,
धूमकश्च, अम्लकश्च, विदाहश्च, अन्तर्दाहश्च, अंसदाहश्च, ऊष्माधिक्यं च, अतिस्वेदश्च
(अङ्गस्वेदश्च, अङ्गगन्धश्च, अङ्गावदरणं च, शोणितक्लेदश्च, मांसक्लेदश्च, त्वग्दाहश्च,
(मांसदाहश्च), त्वगवदरणं च, चर्मदलनं च, रक्तकोष्ठश्च, रक्तविस्फोटश्च, रक्तपित्तं च,

रक्तमण्डलानि च, हरितत्वं च, हरिद्रत्वं च, नीलिका च, कक्षाच(क्ष्या), कामला च, तिकास्यता च, लोहितगन्धास्यता च, पूतिमुखता च, तृष्णाधिक्यं च, अतृप्तिश्च, आस्यविपाकश्च, गलपाकश्च, अक्षिपाकश्च, गुदपाकश्च, मेदूपाकश्च, जीवादानं च, तमःप्रवेशश्च, हरितहरिद्रनेत्रमूत्रवर्चस्त्वं च; इति चत्वारिंशत्पित्तविकाराः पित्तविकाराणामपरिसङ्ख्येयानामविष्कृततमा व्याख्याताः॥१४॥

pittavikārāṁścatvāriṁśatamata ūrdhvamanuvyākhyāsyāmaḥ- oṣaśca, ploṣaśca, dāhaśca, davathuśca, dhūmakaśca, amlakaśca, vidāhaśca, antardāhaśca, aṁsadāhaśca, ūṣmādhikyaṁ ca, atisvedaśca (aṅgasvedaśca), aṅgagandhaśca, aṅgāvadaraṇaṁ ca, śoṇitakledaśca, māṁsakledaśca, tvagdāhaśca, (māṁsadāhaśca), tvagavadaraṇaṁ ca, carmadalanaṁ ca, raktakoṭhaśca, raktavisphoṭaśca, raktapittaṁ ca, raktamaṇḍalāni ca, haritatvaṁ ca, hāridratvaṁ ca, nīlikā ca, kakṣā(kṣyā)ca, kāmālā ca, tiktāsyatā ca, lohitaḡandhāsyatā ca, pūtimukhatā ca, tṛṣṇādhikyaṁ ca, atr̥ptiśca, āsyavipākaśca, galapākaśca, akṣipākaśca, gudapākaśca, meḡhrapākaśca, jīvādānaṁ ca, tamaḡpraveśaśca, haritahāridranetramūtravarcastvaṁ ca; iti catvāriṁśatpittavikārāḥ pittavikārāṇāmaparisaṅkhyeyānāmāviṣkṛtatamā vyākhyātāḥ॥14॥

Now we shall explain the forty varieties of diseases due to the vitiation of Pitta. Even though the diseases due to the vitiation of Pitta are innumerable, the following forty varieties are the most commonly manifested.

1. Osha (heating)
2. Plosha (scorching)
3. Daha (burning)

4. Davathu (boiling)
5. Dhoomaka (fuming)
6. Amlaka (acid eructation)
7. Vidaaha (pyrosis) – heart burn
8. Antar daaha (burning sensation inside the body)
9. Amsa daha (burning sensation in shoulder)
10. Ushmaadhikya (excessive temperature)
11. Ati Sveda (excessive sweating)
12. Anga gandha (bad odour of the body)
13. Angaavadarana (cracking pain in the body)
14. Shonita kleda (sloughing of the blood)
15. Mamsa kleda (sloughing of the muscle)
16. Tvak Daaha (burning sensation in the skin)
17. Charma dalana (itching of the skin)
18. Tvagavadarana (cracking of the skin)
19. Rakta kotha (urticaria)
20. Rakta visphota (red vesicle)
21. Rakta Pitta (bleeding tendency)
22. Rakta mandala (red wheals)
23. Haritatva (greenishness)
24. Haaridratva (yellowishness)
25. Neelika (blue moles)
26. Kaksha (herpes)
27. Kaamala (jaundice)
28. Tiktaasyata (bitter taste in mouth)

29. Lohita Gandhasyata (smell of blood from the mouth)
30. Pooti mukhata (foetid odour of mouth)
31. Trishnaadhikya (excessive thirst)
32. Atrupty (non-satisfaction)
33. Aasya Vipaka (stomatitis)
34. Gala paka (pharyngitis)
35. Akshi paka (conjunctivitis)
36. Guda paka (proctitis)
37. Medhra Paka (inflammation of the penis)
38. Jivadana (hemorrhage)
39. Tamah pravesha (fainting)
40. Harita haridra netra mutra varchas (greenish and yellowish coloration of eyes, urine & faeces)[14]

Patho- physiology of Pitta diseases:

सर्वेष्वपि खल्वेतेषु पित्तविकारेषूक्तेष्वन्येषु चानुक्तेषु पित्तस्येदमात्मरूपमपरिणामि कर्मणश्च स्वलक्षणं, यदुपलभ्य तदवयवं वा विमुक्तसन्देहाः पित्तविकारमेवाध्यवस्यन्ति कुशलाः; तद्यथा- औष्ण्यं तैक्ष्ण्यं द्रवत्वमनतिस्नेहो वर्णश्च शुक्लारुणवर्जो गन्धश्च विस्रो रसौ च कटुकाम्लौ सरत्वं च पित्तस्यात्मरूपाणि; एवंविधत्वाच्च पित्तस्य कर्मणः स्वलक्षणमिदमस्य भवति तं तं शरीरावयवमाविशतः; तद्यथा- दाहौष्ण्यपाकस्वेदक्लेदकोथकण्डूस्त्रावरागा यथास्वं च गन्धवर्णरसाभिनिर्वर्तनं पित्तस्य कर्माणि; तैरन्वितं पित्तविकारमेवाध्यवस्येत्॥१५॥

*sarveṣvapi khalveteṣu pittavikāreṣūkteṣvanyeṣu cānukteṣu
pittasyedamātmārūpamapariṇāmi karmaṇaśca svalakṣaṇaṃ, yadupalabhya
tadavayavaṃ vā vimuktasandehāḥ pittavikāramevādhyavasyanti kuśalāḥ;*

*tadyathā- auṣṇyaṃ taikṣṇyaṃ dravatvamanatisneho varṇaśca
śuklāruṇavarjo gandhaśca visro rasau ca kaṭukāmlau saratvaṃ ca
pittasyātmarūpāṇi; evaṃvidhatvācca pittasya karmaṇaḥ
svalakṣaṇamidamasya bhavati taṃ taṃ śarīrāvayavamāviśataḥ; tadyathā-
dāhausṇyapākasvedakledakothakaṇḍūsrāvarāgā yathāsvaṃ ca
gandhavarṇarasābhinirvartanaṃ pittasya karmāṇi; tairanvitaṃ
pittavikāramevādhyavasyet||15||*

In all the Paittika type of diseases enumerated or implied, the inherent natural qualities and actions of Pitta are quite obviously manifested wholly or partially and as such it is not difficult for a competent physician to correctly diagnose the Paittika type of diseases.

Qualities of Pitta –

The inherent natural qualities of Pitta are

Aushnya – Ushna – heat,

Taikshnya – Teekshna – sharpness,

Dravatva – liquidity,

Anati Sneha – slight unctuousness, mild oiliness,

all colors except white and red,

Visra Gandha – fishy smell,

Katu, Amla – acrid and sour tastes

Saratva – fluidity.

Pitta imbalance symptoms -

Daaha – burning sensation,

Aushnya – ushna – heat,

Paaka – suppuration,
Sveda – perspiration,
Kleda – sloughing,
Kotha – putrifaction,
Kandu – itching,
Srava – discharge,
Raaga – redness,
and exhibition of its inherent smell, color and taste.

General principles of treatment for Pitta diseases:

तं मधुरतिक्तकषायशीतैरुपक्रमैरुपक्रमेत स्नेहविरेकप्रदेहपरिषेकाभ्यङ्गादिभिः पित्तहरैर्मात्रां
कालं च प्रमाणीकृत्य; विरेचनं तु सर्वोपक्रमेभ्यः पित्ते प्रधानतमं मन्यन्ते भिषजः;
तद्ध्यादित एवामाशयमनुप्रविश्य केवलं वैकारिकं पित्तमूलमपकर्षति, तत्रावजिते पित्तेऽपि
शरीरान्तर्गताः पित्तविकाराः प्रशान्तिमापद्यन्ते, यथाऽग्नौ व्यपोढे केवलमग्निगृहं
शीतीभवति तद्वत्॥१६॥

*taṁ madhuratiktakaṣāyaśītairupakramairupakrameta
snehavirekapradehapariṣekābhyaṅgādibhiḥ pittaharairmātrāṁ kālaṁ ca
pramāṇīkṛtya; virecanaṁ tu sarvopakramebhyaḥ pitte pradhānatamaṁ
manyante bhiṣajaḥ; taddhyādita evāmāśayamanupraviśya kevalaṁ
vaikārikaṁ pittamūlamapakarṣati, tatrāvajite pitte'pi śarīrāntargatāḥ
pittavikārāḥ praśāntimāpadyante, yathā'gnau vyapoḍhe kevalamagnigrhaṁ
śītībhavati tadvat॥16॥*

General principles of treatment for Pitta diseases:

Madhura, Tikta Kashaya – Pitta is treated with herbs having sweet, bitter and astringent tastes

Sheeta – cooling qualities and

Snehana – oleation

Virechana – purgation,

Pradeha – unction,

Parisheka – effusion,

Abhyanga – massage, etc. procedures done with herbs havin anti Pitta qualities.

This is of course to be done with due regard to the dosage and season.

Importance of Virechana in Pitta imbalance –

श्लेष्मविकारांश्च विंशतिमत ऊर्ध्वं व्याख्यास्यामः; तद्यथा- तृप्तिश्च, तन्द्रा च, निद्राधिक्यं च, स्तैमित्यं च, गुरुगात्रता च, आलस्यं च, मुखमाधुर्यं च, मुखस्रावश्च, श्लेष्मोद्विरणं च, मलस्याधिक्यं च, बलासकश्च, अपक्तिश्च, हृदयोपलेपश्च, कण्ठोपलेपश्च, धमनीप्रतिचयश्च(वि), गलगण्डश्च, अतिस्थौल्यं च, शीताग्निता च, उदरदश्च, श्वेतावभासता च, श्वेतमूत्रनेत्रवर्चस्त्वं च; इति विंशतिः श्लेष्मविकाराः
श्लेष्मविकाराणामपरिसङ्ख्येयानामविष्कृततमा व्याख्याता भवन्ति||१७||

*śleṣmavikārāṁśca viṁśatimata ūrdhvaṁ vyākhyāsyāmaḥ; tadyathā-
trptīśca, tandrā ca, nidrādhikyam ca, staimityam ca, gurugātratā ca,
ālasyam ca, mukhamādhuryam ca, mukhasrāvaśca, śleṣmodgiraṇam ca,
malasyādhikyam ca, balāsakaśca, apaktīśca, hṛdayopalepaśca,
kaṇṭhopalepaśca, dhamanīprati(vi)cayaśca, galagaṇḍaśca, atisthaulyam ca,
śītāgnitā ca, udardaśca, śvetāvabhāsatā ca, śvetamūtranetravarcastvam ca;*

iti viṃśatiḥ śleṣmavikārāḥ

śleṣmavikārāṇāmaparisaṅkhyeyānāmāviṣkṛtatamā vyākhyātā

bhavanti||17||

Importance of Virechana in Pitta imbalance –

Of all the devices stated above, the purgation is the treatment par excellence for curing the Paittika diseases because, immediately after it is administered, it eliminates the vitiated Pitta from its very root from the level of intestines. When it is overcome in the Amasaya (small intestine), it alleviates the entire vitiated Pitta dwelling in other parts of the body. This can be likened to a hot chamber being cooled by removing the fire from inside it.[16]

Twenty types of kaphaja diseases – Kaphaja Nanatmaja Vikara

सर्वेष्वपि खल्वेतेषु श्लेष्मविकारेषूक्तेष्वन्येषु चानुक्तेषु श्लेष्मण इदमात्मरूपमपरिणामि कर्मणश्च स्वलक्षणं यदुपलभ्य तदवयवं वा विमुक्तसन्देहाः श्लेष्मविकारमेवाध्यवस्यन्ति कुशलाः; तद्यथा- स्नेहशैत्यशौक्यगौरवमाधुर्यस्थैर्यपैच्छिल्यमात्स्न्यानि श्लेष्मण आत्मरूपाणि; एवंविधत्वाच्च श्लेष्मणः कर्मणः स्वलक्षणमिदमस्य भवति तं तं शरीरावयवमाविशतः; तद्यथा-

शैत्यशैत्यकण्डूस्थैर्यगौरवस्नेहसुप्तिकलेदोपदेहबन्धमाधुर्यचिरकारित्वानि श्लेष्मणः कर्माणि; तैरन्वितं श्लेष्मविकारमेवाध्यवस्येत्||१८||

sarveṣvapi khalveteṣu śleṣmavikāreṣūkteṣvanyeṣu cānukteṣu śleṣmaṇa

idamātmārūpamapariṇāmi karmaṇaśca svalakṣaṇaṃ yadupalabhya

tadavayavaṃ vā vimuktasandehāḥ śleṣmavikāramevādhyavasyanti kuśalāḥ;

tadyathā-

snehaśaityaśauklyagauravamādhuryasthairyapaicchilyamārtsnyāni

śleṣmaṇa ātmārūpāṇi; evaṃvidhatvācca śleṣmaṇaḥ karmaṇaḥ

*svalakṣaṇamidamasya bhavati taṃ taṃ śarīrāvayavamāviśataḥ; tadyathā-
śvaityaśaityakaṇḍūsthairyagauravasnehasuptikledopadehabandhamādhurya
cirakāritvāni śleṣmaṇaḥ karmāṇi; tairanvitam
śleṣmavikāramevādhyavasyet//18//*

Twenty types of kaphaja diseases – Kaphaja Nanatmaja Vikara

Now we shall explain the twenty variety of diseases due to the vitiation of Kapha. Even though, the diseases due to the vitiation of Kapha are innumerable; the following are the twenty varieties which are most commonly manifested.

1. Trupti (anorexia nervosa)
2. Tandra (drowsiness)
3. Nidraadhikya(excessive sleep)
4. Staimitya (timidness)
5. Guru Gatrata (heaviness of the body)
6. Alasya (laziness)
7. Mukha Maadhurya (sweet taste in mouth)
8. Mukha Srava (salivation)
9. Shleshmodgirana (mucus expectoration)
10. Malaadhikya (excessive excretion of excreta)
11. Balasaka (loss of strength)
12. Apakti (indigestion)
13. Hrudayopalepa (feeling as if heart is wrapped up with moisture)
14. Kantopalepa (phlegm adhered to throat)
15. Dhamani Pratichaya (hardening of vessels)
16. Galaganda (goiter)

17. Ati Sthaulya (obesity)

18. Sheetaagnita (suppression of digestive powder)

19. Udarda (urticaria)

20. Shvetaavabhasata (pallor), Shveta Mutra Netra Varchastva (whiteness of urine, eye and faces)[17]

Pathophysiology of kaphaja diseases:

तं कटुकतिककषायतीक्ष्णोष्णरूक्षैरुपक्रमैरुपक्रमेत स्वेदवमनशिरोविरेचनव्यायामादिभिः
श्लेष्महरैर्मात्रां कालं च प्रमाणीकृत्य; वमनं तु सर्वोपक्रमेभ्यः श्लेष्मणि प्रधानतमं मन्यन्ते
भिषजः, तद्ध्यादित एवामाशयमनुप्रविश्योरोगतं केवलं वैकारिकं
श्लेष्ममूलमूर्ध्वमुत्क्षिपति, तत्रावजिते श्लेष्मण्यपि शरीरान्तर्गताः श्लेष्मविकाराः
प्रशान्तिमापद्यन्ते, यथा भिन्ने केदारसेतौ शालियवषष्टिकादीन्यनभिष्यन्दमानान्यम्भसा
प्रशोषमापद्यन्ते तद्वदिति॥१९॥

*taṁ kaṭukatiktakaṣāyatīkṣṇoṣṇarūkṣairupakramairupakrameta
svedavamanaśirovirecanavyāyāmādibhiḥ śleṣmaharairmātrāṁ kālaṁ ca
pramāṇīkṛtya; vamaṇaṁ tu sarvopakramebhyaḥ śleṣmaṇi pradhānatamaṁ
manyante bhiṣajāḥ, taddhyādita evāmāśayamanupraviśyorogataṁ kevalaṁ
vaikārikaṁ śleṣmamūlamūrdhvamutkṣipati, tatrāvajite śleṣmaṇyapi
śarīrāntargatāḥ śleṣmavikārāḥ praśāntimāpadyante, yathā bhinne
kedārasetau śāliyavaṣaṣṭikādīnyanabhiṣyandyamānānyambhasā
praśoṣamāpadyante tadvaditi॥19॥*

Pathophysiology of kaphaja diseases:

In all the Shlaishmika (Kaphaja) type of diseases enumerated or implied, the inherent natural qualities and actions of Kapha are quite obviously

manifested fully or partly and as such it is not difficult for a competent physician to correctly diagnose the shlaishmika type of diseases.

Qualities of Kapha –

तद्यथा- स्नेह शैत्य शौकल्य गौरव माधुर्य स्थैर्य पैच्छिल्य मात्स्न्यानि श्लेष्मण
आत्मरूपाणि;

*tadyathā- sneha śaitya śauklya gaurava mādhyura sthairyā paicchilya
mārtsnyāni śleṣmaṇa ātmarūpāṇi;*

Kapha brings about following attributes to the body

Shvaitya – Shveta – whiteness

Shaitya – Sheeta – coolness

Kandu – itching

Sthairya – steadiness, stability

Gaurava – heaviness,

Sneha – unctuousness, oiliness,

Supti – numbness,

Kleda – moistness, stickiness,

Upadeha – sliminess, as if being anointed with oil,

Bandha – binding, obstruction

Madhurya – sweetness,

Chirakaritva – slowness, delay in manifestation- these are the actions that help a competent physician to diagnose diseases caused by kapha.[18]

General principal of treatment for Kaphaja diseases:

They (diseases due to vitiated Kapha) should be treated with

Katu Tikta Kashaya – herbs having pungent, bitter, astringent taste,

Teekshna Ushna Rooksha – treatments and medicines having sharp, hot and dryness qualities

Sveda – fomentation, sweating

Vamana – emesis, vomiting therapy,

Shiro Virechana – elimination of Doshas from the head by Nasya procedure,

Vyayama – exercise etc, which should all contain materials having Anti-Slaismika properties.

This is of course to be done with due regard to the dosage and season. Of all the devices stated above, emetic therapy is the treatment par excellence for the cure of diseases due to Kapha because immediately after entering the Amashaya – stomach, it strikes at the very root cause of the vitiation of Kapha and when it is overcome in the stomach, even the entire vitiated Kapha dwelling in other parts of the body is automatically alleviated. This can be likened to the withering away of paddy, barley, etc. for want of barrier of the cornfield (full of water) being broken.[19]

Importance of diagnosis in treatment:

भवन्ति चात्र-

रोगमादौ परीक्षेत ततोऽनन्तरमौषधम्।

ततः कर्म भिषक् पश्चाज्ज्ञानपूर्वं समाचरेत्॥२०॥

यस्तु रोगमविज्ञाय कर्माण्यारभते भिषक्।

अप्यौषधविधानज्ञस्तस्य सिद्धिर्यदृच्छया॥२१॥

यस्तु रोगविशेषज्ञः सर्वभैषज्यकोविदः।

देशकालप्रमाणज्ञस्तस्य सिद्धिरसंशयम्॥२२॥

bhavanti cātra-

*rogamādaḥ parīkṣeta tato'nantaramauśadham/
tataḥ karma bhiṣak paścājjñānapūrvam samācaret||20||
yastu rogamavijñāya karmānyārabhate bhiṣak/
apyauśadhavidhānajñāstasya siddhiryadṛcchayā||21||
yastu rogaviśeṣajñāḥ sarvabhaiṣajyakovidāḥ/
deśakālapramānajñāstasya siddhirasaṁśayam||22||*

Importance of diagnosis in treatment:

Thus it is said:

A physician should first of all diagnose the disease and then he should select proper medicine. Thereafter, he should administer the therapy applying the knowledge of the science of medicine, he had already gained. A physician who initiates treatment without proper diagnosis of the diseases can accomplish the desired object only by chance (he cannot be sure of his success);

The fact that he is well- acquainted with the knowledge of application of medicine does not necessarily guarantee his success. On the other hand, the physician who is well-versed in diagnosing diseases, who is proficient in the administration of medicines and who knows about the dosage of the therapy that varies from place to place and season to season, is sure to accomplish the desired objective.[20-22]

To sum up:-

तत्र श्लोकः-

सङ्ग्रहः प्रकृतिर्देशो विकारमुखमीरणम् ।
असन्देहोऽनुबन्धश्च रोगाणां सम्प्रकाशितः॥२३॥

दोषस्थानानि रोगाणां गणा नानात्मजाश्च ये।
रूपं पृथक् च दोषाणां कर्म चापरिणामि यत्॥२४॥
पृथक्त्वेन च दोषाणां निर्दिष्टाः समुपक्रमाः।
सम्यङ्महति रोगाणामध्याये तत्त्वदर्शिना॥२५॥

tatra ślokāḥ-

saṅgrahaḥ prakṛtirdeśo vikāramukhamīraṇam |
asandeho'nubandhaśca rogāṇām samprakāśitaḥ॥23॥
doṣasthānāni rogāṇām gaṇā nānātmajāśca ye|
rūpaṁ prthak ca doṣāṇām karma cāpariṇāmi yat॥24॥
prthaktvena ca doṣāṇām nirdiṣṭāḥ samupakramāḥ|
samyānmahati rogāṇāmadhyāye tattvadarśinā॥25॥

In this chapter – Maha Roga Adhyaya, the enlightened sage has fully dealt with the following subjects: classification, nature, sites of manifestation, specific and general causative factors, interchangeability and specific identity of diseases, sites of Doshas, enumeration of specific diseases due to Doshas, invariable signs and actions of Doshas separately along with their treatment.[23-25]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने महारोगाध्यायो नाम
विंशोऽध्यायः॥२०॥
समाप्तो रोगचतुष्कः॥५॥

ityagniveśakṛte tantre carakapratisaṁskṛte ślokasthāne mahārogādhyāyo
nāma viṁśo'dhyāyaḥ॥20॥
samāpto rogacatuṣkaḥ॥5॥

Thus ends the twentieth chapter of Charaka Samihita Sutrasthana, of
Agnivesa's work as redacted by Charaka.[20]

20.1 Vata Dosha Dominance In Different Body Parts – How it affects health?

Tridosha – Vata Dosha, Pitta and Kapha are present all over the body. For example, in stomach, Kapha Dosha helps to moisten the food and break it into small pieces, Pitta does the digestion process and Vata ensures proper downward movement of the food particles. But their presence can be especially observed in certain parts of the body. Individual Doshas are more present and more active in specific parts of the body. Let us learn how Vata Dosha is dominant in different areas and how it affects our health.

General rule –

IF you divide the whole body into three parts, the upper one third is dominated by Kapha Dosha, middle one third is dominated by Pitta Dosha and lower one third is dominated by Vata Dosha.

Place of Vata Dosha -

Large intestine – At the end of digestion process, after all the nutrients of the food is absorbed by the body, it is sent to large intestines, wherein the Vata helps to further absorb the water and forms the stools. This process is explained as Shoshana in Ayurveda. Shoshana means drying up. It is quite interesting to note that, though Vata functions are compared to motor and sensory functions of the brain, large intestine is the special place of Vata Dosha and not the brain. I am not implying that brain does not contain Vata Dosha. Brain has Vata influence, through which it controls sense organs. But large intestine is its special place. For this reason only, Basti

treatment (enema therapy) is used extensively in all Vata related disorders (including neurological conditions).

Waist and hip- Wherever there is nerve plexus (a bunch of nerve root origins chained together), there is Vata dominance. At the waist / lower back we have lumbar nerve plexus, from where, nerves arise and spread to both legs. By this nerve plexus, Vata controls all the sensory and motor actions of the legs. Also, at the waist only all the excretory organs are present. Hence, Vata regulates the process of defecation, ejaculation, ovulation, menstruation and child birth.

Ear – Wherever there is vacuum or air, there is Vata presence. Because Vata is formed by air and vacuum. Hence, ear is a special place of Vata, though Vata controls all the other sense organs as well.

Bones - Bone tissue is dominant with Vata. Hence, all the degenerative bone and joint disorders that affect our health at old age are due to Vata. (old age is again dominant with Vata.)

Skin – Vata carries signal from skin to brain and vice versa.

Thus Vata controls all the sensory and motor functions of the body.

Urinary system: Waste product excretion is a Vata activity. Vata, dominating the lower part of the body also signifies its presence in kidney and urinary bladder.

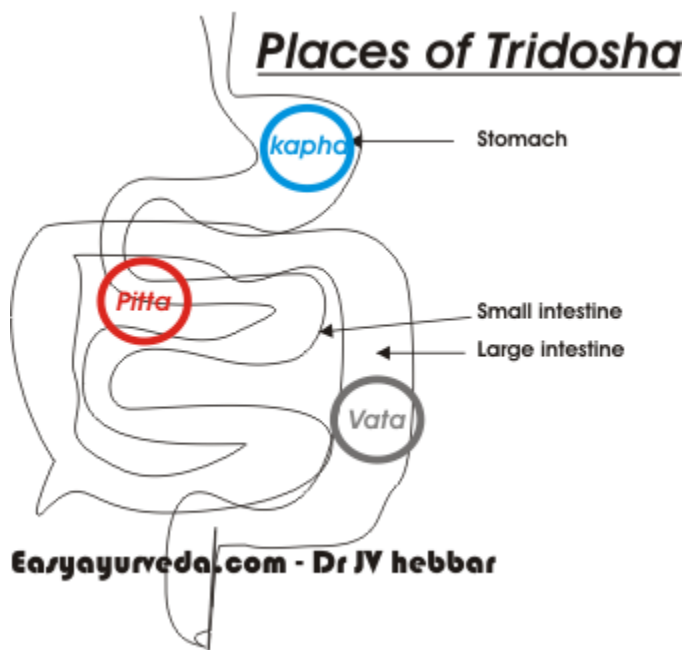
Vata also lies in uterus and is responsible for periods and child birth.

Waist, thigh and lower limbs – These are special places of Vata. Hence, osteo-arthritis – which is purely a vata disorder often affects the joints in these areas.

20.2 Pitta Dosha Dominance In Different Body Parts – 8 Things To Know

The general rule is that, Pitta Dosha is dominant in the middle one third of the body. It is responsible for digestion, vision, skin texture, vision and many other functions. Let us learn about parts of body where Pitta Dosha is dominant.

Places of Pitta Dosha -



Umbilicus - It is the level where duodenum and small intestines lie. It is the place major part of digestion happens. Duodenum is the first part of small intestine, connecting to stomach above and liver and pancreas on both sides. It is the place where all the digestive enzymes from liver and pancreas fall into small intestine. Hence it is dominant with Pitta Dosha.

Because Liver and pancreas secrete digestive juices, they both are places of Pitta.

Stomach – Even stomach is the place where digestion starts. After receiving the food into stomach, the initiation of digestion takes place and food particles are broken into small pieces and small amount of nutrients are absorbed. Though Vata and Kapha Dosha are also present here, Pitta's role is also very specific.

Sweat – The sweat pores of skin are dominant with Pitta. hence Pitta body type person sweats more. Diseases with Pitta dominance has sweating as a symptom. Also, Pitta controls body temperature by means of sweating.

Plasma and blood – Blood and Pitta are directly connected. Pitta imbalance leads to blood related disorders such as skin diseases, bleeding disorders, etc. Liver plays a major role in blood cell production. Hence, Pitta resides in liver.

Lymph – The lymph, its channels and lymph nodes in the body are dominated by Pitta (and some amount of Kapha.)

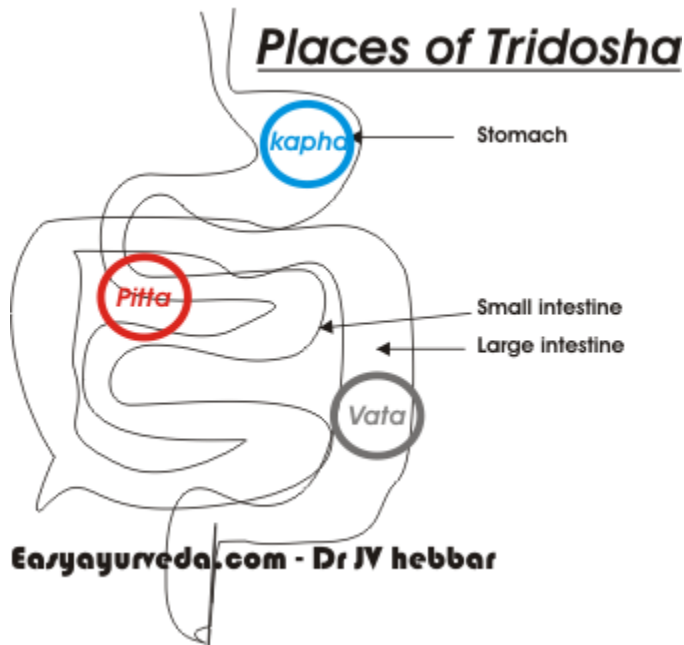
Eye - Eye is correlated with light, and is a place of Pitta. Most of the eye disorders have Pitta imbalance. Excessive sun exposure leads to Pitta imbalance, which in turn leads to burning sensation and redness of the eyes.

Skin – Pitta is responsible for the temperature maintenance, glow, colour and complexion of skin. Many skin complications are due to blood impurity and infection, which is due to Pitta imbalance.

20.3 Kapha Dosha Dominant Places in Our Body

As a general rule, Kapha Dosha occupies the Upper half of the body. Its main function is to maintain compactness, cushioning and moistening. Let us learn about the places where is dominant and how it controls our health.

Place of Kapha Dosha -



Chest - The respiratory system and heart are greatly influenced by Kapha Dosha. Hence most of the respiratory disorders are Kapha (and Vata) in origin. In winters, if we eat frozen food, we develop respiratory issues like cold and cough. Coldness and Kapha Dosha are positively related.

Heart is also greatly influenced by Kapha Dosha.

Throat – The depth and oiliness of the voice is contributed by Kapha Dosha.

Head and brain are influenced by Kapha. Brain activities like tolerance, memory, patience, forgiveness are influenced by Kapha Dosha.

Bone joints – The cushioning effect in the joints with the presence of lubricating liquid called Synovial Fluid or discs between the back bones are due to Kapha. The compactness of the joints and smoothness in the movement is due to Kapha.

Stomach and small intestine - Here Kapha protects the inner lining of stomach and intestines from acid and digestive enzyme secretions. Kapha is also responsible for moistening the food particles and breaking them into small ones and thus, it aids in easy digestion.

Rasa Dhatu – After completion of digestion process, the food is divided into essence part and waste part. The essence part is called as Rasa Dhatu. It is the nourishing fluid, which circulates all over the body and nourishes all the body parts. The nourishing action is brought about by Kapha.

Fat - fat and cholesterol are influenced by Kapha Dosha. Hence, Kapha body type persons are usually obese.

Nose, along with entire respiratory tract is dominant with Kapha Dosha.

Tongue is a special place for Kapha Dosha. It helps tongue to perceive taste. Note that moistness is a virtue of Kapha Dosha, which is found in tongue.

20.4 How To Observe Vata Dosha Imbalance Symptoms In Your Body By Yourself?

Tridosha – Vata, Pitta and Kapha in their normalcy and balance leads to health. Their imbalance leads to disease. Dosha imbalance generally means increase. But it may increase or decrease. Vata, Pitta and Kapha when they undergo increase or decrease, they produce specific symptoms in the body. Knowing these symptoms helps to –

1. Adjust food and activities so as to bring them to normal state.
2. To avoid further indulgence in food, thoughts and activities of the increased Dosha, which would enhance the imbalance effect and may lead to disease in future.

So, both from preventive and curative aspects, knowing Dosha imbalance symptoms is very important. Let us learn about it.

Vata Dosha imbalance symptoms –

Symptoms of Vata increase –

Emaciation – The organ affected by Vata undergoes shrinking in size.

Usually underweight people have Vata increase.

Weight loss – Usually Vata body type person weighs less.

Black discoloration – The affected organ / part of the body undergoes black discoloration due to Vata increase.

Desire for hot things – The person longs for hot food and beverages.

Tremors – We have learnt in the **Functions of Tridosha** that movement is a Vata activity. Hence, Vata increase leads to increased movement of

hands and legs, increased movement of fluids and impulses in the body etc.

Also note that cold is a Vata quality. increased coldness as in winter, leads to tremors, which is a Vata increase symptoms.

bloating, fullness, distention of the abdomen – Vata is composed of air and ether. So, increase of Vata inside the stomach and intestines leads to increased gas and bloating.

Constipation – Vata is like wind. Wind dries up a wet cloth. Similarly Vata dries up faeces and leads to constipation.

Loss of strength, weakness

Loss of sleep – sense organs and mind are controlled by Vata. Vata increase leads to increase in activities of body and mind, leading to **Loss of sleep** and increased thinking and worries.

Loss of sensory functions – because Vata controls sense organs.

Irrelevant speech, increased speech – because speaking is a Vata activity.

Delusion, Dizziness giddiness – because of lack of strength of sense organs and mind.

Ptosis- drooping down of eyelids due to lack of strength and improper flow of nerve signals.

Dilation – Dilation means increase in the width of pipes. Usually Vata increased person will have very prominent veins in arms and legs. After exercise, there is Vata increase, which again leads to prominent blood vessels.

Cutting pain – Pain is a distinctive symptom of Vata. Whatever disease, if pain is there, then it clearly indicates Vata Dosha involvement.

Loss of sensation – due to lack of strength of sense organs

Different variants of pain like cutting pain, splitting pain, twisting pain, bodyache etc are Vata increase symptoms.

Shrinking of the organ, reduction in size – just like a wet cloth loses all moisture due to wind, similarly, excess of Vata Dosha leads to emaciation and shrinking of organs.

Tingling sensation – altered sensation

Roughness of body parts – because dryness is a Vata symptoms, excess of dryness leads to roughness.

Feeling of empty – Because Vata is composed of ether and air.

Pulsating – because of excessive movement of fluids in body channels and blood pipes.

Astringent taste in mouth – because astringent taste increases Vata.

Decreased memory

Changes decisions, unstable mind.

Body ache and pains

Crippling joints

Early fall of hairs

80 diseases that are caused purely due to Vata Dosha imbalance: ([Reference: Charaka sutrasthana 20/9-11](#))

1. Nakhabheda (cracking of nails)
2. Vipadika (cracking of feet)
3. Pada shoola (pain in foot)
4. Pada Bhramsha (foot Drop)
5. Pada Suptata (numbness of foot)

6. Vata khuddata (club foot)
7. Gulpha Graha (stiff ankle)
8. Pindikodveshtana (cramps in calf muscle)
9. Gridhrasi (sciatica)
10. Janu Bheda (Genu varum)- Bow leggedness, bandiness
11. Januvishlesha (Genu valgum) – Knock Knee
12. Urustambha(stiffness of thigh)
13. Urusada (pain in the thigh)
14. Pangulya (paraplegia)
15. Guda Bhramsa (prolapsed rectum)
16. Gudarti (Tenasmus)
17. Vrushanakshepa (pain in scrotum)
18. Shepha Stambha (stiffness of penis)
19. Vankshana anaha (tenstion of groin)
20. Shroni Bheda (pain around the pelvic girdle)
21. Vidheda (diarrhea)
22. Udavarta (bloating)
23. Khanjatva (lameness)
24. Kubjatva (kyphosis)
25. Vamanatava(dwarfism)
26. Trikagraha (stiffness of sacro-iliac joint)
27. Prsistagraha (stiffness of back)
28. Parshva Marda (pain in chest)
29. Udaraveshta (Gripping pain in abdomen)
30. Hrit Moha (braby cardia)

31. Hrit Drava (tachycardia)
32. Vaksha- Udgharsha (rubbing pain in chest)
33. Vaksha- Uparodha (impairment of thoracic movement)
34. Vakshastoda (stabbing pain in chest)
35. Bahu Shosha (atrophy of arm)
36. Greeva Stambha (stiffness of the neck)
37. Manyastambha (torticollis)
38. Kanthoddhvamsa(hoarseness of voice)
39. Hanu Bheda (pain in jaw)
40. Osthā Bheda (pain in lips)
41. Akshi Bheda (pain in eye)
42. Danta Bheda (toothache)
43. Danta Shaithilya (looseness of tooth)
44. Mookatva (aphasia / dumbness)
45. Vak Sanga(stalling speech)
46. Kashaya asyata (astringent taste in mouth)
47. Mukha shosha (dryness of mouth)
48. Arasajnata(ageusia) – loss of taste function
49. Ghrana Nasha(anosmia) – loss of smell function
50. Karna Shoola (ear ache)
51. Ashabda Shravana (tinnitus)
52. Ucchāih Shruti (hard hearing)
53. Badhīrya (deafness)
54. Vartma Stambha (Ptosis of eye lid)
55. Vartma Samkocha (entropies)

56. Timira(amaurosis) – a type of vision loss
57. Akshi Shoola (pinching pain in eye)
58. Akshi Vyudasa (Ptosis of eye ball)
59. Bhru Vyudasa (ptosis of eye brow)
60. Shankha Bheda (pain in temporal region)
61. Lalata Bheda (pain in frontal region)
62. Shiro Ruk (headache)
63. Kesha bhumi sphutana (dandruff)
64. Ardita(facial paralysis)
65. Ekanga Roga (monoplegia)
66. Sarvanga Roga (polyplegia)
67. Pakshavaha (hemiplegia)
68. Akshepaka (convulsion)
69. Dandaka (tonic convulsion)
70. Tama (fainting)
71. Bhrama (giddiness, dizziness)
72. Vepathu (tremor)
73. Jrumbha (yawning)
74. Hikka (hiccup)
75. Vishaada(asthenia) – weakness, depression
76. Ati Pralapa (delirium) – excessive irrelevant talk
77. Raukshya (dryness)
78. Parushya (hardness)
79. Shyava Arunaava Bhasata (dusky red appearance)

80. Asvapna (sleeplessness)

81. Anavasthita chittatva (unstable mind).

Vata Dosha symptoms as explained by Charaka:

Vata Dosha while moving moving from one part of the body, if abnormal, exhibits symptoms like –

Sramsa – looseness,

Bhramsa – dislocation,

Vyasa – expansion,

Sangha – obstruction,

Bheda – separation,

Saada – depression,

Harsha – excitation,

Tarsha – thirst,

Kampa – trembling,

Varta – circular movement,

Chaala – motion,

Toda – piercing pain,

Vyatha – aching pain,

Cheshta action, etc.

Khara – coarseness,

Parusha – harshness,

Vishada – non-sliminess,

Sushira – porousness,

Aruna Varna – reddishness, (colour of sunrise)

Kashaya – Astringent taste

Virasa Mukhatva – tastelessness in the mouth,

Shosha – wasting pain,

Shoola – pain,

Supti – numbness,

Samkocha – contraction,

Sthambhana- rigidity and

Khanjata – lameness, etc.

Symptoms of Vata decrease –

Usually decrease of Vata leads to increase of Kapha. Hence person will have Kapha dosha increase symptoms due to Vata decrease.

Debility of the body,

The person speaks very little – because speech is a Vata activity, the person gets tired with only a little speech.

Altered sensation, loss of sensation.

20.5 How To Observe Pitta Dosha Imbalance Symptoms In Your Body By Yourself?

All the digestion and metabolism process in the body is controlled by Pitta Dosha. It's imbalance may lead to decreased metabolism and depleted digestion strength, which, according to Ayurveda is the root cause for most of the diseases. Let us learn about how to observe the symptoms of Pitta imbalance.

Pitta dosha imbalance means its increase and decrease. Both these variations produce different set of symptoms in the body.

Effects of increase of Pitta

Pitta when increased produces yellow discoloration of the faeces, urine, eyes, and skin. Usually in any diseases condition, redness and yellowness suggest towards Pitta dosha increase. Jaundice is a Pitta increase disorder.

Excess of hunger and thirst – because pitta is correlated with fire, more of Pitta means more of digestive activity, hence more hunger and thirst.

Burning sensation – Like we learnt in [Vata imbalance symptoms](#) that, pain is a symptom of Vata, please remember, burning sensation is the symptom of Pitta. So, whenever you find burning sensation as a symptom in any disease, consider that there is involvement of Pitta in it.

Less sleep – reduction in sleep is a Pitta dominance symptom (as well as Vata increase).

Reddish discoloration – Wherever you see red, there is Pitta involvement. Like bleeding disorders, menorrhagia, redness in wounds, swellings etc.

Heat, increase in temperature – Pitta means fire. Hence these symptoms. Fever has direct Pitta involvement.

Formation of pus, ulcers – worsening of wounds, inflammation with pus / oozing / secretions, putrefaction(decomposition) exudation are due to Pitta.

Sweating - usually a Pitta dominant person sweats more. And the sweat will be foul smelling.

Inflammation with wetness, moistness – Pitta is made of fire and water. Hence some liquid symptoms are also developed due to its increase.

Dizziness, fainting, intoxication.

Sour taste in the mouth. Because sour taste increases Pitta.

Prefers cold food and drinks to balance out the excess hotness in the body.

He cannot tolerate heat, hot sun, hot water, etc.

Frequent stools, hard stools.

Low tolerance to spicy food – because spicy food with **pungent taste** increases Pitta.

Early graying of hairs – Early baldness is a Vata symptom but graying is a Pitta symptom.

Hates heat, loves cold

Burning sensation while passing urine and faeces

40 diseases that are caused purely due to Pitta Dosha imbalance: ([Reference: Charaka sutrasthana 20/14](#))

1. Osha (heating)
2. Plosa (scorching)
3. Daha (burning)

4. Davathu (boiling)
5. Dhoomaka (fuming)
6. Amlaka (acid eructation)
7. Vidaaha (pyrosis) – heart burn
8. Antar daaha (burning sensation inside the body)
9. Amsa daha (burning sensation in shoulder)
10. Ushmaadhikya (excessive temperature)
11. Ati Sveda (excessive sweating)
12. Anga gandha (bad odour of the body)
13. Angaavadarana (cracking pain in the body)
14. Shonita kleda (sloughing of the blood)
15. Mamsa kleda (sloughing of the muscle)
16. Tvak Daaha (burning sensation in the skin)
17. Charma dalana (itching of the skin)
18. Tvagavadarana (cracking of the skin)
19. Rakta kotha (urticaria)
20. Rakta visphota (red vesicle)
21. Rakta Pitta (bleeding tendency)
22. Rakta mandala (red wheals)
23. Haritatva (greenishness)
24. Haaridratva (yellowishness)
25. Neelika (blue moles)
26. Kaksha (herpes)
27. Kaamala (jaundice)
28. Tiktaasyata (bitter taste in mouth)

29. Lohita Gandhasyata (smell of blood from the mouth)
30. Pooti mukhata (foetid odour of mouth)
31. Trishnaadhikya (excessive thirst)
32. Atruptya (non-satisfaction)
33. Aasya Vipaka (stomatitis)
34. Gala paka (pharyngitis)
35. Akshi paka (conjunctivitis)
36. Guda paka (proctitis)
37. Medhra Paka (inflammation of the penis)
38. Jivadana (hemorrhage)
39. Tamah pravesha (fainting)
40. Harita haridra netra mutra varchas (greenish and yellowish coloration of eyes, urine & faeces)

Pitta imbalance symptoms as per Charaka -

Daaha – burning sensation,
Aushnya – ushna – heat,
Paaka – suppuration,
Sveda – perspiration,
Kleda – sloughing,
Kotha – putrification,
Kandu – itching,
Srava – discharge,
Raaga – redness,
and exhibition of its inherent smell, color and taste.

Decreased Pitta causes

Weakness of digestive activity.

Coldness, lack of warmth

Lack of lustre

Dullness, lack of intelligence.

20.6 How To Observe Kapha Dosha Imbalance Symptoms In Your Body By Yourself?

Kapha Dosha is responsible for respiratory healthy, normal brain functions and joint health. Its imbalance usually produces symptoms related to these systems. Let us learn about its imbalance symptoms.

Symptoms of Kapha Dosha increase –

Weak digestive strength – Kapha Dosha has water and solid basic elements. Digestion strength is correlated as fire. Hence, its increase leads to depleted digestion strength.

Excess salivation. This is due to increased liquid element in the body, due to Kapha dosha increase.

Lassitude, **laziness** – while Vata Dosha is cause for movement and activeness, Kapha dosha is cause for inactiveness and lack of movement. Vata body type person takes decision quickly, tends to change it often and acts swiftly. Kapha body type person takes a lot of time to take decision and never changes it.

Feeling of heaviness – in any disease, if heaviness is observed, it suggests Kapha dosha involvement.

White discoloration – white is a Kapha colour. (yellow and red are Pitta colour brown and black are Vata colour)

Coldness – Because Kapha Dosha is composed of water element.

Dyspnoea, cough, asthma, COPD etc – Respiratory system is composed mainly by Kapha Dosha. Respiratory diseases are caused because of Kapha Dosha increase. Hence, in winter, you tend to get cold and cough.

Excess of sleep - Increase of Pitta and Vata leads to lack of sleep and increase of Kapha increases it.

Increase of oiliness – Like oily skin is due to Kapha.

Itching – Pain is [Vata Dosha Symptom](#), burning sensation is a [Pitta Dosha Symptom](#), similarly, itching is a Kapha Dosha symptom.

Heaviness –Heaviness of head in sinusitis suggests Kapha involvement.

Obstruction to body channels – Obstruction to the heart arteries by cholesterol leading to heart attack, is caused due to Kapha Dosha increase. Obstruction of blood pipes in the thighs due to clotting, leading to a disease called Deep Vein Thrombosis, is a Kapha Dosha increase disorder.

Coating, stiffness, loss of movement, as if tied with a wet cloth – Stiffness to the joints, in rheumatoid arthritis, coating of cholesterol in inner wall of blood pipes etc.

Swelling – In any inflammatory condition, the swelling and accumulation of fluid is due to Kapha Dosha, redness and pus formation is due to Pitta Dosha and Pain is due to Vata Dosha.

Feeling sweet taste / salt taste in mouth.

Indigestion – Increased Kapha means increased water and earth components, which mitigate digestive fire, causing indigestion.

Coated tongue – Usually coated tongue is a sign of indigestion. Kapha increase leads to indigestion. Also note, coating is usually white in colour, which is the colour of Kapha increase.

Depression – Kapha body type person is more likely to lose hope and fall into [depression](#). Hence it is advisable for such a person to lead an active lifestyle with [hobbies](#).

Clingy, hanging on to people and ideas

Greedy, Possessive, Materialistic

Sleepy or very tired in the morning, hard to get out of bed

Weight gain, obesity

Mucus and congestion in the chest or throat

Mucus and congestion in the nose or sinuses

More prone to diabetes

Nausea – vomiting sensation

Pale, cool, clammy skin

Edema, water retention, Bloated feeling

High cholesterol

Aching joints or heavy limbs

20 diseases that are caused purely due to Kapha Dosha imbalance: ([Reference: Charaka sutrasthana 20/17](#))

1. Trupti (anorexia nervosa)
2. Tandra (drowsiness)
3. Nidraadhikya(excessive sleep)
4. Staimitya (timidness)
5. Guru Gatrata (heaviness of the body)
6. Alasya (laziness)
7. Mukha Maadhurya (sweet taste in mouth)
8. Mukha Srava (salivation)
9. Shleshmodgirana (mucus expectoration)
10. Malaadhikya (excessive excretion of excreta)
11. Balasaka (loss of strength)

12. Apakti (indigestion)
13. Hrudayopalepa (feeling as if heart is wrapped up with moisture)
14. Kantopalepa (phlegm adhered to throat)
15. Dhamani Pratichaya (hardening of vessels)
16. Galaganda (goiter)
17. Ati Sthaulya (obesity)
18. Sheetaagnita (suppression of digestive powder)
19. Udarda (urticaria)
20. Shvetaavabhasata (pallor), Shveta Mutra Netra Varchastva (whiteness of urine, eye and faces)

Kapha imbalance symptoms as per Charaka –

Shvaitya – Shveta – whiteness

Shaitya – Sheeta – coolness

Kandu – itching

Sthairya – steadiness, stability

Gaurava – heaviness,

Sneha – unctuousness, oiliness,

Supti – numbness,

Kleda – moistness, stickiness,

Upadeha – sliminess, as if being anointed with oil,

Bandha – binding, obstruction

Madhurya – sweetness,

Chirakaritva – slowness, delay in manifestation

Decrease of Kapha causes lack of water and earth components in the body, leading to

Delusion, Dizziness.

Emptiness of the organs of Kapha, such as lungs and joints.

Palpitation, feeling one's own heart beat

Looseness of the joints due to lack of cushioning.

20.7 How To Balance Vata Dosha? Line Of Treatment And Reasoning

Vata Dosha is the most important among the three Doshas because Vata only controls the movement of Pitta and Kapha. Let us learn about principles involved in treating Vata imbalance in the body.

Snehana – oleation- oral administration of oil / ghee / fat and external oil massage. A Vata body type person will be usually lean and has dry skin. These qualities are opposite to those of fat. Hence, external and oral treatment with oil / fat is very beneficial to treat Vata Dosha imbalance.

Sveda – Sudation – diaphoresis, sweating therapy. Usually, if you have any Vata imbalance disease and approach a doctor, he would request you to undergo massage and sweating therapy together. Vata has cold quality and Sweating promotes hot quality in the body.

Mrudu Samshodhana – Mild purification procedure, Mild Panchakarma (Vamana and Virechana). Strong Panchakarma treatment leads to exhaustion which will further increase Vata. Hence mild Panchakarma is done.

Svadu Amla Lavana Ushna Bhojya – foods which are of sweet, sour and salt taste decrease Vata. During Vata imbalance, food and drinks should be taken while they are hot. Frozen food stuff, cool drinks, food with bitter, astringent and pungent tastes will increase Vata.

Abhyanga – Oil massage – Pain is the main symptom of Vata and hence oil massage is the best way to mitigate pain.

Mardana – simple massage – massage improves blood circulation and comforts the painful area. Even if it is just massage with palms without using any oil.

Veshtana – wrapping / covering the body/ organ with cloth – In case of a blunt injury, wrapping the hurt organ with a cloth is very comforting. Hence, keeping the body warm with tight fitting cloth is good for people with Vata disorders.

Seka – pouring of herbal decoctions / oils on the affected part – It is one of the very effective treatments. Treatments like Shirodhara, Kaya dhara etc are based on this principle only.

Paishtika Goudika Madya – wine prepared from corn flour and jaggery-molasses

Snigdha Ushna Basti – enema therapy with fat-oil, enema with drugs of hot potency. We have learnt that large intestine is the main place of Vata. Enema medicine directly reaches the intestines and brings about action. Basti treatment with slightly hot oil is very useful to balance Vata.

Sukhasheelata – comforting the patient and giving him rest is good, because excess of activity will cause Vata imbalance.

Deepana Pachana Siddha Sneha – Medicated fats / oil / ghee of different kinds- sources prepared with drugs causing increase of hunger and improving digestion; are good for Vata.

Medya Pishita Taila Anuvasana – Enema prepared from juice of fatty meat and oil is ideal for Vata treatment.

20.8 How To Balance Pitta Dosha? Line Of Treatment

Pitta Dosha imbalance produces symptoms mainly in stomach, intestines and on the skin. Pitta is related with blood. Hence most of the blood disorders are of Pitta origin. Let us learn about the line of treatment for Pitta imbalance.

Line of treatment for Pitta Dosha Balance –

Ghee consumption – Ghee (clarified Butter) mitigates Pitta and increases digestion strength. Hence, regular use of ghee as part of diet is very useful to achieve Pitta balance. It can be plain ghee or medicated [herbal ghee](#), based on physician's advice.

Svadu, sheeta Virechana – Virechana or purgation treatment, where in patient is given medicines to induce loose motion is the number one treatment of choice for Pitta increase. Purgation treatment with sweet tasting and coolant medicines like dry grapes, is very useful, because both sweet and cold properties are against Pitta. Purgation therapy targets small intestine, which is the place for Pitta.

Intake of foods and drugs having **sweet, bitter and astringent** tastes – because these tastes decrease Pitta.

Inhaling of fumes from herbs that are coolant, pleasant and cordial, especially useful in headaches of Pitta origin.

Anointing the body with camphor, sandalwood paste, Vetiver paste, very frequently – These herbs are coolant in nature and help to reduce the burning sensation caused by Pitta imbalance.

Pleasant activities -Residing on terraces lit by moonlight in the evenings, enjoying pleasant music and soft cold breeze etc. Anger is associated with Pitta increase hence keeping a cool mind helps.

Consuming milk - Cow milk is a natural coolant. Hence it helps to decrease Pitta. Hyper-acidity is also related with Pitta. Milk, being a source of calcium helps to relieve hyper-acidity, hence useful in Pitta.

20.9 Activities And Diet For Kapha Balance

One thing to mention here – those Kapha imbalance symptoms indicate that the person is neither healthy nor sick. Those symptoms indicate that if someone experiencing them, indulges in more of Kapha imbalance activities such as excessive sleep, eating oily foods, ice creams etc, may develop Kapha dosha diseases in future.

Note: If you have not yet read about [kapha imbalance](#), it may be difficult for you to understand what we are talking about here.

Activities for Kapha Balance:

Vamana, Nasya, Dhoomapana – Vamana is an [Ayurvedic Panchakarma treatment](#) procedure. It is a process lasting for about one hour, where patient is induced for vomiting. Nasya means nasal instillation of medicated herbal liquids. Dhoomapana means herbal smoking.

Langhana – Not taking food, fasting or taking very limited food that are light to digest. This helps in improving digestion. Remember, indigestion is related to Kapha imbalance.

Anjana – There are specific collyrium treatments that can reduce Kapha. This is specially beneficial with symptoms like lack of enthusiasm, lethargy, excessive sleepiness etc.

Powder massage, steam therapy – These procedures bring lightness to the body and stimulate the body organs and helps the person to be more active.

Stressful activities – Activities that make you think hard, that leave you a little stressed helps naturally to get rid of laziness and lethargy.

Jagarana – waking up till late night. It makes the mind alert and keeps the excessive sleepiness at bay.

Walking, restricting on liquid intake, exercise – These will stimulate the body and mind.

Residing in a warm place – so, if you think you have some kapha imbalance in you, try switching off air conditioner.

Bottom line – If you have kapha imbalance, then make sure to be more alert and active.

Diet for kapha balance:

Kapha diet should include – Beans, green gram, Bengal gram (Chickpea), horse gram, **Amla**, garlic, neem, radish, bitter-gourd, mustard oil, **hot water**, Mustard, banana flower, Yam (vegetable), **honey**, betel leaf, old wine, **cow urine** pepper, long pepper, ginger, **Triphala**, beaten rice.

Barley for Kapha balance – Usually sweet substances, that improve body strength cause Kapha increase. But barley is an exception. Though barley is sweet – astringent in taste and is coolant in nature, it helps to balance Kapha. Hence, it is an ideal diet ingredient for weight loss.

Diet rich in bitter, astringent and pungent principles balance Kapha.

Another bottom line – If you have Kapha imbalance, it makes sense to take food in condition only.

Charaka Samhita Sutrasthana 21 - Ashtau Ninditeeya Adhyaya Weight Loss, Weight Gain Treatment, Sleep

अथातोऽष्टौ निन्दितीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto'sṭauninditīyamadhyāyaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

The twenty first chapter is one of the most important chapters of Charaka Samhita Sutrasthana. It explains the process of obesity, its treatment, how to gain weight, importance of sleep and more. It is called as Ashtau Ninditeeya Adhyaya. Ashta means eight. Nindita means undesirable. It deals with eight types of undesirable body constitutions.

Eight undesirable constitutions:

इह खलु शरीरमधिकृत्याष्टौ पुरुषा निन्दिता भवन्ति; तद्यथा- अतिदीर्घश्च, अतिह्रस्वश्च, अतिलोमा च, अलोमा च, अतिकृष्णश्च, अतिगौरश्च, अतिस्थूलश्च, अतिकृशश्चेति॥३॥

iha khalu śarīramadhikṛtyāṣṭau puruṣā ninditā bhavanti; tadyathā- atidīrghaśca, atihrasvaśca, atilomā ca, alomā ca, atikṛṣṇaśca, atigauraśca, atisthūlaśca, atikṛśaśceti॥3॥

Following are the eight types of undesirable physical constitution.

Ati Deergha – too tall,

Ati Hrasva – too short,

Ati Loma – too hairy,

Aloma – hairless,

Ati Krishna – too black,

Ati Gaura – too white,

Ati Sthoola – too corpulent and

Ati Krisha – too emaciated. [3]

(The word undesirable should only be understood from the health perspective. The term undesirable in present context means, extra healthcare efforts are required to maintain good health of the above individuals. Very tall person is correlated to gigantism, very short person means dwarfism. In a normal colored family, if someone is born with abnormally excess white or black skin color, then they are grouped under ati krishna and ati gaura. This does not apply to generally tall or short or white or black skin colored persons).

Eight difficulties of being very obese:

तत्रातिस्थूलकृशयोर्भूय एवापरे निन्दितविशेषा भवन्ति।

अतिस्थूलस्य तावदायुषो ह्रासो जवोपरोधः कृच्छ्रव्यवायता दौर्बल्यं दौर्गन्ध्यं स्वेदाबाधः क्षुदतिमात्रं पिपासातियोगश्चेति भवन्त्यष्टौ दोषाः।

tatrātisthūlakṛśayorbhūya evāpare ninditaviśeṣā bhavanti/

atisthūlasya tāvadāyūṣo hrāso javoparodhaḥ kṛcchravyavāyatā daurbalyaṃ

daurgandhyaṃ svedābādhaḥ kṣudatimātraṃ pipāsātiyogaśceti

bhavantyaṣṭau doṣāḥ/

Eight difficulties of being very obese:

Highly obese people have following health issues.

Ayusho Hrasa – Deficient in longevity, short life term,

Javoparodha – slow in movement

Krichra Vyavayata – Difficulty in intercourse

Daurbalya – weakness

Daurgandhya – body odor

Svedaabadha – excess sweating

Kshudha atimatra – excessive hunger

Pipasa Atiyoga – [excessive thirst](#).

Causes for obesity:

तदतिस्थौल्यमतिसम्पूरणाद्गुरु मधुर शीत

स्निग्धोपयोगादव्यायामादव्यवायाद्विवास्वप्नाद्धर्षनित्यत्वादचिन्तनाद्बीजस्वभावाच्चोपजायते ।

tadatisthaulyamatisampūraṇādguru madhura śīta

snigdhopayogādavyāyāmādvayavāyāddivāsvapnāddharṣanīyatvādacintanā

dbījasvabhāvāccopajāyate /

Causes for obesity:

Ati Sampooranat – excess intake of food;

Guru Madhura Ahara – heavy to digest, sweet foods,

Sheeta Snigdha Ahara – cooling and unctuous (oily) food,

Avyayamaat – due to lack of physical exercise,

Avyavaayaat – due to abstinence from sexual intercourse,

Divasvapnaat – due to [day sleeping](#),

Harsha Nityatvaat – uninterrupted cheerfulness, happy all the time,

Achintana – lack of mental exercise, lack of thinking

Beeja Svabhaavaat – heredity.

Reasoning for symptoms in obesity:

तस्य ह्यतिमात्रमेदस्विनो मेद एवोपचीयते न तथेतरे धातवः, तस्मादस्यायुषो हासः;

शैथिल्यात् सौकुमार्याद्गुरुत्वाच्च मेदसो जवोपरोधः, शुक्राबहुत्वान्मेदसाऽऽवृतमार्गत्वाच्च

कृच्छ्रव्यवायता, दौर्बल्यमसमत्वाद्धातूनां, दौर्गन्ध्यं मेदोदोषान्मेदसः स्वभावात्

स्वेदनत्वाच्च, मेदसः श्लेष्मसंसर्गाद्विष्यन्दित्वाद्बहुत्वाद्व्यायामासहत्वाच्च
स्वेदाबाधः, तीक्ष्णाग्नित्वात् प्रभूतकोष्ठवायुत्वाच्च क्षुदतिमात्रं पिपासातियोगश्चेति॥४॥

*tasya hyatimātramedasvino meda evopacīyate na tathetare dhātavaḥ,
tasmādasyāyūṣo hrāsaḥ; śaithilyāt saukumāryādgurutvācca medaso
javoparodhaḥ, śukrābahutvānmedasā"vṛtamārgatvācca kṛcchravyavāyatā,
daurbalyamasamatvāddhātūnām, daurgandhyaṃ medodoṣānmedasaḥ
svabhāvāt svedanatvācca, medasaḥ
śleṣmasaṃsargādvīṣyanditvādbahutvādgurutvādvīyāmāsahatvācca
svedābādhaḥ, tīkṣṇāgnitvāt prabhūtakosṭhavāyutvācca kṣudatimātraṃ
pipāsātiyogaśceti॥4॥*

Reasoning for symptoms in obesity:

In obese people, only Medo Dhatu (fat tissue) gets nourishment. Hence, other body tissues are deprived of nourishment. Hence, longevity is affected. The bodily movement is impaired due to the looseness, tenderness and heaviness of fats.

Due to deprived Shukra Dhatu (reproductive system), there will be difficulty in intercourse. It is also caused by less quantity of semen and obstruction of related channels.

Bad smell is caused by the inherent defect and nature of the fat tissue and also due to excessive sweating;

As the fat is associated with Kapha and as it is fluidity, bulkiness and heaviness, the person cannot withstand physical exercise and it brings about excessive sweating;

Because of the sharp digestive power and the presence of excess Vata Dosha in digestive tract, there is excessive hunger and thirst. [4]

Pathophysiology of obesity:

भवन्ति चात्र-

मेदसाऽऽवृतमार्गत्वाद्वायुः कोष्ठे विशेषतः।
चरन् सन्धुक्षयत्यग्निमाहारं शोषयत्यपि॥५॥
तस्मात् स शीघ्रं जरयत्याहारं चातिकाङ्क्षति।
विकारांश्चाश्रुते घोरान् कांश्चित्कालव्यतिक्रमात्॥६॥
एतावुपद्रवकरौ विशेषादग्निमारुतौ।
एतौ हि दहतः स्थूलं वनदावो वनं यथा॥७॥
मेदस्यतीव संवृद्धे सहसैवानिलादयः।
विकारान् दारुणान् कृत्वा नाशयन्त्याशु जीवितम्॥८॥
मेदोमांसातिवृद्धत्वाच्चलस्फिगुदरस्तनः।
अयथोपचयोत्साहो नरोऽतिस्थूल उच्यते॥९॥
इति मेदस्विनो दोषा हेतवो रूपमेव च।
निर्दिष्टं वक्ष्यते वाच्यमतिकाश्रये त्वतः परम्॥१०॥

bhavanti cātra-

*medasā"vṛtamārgatvādvāyuh koṣṭhe viśeṣataḥ/
caran sandhukṣayatyagnimāhāraṁ śoṣayatyapi||5||
tasmāt sa śīghraṁ jarayatyāhāraṁ cātikāṅkṣati/
vikārāṁścāśnute ghorān kāṁścitkālavyatikramāt||6||
etāvupadravakarau viśeṣādagnimārutau/
etau hi dahataḥ sthūlaṁ vanadāvo vanaṁ yathā||7||
medasyatīva saṁvṛddhe sahasaivānilādayaḥ/
vikārān dāruṇān kṛtvā nāśayantyāśu jīvitam||8||
medomāṁsātivrddhatvāccalasphigudarastanaḥ/*

ayathopacayotsāho naro'tisthūla ucyate||9||

iti medasvino doṣā hetavo rūpameva ca|

nirdiṣṭaṃ vakṣyate vācyamatikārsye tvataḥ param||10||,

Pathophysiology of obesity:

In obesity, Medo Dhatu obstructs the channels related to digestive system (Koshta). This results in obstruction of Vata Dosha in the digestive system. It increases Agni (digestive fire, like wind increases fire) and dries up food in the stomach and intestines. Hence, food digestion speeds up increasing hunger. So the patient digests food quickly and becomes a voracious eater. If he does not gets food on time, he becomes prone to serious disorders. The Agni (digestive fire), influenced by Pitta and Vata Dosha get vitiated. They burn the food as the forest fire burns the forest. Hence the body weight increases.

Due to disproportionate increase of fat, diseases of very serious types are caused, all of a sudden, by Vata, etc. This may lead to instantaneous death.

Owing to an excessive increase of fat and muscle tissue, the buttock, abdomen and breast become pendulous and his strength is rendered disproportionate with his physical growth. Thus, the defects of the corpulent persons, their causes, signs and symptoms have been explained.

[5-10]

Causes for emaciation – lean person:

सेवा रूक्षान्नपानानां लङ्घनं प्रमिताशनम्|

क्रियातियोगः शोकश्च वेगनिद्राविनिग्रहः||११||

रूक्षस्योद्वर्तनं स्नानस्याभ्यासः प्रकृतिर्जरा।
विकारानुशयः क्रोधः कुर्वन्त्यतिकृशं नरम्॥१२॥

*sevā rūkṣānnapānānām laṅghanaṃ pramitāśanam/
kriyātiyogaḥ śokaśca veganidrāvinigrahaḥ॥11॥
rūkṣasyodvartanam snānasyābhyāsaḥ prakṛtirjarā/
vikārānuśayaḥ krodhaḥ kurvantyatikṛśam naram॥12॥*

Causes for emaciation – lean person:

Rooksha Annapana – consumption of food and drinks that are dry in nature

Langhana – fasting for long periods of time

Pramitashana – taking very less quantities of food

Kriya Atiyoga – excessive Panchakarma therapies,

Shoka – grief,

Vega Nidra Vinigraha – suppression of the natural urges including sleep,

Rookshasya Udvartana – performing powder massage on a naturally dry person

Snana – repeated baths,

Prakruti – heredity,

Jara – old age,

Vikara Anushaya – continued illness

Krodha – anger

Features of very lean person:

व्यायाममत्तिसौहित्यं क्षुत्पिपासामयौषधम् ।
कृशो न सहते तद्वदतिशीतोष्णमैथुनम्॥१३॥

प्लीहा कासः क्षयः श्वासो गुल्मोऽर्शास्युदराणि च।
कृशं प्रायोऽभिधावन्ति रोगाश्च ग्रहणीगताः॥१४॥

vyāyāmamatisauhityaṃ kṣutpipāsāmayauśadham /
kṛśo na sahate tadvadatisītoṣṇamaithunam॥13॥
plihā kāsaḥ kṣayaḥ śvāso gulmo'rsāṃsyudarāṇi ca/
kṛśaṃ prāyo'bhidhāvanti rogāśca grahaṇīgatāḥ॥14॥

Features of very lean person:

Vyayama Asauhitya – cannot stand physical exercise,

Kshut, Pipasa Amaya, Aushadham – cannot stand intake of food in large quantity, hunger, thirst, diseases and drugs.

Na Sahate Ati Sheeta Ushna Maithuna – cannot stand excessive cold, heat and sexual acts.

Such emaciated persons are prone to

Pleeha – splenic diseases,

Kasa – cough, cold

Kshaya – muscle wasting,

Shwasa – dyspnoea, asthma

[Gulma](#) – abdominal tumour,

Arsha – piles, and diseases of the duodenum and small intestine.

Features of lean person:

शुष्कस्फिगुदरग्रीवो धमनीजालसन्ततः।
त्वगस्थिशेषोऽतिकृशः स्थूलपर्वा नरो मतः॥१५॥

śuṣkasphigudaragrīvo dhamanījālasantataḥ/
tvagasthiśeṣo'tikṛśaḥ sthūlaparvā naro mataḥ॥15॥

Their buttocks, abdomen and neck are emaciated, veins are prominent underneath skin;

The joints are prominently seen and the man appears to have bone and skin only. [10-15]

Comparative disadvantage of corpulence and emaciation:

सततं व्याधितावेतावतिस्थूलकृशौ नरौ।
सततं चोपचर्यो हि कर्शनैर्बृहणैरपि॥१६॥
स्थौल्यकार्श्ये वरं कार्श्यं समोपकरणौ हि तौ।
यद्युभौ व्याधिरागच्छेत् स्थूलमेवातिपीडयेत्॥१७॥

*satataṃ vyādhitāvetāvatisthūlakṛśau narau/
satataṃ copacaryau hi karśanairbṛṇhaṇairapi||16||
sthaulyakārśye varaṃ kārśyaṃ samopakaraṇau hi tau/
yadyubhau vyādhirāgacchet sthūlamevātipīḍayet||17||*

Comparative disadvantage of corpulence and emaciation:

Both the types- high obesity or leanness patients suffer from diseases all the time. They are to be treated by slimming and nourishing therapies respectively. Of the two, leanness is less harmful than obesity, though both of them are equally in need of treatment. When subjected to diseases, the volume of suffering in case of obese persons is far greater than in emaciated ones. [16-17]

Features of a good physical health –

सममांसप्रमाणस्तु समसंहननो नरः।
दृढेन्द्रियो विकाराणां न बलेनाभिभूयते॥१८॥

क्षुत्पिपासातपसहः शीतव्यायामसंसहः।
समपक्ता समजरः सममांसचयो मतः॥१९॥

*samamāṁsapramāṇastu samasaṁhanano narah।
dr̥dhendriyo vikārāṇām na balenābhibhūyate॥18॥
kṣutpipāsātapasahaḥ śītavyāyāmasaṁsahaḥ।
samapaktā samajaraḥ samamāṁsacayo mataḥ॥19॥*

Features of a good physical health –

Sama Mamsa pramana – proportionate musculature

Sama Samhana – compactness of the body

Druda indriya – strong sensory and motor

Cannot be overcome by the onslaught of diseases

Kshut Pipasa Atapa Saha – Ability to stand hunger, thirst, the heat of the sun,

Sheeta Vyayama Samsaha – Ability to stand cold and physical exercises.

Samapakta, Samajara – Ability to digest and assimilate food easily,

Sama Mamsa Upachaya – good muscular body. [18-19]

Principles of treatment for obese and emaciated persons:

गुरु चातर्पणं चेष्टं स्थूलानां कर्शनं प्रति।
कृशानां बृंहणार्थं च लघु सन्तर्पणं च यत्॥२०॥

*guru cātarpaṇaṁ ceṣṭaṁ sthūlānāṁ karśanaṁ prati।
kṛśānāṁ bṛṁhaṇārthaṁ ca laghu santarpaṇaṁ ca yat॥20॥*

Heavy-to-digest and non-nourishing diet is prescribed to treat obesity.

Light and nourishing diet is prescribed for lean persons. [20]

Management of obesity:

वातघ्नान्यन्नपानानि श्लेष्ममेदोहराणि च।
रूक्षोष्णा बस्तयस्तीक्ष्णा रूक्षाण्युद्वर्तनानि च॥२१॥
गुडूचीभद्रमुस्तानां प्रयोगस्त्रैफलस्तथा।
तक्रारिष्टप्रयोगश्च प्रयोगो माक्षिकस्य च॥२२॥
विडङ्गं नागरं क्षारः काललोहरजो मधु।
यवामलकचूर्णं च प्रयोगः श्रेष्ठ उच्यते॥२३॥
बिल्वादिपञ्चमूलस्य प्रयोगः क्षौद्रसंयुतः।
शिलाजतुप्रयोगश्च साग्निमन्थरसः परः॥२४॥
प्रशातिका प्रियङ्गुश्च श्यामाका यवका यवाः।
जूर्णाह्वाः कोद्रवा मुद्गाः कुलत्थाश्चक्रमुद्गकाः ॥२५॥
आढकीनां च बीजानि पटोलामलकैः सह।
भोजनार्थं प्रयोज्यानि पानं चानु मधूदकम्॥२६॥
अरिष्टान्श्चानुपानार्थं मेदोमांसकफापहान्।
अतिस्थौल्यविनाशाय संविभज्य प्रयोजयेत्॥२७॥
प्रजागरं व्यवायं च व्यायामं चिन्तनानि च।
स्थौल्यमिच्छन् परित्यक्तुं क्रमेणाभिप्रवर्धयेत्॥२८॥

*vātaghnānyannapānāni śleṣmamedoharāṇi ca/
rūkṣoṣṇā bastayastīkṣṇā rūkṣānyudvartanāni ca||21||
guḍūcībhadramustānām prayogastraiphalastathā/
takrāriṣṭaprayogaśca prayogo mākṣikasya ca||22||
viḍaṅgaṃ nāgaraṃ kṣāraḥ kālaloharajo madhu/
yavāmalakacūrṇaṃ ca prayogaḥ śreṣṭha ucyate||23||
bilvādīpañcamūlasya prayogaḥ kṣaudrasaṃyutaḥ/
śīlājatuprayogaśca sāgnimantharasaḥ paraḥ||24||
praśātikā priyaṅguśca śyāmākā yavakā yavāḥ/*

*jūrṇāhvāḥ kodravā mudgāḥ kulatthāścakramudgakāḥ ||25||
ādhakīnāṃ ca bijāni paṭolāmalakaiḥ saha/
bhojanārthaṃ prayojyāni pānaṃ cānu madhūdakam||26||
ariṣṭāṃścānupānārthe medomāṃsakaphāpahān/
atisthaulyavināśāya saṃvibhajya prayojayet||27||
prajāgaraṃ vyavāyaṃ ca vyāyāmaṃ cintanāni ca/
sthaulyamicchan parityaktuṃ krameṇābhipravardhayet||28||*

Management of obesity:

For reducing over corpulence the following are the prescriptions are suitable:

1. Diets and drinks that alleviate [Vata and Kapha Dosha](#) and which can reduce fat.
2. Rooksha, Ushna Teekshna Basti – Enema with drugs that are sharp, ununctuous and hot.
3. Rooksha Udvartana – powder massage with herbs having dry quality
4. Intake of [Guduchi](#) (Tinospora cordifolia), Musta (Cyperus rotundus), Triphala ([Haritaki](#) (Terminalia chebula Linn.), [Bibhitaki](#) (Terminalia belerica Roxb.) and Amalaka (Emblica officinalis Gaertn.))
5. Administration of Takrarista – buttermilk, fermented with spices
6. Administration of honey.
7. Intake of Vidanga (Embelia ribes Burm f.), Nagara (ginger), [Yavaksara](#) (Kshara prepared from Barley), Loha Bhasma with honey and powder of Yava – barley and Amla.
8. Administration of honey along with decoction of Bilva panchamula (roots

of Bael, *Oroxylum indicum*, *Gmelina arborea*, *Stereospermum suaveolens* and *Clerodendrum phlomidis*)

9. Administration of Silajatu (asphaltum / mineral pitch).

10. Administration of the juice of Agnimantha (*Clerodendrum phlomidis* Linn. f.)

11. Intake of Prashatika (*Setaria italica* Beauv.), Priyangu (*Callicara macrophylla*), Syamaka (*Echinochloa frumentacea* Linn.), Yavaka (small variety of barley), Yava – Barley, Jurnahva (*Sorghum vulgare* Pers.), Kodrava (*Paspalum scrobiculatum* Linn.), Mudga (green gram), Kulattha (horse gram), Chakramudgaka (?), seeds of Adhaki (*Cajanus cajan* Millsp.) along with Patola (*Trichosanthes cucumerina* Linn.) and Amalaki (Indian gooseberry) as food,

12. Madhudhaka – combination of [honey and water](#)

12. Alcoholic preparations that help to reduce fat, muscle and Kapha may be used as after-food-drinks.

The above are to be prescribed in proper dosage for the reduction of obesity. One desirous of reducing obesity should indulge more and more in having less sleep, sexual act, physical and mental exercises. [21-78]

The management of leanness:

स्वप्नो हर्षः सुखा शय्या मनसो निर्वृतिः शमः।

चिन्ताव्यवायव्यायामविरामः प्रियदर्शनम्॥२९॥

नवान्नानि नवं मद्यं ग्राम्यान्पौदका रसाः।

संस्कृतानि च मांसानि दधि सर्पिः पयांसि च॥३०॥

इक्षवः शालयो माषा गोधूमा गुडवैकृतम्।

बस्तयः स्निग्धमधुरास्तैलाभ्यङ्गश्च सर्वदा॥३१॥

स्निग्धमुद्वर्तनं स्नानं गन्धमाल्यनिषेवणम्।
शुक्लं वासो यथाकालं दोषाणामवसेचनम्॥३२॥
रसायनानां वृष्याणां योगानामुपसेवनम्।
हत्वाऽतिकाश्यमाधत्ते नृणामुपचयं परम्॥३३॥
अचिन्तनाच्च कार्याणां ध्रुवं सन्तर्पणेन च।
स्वप्नप्रसङ्गाच्च नरो वराह इव पुष्यति॥३४॥

*swapno harṣaḥ sukhā śayyā manaso nirvṛtiḥ śamaḥ/
cintāvyavāyavyāyāmavirāmaḥ priyadarśanam॥29॥
navānnāni navam madyam grāmyānūpaudakā rasāḥ/
saṃskṛtāni ca māṃsāni dadhi sarpiḥ payāṃsi ca॥30॥
ikṣavaḥ śālayo māṣā godhūmā guḍavaikṛtam/
bastayaḥ snigdhamadhurāstailābhyaṅgaśca sarvadā॥31॥
snigdhamudvartanam snānam gandhamālyaniṣevanam/
śuklam vāso yathākālam doṣāṇāmavasecanam॥32॥
rasāyanānām vṛṣyāṇām yogānāmupasevanam/
hatvā'tikāśyamādhatte nṛṇāmupacayam param॥33॥
acintanācca kāryāṇām dhruvam santarpanena ca/
swapnaprasaṅgācca naro varāha iva puṣyati॥34॥*

The management of leanness:

Swapna – Sleep,

Harsha – joy,

Sukha Shayya – comfortable bed,

Manaso nivrutti, shama – contentment, tranquility of mind,

Abstinence from anxiety, sexual act and physical exercise,

Priya Darshana – pleasant sights and people,

Nava Anna – Intake of freshly harvested rice,
Nava Madya – fresh wine,
Gramya, Anupa and Audaka Mamsarasa – Meat soup of domestic, marshy and aquatic animals,
Well prepared meat, curd, ghee, milk, sugar cane, rice, Masha (black gram), wheat, sugar candy preparations,
Snigdha Madhura Basti – enema consisting of oily and sweet drugs,
Taila Abhyanga – regular oil massage,
unctuous unction bath, use of scents and garlands, use of white apparel, elimination of Dosas in time and administration of rejuvenating and aphrodisiac drugs remove emaciation and bring out nourishment in the body.
Freedom from anxiety about any work, intake of nourishing diet and adequate sleep makes the fatty like a boar. [29-34]

Physiology of Sleep:

यदा तु मनसि क्लान्ते कर्मात्मानः क्लमान्विताः ।
विषयेभ्यो निवर्तन्ते तदा स्वपिति मानवः॥३५॥

*yadā tu manasi klānte karmātmānaḥ klamānvitāḥ /
viṣayebhyo nivartante tadā svapiti mānavaḥ||35||*

Physiology of Sleep:

When the mind including sensory and motor organs is exhausted and they dissociate themselves from their objects, then the individual sleeps. [25]

Effect of Sleep:

निद्रायत्तं सुखं दुःखं पुष्टिः काश्यं बलाबलम्।
वृषता क्लीबता ज्ञानमज्ञानं जीवितं न च॥३६॥
अकालेऽतिप्रसङ्गाच्च न च निद्रा निषेविता।
सुखायुषी पराकुर्यात् कालरात्रिरिवापरा॥३७॥
सैव युक्ता पुनर्युङ्क्ते निद्रा देहं सुखायुषा।
पुरुषं योगिनं सिद्ध्या सत्या बुद्धिरिवागता॥३८॥

*nidrāyattaṃ sukhaṃ duḥkhaṃ puṣṭiḥ kāśyaṃ balābalaṃ/
vṛṣatā klībatā jñānamajñānaṃ jīvitaṃ na ca||36||
akāle'tiprasaṅgācca na ca nidrā niṣevitā/
sukhāyuṣī parākuryāt kālarātririvāparā||37||
saiva yuktā punaryuṅkte nidrā dehaṃ sukhāyuṣā/
puruṣaṃ yoginaṃ siddhyā satyā buddhirivāgatā||38||*

Effect of Sleep:

Happiness, misery, nourishment, emaciation, strength, weakness, virility, sterility, knowledge, ignorance, life and death – all these occur depending on the proper or improper sleep.

Like the night of destructions, untimely and excessive sleep and prolonged vigil (waking up at night), take away both happiness and longevity. The same sleep, if properly enjoyed brings about happiness and longevity in human beings as the real knowledge brings about Siddhi (spiritual power) in a Yogin.

Indications of day sleep:

गीताध्ययनमद्यस्त्रीकर्मभाराध्वकर्षिताः।
अजीर्णिनः क्षताः क्षीणा वृद्धा बालास्तथाऽबलाः॥३९॥
तृष्णातीसारशूलार्ताः श्वासिनो हिक्किनः कृशाः।
पतिताभिहतोन्मत्ताः क्लान्ता यानप्रजागरैः॥४०॥
क्रोधशोकभयक्लान्ता दिवास्वप्नोचिताश्च ये।
सर्व एते दिवास्वप्नं सेवेरन् सार्वकालिकम्॥४१॥
धातुसाम्यं तथा ह्येषां बलं चाप्युपजायते।
श्लेष्मा पुष्णाति चाङ्गानि स्थैर्यं भवति चायुषः॥४२॥
ग्रीष्मे त्वादानरूक्षाणां वर्धमाने च मारुते।
रात्रीणां चातिसङ्क्षेपाद्दिवास्वप्नः प्रशस्यते॥४३॥

*gītādyayanamadyastrikarmabhārādhvakarsītāḥ/
ajīrṇinaḥ kṣatāḥ kṣīṇā vṛddhā bālāstathā'balāḥ॥39॥
tr̥ṣṇātīsārasūlārtāḥ śvāsino hikkinaḥ kṛśāḥ/
patitābhihattonmattāḥ klāntā yānaprajāgaraiḥ॥40॥
krodhaśokabhayaklāntā divāsvapnocitāśca ye/
sarva ete divāsvapnaṃ severan sārvaśālikam॥41॥
dhātusāmyaṃ tathā hyeṣāṃ balaṃ cāpyupajāyate/
śleṣmā puṣṇāti cāṅgāni sthairyaṃ bhavati cāyusaḥ॥42॥
grīṣme tvādānarūkṣāṇāṃ vardhamāne ca mārute/
rātrīṇāṃ cātisaṅkṣepāddivāsvapnaḥ praśasyate॥43॥*

Indications of day sleep:

Sleeping during the day time in all seasons is prescribed for those who are exhausted by singing, study, alcoholic drinks, sexual acts, Panchakarma therapy, carrying heavy weight, walking long distance;

those suffering from indigestion, injuries, muscle wasting, thirst, diarrhea, colic pain, dyspnea (as in Asthma), hiccup, leanness, insanity, those who are too old, too young, weak and emaciated; those injured by fall and assault, those exhausted by journey by a vehicle, vigil, anger, grief and fear, and those who are accustomed to day sleep.

By this the equilibrium of Dhatus and strength are maintained and the Kapha nourishes the organs and ensures longevity.

In summer season nights become shorter and Vata gets aggravated in the body due to the absorption of fluid (Adana). Therefore, during this season, sleep during day time is prescribed for all. [39-43]

Contra-indications of day sleep:

ग्रीष्मवर्ज्येषु कालेषु दिवास्वप्नात् प्रकुप्यतः।
श्लेष्मपित्ते दिवास्वप्नस्तस्मात्तेषु न शस्यते॥४४॥
मेदस्विनः स्नेहनित्याः श्लेष्मलाः श्लेष्मरोगिणः।
दूषीविषार्ताश्च दिवा न शयीरन् कदाचन॥४५॥
हलीमकः शिरःशूलं स्तैमित्यं गुरुगात्रता।
अङ्गमर्दोऽग्निनाशश्च प्रलेपो हृदयस्य च॥४६॥
शोफारोचकहृल्लासपीनसार्धावभेदकाः।
कोठारुःपिडकाः कण्डूस्तन्द्रा कासो गलामयाः॥४७॥
स्मृतिबुद्धिप्रमोहश्च संरोधः स्रोतसां ज्वरः।
इन्द्रियाणामसामर्थ्यं विषवेगप्रवर्तनम्(र्ध)॥४८॥
भवेन्नृणां दिवास्वप्नस्याहितस्य निषेवणात्।
तस्माद्विताहितं स्वप्नं बुद्ध्वा स्वप्यात् सुखं बुधः॥४९॥

grīṣmavarjyeṣu kāleṣu divāsvapnāt prakupyataḥ/

śleṣmapitte divāsvapnastasmātteṣu na śasyate||44||
medasvinaḥ snehanityāḥ śleṣmalāḥ śleṣmarogīṇaḥ/
dūṣīviṣārtāśca divā na śayīran kadācana||45||
halīmakaḥ śiraḥśūlaṃ staimityaṃ gurugātratā/
aṅgamardo'gnināśāśca pralepo hṛdayasya ca||46||
śophārocakahṛllāsapīnasārdhāvabhedakāḥ/
koṭhāruḥpiḍakāḥ kaṇḍūstandrā kāso galāmayāḥ||47||
smṛtibuddhipramohaśca saṃrodhaḥ srotasāṃ jvaraḥ/
indriyāṇāmasāmarthyam viṣavegapravarta(rdha)nam||48||
bhavennṛṇām divāsvapnasyāhitasya niṣevanāt/
tasmāddhitāhitaṃ svapnaṃ buddhvā svapyāt sukhaṃ budhaḥ||49||

Contra-indications of day sleep:

Sleeping during day time in the seasons other than summer is not advisable as it causes vitiation of Kapha and Pitta.

Obese persons, those who are addicted to taking oily foods, those with Kapha body type, those suffering from diseases due to the vitiation of Kapha and those suffering from Dooshivisha (artificial poisoning) should never sleep during day time.

If one violates the prescription regarding sleep during the day time, he would subject himself to

Halimaka (serious type of jaundice),

Shirashoola – headache,

Agninasha – loss of digestion strength,

Pralepo Hrudayasya – coating of heart region, feeling of heaviness,

Shopha – oedema,

Aruchi – anorexia,

Hrullasa – nausea,

Peenasa – rhinitis,

Ardhavabhedhaka – hemicrania, migraine,

Kotha, Pidaka, Kandu – urticaria, eruption, abscess, pruritus,

Tandra – drowsiness,

Kasa – cough,

Galaamaya – diseases of the throat,

impairment of the memory and intelligence, obstruction of the channels of the body, fever, weakness of sensory and motor organs and enhancement of the toxic effects of artificial poisons (Gara Visha).

So one should keep in view the merits and demerits of sleep in various seasons and situations in order that it may bring happiness to him. [44-49]

Effect of waking up till late night –

रात्रौ जागरणं रूक्षं स्निग्धं प्रस्वपनं दिवा।

अरूक्षमनभिष्यन्दि त्वासीनप्रचलायितम्॥५०॥

rātrau jāgaraṇaṃ rūkṣaṃ snigdhaṃ prasvapanaṃ divā/

arūkṣamanabhiṣyandi tvāsīnapracalāyitam||50||

Effect of waking up till late night –

Vigil during night causes roughness in the body; sleep during day time causes increased oiliness.

Sleeping in sitting posture does neither cause roughness nor unctuousness.

[50]

The role of sleep in obesity:

देहवृत्तौ यथाऽहारस्तथा स्वप्नः सुखो मतः।
स्वप्नाहारसमुत्थे च स्थौल्यकार्ये विशेषतः॥५१॥

*dehavṛttau yathā'hārastathā svapnaḥ sukho mataḥ/
svapnāhārasamutthe ca sthauyakārśye viśeṣataḥ||51||*

The role of sleep in obesity:

Like proper diet, proper sleep is also essential for the maintenance of the body. Obesity and emaciation are specially conditioned by proper or improper sleep and diet. [51]

Methods to induce good sleep:

अभ्यङ्गोत्सादनं स्नानं ग्राम्यानूपौदका रसाः।
शाल्यन्नं सदधि क्षीरं स्नेहो मद्यं मनःसुखम्॥५२॥
मनसोऽनुगुणा गन्धाः शब्दाः संवाहनानि च।
चक्षुषोस्तर्पणं लेपः शिरसो वदनस्य च॥५३॥
स्वास्तीर्णं शयनं वेश्म सुखं कालस्तथोचितः।
आनयन्त्यचिरान्निद्रां प्रनष्टा या निमित्ततः॥५४॥

*abhyāṅgotsādanam snānam grāmyānūpaudakā rasāḥ/
śālyannaṁ sadadhi kṣīraṁ sneho madyam manaḥsukham||52||
manaso'nuguṇā gandhāḥ śabdāḥ saṁvāhanāni ca/
cakṣuṣostarpanam lepaḥ śirasō vadanasya ca||53||
svāstīrṇam śayanam veśma sukham kālastathocitaḥ/
ānayantyacirānnidrām pranaṣṭā yā nimittataḥ||54||*

Methods to induce good sleep:

Abhyanga – massage,

Utsadana – body massage,

bath, intake of soup of domestic marshy and aquatic animals, rice with curd, milk, unctuous substance and alcohol, psychic pleasure, smell of scents and hearing of sounds of one's own taste, Samvahana (rubbing the body by hand), application of soothing ointment to the eyes, head and face, comfortable bed and home and proper time. [52-54]

Causes of Insomnia:

कायस्य शिरसश्चैव विरेकश्छर्दनं भयम्।

चिन्ता क्रोधस्तथा धूमो व्यायामो रक्तमोक्षणम्॥५५॥

उपवासोऽसुखा शय्या सत्त्वौदार्यं तमोजयः।

निद्राप्रसङ्गमहितं वारयन्ति समुत्थितम्॥५६॥

एत एव च विज्ञेया निद्रानाशस्य हेतवः।

कार्यं कालो विकारश्च प्रकृतिर्वायुरेव च॥५७॥

kāyasya śirasaścaiva virekaśchardanaṁ bhayam/

cintā krodhastathā dhūmo vyāyāmo raktamokṣaṇam॥55॥

upavāso'sukhā śayyā sattvaudāryaṁ tamojayaḥ/

nidrāprasaṅgamahitaṁ vārayanti samutthitaṁ॥56॥

eta eva ca vijñeyā nidrānāśasya hetavaḥ/

kāryaṁ kālo vikāraśca prakṛtirvāyureva ca॥57॥

Causes of Insomnia:

Elimination of Dosas from the body and head through Panchakarma therapies,

Fear, anxiety, anger, herbal smoke, physical exercise, blood letting (Rakta Mokshana), fasting, uncomfortable bed, predominance of Satva and suppression of Tamas help in overcoming excess sleep.

The above-mentioned factors along with overwork, old age, diseases, specially these due to the vitiation of Vata like colic pain, etc. are known to cause sleeplessness even in normal individuals. Some have less sleep by nature. [55-57]

Classification of sleep:

तमोभवा श्लेष्मसमुद्भवा च मनःशरीरश्रमसम्भवा च।

आगन्तुकी व्याध्यनुवर्तिनी च रात्रिस्वभावप्रभवा च निद्रा॥५८॥

*tamobhavā śleṣmasamudbhavā ca manaḥśarīraśramasambhavā ca/
āgantukī vyādhyanuvartinī ca rātrisvabhāvaprabhavā ca nidrā॥58॥*

Types of sleep

1. Tamo Bhava – Caused by Tamas;
2. Shleshma Samudbhava – Caused by (vitiated) Kapha;
3. Mana Shrama Sambhava – Caused by mental exertion;
4. Shareera shrama sambhava – Caused by physical exhaustion;
5. Agantuka – caused by external causes such as injury,
6. Vyadhi anuvartini – Caused as a complication of other diseases like Samnipata Jvara, etc.; and
7. Ratri Svabhavaja – Caused by the very nature of the night (physiological sleep). [58]

Good and bad sleep:

रात्रिस्वभावप्रभवा मता या तां भूतधात्रीं प्रवदन्ति तज्ज्ञाः।
तमोभवामाहुरघस्य मूलं शेषाः पुनर्व्याधिषु निर्दिशन्ति॥५९॥

*rātrīsvabhāvaprabhavā matā yā tāṃ bhūtadhātrīṃ pravadanti tajjñāḥ/
tamobhavāmāhuraghasya mūlaṃ śeṣāḥ punarvyādhiṣu nirdiśanti||59||*

The sleep caused by the nature of the night is the sleep par excellence;
This is known as “Bhutadhatri” (that nurses all the living beings). The one
caused by Tamas is the root cause of all sinful acts. The remaining types
are to be treated as diseases. [59]

To sum up:

तत्र श्लोकाः-

निन्दिताः पुरुषास्तेषां यौ विशेषेण निन्दितौ।
निन्दिते कारणं दोषास्तयोर्निन्दितभेषजम्॥६०॥
येभ्यो यदा हिता निद्रा येभ्यश्चाप्यहिता यदा।
अतिनिद्रायानिद्राय भेषजं यद्भवा च सा॥६१॥
या या यथाप्रभवा च निद्रा तत् सर्वमत्रिजः।
अष्टौनिन्दितसङ्ख्याते व्याजहार पुनर्वसुः॥६२॥

tatra ślokāḥ-

*ninditāḥ puruṣāsteṣāṃ yau viśeṣeṇa ninditau/
nindite kāraṇaṃ doṣāstayorninditabheṣajam||60||
yebhyo yadā hitā nidrā yebhyaścāpyahitā yadā/
atinidrāyānidrāya bheṣajam yadbhavā ca sā||61||
yā yā yathāprabhāvā ca nidrā tat sarvamatrijah/
aṣṭauninditasankhyāte vyājahāra punarvasuḥ||62||*

Lord Punarvasu on the chapter on “Eight types of Undesirable Constitutions” has explained the following.

1. Enumeration of undesirable constitutions;
2. The two most undesirable types of persons;
3. Cause of undesirability;
4. Demerits of undesirable persons;
5. Their treatment;
6. Indications and contra-indications of sleep depending upon the nature of the individual and time;
7. Treatment of excessive sleep and sleeplessness;
8. Factors that are responsible for causation of sleep; and
9. Types and effects of sleep. [60-62]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थानेऽष्टौनिन्दितीयो
नामैकविंशतितमोऽध्यायः॥२१॥

*ityagniveśakṛte tantrē carakapratisaṃskṛte ślokaśthāne'ṣṭauninditīyo
nāmaikaviṃśatitamo'dhyāyaḥ*||21||

Thus ends the twenty-first chapter on “Eight types of Undesirable Constitutions” of the Sutra section of Agnivesha’s work as redacted by Charaka.

21.1 Get Rid Of Sedentary Lifestyle – Solutions That Actually Work

Sleeping for long hours, indulging in chocolates, junk foods, aerated drinks, soda, feeling comfortable in the couch / working desk all day long, no time for exercise, neglecting constant weight gain, lowering energy levels and mental sharpness.. rings a bell? Time for a reality check.

Activities that constitute sedentary lifestyle and over nourishment:

Random eating of fried foods, sweets, heavy-to-digest foods, non veg

Using newly harvested rice, grains, fresh wine,

Excess usage of dairy products

Aversion towards exercise, gym, Yoga, outdoor games, camping, trekking.

Indulging in long time day-sleep,

Sleeping and resting all the time,

feeling comfortable in your couch / desk for long hours, without any movement / physical activities

Feeding on junk foods, aerated drinks, colas.

Effect on Tridosha –

By above activities, Kapha Dosha builds up excessively in the body and Tamas in mind.

Diseases that you are most likely to suffer with due to sedentary lifestyle:

Urinary track disorders - With more and junk foods, aerated drinks and over nutrition that body metabolism cannot handle, free radical build up in the body hits kidneys and bladders hard.

Diabetes – with excess sugar build up coupled with lethargy, muscles forget to take up and use up the sugar, leading to diabetes.

Carbuncles, urticaria, itching and such other skin disorders – As per Ayurveda, Kapha Dosha increases due to sedentary lifestyle and lazy attitude. Hence person becomes more prone to itching, urticaria etc Kapha dominant skin disorders.

Anorexia, Indigestion, altered metabolism - As per Ayurvedic rule, one should eat and drink only when hungry. But that rule is heavily broken when one feeds himself again and again, inviting an array of digestive and metabolism related disorders.

Drowsiness, lethargy, lack of interest – With Kapha build up, like a person sitting in darkness for a long period of time, starts to feel comfortable in his darkness, you will no more feel guilty about your wrong and lazy lifestyle. In fact, you start enjoying it, you will start more reasons to increase what you already are doing, which makes you to –

- Find reasons and feeling more and more comfort with status quo,
- disinterest to change the things, negative attitude,

Sterility, infertility, excessive obesity - If you are overeating and not exercising, obviously calories that you are taking in is more than calories that you are burning out, which leads to obesity. As per Ayurveda, high obesity and infertility are related. In Obesity, fat tissue alone receives nourishment, depriving bones and sexual organs. (Understand this concept, read [Ayurveda explanation about obesity](#))

To support this unique theory of Ayurveda, there are umpteen number of modern research articles clearly establishing the relationship between obesity and infertility – both in men and women. ([research](#)).

In men, it causes decreased sexual interest and semen quality and decrease in sperm count. In women, it causes glucose intolerance and PCOS (read more –[PCOS and obesity](#))

Delusion, weak sense organs – increased body weight and junk foods, naturally brain will suffer from lack of stimulation and nutrition that it actually seeks. Active body leads to an active mind.

High BP, cardiac disorders - with ever increasing body cholesterol levels and salts in junk foods, blood pressure raises and free radicals start hitting the heart and blood pipes related to heart.

Management of the diseases caused by over nourishment:

Mental shift:

First step is to break the status quo in mind and accepting that it is an emergency problem, needing fast fixing.

Determination to stop feeling comfortable with oneself and positive attitude to adopt changes, forcibly.

Get rid of laziness and procrastination

Lifestyle changes:

No matter what, hit the bed on or before 11 pm (Read: [Why 11 pm is ideal time to sleep](#))

Set the alarm clock to 6 am (Read: [Why to wake up by 6](#))

If you are accustomed to napping and find it hard to quit, at least, [follow these rules of day sleeping](#)

If you are hooked to your chair for long hours in your office, try stand working. Standing burns more calories.

Regular exercise – Join Yoga class or start playing tennis with your kid or jog with your wife, do something for at least fifteen minutes in the day and make sure to sweat.

Fasting: Many a times, regular fasting – at least once a week, at least, skipping a meal or two per day, helps to break the jinx of lazy lifestyle. Try it. If you cannot do full day fasting, at least you can try with [juice fasting](#). Why don't you replace your junk burgers, chips and pizzas with vegetable salad, dry fruit salad and fresh fruits? Why don't you replace cola with vegetable smoothie?

Panchakarma treatment and other therapies:

Vamana therapy – This is emesis therapy, helps to expel out excess Kapha from the body. This treatment will act as a trigger to your path of recovery. After this treatment, you will start feeling light, will lose some weight and become more active. [Read more about Vamana treatment](#)

Virechana therapy– Purgation therapy is usually done as follow up for Vamana treatment, helps to expel out remnant Kapha dosha and also Pitta dosha. [Read more about Virechana](#)

Dhumapana – herbal smoking – helps to clear your mind and makes it more active. Read more: [how to do herbal smoking](#)

Swedana – fomentation / sweating treatment – helps to clear up the body channels and initiates the process of reducing cholesterol. Read more [Why and how to sweat?](#)

Herbal Powder massage – helps to burn fat quickly from arms, abdomen and legs.

Useful herbs and spices:

Ginger, long pepper, black pepper, Coriander seeds, Asa foetida, Moringa, cardamom, neem, turmeric, Triphala, Aragvadha (Cassia fistula), Patha (Cissampelos pareira Linn), Saptaparna (Alstonia scholaris .Br), Vatsaka (Holarrhena antidysenterica Wall.), Musta (Cyperus rotundus), Madanaphala (Randia dumetorum Lam), etc.

Ayurvedic medicines:

It largely depends on the associated complaints of obesity that needs concentration. However, here are a few.

Triphala churna – rich in anti oxidants, excellent rejuvenator, helps to lose weight

Agastya haritaki – useful in respiratory disorders, obesity, clears body channels and reduces cholesterol.

Ayaskruti – indicated in obesity. fatty liver changes, anemia, skin disorders

Asanadi Kashayam, Varanadi Kashayam, Varadi Kashayam

You have so many other options. Consult your Ayurvedic doctor to know which is the right combination for you.

Bottom line is ***For a better tomorrow, start today!***

21.2 Effective Obesity Treatment, Remedies And Ayurveda Tips

Ayurveda adopts a comprehensive approach to treat obesity. Ayurveda explains about a combination of Panchakarma treatment, few simple Ayurvedic medicines, home remedies, and very easy to follow lifestyle adjustments to lose weight quickly.

Understanding obesity in Ayurvedic terms:

There are seven body tissues. –

Rasa Dhatu – nutritive part of the digested food

Rakta Dhatu – blood

Mamsa Dhatu – muscle

Meda Dhatu – fat

Asthi Dhatu – bone

Majja Dhatu – bone marrow

Shukra Dhatu – reproductive system, semen, sperm and ovum.

As per Ayurveda, the food nourishes Rasa dhatu. and Rasa in turn nourishes Rakta (blood), which nourishes muscle and so on. Or, in other terms, part of prior Dhatu gets converted into the next Dhatu.

In Obesity, there is problem at the level of Meda (fat), nourishing Asthi (bone). This nutrition shift is hampered, because of which more and more of fat tissue gets produced, but it is not being converted further into Asthi (bone), Majja (bone marrow) and Shukra (reproductive system). There is blocking of transition of nutrition from Meda to Asthi.

Another thing that happens in obesity is, The excess fat causes increase of digestive fire. So, person has very good appetite, he eats more, the

digestion process takes places till the level of Medo dhatu (fat) but it is hampered there, so, more and more fat gets produced, without nourishing further Dhatus hence person keeps on putting on weight.

The last contributing factor in obesity is impaired Vata Dosha. Just as air / wind causes increase of fire, Vata – resides in stomach and maintains digestive fire (Agni). In obesity, there is increase of Vata Dosha, which further causes increase of digestion strength.

The fat tissue and Kapha Dosha are inter-connected. Increase of fat tissue implies there is increase of Kapha Dosha.

So, Ayurveda explains the pathology of obesity as –

- 1. Increase of Agni** – digestion strength, leading to increase of appetite and food intake.
- 2. Hampered conversion of Medo dhatu** to Asthi dhatu, leading to increased production of Medo Dhatu.
- 3. Imbalance / Vitiatiion of Vata Dosha** – leading to increased digestion strength
- 4. Increase of Kapha Dosha**, which is caused by excess sweets, fried food, excess rest etc.

Causes for obesity:

Excess intake of food – If you are continuously taking high amounts of food, it leads to increase of Agni – digestive fire because, body needs a way to digest increased food quantity, but because there is blockage in Medo dhatu, more and more fat tissue is produced, leading to weight gain.

Excess intake of heavy to digest, sweet foods, Coolant and oily foods –

Because there is increased digestion strength, if you are taking light-to-digest food, it will be digested fast and you start feeling hungry again. Hence, person tends to eat heavy-to-digest foods and sweet foods, fried foods and coolants, which directly increase fat tissue.

Lack of physical exercise, day sleeping: Physical exercise is a way to allow the conversion of fat into bone tissue (Medo dhatu – Asthi Dhatu). Lack of exercise and lethargic behavior like day sleeping leads to increase in fat tissue.

Lack of mental stress, increased happiness:

Worrying is one of the best way to burn calories. If you are happy and stress-free, you tend to eat more and rest more.

Heredity – some people have it in their genes.

Management of obesity –

Vata and Kapha Dosha balance: All the food and diet activities that balance down Vata and Kapha Dosha should be taken up. Read more about [how to balance Kapha Vata Dosha](#)

A few ways to balance Kapha – Vata Dosha are –

Having a cup of water, mixed with honey, as the first step in the morning.

Increased consumption of barley, which helps to take care of digestion strength, yet, not contribute to body calories.

Avoiding foods that are hard to-digest and cold, sleeping at day time, etc.

Decoction enema with strong herbs that are hot in nature is administered.

Decoction enema, also called as Kashaya basti is a type of Panchakarma treatment, which helps to balance Vata and also useful in correction of fat tissue conversion into bone tissue (medo dhatu – asthi dhatu)

Dry Powder massage – Also called as Rooksha Udvaartana – powder massage with herbs having dry quality – usually ingredients like horse gram, jujube, Black gram, Devadaru, Rasna, etc are used for this purpose. The purpose of the powder massage is to burn down the fat deposited underneath the skin, especially in tummy, thighs and buttock areas.

Herbs –

Buttermilk, fermented with spices – fermented buttermilk acts as a catalyst to bring in the transformation of fat tissue.

Administration of honey – a teaspoon of honey along with a cup of water.

Specific herbs to treat obesity:

1. Vidanga (*Embelia ribes* Burm f.), Nagara (ginger), [Yavaksara](#) (Kshara prepared from Barley), Loha Bhasma with honey and powder of Yava – barley and Amla.
2. Intake of [Guduchi](#) (*Tinospora cordifolia*), Musta (*Cyperus rotundus*), Triphala ([Haritaki](#) (*Terminalia chebula* Linn.), [Bibhitaki](#) (*Terminalia belerica* Roxb.) and Amalaka (*Embllica officinalis* Gaertn.) – Triphala and Guduchi are very useful to burn fat and to correct the fat – bone tissue transition.
3. Administration of honey along with decoction of Bilva panchamula (roots of Bael, *Oroxylum indicum*, *Gmelina arborea*, *Stereospermum suaveolens* and *Clerodendrum phlomidis*)
4. Shilajit (asphaltum)
5. Administration of the juice of Agnimantha (*Clerodendrum phlomidis* Linn. f.)

6. Alcoholic preparations that help to reduce fat, muscle and Kapha may be used as after-food-drinks. – Such as [Ayaskriti](#), [Lohasavam](#) etc

Here are a few Simple rules to lose weight quickly.

1. Regular exercise schedule – It can be as simple as walking, jogging, cycling etc. just for half an hour per day. Morning or evening. If you do it in the morning, you will feel less tired. You got to do it till you have few sweat droplets on forehead, chest and thighs. Click here to read more about [Benefits of gym](#)

2. Drink half a glass of water just before food, it will reduce the appetite a little bit. Do not drink more than half a glass of water.

3. Eating slowly, it decreases hunger. Eat till the time you still are feeling hungry.

4. Include Barley (*Hordeum vulgare*) in your diet. Make barley flour, add water and a pinch of salt, and make it a bolus. Then roll it into flat circle shaped cakes, (very thin) and heat it on a pan and heat it hot. This is called Chapati in India, usually made of Wheat, but to lose weight quickly, it can be made from barley and eaten. The taste will be the same, but it is more beneficial to lose weight quickly.

5. Avoid sweets, sweet tasting drinks and food articles, wherever you can. Tea, Coffee, cakes, bakery sweets, aerated drinks, colas, avoid these good-for-nothing things. If coffee and tea are a regular in your diet then, have them, but with very little sugar.

6. Replace curds with butter milk.
7. If you really want sweet, eat fruits. Grapes, Apple, banana, whatever you wish to, but again in a limited quantity, not adding any sugar to it.
8. Avoid all types of oily food stuffs and junk foods.
9. Eat at regular time schedules. Try to fix a time-table and try fixing to that as much as you can.
10. Drink plenty of water through out the day. It helps in flushing out toxins.
11. Small meals at frequent intervals is better than big meals 2 or 3 times a day.
12. Drink a spoonful of honey and lemon juice, on empty stomach. Then drink a glass of warm water.
13. keep a workbook with you and write down about the steps that you took to lose weight, on week by week basis. Do this on every Sunday. Do not worry if you had not achieved any good milestone that week. But just keep on writing.

when you might need weight loss supplements?

When you are at the risk of developing heart complications.

When you struggle with following the above rules, You may consider taking weight loss supplements.

Ayurveda says -

Vyayama nityo jeernaashee yavagodhuma bhojanaha |

Santarpana Krutaihi Doshaihi Sthoulyam muktwa vimuchyate ||

Daily regular exercise, eating only after the previous food has got completely digested, and regular intake of Barley and wheat in diet, are sure shot ways to curb obesity.

Related:

Wake up before 6 am to fight obesity

21.3 Healthy tips to put on weight, to become fat – Ayurvedic methods and remedies

It is often seen that many lean and thin people face the problem with their looks. so, here are the Ayurvedic tips taken from Charaka samhita to improve your looks by putting weight on healthily.

What happens if some one is very lean and maintains size zero for a long time?

- Depletion of digestive power, immunity, skin complexion and muscle mass.
- Person becomes prone to repeated infections, debility, constipation and digestive disorders like peptic ulcers.
- There will be severe increase in Vata leading to vata related joint disorders.

Diseases caused by severe weight loss

reduction in the power of digestion, strength, complexion, [Ojas](#), Semen and muscle tissue,

continuous fever and cough, pain in chest, anorexia, weakness in the power of hearing sounds, insanity, pain in cardiac region, obstruction to the passage of stool and urine, pain in calf, thigh and lumbar regions; Cracking pain in fingers, bones and joints and such diseases due to the vitiation of Vata like Urdhvacvata (upward movement of Vayu) etc.

For their treatment, therapies resulting in long term nourishment should be administered.

How to put on weight quickly?

If one has lost weight very rapidly in recent times, then putting on weight can be achieved in a short period of time.

But if some one has lost weight over a long period of time, then, putting on weight will also take time.

So, in general, putting on weight should be ideally a gradual process.

Diet to put on weight :

Regular intake of meat soup, milk, ghee, curds and dairy products, sweets etc.

Ayurvedic Home remedy to put on weight: A smash fruit mixture prepared with Dates, dry grapes, Indian gooseberry (Amla), [pomegranate](#). A little sugar can be added to improve taste. – one tablespoon of this mix can be taken two times a day.

This fruit salad kind of juice can be taken two times a day up to one month to achieve effective weight gain.

Use Soy bean in diet. request your parents to include soy bean in food

Take white part of egg white – three per day. Do not eat the inner yellow part. it is rich in cholesterol.

Take meat soup – at least once or twice a week.

Fruit / Fruit juice – minimum 4 times a week.

Any non veg food of your choice at least twice a week.

Fruit salad / Vegetable salad. once in two days.

Freshly harvested rice, fresh wine

Frequent usage of meat, curd, ghee, milk, sugarcane, rice, black gram and wheat.

Regularly use little quantities of spices such as cinnamon, garlic, ginger, cardamom, clove and black pepper in diet. It helps to improve appetite.

Eating rules to put on weight:

Eat only when hungry.

Do not eat slowly, chew fast and eat fast.

Do not distract yourself with phones and tv while eating.

Do not drink water before or after food. Drink water while taking food. **Find out why.**

Good sleep to improve weight – Sleep and stress free life is very important to put on weight. Sleep for at least 7 hours at night. If you have trouble sleeping, **plan your sleep correctly** and enjoy maximum rest.

Having a good mood and keeping stress away is very useful to gain weight.

Try to indulge in comic TV shows.

Tranquility of mind causes weight gain. Try to keep mind calm

by **practicing Pranayama**

Avoid excess physical activities. – Limit your exercise schedule to only 15 minutes a day.

Intake of freshly harvested rice, fresh wine,

Gramya, Anupa and Audaka Mamsarasa – Meat soup of domestic, marshy and aquatic animals,

Regular oil massage –

Regular oil massage with plain sesame oil / **Mahamasha**

thailam / **Mahanarayan oil** Helps to improve muscle strength, relaxes body and mind, relieves stress.

Take half a bowl of any of above oil, dip your finger times in the oil and apply a thin layer of the oil all over the body, do gentle massage just for 3-5 minutes, leave the oil on the body for at least 10 minutes, then have luke warm water bath. If you do not feel comfortable massaging your own body, then visit an Ayurveda center.

Ayurvedic Panchakarma treatment: If you are struggling to gain weight by natural measures, visit an Ayurveda center. enema consisting of oily and sweet tasting herbs balances Vata and causes weight gain.

Modern outlook to put on weight:

improving digestive power.

Clearing the intestine from worms

Putting on weight with diet rich in proteins, vitamins, carbohydrate and a little bit of fat.

21.4 What Is The Right Time To Sleep? How To Plan Your Sleep?

The number of people having difficulty in maintaining a regular night sleep pattern is increasing by the day. Unfortunately, most of them are youngsters, who fail to sleep early and wake up early. If your daily routine becomes irregular at a very young age, it surely fails to lay a good foundation for your future health and life. Try to follow these tips to sleep at a fixed time at night, preferably by 11 PM

Why 11 PM is the right time to sleep?

There are many factors to decide the time to go bed. For most of us, it is better to fix the sleeping time to not-later-than 11 PM. As per Ayurveda, sleep is influenced by Kapha Dosha.

Those with Kapha body type sleep more. Those with Pitta or Vata body type, usually sleep less.

If you divide the night into three parts, the first part of night, – about 9 pm – 12 mid night is dominated by Kapha. So, irrespective of your Dosha body type, you will have some sort of Kapha dominance during this period. Hence, if you sleep within this time, the chances of you getting good night sleep is very high.

Do not wait till 12

Though Kapha time may last till 12 mid night, it is not wise to wait till 12 at night to go to bed. Between 10 – 11 is the good time to sleep. Hence, ideally, it is best to go to sleep before 11 pm. If you delay your bed time beyond 12 o clock, the middle one third of the night is dominated by Pitta, which is not conducive to sleep.

Avoid Pitta imbalance:

This means that, people who sleep late, usually suffer with Pitta imbalance disorders, such as migraine, burning sensation, gastritis, grey hairs, hair loss, worsening of skin diseases, worsening of blood toxins, etc. This also means that, if you have these disorders already, better to sleep early, or your symptoms may worsen.

Enabling you to wake up before 6 am

Sleeping by 11 pm also enables you to wake up by 6 am. This will give you a good rest of about 7 hours of night sleep, which is quite ideal. Waking up by 6 has its own distinct advantages.

Read here –

7 reasons why you should wake up early in the morning

Best Medicine For Obesity, Allergy, Rheumatoid Arthritis etc – Wake Up Before 6 am

How To Wake Up Early In The Morning? – 10 Ayurveda Tips

So, now you know that it is good to hit the bed, *at least* by 11 pm. Let me workout a plan for you to help you do so.

Plan to sleep by 11 pm

If you have the habit of having coffee/ tea at night, it should be before 7:30 pm. No beverages after that.

Have Food on or before 9 pm. This will give you a good gap of 2 hours, between dinner and bed time, which is idea. This helps to avoid indigestion disorders.

Unless very thirsty, avoid drinking anything after 10:00 pm.

Do not watch TV / internet half an hour before sleep. By 10:30 pm, your laptops, tablets and phones should be far away from you.

10:30-10:40 pm -After keeping all the gadgets away, exercise for 10 minutes. It can be a few easy Yoga exercises, or just walking.

By 10:40, stop talking to all your family members. More you talk, more you activate thinking process, more the brain will be kept engaged. This will delay brain relaxing. This will delay sleeping.

10:40 – 10:50 pm - Read your favorite book or magazine (not on your phone or tablet)

Okay, we are left only with 10 minutes to finish brushing etc. Let us finish that and hit the bed.

Make sure to keep the room dark.

If you have trouble sleeping, do not even switch on dim light, while sleeping.

Keep the phone etc away from your bed.

Other tips:

Avoid spicy foods and foods that cause bloating causing foods at night, such as broccoli, Brussels sprouts, cabbage, cauliflower, carbonated, high acid drinks, dairy products, potato maize, pasta, chewing gum.

Avoid sweets and fried foods at night. **Know why**

Take cold water bath in the morning.

Drink good amounts of water throughout the day, based on your thirst. A well hydrated body will help in better energies and better sleeping habits.

A request to youngsters:

I have seen this late sleeping disorder in youngsters. So, here is a friendly

chat to them –

I get that you are busy, you have your own priorities, your relationships, your friends, your hobbies, classes and what not.

I understand that whenever someone gives free advice, you get annoyed pretty easily. (used to happen to me as well).

I understand that you have your own world, completely different than anyone else.

But,

You can also lead a disciplined, healthy and energetic life, which enables you to achieve whatever your future dreams are.

Or, you can lead a haphazard irresponsible life, where you can achieve a few things, pretty quickly, but you may not live long enough to enjoy those achievements.

I know that it is 24X7 world. Talk about a live-life-to-the fullest hardcore professional? Like you, I also work for 10 hours, 12 hours, 15 hours a day. But definitely not at the cost of my health.

You concentrate on all the aspects of your life. – Your friends, hobbies, classes, tuition, studies, relationships, affairs and what not. But have a little concentration on your health as well. All the best for that.

21.5 Day sleep – Sleeping in the day – good or bad? Ayurveda details

Day sleep is one of the debated topics. There are many opinions about sleeping in the day. One of the basic treatises of Ayurveda, Charaka Samhita written about 2500 years before, has complete details about sleeping during day, who can sleep during the day, who should not have day sleep, how it affects life and health etc. Let us find out the full Ayurvedic explanation.

Who can do day sleeping? sleep during day time?

- **Singers** - Singing involves a lot of [Vata activity](#) and causes overall vata increase, which may lead to hoarseness of voice and leaves you tired. To balance Vata, day sleeping is advised for singers.
- **Students** – who continuously read – Sleep is related with memory. A proper sleep is very essential to have a good memory power. To digest all the read things, it is better to give brain rest so as to give time to assimilate. Students may not sleep for hours during day, but a little afternoon nap works wonders for them.
- **After having alcohol** - It is better for alcoholics to sleep during daytime rather than drive a car and bang it to something.
- **Heavy work** – Those who work heavily will have temporary increase of Vata and suffer tiredness. To compensate, they should have day sleep.
- **People having indigestion** – This refers to [indigestion](#) arising due to Vata imbalance.
- **People having injuries** -To balance Vata.

- **People having underweight problem and undernourished body** - Our daily calorie intake through food should balance the calorie needs of the body for the normal daily activities. So, if people seeking weight gain sleep during daytime, it helps to save that much amount of calorie spending, which helps to **weight gain**.
- **Elders and children** – They obviously need rest to keep up their energy levels.
- **Patients** – Especially with less strength, suffering from excessive thirst, diarrhea, abdominal pain, respiratory diseases, hiccups and who are excessively tired.
- **who have traveled long distances** – **Travelling causes Vata imbalance** and tiredness, hence sleep is advised.
- **People with excessive anger** – Sleep helps rest the brain and cool the temper. So, after the sleep, it helps to person to take another look about the issue at hand with improved patience.
- **People with grief** – For them, sleeping during daytime helps to forget the pain and decreases depression.
- **People who have undergone Panchakarma therapy** – During Panchakarma treatment, patients are not supposed to day-sleep. But once after it is over, usually body strength will be very less. Hence, they can have day sleep.
- **Patients suffering from** indigestion, injuries, muscle wasting, thirst, diarrhea, colic pain, dyspnea (as in Asthma), hiccup, leanness, insanity, can have afternoon nap.

All these people above are advised to sleep during day time in all seasons. In these people, sleep helps to restore all the healthy tissues, energy, and Kapha will be balanced and body gains strength.

- When everyone can have day sleep?
For all healthy people, day sleep is advised during summer, due to less night-time and due to lack of energy during summer.
- Except during summer, it is not advised for other people to have day sleep, as it may cause kapha and Pitta imbalance.

Who should never have day sleep?

- Those who are [suffering from obesity](#)
- Who are taking ghee or oil daily
- Those suffering from Kapha diseases, who have Kapha body type,
- who are suffering from toxicity should never sleep during day.

During spring, day sleep is especially contra indicated. This is because, during spring, naturally, there is Kapha increase. Day sleeping will further increase Kapha, leading to indigestion and related stomach complaints.

Kapha diseases refers to diabetes, obesity etc. In these people, the calorie burnt with daily activity should exceed the calorie of food taken, that way, it helps to reduce weight or maintain blood glucose levels.

If a wrong person sleeps during daytime, what happens?

Swelling / edema, tastelessness, vomiting sensation, aggravation of cold, migraines, skin diseases, itching, lassitude, cough, throat diseases, lack of good memory and intelligence, fever, weakness in sense organs, throat congestion, increase in toxicity, occurs. If a person has these conditions,

then it would worsen, if he / she indulges in sleeping during daytime.
The person would have impaired memory and intelligence, obstruction to
body channels, weak sense organs,
Hence, based on suitability and timing, one should have day sleep.

Charaka Sutrasthana 22 – Langhana Brimhaneeya Adhyaya Six Basic Ayurvedic Therapies – Shat Upakrama

अथातो लङ्घनबृंहणीयमध्यायं व्याख्यास्यामः ॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

*athāto laṅghanabṛṃhaṇīyamadhyāyaṃ vyākhyāsyāmaḥ ॥1॥
iti ha smāha bhagavānātreyaḥ॥2॥*

Langhana – De-nourishing, or deprivation therapy and Brimhana – nourishing therapy – these two types, along with four others, form the basis of Ayurvedic therapies. This not only is applicable to weight loss or weight gain treatments. This is applicable to a plethora of diseases in Ayurveda. This concept is very impressively explained in Langhana Brimhaneeya Adhyaya, 22nd chapter of Charaka Samhita Sutrasthana.

Six main therapies of Ayurveda –

तपःस्वाध्यायनिरतानात्रेयः शिष्यसत्तमान्।

षडग्निवेशप्रमुखानुक्तवान् परिचोदयन्॥३॥

लङ्घनं बृंहणं काले रूक्षणं स्नेहनं तथा।

स्वेदनं स्तम्भनं चैव जानीते यः स वै भिषक्॥४॥

तमुक्तवन्तमात्रेयमग्निवेश उवाच ह॥५॥

भगवँल्लङ्घनं किंस्विल्लङ्घनीयाश्च कीदृशाः।

बृंहणं बृंहणीयाश्च रूक्षणीयाश्च रूक्षणम्॥६॥

के स्नेहाः स्नेहनीयाश्च स्वेदाः स्वेद्याश्च के मताः।

स्तम्भनं स्तम्भनीयाश्च वक्तुमर्हसि तद्गुरो॥७॥

लङ्घनप्रभृतीनां च षण्णामेषां समासतः।

कृताकृतातिवृत्तानां लक्षणं वक्तुमर्हसि॥८॥

tapaḥsvādhyāyaniratānātreyaḥ śiṣyasattamān/

*ṣaḍagniveśapramukhānuktavān paricodayan||3||
lañghanaṃ br̥mhaṇaṃ kāle rūkṣaṇaṃ snehanaṃ tathā/
svedanaṃ stambhanaṃ caiva jānīte yaḥ sa vai bhiṣak||4||
tamuktavantamātreyamagniveśa uvāca ha||5||
bhagavaṃllañghanaṃ kiṃsvillañghaniyāśca kīdrśāḥ/
br̥mhaṇaṃ br̥mhaniyāśca rūkṣaniyāśca rūkṣaṇam||6||
ke snehāḥ snehaniyāśca svedāḥ svedyāśca ke matāḥ/
stambhanaṃ stambhaniyāśca vaktumarhasi tadguro!||7||
lañghanaprabhṛtīnāṃ ca ṣaṇṇāmeṣāṃ samāsataḥ/
kṛtākṛtātivr̥ttānāṃ lakṣaṇaṃ vaktumarhasi||8||*

Six main therapies of Ayurveda –

With a view to initiating discussion, Lord Atreya spoke to his six illustrious disciples headed by Agnivesa (the other five are – Bhela, Harita, Ksharaparni, Jatukarna and Parashara)., who are engaged in penance and studies.

The Vaidya (doctor) is the one, who knows about

Langhana – deprivation treatment

Brumhana – nourishing therapy,

Rookshana – Drying treatment

Snehana – oiling / oleating therapy

Svedana – sweating treatment

Stambhana – blocking/ stopping treatment, astringent therapy

Definition of Langhana, Brimhana etc –

Langhana – This word is derived from Laghu (lightness). Whichever the procedures or medicines that brings about lightness in the body is called Langhana. – Deprivation treatment.

Brimhana – Brimhana is derived from brihat (big). Whatever causes improvement in body size / weight or causes nourishment of the body, is called Brimhana – nourishing treatment.

Rookshana - Rooksha means dry. Treatment that causes / increases Raukshya (dryness), Kharatva (roughness) and Vaishadya (clarity, non sliminess), is called Rookshana – drying treatment.

Snehana – Whatever causes unctuousness / oiliness (Sneha), fluidity (Vishyanda), softness (Mardava) and moistness (Kleda) is Snehana or Oleating therapy;

Swedana – whatever cures stiffness (Stambha), heaviness (Gaurava) and coldness (Sheeta) is 'Swedana' or sweating therapy

Sthambhana - The therapy that prevents mobility and flow of bodily substances and fluids is known as ' Stambhana' or astringent therapy.

Qualities of each therapies:

Therapy. Characteristic Features of Durgs

1. Langhana or Lightening Therapy – Light (Laghu), hot (Ushna), sharp (Teekshna), non-slimy (Vishada), dry (rooksha), minute (sookshma), rough (khara), mobility (Sara) and hardness (Katina)
2. Brimhana or Nourishing Therapy – Heavy (Guru), cold (Sheeta), soft (Mrudu), unctuous (Snigdha), thick (Sthoola), bulky (bahala) , sticky

(Picchila), sluggish (Manda), stable (sthira), and smooth (Shlakshna).

3. Rookshana or Drying Therapy – Dry (rooksha), light (laghu), rough (Khara), sharp (teekshna), hot (ushna), stable (sthira), non-sticky (Apicchila) and hard (Katina).

4. Snehana or Oleation Therapy – Liquid (Drava), minute (Sookshma), fluid (Sara), oily (snigdha), slimy (picchila), heavy (Guru), cold (Sheeta), sluggish (manda) and soft (mridu).

5. Swedana or Fomentation Therapy – Hot (ushna), Sharp (teekshna), fluid (sara), oily (snigdha) / rough (dry), subtle (minute), liquid (drava), stable (sthira), and heavy (guru).

6. Stambhana or Astringent Therapy Cold (sheeta), sluggish (manda), soft (mrudu), smooth (shlakshna), rough (rooksha), subtle (sookshma), liquid (drava), stable (sthira) and light (laghu).

10 Types of Langhana Therapy (depriving / de-nourishing therapy):

चतुष्प्रकारा संशुद्धिः पिपासा मारुतातपौ।
पाचनान्युपवासश्च व्यायामश्चेति लङ्घनम्॥१८॥

*catusprakārā saṁśuddhiḥ pipāsā mārutātapau/
pācanānyupavāsaśca vyāyāmaśceti laṅghanam//18//*

The four types of Panchakarma purifying therapies – Vamana (emesis), Virechana (purgation), Niruha basti (decoction enema) and Nasya (nasal instillation)

Pipasa – controlling thirst

Maruta – exposure to wind

Atapa – exposure to sun

Pachana – administration of digestive foods and medicine

Upavasa – [fasting](#)

Vyayama – physical exercise constitute Langhana Therapy. [18]

Indication for ten types of Langhana therapies:

1-4 Indication for four types of Panchakarma procedures:

प्रभूतक्षेष्मपित्तास्रमलाः संसृष्टमारुताः।

बृहच्छरीरा बलिनो लङ्घनीया विशुद्धिभिः॥१९॥

prabhūtaśleṣmapittāsramalāḥ saṁsṛṣṭamārutāḥ/

br̥haccharīrā balino laṅghaniyā viśuddhibhiḥ॥19॥

4 Panchakarma therapies as deprivation treatment is useful in

Prabhuta Shleshma, Pitta Asra – person having Kapha Pitta imbalance and blood vitiation

Prabhuta mala, Samsrushta Maruta – in person with excess toxicity / waste products in the body, in person where Vata is obstructed.

Brihat shareera – obesity

Balina – strong person

5. Indication for Pachana (digestive) treatment –

येषां मध्यबला रोगाः कफपित्तसमुत्थिताः।

वम्यतीसारहृद्रोगविसूच्यलसकज्वराः॥२०॥

विबन्धगौरवोद्गारहृल्लासारोचकादयः।

पाचनैस्तान् भिषक् प्राज्ञः प्रायेणादावुपाचरेत्॥२१॥

एत एव यथोद्दिष्टा येषामल्पबला गदाः।

yeṣāṁ madhyabalā rogāḥ kaphapittasamutthitāḥ/

vamyatisārahṛdrogavisūcyalasakajvarāḥ॥20॥

*vibandhagauravodgārahṛllāsārocakādayaḥ/
pācanaistān bhiṣak prājñāḥ prāyeṇādāvupācaret||21||
eta eva yathoddiṣṭā yeṣāmalpabalā gadāḥ/*

Madhya bala roga – in diseases with moderate strength,
Kapha Pitta Samutha – diseases with Kapha and Pitta imbalance, vomiting
(Chardi), diarrhea (Atisara), heart diseases (Hrit Roga), cholera (visuchika),
severe kind of digestive disorder (Alasaka), fever (Jwara), constipation
(vibandha), heaviness of the body (gaurava), eructation (udgara), nausea
(hrullasa) and anorexia ([aruchi](#)).

6,7 – Indication for control of thirst and fasting –

पिपासानिग्रहैस्तेषामुपवासैश्च ताञ्जयेत्||२२||
रोगाञ्जयेन्मध्यबलान् व्यायामातपमारुतैः|
बलिनां किं पुनर्येषां रोगाणामवरं बलम्||२३||

*yeṣāṃ madhyabalā rogāḥ kaphapittasamutthitāḥ/
vamyatīsārahṛdrogavisūcyalasakajvarāḥ||20||
vibandhagauravodgārahṛllāsārocakādayaḥ/
pācanaistān bhiṣak prājñāḥ prāyeṇādāvupācaret||21||
eta evapipāsānigrahaisteṣāmupavāsaiśca tāñjayet||22||
rogāñjayenmadhyabalān vyāyāmātapamārutaiḥ/
balināṃ kiṃ punaryeṣāṃ rogāṇāmavaram balam||23||
yathoddiṣṭā yeṣāmalpabalā gadāḥ/*

If the same above diseases are of mild nature, they are to be treated by the control of thirst and hunger (fasting).

8-10 – Indication for exercise, sun and wind exposure:

If strong individuals suffer from diseases of moderate nature, such diseases can be cured by Physical exercise and Exposure to Sun and Wind. It goes without saying that diseases of mild nature of these individuals can also be cured by the same devices.

Indication for Langhana therapy even for Vata disorders:

त्वग्दोषिणां प्रमीढानां स्निग्धाभिष्यन्दिबृंहिणाम्।

शिशिरे लङ्घनं शस्तमपि वातविकारिणाम्॥२४॥

tvagdoṣiṇām pramīḍhānām snigdhabhiṣyandibṛmhiṇām/

śīśīre laṅghanaṁ śastamapi vātavikāriṇām/24/

As we have seen above, Langhana is more suited for Kapha-Pitta imbalance disorders. However, it is suited in Vata disorders also, Tvak Dosha – skin diseases

Prameha – urinary tract disorders

Snigdha, Abhishyanda those having excess oiliness, fluidity

Brumhina – excessively nourished body

Shishire – during the winter [19-24]

Brimhana (nourishing therapy):

non veg foods that have nourishing qualities:

अदिग्धविद्धमक्लिष्टं वयस्थं सात्म्यचारिणाम्।
मृगमत्स्यविहङ्गानां मांसं बृंहणमुच्यते॥२५॥

*adigdhaveiddhamakliṣṭaṁ vayasthaṁ sātmayacāriṇām/
mṛgamatsyavihaṅgānām māṁsaṁ br̥mhaṇamucyate*||25||

Fresh meat of young animals, fishes and birds moving in their natural surrounding and killed by non-poisonous devices like arrows, etc. is nourishing.

Indication for Brimhana (nourishing therapy) –

क्षीणाः क्षताः कृशा वृद्धा दुर्बला नित्यमध्वगाः।
स्त्रीमद्यनित्या ग्रीष्मे च बृंहणीया नराः स्मृताः॥२६॥
शोषार्शोग्रहणीदोषैर्व्याधिभिः कर्षिताश्च ये।
तेषां क्रव्यादमांसानां बृंहणा लघवो रसाः॥२७॥

*kṣiṇāḥ kṣatāḥ kṛśā vṛddhā durbalā nityamadhvagāḥ/
strīmadyanityā grīṣme ca br̥mhaṇīyā narāḥ smṛtāḥ*||26||
*śoṣārsōgrahaṇīdoṣairvyādhibhiḥ karṣitāśca ye/
teṣām kravyādamāṁsānām br̥mhaṇā laghavo rasāḥ*||27||

Ksheena – debilitated, having muscle wasting

Kshata – injured

Krusha – emaciated patients

Vruddah – elderly patients

Durbala – weak

Nityam adhwaga – who walk excessively on a daily basis

Stree nitya – who indulge in sexual activity on daily basis

Madya nitya – who take alcohol daily

Greeshme – for all persons, during summer

Patients who are debilitated by

Shosha – wasting

Arsha – hemorrhoids

Grahani – malabsorption disorder / IBS

For patients emaciated due to above disorders, soup of meat eating birds and animals, which are light by nature is ideal. This helps in bringing about nourishment.

Other methods of Brimhana –

स्नानमुत्सादनं स्वप्नो मधुराः स्नेहबस्तयः।

शर्कराक्षीरसर्पिषि सर्वेषां विद्धि बृंहणम्॥२८॥

snānamutsādanaṃ svapno madhurāḥ snehabastayah/

śarkarākṣīrasarpīṃṣi sarveṣāṃ viddhi bṛmhaṇam/28/

Snana – Bath,

Utsadana – unction, massage

Svapna – sleep,

Madhura Sneha Basti – oil enema with sweet substances,

Sharkara – sugar candy

Ksheera – milk

Sarpi – ghee – these are universal diet for Brimhana. [25-28]

Definition of Rookshana (drying therapy):

कटुतिक्तकषायाणां सेवनं स्त्रीष्वसंयमः।

खलिपिण्याकतक्राणां मध्वादीनां च रूक्षणम्॥२९॥

kaṭutiktakaṣāyāṇāṃ sevanam strīṣvasaṃyamaḥ/

khalipīṇyākatakrāṇāṃ madhvādīnāṃ ca rūkṣaṇam॥29॥

Intake of pungent, bitter and astringent substances, sexual indulgence, oil cake of mustard and sesame, honey, etc. constitute drying therapy.

Indication for Rookshana –

अभिष्यण्णा महादोषा मर्मस्था व्याधयश्च ये।

ऊरुस्तम्भप्रभृतयो रूक्षणीया निदर्शिताः॥३०॥

स्नेहाः स्नेहयितव्याश्च स्वेदाः स्वेद्याश्च ये नराः।

स्नेहाध्याये मयोक्तास्ते स्वेदाख्ये च सविस्तरम्॥३१॥

abhiṣyaṇṇā mahādoṣā marmasthā vyādhayaśca ye/

ūrustambhaprabhṛtayo rūkṣaṇīyā nidarśitāḥ॥30॥

snehāḥ snehayitavyāśca svedāḥ svedyāśca ye narāḥ/

snehādhyāye mayoktāste svedākhye ca savistaram॥31॥

Patients suffering from diseases characterized by the obstruction of bodily channels, domination of the aggravated Dosa in excess and manifested in vital organs of the body like 'spasticity of thighs' (Urustambha), gout should be treated by " Drying Therapy".

Snehana and Swedana - The oleation (Snehana) and sweating treatment (Swedana), along with the indication and methods are already explained in separate chapters [29-31]

Definition and Indication of Stambhana – astringent / blocking therapy:

द्रवं तन्वसरं यावच्छीतीकरणमौषधम्।
स्वादु तिक्तं कषायं च स्तम्भनं सर्वमेव तत्॥३२॥
पित्तक्षाराग्निदग्धा ये वम्यतीसारपीडिताः।
विषस्वेदातियोगार्ताः स्तम्भनीया निदर्शिताः॥३३॥

*abhiṣyaṇṇā mahādoṣā marmasthā vyādhayaśca ye/
ūrustambhaprabhṛtayo rūkṣaṇīyā nidarśitāḥ॥30॥
snehāḥ snehayidravaṃ tanvasaraṃ yāvacchītikaraṇamauśadham/
svādu tiktam kaṣāyam ca stambhanaṃ sarvameva tat॥32॥
pittakṣārāgnidagdhā ye vamyatisārapīditāḥ/
viṣasvedātiyogārtāḥ stambhanīyā nidarśitāḥ॥33॥
tavyāśca svedāḥ svedyāśca ye narāḥ/
snehādhyāye mayoktāste svedākhye ca savistaram॥31॥*

Definition and Indication of Stambhana – astringent / blocking therapy:

The drugs constituting Astringent therapy are characterized by liquidity, thinness, consistency, coldness, sweetness, bitterness and astringency. Patients afflicted with Pitta , Alkalies (Kshara) and fire, and those suffering from vomiting, diarrhea, poisoning, excessive administration of sweating therapy are fit to be treated by “Astringent Therapy”. [32-33]

Signs and symptoms of successful Langhana therapy:

वातमूत्रपुरीषाणां विसर्गे गात्रलाघवे।
हृदयोद्गारकण्ठास्यशुद्धौ तन्द्राक्लमे गते॥३४॥
स्वेदे जाते रुचौ चैव क्षुत्पिपासासहोदये।

कृतं लङ्घनमादेश्यं निर्व्यथे चान्तरात्मनि॥३५॥
पर्वभेदोऽङ्गमर्दश्च कासः शोषो मुखस्य च।

*vātamūtrapuriṣāṇām visarge gātralāghave/
hrdayodgārakaṇṭhāśyaśuddhau tandrāklame gate||34||
svede jāte rucau caiva kṣutpipāsāsahodaye/
kṛtaṃ laṅghanamādeśyaṃ nirvyathe cāntarātmani||35||
parvabhedo'ṅgamardaśca kāsaḥ śoṣo mukhasya ca/*

Signs and symptoms of successful Langhana therapy:

Vata Mutra Pureesha Visarga – Proper excretion of flatus, urine and feces,
Laghava – lightness of the body,
Hrudaya Shuddhi – feeling of purity in heart,
Udgara shuddhi – feeling purity in eructation,
Kanta Shuddhi – feeling purity in throat,
lack of Tandra (drowsiness) and Klama (excretion),
appearance of sweat and appreciation of taste for food,
hunger and thirst and contentment – these symptoms indicate proper
administration of “Langhana therapy”

Adverse effects of excess Langhana treatment:

पर्वभेदोऽङ्गमर्दश्च कासः शोषो मुखस्य च।
क्षुत्प्रणाशोऽरुचिस्तृष्णा दौर्बल्यं श्रोत्रनेत्रयोः॥३६॥
मनसः सम्भ्रमोऽभीक्ष्णमूर्ध्वातस्तमो हृदि।
देहाग्निबलनाशश्च लङ्घनेऽतिकृते भवेत्॥३७॥

*parvabhedo'ṅgamardaśca kāsaḥ śoṣo mukhasya ca/
kṣutpraṇāśo'rucistr̥ṣṇā daurbalyaṃ śrotranetrayoḥ||36||*

*manasaḥ sambhramo'bhīkṣṇamūrdhvavātastamo hr̥di/
dehāgnibalanāśāśca lañghane'tikṛte bhavet||37||*

Adverse effects of excess Langhana treatment:

Parva bheda – Cracking of the skin, crackling sound in small joints
Angamarda – Malaise, bodyache,
Kasa – cough,
Mukha Shosha – dryness of mouth,
Kshut pranasa – loss of appetite,
Aruchi – anorexia,
Trishna – thirst,
Weakness of the ears and eyes (impairment of the power of hearing and sight),
Sambhrama – loss of memory, dizziness,
frequent upward movement of Vatu,
Tamo hr̥di – bradycardia, lowered functioning of heart,
emaciation of body, loss of the power of digestion and body strength-
these are the signs and symptoms of excessive administration of
“Langhana Therapy ” [34-37]

Symptoms of normal and excessive nourishing therapy –

बलं पुष्ट्युपलम्भश्च कार्श्यदोषविवर्जनम्।
लक्षणं बृंहिते स्थौल्यमति चात्यर्थबृंहिते॥३८॥
कृतातिकृतलिङ्गं यल्लङ्घिते तद्धि रूक्षिते ।३९।

*balam puṣṭyupalambhaśca kārśyadoṣavivarjanam/
lakṣaṇam bṛ̥mhite sthauilyamati cātyarthabṛ̥mhite||38||
kṛtātikṛtaliṅgaṁ yallañghite taddhi rūkṣite |39/*

Symptoms of normal and excessive nourishing therapy –

Strength, body bulk, disappearance of the defects of emaciation- these are the symptoms of proper administration of “Nourishing Therapy. Obesity is the result of the excessive administration of “ Nourishing Therapy”,

The signs and symptoms of proper and excessive administration of Rookshana (Drying therapy) are the same as those of Langhana treatment [38]

Signs and symptoms of proper and improper Sthambhana (astringent therapy):

स्तम्भितः स्याद्बले लब्धे यथोक्तैश्चामयैर्जितैः॥३९॥

श्यावता स्तब्धगात्रत्वमुद्वेगो हनुसङ्ग्रहः।

हृद्वर्चोनिग्रहश्च स्यादतिस्तम्भितलक्षणम्॥४०॥

stambhitaḥ syādbale labdhe yathoktaiścāmayairjitaiḥ||39||

śyāvatā stabdhagātratvamudvego hanusaṅgrahaḥ|

hṛdvarconigrahaśca syādatistambhitalakṣaṇam||40||

By the proper administration of Astringent treatment, the patient gains strength and the indicated diseases subside.

The signs and symptoms of the excessive Stambhana are

Shyavata – blackish appearance,

Stabda gatrata – stiffness of the body,

Udvega – upward movement of Vata,

hanu Sangraha – rigidity of Jaw,

Hrudaya nigraha – bradycardia and
Varcha nigraha – constipation [39-40].

Features of effective administration of six types of therapies:

लक्षणं चाकृतानां स्यात् षण्णामेषां समासतः।
तदौषधानां धातूनामशमो वृद्धिरेव च॥४१॥
इति षट् सर्वरोगाणां प्रोक्ताः सम्यगुपक्रमाः।
साध्यानां साधने सिद्धा मात्राकालानुरोधिनः॥४२॥

lakṣaṇaṁ cākṛtānāṁ syāt ṣaṇṇāmeṣāṁ samāsataḥ/
tadauṣadhānāṁ dhātūnāmaśamo vṛddhireva ca||41||
iti ṣaṭ sarvarogāṇāṁ proktāḥ samyagupakramāḥ/
sādhyānāṁ sādhanē siddhā mātrākālānurodhinaḥ||42||

Features of effective administration of six types of therapies:

Signs and symptoms of non-utilization of all the six therapies in brief are the non-alleviation, rather aggravation of diseases for which these therapies have been administered.

These are the six therapies which if administered properly with due regard to the dosage and the season can cure all the curable diseases.[41-42]

Place of six types of the therapies among the measures of treatment:

भवति चात्र-
दोषाणां बहुसंसर्गात् सङ्कीर्यन्ते ह्युपक्रमाः।
षट्त्वं तु नातिवर्तन्ते त्रित्वं वातादयो यथा॥४३॥

tatra ślokāḥ-

*ityasmiṁlaṅghanādhyāye vyākhyātāḥ ṣaḍupakramāḥ/
yathāpraśnaṁ bhagavatā cikitsā yaiḥ pravartate||44||
ityagniveśakṛte tantrē carakapratisaṁskṛte ślokaśthāne laṅghanabr̥mhaṇīyo
nāma dvāviṁśo'dhyāyaḥ||22||*

Place of six types of the therapies among the measures of treatment:

Depending upon the permutation and combination of diseases, these therapies are often required to be complied with one another (for example, sometimes Langhana and sweating therapies, some rimes nourishing and sweating therapies are required to be administered jointly). But in spite of this, the number of these therapies is six only as the number of Doshas is three only.[43]

तत्र श्लोकाः-

इत्यस्मिँलङ्घनाध्याये व्याख्याताः षडुपक्रमाः।
यथाप्रश्नं भगवता चिकित्सा यैः प्रवर्तते||४४||

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने लङ्घनबृंहणीयो नाम
द्वाविंशोऽध्यायः||२२||

tatra ślokāḥ-

*ityasmiṁlaṅghanādhyāye vyākhyātāḥ ṣaḍupakramāḥ/
yathāpraśnaṁ bhagavatā cikitsā yaiḥ pravartate||44||
ityagniveśakṛte tantrē carakapratisaṁskṛte ślokaśthāne laṅghanabr̥mhaṇīyo
nāma dvāviṁśo'dhyāyaḥ||22||*

Thus, the six therapies which serve as the basis of treatment have been explains by Lord Atreya in this chapter.

22.1 Langhana Therapy – A Unique Ayurvedic Treatment Principle

Ayurveda explains about six basic principles of Treatment, called as Shat Upakrama. Among them, first one is Langhana therapy. The word Langhana is derived from the word Laghu, which means light (opposite of heavy). The purpose of Langhana treatment is to make the body light by relieving heaviness.

Definition of Langan Treatment:

यत् किञ्चिल्लाघवकरं देहे तल्लङ्घनं स्मृतम् ||९||

yat kiñcillāghavakaram dehe tallaṅghanam smṛtam || – **Charaka Samhita Sutrasthana 22/9**

Whichever Panchakarma therapies / medicines / lifestyle changes that bring about lightness and thinness to the body is called Langhana – Deprivation treatment. It is also called as de-nourishing treatment.

Effect on Tridosha –

Usually lightness is a quality of Vata Dosha. Heaviness is due to Kapha Dosha. So, whenever there is Kapha dosha increase, or whenever there is blocking of body channels by Kapha dosha, whenever Kapha is associated with Pitta Dosha, Langhana treatment principle is adopted.

Characteristic Features of medicines / treatments –

Light (Laghu) - The herbs, medicines, diet prescribed to achieve Langhana in patient is having lightness as predominant quality.

hot (Ushna) - usually substances having hot quality are light in nature, hence they are used.

Sharp (Teekshna) - the purpose of Langhana treatment is to open up

channels, to let out morbid matter out of the body, hence the remedies with sharpness quality are chosen, which makes the medicines to enter the minutest body channels.

Non-slimy (Vishada) – This quality helps to bring about clarity to the body channels. It takes away the stickiness.

Dry (rooksha) – Dryness is opposite to oiliness. Oiliness usually implies heavy. Dryness brings about lightness.

Minute (sookshma) – This, like sharpness helps to enter minute body channels.

Rough (khara), hardness (Katina) mobility (Sara) - Usually in body channels (such as gastro intestinal system, blood circulation system etc), whenever there is obstruction (as in constipation, cholesterol deposition in blood pipes etc), Langhana treatment is adopted. These three qualities helps to relieve the obstruction and ease out the morbid matter from the channels. It helps to clear the channel, ensuring movement of body fluids in normal direction.

Common disorders where Langana treatment is advised:

1. In diseases with heaviness as the striking quality, as in case of diabetes, sinusitis (heaviness of head), indigestion (heaviness of stomach), obesity, fever (heaviness of body) etc.
2. In diseases where is there is obstruction to path – as in asthma (obstruction to breathing), high cholesterol (obstructing the path of blood vessels), constipation, etc.

10 Types of Langhana Therapy (depriving / de-nourishing therapy):

चतुष्प्रकारा संशुद्धिः पिपासा मारुतातपौ।

पाचनान्युपवासश्च व्यायामश्चेति लङ्घनम्॥१८॥

catusprakārā saṁśuddhiḥ pipāsā mārutātapau|

pācanānyupavāsaśca vyāyāmaśceti laṅghanam||18|| – Charaka

Sutrasthana 22

The four types of Panchakarma purifying therapies –

Vamana treatment – vomiting therapy

Virechana Panchakarma treatment – purgation therapy

Niruha basti – decoction enema

Nasya – nasal drops having cleansing nature,

Pipasa – controlling thirst

Maruta – Exposure to wind

Atapa – Exposure to sun

Pachana – Administration of foods and medicine – that are hot in nature, which helps in digestion.

Upavasa – **fasting**

Vyayama – physical exercise

1-4 Where Panchakarma treatment is useful for relieving heaviness:

Panchakarma therapy is used to expel out increased Doshas out of the body. It is recommended when the disease and the strength of the patient – both are strong.

Panchakarma therapies as deprivation treatment is useful in

Prabhuta Shleshma, Pitta Asra – person having Kapha Pitta imbalance and

blood vitiation

Prabhuta mala – when there is high build up of morbid matter in the body,

Samsrushta Maruta – in person where Vata is obstructed.

Brihat shareera – in obesity

Balina – and in strong person, Panchakarma treatment is adopted.

5. Indication for Pachana (digestive) treatment –

Madhya bala roga – in diseases with moderate strength – when Doshas are moderately vitiated (If they are highly vitiated, then Panchakarma is required).

Kapha Pitta Samutha – diseases with Kapha and Pitta imbalance, vomiting (Chardi), diarrhea (Atisara), heart diseases (Hrit Roga), cholera (visuchika), severe type of digestive disorder (Alasaka), fever (Jwara), constipation (vibandha), heaviness of the body (gaurava), eructation (udgara), nausea (hrullasa) and anorexia (**aruchi**).

6,7 – Indication for control of thirst and fasting –

If the same above diseases are of mild nature, they are to be treated by the control of thirst and hunger (fasting). Note that, under normal circumstances, hunger and thirst should not be suppressed. We should eat and drink whenever there is hunger and thirst. But during diseases, suppression of these is advocated, to balance the Doshas.

8-10 – Indication for exercise, sun and wind exposure:

If strong individuals suffer from diseases of mild nature, such diseases can be cured by physical exercise and Exposure to Sun and Wind.

Indication for Langhan therapy even for Vata disorders:

Usually this is advised when there is increase of Kapha or Kapha-Pitta Dosha. But even in some Vata disorders –
affecting the skin,
affecting urinary tract
in those people, having excess oiliness, but still having Vata disorders,
in people with excessively nourishment and during winter, Langhana treatment is adopted.

Signs and symptoms of successful Langhana therapy:

Vata Mutra Pureesha Visarga – Proper excretion of flatus, urine and feces,
Laghava – lightness of the body,
Hrudaya Shuddhi – feeling of purity in heart,
Udgara shuddhi – feeling purity in eructation,
Kanta Shuddhi – feeling clarity in throat,
Lack of Tandra (drowsiness) and Klama (excretion),
appearance of sweat and appreciation of taste for food,
hunger, thirst and contentment.

Adverse effects of excess Langhana treatment:

Parva bheda – Cracking of the skin, crackling sound in small joints
Angamarda – Malaise, bodyache,
Kasa – cough,
Mukha Shosha – dryness of mouth,
Kshut pranasa – loss of appetite,
Aruchi – anorexia,
Trishna – thirst,

Weakness of the ears and eyes (impairment of the power of hearing and sight),

Sambhrama – loss of memory, dizziness,
frequent upward movement of Vatu, bloating

Tamo hrudi – bradycardia, lowered functioning of heart,
emaciation of body, loss of the power of digestion and body strength.

Treatment: Brimhana treatment

Overall, Langhana treatment principle is adopted whenever there is heaviness. The purpose is to bring about lightness to the body, to clear body channels, to improve circulation and to get rid of morbidity.

22.2 Brimhana Therapy – Nourishing Ayurvedic Treatment

Principle

Brimhana therapy is aimed to improve the nutrition level of the body. The word Brimhana is derived from the word Brihat – big. So, this treatment aims to make the body big or to improve nourishment and to improve weight and height.

It is also called as nourishing therapy.

Definition of Brumhana therapy:

बृहत्त्वं यच्छरीरस्य जनयेत्तच्च बृंहणम्।

br̥hattvaṃ yaccharīrasya janayettacca br̥mhaṇam| – **Charaka Samhita Sutrasthana 22/10**

The process of increasing the bulk of the body is called as Brumhan.

Effect on Tridosha:

Brumhana is associated with bulkiness, heaviness etc, which are Kapha qualities and is opposite to Vata and Pitta qualities. Hence, this treatment is intended to increase Kapha Dosha and decrease Vata and Pitta.

Qualities of treatments and substances used in Brimhan therapy:

Heavy (Guru) - This therapy is opposite to **Langhana treatment**. Because the purpose of Brimana is to increase weight, heaviness is a desired quality in herbs and treatments. Oils, fats etc which are heavy in nature, are used for this purpose.

Cold (Sheeta) – Hotness is associated with lightness and coldness is associated with heaviness. Coolant substances like milk, grapes, cucumber etc are used.

Soft (Mrudu), smooth (Shlakshna), sticky (Picchila) – These qualities are associated with heaviness.

Oiliness / unctuous (Snigdha), sluggish (Manda), stable (sthira), thick (Sthoola), bulky (bahala) – oils and fats, and sweets have these qualities.

Indication for Brimhana (nourishing therapy) –

Ksheena – debilitated, having muscle wasting

Kshata – injured – who has lost a lot of blood and who is feeling weak

Krusha – emaciated patients

Vrudda – elderly patients

Durbala – weak

Nityam adhwaga – who walk excessively on a daily basis

Stree nitya – who indulge in sexual activity on daily basis

Madya nitya – who take alcohol daily

Greeshma – for all persons, during summer, because the heat of the summer takes away energy from the body. Read more – [Ayurvedic summer regimen](#)

Shosha – muscle wasting, as in case of tuberculosis, chronic disorders.

Arsha – bleeding hemorrhoids

Grahani – malabsorption disorder / IBS – which makes the gut difficult to absorb nutrients leading to weight loss in the patient.

Diet and herbs for Brimhana therapy:

Fresh meat of young animals, fishes and bird meat

Milk, Ghee, Sugar, cheese and other dairy products

Raisins, dry fruits, nuts, beans, pomegranate,

Oils, jaggery, sugarcane, jack fruit

Sweet dishes, rice, wheat

Sweet tasting fruits.

Brihmana rasayanas – Ayurvedic medicines useful in improving weight:

[Kooshmanda rasayana](#) – Used in bleeding disorders, tuberculosis, in anti aging treatment

[Ajamamsa Rasayana](#) – Used in cough, cold, tremors, neurological disorders, Vata imbalance disorders.

[Drakshadi Lehyam](#) -used in anemia, liver disorders.

[Amruth Jeevan Rasayan](#) – nervine tonic, immunity booster.

Activities and therapies for Brimhana –

Snana – Regular intake of bath, relaxes mind and muscles,

Oil massage – With Brihmana oils such as [Bala Ashwagandhadi taila](#), [Mahamasha taila](#) etc, helps to improve muscle strength and blood circulation.

Svapna – Regular sleep for at least 6 – 7 hours at night.

Madhura Sneha Basti – oil enema with sweet substances

Brihmana type of Nasya – Nourishing nasal drops

Symptoms of normal and excessive nourishing therapy –

Strength, improvement in muscle bulk and body size, disappearance of emaciation- these are the symptoms of proper administration of Nourishing Therapy.

Obesity is the result of the excessive administration of Brihmana treatment.

Treatment – Langhana – lightening therapy

22.3 Rookshana Therapy – Drying Principle For Excess Oiliness

The word Rooksha refers to dryness. Rookshana Karma induces dryness in the body. This is required whenever there is increased oiliness and stickiness in the body.

Definition of Rookshana Karma:

रौक्ष्यं खरत्वं वैशद्यं यत् कुर्यात्तद्धि रूक्षणम्॥१०॥

rauṣhyaṃ kharatvaṃ vaiśadyaṃ yat kuryāttaddhi rūkṣaṇam॥10॥ [**Charaka Samhita Sutrasthana 22/10**](#)

Rookshana – Rooksha means dry. Treatment that causes or increases Raukshya (dryness), Kharatva (roughness) and Vaishadya (clarity, non sliminess), is called Rookshana – drying treatment.

Effect on Tridosha:

Dryness is a quality of Vata and it is opposite to oiliness (unctuous), which is a Kapha quality. Hence, Rookshan Karma decreases Kapha and increase Vata Dosha.

Qualities of herbs useful in Rukshana:

Dry (rooksha),
Lightness (laghu),
Rough (Khara),
Sharp (teekshna),
Hot (ushna),
Stable (sthira),

Non-non sticky (Apicchila) and
Hard (Katina).

Definition of Rukshan (drying therapy):

कटुतिक्तकषायाणां सेवनं स्त्रीष्वसंयमः।

खलिपिण्याकतक्राणां मध्वादीनां च रूक्षणम्॥२९॥

kaṭutiktakaṣāyāṇāṃ sevanam strīṣvasaṃyamah|

khalipiṇyākatakrāṇāṃ madhvādīnāṃ ca rūkṣaṇam||29||

Intake of

Pungent substances – Pungent substances are hot in nature, hotness leads to dryness.

bitter – the bitter taste made up of ether and air elements – so, has a lot of dryness quality. Hence, if you put neem powder into mouth, you want to drink water, as it causes dryness. Read more – [qualities of bitter taste](#)

astringent substances – astringent substances are absorbing and drying in nature. Betel nut instantly creates dryness in mouth.

Sexual indulgence – causes Vata increase, due to dryness property.

oil cake of mustard and sesame, honey – these have dryness quality.

Indication for Rooksana –

अभिष्यण्णा महादोषा मर्मस्था व्याधयश्च ये।

ऊरुस्तम्भप्रभृतयो रूक्षणीया निदर्शिताः॥३०॥

abhiṣyaṇṇā mahādoṣā marmasthā vyādhayaśca ye|

ūrustambhaprabhṛtayo rūkṣaṇīyā nidarśitāḥ||30||

Patients suffering from diseases characterized by the obstruction of body channels,

as in case of cholesterol obstructing blood vessels, constriction of blood vessels,

as in case of productive bronchitis, wherein sputum is continuously produced in the lungs

when pus is produced in the wounds, and in internal organs such as urinary tract,

In case when semen discharge happens along with urine,

Even in case of diabetes, – where there is excess sugar in the body – sugar refers to stickiness and oiliness, where rookshana is useful.

Skin disorders with oozing and discharge.

Urusthamba – a disorder with thigh stiffness as unique feature.

So, wherever there is stickiness, oiliness, blocking of channels due to semisolids etc, you can apply Rookshana treatment.

Medicines and herbs –

Herbs – Neem, betel nut, pungent herbs like black pepper etc.

Medicines –

Chandanasava – used in spermatorrhea, cardiac disorders etc.

Shilajitwadi Bati – used in diabetes, urinary tract disorders etc.

Nimbadi Kashayam – used in fever due to Kapha origin.

Vasavaleha – used in cough with sputum, asthma, bleeding disorders etc.

Signs and symptoms of successful Rookshana therapy:

Proper excretion of flatus, urine and feces,

Lightness of the body,

Feeling of purity in heart,
Feeling purity in eructation,
Feeling clarity in throat,
Lack of drowsiness and exertion
appearance of sweat and appreciation of taste for food,
hunger, thirst and contentment.

Adverse effects of excess Rookshana treatment:

Cracking of the skin, crackling sound in small joints
Malaise, bodyache,
cough,
dryness of mouth,
loss of appetite, anorexia,
thirst, Weakness of the ears and eyes (impairment of the power of hearing and sight),
loss of memory, dizziness,
frequent upward movement of Vatu, bloating
bradycardia, lowered functioning of heart,
emaciation of body, loss of the power of digestion and body strength.

Treatment – Snehanam – Oil therapy

22.4 Stambhana – Blocking Therapy Principle For Leaking Disorders

Stambhana means to stop or to block. Stambhana therapy is adopted in Ayurveda, when there is excess flow, as in case of diarrhoea, heavy periods etc. Astringent tasting herbs are more commonly used for this purpose.

Definiton:

स्तम्भनं स्तम्भयति यद्गतिमन्तं चलं ध्रुवम्।

stambhanam stambhayati yadgatimantaṁ calaṁ

dhruvam| Reference: [Charaka Samhita Sutrasthana 22/11](#)

The therapy that prevents mobility and flow of mobile body elements and fluids is known as 'Stambhana' or astringent treatment. It is also called as blocking treatment.

Desired qualities in medicines, herbs and treatments:

Cold (sheeta) – coldness leads to solidification and blocking.

subtle (sookshma), soft (mrudu), smooth (shlakshna), sluggish (manda) – viscous, mildly flowing qualities tend to block the channel.

Dry (rooksha) – As long as there is oiliness (unctuous), the path is slippery, hence there is mobility, if the oiliness is dried up, the channel gets blocked. stable (sthira) and light (laghu).

The drugs constituting Stambhana therapy are characterized by liquidity, thinness, consistency, coldness, sweetness, bitterness and astringency.

Bitter is constituted by air and ether elements. Hence, it helps to dry the things up and block the channel.

Astringent taste is constituted by air and earth elements, because it is very solid, it helps to block the channel. – For example, when you chew a betel nut, you tend to have a choked feeling in the throat. – Read more –

Qualities and benefits of Astringent taste

Effect on Tridosha:

Because it is against to movement, and movement is a Vata quality, Stambhana Karma decreases Vata Dosha.

Because of coldness, dryness etc, which are against to Pitta Dosha quality, this therapy decreases Pitta Dosha.

So, in Vata and Pitta conditions, this therapy is useful.

Diseases where Stambhana Karma is useful:

Patients afflicted with Pitta – such as nasal bleeding, cough with blood streaks, menorrhagia, etc.

Burn injuries

Vomiting, diarrhea, poisoning,

Excessive sweating – in these conditions, Stambhan is useful.

Herbs with Stambhana quality:

Astringent taste dominant herbs are Stambhana in nature.

Lotus stalk

Mango seed Kernel

Khadira – Acacia catechu

Betel nut etc.

Ayurvedic Medicines having Stambhana quality:

Mustarishtam – Useful in vomiting, diarrhea, IBS etc.

Ushirasav – Useful in bleeding disorders

Dadimavaleha - Useful in diarrhea, bleeding disorders, fever, ulcerative colitis etc.

Kamdudha Ras – Useful in gastritis, sour belching, diarrhea with blood discharge etc.

Signs and symptoms of proper Stambhana treatment:

By the proper administration of Astringent treatment, the patient gains strength and the indicated diseases get subside.

The signs and symptoms of the excessive Sthambhana are

Shyavata – blackish appearance,

Stabda gatrata – stiffness of the body,

Udvega – upward movement of Vata,

hanu Sangraha – rigidity of Jaw,

Hrudaya nigraha – bradycardia and

Varcha nigraha – constipation

Remedy for excessive stambhana treatment is – **Swedana – sweating treatment**

Charaka Samhita Sutrasthana 23 – Santarpaneeya Adhyaya

Treatment For Diseases Of Over And Under Nourishment

अथातः सन्तर्पणीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātaḥ santarpanīyamadhyāyaṁ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Ayurveda emphasizes that over nourishment and under nourishment are the two major causes of many diseases. Based on this principle, many diseases can be categorized into these two divisions. This concept and detailed treatment and remedies are explained in chapter Santarpaneeya Adhyaya – “the Nourishment Regimen”. As a learner of Ayurveda, please concentrate on the herbs that are listed in this chapter which are used to treat over or under nourishment.

Disadvantages of taking excessive nourishing diet:

सन्तर्पयति यः स्निग्धैर्मधुरैर्गुरुपिच्छिलैः।

नवान्नैर्नवमद्यैश्च मांसैश्चानूपवारिजैः॥३॥

गोरसैर्गौडिकैश्चान्नैः पैष्टिकैश्चातिमात्रशः।

चेष्टाद्वेषी दिवास्वप्नशय्यासनसुखे रतः॥४॥

रोगास्तस्योपजायन्ते सन्तर्पणनिमित्तजाः।

प्रमेहपिडकाकोठकण्डूपाण्ड्वामयज्वराः॥५॥

कुष्ठान्यामप्रदोषाश्च मूत्रकृच्छ्रमरोचकः।

तन्द्रा क्लैब्यमतिस्थौल्यमालस्यं गुरुगात्रता॥६॥

इन्द्रियस्रोतसां लेपो बुद्धेर्मोहः प्रमीलकः।

शोफाश्चैवंविधाश्चान्ये शीघ्रमप्रतिकुर्वतः॥७॥

santarpayati yaḥ snigdhairmadhuraigurupicchilaiḥ

*navānnairnavamadyaiśca māṃsaiścānūpavārijaiḥ||3||
gorasairgaudikaiścānnaiḥ paiṣṭikaiścātimātraśaḥ/
ceṣṭādveṣī divāsvapnaśayyāsanasukhe rataḥ||4||
rogāstasyopajāyante santarpananimittajāḥ/
pramehapiḍakākōṭhakaṇḍūpāṇḍvāmayajvarāḥ||5||
kuṣṭhānyāmapradoṣāśca mūtrakṛcchramarocakaḥ/
tandrā klaibyamatiṣṭhaulyamālasyaṃ gurugātratā||6||
indriyasrotasāṃ lepo buddhermohaḥ pramīlakaḥ/
śophāścaivaṃvidhāścānye śīghramapratikurvataḥ||7||*

Disadvantages of taking excessive nourishing diet:

One who over indulges in nourishing himself with
Snigdha, Madhura Guru Picchila Ahara – food with oily, sweet, heaviness
and stickiness qualities,

Nava anna – newly harvested rice and grains

Nava Madya – newly made wine,

Anupa Mamsa, Varija Mamsa – meat of marshy and aquatic animals,

Gorasa, Gaudika, Paishtika – cow's milk and its preparations and food
preparations made of jaggery and pastry

Cheshtadveshi – who is averse to physical activities,

Divaswapna – indulges in [sleep during daytime](#),

Shayyasukhe rata – indulging in sleeping and resting all the time,

Such a person often suffers from diseases like

Prameha – urinary disorders including diabetes,

[Pidaka – carbuncles](#),

Kota – urticaria,

Kandu – itching,
Pandu (anemia),
Jwara – fever,
Kushta – skin diseases,
diseases due to Ama,
Mutkrichra – dysuria,
[Arochaka – anorexia](#),
Tandra – drowsiness,
Klaibya – sterility, infertility,
Atisthoulya – excessive obesity,
Alasya – [laziness](#),
Gurutva – heaviness of the body,
adhesion of the channels in sensory organs,
Moha – delusion,
Pramilaka – wandering,
Shopha – oedema and such other diseases.

Unless the effects of nourishing regimen are neutralized by suitable antidotes, these diseases are bound to occur. [3-7]

Management of the diseases caused by over nourishment:

शस्तमुल्लेखनं तत्र विरेको रक्तमोक्षणम्।
व्यायामश्चोपवासश्च धूमाश्च स्वेदनानि च॥८॥
सक्षौद्रश्चाभयाप्राशः प्रायो रूक्षान्नसेवनम्।
चूर्णप्रदेहा ये चोक्ताः कण्डूकोठविनाशनाः॥९॥
त्रिफलारग्वधं पाठां सप्तपर्णं सवत्सकम्।

मुस्तं समदनं निम्बं जलेनोत्क्वथितं पिबेत्॥१०॥
तेन मेहादयो यान्ति नाशमभ्यस्यतो ध्रुवम्।
मात्राकालप्रयुक्तेन सन्तर्पणसमुत्थिताः॥११॥
मुस्तमारग्वधः पाठा त्रिफला देवदारु च।
श्वदंष्ट्रा खदिरो निम्बो हरिद्रे त्वक्च वत्सकात्॥१२॥
रसमेषां यथादोषं प्रातः प्रातः पिबन्नरः।
सन्तर्पणकृतैः सर्वैर्व्याधिभिः सम्प्रमुच्यते॥१३॥
एभिश्चोद्वर्तनोद्धर्षस्नानयोगोपयोजितैः।
त्वग्दोषाः प्रशमं यान्ति तथा स्नेहोपसंहितैः॥१४॥
कुष्ठं गोमेदको हिङ्गु क्रौञ्चास्थि त्र्यूषणं वचा।
वृषकैले श्वदंष्ट्रा च खराहा चाश्मभेदकः॥१५॥
तक्रेण दधिमण्डेन बदराम्लरसेन वा।
मूत्रकृच्छ्रं प्रमेहं च पीतमेतद्व्यपोहति॥१६॥
तक्राभयाप्रयोगैश्च त्रिफलायास्तथैव च।
अरिष्टानां प्रयोगैश्च यान्ति मेहादयः शमम्॥१७॥
त्र्यूषणं त्रिफला क्षौद्रं क्रिमिघ्नमजमोदकः।
मन्थोऽयं सक्तवस्तैलं हितो लोहोदकाप्लुतः॥१८॥
व्योषं विडङ्गं शिग्रूणि त्रिफलां कटुरोहिणीम्।
बृहत्यौ द्वे हरिद्रे द्वे पाठामतिविषां स्थिराम्॥१९॥
हिङ्गु केबुकमूलानि यवानीधान्यचित्रकान्।
सौवर्चलमजार्जी च हपुषां चेति चूर्णयेत्॥२०॥
चूर्णतैलघृतक्षौद्रभागाः स्युर्मानतः समाः।
सक्तूनां षोडशगुणो भागः सन्तर्पणं पिबेत्॥२१॥
प्रयोगादस्य शाम्यन्ति रोगाः सन्तर्पणोत्थिताः।
प्रमेहा मूढवाताश्च कुष्ठान्यर्शांसि कामलाः॥२२॥
प्लीहा पाण्ड्वामयः शोफो मूत्रकृच्छ्रमरोचकः।
हृद्रोगो राजयक्ष्मा च कासः श्वासो गलग्रहः॥२३॥

śastamullekhanam tatra vireko raktamokṣaṇam/
vyāyāmaścopavāsaśca dhūmāśca svedanāni ca||8||
sakṣaudraścābhayāprāśaḥ prāyo rūkṣānnasevanam/
cūrṇapradehā ye caktāḥ kaṇḍūkoṭhavināśanāḥ||9||
triphalāragvadham pāṭhām saptaparṇam savatsakam/
mustam samadanaṁ nimbam jalenotkvathitam pibet||10||
tena mehādayo yānti nāśamabhyasyato dhruvam/
mātrākālaprayuktena santarpanasamutthitāḥ||11||
mustamāragvadhaḥ pāṭhā triphalā devadāru ca/
śvadamṣṭrā khadiro nimbo haridre tvakca vatsakāt||12||
rasameṣām yathādoṣam prātaḥ prātaḥ pibannaraḥ/
santarpanakṛtaiḥ sarvairvyādhibhiḥ sampramucyate||13||
ebhiścodvartanoddharṣasnāyogopayojitaiḥ/
tvagdoṣāḥ praśamaṁ yānti tathā snehopasaṁhitaiḥ||14||
kuṣṭham gomedako hiṅgu krauñcāsthi tryūṣaṇam vacā/
vṛṣakaile śvadamṣṭrā ca kharāhvā cāśmabhedakaḥ||15||
takreṇa dadhimaṇḍena badarāmlarasena vā/
mūtrakṛcchram prameham ca pītametadvyapohati||16||
takrābhayāprayogaiśca triphalāyāstathaiva ca/
ariṣṭānām prayogaiśca yānti mehādayaḥ śamam||17||
tryūṣaṇam triphalā kṣaudram krimighnamajamodakaḥ/
mantho'yaṁ saktavastailam hito lohodakāplutaḥ||18||
vyoṣam viḍaṅgam śigrūṇi triphalām kaṭurohiṇīm/
brhatyau dve haridre dve pāṭhāmativiṣām sthirām||19||
hiṅgu kebukamūlāni yavānīdhānyacitrakān/

*sauvarcalamajājīṃ ca hapuṣām ceti cūrṇayet||20||
cūrṇatailaghṛtakṣaudrabhāgāḥ syurmānataḥ samāḥ/
saktūnām ṣoḍaśaguṇo bhāgaḥ santarpaṇam pibet||21||
prayogādasya śāmyanti rogāḥ santarpaṇotthitāḥ/
pramehā mūḍhavātāśca kuṣṭhānyarśāṃsi kāmālāḥ||22||
plīhā pāṇḍvāmayaḥ śopho mūtrakṛcchramarocakaḥ/
hṛdrogo rājayakṣmā ca kāsaḥ śvāso galagrahaḥ||23||*

Management of the diseases caused by over nourishment:

Ullekhana – Vamana – Emesis therapy,

Virechana – purgation therapy,

Raktamokshana – blood-letting,

Vyayama – physical exercise,

Upavasa – fasting,

Dhumapana – herbal smoking,

Swedana – fomentation / sweating treatment,

intake of Abhayaprasha, [Agastya haritaki](#) etc. with honey,

Rooksha anna sevana – intake of rough and dry food,

Churna Pradeha – application of powders and ointments that are mentioned (in the [Aragvadheeya chapter of Sutrasthana](#)) for the cure of pruritus and urticaria,

Water decoction made of of [Triphala](#), Aragvadha ([Cassia fistula](#)), Patha ([Cissampelos pareira](#) Linn), Saptaparna ([Alstonia scholaris](#) .Br), Vatsaka (Holarrhena antidysenterica Wall.), Musta (Cyperus rotundus), Madana ([Randia dumetorum](#) Lam), and nimba – neem.

One can be cured of all the above listed diseases if he takes every morning the Kashaya (water decoction) of

Musta (Cyperus rotundus), Aragvadha (Cassia Fistula Linn), Patha (Cissampelos pareira Linn), Triphala, Devadaru (Cedrus deodara), Shvadamstra (Tribulus terrestris Linn), Khadira (Acacia catechu), Nimba – Neem, Haridra (turmeric), Daru Haridra – Tree Turmeric (stem) – Berberis aristata) and the skin of Vatsaka (Holarrhena antidysenterica Wall.).

The above mentioned drugs mixed with oily substance and applied as unction with or without massage or as bath, helps to cure skin diseases.

Medicine for dysuria, urinary disorder and diabetes:

Kustha (Saussurea Lappa C.B Clarke), Gomedaka (Onyx), Hingu – Asa foetida (Ferula narthex Boiss), bone of Kraulca (Domeisella crane), Shunthi (ginger), Pippali (Long pepper fruit), Maricha (Black pepper fruit), Vacha (Acorus calamus Linn.), Vasa (Ahatoda vasica Nees), Ela (cardamom), Gokshura (Tribulus terrestris Linn), Kharahva (Ttrachyspermum roxburghianum), Ashmabheda (Bergenia Ligulata Eng;)

– these drugs mixed with butter milk, whey and the juice of sour type of Badara – Zizyphus jujuba when taken, are useful in dysuria and urinary disorders including diabetes mellitus.

By the administration of Haritaki (Terminalia Chebula Linn), with butter milk;

Triphala and [Arishtas](#) (different types of alcoholic preparation), are useful in urinary disorders, diabetes mellitus and such other diseases.

Mantha (thin gruel) prepared of Trikatu (pepper, long pepper and ginger), Triphala, honey, Vidanga (Embelia Ribes Burm f.) Ajamoda – Ajowan (fruit) – Trachyspermum roxburghianum, roasted corn flour, oil and the decoction of Agar (aquilaria agallocha Roxb.) help to cure the diseases due to over nourishment.

Trikatu (pepper, long pepper and ginger), Vidanga(Embelia ribes Burm.f.), varieties of Shigru (Moringa oleifera Lam), Triphala, Katurohini – Picrorhiza kurroa, Brihati – Solanum indicum, Kantakari – Solanum xanthocarpum, Haridra (turmeric), Daru Haridra – Tree Turmeric (stem), two varieties of Patha (Cissampelos pareira Linn), Ativisha (Acomitum heterophyllum wall), Shalaparni (Desmodium, Gangericum DC), Hingu – Asa foetida (Ferula Narthex Boiss), root of Kebuka, Yavani (Trachyspermum Ammi Sprague), Dhanyaka (Coriandar), Chitraka – Leadword – Plumbago zeylanica, sochal salt, Ajaji (Cuminum cyminum Linn), and Hapusha (Juniperus communis Linn)

– the recipe prepared with the powder of these drugs along with equal quantity of the each of oil, ghee and honey added with sixteen times of roasted corn flour and water is useful in the treatment of urinary disorders including diabetes mellitus, Mudhavata (claudication caused by Vata), skin diseases including leprosy, piles jaundice, diseases of spleen, anemia, edema, anorexia, heart disease, tuberculosis, cough, dyspnoea, spasmodic obstruction of the throat, parasitic infestation, sprue, leucoderma and over corpulence caused by enhances memory and intellect.

Exercise and diet for losing weight:

नराणां दीप्यते चाग्निः स्मृतिर्बुद्धिश्च वर्धते॥२४॥
व्यायामनित्यो जीर्णाशी यवगोधूमभोजनः।
सन्तर्पणकृतैर्दोषैः स्थौल्यं मुक्त्वा विमुच्यते॥२५॥
उक्तं सन्तर्पणोत्थानामपतर्पणमौषधम्॥२६॥

narāṇāṃ dīpyate cāgniḥ smṛtīrbuddhiśca vardhate॥24॥
vyāyāmanityo jīrṇāśī yavagodhūmabhojanaḥ।
santarpaṇakṛtairdoṣaiḥ sthauilyaṃ muktvā vimucyate॥25॥
uktaṃ santarpaṇotthānāmapatarpaṇamauśadham॥26॥

Exercise and diet for losing weight:

Individuals desirous of reducing obesity should take do daily exercise, intake of food like barley and wheat only after the digestion of the previous meal.

Thus, the emaciating therapies (Apatarpana) for the cure of diseases caused by over-nourishment (Santarpana) have been described.[9-25]

Diseases caused by nutritional deficiency – Apatarpana Janya Vikara

वक्ष्यन्ते सौषधाश्चोर्ध्वमपतर्पणजा गदाः॥२६॥
देहाग्निबलवर्णौजःशुक्रमांसपरिक्षयः।
ज्वरः कासानुबन्धश्च पार्श्वशूलमरोचकः॥२७॥
श्रोत्रदौर्बल्यमुन्मादः प्रलापो हृदयव्यथा।
विण्मूत्रसङ्ग्रहः शूलं जङ्घोरुत्रिकसंश्रयम्॥२८॥
पर्वास्थिसन्धिभेदश्च ये चान्ये वातजा गदाः।
ऊर्ध्ववातादयः सर्वे जायन्ते तेऽपतर्पणात्॥२९॥

तेषां सन्तर्पणं तज्जैः पुनराख्यातमौषधम्।
यत्तदात्वे समर्थं स्यादभ्यासे वा तदिष्यते ॥३०॥

vakṣyante sauśadhāścordhvamapatarpaṇajā gadāḥ||26||
dehāgnibalavarṇaujaḥśukramāṃsaparikṣayaḥ|
jvaraḥ kāsānubandhaśca pārśvaśūlamarocakaḥ||27||
śrotradaurbalyamunmādaḥ pralāpo hṛdayavyathā|
viṇmūtrasaṅgrahaḥ śūlaṃ jaṅghorutrikasaṃśrayam||28||
parvāsthisandhibhedaśca ye cānye vātajā gadāḥ|
ūrdhvavātādayaḥ sarve jāyante te'patarpaṇāt||29||
teṣāṃ santarpaṇaṃ tajjñaiḥ punarākhyātamauśadham|
yattadātve samarthaṃ syādabhyāse vā tadiṣyate ||30||

Diseases caused by nutritional deficiency – Apatarpana Janya Vikara

Diseases caused by the improper use of emaciating regimen along with their treatment are as follows:

Deha kshaya – Emaciation of the body,
reduction in the power of digestion, strength, complexion, [Ojas](#), Semen and muscle tissue,
continuous fever and cough, pain in chest, anorexia, weakness in the power of hearing sounds, insanity, pain in cardiac region, obstruction to the passage of stool and urine, pain in calf, thigh and lumbar regions;
Cracking pain in fingers, bones and joints and such diseases due to the vitiation of Vata like Urdhvavata (upward movement of Vayu) etc.

For their treatment, therapies resulting in long term nourishment should be administered. [26-30]

Management of the patients suffering from nutritional deficiency:

सद्यःक्षीणो हि सद्यो वै तर्पणेनोपचीयते।
नर्ते सन्तर्पणाभ्यासाच्चिरक्षीणस्तु पुष्यति॥३१॥
देहाग्निदोषभैषज्यमात्राकालानुवर्तिना।
कार्यमत्वरमाणेन भैषजं चिरदुर्बले॥३२॥
हिता मांसरसास्तस्मै पयांसि च घृतानि च।
स्नानानि बस्तयोऽभ्यङ्गास्तर्पणास्तर्पणाश्च ये॥३३॥
ज्वरकासप्रसक्तानां कृशानां मूत्रकृच्छ्रिणाम्।
तृष्यतामूर्ध्ववातानां वक्ष्यन्ते तर्पणा हिताः॥३४॥
शर्करापिप्पलीतैलघृतक्षौद्रैः समांशकैः।
सक्तुद्विगुणितो वृष्यस्तेषां मन्थः प्रशस्यते॥३५॥
सक्तवो मदिरा क्षौद्रं शर्करा चेति तर्पणम्।
पिबेन्मारुतविण्मूत्रकफपित्तानुलोमनम्॥३६॥
फाणितं सक्तवः सर्पिर्दधिमण्डोऽम्लकाञ्जिकम्।
तर्पणं मूत्रकृच्छ्रघ्नमुदावर्तहरं पिबेत्॥३७॥

sadyaḥkṣiṇo hi sadyo vai tarpaṇenopacīyate/
narte santarpaṇābhyāsāccirakṣiṇastu puṣyati||31||
dehāgnidoṣabhaiṣajyamātrākālānuvartinā/
kāryamatvaramāṇena bheṣajam ciradurbale||32||
hitā māṃsarasāstasmai payāṃsi ca ghṛtāni ca/
snānāni bastayo'bhyaṅgāstarpaṇāstarpaṇāśca ye||33||
jvarakāsaprasaktānām kṛśānām mūtrakṛcchriṇām/
tṛṣyatāmūrdhvacāvatānām vakṣyante tarpaṇā hitāḥ||34||
śarkarāpippalītailagṛtakṣaudraiḥ samāṃśakaiḥ/

saktudvigūṇito vṛṣyasteṣāṃ manthaḥ praśasyate||35||

saktavo madirā kṣaudraṃ śarkarā ceti tarpaṇam|

pibenmārutaviṇmūtrakaphapittānulomanam||36||

phāṇitaṃ saktavaḥ sarpirdadhimaṇḍo'mlakāñjikam|

tarpaṇam mūtrakṛcchraghnamudāvartaharam pibet||37||

Management of the patients suffering from nutritional deficiency:

One suffering from attack of emaciation can soon be cured by the administration of refreshing regimen but one suffering from chronic type of emaciation would require slow and long acting nourishment therapy.

In cases of patients having chronic types of emaciation, the nourishing therapy (Santarpana) should be administered slowly –

Mamsarasa – meat-soup,

Paya, Ghrita – milk and ghee of different animals,

different types of bath, enema, massage and nourishing drinks are useful.

For these patients suffering from continuous fever, cough, emaciation, dysuria, thirst and upward movement of Vata, the following type of nourishing drink is useful:

Aphrodisiac gruel: Mantha (thin gruel) prepared of sugar candy, Pippali (Long pepper fruit), Oil, Ghee, Honey –all in equal quantity added with double the quantity of roasted corn flour is aphrodisiac and useful for such conditions.

These patients may be given drinks prepared of roasted corn flour, Alcohol, Honey and sugar which help in elimination of feces, urine, Vayu, Kapha

and Pitta.

The nourishing drink prepared of Phanita (a preparation of sugar candy), roasted corn flour, ghee, whey, sour gruel which cures dysuria and Udavarta should be given.

Recipe for alcoholism:

मन्थः खर्जूरमृद्वीकावृक्षाम्लाम्लीकदाडिमैः।

परुषकैः सामलकैर्युक्तो मद्यविकारनुत्॥३८॥

manthaḥ kharjūramṛdvīkāvrkṣāmlāmlīkadāḍimaiḥ/

parūṣakaiḥ sāmalkairyukto madyavikāranut/38/

Mantha (thin gruel) prepared of Date- palm, dry grapes, Vrikshamala (Garcinia indica Ehois), Amlika (Tamarindus indica Linn), Dadima – Pomegranate – Punica granatum Linn, Parushaka (Grewia Asiatica Linn), and Amalaki (emblica Officinalis Gaertn, are useful for curing alcoholism.[31-38]

Recipe of nutrition therapy:

स्वादुरम्लो जलकृतः सस्नेहो रूक्ष एव वा।

सद्यः सन्तर्पणो मन्थः स्थैर्यवर्णबलप्रदः॥३९॥

svāduramlo jalakṛtaḥ sasneho rūkṣa eva vā/

sadyaḥ santarpaṇo manthaḥ sthairyavarṇabalapradaḥ/39/

Mantha (gruel) prepared of water by adding sweet or sour things like Dadima – [Pomegranate](#), with or without oily substance refreshes immediately, and promotes steadiness, complexion and strength.[39]

To sum up:-

तत्र श्लोकः-

सन्तर्पणोत्था ये रोगा रोगा ये चापतर्पणात्|
सन्तर्पणीये तेऽध्याये सौषधाः परिकीर्तिताः||४०||

tatra shlokaH-

*santarpaNotthA ye rogA rogA ye cApatarpaNAt/
santarpaNIye te.adhyAye sauShadhAH parikIrtitAH||40||*

Diseases due to over refreshing and emaciating regime along with their management are described in the chapter on “Refreshinf Regimen”[40]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने सन्तर्पणीयो नाम

त्रयोविंशोऽध्यायः||२३||

*ityagniveśakṛte tantrē carakapratisaṃskṛte ślokasthāne santarpaṇīyo nāma
trayovimśo'dhyāyaḥ||23||*

Thus, ends the twenty-third chapter Santarpaneeya Adhyaya of the Sutra of Agnivesa’s work as redacted by Charaka.[23]

Charaka Samhita Sutrasthana 24 – Vidhishoniteeya Adhyaya Blood Formation, Causes of Impurity, Diseases, Treatment –

अथातो विधिशोणितीयमध्यायं व्याख्यास्यामः ॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

*athāto vidhiśoṇitīyamadhyāyaṃ vyākhyāsyāmaḥ ॥1॥
iti ha smāha bhagavānātreyaḥ॥2॥*

Blood is explained as reason for life, strength and immunity in Ayurveda. How it is produced? what are it's functions? What causes blood impurity? What are diseases that result? How to treat this? These aspects are explained in detail in 24th chapter of Charaka Samhita Sutrasthana – Vidhi Shoniteeya Adhyaya (Shonita and rakta means blood).

Factors responsible for normal Haemopoiesis (Blood production):

विधिना शोणितं जातं शुद्धं भवति देहिनाम्।

देशकालौकसात्म्यानां विधिर्यः सम्प्रकाशितः॥३॥

*vidhinā śoṇitaṃ jātaṃ śuddhaṃ bhavati dehinām/
deśakālaukasātmyānāṃ vidhiryaḥ samprakāśitaḥ॥3॥*

By the administration of proper regimen, with due regard to the place, time and habit as described in the sixth chapter of this section, pure blood is formed in human beings.[3]

Function of normal Blood:

तद्विशुद्धं हि रुधिरं बलवर्णसुखायुषा।

युनक्ति प्राणिनं प्राणः शोणितं ह्यनुवर्तते॥४॥

*tadviśuddhaṃ hi rudhiraṃ balavarṇasukhāyusā/
yunakti prāṇinaṃ prāṇaḥ śoṇitaṃ hyanuvartate॥4॥*

yunakti prāṇinam prāṇaḥ śoṇitam hyanuvartate||4||

Living creatures are endowed with

Bala- strength and immunity,

Varna- skin complexion,

Sukha – happiness, comfort and

Ayusha – longevity due to pure blood.

Blood plays a vital role in the sustenance of Vital force of life [4]

Causes for blood impurity:

प्रदुष्टबहुतीक्ष्णोष्णैर्मद्यैरन्यैश्च तद्विधैः।

तथाऽतिलवणक्षारैरम्लैः कटुभिरेव च॥५॥

कुलत्थमाषनिष्पावतिलतैलनिषेवणैः।

पिण्डालुमूलकादीनां हरितानां च सर्वशः॥६॥

जलजानूपबैलानां प्रसहानां च सेवनात्।

दध्यम्लमस्तुसुक्तानां सुरासौवीरकस्य च॥७॥

praduṣṭabahutīkṣṇoṣṇairmadyairanyaiśca tadvidhaiḥ/

tathā'tilavaṇakṣārairamlaiḥ kaṭubhireva ca||5||

kulatthamāṣaṇiṣpāvatilatailaniṣevanaiḥ/

piṇḍālumūlakādīnām haritānām ca sarvaśaḥ||6||

jalajānūpabailānām prasahānām ca sevanāt/

dadhyamlamastusuktānām surāsauvīrakasya ca||7||

Food that cause blood impurity:

a. Unwholesome, hot and sharp (teekshna) wine and food in large quantity (bahala)

b. Ati Lavana Amla Kshara Katu – Excessive saline, sour, alkaline, acidic

and pungent food

c. Kulattha (horse gram), Masha (black gram), Nishpava (flat bean) and sesame oil

d. Pindalu (Dioscorea Alata Linn (Water yam) /Moonseed plant / Tamilnadia uliginosa), radish, and all green eatables

e. Meat of aquatic (Jalaja), marshy (Anupa) and Prasaha (living beings which catch food by teeth, tear and eat) types of animal and animals living in holes (Bileshaya);

f. Curd, sour whey (Amla mastu), vinegar (Saktu), wine (Sura), and Sauviraka type of liquor

g. Rotten (Upaklinna), putrefied food articles (Pooti) and those having [bad food combinations](#) and

h. Any other type of food in excessive quantity.

Activities that cause impure blood:

विरुद्धानामुपक्लिन्नपूतीनां भक्षणेन च।
भुक्त्वा दिवा प्रस्वपतां द्रवस्निग्धगुरुणि च॥८॥
अत्यादानं तथा क्रोधं भजतां चातपानलौ।
छर्दिवेगप्रतीघातात् काले चानवसेचनात्॥९॥
श्रमाभिघातसन्तापैरजीर्णाध्यशनैस्तथा।
शरत्कालस्वभावाच्च शोणितं सम्प्रदुष्यति॥१०॥

*viruddhānāmupaklinnapūtīnām bhakṣaṇena ca/
bhuktvā divā prasvapatām dravasniḡdhagurūṇi ca॥8॥
atyādānaṃ tathā krodhaṃ bhajatām cātapānalau/
chardivegapratīghātāt kāle cānavasecanāt॥9॥
śramābhighātasantāpairajīrṇādhyasanaistathā/*

śaratkālasvabhāvācca śoṇitam sampraduṣyati||10||

- a. [Sleeping during day time](#) after taking liquid, oily and heavy food
- b. Excessive anger, excessive exposure to the sun and fire
- c. Suppression of the urge for vomiting
- d. Absence of blood-letting therapy (in the autumn – Sharat Ritu)
- e. Exertion, external injury, heat, taking food before the previous meal is digested
- f. By the very nature of the autumn season – Sharat Rutu. [5-10]

Diseases caused by vitiated blood :

ततः शोणितजा रोगाः प्रजायन्ते पृथग्विधाः।
मुखपाकोऽक्षिरागश्च पूतिघ्राणास्यगन्धिता॥११॥
गुल्मोपकुशवीसर्परक्तपित्तप्रमीलकाः।
विद्रधी रक्तमेहश्च प्रदरो वातशोणितम्॥१२॥
वैवर्ण्यमग्निसादश्च पिपासा गुरुगात्रता।
सन्तापश्चातिदौर्बल्यमरुचिः शिरसश्च रुक्॥१३॥
विदाहश्चान्नपानस्य तित्ताम्लोद्विरणं क्लमः।
क्रोधप्रचुरता बुद्धेः सम्मोहो लवणास्यता॥१४॥
स्वेदः शरीरदौर्गन्ध्यं मदः कम्पः स्वरक्षयः।
तन्द्रानिद्रातियोगश्च तमसश्चातिदर्शनम्॥१५॥
कण्ड्वरुःकोठपिडकाकुष्ठचर्मदलादयः।
विकाराः सर्व एवैते विज्ञेयाः शोणिताश्रयाः॥१६॥

*tataḥ śoṇitajā rogāḥ prajāyante pṛthagvidhāḥ/
mukhapāko'kṣirāgaśca pūtighrāṇāsyagandhitā||11||
gulmopakuśavīsarparaktapittapramīlakāḥ/
vidradhī raktamehaśca pradaro vātaśoṇitam||12||*

*vaivarṇyamagnisādaśca pipāsā gurugātratā/
santāpaścātidaurbalyamaruciḥ śīrasaśca ruk||13||
vidāhaścānnapānasya tiktāmlodgiraṇaṃ klamaḥ/
krodhapracuratā buddheḥ sammoho lavaṇāsyatā||14||
svedaḥ śarīradaurgandhyaṃ madaḥ kampaḥ svarakṣayaḥ/
tandrānidrātiyogaśca tamasaścātidarśanam||15||
kaṇḍvaruḥkoṭhapiḍakākūṣṭhacarmadalādayaḥ/
vikārāḥ sarva evaite vijñeyāḥ śonitāśrayāḥ||16||*

Diseases caused by vitiated blood :

The following diseases occur due to the vitiation of blood:

Mukhapaka – Stomatitis,

Akshiraga – conjunctivitis,

Pooti ghrana – rhinitis,

Asya Gandhita – foul odor from mouth,

[Gulma – abdominal tumor,](#)

Upakusha – type of mouth diseases,

Visarpa (a skin diseases characterizes by an acute spread),

Raktapitta (a diseases characterized by bleeding from different parts of the body),

Prameelaka (drowsiness),

Vidradhi – abscess,

Raktameha – hematuria, blood in urine,

Pradara – menorrhagia,

Vata Shonita – gout,

Vaivarnya – Palor,

Agnisada – Suppression of the power of digestion,

[Pipasa – thirst,](#)

Guru Gatrata – heaviness of the body,

Santapa – burning sensation,

Ati daurbalya – excessive weakness,

[Aruchi – anorexia,](#)

Shiro Ruk – headache,

Vidaha – internal burning sensation

Tikta Amla Udgirana – bitter sour eructation specially of the diet and drink that are not properly digested,

Klama – tiredness,

Krodha – excessive anger,

Sammoha – bewilderment,

Lavanasyata – saline taste in mouth,

Sveda – excessive sweating,

foul smell of the body, Mada – intoxication, shivering,

Svara Kshaya – aphonia,

drowsiness (Tandra), excessive sleep,

Tamo Darshana – frequent attack of fainting,

pruritis (Kandu), eruption (Kota), urticaria, pimples, skin diseases,

Charmadala (skaling), etc.

Differential diagnosis criteria for disorders due to blood vitiation:

शीतोष्णस्निग्धरूक्षार्थैरुपक्रान्ताश्च ये गदाः।

सम्यक् साध्या न सिध्यन्ति रक्तजांस्तान् विभावयेत्॥१७॥

śītoṣṇasnigdharūkṣādyairupakrāntāśca ye gadāḥ|

samyak sādhyā na sidhyanti raktajāmstān vibhāvayet||17||

If any curable disease does not get cured by cold, hot, unctuous (oily), drying and such other therapies, they are to be taken as diseases due to the vitiation of blood.

Principles of treatment for the diseases of blood:

कुर्याच्छोणितरोगेषु रक्तपित्तहरीं क्रियाम्|

विरेकमुपवासं च स्नावनं शोणितस्य च||१८||

kuryācchoṇitarogeṣu raktapittaharīm kriyām|

virekamupavāsaṁ ca srāvaṇaṁ śoṇitasya ca||18||

Therapies like purgation, fasting and blood-letting indicated for the treatment of Raktapitta (a disease characterizes by bleeding from different parts of the body) are also useful for curing diseases due to the vitiation of blood.

Caution for blood- letting:

बलदोषप्रमाणाद्वा विशुद्ध्या रुधिरस्य वा|

रुधिरं स्नावयेज्जन्तोरशयं प्रसमीक्ष्य वा||१९||

baladoṣapramāṇādvā viśuddhyā rudhirasya vā|

rudhiram srāvayejjantorāśayaṁ prasamīkṣya vā||19||

Blood-letting is to be done, with due regard to

Bala – the strength of the patient and

Dosha Pramana – nature as well as seriousness of the disease. The quantity of blood that is to be should be commensurate with the purification of blood. [19]

Changes in blood due to vitiation of different Doshas:

अरुणाभं भवेद्वाताद्विशदं फेनिलं तनु।

पित्तात् पीतासितं रक्तं स्त्यायत्यौष्ण्याच्चिरेण च॥२०॥

ईषत्पाण्डु कफाद्दुष्टं पिच्छिलं तन्तुमद्धनम्।

संसृष्टलिङ्गं संसर्गात्त्रिलिङ्गं सान्निपातिकम्॥२१॥

aruṇābhaṃ bhavedvātādvīśadaṃ phenilaṃ tanu/

pittāt pītāsitaṃ raktaṃ styāyatyaūṣṇyāccireṇa ca||20||

īṣatpāṇḍu kaphādduṣṭaṃ picchilaṃ tantumadghanam/

saṃsṛṣṭaliṅgaṃ saṃsargātriliṅgaṃ sānnipātikaṃ||21||

Changes in blood due to vitiation of different Doshas:

Rakta (blood), vitiated by Vata becomes reddish (Arunabha), non-slimy (Vishada), foamy (Phenila) and thin (Tanu):

Shonita (blood) vitiated by Pitta is yellow (Peeta) and black (Asita), and it takes a longer time to coagulate because of the inherent heat (of Pitta);

Blood vitiated by Kapha is slightly Pale (Pandu) in color, slimy (Picchila), sticky and thick (ghana),

Blood due to vitiation by more than one Dosha shares the characteristics of the respective symptoms of all the vitiated Doshas.[21-22]

Features of pure blood:

तपनीयेन्द्रगोपाभं पद्मालक्तकसन्निभम्।

गुञ्जाफलसवर्णं च विशुद्धं विद्धि शोणितम्॥२२॥

tapanīyendragopābhaṃ padmālaktakasannibham/

guñjāphalasavarṇaṃ ca viśuddhaṃ viddhi śoṇitam||22||

Tapaneeya – Pure blood can be likened to gold, purified by fire,
Indragopaabha – The color can be compared with fire fly,
Padmalaktaka – like red lotus, lac,
Like fruit of Gunja (Abrus precatorius Linn) in color (depending upon the individual constitution).[22]

Dietetic management after blood letting therapy:

नात्युष्णशीतं लघु दीपनीयं रक्तेऽपनीते हितमन्नपानम्।
तदा शरीरं ह्यनवस्थितासृगग्निर्विशेषेण च रक्षितव्यः॥२३॥

*nātyuṣṇaśītaṃ laghu dīpanīyaṃ rakte'panīte hitamannapānam/
tadā śarīraṃ hyanavasthitāsr̥gagnirviśeṣeṇa ca rakṣitavyaḥ||23||*

After blood letting, intake of food and drink which are neither very hot nor very cold, that are light and stimulant of digestion are recommended. At this stage, because of the instability of the body, the power of digestion and metabolism is specially required to be maintained. [23]

Features of men having normal blood:

प्रसन्नवर्णेन्द्रियमिन्द्रियार्थानिच्छन्तमव्याहतपक्त्वैगम्।
सुखान्वितं तुष्टिबलोपपन्नं(पु) विशुद्धरक्तं पुरुषं वदन्ति॥२४॥

*prasannavarṇendriyamindriyārthānicchantamavyāhatapakṭv̥vegam/
sukhānviṭaṃ tuṣṭibalopapannaṃ viśuddharaktaṃ puruṣaṃ
vadanti||24||*

The signs and symptoms of persons endowed with pure blood are
Prasanna Varna – clarity in complexion,
Prasanna Indriya – Indriya artha – normal functioning of sense organs and
perception of objects,
unobstructed digestion and motion, happiness, contentment (nourishment)
and strength. [24]

Causes and pathology of cerebro-vascular accidents and cerebral symptoms:

यदा तु रक्तवाहीनि रससञ्ज्ञावहानि च।
पृथक् पृथक् समस्ता वा स्रोतांसि कुपिता मलाः॥२५॥
मलिनाहारशीलस्य रजोमोहावृतात्मनः।
प्रतिहत्यावतिष्ठन्ते जायन्ते व्याधयस्तदा॥२६॥
मदमूर्च्छायसन्न्यासास्तेषां विद्याद्विचक्षणः।
यथोत्तरं बलाधिक्यं हेतुलिङ्गोपशान्तिषु॥२७॥
दुर्बलं चेतसः स्थानं यदा वायुः प्रपद्यते।
मनो विक्षोभयञ्जन्तोः सञ्ज्ञां सम्मोहयेत्तदा॥२८॥
पित्तमेवं कफश्चैवं मनो विक्षोभयन्नृणाम्।
सञ्ज्ञां नयत्याकुलतां विशेषश्चात्र वक्ष्यते॥२९॥

*yadā tu raktavāhīni rasasañjñāvahāni ca/
pṛthak pṛthak samastā vā srotāṃsi kupitā malāḥ॥25॥
malināhāraśīlasya rajomohāvṛtātmanah/
pratihatyāvatiṣṭhante jāyante vyādhayastadā॥26॥
madamūrccchāyasannyāsāsteṣāṃ vidyādvicakṣaṇaḥ/
yathottaraṃ balādhikyam hetuliṅgopaśāntiṣu॥27॥
durbalaṃ cetasaḥ sthānaṃ yadā vāyuh prapadyate/
mano vikṣobhayañjantoḥ sañjñāṃ sammohayettadā॥28॥*

*pittamevaṃ kaphaścaivaṃ mano vikṣobhayannṛṇām/
sañjñāṃ nayatyākulatām viśeṣaścātra vakṣyate||29||*

Causes and pathology of cerebro-vascular accidents and cerebral symptoms:

When someone indulges in habitual intake of unwholesome diet and with their mind covered with Rajas and Tamas, the Doshas get vitiated jointly and severely and then they obstruct three channels

1. Blood channel – Ratktavaha srotas
2. Rasa Dhatu Vaha srotas (the channels that carry nutrients)
3. Nerve channels – Sanjna Vaha Srotas.

This results in manifestation of three diseases like –

Mada – intoxication,

Murcha – unconsciousness, fainting and

Sanyasa – Coma, syncope.

From the view of etiology, symptomatology and cure, syncope (Sanyasa) is more serious than fainting (Murcha) and Fainting (Murcha) is more serious than intoxication (Mada).

When the Vata attacks the site of mind which has become weak, it disturbs the mind (Mano Vikshobha) and brings about unconsciousness. Similarly Pitta and Kapha as well disturb the mind, resulting in the unconsciousness of the individual. The special features of these conditions are described here. [25-29]

Signs and symptoms of Mada Roga (intoxication):

सक्तानल्पद्रुताभाषं चलस्खलितचेष्टितम् ।
विद्याद्वातमदाविष्टं रूक्षश्यावारुणाकृतिम्॥३०॥
सक्रोधपरुषाभाषं सम्प्रहारकलिप्रियम् ।
विद्यात् पित्तमदाविष्टं रक्तपीतासिताकृतिम्॥३१॥
स्वल्पासम्बद्धवचनं तन्द्रालस्यसमन्वितम् ।
विद्यात् कफमदाविष्टं पाण्डुं प्रध्यानतत्परम्॥३२॥
सर्वाण्येतानि रूपाणि सन्निपातकृते मदे॥३३॥

saktānalpadrutābhāṣaṁ calaskhalitaceṣṭitam /
vidyādvātamadāviṣṭaṁ rūkṣaśyāvāruṇākṛtim||30||
sakrodhaparūṣābhāṣaṁ samprahāarakalipriyam /
vidyāt pittamadāviṣṭaṁ raktapītāsītākṛtim||31||
svalpāsambaddhavadānaṁ tandrālasasamanvitam /
vidyāt kaphamadāviṣṭaṁ pāṇḍuṁ pradhyanatatparam||32||
sarvāṇyetāni rūpāṇi sannipātakṛte made||33||

Signs and symptoms of Mada Roga (intoxication):

Signs and symptoms of Vata (Vata) type of Mada – making incoherent, excessive and fast speeches, instability and non coordination in action, dryness, blackish (shyava) and redness (Arunata) in complexion;
Paittika type of Mada causes – anger and harsh speeches, tempted to assaults and quarrels, and redness, yellowness and blackness in complexion;
Shlaishmika (Kapha) type of Mada are, feeble incoherent speeches, drowsiness, laziness, paleness and wandering.

The Sannipatika type of Mada (due to all three Doshas combined) shares all the above mentioned signs and symptoms.[30-32]

Treatment of Mada Roga:

जायते शाम्यति क्षिप्रं मदो मद्यमदाकृतिः॥३३॥

jāyate śāmyati kṣipraṃ mado madyamadākṛtiḥ||33||

This intoxication (Mada) which can be likened to the one caused by alcoholic drinks is manifested and cured immediately. The treatment line is similar to that of alcoholism. [33]

Mada and Dosha:

यश्च मद्यकृतः प्रोक्तो विषजो रौधिरश्च यः।
सर्व एते मदा नर्ते वातपित्तकफत्रयात्॥३४॥

*yaśca madyakṛtaḥ prokto viṣajo raudhiraśca yaḥ।
sarva ete madā narte vātapittakaphatrayāt*||34||

Mada of all types produced either by alcoholic drinks or by the intake of poison or by the vitiation of blood are, on an ultimate analysis, caused by nothing but the vitiation of Vata, Pitta and or Kapha (and so all varieties of intoxication are of four types viz, Vatika Paittika, Slaishmika and Sannipatika).[34]

Signs and symptoms of Murcha (fainting / unconsciousness):

नीलं वा यदि वा कृष्णमाकाशमथवाऽरुणम्।
पश्यंस्तमः प्रविशति शीघ्रं च प्रतिबुध्यते ॥३५॥

वेपथुश्चाङ्गमर्दश्च प्रपीडा हृदयस्य च।
काश्यं श्यावारुणा च्छायामूर्च्छाये वातसम्भवे॥३६॥
रक्तं हरितवर्णं वा वियत् पीतमथापि वा।
पश्यंस्तमः प्रविशति सस्वेदः प्रतिबुध्यते॥३७॥
सपिपासः ससन्तापो रक्तपीताकुलेक्षणः।
सम्भिन्नवर्चाः पीताभो मूर्च्छाये पित्तसम्भवे॥३८॥
मेघसङ्काशमाकाशमावृतं वा तमोघनैः।
पश्यंस्तमः प्रविशति चिराच्च प्रतिबुध्यते॥३९॥
गुरुभिः प्रावृत्तैरङ्गैर्यथैवार्द्रेण चर्मणा।
सप्रसेकः सहल्लासो मूर्च्छाये कफसम्भवे॥४०॥
सर्वाकृतिः सन्निपातादपस्मार इवागतः।
स जन्तुं पातयत्याशु विना बीभत्सचेष्टितैः॥४१॥

*nīlaṃ vā yadi vā kṛṣṇamākāśamathavā'ruṇam/
paśyaṃstamaḥ praviśati śīghraṃ ca pratibudhyate ||35||
vepathuścāṅgamardaśca prapīḍā hṛdayasya ca/
kāśyaṃ śyāvāruṇā cchāyāmūrcchāye vātasambhave||36||
raktaṃ haritavarṇaṃ vā viyat pītamathāpi vā/
paśyaṃstamaḥ praviśati sasvedaḥ pratibudhyate||37||
sapipāsaḥ sasantāpo raktapītākulekṣaṇaḥ/
sambhinnavarcāḥ pītābho mūrcchāye pittasambhave||38||
meghasaṅkāśamākāśamāvṛtaṃ vā tamoghanaiḥ/
paśyaṃstamaḥ praviśati cirācca pratibudhyate||39||
gurubhiḥ prāvṛtairāṅgairiyathaivārdreṇa carmaṇā/
saprasekaḥ sahr̥llāso mūrcchāye kaphasambhave||40||
sarvākṛtiḥ sannipātādapasmāra ivāgataḥ/
sa jantum pātayatyāśu vinā bībhatsaceṣṭitaiḥ||41||*

Signs and symptoms of Murcha (fainting / unconsciousness):

To an individual suffering from Vatika type of Moorcha – the sky appears as blue, black or red.

Thereafter he becomes unconscious but soon he recovers: there is trembling (Vepathu), malaise (Angamarda), cardiac pain, emaciation (Karshya) and blackish brown or red complexion (Shyava Arunata).

To an individual suffering from Pattika type of Murcha, – the sky appears as red, green or yellow;

Thereafter he becomes unconscious and recovers with sweating; there is feeling of thirst, heat there are redness and yellowness in eyes, diarrhea and yellow complexion.

To an individual suffering from Shlaismika (Kapha) type of fainting, the sky appears as if raining or as if covered by dark cloud (or darkness and cold); Thereafter he becomes unconscious: he recovers after a long time; he feels as if his body is covered with a heavy blanket, like a wet hide; he gets salivation and nausea.

In case of Sannipatika type of Moorcha (Vata, Pitta and Kapha combined) – all the above signs and symptoms are manifested and the individual is laid down like a patient suffering from epilepsy (apasmara); but unlike epilepsy there is no awkward behavior such as biting teeth, throwing out limbs etc.[35-41]

Differential diagnosis and treatment of Sanyasa (Coma):

As regards Mada and Murcha, they are cured automatically soon after the

manifestation of attack by the aggravated Doshas. The syncope (Sanyasa), however, does not subside without the administration of proper medicines.

Importance of emergency treatment in Sanyasa –

दोषेषु मदमूर्च्छायाः कृतवेगेषु देहिनाम्।
स्वयमेवोपशाम्यन्ति सन्न्यासो नौषधैर्विना॥४२॥
वाग्देहमनसां चेष्टामाक्षिप्यातिबला मलाः।
सन्न्यस्यन्त्यबलं जन्तुं प्राणायतनसंश्रिताः॥४३॥
स ना सन्न्याससन्न्यस्तः काष्ठीभूतो मृतोपमः।
प्राणैर्वियुज्यते शीघ्रं मुक्त्वा सद्यःफलाः क्रियाः॥४४॥
दुर्गेऽम्भसि यथा मज्जद्भाजनं त्वरया बुधः।

*doṣeṣu madamūrcchāyāḥ kṛtavegeṣu dehinām/
svayamevopaśāmyanti sannyāso nauśadhairvinā||42||
vāgdehamanasāṃ ceṣṭāmākṣipyātibalā malāḥ/
sannyasyantyabalaṃ jantum prāṇāyatanasaṃśritāḥ||43||
sa nā sannyāsasannyastaḥ kāṣṭhībhūto mṛtopamaḥ/
prāṇairviyujoyate śīghraṃ muktvā sadyaḥphalāḥ kriyāḥ||44||
durge'mbhasi yathā majjadbhājanaṃ tvarayā budhaḥ/*

Importance of emergency treatment in Sanyasa –

The aggravated Doshas weaken the individual and bring about loss of functions of mind, body and speech in him. Due to Sanyasa, there is absolute loss of consciousness. He lies down as a piece of wood or corpse. As a wise person takes out a pitcher sinking in very deep water much before it touches the bottom, in Sanyasa, if proper therapy having immediate action is not administered, it may lead to death.

Treatment methods to bring back consciousness in Sanyasa –

गृहीयातलमप्राप्तं तथा सन्न्यासपीडितम्॥४५॥

अञ्जनान्यवपीडाश्च धूमाः प्रधमनानि च।

सूचीभिस्तोदनं शस्तं दाहः पीडा नखान्तरे॥४६॥

लुञ्चनं केशलोम्नां च दन्तैर्दशनमेव च।

आत्मगुप्तावघर्षश्च हितं तस्यावबोधने॥४७॥

सम्मूर्च्छितानि तीक्ष्णानि मद्यानि विविधानि च।

प्रभूतकटुयुक्तानि तस्यास्ये गालयेन्मुहुः॥४८॥

मातुलुङ्गरसं तद्वन्महौषधसमायुतम्।

तद्वत्सौवर्चलं दद्याद्युक्तं मधाम्लकाञ्जिकैः॥४९॥

हिङ्गूषणसमायुक्तं यावत् सञ्ज्ञाप्रबोधनम्।

प्रबुद्धसञ्ज्ञमन्नैश्च लघुभिस्तमुपाचरेत्॥५०॥

विस्मापनैः स्मारणैश्च प्रियश्रुतिभिरेव च।

पटुभिर्गीतवादित्रशब्दैश्चित्रैश्च दर्शनैः॥५१॥

संसनोल्लेखनैर्धूमैरञ्जनैः कवलग्रहैः।

शोणितस्यावसेकैश्च व्यायामोद्धर्षणैस्तथा॥५२॥

प्रबुद्धसञ्ज्ञं मतिमाननुबन्धमुपक्रमेत्।

तस्य संरक्षितव्यं हि मनः प्रलयहेतुतः॥५३॥

grhṇīyāttalamaprāptam tathā sannnyāsapīḍitam॥45॥

añjanānyavapīḍāśca dhūmāḥ pradhamanāni ca

sūcībhistodanam śastam dāhaḥ pīḍā nakhāntare॥46॥

luñcanam keśalomnām ca dantairdaśanameva ca

ātmaguptāvagharṣaśca hitam tasyāvabodhane॥47॥

sammūrcchitāni tīkṣṇāni madyāni vividhāni ca

prabhūtakaṭuyuktāni tasyāsye gālayenmuhuh॥48॥

mātulūṅgarasaṁ tadvanmahauśadhasamāyutam

tadvatsauvarcalaṃ dadyādyuktaṃ madyāmlakāñjikaiḥ||49||

hīṅgūṣaṇasamāyuktaṃ yāvat sañjñāprabodhanam|

prabuddhasañjñāmannaiśca laghubhistamupācaret||50||

vismāpanaiḥ smāraṇaiśca priyaśrutibhireva ca|

paṭubhīrgītavāditraśabdaiścitraiśca darśanaiḥ||51||

sraṃsanollekhanairdhūmairañjanaiḥ kavalagrahaiḥ|

śoṇitasyāvasekaiśca vyāyāmodgharṣaṇaistathā||52||

prabuddhasañjñāṃ matimānanubandhamupakramet|

tasya saṃrakṣitavyaṃ hi manaḥ pralayahetutaḥ||53||

Anjana – Application of collyrium,

Avapeeda Nasya – nasal drops by juice extracts of herbs,

Dhooma – smoke,

Pradhamana nasya – snuff,

Soochi Todana – pricking with needle,

heating causing pain in the nail bed, plucking the hair from the head and body,

biting with teeth and rubbing body with Atamagupta (Mucuna Prurita Hook).

These are helpful in bringing about consciousness .

Various types of strong alcoholic drinks mixed together with other drugs of pungent taste should be carefully put in his mouth frequently.

The physician should further administer the juice of Matulunga (Lemon variety – Citrus decumana / Citrus limon), Mahausadha (ginger), Asa foetida and Black pepper until the patient regains consciousness.

After the patient regains consciousness, he should be given light diet. Thereafter, his consciousness should be maintained by various psychological and physical devices and his mind should be diverted from the etiological factors of unconsciousness. He should be made to remember some surprising events (Vismapana, Smarana), hear pleasing fine songs and music. He should be administered with Panchakarma procedures – purgation, emesis, smoke, collyrium, gargle, blood-letting physical exercise and rough massage (Udgarshana). [45-53]

Management of Mada and Murcha :

स्नेहस्वेदोपपन्नानां यथादोषं यथाबलम्।
पञ्च कर्माणि कुर्वीत मूर्च्छायेषु मदेषु च॥५४॥
अष्टाविंशत्यौषधस्य तथा तिक्तस्य सर्पिषः।
प्रयोगः शस्यते तद्वन्महतः षट्पलस्य वा॥५५॥
त्रिफलायाः प्रयोगो वा सघृतक्षौद्रशर्करः।
शिलाजतुप्रयोगो वा प्रयोगः पयसोऽपि वा॥५६॥
पिप्पलीनां प्रयोगो वा पयसा चित्रकस्य वा।
रसायनानां कौम्भस्य सर्पिषो वा प्रशस्यते॥५७॥
रक्तावसेकाच्छास्त्राणां सतां सत्त्ववतामपि।
सेवनान्मदमूर्च्छायाः प्रशाम्यन्ति शरीरिणाम्॥५८॥

*snehasvedopapannānām yathādoṣaṁ yathābalaṁ/
pañca karmāṇi kurvīta mūrccchāyeṣu madeṣu ca||54||
aṣṭāviṁśatyauśadhasya tathā tiktasya sarpiṣaḥ/
prayogaḥ śasyate tadvanmahataḥ ṣaṭpalasya vā||55||
triphalāyāḥ prayogo vā saghṛtakṣaudraśarkaraḥ/
śilājatuprayogo vā prayogaḥ payaso'pi vā||56||*

*pippalīnām prayogo vā payasā citrakasya vā/
rasāyanānām kaumbhasya sarpiṣo vā praśasyate||57||
raktāvasekācchāstrāṇām satām sattvavatāmapi/
sevanānmadamūrcchāyāḥ praśāmyanti śarīriṇām||58||*

Management of Mada and Murcha :

In the case of intoxication and fainting, the patient should be administered the Panchakarma therapies after oleation and fomentation with due regard to the strength and the vitiation of the Doshas of the individual.

Besides the [Kalyanaka Ghrita](#) (herbal ghee containing twenty eight drugs), [Mahatiktaka Ghrita](#) and Satpala Ghrita (reference: Charaka Chikitsa 7th chapter) may be given.

Triphala along with ghee, honey and sugar,

Shilajatu (mineral pitch), milk, pippali (piper longum Linn), Chitraka (Lead word – Plumbago zeylanica) with milk,

Kaumbha Sarpi – ten year old ghee and such other elixirs (Rasayana) may also be administered.

Raktamokshana (Blood letting) study of religious books and devotion to spiritually enlightened good persons also cure intoxication and fainting.

[54-58]

To sum up:-

तत्र श्लोकौ-

विशुद्धं चाविशुद्धं च शोणितं तस्य हेतवः।

रक्तप्रदोषजा रोगास्तेषु रोगेषु चोषधम्॥५९॥

मदमूर्च्छासन्न्यासहेतुलक्षणभेषजम्।
विधिशोणितकेऽध्याये सर्वमेतत् प्रकाशितम्॥६०॥

tatra śloka-

*viśuddham cāviśuddham ca śoṇitam tasya hetavaḥ/
raktapradoṣajā rogāsteṣu rogeṣu cauṣadham॥59॥
madamūrcchāyasannyāśahetulakṣaṇabheṣajam/
vidhiśoṇitake'dhyāye sarvametat prakāśitam॥60॥*

Causes and signs of pure and impure blood, disease due to impurity in blood, their treatment, etiology, signs, symptoms and treatment of intoxication, fainting and syncope- all these are explained in the chapter on Vidhi Shoniteeya Adhyaya [59-60]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने विधिशोणितीयो नाम
चतुर्विंशोऽध्यायः॥२४॥
समाप्तो योजनाचतुष्कः॥६॥

*ityagniveśakṛte tanstre carakapratisaṃskṛte ślokasthāne vidhiśoṇitīyo nāma
caturviṃśo'dhyāyaḥ॥24॥
samāpto yojanācatuṣkaḥ॥6॥*

Thus ends the twenty fourth chapter on Blood Tissue of the Sutra section of Agnivesa's work as redacted by Charaka.[24]

24.1 Understanding Blood Functions, Vitiating And Treatment As Per Ayurveda

Principles and practice of Ayurveda is extraordinary due to its unexplored facts and unimaginable deep insights of ancient seers. Blood, being the essential life giving liquid tissue, is understood in many ways in modern medicine. Its structural and functional entities are dealt in great depth in thousands of pages in the text books of Physiology and Anatomy of modern science. Still, we should understand that much can be evolved if Ayurvedic understanding of blood is analyzed in scientific platform. Here are few such hidden and unexplored facts of blood-‘Jeeva Rakta’.

Functions of Blood – Rakta, as per Ayurveda:

The term Rakta implies the liquid that gets nourished by essence part of food, which is cause for skin complexion, strength and immunity in the body. Ayurveda opines that blood originates from liver and spleen. Hence, blood, Pitta, liver disorders and skin conditions are inter-related.

Following seasonal and daily regimens of wholesome foods and activities is a basic pre-requisite for healthy blood tissue.

Features of people having normal blood:

Clarity and uniformity in skin complexion,
Normal functioning of sense organs
unobstructed digestion and bowel evacuation,
happiness, contentment, nourishment and strength.

Blood is responsible for strength and immunity, skin complexion, happiness, comfort and longevity of the individual. It plays very vital role in the sustenance of Vital force of life.

Features of pure blood:

Tapaneeya – Pure blood can be likened to gold, which is purified by fire,

Indragopaabha – The color can be compared with fire fly,

Padmalaktaka – like red lotus, lac,

Like fruit of Gunja (Abrus precatorius Linn) in color (Reference: [Charaka Samhita Sutrasthana 24/22](#))

Rakta Pradooshana (Vitiation of blood):

In Ayurveda, Rakta Pradooshana – blood vitiation means its affliction with the imbalanced Vata, Pitta and Kapha Doshas.

Ayurvedic physicians very often explain to the patients that the blood is vitiated and hence the specific condition is resulted. Especially in cases of bleeding disorders, skin diseases, High Pitta conditions etc, they use the term blood vitiation. Immediately the patients ask how they are affected. Also many will be confused about the terms blood vitiation and blood infection.

The way Ayurvedic physicians explain about blood vitiation is not always satisfactory to patients. This is because, the patients are not aware of basic understanding of 'Rakta Dhātu'- blood as per Ayurveda. Because, in Ayurveda, the term Rakta encompasses blood tissue along with its functional entities.

Foods that cause Rakta Pradooshana – blood impurity /vitiation:

Pitta Dosha and blood are directly connected. Hence, whichever qualities that causes blood vitiation, also causes Rakta vitiation. Usually, increased / decreased vitiation of Pitta causes the same in Rakta.

According to Ayurvedic classics, the blood is vitiated due to following factors-

1. Unwholesome, hot and spicy food.
2. Strong alcoholic beverages
3. Food intake in large quantity
4. Excessive salty, alkaline, acidic and pungent foods
5. Excessive intake of horse gram, black gram, flat bean and mustard oil.
6. Intake of Water yam (Pindalu – Dioscorea alata Linn), radish, tamarind
7. Meat of Jalaja (aquatic animals), Anoop (marshy animals) and Prasaha (living beings which catch food by teeth, tear and eat) and Bileshaya animals (living in holes)
8. sour curd (Dadhi), sour whey (Amla mastu), acidic fermented preparations (Saktu), wine (Sura), and liquor (souveera)
9. Rotten (Upaklinna), putrefied/foetid (Pooti) food and bad food combinations etc

Activities that cause vitiation of blood are-

1. Sleeping during day time after taking liquid, oily and heavy food
2. Excessive anger, excessive exposure to the sun and fire
3. Suppression of vomiting
- d. Improper blood-letting (in the autumn – Sharat Ritu)

- e. Exertion, injury, heat, taking food before the previous meal is digested
- f. By the nature of the autumn season – Sharat Rutu etc

Diseases caused due to vitiation of blood – Rakta Pradoshaja Vikara:

Stomatitis, conjunctivitis,

rhinitis, bad breath,

[abdominal tumor](#), spreading type of skin disorders ,

bleeding disorders, bleeding through ear, nose, oral cavity, anus and urethra

Menorrhagia – heavy periods

Excessive drowsiness, abscess,

hematuria/ blood in urine,

Gout, carbuncle,

Palor/discoloration of the body, indigestion,

[Excessive thirst](#), heaviness of the body, burning sensation,

excessive weakness, [anorexia](#), ring worm, headache,

bitter or sour eructation, tiredness,

inflammation and suppuration

excessive anger, bewilderment,

Oral ulcers, saline taste in mouth, excessive sweating,

foul smell of the body, intoxication,

Disease of the spleen, Splenomegaly

Neelika – blue moles, freckles, leucoderma,

shivering, lack / depletion of speech,

drowsiness, excessive sleep,

frequent attack of fainting,
severe itching, skin eruptions, urticaria, **pimples**, scaling etc.

Changes in blood due to vitiation of different Doshas:

Blood, vitiated by Vata becomes reddish (Arunabha), non-slimy (Vishada), foamy (Phenila) and thin (Tanu):

Blood vitiated by Pitta is yellow (Peeta) and black (Asita), and it takes a longer time to coagulate because of the inherent heat (of Pitta);

Blood vitiated by Kapha is slightly Pale (Pandu) in color, slimy (Picchila), sticky and thick (ghana),

Blood due to vitiation by more than one Dosha shares the characteristics of the respective symptoms of all the vitiated Doshas.

Line of treatment for the diseases caused due to vitiation of blood:

Raktamokshana – blood letting therapy

Purgation – Virechana Panchakarma treatment

Langhana treatment – Fasting or such other treatments which brings about lightness of the body.

Raktashodhana (Purification of Blood):

Blood is purified by two methods-

1. Local purification and
2. Systemic purification.

Local blood purification is sufficient in cases where the blood borne diseases are found in localized areas like hand, leg, foot, thigh, forearm etc. Usually such problems are minor in nature and are not spreading to other parts of the body.

Raktamokshana – blood letting treatment for local blood purification:

It is achieved by means of blood letting using Shringa (horns), Jaloukavacharana (leech therapy), Pracchana (multiple punctures/pricking), Alabu (gourds) etc. In few of the cases local application of medicaments will also serve the above purpose.

Systemic purification is essential in cases where the whole body or major parts of the body are involved. Also in the diseases, where the vital organs like liver, spleen, heart, lungs etc are involved.

Apart from Raktamokshana by Siravyadha (venesection/venepuncture), Panchakarma purification therapies like Vamana (emesis) and Virechana (purgation) also are employed for systemic blood purification.

Internal medication with blood purifying formulations is very essential in this respect.

Single herbs possessing Tikta-Kashaya-Katu rasa (bitter-astringent and pungent tastes) are beneficial to avail the blood purifying benefits. Usually such herbs possess the qualities like -lightness, minuteness, liquidity. They are usually neither too cold and nor too hot.

Single herbs used as Blood purifiers (Raktashodhaka):

1. [Khadira-Kattha – Acacia catechu](#)
2. Parpataka
3. [Nimba-Neem](#)
4. [Patola – Pointed gourd](#)
5. [Daruharidra- Tree turmeric](#)
5. [Haridra-Turmeric](#)

7. Mahanimba- Melia Azadirach
8. [Hareetaki-Chebolic myrobalan](#)
9. Ashwattha – Sacred Fig – Ficus religiosa
10. Plasksha- Ficus lacor
11. Pareesha –
12. Bilva-Bael tree
13. [Manjishta – Indian madder](#)
14. Bakuchi-Psoralea corylifolia
15. Chakramarda – Cassia tora etc

Ayurvedic Formulations used as Blood purifiers:

1. [Panchatiktaka kashaya](#) – used in treatment of fever and burning sensation
2. [Mahatiktaka kashaya](#) – used in treatment of skin diseases of Pitta origin
3. [Patolakaturinyadi kashaya](#) – used in treating jaundice, anorexia, it is used for liver detox
4. Nimbamrutadi kashaya
5. [Panchanimba choorna](#) – used in treating eczema, psoriasis, sinus wounds, fistula etc.
6. [Maha Manjishtadi kashaya](#) – used in treating skin diseases due to blood impurities, fever.
7. Parpatakadi kashaya(Paripathadi khada)
8. Panchapallava kashaya
9. Mahanimba kashaya
10. Nimbadi guggulu
11. Swayambhuva guggulu

12. Guggulu tiktaka kashaya- used in skin and muscle tissue infections, abscess.
13. [Gandhaka rasayana](#)- widely used in skin disorders, allergic conditions
14. [Arogyavardhini rasa](#) – used in treating liver conditions
15. Patoladi ganakashaya
16. [Patolamooladi kashaya](#) – used in treating hemorrhoids, liver disorders, fever.

Overall, blood is considered as a tissue with multiple functions as per Ayurveda. It is directly related to Pitta Dosha and its impurities / vitiation, caused by Doshas leads to mainly skin disorders.

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Charaka Sutrasthana 25 - Yajja Purusheeya Adhyaya

Best And Worst Things For Health And Disease

25th chapter of Sutrasthana of Charaka Samhita is structured in a form of group discussion. This chapter enlists the best among the food types, like which type of fish is the best, which type of fruit is the best etc. The chapter is called as Yajja Purusheeya Adhyaya – origin of Living Being And Diseases.

अथातो यज्जःपुरुषीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto yajjaḥpuruṣīyamadhyāyaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātreyaḥ||2||

A seminar of olden times:

पुरा प्रत्यक्षधर्माणं भगवन्तं पुनर्वसुम्।

समेतानां महर्षीणां प्रादुरासीदियं कथा ॥३॥

आत्मेन्द्रियमनोर्थानां योऽयं पुरुषसञ्ज्ञकः।

राशिरस्यामयानां च प्रागुत्पत्तिविनिश्चये॥४॥

purā pratyakṣadharmāṇaṁ bhagavantaṁ punarvasum/

sametānāṁ maharṣīṇāṁ prādurāsīdiyaṁ kathā ||3||

ātmendriyamanorthānāṁ yo'yaṁ puruṣasañjñakaḥ/

rāśirasyāmayānāṁ ca prāgutpattiviniścaye||4||

A seminar of olden times:

Once upon a time sages assembled together before Lord Punarvasu who had the direct realization of the virtuous qualities, for a discussion on the determination of the origin of man – an aggregate of soul, senses, mind and objects and his diseases. [3-4]

Kashiraja's doubt :-

तदन्तरं काशिपतिर्वामको वाक्यमर्थवित् ।
व्याजहार्षिसमितिमुपसृत्याभिवाद्य च॥५॥
किन्नु भोः पुरुषो यज्जस्तज्जास्तस्यामयाः स्मृताः।
न वेत्युक्ते नरेन्द्रेण प्रोवाचर्षीन् पुनर्वसुः॥६॥

सर्व एवामितज्ञानविज्ञानच्छिन्नसंशयाः।
भवन्तश्छेतुमर्हन्ति काशिराजस्य संशयम्॥७॥

tadantaram kāsīpatirvāmaḥ vākyamarthavit /
vyājahārṣisamitimupasṛtyābhivādya ca||5||
kinnu bhoḥ puruṣo yajjastajjāstasyāmayāḥ smṛtāḥ/
na vetyukte narendreṇa provācarṣīn punarvasuḥ||6||
sarva evāmitajñānavijñānacchinnaśaṁśayāḥ/
bhavantaśchettumarhanti kāsīrājasya śaṁśayam||7||

Kashiraja's doubt

Vamaka, the king of Kashi, who was well versed in the science of medicine approached the assembly of sages with respect and asked the following question:

Do the diseases also originate from the same source as that of man or not?

At this, Lord Punarvasu directed the sages as follows:

“You are all enlightened, with your doubts fully cleared by virtue of your unlimited knowledge and skill. You are capable of clarifying unlimited

knowledge and skill. You are capable of clarifying the point raised by the king of kashi.[5-7]

Parikshi Maudgalya – Atma is the cause:

पारीक्षिस्तत्परीक्ष्याग्रे मौद्गल्यो वाक्यमब्रवीत्।
आत्मजः पुरुषो रोगाश्चात्मजाः कारणं हि सः॥८॥
स चिनोत्युपभुङ्क्ते च कर्म कर्मफलानि च।
नहृते चेतनाधातोः प्रवृत्तिः सुखदुःखयोः॥९॥

*pārikṣistatparīkṣyāgre maudgalyo vākyamabravīt/
ātmajaḥ puruṣo rogāścātmajāḥ kāraṇaṃ hi saḥ॥8॥
sa cinotyupabhuṅkte ca karma karmaphalāni ca/
nahyṛte cetanādhātoḥ pravṛttiḥ sukhaduḥkhaḥayoḥ॥9॥*

Parikshi Maudgalya – Atma is the cause:

Parikshi, a descendant of Mudgala, after due examination, said,
“the living being originates from the soul and so also the disease. It is the soul which is the root cause of living beings and their diseases. The soul alone collects and enjoys the actions (Karma) and their results (Karma Phala) respectively.

Happiness (that is freedom from diseases) and miseries (that is affliction with diseases) can never occur without the soul.[8-9]

Sharaloma – Satva (mind) is the cause:

शरलोमा तु नेत्याह न ह्यात्माऽऽत्मानमात्मना।
योजयेद्व्याधिभिर्दुःखैर्दुःखद्वेषी कदाचन॥१०॥

रजस्तमोभ्यां तु मनः परीतं सत्त्वसञ्ज्ञकम्।
शरीरस्य समुत्पत्तौ विकाराणां च कारणम्॥११॥

*śaralomā tu netyāha na hyātmā"tmānamātmanā/
yojayedvyādhibhirduḥkhaairduḥkhadveṣī kadācana||10||
rajastamobhyāṃ tu manah parītaṃ sattvasañjñakam/
śarīrasya samutpattau vikārāṇāṃ ca kāraṇam||11||*

Sharaloma – Satva (mind) is the cause:

Sharaloma, expressed that the soul which is by nature averse to all miseries cannot by himself be responsible for bringing about diseases or other miseries.

It is the mind (Satva) covered with Rajas and Tamas which causes the body (of the living being) as well as its diseases.

Vayorvida – Rasa Dhatu (nutritious fluid) is the cause:

वार्योविदस्तु नेत्याह न ह्येकं कारणं मनः ।
नर्ते शरीराच्छारीररोगा न मनसः स्थितिः॥१२॥
रसजानि तु भूतानि व्याधयश्च पृथग्विधाः।
आपो हि रसवत्यस्ताः स्मृता निर्वृत्तिहेतवः॥१३॥

*vāryovidastu netyāha na hyekam kāraṇam manah /
narte śarīrācchārīrarogā na manasaḥ sthitiḥ||12||
rasajāni tu bhūtāni vyādhayaśca pṛthagvidhāḥ/
āpo hi rasavatyastāḥ smṛtā nirvṛtтиhetavaḥ||13||*

Vayorvida – Rasa Dhatu (nutritious fluid) is the cause:

Varyovia did not agree with Sharaloma and said, "the mind alone cannot

be the cause. Neither the physical diseases nor mind itself can exist without the body.

Living being and their various diseases are in fact cause by the Rasa (product of nutrition after digestion). As water abounds in Rasa Dhatu, it is the ultimate cause of living beings as well as their diseases.[10-13]

Hiranyaksha – Six Dhatu School (Atma + five basic principles):

हिरण्याक्षस्तु नेत्याह न ह्यात्मा रसजः स्मृतः।
नातीन्द्रियं मनः सन्ति रोगाः शब्दादिजास्तथा॥१४॥
षड्धातुजस्तु पुरुषो रोगाः षड्धातुजास्तथा।
राशिः षड्धातुजो ह्येष साङ्ख्यैराद्यैः प्रकीर्तितः ॥१५॥

hiranyākṣastu netyāha na hyātmā rasajāḥ smṛtaḥ/
nātīndriyaṃ manaḥ santi rogāḥ śabdādi jāstathā॥14॥
ṣaḍdhātujastu puruṣo rogāḥ ṣaḍdhātujāstathā/
rāśiḥ ṣaḍdhātujo hyeṣa sāṅkhyairādyaiḥ prakīrtitaḥ ॥15॥

Hiranyaksha – Six Dhatu School (Atma + five basic principles):

Hiranyaksha was not in favor of accepting Rasa (product of nutrition after digestion) as the origin of soul. He was of the view that neither Atma (soul) nor the mind is perceptible, none of them can be said to originate from Rasa Dhatu. Similarly all diseases cannot originate from Rasa. There are diseases which are caused by unfavorable sound etc.

So Hiranyaksha concluded that living being as well as their diseases originate from six Dhatus. According to the Samkhya system of philosophy, the six Dhatus consist of Atman (Soul) and five fundamental

principles(Prithvi – Solid, Ap – water, Tejas – fire, Vayu – air and Akasha – ether).[14-15]

Kaushika – Father – Mother School :

तथा ब्रुवाणं कुशिकमाह तन्नेति कौशिकः।
कस्मान्मातापितृभ्यां हि विना षड्धातुजो भवेत्॥१६॥
पुरुषः पुरुषाद्गौर्गौरश्चादश्वः प्रजायते।
पित्र्या मेहादयश्चोक्ता रोगास्तावत्र कारणम्॥१७॥

*tathā bruvāṇaṁ kuśikamāha tanneti kauśikah।
kasmānmātāpitṛbhyāṁ hi vinā ṣaḍdhātujo bhavet॥16॥
puruṣaḥ puruṣādgaurgoraśvādaśvaḥ prajāyate।
pitṛyā mehādayaścoktā rogāstāvatra kāraṇam॥17॥*

Kaushika – Father – Mother School :

Kaushika did not agree with the above view of Hiranyaksha. How the living beings could be born simply out of six Dhatus without reference to their parents. A human being is born from another human being; a cow out of a cow; a horse out of a horse. It is a well known fact that diseases like Prameha (urinary disorders), Kushta (Skin diseases) and piles are hereditary in nature. Thus, according to Kaushika, the parents represent the root cause of living beings as well as diseases.[16-17]

Bhadrakapya – Karma:

भद्रकाप्यस्तु नेत्याह नह्यन्धोऽन्धात् प्रजायते।
मातापित्रोरपि च ते प्रागुत्पत्तिर्न युज्यते॥१८॥

कर्मजस्तु मतो जन्तुः कर्मजास्तस्य चामयाः।
नह्यृते कर्मणो जन्म रोगाणां पुरुषस्य वा॥१९॥

*bhadrakāpyastu netyāha nahyandho'ndhāt prajāyate/
mātāpitrorapi ca te prāgutpattirna yujyate||18||
karmajastu mato jantuḥ karmajāstasya cāmayāḥ/
nahyṛte karmaṇo janma rogāṇāṃ puruṣasya vā||19||*

Bhadrakapya – Karma:

Disagreeing with the above view, Bhadrakapya said, “It is not that the progeny of blind parents is invariably blind. Moreover, if Kaushika’s view regarding parental origination of living beings and diseases is accepted, how could the parents themselves be born at the primordial stage? So the living beings as well as their diseases originate from Karma (the past action). For, neither living beings nor diseases can be born without Karma. [18-19]

Bharadwaja – Swabhava (Nature):

भरद्वाजस्तु नेत्याह कर्ता पूर्वं हि कर्मणः।
दृष्टं न चाकृतं कर्म यस्य स्यात् पुरुषः फलम्॥२०॥
भावहेतुः स्वभावस्तु व्याधीनां पुरुषस्य च।
खरद्रवचलोष्णत्वं तेजोन्तानां यथैव हि॥२१॥

*bharadvājastu netyāha kartā pūrvam hi karmaṇaḥ/
dṛṣṭam na cākṛtaṃ karma yasya syāt puruṣaḥ phalam||20||
bhāvahetuḥ svabhāvastu vyādhināṃ puruṣasya ca/
kharadravacaloṣṇatvaṃ tejontānāṃ yathaiva hi||21||*

Bharadvaja – Swabhava (Nature):

Bharadvaja rejected the arguments put forth by Bhadrakapya and said “The Karma always pre-supposes the existence of an agent. There is no evidence to show that an action even if not performed, can result in the form of creation of a living being”.

So Bharadvaja concluded, Svadhva (nature) is the root cause of the existence of living being as well as diseases.

For example, it is by nature that Prithvi, Ap, Tajas and Vayu have roughness, Liquidity, heat and mobility respectively.[20-21]

Kankayana – Prajapati:

काङ्कायनस्तु नेत्याह न ह्यारम्भफलं भवेत्।
भवेत् स्वभावाद्भावानामसिद्धिः सिद्धिरेव वा॥२२॥
स्रष्टा त्वमितसङ्कल्पो ब्रह्मापत्यं प्रजापतिः।
चेतनाचेतनस्यास्य जगतः सुखदुःखयोः॥२३॥

*kāṅkāyanastu netyāha na hyārambhaphalaṃ bhavet/
bhavet svabhāvādbhāvānāmasiddhiḥ siddhireva vā||22||
sraṣṭā tvamitasanikalpo brahmāpatyaṃ prajāpatiḥ/
cetanācetanasyāsyā jagataḥ sukhaduḥkhaḥ||23||*

Disagreeing with Bharadvaja, Kankayana said that if Svabhava (nature) is taken to be the root cause of living beings it would mean that individual efforts (e.g. performance of rituals, cultivation, study etc.) are altogether useless. Accomplishment or otherwise of an object, would then depend not on individual action but on Svabhava (nature) itself. So he concluded that Prajapati, the son of Brahma with his infinite creative powers will represent

the origin of the happiness and misery of the world-sentient as well as insentient.

Bhikshu Atreya – Kala (time)

तन्नेति भिक्षुरात्रेयो न ह्यपत्यं प्रजापतिः।
प्रजाहितैषी सततं दुःखैर्युञ्ज्यादसाधुवत्॥२४॥
कालजस्त्वेव पुरुषः कालजास्तस्य चामयाः।
जगत् कालवशं सर्वं कालः सर्वत्र कारणम्॥२५॥

*tanneti bhikṣurātreyo na hyapatyaṃ prajāpatiḥ/
prajāhitaīṣī satataṃ duḥkhairyuñjyādasādhuvat||24||
kālajastveva puruṣaḥ kālajāstasya cāmayāḥ/
jagat kālavaśaṃ sarvaṃ kālaḥ sarvatra kāraṇam||25||*

Bhikshu Atreya – Kala (time)

Refuting the above view said that interested in the well being of the entire creation as he is, Prajapati cannot afford to bring about miseries for his subjects like any other cruel human being. So Bhiksu Atreya concluded that living beings as well as their diseases are caused by Kala (time) the whole universe is conditioned by Kala and Kala is the causative factor for all.[22-25]

Punarvasu Atreya's conclusion:

तथर्षीणां विवदतामुवाचेदं पुनर्वसुः।
मैवं वोचत तत्त्वं हि दुष्प्रापं पक्षसंश्रयात्॥२६॥
वादान् सप्रतिवादान् हि वदन्तो निश्चितानिव।
पक्षान्तं नैव गच्छन्ति तिलपीडकवद्गतौ॥२७॥

मुक्तवैवं वादसङ्घट्टमध्यात्ममनुचिन्त्यताम्।
नाविधूते तमःस्कन्धे ज्ञेये ज्ञानं प्रवर्तते॥२८॥
येषामेव हि भावानां सम्पत् सञ्जनयेन्नरम्।
तेषामेव विपद्व्याधीन्विविधान्समुदीरयेत्॥२९॥

*tatharsīṇām vivadatāmuṇvācedaṃ punarvasuḥ।
maivaṃ vocata tattvaṃ hi duṣprāpaṃ pakṣasaṃśrayāt॥26॥
vādān saprativādān hi vadanto niścītāniva।
pakṣāntaṃ naiva gacchanti tilapīḍakavadgatau॥27॥
muktvaivaṃ vādasanḡhaṭṭamadhyātmamanucintyātām।
nāvidhūte tamaḥskandhe jñeये jñānaṃ pravartate॥28॥
yeṣāmeva hi bhāvānām sampat sañjanayennaram।
teṣāmeva vipadvyādhīnvividhānsamudīrayet॥29॥*

Punarvasu Atreya's conclusion:

During the course of this controversial discussion of sages, Lord Punarvasu observed, "Please do not enter into such a controversy: it is difficult to arrive at the truth by taking sides with its partial aspects. Those who consider the varying controversial aspects of the truth as established facts, go on moving around without reaching the goal like a person sitting on the oil press (who goes around on moving all along without a pause). So you should get rid of the riddle of Arguments and try to pursue the real truth. One cannot attain real knowledge without shunning one's basic for the partial aspects of the truth.

The every same factors, which, in the state of their wholesome combination, are responsible for the creation of living beings, in the state

of their unwholesome combination are responsible for the various diseases.

[26-29]

Enhancing causes:

अथात्रेयस्य भगवतो वचनमनुनिशम्य पुनरेव वामकः काशिपतिरुवाच भगवन्तमात्रेयं-
भगवन्! सम्पन्नमित्तजस्य पुरुषस्य विपन्नमित्तजानां च रोगाणां
किमभिवृद्धिकारणमिति॥३०॥

तमुवाच भगवानात्रेयः- हिताहारोपयोग एक एव पुरुषवृद्धिकरो भवति, अहिताहारोपयोगः
पुनर्व्याधिनिमित्तमिति ॥३१॥

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच- कथमिह भगवन्! हिताहितानामाहारजातानां
लक्षणमनपवादमभिजानीमहे; हितसमाख्यातानामाहारजातानामहितसमाख्यातानां च
मात्राकालक्रियाभूमिदेहदोषपुरुषावस्थान्तरेषु विपरीतकारित्वमुपलभामह इति॥३२॥

*athātreyasya bhagavato vacanamānuniśamya punareva vāmakah
kāśipatiruvāca bhagavantamātreyaṁ- bhagavan! sampannimittajasya
puruṣasya vipannimittajānāṁ ca rogāṇāṁ kimabhivṛddhikāraṇamiti||30||
tamuvāca bhagavānātreyaḥ- hitāhāropayoga eka eva puruṣavṛddhikaro
bhavati, ahitāhāropayogaḥ punarvyādhinimittamiti ||31||
evaṁvādinam bhagavantamātreyamagniveśa uvāca- kathamiha bhagavan!
hitāhitānāmāhārajātānām lakṣaṇamanapavādamabhijānīmahe;
hitasamākhyātānāmāhārajātānāmahitasamākhyātānām ca
mātrākālakriyābhūmidehadoṣapuruṣāvasthāntareṣu
viparītakāritvamupalabhāmaha iti||32||*

Enhancing causes:

After having listened to Lord Punarvasu, Vamaka, the king of Kashi enquired, "Oh! Lord, what are these factors whose wholesome and

unwholesome combinations are responsible for the growth of living beings and their diseases.

Lord Atreya said, Wholesome food is one of the causes for the growth of living beings and unwholesome food for the growth of diseases.

Agnivesha then asked, “How shall we correctly distinguish between wholesome and unwholesome food articles bring about opposite affects, depending upon the variations in dose, time, method of preparation, habitat, constitution of the body, disease and the age of the individual.[30-32]

Sama and Vishama diets – Wholesome and unwholesome diet:

तमुवाच भगवानात्रेयः- यदाहारजातमग्निवेश! समांश्चैव शरीरधातून् प्रकृतौ स्थापयति
विषमांश्च समीकरोतीत्येतद्धितं विद्धि, विपरीतं त्वहितमिति;
इत्येतद्धिताहितलक्षणमनपवादं भवति॥३३॥

एवंवादिनं च भगवन्तमात्रेयमग्निवेश उवाच- भगवन्! न त्वेतदेवमुपदिष्टं भूयिष्ठकल्पाः
सर्वभिषजो विज्ञास्यन्ति॥३४॥

*tamuvāca bhagavānātreyaḥ- yadāhārajātamagniveśa! samāṃścaiva
śarīradhātūn prakṛtau sthāpayati viṣamāṃśca samīkarotītyetaddhitam
viddhi, viparītaṁ tvahitamiti; ityetaddhitāhitalakṣaṇamanapavādaṁ
bhavati॥33॥*

*evaṃvādinaṁ ca bhagavantamātreyamagniveśa uvāca- bhagavan! na
tveta devamupadiṣṭaṁ bhūyiṣṭhakalpāḥ sarvabhiṣajo vijñāsyanti॥34॥*

Sama and Vishama diets – Wholesome and unwholesome diet:

Lord Punarvasu replied, “The food articles which maintain the equilibrium of Dhatus (Tridosha in balance, body tissues and waste products) and help in eliminating the disturbance of their equilibrium are to be regarded as wholesome, otherwise they are unwholesome”.

Agnivesha asked again, “This type of general definition will not be comprehensible for all kinds of physicians”. [33-34]

Multiplicity of dietetic factors:

तमुवाच भगवानात्रेयः- येषां हि विदितमाहारतत्त्वमग्निवेश! गुणतो द्रव्यतः कर्मतः
सर्वावयवश्च मात्रादयो भावाः, त एतदेवमुपदिष्टं विज्ञातुमुत्सहन्ते।
यथा तु खल्वेतदुपदिष्टं भूयिष्ठकल्पाः सर्वभिषजो विज्ञास्यन्ति, तथैतदुपदेक्ष्यामो मात्रादीन्
भावाननुदाहरन्तः; तेषां हि बहुविधविकल्पा भवन्ति।
आहारविधिविशेषांस्तु खलु लक्षणतश्चावयवतश्चानुव्याख्यास्यामः॥३५॥

*tamuvāca bhagavānātreyaḥ- yeṣāṃ hi viditamāhāratattvamagniveśa!
guṇato dravyataḥ karmataḥ sarvāvayavaśāśca mātrādayo bhāvāḥ, ta
etadevamupadiṣṭaṃ vijñātumutsahante/
yathā tu khalvetadupadiṣṭaṃ bhūyiṣṭhakalpāḥ sarvabhiṣajo vijñāsyanti,
tathaitadupadekṣyāmo mātrādīn bhāvānanudāharantaḥ; teṣāṃ hi
bahuvidhavikalpā bhavanti/
āhāraavidhiviśeṣāṃstu khalu
lakṣaṇataścāvayavataścānuvyākhyāsyāmaḥ॥35॥*

Multiplicity of dietetic factors:

Lord Punarvasu replied, “Those physicians who are verse with the food articles, (dravya) their properties, action, dosage etc. in all respects will

find no difficulty in ascertaining the wholesomeness or otherwise of a given food article.

With a view to guarding the physicians of all categories, we shall explain the various specifications of food articles. It is however not possible to enumerate the dosage etc. of these food articles as their variations are too many to be specified. As to the dietetic variations, they will be explained in general and specific terms.[35]

Origin of Ahara – Food, types:

तद्यथा- आहारत्वमाहारस्यैकविधमर्थाभेदात्; स पुनर्द्वियोनिः, स्थावरजङ्गमात्मकत्वात्;
द्विविधप्रभावः, हिताहितोदकविशेषात्; चतुर्विधोपयोगः, पानाशनभक्ष्यलेह्योपयोगात्;
षडास्वादः, रसभेदतः षड्विधत्वात्;

*tadyathā- āhāratvamāhārasyaikavidhamarthābhedāt; sa punardvioniḥ,
sthāvarajaṅgamātmakatvāt; dvividhaprabhāvaḥ, hitāhitodarkaviśeṣāt;
caturvidhopayogaḥ, pānāśanabhakṣyalehyopayogāt; ṣaḍāsvādaḥ,
rasabhedataḥ ṣaḍvidhatvāt;*

आहारत्वमाहारस्यैकविधमर्थाभेदात्; āhāratvamāhārasyaikavidhamarthābhedāt;

Defined in general terms, food is the one which can be consumed by living beings. By this virtue, food is only of one type.

स पुनर्द्वियोनिः, स्थावरजङ्गमात्मकत्वात्; sa punardvioniḥ,

sthāvarajaṅgamātmakatvāt;

If we consider source, there are two types of food –

Sthavara – vegetable products, the source which stays at only one place

without movement

Jangama – animal products, the source which moves.

द्विविधप्रभावः, हिताहितोदकविशेषात्; dvividhaprabhāvaḥ, hitāhitodarkaviśeṣāt;

From the point of view of specific action, food articles can again be classified into two viz,

Hita – with ultimate wholesome effect and

Ahita – food that causes unwholesome effect

चतुर्विधोपयोगः, पानाशनभक्ष्यलेह्योपयोगात्; caturvidhopayogaḥ,

pānāśanabhakṣyalehyopayogāt;

Because of mode of consumption, food is of four types.

Paana – drinks,

Ashana – eatables,

Bhakshya – chewables and

Lehya – lickables (linctus).

षडास्वादः, रसभेदतः षड्विधत्वात्;

ṣaḍāsvādaḥ, rasabhedataḥ ṣaḍvidhatvāt;

Based on taste, food is of six types.

Sweet, Salt, Sour, Pungent, Bitter and Astringent.

Based on qualities, food is of twenty types:

विंशतिगुणः, गुरुलघुशीतोष्णस्निग्धरूक्षमन्दतीक्ष्णस्थिरसरमृदुकठिन-
विशदपिच्छिलक्ष्णखरसूक्ष्मस्थूलसान्द्रवानुगमात्; अपरिसङ्ख्येयविकल्पः,
द्रव्यसंयोगकरणबाहुल्यात्||३६||

*viṃśatiguṇaḥ,
gurulaghuśītoṣṇasnigdharūkṣamandatīkṣṇasthīrasaramṛdukaṭhina-
viśadapicchilāślakṣṇakharasūkṣmāsthūlasāndradravānugamāt;
aparisaṅkhyeyavikalpaḥ, dravyasaṃyogakaraṇabāhulyāt||36||*

Based on qualities, food is of twenty types:

Guru (heaviness) X Laghu (lightness)

Sheeta (cold) X Ushna (hot)

Snigdha (unctuousness, oiliness) X Rooksha (dryness)

Manda (dullness) X Teekshna (sharpness)

Sthira (stability) X Sara (mobility)

Mridu (softness) X Kathina (hardness)

Vishada (non-sliminess, clarity) X Picchila (sliminess, Stickiness)

Shlakshna (smoothness) X Khara (roughness)

Sookshma (minute, subtleness) X Sthoola (grossness, bulk)

Sandra (solidity) X Drava (liquidity).

Depending upon the combination of different food articles, the food types are innumerable. [36]

*तस्य खलु ये ये विकारावयवा भूयिष्ठमुपयुज्यन्ते, भूयिष्ठकल्पानां च मनुष्याणां प्रकृत्यैव
हिततमाश्वाहिततमाश्च, तांस्तान् यथावदुपदेक्ष्यामः||३७||*

*tasya khalu ye ye vikāravayavā bhūyiṣṭhamupayujyante,
bhūyiṣṭhakalpānāṃ ca manuṣyāṇāṃ prakṛtyaiva hitatamāścāhitatamāśca,
tāmstān yathāvadupadekṣyāmaḥ||37||*

Let us learn in detail about examples of wholesome and unwholesome articles [37]

Best foods –

तद्यथा- लोहितशालयः शूकधान्यानां पथ्यतमत्वे श्रेष्ठतमा भवन्ति, मुद्गाः शमीधान्यानाम्, आन्तरिक्षमुदकानां, सैन्धवं लवणानां, जीवन्तीशाकं शाकानाम्, ऐणेयं मृगमांसानां, लावः पक्षिणां, गोधा बिलेशयानां, रोहितो मत्स्यानां, गव्यं सर्पिः सर्पिणां, गोक्षीरं क्षीराणां, तिलतैलं स्थावरजातानां स्नेहानां, वराहवसा आनूपमृगवसानां, चुलुकीवसा मत्स्यवसानां, पाकहंसवसा जलचरविहङ्गवसानां, कुक्कुटवसा विष्किरशकुनिवसानां, अजमेदः शाखादमेदसां, शृङ्गवेरं कन्दानां, मृद्वीका फलानां, शर्करेक्षुविकाराणाम्, इति प्रकृत्यैव हिततमानामाहारविकाराणां प्राधान्यतो द्रव्याणि व्याख्यातानि भवन्ति॥३८॥

tadyathā- lohitaśālayaḥ śūkadhānyānām pathyatamatve śreṣṭhatamā bhavanti, mudgāḥ śamīdhānyānām, āntarikṣamudakānām, saindhavaṃ lavaṇānām, jīvantiśākaṃ śākānām, aiṇeyaṃ mṛgamāṃsānām, lāvaḥ pakṣiṇām, godhā bileśayānām, rohito matsyānām, gavyaṃ sarpiḥ sarpiṣām, gokṣīraṃ kṣīrāṇām, tilatailaṃ sthāvarajātānām snehānām, varāhavasā ānūpamṛgavasānām, culukīvasā matsyavasānām, pākahaṃsavasā jalacaravihaṅgavasānām, kukkuṭavasā viṣkīraśakunivasānām, ajamedāḥ śākhādamedasām, śṛṅgaveraṃ kandānām, mṛdvīkā phalānām, śarkarekṣuvikārāṇām, iti prakṛtyaiva hitatamānāmāhāravikārāṇām prādhānyato dravyāṇi vyākhyātāni bhavanti॥38॥

Best foods –

Best foods –

लोहितशालयः शूकधान्यानां – lohitaśālayaḥ śūkadhānyānām – Red type of rice

is the best among Paddy having bristles

मुद्गाः शमीधान्यानाम् – mudgāḥ śamīdhānyānām – Among pulses, Green

gram is the best

आन्तरिक्षमुदकानां – āntarikṣam udakānām – Among waters, Rain water

collected before fall on the ground is the best

सैन्धवं लवणानां – saindhavaṁ lavaṇānām – Among salts, [Rock salt](#) is the

best

जीवन्तीशाकं शाकानाम् – jīvantīśākaṁ śākānām – Among pot herbs, Jivanti

(Leptadenia reticulate W.and A) is the best

ऐणेयं मृगमांसानां – Among the meat of big animals, Ena (antelope)

लावः पक्षिणां – Among meat of Birds Lava (common quail)

गोधा बिलेशयानां – Among Meat of animals living in holes, Godha (inguana)

रोहितो मत्स्यानां – Among fish, Rohita type of fish

गव्यं सर्पिः सर्पिणां – Among Ghee, Cow ghee

गोक्षीरं क्षीराणां – Among Milk, Cow milk

तिलतैलं स्थावरजातानां स्नेहानां – Among Vegetable fats, [Sesame oil](#)

वराहवसा आनूपमृगवसानां – Fats of marshy animals, Lard (pig fat)

चुलुकीवसा मत्स्यवसानां – Fish fat – Fat of Chuluki (Gangetic dolphin)

पाकहंसवसा जलचरविहङ्गवसानां – Fats of aquatic birds – Fat of Pakahamsa
(white swan)

कुक्कुटवसा विष्किरशकुनिवसानां – Fats of Vishkira (gallinaceous types of birds,
with beak) – Fat of hen

अजमेदः शाखादमेदसां – Fats of tree branch eating animals – Fat of goat

शृङ्गवेरं कन्दानां – Rhizomes – Ginger

मृद्वीका फलानां – Fruits – Grapes

शर्करेक्षुविकाराणाम् – Preparation of sugar cane – Sarkara (Sugar candy) [38]

Most unwholesome articles:

अहिततमानप्युपदेक्ष्यामः- यवकाः शूकधान्यानामपथ्यतमत्वेन प्रकृष्टतमा भवन्ति,
माषाः शमीधान्यानां, वर्षानादेयमुदकानाम्, ऊषरं लवणानां, सर्षपशाकं शाकानां, गोमांसं
मृगमांसानां, काणकपोतः पक्षिणां, भेको बिलेशयानां, चिलिचिमो मत्स्यानाम्, आविकं
सर्पिः सर्पिषाम्, अविक्षीरं क्षीराणां, कुसुम्भस्नेहः स्थावरस्नेहानां, महिषवसा
आनूपमृगवसानां, कुम्भीरवसा मत्स्यवसानां, काकमद्रुवसा जलचरविहङ्गवसानां,
चटकवसा विष्किरशकुनिवसानां, हस्तिमेदः शाखादमेदसां, निकुचं फलानाम्, आलुकं
कन्दानां, फाणितमिक्षुविकाराणाम्, इति प्रकृत्यैवाहिततमानामाहारविकाराणां
प्रकृष्टतमानि द्रव्याणि व्याख्यातानि भवन्ति; (इति) हिताहितावयवो व्याख्यात
आहारविकाराणाम्||३९||

*ahitatamānapyupadekṣyāmaḥ- yavakāḥ śūkadhānyānāmapathyatamatvena
prakṛṣṭatamā [1] bhavanti, māṣāḥ śamīdhānyānām,
varṣānādeyamudakānām, ūṣaraṁ lavaṇānām, sarṣapaśākam śākānām,
gomāṁsam mṛgamāṁsānām, kāṇakapotaḥ pakṣiṇām, bheko bileśayānām,*

*cilicimo matsyānām, āvikam sarpiḥ sarpiṣām, avikṣīram kṣīrāṇām,
kusumbhasnehaḥ sthāvarasnehānām, mahiṣavasā ānūpamṛgavasānām,
kumbhīravasā matsyavasānām, kākamadguvasā jalacaravihaṅgavasānām,
caṭakavasā viṣkīraśukanivasānām, hastimedah śākhādamedasām, nikucam
phalānām, ālukam kandānām, phāṇitamikṣuvikārāṇām, iti
prakṛtyaivāhitatamānāmāhāravikārāṇām prakṛṣṭatamāni dravyāṇi
vyākhyātāni bhavanti; (iti) hitāhitāvayavo vyākhyāta āhāravikārāṇām||39||*

Most unwholesome foods and activities:

यवकाःशूकधान्याना – Among Shuka Dhanya (Paddy having bristles), Yavaka
(a variety of Barley) is most unwholesome

माषाःशमीधान्यानां – Among pulses (Shami Dhanya) black gram is most
unwholesome

वर्षाणादेयमुदकानाम् – Among waters, river water in rainy season is most
unwholesome

ऊषरंलवणानां – Among salts, Ushara (salt collected/prepared from saline
soil)

सर्षपशाकंशाकानां – Among pot herbs, Mustard is the most unwholesome

गोमांसंमृगमांसानां – Among meat, Beef

काणकपोतःपक्षिणां – Among meat of birds, Kana Kapota (Young dove)

भेकोबिलेशयानां – Among Bileshaya (meat of animals living in the holes) –
Frog is most unwholesome

चिलिचिमोमत्स्यानाम् – Among fish, Chilichima

आविकंसर्पिःसर्पिषाम् – Among ghee, Ghee of sheep milk

अविक्षीरंक्षीराणां – Among milk, Sheep milk

कुसुम्भ स्नेहःस्थावरस्नेहानां – Vegetable fat Oil from Kusumbha (Canthamus tinctorius Linn)

महिषवसा आनूपमृगवसानां – Fats of marshy animals – Fat of Buffalo

कुम्भीरवसा मत्स्यवसानां – Fats of aquatic animals – Fat of Kakamadgu (water foul)

काकमद्रुवसा जलचर विहङ्ग वसानां – Fats of aquatic animals – Fat of Kumbhira (Corocodile)

चटकवसा विष्किरशुकनिवसानां – Fats of gallinaceous types of birds – Fat of Chataka (sparrow)

हस्तिमेदः शाखादमेदसां – Fats of tree branch eating animals Fat of elephant

निकुचं फलानाम् – Fruits Nikucha (Atrocarpus nikucha Roxb)

आलुकं कन्दानां – Rhizomes and roots Aluka (potato?)

फाणितमिक्षुविकाराणाम् – Preparations of sugar cane Phanita (treacle)

Most important drugs, actions, factors:

अतो भूयः कर्मौषधानां च प्राधान्यतः सानुबन्धानि द्रव्याण्यनुव्याख्यास्यामः।
तद्यथा- अन्नं वृत्तिकराणां श्रेष्ठम्, उदकमाश्वासकराणां (सुरा श्रमहराणां), क्षीरं
जीवनीयानां, मांसं बृंहणीयानां, रसस्तर्पणीयानां, लवणमन्नद्रव्यरुचिकराणाम्, अम्लं

हृद्यानां, कुक्कुटो बल्यानां, नक्ररेतो वृष्याणां, मधु श्लेष्मपित्तप्रशमनानां,
सर्पिर्वातपित्तप्रशमनानां, तैलं वातश्लेष्मप्रशमनानां, वमनं श्लेष्महराणां, विरेचनं
पित्तहराणां, बस्तिर्वातहराणां, स्वेदो मार्दवकराणां, व्यायामः स्थैर्यकराणां, क्षारः
पुंस्त्वोपघातिनां, (तिन्दुकमनन्नद्रव्यरुचिकराणाम्,) आमं कपित्थमकण्ठ्यानाम्,
आविकं सर्पिरहृद्यानाम्, अजाक्षीरं
शोषघ्नस्तन्यसात्म्यरक्तसाङ्ग्राहिकरक्तपित्तप्रशमनानाम्, अविक्षीरं श्लेष्मपित्तजननानां,
महिषीक्षीरं स्वप्नजननानां, मन्दकं दध्यभिष्यन्दकराणां, गवेधुकान्नं कर्शनीयानाम्,
उद्दालकान्नं विरूक्षणीयानाम्, इक्षुर्मूत्रजननानां, यवाः पुरीषजननानां, जाम्बवं
वातजननानां, शष्कुल्यः श्लेष्मपित्तजननानां, कुलत्था अम्लपित्तजननानां, माषाः
श्लेष्मपित्तजननानां, मदनफलं वमनास्थापनानुवासनोपयोगिनां, त्रिवृत् सुखविरेचनानां,
चतुरङ्गुलो मृदुविरेचनानां, स्नुक्पयस्तीक्ष्णविरेचनानां, प्रत्यक्पुष्पा शिरोविरेचनानां,
विडङ्गं क्रिमिघ्नानां, शिरीषो विषघ्नानां, खदिरः कुष्ठघ्नानां, रास्ना वातहराणाम्,
आमलकं वयःस्थापनानां, हरीतकी पथ्यानाम्, एरण्डमूलं वृष्यवातहराणां, पिप्पलीमूलं
दीपनीयपाचनीयानाहप्रशमनानां, चित्रकमूलं दीपनीयपाचनीयगुदशोथार्शःशूलहराणां,
पुष्करमूलं हिक्काश्वासकासपार्श्वशूलहराणां, मुस्तं साङ्ग्राहिकदीपनीयपाचनीयानाम्,
उदीच्यं निर्वापणदीपनीयपाचनीयच्छर्द्यतीसारहराणां, कट्वङ्गं
साङ्ग्राहिकपाचनीयदीपनीयानाम्, अनन्ता साङ्ग्राहिकरक्तपित्तप्रशमनानाम्, अमृता
साङ्ग्राहिकवातहरदीपनीयश्लेष्मशोणितविबन्धप्रशमनानां, बिल्वं
साङ्ग्राहिकदीपनीयवातकफप्रशमनानाम्, अतिविषा
दीपनीयपाचनीयसाङ्ग्राहिकसर्वदोषहराणाम्, उत्पलकुमुदपद्मकिञ्जल्कः
साङ्ग्राहिकरक्तपित्तप्रशमनानां, दुरालभा पित्तश्लेष्मप्रशमनानां, गन्धप्रियङ्गुः
शोणितपित्तातियोगप्रशमनानां, कुटजत्वक् श्लेष्मपित्तरक्तसाङ्ग्राहिकोपशोषणानां,
काश्मर्यफलं रक्तसाङ्ग्राहिकरक्तपित्तप्रशमनानां, पृश्निपर्णी
साङ्ग्राहिकवातहरदीपनीयवृष्याणां, विदारिगन्धा वृष्यसर्वदोषहराणां, बला
साङ्ग्राहिकबल्यवातहराणां, गोक्षुरको मूत्रकृच्छ्रानिलहराणां,
हिङ्गुनिर्यासश्छेदनीयदीपनीयानुलोमिकवातकफप्रशमनानाम्, अम्लवेतसो
भेदनीयदीपनीयानुलोमिकवातश्लेष्महराणां, यावशूकः संसनीयपाचनीयार्शोघ्नानां,

तक्राभ्यासो ग्रहणीदोषशोफार्शोघृतव्यापत्प्रशमनानां, क्रव्यान्मांसरसाभ्यासो
ग्रहणीदोषशोषार्शोघ्नानां, क्षीरघृताभ्यासो रसायनानां, समघृतसक्तुप्राशाभ्यासो
वृष्योदावर्तहराणां, तैलगण्डूषाभ्यासो दन्तबलरुचिकराणां, चन्दनं
दुर्गन्धहरदाहनिर्वापणलेपनानां, रास्नागुरुणी शीतापनयनप्रलेपनानां, लामज्जकोशीरं
दाहत्वग्दोषस्वेदापनयनप्रलेपनानां, कुष्ठं वातहराभ्यङ्गोपनाहोपयोगिनां, मधुकं
चक्षुष्यवृष्यकेश्यकण्ठ्यवर्ण्यविरजनीयरोपणीयानां, वायुः प्राणसञ्ज्ञाप्रदानहेतूनाम्,
अग्निरामस्तम्भशीतशूलोद्वेपनप्रशमनानां, जलं स्तम्भनीयानां, मृद्वृष्टलोष्ट्रनिर्वापितमुदकं
तृष्णाच्छर्द्यतियोगप्रशमनानाम्, अतिमात्राशनमामप्रदोषहेतूनां,
यथाग्न्यभ्यवहारोऽग्निसन्धुक्षणानां, यथासात्म्यं चेष्टाभ्यवहारौ सेव्यानां,
कालभोजनमारोग्यकराणां, तृप्तिराहारगुणानां, वेगसन्धारणमनारोग्यकराणां, मद्यं
सौमनस्यजननानां, मद्याक्षेपो धीधृतिस्मृतिहराणां, गुरुभोजनं दुर्विपाककराणाम्,
एकाशनभोजनं सुखपरिणामकराणां, स्त्रीष्वतिप्रसङ्गः शोषकराणां, शुक्रवेगनिग्रहः
षण्ड्यकराणां, पराघातनमन्नाश्रद्धाजननानाम्, अनशनमायुषो ह्रासकराणां, प्रमिताशनं
कर्शनीयानाम्, अजीर्णाध्यशनं ग्रहणीदूषणानां, विषमाशनमग्निवैषम्यकराणां,
विरुद्धवीर्याशनं निन्दितव्याधिकराणां, प्रशमः पथ्यानां, आयासः सर्वापथ्यानां,
मिथ्यायोगो व्याधिकराणां, रजस्वलाभिगमनमलक्ष्मीमुखानां, ब्रह्मचर्यमायुष्याणां,
परदाराभिगमनमनायुष्याणां, सङ्कल्पो वृष्याणां, दौर्मनस्यमवृष्याणाम्,
अयथाबलमारम्भः प्राणोपरोधिनां, विषादो रोगवर्धनानां, स्नानं श्रमहराणां, हर्षः
प्रीणनानां, शोकः शोषणानां, निवृत्तिः पुष्टिकराणां, पुष्टिः स्वप्नकराणाम्,
अतिस्वप्नस्तन्द्राकराणां, सर्वरसाभ्यासो बलकराणाम्, एकरसाभ्यासो दौर्बल्यकराणां,
गर्भशल्यमाहार्याणाम्, अजीर्णमुद्धार्याणां, बालो मृदुभेषजीयानां, वृद्धो याप्यानां, गर्भिणी
तीक्ष्णौषधव्यवायव्यायामवर्जनीयानां, सौमनस्यं गर्भधारणानां, सन्निपातो
दुश्चिकित्स्यानाम्, आमो विषमचिकित्स्यानां, ज्वरो रोगाणां, कुष्ठं दीर्घरोगाणां, राजयक्ष्मा
रोगसमूहानां, प्रमेहोऽनुषङ्गिणां, जलौकसोऽनुशस्त्राणां, बस्तिस्तन्त्राणां,
हिमवानौषधिभूमीनां, सोम ओषधीनां, मरुभूमिरारोग्यदेशानाम्, अनूपोऽहितदेशानाम्,
निर्देशकारित्वमातुरगुणानां, भिषक् चिकित्साङ्गानां, नास्तिकोवर्ज्यानां, लौल्यं
क्लेशकराणाम्, अनिर्देशकारित्वमरिष्टानां, अनिर्वेदो वार्तलक्षणानां, वैद्यसमूहो

निःसंशयकराणं, योगो वैद्यगुणानां, विज्ञानमौषधीनां, शास्त्रसहितस्तर्कः साधनानां,
सम्प्रतिपत्तिः कालज्ञानप्रयोजनानाम्, अव्यवसायः कालातिपत्तिहेतूनां, दृष्टकर्मता
निःसंशयकराणाम्, असमर्थता भयकराणां, तद्विद्यसम्भाषा बुद्धिवर्धनानाम्, आचार्यः
शास्त्राधिगमहेतूनाम्, आयुर्वेदोऽमृतानां, सद्बचनमनुष्ठेयानाम्, असदग्रहणं सर्वाहितानां,
सर्वसन्न्यासः सुखानामिति॥४०॥

ato bhūyaḥ karmauśadhānām ca prādhānyataḥ sānubandhāni

dravyāṇyanuvyākhyāsyāmah|

tadyathā- annaṃ vṛttikarāṇām śreṣṭham, udakamāśvāsakarāṇām (surā

śramaharāṇām), kṣīraṃ jīvanīyānām, māṃsaṃ br̥mhaṇīyānām,

rasastarpaṇīyānām, lavaṇamannadravyarucikarāṇām, amlaṃ hr̥dyānām,

kukkuṭo balyānām, nakrareto vṛṣyāṇām, madhu

śleṣmapittapraśāmanānām, sarpirvātapittapraśāmanānām, tailaṃ

vātaśleṣmapraśāmanānām, vamaṇaṃ śleṣmaharāṇām, virecanaṃ

pittaharāṇām, bastirvātaharāṇām, svedo mār̥davakarāṇām, vyāyāmaḥ

sthairyakarāṇām, kṣāraḥ puṃstvopaghātinām,

(tindukamanannadravyarucikarāṇām,) āmaṃ kapitthamakaṇṭhyānām,

āvikaṃ sarpirahr̥dyānām, ajākṣīraṃ

śoṣaghnastanyasātmyaraktaśāṅgrāhikaraktapittapraśāmanānām, avikṣīraṃ

śleṣmapittajananānām, mahiṣīkṣīraṃ svapnajanananānām, mandakaṃ

dadhyabhiṣyandakarāṇām, gavedhukānnaṃ karśanīyānām, uddālakānnaṃ

virūkṣaṇīyānām, ikṣurmūtrajanananānām, yavāḥ purīṣajanananānām, jāmbavaṃ

vātajananānām, śaṣkulyaḥ śleṣmapittajananānām, kulatthā

amlapittajananānām, māśāḥ śleṣmapittajananānām, madanaphalaṃ

vamaṇāsthāpanānuvāsanopayoginām, trivṛt sukhavirecanānām,

caturaṅgulo mṛduvirecanānām, snukpayastikṣṇavirecanānām, pratyakpuṣpā

śirovirecanānām, viḍaṅgaṃ krimighnānām, śirīṣo viṣaghnānām, khadīraḥ

*kuṣṭhaghnānām, rāsnā vātaharāṇām, āmalakam vayahsthāpanānām,
haritakī pathyānām, eraṇḍamūlam vṛṣyavātaharāṇām, pippalīmūlam
dīpanīyapācanīyānāhaprasāmanānām, citrakamūlam
dīpanīyapācanīyagudaśoṭhārsāhśūlaharāṇām, puṣkaramūlam
hikkāśvāsakāsapārśvaśūlaharāṇām, mustam
sāṅgrāhikadīpanīyapācanīyānām, udīcyam
nirvāpaṇadīpanīyapācanīyacchardyatīsāraharāṇām, kaṭvaṅgam
sāṅgrāhikapācanīyadīpanīyānām, anantā
sāṅgrāhikarakṭapittaprasāmanānām, amṛtā
sāṅgrāhikavātaharadīpanīyaśleṣmaśoṇitavibandhaprasāmanānām, bilvam
sāṅgrāhikadīpanīyavātakaphaprasāmanānām, ativiṣā
dīpanīyapācanīyasāṅgrāhikasarvadoṣaharāṇām,
utpalakumudapadmakiṅjalkaḥ sāṅgrāhikarakṭapittaprasāmanānām,
durālabhā pittaśleṣmaprasāmanānām, gandhapriyaṅguḥ
śoṇitapittātiyogaprasāmanānām, kuṭajatvak
śleṣmapittarakṭasāṅgrāhikopaśoṣaṇānām, kāśmaryaphalam
raktasāṅgrāhikarakṭapittaprasāmanānām, pṛśniparnī
sāṅgrāhikavātaharadīpanīyavṛṣyāṇām, vidārigandhā
vṛṣyasarvadoṣaharāṇām, balā sāṅgrāhikabalyavātaharāṇām, gokṣurako
mūtrakṛcchrānilaharāṇām,
hiṅguniryāśāśchedanīyadīpanīyānulomikavātakaphaprasāmanānām,
amlavetaso bhedanīyadīpanīyānulomikavātaśleṣmaharāṇām, yāvaśūkaḥ
sraṁsanīyapācanīyārśoghñānām, takrābhyāso
grahaṇīdoṣaśophārśoghṛtavypātprasāmanānām,
kravyānmāṁsarasābhyāso grahaṇīdoṣaśoṣārśoghñānām, kṣīraghṛtābhyāso*

*rasāyanānām, samaghṛtasaktuprāśābhyāso vṛṣyodāvartaharāṇām,
tailagaṇḍūśābhyāso dantabalarucikarāṇām, candanam
durgandhaharadāhanirvāpaṇalepanānām, rāsnāgurunī
śītāpanayanapralepanānām, lāmajjakośīram
dāhatvagdoṣasvedāpanayanapralepanānām, kuṣṭham
vātaharābhyāṅgopanāhopayoginām, madhukam
cakṣuṣyavṛṣyakeśyakaṇṭhyavarṇyavirajaniyaropaṇīyānām, vāyuh
prāṇasañjñāpradānahetūnām,
agnirāmastambhaśītaśūlodvepanaprasāmanānām, jalam stambhaniyānām,
mr̥dbhr̥ṣṭaloṣṭranirvāpitamudakam tṛṣṇācchardiyogaprasāmanānām,
atimātrāśanamāmapradoṣahetūnām,
yathāgnyabhyavahāro'gnisandhukṣaṇānām, yathāsātmyam
ceṣṭābhyavahārau sevyānām, kālabhojanamārogyakarāṇām,
tṛptirāhāraguṇānām, vegasandhāraṇamanārogyakarāṇām, madyam
saumanasyajananānām, madyākṣepo dhīdhṛtismṛtiharāṇām, gurubhojanam
durvipākakarāṇām, ekāśanabhojanam sukhapariṇāmakarāṇām,
strīṣvatiprasaṅgaḥ śoṣakarāṇām, śukraveganigrahaḥ śāṇḍyakarāṇām,
parāghātanamannāśraddhājanananānām, anaśanamāyuso hrāsakarāṇām,
pramitāśanam karśaniyānām, ajīrṇādhyāśanam grahaṇīdūṣaṇānām,
viṣamāśanamagnivaiṣamyakarāṇām, viruddhaviṛyāśanam
ninditavyādhikarāṇām, prasāmaḥ pathyānām, āyāsaḥ sarvāpathyānām,
mithyāyogo vyādhikarāṇām, rajasvalābhigamanamalakṣmīmukhānām,
brahmacaryamāyusyāṇām, paradārābhigamanamanāyusyāṇām, saṅkalpo
vṛṣyāṇām, daurmanasyamavṛṣyāṇām, ayathābalamārambhaḥ
prāṇoparodhinām, viṣādo rogavardhanānām, snānam śramaharāṇām,*

*harṣaḥ priṇanānām, śokaḥ śoṣanānām, nivṛttiḥ puṣṭikarāṇām,
puṣṭiḥsvapnakarāṇām, atisvapnastandrākarāṇām, sarvarasābhyāso
balakarāṇām, ekarasābhyāso daurbalyakarāṇām, garbhaśalyamāhāryāṇām,
ajīrṇamuddhāryāṇām, bālo mṛdubheṣajīyānām, vṛddho yāpyānām, garbhiṇī
tikṣṇauśadhavyavāvyāyāmavarjanīyānām, saumanasyam
garbhadhāraṇānām, sannipāto duścikitsyānām, āmo viṣamacikitsyānām,
jvaro rogāṇām, kuṣṭham dīrgharogāṇām, rājyakṣmā rogasamūhānām,
prameho'nuṣaṅgiṇām, jalaukaso'nuśastrāṇām, bastistantrāṇām,
himavānuśadhibhūmīnām, soma oṣadhīnām, marubhūmirārogyadeśānām,
anūpo'hitadeśānām, nirdeśakāritvamāturaguṇānām, bhiṣak cikitsāṅgānām,
nāstikovarjyānām, laulyam kleśakarāṇām, anirdeśakāritvamariṣṭānām,
anirvedo vārtalakṣaṇānām, vaidyasamūho niḥsaṃśayakarāṇām, yogo
vaidyaguṇānām, vijñānamauśadhīnām, śāstrasahitastarkaḥ sādhanānām,
sampratipattiḥ kālajñānaprayojanānām, avyavasāyaḥ kālātipattihetūnām,
dṛṣṭakarmatā niḥsaṃśayakarāṇām, asamarthatā bhayakarāṇām,
tadvidyasambhāṣā buddhivardhanānām, ācāryaḥ śāstrādhigamahetūnām,
āyurvedo'mṛtānām, sadvacanamauśtheyānām, asadgrahaṇam
sarvāhitānām, sarvasannyāsaḥ sukhānāmiti||40||*

Most important drugs, actions, factors:

अन्नं वृत्तिकराणां श्रेष्ठम् – Among those which sustain life, food (Anna) is the best.

उदकमाश्वासकराणां – Water is best to generate soothing effect

सुरा श्रमहराणां – Wine is best to Dispel fatigue

क्षीरं जीवनीयानां – Milk is best among enlivening, invigorating substances

मांसं बृंहणीयानां – Meat is best among nourishing food

रसस्तर्पणीयानां – Meat soup (Mamsarasa) is best among refreshing,
nourishing food

लवणमन्नद्रव्यरुचिकराणाम् – Salt is best among substances that enhance
taste.

अम्लं हृद्यानां – Sour substances are best among cardiac tonics

कुक्कुटो बल्यानां – among foods to improve strength and immunity, Kukkuta
– chicken is best.

नक्ररेतो वृष्याणां – Among aphrodisiac substances, Nakra Retas – Semen of
crocodile is the best.

मधु श्लेष्मपित्तप्रशमनानां – Among substances to balance Kapha and Pitta,
Honey is the best.

सर्पिर्वातपित्तप्रशमनानां – Among substances to balance Vata and Pitta, cow
ghee is the best.

तैलं वातश्लेष्मप्रशमनानां – Among substances to balance Vata and Kapha,
Taila (sesame oil) is the best.

वमनं श्लेष्महराणां – Among Kapha balancing procedures, Vamana (emesis)
therapy is the best.

विरेचनं पित्तहराणां – Among Pitta balancing procedures, Virechana is the best

बस्तिर्वातहराणां – Among Vata balancing procedures, Basti – Enema (both Anuvasana and Asthapana) is the best

स्वेदो मादवकराणां – Among procedures to bring about softness and tenderness, Swedana – sweating therapy is the best.

व्यायामः स्थैर्यकराणां – Exercise (Vyayama) is the best to bring about body firmness.

क्षारः पुंस्त्वोपघातिनां – Among substances causing impotency, kshara is the best

तिन्दुकमनन्नद्रव्यरुचिकराणाम् – Among substances hurting the taste of food, Tinduka (Diospros peregrine Gurke) is the best

आमं कपित्थमकण्ठ्यानाम् – Among those hurting throat and quality of sound, Unripe Kapittha (Feronia Limonia Swingle) is the best

आविकं सर्पिरह्यानाम् – Among those damaging heart, Sheep ghee is the best

अजाक्षीरं शोषघ्नस्तन्यसात्म्यरक्तसाङ्ग्राहिकरक्तपित्तप्रशमनानाम् – Among those substances that relieve emaciation, improve breast milk, blood production, absorbant (useful in IBS) and bleeding disorders, goat milk is the best.

(Related – [goat milk benefits](#))

अविक्षीरं श्लेष्मपित्तजननानां – Sheep milk is best to Vitiate Kapha and Pitta Dosha

महिषीक्षीरं स्वप्नजननानां – Buffalo milk is best to induce sleep (related:

[Buffalo meat and milk benefits](#)

मन्दकं दध्यभिष्यन्दकराणां – in obstructing the body channels and circulation,
half formed curds (Mandaka Dadhi) is best

गवेधुकान्नं कर्शनीयानाम् – Food prepared of Gavedhuka (Triticum aestivum
Linn) to cause emaciation

उद्दालकान्नं विरुक्षणीयानाम् – Food prepared with Uddalaka (a variety of black
gram) is best to cause drying

इक्षुर्मूत्रजननानां – Sugarcane is best in producing diuretic effect. Related –
[sugarcane juice benefits](#)

यवाः पुरीषजननानां – Barley is best to increase bulk of feces

जाम्बवं वातजननानां – Jambu -([Jamun – Syzygium cumini](#)) is best in
aggravating Vata

शष्कुल्यः श्लेष्मपित्तजननानां – Shashkuli type of pastry (Chakkuli in Kannada
language) is best in aggravating Pitta and Kapha

कुलत्था अम्लपित्तजननानां – Kulattha (horse gram) is best in causing
Amlapitta (acid dyspepsia)

माषाः श्लेष्मपित्तजननानां – Black gram is best in aggravating Kapha and Pitta

मदनफलं वमनास्थापनानुवासनोपयोगिनां – Fruit of [Madana \(Randia dumetorum](#)
Lam) is best in Vamana (emesis), Asthapana and anuvasana types of
enema

त्रिवृत् सुखविरेचनानां – Trivrit (operculina turpethum R.B) Causing easy
purgation

चतुरङ्गुलो मृदुविरेचनानां – Aragvadha (Cassia fistula Linn) is best in causing mild purgation

स्नुक्पयस्तीक्ष्णविरेचनानां – Milk of Snuhi (Euphorbia nerifolia Linn) is best in causing strong purgation

प्रत्यक्पुष्पा शिरोविरेचनानां – Apamarga (Achyranthes aspera Linn) is best in eliminating Doshas from the head

विडङ्गं क्रिमिघ्नानां – Vidanga (Embelia ribes Burm .f.) is best in Killing parasites.

शिरीषो विषघ्नानां – Shireesha (albizzia Lebbeck Benth) is best anti poisonous herb.

खदिरः कुष्ठघ्नानां – Khadira (Acacia catechu Wild) is best in curing skin diseases (Related: [Best way to use Khadira for daily skin detox](#))

रास्ना वातहराणाम् – Rasna (Pluchea lanceolata) is best in alleviating vata

आमलकं वयःस्थापनानां – Amalaka (Amla – Emblica officinalis) is best to cause Rasayana (rejuvenation)

हरीतकी पथ्यानाम् – Haritaki (terminalia chebula Linn) is best wholesome fruit

एरण्डमूलं वृष्यवातहराणां – Castor root (Eranda moola) is best in alleviating Vata and aphrodisiac

पिप्पलीमूलं दीपनीयपाचनीयानाहप्रशमनानां – Pippalimoola (long pepper root) is best in promoting digestion, carmination and relieving bloating and

constipation

चित्रकमूलं दीपनीयपाचनीयगुदशोथार्शःशूलहराणां – Root of Chitraka (Plumbago zeylanica Linn) is best in Promoting digestion, carmination and curing piles and colic pain

पुष्करमूलं हिक्काश्वासकासपार्श्वशूलहराणां – Pushkaramoola (Inula racemosa Hook.f) is best in curing hiccup, asthma, Cough and pain in the chest
मुस्तं साङ्ग्राहिकदीपनीयपाचनीयानाम् – Musta (cyperus rotunds Linn) is best in causing astringent effect, उदीच्यं निर्वापणदीपनीयपाचनीयच्छर्द्यतीसारहराणां – Udeechya – Pavonia odorata is best in causing digestion, carmination, anti emetic and anti diarrheal effect.

कट्वङ्गं साङ्ग्राहिकपाचनीयदीपनीयानाम् – Katvanga is best to cause absorption, to improve digestion and carmination.

अनन्ता साङ्ग्राहिकरक्तपित्तप्रशमनानाम् – Ananta (Hemidesmus indicus) is best to cause absorption and in bleeding disorders.

अमृता साङ्ग्राहिकवातहरदीपनीयश्लेष्मशोणितविबन्धप्रशमनानां – Giloy is best to cause astringent effect, promoting digestion, alleviating Vata, Kapha, constipation and Raktapitta (bleeding disorders)

बिल्वं साङ्ग्राहिकदीपनीयवातकफप्रशमनानाम् – Bael is best to cause astringent effect, promoting digestion and alleviating Vata and Kapha.

अतिविषा दीपनीयपाचनीयसाङ्ग्राहिकसर्वदोषहराणाम् – [Ativisha \(Aconitum heterophyllum\)](#) is best in causing astringent effect, promoting digestion, carmination and alleviation of all the Doshas.

उत्पलकुमुदपद्मकिञ्जल्कः साङ्ग्राहिकरक्तपित्तप्रशमनानां – Utpala (Nymphaea alba), Kumuda (a variety of lotus) and Padma (lotus) is best in causing astringent effect, alleviating bleeding disorders.

दुरालभा पित्तश्लेष्मप्रशमनानां – Duralabha (Fagonia cretica) is best in alleviating Kapha and Pitta.

गन्धप्रियङ्गुः शोणितपित्तातियोगप्रशमनानां – Gandha Priyangu (Callicarpa macrophylla) is best in alleviating acute heavy bleeding.

कुटजत्वक् श्लेष्मपित्तरक्तसाङ्ग्राहिकोपशोषणानां – Bark of Kutaja (Holarrhena antidysenterica) is best in balancing Kapha and Pitta, causing astringent effect over blood and to cause drying absorbing effect

काशमर्यफलं रक्तसाङ्ग्राहिकरक्तपित्तप्रशमनानां – Fruit of Gambhari (Gmelina arborea) is best in causing hemostasis, curing bleeding disorders

पृश्निपर्णी साङ्ग्राहिकवातहरदीपनीयवृष्याणां – Prishniparni – Uraria picta is best in causing astringent and aphrodisiac, digestive effect and alleviating Vata
विदारिगन्धा वृष्यसर्वदोषहराणां – Vidarigandha (Pueraria tuberosa/ Ipomoea digitata) is best in aphrodisiac and to cause Tridosha balance

बला साङ्ग्राहिकबल्यवातहराणां – Bala (Sida cordifolia) is best in causing absorbant effect, improving strength and balancing Vata Dosha.

गोक्षुरको मूत्रकृच्छ्रानिलहराणां – Gokshura (Tribulus) is best in relieving [dysuria](#)

हिङ्गुनिर्यासश्छेदनीय दीपनीयानुलोमिक वातकफप्रशमनानाम् – Asa foetida is best in causing excision, promoting digestion, downward movement of wind,

and alleviating Vata and Kapha dosha

अम्लवेतसो भेदनीयदीपनीयानुलोमिकवातश्लेष्महराणां – Amlavetasa (Garcinia

pedunculata) is best in causing purgation, promoting digestion, downward movement of wind (Anulomna) and balancing Vata and Kapha.

यावशूकः संसनीयपाचनीयार्शोघ्नानां – Ash of Barley ([Yavakshara](#) / Yavashuka) is

best in causing laxative effect, carmination and curing piles

तक्राभ्यासो ग्रहणीदोषशोफार्शोघृतव्यापत्प्रशमनानां – Regular intake of buttermilk

is best in curing Grahani (IBS), Shotha (edema), piles and ghee indigestion

क्रव्यान्मांसरसाभ्यासो ग्रहणीदोषशोषार्शोघ्नानां – habitual use of meat soup of

carnivorous animals is best in curing Grahani (IBS), emaciation and piles

क्षीरघृताभ्यासो रसायनानां – habitual use of milk and ghee is best in causing

anti aging effect (rasayana)

समघृतसक्तुप्राशाभ्यासो वृष्योदावर्तहराणां – habitual use of mix of equal

quantities of ghee and Saktu (roasted corn floor) is best aphrodisiac and Vata balancing.

तैलगण्डूषाभ्यासो दन्तबलरुचिकराणां – sesame oil – oil pulling is best to

strengthen teeth and to relieve anorexia

चन्दनं दुर्गन्धहरदाहनिर्वापणलेपनानां – Sandalwood (Chandana) is best in

reliving bad odor, burning sensation and best to apply as paste.

रास्नागुरुणी शीतापनयनप्रलेपनानां – Application of Rasna (Pluchea lanceolata)

and Agar (Aquilaria agallocha) is best in removing coldness, on external application.

लामज्जकोशीरं दाहत्वग्दोषस्वेदापनयनप्रलेपनानां – Lamajjaka (Cymbopogon jwarancusa) is best in curing burning sensation, skin diseases and sweating, on external application.

कुष्ठं वातहराभ्यङ्गोपनाहोपयोगिनां – Kushta (Saussurea lappa) is best in causing Vata balance upon usage as massage and poultice.

मधुकं चक्षुष्य वृष्य केश्य कण्ठ्य वर्ण्य विरजनीय रोपणीयानां – Madhuka (Licorice) is best in improving eye health, aphrodisiac effect, improving hair quality, throat/voice quality, skin complexion, imparting colour and wound healing

वायुः प्राणसञ्ज्ञाप्रदानहेतूनाम् – air is best to restore Prana and consciousness

अग्निराम स्तम्भ शीत शूलोद्वेपन प्रशमनानां – fire is best in curing indigestion, stiffness, cold, colic pain and shivering

जलं स्तम्भनीयानां – water is best in causing absorbant / astringent effect

मृद्भृष्ट लोष्ट्र निर्वापितमुदकं तृष्णाच्छर्द्यतियोग प्रशमनानाम् – water from a pot prepared from heated mud, is best in alleviating acute attacks of thirst and vomiting

अतिमात्राशनमामप्रदोषहेतूनां – eating in excess quantities is best in causing excess Ama (Indigestion and impaired metabolism)

यथाग्न्यभ्यवहारोऽग्निसन्धुक्षणानां – Intake of food as per digestion strength, is best to improve digestion power.

यथासात्म्यं चेष्टाभ्यवहारौ सेव्यानां – wholesome diet and regime is best to adopt habits

कालभोजनमारोग्यकराणां – taking food in right time is best to promote health

तृप्तिराहारगुणानां – Trupti (Satiety) is the best quality of food

वेगसन्धारणमनारोग्यकराणां – suppression of urges is the best cause of disease

मद्यं सौमनस्यजननानां – alcohol (Madya) is best in causing soothing mind, exhilaration

मद्याक्षेपो धीधृतिस्मृतिहराणां – alcohol addiction is best to cause loss of intelligence, memory and patience

गुरुभोजनं दुर्विपाककराणाम् – heavy food intake is best to cause indigestion

एकाशनभोजनं सुखपरिणामकराणां – having one meal per day is best to cause digestion and absorption of food

स्त्रीष्वतिप्रसङ्गः शोषकराणां – excessive indulgence in women is best to cause emaciation

शुक्रवेगनिग्रहः षण्ड्यकराणां – continuous suppression of ejaculation causes impotence

पराघातनमन्नाश्रद्धाजननानाम् – Slaughtering place is the best place to cause aversion for food

अनशनमायुषो ह्रासकराणां – Fasting is best to cause reduction of longevity

प्रमिताशनं कर्शनीयानाम् – Intake of food in reduced quantity is best to cause weight loss

अजीर्णाध्यशनं ग्रहणीदूषणानां – Intake of food before digestion of previous meal is best in causing vitiation of stomach and intestine

विषमाशनमग्निवैषम्यकराणां – Intake of food in irregular timings causes irregularity in digestive power

विरुद्धवीर्याशनं निन्दितव्याधिकराणां – intake of [incompatible foods](#) – is best in causing worst of diseases like skin disorders

प्रशमः पथ्यानां – Tranquility, soothing, calming behavior is the best healthy regime

आयासः सर्वापथ्यानां – Exertion beyond one's capacity is best Unhealthy regime

मिथ्यायोगो व्याधिकराणां – Mithya Yoga – Improper utilization of objects and sense organs – like looking at sharp objects, hearing to loud sound etc) is best in causing disease.

रजस्वलाभिगमनमलक्ष्मीमुखानां – sex with a menstruating woman is best inauspicious activity

ब्रह्मचर्यमायुष्याणां – practicing celibacy is best to cause longevity

परदाराभिगमनमनायुष्याणां – Adultery is best to reduce longevity

सङ्कल्पो वृष्याणां – Determination is the best aphrodisiac

दौर्मनस्यमवृष्याणाम् – having difference of opinion / different minds is the best un-aphrodisiac

अयथाबलमारम्भः प्राणोपरोधिनां – strenuous efforts beyond one's capacity is

best to lose life

विषादो रोगवर्धनानां – Grief/ depression is best to worsen disease

स्नानंश्रमहराणां – Bath is best in removing fatigue

हर्षःप्रीणनानां – Cheerfulness is best to cause Delight

शोकः शोषणानां – Worry is best to cause emaciation, to lose weight

निवृत्तिःपुष्टिकराणां – detachment is best to cause nourishment

पुष्टिःस्वप्नकराणाम् – having nutritious food is best to induce sleep

अतिस्वप्नस्तन्द्राकराणां – Excessive sleep is best in causing drowsiness

सर्वरसाभ्यासोबलकराणाम् – having food with all the tastes is best to promote strength and immunity

एकरसाभ्यासोदौर्बल्यकराणां – having food with only one taste is best to cause debility

गर्भशल्यमाहार्याणाम् – dead fetus is best to be removed immediately

अजीर्णमुद्धार्याणां – indigestion is best to be prevented

बालोमृदुभेषजीयानां – children are best to be administered with mild medicines

वृद्धोयाप्यानां – aged patients are best to be administered with palliating medicines

गर्भिणी तीक्ष्णौषध व्यवाय व्यायाम वर्जनीयानां -pregnant women are best to avoid strong medicines, sex and exercise

सौमनस्यं गर्भधारणानां – having common minds is best way to achieve conception

सन्निपातो दुश्चिकित्स्यानाम् – Sannipata – involvement of all Doshas is worst condition to treat

आमो विषमचिकित्स्यानां – Ama (altered digestion and metabolism) is best to be considered and treated as Toxicity

ज्वरो रोगाणां – fever is best among disease

कुष्ठं दीर्घरोगाणां – skin diseases are the longest duration disorders

राजयक्ष्मा रोगसमूहानां – Rajayakshma (tuberculosis / AIDS) is the best disease combination with many diseases

प्रमेहोऽनुषङ्गिणां – urinary disorders are the best relapsing disorders

जलौकसोऽनुशस्त्राणां – leech is the best accessory surgical devices

बस्तिस्तन्त्राणां – Enema is the best among elimination therapies

हिमवानौषधिभूमीनां – The Himalaya is the best habitat of medicinal plants

सोम ओषधीनां – Soma is the best medicine

मरुभूमिरारोग्यदेशानाम् – Desert is best among healthy places

अनूपोऽहितदेशानाम् – Marshy Land is Unhealthiest place

निर्देशकारित्वमातुरगुणानां – Compliance with the instructions of the physician is the best quality of patient

भिषक् चिकित्साङ्गानां – Physician is the best part of treatment

नास्तिकोवर्ज्यानां – An atheist is best to be rejected treatment

लौल्यं क्लेशकराणाम् – Greed is the most troublesome practice

अनिर्देशकारित्वमरिष्टानां – Disobedience to the instructions of the physician is the worst prognostic sign

अनिर्वेदो वार्तलक्षणानां – Self confidence is the best sign of recovery

वैद्यसमूहो निःसंशयकराणं – An assemblage of physician is best in eradicating doubts (with regard to the line of treatment etc)

योगो वैद्यगुणानां – Sense of propriety is the best quality of physician

विज्ञानमौषधीनां – Knowledge is the best medicine

शास्त्रसहितस्तर्कः साधनानां – Scriptures based logic is best to gain knowledge

सम्प्रतिपत्तिः कालज्ञानप्रयोजनानाम् – Presence of mind is best to understand the situation

अव्यवसायः कालातिपत्तिहेतूनां – Inaction is the best way to waste time

दृष्टकर्मता निःसंशयकराणाम् – Practical experience is best to eradicate doubts

असमर्थता भयकराणां – Incapability is best to cause fear

तद्विद्यसम्भाषा बुद्धिवर्धनानाम् – Clinical seminars, reasoning based discussion is best to improve wisdom and intelligence

आचार्यः शास्त्राधिगमहेतूनाम् – Guru is best tool to understand science

आयुर्वेदोऽमृतानां – Knowledge of Ayurveda (science of life) is the best among nectors

सद्वचनमनुष्ठेयानाम् – Words of noble person is best to be complied with

असद्ग्रहणं सर्वाहितानां – Words of wicked is best to cause harmful result

सर्वसन्न्यासः सुखानामिति – absolute detachment is the best way to achieve happiness [40]

भवन्ति चात्र-

अग्न्याणां शतमुद्धिष्टं यद्विपञ्चाशदुत्तरम्।

अलमेतद्विकाराणां विघातायोपदिश्यते॥४१॥

bhavanti cātra-

agryāṇāṃ śatamuddiṣṭaṃ yaddvipañcāśaduttaram/

alametadvikārāṇāṃ vighātāyopadiśyate//41//

Thus one hundred and fifty two varieties of best drugs and regimen have been explained.

They are sufficient for giving guidance to a physician in connection with the treatment of various diseases. [41]

समानकारिणो येऽर्थास्तेषां श्रेष्ठस्य लक्षणम्।

ज्यायस्त्वं कार्यकर्तृत्वे वरत्वं चाप्युदाहृतम्॥४२॥

वातपित्तकफानां च यद्यत् प्रशमने हितम्।

प्राधान्यतश्च निर्दिष्टं यद्व्याधिहरमुत्तमम्॥४३॥

एतन्निशम्य निपुणं चिकित्सां सम्प्रयोजयेत्।

एवं कुर्वन् सदा वैद्यो धर्मकामौ समश्नुते॥४४॥

samānakāriṇo ye'rthāsteṣāṃ śreṣṭhasya lakṣaṇam/

jyāyastvaṃ kāryakartṛtve varatvaṃ cāpyudāhṛtam//42//

*vātapittakaphānām ca yadyat praśamane hitam/
prādhānyataśca nirdiṣṭam yadvyādhiharamuttamam||43||
etanniśamya nipuṇam cikitsām samprajayet/
evaṃ kurvan sadā vaidyo dharmakāmau samaśnute||44||*

The best among drugs and regimen having similar actions, the best effects and qualities, have been listed. The drugs and regimen useful for alleviating diseases caused by Vata, Pitta and Kapha and the best useful ones among them have indicated here. A good physician should know all this before starting the treatment of the various diseases. It is only if he does so, he can enjoy happiness in this world and the world the world beyond.[42-44]

Definition of Pathya – wholesome food –

पथ्यं पथोऽनपेतं यद्यच्चोक्तं मनसः प्रियम्।
यच्चाप्रियमपथ्यं च नियतं तन्न लक्षयेत्॥४५॥
मात्राकालक्रियाभूमिदेहदोषगुणान्तरम् ।
प्राप्य ततद्धि दृश्यन्ते ते ते भावास्तथा तथा॥४६॥
तस्मात् स्वभावो निर्दिष्टस्तथा मात्रादिराश्रयः।
तदपेक्ष्योभयं कर्म प्रयोज्यं सिद्धिमिच्छता॥४७॥

*pathyam patho'napetaṃ yadyaccoktaṃ manasaḥ priyam/
yaccāpriyamapathyam ca niyataṃ tanna lakṣayet||45||
mātrākālakriyābhūmidehadōṣaguṇāntaram /
prāpya tattaddhi dṛśyante te te bhāvāstathā tathā||46||
tasmāt svabhāvo nirdiṣṭastathā mātrādirāśrayaḥ/
tadapekṣyobhayaṃ karma prayojyaṃ siddhimicchatā||47||*

Pathya – wholesome food is the one, which is –

Patho Anapetha (Patha means path / digestive tract). which is good for one's digestive system and

Manasaha priyam – which is liked by the person.

Those which adversely affect digestive tract and mind are considered to be Apathya – unwholesome.

But this cannot be accepted as a general rule in absolute terms. The drugs and regimen in fact change their qualities, depending on the Matra – dosage,

Kala – season,

Kriya – method of preparation,

Bhumi – habitat and

combination with other useful and harmful drugs. [45-47]

Asava Yoni –

Having listened to the above instructions of Lord Atreya, Agnivesha said.

“you have answered our questions in entirety and we have followed it. Now we shall like to hear an elaborate and correct description of the ingredients that are used in alcoholic preparations.”

Lord Atreya replied, In belief, Asava Yoni – sources of ingredients for alcoholic preparations are eight Viz,

Dhanya – grains (6 preparations)

Phala – fruits, (26 herbs)

Moola – roots, (11 herbs)

Saara – heartwoods, (20)

Pushpa – flowers, (10)

Kanda – branches (4)

Patra – leaves (2)

Twacha – barks; (4)

the ninth one is sugar.

Alcoholic preparations are innumerable depending upon the ingredients, their combinations and the method of preparation; however the most wholesome ones out of them are eighty four in number as follows:-

1 Six alcoholic preparations made of grains— Sura, Sauvira, Tusodaka, Maireya, Medaka and Dhanyamla

2. Twenty six alcoholic preparations made of fruits—

1. Draksa (Vitis vinifera Linn)
2. Kharjura (Phoenix sylvestris Roxb)
3. Kashmarya (Gemelina arborea Linn)
4. Dhanvana (Grewia Tiliaefolia Vahl)
5. Rajadana (Mimusops hexandra Roxb)
6. Ketaka (Pandanus tectorius Soland)
7. Parushaka (Grewia Asiatica Linn)
8. Abhaya (Terminalia Chebula Linn)
9. Amalaka (Emblica officinalis Gaertn)
10. Mrigelindika (Terminalia belerica Roxb)
11. Jambu (Syzygium Cumini Skills)
12. Kapittha (Foronia limonia Swingle)
13. Kuvala (Zizyphus Jujuba Gaertn)

14. Badara (*Zizyphus Jujuba* Lam)
15. Karkandhu (*Zizyphus nummularia* W.A)
16. Plu (*Salvadora persica* Linn)
17. Priyala (*Buchanania Lanzen* Spreng)
18. Panasa (*Artocarpus heterophyllus* Lam)
19. Nyagrodha (*Ficus bengalensis* Linn)
20. Asvatha (*Ficus religiosa* Linn)
21. Plaksa (*Ficus locar* Buch Ham)
22. Kapitana (*Albizza Labbeck* Benth)
23. Udumara (*Ficus recemosa* Linn)
24. Ajamoda (*Trachyspermum Roxburghianum*)
25. Srngataka (*Trapa Bispinosa* Roxb)
26. Sankhini (*Cansocora decussate* Roem et. Sch)

3. Eleven Alcholic prepration made of roots

1. Salaparni (*Desmodium Gangeticum* DC)
2. Ashvagandha (*Withania somnifera* Lam)
4. Satavari (*Asparagus Racemosus* Willd)
5. Syama (*Operculina turpethum* R.B)
6. Trivrt (A variety of Syama)
7. Danti (*Baliospermum montanum* Muell- Arg)
8. dravanti (*Jatropha glandulifera* Roxb)
9. bilva (*Aegle marmelos* Corr)
10. Eranda (*Ricinus communis* Lin)
11. Citraka (*Plumbago Zeylanica* Lin)

4. Twenty alcoholic preparation made of heart- wood

1. Sala (shorea robusta Gaertn.f)
2. priyaka (Buchanania Lanzasoreng)
3. Asvakarna (Dipterocarpus alatus Roxb)
4. Candana (santalum album Linn)
5. Tinisa (Ougeinia Dalbergioides Benth)
6. Khadira (Acacia Catechu Willd)
7. Kasara (a variety of Khadira)
8. saptarna (Alstonia scholaris R.Br)
9. Arjuna (terminalia arjuna W and a)
10. asana (Terminalia tomentosa W and A)
11. Arimeda (a variety of Khadira)
12. Tinduka (Diospyrus Peregrina Gurke)
13. Kinihi (white variety of Sirisa)
14. Sami (Prosopis spicigera Linn)
15. Badari (Zizyphus Jujuba Lam)
16. Simsapa (Dalbergia sissoo Roxb)
17. Sirisa (Albizia lebbeck Benth)
18. Vanjula
19. Dhanvana (Grewia tiliaefolia Vahl)
20. Madhuka (Madhuka indica J.F Gmel)

5. Ten alcoholic preparation made of flowers.

1. padma (Nelumbo nucifera Gaertn)
2. Utpala (Nymphaea alba Linn)
3. Nalina (a variety of Padma)

4. Kumuda(a variety of Utpala)
5. Saugandhika
6. Pundarika (Nymphaea lotus Linn)
7. Satapatra (a variety of Kamala)
8. Madhuka (Madhuka indica J.F) Gmel)
9. Priyangu (Calliarpa Macrophylla Vahl)
10. Dhataki (Woodfordia fruticosa Kurz)

6. four alcoholic preparations made of branches

1. Iksu (saccharum officinarum Linn)
2. Kandeksu (Saccharum Spontanium Linn)
3. Iksuvalika (Asteracantha longifolia Ness)
4. Pundraka (a type of sugar cane)

7. two alcoholic preparations made of leaves

1. Patola (Trichosanthes cucumerina Linn)
2. Tadaka (Borassus Flabellifer Linn)

8. four alcoholic preparation made of barks

1. Tilvaka(Symplocos racemosa Roxb)
2. Lodhra (a variety of tilvaka)
3. elavaluka (Brunus cerasus L)
4. Kramuka (Araca catechu Linn)

Alcoholic preparations

तदात्रेयस्य भगवतो वचनमनुनिशम्य पुनरपि भगवन्तमात्रेयमग्निवेश उवाच-
यथोद्देशमभिनिर्दिष्टः केवलोऽयमर्थो भगवता श्रुतश्चास्माभिः।

आसवद्रव्याणामिदानीमनपवादं लक्षणमनतिसङ्क्षेपेणोपदिश्यमानं शुश्रूषामह इति॥४८॥
तमुवाच भगवानात्रेयः- धान्यफलमूलसारपुष्पकाण्डपत्रत्वचो भवन्त्यासवयोनयोऽग्निवेश!
सङ्ग्रहेणाष्टौ शर्करानवमीकाः।

तास्वेव द्रव्यसंयोगकरणतोऽपरिसङ्ख्येयासु यथापथ्यतमानामासवानां चतुरशीतिं
निबोध।

तद्यथा- सुरासौवीरतुषोदकमैरेयमेदकधान्याम्लाः षड् धान्यासवा भवन्ति,
मृद्वीकाखर्जूरकाश्मर्यधन्वनराजादनतृणशून्यपरुषकाभयामलकमृगलिण्डिकजाम्बवकपि
त्थ-

कुवलबदरकर्कन्धुपीलुप्रियालपनसन्यग्रोधाश्वत्थप्लक्षकपीतनोदुम्बराजमोदशृङ्गाटकशा
ङ्खिनीफलासवाः षड्विंशतिर्भवन्ति,
विदारिगन्धाश्वगन्धाकृष्णगन्धाशतावरीश्यामात्रिवृद्धन्तीद्रवन्तीबिल्वोरुबूकचित्रकमूलैरेका
दश मूलासवा भवन्ति,

शालप्रियकाश्वकर्णचन्दनस्यन्दनखदिरकदरससपर्णाजुनासनारिमेदतिन्दुककिणिहीशमी-
शुक्तिशिशपाशिरीषवज्जलधन्वनमधूकैः सारासवा विंशतिर्भवन्ति,
पद्मोत्पलनलिकुमुदसौगन्धिकपुण्डरीकशतपत्रमधूकप्रियङ्गुधातकीपुष्पैर्दश पुष्पासवा
भवन्ति, इक्षुकाण्डेक्ष्वक्षुवालिपुण्ड्रकचतुर्थाः काण्डासवा भवन्ति, पटोलताडकपत्रासवौ
द्वौ भवतः, तिल्वकलोध्रैलवालुकक्रमुकचतुर्थास्त्वगासवा भवन्ति, शर्करासव एक एवेति।
एवमेषामासवानां चतुरशीतिः परस्परेणासंसृष्टानामासवद्रव्याणामुपनिर्दिष्टा भवति।

एषामासवानामासुतत्वादासवसञ्ज्ञा।

द्रव्यसंयोगविभागविस्तारस्त्वेषां बहुविधकल्पः संस्कारश्च।

यथास्वं संयोगसंस्कारसंस्कृता ह्यासवाः स्वं कर्म कुर्वन्ति।

संयोगसंस्कारदेशकालमात्रादयश्च भावास्तेषां तेषामासवानां ते ते समुपदिश्यन्ते
तत्तत्कार्यमभिसमीक्ष्येति॥४९॥

tadātreyaśya bhagavato vacanamānuniśamya punarapi

bhagavantamātreyaśyamagniveśa uvāca- yathoddeśamabhinirdiṣṭaḥ

kevalo'yamartho bhagavatā śrutaścāsmābhiḥ।

āsavadravyāṇāmidānīmanapavādaṃ
lakṣaṇamanatisaṅkṣepeṇopadiśyamānaṃ śuśrūṣāmaha iti||48||
tamuvāca bhagavānātreyaḥ- dhānyaphalamūlasārapuṣpakāṇḍapatratvaco
bhavantyāsavayonayo'gniveśa! saṅgrahēṇāṣṭau śarkarānavamīkāḥ/
tāsveva dravyasaṃyogakaraṇato'parisaṅkhyeyāsu
yathāpathyatamānāmāsavānām caturaśītiṃ nibodha/
tadyathā- surāsauvīratuṣodakamaireyamedakadhānyāmlāḥ ṣaḍ dhānyāsavā
bhavanti,
mṛdvikākharjūrakāśmaryadhanvanarājādanatrṇasūnyaparūṣakābhayāmalak
amṛgaliṇḍikājāmbavakapittha-
kuvalabadarakarkandhupīlupriyālapanasanyagrodhāśvatthaplakṣakapītanod
umbarājamodaśṛṅgāṭakaśāṅkhinīphalāsavāḥ ṣaḍviṃśatirbhavanti,
vidārigandhāśvagandhākṛṣṇagandhāśatāvarīśyāmātrivṛddantidravantībilvoru
būkacitrakamūlairekādaśa mūlāsavā bhavanti,
śālapriyakāśvakarṇacandanasyandanakhadirakadarasaptaparṇārjunāsanāri
medatindukakiṇihīśamī- śuktiśiṃśapāsīriṣavañjaladhanvanamadhūkaiḥ
sārāsavā viṃśatirbhavanti,
padmotpalanalikumudasaugandhikapuṇḍarīkaśatapatramadhūkapriyaṅgudh
ātakīpuṣpairdaśa puṣpāsavā bhavanti,
ikṣukāṇḍekṣvikṣuvālikāpuṇḍrakacaturthāḥ kāṇḍāsavā bhavanti,
paṭolatāḍakapatrāsavau dvau bhavataḥ,
tilvakalodhrailavālukakramukacaturthāstvagāsavā bhavanti, śarkarāsava
eka eveti/
evameṣāmāsavānām caturaśītiḥ
paraspareṇāsamsṛṣṭānāmāsavadravyāṇāmupanirdiṣṭā bhavati/

*eṣāmāsavānāmāsutatvādāsavasañjñā/
dravyasaṃyogavibhāgavistārastveṣām bahuvīdhakalpaḥ saṃskāraśca/
yathāsvaṃ saṃyogasaṃskārasaṃskṛtā hyāsavāḥ svaṃ karma kurvanti/
saṃyogasaṃskāradeśakālamātrādayaśca bhāvāsteṣām teṣāmāsavānām te
te samupadiśyante tattatkāryamabhisamīkṣyati||49||*

Alcoholic preparations

There is only one variety of alcoholic preparation made of sugar.
When prepared individually from the above mentioned ingredients, they make eighty four varieties of alcoholic preparations. They are known as alcoholic preparation because of the process of fermentation involved. Depending upon the permutation and combination of these ingredients and preparation method, they have in fact innumerable varieties. Actions of these alcoholic preparations are based on the properties of the ingredients and the method of preparation. Keeping in view the effects desired to be produced by a particular alcoholic preparation, combination of ingredients, method, time(duration of fermentation), and place (inside a heap of ashes or grains etc) of the preparation, quantity etc. are prescribed.{48-49}

Again:-

भवति चात्र-

मनःशरीराग्निबलप्रदानामस्वप्नशोकारुचिनाशनानाम्।

संहर्षणानां प्रवरासवानामशीतिरुक्ता चतुरुत्तरैषा॥५०॥

bhavati cātra-

manaḥśarīrāgnibalapradānāmasvapnaśokārucināśanānām/

saṁharṣaṇānām pravarāsavānāmaśītiruktā caturuttaraiṣā||50||

Thus it is said:-

The eighty four types of excellent alcoholic preparations have been enumerated. They all strengthen the mind, body and the power of digestion; they help in overcoming sleeplessness, grief and anorexia and are exhilarating.

To sum up:-

तत्र श्लोकः-

शरीररोगप्रकृतौ मतानि तत्त्वेन चाहारविनिश्चयं च।
उवाच यज्जःपुरुषादिकेऽस्मिन् मुनिस्तथाऽग्याणि वरासवांश्च॥५१॥

tatra ślokaḥ-

*śarīrarogaprakṛtau matāni tattvena cāhāraviniścayaṁ ca/
uvāca yajjaḥpuruṣādike'smin munistathā'gryāṇi varāsavāṁśca||51||*

In this chapter – Yajja Purusheeya Adhyaya, various theories relating to the origin of living beings and diseases, the most wholesome and unwholesome diets and regimen and the most important alcoholic preparations have been described.{51}

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने यज्जःपुरुषीयो नाम
पञ्चविंशोऽध्यायः॥२५॥

*ityagniveśakṛte tantre carakapratisaṁskṛte ślokasthāne yajjaḥpuruṣīyo
nāma pañcaviṁśo'dhyāyaḥ||25||*

Thus ends the twenty fifth chapter of the Sutra section of Agnivesa's work as redacted by Charaka.

Charaka Samhita Sutrasthana 26 - Atreya Bhadrakapyeeya Adhyaya - Ayurvedic Pharmacology

अथात आत्रेयभद्रकाप्यीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāta ātreya bhadra kāpyīyam adhyāyaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavān ātreyaḥ॥2॥

26th Chapter of Charaka Samhita explains Ayurvedic pharmacology in detail, along with incompatible foods, qualities and actions of taste, 5 basic elements. This chapter is called as Atreya Bhadrakapya Adhyaya.

A Symposium

आत्रेयो भद्रकाप्यश्च शाकुन्तेयस्तथैव च।

पूर्णाक्षश्चैव मौद्गल्यो हिरण्याक्षश्च कौशिकः॥३॥

यः कुमारशिरा नाम भरद्वाजः स चानघः।

श्रीमान् वार्योविदश्चैव राजा मतिमतां वरः॥४॥

निमिश्च राजा वैदेहो बडिशश्च महामतिः।

काङ्कायनश्च बाह्लीको बाह्लीकभिषजां वरः॥५॥

एते श्रुतवयोवृद्धा जितात्मानो महर्षयः।

वने चैत्ररथे रम्ये समीयुर्विजिहीर्षवः॥६॥

तेषां तत्रोपविष्टानामियमर्थवती कथा।

बभूवार्थविदां सम्यग्रसाहारविनिश्चये॥७॥

ātreyo bhadra kāpyaśca śākunteyastathaiva ca

pūrṇākṣaścaiva maudgalyo hiraṇyākṣaśca kauśikaḥ॥3॥

yaḥ kumāraśirā nāma bharadvājaḥ sa cānaghaḥ

śrīmān vāryovidaścaiva rājā matimatām varaḥ॥4॥

nimiśca rājā vaideho baḍiśaśca mahāmatiḥ

*kāṅkāyanaśca bāhliko bāhlikabhiṣajāṃ varaḥ||5||
ete śrutavayovṛddhā jitātmāno maharṣayaḥ/
vane caitrarathe ramye samīyurvijihīṣavaḥ||6||
teṣāṃ tatropaviṣṭānāmiyamarthavatī kathā/
babhūvārthavidāṃ samyagrasāhāravinīścaye||7||*

A Symposium

Once upon a time Atreya, Bhadrakapya, Shakunteya, Purnaksha Maudgalya, Hiranyaksha Kaushika, Kumarashira Bharadvaja, the king Varyovida, Nimi the king of Videha, Kankayana the best among the physicians of Bahlika(Balkh)- all these Ayurveda experts, having self control- assembled in the pleasant woods of Chaitraratha on a pleasant trip.

They sat together and then started discussing some of the vital problems relating to correlation between Rasa(taste) and Diet.[3-7]

Different views of members on the number of taste (Rasa):

One type of taste:

एक एव रस इत्युवाच भद्रकाप्यः, यं पञ्चानामिन्द्रियार्थानामन्यतमं जिह्वावैषयिकं भावमाचक्षते कुशलाः, स पुनरुदकादनन्य इति।

*eka eva rasa ityuvāca bhadrakāpyaḥ, yaṃ
pañcānāmindriyārthānāmanyatamaṃ jihvāvaiṣayikaṃ bhāvamācakṣate
kuśalāḥ, sa punarudakādananya iti|*

One type of taste:

Bhadrakapya opined that there is only one type of taste. Because, taste is

perceived by tongue, and it is the object of tongue sense organ. He said that it is no different than water element (Jala Mahabhuta)

Two types of tastes:

द्वौ रसाविति शाकुन्तेयो ब्राह्मणः, छेदनीय उपशमनीयश्चेति॥

dvau rasāviti śākunteyo brāhmaṇaḥ, chedanīya upaśamanīyaśceti/

Shakunteya Brahmana opined that there are two types of tastes –

Chedaneeya – Ematiationg, scraping

Upashamaneeya – Nourishing, palliating, calming

Three types of taste:

त्रयो रसा इति पूर्णाक्षो मौद्गल्यः, छेदनीयोपशमनीयसाधारणा इति।

trayo rasā iti pūrṇākṣo maudgalyaḥ, chedanīyopaśamanīyasādhāraṇā iti/

Purnaksha Maudgalya – 3 types of taste

Chedaneeya – Ematiationg, scraping

Upashamaneeya – Nourishing, palliating, calming

Sadharana – in between Chedaneeya and Upashamaneeya

Four types of taste:

चत्वारो रसा इति हिरण्याक्षः कौशिकः, स्वादुर्हितश्च
स्वादुरहितश्चास्वादुर्हितश्चास्वादुरहितश्चेति।

catvāro rasā iti hiraṇyākṣaḥ kauśikaḥ, svādurhitaśca

svādurahitaścāsvādurhitaścāsvādurahitaśceti/

Hiranyaksha Kaushika –

1. Swadu Hita – Palatable and wholesome

2. Swadu Ahita – Palatable but unwholesome
3. Aswadu Hita – Unpalatable, but wholesome
4. Aswadu Ahita – Unpalatable and unwholesome

Five types of taste: -

पञ्च रसा इति कुमारशिरा भरद्वाजः, भौमौदकाग्नेयवायव्यान्तरिक्षाः।

*pañca rasā iti kumāraśirā bharadvājah,
bhaumaudakāgneyavāyavyāntarikṣāḥ/*

Kumarashira Bharadwaja – Five types

1. Parthiva – Originating from earth element
2. Apya – Originating from water element
3. Taijasa – Originating from fire element
4. Vayaviya – Originating from air element
5. Akashiya – Originating from ether / vacuum element

Six types of taste:

षड्रसा इति वार्योविदो राजर्षिः, गुरुलघुशीतोष्णस्निग्धरूक्षाः।

ṣaḍrasā iti vāryovido rājarṣiḥ, gurulaghuśītoṣṇasniḡdharūkṣāḥ/

Royal Sage Varyovida Six types

1. Guru (heavy)
2. Laghu (Light)
3. Sheeta (Cold)
4. Ushna (Hot)
5. Snigdha (Unctuous / oily)
6. Rooksha (Nonunctuous)

Seven types of taste:

सप्त रसा इति निमिर्वैदेहः, मधुराम्ललवणकटुतिक्तकषायक्षाराः।

sapta rasā iti nimirvaidehaḥ, madhurāmlalavaṇakaṭutiktakaṣāyakṣārāḥ/

As per Nimi the king of Videha –

1. Madhura (sweet)
2. Amla (sour)
3. Lavana (Saline)
4. Katu (Pungent)
5. Tikta (Bitter)
6. Kashaya (Astringent)
7. Kshara (Alkaline)

Eight types of tastes

अष्टौ रसा इति बडिशो धामार्गवः, मधुराम्ललवणकटुतिक्तकषायक्षाराव्यक्ताः।

*aṣṭau rasā iti baḍiśo dhāmārgavaḥ,
madhurāmlalavaṇakaṭutiktakaṣāyakṣārāvyaktāḥ/*

As per Dhamaragava Badisa –

1. Madhura (sweet)
2. Amla (sour)
3. Lavana (Saline)
4. Katu (Pungent)
5. Tikta (Bitter)
6. Kashaya (Astringent)
7. Kshara (Alkaline)
8. Avyakta (imperceptible)

Infinite tastes:

अपरिसङ्ख्येया रसा इति काङ्कायनो बाह्लीकभिषक्,
आश्रयगुणकर्मसंस्वादविशेषाणामपरिसङ्ख्येयत्वात्॥८॥

*aparisaṅkhyeyā rasā iti kāṅkāyano bāhlikabhiṣak,
āśrayagūṇakarmasaṁsvādaviśeṣāṇāmaparisaṅkhyeyatvāt॥8॥*

Infinite tastes:

Kankayana Bahlika opines that tastes are innumerable, because of the innumerability of qualities, actions, that reside in a substance.[8]

Concluding remarks by Chair person- Lord Punarvasu:

षडेव रसा इत्युवाच भगवानात्रेयः पुनर्वसुः, मधुराम्ललवणकटुतिक्तकषायाः।

*ṣaḍeva rasā ityuvāca bhagavānātreyaḥ punarvasuḥ,
madhurāmlalavaṇakaṭutiktakaṣāyāḥ।*

There are only six tastes –

1. Madhura (sweet)
2. Amla (sour)
3. Lavana (Saline)
4. Katu (Pungent)
5. Tikta (Bitter)
6. Kashaya (Astringent)

Substantiation of six number of tastes

तेषां षण्णां रसानां योनिरुदकं, छेदनोपशमने द्वे कर्मणी, तयोर्मिश्रीभावात् साधारणत्वं,
स्वादस्वादुता भक्तिः, हिताहितौ प्रभावौ, पञ्चमहाभूतविकारास्त्वाश्रयाः

प्रकृतिविकृतिविचारदेशकालवशाः, तेष्वश्रयेषु द्रव्यसञ्ज्ञकेषु गुणा
गुरुलघुशीतोष्णस्निग्धरूक्षाद्याः; क्षरणात् क्षारः, नासौ रसः द्रव्यं
तदनेकरससमुत्पन्नमनेकरसं कटुकलवणभूयिष्ठमनेकेन्द्रियार्थसमन्वितं
करणाभिनिर्वृतम्; अव्यक्तीभावस्तु खलु रसानां प्रकृतौ भवत्यनुरसेऽनुरससमन्विते वा
द्रव्ये; अपरिसङ्ख्येयत्वं पुनस्तेषामाश्रयादीनां भावानां विशेषापरिसङ्ख्येयत्वान्न युक्तम्,
एकैकोऽपि ह्येषामाश्रयादीनां भावानां विशेषानाश्रयते विशेषापरिसङ्ख्येयत्वात्, न च
तस्मादन्यत्वमुपपद्यते; परस्परसंसृष्टभूयिष्ठत्वान्न
चैषामभिनिर्वृतेर्गुणप्रकृतीनामपरिसङ्ख्येयत्वं भवति; तस्मान्न संसृष्टानां रसानां
कर्मोपदिशन्ति बुद्धिमन्तः।
तच्चैव कारणमपेक्षमाणाः षण्णां रसानां परस्परेणासंसृष्टानां
लक्षणपृथक्त्वमुपदेक्ष्यामः॥९॥

*teṣāṃ ṣaṇṇāṃ rasānāṃ yonirudakam, chedanopaśamane dve karmaṇī,
tayormiśrībhāvāt sādharmaṇatvam, svādvāsvādutā bhaktiḥ, hitāhitau
prabhāvau, pañcamahābhūtavikārāstvāśrayāḥ
prakṛtīvīkṛtivicāradeśakālavaśāḥ, teṣvāśrayeṣu dravyasañjñakeṣu guṇā
gurulaghuśītoṣṇasniḡdharūkṣādyāḥ; kṣaraṇāt kṣārah, nāsau rasaḥ dravyam
tadanekarasasamutpannamanekarasaṃ
kaṭukalavaṇabhūyiṣṭhamanekendriyārthasamanvitam karaṇābhinirvṛttam;
avyaktībhāvastu khalu rasānāṃ prakṛtau bhavatyānurase'nurasasamanvite
vā dravye; aparisaṅkhyeyatvam punasteṣāmāśrayādīnāṃ bhāvānāṃ
viśeṣāparisaṅkhyeyatvāṇna yuktaṃ, ekaiko'pi hyeṣāmāśrayādīnāṃ
bhāvānāṃ viśeṣānāśrayate viśeṣāparisaṅkhyeyatvāt, na ca
tasmādanyatvamupapadyate; parasparasamsrṣṭabhūyiṣṭhatvāṇna
cāiṣāmbhinirvṛtterguṇaprakṛtīnāmaparisaṅkhyeyatvam bhavati; tasmāṇna
samsrṣṭānāṃ rasānāṃ karmopadiśanti buddhimantaḥ/*

*taccaiva kāraṇamapekṣamāñāḥ ṣaṇṇām rasānām paraspāreṇāsamsrṣṭānām
lakṣaṇapṛthaktvamupadekṣyāmaḥ||9||*

Substantiation of six number of tastes

The Yoni – source material for the manifestation of all these tastes is water element – Jala Mahabhuta

Chedana – emaciation and Upashamana – nourishment are two types of action of tastes. Hence they are not tastes themselves.

Combination of these two action leads to the manifestation of tastes having a general action (Sadharana).

Swadu (Palatability) or otherwise is the subjective reaction (bhakti); wholesomeness (Hita) or unwholesomeness (Ahita) constitutes, the specific action; Hence, four types of tastes theory is invalid.

The five basic elements form dravya – substance. Due to different permutation and combination, due to effect of time, place, season on them, the substance exhibits qualities like Guru (heavy), laghu (lightness) etc. Hence six types of taste based on quality is invalid.

क्षरणात् क्षारः – kṣaraṇāt kṣārah

Because of its corrosive nature, it is known as Kshara / Alkali; Hence, it is a physical effect. Thus kshara cannot be called as taste. This is manifested by the combination of many tastes and it possesses itself many tastes dominated by pungent and saline ones; Kshara is the object of many senses (for example, it can be seen, it can be touched etc) and it involves a special method of preparation.

Avyakta – imperceptibility of tastes is effected only in Jala Mahabhuta (water element). It happens when the taste is hidden deep in the substance or is exhibited incompletely. Hence, it cannot be said as a type of taste.

It is not correct to say that the tastes are innumerable, by just saying that the substances in the world are innumerable. Even in the innumerable substances, the qualities, action and taste of those substances are not innumerable. So we shall now explain the specific characteristics and distinctive features of the six tastes separately.[9]

Observations regarding the classification of matter:

अग्रे तु तावद्द्रव्यभेदमभिप्रेत्य किञ्चिदभिधास्यामः।
सर्वं द्रव्यं पाञ्चभौतिकमस्मिन्नर्थे; तच्चेतनावदचेतनं च, तस्य गुणाः शब्दादयो
गुर्वादयश्च द्रवान्ताः, कर्म पञ्चविधमुक्तं वमनादि॥१०॥

*agre tu tāvaddravyabhedamabhipretya kiñcidabhidhāsyāmaḥ|
sarvaṃ dravyaṃ pāñcabhautikamasminnarthe; tacetanāvadacetanaṃ ca,
tasya guṇāḥ śabdādayo gurvādayaśca dravāntāḥ, karma
pañcavidhamuktaṃ vamanādi||10||*

Observations regarding the classification of matter:

All matter is constituted of five Mahabhutas (five basic elements);
Some of the materials are Chetana (have soul) and Achetana (does not have soul)

Qualities of substances are Shabda (sound), Sparsha (touch), Roopa (vision), Rasa (taste) and Gandha (Smell)

also the twenty qualities beginning with heaviness etc 20 qualities

These substances are useful in Vamana etc Panchakarma therapies.[10]

**Physical properties of Pancha Mahabhutas:
Qualities and function of earth element –**

तत्र द्रव्याणि गुरुखरकठिनमन्दस्थिरविशदसान्द्रस्थूलगन्धगुणबहुलानि पार्थिवानि ,
तान्युपचयसङ्घातगौरवस्थैर्यकराणि;

tatra dravyāṇi

gurukharakathinamandasthiravisadasāndrasthūlagandhaguṇabahulāni

pārthivāni , tānyupacayasāṅghātagauravasthairyakarāṇi;

Substances that have below qualities in abundance are called as Parthiva –
having earth as dominant element.

Guru – heavy,

Khara – tough,

Katina – hard,

Manda – dull,

Sthira – stable,

Vishada – non-slimy, clear

Sandra – dense,

Sthoola – bulk, gross and

Gandha – Smell

These Parthiva – earth dominant substances cause

Upachaya – promote plumpness,

Sanghata – compactness, give shape to body and body organs

Gaurava – heaviness and

Sthairya – stability.

Qualities and function of (liquids) materials having water-element dominance – Apya Dravya

द्रवस्निग्ध शीतमन्द मृदुपिच्छिल रसगुणबहुलान्याप्यानि, तान्युपक्लेद

स्नेहबन्धविष्यन्द मार्दवप्रह्लादकराणि;

*dravasnigdha śītamanda mṛdupicchila rasaguṇabahulānyāpyāni,
tānyupakleda snehabandhaviṣyanda mārdavaprahlādakarāṇi;*

Substances that have below qualities in abundance are called as Apya – having water as dominant element.

Drava – liquid,

Snigdha – unctuous, oily

Sheeta – cold

Manda – dull, slow flowing

Mrudu – soft,

Picchila – slimy, sticky

Rasa – taste

They promote below functions

Upakleda – stickiness,

Sneha – unctuousness, Oiliness

Bandha – compactness,

Vishyanda – moistness,

Mardava – softness and

Prahlada – happiness.

Qualities and function of materials having fire-element dominance – Agneya Dravya

उष्णतीक्ष्ण सूक्ष्म लघुरूक्ष विशद रूपगुणबहुलान्याग्नेयानि, तानि दाहपाक प्रभा
प्रकाशवर्णकराणि;

*uṣṇatīkṣṇa sūkṣma laghurūkṣa viśada rūpaguṇabahulānyāgneyāni, tāni
dāhapāka prabhā prakāśavarṇakarāṇi;*

Substances that have below qualities in abundance are called as Agneya –
having fire as dominant element.

Ushna – hot,

Teekshna – sharp,

Sookshma – subtle, minute

Laghu – light,

Rooksha – dryness

Vishada – non-slimy, clarity

Roopa – vision

They promote below functions

Daaha – combustion, burning

Paaka – digestion, metabolism,

Prabha – luster,

Prakasha – radiance and

Varna – color.

Qualities and function of materials having air-element dominance – Vayavya Dravya

लघुशीत रूक्षखर विशद सूक्ष्म स्पर्शगुणबहुलानि वायव्यानि, तानि रौक्ष्यग्लानि
विचारवैशद्य लाघवकराणि;

*laghuśīta rūkṣakhara viśada sūkṣma sparsaḡuṇabahulāni vāyavyāni, tāni
rauṣhyaglāni vicāravaiśadya lāghavakarāṇi;*

Substances that have below qualities in abundance are called as Vayavya –
having air as dominant element.

Laghu – lightness,

Sheeta – cold,

Rooksha – nonunctuous, dry

Khara – rough,

Vishada – Clear, non- slimy,

Sookshma – subtle, minute

Sparsha – touch

They promote

Roukshya – roughness,

Glani – aversion, tiredness

Vichara – movement,

Vaishadya – clarity, non-sliminess and

Laghava – lightness.

**Qualities and function of materials having ether / vacuum –
element dominance – Akasheeya Dravya**

तत्र द्रव्याणि गुरुखरकठिनमन्दस्थिरविशदसान्द्रस्थूलगन्धगुणबहुलानि पार्थिवानि,
तान्युपचयसङ्घातगौरवस्थैर्यकराणि;

द्रवस्निग्धशीतमन्दमृदुपिच्छिलरसगुणबहुलान्याप्यानि,
तान्युपक्लेदस्नेहबन्धविष्यन्दमार्दवप्रह्लादकराणि;
उष्णतीक्ष्णसूक्ष्मलघुरूक्षविशदरूपगुणबहुलान्याग्नेयानि, तानि
दाहपाकप्रभाप्रकाशवर्णकराणि; लघुशीतरूक्षखरविशदसूक्ष्मस्पर्शगुणबहुलानि वायव्यानि,
तानि रौक्ष्यग्लानिविचारवैशद्यलाघवकराणि;
मृदुलघुसूक्ष्मक्ष्णशब्दगुणबहुलान्याकाशात्मकानि, तानि
मार्दवसौर्षिर्यलाघवकराणि॥११॥

tatra dravyāṇi

gurukharakāṭhinamandasthiraviśadasāndrasthūlagandhaguṇabahulāni
pārthivāni, tānyupacayasāṅghātagauravasthairyakarāṇi;
dravasniḡdhaśītamandamṛdupicchilarasaguṇabahulānyāpyāni,
tānyupakledasnehabandhaviṣyandamārdavaprahlāḍakarāṇi;
uṣṇatīkṣṇasūkṣmalaghurūkṣaviśadarūpaguṇabahulānyāgneyāni, tāni
dāhapākaprabhāprakāśavarṇakarāṇi;
laghuśītarūkṣakharaviśadasūkṣmasparsaguṇabahulāni vāyavyāni, tāni
rauṣyaglānivicāravaśadyalāghavakarāṇi;
mṛdulaghusūkṣmaślakṣṇaśabdaguṇabahulānyākāśātmakāni, tāni
mārdavasauṣiryalāghavakarāṇi॥11॥

Qualities and function of materials having ether / vacuum – element dominance – Akasheeya Dravya

Substances that have below qualities in abundance are called as

Akasheeya – having ether as dominant element.

Mridu – soft,

Laghu – lightness,

Sookshma – smoothness

Shabda – sound

They promote

Mardava – softness,

Soushirya – porosity, emptiness and

Laghava – lightness.[11]

All the substances in this world can be medicine:

अनेनोपदेशेन नानौषधिभूतं जगति किञ्चिद्द्रव्यमुपलभ्यते तां तां युक्तिमर्थं च तं
तमभिप्रेत्य॥१२॥

*anenopadeśena nānauśadhibhūtaṃ jagati kiñcid dravyamupalabhyate tāṃ
tāṃ yuktimarthaṃ ca taṃ tamabhipretya*||12||

With the above explanation, there is no substances in this world, without any medicinal qualities / therapeutic utility. It is upto the physician to appropriately choose and use the substances as medicine based on

Yukti – planned wisdom and

Artha – knowledge of the exact purpose of the substance. [12]

How a medicine acts? Pharmaco-dynamics of drugs:

न तु केवलं गुणप्रभावादेव द्रव्याणि कार्मुकाणि भवन्ति; द्रव्याणि हि
द्रव्यप्रभावाद्गुणप्रभावाद्द्रव्यगुणप्रभावाच्च तस्मिंस्तस्मिन् काले तत्तदधिकरणमासाद्य तां
तां च युक्तिमर्थं च तं तमभिप्रेत्य यत् कुर्वन्ति, तत् कर्म; येन कुर्वन्ति, तद्वीर्यं; यत्र
कुर्वन्ति, तदधिकरणं; यदा कुर्वन्ति, स कालः; यथा कुर्वन्ति, स उपायः; यत् साधयन्ति,
तत् फलम्॥१३॥

*na tu kevalaṃ guṇaprabhāvādeva dravyāṇi karmukāṇi bhavanti; dravyāṇi
hi dravyaprabhāvādguṇaprabhāvāddravyaguṇaprabhāvācca tasmīṃstasmin*

*kāle tattadadhikaraṇamāsādyā tām tām ca yuktimarthaṃ ca taṃ
tamabhipretya yat kurvanti, tat karma; yena kurvanti, tadvīryaṃ; yatra
kurvanti, tadadhikaraṇaṃ; yadā kurvanti, sa kālaḥ; yathā kurvanti, sa
upāyaḥ; yat sādhayanti, tat phalaṃ||13||*

How a medicine acts? Pharmaco-dynamics of drugs:

It is not just by the virtue of Guna – qualities, that a substance exhibits action.

In fact they act by virtue of their own nature or qualities or both on a proper occasion, in a given location, in appropriate condition and situations; the effect so produced is considered to be their action(Karma); Yena Kurvanti, tat veeryaṃ – By which a medicine acts, is called as Veerya. The factor responsible for the manifestation of the effect is known as Veerya:

Yatra kurvanti tat adhikaraṇam – where they act is the Adhithana / Adhikaraṇa (site of action);

Yada kurvanti, sa kaalaha – when they act is the time,
yathaa kurvanti sa upaayaha – how they act is the Upaya or mode of action;

Yat sadhayati, tat phalaṃ – what they accomplish is the achievement.[13]

Taste combinations:

भेदश्चैषां त्रिषष्टिविधविकल्पो द्रव्यदेशकालप्रभावाद्भवति, तमुपदेक्ष्यामः॥१४॥

*bhedaścaīṣāṃ triṣaṣṭividhavigalpo dravyadeśakālaprabhāvādbhavati,
tamupadekṣyāmaḥ||14||*

There are 63 combinations of Rasas (tastes) depending upon the variation of the nature of the substance, location and time, they are being explained here.[14]

Sixty three types of Rasa:

स्वादुरम्लादिभिर्योगं शेषैरम्लादयः पृथक्।
यान्ति पञ्चदशैतानि द्रव्याणि द्विरसानि तु॥१५॥

*svāduramlādibhiryogaṃ śeṣairamlādayaḥ pṛthak/
yānti pañcadaśaitāni dravyāṇi dvirasāni tu||15||*

A. By the combination of two Rasas-15 in number

1. Sweet and sour
2. Sweet and saline
3. Sweet and pungent
4. Sweet and bitter
5. Sweet and astringent
6. sour and saline
7. sour and pungent
8. sour and bitter
9. sour and astringent
10. saline and pungent
11. saline and bitter
12. saline and astringent
13. pungent and bitter
14. pungent and astringent
15. bitter and astringent

B. By the combination of three Rasas- 20 in number

पृथगम्लादियुक्तस्य योगः शेषैः पृथग्भवेत्।
मधुरस्य तथाऽम्लस्य लवणस्य कटोस्तथा॥१६॥
त्रिरसानि यथासङ्ख्यं द्रव्याण्युक्तानि विंशतिः॥१७॥

*prthagamlādiyuktasya yogaḥ śeṣaiḥ prthagbhavet/
madhurasya tathā'mlasya lavaṇasya kaṭostathā||16||
trirasāni yathāsaṅkhyam dravyāṇyuktāni viṃśatiḥ|17|*

16. Sweet , Sour and Saline
17. Sweet , Sour and Pungent
18. Sweet Sour and bitter
19. Sweet, Sour and Astringent
20. Sweet, saline and Pungent
21. Sweet, Saline and Bitter
22. Sweet , saline and Astringent
23. Sweet, Pungent and bitter
24. Sweet, Pungent and Astringent
25. Sweet, bitter and Astringent
26. Sour, Saline and Pungent
27. Sour, saline and Bitter
28. Sour , Saline and astringent
29. Sour, Pungent and Bitter
30. Sour, Pungent and Astringent
31. Sour, Bitter and Astringent
32. Saline, Pungent and Bitter
33. Saline, Pungent and Astringent

34. Saline, Bitter and Astringent

35. Pungent, Bitter and Astringent

C. By the combination of four Rasas-15 in number

36. Sweet, Sour , Saline and Pungent

37. Sweet, Sour , Saline and Bitter

38. Sweet, Sour , Saline and Astringent

39. Sweet, Sour , Pungent and Bitter

40. Sweet, Sour , Pungent and Astringent

41. Sweet, Sour , Bitter and Astringent

42. Sweet, Saline, Pungent and Bitter

43. Sweet, Saline, Bitter and Astringent

44. Sweet, saline, Astringent and Pungent

45. Sweet, Pungent, bitter and Astringent

46. Sour, Saline, Pungent and Bitter

47. Sour, Saline, Bitter and Astringent

48. Sour, Saline, Astringent and Pungent

49. Sour, Pungent, Bitter and Astringent

50. Saline, Pungent, Bitter and Astringent

D. By the combination of five Rasas- 6 in number

51. Sour, Saline, Pungent Bitter and Astringent

52. Sweet, Saline, Pungent, Bitter and Astringent

53. Sweet, Sour, Pungent, Bitter and Astringent

54. Sweet, Sour, Saline, Bitter and Astringent

55. Sweet, Sour, Saline, Pungent and Astringent

56. Sweet, Sour, Saline, Pungent and Bitter

E. Without any combination -6 in number

57. Sweet

58. Sour

59. Saline

60. Pungent

61. Bitter

62. Astringent

F. By the combination of all the Six Rasas-

वक्ष्यन्ते तु चतुष्केण द्रव्याणि दश पञ्च च॥१७॥

स्वाद्वम्लौ सहितौ योगं लवणाद्यैः पृथग्गतौ।

योगं शेषैः पृथग्यातश्चतुष्करससङ्ख्यया॥१८॥

सहितौ स्वादुलवणौ तद्वत् कट्वादिभिः पृथक्।

युक्तौ शेषैः पृथग्योगं यातः स्वादूषणौ तथा॥१९॥

कट्वाद्यैरम्ललवणौ संयुक्तौ सहितौ पृथक्।

यातः शेषैः पृथग्योगं शेषैरम्लकटू तथा॥२०॥

युज्यते तु कषायेण सतिक्तौ लवणोषणौ॥२१॥

षट् तु पञ्चरसान्याहुरेकैकस्यापवर्जनात्॥२१॥

षट् चैवैकरसानि स्युरेकं षड्रसमेव तु॥२२॥

vakṣyante tu catuṣkeṇa dravyāṇi daśa pañca ca||17||

svādvamlau sahitaṁ yogaṁ lavaṇādyaiḥ prthagghatau/

yogaṁ śeṣaiḥ prthaggyātaścatuṣkarasasaṅkhyayā||18||

sahitaṁ svādulavaṇau tadvat katvādibhiḥ prthak/

yuktau śeṣaiḥ prthaggyogaṃ yātaḥ svādūṣaṇau tathā||19||

kaṭvādyairamlalavaṇau saṃyuktau sahitaḥ prthak|

yātaḥ śeṣaiḥ prthaggyogaṃ śeṣairamlakaṭū tathā||20||

yujyate tu kaṣāyeṇa satiktau lavaṇoṣaṇau|21|

ṣaṭ tu pañcarasānyāhurekaikasyāpavarjanāt||21||

ṣaṭ caivaikarasāni syurekaṃ ṣaḍrasameva tu|22|

63. Sweet, Sour, Saline, Pungent, Bitter and Astringent. [15-22]

इति त्रिषष्टिर्द्रव्याणां निर्दिष्टा रससङ्ख्यया||२२||

त्रिषष्टिः स्यात्त्वसङ्ख्येया रसानुरसकल्पनात् |

रसास्तरतमाभ्यां तां सङ्ख्यामतिपतन्ति हि||२३||

संयोगाः सप्तपञ्चाशत् कल्पना तु त्रिषष्टिधा|

रसानां तत्र योग्यत्वात् कल्पिता रसचिन्तकैः||२४||

iti triṣaṣṭirdravyāṇāṃ nirdiṣṭā rasasaṅkhyayā||22||

triṣaṣṭiḥ syāttvasaṅkhyeyā rasānurasakalpanāt |

rasāstaratamābhyāṃ tāṃ saṅkhyāmatipatanti hi||23||

saṃyogāḥ saptapañcāśat kalpanā tu triṣaṣṭidhā|

rasānāṃ tatra योग्यत्वāt kalpitā rasacintakaiḥ||24||

The number may still go up to the extent of infinity if Anurasa (after tastes or subsidiary tastes) and their relative degrees are taken into account. [23]

In view of their therapeutic utility, fifty- seven combinations and sixty three types of Rasas(tastes) are enunciated.[24]

General principles of Rasa therapy:

क्वचिदेको रसः कल्प्यः संयुक्ताश्च रसाः क्वचित्|

दोषौषधादीन् सञ्चिन्त्य भिषजा सिद्धिमिच्छता॥२५॥

द्रव्याणि द्विरसादीनि संयुक्तांश्च रसान् बुधाः।

रसानेकैकशो वाऽपि कल्पयन्ति गदान् प्रति॥२६॥

kvacideko rasaḥ kalpyaḥ saṃyuktāśca rasāḥ kvacit/

doṣauśadhādīn sañcintya bhiṣajā siddhimicchatā||25||

dravyāṇi dvirasādīni saṃyuktāṃśca rasān budhāḥ/

rasānekaikaśo vā'pi kalpayanti gadān prati||26||

General principles of Rasa therapy:

A physician may prescribe drugs having one taste or combination of several tastes, with due regard to the nature of imbalanced Doshas, the resultant manifestation of the disease and specific actions of drugs etc, for the maintenance of health. Similarly for the cure of diseases, drugs having one or more tastes may be prescribed.[25-26]

Importance of the knowledge of the classification of Rasa and Dosh:

यः स्याद्रसविकल्पज्ञः स्याच्च दोषविकल्पवित्।

न स मुह्येद्विकाराणां हेतुलिङ्गोपशान्तिषु ॥२७॥

yaḥ syādrasavikalpajñāḥ syācca doṣavikalpavit/

na sa muhyedvikārāṇāṃ hetuliṅgopasāntiṣu ||27||

A physician, well acquainted with the combinations of Rasa (taste) and Doshas, seldom commits blunders in ascertaining the etiology, symptoms and treatment of diseases. [27]

Identification of Rasa (taste) and Anurasa (after-taste) in a given substance:

व्यक्तः शुष्कस्य चादौ च रसो द्रव्यस्य लक्ष्यते।
विपर्ययेणानुरसो रसो नास्ति हि सप्तमः॥२८॥

vyaktaḥ śuṣkasya cādau ca raso dravyasya lakṣyate/
viparyayeṇānuraso raso nāsti hi saptamaḥ॥28॥

The taste that is felt at the beginning and end of the time of contact of tongue, by a dry substance, is considered as Rasa. When such a taste is not distinctly perceptible but is inferred only by its actions, it is known as Anurasa (after-taste). It is included in one of the six tastes and there is no separate seventh taste.[28]

Paradi Guna – special list of qualities:

परापरत्वे युक्तिश्च सङ्ख्या संयोग एव च।
विभागश्च पृथक्त्वं च परिमाणमथापि च॥२९॥
संस्कारोऽभ्यास इत्येते गुणा ज्ञेयाः परादयः।
सिद्ध्युपायाश्चिकित्साया लक्षणैस्तान् प्रचक्ष्महे॥३०॥
देशकालवयोमानपाकवीर्यरसादिषु।
परापरत्वे, युक्तिश्च योजना या तु युज्यते॥३१॥
सङ्ख्या स्याद्गणितं, योगः सह संयोग उच्यते।
द्रव्याणां द्वन्द्वसर्वैककर्मजोऽनित्य एव च॥३२॥
विभागस्तु विभक्तिः स्याद्वियोगो भागशो ग्रहः।
पृथक्त्वं स्यादसंयोगो वैलक्षण्यमनेकता॥३३॥
परिमाणं पुनर्मानं, संस्कारः करणं मतम्।
भावाभ्यासनमभ्यासः शीलनं सततक्रिया॥३४॥

इति स्वलक्षणैरुक्ता गुणाः सर्वे परादयः।
चिकित्सा यैरविदितैर्न यथावत् प्रवर्तते॥३५॥

*parāparatve yuktiśca saṅkhyā saṃyoga eva ca/
vibhāgaśca pṛthaktvaṃ ca parimāṇamathāpi ca||29||
saṃskāro'bhyāsa ityete guṇā jñeyāḥ parādayaḥ/
siddhyupāyāścikitsāyā lakṣaṇaistān pracakṣmahe||30||
deśakālavayomānapākavīryarasādīṣu/
parāparatve, yuktiśca yojanā yā tu yujyate||31||
saṅkhyā syādgāṇitaṃ, yogaḥ saha saṃyoga ucyate/
dravyāṇāṃ dvandvasarvaikakarmajo'nitya eva ca||32||
vibhāgastu vibhaktiḥ syādvīyogo bhāgaśo grahaḥ/
pṛthaktvaṃ syādasamīyogo vailakṣaṇyamanekatā||33||
parimāṇaṃ punarmānaṃ, saṃskāraḥ karaṇaṃ matam/
bhāvābhyasanamabhyāsaḥ śīlanaṃ satatakriyā||34||
iti svalakṣaṇairuktā guṇāḥ sarve parādayaḥ/
cikitsā yairaviditairna yathāvat pravartate||35||
saṃskāro'bhyāsa ityete guṇā jñeyāḥ parādayaḥ/*

Paradi Guna – special list of qualities:

Apart from the 20 qualities of substances, there are 10 other qualities, known as Paradi Guna (starting from Para). They are –

Para – superiority

Apara – inferiority

Yukti – planning, propriety (proper application),

Sankhya – number

Samyoga – combination

Vibhaga – division

Pruthaktva – individuality, separation (consisting of non combination, distinctness and plurality),

Parimana – quantification

Samskara – habit, transformation (method of preparation)

Abhyasa – practice, repetition

Para, Apra (superiority and inferiority)

देशकाल वयोमान पाकवीर्य रसादिषु | परापरत्वे,

deśakāla vayomāna pākavīrya rasādiṣu | parāparatve,

The superiority and inferiority can be appreciated in

Desha – place, parts of body

Kala – season

Vayo – age

Mana – measurements

Paka – digestion

Veerya – potency and

Rasa – taste

Yukti – planning

युक्तिश्च योजना या तु युज्यते||३१||

yuktiśca yojanā yā tu yujyate||31||

Planning of treatment with one or more components.

Sankhya – number -

सङ्ख्या स्याद्गणितं – saṅkhyā syādgṇitaṃ,

Sankhya is related with maths, to counting.

Samyoga – combination -

योगः सह संयोग उच्यते। द्रव्याणां द्वन्द्वसर्वैककर्मजोऽनित्य एव च॥३२॥

*yogaḥ saha saṃyoga ucyate/ dravyāṇāṃ dvandvasarvaikakarmajo'nitya
eva ca//32//*

Samyoga is combining two or more substances.

Vibhaga – division-

विभागस्तु विभक्तिः स्याद्वियोगो भागशो ग्रहः।

vibhāgastu vibhaktiḥ syādvīyogo bhāgaśo grahaḥ|

Division of a complex thing into many components is Vibhaga

Prutaktva -

पृथक्त्वं स्यादसंयोगो वैलक्षण्यमनेकता॥३३॥

pr̥thaktvaṃ syādasamyogo vailakṣaṇyamaneakatā||33||

Prutaktva is individuality, considering each component singularly, differentiation.

Parimana -

परिमाणं पुनर्मानं, – parimāṇaṃ punarmānaṃ,

To measure or quantify.

Samskara –

संस्कारः करणं मतम्।

saṃskāraḥ karaṇaṃ matam।

Processing, converting, habit, transformation (method of preparation)

Abhyasa –

भावाभ्यसनमभ्यासः शीलनं सततक्रिया॥३४॥

bhāvābhyasanamabhyāsaḥ śīlanaṃ satatakriyā॥34॥

Doing the same thing continuously.

Without knowing these Paradi qualities, a physician cannot do well in treatment. [29-35]

Properties attributed to Rasas really belong to Dravyas:

गुणा गुणाश्रया नोक्तास्तस्माद्रसगुणान् भिषक्।

विद्याद्द्रव्यगुणान् कर्तुरभिप्रायाः पृथग्विधाः॥३६॥

guṇā guṇāśrayā noktāstasmādrasaguṇān bhiṣak।

vidyāddravyaguṇān karturabhiprāyāḥ pṛthagvidhāḥ॥36॥

A quality, itself cannot hold another quality. So, taste, being a quality, cannot hold other qualities. All the qualities of the taste that were explained, are actually the qualities of the substance, which holds that taste.

All the qualities including taste, reside in the substance (Dravya). [36]

अतश्च प्रकृतं बुद्ध्वा देशकालान्तराणि च।
तन्त्रकर्तुरभिप्रायानुपायांश्चार्थमादिशेत्॥३७॥

*ataśca prakṛtaṁ buddhvā deśakālāntarāṇi ca/
tantrakarturabhiprāyānupāyāṁścārthamādiśet॥37॥*

षड्विभक्तीः प्रवक्ष्यामि रसानामत उत्तरम्।
षट् पञ्चभूतप्रभवाः सङ्ख्याताश्च यथा रसाः॥३८॥

*ataśca prakṛtaṁ buddhvā deśakālāntarāṇi ca/
tantrakarturabhiprāyānupāyāṁścārthamādiśet॥37॥*

In the event of the texts conveying apparently conflicting views, the interpretation should be based on the contextual, local and temporal propriety, the intention of the author and the rules of interpretation (Tantra Yukti).[37]

Genesis of Rasa from five basic elements;

सौम्याः खल्वापोऽन्तरिक्षप्रभवाः प्रकृतिशीता लघ्व्यश्चाव्यक्तरसाश्च,
तास्त्वन्तरिक्षाद्भ्रश्यमाना भ्रष्टाश्च पञ्चमहाभूतगुणसमन्विता जङ्गमस्थावराणां भूतानां
मूर्तीरभिप्रीणयन्ति, तासु मूर्तिषु षडभिर्मूर्च्छन्ति रसाः॥३९॥

*saumyāḥ khalvāpo'ntarikṣaprabhavāḥ prakṛtiśītā laghvyaścāvyaktarasāśca,
tāstvantarikṣādbhraśyamānā bhraṣṭāśca pañcamahābhūtaguṇasamanvitā
jaṅgamasthāvarāṇāṁ bhūtānāṁ mūrtīrabhiprīṇayanti, tāsu mūrtiṣu
ṣaḍabhimūrcchanti rasāḥ॥39॥*

The moon is the presiding Deity of water. The water in the atmosphere (before it falls on the ground) is by nature cold and light, and its Rasa is

not manifested at this stage. The moment it starts falling from atmosphere and after it falls on the ground, it gets impregnated with the qualities of the five Mahabhutas and it nourishes the individuals belonging to the vegetable and animal kingdom. At this stage the six tastes manifest themselves in these individuals. [39]

Predominance of basic elements in individual Rasa:

All the tastes have Jala Mahabhuta (water element) dominance.

Sweet taste – Madhura rasa = Prithvi + Ap (earth + water)

Sour taste – Amla rasa = Prathvi + Agni (earth + fire)

Salt taste – Lavana Rasa = Jala and Agni (water + fire)

Pungent taste – Katu Rasa = Vayu + Agni (air and fire)

Bitter taste – Tikta Rasa = Vayu + Akasha (air and ether)

Astringent taste – Kashaya Rasa = Vayu and Prithvi (air and earth).

तेषां षण्णां रसानां सोमगुणातिरेकान्मधुरो रसः, पृथिव्यग्निभूयिष्ठत्वादम्लः,
सलिलाग्निभूयिष्ठत्वाल्लवणः, वाय्वग्निभूयिष्ठत्वात् कटुकः, वाय्वाकाशातिरिक्तत्वात्तिक्तः,
पवनपृथिवीव्यतिरेकात् कषाय इति।
एवमेषां रसानां षट्त्वमुपपन्नं न्यूनातिरेकविशेषान्महाभूतानां भूतानामिव
स्थावरजङ्गमानां नानावर्णाकृतिविशेषाः; षडृतुकत्वाच्च कालस्योपपन्नो महाभूतानां
न्यूनातिरेकविशेषः॥४०॥

*teṣāṃ ṣaṇṇāṃ rasānāṃ somaguṇātirekānmadhuro rasaḥ,
pṛthivyagnibhūyiṣṭhatvādamlaḥ, salilāgnibhūyiṣṭhatvāllavaṇaḥ,
vāyvagnibhūyiṣṭhatvāt kaṭukaḥ, vāyvākāśātiriktatvāttiktaḥ,
pavanapṛthivīvyatirekāt kaṣāya iti/*

*evameṣāṃ rasānāṃ ṣaṭtvamupapannaṃ
nyūnātirekaviśeṣānmahābhūtānāṃ bhūtānāmiva sthāvarajaṅgamānāṃ
nānāvarṇākṛtīviśeṣāḥ; ṣaḍṛtukatvācca kālasyopapanno mahābhūtānāṃ
nyūnātirekaviśeṣaḥ||40||*

Vegetables and animals are of diverse type, depending upon their color and shape (owing to the predominance or otherwise of the various Mahabhutas (5 basic elements). Similarly, tastes are also six in number due to the predominance or otherwise of the five Mahabhutas. The predominance or otherwise of five Mahabhutas in turn depends on the six seasonal variations. [40]

Flow of Rasas (taste):

तत्राग्निमारुतात्मका रसाः प्रायेणोर्ध्वभाजः, लाघवादुत्प्लवनत्वाच्च
वायोरुर्ध्वज्वलनत्वाच्च वह्नेः; सलिलपृथिव्यात्मकास्तु प्रायेणाधोभाजः, पृथिव्या
गुरुत्वान्निम्नगत्वाच्चोदकस्य; व्यामिश्रात्मकाः पुनरुभयतोभाजः||४१||

*tatrāgnimārutātmakā rasāḥ prāyeṇordhvabhājāḥ, lāghavādutplavanatvācca
vāyorūrdhvajvalanatvācca vahneḥ; salilapṛthivyātmakāstu
prāyeṇādhibhājāḥ, pṛthivyā gurutvānnimnagatvāccodakasya;
vyāmiśrātmakāḥ punarubhayatobhājāḥ||41||*

Rasas with qualities of fire (Agni) and air(Vayu) have a tendency of upward movement. This is because of the lightness and upward mobility of Vayu and upward flames of Agni.

The Rasas with the qualities of Jala and Prithvi on the other hand have a tendency for downward movement because of the heaviness of Prithvi and

downward flow of Jala.

The Rasas within both the categories of substances mentioned above share both the qualities. [41]

तेषां षण्णां रसानामेकैकस्य यथाद्रव्यं गुणकर्माण्यनुव्याख्यास्यामः॥४२॥

*teṣāṃ ṣaṇṇāṃ rasānāmekaikasya yathādravyaṃ
guṇakarmāṇyanuvyākhyāsyāmaḥ*॥42॥

We shall now explain the properties and actions of each one of the six Rasa as they are found in various drugs and diets. [42]

Action of Sweet Taste:

तत्र, मधुरो रसः शरीरसात्म्याद्रसरुधिरमांसमेदोस्थिमज्जौजःशुक्राभिवर्धन आयुष्यः
षडिन्द्रियप्रसादनो बलवर्णकरः पित्तविषमारुतघ्नस्तृष्णादाहप्रशमनस्त्वच्यः केश्यः
कण्ठ्यो बल्यः प्रीणनो जीवनस्तर्पणो बृंहणः स्थैर्यकरः क्षीणक्षतसन्धानकरो
घ्राणमुखकण्ठौष्ठजिह्वाप्रह्लादनो दाहमूर्च्छाप्रशमनः षट्पदपिपीलिकानामिष्टतमः स्निग्धः
शीतो गुरुश्च।

*tatra, madhuro rasaḥ
śarīrasātmyādrasarudhiramāṃsamedosthimajjaujaḥśukrābhivardhana
āyuṣyaḥ ṣaḍindriyaprasādano balavarṇakaraḥ
pittaviṣamārutaghnastr̥ṣṇādāhaprasāmanastvacyaḥ keśyaḥ kaṇṭhyo balyaḥ
prīṇano jīvanastarpaṇo br̥mhaṇaḥ sthairyakaraḥ kṣīṇakṣatasandhānakaro
ghrāṇamukhakaṇṭhausthahivāprahlādano dāhamūrcchāprasāmanaḥ
ṣaṭpadapipīlikānāmiṣṭatamaḥ snigdhaḥ śīto guruśca/*

Action of Sweet Taste:

Shareera Satmya – congenial to the body, wholesome

Rasa, Rudhira, Mamsa Medo Asthi Majja Oja Shukra Abhivardhana – improves – Rasa(body fluid), blood, muscle, fat, bone, marrow, ojas, semen and longevity. and also [Ojas](#).

Ayushyaha – improves life expectancy.

षडिन्द्रियप्रसादनो – Shadindriya Prasadana – They are soothing to the six sense organs. (5 + mind)

बलवर्णकरः – Bala Varnakara – improves strength and skin complexion

पित्तविषमारुतघ्न – Pitta Visha Marutaghna – balances Pitta, toxicity and Vata.

तृष्णा दाहप्रशमनः – Trishna Daha Prashamana – relieves thirst and burning sensation

त्वच्यः – Tvachya – improves skin quality

केश्यः – Keshya – improves hair

कण्ठ्यो – Kanthya – improves voice quality

बल्यः – Balya – improves strength and immunity

प्रीणनो Preenana – soothing

जीवनः – Jeevana – enlivening,

तर्पणो – Tarpana – invigorating

बृंहणः – Bruhmana – nourishing

स्थैर्यकरः – Sthairyakara – improves body stamina and stability

क्षीणक्षतसन्धानकरो – Ksheena Kshata Sandhanakara – useful in relieving chest injury and bone fracture healing

घ्राणमुख कण्ठौष्ठ जिह्वा प्रह्लादनो – Ghrana Mukha Kantha Oshta Jihva

Prahladana – soothing to the nose, mouth, throat, lips and tongue

दाहमूर्च्छाप्रशमनः – Daha Murcha Prashamana – relieves burning sensation and unconsciousness

षट्पद पिपीलिकानामिष्टतमः – Shat Pada Pipeelikaanaam ishtatamaha – attracts bees and ants.

स्निग्धः शीतो गुरुश्च – Snigdha sheeto guruscha – unctuous, coolant and heavy to digestion

When sweet is used in excess, it causes Kapha vitiation, leading to

स एवङ्गुणोऽप्येक एवात्यर्थमुपयुज्यमानः स्थौल्यं मार्दवमालस्यमतिस्वप्नं

गौरवमनन्नाभिलाषमग्नेर्दोर्बल्यमास्यकण्ठयोर्मासाभिवृद्धिं

श्वासकासप्रतिश्यायालसकशीतज्वरानाहास्यमाधुर्यवमथुसञ्ज्ञास्वरप्रणाशगलगण्डगण्डमा

लाक्ष्मीपद- गलशोफबस्तिधमनीगलोपलेपाक्ष्यामयाभिष्यन्दानित्येवम्प्रभृतीन् कफजान्

विकारानुपजनयति (|४३|

sa evaṅguṇo'pyeka evātyarthamupayujyamānaḥ sthauilyam

mārdavamālasyamatisvapnam

gauravamanannābhilāṣamagnerdaurbalyamāsyakaṇṭhayormāṃsābhivṛddhi

m

*śvāsakāsapratīśyāyālasakāśītajvarānāhāsyamādhuryavamathusañjñāsvarap
raṇāśagalagaṇḍagaṇḍamālāślīpada-
galaśophabastidhamanīgalopalepākṣyāmayābhiśyandānityevamprabhṛtīn
kaphajān vikārānupajanayati (1)/43/*

When sweet is used in excess, it causes Kapha vitiation, leading to
स्थौल्यं – Sthoulya – obesity

मार्दव – Mardava – increased softness of the body

आलस्यमतिस्वप्नं – Alasyam Atisvapnam – increases [laziness](#), and excess
sleep,

गौरव – Gauravam – increased feeling of heaviness

अनन्नाभिलाष – Ananna Abhilasha – lack of interest in food

अग्नेर्दौर्बल्य – Agner Daurbalya – low digestion strength

आस्य कण्ठयोर्मासाभिवृद्धिं – Aasya Kanthayor maamsaabhivruddhi – increased
muscle growth in mouth and throat

श्वास कास – Shwasa, Kasa – cough, cold, asthma

प्रतिश्याय, आलसक – running nose, indigestion (intestinal torpor)

शीतज्वर – Sheeta jwara – fever of Kapha imbalance, with cold feeling

आनाह – Anaha – bloating

आस्यमाधुर्य – feeling of sweetness in mouth

वमथु – Vamathu – vomiting

सञ्ज्ञा स्वरप्रणाश – loss of sensation, loss of voice

गलगण्ड गण्डमाला श्लीपद – Galaganda, Gandamala, Shleepada – Scrofula,
cervical lymphadenitis, elephantiasis,

गलशोफ – Gala Shopha – Galasopha (Pharyngitis)

बस्ति धमनी गलोपलेप – Bati Dhamani Galopalepa – Adhesion in the bladder,
vessels (as in atherosclerosis – cholesterol deposition in blood vessels),
throat

अक्षि आमय अभिष्यन्दा- Akshi Amaya, Abhishyanda – eye disorders, conjunctivitis [43-i]

Action of Sour Taste – Amla Rasa

अम्लो रसो भक्तं रोचयति, अग्निं दीपयति, देहं बृंहयति ऊर्जयति, मनो बोधयति,
इन्द्रियाणि दृढीकरोति, बलं वर्धयति, वातमनुलोमयति, हृदयं तर्पयति,
आस्यमासावयति, भुक्तमपकर्षयति क्लेदयति जरयति, प्रीणयति, लघुरुष्णः स्निग्धश्च।

*amlo raso bhaktam rochayati, agnim dipayati, deham brimhayati urjayati,
mano bodhayati, indriyāṇi dṛḍhīkaroti, balaṁ vardhayati,
vātamanulomayati, hṛdayaṁ tarpayati, āsyamāsrāvayati,
bhuktamapakarṣayati kledayati jarayati, prīṇayati, laghuruṣṇaḥ snigdhaśca/*

Action of Sour Taste – Amla Rasa

भक्तं रोचयति – Bhaktam rochayati – improves taste of food

अग्निं दीपयति – Agnim deepayati – improves digestion strength

देहं बृंहयति ऊर्जयति – Deham brimhayati, Urjayati – nourishes the body,
improves enthusiasm

मनो बोधयति – Mano Bodhayati – pleases the mind

इन्द्रियाणि दृढीकरोति – Indriyani Drudhikaroti – strengthens sense organs

बलं वर्धयति – Balam Vardhayati – improves strength and immunity

वातमनुलोमयति – Vata Anulomayati – ensures movement of Vata in its
natural direction

हृदयं तर्पयति – Hrudayam tarpayati – nourish the heart

आस्यमास्रावयति – Asyam Asravayati – causes salivation

भुक्तमपकर्षयति – Bhuktam Apakarshayati – help in swallowing

क्लेदयति जरयति – Kledayati, jarayati – moistens and digests food

प्रीणयति – Preenayati – refreshing

लघुरुष्णः स्निग्धश्च – Laghu, Ushna Snigdhascha – light, hot and unctuous

When sour is used in excess, it leads to

स एवङ्गुणोऽप्येक एवात्यर्थमुपयुज्यमानो दन्तान् हर्षयति, तर्षयति, सम्मीलयत्यक्षिणी,
संवेजयति लोमानि, कफं विलापयति, पित्तमभिवर्धयति, रक्तं दूषयति, मांसं विदहति, कायं
शिथिलीकरोति, क्षीणक्षतकृशदुर्बलानां श्वयथुमापादयति, अपि च
क्षताभिहतदष्टदग्धभग्नशूनप्रच्युतावमूत्रितपरिसर्पितमर्दितच्छिन्नभिन्नविस्लिष्टोद्विद्धोत्पि
ष्टादीनि पाचयत्याग्नेयस्वभावात्, परिदहति कण्ठमुरो हृदयं च (२|४३|

*sa evaṅguṇo'pyeka evātyarthamupayujyamāno dantān harṣayati, tarṣayati,
sammīlayatyakṣiṇī, saṁvejayati lomāni, kaphaṁ vilāpayati,
pittamabhivardhayati, raktaṁ dūṣayati, māṁsaṁ vidahati, kāyaṁ
śīthilīkaroti, kṣīṇakṣatakṛśadurbalānāṁ śvayathumāpādayati, api ca
kṣatābhihatadaṣṭadagdhabhagnaśūnapracyutāvamūtritaparisarpitamarditac
chinnabhinnaviśliṣṭodviddhotpiṣṭādīni pācayatyāgneyasvabhāvāt, paridahati
kaṇṭhamuro hrdayaṁ ca (2)|43|*

When sour is used in excess, it leads to

दन्तान् हर्षयति – Dantan harshayati – causes tingling sensation in teeth

तर्षयति – Tarshayati – causes excessive thirst

सम्मिलयत्यक्षिणी – Sammeelayati akshini – causes drowsiness in eyes

संवेजयति लोमानि – Samvejayati lomani – horripulation

कफं विलापयति – Kapham vilapayati – Liquefies and vitiates Kapha

पित्तमभिवर्धयति – Pittam Abivardhayati – increases Pitta

रक्तं दूषयति – Raktam dushayati – vitiates blood

मांसं विदहति – Mamsam vidahati – causes burning sensation in muscle tissue

कायं शिथिलीकरोति – Kayam shithilikaroti – makes the body brittle

क्षीणक्षतकृशदुर्बलानां श्वयथुमापादयति – ksheenakshata krusha durbalaanaam shvayathum aapadayati – in lean, injured and weak persons, it causes swelling and inflammation

Due to heating property they cause suppuration of wounds caused by ulceration, trauma, contagious bites, burn, fracture, animals, (viz snakes like Karanda), bruise, excision, incision, separation, perforation and crushing.

परिदहति कण्ठमुरो हृदयं च – paridahati kantamuro hrudayam ca – Causes burning sensation in throat and heart region. [43-ii]

Action of Salt taste – Lavana Rasa Karma –

लवणो रसः पाचनः क्लेदनो दीपनश्च्यावनश्छेदनो भेदनस्तीक्ष्णः सरो
विकास्यधःसंस्थवकाशकरो वातहरः स्तम्भबन्धसङ्घातविधमनः सर्वरसप्रत्यनीकभूतः,
आस्यमास्रावयति, कफं विष्यन्दयति, मार्गान् विशोधयति, सर्वशरीरावयवान् मृदूकरोति,
रोचयत्याहारम्, आहारयोगी, नात्यर्थं गुरुः स्निग्ध उष्णश्च।
स एवङ्गुणोऽप्येक एवात्यर्थमुपयुज्यमानः पित्तं कोपयति, रक्तं वर्धयति, तर्षयति,
मूर्च्छयति, तापयति, दारयति, कुष्णाति मांसानि, प्रगालयति कुष्ठानि, विषं वर्धयति,
शोफान् स्फोटयति, दन्तांश्च्यवयति, पुंस्त्वमुपहन्ति, इन्द्रियाण्युपरुणद्भि,
वलिपलितखालित्यमापादयति, अपि च
लोहितपित्ताम्लपित्तविसर्पवातरक्तविचर्चिकेन्द्रलुप्तप्रभृतीन्विकारानुपजनयति (३/४३)

*lavaṇo rasaḥ pācanaḥ kledano dīpanaścyāvanaśchedano bhedanastīkṣṇaḥ
saro vikāsyadhaḥsraṁsyavakāśakaro vātaharaḥ
stambhabandhasaṅghātavidhamanaḥ sarvarasapratyanīkabhūtaḥ,
āsyamāsrāvayati, kaphaṁ viśyandayati, mārgān viśodhayati,
sarvaśarīrāvayavān mṛdūkaroti, roçayatyāhāram, āhārayogī, nātyarthaṁ
guruḥ snigdha uṣṇaśca/
sa evaṅguṇo'pyeka evātyarthamupayujyamānaḥ pittaṁ kopayati, raktaṁ
vardhayati, tarṣayati, mūrcchayati, tāpayati, dārayati, kuṣṇāti māṁsāni,
pragālayati kuṣṭhāni, viṣaṁ vardhayati, śophān sphoṭayati,
dantāṁścyāvayati, puṁstvamupahanti, indriyāṇyuparunaḍbhi,
valipalitakhālitīyamāpādayati, api ca
lohitapittāmlapittavisarpavātaraktavicarcikendraluptaprabhṛtīnvikārānupajan
ayati (3)/43/*

Action of Salt taste – Lavana Rasa Karma –

पाचनः – Pachanaha – help in digestion

क्लेदनो – Kledanaha – causes moistening effect

दीपनश्च्यावनश्छेदनो -Deepanaha chyavana chedano -improves digestion, scraping effect, excision effect

भेदनस्तीक्ष्णः – bhedana, teekshna – breaks down, piercing, sharp

सरो – Saro – causes / initiates movement

विकास्यधःसंस्यवकाशकरो – Vikaarasya adhaha samsyavakaashakara – causes movement of Doshas in downward direction

वातहरः – Vatahara – Balances Vata

स्तम्भबन्धसङ्घातविधमनः – Stambhana bandha samghata vidhamana – breaks down stiffness, tightening effect and obstructions

सर्वरसप्रत्यनीकभूतः – sarvarasa pratyaneekabhutaha – can dominate all other tastes

आस्यमास्रावयति – aasyam aasraavayati – causes salivation

कफं विष्यन्दयति – kapham vishyandayati – liquifies Kapha

मार्गान् विशोधयति – maargaan vishodhayati – cleanses and clears body channels

सर्वशरीरावयवान् मृदूकरोति – sarvashareera avayavaan mrudukaroti – softens and brings about tenderness in all body parts

रोचयत्याहारम् – rochayati aahaaram – improves taste of food

आहारयोगी नात्यर्थं गुरुः स्निग्ध उष्णश्च – aahaarayogi naatyartham guru

snigdha ushnascha – essential ingredient in foods. It is not too heavy, not too hot and not oily.

When salt is used in excess –

पित्तं कोपयति – Pittam kopayati – causes vitiation of Pitta

रक्तं वर्धयति – Rakatm vardhayati – aggravates blood

तर्षयति – Tarshayati – causes excessive thirst

मूर्च्छयति – Murchayati – causes fainting

तापयति – Tapayati – causing heating sensation

दारयति – Darayati – causes erosion

कुष्णाति मांसानि – Krushnati mamsani – depletion of muscle tissue

प्रगालयति कुष्ठानि – Pragalayati kushtani – sloughing of skin diseases

विषं वर्धयति – Visham vardhayati – aggravates poison effects and symptoms

शोफान् स्फोटयति – shophan sphotayati – opens up swellings

दन्तांश्च्यवयति – dantan chyavayati – causes teeth dislodgement

पुंस्त्वमुपहन्ति – pumstvam upahanti – causes impotency

इन्द्रियाण्युपरुणद्धि – indriyani uparunaddhi – obstruction of the function of senses

वलिपलितखालित्यमापादयति – vali palita khalityam apadayati – premature wrinkling, graying and baldness

लोहितपित्ताम्लपित्त lohitapitta amlapitta – bleeding disorders, gastritis

विसर्प – visarpa – herpes

वातरक्त – Vatarakta – [gout](#)

विचर्चिकेन्द्रलुप्त- Vicharchika indralupta – eczema and alopecia [43-iii]

Action of Pungent Taste – Katu Rasa

कटुको रसो वक्त्रं शोधयति, अग्निं दीपयति, भुक्तं शोषयति, घ्राणमासावयति, चक्षुर्विरेचयति, स्फुटीकरोतीन्द्रियाणि, अलसकश्चयथूपचयोदर्दाभिष्यन्दस्नेहस्वेदक्लेदमलानुपहन्ति, रोचयत्यशनं, कण्डूर्विनाशयति , व्रणानवसादयति, क्रिमीन् हिनस्ति, मांसं विलिखति, शोणितसङ्घातं भिनति, बन्धांश्छिनति, मार्गान् विवृणोति, श्लेष्माणं शमयति, लघुरुष्णो रूक्षश्च। स एवङ्गुणोऽप्येक एवात्यर्थमुपयुज्यमानो विपाकप्रभावात् पुंस्त्वमुपहन्ति, रसवीर्यप्रभावान्मोहयन्ति, ग्लापयति, सादयति, कर्शयति, मूर्च्छयति, नमयति, तमयति, भ्रमयति, कण्ठं परिदहति, शरीरतापमुपजनयति, बलं क्षिणोति, तृष्णां जनयति; अपि च वाय्वग्निगुणबाहुल्याद्भ्रमदवथुकम्पतोदभेदैश्चरणभुजपार्श्वपृष्ठप्रभृतिषु मारुतजान् विकारानुपजनयति (४);

kaṭuko raso vaktram śodhayati, agniṃ dīpayati, bhuktaṃ śoṣayati, ghrāṇamāsrāvayati, cakṣurvirecayati, sphuṭīkarotīndriyāṇi, alasakaśvayathūpacayodardābhiṣyandasnehasvedakledamalānupahanti, rocatyaśanam, kaṇḍūrvināśayati , vraṇānavasādayati, krimīn hinasti,

*māṃsaṃ vilikhati, śoṇitasan̄ghātaṃ bhinatti, bandhāṃśchinatti, mārgān
vivṛṇoti, śleṣmāṇaṃ śamayati, laghuruṣṇo rūkṣaśca/
sa evaṅguṇo'pyeka evātyarthamupayujyamāno vipākaprabhāvāt
pumstvamupahanti, rasavīryaprabhāvānmohayanti, glāpayati, sādayati,
karśayati, mūrcchayati, namayati, tamayati, bhramayati, kaṇṭhaṃ
paridahati, śarīratāpamupajanayati, balaṃ kṣiṇoti, tṛṣṇāṃ janayati; api ca
vāyvagṇiguṇabāhulyādbhramadavathukampatodabhedaiścaraṇabhujapārśv
apṛṣṭhaprabhṛtiṣu mārutajān vikārānupajanayati (4);*

Action of Pungent Taste – Katu Rasa

वक्त्रं शोधयति -Vaktram Shodhayati – cleanses mouth

अग्निं दीपयति -Agnim deepayati – improves digestion strength

भुक्तं शोषयति -Bhuktam shoshayati – dries up food

घ्राणमास्रावयति – Ghranam asravayati – causes watering of nose

चक्षुर्विरेचयति -Chakshur virechayati – causes lacrimation

स्फुटीकरोतीन्द्रियाणि – Sphutikaroti indriyani – sharpens sense organs

cure diseases like Alasaka (intestinal toper), Shvayathu (inflammation),

Upachaya (obesity), Uarda (urticaria), Abhishyanda (chronic

conjunctivitis),

स्नेहस्वेदक्लेदमलानुपहन्ति – Sneha Sveda Kleda malan upahanti – helps in

oleation, sweating, helps in elimination of sticky waste products

रोचयत्यशनं – Rochyayati Ashanam – improves food taste

कण्डूर्विनाशयति – Kandur vinashayati – relieves itching

व्रणानवसादयति – Vranan avasadayati – allay excessive growth of ulcers

क्रिमीन् हिनस्ति – Krimeen Hinasti – kills germs and worms

मांसं विलिखति – Mamsam vilikhati – scrapes down muscle tissue

शोणितसङ्घातं भिनत्ति – Shonita Sanghatam bhinatti – breaks down blood clots

बन्धांश्छिनत्ति – Bandhan chinatti – breaks down bonding,

मार्गान् विवृणोति – Margan Vivrunoti – clears body channels

श्लेष्माणं शमयति – Shleshmanam shamayati – balances down Kapha

लघुरुष्णो रूक्ष – Laghu, Ushna, Rooksha – light, hot and dry in nature.

Effect of excess of pungent taste -

पुंस्त्वमुपहन्ति – Pumstvam Apahanti – causes impotence

रसवीर्यप्रभावान्मोहयन्तिग्लापयति, सादयति, कर्शयति – Glapayati, Sadayati,

Karshayati – cause unconsciousness, weariness, leanness

मूर्च्छयति – Murchayati – causes unconsciousness

नमयति – Namayati – causes body to bend forward

तमयति – Tamayati – causes feeling of darkness

भ्रमयति – Bhramayati – causes dizziness

कण्ठं परिदहति – Kantam Paridahati – burning sensation in throat

शरीरतापमुपजनयति Shareera tapam upajanayati – burning sensation in body

बलं क्षिणोति – Balam kshinoti – depletes strength and immunity

तृष्णां जनयति – Trushnam janayati – causes thirst

Because of the dominance of Vayu and Agnimahabhutas they also cause giddiness (bhrama), burning sensation (Davatu), tremor (kampa) piercing (toda) and stabbing pain (bheda) in legs, hands, back etc. [43-iv]

Action of Bitter Taste – Tikta Rasa

तिक्तो रसः स्वयमरोचिष्णुरप्यरोचकघ्नो विषघ्नः क्रिमिघ्नो

मूर्च्छादाहकण्डूकुष्ठतृष्णाप्रशमनस्त्वङ्मांसयोः स्थिरीकरणो ज्वरघ्नो दीपनः पाचनः
स्तन्यशोधनो लेखनः क्लेदमेदोवसामज्जलसीकापूयस्वेदमूत्रपुरीषपित्तश्लेष्मोपशोषणो
रूक्षः शीतो लघुश्च।

स एवङ्गुणोऽप्येक एवात्यर्थमुपयुज्यमानो रौक्ष्यात्खरविषदस्वभावाच्च
रसरुधिरमांसमेदोस्थिमज्जशुक्राण्युच्छोषयति, स्रोतसां खरत्वमुपपादयति, बलमादत्ते,
कर्शयति, ग्लपयति, मोहयति, भ्रमयति, वदनमुपशोषयति, अपरांश्च
वातविकारानुपजनयति (५)

*tikto rasaḥ svayamarociṣṇurapyarocakaghno viṣaghnaḥ krimighno
mūrcchādāhakaṇḍūkuṣṭhatrṣṇāpraśamanastvaṇmāṃsayoḥ sthirīkaraṇo
jvaraghno dīpanaḥ pācanaḥ stanyaśodhano lekhanāḥ
kledamedovasāmajjalasikāpūyasvedamūtrapurīṣapittaśleṣmopaśoṣaṇo
rūkṣaḥ śīto laghuśca/*

*sa evaṅguṇo'pyeka evātyarthamupayujyamāno
rauḥsyātkharaviṣadasvabhāvācca
rasarudhiramāṃsamedosthimajjaśukrāṇyucchoṣayati, srotasām
kharatvamupapādayati, balamādatte, karśayati, glapayati, mohayati,
bhramayati, vadanamupaśoṣayati, aparāṃśca vātavikārānupajanayati (5);*

Action of Bitter Taste – Tikta Rasa

स्वयमरोचिष्णुरप्यरोचकघ्नो – Though not so good to taste, when taken, it improves taste in the person.

विषघ्नः – Vishaghna detoxifies

क्रिमिघ्नो – krimighna – kills germs and worms

मूर्च्छादाहकण्डूकुष्ठ – Murcha daha kandu kushta – relieves unconsciousness, burning sensation, itching and skin disorders

तृष्णाप्रशमनस्त्वङ्मांसयोः स्थिरीकरणो – relieves thirst, strengthens and stabilizes body

ज्वरघ्नो दीपनः पाचनः – Jvaraghna, Deepana, pachana – useful in fever, digestive and carminative

स्तन्यशोधनो – Stanya shodhana – cleanses, purifies breast milk

लेखनः – Lekhana – scraping

क्लेदमेदोवसामज्जलसीकापूयस्वेदमूत्रपुरीषपित्तश्लेष्मोपशोषणो – dries up excess moisture, fat, marrow, lymph, pus, sweating, urine, Pitta and Shleshma.

रूक्षः शीतो लघुश्च – Rooksha, Sheeta Laghu – dry, cold and light

Excess of Bitter taste causes –

रौक्ष्यात्खरविषदस्वभावाच्च रसरुधिरमांसमेदोस्थिमज्जशुक्राण्युच्छोषयति – Due to dryness, roughness, non sliminess, bitter depletes Rasa dhatu (essence part of digestion), blood (rudhira), Mamsa (muscle tissue), Meda (fat tissue), Asthi (bone), Majja (marrow), Shukra (semen, female reproductive system)

स्रोतसां खरत्वमुपपादयति – Srotasam kharatvam upapadayati – brings about roughness to the body channels

बलमादत्ते – depletes strength and immunity

कर्शयति – Karshayati – depletes body weight

ग्लपयति – Glapayati -weariness

मोहयति – Mohayati – unconsciousness

भ्रमयति – Bhramayati – giddiness

वदनमुपशोषयति – Vadanam upashoshayati -dryness of mouth

वातविकारानुपजनयति – Vata Vikara anupajanayati -causes diseases of Vata imbalance [43-v]

Action of Astringent Taste – Kashaya rasa –

कषायो रसः संशमनः सङ्ग्राही सन्धानकरः पीडनो रोपणः शोषणः स्तम्भनः

श्लेष्मरक्तपित्तप्रशमनः शरीरक्लेदस्योपयोक्ता रूक्षः शीतोऽलघुश्च।

स एवङ्गुणोऽप्येक एवात्यर्थमुपयुज्यमान आस्यं शोषयति, हृदयं पीडयति,

उदरमाध्मापयति, वाचं निगृह्णाति, स्रोतांस्यवबध्नाति, श्यावत्वमापादयति,

पुंस्त्वमुपहन्ति, विष्टभ्य जरां गच्छति, वातमूत्रपुरीषरेतांस्यवगृह्णाति, कर्शयति, ग्लपयति,

तर्षयति, स्तम्भयति, खरविशदरूक्षत्वात् पक्षवधग्रहापतानकार्दितप्रभृतींश्च
वातविकारानुपजनयति॥४३॥

*kaṣāyo rasaḥ saṁśamanaḥ saṅgrāhī sandhānakaraḥ pīḍano ropanaḥ
śoṣaṇaḥ stambhanaḥ śleṣmaraktapittapraśamanaḥ śarīrakledasyopayuktā
rūkṣaḥ śīto'laghuśca/
sa evaṅguṇo'pyeka evātyarthamupayujyamāna āsyaṁ śoṣayati, hṛdayaṁ
pīḍayati, udaramādhmāpayati, vācaṁ nigrhṇāti, srotāṁsyavabadhnāti,
śyāvātvaṁpādāyati, puṁstvamupahanti, viṣṭabhya jarāṁ gacchati,
vātamūtrapurīṣaretāṁsyavagrṇhāti, karśayati, glapayati, tarṣayati,
stambhayati, kharaviśadarūkṣatvāt
pakṣavadhagrahāpatānakārditaprabhṛtiṁśca vātavikārānupajanayati॥43॥*

Action of Astringent Taste – Kashaya rasa –

संशमनः – Samshamana – calming, healing

सङ्ग्राही – Sangrahi – absorbing, constipative

सन्धानकरः – Sandhanakara – wound healing, bone healing

पीडनो – Peedana – causes pressure on body parts

रोपणः – Ropana – healing

शोषणः – Shoshana – dries up moisture

स्तम्भनः – Stambhana – blocking

श्लेष्मरक्तपित्तप्रशमनः – Shleshma raktapitta prashamana – balances down

Kapha and Pitta, useful in bleeding disorders,

शरीरक्लेदस्योपयोक्ता – Shareera Kleda Upayokta -uses up body moisture

रूक्षः शीतोऽलघुश्च – Rooksha, Sheeta, Laghu – dry, cold and light

Excess of astringent taste causes

आस्यं शोषयति – Asyam shoshayati – dries up mouth

हृदयं पीडयति – Hrudayam Peedayati – causes pressure pain in chest, heart

उदरमाध्मापयति – Udaram adhmapayati – distention of abdomen

वाचं निगृह्णाति – Vacham nigruhnati – obstruction of speech

स्रोतांस्यवबध्नाति – Srotamsi avabadhnati – constriction of channels

श्यावत्वमापादयति – Shyavatvam apadayati – imparts black complexion

पुंस्त्वमुपहन्ति – Pumstvam upahanti – causes impotency

विष्टभ्य जरां गच्छति – Vishtabhya jaram gacchati – they get stuck in the gut

and undergo digestion slowly

वातमूत्रपुरीषरेतांस्यवगृह्णाति – causes obstruction to the passage of flatus, urine, stool and semen

कर्शयति – Karshayati – causes emaciation

ग्लपयति – Glapayati – weariness

तर्षयति – Tarshayati – [excess thirst](#)

स्तम्भयति – Stambhayati – causes stiffness

खरविशदरूक्षत्वात् पक्षवधग्रहापतानकार्दितप्रभृतींश्च वातविकारानुपजनयति – Due

to roughness, dryness and non-sliminess astringent taste produces diseases like hemiplegia (pakshavadha), spasm (graha), convulsion(Apatanaka), [facial paralysis \(Ardita\)](#) etc, due to the vitiation of Vata.[43]

All tastes bring about health and happiness

इत्येवमेते षड्रसाः पृथक्त्वेनैकत्वेन वा मात्रशः सम्यगुपयुज्यमाना उपकाराय भवन्त्यध्यात्मलोकस्य, अपकारकराः पुनरतोऽन्यथा भवन्त्युपयुज्यमानाः; तान् विद्वानुपकारार्थमेव मात्रशः सम्यगुपयोजयेदिति॥४४॥

ityevamete ṣaḍrasāḥ prthaktvenaikatvena vā mātraśaḥ samyagupayujyamānā upakārāya bhavantyadhyātmalokasya, apakārakarāḥ punarato'nyathā bhavantyupayujyamānāḥ; tān vidvānupakārārthameva mātraśaḥ samyagupayojayediti॥४४॥

All tastes bring about health and happiness

All the six Rasas, if properly used jointly or individually, in proper dose, bring about happiness to all living beings. Otherwise they are equally harmful to all. So a wise person should use them properly in proper dose in order to have good result. [44]

Determination of potency (Veerya) of a substance based on Rasa (taste):

भवन्ति चात्र-

शीतं वीर्येण यद्द्रव्यं मधुरं रसपाकयोः।
तयोरम्लं यदुष्णं च यद्द्रव्यं कटुकं तयोः॥४५॥

bhavanti cātra-

śītaṃ vīryeṇa yaddravyaṃ madhuraṃ rasapākayoḥ/

tayoramlaṃ bhavanti cātra-

śītaṃ vīryeṇa yaddravyaṃ madhuraṃ rasapākayoḥ/

tayoramlaṃ yaduṣṇaṃ ca yaddravyaṃ kaṭukaṃ tayoh||45||

yaduṣṇaṃ ca yaddravyaṃ kaṭukaṃ tayoh||45||

śītaṃ vīryeṇa yaddravyaṃ madhuraṃ rasapākayoḥ/

tayoramlaṃ yaduṣṇaṃ ca yaddravyaṃ kaṭukaṃ tayoh||45||

The medicines and diet which are sweet in rasa and Vipaka (taste after digestion) are of Sheeta Veerya (cold potency);

तेषां रसोपदेशेन निर्देश्यो गुणसङ्ग्रहः।

वीर्यतोऽविपरीतानां पाकतश्चोपदेक्ष्यते॥४६॥

यथा पयो यथा सर्पिर्यथा वा चव्यचित्रकौ।

एवमादीनि चान्यानि निर्दिशेद्रसतो भिषक्॥४७॥

teṣāṃ rasopadeśeṇa nirdeśyo guṇasaṅgrahaḥ/

vīryato'viparītānāṃ pākataścopadekṣyate||46||

yathā payo yathā sarpiryathā vā cavyacitrakau/

evamādīni cānyāni nirdiśedrasato bhiṣak||47||

Those with sour or pungent taste and Vipaka are of Ushna Veerya (hot potency).[45]

For example, milk and ghee, with sweet taste and sweet Vipaka, have sheeta Veerya (cold potency)

Chavya (piper chaba Hunter) and chitraka (lead wort) are pungent in taste, pungent Vipaka, and have ushna veerya (hot potency)[46-47]

Substances whose Veeryas (potency) are contradictory to Rasa (taste):

मधुरं किञ्चिदुष्णं स्यात् कषायं तिक्तमेव च।
यथा महत्पञ्चमूलं यथाऽब्जानूपमामिषम्॥४८॥
लवणं सैन्धवं नोष्णमम्लमामलकं तथा।
अर्कागुरुगुडूचीनां तिक्तानामुष्णमुच्यते॥४९॥

*madhuraṃ kiñciduṣṇaṃ syāt kaṣāyaṃ tiktameva ca/
yathā mahatpañcamūlaṃ yathā'bjānūpamāmiṣam॥48॥
lavaṇaṃ saindhavaṃ noṣṇamamlamāmalakaṃ tathā/
arkāgurugudūcīnāṃ tiktānāmuṣṇamucyate॥49॥*

Substances whose Veeryas (potency) are contradictory to Rasa (taste):

Some substances having sweet taste are of Ushna Veerya (hot) e.g the meat of aquatic and marshy animals – Anupa and Abja mamsa.

Some substances having astringent and bitter tastes are also of Ushnavirya (hot) e.g belonging to Mahat Panchamula ([Bilva](#), [Agnimantha](#), [Shynoaka](#), Gambhari and [Patala](#)), Arka – Calotropis Gigantea R.Br), Aguru (Aquilaria agalocha Roxb.) and [Guduchi](#) –all these have bitter taste. Similarly rock salt having saline taste has Ushna Veerya (hot) Amalaka (Emblica officinal's Gaertn) having sour taste has Anushna Virya (not hot).[48-49]

Variation in the action of substances of similar tastes:

किञ्चिदम्लं हि सङ्ग्राहि किञ्चिदम्लं भिनत्ति च।
यथा कपित्थं सङ्ग्राहि भेदि चामलकं तथा॥५०॥

पिप्पली नागरं वृष्यं कटु चावृष्यमुच्यते।
कषायः स्तम्भनः शीतः सोऽभयायामतोऽन्यथा॥५१॥
तस्माद्रसोपदेशेन न सर्वं द्रव्यामादिशेत्।
दृष्टं तुल्यरसेऽप्येवं द्रव्ये द्रव्ये गुणान्तरम्॥५२॥

*kiñcidamlaṃ hi saṅgrāhi kiñcidamlaṃ bhinatti ca/
yathā kapitthaṃ saṅgrāhi bhedi cāmalakaṃ tathā||50||
pippalī nāgaram vṛṣyaṃ kaṭu cāvṛṣyamucyate/
kaṣāyaḥ stambhanaḥ śītaḥ so'bhayāyāmato'nyathā||51||
tasmādrasopadeśena na sarvaṃ dravyāmādiśet/
dṛṣṭaṃ tulyarase'pyevaṃ dravye dravye guṇāntaram||52||*

Variation in the action of substances of similar tastes:

Some herbs having sour taste are absorbant – e.g. Kapittha (Feronia limonia swingle);

Some sour herbs are laxative, e.g Amalaka (Embllica officinalis Gaertn).
Even though herbs having pungent taste are generally non-aphrodisiac,
still Pippali (Piper longum Linn) and Shunti (Zingiber officinale Rosc)
having such taste are aphrodisiac.

Astringent herbs are usually Sheeta Veerya and absorbant, but Haritaki (Terminalia chebula Linn) is an exception to it – it is Ushnavirya and laxative.

Thus is to not possible to explain the properties of all the drugs and diets simply in term of Rasa because individual drugs having identical tastes vary in relation to their properties. [50-52]

Relative superiority of Tastes based on certain qualities:

रौक्ष्यात् कषायो रूक्षाणामुत्तमो मध्यमः कटुः।
तिक्तोऽवरस्तथोष्णानामुष्णत्वाल्लवणः परः॥५३॥
मध्योऽम्लः कटुकश्चान्त्यः स्निग्धानां मधुरः परः।
मध्योऽम्लो लवणश्चान्त्यो रसः स्नेहान्निरुच्यते॥५४॥
मध्योत्कृष्टावराः शैत्यात् कषायस्वादुतिक्तकाः ।
स्वादुर्गुरुत्वादधिकः कषायाल्लवणोऽवरः॥५५॥
अम्लात् कटुस्ततस्तिक्तो लघुत्वादुत्तमोत्तमः।
केचिल्लघूनामवरमिच्छन्ति लवणं रसम्॥५६॥
गौरवे लाघवे चैव सोऽवरस्तूभयोरपि।

*rauṣyāt kaṣāyo rūkṣāṇāmuttamo madhyamaḥ kaṭuḥ।
tikto'varastathoṣṇānāmuṣṇatvāllavaṇaḥ paraḥ॥53॥
madhyo'mlaḥ kaṭukaścāntyaḥ snigdhānāṃ madhuraḥ paraḥ।
madhyo'mlo lavaṇaścāntyo rasaḥ snehānnirucyate॥54॥
madhyotkrṣṭāvarāḥ śaityāt kaṣāyasvādutiktakāḥ ।
svādurgurutvādadhikaḥ kaṣāyāllavaṇo'varaḥ॥55॥
amlāt kaṭustatastikto laghutvāduttamottamaḥ।
kecillaghūnāmavaramicchanti lavaṇaṃ rasam॥56॥
gaurave lāghave caiva so'varastūbhayorapi।*

Relative superiority of Tastes based on certain qualities:

For Dryness quality (Rooksha), Kashaya (astringent) is best, Katu (pungent) is medium and Tikta (bitter) is inferior.

For hotness quality (Ushna) – lavana (salt) is superior, sour is medium and Katu (pungent) is inferior

For Unctuousness, oiliness (Snigdha) quality, Sweet is superior, Pungent is

medium and Bitter is inferior

For Cooling quality (sheeta), Sweet – Astringent – Bitter

For Heaviness (guru) – Sweet- Astringent – salt

For lightness (laghu) – bitter – Pungent – Sour

Some authors are of the view that among light drugs and diets, those having saline taste are inferior. Thus drugs and diets having saline taste are inferior both in heaviness and lightness. [53-56]

The Vipaka of Substances:

परं चातो विपाकानां लक्षणं सम्प्रवक्ष्यते॥५७॥

कटुतिक्तकषायाणां विपाकः प्रायशः कटुः।

अम्लोऽम्लं पच्यते स्वादुर्मधुरं लवणस्तथा॥५८॥

param cāto vipākānām lakṣaṇam sampravakṣyate||57||

kaṭutiktakaṣāyāṇām vipākaḥ prāyaśaḥ kaṭuḥ

amlo'mlam pacyate svādurmadhuraṁ lavaṇastathā||58||

The Vipaka of Substances:

Vipaka (taste after digestion) of substances having pungent, bitter and Astringent tastes is pungent (Katu Vipaka);

Sour taste has Sour Vipaka (Amla Vipaka)

Sweet and salt tastes have Sweet (Madhura Vipaka) . [57-58]

Role of tastes in evacuation of feces:

मधुरो लवणाम्लौ च स्निग्धभावात्त्रयो रसाः।

वातमूत्रपुरीषाणां प्रायो मोक्षे सुखा मताः॥५९॥

कटुतिक्तकषायास्तु रूक्षभावात्त्रयो रसाः।

दुःखाय मोक्षे दृश्यन्ते वातविण्मूत्ररेतसाम्॥६०॥

*madhuro lavaṇāmlau ca snigdhabhāvāttrayo rasāḥ/
vātamūtrapuriṣāṇām prāyo mokṣe sukhā matāḥ||59||
kaṭutiktakaṣāyāstu rūkṣabhāvāttrayo rasāḥ/
duḥkhāya mokṣe dṛśyante vātaviṇmūtraretasām||60||*

Role of tastes in evacuation of feces:

Owing to their unctuousness (oiliness), sweet, sour and saline tastes are useful for the elimination of flatus, urine and stool.

On the other hand, pungent, bitter and astringent tastes create difficulty in the elimination of flatus, stool, urine and semen in view of their drying property. [59-60]

Action of Vipaka on Dosha and Evacuation:

शुक्रहा बद्धविण्मूत्रो विपाको वातलः कटुः।
मधुरः सृष्टविण्मूत्रो विपाकः कफशुक्रलः॥६१॥
पित्तकृत् सृष्टविण्मूत्रः पाकोऽम्लः शुक्रनाशनः।
तेषां गुरुः स्यान्मधुरः कटुकाम्लावतोऽन्यथा॥६२॥

*śukrahā baddhaviṇmūtro vipāko vātalaḥ kaṭuḥ/
madhuraḥ sṛṣṭaviṇmūtro vipākaḥ kaphaśukralaḥ||61||
pittakṛt sṛṣṭaviṇmūtraḥ pāko'mlaḥ śukranāśanaḥ/
teṣāṃ guruḥ syānmadhuraḥ kaṭukāmlāvato'nyathā||62||*

Action of Vipaka on Dosha and Evacuation:

Katu Vipaka (pungent) aggravates Vata, reduces semen and obstructs the passage of stool and urine.

Madhura (Sweet) Vipaka aggravates Kapha, promotes semen and helps in the proper elimination of stool and urine.

Similarly (sour) Amla Vipaka aggravates Pitta, reduces semen and helps in the proper elimination of stool and urine.

Sweet Vipaka is heavy: pungent and sour ones are light. [61-62]

विपाकलक्षणस्याल्पमध्यभूयिष्ठतां प्रति।
द्रव्याणां गुणवैशेष्यात्तत्र तत्रोपलक्षयेत्॥६३॥

*vipākalakṣaṇasyālpamadhyabhūyiṣṭhatām prati/
dravyāṇām guṇavaiśeṣyāttatra tatropalakṣayet*||63||

The relative superiority or inferiority of various types of Vipaka can be determined on the basis of the relative superiority and inferiority of the various properties of different drugs and diets.[63]

The eight and the Two types of Veerya:

मृदुतीक्ष्णगुरुलघुस्निग्धरूक्षोष्णशीतलम्।
वीर्यमष्टविधं केचित्, केचिद्विविधमास्थिताः॥६४॥
शीतोष्णमिति, वीर्यं तु क्रियते येन या क्रिया।
नवीर्यं कुरुते किञ्चित् सर्वा वीर्यकृता क्रिया॥६५॥

*mṛdu tīkṣṇa guru laghu snigdha rūkṣoṣṇa śītalam/
vīryamaṣṭavidhaṃ kecit, keciddvividhamāsthitāḥ* ||64||
*śītoṣṇamiti, vīryaṃ tu kriyate yena yā kriyā/
nāvīryaṃ kurute kiñcit sarvā vīryakṛtā kriyā*||65||

The eight and the Two types of Veerya:

Some opine there are eight types of Veerya –

Mridu (mild) X Teekshna (sharp),

Guru (heavy) X Laghu (light)

Snigdha (unctuous) X Rooksha (dry)

Ushna (hot) X Sheeta (cold).

Some others hold the view that it is only of two types viz, Sheeta Veerya – Cold potency and Ushna Veerya (hot).

The term potency (Veerya) represents that aspect of drugs and diets by virtue of which they manifest their therapeutic action . There cannot be any action without potency; all actions are caused by potency (Veerya).[64-65]

Determination of Rasa, Vipaka and Virya:

रसो निपाते द्रव्याणां, विपाकः कर्मनिष्ठया।

वीर्यं यावदधीवासान्निपाताच्चोपलभ्यते॥६६॥

raso nipāte dravyāṇāṃ, vipākaḥ karmaniṣṭhayā/

vīryaṃ yāvadadhīvāsānnipātāccopalabhyate//66//

Rasa or taste can be ascertained immediately after their contact with the tongue;

Vipaka is determined by the action (in the form of aggravation of Kapha etc).

Virya can be determined in between the stages of Rasa and Vipaka, while in association with the body and or even immediately after coming into contact with the body.[66]

Definition of Prabhava:

रसवीर्यविपाकानां सामान्यं यत्र लक्ष्यते।

विशेषः कर्मणां चैव प्रभावस्तस्य स स्मृतः॥६७॥

rasavīryavipākānāṃ sāmānyaṃ yatra lakṣyate/

viśeṣaḥ karmaṇām caiva prabhāvastasya sa smṛtaḥ||67||

Where there is similarity in two drugs in relation to their Rasa (taste), Vipakka and Virya (Potency) but in spite of this similarity these two drugs differ with regard to their action, the distinctive feature responsible for their distinctive effects not supported by their taste, Vipaka and potency is regarded as 'Prabhava' or Specific action.[67]

Examples of Prabhava and the supremacy of Prabhava:

कटुकः कटुकः पाके वीर्योष्णश्चित्रको मतः।
तद्वदन्ती प्रभावात्तु विरेचयति मानवम् ||६८||
विषं विषघ्नमुक्तं यत् प्रभावस्तत्र कारणम्।
ऊर्ध्वानुलोमिकं यच्च तत् प्रभावप्रभावितम्||६९||
मणीनां धारणीयानां कर्म यद्विविधात्मकम्।
तत् प्रभावकृतं तेषां प्रभावोऽचिन्त्य उच्यते ७०||

*kaṭukaḥ kaṭukaḥ pāke vīryoṣṇaścitrako mataḥ/
tadvaddantī prabhāvāttu virecayati mānavam ||68||
viṣaṃ viṣaghnamuktaṃ yat prabhāvastatra kāraṇam/
ūrdhvānulomikaṃ yacca tat prabhāvaprabhāvitam||69||
maṇīnām dhāraṇīyānām karma yadvividhātmakam/
tat prabhāvakṛtaṃ teṣām prabhāvo'cintya ucyate 70||*

Both Chitraka – Leadword – Plumbago zeylanica and Danti (Baliospermum montanum) are pungent in Pungent Vipaka and Ushna v eerya (hot potency). But Danti acts as a purgative while chitraka does not. The purgative effect of Danti, therefore, can be explained only by taking

recourse to its Prabhava or specific action.

The anti- toxic property of toxins, actions leading to the upward and or downward elimination of Doshas (Vamana, Virechana) and various effects of precious noble stones (Mani) when worn over the body all these are due to their specific action which are beyond all plausible explanations. Hence, they are said to act because of their Prabhava – special action.

Ayurvedic Pharmacology – How a medicine acts? –

सम्यग्विपाकवीर्याणि प्रभावश्चाप्युदाहृतः।

किञ्चिद्रसेन कुरुते कर्म वीर्येण चापरम्॥७१॥

द्रव्यं गुणेन पाकेन प्रभावेण च किञ्चन।

रसं विपाकस्तौ वीर्यं प्रभावस्तानपोहति॥७२॥

बलसाम्ये रसादीनामिति नैसर्गिकं बलम्॥७३॥

samyagvipākavīryāṇi prabhāvaścāpyudāhṛtaḥ/

kiñcidrasena kurute karma vīryeṇa cāparam/||71||

dravyaṃ guṇena pākena prabhāveṇa ca kiñcana/

rasaṃ vipākastau vīryaṃ prabhāvastānapohati/||72||

balasāmye rasādīnāmiti naisargikaṃ balam/73/

Ayurvedic Pharmacology – How a medicine acts? –

Certain drugs manifest their action by virtue of their taste:

Some by virtue of their potency (Veerya)

Some act by the virtue of Guna (quality) or Vipaka (taste conversion after digestion).

Some act by Prabhava (specific action).

In case the taste (Rasa), Vipaka, Veerya and Prabhava are all of equal

strength, by nature,
taste is superseded by Vipaka,
both of them in turn are superseded by potency and
all the above are dominated by Prabhava – special action. [68-72]

Characteristics of the Six Tastes:
Characteristic features of sweet taste -

षण्णां रसानां विज्ञानमुपदेक्ष्याम्यतः परम्॥७३॥
स्नेहनप्रीणनाह्लादमार्दवैरुपलभ्यते।
मुखस्थो मधुरश्चास्यं व्याप्नुवँल्लिम्पतीव च॥७४॥

ṣaṇṇāṃ rasānāṃ vijñānamupadekṣyāmyataḥ param||73||
snehanapriṇanāhlādamārdavairupalabhyate/
mukhastho madhuraścāsyam vyāpnuvaṁllimpatīva ca||74||

Characteristic features of sweet taste -

Sweetness is ascertained from
Snehana – oiliness, unctuousness,
Preenana – deliciousness,
Ahlada – delightfulness
Mardava – softness.
When taken in, it pervades all over the mouth as it is adhering to mouth.

Characteristic features of Sour taste -

दन्तहर्षान्मुखासावात् स्वेदनान्मुखबोधनात्।
विदाहाच्चास्यकण्ठस्य प्राशयैवाम्लं रसं वदेत्॥७५॥

dantaharṣānmukhāsrāvāt svedanānmukhabodhanāt/

vidāhāccāsyakaṇṭhasya prāśyaivāmlaṃ rasaṃ vadet||75||

Characteristic features of Sour taste -

Sourness is ascertained from

Dantaharsha – tingling sensation in teeth

Mukha srava – Salivation,

Svedana – Sweating,

Mukha Bodhana – Clarity of mouth

Vidaha – burning sensation in the mouth and throat.

Characteristic features of salt taste -

प्रलीयन् क्लेदविष्यन्दमार्दवं कुरुते मुखे।

यः शीघ्रं लवणो ज्ञेयः स विदाहान्मुखस्य च॥७६॥

praliyan kledaviṣyandamārdavaṃ kurute mukhe/

yaḥ śīghraṃ lavaṇo jñeyaḥ sa vidāhānmukhasya ca||76||

Characteristic features of salt taste -

Salt gets quickly dissolved in the mouth resulting in stickiness (kleda),

Vishyanda – moistness

Mardava – softness

Mukhasya Vidaha – produce burning sensation in the mouth.

Characteristic features of pungent taste -

संवेजयेद्यो रसानां निपाते तुदतीव च।

विदहन्मुखनासाक्षि संस्रावी स कटुः स्मृतः॥७७॥

saṃvejayedyo rasānāṃ nipāte tudatīva ca/

vidahanmukhanāsākṣi saṃsrāvī sa kaṭuḥ smṛtaḥ||77||

Pungent taste is ascertained by

irritation and pain in tongue, burning and watering in the mouth, nose and eyes.

Characteristic features of bitter taste -

प्रतिहन्ति निपाते यो रसनं स्वदते न च।

स तिको मुखवैशद्यशोषप्रह्लादकारकः ॥७८॥

*pratihanti nipāte yo rasanaṃ svadate na ca/
sa tikto mukhavaiśadyaśoṣaprahlādakāraḥ ॥78॥*

Bitter taste is ascertained by –

weakening of taste perception of the tongue.

Such substances by themselves are not tasteful ;

Causes non-sliminess, clarity (Vaishadya)

Shosha – dryness of tongue and

Prahlada – delightness.

Characteristic features of astringent taste -

वैशद्य स्तम्भजाड्यैर्यो रसनं योजयेद्रसः।

बध्नातीव च यः कण्ठं कषायः स विकास्यपि॥७९॥

*vaiśadya stambhajāḍyairyo rasanaṃ yojayedrasaḥ/
badhnātīva ca yaḥ kaṇṭhaṃ kaṣāyaḥ sa vikāsyapi॥79॥*

Astringent taste is characterized by

Vaishadya – non-sliminess,

Stambha – stiffness,

Jadya – inaction in the tongue and

Badhnateeva Kantham – obstruct the throat as it were; they are not good for heart. [73-79]

Agnivesha's question on unwholesome medicine and diets:

After Lord Atreya explained the above theory, Agnivesha inquired, "Oh! Lord, we have listened to what you have stated about the medicines and diets- their properties and actions together with all relevant details. We would like to know in detail about the unwholesome properties of certain diets (that is alone which cause vitiation of the Dhatus (body tissues))"[80]

Lord Atreya's reply – Incompatible combinations

देहधातुप्रत्यनीकभूतानि द्रव्याणि देहधातुभिर्विरोधमापद्यन्ते; परस्परगुणविरुद्धानि कानिचित्, कानिचित् संयोगात्, संस्कारादपराणि, देशकालमात्रादिभिश्चापराणि, तथा स्वभावादपराणि॥८१॥

dehadhātupratyanīkabhūtāni dravyāṇi dehadhātubhirvirodhamāpadyante; parasparaguṇaviruddhāni kānicit, kānicit saṁyogāt, saṁskārādaparāṇi, deśakālamātrādibhiścāparāṇi, tathā svabhāvādaparāṇi||81||

The substances that are unwholesome to the body tissues and Doshas, oppose the body tissues.

1. Kanichit Paraspara guna viruddhani – Some act against the health, due to their mutually contradictory qualities;
2. Kanichit Samyogat – Some act against to health, by the combination of two (though, as individual substances, they may not be opposite to each other in qualities.)
3. Samskarat – Some by the method of preparation;

4. Desha Kala Matradibhihi – Some by virtue of the place (land and body), time and dose and

5. Svabhavat – Some others by their inherent) nature.[81]

Examples:

Milk with fish -

न मत्स्यान् पयसा सहाभ्यवहरेत्, उभयं ह्येतन्मधुरं मधुरविपाकं महाभिष्यन्दि
शीतोष्णत्वाद्विरुद्धवीर्यं विरुद्धवीर्यत्वाच्छोणितप्रदूषणाय महाभिष्यन्दित्वान्मार्गोपरोधाय
च॥८२॥

*na matsyān payasā sahābhyavaharet, ubhayaṃ hyetanmadhuraṃ
madhuravipākaṃ mahābhiṣyandi śītoṣṇatvādviruddhavīryaṃ
viruddhavīryatvācchoṇitapradūṣaṇāya mahābhiṣyanditvānmārgoparodhāya
ca॥82॥*

Fish should not be taken together with milk, both of them have sweet taste, but due to the contradiction in their potency (fish is hot and milk is cold) they vitiate the blood and obstruct the channels of circulation

Having listened to Lord Atreya, Bharadvaja said to Agnivesha, "One can taken all kinds of fish except Chilichima together with milk. The Chilichima fish has scales; its eyes are red and it has red spot all over the body; it is like the Rohita (red carp fish) fish and moves on the ground. If this fish is taken with milk, it is bound to cause constipation and diseases relating to blood and it may even cause death.[82-83]

Lord Atreya while disagreeing with the above view said, "One must not take milk alongwith fish specially with Cilicima type of fish. Cilicima fish considerably obstructs the channels of circulation and causes the above

mentioned diseases whose symptoms are very clear; it also produces Amavisa(toxin due to improper digestion as well as metabolism).

Meat combinations - Meat of domestic, marshy and aquatic animals (Gramya, Anupa Audaka Pishita) should not be taken together with honey, sesame seeds, sugar candy, milk, black gram (Masha), radish, lotus stalk or germinated grains (Viruda dhanya). By doing so, one gets afflicted with deafness, blindness, trembling, loss of intelligence loss of voice and nasal voice, it may even cause death.

One should not taken vegetable of Pushkara(Nelumbo Nucifera Gaertn) and Katukarohini – Picrorhiza kurroa or meat of Kapota (dove) fried in mustard oil together with honey and milk, for this obstructs channels of circulation and causes dilatation of blood vessels, [epilepsy](#), Shankhaka (a disease of the head characterized by acute pain in temporal region), Galaganda (Scrofula) or even death.

Milk combinations - Milk should not be taken after the intake of radish, garlic, Keshnagandha ([Moringa](#) oleifera Lam.) Arjaka (Ocimum gratissimum Linn), Sumukha Surasa (Tulsi – Holy basil), etc. this may cause skin diseases.

Leaves of Jatuka(Ferula narthex) or ripe fruit of Nikucha (Artocarpus lakoocha Roxb). Should not be taken with honey and milk; it may cause loss of strength complexion, and semen, sterility and other serious types of diseases which may lead to death.

Ripe fruit of Nikucha (*Artocarpus lakoocha* Roxb) should not be taken with the soup of Masha (black gram), sugar candy and ghee because they are mutually contradictory.

Milk with sour fruits - Amra – mango, Amrataka – *Spondias pinnata* Kurz, Matulunga – Lemon variety – (*Citrus decumana* / *Citrus limon* Linn), Nikucha (*Artocarpus Lakoocha* Roxb), Karamarda (*Carisa Karandas* Linn), Mocha(*Salmalia malbarica* Schett & Endl), Dantashatha (*Citrus medica* Linn), Badara – *Zizyphus jujuba*, Koshamra Bhavya(*Dillenia indica* Linn), Jambava (*Syzygium cumini* Skeels), Kapittha (*Feronia limonia*), Tintidi (*Tamarindus indica* Linn), meat of Paravata (Pigeon), Akshoda (*Juglans regia* Linn), Panasa (Jack fruit), Narikela (Coconut), Dadima – [Pomegranate](#), Amalaka (*Embllica officinalis* Gaerth) and such other solid and liquid materials which are sour in taste become mutually contradictory when taken with milk.

Similarly Kangu (*Setaria italic* Beruv), Vanaka Makustha (*Phaseolus aconitifolius* Jacq), Kulattha (Horse gram), Masha (black gram) Nishpava (pea), when taken with milk are mutually contradictory.

Padma (*Nelumbo Nucifera* Gaertn); Leaves of Uttarika, Sharkara type of wine, Maireya type of wine and honey, if taken together are unwholesome and they aggravate, Doshas specially Vata.

Meat of Haritala bird fried with mustard oil is unwholesome and they aggravate Dohsas, especially Pitta.

Payasa (milk prepration) when taken with Mantha (thin gruel) is unwholesome and they aggravate Doshas, specially Kapha.

Upodika (Basella rubra Linn), prepared with the paste of Tila (Sesame seed) causes diarrhoea.

Meat of a crane either with Varuni type of wine or Kulmasha (Paste of Barley mixed up with hot water and slightly boiled so as to form a cake) is unwholesome; again if fired with lard, it will cause instantaneous death.

Meat of peacock roasted on a castor spit, if burnt with castor wood fuel and mixed with castor oil causes instantaneous death. Similarly the meat of Haaridraka roasted on a turmeric spit and burnt with the fuel of turmeric wood and/or when mixed with ashes, dust and honey, causes instantaneous death.

Pippali – Long pepper fruit, prepared with fish fat and Kakamachi (Black nightshade – Solanum nigrum), mixed with honey causes death. Hot honey or intake of honey by a person afflicted with heat causes death.

Honey and ghee, Honey – hot water –

मधुचोष्णमुष्णार्तस्य च मधुमरणाय।
मधुसर्पिषी समघृते, मधुवारिचान्तरिक्षंसमघृतं, मधुपुष्करबीजं, मधुपीत्वोष्णोदकं,
भल्लातकोष्णोदकं, तक्रसिद्धःकम्पिल्लकः, पर्युषिताकाकमाची,
अङ्गारशूल्योभासश्चेतिविरुद्धानि।

madhucosṇamuṣṇārtasya ca madhumaraṇāya/
madhusarpiṣī samaghṛte, madhuvāricāntarikṣaṃsamaghṛtaṃ,
madhupuṣkarabījaṃ, madhupītvoṣṇodakaṃ, bhallātakosṇodakaṃ,
takrasiddhaḥkampillakaḥ, paryuṣitākākamācī,
aṅgāraśūlyobhāsaścetiviruddhāni/

Honey and ghee or honey and rain water, both in water both in equal quantity,
honey together with the seeds of Pushkara (Nelumbo Nucifera Gaertn)
intake of hot water with honey,
Bhallataka (Semecarpus anacardium Linn.) together with hot water;
Kampillaka (Mallotus Philippinesis Muell Arg). boiled with of Bhasa (beared Vulture), roasted with the spit or fire-brand are unwholesome. So everything in accordance with the questions has been explained. [84]

Definition of unwholesome diet – Ahita –

यत् किञ्चिद्विषमास्त्राव्य न निर्हरति कायतः।
आहारजातं तत् सर्वमहितायोपपद्यते॥८५॥

yat kiñciddoṣamāsrāvya na nirharati kāyataḥ/
āhārajātaṁ tat sarvamahitāyopapadyate॥85॥

All drugs diets which dislodge the various Doshas from their proper place, but do not expel them out of the body are to be regarded as unwholesome. [85]

18 Types of Viruddha –

यच्चापि देशकालाग्निमात्रासात्म्यानिलादिभिः।
संस्कारतो वीर्यतश्च कोष्ठावस्थाक्रमैरपि॥८६॥
परिहारोपचाराभ्यां पाकात् संयोगतोऽपि च।
विरुद्धं तच्च न हितं हृत्सम्पद्धिभिश्च यत्॥८७॥

yaccāpi deśakālāgnimātrāsātmyānilādibhiḥ/
saṁskārato vīryataśca koṣṭhāvasthākramairapi॥86॥

*parihāropacārābhyām pākāt saṃyogato'pi ca/
viruddham tacca na hitam hr̥tsampadvidhibhiśca yat||87||*

1. Desha Viruddha –

विरुद्धं देशतस्तावद्रूक्षतीक्ष्णादि धन्वनि।

आनूपे स्निग्धशीतादि भेषजं यन्निषेव्यते||८८||

*viruddham deśatastāvadrūkṣatikṣṇādi dhanvani/
ānūpe snigdhaśītādi bheṣajam yanniṣevyate||88||*

Place – Intake of dry and sharp substance in deserts; oily and cold substance in marshy land is place contradictory diet habit.

2. Kala Viruddha -

कालतोऽपि विरुद्धं यच्छीतरूक्षादिसेवनम्।

शीते काले, तथोष्णे च कटुकोष्णादिसेवनम्||८९||

*kālato'pi viruddham yacchītarūkṣādisevanam/
śīte kāle, tathosṇe ca kaṭukoṣṇādisevanam||89||*

Time contradictory diet habit – Intake of cold and dry substances in winter; pungent and hot substance in the summer.

3. Agni Viruddha –

विरुद्धमनले तद्वदन्नपानं चतुर्विधे।

viruddhamanale tadvadannapānam caturvidhe/

Power of Digestion contradictory diet – Intake of heavy food when the power of digestion is mild (mandagni); intake of light food when the power of digestion is sharp (Teekshnagni). Similarly intake of food at

various with irregular and normal power of digestion fall under this category.

4. Matra Viruddha –

विरुद्धमनले तद्वदन्नपानं चतुर्विधे।
मधुसर्पिः समधृतं मात्रया तद्विरुध्यते॥९०॥

*viruddhamanale tadvadannapānaṁ caturvidhe/
madhusarpiḥ samadhṛtaṁ mātrayā tadvirudhyate//90//*

Dose specific diet contradiction – Intake of honey and ghee in equal quantity.

5. Satmya Viruddha –

कटुकोष्णादिसात्म्यस्य स्वादुशीतादिसेवनम्।
यत्तत् सात्म्यविरुद्धं तु विरुद्धं त्वनिलादिभिः॥९१॥

*kaṭukoṣṇādisātmyasya svāduśītādisevanam/
yattat sātmyaviruddhaṁ tu viruddhaṁ tvanilādibhiḥ//91//*

Habit specific diet contradiction- Intake of sweet and cold substance by persons accustomed to pungent and hot substances.

6. Dosha Viruddha –

Dosha specific diet contradiction- Utilization of drugs, diets and regimen having similar qualities with Dosas but at variance with the habit of the individual.

7. Samskara Viruddha –

या समानगुणाभ्यासविरुद्धान्नौषधक्रिया।

संस्कारतो विरुद्धं तद्यद्भोज्यं विषवद्भवेत्॥९२॥

yā samānaguṇābhyāsaviruddhānnauṣadhakriyā/

saṃskārato viruddhaṃ tadyadbhojyaṃ viṣavadbhavet/92/

Method of preparation specific diet contradiction:- Drugs and diets which when prepared in a particular way produce poisonous effects, for example, meat of peacock (Shikhi mamsa) roasted on a castor spit.

8. Veerya Viruddha –

एरण्डसीसकासक्तं शिखिमांसं यथैव हि।

विरुद्धं वीर्यतो ज्ञेयं वीर्यतः शीतलात्मकम्॥९३॥

eraṇḍasīsakāsaktaṃ śikhimāṃsaṃ yathaiva hi/

viruddhaṃ vīryato jñeyaṃ vīryataḥ śītalātmakam/93/

Potency specific diet contradiction- Substances having cold potency in combination with those of hot potency.

9. Koshta Viruddha –

तत् संयोज्योष्णवीर्येण द्रव्येण सह सेव्यते।

क्रूरकोष्ठस्य चात्यल्पं मन्दवीर्यमभेदनम्॥९४॥

tat saṃyojyoṣṇavīryeṇa dravyeṇa saha sevyate/

krūrakoṣṭhasya cātyalpaṃ mandavīryamabhedanam/94/

Bowel specific diet contradiction –

Administration of a mild purgative in a small dose for a person of with

hard bowel (Krura Koshta) and administration of strong purgatives food for a person with soft bowel (Mrudu Koshta)

10. Avastha Viruddha –

मृदकोष्ठस्य गुरु च भेदनीयं तथा बहु।
एतत् कोष्ठविरुद्धं तु, विरुद्धं स्यादवस्थया॥९५॥
श्रमव्यवायव्यायामसक्तस्यानिलकोपनम्।
निद्रालसस्यालसस्य भोजनं श्लेष्मकोपनम्॥९६॥

*mṛdakoṣṭhasya guru ca bhedanīyaṃ tathā bahu|
etat koṣṭhaviruddhaṃ tu, viruddhaṃ syādavasthayā||95||
śramavyavāyavyāyāmasaktasyānilakopanam|
nidrālasasyālasasya bhojanaṃ śleṣmakopanam||96||*

Stage specific contradiction:

Indulgence in Vata aggravating diet after physical stress, sexual intercourse, exercise.

Indulgence in Kapha aggravating diet by a lethargic, sleepy person.

11. Krama Viruddha -

यच्चानुत्सृज्य विण्मूत्रं भुङ्क्ते यश्चाबुभुक्षितः।
तच्च क्रमविरुद्धं स्याद्यच्चातिक्षुद्रशानुगः॥९७॥

*yaccānutsṛjya viṇmūtraṃ bhuṅkte yaścābubhukṣitaḥ|
tacca kramaviruddhaṃ syādyaccātikṣudvasānugaḥ||97||*

Order specific contradiction – If a person takes food before his bowel and urinary bladder are clear (empty) or when he does not have appetite or after his hunger has been highly aggravated.

12. Parihara Viruddha –

परिहारविरुद्धं तु वराहादीन्निषेव्य यत्| parihāraviruddham tu varāhādīnniṣevya
yat|

Prescription specific contradiction - Intake of hot things after taking
pork

13. Upachara Viruddha –

सेवेतोष्णं घृतादींश्च पीत्वा शीतं निषेवते||९८|| sevetoṣṇam ghr̥tādīṃśca pītvā
śītaṃ niṣevate||98||

Treatment specific contradiction – Taking cold things after taking
ghee.

14. Paka Viruddha –

परिहारविरुद्धं तु वराहादीन्निषेव्य यत्|
सेवेतोष्णं घृतादींश्च पीत्वा शीतं निषेवते||९८||

*parihāraviruddham tu varāhādīnniṣevya yat/
sevetoṣṇam ghr̥tādīṃśca pītvā śītaṃ niṣevate||98||*

Cooking contradiction – Preparation of food with bad or rotten fuel,
under-cooking, over-cooking or burning during the process of preparation.

15. Samyoga Viruddha -

अपक्वतण्डुलात्यर्थपक्वदग्धं च यद्भवेत्|
संयोगतो विरुद्धं तद्यथाऽम्लं पयसा सह||९९||

*apakvataṇḍulātyarthapakvadagdham ca yadbhavet/
samyogato viruddham tadyathā'mlaṃ payasā saha||99||*

Combination – Intake of sour substance with milk.

16. Hrudaya Viruddha –

अमनोरुचितं यच्च हृद्विरुद्धं तदुच्यते| amanorucitaṃ yacca hr̥dviruddhaṃ
taducyate|

Palatability :- Any substance which is not pleasant in taste.

17. Sampat Viruddha -

सम्पद्विरुद्धं तद्विद्यादसज्जातरसं तु यत्||१००||

sampadviruddhaṃ tadvidyādasajjātarasaṃ tu yat||100||

Richness of quality:- Intake of substance that are not mature, over mature or purified.

18. Vidhi Viruddha -

अतिक्रान्तरसं वाऽपि विपन्नरसमेव वा|

ज्ञेयं विधिविरुद्धं तु भुज्यते निभृते न यत्|

atīkrāntarasaṃ vā'pi vipannarasameva vā|

jñeyaṃ vidhiviruddhaṃ tu bhujyate nibhṛte na yat|

Rules of eating :- Taking meals in public [86-101]

Effect of taking incompatible foods –

षाण्ड्यान्ध्यवीसर्पदकोदराणां विस्फोटकोन्मादभगन्दराणाम्|

मूर्च्छामदाध्मानगलग्रहाणां पाण्ड्वामयस्यामविषस्य चैव||१०२||

किलासकुष्ठग्रहणीगदानां शोथाम्लपित्तज्वरपीनसानाम् |

सन्तानदोषस्य तथैव मृत्योर्विरुद्धमन्नं प्रवदन्ति हेतुम्||१०३||

ṣāṇḍhyāṇḍhyavīsarpadakodarāṇām visphoṭakonmādhagandarāṇām/

mūrcchāmadādhmānagalagrahāṇām pāṇḍvāmayasyāmaṇṇasya

caiva||102||

kilāsakuṣṭhagrahaṇīgadānām śothāmlapittajvarapīnasānām /

santānadoṣasya tathāiva mṛtyorviruddhamannaṁ pravādanti hetum||103||

Effect of taking incompatible foods –

Intake of unwholesome food is responsible for the

Shandya – causation of sterility ,

Andhya – blindness,

visarpa (herpes, spreading type of skin disease),

Dakodara – ascitis,

Visphota – eruptions,

Unmada – insanity,

Bhagandara – fistula,

Murcha – fainting,

Mada – intoxication,

Adhmana – bloating

Galagraha – spasmodic obstruction in throat,

Pandu – anemia, initial stage of liver disorder

Amavisha- poisoning due to Ama (indigestion and altered metabolism),

Kilasa type of skin disease,

Kushta – skin disorders

Grahani – sprue, IBS,

Shotha – oedema,

Amlapitta – acid dyspepsia,
Jvara – fever,
Peenasa – rhinitis,
Santana Dosha – foetal diseases and
Mrutyu – death. [102-103]

Treatment for disorders of incompatible food and diet habits –

एषां खल्वपरेषां च वैरोधिकनिमित्तानां व्याधीनामिमे भावाः प्रतिकारा भवन्ति।
तद्यथा- वमनं विरेचनं च, तद्विरोधिनां च द्रव्याणां संशमनार्थमुपयोगः, तथाविधैश्च द्रव्यैः
पूर्वमभिसंस्कारः शरीरस्येति॥१०४॥

*eṣāṃ khalvapareṣāṃ ca vairodhikanimittānāṃ vyādhīnāmime bhāvāḥ
pratikārā bhavanti/
tadyathā- vamaṇaṃ virecanaṃ ca, tadvirodhināṃ ca dravyāṇāṃ
saṃśamanārthamupayogaḥ, tathāvidhaiśca dravyaiḥ pūrvamabhisaṃskāraḥ
śarīrasyetī||104||*

Treatment for disorders of incompatible food and diet habits –

Diseases caused by the intake of unwholesome diets and drugs can be cured by Vamana – emesis, Virechana – purgation or administration of antidotes and by taking prophylactic measures.[104]

Virechana – Purgation,
Vamana – emesis,
antidotes and prophylaxis- these four cure the diseases caused/ to be caused by the intake of unwholesome drugs and diets.

Changing from unwholesome habits to wholesome habits:

एषां खल्वपरेषां च वैरोधिकनिमित्तानां व्याधीनामिमे भावाः प्रतिकारा भवन्ति।
तद्यथा- वमनं विरेचनं च, तद्विरोधिनां च द्रव्याणां संशमनार्थमुपयोगः, तथाविधैश्च द्रव्यैः
पूर्वमभिसंस्कारः शरीरस्येति॥१०४॥

भवतश्चात्र-

विरुद्धाशनजान् रोगान् प्रतिहन्ति विवेचनम्।
वमनं शमनं चैव पूर्वं वा हितसेवनम्॥१०५॥
सात्म्यतोऽल्पतया वाऽपि दीप्ताग्नेस्तरुणस्य च।
स्निग्धव्यायामबलिनां विरुद्धं वितथं भवेत्॥१०६॥

*eṣāṃ khalvapareṣāṃ ca vairodhikanimittānāṃ vyādhināmime bhāvāḥ
pratikārā bhavanti/*

*tadyathā- vamaṇaṃ virecanaṃ ca, tadvirodhināṃ ca dravyāṇāṃ
saṃśamanārthamupayogaḥ, tathāvidhaiśca dravyaiḥ pūrvamabhisamkāraḥ
śarīrasyeti/104/*

bhavataścātra-

*viruddhāśanajān rogān pratihanti vivecanam/
vamaṇaṃ śamaṇaṃ caiva pūrvam vā hitasevanam/105/
sātmyato'lpatayā vā'pi dīptāgnestaruṇasya ca/
snigdghavyāyāmabalināṃ viruddhaṃ vitathaṃ bhavet/106/*

Changing from unwholesome habits to wholesome habits:

If an individual is habituated to the intake of unwholesome medicines and diets or if they are taken in small quantity or intake by a person having strong digestive power or by a young person or by the one who has undergone oleation therapy (Snehakarma) or who is strong physique due

to physical exercise, the wholesomeness of the various drugs diets does not have any effect. [105-106]

Summary –

तत्र श्लोकाः-

मतिरासीन्महर्षीणां या या रसविनिश्चये।
द्रव्याणि गुणकर्मभ्यां द्रव्यसङ्ख्या रसाश्रया॥१०७॥
कारणं रससङ्ख्याया रसानुरसलक्षणम्।
परादीनां गुणानां च लक्षणानि पृथक्पृथक्॥१०८॥
पञ्चात्मकानां षट्त्वं च रसानां येन हेतुना।
ऊर्ध्वानुलोमभाजश्च यद्गुणातिशयाद्रसाः॥१०९॥
षण्णां रसानां षट्त्वे च सविभक्ता विभक्तयः।
उद्देशश्चापवादश्च द्रव्याणां गुणकर्मणि॥११०॥
प्रवरावरमध्यत्वं रसानां गौरवादिषु।
पाकप्रभावयोर्लिङ्गं वीर्यसङ्ख्याविनिश्चयः॥१११॥
षण्णामास्वाद्यमानानां रसानां यत् स्वलक्षणम्।
यद्यद्विरुध्यते यस्माद्येन यत्कारि चैव यत्॥११२॥
वैरोधिकनिमित्तानां व्याधीनामौषधं च यत्।
आत्रेयभद्रकाप्यीये तत् सर्वमवदन्मुनिः॥११३॥

tatra ślokāḥ-

*matirāsīnmaharṣīṇāṃ yā yā rasaviniścaye/
dravyāṇi guṇakarmabhyāṃ dravyasaṅkhyā rasāśrayā||107||
kāraṇaṃ rasasaṅkhyāyā rasānurasalakṣaṇam/
parādīnāṃ guṇānāṃ ca lakṣaṇāni prthakprthak||108||
pañcātmakānāṃ ṣaṭtvam ca rasānāṃ yena hetunā/
ūrdhvānulomabhājaśca yadguṇātīśayādrasāḥ||109||*

*ṣaṇṇām rasānām ṣaṭtve ca savibhaktā vibhaktayaḥ/
uddeśaścāpavādaśca dravyāṇām guṇakarmani||110||
pravarāvaramadhyatvaṃ rasānām gauravādiṣu/
pākaprabhāvayorliṅgaṃ vīryasaṅkhyāvinīścayaḥ||111||
ṣaṇṇāmāsvādyamānānām rasānām yat svalakṣaṇam/
yadyadvirudhyate yasmādyena yatkāri caiva yat||112||
vairodhikanimittānām vyādhīnāmauśadhaṃ ca yat/
ātreyaabhadrakāpyīye tat sarvamavadanmuniḥ||113||*

Discussion among the sages about the tastes, properties and actions of drugs of various categories, number of drugs depending upon their tastes, factors determining the number of tastes; definitions of taste (rasa) and Anurasa (after or subsidiary taste); definition of attributes like Para (superiority) etc; factors leading to the formation of six tastes out of the five Mahabhutas; qualities responsible for the upward and downward physical action of tastes; various permutations and combinations of six tastes; attributes and actions of various types along with their exceptions. Superiority, mediocrity and inferiority of tastes for producing heaviness etc. definitions of Vipaka and Prabhava (specific action); determination of the number of Virya (potency); specific manifestations of the drugs having six tastes when administered; mutually contradictory drugs and diets; cause of contradiction and their specific manifestations; treatment of diseases produced by the intake of drugs and diets having mutually contradictory properties- all these have been discussed in this chapter entitled "Atreya bhadrakapya Adhyaya".[107-113]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने आत्रेयभद्रकाप्यीयो नाम
षड्विंशोऽध्यायः॥२६॥

*ityagniveśakṛte tantre carakapratisaṃskṛte ślokasthāne
ātreyaḥbhadraḥkāpyīyo nāma ṣaḍviṃśo'dhyāyaḥ॥26॥*

Thus ends the twenty sixth chapter on of Sutrasthana of Charaka Sahmita,
Agnivesha's work as redacted by Charaka.[26]

26.1 Tastes – Types, Qualities, Therapeutic Action- Ayurveda Details

Many of the therapeutic actions of Ayurvedic medicines are explained by the taste of the medicine / herb. For example, Guduchi – Indian Tinospora acts as anti-fever herb, because of its bitter taste. So, taste in Ayurveda is not only meant for explain it as a feature, but it is also a tool to explain pharmacology (how a medicine acts).

A physician, well acquainted with the combinations of Rasa (taste) and Doshas, seldom commits blunders in ascertaining the etiology, symptoms and treatment of diseases. – Charaka Samhita Sutrasthana 26th chapter.

Root Element For Taste: All tastes have their root in water element. It does not mean that totally dry, powders do not have taste. It only means that all the matters have water as an element in its subtle atomic level.

How to identify Rasa?

The taste of an herb should be measured by taking the dry sample of the herb. The taste that you clearly feel and perceive at the beginning and at the end of tongue contact, is the taste of the substance.

Sometimes, in different Ayurvedic text books, you may find the same herb, explained to be having different tastes. This may be because, the authors may be from different places with different climatic conditions. Orange may be more sour in some place, and less sour, more sweet in some other. The context of such explanation should also be taken into consideration. For example: if an author explains – sour mango, he is referring to unripe fruit

and if someone is referring to sweet mango, then he is talking about ripe one.

Anurasa – sub-taste:

When such a taste is not distinctly perceived, but is inferred only by its actions, it is known as Anurasa (after-taste).

Taste is a quality, that resides in the substance:

In describing tastes, it is told that Madhura rasa (sweet taste) increase Kapha Dosha. By this, it actually means that the sweet taste, residing in the food substance increases Kapha. The taste itself is not acting directly, but the substance is causing this effect, due to the taste that it contains. So, taste is a quality that resides in the substance. Action is always attributed to the substance, and not to its quality (including taste).

Types of taste:

When ancient Ayurvedic seers sat down to decide on the number of taste, there was a big debate and each one had different views. You can find the entire detail of their discussion in **26th chapter of Charaka Samhita Sutrasthana** Later, it was concluded that there are only six tastes.

They are –

Madhura / Swadu – Sweet,

Amala – Sour,

Lavana – Salt,

Katu – Pungent,

Tikta – Bitter and

Kashaya – Astringent

Genesis of Rasa from five basic elements;

As per Ayurveda, all the tastes originate from water element. It reacts with other elements in the object to give rise to specific tastes.

Predominance of basic elements in individual Rasa:

All the tastes have Jala Mahabhuta (water element) dominance.

Sweet taste – Madhura rasa = Prithvi + Ap (earth + water)

Sour taste – Amla rasa = Prathvi + Agni (earth + fire)

Salt taste – Lavana Rasa = Jala and Agni (water + fire)

Pungent taste – Katu Rasa = Vayu + Agni (air and fire)

Bitter taste – Tikta Rasa = Vayu + Akasha (air and ether)

Astringent taste – Kashaya Rasa = Vayu and Prithvi (air and earth).

Effect of tastes on Tridosha –

Sweet, sour and salt tastes increase Kapha Dosha and decrease Vata Dosha.

Pungent, bitter and astringent tastes increase Vata Dosha and pacify Kapha Dosha.

Sour, salt and pungent tastes increase Pitta Dosha.

Sweet, bitter and astringent tastes decrease Pitta Dosha.

Qualities of Sweet taste

Sweet is congenial to the body, it is wholesome, improves body fluid, blood, muscle, fat, bone, marrow, Ojas, and nourishes male and female reproductive systems. It improves life expectancy, soothes all the sense organs and mind, improves strength.

Qualities of sour taste –

Sour improves taste of food, digestion strength, nourishes the body, improves enthusiasm, pleases mind, strengthens sense organs

Salt qualities:

Salt aids in digestion, causes moistening effect, scraping effect, excision effect, breaks down, piercing, sharp etc.

Pungent qualities:

Pungent taste cleanses mouth, improves digestion strength, dries up food, causes watering of nose, causes lacrimation, sharpens sense organs cure diseases like Alasaka (intestinal toper), inflammation, obesity, urticaria, chronic conjunctivitis.

Bitter qualities:

Though not so good to taste, when taken, it improves taste in the person, detoxifies, kills germs and worms, relieves unconsciousness, burning sensation, itching and skin disorders, relieves thirst, strengthens and stabilizes body, useful in fever, digestive and carminative, cleanses and detoxifies breast milk.

Astringent qualities:

Calming, healing, absorbing, constipative, wound healing, bone healing, causes pressure on body parts, dries up moisture, blocking, useful in bleeding disorders.

Relative superiority of Tastes based on certain qualities:

For Dryness quality (Rookshana), Kashaya (astringent) is best, Katu (pungent) is medium and Tikta (bitter) is inferior.

For hotness quality (Ushna) – lavana (salt) is superior, sour is medium and

Katu (pungent) is inferior

For Unctuousness, oiliness (Snigdha) quality, Sweet is superior, Pungent is medium and Bitter is inferior

For Cooling quality (sheeta), Sweet – Astringent – Bitter

For Heaviness (guru) – Sweet- Astringent – salt

For lightness (laghu) – bitter – Pungent – Sour

Elimination of waste products:

Owing to their unctuousness (oiliness), sweet, sour and saline tastes are useful for the elimination of flatus, urine and stool.

On the other hand, pungent, bitter and astringent tastes create difficulty in the elimination of flatus, stool, urine and semen in view of their drying property.

26.2 Benefits of Sweet Taste – Ayurveda Description, Effect On Body

Sweet taste is probably the most liked taste of the world. Let us learn in detail, the benefits of sweet taste, its effect on body, general qualities of substances having sweet taste, who should have sweet and who should not etc.

Effect of sweet taste on Tridosha –

Sweet increases Kapha Dosha, decreases Pitta and Vata Dosha.

Sweet taste is constituted by earth and water elements. Both these add the qualities of coldness and heaviness to the body, because both earth and water are cold and heavy. Hence, it increases Kapha, which has similar qualities.

Pitta can be compared to fire. Imagine, if you want to put off fire, you would through water and sand (earth material) over the fire to put it off. So, sweet helps to pacify Pitta.

Vata dosha is like air. Since sweet does not contain any air or ether element, it pacifies Vata Dosha.

Indriya Prasadana – boosts strength of sense organs, nourishes sense organs.

Composition –

Sweet taste is composed of following Mahabhuta (basic elements) – Pruthvi – solid (earth) and Ap – water

Qualities:

Snigdha sheeto guruscha – unctuous, coolant and heavy to digestion

Hence softness, coldness due to water and heaviness due to Solid are the

two qualities of Sweet taste. So substances with sweet taste are usually heavy to digest, soft, unctuous and cold.

Effect of sweet taste on body and mind –

Shareera Satmya – congenial to the body by birth, wholesome
Rasa, Rudhira, Mamsa Medo Asthi Majja Oja Shukra Abhivardhana – improves – Rasa(body fluid), blood, muscle, fat, bone, marrow, ojas, semen and longevity.

Prahladana – Brings happiness to mind

Brimhana – nourishing

Tarpana – Nourishes sense organs

Shadindriya Prasadana – They are soothing to the six sense organs. (5 + mind)

Jeevana – enlivening, promotes growth and enhances quality of life

Mukha Upalepa – coats the tongue

Anulomana – promotes natural path movement of fluids and matter inside the body.

Trushnanigrahana – satiating, quenches thirst

Sandhaneeya – brings about quick fracture healing

Vrusha -acts as aphrodisiac, promotes pregnancy, promotes lactation.

Relieves burning sensation, improves skin complexion.

Useful in relieving the effects of external trauma,

Nourishes all the body tissues, promotes growth.

Increases **Ojas**

Balya – increases strength

Varnakara – influences skin colour

Vishaghna – anti toxic

Sthairyakara – improves body stability

Ayushya – increases life expectancy

Ghrana Mukha Kantha Oshta Jihva Prahladana – soothing to the nose, mouth, throat, lips and tongue

Benefits of sweet taste:

Sweet is understood by its sticking in the oral cavity, providing a feeling of contentment and pleasure to the body and comfort to the sense organs. It is liked even by ants.

Sweet taste being accustomed since birth, produces greater strength in the body tissues. It is very good for children, the aged, the wounded, the emaciated, improves skin complexion, hairs, strength of sense organs and Ojas (essence of the tissues, immunity).

Sweet taste causes stoutness of the body, good for the throat, increases breast milk, unites fractured bones.

Sweet taste is not easily digestible, prolongs life, helps life activities;

It is unctuous, mitigates Pitta, Vata and poison.

By excess use it produces diseases arising from fat and Kapha, obesity, Asthma, unconsciousness, diabetes, enlargements of glands of the neck, malignant tumour (cancer) and such others.

Generally, substances of sweet taste increase Kapha except old rice (more than a year old) and Barley, green gram, wheat, honey, sugar, and meat of desert animals.

Example for sweet tasting herbs and substances –

Ghee, [Swarna Bhasma](#), [Jaggery](#), jack fruit, Jivanti – Leptadenia reticulata, [Tribulus](#), honey, raisins etc.

Sweet food should be consumed first –

It is told in Ayurveda that, sweet food should be consumed first, during meals. It is because, just before meal time, there is Vata increase in the stomach. Hence, sweet helps to palliate Vata Dosha.

Excess of sweet causes – increase of Kapha, which leads to following symptoms -

Sthaulya – obesity

Mardava – increase of moisture component, increased softness

Alasya – lethargy

Atiswapna – [Feeling sleepy all the time](#)

Gaurava – increased heaviness of the body

Aruchi – anorexia, lack of interest in food

Alasaka, Agnimandya – lack of digestion strength

Mamsavruddhi in Mukha and Kantha – growth / lipoma over face and throat

Shwasa, Kasa, Pratishyaya – worsening of respiratory diseases like cough, cold, asthma, rhinitis

Sheetajwara – fever with chills

Anaha – bloating

Mukhamadhura – sweet taste on the tongue

Vamana – vomiting

Sanjnanasha – lack of sensation

Svarabhanga – voice changes

Krumi – intestinal worms

Arbuda, Shleepada – excessive growths and tumors

Netraroga – eye disorders.

Characteristic features of sweet taste -

Sweetness is ascertained from

Snehana – oiliness, unctuousness,

Preenana – deliciousness,

Ahlada – delightfulness

Mardava – softness.

When taken in, it pervades all over the mouth as it is adhering to mouth.

Reference:

Charaka Samhita Sutrasthana 26th chapter

Ashtanga Hrudayam Sutrasthana 10th chapter

26.3 Sour Taste – Qualities, Health Benefits, Side Effects

Let us learn in detail about sour taste, what are the general qualities of substances having sour taste, how it affects health, mind, Tridosha and diseases, adverse effects on excessive intake etc.

Effect of sour taste on Tridosha –

Sour taste decreases Vata. It increases Pitta and Kapha Dosha.

Composition –

Sour taste is composed of Pruthvi (solid) and Teja (fire) elements.

Hence it has heavy, unctuous and hot qualities.

Because of its earth element, it has qualities like heaviness, which increases Kapha Dosha.

Because of its fire element, it increases Kapha Dosha.

Because it does not contain any air element, and because of hotness of fire and heaviness of solid (both are against Vata qualities), sour pacifies Vata Dosha.

Effect of Sour taste on body and mind –

Dantaharshakara – causes tingling sensation in teeth

Prasravana – causes salivation, secretion from internal organs

Svedana – induces sweating

Mukhabodhana – cleanses oral cavity

Kanta Vidahakara – causes burning sensation in mouth and throat

Jihva uttejaka – excites tongue

Rochana – improves taste

Romanchana – causes horripulation

Mana Prasadana – satiates mind

Indriya Sthairyakara – stabilizes sense organs

Deepana – increases digestion strength

Pachana – carminative

Anulomana – promotes natural movement of fluids and substances in body channels

Hrudya -promotes heart health

Raktapittakara – may cause bleeding disorders of Pitta, if taken excessively.

Shukraghna – depletes quality and quantity of semen and sperm

Mutrala – induces excess formation of urine

Balya- increases strength

Bruhmana – nourishing

Sour taste makes the mouth watery, causes horripilation, tingling of the teeth and leads to closing of the eyes and brows.

Sour taste stimulates digestive activity, it is unctuous, good for the heart, digestive, appetizer, hot in potency, cold on touch (coolant on external applications, relieves burning sensation),

Sour taste satiates, causes moistening, it is easy for digestion, causes aggravation of Kapha, Pitta and blood and makes the inactive Vata move downwards.

Sour taste if used in excess, causes looseness of the body, loss of strength, blindness, giddiness, itching, pallor, swellings, thirst and fever.

Generally substances of sour taste aggravate Pitta, except Pomegranate and Amla (Indian gooseberry).

Example of sour tasting substances – Indian gooseberry, tamarind, lemon, Pomegranate, [Rajata Bhasma](#) (silver), [Buttermilk](#), Curds, mango, etc.

Excess of sour causes increase of Pitta leading to following symptoms –
Dantaharsha – tingling sensation in teeth

Trushna- excessive thirst

Akshinimeelana – unable to open eyes easily

Romanchana – horripulation

Kaphadravikarana – liquefies Kapha Dosha and causes spread of Kapha all over the body

Pittavruddhi – increases Pitta

Raktadosha – Causes vitiation of blood

Mamsavidaha – Causes burning sensation in muscles

Shareerashaithilya – destabilizes body

Shotha – causes / worsens inflammatory conditions

Paka – causes pus formation in wounds

Kanthadaaha – burning sensation in throat

Vaksha and Hrudaya Daha – burning sensation in chest

Characteristic features of Sour taste -

Sourness is ascertained from

Dantaharsha – tingling sensation in teeth

Mukha srava – Salivation,

Svedana – Sweating,

Mukha Bodhana – Clarity of mouth

Vidaha – burning sensation in the mouth and throat.

While taking food,

Sour taste should be consumed next to sweet foods in diet, in the early part of meals.

Herbs with sour taste:

Dhatriphala – Amla,

Amlika – tamarind,

Matulunga,

Amlavetasa – Garcinia pedunculata Roxb. / Rheum emodi Wall.,

Dadima – Pomegranate – Punica granatum,

Rajata (Siver), [Buttermilk](#), Chukra, Palevata, Dadhi – Curds, Mango,

Amrataka,

Bhavya – Dillenia indica,

Kapittha – Feronia limonia / Limonia acidissima, Karamardaka etc

Charaka Samhita Sutrasthana 26th chapter

Ashtanga Hrudayam Sutrasthana 10th chapter

26.4 Salt Taste – Types, Qualities, Health Benefits, Side Effects

Let us learn in detail about salt taste, what are the general qualities of substances having salt taste, how it affects health, mind, Tridosha and diseases, adverse effects on excessive intake etc.

Word derivation – Nirukti –

Lunati iti lavanam – the substance having piercing and cutting nature.

Effect of salt taste on Tridosha –

Salt taste decreases Vata. It increases Pitta and Kapha Dosha.

Qualities of Lavana rasa –

नात्यर्थं गुरुः स्निग्ध उष्णश्च – It is not too heavy, not too hot and not oily.

Composition –

There are different opinions regarding basic element composition of salt taste.

It is composed of

solid and fire as per Charaka and Vagbhata

Solid and Fire as per Sushruta and

Fire and water as per Nagarjuna.

Solid and fire composition theory is widely accepted one. Because of solid element, it is heavy and unctuous. Because of fire, it has hot quality.

Because of its fire element, it increases Pitta Dosha.

Because of its solid (heaviness), it balances Vata and increases Kapha.

Effect of Salt taste on body and mind -

Ashuvilayana – It melts and gets distributed in the body very quickly.

Kledana – It imparts moistness to the body.

Mardavakara – It imparts softness to the body.

Rochana – It improves taste

Chedana – has excising effect, breaks down particles

Vikaarasya adhaha sramsyaavakaashakara – causes movement of Doshas in downward direction

Mukha vidahakara – causes slight burning sensation in mouth.

Kapha praseka janaka – liquefies Kapha Dosha

Kapha Nissaraka – breaks down Kapha and causes its movement / excretion

Deepana – increases digestion strength

Pachana – carminative

Bhedana – causes break down of particles

As per Charaka Samhita Sutrasthana 1st chapter, all types of Salts are –

Snigdha – unctuous

Ushna- hot

Teekshna – strong, piercing

Deepaneeya – improve digestion strength

They are used for alepana – anointment

They are used in Snehana (oleation), Swedana (sweating treatment), in Niruha and Anuvasana basti (decoction and oil enema), as part of diet, in nasya treatment, in surgical procedures, in rectal suppositories, etc.

Stambhana bandha samghata vidhamana – breaks down stiffness, tightening effect and obstructions

sarvarasa pratyaneekabhutaha – can dominate all other tastes

kapham vishyandayati – liquifies Kapha

Lavana Rasa (salt) relieves rigidity, clears the obstructions of the channels and pores, increases digestive activity, lubricates, causes sweating, penetrates deep into the tissues, improves taste, new growth, abscess etc.).

Generally salts are bad for the eyes (vision) except Saindhava – Rock Salt. Used in excess, it causes vitiation of Asra (blood) and Vata, causes baldness, graying of hair, wrinkles of the skin, thirst, skin diseases, effect of poison and decrease of strength of the body.

Excess of salt causes increase of Pitta and Kapha, leading to following symptoms –

Pitta prakopa – increase and imbalance of Pitta

Raktavruddhi – Vitiation of blood

Trushna – excessive thirst

Murcha – unconsciousness

Vidaha, Santapa – burning sensation

Darayati – causes erosion

Mamsakotha – muscle degeneration

Kushta – skin diseases

Krushnati mamsani – depletion of muscle tissue

Pragalayati kushtani – sloughing of skin diseases

Shopha – inflammatory condition

Dantachyuti – teeth fall

Visham vardhayati – aggravates poison effects and symptoms

Napumsakata – infertility, impotency

Indriyanasha – depleted strength of sense organs

Vali, Palithya, Khalitya – grey hairs, facial wrinkles and hair loss

Shophan sphotayati – opens up swellings

Raktapitta – bleeding disorders due to high Pitta levels

Amlapitta – gastritis

Visarpa – Herpes

Vatarakta – gout

Vicharchika – worsens eczema

Indralupta – hair loss, alopecia

While taking food, Salt taste should be consumed next to sweet and sour foods in diet, in the early part of meals.

Contra indications: Gastritis, high BP, body swelling, high fever.

Salts in Ayurveda –

Group of five salts:

1. *Saindhava Lavana* - Rock salt
2. *Souvarchala Lavana* - Sochal salt or black salt (Primarily Sodium chloride with traces of Sodium sulphide, Sodium sulphate etc)
3. *Bida / Vida Lavana* - A type of black salt / Sodium sulphate
4. *Samurda Lavana* - Common salt (Sodium Chloride)
5. *Romaka / Sambhara Lavana* - Earthen salt.

General consideration:

In any Ayurvedic text book, if,

If the term Lavana is mentioned, then Saindhava Lavana (rock salt) is considered.

If the term Dwi lavana is mentioned, (combination of two salts) then, Saindhava and Souvarchala are taken.

If the term Tri lavana or Lavana Trika or Lavana Traya is used (combination of 3 salts), Saindhava, Souvarchala and Bida lavanas are considered.

If the term chaturlavana is used, Saindhava, Souvarchala, Bida and Samudra lavanas are considered.

If Panchalavana is used, then Saindhava, Souvarchala, Bida, Samudra and Sambhara lavanas are considered.

According to Rasa Ratna Samucchaya (A text book about the usage of minerals in Ayurveda), there are six types of salts.

The Six Lavanas – according to *Rasaratna Samucchaya*.

Samudra, saindhava, Bida, Souvarchala, Romaka and Chullika Lavana (Navasagara – Ammonium chloride) together are called as Shadlavana according to Rasaratna Samucchaya.

Of all the substances that improve taste of food, salt is the best.

Effect on Dosha: Mitigates Vata. Increases Pitta and kapha.

Salts along with Sneha (oil / Ghee) brings about immediate Snehana (internal oleation) effect.

Characteristic features of salt taste -

Salt gets quickly dissolved in the mouth resulting in stickiness (kleda),

Vishyanda – moistness

Mardava – softness

Mukhasya Vidaha – produce burning sensation in the mouth.

26.5 Pungent Taste – Qualities, Health Benefits, Side Effects

Pungent taste is called as Katu Rasa in Sanskrit. Let us learn in detail about pungent taste, what are the general qualities of substances having Pungent taste, how it affects health, mind, Tridosha and diseases, adverse effects on excessive intake etc.

Effect of Pungent taste on Tridosha –

Pungent taste decreases Kapha. It increases Pitta and Vata Dosha.

Qualities:

Laghu, Ushna, Rooksha – light, hot and dry in nature

Composition –

Pungent taste is composed of Vayu (air) and Agni (Fire) elements.

When you think of air and fire together, you could imagine lightness, hotness and dryness. These three are the qualities of food having pungent taste. Hence it increases Pitta. Because of its air element, it increases Vata dosha. when air is heated by fire, its volume increases, hence fire also contributes to Vata dosha increase.

Because hotness and lightness are against to Kapha qualities – cold and heavy, pungent taste pacifies Kapha Dosha. Kapha can be compared to ice. So, if you expose ice to hot quality, it will melt, boil and evaporate.

Effect of Pungent taste on body and mind –

Rasana Udvejaka – Stimulates tongue

Todaka – causes / worsens pain

Vidaha – causes / worsens burning sensation

Mukha, Nasa, Netra Sravakara – induces lacrimation and secretions from

nose and mouth.

Mukhashodhana – cleanses oral cavity

Sphutikaroti indriyani – sharpens sense organs

Deepana – increases digestion strength

Pachana – carminative

Krimighna – helps to relieve intestinal worms

Grahi – absorbs liquid

Hrudayottejaka – stimulates heart

Raktasravakara – induces / worsens bleeding.

Avrushya – decreases sexual interest and performance

Karshana – causes weight loss,

Lekhana – has scraping effect over the body channels

Vishaghna – detoxifying

Vranan avasadayati – allay excessive growth of ulcers

Krimeen Hinasti – kills germs and worms

Mamsam vilikhati – scrapes down muscle tissue

Bandhan chinatti – breaks down bonding,

Sneha Sveda Kleda malan upahanti – helps in oleation, sweating, helps in elimination of sticky waste products

Kushtaghna – useful in some skin diseases

cure diseases like Alasaka (intestinal toper), Shvayathu (inflammation),

Upachaya (obesity), Udarda (urticaria), Abhishyanda (chronic conjunctivitis),

Kandughna – relieves itching. (Itching is a Kapha symptom. Since Katu rasa decreases Kapha, it helps to relieve itching.)

Pungent cures diseases of throat, allergic rashes, skin diseases, Alasaka (indigestion) and edema; reduces the swelling of the ulcers, dries up the unctuousness (greasiness), fat, and moisture (water); Pungent taste increases hunger, it is digestive, improves taste, Shodhana (cleansing, eliminates the Dosas), dries up moisture of the food, breaks up hard masses, dilates (expands) the channels and balances Kapha.

By over use, it causes thirst, depletion of Sukra (reproductive element, sperm) and strength, fainting (loss of consciousness) contractures, tremors and pain in the waist, back etc.

Generally pungent tasting substances are non-aphrodisiacs and increase Vata except for Amrita (Giloy), Patola, Shunti (ginger), Krishna (long pepper) and Garlic.

Example of pungent substances –

[Asa foetida](#), Black pepper, Vidanga, ginger, bile and urine of animals, Marking nut etc.

Excess of Pungent causes increase of Pitta and Vata, leading to following symptoms –

Napumsakata – impotency

Glapyati, Sadayati, Karshayati – cause unconsciousness, weariness, leanness

Vishtambha – constipation

Vata, Mutra, Pureesha avarodha – constipation, urine flow obstruction / lack of obstruction,

Shukra Rodha – depleted sperm, semen production and deficient ejaculation.

Murcha – fainting

Glani – Tiredness

Krushata – Makes the body lean

Bhrama – Dizziness

Daha – burning sensation

Trushna – Excessive thirst

Vatarogas – diseases of Vata imbalance.

Because of the dominance of Vayu and Agnimahabhutas (air and fire elements) they also cause giddiness (bhrama), burning sensation (Daha), tremor (kampa) piercing (toda) and stabbing pain (bheda) in legs, hands, back etc.

While taking food, Pungent taste should be consumed in the last half part of the diet, after having consumed sweet, sour and salt tastes.

Contra indications – bleeding disorders, Pitta disorders like burning sensation, high fever, gastritis, excessive thirst, very lean person, sexual disorders.

Characteristic features of pungent taste -

Pungent taste is ascertained by irritation and pain in tongue, burning and watering in the mouth, nose and eyes.

Herbs with pungent taste:

Hingu – Asa foetida,

Maricha – Black pepper,

Krimijit – Vidanga,

Panchakola – Chitraka, Pippalmoola, Pippali, Chitraka and ginger,

26.6 Bitter Taste – Qualities, Health Benefits, Side Effects

Bitter taste is called as Tikta Rasa in Sanskrit. Let us learn in detail about Bitter taste, what are the general qualities of substances having Bitter taste, how it affects health, mind, Tridosha and diseases, adverse effects on excessive intake etc.

Effect of Bitter taste on Tridosha -

Bitter taste decreases Kapha and Pitta. It increases Vata Dosha.

Qualities:

Rooksha, Sheeta Laghu – dry, cold and light

Composition -

Bitter taste is composed of Vayu (air) and Akasha (ether) elements.

When you think of air and ether together, you could imagine lightness, hollowness, cold and dryness. These three are the qualities of food having Tikta Rasa.

Bitter has air and ether elements, so is Vata Dosha. Hence bitter increases Vata.

When you blow air forcibly on to fire (Pitta), the fire extinguishes. Hence, bitter pacifies Kapha Dosha.

Because it is opposite to heaviness (Kapha quality), it pacifies Kapha.

Effect of Bitter taste on body and mind -

Soon after tasting bitter substance, it destroys other tastes. But over a period of time, it helps to improve tasting capacity of tongue and helps to relieve related diseases like anorexia.

Mukhavaishadyakara – cleanses oral cavity

Kantha Shodhana – cleanses and detoxifies throat

Mukhashoshakara – causes dryness of mouth

Shaityakara – acts as coolant

Harshana – causes happiness, elevates mood.

Deepana – increases digestion strength

Pachana – carminative

Avrushya – decreases sexual interest and performance

Krumighna – helps to relieve intestinal worms

Rakta Prasadana – detoxifies blood

Ahrudya – not good for heart

Kaphaghna – useful to relieve sputum from respiratory tract

Vranaghna – relieves wound,

Puyaghna – heals wounds without pus formation, reduces pus formation

Lekhana – has scraping effect over the body channels

Kledahara – decreases moistness

Medahara – decreases cholesterol

Vishaghna – anti toxic

Dahahara – relieves burning sensation

Swedaghna – decreases sweating

Kandughna – relieves itching

Kushtaghna – useful in skin disorders. Most of the herbs that are used in skin diseases like Karanja, Neem, etc have bitter as one among their tastes.

Stanya Shodhana – cleanses breast milk

Lekhana – has scraping effect

Jwaraghna – useful in fever. Most of the bitter tasting herbs like neem, [Giloy](#) etc have anti microbial and antipyretic benefits. Hence, useful in fever.

Bitter taste cleanses the mouth and destroys the organs of taste (makes perception of other tastes impossible).

Tikta by itself is not tasty, but it cures anorexia, worms, thirst, poison, skin diseases, loss of consciousness, fever, nausea, burning sensations; Bitter mitigates Pitta and Kapha, dries up moisture, fat, muscle-fat marrow, faeces and urine;

Tikta Rasa is easily digestible, increases intelligence, cold in potency, dry (causes dryness), cleanses breast milk, and throat.

Used in excess, it causes depletion of Dhatus (tissues) and diseases of Vata origin.

Generally bitters are non-aphrodisiacs and aggravate Vata except for Giloy, long pepper and Garlic.

Example for bitter tasting herbs – Vetiver, neem, turmeric, [Loha Bhasma](#)(iron)

Excess of Bitter causes increase of Vata, leading to following symptoms – Due to dryness, roughness, non sliminess, bitter depletes Rasa dhatu (essence part of digestion), blood (rudhira), Mamsa (muscle tissue), Meda (fat tissue), Asthi (bone), Majja (marrow), Shukra (semen, female reproductive system)

Dhatushosha – emaciation and dryness of tissues

Srotokharatva – dryness, roughness, brittle-ness of body channels

Daurbalya – debility, tiredness

Karshya – emaciation, weight loss

Glapana -weariness

Murcha – fainting, unconsciousness. Excess of bitter tasting food / medicine leads to depletion of sugar levels in the blood leading to dizziness and fainting.

Mukhashosha – dryness of mouth.

While taking food, Bitter taste should be consumed in the last half part of the diet, after having consumed sweet, sour, salt and pungent tastes.

Contra indications – Vata imbalance (because, bitter taste increases Vata and causes further imbalance), lean, emaciated person.

Characteristic features of bitter taste -

Bitter taste is ascertained by –

weakening of taste perception of the tongue.

Such substances by themselves are not tasteful ;

Causes non-sliminess, clarity (Vaishadya)

Shosha – dryness of tongue and

Prahlada – delightness.

Herbs with bitter taste:

Patoli,

Trayanti – Gentiana kurroa,

Valaka,

Usira – *Vetiveria zizanioides*,
Chandana – Sandalwood,
Bhunimba – The creat (whole plant) – *Andrographis paniculata*,
Nimba – Neem – *Azadirachta indica*,
Katuka – *Picrorhiza kurroa*,
Tagara – Indian Valerian (root) – *Valeriana wallichii*,
Aguru,
Vatsaka – *Holarrhena antidysenterica*,
Naktamala,
Turmeric and tree turmeric,
Musta – Nut grass (root) – *Cyperus rotundus*,
Murva,
Atarushaka – *Adhatoda vasica*,
Patha – *Cyclea peltata*,
Apamarga – Prickly Chaff Flower – *Achyranthes aspera*,
Kamsya (bronze), Ayas (iron),
Guduchi – *Tinospora cordifolia*,
Dhanvayasaka,
Mahat Pancamula – Bilva, Agnimantha, Shyonaka, Gambhari, Patala
the two Vyaghri – Brihati and Kantakari,
Visala, Ativisha, Vacha etc

26.7 Astringent Taste – Qualities, Health Benefits, Side Effects

Astringent taste is called as Kashaya Rasa in Sanskrit. Let us learn in detail about Astringent taste, what are the general qualities of substances having Astringent taste, how it affects health, mind, Tridosha and diseases, adverse effects on excessive intake etc.

origin of the word Kashaya

Kantasya Kashanaat

When you taste any substance with astringent taste, such as a betel nut, it dries up the saliva and causes choking like feeling in the throat.

Effect of Astringent taste on Tridosha -

Astringent taste decreases Kapha and Pitta. It increases Vata Dosha.

Qualities:

Rooksha, Sheeta, Laghu – dry, cold and light

Composition -

Astringent taste is composed of Vayu (air) and Pruthvi (solid) elements. When you think of air and ether together, you could imagine heavyness (due to solidity), coolness (due to air) and dryness (due to air). These three are the qualities of food having Kashaya Rasa.

Because it is air element, it increases Vata dosha.

Because it has air and solid elements, it causes roughness and dryness.

Both these are against to Kapha dosha (which has smoothness and oiliness), hence it pacifies Kapha Dosha.

When you put sand (solid) or blow air forcibly to fire (Pitta), the fire extinguishes. Hence, astringent pacifies Pitta Dosha.

Effect of Astringent taste on body and mind –

Samshamana – calming, healing

Sangrahi – absorbing, constipative

Peedana – causes pressure on body parts

Shoshana – dries up moisture

Jihva Vaishadyakara – clarifies tongue. Relieves excess salivation.

Mukha, Kanta Shoshaka – causes dryness in oral cavity and throat

Hrut Shoolakara – may cause or worsen chest pain

Ropana – healing

Kaphanashaka – helps to relieve sputum

Gauravakara – imparts heaviness to the body

Stambhana – causes stoppage of blood flow in case of bleeding, causes constipation

Avrushya – decreases sexual interest and performance

raktapitta prashamana – useful in bleeding disorders

Shareera Kleda Upayokta -uses up body moisture

Sandhaneeya – helps to heal fractured bones and wounds

Ahrudya – not good for heart.

Mutra sangraheeya – decreases urine production and flow

Dhatushoshaka – dries up the body tissue

Glapyti – weariness

Astringent taste inactivates the tongue (diminishes capacity of taste perception) and causes obstructions of the passage in the

throat. Astringent balances Pitta and Kapha, it is not easily digestible; cleanses the blood, causes squeezing and healing of ulcers (wounds), has cold potency, dries up the moisture and fat, hinders the digestion of undigested food.

Astringent taste is water absorbent, thereby causing constipation, dryness and cleanses the skin too much.

Used in excess, it causes stasis of food without digestion, flatulence, pain in the heart region, thirst, emaciation, loss of virility, obstruction of the channels and constipation.

Astringents are usually cold (in potency) and obstructive – except Abhaya – Chebulic Myrobalan (fruit rind) – Terminalia chebula.

Example for astringent substances – Haritaki, [Bibhitaki](#), [Khadira](#) – Black catechu (heart wood extract) – Acacia catechu, Madhu (honey), [Mukta Bhasma](#) (pearls), [Pravala](#) (Coral), dates, lotus stalk, lotus, mango seed kernel etc.

Excess of Astringent causes increase of Vata, leading to following symptoms –

Asyam shoshayati – dries up mouth

Dhatushosha – emaciation and dryness of tissues

Mukhashosha – dryness of mouth.

Hrit Shoola – chest pain

Hrudayam Peedayati – causes pressure pain in chest, heart

Adhmana – bloating

Udaram adhmapayati – distention of abdomen

Swarabheda – altered voice

Vacham nigruhnati – obstruction of speech

Srotovibandha – obstruction to body channels

Vishtambha – constipation

Srotamsi avabadhnati – constriction of channels

Shyavatvam apadayati – imparts black complexion

Mutra avarodha – obstruction of urine flow, depleted urine production

Shukra avarodha – obstruction to ejaculation, depleted sperm and semen production

Karhsya – weight loss

Trushna – excessive thirst

Pumstvam upahanti – causes infertility

While taking food, Astringent taste should be consumed in the last part of the diet, after having consumed sweet, sour, salt, pungent and bitter tastes. This is because, soon after food intake, digestion process begins. In this early part of digestion, Kapha dosha will be high (that is why you feel heavy, dizziness and laziness soon after food). Astringent food at the end leads to food satisfaction (due to heaviness) and balances the Kapha dosha.

Contra indications – Vata imbalance (because, Astringent taste increases Vata and causes further imbalance), lean, emaciated person, constipation, excessive thirst and hungry person.

Characteristic features of astringent taste -

Astringent taste is characterized by

Vaishadya – non-sliminess,

Stambha – stiffness,

Jadya – inaction in the tongue and

Badhnateeva Kantham – obstruct the throat as it were; they are not good for heart.

Herbs with astringent taste:

Pathya – [Chebulic Myrobalan](#) (fruit rind) – Terminalia chebula,

Aksha – Terminalia bellirica,

Shireesa,

[Khadira](#) – Black catechu (heart wood extract) – Acacia catechu,

Madhu (honey), Kadamba, Udumbara,

Mukta (Pearls), Pravala (Coral),

Anjana – Aqueous extract of Berberis aristata (antimony),

Gairika – Purified Red Ochre,

Bala kapittha,

Kharjura – dates,

Bisa – lotus stalk,

Padma – Nelumbium speciosum,

Utpala – Nymphaea stellata etc

26.8 Bad Food Combinations And Solution As Per Ayurveda

Though some food articles are quite safe, Ayurveda explains that combination of two particular safe foods may not be ideal for health. It depends upon the quantity of each food stuff, time of taking food, processing of food and a lot of other factors. Let's have a look at the list.

Principles involved:

Opposing dual qualities: If two qualities are strongly exhibited in two items and their combination would lead to a bad quality match, then they are rendered incompatible. Usually hot potency and cold potency is considered. But this does not always hold good. For example, in some cases, in some hot potency herbs, they are treated with milk (cold potency) to lower its hotness. Example: [Garlic Milk Remedy](#), Bhallataka (hot) – processed with milk etc.

Similar qualities: If two foods have many similarities with them, to such an extent that the combination would increase a particular Dosha to a very high extent, then they are said incompatible.

Example: Curds with sugar. Fish with radish.

Opposing multiple qualities: If two foods have multiple opposing qualities, their combination is usually declared incompatible. For example – honey and ghee in equal quantities.

Processing: If processing of food leads to alteration / destruction of original quality of the food, then it is not recommended. Such as heating of curds and heating of honey.

Time of intake: We learnt in [basic principles of Ayurveda](#) that, the day and night can be divided into three parts, From morning to evening, in one third part, Kapha, Pitta and Vata are active. If taking some food aggravates Dosha due to its similarity in qualities with the timing of Dosha, then that food at that particular time is defined as incompatible. Example: [Taking curds at night](#). Or taking [excess sweets at night](#).

Enough of logics and theories. Let us dive into actual list of bad Ayurveda food combination.

Wrong Food Combinations As Per Ayurveda:

Pork, Buffalo meat, Swan meat, goose, crab, fish, tortoise, should not be taken along with black gram, honey, milk and germinated grains.

Radish is incompatible with fish.

Fish with milk is incompatible. Both fish and milk of them have sweet taste, but due to the contradiction in their potency (fish is hot and milk is cold) they vitiate the blood and obstruct the channels of circulation.

Anupa Mamsa – Meat of Yak, buffalo, cow, deer, elephant,

Audaka / Varishaya - fish, whale, pearl oyster, conch snail, cat fish, crocodile,

These meat / fishes should not be taken together with honey, sesame seeds, sugar candy, milk, black gram (Masha), radish, lotus stalk or germinated grains (Viruda dhanya). By doing so, one gets afflicted with deafness, blindness, trembling, loss of intelligence loss of voice and nasal voice, it may even cause death.

meat of Kapota (dove) fried in mustard oil together with honey and milk, for this obstructs channels of circulation and causes dilatation of blood vessels, **epilepsy**, Shankhaka (a disease of the head characterized by acute pain in temporal region), Galaganda (Scrofula) or even death.

Milk should not be taken after the intake of radish, garlic, Keshnagandha (**Moringa** oleifera Lam.) Arjaka (Ocimum gratissimum Linn), Sumukha Surasa (Tulsi – Holy basil), etc. this may cause skin diseases. Though garlic and milk are heated and used together in many medicines, cold milk should not be consumed immediately after garlic, radish, holy basil consumption.

Holy basil with milk – If you are taking holy basil capsule or tablet for any respiratory or viral infection condition, then better to avoid having milk soon after this. Maintain a gap of at least 30 minutes between the two.

Milk with sour fruits - All sour substances, sour fruits such as sour mango, sour pomegranate, etc are incompatible with milk

Horse gram with milk is a bad combination.

After consuming green leafy vegetables and radish, drinking milk should be avoided

Spinach with sesame seed – Indian spinach (Basella rubra) processed along with sesame seed paste. It causes diarrhoea.

Pork should not be taken along with porcupine meat.

Honey should not be heated. Honey should not be consumed by person suffering with excess heat. As it causes Pitta increase.

Honey and ghee or honey and rain water, both in water both in equal

quantity,

Radish along with black gram is forbidden.

Curds along with palm date

Black pepper along with fish or during digestion of fish

Banana along with butter milk is not recommended

Chicken and Spotted deer should not be taken along with curds

Uncooked meat along with bile of animals is bad.

Sheep meat along with leaves of Kusumba herb

Germinated grains along with lotus stalk

Lakucha Phala (wild jack) along with black gram soup.

Kakamachi (Black night shade) along with jaggery

Pippali – Long pepper fruit, prepared with fish fat and Kakamachi (Black nightshade – *Solanum nigrum*), mixed with honey causes death.

Pippali (long pepper) processed with the oil in which fish is fried should be rejected.

Ghee kept in bronze vessel for more than 10 days should not be taken.

Hot substances or hot procedures (like sun bath) is not recommended along with Bhallataka (*Semecarpus anacardium*)

Mixing of milk, beer and Krishara (rice – green gram dish)

Mixing of equal quantities of any 2, 3 or all of the following is not recommended – honey, ghee, meat, fat, sesame oil and beverages.

Honey along with ghee, even in unequal proportions, should not be consumed along with water.

Honey along with seeds of Pushkara (*Inula racemosa*)

Honey, along with wine of dates (Maireya) and sugar

Milk drinks along with Mantha (solution of corn flour)

Mushroom with yellow cap, with mustard oil is incompatible.

Leaves of Jatuka (Ferula narthex) or ripe fruit of Nikucha (Artocarpus lakoocha Roxb). Should not be taken with honey and milk

Ripe fruit of Nikucha (Artocarpus lakoocha Roxb) should not be taken with the soup of Masha (black gram), sugar candy and ghee because they are mutually contradictory.

Meat of Tittiri, peacock, Godha (Iguana lizards), Lava (common quail), Kapinjala, cooked by the fire of wood of castor and processed with, fried in castor oil is lethal.

The treatment for incompatible food consumption

Shodhana – purification procedure – Panchakarma. It helps to cleanse the body and gut of the toxins.

Shamana – palliative treatment – Based on particular Dosha imbalance observed in the patient.

Virodha chikitsa – symptom based treatment.

Health should be restored quickly by using food that have opposite qualities to that of incompatible foods.

In whom it might not affect?

In those who exercise regularly, who are habituated to oily fatty food, who have good digestion power, in young and strong, the incompatible food will not cause any ill effects.

In those, who are habituated (sathmya) to incompatible food and in those

who take low quantities of incompatible food for a long period of time, the ill effects will not be seen.

Types of Viruddha Ahara- Types of food incompatibility as explained by Charaka:

1. Desha Viruddha – Place – Intake of dry and strong substances such as strong wine, in deserts; oily and cold substance in marshy land is place contradictory diet habit. because, in deserts, it causes extreme increase of Vata and Pitta and in marshy land, it causes extreme increase of Kapha Dosha.

2. Kala Viruddha – Time contradictory diet habit – Intake of cold and dry substances in winter; pungent and hot substance in the summer.

3. Agni Viruddha – Power of Digestion contradictory diet – Intake of heavy-to-digest food when the power of digestion is low (mandagni); intake of light food when the power of digestion is very high (Teekshnagni). Similarly intake of food at various with irregular and normal power of digestion fall under this category.

4. Matra Viruddha – Dose specific diet contradiction – Intake of honey and ghee in equal quantities

5. Satmya Viruddha – Habit specific diet contradiction- Intake of sweet and cold substance by persons accustomed to pungent and hot substances.

6. Dosha Viruddha – Dosha specific diet contradiction- Utilization of drugs, diets and regimen having similar qualities with Dosas but at variance with the habit of the individual.

7. Samskara Viruddha – processing – Method of preparation specific diet contradiction:- Drugs and diets which when prepared in a particular way produce poisonous effects, for example, meat of peacock roasted on a castor spit, heating of honey etc.

8. Veerya Viruddha – Potency specific diet contradiction-
Substances having cold potency in combination with those of hot potency.

9. Koshta Viruddha – Bowel specific diet contradiction –
Administration of a mild purgative in a small dose for a person of with hard bowel (Krura Koshta) and administration of strong purgatives food for a person with soft bowel (Mrudu Koshta)

10. Avastha Viruddha –Stage specific contradiction: Indulgence in Vata aggravating diet after physical stress, sexual intercourse, exercise. Indulgence in Kapha aggravating diet by a lethargic, sleepy person.

11. Krama Viruddha – Order specific contradiction – If a person takes food before his bowel and urinary bladder are clear (empty) or when he does not have appetite or after his hunger has been highly aggravated.

12. Parihara Viruddha –Prescription specific contradiction - Intake of hot things after taking pork

13. Upachara Viruddha – Treatment specific contradiction –
Taking cold things after taking ghee.

14. Paka Viruddha – Cooking contradiction – Preparation of food with bad or rotten fuel, under-cooking, over-cooking or burning during the process of preparation.

15. Samyoga Viruddha – Combination – Intake of sour substance with milk.

16. Hrudaya Viruddha – Palatability :- Any substance which is not pleasant in taste.

17. Sampat Viruddha – Richness of quality:- Intake of substance that are not mature, over-mature or purified.

18. Vidhi Viruddha – Rules of eating :- Taking meals in public

Effect of taking incompatible foods –

Intake of unwholesome food is responsible for the

Shandya – causation of sterility ,

Andhya – blindness,

visarpa (herpes, spreading type of skin disease),

Dakodara – ascitis,

Visphota – eruptions,

Unmada – insanity,

Bhagandara – fistula,

Murcha – fainting,

Mada – intoxication,

Adhmana – bloating

Galagraha – spasmodic obstruction in throat,

Pandu – anemia, initial stage of liver disorder

Amavisha- poisoning due to Ama (indigestion and altered metabolism),
Kilasa type of skin disease,
Kushta – skin disorders
Grahani – sprue, IBS,
Shotha – oedema,
Amlapitta – acid dyspepsia,
Jvara – fever,
Peenasa – rhinitis,
Santana Dosha – foetal diseases and
Mrutyu – death. [102-103]

Treatment for disorders of incompatible food and diet habits –

First the undigested food particles left in the gut and the highly imbalanced doshas should be expelled out of the body. For this purpose, two Panchakarma treatments – Vamana – emesis treatment and Virechana – purgation treatment is adopted.

Then, specific antidotes and prophylaxis is adopted.

How to leave bad food combinations and adopt right foods?

Unhealthy things – foods, drinks, activities which have become accustomed by long use should be discontinued by quarter and quarter gradually. Similarly healthy things (foods etc.) should be gradually made use with intervals of 1, 2 and 3 days.

So, the process of shift from bad to good food should be gradual and methodical, rather than a sudden shift.

Sudden discontinuance of unhealthy things, foods, drinks etc. and

indulgence in healthy things, done suddenly and improperly give rise to diseases

The ill effects of incompatible foods that eliminated gradually and good habits developed gradually leads to robust health.

Charaka Sahmita Sutrasthana 27 - Annapana Vidhi Adhyaya

Classification Of Foods And Drinks –

अथातोऽन्नपानविधिमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto'nnapānavidhimadhyāyaṃ vyākhyāsyāmaḥ||1||
iti ha smāha bhagavānātreyaḥ||2||

The 27th chapter of Charaka Samhita Sutrasthana is called as Annapana Vidhi Adhyaya. It explains in detail about fruits, milk and dairy products, various types, qualities and benefits of vegetables, oils, grains, pulses, wines, meat, waters, sugarcane preparations, honey and its types, importance of after-drinks, and more.

Importance of wholesome food:

इष्टवर्णगन्धरसस्पर्श विधिविहितमन्नपानं प्राणिनां प्राणिसञ्ज्ञकानां प्राणमाचक्षते
कुशलाः, प्रत्यक्षफलदर्शनात्; तदिन्धना ह्यन्तरग्नेः स्थितिः; तत् सत्त्वमूर्जयति,
तच्छरीरधातुव्यूहबलवर्णेन्द्रियप्रसादकरं यथोक्तमुपसेव्यमानं, विपरीतमहिताय
सम्पद्यते॥३॥

iṣṭavarṇagandharasasparśaṃ vidhivihitamannapānaṃ prāṇināṃ
prāṇisañjñakānāṃ prāṇamācakṣate kuśalāḥ, pratyakṣaphaladarśanāt;
tadindhanā hyantaragneḥ sthitiḥ; tat sattvamūrjayati,
taccharīradhātuvyūhabalavarṇendriyaprasādakaraṃ
yathoktamupasevyamānaṃ, viparītamahitāya sampadyate||3||

Importance of wholesome food:

Such diets and drinks whose colour, smell, taste and touch are pleasing

(ishta) to the senses and conducive to the health.

Vidhi vihitam anna paanam – If taken in accordance with the rules, it is responsible for the very life of living beings. In fact, it itself is Prana (life, being).

Pratyaksha phala darshanaat – The ideal diets and drinks can be perceived directly.

Tat indhanaa hyantaragnehe stithi – The ideal diets and drinks form the fuel for the digestive fire.

tat sattvam oorjayati – They promote satva – positive mental health and oorja – enthusiasm, positive energy.

Such diets and drinks, taken in ideal way, nourish dhatu – body tissues, improve strength and immunity, skin complexion and soothen sense organs.

If the food is taken in improper way, it can be harmful. [3]

Types of food and their actions:

तत् स्वभावादुदक्तं क्लेदयति, लवणं विष्यन्दयति, क्षारः पाचयति, मधु सन्दधाति, सर्पिः स्नेहयति, क्षीरं जीवयति, मांसं बृंहयति, रसः प्रीणयति, सुरा जर्जरीकरोति, शीधुरवधमति, द्राक्षासवो दीपयति, फाणितमाचिनोति, दधि शोफं जनयति, पिण्याकशाकं ग्लपयति, प्रभूतान्तर्मलो माषसूपः, दृष्टिशुक्रघ्नः क्षारः, प्रायः पित्तलमम्लमन्यत्र दाडिमामलकात्, प्रायः श्लेष्मलं मधुरमन्यत्र मधुनः पुराणाच्च शालिषष्टिकयवगोधूमात्, प्रायस्तिकं वातलमवृष्यं चान्यत्र वेगाग्रामृतापटोलपत्रात्, प्रायः कटुकं वातलमवृष्यं चान्यत्र पिप्पलीविश्वभेषजात्॥४॥

tat svabhāvādudaktaṃ kledayati, lavaṇaṃ viṣyandayati, kṣāraḥ pācayati, madhu sandadhāti, sarpiḥ snehayati, kṣīraṃ jīvayati, māṃsaṃ br̥ṇhayati,

*rasaḥ prīṇayati, surā jarjarīkaroti, śīdhuravadhamati, drākṣāsavo dīpayati,
phāṇitamācinoti, dadhi śophaṃ janayati, pīnyākaśākaṃ glapayati,
prabhūtāntarmalo māśasūpaḥ, dr̥ṣṭīśukraghnaḥ kṣāraḥ, prāyaḥ
pittalamamlamanyatra dāḍimāmalakāt, prāyaḥ śleṣmalaṃ
madhuramanyatra madhunaḥ purāṇācca śālīṣaṣṭikayavagodhūmāt,
prāyastikaṃ vāṭalamavr̥ṣyaṃ cānyatra vegāgrāmṛtāpaṭolapatrāt, prāyaḥ
kaṭukaṃ vāṭalamavr̥ṣyaṃ cānyatra pippalīviśvabheṣajāt||4||*

Types of food and their actions:

So we shall now explain the properties of various diets and drinks in order to bring to light their useful effects on the body, Oh! Agnivesha.

Svabhaavaat udaktam kledayati – By nature water moistens,

Lavanam vishyandayati – salt causes liquification, moistness, makes the things less viscous

Ksharam pachayati – Kshara (water insoluble ash part of certain herbs) – digest, cause conversion in wounds

Madhu Sandhadati – honey brings together the ruptured tissue elements, it joins (sandhaana)

Sarpim snehayati – ghee produces unctuousness, oiliness,

Ksheeram jeevayati – milk invigorates, enlivens, improves life, saves life.

Mamsam brumhayati – meat brings about corpulence, it nourishes

Rasaha preenayati – meat soup nourishes

Sura Jarjaree karoti – wine causes flabbiness, fragile

Sheeduravadhamati – Seedhu type of wine causes emaciation,

Drakshasavo deepyati – grape wine stimulates appetite,

Phanitam aachinoti – Phanita (penidium, a product of molasses) helps to accumulate Doshas,

Dadhi shopham janayati – curd causes oedema,

Pinyaka shaakam glapayati – vegetable of Pinyaka (Harita Shigru) causes depression;

prabhuta antarmalo maasha soopaha – Black gram soup increases bulk of feces;

Drushti Shukraghnaha kshaaraha – alkalies impair the power of vision and reduce semen.

Except for pomegranate and Amla (Indian gooseberry), all sour tasting substances probably increase Pitta.

Except honey old rice and shastika types of rice, barley and wheat, all diets of sweet tasting substances generally aggravate Kapha. Except the sprouts of Vetra (Salix caprea Linn), [Guduchi \(Tinospora Coridifolia Miers\)](#) and leaves of [Patola](#) – pointed gourd, all bitter substances generally aggravate Vata and are un-aphrodisiac (Avrushya).

Similarly except Pippali – Long pepper fruit and Ardraka – Ginger Rhizome, all diets with pungent taste aggravate Vata and are un-aphrodisiac (Avrushya). [4]

Classification of food articles:

परमतो वर्गसङ्ग्रहेणाहारद्रव्याण्यनुव्याख्यास्यामः ॥५॥

शूकधान्यशमीधान्यमांसशाकफलाश्रयान्।

वर्गान् हरितमद्याम्बुगोरसेक्षुविकारिकान्॥६॥

दश द्वौ चापरौ वर्गौ कृतान्नाहारयोगिनाम्।
रसवीर्यविपाकैश्च प्रभावैश्च प्रचक्ष्महे॥७॥

paramato vargasan̐grahen̐āhāradravyāṇyanuvyākhyāsyāmaḥ ||5||
śūkadhānyaśamīdhānyamāṁsaśākaphalāśrayān|
vargān haritamadyāmbugorasekṣuvikārikān||6||
daśa dvau cāparau vargau kṛtānnāhārayoginām|
rasavīryavipākaiśca prabhāvaiśca pracakṣmahe||7||

Classification of food articles:

We shall now explain the tastes (rasa), potency (Veerya), Vipaka (taste conversion after digestion) and specific action (Karma) of the various diets and drinks classified according to the following 12 groups:-

1. Shooka dhanya (corns with bristles)
2. Shami Dhanya (Pulses)
3. Mamsa (Meat)
4. Shaaka (vegetables)
5. Phala (fruits)
6. Harita (greens, Salads)
7. Madya (Wine)
8. Ambu (Water)
9. Gorasa (Milk and milk products)
10. Ikshu Vikara (Products of sugar cane)
11. Kritanna (Food preparations, recipes)
12. Ahara Upayogi (Accessory food articles) [5-7]

Shuka Dhanyas (Corns with Bristles)

अथ शूकधान्यवर्गः-

रक्तशालिर्महाशालिः कलमः शकुनाहतः ।

तूर्णको दीर्घशूकश्च गौरः पाण्डुकलाङ्गुलौ॥८॥

सुगन्धको लोहवालः सारिवाख्यः प्रमोदकः।

पतङ्गस्तपनीयश्च ये चान्ये शालयः शुभाः॥९॥

atha śūkadhānyavargah-

raktaśālirmahāśālīḥ kalamah śakunāhṛtaḥ /

tūrṇako dīrghaśūkaśca gaurah pāṇḍukalāṅgulau||8||

sugandhako lohavālah sārivākhyah pramodakah/

pataṅgastapanīyaśca ye cānye śālayah śubhāḥ||9||

a. Shali – rice – Oryza sativa

b. Shashtika – rice is which is harvested in 60 days

c. Vreehi – rice ripening in rainy season

d. Shyamaka – Indian Banyard millet

e. Yava – Barley

f. Godhuma – wheat

Rakta shali –

बद्धाल्पवर्चसः स्निग्धा बृंहणाः शुक्रमूत्रलाः॥१०॥

रक्तशालिर्वरस्तेषां तृष्णाघ्नस्त्रिमलापहः ।

baddhālpavarcasaḥ snigdhaḥ br̥mhaṇāḥ śukramūtralāḥ||10||

raktaśālirvarasteṣāṃ tṛṣṇāghnastrimalāpahaḥ /

Corn with bristles can be further divided into the following categories:-

रक्तशालिर्वरस्तेषां तृष्णाघ्नस्त्रिमलापहः ।
महांस्तस्यानु कलमस्तस्याप्यनु ततः परे॥११॥
यवका हायनाः पांसुवाप्यनैषधकादयः ।
शालीनां शालयः कुर्वन्त्यनुकारं गुणागुणैः॥१२॥

raktaśālirvarasteṣāṃ tr̥ṣṇāghnastrimalāpahah /
mahāṃstasyānu kalamastasyāpyanu tataḥ pare||11||
yavakā hāyanāḥ pāṃsuvāpyanaiṣadhakādayaḥ /
śālīnāṃ śālayaḥ kurvantyanukāraṃ guṇāguṇaiḥ||12||

Shali (rice) class of corns are of the following varieties:-

1. Rakta shaali – red variety of rice
2. Maha shaali – big sized rice
3. Kalama type of rice
4. Shakunahruta
5. Murnaka
6. Dirgha shooka
7. Gaura – white rice
8. Panduka – pale colored rice
9. Langula
10. Sugandhaka – rice with good smell
11. Lohavala
12. Sariva
13. Pramodaka

14. Patanga

15. Tapaniya

These rice types of corn are cold in potency (Sheeta Veerya) and sweet in taste as well as Vipaka (Madhura Rasa, Madhura Vipaka) – taste conversion after digestion;

Baddha Alpa varchasaha – they do not form much feces, they may cause constipation,

Snigdha – impart oiliness to the body

Bruhmana – improve weight,

Shukrala – increase sperm production

Mootrala – diuretic, increases urine volume

Of them, red variety of rice (Rakta shali) is the best.

Trushnaghna – It relieves thirst

Trimalaapaha – Balances all the three Doshas.

The next best is Maha shali (big sized rice); the next to it is Kalama and other follow in the order of their description.

Beside, there are some other varieties of Shali viz, 1. Yavaka, 2. Hayana, 3. Pamshu, 4. Vapya, 5. Naishadhaka etc; which imitate good and bad qualities of the varieties of rice mentioned here. [8-12]

Varieties of rice and their qualities:

Shashtika shali – rice that is harvested in 60 days –

शीतः स्निग्धोऽगुरुः स्वादुस्त्रिदोषघ्नः स्थिरात्मकः।

षष्टिकः प्रवरो गौरः कृष्णगौरस्ततोऽनु च॥१३॥

*śītaḥ snigdho'guruḥ svādustridoṣaghnaḥ sthirātmakaḥ/
ṣaṣṭīkaḥ pravaro gaurāḥ kṛṣṇagaurastato'nu ca||13||*

Shashtika rice is cold in potency, oily, light, sweet, balances all the three Doshas and stabilizing. White variety of Shastika shali is good, black-white mixed variety is slightly inferior.

The minor varieties of Shashtika shali:-

1. Varaka
2. Uddalaka
3. Cheena
4. Shaarada
5. Ujwala
6. Dardura
7. Gandhana
8. Kuruvinda – These are slightly inferior in quality, compared to Shashtika

Vreehi Shali – Rice harvested in autumn:

शीतः स्निग्धोऽगुरुः स्वादुस्त्रिदोषघ्नः स्थिरात्मकः।
षष्टिकः प्रवरो गौरः कृष्णगौरस्ततोऽनु च॥१३॥
वरकोद्दालकौ चीनशारदोज्ज्वलदर्दुराः।
गन्धनाः कुरुविन्दाश्च षष्टिकाल्पान्तरा गुणैः॥१४॥
मधुरश्चाम्लपाकश्च त्रीहिः पित्तकरो गुरुः।
बहुमूत्रपुरीषोष्मा त्रिदोषस्त्वेव पाटलः॥१५॥

*śītaḥ snigdho'guruḥ svādustridoṣaghnaḥ sthirātmakaḥ/
ṣaṣṭīkaḥ pravaro gaurāḥ kṛṣṇagaurastato'nu ca||13||*

*varakoddālakau cīnaśāradojjvaladardurāḥ/
gandhanāḥ kuruvindāśca ṣaṣṭikālpāntarā guṇaiḥ||14||
madhuraścāmlapākaśca vrīhiḥ pittakaro guruh/
bahumūtrapuriṣoṣmā tridoṣastveva pāṭalaḥ||15||*

Vreehi is is sweet in taste, undergoes sour taste conversion after digestion (Amla Vipaka), heavy to digestion and increases Pitta.

बहुमूत्रपुरीषोष्मा त्रिदोषस्त्वेव पाटलः॥१५॥

bahumūtrapuriṣoṣmā tridoṣastveva pāṭalaḥ||15||

Patala variety of rice produces urine and feces in large quantity and increases all the three Doshas. [13-15]

Some inferior varieties:

सकोरदूषः श्यामाकः कषायमधुरो लघुः।
वातलः कफपित्तघ्नः शीतः सङ्ग्राहिशोषणः॥१६॥
हस्तिश्यामाकनीवारतोयपर्णीगवेधुकाः।
प्रशान्तिकाम्भःश्यामाकलौहित्याणुप्रियङ्गवः ॥१७॥
मुकुन्दो झिण्टिगर्मूटी वरुका वरकास्तथा।
शिविरोत्कटजूर्णाहाः श्यामाकसदृशा गुणैः॥१८॥

*sakoradūṣaḥ śyāmākaḥ kaṣāyamadhuro laghuḥ/
vāṭalaḥ kaphapittaghnaḥ śītaḥ saṅgrāhīśoṣaṇaḥ||16||
hastīśyāmākanīvāratoyaparnīgavedhukāḥ/
praśāntikāmbhaḥśyāmākalaupriyaṅgavaḥ ||17||
mukundo jhiṇṭigarmūṭī varukā varakāstathā/
śibirotkatajūrṇāhvāḥ śyāmākasadṛśā guṇaiḥ||18||*

Some inferior varieties:

Shyamaka (*Setaria italica* Beauv) and Koradusha (*Paspalum Scrobiculatum* Linn) are

astrigent and sweet in taste (Kashaya, Madhura),

cold in potency (sheeta veerya),

increases Vata, balances Kapha and Pitta.

drying, absorbant and light to digest.

Corns similar to Shyamaka in property are:-

1. Hastishyamaka (bigger variety of Syamaka)
2. Neevara (Udika, wild variety of rice)
3. Toyaparni
4. Gavedhuka (Ghuluncha – it is of two types viz, wild and cultivated)
5. Prashantika
6. Ambhaha shyamaka
7. Lauhitya
8. Anu
9. Priyangu (Kangani)
10. Mukunda (Vakastrna)
11. Jhintigarmuti
12. Varuka (Shana)
13. Varaka (Shyamabija)
14. Shibira(siddhaka)
15. Utkata
16. Journahva (Millet) [16-18]

Barley benefits – Yava Dhanya –

रूक्षः शीतोऽगुरुः स्वादुर्बहुवातशकृद्यवः।
स्थैर्यकृत् सकषायश्च बल्यः श्लेष्मविकारनुत्॥१९॥

*rūkṣaḥ śīto'guruḥ svādurbahuvātaśakṛdyavaḥ/
sthairyakṛt sakaṣāyaśca balyaḥ śleṣmavikāranut||19||*

Barley is

Yava (barley) is

Rooksha – dry

Sheeta – cold, coolant

Aguru – not very heavy to digest

Svadu – sweet

Sakashaya – slightly astringent

Bahuvata Shakrut – produces wind and stool in large quantity.

Sthairyakrut – stabilizes the body,

Balya – improves strength

Shleshma Vikaranut – Balances Kapha.

It is stabilizing and strength promoting. It alleviates the vitiated Kapha.

Venu Yava – Bamboo Seed benefits:

रूक्षः कषायानुरसो मधुरः कफपित्ताह।
मेदःक्रिमिविषघ्नश्च बल्यो वेणुयवो मतः॥२०॥

*rūkṣaḥ kaṣāyānuraso madhuraḥ kaphapittahā/
medaḥkrimiviṣaghnaśca balyo veṇuyavo mataḥ||20||*

Venuyava (bamboo seed) is

Dry,

sweet and slightly astringent in taste,

Meda Krimi Vishaghna – reduces fat, useful in worm infestation and poisoning.

Balya – improves strength and immunity [19-20]

Wheat benefits – Godhuma:

सन्धानकृद्वातहरो गोधूमः स्वादुशीतलः।

जीवनो बृंहणो वृष्यः स्निग्धः स्थैर्यकरो गुरुः॥२१॥

नान्दीमुखी मधूली च मधुरस्निग्धशीतले।

इत्ययं शूकधान्यानां पूर्वो वर्गः समाप्यते॥२२॥

इति शूकधान्यवर्गः प्रथमः।

sandhānakṛdvātaharo godhūmaḥ svāduśītalah/

jīvano br̥mhaṇo vṛṣyaḥ snigdhaḥ sthairyakaro guruh/||21||

nāndīmukhī madhūlī ca madhurasnigdhasītale/

ityayaṃ śūkadhānyānāṃ pūrvo vargaḥ samāpyate/||22||

iti śūkadhānyavargaḥ prathamah/

Wheat

Sandhanakrut – joins the ends (as in wound healing, fracture healing)

Vatahara – balances Vata,

Svadhu sheetala – Sweet, cold in potency,

Jeevana – invigorating,

Brumhana – nourishing

Vrushya – aphrodisiac,

Snigdha – unctuous, oily

Sthairyakrut – stabilizing and

Guru – heavy to digest.

Nandimukhi (Yavika) and Madhuli (a variety of wheat) are sweet, unctuous and cold in potency.

Thus completes explanation of Shooka Dhanya Varga – the first group consisting of corns with bristles. [21-22]

Shami Dhanya Varga – Varieties of pulses and their qualities : Green gram benefits – Mudga

कषायमधुरो रूक्षः शीतः पाके कटुर्लघुः।

विशदः श्लेष्मपित्तघ्नो मुद्रः सूप्योत्तमो मतः॥२३॥

kaṣāyamadhuro rūkṣaḥ śītaḥ pāke kaṭurlaghuḥ|

viśadaḥ śleṣmapittaghno mudgaḥ sūpyottamo mataḥ||23||

Of all the pulses, green gram is the best.

Kashaya, Madhura – astringent, sweet

Rooksha – dry

Sheeta – cold, coolant

Katu Vipaka – undergoes pungent taste conversion after digestion

Laghu – light to digest

Vishad – brings clarity to channels

Shleshma Pittaghna – balances Kapha and Pitta.

Black gram benefits – Masha

वृष्यः परं वातहरः स्निग्धोष्णो मधुरो गुरुः।

बल्यो बहुमलः पुंस्त्वं माषः शीघ्रं ददाति च॥२४॥

*vṛṣyaḥ param vātaharaḥ snigdhoṣṇo madhuro guruḥ/
balyo bahumalaḥ pumstvam māśaḥ śīghram dadāti ca||24||*

Vrushya – aphrodisiac

Param Vatahara – balances Vata to a great extent

Snigdha – oily, unctuous

Ushna – hot potency

Madhura – sweet

Guru – heavy to digest

Balya – improves digestion and strength

Bahumala – increases bulk of feces

Pumstvam sheeghram dadaati- improves fertility quickly.

Cow-pea benefits – Raja Masha:

राजमाषः सरो रुच्यः कफशुक्राम्लपित्तनुत्।

तत्स्वादुर्वीतलो रूक्षः कषायो विशदो गुरुः॥२५॥

*rājamāśaḥ saro rucyaḥ kaphaśukrāmlapittanut/
tatsvādurvātalo rūkṣaḥ kaṣāyo viśado guruḥ||25||*

Rajamasha – Cow pea is (Vigna unguiculata) is

Sara – eases movement, laxative

Rucha – palatable, useful in anorexia

Shukranut – decreases semen

Balances Kapha and Amla Pitta (acid dyspepsia).

It aggravates Vata.

Rooksha – dry

Kashaya – astringent,

Vishada – non-slimy and

Guru – heavy

Horse gram benefits – Kulattha:

उष्णाः कषायाः पाकेऽम्लाः कफशुक्रानिलापहाः।

कुलत्था ग्राहिणः कासहिक्काश्वासार्शसां हिताः॥२६॥

uṣṇāḥ kaṣāyāḥ pāke'amlāḥ kaphaśukrānilāpahāḥ/

kulatthā grāhiṇaḥ kāsahikkāśvāsārsāsāṃ hitāḥ||26||

Kulattha (Dolichos Biflorus Linn) – Horse gram is

Ushna – hot in potency,

Kashaya – astringent in taste and

Amla Vipaka – undergoes sour taste conversion after digestion.

Kapha Anilapaha – Balances the vitiated Kapha and Vata.

Shukrapaha – decreases semen

Grahi – absorbant, may cause constipation,

useful for patients suffering from coughing (Kasa), hiccup (Hikka),

dyspnoea, asthma (shwasa) and piles (Arsha).

Moth bean benefits – Makushta

मधुरा मधुराः पाके ग्राहिणो रूक्षशीतलाः।

मकुष्ठकाः प्रशस्यन्ते रक्तपित्तज्वरादिषु॥२७॥

*madhurā madhurāḥ pāke grāhiṇo rūkṣāśītalāḥ/
makuṣṭhakāḥ praśasyante raktapittajvarādiṣu||27||*

Moth bean – Makustha (Phaseolus aconitifolius / Vigna aconitifolius) is

Madura – sweet in taste and Vipaka,

Grahi – absorbant, causes mild constipation,

Rooksha – dry

Sheetala – coolant

Useful in Raktapiita – bleeding disorders such as nasal bleeding, heavy periods.

Jwara – useful in fever.

Bengal gram (Chickpea), Lentil, Grass pea

चणकाश्च मसूराश्च खण्डिकाः सहरेणवः।

लघवः शीतमधुराः सकषाया विरूक्षणाः॥२८॥

पित्तश्लेष्मणि शस्यन्ते सूपेष्वालेपनेषु च।

तेषां मसूरः सङ्ग्राही कलायो वातलः परम्॥२९॥

*caṇakāśca masūrāśca khaṇḍikāḥ sahareṇavaḥ/
laghavaḥ śītamadhurāḥ sakaṣāyā virūkṣaṇāḥ||28||
pittaśleṣmaṇi śasyante sūpeṣvālepaneṣu ca/
teṣāṃ masūraḥ saṅgrāhī kalāyo vātalaḥ param||29||*

Chickpea / Bengal gram – Chanaka (Cicer arietinum Linn), Lentil – Masura (Lens culinaris Medic) and Khandika (Grass pea – Lathyrus sativus Linn) and Harenu (a type of pea) are –

Laghu – light,

Sheeta – cold in potency,

Madhura – sweet with

Kashaya – astringent taste and

Rookshana – dry

In the form of soup and ointment, they are useful in patients suffering from diseases due to the vitiation of Pitta and Kapha. Of them, Lentil – Masura (Lens culinaris Medic) is absorbant, constipative.

Kalaya (Peanut) considerably aggravates Vata.

Sesame seed – Tila –

स्निग्धोष्णो मधुरस्तिक्तः कषायः कटुकस्तिलः।

त्वच्यः केश्यश्च बल्यश्च वातघ्नः कफपित्तकृत्॥३०॥

snigdhoṣṇo madhurastiktaḥ kaṣāyaḥ kaṭukastilaḥ/

tvacyaḥ keśyaśca balyaśca vātaghnaḥ kaphapittakṛtḥ||30||

Tila – sesame is

Snigdha – unctuous, oily

Ushna – hot in potency,

Madhura – sweet,

Tikta – bitter

Kashaya – astringent

Katu – pungent in taste.

Tvachya – good for skin

Keshya – promotes hair growth.

It is strength promoting.

It alleviates the vitiation of Vata and

Kapha Pittakrut – aggravates Kapha and Pitta.

Related: [Sesame seed and oil benefits](#)

Indian bean / Lablab bean – Shimbi –

मधुराः शीतला गुर्व्यो बलघ्न्यो रूक्षणात्मिकाः।
सस्नेहा बलिभिर्भोज्या विविधाः शिम्बिजातयः॥३१॥
शिम्बी रूक्षा कषाया च कोष्ठे वातप्रकोपिनी।
न च वृष्या न चक्षुष्या विष्टभ्य च विपच्यते॥३२॥

*madhurāḥ śītalā gurvyo balaghnyo rūkṣaṇātmikāḥ/
sasnehā balibhirbhojyā vividhāḥ śimbijātayaḥ॥31॥
śimbī rūkṣā kaṣāyā ca koṣṭhe vātaprakopinī/
na ca vṛṣyā na cakṣuṣyā viṣṭabhya ca vipacyate॥32॥*

Indian bean / Lablab bean – Shimbi –

The various types of Shimbi (Dolikos lablab – Indian Bean / Lablab bean)
are all

Madhura – sweet,

Sheetala – cold in potency and

Guru – heavy.

Balaghna – They demote strength;

Rooksha – dry

They are to be taken together with some oily substance by sturdy persons.

Kashaya – astringent.

It aggravates Vata in the gastro intestinal tract. I

t is neither aphrodisiac nor condusive to eyes.

It produces wind during the process of digestion, hence causes bloating.

Pigeon pea benefits – Adhaki –

आढकी कफपित्तघ्नी वातला, कफवातनुत् ।

āḍhakī kaphapittaghñī vātalā, kaphavātanut /

Adhaki – Pigeon pea / Toor dal (Cajanus cajan) balances Kapha and Pitta but aggravates Vata.

Avalguja (Psoralea corylifolia Linn) and Edagaja (Cassia tora) balance Kapha and Vata.

Nishpava (a type of cowpea) aggravates Vata and Pitta.

Properties of Kakandoma (a type of shimbi) Atmagupta (Mucuna prurita Hook.) and Uma (Linseed – Linns Usitattissimum Linn) are the same as Black gram – Masha.

Thus second group consisting of pulses – **Shami Dhanya** has been described. [23-34]

Food derived from kingdom:

अथ मांसवर्गः- – group of meats

अथ मांसवर्गः-

गोखराश्वतरोष्ट्राश्वद्वीपिसिंहर्क्षवानराः।

वृको व्याघ्रस्तरक्षुश्च बभ्रुमार्जारमूषिकाः॥३५॥

लोपाको जम्बुकः श्येनो वान्तादश्चाषवायसौ।

शशघ्नी मधुहा भासो गृध्रोलूककुलिङ्गकाः॥३६॥
धूमिका कुररश्चेति प्रसहा मृगपक्षिणः॥३७॥

श्वेतः श्यामश्चित्रपृष्ठः कालकः काकुलीमृगः॥३७॥
कूर्चिका चिल्लटो भेको गोधा शल्लकगण्डकौ
कदली नकुलः श्वाविदिति भूमिशयाः स्मृताः॥३८॥

सृमरश्चमरः खड्गो महिषो गवयो गजः
न्यङ्कुर्वराहश्चानूपा मृगाः सर्वे रुरुस्तथा॥३९॥

कूर्मः कर्कटको मत्स्यः शिशुमारस्तिमिङ्गिलः
शुक्तिशङ्खोद्रकुम्भीरचुलुकीमकरादयः॥४०॥
इति वारिशयाः प्रोक्ता...॥४१॥

..वक्ष्यन्ते वारिचारिणः।
हंसः क्रौञ्चो बलाका च बकः कारण्डवः प्लवः॥४१॥
शरारिः पुष्कराहश्च केशरी मणितुण्डकः ।
मृणालकण्ठो मद्गुश्च कादम्बः काकतुण्डकः॥४२॥
उत्क्रोशः पुण्डरीकाक्षो मेघरावोऽम्बकुक्कुटी।
आरा नन्दीमुखी वाटी सुमुखाः सहचारिणः॥४३॥
रोहिणी कामकाली च सारसो रक्तशीर्षकः।
चक्रवाकस्तथाऽन्ये च खगाः सन्त्यम्बुचारिणः॥४४॥

पृषतः शरभो रामः श्वदंष्ट्रो मृगमातृका।
शशोरणौ कुरङ्गश्च गोकर्णः कोट्टकारकः॥४५॥
चारुष्को हरिणैणौ च शम्बरः कालपुच्छकः।
ऋष्यश्च वरपोतश्च विज्ञेया जाङ्गला मृगाः॥४६॥

लावो वर्तीरकश्चैव वार्तीकः सकपिञ्जलः।
चकोरश्चोपचक्रश्च कुक्कुभो रक्तवर्त्मकः॥४७॥
लावाद्या विष्किरास्त्वेते वक्ष्यन्ते वर्तकादयः।
वर्तको वर्तिका चैव बर्ही तित्तिरिक्कुटौ॥४८॥
कङ्कशारपदेन्द्राभगोनर्दगिरिवर्तकाः।
क्रकरोऽवकरश्चैव वारडश्चेति विष्किराः॥४९॥

शतपत्रो भृङ्गराजः कोयष्टिर्जीवजीवकः।
कैरातः कोकिलोऽत्यूहो गोपापुत्रः प्रियात्मजः॥५०॥
लट्टा लट्टषको(टू) बभ्रुर्वटहा डिण्डिमानकः।
जटी दुन्दुभिपाक्कारलोहपृष्ठकुलिङ्गकाः ॥५१॥
कपोतशुकशारङ्गाश्चिरटीकङ्कुयष्टिकाः।
सारिका कलविङ्कश्च चटकोऽङ्गारचूडकः॥५२॥
पारावतः पाण्डविक(न) इत्युक्ताः प्रतुदा द्विजाः॥५३॥

शतपत्रो भृङ्गराजः कोयष्टिर्जीवजीवकः।
कैरातः कोकिलोऽत्यूहो गोपापुत्रः प्रियात्मजः॥५०॥
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पारावतः पाण्डविक(न) इत्युक्ताः प्रतुदा द्विजाः॥५३॥

atha māṃsavargaḥ-

*gokharāśvataroṣṭrāśvadvīpisiṃharkṣavānarāḥ/
vr̥ko vyāghrastarakṣuśca babhrumārjāramūṣikāḥ॥35॥
lopāko jambukaḥ śyeno vāntādaścāṣavāyasau/
śaśaghnī madhuhā bhāso gr̥dhrolūkakulīṅgakāḥ॥36॥*

dhūmikā kuraraśceti prasahā mṛgapakṣiṇaḥ||37|
śvetaḥ śyāmaścitrapṛṣṭhaḥ kālakaḥ kākulīmṛgaḥ||37||
kūrcikā cillaṭo bheko godhā śallakagaṇḍakau|
kadalī nakulaḥ śvāviditi bhūmiśayāḥ smṛtāḥ||38||
sṛmaraścamaraḥ khaṇḍo mahiṣo gavayo gajaḥ|
nyaṇkurvarāhaścānūpā mṛgāḥ sarve rurustathā||39||
kūрмаḥ karkaṭako matsyaḥ śīsumārastimiṅgilaḥ|
śuktiśaṅkhodrakummīraculukīmakarādayaḥ||40||
iti vāriśayāḥ proktā...|41|
..vakṣyante vāricāriṇaḥ|
haṁsaḥ krauñco balākā ca bakaḥ kāraṇḍavaḥ plavaḥ||41||
śarāriḥ puṣkarāhvaśca keśarī maṇituṇḍakaḥ |
mṛṇālakaṇṭho madguśca kādambaḥ kākatuṇḍakaḥ||42||
utkrośaḥ puṇḍarikākṣo megharāvo'mbakukkuṭi|
ārā nandīmukhī vāṭī sumukhāḥ sahacāriṇaḥ||43||
rohiṇī kāmakālī ca sāraso raktaśīrṣakaḥ|
cakravākastathā'nye ca khagāḥ santyambucāriṇaḥ||44||
pṛṣataḥ śarabho rāmaḥ śvadamṣṭro mṛgamātrkā|
śaśoraṇau kuraṅgaśca gokarṇaḥ koṭṭakāraḥ||45||
cāruṣko hariṇaiṇau ca śambaraḥ kālapucchakaḥ|
ṛṣyaśca varapotaśca vijñeyā jāṅgalā mṛgāḥ||46||
lāvo vartīrakaścaiva vārtikaḥ sakapiñjalaḥ|
cakoraścopacakraśca kukkubho raktavartmakaḥ||47||
lāvādyā viṣkirāstvete vakṣyante vartakādayaḥ|
vartako vartikā caiva barhī tittirikukkuṭau||48||

*kaṅkaśārapadendrābhagonardagirivartakāḥ/
krakaro'vakaraścaiva vāraḍaśceti viṣkirāḥ||49||
śatapatro bhṛṅgarājāḥ koyaṣṭirjīvajīvakaḥ/
kairātaḥ kokilo'tyūho gopāputraḥ priyātmajāḥ||50||
laṭṭā laṭṭa(ṭū)śako babhrurvaṭahā ḍiṇḍimānakaḥ/
jaṭī dundubhipākkāralohapṛṣṭhakuliṅgākāḥ ||51||
kapotaśukaśāraṅgāściraṭīkaṅkuyaṣṭikāḥ/
sārikā kalaviṅkaśca caṭako'ṅgāracūḍakaḥ||52||
pārāvataḥ pāṇḍa(na)vika ityuktāḥ pratudā dvijāḥ|53|śatapatro bhṛṅgarājāḥ
koyaṣṭirjīvajīvakaḥ/
kairātaḥ kokilo'tyūho gopāputraḥ priyātmajāḥ||50||
laṭṭā laṭṭa(ṭū)śako babhrurvaṭahā ḍiṇḍimānakaḥ/
jaṭī dundubhipākkāralohapṛṣṭhakuliṅgākāḥ ||51||
kapotaśukaśāraṅgāściraṭīkaṅkuyaṣṭikāḥ/
sārikā kalaviṅkaśca caṭako'ṅgāracūḍakaḥ||52||
pārāvataḥ pāṇḍa(na)vika ityuktāḥ pratudā dvijāḥ|53|*

The group of animals whose meat is commonly used as food are enumerated under the following eight categories.

1. Prasaha – animals and birds who eat by snatching the food.
2. Bhumishaya – Animals who live in burrows in earth
3. Anupa – Animals living in marshy place
4. Vaarishaya – aquatic animals
5. Varichara – birds moving in water

6. Jangala – Animals living in dry land forests
7. Vishkira – Gallinaceous birds
8. Pratuda – Packer birds

A. Prasaha (animals and birds who eat by snatching)

1. Go (cow)
2. Ashvatara (mule)
3. Khara (ass)
4. Ushtra (camel)
5. Ashva (horse)
6. Dveepi (panther)
7. Simha (Lion)
8. Ruksha (bear)
9. Vanara (monkey)
10. Vruka (wolf)
11. Vyaghra (tiger)
12. Tarakshu (hyena)
13. Babhru (large brown mongoose)
14. Marjara (cat)
15. Mooshika (mouse)
16. Lopaaka (fox)
17. Jambuka (jackal)
18. Shyena (hawk)
19. Vantada (dog)
20. Chaasha (blue jay)
21. Vaayasa (crow)

22. Shashaghni (golden eagle)
23. Madhuha (honey buzzard)
24. Bhasa (beared vulture)
25. Grudhra (vulture)
26. Ulooka (owl)
27. Kulingaka (sparrow hawk)
28. Dhoomika (owlet)
29. Kurara (fish eagle)

B. Bhumisaya (animals who live in burrows in earth)

1. Shveta Kakuli Mriga (white python)
2. Shyama Kakuli Mriga (Greenish black python)
3. Chitraprushta Kakuli Mriga (spotted python)
4. Kaalaka Kakulimrga (black python)
5. Kurchika (hedgehog)
6. Chillata (musk shrew)
7. Bheka (frog)
8. Godha (inguana)
9. Shallaka (angolin)
10. Gandaka (gecko)
11. Kadali (marmet)
12. Nakula (mongoose)
13. Shvavit (porcupine)

C . Anupa (animals inhabiting marshy land)

1. Srumara (wild boar)

2. Chamara (yak)
3. Khadga (rhinoceros)
4. Mahisha (buffalo)
5. Gavaya (gayal cow)
6. Gaja (elephant)
7. Nyanku (antelope)
8. Varaha (hog)
9. Ruru (deer)

D . Vaarisaya (aquatic animals)

1. Koorma (tortoise)
2. Karkataka (crab)
3. Matsya (fish)
4. Shishumaara (estuarine crocodile)
5. Timingila (whale)
6. Shukti (pearl oyster)
7. Shankha (conch snail)
8. Udra (cat-fish)
9. Kumbheera (crocodile)
10. Chuluki (gangetic dolphin)
11. Makara (great Indian crocodile) etc.

E. Varichara (birds moving in water)

1. Hamsa (swan)
2. Krauncha (demoiselle crane)
3. Balaaka (sow wreath crane)

4. Baka (common crane)
5. Kaarandava (goose)
6. Plava (pelican)
7. Sharaari (skimmer)
8. Pushkaraahva (lilly trother)
9. Keshari (comb dock)
10. Manitundaka (red wattled lap-wing)
11. Mrunalakanta (snake bird)
12. Madgu (little cormorant)
13. Kaadamba (whistling teal)
14. Kaakatundaka (common river bird)
15. Utkrosha (trumpeter)
16. Pundareekaksha (white eyed pochard)
17. Megharaava (screamer)
18. Ambu Kukkuti (water hen)
19. Ara (cobbler's owl bird)
20. Nandimukhi (flamingo)
21. Vaati (grebe)
22. Sumukha (laughing gull)
23. Sahacharina (petrel)
24. Rohini (tropic bird)
25. Kamakali (frigate bird)
26. Saarasa (sarasa crane)
27. Rakta Sheershaka (sarasa crane with a red head)
28. Chakravaaka (ruby Sheldrake)

F. Jangala(animals of dry land forests)

1. Prushata (spotted deer)
2. Sarabha (wapiti)
3. Rama (Kashmir deer)
4. Shvadamshttra (mouse deer)
5. Mrugamatruka (hog deer)
6. Shasha (hare)
7. Urana (wild sheep)
8. Kuranga (roe deer)
9. Gokarna (mule deer)
10. Kottakaaraka (barking deer)
11. Arushka(gahelle)
12. Harina (red deer)
13. Ena (krsna) (black buck)
14. Sambara (Indian sambar)
15. Kaalapucchaka (black tailed deer)
16. Rushya (musk deer)
17. varapota (deerlet)

G. Viskira (gallinaceous birds)

Group 1.

1. Lava (common quail)
2. Varteeraka (rain quail)
3. Vartika (gray partridge)
4. Kapinjala (jungle bush quail)
5. Chakora(chukor)

6. Upacakra(sushi chukor)
7. Kukubha (crow pheasant)
8. Raktavartma (red jungle fowl)

Group II

9. Vartaka (male bustard)
10. Vartika (female bustard)
11. Barhi (peacock)
12. Tittiri (partridge)
13. Kukuta (cock)
14. Kanka(heron)
15. Shaarapada(stork)
16. Indrabha(anjutan)
17. Gonarda (Hill partridge)
18. Girivartaka (mountain quail)
19. Krakara(snipe)
20. Avakara (pea-fowl)
21. Vaarada (spoonbill)

H. Pratuda (packer birds)

1. Shatapatra (wood packer)
2. Bhringaraja (king bird of Paradisc)
3. Koyasti (coual)
4. Jeevajeevaka(common mynah)
5. Kairata(bucher's bird)
6. Kokila (koc)
7. Atyuha (bulbul)

8. Gopapulra (cow-bird)
9. Priyatmaja (babbler)
10. Latta (scarlet minivet)
11. Lattasaka (minivet)
12. Babhru (Bengal-tree pie)
13. Vataha (tree pie)
14. Dindimanaka (toucan)
15. Jati (hea poe)
16. Dundnbhi (horn bill)
17. Pakkara (green barbet)
18. Lohaprstha (king fisher)
19. Kulingaka (baya or weaver bird)
20. Kapota (dove)
21. Suka (green parakeet)
22. Saranga (large Indian parakeet)
23. Cirati (window bird)
24. Kanku (blossom headed parakeet)
25. Yastika (sun bird)
26. Sarika (shama thrush)
27. Kalavinka (house sparrow)
28. Cataka (tree sparrow)
29. Angaracudaka (free crested wren)
30. Paravata (pigeon)
31. Pandavika (white pigeon) [35-52]

Eight varieties of animals:

प्रसह्य भक्षयन्तीति प्रसहास्तेन सञ्जिताः॥५३॥

भूशया बिलवासित्वादानूपानूपसंश्रयात् ।

जले निवासाज्जलजा जलेचर्याज्जलेचराः॥५४॥

स्थलजा जाङ्गलाः प्रोक्ता मृगा जाङ्गलचारिणः।

विकीर्य विष्किराश्चेति प्रतुद्य प्रतुदाः स्मृताः॥५५॥

योनिरष्टविधा त्वेषा मांसानां परिकीर्तिता॥५६॥

prasahya bhakṣayantīti prasahāstena sañjītāḥ||53||

bhūśayā bilavāsītṽdānūpānūpasamśrayāt /

jale nivāsājjalajā jalecaryājjalecarāḥ||54||

sthalajā jāṅgalāḥ proktā mṛgā jāṅgalacāriṇaḥ/

vikīrya viṣkirāśceti pratudya pratudāḥ smṛtāḥ||55||

Animals and birds who take their food by snatching are known as Prasaha;

Those residing in borrows are known as Bhushaya;

Those residing in marshy land are Anupa;

Those residing in water are known as Jalaja (aquatic);

Those birds which move on water are known as Jangala;

Those which disperse food before taking are known Vishkira (gallinaceous)

and

Those which strike at the food articles before taking it are Pratuda

(peckers) [53-55]

Qualities of the food obtained from them:

प्रसहा भूशयानूपवारिजा वारिचारिणः॥५६॥

गुरुष्णस्निग्धमधुरा बलोपचयवर्धनाः।

वृष्याः परं वातहराः कफपित्तविवर्धनाः॥५७॥

हिता व्यायामनित्येभ्यो नरा दीप्ताग्नयश्च ये।
प्रसहानां विशेषेण मांसं मांसाशिनां भिषक्॥५८॥
जीर्णार्शोग्रहणीदोषशोषार्तानां प्रयोजयेत्।
लावाद्यो वैष्किरो वर्गः प्रतुदा जाङ्गला मृगाः॥५९॥
लघवः शीतमधुराः सकषाया हिता नृणाम्।
पित्तोत्तरे वातमध्ये सन्निपाते कफानुगे॥६०॥
विष्किरा वर्तकाद्यास्तु प्रसहाल्पान्तरा गुणैः॥६१॥

prasahā bhūśayānūpavārijā vāricāriṇaḥ॥56॥
gurūṣṇasnigdhamadhurā balopacayavardhanāḥ
vṛṣyāḥ param vātaharāḥ kaphapittavivardhanāḥ॥57॥
hitā vyāyāmanityebhyo narā dīptāgnayaśca ye
prasahānām viśeṣeṇa māṃsam māṃsāśinām bhiṣak॥58॥
jīrṇārśograhaṇīdoṣaśoṣārtānām prayojayet
lāvādyo vaiṣkiro vargaḥ pratudā jāṅgalā mṛgāḥ॥59॥
laghavaḥ śītamadhurāḥ sakaṣāyā hitā nṛṇām
pittottare vātamadhye sannipāte kaphānuge॥60॥
viṣkirā vartakādyāstu prasahālpāntarā guṇaiḥ॥61॥

Meat of the those which eat by snatching (Prasaha), marshy (Anupa) and aquatic animals (Varija), those which move in water (Varichara) and burrow- dwelling (Bhushaya) are –

Guru – heavy,

Ushna – hot in potency,

Snigdha – unctuous, oily

Madhura – sweet,

Balavardhana – improves strength and immunity

Upachaya vardhana – improves body nourishment, plumpness

Vrushya – aphrodisiac

Vatahara – Balances Vata and increases Kapha and Pitta.

It is useful for people who do daily exercise and for those having good digestion strength.

The meat of meat-eating Praasaha type of animals (those which eat by snatching) is specially useful for patients suffering from chronic piles (Arsha – Hemorrhoids), Grahani – Malabsorption syndrome, Irritable Bowel Syndrome and Shosha – emaciation.

The meat of the first group of the gallinaceous birds (Vishkira) beginning with quail, the packers (Pratuda) and animals of Jangala type (living in dry land forests) is

Laghu – light to digest

Sheeta – cold in potency and

Madhura – sweet

Sa Kashaya – slightly astringent.

It is useful for patients suffering from diseases due to the vitiation of all the three Doshas (highly vitiated Pitta, moderately vitiated Vata and slightly vitiated Kapha).

The meat of the second group of gallinaceous birds (Vishkira) beginning with male bustard is inferior to that of Prasahas in qualities. [56-60]

Goat meat benefits – Ajamamsa -

नातिशीतगुरुस्निग्धं मांसमाजमदोषलम्॥६१॥

शरीरधातुसामान्यादनभिष्यन्दि बृंहणम्।

nātiśītagurusnigdham māṃsamājamadoṣalam||61||

śarīradhātusāmānyādanabhiṣyandi br̥mhaṇam/

Goat meat is –

Naati sheeta – not too cold

Guru – heavy

Snigdha – unctuous, oily

Adoshala – does not cause Dosha imbalance

It is homologous with the muscle of the human body. It does not obstruct / cause coating the channels of circulation and is nourishing (Bruhmana).

Mutton benefits- (Sheep meat) – Avimamsa:

मांसं मधुरशीतत्वादुरु बृंहणमाविकम्||६२||

योनावजाविके मिश्रगोचरत्वादनिश्चिते|६३|

māṃsam madhuraśītatvādguru br̥mhaṇamāvikam||62||

yonāvajāvike miśragocaratvādaniścite /63/

Mutton (Sheep meat) is

Madhura – sweet

Sheeta – cold,

hence, it is Guru – heavy to digest.

Bruhmana – nourishing.

It is not possible to include goat and sheep in any of the eight categories mentioned above they inhabit at times marshy land, at times deserts and sometimes both. [61-62]

Qualities of specific variety of animal food:

General properties of meat of various animals have been discussed above; some of them have specific properties and those are discussed below.

Peacock meat – Barhi:

दर्शनश्रोत्रमेधाग्नियवोवर्णस्वरायुषाम्॥६४॥

बर्ही हिततमो बल्यो वातघ्नो मांसशुक्रलः।

darśanaśrotramedhāgnivayovarṇasvarāyusaṁ॥64॥

barhī hitatamo balyo vātaghno māṁsaśukralaḥ

Meat of peacock is useful as a promoter of eye sight, power of hearing, intelligence, power of digestion, youth, complexion, voice, longevity, strength, Mamasadhatu (muscle) and semen. It alleviates Vata.

Swan meat benefits:

गुरुष्णस्निग्धमधुराः स्वरवर्णबलप्रदाः॥६५॥

बृंहणाः शुक्रलाश्वोक्ता हंसा मारुतनाशनाः।

gurūṣṇasniḡdhamadhurāḥ svaravarṇabalapradāḥ॥65॥

br̥mhaṇāḥ śukralāścoktā haṁsā mārutanāśanāḥ

Meat of swan is

Guru – heavy,

Ushna – hot

Snigdha – unctuous, oily

Madhura – sweet

Swaraprada – heavy,

Varnaprada – improves skin complexion

Balaprada – improves strength and immunity

Brumhana – improves nourishment

Shukrala – improves male and female reproductive system, improves

semena and sperm quality and quantity

Maruta Nashana – Balances Vata

Cock meat benefits – Charana:

स्निग्धाश्चोष्णाश्च वृष्याश्च बृंहणाः स्वरबोधनाः॥६६॥

बल्याः परं वातहराः स्वेदनाश्चरणायुधाः।

snigdhaścoṣṇāśca vṛṣyāśca br̥mhaṇāḥ svarabodhanāḥ॥66॥

balyāḥ param vātaharāḥ svedanāścaraṇāyudhāḥ/

Cock meat is

Snigdha – unctuous, oily

Ushna – hot

Vrushya – aphrodisiac

Brumhana – improves nourishment

Svarabodhana – improves voice

Swedana – induces sweating

Param Vatahara – Balances Vata, immensely

Meat of partridge benefits – Tittira:

गुरुष्णो मधुरो नातिधन्वानूपनिषेवणात्॥६७॥

तित्तिरिः सञ्जयेच्छीघ्रं त्रीन् दोषाननिलोल्बणान्।

gurūṣṇo madhuro nātidhanvānūpaniṣevanāt॥67॥

tittiriḥ sañjayecchīghraṁ trīn doṣānaniolbhaṇān/

Meat of partridge is neither heavy, nor hot, nor sweet, since it inhabits both the desert and the marshy land. It balances all the three Doshas, especially Vata.

Meat of gray partridge benefits – Kapinjala:

पित्तक्षेष्मविकारेषु सरक्तेषु कपिञ्जलाः॥६८॥

मन्दवातेषु शस्यन्ते शैत्यमाधुर्यलाघवात्।

pittaśleṣmavikāreṣu sarakteṣu kapiñjalāḥ||68||

mandavāteṣu śasyante śaityamādhuryalāghavāt/

The meat of gray partridge is

Sheeta – cold

Madhura – sweet

Laghu – light to digest

Because of these qualities, it is useful in Pitta and Kapha imbalance disorders, blood vitiation disorders. It is also useful in dull Vata conditions. (leading to inactivity, slow movement etc).

Meat of common quail benefits – Lava:

लावाः कषायमधुरा लघवोऽग्निविवर्धनाः॥६९॥

सन्निपातप्रशमनाः कटुकाश्च विपाकतः।

lāvāḥ kaṣāyamadhurā laghavo'gnivivardhanāḥ||69||

sannipātapraśamanāḥ kaṭukāśca vipākataḥ/

Meat of common quail is

Kashaya – astringent,

Madhura – sweet

Laghu – light to digest

Agnivardhana – improves digestion strength

It balances of all three Doshas.

Iguana meat benefits:

गोध्रा विपाके मधुरा कषायकटुका रसे॥७०॥

वातपित्तप्रशमनी बृंहणी बलवर्धनी।

godhā vipāke madhurā kaṣāyakaṭukā rase||70||

vātapittapraśamanī bṛṃhaṇī balavardhanī

Iguana meat is

Madhura Vipaka – sweet taste conversion after digestion

Kashaya – astringent

Katu – pungent taste

Vatapitta prashamana – balances Vata and Pitta

Brumhana – improves nourishment

Balavardhana – improves strength and immunity

Pangolin meat benefits – Shallaka:

शल्लको मधुराम्लश्च विपाके कटुकः स्मृतः॥७१॥

वातपित्तकफघ्नश्च कासश्वासहरस्तथा।

śallako madhurāmlaśca vipāke kaṭukaḥ smṛtaḥ||71||

vātapittakaphaghnaśca kāsaśvāśaharastathā

Pangolin meat is

Madhura – sweet

Amla – sour

Katu Vipaka – Pungent

balances all the three Doshas.

Kasahara – relieves cough, cold

Shwasahara – useful in asthma, COPD and other respiratory diseases

Meat of domestic penguin – Kapota

कषायविशदाः शीता रक्तपित्तनिर्बहणाः॥७२॥

विपाके मधुराश्चैव कपोता गृहवासिनः।

kaṣāyaviśadāḥ śītā raktapittanibarhaṇāḥ॥72॥

vipāke madhurāścaiva kapotā gr̥havāsinah।

The meat of the domesticated variety of pigeon is

Kashaya – astringent,

Vishada – non-slimy, clear

Sheeta – cold

Raktapitta – useful in bleeding disorders

Madhura Vipaka – sweet

The meat of wild pigeon is slightly lighter than the domesticated variety. It is cold in potency and astringent in taste. It causes oliguria (Swalpa Mootrakara).

Meat of green parakeet – Shuka Mamsa:

शुकमांसं कषायाम्लं विपाके रूक्षशीतलम्॥७४॥

शोषकासक्षयहितं सङ्ग्राहि लघु दीपनम्।

śukamāṃsaṃ kaṣāyāmlaṃ vipāke rūkṣaśītaṃ||74||

śoṣakāsaṣayahitaṃ saṅgrāhi laghu dīpanam|

The meat of green parakeet is

kashaya – astringent

Amla – sour in taste,

Rooksha – dry

Sheetala – cold in potency,

useful in

Shosha – emaciation

Kasa – cough, cold

Kshaya – tuberculosis, chronic respiratory diseases

Sangrahi – absorbant

Laghu – light to digest

Deepana – improves digestion strength

Sparrow meat benefits – Chataka

चटका मधुराः स्निग्धा बलशुक्रविवर्धनाः॥७५॥

सन्निपातप्रशमनाः शमना मारुतस्य च।

caṭakā madhurāḥ snigdha balaśukravivardhanāḥ||75||

sannipātapraśamanāḥ śamanā mārutasya ca|

The meat of sparrow is

Madhura – sweet

Snigdha – unctuous, oily

Balavardhana – improves strength and immunity

Shukravardhana – improves male and female reproductive system,

improves semena and sperm quality and quantity

Useful in disorders of Tridosha imbalance, especially balances Vata.

Hare meat benefits:

कषायो विशदो रूक्षः शीतः पाके कटुर्लघुः॥७६॥

शशः स्वादुः प्रशस्तश्च सन्निपातेऽनिलावरे।

kaṣāyo viśado rūkṣaḥ śītaḥ pāke kaṭurlaghuḥ||76||

śaśaḥ svāduḥ praśastaśca sannipāte'nilāvare|

The meat of hare is

Kashaya – astringent,

Vishada – non-slimy, clear

Rooksha – Dry

Sheeta – cold in potency,

Katu Vipaka pungent in Vipaka,

Swadu – sweet in taste .

It is useful in sannipata(a condition caused by the vitiation of all the three Dosas) where the vitiated state of Vata is relatively mild.

The meat of black buck benefits- Ena:

मधुरा मधुराः पाके त्रिदोषशमनाः शिवाः॥७७॥

लघवो बद्धविण्मूत्राः शीताश्वेणाः प्रकीर्तिताः।

madhurā madhurāḥ pāke tridoṣaśamanāḥ śivāḥ||77||

laghavo baddhaviṇmūtrāḥ śītāścaiṇāḥ prakīrtitāḥ/

The meat of black buck is

Madhura – sweet in taste as well as Vipaka,

balances all the three Doshas

Shiva – wholesome

Laghu – light to digest

Sheeta – coolant

Baddha Vinmutra – obstructs the passage of stool and urine.

Pork benefits – Varaha:

स्नेहनं बृंहणं वृष्यं श्रमघ्नमनिलापहम्॥७८॥

वराहपिशितं बल्यं रोचनं स्वेदनं गुरु।

snehanam br̥mhaṇam vṛṣyam śramaghnamanilāpaham||78||

varāhapiśitam balyam rochanam svedanam guru/

Pork is

Snigdha – oily, unctuous

Brumhana – improves nourishment

Vrushya – aphrodisiac

Shramaghna – relieves tiredness

Anilapaha – Balances Vata

Balya – improves strength and immunity

Rochana – improves taste

Svedaha – causes sweating

Guru – heavy to digest

Beef benefits:

गव्यं केवलवातेषु पीनसे विषमज्वरे॥७९॥

शुष्ककासश्रमात्यग्निमांसक्षयहितं च तत्।

gavyam kevalavāteṣu pīnase viṣamajvare||79||

śuṣkakāsaśramātyagnimāṃsakṣayahitam ca tat/

Beef is useful in the

Kevala Vata roga – exclusive imbalance of Vata,

Peenasa – rhinitis,

Vishama Jwara – chronic recurrent fever

Shushka Kasa – dry cough

Shrama – tiredness

Atyagni – excessive digestion strength

Kshaya – tuberculosis, chronic respiratory diseases wasting of muscles.

Buffalo meat benefits- Mahisha:

स्निग्धोष्णं मधुरं वृष्यं माहिषं गुरु तर्पणम्॥८०॥

दार्ढ्यं बृहत्त्वमुत्साहं स्वप्नं च जनयत्यपि।

snigdhoṣṇam madhuraṃ vṛṣyaṃ māhiṣaṃ guru tarpaṇam||80||

dārdhyaṃ brhattvamutsāhaṃ svapnaṃ ca janayatyapi/

Buffalo meat is

Snigdha – oily, unctuous

Ushna – hot

Madhura – sweet

Vrushya – aphrodisiac

Guru – heavy to digest

Tarpana – refreshing

Dardhya – causes weight gain

Utsaha – increases enthusiasm

Svapna – induces sleep.

Fish benefits:

गुरुष्णा मधुरा बल्या बृंहणाः पवनापहाः॥८१॥

मत्स्याः स्निग्धाश्च वृष्याश्च बहुदोषाः प्रकीर्तिताः।

gurūṣṇā madhurā balyā br̥mhaṇāḥ pavanāpahāḥ॥81॥

matsyāḥ snigdhaśca vṛṣyāśca bahudoṣāḥ prakīrtitāḥ।

Fish in general is

Guru – heavy

Ushna – hot

Madhura – sweet

Balya – improves strength and immunity

Brumhana – improves nourishment

Pavanapaha – Balances Vata

Snigdha – unctuous, oily

Vrushya – aphrodisiac

Bahudosha – causes Dosha vitiation, hence can be injurious to health

Rohita fish benefits:

शैवालशष्पभोजित्वात्स्वप्नस्य च विवर्जनात्॥८२॥

रोहितो दीपनीयश्च लघुपाको महाबलः।

śaivālaśaṣpabhojitvātsvapnasya ca vivarjanāt||82||

rohito dīpanīyaśca laghupāko mahābalaḥ|

Rohta fish lives on moss and grass and does not sleep. Therefore, it promotes the power of digestion. It is light for digestion and it promotes strength considerably.

Tortoise meat benefits:

वर्ण्यो वातहरो वृष्यश्चक्षुष्यो बलवर्धनः||८३||

मेधास्मृतिकरः पथ्यः शोषघ्नः कूर्म उच्यते|

varṇyo vātaharo vṛṣyaścakṣuṣyo balavardhanaḥ||83||

medhāsmṛtikaraḥ pathyaḥ śoṣaghnaḥ kūrma ucyate|

Tortoise meat

Varnya – promotes skin complexion,

Vatahara – Balances Vata

Vrushya – aphrodisiac

Chakshushya – useful in improving eye sight

Balavardhana – improves strength and immunity

Medhakara – improves intelligence

Smrutikara – improves memory

Pathya – wholesome

Shoshaghna – useful in emaciation

The meat of rhinoceros benefits – Khanga Mamsa:

खङ्गमांसमभिष्यन्दि बलकृन्मधुरं स्मृतम्॥८४॥

स्नेहनं बृंहणं वर्ण्यं श्रमघ्नमनिलापहम्।

khaṅgamāṃsamabhiṣyandi balakṛṇmadhuraṃ smṛtam||84||

snehanaṃ br̥mhaṇaṃ varṇyaṃ śramaghnamanilāpaham|

The meat of rhinoceros is

Abhishyandi – causes obstruction to the channel of circulation, causes coating inside the channels

Balakrut – improves strength and immunity

Madhura – sweet

Snehana – oily

Brumhana – improves nourishment

Varnya – promotes skin complexion

Shramaghna – relieves tiredness

Anilapaha – Balances Vata

Eggs benefits:

धार्तराष्ट्रचकोराणां दक्षाणां शिखिनामपि॥८५॥

चटकानां च यानि स्युरण्डानि च हितानि च।

क्षीणरेतःसु कासेषु हृद्रोगेषु क्षतेषु च॥८६॥

मधुराण्यविदाहीनि सद्योबलकराणि च।

शरीरबृंहणे नान्यत् खाद्यं मांसाद्विशिष्यते॥८७॥

dhārtarāṣṭracakorāṇāṃ dakṣāṇāṃ śikhināmapi||85||

caṭakānāṃ ca yāni syuraṇḍāni ca hitāni ca|

kṣīṇaretaḥsu kāseṣu hrudrogeṣu kṣateṣu ca||86||

madhurāṇyavidāhīni sadyobalakārāṇi ca|

śarīrabr̥mhaṇe nānyat khādyaṃ māṃsādviśiṣyate||87||

Eggs benefits:

Eggs of swan, choker, hen, peacock and sparrow promote strength instantaneously (Sadya balakara). They are sweet and do not cause burning sensation. They are useful in diseases like

Ksheenareta – oligospermia,

Kasa – cough, cold

Hrudroga – heart diseases

Kshata – injury

No other food excels meat in producing nourishing effect. Thus ends the third group describing the meat of Various animals. [63-87]

Vegetables (leaves, tubers and fruits) – Shaka Varga – शाकवर्ग -

Now beings the description of vegetable group.

Patha – Cissampelos pareira Linn,

Shusha – Cassia occidentalis Linn,

Shati – Zadoary (root) – Hedychium spicatum / Curcuma zeodaria,

Vastuka – Chenopodium Album Linn and

Sunishannaka – Marsilea minuta var. Indica

These balance all the three Doshas.

All of them except Vastuka (Chenopodium Album Linn) are Grahi – absorbant, bowel binding. Vastuka is, however, Laxative.

Kakamachi

त्रिदोषशमनी वृष्या काकमाची रसायनी॥८९॥

नात्युष्णशीतवीर्या च भेदिनी कुष्ठनाशिनी।

tridoṣaśamanī vṛṣyā kākamācī rasāyanī||89||

nātyuṣṇaśītavīryā ca bhedinī kuṣṭhanāśinī|

Kakamachi (Solanum nigrum Linn) balances all the three Doshas,

Vrushya – Aphrodisiac

Rasayani – anti aging

Bhedini – purgative

Kushtanashini – useful in skin diseases

Rajakshavaka

राजक्षवकशाकं तु त्रिदोषशमनं लघु॥९०॥

ग्राहि शस्तं विशेषेण ग्रहण्यर्शोविकारिणाम्।

rājakṣavakaśākaṁ tu tridoṣaśamanaṁ laghu||90||

grāhi śastaṁ viśeṣeṇa grahaṇyārśovikāriṇām|

Rajakshavaka (Euphordia microphylla Heyne) balances all the three vitiated

Doshas,

Laghu – light to digest

Grahi – absorbant,

Useful in

Grahani – Malabsorption syndrome, Irritable Bowel Syndrome

Arsha – Hemorrhoids

Kaala Shaaka (Cochus capsularis Linn) is pungent and promoter of digestion. It cures toxic conditions (Gara Visha) and oedema – Shopha.

Kalaya (Lathyrus sativus Linn) is light, hot in potency dry and aggravator of Vata.

Changeri –

दीपनी चोष्णवीर्या च ग्राहिणी कफमारुते॥९२॥

प्रशस्यतेऽम्लचाङ्गेरी ग्रहण्यर्शोहिता च सा।

dīpanī coṣṇavīryā ca grāhiṇī kaphamārute||92||

praśasyate'amlacāṅgerī grahaṇyarsōhitā ca sā|

Changeri(Rumev dentaus / Oxalis corniculata) is hot in potency

Ushna – hot

Grahi – absorbant

Useful in disorders of Kapha and Vata imbalance

Grahani – Malabsorption syndrome, Irritable Bowel Syndrome

Arsha – Hemorrhoids

Upodika – Malabar Spinach:

मधुरा मधुरा पाके भेदिनी श्लेष्मवर्धनी॥९३॥

वृष्या स्निग्धा च शीता च मदघ्नी चाप्युपोदिका।

madhurā madhurā pāke bhedinī śleṣmavardhanī||93||

vṛṣyā snigdhā ca śītā ca madaghnī cāpyupodikā|

Upodika (Basella rubra Linn) is

Madhura – sweet in taste as well as Vipaka,

Bhedini – purgative,

Shleshmavardhini – aggravator of Kapha,

Vrushya – aphrodisiac

Snigdha – unctuous, oily

Sheeta – cold in potency

Madaghni – cures intoxication.

Tanduliyaka (Amaranthus tricolor Linn)

रूक्षो मदविषघ्नश्च प्रशस्तो रक्तपित्तिनाम्॥९४॥

मधुरो मधुरः पाके शीतलस्तण्डुलीयकः।

rūkṣo madaviṣaghnaśca praśasto raktapittinām॥94॥

madhuro madhuraḥ pāke śītalastaṇḍulīyakaḥ।

Tanduliyaka (Amaranthus tricolor Linn) is

Rooksha – dry

Mada Vishaghna – anti-poisonous, anti-toxic

Useful in Raktapitta – bleeding disorders

Madhura – sweet in taste and Vipaka

Sheeta – cold in potency.

Gotu Kola, etc -

मण्डूकपर्णी वेत्राग्रं कुचेला वनतिक्तकम्॥९५॥

कर्कोटकावल्गुजकौ पटोलं शकुलादनी।

वृषपुष्पाणि शार्ङ्गेष्टा केम्बूकं सकठिल्लकम्॥९६॥

नाडी कलायं गोजिह्वा वार्ताकं तिलपर्णिका।

कौलकं कार्कशं नैम्बं शाकं पार्षटकं च यत्॥९७॥

कफपित्तहरं तिक्तं शीतं कटु विपच्यते॥९८॥

maṇḍūkaparṇī vetrāgraṃ kucelā vanatiktakam॥95॥

karkoṭakāvalgujakau paṭolaṃ śakulādaniḥ
vr̥ṣapuṣpāṇi śārṅgeṣṭā kembūkaṃ sakat̥hillakam||96||
nāḍī kalāyaṃ gojihvā vārtākaṃ tilaparnikā
kaulakam kārkaśam naimbam śākaṃ pārpaṭakam ca yat||97||
kaphapittaharam tiktam śītam kaṭu vipacyate|98|

Gotu Kola, etc -

Gotu kola, tender shoots of Vetra (Salix caprea), Kuchela (Cissampelos pareira Linn), Vanatikṭaka (Cyclea peltata), Karkotaka (Momordica dioica Roxb), Avaluguja (Psoralea corylifolia Linn), Patola (Trichosanthes cucumerina Linn), Shakuladani – Picrorhiza kurroa, flowers of Vasa (Adhotoda Vasica Nees), Sharngestha, Kembuka, Katillaka (Boerhaavia diffusa Linn), Nadi, round variety of Kalaya (Lathyrus aphacea Linn), Gojihva (Onosma bractiatum Wall), Vartaka (Solanum melongena Linn), Tilaparni (Gynandropsis Gynandra Briquet), Karavelaka (Bitter gourd), Karkasha, Nimba – Neem, Prapataka (Fumaria Parviflora Lam),- all these are alleviators of Kapha and Pitta, bitter in taste, cold in potency and pungent in Vipaka. [88-97]

Qualities of different vegetables:

सर्वाणि सूप्यशाकानि फञ्जी चिल्ली कुतुम्बकः||९८||
आलुकानि च सर्वाणि सपत्राणि कुटिञ्जरम् ।
शणशाल्मलिपुष्पाणि कर्बुदारः सुवर्चला||९९||
निष्पावः कोविदारश्च पतुरश्चुचुपर्णिका।
कुमारजीवो लोहकः पालङ्क्या मारिषस्तथा||१००||
कलम्बनालिकासूर्यः कुसुम्भवृकधूमकौ।
लक्ष्मणा च प्रपुन्नाडो नलिनीका कुठेरकः||१०१||

लोणिका यवशाकं च कूष्माण्डकमवलगुजम्।
यातुकः शालकल्याणी त्रिपर्णी पीलुपर्णिका॥१०२॥

sarvāṇi sūpyasākāni phaṇḍī cillī kutumbakaḥ||98||
ālūkāni ca sarvāṇi sapatrāṇi kuṭiṇjaram /
śaṇaśālmalipuṣpāṇi karbudāraḥ suvarcalā||99||
niṣpāvaḥ kovidāraśca patturaścuccuparnikā/
kumārajīvo loṭṭākāḥ pālāṅkyā māriṣastathā||100||
kalambanālikāsūryaḥ kusumbhavṛkadhūmakau/
lakṣmaṇā ca prapunnāḍo nalinikā kuṭherakaḥ||101||
loṇikā yavaśākaṃ ca kūṣmāṇḍakamavalgujam/
yātukaḥ śālakalyāṇī triparṇī pīluparnikā||102||

All types of Supyasaka viz,
Mashaparni – Teramnus labialis Spreng
Phanji (Rives ornta Chois), C
hilli (Chenopodium aibum Linn),
Kutumbaka (Lauca Linifolia Spreng),
all types of Aluka (potato and tubers) along with their leaves,
Kutinjara shana (Crotalaria juncia Linn).
Flower of Salmali (Salmalia Malabarica Schotts & End),
Karbudara (Bauhinia Variegata Linn- White variety),
Suvarchala (Helianthus annuus Linn).
Nishpava (a variety of pea),
Kovidara (Bahunia variegata Linn- red variety),
Pattura (Celosia orgentea Linn),

Chucchuparni (Corcorvus olitorius Linn),
Kumarajeeva (Putranjiva roxburghii Wall),
Lottaka (Eriobotrya Japonica Lindl),
Palankya -Spinach (Spinacia oleracia Linn),
Maarisha (Amaranthus tricolor Linn),
Kalamba (Ipomoea reptans Poir),
Nalika (Onosama ecocides Linn),
Lonika (Protulaka oleracea Linn),
Yavasaka (Alhagi pseuudolhagi Devs),
Kushmanda – Ash gourd
Avalguja (Psoralea corylifolia Linn),
Yatuka, Salakalyani,
Triparni (Adiantum Luuulatum Burm),
Peeluparni –

All these vegetables are -

शाकं गुरु च रूक्षं च प्रायो विष्टभ्य जीर्यति।

मधुरं शीतवीर्यं च पुरीषस्य च भेदनम्॥१०३॥

śākaṃ guru ca rūkṣaṃ ca prāyo viṣṭabhya jīryati/

madhuraṃ śītavīryaṃ ca purīṣasya ca bhedanam//103//

All these vegetables are -

Vegetables of all these types are

Guru – heavy

Rooksha – dry

Madhura – sweet

Sheeta veerya – cold potency

Bhedana – purgative.

They produce wind during the process of digestion.

They become wholesome for intake when boiled and drained of the juice, and added with fatty substances in plenty.

Flowers:

पुष्पं ग्राहि प्रशस्तं च रक्तपित्ते विशेषतः।

न्यग्रोधोदुम्बराश्वत्थप्लक्षपद्मादिपल्लवाः॥१०५॥

puṣpaṃ grāhi praśastaṃ ca raktapitte viśeṣataḥ/

nyagrodhodumbarāśvatthaplakṣapadmā dipallavāḥ॥105॥

Flowers of Shana (Crotalaria juncia Linn),

Kovidara (Bauhinia variegata Linn- red. Variety),

Karbudara (white variety of Kovidara) and

Shalmali (Salmalia malabarica Schott and Endl). Are –

Grahi – absorbant, bowel binding

useful for Raktapitta (a diseases characterized by bleeding from different parts of the body).

Tender leaves

न्यग्रोधोदुम्बराश्वत्थप्लक्षपद्मादिपल्लवाः॥१०५॥

कषायाः स्तम्भनाः शीता हिताः पित्तातिसारिणाम्।

nyagrodhodumbarāśvatthaplakṣapadmā dipallavāḥ॥105॥

kaṣāyāḥ stambhanāḥ śītā hitāḥ pittātisāriṇām/

Tender leaves of

Nyagrodha (Ficus bengalensis Linn),

Udumbara(Ficus racemosa Linn),

Ashvattha (Ficus religiosa Linn),

Plaksha (Ficus Lacor Buch-Ham),

Kamala – Lotus etc. Are –

Kashaya – astringent

Stambhana – causes constipation, stops bleeding

Sheeta – coolant

Useful in Diarrhea of Pitta origion (Pitta Atisara).

वायुं वत्सादनी हन्यात् कफं गण्डीरचित्रकौ॥१०६॥

श्रेयसी बिल्वपर्णी च बिल्वपत्रं तु वातनुत्

भण्डी शतावरीशाकं बला जीवन्तिकं च यत्॥१०७॥

पर्वण्याः पर्वपुष्प्याश्च वातपित्तरं स्मृतम्

लघु भिन्नशकृत्तिकं लाङ्गलक्युरुबूकयोः॥१०८॥

तिलवेतसशाकं च शाकं पञ्चाङ्गुलस्य च

वातलं कटुतिक्ताम्लमधोमार्गप्रवर्तनम्॥१०९॥

रूक्षाम्लमुष्णं कौसुम्भं कफघ्नं पित्तवर्धनम्

त्रपुसैर्वारुकं स्वादु गुरु विष्टम्भि शीतलम्॥११०॥

मुखप्रियं च रूक्षं च मूत्रलं त्रपुसं त्वति

एवारुकं च सम्पक्वं दाहतृष्णाक्लमार्तिनुत्॥१११॥

वर्चोभेदीन्यलाबूनि रूक्षशीतगुरुणि च

चिर्भटैर्वारुके तद्वर्चोभेदहिते तु ते॥११२॥

vāyum vatsādanī hanyāt kapham gaṇḍīracitrakau//106//

śreyasī bilvaparnī ca bilvapatram tu vātanut/

bhaṇḍī śatāvarīśākaṃ balā jīvantikaṃ ca yat//107//

*parvaṇyāḥ parvapūṣpyāśca vātapittaharam smṛtam/
laghu bhinnaśakṛttikṭam lāṅgalakyurubūkayoḥ||108||
tilavetasāśākaṃ ca śākaṃ pañcāṅgulasya ca/
vātalaṃ kaṭutiktāmlamadhomaṅgapravartanam||109||
rūkṣāmlamuṣṇaṃ kausumbhaṃ kaphaghnaṃ pittavardhanam/
trapusairvārukaṃ svādu guru viṣṭambhi śītalam||110||
mukhapriyaṃ ca rūkṣaṃ ca mūtralaṃ trapusaṃ tvati/
ervārukaṃ ca sampakvaṃ dāhatṛṣṇāklamārtinut||111||
varcobhedīnyalābūni rūkṣaśītagurūṇi ca/
cirbhaṭairvāruke tadvadvarcobhedahite tu te||112||*

Vatasadani (Tinspora cordifolia Miers), Alleviates Vata,
Gandira (Euphorbia antiquorum Linn) and Chitraka – Leadword – Plumbago
zeylanica Linn, alleviate Kapha.

Shreyasi (Terminalia Corr) Alleviate Vata.

Bhandi, Shatavari (Asparagus racemosus Wild), Bala – Country mallow
(root) – Sida cordifolia Linn, Jivanti – Leptadenia reticulata, Parvani and
Parvapushpa, alleviate Vata and Pitta.

Langalika(Gloriosa superba Linn) and Urubuka (a variety of Ricinus
communis Linn) are light, Laxative and bitter.

Tila (Sesamum indicum Linn) sesame leaves, Vetasa (Salix caprea Linn),
and the small variety of Eranda castor aggravate Vata.

They are pungent, bitter and sour in taste and purgative.

Kusumbha (Carthamus tinctorius Linn) is unctuous, sour, hot in potency,
balances Kapha and aggravator of Pitta.

Both Trapusa (Cucumis Sativus Linn) and Ervaruka (Cucumis melo var utilissimus) are sweet, heavy, producers of wind in the intestine and cold in potency.

Trapusha, however, is palatable, unctuous and exceedingly diurectic.

Ripe fruit of Ervaruka cures burning sensation, thirst and exhaustion.

Alabu (Lagenaria siceraria Standl), is Purgative, unctuous, cold in potency and heavy.

Chirbhata (Cucumis melo Linn) and Ervaruka share the properties of Alabu (Lagenaria Scieraria Standl) but the former two are useful in Diarrhoea.

Ripe ash gourd benefits – Kushmanda -

सक्षारं पक्वकूष्माण्डं मधुराम्लं तथा लघु।
सृष्टमूत्रपुरीषं च सर्वदोषनिर्हणम्॥११३॥

*sakṣāraṃ pakvakūṣmāṇḍaṃ madhurāmlaṃ tathā laghu/
sṛṣṭamūtrapurīṣaṃ ca sarvadoṣanibarhaṇam*||113||

Ash gourd is sweet and sour in taste, slightly alkaline and light. It helps elimination of urine and feces and alleviates all the three vitiated Dosas.[113]

Water plants and others:

केलूटं च कदम्बं च नदीमाषकमैन्दुकम्।
विशदं गुरु शीतं च समभिष्यन्दि चोच्यते॥११४॥

*kelūṭaṃ ca kadambaṃ ca nadīmāṣakamaindukam/
viśadaṃ guru śītaṃ ca samabhiṣyandi cocyate||114||*

Water plants and others:

Keluta, Kadamba(Anthocaphius indicus A. Rich),

Nadi mashaka and Enduka are –

Vishada – non-slimy, clear

Guru – heavy

Sheeta – cold

Abhishyandi – causes obstruction to the channel of circulation, causes coating inside the channels

Various types of blue lotus Utpala (Nymphaea alba) are

उत्पलानि कषायाणि रक्तपित्तहराणि च।

तालप्रलम्बं स्यादुरःक्षतरुजापहम्॥११५॥

*utpalāni kaṣāyāṇi raktapittaharāṇi ca/
tālapralambaṃ syāduraḥkṣatarujāpaham||115||*

astrigent and cure Raktapitta (a disease characterized by bleeding from different parts of the body).

खर्जूरं तालशस्यं च रक्तपित्तक्षयापहम्।

तरुटबिसशालूकक्रौञ्चादनकशेरुकम्॥११६॥

शृङ्गाटकाङ्कलोड्यं च गुरु विष्टम्भि शीतलम्।

कुमुदोत्पलनालास्तु सपुष्पाः सफलाः स्मृताः॥११७॥

शीताः स्वादुकषायास्तु कफमारुतकोपनाः।

कषायमीषद्विष्टम्भि रक्तपित्तहरं स्मृतम्॥११८॥

पौष्करं तु भवेद्वीजं मधुरं रसपाकयोः।

बल्यः शीतो गुरुः स्निग्धस्तर्पणो बृंहणात्मकः॥११९॥

वातपित्तहरः स्वादुर्वृष्यो मुञ्जातकः परम्।

जीवनो बृंहणो वृष्यः कण्ठ्यः शस्तो रसायने॥१२०॥

विदारिकन्दो बल्यश्च मूत्रलः स्वादुशीतलः।

अम्लिकायाः स्मृतः कन्दो ग्रहण्यर्शोहितो लघुः॥१२१॥

नात्युष्णः कफवातघ्नो ग्राही शस्तो मदात्यये।

त्रिदोषं बद्धविण्मूत्रं सार्षपं शाकमुच्यते॥१२२॥

(तद्वत् स्याद्रक्तनालस्य रूक्षमम्लं विशेषतः।) तद्वत् पिण्डालुकं विद्यात् कन्दत्वाच्च

मुखप्रियम्।

सर्पच्छत्रकवर्ज्यास्तु बह्व्योऽन्याश्छत्रजातयः॥१२३॥

शीताः पीनसकर्त्र्यश्च मधुरा गुर्व्य एव च।

चतुर्थः शाकवर्गोऽयं पत्रकन्दफलाश्रयः॥१२४॥

इति शाकवर्गश्चतुर्थः

*kharjūraṃ tālaśasyaṃ ca raktapittakṣayāpaham/
tarūṭabisaśālūkakrauñcādanakaśerukam||116||
śrngāṭakāṅkalodyaṃ ca guru viṣṭambhi śītaḥ/
kumudotpalanālāstu sapuṣpāḥ saphalāḥ smṛtāḥ||117||
śītāḥ svādukaṣāyāstu kaphamārutakopanāḥ/
kaṣāyamīśadviṣṭambhi raktapittaharaṃ smṛtam||118||
pauṣkaraṃ tu bhavedbījaṃ madhuraṃ rasapākayoḥ/
balyaḥ śīto guruḥ snigdghastarpaṇo br̥mhaṇātmakaḥ||119||
vātapittaharaḥ svādurvṛṣyo muñjātaḥ param/
jīvano br̥mhaṇo vṛṣyaḥ kaṇṭhyaḥ śasto rasāyane||120||
vidārikando balyaśca mūtralaḥ svāduśītaḥ/
amlikāyāḥ smṛtāḥ kando grahaṇyarsōhito laghuḥ||121||
nātyuṣṇaḥ kaphavātaghno grāhī śasto madātyaye/
tridoṣaṃ baddhaviṇmūtraṃ sārṣapaṃ śākamucyate||122||
(tadvat syādraktanālasya rūkṣamamlam viśeṣataḥ) tadvat piṇḍālukaṃ
vidyāt kandatvācca mukhapriyam/
sarpacchatrakavarjyāstu bahvyo'nyāśchatrajātayaḥ||123||
śītāḥ pīnasakartryaśca madhurā gurya eva ca/
caturthaḥ śākavargo'yaṃ patrakandaphalāśrayaḥ||124||
iti śākavargaścaturthaḥ*

Sprout of Palm - Tala (Borassus flabellifer Linn) cures pain due to chest injury (Urakshata ruja)

Dates – Khajura (Phoenix sylvestris Roxb) and the kernel of Tala – Palm (Borassus flabellifer Linn) are curative of Raktapitta (a disease characterized by bleeding from various parts of the body) and Kshataruja –

pain due to injury.

Taruta, Bisa (Nelumbo nucifera Gaertn), Shaaluka (Nymphaea alba Linn), Kraunchaadana, Kasheruka (Scirpus grossus Linn), Shringataka (Trapa bispinosa Roxb), Ankalodya (small variety of Nymphaea alba Linn) are – Guru – heavy

Vishtambhi – productive of wind in the abdomen, causes bloating

Sheeta – cold in potency.

Rhizome, flower and fruit of Kumuda (a variety of lotus) and utpala (Nymphaea alba Roxb.) are cold in potency, sweet and astringent in taste. They aggravate Kapha and vata.

Seeds of Pushkara (Nelumbo nucifera Gaertn) are slightly astringent, productive of wind in the abdomen, creative of wind in the abdomen, curative of Raktapitta (a disease characterized by bleeding from different of the body) and sweet both in taste and in Vipaka.

Munijaataka (Eulophia compestris wall) is strength promoting, cold in potency, heavy, unctuous, refreshing, nourishing, sweet and exceeding aphrodisiac. It alleviates Vata and Pitta.

Vidari (Ipomoea Paniculata R.Br) is invigorating, nourishing, aphrodisiac, tonic, diuretic, sweet in taste and cold in potency. It promotes strength and voice.

The root of tamarind Amlika (Tamarindus indica Linn) is beneficial for malabsorption syndrome (IBS), piles and alcoholism. It is light, bowel-binding and not very hot in potency. It alleviates both Vata and Kapha. Leaves of Sarshapa – Mustard leaf (Brassia nigra Kotch) vitiate all the three

Dosas and obstruct the elimination of urine and stool.

Raktanala (Hibiscus Sabdariffa Linn) shares all the properties of Sarshapa (Brassica Nigra Koth) but it is specially untactuous and sour in taste.

Pindalu (Dioscorea Alata Linn) shares all the qualities of Sarapa (Brassica Nigra Koth) and being an edider root, it is Patable.

In addition to Sarpachatraka (a type of Chatra), there are many other types of Chatra (Psallipta Compstris Fr) which are cold in potency, heavy and sweet in taste. Thy aggravate Vata.

Thus ends the group of vegetables which include leaves, roots including rhizomes, fruits, flowers etc.[114-124]

Fruits and their qualities – Phala Vargha **Raisin benefits:**

तृष्णादाह ज्वरश्वास रक्तपित्त क्षतक्षयान्।

वातपित्तमुदावर्तं स्वरभेदं मदात्ययम्॥१२५॥

तिक्तास्यतामास्यशोषं कासं चाशु व्यपोहति।

मृद्वीका बृंहणी वृष्या मधुरा स्निग्धशीतला॥१२६॥

tr̥ṣṇādāha jvaraśvāsa raktapitta kṣatakṣayān/

vātapittamudāvartam svarabhedaṁ madātyayam//125//

tiktāsyatāmāsyāśoṣaṁ kāsaṁ cāśu vyapohati/

mṛdvīkā bṛmhaṇī vṛṣyā madhurā snigdhaśītalā//126//

Raisin provides immediate cure for

Trishna – excessive thirst,

Daha – Burning sensation

Jwara – fever

Shwasa – asthma, respiratory disorders involving difficulty in breathing

Raktapitta – bleeding disorders like nasal bleeding and menorrhagia

Kshata – chest injury

Kshaya – tuberculosis, chronic respiratory diseases wasting of muscles

Vata Pitta disorders

Udavarta – bloating

Swarabheda – hoarse voice

Madatyaya – alcoholism

Tiktasyata – bitter taste in tongue

Asya Shosha – mouth dryness

Kasa – cold, cough

Raisins are

Bruhmani – improves nourishment

Vrushya – aphrodisiac

Madhura – sweet

Snigdha – unctuous, oily

Sheetala – coolant

Dates benefits:

मधुरं बृंहणं वृष्यं खर्जूरं गुरु शीतलम्।

क्षयेऽभिघाते दाहे च वातपित्ते च तद्धितम्॥१२७॥

madhuraṃ bṛmhaṇaṃ vṛṣyaṃ kharjūraṃ guru śītaḥ/

kṣaye'bhighāte dāhe ca vātapitte ca taddhitam/127/

Dates (Phoenix sylvestris Roxb) are –

Madhura – sweet

Brumhana – improves nourishment

Vrushya – aphrodisiac

Guru – heavy

Sheetala – coolant

Useful in

Kshaya – tuberculosis, chronic respiratory diseases wasting of muscles

Abhighata – injury

Daha – Burning sensation

Balances Vata and Pitta.

Different fruits:

परुषकं मधूकं च वातपित्ते च शस्यते॥१२८॥
मधुरं बृंहणं बल्यमाम्रातं तर्पणं गुरु।
सस्नेहं श्लेष्मलं शीतं वृष्यं विष्टभ्य जीर्यति॥१२९॥
तालशस्यानि सिद्धानि नारिकेलफलानि च।
बृंहणस्निग्धशीतानि बल्यानि मधुराणि च॥१३०॥
मधुराम्लकषायं च विष्टम्भि गुरु शीतलम्।
पित्तश्लेष्मकरं भव्यं ग्राहि वक्रविशोधनम्॥१३१॥
अम्लं परुषकं द्राक्षा बदराण्यारुकाणि च।
पित्तश्लेष्मप्रकोपीणि कर्कन्धुनिकुचान्यपि॥१३२॥
नात्युष्णं गुरु सम्पक्वं स्वादुप्रायं मुखप्रियम्।
बृंहणं जीर्यति क्षिप्रं नातिदोषलमारुकम्॥१३३॥
द्विविधं शीतमुष्णं च मधुरं चाम्लमेव च।
गुरु पारावतं ज्ञेयमरुच्यत्यग्निनाशनम्॥१३४॥
भव्यादल्पान्तरगुणं काश्मर्यफलमुच्यते।
तथैवाल्पान्तरगुणं तूदमम्लं परुषकात्॥१३५॥
कषायमधुरं टङ्कं वातलं गुरु शीतलम्।

*parūṣakaṃ madhūkaṃ ca vātapitte ca śasyate||128||
madhuraṃ bṛmhaṇaṃ balyamāmrātaṃ tarpaṇaṃ guru/
sasnehaṃ śleṣmalaṃ śītaṃ vṛṣyaṃ viṣṭabhya jīryati||129||
tālaśasyāni siddhāni nārikelaphalāni ca/
bṛmhaṇasnigdhaśītāni balyāni madhurāṇi ca||130||
madhurāmlakaṣāyaṃ ca viṣṭambhi guru śītaṃ/
pittaśleṣmakaraṃ bhavyaṃ grāhi vakraśodhanam||131||
amlam parūṣakaṃ drākṣā badarānyārukāni ca/
pittaśleṣmaprakopīni karkandhunikucānyapi||132||
nātyuṣṇaṃ guru sampakvaṃ svāduprāyaṃ mukhapriyam/
bṛmhaṇaṃ jīryati kṣipraṃ nātidoṣalamārukam||133||
dvividhaṃ śītaṃ uṣṇaṃ ca madhuraṃ cāmlameva ca/
guru pārāvataṃ jñeyamarucyatyagnināśanam||134||
bhavyādalpāntaraguṇaṃ kāśmaryaphalamucyate/
tathaivālpāntaraguṇaṃ tūdamamlam parūṣakāt||135||
kaṣāyamadhuraṃ ṭaṅkaṃ vātalaṃ guru śītaṃ/*

Different fruits:

Phalgu (Ficus Hispida Linn) Is refreshing, nourishing, heavy and cold in potency. It produces wind in stomach.

Parushaka (Grewia Asiatica Linn) and Madhuka(MAdhuca Indica J.F.Gmel) are useful in alleviating vitiated Vata as well as Pitta.

Sweet variety of Amrataka (Spondias Pinnata Kurz) is sweet in taste , nourishing, strength promoting, refreshing, heavy, unctuous, aggravator of

Kapha, cold in potency and aphrodisiac. During digestion, it produces wind in the abdomen.

Ripe fruits of palmyra and coconut, Palm and coconut fruit are

Brumhana – improves nourishment

Snigdha – unctuous, oily

Sheeta – cold

Balya – improves strength and immunity

Madhura – sweet

Bhavya (dillenia indica Linn) is sweet, sour and astringent in taste, productive of wind in the abdomen, heavy, cold in potency, aggravator of Pitta as well as Kapha and bowel-binding. It clarifies the mouth.

Sour variety of Parushaka, (Grewia Asiatic Linn) Draksha(sour grapes), Badara(Zizyphus Jujuba Lam), Aruka(Prunus Persica Linn), Karkandhu (Zizyphus nummularia W. and A) and Nikucha(Atrtocarpus Lakandhu Roxb) aggravate Pitta and Kapha.

Ripe aruka (Prunus persica Linn) is not very hot in potency. It is very heavy, sweetish, palatable, nourishing and easily digestible. It does not aggravate much of Dosas.

There are two types of Paravata (Psidium guajava Linn)

Fruits- one is sweet in taste and cold in potency and the other is sour in taste and hot in potency. Both of them are heavy to digest and curative of anorexia as well as excessive digestion and metabolism.

Fruit of Kasmarya (Gmelina Arborea Linn) is only slightly different from Bhavya (Dillemia indica Linn) in quality.

Sour variety of Tuda (Morus acedosa Griff) is also slightly different from Parusaka (Grewia asiatica Linn) in quality.

Tanka (Prus communis Linn) is astringent, sweet in taste and cold in potenoy. It aggravates Vata.

Curd fruit / Elephant apple / Wood apple benefits – Kapittha

कपित्थमामं कण्ठघ्नं विषघ्नं ग्राहि वातलम् ||१३६||

मधुराम्लकषायत्वात् सौगन्ध्याच्च रुचिप्रदम्|

परिपक्वं च दोषघ्नं विषघ्नं ग्राहि गुर्वपि||१३७ |

kapitthamāmaṁ kaṇṭhaghnaṁ viṣaghnaṁ grāhi vātaḥ ||136||

madhurāmlakaṣāyatvāt saugandhyācca ruciṣpradam|

paripakvaṁ ca doṣaghnaṁ viṣaghnaṁ grāhi gurvapi||137|

Unripe curd fruit (Feronia Limonia Swingle) is

Kantaghna – harmful for voice.

Vishaghna – anti-poisonous, anti-toxic

Grahi – absorbant, bowel binding

Vatala – causes Vata increase

Madhura – sweet, Amla – sour, Kashaya – astringent

Sugandha –has good smell.

Ruchiprada – improves taste

Ripe fruit balances all the three Doshas,

Vishaghna – anti-poisonous, anti-toxic

Grahi – absorbant, bowel binding

Guru – heavy.

Bael fruit benefits:

बिल्वं तु दुर्जरं पक्वं दोषलं पूतिमारुतम्।

स्निग्धोष्णतीक्ष्णं तद्बालं दीपनं कफवातजित्॥१३८॥

bilvaṃ tu durjaraṃ pakvaṃ doṣalaṃ pūtimārutam/

snigdhoṣṇatīkṣṇaṃ tadbālaṃ dīpanaṃ kaphavātajit/138/

Ripe fruit of bael (Aegla Marmelos Corr) is

Durjara – difficult for digestion,

Doshala – aggravates all the Doshas

Pooti Maruta – producer of foul smelling flatus.

The young unripe bael fruits

Snigdha – unctuous, oily

Ushna – hot

Teekshna -Piercing

Pittavardhana – increases Pitta.

Deepana – improves digestion strength

Kapha Vatajit – Balances Kapha and Vata.

Ripe mango benefits:

रक्तपित्तकरं बालमापूर्णं पित्तवर्धनम्।

पक्वमाम्रं जयेद्वायुं मांसशुक्रबलप्रदम्॥१३९॥

raktapittakaraṃ bālamāpūrṇaṃ pittavardhanam/

pakvamāmraṃ jayedvāyuṃ māṃsaśukrabalapradam/139/

Unripe mango worsens bleeding disorders, and Pitta.

Ripe mango balances Vata, increases muscle, semen, strength and immunity.

Jamun fruit benefits-

कषायमधुरप्रायं गुरु विष्टम्भि शीतलम्।
जाम्बवं कफपित्तघ्नं ग्राहि वातकरं परम्॥१४०॥

kaṣāyamadhuraprāyaṃ guru viṣṭambhi śītaḥ
jāmbavaṃ kaphapittaghnaṃ grāhi vātakaraṃ paraṃ||140||

Jambu (Syzygium cumini Skeels) is

Madhura – sweet

Kashaya – slightly astringent,

Guru – heavy

Vishtambhi – producer of wind in abdomen, causes bloating

Sheetala – coolant

balances Kapha and Pitta,

Grahi – absorbant, bowel binding

Vatakara – aggravator of Vata.

Jujube – Badara(Zizyphus Jujuba Lam)

बदरं मधुरं स्निग्धं भेदनं वातपित्तजित्।
तच्छुष्कं कफवातघ्नं पित्ते न च विरुध्यते॥१४१॥

badaraṃ madhuraṃ snigdhaṃ bhedanaṃ vātapittajit
tacchuṣkaṃ kaphavātaghnaṃ pitte na ca virudhyate||141||

Jujube fruit is is sweet, untucous, laxative, and balances Vata as well as Pitta. Its dried fruits alleviate Vata and Kapha but do not go against Pitta.

कषायमधुरं शीतं ग्राहि सिम्बितिकाफलम्(ञ्चि)|
गाङ्गेरुकी करीरं च बिम्बी तोदनधन्वनम्||१४२||
मधुरं सकषायं च शीतं पित्तकफापहम्|
सम्पक्वं पनसं मोचं राजादनफलानि च||१४३||
स्वादूनि सकषायाणि स्निग्धशीतगुरुणि च|
कषायविशदत्वाच्च सौगन्ध्याच्च रुचिप्रदम्||१४४||
अवदंशक्षमं हृद्यं वातलं लवलीफलम्|
नीपं शताह्वकं पीलु तृणशून्यं विकङ्कतम्||१४५||
प्राचीनामलकं चैव दोषघ्नं गरहारि च|
ऐङ्गुदं तिक्तमधुरं स्निग्धोष्णं कफवातजित्||१४६||
तिन्दुकं कफपित्तघ्नं कषायं मधुरं लघु|

*kaṣāyamadhuraṃ śītaṃ grāhi simbi(ñci)tikāphalam/
gāṅgerukī karīraṃ ca bimbī todanadhanvanam||142||
madhuraṃ sakaṣāyaṃ ca śītaṃ pittakaphāpaham/
sampakvaṃ panasam mocaṃ rājādanaphalāni ca||143||
svādūni sakaṣāyāṇi snigdhaśītagurūṇi ca/
kaṣāyaviśadatvācca saugandhyācca rucipradam||144||
avadaṃśakṣamaṃ hr̥dyaṃ vātalaṃ lavalīphalam/
nīpaṃ śatāhvakaṃ [3] pīlu tṛṇaśūnyaṃ vikaṅkatam||145||
prācīnāmalakaṃ caiva doṣaghnaṃ garahāri ca/
aiṅgudaṃ tiktamadhuraṃ snigdhoṣṇaṃ kaphavātajit||146||*

tindukam kaphapittaghnam kasāyam madhuraṁ laghuḥ

Phalgu (Ficus Hispida Linn) is refreshing, nourishing, havy and cold in potency. It produces wind in stomach.

Parushaka (Grewia Asiatica Linn) and Madhuka– Licorice – Glycyrrhiza glabra are useful in alleviating vitiated Vata as well as Pitta.

Sweet variety of Amrataka – Spondias pinnata Kurz . is sweet in taste, nourishing, strength promoting, refreshing, heavy, unctuous, aggravator of Kapha, cold in potency and aphrodisiac. During digestion, it produces wind in the abdomen.

There are two types of Paravata (Psidium Guajava Linn). fruits- one is sweet in taste and cold in potency and other is sour in taste and hot in potency. Both of them are heavy to digest and curative of anorexia as well as excessive digestion and metabolism.

Fruit of Kasmarya (Gmelina arborea Linn) is only slightly different from Bhavya (Dillenia indica Linn) in quality.

Gangeruki (Grewia Papulifolia Vahl), Karira (Capparis Decidua Edgew), Bimbi (Coccinia indica W and A) Todana a variety of (Grewia Tiliifolia Vahl) and Dhanvana (Grewia Tiliifolia Vahl) are sweet accompanied with astringent in taste, cold in potency and balances Pitta as well as Kapha.

Jack fruit benefits: Ripe fruits of Panasa (jack fruit – Artocarpus Heterophyllus Lam), Mocha (Musa paraisica Linn) and Rajadana (Mimusops

Hexandra Roxb) are sweet accompanied with astringent in taste, cold in potency, unctuous and heavy to digest.

Fruits of Lavali (Cicca Acida Merrill) are palatable because of astringent taste, non-sliminess and fragrance. When taken in, they produce palatability in other food articles. It is good for heart but aggravates Vata. Nipa(Anthocephalus indicus A. Rich), Shatahvaka (Asparagus racemosus Willd), Pilu(Salvadora persica Linn), Trunasya (Pandanus tectorius Soland), Vikankata (Gymnosporia spinosa Fiori) and Pracinaamalaka (Flacourtia Jangomas Racusch) alleviate vitiated Doshas and toxic conditions.

Ingudi (Belanites Aegyptiaca Delile) is bitter and sweet in taste, unctuous, hot in potency and balances Kapha as well as Vata.

Tindika (Dispyros peregrina Gurke) is astringent , sweet, light and balances Kapha as well as Pitta.

Amla benefits – Amalaki

विद्यादामलके सर्वान् रसाल्लवणवर्जितान्॥१४७॥

रूक्षं स्वादु कषायाम्लं कफपित्तहरं परम्।

vidyādāmalake sarvān rasāṃllavaṇavarjitān||147||

rūkṣaṃ svādu kaṣāyāmlaṃ kaphapittaharaṃ param/

Amla (Emblia officinalis Gaertn.) contains all tastes except salt

Rooksha – dry

Swadu – sweet

Kashaya – astringent

Balances Kapha and Pitta.

Bibhitaka (Terminalia Belerica Roxb)

रसासृज्जांस मेदोजान्दोषान् हन्ति बिभीतकम्॥१४८॥

स्वरभेद कफोत्क्लेद पित्तरोग विनाशनम्।

rasāsṛjīmāṃsa medojāndoṣān hanti bibhītakam||148||

Svarabheda kaphotkleda pittaroga vināśanam/

vibheetaki cures the diseases relating to Rasa (Plasma), Rakta (blood),
Mamsa (flesh) and Mrdas (fat).

Useful in

Swarabheda – hoarse voice

Kapha Utkleda – kapha is increased

Pitta roga

Pomegranate benefits:

रसासृज्जांसमेदोजान्दोषान् हन्ति बिभीतकम्॥१४८॥

स्वरभेदकफोत्क्लेदपित्तरोगविनाशनम्।

अम्लं कषायमधुरं वातघ्नं ग्राहि दीपनम्॥१४९॥

स्निग्धोष्णं दाडिमं हृद्यं कफपित्ताविरोधि च।

रूक्षाम्लं दाडिमं यत्तु तत् पित्तानिलकोपनम्॥१५०॥

मधुरं पित्तनुत्तेषां पूर्वं दाडिममुत्तमम्।

rasāsṛjīmāṃsamedojāndoṣān hanti bibhītakam||148||

svarabhedakaphotkledapittarogavināśanam/

*amlam kaṣāyamadhuraṃ vātaghnam grāhi dīpanam||149||
snigdhoṣṇam dāḍimam hr̥dyaṃ kaphapittāvirodhi ca/
rūkṣāmlam dāḍimam yattu tat pittānilakopanam||150||
madhuraṃ pittanutteṣām pūrvam dāḍimamuttamam/*

There are three types of Dadima – Pomegranate.

The first variety which is the best of all is sour, astringent and sweet in taste, balances Vata, bowel – binding, promoter of digestion, unctuous, hot in potency and cardiac tonic. It does not provoke Kapha and Pitta. It cures hoarseness of voice and diseases due to the vitiation of Kapha as well as Pitta. The second variety is unctuous and sour in taste. It aggravates Pitta and Vata.

The third variety is sweet and it alleviates Pitta.

Vrikshamla – Garcinia morella

वृक्षाम्लं ग्राहि रूक्षोष्णं वातश्लेष्मणि शस्यते||१५१||

vṛkṣāmlam grāhi rūkṣoṣṇam vātaśleṣmaṇi śasyate||151||

Vrikshamla – Garcinia morella is bowel- binding, unctuous, hot in potency and useful in vitiated Vata and Kapha.

Tamarind, Amlavetasa -

अम्लिकायाः फलं पक्वं तस्मादल्पान्तरं गुणैः।
गुणैस्तैरेव संयुक्तं भेदनं त्वम्लवेतसम्||१५२||
शूलेऽरुचौ विबन्धे च मन्देऽग्नौ मद्यविप्लवे ।

हिककाश्वासे च कासे च वम्यां वर्चोगदेषु च॥१५३॥
वातश्लेष्मसमुत्थेषु सर्वेष्वेवोपदिश्यते।

*amlikāyāḥ phalaṃ pakvaṃ tasmādalpāntaraṃ guṇaiḥ/
guṇaistaireva saṃyuktaṃ bhedanaṃ tvamlavetasam||152||
śūle'rucau vibandhe ca mande'gnau madyaviplave [4] /
hikkāśvāse ca kāse ca vamyāṃ varcogadeṣu ca||153||
vātaśleṣmasamuttheṣu sarveṣvevopadiśyate/*

Ripe fruit of Amlika (tamarind) is slightly different from it in quality. Amlavetasa (Rheum emodi Wall) shares all the qualities of Vrikshamla – Garcinia morella. In addition, it is laxative.

Matulunga – Lemon variety -

केसरं मातुलुङ्गस्य लघु शेषमतोऽन्यथा॥१५४॥
रोचनो दीपनो हृद्यः सुगन्धिस्त्वग्विवर्जितः।

*kesaraṃ mātulungasya laghu śeṣamato'nyathā||154||
rocano dīpano hr̥dyaḥ sugandhistvagvivarjitaḥ/*

The filaments of Matulunga – Lemon variety – Citrus decumana / Citrus limon are useful in colic pain, anorexia, constipation, impairment of digestion, alcoholisms, hiccough, dyspnoea, cough, vomiting, disorders relating to faces and such other diseases as arise from the vitiated Vata as well as Kapha. Filaments, unlike other parts of this plant are light.

कर्चूरः कफवातघ्नः श्वासहिक्कार्शसां हितः॥१५५॥
मधुरं किञ्चिदम्लं च हृद्यं भक्तप्ररोचनम्।
दुर्जरं वातशमनं नागरङ्गफलं गुरु ॥१५६॥
वातामाभिषुकाक्षोटमुकूलकनिकोचकाः।
गुरुष्णस्निग्धमधुराः सौरुमाणा बलप्रदाः॥१५७॥
वातघ्ना बृंहणा वृष्याः कफपित्ताभिवर्धनाः।
प्रियालमेषां सदृशं विद्यादौष्ण्यं विना गुणैः॥१५८॥
श्लेष्मलं मधुरं शीतं श्लेष्मातकफलं गुरु।
श्लेष्मलं गुरु विष्टम्भि चाङ्कोटफलमग्निजित्॥१५९॥
गुरुष्णं मधुरं रूक्षं केशघ्नं च शमीफलम्।
विष्टम्भयति कारञ्जं वातश्लेष्माविरोधि च॥१६०॥
आम्रातकं दन्तशठमम्लं सकरमर्दकम्।
रक्तपित्तकरं विद्यादैरावतकमेव च॥१६१॥
वातघ्नं दीपनं चैव वार्ताकं कटु तिक्तकम्।
वातलं कफपित्तघ्नं विद्यात् पर्पटकीफलम्॥१६२॥
पित्तश्लेष्मघ्नमम्लं च वातलं चाक्षिकीफलम्।
मधुराण्यम्लपाकीनि पित्तश्लेष्महराणि च॥१६३॥
अश्वत्थोदुम्बरप्लक्षन्यग्रोधानां फलानि च।
कषायमधुराम्लानि वातलानि गुरुणि च॥१६४॥
भल्लातकास्थ्यग्निसमं तन्मांसं स्वादु शीतलम्।
पञ्चमः फलवर्गोऽयमुक्तः प्रायोपयोगिकः॥१६५॥
इति फलवर्गः

karcūrah kaphavātaghnaḥ śvāsahikkārśasām hitaḥ॥155॥
madhuraṁ kiñcidamlaṁ ca hr̥dyaṁ bhaktaprarocanam
durjaraṁ vātaśamanaṁ nāgaraṅgaphalaṁ guru [5] ॥156॥
vātāmābhiṣukākṣoṭamukūlakanikocakāḥ

*gurūṣṇasnigdhamadhurāḥ sorumāṇā balapradāḥ||157||
vātaghnā br̥mhaṇā vṛṣyāḥ kaphapittābhivardhanāḥ/
priyālameṣāṃ sadṛśāṃ vidyādausṇyaṃ vinā guṇaiḥ||158||
śleṣmalaṃ madhuraṃ śītaṃ śleṣmātakaphalaṃ guru/
śleṣmalaṃ guru viṣṭambhi cāṅkoṭaphalamagnijit||159||
gurūṣṇaṃ madhuraṃ rūkṣaṃ keśaghaṇaṃ ca śamīphalaṃ/
viṣṭambhayati kārāñjaṃ vātaśleṣmāvirodhi ca||160||
āmrātakam dantaśaṭhamamlaṃ sakaramardakam/
raktapittakaraṃ vidyādairāvatacameva ca||161||
vātaghnaṃ dīpanaṃ caiva vārtākaṃ kaṭu tiktakam/
vātaṃ kaphapittaghaṇaṃ vidyāt parpaṭakīphalaṃ||162||
pittaśleṣmaghaṇamamlaṃ ca vātaṃ cākṣikīphalaṃ/
madhurāṇyāmlapākīni pittaśleṣmaharāṇi ca||163||
aśvatthodumbaraplakṣanyagrodhānāṃ phalāni ca/
kaṣāyamadhurāmlāni vātalāni gurūṇi ca||164||
bhallātakāsthyagnisamaṃ tanmāṃsaṃ svādu śītaṃ/
pañcamāḥ phalavargo'yamuktaḥ prāyopayogikaḥ||165||
iti phalavargaḥ*

Karcura (Hedychium Spicatum Ham ex Smith) without skin is palatable, digestive stimulant, cordial, fragrant, and balances Kapha as well as Vata. It is useful suffering from dyspnea, hiccup and piles. Fruits Nagaranga (Citrus reticulata Blanco) is slightly sour, cordial, difficult of digestion and heavy. It makes other foods palatable.

Vatama (*Prunus Amygdalus* Batsch), **Abhisuka Aksota** (*Juglans regia* Linn) **Mukula** (*Pistacia vera* Linn), **nikuca** (*Artocarpus lakoocha* Roxb) and **Urumana** (*Prunus aremenica* Linn) are heavy, hot in potency, unctuous, sweet, strength promoting, balances Vata, nourishing, aphrodisiac and aggravator of Kaphas as well as Pitta. **Priyala** (*Buchanania lanzan*) (*Buchanania Lazan* Spreng) shares all the qualities except their potency in which it is cold.

Fruit of Sleshmataka (*Cordia dichotoma* Forst F) is sweet in taste, cold in potency, heavy and aggravator of Kapha.

Fruit of Ankota (*Alangium Salviifolium* Wang) is heavy and aggravator of Kapha. It produces wind in the abdomen and alleviates heat of the body.

Fruit of Sami (*Prosopis spicigera* Linn) is heavy, hot sweet in taste, unctuous and depilatory of hair.

Fruit of Karanja (*Pongamia pinnata*) produces wind in the abdomen and does not provoke Vata or Kapha.

Sour variety of Amratika – *Spondias pinnata* Kurz, *Dantasatha* Airavataka are sour in taste and they cause Raktapitta (a condition characterised by bleeding from different parts of the body).

Vartaka (*Solanum Melongena* Linn) alleviates Vata. It is pungent and bitter in taste. It stimulates digestion.

Fruit of **parpataka** aggravates Vata and alleviates Kapha as well as Pitta.

Fruits of **Aksiki** is sour. It aggravates Vata but alleviates Pitta as well as Kapha.

Fruits of **Asvattha**, (*Ficus religiosa* Linn), **Udumbara** (*Ficus Racemosa* Linn), **Plaksa** (*Ficus Lscor* Buck Ham) and **Nyagrodha** (*Ficus Bengalaensis* Linn)

ae astringent sweet, sou and heavy. Thy aggravate Vata.

Marking nut – Nut of Bhallataka (Semecapus Anacadium Linn) is caustic like fire but its sweet and cold in potency.

Thus ends the fifth group dealing with fruits that are commonly used.[125-165]

Vegetables Used uncooked – Harita Varga

Fresh ginger benefits – Ardraka - Vishva Bhesaja:

रोचनं दीपनं वृष्यमाद्रकं विश्वभेषजम्।

वातक्षेष्मविबन्धेषु रसस्तस्योपदिश्यते॥१६६॥

rocanam dīpanam vṛṣyamādrakam viśvabheṣajam/

vātaśleṣmavibandheṣu rasastasyopadiśyate||166||

Green ginger is

Rochaka – appetizer,

Deepana – improves digestion strength

Vrushya – aphrodisiac

Its juice is useful in Vata and Kapha disorders

Vibandha – constipation.

Lemon juice benefits: – Jambira

रोचनो दीपनस्तीक्ष्णः सुगन्धिर्मुखशोधनः।

जम्बीरः कफवातघ्नः क्रिमिघ्नो भक्तपाचनः॥१६७॥

rocano dīpanastīkṣṇaḥ sugandhirmukhaśodhanaḥ/

jambīraḥ kaphavātaghnaḥ krimighno bhaktapācanaḥ||167||

Jambira (Citrus medica Linn) is

Rochana – appetizer,

Deepana – improves digestion strength

Teekshna -Piercing

Sugandhi – good smelling

Mukha Shodhana – mouth- cleanser,

balances Kapha as well as Vata and

Krimighna – anti- infective.

Pachana – It helps digestion of food.

Radish benefits:

बालं दोषहरं, वृद्धं त्रिदोषं, मारुतापहम्।

स्निग्धसिद्धं, विशुष्कं तु मूलकं कफवातजित्॥१६८॥

bālaṃ doṣaharaṃ, vṛddhaṃ tridoṣaṃ, mārutāpaham/

snigdhasiddhaṃ, viśuṣkaṃ tu mūlakaṃ kaphavātajit/168/

Tender radish alleviates Doshas. When overgrown, it provokes these doshas. When cooked with unctuous substance, it alleviates Vata. When dried, it alleviates Kapha and Vata.

Tulsi benefits:

हिक्काकासविषश्वासपार्श्वशूलविनाशनः।

पित्तकृत् कफवातघ्नः सुरसः पूतिगन्धहा॥१६९॥

hikkākāśaviṣaśvāsapārśvashūlavināśanaḥ/

pittakṛt kaphavātaghnaḥ surasaḥ pūtigandhahā/169/

Surasa (Ocimum Sanctum Linn) cures

Hikka – hiccough,

Kasa – cold, cough

Visha – toxic conditions

Shwasa – asthma, respiratory disorders involving difficulty in breathing

Parshva Shoola – pain in the flanks, side of chest and abdomen

Pittakrut – increases Pitta

Balances Kapha and Vata

relieves bad odor.

यवानी चार्जकश्चैव शिगुशालेयमृष्टकम्।
हृद्यान्यास्वादनीयानि पित्तमुत्क्लेशयन्ति च॥१७०॥

*yavānī cārjakaścaiva śigruśāleyamṛṣṭakam/
hr̥dyānyāsvādaniyāni pittamutkleśayanti ca||170||*

Yavani (Trachyspermum Ammi Sprague), Arjaka(Ocimum Gratissimum Linn), Shigru (Moringa oleifera Lam), Shaleya (Trigonella foenum- graecum Linn) and Mrustaka (Brassica Nigra Koch) are Hrudya – cardiac tonic, good for heart

and palatable. They provoke Pitta.

गण्डीरो जलपिप्पल्यस्तुम्बरुः शृङ्गवेरिका।
तीक्ष्णोष्णकटुरूक्षाणि कफवातहराणि च॥१७१॥
पुंस्त्वघ्नः कटुरूक्षोष्णो भूस्तृणो वक्रशोधनः।

*gaṇḍīro jalapippalyastumbaruḥ śṛṅgaverikā/
tīkṣṇoṣṇakaṭurūksāṇi kaphavātaharāṇi ca||171||*

pumstvaghnaḥ kaṭurūkṣoṣṇo bhūstrṇo vakraśodhanaḥ/

Gandira (Euporiba Antiquorum Linn), Jalapippali (Commelina Salicifolia Roxb), Tumburu (Xanthoxylum Alatum Roxb) and sprouts of Shringavera – Ginger – Zingiber officinale Rosc. Are –

Teekshna – Piercing, sharp,

hot in potency, pungent in taste and unctuous. They alleviate Kapha and Vata.

Bhustrna (Cymbopogon Citratus Stapf) is

Pumstvaghna – unaphodisiac, pungent , unctuous, hot in potency, and cleanser of mouth.

खराहा कफवातघ्नी बस्तिरोगरुजापहा॥१७१॥

धान्यकं चाजगन्धा च सुमुखश्चेति रोचनाः।

सुगन्धा नातिकटुका दोषानुत्क्लेशयन्ति च॥१७३॥

ग्राही गृञ्जनकस्तीक्ष्णो वातक्षेष्मार्शसां हितः।

स्वेदनेऽभ्यवहारे च योजयेत्तमपित्तिनाम्॥१७४॥

kharāhvā kaphavātaghnī bastirogarujāpahā||171||

dhānyakam cājagandhā ca sumukhaśceti rocanāḥ/

sugandhā nātikaṭukā doṣānutkleśayanti ca||173||

grāhī grñjanakastīkṣṇo vātaśleṣmārśasām hitaḥ/

svedane'bhyavahāre ca yojayettamapittinām||174||

Kharahva (Trachyspermum Roxburghianum Sprague) alleviates Kapha, Vata and the disorders of urinary bladder.

Coriander benefits:

Dhanyaka (Coriandrum Sativum Linn), Ajagandha (Gynandropsis Gynandra Briquet) and Sumukha are appetizer and fragrant. They are not very pungent. They also do not provoke Dosas.

Grunjanaka is bowel- binding and sharp. It is useful for piles and diseases due to the vitiation of Vata and Kapha. It is to used for fomentation and as a food for such people who do not have Pitta in excess.

Onion benefits:

श्लेष्मलो मारुतघ्नश्च पलाण्डुर्न च पित्तनुत् ।

आहारयोगी बल्यश्च गुरुर्वृष्योऽथ रोचनः॥१७५॥

*śleṣmalo mārutaghnaśca palāṇḍurna ca pittanut /
āhārayogī balyaśca gururvṛṣyo'tha rocanaḥ||175||*

Palandu – Onion(Allium cepa Linn) aggravates Kapha and alleviates Vata, but it does not alleviate Pitta. It is useful as a food. It is heavy and aphrodisiac. It promotes strength and appetite.

Garlic benefits:

क्रिमिकुष्ठकिलासघ्नो वातघ्नो गुल्मनाशनः।

स्निग्धश्चोष्णश्च वृष्यश्च लशुनः कटुको गुरुः॥१७६॥

*krimikuṣṭhakilāśaghno vātaghno gulmanāśanaḥ/
snigdhaścoṣṇaśca vṛṣyaśca laśunaḥ kaṭuko guruḥ||176||*

Garlic – Lasuna (Allium Sativum Linn) cures infectious, obstinate skin disease, disease due to the vitiation of Vata and abdominal tumour. It is unctuous, hot in potency, aphrodisiac pungent and heavy.

शुष्काणि कफवातघ्नान्येतान्येषां फलानि च।
हरितानामयं चैष षष्ठो वर्गः समाप्यते॥१७७॥
इति हरितवर्गः

*śuṣkāṇi kaphavātaghnānyetānyeṣāṃ phalāni ca/
haritānāmayaṃ caiṣa ṣaṣṭho vargaḥ samāpyate||177||
iti haritavargaḥ*

In dried from as also the fruits of these plants that are used in salad from, alleviate Kapha and Vata.

Thus ends sixth group consisting of such plants that are used in salad form. [176-177]

Qualities of wines – Madya (intoxicants liquors) – Madya Varga

प्रकृत्या मद्यमम्लोष्णमम्लं चोक्तं विपाकतः।
सर्वं सामान्यतस्तस्य विशेष उपदेक्ष्यते॥१७८॥

*prakṛtyā madyamamloṣṇamamlaṃ coktaṃ vipākataḥ/
sarvaṃ sāmānyatastasya viśeṣa upadekṣyate||178||*

Now begins the group of wines. By nature wines in general are Amla – sour in taste as well as Vipaka and

Ushna – hot in potency. The properties of specific types of wine will now be described.[178]

Different varieties of liquors and their qualities :-

कृशानां सक्तमूत्राणां ग्रहण्यशोविकारिणाम्।

सुरा प्रशस्ता वातघ्नी स्तन्यरक्तक्षयेषु च॥१७९॥

krśānām saktamūtrāṇām grahaṇyārśovikāriṇām/

surā praśastā vātaghnī stanyaraktakṣayeṣu ca||179||

Sura type of wine is useful for patients from emaciation, suppression of urine, malabsorption syndrome (IBS) and piles. It alleviates Vata and is useful in deficient lactation as well as anemia.

हिककाश्वासप्रतिश्यायकासवर्चोग्रहारुचौ।

वम्यानाहविबन्धेषु वातघ्नी मदिरा हिता॥१८०॥

hikkāśvāsapraśīyākāśavarçograhāruçau/

vamyānāhavibandheṣu vātaghnī madirā hitā||180||

Madira type of wine is useful in hiccup, dyspnoea, coryza, cough, constipation, anemia, emesis and obstruction of faces and urine. It also alleviates Vata.

शूलप्रवाहिकाटोपकफवातार्शसां हितः।

जगलो ग्राहिरूक्षोष्णः शोफघ्नो भक्तपाचनः॥१८१॥

śūlapravāhikāṭopakaphavātārśasām hitaḥ/

jagalo grāhirūkṣoṣṇaḥ śophaghno bhaktapācanaḥ||181||

Jagala type of wine is useful in colic pain, dysentery, meteorism, piles and oedema. It alleviates Kapha and Vata. It is constipative, unctuous, hot and carminative.

शोषार्शोग्रहणीदोषपाण्डुरोगारुचिज्वरान्।
हन्त्यरिष्टः कफकृतान् रोगान्नोचनदीपनः ॥१८२॥

*śoṣārsōgrahaṇīdoṣapāṇḍurogārucijvarān/
hantyarīṣṭaḥ kaphakṛtān rogānnocanadīpanaḥ ॥182॥*

Arishta type of wine is useful in Kshaya – emaciation, piles, malabsorption syndrome (IBS), anemia, anorexia, fever and diseases caused by the vitiation of Kapha. It is both digestive and carminative.

Shaarkara type of wine

मुखप्रियः सुखमदः सुगन्धिर्बस्तिरोगनुत् ।
जरणीयः परिणतो हृद्यो वर्ण्यश्च शार्करः ॥१८३॥

*mukhapriyaḥ sukhamadaḥ sugandhirbastiroganut /
jaraṇīyaḥ pariṇato hr̥dyo varṇyaśca śārkarah ॥183॥*

Sharkara wine is palatable, of light intoxicating effect ragrant and cvrative of bladder diseases. It is digestive stimulant, cordial and conducive to good complexion after it is well digested.

रोचनो दीपनो हृद्यः शोषशोफार्शसां हितः।
स्नेहश्लेष्मविकारघ्नो वर्ण्यः पक्वरसो मतः ॥१८४॥

*rocano dīpano hr̥dyah śoṣaśophārsāsām hitaḥ/
snehaśleṣmavikāraghno varṇyaḥ pakvaraso mataḥ ॥184॥*

Pakvarasa type of wine is palatable, digestive, cordial and useful in Kshaya – emaciation, oedema and piles. It cures diseases caused by the improper administration of unctuous substance and vitiation of Kapha. It promotes complexions.

जरणीयो विबन्धघ्नः स्वरवर्णविशोधनः।
लेखनः शीतरसिको हितः शोफोदरार्शसाम्॥१८५॥

*jaraṇīyo vibandhaghnaḥ svaravarṇaviśodhanaḥ/
lekhanaḥ śītarasiko hitaḥ śophodarārsāsām* //185//

Sitarasika type of wine helps digestion. Alleviates constipation, promotes voice as well as complexion and is useful in oedema, abdominal diseases and piles.

सृष्टभिन्नशकृद्वातो गौडस्तर्पणदीपनः।
पाण्डुरोगव्रणहिता दीपनी चाक्षिकी मता ॥१८६॥

*srṣṭabhinnaśakṛdvāto gauḍastarpaṇadīpanaḥ/
pāṇdurogavraṇahitā dīpanī cākṣikī matā* //186//

Gauda type of wine produces more of faeces and flatus. It caused diarrhea and excessive elimination of flatus. It is nourishing and digestive.

Aksiki type of wine is useful for anemia and ulcers. It is digestive stimulant.

सुरासवस्तीव्रमदो वातघ्नो वदनप्रियः।

surāsavastīvramado vātaghno vadanapriyaḥ

Sursava type of wine is a very strong intoxicant. It alleviates Vata and is palatable.

छेदी मध्वासवस्तीक्ष्णो मैरेयो मधुरो गुरुः॥१८७॥

धातक्याऽभिषुतो हृद्यो रूक्षो रोचनदीपनः।

chedī madhvāsavastīkṣṇo maireyo madhuro guruh||187||

dhātakyā'bhiṣuto hr̥dyo rūkṣo rocanadīpanaḥ/

Madhvasava type of wine is depletive and sharp.

Maireya type of wine is sweet and heavy.

Dhatakyasava (Asava prepared with the fruits (actually flowers are used in practice) of Dhataki – Woodfordia fruticosa). Type of wine is cordial, unctuous, palatable and digestive.

माध्वीकवन्न चात्युष्णो मृद्वीकेक्षुरसासवः॥१८८॥

रोचनं दीपनं हृद्यं बल्यं पित्ताविरोधि च।

विबन्धघ्नं कफघ्नं च मधु लघ्वल्पमारुतम्॥१८९॥

सुरा समण्डा रूक्षोष्णा यवानां वातपित्ता।

गुर्वी जीर्यति विष्टभ्य श्लेष्मला तु मधूलिका॥१९०॥

दीपनं जरणीयं च हृत्पाण्डुक्रिमिरोगनुत्।

ग्रहण्यर्शोहित भेदि सौवीरकतुषोदकम्॥१९१॥

दाहज्वरापहं स्पर्शात् पानाद्वातकफापहम्।

विबन्धघ्नमवस्रंसि दीपनं चाम्लकाञ्जिकम्॥१९२॥

mādhvīkavanna cātyuṣṇo mṛdvīkeṣurasāsavaḥ||188||

rocanam dīpanam hr̥dyam balyam pittāvirodhi ca/

vibandhaghnam kaphaghnam ca madhu laghvalpamārutam||189||

surā samaṇḍā rūkṣoṣṇā yavānām vātapittalā/

gurvī jīryati viṣṭabhya śleṣmalā tu madhūlikā||190||

*dīpanaṃ jaraṇīyaṃ ca hr̥tpāṇḍukrimiroganut/
grahaṇyars̥ohita bhedi sauvīrakatuṣodakam||191||
dāhajvarāpahaṃ sparsāt pānādvātakaphāpahaṃ/
vibandhaghnamavasraṃsi dīpanaṃ cāmlakāñjikam||192||*

Asava prepared with grape and sugarcane juice shares all the Madhvika but it is not too hot in potency.

Wine prepared with honey is palatable, digestives; cordial and strength promoting. It does not aggravate Pitta and Vata to a great extent. It alleviates Kapha and cures constipation.

Wine prepared with barley together with its Manda (scum) is unctuous and hot. It aggravates Vata and Pitta.

Wine prepared with Madhulika (a type of Godhuma – wheat – Triticum sativum) is heavy. It produces wind during digestion. It aggravates Kapha. Sauviraka and Tushodaka are digestive and carminative. They are useful in heart diseases, anemia, parasitic infections, malabsorption syndrome (IBS) and piles. They are also laxative.

Sour congee alleviates burning sensation and fever by external application. When taken in, it alleviates Vata, Kapha and constipation. It is laxative and digestive.

Qualities and benefits of wine – fresh and old -

प्रायशोऽभिनवं मद्यं गुरुदोषसमीरणम्।
स्रोतसां शोधनं जीर्णं दीपनं लघु रोचनम्॥१९३॥

हर्षणं प्रीणनं मद्यं भयशोकश्रमापहम्।
प्रागल्भ्यवीर्यप्रतिभातुष्टिपुष्टिबलप्रदम्॥१९४॥
सात्त्विकैर्विधिवद्युक्त्या पीतं स्यादमृतं यथा।

*prāyaśo'bhinavaṃ madyaṃ gurudoṣasamīraṇam/
srotasāṃ śodhanaṃ jīrṇaṃ dīpanaṃ laghu rocanaṃ||193||
harṣaṇaṃ prīṇanaṃ madyaṃ bhayaśokaśramāpaham/
prāgalbhyavīryapratibhātuṣṭipuṣṭibalapradam||194||
sāttvikairvidhivadyuktyā pītaṃ syādamṛtaṃ yathā/*

Generally speaking, fresh wine is heavy and it aggravates all Doshas. Old wine clarifies the channels of circulation. It is digestive, light and palatable.

Wine in general is exhilarating, and nourishing. It eliminates fear, grief and exhaustion. It promotes confidence, energy, intelligence, contentment, nourishment and strength. If taken by good people observing all the rules, it works as an elixir.

Thus the seventh group pertaining to wine is decried.[179-195]

Water:

अथ जलवर्गः-

जलमेकविधं सर्वं पतत्यैन्द्रं नभस्तलात्॥१९६॥

jalamekavidhaṃ sarvaṃ patatyaindraṃ nabhastalāt/196/

Now being the description of the group consisting of various types of water.

The entire water is ultimately of only one type viz, the one which falls from sky as directed by Indra.

Rain water:

तत् पतत् पतितं चैव देशकालावपेक्षते॥१९६॥
खात् पतत् सोमवाय्वर्कैः स्पृष्टं कालानुवर्तिभिः।
शीतोष्णस्निग्धरूक्षाद्यैर्यथासन्नं महीगुणैः॥१९७॥

tat patat patitaṃ caiva deśakālāvapekṣate||196||
khāt patat somavāyvakaiḥ sprṣṭaṃ kālānuvartibhiḥ|
śītoṣṇasniḡdharūkṣādyairiyathāsannaṃ mahīguṇaiḥ||197||

While falling and also after fall from the sky, the properties of water vary depending upon the time and space.[196]

Contamination :

water falling from the sky water comes in contact with the moon, the air and the sun-all ordained by the time. Similarly, after its fall on the earth, it gets in touch with the proximal properties of the earth, it gets in touch with the proximal properties of the earth like cold, heat, unctuousness, unctuousness etc.[197]

Qualities of Rain water:

शीतं शुचि शिवं मृष्टं विमलं लघु षड्गुणम्।
प्रकृत्या दिव्यमुदकं,...॥१९८॥

śītaṃ śuci śivaṃ mṛṣṭaṃ vimalaṃ laghu ṣaḍguṇam|

prakṛtyā divyamudakaṃ,.../198/

By nature rain water has six qualities viz, coldness, purity, benevolence, pleasantness and clearness.

Effects of Receptable and season on rain water:

श्वेते कषायं भवति पाण्डरे स्यात् तित्कम्।
कपिले क्षारसंसृष्टमूषरे लवणान्वितम्॥१९९॥
कटु पर्वतविस्तारे मधुरं कृष्णमृत्तिके।
एतत् षाड्गुण्यमाख्यातं महीस्थस्य जलस्य हि।
तथाऽव्यक्तरसं विद्यादैन्द्रं कारं हिमं च यत्॥२००॥
यदन्तरीक्षात् पततीन्द्रसृष्टं चोक्तैश्च पात्रैः परिगृह्यतेऽम्भः।
तदैन्द्रमित्येव वदन्ति धीरा नरेन्द्रपेयं सलिलं प्रधानम् ॥२०१॥
ईषत्कषायमधुरं सुसूक्ष्मं विशदं लघु।
अरूक्षमनभिष्यन्दि सर्वं पानीयमुत्तमम्॥२०२॥
गुर्वभिष्यन्दि पानीयं वार्षिकं मधुरं नवम्।
तनु लघ्वनभिष्यन्दि प्रायः शरदि वर्षति॥२०३॥
तत्तु ये सुकुमाराः स्युः स्निग्धभूयिष्ठभोजनाः।
तेषां भोज्ये च भक्ष्ये च लेह्ये पेये च शस्यते॥२०४॥
हेमन्ते सलिलं स्निग्धं वृष्यं बलहितं गुरु।
किञ्चित्ततो लघुतरं शिशिरे कफवातजित्॥२०५॥
कषायमधुरं रूक्षं विद्याद्वासन्तिकं जलम्।
गैष्मिकं त्वनभिष्यन्दि जलमित्येव निश्चयः।
ऋतावृताविहाख्याताः सर्व एवाम्भसो गुणाः॥२०६॥
विभ्रान्तेषु तु कालेषु यत् प्रयच्छन्ति तोयदाः।
सलिलं तत्तु दोषाय युज्यते नात्र संशयः॥२०७॥
राजभी राजमात्रैश्च सुकुमारैश्च मानवैः।
सुगृहीताः शरद्यापः प्रयोक्तव्या विशेषतः॥२०८॥

*śvete kaṣāyaṃ bhavati pāṇḍare syāttu tiktakam/
kapile kṣārasaṃsrṣṭamūṣare lavaṇānvitam||199||
kaṭu parvatavistāre madhuraṃ kṛṣṇamṛttike/
etat śāḍguṇyamākhyātāṃ mahīsthasya jalasya hi/
tathā'vyaktarasam vidyādaindraṃ kāraṃ himaṃ ca yat||200||
yadantarikṣāt patatīndrasṛṣṭam coktaiśca pātraiḥ parigrhyate'mbhaḥ/
tadaindramityeva vadanti dhīrā narendrapeyaṃ salilaṃ pradhānam ||201||
īṣatkaṣāyamadhuraṃ susūkṣmaṃ viśadaṃ laghu/
arūkṣamanabhiṣyandi sarvaṃ pānīyamuttamam||202||
gurvabhiṣyandi pānīyaṃ vārṣikaṃ madhuraṃ navam/
tanu laghvanabhiṣyandi prāyaḥ śaradi varṣati||203||
tattu ye sukumārāḥ syuḥ snigdhabhūyiṣṭhabhojanāḥ/
teṣāṃ bhojye ca bhakṣye ca lehye peye ca śasyate||204||
hemante salilaṃ snigdhaṃ vṛṣyaṃ balahitaṃ guru/
kiñcittato laghutaraṃ śīśire kaphavātajit||205||
kaṣāyamadhuraṃ rūkṣaṃ vidyādvāsantikaṃ jalam/
graiṣmikaṃ tvanabhiṣyandi jalamityeva niścayaḥ/
ṛtāvṛtāvihākhyātāḥ sarva evāmbhaso guṇāḥ||206||
vibhrānteṣu tu kāleṣu yat prayacchanti toyadāḥ/
salilaṃ tattu doṣāya yujyate nātra saṃśayaḥ||207||
rājabhī rājamātraśca sukumāraiśca mānavaiḥ/
sugṛhītāḥ śaradyāpaḥ prayoktavyā viśeṣataḥ||208||*

Effects of Receptable and season on rain water:

After it has fallen down on the earth, its properties are determined by the place where it falls.

If it falls on the earth of white colour, it becomes astringent in taste;
on yellowish white earth it is bitter;
on brown earth it is alkaline,
on salt soil it is of salt taste; on the mountain valley it is pungent in taste
and on the black soil it is sweet in taste. These are the six properties of
rain water it has fallen on the ground. Tastes are not manifested in the
rain- water, hailstone or snow water.

The rain water falling from the sky as ordained by Indra and collected in
the suitable receptacle is known as Aindra. This is the water par excellence
fit to be taken by kings.

The water which is slightly astringent and sweet in taste, exceedingly, thin,
non-slime, light, soft and non-greasy is best to be taken.

Rainwater available in the rainy season is heavy and greasy. The one
available during the autumn is thin, light and non-greasy. Persons with
tender bodily constitution, and those who are accustomed to taking
predominantly unctuous food are advised to use this water in the
preparation of mistakable and eatable food, linctuses and drinks.

Water available during the Hemanta (winter) season is unctuous,
aphrodisiac, strength promoting and heavy;

Water of the Shishira (later part of winter) is slightly lighter and balances
Kapha and Vata. Water available during spring is astringent as well as
sweet in taste and unctuous. Water of summer season is not greasy.
Thus the properties of various types of water in different seasons have
been described. water collected from untimely rains is undoubtedly

unwholesome.

Water of autumn season collected in suitable receptacles should specially be used by kings, those enjoying royal authority and persons having tender heaths .[198-208]

River water :

नद्यः पाषाणविच्छिन्नविक्षुब्धाभिहतोदकाः ।
हिमवत्प्रभवाः पथ्याः पुण्या देवर्षिसेविताः॥२०९॥
नद्यः पाषाणसिकतावाहिन्यो विमलोदकाः ।
मलयप्रभवा याश्च जलं तास्वमृतोपमम्॥२१०॥
पश्चिमाभिमुखा याश्च पथ्यास्ता निर्मलोदकाः ।
प्रायो मृदुवहा गुर्व्यो याश्च पूर्वसमुद्रगाः॥२११॥
पारियात्रभवा याश्च विन्ध्यसह्यभवाश्च याः ।
शिरोहृद्रोगकुष्ठानां ता हेतुः क्षीपदस्य च॥२१२॥

nadyaḥ pāṣāṇavicchinnavikṣubdhābhihatodakāḥ [1] /
himavatprabhavāḥ pathyāḥ puṇyā devarṣisevitāḥ||209||
nadyaḥ pāṣāṇasikatāvāhinyo vimalodakāḥ/
malayaprabhavā yāśca jalaṃ tāsvamṛtopamam||210||
paścimābhimukhā yāśca pathyāstā nirmalodakāḥ/
prāyo mṛduvahā gurvyo yāśca pūrvasamudragāḥ||211||
pāriyātrabhavā yāśca vindhyasahyabhavāśca yāḥ/
śirohṛdrogakuṣṭhānāṃ tā hetuḥ ślīpadasya ca||212||

The (water) of rivers originating from the Himalayas and with their water dispersed, disturbed and it hit by stones are scared and wholesome. The

divine sages use this water.

The rivers originating from the Malayas and those caring stones and sand possess clear water. The water of such rivers is just like nectar.

The rivers flowing towards the west possess wholesome and clear water.

Those flowing towards the eastern sea generally possess soft and heavy water. Rivers originating from the Pariyatra (Western Vindhya range).

Vindhya and Sahya ranges are responsible for diseases of head, heart, obstinate skin diseases including leprosy and filarial.[209-212]

Water reservoirs and rivers of rainy season:

वसुधाकीटसर्पाखुमलसन्दूषितोदकाः।

वर्षाजलवहा नद्यः सर्वदोषसमीरणाः॥२१३॥

वापीकूपतडागोत्ससरःप्रस्रवणादिषु।

आनूपशैलधन्वानां गुणदोषैर्विभावयेत्॥२१४॥

पिच्छिलं क्रिमिलं क्लिन्नं पर्णशैवालकर्दमैः।

विवर्णं विरसं सान्द्रं दुर्गन्धं न हितं जलम्॥२१५॥

विस्रं त्रिदोषं लवणमम्बु यद्वरुणालयम्।

इत्यम्बुवर्गः प्रोक्तोऽयमष्टमः सुविनिश्चितः॥२१६॥

इति जलवर्गोऽष्टमः

vasudhākīṭasarpākhumalasandūṣitodakāḥ/

varṣājālavahā nadyaḥ sarvadoṣasamīraṇāḥ॥213॥

vāpīkūpataḍāgotsasaraḥprasravaṇādiṣu/

ānūpaśailadhanvānāṃ guṇadoṣairvibhāvayet॥214॥

picchilam krimilam klinnam parṇaśaivālakardamaiḥ/

vivarṇam virasaṃ sāndraṃ durgandham na hitaṃ jalam॥215॥

visraṃ tridoṣaṃ lavaṇamambu yadvaruṇālayam/

ityambuvargaḥ prokto'yamaṣṭamaḥ suviniścitaḥ||216||
iti jalavargo'ṣṭamaḥ

Water reservoirs and rivers of rainy season:

The rivers caring rain water which are vitiated by the mud, insect, snakes, mice and dirt are responsible for all kinds of diseases. The water of pond, well, lake, spring, tank and cascade shares the merits and demerits of the places in which they are situated, e.g marshy land, hilly area, desert etc. The water which is slimy, full of parasites and vitiated with leaves, moss and mud, of ugly color high density, having bad taste, and smell is not wholesome.

Water of sea possess fishy smell and is salt. It is responsible for the aggravation of the three dosas.

Thus the eight group consisting of various types of described.[213-216]

Milk and dairy products -Gorasa Varga

10 qualities of cow milk:

स्वादु शीतं मृदु स्निग्धं बहलं श्लक्ष्णपिच्छिलम्।
गुरु मन्दं प्रसन्नं च गव्यं दशगुणं पयः॥२१७॥
तदेवङ्गुणमेवौजः सामान्यादभिवर्धयेत्।
प्रवरं जीवनीयानां क्षीरमुक्तं रसायनम्॥२१८॥

svādu śītaṁ mṛdu snigdhaṁ bahalaṁ ślakṣṇapicchilam/
guru mandaṁ prasannaṁ ca gavyaṁ daśaguṇaṁ payaḥ||217||
tadevaṅguṇamevaujaḥ sāmānyādabhivardhayet/
pravaraṁ jīvanīyānāṁ kṣīramuktaṁ rasāyanam||218||

Cow milk has ten properties viz,

Swadu – Sweetness,

Sheeta – cold

Mrudu – soft

Snigdha – unctuous, oily

Bahala – density, thick

Shlakshna – smoothness,

Picchila – sliminess, stickiness

Guru – heavy

Manda – slowness

Prasanna – calming, clarity.

These are also the properties of Ojas. So milk having identical properties is conducive to the promotion of Ojas, thus milk is an elixir per excellence (Rasyana)

Buffalo milk benefits:

महिषीणां गुरुतरं गव्याच्छीततरं पयः।

स्नेहान्यूनमनिद्राय हितमत्यग्नये च तत्॥२१९॥

mahiṣīṇāṃ gurutaraṃ gavyācchītataraṃ payah|

snehānyūnamanidrāya hitamatyagnaye ca tat||219||

Milk of buffalo is

Guru – heavier than cow milk, cold is compared with the cow's milk. It has more of unctuousness, oiliness and it is useful for persons suffering from insomnia and too rapid digestion.

Camel milk:

रूक्षोष्णं क्षीरमुष्ट्रीणामीषत्सलवणं लघु।
शस्तं वातकफानाहक्रिमिशोफोदरार्शसाम्॥२२०॥

*rūkṣoṣṇaṁ kṣīramuṣṭrīṇāmīṣatsalavaṇaṁ laghu/
śastaṁ vātakaphānāhakrimiśophodarārsāsām||220||*

Milk of the camel is

Rooksha – dry

Ushna – hot

slightly salt,

Laghu – light to digest

Useful in Anaha (bloating, constipation), parasitic infection, odema, ascites, piles and other diseases due to the vitiation of Vata and Kapha.

Ekashapha

बल्यं स्थैर्यकरं सर्वमुष्णं चैकशफं पयः।
साम्लं सलवणं रूक्षं शाखावातहरं लघु॥२२१॥

*balyaṁ sthairyakaraṁ sarvamuṣṇaṁ caikaśaphaṁ payah/
sāmlaṁ salavaṇaṁ rūkṣaṁ śākhāvātaharaṁ laghu||221||*

Ekashapha - The milk of Animals having one hoof (that is, mare, ass etc) is all

Balya – improves strength and immunity

Stairyakara – stabilizing,

Ushna – hot

sour, salt, unctuous, cures Vata diseases of extremities and light.

Goat milk, sheep milk, Elephant milk

साम्लं सलवणं रूक्षं शाखावातहरं लघु॥२२१॥
छागं कषायमधुरं शीतं ग्राहि पयो लघु।
रक्तपित्तातिसारघ्नं क्षयकासज्वरापहम्॥२२२॥
हिक्काश्वासकरं तूष्णं पित्तश्लेष्मलमाविकम्।
हस्तिनीनां पयो बल्यं गुरु स्थैर्यकरं परम्॥२२३॥

sāmlaṃ salavaṇaṃ rūkṣaṃ śākhāvātaharaṃ laghu||221||
chāgaṃ kaṣāyamadhuraṃ śītaṃ grāhi payo laghu|
raktapittātisāraghnaṃ kṣayakāśajvarāpaham||222||
hikkāśvāsakaraṃ tūṣṇaṃ pittaśleṣmalamāvikam|
hastinīnāṃ payo balyaṃ guru sthairyakaraṃ param||223||

Goat milk – Ajaksheera

Milk of the goat is astringent as well as sweet in taste,
cold,

Grahi – absorbant, bowel binding

Laghu – light to digest

and it is useful for persons suffering from Raktapitta (a diseases
characterized by bleeding from various parts of the body), diarrhea, Kshaya
– emaciation, coughing and fever.

Milk of sheep is hot. It aggravates hiccup and dyspnoea. It also alleviates
Pitta and Kapha.

Milk of elephant is strength- giving, heavy and stabilizing.

Human milk benefits:

जीवनं बृंहणं सात्त्विकं स्नेहनं मानुषं पयः।

नावनं रक्तपित्ते च तर्पणं चाक्षिशूलिनाम्॥२२४॥

*jīvanam bṛmhaṇam sātmyam snehanam mānuṣam payah/
nāvanam raktapitte ca tarpaṇam cākṣīśūlinām॥224॥*

Human breast milk is invigorating, nourishing, wholesome and oleating. As an inhalation, it is useful for Rakta Pitta (haemophilia). It is also soothing of persons having pain in eyes. [217-224]

Curds qualities and benefits:

रोचनं दीपनं वृष्यं स्नेहनं बलवर्धनम्।
पाकेऽम्लमुष्णं वातघ्नं मङ्गल्यं बृंहणं दधि॥२२५॥
पीनसे चातिसारे च शीतके विषमज्वरे।
अरुचौ मूत्रकृच्छ्रे च काश्ये च दधि शस्यते॥२२६॥
शरद्ग्रीष्मवसन्तेषु प्रायशो दधि गर्हितम्।
रक्तपित्तकफोत्थेषु विकारेष्वहितं च तत्॥२२७॥

*rocanam dīpanam vṛṣyam snehanam balavardhanam/
pāke'amlamuṣṇam vātaghnam maṅgalyam bṛmhaṇam dadhi॥225॥
pīnase cātisāre ca śītake viṣamajvare/
arucāu mūtrakṛcchre ca kārśye ca dadhi śasyate॥226॥
śaradgrīṣmavasanteṣu prāyaśo dadhi garhitam/
raktapittakaphottheṣu vikāreṣvahitam ca tat॥227॥*

Curd is

Rochana – improves taste, appetizer

Deepana – improves digestion strength

Vrushya – aphrodisiac

Snehana – imparts oiliness

Balavardhana – improves strength and immunity

Amla Vipaka – Sour taste conversion after digestion

Ushna – hot

Vataghna – Balances Vata

Mangalya – auspicious

Brumhana – improves nourishment

Useful in

Pinasa (rhinitis),

Atisara – diarrhea,

Sheetaka (fever with cold),

Vishamajwara – irregular fever,

Aruchi – Anorexia, lack of interest in food

Mutrakrichra – dysuria, difficulty to pass urine

Karshya – emaciation

It is generally harmful during autumn, summer and spring seasons. It is invariably harmful in diseases caused by the vitiation of blood, Pitta and Kapha.[225-227]

Creams:

त्रिदोषं मन्दकं, जातं वातघ्नं दधि, शुक्रलः।

सरः, श्लेष्मानिलघ्नस्तु मण्डः स्रोतोविशोधनः॥२२८॥

tridoṣaṃ mandakaṃ, jātaṃ vātaghnaṃ dadhi, śukralaḥ/

saraḥ, śleṣmānilaghnaṣtu maṇḍaḥ srotoviśodhanaḥ॥228॥

Immature curd aggravates all the three Dosa. Curd in its primary stage alleviates Vata.

Cream of curd is Shukrala – improves male and female reproductive system, improves semena and sperm quality and quantity

Whey alleviates Kapha as well as Vata and also charities the channels of circulation.[228]

Buttermilk:

शोफार्शोग्रहणीदोषमूत्रग्रहोदरारुचौ।

स्नेहव्यापदि पाण्डुत्वे तक्रं दद्याद्गरेषु च॥२२९॥

śophārsōgrahaṇīdoṣamūtragraḥodarārucau/

snehavyāpadi pāṇḍutve takraṁ dadyādgareṣu ca||229||

Buttermilk is useful in

Shopha – oedema,

Arsha – Hemorrhoids

Grahani – Malabsorption syndrome, Irritable Bowel Syndrome

Mutragraha – urine retention

Udara – Ascites

Aruchi – Anorexia, lack of interest in food

Snehavyapat – in case of ghee and fat indigestion

affliction with Gara type of poison.

Pandu – Anemia, initial stages of liver disorders

It is also used for alleviating the complications of oleation therapy.[229]

Butter benefits:

सङ्ग्राहि दीपनं हृद्यं नवनीतं नवोद्धृतम्।
ग्रहण्यर्शो विकारघ्नमर्दितारुचि नाशनम्॥२३०॥

*saṅgrāhi dīpanaṃ hr̥dyaṃ navanītaṃ navoddhṛtaṃ/
grahanyaśo vikāraghnamarditārucci nāśanam*||230||

Fresh butter is digestive, stimulant and cardiogenic. It is useful in malabsorption syndrome (IBS). Piles, facial paralysis and anorexia.[230]

Ghee:

स्मृतिबुद्ध्यग्निशुक्रौजःकफमेदोविवर्धनम्।
वातपित्तविषोन्मादशोषालक्ष्मीज्वरापहम् ॥२३१॥
सर्वस्नेहोत्तमं शीतं मधुरं रसपाकयोः।
सहस्रवीर्यं विधिभिर्घृतं कर्मसहस्रकृत्॥२३२॥
मदापस्मारमूर्च्छायशोषोन्मादगरज्वरान्।
योनिकर्णशिरःशूलं घृतं जीर्णमपोहति॥२३३॥
सर्पिष्यजावि महिषीक्षीरवत् स्वानि निर्दिशेत्॥२३४॥

*smṛtibuddhyagniśukraujaḥkaphamedovivardhanam/
vātapittaviṣoṇmādaśoṣālakṣmījvarāpaham* ||231||
*sarvasnehottamaṃ śītaṃ madhuraṃ rasapākayoḥ/
sahasravīryaṃ vidhibhirghṛtaṃ karmasahasrakṛt*||232||
*madāpasmāramūrcchāyaśoṣoṇmādagarajvarān/
yonikarṇaśiraḥśūlaṃ ghṛtaṃ jīrṇamapohati*||233||
sarpīṣyajāvi mahiṣīkṣīravat svāni nirdīśet||234||

Cow ghee promotes memory, intellect, power of digestion, semen, Ojas, Kapha and fat.

It alleviates Vata, Pitta

Visha – toxic conditions

Unmada – insanity,

Shosha – emaciation

Alakshmi-hara – it is auspicious.

It is the best of all the unctuous substances.

Cold in potency and sweet both in taste as well as Vipaka.

When administered according to the prescribed procedure, it increases, thousand times in potency and develops manifold utilities.

Purana Ghrita – Old cow ghee is useful in

Mada – intoxication,

Apasmara – epilepsy,

Moorcha – fainting,

Shosha – emaciation

Unmada – schizophrenia, insanity

Gara – remnant poisons

Jwara – fever

Pain in the ear, head as well as female genital tract.

Properties of ghee of other animals viz, goat, sheep and buffalo are the same as those of their milk.[231-233]

Other milk products:

पीयूषो मोरटं चैव किलाटा विविधाश्च ये॥२३४॥

दीप्ताग्नीनामनिद्राणां सर्व एव सुखप्रदाः।
गुरवस्तर्पणा वृष्या बृंहणाः पवनापहाः॥२३५॥
विशदा गुरवो रूक्षा ग्राहिणस्तक्रपिण्डकाः।
गोरसानामयं वर्गो नवमः परिकीर्तितः॥२३६॥
इति गोरसवर्गो नवमः।

pīyūṣo moraṭaṃ caiva kilāṭā vividhāśca ye||234||
dīptāgnīnāmanidrāṇāṃ sarva eva sukhapradāḥ|
guravastarpaṇā vṛṣyā bṛmhaṇāḥ pavanāpahāḥ||235||
viśadā guravo rūkṣā grāhiṇastakrapīṇḍakāḥ|
gorasānāmayam vargo navamaḥ parikīrtitaḥ||236||
iti gorasavargo navamaḥ|

Colostrums, Morata (Milk of a cow seven days after calving MW) and various types of Kilata (inspissated milk) are useful for patient having strong power of digestion and insomnia. They are heavy, refreshing. Aphrodisiac and alleviators of Vata.

Takrapinda (cheese) is non-slime, heavy, unctuous and bowel- binding. Thus ends the ninth group consisting of milk and milk product of cow and other animals. [234-236]

Varieties of sugarcane – Ikshu Varga :

वृष्यः शीतः सरः स्निग्धो बृंहणो मधुरो रसः।
श्लेष्मलो भक्षितस्येक्षोर्यान्त्रिकस्तु विदह्यते॥२३७॥
शैत्यात् प्रसादान्माधुर्यात् पौण्ड्रकाद्वंशको वरः॥२३८॥

vṛṣyaḥ śītaḥ saraḥ snigdho bṛmhaṇo madhuro rasaḥ|
śleṣmalo bhakṣitasyekṣoryāntrikastu vidahyate||237||

śaityāt prasādānmādhuryāt pauṇḍrakādvamśako varah|238|

When taken by chewing, sugarcane juice is

Vrushya – aphrodisiac

Sheeta – cold

Sara – laxative, promotes movement of liquids in channels

Snigdha – unctuous, oily

Brumhana – improves nourishment

Madhura – sweet

Shleshmala – increases Kapha

But the machine pressed juice causes burning sensation (indigestion).

Paundraka type of sugarcane (near to white colour) is superior to

Vamshaka is also good. 236]

Products of Sugarcane:

Jaggery -

प्रभूतक्रिमिमज्जासृज्जेदोमांसकरो गुडः||२३८||

क्षुद्रो गुडश्चतुर्भागत्रिभागार्धावशेषितः|

रसो गुरुर्यथापूर्वं धौतः स्वल्पमलो गुडः||२३९||

ततो मत्स्यण्डिकाखण्डशर्करा विमलाः परम्|

यथा यथैषां वैमल्यं भवेच्छैत्यं तथा तथा||२४०||

वृष्या क्षीणक्षतहिता सस्नेहा गुडशर्करा|

कषायमधुरा शीता सतिक्ता यासशर्करा||२४१||

रूक्षा वम्यतिसारघ्नी च्छेदनी मधुशर्करा|

तृष्णासृक्पित्तदाहेषु प्रशस्ताः सर्वशर्कराः||२४२||

prabhūtakrimimajjāsṛjmedomāṃsakaro guḍaḥ||238||

*kṣudro guḍaścaturbhāgatribhāgārdhāvaśeṣitaḥ/
raso gururyathāpūrvam dhautāḥ svalpamalo guḍaḥ||239||
tato matsyaṇḍikākhaṇḍaśarkarā vimalāḥ param/
yathā yathaiṣām vaimalyam bhavecchaityam tathā tathā||240||
vṛṣyā kṣīṇakṣatahitā sasnehā guḍaśarkarā/
kaṣāyamadhurā śītā satiktā yāsaśarkarā||241||
rūkṣā vamyatisāraghnī cchedanī madhuśarkarā/
trṣṇāsrkpittadāheṣu praśastāḥ sarvaśarkarāḥ||242||*

Treacle / jaggery (Guda) causes increased parasitic infection.

Majjakara – It increases the quantity of marrow,

Asruk kara – improves blood,

medo Mamsakara – increases fat and muscles.

Before its formation as treacle (guda) the sugar cane juice undergoes four stages viz.

Ardhavasheshita (when only ½ of the juice remains in the process of boiling),

Tribhaga avaseshishita (when 1/3 rd remains),

Chaturbhag Avasheshita (when ¼ th remains) and

Kshudra Guda or Phanita (Inspissated juice black in color).

The juice undergoing transformation through all these four stages is progressively heaviest.

That is to say the Phanita (inspissated juice) is the heaviest.

Dhauta is that variety of treacle which is cleaned and which contains increase in parasite etc. Matsyandika (crude sugar when the juice is

inspissated so as to take the shape of eggs of fish), Khanda (sugar candy) and Sarkara (sugar) are all progressively better refined and cooler in relation to Dhauta Guda.

That is to say, sugar represents the best refined stage of juice. It is also the coldest of all varieties.

Sugar prepared of sugar cane juice is

Vrushya – aphrodisiac

useful in emaciation and unctuous.

The sugar prepared by boiling the decoction or Duralabha (Fagonia Cretica Linn) is known as bitter in taste and cold in potency.

Suger deposited in the vessel containing honey is unctuous and useful in vomiting as well as diarrhea. It is depleting.

Sugar in general is useful in thirst, Raktapitta (a disease characterized by bleeding from different parts of the body) and burning sensation.[238-242]

Types of honey and benefits:

माक्षिकं भ्रामरं क्षौद्रं पौत्तिकं मधुजातयः।

माक्षिकं प्रवरं तेषां विशेषाद्भ्रामरं गुरु॥२४३॥

माक्षिकं तैलवर्णं स्याद्धृतवर्णं तु पौत्तिकम्।

क्षौद्रं कपिलवर्णं स्याच्छ्वेतं भ्रामरमुच्यते॥२४४॥

वातलं गुरु शीतं च रक्तपित्तकफापहम्।

सन्धातुं च्छेदनं रुक्षं कषायं मधुरं मधु ॥२४५॥

हन्यान्मधूष्णमुष्णार्तमथवा सविषान्वयात्।

गुरुरुक्षकषायत्वाच्छैत्याच्चाल्पं हितं मधु॥२४६॥

mākṣikaṃ bhrāmaraṃ kṣaudraṃ pauttikaṃ madhujātayah/

*mākṣikam pravaram teṣāṃ viśeṣādbhrāmaram guru||243||
mākṣikam tailavarṇam syādgṛhṭavarṇam tu pauttikam/
kṣaudram kapilavarṇam syācchvetam bhrāmaramucyate||244||
vātalam guru śītam ca raktapittakaphāpaham/
sandhātr cchedanam rūkṣam kaṣāyam madhuram madhu ||245||
hanyānmadhūṣṇamuṣṇārtamathavā saviṣānvayāt/
gururūkṣakaṣāyatvācchaityāccālpam hitam madhu||246||*

Honey is four types viz.

1. Makshika (honey collected by the red variety of honey bee)
2. Bhraamara (honey collected by Bhrunara type of bee)
3. Kshaudra (honey collected by small type of honey bee)
4. Paittika (honey collected Puttika type of bee- they are of big size.)

Of them, Makshika is the best; Bhramara is specially heavy.

Makshika type of honey is of the color of til oil.

Paittika is of the color of ghee.

Kshaudra is brown in color and

Bhramara is of white color.

Honey in general is the aggravator of Vata, heavy, cold in potency and detoxifies blood, Pitta as well as Kapha. It promotes healing and depletion. Warm honey or honey taken by an individual suffering from hat is fatal because during the process of collection it is contaminated with poisonous material from the bees themselves or from the various poisonous plants. Honey should be taken in small quantity because it is heavy, unctuous, astringent in taste and cold in potency. [243-246]

Precaution for honey consumption: - Madhu ama / Madhvama

नातः कष्टतमं किञ्चिन्मध्वामात्तद्धि मानवम्।
उपक्रमविरोधित्वात् सद्यो हन्याद्यथा विषम्॥२४७॥
आमे सोष्णा क्रिया कार्या सा मध्वामे विरुध्यते।
मध्वामं दारुणं तस्मात् सद्यो हन्याद्यथा विषम्॥२४८॥

*nātaḥ kaṣṭatamaṁ kiñcinmadhvāmāttaddhi mānavam/
upakramavirodhitvāt sadyo hanyādyathā viṣam||247||
āme soṣṇā kriyā kāryā sā madhvāme virudhyate/
madhvāmaṁ dāruṇaṁ tasmāt sadyo hanyādyathā viṣam||248||*

Nothing is so troublesome as Ama caused by the improper intake of honey. Heat is considered to be wholesome in the case of Ama, but it is not conducive to honey but is not so to Ama. So by virtue of these therapeutic contradictions, Ama produced by the improper intake of honey cause instantaneous death like poison.[247-248]

Importance of honey :

नानाद्रव्यात्मकत्वाच्च योगवाहि परं मधु।

As it originates from flowers having different tastes,, potencies etc. honey s the best Yogavahi – catalyst substance. That is to say, it carries the properties of the drugs added to it.

Thus, ends the 10th group dealing mostly with sugarcane and its products.[249]

Cooked food preparations – Kritanna Varga

Now begins the group consisting of food preparations.

Thin gruel – Peya

क्षुतृष्णाग्लानि दौर्बल्य कुक्षिरोगज्वरापहा।
स्वेदाग्निजननी पेया वातवर्चोनुलोमनी॥२५०॥

*kṣutṛṣṇāglāni daurbalya kukṣīrogajvarāpahā/
svedāgnijananī peyā vātavarconulomanī॥250॥*

Thin gruel (Peya) is useful in

Kshut –excess hunger

Trushna –excess thirst

Glani – tiredness

Daurbalya – weakness

Kukshiroga – abdominal disorders

Jwara – fever

It promotes sweating. It is digestive and is conducive to downward movement of the flatus as well as a fascies.

Thick gruel (Vilepi) is refreshing, bowel binding, light and cardiac tonic.

Gruel water (Manda)

तर्पणी ग्राहिणी लघ्वी हृद्या चापि विलेपिका।
मण्डस्तु दीपयत्यग्निं वातं चाप्यनुलोमयेत्॥२५१॥
मृदूकरोति स्रोतांसि स्वेदं सञ्जनयत्यपि।
लङ्घितानां विरिक्तानां जीर्णे स्नेहे च तृष्यताम्॥२५२॥
दीपनत्वाल्लघुत्वाच्च मण्डः स्यात् प्राणधारणः।

*tarpaṇī grāhiṇī laghvī hr̥dyā cāpi vilepikā/
maṇḍastu dīpayatyagniṁ vātaṁ cāpyanulomayet॥251॥*

*mṛdūkaroti srotāṃsi svedaṃ sañjanayatyapi/
laṅghitānāṃ viriktānāṃ jīrṇe snehe ca tṛṣyatām||252||
dīpanatvāllaghutvācca maṇḍaḥ syāt prāṇadhāraṇaḥ/*

Water part of the gruel – Manda stimulates the power of digestion and Vata Anulomana – facilitates the downward movement of flatus.

It softens the channels of circulation,
produces sweating.

By virtue of its lightness and the capacity to promote digestion, gruel water is sustainer of life of those who have undergone fasting and Vamana – vomiting therapies and those who are suffering from excessive thirst, ts after consuming oil/ fat, Peya –gruel water is best.

Thick gruel of paddy– Laja Peya -

लाजपेया श्रमघ्नी तु क्षामकण्ठस्य देहिनः॥२५३॥
तृष्णातीसारशमनो धातुसाम्यकरः शिवः।

*lājapeyā śramaghñī tu kṣāmakāṇṭhasya dehinaḥ||253||
tṛṣṇātīsāraśamano dhātusāmyakaraḥ śivaḥ/*

Shramaghni – relieves fatigue

restores voice

Useful in

Trushna – excessive thirst

Atisara – diarrhea

It maintains the normalcy of tissue elements and is a wholesome diet.

Lajamanda – Thin gruel of paddy -

लाजमण्डोऽग्निजननो दाहमूर्च्छानिवारणः ॥२५४॥

मन्दाग्निविषमाग्नीनां बालस्थविरयोषिताम्।

देयश्च सुकुमाराणां लाजमण्डः सुसंस्कृतः ॥२५५॥

क्षुत्पिपासापहः पथ्यः शुद्धानां च मलापहः।

शृतः पिप्पलिशुण्ठीभ्यां युक्तो लाजाम्लदाडिमैः ॥२५६॥

कषायमधुराः शीता लघवो लाजसक्तवः ॥२५७॥

lājamaṇḍo'gnijanano dāhamūrcchānivāraṇaḥ ॥254॥

mandāgniviṣamāgnīnām bālasthavirayoṣitām।

deyaśca sukumārāṇām lājamaṇḍaḥ susaṁskṛtaḥ॥255॥

kṣutpipāsāpahaḥ pathyaḥ śuddhānām ca malāpahaḥ।

śṛtaḥ pippaliśuṇṭhībhyām yukto lājāmladāḍimaiḥ॥256॥

kaṣāyamadhurāḥ śītā laghavo lājasaktavaḥ॥257॥

Thick gruel of paddy promotes digestion and cures burning sensation as well as fainting. It is auspicious. This types of gruel water when properly prepared with Dhanyaka (Coriander), Pippali – Long pepper fruit – Piper longum Linn, is prescribed for persons of tender- health, children, women and told persons suffering from indigestion and irregularity in digestion. The gruel water of fried paddy when prepared with sour pomegranate, boiled with Pippal (piper Longum Linn) and Sunthi (Ginger) allays hunger and thirst.

It is wholesome and it helps elimination of waste products from the body of those who have undergone the purificatory therapies.

Roasted flour of the fried paddy is astringent as well as sweet in taste, cold in potency and light.[250-256]

Different rice preparations :

सुधौतः प्रसृतः स्विन्नः सन्तप्तश्चौदनो लघुः॥२५७॥

भृष्टतण्डुलमिच्छन्ति गरश्लेष्मामयेष्वपि।

अधौतोऽप्रसृतोऽस्विन्नः शीतश्चाप्योदनो गुरुः॥२५८॥

मांसशाकवसातैलघृतमज्जफलौदनाः।

बल्याः सन्तर्पणा हृद्या गुरवो बृंहयन्ति च॥२५९॥

तद्वन्माषतिलक्षीरमुद्रसंयोगसाधिताः॥२६०॥

sudhautaḥ prasrutaḥ svinnāḥ santaptaścaudano laghuḥ॥257॥
bhr̥ṣṭataṇḍulamicchanti garaśleṣmāmayeṣvapi।

adhauto'prasruto'svinnāḥ śītaścāpyodano guruḥ॥258॥

māṃsaśākavasātailaghṛtamajjaphalaudanāḥ।

balyāḥ santarpaṇā hr̥dyā guravo br̥mhayanti ca॥259॥

tadvanmāṣatilakṣīramudgasamyogasādhitāḥ॥260॥

Rice prepared of the boiled (dehusked) paddy, well cleaned and filtered is light when taken hot. Fried rice is useful ever in the toxic conditions as well as diseases due to Kapha.

The rice prepared of un boiled paddy, not cleaned as well as filtered, is heavy specially when taken after it has become cold.

Rice prepared with meat, vegetable, muscle fat, oil, ghee, marrow and fruit is strength promoting, refreshing, cardiac tonic, heavy and nourishing.

Similar are the properties of the rice prepared of Masha (black gram), Tila – Sesame (*Sesamum indicum*), Mudga (green gram) and milk.[257-259]

Preparation of yava and others:

कुल्माषा गुरवो रूक्षा वातला भिन्नवर्चसः॥२६०॥
स्विन्नभक्ष्यास्तु ये किञ्चित् सौप्यगौधूमयाविकाः।
भिषक् तेषां यथाद्रव्यमादिशेद्गुरुलाघवम्॥२६१॥

kulmāṣā guravo rūkṣā vātalā bhinnavarcasaḥ||260||
svinnabhakṣyāstu ye kicit saupyagaudhūmayāvikāḥ|
bhiṣak teṣāṃ yathādravyamādiśedgurulāghavam||261||

Kulmasha is heavy, unctuous, aggravator of Vata and laxative.

Edibles are also prepared with pulses, wheat, barley by steam boiling.. the physician should determine their heaviness or lightness in accordance with the properties of the material used in their preparation. [260-261]

Juices and soups:

अकृतं कृतयूषं च तनुं सांस्कारिकं रसम्।
सूपमम्लमनम्लं च गुरुं विद्याद्यथोत्तरम्॥२६२॥

akṛtaṃ kṛtayūṣaṃ ca tanuṃ sāmśkārikam rasam|
sūpamamlamanamlaṃ ca guruṃ vidyādyathottaram||262||

Juice is of two types- the one without fat, salt and pepper, and the other prepared with fat, salt and pepper- wide Susruta: Sutra 46: 379.

The former is thin owing to the presence of meat in a small quantity. The latter is thick owing to its preparation with plenty of fat, meat etc. similarly, soup is of two types viz, one which is sour and the other which is not sour.

The latter is heavier than the former.[262]

Flours – Saktu

सक्तवो वातला रूक्षा बहुवर्चोनुलोमिनः।
तर्पयन्ति नरं सद्यः पीताः सद्योबलाश्च ते॥२६३॥
मधुरा लघवः शीताः सक्तवः शालिसम्भवाः।
ग्राहिणो रक्तपित्तघ्नास्तृष्णाच्छर्दिज्वरापहाः॥२६४॥

*saktavo vātalā rūkṣā bahuvarconulominaḥ/
tarpayanti naraṁ sadyaḥ pītāḥ sadyobalāśca te||263||
madhurā laghavaḥ śītāḥ saktavaḥ śālisambhavāḥ/
grāhiṇo raktapittaghnastr̥ṣṇācchardijvarāpahāḥ||264||*

Saktu - Flour

The roasted corn-flour aggravates Vata. It is unctuous. It produces faces in large quantity and is laxative. It provides instantaneous refreshment and strength when taken in. roasted flour of rice is sweet, light, cool, bowel-binding, useful in Rakthapitta (a diseases characterized by bleeding from various parts of the body), thirst, vomiting and fever.293-264]

Indications for Yava – Barley (Hordeum vulgare) preparation:

हन्त्याद्व्याधीन् यवापूपो यावको वाट्य एव च।
उदावर्तप्रतिश्यायकासमेहगलग्रहान्॥२६५॥
धानासञ्ज्ञास्तु ये भक्ष्याः प्रायस्ते लेखनात्मकाः।
शुष्कत्वात्तर्पणाश्चैव विष्टम्भित्वाच्च दुर्जराः॥२६६॥
विरूढधाना शष्कुल्यो मधुक्रोडाः सपिण्डकाः।
पूपाः पूपलिकायाश्च गुरवः पैष्ठिकाः परम्॥२६७॥

*hanyādvvyādhīn yavāpūpo yāvako vāṭya eva ca/
udāvartapratishyākāsamehagalagrahān||265||*

*dhānāsañjñāstu ye bhakṣyāḥ prāyaste lekhanātmakāḥ/
śuṣkatvāttarpaṇāścaiva viṣṭambhitvācca durjarāḥ||266||
virūḍhadhānā śaṣkulyo madhukroḍāḥ sapīṇḍakāḥ/
pūpāḥ pūpalikādyāśca guravaḥ paiṣṭikāḥ param||267||*

Yava - Barley

Vatya preparation of barely or pastry made of barely alleviates diseases like Udavarta (a type of abdominal disease characterized by the retention of faces), Pratisyaya (Coryza), cough urinary diseases and obstruction in throat.

Fried barely is generally depletive. Owing to its dryness, it is refreshing and due to its heaviness it is difficult to digest.

Geminated barley, Shashkuli, Madhukroda, Pindaka, Pupa, Pupalika etc are pasties which are difficult for digestion.[256-267]

Mixed preparations of Vegetables and meat :

फलमांसवसाशाकपललक्षौद्रसंस्कृताः।
भक्ष्या वृष्याश्च बल्याश्च गुरवो बृंहणात्मकाः॥२६८॥
वेशवारो गुरुः स्निग्धो बलोपचयवर्धनः।
गुरवस्तर्पणा वृष्याः क्षीरेक्षुरसपूपकाः ॥२६९॥
सगुडाः सतिलाश्चैव सक्षीरक्षौद्रशर्कराः।
भक्ष्या वृष्याश्च बल्याश्च परं तु गुरवः स्मृताः॥२७०॥

*phalamāṃsavasāśākapalalakṣaudrasaṃskṛtāḥ/
bhakṣyā vṛṣyāśca balyāśca guravo bṛmhaṇātmakāḥ||268||
veśavāro guruḥ snigdho balopacayavardhanaḥ/
guravastarpaṇā vṛṣyāḥ kṣīrekṣurasapūpakāḥ ||269||*

sagudāḥ satilāścaiva sakṣīrakṣaudraśarkarāḥ/

bhakṣyā vṛṣyāśca balyāśca paraṃ tu guravaḥ smṛtāḥ||270||

Eatables prepared with fruit, meat, muscle fat, vegetables, powder of sesamum and honey are aphodisia, strength promoting, heavy, unctuous, promoter of strength and plumpness.

Pesties made predominantly of milk and sugarcane juice are heavy, refreshing and aphrodisiac. Eatables prepared by sugar candy, sesamum, milk, honey and sugar are aphrodisiac and strength promoting but they are heavy.[268-270]

Wheat preparations :

सस्नेहाः स्नेहसिद्धाश्च भक्ष्या विविधलक्षणाः।

गुरवस्तर्पणा वृष्या हृद्या गौधूमिका मताः॥२७१॥

संस्काराल्लघवः सन्ति भक्ष्या गौधूमपैष्टिकाः।

धानापर्पटपूपाद्यास्तान् बुद्ध्वा निर्दिशेत्तथा॥२७२॥

sasnehāḥ snehasiddhāśca bhakṣyā vividhalakṣaṇāḥ/

guravastarpaṇā vṛṣyā hṛdyā gaudhūmikā matāḥ||271||

saṃskārāllaghavaḥ santi bhakṣyā gaudhūmapaiṣṭikāḥ/

dhānāparpaṭapūpādyāstān buddhvā nirdiśettathā||272||

Various types of eatables of wheat prepared by adding fat or fried with fat are heavy, refreshing, aphrodisiac, cardio tonic. Pastry preparations of wheat like fried wheat, Chapati cake are light by virtue of the method involved in their preparation. Their properties can be explained accordingly.[271-272]

Pressed Paddy preparation:

पृथुका गुरवो भृष्टान् भक्षयेदल्पशस्तु तान्।
यावा विष्टभ्य जीर्यन्ति सरसा भिन्नवर्चसः॥२७३॥

*pr̥thukā guravo bhr̥ṣṭān bhakṣayed alpaśastu tān।
yāvā viṣṭabhya jīryanti sarasā bhinnavarcaṣaḥ॥273॥*

Pruthuka (pressed paddy) is heavy and strength promoting. It should be taken only in a small quantity. Yavacipita (pressed barley) produce wind during the process of digestion. Prthuka, if prepared without frying is laxative.[273]

Supya(pulses) preparation:

सूप्यान्नविकृता भक्ष्या वातला रूक्षशीतलाः।
सकटुस्नेहलवणानल्पशो भक्षयेत्तु तान्॥२७४॥

*sūpyānnavikṛtā bhakṣyā vātalā rūkṣaśītalāḥ।
sakaṭusnehalavaṇānalpaśo bhakṣayettu tān॥274॥*

Eatablets prepared of pulses like Mudga(Green gram) and Masa (Phaseolus radiates Linn) aggravates Vata. They are unctuous and cold. They should be taken in small quantity together with pungent things, fat and salt.[274]

Food that gives nourishment and strength:

मृदुपाकाश्च ये भक्ष्याः स्थूलाश्च कठिनाश्च ये।
गुरवस्ते व्यतिक्रान्तपाकाः पुष्टिबलप्रदाः॥२७५॥

*mṛdupākāśca ye bhakṣyāḥ sthūlāśca kaṭhināśca ye।
guravaste vyatikrāntapākāḥ puṣṭibalapradāḥ॥275॥*

Eatables which are cooked fully, coarse and hard, are heavy, and they take

a long time to get digested. They promote nourishment as well as strength.[275]

Assessment of diet:

द्रव्यसंयोगसंस्कारं द्रव्यमानं पृथक् तथा।
भक्ष्याणामादिशेदुद्ध्वा यथास्वं गुरुलाघवम्॥२७६॥

*dravyasaṁyogasamskāraṁ dravyamānaṁ pṛthak tathā/
bhakṣyāṇāmādiśedbuddhvā yathāsvaṁ gurulāghavam*||276||

Lightness of heaviness of eatables is determined by the types of combination, methods of preparation and properties in which ingredients are added to them. [276]

Vimardaka:

(नानाद्रव्यैः समायुक्तः पक्वामक्लिन्नभर्जितैः।
विमर्दको गुरुर्हृद्यो वृष्यो बलवतां हितः)॥२७७॥

*(nānādravyaiḥ samāyuktaḥ pakvāmaklinnabharjitaiḥ/
vimardako gururhr̥dyo vṛṣyo balavatāṁ hitaḥ)*||277||

Vimardaka is prepared by the combination of several ingredients- ripe, unripe, soft and fried. It is heavy, cardio- tonic , and aphrodisiac. It is useful only for persons who are physically strong. [277]

Rasala and Lassi:

रसाला बृंहणी वृष्या स्निग्धा बल्या रुचिप्रदा।
स्नेहनं तर्पणं हृद्यं वातघ्नं सगुडं दधि॥२७८॥
द्राक्षाखर्जूरकोलानां गुरु विष्टम्भि पानकम्।
परूषकाणां क्षौद्रस्य यच्चेक्षुविकृतिं प्रति॥२७९॥

*rasālā bṛmhaṇī vṛṣyā snigdhā balyā rucipradā/
rasālā bṛmhaṇī vṛṣyā snigdhā balyā rucipradā*

snehanam tarpanam hr̥dyam vātaghnam saguḍam dadhi||278||

drākṣākharjūrakolānām guru viṣṭambhi pānakam/

parūṣakānām kṣaudrasya yaccekṣuvikṛtiṃ prati||279||

Rasala is nourishing, aphrodisiac, unctuous, strength promoting and platable

Curd mixed with sugar candy is unctuous, refreshing, cardio- tonic and balances Vata.[278]

Juice – Panaka (Linctus) preparations:

Beverages prepared of Darksha – Raisin – Vitis vinifera Linn, Kharjura (Phoenix sylvestris roxb), Kola(Zizyphus Jujuba Lam), Parusaka (Grewia Asiatic Linn), honey and products of sugarcane are heavy and they produce wind during the process of digestion. However, their properties can be determined by taking into account the ingredients and the proportion in which they are added.

Raga and Shadava

तेषां कट्वम्लसंयोगान् पानकानां पृथक् पृथक्।

द्रव्यं मानं च विज्ञाय गुणकर्माणि चादिशेत्॥२८०॥

कट्वम्लस्वादुलवणा लघवो रागषाडवाः।

मुखप्रियाश्च हृद्याश्च दीपना भक्तरोचनाः॥२८१॥

आम्रामलकलेहाश्च बृंहणा बलवर्धनाः।

रोचनास्तर्पणाश्चोक्ताः स्नेहमाधुर्यगौरवात्॥२८२॥

बुद्ध्वा संयोगसंस्कारं द्रव्यमानं च तच्छिस्तम्।

गुणकर्माणि लेहानां तेषां तेषां तथा वदेत्॥२८३॥

teṣām kaṭvamlasamyogān pānakānām pṛthak pṛthak/

*dravyaṃ mānaṃ ca vijñāya guṇakarmāṇi cādiśet||280||
kaṭvamlasvādulavaṇā laghavo rāgaṣāḍavāḥ/
mukhapriyāśca hr̥dyāśca dīpanā bhaktarocanāḥ||281||
āmrāmalakalehāśca br̥mhaṇā balavardhanāḥ/
rocanāstarpaṇāścoktāḥ snehamādhuryagauravāt||282||
buddhvā saṃyogasaṃskāraṃ dravyamānaṃ ca tacchritam/
guṇakarmāṇi lehānāṃ teṣāṃ teṣāṃ tathā vadet||283||*

Various types of Ragasadava (Raga and Sadava) are pungent, sour, sweet and salt in taste and they are light, palatable, cardio-tonic and carminative. They cause palatability in other food when added to it.

Linctuses prepared of Amra – mango – Mangifera indica(Mangifera indica Linn) and Amalaka (Emblica officinalis Gaertn) is nourishing and strength promoting. Because of their unctuous and sweetness, they are palatable and refreshing. Properties and actions of various types of linctuses which are not described here are to be determined by the type of combination, method of preparation and the proportion in which ingredients are added to it.[279-283]

Fermented preparation of rice and other vegetables:

रक्तपित्तकफोत्क्लेदि शुक्तं वातानुलोमनम्|
कन्दमूलफलाद्यं च तद्वद्विद्यात्तदासुतम्||२८४||
शिण्डाकी चासुतं चान्यत् कालाम्लं रोचनं लघु|
विद्याद्वर्गं कृतान्नानामेकादशतमं भिषक्||२८५||

raktapittakaphotkledi śuktaṃ vātānulomanam/

kandamūlaphalādyam ca tadvadvidyāttadāsutam||284||

śiṇḍākī cāsutam cānyat kālāmlam rocanam laghu|

vidyādvargam kṛtānnānāmekādaśatamam bhiṣak||285||

Shukta aggravates bleeding disorders, as well as Kapha and alleviates Vata. Even the rhizomes, roots and fruits carry the same property when fermented in it. Sindaki and other beverages which have become sour in taste due to prolonged storage after fermentation are palatable and light. Thus ends the eleventh group consisting of food preparation.[284-285]

Adjuvant of food : oils:

कषायानुरसं स्वादु सूक्ष्ममुष्णं व्यवायि च।
पित्तलं बद्धविण्मूत्रं न च श्लेष्माभिवर्धनम्॥२८६॥
वातघ्नेषूतमं बल्यं त्वच्यं मेधाग्निवर्धनम्।
तैलं संयोगसंस्कारात् सर्वरोगापहं मतम्॥२८७॥
तैलप्रयोगादजरा निर्विकारा जितश्रमाः।
आसन्नतिबलाः सङ्ख्ये दैत्याधिपतयः पुरा॥२८८॥
ऐरण्डतैलं मधुरं गुरु श्लेष्माभिवर्धनम्।
वातासृग्गुल्महृद्रोगजीर्णज्वरहरं परम्॥२८९॥
कटूष्णं सार्षपं तैलं रक्तपित्तप्रदूषणम्।
कफशुक्रानिलहरं कण्डूकोठविनाशनम् [२] ॥२९०॥
प्रियालतैलं मधुरं गुरु श्लेष्माभिवर्धनम्।
हितमिच्छन्ति नात्यौष्ण्यात्संयोगे वातपित्तयोः॥२९१॥
आतस्यं मधुराम्लं तु विपाके कटुकं तथा।
उष्णवीर्यं हितं वाते रक्तपित्तप्रकोपणम्॥२९२॥
कुसुम्भतैलमुष्णं च विपाके कटुकं गुरु।

विदाहि च विशेषेण सर्वदोषप्रकोपणम्॥२९३॥
फलानां यानि चान्यानि तैलान्याहारसंविधौ ।
युज्यन्ते गुणकर्मभ्यां तानि ब्रूयाद्यथाफलम्॥२९४॥

*kaṣāyānurasam svādu sūkṣmamauṣṇam vyavāyi ca/
pittalam baddhaviṇmūtram na ca śleṣmābhivardhanam||286||
vātaghneṣūttamam balyam tvacyam medhāgnivardhanam/
tailam saṃyogasaṃskārāt sarvarogāpahaṃ matam||287||
tailaprayogādajarā nirvikārā jitaśramāḥ/
āsannatibalāḥ saṅkhye daityādhipatayaḥ purā||288||
airañdatailam madhuraṃ guru śleṣmābhivardhanam/
vātāsṛggulmahṛdrogajīrṇajvaraharam param||289||
kaṭuṣṇam sārṣapam tailam raktapittapradūṣaṇam/
kaphaśukrānilaharam kaṇḍūkoṭhavināśanam [2] ||290||
priyālatailam madhuraṃ guru śleṣmābhivardhanam/
hitamicchanti nātyauṣṇyātsaṃyoge vātapittayoḥ||291||
ātasyam madhurāmlam tu vipāke kaṭukam tathā/
uṣṇavīryam hitam vāte raktapittaparakopaṇam||292||
kusumbhatailamuṣṇam ca vipāke kaṭukam guru/
vidāhi ca viśeṣeṇa sarvadoṣaparakopaṇam||293||
phalānām yāni cānyāni tailānyāhārasaṃvidhau /
yujyante guṇakarmabhyām tāni brūyādyathāphalam||294||*

Now begins the group consisting of the adjuvants of food:

Sesame oil is sweet with accompanying astringent taste, suitable(can

penetrate through the suitable channels of the body), hot in potency and Vyavayi (which undergoes Paka or chemical change after it is pervaded all over the body). It aggravates Pitta, binds bowel and reduces the quantity of urine but it does not aggravate kapha. It is the best among the balances Vata. It promotes strength, skin health,, intelligence and power of digestion. In combination with various drugs (Samyoga), sesamum oil is said to cure all diseases. In the ancient time, kings of demons, by virtue of the use of oil overcame aging, got rid of diseases as well as fatigue-less, acquired great strength instantaneously and fought battles(successfully).

Castor oil is sweet in taste, heavy, increases Kapha and balances Vata, Raktagulma (a type of abdominal tumour specially in females), heart disease, indigestion and fever.

Mustard oil is pungent in taste and hot in potency. It aggravates Rakta as well as Pitta and reduces Kapha, semen as well as Vata. It cures during itching and urticaria.

Oil of Priyala (Buchanania lanzan Spreng) is sweet in taste, heavy and aggravator of Kapha. Since it is not very hot, it is useful when Vata and Pitta are jointly aggravated.

Oil of Atasi (Linum usitalissium Linn) is sweet as well as sour in taste, pungent in Vipaka and hot in potency. It alleviates Vata but aggravates Rakta and Pitta.

Oil of Kusumbha (Carthamus Tinctorius Linn) is hot in potency, pungent in Vipaka and heavy. It produces burning sensation and aggravates all the

Dosas.

Seberal other oils are also used for the preparation of food. Their properties and actions are similar to those of the fruits from which these oils are extracted. [286-294]

Animal fat:

मधुरो बृंहणो वृष्यो बल्यो मज्जा तथा वसा।
यथासत्त्वं तु शैत्योष्णे वसामज्जोर्विनिर्दिशेत्॥२९५॥

*madhuro br̥ṃhaṇo vṛṣyo balyo majjā tathā vasā/
yathāsattvaṃ tu śaityoṣṇe vasāmajjñorvinirdiśet॥295॥*

Muscle fat and marrow are sweet in taste, nourishing, aphrodisiac and strength promoting. Their potencies, viz hot and coldness are to be determined according to the nature of the animal from which they are collected. [295]

Condiments, spices and salts:

सस्नेहं दीपनं वृष्यमुष्णं वातकफापहम्।
विपाके मधुरं हृद्यं रोचनं विश्वभेषजम्॥२९६॥
क्षेष्मला मधुरा चार्द्रा गुर्वी स्निग्धा च पिप्पली।
सा शुष्का कफवातघ्नी कटूष्णा वृष्यसम्मता ॥२९७॥
नात्यर्थमुष्णं मरिचमवृष्यं लघु रोचनम्।
छेदित्वाच्छोषणत्वाच्च दीपनं कफवातजित् ॥२९८॥
वातक्षेष्मविबन्धघ्नं कटूष्णं दीपनं लघु।
हिङ्गु शूलप्रशमनं विद्यात् पाचनरोचनम्॥२९९॥

रोचनं दीपनं वृष्यं चक्षुष्यमविदाहि च।
त्रिदोषघ्नं समधुरं सैन्धवं लवणोत्तमम्॥३००॥
सौक्ष्म्यादौष्ण्याल्लघुत्वाच्च सौगन्ध्याच्च रुचिप्रदम्।
सौवर्चलं विबन्धघ्नं हृद्यमुद्गारशोधि च॥३०१॥
तैक्ष्ण्यादौष्ण्याद्व्यवायित्वाद्दीपनं शूलनाशनम्।
ऊर्ध्वं चाधश्च वातानामानुलोम्यकरं बिडम्॥३०२॥
सतिक्तकटु सक्षारं तीक्ष्णमुत्क्लेदि चौद्धिदम्।
न काललवणे गन्धः सौवर्चलगुणाश्च ते॥३०३॥
सामुद्रकं समधुरं, सतिक्तं कटु पांशुजम्।
रोचनं लवणं सर्वं पाकि संस्यनिलापहम्॥३०४॥

*sasneham dīpanam vṛṣyamuṣṇam vātakaphāpaham/
vipāke madhuraṁ hr̥dyam rocanam viśvabheṣajam||296||
śleṣmalā madhurā cārdrā gurvī snigdḥā ca pippalī/
sā śuṣkā kaphavātaghnī kaṭūṣṇā vṛṣyasammatā ||297||
nātyarthamuṣṇam maricamavṛṣyam laghu rocanam/
cheditvācchoṣaṇatvācca dīpanam kaphavātajit ||298||
vātaśleṣmavibandhaghnam kaṭūṣṇam dīpanam laghu/
hiṅgu śūlapraśamanam vidyāt pācanarocanam||299||
rocanam dīpanam vṛṣyam cakṣuṣyamavidāhi ca/
tridoṣaghnam samadhuraṁ saindhavaṁ lavaṇottamam||300||
saukṣmyādauṣṇyāllaghutvācca saugandhyācca rucipradam/
sauvarcalaṁ vibandhaghnam hr̥dyamudgāraśodhi ca||301||
taikṣṇyādauṣṇyādvyaavāyitvāddīpanam śūlanāśanam/
ūrdhvaṁ cādhaśca vātānāmānulomyakaram biḍam||302||
satiktakaṭu sakṣāram tikṣṇamutkledi caudbhidam/
na kālalavaṇe gandhaḥ sauvarcalaguṇāśca te||303||*

*sāmudrakam samadhuram, satiktam kaṭu pāṃśujam/
rocanam lavaṇam sarvam pāki sraṃsyanilāpaham||304||*

Dry ginger is unctuous, promoter of digestion, aphrodisiac, hot in potency, balances vata as well as Kapha, sweet in Vipaka, cardio- tonic and palatable.

Green but ripe (Pippali – Long pepper fruit is aggravator of Kapha. Sweet in taste, heavy and unctuous. Dried Pippali – Long pepper fruit – Piper longum is however, balances Kapha as well as Vata, pungent in taste, hot in potency, and aphrodisiac.

Maricha – Black pepper fruit - piper nigrum is not very hot in potency, non-aphrodisiac, light and palatable. Due to its depleting and absorbing properties, it promotes digestion and alleviates Kapha as well as Vata. The gum resin of Hingu – Asa foetida(Ferula narthex Boiss) is balances colic pain, carminative and palatable.

Saindhava (rock salt) is the best among salts. It is palatable, promoter of digestion, aphrodisiac, conducive for eye sight, balances all the three Dosas. And slightly sweet in taste. It does not cause burning sensation. Sauvarcala (Sonchal salt) is suitable (capable of permeating though the subtle channels of body), hot , light and fragrant. By virtue of these properties it is palatable, laxative and car diatonic and it purifies eructation's.

Bida type of salt is sharp, hot and Vyavayin (which undergoes Paka or chemical change after it is pervaded all over the body. By virtue of these qualities, it promotes digestion, cures colic pain and helps eliminating of

gas from abdomen both through the upper as well as lower tract (mouth and anus)

Aubdhida type of salt which is also known as Utkarika is pungent and slightly bitter in taste. It is alkaline, sharp and softening.

Kala type of salt is only a variety of sonchal salt having all the attributes of the latter except that in the former three is no fragrance.

Samudra (salt collected from the southern coast- also known as Karakaca) is slightly sweet in taste where as (Pamsuja (salt collected from the eastern coast) is pungent accompanied bitter taste.

Salts in general are palatable, promote of digestion, laxative and balances Vata[296-304]

Kshara (Alkalies):-

हृत्पाण्डुग्रहणीरोगप्लीहानाहगलग्रहान्।

कासं कफजमर्शांसि यावशूको व्यपोहति॥३०५॥

तीक्ष्णोष्णो लघुरूक्षश्च क्लेदी पक्ता विदारणः।

दाहनो दीपनश्चेत्ता सर्वः क्षारोऽग्निसन्निभः ॥३०६॥

hṛtpāṇḍugrahaṇīrogaṇḍapliḥānāhagalagrahān/

kāsaṃ kaphajamarsāṃsi yāvaśūko vyapohati//305//

tīkṣṇoṣṇo laghurūkṣaśca kledī paktā vidāraṇaḥ/

dāhano dīpanaśchettā sarvaḥ kṣāro'gnisannibhaḥ //306//

Yava Kshara (an alkali preparation from the plant barley) is useful in

Hrudroga – heart diseases,

Pandu – anemia,

Grahani – malabsorption syndrome (IBS)

Pleeha – enlargement of spleen,

Anaha – bloating, constipation,

Galagraha – obstruction in throat,

Kasa – coughing and

Kaphaja Ashmari – piles of Slaismika variety.

Alkali preparations (Ksharas) in general are sharp, hot, light, unctuous, softening, carminative, corrosive, and caustic, digestive stimulant and depletive. They are cause burns and thereby work like life.[305-306]

Others :

कारवी कुञ्चिकाऽजाजी यवानी धान्यतुम्बुरु|
रोचनं दीपनं वातकफदौर्गन्ध्यनाशनम्||३०७||

kāravī kuñcikā'jājī yavānī dhānyatumburu|

rocanam dīpanam vātakaphadaurgandhyanāśanam||307||

Karavi (Cerum carvi Linn), Kuncika (Nigella sativa Linn), Ajaji(Cuminum cyminum Linn), Yavani (Trachyspermum ammi Sprague), Dhanya (Corindarum Sativum Linn) and Tumburu (Xanthoxylon alatum Roxb) are palatable, digestive stimulant, alleviator Vata as well as Kapha and remover of foul odor.[307]

आहारयोगिनां भक्तिनिश्चयो न तु विद्यते|

समाप्तो द्वादशश्चायं वर्ग आहारयोगिनाम्||३०८||

इत्याहारयोगिवर्गो द्वादशः|

āhārayoginām bhaktiniścayo na tu vidyate|

samāpto dvādaśāścāyaṃ varga āhārayoginām||308||

ityāhārayogivargo dvādaśaḥ|

Adjutants of food are ultimate in number. Thus, ends the twelfth group consisting of adjustments of food. [308]

Choice of grains:

शूकधान्यं शमीधान्यं समातीतं प्रशस्यते|

पुराणं प्रायशो रूक्षं प्रायेणाभिनवं गुरु ||३०९||

यद्यदागच्छति क्षिप्रं तत्तल्लघुतरं स्मृतम्|

निस्तुषं युक्तिभृष्टं च सूप्यं लघु विपच्यते||३१०||

śūkadhānyaṃ śamīdhānyaṃ samātitaṃ praśasyate|

purāṇaṃ prāyaśo rūkṣaṃ prāyeṇābhinavaṃ guru ||309||

yadyadāgacchati kṣipraṃ tattallaghutaraṃ smṛtaṃ|

nistuṣaṃ yuktibhrṣṭaṃ ca sūpyaṃ laghu vipacyate||310||

Corns and grains, one year after their harvesting, are whole some. Old corns and grains are mostly unctuous and fresh ones heavy. Corns and grains which take a shorter time for cultivation as well as harvesting are lighter than those taking longer time. Dehuked pulse when slightly fried become light digestion. [309-310]

Choice of animals :

मृतं कृशं चातिमेघं वृद्धं बालं विषैर्हतम्|

अगोचरभृतं व्यालसूदितं मांसमुत्सृजेत्||३११||

अतोऽन्यथा हितं मांसं बृंहणं बलवर्धनम्|३१२|

mṛtaṃ kṛśaṃ cātimedyaṃ vṛddhaṃ bālaṃ viṣairhatam|

agocarabhṛtaṃ vyālasūditaṃ māṃsamutsrjet||311||

ato'nyathā hitaṃ māṃsaṃ br̥mhaṇaṃ balavardhanam|312|

Meat of animals who have died a natural death, who are emaciated(or dried up after death), who are fatty in excess, who are old, who are too young, who are killed by poisonous arrows, who graze in a land not commensurate with their natural habitat and who are bitten by snakes and tigers etc. are unwholesome otherwise, meat is wholesome, nourishing and strength promoting. [311]

Meat soup and its qualities :

प्रीणनः सर्वभूतानां हृद्यो मांसरसः परम्||३१२||

शुष्यतां व्याधिमुक्तानां कृशानां क्षीणरेतसाम्|

बलवर्णार्थिनां चैव रसं विद्याद्यथामृतम्||३१३||

सर्वरोगप्रशमनं यथास्वं विहितं रसम्|

विद्यात् स्वर्यं बलकरं वयोबुद्धीन्द्रियायुषाम्||३१४||

व्यायामनित्याः स्त्रीनित्या मद्यनित्याश्च ये नराः|

नित्यं मांसरसाहारा नातुराः स्युर्न दुर्बलाः||३१५||

prīṇanaḥ sarvabhūtānāṃ hr̥dyo māṃsarasaḥ param||312||

śuṣyatāṃ vyādhimuktānāṃ kṛśānāṃ kṣīṇaretasām|

balavarṇārthināṃ caiva rasaṃ vidyādyathāmṛtam||313||

sarvarogapraśamanaṃ yathāsvaṃ vihitam rasam|

vidyāt svaryaṃ balakaram vayobuddhīndriyāyusām||314||

vyāyāmanityāḥ strīnityā madyanityāśca ye narāḥ|

nityam māṃsarasāhārā nāturāḥ syurna durbalāḥ||315||

Meat soup is refreshing for all animals. For those who are dehydrated or emaciated, who are in convalescence stage, those having semen, in small

quantity and those who aspire better strength and complexion, meat soup is like ambrosia. When taken according to the promoters voice, youth, intelligence, power of sensory organs and longevity. If those who habitually indulge in exercise, sex and wine, take meat soup regularly, they neither succumb to decreases nor lose their strength. [312-315]

Unwholesome vegetable preparations :

क्रिमिवातातपहतं शुष्कं जीर्णमनार्तवम्।
शाकं निःस्नेहसिद्धं च वर्ज्यं यच्चापरिस्रुतम्॥३१६॥
पुराणमामं सङ्क्लिष्टं क्रिमिव्यालहिमातपैः।
अदेशकालजं क्लिन्नं यत्स्यात्फलमसाधु तत्॥३१७॥
हरितानां यथाशाकं निर्देशः साधनादृते।
मद्याम्बुगोरसादीनां स्वे स्वे वर्गे विनिश्चयः॥३१८॥

*krimivātātapahataṃ śuṣkaṃ jīrṇamanārtavam।
śākaṃ niḥsnehasiddhaṃ ca varjyaṃ yaccāparisrutam॥316॥
purāṇamāmaṃ saṅkliṣṭaṃ krimivyālahimātapaiḥ।
adeśakālaṃ klinnaṃ yatsyātphalamasādhu tat॥317॥
haritānāṃ yathāśākaṃ nirdeśaḥ sādhanādṛte।
madyāmbugorasādīnāṃ sve sve varge viniścayaḥ॥318॥*

Vegetables infested with insects, exposed to wind the sun long, dried up, old and unseasonal are unwholesome. When they are cooked without adding fat and residual water after boiling is not filtered out, vegetables become unwholesome for use.

Fruits which are old, unripe, afflicted by insects and serpents, exposed to

snow or sun for long, growing in the land and season other than the normal habitat and time and putrefied are unwholesome.

Rules regarding salads are the same as vegetables except that the rules regarding of the latter are not applicable to the former. Rules regarding the unwholesomeness of wines, water and milk products are described in the respective groups. [316-318]

Anupana – Varieties of drinks used after food :

यदाहारगुणैः पानं विपरीतं तदिष्यते।
अन्नानुपानं धातूनां दृष्टं यन्न विरोधि च॥३१९॥
आसवानां समुद्दिष्टामशीतिं चतुरुत्तराम्।
जलं पेयमपेयं च परीक्ष्यानुपिबेद्धितम्॥३२०॥
स्निग्धोष्णं मारुते शस्तं पित्ते मधुरशीतलम्।
कफेऽनुपानं रूक्षोष्णं क्षये मांसरसः परम्॥३२१॥
उपवासाध्वभाष्यस्त्रीमारुतातपकर्मभिः।
क्लान्तानामनुपानार्थं पयः पथ्यं यथाऽमृतम्॥३२२॥
सुरा कृशानां पुष्ट्यर्थमनुपानं विधीयते।
काश्यार्थं स्थूलदेहानामनु शस्तं मधूदकम्॥३२३॥
अल्पाग्नीनामनिद्राणां तन्द्राशोकभयक्लमैः।
मद्यमांसोचितानां च मद्यमेवानुशस्यते॥३२४॥

*yadāhāraguṇaiḥ pānaṃ viparītaṃ tadiṣyate/
annānupānaṃ dhātūnāṃ dr̥ṣṭaṃ yanna virodhi ca*||319||
*āsavānāṃ samuddiṣṭāmaśītiṃ caturuttarām/
jalaṃ peyamapeyaṃ ca parīkṣyānupibeddhitam*||320||
*snigdhoṣṇaṃ mārute śastaṃ pitte madhuraśītaṃ/
kaphe'nupānaṃ rūkṣoṣṇaṃ kṣaye māṃsarasaḥ param*||321||

*upavāsādhvabhāṣyastrimārutātāpakarmabhiḥ/
klāntānāmanupānārthaṃ payaḥ pathyaṃ yathā'mṛtam||322||
surā kṛśānāṃ puṣṭyarthamanupānaṃ vidhīyate/
kāśyārthaṃ sthūladehānāmanu śastaṃ madhūdakam||323||
alpāgnināmanidrāṇāṃ tandrāśokabhayaklamaiḥ/
madyamāṃsocitānāṃ ca madyamevānuśasyate||324||*

Anupana- Post prandial drink:

Generally post- prandial drinks should have the properties opposite to the those of the food taken. But at the same time, such drinks should not be harmful to the tissue elements of the body. Water as well as the eighty four varieties of alcoholic preparations (described in the 25th chapter of this section) are to be examined and with a view to as certain their wholesomeness or otherwise and only useful drinks are to be taken.

In conditions caused by the aggravation of vata. Oily and hot after drinks are useful.

Similarly in Pitta sweet and cold, and

Kapha – oily and hot post drinks are useful.

For Kshaya – emaciation meat soup is the useful post- prandial drink. Milk is the post- prandial drink like ambrosia for those fatigued due to indolence in fast, long walk, long speeches, sex and exposure to wind and sun. for nourishing emaciated individuals, wine is the best post- prandial drink. For causing emaciation of over corpulent individuals honey water is the useful post- prandial drink. For causing emaciation of over corpulent individuals honey water is the useful post- prandial drink. Alcohol serves as useful

post-prandial drink for those accustomed to alcoholic drinks as well as meat, and suffering from loss of digestion, insomnia, accompanied with drowsiness, grief, fear and exhaustion.[319-324]

Effects of after-food drinks on the individual and the food :

अथानुपानकर्मगुणान् प्रवक्ष्यामः- अनुपानं तर्पयति, प्रीणयति, ऊर्जयति, बृंहयति, पर्याप्तिमभिनिर्वर्तयति, भुक्तमवसादयति, अन्नसङ्घातं भिनत्ति, मार्दवमापादयति, क्लेदयति, जरयति, सुखपरिणामितामाशुव्यवायितां चाहारस्योपजनयतीति॥३२५॥

athānupānakarmaguṇān pravakṣyāmaḥ- anupānaṃ tarpayati, prīṇayati, ūrjayati, br̥ṃhayati, paryāptimabhinirvartayati, bhuktamavasādayati, annasaṅghātaṃ bhinatti, mārdavamāpādayati, kledayati, jarayati, sukhapariṇāmitāmāśuvyavāyitāṃ cāhārasyopajanayatīti॥325॥

Effects of after-food drinks (Anupana) on the individual and the food :

Now we shall explain the actions and properties of post-prandial drinks. Post- prandial drinks in general, bring about refreshment, pleasure, energy, nourishment, satisfaction and steadiness in the food eaten. It helps in broke down, softening, digesting, proper assimilation and instant diffusion of the food taken.[325]

Summing up:-

अनुपानं हितं युक्तं तर्पयत्याशु मानवम्।
सुखं पचति चाहारमायुषे च बलाय च॥३२६॥

anupānaṃ hitaṃ yuktaṃ tarpayatyāśu mānavam/

sukhaṃ pacati cāhāramāyuse ca balāya ca||326||

thus it is said:

Administration of wholesome post-prandial drink refreshes instantaneously and helps in individual in easy digestion resulting in the promotion of longevity and strength. [326]

Contra indications of Anupana (after-drinks)

नोर्ध्वाङ्गमारुताविष्टा न हिक्काश्वासकासिनः।

न गीतभाष्याध्ययनप्रसक्ता नोरसि क्षताः॥३२७॥

पिबेयुरुदकं भुक्त्वा तद्धि कण्ठोरसि स्थितम्।

स्नेहमाहारजं हत्वा भूयो दोषाय कल्पते॥३२८॥

nordhvāṅgamārutāviṣṭā na hikkāśvāsakāsinah/

na gītabhāṣyādhyayanaprasaktā norasi kṣatāḥ||327||

pibeyurudakaṃ bhuktvā taddhi kaṇṭhorasi sthitam/

snehamāhārajaṃ hatvā bhūyo doṣāya kalpate||328||

Water should not be taken after food by those suffering from diseases of the head due to the vitiation of Vata. Hiccup, dyspnea, cough as well as tuberculosis. It is also prohibited for those who indulge in singing, speech and study with loud sound because it remains in the throat and chest, and removes from there the unctuous substances taken along with food resulting in the further aggravation of the condition. [327-328]

Purpose of brief description:

अन्नपानैकदेशोऽयमुक्तः प्रायोपयोगिकः।

द्रव्याणि न हि निर्देष्टुं शक्यं कात्स्नर्येन नामभिः॥३२९॥

यथा नानौषधं किञ्चिद्देशजानां वचो यथा।
द्रव्यं तत्तथा वाच्यमनुक्तमिह यद्भवेत्॥३३०॥

*annapānaikadeśo'yamuktaḥ prāyopayogikaḥ/
dravyāṇi na hi nirdeṣṭuṃ śakyam kārtsnyena nāmabhiḥ॥329॥
yathā nānauśadham kiñciddeśajānām vaco yathā/
dravyam tattattathā vācyamanuktamiha yadbhavet॥330॥*

Only such of the diets and drinks as are mostly used by people, are described here. What to speak of description, it is even impossible to enumerate by names all the drugs as it is said, in the previous chapter, “There is no substance which is not useful as a drug”.(vide Sutra 26:12) Properties of such drugs which are not mentioned here may be determined by taking into account attributes made from them by the people of that locality. [329-330]

Factors determining the qualities of dietetic articles:

चरः शरीरावयवाः स्वभावो धातवः क्रिया।
लिङ्गं प्रमाणं संस्कारो मात्रा चास्मिन् परीक्ष्यते॥३३१॥

*caraḥ śarīrāvayavāḥ svabhāvo dhātavaḥ kriyā/
liṅgam pramāṇam saṃskāro mātṛā cāsmiṇ parīkṣyate॥331॥*

Animals habitat and food, organs (parts) of the body, nature, activity, sex size as well as mode of preparation and quantity are (also) to be examined to determine the properties of drugs that are not described in this text.[331]

Effect of Desha (Place):

चरोऽनूपजलाकाशधन्वाद्यो भक्ष्यसंविधिः।
जलजानूपजाश्चैव जलानूपचराश्च ये॥३३२॥
गुरुभक्ष्याश्च ये सत्त्वाः सर्वे ते गुरवः स्मृताः।
लघुभक्ष्यास्तु लघवो धन्वजा धन्वचारिणः॥३३३॥

*caro'nūpajalākāśadhanvādyo bhakṣyasamvidhiḥ/
jalajānūpajāścaiva jalānūpacarāśca ye||332||
gurubhakṣyāśca ye sattvāḥ sarve te guravaḥ smṛtāḥ/
laghubhakṣyāstu laghavo dhanvajā dhanvacāriṇaḥ||333||*

Effect of Desha (Place):

Chara (habitat and food) consists of habitats like marshy land, water, sky and desert as well as food intake of the animal. Meat of those animals which are born or who move in water and marshy land, and who take heavy food is (heavy (for digestion). Similarly those who take light food and are born or move in desert are light. [332-333]

Parts of animals:

शरीरावयवाः सक्थिशिरःस्कन्धादयस्तथा।
सक्थिमांसाद्गुरुः स्कन्धस्ततः क्रोडस्ततः शिरः॥३३४॥
वृषणौ चर्म मेढ्रं च श्रोणी वृक्कौ यकृद्गुदम्।
मांसाद्गुरुतरं विद्याद्यथास्वं मध्यमस्थि च॥३३५॥

*śarīrāvayavāḥ sakthiśiraḥskandhādayastathā/
sakthimāṃsādguruḥ skandhastataḥ kroḍastataḥ śiraḥ||334||
vṛṣaṇau carma meḍhram ca śroṇī vṛkkau yakṛdgudam/
māṃsādgurutaram vidyādyathāsvam madhyamasthi ca||335||*

Parts of animals:

Different parts of the body are thigh, head; shoulder etc. flesh of the shoulder is heavier than of the thigh. Similarly chest is heavier than shoulder and head is heavier than the chest. In comparison to all the above, flesh of testicles, skin, phallus, hips, kidneys, liver and rectum, middle parts of the body, and muscle attachment with bones is heavier. This comparison of lightness and heaviness is in respect of the same animal. [334-335]

Guru – heavy and Laghu – light to digest:

स्वभावाल्लघवो मुद्रास्तथा लावकपिञ्जलाः।
स्वभावाद्वरवो माषा वराहमहिषास्तथा॥३३६॥
धातूनां शोणितादीनां गुरुं विद्याद्यथोत्तरम्।
अलसेभ्यो विशिष्यन्ते प्राणिनो ये बहुक्रियाः॥३३७॥

*svabhāvāllaghavo mudgāstathā lāvakapiñjalāḥ।
svabhāvādguravo māṣā varāhamahiṣāstathā॥336॥
dhātūnām śoṇitādīnām gurum vidyādyathottaram।
alasebhyo viśiṣyante prāṇino ye bahukriyāḥ॥337॥*

Mudga (Green gram), Lava (common quail) and Kapinjala (jungle bush quail) are light by nature. Similarly Masha (black gram), Varaha (pork) and buffalo are heavy by nature.

Tissue elements , viz, Rakta (blood), Mamsa (muscle, Medas (fat), Asti(bone), Majja (marrow) and Sukrs (semen) are progressively heavier. Animals having more actively are lighter than the lazy ones. [336-337]

Sex and stature:

गौरवं लिङ्गसामान्ये पुंसां स्त्रीणां तु लाघवम्।
महाप्रमाणा गुरवः स्वजातौ लघवोऽन्यथा॥३३८॥

*gauravaṃ liṅgasāmānye puṃsāṃ strīṇāṃ tu lāghavam/
mahāpramāṇā guravaḥ svajātau laghavo'nyathā॥338॥*

Of the species of quadruped animals, males are heavy and females are light. Similarly, among them, those of larger size are heavy and smaller ones light.[338]

Processing:

गुरूणां लाघवं विद्यात् संस्कारात् सविपर्ययम्।
व्रीहेर्लाजा यथा च स्युः सक्तूनां सिद्धपिण्डिकाः॥३३९॥

*gurūṇāṃ lāghavaṃ vidyāt saṃskārāt saviparyayam/
vriherlājā yathā ca syuḥ saktūnāṃ siddhapiṇḍikāḥ॥339॥*

Heaviness of food articles can be converted into lightness and vice versa by the process of preparation, as for example, the Vrihi respectively in their natural state. But when boiled on fire so as to form a cake of bolus form.

[339]

Dose:

अल्पादाने गुरूणां च लघूनां चातिसेवने।
मात्रा कारणमुद्दिष्टं द्रव्याणां गुरुलाघवे॥३४०॥
गुरूणामल्पमादेयं लघूनां तृप्तिरिष्यते।
मात्रां द्रव्याण्यपेक्षन्ते मात्रा चाग्निमपेक्षते॥३४१॥

*alpādāne gurūṇāṃ ca laghūnāṃ cātisevane/
mātrā kaṇaṃ mudḍiṣṭaṃ dravyāṇāṃ guru-lāghave॥340॥
gurūṇāṃ alpa-mādeyaṃ laghūnāṃ tṛptir-iṣyate।
mātrāṃ dravyāṇyaṃ apēkṣante mātrā cāgniṃ mapekṣate॥341॥*

mātrā kāraṇamuddiṣṭaṃ dravyāṇāṃ gurulāghave||340||

gurūṇāmalpamādeyaṃ laghūnāṃ tṛptiriṣyate/

mātrāṃ dravyāṇyapekṣante mātrā cāgnimapekṣate||341||

The quantity of intake is also responsible for the heaviness or lightness of food articles. Even a heavy food article if taken in small quantity is light in effect and so a light one taken in large quantity results in heaviness. Thus, heavy things should be taken in small quantity and light things will ones satisfaction. Action of food articles (as well as drugs) is conditioned by the quantity of intake and the proper quantity in which food articles are to be taken is dependent on the power of digestion including metabolism of individual.[340-341]

Diet and Agni(digestive power):

बलमारोग्यमायुश्च प्राणाश्वाग्नौ प्रतिष्ठिताः।

अन्नपानेन्धनैश्चाग्निर्ज्वलति व्येति चान्यथा ||३४२||

balamārogyamāyusca prāṇāścāgnau pratiṣṭhitāḥ/

annapānendhanaiścāgnirjvalati vyeti cānyathā ||342||

Strength, health, longevity and vital breath are dependent upon the power of digestion including metabolism. When supplied with fuel in the form of food and drinks, this power of digestion is sustained; it dwindles when deprived of it. [342]

Dietetic consideration – heavy and light :

गुरुलाघवचिन्तेयं प्रायेणाल्पबलान् प्रति।

मन्दक्रियाननारोग्यान् सुकुमारान्सुखोचितान्||३४३||

gurulāghavacinteyam prāyeṇālpabalān prati/

mandakriyānanārogyān sukumārānsukhocitān||343||

Heaviness and lightness of food articles is to be considered mostly for the individuals who are weak, indolent, unhealthy, of tender health and who are given to luxury.[343]

Dialectic consideration- essential :

दीप्ताग्नयः खराहाराः कर्मनित्या महोदराः।

ये नराः प्रति तांश्चिन्त्यं नावश्यं गुरुलाघवम्॥३४४॥

dīptāgnayah kharāhārāḥ karmanityā mahodarāḥ/

ye narāḥ prati tāṁścintyaṁ nāvaśyaṁ gurulāghavam||344||

For those who have strong power of digestion, who are accustomed to the intake of heavy(hard) food articles, who are pot- billed and accustomed to hard labor, heaviness or lightness of food articles does not matter much [344]

Food – intake is a sacrifice(yaga)

हिताभिर्जुहुयान्नित्यमन्तरग्निं समाहितः।

अन्नपानसमिद्धिर्ना मात्राकालौ विचारयन्॥३४५॥

आहिताग्निः सदा पथ्यान्यन्तरग्नौ जुहोति यः।

दिवसे दिवसे ब्रह्म जपत्यथ ददाति च॥३४६॥

नरं निःश्रेयसे युक्तं सात्म्यज्ञं पानभोजने।

भजन्ते नामयाः केचिद्भाविनोऽप्यन्तरादृते॥३४७॥

hitābhirjuhuyānnityamantaragniṁ samāhitah/

annapānasamidbhirnā mātrākālau vicārayan||345||

āhitāgniḥ sadā pathyānyantaragnau juhوتي yaḥ/

divase divase brahma japatyatha dadāti ca||346||

*naram nihsreyase yuktaṃ sātmyajñam pānabhojane/
bhajante nāmayāḥ kecidbhāvino'pyantarādṛte||347||*

Food – intake is a sacrifice(yaga)

Paying due consideration to the quantity and time, a self- controlled man should regularly take such useful food and including metabolism. Like an Ahitagni (a man who performs Yajña) who takes diet conducive to the over of digestion being aware of the wholesomeness of food and drinks, who resort to meditation of "Brahman" and Charity enjoys bliss without any disease during the present as well as future lives. [345-347]

To live for one hundred years:

षड्त्रिंशत् सहस्राणि रात्रीणां हितभोजनः।

जीवत्यनातुरो जन्तुर्जितात्मा सम्मतः सताम्॥३४८॥

*ṣaḍtriṃśataṃ sahasrāṇi rātrīṇāṃ hitabhojanaḥ/
jīvatyanāturo janturjitātmā sammataḥ satām||348||*

A self controlled man, blessed by noble- man lives for hundred years free from diseases by the intake of wholesome food.{348}

Utility of the consideration of foods and drinks :

प्राणाः प्राणभृतामन्नमन्नं लोकोऽभिधावति।

वर्णः प्रसादः सौस्वर्यं जीवितं प्रतिभा सुखम्॥३४९॥

तुष्टिः पुष्टिर्बलं मेधा सर्वमन्ने प्रतिष्ठितम्।

लौकिकं कर्म यद्वृत्तौ स्वर्गतौ यच्च वैदिकम्॥३५०॥

कर्मापवर्गे यच्चोक्तं तच्चाप्यन्ने प्रतिष्ठितम्॥३५१॥

*prāṇāḥ prāṇabhṛtāmānnamānnam loko'bhidhāvati/
varṇaḥ prasādaḥ sausvaryam jīvitam pratibhā sukham||349||*

*tuṣṭiḥ puṣṭirbalaṃ medhā sarvamanne pratiṣṭhitam/
laukikaṃ karma yadvṛttau svargatau yacca vaidikaṃ||350||
karmāpavarge yaccoktaṃ taccāpyanne pratiṣṭhitam/351/*

Food sustains the life of living beings. All living beings in the universe require food. Complexion, clarity, good voice, longevity, geniuses, happiness, satisfaction, nourishment, strength and intellect are all conditioned by food. Professional activities leading to happiness in this world, Vedic rituals leading to abode in heaven and observance of truth, Brahmacarya leading to salvation are all based on food.[349-350]

Summary:

प्राणाः प्राणभृतामन्नमन्नं लोकोऽभिधावति।
वर्णः प्रसादः सौस्वर्यं जीवितं प्रतिभा सुखम्॥३४९॥
तुष्टिः पुष्टिर्बलं मेधा सर्वमन्ने प्रतिष्ठितम्।
लौकिकं कर्म यद्वृत्तौ स्वर्गतौ यच्च वैदिकम्॥३५०॥
कर्मापवर्गे यच्चोक्तं तच्चाप्यन्ने प्रतिष्ठितम्॥३५१॥

*prāṇāḥ prāṇabhṛtāmānnamannaṃ loko'bhidhāvati/
varṇaḥ prasādaḥ sausvaryam jīvitam pratibhā sukham||349||
tuṣṭiḥ puṣṭirbalaṃ medhā sarvamanne pratiṣṭhitam/
laukikaṃ karma yadvṛttau svargatau yacca vaidikaṃ||350||
karmāpavarge yaccoktaṃ taccāpyanne pratiṣṭhitam/351/*

Summary:

Properties of food and drinks in general, ingredients having fore most qualities, twelve groups, post- prandial drinks along with their properties,

brief statements on heaviness and lightness of food ingredients- all these necessitating special study are mentioned in this chapter on “The Properties of Diets and Drinks.[351-352]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थानेऽन्नपानविधिर्नाम

सप्तविंशोऽध्यायः॥२७॥

*ityagniveśakṛte tantrē carakapratisaṃskṛte ślokaśthāne'nnapānavidhirnāma
saptaviṃśo'dhyāyaḥ||27||*

Thus ends the twenty seventh chapter on the “Properties of the Diets and Drinks” of the Sutra section of Agnivesas work as redacted by Charaka.

27.1 Anupan – Importance Of Adjuvants And After Drinks In Food And Medicine

When you visit an Ayurveda doctor, he might suggest to take the Ayurvedic medicines along with specific liquids. It may be milk, buttermilk, sugarcane juice, or plain water. This drink, advised along with the medicine is called as Anupan. Let us analyse about different criteria considered while deciding on Anupan.

Definition of Anupan – It is the liquid that is advised along with the medicine or advised after intake of the medicine. Concept of Anupana is not limited to medicine. Even specific foods have been advised for consumption along with specific liquids.

Benefits of food adjuvants –

In Ayurveda, there are specific adjuvants mentioned for specific foods.

They help in

Easy breaking down of hard food particles

Easy digestion and assimilation

Enhance the qualities of food.

Enhance the bio-availability of food nutrients in blood vessels and body tissues

Help avoid / mask side effects of food articles.

Similar to a drop of oil spreads rapidly in water, with the help of Anupana, medicine / food spreads rapidly in the body.

Example of food adjuvants –

Cold water is advised while eating food articles prepared with barley and wheat, while consuming curds, wine and honey.

Hot water is ideal after-drink while consuming (food articles prepared from) liquid part of curds, fat rich buttermilk, ghee, oil, fats, vegetable dishes, green gram dishes and legumes.

The choice of Anupana, made as per the body type –

Beer is the ideal after drink for lean person, who wishes to gain weight.

A teaspoon of honey, mixed with a cup of water is ideal Anupan for obese person.

Meat soup is good for emaciated, tired people.

Wine is ideal after meat and for people with poor digestion strength.

Milk is ideal for people who are debilitated due to chronic diseases and treatment, for people who walk for long distances, who speak for long hours, who indulge in sexual activities regularly, who have done fasting for a long time, who have exposed themselves to sun for a long period of time and who indulge in tiresome activities. Milk is ideal drink for the aged and for children.

Disease specific Anupana –

In case of diseases, Anupana helps in

- Easy absorption of medicine from gut.
- Significantly helps in the treatment of the disease.

Example: A dilute water decoction of Giloy is very useful in gout and diabetes.

A dilute neem decoction may be helpful anupana during fever and infection disorders. Because neem helps to fight microbes.

Anupana for specific herbs –

Garlic – if processed and taken along with milk helps to reduce its pungency.

Amla powder - Amla powder can be taken along with different drinks for specific health benefits. [Read more](#)

Bhallataka – a strong pungent and hot herb, for which, milk is usually advised as Anupan.

Medicine specific Anupana –

[Chyawanprash](#) is administered along with milk. It helps to balance out the Pitta increasing tendency and hot potency of Chyawanprash.

[Akika Pishti](#) is administered along with honey in Pitta disorders, along with Ashwagandha in Vata disorders and along with fresh ginger juice in case of cough and heart ailments.

Vettumaran gulika

In fever, it is given along with fresh ginger juice.

In Vata imbalance and bloating, it is administered along with [Cumin seed](#) decoction.

In vomiting, it is given along with decoction of kacchura

In Anurea or difficulty in urination, it is given along with tender coconut water

in abdomen pain, it is given along with ajamoda arka ([oma water](#))

In abdominal gaseous distension and tumour, it is given along with fresh garlic juice extract.

Mahayograj Guggul-

For Vata diseases like arthritis it is usually co prescribed with

For Pitta imbalance diseases, it is administered with decoction of Kakolyadi group of herbs.

For kapha imbalance disease, it is administered with Aragwadhadi kashayam

For treating diabetes, it is used along with kashayam of Daruharidra – Berberis aristata.

For treating anemia, it is administered along with cow urine

For treating obesity, it is administered along with honey

For treating skin diseases, it is given along with neem decoction

For treating gout, it is given with Giloya – Tinospora cordifolia

For treating pain and inflammation, it is given with kashayam of long pepper.

For treating rat bite, it is given with kashayam of Patala – Stereospermum suaveolens

For treating eye diseases, it is given along with Triphala kashayam

For treating ascites, it is given along with Punarnavadi kashayam.

Swarna Bhasma –

Swarna bhasma is calx prepared from gold. Read more about [Swarna Bhasma](#)

- For burning sensation, if taken along with bile of fish.

- It gives aphrodisiac effect if taken along with Bhringaraja (Eclipta alba).
- It improves strength and immunity, if taken along with milk.
- It is good for eyes, if taken along with Punarnava (Boerhaavia diffusa)
- It improves memory if taken along with sweet flag
- It improves skin complexion if given along with saffron.
- In poisoning, it is given along with a herb called Nirvisha.
- In psychiatric conditions, it is given along with ginger, clove and pepper.

Narayana Churna

- It is administered along with buttermilk for people with ascites.
- It is administered with Badara kashaya (Decoction of jujube) for treatment of abdominal distention.
- It is given with wine for treating bloating and Vata diseases
- It is given with watery portion of curds for treating constipation
- It is given along with [pomegranate](#) juice for treating piles
- To treat anal itch, it is given along with cocum juice
- To treat indigestion, it is given with warm water

[Yogendra Ras](#) is traditionally administered along with Triphala Kashayam

Navaratna Raj Mrigank Ras

In inflammatory conditions and edema, Vata diseases like Paralysis, facial palsy, Tremors, diabetes, it is administered along with long pepper, honey and rock salt.

In Gout arthritis, it is administered along with Haritaki (Terminalia chebula) and jaggery.

In bloating, anorexia, abdominal colic, dyspepsia, cough, epilepsy, asthma, malabsorption syndrome, liver diseases, jaundice, fever, pthisis, emaciation, muscle wasting, it is given along with [Guduchi Satva](#) and honey.

Honey, fresh ginger juice, neem juice, water or milk are the traditional Anupanams for [Arogya Vardhini Bati](#)

[Vayu Gulika](#) is administered along with cumin seed decoction.

[Mukta pishti](#) is administered along with honey, butter or milk.

Anupana based on Dosha imbalance -

Anupana is selected based on the predominance of Doshas in a particular disease. The qualities of Anupana should be opposite to the Pridominant Dosha.

In Vata disorders, Anupana should have oily and hot properties.

In Pitta disorders, Anupana should have sweet and cold properties.

In Kapha disorders, Anupana should have dry and hot properties.

References:

यदाहारगुणैः पानं विपरीतं तदिष्यते।
अन्नानुपानं धातूनां दृष्टं यन्न विरोधि च॥३१९॥
आसवानां समुद्दिष्टामशीतिं चतुरुत्तराम्।
जलं पेयमपेयं च परीक्ष्यानुपिबेद्धितम्॥३२०॥

स्निग्धोष्णं मारुते शस्तं पित्ते मधुरशीतलम्।
कफेऽनुपानं रूक्षोष्णं क्षये मांसरसः परम्॥३२१॥
उपवासाध्वभाष्यस्त्रीमारुतातपकर्मभिः।
क्लान्तानामनुपानार्थं पयः पथ्यं यथाऽमृतम्॥३२२॥
सुरा कृशानां पुष्ट्यर्थमनुपानं विधीयते।
काश्यार्थं स्थूलदेहानामनु शस्तं मधूदकम्॥३२३॥
अल्पाग्नीनामनिद्राणां तन्द्राशोकभयक्लमैः।
मद्यमांसोचितानां च मद्यमेवानुशस्यते॥३२४॥

*yadāhāraguṇaiḥ pānaṃ viparītaṃ tadiṣyate/
annānupānaṃ dhātūnāṃ dr̥ṣṭaṃ yanna virodhi ca*||319||
*āsavānāṃ samuddiṣṭāmaśītiṃ caturuttarām/
jalaṃ peyamapeyaṃ ca parikṣyānupibeddhitam*||320||
*snigdhoṣṇaṃ mārute śastaṃ pitte madhuraśītaṃ/
kaphe'nupānaṃ rūkṣoṣṇaṃ kṣaye māṃsarasaḥ param*||321||
*upavāsādhvabhāṣyāstrīmārutātapakarmabhiḥ/
klāntānāmanupānārthaṃ payaḥ pathyaṃ yathā'mṛtaṃ*||322||
*surā kṛśānāṃ puṣṭyarthamanupānaṃ vidhīyate/
kāśyārthaṃ sthūladehānāmanu śastaṃ madhūdakaṃ*||323||
*alpāgnīnāmanidrāṇāṃ tandrāśokabhayaklamaiḥ/
madyamāṃsocitānāṃ ca madyamevānuśasyate*||324|| – Charaka Samhita
Sutrasthana 27

Generally post- prandial drinks should have the properties opposite to the those of the food taken. But at the same time, such drinks should not be harmful to the tissue elements of the body. Water as well as the eighty

four varieties of alcoholic preparations (described in the 25th chapter of this section) are to be examined and with a view to ascertain their wholesomeness or otherwise and only useful drinks are to be taken. In conditions caused by the aggravation of vata. Oily and hot after drinks are useful.

Similarly in Pitta sweet and cold, and
Kapha – oily and hot post drinks are useful.

For Kshaya – emaciation meat soup is the useful post- prandial drink. Milk is the post- prandial drink like ambrosia for those fatigued due to indolence in fast, long walk, long speeches, sex and exposure to wind and sun. for nourishing emaciated individuals, wine is the best post- prandial drink. For causing emaciation of over corpulent individuals honey water is the useful post- prandial drink. For causing emaciation of over corpulent individuals honey water is the useful post- prandial drink. Alcohol serves as useful post-prandial drink for those accustomed to alcoholic drinks as well as meat, and suffering from loss of digestion, insomnia, accompanied with drowsiness, grief, fear and exhaustion.

Effects of after-food drinks on the individual and the food :

अथानुपानकर्मगुणान् प्रवक्ष्यामः- अनुपानं तर्पयति, प्रीणयति, ऊर्जयति, बृंहयति, पर्याप्तिमभिनिर्वर्तयति, भुक्तमवसादयति, अन्नसङ्घातं भिनत्ति, मार्दवमापादयति, क्लेदयति, जरयति, सुखपरिणामितामाशुव्यवायितां चाहारस्योपजनयतीति॥३२५॥

athānupānakarmaguṇān pravakṣyāmaḥ- anupānaṃ tarpayati, prīṇayati, ūrjayati, bṛṃhayati, paryāptimabhinirvartayati, bhuktaṃ avasādayati, annasaṅghātaṃ bhinatti, mārḍavamāpādayati, kledayati, jarayati,

sukhapariṇāmitāmāśuvyavāyitām cāhārasypajanayatīti||325|| – Charaka Samhita, Sutrasthana 27

Now we shall explain the actions and properties of post-prandial drinks. Post- prandial drinks in general, bring about refreshment, pleasure, energy, nourishment, satisfaction and steadiness in the food eaten. It helps in broke down, softening, digesting, proper assimilation and instant diffusion of the food taken.

Summing up:-

अनुपानं हितं युक्तं तर्पयत्याशु मानवम्।

सुखं पचति चाहारमायुषे च बलाय च॥३२६॥

anupānaṃ hitaṃ yuktaṃ tarpayatyāśu mānavam/

sukhaṃ pacati cāhāramāyūṣe ca balāya ca||326|| – Charaka Sutra 27

thus it is said:

Administration of wholesome post-prandial drink refreshes instantaneously and helps in individual in easy digestion resulting in the promotion of longevity and strength.

Contra indications of Anupana (after-drinks)

नोर्ध्वाङ्गमारुताविष्टा न हिक्काश्वासकासिनः।

न गीतभाष्याध्ययनप्रसक्ता नोरसि क्षताः॥३२७॥

पिबेयुरुदकं भुक्त्वा तद्धि कण्ठोरसि स्थितम्।

स्नेहमाहारजं हत्वा भूयो दोषाय कल्पते॥३२८॥

*nordhvāṅgamārutāviṣṭā na hikkāśvāsakāsinah/
na gītabhāṣyādhyayanaprasaktā norasi kṣatāḥ||327||
pibeyurudakam bhuktvā taddhi kaṇṭhorasi sthitam/
snehamāhārajam hatvā bhūyo doṣāya kalpate||328||*

Water should not be taken after food by those suffering from diseases of the head due to the vitiation of Vata. Hiccup, dyspnea, cough as well as tuberculosis. It is also prohibited for those who indulge in singing, speech and study with loud sound because it remains in the throat and chest, and removes from there the unctuous substances taken along with food resulting in the further aggravation of the condition.

अश्चात् पीयते इति अनुपानम् । श. क. द.
अश्चात् वा अनु साकं पीयते इति अनुपानम् । च. सू. २७/३१९ चक्रपाणि टीका
न हितं युक्तं तर्पयत्याशु मानवम् ।
गच्छति चाहारं आयुषे च बलाय च ॥ च. सू. २७/३२६
न करोत्यूर्जां तृप्तिं व्याप्तिं दृढांगताम् ।
संघात शैथिल्य विक्लित्ति जरणानि च ॥ अ. ह. सू. ८/५२
न तर्पयति, प्रीणयति, ऊर्जयति, बृंहयति, पर्याप्तिमभिनिवर्तयति, भुक्तमवसाद
संघातं भिनत्ति, मार्दवमापादयति, क्लेदयति, जरयति, सुखपरिणामितामाशुव्यवा
स्य उपजनयति ॥ च. सू. २७/३२७ Dr JV Hebbar - easyayurveda.com
धोष्णं मारुते पथ्यं कफे रूक्षोष्णमिष्यते ।
न हितंचापि पित्ते मधुरशीतलम् ॥ च. सू. ४६ / ४३९

Contra indications:

In some diseases, taking excess of liquids is not advisable. In such diseases, Anupana should be used in very little quantity or should not be used. Such diseases are –

E.N.T & ophthalmic problems, hiccups, dyspnoea, cough and chest injury.
Singers, dancers, students who read for long time should also take very
less Anupana **Difference between medicine and Anupana –**

Medicine is usually given in **higher dose** when compared to Anupan.

Anupana is administered in larger dose.

Medicine is usually **more potent**.

Medicine is **highly concentrated**. Anupana is usually dilute.

Medicine is usually **not a part of diet**. But Anupana is a part of diet.

Charaka Samhita Sutrasthana 28 is Vividha Ashita Peeteeya Adhyaya Process Of Digestion, How Food Causes Disease –

अथातो विविधाशितपीतीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto vividhāśitapītiyamadhyāyaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

28th chapter of Charaka explains how different types of foods undergo digestion, how they nourish different body tissues, how wholesome diet and regimen causes health and unwholesomeness causes disease and so on. The chapter name is Vividha Ashita Peeteeya Adhyaya

Digestion of food and nourishment of body tissues:

विविधमशितं पीतं लीढं खादितं जन्तोर्हितमन्तरग्नि सन्धुक्षित बलेन यथास्वेनोष्मणा सम्यग्विपच्यमानं कालवदनवस्थित सर्वधातुपाकमनुपहत सर्वधातूष्म मारुतस्रोतः केवलं शरीरमुपचय बलवर्णसुखायुषा योजयति शरीरधातूनूर्जयति च।
धातवो हि धात्वाहाराः प्रकृतिमनुवर्तन्ते॥३॥

*vividhamaśitaṃ pītaṃ līḍhaṃ khāditaṃ jantorhitamantaragni sandhukṣita
balena yathāsvenoṣmaṇā samyagvipacyamānaṃ kālavadanavasthita
sarvadhātupākamanupahata sarvadhātūṣma mārutasrotaḥ kevalaṃ
śarīramupacaya balavarṇasukhāyusā yojayati śarīradhātūnūrjayati ca/
dhātavo hi dhātvāhārāḥ prakṛtimanuvartante॥3॥*

Digestion of food and nourishment of body tissues:

Antaragni (internal fire) empowers digestive fire to digest various types of food –

Ashita – eatables

Peeta – liquid foods

Leeda – linctus, jams,

Khadita – masticable foods.

Then the foods are taken to Dhatu level. (level of body tissues – blood, muscle, bone tissue etc). Here, the food is subjected to Dhatu agni – digestive process that converts particular part of food into the native Dhatu. There are seven Dhatu, so seven Dhatu agnis convert respective part of food into body tissue.

The food, thus digested causes

Upachaya – body nourishment, plumpness

Bala – strength and immunity

Varna – skin tone and complexion

Sukha – comfort, good mental health

Ayusha – improves life expectancy.

Thus all the body tissues get well nourished. [3]

How waste products of the body get support:

तत्राहारप्रसादाख्यो रसः किट्टं च मलाख्यमभिनिर्वर्तते।

किट्टात्स्वेदमूत्रपुरीषवातपित्तश्लेष्माणः कर्णाक्षिनासिकास्यलोमकूपप्रजननमलाः केशश्मश्रुलो
मनखादयश्चावयवाः पुष्यन्ति।

tatrāhāraprasādākhyo rasaḥ kiṭṭaṃ ca malākhyamabhinirvartate/

*kiṭṭāt svedamūtrapuriṣavātapittaśleṣmāṇaḥ
karṇākṣināsikāsyalomakūpaprājananamalāḥ
keśāśmaśrulomanakhādayaścāvayavāḥ puṣyanti/*

How waste products of the body get support:

Food, after digestion takes two forms viz,

Prasada – the essence part, that is formed in the first stage. This is also called as 'Rasa'

Kitta – the waste part. The waste part further nourishes

Sweda – sweat,

Mootra – urine

Pureesha – feces

Tridosha – Vata, Pitta and Kapha

Excreta of the ear, eye, nose, mouth, hair follicles, as well as genitals organs and also to

Kesha – hair of the head,

Shmashru – beard,

Loma – small hair of the body,

Nakha – nails etc.,

How the body tissues – Dhatu gets nourishment:

पुष्यन्ति त्वाहाररसाद्रसरुधिरमांसमेदोस्थिमज्जशुक्रौजांसि पञ्चेन्द्रियद्रव्याणि

धातुप्रसादसञ्जकानि शरीरसन्धिबन्धपिच्छादयश्चावयवाः।

ते सर्व एव धातवो मलाख्याः प्रसादाख्याश्च रसमलाभ्यां पुष्यन्तः स्वं मानमनुवर्तन्ते यथावयःशरीरम्।

एवं रसमलौ स्वप्रमाणावस्थितावाश्रयस्य समधातोर्धातुसाम्यमनुवर्तयतः।

निमित्ततस्तु क्षीणवृद्धानां प्रसादाख्यानां धातूनां वृद्धिक्षयाभ्यामाहारमूलाभ्यां रसः
साम्यमुत्पादयत्यारोग्याय, किट्टं च मलानामेवमेव।
स्वमानातिरिक्ताः पुनरुत्सर्गिणः शीतोष्णपर्यायगुणैश्चोपचर्यमाणा मलाः शरीर
धातुसाम्यकराः समुपलभ्यन्ते॥४॥

*puṣyanti tvāhārarasādrasarudhiramāṃsamedosthimajjaśukraujāṃsi
pañcendriyadravyāṇi dhātuprasādasañjñakāni
śarīrasandhibandhapicchādayaścāvayavāḥ/
te sarva eva dhātavo malākhyāḥ prasādākhyāśca rasamalābhyāṃ
puṣyantaḥ svaṃ mānamanuvartante yathāvayaḥśarīram/
evaṃ rasamalau svapramāṇāvasthitāvāśrayasya
samadhātordhātusāmyamanuvartayataḥ/
nimittatastu kṣīṇavṛddhānāṃ prasādākhyānāṃ dhātūnāṃ
vṛddhikṣayābhyāmāhāramūlābhyāṃ rasaḥ sām्यamutpādayatyārogyāya,
kiṭṭaṃ ca malānāmevameva/
svamānātiriktāḥ punarutsargiṇaḥ śītoṣṇaparyāyagūṇaiścopacaryamāṇā
malāḥ śarīra dhātusāmyakarāḥ samupalabhyante॥4॥*

How the body tissues – Dhatu gets nourishment:

From the Rasa – essence part of food digestion, the successive dhatus –

Rudhira – blood

Mamsa – muscle

Meda – fat tissue

Asthi – bone tissue

Majja – contents inside bone, bone marrow

Shukra – reproductive system get nourished successively.

then all the sense organs, body joints get nourished.

Thus the essence part (Rasa (taste) and waste part (Kitta or Mala) of food nourishes the body tissues and body waste products respectively and thus the proper portions of tissues and waste products are maintained in balance, according to the size and shape of the body.

Due to certain causes, the tissue elements may get Kshaya (depletion) or Vruddhi (excessive increase). Similarly, even the waste products can undergo Kshaya or Vruddhi.

The right amount of food, with correct opposing qualities of hot and cold, causes re-balancing of this increase / decrease. [4]

Relation of foods with body and Diseases :

तेषां तु मलप्रसादाख्यानां धातूनां स्रोतांस्ययनमुखानि।
तानि यथाविभागेन यथास्वं धातूनापूरयन्ति।
एवमिदं शरीरमशितपीतलीढखादितप्रभवम्।
अशितपीतलीढखादितप्रभवाश्चास्मिन् शरीरे व्याधयो भवन्ति।
हिताहितोपयोगविशेषास्त्वत्र शुभाशुभविशेषकरा भवन्तीति॥५॥

*teṣāṃ tu malaprasādākhyānāṃ dhātūnāṃ srotāṃsyayanamukhāni/
tāni yathāvibhāgena yathāsvaṃ dhātūnāpūrayanti/
evamidaṃ śarīramaśītapītalīḍhakhāditaprabhavam/
aśītapītalīḍhakhāditaprabhavāścāsmiñ śarīre vyādhayo bhavanti/
hitāhitopayogaviśeṣāstvatra śubhāśubhaviśeṣakarā bhavantīti||5||*

Relation of foods with body and Diseases :

The pure as well as waste products (of digestion and metabolism) enter into the various channels of circulation (Srotas) and circulate through them. Each tissue (Dhatu) has its own channel (Srotas). These channels (Srotas) carrying specific nutrient material provide nourishment in required quantity to various Dhatus. Thus the body is the result of nourishment drawn (in fourfold manner) from eatables, beverages, linctuses, and masticates.

Diseases are also manifested in the body by the four types of foods (viz, eating, drinking, licking and masticating). Intake of wholesome and unwholesome food is the cause for health and disease respectively. [5]

Agnivesha inquired

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच- दृश्यन्ते हि भगवन्!
हितसमाख्यातमप्याहारमुपयुञ्जाना व्याधिमन्तश्चागदाश्च, तथैवाहितसमाख्यातम्; एवं
दुष्टे कथं हिताहितोपयोगविशेषात्मकं शुभाशुभविशेषमुपलभामह इति॥६॥

*evaṃvādinam bhagavantamātreyamagniveśa uvāca- dṛśyante hi bhagavan!
hitasamākhyātamapyāhāramupayunñjānā vyādhimantaścāgadāśca,
tathaivāhitasamākhyātam; evaṃ duṣṭe katham
hitāhitopayogaviśeṣātmakam śubhāśubhaviśeṣamupalabhāmaha iti||6||*

Agnivesha inquired

“Oh! Lord, people taking so called wholesome foods are found to suffer from diseases even though some of them are healthy. And a few people taking unwholesome food are found to be healthy. In view of this, how to draw the conclusion that health and diseases are conditioned by wholesome and unwholesome food respectively.[6]

Cause for disease:

मुवाच भगवानात्रेयः- न हिताहारोपयोगिनामग्निवेश! तन्निमित्ता व्याधयो जायन्ते, न च केवलं हिताहारोपयोगादेव सर्वव्याधिभयमतिक्रान्तं भवति, सन्ति हृतेऽप्यहिताहारोपयोगादन्या रोगप्रकृतयः, तद्यथा- कालविपर्ययः, प्रज्ञापराधः, शब्दस्पर्शरूपरसगन्धाश्चासात्म्या इति।

ताश्च रोगप्रकृतयो रसान् सम्यगुपयुञ्जानमपि पुरुषमशुभेनोपपादयन्ति; तस्माद्धिताहारोपयोगिनोऽपि दृश्यन्ते व्याधिमन्तः।

अहिताहारोपयोगिनां पुनः कारणतो [१] न सद्यो दोषवान् भवत्यपचारः।

न हि सर्वाण्यपथ्यानि तुल्यदोषाणि, न च सर्वे दोषास्तुल्यबलाः, न च सर्वाणि शरीराणि व्याधिक्षमत्वे समर्थानि भवन्ति।

तदेव ह्यपथ्यं देशकालसंयोगवीर्यप्रमाणातियोगाद्भूयस्तरमपथ्यं सम्पद्यते।

स एव दोषः संसृष्टयोनिर्विरुद्धोपक्रमो गम्भीरानुगतश्चिरस्थितः प्राणायतनसमुत्थो मर्मोपघाती कष्टतमः क्षिप्रकारितमश्च सम्पद्यते।

शरीराणि चातिस्थूलान्यतिकृशान्यनिविष्टमांसशोणितास्थीनि

दुर्बलान्यसात्म्याहारोपचितान्यल्पाहाराण्यल्पसत्त्वानि च भवन्त्यव्याधिसहानि, विपरीतानि पुनर्व्याधिसहानि।

एभ्यश्चैवापथ्याहारदोषशरीरविशेषेभ्यो व्याधयो मृदवो दारुणाः क्षिप्रसमुत्थाश्चिरकारिणश्च भवन्ति।

त एव वातपित्तश्लेष्माणः स्थानविशेषे प्रकुपिता

व्याधिविशेषानभिनिर्वर्तयन्त्यग्निवेश!||७||

muvaṇca bhagavānātreyaḥ- na hitāhāropayogināmagniveśa! tannimittā

vyādhayo jāyante, na ca kevalaṃ hitāhāropayogādeva

sarvavyādhibhayamatikrāntaṃ bhavati, santi

hyṛte'pyahitāhāropayogādanyā rogaprakṛtayaḥ, tadyathā- kālaviparyayaḥ,

prajñāparādhaḥ, śabdasparsārūparasagandhāścāsātmyā iti

*tāśca rogaprakṛtayo rasān samyagupayunñjānamapi
puruṣamaśubhenopapādayanti; tasmāddhitāhāropayogino'pi dṛśyante
vyādhimantaḥ/
ahitāhāropayogināṃ punaḥ kāraṇato [1] na sadyo doṣavān
bhavatyapacārah/
na hi sarvāṇyapathyāni tulyadoṣāṇi, na ca sarve doṣāstulyabalāḥ, na ca
sarvāṇi śarīrāṇi vyādhikṣamatve samarthāni bhavanti/
tadeva hyapathyam
deśakālasaṃyogavīryapramāṇātiyogādbhūyastaramapathyam sampadyate/
sa eva doṣaḥ saṃsṛṣṭayonirviruddhopakramo gambhīrānugataściraस्थिताḥ
prāṇāyatanasamuttho marmopaghātī kaṣṭatamaḥ kṣiprakāritamaśca
sampadyate/
śarīrāṇi cātisthūlānyatikṛśānyaniviṣṭamāṃsaśoṇitāsthīni
durbalānyasātmyāhāropacitānyalpāhārāṇyalsattvāni ca
bhavantyavyādhisahāni, viparītāni punarvyādhisahāni/
ebhyaścaivāpathyāhāradoṣaśarīraviśeṣebhyo vyādhayo mṛdavo dāruṇāḥ
kṣiprasamutthāścirakāriṇaśca bhavanti/
ta eva vātapittaśleṣmāṇaḥ sthānaviśeṣe prakupitā
vyādhiviśeṣānabhinirvartayantyagniveśa!||7||*

Cause for disease:

Lord Atreya replied, "It is not that individuals accustomed to wholesome food suffer from diseases, due to the food that they are taking.

न च केवलं हिताहारोपयोगादेव सर्व व्याधिभयमतिक्रान्तं भवति

na ca kevalam hitāhāropayogādeva sarvavyādhibhayamatikrāntam bhavati

It is not only by taking wholesome food one can overcome all diseases.

Apart from unwholesome diet, there are other factors for the causation of diseases. They are –

Kaala Viparyaya – seasonal abnormality,

Prajnaparadha – intellectual blasphemy – knowingly committing mistakes

Shabda Sparsha Rupa Rasa (taste) Gandha Asatmya – unwholesome contents of sense faculties with their objects like sound, touch, vision, taste and smell. These factors may produce diseases even in individuals accustomed to wholesome food.

नहि सर्वाण्यपथ्यानि तुल्यदोषाणि, न च सर्वेदोषास्तुल्यबलाः,

नचसर्वाणिशरीराणिव्याधिक्षमत्वेसमर्थानिभवन्ति।

na hi sarvāṇyapathyāni tulyadoṣāṇi, na ca sarve doṣāstulyabalāḥ, na ca sarvāṇi śarīrāṇi vyādhikṣamatve samarthāni bhavanti।

Due to certain factors, even unwholesome food does not produce diseases immediately. All unwholesome foods are not equally bad: all Doshas are not of equal strength, nor all bodies capable of resisting diseases equally.

तदेवह्यपथ्यं देश काल संयोग वीर्य प्रमाणातियोगाद्भूयस्तरमपथ्यंसम्पद्यते।

tadeva hyapathyam deśakāla saṁyoga vīrya

pramāṇātiyogādbhūyastaramapathyam sampadyate।

An unwholesome food article – Apathya is harmful (or not) depending upon the

Desha – nature of the locality,

Kala – season / time

Samyoga – combination

Veerya (potency) and
Pramana – quantity.

So, an unwholesome diet becomes more unwholesome, if taken in wrong season, in wrong place, with bad food combination, in improper quantity.

The Doshas become more acute and difficult-to-cure if they are combined with each other, if they require mutually contradictory therapies (for example, Kapha needs hot treatment but if it is associated with Pitta, then, Pitta needs cold treatment) if they are deep seated, if chronic, if vitiated in body parts where life is situated and if they afflict the vital organs.

People with obese or emaciated body, or having loose muscle, blood and bone tissues or weak or nourished with unwholesome food or accustomed to the intake of less food or having feeble mind, are unable to resist diseases. On the other hand, individuals having opposite type of physical constitution are capable of resisting diseases.

The intake of unwholesome food, as well as the Doshas and physical constitution of above description gives rise to diseases of many types, viz mild or severe and acute or chronic. The Doshas, viz, Vata Pitta and Kapha give rise to various types of diseases depending upon the site of Dosha vitiation.[7]

तत्र रसादिषु स्थानेषु प्रकुपितानां दोषाणां यस्मिन् स्थाने ये ये व्याधयः सम्भवन्ति
तांस्तान् यथावदनुव्याख्यास्यामः॥८॥

*tatra rasādiṣu sthāneṣu prakupitānām doṣāṇām yasmin sthāne ye ye
vyādhayaḥ sambhavanti tāṁstān yathāvadanuvyākhyāsyāmaḥ||8||*

We shall now describe the various diseases which occurs in different sites (Dhatus) like Rasa due to the aggravation of the Doshas.[8]

Rasa Pradoshaja Roga – Diseases due to vitiated Rasa Dhatu (the first essence part got after digestion process):

अश्रद्धाचारुचिश्चास्यवैरस्यमरसज्ञता|
हृल्लासोगौरवंतन्द्रासाङ्गमर्दोज्वरस्तमः ||९||
पाण्डुत्वंस्रोतसांरोधःक्लैब्यंसादःकृशाङ्गता|
नाशोऽग्नेरयथाकालंवलयःपलितानिच||१०||
रसप्रदोषजारोगा,...|११|

*aśraddhā cāruciścāsyavairasyamarasajñatā|
hṛllāso gauravaṁ tandrā sāṅgamardo jvarastamaḥ ||9||
pāṇḍutvaṁ srotasāṁ rodhaḥ klaibyaṁ sādaḥ kṛśāṅgatā|
nāśo'gnerayathākālaṁ valayaḥ palitāni ca||10||
rasapradoṣajā rogā,.../11/*

Following diseases are caused by the vitiation of Rasadhatu.

Ashraddha – Disinclination for food,

Aruchi – anorexia

Asya Vairasya – foul taste in mouth

Arasanjnata – lack of taste sensing capacity

Hrullasa – nausea,

Gaurava – heaviness

Tandra – drowsiness, fatigue

Angamarda – Malaise, bodyache

Jwara – fever

Tama – darkness in front of eyes

Pandutva – anemia, pale discolouration of skin

Srotasam rodha – obstruction of body channels

Klaibya – impotency

Saada – heaviness of body, as if the body is struck and cannot function.

Krushangata – emaciation, shrunken body parts

Nasho Agnehe – loss of digestion strength

Ayatha Kala Vali Palita – premature wrinkling of skin and graying of hairs.

[9-10]

Rakta Pradoshaja Vyadhis – Diseases due to vitiated Blood tissue:

...वक्ष्यन्ते रक्तदोषजाः।

कुष्ठवीसर्पपिडकारक्तपित्तमसृग्दरः॥११॥

गुदमेढ्रास्यपाकश्चप्लीहागुल्मोऽथविद्रधिः।

नीलिकाकामलाव्यङ्गःपिप्पलवस्तिलकालकाः॥१२॥

दद्रुश्चर्मदलंश्चित्रं पामाकोठास्रमण्डलम्।

रक्तप्रदोषाज्जायन्ते, ...॥१४॥

...vakṣyante raktadoṣajāḥ।

kuṣṭhavīsarpapīḍakā raktapittamasṛgdarāḥ॥11॥

gudamedhṛāsyapākaśca plihā gulmo’tha vidradhiḥ।

nīlikā kāmālā vyaṅgaḥ pipplavastilakālakāḥ॥12॥

*dadruścarmadalaṃ śvitraṃ pāmā koṭhāsramaṇḍalam/
raktapradoṣājjāyante,.../14/*

Kushta – Skin diseases

Visarpa (acute spreading diseases of the skin)

Pidaka – carbuncle, **Pimples**,

Raktapitta (a diseases characterized by bleeding from different parts of the body),

Asrugdhara – menorrhagia, heavy periods

Guda Medhra Paka – inflammation and suppuration in rectum and penis

Asya Paka – mouth ulcers,

Pleeha – Disease of the spleen, Splenomegaly

Gulma – Tumors of the abdomen

Vidradhi – Abscess

Neelika – blue moles,

Kaamala – Jaundice,

Vyanga (freckles),

Piplava (portwine mark),

Tilakaalaka (black mole),

Dadru – ringworm ,

Charmadala- dermatitis, skin tags

Shvitra – leucoderma,

Pama – papules,

Kotha (urticaria) and

Asra Mandala – red circular patches. [11-12]

Mamsa Pradoshaja Vikara – Diseases the causes by vitiated Muscle tissue:

...शृणुमांसप्रदोषजान्||१३||

अधिमांसार्बुदंकीलंगलशालूकशुण्डिके|

पूतिमांसालजीगण्डगण्डमालोपजिह्विकाः||१४||

विद्यान्मांसाश्रयान्...|१५|

...śṛṇu māṁsapradoṣajān||13||

adhimāṁsārbudaṁ kīlaṁ galaśālūkaśuṇḍike|

pūtimāṁsālajīgaṇḍagaṇḍamālopaṁjīhvikāḥ||14||

vidyānmāṁsāśrayān...|15|

Adhimamsa – Granuloma,

Arbuda – Myoma

Keela – Piles,

Gala Shalooka – Uvulitis,

Gala shundika – tonsillitis,

Pootimamsa – Sloughing of flesh,

Alaji – boils,

Ganda – goiter,

Gandamala – cervical adenitis

Upajihvika – inflammation of epiglottis. [13-14]

Meda Pradoshaja Vikara – Diseases due to vitiation of fat tissue

मेदःसंश्रयांस्तुप्रचक्ष्महे|

निन्दितानिप्रमेहाणांपूर्वरूपाणियानिच||१५||

medaḥsaṁśrayāṁstu pracakṣmahe|

ninditāni pramehāṇām pūrvarūpāṇi yāni ca||15||
Premonitory signs and symptoms of Prameha (Urinary tract disorders, diabetes mellitus).[15]

Asthi Pradoshaja Vikara – Diseases caused by vitiated bone tissue:

अध्यस्थिदन्तौ दन्तास्थिभेदशूलविवर्णता।
केशलोमनखश्मश्रुदोषाश्चास्थिप्रदोषजाः॥१६॥

adhyasthidantau dantāsthibhedaśūlaṁ vivarṇatā/
keśalomanakhaśmaśrudōṣāścāsthipradoṣajāḥ||16||

Adhyasthi – Hypertrophy of the bones

Adhi danta – excess teeth,

Dantabheda – cracking sensation in the teeth

Asthibheda, Shoola – crackling sensation and pain in bone,

Vivarnata – discoloration of hair

Deformity of hair of head, body hairs, nail as well as beard.[16]

Majja Pradoshaja Vikara – Diseases due to vitiated bone marrow tissue:

रूपपर्वणां भ्रमोमूर्च्छा दर्शनं तमसस्तथा।
अरुषां स्थूलमूलानां पर्वजानां च दर्शनम्॥१७॥
मज्जप्रदोषात्, ...॥१८॥

ruk parvaṇām bhramo mūrccā darśanaṁ tamasastathā/
aruṣāṁ sthūlamūlānām parvajānām ca darśanam||17||
majjapradoṣāt, .../18/

Parva Ruk – Pain in small joints

Bhrama – Delusion, Dizziness

Murcha – fainting, loss of consciousness

Tamo Darshana – seeing darkness in front of eyes

Manifestation of deep-seated abscesses in joints [17]

Shukra Pradoshaja Vikara – Diseases due to vitiated Semen / reproductive system:

...शुक्रस्यदोषात्कलैब्यमहर्षणम्।

रोगिवाक्लीबमल्पायुर्विरूपंवाप्रजायते॥१८॥

नचास्यजायतेगर्भःपततिप्रस्रवत्यपि।

शुक्रं हि दुष्टं सापत्यं सदारं बाधते नरम्॥१९॥

...śukrasya doṣāt klaibyamaharṣaṇam।

rogi vā klībamalpāyurvīrūpaṃ vā prajāyate॥18॥

na cāsyajāyate garbhaḥ patati prasravatyapi।

śukraṃ hi duṣṭaṃ sāpatyaṃ sadāraṃ bādhate naram॥19॥

Due to the vitiation of Shukra or semen the individual suffers from

Klaibya – impotent

Aharshana – lack of erection and enjoyment in sex

His progeny, if any, will be sick, sterile, short lived and disfigured.

Either there is no conception or there will be abortion or miscarriage. Thus the vitiation of Shukra (semen) brings misery to the couple and progeny.[18-19]

Affection of Sense organs:

इन्द्रियाणि समाश्रित्य प्रकुप्यन्ति यदा मलाः।
उपघातोपतापाभ्यां योजयन्तीन्द्रियाणि ते॥२०॥

*indriyāṇi samāśritya prakupyanti yadā malāḥ/
upaghātopatāpābhyāṃ yojayantīndriyāṇi te||20||*

Affection of Sense organs:

Sense organs are either totally or partially destroyed when Doshas get vitiated and lodge in them. [20]

Affection of tendons and ligaments:

स्नायौसिराकण्डराभ्योदुष्टाः क्लिप्तान्तिमानवम्।
स्तम्भसङ्कोचखल्लीभिर्ग्रन्थिस्फुरणसुप्तिभिः॥२१॥
snāyau sirākaṇḍarābhyo duṣṭāḥ kliṣṭanti mānavam/

stambhasaṅkocakhallībhirgranthisphuraṇasuptibhiḥ||21||

Affection of tendons and ligaments:

Doshas when vitiated in tendons (Snayu), vessels (Sira) and ligaments (Kandara), they cause

Stambha – stiffness

Samkocha – contraction,

Khalli – neuralgia of the upper and lower extremities,

Granthi – tumour, fibroid

Sphurana – throbbing sensation and

Supti – numbness.[21]

Vitiation of waste products:

मलानाश्रित्यकुपिताभेदशोषप्रदूषणम्।
दोषामलानांकुर्वन्तिसङ्गोत्सर्गावतीवच॥२२॥

malānāśritya kupitā bhedaśoṣapradūṣaṇam/
doṣā malānāṃ kurvanti saṅgotsargāvatīva ca||22||

When Doshas get vitiated in waste products, they cause
Bheda – dislodgement of stool,
Shoshana – drying up,
Pradushana – impairment
Sanga – absolute retention or
Utsarga – excessive elimination of these waste products[22]

Treatment principle for management of diseases caused by Errors in Food:

विविधादशितात् पीतादहिताल्लीढखादितात्।
भवन्त्येते मनुष्याणां विकारा य उदाहृताः॥२३॥
तेषामिच्छन्ननुत्पत्तिं सेवेत मतिमान् सदा।
हितान्येवाशितादीनि न स्युस्तज्जास्तथाऽऽमयाः॥२४॥

vividhādaśitāt pītādahitāllīḍhakhāditāt/
bhavantyyete manuṣyāṇāṃ vikārā ya udāhṛtāḥ||23||
teṣāmicchannanutpattiṃ seveta matimān sadā/
hitānyevāśitādīni na syustajjāstathā"mayāḥ||24||

Treatment principle for management of diseases caused by Errors in Food:

Diseases enumerated for Dhatu (tissues), waste products(mala), ligaments, tendons etc are caused by the improper intake of food comprising eatables, beverages, lockable and masticables. One should always take wholesome food with a view to preventing the occurrence of such diseases.

Rasa Dhatu treatment:

रसजानां विकाराणांसर्वलङ्घनमौषधम्।

rasajānām vikārāṇām sarvaṃ laṅghanamauśadham।

For diseases caused by bad foods, affecting Rasa Dhatu, Langhana treatment should be adopted. (such as fasting, exercise etc.. which brings about lightness to the body).

Rakta Dhatu treatment:

Treatment of diseases caused by the vitiation of Rakta is described in the **24th chapter of Sutrasthana – Vidhi Shoniteeya Adhyaya**

Mamsa Dhatu (muscle tissue) treatment:

मांसजानां तु संशुद्धिःशस्त्रक्षाराग्निकर्मच।

māṃsajānām tu saṃśuddhiḥ śāstrakṣārāgnikarma ca।

For muscle tissue disorders,

Samshuddhi – Panchakarma purification treatment

Shastrakarma – surgery

Ksharakarma – application of Kshara (water insoluble ash of herbs)

Agnikarma – cautery treatment

Medo Dhatu (fat tissue) treatment:

अष्टौनिन्दितिकेऽध्याये मेदोजानांचिकित्सितम्॥२६॥

aṣṭauninditike'dhyāye medojānāṃ cikitsitam॥26॥

The fat tissue disorder treatment is explained [21st chapter of Sutrasthana – Ashtau Ninditeeya Adhyaya](#)

Asthi Dhatu (bone tissue) treatment:

अस्थ्याश्रयाणां व्याधीनां पञ्चकर्माणि भेषजम्।

बस्त्यः क्षीरसर्पीषि तिक्तकोपहितानि च॥२७॥

asthyāśrayāṇāṃ vyādhīnāṃ pañcakarmāṇi bheṣajam

bastyah kṣīrasarpīṃṣi tiktakopahitāni ca॥27॥

For diseases of bone tissue,

Panchakarma treatment

Especially Basti (enema) with milk, ghee and bitter herbs is useful.

Majja (marrow) and Shukra Dhatu (reproductive system) treatment:

मज्जशुक्रसमुत्थानामौषधंस्वादुतिक्तम्।

अन्नं वयवायव्यायामौशुद्धिः काले च मात्रया॥२८॥

majjaśukrasamutthānāmauṣadham svādutiktakam

annaṃ vyavāyavyāyāmau śuddhiḥ kāle ca mātrayā॥28॥

Majja and Shukra Dhatu diseases are treated with diets of sweet and bitter tastes, sexual intercourse, exercise and timely elimination of Doshas (Panchakarma) in proper quantity.

For diseases of sensory organs, the treatment will be explained in detail in 26th chapter of Chikitasathana (the sensation on the treatment of diseases). Treatment of diseases of ligaments etc. will be described in the chapter 28th of Cikitsathana – Trimarmeeya Chikitsa Adhyaya.

Treatment of diseases of waste products, the line of treatment is already explained in 7th chapter of Sutrasthana – Na Vegan Dharaneeya Adhyaya [23-30]

How Doshas move from gastro intestinal tract to limbs?

व्यायामादूष्मणस्तैक्ष्ण्याद्धितस्यानवचारणात्|
कोष्ठाच्छाखा मलायान्ति द्रुतत्वान्मारुतस्यच||३१||
तत्रस्थाश्वविलम्बन्तेकदाचिन्नसमीरिताः|
नादेशकालेकुप्यन्तिभूयोहेतुप्रतीक्षिणः||३२||

*vyāyāmādūṣmaṇastaiḥkṣṇyāddhitasyanavacāraṇāt/
koṣṭhācchākhā malā yānti drutatvānmārutasya ca||31||
tatrasthāśca vilambante kadācinna samīritāḥ/
nādeśakāle kupyanti bhūyo hetupratīkṣiṇaḥ||32||*

How Doshas move from gastro intestinal tract to limbs?

Due to Vyayama – exercise

Ushmana – excess heat, acuteness of the digestion, intake of excessive hot and spicy food,

Teekshna – intake of foods having piercing and strong nature
non-observation of wholesome regimen and

By the force and pressure of Vata,

the vitiated Doshas from alimentary tract spread to the periphery – limbs, muscles, bones etc.

In the absence of any exciting cause, the vitiated Doshas at times remain in dormant stage till they meet with the causative factors at appropriate time, place for the manifestation of their effects.[31-32]

Traction of Doshas from periphery to the alimentary tract:

वृद्ध्याविष्यन्दनात्पाकात्स्रोतोमुख विशोधनात्।

शाखामुक्त्वामलाः कोष्ठयान्ति वायोश्चनिग्रहात्॥३३॥

vṛddhyā viṣyandanāt pākāt srotomukhaviśodhanāt/

śākhā muktvā malāḥ koṣṭhaṃ yānti vāyośca nigrahāt/||33||

Due to

Vruddhi – further aggravation,

Vishyandana – due to liquefaction / increase in fluidity,

Paaka – due to suppuration,

removal of the obstructions in the channel of circulation (Srotas) and
the vitiated Doshas leave the periphery and come to the alimentary tract.

[33]

Ideal approach:

अजातानामनुत्पत्तौ जातानां विनिवृत्तये।

रोगाणां योविधिर्दृष्टः सुखार्थी तं समाचरेत्॥३४॥

ajātānāmanutpattau jātānām vinivṛttaye/

rogānām yo vidhirdṛṣṭaḥ sukhārthī taṁ samācaret/||34||

In order to prevent the manifested diseases and to cure the manifested ones, an individual desirous of happiness, should follow the regimen prescribed in this text.

सुखार्थाः सर्वभूतानां मताः सर्वाः प्रवृत्तयः।

ज्ञानाज्ञानविशेषात्तु मार्गामार्गप्रवृत्तयः॥३५॥

sukhārthāḥ sarvabhūtānām matāḥ sarvāḥ pravṛttayaḥ/

jñānājñānaviśeṣāttu mārgāmārgapravṛttayaḥ/||35||

All the mental and physical activities of all the living beings is to achieve Sukha – happiness. A wise man follows the proper path. An ignorant one takes the unwholesome path. [34-35]

Importance of following wholesome regimen:

हितमेवानुरुध्यन्ते प्रपरीक्ष्य परीक्षकाः।

रजोमोहावृतात्मानः प्रियमेव तु लौकिकाः॥३६॥

hitamevānurudhyante praparīkṣya parīkṣakāḥ/

rajomohāvṛtāt mānaḥ priyameva tu laukikāḥ/||36||

Importance of following wholesome regimen:

The wise person observes wholesome regimen, after proper examination.

The ignorant person, with his mind covered with Rajas (attraction) and Tamas (illusion) run after apparently pleasing regimen.

How a person can avoid disease?

श्रुतंबुद्धिः स्मृतिर्दाक्ष्यं धृतिर्हित निषेवणम् ।
वाग्विशुद्धिः शमो धैर्यमाश्रयन्ति परीक्षकम् ॥३७॥
लौकिकं नाश्रयन्त्येते गुणामोहरजःश्रितम् ।
तन्मूलाबहवो यन्तिरोगाःशारीरमानसाः ॥३८॥

*śrutambuddhiḥ smṛtirdākṣyaṁ dhṛtirhita niṣevaṇam /
vāgviśuddhiḥ śamo dhairyamāśrayanti parīkṣakam ॥37॥
laukikaṁ nāśrayantyeṭe guṇāmoharajaḥśritam /
tanmūlābahavo yantirogāḥśārīramānasāḥ ॥38॥*

How a person can avoid disease?

The wise man is endowed with

Shruta – sound knowledge

Buddhi – intellect

Smruti – memory,

Daksha – skill, discipline

Dhruti – good retention power

Hita Nishevana – ability to stick to wholesome regimen,

Vak Vishuddhi – clarity in speech

Shama – tranquility and

Dhairya – courage

Ignorant individuals being shrouded with illusion (Tamas) and Rajas

(attraction) are deprived of those virtues and therefore, succumb to various disorders of body and mind. [37-38]

Consequence of ignorance:

प्रज्ञापराधाद्ध्यहितानर्थान् पञ्च निषेवते।
सन्धारयति वेगांश्च सेवते साहसानि च॥३९॥
तदात्वसुखसञ्ज्ञेषु भावेष्वज्ञोऽनुरज्यते।
रज्यते न तु विज्ञाता विज्ञाने ह्यमलीकृते॥४०॥

*prajñāparādhāddhyahitānarthān pañca niṣevate/
sandhārayati vegāṁśca sevate sāhasāni ca||39||
tadātvasukhasañjñēṣu bhāveṣvajñō'nurajyate/
rajyate na tu vijñātā vijñāne hyamalīkr̥te||40||*

Consequence of ignorance:

Due to

Prajnaparadha – intellectual blasphemy, knowingly doing the wrong things,
Ahita Indriyārtha Sannikarsha – the ignorant indulges in unwholesome gratification of five senses,
Vega Dharana – suppression of natural urges,
Saahasa – straining beyond one's capacity and|
adoption of such of the regime which yield only temporary pleasure. But the wise do not indulge in them because of their clarity of vision.[39-40]

Selection of food:

न रागान्नाप्यविज्ञानादाहारानुपयोजयेत्।
परीक्ष्य हितमश्नीयाद्देहो ह्याहारसम्भवः॥४१॥

na rāgānnāpyavijñānādāhārānupayojayet/

parīkṣya hitamaśnīyāddeho hyāhārasambhavaḥ||41||

Selection of food:

The body is constituted of food hence one should take wholesome food only, after careful examination and should not indulge in unwholesome ones out of greed or ignorance.[41]

Observation of eight factors:

आहारस्यविधावष्टौविशेषाहेतुसञ्ज्ञकाः।

शुभाशुभसमुत्पत्तौतान्परीक्ष्यप्रयोजयेत्||४२||

āhārasya vidhāvaṣṭau viśeṣāhetusañjñakāḥ/

śubhāśubhasamutpattautānparīkṣyaprayojayet||42||

There are eight factors (described in Vimana Sthana 1st chapter, in future) to be considered in dietetics. They are responsible for causing happiness or misery. These factors are to be examined before taking any food.[42]

Need to observe wholesome rules:

परिहार्याण्यपथ्यानि सदा परिहरन्नरः।

भवत्यनृणतां प्राप्तः साधूनामिह पण्डितः||४३||

यत्तु रोगसमुत्थानमशक्यमिह केनचित्।

परिहर्तुं न तत् प्राप्य शोचितव्यं मनीषिभिः||४४||

parihāryāṇyapathyāni sadā pariharannaraḥ/

bhavaty anṛṇatām prāptaḥ sādhunāmiha paṇḍitaḥ||43||

yattu rogasamutthānamaśakyamiha kenacit/

parihartuṃ na tat prāpya śocitavyaṃ manīṣibhiḥ||44||

Need to observe wholesome rules:

The wise who always avoid the intake of unwholesome food are held in high esteem by saints. However, there are certain diseases which no one can avoid and in such events the wise need not worry. [43-44]

Summing up the contents:-

तत्र श्लोकाः-

आहारसम्भवं वस्तु रोगाश्चाहारसम्भवाः।
हिताहितविशेषाच्च विशेषः सुखदुःखयोः॥४५॥
सहत्वे चासहत्वे च दुःखानां देहसत्त्वयोः ।
विशेषो रोगसङ्घाश्च धातुजा ये पृथक्पृथक्॥४६॥
तेषां चैव प्रशमनं कोष्ठाच्छाखा उपेत्य च।
दोषा यथा प्रकुप्यन्ति शाखाभ्यः कोष्ठमेत्य च॥४७॥
प्राज्ञाज्ञयोर्विशेषश्च स्वस्थातुरहितं च यत्।
विविधाशितपीतीये तत् सर्वं सम्प्रकाशितम्॥४८॥

tatra ślokāḥ-

*āhārasambhavaṃ vastu rogāścāhārasambhavāḥ।
hitāhitaviśeṣācca viśeṣaḥ sukhaduḥkhayoḥ॥45॥
sahatve cāsahatve ca duḥkhānāṃ dehasattvayoḥ ।
viśeṣo rogasaṅghāśca dhātujā ye pṛthakpṛthak॥46॥
teṣāṃ caiva praśamanaṃ koṣṭhācchākhā upetya ca।
doṣā yathā prakupyanti śākhābhyaḥ koṣṭhametya ca॥47॥
prājñājñayorviśeṣaśca svasthāturahitaṃ ca yat।
vividhāśitapītiye tat sarvaṃ samprakāśitaṃ॥48॥*

Summing up the contents:-

How food causes health and disease, wholesome and unwholesome foods, being responsible for happiness and misery respectively, individuals who have immunity from and susceptibility to the various psychosomatic diseases, various diseases specific to each of the Dhatus,(tissue elements), therapies for their cure, the method by which Doshas get vitiated and come to the periphery from the alimentary tract and vice versa, specific characteristics of wise and ignorant individuals, regime useful for healthy individuals as well as patients all these are described in this chapter – Vividha Ashita Peeteeya Adhyaya
Thus ends the 28th of Charaka Samhita Sutrasthana of Agnivesha's work as redacted by Charaka.[45]

28.1 Understanding Digestion Process From An Ayurveda View

Ayurveda explains the digestion strength as Agni. Agni is a Sanskrit word meaning fire. All the factors involved with digestion – enzymes, Hydrochloric acid, etc are collectively termed as Agni. Let us forget about the modern process of digestion and try to learn about it in purely Ayurvedic perspective. So, for the time being please avoid thinking about enzymes, metabolism etc

The way the ancient seers were looking at human physiology is quite different than the modern perspective. One of the ways they were using to learn and understand human body was comparison.

They learnt in no time that – as wind, light (and heat) and water control the nature, similarly Vata, Pitta and Kapha control the human body. They called these three as Tridosha. Good wind, good light, and good water can maintain the health of nature. But if wind goes awry, like, there is a storm, if Sun goes awry, like there is sudden increase of temperature or if there is a volcano and if the water goes awry, like there is a cyclone or if there is drought, the nature's health gets disturbed. Similarly, if Vata, Pitta and Kapha – when they are in normal state, it leads to good health. And if they are increased / decreased, it leads to disease.

Like Tridosha control all parts of the body, they also control the Agni – digestive power.

Agni and Pitta – Wherever there is processing with fuel, like running of a motor engine, there is an element of fire involved. Hence, even in the

process of food digestion, where food is used as fuel by the body to burn and generate energy, there is predominant involvement of fire.

So, Pitta is the main component of Agni. (In fact, Agni itself means fire.).

Agni and Vata – But as we know, fire alone can not burn a mass. It needs some amount of air as well. Proper quantity of oxygen rich air will keep the fire alive. Wind is correlated with Vata in Ayurveda. Hence, the process of digestion also involves Vata. For your digestion process to run smoothly, your Vata should also be in a healthy state.

Agni and Kapha – When there is a big mass, to burn it, only fire and wind might not be sufficient. You need some lubricating liquid, that would soften and break down the mass into small particles. Liquid / water is correlated with Kapha. Hence, you need a little amount of Kapha also, in the digestion process.

So, Agni is contributed by

Pitta – which acts as the main burning power, which burns the food and divides it into useful part (Rasa) and waste part (Mala – faeces)

Vata – which helps in maintaining proper Pitta. It also helps in the division of useful part and waste part. Vata is responsible for movement of the food taken in, in normal downward direction, from oral cavity to anal canal. It is also responsible for division and further assorting of useful part of food and waste part.

Kapha – which helps in lubricating the food. It helps to break down the food particles into small pieces.

What actually happens during digestion?

At the level of stomach and intestine,

The food received into stomach, gets broken into minute particles, which further get divided into

Essence part – Sara Bhaga – which goes on to nourish all the body tissues (explained below). and

Waste part – Kitta Bhaga – which goes on to form all the waste products of the body – like feces, urine, sweat etc.

How body tissues get nourishment?

There are seven types of body tissues as per Ayurveda, called as Dhatu.

They are –

Rasa Dhatu – Essence part of food, also compared with plasma and lymph.

Rakta Dhatu – blood tissue

Mamsa Dhatu – muscle tissue

Asthi Dhatu – bone tissue

Majja Dhatu -Bone marrow tissue

Shukra – male and female reproductive systems. **Read more about Dhatu – body tissues**

The essence part of food nourishes the Rasa Dhatu. From there on, each Dhatu nourishes the next Dhatu successively.

Each Dhatu has its own Dhatu Agni.

Dhatu Agni means, digestive fire at tissue level.

This Dhatu Agni converts the nourishment that it receives, into respective tissue.

Rasa Dhatu has Rasa Dhatu Agni - The digested food is processed by Rasa Dhatu Agni, to nourish Rasa Dhatu. Then the remnant food part flows to Rakta Dhatu (blood tissue).

Rakta Dhatu (blood tissue) has Rakta Dhatu Agni – The remnant digested food that flows into Rakta Dhatu, gets digested and absorbed by the Rakta Dhatu Agni to nourish blood tissue (Rakta). The remnant part of digested food flows into Mamsa Dhatu (muscle)

Mamsa Dhatu (muscle tissue) has Mamsa Dhatu Agni – The remnant digested food that flows into Mamsa Dhatu, gets digested and absorbed by Mamsa Dhatu Agni to nourish muscle tissue (Mamsa). The remaining digested food flows into Asthi Dhatu (bone)

Asthi Dhatu – Bone tissue has Asthi Dhatu Agni – The remnant digested food that flows into Asthi Dhatu, gets digested and absorbed by Asthi Dhatu Agni to nourish bone tissue (Asthi). The remaining digested food flows into Majja Dhatu (marrow).

Majja Dhatu – Bone marrow has Majja Dhatu Agni. The remnant digested food that flows into Majja Dhatu, gets digested and absorbed by Majja Dhatu Agni, to nourish bone marrow. (Majja). The remaining digested food flows into Shukra Dhatu (reproductive system).

Shukra Dhatu – reproductive system- has Shukra Dhatu Agni. The remnant digested food that flows into Shukra Dhatu, gets digested and absorbed by Shukra Dhatu agni, to nourish reproductive system (Shukra). Thus, from Rasa to Shukra, all the seven dhatus get nourished,

respectively by one another, with the help of respective Dhatu Agni (digestive fire component of respective tissue).

How waste products get nourished?

Food, after digestion takes two forms viz,

Prasada – the essence part, that is formed in the first stage. This is also called as 'Rasa'

Kitta – the waste part. The waste part further nourishes

Sweda – sweat,

Mootra – urine

Pureesha – feces

Tridosha – Vata, Pitta and Kapha

Excreta of the ear, eye, nose, mouth, hair follicles, as well as genitals organs and also to

Kesha – hair of the head,

Shmashru – beard,

Loma – small hair of the body,

Nakha – nails etc.

28.2 Increase And Vitiating Of Tissues – Dhatu Vruddhi

When a body tissue (Dhatu) gets over-nourished, it gets increased in volume and quantity. If this happens within the healthier limits, like – exercise leading to good muscles, there will not be any disease symptoms. But if tissues get increased to a large extent, it leads to diseases.

Rasa Dhatu Vruddhi Lakshana –

Symptoms of increase in Rasa (essence of digested food, blood plasma) leads to symptoms similar to that of Kapha Dosha increase. They are – Agnisadana – weak digestive activity – Increase in Rasa dhatu leads to increase in water content in stomach and intestines, leading to decreased digestion strength.

Praseka – excess salivation,

Alasya – lassitude, laziness

Gaurava – feeling of heaviness,

Shvaithya – white discoloration,

Shaithya – coldness,

Shlathangatva – looseness of the body parts,

Shwasa – dyspnoea, asthma, COPD

Kasa – cough, cold

Atinidrata – excess of sleep.

Rasa Pradoshaja Vikara – Rasa Dhatu, when afflicted with vitiated (imbalanced Doshas, leads to following symptoms –

Following diseases are caused by the vitiation of Rasadhatu.

Ashraddha – Disinclination for food – when Rasa is vitiated, there will be

lack of digestions strength, which is indicated with anorexia and lack of interest in food.

Aruchi – anorexia

Asya Vairasya – foul taste in mouth.

Arasanjnata – lack of taste sensing capacity

Hrullasa – nausea,

Gaurava – heaviness

Tandra – drowsiness, fatigue

Angamarda – Malaise, bodyache

Jwara – fever

Tama – darkness in front of eyes

Pandutva – anemia, pale discolouration of skin

Srotasam rodha – obstruction of body channels

Klaibya – impotency

Saada – heaviness of body, as if the body is struck and cannot function.

Krushangata – emaciation, shrunken body parts

Nasho Agnehe – loss of digestion strength

Ayatha Kala Vali Palita – premature wrinkling of skin and graying of hairs.

Treatment:

रसजानां विकाराणां सर्वलङ्घनमौषधम्।

rasajānāṃ vikārāṇāṃ sarvaṃ laṅghanamauśadham।

For diseases caused by bad foods, affecting Rasa Dhatu, Langhana treatment should be adopted. (such as fasting, exercise etc.. which brings about lightness to the body). **Read more about Langhana treatment**

Rakta Dhatu Vruddhi Lakshana –

Blood tissue when increased leads to diseases related to skin, liver and spleen. Such as –

Visarpa – Herpes, spreading skin disease,

Pleeha – diseases of the spleen,

Vidradhi – abscesses,

Kushta – skin diseases

Vatasra – gout

Pittasra – bleeding disease,

Gulma – abdominal tumors,

Upakusa – a disease of the teeth,

Kamala – jaundice,

Vyanga – discoloured patch on the face,

Agninasha – loss of digestion strength

Sammoha – Coma, unconsciousness,

Red discoloration of the skin, eyes, and urine.

Rakta Pradoshaja Vyadhis – Diseases due to vitiated Blood tissue:

Kushta – Skin diseases

Visarpa (acute spreading diseases of the skin)

Pidaka – carbuncle, **Pimples**,

Raktapitta (a diseases characterized by bleeding from different parts of the body),

Asrugdhara – menorrhagia, heavy periods

Guda Medhra Paka – inflammation and suppuration in rectum and penis

Asya Paka – mouth ulcers,

Pleeha – Disease of the spleen, Splenomegaly

Gulma – Tumors of the abdomen

Vidradhi – Abscess

Neelika – blue moles,

Kaamala – Jaundice,

Vyanga (freckles),

Piplava (portwine mark),

Tilakaalaka (black mole),

Dadru – ringworm ,

Charmadala- dermatitis, skin tags

Shvitra – leucoderma,

Pama – papules,

Kotha (urticaria) and

Asra Mandala – red circular patches.

Rakta Dhatu treatment:

Treatment of diseases caused by the vitiation of Rakta is described in the **24th chapter of Sutrasthana – Vidhi Shoniteeya Adhyaya**

Mamsa Dhatu Vruddhi Lakshana –

Muscle tissue, when increased produces

Ganda – cervical lymphadenitis

Granthi – tumor,

Increase in size of the cheeks, thighs, and abdomen,
over growth of muscles of the neck and other places

Mamsa Pradoshaja Vikara – Diseases the causes by vitiated

Muscle tissue:

Adhimamsa – Granuloma,
Arbuda – Myoma
Keela – Piles,
Gala Shalooka – Uvulitis,
Gala shundika – tonsillitis,
Pootimamsa – Sloughing of flesh,
Alaji – boils,
Ganda – goiter,
Gandamala – cervical adenitis
Upajihvika – inflammation of epiglottis.

Mamsa Dhatu (muscle tissue) treatment:

मांसजानां तु संशुद्धिः शस्त्रक्षाराग्निकर्मच।

māṃsajānāṃ tu saṃśuddhiḥ śastrakṣārāgnikarma ca|

For muscle tissue disorders,

Samshuddhi – Panchakarma purification treatment

Shastrakarma – surgery

Ksharakarma – application of Kshara (water insoluble ash of herbs)

Agnikarma – cautery treatment

Medo Dhatu Vruddhi Lakshana –

Fat tissue, when produces similar symptoms and in addition, it causes fatigue, difficulty in breathing even after little work, drooping of the buttocks, breasts and abdomen.

Meda Pradoshaja Vikara – Diseases due to vitiation of fat tissue

Premonitory signs and symptoms of Prameha (Urinary tract disorders, diabetes mellitus).

Treatment:

अष्टौनिन्दितिकेऽध्याये मेदोजानांचिकित्सितम्||२६||

aṣṭauninditike'dhyāye medojānāṃ cikitsitam||26||

The fat tissue disorder treatment is explained [21st chapter of Sutrasthana – Ashtau Ninditeeya Adhyaya](#)

Asthi (bone tissues), when increased causes overgrowth of bones and extra teeth. 10½.

Asthi Pradoshaja Vikara – Diseases caused by vitiated bone tissue:

Adhyasthi – Hypertrophy of the bones

Adhi danta – excess teeth,

Dantabheda – cracking sensation in the teeth

Asthibheda, Shoola – crackling sensation and pain in bone,

Vivarnata – discoloration of hair

Deformity of hair of head, body hairs, nail as well as beard.

Asthi Dhatu (bone tissue) treatment:

अस्थ्याश्रयाणां व्याधीनां पञ्चकर्माणि भेषजम्|

बस्त्यः क्षीरसर्पीषि तिक्तकोपहितानि च||२७||

asthyāśrayāṇām vyādhīnām pañcakarmāṇi bheṣajam|
bastyaḥ kṣīrasarpīṃṣi tiktakopahitāni ca||27||

For diseases of bone tissue,
Panchakarma treatment
Especially Basti (enema) with milk, ghee and bitter herbs is useful.

Majja (marrow), when increased produces heaviness of the eyes and the body, increase of size of the body joints and causes ulcers which are difficult to cure. 10½ – 11½.

Majja Pradoshaja Vikara – Diseases due to vitiated bone marrow tissue:

Parva Ruk – Pain in small joints
Bhrama – Delusion, Dizziness
Murcha – fainting, loss of consciousness
Tamo Darshana – seeing darkness in front of eyes
Manifestation of deep-seated abscesses in joints [17]

Shukra (semen) when increased produces great desire for the woman (sexual desire) and seminal calculi (spermolith).

Shukra Pradoshaja Vikara – Diseases due to vitiated Semen / reproductive system:

Due to the vitiation of Shukra or semen the individual suffers from
Klaibya – impotent
Aharshana – lack of erection and enjoyment in sex
His progeny, if any, will be sick, sterile, short lived and disfigured.

Either there is no conception or there will be abortion or miscarriage. Thus the vitiation of Shukra (semen) brings misery to the couple and progeny.

Majja (marrow) and Shukra Dhatu (reproductive system)

treatment:

मज्जशुक्रसमुत्थानामौषधंस्वादुतिक्तकम्।

अन्नंव्यवायव्यायामौशुद्धिःकालेचमात्रया॥२८॥

majjaśukrasamutthānāmauṣadhaṃ svādutiktakam|

annaṃ vyavāyavyāyāmau śuddhiḥ kāle ca mātrayā||28||

Majja and Shukra Dhatu diseases are treated with diets of sweet and bitter tastes, sexual intercourse, exercise and timely elimination of Doshas (Panchakarma) in proper quantity.

Charaka Samhita Sutrasthana 29 Dasha Prana Ayataneeya Adhyaya - 10 Abodes Of Life

अथातो दशप्राणायतनीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto daśaprāṇāyataniyamadhyāyaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

The 29th chapter of Charaka Samhita Sutrasthana is called Dasha Praana Aayataneeya Adhyaya – 10 abodes of life. It explains about 10 vital places where life is situated in the body, qualities of good and bad physician.

Dasha Prana Aayatana – places where Prana (vital life energy) resides:

दशैवायतनान्याहुःप्राणायेषुप्रतिष्ठिताः ।

शङ्खौर्मर्मत्रयंकण्ठोरक्तंशुक्रौजसीगुदम्॥३॥

तानीन्द्रियाणिविज्ञानंचेतनाहेतुमामयान्।

जानीतेयःसर्वैविद्वान्प्राणाभिसरउच्यते॥४॥

daśaivāyatanānyāhuḥ prāṇā yeṣu pratiṣṭhitāḥ ।

śaṅkhau marmatrayaṃ kaṇṭho raktaṃ śukraujasī gudam॥3॥

tānīndriyāṇi vijñānaṃ cetanāhetumāmayān।

jānīte yaḥ sa vai vidvān prāṇābhisara ucyate॥4॥

In the body, Prana – Vital life force resides in 10 places.

Shankhau – 2 Shankha places – temporal region

Marma Traya – Three **Marmas** – heart, urinary system and head

Kantha – Throat

Rakta – blood,

Shukra – reproductive system,

Ojas – immune system and

Guda – rectum.

The wise physician who is well acquainted with these ten important abodes of life and knowledge about sense organs, intelligence, soul, causes of diseases, treatment and signs and symptoms of diseases is known as the savior of life – Praanaabhisara. [3-4]

Two types of physicians – good and the bad:

द्विविधास्तु खलु भिषजो भवन्त्यग्निवेश! प्राणानामेकेऽभिसरा हन्तारो रोगाणां,
रोगाणामेकेऽभिसरा हन्तारः प्राणानामिति॥५॥

*dvividhāstu khalu bhiṣajo bhavantyagniveśa! prāṇānāmeke'bhisarā hantāro
rogāṇām, rogāṇāmeke'bhisarā hantārah prāṇānāmiti||5||*

Oh! Agnivesha, there are two types of physicians.

Pranabhisara – who saves lives and kills diseases.

Rogabhisara – who worsen diseases and kill life. [5]

Qualities of a good Ayurvedic physician:

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच- भगवंस्ते कथमस्माभिर्वेदितव्या
भवेयुरिति॥६॥

भगवानुवाच- य इमे कुलीनाः पर्यवदातश्रुताः परिदृष्टकर्माणो दक्षाः शुचयो जितहस्ता
जितात्मानः सर्वोपकरणवन्तः सर्वेन्द्रियोपपन्नाः प्रकृतिज्ञाः प्रतिपत्तिज्ञाश्च ते ज्ञेयाः
प्राणानामभिसरा हन्तारो रोगाणां; तथाविधा हि केवले शरीरज्ञाने शरीराभिनिर्वृत्तिज्ञाने
प्रकृतिविकारज्ञाने च निःसंशयाः, सुखसाध्यकृच्छ्रसाध्ययाप्यप्रत्याख्येयानां च रोगाणां

समुत्थानपूर्वरूपलिङ्गवेदनोपशयविशेषज्ञाने व्यपगतसन्देहाः, त्रिविधस्यायुर्वेदसूत्रस्य
ससङ्ग्रहव्याकरणस्य सत्रिविधौषधग्रामस्य प्रवक्तारः, पञ्चत्रिंशतो मूलफलानां चतुर्णां च
स्नेहानां पञ्चानां च लवणानामष्टानां च मूत्राणामष्टानां च क्षीराणां क्षीरत्वग्वृक्षाणां च
षण्णां शिरोविरेचनादेश्च पञ्चकर्माश्रयस्यौषधगणस्याष्टाविंशतेश्च यवागूनां
द्वात्रिंशतशूर्णप्रदेहानां षण्णं च विरेचनशतानां पञ्चानां च कषायशतानां प्रयोक्तारः,
स्वस्थवृत्तविहितभोजनपाननियमस्थानचङ्क्रमणशयनासनमात्राद्रव्याञ्जनधूमनावनाभ्य
ञ्जन- परिमार्जनवेगाविधारणविधारणव्यायामसात्म्येन्द्रियपरीक्षोपक्रमणसद्वृत्तकुशलाः ,
चतुष्पादोपगृहीते च भेषजे षोडशकले सविनिश्चये सत्रिपर्येषणे सवातकलाकलज्ञाने
व्यपगतसन्देहाः, चतुर्विधस्य च स्नेहस्य चतुर्विंशत्युपनयस्योपकल्पनीयस्य
चतुःषष्टिपर्यन्तस्य च व्यवस्थापयितारः, बहुविधविधानयुक्तानां च
स्नेहस्वेद्यवम्यविरेच्यविविधौषधोपचाराणां च कुशलाः, शिरोरोगादेर्दोषांशविकल्पजस्य च
व्याधिसङ्ग्रहस्य सक्षयपिडकाविद्रधेस्त्रयाणां च शोफानां
बहुविधशोफानुबन्धानामष्टचत्वारिंशतश्च रोगाधिकरणानां चत्वारिंशदुत्तरस्य च
नानात्मजस्य व्याधिशतस्य तथा विगर्हितातिस्थूलातिकृशानां सहेतुलक्षणोपक्रमाणां
स्वप्नस्य च हिताहितस्यास्वप्नातिस्वप्नस्य च सहेतूपक्रमस्य षण्णां च
लङ्घनादीनामुपक्रमाणां सन्तर्पणापतर्पणजानां च रोगाणां सरूपप्रशमनानां शोणितजानां
च व्याधीनां मदमूर्च्छासन्न्यासानां च सकारणरूपौषधोपचाराणां कुशलाः,
कुशलाश्चाहारविधिविनिश्चयस्य प्रकृत्या
हिताहितानामाहारविकाराणामग्न्यसङ्ग्रहस्यासवानां च चतुरशीतेर्द्रव्यगुणकर्मविनिश्चयस्य
रसानुरससंश्रयस्य सविकल्पवैरोधिकस्य द्वादशवर्गाश्रयस्य चान्नपानस्य सगुणप्रभावस्य
सानुपानगुणस्य नवविधस्यार्थसङ्ग्रहस्याहारगतेश्च हिताहितोपयोगविशेषात्मकस्य च
शुभाशुभविशेषस्य धात्वाश्रयाणां च रोगाणां सौषधसङ्ग्रहाणां दशानां च प्राणायतनानां यं
च वक्ष्याम्यर्थेदशमहामूलीये त्रिंशतमाध्याये तत्र च कृत्स्नस्य तन्त्रोद्देशलक्षणस्य तन्त्रस्य
च ग्रहणधारणविज्ञानप्रयोगकर्मकार्यकालकर्तृकरणकुशलाः , कुशलाश्च
स्मृतिमतिशास्त्रयुक्तिज्ञानस्यात्मनः शीलगुणैरविसंवादनेन च सम्पादनेन सर्वप्राणिषु
चेतसो मैत्रस्य मातापितृभ्रातृबन्धुवत्, एवंयुक्ता भवन्त्यग्निवेश! प्राणानामभिसरा हन्तारो
रोगाणामिति॥७॥

*evaṃvādinam bhagavantamātreyamagniveśa uvāca- bhagavamste
kathamasmābhirveditavyā bhaveyuriti||6||
bhagavānuvāca- ya ime kulīnāḥ paryavadātaśrutāḥ paridr̥ṣṭakarmāṇo
dakṣāḥ śucayo jitahastā jitātmānaḥ sarvopakaraṇavantaḥ
sarvendriyopapannāḥ prakṛtijñāḥ pratipattijñāśca te jñeyāḥ
prāṇānāmabhisarā hantāro rogāṇām; tathāvidhā hi kevale śarīrajñāne
śarīrābhinirvṛttijñāne prakṛtivilkārajñāne ca niḥsaṃśayāḥ,
sukhasādhyakṛcchrasādhyayāpyapratyākhyeyānām ca rogāṇām
samutthānapūrvarūpalingavedanopaśayaviśeṣajñāne vyapagatasandehāḥ,
trividhasyāyurvedasūtrasya saṁgrahavyākaraṇasya
sattrividhausadhagrāmasya pravaktāraḥ, pañcatriṃśato mūlaphalānām
caturnām ca snehānām pañcānām ca lavaṇānāmaṣṭānām ca
mūtrānāmaṣṭānām ca kṣīrānām kṣīratvagr̥kṣānām ca ṣaṇṇām
śīrovirecanādeśca pañcakarmāśrayasyauśadhagaṇasyaṣṭāvīṃśateśca
yavāgūnām dvātriṃśataścūrṇapradehānām ṣaṇṇām ca virecanaśatānām
pañcānām ca kaṣāyaśatānām prayoktāraḥ,
svasthavṛttavihitabhojanapānanīyamasthānacaṅkramaṇaśayanāsanamātrād
ravyāñjanadhūmanāvanābhyañjana-
parimārjanavegāvidhāraṇavidhāraṇavyāyāmasātmyendriyaparīkṣopakramaṇ
asadvṛttakuśalāḥ , catuṣpāadopagr̥hīte ca bheṣaje ṣoḍaśakale saviniścaye
satriparyeṣaṇe savātakalākārajñāne vyapagatasandehāḥ, caturvidhasya ca
snehasya caturviṃśatyupanayasyopakalpanīyasya catuḥṣaṣṭiparyantasya
ca vyavasthāpayitāraḥ, bahuvidhavidhānayuktānām ca
snehasvedyavamyavirecyavividhausadhopacārāṇām ca kuśalāḥ,
śīrorogāderdoṣāṃśavikalpajasya ca vyādhisaṅgrahasya*

*sakṣayapīḍakāvidradhestrayāṇām ca śophānām
bahuvidhāśophānubandhānāmaṣṭacatvāriṃśataśca rogādhikaraṇānām
catvāriṃśaduttarasya ca nānātmajasya vyādhīsatasya tathā
vigarhitātisthūlātikṛśānām sahetulakṣaṇopakramāṇām svapnasya ca
hitāhitasyāsvapnātisvapnasya ca sahetūpakramasya ṣaṇṇām ca
laṅghanādīnāmupakramāṇām santarpaṇāpatarpaṇajānām ca rogāṇām
sarūpaprasāmanānām śoṇitajānām ca vyādhīnām
madamūrcchāyasannyāsānām ca sakāraṇarūpaṣadhopacārāṇām kuśalāḥ,
kuśalāścāhāraavidhiviniścayasya prakṛtyā
hitāhitānāmāhāravikārāṇāmagryasaṅgrahasyāsavānām ca
caturaśīterdravyaguṇakarmaviniścayasya rasānurasasaṃśrayasya
savikalpavairodhikasya dvādaśavargāśrayasya cānnapānasya
saguṇaprabhāvasya sānupānaguṇasya
navavidhasyārthasaṅgrahasyāhāragateśca hitāhitopayogaviśeṣātmakasya
ca śubhāśubhaviśeṣasya dhātvāśrayāṇām ca rogāṇām
sauśadhasaṅgrahāṇām daśānām ca prāṇāyatanānām yaṃ ca
vakṣyāmyarthedaśamahāmūliye triṃśattamādhyāye tatra ca kṛtsnasya
tantrōddeśalakṣaṇasya tantrasya ca
grahaṇadhāraṇavijñānaprayogakarmakāryakālakartṛkaraṇakuśalāḥ ,
kuśalāśca smṛtimatisāstrayuktijñānasyātmanaḥ śīlaguṇairavisamvādanena
ca sampādanena sarvaprāṇiṣu cetaso maitrasya mātāpitṛbhrātṛbandhuvat,
evamyuktā bhavantyagniveśa! prāṇānāmabhisarā hantāro rogāṇāmiti||7||*

Qualities of a good Ayurvedic physician:

Agnivesha enquired from Lord Atreya, " How to recognize the two types of

Physicians – the good and the bad.

Lord Atreya explained the qualities of a good physician.

Kuleena – Physicians who are born in Nobel families,

Paryavadaata Shruta – who are well read,

Pari Drushta Karma – who have practical experience,

Daksha – disciplined, skilful,

Shuchi – clean, hygienic

Jitahasta – with expert hands

Jitaatmana – who have a very good self- control over mind

Sarva Upakaranavanta – having all the equipments

Sarvendriya Upapanna – have healthy sense organs,

Prakrutijna – who are acquainted with natural manifestations

Pratipattijna – who have presence of mind

The doctos with such qualities are Prana Abhisara Vaidya – saviors' of life and destroyers of diseases.

Such physicians are well acquainted with the Anatomy and physiology of the entire body, manifestation and growth of the body and origin and etiology, prodromal signs and symptoms, actual signs and symptoms as well as managements of diseases. They also can easily categorize patients as – easily curable, curable with difficulty palliable and incurable.

Such a physician will have sound knowledge of

1. Trisutra – Three principles of Ayurveda –

1. Hetu – etiology,

2. Linga – symptomatology and

3. Prashamana – treatment
2. Sound knowledge of acronyms, formulae
3. Three sources of medicines: animal, mineral and plant
4. 35 types of roots and fruits: 4 types of fat; 5 types of salt, 8 types of wine, eight types of milk and six plants whose latest and bark are useful:
5. Various types of drugs used in Panchakarma therapies
6. 28 types of gruel (Yavagu)
7. 32 types of powders and ointments
8. 600 types of purgatives
9. 500 types of decoction:
10. Knowledge of the factors responsible for the maintenance of positive health including diets, drug, regimen, residence, movement, sleep, rest, quantity, drugs, collieries, smoking, inhalation, unction, washing, non-suppression of body urges, suppression of mental urges. Physical exercise, wholesomeness for examining the sense organs;
11. Knowledge of the four aspects of therapeutics having sixteen factors:
12. Determination of nature of diseases
13. Three pursuits of life.
14. Various actions of Vata Dosha
15. Four types of unctuous substances prepared according to twenty four methods with drugs of various tastes permutation and combination and which are of sixty four types

16. Various methods of preparation of drugs and therapies for oleation (Snehana), sweating (Svedana), emesis (Vamana) and purgation(Virechana)
17. Diseases of head etc
18. Summary of diseases caused by permutation and combination of various Doshas.
19. Ailments like Oja khsaya, carbuncle and abscess
20. There types of oedema and other diseases having swelling in one or the other part of the body
21. Forty eight types of diseases
22. One hundred forty types of diseases of Nanatmaja variety (diseases caused specifically by one Dosa)
23. Etiology , signs, symptoms and management of despicable individuals who are either very crapulent or emaciated
24. Useful and harmful nature of sleep, sleeplessness and excessive sleep along with their etiology and management
25. Six therapeutic measures like Langhana, Brumhana etc.,
26. Signs, symptoms and treatment of diseases due to over nourishment and
27. Under nourishment diseases caused by vitiation of blood. Viz. intoxication, fainting and syncope along with their etiology, signs and symptoms and treatment by medicines and regimen
28. Rules of dietetics, food preparations which are wholesome and unwholesome by nature

29. The diets and regimen which are foremost in nature amongst their class
30. Forty types of alcoholic preparation
31. Determination of Dravya (matter) Guna (Quality), Karma(action) primary and secondary tastes,
32. Ingredients of food and drinks classified into twelve groups along with their properties
33. Properties of post prandial drink
34. Nine factors require to be examined for determining the properties of food.
35. Digestive and metabolic processes
36. Various types of incompatible food ingredients
37. Good and till effects of wholesome and unwholesome food
38. Diseases caused by the vitiation of various tissue elements along with their treatment in brief
39. Ten resorts of life and other things which will be explained in the 30thchapter.

They understand the eight sections of Ayurveda (science of life) in their entirety along with the scope of the science. They have the power of grasping, retention and understanding of the text. They apply their knowledge so acquired for the treatment of diseases with a view to bringing the Dhatus to their normal state after determining the stage of the diseases, their own ability and the properties of the drugs employed. They are gifted with memory; intelligence, theoretical and practical knowledge.

They have cordial feelings towards other creatures. Doctors with such qualities give life to patients and cure their diseases. [6-7]

A bad physician:

अतो विपरीता रोगाणामभिसरा हन्तारः प्राणानां, भिषक्छद्मप्रतिच्छन्नाः कण्टकभूता लोकस्य प्रतिरूपकसधर्माणो राजां प्रमादाच्चरन्ति राष्ट्राणि॥८॥

*ato viparītā rogāṇāmabhisarā hantāraḥ prāṇānām,
bhiṣakchadmapratichchannāḥ kaṇṭakabhūtā lokasya pratirūpakasadharmāṇo
rājñāṁ pramādāccaranti rāṣṭrāṇi॥8॥*

Opposite to this, are the pseudo- physicians who, instead of taking away the diseases, take away the life itself. Like thorns, and move around the world due to the lack of vigilance on the part of the rulers.[8]

Identification of a bad physician :

तेषामिदं विशेषविज्ञानं भवति- अत्यर्थं वैद्यवेशेन श्लाघमाना विशिखान्तरमनुचरन्ति कर्मलोभात्, श्रुत्वा च कस्यचिदातुर्यमभितः परिपतन्ति, संश्रवणे चास्यात्मनो वैद्यगुणानुचैर्वदन्ति, यश्चास्य वैद्यः प्रतिकर्म करोति तस्य च दोषान्मुहुर्मुहुर्मुदाहरन्ति, आतुरमित्राणि च प्रहर्षणोपजापोपसेवादिभिरिच्छन्त्यात्मीकर्तुं, स्वल्पेच्छुतां चात्मनः ख्यापयन्ति, कर्म चासाद्य मुहुर्मुहुर्वलोकयन्ति दाक्ष्येणाज्ञानमात्मनः प्रच्छादयितुकामाः, व्याधिं चापावर्तयितुमशक्नुवतो व्याधितमेवानुपकरणमपरिचारकमनात्मवन्तमुपदिशन्ति , अन्तगतं चैनमभिसमीक्ष्यान्यमाश्रयन्ति देशमपदेशमात्मनः कृत्वा, प्राकृतजनसन्निपाते चात्मनः कौशलमकुशलवद्वर्णयन्ति, अधीरवच्च धैर्यमपवदन्ति धीराणां, विद्वज्जनसन्निपातं (चाभिसमीक्ष्य) प्रतिभयमिव कान्तारमध्वगाः परिहरन्ति दूरात्, यश्चैषां कश्चित् सूत्रावयवो भवत्युपयुक्तस्तमप्रकृते प्रकृतान्तरे वा सततमुदाहरन्ति, न चानुयोगमिच्छन्त्यनुयोक्तुं वा, मृत्योरिव चानुयोगादुद्विजन्ते, न चैषामाचार्यः शिष्यः सब्रह्मचारी वैवादिको वा कश्चित् प्रजायत इति॥९॥

*teṣāmidam viśeṣavijñānam bhavati- atyartham vaidyaveśena ślāghamānā
viśikhāntaramanucaranti karmalobhāt, śrutvā ca kasyacidāturyamabhitaḥ
paripatanti, saṁśravaṇe cāsyātmano vaidyaguṇānuccairvadanti, yaścāsyā
vaidyaḥ pratikarma karoti tasya ca doṣānmuhurmuhurudāharanti,
āturamitrāṇi ca prahaṣaṇopajāpopasevādibhiricchantyātmīkartum,
svalpecchutām cātmanaḥ khyāpayanti, karma cāsādyā
muhurmuhuravalokayanti dākṣyeṇājñānamātmanaḥ pracchādayitukāmāḥ,
vyādhiṁ cāpāvartayitumaśaknuvato
vyādhitamevānupakaraṇamaparicārakamanātmavantamupadiśanti [2] ,
antagatam cainamabhisamīkṣyānyamāśrayanti deśamapadeśamātmanaḥ
kṛtvā, prākṛtajanasannipāte cātmanaḥ kauśalamakuśalavadvarṇayanti,
adhīravacca dhairyamapavadanti dhīrāṇām, vidvajjanasannipātam
(cābhisamīkṣya) pratibhayamiva kāntāramadhvagāḥ pariharanti dūrāt,
yaścaiṣām kaścit sūtrāvayavo bhavatyupayuktastamaprakṛte prakṛtāntare
vā satatamudāharanti, na cānuyogamicchantyanuyoktum vā, mṛtyoriva
cānuyogādudvijante, na caiṣāmācāryaḥ śiṣyaḥ sabrahmacārī vaivādiko vā
kaścit prajñāyata iti||9||*

Identification of a bad physician :

Too much of self- praise.

They move about from one street to another in search of livelihood in the garb of physicians.

Once they hear about somebody's sickness, they would surround him and start listing their own qualities loudly so that the patient could listen to them.

In case a physician is already attending on him they try to find fault again and again with the attending physician.

They win over the friends of the patients by pleasing them, back-biting and flattering.

They propagate that they are interested in a nominal remuneration only.

After they succeed in winning over the patient, they look at him again and again skilfully trying to cover their ignorance.

If they are unable to alleviate the disease, they blame that the patient lacked proper equipment, attendance and self control.

As soon as the patient dies, they fly away to some other place in some other garb.

In the congregation of ordinary men they proclaim their ability in self-contradicting tones.

Like an impatient person they speak ill of the patience of courageous individuals.

In the event of their coming across a seminar of the wise, they immediately leave the place from the very distance as the travelers keep themselves away from the frightful forests.

In case they happen to have knowledge of some therapeutic formula, they will never hesitate in quoting them without caring for the relevance to the topic.

They do not relish any questions from others nor do they like to put any queries to others.

They get perturbed by the question as if attacked by death. Nobody would

know anything about their preceptor, disciple, classmate or even their opponents [9]

भवन्ति चात्र-

भिषक्छद्म प्रविश्यैवं व्याधितांस्तर्कयन्ति ये।
वीतंसमिव संश्रित्य वने शाकुन्तिका द्विजान्॥१०॥
श्रुतदृष्टक्रियाकालमात्राज्ञानबहिष्कृताः।
वर्जनीया हि ते मृत्योश्चरन्त्यनुचरा भुवि॥११॥
वृत्तिहेतोर्भिषज्ज्ञानपूर्णान् मूर्खविशारदान्।
वर्जयेदातुरो विद्वान् सर्पास्ते पीतमारुताः॥१२॥
ये तु शास्त्रविदो दक्षाः शुचयः कर्मकोविदाः।
जितहस्ता जितात्मानस्तेभ्यो नित्यं कृतं नमः॥१३॥
तत्र श्लोकः-

दशप्राणायतनिके श्लोकस्थानार्थसङ्ग्रहः।
द्विविधा भिषजश्चोक्ताः प्राणस्यायतनानि च॥१४॥

tra-

bhiṣakchadma praviśyaivam vyādhitāmstarkayanti ye/
vītaṁsamiva saṁśritya vane śākuntikā dvijān॥10॥
śrutadr̥ṣṭakriyākālamātrājñānabahiṣkṛtāḥ/
varjanīyā hi te mṛtyoścarantyanucarā bhuvi॥11॥
vṛttihetorbhiṣaṁmānapūrṇān mūrkhaviśāradān/
varjayedāturo vidvān sarpāste pītamārutāḥ॥12॥
ye tu śāstravido dakṣāḥ śucayaḥ karmakovidāḥ/
jitahastā jitātmānastebhyo nityaṁ kṛtaṁ namaḥ॥13॥
tatra ślokaḥ-

daśaprāṇāyatanike ślokasthānārthasaṅgrahaḥ/

dvividhā bhiṣajaścoktāḥ prāṇasyāyatanāni ca||14||

Pseudo- physicians in the guise of doctors try to catch the patients as the bird- catchers catch their prey in the net. They are far away from the textual and practical experience, knowledge about the time of administering the therapy and its dosage.

They are like the messenger of the death on the earth; hence they should be boycotted.

A wise patient should avoid such of the egoistic dummy doctors, the worst among idiots who have taken to this profession only to earn livelihood.

They are as dangerous as snakes satiated with the wind.

On the other hand, the real physicians well-versed in the science of medical knowledge and surgical operations and self- control deserve respect and honor. [10-13]

Thus ends 29th chapter – Dasha Prana Ayataneeya Adhyaya, of Charaka Samhita Sutrasthana of Agnivesha's work as redacted by Charaka

Charaka Sutrasthana 30 – Arthe Dasha Mahamuliya Adhyaya

Essence And Purpose Of Ayurveda

अथातोऽर्थदशमहामूलीयमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto'rthedaśamahāmūliyamadhyāyaṃ vyākhyāsyāmaḥ॥1॥
iti ha smāha bhagavānātreyaḥ॥2॥

This chapter explains about the purpose of Ayurveda – the science of life, its eight branches, scope of Ayurveda, synonyms, how this science of life should be studied, importance of heart, Ojas, Different sections and chapters of Charaka Samhita etc. This is the 30th Chapter of Charaka Samhita Sutrasthana, called as Dasha Mahamooliya Adhyaya – the 10 vessels and their roots in heart.

Heart, its synonyms and importance:

अर्थदशमहामूलाःसमासक्तामहाफलाः।

महच्चार्थश्चहृदयंपर्यायैरुच्यतेबुधैः॥३॥

षडङ्गमङ्गविज्ञानमिन्द्रियाण्यर्थपञ्चकम्।

आत्माचसगुणश्चेतश्चिन्त्यंचहृदिसंश्रितम्॥४॥

arthe daśa mahāmūlāḥ samāsaktā mahāphalāḥ
mahaccārthaśca hr̥dayaṃ paryāyairucyate budhaiḥ॥3॥
ṣaḍaṅgamaṅgaṃ vijñānamindriyāṇyarthapañcakam
ātmā ca saḡuṇaścetaścintyaṃ ca hr̥di saṃśritam॥4॥

Heart, its synonyms and importance:

There are ten channels of great biological importance attached to the heart. The synonyms of heart are –

Mahat- big, of huge importance

Artha – means for life

Hrudaya

Shadanga – 6 parts of the body – 2 upper and lower limbs, trunk and head,

other viscera,

Vijnana – consciousness,

Indriya – 5 Sense organs (nose, tongue, eye, skin and ear)

Indriya Artha – objects of sense organs (smell, taste, shape, touch, sound)

Atma – soul

Atma guna – qualities of soul – Iccha – desire, Dvesha – hatred, Sukha – happiness, Dukha – grief, Buddhi – intellect, Prayatna – effort

Cheta and Chintya – mind and objects of the mind are all located in the heart. [3-4]

Result of injury to heart:

प्रतिष्ठार्थं हि भावानामेषां हृदयमिष्यते।

गोपानसीनामागार कर्णिकेवार्थचिन्तकैः॥५॥

pratiṣṭhārthaṃ hi bhāvānāmeṣāṃ hrdayamiṣyate/

gopānasīnāmāgāra karṇikevārthacintakaiḥ॥5॥

As the central wooden grid supports the thatch, the heart supports all the factors explained above. Even a small injury to the heart result can result in

Murcha – fainting, loss of consciousness or
Marana – death. [5]

Heart, the Seat of Ojas:

यद्धितत्स्पर्शविज्ञानंधारिततत्रसंश्रितम्॥६॥
तत्परस्यौजसःस्थानंतत्रचैतन्यसङ्ग्रहः।
हृदयंमहदर्थश्चतस्मादुक्तंचिकित्सकैः॥७॥

yaddhi tat sparśavijñānaṁ dhāri tattatra saṁśritam॥6॥
tat parasyaujasaḥ sthānaṁ tatra caitanyasaṅgrahaḥ
hṛdayaṁ mahadārthaśca tasmāduktaṁ cikitsakaiḥ ॥7॥

The heart is indispensable for all the normal mental and physical activities. In the heart, resides Para Ojas – the superior Ojas, which controls the mind. This is why, the physicians have designated the heart as 'Hridaya', 'Mahat' and 'Artha' [6-7]

Vessels (channels) attached to the heart:

तेन मूलेन महता महामूला मता दश।
ओजोवहाः शरीरेऽस्मिन् विधम्यन्ते समन्ततः॥८॥

tena mūlena mahatā mahāmūlā matā daśa
ojovahāḥ śarīre'smin vidhamyante samantataḥ॥8॥

Attached to the heart are the ten vessels which carry Ojas and Pulsate all over the body.[8]

Ojas and its importance:

येनौजसावर्तयन्तिप्रीणिताःसर्वदेहिनः ।
यदृतेसर्वभूतानांजीवितंनावतिष्ठते॥९॥
यत्सारमादौगर्भस्ययत्तद्गर्भरसाद्रसः ।
संवर्तमानं हृदयंसमाविशतियत्पुरा ॥१०॥
यस्य नाशात्तुनाशोऽस्तिधारियद्धृदयाश्रितम् ।
यच्छरीररसस्नेहःप्राणायत्रप्रतिष्ठिताः॥११॥
तत्फलाबहुधा वाताःफलन्तीव)ति (महाफलाः॥१२॥

*yenaujasā vartayanti prīṇitāḥ sarvadehinaḥ /
yadr̥te sarvabhūtānāṃ jīvitam nāvatiṣṭhate||9||
yat sāramādau garbhasya yattadgarbharasādrasaḥ /
saṁvartamānam hr̥dayam samāviśati yat purā ||10||
yasya nāśāttu nāśo'sti dhāri yaddhr̥dayāśritam /
yaccharīrarasasnehaḥ prāṇā yatra pratiṣṭhitāḥ||11||
tatphalā bahudhā vā tāḥ phalantīva(ti) mahāphalāḥ|12/*

Ojas and its importance:

It is the Ojas which keeps all the living beings nourished and refreshed.

There can be no life without Ojas.

Ojas marks the beginning of the formation of embryo. It is the nourishing fluid from the embryo. It enters the heart right at the stage of the embryo's initial formation.

Loss of Ojas amounts to the loss of life itself.

It sustains the life and is located in the heart.

It constitutes the essence of all the Dhatus (tissues).

The Elan Vital owes its existence to it. But all this action of Ojas manifests itself in different ways, by flowing through the 10 vessels (channels) attached to it. Hence, these 10 channels attached to the heart is also very important. [9-11]

Definition of Artery (dhamani), Srotas (channels) and Sira (veins)

ध्मानाद्धमन्यःस्रवणात्स्रोतांसिसरणात्सिराः॥१२॥

dhmānāddhamanyaḥ sravaṇāt srotāṃsi saraṇātsirāḥ॥12॥

Dhmyanaat Dhamanyaha – because of pulsation, some body channels are called as Dhamani – arteries

Sravarat srotamsi – because of transudation, movement of fluids inside some channels, they are called Srotas.

Saranaat sira – due to sarana – simple movement, some channels are called as Sira. [12]

Tips for preservation of Ojas:

तन्महतामहामूलास्तच्चोजःपरिरक्षता|

परिहार्याविशेषेणमनसोदुःखहेतवः॥१३॥

हृद्यंयत्स्याद्यदौजस्यंस्रोतसांयत्प्रसादनम्|

तत्तत्सेव्यंप्रयत्नेनप्रशमोज्ञानमेवच॥१४॥

tanmahat tā mahāmūlāstacchojaḥ parirakṣatā|

parihāryā viśeṣeṇa manaso duḥkhaḥetavaḥ॥13॥

*hr̥dyam̐ yat syādyadaujasyam̐ srotasām̐ yat prasādanam̐/
tattat̐ sevyam̐ prayatnena prasāmo jñānameva ca||14||*

Tips for preservation of Ojas:

Those who want to preserve Ojas and maintain heart and the vessels in good condition, should avoid such factors that lead to unhappiness (worries, stress).

Diets and medicine which are conducive to the heart (Hrudya) should be taken.

The herbs that maintain good health of Srotas (body channels) should be taken. [13-14]

Preservation of Ojas:

तन्महत् ता महामूलास्तच्चोजः परिरक्षता
परिहार्या विशेषेण मनसो दुःखहेतवः॥१३॥
हृद्यं यत् स्याद्यदौजस्यं स्रोतसां यत् प्रसादनम्
तत्तत् सेव्यं प्रयत्नेन प्रशमो ज्ञानमेव च॥१४॥

*tanmahat tā mahāmūlāstacchojaḥ parirakṣatā/
parihāryā viśeṣeṇa manaso duḥkhahetavaḥ||13||
hr̥dyam̐ yat syādyadaujasyam̐ srotasām̐ yat prasādanam̐/
tattat̐ sevyam̐ prayatnena prasāmo jñānameva ca||14||*

Preservation of Ojas:

Those desirous of protecting Ojas, heart and its vessels, should avoid unhappiness. Diets and medicines which are conducive to heart, Ojas and

body channels should be consumed more. Attempt and perseverance are essential in this regard.

Desirable habits:

अथ खल्वेकं प्राणवर्धनानामुत्कृष्टतममेकं बलवर्धनानामेकं बृंहणानामेकं नन्दनानामेकं
हर्षणानामेकमयनानामिति ।

तत्राहिंसा प्राणिनां प्राणवर्धनानामुत्कृष्टतमं, वीर्यं बलवर्धनानां, विद्या बृंहणानाम्,
इन्द्रियजयो नन्दनानां, तत्त्वावबोधो हर्षणानां, ब्रह्मचर्यमयनानामिति ; एवमायुर्वेदविदो
मन्यन्ते||१५||

*atha khalvekaṃ prāṇavardhanānām utkrīṣṭatamamekaṃ
balavardhanānāmekaṃ bṛṃhaṇānāmekaṃ nandanānāmekaṃ
harṣaṇānāmekamayanānāmīti /
tatrāhiṃsā prāṇināṃ prāṇavardhanānām utkrīṣṭatamaṃ, vīryaṃ
balavardhanānām, vidyā bṛṃhaṇānām, indriyajayo nandanānām,
tattvāvabodho harṣaṇānām, brahmacaryamayanaṇāmīti ;
evamāyurvedavido manyante||15||*

Desirable habits:

According to Ayurveda, the foremost factors to promote longevity, nourishment, delightfulness and happiness and lead to salvation are -

तत्राहिंसा प्राणिनां प्राणवर्धनानामुत्कृष्टतमं,

tatrāhiṃsā prāṇināṃ prāṇavardhanānām utkrīṣṭatamaṃ,

Non violence is the best tool to improve life quality and

expectancy. Veeryam balavardhananam – potency and courage are the best tools to improve strength and immunity

Vidya Brumahanaanam – knowledge is the best promoter of nourishment
Indriyajayo nandanaanaam – control over sense organs is the best tool for rejoice.

Tatva Avabhodo harshanaanaam – self realization / self awareness is the best tool for happiness

Brahmacharyam ayanaanaam – Celibacy is the best tool for salvation. [15]

Proper study of Ayurveda:

तत्रायुर्वेदविदस्तन्त्रस्थानाध्यायप्रश्नानां पृथक्त्वेन वाक्यशो वाक्यार्थशोऽर्थावयवशश्च
प्रवक्तारो मन्तव्याः।

तत्राह- कथं तन्त्रादीनि वाक्यशो वाक्यार्थशोऽर्थावयवशश्चोक्तानि भवन्तीति॥१६॥

अत्रोच्यते- तन्त्रमार्षं कात्स्नर्येन यथाम्नायमुच्यमानं वाक्यशो भवत्युक्तम्॥१७॥

बुद्ध्या सम्यगनुप्रविशयार्थतत्त्वं

वाग्भिर्व्याससमासप्रतिज्ञाहेतूदाहरणोपनयनिगमनयुक्ताभिस्त्रिविधशिष्यबुद्धिगम्याभिरुच्य
मानं वाक्यार्थशो भवत्युक्तम्॥१८॥

तन्त्रनियतानामर्थदुर्गाणां पुनर्विभावनैरुक्तमर्थावयवशो भवत्युक्तम्॥१९॥

*tatrāyurvedavidastantrasthānādhyāyapraśnānāṃ pṛthaktvena vākyaśo
vākyaārthaśo'rthāvayavaśaśca pravaktāro mantavyāḥ/*

*tatrāha- katham tantrādīni vākyaśo vākyaārthaśo'rthāvayavaśaścoktāni
bhavantīti//16//*

*atrocyate- tantramārṣaṃ kārtsnyena yathāmnāyamucyamānaṃ vākyaśo
bhavatyuktam//17//*

buddhyā samyaganupraviśyārthatattvaṃ

*vāgbhirvyāśasamāsapratijñāhetūdāharaṇopanayanigamanayuktābhistrividh
aśiṣyabuddhigamyābhirucyamānaṃ vākyaārthaśo bhavatyuktam//18//*

*tantraniyatānāmarthadurgāṇām punarvibhāvanairuktamarthāvayaśo
bhavatyuktam||19||*

Proper study of Ayurveda:

Ayurvedic scholars should be in a position to explain clearly, the whole text book, its different sections, chapters and specific topics in each chapter. They should be able to recite faithfully the contents of the text, interpret them and give their gist. How could this be done?

The entire text transmitted through the sages is to be recited in the appropriate order. After proper understanding, the meanings underlying the text are to be interpreted with due regard to the principles of elaboration, contraction, thesis, reasoning, exemplification, correlation and conclusion, understandable to all the three- superior, inferior and modest types of disciples. The concepts difficult to grasp from the text are to be clarified again and again so that a clear picture of the context is understood[17-19]

Ayurved, source and scope:

तत्र चेत् प्रष्टारः स्युः- चतुर्णामृक्सामयजुरथर्ववेदानां कं वेदमुपदिशन्त्यायुर्वेदविदः?, किमायुः?, कस्मादायुर्वेदः?, किमर्थमायुर्वेदः?, शाश्वतोऽशाश्वतो वा?, कति कानि चास्याङ्गानि?, कैश्चायमध्येतव्यः?, किमर्थं च? इति||२०||

*tatra cet praṣṭārah syuḥ- caturṇāmṛksāmayaajuratharvavedānām kaṁ
vedamupadiśantyāyurvedavidah?, kimāyuh?, kasmādāyurvedah?,
kimarthamāyurvedah?, śāśvato'śāśvato vā?, kati kāni cāsyāṅgāni?,
kaiścāyamadhyetavyah?, kimartham ca? iti||20||*

Ayurved, source and scope:

Again the question arises – out of the four Vedas – Rugveda, Samaveda, Yajurveda and Atharvaveda – which Veda(s) should Ayurvedic scholar follow? What is Ayu – life span? Why is it called Ayurveda? What is the object of Ayurveda? Is it eternal or ephemeral? What are its branches and how many are they? Who are eligible to study it and what for?[20]

Source of Ayurved:-

तत्र भिषजा पृष्टेनैवं चतुर्णामृक्सामयजुरथर्ववेदानामात्मनोऽथर्ववेदे भक्तिरादेश्या, वेदो
ह्याथर्वणो दान स्वस्त्ययन बलि मङ्गल होम नियम
प्रायश्चित्तोपवासमन्त्रादिपरिग्रहाच्चिकित्सां प्राह; चिकित्सा चायुषो हितायोपदिश्यते||२१||

tatra bhiṣajā pṛṣṭenaivam

caturṇāmṛksāmayajuratharvavedānāmātmano'tharvavede bhaktirādeśyā,
vedo hyātharvaṇo dāna svastyayana bali maṅgala homa niyama
prāyaścittopavāsa mantrādiparigrahāccikitsāṃ prāha; cikitsā cāyuṣo
hitāyopadiśyate||21||

Of the four Vedas, Ayurvedic doctors owe their loyalty to the Atharva Veda, because this deals with the worship, auspicious observances, oblations, observance of spiritual rules, atonement, fast, incantations etc. they are prescribed for the sake of longevity. [21]

Definition of Ayu:

वेदं चोपदिश्यायुर्वाच्यं; तत्रायुश्चेतनानुवृत्तिर्जीवितमनुबन्धो धारिचेत्येकोऽर्थः॥२२॥

vedaṁ copadiśyāyurvācyam ; tatrāyus̥cetanānuvṛttirjīvitamanubandho
dhāri cetyeko'rthah||22||

After instructions about the Veda, various aspects of the life span are to be described.

Ayu – Life span is nothing but the continuation of consciousness, the act of keeping alive, Anubandha (which keeps the soul bonded to the body) and Dhari (one that holds the body and life together).

So, Anubandha and Dhari are synonyms of Ayu. [22]

Definition of Ayurveda:

तदायुर्वेदयतीत्यायुर्वेदः; कथमितिचेत्? उच्यते -स्वलक्षणतः सुखासुखतो हिताहिततः

प्रमाणाप्रमाणतश्च; यतश्चायुष्याण्यनायुष्याणि च द्रव्यगुण कर्माणि वेदयत्यतोऽप्यायुर्वेदः।

तत्रायुष्याण्यनायुष्याणि च द्रव्यगुण कर्माणि केवलेनोपदेक्ष्यन्ते तन्त्रेण॥२३॥

tadāyurvedayatītyāyurvedaḥ; kathamiti cet? ucyate- svalakṣaṇataḥ

sukhāsukhato hitāhitataḥ pramāṇāpramāṇataśca;

yataścāyuṣyāṇyanāyuṣyāṇi ca dravyaguṇakarmāṇi

vedayatyo'pyāyurvedaḥ|

tatrāyuṣyāṇyanāyuṣyāṇi ca dravyaguṇakarmāṇi kevalenopadekṣyante

tantreṇa||23||

The science which imparts knowledge about life, with special reference to its definition, and the description of happy and unhappy life, useful and harmful life, long and short spans of life promote and demote longevity, which explains medicine, its qualities and functions is called Ayurveda. will be described in the entire treatise.[23]

Happy life and unhappy life- Hitayu and Ahitayu:

तत्रायुरुक्तं स्वलक्षणतो यथावदिहैव पूर्वाध्याये च।
तत्र शारीरमानसाभ्यां रोगाभ्यामनभिद्रुतस्य विशेषेण यौवनवतः
समर्थानुगतबलवीर्ययशःपौरुषपराक्रमस्य ज्ञानविज्ञानेन्द्रियेन्द्रियार्थबलसमुदये
वर्तमानस्य परमर्द्धिरुचिरविविधोपभोगस्य समृद्धसर्वारम्भस्य यथेष्टविचारिणः
सुखमायुरुच्यते; असुखमतो विपर्ययेण; हितैषिणः पुनर्भूतानां परस्वादुपरतस्य
सत्यवादिनः शमपरस्य परीक्ष्यकारिणोऽप्रमत्तस्य त्रिवर्गं परस्परेणानुपहतमुपसेवमानस्य
पूजार्हसम्पूजकस्य ज्ञानविज्ञानोपशमशीलस्य वृद्धोपसेविनः
सुनियतरागरोषेर्ष्यामदमानवेगस्य सततं विविधप्रदानपरस्य
तपोज्ञानप्रशमनित्यस्याध्यात्मविदस्तत्परस्य लोकमिमं चामुं चावेक्षमाणस्य
स्मृतिमतिमतो हितमायुरुच्यते; अहितमतो विपर्ययेण॥२४॥

tatrāyuruktaṁ svalakṣaṇato yathāvadihaiva pūrvādhyāye ca|
tatra śārīramānasābhyāṁ rogābhyāmanabhidrutasya viśeṣeṇa
yauvanavataḥ samarthānugatabalavīryayaśaḥpauruṣaparākramasya
jñānavijñānendriyendriyārthabalasamudaye vartamānasya
paramarddhiruciravividhopabhogasya samṛddhasarvārambhasya
yatheṣṭavicāriṇaḥ sukhamāyurucyate; asukhamato viparyayeṇa; hitaiṣiṇaḥ
punarbhūtānāṁ parasvāduparatasya satyavādināḥ śamaparasya
parīkṣyakāriṇo'pramattasya trivargaṁ

*paraspāreṇānupahatamupasevamānasya pūjārhasampūjakasya
jñānavijñānopaśamaśīlasya vṛddhopasevinah
suniyatarāgaroṣerśyāmadamānavegasya satataṃ vividhapradānaparasya
tapojñānapraśamanityasyādhyātmavidastatparasya lokamimaṃ cāmuṃ
cāvekṣamānasya smṛtimatimato hitamāyurucyate; ahitamato
viparyayeṇa||24||*

Happy life and unhappy life- Hitayu and Ahitayu:

In this chapter as well as in the first chapter of this section life has been defined.

Those who are not afflicted with physical and mental ailments, who are endowed with youth, enthusiasm, strength, virility, success, manliness, boldness, special knowledge of arts and sciences, senses organs, their objects and ability, riches and various luxurious articles for enjoyment, who achieve what even they want and move as they like, lead a happy life; others lead an unhappy life.

Those who are the well-wishers of all creatures, who do not aspire for the wealth of others, who are truthful, who love peace, who examine things before acting upon them, who are vigilant, who enjoy the three important desires of life viz, virtue, wealth and pleasure without the one affecting the other, who respect seniors, who are endowed with elders, who are endowed with the knowledge of arts, sciences and tranquility, who serve the elders, who have full control over passion, anger, envy, pride and prestige, who are constantly given to various types of charity, meditation, acquisition of knowledge and solitude, who make efforts both for the

existing as well as the next life and are endowed with memory and intelligence, lead a useful life, others do not.[24]

Determination of life span – Ayu Pramana:

प्रमाणमायुषस्त्वर्थेन्द्रियमनोबुद्धिचेष्टादीनां विकृतिलक्षणैरुपलभ्यतेऽनिमित्तैः, अयमस्मात् क्षणान्मुहूर्तादिवसात् त्रिपञ्चसप्तदशद्वादशाहात् पक्षान्मासात् षण्मासात् संवत्सराद्वा स्वभावमापत्स्यत इति; तत्र स्वभावः प्रवृत्तेरुपरमो मरणमनित्यता निरोध इत्येकोऽर्थः; इत्यायुषः प्रमाणम्; अतो विपरीतमप्रमाणमरिष्टाधिकारे; देहप्रकृतिलक्षणमधिकृत्य चोपदिष्टमायुषः प्रमाणमायुर्वेदे ||२५||

*pramāṇamāyusaṣṭvarthendriyamanobuddhiceṣṭādīnām
vikṛtilakṣaṇairupalabhyate'nimittaiḥ, ayamasmāt kṣaṇānmuhūrtāddivasāt
tripañcasaptadaśadvādaśāhāt pakṣānmāsāt ṣaṇmāsāt saṁvatsarādvā
svabhāvamāpatsyata iti; tatra svabhāvaḥ pravṛtteruparamo
maraṇamanityatā nirodha ityeko'rthaḥ; ityāyusaḥ pramāṇam; ato
viparītamapramāṇamarīṣṭādhikāre; dehaprakṛtilakṣaṇamadhikṛtya
copadiṣṭamāyusaḥ pramāṇamāyurvede ||25||*

Determination of life span – Ayu Pramana:

The limitation of the span of life is known from the sudden abnormal change in the sense organs and the reception of their objects in the mind, intellect and general movement. They help in the prediction of the death of an individual after a particular moment, time or day, after three, five, seven or ten days and after a fortnight, a month, six months or a year. Svabhava (reversion to the original state), Uparama of Pravrtti (decrease in activities), Marana (death), Anityata (not-permanent state) Nirodha (obstruction in the continuity of living process) – all these are synonymous

for death.

This is about the limited span of life. In the absence of such signs and symptoms, the span of life is to be determined as unlimited from the point of view of prognosis.

In Ayurveda, the span of life is described to be determined special signs.

Purpose of Ayurveda –

प्रयोजनं चास्य स्वस्थस्य स्वास्थ्यरक्षणमातुरस्य विकार प्रशमनं च॥२६॥

*prayojanaṃ cāsyā svasthasya svāsthyarakṣaṇamāturasya
vikārapraśamanaṃ ca||26||*

The utility of this science is to help maintain the health of a healthy individual and cure the disease of the patient.[25-26]

Eternity of Ayurveda:

सोऽयमायुर्वेदः शाश्वतो निर्दिश्यते, अनादित्वात्, स्वभावसंसिद्धलक्षणत्वात्,
भावस्वभावनित्यत्वाच्च।

*so'yamāyurvedaḥ śāśvato nirdiśyate, anāditvāt,
svabhāvasamsiddhalakṣaṇatvāt, bhāvasvabhāvanityatvācca/*

Ayurveda or the science of life is eternal because of the following:

Anaditvaat – Ayurveda has no beginning

Svabhava Samsiddha lakshanatvaat – It deals with things that are inherent

in Nature; and

Bhava Svabhava nityatvaat – Such natural manifestation are eternal.

There is no discontinuity either in the living process or in the knowledge of things. Knowledge of various factors relating to the science of life is eternal.

सद्रव्यहेतुलक्षणमपरापरयोगात्।

एष चार्थसङ्ग्रहो विभाव्यते आयुर्वेदलक्षणमिति।

गुरुलघुशीतोष्णस्निग्धरूक्षादीनां द्रव्याणां सामान्यविशेषाभ्यां वृद्धिहासौ, यथोक्तं-
गुरुभिरभ्यस्यमानैर्गुरुणामुपचयो भवत्यपचयो लघूनां, एवमेवेतरेषामिति, एष
भावस्वभावो नित्यः, स्वलक्षणं च द्रव्याणां पृथिव्यादीनां; सन्ति तु द्रव्याणि गुणाश्च
नित्यानित्याः।

न ह्यायुर्वेदस्याभूत्वोत्पत्तिरुपलभ्यते, अन्यत्रावबोधोपदेशाभ्याम्; एतद्वै
द्वयमधिकृत्योत्पत्तिमुपदिशन्त्येके।

स्वाभाविकं चास्य लक्षणमकृतकं, यदुक्तमिहाद्येऽध्याये च; यथा- अग्नेरौष्ण्यम्, अपां
द्रवत्वम्।

भावस्वभावनित्यत्वमपि चास्य, यथोक्तं- गुरुभिरभ्यस्यमानैर्गुरुणामुपचयो भवत्यपचयो
लघूनामिति॥२७॥

sadravyahetulakṣaṇamaparāparayogāt/

eṣa cārthasaṅgraho vibhāvyaṭe āyurvedalakṣaṇamiti/

gurulaghuśītoṣṇasniḡdharūkṣādīnāṃ dravyāṇāṃ sāmānyaviśeṣābhyāṃ

vṛddhihrāsau, yathoktaṃ- gurubhirabhyasyamānairgurūṇāmupacayo

bhavatyapacayo laghūnāṃ, evamevetareṣāmiti, eṣa bhāvasvabhāvo nityaḥ,

svalakṣaṇaṃ ca dravyāṇāṃ pṛthivyādīnāṃ; santi tu dravyāṇi guṇāśca

nityānityāḥ/

*na hyāyurvedasyābhūtvotpattirupalabhyate, anyatrāvbodhopadeśābhyām;
etadvai dvayamadhikṛtyotpattimupadiśantyeke/
svābhāvikaṃ cāsyā lakṣaṇamakṛtakam, yaduktamihādye'dhyāye ca; yathā-
agnerauṣṇyam, apāṃ dravatvam/
bhāvasvabhāvanityatvamapi cāsyā, yathoktam-
gurubhirabhyasyamānairgurūṇāmupacayo bhavatyapacayo
laghūnāmiti||27||*

The knowledge of happiness (good health) and unhappiness (ill health) along with their etiology, symptomatology and therapeutics has a continuity and is without any beginning. This what is described in the Ayurveda.

Substances having properties like heaviness, lightness, cold, heat, unctuousness etc. get increased when other substances having similar properties are added;

Substances having dissimilar qualities, on the other hand decrease their quantity,. E.g. habitual intake of heavy things increase the heavy factors and decreases the lightness in the body. Similar is the case with other qualities. This is the eternity of natural manifestations.

Origin of Ayurveda is not available. It is not known if ever Ayurveda was non-existent at any time after which it was propagated. Like the heat of the fire and liquidity of water, the Ayurveda or the science of life is innate and it does not involve any artificiality (effort of Mortals). This is what is

described in this chapter as well as in the **first chapter of this Sutrasthana** [27]

The eight branches of Ayurveda:

तस्यायुर्वेदस्याङ्गान्यष्टौ; तद्यथा -कायचिकित्सा, शालाक्यं, शल्यापहर्तृकं,
विषगरवैरोधिकप्रशमनं, भूतविद्या, कौमारभृत्यकं, रसायनं, वाजीकरणमिति||२८||

*tasyāyurvedasyāṅgānyaṣṭau; tadyathā- kāyacikitsā, śālākyaṃ,
śalyāpaharṭṛkaṃ, viṣagaravairodhikapraśamanaṃ, bhūtavidyā,
kaumārabhṛtyakaṃ, rasāyanaṃ, vājīkaraṇamiti||28||*

Ayurveda has eight branches viz.

Kayachikitsa – Internal medicine

Shalakya – Science of diseases specific to supra- clavicle region, eye , ear
nose, mouth, throat etc

Shalya – Surgery

Visha, Gara Chikitsa – Toxicology

Bhuta Chikitsa – science of demonic seizures(Psychology, psychiatry)

Kaumara Bhrutya – Pediatrics

Rasayana – Science of rejuvenation, anti aging treatment

Vajikarana – Science of aphrodisiacs.[28]

Role of Ayurveda: To whom is it beneficial?

स चाध्येतव्यो ब्राह्मणराजन्यवैश्यैः।

तत्रानुग्रहार्थं प्राणिनां ब्राह्मणैः, आरक्षार्थं राजन्यैः, वृत्त्यर्थं वैश्यैः; सामान्यतो वा
धर्मार्थकामपरिग्रहार्थं सर्वैः।

तत्र यदध्यात्मविदां धर्मपथस्थानां धर्मप्रकाशकानां वा मातृपितृभ्रातृबन्धुगुरुजनस्य वा

विकारप्रशमने प्रयत्नवान् भवति, यच्चायुर्वेदोक्तमध्यात्ममनुध्यायति वेदयत्यनुविधीयते
वा, सोऽस्य परो धर्मः; या पुनरीश्वराणां वसुमतां वा सकाशात् सुखोपहारनिमिता
भवत्यर्थावासिरारक्षणं च, या च स्वपरिगृहीतानां प्राणिनामातुर्यादारक्षा, सोऽस्यार्थः; यत्
पुनरस्य विद्वद्ग्रहणयशः शरण्यत्वं च, या च सम्मानशुश्रूषा, यच्चेष्टानां
विषयाणामारोग्यमाधत्ते सोऽस्य कामः।
इति यथाप्रश्नमुक्तमशेषेण॥२९॥

*sa cādhyetavyo brāhmaṇarājanyavaiśyaiḥ/
tatrānugrahārthaṃ prāṇināṃ brāhmaṇaiḥ, ārakṣārthaṃ rājanyaiḥ,
vṛttiyarthaṃ vaiśyaiḥ; sāmānyato vā dharmārthakāmaparigrahārthaṃ
sarvaiḥ/
tatra yadadhyātmavidāṃ dharmapathasthānāṃ dharmaprakāśakānāṃ vā
mātrpitṛbhrātrbandhugurujanasya vā vikāraprasāmane prayatnavān
bhavati, yaccāyurvedoktamadhyātmamanudhyāyati vedayatyanuvidhīyate
vā, so'sya paro dharmah; yā punarīśvarāṇāṃ vasumatāṃ vā sakāśāt
sukhopahāranimittā bhavatyarthāvāptirārakṣaṇaṃ ca, yā ca
svaparigrhītānāṃ prāṇināmāturyādārakṣā, so'syārthah; yat punarasya
vidvadgrahaṇayaśaḥ śaraṇyatvaṃ ca, yā ca sammānaśuśrūṣā, yacceṣṭānāṃ
viśayāṇāmārogyamādhatte so'sya kāmah/
iti yathāpraśnamuktamaśeṣeṇa॥29॥*

Role of Ayurveda: To whom is it beneficial?

Ayurveda is suitable for Brahmanas (priests) for providing benefits to all creatures.

It is suitable to Kshatriyas (warriors) for protection and for Vaishyas (business people) live hood.

In general, Ayurveda can be studied by all for the attainment of virtues, wealth and pleasure. Virtues are attained by treating individuals who have spiritual knowledge, who practice and propagate righteousness and others like mother, father, brother, friends, and superiors. These are also achieved by spiritual knowledge contained in the science of life. With a view to leading comfortable life, one can earn wealth and protection by treating kings and other wealthy individuals.

He can also protect his subordinates and servants by this science. He draws pleasure by the respect shown to him by learned people, by his ability to protect others, by the prestige and obligation and by keeping his beloved ones like wife. Free from diseases.

Thus all the queries are answered in their entirety.[29]

Mutual scholarly discussion:

अथ भिषगादित एव भिषजा प्रष्टव्योऽष्टविधं भवति- तन्त्रं, तन्त्रार्थान्, स्थानं, स्थानार्थान्, अध्यायम्, अध्यायार्थान्, प्रश्नं, प्रश्नार्थाश्चेति; पृष्टेन चैतद्वक्तव्यमशेषेण वाक्यशो वाक्यार्थशोऽर्थावयवशश्चेति ||३०||

atha bhiṣagādita eva bhiṣajā praṣṭavyo'ṣṭavidhaṁ bhavati- tantraṁ, tantrārthān, sthānaṁ, sthānārthān, adhyāyam, adhyāyārthān, praśnaṁ, praśnārthāṁśceti; prṣṭena caitadvaktavyamaśeṣeṇa vākyaśo vākyaārthaśo'rthāvayavaśaśceti ||30||

Mutual scholarly discussion:

Eight problems on which a physician can examine another are the
Tantra – treatise,

Tantra Artha – scope of treatise,

Sthana – sections of treatise

Sthana artha – scope / meaning of sections

Adhyaya – chapters

Adhyaya Artha – scope of chapters

Prashna – topics

Prashnarthā – scope of topics.

Being put to such questions, a physician should recite the textual data, interpret them and give the gist in their entirety.[30]

Synonymous of Ayurveda and its scope:

तत्रायुर्वेदःशाखाविद्यासूत्रंज्ञानंशास्त्रंलक्षणंतन्त्रमित्यनर्थान्तरम् ||३१||

*tatrāyurvedaḥ śākhā vidyā sūtram jñānam śāstraṁ lakṣaṇam
tantramityanarthāntaram ||31||*

Shakha – having branches,

Vidya -knowledge,

Sutra – things explained in the form of formula,

Jnana – knowledge,

Lakshana – explains the features of good and bad life and

Tantra – treatise are synonymous with the Ayurveda.

The scope of this science

स चार्थः प्रकरणैर्विभाव्यमानो भूय एव
शरीरवृत्तिहेतुव्याधिकर्मकार्यकालकर्तृकरणविधिविनिश्चयाद्दशप्रकरणः, तानि च प्रकरणानि
केवलेनोपदेक्ष्यन्ते तन्त्रेण॥३२॥

*sa cārthaḥ prakaraṇairvibhāvyamāno bhūya eva
śarīravṛttihetuvyādhikarmakāryakālakartṛkaraṇavidhiviniścayāddaśaprakara
ṇaḥ, tāni ca prakaraṇāni kevalenopadekṣyante tantreṇa॥32॥*

The scope of this science has already been explained in its definition.
Various topics discussed in this science are

1. Anatomy
2. Physiology
3. Etiology
4. Pathology
5. Therapeutics
6. Achievement of good health
7. Climatology including the stage of the disease.
8. Physicians
9. Therapies including wholesome locality and
10. Procedure. Descriptions of these topics are spread over the entire treatise.[31-32]

Divisions of the treatise:

तन्त्रस्यास्याष्टौ स्थानानि ; तद्यथा-
श्लोकनिदानविमानशारीरेन्द्रियचिकित्सितकल्पसिद्धिस्थानानि।
तत्र त्रिंशदध्यायकं श्लोकस्थानम्, अष्टाष्टाध्यायकानि निदानविमानशारीरस्थानानि,
द्वादशकमिन्द्रियाणां, त्रिंशकं चिकित्सितानां, द्वादशके कल्पसिद्धिस्थाने भवतः॥३३॥

*tantrasyāsyāṣṭau sthānāni ; tadyathā-
ślokanidānavimānaśārīrendriyacikitsitakalpasiddhisthānāni/
tatra triṃśadadhyāyakaṃ ślokaśthānam, aṣṭāṣṭādhyāyakāni
nidānavimānaśārīraśthānāni, dvādaśakamindriyāṇāṃ, triṃśakaṃ
cikitsitānāṃ, dvādaśake kalpasiddhisthāne bhavataḥ||33||*

The following are the eight sections of sections of the treatise:

1. Slokasthana / Sutrasthana the section on general principles having thirty chapters.
2. Nidanasthana or the section on diagnosis of diseases having eight chapters;
3. Vimanasthana or the section on specific determination of drugs etc, having eight chapter
4. Sarirasthana or the section on anatomy including embryology having eight chapter.
5. Cikitsasthana or the section on therapeutics having thirty chapters
6. Indriyasthana or the section on prognostic signs having twelve chapter.
7. Kalpasthana or the section on pharmaceuticals having twelve chapters and
8. Siddhisthana or the section on the successful administration of Pancakarma (five elimination therapies) having twelve chapters. [33]

भवति चात्र-

द्वे त्रिंशके द्वादशकं त्रयं च त्रीण्यष्टकान्येषु समासिरुक्ता।
श्लोकौषधारिष्टविकल्पसिद्धिनिदानमानाश्रयसञ्ज्ञकेषु॥३४॥

स्वे स्वे स्थाने यथास्वं च स्थानार्थ उपदेक्ष्यते।
सविंशमध्यायशतं शृणु नामक्रमागतम्॥३५॥

bhavati cātra-

*dve triṃśake dvādaśakam trayam ca trīṇyaṣṭakānyeṣu samāptiruktā/
ślokaṣadhārīṣṭavikalpasiddhinidānamānāśrayasañjñakeṣu॥34॥
sve sve sthāne yathāsvam ca sthānārtha upadekṣyate/
saviṃśamadhyaśatam śṛṇu nāmakramāgatam॥35॥*

In brief:

Thus it is said:

Sutra and Chikitsa sthana have thirty chapters each,
Indriya, Kapha and Siddhi sections have twelve chapters each, and
Nidana, Vimana and Sharira Sections have eight chapters each. This is
about the entire treatise.[34]

The scope of each section is described in respective places (sections) in the
order of their occurrence, the names of one hundred twenty chapters are
given below:-[35]

The chapter names of all the entire Charaka Samhita is enlisted.

दीर्घञ्जीवोऽप्यपामार्गतण्डुलारग्वधादिकौ।
षड्विरेकाश्रयश्चेति चतुष्को भेषजाश्रयः॥३६॥
मात्रातस्याशितीयौ च नवेगान्धारणं तथा।
इन्द्रियोपक्रमश्चेति चत्वारः स्वास्थ्यवृत्तिकाः ॥३७॥
खुड्ढाकश्च चतुष्पादो महांस्तिष्ठैषणस्तथा।

सह वातकलाख्येन विद्यान्नैर्देशिकान् बुधः॥३८॥
स्नेहनस्वेदनाध्यायावुभौ यश्चोपकल्पनः।
चिकित्साप्राभृतश्चैव सर्व एव प्रकल्पनाः॥३९॥
कियन्तःशिरसीयश्च त्रिशोफाष्टोदरादिकौ।
रोगाध्यायो महान्श्चैव रोगाध्यायचतुष्टयम्॥४०॥
अष्टौनिन्दितसङ्ख्यातस्तथा लङ्घनतर्पणे।
विधिशोणितिकश्चैव व्याख्यातास्तत्र योजनाः॥४१॥
यज्जःपुरुषसङ्ख्यातो भद्रकाप्यान्नपानिकौ।
विविधाशितपीतीयश्चत्वारोऽन्नविनिश्चयाः॥४२॥
दशप्राणायतनिकस्तथाऽर्धदशमूलिकः।
द्वावेतौ प्राणदेहार्थौ प्रोक्तौ वैद्यगुणाश्रयौ॥४३॥
औषधस्वस्थनिर्देशकल्पनारोगयोजनाः।
चतुष्काः षट् क्रमेणोक्ताः सप्तमश्चान्नपानिकः॥४४॥
द्वौ चान्त्यौ सङ्ग्रहाध्यायाविति त्रिंशकमर्थवत्।
श्लोकस्थानं समुद्दिष्टं तन्त्रस्यास्य शिरः शुभम् ॥४५॥
चतुष्काणां महार्थानां स्थानेऽस्मिन् सङ्ग्रहः कृतः।
श्लोकार्थः सङ्ग्रहार्थश्च श्लोकस्थानमतः स्मृतम्॥४६॥
ज्वराणां रक्तपित्तस्य गुल्मानां मेहकुष्ठयोः।
शोषोन्मादनिदाने च स्यादपस्मारिणां च यत्॥४७॥
इत्यध्यायाष्टकमिदं निदानस्थानमुच्यते।
रसेषु त्रिविधे कुक्षौ ध्वंसे जनपदस्य च॥४८॥
त्रिविधे रोगविज्ञाने स्रोतःस्वपि च वर्तने।
रोगानीके व्याधिरूपे रोगाणां च भिषग्जिते॥४९॥
अष्टौ विमानान्युक्तानि मानार्थानि महर्षिणा।
कतिधापुरुषीयं च गोत्रेणातुल्यमेव च॥५०॥
खुड्डिका महती चैव गर्भावक्रान्तिरुच्यते।
पुरुषस्य शरीरस्य विचयौ द्वौ विनिश्चितौ॥५१॥

शरीरसङ्ख्या सूत्रं च जातेरष्टममुच्यते ।
इत्युद्दिष्टानि मुनिना शारीराण्यत्रिसूनुना ॥५२॥
वर्णस्वरीयः पुष्पाख्यस्तृतीयः परिमर्शनः ।
चतुर्थ इन्द्रियानीकः पञ्चमः पूर्वरूपिकः ॥५३॥
कतमानिशरीरीयः पन्नरूपोऽप्यवाक्शिराः ।
यस्य श्यावनिमित्तश्च सद्योमरण एव च ॥५४॥
अणुज्योतिरिति ख्यातस्तथा गोमयचूर्णवान् ।
द्वादशाध्यायकं स्थानमिन्द्रियाणामिति स्मृतम् ॥५५॥
अभयामलकीयं च प्राणकामीयमेव च ।
करप्रचितकं वेदसमुत्थानं रसायनम् ॥५६॥
संयोगशरमूलीयमासिक्तक्षीरकं तथा ।
माषपर्णभृतीयं च पुमाञ्जातबलादिकम् ॥५७॥
चतुष्कद्वयमप्येतदध्यायद्वयमुच्यते ।
रसायनमिति ज्ञेयं वाजीकरणमेव च ॥५८॥
ज्वराणां रक्तपित्तस्य गुल्मानां मेहकुष्ठयोः ।
शोषोन्मादेऽप्यपस्मारे क्षतशोथोदरार्शसाम् ॥५९॥
ग्रहणीपाण्डुरोगाणां श्वासकासातिसारिणाम् ।
छर्दिवीसर्पतृष्णानां विषमद्यविकारयोः ॥६०॥
द्विव्रणीयं त्रिमर्मीयमूरुस्तम्भिकमेव च ।
वातरोगे वातरक्ते योनिव्यापत्सु चैव यत् ॥६१॥
त्रिंशच्चिकित्सितान्युक्तान्यतः कल्पान् प्रचक्ष्महे ।
फलजीमूतकेक्ष्वाकुकल्पो धामार्गवस्य च ॥६२॥
पञ्चमो वत्सकस्योक्तः षष्ठश्च कृतवेधने ।
श्यामात्रिवृतयोः कल्पस्तथैव चतुरङ्गुले ॥६३॥
तिल्वकस्य सुधायाश्च सप्तलाशङ्खिनीषु च ।
दन्तीद्रवन्त्योः कल्पश्च द्वादशोऽयं समाप्यते ॥६४॥
कल्पना पञ्चकर्माख्या बस्तिसूत्री तथैव च ।

स्नेहव्यापदिकी सिद्धिर्नैत्रव्यापदिकी तथा॥६५॥
सिद्धिः शोधनयोश्चैव बस्तिरसिद्धिस्तथैव च।
प्रासृती मर्मसङ्ख्याता सिद्धिर्बस्त्याश्रया च या॥६६॥
फलमात्रा तथा सिद्धिः सिद्धिश्चोत्तरसञ्जिता।
सिद्धयो द्वादशैवैतास्तन्त्रं चासु समाप्यते॥६७॥
स्वे स्वे स्थाने तथाऽध्याये चाध्यायार्थः प्रवक्ष्यते।
तं ब्रूयात् सर्वतः सर्वं यथास्वं ह्यर्थसङ्ग्रहात्॥६८॥

*dīrghañjīvo'pyapāmārgataṇḍulāragvadhādikau/
ṣaḍvirekāśrayaśceti catuṣko bheṣajāśrayaḥ॥36॥
mātrātasyāśitīyau ca navegāndhāraṇaṃ tathā/
indriyopakramaśceti catvāraḥ svāsthyavṛttikāḥ ॥37॥
khuḍḍākaśca catuṣpādo mahāṃstisraiṣaṇastathā/
saha vātakalākhyena vidyānnairdeśikān budhaḥ॥38॥
snehanasvedanādhyāyāvubhau yaścopakalpanaḥ/
cikitsāprābhṛtaścaiva sarva eva prakalpanāḥ॥39॥
kiyantaḥśīrasīyaśca trīṣophāṣṭodarādikau/
rogādhyāyo mahāṃścaiva rogādhyāyacatuṣṭayam॥40॥
aṣṭauninditasan̄khyātastathā laṅghanatarpaṇe/
vidhīṣoṇitikaścaiva vyākhyātāstatra yojanāḥ॥41॥
yajjaḥpuruṣasaṅkhyāto bhadraḥkāpyānnapānikau/
vividhāśītapītiyaścatvāro'nnaviniścayāḥ॥42॥
daśapraṇāyatānikastathā'rthedaśamūlikaḥ/
dvāvetau prāṇadehārthau proktau vaidyaguṇāśrayau॥43॥
auśadhasvasthanirdeśakalpanārogayojanāḥ/
catuṣkāḥ ṣaṭ krameṇoktāḥ saptamaścānnapānikaḥ॥44॥*

*dvau cāntyau saṅgrahādhyāyāviti triṃśakamarthavat/
ślokaśthānaṃ samuddiṣṭaṃ tantrasyāśya śīraḥ śubham ||45||
catuṣkāṇāṃ mahārthānāṃ sthāne'smin saṅgrahaḥ kṛtaḥ/
ślokārthaḥ saṅgrahārthaśca ślokaśthānamataḥ smṛtam||46||
jvarāṇāṃ raktapittasya gulmānāṃ mehakūṣṭhayoḥ/
śoṣonmādanidāne ca syādapasmāriṇāṃ ca yat||47||
ityadhyāyāṣṭakamidaṃ nidānasthānamucyate/
raseṣu trividhe kuṣṣau dhvaṃse janapadasya ca||48||
trividhe rogavijñāne srotaḥsvapi ca vartane/
rogāṇike vyādhirūpe rogāṇāṃ ca bhiṣagjite||49||
aṣṭau vimānānyuktāni mānārthāni maharṣiṇā/
katidhāpuruṣīyaṃ ca gotreṇātulyameva ca||50||
khuḍḍikā mahatī caiva garbhāvakrāntirucyate/
puruṣasya śarīrasya vicayau dvau viniścitau||51||
śarīrasaṅkhyā sūtraṃ ca jāteraṣṭamamucyate /
ityuddiṣṭāni muninā śārīrāṇyatrisūnūnā||52||
varṇasvarīyaḥ puṣpākhyastrīyaḥ parimarśanaḥ/
caturtha indriyāṇikaḥ pañcamah pūrvarūpikaḥ||53||
katamāniśarīriyaḥ pannarūpo'pyavākśīrāḥ/
yasyaśyāvanimittaśca sadyomaraṇa eva ca||54||
aṇujyotiriti khyātastathā gomayacūrṇavān/
dvādaśādhyāyakaṃ sthānamindriyāṇāmiti smṛtam ||55||
abhayāmalakīyaṃ ca prāṇakāmiyameva ca/
karapracitakaṃ vedasamutthānaṃ rasāyanam||56||
saṃyogaśaramūliyamāsiktakṣīrakaṃ tathā/*

māṣaparnabhṛtīyaṃ ca pumāñjātabalādikam||57||
catuṣkadvayamapyetadadhyāyadvayamucyate/
rasāyanamiti jñeyaṃ vājīkaraṇameva ca||58||
jvarāṇāṃ raktapittasya gulmānāṃ mehakuṣṭhayoḥ/
śoṣonmāde'pyapasmāre kṣataśothodarārśasām||59||
grahaṇīpāṇḍurogāṇāṃ śvāsakāsātisārīṇāṃ/
chardivīsarpatrṣṇānāṃ viṣamadyavikārayoḥ||60||
dvivraṇīyaṃ trimarmīyamūrustambhikameva ca/
vātaroge vātarakte yonivyāpatsu caiva yat||61||
triṃśaccikitsitānyuktānyataḥ kalpān pracakṣmahe/
phalajīmūtakekṣvākukalpo dhāmārgavasya ca||62||
pañcamo vatsakasyoktaḥ ṣaṣṭhaśca kṛtavedhane/
śyāmātrivṛtayoh kalpastathaiva caturaṅgule||63||
tilvakasya sudhāyāśca saptalāśaṅkhiniṣu ca/
dantīdravantyoh kalpaśca dvādaśo'yaṃ samāpyate||64||
kalpanā pañcakarmākhyā bastisūtrī tathaiva ca/
snehavyāpadikī siddhirnetravvyāpadikī tathā||65||
siddhiḥ śodhanayoścaiva bastisiddhistathaiva ca/
prāsṛtī marmasaṅkhyātā siddhirbastyāśrayā ca yā||66||
phalamātrā tathā siddhiḥ siddhiścottarasañjñitā/
siddhayo dvādaśaivaitāstantram cāsu samāpyate||67||
sve sve sthāne tathā'dhyāye cādhyāyārthaḥ pravakṣyate/
taṃ brūyāt sarvataḥ sarvaṃ yathāsvaṃ hyarthasaṅgrahāt||68||

The chapter names of all the entire Charaka Samhita is enlisted.

The first 28 chapters are grouped into four chapter each – called chatushka.

The first set four chapters are grouped as – Bheshaja chatushka – explaining about medicines

The second set of four chapters are grouped as – Swaasthya chatushka – explaining about health

The third set of four chapters are grouped as – Nirdesha chatushka – explaining about directions for good health

The fourth set of four chapters are grouped as – Kalpana chatushka – explaining about medicine making

The fifth set of four chapters are grouped as – Roga chatushka – explaining about diseases

The sixth set of four chapters are grouped as – Yojana chatushka – explaining about planning of treatment

The seventh set of four chapters are grouped as – Annapana chatushka – explaining about dietetics.

The last two chapters are grouped as – Sangraha dvaya deal with the resorts of life and qualities of physicians .[36-43]

Sub classification of Sutrasthana:

औषधस्वस्थनिर्देशकल्पनारोगयोजनाः।

चतुष्काः षट्क्रमेणोक्ताः सप्तमश्चान्नपानिकः ॥४४॥

द्वौचान्त्यौ सङ्ग्रहाध्यायाविति त्रिंशकमर्थवत्।

*auśadhasvasthanirdeśakalpanārogayojanāḥ/
catuṣkāḥ ṣaṭ krameṇoktāḥ saptamaścānnapānikāḥ||44||
dvau cāntyau saṅgrahādhyāyāviti triṁśakamarthavat/*

Thus the first section of thirty chapters is very important. In fact it serves as the brain of the whole treatise. In this section quadrates of great importance are collected. Because of the compilation of fundamental principles concerning various aspects of the Ayurveda, this is known as the “Shloka” section [44-46]

Chapters of Nidanasthana:

The Nidanasthana or the section on the diagnosis of diseases contains eight chapters providing for the diagnosis of the following ailments

1. Jvara (fever)
2. Raktapitta (a condition characterized from various parts of the body)
3. Gulma (abdominal tumor)
4. Meda (obstinate urinary disorders including diabetes mellitus)
5. Kustha(obstinate skin diseases including leprosy)
6. Sosa (Consumption)
7. Unmada (insanity)
8. Apasmara (epilepsy) (47-48)

Then further, chapters of Vimana sthana, Shareera Sthana, Indriya Sthana, Chikitsa Sthana, Kalpa Sthana, Siddhi Sthana, are enlisted.

Contents of each chapters will be described in the respective chapters and sections. All these in brief will be described in all the respective chapters and sections.[68]

Definitions of Technical terms:

पृच्छा तन्त्राद्यथाम्नायं विधिना प्रश्न उच्यते।
प्रश्नार्थो युक्तिमांस्तस्य तन्त्रेणैवार्थनिश्चयः ॥६९॥
निरुक्तं तन्त्रणातन्त्रं, स्थानमर्थप्रतिष्ठया।
अधिकृत्यार्थमध्यायनामसञ्ज्ञा प्रतिष्ठिता ॥७०॥
इति सर्वं यथाप्रश्नमष्टकं सम्प्रकाशितम्।
कात्स्न्येन चोक्तस्तन्त्रस्य सङ्ग्रहः सुविनिश्चितः॥७१॥

prcchā tantrādyathāmnāyaṃ vidhinā praśna ucyate/
praśnārtho yuktimāṃstasya tantreṇaivārthanīścayaḥ ॥69॥
niruktaṃ tantraṇāttantraṃ, sthānamarthapraṭiṣṭhayā/
adhikṛtyārthamadhyāyanāmasaṅjñā praṭiṣṭhitā ॥70॥
iti sarvaṃ yathāpraśnamaṣṭakaṃ samprakāśitam/
kārtsnyena coktastantrasya saṅgrahaḥ suviniścitaḥ॥71॥

An inquiry from the treatise, in proper order and without contradicting the context, is called 'Prashna' or a question.

Elucidating the question with reasoning and precise explanation with tactual implications is known Prashnārtha or the exposition of the question. Because it provides information about the measures to be followed for the maintenances of health, it is called 'Tantra' or treatise (tantrana means to sustain the body or to observe the rules of health). A sthana or section deals with a particular topic and the specific problems of this topics are discussed in the chapters concerned (Abhyayas)

Thus, replies to all the eight questions (raised in para 20 of this chapter) along with a well ascertained summary of the entire treatise are given. [69-71]

Semi doctors –

सन्ति पाल्लविकोत्पाताः सङ्क्षोभं जनयन्ति ये।
वर्तकानामिवोत्पाताः सहसैवाविभाविताः॥७२॥
तस्मात्तान् पूर्वसञ्जल्पे सर्वत्राष्टकमादिशेत्।
परावरपरीक्षार्थं तत्र शास्त्रविदां बलम्॥७३॥
शब्दमात्रेण तन्त्रस्य केवलस्यैकदेशिकाः।
भ्रमन्त्यल्पबलास्तन्त्रे ज्याशब्देनेव वर्तकाः॥७४॥

*santi pāllavikotpātāḥ saṅkṣobhaṃ janayanti ye/
vartakānāmivotpātāḥ sahasaivāvibhāvitāḥ॥72॥
tasmāttān pūrvasañjalpe sarvatrāṣṭakamādiśet/
parāvaraparīkṣārthaṃ tatra śāstravidāṃ balam॥73॥
śabdamātreṇa tantrasya kevalasyaikadeśikāḥ/
bhramantyaalpabalāstantre jyāśabdeneva vartakāḥ॥74॥*

Semi doctors -

Some individuals having only partial knowledge of the science, at times create difficulties for others like the sudden flights of the male bustards. Therefore, with a view to knowing their actual acquaintance with the science and assessing their superiority or otherwise, one should put these eight questions to them before a formal discussion. Only persons well

versed in the science can face such questions. Those who are not acquainted with the science as a whole and know it only partially, get frightened by the very sound of the treatise in its entirety like the male bustards by the sound of the bowstring.[72-74]

Similes for Pseudo physician and Genuine Physicians:

पशुः पशूनां दौर्बल्यात् कश्चिन्मध्ये वृकायते।
स सत्यं वृकमासाद्य प्रकृतिं भजते पशुः॥७५॥
तद्वदज्ञोऽज्ञमध्यस्थः कश्चिन्मौख्यसाधनः।
स्थापयत्याप्तमात्मानमाप्तं त्वासाद्य भिद्यते॥७६॥
बभ्रुर्गूढ इवोर्णाभिरबुद्धिरबहुश्रुतः।
किं वै वक्ष्यति सञ्जल्पे कुण्डभेदी जडो यथा॥७७॥
सद्वृत्तैर्न विगृहीयाद्विषगल्पश्रुतैरपि।
हन्यात् प्रश्नाष्टकेनादावितरांस्त्वासमानिनः॥७८॥
दम्भिनो मुखरा ह्यज्ञाः प्रभूताबद्धभाषिणः।
प्रायः, प्रायेण सुमुखाः सन्तो युक्ताल्पभाषिणः॥७९॥
तत्त्वज्ञानप्रकाशार्थमहङ्कारमनाश्रितः।
स्वल्पाधाराजमुखरान्मर्षयेन्न विवादिनः॥८०॥
परो भूतेष्वनुक्रोशस्तत्त्वज्ञाने(परा दया।
येषां तेषामसद्वादनिग्रहे निरता मतिः॥८१॥

*paśuḥ paśūnām daurbalyāt kaścinmadhye vṛkāyate/
sa satyaṁ vṛkamāsādyā prakṛtiṁ bhajate paśuḥ||75||
tadvadajñō'jñamadhyasthaḥ kaścinmaukharyasādhanah/
sthāpayatyāptamātmānamāptam tvāsādyā bhidyate||76||
babhrurgūḍha ivorṇābhirabuddhirabahuśrutaḥ/
kiṁ vai vakṣyati sañjalpe kuṇḍabhedī jaḍo yathā||77||*

*sadvṛttairna vigṛhṇīyādbhiṣagalpaśrutairapi/
hanyāt praśnāṣṭakenādāvitarāṁstvāptamāninaḥ ||78||
dambhino mukharā hyajñāḥ prabhūtābaddhabhāṣinaḥ/
prāyaḥ, prāyeṇa sumukhāḥ santo yuktālpabhāṣinaḥ||79||
tattvajñānaprakāśārthamahanīkāramanāśritaḥ/
svalpādhārājñāmukharānmarṣayenna vivādinaḥ||80||
paro bhūteṣvanukrośastattvajñāna(ne)parā dayā/
yeṣāṁ teṣāmasadvādanigrahe niratā matiḥ||81||*

Similes for Pseudo physician and Genuine Physicians:

Taking advantage of the weakness of others any animals may play the role of an wolf; but when it comes across a real wolf, its true nature is exposed. Similarly an ignorant individual, because of his garrulous nature tries to bully the ignorant ones but he breaks down when a real scholar is met with.

A man deprived of wisdom and knowledge is not well acquainted with the science. But one who poses to be an expert should not be spared; he must be challenged with the eight categories of questions.

Ignorant individuals who are egoistic usually speak in excess with much of inconsistency. Saintly individuals who are well versed in the science usually speak less but they speak only relevant to the topic of discussion.

It is not for the sake of ego but for the purpose of keeping the light of knowledge burning that one must challenge a garrulous individual of little learning.

Those who are have great compassion towards creatures and are even prepared to impart knowledge for this, should be ever vigilant in putting down false arguments. [75-81]

Characteristics of ignorant and learned physician:

असत्पक्षाक्षणित्वार्तिदम्भपारुष्यसाधनाः।

भवन्त्यनाप्ताः स्वे तन्त्रे प्रायः परविकत्थकाः॥८२॥

तान् कालपाशसदृशान् वर्जयेच्छास्त्रदूषकान्।

प्रशमज्ञानविज्ञानपूर्णाः सेव्या भिषक्तमाः॥८३॥

asatpakṣākṣaṇitvārtidambhapāruṣyasāadhanāḥ/

bhavantyanāptāḥ sve tantre prāyaḥ paravikatthakāḥ॥82॥

tān kālapāśasadrśān varjayecchāstradūṣakān/

praśamajñānavijñānapūrṇāḥ sevyā bhiṣaktamāḥ॥83॥

Characteristics of ignorant and learned physician:

Those who are not well versed in the science of their own profession resort to dogmatic views, take excuses for lack of time or sudden illness, try to show their ability by demonstrating books, equipments etc. use harsh and abusive language and speak ill of others during debates.

They should therefore be shunned. On the other hand, one should serve

good physicians who are full of tranquility and have the knowledge of arts and sciences of the profession.[82-83]

Causes of unhappiness and happiness:

समग्रं दुःखमायत्तमविज्ञाने द्वयाश्रयम्।
सुखं समग्रं विज्ञाने विमले च प्रतिष्ठितम्॥८४॥
इदमेवमुदार्थमज्ञानं न प्रकाशकम्।
शास्त्रं दृष्टिप्रणष्टानां यथैवादित्यमण्डलम्॥८५॥

*samagram duḥkhamāyattamavijñāne dvayāśrayam/
sukham samagram vijñāne vimale ca pratiṣṭhitam||84||
idamevamudārāthamajñānām na prakāśakam/
śāstram drṣṭipraṇaṣṭānām yathaiṣvādityamaṇḍalam||85||*

All psycho- somatic ailments are caused by the ignorance of the individual whereas understanding of things leads to complete happiness to body and mind.

As the sun cannot help a blind man to see things so also this treatment which provides instructions for the benefit of both the present life as well as the next life not only help to enlighten those who are devoid of the power of understanding.[84-85]

तत्र श्लोकाः-

अर्थे दशमहामूलाः सञ्ज्ञा चासां यथा कृता।
अयनान्ताः षडग्र्याश्च रूपं वेदविदां च यत्॥८६॥

सप्तकश्चाष्टकश्चैव परिप्रश्नाः सनिर्णयाः।
यथा वाच्यं यदर्थं च षड्विधाश्चैकदेशिकाः॥८७॥
अर्थेदशमहामूले सर्वमेतत् प्रकाशितम्।
सङ्ग्रहश्चायमध्यायस्तन्त्रस्यास्यैव केवलः॥८८॥
यथा सुमनसां सूत्रं सङ्ग्रहार्थं विधीयते।
सङ्ग्रहार्थं तथाऽर्थानामृषिणा सङ्ग्रहः कृतः॥८९॥
इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थानेऽर्थेदशमहामूलीयो नाम
त्रिंशोऽध्यायः॥३०॥

tatra ślokāḥ-

*arthe daśamahāmūlāḥ sañjñā cāsāṃ yathā kṛtā/
ayanāntāḥ ṣaḍagryāśca rūpaṃ vedavidāṃ ca yat||86||
saptakaścāṣṭakaścaiva paripraśnāḥ sanirṇayāḥ/
yathā vācyaṃ yadārthaṃ ca ṣaḍvidhāścaikadeśikāḥ||87||
arthedaśamahāmūle sarvametat prakāśitam/
saṅgrhaścāyamadhyāyastantrasyāyaiva kevalaḥ||88||
yathā sumanasāṃ sūtraṃ saṅgrahārthaṃ vidhīyate/
saṅgrahārthaṃ tathā'rthānāmṛṣiṇā saṅgrahaḥ kṛtaḥ||89||
ityagniveśakṛte tantrē carakapratisaṃskṛte
ślokaśthāne'rthedaśamahāmūliyo nāma triṃśo'dhyāyaḥ||30||*

Summary:

The reason for designating the ten vessels attached to the hearts as Mahamula. The foremost ones among the six categories of regimen, the characteristic features of learned physicians, the eight types of questions along with their replies, methods of reply and elaboration and six types of entire replies, methods of reply and elaboration and six types of pseudo-

physicians all these are described in this chapter on the “Arthe Dasha Maha Mooleeya Adhyaya ””

A summary of the entire treatise is given in this chapter. As a garland is prepared of flowers by the help of thread (Sutra) so also the topics for the treatise are summarized. [86-89]

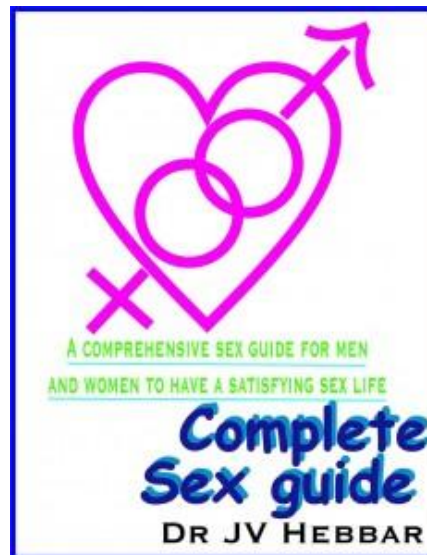
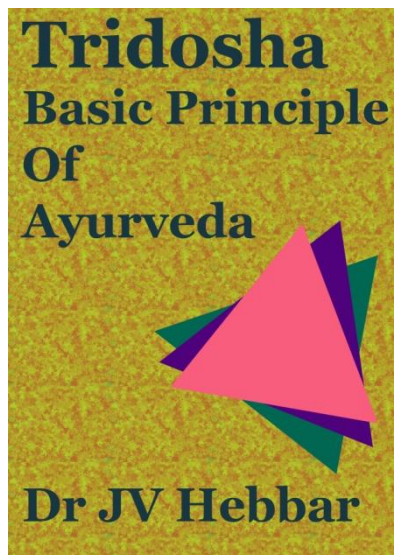
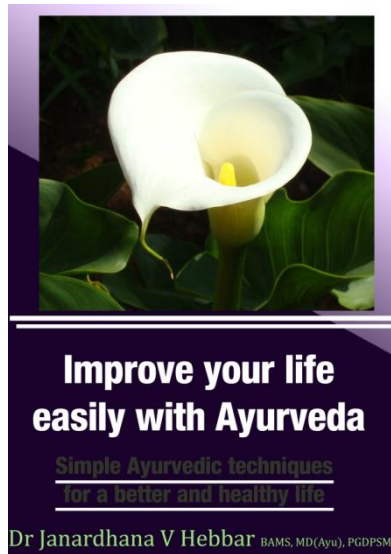
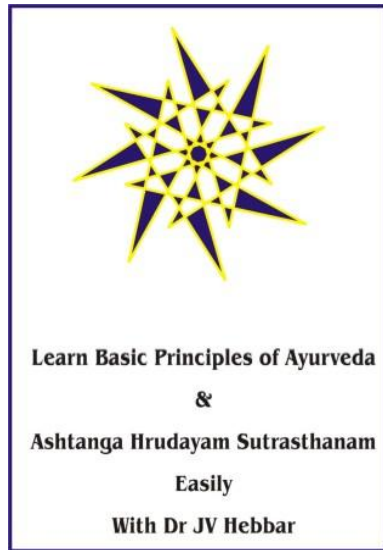
Thus ends the 30th chapter of Sutrasthana of Charaka Samhita, of the work by Agnivesa as redacted by Charaka.(31)

Here ends the Sutra Sthana – the first section of Charaka Samhita.

अग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽयताऽवधिना सर्वं सूत्रस्थानं समाप्यते ।

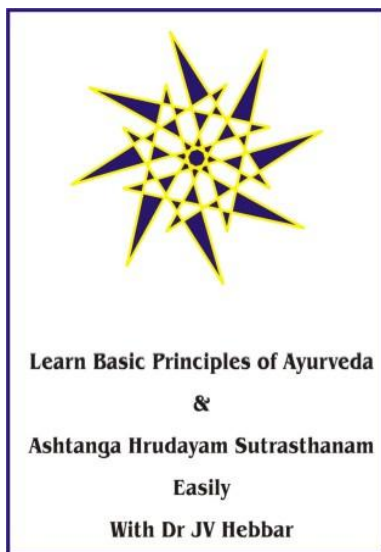
agniveśakṛte tantre carakapratisaṃskṛte'iyatā'vadhinā sarvaṃ sūtrasthānaṃ samāpyate /

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Adhyaya

- How To Easily Understand Ayurvedic Principles
- **Distribution Of Tridosha In Body And In A Day.**
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- Sesame And Sesame Oil Benefits – Total Ayurveda Details

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- Pomegranate Fruit Benefits – Anti Oxidants Plus Tridosha Balancing
- Chaturjata Churna – Benefits, Dosage, Ingredients, Side Effects

Chapter 7: Annarakshavidhi Adhyaya Protection Of Food

- Sleeping In The Day – Good Or Bad?
- How To Sleep Naturally, Without Falling A Prey To Sedatives?
- 20 Sleep Tips On How To Sleep Better
- Abstinence: Brahmacharya – The Greatest Tool To Improve Concentration

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- The Best Health Advice That I Would Give To Everyone
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- How To Balance Pitta Kapha Dosha? 6 Factors To Consider
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Chapter 14: Two Types Of Ayurveda Treatments – Dvividha

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Chapter 15: Group Of Herbs Used In Panchakarma – Shodhanadi

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Chapter 18: Emesis And Purgation – Vamana Virechana Vidhi

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Chapter 19: Basti Treatment Procedure, Benefits- Basti Vidhi

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Chapter 20: Nasya Therapy Benefits Types Indication – Nasya

Vidhi Adhyaya

- How To Do Ayurvedic Nasya Treatment At Home? Nasal Drops For Long Life

Chapter 21: Herbal Smoking – Dhumapana Vidhi Adhyaya

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Chapter 22: Oral, Ear And Head Therapy – Gandushadi Vidhi

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Chapter 23: Eye Treatment Types, Methods -Aschotana Anjana

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Chapter 25: Instruments Used In Ayurveda – Yantra Vidhi

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Chapter 27: Blood Letting Therapy – Siravyadha Vidhi Adhyaya

Chapter 28: Foreign Body Removal – Shalya Aharana Vidhi

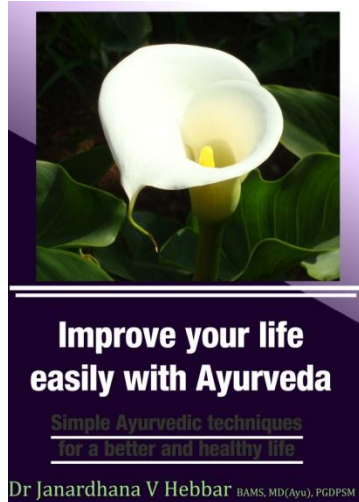
Adhyaya

Chapter 29: Procedure Of Surgical Operation – Shastrakarma

Vidhi

Chapter 30: Cauterization – Kshara Agnikarma Vidhi

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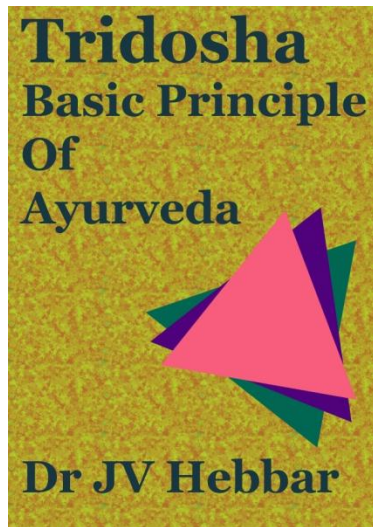


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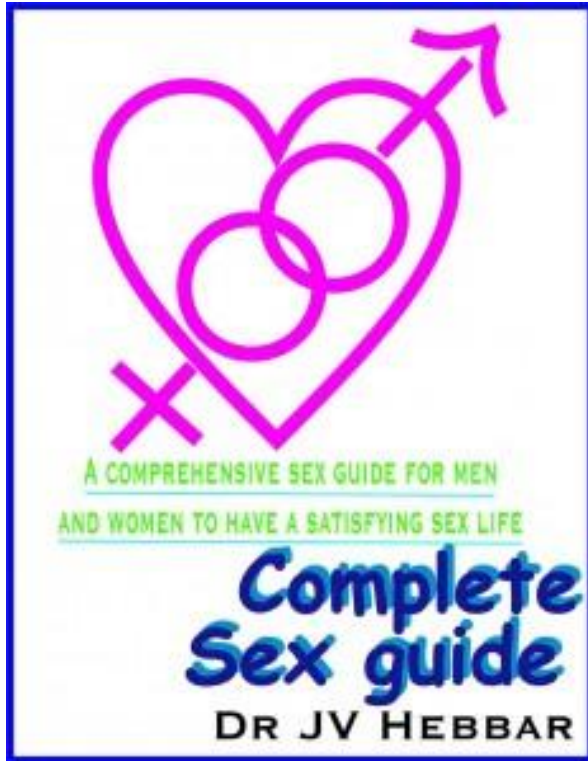
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