

**Learn Basic Principles of Ayurveda  
&  
Ashtanga Hrdayam Sutrasthanam  
Easily  
With Dr JV Hebbar**

Dedication:

*To the holy feet of Dr A Chandrashekha Udupa*

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

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**Disclaimer:**

***All the advices in the ebook are general suggestions for a healthy person. Even if you think you are healthy, it is strongly recommended to consult with your doctor before trying any of the below advices.***

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## **Introduction to Ashtanga Hrudayam**

Ashtanga hrudayam is an Ayurveda traditional text book written in between 8<sup>th</sup> to 12<sup>th</sup> century. It was written by Vaghbata, son of Vaidyapati Simhagupta.

After Charaka Samhita and Sushruta Samhita (which were written around 10<sup>th</sup> century BC to 5<sup>th</sup> Century AD), the Ashtanga Hrudayam is the major literary work done in Ayurveda.

The speciality of this book is that it explained the concepts of Sushruta and Charaka in a much easier way. Along with that, the book also incorporated new concepts which further enriched Ayurveda knowledge database.

The first part of Ashtanga Hrudayam is called as Sutrasthana. It is the best book to learn about basic Ayurveda principles. Hence, with this ebook, I hope to enrich your knowledge on basics of Ayurveda in an easy way.

## **CHAPTER 1: BASIC PRINCIPLES OF AYURVEDA**

### **Ashtanga Hridayam**

Sutrasthanam – Chapter – 1

आयुष्कामीयमध्यायं

āyuṣkāmīyamadhyāyaṁ

#### **Prayer:**

रागादिरोगान् सततानुषक्तान् अशेषकायप्रसृतान् अशेषान् ।

औत्सुक्यमोहारतिदात् जघान योऽपूर्ववैद्याय नमोऽस्तु तस्मै॥१॥

rāgādirogān satatānuṣaktān aśeṣakāyaprasṛtān aśeṣān |

autsukyamohāratidāñ jaghāna yo'pūrvavaidyāya namo 'stu tasmai||1||

Salutations to the unique and rare Physician, who has destroyed, without any residue all the diseases like Raga (lust, anger, greed, arrogance, jealousy, selfishness and ego), which are constantly associated with the body, which is spread all over the body, giving rise to disease, delusion and restlessness.

This salutation is done to Lord Dhanwantari.

#### **Pledge by the author(s):**

अथात आयुष्कामीयमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

athāta āyuṣkāmīyamadhyāyam vyākhyāsyāmaḥ ।

iti ha smāhurātreyādayo maharṣayaḥ ।

Maharshi Atreya and the other sages pledge that henceforth they will be explaining the chapter named Ayushkameeyam.

The word meaning of Ayush is life; kameeyam means the quest for. Hence Ayushkameeyam means the quest for life.

### Purpose of life:

आयुःकामयमानेन धर्मार्थसुखसाधनम् ।

आयुर्वदोपदेशेषु विधेयः परमादरः ॥२॥

āyuhkāmayamānena dharmārthasukhasādhanam ।

āyurvedopadeśeṣu vidheyaḥ paramādaraḥ ॥२॥

To achieve the purpose of life, that is

1. Dharma – following the path of righteousness,

2. Artha – earning money in a legal way,
3. Kama – fulfilling our desires,
4. Moksha – achieving salvation,

One should concentrate on having a long life. To learn the science of Ayurveda, which explains how to achieve this purpose, 'obedience' (Vidheya) is the most important quality.

### **Origin of Ayurveda:**

ब्रह्मा स्मृत्वाऽयुषो वेदं प्रजापतिमजिग्रहत्।  
 सोऽधिनौ तौ सहस्राक्षं सोऽत्रिपुत्रादिकान् मुनीन्॥३॥  
 ते अग्निवेशादिकांस्ते तु पृथक् तन्त्राणि तेनिरे ।

brahmā smṛtvā "yuso vedam̄ prajāpatimajigrahat |  
 so'śvinau tau sahasrākṣam̄ so 'triputrādikān munīn||3||  
 te 'gnivesādikāmste tu pṛthak tantrāṇi tenire |

Lord Brahma, remembering Ayurveda, taught it to Prajapathi, he in turn taught it to Ashwini Kumaras (twins), they taught it to Sahasraksha (Lord Indra), he taught it to Atri's son (Atreya Punarvasu) and other sages, they taught it to Agnivesha and others and they (Agnivesa and other disciples) composed treatises, each one separately.

### **Ashtanga Hridaya – a concise textbook:**

तेभ्योऽतिविप्रकीर्णभ्यः प्रायः सारतरोच्चयः॥४॥

क्रियतेऽष्टाङ्गहृदयं नातिसङ्क्षेपविस्तरम् ।

tebhyo'tiviprakīrṇebhyaḥ prāyah sārataroccayah||4||

kriyate 'ṣṭāṅgahṛdayam nātisaṅkṣepavistaram |

From those Ayurvedic text books, which are too elaborate and hence very difficult to study, only the essence is collected and presented in Ashtanga Hridaya, which is neither too short nor too elaborate.

### **Ashtanga Ayurveda – Eight branches of Ayurveda:**

कायबालग्रहोर्धर्वाङ्ग शल्यदंष्ट्राजरावृषान्॥५॥

अष्टावङ्गानि तस्याहुचिकित्सा येषु संश्रिता ।

kāyabālagrahordhvāṅga śalyadaṁṣṭrājarāvṛṣān||5||

aṣṭāvaṅgāni tasyāhuścikitsā yeṣu saṁśritā |

1. Kaya Chikitsa – General medicine
2. Bala Chikitsa – Pediatrics
3. Graha Chikitsa – Psychiatry
4. Urdhvanga Chikitsa – Diseases and treatment of Ear, Nose, Throat, Eyes and Head (neck and above region)
5. Shalya Chikitsa – Surgery

6. Damshrta Chikitsa – Toxicology

7. Jara Chikitsa – Geriatrics

8. Vrushya Chikitsa – Aphrodisiac therapy.

These are the eight branches of Ayurveda.

### **Tridosha and their distribution:**

वायुः पित्तं कफश्चेति त्रयो दोषाः समासतः॥६॥

विकृताविकृता देहं घन्नित ते वर्तयन्ति च ।

ते व्यापिनोऽपि हृन्नाभ्योरधोमद्योर्ध्वसंश्रयाः॥७॥

vāyuh pittam kaphaśceti trayo dosāḥ samāsataḥ||6||

vikṛtāvikṛtā deham ghnanti te vartayanti ca |

te vyāpino'pi hṛnnābhhyoradhomadhyordhvatasamśrayāḥ||7||

Vayu (Vata), Pitta and Kapha are the three Doshas of the body.

A perfect balance of three Doshas leads to health and their imbalance leads to diseases.

The Tridosha are present all over the body, but their presence is especially seen in particular parts.

If you divide the body into three parts,

The upper part up to the chest is dominated by Kapha Dosha,

The part between the chest and umbilicus is dominated by Pitta,

The part below the umbilicus is dominated by Vata.

## **Dosha predominance in the body according to Age, Time of the day and Stage of digestion:**

वयोऽहोरात्रिभुक्तानां तेऽन्तमध्यादिगाः क्रमात् ।

vayo'horātribhuktānām te'ntamadhyādigāḥ kramāt |

In a person's life,

Childhood is dominated by Kapha,

Middle age is dominated by Pitta,

Old age is dominated by Vata.

During the day and in night (separately),

First part is dominated by Kapha,

Second part is dominated by Pitta and

Third part is dominated by Vata.

While eating and during digestion,

First part (gastric phase) is dominated by Kapha,

Second part (intestinal phase) is dominated by Pitta and

Third part (colonic phase) is dominated by Vata.

## **Agni Bheda – Types of Digestive fire:**

तैर्भवेद्विषमस्तीक्ष्णो मन्दश्चाग्निः समैः समः ॥८॥

tairbhavedviṣamastīkṣṇo mandaścāgnih samaiḥ samah||8||

There are four types of Digestive fires (Agni)

Vishama Agni – A person with Vishama Agni will sometimes have high appetite, and sometimes, low appetite.

Teekshna Agni - A person with Teekshna Agni will have high digestion power and appetite.

Manda Agni - A person with Manda Agni will have low digestion power and appetite.

Sama Agni – A person with Sama Agni will have proper appetite and digestion power. Here, digestion occurs at an appropriate time.

### **Koshta Bheda – Types of digestive tract:**

कोष्ठः क्रूरो मृदुर्मध्यो मध्यः स्यात्तैः समैरपि ।

koṣṭhah krūro mr̥durmadhyo madhyah syāttaiḥ samairapi |

There are three types of digestive tracts (Koshta):

1. Kroora Koshta – hard bowels
2. Mrudu Koshta – soft bowels
3. Madhyama Koshta – normal bowels.

### **Deha Prakriti – Body type:**

शुक्रार्तवस्थैर्जन्मादौ विषेणोव विषकृमेः ॥९॥

तैश्च तिसःप्रकृतयो हीनमध्योत्तमाः पृथक् ।

समधातुः समस्तासु श्रेष्ठा निन्द्या द्विदोषजाः ॥१०॥

śukrārtavasthairjanmādau viṣeṇeva viṣakṛmeh||9||

taiśca tisrahprakṛtayo hīnamadhyottamāḥ pṛthak ।

samadhātuḥ samastāsu śreṣṭhā nindyā dviḍoṣajāḥ||10||

Like the Visha (poison) is natural and inherent to poisonous insects, similarly, the Prakruti (body type) is inherent to humans. The body type is decided during conception, based on qualities of shukra (sperm) and arthava (ovum).

Vata prakruti – Vata body type is considered as low quality

Pitta Prakruti – Pitta body type is considered as moderate quality

Kapha Prakruti – Kapha body type is considered good quality.

Tridosha Prakruti – Body type influenced equally by Vata, Pitta and Kapha is considered the best quality.

Dual body types, like Vata-Pitta, Pitta-Kapha, Vata-Kapha body types are not considered good.

### **Vata Dosha Lakshana – Characteristics of Vata Dosha:**

तत्र रुक्षो लघुः शीतः खरः सूक्ष्मश्लोऽनिलः ।

tatra rūkṣo laghuḥ śītaḥ kharaḥ sūkṣmaścalo'nilaḥ ।

Rooksha – dryness,

Laghu – lightness,  
Sheeta – coldness,  
Khara – roughness,  
Sookshma – minuteness,  
Chala – movement are the qualities of Vata.

### **Pitta Dosha Lakshana – Characteristics of Pitta Dosha:**

पित्तं सस्नेहतीक्षणोष्णं लघु विसं सरं द्रवम्॥११॥

pittam sasnehatikṣṇoṣṇam laghu visram saram dravam||11||

Sasneha – slightly oily, unctuous,  
Teekshna – piercing, entering into deep tissues,  
Ushna – hotness,  
Laghu – lightness,  
Visram – having bad smell,  
Sara – having fluidity, movement,  
Drava – liquidity are the qualities of Pitta.

### **Kapha Dosha Lakshana – Characteristics of Kapha Dosha:**

स्निग्धः शीतो गुरुमन्दः क्षक्षणो मृत्स्नः स्थिरः कफः ।

snigdhaḥ śīto gururmandah ślakṣṇo mr̥tsnah sthirah kaphah |

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

### **Samsarga and Sannipata:**

संसर्गः सन्निपातश्च तद्द्वित्रिक्षयकोपतः॥१२॥

samsargah sannipataśca taddvitrikṣayakopataḥ||12||

The increase, decrease or imbalance of two Doshas together is called Samsarga. Imbalance of all the three Doshas together is called Sannipata.

### **Dhatu and Mala – Body tissues and excretory products:**

रसासृज्जांसमेदोऽस्थिमज्जशुक्राणि धातवः ।

सप्त दूष्या मला मूत्रशकृत्स्वेदादयोऽपि च॥१३॥

rasāsr̥jñāṁsamedo'sthimajjaśukrāṇi dhātavaḥ |

sapta dūṣyā malā mūtraśakṛtsvedādayo 'pi ca||13||

Body tissues and waste products are called Dushyas (Those that are influenced and affected by Doshas).

### **Sapta Dhatus - Seven body tissues**

- Rasa - Lymph or plasma
- Rakta - Blood
- Mamsa - Muscle
- Meda - Fat tissue
- Asthi - Bones and cartilages
- Majja - Bone marrow
- Shukra - Semen / Ovum or entire male and female genital tract and its secretions

### **Tri Mala – Three waste products of the body**

Shakrut / Pureesha – (feces),

Sweda (sweat) and

Mootra (urine) constitutes the Tri Mala (three waste products of the body).

वृद्धिः समानैः सर्वेषां विपरीतैर्विपर्ययः ।

vṛddhiḥ samānaiḥ sarvesām viparītaiviparyayah ।

Samana means similar or equal; Viparita means opposite.

Equal qualities lead to increase, and opposing qualities lead to decrease.

### **Shad Rasa – Six Tastes:**

रसाः स्वाद्म्ललवण तिक्तोषणकषायकाः || १४ ||

षड् द्रव्यमाश्रितास्ते च यथापूर्वं बलावहाः ।

rasāḥ svādvamlalavaṇa tiktoṣaṇakaśāyakāḥ||14||  
ṣad dravyamāśritāste ca yathāpūrvam̄ balāvahāḥ |

There are 6 types of tastes (Rasa) mentioned -

Svadu / Madhura – sweet,

Amla – Sour,

Lavana – Salt,

Tikta – Bitter,

Ushna / Katu – Pungent,

Kashaya – Astringent.

They are successively lower in energy. It means, sweet taste imparts maximum energy to body and astringent, the least.

### **Alleviation of Dosha According to Taste:**

तत्राद्या मारुतं घनिते त्रयस्तिकादयः कफम्॥१५॥

कषायतिक्तमधुराः पित्तमन्ये तु कुर्वते ।

शमनं कोपनं स्वस्थहितं द्रव्यमिति त्रिधा॥१६॥

tatrādyā mārutam̄ ghnanti trayastiktādayah kapham||15||

kaśāyatiktamadhurāḥ pittamanye tu kurvate |

śamanam̄ kopanam̄ svasthahitam̄ dravyamiti tridhā||16||

In the list of tastes, the first three, i.e. Madhura (sweet), Amla (sour) and Lavana (salt) mitigates Vata and increases Kapha.

The last three, i.e. Tikta (bitter), Katu (pungent) and Kashaya (astringent) tastes mitigate Kapha and increase Vata.

Kashaya (astringent), Tikta (bitter) and Madhura (sweet) tastes mitigate Pitta.

Amla (sour), Lavana (salt) and Katu (pungent) tastes increase Pitta.

### **Dravya Bheda - Types of Substance:**

**Shamana** – that which decreases – A substance that brings down the increased Dosha to normalcy

**Kopana** – that which increases - A substance that increases the lowered Dosha to normalcy

**Swasthahita** – ‘Swasta’ means ‘health’, ‘Hita’ means ‘good for’ - A substance that maintains the normalcy of Tridosha and health.

### **Two types of Virya (Potency):**

उष्णशीतगुणोत्कर्षात्तत्र वीर्यं द्विधा स्मृतम् ।

uṣṇāśītaguṇoṭkarṣāttatra vīryam dvidhā smṛtam |

Ushna veerya – Foods that are hot in potency

Sheeta veerya – Foods that are cold in potency.

### **Three types of Vipaka (Taste conversion after digestion):**

त्रिधा विपाको द्रव्यस्य स्वाद्वम्लकटुकात्मकः ॥ १७ ॥

tridhā vipāko dravyasya svādvamlakaṭukātmakah||17||

Swadu (Madhura) Vipaka - Sweet taste conversion after digestion

Amla Vipaka– Sour taste conversion after digestion

Katu Vipaka – Pungent taste conversion after digestion.

### **Gurvadi Guna – Attributes or Qualities:**

गुरुमन्द हिमस्निग्धं क्षक्षणसान्द्रं मृदुस्थिराः ।

गुणाः ससूक्ष्मविशदा विंशतिः सविपर्ययाः॥१८॥

gurumanda himasnigdha ślakṣṇasāndra mṛdusthirāḥ |

guṇāḥ sasūkṣmaviśadā viṁśatih saviparyayāḥ||18||

### **The twenty types of gunas (qualities) -**

Guru (heavy) X laghu (light)

Manda (slow) X tiksna (quick, fast)

Hima (cold) X ushna (hot)

Snigdha (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)

## **Roga Arogya Karana – Cause of Disease and Health:**

कालार्थकर्मणां योगो हीनमिथ्यातिमात्रकः ।

सम्यग्योगश्च विज्ञेयो रोगारोग्यैककारणम् ॥१९॥

kālārthakarmaṇāṁ yogo hīnamithyātimātrakah ।

samyagyogaśca vijñeyo rogārogyaikakāraṇam||19||

Hina (less), ati (more) or mitya (wrong) unison of Kala (time), Artha (senses) and Karma (functions) is the reason for diseases and the right unison of these three factors is the reason for health.

रोगस्तु दोषवैषम्यं दोषसाम्यमरोगता ।

rogastu doṣavaiṣamyam doṣasāmyamarogatā ।

Imbalance in Tridosha leads to Roga (disease).

Samya (perfect balance) of Doshas is health.

## **Roga Bheda – Types of Disease:**

निजागन्तुविभागेन तत्र रोगा द्विधा स्मृताः ॥२०॥

nijāgantuvibhāgena tatra rogā dvidhā smṛtāḥ||20||

The two types of diseases:

Nija roga – Disease caused due to imbalance in internal factors.

Agantu Roga - Disease caused due to external factors.

### **Roga Bheda According to Adhishtana (Disease classification according to location):**

तेषां कायमनोभेदादधिष्ठानमपि द्विधा ।

teṣām kāyamanobhedādadhiṣṭhānamapi dvidhā |

Based on Adhishtana (location), the doshas are of two types i.e.,

Kaya / sharirika dosha (Vata, Pitta and Kapha)

Mano dosha (psychic doshas)

### **Types of Mano (psychic) Doshas:**

रजस्तमश्च मनसो द्वौ च दोषावुदाहृतौ॥२१॥

rajastamaśca manaso dvau ca doṣāvudāhṛtau||21||

There are two types of Mano Doshas -

Rajas – quality of mind that drives us to take actions,

Tamas – that leads to inaction and lethargy.

### **Rogi and Roga Pariksha:**

दर्शनस्पर्शन प्रश्नैः परीक्षेत च रोगिणम् ।

रोगं निदानं प्रागूपं लक्षणोपशयास्तिभिः॥२२॥

darśanasparśana praśnaiḥ parīkṣeta ca rogiṇam |

rogam nidāna prāgrūpa lakṣaṇopaśayāptibhiḥ||22||

Methods of Rogi Pariksha (Examination of patient) -

Darshana – by means of inspection, observation

Sparshana - by means of touching

Prashna – by means of asking

Methods of Roga Pariksha (Examination of the disease) -

Disease should be examined by its

Nidana - causes, etiology

Pragrupa – Purvarupa – prodromal symptoms, premonitory symptoms

Lakshana – Specific signs and symptoms, clinical features

Upashaya – diagnostic tests

Apti – Samprapti – Pathogenesis of the disease.

### **Desh Bheda - Types of Habitat:**

भूमिदेहप्रभेदेन देशमाहुरिह द्विधा ।

जाङ्गलं वातभूयिष्ठमानूपं तु कफोल्बणम्॥२३॥

साधारणं सम्मलं त्रिधा भूदेशमादिशेत् ।

bhūmidehaprabhedenā deśamāhuriha dvīdhā |

jāngalam vātabhūyisṭhamānūpam tu kapholbaṇam||23||

sādhāraṇam samamalam tridhā bhūdeśamādiśet |

In the context of medicine, Desha is said to be of two kinds -

Bhumi desha – region of land and

Dehadesha – the body.

Bhumi desha (land region) is of three kinds -

Jangala (arid or desert-like land) - which is predominant of Vata

Anupa (marshy land with more of water) - which is predominant of Kapha

Sadharana (land with moderate water, vegetation, sunlight) - which has all Tridosha in balance.

### **Kala Bheda – Types of time:**

क्षणादिर्व्याध्यवस्था च कालो भेषजयोगकृत्॥२४॥

kṣaṇādirvyādhyavasthā ca kālo bheṣajayogakṛt||24|

Two kinds are considered -

Kshanadi kala - One is normal time,

Vyadhi Avastha Kala - Stages of disease.

### **Aushadha Bheda – Classification of Medicine:**

शोधनं शमनं चेति समासादौषधं द्विधा ।

śodhanam śamanam ceti samāsādauṣadham dvidhā |

There are two types of medicines -

Shamana - Palliative treatment – which brings the Dosha to normalcy, useful in initial stages of diseases

Shodhana – Purification treatment – which expels imbalanced Dosha out of body – Useful in aggravated stages of the disease.

शरीरजानां दोषाणां क्रमेण परमौषधम्॥२५॥

बस्तिर्विरेको वमनं तथा तैलं घृतं मधुं ।

śarīrajānāṁ doṣāṇāṁ kramena paramausadham||25||

bastirvireko vamanam tathā tailam ghṛtam madhu |

For diseases of the body, under Shodhana (purification) regimen,

For Vata – Basti (enema)

For Pitta – Virechana (Purgation)

For Kapha – Vamana (emesis).

For diseases of the body, under Shamana (palliative) regimen,

For Vata – Taila (oil)

For Pitta – Grita (ghee)

For Kapha – Madhu (honey).

### **Treatment for Mano Dosha (Dosha pertaining to the psyche):**

धीर्थैर्यात्मादिविज्ञानं मनोदोषौषधं परम्॥२६॥

dhīdhairyātmādivijñānam manodoṣauṣadham param||26||

Dhee – improving intelligence,

Dharya – improving courage and

Atmavijnana – Self realization - are the means to treat mental imbalance.

### **Chikitsa Chatushpada – Four factors in treatment:**

भिषग् द्रव्याण्युपस्थाता रोगी पादचतुष्टयम् ।

चिकित्सितस्य निर्दिष्टं प्रत्येकं तच्चतुर्गुणम्॥२७॥

bhiṣag dravyāṇyupasthātā rogī pādacatuṣṭayam |

cikitsitasya nirdiṣṭam pratyekam taccaturguṇam||27||

Bhishak (Doctor), Dravya (medicine), Upasthata (Nurse) and Rogi (patient) are the four factors in treatment. Each of these four factors have four qualities each.

### **Qualities of Bhishak (doctor):**

दक्षस्तीर्थात् शास्त्रार्थो दृष्टकर्मा शुचिभिषक् ।

dakṣastīrthātta śāstrārtho dr̥ṣṭakarmā śucirbhīṣak |

Daksha – Alert, disciplined

Tirthathashastrarhta – Having detailed knowledge about diseases and treatment

Drushtakarma – Having practical experience

Shuchi – Cleanliness

### **Qualities of Dravya / Aushada (medicine):**

बहुकल्पं बहुगुणं सम्पन्नं योग्यमौषधम्॥२८॥

bahukalpaṁ bahuguṇam sampannam yogyamauṣadham||28||

Bahukalpa – Ability to formulate into different dosage forms, like decoction, powder, herbal oil etc

Bahuguna – Having enormous qualities

Sampanna – Endowed with virtues

Yogya - suitable and appropriate for specific diseases.

### **Qualities of Upasthata / Paricharaka (nurse):**

अनुरक्तः शुचिर्दक्षो बुद्धिमान् परिचारकः ।

anuraktah śucirdakṣo buddhimān paricārakah |

Anurakta – Compassion towards patients

Shuchi – Cleanliness

Daksha – Alert, active

Buddhiman – Intelligence

## **Qualities of Rogi (patient):**

आद्योरोगी भिषगवश्यो जापकः सत्त्ववानपि ॥२९॥

ādhyorogī bhiṣagvaśyo jñāpakaḥ sattvavānapi ||29||

Adya - Rich

Bhishagvashya – Obedience towards doctor

Jnapaka – Having good memory

Satvavaan – Having good strength to tolerate disease and treatment.

## **Vyadhi Bheda based on Sadhyasadhyata (Disease classification based on prognosis):**

साध्योऽसाध्य इति व्याधिर्द्विधा तौ तु पुनर्द्विधा ।

सुसाध्यः कृच्छ्रसाध्यश्च याप्यो यश्चानुपक्रमः ॥२९+(१)॥

sādhyo'sādhya iti vyādhirdvidhā tau tu punardvidhā |

susādhyah kṛcchrasādhyāśca yāpyo yaś cānupakramah ||29+(1) ||

There are two types of diseases, which are further divided into two each

-

**1. Sadhya** - That which can be cured.

It is of two types – **Sukha Sadhya** (Easily curable), **Krichra Sadhya** (Cured with difficulty)

**2. Asadhyā** – That which cannot be cured.

It is of two types – **Yapya** (which cannot be cured but can be managed), **Anupakrama** (Incurable).

### **Qualities of Sukha Sadhya Vyadhi – easily curable disease:**

सर्वैषधक्षमे देहे यूनः पुंसो जितात्मनः ।

अमर्मगोऽल्पहेत्वग्ररूप रूपोऽनुपद्रवः॥३०॥

अतुल्यदूष्यदेशर्तुप्रकृतिः पादसम्पदिः ।

ग्रहेष्वनुगुणेष्वेकदोषमार्गो नवः सुखः॥३१॥

sarvauṣadhaḥkṣame dehe yūnah pumso jitātmanah |

amarmago'lpahetvagraruṇa rūpo'nupadravah||30||

atulyadūṣyadeśartuprakṛtiḥ pādasampadi |

graheṣvanuguṇeṣvekadoṣamārgo navaḥ sukhah||31||

### **Qualities of Sukha Sadhya Vyadhi – easily curable disease:**

Sarvaushadha kshame dehe – The body of the patient is able to tolerate all types of medicines

Yunaha – Young patient

Pumsa – Male patient

Jitatmanaha – Patient having good control over sense organs, who follows abstinence

Amarmaga – If the disease has not affected sensitive areas like brain, heart, kidney

Alpahetu – If the cause for disease is mild

Alparoopa – Mild symptoms

Anupadrava – no complications

Atulya dushya desha rutu prakruti – If the Dosha and Dhatu (body tissue) involved, Desha (place), Rutu (season) and Prakruti (body type) are not influenced by one particular Dosha,

Pada sampadi - If all the sixteen qualities of the doctor, patient etc explained above are present

Graha anuguna - If astrology is in favor of the patient

Eka Doshaja - Disease due to only one Dosha

Eka Marga - If only one body channel is affected

Nava - Disease of recent origin / onset.

### **Qualities of Krichra Sadhya Vyadhi – Diseases which are cured with difficulty:**

शस्त्रादिसाधनः कृच्छ्रः सङ्करे च ततो गदः ।

śastrādisādhanaḥ kṛcchraḥ saṅkare ca tato gadaḥ ।

Diseases which require the use of surgical instruments etc. in treatment and also those which have a mixture of factors enumerated in previous verses are krichra sadhya (curable with difficulty).

### **Qualities of Yanya Vyadhi – Diseases which are manageable:**

शेषत्वादायुषो याप्यः पथ्याभ्यासाद्विपर्यये॥३२॥

śeṣatvādāyuṣo yāpyah pathyābhyaśādviparyaye||32||

A disease is Yapa (manageable) if, although its presentation is opposite to Sukha Sadhya lakshanas, the patient can be managed with Pathya - diet, activities and medicine.

### **Qualities of Anupakrama Vyadhi – Diseases which are not curable:**

अनुपक्रम एव स्यात् स्थितोऽत्यन्तविपर्यये ।

औत्सुक्यमोहारतिकृद् दृष्टिरिष्टोऽक्षनाशनः॥३३॥

anupakrama eva syāt sthito'tyantaviparyaye |

autsukyamohāratikṛd dr̥ṣṭariṣṭo'kṣanāśanah||33||

Diseases which have features entirely opposite to those of curable diseases, which have stayed for long periods of time, involving all the important tissues and vital organs, which have produced anxiety (fear of death), delusion and restlessness; which are presenting with fatal signs and which causes damage to sense organs are impossible to cure.

### **Patient worth rejection:**

त्यजेदार्तं भिषगभूपैद्विष्टं तेषां द्विषं द्विषम् ।

हीनोपकरणं व्यग्रं अविधेयं गतायुषम्॥३४॥

चण्डं शोकातुरं भीरुं कृतघ्नं वैद्यमानिनम् ।

tyajedārtam bhiṣagbhūpairdvīṣṭam teṣām dvīṣam dvīṣam |

hīnopakaraṇam vyagram avidheyam gatāyuṣam||34||

cāṇḍam śokāturaṇam bhīruṇ kṛtaghnam vaidyamāninam |

The physician should reject the patient,  
who is hated by the physician and the king and who hates them;  
who hates himself (dejected in life), who is not having the equipments  
and other facilities required for treatment,  
who is busy with other activities,  
who is not having the required attention etc. towards the treatment,  
who is disobedient (to the physician),  
whose life is coming to an end,  
who has an evil mindset (violent, destructive),  
who is afflicted with great grief,  
who is full of fear,  
who is ungrateful and  
who thinks himself to be a physician (in respect of deciding drugs,  
therapies, food, activities etc.)

### **Adhyaya Sangraha – List of Chapters:**

तन्त्रस्यास्य परं चातो वक्ष्यते॑ध्यायसङ्ग्रहः॥३५॥

tantrasyāsya param cāto vakṣyate'dhyaśayaṅgrahah||35||

The list of other Adhyayas (chapters) explained in Ashtanga Hridaya are

### **Sutra Sthana:**

आयुष्कामदिनर्त्वीहारोगानुत्पादनद्रवाः ।

अन्नजानान्नसंरक्षामात्राद्रव्यरसाश्रयाः॥३६॥

दोषादि ज्ञान तद्वेद तच्चिकित्साद्रव्युपक्रमाः ।

शुद्ध्यादि स्नेहन स्वेदरेकास्थापननावनम्॥३७॥

धूम गण्डूष दृक्सेक तृतीयन्त्रक शस्त्रकम् ।

सिराविधिः शल्यविधिः शस्त्र क्षाराग्निकर्मिकौ॥३८॥

सूत्रस्थानमिमेऽद्यायास्त्रिंश्चारीरमुच्यते ।

āyuskāmadinartvīhārogānupādanadravāḥ ।

annajñānānnasamṛakṣāmātrādravyarasāśrayāḥ||36||

doṣādi jñāna tadbheda taccikitsādvuyupakramāḥ ।

śuddhyādi snehana svedarekāsthāpananāvanam||37||

dhūma gaṇḍūṣa dṛkseka ṛptiyatraka śastrakam ।

sirāvidhiḥ śalyavidhiḥ śastra kṣārāgnikarmikau||38||

sūtrasthānam ime'dhyāyāstriṁśacchārīramucyate ।

The list of chapters explained in **Sutra Sthana** -

1. Ayuskamiya adhyaya (desire for long life).

2. Dinacharya adhyaya (daily regimen).
3. Rtucarya adhyaya (seasonal regimen).
4. Roganutpadaniya adhyaya (prevention of diseases).
5. Dravadravya vijnaniya adhyaya (knowledge of liquid materials).
6. Annasvarupa vijnaniya adhyaya (nature of food materials).
7. Annaraksadhyaya (Protection of foods).
8. Matrasitiyadhyaya (Proper quantity of food).
9. Dravyadi vijnaniya adhyaya (Knowledge of substances etc.).
10. Rasabhediya adhyaya (classification of tastes).
11. Dosadi vijnaniya adhyaya (Knowledge of dosas etc.).
12. Dosabhediya adhyaya (classification of dosas).
13. Dosopakramaniya adhyaya (treatment of the dosas).
14. Dvividhopakramaniya adhyaya (two kinds of treatments).
15. Sodhanadigana sangraha adhyaya (groups of drugs for purificatory therapies etc.).
16. Sneha vidhi adhyaya (oleation therapy).
17. Svedavidhi adhyaya (sudation therapy).
18. Vamana virecana vidhi adhyaya (emesis and purgation therapies).
19. Basti vidhi adhyaya (enema therapy).
20. Nasya vidhi adhyaya (nasal medication).
21. Dhumapana vidhi adhyaya (inhalation of smoke therapy).
22. Gandusadi vidhi adhyaya (mouth gargles and other therapies).
23. Ascyotana-anjana vidhi adhyaya (eye drops, collyrium therapies).
24. Tarpana-putapaka vidhi adhyaya (satiating the eye and other therapies).

25. Yantra vidhi adhyaya (use of blunt instruments).
26. Sastra vidhi adhyaya (use of sharp instruments).
27. Siravyadha vidhi adhyaya (venesection).
28. Salyaharana vidhi adhyaya (removal of foreign bodies).
29. Sastrakarma vidhi adhyaya (surgical operation).
30. Ksaragnikarma vidhi adhyaya (alkaline and thermal cautery)

### **Sharira Sthana:**

गर्भावक्रान्ति तद्व्यापदङ्गमर्मविभागिकम्॥३९॥

विकृतिर्दृतजं षष्ठं

garbhāvavkrānti tadvyāpadaṅgamarmavibhāgikam||39||  
vikṛtirdūtajam ṣaṣṭham

The list of chapters explained in **Sharira Sthana** –

1. Garbhavakranti sarira (embryology).
2. Garbhavyapad sarira (disorders of pregnancy).
3. Anga vibhaga sarira (different parts of the body).
4. Marma vibhaga sarira (classification of vital spots).
5. Vikruti vijnaniya sarira (knowledge of bad prognosis).
6. Dutadi vijnaniya sarira (knowledge of messenger etc.)

### **Nidana Sthana:**

निदानं सार्वरोगिकम् ।

ज्वरासृक्ष्यास यक्ष्मादि मदायशोऽतिसारिणाम् ॥४०॥

मूत्राधातप्रमेहाणां विद्रैयायुदरस्य च ।

पाण्डुकुष्ठानिलार्तानां वातास्स्य च षोडशा ॥४१॥

nidānam sārvarogikam |

jvarāśrksvāsa yakṣmādi madādyarśo'tisāriṇām||40||

mūtrāghātапramehāṇām vidradhyādyudarasya ca |

pāṇḍukuṣṭhānilārtānām vātāsrasya ca ṣoḍaśa||41||

The list of chapters explained in **Nidana Sthana** –

1. Sarvoga nidanam (diagnosis of diseases in general).
2. Jvara nidanam (diagnosis of fever).
3. Raktapitta, Kasa nidanam (diagnosis of bleeding disease and cough).
4. Svasa-Hidhma nidanam (diagnosis of dyspnoea and hiccup).
5. Rajayaksmadi nidanam (diagnosis of pulmonary tuberculosis etc.).
6. Madatyaya nidanam (diagnosis of alcoholic intoxication).
7. Ardas nidanam (diagnosis of hemorrhoids).
8. Atisara-Grahani nidanam (diagnosis of diarrhea and duodenal disorders).
9. Mutraghata nidanam (diagnosis of retention of urine).
10. Prameha nidanam (diagnosis of diabetes).
11. Vidradhi-Vrddhi-Gulma nidanam (diagnosis of abscess, enlargement of the scrotum and abdominal tumor).

12. Udara nidanam (diagnosis of enlargement of the abdomen).
13. Panduroga-sopha-visarpa nidanam (diagnosis of anemia, dropsy and herpes).
14. Kustha-svitra-krimi nidanam (diagnosis of leprosy, leucoderma and parasites).
15. Vata vyadhi nidanam (diagnosis of diseases of the nervous system).
16. Vatasonita nidanam (diagnosis of gout).

### **Chikitsa Sthana:**

चिकित्सितं ज्वरे रक्ते कासे श्वासे च यक्षमणि ।

वमौ मदात्ययेऽर्शःसु विषि द्वौ द्वौ च मूत्रिते॥४२॥

विद्रधौ गुल्मजठर पाण्डुशोफविसर्पिषु ।

कुष्ठ श्वित्रानिलव्याधि वातासेषु चिकित्सितम्॥४३॥

द्वाविंशतिरिमेऽद्यायाः

cikitsitam jvare rakte kāse śvāse ca yakṣmaṇi |

vamau madātyaye'rśahṣu viṣi dvau dvau ca mūtrite||42||

vidradhau gulmajathara pāṇḍuśophavisarpiṣu |

kuṣṭha śvitrānilavyādhi vātāsreṣu cikitsitam||43||

dvāvīṁśatirime'dhyāyāḥ

The list of chapters explained in **Chikitsa Sthana** –

1. Jvara chikitsa (treatment of fevers).
2. Raktapitta chikitsa (treatment of bleeding disease).

3. Kasa chikitsa (treatment of cough).
4. Svasa-Hidhma cikitsita (treatment of dyspnoea and hiccup).
5. Rajayaksmadi chikitsa (treatment of pulmonary tuberculosis, etc.).
6. Chardi-Hrdroga-Trsna cikitsita (treatment of vomiting, heart disease and thirst).
7. Madatyaya chikitsa (treatment of alcoholic intoxication).
8. Ardas chikitsa (treatment of hemorrhoids).
9. Atisara chikitsa (treatment of diarrhea).
10. Grahani dosha chikitsa (treatment of duodenal disorder).
11. Mutraghata cikitsita (treatment of retention of urine).
12. Prameha chikitsa (treatment of diabetes).
13. Vidradhi-vrddhi cikitita (treatment of abscess, enlargement of the scrotum).
14. Gulma cikitsita (treatment of abdominal tumor).
15. Udara cikitita (treatment of enlargement of the abdomen).
16. Pandu roga cikitsita (treatment of anemia).
17. Svayathu (sopha) cikitita (treatment of dropsy).
18. Visarpa chikitsa (treatment of herpes).
19. Kustha chikitsa (treatment of leprosy).
20. Svitra-krimi chikitsa (treatment of leucoderma and parasites).
21. Vata vyadhi chikitsa (treatment of diseases of the nervous system).
22. Vatasonita chikitsa (treatment of gout).

### **KalpaSiddhi Sthana:**

कल्पसिद्धिरतः परम् ।

कल्पो वमेर्विरेकस्य तत्सिद्धिर्वस्तिकल्पना॥४४॥

सिद्धिर्वस्त्यापदां षष्ठो द्रव्यकल्पोऽत

kalpasiddhirataḥ param |

kalpo vamervirekasya tatsiddhirvastikalpanā||44||

siddhirvastyāpadāṁ ṣaṣṭho dravyakalpo'ta

The list of chapters explained in **KalpaSiddhi Sthana** -

1. Vamana kalpa (emetic recipes).
2. Virecana kalpa (purgative recipes).
3. Vamana virechana vyapat siddhi (management of complications of emesis and purgation therapies).
4. Basti kalpa (enema recipes).
5. Basti vyapat siddhi (management of complications of enema therapy).
6. Dravya-kalpa (pharmaceutics).

### **Uttara Sthana:**

उत्तरम् ।

बालोपचारे तद्व्याधौ तदग्रहे द्वौ च भूतंगे॥४५॥

उन्मादेऽथ स्मृतिभ्रंशे द्वौ द्वौ वर्त्मसु सन्धिषु ।

दृक्मो लिङ्गनाशेषु त्रयो द्वौ द्वौ च सर्वंगे॥४६॥

कर्णनासामुखशिरोव्रणे भङ्गे भगन्दरे ।

ग्रन्थ्यादौ क्षुद्ररोगेषु गुह्यरोगे पृथगद्वयम् ॥४७॥

विषे भुजङ्गे कीटेषु मूषकेषु रसायने ।

चत्वारिंशोऽनपत्यानामध्यायो बीजपोषणः ॥४८॥

uttaram ।

bālopacāre tadvyādhau tadgrahe dvau ca bhūtage||45||

unmāde'tha smṛtibhramśe dvau dvau vartmasu sandhiṣu |

dṛktamo liṅganāśeṣu trayo dvau dvau ca sarvage||46||

karṇanāsā mukhaśirovraṇe bhaṅge bhagandare |

granthyādau kṣudrarogeṣu guhyaroge pṛthagdvayam||47||

viṣe bhujaṅge kīṭeṣu mūṣakeṣu rasāyane |

catvārimśo'napatyānāmadhyāyo bījaposaṇah||48||

The list of chapters explained in **Uttara Sthana** –

1. Balopacaraniya adhyaya (care of the new born baby).
2. Balamaya pratishedha (treatment of diseases of children).
3. Balagraha pratishedha (treatment of evil spirits).
4. Bhuta vijnaniya (knowledge of demons).
5. Bhuta pratishedha (treatment of demons).
6. Unmada pratishedha (treatment of insanity).
7. Apasmara pratishedha (treatment of epilepsy).
8. Vartma roga vijnaniya (knowledge of diseases of eyelids).
9. Vartma roga pratsedha (treatment of diseases of eyelids).

10. Sandhisitasita roga vijnaniya (knowledge of diseases of fornices, sclera and cornea).
11. Sandhisitasita roga pratishedha (treatment of diseases of fornices, sclera and cornea).
12. Drsti roga vijnaniya (knowledge of diseases of vision).
13. Timira pratishedha (treatment of blindness).
14. Linganasa pratishedha (treatment of blindness).
15. Sarvaksi roga vijnaniya (knowledge of diseases of the whole eye).
16. Sarvaksi roga pratishedha (treatment of diseases of the whole eye).
17. Karna roga vijnaniya (knowledge of diseases of the ear).
18. Karna roga pratishedha (treatment of diseases of the ear).
19. Nasa roga vijnaniya (knowledge of diseases of the nose).
20. Nasa roga pratishedha (treatment of diseases of the nose).
21. Mukha roga vijnaniya (knowledge of the diseases of the mouth).
22. Mukha roga pratishedha (treatment of diseases of the mouth).
23. Siro roga vijnaniya (knowledge of the diseases of the head).
24. Siro roga pratishedha (treatment of diseases of the head).
25. Vrana pratishedha (treatment of ulcers).
26. Sadyo vrana pratishedha (treatment of traumatic wounds).
27. Bhanga pratishedha (treatment of fractures).
28. Bhagandara pratishedha (treatment of rectal fistula).
29. Granthi-arbuda-slipada-apaci-nadi vijnaniya (knowledge of tumors, cancers, filariasis, scrofula and sinus ulcer).
30. Granthyadi pratishedha (treatment of tumors etc.).
31. Kshudra roga vijnaniya (knowledge of minor diseases).

32. Kshudra roga pratishedha (treatment of minor diseases).
33. Guhya roga vijnaniya (knowledge of diseases of genital organs).
34. Guhya roga pratishedha (treatment of diseases of genital organs).
35. Visa pratishedha (treatment of poisoning).
36. Sarpa visa pratishedha (treatment of snake bite poison).
37. Kitalutadi visa pratishedha (treatment of poison of insects, spiders etc.).
38. Musika-alarka visa pratisedha (treatment of mouse poison, rabid dog etc.).
39. Rasayana vidhi (rejuvenation therapy).
40. Vajikarana vidhi (aphrodisiac therapy).

इत्यैध्यायशतं विंशं षडभिः स्थानैरुदीरितम्॥४८॥

ityadhyāyaśatam viṁśam ṣadbhiḥ sthānairudīritam||48||

Thus enlisted are the 120 chapters under 6 titles.

इति श्री वैद्यपति सिंहगुप्तसूनु वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां

सूत्रस्थाने आयुष्कामीयो नाम प्रथमोऽध्यायः १

iti śrī vaidyapati simhaguptasūnu  
vāgbhaṭaviracitāyāmaṣṭāṅgahṛdayasamhitāyām

sūtrasthāne āyuṣkāmīyo nāma prathamo'dhyāya: 1

Thus ends the chapter called Ayushkamiyam, the first in Sutrasthana of Astanga Hrudaya composed by Srimad Vaghata, son of Sri Vaidyapati Simhagupta.

## **HOW TO EASILY UNDERSTAND AYURVEDIC PRINCIPLES**

The Principles of Ayurveda are authentic and are becoming increasingly scientifically validated by the day. Ayurveda is certainly more than mere a collection of a few home remedies. Let us know in detail about how Ayurveda is different from allopathy and how both the medical sciences can stand together for the betterment of health of all.

**The principles of Ayurveda** are quite different from modern science. The Ayurvedic system of medicine has been prevalent since the time of Vedas, since thousands of years.

During those times, the tools and techniques available to the yesteryear seers were different from those available now. But that does not make the Science of Ayurveda fragile, because the principles of Ayurveda are time tested and are universal in nature.

According to Ayurveda, diseases occur due to the vitiation of 'tri-doshas' viz. Vata, Pitta and Kapha. These three elements cannot be seen as such in any part of the human body, but exist throughout the body. They are responsible for functions like -

- Power, motility, oxygen transport etc (Vata),
- Digestion, metabolism etc (Pitta) and
- Body structuring, immunity, sustenance etc (Kapha).

The yester year seers learnt Ayurveda in comparison with the external world. External world is ruled by wind, fire (light) and water, similarly, Vata, Pitta and Kapha.

During normal times, air, water and fire protect and help us. But during calamities, like tornadoes, floods and volcanoes, they harm us.

Similarly during normalcy, Vata, Pitta and Kapha protect our health. During illness, due to wrong diet and activities, Tridoshas tend to bring about disease.

Though air, wind and light are present all over the world, they are significantly present in certain places. Like water in a river.

Similarly, though Vata Pitta and Kapha (collectively known as Tridosha) are present all over the body, Tridoshas are present more dominantly in certain places of the body.

Vata is significantly present below the umbilicus area – That is why, urination, motion, walking etc are controlled by Vata.

Pitta is significantly present in the abdominal area – That is why digestion is controlled by Pitta.

Kapha is significantly present in the chest and above areas. That is why respiration, salivation etc are controlled by Kapha.

Let us start from here and further explore the treasure of Ayurveda.

## **DISTRIBUTION OF TRIDOSHA IN BODY AND IN A DAY**

In the last post of Ashtanga Hrudaya, we learnt about the basics of Ayurveda. One of them explains how Tridosha dominates in particular times of day and in particular parts of the body.

**Funda:** The idea is that, whenever a Dosha is dominant, do the things that are opposite to the Dosha, so as to keep it in balance. Tridosha are the three factors that control our health and disease. They are – Vata, Pitta and Kapha. Balance of Tridosha leads to health and imbalance in Tridosha is disease.

### **Tridosha domination as per age:**

**In childhood and adolescence** - Kapha is dominant. This is why children often suffer from indigestion and respiratory problems.

**Hot water bath** is good for children. Because cold is a quality of Kapha, Kapha is already dominant in children, hence cold-water baths tend to bring in or worsen respiratory problems.

**In elders,** (after 50 years of age), the Vata is dominant. Hence, it is specially advised for elders to take regular oil

massages, which helps to keep Vata in balanced condition, thereby avoiding arthritis, osteo-porosis etc.

### **Tridosha dominance in body:**

They are present all over the body. But their presence is especially observed as follows -

**Vata – dominates** the lower abdomen, and lower limbs. This means, locomotor action, defecation, urination, menstrual periods, and childbirth are influenced by Vata. Osteo-arthritis is caused due to Vata, and is known to affect the lower back and joints.

**Pitta dominates** - In the middle part of the body. This means, all the digestion and metabolism are influenced by Pitta activity.

**Kapha dominates** - In the chest and upper part of the body. This means, some functions of the brain, respiratory activity, etc are influenced by Kapha.

**In a day:** The first part is dominated by Kapha, the afternoon hours are dominated by Pitta and Evening hours are dominated by Vata.

**At night,** the first, second and third part are dominated by Kapha, Pitta and Vata respectively.

So, the last part of the night, just before Sunrise, is dominated by Vata. Hence it is ideal to wake up at this time. Vata refers to movement and activity. If you get up in these early morning hours, you will be active throughout the day. Once after the Sunrise, Kapha is dominant. Kapha refers to heaviness. Hence, if you get up late in the morning, you may feel heavy and lazy throughout the day.

### **During digestion:**

The early stages, mid stage and end stage are dominated by Kapha, Pitta and Vata respectively.

That means, soon after food intake, there is an increase of Kapha. This is why you tend to have salivation, heaviness, and lethargy soon after food intake.

During this time, if you walk for a short distance, or keep the body and mind active, this will balance Kapha and will help in easy digestion.

After dinner, there is kapha dominance and the first part of night is again kapha dominant. During this time, the digestion power will be less due to this. Hence, having a light dinner always helps to maintain the balance. Also, it is better to avoid oily food, ice creams, sweets and such other Kapha increasing food at night. Hence, always have a limit on what you eat at night.

So, these are a few examples to take precautions during the time of Dosha domination.

## **HOW TO UNDERSTAND TRIDOSHA BY ITS QUALITIES?**

One of the biggest tasks 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 their qualities. You can observe the qualities of Tridosha very easily in your own body. Here's how.

**Qualities of Vata Dosha** are - 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 feet, 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 the digestion process, your stomach will be feeling light. That lightness is due to Vata.

**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 a 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, can penetrate through all the body channels, into deepest tissues.

**Movement** – increase in movement is due to Vata.

- For example, in extreme colds, your hands start to shiver. Coldness causes increased movement of limbs.
- The movement of fluids, food, nutrients etc inside the body, gastrointestinal tract is due to Vata.
- Locomotion activities such as walking, limb movements are due to Vata.
- Anything that is related to movement is due to Vata.
- Excretion of feces, urine etc are due to Vata only.
- A 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 the 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 are 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 an increase in temperature, as in fever, there is an increase of Pitta in the body.

**Lightness** – because Pitta is made of water and fire components, and the 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 is also influenced by Pitta.

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

### **Qualities of Kapha Dosha -**

Snigdhna – 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 the brain, pleural fluid etc are Kapha factors.
- Oily skin is due to Kapha

- Generally all the oils, oily food stuff, deep fried food tends 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 and frozen foodstuff increase Kapha.

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

**Mild and viscous** – delay in expressing feelings, delay in understanding etc are features of Kapha body type. Person with such 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 a 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 an influence.

In extreme colds, 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.

## **HOW TO MAKE PROGNOSIS OF DISEASE ACCORDING TO AYURVEDA?**

Prognosis simply means how easy or how difficult it is to treat a disease in a patient. A disease with a 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. We have learnt about that in a nutshell, while reading the 1st chapter of Ashtanga Hrudaya. 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 a patient is able to tolerate all types of medicines** - If the patient can tolerate strong doses of medicines, and if the patient is co-operative to treatment procedures, then the doctor will have a 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 the 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, physicians have a very small range of medicines to choose from. Hence the prognosis will not be very good.

**Yunaha – Young patient** - While at a young age, the tolerance is more and the 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 good control over his sense organs, he is more likely 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 a 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 factors.

For example, the more ice cream you eat, the more severe the tonsillitis will be. 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, Dhatus (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 are 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 get nullified, leading to weakening of disease.

**Atulya Desha – different Dosha and place of disease manifestation.**

If a person is living in an 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 places, and over that he has Vata imbalance. So, Vata becomes very strong and disease manifestation will be aggressive.

If a person is living in a hot humid, Pitta dominant place, and if he gets Vata imbalance, then it is easier to treat. Because, some bad effects of Vata imbalance are nullified by Pitta dominant place.

### **Atulya Rutu - different Dosha and Season -**

We will be learning in future that particular seasons influence Dosha. For example, the rainy season influences Vata's 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 the 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 favor 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 manifest, 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.

**Navā - Disease of recent origin / onset.** – Earlier the diagnosis of disease, better the prognosis.

## **Qualities of diseases with bad prognosis**

Diseases requiring surgery, which have a mixture of causative factors, which are there for a long period of time, involving many vital organs, are difficult to treat.

So, this is a general explanation regarding different criteria that Ayurveda uses in making the prognosis.

## **CHAPTER 2: DINACHARYA – DAILY ROUTINE – ASHTANGA HRUDAYA SUTRA STHANA**

### **Ashtanga Hridayam**

Sutrasthanam – Chapter – 2

दिनचर्याध्यायं

dinacaryādhyaśyām

This is the second Chapter of Ashtanga Hrudaya Sutrasthana called Dinacharya – Ayurvedic daily routine. Dina means daily, Charya means – regimen / routine. This chapter covers mental, speech and physical aspects of well being, that you should follow every day.

अथातो दिनचर्याध्यायं व्याख्यास्यामः

इति स्माहुरात्रेयादयो महर्षयः ।

athāto dinacaryādhyaśyām vyākhyāsyāma:

iti smāhurātreyādayo maharṣaya: |

As advised by Maharshi Atreya, henceforth is described the chapter named 'Dinacharya Adhyaya'.

Dina means - daily, Charya means - regimen. This chapter covers the daily routine which is to be followed by a healthy person.

**Ideal time to wake up:**

ब्राह्मे मुहूर्तं उत्तिष्ठेत् स्वस्थो रक्षार्थमायुषः ।

brāhme muhūrta uttiṣṭhet svastho rakṣārthamāyusaḥ ।

For living a wholesome life, a healthy person should get up from bed at Brahmi Muhurtha. That is, before dawn, or around 1 and 1/2 hours before sunrise (i.e. around 4:30 – 5:30 am).

### **Danta dhavana - Brushing of the teeth:**

शरीरचिन्तां निर्वर्त्य कृतशौचविधिस्ततः ॥ १ ॥

अर्कन्यग्रोधखदिर करञ्जककुभादिजम् ।

प्रातर्भुक्त्वा च मृद्वग्रं कषायकटुतिककम् ॥ २ ॥

कनीन्यग्रसमस्थौल्यं सुकूर्च द्वादशाङ्गुलम् ।

भक्षयेद्वन्तपवनं दन्तमांसान्यबाधयन् ॥ ३ ॥

śarīracintāṁ nirvartya kṛitaśaucavidhistataḥ || 1 ||

arkanyagrodhakhadira karañjakakubhādijam |

prātarbhuktvā ca mṛdvagram kaṣāyakaṭutiktakam || 2 ||

kanīnyagrasamasthaulyam sukūrcam dvādaśāṅgulam |

bhakṣayeddantapavanam dantamāṁsānyabādhayan || 3 ||

After analyzing for a while about the condition of his body, the individual should pass urine and feces, then clean his teeth with any of the twigs of following herbs -

Arka (Calotropis procera),

Nyagrodha / Vata (*Ficus benghalensis*),

Khadira (*Acacia catechu*),

Karanja (*Pongamia pinnata*),

Kakubha (*Terminalia arjuna*).

The sharp edges of the twig should be chewed and made soft before use.

The twig should be Kashaya (astringent), Katu (pungent) or Tikta (bitter) in taste.

To use the twig as a toothbrush, the thickness of the twig should be approximately equal to the tip of one's little finger and its length should be 12 Angula.

The teeth should be brushed after every meal, and care should be taken not to hurt the gums (danta mamsa).

### **Contra-indications for brushing of teeth:**

नायादजीर्ण वमथु श्वासकासज्वरार्दिती ।

तृष्णास्यपाक हृन्नेत्रशिरःकर्णामयी च तत् ॥ ४ ॥

nādyādajīrṇa vamathu śvāsakāsajvarārditī ।

त्रृष्णास्यपाका हृन्नेत्राश्रिरहकर्णामयी ca tat || 4 ||

People suffering from the following conditions are contra-indicated for brushing of teeth:

Ajeerna - indigestion,

Vamathu - vomiting,

Swasa - dyspnoea,

Kasa - cough,  
Jwara - fever,  
Arditha - facial paralysis,  
Trishna - excessive thirst,  
Asyapaka - ulceration of mouth,  
Hridroga - heart disease,  
Netraroga - diseases of eyes,  
Shiroroga - diseases of head,  
Karnaroga - diseases of ears.

### **Sauviramanjanam – Daily collyrium application:**

सौवीरमञ्जनं नित्यं हितमक्षणोस्ततो भजेत् ।

लोचने तेन भवतः सुस्निग्धघनपक्षमणि ।

व्यक्तत्रिवर्णे विमले मनोजे सूक्ष्मदर्शने ।

sauvīramāñjanāṁ nityāṁ hitamakṣṇostato bhajet |

locane tena bhavataḥ susnigdhaḥghanapakṣmaṇi |

vyaktatrvārṇe vimale manojñe sūkṣmadarśane |

Sauviramanjanam is considered Hita (good) for the eyes and hence can be used daily.

The use of Sauviramanjana makes the Pakshma (eyelashes) snigdha (unctuous) and ghana (thick).

The eyes with well defined tricolors (black, white and red in appropriate areas), becomes Vimala (clean), Manojna (beautiful) and Sookshma darshana (vision becomes sharp).

### **Rasanjanam – Weekly collyrium application:**

चक्षुस्तेजोमयं तस्य विशेषाच्छ्लेष्मतो भयम् ॥ ५ ॥

योजयेत्सप्तरात्रेऽस्मात् सावणार्थं रसान्जनम् ।

cakṣustejomayam tasya viśeṣācchleṣmato bhayam || 5 ||

yojayetsaptarātre'smāt srāvanārthe rasāñjanam |

Vision is a function of Agni / Tejo Mahabhuta, and hence the eye is especially prone to diseases caused by Kapha dosha. To prevent this, Rasanjana (aqueous extract of Berberis aristata), should be applied once in a week, to drain out Kapha (secretions) from the eyes.

### **Procedures done following Anjana (collyrium) application:**

ततो नावनगण्डुषधूमताम्बूलभागभवेत् ॥ ६ ॥

tato nāvanagandūṣadhūmatāmbūlabhāgbhavet || 6 ||

Thereafter,

Navana (Nasya) – Nasal instillation of medicine,

Gandusha – holding of liquid medicine orally,

Dhuma – inhalation of herbal smoke,

Tambula sevana – chewing betel leaves with condiments should be done.

## **Contra-indications of Tambula Sevana (Chewing betel leaves):**

ताम्बूलं क्षतपितास रुक्षोत्कुपितचक्षुषाम् ।

विषमूर्छामदार्तानामपथ्यं शोषिणामपि ॥ ७ ॥

tāmbūlam kṣatapittāsra rūkṣotkupitacakṣuṣām |

viṣamūrchaṁmadārtānāmapathyam śoṣināmapi || 7 ||

Chewing of betel leaves is contraindicated in those suffering from

Kshata - wounds,

Pittasra - bleeding diseases,

Roukshya - dryness,

Utkupita chakshu - inflammation of eye,

Visha - poisoning,

Murcha - unconsciousness,

Mada - intoxication and

Shosha – emaciation.

## **Abhyanga – Oil Massage:**

अभ्यङ्गमाचरेन्नित्यं स जराश्रमवातहा ।

दृष्टिप्रसादपुष्ट्यायुः स्वप्नसुत्वक्त्वदार्ढ्यकृत् ॥ ८ ॥

शिरःश्वणपादेषु तं विशेषेण शीलयेत् ।

abhyāṅgamācarenṇityam sa jarāśramavātahā |

dr̥ṣṭiprasādapuṣṭyāyuh svapnasutvaktvadārdhyakṛt || 8 ||  
śirahśravaṇapādeṣu tam viśeṣeṇa śīlayet |

Abhyanga means oil massage.

It should be done daily (Nitya).

Benefits of Abhyanga:

It delays Jara (aging),

Relieves Srama (tiredness),

Relieves excess of Vata (aches and pains).

Drishti Prasada - It improves vision,

Pushti - nourishes body tissues,

Ayu - prolongs lifespan,

Swapna - induces good sleep,

Sutvaktva - improves skin tone and complexion and

Dardyakrit – helps maintain a good physique.

Massage should be specially done on shira (head), sravana (ears) and pada (legs).

### **Abhyanga Conta-indications:**

वर्ज्योऽभ्यङ्गः कफग्रस्त कृतसंशुद्धयजीर्णिभिः ॥ ९ ॥

varjyo'bhyaṅgah kaphagrasta kṛtasamśuddhyajīrnibhiḥ || 9 ||

Massage should be avoided when

There is increase of Kapha in the body,

Soon after Shodhana (Panchakarma procedure) and

During Ajeerna (indigestion).

### **Vyayama – Physical exercise:**

लाघवं कर्मसामर्थ्यं दीपोऽग्निर्मेदसः क्षयः ।

विभक्तघनगात्रत्वं व्यायामादुपजायते ॥ १० ॥

lāghavam karmasāmarthyam dīpto'gnirmedasaḥ kṣayaḥ |

vibhaktaghanagātratvam vyāyāmādūpajāyate || 10 ||

Exercise brings about

Laghavam – lightness of the body,

Karma Samarthyam - it improves work capacity,

Deepto Agni - increases digestion power,

Medasa Kshaya – wanes obesity,

Vibhakta Ghana Gatra – Renders a consistent body structure.

### **Vyayama Contra-indications:**

वातपित्तामयी बालो वृद्धोऽजीर्णी च तं त्यजेत् ।

vātāpitṭāmayī bālo vṛddho'jīrnī ca tam tyajet |

Vata Pitta Amayi - People with diseases originating from Vata and Pitta,

Bala - Children,

Vriddha - Elders,

Ajeerna - People suffering from indigestion  
should not do exercise.

### **Strength upto which exercise should be done:**

अर्धशक्त्या निषेव्यस्तु बलिभिः स्निग्धभोजिभिः ॥ ११ ॥

शीतकाले वसन्ते च मन्दमेव ततोऽन्यदा ।

तं कृत्वानुसुखं देहं मर्दयेच्च समन्ततः ॥ १२ ॥

ardhaśaktyā niṣevyastu balibhiḥ snigdhabhojibhiḥ || 11 ||

śītakāle vasante ca mandameva tato'nyadā |

tam kṛtvānusukham deham mardayecca samantataḥ || 12 ||

Strong individuals, who consume a fat rich diet, should regularly practice exercise in winter and spring, using only half the strength one can gather.

In other seasons, exercise should be done using lesser strength.

At the end of the exercise, one should undergo mild massage (pressing the body parts with mild to moderate pressure).

### **Complications due to Ati Vyayama (excessive exercise):**

तृष्णा क्षयः प्रतमको रक्तपित्तं श्रमः क्लमः ।

अतिव्यायामतः कासो ज्वरश्छर्दिश्च जायते ॥ १३ ॥

त्रश्नां क्षयाहं प्रतामको रक्तपित्तम् श्रामाहं क्लामाहं ।  
अतिव्यायामाताहं कासो ज्वाराश्चार्दिस्चा जायते ॥ १३ ॥

Trishna - excessive thirst,

Kshaya - emaciation,

Pratamaka - severe dyspnoea (difficulty in breathing),

Raktapitta - bleeding disorders,

Srama - exhaustion,

Klama - feeling of debility (even without any work),

Kasa - cough,

Jwara - fever and

Chardi - vomiting

are caused as a result of excessive exercise.

### **III effects of excessive indulgence:**

व्यायामजागराध्वं स्त्रीहास्यं भाष्यादिसाहसम् ।

गजं सिंहं इवाकर्षन् भजन्नति विनश्यति ॥ १४ ॥

व्यायामजागराध्वं स्त्रीहास्यं भाष्यादिसाहसम् ।  
गजम् सिंहं इवाकर्षन् भजन्नति विनश्यति ॥ १४ ॥

If indulged in excess,

Vyayama - exercise,

Jagara - keeping awake at night,

Adhva - walking,

Stri - sexual activities,

Hasya - laughter and

Bhashya - talk

would destroy an individual like a lion perishing while attacking an elephant.

### **Udvartana – Dry powder Massage:**

उद्वर्तनं कफहरं मेदसः प्रविलायनम् ।

स्थिरीकरणमङ्गानां त्वक्प्रसादकरं परम् ॥ १५ ॥

udvartanam kaphaharam medasah pravilayanam |

sthirikaranam anganam tvakprasadakaram param || 15 ||

Udvartana is a method of using medicated powders for massage.

Benefits of Udvartana are as follows -

Kaphahara - It helps to calm down aggravated Kapha,

Medasa pravilayanam - helps to dissolve fat,

Sthirikaranam Anganam - brings about stability to body parts and

Twak prasadakaram param - improves skin complexion.

## **Benefits of Snana (Bathing):**

स्नानं दीपनमायुष्यं वृष्यमूर्जाबलप्रदम् ।

कण्डूमल श्रमस्वेद तन्द्रातृङ्गदाह पाप्मजित् ॥ १६ ॥

snānam dīpanamāyuṣyam vṛṣyamūrjābalapradam |

kandūmala śramasveda tandrātṛddāha pāpmajit || 16 ||

Bathing has the following benefits -

Deepana - improves digestion,

Ayushyam - prolongs life,

Vrishyam - acts as aphrodisiac,

Urja - increases enthusiasm,

Balapradam – improves strength.

It helps to get rid of

Kandu - dirt,

Mala - waste products,

Srama - tiredness,

Sweda - sweat,

Tandra – lethargy,

Trit - excessive thirst,

Daha - burning sensation,

Papma – ill feeling.

## **Use of Hot water for bath:**

उष्णाम्बुनाधःकायस्य परिषेको बलावहः ।

तेनैव तूतमाङ्गस्य बलहृत्केशचक्षुषाम् ॥ १७ ॥

uṣṇāmbunādhaḥkāyasya pariṣeko balāvahaḥ |

tenaiva tūttamāṅgasya balahṛtkeśacakṣuṣām || 17 ||

Pouring warm water below the neck bestows strength, but the same over the head, results in loss of strength of Kesha (hair) and Chakshu (eyes).

### **Snana (bath) contra-indications:**

स्नानमर्दित नेत्रास्य कर्णरोगातिसारिषु ।

आध्मान पीनसाजीर्णि भुक्तवत्सु च गर्हितम् ॥ १८ ॥

snānamardita netrāsyā karṇarogātisāriṣu |

ādhmāna pīnasājīrṇi bhuktavatsu ca garhitam || 18 ||

Bath is contra- indicated in those suffering from

Arditha - facial paralysis,

Netra, Asya, Karna roga - diseases of the eyes, mouth and ears,

Atisara - diarrhea,

Adhma - flatulence,

Pinasa - rhinitis,

Ajeerna - indigestion and

Bhuktavat - who has just taken food.

## **Sadvritta - Code of right conduct:**

जीर्ण हितं मितं चायान्नं वेगान् ईरयेद्वलात् ।

न वेगितोऽन्यकार्यः स्यान्नाजित्वासाध्यमामयम् ॥ १९ ॥

jīrṇe hitam mitam cādyānna vegān īrayedbalāt |

na vegito'nyakāryah syānnājītvāsādhyamāmayam || 19 ||

Jeerne hitam mitam chaadyat – One should always eat, only after digestion of previous food, in limited quantity,

Na vegan neerayet – one should not induce natural urges forcefully,

Na Vegitoanya kaaryaha – one should immediately attend to natural urges, whenever they occur, prior to other involvements.

Na ajitva sadhyam amayam – A curable disease should be treated before anything else.

सुखार्थाः सर्वभूतानां मताः सर्वाः प्रवृत्तयः ।

सुखं च न विना धर्मात्तस्माद्धर्मपरो भवेत् ॥ २० ॥

भक्त्या कल्याणमित्राणि सेवेतेतरदूरगः ।

sukhārthāḥ sarvabhūtānāṁ matāḥ sarvāḥ pravṛttayah |

sukham ca na vinā dharmāttasmāddharmaparo bhavet || 20 ||

bhaktyā kalyāṇamitrāṇi sevetetaradūragah |

Sukhartha sarvabhotanam - All the creatures in the universe aim towards comfort.

Mataha sarva pravrittaya – All their activities are also aimed at happiness and comfort.

Sukham ca na vina dharmat - There is no happiness, without Dharma (righteousness).

Tasmat dharmaparo bhavet - Hence all should follow the path of Dharma (righteousness).

Bhaktya kalyana mitrani seveta – Good friends shall be served with affection,

Itara dooragaha - Whereas the others (wicked) should be kept at a distance.

### **Dasha Vidha Paapa Karma (Ten Sins):**

हिंसास्तेयान्यथाकामं पैशुन्यं परुषानृते ॥ २१ ॥

सम्भिन्नालापं व्यापादमभिष्ठयां द्रग्विपर्ययम् ।

पापं कर्मति दशधा कायवाङ्मानसैस्त्यजेत् ॥ २२ ॥

himśāsteyānyathākāmam̄ paśunyam̄ paruṣānṛite || 21 ||

sambhinnālāpam̄ vyāpādamabhidhyām̄ dr̄gviparyayam |

pāpam̄ karmeti daśadhā kāyavāñmānasaistyajet || 22 ||

The following are the ten sins that should not be committed by the body, speech or the mind -

Himsa – violence, injury, torture etc.  
Steya - theft,  
Anyathakama - unlawful sexual activity, infidelity,  
Paisunya - abusive, false speech,  
Parusha vachana - harsh speech,  
Anruta vacana - speaking untruth,  
Sambhinna alapa - speech causing separation, breaking of company,  
Vyapada - quarrel, intention of harming,  
Abhidya - jealousy, longing for others belongings  
Drgviparyaya - finding fault, misunderstanding, faithlessness etc. with scriptures, elders etc.

These ten sins pertaining to the body, speech and mind should be avoided.

Of these ten,  
The first three - are related to the body,  
The next four- are related to speech and  
The last three – are related to the mind.

### **People who should be helped:**

अवृत्तिव्याधिशोकार्तीननुवर्त्ततशक्तिः ।  
आत्मवत्सततं पश्येदपि कीटपिपीलिकम् ॥ २३ ॥  
avṛttivyādhisokārtānananuwartetaśaktitah ।  
ātmavatsatataṁ paśyedapi kīṭapipīlikam || 23 ||

One should lend as much help to  
Avritti - those who have no means of livelihood,  
Vyadhi - who are suffering from diseases and  
Shoka - who are afflicted with grief.  
Even the keeta (insects) and pipilika (ants) should be seen with respect.

### **Respected persons:**

अर्चयेद्वेवगोविप्र वैद्य वृद्धनृपातिथीन् ।  
arcayeddevagovipra vaidya vrddhanrpātithīn |

One should worship  
Deva – God,  
Go – Cow,  
Vipra – Scholars,  
Vaidya – Physicians,  
Vridha – Old people,  
Nripa – Rulers and  
Atithi - Guests.

विमुखान्नार्थिनः कुर्यान् नावमन्येत नाक्षिपेत् ॥ २४ ॥  
vimukhānnārthinaḥ kuryān nāvamanyeta nākṣipet || 24 ||

A wealthy person should not send back someone who approached for help, empty handed, insulted or abused.

उपकारप्रधानः स्यादपकारपरेऽप्यरौ ।

सम्पद्विपत्स्वेकमना हेतावीर्येत्फले न तु ॥ २५ ॥

upakārapradhānah syādapakārapare'pyarau |  
sampadvipatsvekamanā hetāvīrṣyetphale na tu || 25 ||

One should be willing to help even his foes, even though they are not helpful.

One should maintain Eka Mana (balanced mind) both during calamity and prosperity.

One should not be jealous of other's wealth and happiness.

काले हितं मितं ब्रूयादविसंवादि पेशलम् ।

पूर्वाभिभाषी सुमुखः सुशीलः करुणामृदुः ॥ २६ ॥

नैकः सुखी न सर्वत्र विश्रब्धो न च शङ्कितः ।

kāle hitam mitam brūyādavisamvādi peśalam |  
pūrvābhībhāṣī sumukhaḥ suśīlaḥ karuṇāmrduḥ || 26 ||  
naikaḥ sukhī na sarvatra viśrabdho na ca śaṅkitah |

Kale bruyat – speak only on the right occasion.

Hitam bruyat – speak good words, be pleasant.

Mitam bruyat – speak little, as per necessity.

Avisamvadi peshalam – speak without giving a chance for arguments.

Purva abhibhashi - be the first to greet, to start a conversation.

Sumukhaha – have a smiling face.

Susheelaha – has a good character.

Karuna – be courteous.

Mrudu - be soft in speech and activity.

Na Eka sukhee – Do not be a person who likes to be alone always.

Na sarvatah vishrabdo – do not believe everything around you.

Na shankhitaha – do not suspect everything around you.

न कञ्चिदात्मनः शत्रुं नात्मानं कस्यचिद्रिपुम् ॥ २७ ॥

प्रकाशयेन्नापमानं न च निःस्नेहतां प्रभोः ।

na kañcidātmanah śatrum nātmānam kasyacidripum || 27 ||

prakāśayennāpamānam na ca niḥsnehatām prabhoḥ |

Na kanchit atmanaha shatrum - Do not instantly consider someone as your foe.

Na aatmanam kasyachit ripum - Do not consider anybody's hostility toward self.

Prakashayet na apamanam - Do not publicly talk about insults that you faced.

Na cha nisnehata prabho - Do not publicly talk about disaffection towards your king.

जनस्याशयमालक्ष्य यो यथा परितुष्यति ॥ २८ ॥

तं तथैवानुवर्तते पराराधनपण्डितः ।

janasyāśayamālakṣya yo yathā parituṣyati || 28 ||

tam tathaivānuvarteta parārādhanapaṇḍitah |

One who is skilled in pleasing others, should keep in mind the nature of people, should deal with them in a manner best pleasing to them, and become well-versed in the art of adoring others.

न पीडयेदिन्द्रियाणि न चैतान्यति लालयेत् ॥ २९ ॥

त्रिवर्गशून्यं नारम्भं भजेत्तं चाविरोधयन् ।

na pīḍayedindriyāṇi na caitānyati lālāyet || 29 ||

trivargaśūnyam nārambhām bhajettam cāvirodhayan |

Na peedayet indriyani – Never induce much strain over the Indriyas (sense organs).

Na chaythanyatilalayet – Never let the Indriyas (sense organs) remain inert.

Do not engage yourself in deeds that are devoid of Trivarga (The three objects of worldly existence) -

Dharma (righteousness),

Artha (wealth) and

Kama (desire)

One should carry out his deeds without going contrary to the Trivargas.

अनुयायात्प्रतिपदं सर्वधर्मेषु मध्यमाम् ॥ ३० ॥

anuyāyātpratipadam sarvadharmeṣu madhyamām || 30 ||

In Sarva Dharma (all dealings / activities) one should adopt the Madhyama (middle) Pratipadam (means) only.

### **Personal hygiene:**

नीचरोमनखश्वर्निर्मलाङ्गि मलायनः ।

स्नानशीलः सुसुरभिः सुवेषोऽनुल्बणोज्जवलः ॥ ३१ ॥

धारयेत् सततं रत्नसिद्धमन्त्रमहौषधीः ।

nīcaromanakhaśmaśrurnirmalāṅghri malāyanah |

snānaśīlah susurabhiḥ suveṣo'nulbaṇojjvalah || 31 ||

dhārayet satatam ratnasiddhamantramahauṣadhiḥ |

One should cut his Roma (hair), Nakha (nails), and Smashru (mustache / beard) regularly.

Keep the feet and excretory orifices (ears, nose, eyes, urethra and anus) clean.

Snatha sheela - One should take bath regularly,

Susurabhi - use substances with pleasant fragrance,

Suvesha - be well dressed,

Anuthbanojwala – dress should not be superfluous but should be pleasant to look at.

Dharayet ratna - wear precious stones,

Siddha mantra and oushadhi – wear potent hymns and herbs (kept inside amulets) on the body.

सातपत्रपदत्राणो विचरेयुगमात्रदृक् ॥ ३२ ॥

निशि चात्ययिके कार्ये दण्डी मौली सहायवान् ।

sātapatrapadatrāṇo vicareyugamātradṛk || 32 ||

niśi cātyayike kārye daṇḍī maulī sahāyavān |

Walk holding an umbrella, putting on foot wear and looking straight to a distance of 3 yuga (i.e. four arms length) in front of you while walking.

In case of urgent travel at nights, one should go equipped with a danda (baton), mouli (head-dress) and sahayavan (an assistant).

### **Places that should not be trespassed:**

चैत्यपूज्यध्वजाशस्तच्छायाभस्मतुषाशुचीन् ॥ ३३ ॥

नाक्रामेच्छकरालोष्ट बलिस्नानभुवोऽपि च।

caityapūjyadhvajāśastacchāyābhasmatuṣāśucin || 33 ||

nākrāmeccharkarāloṣṭa balisnānabhuvo'pi ca|

One should not trespass the shadows of

Chaitya - a holy tree on which deities reside (or a Buddhist shrine),

Pujya - materials (or men) of worship,

Dvaja – flag posts,  
 Ashasta - unholy things,  
 One should not tread upon  
 Bhasma - heap of ash,  
 Tusha – husk,  
 Ashuchi - dirt,  
 Sarkara - sand dunes,  
 Loshta – lumps of earth,  
 Places of Bali (offering sacrifices to Gods, demons etc.) and Snana (bathing).

नदीं तरेन्न बाहुभ्यां नाग्निस्कन्धमभिव्रजेत् ॥ ३४ ॥

सन्दिग्धनावं वृक्षं च नारोहेदुष्टयानवत् ।

nadīṁ tareṇna bāhubhyāṁ nāgniskandhamabhivrajet || 34 ||  
 sandigdhanāvam vṛkṣam ca nārohedduṣṭayānavat |

Nadi taret na bahubyam - One should not swim across rivers using arms,

Na agni skandham abhivrajet – One should not walk facing a huge fire,  
 One should not travel in a risky boat (Navam), not climb a tree (vriksham) doubtful of strength; or ride on a vehicle (yana), which is in bad condition (dushta).

नासंवृतमुखः कुर्यात् क्षुतिहास्यविजृम्भणम् ॥ ३५ ॥

नासिकां न विकुष्णीयान्नाकस्माद्विलिखेद्धुवम् ।

नाङैश्चेष्टेत विगुणं नासीतोत्कुटिकश्चिरम् ॥ ३६ ॥

nāsamvṛtamukhaḥ kuryāt kṣutihāsyavijṛmbhaṇam || 35 ||

nāsikāṁ na vikuṣṇīyānnākasmādvilikhedbuvam |

nāṅgaiśceṣṭeta viguṇam nāśitotkuṭikaściram || 36 ||

Without covering the mouth, one should not sneeze (kshuti), laugh (hasya) or yawn (vijrimbanam).

One should not blow his nose (nasika), except for forcing out the excretions,

One should not dig the ground (bhumi) without any reason,

One should not move the body parts (anga) in an awkward manner (vigunam),

Sitting on one's own heels (utkutika) for a long time should be avoided.

देहवाकचेतसां चेष्टाः प्राक् श्रमाद्विनिवर्तयेत् ।

नोर्ध्वजानुश्चिरं तिष्ठेन्नकं सेवेत न द्रुमम् ॥ ३७ ॥

तथा चत्वरचैत्यान्तश्चतुष्पथ सुरालयान् ।

सूनाटवीशून्यगृहश्मशानानि दिवापि न ॥ ३८ ॥

dehavākcetasām ceṣṭāḥ prāk śramādvinivartayet |

nordhvajānuściram tiṣṭhennaktam seveta na drumam || 37 ||

tathā catvaracaityāntaścatuspatha surālayān |

sūnāṭavīśūnyagṛhaśmaśānāni divāpi na || 38 ||

One should stop the activities of the body (deha), speech (vak) and the mind (chetas) before getting exhausted;

One should not keep his knees (janu) raised (urdhva) or flexed for a long period.

One should not reside at night (nakta) -

On trees – druma,

At the meeting place of three roads - chatvara,

Chaityanta - vicinity of a holy tree (or a Buddhist shrine),

Chatushpada - meeting place of four roads and

Suralaya – temple (house of God).

One should not reside even during daytime, in

Suna - a place of slaughter,

Atavi – lonely places,

Shunya griha - a haunted house and

Shmashaana - burial grounds.

सर्वथेक्षेतनादित्यं न भारं शिरसा वहेत् ।

नेक्षेत प्रततं सूक्ष्मं दीप्तामेध्याप्रियाणि च ॥ ३९ ॥

मध्यविक्रयसन्धानदानापानानि नाचरेत् ।

sarvathekṣetanādityam na bhāram śirasā vahet |

nekṣeta pratataṁ sūkṣmam dīptāmedhyāpriyāṇi ca || 39 ||

madyavikrayasandhānapānādānāni nācaret |

Sarvatha iksheta na adityam - Never gaze at the sun (aditya) for a long time,

Na bharam shirasa vahet - One should not carry heavy weight (bhara) on his head (shiras), One should not see continuously, objects which are minute (sukshma), shining (deepta), dirty (amedhya) or unpleasant (apriya).

One should not engage in selling (vikriya), brewing (sandhana), free distributing (daana), or receiving (paana) of wine (madya).

### **The following should be avoided:**

पुरोवातातपरजस्तुषार परुषानिलान् ॥ ४० ॥

purovātātapa rajastuṣāra paruṣānilān || 40 ||

Exposure to the following should be avoided -

Purovata – eastern wind,

Atapa – heat,

Raja – dust,

Tushara – frost,

Parusha anila – storm.

अनृजुः क्षवथूद्गार कासस्वप्नान्न मैथुनम् ।

anrjuḥ kṣavathūdgāra kāsasvapnānna maithunam |

Indulgence in the following while adopting an awkward posture should be avoided -

Kshavathu – sneezing,

Udgara – belching,  
Kasa – cough,  
Swapna – sleep,  
Anna – taking food and  
Maithunam – Sexual intercourse.

कूलच्छायां नृपद्विष्टो व्यालदंष्ट्रिविषाणिनः ॥ ४१ ॥

kūlacchāyāṁ nr̥padviṣṭo vyāladamṣṭriviṣāṇinah || 41 ||

The following are to be avoided -

Koola chaya – shadows of a barricade,  
Nripa dvishta – adversaries of rulers,  
Vyala – wild animals,  
Damshtri – venomous animals,  
Vishani – animals with horns.

हीनानार्यातिनिपुणसेवां विग्रहमुत्तमैः ।

सन्ध्यास्वभ्यवहार स्त्रीस्वप्नाद्ययन चिन्तनम् ॥ ४२ ॥

hīnānāryātiniṇipuṇasevāṁ vigrahamuttamaiḥ |  
sandhyāsvabhyavahāra strīsvapnādhyayana cintanam || 42 ||

Dependence on those who are socially inferior (heena) and crooked should be avoided.

Quarrel with people of excellent (uttama) conduct should be avoided.

The following activities should be avoided at the time of meeting of night and sunrise -

Abhyavahara – intake of food,

Stri – sexual intercourse,

Swapna – sleep,

Adhyayana – learning,

Chintanam – thinking.

### **Foods to be avoided:**

शत्रुसत्त्रगणाकीर्ण गणिकापणिकाशनम् ।

śatrusattragāṇākīrṇa gaṇikāpaṇikāśanam |

Food of the following types should be avoided -

Shatru – offered by enemies,

Satra – served during sacrificial ceremony, or food served to a gathering,

Ganika – offered by merchants,

Panika – offered by prostitutes.

गात्रवक्त्रनखैर्वायं हस्तकेशावधूननम् ॥ ४३ ॥

gātravaktranakhairvādyam hastakeśāvadhūnanam || 43 ||

One should not make sound with the body parts (gatra), mouth (vaktra) and nails (nakha).

One should not flicker his hands (hastha) or hair (kesha).

तोयाग्नि पूज्यमध्येन यानं धूमं शवाश्रयम् ।

मद्यातिसक्तिं विश्रम्भस्वातन्त्र्ये स्त्रीषु च त्यजेत् ॥ ४४ ॥

toyāgni pūjyamadhyena yānam dhūmam śavāśrayam |

madyātisaktim viśrambhasvātantrye strīṣu ca tyajet || 44 ||

The following should be avoided -

Toya madhyena yanam – Walking amidst water,

Agni madhyena yanam – Walking amidst fire,

Poojya madhyena yanam – Walking between respectable personalities,

Dhumam shavashrayam – Inhalation of smoke of funeral pyre,

Madya atisaktim – Alcohol addiction,

Strishu visrambha – Over trust in (wicked) females,

Strishu svathantrye – Freedom in (wicked) females.

### **The world as a teacher:**

आचार्यः सर्वचेष्टासु लोक एव हि धीमतः ।

अनुकुर्यात्मेवातो लौकिकार्थं परीक्षकः ॥ ४५ ॥

ācāryah sarvaceṣṭāsu loka eva hi dhīmataḥ |  
anukuryāttamevāto laukikārthe parīkṣakah || 45 ||

For an intelligent person the world (loka) is a teacher, hence one should imitate the world after carefully considering their meaning and effects of such actions.

### **Ethics to follow:**

आर्द्रसन्तानता त्यागः कायवाकचेतसां दमः ।

स्वार्थबुद्धिः परार्थषु पर्याप्तमिति सद्व्रतम् ॥ ४६ ॥

ārdrasantānatā tyāgah kāyavākcetasām damah |

svārthabuddhiḥ parārtheṣu paryāptamiti sadvratam || 46 ||

Ardrasanthanata - Compassion towards all living beings,

Tyaga - charity,

Kaya, vak, chetasam damaha - controlling the activities of the body, speech and mind,

Parartheshu svarthabuddhi – showing selfless devotion to the cause of others (looking after their interests as if it is his own).

These are sufficient rules of good conduct.

नक्तनिदिनानि मे यान्ति कथम्भूतस्य सम्प्रति ।

दुःखभाङ्गं भवत्येवं नित्यं सन्निहितस्मृतिः ॥ ४७ ॥

naktandināni me yānti kathambhūtasya samprati |

duḥkhabhāṅga bhavatyevam nityam sannihitasmṛtiḥ || 47 ||

He, who is constantly involved in how his nights (nakta) and days (dina) are passing and adopts the right way, will never become a victim of sorrow (dukha).

इत्याचारः समासेन यं प्राप्नोति समाचरन् ।

आयुरारोग्यमैश्वर्यं यशो लोकांश्च शाश्वतान् ॥ ४८ ॥

ityācārah samāsenā yam prāpnoti samācaran |

āyurārogyamaiśvaryam yaśo lokāṁśca śāśvatān || 48 ||

Thus was ennumerated, in brief the rules of good conduct; he who adopts it will attain

Ayu – A long life,

Arogya – Health,

Aishwaryam – Wealth,

Yashaha – Reputation, fame and

Shaashvata loka – The eternal world.

इति श्री वैद्यपति सिंहगुप्तसूनु वाग्भटविरचितायामष्टाङ्गहृदय

संहितायां सूत्रस्थाने दिनचर्या नाम द्वितीयोऽध्यायः ।

iti śrī vaidyapati simhaguptasūnu vāgbhaṭaviracitāyāmaṣṭāṅgahṛdaya

saṃhitāyām sūtrasthāne dinacaryā nāma dvitiyo'dhyāya: |

Thus ends the chapter called Dinacarya, the second in Sutrasthana of Astanga Hrudaya composed by Srimad Vaghata, son of Sri Vaidyapati Simhagupta.

## DOES MASSAGE REALLY WORK?

Recently I suggested a client undergo an oil massage. He said that one of the famous Allopathic doctors had opined that the massage is of no use. So, here are 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: Abhyanga *should be done by everyone, everyday, especially old aged and tired people. It improves eyesight, nourishes muscles, improves age (life expectancy) and skin complexion.*

As it appears from the Ayurvedic verse, Ayurvedic oil massage has a 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 for absorption at the *Srotas* (end part of blood vessels) and gets absorbed into blood, reaches the target area and exhibits its action. This theory is quite apt because, the cell membrane is made of lipoproteins (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, massage is used as a part of preparation of the patient for treatment.

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 even cause liver failure.

When an allopathic medicinal gel, rubbed over skin can get absorbed into bloodstream 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.

## CHAPTER 3: RITUCHARYA – AYURVEDIC SEASONAL REGIMEN

### Ashtanga Hridayam

Sutrasthanam – Chapter – 3

ऋतुचर्याध्यायं

Ritucaryādhyaśyām

The word Ritucharya is made of two words – Ritu means seasons, Charya means regimen. This chapter discusses in detail regarding different seasons and the specific regimen to be followed.

#### Pledge by the author(s):

अथातो ऋतुचर्याध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ॥

athāto ritucaryādhyaśyām vyākhyāsyāmaḥ ।

iti ha smāhurātreyādayo maharṣayaḥ ॥

Maharshi Atreya and other sages pledge that they will henceforth be explaining the chapter named Ritucharya.

#### Shad Ritu – Six seasons:

मासैर्द्विसङ्ख्यैर्माघाद्यैः क्रमात् षड् ऋतवः स्मृताः ।

शिशिरोऽथ वसन्तश्च ग्रीष्मवर्षाशरद्विमाः ॥ १ ॥

A season (Ritu) consists of two months (two Masa) to constitute a seasonal cycle.

**Shishira Ritu** (winter, dewy season) – Magha and Phalguna (Mid January – Mid March)

**Vasanta Ritu** (Spring season) – Chaitra and Vaishakha (Mid March – Mid May)

**Greeshma Ritu** (Summer season) – Jyeshta and Ashadha (Mid May to Mid July)

**Varsha Ritu** (Rainy Season) – Shravana and Bhadrapada (Mid July – mid September)

**Sharat Ritu** (Autumn season) – Ashwayuja and Karthika – (Mid September to Mid November)

**Hemantha Ritu** (Winter season) – Margashira and Pushya - (Mid November to Mid January).

**Uttarayana – Adana kala – Northern Solstice – mid January to mid July:**

शिशिराद्यैस्त्रिभिस्तैस्तु विद्यादयनमुत्तरम् ।

आदानं च तदादत्ते नृणां प्रतिदिनं बलम् ॥ २ ॥

śisirādyaistribhistaitu vidyādayanamuttaram |

ādānam ca tadādatte nṛṇām pratidinam balam || 2 ||

The three consecutive Ritus of Shishira (winter), Vasanta (spring) and Grishma (summer) comprise Uttarayana (Northern solstice). It is also called Adana Kala (period of extraction), wherein the human strength relatively reduces day by day.

तस्मिन् हृत्यर्थतीक्ष्णोष्णरुक्षा मार्गस्वभावतः ।

आदित्यपवनाः सौम्यान् क्षपयन्ति गुणान् भुवः ॥ ३ ॥

तिक्तः कषायः कटुको बलिनोऽत्र रसाः क्रमात् ।

तस्मादादानमाग्नेयं

tasmin hyatyarthatikṣṇoṣṇarūkṣā mārgasvabhāvataḥ |  
ādityapavanāḥ saumyān kṣapayanti guṇān bhuvah || 3 ||  
tiktaḥ kaśāyah kaṭuko balino'tra rasāḥ kramāt |  
tasmādādānamāgneyam

Because of the nature of the path (marga svabhava), both the Sun (aditya) and wind (pavana) become very sharp (tikshna), hot (ushna) and dry (ruksha).

It takes away all the cooling qualities (soumya) of the Earth.

Bitter (Tikta), Astringent (Kashaya), and Pungent (Katu) Rasa will be more powerful, respectively, in the successive Ritus.

Hence Adana Kala is dominated by fire (agneyam).

### **Dakshinayana – Visarga Kala – Southern Solstice – mid July to mid January:**

ऋतवो दक्षिणायनम् ॥ ४ ॥

वर्षादयो विसर्गश्च यद्वलं विसृजत्ययम् ।

r̥tavo dakṣināyanam || 4 ||

varṣādayo visargaśca yadbalaṁ visṛjatyayam |

The seasons of Varsha (rainy season), Sharat (autumn) and Hemanta (early winter) comprise Dakshinayana (Southern Solstice).

This period is also called Visarga Kala (period of discharge) as the body gains strength during this season.

### **Dakshinayana:**

सौम्यत्वादत्र सोमो हि बलवान् हीयते रविः ॥ ५ ॥

मेघवृष्ट्यनिलैः शीतैः शान्ततापे महीतले ।

स्निग्धाश्चेहाम्ललवणमधुरा बलिनो रसाः ॥ ६ ॥

saumyatvādatra somo hi balavān hīyate raviḥ || 5 ||

meghavrṣṭyanilaiḥ śītaiḥ śāntatāpe mahītale |

snigdhāścēhāmlalavaṇamadhurā balino rasāḥ || 6 ||

During this period, due to the predominance of Somabhava (gentleness), the moon (Soma) becomes more powerful, weakening the properties of the Sun (Ravi). The Earth is cooled down due to clouds (megha), rain (varsha) and cold wind (sheeta anila).

Sour (amla), salt (lavana) and sweet (madhura) tastes which have snigdha (unctuous) properties, gain strength during the three seasons of this period.

### **Variation in body strength as per season:**

शीतेऽग्र्यं वृष्टिघर्मेऽल्पं बलं मध्यं तु शेषयोः ।

śīte'gryam vṛṣṭigharme'lpaṁ balam̄ madhyam̄ tu śeṣayoh |

Winter – Hemantha and Shishira – mid November to mid March – Highest strength.

Summer and rainy seasons – Grishma and Varsha - mid May to mid September – Lowest strength.

Spring and Autumn – Vasanta and Sharat - Medium strength.

## **Hemanta Ritucharya – Ayurveda winter regimen: Mid November – Mid January:**

बलिनः शीतसंरोधाद्वेमन्ते प्रबलोऽनलः ॥ ७ ॥

भवत्यल्पेन्धनो धातून् स पचेद्वायुनेरितः ।

अतो हिमेऽस्मिन् सेवेत स्वाद्वम्ललवणान् रसान् ॥ ८ ॥

balinah śītasamrodhāddhemante prabalo'nalaḥ || 7 ||

bhavatyalpendhano dhātūn sa pacedvāyuneritah |

ato hime'smin seveta svādvamlalavaṇān rasān || 8 ||

During Hemantha, the body is strong, digestive fire becomes powerful, because it gets obstructed from flowing outwards due to the external cold atmosphere. Like fire consumes the things that it comes in contact with, the digestive fire may digest the body tissues and cause emaciation. Hence, in this period, one should consume food predominantly of sweet (madhura), sour (amla) and salt (lavana) tastes.

### **Regime to be followed:**

दैर्घ्यान् निशानामेतर्हि प्रातरेव बुभुक्षितः ।

अवश्यकार्यं सम्भाव्य यथोक्तं शीलयेदनु ॥ ९ ॥

वातघनतैलैरभ्यङ्गं मूर्धतैलं विर्मद्नम् ।

नियुद्धं कुशलैः सार्थं पादाघातं च युक्तिः ॥ १० ॥

dairghyān niśānāmetarhi prātareva bubhuksitah |  
avaśyakāryam sambhāvyā yathoktam ūlāyedanu || 9 ||  
vātaghnatailairabhyāṅgam mūrdhatailam vimardanam |  
niyuddham kuśalaiḥ sārdham pādāghātam ca yuktitah || 10 ||

As the nights (nisha) are longer (deerga), a person feels hungry (bubhuksita) early in the morning (prataha). So, after attending to ablution (avashyakaaryam sambhavya),

one should resort to the following -

Abhyanga (oil massage) - with oils that have Vata balancing properties,  
Murdha taila – Oil application on scalp and forehead,  
Vimardana - Mild massaging,  
Niyudha - wrestling till one's half strength and  
Padaghata – body massage with feet.

### **Snana (bath):**

कषायापहृतस्नेहस्ततः स्नातो यथाविधि ।

कुड्कुमेन सदर्पणं प्रदिग्धोऽगुरुधूपितः ॥ ११ ॥  
kaśāyāpahṛitasne hastatah snāto yathāvidhi |  
kuṇkumena sadarpena pradigdho'gurudhūpitah || 11 ||

Thereafter, one should take a bath using astringent (kashaya rasa) drugs to wash off the oil. Then fine powders of Kumkuma (Saffron) and Darpa (kasthuri / musk) are applied over the body.

Then, Dhupana (exposure to fumes) of the body is done using Aguru (Aquilaria agallocha).

### **Foods to be consumed:**

रसान् स्निग्धान् पलं पुष्टं गौडमच्छसुरां सुराम् ।

गोधूमपिष्ठमाषेक्षुक्षीरोत्थविकृतीः शुभाः ॥ १२ ॥

नवमन्नं वसां तैलं शौचकार्ये सुखोदकम् ।

rasān snigdhān palam puṣṭam gauḍamacchasurām surām |

godhūmapiṣṭamāṣekṣukṣīrotthavikṛtih śubhāḥ || 12 ||

navamannam vasām tailam śaucakārye sukhodakam |

The following are the recommended foods during Hemanta Ritu -

Rasan snigdhan - meat soup mixed with fats,

Palam pushtam - meat of well nourished animals,

Gouda - wine prepared with jaggery,

Acha sura - supernatant part of wine (Sura),

Food prepared with

Godhuma - wheat flour,

Masha - black gram,

Ikshu vikriti - products of sugarcane,

Kshirotha vikriti – products prepared using milk,  
Navam annam - food prepared from freshly harvested paddy,  
Vasa - muscle fat and  
Taila - edible oils.

Shouryakaryam sukhodakam - Warm water (sukhodaka) should be used for ablutions.

प्रावाराजिनकौशेयप्रवेणीकौचवास्तुतम् ॥ १३ ॥

उष्णस्वभावैर्लघुभिः प्रावृतः शयनं भजेत् ।

युक्त्यार्ककिरणान्स्वेदं पादत्राणं च सर्वदा ॥ १४ ॥

prāvārājina kauśey apraveṇī kaucava vāstrtam || 13 ||

uṣṇasvabhaवावैर्लघुभिः prāvṛtaḥ śayanam bhajet |

yuktyārkakiraṇānsvedam pādatrāṇam ca sarvadā || 14 ||

Thick sheets made of Pravara (cotton), Ajina (leather), Kausheya (silk), Praveni (wool) Kauchava (woolen blanket) which are warm and light in weight should be used during sleep.

Exposure to Arka kirana (sunlight) and Sweda (sudation) should be resorted to, judiciously. Padatrana (foot wear) should be worn always.

पीवरोरुस्तनश्रोण्यः समदाः प्रमदाः प्रियाः ।

हरन्ति शीतमुष्णाङ्गयो धूपकुङ्कुमयौवनैः ॥ १५ ॥

pīvarorustanaśrōṇyah samadāḥ pramadāḥ priyāḥ |

haranti śītamuṣṇāṅgyo dhūpakuṅkumaya uvanaiḥ || 15 ||

The embrace of loving young women, who are passionate and warm, having applied saffron all over and have fumigated, will keep out the cold.

### **Ideal place to reside:**

अङ्गारतापसन्तसगर्भभूवेशमचारिणः ।

शीतपारुष्यजनितो न दोषो जातु जायते ॥ १६ ॥

aṅgāratāpasantaptagarbhahūveśmacāriṇah |

śītapaṛuṣyajanito na doṣo jātu jāyate || 16 ||

One who resides in underground chambers (garbha bhuveshma), warmed with burning charcoal (angara), will not be affected by diseases due to Sheeta (cold) and Parushya (dryness).

### **Shishira Rutu charya – Ayurveda winter regimen – Mid January to Mid March:**

अयमेव विधिः कार्यः शिशिरेऽपि विशेषतः ।

तदा हि शीतमधिकं रौक्ष्यं चादानकालजम् ॥ १७ ॥

ayameva vidhiḥ kāryah śisire'pi viśeṣataḥ |

tadā hi śitamadhikam raukṣyam cādānakālajam || 17 ||

Even in Shishira Ritu, the same regimen, as described above, should be adopted with more intensity. During this period Sheeta (cold) and Roukshya (dryness), which is characteristic of Adana Kala, is present.

## **Vasanta Rutucharya - Ayurveda Spring regimen – Mid March to Mid May:**

कफश्चितो हि शिशिरे वसन्तेऽर्काशुतापितः ।

हत्वाग्निं कुरुते रोगानतस्तं त्वरया जयेत् ॥ १८ ॥

kaphaścito hi śiśire vasante'rkāṁśutāpitaḥ |

hatvāgnim kurute rogānatastam tvarayā jayet || 18 ||

Kapha which has undergone an increase in Shishira (cold season) becomes liquefied by the heat of the Arka (Sun) in Vasanta (spring).

It diminishes the digestive fire (Hatva Agni) and gives rise to many Roga (diseases).

### **Methods to pacify aggravated Kapha:**

तीक्ष्णैर्वमननस्याद्यैर्लघुरुक्षैश्च भोजनैः ।

व्यायामोद्वर्तनाधातैर्जित्वा श्लेष्माणमुल्बणम् ॥ १९ ॥

स्नातोऽनुलिसः कर्पूरचन्दनागुरुकुड्कुमैः ।

tīkṣṇairvamananasyādyairlaghurūksaiśca bhojanaiḥ |

vyāyāmodvartanāghātairjītvā śleṣmāṇamulbaṇam || 19 ||  
snāto'nuliptah karpūracandanāgurukuṇkumaiḥ |

The aggravated Kapha should be controlled quickly, by resorting to  
Tikshna vamana - strong emesis therapy,  
Nasya - nasal medication etc.,  
Laghu, ruksha bhojana - Foods that are easily digestible and dry,  
Vyayama - Physical exercises,  
Udvartana - dry massage and  
Aghata – Massage using more pressure.

Having thus mitigated the Kapha, the person should take bath and then  
anoint the body with pastes of -

Karpura (camphor),  
Candana (sandalwood),  
Aguru (Aquilaria agallocha) and  
Kumkuma (saffron).

### **Foods to be consumed:**

पुराणयवगोधूमक्षौद्रजाङ्गलशूल्यभुक् ॥ २० ॥

सहकाररसोनिमश्रानास्वाद्य प्रिययार्पितान् ।

प्रियास्यसङ्गसुरभीन् प्रियानेत्रोत्पलाङ्कितान् ॥ २१ ॥

सौमनस्यकृतो हृद्यान् वयस्यैः सहितः पिबेत् ।

purāṇayavagodhūmakṣaudrajāṅgalaśūlyabhuk || 20 ||  
sahakārarasonmiśrānāsvādya priyayārpitān |  
priyāsyasaṅgasurabhīn priyānetrotpalāṅkitān || 21 ||  
saumanasyakṛto hr̥dyān vayasyaiḥ sahitāḥ pibet |

Purana yava - old barley,  
Godhuma – wheat,  
Madhu - honey,  
Jangala - meat of animals of desert-like land, and  
Shulya - meat roasted over fire

Drink the juice of mango fruit mixed with fragrant substances, in the company of friends, getting it served by the beloved; the drink, thereby producing satisfaction.

निर्गदानासवारिष्टसीधुमाद्वीकमाधवान् ॥ २२ ॥  
शृङ्गवेराम्बु साराम्बु मैद्वम्बु जलदाम्बु वा।  
nirgadānāsavāriṣṭasīdhumārdvīkamādhavān || 22 ||  
śṛṅgaverāmbu sārāmbu madhvambu jaladāmbu vā|

Beverages such as  
Asava - fermented infusion,  
Arista - fermented decoction,  
Sidhu - fermented infusion,  
Mardvika - fermented grape juice, or  
Sringavera ambu – water boiled with ginger (*Zingiber officinalis*),

Sara ambu – water boiled with extract of asana, chandana etc.

Madhvambu - water mixed with honey,

Jaladambu - water boiled with jalada (Musta – Cyperus rotundus – Nut grass).

### **Ways to spend the mid-day hours:**

दक्षिणानिलशीतेषु परितो जलवाहिषु ॥ २३ ॥

अदृष्टनष्टसूर्येषु मणिकुट्टिमकान्तिषु ।

परपुष्टविघुष्टेषु कामकर्मान्तभूमिषु ॥ २४ ॥

विचित्रपुष्पवृक्षेषु काननेषु सुगन्धिषु ।

गोष्ठीकथाभिश्चित्राभिर्मध्याहं गमयेत्सुखी ॥ २५ ॥

dakṣinānilaśītēṣu parito jalavāhiṣu || 23 ||

adr̥ṣṭanaṣṭasūryeṣu maṇikuṭṭimakāntiṣu |

parapuṣṭavighuṣṭēṣu kāmakarmāntabhūmiṣu || 24 ||

vicitrapuṣpavṛkṣeṣu kānaneṣu sugandhiṣu |

goṣṭhīkathābhīścitrābhirmadhyāhnaṁ gamayetsukhī || 25 ||

Dakshina anila sheeteshu - In the gardens cooled by the breeze from south direction,

Paritaha jalavahishu - with plenty of reservoirs of water all around,  
Adrishta nashta suryeshu – Half hidden sun among the clouds,  
Mani kuttima kanthishu - the land covered with shining crystals,  
Parapushta vigushteshu kamakarmantha - with the cuckoo everywhere making pleasant sounds and engaged in love-play,  
Vichitra pushpa vriksheshu – amongst trees with exotic blooms,  
the person should spend his mid-day hours (madhyahnam) in the company of friends engaged in pleasant games, pastimes, storytelling etc., in forests (or gardens).

### **The following are to be avoided:**

गुरुशीतदिवास्वप्नस्त्विग्धाम्लमधुरांस्त्यजेत् ।

guruśītadivāsvapnasnigdhāmlamadhurāṁstyajet |

Guru, sheeta ahara - hard to-digest and cold foods,  
Divaswapna - sleeping at day time,  
Snigdha ahara - foods which are fatty,  
Amla - sour and  
Madhura - sweet.

### **Greeshma Ritucharya (Ayurveda Summer Regimen) Mid May – Mid July:**

तीक्ष्णांशुरतितीक्ष्णांशुर्गीष्मे सङ्क्षिपतीव यत् ॥ २६ ॥

प्रत्यहं क्षीयते क्षेष्मा तेन वायुश्च वर्धते ।

tīkṣṇāmśurati tīkṣṇāmśurgrīṣme saṅksipatīva yat || 26 ||

pratyaham kṣiyate śleṣmā tena vāyuśca vardhate |

In Greeshma (summer) the sun rays become powerful (tikshnaamshu) and appear to be destructive.

Kapha decreases (ksheeyate) day by day (pratyaham) and Vata increases consequently (vateshu vardhate).

### **The following are to be avoided:**

अतोऽस्मिन् पटुकट्वम्ल व्यायामार्ककरांस्त्यजेत् ॥ २७ ॥

ato'smin paṭukaṭvamla vyāyāmārkakarāṁstyajet || 27 ||

Hence, in Greeshma, the following are to be avoided -

Patu (lavana) – salty,

Katu – pungent,

Amla – sour tastes,

Vyayama – exercise,

Arka – exposure to sun.

### **Foods that are recommended:**

भजेन्मधुरमेवान्नं लघु स्निग्धं हिमं द्रवम् ।

सुशीततोयसिक्ताङ्गो लिह्यात् सकून् सशर्करान् ॥ २८ ॥

bhajenmadhuramevānnam̄ laghu snigdham̄ himam̄ dravam |  
suśītatoyasiktāṅgo lihyāt saktūn saśarkarān || 28 ||

The anna (food) recommended shall be of -

Madhura rasa – sweet,

Laghu – light,

Snigdha – unctuous,

Hima – cool,

Drava – in liquid form.

After taking a bath in Susheeta toya (cool water), Saktu (powder of parched paddy) mixed with sharkara (sugar) is licked.

### **Limited use of wine during summer:**

मद्यं न पेयं पेयं वा स्वल्पं सुबहुवारि वा ।

अन्यथा शोफशैथिल्यदाहमोहान् करोति तत् ॥ २९ ॥

madyam̄ na peyam̄ peyam̄ vā svalpam̄ subahuvāri vā |

anyathā śophaśaithilyadāhamohān karoti tat || 29 ||

Madyam na peyam – Alcoholic beverages are forbidden,

Peyam va svalpam – If very necessary, taken in very small quantity,

Subahuvari va – or consumed by mixing it with a lot of water.

Otherwise it may lead to -

Shopha – inflammatory conditions,

Shaithilya – generalized debility,

Daha – burning sensation and

Moha - fainting.

### Foods indicated:

कुन्देन्दुधवलं शालिमश्चीयाज्जाङ्गतैः पतैः ।

पिबेद्रसं नातिघनं रसालं रागखाण्डवौ ॥ ३० ॥

पानकं पञ्चसारं वा नवमृद्धाजने स्थितम् ।

मोचचोचदलैर्युक्तं साम्लं मृन्मयशुक्तिभिः ॥ ३१ ॥

पाटलावासितं चाम्भः सकर्पूरं सुशीतलम् ।

kundendudhavalam śālimaśnīyājjāṅgalaiḥ palaiḥ ।

pibedrasam nātighanam rasālam rāgakhāṇḍavau || 30 ||

pānakam pañcasāram vā navamṛdbhājane sthitam |

mocacocadalaairyuktam sāmlam mṛnmayaśuktibhiḥ || 31 ||

pāṭalāvāsitam cāmbhah sakarpūram suśītalam |

Shali (rice) as white as kunda (jasmine flower) or indu (moon) is consumed along with the meat of Jangala animals (animals residing in arid regions).

The following can be used as a drink -

Rasa (meat soup), which is not very ghana (thick),

Rasala - curds churned and mixed with pepper powder and sugar,

Raga - syrup which is sweet, sour and salty,

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 (nava mrit bhajana), along with leaves of plantain (mocha) and jackfruit (chocha dala), and made sour / fermented (sa amlam),

should be drunk in mugs made of mud (mrinmaya) or shell (shukti).

Very cool water kept in mud pots along with flowers of patala and karpura (camphor) should be used for drinking.

शशाङ्ककिरणान् भक्ष्यान् रजन्यां भक्षयन् पिबेत् ॥ ३२ ॥

सासितं माहिषं क्षीरं चन्द्रनक्षत्रशीतलम् ।

śāśāṅkakiraṇān bhaksyān rajanyāṁ bhakṣayan pibet || 32 ||

sāsitam māhiṣam kṣīram candranakṣatraśītalām |

Food articles like shashanka kirana (hollow, finger-like, fried pastry made of corn flour) should be taken at night.

Mahisha kshira (Buffalo milk) mixed with Sita (sugar) and cooled by Chandra (moonlight) and the Nakshatra (stars) should be used for drinking.

अभङ्गमहाशालतालरुद्धोष्णरश्मिषु ॥ ३३ ॥

वनेषु माधवीक्षिष्ठद्राक्षास्तबकशालिषु ।

सुगन्धिहिमपानीयसिच्यमानपटालिके ॥ ३४ ॥

कायमाने चिते चूतप्रवालफललुम्बिभिः ।

कदलीदलकल्हारमृणालकमलोत्पलैः ॥ ३५ ॥

कोमलैः कल्पिते तत्पे हस्तकुसुमपल्लवे ।

मध्यनिंदनेऽर्कतापार्तः स्वप्याद्वारागृहेऽथवा ॥ ३६ ॥

पुस्तस्त्रीस्तनहस्तास्यप्रवृत्तोशीरवारिणि ।

abhraṅkaśamahāśālatālaruddhoṣṇaraśmiṣu || 33 ||

vaneṣu mādhaviśliṣṭadrākṣāstabakaśāliṣu |

sugandhihimapānīyasicyamānapaṭālike || 34 ||

kāyamāne cite cūtapravālaphalalumbibhiḥ |

kadalīdalakalhāramṛṇālakamalotpalaḥ || 35 ||

komalaiḥ kalpite talpe hasatkusumapallave |

madhyandine'rkatāpārtah svapyaḍdhārāgṛhe'thavā || 36 ||

pustaṭīstanahastāsyapravṛttośīrvāriṇi |

Day time should be spent in forests having tall trees which seem to touch the sky (abhra), such as shala (Shorea robusta), Tala (Borassus flabellifer) etc, which obstruct the hot rays of the sun (ruddha ushna rashmi), or in houses around which bunches of flowers and grapes (draksha) are hanging from their creepers.

Sheets of cloth dribbling with sweet scented water are arranged all around.

The person should sleep on a soft bed prepared with Kadali dala (banana leaves), kalhara (soughandika – a water plant), mrinala (lotus stalk), kamala (lotus flower), utpala (water lily) etc. with fully blossomed flowers placed all over.

Spend the day remaining inside the house cooled by water fountains, water being scented with Ushira (CusCus grass), and thereby relieving oneself from the heat of the sun.

## Night regimen:

निशाकरकराकीर्णं सौधपृष्ठे निशासु च ॥ ३७ ॥

आसना स्वस्थचित्तस्य चन्दनार्द्रस्य मालिनः ।

निवृत्कामतन्त्रस्य सुसूक्ष्मतनुवाससः ॥ ३८ ॥

जलार्द्रस्तालवृन्तानि विस्तृताः पद्मिनीपुटाः ।

उत्क्षेपाश्च मृदूत्क्षेपा जलवर्षिहिमानिलाः ॥ ३९ ॥

कर्पूरमल्लिकामाला हाराः सहरिचन्दनाः ।

मनोहरकलालापाः शिशवः सारिकाः शुकाः ॥ ४० ॥

मृणालवलयाः कान्ताः प्रोत्फुल्लकमलोज्जवलाः ।

जङ्गमा इव पद्मिन्यो हरन्ति दयिताः क्लमम् ॥ ४१ ॥

niśākarakarākīrṇe saudhapṛṣṭhe niśāsu ca || 37 ||

āsanā svasthacittasya candanārdrasya mālinah |

nivṛttakāmatantrasya susūkṣmatanuvāsasah || 38 ||

jalārdrastālavṛntāni vistr̄tāḥ padminīpuṭāḥ |

utkṣepāśca mṛdūtkṣepā jalavarṣihimānilāḥ || 39 ||

karpūramallikāmālā hārāḥ saharicandanāḥ |

manoharakalālāpāḥ śiśavāḥ sārikāḥ śukāḥ || 40 ||

mṛṇālavalayāḥ kāntāḥ protphullakamalojjvalāḥ |

jaṅgamā iva padminyo haranti dayitāḥ klamam || 41 ||

## Night regimen:

At night, one should sleep on the terrace, under the moonlight.

Exhaustion due to heat of the day is relieved by -

Anointing the body with moist paste of chandana (sandalwood),

Wearing garlands (mala),

Nivritta kama tantrasya - avoidance of sexual activities,

Sukshma tanu vasa - wearing of very light and thin dresses,

Fanning with fans made of Tala vrinta – ornamental fans made of peacock feathers, or large leaves of Padmini (lily) made wet,

Jala varsha hima anila - cool breeze sprinkling water droplets,

Garlands of flowers of camphor, jasmine and of pearls and beads of sandalwood,

Sweet coquetry of children,

Sarika (mynah bird) and Shuka (parrot) talking pleasantly;

Beautiful women wearing bangles of soft lotus stalk, blossoms of lotus in their hair, moving about nearby.

### **Varsha Ritu carya- Ayurveda seasonal regimen for rainy season – Mid July – Mid September:**

आदानग्लानवपुषामग्निः सन्नोऽपि सीदति ।

वर्षासु दोषैर्दुष्यन्ति तेऽम्बुलम्बाम्बुदेऽम्बरे ॥ ४२ ॥

सतुषारेण मरुता सहसा शीतलेन च ।

भूबाष्पेणाम्लपाकेन मलिनेन च वारिणा ॥ ४३ ॥

वहिनैव च मन्देन तेष्वित्यन्योऽन्यदूषिषु ।

भजेत्साधारणं सर्वमूष्मणस्तेजनं च यत् ॥ ४४ ॥

ādānaglānavapuṣāmagnih sanno'pi sīdati |  
 varṣāsu doṣairduṣyanti te'mbulambāmbude'mbare || 42 ||  
 satuṣāreṇa marutā sahasā śītalena ca |  
 bhūbāṣpeṇāmlapākena malinena ca vāriṇā || 43 ||  
 vahninaiva ca mandena teṣvityanyo'nyadūsiṣu |  
 bhajetsādhāraṇam sarvamūṣmaṇastejanam ca yat || 44 ||

The weak digestive fire of Adanakala is further deteriorated by doshas in Varsha ritu (rainy season). Thick clouds full of water spread and the cold wind blows with water droplets, causing the warmth of the earth to generate amla vipaka.

This amla vipaka thus generated, the turbid water (due to rain) and the manda vahni (weak digestive fire) are responsible for the vitiation of the doshas.

Thus it is advisable to adopt a seasonal regimen that does not vitiate doshas and increases the digestive fire (ushmana tejanam).

### **Recommended diet:**

आस्थापनं शुद्धतनुर्जीर्णं धान्यं रसान् कृतान् ।  
 जाङ्गलं पिशितं यूषान् मध्वरिष्टं चिरन्तनम् ॥ ४७ ॥  
 मस्तु सौवर्चलाद्यं वा पञ्चकोलावचूर्णितम् ।  
 दिव्यं कौपं शृतं चाम्भो भोजनं त्वतिदुर्दिने ॥ ४६ ॥  
 व्यक्ताम्ललवणस्नेहं संशुष्कं क्षौद्रवल्लघु ।

āsthāpanam śuddhatanurjīrṇam dhānyam rasān kṛtān |  
jāngalam piśitam yūṣān madhvariṣṭam cirantanam || 45 ||  
mastu sauvarcalādhyam vā pañcakolāvacūrṇitam |  
divyam kaupam śṛtam cāmbho bhojanam tvatidurdine || 46 ||  
vyaktāmlalavaṇasneham samśuṣkam kṣaudravallaghu |

After cleansing the body (Shuddha tanu) by emesis and purgation,  
The person should be administered asthapana basti (decoction enema therapy).

He should consume -

Jeerna dhanya - old grains,

Krita rasa - meat juice processed with spices etc.,

Jangalam pishtam - Meat of animals of desert-like lands,

Yusha - soup of pulses,

Chirantam madhu arishtam - wine prepared from grapes and fermented decoctions, which are old

Mastu (whey, thin water or curds) processed with more of sauvarchala (Sochal salt) and powder of Panchakola.

Well boiled rain or well water should be used for drinking.

On days of no sunlight at all (durdina), the food should be -

predominantly of Amla (sour), Lavana (salty) rasa

Added with sufficient Sneha dravyas (unctuous substances),

Samshushka (dry),

Kshoudravat (mixed with honey) and

Laghu (easily digestible).

**Regime to be followed:**

अपादचारी सुरभिः सततं धूपिताम्बरः ॥ ४७ ॥

हर्म्यपृष्ठे वसेद्वाष्पशीतसीकरवर्जिते ।

apādacārī surabhiḥ satatam dhūpitāmbarah || 47 ||

harmyaprsthē vasedbāspaśitasīkaravarjite |

Apadachari – walking without footwear – is not recommended,

Surabhi – Body shall be scented with perfumes,

Satatam dhupita ambara – Clothes worn should be fumigated,

Harmyaprishte vase – dwell in upper storeys of the house,

Bashpa sheeta shikara varjite – Which is devoid of moisture, cold and mist.

नदीजलोदमन्थाहः स्वप्नायासातपांस्त्यजेत् ॥ ४८ ॥

nadījalodamanthāhaḥ svapnāyāsātapaṁstyajet || 48 ||

The following has to be avoided -

Nadi jala – river water,

Udamantha - beverage prepared with flour of corns mixed with ghee,

Aaha swapna – sleeping during daytime,

Aayasa – exertion and

Tapta – exposure to sun.

### **Sharat Ritucharya – Ayurveda autumn regimen – Mid September – Mid November:**

वर्षशीतोचिताङ्गानां सहसैवार्करशिमभिः ।

तसानां सञ्चितं वृष्टौ पितं शरदि कुप्यति ॥ ४९ ॥

varṣāśītōcitāṅgānāṁ sahasaivārkaraśmibhiḥ ।

taptānāṁ sañcitaṁ vṛṣṭau pittam śaradi kupyati || 49 ||

During Varsha ritu, the person becomes accustomed to the cold atmosphere. When he suddenly gets exposed to the warm rays of the Sun, the Pitta, which has undergone an increase in Varsha (rainy season) becomes greatly aggravated during Sharat ritu (autumn).

### **Methods to pacify aggravated Pitta:**

तज्जयाय घृतं तिक्तं विरेको रक्तमोक्षणम् ।

तिक्तं स्वादु कषायं च क्षुधितोऽन्नं भजेल्लघु ॥ ५० ॥

शालिमुद्रसिताधात्रीपटोलमधुजाङ्गलम् ।

tajjayāya ghṛtam tiktaṁ vireko raktamokṣaṇam |

tiktaṁ svādu kaśāyaṁ ca kṣudhito'nnaṁ bhajellaghu || 50 ||

śālimudgasitādhātrīpaṭolamadhujāṅgalam |

To pacify Pitta aggravation,

Tikta grita - medicated ghee recipe prepared with tikta (bitter) dravyas,

Virechana - purgation therapy and

Raktamokshana - bloodletting should be resorted to.

When hungry, the person should take foods

Which are of Tikta (bitter), Madhura (sweet) and Kashaya (astringent) tastes,

Laghu - easily digestible such as

Shali (rice),

Mudga (green gram),

Sita (sugar),

Dhatri / Amla (Indian gooseberry),

Patola (snake gourd),

Madhu (honey) and

Jangala mamsa (meat of animals of desert-like lands).

### **Hamsodaka:**

तसं तसांशुकिरणैः शीतं शीतांशुरश्मिभिः ॥ ५१ ॥

समन्तादप्यहोरात्रमगस्त्योदयनिर्विषम् ।

शुचि हंसोदकं नाम निर्मलं मलजिज्जलम् ॥ ५२ ॥

नाभिष्यन्दि न वा रुक्षं पानादिष्वमृतोपमम् ।

taptam̄ taptāṁśukiraṇaiḥ śītam̄ śītāṁśuraśmibhiḥ || 51 ||

samantādapyahorātramagastyodayanirviṣam |

śuci haṁsodakam̄ nāma nirmalam̄ malajijalam || 52 ||

nābhisiyandi na vā rūkṣam̄ pānādiṣvamṛtopamam |

The water heated by the hot rays of the sun during day time and cooled by the rays of the moon at night,

Which has been de-poisoned (detoxified) by the rise of the star Agastya,

Which is pure,

Uncontaminated and capable of mitigating the malas (dosas) is known as Hamsodaka.

It is neither abhisyandi (does not produce more secretion or moisture inside the minute channels so as to block them) nor ruksha (dry),

such water is like Amrita (nectar) for drinking and other purposes.

चन्दनोशीरकपूरमुक्तास्रग्वसनोज्ज्वलः ॥ ५३ ॥

सौधेषु सौधध्वलां चन्द्रिकां रजनीमुखे ।

candanośīrakarpūramuktāsragvasanojjvalah || 53 ||

saudheṣu saudhadhavalāṁ candrikāṁ rajaṇīmukhe |

**Evenings** should be spent on the terrace of houses which are painted white, after anointing the body with the paste of Chandana (Sandalwood), Ushira (CusCus grass), Karpura (Camphor), wearing garlands of Mukta (pearls) and brilliant clothes and enjoying the moonlight.

### **The following are to be avoided:**

तुषारक्षारसौहित्यदधितैलवसातपान् ॥ ५४ ॥

तीक्ष्णमधुदिवास्वप्नं पुरोवातान् परित्यजेत् ।

tuṣāraksārasauhityadadhitalavasātapan || 54 ||

tīkṣṇamadyadivāsvapna purovātān parityajet |

The following should be avoided -

Tushara – Exposure to fog,

Kshara – Alkalies,

Souhitya – Heavy food,

Dadhi – Curd,

Taila – Oil,

Vasa – Muscle fat,

Atapa – Exposure to sun,

Tikshna madya – Strong alcoholic beverages,

Divaswapna – Sleeping during daytime,

Puro vata – Eastern wind.

### **Use of taste as per season:**

शीते वर्षासु चायांस्त्रीन् वसन्तेऽन्त्यान्वसान् भजेत् ॥ ५५ ॥

स्वादुं निदाघे शरदि स्वादुतिक्तकषायकान् ।

śīte varṣāsu cādyāṁstrīn vasante'ntyānrasān bhajet || 55 ||

svāduṁ nidāghe śaradi svādutiktakaśāyakān |

During Hemanta, Shishira (winter season) and Varsha (rainy season) – Madhura (Sweet), Amla (Sour) and Lavana (salt) tastes should be especially used.

During Vasanta (spring season) – Tikta (Bitter), Katu (pungent) and Kashaya (astringent) tastes should be used more.

Madhura (sweet) taste should be used more during Nidagha (summer) and

Svadu (Sweet), Tikta (bitter) and Kashaya (astringent) tastes should be used during Sharat (autumn season).

### **Qualities of food as per season:**

शरद्वसन्तयो रुक्षं शीतं घर्मघनान्तयोः ॥ ५६ ॥

अन्नपानं समासेन विपरीतमतोऽन्यदा ।

śaradvasantayo rūkṣam śītam gharmaghanāntayoh || 56 ||  
annapānam samāsena viparītamato'nyadā |

During Sharat and Vasanta (autumn and spring) - the foods and drinks should be Ruksha (dry, moisture less, fat-less).

During Gharma (summer) and Ghananta (end of rainy season) - food should be Sheeta (cool).

During the other four Ritus (Sisira, Vasanta, Varsha, Hemanta), hot foods are preferred.

नित्यं सर्वरसाभ्यासः स्वस्वाधिक्यामृतावृतौ ॥ ५७ ॥

nityam sarvarasābhyaḥ svasvādhikyāmṛtāvṛtau || 57 ||

The habit of using all the six tastes every day is ideal for maintenance of health. However, during particular seasons, the tastes that are particularly indicated should be given special emphasis.

## Ritusandhi- inter-seasonal period:

ऋत्वोरन्त्यादिसप्ताहावृतुसन्धिरिति स्मृतः ।

तत्र पूर्वो विधिस्त्याज्यः सेवनीयोऽपरः क्रमात् ॥ ५८ ॥

असात्म्यजा हि रोगाः स्युः सहसा त्यागशीलनात् ॥ ५८ ॥

r̥tvorantyādisaptāhāvṛtusandhiriti smṛtaḥ |

tatra pūrvo vidhistyājyah sevanīyo'parah kramāt || 58 ||

asātmyajā hi rogāḥ syuḥ sahasā tyāgaśīlanāt || 58 ||

The last seven days of a season and the first seven days of the next season is known as Ritusandhi (inter seasonal period).

During this period, the regimen of the preceding season should be discontinued gradually and that of the succeeding season should be gradually adopted.

Sudden discontinuance or sudden adoption gives rise to diseases caused by asatmya (non-habituation).

इति श्रीवैद्यपति सिंहगुप्तसूनु श्रीमद्वाग्भटविरचितायामषाङ्गहृदय

संहितायां सूत्रस्थाने ऋतुचर्या नाम तृतीयोऽध्यायः ३

iti śrīvaidyapati sim̄haguptasūnu  
śrīmadvāgbhaṭaviracitāyāmaṣṭāṅgahṛdaya saṃhitāyām sūtrasthāne  
ṛtucaryā nāma tṛtīyo'dhyāya: 3

Thus ends the chapter named Ritucharya, the third of Sutrasthana of Astanga Hridaya Samhita composed by Srimad Vaghbhata, Son of Sri Vaidyapati Simhagupta.

## **AYURVEDA HEALTH TIPS FOR RAINY SEASON**

Rainy season is an important time period to take special care of your health. While certain types of food are good to have during the rainy season, we need to restrict certain food and other habits.

**Effect of Dosha on the 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 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 a hot water bath to cold water bath during the 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 the 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 the 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 having food in the afternoon during the rainy season, it worsens indigestion.
- Hot water is better than **cold water** to drink.
- Ayurveda recommends undergoing Panchakarma treatment during the rainy season.
- Make sure to use footwear with good grip to avoid slip and fall. Consider buying new footwear.

## **CHAPTER 4: PREVENTIVE HEALTHCARE – ROGANUTPADANEYYA ADHYAYA**

### **Ashtanga Hridayam**

Sutrasthanam – Chapter – 4

रोगानुत्पादनीयमध्यायं

rogānupādanīyamadhyāyam

The fourth chapter of Astanga Hridaya is called Roganutpadaniya Adhyaya, which means - preventive healthcare. It explains the method of adjusting the body according to natural signs so as to avoid toxic material accumulation and onset of disease process.

Roganutpadaneeya is made up of two words - Roga and Anutpadaneeya.

Roga means disease.

Utpadana means production. Anutpadana means prevention of production.

So, Roga Anutpadaneeya means prevention of onset of disease. This chapter deals with preventive healthcare.

### **Pledge by the author(s):**

अथातो रोगानुत्पादनीयमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ॥

athāto rogānupādanīyamadhyāyam vyākhyāsyāmaḥ ।

iti ha smāhurātreyādayo maharṣaya: ||

Maharshi Atreya and other sages pledge that henceforth they will be explaining the chapter named Roganutpadaniyam.

### **Adharaneeya Vega – Natural urges that should not be suppressed:**

वेगान्नधारयेद्वातविण्मूत्रक्षवतृट्क्षुधाम् ।

निद्राकासश्चमश्चासजृम्भाश्रुच्छर्दिरेतसाम् ॥ १ ॥

vegānnadḥārayedvātavīṇmūtrakṣavatṛṭkṣudhām |

nindrākāsaśramaśvāsajṛmbhāśrucchardiretasām || 1 ||

One should not suppress these natural urges -

1. Vata – flatus
2. Vit – feces
3. Mutra – urine
4. Kshavatu – sneeze
5. Trut – thirst
6. Kshudha – hunger
7. Nidra – sleep
8. Kasa – cough
9. Shramashvasa – panting
10. Jrumbha – yawning
11. Ashru – tears, weeping
12. Chardi – vomiting
13. Retas – semen ejaculation

All these natural urges should not be suppressed by force.

### **Adhovata vega rodha – Suppression of the urge of flatus:**

अधोवातस्य रोधेन गुल्मोदावर्तरुक्कलमा: ।

वातमूत्रशकृत्सङ्ग दृष्ट्यग्निवर्धहन्तदाः ॥ २ ॥

adhoverātasya rodhena gulmodāvartarukklamāḥ |  
vātamūtraśakṛtsaṅga drṣṭyagnivadhahṛdgadāḥ || 2 ||

Suppression of the urge of flatus causes

Gulma - abdominal bloating, tumor,

Udavarta – retrograde movement of Vata,

Ruk – abdominal pain,

Klama – fatigue,

Vata mutra shakrut sanga – Obstruction to passage of flatus, urine and stools,

Drishti vadha - loss of vision,

Agni vadha - loss of digestive power,

Hrid gada - diseases related to epigastric region and heart.

### **Methods to induce proper Vata anulomana (Downward movement of Vata):**

स्नेहस्वेदविधिस्तत्र वर्तयो भोजनानि च ।

पानानि वस्तयश्चैव शस्तं वातानुलोमनम् ॥ २+१ ॥

snehasvedavidhistatra vartayo bhojanāni ca |

pānāni vastayaścaiva śastam vātānulomanam || 2+1 ||

Snehana – oleation,

Svedana – sudation,

Varti - Phala varti – rectal suppositories,  
Bhojana – Vatahara bhojana – foods that alleviate Vata,  
Pana – Sukhoshna udaka pana – drinking lukewarm water,  
Vasti - enema  
are the methods to induce proper vata anulomana.

### **Shakrut Nirodhaja Roga – Diseases caused by suppressing the urge to defecate:**

शकृतः पिण्डिकोद्वेषं प्रतिश्यायशिरोरुजः ।  
ऊर्ध्ववायुः परीकर्तो हृदयस्योपरोधनम् ॥ ३ ॥  
मुखेन विट्प्रवृत्तिश्च पूर्वोक्ताश्चामयाः स्मृताः ।

śakṛtaḥ piṇḍikodveṣṭa pratiśyāyaśirorujaḥ ।  
ūrdhvavāyuḥ parīkarto hṛdayasyoparodhanam || 3 ||  
mukhena viṭpravṛttiśca pūrvoktāścāmayāḥ smṛtāḥ ।

Shakrut vega rodha (suppressing the urge to defecate) leads to the following -

Pindikodveshta – twisting pain of calf muscles,  
Pratishyaya – running nose,  
Shiroruja – headache,  
Urdhvavayu – upward movement of Vata,  
Parikarta – fissure-in-ano,  
Hrudayasya Uparodhana – tightness in the chest region,

Mukhena Vit pravrutti – foul breath, faecal vomiting,  
and other diseases which manifest due to Adhovata vega rodha  
(suppression of flatus), mentioned above.

### **Mutra vega rodha - Suppression of the urge for urination:**

अङ्गभङ्गाश्मरीवस्तिमेद्रवदक्षणवेदनाः ॥ ४ ॥

मूत्रस्य रोधात्पूर्वं च प्रायो रोगास्तदौषधम् ।

aṅgabhaṅgāśmarīvastimedhravāṅksaṇavedanāḥ || 4 ||  
mūtrasya rodhātpūrve ca prāyo rogāstadauṣadham |

Suppression of micturition reflex leads to -

Angabhangha – body pain,

Ashmari – Urinary calculi,

Vasti vedana - Pain in the urinary bladder,

Medra vedana – Pain in the penis,

Vankshana vedana – Pain in the inguinal region.

Diseases that are mentioned under suppression of flatus and defecation reflexes may also occur in this condition.

### **Management of diseases due to suppression of Vata, Shakrut and Mutra:**

वर्त्यभ्यङ्गावगाहाश्च स्वेदनं बस्तिकर्म च ॥ ५ ॥

vartyabhyāṅgāvagāhāśca svedanam̄ bastikarma ca || 5 ||

The recommended treatment includes -

Varti – Rectal and urethral suppositories,

Abhyanga – Oil massage,

Avagaha – tub bath, sitz bath,

Svedana – sweating therapy, sudation therapy,

Bastikarma – rectal enema.

### **Treatment of diseases due to suppression of the urge to defecate:**

अन्नपानं च विड्भेदि विड्रोधोत्थेषु यक्षमसु ।

annapānam̄ ca viḍbhedi viḍrodhōtthēṣu yakṣmasu |

In diseases due to suppression of defecation reflex (Vit rodha),

Annapaanam ca vidbhedi – all food that helps to induce purgation should be administered.

### **Treatment of diseases due to suppression of the urge of micturition:**

मूत्रजेषु तु पाने च प्राग्भक्तं शस्यते घृतम् ॥ ६ ॥

जीर्णान्तिकं चोत्तमया मात्रया योजनाद्वयम् ।

अवपीडकमेतच्च सञ्जितं धारणात्पुनः ॥७॥

mūutrajeṣu tu pāne ca prāgbhaktam̄ śasyate ghṛtam || 6 ||

jīrṇāntikam̄ cottamayā mātrayā yojanādvayam |

avapīḍakametacca sañjñitaṁ dhāraṇātpunah ||7||

In diseases caused by suppression of urination reflex, drinking of grita (ghee) before food is ideal. Administration of Uttama matra (maximum dose) of ghee in two divided doses, before and after food is called **Avapidaka Sneha**.

(One part of ghee is administered before food; and its complete digestion is awaited. Food is administered and after its proper and complete digestion, the second part of ghee is given.)

### **Udgara vega dharana - Suppression of belching:**

उद्गारस्यारुचिः कम्पो विबन्धो हृदयोरसोः ।

आध्मानकासहिद्माश्च हिद्मावत्तत्र भेषजम् ॥ ८ ॥

udgārasyārucih kampo vibandho hrdayorasoh |

ādhmānakāsahidhmāśca hidhmāvattatra bheṣajam || 8 ||

Suppression of belching may cause -

Aruchi – Anorexia, lack of interest in taking food,

Kampa – tremors,

Vibhando hrudaya uraso – feeling of obstruction in hridaya (heart) and uras (chest) regions,

Adhma – bloating, gaseous distension of abdomen,

Kasa – cough,

Hidhma – hiccups.

The treatment for this is similar to the treatment for suppression of hiccups.

## **Kshavathu vega dharana - Suppression of sneezing:**

शिरोऽर्तीन्द्रियदौर्बल्य मन्यास्तम्भादितं क्षुतेः ।

śiro'rtīndriyadaurbalya manyāstambhārditam kṣuteh ।

Suppression of sneezing may cause –

Shiro Arti – headache,

Indriya Daurbalya – weakness of sense organs,

Manyasthamba – Neck stiffness,

Ardita – Facial palsy.

## **Treatment for diseases due to Kshavathu vega dharana:**

तीक्ष्णधूमाञ्जनाघ्राणनावनार्कविलोकनैः ॥ ९ ॥

प्रवर्तयेत् क्षुतिं सक्तां स्नेहस्वेदौ च शीलयेत् ।

tīkṣṇadhūmāñjanāghrāṇanāvanārkarvilocanaiḥ || 9 ||

pravartayet kṣutim saktām snehasvedau ca śīlayet |

Treatment measures include -

Teekshna Dhooma – strong herbal smoking,

Teekshna Anjana – strong collyrium,

Teekshna Grana – snuffing with powder of herbs like maricha (black pepper),

Teekshna Navana – instillation of strong nasal medication,

Arkavilokana – watching the sun directly for a few seconds,

Sneha – oleation, oil massage,

Sveda - sudation therapies.

### **Trit vega dharana - Suppression of thirst:**

शोषाङ्गसादबाधिर्यसम्मोहभ्रमहृद्रदाः ॥ १० ॥

तृष्णाया निग्रहातत्र शीतः सर्वो विधिर्हितः ।

śosāṅgasādabādhiryasammohabhraramahṛdgadāḥ || 10 ||

त्रृष्णाया nigrahāttatra śītah sarvo vidhirhitah |

Suppression of thirst causes -

Shosha – Emaciation,

Angasada – debility, weakness,

Badhirya – deafness,

Sammoha – loss of consciousness,

Bhrama – giddiness,

Hrut Gada – cardiac disorders.

### **Treatment:**

Sheeta sarva vidhi hita - All procedures that are cooling in nature are recommended.

### **Kshut vega dharana - Suppression of hunger:**

अङ्गभङ्गारुचिरलानिकाश्यशूलभ्रमः क्षुदः ॥ ११ ॥

aṅgabhaṅgāruciṛlānikāśyaśūlabhramāḥ kṣudhaḥ || 11 ||

The symptoms that occur due to suppression of hunger reflex:

Angabhangha – body ache, myalgia,

Aruchi – Anorexia, lack of interest in taking food,

Glani – debility,

Karshya – emaciation, weight loss,

Shoola – abdominal colic pain,

Bhrama – giddiness.

### **Treatment:**

तत्र योज्यं लघु स्निग्धमुष्णमल्पं च भोजनम् ।

tatra yojyam laghu snigdhamuṣṇamalpam ca bhojanam |

Treatment measures include -

Laghu - Light meals,

Snigdha - with oily substance (such as ghee),

Ushna - which is hot in nature,

Alpa – in limited quantities should be given.

### **Nidra vega dharana - Suppression of sleep:**

निद्राया मोहमूर्धाक्षि गौरवालस्यजृमिभकाः ॥ १२ ॥

अङ्गमर्दश्च तत्रेषः स्वप्नः संवाहनानि च ।

nindrāyā mohamūrdhākṣi gauravālasyajṛmbhikāḥ || 12 ||

aṅgamardaśca tatrestah svapnah saṃvāhanāni ca |

Suppression of sleep causes -

Moha – delusion,

Murdha Gourava – heaviness of head,

Akshi Gourava – heaviness of eyes,

Alasya – laziness, lassitude,

Jrumbhika – yawning,

Angabhangha – body ache, myalgia.

### **Treatment:**

Swapna – sleep,

Samvahana - mild massage.

### **Kasa vega dharana - Suppression of cough:**

कासस्य रोधात्तद्वृद्धिः श्वासारुचिहृदामयाः ॥ १३ ॥

शोषो हिघ्मा च कार्योऽत्र कासहा सुतरां विधिः ।

kāsasya rodhāttadvṛddhiḥ śvāsārucihrdāmayāḥ || 13 ||  
śoṣo hidhmā ca kāryo'tra kāsahā sutarāṁ vidhiḥ |

Kasasya rodhat vridhi - By suppressing cough, it further increases.

It leads to -

Shvasa – Asthma, COPD, wheezing, dyspnoea,  
Aruchi – Anorexia, lack of interest in taking food,  
Hrudamaya – cardiac disorders,  
Shosha – Emaciation,  
Hidhma – hiccup.

### **Treatment:**

Regular treatment for Kasa (cough) should be given.

### **Srama swasa vega dharana – Suppression of urge for panting:**

गुल्महृद्रोगसम्मोहाः श्रमश्वासाद्विधारितात् ॥ १४ ॥

हितं विश्रमणं तत्र वातधनश्च क्रियाक्रमः ।

gulmahṛdrogasammohāḥ śramaśvāsādvidhāritāt || 14 ||  
hitam viśramaṇam tatra vātaghnāśca kriyākramah |

Suppression of the urge to breathe heavily after heavy work may lead to  
Gulma – Abdominal tumor, bloating,  
Hrudroga - Cardiac disorders,  
Sammoha – loss of consciousness.

## **Treatment:**

Vishrama – rest

Vataghna kriya - Vata balancing treatment.

## **Jrmbha vega dharana - Suppression of yawning:**

जृम्भायाः क्षववद्रोगाः सर्वशानिलजिद्विधिः ॥ १५ ॥

jṛmbhāyāḥ kṣavavadrogāḥ sarvaścānilajidvidhiḥ || 15 ||

Suppression of yawning produces similar symptoms to that of suppression of sneezing. Here, Vata balancing activities should be taken up.

## **Bashpa vega dharana - Suppression of tears:**

पीनसाक्षिशिरोहृदुङ्गन्यास्तम्भारुचिभ्रमाः ।

सगुल्मा बाष्पतस्तत्र स्वप्नो मद्यं प्रियाः कथाः ॥ १६ ॥

pīnasākṣiśirohṛdruṇmanyāstambhārucibhramāḥ |

sagulmā bāṣpatastatra svapno madyam priyāḥ kathāḥ || 16 ||

Suppression of tear causes -

Peenasa – running nose, rhinitis,  
Akshi roga – eye disorders,  
Shiro roga – disorders of the head,  
Hridruk – heart diseases associated with pain,  
Manyasthamba – Neck stiffness,  
Aruchi – Anorexia, lack of interest in taking food,  
Bhrama – giddiness,  
Gulma – Abdominal tumor, bloating.

**Treatment:**

Swapna - sleep,  
Madya - alcohol and  
Priya katha - sweet talk with friends and family.

**Vami vega dharana - Suppression of vomiting reflex:**

विसर्पकोठकुष्ठाक्षिकण्डुपाण्डवामयज्वराः ।  
सकासश्वासहल्लासव्यङ्गश्यथवो वमेः ॥ १७ ॥

visarpakoṭhakuṣṭhākṣikakanḍūpāṇḍvāmayajvarāḥ |  
sakāsaśvāsahṛ̥llāsavyaṅgaśvayathavo vameḥ || 17 ||

Suppression of vomiting causes -

Visarpa – Herpes, spreading skin diseases,  
Kotha – allergic skin rashes,  
Kushta – skin diseases,  
Akshi Roga – eye disorders,

Kandu – itching sensation,  
Pandu – Anemia,  
Jvara – fever,  
Kasa – cough,  
Shwasa – Asthma, COPD, wheezing, breathing difficulty,  
Hrullasa – nausea,  
Vyanga – Hyper pigmented patches on face,  
Shvayathu – oedema, inflammation.

### **Treatment:**

गण्डुष धूमानाहारा रुक्षं भुक्त्वा तदुद्वमः।  
व्यायामः सुतिरस्स्य शस्तं चात्र विरेचनम् ॥ १८ ॥  
सक्षारलवणं तैलमध्यङ्गार्थं च शस्यते ।

gaṇḍuṣa dhūmānāhārā rūkṣam bhuktvā tadudvamah|  
vyāyāmaḥ srutirasrasya śastam cātra virecanam || 18 ||  
sakṣāralavaṇam tailamabhyāṅgārtham ca śasyate |

Treatment for suppression of vomiting reflex includes -

Gandusha – gargling,  
Dhumapana – herbal smoke inhalation,  
Anahara – fasting,  
Rooksha aahara vamana – eating dry food and inducing vomiting,  
Vyayama – exercise,

Asra sruti – Bloodletting,

Virechana – purgation type of Panchakarma treatment.

Sakshara lavana taila abhyanga – Massage using oils processed with Kshara (alkalis) and Lavana (salt).

### **Shukra vega dharana - Suppression of Semen ejaculation:**

शुक्रात् तत्स्वरणं गुह्यवेदनाशयथुज्वराः ॥ १९ ॥

हृदव्यथामूत्रसङ्गाङ्गभङ्गवृद्ध्यश्मषण्ठताः ।

śukrāt tatsravaṇam guhyavedanāśvayathujvarāḥ || 19 ||

hṛdvyathāmūtrasaṅgāṅgabhaṅgavṛddhyaśmaṣandhatāḥ |

Suppression of ejaculation causes -

Sravana – seminal exudation,

Guhya Vedana – pain in perineal region,

Shvayathu – oedema, inflammation,

Jvara – fever,

Hrid Vyatha – cardiac pain, cardiac distress,

Mutrasanga – obstruction to the flow of urine,

Angabhangha – body ache, myalgia,

Vruddhi – hernia,

Ashma – stone formation,

Shandata – impotency.

## **Treatment:**

ताम्रचूडसुराशालिवस्त्यश्चयङ्गावगाहनम् ॥ २० ॥

बस्तिशुद्धिकरैः सिद्धं भजेतक्षीरं प्रियाः स्त्रियः ।

tāmracūḍasurāśālivastyabhyāṅgāvagāhanam || 20 ||

bastiśuddhikaraiḥ siddham bhajetkṣīram priyāḥ striyah |

Treatment measures include:

Tamrachuda – chicken,

Sura – beer, alcohol,

Shali – rice,

Basti – medicated enema,

Abhyanga – oil massage,

Avagaha – immersion bath with oil,

Basti shuddhi – cleansing of urinary bladder with enema,

Ksheera – treatment with milk processed with herbs,

Priya Striyaha – copulation.

## **Persons contra-indicated for treatment:**

तृट्शूलार्तं त्यजेत् क्षीणं विड्वमं वेगरोधिनम् ॥ २१ ॥

trṭśūlārtam tyajet kṣīṇam viḍvamam vegarodhinam || 21 ||

Those who are habituated to the suppression of urges and who presents with

Trit - intense thirst,

Shula - intense pain,  
Ksheena – who are severely emaciated,  
Vit vamam - those who vomit feces.  
Such patients are not to be treated.

### **Root cause for all diseases:**

रोगः सर्वैषि जायन्ते वेगोदीरणधारणैः ।  
निर्दिष्टं साधनं तत्र भूयिष्ठं ये तु तान् प्रति ॥ २२ ॥  
ततश्चानेकधा प्रायः पवनो यत्प्रकुप्यति ।  
अन्नपानौषधं तस्य युञ्जीतातोऽनुलोमनम् ॥ २३ ॥

rogāḥ sarve'pi jāyante vegodīraṇadhāraṇaiḥ ।  
nirdiṣṭam sādhanam tatra bhūyiṣṭham ye tu tān prati || 22 ||  
tataścānekadhā prāyah pavano yatprakupyati |  
annapānausadham tasya yuñjītāto'nulomanam || 23 ||

All diseases are caused due to

Vegodeerana – initiation of urges forcefully and

Vegadhaarana – Suppression of naturally initiated urges.

For those common diseases arising from these acts, specific treatments have been counted so far. By disturbing nature, it is Vata that is mainly vitiated.

Hence the symptoms arising from suppression of natural urges should be treated with food and treatments which clear the passages of Vata and help in restoring Vata's natural downward movement.

## **Dharaneeya vega - Urges that should be suppressed:**

धारयेत् सदा वेगान् हितैषी प्रेत्य चेह च ।

लोभेर्ष्याद्वेषमात्सर्यरागादीनां जितेन्द्रियः ॥ २४ ॥

dhārayettu sadā vegān hitaiṣī pretya ceha ca |

lobherṣyādveśamātsaryarāgādīnāṁ jitendriyah || 24 ||

The one who wishes to live an auspicious life should suppress the following vegas -

Lobha – greed

Irshya – envy

Dvesha – hatred

Matsarya – jealousy

Raga – unlawful, excessive attraction,

while having perfect control over his senses (indriya).

## **Importance of timely Shodhana (purification procedure):**

यतेत च यथाकालं मलानां शोधनं प्रति ।

अत्यर्थसञ्चितास्ते हि क्रुद्धाः स्युर्जीवितच्छिदः ॥ २५ ॥

yateta ca yathākālam malānām śodhanam prati |

atyarthasañcitāste hi kruddhāḥ syurjīvitacchidah || 25 ||

One must exercise precaution to clear out Doshas and waste products at suitable times. Accumulation of such toxins could lead to their aggravation and subsequently even death may occur due to this.

### **Effectiveness of shodhana (purification procedure):**

दोषाः कदाचित् कुप्यन्ति जिता लङ्घनपाचनैः ।

ये तु संशोधनैः शुद्धा न तेषां पुनरुद्धवः ॥ २६ ॥

doṣāḥ kadācit kupyanti jitā laṅghanapācanaiḥ |

ye tu samśodhanaiḥ śuddhā na teṣāṁ punarudbhavaḥ || 26 ||

The Doshas that are pacified by Langhana (fasting etc) and Pachana (digestives) therapies may aggravate later.

However, Doshas that have been eliminated by Shodhana therapy will never recur again.

यथाक्रमं यथायोगमत ऊर्ध्वं प्रयोजयेत् ।

रसायनानि सिद्धानि वृष्ययोगांश्च कालवित् ॥ २७ ॥

yathākramam yathāyogamata ūrdhvam prayojayet |

rasāyanāni siddhāni vṛṣyayogāṁśca kālavit || 27 ||

After proper Shodhana procedures at suitable times, timely administration of Rasayana (rejuvenation) and Vajikarana (aphrodisiac) formulations should be taken up.

## **Treatment for those who are exhausted due to Panchakarma treatment:**

भेषजक्षपिते पथ्यमाहारैर्बृहणं क्रमात् ।

शालिषष्टिकगोधूममुद्रमांसघृतादिभिः ॥ २८ ॥

हृद्यदीपनभैषज्यसंयोगाद्रुचिपक्तिदैः ।

साख्यड्गोद्वर्तनस्नाननिरूहस्नेहवस्तिभिः ॥ २९ ॥

तथा स लभते शर्म सर्वपावकपाटवम् ।

धीवर्णन्द्रियवैमल्यं वृषतां दैर्घ्यमायुषः ॥ ३० ॥

bheṣajakṣapite pathyamāhārairbr̥mhaṇam kramāt |

śāliṣaṣṭikagodhūmamudgamāṁsagṛhtādibhiḥ || 28 ||

hṛdyadīpanabhaiṣajyasamyogādrucipaktidaiḥ |

sābhyaṅgodvartanasnānanirūhasnehavastibhiḥ || 29 ||

tathā sa labhate śarma sarvapāvakapāṭavam |

dhīvarṇendriyavaimalyam vṛṣatāṁ dairghyamāyusah|| 30 ||

It is desirable for those exhausted by various therapeutic procedures to resort to the following:

Bruhmana Ahara – nourishing eatables such as

Shashtika Shali – rice that matures in 60 days,

Godhuma – wheat,

Mudga – green gram,

Mamsa – meat,

Ghrita – ghee.

Medicine with Hrudya (cardiac tonic) and Deepana (digestive, carminative) qualities should be mixed with food and consumed.

Abhyanga – oil massage,

Udvartana – powder massage,

Snana – herbal bath,

Niruha Basti – enema treatment,

Snehabasti – oil / ghee enema treatment.

All these help to restore the health of the debilitated. By these measures, one could gain

Sharma - health, happiness,

Sarva pavaka patavam – digestive power,

Dhi - intelligence,

Varna – good complexion,

Indriya vaimalyam - clarity of vision,

Vrishata - sexual vigour and

Ayusha dairghyam - longevity.

### **Agantu Roga - Exogenous diseases:**

ये भूतविषवाय्वग्निक्षतभङ्गादिसम्भवाः ।

रागद्वेषभयाद्याश्च ते स्युरागन्तवो गदाः ॥ ३१ ॥

ye bhūtaviṣavāyvagnikṣatabhaṅgādisambhavāḥ |

rāgadveṣabhayādyāśca te syurāgantavo gadāḥ || 31 ||

Those diseases produced by  
Bhuta (evil spirits, bacteria, parasites, insects and such microbes),  
Visha (poisons),  
Vayu (air, hurricane, cyclone),  
Agni (fire, electricity, radiation etc),  
Kshata (injury, wounds etc),  
Bhang (fracture of bones) etc.,  
and also those due to  
Raga (desire, lust),  
Dvesha (hatred),  
Bhaya (fear) etc.  
are known as Agantu rogas (diseases arising from external causes).

### **Sarvaroga samanya chikitsa- (General treatment for all diseases):**

त्यागः प्रज्ञापराधानामिन्द्रियोपशमः स्मृतिः ।  
देशकालात्मविज्ञानं सदृतस्यानुवर्तनम् ॥ ३२ ॥  
अथर्वविहिता शान्तिः प्रतिकूलग्रहार्चनम् ।  
भूताद्यस्पर्शनोपायो निर्दिष्टश्च पृथक् पृथक् ॥ ३३ ॥  
अनुत्पत्त्यै समासेन विधिरेष प्रदर्शितः ।  
निजागन्तुविकाराणामुत्पन्नानां च शान्तये ॥ ३३ ॥

tyāgah prajñāparādhānāmindriyopaśamaḥsmṛtiḥ |  
 deśakālātmavijñānam sadvṛttasyānuvartanam || 32 ||  
 atharvavihitā śāntiḥ pratikūlagrahaḥarcanam |  
 bhūtādyasparśanopāyo nirdiṣṭaśca pṛthak pṛthak || 33 ||  
 anutpattyai samāsena vidhireṣa pradarśitah |  
 nijāgantuvikārāṇāmutpannānām ca śāntaye || 33 ||

Tyagaha pranjaparadhanam - Avoidance of improper activities of body, mind and speech by wilful transgression of rules,

Indriyopashama smriti - Control of the senses, remembering previous experiences and acting rightly,

Deshaka atma vijnanam - good knowledge of the habitat, season and the self,

Sadvrittasya anuvartanam - adherence to rules of good conduct and rituals,

Atharva vihita shanti - Peaceful procedures as mentioned in Atharva Veda,

Pratikoola graham archanam - Worship of celestial powers – Grahashanti (astronomical palliative procedures),

Bhutadi asparshana upaya - Staying away from Bhuta (evil spirits, microbes).

Respective treatment followed as per the principles explained above, are the general guidelines to prevent the origin of both Nija (endogenous) and Agantu (exogenous) diseases and to cure those diseases which are already manifested.

### **Time for Panchakarma treatment:**

शीतोङ्गवं दोषचयं वसन्ते विशोधयन् ग्रीष्मजमभ्रकाले ।

घनात्यये वार्षिकमाशु सम्यक् प्राप्नोति रोगान् कृतुजान् न जातु ॥ ३४ ॥

śītodbhavam̄ dosacayam̄ vasante viśodhayan grīṣmajamabhrakāle |

ghanātyaye vārṣikamāśu samyak prāpnoti rogān ṛtujān na jātu || 34 ||

Doshas which attain the state of chaya (accumulation) during the Sheeta Ritu (cold season) of Hemanta (early winter) and Sisira (winter), are evacuated in Vasanta Ritu (spring).

Doshas which undergo chaya (accumulation) in Greeshma (summer), are eliminated in Varsha Ritu (rainy season).

Doshas which undergo chaya (accumulation) in Varsha (rainy season), are eliminated in Sharat Ritu (autumn).

By this, a person will not become a victim of diseases arising out of seasonal variations.

### **Secret to Arogya (good health):**

नित्यं हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः ।

दाता समः सत्यपरः क्षमावान् आस्तोपसेवी च भवत्यरोगः ॥ ३५ ॥

nityam hitāhāravihārasevī samīkṣyakārī viṣayeṣvasaktaḥ |

dātā samah satyaparah kṣamāvān āptopasevī ca bhavatyarogah || 35 ||

Nityam hita ahara vihara sevi - He who indulges daily in healthy foods and activities,

Sameekshyakari - who discriminates between the good and bad of all aspects and then acts wisely,

Vishayeshu asakta - who is not too much attached to the objects of the senses,

Daata - who develops the habit of charity,  
Sama - considers all as equal,  
Satyapara – is truthful,  
Kshamavan – pardons,  
Aptopasevi - and keeping company of good persons only,  
becomes free from all diseases.

इति श्रीवैद्यपति सिंहगुप्तसूनु श्रीमद्वाग्भटविरचितायामष्टाङ्गहृदय संहितायां सूत्रस्थाने  
रोगानुत्पादनीयो नाम चतुर्थोऽध्यायः ।

iti śrīvaidyapati simhaguptasūnu  
śrīmadvāgbhaṭaviracitāyāmaṣṭāṅgahṛdaya  
samhitāyāṁ sūtrasthāne rogānuptpādanīyo nāma caturtho'dhyāya: |

Thus ends the chapter called Roganutpadaniyam, the fourth in Sutrasthana of Astangahrdaya Samhita of Srimad Vaghbata, son of Sri Vaidyapati Simhagupta.

## **NOT SUPPRESSING THE URGES – GREATEST HEALTH SECRET OF AYURVEDA!**

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 need 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 a bit embarrassing. But from a health point of view, it is highly recommended.

**Urine and feces:** 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 the 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 coughing, sneezing and thirst.

**Sleep:** While it is important to wake up early, it is equally important to sleep when eyes & body are filled with the 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 is this concept 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 the stomach and intestines. At that time, if proper food is taken, the enzymes are used up in time. giving negative feedback to the 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 eat 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 the 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.

## **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 any. 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 “Ama” - a state of indigestion and a precursor of many diseases.

Overnutrition 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 in the long run, according to Ayurveda.

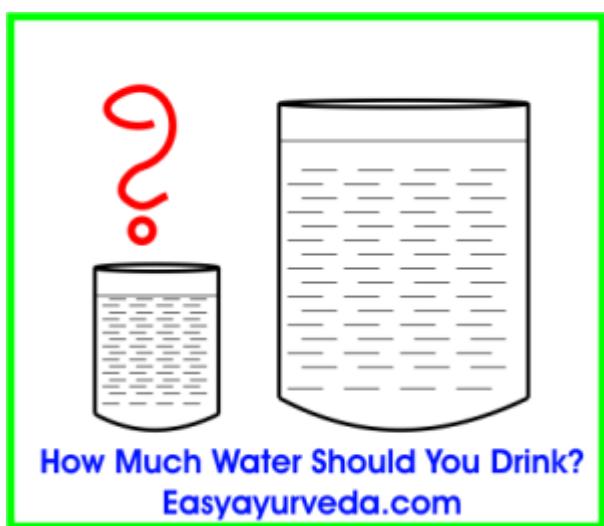
## **HOW MUCH WATER SHOULD YOU ACTUALLY DRINK? AYURVEDA OPINION**

"Sir, you have written in your book that drinking water only when one is thirsty is good. But I have read in one book that thirst destroys body mechanisms. Feeling thirsty is a sign of body weakness. Grab some water in a day even if you don't feel thirsty."

"Many health experts advise that one should drink 8 glasses of water. Is that true? What does Ayurveda say about it?"

These are the questions from Maa! From the USA and Vivek Tandon.

Let's analyze.



**There is no truth in thirst theory.**

We feel hungry. Does that destroy our body mechanism? Many people do food-less and water-less fasting. Have they caused

injury to their bodies? No. So, there is no truth in saying that thirst is a sign of disaster.

We feel hungry, when the body needs food, similarly we feel thirsty when the body needs water. As per Ayurveda, thirst is one of "Vega" – an urge of the body, indicating a need.

### **Ayurvedic Mantra – Supply only when there is an urge.**

According to Ayurveda, thirst, hunger, sleep, sneezing, urination, defecation etc are called natural urges.

Ayurveda preaches that "Not attending a natural urge, when it is there, and initiating an urge, when it is not there leads to disease. "

For example, any healthy person should eat when he feels hungry. He should not eat, when there is no hunger.

Similarly, water should be had whenever there is thirst and it should be had, whenever there isn't any thirst.

### **How much water should I drink?**

There are some theories that if you drink 8 glasses of water, it will detoxify and flush all the toxins in the body.

Excess of water drinking is good for skin, as it keeps it well nourished and hydrated.

Water is a coolant. Too much water intake, even when you're not feeling thirsty, will cause indigestion and may cause or worsen a condition called "Ama". This is a product of improper digestion and metabolism at the level of digestive track and at the level of body tissues and cells. As per Ayurveda, 'Ama' is the precursor for a host of diseases.

Drinking a large quantity of water will cause an increase of Kapha and Vata, and decrease of Pitta and digestion power.

### **So, how much water to drink?**

Till you feel satiated. Stop it there. Satiation is a signal from your body to stop drinking.

**Right time to drink water while taking food** is, while taking food. Before food, water is not very recommended. After food, drink only if you're feeling thirsty.

### **Questions for you -**

Based on the above explanation, try to answer the below two questions, in the comment section below.

What if you are feeling thirsty, before taking food?

What if you are feeling hungry and thirsty at the same time?

## **CHAPTER 5: BENEFITS OF LIQUID FOODS – DRAVADRAVYADI VIJNANEEYA ADHYAYA**

### **Ashtanga Hridayam**

Sutrasthanam – Chapter – 5

द्रवद्रव्यविज्ञानीयमध्यायं

dravadravyavijñānīyamadhyāyam

The 5th chapter of Sutrasthana is known as Dravadravya Vijnaneeya Adhyaya.

Drava means liquid; dravya means substance.

This chapter deals with the types and health benefits of all liquid foods. It explains in detail the types and benefits of water, milks, dairy products, sugarcane juices, honey, oils, wines and urine.

#### **Pledge by the author(s):**

अथातो द्रवद्रव्यविज्ञानीयमध्यायं व्याख्यास्यामः

इति ह स्माहुरात्रेयादयो महर्षयः ॥

athāto dravadravyavijñānīyamadhyāyam vyākhyāsyāma:

iti ha smāhurātreyādayo maharṣaya: ||

Maharshi Atreya and other sages pledge that they would henceforth be explaining the chapter named Dravadravyavijnaniyam.

**Toya varga – Group of waters:**

**Gangambu – Rain water – Benefits:**

जीवनं तर्पणं हृदयं ह्लादि बुद्धिप्रबोधनम् ।

तन्वव्यक्तरसं मृष्टं शीतं लघ्वमृतोपमम् ॥ १ ॥

गङ्गाम्बु नभसो भ्रष्टं स्पृष्टं त्वर्केन्दुमारुतैः ।

हिताहितत्वे तद्धूयो देशकालावपेक्षते ॥ २ ॥

jīvanam tarpaṇam hr̥dyam hlādi buddhiprabodhanam |

tanvavyaktarasam mr̥ṣṭam ūitam laghvamṛtopamam || 1 ||

gaṅgāmbu nabhaso bhraṣṭam spr̥ṣṭam tvarkendumārutaiḥ |

hitāhitatve tadbhūyo deśakālāvapekṣate || 2 ||

Rain water, which has come into contact with sunlight (arka), moon light (indu) and wind (maruta) is

Jeevana – enlivening, improves quality of life,

Tarpana – satiating,

Hrudya – good for heart,

Hladi – calming and soothing to the mind and stomach,

Buddhi prabodhanam – Stimulates intellect,

Tanu – thin,

Avyaktarasa – imperceptible taste,

Mrshta – purifactory,

Sheeta – cold,

Laghu - light to digest,

Amrutopama – similar to nectar.

Whether rain water is good or bad depends on the place (desh) and season (kala) where it rains.

### **Gangambu – Test for quality:**

येनाभिवृष्टममलं शाल्यन्नं राजतस्थितम् ।

अक्लिन्नमविवर्णं च तत्पेयं गाङ्गमन्यथा ॥ ३ ॥

yenābhivṛṣṭamamalam śālyannam rājatasthitam |

aklinnamavivarṇam ca tatpeyam gāṅgamanyathā || 3 ||

Water that does not cause decomposition (aklinnam) or change in color (avivarnam) of cooked Shaali (rice) kept in a silver (rajata) vessel can be considered as Gangambu and can be used for drinking.

### **Samudrambu (Seawater) qualities:**

सामुद्रं तन्न पातव्यं मासादाश्युजाद्विना ।

sāmudram tanna pātavyam māsādāśvayujādvinā |

Water having properties opposite to those described above is Samudrambu (sea water) and is not suitable for drinking (na patavyam) except in the month of Ashwayuja (the month of September – October, characterized by the appearance of Agastya nakshatra - the star Canopus).

## **Water to be used for drinking:**

ऐन्द्रमम्बु सुपात्रस्थमविपन्नं सदा पिबेत् ॥ ४ ॥

तदभावे च भूयिष्ठमान्तरिक्षानुकारि यत् ।

शुचिपृथ्व्यासितश्वेते देशोऽर्कपवनाहतम् ॥ ५ ॥

aindramambu supātrasthamavipannam sadā pibet || 4 ||

tadabhāve ca bhūyiṣṭhamāntarikṣānukāri yat |

śucipr̥thvyāsitaśvete deśe'rkapavanāhatam || 5 ||

Rain water, which is

Su patrastham - collected in a clean vessel,

Avipannam - which has not changed in color, taste and odor,

should always be used for drinking.

In its absence, the water from the earth, which resembles rainwater in all its qualities, is collected from a clean vast place that has black or white soil and which is exposed to sunlight and breeze.

## **Dushta jala – Contaminated water:**

न पिबेत् पड़कशैवालतृणपर्णाविलास्तृतम् ।

सूर्यन्दुपवनादृष्टमभिवृष्टं घनं गुरु ॥ ६ ॥

फेनिलं जन्तुमत् तसं दन्तग्राह्यतिशैत्यतः ।

अनार्तवं च यद्विव्यमार्तवं प्रथमं च यत् ॥ ७ ॥

लूतादितन्तुविषमूत्रविषसंक्षेषदूषितम् ।

na pibet pañkaśaivālatrṇaparnāvilāstrtam |  
sūryendupavanādrṣṭamabhibhrṣṭam ghanam guru || 6 ||  
phenilam jantumat taptam dantagrāhyatiśaityataḥ |  
anārtavam ca yaddivyamārtavam prathamam ca yat || 7 ||  
lūtāditantuviṇmūtraviṣasamślesadūṣitam |

Water that is unfit for drinking:

Water that is contaminated by

Panka - dirt, mixed with mud,

Shaivala - algae,

Trina – weeds,

Parna - leaves,

Surya indu pavana adrishta - which is not exposed to sunlight, moonlight and wind,

Abhibhrishta - which is a mixture of old and freshwater,

Gana - which is thick,

Guru - not easily digestible,

Phenilam - frothy,

Jantumat - containing worms,

Taptam - hot in nature,

Dantagrahi atishaityataha - causes tingling sensation of teeth by being very cold,

Anarthavam - that rainwater which is non-seasonal,

Arthavam prathamam - though seasonal, that of the first rain,

Water contaminated by  
Tantu - webs,  
Vit – feces,  
Mutra - urine,  
Visha – poison of  
Luta adi - spider etc., should not be used for drinking.

### **Diseases caused due to usage of Dushta jala:**

तत्कुर्यात् स्नानपानाभ्यां तृष्णानाहोदरज्वरान् ।  
tatkuryāt snānapānābhyaṁ trṣṇānāhodarajvarān |

Using Dushta jala (polluted water) for Snana (bath) and Paana (drinking) will lead to

Trishna – thirst,  
Anaha – abdominal distension,  
Udara – ascites,  
Jwara – Fever.

### **Nadi jala –River water:**

पश्चिमोदधिगः शीघ्रवहा याश्चामलोदकाः ॥ ८ ॥  
पथ्याः समासात्तानयो विपरीतास्त्वतोऽन्यथा ।  
paścimodadhidhigāḥ śīghravahā yāścāmalodakāḥ || 8 ||  
pathyāḥ samāsāttānadyo viparītāstvato'nyathā |

Water of the rivers which is suitable for use:

Paschimodadhiga – that which flows into the west sea,

Shigravaha – with high speed,

Amala udaka - which is pure (uncontaminated) is good for health.

Water of a river flowing in the opposite (viparita) direction, i.e. eastern sea is not ideal for consumption.

### **Water of rivers arising from Himalaya and Malaya mountains:**

उपलास्फालनाक्षेपविच्छेदैः खेदितोदकाः ॥ ९ ॥

हिमवन्मलयोद्भूताः पथ्यास्ता एव तु स्थिराः ।

कृमिशीपदहृत्कण्ठशिरोरोगान् प्रकुर्वते ॥ १० ॥

upalāsphālanākṣepavicchedaiḥ kheditodakāḥ || 9 ||

himavanmalayodbhūtāḥ pathyāstā eva tu sthirāḥ |

kṛmiślīpadahṛtkaṇṭhaśirorogān prakurvate || 10 ||

The water of rivers arising from Himalaya and Malaya mountains, and which gets churned up well by dashing against rocks is considered Pathya (suitable for use and good for health).

The same water if stagnated (sthira) gives rise to

Krimi - worms (intestinal parasites),

Shlipada - filariasis,

Hrid roga - diseases of the heart,

Kanta roga – diseases of the throat and

Shiro roga – diseases of the head.

### **Diseases caused by water of rivers originating from various regions:**

प्राच्यावन्त्यपरान्तोत्था दुर्नामानि महेन्द्रजाः ।

उदरश्लीपदातङ्कान् सह्यविन्ध्योद्धवाः पुनः ॥ ११ ॥

कुष्ठपाण्डुशिरोरोगान् दोषधन्यः पारियात्रजाः ।

बलपौरुषकारिण्यः सागराम्भस्त्रिदोषकृत् ॥ १२ ॥

prācyāvantlyaparāntothā durnāmāni mahendrajāḥ ।

udaraślīpadātaṅkān sahyavindhyaodbhavāḥ punaḥ || 11 ||

kuṣṭhapāṇḍuśirorogān doṣaghnyaḥ pāriyātrajāḥ ।

balapauruṣakāriṇyaḥ sāgarāmbhastridoṣakṛt || 12 ||

Water of rivers of the Prachya (gauda), Avanti (malwa) and Aparanta (konkana) countries causes Arshas (hemorrhoids);

Water of rivers arising from Mahendra mountains causes Udara (enlargement of the abdomen) and Shlipada (filariasis);

Those arising from Sahya and Vindhya mountains causes Kushta (skin diseases), Pandu (anemia) and Shiro roga (diseases of the head);

Those arising from Pariyatra is doshagna (mitigates the aggravated dosas), bestows bala (strength) and pourusha (sexual vigour);

The Sagara ambu (sea water) is tridosha krit (causes vitiation of all the three dosas).

### **Qualities of water in wells and ponds:**

विद्यात् कूपतडागादीन् जाङ्गलानूपशैलतः ।  
vidyāt kūpataḍāgādīn jāṅgalānūpaśailataḥ ।

The water in kupa (deep wells), tadaga (artificial ponds) etc., should be considered to be similar (in qualities and properties) to the corresponding desha (place) in which they are located and the hills situated nearby.

### **Jalapana varjya- contra-indications for drinking water:**

नाम्बु पेयमशक्त्या वा स्वल्पमल्पाग्निगुल्मिभिः ॥ १३ ॥

पाण्डूदरातिसाराशोषणीशोषशोथिभिः ।  
nāmbu peyamaśaktyā vā svalpamalpāgnigulmibhiḥ || 13 ||  
pāṇḍūdarātisārśograhaṇīśoṣaśothibhiḥ |

Water should not be consumed (na ambu peyam) or consumed in very little quantity (swalpam), by those suffering from  
Alpa agni - poor digestive function,  
Gulma - tumors of the abdomen,  
Pandu - anemia,  
Udara - enlargement of the abdomen,  
Atisara - diarrhea,  
Arshas - hemorrhoids,  
Grahani dosha - diseases of the duodenum,  
Shotha - oedema.

### **Consumption of water based on seasons:**

ऋते शरन्निदाघाभ्यां पिबेत्स्वस्थोऽपि चाल्पशः ॥ १४ ॥

r̥te śarannidāghābhyaṁ pibetsvastho'pi cālpaśah || 14 ||

Even a healthy person is recommended to drink only small quantities of water in all other seasons except Sharad (autumn) and Nidagha (summer).

### **Effects of drinking water with respect to meals:**

समस्थूलकृशा भुक्तमद्यान्तप्रथमाम्बुपाः ।

samasthūlakṛśā bhuktamadyāntapratheamāmbupāḥ ।

Drinking water in between meals is considered healthy, such a person will neither be too thin nor too fat.

Drinking water after meals causes obesity,

Drinking water before meals causes emaciation, weakness.

### **Sheetajala - cold water:**

शीतं मदात्ययग्लानिमूर्छाछदिश्रमभ्रमान् ॥ १५ ॥

तृष्णोष्णदाहपितास्त्र विषाण्यम्बु नियच्छति ।

śītam̄ madātyayaglānimūrchāchardiśramabhramān || 15 ||

tr̥ṣṇoṣṇadāhapittāsra viṣāṇyambu niyacchati |

Cold water relieves  
Madatyaya – alcoholic intoxication,  
Glani – exhaustion,  
Murcha – fainting,  
Chardi – vomiting,  
Shrama – debility (fatigue),  
Bhrama – giddiness,  
Trushna – thirst,  
Ushna – heat (of the sun),  
Daha - burning sensation,  
Pittasra – bleeding conditions and Pitta dominant conditions and  
Visha – poison / toxins.

### **Ushnajala- Hot water:**

दीपनं पाचनं कण्ठ्यं लघूष्णं बस्तिशोधनम् ॥ १६ ॥

हिद्माध्मानानिलक्षेष्मसयःशुद्धिनवज्वरे ।

कासामपीनसधासपार्श्वरुक्षु च शस्यते ॥ १७ ॥

dīpanam pācanam kaṇṭhyam laghūṣṇam bastiśodhanam || 16 ||

hidhmādhmānānilaśleṣmasadyahśuddhinavajvare |

kāsāmapīnasāsvāsapārśvarukṣu ca śasyate || 17 ||

Hot water is

Deepana – stimulates hunger,

Pachana – helps in digestion,  
Kantya – good for the throat,  
Laghu – easily to digest,  
Ushna – hot in potency,  
Basti shodhana – cleanses the urinary bladder,  
It relieves  
Hidhma – hiccup,  
Adhmana – abdominal distension,  
Anila – aggravation of Vata,  
Shleshma – aggravation of Kapha,  
Sadhya shudhi - ideal soon after Shodhana therapy,  
Navajvara – fever of recent origin,  
Kasa – cough,  
Ama – accumulation of undigested materials,  
Peenasa – rhinitis (running nose),  
Shwasa – dyspnoea and  
Parshvaruja – pain in the flanks.

### **Kvathitha sheetala jala – Boiled and cooled water:**

अनभिष्यन्दि लघु च तोयं क्वथितशीतलम् ।

पित्तयुक्ते हितं दोषे द्युषितं तत्त्रिदोषकृत् ॥ १८ ॥

anabhisyandi laghu ca toyam kvathitaśītalām |

pittayukte hitam doṣe dyuṣitam tattridoṣakṛt || 18 ||

Water which is boiled and then cooled is  
Anabhishyandi – does not increase moisture or stickiness in the body,  
Laghu – light to digest.  
Useful in conditions associated with Pitta dosha.

Water which is kept overnight is not ideal for consumption. It increases Tridosha.

पानीयं न तु पानीयं पानीयेऽन्यप्रदेशजे ।  
pānīyam na tu pānīyam pānīye'nyapradeśaje |

It is not desirable to drink water before the digestion of water of anya pradesha (another region) is completed.

अजीर्ण क्वथितं चामे पक्वे जीर्णः पिनेतरम् ॥  
ajīrṇe kvathitam cāme pakve jīrṇe'pinetaram ||

Drinking boiled water (kwathita jala) before the digestion of unboiled water (ama jala), and unboiled water soon after the digestion of boiled water is not recommended.

शीते विधिरयं तसे त्वजीर्णं शिशिरं त्यजेत् ॥  
śīte vidhirayam tapte tvajīrṇe śisiram tyajet ||

Cold water (sheeta jala) should not be consumed before hot water (tapta jala) undergoes digestion.

### **Effects of excessive consumption of water:**

अतियोगेन सलिलं तृष्णयतोऽपि प्रयोजितम् ।

प्रयातिश्लेष्मपित्तत्वं ज्वरितस्य विशेषतः ॥

atiyogena salilam trṣyato'pi prayojitam |

prayātiśleṣmapittatvam jvaritasya viśeṣataḥ ||

Water taken in excess (atiyoga), even in trishna (thirst), gets transformed into Kapha and Pitta, especially in Jwara (fever).

पानीयं प्राणिनां प्राणाः विश्वमेव च तन्मयम् ।

अतोत्यन्तनिषेधेन न क्वचिद्भारिवर्यते ॥

pānīyam prāṇinām prāṇāḥ viśvameva ca tanmayam |

atotyantaniṣedhena na kvaciddhārivaryate ||

Water (paniyam) is the life (prana) for living beings (prani), and they are made up of water. Hence there is no instance where water is totally restricted.

### **Effects of unavailability of water:**

आस्यशोषाङ्गसादाद्या मृत्युर्वा तदलाभतः ।

न हि तोयाद्विनावृतिस्स्वस्थस्य व्याधितस्य वा ॥  
āsyasōśāngasādādyā mr̄tyurvā tadalābhata: |  
na hi toyādvinaवृत्तिस्वस्थस्य व्याधितस्य वा ||

Unavailability of drinking water causes  
Asyashosha – dryness of mouth,  
Angasada – debility and  
Mrityu – death.

Hence, life without water is equally impossible for the healthy (swastha) and the diseased (vyadhita).

### **Narikelodaka- Coconut water benefits:**

नारिकेलोदकं स्निग्धं स्वादुं वृष्यं हिमं लघु ।  
तृष्णापितानिलहरं दीपनं वस्तिशोधनम् ॥ १९ ॥  
nārikelodakam snigdham svādum vṛṣyam himam laghu |  
trṣṇāpittānilaharam dīpanam vastiśodhanam || 19 ||

Tender coconut water is  
Snigdha – unctuous, oily,  
Swadu – sweet,  
Vrushya – aphrodisiac,  
Hima – coolant,

Laghu – easy to digest.

It relieves

Trushna – thirst,

Pitta hara – balances Pitta ,

Anila hara – balances Vata,

Deepana – increases hunger and

Bastishodhana – cleanses urinary bladder.

वर्षासु दिव्यनादेये परं तोये वरावरे ।

varṣāsu divyanādeye param toye varāvare |

During varsa (rainy season) rain water is the best and river water is least suitable for consumption.

### **Ksheera varga – Group of milk and milk products:**

स्वादुपाकरसं स्निग्धमोजस्यं धातुवर्धनम् ॥ २० ॥

वातपितहरं वृष्यं श्लेष्मलं गुरु शीतलम् ।

प्रायः पयोऽत्र गव्यं तु जीवनीयं रसायनम् ॥ २१ ॥

svādupākarasam snigdhamojasyam dhātuvardhanam || 20 ||

vātapatiharam vṛṣyam śleṣmalaṁ guru śītalām |

prāyahḥ payo'tra gavyam tu jīvanīyam rasāyanam || 21 ||

Generally milk is

Svadupakarasa – sweet in taste (rasa) and also at the end of digestion (vipaka),

Snigdha – unctuous,  
Ojovardhana – increases Ojas (essence of body tissues),  
Dhatuvardhana – nourishes and increases body tissues,  
Vata Pittahara – mitigates Vata and Pitta,  
Vrushya – aphrodisiac,  
Shleshmala – increases Kapha,  
Guru – heavy to digest,  
Sheetala – coolant.  
Cow's milk is

Jeevaneeya – promotes long life,

Rasayana – anti aging, rejuvenating.

### **Cow milk benefits:**

क्षतक्षीणहितं मेध्यं बल्यं स्तन्यकरं सरम् ।  
श्रमभ्रममदालक्ष्मीश्वासकासातितृक्षुधः ॥ २२ ॥

जीर्णज्वरं मूत्रकृच्छ्रं रक्तपित्तं च नाशयेत् ।  
ksataksinahitam medhyam balyam stanyakaram saram |  
śramabhraramadālakṣmīśvāsakāsātītrīkṣudhaḥ || 22 ||  
jīrnajvaram mūtrakrcchram raktapittam ca nāśayet |

Cow's milk is

Kshataksheena hita – good to relieve weakness due to injury,

Medhya – increases intelligence,  
Balya – strengthening,  
Stanyakara – promotes breast milk production,  
Sara – helps in easy movement of the bowels,  
It relieves  
Shrama – exhaustion,  
Bhrama – dizziness,  
Mada – intoxication,  
Alakshmi – inauspiciousness,  
Shwasa – dyspnoea,  
Kasa – cough,  
Atitrut Kshudha – severe thirst and hunger,  
Jeernajvara – chronic fevers,  
Mutrakrichra – dysuria and  
Raktapitta - bleeding diseases.

### **Mahisha Kshira – Buffalo milk:**

हितमत्यग्न्यनिद्रेभ्यो गरीयो माहिषं हिमम् ॥ २३ ॥

hitamatyagnyanidrebhyo garīyo māhiṣam himam || 23 ||

Buffalo milk is good for those affected with  
Atyagni - very strong digestion power,  
Anidra – insomnia.

It is

Guru – heavy and

Sheeta - cool.

### **Aja ksheera - Goat milk:**

अल्पाम्बुपानव्यायामकटुतिकाशनैर्लघु ।

आजं शोषज्वरश्चासरक्तपित्तातिसारजित् ॥ २४ ॥

alpāmbupānavyāyāmakaṭutiktāśanairlaghu |

ājam śoṣajvaraśvāsaraktapittātisārajit || 24 ||

Goats drink less water (alpa ambu pana) and do a lot of walking (vyayama).

It eats pungent (katu) and bitter (tikta) grass and vegetables that are light to digest (laghu). Hence goat's milk also carries these qualities.

Goat's milk is useful in

Shosha – emaciation,

Jvara – fever,

Shwasa – dyspnoea, asthma, chronic bronchial disorders,

Raktapitta – bleeding disorders of Pitta origin,

Atisara – diarrhea, dysentery.

### **Ustra ksheera – Camel's milk:**

ईषद्रूक्षोष्णलवणमौष्ट्रकं दीपनं लघु ।

शस्तं वातकफानाहकृमिशोफोदरार्शसाम् ॥ २५ ॥

īśadrūkṣoṣṇalavaṇamauṣṭrakam̄ dīpanam̄ laghu |  
śastam̄ vātakaphānāhakṛmiśophodarārśasām || 25 ||

Ushtra ksheera (camel's milk) is

Ishat ruksha – slightly dry,

Ushna – hot,

Lavana – salty taste,

Deepana – increases digestion strength,

Laghu – easy to digest,

Vatakaphan shastam – useful in Vata and Kapha disorders,

Anaha – abdominal distension,

Krumi – worm infestation,

Shopha – oedema,

Udara – ascites and

Arshas – hemorrhoids.

### **Manusha paya – Breast milk:**

मानुषं वातपितासृगभिघाताक्षिरोगजित् ।

तर्पण अश्वोत्तनैः नस्यैः

mānuṣam̄ vātapittāsṛgabhighātākṣirogajit |

tarpaṇa aścottanaiḥ nasyaiḥ

Breast milk is useful in  
Vata and Pitta imbalance disorders,  
Asruk – blood vitiation disorders,  
Abhighata – injuries,  
Akshiroga – diseases of the eye.

It is used in Tarpana (retention of medicine in the eye) and Ashchotana (eye drops) types of eye treatments. It is also used in Nasya (instillation of nasal drops) treatment.

### **Avika ksheera - Ewe's milk:**

अहृद्यं तूष्णमाविकम् ॥ २६ ॥  
वातव्याधिहरं हिध्माशासपितकफप्रदम् ।  
ahṛdyam tūṣṇamāvikam || 26 ||  
vātavyādhiharam hidhmāśvāsapittakaphapradam |

Ewe's milk is  
Ahridyam - not good for the heart,  
Ushna - hot in nature,  
Vata vyadhi hara - alleviates Vata disorders,  
It causes  
Hidhma - hiccup,  
Swasa – dyspnoea,  
Pitta Kaphapradam - vitiated Pitta and Kapha.

## **Hastiksheera (Elephant milk), Ekashapha ksheera (milk of single hoofed animals):**

हस्तिन्याः स्थैर्यकृद्वादमुष्णं त्वैकशफं लघु ॥ २७ ॥

शाखावातहरं साम्ललवणं जडताकरम् ।

hastinyāḥ sthairyakṛdbāḍhamuṣṇam tvaikaśapham laghu ||27||

śākhāvātaharam sāmlalavaṇam jaḍatākaram |

### **Hastiksheera (Elephant milk) is**

**Sthairyakrit** - strengthening in nature.

**Ekashapha ksheera-** (milk of single hoofed animals like horse, donkey, etc) is

Badam ushnam - very hot in potency,

Laghu – light for digestion,

Vataharam - useful in vata disorders,

Sa amla lavanam- slightly sour and salty, and

Jadathakaram - causes lassitude.

### **Qualities of different types of milk based on processing:**

पयोऽभिष्यन्दि गुर्वामं युक्त्या शृतमतोऽन्यथा ॥ २८ ॥

भवेद्रीयोऽतिशृतं धारोष्णममृतोपमम् ।

payo'bhisyandi gurvāmam yuktyā śrtamato'nyathā || 28 ||

bhavedgarīyo'tisṛtam dhāroṣṇamamṛtopamam |

Ama ksheera (unboiled milk) is

Abhisyandi - causes excess secretion in the tissue pores, causing their blockage,

Guru – heavy to digest,

Amakara – causes Ama, indigestion.

Srutha ksheera (boiled milk) has opposite properties.

Atishruta ksheera – condensed milk - is guru (heavy).

Dharoshna ksheera – Milk that is freshly drawn from the udder (nipple) is similar to nectar (provided, the cow is perfectly healthy without any infection).

### **Dadhi (curds/soured milk/coagulated milk) benefits:**

अम्लपाकरसं ग्राहि गुरुणां दधि वातजित् ॥ २९ ॥

मेदःशुक्रबलश्चेष्मपित्तरक्ताग्निशोफकृत् ।

रोचिष्णु शस्तमरुचौ शीतके विषमज्वरे ॥ ३० ॥

पीनसे मूत्रकृच्छ्रे च रुक्षं तु ग्रहणीगदे ।

amlapākarasam grāhi gurūṣṇam dadhi vātajit || 29 ||

medahśukrabalaśleśmapittaraktāgnyisophakṛt |

rociṣṇu śastamarucau śītake viṣamajvare || 30 ||

pīnase mūtrakrcchre ca rūkṣam tu grahanīgade |

Curd has the following properties -

Amla paka rasa – sour taste and sour taste conversion after digestion,

Grahi - absorbent, constipative,

Guru – heavy to digest,

Ushna – hot in nature,

Vatajit – balances Vata.

It increases

Meda - fat,

Shukra - semen,

Bala - strength,

Increases Sleshma (Kapha), Pitta, Rakta,

Agni (digestion strength) and

Shotha (inflammation).

It is Rochishnu – increases taste

Curds are indicated in -

Aruchi – anorexia,

Sheeta jwara – fever with chills,

Vishamajwara – chronic, recurrent fever,

Peenasa – rhinitis,

Mutrakruchra – dysuria,

Grahani – malabsorption syndrome, after making it ruksha – dry (by removing the cream).

### **Rules for curd consumption:**

नैवाद्यान्निशि नैवोष्णं वसन्तोष्णशरत्सु न ॥ ३१ ॥

नामुद्रसूपं नाक्षौद्रं नाघृतं ना सितोपलम् ।

न चानामलकं नापि नित्यं नो मन्दमन्यथा ॥ ३२ ॥

ज्वरासृक्षिप्तवीसर्पकुष्ठ पाण्डुभ्रमप्रदम् ।

naivādyānniśi naivoṣṇam vasantoṣṇaśaratsu na || 31 ||  
nāmudgasūpam nākṣaudram nāghṛtam nā sitopalam |  
na cānāmalakam nāpi nityam no mandamanyathā || 32 ||  
jvarāśrkittavīsarpankuṣṭha pāṇḍubhramapradam |

Curds should not be eaten at nishi (night),  
It should not be made ushna (hot),  
It is contra-indicated in Vasanta (spring), Ushna (summer) and Sharat (autumn).  
Curd should not be taken along with mudga supa (green gram soup),  
It should not be taken along with kshoudra (honey), grita (ghee), sitopalam (sugar) and amla (Indian gooseberry).  
It should not be taken daily.  
If used daily, it may cause / worsen  
Jwara - fever,  
Asrukitta - bleeding disorders,  
Visarpa – spreading skin diseases, herpes,  
Kushta – skin disorders,  
Pandu - anemia and  
Bhrama - dizziness.

## Takra – Fat-free buttermilk:

तक्रं लघु कषायाम्लं दीपनं कफवातजित् ॥ ३३ ॥

शोफोदरार्शोग्रहणीदोषमूत्रग्रहारुचीः ।

गुल्मप्लीहघृतव्यापद्रपाणङ्गवामयाञ्जयेत् ॥ ३४ ॥

takram laghu kaṣāyāmlam dīpanam kaphavātajit || 33 ||

śophodarārśograhaṇīdoṣamūtragrahārucīḥ ।

gulmaplīhaghṛtavyāpadgarapāṇḍvāmayāñjayet || 34 ||

Takra (buttermilk) is -

Laghu – easy to digest,

Kashaya, amla – sour, astringent in taste,

Deepana – improves digestion strength,

Kaphavatajite – balances Kapha and Vata,

It is indicated in -

Shopha – inflammatory conditions,

Udara – ascites,

Arsha – hemorrhoids,

Grahani dosha – malabsorption syndrome,

Mutragraha – dysuria,

Aruchi – anorexia,

Gulma – abdominal distension,

Pleeha – splenomegaly,

Ghritavyapat – indigestion caused by excess consumption of ghee,

Gara visha – chronic intoxication and  
Pandu – anemia.

### **Mastu – Supernatant liquid of curds (whey/watery part of curds):**

तद्वन्मस्तु सरं स्रोतःशोधि विष्टम्भजिल्लघु ।  
tadvanmastu saram srotahśodhi viṣṭambhajillaghu |

Mastu is similar to buttermilk. It is  
Sara – promotes movement of fluids inside body channels,  
Srotah shodhi – cleanses body channels,  
Vishtambhajit – relieves constipation,  
Laghu – easy to digest.

### **Navanita (Butter):**

नवनीतं नवं वृष्यं शीतं वर्णबलाग्निकृत् ॥ ३५ ॥  
सङ्ग्राहि वातपित्तासृक्षयार्शोर्दितकासजित् ।  
क्षीरोद्भवं तु सङ्ग्राहि रक्तपित्ताक्षिरोगजित् ॥ ३६ ॥

navanītam navam vṛṣyam śītam varṇabalāgnikṛt || 35 ||  
saṅgrāhi vātappittāsṛkkṣayārśo'rditakāsajit |  
kṣīrodbhavam tu saṅgrāhi raktapittākṣirogajit || 36 ||

Fresh Navanita (butter) is

Vrushya – aphrodisiac,  
Sheeta – coolant,  
Varnakrit - improves skin complexion,  
Balakrit – improves strength,  
Agnikrut – improves digestion strength,  
Sangrahi – absorbent, useful in diarrhea,  
Vatapittasruk jit – balances Vata, Pitta and detoxifies blood

Useful in

Kshaya – emaciation,

Arsha – hemorrhoids,

Ardita – paralysis,

Kasa – cough.

The butter made directly from milk is

Sangrahi – absorbent,

Raktapittajit – useful in bleeding disorders,

Akshirogajit – useful in eye diseases.

### **Ghrita – (ghee/clarified butter):**

शस्तं धीधृतिमेधाग्निबलायुःशुक्रचक्षुषाम् ।  
बालवृद्धप्रजाकान्तिसौकुमार्यस्वरार्थिनाम् ॥ ३७ ॥  
क्षतक्षीणपरीसर्पशस्त्राग्निग्लपितात्मनाम् ।  
वातपित्तविषोन्मादशोषालक्ष्मीज्वरापहम् ॥ ३८ ॥  
स्नेहानामुत्तमं शीतं वयसः स्थापनं परम् ।

सहस्रवीर्यं विधिभिः श्रुतं कर्मसहस्रकृत् ॥ ३९ ॥

śastam̄ dhīdhṛtimedhāgnibalāyuhśukracakṣuṣām |  
bālavṛddhaprajākāntisaukumāryasvarārthinām || 37 ||  
kṣataksīṇaparīsarpaśastrāgniglapitātmanām |  
vātapiṭṭavīṣonmādaśoṣālakṣmījvarāpaham || 38 ||  
snehānāmuttamam̄ śītam̄ vayasah̄ sthāpanam̄ param |  
sahasravīryam̄ vidhibhiḥ śrutam̄ karmasahasrakṛt || 39 ||

Ghee is ideal for improving

Dhi – intelligence,

Smriti - memory,

Medha – discriminative ability,

Agni - digestion,

Bala - strength,

Ayu - long life,

Shukra - semen (sexual vigour) and

Chakshu - eye sight.

Ghee is good for

Bala - children,

Vridha - the aged,

Praja - those who desire more children,

Kanti - to enhance complexion,

Soukumarya - tenderness of the body and

Swara - pleasant voice.

It is indicated in those suffering from  
Kshata ksheena - emaciation as a result of injury,  
Parisarpa - herpes,  
Shastragata - injury from weapons,  
Agnidaha - injury by fire,  
Disorders of Vata and Pitta origin,  
Visha - poison,  
Unmada - insanity,  
Shosha – pulmonary tuberculosis,  
Alakshmi - inauspicious activities (witchcraft, etc.) and  
Jwara – fevers.

*Snehanam uttamam - Of all the fatty materials, ghee is the best.*

It is

Sheeta - coolant,  
Vayasthapanam - best for retaining of youth,  
It is capable of giving a thousand good effects by a thousand kinds of processing.

### **Purana Ghrita – Old ghee:**

मदापस्मारमूर्छायशिरःकर्णाक्षियोनिजान् ।

पुराणं जयति व्याधीन् व्रणशोधनरोपणम् ॥ ४०॥

madāpasmāramūrchāyaśirahkarṇākṣiyonijān ।

purāṇam jayati vyādhīn vrāṇāśodhanaropanam || 40||

Purana Ghrita (old ghee) is used in the treatment of  
Mada – intoxication,  
Apasmara – epilepsy,  
Murcha – fainting,  
Shiro roga - diseases of the head,  
Karna roga – diseases of the ear,  
Akshi roga – diseases of the eye,  
Yoni roga – diseases of the vagina,  
Vrana shodhana - cleanses wounds,  
Vrana ropana - heals wounds.

### **Milk preparations, fatty dairy products:**

बल्या: कीलाटपीयूष कूर्चिकामोरटादयः ।  
शुक्रनिद्राकफकरा विष्टम्भि गुरुदोषलाः ॥ ४१ ॥

balyā: kīlāṭapīyūṣa kūrcikāmoraṭādaya: |  
śukranidrākaphakarā viṣṭambhi gurudoṣalā: || 41 ||

Kilata, Piyusa, Kurcika, Morata (various dairy products), etc. are  
Balya - strengthening,  
Shukrakara - increase the semen,  
Nidrakara – induces sleep,  
Kaphakara – increases Kapha,  
Vishtambhi - causes constipation,  
Guru - heavy to digest and

Doshala - aggravates the Doshas.

### **Best and worst qualities of milk and ghee:**

गव्ये क्षीरघृते श्रेष्ठे निन्दिते चाविसम्भवे ।  
gavye kṣīragṛhte śreṣṭhe nindite cāvisambhave |

*Milk and ghee obtained from the cow (gavya) is the best and those obtained from ewe (avi), the least.*

### **Iksu Varga – Group of sugarcane juice and its products:**

#### **Iksurasa Guna – Properties of sugarcane juice:**

इक्षोः सरो गुरुः स्निग्धो बृंहणः कफमूत्रकृत् ॥ ४२ ॥  
वृष्यः शीतोऽस्रपित्तधनः स्वादुपाकरसो सरः ।

ikṣoḥ saro guruḥ snigdho bṛṁhaṇaḥ kaphamūtrakṛt || 42 ||  
vṛṣyaḥ śīto'śrapittaghnaḥ svādūpākaraso saraḥ |

Juice of sugar cane is

Sara - laxative,

Guru – heavy for digestion,

Snigdha – unctuous,

Brihmana – nutritive, improves weight,

Kaphakrut – increases Kapha,  
Mutrakrut – increases urine volume,  
Vrushya – aphrodisiac,  
Sheeta – coolant,  
Asrapittaghna – useful in bleeding disorders,  
Swadupaka rasa – sweet in rasa and vipaka.

सोऽग्रे सलवणो दन्तपीडितः शर्करासमः ॥ ४३ ॥

so'gre salavaṇo dantapīḍitah śarkarāsamah || 43 ||

The tip of the shoot of sugarcane has a salty taste. Its juice obtained when chewed has properties similar to sugar (sharkara).

मूलाग्रजन्तुजग्धादिपीडनान्मलसङ्करात् ।

किञ्चित्कालविधृत्या च विकृतिं याति यान्त्रिकः ॥ ४४ ॥

विदाही गुरुविष्टम्भी तेनासौ तत्र पौण्ड्रकः ।

शैत्यप्रसादमाधुर्यैर्वरस्तमनुवांशिकः ॥ ४५ ॥

mūlāgrajantujagdhādipīḍanānmalasaṅkarāt |

kiñcitatkālavidhṛtyā ca vikṛtim yāti yāntrikah || 44 ||

vidāhī guruviṣṭambhī tenāsau tatra pauṇḍrakah |

śaityaprasādamādhuryairvarastamanuvāṁśikah || 45 ||

If the roots, shoots and worm infested parts of the cane are crushed together, the juice gets mixed with dirty materials. Hence it becomes guru (heavy) and causes

Vidaha - burning sensation,

Vishtambha - constipation.

The Poundraka variety of cane is superior in view of its sheeta guna (coolant property), prasada (clarity) and madhurya (sweetness) of its juice; next to it is the Vamsika variety.

### **Sataparvaka, Kantara, Naipala varieties of sugarcane:**

शातपर्वककान्तारनैपालाधास्ततः क्रमात् ।

सक्षाराः सकषायाश्च सोष्णाः किञ्चिद्द्विदाहिनः ॥ ४६ ॥

śātaparvakakāntāranaipālādyāstataḥ kramāt |

sakṣārāḥ sakaśāyāśca soṣṇāḥ kiñcidvidāhinah || 46 ||

Varieties of sugarcane such as Sataparvaka, Kantara, Naipala etc., in respective order are qualitatively inferior. This means Sataparvaka is the best and Naipala the worst among the three. They are slightly Kshara (alkaline) and Kashaya (astringent) in taste, hot in potency and cause slight burning sensation (vidaha).

### **Phanita – Half – cooked molasses, unrefined treacle:**

फाणितं गुर्वभिष्यन्दि चयकृन्मूत्रशोधनम् ।

phāṇitam gurvabhiṣyandi cayakṛnmūtraśodhanam |

Phanita (half – cooked molasses) is

Guru - heavy to digest,

Abhisyandi - increases the secretions in the tissues pores and blocks them,

Chayakrit - causes accumulation of Tridosha and

Mutra shodanam - cleanses the urine.

### **Guda – Jaggery:**

नातिश्लेष्मकरो धौतः सृष्टमूत्रशकृद्गुडः ॥ ४७ ॥

प्रभूतकृमिमज्जासृज्जेदोमांसकफोऽपरः ।

हृद्यः पुराणः पथ्यश्च नवः श्लेष्माग्निसादकृत् ॥ ४८ ॥

nātiśleśmakaro dhautah sr̥ṣṭamūtraśakṛdgudah || 47 ||

prabhūtakṛmimajjāsṛñmedomāṁsakapho'paraḥ |

hṛdyah purāṇah pathyaśca navah śleṣmāgnisādakṛt || 48 ||

Guda (jaggery, molasses), washed well, made white and purified is -

Natishleshma kara – does not increase Kapha to a large extent,

Srishtamutrashakrit – increases volume of urine and faeces.

If it is not purified properly, it causes

Krimi - intestinal worms,

Increases chances of Kapha disorders in majja (marrow), asruk (blood), medas (fat tissue) and mamsa (muscles).

Purana guda (old jaggery) is -

Hridya - good for heart,

Pathya - wholesome.

Nava guda (freshly prepared jaggery) is

Sleshmakrut – increases Kapha,  
Agnisadakrut – weakens digestive fire.

### **Sugarcane preparations - Matsyandika, Khanda, Sita:**

वृष्याः क्षीणक्षतहिता रक्तपित्तानिलापहाः ।  
मत्स्यण्डिकाखण्डसिताः क्रमेण गुणवत्तमाः ॥ ४९ ॥  
vr̥syāḥ kṣīṇakṣatahitā raktapittānilāpahāḥ ।  
matsyāndikākhaṇḍasitāḥ kramena guṇavattamāḥ ॥ 49 ॥

Matsyandika (brown sugar), Khanda (sugar candy) and Sita (white crystalline sugar) in their succeeding order are better. This means, Sita is the best and Matsyandika is the least beneficial.

They are

Vrishya - aphrodisiac,  
Kshataksheena hita - good for those emaciated due to injuries,  
Raktapittapaha - useful in bleeding diseases,  
Anilapaha – useful in aggravation of Vata.

### **Yasa Sarkara :**

तद्गुणा तिक्तमधुरा कषाया यासशर्करा ।  
tadguṇā tiktamadhurā kaṣāyā yāsaśarkarā ।

Yasa Sarkara (sugar prepared from Yavasaka – a resinous plant) is similar in properties to sugar (sharkara) but is tikta (bitter), madhura (sweet) and kashaya (astringent) in taste.

## **Indications of Sharkara (sugar):**

दाहतृट्छर्दि मूर्छासृक्षिप्तधन्यः सर्वशर्कराः ॥ ५० ॥

dāhatṛṭchardi mūrchaśrkittaghnyaḥ sarvaśarkarāḥ || 50 ||

All types of sugars are useful in

Daha - burning sensation,

Trit - thirst,

Chardi - vomiting,

Murcha - fainting and

Asruk Pitta - bleeding diseases.

शर्करेक्षुविकाराणां फाणितं च वरावरे ।

śarkarekṣuvikārāṇāṁ phāṇitam ca varāvare |

*Among the products of sugarcane, Sharkara (sugar) is the best and Phanita (half cooked molasses) is the worst.*

## **Madhu (Honey) properties:**

चक्षुष्यं छेदि तृट्क्षेष्मविषहिध्मासपितनुत् ॥ ५१ ॥

मेहकुष्ठकृमिच्छर्दिश्वासकासातिसारजित् ।

त्रणशोधनसन्धान रोपणं वातलं मधु ॥ ५२ ॥

रुक्षं कषायमधुरं तनुल्या मधुशर्करा ।

cakṣuṣyam chedi tr̄tslesmaviṣahidhmāsapittanut || 51 ||

mehakuṣṭhakrmicchardiśvāsakāsātisārajit |

vraṇāśodhanasandhāna ropanam vātalam madhu || 52 ||

rūkṣam kaṣāyamadhuram tattulyā madhuśarkarā |

Madhu (honey) is

Chakshushya – good for the eyes (vision),

Chedi – breaks up hard masses,

Trut – relieves thirst,

Sleshmahara – balances Kapha.

It is indicated in -

Visha – toxicity,

Hidhma – hiccup,

Asrapitta – bleeding conditions,

Kushta – skin diseases,

Meha – diabetes, urinary tract diseases,

Krumi – worm infestation,

Chardi – vomiting,

Shwasa – dyspnoea, chronic respiratory diseases,

Kasa – cough,

Atisara – diarrhea,

Vrana shodhana – wound cleansing,  
Vrana sandhana – wound abridgement,  
Vrana ropana – heals wounds quickly,  
Vatala – increases Vata,  
Ruksha – dry,  
Kashaya, Madhura – astringent and sweet in taste.

Crystallized honey (Madhu Sarkara) is similar to honey in properties.

यक्षमार्शोर्दितपित्तासृङ्गनाशनं ग्राहि दीपनम् ॥ ५३१+१ ॥

yakṣmārśo'rditapittāsṛṅgnaśanam grāhi dīpanam || 531+1 ||

Madhu (honey is indicated in the following conditions -

Yakshma – tuberculosis,  
Arshas – hemorrhoids,  
Ardita – facial palsy,  
Pittasruk – bleeding disorders of Pitta origin.

It is

Grahi – constipative,  
Deepana – increases appetite.

### **Rules for usage of Madhu (honey):**

उष्णमुष्णार्तमुष्णे च युक्तं चोष्णौर्निहन्ति तत् ॥ ५३ ॥  
प्रच्छर्दने निरुहे च मधूष्णं न निवार्यते ।

अलब्धपाकमाश्वेव तयोर्यस्मान्निवर्तते ॥ ५४ ॥

uṣṇamuṣṇārtamuṣṇe ca yuktam coṣṇairnihanti tat || 53 ||

pracchardane nirūhe ca madhūṣṇam na nivāryate |

alabdhapākamāśveva tayoryasmānnivartate || 54 ||

Taking honey that is hot, during hot season, mixed with hot dishes or by a person afflicted by heat is destructive.

But honey does not cause any harm when used warm in medicines for Prachardana (vomiting) or for administration of Niruha basti (decoction enema) because it comes out of the body before it undergoes digestion.

### **Taila Varga – Group of oils and other fats:**

तैलं स्वयोनिवत्त्र मुख्यं तीक्ष्णं व्यवायि च ।

त्वगदोषकृदचक्षुष्यं सूक्ष्मोष्णं कफकृन्नं च ॥ ५५ ॥

कृशानां बृहणायालं स्थूलानां कर्शनाय च ।

बद्धविट्कं कृमिधनं च संस्कारात्सर्वरोगजित् ॥ ५६ ॥

tailam svayonivattatra mukhyam tīkṣṇam vyavāyi ca |

tvagdoṣakṛdacaksuṣyam sūkṣmoṣṇam kaphakṛnna ca || 55 ||

kṛśānām bṛhmaṇāyālām sthūlānām karśanāya ca |

baddhavīṭkam kṛmighnam ca saṃskārātsarvarogajit || 56 ||

Oils are generally similar to their source (oil seeds).

Sesame oil (Tila taila) is the most important among all oils.

Sesame oil is

Tikshna – sharp in action,  
Vyavayi – quickly spreading,  
Tvak doshakrut – causes skin disorders,  
Chakshushya – good for the eyes,  
Sukshma – subtle, penetrates deep into the tissues,  
Ushna – hot,  
Na kaphakrit – does not increase Kapha,  
Krushnam brumhanaya – nourishes the lean,  
Sthulanam karshanaya – emaciates the obese,  
Badhavitkam - Useful to relieve constipation,  
Krimignam - relieves worm infestation.  
Samskarat sarva rogajit - When it is processed (samskara) with other herbs, it is capable of curing various diseases.

### **Eranda Taila – Castor oil Benefits:**

सतिकोषणमैरण्डतैलं स्वादु सरं गुरु ।

वर्ध्मगुल्मानिलकफानुदरं विषमज्वरम् ॥ ५७ ॥

रुक् शोफौ च कटीगुह्यकोषपृष्ठाश्रयौ जयेत् ।

तीक्ष्णोषणं पिच्छिलं विसं रक्तैरण्डोद्धवं त्वति ॥ ५८ ॥

satiktoṣaṇamairanḍatailam svādu saram guru |

vardhmagulmānilakaphānudaram viṣamajvaram || 57 ||

ruk śophau ca kaṭīguhyakoṣṭhapṛṣṭhāśrayau jayet |

tīksṇoṣṇam picchilam visram raktairanḍodbhavam tvati || 58 ||

Castor oil is tikta (bitter), ushana / katu (pungent) and swadu (sweet) in taste,

Sara – promotes natural movement of body fluids (laxative),

Guru – hard to digest,

It pacifies

Vardhma - enlargement of the scrotum (hernia),

Gulma – abdominal tumors,

Anila kaphahara – alleviates Vata and Kapha,

Udara – ascites,

Vishama jwara – chronic intermittent fevers,

Ruk (pain) and shopha (swellings) of the kati (waist), guhya (genitals), koshta (abdomen) and prishta (back),

Tikshna - is capable of penetrating deep,

Ushna - hot in potency and

Visra - odorous.

Oil of red variety of castor seeds (rakta eranda) is

Ati tikshna - still more penetrating,

Ati ushna – very hot in potency,

Pichila - slimy and

Visra – odorous.

## **Sarshapa Taila – Mustard oil:**

कटूष्णं सार्षपं तीक्ष्णं कफशुक्रानिलापहम् ।

लघु पित्तास्रकृत् कोठ कुष्ठार्शो व्रणजन्तुजित् ॥ ५९ ॥

kaṭūṣṇam sārṣapam tīkṣṇam kaphaśukrānilāpaham |

laghu pittāsarakṛt koṭha kuṣṭhārśo vranajantujit || 59 ||

Sarsapa Taila (mustard oil) is

Katu – pungent in taste,

Ushna - hot in potency,

Tikshna - penetrates deep,

Kaphapaham - mitigates Kapha,

Shukrapaham – reduces semen,

Anilapaham - mitigates Anila (Vata),

Laghu - easy to digest,

Pittasrakrit - causes bleeding diseases.

It relieves the following conditions -

Kota - rashes on the skin,

Kushta - skin diseases,

Arshas - hemorrhoids,

Vrana - ulcers,

Jantu - worms (bacteria etc).

### **Aksha Taila – Oil of Vibhitaka (*Terminalia bellirica*):**

आक्षं स्वादु हिमं केश्यं गुरु पित्तानिलापहम् ।

ākṣam svādu himam̄ keśyam̄ guru pittānilāpaham |

Aksa Taila – oil obtained from seeds of Vibhitaka is

Swadu - sweet,

Hima - cold in potency,

Keshya - good for the hair,

Guru - hard to digest,

Pitta anilapaha - mitigates Pitta and Vata.

### **Nimba Taila – Neem oil:**

नात्युष्णं निम्बजं तिकं कृमिकुष्ठकफप्रणुत् ॥ ६० ॥

nātyuṣṇam̄ nimbjam̄ tiktam̄ kr̄mikuṣṭhakaphapraṇut || 60 ||

Neem oil is

Na ati ushna - not very hot (slightly hot) in potency,

Tikta - bitter,

Krimipranut - antimicrobial,

Kushtanut - cures skin diseases,

Kaphanut - mitigates Kapha.

### **Uma-Kusumbha Taila – Linseed oil and Safflower oil:**

उमाकुसुम्भजं चोष्णं त्वगदोषकफपित्तकृत् ।

umākusumbhajam coṣṇam tvagdoṣakaphapittakṛt |

Taila of Uma (linseed) and Kusumbha is  
Ushnam - hot in potency,  
Twak doshakrit - produces skin diseases,  
Kapha pittakrit - aggravates Kapha and Pitta.

### **Properties of animal fats (Vasa) and bone marrow (Majja):**

वसा मज्जा च वातध्नौ बलपित्तकफप्रदौ ॥ ६१ ॥

मांसानुगस्त्वरूपौ च विद्यान्मेदोऽपि ताविव।

vasā majjā ca vātaghnau balapittakaphapradau || 61 ||

māṁsānugasvarūpau ca vidyānmedo'pi tāviva|

Vasa (muscle-fat) and Majja (bone-marrow) is

Vatagna - mitigates Vata,

Balaprada - increases strength,

Pitta kaphaprada – increases Pitta and Kapha.

They are similar in properties as the meat of animals from which they are obtained.

### **Karanja taila – Karanja seed oil:**

कषायतिककटुकं कारञ्जं व्रणशोधनम् ॥ ६११+१ ॥

kaṣāyatiktakaṭukam kārañjam vṛaṇāśodhanam || 611+1 ||

Oil obtained from Karanja seed (*Pongamia pinnata*) is -

Kashaya tikta katu – Astringent, bitter, pungent in taste,

Vrana Shodhana – It cleanses the wounds.

### **Madya Varga – Alcoholic beverages:**

दीपनं रोचनं मयं तीक्ष्णोष्णं तुष्टिपुष्टिदम् ॥ ६२ ॥

सस्वादुतिककटुकम् अम्लपाकरसं सरम् ।

सकषायं स्वरारोग्यप्रतिभावर्णकृल्लघु ॥ ६३ ॥

नष्टनिद्रातिनिद्रेभ्यो हितं पित्तासदूषणम् ।

कृशस्थूलहितं रुक्षं सूक्ष्मं स्रोतोविशोधनम् ॥ ६४ ॥

वातश्लेष्महरं युक्त्या पीतं विषवदन्यथा ।

गुरु त्रिदोषजननं नवं जीर्णमतोऽन्यथा ॥ ६५ ॥

dīpanam rocanam madyam tīkṣṇoṣṇam tuṣṭipuṣṭidam || 62 ||

sasvādutiktakaṭukam amlapākarasam saram |

sakaṣāyam svarārogyapratisibhāvaraṇakṛllaghu || 63 ||

naṣṭanidrātinidrebhyo hitam pittāsradūṣaṇam |

kṛśasthūlahitam rūkṣam sūkṣmam srotoviśodhanam || 64 ||

vātaśleṣmaharam yuktyā pītam viṣavadanyathā |

guru tridoṣajananam navam jīrṇamato'nyathā || 65 ||

Madya (alcoholic beverages) in general is -

Deepana – stimulates digestion,

Rochana – helps improve taste,

Teekshna – penetrates deep,

Ushna – hot in potency,

Tushti pushtida – give satisfaction and nourishment,

Sasvadu tikta katukam – slightly sweet, bitter and pungent in taste,

Amlapaka rasa – sour in taste and sour taste conversion at the end of digestion,

Sara – laxative,

Sakashaya – slightly astringent,

Svara – confers good voice,

Arogya – improves health,

Pratibha – intellect,

Varnakrit – improves color and complexion,

Laghu – easy to digest.

It is indicated in the following conditions -

Nashta nidra - loss of sleep,

Ati nidra - excessive sleep.

Pitta asra dushanam – it vitiates pitta and asra (rakta).

Krishna sthula hitam - beneficial for both lean and stout persons,

Ruksham - is non-viscid,

Sukshmam - capable of entering minute pores,

Srotovishodhanam – cleanses the metabolic pathways,

Vata sleshma hara - mitigates Vata and Kapha.

These benefits are obtained if used judiciously.

If taken in a non-recommended form, they act like poison.

**Nava madya (freshly prepared alcoholic beverages)** is

Guru - hard to digest,

Tridosha janana - increases all the three Doshas.

Seasoned beverages have opposite qualities.

द्राक्षेक्षवः सखर्जूराः शालिपिष्टं यवस्य च ।

पञ्च मद्याकाराः श्रेष्ठा द्राक्षा तेषां विशिष्यते ॥ ६५१+१ ॥

drākṣekṣavah sakharjūrāḥ śālipiṣṭam yavasya ca |

pañca madyākārāḥ śreṣṭhā drāksā teṣām viśisyate || 651+1 ||

Draksha – grapes,

Ikshu – sugarcane,

Karjura – dates,

Shali pishtam – ground cereals,

Yava – barley,

Among these five substances used in the preparation of Madya (fermented beverages), Draksha (grapes) is considered sreshta (superior).

**Contra indication for wine intake:**

पेयं नोष्णोपचारेण न विरिक्तक्षुधातुरैः ।

नात्यर्थतीक्ष्णमृद्वल्पसम्भारं कलुषं न च ॥ ६६ ॥

peyam nos̄ṇopacāreṇa na viriktakṣudhāturaiḥ |

nātyarthatīkṣṇamṛdvalpasambhāram kaluṣam na ca || 66 ||

Na ushnopacharena - wine should not be consumed hot.

Na virikta - It should not be consumed by a person who has undergone Virechana (purgation) panchakarma therapy.

Na kshudathura - It should be avoided by a person who is hungry.

Na ati tikshna mridu - wines which are very strong or very weak should not be consumed,

Na alpa sambhara – wine which is prepared using insufficient quantity of ingredients,

Na kalusham - very turbid and those which are spoilt, should not be used for drinking.

### Sura - Beer:

गुल्मोदराशोग्रहणीशोषहृत् स्नेहनी गुरुः ।

सुरानिलधनी मेदोऽसृक्स्तन्यमूत्रकफावहा ॥ ६७ ॥

gulmodarārśograhanīśoṣahṛt snehanī guruh |

surānilaghñī medo'srkstanyamūtrakaphāvahā || 67 ||

Sura is indicated in

Gulma - abdominal tumors,

Udara - enlargement of the abdomen,

Arshas - hemorrhoids,

Grahani - duodenal diseases,

Shosha – emaciation.

It is

Snehani - lubricating,

Guru - hard to digest,

Anilagna - mitigates Vata,

Medo asruk stanya mutra kaphavaha - causes increase of fat, blood, breast milk, urine and Kapha.

### **Varuni – Toddy:**

तद्रुणा वारुणी हृद्या लघुस्तीक्ष्णा निहन्ति च ।

शूलकासवमिशासविबन्धाद्मानपीनसान् ॥ ६८ ॥

tadguṇā vāruṇī hr̥dyā laghustikṣṇā nihanti ca |

śūlakāsavamiśvāsavibandhādhmānapīnasān || 68 ||

The properties of Varuni are similar to that of Sura.

It is

Hrudya – good for heart,

Laghu – light for digestion,

Tikshna – sharp in action,

It cures

Shula – colic,  
Kasa – cough,  
Vami – vomiting,  
Swasa – dyspnoea,  
Vibandha – constipation,  
Adhmana – abdominal distension,  
Pinasa – running nose.

### **Vibhitaka Sura – Beer prepared using Vibhitaki:**

नातितीव्रमदा लघ्वी पथ्या वैभीतकी सुरा ।  
व्रणे पाण्डवामये कुष्ठे न चात्यर्थविरुद्धयते ॥ ६९ ॥

nātitīvramadā laghvī pathyā vaibhītakī surā |  
vraṇe pāṇḍvāmaye kuṣṭhe na cātyarthavirudhyate || 69 ||

Sura prepared from Vibhitaka (*Terminalia bellirica*) is  
Na atiteevra mada - not very intoxicating,  
Laghu - easy to digest,  
Pathya - good for health,  
It is not totally contra-indicated (as other wines) in Vrana (wounds),  
Pandu (anemia), and Kushta (skin disorders).

### **Yava Sura – Beer prepared using Barley:**

विष्टम्भनी यवसुरा गुर्वा रुक्षा त्रिदोषला ।

viṣṭambhinī yavasurā gurvī rūkṣā tridoṣalā ।

Sura prepared from Yava (Barley – Hordeum vulgare) is

Vishtambi - causes constipation,

Guru - heavy to digest,

Ruksha - non-unctuous and

Tridoshala - aggravates all the three Doshas.

### **Arista – Fermented decoctions:**

यथाद्रव्यगुणोऽरिष्टः सर्वमध्यगुणाधिकः ॥ ७० ॥

ग्रहणीपाण्डुकुष्ठार्शःशोफशोषोदरज्वरान् ।

हन्ति गुल्मकृमिप्लीहः कषायकटुवातलः ॥ ७१ ॥

yathādravyaguṇo'riṣṭah sarvamadyaguṇādhikah || 70 ||

grahaṇīpāṇḍukuṣṭhārśahśophaśoṣodarajvarān |

hanti gulmakṛmiplīhnah kaṣāyakaṭuvātalah || 71 ||

Arista (fermented decoction) possesses properties of the materials from which it is prepared, and is the most intoxicating of all alcoholic beverages.

It is useful in

Grahani - disease of the duodenum,

Pandu - anemia,  
Kushta - skin diseases,  
Arsha - hemorrhoids,  
Shopha - oedema,  
Shosha – emaciation,  
Udara - enlargement of the abdomen,  
Jwara - fever,  
Gulma - abdominal tumors,  
Krimi - worms (intestinal parasites) and  
Pleeha - disorders of the spleen.  
It is Kashaya (astringent), Katu (pungent) and Vatala (aggravates Vata).

### **Mardvika – Wine prepared from grapes:**

मार्द्विकं लेखनं हृद्यं नात्युष्णं मधुरं सरम् ।  
अल्पपित्तानिलं पाण्डुमेहार्शःकृमिनाशनम् ॥ ७२ ॥

mārdvīkam lekhanaṁ hr̥dyam nātyuṣṇam madhuram saram |  
alpapittānilam pāṇḍumehārśahkr̥mināśanam || 72 ||

Mardvika (wine prepared from grapes) is  
Lekhana - scraping,  
Hridyam - good to the heart,  
Na ati ushnam - not very hot in potency,  
Madhuram - sweet,

Sara – laxative,

Alpa pitta anilam - causes slight increase of Pitta and Anila (Vata),

Indicated in

Pandu - anemia,

Meha - diabetes, urinary disorders,

Arshas - hemorrhoids and

Krimi - worms (intestinal parasites).

### **Kharjura – Wine prepared from dates:**

अस्मादल्पान्तरगुणं खार्जूरं वातलं गुरु ।

asmādalpāntaraguṇam khārjūram vātalam guru |

Wine prepared from dates (kharjura) is inferior in properties to that prepared from grapes, vatala (aggravates Vata) and is guru (heavy to digest).

### **Sarkara – Wine prepared using sugar:**

शार्करः सुरभिः स्वादुहृद्यो नातिमदो लघुः ॥ ७३ ॥

śārkarah surabhiḥ svāduhṛdyo nātimado laghuḥ || 73 ||

Wine prepared using sugar is

Surabhi - sweet smelling,

Swadu - sweet in taste,

Hridya - good for the heart,  
Na ati mada - not very intoxicating and  
Laghu - easy to digest.

### **Gouda - Beverage prepared by using molasses / treacle:**

सृष्टमूत्रशकृद्वातो गौडस्तर्पणदीपनः ।  
sr̥ṣṭamūtraśakṛdvāto gauḍastarpanadīpanah ।

Gouda increases the volume of mutra (urine), shakrut (feces) and vata (flatus), is tarpana (nourishing) and deepana (increases hunger).

### **Sidhu – Wine prepared from sugarcane juice:**

वातपित्करः सीधुः स्नेहश्लेष्मविकारहा ॥ ७४ ॥

मेदःशोफोदरार्शोघ्नस्तत्र पक्वरसो वरः ।

vātапittakaraḥ sīdhuḥ snehaśleśmavikārahā || 74 ||

medaḥśophodarārśoghnastatra pakvaraso varah ।

Sidhu (prepared from fermenting sugarcane juice) is  
Vata pittakara - aggravates Vata and Pitta,  
Decreases sneha (lubrication) and  
Sleshma vikaraha - mitigates diseases due to Kapha.  
It is indicated in

Medo roga - obesity,

Shopha – oedema,

Udara - enlargement of the abdomen and

Arsha – hemorrhoids,

Sidhu madya prepared by boiling sugarcane juice is excellent when compared to the non-boiled variety.

### **Madhvasava – Wine prepared from honey:**

छेदी मध्वासवस्तीक्ष्णो मेहपीनसकासजित् ॥ ७५ ॥

chedī madhvāsavastīkṣṇo mehapīnasakāsajit || 75 ||

Madhvasava (wine prepared from honey) is

Chedi - breaks up hard masses,

Tikshna - penetrates deep,

Indicated in

Meha – diabetes, urinary disorders,

Pinasa - chronic nasal catarrh and

Kasa - cough.

### **Sukta – Wine prepared from tubers:**

रक्पितकफोत्क्लेदि शुक्रं वातानुलोमनम् ।

भृशोष्णतीक्ष्णरुक्षाम्ल हृदयं रुचिकरं सरम् ॥ ७६ ॥

दीपनं शिशिरस्पर्शं पाण्डुदकृमिनाशनम् ।

raktapittakaphotkledi śuktaṁ vātānulomanam |  
bhr̥śoṣnatīksṇarūksāmla hr̥dyam rucikaram saram || 76 ||  
dīpanam śisirasparśam pāṇḍudṛkkṛmināśanam |

Sukta (wine prepared from roots and tubers) is

Rakta pitta kapha utkledi - increases the moisture of blood, Pitta and Kapha,

Vatanulomanam - expels Vata in downward direction,

Brisha ushna - very hot in potency,

Tikshna - is penetrating,

Ruksha - causes dryness,

Amla - sour,

Hridyam - good for the heart,

Ruchikara - increases taste (appetite),

Sara – promotes bowel movements (laxative),

Deepanam - enhances digestive fire,

Shishira sparsham - is cold to touch,

Indicated in

Pandu - anemia,

Drik - diseases of the eye and

Krimi – worms (intestinal parasites).

गुडेक्षुमयमार्द्वीकशुक्तं लघु यथोत्तरम् ॥ ७७ ॥

guḍekṣumadyamārdvīkaśuktam̄ laghu yathottaram || 77 ||

Sukta prepared from guda (jaggery), ikshu (sugarcane), madya (alcohol) and mardvika (grapes) are successively laghu (light to digest). This means, sukta prepared from mardvika (grapes) is the lightest to digest and that prepared from guda (jaggery) is the heaviest.

### **Asava -Fermented infusion:**

कन्दमूलफलाद्यं च तद्विद्यात्तदासुतम् ।

kandamūlaphalādyam̄ ca tadvidyāttadāsutam |

Asava prepared by using kanda (tubers), moola (roots), phala (fruits) etc, is similar to shukta.

### **Asava prepared using Sandaki:**

शाण्डाकी चासुतं चान्यत्कालाम्लं रोचनं लघु ॥ ७८ ॥

śāṇḍākī cāsutam̄ cānyatkālāmlam̄ rocanam̄ laghu || 78 ||

Asava prepared by using Sandaki (balls of fried paddy mixed with spices, dried in sun and then deep fried in oil) and other materials (such as oil-cakes etc) which have turned sour (amla) by lapse of time are rochana (appetizers) and laghu (easy to digest).

## Dhanyamla (prepared using rice and such other grains):

धान्याम्लं भेदि तीक्ष्णोष्णं पितकृत्स्पर्शशीतलम्

श्रमक्लमहरं रुच्यं दीपनं बस्तिशूलनुत् ॥ ७९ ॥

शस्तमास्थापने हृदयं लघु वातकफापहम् ।

एभिरेव गुणैर्युक्ते सौवीरकतुषोदके ॥ ८० ॥

कृमिहृद्रोगगुल्मार्शःपाण्डुरोगनिबर्हणे ।

ते क्रमाद्वितुषैर्विद्यात् सतुषैश्च यवैः कृते ॥ ८१ ॥

dhānyāmlam bhedi tīkṣṇoṣṇam pittakṛtsparśaśītalam

śramaklamaharam rucyam dīpanam bastiśūlanut || 79 ||

śastamāsthāpane hṛdyaṁ laghu vātakaphāpaham |

ebhireva guṇairyukte sauvīrakatuṣodake || 80 ||

kṛmihṛdrogagulmārśahpāṇḍuroganibarhaṇe |

te kramādvituṣairvidyāt satuṣaiśca yavaiḥ kr̥te || 81 ||

Dhanyamla (liquor prepared by fermenting the water in which rice and such other grains, pulses etc. have been slightly cooked or merely washed) is

Bhedi - purgative,

Tikshna - penetrating,

Ushna - hot in potency,

Pittakrit - aggravates Pitta,

Sparsha sheetalam - cold to touch,

Shrama klama hara - relieves fatigue and exhaustion,

Ruchyam - increases appetite,

Deepanam - increases digestive strength,

Vasti shoolanut - relieves pain in the urinary bladder,

Ideal for use as Asthapana (decoction enema),

Hridyam - good to the heart,

Laghu - easy to digest,

Vata kaphapaham - balances Vata and Kapha.

Sauviraka and Tushodaka also possess similar properties and are useful in

Krimi - worms,

Hridroga - heart disease,

Gulma - abdominal tumor,

Arsha - hemorrhoids and

Pandu roga - anemia.

These are prepared from dehusked (vitusha) barley and barley-with-husk (satusha).

गण्डुषधारणाद्वक्त्रमलदौर्गन्धयशोषजित् ॥ ८०१+१ ॥

gaṇḍuṣadhadhāraṇādvaktramaṇaladaurgandhyāśoṣajit || 801+1 ||

Dhanyamla is used for -

Gandusha – oral retention of medication,

It alleviates mala (dirt), dourgandya (odor) and shosha (dryness) of the vakrta (oral cavity).

## **Mutra Varga - Group of urine:**

मूत्रं गोऽजाविमहिषीगजाशोष्ट्रखरोद्धवम् ।

पित्तलं रुक्षतीक्ष्णोष्णं लवणानुरसं कटु ॥ ८२ ॥

कृमिशोफोदरानाहशूलपाण्डुकफानिलान् ।

गुल्मारुचिविषश्चित्रकुष्ठार्शासि जयेल्लघु ॥ ८३ ॥

mūtram go'jāvimahiṣīgajāśvoṣṭrakharodbhavam |

pittalam rūkṣatīkṣṇoṣṇam lavaṇānurasam kaṭu || 82 ||

kṛmiśophodarānāhaśūlapāṇḍukaphānilān |

gulmāruciviṣāśvitrakuṣṭhārśāmsi jayellaghu || 83 ||

Urine of go (cow), aja (goat), avi (sheep), mahisha (buffalo), gaja (elephant), ashva (horse), ushtra (camel) and khara (donkey) is –

Pittalam - aggravates Pitta,

Ruksha – not unctuous, dry,

Tikshna - penetrating deep,

Ushna - hot in potency,

Katu with lavana anurasa - pungent with salt as its secondary taste.

It is indicated in

Krimi - worms,

Shopha - oedema,

Udara - abdominal enlargement,  
Anaha – abdominal distension,  
Shoola - colic,  
Pandu - anemia,  
Kapha anilan - aggravation of Kapha and Vata,  
Gulma - abdominal tumors,  
Aruchi - loss of taste,  
Visha - poisoning,  
Shvitra - leucoderma,  
Kushta - skin diseases,  
Arsha - hemorrhoids and is  
Laghu - easy to digest.

तोयक्षीरेक्षुतैलानां वर्गमद्यस्य च क्रमात् ।

इति द्रवैकदेशोऽयं यथास्थूलमुदाहृतः ॥ ८४ ॥

toyakṣīrekṣutailānāṁ vargairmadhyasya ca kramāt ।  
iti dravaikadeśo'yam yathāsthūlamudāhṛtaḥ || 84 ||

The liquids included in Toya varga (types of water), Kshira varga (types of milk), Ikshu varga (types of sugarcane), Taila varga (types of oils), and Madyavarga (fermented beverages) have been broadly described in this chapter.

इति श्रीवैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां

अष्टाङ्गहृदयसंहितायां सूत्रस्थाने

द्रवद्रव्यविज्ञानीयो नाम पञ्चमोऽध्यायः ।

iti śrīvaidyapatisimhaguptasūnu vāgbhaṭaviracitāyāṁ  
aṣṭāṅgahṛdayasaṁhitāyāṁ sūtrasthāne  
dravadravyavijñānīyo nāma pañcamo'dhyāya: |

Thus ends the chapter called Dravadravyadivijnaniyam, the fifth in Sutrasthana of Astanga Hrudaya composed by Srimad Vaghata, son of Sri Vaidyapati Simhagupta.

## Hot Water Benefits

Drinking hot water is one of the very good habits that suits most people. It is especially beneficial during night-time. Here is the original Ayurvedic reference which explains in great detail regarding benefits of hot water.



अष्टमेनांशशेषेण चतुर्थन् अर्धकेन वा ।  
अथवा क्वथनेनैव सिद्धं उष्णोदकं वदेत ।  
क्लेष्म आमवात मेदोघ्नं बस्ति शोधनदीपनं ।  
कासश्वास ज्वरहरं पीतमुष्णोदकं निशि ॥ – शांगधर सम्हिता मध्यम खण्ड  
2/159 – 160

aṣṭamenāṁśaśeṣeṇa caturthena ardhakena vā ।  
athavā kvathanenaiva siddham uṣṇodakam vadet ।  
śleṣma āmavāta medoghnam basti śodhanadīpanam ।  
kāsaśvāsa jvaraharam pītamuṣṇodakam niśi || – śāṁrgadhara  
samhitā madhayama khaṇḍa 2/159 – 160

**English translation** – Hot water is prepared by heating the water till it reduces to one eighth part or quarter part, or half part or just heating water till it reaches boiling point.

**Benefits of hot water** – Drinking hot water at night time is beneficial in diseases like Kapha related disorders, Amavata (compared to rheumatoid arthritis), decreases fat deposition in

the body, cleanses the urinary bladder, useful in the treatment of cough and other respiratory diseases and fever.

## **Ayurvedic medicines which are specifically told to be taken along with Hot water**

Generally hot water is advised after taking ghee or oil. It aids in easy digestion and avoids indigestion problems. In Ayurvedic treatment with herbal ghees and oils, hot water is the preferred co-drinking.

Apart from them, there are a few specific Ayurvedic medicines where hot water is the most preferred co drink. they are -

[Ajamodadi churna](#)

[Anthrakutharam gulika](#)

## **Why is hot water always advised during Panchakarma treatment?**

Panchakarma treatment is the Ayurvedic procedure to relieve toxins, metabolic wastes from the body. It is done for both to maintain health and to relieve disease. There are many rules to follow during Panchakarma procedure, among which using hot water for drinking is very important.

**The aim of Panchakarma Therapy** is to remove the vitiated Doshas (toxins) from the body. This can be likened to getting rid of stains from a vessel. When you want to get rid of very sticky stains from a steel vessel, often you prefer to use hot water rather than cold water. Like, in the case of the vessel, in the human body also, hot water helps to get rid of the body wastes pretty easily.

**Involvement of GIT:** In Panchakarma treatment, the gastrointestinal tract is always involved. Hence, the digestive system is directly involved in the treatment process. Hence, during Panchakarma treatment, usually the patient's digestion power reduces. That is why, she is advised to take very light, easy-to-digest food items, after the Panchakarma treatment. Hot water tends to improve digestion strength when compared to cold water. Hence using hot water is a must before and after Panchakarma therapy.

**Ghee consumption** is part of the plan during the pre-phase of Panchakarma. Whenever ghee or oily food is consumed, it is always advised to take hot water. It eases digestion and washes off the extra fat from the gut. So, limits its absorption based on body requirement.

## COW MILK BENEFITS

Various products of cows are used in innumerable ways in Ayurveda. Cow milk stands first in them. Cow milk benefits are innumerable. Let us find out the effect of cow milk on Tridosha, when we can have cow milk, when we should not, in what diseases it is helpful and more.

### Cow milk benefits:

- Sweet in taste (Swadu paka), heavy to digest, has a coolant effect on the body (and mind).
- improves Ojas – Ojas is considered as the factor responsible for the immunity of the body. (Ojovardhaka)
- Nourishes the body tissues (Dhatu vardhaka)
- Acts as a natural aphrodisiac.
- Does rejuvenation, increases life expectancy.
- Improves intelligence, strength
- Increases breast milk in the feeding mother.
- Assists in easy movement (peristalsis) of intestines.
- Relieves tiredness, dizziness, excessive thirst and hunger.
- Useful in diseases like severe debility, relieving stage of fever, diseases related to urinary system, bleeding disorders such as nasal bleeding, heavy menstrual bleeding etc,
- **Cow milk for a newborn** – Cow milk is the next best thing to breast milk for the newborn.

### Effect of cow milk on Tridosha

Cow milk calms Vata and Pitta. Increases Kapha.

### Who should not drink cow milk?

- Those who are allergic to cow milk.
- Who have Kapha imbalance symptoms
- Who are obese.
- Who have severe low digestion power

### Various uses of cow milk in Ayurveda -

**1. Milk with herbs:** When we wish to use certain herbs with pungent and hot properties in children, or in person with less

strength, those herbs are processed with cow milk. This serves three purposes

- a. The herbal remedy gets the extra nutritional quality of milk
- b. The pungency and the strength of the herb is lowered. Thus the herbal formula is made suitable for patients with less strength.
- c. Milk acts as a fat and water soluble media for the active principles in the herb.

**Example:** Garlic processed with milk, used in digestion problems.

**2. Cow milk in Ayurvedic oils** – In processing many oils, where the oil is desired to have nourishing and rejuvenating effects, milk is added and processed along with oil and other herbs.

This is especially beneficial in Ayurveda oils that are

- used for massage against degenerative diseases like Osteoarthritis,
- used to calm burning sensation,
- used to heal nerve irritation and nerve pain.
- used to nourish and strengthen muscles and ligaments.

**Example:** Ksheerabala Taila.

Most of the herbal oils, which are used for nasal instillation or for internal administration are processed along with milk.

**3. Shirodhara with Cow milk** – Shirodhara is a procedure, where a continuous stream of liquid is directed uniformly over the forehead region. Milk is used in cases where Vata and Pitta are involved. Like – headache and dizziness, which mainly have Vata and Pitta imbalance.

**4. Cow Milk in Basti** – Basti is a Panchakarma procedure, it is a type of enema. Milk processed with herbs is used for Basti in many acid peptic disorders, in Ayurveda.

**5. Cow milk for gargling:** To relieve burning sensation and to relieve oral ulcers.

**Controversy with modern science:** Many argue that as we grow old, the enzymes useful for digestion and metabolism of milk no longer exist in the body. Note that **Ayurveda** not only takes the chemical effect of any substance into account, it also considers the physical effect of the substance as well.

### **Milk – a source of calcium**

Milk is a rich source of calcium. A study conducted by researchers at Institute of Aging Research, an affiliate of

Harvard Medical School, has found that regular intake of milk and yogurt is associated with higher bone mineral density in the hip. The study also suggested that choosing low-fat milk / yogurt over cream can increase intake of protein, calcium and vitamin D while limiting intake of saturated fats.

### **Research on Milk**

College going kids who don't consume at least three servings of milk / dairy daily are three times more likely to develop metabolic syndrome than those who do, as per the research conducted by University of Illinois. In the study, 339 Mexican college applicants filled out a food frequency questionnaire and were then evaluated for metabolic syndrome risk factors.

### **Incompatibility with other substances:**

Milk along with sour substances and sour fruits is not recommended.

Milk along with horse gram is not recommended, because milk is coolant and Horse gram is hot in nature.

After consuming green leafy vegetables and radish, drinking milk should be avoided.

## **Buffalo Meat, Buffalo Milk And Buffalo Products – Benefits**

Buffalo milk and Buffalo products are widely used in Ayurvedic treatment for various diseases, starting from insomnia to bleeding disorders. Let us explore the benefits of Buffalo products and usage according to Ayurveda.

### **Buffalo Milk Benefits:**

- Of all the Ayurvedic home remedies for inducing normal sleep, buffalo milk is the best. If you have sleep problems, try drinking half a cup of warm buffalo milk at night, one hour before food.
- Buffalo milk is sweet, coolant, takes time to undergo digestion,
- Decreases digestive fire, improves strength and immunity
- Nourishes the body.
- Calms Pitta, relieves burning sensation and is useful in skin conditions.

- Buffalo milk with sugar is the drink of choice in summer, as per Ayurveda summer regimen.

### **Other Buffalo products:**

#### **Buffalo Yogurt:**

Buffalo yogurt is highly nutritious, natural aphrodisiac, relieves tiredness, useful in conditions like heavy menstrual bleeding, nasal bleeding etc.

#### **Buffalo Ghee:**

- Buffalo ghee improves skin complexion and quality,
- Improves digestive power, good for eyes.
- Calms Vata and Pitta, improves Kapha
- Useful in bleeding due to intestinal problems, piles and sprue.

#### **Buffalo urine:**

Buffalo urine is hot and pungent. Used in the treatment of skin diseases, diabetes, abdominal bloating, hemorrhoids, edema, eye disorders and itching.

#### **Buffalo meat:**

Hot, nutritious, induces natural sleep, natural aphrodisiac, increases muscle bulk, calms Pitta, increases breast milk.

#### **Buffalo liver:** good for eyes.

### **Ayurvedic medicines with Buffalo milk as an ingredient:**

[Pinda Thailam](#) - Used in the treatment of Gout.

## **GOAT MILK BENEFITS ACCORDING TO AYURVEDA**

Goat milk has many health benefits. Goats have lean build, Goats do not drink much water, do a lot of physical activities and eat grass and plants that are pungent, hot and bitter in taste. These qualities of goat get attributed to Goat milk, according to Ayurveda. Hence goat milk has its own special importance in Ayurveda.

#### **Goat Milk Benefits:**

- Goat milk is best suited for dry and emaciated patients.
- Goat milk improves digestion.

- Goat milk is useful in respiratory disorders. Hence, For patients with respiratory diseases, it makes sense to choose goat milk over cow milk and buffalo milk.
- Goat milk is beneficial in bleeding disorders.
- For those having mild diarrhea or who defecate more than twice a day, goat milk is beneficial.
- Goat milk does not have a very cool effect on the body.
- Goat milk improves breast milk production.

### **Ayurvedic medicines with goat milk as ingredient:**

Kumkumadi tailam – Used for acne, scar, blemishes.

Pinda Thailam – Used in the treatment of Gout.

Saraswata Ghrita – Used in treating children with neurological developmental disorders.

Somanatha rasa – Used to treat frequent urination.

### **Research:**

**Goat milk against diarrhea** - As per the research conducted at University of California, Davis, Goat milk that was genetically modified to produce higher levels of a human antimicrobial protein, (that is present in breast milk) has proved effective in treating diarrhea in young pigs. The research article was published in an online scientific journal – PLOS ONE.

### **Ayurvedic medicines with which, goat milk is advised as co-drink / diet -**

Shukramatrika Bati

Bala Punarnavadi kashayam

## **CURDS BENEFITS: FULL AYURVEDIC DETAILS**

Ayurveda, the Indian system of medicine explains curds benefits based on different types of curds. These types are explained as per the taste and method of production. If used

wisely curds can be an excellent Ayurvedic home remedy for many health conditions.

### **General curd benefits:**

Curd has

Amla rasa – sour taste

Amla paka – undergoes sour taste conversion after digestion

Grahi - absorbent, useful in diarrhea,

Guru – heavy to digest

Ushna – hot in nature

Vatajit – balances Vata

Increases Meda (fat), Shukra (semen), Bala (strength), Kapha, Raktapitta (bleeding disorders), Agni (digestion strength) and shotha (inflammation).

Rochishnu – increases taste

Useful in

aruchau – useful in anorexia

Vishamajwara – chronic, recurrent fever

Peenasa – rhinitis

Mutrakruchra – dysuria

Grahani – malabsorption syndrome

### **Types of curds according to Ayurveda:**

- Thick curds (semi formed curds)
- Sweet curds
- Sweet-sour curds
- Sour curds
- Very sour curds.

The method of preparation of curds is pretty much the same.

But the sweetness or the sourness of the curds depends on

- How old is the curds – Older the curds, more the sourness.
- Amount of curds added to the milk during making curds.

Chemically or microscopically there might not be much difference in these types of curds. But according to Ayurveda, different tastes have different effects over the body. Ayurveda considers the physical nature as well as the chemical nature of any food or herbs.

### **Curds benefits based on types:**

#### **Thick curds (semi formed curds):**

- This type of curd is not fully formed and does not have any particular taste. It is not good for consumption. It causes Tridosha imbalance and ill-health.

#### **Sweet curds:**

It is the sweet and thick curds. It increases body fat and Kapha Dosha. It calms Vata and Kapha. Useful in certain blood and Pitta related diseases. It is a natural aphrodisiac.

### **Sweet-sour curds:**

Its qualities are similar to that of sweet curds.

### **Sour curds:**

It increases digestive fire, hot in nature and increases Pitta and Kapha.

#### **. Very sour curds:**

- It also increases digestive fire, hot in nature and increases Vata and Kapha.
- Overall, sweet curds are cold in nature and sour curds are hot in nature and improves appetite.

### **A few other types of curds and their benefits:**

**Curds prepared from goat's milk** is an excellent remedy to balance Tridosha. Used in respiratory conditions and to improve digestion.

**Curds prepared from Buffalo milk** take a long time for digestion. Increases Kapha and calms Vata and Pitta. It is a natural aphrodisiac.

**Curds prepared from fat-free milk** is a natural coolant. Improves taste and digestive power. It is useful in digestive problems.

**Curds mixed with sugar** is an excellent thirst reliever. so also curds mixed with jaggery. It is also an aphrodisiac. It is good for those who wish to become fat.

Note: curds with sugar, on a daily basis is contraindicated, in healthy people for long term use.

In disease conditions involving excessive thirst, emaciated and persons seeking aphrodisiac treatment, curds with jaggery or sugar is indicated as part of the treatment.

Benefits of curds are innumerable if prepared and used wisely.

### **Interesting Ayurvedic facts about Curds:**

Curds should not be heated. It loses its properties due to heating.

It is best to avoid curd in people with obesity, Kapha disorders, bleeding disorders and inflammatory conditions.

Curd consumption at night is not recommended.

Sour curds should be avoided if you have gastritis.

### **Ayurvedic medicines with curds as ingredient:**

[Maharajaprasarini Thailam](#)

## [Kottamchukkadi Thailam](#)

### **CURD CONSUMPTION AT NIGHT? CAN YOU TAKE CURD AT NIGHT?**

**Curd At Night** - Ayurveda explains curd as having sour mixed sweet property and it increases Kapha dosha in the body. The mucus generation is also attributed to the effect of Kapha. During the night period, there is natural predominance of Kapha in the body. So, curd consumption at night will further increase kapha leading to many complications. This is quite similar to exposing yourself to hot Sun in the afternoon hours, which is not recommended, because, afternoon period is naturally Pitta predominant and sun exposure also increases Pitta.

**Qualities of curds according to Ayurveda:**

***curds benefits are explained as follows –***

***Amla paka rasam grahi guru ushnam dadhi vatajit |  
meda shukra bala shleshma pitta rakta agni shopha krut  
||***

Curds are sour in taste, hot in potency, and are heavy to digest (takes a longer period to undergo digestion). It increases fat, strength, kapha, pitta and digestive power.

Whenever there is swelling or inflammation, if curds are taken, it worsens the inflammation.

Note that these properties are attributed to sour curds.

***Naivaadyaa nishi naivoshnam vasantha ushna sharatsu  
na |***

Sour curd should not be consumed by making it hot (ushna). Curds should not be consumed during night (nishi), It should also not be consumed during spring and summer seasons.

However, sour curds mixed with soup of green gram, honey, ghee , sugar and amla are helpful in relieving Dysuria (difficulty in urination) and indigestion.

**Solution:**

Try to avoid consuming curd at night. because night is basically a Kapha predominant period. Thus consuming curd at night is best avoided according to Ayurveda.

If at all you are accustomed to taking curd at night, I know that old habits die-hard. so, mix a small pinch of pepper powder to curds and consume. (do not add too much. it may cause a burning sensation). You may also try adding fenugreek powder if you can tolerate a slight tinge of bitterness. (but this superb combination will relieve all kinds of stomach pain generated due to indigestion).

Mixing sugar and drinking curd at night is a strict no-no.

Buttermilk is the best substitute for curds at night. Buttermilk clears the channel and chuck's mucus secretion.

## **BUTTERMILK BENEFITS – AYURVEDA EXPLANATION**

Buttermilk is one of the widely used diet articles in Ayurvedic treatment. Buttermilk is called 'Takra' in Sanskrit. There is a simile given for buttermilk. Nectar is for Gods and Goddesses, buttermilk is for human beings.

### **Butter milk benefits –**

Ayurveda uses buttermilk both to maintain health and to treat diseases.

Butter milk is easy to digest, has astringent and sour tastes and is hot in nature.

Buttermilk improves digestion and mitigates kapha and vata. In Ayurvedic treatment, it is useful in the treatment of inflammation, digestive disorders, gastrointestinal disorders, lack of appetite, spleen disorders and anemia.

Buttermilk is highly beneficial during winter, in indigestion and in Vata imbalance related disorders.

It is given in cases of excessive ghee consumption

### **Types of buttermilk and benefits**

**Full cream buttermilk:** Full cream buttermilk added with sugar calms Vata and Pitta. Very nourishing in nature. It is similar to curds in quality.

**No cream buttermilk:** It calms Kapha and Pitta. It is good for people with diabetes.

**Buttermilk:** Qualities are explained above.

**Half water buttermilk:** Improves strength and digestive power.

**No fat buttermilk:** Calms Pitta, natural coolant, relieves tiredness, calms Vata and Kapha.

According to Ayurveda, Curd at night is contraindicated. During the night, curd is substituted with buttermilk.

So these are the buttermilk uses.

### **Buttermilk contra indication:**

Since Buttermilk is hot in nature, it is to be avoided

- during summer,
- in persons with injury
- in debilitated persons
- a person suffering from giddiness, and in diseases related to Pitta imbalance.

### **Ayurvedic medicines to be taken along with buttermilk**

In following Ayurvedic medicines, buttermilk is advised as a co-drink.

[Kutajavaleha](#), [Chinchadi Lehyam](#), [Mandoora Vatakam](#),

[Punarnava Mandoor](#)

## **HOW TO MAKE BUTTERMILK, TYPES: AYURVEDIC METHOD**

Buttermilk is one of the most widely used food items. There are many variants of buttermilk with different health benefits. Here are the details about how to make buttermilk from milk.

### **Interesting things about buttermilk :**

- It is very easy to make at home.
- If curds are ready, you can make it within five minutes.
- It is said in Ayurveda – “Nectar is for Gods and Goddesses, buttermilk is for human beings.”

### **How to make buttermilk from milk:**

- First you need to prepare curds from milk.
- Take 400 ml of curds. add 100 ml of water to it. churn the curds just for one to two minutes. You can churn it in a bottle / jar / mixer.
- This 100:25 = curds:water ratio buttermilk is the most widely used type of buttermilk. There are a few other types of buttermilk.

### **Types of buttermilk:**

Five methods of making buttermilk.

**Full cream buttermilk:** Curds are prepared from milk with cream. Such curd is churned without adding any water.

**No cream buttermilk:** Curds are prepared from milk devoid of cream. such curd is churned without adding any water.

**Buttermilk:** Prepared from the above-mentioned method.

**Half water buttermilk:** Take 100 ml curds, add 50 ml of water and churn it to get half water buttermilk.

**No fat buttermilk:** Churn curds till it becomes butter. Remove butter. The remaining watery part is no fat buttermilk. It is also commonly used as buttermilk.

Each of these can be used interchangeably as buttermilk substitute to one another.

## **JAGGERY HEALTH BENEFITS, USAGE, SIDE EFFECTS – FULL AYURVEDA DETAILS**

Jaggery is extensively used in many Indian cuisines and in various Ayurvedic medicines. It is a good substitute for sugar. Not only that, it comes with a bunch of its own unique health

benefits. Jaggery forms the backbone of Asavas and Arishtas – fermented liquid Ayurvedic medicines.

### **What is jaggery? How to prepare it?**



It is a type of unrefined sugar, prepared from sugarcane or date juice. The juice is concentrated by heating and molasses is not removed while concentrating it. The end product is brownish yellow coloured solid jaggery blocks. It is also available in semisolid form.

Jaggery is called Guda, Gud, Gula, Gulam in Ayurveda.

Ayurveda explains two types of jaggery.

Dhauta – washed / semi-refined

Adhauta – unrefined, unwashed.

### **Qualities of jaggery and health benefits:**

नातिश्लेष्मकरो धौतः सृष्टमूत्रशकृत् गुडः ॥ ४७ ॥

प्रभूतकृमि मज्जासृक् मेदोमांस कफोऽपरः ।

Dr JV Hebbal - learningayurveda.com

हृदयः पुराणः पथ्यश्च, नवः श्लेष्म अग्निसादकृत् ॥ ४८ ॥

(Reference: Ashtanga Hrudayam Sutrasthana 5/47-48)

Guda (jaggery, molasses), washed well (made white and purified)-

Natishleshma kara – does not increase Kapha to a large extent

Srushtamutrashakrut – increases volume of urine and feces  
If it is not prepared properly, it causes intestinal worms,  
increases chances of Kapha disorder in marrow, blood, fat  
tissue and muscles.

Old jaggery is good for the heart, and should be consumed. So,  
jaggery should be at least one year old for its usage.  
Freshly prepared jaggery increases Kapha and causes  
indigestion. 47-48.

इक्षुविकार अयं धौत अधौत पुराण नवभेदेन चथुर्था।

- चरक सम्हिता सूत्रस्थान २७/२३९

सक्षारः नातिशीतः स्निग्धः मूत्ररक्तशोधनः वातच्छः

नातिपित्तजित् मेदः कृमिकरः बल्यो वृष्यश्च ॥

धौत गुणाः- मधुरो वातपित्तच्छनो असृक् प्रसादनश्च ॥

- सुश्रुत सम्हिता सूत्रस्थान 47/160-161

प्रभूत कृमिमज्जाऽसृक् मेदोमांसकरो गुडः ।

- चरक सूत्रस्थान 27/238

पुराण गुडः -

स्वादुतरः स्निग्धो लघुरग्निदीपनो विषमूत्र आमयशोधनो

रुच्यो हृदयः पित्तच्छनो वातच्छः त्रिदोषच्छनो ज्वरहरः

सन्ताप शान्तिप्रदः श्रमहरः पाण्डु प्रमेहान्तकः पश्यश्च ॥

- राज निघण्टु १४/१९९

unrefined or unwashed jaggery is

Sakshara – slightly alkaline

Natisheeta – not very coolant

Snigdha – oily, unctuous

Mutrashodhaka – cleanses bladder and urine

Raktashodhaka – cleanses and purifies blood

Vataghna – balances Vata

Na ati pittajit – decreases Pitta slightly

Medakara – increases body fat

Kurmikara – causes intestinal worm infestation

Balya – increases strength

Vrushya – aphrodisiac

**Dhauta guda or washed jaggery is**

Madhura – sweet

Vatapittaghna – balances Vata and Pitta

Asruk prasadana – cleanses and detoxifies blood

It has a more Pitta balancing action compared to Adhauta (unwashed)

### **Purana Guda – old jaggery:**

Svadutara – much more sweeter than the fresh

Snigdha – oily, unctuous

Laghu – lighter to digest, than fresh

Agnideepana – promotes digestion strength

Vitshodhaka – cleanses intestines and feces

Mutrashodhaka- cleanses urinary bladder and urine

Amashayashodhaka – cleanses stomach

Ruchya – promotes taste

Hrudya – good for heart, cardiac tonic

Pittaghna – balances Pitta

Vataghna – balances Vata

Tridoshaghna – Generally good for all the three Doshas

Jwarahara – Good for fever (in small quantities only)

Santapa shantiprada – relieves excess body heat

Shramahara- relieves tiredness

Panduhara – useful in anemia

Pramehantaka- useful in urinary tract diseases

### **Use of jaggery in Ayurvedic medicines:**

#### **Jaggery in Asava and Arishta:**

Asava and Arishta are fermented Ayurvedic products. They contain natural self generated alcohol, ranging from 5 – 12 %.

[Dasamoolarishtam](#) and [Ashokarishta](#) - are two good examples of Arishta and

[Kumaryasava](#) is an example for Asava.

In these Asava and Arishta preparations, jaggery is used as a source of sugar. With the help of natural yeast, sugar in the jaggery is converted into alcohol with the help of natural yeast (present in some herbs, used in the medicines). During the process of this conversion, the water soluble and alcohol soluble active principles get dissolved into the liquid medium, and thus the medicine gets prepared in about 1 – 2 months of time.

In these asava and arishta preparations, jaggery was made into a paste with lime powder, applied over a long strip of cloth. This was used to seal the cap of vessels. This was useful

to prevent entry of air inside the arishta vessel, helping in anaerobic fermentation.

### **Syrups:**

Jaggery is used as the sugar base in some syrups. Example:

[Raktansoo syrup](#)

### **Herbal jams – Lehyam:**

Jaggery is used as the sugar base to prepare some herbal jams, like[Kalyanaka Guda](#) and [Shatavari gulam](#)

### **Tablets:**

Jaggery is used as the base for many tablets. Apart from acting as a good binding agent, it also adds immense medicinal value to the tablet. Example:[Pranada Gutika](#) and [Vyoshadi Vatakam](#)

### **Kashayam**

In some herbal water decoctions, the decoction is traditionally advised to be taken along with jaggery. Example: [Pathyaksha Dhatriyadi kashayam](#)

### **Guda Varti**

Guda varti is the ancient equivalent to modern rectal suppositories. They are administered through a rectal route to relieve constipation and for other therapeutic effects. For Varti, usually jaggery is used as the base. Jaggery starts melting at a little above room temperature. Rectal temperature is quite sufficient to melt the jaggery. So, while it melts, it releases the other herbs in the Varti into the rectal area, thereby, it acts as a carrier for other herbal powders.

### **Jaggery home remedies**

If you visit any Indian village in the afternoon, especially in summer, soon after you enter, you will be given a small piece of jaggery and cold water to drink. This is to cool you down and to energize you instantly. Try it after coming home in the afternoon.

Various sweet drinks are prepared with jaggery, called as Guda Panaka, used extensively in Ayurveda to restore energy and for aphrodisiac effect.

**Guda sharkara** - The next step in processing of jaggery, where they get coarse granules. This is used in treating injured patients, people with emaciation and for aphrodisiac purposes.

### **Use by Sushruta:**

Sushruta used to use jaggery in “dahakarma” – heating process. Because jaggery can hold heat for a long period of time.

Reference: *Dahakarmani upayukta*: | Sutrasthana 12/4

### **Use in leech therapy -**

In leech therapy, after the leech is applied and vitiated blood is let out, if still some more vitiated blood is remaining in the affected area, then a paste of jaggery, honey and turmeric is applied to the spot. This causes further letting out of impure blood.

### **Precautions and side effects:**

Long term use, in high dose may cause weight gain,  
Not recommended in diabetes.

Jaggery use, continuously for a long period of time may cause intestinal worm infestation.

Jaggery is contraindicated if you have ulcerative colitis.

Taking radish and jaggery along with fish is contraindicated in Ayurveda.

### **Unique use of jaggery in intestinal worms:**

Jaggery – if used for a long time may cause intestinal worms. But in some Ayurvedic medicines, used in treating intestinal worm infestation, like Manibhadra Guda, jaggery is used as an ingredient. This will help in attracting the worms into the intestines and to kill them with the other herbs in the medicine.

## **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.

**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 antioxidant. It also contains Vitamin K. Sesame contains magnesium, copper, calcium, iron, zinc, and vitamin B6.

### **Sesame benefits:**

**Ayurveda details:** 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 toothache.
- 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.

**Pathya** - One of the things to be taken regularly. Hence sesame oil is one of the widely used oils for cooking in the Indian household.

**Agni janana** – Improves digestive power.

**Medha janana** – Improves intelligence.

**Vranashodhana** – Cleanses wounds.

- Sesame 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 properties 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 increases Kapha and Pitta.

Sesame oil is an excellent laxative.

Sesame oil is an excellent skin moisturizer and skin softener.

Sesame oil is a safe oil for the 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 and 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 wounds.
- 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 a Sesame oil base.

Sesame oil is also used as ingredient in many herbal jams like **Kalyanagulam**

**Disclaimer:** None of these statements are approved or validated by the US Food and Drug Administration. They are

yet to wake up to sesame oil benefits. You do not need a lamp to see the Sun.

**A simple tip:** If you use sesame oil for massage, better to follow it up with a 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, the better the effect.

## **CHAPTER 6: QUALITY OF FOODS – ANNASWAROOPA VIJNANIYA ADHYAYA**

### **Ashtanga Hridayam**

Sutrasthanam – Chapter – 6

अन्नस्वरूपविज्ञानीयमध्यायं

annasvarūpavijñānīyamadhyāyaṁ

The sixth chapter of Astanga Hridaya is called Annaswaroopa Vijnaneeya Adhyaya. It deals with details of different food materials. The chapter covers corn, grains, legumes, pulses, prepared foods, non veg foods, leafy vegetables, fruits, salts and medicinal herbs.

#### **Pledge by the author(s):**

अथातोऽन्नस्वरूपविज्ञानीयमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

athāto'nnasvarūpavijñānīyamadhyāyaṁ vyākhyāsyāmaḥ ।

iti ha smāhurātreyādayo maharṣayaḥ ।

Maharshi Atreya and other sages pledge that henceforth they would be explaining the chapter named 'Annasvarupavijnaniyam'.

#### **Shuka Dhanya Varga – Group of cereals:**

#### **Shali dhanyas - Types of rice:**

रक्तो महान्सकलमस्तूर्णकः शकुनाहृतः ।

शारामुखो दीर्घशूको रोधशूकः सुगन्धिकः ॥ १ ॥

पुण्ड्रः पाण्डुः पुण्डरीकः प्रमोदो गौरसारिवौ ।

काञ्चनो महिषः शूको दूषकः कुसुमाण्डकः ॥ २ ॥

लाङ्गला लोहवालाख्याः कर्दमाः शीतभीरुकाः ।

पतङ्गस्तपनीयाश्च ये चान्ये शालयः शुभाः ॥ ३ ॥

rakto mahānsakalamastūrṇakah śakunāhṛtaḥ |

śārāmukho dīrghaśūko rodhraśūkah sugandhikah || 1 ||

pundraḥ pāṇḍuh puṇḍarīkah pramodo gaurasārivau |

kāñcano mahiṣah śūko dūṣakah kusumāṇḍakah || 2 ||

lāṅgalā lohavālākhyāḥ kardamāḥ śītabhīrukāḥ |

pataṅgastapanīyāśca ye cānye śālayah śubhāḥ || 3 ||

Rakta (red), Mahan (big sized rice), Kalama, Turnaka, Shakunahruta, Saaramukha, Deerghashuka (having long sharp spike at the ends), Rodhrashuka, Sugandhika (having good smell), Pundra, Pandu, Pundarika, Pramoda, Gaura (white rice), Sariva, Kanchana (golden colored rice), Mahisha, Shuka, Dushaka, Kusumandaka, Langala, Lohavala, Kardama, Sheetabheeruka, Patanga, Stapaneyya (bright red colored rice) – these varieties of rice are good for consumption.

### **Qualities, health benefits of rice:**

स्वादुपाकरसाः स्निग्धा वृष्या बद्धाल्पवर्चसः ।  
कषायानुरसाः पथ्या लघवो मूत्रला हिमाः ॥ ४ ॥  
svādūpākarasāḥ snigdhā vṛṣyā baddhālpavarcasāḥ |  
kaṣāyānurasāḥ pathyā laghavo mūtralā himāḥ || 4 ||

Swadu rasa – sweet taste,  
Swadu paka – sweet taste conversion after digestion,  
Snigdha – unctuous,  
Vrushya – is a natural aphrodisiac,  
Baddhalpavarchasah – causes mild constipation, decreases the volume of feces,  
Kashaya anurasa – mild astringent taste,  
Pathya – suitable for daily consumption,  
Laghu – light to digest,  
Mutrala – diuretic, increases urine volume,  
Hima – coolant.

### **Rakta shali – Red variety of rice:**

शूकजेषु वरस्तत्र रक्तस्तृष्णात्रिदोषहा ।  
śūkajeṣu varastatra raktastrṣṇātridoṣahā |

Red variety of rice (Raktashali) is the best among the cereals. It relieves thirst (trishna) and balances all the three Doshas (tridoshaha).

## **Mahan and Kalama Varieties of rice:**

महांस्तं चानु कलमस्तं चाप्यनु ततः परे ॥ ५ ॥

mahāṁstam cānu kalamastam cāpyanu tataḥ pare || 5 ||

Mahan and Kalama are successively inferior in qualities when compared to Rakthashali (red variety of rice).

The other varieties are inferior to kalama with respect to its qualities.

## **Yavaka, Hayana, Pamshu, Vashpa, Naishadha varieties of rice:**

यवका हायना: पांसुबाष्पनैषधकादयः ।

स्वादूष्णा गुरवः स्निग्धाः पाकेऽम्लाः क्षेष्मपित्तलाः ॥ ६ ॥

सृष्टमूत्रपुरीषाश्च पूर्वं पूर्वं च निन्दिताः ।

yavakā hāyanāḥ pāṁsubāśpanaiṣadhakādayaḥ |

svādūṣṇā guravaḥ snigdhāḥ pāke'mlāḥ ślesmapittalāḥ || 6 ||

sṛṣṭamūtrapuriṣāśca pūrvam pūrvam ca ninditāḥ |

Yavaka, Hayana, Pamshu, Vashpa, Naishadha varieties of rice are

Svadu – sweet,

Ushna – hot in potency,

Guru – hard to digest,

Snigdha - unctuous, oily,

Amlapaka – undergoes sour taste conversion after digestion,

Shleshmapittala – increases Kapha and Pitta,  
Srushtamutrapureesha – increases bulk and volume of urine and feces.  
Their qualities increase in their successive order i.e. yavaka is inferior and naisadhaka is superior in terms of quality.

### **Vrihi dhanya:**

#### **Shashtika Shali – Paddy which matures in 60 days:**

स्निग्धो ग्राही लघुः स्वादुस्त्रिदोषघ्नः स्थिरो हिमः ॥ ७ ॥

षष्ठिको व्रीहिषु श्रेष्ठो गौरश्चासितगौरतः ।

snigdho grāhī laghuḥ svādustridoṣaghnaḥ sthira himaḥ || 7 ||

ṣaṣṭhiko vrīhiṣu śreṣṭho gauraścāsitagaurataḥ |

Shashtika shali – the paddy which matures in 60 days is best (sreshta) among all paddies. It is

Snigdha - unctuous, oily,

Grahi – absorbent,

Laghu - light to digest,

Svadu – sweet,

Tridoshaghna – balancing all the three Doshas,

Sthira – brings about stability,

Hima – coolant.

It is of two types – Gaura (white) and Asita-gaura (blackish white).

### **Other varieties of rice:**

ततः क्रमान् महाव्रीहिकृष्णव्रीहिजतूमुखाः ॥ ८ ॥

कुक्कुटाण्डकलावाक्षपारावतकसूकराः ।

वरकोद्दालकोज्जवालचीनशारददर्दुराः ॥ ९ ॥

गन्धनाः कुरुविन्दाश्च गुणैरल्पान्तराः स्मृताः ।

tataḥ kramān mahāvrīhikṛṣṇavṛihijatūmukhāḥ || 8 ||

kukkuṭāṇḍakalāvākṣapārāvatakasūkarāḥ ।

varakoddālakojjvālacīnaśāradadardurāḥ || 9 ||

gandhanāḥ kuruvindāśca gunairalpāntarāḥ smṛtāḥ |

Next inferior to shashtika is mahavrihi, next to that is krishnavrihi and the others such as jatu mukha, kukkutandaka, lavaka, paravataka, sukara, varaka, uddalaka, ujvala, cina, sarada, dardura, gandhana and kuruvinda.

स्वादुरम्लविपाकोऽन्यो व्रीहिः पित्तकरो गुरुः ॥ १० ॥

बहुमूत्रपुरीषोष्मा त्रिदोषस्त्वेव पाटलः ।

svāduramlavipāko'nyo vrīhiḥ pittakaro guruḥ || 10 ||

bahumūtrapuriṣoṣmā tridoṣastveva pāṭalah |

The other varieties of rice are -

Svadu - sweet in taste,

Amla - sour at the end of digestion,

Pittakara - increases Pitta and

Guru - hard to digest.

Bahu mutra purisha ushma - It increases volume of urine, feces, increases body heat and causes imbalance of Tridosha.

### **Trina dhanyas – Millets - group of grains obtained from grass like plants:**

कङ्गुकोद्रवनीवारश्यामाकादि हिमं लघु ॥ ११ ॥

तृणधान्यं पवनकूलेखनं कफपित्तहृत् ।

kaṅgukodravanīvāraśyāmākādi himam̄ laghu || 11 ||

tṛṇadhānyam̄ pavanakṛllekhanam̄ kaphapittahṛt |

Kangu, Kodrava, Neevara, Shyamaka are different varieties of Trina dhanya. These are

Hima - cold in potency,

Laghu - easily digestible,

Pavanakrit - increases Vata,

Ulekhanam - Lekhana (scraping) and

Kapha pittahrit - pacifies Kapha and Pitta.

## **Priyangu and Koradusha:**

भग्नसन्धानकृतत्र प्रियङ्गुर्बूहणी गुरुः ॥ १२ ॥

कोरदूषः परं ग्राही स्पर्शो शीतो विषापहः ।

bhagnasandhānakṛttatra priyaṅgurbr̥mhaṇī guruḥ || 12 ||

koradūṣah param grāhī sparśo śīto viṣāpahah |

Priyangu helps in fracture healing (bhagna sandhanakrit), is nutritive, nourishing (bruhmana) and hard to digest (guru).

Koradusha is grahi (absorbent), sparsho sheeta (cool to touch) and vishapaha (anti-poisonous).

## **Yava - Barley:**

रुक्षः शीतो गुरुः स्वादुः सरो विड्वातकृथवः ॥ १३ ॥

वृष्यः स्थैर्यकरो मूत्रमेदःपित्तकफाञ्जयेत् ।

पीनसश्चासकासोरुस्तम्भकण्ठत्वगामयान् ॥ १४ ॥

न्यूनो यावदन्ययवो रुक्षोष्णो वंशजो यवः ।

rūkṣah śīto guruḥ svāduḥ saro viḍvātakṛdyavaḥ || 13 ||

vṛṣyah sthairyakaro mūtramedahpittakaphāñjayet |

pīnasāśvāsakāsorustambhakanṭhatvagāmayān || 14 ||

nyūno yāvadanyayavo rūkṣoṣṇo vamśajo yavaḥ |

Yava (Barley) is

Rooksha - dry,

Sheeta – cold,

Guru - Heavy to digest,

Svadu – Madhura (sweet),

Sara – promotes bowel movements, laxative,

Vit-vata krut – it increases the bulk of feces and causes flatus,

Vrushya – natural aphrodisiac,

Stairyakrut – increases body stability,

Useful in

Mutra – urinary disorders,

Meda – disorders of fat metabolism,

Pitta and Kapha imbalance disorders,

Peenasa – running nose, rhinitis,

Shwasa – Asthma, COPD, wheezing, breathing difficulty,

Kasa – cough, cold,

Urusthamba – thigh stiffness,

Kantaroga – diseases of throat,

Twakroga – skin diseases.

Anuyava (a small sized barley variety) is inferior in qualities to that of Yava.

Venuyava (seeds of bamboo) is ruksha (non- unctuous) and ushna (hot in potency).

## **Godhuma – Wheat:**

वृष्यः शीतो गुरुः स्निग्धो जीवनो वातपित्तहा ॥ १५ ॥

सन्धानकारी मधुरो गोधूमः स्थैर्यकृत्सरः ।

पथ्या नन्दीमुखी शीता कषायमधुरा लघुः ॥ १६ ॥

vṛṣyah śīto guruḥ snigdho jīvano vātapittahā || 15 ||

sandhānakārī madhuro godhūmaḥ sthairyakṛtsarah |

pathyā nandīmukhī śītā kaṣāyamadhurā laghuḥ || 16 ||

Wheat is

Vrushya – natural aphrodisiac,

Sheeta – cold,

Guru - Heavy to digest,

Snigdha – unctuous, oily,

Jivaneeya – enlivening,

Vatapittaha – pacifies Vata and Pitta,

Sandhanakari – heals fractures and wounds,

Madhura – sweet,

Sthairyakrut – increases body stability,

Sara – promotes bowel movements,

Pathya – can be consumed on a daily basis.

**Nandimukhi** variety of wheat is good for health. It is

Sheeta – cold,  
Kashaya madhura– astringent and sweet in taste,  
Laghu - light to digest.

### **Joorna – Sorghum:**

निःसारा वातला रुक्षा जूर्णाध्मानकरा सरा ॥ १६+१ ॥  
niḥsārā vātalā rūkṣā jūrnādhmānakarā sarā || 16+1 ||

Joorna is  
Nisara – lacks nutrition,  
Vatala – aggravates vata,  
Ruksha – causes dryness,  
Adhmanakara – causes abdominal distension and  
Sara – is laxative.

### **Shimbidhanya varga - Group of legumes and pulses:**

मुद्राढकीमसूरादि शिम्बीधान्यं विबन्धकृत् ।  
कषायं स्वादु सङ्ग्राहि कटुपाकं हिमं लघु ॥ १७ ॥  
मेदःक्षेष्मासपित्तेषु हितं लेपोपसेकयोः ।  
mudgādhakīmasūrādi śimbīdhānyam vibandhakṛt |

kaśāyam svādu saṅgrāhi kaṭupākam̄ himam̄ laghu || 17 ||  
medahśleṣmāśrapitteṣu hitam̄ lepopasekayoḥ |

Mudga (green gram), Adhaki (pigeon pea/red gram), Masura (lentil) and other varieties belong to the group called Shimbidhanya (those having pods / legumes).

They possess the following properties -

Vibandhakrut –causes constipation,

Kashaya, Swadu – astringent and sweet in taste,

Grahi – absorbent,

Katu vipaka – pungent taste conversion after digestion,

Hima - Sheeta – cold in potency,

Laghu – easily digestible,

Mitigate meda (fat), sleshma (kapha), asra (blood) and pitta,

Suited for use as lepa (external application) and seka (bathing the body parts) etc.

### **Mudga, Kalaya:**

वरोऽत्र मुद्रोऽल्पचलः कलायस्त्वतिवातलः ॥ १८ ॥

varo'atra mudgo'lpacalah kalāyastativātalah || 18 ||

Varo atra mudga - Among them, mudga (green gram) is best,

Alpa chalaha - it causes mild increase of chala (vata).

Kalaya (garden pea / round pea) is ativatala – increases Vata excessively.

### **Chanaka – Chickpea:**

असृक्षिप्तहरो रुक्षो वातलश्चणकः स्मृतः ॥ १८१+१ ॥

asṛkpittaharo rūkṣo vātalaścaṇakah smṛtaḥ || 181+1 ||

Chanaka is

Asrikpittahara – relieves bleeding disorders,

Ruksha – causes dryness and

Vatala – aggravates Vata.

### **Raja masha - Cow pea:**

राजमाषोऽनिलकरो रुक्षो बहुशकृद्गुरुः ।

rājamāṣo'nilakaro rūkṣo bahuśakṛdguruḥ |

Rajamasha (cow pea) is

Anilakara - increases Vata,

Ruksha - causes dryness,

Bahu shakrit - produces more feces and is

Guru - hard to digest.

### **Kulatha - Horse gram:**

उज्ज्ञाः कुलत्थाः पाकेऽम्लाः शुक्राश्मश्यासपीनसान् ॥ १९ ॥

कासार्शःकफवातांश्च घनन्ति पित्तास्त्रदाः परम् ।

uṣṇāḥ kulatthāḥ pāke'mlāḥ śukrāśmaśvāsapīnasān || 19 ||  
kāsārśahkaphavātāṁśca ghnanti pittāsradāḥ param |

Kulatha (horse gram) is  
Ushna – hot in potency,  
Amlapaka – sour at the end of digestion,  
Shukra - cleanses semen.  
It cures  
Ashma - urinary stones,  
Shwasa – Asthma, COPD, wheezing, breathing difficulty,  
Peenasa – running nose, rhinitis,  
Kasa – cough,  
Arshas – hemorrhoids,  
Kapha and Vata diseases.  
It increases pittasra (bleeding disorders).

### **Nishpava – Indian butter bean:**

निष्पावो वातपितासस्तन्यमूत्रकरो गुरुः ॥ २० ॥

सरो विदाही द्रक्षुक्रकफशोफविषापहः ।

niṣpāvo vātapittāsrastanyamūtrakaro guruḥ || 20 ||  
saro vidāhī dṛkṣukrakaphaśophaviṣāpahaḥ |

**Nishpava** aggravates Vata, Pitta, bleeding disorders,

It increases stanya (breast milk production) and is mutrakara (promotes urine formation).

It is

Guru - Heavy to digest,

Sara – promotes bowel movements,

Vidahi – increases burning sensation,

It is not good for drik (eyes) and shukra (semen) quality.

It decreases Kapha, shopha (inflammation) and is vishapaha (useful in poisoning).

### **Masha – Black gram benefits:**

माषः स्निग्धो बलश्लेष्ममलपितकरः सरः ॥ २१ ॥

गुरुष्णोऽनिलहा स्वादुः शुक्रवृद्धिविरेककृत् ।

māṣah snigdho balaśleṣmamalapittakarāḥ sarāḥ || 21 ||

gurūṣṇo'nilahā svāduḥ śukravṛddhivirekakṛt |

Black gram is

Snigdha – unctuous,

Balya – increases strength,

Sleshma pittakara - increases Kapha and Pitta,

Sara – laxative,

Guru – not easily digestible,

Ushna – hot in potency,

Anilaha - Vatahara – mitigates Vata,

Svadu - Madhura – sweet in taste,

Shukra vruddhikara, virekakrut – increases semen and promotes ejaculation strength.

फलानि माषवद्विद्यात् काकाण्डोलात्मगुप्तयोः ॥ २२ ॥

phalāni māṣavadvidyāt kākāṇḍolātmaguptayoh || 22 ||

Fruits of Kakandola and Atmagupta (*Mucuna pruriens*) are similar to Masha (black gram) in qualities.

### Tila - Sesame seeds:

उष्णस्त्वच्यो हिमः स्पर्शे केश्यो बल्यस्तिलो गुरुः ।

अल्पमूत्रः कटुः पाके मेधाग्निकफित्तकृत् ॥ २३ ॥

uṣṇastvacyo himaḥ sparśe keśyo balyastilo guruḥ ।

alpamūtrah kaṭuh pāke medhāgnikaphapittakṛt || 23 ||

Tila (sesamum) is  
Ushna – hot in potency,  
Tvachya – good for the skin,  
Sheetasparsha – cold to touch,  
Keshya – good for hairs,  
Balya – strengthening,  
Guru – hard to digest,  
Alpamutra – decreases urine output,  
Katu paka – pungent at the end of digestion,  
Medhakrut – increases intelligence,  
Agnikrut – increases digestive function,  
Kapha pittakrit - increases kapha and pitta.

### **Uma - Linseed:**

स्निग्धोमा स्वादुतिकोष्णा कफपितकरी गुरुः ।

द्रक्षुक्रहृत्कटुः पाके तद्वद्वीजं कुसुम्भजम् ॥ २४ ॥

snigdhomā svādutiktoṣṇā kaphapittakarī guruḥ ।

dṛkṣukrahṛtkaṭuḥ pāke tadvadbījam kusumbhajam || 24 ||

The seed of Uma (**linseed**) is

Snigdha - unctuous,  
Swadu tikta – sweet and bitter in taste,  
Ushna – hot in potency,

Kapha pittakari - increases kapha and pitta,  
Guru - hard to digest,  
Drik shukrahrit - not good for vision and semen,  
Katu paka - pungent taste conversion at the end of digestion.  
The seeds of Kusumbha also have similar properties.

माषोऽत्र सर्वेष्ववरो यवकः शूकजेषु च ।  
māṣo'atra sarveṣvavaro yavakah śūkajeṣu ca |

Masa (black gram) in the group of simbija (legumes) and yavaka (small barley) in the group of sukaja (cereals) are inferior.

### Nava Dhanya – Fresh grains:

नवं धान्यमभिष्यन्दि लघु संवत्सरोषितम् ॥ २५ ॥  
शीघ्रजन्म तथा सूप्यं निस्तुषं युक्तिभर्जितम् ।  
navam dhānyamabhiṣyandi laghu saṃvatsaroṣitam || 25 ||  
śīghrajanma tathā sūpyam nistuṣam yuktibharjita |

**Fresh grains** (just harvested) are

Abhisyandi - causes excess exudation from tissue pores and block them,  
Samvatsaroshitam - those old by one year are laghu (easily digestible).  
Those which grow quickly (Shigra janma), those which are removed from their husk (nistusha), those that are properly fried (bharjita) are also easy to digest (laghu).

## **Kritannna varga- Group of cooked cereals:**

मण्डपेयाविलेपीनामोदनस्य च लाघवम् ॥ २६ ॥

maṇḍapeyāvilepīnāmodanasya ca lāghavam || 26 ||

[Manda, peya, vilepi and odana are preparations of rice or other grains cooked in water.

Manda - The thin fluid resembling water, drained out immediately after boiling is known as manda;

Peya – slightly thicker to manda but still only liquid is peya;

Vilepi – the next stage with more of solid grains and less of fluid is called vilepi and

Odana – the last stage which is solid without fluid portion is known as odana.]

Manda, peya, vilepi and odana are more easily digestible in their preceding order of enumeration.

Manda – is easiest to digest.

Odana – is comparatively harder to digest.

यवगोधूममाषाश्च तिलाश्चाभिनवा हिताः ।

पुराणा विरसाः सूक्ष्मा न तथार्थकरा मताः ॥ २६१+१ ॥

yavagodhūmamāṣāśca tilāścābhinavā hitāḥ ।

purāṇā virasāḥ sūkṣmā na tathārthakarā matāḥ || 261+1 ||

Barley, wheat, black gram and sesame seeds are best used when fresh (within one year time period). When they are old, they become Virasa – lose taste and lack nutritional value.

### **Manda – Rice boiled water:**

यथापूर्वं शिवस्तत्र मण्डो वातानुलोमनः ।

तृङ्गलानिदोषशोषघ्नः पाचनो धातुसाम्यकृत् ॥ २७ ॥

स्रोतोमार्दवकृत्स्वेदी सन्धुक्षयति चानलम् ।

yathāpūrvam śivastatra maṇḍo vātānulomanah |

tr̥ḍglānidosaśoṣaghnah pācano dhātusāmyakṛt || 27 ||

srotomārdavakṛtsvedī sandhukṣayati cānalam |

**Amongst these, Manda is the best.**

It has the following properties -

Vatanulomana - causes easy movement of feces and flatus,

Relieves trit (thirst) and glani (exhaustion),

Shesha doshagna - It nullifies residual doshas,

Pachana – helps in digestion,

Dhatu samyakrit - restores the normalcy of the tissues,

Sroto mardavakrit - causes softness of the channels,

Svedi – causes perspiration and

Sandukshayati ca analam - kindles the digestive fire.

## **Peya – Rice gruel:**

क्षुतृष्णाग्लानिदौर्बल्यकुक्षिरोगज्वरापहा ॥ २८ ॥

मलानुलोमनी पथ्या पेया दीपनपाचनी ।

kṣutṛṣṇāglānidaurbalyakukṣirogajvarāpahā || 28 ||

malānulomanī pathyā peyā dīpanapācanī |

**Peya** (more liquid, less solid) relieves

Kshut - hunger,

Trishna - thirst,

Glani - exhaustion,

Dourbalya - debility,

Kukshi roga - diseases of the abdomen and

Jwara – fevers.

It brings about

Mala anulomana - easy elimination of feces,

Pathya – is wholesome,

Deepana - kindles appetite and

Pachana - helps in digestion.

## **Vilepi – Thick rice gruel:**

विलेपी ग्राहिणी हृद्या तृष्णाघ्नी दीपनी हिता ॥ २९ ॥

व्रणाक्षिरोगसंशुद्धदुर्बलस्नेहपायिनाम् ।

vilepi grāhiṇī hr̥dyā trṣṇāghnī dīpanī hitā || 29 ||

vraṇākṣirogasamśuddhadurbalasnehapāyinām |

**Vilepi** (less liquid more solid) is

Grahi - withholds discharge of fluids from the body, constipative,

Hridya - good for the heart,

Trishnagni - relieves thirst,

Deepani - kindles appetite,

Hita - ideal for all, especially for those suffering from

Vrana - ulcers,

Akshi roga - eye diseases,

Samshudha - those who have been administered Panchakarma purification therapies,

Durbala - who are weak and

Sneha payinam - who have been given fats for drinking as part of Snehana therapy (before Panchakarma).

**Odana – cooked rice:**

सुधौतः प्रसुतः स्विन्नोऽत्यक्तोष्मा चौदनो लघुः ॥ ३० ॥

यश्चाग्नेयौषधक्वाथसाधितो भृष्टपङ्कुलः ।

विपरीतो गुरुः क्षीरमांसादैर्यश्च साधितः ॥ ३१ ॥

sudhautah prasrutaḥ svinno'tyaktosmā caudano laghuḥ || 30 ||

yaścāgneyauṣadhwāthasādhito bhṛṣṭataṇḍulah |

viparīto guruḥ kṣīramāṁsādyairyāśca sādhitah || 31 ||

**Odana (cooked rice)** prepared with grains which have been washed well (sudhauta), in which the entire water has evaporated and which is devoid of hot fumes is easy to digest (laghu);

Likewise that prepared in a decoction of agneya oushada (medicinal substances of hot potency) or that prepared with brishta tandula (fried grains) are also easily digestible (laghu);

Preparations opposite to these and those that are prepared by addition of Kshira (milk), mamsa (meat) etc., are hard to digest (guru).

इति द्रव्यक्रियायोगमानाद्यैः सर्वमादिशेत् ।

iti dravyakriyāyogamānādyaiḥ sarvamādiśet |

In this manner, the effect of grains, kinds of processing, admixtures, quantity and other aspects should be determined.

### **Mamsa rasa - Meat soup:**

बृंहणः प्रीणनो वृष्यश्चक्षुष्यो व्रणहा रसः ॥ ३२ ॥

bṛṁhaṇaḥ prīṇano vṛṣyaścaksusyo vraṇahā rasah || 32 ||

### **Mamsa rasa (meat soup) is**

Brihmana – nourishing,

Preenana – gives satisfaction,

Vrushya – aphrodisiac,

Chakshushya – good for the eye (vision) and

Vranaha – heals ulcers and wounds.

## **Mudgasupa - Soup of green gram:**

मौद्रस्तु पथ्यः संशुद्धव्रणकण्ठाक्षिरोगिणाम् ।

maudgastu pathyah samśuddhavraṇakaṇṭhākṣirogiṇām ।

### **Mudgasupa (soup of green gram) is**

Pathya - good for health,

It is indicated in

Samshudha - for those who have undergone Panchakarma purification therapies,

Vrana - ulcers,

Kanta roga - diseases of the throat and

Akshi roga – diseases of the eyes.

## **Kulattha Supa - Horse gram soup:**

वातानुलोमी कौलत्थो गुल्मतूनिप्रतूनिजित् ॥ ३३ ॥

vātānulomī kaulattho gulmatūnipratūnijit || 33 ||

### **Kulattha Supa (horse gram soup) is**

Vatanulomi – initiates normal downward movement of Vata.

Useful in

Gulma - abdominal tumors and  
Tuni, pratuni – types of pain of the groin region.

### **Eatables prepared from Tila (sesamum):**

तिलपिण्याकविकृतिः शुष्कशाकं विरुद्धकम् ।

शाण्डाकीवटकं दृङ्घनं दोषलं ग्लपनं गुरु ॥ ३४ ॥

tilapin̄yākavikṛtiḥ śuṣkaśākam virūḍhakam |

śāṇḍākīvaṭakam dṛṅghnam doṣalam glapanam guru || 34 ||

**Eatables prepared from Tila (sesamum)**, Pinyaka (residue of sesame seed after the oil is extracted), Shushka shaka (dried leafy vegetables), Viruda dhanya (germinated grains), shandaki vataka (balls of fried rice dried in sun and then fried in oil) are

Drignam – damage the eyes / vision,

Doshala - increase the doshas,

Glapanam - cause debility and

Guru - are hard to digest.

### **Rasala:**

रसाला बृंहणी वृष्या स्निग्धा बल्या रुचिप्रदा ।

rasālā br̄mhaṇī vṛṣyā snigdhā balyā rucipradā |

Rasala (curds churned and added with pepper powder and sugar) is

Bruhmani – increases body weight,  
Vrishya - aphrodisiac,  
Snigdha - unctuous,  
Balya - improves strength and  
Ruchiprada - improves taste.

### **Panaka - Vegetable / fruit juice:**

श्रमक्षुत्तृक्लमहरं पानकं प्रीणनं गुरु ॥ ३५ ॥

विष्टम्भि मूत्रलं हृदयं यथाद्रव्यगुणं च तत् ।

śramakṣutṛṭklamaharam pānakam prīṇanam guru || 35 ||  
viṣṭambhi mūtralam hṛdyam yathādravyaguṇam ca tat |

Panaka is  
Shrama hara - relieves exhaustion,  
Kshut hara – relieves hunger,  
Trit hara – relieves thirst,  
Klama hara - relieves fatigue,  
Prinanam - gives satisfaction,  
Guru - hard to digest,  
Vishtambi – constipative,  
Mutrala - is diuretic and  
Hridya - good for the heart.

Its properties depend on the material from which it is prepared.

प्रभूताभ्यन्तरमलो माषसूपः परं स्मृतः ||

विद्याधूषे रसे सूपे शाके चैवोत्तरोत्तरम्॥

गौरवं तनुसान्द्राम्लस्वादुष्वेषु पृथक् तथा।

prabhūtābhyanṭaramalo māṣasūpaḥ param smṛtaḥ ||

vidyādyūṣe rase sūpe śāke caivottarottaram||

gauravam tanusāndrāmlasvāduṣveṣu pr̥thak tathā|

Masha (black gram) excessively increases Abhyantara mala (feces).

Yusha, rasa, supa and shaka are successively guru (heavy for digestion), i.e. yusha is the lightest and shaka is the heaviest for digestion.

Similarly, each of these preparations when tanu (thin), sandra (thick), amla (sour) and swadu (sweet) are successively more and more guru (heavy for digestion).

### **Laja - Fried paddy:**

लाजास्तृट्छर्धतीसारमेहमेदःकफच्छिदः || ३६ ||

कासपितोपशमना दीपना लघवो हिमाः |

lājāstrṭchardyatīsārāmehamedahkaphacchidah || 36 ||

kāsapittopāśamanā dīpanā laghavo himāḥ |

Laja is prepared by frying paddy. It relieves

Trit - thirst,  
Chardi - vomiting,  
Atisara - diarrhea,  
Meha - diabetes, urinary disorders,  
Meda - obesity,  
Kapha upashamana - mitigates Kapha,  
Kasa upashamana – relieves cough,  
Pitta upashamana – relieves Pitta,  
Deepana - increases appetite,  
Laghu - easy to digest and  
Hima - cold in potency.

### **Prithuka - Parboiled and flaked paddy:**

पृथुका गुरवो बल्याः कफविष्टम्भकारिणः ॥ ३७ ॥

pr̥thukā guravo balyāḥ kaphaviṣṭambhakāriṇah || 37 ||

Prithuka (prepared by boiling paddy for a short while and pounding it with pestle and mortar) is

Guru - hard to digest,  
Balya – strengthening,  
Kaphakara - increases Kapha,  
Vishtamba - causes constipation.

## **Dhana - Fried barley and other grains:**

धाना विष्टम्भनी रुक्षा तर्पणी लेखनी गुरुः ।

dhānā viṣṭambhinī rūkṣā tarpaṇī lekhani guruḥ ।

Dhana (made by frying barley which is soaked in water and saktu (flour) either raw or fried) is

Vishtambhi – constipative,

Ruksha - dry,

Tarpani - satisfying,

Lekhani - scarifying and

Guru - hard to digest.

## **Saktu - Corn flour:**

सक्तवो लघवः क्षुतृट्श्रमनेत्रामयव्रणान् ॥ ३८ ॥

घनन्ति सन्तर्पणाः पानात्सद्य एव बलप्रदाः ।

नोदकान्तरितान्नाद्विर्न निशायां न केवलान् ॥ ३९ ॥

न भुक्त्वा न द्विजैश्चित्त्वा सकूनद्यान्न वा बहून् ।

saktavo laghavah kṣutṛṭśramanetrāmayavraṇān || 38 ||

ghnanti santarpaṇāḥ pānātsadya eva balapradāḥ |

nodakāntaritānnādvirna niśāyāṁ na kevalān || 39 ||

na bhuktvā na dvijaiśchittvā saktūnadyānna vā bahūn |

Saktu (corn flour) is

Laghu - easy to digest,

Relieves kshut (hunger), trit (thirst), shrama (fatigue), netramaya (eye diseases) and vrana (wounds),

Santarpana - is nutritious,

Sadya eva balaprada - provides instant strength.

Na udaka antarita - corn flour should not be eaten without drinking water in between,

Na dvi - should not be consumed twice in a day,

Na nisha - should not be consumed at night,

Na kevala - should not be taken solely, without other kinds of foods.

Na bhuktva - should not be consumed after meals,

Na dvijaischitva - it should not be chewed and

Na bahun - it should not be consumed in excess quantities.

### **Pinyaka – Oil cakes:**

पिण्याको ग्लपनो रुक्षो विष्टम्भी दृष्टिदूषणः ॥ ४० ॥

pīṇyāko glapano rūkṣo viṣṭambhī dr̥ṣṭidūṣanah || 40 ||

**Pinyaka** (residue of sesamum, groundnut and other oil seeds, after extracting the oil from it) produces

Glapana - fatigue,

Ruksha - dryness,  
Vishtambhi - constipation and  
Drik dushana - vitiates vision.

रौक्ष्याद्विष्टम्भते कोष्ठे विष्टम्भित्वाद्विदह्यते ।

विदाहात् कुरुते ग्लानिं पिण्याको निशि सेवितः ॥ ४०+१ ॥  
raukṣyādviṣṭambhate koṣṭhe viṣṭambhitvādvidahyate |  
vidāhāt kurute glānim piṇyāko niśi sevitah || 40+1 ||

Pinyaka (oil cakes) when consumed at night produces roukshya (dryness) which leads to vishtambha (constipation). Vishtambha further leads to vidaha (burning sensation) which leads to glani (fatigue).

### **Vesavara – Meat cooked with spices:**

वेशवारो गुरुः स्निग्धो बलोपचयवर्धनः ।  
मुद्रादिजास्तु गुरवो यथाद्रव्यगुणानुगाः ॥ ४१ ॥  
veśavāro guruḥ snigdho balopacayavardhanaḥ |  
mudgādijāstu guravo yathādravyaguṇānugāḥ || 41 ||

**Vesavara** (meat, cut into minute bits, added with spices like pepper, ginger etc, and roasted or fried) is

Guru - hard to digest,  
Snigdha - is unctuous,  
Bala upachaya vardhana - increases strength and builds the body.

Vesavara prepared from mudga (green gram) and others is guru (hard to digest) and possess properties similar to the material from which it is prepared.

कुकूलकर्परभ्राष्टकन्द्रिगारविपाचितान् ।

एकयोनील्लधून्विद्यादपूपानुतरोत्तरम् ॥ ४२ ॥

kukūlakarparabhrāṣṭrakandvaṅgāravipācitān |

ekayonīllaghūnvidyādapūpānuttarottaram || 42 ||

Eatables cooked by kukula (steaming), karpara (baked on hot mud or iron pan), brashtra (in a vessel kept over a stove), kanda (inside a hearth) and angara (baked by placing on burning coal directly) are easy to digest in the successive order of their enumeration.

This means, eatables prepared directly over coal are easier to digest than eatables cooked by steaming.

### **Mamsa varga – Group of meats**

#### **Mriga varga (deer etc.):**

हरिणैणकुरङ्गकर्कगोकर्णमृगमातृकाः ।

शशशम्बरचारुष्कशरभाद्या मृगाः स्मृताः ॥ ४३ ॥

hariṇaiṇakuraṅgarkṣagokarṇamṛgamātrkāḥ |

śaśaśambaracāruṣkaśarabhādyā mṛgāḥ smṛtāḥ || 43 ||

Harina (antelope, fawn), Ena (black antelope), Kuranga (type of deer), Arksa (white footed antelope), Gokarna (Deer antelope), Mrigamatrika (red coloured hare like deer), Shasha (rabbit), Shambara (deer with branched horns), Charushka (gazelle), Sarabha (eight footed animal) etc. are known as Mriga.

### **Viskira varga – group of birds which scratch the earth in search of food:**

लावावर्तीकवार्तीरक्तवर्त्मककुक्कुभा: ।

कपिञ्जलोपचक्राख्यचकोरकुरुबाहवः ॥ ४४ ॥

वर्तको वर्तिका चैव तित्तिरिः क्रकरः शिखी ।

ताम्रचूडाख्यबकरगोनर्दिगिरिवर्तिकाः ॥ ४५ ॥

तथा शारपदेन्द्राह वराटश्चेति विष्किरा: ।

lāvāvartīkavārtīraktavartmakukkubhāḥ ।

kapiñjalopacakrākhyacakorakurubāhavaḥ || 44 ||

vartako vartikā caiva tittiriḥ krakaraḥ śikhī ।

tāmracūḍākhyabakaragonardagirivartikāḥ || 45 ||

tathā śārapadendrāhva varāṭaśceti viṣkirāḥ ।

Lava (bustard quail), Vartika (bush quail), Vartira (rain quail), Raktavartma (red eyed owl), Kukkubha (wild cock), Kapinjala (black partridge), Upachakra (small greek pheasant), Chakora (greek pheasant), Kurubahava, Vartaka (button quail), Vartika (bush quail), Tittiri (gray partridge), Krakara (black partridge), Sikhi (peacock), Tamracuda (domestic cock), Bakara (small crane), Gonarda (siberian crane), Girivartika (mountain quail), Sharapada (a kind of sparrow), Indrabha (hedge sparrow), Varata (goose) etc belong to the group known as Viskira (birds which scratch the ground in search of food).

### **Pratuda varga - Group of birds which peck the food with beak:**

जीवञ्जीवकदात्यूहभृङ्गाहशुकशरिकाः ॥ ४६ ॥

लट्वाकोकिलहारीतकपोतचटकादयः ।

प्रतुदा:

jīvañjīvakadātyūhabhrṅgāhvaśukaśārikāḥ || 46 ||

laṭvākokilahārītakapotacaṭakādayaḥ ।

pratudā:

Jivanijivaka (Greek partridge), Datyuga (gallinule), Bhrunagawa (shrike), Suka (parakeet), Sarika (mynah), Latva (wild sparrow), Kokila (cuckoo), Harita (grey pigeon), Kapota (wood pigeon), Chataka (house sparrow) etc. belong to the group of Pratuda (birds which peck the food with their beak).

### **Bileshaya - Group of creatures that live in burrows:**

भेकगोधाहिश्चाविदाद्या बिलेशयाः ॥ ४७ ॥

bhekagodhāhiśvāvidādyā bileśayāḥ || 47 ||

Bheka (frog), godha (iguana lizard), Ahi (snake), swavid (hedgehog) etc. are Bileshaya (group of animals living in burrows).

### **Prasaha varga – Creatures which catch their food by teeth, tear it and eat:**

गोखराश्तरोष्ट्राशद्वीपिसिंहक्षवानराः ।

मार्जारमूषिकव्याघ्रवृक्बभुतरक्षवः ॥ ४८ ॥

लोपाकजम्बुकश्येनचाषवान्तादवायसाः ।

शशधनीभासकुररगृधोलूककुलिङ्गकाः ॥ ४९ ॥

धूमिका मधुहा चेति प्रसहा मृगपक्षिणः ।

gokharāśvataroṣṭrāśvadvīpisimharkṣavānarāḥ ।

mārjāramūṣikavyāghravṛkababhrutarakṣavah || 48 ||

lopākajambukaśyenacāṣavāntādavāyasāḥ ।

śāśaghniḥbhāsakuraragrdhrolūkakuliṅgakāḥ || 49 ||

dhūmikā madhuhā ceti prasahā mṛgapakṣināḥ ।

Go (cow), Khara (ass, donkey), Aswatra (mule), Ustra (camel), Ashwa (horse), Dwipi (leopard), Simha (lion), Aruksha (deer), Vanara (monkey), Marjala (cat), Musaka (rat, mice), Vyaghra (tiger), Vrka (jackal), Babhu (large brown mongoose), Tarksu (hyena), Lopaka (fox), Jambuka (jackal), Syena (hawk), Casa (blue joy), Vantada (dog), Vayasa (crow), Sasaghni (golden eagle), Bhasa (bread vulture), Kurara (osprey), Grdhra (vulture), Uluka (owl), Kulingaka (sparrow hawk), Dhumika (owlet), Madhuha (honey buzzard), these and other animals and birds belong to the group known as Prasaha (which catch their food by the teeth, tear it and eat).

## Mahamriga – Large animals:

वराहमहिषन्यङ्कुरुरोहितवारणाः ॥ ५० ॥

सृमरश्चमरः खडगो गवयश्च महामृगाः ।

varāhamahiṣanyaṅkurururohitavāraṇāḥ || 50 ||

srmaraścamarah khadgo gavayaśca mahāmṛgāḥ |

Varaha (boar), Mahisha (buffalo), Nyanku (dog deer), Rohita (big deer), Ruru (swamp deer), Varana (elephant), Srmara (Indian wild boar), Chamara (yak), Khadga (rhinoceros) and Gavaya (goyal ox) are known as Mahamriga (animals having huge body).

### **Apchara varga – Water birds:**

हंससारसकादम्बबककारण्डवप्लवाः ॥ ५१ ॥

बलाकोत्क्रोशचक्राहमद्गुक्राञ्चादयोऽप्चराः ।

hamśasārasakādambabakakāraṇḍavaplavāḥ || 51 ||

balākotkrośacakrāhvamadgukrauñcādayo'pcarāḥ |

Hamsa (swan), Sarasa (Indian crane), Kadamba (gray legged goose), Baka (heron), Karandava (white breasted goose), Palva (pelican), Balaka (crane), Utkrosa (mattard), Chakrahva (ruddy sheldrake), Madgu (small cormorant), Krouncha (pound heron) etc. are known as Apcara (water birds).

### **Matsya varga – Group of fishes:**

मत्स्या रोहितपाठीनकूर्मकुम्भीरकर्कटाः ॥ ५२ ॥

शुक्तिशङ्खोद्रुशम्बूकशफरीवर्मिचन्द्रिकाः ।

चुलूकीनक्रमकरशिशुमारतिमिङ्गिलाः ॥ ५३ ॥

राजीचिलिचिमाचाश्च मांसमित्याहुरष्ट्था ।

matsyā rohitapāthīnakūrmakumbhīrakarkatāḥ || 52 ||

śuktisaṅkhodruśambūkaśapharīvarmicandrikāḥ |

culūkīnakramakaraśiśumāratimiṅgilāḥ || 53 ||

rājīciliśimādyāśca māṁsamityāhuraṣṭadhā |

Rohita (red fish), Pathina (boal), Kurma (tortoise), Kumbhira (gavial, alligator), Karkata (crab), Sukti (pearl mussel), Sankha (conch shell), Urdu (otter), Sambuka (common snail), Safari (large glistening fish), Varmi candrika (a kind of catfish), Culuki (porpoise, seahog), Pakra (crocodile), Makara (crocodile), Sisumara (dolphin), Timingala (whale, shark), Raji (snake fish), Cilicima (red striped fish) and others belongs to group of matsya (fishes).

Thus eight kinds (sources) of mamsa (meat) are enumerated.

योनिष्वजावी व्यामिश्रगोचरत्वादनिश्चिते ॥ ५४ ॥

yoniṣvajāvī vyāmiśragocaratvādaniścite || 54 ||

Goat (aja) and sheep (avi) are not included in any particular group because they are seen everywhere irrespective of any particular yoni (locality of origin).

आयान्त्या जाङ्गलानूपा मृद्यौ साधारणौ स्मृतौ ।

ādyāntyā jāṅgalānūpā madhyau sādhāraṇau smṛtau |

Out of the eight groups mentioned above, the first three (Mriga, Viskriya and Pratuda) are also known as **Jangala**;

The last three (Mahamriga, Jalacara and Matsya), are also called **Anupa**;

The middle two (Bilesaya and Prasaha) are known as **Sadharana**.

### **Qualities of meat belonging to Jangala group of animals:**

तत्र बद्धमलाः शीता लघवो जाङ्गला हिताः ॥ ५५ ॥

पित्तोत्तरे वातमध्ये सन्निपाते कफानुगे ।

tatra baddhamalāḥ śītā laghavo jāṅgalā hitāḥ || 55 ||

pittottare vātamadhye sannipāte kaphānuge |

### **Meat of the Jangala group causes**

Badha mala - constipation,

Sheeta - cold (in potency),

Laghu - easily digestible.

This meat is suitable in vitiation of tridosha (sannipata) with predominance of Pitta, moderate increase of Vata and mild increase of Kapha.

### **Meat of Sasha (rabbit):**

दीपनः कटुकः पाके ग्राही रुक्षो हिमः शशः ॥ ५६ ॥

dīpanah kaṭukah pāke grāhī rūkṣo himah śāśah || 56 ||

### **The flesh of shasha (rabbit), is**

Deepana - enhances hunger,  
Katu paka - pungent after digestion,  
Grahi - water absorbent and  
Hima - cold in potency.

### **Meat of Vartaka (button quail):**

ईषदुष्णगुरुस्निग्धा बृहणा वर्तकादयः ।  
इशदुष्णगुरुस्निग्धा ब्रह्महाना वर्तकादयः ।

The flesh of the Vartaka (button quail) and others are  
Ishat ushna - slightly hot in potency,  
Guru - hard to digest,  
Snigdha - unctuous and  
Brihmana - makes the body stout.

### **Meat of Tittiri (sparrow):**

तित्तिरिस्तेष्वपि वरो मेधाग्निबलशुक्रकृत् ॥ ५७ ॥  
ग्राही वर्ण्योऽनिलोद्विक्षसन्निपातहरः परम् ।  
धन्वानूपविचारित्वात् स्निग्धोष्णगुरुबृहणः ।

tittiristeśvapi varo medhāgnibalaśukrakṛt || 57 ||  
grāhī varṇyo'nilodriktasannipātaharaḥ param |  
dhanvānūpavicāritvāt snigdhoṣṇagurubṛmhāṇah|

Tittiri (sparrow) meat is still better. It enhances

Medha - intelligence,

Agni - power of digestion,

Bala – strength,

Sukra – semen,

It is

Grahi - withholds discharges of fluids from the body,

Varnya - improves the skin complexion,

Sannipatahara - effectively mitigates sannipata (vitiation of tridoshas) with increase of vata.

As it is seen across Jangala (dry, arid land) and anupa desha (moist, marshy land), it has the properties of snigdha (unctuous), ushna (hot potency), guru (heavy for digestion) and is Brihmana (nutritive, nourishing).

### **Meat of Shikhi (Peacock):**

नातिपथ्यः शिखी पथ्यः श्रोत्रस्वरवयोदृशाम् ॥ ५८ ॥

nātipathyah śikhī pathyah śrotrasvaravayodṛśām || 58 ||

The flesh of shikhi (peacock) is

Na ati pathya - not very wholesome,

but it is good for the ears (srotra), voice (svara), to slow down aging (vaya), and eyes (drik).

### **Meat of Kukkuta (cock):**

तद्वच्च कुक्कुटो वृष्यो ग्राम्यस्तु श्लेष्मलो गुरुः ।

tadvacca kukkuṭo vṛṣyo grāmyastu śleṣmalo guruḥ ।

**Flesh of cock** (wild fowl), is similar to that of peacock;

it is Vrishya - aphrodisiac;

that of the domesticated (gramya) fowl increases kapha and is guru (hard to digest).

### **Meat of Krakara (black partridge):**

मेधानलकरा हृद्याः क्रकराः सोपचक्रकाः ॥ ५९ ॥

medhānalakarā hr̥dyāḥ krakarāḥ sopacakrakāḥ || 59 ||

Flesh of krakara (black partridge) is

Medhakara - increases intelligence,

Analakara – improves digestion,

Hridya - is good for the heart (or the mind);

Similar is the flesh of upachakraka.

### **Meat of Kanakapota:**

गुरुः सलवणः काणकपोतः सर्वदोषकृत् ।

guruḥ salavaṇah kāṇakapotah sarvadoṣakṛt |

Meat of kana kapota is  
Guru - hard to digest,  
Sa lavana - slightly salty and  
Sarva doshakrit - increases all the doshas.

### **Meat of Chataka:**

चटकाः क्षेष्मलाः स्निग्धा वातघ्नाः शुक्रलाः परम् ॥ ६० ॥  
caṭakāḥ śleṣmalāḥ snigdhā vātaghnāḥ śukralāḥ param || 60 ||

Meat of cataka is  
Sleshmala - increases kapha,  
Snigdha - unctuous,  
Vatagna - mitigates vata and  
Shukrala param - best to increase semen.

गुरुष्णस्निग्धमधुरा वर्गाश्चातो यथोत्तरम् ।  
मूत्रशुक्रकृतो बल्या वातघ्नाः कफपित्तलाः ॥ ६१ ॥  
gurūṣṇasnidhamadhurā vargāścāto yathottaram |  
mūtraśukrakṛto balyā vātaghnāḥ kaphapittalāḥ || 61 ||

Flesh of animals of the next succeeding groups (bilesaya, prasaha, mahamriga, jalachara and matsya) are successively more and more

Guru - hard to digest,

Ushna - hot in potency,

Snigdha – unctuous,

Madhura - sweet,

Mutrakrita - increases urine,

Shukrakrita – increases semen,

Balya - strengthening,

Vatagna - mitigates vata and

Kapha pittala - increases kapha and pitta.

### **Meat of Mahamriga (large animals):**

शीता महामृगास्तेषु क्रव्यादप्रसहाः पुनः ।

लवणानुरसाः पाके कटुका मांसवर्धनाः ॥ ६२ ॥

जीर्णशर्ऊग्रहणीदोषशोषार्तानां परं हिताः ।

śītā mahāmṛgāstēṣu kravyādaprasahāḥ punah ।

lavaṇānurasāḥ pāke kaṭukā māṁsavardhanāḥ || 62 ||

jīrṇārśograhaṇīdoṣaśoṣārtānāṁ param hitāḥ ।

**Flesh of the Mahamrigas** (big animals) are

Sheeta - cold in potency generally;

Among them the flesh of carnivorous (kravyada) and prasaha animals have

Lavana anurasa - salty secondary taste,

Katu paka - pungent taste conversion at the end of digestion,

Mamsa vardhana - increases the muscle bulk,

It is indicated in persons suffering from long standing hemorrhoids (jeerna arshas), duodenal diseases (grahani dosha) and emaciation (shosha).

### **Meat of Goat (Aja):**

नातिशीतं गुरुस्निग्धं मांसमाजमदोषलम् ॥ ६३ ॥

शरीरधातुसामान्यादनभिष्यन्दि बृहणम् ।

nātiśītam gurusnigdham māmsamājamadoṣalam || 63 ||

śarīradhātusāmānyādanabhiṣyandi bṛhmaṇam |

Goat's meat is

Na ati sheetam - not very cold in potency,

Guru - hard to digest,

Snigdham - unctuous,

Adoshalam - does not aggravate the doshas,

Sharira dhatu samanyad - identical to the doshas of the human body,

Anabhisyandi - does not cause increase of secretions in the tissue channels,

Brihmana - nourishing, causes weight gain.

### **Meat of sheep (Avi):**

विपरीतमतो ज्ञेयमाविकं बृहणं तु तत् ॥ ६४ ॥

viparītamato jñeyamāvikam br̥mhaṇam tu tat || 64 ||

**The properties of meat of Avi (sheep)** are opposite in nature to that of goat but is brihmana (causes weight gain).

### **Gomamsa (flesh of cow, bull, bullock):**

शुष्ककासश्रमात्यग्निविषमज्वरपीनसान् ।

काश्यं केवलवातांश्च गोमांसं सन्नियच्छति ॥ ६५ ॥

śuṣkakāsaśramātyagniviṣamajvarapīnasān |

kārśyam kevalavātāṁśca gomāṁsam sanniyacchati || 65 ||

**Gomamsa** (flesh of cow, bull, bullock) cures

Shushka kasa - dry cough,

Shrama – exhaustion,

Atyagni - excess hunger,

Vishama jwara - intermittent fevers,

Pinasa - chronic nasal catarrh,

Karshya – emaciation and

Kevala vata roga - diseases caused by increase of vata independently.

### **Flesh of Mahisa (Buffalo):**

उष्णो गरीयान्महिषः स्वप्नदार्द्यबृहत्त्वकृत् ।  
uṣṇo garīyānmahiṣah svapnadārḍhyabṛhattvakṛt |

Flesh of Mahisa (buffalo) is  
Ushna - hot,  
Guru - not easily digestible,  
Swapnakrit - produces sleep,  
Dardyakrit – increases strength and  
Bahutvakrit – increases stoutness of the body.

### **Flesh of Varaha (pig):**

तद्वद्वराहः श्रमहा रुचिशुक्रबलप्रदः ॥ ६६ ॥  
tadvadvarāhaḥ śramahā ruciśukrabalapradah || 66 ||

Flesh of varaha (pig) is similar to that of buffalo. It is  
Shramaha - relieves fatigue, and increases  
Ruchi - taste,  
Shukra - semen and  
Bala – strength.

### **Flesh of Matsya (Fish):**

मत्स्याः परं कफकराः चिलिचीमस्त्रिदोषकृत् ।

matsyāḥ param kaphakarāḥ cilicīmastridoṣakṛt |

Fish in general tends to greatly increase Kapha. Chilichima fish tends to increase all the three doshas.

लावारोहितगोधैणाः स्वे स्वे वर्गे वराः परम् ॥ ६७ ॥

lāvārohitagodhaiṇāḥ sve sve varge varāḥ param || 67 ||

Meat of lava (swallow), rohita (a fresh water fish), godha (iguana) and ena (black antelope) are best in their respective groups.

मत्स्यादिपक्षिणां चैव गुरुण्यण्डानि चादिशेत् ।

तानि स्निग्धानि वृष्याणि स्वादुपाकरसानि च ॥ ६७१+१ ॥

matsyādipakṣinām caiva gurūṇyaṇḍāni cādiśet |

tāni snigdhāni vṛṣyāṇi svādupākarasāni ca || 671+1 ||

The eggs of fishes and birds are heavy in nature (Guru), unctuous (Snigdha), aphrodisiac (Vrushya), have sweet taste (Swadu Rasa) and undergo sweet taste conversion after digestion (Swadu Paka).

### **Meats which are suitable and unsuitable for consumption:**

मांसं सद्योहतं शुद्धं वयःस्थं च भजेत् त्यजेत् ।

मृतं कृशं भृशं मेदं व्याधिवारिविषेहतम् ॥ ६८ ॥

māṁsam sadyohataṁ śuddham vayaḥsthām ca bhajet tyajet |

mṛtam krśam bhrśam medyam vyādhivārivisairhatam || 68 ||

The following types of meat can be used for consumption:

Sadyo hatam - meat of animals which have just been killed,

Shuddha - which are uncontaminated and

Vayastham - of young animals only should be used as food;

Meat that should not be used for consumption:

Svayam mritam - Meat of naturally dead animals,

Krishna - that are very emaciated,

Medyam - which are very fatty,

and of those animals which are dead due to vyadhi (diseases), vari (water) and visha (poison) should be rejected.

पुंस्त्रियोः पूर्वपश्चार्थे गुरुणी गर्भिणी गुरुः ।

लघुर्योषिच्चतुष्पात्सु विहङ्गेषु पुनः पुमान् ॥ ६९ ॥

शिरःस्कन्धोरुपृष्ठानां कट्याः सक्षिनश्च गौरवम् ।

तथामपक्वाशययोर्यथापूर्वं विनिर्दिशेत् ॥ ७० ॥

शोणितप्रभृतीनां च धातूनामुत्तरोत्तरम् ।

मांसाद्ररीयो वृषणमेढ्रवृक्कयकृद्गुदम् ॥ ७१ ॥

pum̄striyoh pūrvapāścārdhe guruṇī garbhiṇī guruḥ |

laghuryoṣiccatuṣpātsu vihaṅgeṣu punah pumān || 69 ||

śirahskandhoruprsthānām katyāḥ sakthniśca gauravam |

tathāmapakvāśayayoryathāpūrvam vinirdiśet || 70 ||

śoṇitaprabhṛtīnāṁ ca dhātūnāmutterottaram |  
māṁsādgariyo vṛṣaṇameḍhravṛkkayakṛdgudam || 71 ||

Meat obtained from the parts above the umbilicus of male animals, from the parts below the umbilicus of female animals and that obtained from pregnant animals are all guru (hard to digest).

Among the quadrupeds, the flesh of females is laghu (easily digestible) whereas the flesh of males is laghu among birds.

Flesh obtained from the shira (head), skanda (neck), uru (thighs), prishta (back), kati (waist), sakthi (forelegs), amashaya (stomach) and pakvashaya (intestines) are hard to digest in the reverse order of enumeration i.e., flesh obtained from shira (head) is the most heaviest for digestion and that obtained from pakvashaya the least.

Among dhatus (tissues), rakta (blood), mamsa (muscle), meda (fat) etc. are successively more and more guru;

Vrishana (testicles), medra (penis), vrikka (kidneys), yakrit (liver) and guda (rectum) are harder to digest than the flesh.

### **Shaka Varga – Group of leafy vegetables:**

शाकं पाठाशठीसूषासुनिषण्णसतीनजम् ।  
त्रिदोषध्नं लघु ग्राहि सराजक्षववास्तुकम् ॥ ७२ ॥  
śākam pāṭhāśaṭhīsrūṣāsuniṣaṇṇasatīnajam |  
tridoṣaghnam laghu grāhi sarājakṣavavāstukam || 72 ||

Patha (Cissampelos pareira), Shati (Hedychium spicatum), Srusha, Sunishanna, Satinaja in general are

Tridoshagna - mitigates all the three doshas,

Laghu - are easily digestible and

Grahi – absorbent.

सुनिषण्णोऽग्निकृद्वष्यस्तेषु राजक्षवः परम् ।

ग्रहण्यशर्शविकारध्नः वर्चोभेदि तु वास्तुकम् ॥ ७३ ॥

suniṣaṇṇo'gnikṛdvṛṣyasteṣu rājakṣavah param |

grahaṇyarśovikāraghnāḥ varcobhedi tu vāstukam || 73 ||

Among the above mentioned shaka (vegetables),

Sunishanna increases hunger (agnikrit) and is aphrodisiac (vrishya);

Rajakshava is still better and cures duodenal diseases (grahani vikara) and hemorrhoids (arshas);

Vastuka breaks up the hard feces (varcho bhedi).

हन्ति दोषत्रयं कुष्ठं वृष्या सोष्णा रसायन म् ।

काकमाची सरा स्वर्या चाङ्गेर्यम्लाग्निदीपनी ॥ ७४ ॥

ग्रहण्यशर्शोऽनिलक्षेष्म हितोष्णा ग्राहिणी लघुः ।

hanti doṣatrayam kuṣṭham vṛṣyā soṣṇā rasāyana m |

kākamācī sarā svaryā cāṅgeryamlāgnidīpanī || 74 ||

grahaṇyarśo'nilaśleṣma hitoṣṇā grāhiṇī laghuḥ |

Kakamachi (Solanum nigrum) is

Hanti doshatrayam - mitigates the three doshas,

Useful in

Kushta - skin diseases,

Vrishya – is aphrodisiac,

Ushna - hot in potency,

Rasayanam - rejuvenator,

Sara - causes easy movement of feces and

Svarya - is good for the voice.

Changeri (Oxalis corniculata) is

Amla – sour in taste,

Agni deepani - kindles digestion,

Useful in

Grahani - duodenal diseases,

Arsha - hemorrhoids and

Anila sleshma - increased vata and kapha,

Ushna - hot in potency,

Grahi - withholds elimination of fluids and

Laghu - is easily digestible.

पटोलं ससलारिष्ट शाङ्गेषावल्गुजामृताः ॥ ७५ ॥

वेत्राग्रं बृहतीवासाकुतिलीतिलपर्णिकाः ।

मण्डूकपर्णीकर्कोटकारवेल्लकपर्पटाः ॥ ७६ ॥

नाडीकलायं गोजिह्नं वार्ताकं वनतिक्तकम् ।

करीरं कुलकं नन्दी कुचैला शकुलादनी ॥ ७७ ॥

कठिल्लं केम्बुकं शीतं सकोशातककर्कशम् ।

तिकं पाके कटु ग्राही वातलं कफपित्तजित् ॥ ७८ ॥

paṭolam saptalāriṣṭa śāṅgeṣṭāvalgujāmṛtāḥ || 75 ||

vetrāgram bṛhatīvāsākutilītilaparṇikāḥ |

maṇḍūkaparnīkarkoṭakāravellakaparpaṭāḥ || 76 ||

nāḍīkalāyam gojihvāṁ vārtākaṁ vanatiktakam |

karīram kulakam nandī kucaillā śakulādanī || 77 ||

kaṭhillam kembukam śītam sakośātakakarkaśam |

tiktam pāke kaṭu grāhī vātalām kaphapittajit || 78 ||

Patola, saptala, arista (neem leaves), sharngeshta (angaravalli / bharangi), Avalguja (Bakuchi), amruta (Tinospora), Vetra (shoot of vetra), Brhati (Solanum indicum), vasa (Adhatoda vasica), kutilla, tilaparnika (badraka), mandukaparni (Gotu kola), Karkota, karavella (bitter gourd), parpata, nadikalaya, gojihwa (godhumi), vartaka (brhati), vanatiktaka (vatsaka / kutaja), karira, kulaka (kupila), nandi (jaya), kucaila, sakuladani (meshashringi), katilla (rakta punarnava), kebuka (kembuka), kosataka and karkasa (kampilla) are

Sheeta - cold in potency,

Tikta rasa - bitter in taste,

Katu paka - pungent at the end of digestion,

Grahi - absorbent,

Vatalam - increase Vata and  
Kapha pittajit - mitigate Kapha and Pitta.

हृद्यं पटोलं कृमिनुत् स्वादुपाकं रुचिप्रदम् ।  
पित्तलं दीपनं भेदि वातध्नं बृहतीद्वयम् ॥ ७९ ॥  
वृषं तु वमिकासध्नं रक्तपित्तहरं परम् ।  
कारवेल्लं सकटुकं दीपनं कफजित्परम् ॥ ८० ॥

hṛdyam paṭolam kṛminut svādupākam rucipradam |  
pittalam dīpanam bhedi vātaghnām bṛhatīdvayam || 79 ||  
vṛṣam tu vamikāsaghnām raktapittaharam param |  
kāravellam sakatukam dīpanam kaphajitparam || 80 ||

Patola is

Hridya - good for the heart (or the mind),

Kriminut - destroys worms,

Svadu paka - sweet at the end of digestion and

Ruchipradam - improves taste.

The two Brihati (Brihati and Kantakari) are

Pittala - increases pitta,

Deepana - promotes hunger,

Bhedi - breaks the hard feces and

Vatagna – alleviates Vata.

Vrusha (Vasa) cures  
Vami - vomiting,  
Kasa – cough,  
It is the best remedy for Raktapitta - haemorrhagic diseases.

Karavella (bitter gourd) is  
Katu – slightly pungent in taste,  
Deepana - kindles digestion and  
Kaphajit param – excellently mitigates kapha.

वार्ताकं कटुतिक्तोष्णं मधुरं कफवातजित् ।  
सक्षारमग्निजननं हृद्यं रुच्यमपित्तलम् ॥ ८१ ॥  
करीरमाध्मानकरं कषायस्वादु तिक्तकम् ।  
कोशातकावल्गुजकौ भेदनावग्निदीपनौ ॥ ८२ ॥

vārtākam̄ kaṭutiktoṣṇam̄ madhuram̄ kaphavātajit |  
saksāramagnijananam̄ hr̄dyam̄ rucyamapittalam || 81 ||  
karīramādhmānakaram̄ kaśāyasvādu tiktakam |  
kośātakāvalgujakau bhedanāvagnidīpanau || 82 ||

Vartaka (brinjal) is  
Katu tikta - pungent, bitter in taste,  
Ushna - hot in potency,

Madhura - sweet,  
Kapha vatajit - mitigates kapha and vata,  
Sa ksharam - is slightly alkaline,  
Agni jananam - kindles digestion,  
Hridyam – good for the heart,  
Ruchyam - improves taste and  
Apittalam - does not aggravate pitta.

Karira produces  
Adhmana - distension of the abdomen,  
Kashaya svadu tikta - is astringent, sweet and bitter in taste.

Kosataki and Avalguja are  
Bhedana - break the hard feces and  
Agni deepana - kindle digestion.

### **Tanduliya and Munjata:**

तण्डुलीयो हिमो रुक्षः स्वादुपाकरसो लघुः ।  
मदपित्तविषास्रधनो मुञ्जातं वातपितजित् ॥ ८३ ॥  
स्निग्धं शीतं गुरु स्वादु बृहणं शुक्रकृत्परम् ।

taṇḍulīyo himo rukṣa: svādupākaraso laghu: |  
madapittavisāsraghno muñjātam vātapittajit || 83 ||  
snigdham śītam guru svādu bṛmhānam śukrakṛtparam |

Tanduliya is

Hima - cold in potency,

Ruksha - dry,

Swadu paka rasa - sweet in taste and also at the end of digestion and

Lagu - easily digestible.

It cures

Mada - intoxication,

Pitta – disorders due to pitta vitiation,

Visha - poison and

Asrik - disorders of blood.

Munjata properties -

Vata pittajit - mitigates vata and pitta,

Snigdha - is unctuous,

Sheeta - cold in potency,

Guru - hard to digest,

Swadu - sweet,

Brihmana - makes the body stout and

Shukrakrit - increases semen.

## **Palankya, Upodika and Chanchu:**

गुर्वी सरा तु पालक्या मदघ्नी चाप्युपोदका ॥ ८४ ॥

पालक्यावत् स्मृतश्चञ्चुः स तु सङ्ग्रहणात्मकः ।

gurvī sarā tu pālakyā madaghñī cāpyupodakā || 84 ||

pālakyāvat smṛtaścañcuḥ sa tu saṅgrahaṇātmakah |

Palankya is guru (hard to digest) and sara (laxative).

**Upodika (spinach)** is madagni (relieves intoxication).

Chanchu is similar to palankya and is sangrahanatmaka (withholds elimination of fluids).

## **Vidari:**

विदारी वातपित्तघ्नी मूत्रला स्वादुशीतला ॥ ८५ ॥

जीवनी बृंहणी कण्ठ्या गुर्वी वृष्या रसायनम् ।

vidārī vātapittaghñī mūtralā svāduśītalā || 85 ||

jīvanī br̥mhaṇī kaṇṭhyā gurvī vr̥ṣyā rasāyanam |

Vidari is

Vata pittagni - mitigates vata and pitta,

Mutrala - is diuretic,

Svadu - sweet in taste,

Sheetala - cold in potency,  
Jeevani - prolongs life,  
Brihmani - makes the body stout,  
Kantya - good for the throat,  
Guru - hard to digest,  
Vrishya - aphrodisiac and  
Rasayana - rejuvenator.

### **Jivanti:**

चक्षुष्या सर्वदोषघ्नी जीवन्ती मधुरा हिमा ॥ ८६ ॥  
cakṣuṣyā sarvadoṣaghnī jīvantī madhurā himā || 86 ||

### **Jivanti** is

Chakshushya - good for the eyes,  
Sarvadoshagna - mitigates all the dosas,  
Madhura - is sweet in taste and  
Hima - cold in potency.

### **Phala Shaka Varga – Group of vegetables and fruits:**

कूष्माण्डतुम्बकालिङ्गकर्कर्ववर्वारुतिण्डशम् ।  
तथा त्रपुसचीनाकचिर्भटं कफवातकृत् ॥ ८७ ॥

भेदि विष्म्यभिष्यन्दि स्वादुपाकरसं गुरु ।

kūṣmāṇḍatumbakāliṅgakarkārvervārutiṇḍīśam |  
tathā trapusacīnākacirbhaṭam kaphavātakṛt || 87 ||  
bhedi viṣṭambhyabhiṣyandi svādūpākarasam guru |

**Kusmanda** (ash gourd), Tumba (alabu), Kalinga, Karkaru, Evaru, Tindisa, Trapusa, Cinaka, Cirbhata are

Kapha vatakrit – causes increase of kapha and vata,  
Bhedi - breaks the hard feces,  
Vishtambhi - stays long without digestion inside the stomach,  
Abhishyandi - causes more secretion in the tissues,  
Svadu paka rasa - sweet in taste and at the end of digestion and  
Guru - not easily digestible.

### **Kushmanda – Ash gourd:**

वल्लीफलानां प्रवरं कूष्माण्डं वातपितजित् ॥ ८८ ॥  
वस्तिशुद्धिकरं वृष्यं त्रपुसं त्वतिमूत्रलम् ।  
vallīphalānāṁ pravaram kūṣmāṇḍam vātapiṭṭajit || 88 ||  
vastiśuddhikaram vṛṣyam trapusam tvatimūtralam |

Kushmanda (ash gourd) is pravara (best) among the valliphala (creepers) and

Vata pittajit - mitigates Vata and Pitta,  
Vastishuddhikara - cleanses the urinary bladder and

Vrishya - aphrodisiac.

Trapusa causes more urination (atimutrala).

तुम्बं रुक्षतरं ग्राहि कालिङ्गोर्वारुचिर्भटम् ॥ ८९ ॥

बालं पित्तहरं शीतं विद्यात् पक्वमतोऽन्यथा ।

शीर्णवृन्तं तु सक्षारं पित्तलं कफवातजित् ॥ ९० ॥

रोचनं दीपनं हृद्यमष्टीलानाहनुल्लघु ।

tumbam rūkṣataram grāhi kāliṅgorvārucirbhataṁ || 89 ||

bālam pittaharam śītam vidyāt pakvamato'nyathā |

śīrṇavṛntam tu saksāram pittalam kaphavātajit || 90 ||

rocanaṁ dīpanaṁ hṛdyamaṣṭīlānāhanullaghu |

Tumba (alabu) is Rukshatara - very dry and Grahi – absorbent.

Kalinga, Ervaru and Cirbhita when tender (bala) are

Pittahara - mitigate pitta and

Sheeta - cold in potency.

When ripe (pakva), they possess opposite qualities.

Those which are overripe and separated from its attachment (sheerna vrinta), will be

Sakshara - alkaline in taste,

Pittalam - increase pitta,

Kapha vatajitat - mitigate Kapha and Vata,

Rochana - improves taste,

Deepana – improves appetite,  
Hridya - good for the heart,  
Ashteenut - cures enlargement of the prostate,  
Anahanut – cures distension of abdomen and is  
Laghu - easily digestible.

### **Kanda Shaka Varga – Group of aquatic stem vegetables:**

मृणालबिसशालूककुमुदोत्पलकन्दकम् ॥ ९१ ॥

नन्दीमाषककेलूटशृङ्गाटककशेरुकम् ।

क्रौञ्चादनं कलोड्यं च रुक्षं ग्राहि हिमं गुरु ॥ ९२ ॥

mṛṇālabisaśālūkakumudotpalakandakam || 91 ||

nandīmāṣakakelūṭaśṛṅgāṭakakaśerukam |

krauñcādanam kalodyam ca rūkṣam grāhi himam guru || 92 ||

**Mrinala (lotus stalk)**, bisa (lotus root), saluki (lotus tuber), kumuda, utpala kanda, nandi, mashaka, keluta, srngataka, kaseruka, krauncadana and kalodya are

Ruksha - cause dryness,  
Grahi - water absorbent,  
Hima - cold in potency and  
Guru - not easily digestible.

### **Patra Shaka Varga – Group of leafy vegetables:**

कलम्बनालिकामार्षकुटिजरकुतुम्बकम् ।

चिल्लीलट्वाकलोणीकाकुरूटकगवेधुकम् ॥ ९३ ॥

जीवन्तझुञ्ज्वेडगजयवशाकसुवर्चलाः ।

आलुकानि च सर्वाणि तथा सूप्यानि लक्ष्मणा ॥ ९४ ॥

स्वादु रुक्षं सलवणं वातश्लेष्मकरं गुरु ।

शीतलं सृष्टविष्मूत्रं प्रायो विष्टम्भ्यजीर्यति ॥ ९५ ॥

स्विन्नं निष्पीडितरसं स्नेहाद्यं नातिदोषलम् ।

kalambanālikāmārṣakutīñjarakutumbakam |

cillīlatvākalonīkākurūṭakagavedhukam || 93 ||

jīvantajhuñjhvedagajayavaśākasuvarcalāḥ |

ālukāni ca sarvāṇi tathā sūpyāni lakṣmaṇā || 94 ||

svādu rūkṣam̄ salavaṇam̄ vātaśleṣmakaram̄ guru |

śītalam̄ sr̄ṣṭavīnmūtram̄ prāyo viṣṭambhyajīryati || 95 ||

svinnaṁ niṣpīḍitarasam̄ snehāḍhyam̄ nātidoṣalam |

Kalamba, Nalika (kapotacarana), marsha, kutinjara, kutumbaka, cilli (vastuka), latvaka, lonika, karataka, gavedhuka, jivanta, jhun jhu, edagaja, yavasaka (yavanisaka), suvarchala and aluka of different kinds, leaves of legumes used for soup and of lakshmana are

Svadu – sweet in taste,

Ruksha - slightly dry,

Salavana - salty,

Vata sleshmakara - increases Vata and Kapha,

Guru - not easily digestible,  
Sheetala - cold in potency,  
Srishta vinmutra - help elimination of urine and feces,  
Vishtambhi - stays long in the stomach for digestion,  
They won't cause much digestive disturbances when cooked in steam,  
the juice squeezed out and mixed with enough oils.

### **Chilli, Tarkari and Varana:**

लघुपत्त्रा तु या चिल्ली सा वास्तुकसमा मता ॥ ९६ ॥

तर्कारीवरुणं स्वादु सतिकं कफवातजित् ।

laghupattrā tu yā cillī sā vāstukasamā matā || 96 ||  
tarkārīvaruṇam svādu satiktaṁ kaphavātajit |

Chilli, which has laghu patra (small leaves) is similar (in properties) to vastuka.

Tarkari and varana are swadu (sweet), satikta (slightly bitter) and kapha vatajit (mitigate Kapha and Vata).

### **Varshabhu and Kalashaka:**

वर्षाभ्वौ कालशाकं च सक्षारं कटुतिक्तकम् ॥ ९७ ॥

दीपनं भेदनं हन्ति गरशोफकफानिलान् ।

varṣābhvau kālaśākam ca sakṣāram kaṭutiktakam || 97 ||

dīpanāṁ bhedanāṁ hanti garaśophakaphānilān |

Varsabhu and Kalasaka are  
Sakshara - slightly alkaline,  
Katu tikta kam - pungent and bitter,  
Deepana - improve digestion,  
Bhedana - break the hard feces.  
They pacify  
Gara – artificial poisoning,  
Shopha - oedema,  
Kapha anila - kapha and vata.

### **Sprouts of Chirabilva and Shatavari:**

दीपनाः कफवात्धनाश्चिरिबिल्वाङ्कुराः सराः ॥ ९८ ॥

शतावर्यङ्कुरास्तिका वृष्या दोषत्रयापहाः ।

dīpanāḥ kaphavātaghnāściribilvāṅkurāḥ sarāḥ || 98 ||

śatāvaryāṅkurāstiktā vṛṣyā doṣatrayāpahāḥ ।

The tender sprouts of Chirabilva are  
Deepana - increase appetite,  
Kaphavatagna - mitigate kapha and vata and  
Sara - cause movement of bowels;  
Sprouts of Satavari are

Tikta - bitter,

Vrishya - aphrodisiac and

Doshatrayapaha - mitigate the three doshas.

### **Flower of Shalmali:**

सङ्ग्राहि शाल्मलीपुष्पं पित्तास्रघ्नं विशेषतः ॥ ९८१+१ ॥

saṅgrāhi śālmalīpuṣpam pittāsraghnām viśeṣataḥ || 981+1 ||

The flowers of Shalmali are

Sangrahi – absorbent,

Pittasragnam – relieves bleeding disorders.

### **Vamsha karira, Pattura, Kasamarda:**

रुक्षो वंशकरीरास्तु विदाही वातपितलः ॥ ९९ ॥

पत्तूरो दीपनस्तिकः प्लीहार्शः कफवातजित् ।

कृमिकासकफोत्क्लेदान्कासमर्दो जयेत्सरः ॥ १०० ॥

rūkṣo vamśakarīrāstu vidāhī vātaptittalāḥ || 99 ||  
pattūro dīpanastiktaḥ plīhārśāḥkaphavātajit |  
kr̥mikāsakaphotkledānkāsamardo jayetsarah || 100 ||

**Vamsakarira** (tender shoots of bamboo) causes

Ruksha - dryness,  
Vidahi – burning sensation and  
Vata pittala - increase of vata and pitta.

Pattura is

Deepana - kindles digestion,

Tikta - is bitter.

It cures

Pleeha - enlargement of spleen,

Arsha - hemorrhoids and

Kapha vatajita - mitigates kapha and vata.

Kasamarda cures

Krimi - disease caused by worms,

Kasa - cough and

Kaphotkleda - increase of Kapha and is

Sara - moves the bowels.

## **Kousumbha:**

रुक्षोष्णमम्लं कौसुम्भं गुरु पित्तकरं सरम् ।

rūkṣoṣṇamamlam kausumbham guru pittakaram saram |

## **Kousumbha is**

Ruksha - dry,

Ushna - hot in potency,

Amla - sour,

Guru - hard to digest,

Pittakara - increase Pitta and

Sara – moves the bowels.

## **Sarshapa:**

गुरुष्णं सार्षपं बद्धविण्मूत्रं सर्वदोषकृत् ॥ १०१ ॥

gurūṣṇam sārṣapam baddhavīṇmūtram sarvadoṣakṛt || 101 ||

## **Sarshapa (mustard) is**

Guru - not easily digestible,

Ushna - hot in potency,

Badha vinmutra - binds the feces and urine and

Sarvadoshakrit - causes increase of all the dosas.

## **Mulaka – Radish:**

यद्वालमव्यक्तरसं किञ्चित्क्षारं सतिक्तकम् ।  
तन्मूलकं दोषहरं लघु सोष्णं नियच्छति ॥ १०२ ॥  
गुल्मकासक्षयश्वासव्रणनेत्रगलामयान् ।  
स्वराग्निसादोदावर्तपीनसांश्च महत्पुनः ॥ १०३ ॥  
रसे पाके च कटुकमुष्णावीर्यं त्रिदोषकृत् ।  
गुर्वभिष्यन्दि च स्निग्धस्विन्नं तदपि वातजित् ॥ १०४ ॥  
वातश्लेष्महरं शुष्कं सर्वमामं तु दोषलम् ।

yadbālamavyaktarasam kiñcitkṣāram satiktakam |  
tanmūlakam dośaharam laghu soṣṇam niyacchati || 102 ||  
gulmakāsakṣayaśvāsavraṇanetragalāmayān |  
svarāgnisādodāvartapīnasāṁśca mahatpunah || 103 ||  
rase pāke ca kaṭukamuṣṇavīryam tridoṣakṛt |  
gurvabhiṣyandi ca snigdhasvinnam tadapi vātajit || 104 ||  
vātaśleśmaharam śuṣkam sarvamāmam tu doṣalam |  
Mulaka (radish), when bala (tender) is  
Avyakta rasa - not having definite taste,  
Kinchit kshara satikta - is slightly alkaline and bitter,  
Doshahara - mitigates the dosas,  
Laghu - easily digestible,  
Ushna - hot in potency.  
It cures

Gulma - abdominal tumors,  
Kasa - cough,  
Kshaya – emaciation,  
Swasa - asthma,  
Vrana - ulcers,  
Netra galamaya - diseases of the eye and throat,  
Swarasada - hoarseness of voice,  
Agnisada – decreases digestive strength,  
Udavarta – retrograde intestinal movements and  
Pinasa - chronic nasal catarrh.

Radish, which is mature and big in size is  
Katu rasa paka - pungent in taste and at the end of digestion,  
Ushna virya - hot in potency,  
Tridoshakrit - increases all the three doshas,  
Guru - hard to digest and is  
Abhishynadi – increases secretions.

When cooked with fat, it mitigates Vata (vatajit).  
The dried (shushka) one mitigates vata and kapha (vatasleshmahara).  
It vitiates tridoshas when taken in raw form.

### **Pindalu:**

कटूष्णो वातकफहा पिण्डालुः पित्तवर्धनः ॥ १०७ ॥

katūṣṇo vātakaphahā piṇḍāluḥ pittavardhanaḥ || 105 ||

Pindalu is

Katu - pungent,

Ushna - hot in potency,

Vata kaphapaha - mitigates vata and kapha

Pitta vardhana - increases pitta.

### **Salana shaka Varga – Group of drugs used as spices:**

कुठेरशिगुसुरससुमुखासुरिभूस्तृणम् ।

फणिज्जार्जकजम्बीरप्रभृति ग्राहि सालनम् ॥ १०६ ॥

विदाहि कटु रुक्षोष्णं हृद्यं दीपनरोचनम् ।

दक्षुक्रकृमिहत् तीक्ष्णं दोषोत्क्लेशकरं लघु ॥ १०७ ॥

kutheraśigrusurasasumukhāsuribhūstrṇam |

phanijjārjakajambīraprabhṛti grāhi sālanam || 106 ||

vidāhi kaṭu rūkṣoṣṇam hr̥dyam dīpanarocanam |

dṛkṣukrakṛmihṛt tīkṣṇam doṣotkleśakaram laghu || 107 ||

Kuthera, sigru (drum stick), surasa, sumuka, asuri, bhutrna, phanijja, arjaka, jambira etc. which comprise the Shalana shaka varga are

Grahi - water absorbent,

Vidahi - cause burning sensation during digestion,

Katu - pungent,

Ruksha - cause dryness,  
Ushna - hot in potency,  
Hridyam - good for the heart (or the mind),  
Deepana - kindles hunger,  
Rochana – improves taste.  
It destroys  
Drik - vision,  
Shukra - semen and  
Krimi - worms (intestinal parasites),  
Tikshna - penetrates deep and  
Dosha utkleshakara - cause slight increase of the dosas and laghu - are easily digestible.

### **Surasa - Holy basil benefits:**

हिंमाकासविषश्यासपार्श्वरुक्पूतिगन्धहा ।  
सुरसः सुमुखो नातिविदाही गरशोफहा ॥ १०८ ॥  
आर्द्रिका तिक्तमधुरा मूत्रला न च पित्तकृत् ।

hidhmākāsaviṣaśvāsapārśvarukpūtigandhahā ।  
surasaḥ sumukho nātividāhī garaśophahā || 108 ||  
ārdrikā tiktamadhurā mūtralā na ca pittakṛt |

Surasa (Tulasi – Holy Basil) cures

Hidhma - hiccup,  
Kasa - cough,  
Visha - poison,  
Swasa - asthma,  
Parshva ruk - pain in the flanks and  
Puti gandha - bad breath.

Sumukha is

Na ati vidahi - does not cause much burning sensation,  
Gara - cures artificial (homicidal) poison and  
Shopha - oedema.

Ardrika (coriander) is

Tikta madhura - bitter and sweet in taste,  
Mutrala - diuretic and  
Na ca pittakrit - does not increase pitta.

### **Lashuna – Garlic benefits:**

लशुनो भृशतीक्ष्णोष्णः कटुपाकरसः सरः ॥ १०९ ॥

हृद्यः केश्यो गुरुर्वृष्यः स्निग्धो रोचनदीपनः ।

भग्नसन्धानकृद्धल्यो रक्तपित्तप्रदूषणः ॥ ११० ॥

किलासकुषगुल्मार्शोमेहकृमिकफानिलान् ।

सहिंमापीनसशासकासान् हन्त्यस्पितकृत् ॥ १११ ॥

laśuno bhrśatīkṣṇoṣṇah kaṭupākarasah saraḥ || 109 ||

hṛdyah keśyo gururvṛṣyah snigdho rocanadīpanah |  
bhagnasandhānakṛdbalyo raktapittapradūṣanah || 110 ||  
kilāsakuṣṭhagulmārśomehakṛmikaphānilān |  
sahidhmāpīnasaśvāsakāsān hantyasrapittakṛt || 111 ||

**Lashuna (garlic) is**

Brisha tikshna - highly penetrating,  
Ushna - hot in potency,  
Katu rasa paka - pungent in taste, and at the end of digestion,  
Sara – facilitates easy bowel movements,  
Hridya - good for the heart (or the mind),  
Keshya – good for hairs,  
Guru - hard to digest,  
Vrishya - aphrodisiac,  
Snigdha - unctuous,  
Rochana - improves taste,  
Deepana - improves digestion,  
Bhagna sandhanakrit - helps in union of fractures,  
Balya - gives strength,  
Rakta pitta pradushana - greatly vitiates the blood and pitta.

It cures

Kilasa - leucoderma,  
Kushta - skin diseases,  
Gulma - abdominal tumors,  
Arsha - hemorrhoids,

Meha - diabetes,  
Krimi - worms,  
Kapha anilan - diseases caused by Kapha and Vata,  
Hidhma - hiccup,  
Pinasa - chronic nasal catarrh,  
Swasa – asthma, dyspnoea and  
Kasa - cough.  
Asrapittakrit – it increases bleeding disorders.

### **Palandu – Onion Benefits:**

पलाण्डुस्तदुणान्न्यूनः श्लेष्मलो नातिपित्तलः ।  
palāṇḍustadguṇānnyūnah śleṣmalo nātipittalah ।

**Palandu (onion)** is inferior in quality compared to Lashuna (garlic). It is

Sleshmala – increases Kapha,  
Na ati pittala – does not intensely vitiate Pitta.

### **Grinjanaka – Carrot benefits:**

कफवातार्शसां पथ्यः स्वेदेऽभ्यवहृतौ तथा ॥ ११२ ॥  
तीक्ष्णो गृञ्जनको ग्राही पित्तिनां हितकृन्न सः ।  
kaphavātārśasāṁ pathyaḥ svede'bhyavahṛtau tathā || 112 ||

tīkṣṇo gr̥ñjanako grāhī pittinām hitakṛnna saḥ |

**Grinjanaka (carrot)** is best suitable for persons suffering from hemorrhoids of Kapha and Vata origin, for sweda (fomenting the pile masses) and for eating.

It is

Tikshna - penetrating,

Grahi - water absorbent and

Pittanam hitakrit na - not suitable to those who have Pitta predominance.

### **Surana – Yam benefits:**

दीपनः सूरणो रुच्यः कफघ्नो विशदो लघुः ॥ ११३ ॥

विशेषादर्शसां पथ्यभूकन्दस्त्वतिदोषलः ।

dīpanah sūraṇo rucyah kaphaghno viśado laghuḥ || 113 ||

viśeṣādarśasām pathyabhūkandastvatidoṣalah |

### **Surana (Yam) is**

Deepana - kindles digestion,

Ruchya - improves taste,

Kaphagna - mitigates Kapha,

Vishada - lucid,

Laghu - easily digestible.

Visheshat arhasam pathya - it is especially good for hemorrhoids.

Bhukanda causes an increase of all the dosas to a great extent.

पत्रे पुष्पे फले नाले कन्दे च गुरुता क्रमात् ॥ ११४ ॥

वरा शाकेषु जीवन्ती सर्षपास्त्ववरापरम् ।

patre puṣpe phale nāle kande ca gurutā kramāt || 114 ||

varā śākeṣu jīvantī sarṣapāstvavarāparam |

Leaves (patra), flowers (pushpa), fruits (phala), tubular leaves (nala) and tubers (kanda) are heavy to digest (guru) in their successive order, i.e. leaves are lightest for digestion and tubers are the heaviest.

Jivanti is the best and Sarshapa (mustard) is the worst among the leafy vegetables.

### **Phala Varga – Group of fruits:**

#### **Draksha - Grapes benefits:**

द्राक्षा फलोत्तमा वृष्या चक्षुष्या सृष्टमूत्रविट् ॥ ११५ ॥

स्वादुपाकरसा स्निग्धा सकषाया हिमा गुरुः ।

निहन्त्यनिलपित्तासतिकास्यत्वमदात्ययान् ॥ ११६ ॥

तृष्णाकासश्रमश्चासस्वरभेदक्षतक्षयान् ।

drākṣā phalottamā vṛṣyā cakṣuṣyā sr̥ṣṭamūtraviṭ || 115 ||

svādupākarasā snigdhā sakashayā himā guruh |  
nihantyanilapittāsratiktāsyatvamadātyayān || 116 ||  
trṣṇākāsaśramaśvasasvarabhedakṣataksayān |

Draksa (grapes) is

Phalottama - best among fruits,  
Vrishya - is aphrodisiac,  
Chakshushya - good for the eyes,  
Srishta mutra vit - helps elimination of urine and feces,  
Swadu paka rasa - sweet in taste and at the end of digestion,  
Snigdha - unctuous,  
Sakashaya - slightly astringent,  
Hima - cold potency,  
Guru - hard to digest.

It cures

Diseases of vata, pitta and rakta,  
Tiktasyata - bitter taste in the mouth,  
Madatyaya - intoxication,  
Trishna - thirst,  
Kasa - cough,  
Srama – fatigue,  
Swasa – dyspnoea, respiratory conditions,  
Swara bheda – hoarseness of voice,  
Kshata - injury to the lungs and  
Kshaya - emaciation.

## **Dadima – Pomegranate Benefits:**

उद्रिक्तपित्ताञ्जयति त्रीन्दोषान् स्वादु दाडिमम् ॥ ११७ ॥

पित्ताविरोधि नात्युष्णमम्लं वातकफापहम् ।

सर्वं हृदयं लघु स्निग्धं ग्राहिरोचनदीपनम् ॥ ११८ ॥

udrikta pittāñjayati trīndoṣān svādu dāḍimam || 117 ||

pittāvirodhi nātyuṣṇamamlam vātakaphāpaham |

sarvam hr̥dyam laghu snigdham grāhirocanadīpanam || 118 ||

Dadima (pomegranate) mitigates the greatly increased Pitta in particular (udrikta pittan jayati) and the other dosas also but to a lesser extent.

It is swadu (sweet);

The amla (sour) variety of dadima (pomegranate) is

Pittavirodhi - does not increase Pitta,

Na atyushnam - not very hot in potency and

Vata kaphapaham - mitigates Vata and Kapha.

All varieties of Dadima (pomegranate) are

Hridya - good for the heart,

Laghu - easily digestible,

Snigdha - unctuous,

Grahi - withholds elimination of fluids,

Rochana - stimulates appetite and

Deepana – stimulates digestion.

मोचखर्जूरपनसनारिकेलपरुषकम् ।

आम्राततालकाशमर्यराजादनमधूकजम् ॥ ११९ ॥

सौवीरबदराङ्कोलफल्गुक्षेषमातकोद्वम् ।

वातामाभिषुकाक्षोलमुकूलकनिकोचकम् ॥ १२० ॥

उरुमाणं प्रियालं च बृंहणं गुरुशीतलम् ।

दाहक्षतक्षयहरं रक्तपित्तप्रसादनम् ॥ १२१ ॥

स्वादुपाकरसं स्निग्धं विषम्भि कफशुक्रकृत् ।

mocakharjūrapanasañārikelaparūṣakam |

āmrātatañalakāśmaryarājādanamadhukajam || 119 ||

sauvīrabadarāñkolaphalguśleṣmātakodbhavam |

vātāmābhīṣukākṣolamukūlakanikocakam || 120 ||

urumāṇam priyālam ca bṛmhāṇam guruśītalām |

dāhakṣatakṣayaharam raktapittaprasādanam || 121 ||

svādupākarasam snigdham viṣṭambhi kaphaśukrakṛt |

Mocha (plantain), kharjura (dates) panasa (jack fruits) narikela (coconut), parusaka, amrataka, tala, kasmarya, rajadana, madhuka, sauvira, badara, ankola, phalgu, slesmataka, vatama, abhisuka, aksoda, mukulaka, nikocaka, urumanam and priyala are

Brihmana - make the body stout,

Guru - not easily digestible,

Sheetala - cold in potency.

It relieves

Daha - burning sensation,

Kshata - injury to the lungs,

Kshaya – emaciation.

Rakta pitta prasadanam – purifies Rakta (blood) and Pitta.

Svadu paka rasa - sweet in taste and also at the end of digestion,

Snigdha - unctuous,

Vishtambhi - stay long in the stomach without digestion,

Kapha shukrakrit - increases kapha and semen.

### **Fruits of Parushaka, Tala and Kashmarya:**

वातधनं पित्तजननमामं विद्यात्परुषकम् ॥

तदेव पक्वं मधुरं रक्तपित्तनिवर्हणम् ।

फलं तु पित्तलं तालं सरं काश्मर्यजं हिमम् ॥ १२२ ॥

शकृन्मूत्रविबन्धधनं केश्यं मेध्यं रसायनम् ।

vātaghnām pittajananamāmām vidyātparūṣakam ||

tadeva pakvām madhurām raktapittanivarhaṇam |

phalām tu pittalam tālam saram kāśmaryajām himam || 122 ||

śakṛnmūtravibandhaghnaṁ keśyām medhyām rasāyanam |

#### **Parushaka -**

**Tender fruits of Parushaka pacify Vata and increase Pitta.**

**Ripe fruits of Parushaka are Madhura (sweet) and cure raktapitta (bleeding disorders).**

### **Fruit of Tala is**

Pittala - increases Pitta,  
Sara - moves the bowels.

### **Fruit of Kasmarya is**

Hima - cold in potency,  
Shakrinmutra vibhandagnam - relieves the obstruction of feces and urine,  
Keshya - good for the hairs,  
Medhya - increases intelligence and  
Rasayanam - is a rejuvenator.

### **Fruits of Vatama, Priyala and Kola:**

वातामाद्युष्णवीर्यं तु कफपित्करं सरम् ॥ १२३ ॥

परं वातहरं स्निग्धमनुष्णं तु प्रियालजम् ।

प्रियालमज्जा मधुरो वृष्यः पित्तानिलापहः ॥ १२४ ॥

कोलमज्जा गुणैस्तद्वत्तृट्छर्दिःकासजिच्च सः ।

vātāmādyuṣṇavīryam tu kaphapittakaram saram || 123 ||

param vātaharam snigdhamanuṣṇam tu priyālajam |

priyālamajjā madhuro vṛṣyah pittānilāpah || 124 ||

kolamajjā guṇaistadvattrṭchardihkāsajicca saḥ |

Vatama etc. are

Ushnavirya - hot in potency,

Kapha pittakara - increase Kapha and Pitta,

Sara - laxative.

**Priyala** (Buchanania lanza) is

Vataharam param - mitigates vata effectively,

Snigdha - is unctuous,

Anushnam – not very hot in potency.

Its majja (flesh) is

Madhura - sweet,

Vrishya - aphrodisiac,

Pittanilapaha - mitigates pitta and vata.

Kola majja (fleshy part of the kola) is similar to that of Priyala in properties, and relieves

Trit - thirst,

Chardi - vomiting and

Kasa - cough.

### **Bilva – Bael fruit Benefits:**

पक्वं सुदुर्जरं बिल्वं दोषलं पूतिमारुतम् ॥ १२५ ॥

दीपनं कफवातधनं बालं ग्राह्यभयं च तत् ।

pakvam sudurjaram bilvam doṣalam pūtimārutam || 125 ||

dīpanam kaphavātaghnām bālam grāhyubhayam ca tat |

Bilva phala (bael fruit) when pakva (ripe) is

Durjaram - hard to digest,

Doshalam - aggravates the doshas and

Puti marutam - produces flatus with bad odor.

Unripe (bala) bilva fruit is

Deepana - kindles digestion,

Kapha vatagna - mitigates Vata and Kapha.

Both ripe and unripe varieties are grahi (water absorbent).

### **Kapitha fruit:**

कपित्थमामं कण्ठघ्नं दोषलं दोषघाति तु ॥ १२६ ॥

पक्वं हिध्मावमथुजित्सर्वं ग्राहि विषापहम् ।

kapitthamāmam kaṇṭhaghnaṁ doṣalam doṣaghāti tu || 126 ||

pakvam hidhmāvamathujitsarvam grāhi viṣāpaham |

Amakapittha (unripe Kapitha) is

Kantagnam - bad for the throat,

Doshalam - increases the three doshas.

Ripe (pakva) fruit is

Doshaghati - mitigates the dosas.

It relieves

Hidhma – hiccup,

Vamathu – vomiting.

Both ripe and unripe varieties are  
Grahi - water absorbent and  
Vishapaha - anti poisonous.

### **Jambava – Jamun fruit benefits:**

जाम्बवं गुरु विष्टम्भी शीतलं भृशवातलम् ॥ १२७ ॥

सङ्ग्राहि मूत्रशकृतोरकण्ठयं कफपित्तनुत् ।

jāmbavam guru viṣṭambhī śītalam bhṛśavātalam || 127 ||  
saṅgrāhi mūtraśakṛtorakanṭhyam kaphapittanut |

Jambava (Jamun fruit) is  
Guru - not easily digestible,  
Vishtambhi - stays long inside the stomach,  
Sheetalam - cold in potency,  
Brisha vatalam – greatly aggravates Vata,  
Sangrahi mutra shakrito - absorbs moisture from urine and feces,  
Akantyam - bad for throat and  
Kapha pittanut - mitigates kapha and pitta.

### **Bala Amra - Tender unripe mango:**

वातपितास्कृद्वालं बद्धास्थि कफपितकृत् ॥ १२८ ॥

गुर्वाम्रं वातजित् पक्वं स्वाद्वम्लं कफशुक्रकृत् ।

vātapittāsrakṛdbālam baddhāsthī kaphapittakṛt || 128 ||

gurvāmram vātajit pakvam svādvamlam kaphaśukrakṛt |

### **Bala amra (tender unripe mango) is**

Vatakrit - increases Vata,

Pittasrakrit – causes bleeding disorders.

When its seed is fully formed and mature (badha asthi), it is Kapha Pittakrit (increases Kapha and Pitta).

When it is ripe (pakva) it is

Guru - not easily digestible,

Vatajit - mitigates vata,

Svadu amlam – sweet and sour in taste,

Kapha shukrakrit - increases Kapha and semen.

### **Fruits of Vrukshamla, Shamya and Pilu:**

वृक्षाम्लं ग्राहि रुक्षोष्णं वातक्षेष्महरं लघु ॥ १२९ ॥

शम्या गुरुष्णं केशचनं रुक्षं पीलु तु पितलम् ।

कफवातहरं भेदि प्लीहार्शःकृमिगुल्मनुत् ॥ १३० ॥

सतिकं स्वादु यत्पीलु नात्युष्णं तत्त्रिदोषजित् ।

vṛkṣāmlam grāhi rūkṣoṣṇam vātaśleṣmaharam laghu || 129 ||

śamyā gurūṣṇam keśaghnam rūkṣam pīlu tu pittalam |

kaphavātaharam bhedi plīhārśāḥkṛmigulmanut || 130 ||

satiktam svādu yatpīlu nātyuṣṇam tattridosajit |

Vrikshamla (Garcinia fruits) is

Grahi - absorbent,

Ruksha - dry,

Ushna - hot in potency,

Vata sleshmahara - mitigates Vata and Kapha and

Laghu - easily digestible.

Samya (fruit of Sami) is

Guru - not easily digestible,

Ushna - hot in potency,

Keshagnam - destroys the hairs and

Ruksham - causes dryness.

Pilu

Pittalam - increases Pitta,

Kapha vataharam - mitigates Kapha and Vata,

Bhedi - is purgative.

It cures

Pleeha - diseases of the spleen,

Arsha - hemorrhoids,

Krimi - worms,

Gulma - abdominal tumors.

That variety of pilu which has tikta svadu (bitter- sweet) taste is not very hot in potency (natyushnam) and mitigates all three doshas (tridoshajit).

### **Shushka Vrikshamla – Dried fruit of Vrikshamla:**

तृष्णाघनम् उष्णमम्लायाः फलं पितकरं सरम् ॥ १२९१+१ ॥

trṣṇāghnam usṇamamlāyāḥ phalam pittakaram saram || 1291+1 ||

The dried fruit of vrikshamla is

Trishnagnam – alleviates excessive thirst,

Ushnam – hot in potency,

Amla – sour in taste,

Pittakaram – increases Pitta and

Sara – helps in easy bowel movements.

### **Matulunga fruit:**

त्वक् तिक्कटुका स्निग्धा मातुलुङ्गस्य वातजित् ॥ १३१ ॥

बृंहणं मधुरं मांसं वातपित्तहरं गुरु ।

लघु तत्केसरं कासश्वासहिंमामदात्ययान् ॥ १३२ ॥

आस्यशोषानिलक्षेष्मविबन्धच्छर्दरोचकान् ।

गुल्मोदरार्शःशूलानि मन्दाग्नित्वं च नाशयेत् ॥ १३३ ॥

tvak tiktakaṭukā snigdhā mātuluṅgasya vātajit || 131 ||

bṛṁhaṇam madhuram māṁsam vātapittaharam guru |

laghu tatkesaram kāsaśvāsahidhmāmadātyayān || 132 ||

āsyāśoṣānilaśleśmavibandhacchardyarocakān |  
gulmodarārśahśūlāni mandāgnitvam ca nāśayet || 133 ||

The skin (tvak) of matulunga (bigger variety of lemon) fruit is

Tikta katuka – bitter and pungent in taste,

Snigdha – unctuous and

Vatajit - mitigates Vata.

Its fleshy (mamsa) part is

Brihmana - makes the body stout,

Madhura - is sweet in taste,

Vata pittahara - mitigates Vata and Pitta and

Guru – is not easily digestible.

Its kesara (tendril) is

Laghu - easily digestible.

It cures

Kasa - cough,

Swasa - asthma,

Hidhma - hiccup,

Madatyaya - alcoholic intoxication,

Asya shosha - dryness of the mouth,

Anila sleshma - disorders of Vata and Kapha,

Vibandha - constipation,

Chardi - vomiting,

Arochaka - loss of taste,

Gulma - abdominal tumors,  
Udara - ascites,  
Arsha - hemorrhoids,  
Shoola - colic and  
Mandagni – weakened digestive capacity.

### **Naranga Fruit:**

मधुरं किञ्चिदम्लं च हृदयं भक्तप्रारोचकम् ।

गुरु वातप्रशमनं विद्यान्नारङ्गजं फलम् ॥ १३३+१ ॥

madhuram kiñcidamlam ca hr̥dyam bhaktaprarocakam |  
guru vātapaśamanam vidyānnāraṅgajam phalam || 133+1 ||

Orange (Naranga) fruit is  
Madhura – sweet,  
Kinchit amlam – slightly sour,  
Hridyam – good for the heart,  
Bhaktaprarochakam – improves the taste of dishes, when used as an ingredient. Improves the tasting capacity of the tongue.  
Guru – not easily digestible and  
Vata prashamanam – alleviates Vata.

### **Bhallataka - Marking nut:**

भल्लातकस्य त्वञ्जांसं बृंहणं स्वादु शीतलम् ।

तदस्थ्यग्निसमं मेध्यं कफवातहरं परम् ॥ १३४ ॥

bhallātakasya tvañmāṁsam bṛṁhanam svādu śītalam |

tadasthyagnisamam̄ medhyam̄ kaphavātaharam̄ param || 134 ||

The outer rind (tvak) and fleshy part (mamsa) of bhallataka fruit is  
Brihmana - makes the body stout,  
Svadu - sweet in taste,  
Sheetala - cold in potency.  
Its seed (asthi) is just like fire (agni) in properties,  
Medhya - increases intelligence and  
Kapha vataharam param - excellently mitigates kapha and vata.

### Fruits of Palevata and Aruka:

स्वाद्वम्लं शीतमुष्णं च द्विधा पालेवतं गुरु ।

रुच्यमत्यग्निशमनं रुच्यं मधुरमारुकम् ॥ १३५ ॥

पक्वमाशु जरां याति नात्युष्णगुरुदोषलम् ।

svādvamlam̄ śītamuṣṇam̄ ca dvidhā pālevataṁ guru |

rucyamatyagniśamanam̄ rucyam̄ madhuramārukam || 135 ||

pakvamāśu jarāṁ yāti nātyuṣṇagurudoṣalam |

Palevata fruit is of two varieties -

One is Svadu (sweet in taste) and Sheetla (cold in potency), and the other is Amla (sour in taste) and Ushna (hot in potency).

Both the varieties are

Guru - hard to digest,

Ruchyam - improve taste and  
Atyagni shamanam - cure diseases due to excess digestive activity.  
Aruka fruit that is pakva (ripe) is  
Ruchya - improves taste,  
Madhura - sweet,  
Ashu jaram - undergoes digestion quickly,  
Natyushnam - not very hot in potency,  
Guru - hard to digest and  
Doshalam - increases the dosas.

### **Fruits of Draksha, Parushaka and Karamardaka:**

द्राक्षापरुषकं चार्द्रमम्लं पित्तकफप्रदम् ॥ १३६ ॥

गुरुष्णवीर्यं वातघ्नं सरं सकरमर्दकम् ।

तथाम्लं कोलकर्कन्धुलकुचाम्रातकारुकम् ॥ १३७ ॥

ऐरावतं दन्तशठं सतूदं मृगलिण्डिकम् ।

drākṣāparūṣakam cārdramamlam pittakaphapradam || 136 ||

gurūṣṇavīryam vātaghnam saram sakaramardakam |

tathāmlam kolakarkandhulakucāmrātakārukam || 137 ||

airāvatam dantaśātham satūdam mrgalindikam |

Undried (ardra) Draksa (grapes), Parusaka and Karamardaka are Amla - sour,  
Pitta kaphapradam - increase pitta and kapha,  
Guru - hard to digest,  
Ushna virya - hot in potency,  
Vatagna - mitigate vata and  
Sara - laxative.

Kola, karkandhu, lakuca, amrataka, aruka, airavata, dantasatha, satuda and mrigalindika are also amla (sour in taste) and have properties similar to the above described fruits.

### **Shushka Phala Varga – Group of Dry Fruits:**

नातिपित्करं पक्वं शुष्कं च करमर्दकम् ॥ १३८ ॥

दीपनं भेदनं शुष्कमम्लीकाकोलयोः फलम् ।

तृष्णाश्रमक्लमच्छेदि लघ्विष्टं कफवातयोः ॥ १३९ ॥

nātipittakaram pakvam śuṣkam ca karamardakam || 138 ||

dīpanam bhedanam śuṣkamamlīkākolayoh phalam |

tr̥ṣṇāśramaklamacchedi laghvistam kaphavātayoh || 139 ||

Karamardaka fruit ripened (pakva) and dried (shushka) does not intensely vitiate Pitta.

Fruits of Amlika and Kola are

Deepana - improves digestion,

Bhedana - cause purgation.

It cures

Trishna - thirst,

Shrama – exhaustion,

Klama – fatigue,

Laghu - are easily digestible and

Kapha vatayo - mitigates kapha and vata.

### **Ripened and dried fruit of Kola:**

स्वाद्वम्लं लघु कोलं तु शुष्कं जीर्णं च दीपनम् ॥ १३९१+१ ॥

svādvamlam laghu kolam tu śuskaṁ jīrṇam ca dīpanam || 1391+1 ||

The ripened and dried fruit of Kola is

Swadu amla – sweet and sour,

Laghu – easily digestible and

Deepana – improves appetite.

फलानामवरं तत्र लकुचं सर्वदोषकृत् ।

phalānāmavaram tatra lakucam sarvadoṣakṛt |

Lakuca phala is qualitatively inferior among all the fruits and increases tridosas.

### **Dried Naranga (Orange):**

वातधनं दुर्जरं प्रोक्तं नारङ्गं कफकृद्धुरु ।

तृष्णाशूलकफोत्क्लेदच्छर्दिश्चासनिवारणम् ॥ १४०१+१ ॥

vātaghnām durjaram proktām nāraṅgam kaphakṛdguru |

trṣṇāśūlakaphotkledacchardiśvāsanivāraṇam || 1401+1 ||

The dried fruit of Naranga is

Vatagna – alleviates Vata,

Durjaram – difficult to digest,

Kaphakrit – increases Kapha,

Guru – not easily digestible.

It cures

Trishna – excessive thirst,

Shoola – colic,

Kaphotkleda – vitiates Kapha,

Chardi – vomiting,

Swasa – dyspnoea, asthma.

### **Narikela – Coconut:**

नारिकेलं गुरु स्निग्धं पित्तधनं स्वादु शीतलम् ।

बलमांसकरं हृयं बृहणं वस्तिशोधनम् ॥ १४०१+२ ॥

nārikelam guru snigdham pittaghnam svādu śītalam |

balamāṃsakaram hṛdyam bṛmhāṇam vastiśodhanam || 1401+2 ||

Narikela is  
Guru – not easily digestible,  
Snigdha – unctuous,  
Pittagnam – alleviates Pitta,  
Svadu – sweet in taste,  
Sheetalam – cold in potency,  
Bala mamsakara – improves strength and muscle bulk,  
Hridyam – good for the heart,  
Brihmanam – Nourishing,  
Basti shodhanam – cleanses the urinary bladder.

### **Varjya - Qualities of food articles that are worth rejecting:**

हिमानिलोष्णदुर्वातव्याललालादिदूषितम् ॥ १४० ॥

जन्तुजुष्टं जले मग्नं अभूमिजमनार्तवम् ।

अन्यधान्ययुतं हीनवीर्यं जीर्णतयाति च ॥ १४१ ॥

धान्यं त्यजेतथा शाकं रुक्षसिद्धमकोमलम् ।

असञ्जातरसं तद्वच्छुष्कं चान्यत्र मूलकात् ॥ १४२ ॥

प्रायेण फलमप्येवं तथामं बिल्ववर्जितम् ।

himāniloṣṇadurvātavyālalālādidūṣitam || 140 ||

jantujuṣṭam jale magnam abhūmijamanārtavam |

anyadhānyayutam hīnavīryam jīrṇatayāti ca || 141 ||

dhānyam tyajettathā śākam rūkṣasiddhamakalam |

asañjātarasam tadvacchuṣkam cānyatra mūlakāt || 142 ||  
prāyeṇa phalamapyevam tathāmam bilvavarjitam |

Grains which have been spoiled by hima (mist), anila (heavy breeze), ushna (heat of sunlight), durvata (polluted air), and lala (saliva) of snake and other reptiles;

which are infested with jantu (insects and pests);

which have remained under water for long time (jale magnam);

not grown in the field meant for it (abhumijam);

which are unseasonal (anarthavam);

mixed with other grains (anya dhanyayutam);

which have lost their properties (hina viryam);

having become very old (jeernataya ati)

should be rejected.

Vegetables (shaka) prepared without addition of fat (snehadravya);

which are very hard even after cooking (akomalam);

tender vegetables which have not developed their normal taste (asanjata rasa);

which have become dry (shushkam) should not be used except mulaka (radish).

Unripe (ama) fruits are not suitable for use except bilva (bael fruit).

### **Aushada Varga – Group of medicinal herbs:**

### **Lavana Varga – Group of salts:**

विष्यन्दि लवणं सर्वं सूक्ष्मं सृष्टमलं विदुः ॥ १४३ ॥

वातघ्नं पाकि तीक्ष्णोष्णं रोचनं कफपित्तकृत् ।

viṣyandi lavaṇam sarvam sūkṣmam sr̥ṣṭamalam viduh || 143 ||

vātaghnam pāki tīkṣṇoṣṇam rocanam kaphapittakṛt |

All types of salts are

Vishyandi - produce more secretions in the tissues,

Sukshma – enter into minute pores,

Srishta mala - help in soft / easy movement of feces,

Vatagnam - mitigate vata,

Paki - help in digestion,

Tikshna - penetrating,

Rochanam – improves appetite and

Kapha pittakrit - aggravate kapha and pitta.

### **Saindhava lavana – Rock salt:**

सैन्धवं तत्र सस्वादु वृष्यं हृद्यं त्रिदोषनुत् ॥ १४४ ॥

लघ्वनुष्णं दशः पथ्यमविदाह्यग्निदीपनम् ।

saindhavam tatra sasvādu vr̥ṣyam hr̥dyam tridoṣanut || 144 ||

laghvanuṣṇam dr̥śah pathyamavidāhyagnidīpanam |

### **Saindhava salt (rock salt) is**

Sasvadu - lightly sweet,  
Vrishyam - aphrodisiac,  
Hridyam - good for the heart (or mind),  
Tridoshanut - mitigates all the three doshas,  
Laghu - easily digestible,  
Anushnam - not hot in potency,  
Drisha – good for vision,  
Pathya - good for health,  
Avidahi - does not cause burning sensation during digestion and  
Agni deepana - kindles digestion.

### **Sauvarchala lavana – Sochal salt:**

लघु सौवर्चलं हृद्यं सुगन्ध्युद्गारशोधनम् ॥ १४५ ॥

कटुपाकं विबन्धधनं दीपनीयं रुचिप्रदम् ।

laghu sauvarcalam hr̥dyam sugandhyudgāraśodhanam || 145 ||

kaṭupākam vibandhaghnam dīpanīyam rucipradam |

### **Sauvarcala (sochal salt) is**

Laghu - easily digestible,  
Hridyam - good for the heart (or mind),  
Sugandhi - possesses good smell,  
Udgara shodhanam - purifies belching,  
Katu pakam - pungent at the end of digestion,

Vibhandagnam - relieves constipation,

Deepaniyam - kindles digestion and

Ruchipradam - improves taste.

### **Vida lavana:**

ऊर्ध्वाधःकफवातानुलोमनं दीपनं विडम् ॥ १४६ ॥

विबन्धानाहविष्टम्भशूलगौरवनाशनम् ।

ūrdhvādhahākaphavātānulomanam dīpanam viḍam || 146 ||

vibandhānāhaviṣṭambhaśūlagauravanāśanam |

### **Vida lavana brings about**

Urdhva kapha anulomana – evacuation of Kapha in upward direction,

Adha vatanulomana – evacuation of Vata in downward direction,

Deepana - kindles digestion.

It cures

Vibandha - constipation,

Anaha – abdominal distension,

Vishtambha - constipation,

Shoola - colic and

Gaurava - heaviness.

### **Samudra, Audbhidha, Krishna, Romaka and Pamsu lavana:**

विपाके स्वादु सामुद्रं गुरु क्षेष्मविवर्धनम् ॥ १४७ ॥

सतिक्तकटुकक्षारं तीक्ष्णमुत्क्लेदि चौद्धिदम् ।

कृष्णे सौवर्चलगुणा लवणे गन्धवर्जिताः ॥ १४८ ॥

रोमकं लघु पांसूत्थं सक्षारं क्षेष्मलं गुरु ।

vipāke svādu sāmudram guru śleśmavivardhanam || 147 ||

satiktakaṭukakṣāram tīkṣṇamutkledi caudbhidam |

krṣṇe sauvarcalaguṇā lavaṇe gandhavarjitāḥ || 148 ||

romakam laghu pāṁsūttham sakṣāram śleśmalam guru |

### **Samudra lavana (common salt) is**

Svadu vipaka - sweet at the end of digestion,

Guru - not easily digestible and

Sleshma vivardhanam - aggravates kapha.

### **Audbhida lavana is**

Satikta - slightly bitter,

Katuka kshara - pungent and alkaline in taste,

Tikshna - penetrates deep and

Utkledi - increases the secretions.

**Krishna lavana (black salt)** has properties similar to souvarcala but is devoid of gandha (fragrance).

**Romaka** is laghu - easily digestible.

**Pamsu lavana** is

Saksharam - slightly alkaline,  
Sleshmalam - aggravates kapha and  
Guru - not easily digestible.

लवणानां प्रयोगे तु सैन्धवादिं प्रयोजयेत् ॥ १४९ ॥

lavaṇānāṁ prayoge tu saindhavādim prayojayet || 149 ||

The usage of salts should be in the respective order of saindhava, sauvarchala, vida, samudra, audbidha, krishna, romaka and pamsu lavana.

**Yavakshara – Alkali prepared from barley:**

गुल्महृद्ग्रहणीपाण्डुप्लीहानाहगलामयान् ।

श्वासार्शःकफकासांश्च शमयेयवशूकजः ॥ १५० ॥

gulmahṛdgrahaṇīpāṇḍuplīhānāhagalāmayān |

śvāsārśahkaphakāsāṁśca śamayedyavaśūkajah || 150 ||

**Yavakshara** (alkali prepared from barley) mitigates

Gulma - abdominal tumors,  
Hridamaya - diseases of the heart,  
Grahani - duodenal diseases,  
Pandu - anemia,  
Pleeha - splenic disorders,  
Anaha - distension of the abdomen,  
Gala roga - diseases of the throat,  
Swasa - asthma, dyspnoea,  
Arsha - hemorrhoids and  
Kapha kasa - cough arising from Kapha.

### **Kshara – Alkali:**

क्षारः सर्वश्च परमं तीक्ष्णोष्णः कृमिजिल्लघुः ।

पित्तासृगदूषणः पाकी छेयहृद्यो विदारणः ॥ १५१ ॥

अपथ्यः कटुलावण्याच्छुक्रौजःकेशचक्षुषाम् ।

ksāraḥ sarvaśca paramam tīkṣṇoṣṇah kṛmijillaghuḥ |  
pittāsrgdūṣaṇah pākī chedyahṛdyo vidāraṇah || 151 ||  
apathyah kaṭulāvan্যācchukraujah keśacakṣuṣām |

### **All ksharas (alkalis) are**

Teekshna – penetrating,

Ushna – very hot in potency,  
Krumijit – destroy worms,  
Laghu – easily digestible,  
Pitta Asruk dushana – vitiate pitta and blood,  
Paki – helps in digestion, causes healing of wounds,  
Chedya - help break up hard masses,  
Ahrudya - not good for the heart,  
Vidarana - punctures the tissues.

As it possesses Katu (pungent) and lavana (salty) tastes, it is detrimental to shukra (semen), ojas (essence of the tissues), kesha (hairs) and chakshu (eyes).

### **Hingu – Asafoetida:**

हिङ्गु वातकफानाहशूलघ्नं पित्तकोपनम् ॥ १५२ ॥

कटुपाकरसं रुच्यं दीपनं पाचनं लघु ।

hingu vātakaphānāhaśūlaghnām pittakopanam || 152 ||

katupākarasam rucyam dīpanam pācanam laghu |

### **Hingu (asafoetida)** is

Vatakaphagnam - mitigates Vata, Kapha,  
Anahagnam – cures distension of the abdomen,  
Shoolagnam – relieves colic,  
Pittakopanam - aggravates pitta,  
Katu paka rasam - pungent in taste and at the end of digestion,  
Ruchyam - enhances taste,

Deepanam –enhances appetite,  
Pachanam - enhances digestion and  
Laghu - is easily digestible.

### **Hareetaki – Terminalia chebula:**

कषाया मधुरा पाके रुक्षा विलवणा लघु ॥ १५३ ॥

दीपनी पाचनी मेध्या वयसः स्थापनी परम् ।

उष्णवीर्या सरायुष्या बुद्धीन्द्रियबलप्रदा ॥ १५४ ॥

कुष्ठवैवर्ण्यवैस्वर्यपुराणविषमज्वरान् ।

शिरोक्षिपाण्डुहृद्रोगकामलाग्रहणीगदान् ॥ १५५ ॥

सशोषशोफातीसारमेहमोहवमिकृमीन् ।

श्वासकासप्रसेकार्शःप्लीहानाहगरोदरम् ॥ १५६ ॥

विबन्धं स्रोतसां गुल्ममूरुस्तम्भमरोचकम् ।

हरीतकी जयेदत्यार्थीं तांतांश्च कफवातजान् ॥ १५७ ॥

kaṣāyā madhurā pāke rūkṣā vilavaṇā laghu || 153 ||

dīpanī pācanī medhyā vayasah sthāpanī param |

uṣṇavīryā sarāyuṣyā buddhīndriyabalapradā || 154 ||

kuṣṭhavaivarnyavaisvaryapurāṇaviṣamajvarān |

śiro'kṣipāṇḍuhṛdrogakāmalāgraḥāṇīgadān || 155 ||

saśoṣaśophātīsāramehamohavamikrmīn |

śvāsakāsaprasekārśahplīhānāhagarodaram || 156 ||  
vibandham srotasām gulmamūrustambhamarocakam |  
harītakī jayedvyādhīm tāmtāmśca kaphavātajān || 157 ||

Haritaki is

Kashaya rasa – astringent taste,  
Madhura vipaka - sweet at the end of digestion,  
Ruksha - causes dryness,  
Vilavana - devoid of lavana (possesses the remaining five tastes),  
Laghu - easily digestible,  
Deepani - kindles hunger,  
Pachani - helps in digestion,  
Medhya - improves intelligence,  
Vayasaha sthapani - best to retain youth,  
Ushna virya - hot in potency,  
Sara - laxative,  
Ayushya - bestows long life,  
Buddhi indriya balaprada - strengthens the mind and the sense organs.

It cures

Kushta - skin diseases,  
Vaivarnya - discolouration,  
Vaisvarya - disorders of voice,  
Purana vishama jvara - chronic intermittent fevers,  
Shiro roga - diseases of the head,

Akshiroga – diseases of the eyes,  
Pandu - anemia,  
Hridroga - heart diseases,  
Kamala - jaundice,  
Grahani gada - disease of the duodenum,  
Shosha - emaciation,  
Shopha - oedema,  
Atisara - diarrhea,  
Meha – urinary disorders, diabetes,  
Moha - fainting,  
Vami - vomiting,  
Krimi - worms (intestinal parasites),  
Swasa - dyspnoea,  
Kasa - cough,  
Praseka - excess salivation,  
Arsha - hemorrhoids,  
Pleeha - disease of the spleen,  
Anaha - distension of the abdomen,  
Gara – artificial poisoning,  
Udara - enlargement of the abdomen,  
Vibhandam srothasam - obstruction of channels,  
Gulma - abdominal tumors,  
Urusthamba - stiffness of the thighs,  
Arochaka - lack of taste (anorexia) and

many other diseases arising from (aggravation of) kapha and vata.

### **Amalaka (*Emblica officinalis*) and Aksha (*Terminalia bellirica*):**

तद्वदामलकं शीतमम्लं पितकफापहम् ।

कटु पाके हिमं केश्यमक्षमीषच्च तद्गुणम् ॥ १५८ ॥

tadvadāmalakam śītamamlam pittakaphāpaham |

kaṭu pāke himam keśyamakṣamīśacca tadguṇam || 158 ||

Amalaka is similar to Haritaki in properties, but is sheeta (cold in potency) and mitigates pitta and kapha.

Aksha (vibhitaka) is

Katupaka - pungent at the end of digestion,

Hima - cold in potency,

Keshya - good for hairs and

possesses properties similar (to haritaki and amalaka) but in slightly lesser degrees.

### **Tripala benefits:**

इयं रसायनवरा त्रिफलाक्ष्यामयापहा ।

रोपणी त्वग्गदक्लेदमेदोमेहकफास्रजित् ॥ १५९ ॥

iyam rasāyanavarā triphalākṣyāmayāpahā |

Thus, Triphala (haritaki, amalaki and vibhitaki), is  
Rasayanavara - the best rejuvenator of the body,  
Akshi amayapaha - cures diseases of the eyes,  
Ropani - heals wounds.

It cures

Tvakgada - skin diseases,  
Kleda - excess moisture of the tissues,  
Meda - obesity,  
Meha - diabetes,  
Aggravation of kapha and Asra (blood).

### **Trijata and Chaturjata:**

सकेसरं चतुर्जातं त्वक्पत्रैलं त्रिजातकम् ।  
पित्तप्रकोपीतीक्ष्णोष्णं रुक्षं दीपनरोचनम् ॥ १६० ॥  
sakesaram caturjataṁ tvakpatrailam trijatakam |  
pittaprakopītikṣṇoṣṇam rūkṣam dīpanarocanam || 160 ||

Twak (Cinnamon), Patra (Cinnamon leaf) and Ela (Cardamom) together are known as Trijataka and

these along with Kesara forms Chaturjata.

These are

Pittaprakopi - aggravate pitta,

Tikshna - are penetrating,

Ushna - hot in potency,

Ruksha - cause dryness,

Deepana - improve appetite and

Rochana – improves taste.

### **Maricha – Black Pepper:**

रसे पाके च कटुकं कफधनं मरिचं लघु ।

rase pāke ca kaṭukam kaphaghnam maricam laghu |

Black pepper is

Katu rasa paka - pungent taste and at the end of digestion,

Kaphagna - mitigates kapha and

Laghu - is easily digestible.

### **Pippali – Long Pepper:**

क्षेष्मला स्वादुशीतार्दा गुर्वी स्निग्धा च पिप्पली ॥ १६१ ॥

सा शुष्का विपरीतातः स्निग्धा वृष्या रसे कटुः ।

स्वादुपाकानिलक्षेष्मश्वासकासापहा सरा ॥ १६२ ॥

न तामत्युपयुज्जीत रसायनविधि॑ं विना ।

śleṣmalā svāduśītārdrā gurvī snigdhā ca pippalī || 161 ||

sā śuṣkā vīparītātah snigdhā vṛṣyā rase katuḥ |

svādupākānilaśleṣmaśvāsakāsāpahā sarā || 162 ||

na tāmatyupayuñjīta rasāyanavidhim vinā |

Pippali (long pepper), in its ardra (undried) state is

Sleshmala - aggravates kapha,

Swadu - is sweet in taste,

Sheeta - cold in potency,

Guru - not easily digestible and

Snigdha - is unctuous.

Pippali (long pepper) in its shushka (dry) form, possesses opposite qualities. It is

Snigdha – unctuous,

Vrishya - aphrodisiac,

Katu rasa - pungent in taste,

Swadu paka - sweet at the end of digestion,

Anila sleshmapaha - mitigates Vata and Kapha.

It cures

Swasa - asthma,

Kasa – cough and is

Sara - laxative.

Long pepper should not be used in excess, for long periods, without following the regimen of rejuvenation therapy (rasayana vidhi).

### **Nagara – Ginger:**

नागरं दीपनं वृष्यं ग्राहि हृदयं विबन्धनुत् ॥ १६३ ॥

रुच्यं लघु स्वादुपाकं स्निग्धोष्णं कफवातजित् ।

तद्वदार्द्रकमेतच्च त्रयं त्रिकटुकं जयेत् ॥ १६४ ॥

स्थौल्याग्निसदनश्चासकासक्षीपदपीनसान् ।

nāgaram dīpanam vr̥syam grāhi hr̥dyam vibandhanut || 163 ||

rucyam laghu svādupākam snigdhoṣṇam kaphavātajit |

tadvadārdrukametacca trayam trikatukam jayet || 164  
||sthaualyāgnisadanaśvāsakāsaślipadapinasān |

Nagara (dry ginger) is

Deepana - increases hunger,

Vrishya - is aphrodisiac,

Grahi - water absorbent,

Hridya - good for the heart (or the mind),

Vibandhanut - relieves constipation,

Ruchyam - improves taste,

Laghu - easily digestible,

Swadu paka - sweet at the end of digestion,  
Snigdha - unctuous,  
Ushna - hot in potency and  
Kapha vatajit - mitigates kapha and vata.  
Similar in properties is Ardraka (fresh, undried ginger).

### **Trikatu –**

Maricha (pepper), Pippali (long pepper) and Nagara (ginger) together are known as Trikatu.

It relieves  
Sthoulya - obesity,  
Agnisada – weakened digestive strength,  
Swasa - asthma,  
Kasa - cough,  
Slipada - filariasis and  
Pinasa - chronic nasal catarrh.

### **Chavika and Pippalimoola:**

चविकापिप्पलीमूलं मरिचाल्पान्तरं गुणैः ॥ १६५ ॥  
cavikāpippalīmūlam̄ maricālpāntaram̄ guṇaiḥ || 165 ||

Chavika (Piper chaba) and Pippalimula (long pepper root) possess properties similar to Marica (black pepper) but are slightly inferior to it.

## **Chitraka – Leadwort:**

चित्रकोऽग्निसमः पाके शोफार्शः कृमिकुष्ठहा ।

citrako'gnisamaḥ pāke śophārśahkṛmikuṣṭhahā |

## **Chitraka (leadwort) is**

Agni sama paka – is similar to fire in digesting things.

It cures

Shopha - oedema,

Arsha - hemorrhoids,

Krimi - worms and

Kushta - skin diseases.

## **Panchakola:**

पञ्चकोलकमेतच्च मरिचेन विना स्मृतम् ॥ १६६ ॥

गुल्मप्लीहोदरानाहशूलघ्नं दीपनं परम् ।

pañcakolakametacca maricena vinā smṛtam || 166 ||

gulmaplīhodarānāhaśūlaghnam dīpanam param |

All the above, excluding marica, i.e. pippali, pippalimula, cavya, citraka and nagara are known as **panchakolaka**.

It cures

Gulma - abdominal tumors,

Pleeha - disease of the spleen,  
Udara - enlargement of the abdomen,  
Anaha – distension of abdomen,  
Shoola – abdominal colic and is  
Deepanam param - best to improve hunger and digestion.

### **Mahat Panchamoola:**

बिल्वकाशमर्यतर्कारीपाटलाटुण्टुकैर्महत् ॥ १६७ ॥

जयेत् कषायतिकोष्णं पञ्चमूलं कफानिलौ ।

bilvakāśmaryatarkārīpāṭalāṭuṇṭukairmahat || 167 ||

jayet kaṣāyatiktoṣṇam pañcamūlam kaphānilau |

Bilwa, kasmarya, tarkari, patala and tintuka are together known as **Mahat panchamula**. It is

Kashaya tikta - astringent and bitter in taste,  
Ushna - hot in potency and  
Kapha anila jayet - mitigate kapha and anila (vata).

### **Hrasva Panchamoola:**

हस्वं बृहत्यंशुमतीद्वयगोक्षुरकैः स्मृतम् ॥ १६८ ॥

स्वादुपाकरसं नातिशीतोष्णं सर्वदोषजित् ।

hrasvam bṛhatyamśumatīdvayagokṣurakaiḥ smṛtam || 168 ||  
svādūpākarasam nātiśītoṣṇam sarvadoṣajit |

Brihatidwya (brihati and kantakari), amsumatidwya (saliparni and prsniparni) and gokshuraka are together known as **Hrasva panchamula (Laghu panchamoola)**. It is

Svadu paka rasa - sweet in taste and at the end of digestion,  
Na ati sheeta ushnam - neither very hot nor very cold in potency and  
Sarvadoshajit - mitigates all the three doshas.

### **Madhyama Panchamoola:**

बलापुनर्नवैरण्डसूर्यपर्णी द्वयेन च॥ १६९ ॥  
मध्यमं कफवातघ्नं नातिपित्तकरं सरम् ।  
balāpunarnavairāṇḍasūrpyaparṇī dvayena ca || 169 ||  
madhyamam kaphavātaghnam nātipittakaram saram |

Bala, punarna, eranda, surpaparni dvaya (masaparni and mudgaparni) together constitute **Madhyama panchamula**. It is

Kapha vatagnam - mitigates kapha and vata,  
Na ati pittakaram - does not greatly aggravate pitta and  
Sara - is laxative.

## **Jivana Panchamoola:**

अभीरुवीराजीवन्तीजीवकर्षभकैः स्मृतम् ॥ १७० ॥

जीवनाख्यं तु चक्षुष्यं वृष्यं पित्तानिलापहम् ।

abhīruvīrājīvantījīvakarsabhakaiḥ smṛtam || 170 ||

jīvanākhyam tu cakṣuṣyam vr̥syam pittānilāpaham |

Abhiru (Asparagus racemosus), Vira, Jivanti, Jivaka and Rsabhaka together form the Jivana pancamula. It is

Chakshushyam - good for the eyes,

Vrishyam – aphrodisiac and

Pitta anilapaham - mitigates pitta and anila (vata).

## **Trina Panchamoola:**

तृणाख्यं पितजिद्वर्भकाशेक्षुशरशालिभिः ॥ १७१ ॥

trṇākhyam pittajiddarbhakāśekṣuśaraśālibhiḥ || 171 ||

Trnakhya (trna pancamula) consists of Darbha, Kasha, Iksu, Sara and Sali, and it mitigates Pitta (pittajit).

शूकशिम्बीजपकवान्नमांसशाकफलौषधैः ।

वर्गितैरन्नलेशोऽयमुक्तो नित्योपयोगिकः ॥ १७२ ॥

śūkaśimbijapakvānnamāṁsaśākaphalauṣadhaiḥ |

Thus, were described, in brief, the substances used daily as food, in groups such as suka, simbi, pakvanna, mamsa, saka, phala and ausadha.

इति श्री वैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां  
अष्टाङ्गहृदय संहितायां सूत्रस्थानेऽन्नस्वरूपविज्ञानीयो  
नाम षष्ठोऽध्यायः ।

iti śrī vaidyapatisimhaguptasūnu vāgbhaṭaviracitāyāṁ  
aṣṭāṅgahr̥daya saṁhitāyāṁ sūtrasthāne'nnaśvarūpavijñānīyo  
nāma ṣaṣṭho'dhyāyaḥ ।

Thus ends the chapter called Annasvarupavijnaniyam, the sixth in Sutrasthana of Astanga Hrudaya composed by Srimad Vaghata, son of Sri Vaidyapati Simhagupta.

## **WINTER MELON HEALTH BENEFITS, MEDICINAL USE, SIDE EFFECTS – AYURVEDA**

Winter Melon or Ash gourd is one of the best vegetables as well as a medicine. It is packed with phyto-nutrients and medicinal values. It is used for weight gain therapy, to improve intelligence and so on. In the Indian system of medicine, it is hailed as the best among all the fruit-yielding creeper plants. It is called as Kushmanda in Sanskrit. It is also used in spiritual practices in some parts of India.

Botanical name: Benincasa cerifera or Benincasa hispida.

Family: Cucurbitaceae

English names: Winter melon, White gourd, Ash gourd

Ash gourd in Hindi: petha, Rukasaa, Bhatuvaa,

Ash gourd in Telugu: Boodida Gummadi, Gummadi

Bengali name: Kumada

Marathi name: Kohala

Tamil name: Pusinikkai

Malayalam name: Kumbalam

Kannada name: Boodu Kumbala Kai / Kayi

Parsi name: Vaduba

Arabian name: Mahadab

**Distribution:** It is cultivated in almost all parts of India.

**Sanskrit synonyms:**

Kushmanda – The seed does not have hotness (*Ku Nasti Ushma Andeshu Beejeshy yasya sa – Amarakosha*)

Pushpaphala – fruits and flowers are present in the creeper vine at the same time.

Valliphala – fruit yielding creeper.

**Classical categorization:** All textbooks have categorized it under Phala varga (group of fruits)

**Winter melon medicinal properties:**

Rasa (Taste): Madhura (sweet)

Guna (qualities): Laghu (light to digest), Snigdha (unctuous, oily)

Vipaka (taste conversion after digestion): Madhura (sweet)

Veerya (potency): Sheeta (cold)

Effect on Tridosha: Balances Pitta Vata

Prabhava (special effect): Medhya – improves intelligence

## Ash gourd benefits:

मूत्राघातहरं प्रमेहशमनं कृच्छ्र अश्मरीच्छेदनम्,  
विणमूत्रग्लपनं, तृष्णार्ति शमनं जीर्णाङ्ग पुष्टिप्रदम् ।  
वृष्यं स्वादुतरं तु अरोचकहरं बल्यं च पित्तापहं  
कूष्मांडं प्रवरं वदन्ति भिषजो वल्लीफलानां पुनः ॥

- राजनिधण्ट

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कूष्मांड बृहणं वृष्यं गुरु पित्तास्रवातनुत् ।  
बालं पित्तापहं शीतं मध्यमं कफकारकम् ॥  
वृद्धं नातिहिमं स्वादु सक्षारं दीपनं लघु ।  
बस्तिशुद्धिकरं चेतोरोगहृत् सर्वदोषजित् ॥

- भावप्रकाश

सक्षारं पक्वकूष्मांडं मधुराम्लं तथा लघु ।

सृष्ट मूत्र पुरीषं च सर्वदोषनिबर्हणम् ॥

चरक सम्हिता सूत्रस्थान २७

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पित्तध्नं तेषु कूष्माण्डं बालं, मध्य कफावहम् ।

शुक्लं लघूष्णं सक्षारं दीपनं बस्तिशोधनम् ॥

सर्वदोषहरं हृदयं पथ्यं चेतोविकारिणाम् ॥

सुश्रुत सम्हिता सूत्रस्थान ४६

Mutraghatahara – helps in easy passing of urine

Pramehashamanam – useful in diabetes, urinary tract disorders

Mutrakuchrahara – Useful in dysuria

Ashmarichedana – Useful in urinary calculi. Helps to break into pieces

Vinutra glapanam – helps to increase the bulk of urine and feces

Trushartishamanam – relieves thirst and related pain

Jeernangapushtidam – nourishes the worn out body parts.

Helps to improve body mass. Useful vegetables to gain weight.

Vrushyam – Aphrodisiac  
Arochakahara – relieves anorexia  
Balya – improves strength and immunity  
Bruhma – helps to gain weight, provides nutrition  
Pittasranut – useful in bleeding disorders due to Pitta imbalance, such as menorrhagia, bleeding per rectum, nasal bleeding etc.  
Vatanut – balances Vata  
Bastishuddhikara – cleanses bladder  
Chetorogahrut – relieves excessive tiredness  
The unripe winter melon helps to balance Pitta.  
Mid-ripe winter melon is coolant and increases Kapha.  
Old winter melon (Fully ripe), is not so coolant, sweet, alkaline, easy to digest and improves digestion strength.  
Ash gourd seed oil has similar effects to those of the fruit.

**Part used:** Fruit, seed, seed oil

**Dosage:**

Fruit – 10 – 20 grams  
Seed powder – 3 – 6 grams  
Seed oil – 5 ml

**Spiritual practice with ash gourd:**

To symbolize evil power destruction, camphor is lit on the ash gourd fruit and after Arati (circular rotation to the Deity, symbolizing zero-ness (ego-less), ash gourd is usually shattered into pieces by pounding it on to the ground. This ritual is done on many festivals, usually during inauguration of new buildings, new business, during Lakshmi Pooja etc.

**Side effects of Winter melon:**

In obese people, it should be used for a limited period, in minimal dose.  
It increases Kapha, hence it is not ideal to use this in winter and whenever someone has a cold, asthma or bronchitis.  
However, it is very useful in the post tuberculosis recuperation period. It improves weight.  
If it is sweet, it is not ideal during indigestion.

**Ayurvedic medicine with Ash gourd as ingredient:**

Kushmanda Rasayana – Useful in bleeding disorders, to improve body weight and to relieve emaciation.

Sri Gopal Taila - useful to improve strength of nerves and muscles

## **NUTRITIONAL HEALTH BENEFITS OF GRAPES – TOTAL AYURVEDA DETAILS**

Grape is the one of the must-have fruits for everyone. Ayurveda says "*Drakshaa Phalottamaa*" – of all the fruit grapes is the best. When we go to the fruit market, we can't always get the sweet grapes. We may get a more-sweet-little-sour variety or more-sour-little sweet variety etc. Each of those varieties have their own effect on Tridosha and our health as a whole. Let us explore the Ayurvedic health benefits of grapes varieties -dry and fresh, unripe, semi ripe, full ripened etc.

### **Grapes benefits:**

#### **Unripe grapes:**

Unripe grapes are hot and pungent in nature, can cause Pitta imbalance, leading to skin and blood vitiation.

#### **Semi ripened grapes:**

Semi ripened grapes are more sour than sweet. It improves appetite, improves taste.

#### **More sweet less sour ripened grapes:**

Ripened grapes relieve thirst, useful in bleeding disorders, calms Pitta, it is soothing.

#### **Dry Grapes or Raisin benefits:**

- Helps in easy bowel movement
- Natural coolant
- Very good for eyes
- In most of the Ayurvedic preparations, where grapes are mentioned as ingredients, dry grapes are used.
- Dry grapes / raisin is useful in the treatment of excessive thirst, fever, respiratory problems, vomiting, gout, liver disorders, excessive burning sensation, dryness, emaciation.
- Raisin calms the mind. Hence, it is a good idea to have some grapes when you feel tired, burnt out or confused.
- Raisins are also used in the treatment of intestinal disorders.
- Raisin is especially used in treating the hangover due to excessive alcohol intake. and to reduce the effect of alcohol on the body.

- Hence it is advisable for regular alcoholics to have dry grapes often.
- For students, to avoid tiredness, it is advised to soak 5 raisins overnight. The next morning, throw away the water and eat the soaked raisin. (Source: [Divine Park](#))

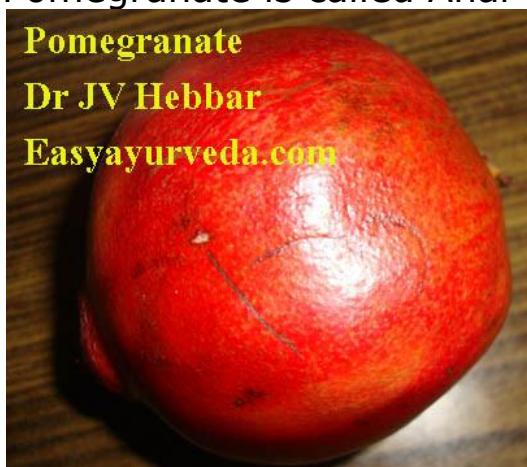
**Advice:**

grapes with milk are best avoided. Because **Ayurveda** advises to avoid sour fruits processing with milk.

## **POMEGRANATE FRUIT BENEFITS – ANTIOXIDANTS PLUS TRIDOSHA BALANCING**

Pomegranate fruit benefits are innumerable. There are only a very few fruits as nutrition-loaded as pomegranate. The pomegranate has been used for its health benefits for thousands of years. Apart from pomegranate fruits, other parts of the plant such as bark, root bark are also used in many health conditions. The pomegranate fruit is the widely used part of the plant.

Pomegranate is called Anar fruit in Hindi.



Pomegranate

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Telugu name: Danimma Kaya

Malayalam name: Matalam

Tamil name: Matuli

Marathi name: Dalimb

Kannada name: Dalimbe

### **Sanskrit synonyms of Pomegranate:**

Phalamla – has slightly sour taste

Kuchaphala – Fruit resembles the shape of breasts  
Shukavallabha – attracts birds  
Raktabeeja – has red seeds  
Raptapushpa – has red coloured flowers  
Dantabeeja – seeds are arranged like teeth  
Medicinal qualities of Anar:  
Guna (qualities) – Laghu (light to digest), Snigdha (unctuous, oily)  
Rasa (taste) – Madhura (sweet), Amla (sour), Kashaya (astringent)  
Vipaka (taste conversion after digestion) – Madhura (sweet) or Amla (sour)  
Veerya (potency) – Anushna – neither cold, nor sweet.

### Pomegranate fruit benefits -

तत्फलं त्रिविधं स्वादु स्वाद्वम्लं केवलाम्लकम् ।  
तत्तु स्वादु त्रिदोषधनं तृङ्गदाहज्वरनाशनम् ।  
हत् कण्ठ मुखदोषधनं तर्पणं शुक्रलं लघु ॥  
कषायानुरसं ग्राहि स्निग्धं मेधाबलप्रदम् ।  
स्वाद्वम्लं दीपनं रुच्यं किंचित् पित्तकरं लघु ॥  
अम्लं तु पित्तजनकं आमवातकफापहम् ।  
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अम्लं कष्यायमधुरं वातधनं ग्राहि दीपनम् ।  
स्निग्धोषणं दाडिमं हृदयं कफपित्ताविरोधि च ॥  
रुक्षाम्लं दाडिमं यत्तु तत् पित्तानिलकोपनम् ।  
मधुरं पित्तनुत्तेषां तद्वि दाडिममुत्तमम् ॥  
- चरक सम्हिता सूत्रस्थान २७

Qualities of pomegranate fruits are explained in Ayurveda based on taste. Based on pomegranate taste, it is classified into three categories.

**Sweet pomegranate fruit benefits** - The sweet pomegranates are having the rarest **Tridosha balance** effect. There are only a handful of herbs with Tridosha balance effect. (amla fruit is another example)

The sweet pomegranate fruit is ideal to be taken during fever. *Trit hara, Daaha hara* - It relieves excessive thirst and burning sensation.

It cleanses and clarifies the oral cavity, throat, esophagus, stomach and chest.

*Shukrala* - It is a good natural aphrodisiac and improves sperm count and semen quality.

*Laghu* - It undergoes digestion very easily, very light on stomach.

It also has an astringent taste, helps to relieve diarrhea, useful in IBS, ulcerative colitis.

*Medha balakara* - It improves intelligence, immunity and body strength.

*Hridya* – Good for heart

**Sweet-Sour Pomegranate fruit benefits**- Pomegranates having sweet and sour taste improves digestion power of the stomach.

*Ruchya* - Helps relieve anorexia, improves the taste of food. It slightly increases Pitta.

**Sour pomegranate fruit** -Pomegranate fruit having predominant sour taste increases Pitta to a greater extent. But it balances Kapha and Vata. Sour pomegranate is an ideal ingredient for diet in Rheumatoid arthritis.

**Pomegranate – effect on Tridosha** -

Sweet pomegranate balances Tridosha – Vata, Pitta and Kapha  
Sour pomegranate balances Vata and Kapha and increases Pitta.

**Pomegranate side effects** – It is known to cause constipation, hence is used as a home remedy for diarrhea. But people with constipation need to watch out.

**Pomegranate benefits – Modern views** -

Modern science hails pomegranate benefits in many ways. Pomegranate is a proven rich source of antioxidants, hence it is very good for the heart. Interesting to know that this finding matches with *Hridya* - protecting and promoting heart health claims by centuries old Ayurveda matches with the scientific research.

Pomegranate fruit is a good source of Vitamin C, B5, Polyphenols and Potassium.

**Ayurvedic products with Pomegranate as an ingredient -**

**Herbal powders:** Dadima Chatusama churna, Dadimashtaka churna, [Lavan Bhaskar Churna](#)

**Alcoholic preparation:** [Mritasanjeevani Sura](#)

**Ghee preparation:** [Dadimadi Ghrita](#)

**Herbal powder –** [Yavanyadi choorna](#)

**Ayurvedic medicine, along with pomegranate juice is traditionally advised -**

[Narayana Churna](#)

## **CHATURJATA CHURNA – BENEFITS, DOSAGE, INGREDIENTS, SIDE EFFECTS**

Chaturjata Churna is an Ayurvedic medicine, in herbal powder form. It is a simple mixture of 4 spices. It is known to balance Kapha dosha.

### **Chaturjata Churna benefits:**

- It is used as an ingredient in many Ayurvedic medicines like Chyawanprash. In many herbal jams like Chyawanprash, this powder mixture is added at the end stage.
- This powder is useful to improve skin tone and complexion
- It is helpful to improve taste. It helps to detoxify the body.
- It is widely used in Kapha imbalance disorders.

**Synonyms:** Chaturjata Churna, Chaturjat Choornam

**Effect on Tridosha -** Calms Vata and kapha

### **Chaturjata Churna dosage:**

1 – 3 grams along with water, once or twice daily after food or as advised by an Ayurvedic doctor.

It is usually given along with honey.

### **Chaturjata Churna Side Effects:**

In higher doses, it may cause burning sensation and gastritis.

### **Chaturjata Churna Ingredients:**

It is prepared from

10 grams of each of

Twak – Cinnamon – Cinnamomum zeylanicum

Patra – Cinnamomum tamala

Ela – Cardamom – Elettaria cardamomum

Nagakeshara – Mesua ferrea

### **Chaturjata Churna reference:**

Sharangdhara Samhita Madhyama Khanda 6/14

### **Ayurvedic medicine list containing Chaturjata as ingredient:**

[Chyawanprash](#)

[Jatiphaladi Churna](#)

[Drakshadi churna](#)

[Talisapatradi Vatakam](#)

Sarivadi Vati

Sri Gopal Taila

## **CHAPTER 7: ANNARAKSHAVIDHI ADHYAYA PROTECTION OF FOOD**

### **Ashtanga Hridayam**

Sutrasthanam – Chapter – 7

अन्नरक्षाध्यायं

annarakṣādhyāyam

The 7<sup>th</sup> chapter of the Sutrasthana of Ashtanga Hridayam is named 'Anna Raksha Vidhi Adhyaya'. Anna means food, Raksha means protection. This chapter deals with

the royal physician and his role in protecting the king from poisoned foods, features of poisoned foods and drinks, incompatible food combinations, effects and treatments, introduction to the three pillars of life i.e. food, sleep and celibacy and healthy sleeping rules.

#### **Pledge by the author(s):**

अथातो अन्नरक्षाध्यायं व्याख्यासामः।

इति ह स्माहुरात्रेयादयो महर्षयः। (गद्यसूत्रे॥२॥)

athāto annarakṣādhyāyam vyākhyāsāmaḥ।

iti ha smāhurātreyādayo maharṣayah। (gadyasūtre॥२॥)

अथातो अन्नरक्षाध्यायं व्याख्यासामः - athāto annarakṣādhyāyam  
vyākhyāsāmaḥ| – after having offered the prayers to the God, henceforth we are going to explain the chapter pertaining to protection of food,

इति ह स्माहुरात्रेयादयो महर्षयः - iti ha smāhuh ātreyādayo maharshayah – thus say (pledge) Atreya and other sages.

Atreya and other sages pledge that after annaswarupa vijgnana (understanding the nature of edible ingredients), they henceforth explain the chapter named annarakshavidhi adhyaya (protection of foods).

### **Pranacharya (royal physician) and his residence:**

राजा राजगृहासन्ने प्राणाचार्यं निवेशयेत् ।

सर्वदा स भवत्येवं सर्वत्र प्रतिजागृतिः ॥ १ ॥

rājā rājagṛhāsanne prāṇācāryam niveśayet |

sarvadā sa bhavatyevam̄ sarvatra pratijāgrviḥ || 1 ||

राजा – rājā – the king

राजगृहासन्ने - rājagṛhāsanne – nearby to the king's palace

प्राणाचार्य - prāṇācāryam - the royal physician (should be)

निवेशयेत् – niveśayet – stay put, provide residence (made to reside) accommodated)

सर्वदा - sarvadā – always / at all times

स - sa – he (physician)

भवत्य् - bhavaty – will be

एवं - evam - and

सर्वत्र - sarvatra – everywhere, at all tasks

प्रतिजागृतिः - pratijāgrviḥ- should be vigilant, always alert

The king should arrange residence for the royal physician in the proximity of his palace and make sure that the physician is stay put in it. At the same time, the king should make sure that the physician is alert and vigilant about all the tasks assigned to him at all times.

अन्नपानं विषाद्रक्षेद्विशेषेण महीपते: ।

योगक्षेमौ तदायत्तौ धर्माद्या यन्निबन्धनाः ॥ २ ॥

annapānam viṣādrakṣedviśeṣena mahīpateḥ ।

yogakṣemau tadāyattau dharmādyā yannibandhanāḥ || 2 ||

अन्नपानं - annapānam - food and drinks

विषात् - viṣāt - from the poison

रक्षेत् - rakṣet - should be protected

विशेषेण - viśeṣena - specifically

महीपते: - mahīpateḥ - king's

योगक्षेमौ - yogakṣemau - welfare (yoga = accession of material, kṣema = protection of the accessed things)

तदायत्तौ – tadāyattau - are under his (king's) control

धर्माद्या – dharmādyā - dharma (justice, law or ordinance/righteousness, moral values) etc objects of human pursuits.

यन्निबन्धनाः - yannibandhanāḥ - tied with those (yoga and kṣema)

The foods (anna) and drinks (pana) of the king should be protected from poison (visha), because the King's health and welfare depends on his food and drink and the health and welfare of the country is dependent on the King.

### **Vishayukta odana - Features of poisoned foods and drinks:**

ओदनो विषवान्सान्द्रो यात्यविस्ताव्यतामिव ।

चिरेण पच्यते पक्वो भवेत्पर्युषितोपमः ॥ ३ ॥

odano viṣavānsāndro yātyavisrāvyatāmiva |

cireṇa pacyate pakvo bhavetparyuṣitopamaḥ || 3 ||

ओदनो – odano – boiled or prepared rice

विषवान् - viṣavān – admixed with poison becomes

सान्द्रो – sāndro – thick and

याति – yāti – gains

अविस्ताव्यताम् – avisrāvyatām – a form wherein the contents do not overflow out of the vessel (even while being boiled)

इव – iva - like

चिरेण - cireṇa – takes a lot of time (delayed)

पच्यते – pacyate – to get cooked

पक्वो – pakvo – after being cooked

भवेत् – bhavet – it (food) becomes

पर्युषितोपमः - paryuṣitopamah - (like) stale

Boiled or cooked rice (odana) mixed with poison becomes

Sandra – thick and

Avisravyatam – a form wherein the contents do not overflow out of the vessel,

Chirena pachyate – takes a lot of time to get cooked,

After being cooked it becomes

Paryushitopama – similar to stale food,

मयूरकण्ठतुल्योष्मा मोहमूर्छाप्रसेककृत् ।

हीयते गन्धवर्णाद्यैः क्लिद्यते चन्द्रिकाचितः ॥ ४ ॥

mayūrakanṭhatulyoṣmā mohamūrchāprasekakṛt |

hīyate gandhavarṇādyaiḥ klidyate candrikācitaḥ || 4 ||

मयूरकण्ठतुल्योष्मा - mayūra-kaṇṭha-tulyoṣmā – (poisoned boiled rice will) emit blue colored steam resembling the color of a peacock's neck

मोह मूर्छा प्रसेककृत् - moha mūrchā praseka-kṛt – the steam and fumes emitted from the container (having poisoned boiled rice) will cause delusion, fainting or excessive salivation

हीयते – hīyate – quickly loses its

वर्ण गन्धाद्यैः - varṇa-gandhādyaiḥ - color, odor, smell and appearance (texture, feel)

क्लिद्यते - klidyate – becomes watery (moistened) and

चन्द्रिकाचितः - candrikācitah - full of shining particles (appears and shines just like scattered drop of oil over the layer of water)

Mayura kanta tulya ushma - boiled rice if poisoned will emit blue colored steam resembling the color of a peacock's neck.

It causes

Moha – delusion,

Murcha – fainting,

Praseka – excessive salivation.

Hiyate varna gandhadhyaih – quickly loses its color, odor etc

Klidiyate – becomes watery, sticky and

Chandrikachita - full of shining particles (appears and shines just like scattered drops of oil over a layer of water).

### **Vishayukta Vyanjanani - Features of poisoned side dishes:**

व्यञ्जनान्याशु शुष्यन्ति ध्यामक्वाथानि तत्र च ।

हीनातिरिक्ता विकृता छाया दश्येत नैव वा ॥ ५ ॥

vyañjanānyāśu śuṣyanti dhyāmakvāthāni tatra ca ।

hīnātirikta vikṛta chāyā dṛṣyeta naiva vā || 5 ||

व्यञ्जनानि – vyañjanāny – side dishes

आशु – āśu - quickly

शुष्यन्ति - śuṣyanti – get dried up and

ध्यामक्वाथानि – dhyāmakvāthāni – become dirty (dirty liquid)

तत्र – tatra – therein

च – ca – and

हीनातिरिक्ता – hīnātirikta – deficient (reduced) or excess (enlarged) or

विकृता - vikṛtā – malformed (abnormal)

छाया – chāyā – reflective images of one's own self

दृश्येत - drśyeta – are seen (when we see into that dirty liquid) or

नैव वा - naiva vā – (the images are) not seen at all

The side-dishes that are poisoned

Ashu shushyati - get dried up quickly,

Dhyamakwathani – become dirty,

Hina atirikta vikrita chaya drishyeta naiva va - deficient (reduced),  
excess (enlarged) or malformed (abnormal) reflective images of one's  
own self are seen or not seen at all.

फेनोर्धर्वराजिसीमन्ततन्तुबुद्दुदसम्भवः ।

विच्छिन्नविरसाः रागाः खाण्डवाः शाकमामिषम् ॥ ६ ॥

phenordhvarājisīmantatantubudbudasambhavaḥ ।

vicchinnavirasāḥ rāgāḥ khāṇḍavāḥ śākamāmiṣam || 6 ||

फेन – phena – froth and

ऊर्ध्व राजी - ūrdhwā rājī – lines appear on the surface (of the side dishes  
dirtied by contact of poison)

सीमन्त – sīmanta – cracks (dish breaks into fragments),

तन्तु – tantu – slimy (sticky) thread like structures and

बुद्धुद - budbuda - bubbles

सम्भवः - sambhavaḥ - are likely to appear (on the surface)

विच्छिन्न - vicchinna - separation of liquid and solid portions and

विरसा - virasā - appearance of bad taste takes place in dishes like

रागः - rāgāḥ - sweetened syrups,

खण्डवाः - khāṇḍavāḥ - sweet puddings,

शाकम् - śākam - vegetables and

आमिषम् - āmiṣam - meat

Phena (froth) and urdhva raji (lines) appear on the surface (of the side dishes dirtied by contact of poison).

Simanta (cracks - dish breaks into fragments), tantu (slimy thread like structures) and budbuda (bubbles) are likely to appear.

Vichinna (separation of liquid and solid portions) and

Virasa (appearance of bad taste) is seen in dishes like

Raga - sweetened syrups,

Khandava - sweet puddings,

Shakam – vegetables and

Amisham – meat.

**Appearance of lines of different colors on different poisoned side dishes and materials:**

नीला राजी रसे ताम्रा क्षीरे दधनि दृश्यते ।

श्यावापीतासिता तक्रे घृते पानीयसन्निभा ॥ ७ ॥

nīlā rājī rase tāmrā kṣīre dadhani dr̄syate |

śyāvāpītāsitā takre ghṛte pānīyasannibhā || 7 ||

When poisoned,

नीला राजी रसे - nīlā rājī rase – blue lines appear in the meat soup

ताम्रा क्षीरे - tāmrā kṣīre – coppery red lines appear in the milk

दधनि दृश्यते श्यावा - dadhani dr̄syate śyāvā – black lines appear in the curds

पीता सिता तक्रे - pītā sitā takre – yellowish white lines appear in the buttermilk

घृते पानीय सन्निभा - ghṛte pānīyasannibhā – lines appearing like water are seen on ghee

When poisoned,

Nila raji rase – blue lines appear on meat soup,

Tamra ksheere – coppery red lines appear on milk,

Dadhani drishyate shyava – black lines appear on curds,

Peeta sita takre – yellowish white lines appear on buttermilk,

Grite paneeya sannibha – lines appearing like water are seen on ghee.

मस्तुनि स्यात्कपोताभा राजी कृष्णा तुषोदके ।

काली मध्याम्भसोः क्षौद्रे हरितैलेऽरुणोपमा ॥ ८ ॥

mastuni syātkapotābhā rājī kṛṣṇā tuṣodake |

kālī madyāmbhasoḥ kṣaudre harittaile'ruṇopamā || 8 ||

मस्तुनि स्यात् कपोताभा - mastuni syāt kapotābhā – lines resembling color of pigeon (pigeon like streaks) appear on supernatant liquid layer of the curds (whey)

राजी कृष्णा तुषोदके - rājī kṛṣṇā tuṣodake – bluish black lines appear on sour drink prepared from the husk of barley

काली मध्याम्भसोः - kālī madyāmbhasoḥ - black lines appear on wines and water

क्षौद्रे हरित् - kṣaudre harit – green colored lines appear in honey

तैले अरुणोपमा - taile aruṇopamā – crimson lines appear on the oil

Mastuni syat kapothabha – lines resembling color of pigeon appear on supernatant liquid layer of the curds (whey),

Raji krishna tushodake – bluish black lines appear on sour drink prepared from the husk of barley,

Kali madyambhaso - black lines appear on wines and water,

Kshaudre harit – green colored lines appear on honey,

Taile arunopama – crimson lines appear on oil.

### **Effect of poison on other edibles and materials:**

पाकः फलानामामानां पक्वानां परिकोथनम् ।

द्रव्याणामाद्रशुष्काणां स्यातां म्लानिविवर्णते ॥ ९ ॥

pākah phalānāmāmānām pakvānām parikothanam |  
dravyāñāmārdraśuṣkāñām syātām mlānivivarṇate || 9 ||

पाकः फलानाम् आमानां - pākah phalānām-āmānām - unripe fruits ripen fast

पक्वानां परिकोथनम् - pakvānām parikothanam – the ripe fruits become overripe and get decomposed

द्रव्याणाम् - dravyāñām – the substances which are

आर्द्रशुष्काणां - ārdraśuṣkāñām - wet and dry

स्यातां म्लानिविर्णते – syātā mlāni-vivarṇate – get little dried (dull) and discolored respectively

Pakam phalanam amanam - unripe fruits ripen fast,

Pakvanam parikothanam – the ripe fruits become overripe and get decomposed,

The substances which are ardra (wet) and shushka (dry) become mlani (dull) and vivarna (discolored) respectively.

मृदूनां कठिनानां च भवेत् स्पर्शविपर्ययः ।

माल्यस्य स्फुटिताग्रत्वं म्लानिर्गन्धान्तरोद्धवः ॥ १० ॥

mṛdūnām kaṭhinānām ca bhavet sparśaviparyayaḥ |

mālyasya sphuṭitāgratvam mlānirgandhāntarodbhavaḥ || 10 ||

मृदूनां - mṛdūnām - soft substances

कठिनानां च - kaṭhinānām ca - and hard substances

भवेत् स्पर्शविपर्ययः - bhavet sparśa viparyayah - obtain opposite feel (soft substances become hard and hard substances become soft)

माल्यस्य – mālyasya – the (flowers of the) garland

स्फुटिताग्रत्वं - sphuṭitāgratvam gandhāntarodbhavaḥ

- get split in the front (edges),

म्लानिर् – mlānir – appear dull and faded

गन्धान्तरोद्धवः - gandhāntarodbhavaḥ - and obtain unnatural smell

Mridu (soft) and katina (hard) substances obtain opposite feelings (sparsha viparyaya) i.e. soft substances become hard and hard substances become soft.

The flowers of the garland (mala) split at the end (sphutitha agra), appear dull and faded (milani) and obtain an unnatural smell (gandhantarodbhava).

ध्याममण्डलता वक्त्रे शतनं तन्तुपक्षमणाम् ।

धातुमौक्तिककाष्ठाश्मरत्नादिषु मलाक्तता ॥ ११ ॥

स्नेहस्पर्शप्रभानि: सप्रभत्वं तु मृन्मये ।

dhyāmamaṇḍalatā vaktre śatanam tantupakṣmaṇām |

dhātumauktikakāṣṭhāśmaratnādiṣu malāktatā || 11 ||

snehasparśaprabhāhāniḥ saprabhatvam tu mṛnmaye |

When in contact with poison,

ध्याम मण्डलता वस्त्रे – dhyāma-maṇḍalatā vastre – dirty patches appear on the clothes (dress and other apparels),

शदनं तन्तु पक्षमणाम् - Śadanaṁ tantu-pakṣmaṇām – the threads and hems of the cloth fall out

धातु मौक्तिक काष्ठाम रत्नादिषु मलाक्तता - dhātu-mauktika-kāṣṭhāśma-ratnādiṣu malāktatā – vessels prepared from metals, pearls, wood, stone, precious stones etc become dirty and

स्नेह स्पर्श प्रभाहानि: - sneha-sparśa-prabhāhāniḥ - lose their unctuousness (smooth touch) and luster.

सप्रभत्वं तु मृन्मये - saprabhatvam tu mr̄nmaye – mud vessels gain good look and luster in spite of being lusterless.

When in contact with poison,

Dhyama mandalata vastre – dirty patches appear on clothes,

Shadanam tantu pakshmanam – the threads and hems of clothes fallout,

Vessels prepared from dhatu (metals), mouktika (pearls), kashta (wood), ashma (stone), ratnadi (precious stones etc) become dirty and

Sneha sparsha prabha hani - lose their unctuousness and luster.

Saprabhatvam tu mrinmaye – mud vessels gain good luck and luster in spite of being lustreless.

### **Vishada lakshana - Features of the person who poisons things:**

विषदः श्यावशुष्कास्यो विलक्षो वीक्ष्यते दिशः ॥ १२ ॥

स्वेदवेपथुमांस्त्रस्तो भीतः स्खलति जृम्भते ।

viṣadah śyāvaśuṣkāsyo vilakṣo vīkṣyate diśah || 12 ||

svedavepathumāṁstrasto bhītaḥ skhalati jṛmbhate |

विषदः - viṣadah - the person who poisons (or about to poison someone or something) will have

श्याव शुष्कास्यो - śyāva śuṣkāsyo – dark (discolored) and dry face

विलक्षो वीक्षते दिशः - vilakṣo vīkṣate diśah - eccentrically looks in all the directions driven by guilt,

स्वेद – sveda – will sweat a lot and

वेपथुमांस् - vepathumāṁs – will have tremors

त्रस्तो – trasto – tired (due to tremors) / confused

भीतः - bhītaḥ - frightened

स्खलति – skhalati – slips while walking and talking and

जृम्भते - jṛmbhate – yawns frequently

The person who is about to poison someone will have

Shyava shushka asya – discolored and dry face,

Vilaksho veekshate dishaha – eccentrically looks in all directions,

Sveda vepathuman – sweating and tremors,

Trasta – tired,

Bheeta – frightened,

Skhalati – slips while talking and walking and

Jrumbhate – yawns frequently.

### **Vishayukta ahara pariksha - Testing of poisoned foods:**

प्राप्यान्नं सविषं त्वग्निरेकावर्तः स्फुटत्यति ॥ १३ ॥

शिखिकण्ठाभधूमार्चिरनर्चिर्वोग्रगन्धवान् ।

prāpyānnam̄ saviṣam̄ tvagnirekāvartah sphuṭatyati || 13 ||

śikh प्राप्यान्नं - prāpyānnam̄ - on receiving the food

सविषं तु - saviṣam̄ tu – mixed with poison

अग्निः – agnih – the fire

एकावर्तः - ekāvartah - emits flame as a single pile, either towards the right or towards the left,

स्फुटति अति - sphuṭatyati – emits crackling sounds

शिखि कण्ठाभ धूमार्चिः - śikhi-kanṭhābha-dhūmārciranarcih – the color of the smoke and flame resembles the color of peacock's neck (glistening blue color) and

अनर्चिः वा - anarcih vā – sometimes the fire may not give up the flames at all and it will

उग्र गन्धवान् - ugragandhavān – eliminate a strong and foul smell.  
ikaṇṭhābhadrhūmārciranarcirvogragandhavān |

On contact with food mixed with poison (savisha) the fire (agni)

Ekavrita - emits flame as a single pile, either towards the right or towards the left,

Sphutati ati – emits crackling sounds,

Shikhi kantabha dhoomarchi – the color of the smoke and flame resembles the color of peacock's neck (glistening blue color) and

Anarchi va – sometimes the fire may not give up flames at all and it will

Ugra gandhavan – eliminate a strong and foul smell.

मियन्ते मक्षिकाः प्राश्य काकः क्षामस्वरो भवेत् ॥ १४ ॥

उत्क्रोशन्ति च दृष्टवैतत् शुकदात्यूहसारिकाः।

mriyante makṣikāḥ prāśya kākah kṣāmasvaro bhavet || 14 ||

utkrośanti ca dr̥ṣṭvaitat śukadātyūhaśārikāḥ |

मियन्ते मक्षिकाः प्राश्य - mriyante makṣikāḥ prāśya – after eating the poisoned food, the bees die

काकः क्षामस्वरो भवेत् - kākah kṣāmasvaro bhavet – the crow's voice becomes feeble and depleted

उत्क्रोशन्ति – utkrośanti – (the birds which) will cry out loudly (scream)

च दृष्टवा एतत् - ca dr̥ṣṭvaitat – on seeing the poisoned food are

शुक दात्यूह सारिकाः - śuka dātyūha sārikāḥ - parrots, gallinule bird and mynah

After consuming poisoned food,

Mriyate makshika - the bees die,

Kakaha kshamasvaro bhavet – the crow's voice becomes feeble and depleted,

The birds which will cry out loudly (utkroshanti) on seeing the poisoned food are

Shuka - parrots,

Datyuha - gallinule bird and

Sarika – mynah.

हंसः प्रस्खलति ग्लानिर्जीवञ्जीवस्य जायते ॥ १५ ॥

चकोरस्याक्षिवैरग्यं क्रौञ्चस्य स्यान्मदोदयः ।

haṁsaḥ praskhalati glānirjīvañjīvasya jāyate || 15 ||

cakorasyākṣivairagyam krauñcasya syānmadodayah |

हंसः प्रस्खलति - haṁsaḥ praskhalati – (just on seeing the poisoned food) the swan fumbles while walking (changes its gait)

ग्लानिः जीवं जीवस्य जायते - glāniḥ jīvam jīvasya jāyate – the jivajivaka (green pheasant?) bird either gets exhausted or dies,

चकोरस्य अक्षि वैराग्यं - cakorasyā-'kṣi-vairāgyam - chakora bird (a type of partridge) eyes turn red

क्रौञ्चस्य स्यात् मदोदयः - krauñcasya syāt madodayah - the pond heron gets intoxicated

On poisoning,

Hamsa praskalati – the swan fumbles while walking,

Glani jivam jivasya jayate – the jivajivaka bird either gets exhausted or dies,

Chakorasya akshi vairagyam - eyes of chakora bird (a type of partridge) turn red,

Kraunchasya syat madodayaha - the pond heron gets intoxicated.

कपोतपरभृद्दक्षचक्रवाका जहत्यसून् ॥ १६ ॥

उद्वेगं याति मार्जारः शकृन्मुञ्चति वानरः ।

kapotaparabhrddakṣacakravākā jahatyasūn || 16 ||

udvegam् yāti mārjārah śakṛnmuñcati vānarah |

कपोत परभृद्धक्ष चक्रवाका - kapota parabhṛd-dakṣa cakravākā - the pigeon, cuckoo and chakravaka bird

जहति असून् - jahati asūn – quickly lose their life (on seeing or eating poisoned food)

उद्वेगं याति मार्जार - udvegam् yāti mārjāra - the cat gets excited (confused, irritated) and

शकृत् मुञ्चति वानरः - śakṛt muñcati vānarah - the monkey defecates

The pigeon (kapota), cuckoo (parabridaksha) and chakravaka bird quickly lose their life (jahati asoon) on seeing or eating poisoned food,

The cat (marjara) gets excited / confused (udvegam) and

The monkey (vanara) defecates (shakrit munchati).

हृष्णेन्मयूरस्तदृष्ट्या मन्दतेजो भवेद्विषम् ॥ १७ ॥

hṛṣyenmayūrastaddṛṣṭyā mandatejo bhavedviṣam || 17 ||

हृष्येत् मयूरः - hr̄ṣyet mayūrah – the peacock becomes excited and overjoyed

तद् दृष्ट्वा - tad dr̄ṣṭvā – on seeing the poison or poisoned food and as a result

मन्द तेजो भवेद् विषम् - mandatejo bhaved-viṣam – the poison loses its intensity and becomes mild

On seeing poisoned food, the peacock (mayura) becomes excited and overjoyed. As a result, the poison becomes mild, losing its intensity.

### **Method of rejecting the poisoned food:**

इत्यन्नं विषवज्ञात्वा त्यजेदेव प्रयत्नतः ।

यथा तेन विपद्येरन्नपि न क्षुद्रजन्तवः ॥ १८ ॥

ityannam viṣavajjñātvā tyajedeva prayatnataḥ |

yathā tena vipadyerannapi na kṣudrajantavaḥ || 18 ||

इति अन्नं विषवत् ज्ञात्वा – iti annam viṣavat jñātvā – After knowing and confirming the poisoned food (with the help of above-mentioned tests and methods) and after having considered that food equivalent to poison,

त्यजेद् एवं प्रयत्नतः - tyajet evam prayatnataḥ - one should reject the food judiciously

यथा तेन विपद्येरन्नपि न क्षुद्र जन्तवः - yathā tena vipadyer-annapi na kṣudra-jantavaḥ - while taking care that the rejected and discarded poisoned food should neither be available to nor harm even the smallest of living organisms (including insects).

Iti annam vishavat jnatva – After knowing and confirming the poisoned food and after having considered that food equivalent to poison,

Tyajet evam prayatnataha - one should reject the food judiciously

Yatha tena vipadyerannapi na kshudra jantavaha - while taking care that the rejected and discarded poisoned food should neither be available to nor harm even the smallest (kshudra) of living organisms (jantu).

### **Visha Annaja Vikara - Diseases caused by poisoned food:**

स्पृष्टे तु कण्डूदाहोषाज्वरार्तिस्फोटसुतयः ।

नखरोमच्युतिः शोफः सेकाया विषनाशनाः ॥ १९ ॥

शस्तास्तत्र प्रलेपाश्च सेव्यचन्दनपद्मकैः ।

ससोमवल्कतालीशपत्रकुष्ठामृतानतैः ॥ २० ॥

sprṣṭe tu kaṇḍūdāhoṣājvarārtisphoṭasuptayah |

nakharomacyutiḥ śopah sekādyā viṣanāśanāḥ || 19 ||

śastāstatra pralepāśca sevyacandanapadmakaiḥ |

sasomavalkatālīśapatrakuṣṭhāmṛtānataiḥ || 20 ||

स्पृष्टे तु - sprṣṭe tu – On touching the poisoned foods (the below mentioned conditions occur)

कण्डू दाहोषा ज्वर - kaṇḍū-dāhoṣā-jvara– itching and burning sensation all over the body and also at the site of contact of poisoned food, fever,

अर्ति स्फोट सुतयः - arti स्फोटसुतयः - sphoṭa-suptayah - pain, eruptions (blisters), numbness (loss of touch sensation)

नख रोम च्युतिः - nakha roma cyutiḥ - falling of nails and hairs (and body hairs) and

शोफः - śopah - swelling

सेकाद्या विष नाशनाः - sekādyā viṣa nāśanāḥ - the treatment of the above said conditions shall be done by washing or pouring (over the entire body or site of contact of poisoned food) of water processed with anti-poisonous drugs.

शस्ताः तत्र प्रलेपाः च - śastāḥ tatra pralepāḥ ca – (in the above mentioned conditions caused due to contact or touch of poisoned foods) also beneficial is the application made of paste of

सेव्य चन्दन पद्मकैः - sevya candana padmakaiḥ - vetiver, sandalwood, Wild Himalayan Cherry (heart wood),

स सोम वल्क तालीस पत्र - sa somavalka tālīśapattra – soma valka, Cinnamomum tamala,

कुष्ठ अमृता नतैः - kuṣṭha amṛtā-nataiḥ - Saussurea lappa, Tinospora cordifolia and Valeriana wallichii

The touch of poisoned foods produces

Kandu - itching,

Dahosha - burning sensation all over the body and at the site of touch,

Jwara - fever,

Arti - pain,

Sphota - eruptions,

Supta - loss of tactile sensation,

Nakha roma chyuti - falling of nails and hairs and

Shopha - swelling.

The treatment shall be Seka (washing or pouring over the entire body or site of contact of poisoned food) using water processed with anti-poisonous drugs,

Pralepa (application of paste) of  
Sevya (Ushira),  
Candana (sandalwood),  
Padmaka – Wild Himalayan Cherry – Prunus puddum / cerasoides,  
Somavalka,  
Talisa Patra – Cinnamomum tamala,  
Kushta - Saussurea lappa,  
Amrita - Tinospora cordifolia and  
Nata – Valeriana wallichii.

### **Local effect of poison in oral cavity:**

लाला जिहौष्योर्जाड्यमूषा चिमिचिमायनम् ।

दन्तहर्षो रसाज्ञत्वं हनुस्तम्भश्च वक्त्रगे ॥ २१ ॥

सेव्याद्यस्तत्र गण्डूषाः सर्वं च विषजिद्धितम् ।

Iālā jihvausthayorjādyamūṣā cimicimāyanam |

dantaharṣo rasājñatvam hanustambhaśca vaktrage || 21 ||

sevyādyaistatra gaṇḍūṣāḥ sarvam ca viṣajiddhitam |

लाला जिहा ओष्योः जाड्यम् - Iālā jihvoṣthayor-jādyam – excessive salivation, rigidity (inactivity) of tongue and lips,

ऊषा - ūṣā – burning sensation

चिमिचिमायनम् – cimicimāyanam – tingling sensation in the mouth

दन्तहर्षो - dantaharṣo - tingling of teeth (hypersensitivity)

रसाज्ञत्वं - rasājñatvam - inability to perceive taste

हनुस्तम्भश्य – hanustambhaśca- and stiffness of the lower jaw are the symptoms caused by

वक्त्रगे – vaktrage – the presence (contact) of poisoned food inside the mouth

सेव्याद्यैः तत्र गण्डूषाः - sevyādyais-tatra gaṇḍūṣāḥ - mouth gargling using water processed with Vetiver and other drugs (mentioned earlier) and

सर्व च विषजिद्धितम् - sarva ca viṣajiddhitam – all other anti-poisonous therapies (are beneficial to cure the effect of poisonous food in the mouth)

Poisoned food inside the mouth causes

Lala - excess of salivation,

Jihwa oshtayo jadyam - inactivity of the tongue and lips,

Usha - burning sensation,

Chimichimayanam – tingling sensation in the mouth,

Dantaharsha - tingling sensation of the teeth,

Rasajnatvam - inability to perceive taste and

Hanustambha - stiffness of the lower jaw.

The treatment shall be gandusha (retention of medication in oral cavity) with water processed with Sevyā – Khus Khus – *Vetiveria zizanioides* and other drugs mentioned earlier and all other therapies for the mouth which are anti-poisonous.

### **Amashaya-Pakvashayagata Visha - Effect of poisonous food in the stomach and intestines, symptoms:**

आमाशयगते स्वेदमूर्छाधमानमदभ्रमाः ॥ २२ ॥

रोमहर्षो वमिर्दाहशक्तुर्हृदयरोधनम् ।

बिन्दुभिश्चाचयोऽङ्गानां पक्वाशयगते पुनः ॥ २३ ॥

अनेकवर्णं वमति मूत्रयत्यतिसार्यते ।

तन्द्रा कृशत्वं पाण्डुत्वमुदरं बलसङ्क्षयः ॥ २४ ॥

āmāśayagate svedamūrchādhmānamadabhramāḥ || 22 ||

romaharṣo vamirdāhaścaksurhṛdayarodhanam |

bindubhiścācayo'ṅgānāṁ pakvāśayagate punaḥ || 23 ||

anekavarnām vamati mūtrayatyatisāryate |

tandrā krśatvam pāṇḍutvamudaram balasaṅkṣayah || 24 ||

आमाशय गते - āmāśaya gate – the poisoned food located (on reaching) in the stomach causes

स्वेद मूर्छा आद्मान - sveda mūrchā ādhmāna – sweating, fainting, flatulence,

मद भ्रमः - mada-bhramāḥ - intoxication, giddiness,

रोमहर्षो वमिः दाहः - romaharṣo vamih dāhah – horripilation, vomiting, burning sensation,

चक्षु हृदय रोधनम् - caksur-hṛdaya-rodhanam – loss of movement of eyes and heart, and

बिन्दुभिः च अचयो अङ्गानां - bindubhiścācayo-'ṅgānāṁ - appearance of black spots (dots) all over the body

पक्वाशय गते पुनः - pakvāśaya-gate punaḥ - the poisoned food located (on reaching) in the intestine (large) causes

अनेक वर्ण वमति - aneka-varṇam vamati – vomiting in which the vomitus has many colors

मूत्रयति – mūtrayati – excessive urination

अतिसार्यते – atisāryate – loose motions (diarrhea)

तन्द्रा कृशत्वं पाण्डुत्वं - tandrā krśatvam pāṇḍutvam– drowsiness, emaciation, pallor,

उदरं बलसंक्षयः - udaram balasaṅkṣayah - enlargement of the abdomen and loss of strength

### **Amashayagata Visha – Effects of poison in the stomach:**

Sweda - sweating,

Murcha - fainting,

Adhmana - flatulence,

Mada - toxicity,

Bhrama - giddiness,

Romaharsha - horripilation,

Vami - vomiting,

Daha - burning sensation,

Chakshu hrudaya rodhanam - loss of movement of the eyes and heart and

Bindubhi achaya anganam - appearance of black dots all over the body.

### **Pakvashayagata Visha – Effects of poison in the intestine:**

**Aneka varnam vamati** - vomiting of many colors,

Mutrayati - excess of urination,

Atisara - diarrhea,  
Tandra - drowsiness,  
Krishatvam - emaciation,  
Pandutvam - pallor,  
Udara - enlargement of the abdomen and  
Balasamkshaya - loss of strength.

### **Treatment of conditions caused by poisonous food in the stomach and intestines:**

तयोर्वान्तविरिक्तस्य हरिद्रे कटभीं गुडम् ।

सिन्धुवारकनिष्पावबाष्पिकाशतपर्विकाः ॥ २५ ॥

तण्डुलीयकमूलानि कुकुटाण्डमवलगुजम् ।

नावनाञ्जनपानेषु योजयेद्विषशान्तये ॥ २६ ॥

tayorvāntaviriktasya haridre kaṭabhīṁ guḍam |  
sindhuvārakanispāvabāṣpikāśataparvikāḥ || 25 ||  
taṇḍulīyakamūlāni kukkuṭāṇḍamavalgujam |  
nāvanāñjanapānesu yojayedviṣaśāntaye || 26 ||

तयोः – tayoh – In both these conditions (poisoned food in stomach and intestine)

वान्त विरिक्तस्य - vānta viriktasya – after administering emesis and purgation therapies,

हरिद्रे कटभीं गुडम् - haridre katabhīṁ guḍam – turmeric and Berberis aristata, Celastrus paniculata, jaggery,

सिन्दुवारित निष्पाव बाष्पिका शतपर्विका: - sindhuvārita niṣpāva-bāṣpikā śataparvikāḥ - Vitex negundo, cow pea (flat bean), Gardenia gummifera, Acorus calamus

तण्डुलीयक मूलानि कुक्कुट अण्डम् अवलग्नुजम् - tāṇḍulīyaka-mūlāni kukkuṭāṇḍam-avalgujam – roots of Amaranthus viridis, egg of hen, Psoralea corylifolia – all these drugs should be used in the form of

नावन अञ्जन पानेषु योजयेत् - nāvanāñjana-pāneṣu yojayet - nasal medication, collyrium and drinks (decoction prepared from these herbs)

विष शान्तये - viṣa śāntaye – to relieve the effect of poison

In both these conditions (poisoned food in stomach and intestine) after administering emesis (vamana) and purgation (virechana) therapies,

Turmeric (haridra), Katabi (Berberis aristata, Celastrus paniculata) and jaggery (guda),

Sinduvarita (Vitex negundo), nishpava (cowpea / flat bean), bashpika (Gardenia gummifera), shataparvika (Acorus calamus),

Roots of tanduliyaka (Amaranthus viridis), kukkuta andam (egg of hen), avalguja (Psoralea corylifolia) – all these drugs should be used in the form of

Navana – nasal medication,

Anjana – collyrium,

Pana – as drinks (decoction prepared from these herbs).

These methods help relieve the effect of poison.

## **Hrid Vishodhana, Gara Visha Chikitsa - Treatment to detoxify the heart and to treat chronic poisoning:**

विषभुक्ताय दद्याच्च शुद्धयोर्ध्वमधस्तथा ।

सूक्ष्मं ताम्ररजः काले सक्षौद्रं हृद्विशोधनम् ॥ २७ ॥

शुद्धे हृदि ततः शाणं हेमचूर्णस्य दापयेत् ।

न सज्जते हेमपाङ्गे पद्मपत्रेऽम्बुवद्विषम् ॥ २८ ॥

जायते विपुलं चायुर्गरेऽप्येष विधिः स्मृतः ।

viṣabhuktāya dadyācca śuddhayordhvamadhastathā |

sūkṣmam tāmrarajah kāle sakṣaudram hṛdviśodhanam || 27 ||

śuddhe hṛdi tataḥ śāṇam hemacūrṇasya dāpayet |

na sajjate hemapāṅge padmapatre'mbuvalviṣam || 28 ||

jāyate vipulam cāyurgare'pyesa vidhiḥ smṛtah |

विष भुक्ताय दद्यात् च - viṣabhuktāya dadyāt ca – A person who has been poisoned should be administered with

शुद्धया ऊर्ध्वम् अधः तथा - śuddhāyordhvam-adhastathā – emesis and purgation to remove the remnant poison in the gut, after proper cleansing,

सूक्ष्मं ताम्र रजः काले स क्षौद्रं हृद् विशोधनम् - sūkṣmam tāmra-rajah kāle sakṣaudra hṛd-viśodhanam – ash of copper should be administered mixed in honey to cleanse and detoxify the heart

शुद्धे हृदि - śuddhe hr̥di- after proper cleansing of heart (after administration of copper ash),

ततः शाणं हेम चूर्णस्य दापयेत् - stataḥ śāṇam hemacūrṇasya dāpayet ash of gold is administered for a long period in the dose of 3 grams. (By administering gold for a long time, the body becomes as pure as gold and the person who has consumed gold will be called hemapanga).

न सज्जते हेमपाङ्गे - na sajjate hemapāṅge- In hemapanga (a person who has been administered gold ash for long period), the poison will not do any harm,

पद्मपत्रेऽम्बुवद्विषम् - padma pattrē ambuvad viṣam – in fact the poison will not remain in the body just like a water drop that doesn't stay on the leaf of a lotus for long time.

जायते विपुलं च आयुः - jāyate vipulam cāyur – such a person gains longevity of life

गरेप्येष विधिः स्मृतः - gare-'pyeṣa vidhiḥ smṛtaḥ - gara visha or chronic poisoning also may be treated on the same lines

A person who has been poisoned should be administered the following

Shudhya urdhvam adha – emesis and purgation to remove the remnant poison in the gut, after proper cleansing,

Ash of copper (tamra raja) should be administered mixed in honey (kshaudra) to cleanse and detoxify the heart (hrit).

Following proper cleansing of the heart (by administration of copper ash), the ash of gold (hema churna) is administered for a long period in the dose of 3 grams (one shaana).

In Hemapanga (a person who has been administered gold ash for a long period), the poison will not do any harm.

In fact the poison (visha) will not remain in the body just like a water (ambu) drop doesn't stay on a lotus leaf (padma patra) for a long time.

Such a person gains longevity of life (vipulam ca ayu).

Gara visha or chronic poisoning also may be treated on the same lines.

### **Viruddha Ahara - Incompatible foods:**

विरुद्धमपि चाहारं विद्याद्विषगरोपमम् ॥ २९ ॥

viruddhamapi cāhāram̄ vidyādviṣagaropamam || 29 ||

विरुद्धम् अपि च आहारं - viruddhamapi cāhāram̄ - Incompatible foods are also

विद्यात् विष गरोपमम् – vidyād viṣa garopamam – considered equivalent to poison and artificial poisoning

On many occasions, consuming two food items together or a particular type of food processing may render the food toxic. It is known as incompatible food (viruddha ahara). Even incompatible foods should be considered similar to poison / artificial poisoning.

### **Examples of Viruddha Ahara or incompatible foods:**

आनूपमामिषं माषक्षीरक्षौद्रविरुद्धकैः ।

विरुद्धयते सह बिसैर्मूलकेन गुडेन वा ॥ ३० ॥

विशेषात् पयसा मत्स्या मत्स्येष्वपि चिलीचिमः ।

ānūpamāmiṣam māṣakṣīrakṣaudravirūḍhkaiḥ |

virudhyate saha bisairmūlakena guḍena vā || 30 ||

viśeṣāt payasā matsyā matsyeṣvapi cilīcimah |

आनूपम् आमिषं – ānūpam āmiṣam - meat of animals living in marshy regions regions is incompatible

माष क्षीर विरुद्धकैः - māṣa-kṣaudra-kṣīra-virūḍhakaiḥ - when consumed with black gram, honey, milk and germinated grains

विरुद्ध्यते सह बिसैः मूलकेन गुडेन वा - virudhyate saha bisair-mūlakena guḍena vā – bisa / lotus, radish or jaggery is incompatible with fish

विशेषात् पयसा मत्स्या - viśeṣāt payasā matsyā – taking fish with milk is incompatible,

मत्स्येषु अपि चिलीचिमः - matsyeṣvapi cilīcimah - even among the fishes, the Chilichima variety of fish is incompatible with milk.

Anupam amisham (meat of animals living in marshy regions) is incompatible when consumed with masha (black gram), kshaudra (honey), ksheera (milk) and virudaka (germinated grains).

Bisa (lotus stem), mulaka (radish) or guda (jaggery) is incompatible with matsya (fish).

Taking matsya (fish) with paya (milk) is incompatible.

Even among the fishes, the Chilichima variety of fish is incompatible with milk.

विरुद्धमम्लं पयसा सह सर्व फलं तथा ॥ ३१ ॥

तद्वत् कुलत्थवरककड्गुवल्लककुष्ठकाः ।

भक्षयित्वा हरितकं मूलकादि पयस्त्यजेत् ॥ ३२ ॥

viruddhamamlam payasā saha sarvam phalam tathā || 31 ||

tadvat kulatthavarakakaṅguvallakakuṣṭakāḥ |  
bhakṣayitvā haritakam mūlakādi payastyajet || 32 ||

विरुद्धम् अम्लं पयसा सह - viruddham amlam payasā saha – sour taste and all sour substances are incompatible with milk,

सर्व फलं तथा - sarva phalam tathā – all sour fruits are also incompatible with milk

तद्वत् कुलत्थ वरक कड्गु वल्ल मकुष्टकाः:- tadvat-kulattha-varaka-kaṅgu-valla-makuṣṭakāḥ - horse gram, shama millet, Callicarpa macrophylla, flat (Indian) bean, makushtaka (peanut type) also do not go good with the milk as they are incompatible

भक्षयित्वा हरितकं मूलकादि - bhakṣayitvā haritakam mūlakādi—after consuming green leafy vegetables and radish

पयः त्यजेत् - payah tyajeta – milk should be avoided

All amla (sour) substances are virudha (incompatible) with paya (milk).

All sour fruits are also incompatible with milk.

Kulatha (horse gram), varaka (shama millet), kangu (Callicarpa macrophylla), valla (flat Indian bean), makushtaka (peanut type) also are incompatible with milk.

After consuming haritaka (green leafy vegetables) and moolaka (radish), paya (milk) should be avoided.

वाराहं श्वाविधा नायाद्वृद्ध्ना पृष्ठतकुक्कुटौ ।

आममांसानि पित्तेन माषसूपेन मूलकम् ॥ 33 ॥

अविं कुसुम्भशाकेन बिसैः सह विरुद्धकम् ।

माषसूपगुडक्षीरमध्वाज्यैर्लकुचं फलम् ॥ ३४ ॥

फलं कदल्यस्तक्रेण दृष्ट्वा तालफलेन वा ।

कणोषणाभ्यां मधुना काकमाची गुडेन वा ॥ ३५ ॥

सिद्धां वा मत्स्यपचने पचने नागरस्य वा ।

सिद्धामन्यत्र वा पात्रे कामातामुषितां निशाम् ॥ ३६ ॥

vārāham śvāvidhā nādyāddadhnā prṣatakkukkuṭau |

āmamāṁsāni pittena māśasūpena mūlakam || 33 ||

avīṁ kusumbhaśākena bisaiḥ saha virūḍhakam |

māśasūpaguḍakṣīramadhvājyairlakucam phalam || 34 ||

phalam kadalyastakreṇa dadhnā tālaphalena vā |

kaṇoṣaṇābhyaṁ madhunā kākamācī guḍena vā || 35 ||

siddhāṁ vā matsyapacane pacane nāgarasya vā |

siddhāmanyatra vā pātre kāmāttāmuṣitāṁ niśām || 36 ||

The below mentioned incompatible foods should not be consumed -

वाराहं शाविधा नाईयाद् - vārāham śvāvidhā nādyād – pig (pork) should not be consumed with porcupine meat

दृष्ट्वा पृष्ठत कुक्कुटौ - dadhnā prṣata-kukkuṭau – chicken and meat of spotted dear should not be consumed with curds

आम मांसानि पित्तेन - āma-māṁsāni pittena – uncooked (unprocessed) meat along with bile,

माष सूपेन मूलकम् - māśa-sūpena mūlakam – radish along with soup of black gram

अवि कुसुम्भ शाकेन - avi kusumbha-sākena – sheep meat along with safflower herb

बिसैः सह विरुद्धकम् - bisaiḥ saha virūḍhakam – lotus along with germinated grains

माष सूप गुड क्षीर दृश्यजैःलाकुचं फलम् - māṣa-sūpa-guḍa-kṣīradavyājyai-rlākucam phalam – fruit of Artocarpus lakoocha along with soup of black gram, jaggery, goat milk and curds (prepared from goat's milk)

फल कदल्या: तक्रेण - phala kadalyās-takreṇa – banana (plantain) along with buttermilk,

दृष्ट्वा ताल फलेन वा - dadhnā tāla phalena vā – palm date along with curds

कणोषणाभ्या मधुना - kaṇoṣaṇābhya madhunā – long pepper and black pepper mixed in honey

काकमाची गुडेन वा - kākamācī guḍena vā – black nightshade (*Solanum nigrum*) fruit with jaggery

सिद्धं वा मत्स्य पचने - siddhāṁ vā matsya-pacane – black nightshade fruit processed in the same vessel in which the fish was processed,

पचने नागरस्य वा - pacane nāgarasya vā - black nightshade fruit processed in the same vessel in which ginger was processed,

सिद्धं अन्यत्र वा पात्रे कामात्तामुषिता निशाम् - siddhāṁ-anyatra vā pātre kāmāt-tāmuṣitā niśām - black nightshade fruit processed in any other vessel but kept overnight should not be used since it is incompatible.

The below mentioned types of combination of foods and methods of processing are said to be incompatible –

Varaha (pork) along with shvavidha (porcupine) meat;

Kukkuta (chicken) and prishata (spotted deer) along with dadhi (curds);

Ama mamsa (uncooked meat) along with pitta (bile);

Mulaka (radish) along with masha supa (black gram);  
Avi (sheep) meat along with kusumbha shaaka (leaves of kusumbha herb);  
Virudaka (germinated grains) along with Bisa (lotus stem);  
Lakucha Phala along with masha supa (black gram soup), guda (jaggery), ksheera (milk), madhu (honey) or ajya (ghee);  
Kadali phala (banana) along with takra (buttermilk);  
Dadhi (curds) along with Tala phala (Palm date);  
Pippali (long pepper), Maricha (black pepper) and honey;  
Kakamachi - black nightshade fruit (*Solanum nigrum*) with guda (jaggery);  
Kakamachi fruit processed in the same vessel, in which matsya (fish) was processed;  
Kakamachi fruit processed in the same vessel in which nagara (ginger) was processed;  
Kakamachi fruit processed in any other vessel but kept overnight should not be used since it is incompatible.

मत्स्यनिस्तालितस्नेह साधिताः पिप्पलीस्त्यजेत् ।

कांस्ये दशाहमुषितं सर्पिरुणं त्वरुष्करे ॥ ३७ ॥

भासे विरुद्ध्यते शूल्यः कम्पिल्लस्तक्रसाधितः ।

ऐकध्यं पायससुराकृशराः परिवर्जयेत् ॥ ३८ ॥

matsyanistālitasneha sādhitāḥ pippalīstyajet |

kāṁsye daśāhamuṣitam̄ sarpiruṣṇam̄ tvaruṣkare || 37 ||

bhāse virudhyate śūlyah kampillastakrasādhitah |

aikadhyam̄ pāyasasurākrśarāḥ parivarjayet || 38 ||

मत्स्य निस्तलन स्नेहे साधितः पिप्पलीः त्यजेत् - matsya-nistalana-snehe  
sādhitā pippalīḥ tyajet – long pepper processed with the oil in which fish  
is fried should be rejected (as it is incompatible)

कांस्ये दशाहम् उषितं सर्पि: - kāṁsyē daśāham-uṣitam sarpir – ghee kept in  
a bronze vessel for more than 10 days should not be taken

उष्णं तु अरुष्करे - uṣṇam tu aruṣkare – consumption of hot substances or  
hot procedures like sun bath, exposure to heat etc is not recommended  
while consuming Bhallataka (Semecarpus anacardium, Marking Nut)

भासो विरुद्ध्यते शूल्यः - bhāso virudhyate śūlyā - meat of bhasa bird (white  
headed vulture) should not be roasted

कम्पिल्लः तक्र साधितः - kampillah takrasādhitah - Mallotus philippensis  
prepared in buttermilk

ऐकध्यं पायस सुरा कृशराः परिवर्जयेत् - aikadhyam pāyasa-surā-krśarāḥ  
parivarjayet – taking payasa (traditional Indian sweet pudding prepared  
in milk base), sura (fermented herbal drink, resembling beer) and  
krishara (dish prepared using rice and green gram) together is  
incompatible

The following food combinations and processing methods are also  
incompatible –

Pippali (long pepper) processed in the oil used for frying matsya (fish);

Sarpi (ghee) kept in a kamsya (bronze) vessel for more than 10 days;

Consumption of hot substances or hot procedures like sun bath,  
exposure to heat etc is not recommended while consuming Bhallataka  
(Semecarpus anacardium, Marking Nut);

Meat of bhasa bird (white headed vulture) should not be roasted;

Kampilla (Mallotus philippensis) prepared in takra (buttermilk);

Taking payasa (traditional Indian sweet pudding prepared in milk base), sura (fermented herbal drink, resembling beer) and krishara (dish prepared using rice and green gram) together is incompatible.

मधुसर्पिर्वसातैलपानीयानि द्विशात्त्रिशः ।

एकत्र वा समांशानि विरुद्ध्यन्ते परस्परम् ॥ ३९ ॥

भिन्नांशे अपि मध्वाज्ये दिव्यवार्यनुपानतः ।

मधुपुष्करबीजं च मधुमैरेयशार्करम् ॥ ४० ॥

मन्थानुपानः क्षैरेयो हारिद्रः कटुतैलवान् ।

madhusarpirvasātailapānīyāni dviśāttriśa: |

ekatra vā samāṁśāni virudhyante parasparam || 39 ||

bhinnāṁśe api madhvājye divyavāryanupānataḥ |

madhupuṣkarabījam ca madhumaireyaśārkaram || 40 ||

manthānupānah kṣaireyo hāridraḥ kaṭutailavān |

मधु सर्पिः वसा तैल पानीयानि - madhu sarpih vasā taila pānīyāni – honey, ghee, muscle fat (meat fat), sesame oil and beverages

द्विशः त्रिशः एकत्र वा – dviśas triśah̄ ekatra vā – when mixed in twos, threes or all together,

समांशानि - samāṁśāni – in equal quantities,

विरुद्ध्यन्ते परस्परम् - virudhyante parasparam – become mutually incompatible

भिन्नांशे अपि मध्वाज्ये - bhinnāṁśe api madhvājye – honey and ghee consumed even in unequal proportions,

दिव्य वारि अनुपानतः – divya vāri anupānataḥ - along with (rain) water, is considered incompatible

मधु पुष्कर बीजं च - madhu-puṣkarabījam ca – honey taken along with seeds of Inula racemosa

मधु मैरेय शार्करम् - madhu maireya śārkaram – honey along with wine prepared from dates and sugar (maireya)

मन्थ अनुपानः क्षैरेयो – mantha anupānah kṣaireyo – milk drinks or payasa (traditional Indian sweet pudding prepared in milk base) taken along with solution of corn flour (mantha)

हारिद्रः कटु तैलवान् - hāridraḥ kaṭu tailavān – taking yellow mushroom (haaridra) along with mustard oil is incompatible.

When madhu (honey), sarpi (ghee), vasa (meat fat), taila (sesame oil) and paniya (beverages) are mixed in quantities of twos, threes or all together, in sama amsha (equal quantities) will become virudha (mutually incompatible).

Madhu (honey) along with ajya (ghee), even in bhinna amsha (unequal proportions), should not be consumed along with divya vari (rain water).

Honey along with seeds of Pushkara,

Honey, along with Maireya (wine of dates) and sugar (sharkara),

Milk drinks along with Mantha (solution of corn flour),

Turmeric with mustard oil is incompatible.

उपोदकातिसाराय तिलकल्केन साधिता ॥ ४१ ॥

upodakātisārāya tilakalkena sādhitā || 41 ||

उपोदका – upodakā – Indian spinach

तिलकल्केन साधिता- tila-kalkena sādhitā - processed along with paste of sesame seeds, when consumed,

अतिसाराय –atisārāya – causes diarrhea and hence is incompatible.

Upodaka (Indian spinach) processed along with tila kalka (paste of sesame seeds), when consumed, causes atisara (diarrhoea) and hence is incompatible.

वलाका वारुणीयुक्ता कुल्माषैश्च विरुद्ध्यते ।

भृष्टा वराहवसया सैव सद्यो निहन्त्यसून् ॥ ४२ ॥

valākā vāruṇīyuktā kulmāṣaiśca virudhyate |

bhr̥ṣṭā varāha-vasayā saiva sadyo nihantyasūn || 42 ||

बलाका – balākā - meat of balaaka bird

वारुणी युक्ता - vāruṇī yuktā - consumed with date wine (Varuni)

कुल्माषैः च - kulmāṣaiś ca - and green gram and other pulses cooked together (Kulmasha)

विरुद्ध्यते - virudhyate – is incompatible

भृष्टा वराह वसया - bhr̥ṣṭā varāha-vasayā - meat of balaaka bird fried in the pork fat

स एव सध्यो निहन्त्यसून् - sa eva sadhyo nihantyasūn –instantly takes away the life (when consumed), hence incompatible.

भृष्टा वराह वसया - bhr̥ṣṭā varāha-vasayā - meat of balaaka bird fried in the pork fat

स एव सध्यो निहन्त्यसून् - sa eva sadhyo nihantyasūn –instantly takes away the life (when consumed), hence incompatible.

Meat of valaka bird consumed with date wine (Varuni), green gram and other pulses cooked together (Kulmasha) is incompatible.

Meat of valaka bird fried in pork fat (varaha vasa) instantly takes away the life when consumed, hence is incompatible.

तद्वत् तित्तिरिपत्राद्यगोधालावकपिञ्जलाः ।

एरण्डेनाग्निना सिद्धास्ततैलेन विमूर्छिताः ॥ ४३ ॥

tadvat tittiripatrādhyagodhālāvakaipiñjalāḥ ।

eraṇḍenāgninā siddhāstattailena vimūrchitāḥ || 43 ||

तद्वत् तित्तिरि – tadvat tittiri - meat of partridge,

पत्राद्य - patrādhyā - peacock,

गोधा – godhā - iguana lizard,

लाव – lava - common quail

कपिञ्जलाः - -kapiñjalāḥ - and francolin partridge,

एरण्डेन अग्निना सिद्धाः - eraṇḍenāgninā siddhāḥ– cooked by using the fire of wood of castor plant or

तत् तैलेन विमूर्च्छितः - tat-tailena vimūrcchitāḥ - processed (fried) in castor oil is lethal.

Meat of tittiri (partridge), patradhya (peacock), godha (iguana lizard), lava (common quail) and kapinjala (francolin partridge) cooked by burning the wood of eranda (castor plant) or processed (fried) in eranda taila (castor oil) is lethal.

हारीतमांसं हारिद्रशूलकप्रोतपाचितम् ।

हरिद्रवह्निं सद्यो व्यापादयति जीवितम् ॥ ४४ ॥

भस्मपांसुपरिध्वस्तं तदेव च समाक्षिकम् ।

hārītamāṁsaṁ hāridraśūlakaprota pācitam |

haridravahninā sadyo vyāpādayati jīvitam || 44 ||

bhasmapāṁsuparidhvastam tadeva ca samāksikam |

हारीत मांसं - hārīta-māṁsaṁ - meat of cotton teal bird,

हारिद्र शूलक प्रोत - hāridra-śūlakaprota – pierced and strongly fixed with the wood of turmeric

पाचितम् – pācitam – and cooked with

हरिद्रा वह्निं - haridrā vahninā – flame of haridra or turmeric

सद्यो व्यापादयति जीवितम् - sadyo vyāpādayati jīvitam – instantly takes away the life.

तदेव च - tadeva ca - the meat of the same hārīta bird

भस्म पांशु परिध्वस्तं - bhasma-pāṁśu-paridhvastam – cooked by smearing ash and sand to it,

स माक्षिकम् - sa-mākṣikam - when consumed with honey, kills the person quickly.

The meat of harita bird pierced with wood of haridra (turmeric) and cooked over haridra vahni (the flame of turmeric) is lethal.

The meat of the same bird cooked by smearing it with bhasma (ash) and pamsu (sand) when consumed mixed with makshika (honey) becomes lethal.

### **Definition of Viruddha (incompatible):**

यत्किञ्चिद्दोषमुत्क्लेश्य न हरेत्त समासतः ॥ ४५ ॥

yatkiñciddoṣamutkleśya na haretta samāsataḥ || 45 ||

यत् किञ्चित् - yat kiñcit – anything (food or activity)

दोषम् उत्क्लेश्य - doṣam-utkleśya – that causes increase of doshas but

न हरेत् - na haret – does not expel them (doshas) out of the body

तत् समासतः - tat-samāsataḥ - is concisely called as

Yat kinchit - anything (food or activity)

Dosham utkleshya - that causes increase of doshas but

Na haret - does not expel them (doshas) out of the body

Tat samasataha - is concisely called  
Viruddham - Viruddha or incompatible.

### **Treatment of Viruddha Ahara Janya Vikara (conditions caused due to consumption of incompatible food):**

विरुद्धं शुद्धिरत्रेषा शमो वा तद्विरोधिभिः ।

द्रव्यैस्तैरेव वा पूर्वं शरीरस्याभिसंस्कृतिः ॥ ४६ ॥

viruddham śuddhiratrestā śamo vā tadvirodhibhiḥ |

dravyaistaireva vā pūrvam śarīrasyābhisaṁskṛtiḥ || 46 ||

विरुद्धम् - viruddham – is Viruddha or incompatible

The diseases and conditions (ill effects) caused by consumption of incompatible foods should be treated by administration of

शुद्धिरत्रेषा - śuddhir-atrestā – purification procedures (Panchakarma procedures, i.e. cleansing treatments) and

शमो वा - śamo vā – palliative treatment (in those who are not fit to undergo purification procedures) through

तद् विरोधिभिः - tad-virodhibhiḥ - foods and lifestyle practices opposite to the nature of incompatible foods and also capable of pacifying the symptoms and diseases caused by consumption of incompatible foods

द्रव्यैः तैरेव वा पूर्वं शरीरस्य अभिसंस्कृतिः - dravyais-taireva vā pūrva śarīrasyābhisaṁskṛtiḥ - health should be restored quickly by using the foods which have opposite qualities of that of incompatible foods and foods processed with medicines having opposite qualities of that of incompatible foods.

The treatment for conditions arising due to consumption of incompatible foods include

Shodhana – purification procedure – Panchakarma,

Shamana – palliative treatment,

Virodha chikitsa – symptom-based treatment.

Health should be restored quickly by using foods that have opposite qualities to that of incompatible foods.

### **People in whom incompatible foods will not cause ill-effects:**

व्यायामस्निग्धदीप्ताग्निवयःस्थबलशालिनाम् ।

विरोध्यपि न पीडायै सात्म्यमम्लं च भोजनम् ॥ ४७ ॥

vyāyāmasnigdhadīptāgnivayaḥsthabalaśālinām |

virodhyapi na pīḍāyai sātmyamamlaṁ ca bhojanam || 47 ||

व्यायाम - vyāyāma - In those who exercise regularly,

स्निग्ध - snigdha - in those who are habituated to regular consumption of unctuous (oily, fatty) foods,

दीप्ताग्नि - dīptāgni – in those who have good digestion power,

वयःस्थ - vayaḥstha - in young people,

बलशालिनाम् - -balaśālinām –in people who have good (natural) strength,

विरोध्यपि न पीडायै - virodhyapi na pīḍāyai – the incompatible foods will not cause any ill effects, as also in

सात्म्यम् अल्पं च भोजनम् - sātmyam-alpaṁ ca bhojanam – those people who are habituated (sathmya) to taking incompatible foods regularly

and those who consume low quantities of incompatible food for a long period of time.

Ill effects of incompatible foods will not be seen in the following

Vyayama - who exercise regularly,

Snigdha - who are habituated to oily fatty food,

Deeptagni - who have good digestion power,

Vayastha - in the young and

Bala – those who are strong.

In those, who are habituated (satmya) to incompatible food and in those who have been taking small quantities of incompatible food for a long period of time, the ill effects will not be seen.

### **Satmikarana Krama (Method of accustomization):**

पादेनापथ्यमभ्यस्तं पादपादेन वा त्यजेत् ।

निषेवेत हितं तद्वदेकद्वित्र्यन्तरीकृतम् ॥ ४८ ॥

pādenāpathyamabhyastam pādapādena vā tyajet |

niṣeveta hitam tadvadekadvitryantarīkṛtam || 48 ||

पादेन अपथ्यं अभ्यस्तं - pādena apathyam abhyastam - unhealthy and unwholesome things (foods, drinks, activities) which have become accustomed due to constant practice and long use, should be discontinued (given up) in quarterly proportions,

पाद पादेन वा त्यजेत् - pāda pādena vā tyajet – i.e. they should be rejected or discontinued gradually, quarter by quarter (one fourth portion at a time should be discontinued) and not at one instance

निषेवेत हित तद्वद् - niṣeveta hita tadvad – similarly, healthy and wholesome things should be gradually practiced, quarter by quarter with

एक द्वि त्रयन्तरीकृतम् - eka dvi trayantarikṛtam – intervals of 1, 2 and / or 3 days

Padena apathyam abhyastham - unhealthy and unwholesome things (foods, drinks, activities) which have become accustomed due to constant practice and long use, should be discontinued in quarterly proportions,

Pada padena va tyajet – they should be rejected or discontinued gradually, quarter by quarter (one fourth portion at a time should be discontinued) and not at once.

Nisheveta hita tadvat – similarly, healthy and wholesome things should be gradually practiced, quarter by quarter with

Ekadvitrayantarkritam – intervals of 1, 2 or 3 days

### **Effect of breaking the method of accustomization:**

अपथ्यमपि हि त्यक्तं शीलितं पथ्यमेव वा ।

सात्म्यासात्म्यविकाराय जायते सहसान्यथा ॥ ४९ ॥

apathyamapi hi tyaktam śīlitam pathyameva vā |

sātmyāsātmyavikārāya jāyate sahasānyathā || 49 ||

अपथ्यम् अपि हि - apathyam api hi - when unhealthy things, foods, drinks etc.

त्यक्त - tyakta - are discontinued

शीलतं - śīlatam - or when one gets indulged in

पथ्यमेव वा - pathyam eva vā - healthy things

विकाराय जायते - vikārāya jāyate - many diseases get manifested due to

सात्म्य - sātmya - suitability

असात्म्य - asātmya - and non-suitability respectively,

especially when one

सहसा - sahasā - discontinues (unhealthy things) and practices (healthy things) suddenly,

अन्यथा - anyathā - not following the rules and regulations (wherein it is advised to withdraw unhealthy things and practice healthy things gradually, quarter by quarter)

When apathy (unhealthy practises) is discontinued or when one starts indulging in pathya (healthy practises), many diseases manifest due to satmya (suitability) and asatmya (non-suitability) respectively especially when one discontinues apathy and starts following pathya suddenly, not following the rules and regulations (wherein it is advised to withdraw unhealthy things and practice healthy things gradually, quarter by quarter).

### **Effect of krama satmikarana (gradual accustomization):**

क्रमेणापचिता दोषाः क्रमेणोपचिता गुणाः ।

नाप्नुवन्ति पुनर्भावमप्रकम्प्या भवन्ति च ॥ ५० ॥

krameṇāpacitā dosāḥ krameṇopacitā guṇāḥ ।

nāpnuvanti punarbhāvamaprakampyā bhavanti ca || 50 ||

क्रमेण अपचिता दोषाः - kramenāpacitā dosāḥ - the morbidity and ill effects of incompatible foods accumulated in the body over a period of time, when eliminated gradually and

क्रमेण उपचिता गुणाः - kramenopacitā guṇāḥ - the accumulation of good qualities due to gradual indulgence of compatible foods (and practices)

सन्तो यान्ति अपुनर्भावम् - santo yānti apunarbhāvam – will help in gradual destruction of bad qualities (ill effects) and prevents the recurrence of ill effects and

अप्रकम्प्या भवन्ति च - aprakampyā bhavanti ca – in gradual increase of good qualities (which will not deteriorate), leading to robust health.

The morbidity and ill effects of incompatible foods accumulated in the body over a period of time, when eliminated gradually and the accumulation of good qualities due to gradual indulgence of compatible foods and practices will help in gradual destruction of bad qualities and prevents the recurrence of ill effects and in gradual increase of good qualities, leading to robust health.

अत्यन्तसन्निधानानां दोषाणां दूषणात्मनाम् ।

अहितैर्दूषणं भूयो न विद्वान्कर्तुमर्हति ॥ ५१ ॥

atyantasannidhānānāṁ dosānām dūṣaṇātmanām |  
ahitairdūṣaṇām bhūyo na vidvānkartumarhati || 51 ||

अत्यन्त सन्निधानानां दोषाणां - atyanta-sannidhānānāṁ dosānām - the doshas which are very intimate (in the proximity) of the dushyas (body and tissues)

दूषणात्मनाम् - dūṣaṇātmanām – which already have a tendency to contaminate the body elements

अहितैर् दूषणं भूयो न - ahitair-dūṣaṇam bhūyo na - should not be further contaminated by the intake of unhealthy things

विद्वान् कर्तुम् अर्हति - vidvān kartumarhati – by a wise person who knows everything

The doshas which are in the proximity of the dushyas (body and tissues) which already have a tendency to contaminate the body elements should not be further contaminated by the intake of unhealthy things by a wise person who knows everything.

### **Trayopastamba - Three pillars of life:**

आहारशयनाब्रह्मचर्युक्त्या प्रयोजितैः ।

शरीरं धार्यते नित्यमागारमिव धारणैः ॥ ५२ ॥

आहारो वर्णितस्तत्र तत्र तत्र च वक्ष्यते ।

āhāraśayanābrahmacaryairyuktyā prayojitaiḥ ।  
śarīram dhāryate nityamāgāramiva dhāraṇaiḥ || 52 ||  
āhāro varṇitastatra tatra tatra ca vakṣyate |

आहार शयन अब्रह्मचर्यः - āhāra śayanābrahmacaryair – Food, sleep and non-celibacy

युक्त्या प्रयोजितैः - yuktyā prayojitaiḥ - when skillfully applied (practiced)

शरीर धार्यते नित्यम् - śarīra dhāryate nityam – will support the body constantly,

आगारमिव धारणैः - āgāram iva dhāraṇaiḥ - just like the house is supported by its pillars

आहारो वर्णितः तत्र - āhāro varṇitah tatra – the concept of ahara has been contextually explained at various places in the treatise, like it has been explained in the chapter of Ritucharya and Dravannaswarupa vijnāneeyā

तत्र तत्र च वक्ष्यते - tatra tatra ca vakṣyate – and also in the context of treatment of various diseases like jwara etc.

Traya means three, upastambha means pillars. Trayopastambha includes ahara, shayana and abrahmacharya, which are considered as the three pillars which support the body.

Ahara - food,

Shayana - sleep and

Abrahmacharya - non-celibacy

When skilfully applied or practiced will support the body constantly, just like a house is supported by its pillars.

The concept of ahara has been contextually explained at various places in the treatise, and also in the relevant contexts of the chapters to come.

## **Nidra – Sleep:**

निद्रायत्तं सुखं दुःखं पुष्टिः काश्यं बलाबलम् ॥ ५३ ॥

वृषता क्लीबता जानमज्ञानं जीवितं न च ।

nindrāyattam̄ sukhām̄ duḥkham̄ puṣṭih̄ kārśyam̄ balābalam || 53 ||  
vr̄ṣatā klībatā jñānamajñānam̄ jīvitam̄ na ca |

निद्रायत्तं - nindrāyattam̄ - Dependent on sleep are (the below mentioned entities)

सुखं दुःखं - sukhām̄ duḥkham̄ - happiness and unhappiness (grief),

पुष्टिः कार्श्य - puṣṭih̄ kārśya - nourishment and emaciation,

बल अबलम् - balābalam – strength and debility,

वृषता - vr̄ṣatā - sexual power

क्लीबता - klībatā - and impotence,

ज्ञानम् अज्ञानं - jñānam-ajñānam̄ - knowledge and ignorance,

जीवितं न च - jīvitam̄ na ca – life and its absence (death)

Dependent on sleep are the below mentioned entities

Sukham – happiness,

Dukham - unhappiness,

Pushti – nourishment,

Karshyam - emaciation,

Bala – strength,

Abala - debility,

Vrishata - sexual power,

Klibata - impotence,

Jnanam – knowledge,  
Ajnanam - ignorance,  
Jivitam - life and  
Na jivitam - its absence (death).

अकालेऽतिप्रसङ्गाच्च न च निद्रा निषेविता ॥ ५४ ॥

सुखायुषी पराकुर्यात्कालरात्रिरिवापरा ।

akāle'tiprasaṅgācca na ca nindrā niṣevitā || 54 ||  
sukhāyusī parākuryātkālarātririvāparā |

अकाले - akāle - sleeping at improper time,  
अति प्रसङ्गात् च – ati prasaṅgāc-ca - excessive sleep,  
न च निद्रा - na ca nindrā - and lack of sleep  
निषेविता - niṣevitā – when practiced regularly,  
सुखायुषी परा कुर्यात् - sukhāyusī parā kuryāt – will destroy health and happiness and reduce the life span  
काल रात्रि: इव अपरा - kālarātrir ivāparā – just like the kala ratri or the night of destruction will cause the destruction of the world

Sleeping at improper time (akala), excessive sleep (ati prasangat) or lack of sleep (na ca nidra) when practiced regularly, will destroy happiness (sukha) and longevity (ayusha) just like the kala ratri or the night of destruction will cause the destruction of the world.

## **Ratri Jagarana and Diva Swapna Guna (qualities of awakening at night and day sleep):**

रात्रौ जागरणं रुक्षं स्निग्धं प्रस्वपनं दिवा ॥ ५५ ॥

अरुक्षमनभिष्यन्दि त्वासीनप्रचलायितम् ।

rātrau jāgaranam rūkṣam snigdham prasvapanam divā || 55 ||

arūkṣamanabhiṣyandi tvāśīnapracalāyitam |

रात्रौ जागरणं रुक्षं - rātrau jāgaranam rūkṣam - keeping awake at nights is drying in nature (causes dryness inside the body)

स्निग्धं प्रस्वप्नं दिवा - snigdham prasvapnam divā – sleeping during daytime is unctuous in nature (causes moisture or unctuousness in the body)

आसीन प्रचलायितम् - tvāśīna pracalāyitam - taking a nap sitting comfortably (during day time)

अरुक्षम् - arūkṣam - aruksha (does not cause dryness)

अनभिष्यन्दि तु - anabhiṣyandi tu - and anabishyandi (not unctuous).

Ratri jagarana – Keeping awake at nights is ruksha - causes dryness inside the body,

Divasvapna – sleeping during daytime is snigdha - unctuous and

Taking a nap while sitting comfortably (during the day) is aruksha (does not cause dryness) and anabishyandi (not unctuous).

## **Rtu and divaswapna (day sleep during different seasons):**

ग्रीष्मे वायुचयादानरौक्ष्यरात्र्यल्पभावतः ॥ ५६ ॥

दिवास्वप्नो हितोऽन्यस्मिन् कफपित्करो हि सः ।

grīṣme vāyucayādānaraukṣyarātryalpabhāvataḥ || 56 ||

divāsvapno hito'nyasmin kaphapittakaro hi saḥ |

ग्रीष्मे - grīṣme – in summer season

वायु चय आदान रौक्ष्य - vāyu cayādāna raukṣya – there will be accumulation of vata (mild increase), the season too will be hot (Northern solstice) and dryness will be more,

रात्रि अल्प भावतः - rātryalpa bhāvataḥ - the nights (length) are also short, therefore

दिवा स्वप्नो हितोऽन्यस्मिन् - divāsvapno hito 'nyasmin – day sleep is beneficial during summer, whereas sleeping during day time in other seasons (excluding greeshma or summer)

कफ पित्करो हि सः – kapha-pitta-karo hi saḥ - will increase kapha and pitta

In grishma (summer season), there will be chaya (accumulation) of vayu (vata), the season too will be hot (Northern solstice) and ruksha (dryness will be more),

The nights (length) are also short; therefore divaswapna (day sleep) is hita (beneficial) during summer, whereas sleeping during day time in other seasons (excluding greeshma or summer) is kapha pittakara (will increase kapha and pitta).

## **Divaswapna yogya – Indications for day sleep:**

मुक्त्वा तु भाष्ययानाद्वमद्यस्त्रीभारकर्मभिः ॥ ५७ ॥

क्रोधशोकभयैः क्लान्तान् श्वासहिध्मातिसारिणः ।

वृद्धबालाबलक्षीणक्षततृट्शूलपीडितान् ॥ ५८ ॥

अजीर्ण्यभिहतोन्मतान् दिवास्वप्नोचितानपि ।

धातुसाम्यं तथा ह्येषां क्षेष्मा चाङ्गानि पुष्यति ॥ ५९ ॥

muktvā tu bhāṣyayānādhwamadyastrībhārakarmabhiḥ || 57 ||

krodhaśokabhayaīḥ klāntān śvāsahidhmātisāriṇah |

vṛddhabālābalakṣīṇakṣatatr̥tsūlapīḍitān || 58 ||

ajīrṇyabhihatonmattān divāsvapnocitānapi |

dhātusāmyam tathā hyeṣāṁ śleṣmā cāṅgāni puṣyati || 59 ||

मुक्त्वा तु भाष्ययान अद्व - muktvā tu bhāṣya yāna adhva – those who are exhausted due to excessive speaking, riding (traveling), walking,

मद्य स्त्री भार कर्मभिः - madya strī bhāra karmabhiḥ - excessive consumption of wine, excessive sexual indulgence, carrying heavy loads, heavy physical activities,

क्रोध शोक भयैः क्लान्तान् - krodha śoka bhayaīḥ klāntān – those who have got tired by anger, grief and fear,

श्वास हिध्मा अतिसारिणः - śvāsa hidhmā atisāriṇah- those suffering from asthma (breathing disorders), hiccup, diarrhea,

वृद्ध बाला अबल क्षीण - vṛddha bālābala kṣīṇa – for aged people, children, those debilitated and those emaciated,

क्षत तृट् शूल पीडितान् - kṣata tṛṭ śūla pīḍitān – those suffering from injury, thirst, abdominal pain

अजीर्ण्यभिहत उन्मत्तान् - ajīrṇyabhiha unmattān – those having indigestion, those assaulted and those intoxicated,

दिवास्वप्नोचितानपि - divāsvapnōcitān api – and those who are habituated to day sleep

धातुसाम्यं तथा हि एषां - dhātusāmyam tathā hi eṣām- the day sleep brings about normalcy of tissues in the above said conditions,

क्षेष्मा च अङ्गानि पुष्यति - śleṣmā ca aṅgāni puṣyati – the kapha increased and nourished by day sleep in turn nourishes the body.

Day sleeping is beneficial in the below mentioned conditions –

Those who are exhausted due to excessive

Bhashya - speaking,

Yana - traveling,

Adhva - walking,

Madya - excessive consumption of wine,

Stri - excessive sexual indulgence,

Bhara - carrying heavy loads,

Karma - heavy physical activities,

Krodha - anger,

Shoka – grief,

Bhaya - fear,

those suffering from

Swasa – asthma (breathing disorders)

Hidhma – hiccup,

Atisara - diarrhea,

Vriddha - aged people,

Bala - children,

Abala - those debilitated,

Ksheena – the emaciated,

Kshata - those suffering from injury,

Trit - thirst,

Shoola - abdominal pain,

Ajeerni – those suffering from indigestion,

Abhihata - those assaulted,

Unmatta - those intoxicated and

Divaswapnochitan - those who are habituated to sleeping during the day.

The day sleep brings about dhatusamya (normalcy of tissues) in the above said conditions.

The sleshma (kapha) is increased and nourished by day sleep in turn nourishes the body (anganam pushyati).

### **Contraindications for day sleep:**

बहुमेदः कफाः स्वप्युः स्नेहनित्याश्च नाहनि ।

विषार्तः कण्ठरोगी च नैव जातु निशास्वपि ॥ ६० ॥

bahumedaḥ kaphāḥ svapyaḥ snehanityāśca nāhani |  
viṣārtah kaṇṭharogī ca naiva jātu niśāsvapi || 60 ||

**बहुमेदः कफाः** - bahumedaḥ kaphāḥ - people having excessive accumulation of fat in their body (obese) and those, in whom kapha is aggravated,

**स्वप्युः स्नेह नित्याः च नाहनि** - svapyaḥ sneha nityāś ca nāhani – and those who are accustomed to taking oily foods daily, should not sleep during day time

**विषार्तः कण्ठरोगी च** - viṣārtah kaṇṭha rogī ca – those suffering from poisoning and throat diseases,

**नैव जातु निशासु अपि** - naiva jātu niśāsu api – should not even sleep at night

The following persons are contraindicated for day sleep

Bahu meda - excessive accumulation of fat in their body (obese),

Bahu kapha - those in whom kapha is aggravated and

Sneha nitya - those who are accustomed to taking oily foods daily.

Those suffering from

Visha - poisoning and

Kanta roga - throat diseases should not even sleep at night.

## **Akala shayana janya vikara – Effect of untimely sleep and management:**

अकालशयनान्मोहज्वरस्तैमित्यपीनसाः ।

शिरोरुक्शोफह्लासस्रोतोरोधाग्निमन्दताः ॥ ६१ ॥

तत्रोपवासवमनस्वेदनावनमौषधम् ।

akālaśayanān mohajvara staimitya pīnasāḥ |

śirorukṣophahṛllāsasrotorodhāgnimandatāḥ || 61 ||

tatropavāsavamanasvedanāvanamausadham |

अकाल शयनात् - akāla śayanān – sleeping at improper time causes

मोह ज्वर स्तैमित्य पीनसाः - moha jvara staimitya pīnasāḥ - delusion, fever, lassitude, nasal catarrh,

शिरो रुक् शोफ ह्लास - śiroruk śopha hr̥llasa – headache, dropsy, oppression in the chest region (nausea, feel to vomit),

स्रोतो रोध अग्निमन्दताः - srotorodha agni-mandatāḥ- obstruction to the channels of the body and pores of the tissues, weakness of digestive function

तत्र उपवास - tatra upavāsa - for this (as a remedy), fasting,

वमन - vamana - emesis,

स्वेद - sveda - sudation,

नावनम् - nāvanam - nasal medications

औषधम् - auṣadham – are the remedy.

Effects of sleeping at improper time (akala shayana) include

Moha - delusion,

Jwara - fever,  
Staimitya - lassitude,  
Pinasa - nasal catarrh,  
Shiroruk - headache,  
Shopha - oedema,  
Hrillasa - nausea,  
Srotorodha - obstruction to the channels of the body and pores of the tissues and  
Agnimandata - weakness of digestive fire.  
Treatment to combat ill effects of untimely sleep includes  
Upavasa - fasting,  
Vamana - emesis,  
Sweda - sudation and  
Navana - nasal medications.

### **Treatment for ati nidra (excessive sleep):**

योजयेदतिनिद्रायां तीक्ष्णं प्रच्छर्दनाऽजनम् ॥ ६२ ॥

नावनं लङ्घनं चिन्तां व्यवायं शोकभीकृद्धः ।

एभिरेव च निद्राया नाशः क्षेष्मातिसङ्क्षयात् ॥ ६३ ॥

yojayedatinidrāyāṁ tīkṣṇam pracchardanāñjanam || 62 ||

nāvanam laṅghanam cintām vyavāyam śokabhīkrudhaḥ |

ebhireva ca nidrāyā nāśah śleṣmātisaṅkṣayāt || 63 ||

योजयेद् अति निद्रायां - yojayed atinidrāyāṁ- In case of excessive sleep, one should administer

तीक्ष्णं प्रच्छर्दनं अञ्जनम् - tīkṣṇam pracchardana añjanam – strong emetics, collyrium,

नावनं लङ्घनं चिन्तां - nāvanam laṅghanam cintām - nasal drops, fasting, worry,

व्यवायं शोकभिः कृधः - vyavāyam śokabhī krudhaḥ - sexual intercourse, grief, fear, and anger

एभिरेव च निद्राया नाशः - ebhir eva ca nidrāyā nāśah - by these measures there will be loss of sleep,

क्षेष्मा अति सङ्क्षयात् - śleṣma ati saṅkṣayāt– owing to the decrease of kapha caused by these measures

In case of ati nidra (excessive sleep), one should administer

Tikshna prachardana - strong emetics,

Anjanam - collyrium,

Navanam - nasal drops,

Langhanam - fasting,

Chinta - worry,

Vyavayam - sexual intercourse,

Shoka - grief,

Bhi - fear and

Krudha - anger.

By these measures kapha decreases (sleshma abisamkshayat) which in turn reduces sleep.

### **Effect of Nidra Nasha (loss of sleep):**

निद्रानाशादङ्गमर्द गौरवजृम्भिकाः ।

जाड्यग्लानिभ्रमापक्तितन्द्रा रोगाश्च वातजाः ॥ ६४ ॥

nindrānāśādaṅgamarda gauravajṛmbhikāḥ ।

jāḍyaglānibhramāpaktitandrā rogāśca vātajāḥ ॥ 64 ॥

निद्रा नाशाद् – nindrānāśād – loss of sleep causes

अङ्गमर्द - aṅgamarda - squeezing pain in the body,

शिरोगौरव - śirogaurava - heaviness of the head,

जृम्भिकाः - jṛmbhikāḥ - too much yawning,

जाढ्य ग्लानि भ्रम - jāḍhya glāni bhrama – lassitude, exhaustion (even without effort or strain), giddiness,

अपक्ति - apakti - indigestion,

तन्द्रा रोगाः च - tandrā rogāś ca - stupor and

वातजाः - vātajāḥ - diseases of Vata origin.

Loss of sleep leads to  
Angamarda - squeezing pain in the body parts,  
Gaurava - heaviness of the head,  
Alasya – drowsiness,  
Jrimbhika - too much of yawning,  
Jadyam - lassitude,  
Glani - exhaustion (even without strain),  
Bhrama - giddiness,  
Apakti - indigestion,  
Tandra - stupor and  
Vataja roga - diseases of Vata origin.



### **Pathology of unconsciousness, fainting:**

कफोऽल्पो वायुनोद्धूतो धमनीः सन्निरुद्ध्य तु ।

कुर्यात् सञ्जापहां तन्द्रां दारुणां मोहकारिणीम् ॥ ६४+१ ॥

kapho'lpo vāyunoddhūto dhamanīḥ sannirudhya tu |

kuryāt sañjñāpahāṁ tandrāṁ dāruṇāṁ mohakāriṇīm || 64+1 ||

Aggravated Kapha along with Vata Dosha, obstructs (Sanniruddhya) the nervous system / blood vessels supplying to brain (Dhamani) and causes

Sanjnapaha – unconsciousness

Daruna Tandra – extreme fatigue, lassitude, sleepiness

Moha – coma.

## **Yathakalam nidra – Advocation of timely sleep:**

यथाकालमतो निद्रां रात्रौ सेवेत सात्म्यतः ।

असात्म्यजागरादर्थं प्रातः स्वप्यादभुक्तवान् ॥ ६५ ॥

yathākālamato nigrām rātrau seveta sātmyataḥ |

asātmyajāgarādardham prātaḥ svapyaḍabhuktavān || 65 ||

यथा कालम् अतो निद्रां - yathākālam ato nigrām - hence, the person should sleep at proper time,

रात्रौ सेवेत सात्म्यतः - rātrau seveta sātmyataḥ - especially at night time, daily, as much as desirable and become habituated to it,

असात्म्यात् जागराद् - asātmyāj jāgarād – if he has kept awake at night due to non-habituation (not accustomed to awakening at night),

अर्धं प्रातः स्वप्याद् - ardham prātaḥ svapyaḍ - he should sleep for half that period (half period of the time for which he was awake or half period of time which he usually sleeps at night as habituated), the next morning,

अभुक्तवान् – abhuktavān – without taking the food

The person should sleep at proper time, especially at night time (ratrau), daily, as much as desirable and become habituated (satmya) to it.

If he has kept awake at night (jagarat) due to non-habituation (not accustomed to staying awake at night), he should sleep for half that period (half period of the time for which he was awake or half period of time which he usually sleeps at night as habituated), on the next morning, without taking food (abhuktavan).

## **Manda nidra chikitsa – treatment of loss of sleep:**

शीलयेन्मन्दनिद्रस्तु क्षीरमधरसान्दधि ।

अभ्यङ्गोद्वर्तनस्नानमूर्धकर्णाक्षितर्पणम् ॥ ६६ ॥

कान्ताबाहुलताक्षेषो निर्वृतिः कृतकृत्यता ।

मनोऽनुकूला विषयाः कामं निद्रासुखप्रदाः ॥ ६७ ॥

ब्रह्मचर्यरतेर्ग्राम्यसुखनिःस्पृहचेतसः ।

निद्रा सन्तोषतुस्य स्वं कालं नातिवर्तते ॥ ६८ ॥

śīlayenmandanidrastu kṣīramadyarasāndadhi |

abhyāṅgodvartanasnānamūrdhakarnākṣitarpaṇam || 66 ||

kāntābāhulatāśleṣo nirvṛtiḥ kṛtakṛtyatā |

mano'nukūlā viṣayāḥ kāmaṁ niddrāsukhapradāḥ || 67 ||

brahmacaryaratergrāmyasukhaniḥspr̥hacetasaḥ |

niddrā santoṣatrptasya svam kālam nātivartate || 68 ||

शीलयेन्मन्दनिद्रस्तु - śīlayen mandanidras tu – those suffering from very little sleep (or no sleep at all) should indulge in

क्षीर मध रसान् दधि - kṣīra madya rasān dadhi – consumption of milk, wine, meat soup, curds,

अभ्यङ्ग उद्वर्तन स्नान - abhyāṅga udvartana snāna – undergoing oil massage, powder massage, bathing,

मूर्ध कर्ण अक्षि तर्पणम् - mūrdha karṇākṣi tarpaṇam – anointing the head, ears and eyes with nourishing oils,

कान्ताबाहुलता क्षेषो - kāntābāhulatā śleṣo – enjoying the comforting embrace by the arms of his wife,

निर्वृतिः कृतकृत्यता - nirvṛttih kṛtakṛtyatā – harbouring the feeling of satisfaction of having done good deeds and

मनो अनुकूला विषयाः - mano anukūlā viṣayāḥ - resorting to things which bring comfort to the mind, as much as desired

काम निद्रा सुखप्रदाः - kāmam nidrā sukha-pradāḥ - if he desired (these bring about) comfortable sleep

ब्रह्मचर्य रतेः - brahmacharya rateh – for those who follow the regimen of celibacy strictly,

ग्राम्यसुख निःस्पृह चेतसः - grāmyasukha niḥspr̥ha-cetasaḥ - for those who are disinterested in sexual pleasures (not crazy of sexual intercourse), and

निद्रा सन्तोष तृप्तस्य - nidrā santosaḥ trptasya – for those who are contented with happiness, the sleep

स्वं काल न अतिवर्तते - svam kāla nātivartate – will not come later than its regular time

Those suffering from very little sleep (or no sleep at all), should indulge in the use of

Ksheera - milk,

Madya - wine,

Rasa - meat soup and

Dadhi - curds,

Abhyanga - oil massage,

Udvartana – powder massage,

Snana - bath,

Murdha karna akshi tarpanam - anointing the head, ears and eyes with nourishing oils,

Kanta bahulata slesho - comforting embrace by the arms of the wife,

Nivritti kritakrityata - harboring the feeling of satisfaction of having done good deeds and

Mano anukula vishaya - resorting to things which are comforting to the mind as much as desired;

These bring about the pleasure of good sleep.

For those who follow the regimen of celibacy (brahmacharya), who are disinterested in sexual pleasures and who are contented with happiness (santosha), sleep will not be very late than its regular time.

### **Abrahmacharya (Non-celibacy) - Rules and regulations for sex:**

ग्राम्यधर्मे त्यजेन्नारीमनुतानां रजस्वलाम् ।

अप्रियामप्रियाचारां दुष्टसङ्कीर्णमेहनाम् ॥ ६९ ॥

अतिस्थूलकृशां सूतां गर्भिणीमन्ययोषिताम् ।

वर्णिनीमन्ययोनिं च गुरुदेवनृपालयम् ॥ ७० ॥

चैत्यशानाहननचत्वराम्बुचतुष्पथम् ।

पर्वाण्यनङ्गं दिवसं शिरोहृदयताङ्गनम् ॥ ७१ ॥

अत्याशितोऽधृतिः क्षुद्रान्दुःस्थिताङ्गः पिपासितः ।

बालो वृद्धोऽन्यवेगार्तस्त्यजेद्रोगी च मैथुनम् ॥ ७२ ॥

grāmyadharme tyajennārīmanuttānām rajasvalām |

apriyāmapriyācārām duṣṭasaṅkīrṇamehanām || 69 ||

atisthūlakṛśāṁ sūtāṁ garbhīṇīmanyayoṣitām |  
varṇīṇīmanyayonīm ca gurudevanṛpālayam || 70 ||  
caityaśmaśānāhananacatvarāmbucatuṣpatham |  
parvāṇyanaṅgam divasāṁ śirohrdayatādanam || 71 ||  
atyāśito'dhṛtiḥ kṣudvānduhsthitāṅgaḥ pipāsitah |  
bālo vṛddho'nyavegārtastyajedrogī ca maithunam || 72 ||

ग्राम्य धर्मे त्यजेत् नारीम् - nārīm grāmyadharmae tyajen – One should avoid having sex with a woman

अनुत्तानां - anuttānām - who is not lying down in supine position (with her face upward)

रजस्वलाम् – rajasvalām – who is in her menstrual period

अप्रियाम् अप्रियचारा - apriyām apriyacārā - who is unlikable and whose acts are displeasing

दुष्ट सङ्कीर्ण मेहनाम् - duṣṭa saṅkīrṇa mehanām – whose private parts (sex organs) are dirty and who is troublesome,

अति स्थूल कृशा – atisthūla krśā – who is very obese or very emaciated

सूतां गर्भीणीम् - sūtāṁ garbhīṇīm – who has recently delivered a child and who is pregnant,

अन्य योषिताम् – anya yoṣitam – who is another woman (other than his wife),

वर्णीनीम् - varṇīṇīm – who is a nun (dedicated female student who lives in hermitage or monastery)

One should avoid sex -

अन्य योनि च - anya-yoni ca – with other animals like goat, buffalo etc

गुरु देव नृपालयम् - guru deva nr̥pālayam – in the abode of the teacher (school), gods (temple) and kings (palace)

चैत्य श्मशाना आयतन चत्वार्म्बु चतुष्पथम् - caitya śmaśānā yatana catvarāmbu catuṣpatham – in monasteries (prayer hall), burial ground (graveyard), places of torture and of sacrifice and at the place of meeting of four roads

पर्वाण्यनड़गं दिवसं - parvāṇyanāṅgam divasam - during days of special significance (new moon, full moon, eclipse, festivals, mourning days and others), in organs which are non-sexual (mouth, anus etc) and also on days forbidden for sex

शिरो हृदय ताडनम् - śiro-hṛdaya-tāḍanam – one should not hit the head or chest (heart) while having sex, i.e. one should avoid violence during sex

अत्याशितो अधृतिः क्षुद्रान् - atyāśito-'dhṛtiḥ kṣudrān – after heavy meal, without keen intention (interest in sex), when hungry,

दु स्थिताङ्गः - du sthitāṅgaḥ - when his body is in uncomfortable positions,

पिपासितः - pipāsitaḥ - when thirsty

बालो वृद्धो - bālo vṛddho – with children and with old (aged) women,

अन्य वेगार्तः – anyavegārtah – when troubled by other urges such as urine, feces etc

त्यजेत् रोगी च मैथुनम् - ' tyajet rogī ca maithunam – when he is himself a patient

One should avoid having sex with a woman

Anuttanam - who is not lying down in supine position (with her face facing upwards),

Rajasvalam – who is menstruating,

Apriyam apriyachara - who is disliked and whose acts are displeasing,

Dushta sankirna mehanam – whose private parts (sex organs) are dirty and who is troublesome,

Ati sthula krisha – who is very obese or very emaciated,

Sutam garbhinim – who has recently delivered a child or who is pregnant,

Anya yoshitam – a woman other than his wife,

Varnnim – who is a nun (dedicated female student who lives in hermitage or monastery).

One should avoid sex -

Anya yoni ca – with other animals like goat, buffalo etc,

Guru deva nripalayam – in the abode of the teacher (school), gods (temple) and kings (palace),

Chaitya shmashaana ayatana chatvambu chatushpadam – in monasteries, burial grounds, places of torture and of sacrifice and at the place of meeting of four roads,

Parvanyanangam divasam - during days of special significance (new moon, full moon, eclipse, festivals, mourning days and others), in organs which are non-sexual (mouth, anus etc.) and also on days forbidden for sex,

Shiro hridaya tadanam – one should not hit the head or chest (heart) while having sex, i.e., one should avoid violence during sex,

Atyashito adhriti kshudvan – after heavy meals, without keen interest in sex, or when hungry,

Dusthitha anga - when his body is in uncomfortable positions,

Pipasita - when thirsty,  
Balo vridhho – with children and with old women,  
Anya vegarta – when troubled by other urges such as urine, feces etc  
Tyajet rogi ca maithunam – when he himself is a patient.

### **Rtu and Gramyadharma (sexual intercourse in different seasons):**

सेवेत कामतः कामं तृसो वाजीकृतां हिमे ।

ऋहाद्वसन्तशरदौ पक्षाद्वर्षानिदाघयोः ॥ ७३ ॥

seveta kāmataḥ kāmaṁ trpto vājīkṛtāṁ hime |

tryahādvasantaśaradau pakṣādvarṣānidāghayoh || 73 ||

सेवेत – seveta – the person can indulge

कामतः काम - kāmataḥ kāma - in copulation (daily) as much as he likes

तृसो वाजीकृतां हिमे - trpto vājīkṛtāṁ hime – in Hemanta and Shishira Rtus (winter and late winter) after making use of aphrodisiacs (and obtaining strength)

ऋहाद् वसन्त शरदोः - tryahād-vasanta śaradoḥ - once in three days in Vasanta (spring) and Sarat (autumn) seasons and

पक्षाद् वर्षा निदाघयोः - pakṣād-varṣā-nidāghayoh - once in fortnight in Varsha (rainy) and Nidagha (summer) seasons

In Hemanta and Shishira seasons (winter and late winter), one can indulge in copulation daily, as much as he likes, after making use of aphrodisiacs (vajikritam).

In Vasanta (spring) and Sarat (autumn) seasons, one can have sex once in three days.

### **Asamyak maithuna janya vikara – Ill-effects of improper indulgence in sexual intercourse:**

भ्रमक्लमोरुदौर्बल्यबलधात्विन्द्रियक्षयः ।

अपर्वमरणं च स्यादन्यथा गच्छतः स्त्रियम् ॥ ७४ ॥

bhramaklamorudaurbalyabaladhātvindriyakṣayaḥ ।

aparvamaraṇam ca syādanyathā gacchataḥ striyam || 74 ||

भ्रम क्लम - bhrama klama – giddiness, exhaustion,

ऊरु दौर्बल्य – urudaurbalya – weakness of thighs

बल धातु इन्द्रिय क्षयाः - bala dhātvindriya kṣayāḥ- loss of strength, depletion of tissues, loss of acuity of senses and

अपर्व मरणं च - aparva-maraṇam ca – premature death

स्यादन्यथा गच्छतः स्त्रियम् - syād anyathā gacchataḥ striyam – occur from improper indulgence in the woman (sexual intercourse)

The symptoms of improper indulgence in sexual intercourse with a woman are

Bhrama - giddiness,

Klama - exhaustion,

Uru dourbalya - weakness of thighs,

Bala kshaya - loss of strength,  
Dhatu kshaya - depletion of tissues,  
Indriya kshaya - loss of acuity of senses and  
Aparvamaranam - premature death.

### **Samyata maithuna - Qualities obtained by disciplined indulgence in sexual intercourse:**

स्मृतिमेधायुरारोग्यपुष्टीन्द्रिययशोबलैः ।  
अधिका मन्दजरसो भवन्ति स्त्रीषु संयताः ॥ ७५ ॥

smṛtimedhāyurārogyapuṣṭīndriyayaśobalaiḥ ।  
adhikā mandajaraso bhavanti strīṣu samyatāḥ || 75 ||

स्मृति मेधा - smṛti medhā – good memory, intelligence,  
आयुः आरोग्य – āyurārogya – longevity, health,  
पुष्टि इन्द्रिय - puṣṭi indriya – nourishment, acuity of sense organs /  
restoration and fortification (richness in terms of quality and quantity) of  
semen  
यशो बलैः - yaśo balaiḥ - reputation, strength,  
अधिका मन्दजरसो - adhikā mandajaraso – slow aging (established youth)  
are the qualities bestowed

भवन्ति स्त्रीषु संयताः - bhavanti strīṣu samyatāḥ - from disciplined indulgence in women (sexual intercourse)

When one indulges in sexual intercourse with women in a disciplined way, he is bestowed with rich qualities like

Smriti - good memory,

Medha - intelligence,

Ayu - longevity,

Arogya - health,

Pushti indriya - nourishment, acuity of sense organs / restoration and fortification (richness in terms of quality and quantity) of semen,

Yasha - reputation,

Bala - strength and

Manda jara - slow aging (established youth).

### **Gramyadharma uttara karma - Post sex rejuvenation measures:**

स्नानानुलेपनहिमानिलखण्डखाद्य

शीताम्बुदुग्धरसयूषसुराप्रसन्नाः ।

सेवेत चानु शयनं विरतौ रतस्य तस्यैवमाशु

वपुषः पुनरेति धाम ॥ ७६ ॥

snānānulepanahimānilakhaṇḍakhādya

śītāmbudugdharasayūṣasurāprasannāḥ ।

seveta cānu śayanam viratau ratasya tasyaivamāśu

vapuṣaḥ punareti dhāma || 76 ||

स्नान - snāna - bath,

अनुलेपन - anulepana - applying scented pastes (perfumes),

हिम अनिल - himānila –exposure to cool breeze,

खण्ड खाद्य - khaṇḍa khādya - eating dishes prepared from sugar candy,

शीत अम्बु - śītāmbu - drinking cold water,

दुध - dugdha - milk,

रस - rasa - meat juice,

यूष - yūṣa - soup,

सुरा - surā - sura (fermented liqueur prepared from grains),

प्रसन्ना: - prasannāḥ - prasanna (clear supernatant fluid of sura),

सेवेत चानु - seveta cānu - after the sexual act, one should get indulged in the above said measures

शयनं - śayanam - and then go to bed (sleep).

विरतौ रतस्य - viratau ratasya –By doing so, the lost vigor

तस्यैवमाशु वपुषः पुनरेति धाम - tasyaivam āśu v punar eti dhāma – once again returns back to its abode (body) quickly

After the sexual act, one feels depleted of vigour. To overcome that, he should indulge in one or more of

Snana - bath,

Anulepana - applying scented pastes,

Hima anila - exposure to cool breeze,  
Kandadyaha - eating dishes prepared from sugar candy,  
Sheeta ambu - drinking cold water,  
Dugdha - milk,  
Rasa - meat juice,  
Yusha - soup,  
Sura - fermented liquor prepared from grains and  
Prasanna - clear supernatant fluid of Sura.

After having consumed the above said, one should go to sleep. With this, the lost vigor of the body will be restored and replenished. The vigor will quickly return back to its abode (body), once again.

### **Benefits attained by the King who is in the protection of a wise physician:**

श्रुतचरितसमृद्धे कर्मदक्षे दयालौ भिषजि

निरनुबन्धं देहरक्षां निवेश्य ।

भवति विपुलतेजःस्वास्थ्यकीर्तिप्रभावः

स्वकुशलफलभोगी भूमिपालश्चिरायुः ॥ ७७ ॥

śrutacaritasamṛddhe karmadakṣe dayālau

bhiṣaji niranubandham deharakṣām niveśya |

bhavati vipulatejaḥsvāsthyakīrtiprabhāvah

svakuśalaphalabhogī bhūmipālaścirāyuh || 77 ||

श्रुतचरित समृद्धे - śrutacarita samrddhe - with his physician who is well conversant with the scriptures and its practices,

कर्मदक्षे - karma dakṣe - efficient in work,

दयालौ भिषजि - dayālau bhiṣaji - kind in nature

निरनुबन्धं देहरक्षां - niranubandham deha-rakṣām - having implicitly reposed the protection of his body,

निवेश्य भवति - niveśya bhavati - without any hesitation or doubt, (the king attains)

विपुल तेज - vipulateja - great valour,

स्वास्थ्य - svāsthya - health,

कीर्ति प्रभावः - kīrti prabhāvah - fame, influence,

स्वकृशल फलभोगी - svakuśala phalabhogī - capacity to enjoy the fruits of all his actions

भूमिपालः चिरायुः - bhūmipālaś cirāyuh - and long life are the benefits attained by the king.

With his physician who is well conversant with the scriptures and its practices, efficient in work, kind in nature having implicitly reposed the protection of his body, without any hesitation or doubt, will attain

Vipula teja - great valor,

Swasthya - health,

Keerthi - fame,

Prabhava - influence,

Svakushala phalabhogi - capacity to enjoy the fruits of all his actions and deeds (earned due to his capacity and skills) and

Chirayu - longevity of life.

इति श्री वैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां

अष्टाङ्गहृदय संहितायां सूत्रस्थाने

अन्नसंरक्षणीयो नाम सप्तमोऽध्यायः ॥

iti śrī vaidyapatisim̄haguptasūnu  
vāgbhaṭaviracitāyāṁ aṣṭāṅgahṛdaya  
saṁhitāyāṁ sūtrasthāne  
annasamṛakṣaṇīyo nāma saptamo'dhyāya: ||

Thus ends the 7<sup>th</sup> chapter of Ashtangahridaya Samhita, Sutrasthana, named Annaraksha Vidhi, written by Shrimad Vaghbata, son of Shri Vaidyapati Simhagupta.

## SLEEPING IN THE DAY – GOOD OR BAD?

Day sleep is one of the debated topics. There are many opinions about sleeping during the day. One of the basic treatises of Ayurveda, Charaka Samhita written about 2500 years before, has complete details about sleeping during the 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 sleep during the day? 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 to memory. A proper sleep is very essential to have a good memory power. To digest all the reading things, it is better to give brain rest so as to give time to assimilate. Students may not sleep for hours during the 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 a temporary increase of Vata and suffer tiredness. To compensate, they should have a day sleep.
- **People having indigestion** – This refers to *indigestion* arising due to Vata imbalance.
- **People having injuries** -To balance Vata.
- **People having an underweight problem and under-nourished 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** – Traveling causes Vata imbalance and tiredness, hence sleep is advised.
- **People with excessive anger** – Sleep helps rest the brain and cool the temper. So, after sleeping, it helps a 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.

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 the body gains strength.

## **When can everyone 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 the day.

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, increase in toxicity, occurs. If a person has these conditions, then it would worsen, if he / she indulges in sleeping during daytime.

Hence, based on suitability and timing, one should have day sleep.

## **HOW TO SLEEP NATURALLY, WITHOUT FALLING A PREY TO SEDATIVES?**

There are many causes why we fail to sleep naturally. Work and relationship related stress, irregular diet, lifestyle and sleeping habits, night shifts, bad habits like drinking, smoking and drug abuse are main causes for sleep disturbances.

Before you contemplate on going for Allopathic sedatives, which are addictive, habit-forming and come with a list of side effects, I suggest you try these Ayurvedic and natural remedies.

1. Correcting the lifestyle.

- Make sure you spend your time at bed at least 6 hours a day.
- make a strict daily schedule – at what time you are going to have food, what time you will go to bed etc and stick to it.
- Try to stop sleeping during the day. Stopping napping will improve night sleeping hours.
- Drink a glass of warm milk at night-time.
- Take a warm water bath during evening hours, after you return from the office.
- Eat lots of fruits and vegetables, drink juices, get your nutrition status to optimum levels.
- Do a small workout during the evening, so that you feel tired, followed by a hot shower and then a warm cup of milk will definitely send you straight to bed.
- If you are sensitive to even a little bit of noise, use ear plugs.
- If you are sensitive to light, then switch it off or use a cloth band to cover your eyes, loosely. Now it has been scientifically proven that sleeping in a dark room may prevent depression.

### **Some Useful Ayurvedic Procedures:**

**Massage:** Whole body oil massage at least once in a week will improve your skin and muscle tone, general strength, calms your mind and relaxes your body. Mild swedana (steam therapy) after massage further helps to enhance the relaxation effect of massage therapy. It helps to achieve natural sleep.

**Shirodhara**, a famous procedure of instilling a stream of oil continuously on the forehead for a period of 15 – 30 minutes is the Ayurvedic therapy of choice for relieving stress and to treat insomnia. It also helps to strengthen the sense organs, relieve headache and improve hair health. This procedure also helps to sleep naturally.

Medicated oils like Bala Taila, Ksheera bala taila etc. are used for this procedure.

**Shiro Pichu** – A simple procedure of soaking cotton swabs with the medicated oils and placing it all over the scalp for a period of 15 to 30 minutes is also very famous to induce sleep. Best results are obtained if done at night, followed by a hot shower, and a cup of warm milk. However, people with Kapha body type, and those who are lactose intolerant should not take milk at night.

## **20 SLEEP TIPS ON HOW TO SLEEP BETTER**

Sleep is one of the basic necessities of the body, similar to hunger and thirst. Though sleeping is a natural phenomenon, some find it difficult to sleep naturally and suffer from sleep deprivation and related diseases. Before you start to think about taking medication for sleeping, consider these simple yet effective sleep tips on how to sleep better.

### **sleep tips for better sleeping:**

**Make your room ready:** The sleeping room and your bed should be very neat and clean. Neatness around helps to have a calm mind, leading to good sleep.

**Dark room:** Darkness helps to calm the mind faster. It helps to avoid unnecessary thoughts and self-chatting which are the barriers for a sound sleep. If your room is not dark enough, consider using an eye band. It helps.

**Sound proof:** Sound is another barrier for natural sleep. If your home is not a quiet place, then at least use an ear plug. Using an eye cover and ear plug is useful if you work the night shift.

**Choose the right bed and pillow:** Hard or smooth, choose the right one which suits you.

**Bedspread color:** Make sure the bed spread, covers and pillows are light in color. Light blue, light purple or whatever soothes your mind.

**Keep your arms in the right position:** Some get good sleep when they keep their arm above the head level. Some wake up from sleep due to a painful arm, which was kept below a pillow. Your arm in a comfortable position is critical for a better sleep.

**Foot massage:** If you can convince your beloved to do a little *foot massage* (may be without any oil), it really helps the body and mind to relax better.

**Fixed timing:** It really helps to keep a fixed schedule for sleeping, it sets up the body rhythm. It will set the body and mind clock.

**Avoid TV /Computer** – You should not watch TV / Computer screen at least one hour before going to bed.

### **Avoid horror books, movies, tragedy serials etc –**

Entertainment should make your mind happy and calm. It should not stimulate your mind, at least late at night.

**Use day sleeping wisely –** Ayurveda advises day sleeping selectively. Click to read about day sleeping.

**No heavy dinner –** Since the energy requirement at night is very less, it is better to avoid heavy dinner. Light dinner gives your tummy and body a light experience, inducing natural sleep.

**Ditch the smoking habit –** Smoking causes sleep deprivation. It is one of the many reasons why you should quit smoking.

**No altercation / anger / heavy thinking –** Morning is the better time for sorting out issues. Late night is the time to keep the mind calm and relax the body with sleep.

**Oil massage at least once a week –** Oil massage should be a part of weekly routine, if not daily routine.

**Exercise at night –** For a few, exercise at night helps in sleeping, because the body is so tired that it finds sleeping as the way to relax and regain strength.

**Rose water home remedy –** If your eyes are really tired or totally red, before going to bed, it is better to dip two pieces of cotton in rose-water and place it over your closed eyes for a few minutes. Strained eyes sometimes cause sleep deprivation.

**Very light music –** Playing a light music at a very low volume helps to relax your mind.

**Applying oil to hair, shower at night** helps a few to fight lack of sleep.

**Shirodhara –** It is an Ayurvedic procedure to induce deep mind relaxation. It helps to de-stress the mind and body.

## **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 aspects. 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 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.
- Swami Vivekananda was able to memorize whatever he used to glance at, 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, continuously, 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 trustworthiness.
- 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.

## **CHAPTER 8: FOOD HABITS, INDIGESTION – MATRASHITEEYA ADHYAYA**

### **Ashtanga Hridayam**

Sutrasthanam- Chapter – 8

मात्राशितीयम् अध्यायं

mātrāśitīyamadhyāyam

The 8<sup>th</sup> chapter of Sutrasthanam of Ashtanga Hridayam is named Matrashiteeya Adhyaya. In this chapter the following topics are covered –

The right quantity of food to be taken,  
Right time of food intake,  
Types of indigestion and their treatment,  
Qualities and types of after drinks,  
Right method of food intake etc.

#### **Pledge by the author(s):**

अथातो मात्राशितीयमध्यायं व्याख्यास्यामः

इति ह स्माहुरात्रेयादयो महर्षयः ।

athāto mātrāśitīyamadhyāyam vyākhyāsyāma:

iti ha smāhurātreyādayo maharṣaya: |

अथा अतो मात्राशितीयम् अध्यायं व्याख्यास्यामः - athā ato mātrāshitēyam adhyāyam vyākhyāsyāmah – after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to food habits and indigestion,

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuh ātreyādayo maharshayah – thus say (pledge) atreya and other sages

Atreya and other sages pledge that after annaraksha vidhi adhyaya (protection of food), they would henceforth be explaining the chapter named matrashiteeya adhyaya (food habits and indigestion).

Atreya and other sages pledge that they would henceforth be explaining the chapter named Matrashiteeya adhyaya.

### **Matra yukta ahara sevana - Need for taking food in proper quantity:**

मात्राशी सर्वकालं स्यान्मात्रा ह्यग्नेः प्रवर्तिका ।

मात्रा द्रव्याण्यपेक्षन्ते गुरुण्यपि लघून्यपि ॥ १ ॥

mātrāśī sarvakālam syānmātrā hyagneḥ pravartikā ।

mātrā dravyāṇyapeksante gurūṇyapi laghūnyapi || 1 ||

मात्राशी – mātrāśī – proper quantity of food should be consumed ह

सर्वकालं स्यात् - sarvakālam syān – at all times (in all conditions)

मात्रा हि अग्नेः प्रवर्तिका - mātrā hy agneḥ pravartikā – because right quantity of food always activates (kindles) the agni (digestion power of an individual)

मात्रां द्रव्याणि अपेक्षन्ते - mātrām dravyāṇy apekṣante – the food substances (in order to get properly digested) depend on the specified quantity of consumption

गुरुणि अपि लघूनि अपि - gurūṇy api laghūny api – including the foods that are heavy to digest (guru) and also the foods that are light to digest (laghu).

One should always consume food in proper quantities. When taken in right quantities, the food activates and kindles the agni (digestion power). The foods that we consume may be guru (heavy to digest) or laghu (light to digest). Both guru and laghu forms of food depend on its quantity, i.e. they should be consumed in proper quantities so that they undergo proper digestion.

### **Method of taking guru (hard to digest) and laghu (light to digest) foods:**

गुरुणामर्धसौहित्यं लघूनां नातितृस्ता ।

मात्राप्रमाणं निर्दिष्टं सुखं यावद्हिजीर्यति ॥ २ ॥

gurūṇāmardhasauhityam laghūnām nātitrptatā ।

mātrāpramāṇam nirdiṣṭam sukham yāvadhijīryati || 2 ||

गुरुणाम् अर्ध सौहित्य - gurūṇām ardhasauhitya - foods which are heavy (hard) to digest should be consumed only till half of satiation level (half of one's maximum capacity) is achieved

लघूना न अतितृस्ता - laghūnā nātitrptatā – the foods which are light to digest should be consumed till one is not totally satiated

मात्राप्रमाणं निर्दिष्टं - mātrāpramāṇam nirdiṣṭam - the matra pramana or right quantity of food can be defined as that quantity of food

सुख यावद् विजीर्यति - sukham yāvad vijīryati – which undergoes digestion easily.

The foods which are guru (heavy to digest) should be consumed upto half of one's capacity i.e. only till half of satiation level is achieved (Ardha souhityam).

The foods which are laghu (light to digest) should be consumed till one is not totally sated i.e. intake of food should be stopped before it reaches one's full capacity (Na ati triptata).

Matra Pramana (proper quantity of food) can be defined as that quantity of food which undergoes digestion easily (without producing any ill effects).

### **Effects of Heena Matra Ahara (Food taken in less quantity):**

भोजनं हीनमात्रं तु न बलोपचयौजसे ।

सर्वेषां वातरोगाणां हेतुतां च प्रपद्यते ॥ ३ ॥

bhojanam hīnamātram tu na balopacayaujase |

sarveṣāṁ vātarogāṇāṁ hetutāṁ ca prapadyate || 3 ||

भोजनं हीनमात्रं तु - bhojanam hīnamātram tu – food consumed in less quantity

न बल उपचय ओजसे - na bala upacaya ojase – does not increase strength, nourishment or radiance (charm, lustre)

हेतुतां च प्रपद्यते - hetutāṁ ca prapadyate – gradually it becomes a reason (causative factor)

सर्व एषां वात रोगाणां - sarvesāṁ vātarogāṇāṁ - for all diseases of Vata origin

Hina matra ahara (the food consumed in less quantity) does not increase

Bala - strength,

Upachaya - nourishment or

Ojas - radiance, lustre.

Gradually it becomes a hetu (causative factor) for all diseases of Vata origin.

### **Effects of Ati Matra Ahara (food taken in excessive quantity):**

अतिमात्रं पुनः सर्वानाशुदोषान्प्रकोपयेत् ।

पीड्यमाना हि वाताद्या युगपत्तेन कोपिताः ॥ ४ ॥

आमेनान्नेन दुष्टेन तदेवाविश्य कुर्वते ।

विष्टम्भयन्तोऽलसकं च्यावयन्तो विषूचिकाम् ॥ ५ ॥

अधरोत्तरमार्गाभ्यां सहसैवाजितात्मनः ।

atimātram punah sarvānāśudoṣānprakopayet |

pīḍyamānā hi vātādyā yugapattena kopitāḥ || 4 ||

āmenānnena duṣṭena tadevāviśya kurvate |

viṣṭambhayanto'lasakam cyāvayanto viṣūcikām || 5 ||

adharottaramārgābhāyāṁ sahasaivājītātmanāḥ |

अतिमात्र पुनः - atimātram punah - consumption of food in excess

सर्वान् आशु दोषान् प्रकोपयेत् - sarvān āśu doṣān prakopayet – vitiates all the three doshas quickly

पीड्यमाना हि - pīḍyamānā hi - being obstructed by the undigested food,

वाताद्या – vātādyā - the vata and other doshas

युगपत्तेन कोपिताः - yugapat tena kopitāḥ - get vitiated at a time,

आमेन अन्नेन दुष्टेन - āmenānnena duṣṭena – the vitiated doshas are once again contaminated by ama (caused due to undigested food) and

तदेव आविश्य कुर्वते - tad evāviśya kurvate – being embedded in the ama, the vitiated doshas

विष्टम्भयन्तो अलसकं - viṣṭambhayanto alasakaṁ - cause alasaka due to the blockage of the channels of the body caused by the contaminated food,

च्यावयन्तो विसूचिकाम् - cyāvayanto visūcikām

– and cause visuchika by causing the undigested food to flow (move / expel)

अधर उत्तर मार्गाभ्यां - adhara uttara mārgābhyaṁ - repeatedly from lower (anal) and upper (mouth) passages

सहसा एव - sahasaiva –and these conditions (alasaka and visuchika) occur mainly in

अजितात्मनः - ajitātmanaḥ - people who are not self controlled.

When food is consumed in excess (atimatra), it quickly vitiates all the three doshas.

The ingested food doesn't get digested properly.

At the same time, vata and other doshas get vitiated.

When obstructed by undigested food, vata and other doshas get vitiated at the same time.

As a result of indigestion and due to elapse of time of digestion, ama (caused due to undigested food) is formed.

The vitiated doshas are once again contaminated by ama and get lodged along with the ama or undigested food.

The vitiated doshas cause Alasaka due to the blockage of the channels of the body caused by the contaminated food.

The same doshas cause Visuchika by expelling the indigested food simultaneously and repeatedly from lower (anal) and upper (oral) passages. Both these conditions occur mainly in ajitatmana (people who are not self controlled).

### **Alasaka:**

प्रयाति नोर्ध्वं नाधस्तादाहारो न च पच्यते ॥ ६ ॥

आमाशयेऽलसीभूतस्तेन सोऽलसकः स्मृतः ।

prayāti nordhvam nādhastādāhāro na ca pacyate || 6 ||

āmāśaye'lasībhūtastena so'lasakah smṛtaḥ ।

प्रयाति न ऊर्ध्वं न अधस्ताद् आहारो - prayāti na urdhvam na adhastād āhāro – the food which neither comes out in the upper route (in the form of vomiting) nor from the downward route (in the form of purgation, feces),

न च पच्यते - na ca pacyate – nor does it undergo digestion (in the stomach),

आमाशये अलसीभूतः तेन - āmāśaye alasībhūtah tena – in fact stays stagnated in the stomach lazily

सो अलसकः स्मृतः - so alasakah smṛtaḥ - is called Alasaka

The condition in which the food neither comes out from the upper route (na urdhvam) in the form of vomiting nor from the downward route (na adha) in the form of defecation nor undergoes digestion (na ca pachyate), but stays stagnated in the stomach (amashaya) is called Alasaka.

### **Visuchika:**

विविधैर्वदनोद्भेदैर्वाय्वादिभृशकोपतः ॥ ७ ॥

सूचीभिरिव गात्राणि विद्यतीति विसूचिका । ।

vividhairvedanodbhedairvāyvādibhṛśakopataḥ || 7 ||

sūcībhiriva gātrāṇi vidhyatīti visūcikā |

विविधैः वेदनोद्भेदैः - vividhair vedanodbhedair – various types of pain get manifested (all over the body) due to

वायु आदि भृश कोपतः - vāyvādibhṛśakopataḥ - sudden and profound aggravation of Vayu and other doshas (pitta and kapha also),

सूचिभिः इव गात्राणि विद्यति - sūcībhir iva gātrāṇi vidhyatīti – (with pain appearing) as though the body is being pricked by many needles and such a condition is called

इति विसूचिका - visūcikā – Visuchika

A condition in which various types of pain (vividha vedana) get manifested due to sudden aggravation (bhṛisha kopa) of Vayu and other doshas is called Visuchika. In this, the pain appears as though the whole

body (gatra) is being pricked by many suchis (needles) and hence the name.

### **Visuchika symptoms based on Dosha predominance:**

तत्र शूलभ्रमानाहकम्पस्तम्भादयोऽनिलात् ॥ ८ ॥

पित्ताज्ज्वरातिसारान्तर्दाहतृट्प्रलयादयः ।

कफाच्छर्द्यङ्गगुरुतावाक्सङ्गीवनादयः ॥ ९ ॥

tatra śūlabhramānāhakampastambhādayo'nilāt || 8 ||

pittājjvarātisārāntardāhatr̥ṭpralayādayah |

kaphācchardyaṅgagurutāvāksaṅgaśṭhīvanādayah || 9 ||

तत्र अनिलात् - tatra anilāt - when Vata is predominantly aggravated in visuchika, it causes

शूल भ्रम आनाह कम्प स्तम्भ आदयो - śūla bhrama ānāha kampa stambhādayo – abdominal (tummy) pain, delusion (giddiness), bloating of abdomen (feel of fullness), stiffness etc. symptoms

पित्तात् – pittāt - when Pitta is predominantly aggravated in visuchika, it causes

ज्वर अतिसार अन्तर्दाह तृट् प्रलयादयः - jvara atisāra antardāha tr̥ṭ pralayādayah - fever, diarrhea, internal burning sensation (in the body), excessive thirst, panic (unconsciousness) etc symptoms.

कफात् – kaphāt - when Kapha is predominantly aggravated in visuchika, it causes

छर्दि अङ्ग गुरुता वाक्सङ्ग षीवनादयः - chardy aṅgagurutā vāksaṅga śṭhīvanādayah - vomiting, heaviness in the body, difficulty to speak, excessive salivation (expectoration, spitting, throwing up of phlegm) etc symptoms.

In Visuchika, different set of symptoms are manifested when each dosha predominates in the disease –

When Vata is predominantly aggravated in visuchika, it causes

Shoola - abdominal pain,

Bhrama – delusion, giddiness,

Anaha - bloating of abdomen,

Kampa – tremors,

Sthambhadi - stiffness etc symptoms.

When Pitta is predominantly aggravated in visuchika, it causes

Jwara - fever,

Atisara - diarrhea,

Antardaha - internal burning sensation,

Trit - excessive thirst,

Pralayadi – unconsciousness etc symptoms.

When Kapha is predominantly aggravated in visuchika, it causes

Chardi - vomiting,

Anga guruta - heaviness of the body,

Vak sanga - difficulty to speak,

Shteevanadi - excessive salivation etc symptoms.

### **Manifestation of symptoms of Alasaka:**

विशेषादुर्बलस्याल्पवह्नेर्वगविधारिणः ।

पीडितं मारुतेनान्नं क्षेष्मणा रुद्धमन्तरा ॥ १० ॥

अलसं क्षोभितं दोषैः शल्यत्वेनैव संस्थितम् ।

शूलादीन् कुरुते तीव्रान् श्छर्द्यतीसारवर्जितान् ॥ ११ ॥

viśeṣāddurbalasyālpavahnervegavidhāriṇah |

pīḍitam mārutenānnam śleṣmaṇā ruddhamantarā || 10 ||

alasam kṣobhitam doṣaiḥ śalyatvenaiva samsthitam |

śūlādīn kurute tīvrān śchardyatīsāravarjitān || 11 ||

विशेषात् - viśeṣāt – specifically in visuchika manifesting in people

दुर्बलस्य - durbalasya - are weak,

अल्प वह्ने: – alpavahner - have low digestion

वेगविधारिणः – vegavidhāriṇah - and are habituated to suppressing the urges of the body,

पीडितं मारुतेन अन्नं – pīḍitam mārutenānnam - the food afflicted (pressed) by vata (whose movements have been blocked by the food) (and hence not getting expelled in upward or downward direction),

क्षेष्मणा रुद्धमन्तरा – śleṣmaṇā ruddham antarā - further gets obstructed in the stomach by the vitiated kapha, and becomes

अलसं – alasam - lazy and inactivated (in the stomach itself),

क्षोभितं दोषैः – kṣobhitam doṣaiḥ - and later getting further agitated (irritated, violently shaken, tossed up) by vata, pitta and kapha

शल्यत्वेन एव स्थितम् – śalyatvenaiva sam̄ sthitam - stays in the stomach itself in the form of a foreign body

शूलादीन् कुरुते तीव्रान् – śūlādīn kurute tīvrām - leading to severe abdominal colic and many such serious symptoms, but

छर्दि अतीसार वर्जितान् – chardyatīsāravarjitān - without vomiting and diarrhea,

In Visuchika manifesting specially in

Durbala - people who are weak,

Alpa vahne - having low digestion capacity and

Vega vidharina – those are habituated to suppressing the natural urges of the body,

the free movements of Vata in the body are blocked by anna (food). This stagnated food further gets obstructed in the stomach by the vitiated Sleshma (Kapha), and becomes alasa (lazy) and kshobhita (inactivated) in the stomach. This food gets further agitated by Vata, Pitta and Kapha and stays in the stomach itself in the form of a shalya (foreign body) leading to shoola (severe abdominal colic) and many such serious symptoms, but without chardi (vomiting) and atisara (diarrhea).

### **Dandalasaka:**

सोऽलसऽत्यर्थदुष्टास्तु दोषा दुष्टामबद्धखाः ।

यान्तस्तिर्यक् तनुं सर्वा दण्डवत्स्तम्भयान्ति चेत् ॥ १२ ॥

स दण्डकालसको नाम तं त्यजेदाशुकारिणम् ।

so'lasa'tyarthaduṣṭāstu doṣā duṣṭāmabaddhakhāḥ |

yāntastiryak tanum̄ sarvām̄ daṇḍavatstambhayānti cet || 12 ||

sa daṇḍakālasako nāma tam̄ tyajedāśukāriṇam |

सो अलसः – so alaso - this condition is called alasa or alasaka

अत्यर्थ दुष्टः तु दोषा - atyarthā duṣṭās tu doṣā – Severely vitiated doshas,

दुष्टामबद्धखाः - duṣṭāmabaddhakhāḥ - being blocked in the channels of the body which are filled and contaminated by ama,

यान्तः तिर्यक् - yāntas tiryak – move obliquely in abnormal pathways in the body,

तनुं सर्वा दण्डवत् स्तम्भयन्ति चेत् - tanum sarvāṁ dandavat stambhayanti cet – afflicts the entire body making it stiff like a log of wood and hence

दण्डकालसकं नाम - dandakālasakam nāma – will be called as Dandakalasaka,

तं त्यजेत् आशुकारिणम् - tam tyajet āśukāriṇam – this condition should be denied treatment (rejected) since it tends to quickly cause death

The above explained is known as Alasaka.

Severely vitiated doshas, being blocked in the channels of the body which are filled and contaminated by ama, move obliquely (tiryak) in abnormal pathways in the body, afflicts the entire body making it stiff like a log of wood (dandavat stambhayanti) and hence is called Dandakalasaka.

This condition should be denied treatment since it tends to quickly cause death.

### **Amavisha (undigested food poison):**

विरुद्धाध्यशनाजीर्णशीलिनो विषलक्षणम् ॥ १३ ॥

आमदोषं महाघोरं वर्जयेद्विषसञ्जकम् ।

विषरूपाशुकारित्वाद्विरुद्धोपक्रमत्वतः ॥ १४ ॥

viruddhādhyaśanājīrṇaśīlino viṣalakṣaṇam || 13 ||

āmadoṣam mahāghoram varjayedviṣasañjñakam |

viṣarūpāśukāritvādviruddhopakramatvataḥ || 14 ||

विरुद्ध अध्यशन अजीर्ण शीलिनो - viruddha adhyaśana ajīrṇaśīlino - people who are regularly indulged in taking incompatible foods, excessive foods and eating food in spite of prevailing indigestion

विष लक्षणम् आमदोषं - viṣalakṣaṇam āmadoṣam - develop amadosa which is similar to poison in nature,

महाघोरं - mahāghoram - since the condition is dreadful

वर्जयेत् - varjayet - treatment should be refused

विषसंजकम् - viṣasañjñakam – and is called as amavisha (undigested food poison),

विष रूप - viṣarūpa - has similarity with poison

आशुकारित्वात् – āśukāritvāt – tends to cause death quickly

विरुद्ध उपक्रमत्वतः - viruddhopakramatvataḥ - and requires treatments of opposite nature (treatment of poison and ama are opposite and mutually contradicting)

People who regularly indulges in

Virudhashana - incompatible foods,

Adhyashana - excessive intake of foods and

Ajeerna sheelino - eating food in spite of prevailing indigestion,

develop amadosa which is similar to visha (poison) in nature.

This condition is called amavisha (undigested food poison).

In this, treatment should be refused since the condition is mahaghora (dreadful, troublesome, causes severe pain and agony), visha rupa (has similarity with poison), ashukari (tends to cause death quickly) and requires virudha upakrama (treatments of opposite nature for poison and ama).

### **Alasaka Chikitsa – Treatment for Alasaka:**

अथाममलसीभूतं साध्यं त्वरितमुल्लिखेत् ।

पीत्वा सोग्रापटुफलं वार्युष्णं योजयेत्ततः ॥ १५ ॥

स्वेदनं फलवर्ति च मलवातानुलोमनीम् ।

नाम्यमानानि चाङ्गानि भृशं स्विन्नानि वेष्टयेत् ॥ १६ ॥

athāmamalasībhūtam sādhyam tvaritamullikhet |

pītvā sogrāpaṭuphalam vāryuṣṇam yojayettataḥ || 15 ||

svedanam phalavartim ca malavātānulomanīm |

nāmyamānāni cāṅgāni bhrśam svinnāni vestayet || 16 ||

अथ आमम् अलसीभूत साध्यं - atha āmam alasībhūtam sādhyam - after deciding that the given condition of alasaka can be treated easily, the undigested food which has been lazily placed (stagnated) in the stomach,

त्वरितम् उल्लिखेत् - tvaritam ullikhet – should be quickly expelled by administering emesis by making the person to

पीत्वा उष्णं वारि - pītvā uṣṇam vāry -

सोग्रा पटु फलं योजयेत्ततः - sogrāpatuphalam yojayet tataḥ - drink hot water mixed with powder of Acorus calamus, black salt and Randia dumetorum (Emetic Nut), this causes vomiting, following which should be administered

स्वेदनं - svedanam - sudation therapy (steaming) and

फलवर्ति च - phalavartim ca – suppositories prepared from medicines which help in

मल वातानुलोमनीम् – malavātānulomanīm – downward movement of feces and flatus,

नाम्यमानानि च अड्गानि - nāmyamānāni cāṅgāni - the parts of the body which have become rigid (constricted) due to the effect of ama,

भूशं स्विन्ननि वेष्येत् - bhrśam svinnāni vēṣṭayet – should be well fomented and then wrapped with clothes

In sadhya (curable) forms of alasaka, firstly ullekhana (emesis) should be administered. For this, the person has to drink ushna vari (hot water) mixed with powder of Acorus calamus, black salt and Randia dumetorum (Emetic Nut).

Following this, the patient should be administered svedana (sudation therapy) and phala varti (suppositories prepared from medicines) which help in anulomana (downward movement) of mala (feces) and vata (flatus).

The parts of the body which have become rigid (namyamanani angani) due to the effect of ama, should be subjected to swedana (fomentation) and veshtana (wrapping with clothes / bandaging).

### **Ingredients of Phalavarti (suppositories):**

मदनं पिप्पली कुष्ठं वचा गौराश् च सर्षपाः ।

गुडक्षारसमायुक्ता फलवर्ति: प्रशस्यते ॥ १६१+१ ॥

madanam pippalī kuṣṭham vacā gaurāś ca sarṣapāḥ |  
guḍakṣārasamāyuktā phalavartih praśasyate || 161+1 ||

The following are the ingredients of Phalavarti -

Madana – Randia dumetorum – emetic nut,  
Pippali – Piper longum - long pepper,  
Kushta – Saussurea lappa,  
Vacha – Acorus calamus,  
Gaura sarshapa - Sinapis alba - White mustard,  
Guda – jaggery and  
Kshara – Yavakshara – Alkali prepared from Barley.

### **Visuchika chikitsa - Treatment for vishucika:**

विषूच्यमतिवृद्धायां पाष्णर्योर्दाहः प्रशस्यते ।  
तदहश्चोपवास्यैनं विरक्तवदुपाचरेत् ॥ १७ ॥  
viṣūcyamativṛddhāyām pārṣṇyordāhaḥ praśasyate |  
tadahaścopavāsyainām viriktavadupācaret || 17 ||

विषूच्याम् अतिवृद्धायां – viṣūcyām ativṛddhāyām - in advanced stage of vishucika,

पाष्णर्योः दाहः प्रशस्यते - pārṣṇyor dāhaḥ praśasyate – branding by fire (cauterization) over the heel is recommended

तदहश्च उपवास्यैनं – tadahaś copavāsyainām - on the same day, the patient is made to fast and

विरक्तवत् उपाचरेत् - viriktavat upācaret – should be taken care of as the one who has undergone purgation therapy

In the advanced (atividdha) stage of vishucika, branding by fire (cauterization) over the heel is recommended.

On the same day, the patient has to fast (upavasa) and should be taken care of as the one who has undergone purgation therapy (viriktavat) i.e. all the post virechana procedures and treatments including samsarjana karma (dietetic regimen in the form of gruels etc) should be administered.

### **Contra-indication of medicines in those suffering from Ajirna (indigestion):**

तीव्रार्तिरपि नाजीर्णी पिबेच्छूलघ्नमौषधम् ।

आमसन्नोऽनलो नालं पक्तुं दोषौषधाशनम् ॥ १८ ॥

निहन्यादपि चैतेषां विभ्रमः सहसातुरम् ।

tīvrārtirapi nājīrṇī pibecchūlaghnamauṣadham |

āmasanno'nalo nālam paktum doṣauṣadhāśanam ||

nihanyādapi caiteṣām vibhramaḥ sahasāturaṁ |

तीव्रार्तिः अपि - tīvrārtir api – in spite of presence of severe pain,

न अजीर्णी पिबेत् - nājīrṇī pibec – the patient of indigestion should not consume

शूलघ्नम् औषधम् - chūlaghnam auṣadham – pain killing medicines because

आमसन्नो अनलो - āmasanno 'nalo – the digestive fire debilitated by the ama (improperly processed metabolites)

नालं पक्तुं - nālam paktum - will not be capable enough of digesting the

दोष औषधाशनम् - doṣauṣadhbāśanam – doshas, pain killing medicines and food (undigested food)

च एतेषां विभ्रमः - caiteśām vibhramah - the severe troubles arising from these three (doshas, medicines and food)

निहन्त्यादपि सहसा आतुरम् - nihanyād api sahasātūram – will quickly kill the patient

In spite of presence of tivra arti (severe pain), the patient suffering from ajirna (indigestion) should not consume shoolagna aushada (pain killing medicines) because the anala (digestive fire) debilitated by ama (improperly processed metabolites) will be unable to digest the doshas, aushadha (medicines) and ashana (food).

These three i.e. doshas, medicines and food which cannot be digested or converted by the debilitated fire will cause severe troubles and kill the patient in quick time.

### **Indication of medicine when the food is digested:**

जीर्णाशने तु भैषज्यं युज्यात् स्तब्धगुरुदरे ॥ १९ ॥

दोषशेषस्य पाकार्थमग्नेः सन्धुक्षणाय च ।

jīrṇāśane tu bhaiṣajyam yujyāt stabdhagurūdare || 19 ||  
doṣaśeṣasya pākārthamagneḥ sandhukṣaṇāya ca |

जीर्णाशने तु - jīrnāśane tu - in the presence of proper digestion (in spite of presence of amadosha),

भैषज्यं युञ्ज्यात् - bhaiṣajyaṁ yuñjyāt – medicines shall be administered

स्तब्ध गुरु उदरे – stabdhagurūdare – in the presence of stiffness and heaviness of abdomen,

दोष शेषस्य पाकार्थम् – doṣaśeṣasya pākārtham – to digest the residue doshas and

अग्नेः सन्धुक्षणाय च - agneḥ sandhukṣaṇāya ca – to stimulate (kindle) the agni or digestive power

When the food is being digested properly (jirna ashana) and in the presence of stiffness and heaviness of abdomen (stabdhā guru udara), medicines shall be administered to digest the residual doshas (shesha doshas) and to stimulate the digestive fire (agni sandhuksana).

### **Apatarpana (lightening) treatments for diseases caused by ama:**

शान्तिरामविकाराणां भवति त्वपतर्पणात् ॥ २० ॥

त्रिविधं त्रिविधे दोषे तत्समीक्ष्य प्रयोजयेत् ।

śāntirāmavikārāṇāṁ bhavati tvapatarpaṇāt || 20 ||

trividham trividhe doṣe tatsamikṣya prayojayet |

शान्तिः आमविकाराणा भवति तु - śāntir āmavikārāṇāṁ bhavati tv – the diseases caused by ama or undigested food becomes relieved by

अपतर्पणात् - apatarpaṇāt – administration of Apatarpana (non-nourishment or lightening therapies i.e. langhana)

त्रिविधं - trividham - the apatarpana is of three types and should be applied in

त्रिविधे दोषे – trividhe doṣe – three types of dosha i.e. ama dosha (i.e. in mild, moderate and severe doshas respectively)

तत् समीक्ष्य प्रयोजयेत् - tat samikṣya prayojayet – after properly analyzing the desha (place), kala (time), agni (digestion power) etc factors

The diseases caused by ama or undigested food is relieved by administration of Apatarpana (lightening therapies i.e. langhana).

The three types of Apatarpana i.e. langhana, langhana-pachana and shodhana should be applied in three types of dosha vitiation i.e.

Langhana – in mild dosha vitiation,

Langhana pachana – in moderate dosha vitiation and

Shodhana – in severe dosha vitiation.

These three types of apatarpana shall be judiciously administered in three types of doshas after properly analyzing the desha (place), kala (time), agni (digestion power) etc factors.

### **Administration of three types of langhana in three types of doshas:**

तत्राल्पे लङ्घनं पथ्यं मध्ये लङ्घनपाचनम् ॥ २१ ॥

प्रभूते शोधनं तद्भि मूलादुन्मूलयेन्मलान् ।

tatrālpe laṅghanam pathyam madhye laṅghanapācanam || 21 ||

prabhūte śodhanam taddhi mūlādunmūlayenmalān |

तत्र अल्पे लङ्घनं पथ्यं - tatrālpe laṅghanam pathyam - in presence of less doshas (ama), only langhana (fasting) will be suitable,

मध्ये लङ्घन पाचनम् – madhye laṅghanapācanam – if doshas are present in moderate proportions then langhana-pachana (fasting combined with medicines which destroy ama) are suitable,

प्रभूते शोधनं – prabhūte śodhanaṁ - and when severe doshas (ama) are present, shodhana (purification like Panchakarma therapies) should be administered

तद्धि मूलात् उन्मूलयेद् मलान् - tad dhi mūlāt unmūlayen malān – the above said will expel out the doshas and ama from their roots

When doshas (ama) are alpa (less in quantity), only langhana (fasting) will be suitable.

If doshas (ama) are present in madhya (moderate) proportions then langhana-pachana (fasting combined with medicines which increase digestion capacity) are suitable.

When doshas (ama) are present in prabhuta (large) proportions, shodhana (purification like Panchakarma therapies) should be administered.

The above said three types of apatarpana when judiciously administered in the three types of amadoshas respectively, will expel out the doshas and ama from their roots (moola).

### Treatment principle for diseases:

एवमन्यानपि व्याधीन् स्वनिदानविपर्ययात् ॥ २२ ॥

चिकित्सेदनुबन्धे तु सति हेतुविपर्ययम् ।

त्यक्त्वा यथापथं वैद्यो युञ्ज्याद्व्याधिविपर्ययम् ॥ २३ ॥

evamanyānapi vyādhīn svanidānaviparyayāt || 22 ||

cikitsedanubandhe tu sati hetuviparyayam |

tyaktvā yathāpatham vaidyo yuñjyādvyādhiviparyayam || 23 ||

एवम् – evam – Thus (just like in ama vikara explained above),

अन्यान् अपि व्याधीन् - anyān api vyādhīn – even the other diseases

स्व निदान विपर्ययात् - svanidāna viparyayāt – should be treated by adopting treatments which are opposite of their causative factors (this is called Hetu Viparyaya Chikitsa or cause specific treatment)

चिकित्सेत् अनुबन्धे तु – cikitset anubandhe tu – however if the diseases persists for long time (even after cause specific treatments) or recur, then,

सति हेतु विपर्ययम् त्यक्त्वा - sati hetuviparyayam tyaktvā – the cause specific treatment should be given up and

यथायथं वैयो युञ्ज्याद् - yathāyatham vaidyo yuñjyād – accordingly, the physicians should adopt

व्याधि विपर्ययम् – vyādhiviparyayam – treatments which are opposite of the disease (this is called Vyadhi Viparyaya Chikitsa or disease specific treatments)

तदर्थकारि वा.., - tadarthakāri vā – or Tadarthakari Chikitsa (treatments though not actually opposite of either the cause or diseases still produce the desired result), should be adopted

Similarly, the principle of relieving the causative factors should be adopted in other diseases too.

However, if the diseases persist for a longer time or recur, then the cause specific treatment should be given up and treatments which are opposite to the disease should be adopted by the physicians immediately. This is called Vyadhi Viparyaya Chikitsa (treatment which is against the disease).

Alternatively, Tadarthakari Chikitsa (treatments though not actually opposite to either the cause or diseases still produce the desired result), should be adopted.

### **Pakva Dosha Chikitsa (treatment of doshas devoid of ama):**

तदर्थकारि वा पक्वे दोषे त्विद्धे च पावके ।

हितमभ्यञ्जनस्नेहपानवस्त्यादि युक्तिः ॥ २४ ॥

tadarthakāri vā pakve doṣe tviddhe ca pāvake |

hitamabhyāñjanasnehapānavastyādi yuktitah || 24 ||

पक्वे दोषे – pakve doṣe – when the doshas get ripened after the digestion (destruction) of ama (following the treatment of ama dosha explained above) and

त्विद्धे च पावके - tv iddhe ca pāvake – when the digestive activity is restored completely to normalcy,

तदर्थकारि वा – tadarthakāri vā – then meaningful and

हितम् अभ्यञ्जन – hitam abhyāñjana – beneficial measures like oil massage,

स्नेहपान वस्त्यादि – snehapāna vastyādi – oleation, medicated enema therapy etc should be

युक्तिः - yuktitah - judiciously administered

When the doshas become pakva (ripened) after the digestion of ama and when the digestive activity is restored completely to normalcy, then beneficial measures like

Abhyanjana - oil massage,  
Snehapana - oleation,  
Basti - medicated enema therapy etc  
should be judiciously administered.

## **Ajirna Bheda (different types of digestion)**

### **Ama ajirna:**

अजीर्णं तु कफादामं तत्र शोफोऽक्षिगण्डयोः ।

सद्योभुक्त इवोद्धारः प्रसेकोत्क्लेशगौरवम् ॥ २५ ॥

ajīrṇam tu kaphādāmam tatra śopho'kṣigandayoh |

sadyobhukta ivodgārah prasekotkleśagauravam || 25 ||

अजीर्णं च कफात् आमं – ajīrṇam ca kaphāt āmam - the indigestion caused by vitiated kapha is called ama ajirna

तत्र शोफो अक्षि गण्डयोः - tatra śopho 'kṣigandayoh - it is characterized by swelling of the eye sockets and cheeks,

सद्यो भुक्त इव उद्धारः – sadyobhukta ivodgārah - belching similar to those which come up immediately after meals (clean belching),

प्रसेको उत्क्लेश गौरवम् – prasekotkleśagauravam - excessive salivation, nausea (feel to vomit) and heaviness of the body

Indigestion caused by vitiated kapha is known as Amajirna. It is characterized by

Shopo akshi gandayo - swelling of the eye sockets and cheeks,

Sadyo bhukta iva udgara - pure belching similar to those which come up immediately after meals,

Praseka - excessive salivation,

Utklesha - nausea and

Gaurava - heaviness of the body.

### **Vishtabdha ajirna:**

विष्टब्धमनिलाच्छूलविबन्धाद्मानसादकृत् ।

viṣṭabdhamanilācchūlavibandhādhmānasādakṛt |

विष्टब्धम् अनिलात् – viṣṭabdham anilāc – the indigestion caused by vitiated vata is called vishtabdha ajirna and is characterized by

शूल विबन्ध – chūla vibandha – pain in the abdomen, constipation,

आद्मान सादकृत् - ādhmāna sādakṛt – flatulence and debility

Vishtabdhaajirna is the indigestion caused by vitiated vata. It is characterized by

Shoola - pain in the abdomen,

Vibandha - constipation,

Adhma - flatulence and

Sada - debility.

### **Vidagdha ajirna:**

पिताद्विदग्धं तृणमोहभ्रमाम्लोद्वारदाहवत् ॥२६॥

pittādvitagdham tṛṇmohabhrāmāmlodgāradāhavat||26||

पित्तात् विदग्धं – pittāt vidagdham - the indigestion caused by pitta is called vidagdha ajirna and is characterized by

तृण् मोह अम – tṛṇmohabhrāma – thirst, fainting, dizziness (giddiness),

अम्लोद्वार दाहवत् - amlodgāra dāhavat – sour belching and burning sensation

Vidagdhajirna is the indigestion caused by vitiated pitta. It is characterized by

Trit - thirst,

Moha - fainting,

Bhrāma - giddiness,

Amlodgara - sour belching and

Daha - burning sensation.

### **Ajirna Chikitsa – Treatment for indigestion:**

लङ्घनं कार्यमामे तु विष्टब्धे स्वेदनं भृशम् ।

विदग्धे वमनं यद्वा यथावस्थं हितं भवेत् ॥ २७ ॥

laṅghanam kāryamāme tu viṣṭabdhe svedanam bhṛśam |

vidagdhe vamanam yadvā yathāvastham hitam bhavet || 27 ||

लङ्घनं कार्यम् आमे तु, - laṅghanam kāryam āme tu – in ama ajirna, fasting should be done,

विष्टब्धे स्वेदनं भृशम् – viṣṭabdhe svedanam bhrśam – in vishtabdha ajirna, sudation therapy should be done,

विदग्धे वमनं – vidagdhe vamanam - in vidagdha ajirna, emesis therapy should be done or

यद्वा यथावस्थ हित भवेत् - yad vā yathāvastham hitam bhavet – any other therapy appropriate to the stage of the disease can be done

For Ama ajirna - Langhana – fasting should be done;

For Vishtabdha Ajirna - Swedana (sudation therapy) should be done;

For Vidagdha ajirna - Vamana (emesis therapy) or any therapy appropriate to the stage of disease can be done.

### **Vilambika:**

गरीयसो भवेल्लीनादामादेव विलम्बिका ।

कफवातानुबद्धामलिङ्गा तत्समसाधना ॥ २८ ॥

garīyaso bhavellīnādāmādeva vilambikā |

kaphavātānubaddhāmaliṅgā tatsamasādhanā || 28 ||

गरीयसो भवेत् लीनाद् आमादेव – garīyaso bhavel līnād āmād eva – due to profound accumulation and adherence of ama in the channels of the body occurs, another type of indigestion named

विलम्बिका – vilambikā – Vilambika,

कफवात अनुबद्धः – kaphavātānubaddhāḥ – caused due to combined vitiation of (association of) kapha and vata and has

आम लिङ्गा – āmaliṅgā – all the symptoms of ama and

तत्सम साधना – tatsamasādhanā – its treatment is also similar to that of ama

Vilambika is another type of indigestion caused due to profound accumulation and adherence of Ama in the channels of the body. It is caused by association of Kapha and Vata and presents with all the symptoms of Ama. The treatment of vilambika is also similar to that of Ama.

### **Rasashesha Ajirna:**

अश्रद्धा हृदव्यथा शुद्धेऽप्युद्गारे रसशेषतः ।

शयीत किञ्चिदेवात्र सर्वश्चानशितो दिवा ॥ २९ ॥

स्वप्यादजीर्णा सञ्जातबुभुक्षोऽयान्मितं लघु ।

aśraddhā hṛdvyathā śuddhe'pyudgāre rasaśeṣataḥ ।

śayīta kiñcidēvātra sarvaścānaśito divā || 29 ||

svapyādajīrṇī sañjātabubhukṣo'dyānmitam laghu ।

अश्रद्धा हृदव्यथा – aśraddhā hṛdvyathā – lack of enthusiasm, discomfort in the region of the heart,

शुद्धे अपि उद्गारे – śuddhe 'py udgāre – in spite of presence of pure belching are the features of

रस शेषतः - rasaśeṣataḥ - Rasashesha ajirna (another type of indigestion)

शयीत किञ्चित् एव अत्र – śayīta kiñcit evātra – such a person (having rasashesha ajirna) should sleep for some time (during the day)

सर्वशानाशितो दिवा स्वप्याद् जीर्णो – sarvaścānāśito divā svapyaś ad ajīrṇī – in all other types of indigestion, one should sleep during the day without taking any food,

सञ्ज्ञात बुभुक्षोद्यान्मित लघु – sañjātabubhukṣo 'dyān mitam laghu – (later) when hunger is manifested, he should eat little quantity of easily digestible food

Rasashesha Ajirna is a type of indigestion characterized by

Ashraddha - lack of enthusiasm and

Hridvyadha - discomfort in the region of the heart, in spite of the presence of shuddha udgara (pure belching).

The person having rasashesha ajirna should sleep for some time during the day.

In all other types of indigestion also, one should sleep during the day without taking any food. Later, when hunger is manifested, he should eat small quantities of easily digestible food.

### **Ajirna Samanya Lakshana – General symptoms of indigestion:**

विबन्धोऽतिप्रवृत्तिर्वा ग्लानिर्मारुतमूढता ॥ ३० ॥

अजीर्णलिङ्गं सामान्यं विष्टम्भो गौरवं भ्रमः ।

vibandho'tipravṛttirvā glānirmārutamūḍhatā || 30 ||

ajīrṇaliṅgam sāmānyam viṣṭambho gauravam bhramah |

विबन्धो अति प्रवृत्तिः वा – vibandho ati pravṛttiḥ vā – constipation or diarrhea

ग्लानि मारुत मूढता - glānir mārutamūḍhatā – exhaustion, inactivity of vata (upward movement of vata),

अजीर्ण लिङ्गं सामान्यं – ajīrṇaliṅgam sāmānyam - are the general symptoms of ajirna (indigestion), along with

विष्टम्भो गौरवं भ्रमः - viṣṭambho gauravam bhramah - distension of abdomen, heaviness of the body and dizziness (giddiness)

The common symptoms of indigestion are

Vibandha - constipation or

Atipravritti - diarrhoea,

Glani - exhaustion,

Maruta mudata - inactivity of Vata (upward movement of Vata),

Vishtambha - distension of abdomen,

Gaurava - heaviness of the body and

Bhrama – giddiness.

### **Ajirna anya karanani – Other causes of indigestion:**

न चातिमात्रमेवान्नमामदोषाय केवलम् ॥ ३१ ॥

द्विष्टविष्टम्भिदग्धामगुरुरक्षहिमाशुचि ।

विदाहि शुष्कमत्यम्बुप्लुतं चान्नं न जीर्यति ॥ ३२ ॥

उपतसेन भुक्तं च शोकक्रोधक्षुदादिभिः ।

na cātimātramevānnamāmadośaya kevalam || 31 ||

dviṣṭaviṣṭambhidagdhāmagururūkṣahimāśuci |

vidāhi śuṣkamatyambuplutam cānnam na jīryati || 32 ||

upataptena bhuktam ca śokakrodhakṣudādibhiḥ |

न च अतिमात्रामेव अन्नम् आमदोषाय केवलम् - na cātimātram evānnam  
āmadoṣāya kevalam – consumption of large quantities of food is not the  
only cause for the production of ama dosha,

द्विष्ट विष्टम्भि दग्धाम – dviṣṭa viṣṭambhi dagdhāma – foods which are  
disliked, which cause distension of abdomen (and flatulence), which are  
over-cooked or uncooked,

गुरु रुक्ष हिमाशुचि - guru rūkṣa himāśuci – which are not easily digestible  
(hard to digest), which are dry, very cold and contaminated,

विदाहि शुष्कम् – vidāhi śuṣkam – which are corrosive (cause burning  
sensation) during digestion, which are dried up or

अत्यम्बुप्लुतं चान्नं – atyambuplutam cānnam - foods which are soaked in  
more water

न जीर्यति - na jīryati – do not undergo proper digestion, so does

उपतसेन भुक्तं च शोकक्रोधक्षुदादिभिः - upataptena bhuktam ca  
śokakrodhakṣudādibhiḥ - the food consumed by persons afflicted with  
grief, anger, excessive hunger etc.

Consumption of Atimatra (large quantities) of food causes production of  
Ama dosha.

Apart from that, below mentioned are the other causes that lead to  
indigestion -

Dvishta - foods which are disliked,

Vishtambhi - foods which cause distension of abdomen (and flatulence),

Dagdhama - foods which are over-cooked or uncooked,

Guru - foods which are not easily digestible,

Ruksha, hima, ashuchi - foods which are dry, very cold and  
contaminated,

Vidahi - foods which are corrosive (cause burning sensation),

Shushka - which are dried up or

Atyambu plutam - foods which are excessively soaked in water.

The food consumed by persons afflicted by shoka (grief), krodha (anger), kshudha (excessive hunger) etc also result in ajirna (indigestion).

### **Dushta Ashana – Bad food habits:**

मिश्रं पथ्यमपथ्यं च भुक्तं समशनं मतम् ॥ ३३ ॥

विद्यादध्यशनं भूयो भुक्तस्योपरि भोजनम् ।

अकाले बहु वाल्पं वा भुक्तं तु विषमाशनम् ॥ ३४ ॥

त्रीण्यप्येतानि मृत्युं वा घोरान् व्याधीन् सृजन्ति वा ।

miśram pathyamapathyam ca bhuktam samaśanam matam || 33 ||  
vidyādadhyāśanam bhūyo bhuktasyopari bhojanam |

akāle bahu vālpaṁ vā bhuktam tu viśamāśanam || 34 ||

trīṇyapyetāni mṛtyum vā ghorān vyādhīn sṛjanti vā |

मिश्रं पथ्यम् अपथ्यं च भुक्तं - miśram pathyam apathyam ca bhuktam – consuming suitable and unsuitable foods mixed together

समशनं मतम् - samaśanam matam - is called Samashana

विद्यात् अध्यशनं भूयो भुक्तस्य उपरि भोजनम् - vidyāt adhyaśanam bhūyo bhuktasya upari bhojanam – consuming large quantities of food even before the previously consumed food is digested is called Adhyashana

अकाले बहु चाल्पं वा भुक्तं तु विषमाशनम् - akāle bahu cālpam् vā bhuktam् tu viṣamāśanam – consuming less quantity or large quantity of food at improper time is called Vishamashana

त्रीणि अपि एतानि - trīṇy apy etāni - all these three food habits

मृत्युं वा - mr̄tyum् - vā either cause

घोरान् व्याधीन् सृजन्ति वा - ghorān vyādhīn srjanti vā – death or dreadful diseases

Below mentioned are the three types of bad food habits –

Samashana – is consuming suitable and unsuitable foods mixed together

Adhyashana – is consuming large quantities of food even before the previously consumed food is digested

Vishamashana – is consuming less quantity or large quantity of food at improper time

All these three food habits either cause death (mr̄tyu) or dreadful diseases (ghora vyadhi).

### **Ahara Vidhi – Diet regimen, method of taking food properly:**

काले सात्म्यं शुचिहितं स्निग्धोष्णं लघु तन्मनाः ॥ ३५ ॥

षड्सं मधुरप्रायं नातिद्रुतविलम्बितम् ।

स्नातः क्षुद्रान् विविक्तस्थो धौतपादकराननः ॥ ३६ ॥

तर्पयित्वा पितॄन्देवानतिथीन् बालकान् गुरुन् ।

प्रत्यवेक्ष्य तिरश्चोऽपि प्रतिपन्नपरिग्रहान् ॥ ३७ ॥

समीक्ष्य सम्यगात्मानामनिन्दन्नब्रुवन्द्रवम् ।

इष्टमिष्टैः सहाश्रीयाच्छुचिभक्तजनाहृतम् ॥ ३८ ॥

kāle sātmyam śucihitam snigdhoṣṇam laghu tanmanāḥ || 35 ||

śaḍrasam madhuraprāyam nātidrutavilambitam |

snātaḥ kṣudvān viviktastho dhautapādakarānanaḥ || 36 ||

tarpayitvā pitṛndevānatithīn bālakān gurūn |

pratyavekṣya tiraśco'pi pratipannaparigrahān || 37 ||

samīkṣya samyagātmānāmanindannabruvandravam |

iṣṭamiṣṭaiḥ sahāśnīyācchucibhaktajanāhṛtam || 38 ||

काले सात्म्यं – kāle sātmyam - at proper time

शुचि हितं – śuci hitam - which is clean, suited and accustomed to one's health

स्निग्ध उष्णं लघु – snigdhoṣṇam laghu – which is unctuous hot and easily digestible

तन्मनाः – tanmanāḥ - with due attention

षट्सं मधुर प्राय - śaḍrasam madhuraprāyam - which contains all the six tastes with predominance of sweet taste,

न अति द्रव विलम्बितम् – nātidrutavilambitam – neither very quickly nor very slowly,

स्नातः – snātaḥ - after taking bath

क्षुद्वान् – kṣudvān – after having good hunger

विविक्तस्थो – viviktastho – sitting in solitude

धोतपादकर आननः – dhautapādakarānanaḥ - after having the feet, hands and face,

तर्पयित्वा पितृन् देवान् अतिथीन् बालकान् गुरुन् – tarpayitvā pitṛn devān atithīn bālakān gurūn – after satisfying the manes, gods, guests, children and teachers,

प्रत्यवेक्ष्य तिरश्चोपि प्रतिपन्नं परिग्रहान् – pratyavekṣya tiraśco 'pi pratipanna parigrahān – after satisfying even the dependants in the house (such as servants, horses, parrots and other pets)

समीक्ष्य सम्यगात्मानम् – samīkṣya samyag ātmānam – after considering one's own constitution, likes and dislikes,

अनिन्दन् – anindann – without scolding or abusing the food,

अब्रुवन् – abruvan – without talking too much,

द्रवम् – dravam – which is liquid food,

इष्टम् – iṣṭam – which is liked,

इष्टैः सह – iṣṭaiḥ saha – in the company of liked people,

अश्वीयात् शुचि भक्तजनाहृतम् – aśnīyāc chuci bhakta janāhṛtam – (should eat the food) served by those who are clean and also faithful to him

Below explained is the method of an ideal and good diet regimen.

One should consume food -

Kale - at proper time,

Satmyam – which is accustomed to one's health,

Shuchi – which is clean,

Hitam – which is pleasing,

Snigdha - which is unctuous,

Ushna – hot,

Laghu - easily digestible,

Tanmana - with due attention,

Sadrasam madhuraprayam - which contains all the six tastes with predominance of sweet taste,

Na ati drutam - neither very quickly,

Na ati vilambitam - nor very slowly,

Snata - after taking bath,

Kshudvan - after appearance of proper hunger,

Vivikthastho - sitting in solitude,

Dhauta pada kara anana - after having washed the feet, hands and face,

Tarpayitva pitrn devan athithi balakan gurun - after satisfying the manes, gods, guests, children and teachers,

Pratyavekshya tiracho api pratipannaparigrahan - after satisfying even the dependants in the house (such as servants, horses, parrots and other pets),

Samikshya samyak atmanam - after considering one's own constitution, likes and dislikes,

Anindana - without scolding or abusing the food,

Abruvan - without talking too much,

Dravam - liquid food,

Ishtam – that, which is liked,

Ishtaihi saha - in the company of liked people,

Ashniyat suchi bhaktajanahritam – that served by those who are clean and also faithful to him.

### **Tyajya Bhojana - Foods which need to be rejected:**

भोजनं तृणकेशादिजुष्मुष्णीकृतं पुनः ।

शाकावरान्नभूयिष्ठमत्युष्णलवणं त्यजेत् ॥ ३९ ॥

bhojanam trṇakeśādijusṭamuṣṇīkṛtam punah |

śākāvarānnabhūyistiṣṭhamatyuṣṇalavaṇam tyajet || 39 ||

भोजनं तृणकेशादिजुष्म – bhojanam trṇakeśādijusṭam – food which is contaminated with grass, hairs etc,

उष्णीकृतं पुनः – uṣṇīkṛtam punah - re-heated,

शाका अवरान्नभूयिष्ठम् – śākā avarānna bhūyistiṣṭham – which consists more of vegetables and undesirable grains,

अत्युष्णलवणं त्यजेत् - atyuṣṇalavaṇam tyajet – which is very hot and very salty should be rejected

Food which is contaminated with trina (grass), kesha (hairs) etc, ushnikritam puna (re-heated), which consists of more of shaka (vegetables) and avaranna (undesirable grains), which is atyushna (very hot) and atilavana (very salty) should be rejected.

### Foods that should not be consumed habitually:

किलाटदधिकूचीकाक्षारशुक्ताममूलकम्।

कृशशुष्कवराहाविगोमत्स्यमहिषामिषम्॥४०॥

माषनिष्पावशालूकबिसपिष्ठविरुद्धकम्।

शुष्कशाकानि यवकान् फाणितं च न शीलयेत्॥४१॥

kilāṭadadhikūcīkāksāraśuktāmamūlakam|

kṛśāśuṣkavarāhāvigomatsyamahiṣāmiṣam||40||  
māṣaniṣpāvaśālūkabisapiṣṭavirūḍhakam|  
śuṣkaśākāni yavakān phāṇitam ca na śīlayet||41||

किलाट दधिकूचीका – kilāṭa dadhikūcīkā – dairy products which are sweet in taste, solid part of curds,

क्षार शुक्त आममूलकम् – kṣāra śukta āmamūlakam – alkalis, fermented gruels, uncooked radish,

कृश शुष्क – kṛśa śuṣka – meat of animals which are emaciated, dry meat,

वराह आवि गो मत्स्य महिष आमिषम् – varāha āvi go matsya mahiṣāmiṣam – meat of boar, sheep, cow, fish and buffalo,

माष निष्पाव शालूक – māṣa niṣpāva śālūka – black gram, cowpea (flat bean), rhizome of lotus,

बिस पिष्ठ विरुद्धकम् – bisa piṣṭa virūḍhakam – lotus, flour, germinated grains,

शुष्क शाकानि यवकान् – śuṣkaśākāni yavakān – dried vegetables, small barley,

फाणितं च न शीलयेत् – phāṇitam ca na śīlayet – half cooked molasses – these should not be consumed habitually

The following food items are not to be consumed habitually -

Kilata – dairy products which are sweet in taste,

Dadhikurchika - solid part of curds,

Kshara - alkalis,

Shukta - fermented gruels,

Ama mulaka - uncooked radish,

Krusha amisha - meat of animals which are emaciated,  
Shushka amisha - dry meat,  
Varaha avi go matsya mahisha amisham - Meat of boar, sheep, cow, fish and buffalo,  
Masha - black gram,  
Nishpava - cowpea (flat bean),  
Shaluka - rhizome of lotus,  
Bisa – lotus stalk,  
Pishta - flour,  
Viruda - germinated grains,  
Shushka shaka - dried vegetables,  
Yavaka - small barley,  
Phanitam - half cooked molasses.

**Satmya - Pathya – Foods that can be consumed habitually, on daily basis:**

शीलयेच्छालिगोधूमयवषष्टिकजाङ्गलम् ।

सुनिषण्णकजीवन्तीबालमूलकवास्तुकम् ॥ ४२ ॥

पथ्यामलकमृद्वीका पटोलीमुद्रशर्कराः ।

घृतदिव्योदकक्षीरक्षौद्रदाडिमसैन्धवम् ॥ ४३ ॥

śīlayecchāligodhūmayavaṣaṣṭikajāṅgalam |

suniṣaṇṇakajīvantībālamūlakavāstukam || 42 ||

pathyāmalakamṛdvīkā paṭolīmudgaśarkarāḥ |

ghṛtadivyodakakṣīrakṣaudradāḍimasaindhavam || 43 ||

शीलयेत् – *śīlayet* – the below mentioned foods can be consumed as a habit (on daily basis)

शालि गोधूम यव – *shāli godhūma yava* – rice, wheat, barley,

षष्ठिक जाङ्गलम् - *ṣaṣṭika jāṅgalam* – rice maturing in sixty days, meat of animals living in desert lands,

सुनिषण्णक जीवन्ती – *suniṣaṇṇaka jīvantī* – *Blepharis edulis*, *Leptadenia reticulata*,

बालमूलक वास्तुकम् – *bālamūla kavāstukam* – young radish, lamb's quarters plant [*Chenopodium album*]

पथ्या अमलक मृद्वीका – *pathya āmalaka mṛdvīkā* – *Terminalia chebula*, Indian gooseberry, dry grapes (raisins),

पटोली मुङ्ग शर्करा: – *paṭolī mudga śarkarāḥ* - pointed gourd, green gram, sugar,

घृत दिव्योदक क्षीर – *ghṛta divyodaka kṣīra* – ghee, rain water or pure water, milk,

क्षौद्र दाढिम सैन्धवम् – *kṣaudra dāḍima saindhavam* – honey, pomegranate and rock salt

The below mentioned foods can be consumed on a daily basis -

Shali - rice,

Godhuma - wheat,

Yava - barley,

Shashtika - rice maturing in sixty days,

Jangalam - meat of animals living in desert lands,

Sunishannaka - *Blepharis edulis*,  
Jivanti - *Leptadenia reticulata*,  
Bala mulaka - young radish,  
Vastukam – cucumber,  
Pathya - *Terminalia chebula*,  
Amalaka - Indian gooseberry,  
Mridvika - dry grapes (raisins),  
Patoli - pointed gourd,  
Mudga - green gram,  
Sharkara - sugar,  
Grita - ghee,  
Divyodaka - rain water or pure water,  
Kshira - milk,  
Kshaudra - honey,  
Dadima - pomegranate and  
Saindhavam - rock salt.

### **Use of Triphala:**

त्रिफलां मधुसर्पिभ्यां निशि नेत्रबलाय च ।

स्वास्थ्यानुवृत्तिकृयच्च रोगोच्छेदकरं च यत् ॥ ४४ ॥

triphalāṁ madhusarpirbhyāṁ niśi netrabalāya ca |

svāsthyanuvṛttikṛdyacca rogochedakaram ca yat || 44 ||

त्रिफलां मधु सर्पिभ्या निशि – triphalāṁ madhusarpirbhyaṁ niśi – Triphala should be consumed with honey and ghee at night time, daily,

नेत्रबलाय च – netrabalāya ca – for strengthening the eyesight

स्वास्थ्यानुवृत्तिकृद्यञ्च – svāsthyanuvṛttikṛd yac ca – any other thing which is good for promoting (and maintaining) health

रोगोच्छेदकर च यत् – rogocchedakaram ca yat – and dispelling the diseases shall be consumed habitually

Triphala should be consumed with madhu (honey) and sarpi (ghee), daily at nishi (night time), for strengthening the eyesight (netra balaya).

Any other thing (food or medicine) which is good for promoting health and dispelling diseases should be habituated.

### **Foods which should be consumed at the beginning, middle and end of a meal:**

बिसेक्षुमोचचोचाम्रमोदकोत्कारिकादिकम् ।

अद्याद्द्रव्यं गुरु स्निग्धं स्वादु मन्दं स्थिरं पुनः ॥ ४५ ॥

विपरीतमतश्चान्ते मध्येऽम्ललवणोत्कटम् ।

bisekṣumocacocāmramodakotkārikādikam |

adyāddravyaṁ guru snigdhaṁ svādu mandam sthiram puna: || 45 ||

viparītamataścānte madhye'mlalavaṇoṭkaṭam |

बिस इक्षु मोच चोचाम्र – bisa iksu mocha coca amra – foods like lotus, sugarcane, plantain, coconut, jackfruit, mango,

मोदक उत्कारिकादिकम् – modaka utkārikādikam – sweet meatballs, sweet dishes etc

अद्याद् गुरु स्निग्धं स्वादु मन्दं स्थिर पुरः – adyād dravyam guru snigdham svādu mandaṁ sthiram puraḥ - which are hard to digest, unctuous (fatty), sweet, slow and hard should be consumed at the commencement of the meal,

विपरीतमतश्चान्ते – viparītam ataś cānte – foods of opposite qualities should be consumed at the end of the meal and

मध्ये अम्ल लवण उत्कटम् – madhye amla lavaṇotkaṭam – foods which are predominantly sour and salty should be taken in the middle of the meal

Foods that should be consumed at the commencement of the meal should have the following qualities -

Guru - which are hard to digest,

Snigdha - unctuous (fatty),

Svadu - sweet,

Manda - slow and

Sthira – hard.

Example for such foods are -

Bisa - lotus,

Ikshu - sugarcane,

Mocha - plantain,

Chocha - coconut,

Amra - mango,

Modaka - sweet meatballs,

Utkarika - sweet dishes etc.

Foods of opposite qualities should be consumed at the end of the meal.

Foods which are predominantly amla (sour) and lavana (salty) should be taken in the middle of the meal.

### **Allotment of the stomach space for different foods:**

अन्नेन कुक्षेर्द्वावंशौ पानेनैकं प्रपूरयेत् ॥ ४६ ॥

आश्रयं पवनादीनां चतुर्थमवशेषयेत् ।

annena kukṣerdvāvaṁśau pānenaikam̄ prapūrayet || 46 ||

āśrayam̄ pavanādīnām̄ caturthamavaśeṣayet |

अन्नेन कुक्षेर्द्वावंशौ – annena kukṣer dvāv am̄ śau – two parts of the stomach (half of its capacity) should be filled with solid foods,

पानेन एकं प्रपूरयेत् – pānenaikam̄ prapūrayet – one part of the stomach should be filled with liquids (liquid foods) and

आश्रयं पवनादीना चतुर्थम् अवशेषयेत् – āśrayam̄ pavanādīnām̄ caturtham avaśeṣayet – the remaining part (forth) part of the stomach should be kept vacant for accommodation and free circulation of air etc

The stomach should be divided into four parts.

Two parts of the stomach (half of its capacity) should be filled with solid foods.

One part of the stomach should be filled with liquids and

the remaining one part of the stomach should be kept vacant for accommodation and free circulation of air etc.

## Anupana – After drinks:

अनुपानं हिमं वारि यवगोधूमयोर्हितम् ॥ ४७ ॥

दध्नि मध्ये विषे क्षौद्रे कोष्णं पिष्टमयेषु तु ।

शाकामुद्रादिविकृतौ मस्तुतक्राम्लकाञ्जिकम् ॥ ४८ ॥

सुरा कृशानां पुष्ट्यर्थं स्थूलानां तु मधूदकम् ।

शोषे मांसरसो मध्यं मांसे स्वल्पे च पावके ॥ ४९ ॥

anupānam̄ himam̄ vāri yavagodhūmayorhitam || 47 ||

dadhni madye viṣe kṣaudre koṣṇam̄ piṣṭamayesu tu |

śākāmudgādivikṛtau mastutakrāmlakāñjikam || 48 ||

surā kṛśānām̄ puṣṭyartham̄ sthūlānām̄ tu madhūdakam |

śoṣe māṁsaraso madyam̄ māṁse svalpe ca pāvake || 49 ||

अनुपानं हिमं वारि – anupānam̄ himam̄ vāri – cold water is the ideal after-drink

यव गोधूमयोर्हितम् – yava godhūmayor hitam – after meals prepared from barley and wheat,

दध्नि मध्ये विषे क्षौद्रे, - dadhni madye viṣe kṣaudre – after consuming curds (yoghurt), wine, poison and honey

कोष्णं पिष्टमयेषु तु – koṣṇam̄ piṣṭamayesu tu – warm water is an ideal after-drink for foods which are starchy (foods prepared from flour),

शाक मुद्रादि विकृतौ – śākāmudgādivikṛtau – after consuming preparations (dishes) made of vegetables, green gram and other grams (legumes)

मस्तु तक्र – mastu takra – after consuming supernatant liquid layer of curds (whey) and buttermilk,

अम्ल काञ्जिकम् – āmlakāñjikam – fermented gruel,

सुरा कृशानां पुष्ट्यर्थ, – surā kṛśānām puṣṭyartham - beer is ideal after-drink for lean person (emaciated), for providing nourishment

स्थूलानां तु मधूदकम् –sthūlānām tu madhūdakam – honey mixed with water is an ideal after-drink for obese people

शोषे मांसरसो, - śoṣe māṁ saraso – meat soup is good after-drink for the emaciated people,

मयं मांसे स्वल्पे च पावके – madyam māṁ se svalpe ca pāvake – wines are ideal after-drink after consuming a meal of meat and for those having poor digestive capacity.

**Cold water** is the ideal after-drink (Anupana) – after intake of foods prepared from  
Yava – barley,  
Godhuma – wheat,  
Dadhi – curds,  
Madya - wine,  
Visha - poison and  
Kshaudra - honey.

**Warm water** is the ideal after-drink for  
Foods which are pishtamaya (starchy),  
Mastu – Supernatant liquid of curds (whey),  
Takra - diluted buttermilk,  
Amla kanjika - fermented gruel,  
Dishes prepared from shaka (vegetables), mudga (green gram) and other legumes.

**Sura (beer)** is the ideal after drink for krisha (lean) people.

Madhudaka (honey mixed water) is the ideal after drink for sthula (obese) person.

Mamsa rasa (meat soup) is the ideal after drink for shosha (the emaciated),

Madya (wine) is ideal after a meal of meat and for those who have poor digestive capacity.

### **Milk as Anupana:**

व्याद्यौषधाद्वभाष्यस्त्रीलङ्घनातपकर्मभिः ।

क्षीणे बाले च वृद्धे च पयः पथ्यं यथामृतम् ॥ ५० ॥

vyādhyauṣadhaḥhvabhbāṣyastrīlaṅghanātapaṭakarmabhiḥ ।

kṣīṇe bāle ca vṛddhe ca payah pathyam yathāmṛtam || 50 ||

व्याद्यौषधाद्वभाष्यस्त्रीलङ्घनातपकर्मभिः ।

क्षीणे वृद्धे च बाले च पयः पथ्यं यथामृतम् ॥ ५० ॥

vyādhyauṣadhaḥhvabhbāṣyastrīlaṅghanātapaṭakarmabhiḥ ।

kṣīṇe vṛdde ca bāle ca payah pathyam yathā'mṛtam || 50 ||

व्याद्यौषध अद्व भाष्य – vyādhy auṣadha adhva bhāṣya – (for those debilitated by) diseases, medicines (and therapies), walking long distances, speaking in excess,

स्त्री लङ्घन आतप कर्मभिः – strī laṅghana ātapa karmabhiḥ - excess sexual intercourse, fasting, exposure to heat of sun and other tiresome activities,

क्षीणे वृद्धे च बाले च – kṣīṇe vṛddhe ca bāle ca – for the emaciated, the aged and children,

पयः पथ्यं यथा अमृतम् – payah pathyam yathāmṛtam – milk is best suited, just as nectar

Milk is best suited just like amrita (nectar) for those who are debilitated by

Vyadhi - diseases,

Aushada - medicines and therapies,

Adhva - walking long distances,

Bhashya - speaking,

Stri - sexual intercourse,

Langhana - fasting,

Atapa karmabhih - exposure to sun and other tiresome activities,

Ksheena - emaciated,

Bala – children and

Vriddha – the aged.

### **Ideal Anupana (After-drink):**

विपरीतं यदन्नस्य गुणैः स्यादविरोधि च ।

अनुपानं समासेन सर्वदा तत्प्रशस्यते ॥ ५१ ॥

viparītam yadannasya guṇaiḥ syādavirodhī ca |

anupānam samāsenā sarvadā tatprāśasyate || 51 ||

विपरीतं यदन्नस्य गुणैः – viparītam yad annasya – an ideal anupana or after-drink is that which has properties opposite of those of the foods,

स्यादविरोधि च – guṇaiḥ syād avirodhī ca – but not incompatible with them (foods),

अनुपानं समासेन, सर्वदा तत्प्रशस्यते – anupānam samāsenā sarvadā tat prāśasyate – such an after-drink is generally (in all conditions) and always valuable

An ideal anupana or after-drink is that which has  
Viparitam yadannam - properties opposite of those of the foods,  
Syad avirodhi - but not incompatible with them.  
Such an after-drink is always valuable.

### **Benefits of Anupana (after-drink):**

अनुपानं करोत्यूर्जा तृष्णिं व्यासिं दण्डगताम् ।

अन्नसङ्घातशैथिल्यविक्लितिजरणानि च ॥ ५२ ॥

anupānam karotyūrjām trptim vyāptim dr̥dhāngatām |  
annasaṅghātaśaithilyaviklittijaraṇāni ca || 52 ||

अनुपानं करोति – anupānam karoty – after-drink bestows  
ऊर्जा तृष्णि – ūrjām trptim - invigoration (strength) and contentment,  
व्यासि दण्डगताम् – vyāptim dr̥dhāngatām – proper movement of foods  
inside the body (in the channels) and stability of body parts,  
अन्नसङ्घात शैथिल्य - annasaṅghāta śaithilya - loosening of hard masses  
of food,  
विक्लितिजरणानि च –viklitti jaraṇāni ca –their moistening (liquefaction)  
and digestion

Anupana or after-drink brings about  
Urja - invigoration (strength),  
Tripti - contentment,  
Vyapti - enables proper movement of foods inside the body and

Dridangatam - stability of body parts,  
Annasangata shaithilya - helps in loosening of hard masses of food,  
Viklitthi - their moistening and  
Jarana - digestion.

### **Anupana Contra-indications:**

नोर्ध्वजत्रुगदशासकासोरःक्षतपीनसे ।

गीतभाष्यप्रसङ्गे च स्वरभेदे च तद्वितम् ॥ ५३ ॥

nordhvajatrugadaśvāsakāsoraḥkṣatapīnase |

gītabhāṣyaprasaṅge ca svarabhede ca taddhitam || 53 ||

न ऊर्ध्वं जतु गद – na urdhvajatrugada – in diseases of the organs above the shoulders (diseases of eyes, ear, nose, throat, brain),

श्वास कास उरः क्षत पीनसे – śvāsa kāsa uraḥkṣata pīnase – dyspnoea (asthma), cough, chest injury, rhinitis,

गीत भाष्य प्रसङ्गे च – gīta bhāṣya prasaṅge ca – for those engaged in singing and speaking for long time and in

स्वरभेदे च तद्वितम् – svarabhede ca tad dhitam – hoarseness of voice, anupana is not good for consumption (should be avoided)

Anupana should not be administered in

Urdhva jatru gada - diseases of the organs above the shoulders,

Swasa – dyspnoea, asthma,

Kasa - cough,

Urakshata - chest injury,

Pinasa - rhinitis,

For those engaged in gita (singing) and bhashya (speaking for long time) and

Swarabheda - hoarseness of voice.

### **Contraindications after taking liquids and food:**

प्रक्लिन्नदेहमेहाक्षिगलरोगवृणातुराः ।

पानं त्यजेयुः सर्वश्च भाष्याध्वशयनं त्यजेत् ॥ ५४ ॥

पीत्वा भुक्त्वातपं वह्निं यानं प्लवनवाहनम् ।

praklinnadehamehākṣigalarogavṛṇātūrāḥ ।

pānam tyajeyuh sarvaśca bhāṣyādhvashaśayanam tyajet || 54 ||

pītvā bhuktvātapaṁ vahnīm yānam plavanavāhanam |

प्रक्लिन्न देह – praklinna deha – people who are over-hydrated,  
मेहा – meha – those suffering from polyuria (urinary disorders, diabetes),  
अक्षि गल रोग – akṣi galaroga – diseases of eyes and throat, and  
व्रणातुरा: – vranātūrāḥ - those suffering from wounds (ulcers),  
पान त्यजेयुः – pānam tyajeyuh - should avoid drinking of liquids,  
सर्वश्च भाष्याध्वशयनं त्यजेत् पीत्वा, - sarvaś ca bhāṣya adhva śayanam  
tyajet – all persons (diseased and healthy) should avoid speaking,  
walking long distances, and sleeping immediately after consuming  
liquids,  
भुक्त्वा आतपं वह्नि यानं प्लवनं वाहनम् – pītvā bhuktvā ātapam vahnim  
yānam plavana vāhanam – soon after consuming food, one should  
avoid exposure to sun and fire, travel in vehicles, swimming and riding  
on animals

Drinking of liquids should be avoided by  
Praklinna deha - people who are over-hydrated,  
Those suffering from  
Meha - urinary disorders, diabetes,  
Akshi roga - diseases of eyes,  
Gala roga – diseases of throat and  
Vranatura - those suffering from wounds (ulcers).

The following activities are to be avoided immediately after intake of  
liquids -

Bhashya - speaking,

Adhva - walking long distances and

Shayana – sleeping.

The following activities are to be avoided immediately after intake of food -

Atapa - exposure to sun,

Vahni – exposure to fire,

Yana - travel in vehicles,

Plavana - swimming and

Vahanam - riding on animals.

### **Ahara Kala - Proper time for food consumption:**

प्रसृष्टे विण्मूत्रे हृदि सुविमले दोषे स्वपथगे ॥

विशुद्धे चोद्नारे क्षुदुपगमने वातेनुसरति ।

यथाग्नावुद्रिक्ते विशदकरणे देहे च सुलघौ ।

प्रयुञ्जीताहारं विधिनियमितः कालः स हि मतः ॥ ५५ ॥

prasṛṣṭe viṇmūtre hr̥di suvimale doṣe svapathage ||

viśuddhe codgāre kṣudupagamane vāte'nusarati |

yathāgnāvudrikte viśadakaraṇe dehe ca sulaghau |

prayuñjītāhāraṁ vidhiniyamitah kālah sa hi mataḥ || 55 ||

प्रसृष्टे विण्मूत्रे – prasṛṣṭe viṇmūtre – after proper elimination of feces and urine,

हृदि सुविमले – hr̥di suvimale – when the mind is pleasant,

दोषे स्वपथगे – doṣe svapathage – when the doshas are moving gently in their natural pathways (functioning normally)

विशुद्धे च उद्गारे – viśuddhe codgāre – when the belching are clean and pure (without foul smell or taste),

क्षुद् उपगमने – kṣud upagamane – when the hunger is properly manifested,

वाते अनुसरति - vāte 'nusarati – when the fart (flatus) is moving downward easily,

तथा अग्नावृद्धिके – tathāgnāv udrikte – when the digestive activity is good and at its peak,

विशदकरणे – viśadakaraṇe – when the sense organs are functioning clearly

देहे च सुलघो – dehe ca sulaghau – when the body is light

प्रयुञ्जीत आहार – prayuñjītāhāram - food should be given

विधिनियमितं – vidhiniyamitam - while following the rules, regulations and procedures of food

कालः स हि मतः - kālah sa hi mataḥ - only this is the ideal time for consumption of food

Food should strictly be consumed only when the below mentioned conditions prevail.

Prasrishta vinmutre - after proper elimination of faeces and urine,

Hrudi suvimale - when the mind is pleasant,

Dosha sthapathage - when the doshas are moving gently in their natural pathways (functioning normally),

Vishudhe ca udgare - when the belching is clean and pure (without foul smell or taste),

Kshud upagamane - when hunger is properly manifested,

Vate anusarathi - when the flatus is moving downward easily,

Tatha agnavudrikte - when the digestive activity is good and at its peak,

Vishadakarane - when the sense organs are functioning clearly,

Dehe ca sulaghau - when the body is light.

Food should be given in the presence of the above said conditions while following the rules, regulations and procedures of food. This is the ideal time for consumption of food.

इति श्री वैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां

अष्टाङ्गहृदय संहितायां सूत्रस्थाने

मात्राशितीयो नाम अष्टमोऽध्यायः ।

iti śrī vaidyapatisimhaguptasūnu vāgbhaṭaviracitāyām

aṣṭāṅgahṛdaya saṃhitāyām sūtrasthāne

mātrāśitīyo nāma aṣṭamo'dhyāyaḥ ।

Thus ends the 8<sup>th</sup> chapter of Ashtangahrdaya Samhita, Sutrasthana, named Matrashiteeya Adhyaya, written by Shrimad Vaghbata, son of Shri Vaidhyapati Simhagupta.

## THE BEST HEALTH ADVICE THAT I WOULD GIVE TO EVERYONE

If you were to ask me the best health advice that I give to everyone, that one thing which matters to your health the most, that one thing which is so very easy to follow, but often neglected, that would be... **Concentrate on your Stomach.**



**Ayurveda Concept:** As per Ayurvedic principle, every disease process has its relation with the stomach. It can be understood in two ways.

- The digestion and metabolism that takes place at the level of stomach and intestines causes most of the diseases.
- The symptoms that we can observe in our stomach, can hint towards underlying diseases.

The above two concepts can be substantiated by following points.

1. In most of the disease conditions, digestion power is hampered. Be it fever, cold or any infection, the digestion process is affected.
2. The digestion and metabolism of nutrients in the gastrointestinal system further affects metabolism of nutrients at the level of the cell.

3. Most Ayurvedic medicines contain one or the other ingredient targeted towards improving digestion and metabolism.
4. There is a direct connection between the stomach (and intestines) with the brain and emotions. Example: Nearing exams, students tend to visit the toilet more frequently. Irritable Bowel Syndrome, Ulcerative Colitis are both related to stress and sensitivity of the stomach and intestines.

### **What to watch about the stomach?**

Watch for simple subtle changes in stomach throughout the day and adjust your eating habits accordingly and use simple home remedies then and there. It goes a long way in avoiding bigger diseases. Before we go into details of these simple stomach changes to watch, let us learn about a few good common rules to follow.

#### **1. Eat only when hungry – Do not fast when you are too much hungry**

This is the one basic principle to follow. It helps to maintain proper enzyme level production and usage. It helps to set up the whole body rhythm. This rule also applies to other parameters like sleep, emotions etc.

#### **2. Follow diet rules.**

Eating is not only a physical activity. It also involves the mind. Hence any diet rule should cover both mental and physical aspects –

#### **3. Occasional fasting.**

Fasting occasionally, based on your strength, is one of the very best practices.

### **Stomach symptoms to watch and immediate measures to take -**

Ayurveda explains that any disease has its origin in the stomach and intestines. The initial stage of disease manifestation involves a condition called – 'ama'. Ama can be told as a complex caused by undigested food and weak gastric juice. Ama is characterized by indigestion. It can be influenced by Tridosha – Vata, Pitta and Kapha.

#### **1. Bloating – Influenced by Vata**

Usually suggests Vata imbalance in stomach and intestines. If you do not have any symptom other than bloating, just a

simple Triphala churna – 1 spoon at night with warm water will help.

Do not eat heavy food when having bloating. Fiber rich fruits like bananas help.

## **2. Stickiness, heaviness – Influenced by Kapha**

Stickiness, heaviness of the stomach is the biggest threat to productivity. It brings about laziness. It also hints towards a hidden disease in the making. Taking Triphala powder with honey or including a little pepper or ginger in your diet helps to relieve stickiness / heaviness.

## **3. Burning sensation in stomach – Influenced by Pitta**

Suggests towards inflammation in stomach (gastritis).

### **Stomach and sleeping habit -**

- The stomach health is greatly influenced by sleep.
- 7 – 8 hours of sleep is required for good stomach health.
- If you have skipped sleep earlier at night, and want to compensate on the next day, Ayurveda advises to sleep *before food*.
- People suffering from indigestion are advised to sleep during the day.

### **Stomach and work load -**

- Keep doing hard work when you feel lightness in your stomach.
- Keep the first hour after lunch for light work which involves lesser parts of your brain.

So, have a little concentration on your stomach and enjoy the best of your health.

## **ANUPAN – IMPORTANCE OF ADJUVANTS AND AFTER DRINKS IN FOOD AND MEDICINE**

When you visit an Ayurveda doctor, he might suggest taking 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 Anupan. Let us analyze 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 bioavailability 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 a 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 an ideal drink for the aged and for children.

**Disease specific Anupana -**

In case of diseases, Anupana helps in

- Easy absorption of medicine from the 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.

**Bhallatka** – 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 anuria 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 tumor, it is given along with fresh garlic juice extract.

### **Mahayograj Guggul-**

For Vata diseases like arthritis it is usually co prescribed with

### **Aragwadhadhi 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.

- For burning sensation, if taken along with a bile of fish.
- It gives an 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 an 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, phthisis, 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 predominant 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:**

श्चात् पीयते इति अनुपानम् । श. क. द.

श्चात् वा अनु साकं पीयते इति अनुपानम् । च. सू. २७/३१९ चक्रपाणि टीका

नं हितं युक्तं तर्पयत्याशु मानवम् ।

नचति चाहारं आयुषे च ब्लाय च ॥ च. सू. २७/३२६

नं करोत्यूर्जी तृप्तिं व्याप्तिं ददांगताम् ।

संघातं शैशिल्यं विक्लित्ति जरणानि च ॥ अ. ह सू. ८/५२

नं तर्पयति, प्रीणयति, ऊर्जयति, बृहयति, पर्याप्तिमभिनिवर्तयति, भुक्तमवसादं  
संघातं भिनत्ति, मार्दवमापादयति, क्लेदयति, जरयति, सुखपरिणामितामाशुव्यवा  
स्य उपजनयति ॥ च. सू. २७/३२७      Dr JV Hebbar - [easyayurveda.com](http://easyayurveda.com)

धोषणं मारुते पश्यं कफे रुक्षोष्णमिष्यते ।

नं हितंचापि पित्ते मधुरशीतलम् ॥ च. सू. ४६ / ४३९

### **Contra indications:**

In some diseases, taking excess 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 higher **dose** when compared to Anupan. Anupana is administered in larger dose.

Medicine is usually **more potent**.

Medicine is **highly concentrated**. Anupana is usually diluted.

Medicine is usually **not a part of diet**. But Anupana is a part of the diet.

## **CHAPTER 9: SUBSTANCES, QUALITIES, ACTION – DRAVYADI VIJNAANEYYA ADHYAYA**

### **Ashtanga Hridayam**

Sutrasthanam – Chapter – 9

द्रव्यादिविज्ञानीयम् अध्यायं

dravyādivijñānīyamadhyāyam

अथातो द्रव्यादिविज्ञानीयमध्यायं व्याख्यास्यामः

इति ह स्माहुरात्रेयादयो महर्षयः ।

athāto dravyādivijñānīyamadhyāyam vyākhyāsyāma:

iti ha smāhurātreyādayo maharṣayaḥ ।

अथातो द्रव्यादिविज्ञानीयम् अध्यायं व्याख्यास्यामः - athā ato dravyādi vijnaaneeyam adhyāyam vyākhyāsyāmaḥ – after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the substances, their qualities and action,

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuh ātreyādayo maharshayah – thus say (pledge) atreya and other sages

Atreya and other sages pledge that after matrashiteeya adhyaya (chapter related to food habits and digestion), they would henceforth be explaining the chapter named dravyadi vijnaaneeyam adhyayam (chapter dealing with substances, their qualities and action).

### **Dravya Pradhanyata - Importance of substance:**

द्रव्यमेव रसादीनां श्रेष्ठं ते हि तदाश्रयाः ।

पञ्चभूतात्मकं ततु क्षमामधिष्ठाय जायते ॥ १ ॥

dravyameva rasādīnāṁ śreṣṭham te hi tadāśrayāḥ ।

pañcabhūtātmakam tattu kṣmāmadhiṣṭhāya jāyate || 1 ||

द्रव्यमेव रसादीनां श्रेष्ठं - dravyam eva rasādīnāṁ śreṣṭham - dravya is the most important factor among rasa (taste) and other qualities because

ते हि तदाश्रयाः - te hi tadāśrayāḥ - all of these qualities reside in the dravya itself

पञ्चभूतात्मकं ततु - pañcabhūtātmakam tattu - This substance or mass, is made up of (composed of) five basic elements of nature.

क्षमामधिष्ठाय जायते - kṣamāmadhiṣṭhāya jāyate - This dravya manifests (comes into existence) having the Earth or solidity as its substratum

Dravya – (substance / mass of the substance) is the most important factor among Rasa (tastes) and other qualities; because all these qualities (rasa, guna, virya, vipaka and prabhava) reside in the dravya (substance) only.

Dravya (substance) is composed of Panchamahabhuta (five basic elements of nature).

Among the 5 basic elements, Dravya comes into existence because the earth element forms its adishtana (base).

### **Prithvi or Earth as the base of Dravya:**

अम्बुयोन्यग्निपवननभसां समवायतः ।

तन्निर्वृत्तिर्विशेषश्च व्यपदेशस्तु भूयसा ॥ २ ॥

ambuyonyagnipavanabhasāṁ samavāyataḥ |

tannirvṛttirviśeṣaśca vyapadeśastu bhūyasā || 2 ||

अम्बु योनि – ambu yony – this dravya takes its origin from ambu (ap bhuta or water element) and is

अग्नि पवन नभसां समवायतः - agni pavana nabhasāṁ samavāyataḥ - related with the fire element, air element and ether (space) element through intimate and inseparable combination

तन्निर्वृत्तिः विशेषः च - tannirvṛttir viśeṣaś ca – the origin (identification) of a specific dravya is decided by

व्यपदेशस्तु भूयसा - vyapadeśas tu bhūyasā – the predominance of particular element in the given substance

The substance takes its origin from ambu (water element). The substance is inevitably related with agni (fire element), pavana (air element) and nabhasa (ether / space element) through samavaya (intimate and inseparable combination).

The identification of a specific dravya is decided by the predominance of particular element present in it.

### **Rasa - Primary taste:**

तस्मान्नैकरसं द्रव्यं भूतसङ्घातसम्भवात् ।

नैकदोषास्ततो रोगास्तत्र व्यक्तो रसः स्मृतः ॥ ३ ॥

tasmānnaikarasam̄ dravyam̄ bhūtasaṅghātasambhavāt |

naikadoṣāstato rogāstatra vyakto rasah smṛtaḥ || 3 ||

तस्मात् न एकरसं द्रव्यं – tasmān naikarasam̄ dravyam̄ - therefore there is no substance having only one rasa (taste)

भूत सङ्घात सम्भवात् – bhūta saṅghāta sambhavāt - since the substances (and the taste residing in the substance) are made up of combination of all 5 elements

न एक दोषास्ततो रोगः – naikadoṣās tato rogās - similarly there is no disease arising out of a single dosha

तत्र व्यक्तो रसः स्मृतः - tatra vyakto rasah smṛtaḥ - the taste that is perceived clearly (in a substance) is called rasa or primary taste.

There is no substance having only eka rasa (one taste) because all the substances are made up of a combination of all five elements.

Similarly there is no roga (disease) arising out of eka dosha (a single dosha).

The taste that is vyakta (clearly perceived) during intake of dravya is called Rasa.

### **Anurasa - Secondary taste:**

अव्यक्तोऽनुरसः किञ्चिदनन्ते व्यक्तोऽपि चेष्यते ।

avyakto'nurasah kiñcidante vyakto'pi ceṣyate ।

अव्यक्तो अनुरसः – avyakto 'nurasah - the taste which is not clearly manifest is called anurasa

किञ्चित् अन्ते व्यक्तो अपि चेष्यते - kiñcid ante vyakto 'pi cesyate – the secondary taste is also defined as that which is mildly perceived at the end (of the primary taste of a substance)

The taste which is avyakta (not clearly manifested) or that which is kinchit vyakta (slightly perceived) at the end of a primary taste is called Anurasa or secondary taste.

### **Dravya, Guna and Rasa relation (relationship between substance, qualities and taste):**

गुर्वादयो गुणा द्रव्ये पृथिव्यादौ रसाश्रये ॥ ४ ॥

रसेषु व्यपदिश्यन्ति साहचर्योपचारतः ।

gurvādayo guṇā dravye pr̥thivyādau rasāśraye || 4 ||

rasesu vyapadiśyanti sāhacaryopacārataḥ |

गुर्वादयो गुणा – gurvādayo guṇā – the guru (heaviness) etc qualities

द्रव्ये पृथिव्यादौ – dravye pr̥thivyādau – present in the prithvi (earth) etc substances

रसाश्रये – rasāśraye – are residing in the taste of the substances

रसेषु व्यपदिश्यन्ते – rasesu vyapadiśyante – it is referred to that the qualities reside in the taste of the substance,

साहचर्योपचारतः - sāhacaryopacārataḥ - because of their intimate coexistence

Guru (heaviness) etc qualities present in the Prithvi (earth) etc substances are residing in the Rasa (taste of the substance); Qualities of a substance are ascribed to its Rasa (taste) because of their intimate co-existence.

### **Qualities of solid substances – (Parthiva Dravya Lakshana):**

तत्र द्रव्यं गुरुस्थूलं स्निग्धगन्धगुणोल्बणम् ॥ ५ ॥

पार्थिवं गौरवस्थैर्यसङ्घातोपचयावहम् ।

tatra dravyam gurusthūlam snigdhagandhaguṇolbaṇam || 5 ||

pārthivam gauravasthairya saṅghātopacayāvaham |

तत्र द्रव्यं – tatra dravyam - among the elements, substances predominant in earth element have

गुरु स्थूल स्थिर गन्ध गुणोल्बणम् - guru sthūla sthira gandha guṇolbaṇam – abundance of heaviness (hard to digest), bulky, stable and smell qualities

पार्थिवं - pārthivam - hence, the substances having Earth as the predominant element

गौरव – gaurava - bestow heaviness,

स्थैर्य – Sthairyā - stability,

सङ्घातोपचयावहम् –saṅghātopacayāvaham - compactness and good nourishment (qualities).

Prithvi (earth element) possess the following qualities -

Guru - heaviness,

Sthula – corpulent,

Sthira - stability,

Gandha gunolbanam – smell.

The substances having predominance of earth element possess

Gaurava – heaviness,

Sthairyā - stability and

Sangata – compactness and

Upachaya – good nourishment.

### **Qualities of liquid substances (Aapya Dravya Lakshana):**

द्रव्यशीतगुरुस्निग्धमन्दसान्द्ररसोल्बणम् ॥ ६ ॥

आप्यं स्नेहनविष्यन्दक्लेदप्रह्लादबन्धकृत् ।

dravyaśītagurusnigdhamandasāndrarasolbaṇam || 6 ||

āpyam snehanaviṣyandakledaprahhlādabandhakṛt |

द्रव शीत गुरु स्निग्ध – drava śīta guru snigdha – substances predominant in water element have liquidity, cold, heavy to digest, unctuous (oily, moist),

मन्द सान्द्र रसोल्बणम् – manda sāndra rasolbaṇam - dull, thickness (dense) and taste qualities in abundance

आप्यं स्नेहन विष्यन्द – āpyam snehana viṣyanda - therefore, substances having liquid as predominant element has unctuousness (lubrication, moistness), secretion,

क्लेद प्रह्लाद बन्धकृत् - kleda prahlāda bandhakṛt - wetness, satiation (contentment) and holding together (binding, cohesion) qualities

Substances predominant in water element possess

Drava - liquidity,

Sheeta - cold,

Guru - heavy to digest,

Snigdha - unctuous,

Manda - dull,

Sandra - thickness (dense) and

Rasolbanam - taste qualities in abundance.

Therefore substances having liquid as predominant element bestow

Snehana – unctuousness,

Vishyanda - secretion,

Kleda - wetness,

Prahlada - satiation (contentment) and

Bhandakrit - holding together (binding, cohesion).

## **Qualities of fiery substances (Agneya Dravya Lakshana):**

रुक्षतीक्ष्णोष्णविशदसूक्ष्मरूपगुणोल्बणम् ॥ ७ ॥

आग्नेयं दाहभावर्णप्रकाशपचनात्मकम् ।

rūkṣatīkṣṇoṣṇaviśadasūkṣmarūpaguṇolbaṇam || 7 ||

āgneyam dāhabhāvarṇapratikāśapacanātmakam |

रुक्ष तीक्ष्ण उष्ण विशद – rūkṣa tīkṣṇoṣṇa viśada - substances predominant in fire element have dry, sharp (penetrating), hot, non-slimy,

सूक्ष्म रूप गुणोल्बणम् – sūkṣma rūpa guṇolbaṇam - minute and form (appearance) qualities in abundance

आग्नेयं दाह भा वर्ण – āgneyam dāha bhā varṇa - Therefore, the substances that have fire as predominant element bestows burning sensation, radiance (charm, grace), color

प्रकाश पचनात्मकम् – prakāśa pacanātmakam - look (brightness) and digestion

The substances predominant in fire element possess

Ruksha - dry,

Tikshna - sharp (penetrating),

Ushna - hot,

Vishada - non-slimy,

Sukshma - minute and

Rupa gunolbanam - form (appearance) qualities in abundance.

Therefore, the substances that have fire as predominant element bestows

Daha - burning sensation,

Bha - radiance and

Varna - colour

Prakasha - brightness and

Pachana - digestion.

### **Qualities of airy substances (Vayavya Dravya Lakshana):**

वायव्यं रुक्षविशदं लघुस्पर्शगुणोल्बणम् ॥ ८ ॥

रौक्ष्यलाघवैशयविचारग्लानिकारकम् ।

vāyavyam rūkṣaviśadam laghusparśaguṇolbaṇam || 8 ||

raukṣyalāghavavaiśadyavicāraglānikārakam |

वायव्यं – vāyavyam - substances predominant in air element have

रुक्ष विशद – rūkṣa viśada – dry, non-slimy (clear),

लघु स्पर्श गुणोल्बणम् – laghu sparśa guṇolbaṇam - lightness and touch (tactile sensation) qualities in abundance

रौक्ष्य लाघव वैषय – raukṣya lāghava vaiśadya – therefore, the substances predominant in air element will produce dryness, lightness, transparency (clarity),

विचार ग्लानि कारकम् – vicāra glānikārakam – movements (different kinds of activities) and exhaustion

The substances predominant in air element possess

Ruksha - dry,

Vishada - non-slimy (clear),

Laghu - lightness and

Sparsha gunolbanam - touch (tactile sensation) qualities in abundance.

Therefore, the substances predominant in air element will produce

Raukshya - dryness,

Laghava - lightness,

Vaishadaya - transparency (clarity),

Vichara - movements (activities) and

Glani - exhaustion.

### **Qualities of ether dominant substances – Nabhasa Dravya Laksana:**

नाभसं सूक्ष्मविशदलघुशब्दगुणोल्बणम् ॥ ९ ॥

सौषिर्यलाघवकरं

nābhasaṁ sūkṣmaviśada laghuśabdaguṇoļbaṇam || 9 ||

sauṣiryalāghavakaram

नाभसं – nābhasaṁ - the substances which are predominant in ether or space element have

सूक्ष्म विशद – sūkṣma viśada – minuteness, transparency (clarity),

लघु शब्द गुणोल्बणम् – laghu śabda guṇoļbaṇam – lightness and sound (hearing) qualities in abundance

सौषिर्य लाघवकरम् - sausirya lāghavakaram - therefore, the substances predominant in ether element produce (cause) cavitation (hollowness) and lightness (weightlessness)

The substances which are predominant in ether or space element possess

Sukshma - minuteness,

Vishada - transparency (clarity),

Laghu - lightness and

Shabda gunolbanam - sound (hearing) qualities in abundance.

Therefore, the substances predominant in ether element produce

Saushirya - cavitation (hollowness) and

Laghava - lightness (weightlessness).

### **Everything in this universe is a medicine:**

जगत्येवमनौषधम् ।

न किञ्चिद्विद्यते द्रव्यं वशान्नानार्थयोगयोः ॥ १० ॥

jagatyevamanauṣadham |

na kiñcidvidyate dravyam vaśānnānārthayogayoh || 10 ||

एवम् – evam – thus,

न किञ्चित् विद्यते - na kiñcid vidyate – nothing exists (not even a small thing exists)

जगत्य् - jagaty – in this universe

अनौषधम् - anauṣadham – which cannot be used as a medicine,

द्रव्यं वशान्नानार्थं योगयोः - dravyam vaśān nānārtha yogayoh - various plans of administration and multiple benefits of the substances as medicines depends on the proper knowledge of each and every substance

Since dravya can be used in various forms and combinations, there is no dravya in the universe which cannot be used as a medicine.

### **Movement of dravya based on predominance of elements:**

द्रव्यमूर्धर्वगमं तत्र प्रायोऽग्निपवनोत्कटम् ।

अधोगामि च भूयिष्ठं भूमितोयगुणाधिकम् ॥ ११ ॥

dravyamūrdhvagamam tatra prāyo'gnipavanotkaṭam |

adhogāmi ca bhūyiṣṭham bhūmitoyaguṇādhikam || 11 ||

तत्र प्रायो - tatra prāyo - Generally,

द्रव्यम् - dravyam - the substances

अग्नि पवनोत्कटम् - 'gnipavanotkaṭam - predominant (abundant) in fire and air elements

ऊर्ध्वर्गमं - ūrdhvagamam - tend to (property of moving) move upwards

च - ca – and

भूमि तोय गुणाधिकम् भूयिष्ठं - bhūmitoyaguṇādhikam bhūyiṣṭham - the substances abundant in predominance of qualities of earth and water elements

अधोगामि – adhogāmi - tend to (property of moving) downwards

Generally, the substances (dravyas) predominant in agni (fire) and pavana (air) elements tend to move upwards - urdhvagamam.

The substances (dravyas) predominant in bhumi (earth) and toya (water) elements tend to move downwards - adhogami.

इति द्रव्यं रसान्भेदैरुत्तरत्रोपदेक्ष्यते ।

iti dravyam rasānbhedairuttaratropadekṣyate |

इति द्रव्यं - iti dravyam - having said about the dravya

रसान् भेदैः - rasān bhedair – the types of rasa or tastes उत्तरत्रोपदेक्ष्यते - uttaratropadekṣyate – shall be expounded in future (chapters)

Hence, the Dravya has been explained. The types of Rasa (tastes) will be expounded in the following chapters.

### **Veerya – Potency of medicines:**

वीर्यं पुनर्वदन्त्येके गुरु स्निग्धहिमं मृदु ॥ १२ ॥

लघु रुक्षोष्णतीक्ष्णं च तदेवं मतमष्ठा ।

vīryam punarvadantyeke guru snigdhahimam mrdu || 12 ||

laghu rūkṣoṣṇatīkṣṇam ca tadevam matamaṣṭadhā |

वीर्य – vīryam - Virya or potency of the drug

पुनः अष्टधा वदन्त्येके – punar aṣṭadhā vadanty eke - again said to be of eight types according to other opinion,

गुरु – guru - heaviness

स्निग्धं – snigdham – unctuousness (oily)

हिम – himam - cold

मृदु - mṛdu - soft

लघु – laghu – light

रुक्षः - rūkṣ - dryness

उष्ण – oṣṇa - hot

तीक्ष्णं – tīkṣṇam - intense (piercing, strong)

च तदेवं मतम् – ca tad evam matam - alone are accepted (as 8 types of virya)

Virya or potency of the drug is again said to be of eight types according to other's opinion, therefore, the 8 types of virya enlisted below (alone) are accepted –

- heaviness,
- unctuousness (oily)
- cold
- soft
- lightness
- dryness

- hot
- intense (piercing, strong)

Among these there are four pairs of opposite qualities which form the 8 types of veerya i.e.

- Guru (heaviness) and Laghu (lightness)
- Snigdha (unctuous) and Rooksha (dryness)
- Hima (cold) and Ushna (hot)
- Mrdu (soft) and Teekshna (piercing, intense)

Note – All these 8 viryas are also the gunas or qualities of a dravya (substance)

Virya or potency of the drug is again said to be of eight types according to others author's opinion, therefore, the 8 types of virya enlisted below are accepted –

Guru - heaviness,

Snigdha - unctuousness (oily),

Hima – cold,

Mrdu – soft,

Laghu – lightness,

Ruksha – dryness,

Ushna – hot,

Tikshna – intense, piercing, strong.

चरकस्त्वाह वीर्यं तदेन या क्रियते क्रिया ॥ १३ ॥

नावीर्यं कुरुते किञ्चित्सर्वा वीर्यकृता हि सा ।

carakastvāha vīryam tadyena yā kriyate kriyā || 13 ||

nāvīryam kurute kiñcitsarvā vīryakṛtā hi sā |

चरकस्त्वाह – carakas tv āha - master Charaka says

वीर्यं तत् – vīryam tat - virya is that (property)

येन या - yena yā - through which

क्रिया – kriyā - the action of a drug

क्रियते – kriyate - is made possible

नावीर्यं कुरुते किञ्चित् - nāvīryam kurute kiñcit - the drug (or substance) devoid of veerya does not perform any action, because,

सर्वा वीर्यकृता हि सा - sarvā vīryakṛtā hi sā - all actions are possible only by (the presence of) veerya

According to master Charaka, veerya is that through which the action of a drug is made possible. The drug devoid of veerya does not perform any action, because all actions are possible only by the presence of veerya.

### **Importance of ashta vidha virya (8 types of drug potency):**

गुर्वादिष्वेव वीर्याख्या तेनान्वर्थेति वर्ण्यते ॥ १४ ॥

समग्रगुणसारेषु शक्त्युत्कर्षविवर्तिषु ।

व्यवहाराय मुख्यत्वाद्वृहग्रग्रहणादपि ॥ १५ ॥

gurvādisveva vīryākhyā tenānvartheti varṇyate || 14 ||

samagraguṇasāreṣu śaktyutkarṣavivartisu |

गुर्वादिष्वेव वीर्याख्या – gurvādiṣv eva vīryākhyā - Those who include (designate) heaviness etc eight qualities as Veerya,

तेनान्वर्थते वर्ण्यते – tenānvartheti varṇyate - do so by direct implication

समग्र गुण सारेषु – samagra guṇa sāreṣu - among all the gunas or qualities (and also rasa, vipaka etc entities), these 8 qualities (which are considered as veerya) remain stable in the substance (or drug),

शक्त्युत्कर्षविवार्तिषु – śaktyutkarṣavivartisu - are stronger than the rest of the qualities and are capable of inducing action by themselves,

व्यवहाराय मुख्यत्वाद् – vyavahārāya mukhyatvād - are important in the day-to-day routine of life,

बहवग्रहणाद् अपि – bahvagra grahaṇād api - are obvious choice among many substances and qualities (qualities other than the 8 mentioned in veerya, tastes etc) and also considered as the first options in all procedures (and treatments)

Hence these 8 qualities have been given importance (and considered as veerya).

गुर्वादिष्वेव वीर्याख्या – gurvādiṣv eva vīryākhyā – All actions of a drug are possible only because of the veerya. Those who include (designate) heaviness etc eight qualities as Veerya, do so by direct implication (inference that these qualities themselves are responsible for the actions and hence are called veerya or the action potential of a drug).

Those who include heaviness etc eight qualities as Veerya, do so by direct implication.

Among all the 20 gunas or qualities (and also rasa, vipaka etc entities), these 8 qualities

- remain stable in the substance

- are stronger than the rest of the qualities and are capable of inducing action by themselves,
- are important in the day-to-day routine of life,
- are obvious choices among many substances and qualities (qualities other than the 8 mentioned in veerya, tastes etc) and also considered as the first option in all procedures.

Hence these 8 qualities have been given importance (and considered as veerya).

### **Reason for Rasa etc not being called as Veerya:**

अतश्च विपरीतत्वात्सम्भवत्यपि नैव सा ।

विवक्ष्यते रसाद्येषु वीर्यं गुर्वादयो ह्यतः ॥ १६ ॥

ataśca viparītatvātsambhavatyapi naiva sā ।

vivakṣyate rasādyeṣu vīryam gurvādayo hyataḥ || 16 ||

अतः सा सम्भवत्य् अपि रसाद्येषु – atah sā sambhavaty api rasādyeṣu - so, in spite of the virya being present in the rasa etc entities, it is will not be called as (considered) virya

नैव विवक्ष्यते – naiva vivakṣyate - because of its inconsistent and invisible form (feeblely present)

च विपरीतत्वात् - ca viparītatvāt - and also due to the taste etc being (having opposite nature) opposite to the 4 reasons mentioned above (to justify heaviness etc 8 qualities as virya)

वीर्यं गुर्वादयो हि अतः - vīryam gurvādayo hi ataḥ - Therefore, guru etc 8 qualities alone are the viryas.

So, in spite of the veerya being present in the rasa etc entities, it will not be called as virya because of its inconsistent and invisible form and also due to the taste etc being opposite to the reasons mentioned above. Therefore, guru etc 8 qualities alone are considered veeryas.

## Two types of Veerya:

उष्णं शीतं द्विधैवान्ये वीर्यमाचक्षतेऽपि च ।

नानात्मकमपि द्रव्यमग्नीषोमौ महाबलौ ॥ १७ ॥

व्यक्ताव्यक्तं जगदिव नातिक्रामति जातुचित् ।

uṣṇam śītam dvidhaivānye vīryamācakṣate'pi ca |

nānātmakamapi dravyamagnīṣomau mahābalau || 17 ||

vyaktāvyaktam jagadiva nātikrāmati jātucit |

उष्णं शीतं च – uṣṇam śītam ca - hot and cold

द्विधैव वीर्यम् – dvidhai vīryam – are the only two types of veerya,

अन्ये आचक्षते ऽपि - nye ācakṣate 'pi – also opine (consider) the other authors (according to the opinion of other authors), because

द्रव्यम् नानात्मकम् अपि – dravyam nānātmakam api - though the substances are of many kinds and qualities,

अग्नीषोमौ महाबलौ – agnīṣomau mahābalau - only the fire and cold are the powerful ones (among the others),

व्यक्ताव्यक्तं जगद् इव – vyaktāvyaktam jagad iva - just like the creation being grossly comprising of visible (perceivable) and invisible (non-perceivable) things, (in spite of presence of many substances and qualities),

नातिक्रामति जातु चित् - nātikrāmati jātu cit - no substance in the creation is ever beyond the limitation of hot and cold potency

Some other authors consider only 2 types of Veerya -

Ushna Veerya (hot potency) and

Sheeta Veerya (cold potency).

Because, though substances are of many kinds and qualities, only Agni (fire) and Soma (water) are the powerful ones.

### Action of Hot Potency (Ushna Veerya):

तत्रोष्णं भ्रमतृङ्गलानिस्वेददाहाशुपाकिताः ॥ १८ ॥

शमं च वातकफयोः

tatrosñam bhramatṛḍglānisvedadāhāśupākitāḥ || 18 ||

śamam ca vātakaphayoh

तत्रोष्णं – tatrosñam - hot potency causes

भ्रम – bhrama – delusion (dizziness)

तृङ्गलानि - ṭṛḍ glāni – excessive thirst, exhaustion,

स्वेद- sveda – perspiration (excessive sweating),

दाह – dāha – burning sensation,

आशुपाकिताः - āśupākitāḥ - quickly digested (transformation)

शमं च वातकफयोः – śamam ca vāta kaphayoh - mitigation of vata and kapha

Hot potency causes

Bhrama – delusion, dizziness,

Trut – excessive thirst,

Glani – exhaustion,

Sveda – perspiration,

Daha – burning sensation,

Ashupakita – quick cooking (transformation) and

Shamam tu vata kaphayo - mitigation of Vata and Kapha.

### **Action of Sheeta veerya (cold potency):**

करोति शिशिरं पुनः ।

ह्लादनं जीवनं स्तम्भं प्रसादं रक्तपित्तयोः ॥ १९ ॥

karoti śiśiram punah |

hlādanam jīvanam stambham prasādam raktapittayoh || 19 ||

करोति शिशिरं पुनः - karoti śiśiram punah - cold potency causes

ह्लादनं – hlādanam - satiation, happiness

जीवनं – jīvanam - enlivening (enrichment of life activities),

स्तम्भं – stambham - stoppage, constipating (withholding, restraining),

प्रसादं रक्त पित्तयोः - prasādam raktapittayoh - purification of blood and calming of pitta

Sheeta Virya causes

Hladana - satiation, happiness,

Jivana – enlivening,

Sthambha – withholding, restraining and

Rakta Pitta prasada – purification of blood (rakta) and calming of Pitta.

### **Vipaka – Taste after digestion (post digestion effect):**

जाठरेणाग्निना योगायदुदेति रसान्तरम् ।

रसानां परिणामान्ते स विपाक इति स्मृतः ॥ २० ॥

jāthareṇāgninā yogādyadudeti rasāntaram |

rasānām pariṇāmānte sa vipāka iti smṛtaḥ || 20 ||

When the food substances come in contact with the jatara agni (digestive fire), they will undergo change in rasa (taste), at the end part of digestion. This change in taste that a substance undergoes is called Vipaka.

### **Types of Vipaka:**

स्वादुः पटुश्च मधुरमम्लोऽम्लं पच्यते रसः ।

तिक्तोषणकषायाणां विपाकः प्रायशः कटुः ॥ २१ ॥

svāduḥ paṭuśca madhuramamlo'mlaṁ pacyate rasaḥ ।

tiktoṣaṇakaṣāyāñāṁ vipākaḥ prāyaśaḥ kaṭuḥ ॥ 21 ॥

There are three types of vipaka (post digestion conversion of taste)

स्वादुः पटुश्च मधुरं - svāduḥ paṭuś ca madhuram – sweet taste and salt taste undergo madhura (sweet) vipaka,

अम्लो अम्लं पच्यते रसः - amlo 'mlaṁ pacyate rasah - sour taste remains as sour (amla vipaka) after digestion,

तिक्त ऊषण कषायाणां विपाकः प्रायशः कटुः - tiktoṣaṇa kaṣāyāñāṁ vipākaḥ prāyaśaḥ kaṭuḥ - bitter taste, pungent taste and astringent taste will generally undergo katu vipaka (pungent)

Vipaka is of 3 types –

Madhura vipaka

Amla vipaka

Katu vipaka

Madhura Vipaka – the svadu (sweet) and patu (salt) tastes undergo madhura vipaka after digestion.

Amla vipaka – amla (sour) taste undergoes amla vipaka after digestion.

Katu vipaka – tikta (bitter), ushana (pungent) and kashaya (astringent) tastes undergo katu vipaka after digestion.

**Similarities between rasa (taste) and vipaka, mode of action of dravya on the basis of rasa, veerya etc**

रसैरसौ तुल्यफलस्तत्र द्रव्यं शुभाशुभम्।

किञ्चिद्रसेन कुरुते कर्म पाकेन चापरम्॥२२॥

गुणान्तरेण वीर्येण प्रभावेणैव किञ्चन।

rasairasau tulyaphalastatra dravyam śubhāśubham|

kiñcidrasena kurute karma pākena cāparam||22||

guṇāntareṇa vīryeṇa prabhāveṇaiva kiñcana|

रसैर् असौ तुल्यफलस् – rasair asau tulyaphalas – the effect (action, benefits bestowed) of the tastes felt in the mouth on consumption and of the vipaka (taste conversion after digestion) are similar,

तत्र द्रव्यं शुभाशुभम् कर्म - tatra dravyam śubhāśubham karma – here, amongst the taste, action, converted taste after digestion, qualities, potency and effect (contained in the substance), the substances bestow beneficial or harmful actions (effects),

किञ्चिद् रसेन कुरुते– kiñcid rasena kurute – sometimes through its taste,

पाकेन चापरम् - pākena cāparam – through post-digestion taste at other times,

गुणान्तरेण – guṇāntareṇa – or by the virtue of the qualities that they possess or

वीर्येण – vīryeṇa – through their potency and

प्रभावेणैव किञ्चन - prabhāveṇaiva kiñcana – at times through their special effects

Substances act by the action of any of the following

Rasa (taste),

Vipaka (taste conversion after digestion),

Guna (the qualities that they possess),

Veerya (potency) or by

Prabhava (special effects).

## **Law of dominance amongst rasa, guna etc entities contained in the substance:**

यद्यद्रव्ये रसादीनां बलवत्त्वेन वर्तते ॥ २३ ॥

अभिभूयेतरांस्ततत् कारणत्वं प्रपद्यते ।

विरुद्धगुणसंयोगे भूयसाल्पं हि जीयते ॥ २४ ॥

yadyaddravye rasādīnāṁ balavattvena vartate || 23 ||

abhibhūyetarāṁstattat kāraṇatvam̄ prapadyate |

viruddhaguṇasamyoge bhūyasālpam̄ hi jīyate || 24 ||

द्रव्ये – dravye – in a substance,

रसादीनां – rasādīnāṁ - among the rasa, virya, vipaka and prabhava (resident in a dravya)

यद् यद् बलवत्त्वेन वर्तते - yad yad balavattvena vartate –whichever is predominantly present (one that is most powerful among all)

तत् तत् अभिभूयेतरांस् – tat tat abhibhūyetarāṁs – that will suppress all the other qualities and

कारणत्वं प्रपद्यते - kāraṇatvam̄ prapadyate – will establish (express, exhibit) its special influence (authority) and action

विरुद्ध गुण संयोगे – viruddha guṇa samyoge – in case of combination of two opposite qualities,

भूयसाल्पं हि जीयते - bhūyasālpam̄ hi jīyate – the weaker one will get suppressed (vanquished) by the stronger one

The one that is powerful among them (Rasa, Guna, Vipaka, Virya and Prabhava) suppresses all the other qualities to exhibit special influence and action.

In case of a combination of two opposite qualities (virudha guna), the strong one vanquishes the weak.

रसं विपाकस्तौ वीर्यं प्रभावस्तान्यपोहति ।

बलसाम्ये रसादीनामिति नैसर्गिकं बलम् ॥ २५ ॥

rasam vipākastau vīryam prabhāvastānyapohati |

balasāmye rasādīnāmiti naisargikam balam || 25 ||

रसादीनां – rasādīnām – among the taste etc entities (comprised in the substance) i.e. taste, post-digestion taste, potency and special effect,

बलसाम्ये – balasāmye – in the presence of equal strength among the two opposing qualities,

विपाकः रसं अपोहति – vipākas rasam apohati – post digestion taste will win over the taste,

वीर्यं तौ अपोहति – vīryam tau apohati – potency wins over both taste and post-digestion taste,

प्रभावः तानि अपोहति - prabhāvas tāny apohati – special effect wins over all the three i.e. taste, post-digestion taste and potency,

इति नैसर्गिक बलम् - iti naisargikam balam – this is the pattern of natural strength among these entities (qualities of substance)

When two opposing qualities are present in equal strength, in such a situation,

Vipaka (taste conversion after digestion) wins over Rasa (taste);

Veerya (potency) wins over Rasa (taste) and Vipaka and Prabhava (special effect) wins over all of them (Rasa, Vipaka and Veerya).

This is the pattern of natural strength.

### **Definition of Prabhava:**

रसादिसाम्ये यत्कर्म विशिष्टं तत्प्रभावजम् ।

rasādisāmye yatkarma viśiṣṭam tatprabhāvajam |

रसादि साम्ये - rasādi sāmye – when the taste, post-digestion taste and potency of two substances are similar,

यत् कर्म विशिष्ट - yat karma viśiṣṭam - that special action exhibited by one substance,

तत् प्रभावजम् - tat prabhāvajam – is called by (caused by) Prabhava.

Special action exhibited by a substance over-ruling Rasa (taste), Guna (qualities), Vipaka (taste conversion after digestion) and Veerya (potency) is called Prabhava.

### **Examples for Prabhava:**

दन्ती रसादैस्तुल्यापि चित्रकस्य विरेचनी ॥ २६ ॥

मधुकस्य च मृद्वीका घृतं क्षीरस्य दीपनम् ।

dantī rasādyais्तुल्यापि citrakasya virecanī || 26 ||

madhukasya ca mṛdvīkā ghṛtam kṣīrasya dīpanam |

रसायै स्तुल्याऽपि चित्रकस्य - *rasādyais tulyāpi citrakasya* – Though it is identical with Chitraka (*Plumbago zeylanica*) in respect of taste etc,

दन्ती विरेचनी - *dantī virecanī* – Danti (*Baliospermum montanum*) is a purgative, while Chitraka is not. Hence causing purgation is the prabhava or special effect of Danti.

मधुकस्य च मृद्वीका, - *madhukasya ca mrdvīkā* – similarly so, are Madhuka (*Glycyrrhiza glabra*, Licorice) and Mrdvika (grapes), Licorice and dry grapes both have similar qualities, but dry grapes have mild purgative action but Madhuka does not.

घृतं क्षीरस्य दीपनम् - *ghrtam kṣīrasya dīpanam* – milk and ghee too possess similar qualities. But ghee increases digestion strength but milk does not. Hence increasing the strength of digestion is the special effect or prabhava of ghee.

Danti and Chitraka – Though Danti (*Baliospermum montanum*) is identical to Chitraka (*Plumbago zeylanica*) with respect to Rasa (taste) etc, Danti is a virechani (purgative) while Chitraka is not. Hence, purgation is the Prabhava of Danti.

Similarly, so are Madhuka (Licorice – *Glycyrrhiza glabra*) and Mrdvika (grapes).

Madhuka and Mrdvika – both have similar qualities. But Mrdvika has mild purgative action, but Madhuka does not.

Milk **and ghee** – both possess similar qualities. But ghee is deepana (increases digestion strength) but milk does not. Hence increasing digestion strength is the prabhava (special effect) of ghee.

### **Vichitra Pratyayarabdha Dravya (extraordinary substances):**

इति सामान्यतः कर्म द्रव्यादीनां पुनश्च तत् ॥ २७ ॥

विचित्रप्रत्ययारब्धद्रव्यभेदेन भियते ।

iti sāmānyataḥ karma dravyādīnāṁ punaśca tat || 27 ||

vicitrapratyayārabdhadravyabhedena bhidyate |

इति सामान्यतः कर्म द्रव्यादीना - iti sāmānyataḥ karma dravyādīnāṁ - thus, the common (generalized) functions of dravya, rasa etc has been explained (in the earlier part of this chapter),

पुनश्च तत् - punaś ca tat – once again (after samanya karma),

विचित्रप्रत्ययारब्धं द्रव्यभेदेन भियते – vicitrapratyayārabdha dravya bhedena bhidyate – a special category of substance known as Vichitra Pratyayarabda exists

The functions of Rasa (taste), Guna (property), Virya (potency), Vipaka (taste conversion after digestion) and Prabhava (special effect) have been explained.

A special category, known as Vichitra Pratyarabda exists, which is due to peculiar combinations of peculiar factors.

### **Examples of Vichitra Pratyayarabda Dravya:**

स्वादुर्गुरुश्च गोधूमो वातजिद्वातकृद्यवः॥२८॥

उष्णा मत्स्याः पयः शीतं कटुः सिंहो न शूकरः॥२८ ½

svādurguruśca godhūmo vātajidvātakṛdyavah||28||

uṣṇā matsyāḥ payah śītam katuḥ siṁho na śūkarah||28 ½

स्वादु गुरुश्च गोधूमो वातजिद् – svādur guruś ca godhūmo vātajid - in spite of having sweet taste and heaviness quality, the wheat mitigates Vata, but

स्वादु गुरुश्च यवः वातकृद् - svādur guruś ca yavaḥ vātakrd - in spite of having sweet taste and heaviness quality, barley aggravates Vata,

स्वादु गुरुश्च उष्णा मत्स्याः पयः शीतं – svādur guruś ca usṇā matsyāḥ payaḥ śītaṁ - in spite of both having sweet taste and heaviness quality, fishes are hot in nature and milk is cold,

स्वादु गुरुश्च कटुः सिंहो न शूकरः - svādur guruś ca katuh simho na śūkarah - in spite of both having sweet taste and heaviness quality, meat of lion has pungent taste conversion after digestion and pig meat has sweet taste conversion after digestion

Both godhuma (wheat) and yava (barley) possess svadu (sweet) and guru (heaviness) qualities. But wheat mitigates Vata and barely aggravates it.

Matsya (fish) and paya (milk) are madhura (sweet) and guru (heavy) but still milk is sheeta (cool) and fish is ushna (hot).

Meat of simha (lion) and shukara (pig) both are madhura (sweet) and guru (heavy) but still lion meat has Katu Vipaka (pungent taste conversion after digestion) and pig meat has Madhura Vipaka (sweet taste conversion after digestion).

तस्माद्रसोपदेशेन नसर्वं द्रव्यमादिशेत् ॥ २९ ॥

tasmādrasopadeśena nasarvam dravyamādiśet || 29 ||

Hence the properties of a Dravya cannot be determined based on Rasa alone.

इति श्री वैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां

अष्टाङ्गहृदयसंहितायां सूत्रस्थाने

द्रव्यादि विजानीयो नाम नवमोऽध्यायः ।

iti śrī vaidyapatisimhaguptasūnu vāgbhaṭaviracitāyām

aṣṭāṅgahrdayasamhitāyāṁ sūtrasthāne  
dravyādi vijñānīyo nāma navamo'dhyāya: |

Thus ends the 9<sup>th</sup> chapter of Ashtangahridaya Samhita, Sutrasthana, named Dravyadi Vijnaaneeya Adhyaya, written by Shrimad Vagbhata, son of Shri Vaidhyapati Simhagupta.

## **CHAPTER 10: TASTES, THEIR QUALITIES AND EFFECTS – RASABHEDIYA ADHYAYA**

### **Ashtanga Hridayam**

Sutrasthanam – Chapter – 10

रसभेदीयं अध्यायं

Rasabhediyamadhyayam

The 10<sup>th</sup> chapter of Sutrasthanam of Ashtanga Hridayam is named as Rasabhediya Adhyayam. Rasa means taste and Bheda means types. This chapter discusses in detail regarding the types of tastes and their properties.

#### **Pledge by the author(s):**

अथातो रसभेदीयमध्यायं व्याख्यास्यामः

इति ह स्माहुरात्रेयादयो महर्षयः ।

athāto rasabhedīyamadhyayam vyākhyāsyāma:

iti ha smāhurātreyādayo maharṣayaḥ ।

अथातो रसभेदीयमध्यायं व्याख्यास्यामः - athāto rasabhedīyamadhyayah  
vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth  
we are going to explain the chapter pertaining to the tastes, their  
qualities and effects

इति ह स्माहुरात्रेयादयो महर्षयः - iti ha smāhurātreyādayo  
maharṣayah|(gadyasūtre) – thus say (pledge)atreya and other sages.

As advised by Maharshi Atreya, henceforth is described the chapter  
named Rasabhediyam.

## **Origin of tastes from the Mahabhutas (elements of nature):**

क्षमाम्भोऽग्निक्षमाम्बुतेजःखवायवग्न्यनिलगोऽनिलैः ।

द्वयोल्बणैः क्रमाद्गूतैर्मधुरादिरसोऽक्षवः ॥ १ ॥

kṣmāmbho'gnikṣmāmbutejahkhavāyvagnyanilago'nilaiḥ |

dvayolbaṇaiḥ kramādbhūtairmadhurādirasodbhavaḥ || 1 ||

**मर्दुरादिरसोऽक्षवः** - madhurādi rasodbhavaḥ - the origin of sweet and other tastes

**क्रमाद्गूतै द्वयोल्बणैः** – kramādbhūtair dvayolbaṇaiḥ – in the order of sweet, sour, salt, bitter, pungent and astringent take place due to the combination (and predominance) of two bhutas (primary elements)

**क्षमा अम्भोः** - kṣmā ambho – madhura rasa or sweet taste has its origin from the predominance of earth and water

**अग्निः क्षमा** – agnikṣmā - amla rasa or sour taste is formed by the combination of (predominance) fire and earth elements

**अम्बु तेजः** - ambu tejaḥ - lavana rasa or salt taste is formed by the combination of (predominance) water and fire elements

**ख वायुः** - kha vāyu - tikta rasa or bitter taste is formed by the combination of (predominance) ether (space) and air elements

**अग्नि अनिलः** - agni anila - katu rasa or pungent taste is formed by the combination of (predominance) fire and air elements

**गो अनिलैः** - go anilaiḥ - kashaya rasa or astringent taste is formed by the combination of (predominance) earth and air elements

Kshma ambho - madhura rasa or sweet taste has its origin from the predominance of earth and water,

Agni kshma - amla rasa or sour taste is formed by the combination of fire and earth elements,

Ambu teja - lavana rasa or salt taste is formed by the combination of water and fire elements,

Kha vayu - tikta rasa or bitter taste is formed by the combination of ether (space) and air elements,

Agni anila - katu rasa or pungent taste is formed by the combination of fire and air elements,

Go anilaih - kashaya rasa or astringent taste is formed by the combination of earth and air elements.

### **Madhura / Swadu Rasa (sweet taste):**

तेषां विद्याद्रसं स्वादुं यो वक्त्रमनुलिम्पति ।

आस्वाद्यमानो देहस्य ह्लादनोऽक्षप्रसादनः ॥ २ ॥

प्रियः पिपीलिकादीनाम्

teṣāṁ vidyādrasam svādum yo vaktramanulimpati |

āsvādyamāno dehasya hlādano'ksaprasādanah || 2 ||

priyah pipīlikādīnām

तेषां - teṣāḥ - Among these (6 tastes),

यो रसं आस्वाद्यमानो वक्त्रमनुलिम्पति - yo rasah āsvādyamāno  
vaktramanulimpati – that taste which on consumption, sticks in the oral cavity (forms a coating in the mouth due to the sticky nature)

विद्यात् स्वादुं - *vidyād svāduḥ* - is identified (understood) as svadu or sweet

देहस्य ह्लादनोः - *dehasya hlādano* – (it also) provides nourishment and feel of refreshing (contentment and pleasure) to the body and

अक्षप्रसादनः - *akṣaprasādanah* - provides comfort to the sense organs, and

प्रियः पिपीलिकादीनाम् - *priyah pipīlikādīnām* – is favorite to the ants (and other insects)

Swadu / Madhura (sweet) is understood by the following properties -

Vaktram anulimpati - sticks to the oral cavity,

Asvadyamano dehasya - provides a feeling of contentment,

Hladana – gives pleasure to the body and

Akshaprasadana – gives comfort to the sense organs.

Priya pippilikadinam - It is liked even by ants.

### **Amla Rasa (sour taste):**

अम्लः क्षालयते मुखम् ।

हर्षणो रोमदन्तानामक्षिभ्रुवनिकोचनः ॥ ३ ॥

*amlah kṣālayate mukham |*

*harṣaṇo romadantānāmakṣibhruvanikocanaḥ || 3 ||*

अम्लः क्षालयते मुखम् - *amlah kṣālayate mukham* – sour taste causes watering of mouth,

हर्षणो रोम - harṣaṇo roma – horripilation (erection of body hairs as in goosebumps)

हर्षणो दन्तानाम् - harṣaṇo dantānām – tingling of teeth and

अक्षि भ्रुव निकोचनः - akṣi bhruva nikocanah - contraction (closing) of the eyes and eyebrows

Amla rasa (sour taste) is characterized by the following –

Kshalayate mukham – causes watering of the mouth,

Harshano romanam - causes horripilation,

Harshano dantanam - tingling of the teeth and

Akshi bhruva nikochanam - leads to contraction of the eyes and eyebrows.

### **Lavana Rasa (salt taste):**

लवणः स्यन्दयत्यास्यं कपोलगलदाहकृत् ।

lavaṇah syandayatyāsyam kapolagaladāhakṛt |

लवणः स्यन्दयत्यास्यं – lavaṇah syandayatyāsyah - salt taste causes more moisture in the mouth (increased salivation)

कपोल गल दाहकृत् - kapolagaladāhakṛt – and burning sensation in the cheeks and throat

Lavana rasa (salt taste) is characterized by the following -

Syandayati asyam - causes more moisture in the mouth (increases salivation) and

Kapola gala dahakrit - burning sensation in the cheeks and throat.

## **Tikta Rasa (Bitter taste):**

तिक्तो विशदयत्यास्यं रसनं प्रतिहन्ति च ॥ ४ ॥

tikto viśadayatyāsyam rasanam pratihanti ca || 4 ||

तिक्तो विशदयत्यास्यं – tikto viśadayatyāsyam – bitter taste cleanses the mouth

रसनं प्रतिहन्ति च - rasanaḥ pratihanti ca – and destroys the organ of taste (makes the perception of other taste impossible)

Tikta rasa (bitter taste) is characterized by the following

Vishadayati asyam - cleanses the mouth and

Rasanam pratihanti - destroys the organs of taste (makes perception of other tastes impossible).

## **Katu Rasa (pungent taste):**

उद्वेजयति जिह्वाग्रं कुर्वश्चिमिचिमां कटुः ।

सावयत्यक्षिनासास्यं कपोलौ दहतीव च ॥ ५ ॥

udvejayati jihvāgram kurvamścimicimām kaṭuh |

srāvayatyakṣināsāsyam kapolau dahatīva ca || 5 ||

कटुः जिह्वाग्र उद्वेजयति – katuh jihvāgram udvejayati – the pungent taste stimulates the tip of the tongue,

कुर्वश्चिमिचिमां - kurvaścimicimāḥ - causes irritation (tingling),

सावयत्यक्षिनासास्य - srāvayatyakṣināsāsyā – brings out secretions from the eyes, nose and mouth

कपोलौ दहतीव च - kapolau dahatīva ca – causes burning sensation of the cheeks

Katu rasa (pungent taste) is characterized by the following -

Udvejayati jihvagram - stimulates the tip of the tongue,

Kurvaschimichimam - causes irritation,

Sravayati akshi nasa asyam - brings out secretions from the eyes, nose and mouth and

Kapolau dahativa ca - causes burning sensation of the cheeks.

### **Kashaya Rasa (Astringent taste):**

कषायो जडयेज्जिह्वां कण्ठस्रोतोविबन्धकृत् ।

kaśāyo jaḍayejjihvāṁ kanṭhasrotovibandhakṛt |

कषायो जडयेज्जिह्वां – kaśāyo jaḍayejjihvāḥ - astringent taste inactivates the tongue (produces stiffness due to deficit secretions, lessens capacity of taste perception)

कण्ठ स्रोतो विबन्धकृत् - kanṭha sroto vibandhakṛt – cause obstructions of the passage in the throat

Kashaya rasa (astringent taste) is characterised by the following -

Jadayet jihvam - inactivates the tongue (diminishes capacity of taste perception) and

Kanta sroto vibhandakrit - causes obstruction of the passage in the throat.

रसानामिति रूपाणि कर्माणि

rasānāmiti rūpāṇi karmāṇi

रसानामिति रूपाणि - rasānāmiti rūpāṇi - Thus explained are the symptoms of different tastes

कर्माणि - karmāṇi - functions of different tastes will be explained in the upcoming verses

Thus explained are the symptoms of different tastes.

The functions of different tastes will be explained in the upcoming verses.

### **Functions of Madhura Rasa (Sweet Taste):**

मधुरो रसः ॥ ६ ॥

आजन्मसात्म्यात् कुरुते धातूनां प्रबलं बलम् ।

बालवृद्धक्षतक्षीणवर्णकेशोन्द्रियौजसाम् ॥ ७ ॥

प्रशस्तो बृहणः कण्ठ्यः स्तन्यसन्धानकृद्गुरुः ।

आयुष्यो जीवनः स्निग्धः पित्तानिलविषापहः ॥ ८ ॥

कुरुतेऽत्युपयोगेन स मेदःकफजान् गदान् ।

स्थौल्याग्निसादसन्न्यासमेहगण्डार्ददिकान् ॥ ९ ॥

madhuro rasah || 6 ||

ājanmasātmyāt kurute dhātūnām prabalam balam |  
bālavṛddhakṣataksīṇavarṇakeśendriyaujasām || 7 ||  
praśasto bṛhmaṇah kanṭhyah stanyasandhānakṛdguruḥ |  
āyuṣyo jīvanaḥ snigdhaḥ pittānilaviśāpahah || 8 ||  
kurute'tyupayogena sa medaḥkaphajān gadān |  
sthāulyāgnisādasannyāsamehagaṇḍārbudādikān || 9 ||

मधुरो रसः - madhuro rasah - the sweet taste

आजन्मसात्म्यात्कुरुते - ājanmasātmyātkurute – being accustomed since birth, bestows (provides, produces),

धातूनां प्रबलं बलम् - dhātūnāḥ prabalaḥ balam – greater strength in the tissues of the body,

प्रशस्तो बाल वृद्ध क्षत क्षीण – praśasto bāla-vṛddha-kṣata-kṣīṇa – good (best) for children, the aged people, those wounded, the emaciated,

वर्ण केशेन्द्रियोजसाम् - varṇa-keśendriyaujasām – the color (improves color), hairs, strength of sense organs and ojas (essence of the tissues), it is also

बृहणः – bṛhmaṇah - bulk promoting,

कण्ठयः - kanṭhayah - good for the throat,

स्तन्य – stanya – increases breast milk

सन्धानकृद्गुरुः - sandhānakṛdguruḥ - unites the fractured bones, hard to digest,

आयुष्यो – āyuṣyo – promotes longevity of life,

जीवनः – jīvanah - helps easy going of life activities (alleviates fainting etc)

स्निग्धः – snigdhaḥ - unctuous,

पित्तनिल विषापहः – pittanila-visāpahaḥ - mitigates vitiated pitta, vata and destroys poison (effects of poisoning),

कुरुतेऽत्युपयोगेन स – sa kurute'tyupayogena – by excessive (and prolonged) use, it causes

मेद श्लेष्मजान् गदान् - meda śleṣmajān gadān – diseases arising from vitiated fat and kapha,

स्थौल्याग्निसाद - sthaualyāgnisāda - obesity, deficit digestion (indigestion),

सन्न्यास मेह गण्डार्बुदादिकान् - sannyāsa meha gaṇḍārbudādikān – loss of consciousness and awareness, diabetes (urinary disorders), enlargement of neck glands, malignant tumors and many such disorders

Madhura rasa (sweet taste) being ajanma satmya (accustomed since birth), bestows

Dhatunam prabalam balam - greater strength to the body tissues,

It is good for

Bala - children,

Vriddha - the aged people,

Kshata - those wounded,

Kshina - the emaciated,

Varna – improves the color,

Kesha - hairs,

Indriya - strength of sense organs and

Ojas - essence of the tissues.

It is also

Brimhana - bulk promoting,

Kantya - good for the throat,

Stanya - increases breast milk,

Sandhanakrit - unites the fractured bones,

Guru - hard to digest,

Ayushyo - promotes longevity of life,

Jivana – enlivening and

Snigdha - unctuous.

It mitigates pitta, anila (vata) and visha (poison).

By ati upayoga (excessive use), it causes

Meda sleshmajan gadan - diseases arising from vitiated meda (fat) and sleshma (kapha),

Sthoulya - obesity,

Agnisada - deficit digestion (indigestion),

Sanyasa - loss of consciousness,

Meha – diabetes, urinary disorders,

Ganda - enlargement of neck glands,

Arbudadi - malignant tumors and many such disorders.

## **Functions of Amla Rasa (Sour Taste):**

अम्लोऽग्निदीसिकृत् स्निग्धो हृदयः पाचनरोचनः ।

उष्णवीर्यो हिमस्पर्शः प्रीणनो क्लेदनो लघुः ॥ १० ॥

करोति कफपित्तासं मूढवातानुलोमनं ।

सोऽत्यभ्यस्ततनोः कुर्याच्छैथिल्यं तिमिरं भ्रमम् ॥ ११ ॥

कण्डूपाण्डुत्ववीसर्पशोफविस्फोटतृज्जवरान् ।

अम्लोऽग्निदीसिकृत्स्नग्धो – amlo'gnidīptikṛtsnigdho – sour taste stimulates the digestive activity, is unctuous,

हृदयः - hr̥dyah - good for heart,

पाचनरोचनः - pācanarocanah - digests ama (immature digestive juice), enhances taste,

उष्णवीर्यो हिमस्पर्शः – uṣṇavīryā himasparśah - hot in potency, cold on touch (coolant on external applications, relieves burning sensation and heat),

प्रीणनः – prīṇanah - provides satiation and nourishment,

क्लेदनो लघुः - kledano laghuḥ - causes moistening and is light (easy for digestion),

करोति कफपित्तासं – karoti kaphapittāsrah - causes aggravation of kapha, pitta and blood,

मूढवातानुलोमनः - mūḍhavātānulomanah - makes the inactive vata (which is not moving downward) move downwards,

सोऽत्यभ्यस्तः - so'tyabhyastastanoḥ - (sour taste) when consumed in excess or when habituated to sour taste, it causes

तनोः कुर्याच्छैथिल्यं - kuryācchaithilyah - looseness in the body (loss of strength),

तिमिरं भ्रमम् - timirah bhramam – blindness, giddiness

कण्डु – kandu – itching,

पाण्डुत्ववीसर्प – pāṇḍutvavīsarpa – pallor, herpes,

शोफ – Šopha – swelling,

विस्फोट – visphoṭa – blisters (eruptions),

तृद्जवरान् - tr̥djvarān – thirst and fever

amlo'gnidīptikṛt snigdho hr̥dyah pācanarocanah |

uṣṇavīryo himasparśah prīṇano kledano laghuḥ || 10 ||

karoti kaphapittāṣram mūḍhavātānuromanam |

so'tyabhyastatanoḥ kuryācchaithilyam timiram bhramam || 11 ||

kaṇḍūpāṇḍutvavīsarpaśophavisphoṭatr̥djvarān |

Amla rasa (sour taste) is

Agni deeptikrit - stimulates the Agni (digestive activity),

Snigdha - unctuous,

Hridya - good for the heart,

Pachana - digestive,

Rochana - appetizer,

Ushna viryo - hot in potency,

Hima sparsha - cool to touch,

Prinana - satiates,

Kledana - causes moistening,

Laghu - it is easy for digestion,

Karoti kapha pitta asram - causes aggravation of Kapha, Pitta and Asra (blood) and

Muda vata anulomanam - makes the inactive Vata move downwards.

Sour taste if used in excess, causes

Shaithilyam - looseness of the body,

Timiram - blindness,

Bhramam - giddiness,

Kandu - itching,

Pandutva – pallor,

Visarpa – Herpes, spreading skin disease,

Shopha - swellings,

Visphota – blisters, eruptions,

Trit - thirst and

Jwara - fever.

### **Functions of Lavana Rasa (Salt Taste):**

लवणः स्तम्भसङ्घातबन्धविद्मापनोऽग्निकृत् ॥ १२ ॥

स्नेहनः स्वेदनस्तीक्ष्णो रोचनश्छेदभेदकृत् ।

सोऽतियुक्तोऽस्पवनं खलतिं पलितं वलीम् ॥ १३ ॥

तृट्कुष्ठविषवीसर्पान् जनयेत् क्षपयेद्वलम् ।

lavaṇah stambhasaṅghātabandhavidhmāpano'gnikṛt || 12 ||

snehanah svedanastīksno rocanaśchedabhedakṛt |

so'tiyukto'srapavananāṁ khalatīm palitām valīm || 13 ||

त्रृकुष्ठविशविसर्पनं जनयेत् क्षपयेद्बलम् ।

लवणः स्तम्भ सङ्घात बन्ध विध्मापनोऽग्निकृत् - lavaṇah stambha saṅghāta bandha vidhmāpano'gnikṛt – salt taste removes (destroys) rigidity / stiffness (inactivity), hardness, blocks in the channels and pores in the body, increases digestive activity,

स्नेहनः - snehanah - acts as a lubricant,

स्वेदस्तीक्ष्णो – svedastīkṣṇo – causes sweating, is intense and deep penetrating in nature (penetrates deep into the cells),

रोचनश्छेद भेदकृत् – rocanāścheda bhedakṛt – improves taste, cuts and breaks open (the new growths and abscesses etc)

सोऽतियुक्तोऽस्रपवनं – so'tiyukto'srapavanaḥ - when used in excess, the salt taste vitiates blood and vata,

खलतिं पलितं – khalatih palitah - causes baldness, graying,

वलिम् – valim – wrinkles of the skin,

तृट्कुष्ठ – tr̥kuṣṭha – thirst, skin diseases,

विषवीसर्पन् – viṣavīsarpan – herpes,

जनयेत्क्षपयेद्वलम् - janayetkṣapayedbalam – and causes decrease in the body strength

Lavana rasa (salty taste) destroys

Stambha - rigidity,

Sangata - hardness,

Bandha - blocks in the channels and pores of the body.

It has the following properties -

Agnikrit - increases digestive activity,  
Snehana - lubricates,  
Svedana - causes sweating,  
Tikshna - penetrates deep into the tissues,  
Rochana - improves taste,  
Cheda bhedakrit - cuts and breaks open (the growths and abscesses etc)  
If used in excess, it causes  
Asra pavanam - vitiation of Asra (blood) and pavanam (vata),  
Kalatim - causes baldness,  
Palitam - greying of hair,  
Valim - wrinkles of the skin,  
Trit - thirst,  
Kushta - skin diseases,  
Visha - effect of poison,  
Visarpa – Herpes, spreading skin disease and  
Kshapayet balam - decreases strength of the body.

### **Functions of Tikta Rasa (Bitter Taste):**

तिक्तः स्वयमरोचिष्णुररुचिं कृमितृङ्गिषम् ॥ १४ ॥

कुष्मूर्छाज्वरोत्क्लेशदाहपित्तकफाऽज्येत् ।

क्लेदमेदोवसामज्जाशकृन्मूत्रोपशोषणः ॥ १५ ॥

लघुर्मेध्यो हिमो रुक्षः स्तन्यकण्ठविशोधनः ।

धातुक्षयानिलव्याधीनतियोगात् करोति सः ॥ १६ ॥

tiktaḥ svayamarociṣṇurarucim̄ kṛmitṛḍviṣam || 14 ||  
kuṣṭhamūr̄chājvarotkleśadāhapittakaphāñjayet |  
kledamedovasāmajāśakṛnmūtropaśoṣanah || 15 ||  
laghurmedhyo himo rūkṣah stanyakanṭhaviśodhanaḥ |  
dhātukṣayānilavyādhīnatiyogāt karoti saḥ || 16 ||

तिक्तः स्वयमरोचिष्णुररुचि जयेत् - tiktaḥ svayamarociṣṇuraruci jayet – the bitter taste by itself is not tasty but destroys anorexia (tastelessness), it also destroys

कृमि तृङ्गविषम् – kṛmitṛḍviṣam – worms, thirst, poison (effect of poisoning)

कुष्ठ मूर्च्छा – kuṣṭha mūrcchā – skin disease, unconsciousness,

ज्वरोत्कलेश – jvarotkleśa – fever, nausea (feel of vomiting),

दाह – dāha – burning sensation,

पित्तकफान् – pittakaphān – vitiated pitta and kapha,

क्लेद मेदो वसा मज्ज शकृन्मूत्रोपशोषणः – kleda medo vasā majja śakṛnmūtropaśoṣanah - dries up the moisture (water content in the body), fat, muscle-fat, marrow, feces, urine,

लघुर्मेध्यो – laghurmedhyo – bitter taste is light to digest (easily digestible), increases intelligence,

हिमो रुक्षः - himo rūkṣah - cold in potency, dry (causes dryness),

स्तन्य कण्ठ विशोधनः - stanya kanṭha viśodhanaḥ - cleanses the breast milk and throat,

धातुक्षयानिलव्याधीनतियोगात्करोति सः -

dhātukṣayānilavyādhīnatiyogātkaroti saḥ - when used in excess, the bitter taste causes depletion of tissues and diseases of Vata origin

Tikta rasa (bitter taste) is svayam arochishnu (by itself is not tasty), but it cures

Aruchi - anorexia,

Krimi - worms,

Trit - thirst,

Visha - poison,

Kushta - skin diseases,

Murcha - loss of consciousness,

Jwara - fever,

Utklesha - nausea,

Daha - burning sensation,

Pitta kaphan jayet - mitigates Pitta and Kapha,

Kleda upashoshana - dries up moisture,

Meda upashoshana – dries up fat,

Vasa upashoshana – dries up muscle-fat,

Majja upashoshana – dries up marrow,

Shakrit mutra upashoshana – dries up faeces and urine;

Tikta Rasa is

Laghu - easily digestible,

Medhya - increases intelligence,

Hima - cold in potency,

Ruksha - causes dryness,  
Stanya vishodhana - cleanses breast milk and  
Kanta vishodhana – clears the throat.  
When used in excess, it causes  
Dhatu kshaya - depletion of Dhatus (tissues) and  
Anila vyadhi - diseases of Vata origin.

### **Functions of Katu Rasa (Pungent Taste):**

कटुर्गलामयोदर्दकुष्ठालसकशोफजित् ।  
व्रणावसादनः स्नेहमेदः क्लेदोपशोषणः ॥ १७ ॥  
दीपनः पाचनो रुच्यः शोधनोऽन्नस्य शोषणः ।  
छिनति बन्धान् स्रोतांसि विवृणोति कफापहः ॥ १८ ॥  
कुरुते सोऽतियोगेन तृष्णां शुक्रबलक्षयम् ।  
मूर्छामाकुञ्चनं कम्पं कटिपृष्ठादिषु व्यथाम् ॥ १९ ॥

katurgalāmayodardakuṣṭhālasakaśophajit |  
vraṇāvasādanah snehamedahkledopaśoṣanah || 17 ||  
dīpanah pācano rucyah śodhano'nnasya śoṣanah |  
chinatti bandhān srotāṁsi vivṛṇoti kaphāpahaḥ || 18 ||  
kurute so'tiyogena trṣṇāṁ śukrabalakṣayam |  
mūrchāmākuñcanam kampam katiprṣṭhādiṣu vyathām || 19 ||

कटुर्गलामयोदर्द - katurgalāmayodarda - pungent taste cures the diseases of throat, allergic rashes,

कुष्ठालसक - kuṣṭhālasaka - leprosy (skin diseases), alasaka (a digestive disorders),

शोफजित् – śophajit – swelling (edema),

व्रणावसादनः - vraṇāvasādanah - reduces the swelling around the wounds or ulcers,

स्नेह मेदः क्लेदोपशोषणः – sneha medah kledopaśoṣanah - dries up (destroys) the unctuousness (greasiness), fat, and moisture (water) content of the body,

दीपनः पाचनो रुच्यः - dīpanah pācano rucyah - increases hunger, is digestive (digests ama), improves taste,

शोधनोऽन्नस्य शोषणः - śodhano'nnasya śoṣanah - is cleansing (eliminates the doshas), dries up the moisture of the food,

छिनति बन्धान् - chinatti bandhān - destroys joints of the body,

स्रोतांसि विवृणोति - srotāḥsi vivṛṇoti - dilates (expands) the channels of the body,

कफापहः - kaphāpahaḥ - destroys vitiated kapha,

कुरुते सोऽतियोगेन - kurute so'tiyogena - when used in excess, the pungent taste causes

तृष्णां – trṣṇāḥ - thirst,

शुक्र बलक्षयम् - Śukra balakṣayam – depletion of reproductive tissue (semen, sperms), and strength,

मूर्च्छामाकुञ्चन - mūrcchāmākuñcana - fainting (loss of consciousness), contractures,

कम्पः - kampah - tremors and

कटि पृष्ठादिषु व्यथाम् - kati prsthadiṣu vyathām – pain in the waist, back etc.

Katu rasa (pungent taste) cures  
Galamaya - diseases of throat,  
Udarda - allergic rashes,  
Kushta - skin diseases,  
Alasaka - a type of indigestion,  
Shopha - swelling (oedema),  
Vranavasadana - reduces the swelling around the ulcers,  
Sneha upashoshana - dries up the unctuousness,  
Meda upashoshana – dries up the fat,  
Kleda upashoshana – dries up the moisture,  
Dipana - increases hunger,  
Pachana - digestive,  
Ruchya - improves taste,  
Shodhana - cleansing, eliminates the Doshas,  
Annasya shoshana - dries up moisture of the food,  
Chinnati bhandan - breaks up hard masses,  
Srotamsi vivrinoti - dilates the channels and  
Kaphapaha - mitigates Kapha.

If used in excess, it causes

Trishna - thirst,

Shukra kshaya - depletion of reproductive element (sperm),

Bala kshaya – depletion of strength,

Murcha - fainting (loss of consciousness),

Akunchanam - contractures,

Kampa - tremors and

Kati prishtadishu vyatham - pain in the waist, back etc.

## **Functions of Kashaya Rasa (Astringent Taste):**

कषायः पितकफहा गुरुरसविशोधनः ।

पीडनो रोपणः शीतः क्लेदमेदोविशोषणः ॥ २० ॥

आमसंस्तम्भनो ग्राही रुक्षोऽति त्वक्प्रसादनः ।

करोति शीलितः सोऽति विष्टम्भाध्मानहृद्रुजः ॥ २१ ॥

तृट्काश्यपौरुषभ्रंशस्रोतोरोधमलग्रहान् ।

kaṣāyah pittakaphahā gururasraviśodhanah |

pīḍano ropaṇah śītaḥ kledamedoviśoṣaṇah || 20 ||

āmasaṁstambhano grāhī rūkṣo'ti tvakprasādanah |

karoti śīlitah so'ti viṣṭambhādhmānahṛdrujah || 21 ||

tr̥ṭkāśyapauruṣabhrāṁśasrotorodhamalagrahān |

कषायः पितकफहा – kaṣāyah pittakaphahā – astringent taste balances pitta and kapha (destroys vitiated pitta and kapha),

गुरुरसविशोधनः - gururasraviśodhanah - hard to digest, cleanses the blood,

पीडनो रोपणः - pīḍano ropaṇah - causes squeezing and healing of wounds (ulcers),

शीतः - śītaḥ - has cold potency,

क्लेद मेदो विशोषणः - kleda medo viśoṣaṇah - dries up the moisture (water content of the body) and fat,

आम संस्तम्भनो - āma saḥstambhano – hinders the digestion of ama (undigested food),

ग्राही - grāhī - astringent is a powerful water absorbent, hence tends to cause constipation,

रुक्षोऽतित्वक्प्रसादनः - rūkṣo'titvakprasādanah - dry (produces dryness) and does too much of skin cleansing

करोति शीलितः सोऽतिविषमभाध्मानहृद्गुजः - karoti śīlitah  
so'tivistambhādhmānahṛdrujah - when used in excess, the astringent taste causes stasis of food without digestion, flatulence, pain in the heart region,

तृट्काशर्यं पौरुषभ्रंशं स्रोतोरोधं मलग्रहान् - trṭkārśya pauruṣabhrāḥ srotorodha malagrahān – thirst, loss of virility (sexual power), obstruction of the channels of the body and constipation

Kashaya rasa (astringent taste) is  
Pitta kaphapaha - balances Pitta and Kapha,  
Guru - it is not easily digestible,  
Asra vishodhana - cleanses the blood,  
Pidano ropana - causes squeezing and healing of ulcers (wounds),  
Sheeta - cold in potency,  
Kledamedo vishoshana - dries up the moisture and fat,  
Ama - hinders the digestion of undigested food.  
Grahi - is water absorbent, constipative,  
Ruksha – causes dryness and  
Ati twakprasadana - cleanses the skin too much.

If used in excess, it causes

Vishtambha - stasis of food without digestion,  
Adhma - flatulence, abdominal distension,  
Hridruja - pain in the heart region,  
Trit - thirst,  
Karshya - emaciation,  
Paurusha brmsha - loss of virility,  
Srotorodha - obstruction of the channels and

Mala graha - constipation.

### **Madhura Gana – Group of sweet substances:**

घृतहेमगुडाक्षोडमोचचोचपरूषकम् ॥ २२ ॥

अभीरुवीरापनसराजादनबलात्रयम् ।

मेदे चतसः पर्णिन्यो जीवन्ती जीवकर्षभौ ॥ २३ ॥

मधूकं मधुकं बिम्बी विदारी श्रावणीयुगम् ।

क्षीरशुक्ला तुगाक्षीरी क्षीरिण्यः काश्मरी सहे ॥ २४ ॥

क्षीरेक्षुगोक्षुरक्षौद्रद्राक्षादिर्मधुरो गणः ।

ghṛtahemaguḍākṣoḍamocacocaparūṣakam || 22 ||

abhīruvīrāpanasarājādanabalātrayam |

mede catasrah parṇinyo jīvantī jīvakarsabhu || 23 ||

madhūkam madhukam bimbī vidārī śrāvanīyugam |

kṣīraśuklā tugāksīrī kṣīriṇya: kāśmarī sahe || 24 ||  
kṣīrekṣugokṣurakṣaudradrākṣādirmadhuro gaṇah |

घृत हेम गुडाक्षोड – ghṛta hema guḍākṣoḍa – ghee (butterfat), gold, molasses, Juglans regia,

मोच चोच परूषकम् - mocca coca parūṣakam – banana (plantain), bark of cinnamon, falsa fruit (Grewia asiatica)

अभीरु वीरा पनस - abhīru vīrā panasa – Asparagus racemosus, Roscoea procera,

राजादन बलात्रयम् - rājādana balātrayam – Mimusops hexandra, Sida cordifolia and its varieties,

मेदे - mede - meda (Polygonatum verticillatum All), Mahamedea (Polygonatum verticillatum Allioni)

चतसः पर्णिन्यो – catasrah parninyo – Shalaparni (*Desmodium gangeticum*), Prishniparni (*Uraria picta*), Mudgaparni (*Phaseolus trilobus*), Mashaparni (*Teramnus labialis*),

जीवन्ती - jīvantī - *Leptadenia reticulata*,

जीवकर्षभौ - jīvakarṣabhu – Jivaka (*Microstylis wallichii*), Rishabhaka (*Microstylis muscifera*),

मधुकं - madhūkahē - *Madhuka longifolia* (flowers),

मधुकं - madhukahē - Licorice,

बिम्बी - bimbī - *Coccinia indica*,

विदारी - vidārī - *Pueraria tuberosa*,

श्रावणीयुगम् - śrāvaṇīyugam – Shravani (*Sphaeranthus indicus*), Mahashravani (*Sphaeranthus africans*)

क्षीरशुक्ला - kṣīraśuklā - *Ipomea digitata*,

तुगाक्षीरी - tugākṣīrī - *Bambusa arundinacea*

क्षीरिण्यो - kṣīriṇyau - Kshirakakoli (*Lilium polyphyllum*), Dugdhika (*Euphorbia thymifolia*),

काश्मरी - kāśmarī - *Gmelina arborea*

सहे – sahe – *Kshudrasaha, Mahasaha*,

क्षीरेक्षु - kṣīrekṣu - milk, sugarcane,

गोक्षुर क्षौद्र द्राक्षादिर्मधुरो गणः - gokṣura kṣaudra drākṣādirmadhuro gaṇah - *Tribulus terrestris, honey, grapes etc are the members of the madhura gana or group of sweet substances*

Ghrita - ghee,

Hema - gold,

Guda - molasses,

Akshoda - *Juglans regia*,

Mocha - banana (plantain),

Chocha – Bark of cinnamon,

Parushaka - Falsa fruit - *Grewia asiatica*,

Abhiru - *Asparagus racemosus*,

Vira - *Roscaea procera*,

Panasa – jackfruit,

Rajadana - *Mimusops hexandra*,

The three Bala (Bala, Atibala and Nagabala) – *Sida cordifolia* and its varieties,

The two Meda – Meda - *Polygonatum verticillatum* All, and Mahameda - *Polygonatum verticillatum* Allioni,

The four Parni – Shalaparni (*Desmodium gangeticum*), Prishniparni (*Uraria picta*), Mudgaparni (*Phaseolus trilobus*), Mashaparni (*Teramnus labialis*),

Jivanti – *Leptadenia reticulata*,

Jivaka – *Malaxis acuminata* D.Don / *Microstylis wallichii* Lindl.,

Rishabhaka - *Microstylis muscifera*,

Madhuka – Licorice – *Glycyrrhiza glabra*,

Madhuka – *Madhuka longifolia*,

Bimbi – *Coccinia grandis* / *indica*,

Vidari – *Pueraria tuberosa*,

The two Sravani – Shravani (*Sphaeranthus indicus*), Mahashravani (*Sphaeranthus africans*),

Ksheerasukla - *Ipomea digitata*,

Tugaksiri - Bambusa arundinacea,  
The two Ksheerini - Kshirakakoli (Lilium polyphyllum), Dugdhika (Euphorbia thymifolia),  
Kashmari - Gmelina arborea,  
The two Saha – Kshudrasaha, Mahasaha,  
Ksheera - milk,  
Ikshu - sugarcane,  
Gokshura – Tribulus terrestris,  
Kshaudra – honey,  
Draksa – grapes – Vitis vinifera etc. form the group of sweet substances.

### **Amla Gana – group of sour substances:**

अम्लो धात्रीफलामूलीकमातुलुङ्गाम्लवेतसम् ॥ २५ ॥

दाडिमं रजतं तक्रं चुक्रं पालेवतं दधि ।

आम्रमाम्रातकं भव्यं कपित्थं करमर्दकम् ॥ २६ ॥

amlo dhātrīphalāmūlīkamātuluṅgāmlavetasam || 25 ||

dāḍimam rajatam takram cukram pālevatam dadhi |

āmrāmrātakam bhavyam kapittham karamardakam || 26 ||

अम्लो – amlo – examples of amla gana (group of sour substances) are -

धात्रीफलामूलीका – dhātrīphalāmūlīkā – dhatriphala (fruit of amla, Indian gooseberry), amlika (tamarind)

मातुलुङ्गाम्लवेतसम् - mātuluṅgāmlavetasam – Matulunga (Citrus medica), Amlvetasa (Garcinia pedunculata)

दाडिमं – dādimah - pomegranate

रजतं – rajataḥ - silver

तक्रं – takrah - buttermilk

चुक्रं – cukrah - Chukram

पालेवतं – pālevataḥ - Palevatam

दधि – dadhi - curds

आम्रमामातकं – āmramāmrātakah - amra (mango), amrataka (wild mango, Hog Plum, Spondias pinnata),

भव्यं – bhavyaḥ - Dillenia indica

कपित्थं – kapitthaḥ - wood apple

करमर्दकम् – karamardakam – Carissa carandas

Examples of amla gana (group of sour substances) are -

Dhatriphala - fruit of amla - Indian gooseberry,

Amlika – tamarind,

Matulunga - Citrus medica,

Amlvetasa - Garcinia pedunculata,

Dadima – pomegranate,

Rajatam – silver,

Takram – buttermilk,

Chukram,

Palevatam,  
Dadhi – curds,  
Amra - mango,  
Amrataka - wild mango - Hog plum - Spondias pinnata,  
Bhavyam - Dillenia indica,  
Kapitham - wood apple and  
Karamardakam – Carissa carandas.

### **Lavana Gana – group of salty substances:**

वरं सौवर्चलं कृष्णं विडं सामुद्रमौद्धिदम् ।

रोमकं पांसुजं सीसं क्षारश्च लवणो गणः ॥ २७ ॥

varam sauvarcalam krṣṇam viḍam sāmudramaudbhidam |  
romakam pāṁsujaṁ sīsaṁ ksāraśca lavaṇo gaṇah || 27 ||

लवणो गणः - lavaṇo gaṇah - the group of salt substances comprise of different types of salts, including –

वरं - varah - Saindhava Lavana (rock salt)

सौवर्चलं - sauvarcalah - Sochal salt (Unaqua Sodium Chloride)

कृष्णं - krṣṇah - Black salt

बिडं - biḍah - Ammonium salt

सामुद्रमौद्धिदम् – sāmudramaudbhidam – Samudra Lavana (sea salt), Audbhida / Oudbhida Lavana (Reha salt, Usa salt, efflorescent salts)

रोमकं - romakah - sambhar salt, earthen salt

पांसुजं - pāṁsujaḥ - salt prepared from saline earth

शीसं - śīsaḥ - lead

क्षारश्च - kṣāraśca – alkalis

The group of salty substances comprise of different types of salts, including –

Varam - Saindhava Lavana - rock salt,

Sauvarchalam - Sochal salt - unaqua sodium chloride,

Krishnam - Black salt,

Vidam - Ammonium salt,

Samudram - Sea salt,

Audbhidam - Reha salt, Usa salt, efflorescent salts,

Romakam - Sambhar salt, earthen salt,

Pamsujam - salt prepared from saline earth,

Sisam – lead and

Kshara – alkalis.

### **Tikta Gana – group of bitter substances:**

तिक्तः पटोली त्रायन्ती वालाकोशीरचन्दनम् ।

भूनिम्बनिम्बकटुकातगरागुरुवत्सकम् ॥ २८ ॥

नक्तमालाद्विरजनीमुस्तमूर्वाटरूषकम् ।

पाठापामार्गकांस्यायोगुडूचीधन्वयाशकम् ॥ २९ ॥

पञ्चमूलं महदव्याघ्र्यौ विशालातिविषा वचा ।

tiktaḥ paṭolī trāyantī vālākośīracandanam |  
bhūnimbanimbakaṭukātagarāguruvatsakam || 28 ||  
naktamālādvirajanīmustamūrvāṭarūṣakam |  
pāṭhāpāmārgakāṃsyāyoguḍūcīdhanvayāśakam || 29 ||  
pañcamūlam̄ mahadvyāghryau viśālātivisā vacā |

तिक्तः – tiktaḥ - the group of bitter substances comprise of -

पटोली – paṭolī – pointed gourd (*Trichosanthes dioica*)

त्रायन्ती – trāyantī – *Gentiana kurroo*

वालकोशीर – vālakośīra – Valaka (*Aporosa lindleyana* / *Coleus vettiveroides*), Ushira (*Vetiveria zizanioides*)

चन्दनम् – candanam - sandalwood

भूनिम्ब – bhūnimba – *Andrographis paniculata* (the creat, whole plant),

निम्ब – nimbi – *Azadirachta indica* (neem),

कटुकातगरागुरु - kaṭukātagarāguru – Katuka (*Picrorhiza kurroa*), Tagara (*Valeriana wallichii*, Indian Valerian), Aguru (*Aquilaria agallocha*),

वत्सकम् – vatsakam – *Holarrhena antidysenterica*

नक्तमाल – naktamāla – *Pongamia pinnata*

द्विरजनी – dvirajanī – Haridra (turmeric) and Daruharidra (tree turmeric),

मुस्त – musta – *Cyperus rotundus* (nut grass),

मूर्वाटरुषकम् – mūrvāṭarūṣakam - Murva (*Marsdenia tenacissima*), Atarushaka (*Adhatoda vasica*),

पाठापामार्ग – pāṭhāpāmārga – Patha (*Cyclea peltata*), Apamarga (*Achyranthes aspera*, Prickly Chaff Flower),

कांस्यायो - kāḥsyāyo – Kamsya (bronze), Ayas (iron),

गुडूची – guḍūcī – *Tinospora cordifolia*,

धन्वयासकम् – dhanvayāsakam – Alhagi camelorum

पञ्चमूलंमह – pañcamūlaṁmaha - Roots of Bilva (*Aegle marmelos*, Bael root), Agnimantha (*Clerodendrum phlomidis*), Shyonaka (*Oroxylum indicum*), Patala (*Stereospermum suaveolens*), Gambhari (*Gmelina arborea*),

व्याघ्र्यौ – vyāghryau – Brihati (*Solanum indicum*) and Kantakari (*Solanum surattense*, *Solanum xanthocarpum*)

विशालात्तिविषा – viśālā'tiviṣā – Visala (*Citrullus colocynthis*), Ativisha (*Aconitum heterophyllum*),

वचा – vacā – *Acorus calamus*

The group of tikta (bitter) substances comprise of -

Patoli - pointed gourd - *Trichosanthes dioica*,

Trayanti - Gentiana kurroo,

Valaka - *Aporosa lindleyana* / *Coleus vettiveroides*,

Ushira - *Vetiveria zizanioides*,

Chandanam – sandalwood,

Bhunimba - *Andrographis paniculata*,

Nimba - *Azadirachta indica* - neem,

Katuka - *Picrorhiza kurroa*,

Tagara - *Valeriana wallichii*, Indian Valerian,

Aguru - *Aquilaria agallocha*,

Vatsakam - Holarrhena antidysenterica,  
Naktamala - Pongamia pinnata,  
Dvirajani – the two types of Rajani - Haridra (turmeric) and Daruharidra (tree turmeric),  
Musta - Cyperus rotundus (nut grass),  
Murva - Marsdenia tenacissima,  
Atarushaka - Adhatoda vasica,  
Patha - Cyclea peltata,  
Apamarga - Achyranthes aspera - Prickly chaff flower,  
Kamsya - bronze,  
Ayas - iron,  
Guduchi - Tinospora cordifolia,  
Dhanvayasakam - Alhagi camelorum,  
Panchamoolam maha - Roots of Bilva (Aegle marmelos, Bael root), Agnimantha (Clerodendrum phlomidis), Shyonaka (Oroxylum indicum), Patala (Stereospermum suaveolens), Gambhari (Gmelina arborea),  
Vyaghryau – Brihati (Solanum indicum) and Kantakari (Solanum surattense, Solanum xanthocarpum),  
Visala - Citrullus colocynthis,  
Ativisha - Aconitum heterophyllum and  
Vacha - Acorus calamus.

### **Katu Gana – group of pungent substances:**

कटुको हिङ्गुमरिचकृमिजित्पञ्चकोलकम् ॥ ३० ॥

कुठेराध्या हरितकाः पित्तं मूत्रमरुष्करम् ।

kaṭuko hiṅgumaricakṛmijitpañcakolakam || 30 ||

kuṭherādyā haritakāḥ pittam mūtramaruṣkaram |

कटुको – kaṭuko - the group of pungent substances comprise of -

हिङ्गु – hiṅgu – asafetida

मरिच – marica – black pepper

कृमिजित्पञ्चकोलकम् - kṛmijit pañcakolakam – Krimijit (*Embelia ribes*), Pippali (long pepper), Pippalimula (root of long pepper), Chavya (*Piper retrofractum*), Chitraka (*Plumbago zeylanica*), Shunti (ginger)

कुठेराध्या हरीतकाः – kuṭherādyā haritakāḥ - leafy vegetables such as Kutheraka and others (mentioned in verse 103 of Ashtanga Hridaya Sutra Sthana, chapter 6),

पित्तं – pittāḥ - bile of animals

मूत्रमरुष्करम् – mūtram aruṣkaram – Mutra (urines of animals), Arushkara (*Semecarpus anacardium*, Marking Nut)

The group of katu (pungent) substances comprise of -

Hingu – asafoetida,

Maricha - black pepper,

Krmijit pancakolakam – Krimijit (*Embelia ribes*), Pippali (long pepper), Pippalimula (root of long pepper), Chavya (*Piper retrofractum*), Chitraka (*Plumbago zeylanica*), Shunti (ginger)

Kutheradhyha haritakah - leafy vegetables such as Kutheraka and others,

Pittam - bile of animals,

Mutra - urine of animals and  
Arushkara - Semecarpus anacardium - Marking Nut.

### **Kashaya Gana – group of astringent substances:**

वर्गः कषायः पथ्याक्षं शिरीषः खदिरो मधुः ॥ ३१ ॥

कदम्बोदुम्बरं मुक्ताप्रवालाञ्जनगैरिकम् ।

बालं कपित्थं खर्जूरं बिसपद्मोत्पलादि च ॥ ३२ ॥

vargah kaṣāyah pathyākṣam śirīṣah khadiro madhu: || 31 ||

kadambodumbaraṁ muktāpravālāñjanagairikam |

bālam kapittham kharjūram bisapadmotpalādi ca || 32 ||

वर्गः कषायः – vargah kaṣāyah - the group of astringent substances comprise of -

पथ्याक्षं – pathyā'kṣah - Pathya, Haritaki (*Terminalis chebula*), Aksha, Bibhitaki (*Terminalia bellirica*),

शिरीषः – śirīṣah - *Albizia lebbeck*,

खदिरो – khadiro – *Acacia catechu*,

मधु – madhu – honey,

कदम्बोदुम्बर – kadambodumbara – Kadamba (*Neolamarckia cadamba*), Udumbara (*Ficus racemosa*, cluster fig),

मुक्ता – muktā – pearls,

प्रवालाञ्जन – pravālāñjana – Pravala (coral), Anjana (aqueous extract of Berberis aristata),

गैरिकम् – gairikam – Purified red ochre,

बालं कपित्थं – bālah kapitthah - unripe wood apple,

खर्जूरं – kharjūrah - dates,

विस –visa – lotus stalk,

पद्मोत्पलादि च - padhmotpalādi ca – Padma (*Nelumbium speciosum*), Utpala (*Nymphaea stellata*) etc.

The group of Kashaya (astringent) substances comprise of -

Pathya - Haritaki (*Terminalis chebula*),

Aksha - Bibhitaki (*Terminalia bellirica*),

Sirisah - *Albizia lebbeck*,

Khadira - *Acacia catechu*,

Madhu - honey,

Kadamba - *Neolamarckia cadamba*,

Udumbara - *Ficus racemosa* - cluster fig,

Mukta - pearls,

Pravala - coral,

Anjana - aqueous extract of *Berberis aristata*,

Gairikam - Purified red ochre,

Balam kapittham - unripe wood apple,

Karjuram - dates,

Bisa - lotus stalk,

Padma - Nelumbium speciosum,

Utpala - Nymphaea stellata etc.

### **General properties of tastes and exceptions:**

#### **Madhura rasa (sweet taste):**

मधुरं क्षेष्मलं प्रायो जीर्णाच्छालियवादृते ।

मुद्राद्रोधूमतः क्षौद्रात्सिताया जाङ्गलामिषात् ॥ ३३ ॥

madhuram śleṣmalam prāyo jīrṇācchāliyavādrte |

mudgādgodhūmataḥ kṣaudrātsitāyā jāṅgalāmiṣāt || 33 ||

प्रायो मधुरं क्षेष्मलं – prāyo madhurah śleṣmalaḥ - generally, the substance having sweet taste increase kapha, with exception of

जीर्णाच्छालियवाहृते - jīrṇācchāliyavāddrte – Jerna Shali (old rice, more than one year old rice), Jeerna Yava (more than one year old Hordeum vulgare, barley),

मुद्राद्रोधूमतः – mudgādgodhūmataḥ - Jeerna Mudga (more than one year old green gram), Jeerna Godhuma (more than one year old wheat)

क्षौद्रात्सिताया – kṣaudrātsitāyā – kshaudra (honey), sita (sugar),

जाङ्गलामिषात् - jāṅgalāmiṣāt – meat of animals living in desert like lands

Generally, substances of sweet taste are sleshmala (increases Kapha) except Jeerna (more than one year old) grains of Shali – rice, Yava - Barley – Hordeum vulgare,

Mudga - green gram,  
Godhuma - wheat,  
Kshaudra - honey,  
Sita - sugar and  
Jangala amisha - meat of animals of desert – like lands.

### **Amla rasa (sour taste):**

प्रायोऽम्लं पित्तजननं दाडिमामलकादृते ।

prāyo'mlaṁ pittajananam dāḍimāmalakādṛte |

प्रायोऽम्लं पित्तजननं – prāyo'mlaḥ pittajananaḥ - generally substances of sour taste aggravate pitta,

दाडिमामलकादृते - dāḍimāmalakādṛte – except pomegranate and Indian gooseberry

Generally substances of Amla rasa (sour taste) are pittajananam (aggravate Pitta), except Dadima – Pomegranate – Punica granatum and Amalaka - Indian gooseberry.

### **Lavana rasa (salty taste):**

अपथ्यं लवणं प्रायश्चक्षुषोऽन्यत्र सैन्धवात् ॥ ३४ ॥

apathyam lavaṇam prāyaścakṣuṣo'nyatra saindhavāt || 34 ||

अपथ्यं लवणं - apathyam lavaṇam - generally all salts are bad

प्रायश्चक्षुषो - aprāyaścakṣuṣo - for the eyes (vision),

अन्यत्र सैन्धवात् - prāyaścakṣuṣo'nyatra saindhavāt –except the rock salt

Generally salts are apathyam prayaschakshusho (bad for the eyes / vision) except Saindhava – Rock Salt.

### **Tikta and Katu rasa (bitter and pungent tastes):**

तिकं कटू च भूयिष्मवृष्यं वातकोपनम् ।

ऋतेऽमृतापटोलीभ्यां शुण्ठीकृष्णारसोनतः ॥ ३५ ॥

tiktaṁ kaṭū ca bhūyiṣṭhamavrṣyam vātakopanam |

rte'mṛtāpaṭolībhyaṁ śuṇṭhīkrṣṇārasonataḥ || 35 ||

तिकं कटु च भूयिष्म – tiktaḥ kaṭu ca bhūyiṣṭham – generally, all substances (foods, drugs) predominant in bitter and pungent taste are

अवृष्यं – avṛṣyah - non-aphrodisiacs (not good for semen and sperms), and

वातकोपनम् – vātakopanam – aggravate vata,

ऋतेऽमृता पटोलीभ्यां - rte'mṛtāpaṭolībhyaḥ - except Amrita (*Tinospora cordifolia*), Patoli (pointed gourd),

शुण्ठी कृष्णा रसोनतः - śuṇṭhī krṣṇā rasonataḥ - ginger, long pepper and garlic

Generally tikta (bitter) and katu (pungent) rasa are avrishyam (non-aphrodisiacs) and vatakopanam (aggravate Vata) except for Amrita - Indian *Tinospora*,

Patoli – pointed gourd - *Trichosanthes dioica*,

Shunthi - ginger,

Krishna - long pepper and

Rasona – Garlic – *Allium sativum*.

### **Kashaya rasa (Astringent taste):**

कषायं प्रायशः शीतं स्तम्भनं चाभयां विना ।

kaṣāyam prāyaśah śītam stambhanam cābhayām vinā |

कषायं प्रायशः – kaṣāyah prāyaśah - all astringents are usually

शीतं – śītah - cold and

स्तम्भनं – stambhanah - obstruction, constipating,

चाभयं विना - cābhayāḥ vinā – except abhaya or Terminalia chebula (its fruit rind)

Substances having kashaya rasa (astringent taste) are usually sheeta (cold in potency) and stambhanam (obstructive) except

Abhaya – Chebulic Myrobalan (fruit rind) – Terminalia chebula.

### **Tastes, their potencies and qualities:**

रसाः कट्वम्ललवणा वीर्येणोष्णा यथोत्तरम् ॥ ३६ ॥

तिक्तः कषायो मधुरस्तद्वदेव च शीतलाः ।

तिक्तः कटुः कषायश्च रुक्षा बद्धमलास्तथाः ॥ ३७ ॥

पट्वम्लमधुराः स्निग्धाः सृष्टविणमूत्रमारुताः ।

पटोः कषायस्तस्माच्च मधुरः परमं गुरुः ॥ ३८ ॥

लघुरम्लः कटुस्तस्मात् तस्मादपि च तिक्तकः ।

rasāḥ katvamlalavaṇā vīryeṇoṣṇā yathottaram || 36 ||

tiktaḥ kaṣāyo madhurastadvadeva ca śītalāḥ |

tiktaḥ kaṭuh kaṣāyaśca rūkṣā baddhamalāstathā:|| 37 ||

paṭvamlamadhurāḥ snigdhāḥ srṣṭavīṇamūtramārutāḥ |

paṭoh kaṣāyastasmācca madhurah paramam guruḥ || 38 ||

laghuramla: kaṭustasmāt tasmādapi ca tiktakah |

रसाः कट्वम्ल लवणा - rasāḥ kaṭvamla lavaṇā – the tastes pungent, sour and salt

वीर्येणोष्णा यथोत्तरम् - vīryeṇoṣṇā yathottaram – are of hot potency, each one more so in their succeeding order,

तिक्तः कषायो मधुरस्तद्वदेव च शीतलाः - tiktaḥ kaṣāyo madhurastadvadeva ca śītalāḥ - similarly, the bitter, astringent and sweet tastes are cold in potency, each one more in their succeeding order,

तिक्तः कटुः कषायश्च - tiktaḥ kaṭuh kaṣāyaśca – bitter, pungent and astringent tastes

रुक्षा बद्धमलास्तथा - rūkṣā baddhamalāstathā - are dry and cause constipating (each one more so in that order)

पट्वम्ल मधुराः - paṭvamla madhurāḥ - salt, sour and sweet tastes

स्निग्धाः सृष्ट विष्मूत्र मारुताः - snigdhāḥ srṣṭa viṣmūtra mārutāḥ - are unctuous and help in elimination of feces, urine and fart (flatus), each one more so in their succeeding order,

पटोः कषायस्तस्माञ्च - paṭoh kaṣāyastasmāñca – salt, astringent and

मधुरः परमं गुरुः - madhurah paramah guruḥ - sweet tastes are heavy (hard to digest), each one more so in their succeeding order,

लघुरम्लः कटुस्तस्मात्स्मादपि च तिक्तकः - laghuramlaḥ kaṭustasmāttasmādapi ca tiktakah - sour, pungent and bitter tastes are light (easy to digest), each one more so in their succeeding order

Katu (pungent), Amla (sour), Lavana (salt) are of hot potency (Ushna Veerya) each one, more so in their succeeding order; i.e. lavana rasa is the most ushna and katu the least.

Similarly Tikta (bitter), Kashaya (astringent) and Madhura (sweet) are cold in potency, each one more in their succeeding order; i.e. madhura is the most sheeta and tikta the least.

Tikta (bitter), Katu (pungent) and Kashaya (astringent) are dry and cause constipation (each one more so in their succeeding order) i.e. kashaya is the most ruksha and tikta the least.

Patu (salt), Amla (sour), Madhura (sweet) are snigdha (unctuous) and help elimination of vit (feces), mutra (urine) and maruta (flatus), each one more so in their succeeding order; i.e.

Madhura is the most snigdha and patu (lavana) the least.

Patu (salt), Kashaya (astringent) and Madhura (sweet) are guru (heavy to digest), each one more so in their succeeding order; i.e. madhura is the most guru and patu (lavana) the least.

Amla (sour), Katu (pungent) and Tikta (bitter) are laghu (easy to digest), each one more so in their succeeding order; i.e. tikta is the most laghu and amla the least.

## **Rasa Samyoga, Sankhya (permutation and combination of tastes, numbers of combination):**

### **Number of rasas (tastes):**

संयोगः सप्तपञ्चाशत् कल्पना तु त्रिषष्ठिधा ॥ ३९ ॥

रसानां यौगिकत्वेन यथास्थूलं विभज्यते ।

saṃyogāḥ saptapañcāśat kalpanā tu triṣaṭṣidhā || 39 ||

rasānām yaugikatvena yathāsthūlam vibhajyate |

संयोगः सप्तशतकल्पना तु त्रिषष्ठिधा - sahyogāḥ saptapañcasat kalpanā tu triṣaṣṭidhā – the combination (samyoga) of tastes are of 57 types, but the count is again of 63 types

यौगिकत्वेन रसानां –yaugikatvena rasānāḥ - on the basis of the usage (yogas or formulations in daily routine of selection of drugs, planning of therapies etc) of the tastes and

विभज्यते यथास्थूलं – vibhajyate yathāsthūlah - and this classification (of rasas according to combinations and utilization) has been done in a broader and grosser way (they cannot be minutely classified or counted because the permutations and combinations of tastes and sub-tastes become innumerable)

The combination (samyoga) of tastes is of 57 types, but the count is again of 63 types (including the 6 rasas individually) on the basis of usage of the tastes and has been classified grossly.



एकैकहीनास्तान् पञ्चदश यान्ति रसाद्विके ॥ ४० ॥

ekaikahinastan pañcadaśa yānti rasādvike || 40 ||

एकैक हीनास्तान् – ekaika hīnastān - eliminating 1 rasa or taste from each combination,

रसा द्विके पञ्चदश यान्ति - rasā dvike pañcadaśa yānti – the number of combinations of 2 tastes will sum up to 15 types,

Eliminating 1 rasa (taste) from each combination, the number of combinations of 2 tastes will sum up to 15 types.

Combination of 2 tastes = 15 types

1. Madhura + Amla
2. Madhura + Lavana
3. Madhura + Tikta
4. Madhura + Katu
5. Madhura + Kashaya
6. Amla + Lavana
7. Amla + Tikta
8. Amla + Katu
9. Amla + Kashaya
10. Lavana + Tikta
11. Lavana + Katu
13. Lavana + Kashaya
14. Tikta + Katu
15. Tikta + Kashaya

त्रिके स्वादुर्दशाम्लः षट्त्रीन् पटुस्तिक्त एककम् ।

trike svādurdaśāmlah ṣaṭtrīn paṭustikta ekakam |

त्रिके – trike – in the combination of 3 tastes each, it will be

स्वादुर्दशाम्लःषट् – svādurdaśāmlahṣat - 10 with sweet, 6 with sour,

त्रीन् पटुस्तिक्त एककम् - trīn paṭustikta ekakam – 3 with salt, 1 with bitter  
(total 20 types in combination of three tastes),

In the combination of 3 tastes each, it will be 10 with sweet, 6 with sour, 3 with salt, 1 with bitter (total 20 types in combination of three tastes).

Combination of 3 tastes = 20 types

1. Madhura + Amla + Lavana
2. Madhura + Amla + Tikta
3. Madhura + Amla + Katu
4. Madhura + Amla + Kashaya
5. Madhura + Lavana + Tikta
6. Madhura + Lavana + Katu
7. Madhura + Lavana + Kashaya
8. Madhura + Tikta + Katu
9. Madhura + Tikta + Kashaya
10. Madhura + Katu + Kashaya
11. Amla + Lavana + Tikta
12. Amla + Lavana + Katu
13. Amla + Lavana + Kashaya
14. Amla + Tikta + Katu
15. Amla + Tikta + Kashaya
16. Amla + Katu + Kashaya
17. Lavana + Tikta + Katu
18. Lavana + Tikta + Kashaya
19. Lavana + Katu + Kashaya
20. Tikta + Katu + Kashaya

चतुष्केषु दश स्वादुश्चतुरोऽम्लः पटुः सकृत् ॥ ४१ ॥

catuskeṣu daśa svāduścaturo'mlaḥ paṭuh sakṛt || 41 ||

चतुष्केषु - catuskeṣu - in the combination of 4 tastes, it will be

दश स्वादुश्चतुरोऽम्लः पटुः सकृत् - daśa svāduścaturo'mlaḥ paṭuh sakṛt – 10 with sweet, 4 with sour and 1 with salt (total 15 types in combination of 4 tastes together),

In the combination of 4 tastes, it will be 10 with sweet, 4 with sour and 1 with salt (total 15 types in combination of 4 tastes together).

Combination of 4 tastes = 15 types

1. Madhura + Amla + Lavana + Tikta
2. Madhura + Amla + Lavana + Katu
3. Madhura + Amla + Lavana + Kashaya
4. Madhura + Amla + + Tikta + Katu
5. Madhura + Amla + Tikta + Kashaya
6. Madhura + Amla + Katu + Kashaya
7. Madhura + Lavana + Tikta + Katu
8. Madhura + Lavana + Tikta + Kashaya
9. Madhura + Lavana + Katu + Kashaya
10. Madhura + Tikta + Katu + Kashaya
11. Amla + Lavana + Tikta + Katu

12. Amla + Lavana + Tikta + Kashaya

13. Amla + Lavana + Katu + Kashaya

14. Amla + Tikta + Katu + Kashaya

15. Lavana + Tikta + Katu + Kashaya

पञ्चकेष्वेकमेवाम्लो मधुरः पञ्च सेवते ।

pañcakeśvekamevāmlo madhuraḥ pañca sevate |

पञ्चकेष्वेकमेवाम्लो – pañcakeśvekamevāmlo – in combination of 5 tastes,  
it will be only 1 with sour and

पञ्च मधुरः सेवते - pañca madhuraḥ sevate – 5 with sweet (total 6 in  
combination of fives)

In combination of 5 tastes, it will be only 1 with sour and  
5 with sweet (total 6 in combination of fives).

Combination of 5 tastes = 6 types

1. Madhura + Amla + Lavana + Tikta + Katu

2. Madhura + Amla + Lavana + Tikta + Kashaya

3. Madhura + Amla + Lavana + Katu + Kashaya

4. Madhura + Lavana + Tikta + Katu + Kashaya

5. Madhura + Amla + Tikta + Katu + Kashaya

6. Amla + Lavana + Tikta + Katu + Kashaya

द्रव्यमेकं षडास्वादमसंयुक्ताश्च षट्साः ॥ ४२ ॥

dravyamekaṁ ṣadāsvādamaśaṁyuktāśca ṣadrasāḥ || 42 ||

द्रव्यमेकं षडास्वादम् – dravyamekah ṣadāsvādam – in the combination of 6 tastes, we will get 1 combination,

असंयुक्ताश्च षट्सा - asahyuktāśca ṣadrasāḥ - each taste taken individually (not in combination with any other taste) will make 6 types, thus forming a total of 63 combinations

In the combination of 6 tastes, we will get 1 combination.

Each taste taken individually (not in combination with any other taste) will make 6 types, thus forming a total of 63 combinations.

Combination of 6 tastes together – 1 type

1. Madhura + Amla + Lavana + Tikta + Katu + Kashaya

### **Summary of rasa combinations:**

षट् पञ्चका षट्च पृथग्रसाः स्युश्छतुर्द्विकौ पञ्चदशप्रकारौ ।

भेदास्त्रिका विंशतिरेकमेवं द्रव्यं षडास्वादमिति त्रिषष्ठिः ॥ ४३ ॥

ṣat pañcakā ṣatca pṛthagrasāḥ syuścaturdvikau pañcadaśaprakārau |  
bhedāstrikā vimśatirekamevam dravyam ṣadāsvādamiti triṣaṭṭih || 43 ||

पञ्चका: षट् - pañcakāḥ ṣat - combination of 5 tastes, we have 6 types,

पृथग्रसाः षट् च – pṛthagrasāḥ ṣat ca – 6 tastes counted individually will make 6 types,

स्युश्छतुर्द्विकौ पञ्चदश प्रकारौ - syuścaturdvikau pañcadaśa prakārau – combination of 4 tastes and 2 tastes will be of 15 types each,

भेदास्त्रिका विंशति: - bhedāstrikā vihśatir – combination of 3 tastes is of 20 types,

एकमेव द्रव्यं षडास्वादम् – ekameva dravyah ṣadāsvādam – 1 taste, each taken individually (without combining), will make 6 types,

इति त्रिषष्ठि: - iti triṣaṭṭih - thus making 63 combinations (recipes) of rasas

The combination of five rasas is of six types and single rasas constitute six divisions.

The combinations of four rasas and two rasas are of fifteen types each.

The combinations of three rasas are of twenty types.

The combination of six rasas together constitutes one division.

Thus the total number of combinations is sixty three.

### **Method of judiciously using the tastes:**

ते रसानुरसतो रसभेदास्तारतम्यपरिकल्पनया च ।

सम्भवन्ति गणनां समतीता दोषभेषजवशादुपयोज्याः ॥ ४४ ॥

te rasānurasato rasabhedāstāratamya parikalpanayā ca |

sambhavanti gaṇanām samatītā dosabheṣajavaśādūpayojojyāḥ || 44 ||

ते रसानुरसतो – te rasānurasato – the above mentioned 63 combinations (types) of tastes, along with the sub-tastes (secondary tastes)

रसभेदास्तारतम्य परिकल्पनया च – rasabhedāstāratamya parikalpanayā ca – when combined in their proportional combinations (more, moderate, less), the permutations and combinations

सम्भवन्ति गणना – sambhavanti gaṇanā - become innumerable,

समतीता दोष भेषज वशादुपयोज्याः - samatītā doṣa bheṣaja vaśādūpayojyāḥ  
- these (tastes) are to be selected and used after considering the conditions of the doshas and drugs (and therapies).

These Rasa (primary tastes) and Anurasas (secondary tastes) in their proportional (more, moderate and less) combinations become innumerable. These are to be selected and used after considering the conditions of the Dosas and drugs.

इति श्री वैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां अष्टाङ्गहृदयसंहितायां

सूत्रस्थाने रसभेदीयोनाम दशमोऽध्यायः ।

iti śrī vaidyapatisimhaguptasūnu vāgbhaṭaviracitāyāṁ aṣṭāṅgahṛdaya  
saṁhitāyāṁ sūtrasthāne rasabhedīyonāma daśamo'dhyāya: |

Thus ends the 10<sup>th</sup> chapter of Ashtangahrdaya Samhita Sutrasthana, named Rasabherdiya Adhyaya, written by Shrimad Vaghbata, son of Shri Vaidyapati Simhagupta.

## **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. Indriya Prasadana – boosts strength of sense organs, nourishes sense organs.

### **Composition -**

Sweet taste is composed of following Mahabhuta (basic elements) -

Pruthvi – solid and Ap – water

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 -**

Prahladana – Brings happiness to mind

Tarpana – Nourishes sense organs

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 an aphrodisiac, promotes pregnancy, promotes lactation.

Relieves burning sensation, improves skin complexion.

Nourishes all the body tissues, promotes growth.

### **Increases Ojas**

Balya – increases strength

Ayushya – increases life expectancy

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 tumor (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, jackfruit, Jivanti – Leptadenia reticulata, [Tribulus](#), honey, raisins etc.

### **Sweet food should be consumed first -**

It is said in Ayurveda that sweet food should be consumed first, during meals. It is because, just before meal time, there is a 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

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

Mamsavriddhi 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.

## **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.

### **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 horripilation

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

## **Excerpt from Ashtanga Hrudayam**

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).

**Examples of sour tasting substances** – Indian gooseberry, tamarind, lemon, Pomegranate, [RajataBhasma](#) (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 – horripilation

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

**While taking food,**

Sour taste should be consumed next to sweet foods in the diet, in the early part of meals.

## **SALT TASTE – 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.

### **Effect of salt taste on Tridosha -**

Salt taste decreases Vata. It increases Pitta and Kapha Dosha.

### **Composition -**

There are different opinions regarding basic element composition of salt taste.

It is composed of

solid and fire as per Charaka and Vaghbhata

Solid and Fire as per Sushruta and

Fire and water as per Nagarjuna.

Solid and fire composition theory is a widely accepted one.

Because of the solid element, it is heavy and unctuous.

Because of the fire, it has a hot quality.

### **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

Mukha vidahakara – causes a slight burning sensation in the 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

### **Excerpt from Ashtanga Hrdayam**

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

Mamsakotha – muscle degeneration

Kushta – skin diseases

Shopha – inflammatory condition

Dantachyuti – teeth fall

Napumsakata – infertility, impotency

Indriyanasha – depleted strength of sense organs

Vali, Palithya, Khalitya – gray hairs, facial wrinkles and hair loss

Raktapitta – bleeding disorders due to high Pitta levels

Amlapitta – gastritis

Visarpa – Herpes

Vatarakta – gout

Indralupta – hair loss, alopecia

**While taking food,** Salt taste should be consumed next to sweet and sour foods in the diet, in the early part of meals.

**Contra indications:** Gastritis, high BP, body swelling, high fever.

## **PUNGENT TASTE – QUALITIES, HEALTH BENEFITS, SIDE EFFECTS**

Pungent taste is called 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.

## **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.

## **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

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

Kushtaghna – useful in some skin diseases

Kandughna – relieves itching. (Itching is a Kapha symptom.

Since Katu rasa decreases Kapha, it helps to relieve itching.)

## **Excerpt from Ashtanga Hrudayam**

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 overuse, 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 known-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 nuts etc.

**Excess of Pungent** causes increase of Pitta and Vata, leading to following symptoms -

Napumsakata – impotence

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.

**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.

## **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.

### **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.

### **Effect of Bitter taste on body and mind -**

Soon after tasting the bitter substance, it destroys other tastes. But over a period of time, it helps to improve the tasting capacity of the 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

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.

Jwaraghna – useful in fever. Most of the bitter tasting herbs like neem, [Giloy](#) etc have anti microbial and antipyretic benefits. Hence, useful in fever.

### **Excerpt from Ashtanga Hrdayam**

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, feces and urine;

Tikta Rasa is easily digestible, increases intelligence, is 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 -

Dhatushosha – emaciation and dryness of tissues

Srotokharatva – dryness, roughness, brittle-ness of body channels

Daurbalya – debility, tiredness

Karshya – emaciation, weight loss

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.

## **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 an astringent taste, such as a betel nut, it dries up the saliva and causes a choking feeling in the throat.

### **Effect of Astringent taste on Tridosha -**

Astringent taste decreases Kapha and Pitta. It increases Vata Dosha.

### **Composition -**

Astringent taste is composed of Vayu (air) and Pruthvi (solid) elements.

When you think of air and ether together, you could imagine heaviness (due to solidity), coolness (due to air) and dryness (due to air). These three are the qualities of food having Kashaya Rasa.

### **Effect of Astringent taste on body and mind -**

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

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

Sandhaneeya – helps to heal fractured bones and wounds

Ahrudya – not good for the heart.

Mutra sangrahaneeya – decreases urine production and flow

Dhatushoshaka – dries up the body tissue

### **Excerpt from Ashtanga Hrudayam**

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 (heartwood 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 –

Dhatushoshsha – emaciation and dryness of tissues

Mukhashosha – dryness of mouth.

Hrit Shoola – chest pain

Adhmana – bloating

Swarabheda – altered voice

Srotovibandha – obstruction to body channels

Vishtambha – constipation

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

**While taking food**, Astringent taste should be consumed in the lastpart 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.

## **CHAPTER 11: TRIDOSHA IN AYURVEDA – COMPLETE DETAILS – DOSHADI VIJNANEEYA ADHYAYA**

### **Ashtanga Hridayam**

Sutrasthanam – Chapter – 11

दोषादिविज्ञानीयमध्यायं

doṣādivijñānīyamadhyāyam

The 11<sup>th</sup> chapter of Sutrasthanam of Ashtanga Hridayam is named as Doshadi Vijnaniyam Adhyayam. This chapter explains in detail regarding Tridoshas. The Tridoshas are Vata, Pitta and Kapha. Understanding the concept of Tridosha is the first step towards learning Ayurveda.

#### **Pledge by the author(s):**

अथातो दोषादिविज्ञानीयमध्यायं व्याख्यास्यामः:

इति ह स्माहुरात्रेयादयो महर्षयः ।

athāto doṣādivijñānīyamadhyāyam vyākhyāsyāma:

iti ha smāhurātreyādayo maharṣayaḥ ।

अथातो दोषादिविज्ञानीयमध्यायं व्याख्यास्यामः - athāto doṣādivijñānīyam adhyāyam vyākhyāsyāma - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the knowledge of the doshas.

इति ह स्माहुरात्रेयादयो महर्षयः - iti ha smāhurātreyādayo maharṣayah - thus say (pledge)atreya and other sages.

Atreya and other sages pledge that henceforth they will be explaining the chapter named Doshadivijnaniyam.

## **The chief constituents of the body:**

दोषधातुमला मूलं सदा देहस्य

doṣadhātumalā mūlam sadā dehasya

दोष धातु मला - doṣa dhātu malā - the doshas, dhatus and malas are

सदा देहस्य मूलं - sadā mūlam dehasya - always the roots of the body

Dosha - Vata, Pitta and Kapha

Dhatu - Body tissues – Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra

Mala - Waste products – Sweda, Mutra and Pureesha

are the roots / the chief constituents of the body.

## **Functions of Normal Vata Dosha:**

तं चलः ।

उत्साहोच्छ्वासनिश्चासचेष्टावेगप्रवर्तनैः ॥ १ ॥

सम्यग्गत्या च धातूनामक्षाणां पाटवेन च ।

अनुगृह्णात्यविकृतः

taṁ calaḥ ।

utsāhoccchvāsanisvāsaceṣṭāvegapravartanaiḥ || 1 ||

samyaggat�ा ca dhātūnāmakṣāṇām pāṭavena ca |

anugṛhṇātyavikṛtaḥ

अविकृतः चलः अनुगृह्णाति तं - avikṛtaḥ calaḥ anugṛhṇāty tam - the non-vitiated (normal, balanced) vata helps (provides, bestows) the body by

उत्साहोच्छवास निश्चास - utsāhocchavāsa niśvāsa - causing enthusiasm, regulating the breathing i.e. Controls exhalation and inhalation,

चेष्टा - cheṣṭā - regulating all the movements (locomotion) like walking etc, (all functions of body, mind and speech)

वेग प्रवर्तनैः - vega pravartanaiḥ - initiating the free flow of body's natural urges (those of fart, feces, urination, sneezing, thirst, hunger, coughing, yawning, sleeping, tears, etc),

सम्यग्गत्या च धातूनाम् - samyaggatya ca dhātūnām - causing proper movements of the tissues in the body (uninterruptedly),

अक्षाणां पाटवेन च - akṣāṇām pāṭavena ca - proper functioning (perception) of sense organs

The non-vitiated (avikrita) vata helps the body by promoting

Utsaha - enthusiasm,

Ucchvasa nisvasa - controlling exhalation and inhalation,

Chesta - regulating all the movements,

Vega pravartanaih - initiating the free flow of body's natural urges,

Samyaggatya ca dhatunam – causing proper nourishment and functions of the tissues in the body and

Akshanam patavena ca - proper functioning (perception) of sense organs.

## Functions of Normal Pitta Dosha:

पितं पक्त्यूष्मदर्शनैः ॥ २ ॥

क्षुत्तुङ्कुचिप्रभामेधाधीशौर्यतनुमार्दवैः ।

pittam paktyūṣmadarśanaiḥ || 2 ||

kṣuttr̥druciprabhāmedhādhīśauryatanumārdavaiḥ |

पित्तं - pittam - In its normal state, Pitta causes (promotes, provides, bestows)

पक्त्यूष्म - paktyūṣma - digestion (metabolism), heat of the body (maintains body temperature and core heat),

दर्शनैः - darśanaiḥ - vision (perception of eye, sight)

क्षुत्तुङ्कुचि - kṣuttr̥druci - hunger, thirst, taste,

प्रभा मेधा - prabhā medhā - complexion, retention of knowledge,

धी शौर्य - dhī śaurya - knowledge, courage,

तनु मार्दवैः - tanu mārdavaiḥ - softness of the body

In its normal state, Pitta promotes

Paktyi - digestion,

Ushma – generation of body heat,

Darshanaiḥ – vision,

Kshut - hunger,

Trit - thirst,

Ruchi - taste,

Prabha - complexion,

Medha - retention of knowledge,

Dhi - knowledge,  
Shourya - courage,  
Tanu mardavaih - softness of the body.

### **Functions of Normal Kapha Dosha:**

क्षेष्मा स्थिरत्वस्निग्धत्वसन्धिबन्धक्षमादिभिः ॥ ३ ॥  
śleṣmā sthiratvasnigdhatvasandhibandhakṣamādibhiḥ || 3 ||

क्षेष्मा - śleṣmā - normal kapha confers  
स्थिरत्व - sthiratva - stability,  
स्निग्धत्व - snigdhatva - lubrication,  
सन्धिबन्ध - sandhibandha - compactness and integrity (firmness) of the joints of the body,  
क्षमादिभिः - kṣamādibhiḥ - tolerance power, endurance (mental capacity to withstand or withhold emotions, strains, hardships etc, also enables to develop the forgiving nature)  
Normal Kapha confers  
Sthiratva - stability,  
Snigdhatva - lubrication,  
Sandhibandha - compactness of the joints of the body,  
Kshamadibhi - tolerance power.

### **Functions of the body tissues – Prakrita Dhatu Karma:**

प्रीणनं जीवनं लेपः स्नेहो धारणपूरणे ।

गर्भोत्पादश्च धातूनां श्रेष्ठं कर्म क्रमात् स्मृतम् ॥ ४ ॥

prīṇanam jīvanam lepaḥ sneho dhāraṇapūraṇe |

garbhotpādaśca dhātūnām śreṣṭham karma kramāt smṛtam || 4 ||

श्रेष्ठं कर्म धातूनां क्रमात्स्मृतम् - śreṣṭham karma dhātūnām kramātsmṛtam -  
the best (chief) functions of the tissues are said in chronological order  
(as below) -

प्रीणनं - prīṇanam - rasa dhatu (product of digestion and metabolism,  
digestive juice, nutritive fluid, lymph) provides nourishment,

जीवनं - jīvanam - rakta dhatu (blood) helps in maintenance of life  
activities,

लेपः - lepaḥ - mamsa dhatu (muscle) helps in enveloping (covering,  
forms cover over the bones and enables voluntary and involuntary  
actions)

स्नेहो - sneho - medo dhatu (fat) causes lubrication,

धारण - dhāraṇa - asthi dhatu (bone tissue) helps in providing the  
support to the body (forms the framework of the body),

पूरणे - pūraṇe - majja dhatu (bone marrow) helps in filling the inside of  
the bones,

गर्भोत्पादश्च - garbhotpādaśca - shukra dhatu (reproductive fluid, semen),  
helps in formation of garbha (fetus), i.e. helps in conception and  
pregnancy

Prinananam - rasa dhatu (product of digestion and metabolism, digestive  
juice, nutritive fluid, lymph) provides nourishment,

Jivanam - rakta dhatu (blood) helps in maintenance of life activities,

Lepah - mamsa dhatu (muscle) helps in enveloping,

Sneho - medo dhatu (fat) causes lubrication,

Dharana - asthi dhatu (bone tissue) helps in providing the support to the body,

Purane - majja dhatu (bone marrow) helps in filling the inside of the bones,

Garbhotpadasca – shukra dhatu (reproductive fluid, semen), helps in formation of garbha (fetus), i.e., helps in conception and pregnancy.

### **Functions of the body waste products – Prakrita Mala Karma:**

अवष्टम्भः पुरीषस्य मूत्रस्य क्लेदवाहनम् ।

स्वेदस्य क्लेदविधृति

avaṣṭambhaḥ purīṣasya mūtrasya kledavāhanam |

svedasya kledavidhṛitir

अवष्टम्भः पुरीषस्य -avaṣṭambhaḥ purīṣasya - maintenance of the strength of the body is the chief function of feces (in normalcy)

क्लेद वाहनम् मूत्रस्य - kleda vāhanam mūtrasya - elimination of moisture (water content) is the main function of urine (in normalcy)

क्लेदविधृतिः स्वेदस्य - kledavidhṛitiḥ svedasya - holding and balancing (or slow elimination) the moisture (water content) is the main function of sweat (in normalcy)

The functions of Mala (body waste) in normalcy are as follows -

Avashtambah purishasya - maintenance of the strength of the body is the chief function of faeces,

Mutrasya kledavahanam - elimination of moisture is the main function of urine,

Svedasya kledavidhrtih - maintaining the moisture is the main function of sweat.

## **Symptoms of Increased Doshas – Vriddha Dosha Lakshana**

### **Symptoms of Increased Vata – Vriddha Vata Lakshana:**

वृद्धस्तु कुरुतेऽनिलः ॥ ५ ॥

काश्यकाष्ण्योष्णकामित्वकम्पानाहशकृद्ग्रहान् ।

बलनिद्रेन्द्रियभ्रंशप्रलापभ्रमदीनताः ॥ ६ ॥

vṛddhastukurute'nilah || 5 ||

kārśyakārṣṇyoṣṇakāmitvakampānāhaśakṛdgrahān |

balanidrendriyabhramśapralāpabhrāmadīnatāḥ || 6 ||

वृद्धस्तु कुरुतेऽनिलः - vṛddhastu kurute'nilah - when increased, vata causes (produces)

काश्य - kārśya - emaciation

काष्ण्योष्णकामित्व - kārṣṇyoṣṇakāmitva - karshnya (black discoloration), ushna kamitva (desire for hot things)

कम्पानाह - kampānāha - kampa (tremors), anaha (bloating, fullness or distension of the abdomen),

शकृद्ग्रहान् - śakṛdgrahān - constipation,

बलनिद्रेन्द्रियभ्रंश - balanidrendriyabhramśa - bala bhramsha (loss of strength), nidra bhramsha (loss of sleep), indriya bhramsha (loss of sensory functions),

प्रलाप - pralāpa - irrelevant speech (delirium),

भ्रम - bhrama - delusion, giddiness, dizziness,

दीनता: - dīnatāḥ - timidity (peevishness)

Vata, when increased produces

Karshya – emaciation,

Karshnya – black discoloration,

Ushnakamitva – desire for hot things,

Kampa – tremors,

Anaha – bloating, distension of the abdomen,

Shakrut Graha – constipation,

Bala bhramsha – loss of strength,

Nidra bhramsha – loss of sleep,

Indriya bhramsha – loss of sensory functions,

Pralapa – irrelevant speech,

Bhrama – Delusion, giddiness and

Deenata – timidity (peevishness).

### **Symptoms of Increased Pitta – Vriddha Pitta Lakshana:**

पीतविण्मूत्रनेत्रत्वकक्षुत्तृङ्गदाहाल्पनिद्रताः ।

पितं

pītavīṇmūtranetratvakkṣutṛḍḍāhālpanidratāḥ ।

pittam

पितम् - pittam - pitta, when increased causes (produces)

पीतविण्मूत्रनेत्रत्वक् - pīta viṇī mūtra netra tvak - yellowish discoloration of feces, urine, eyes and skin,

क्षुत्तृदाहाल्पनिद्रताः - kṣut tṛḍ dāhālpanidratāḥ - excessive hunger, excessive thirst, feeling of burning sensation and very little sleep

Pitta when increased produces

Peeta vinmutra netra tvak - yellowish discoloration of the feces, urine, eyes and skin,

Kshut - excess of hunger,

Trit - excessive thirst,

Daha - burning sensation and

Alpa nindrata - reduced sleep.

### **Symptoms of increased of Kapha – Vriddha Kapha Lakshana:**

श्लेष्माग्निसदनप्रसेकालस्यगौरवम् ॥ ७ ॥

श्वैत्यशैत्यक्षथाङ्गत्वं शासकासातिनिद्रताः ।

ślesmāgnisadanaprasedekālasyagauravam || 7 ||

śvaityaśaityaślathāṅgatvam śvāsakāsātinidratāḥ ।

श्लेष्मा - ślesmā - kapha, when increased causes (produces)

अग्निसदन - agnisadana - weak digestive activity,

प्रसेकालस्य - prasedekālasya - prasedekā (excessive salivation), alasya (lassitude, laziness),

गौरवम् - gauravam - feeling of heaviness of the body,

श्वैत्य - śvaitya - white discolouration,

शैत्य - *śaitya* - coldness, क्षथाङ्गत्वं - *ślathāṅgatvam* - looseness of the body parts (loss of integrity),

श्वास - *śvāsa* - dyspnoea, short of breath, asthma, COPD, कासातिनिद्रताः - *kāsātatinidratāḥ* - kasa (cough), atinidrata (excessive sleep)

Sleshma (Kapha), when increased produces

Agnisadana – weak digestive activity,

Praseka – excess salivation,

Alasya – lassitude,

Gaurava – feeling of heaviness,

Shvaithya – white discoloration,

Shaithya – coldness,

Shlathangatva – looseness of the body parts,

Shwasa – dyspnoea, asthma, COPD,

Kasa – cough and

Atinidrata – excess of sleep.

### **Symptoms of increased body tissues – Vridha Dhatu Lakshana:**

### **Symptoms of increased Rasa dhatu – Rasa Dhatu Vridhi Lakshana:**

रसोऽपि श्लेष्मवत्

*raso'pi śleṣmavat*

Rasa dhatu (nutritive fluid, essence of digestion, lymph) when increased, produces the same symptoms as that of increased sleshma (Kapha).

## **Symptoms of increased Rakta dhātu (blood) – Rakta Dhātu Vriddhi Lakshana:**

रक्तं विसर्पप्लीहविद्रधीन् ॥ ८ ॥

कुष्ठवातास्पितास्सगुल्मोपकुशकामलाः ।

व्यङ्गाग्निनाशसम्मोहरक्तत्वङ्नेत्रमूत्रताः ॥ ९ ॥

raktam visarpa plīha vidradhīn || 8 ||

kuṣṭhavātāsrapittāsragulmopakuśakāmalāḥ |

vyaṅgāgnināśasammoharaktatvañnetramūtratāḥ || 9 ||

रक्तं - raktam - blood, when increased produces

विसर्प - visarpa - herpes, spreading skin disease,

प्लीह - plīha - enlargement (diseases) of spleen,

विद्रधीन् - vidradhīn - abscesses,

कुष्ठ - kuṣṭha - skin diseases

वातास्स - vātāsra - gout,

पित्तास्स - pittāsra - bleeding disorders,

गुल्मोपकुश - gulmopakuśa - gulma (abdominal tumors), upakusha (a disease of the gums),

कामलाः - kāmalāḥ - jaundice,

व्यङ्गाग्निनाश - vyāngāgnināśa - vyanga (discolored patches on the face, freckles), agni nasha (loss of strength of digestion)

सम्मोह - sammoha - unconsciousness, coma,

रक्त त्वङ्नेत्र मूत्रता: - rakta tvañnetra mūtratāḥ - reddish discoloration of the skin, eyes and urine

Rakta (blood) when increased produces

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 – discolored patch on the face,

Agninasha – loss of digestion strength,

Sammoha – Coma, unconsciousness,

Rakta tvak netra mutrata - red discoloration of the skin, eyes, and urine.

### **Symptoms of increased Mamsa dhatu (muscle) – Mamsa Dhatu Vriddhi Lakshana:**

मांसं गण्डार्बुदग्रन्थिगण्डोरुदरवृद्धिताः ।

कण्ठादिष्वधिमांसं च

māṁsam gaṇḍārbudagranthigaṇḍorūdaravṛddhitāḥ ।

kan̄thādiśvadhimāṁsam ca

मांसं - māṁsam - muscle tissue, when increased produces,

गण्डार्बुद - gaṇḍārbuda - cervical enlargement, cervical lymphadenitis (goiter), tumor,

ग्रन्थि - granthi - tumor, cysts,

गण्डोरुदर वृद्धिताः - gaṇḍorūdara vriddhitāḥ - increase in the size of cheeks, thighs, and abdomen,

कण्ठादिष्वधिमांसं च - kan̄thādiśvadhimāṁsam ca - overgrowth of muscles of the neck and other places

Mamsa (muscle tissue), when increased produces

Ganda arbuda – cervical lymphadenitis, tumors,

Granthi – tumor, cysts,

Gandorudara vriddhi - Increase in size of the cheeks, thighs, and abdomen,

Kantadishu adhimamsam ca - excessive growth of muscles of the neck and other places.

### **Symptoms of increased Meda dhatu (fat) – Meda Dhatu Vriddhi Lakshana:**

तद्वन्मेदस्तथा श्रमम् ॥ १० ॥

अल्पेऽपि चेष्टिते श्वासं स्फिक्स्तनोदरलम्बनम् ।

tadvanmedastathā śramam || 10 ||  
alpe'pi ceṣṭite śvāsam sphikstanodaralambanam |

तद्वन्मेदस्तथा - tadvanmedastathā - fat, when increased causes similar symptoms (as that of muscle tissue increase) and in addition produces,

श्रमम् - śramam - fatigue,

अल्पेऽपि चोष्टिते शासं - alpe'pi ceṣṭite śvāsam - difficulty in breathing (shortness of breath) even after doing very little work,

स्फिक्स्तनोदरलम्बनम् - sphikstanodaralambanam - drooping of the buttocks (butts), breasts and abdomen

Medas (fat tissue), when increased produces similar symptoms and in addition, it causes

Shrama - fatigue,

Alpe api cheshtite swasam - difficulty in breathing even after little work,

Sphik stanodaralambanam - drooping of the buttocks, breasts and abdomen.

### **Symptoms of increased Asthi dhatu (bone) – Asthi Dhatu Vriddhi Lakshana:**

अस्थ्याध्यस्थ्यधिदन्तांश्च

asthyadhyasthyadhidantāṁśca

Asthi (bone tissue), when increased causes

Adhyasthi - overgrowth of bones and

Adhidanta - extra teeth.

## **Symptoms of increased Majja dhatu (bone marrow) – Majja Dhatu Vriddhi Lakshana:**

मज्जा नेत्राङ्गगौरवम् ॥ ११ ॥

पर्वसु स्थूलमूलानि कुर्यात् कृच्छ्राण्यरुषि च ।

majjā netrāṅgagauravam || 11 ||

parvasu sthūlamūlāni kuryāt kṛcchrāṇyarūṣi ca |

मज्जा - majjā - bone marrow when increased, produces,

नेत्राङ्ग गौरवम् - netrāṅgagauravam - heaviness of the body and eyes,

पर्वसु स्थूल मूलानि - parvasu sthūlamūlāni - increase in the size of the joints (root of the joints, especially those of the joints of the fingers and toes),

कुर्यात्कृच्छ्राण्यरुषि च - kuryātkṛcchrāṇyarūṣi ca - and ulcers (blisters) which are difficult to cure

Majja (marrow), when increased produces

Netra gauravam - heaviness of the eyes,

Anga gauravam – heaviness of the body,

Parvasu sthulamoolani - increase of size of the body joints and

Krichranyarumshi - ulcers which are difficult to cure.

## **Symptoms of increased Shukra dhatu (semen) – Shukra Dhatu Vriddhi Lakshana:**

अतिस्त्रीकामतां वृद्धं शुक्रं शुक्राश्मरीमपि ॥ १२ ॥

atistrīkāmatāṁ vṛddham̄ śukram̄ śukrāśmarīmapi || 12 ||

शुक्रं वृद्धं - śukram̄ vṛddham̄ - semen, when increased causes (produces),

अतिस्त्रीकामतां - atistrīkāmatāṁ - great desire for the woman (sexual desire) and

शुक्राश्मरीमपि - Śukrāśmarīmapi - seminal calculi (spermolith)

Shukra (semen) when increased produces

Ati strikamatam - great sexual desire for the woman and  
Shukrashmari - seminal calculi (spermolith).

### **Symptoms of increased waste products – Vridhha Mala Lakshanas:**

### **Symptoms of increased Shakrt (Pureesha) – Shakrt Vridhhi Lakshana:**

कुक्षावाद्मानमाटोपं गौरवं वेदनां शकृत् ।

kukṣāvādhamānamāṭopam̄ gauravam̄ vedanām̄ śakṛt̄ ।

शकृत् - śakṛt̄ - Shakrit (feces) when increased causes

कुक्षावाधमानमाटोपं - kuksāvādhamānamāṭopam - distension of the abdomen, atopa (gurgling sounds in the abdomen)

गौरवं - gauravam - heaviness

वेदनां - vedanām - pain in the abdomen

Shakrit (feces), when increased causes

Kukshavadhmanam - distension of abdomen,

Atopam - gurgling noise,

Gauravam - feeling of heaviness and

Vedanam – pain in the abdomen.

### **Symptoms of increased Mutra – Mutra Vriddhi Lakshana:**

मूत्रं तु वस्तिनिस्तोदं कृतेऽप्यकृतसञ्जताम् ॥ १३ ॥

mūtram tu vastinistodam krte'pyakrtasañjñatām || 13 ||

मूत्रं तु - mūtram tu - the urine, when increased, causes

बस्तिनिस्तोदं - bastinistodam - severe pain (pricking or throbbing pain) in the (region of) the urinary bladder,

कृतेऽप्यकृत सञ्जताम् - krte'pyakrtasamjñatām - feeling of non-elimination (incomplete evacuation) of urine even after voiding the urine

Mutra (urine), when increased produces

Vasti nistodam - severe pain in the bladder and

Krte apyakrta samjnatum - feeling of non-elimination even after urination.

### **Symptoms of increased Sweda – Sweda Vriddhi Lakshana:**

स्वेदोऽतिस्वेददौर्गन्ध्यकण्डू

svedo'tisvedadaurgandhyakandū

स्वेदो - svedo - sweat, when increased, produces (causes)

अतिस्वेद - atisveda - excess sweating (perspiration),

दौर्गन्ध्य - daurgandhya - foul smell from the body,

कण्डूः - kandūḥ - itching

Sweda (sweat) when increased produces

Ati sweda - excess of perspiration,

Daurgandhya - foul smell and

Kandu - itching.

### **Symptoms of increased Kha Malas (waste substances produced by the nose, eye and ear) – Kha Mala Vriddhi Lakshana:**

एवं च लक्षयेत् ।

दृषिकादीनपि मलान् बाहुल्यगुरुतादिभिः ॥ १४ ॥

evam ca lakṣayet |  
dūṣikādīnapi malān bāhulyagurutādibhiḥ || 14 ||

एवं च लक्षयेत् - evam ca lakṣayet - similarly can be understood (inferred) the increase of

दूषिकादीनपि मलान् - dūṣikādīnapi malān - dushika (excretion of the eye) and other waste products (produced in small quantity, also the waste products or secretions of nose, mouth, ears etc) by noting

बाहुल्य गुरुतादिभिः - bāhulya gurutādibhiḥ - increased quantity, heaviness (of their sites, i.e. sites in which they are produced) and such other symptoms

The increase of Dushika (excretion of the eyes) and other waste products are to be understood by bahulya (their increased quantity), guruta (heaviness of their sites) and such other symptoms.

### **Symptoms of decreased Doshas – Ksheena Dosha Lakshana:**

### **Symptoms of decreased Vata – Vata Kshaya Lakshana:**

लिङ्गं क्षीणेऽनिलेऽङ्गस्य सादोऽल्पं भाषितेहितम् ।

सञ्जामोहस्तथा क्लेष्मवृद्ध्युक्तामयसम्भवः ॥ १५ ॥

liṅgam kṣīṇe'nilē'ṅgasya sādo'lpam bhāṣitehitam |  
sañjñāmōhastathā śleṣmavṛddhyuktāmayasambhavaḥ || 15 ||

लिङ्गं क्षीणे अनिले - lingam kṣīne anile - symptoms of decreased vata are

अङ्गस्य सादो - aṅgasya sādo - debility of the body,

अल्पं भाषितेहितम् - alpaṁ bhāṣitehitam - alpa bhashita (less speech or speech related activities), alpa ehitam (fewer physical activities) i.e. the speech and physical activities become less,

संज्ञामोहस्तथा - saṃjñāmohastathā - loss of sensation (awareness) and of consciousness,

क्षेष्म वृद्ध्युक्तामय सम्भवः - śleṣma vrddhyuktāmaya sambhavaḥ - occurrence of all the symptoms of kapha increase

Decreased Vata produces symptoms like –

Angasada – debility of the body,

Alpam bhashite hitam – the person speaks very little,

Sanjna moha – loss of awareness and consciousness and

Occurrence of all the symptoms of increased Kapha.

### **Symptoms of decreased Pitta – Pitta Kshaya Lakshana:**

पित्ते मन्दोऽनलः शीतं प्रभाहानि:

pitte mando'nalah̄ śītam̄ prabhāhāniḥ

पित्ते मन्दोऽनलः शीतं प्रभाहानि:

pitte mando'nalah̄ śītam̄ prabhāhāniḥ

पित्ते - pitte - decreased pitta causes

मन्दोऽनलः - mando'nalah̄ - weakness of digestive activity,

शीतं - *sītam* - coldness,

प्रभाहानि: - *prabhāhāniḥ* - loss of luster (complexion)

Decreased Pitta causes

Mando anala – weakness of digestive activity,

Sheetam – coldness and

Prabha hani – loss of lustre / complexion.

### Symptoms of decreased Kapha – Kapha Kshaya Lakshana:

कफे भ्रमः ।

क्षेष्माशयानां शून्यत्वं हृद्रवः क्षथसन्धिता ॥ १६ ॥

*kaphe bhramah* ।

*śleṣmāśayānāṁ śūnyatvam hrddravah ślathasandhitā* || 16 ||

कफे - *kaphe* - decreased kapha causes

भ्रमः - *bhramah* - giddiness (dizziness, delusion),

क्षेष्माशयानां शून्यत्वं - *śleṣmāśayānāṁ śūnyatvam* - emptiness in the seats (organs of) kapha,

हृद्रवः - *hrddravah* - palpitations (tremors of the heart),

क्षथसन्धिता - ślathasandhitā - looseness of the joints

Decrease of Kapha causes

Bhrama – delusion, dizziness,

Sleshmashayanam shunyatva – emptiness of the organs of Kapha,

Hrudrava – palpitations and

Shlatha sandhita – looseness of the joints.

### **Symptoms of decrease of Dhatus – Dhatu Kshaya Lakshana:**

-

### **Symptoms of decreased Rasa Dhatu – Rasa Kshaya Lakshana:**

रसे रौक्ष्यं श्रमः शोषो ग्लानिः शब्दासहिष्णुता ।

rase raukṣyam bhramah śoṣo glāniḥ śabdāsahiṣṇutā |

रसे - rase - decrease of rasa dhatu causes

रौक्ष्यं - raukṣyam - dryness,

श्रमः - śramah - fatigue (exhaustion)

शोषो - śoṣo - emaciation,

ग्लानिः - glāniḥ - exhaustion without doing much work,

शब्दासहिष्णुता - śabdāsahiṣṇutā - intolerance to noise

Decrease of Rasa Dhatu produces  
Raukshya - dryness,  
Shrama - fatigue,  
Shosha - emaciation,  
Glani - exhaustion without any work and  
Shabda asahishnuta - noise intolerance.

### **Symptoms of decreased Rakta dhatu – Rakta Kshaya Lakshana:**

रक्तेऽम्लशिशिरप्रीतिसिराशैथिल्यरुक्षताः ॥ १७ ॥

rakte'mlasiśiraprītisirāśaithilyarūkṣatāḥ || 17 ||

रक्ते - rakte - decrease of blood (rakta) causes

अम्ल प्रीति - amla prīti - desire for sour things,

शिशिर प्रीति - śiśira prīti - desire for cold things,

शिराशैथिल्य - śirāśaithilya - loss of tension of blood vessels (veins and arteries),

रुक्षताः - rūkṣatāḥ - dryness

Decrease of Rakta produces

Amla shishira preeti - desire for sour and cold things,

Sira shaitilya - loss of tension of blood vessels and

Rukshata - dryness.

### **Symptoms of decreased Mamsa dhatu – Mamsa Kshaya Lakshana:**

मांसेऽक्षग्लानिगण्डस्फिकशुष्कतासन्धिवेदनाः ।

māṁse'ṅgaglānigaṇḍasphikśuṣkatāsandhivedanāḥ ।

मांसे - māṁse - decrease of muscle tissue causes,

अक्ष ग्लानि - akṣa glāni - debility of sense organs,

गण्डस्फिकशुष्कता - gaṇḍasphikśuṣkatā - emaciation (dryness) of cheeks, butts,

सन्धिवेदनाः - sandhivedanāḥ - pain in the joints

Decrease of Mamsa causes

Aksha glani - debility of the sense organs,

Ganda sphik shushkata - emaciation of cheeks, buttocks and

Sandhi vedana - pain in the joints.

### **Symptoms of decreased Meda dhatu – Meda Kshaya Lakshana:**

मेदसि स्वपनं कट्याः प्लीहो वृद्धिः कृशाङ्गता ॥ १८ ॥

medasi svapanam katyāḥ plīhno vṛddhiḥ kṛśāṅgatā || 18 ||

मेदसि - medasi - decrease of fat tissue causes

स्वपनं कट्याः - svapanam katyāḥ - loss of sensation in the waist,

प्लीन्होः वृद्धिः - plīnhnoḥ vṛddhiḥ - enlargement of spleen,

कृशाङ्गता - kṛśāṅgatā - emaciation of the body

Decrease of Medas causes

Svapanam katyah - loss of sensation in the waist,

Pleehno vriddhi - enlargement of spleen and

Krishangata - emaciation of the body.

### **Symptoms of decreased Asthi dhatu – Asthi Kshaya Lakshana:**

अस्थन्यस्थितोदः शदनं दन्तकेशनखादिषु ।

asthnyasthitodah śadanaṁ dantakeśanakhādiṣu |

अस्थन्य - asthnya - decrease in bone tissue causes

अस्थितोद - asthitoda - pain (throbbing) in the bones (and joints)

शदनं दन्त केश नखादिषु - śadanaṁ dantakeśanakhādiṣu - falling off, of the teeth, hairs, nails etc.

Decrease of Asthi causes

Asthi toda - pain in the joints,

Shadanam danta kesha nakhadishu - falling off of the teeth, hairs, nails etc.

### **Symptoms of decreased Majja dhatu – Majja Kshaya Lakshana:**

अस्थ्नां मज्जानि सौषिर्यं भ्रमस्तिमिरदर्शनम् ॥ १९ ॥

asthnām majjāni sauṣiryam bhramastimiradarśanam || 19 ||

मज्जानि - majjāni - decrease in bone marrow causes

अस्थन्यां सौषिर्यं - asthnyāṁ sausiryam - hollowness of the bones,

भ्रमस्तिमिरदर्शनम् - bhramastimiradarśanam - bhrama (giddiness), timira darshana (seeing of darkness in front of the eyes)

Decrease of Majja causes

Saushiryam - hollowness (of the bones inside),

Bhrama - giddiness and

Timira darshanam - darkness in front of the eyes.

### **Symptoms of decreased Shukra dhatu – Shukra Kshaya Lakshana:**

शुक्रे चिरात् प्रसिच्येत शुक्रं शोणितमेव वा ।

तोदोऽत्यर्थं वृषणयोर्मेद्धं धूमायतीव च ॥ २० ॥

śukre cirāt prasicyeta śukram śonitameva vā |

todo'tyartham vrṣanayormedhram dhūmāyatīva ca || 20 ||

शुक्रे - śukre - decrease in semen causes

चिरात् प्रसिच्यते - cirāt prasicyate - delay in ejaculation of semen,

शुक्रं शोणितमेव वा - śukram śonitameva vā - ejaculation of semen accompanied with blood,

तोदोऽत्यर्थं वृषणयोः - todo'tyartham vrṣanayor - severe (throbbing) pain in the testicles,

मेद्धं धूमायतीव च - medhram dhūmāyatīva ca - feeling of hot fumes coming out of the penis (urethra)

Decrease of Shukra results in  
Chirat prasichyate - delay in ejaculation,  
Shukram shonitameva va - ejaculation accompanied with bleeding,  
Todo atyartham vrsanayo - severe pain in the testicles and  
Medhram dhumayativa ca - a feeling of hot fumes coming out of the penis (urethra).

### **Symptoms of decreased waste products – Mala Kshaya Lakshana:**

### **Symptoms of decreased Pureesha (feces) – Pureesha Kshaya Lakshana:**

पुरीषे वायुरान्त्राणि सशब्दो वेष्टयन्निव ।

कुक्षौ भ्रमति यात्यूर्ध्वं हृत्पार्श्वं पीडयन् भृशम् ॥ २१ ॥

puriṣe vāyurāntrāṇi saśabdo vestayanniva |

kukṣau bhramati yātyūrdhvam hṛtpārśve pīḍayan bhrśam || 21 ||

पुरीषे - purīṣe - decrease of feces gives rise to

वायुरान्त्राणि सशब्दो वेष्टयन्निव - vāyurāntrāṇi saśabdo vestayanniva - the vayu moves (fills) in the intestines producing gurgling noises in the intestines and bloating

कुक्षौ भ्रमति यात्यूर्ध्वं - kukṣau bhramati yātyūrdhvam - the vata moves around and travels in the upward direction in the intestine causing

हृत्पार्श्वं पीडयन् भृशम् - hṛtpārśve pīḍayan bhrśam - (severe, frequent) pain in the region of the heart and flanks

Decrease of feces gives rise to

Vayurantrani sashabdo veshtayanniva - gurgling noise in the intestines and bloating.

The vata moves around and travels in the upward direction (urdhvam) in the intestine causing discomfort and pain in the region of the hrīt (heart) and parshva (flanks).

### **Symptoms of decreased Mutra (urine) – Mutra Kshaya Lakshana:**

मूत्रेऽल्पं मूत्रयेत् कृच्छाद्विवर्णं सास्रमेव वा ।

mūtre'lpam mūtrayet kṛcchrādvivarṇam sāsrameva vā ।

मूत्रे - mūtre - decrease in urine causes

अल्पं मूत्रयेत्कृच्छाद्विवर्णं - alpam mūtrayet kṛcchrād vivarṇam - scanty urination, dysuria (difficulty in urination), urine discoloration (many colors occur in urine),

सास्रमेव वा - sāsrameva vā - or blood in urine (haematuria)

Decrease of urine causes

Alpam mutrayet - scanty urination,

Krichrat - dysuria,

Vivarnam - urine discoloration or

Sasrameva va - hematuria.

### **Symptoms of decreased Sweda (sweat) – Sweda Kshaya Lakshana:**

स्वेदे रोमच्युतिः स्तब्धरोमता स्फुटनं त्वचः ॥ २२ ॥

svede romacyutih stabdharomatā sphuṭanam tvacah || 22 ||

स्वेदे - svede - decrease in sweat causes

रोमच्युतिः - romacyutih - falling of hairs,

स्तब्ध रोमता - stabdha romatā - stiffness of hairs,

स्फुटनं त्वचः - sphuṭanam tvacah - cracking of the skin

Decrease of sweat leads to

Roma chyuti - falling of hair,

Stabdha romata - stiffness of hair and

Sphutanam tvacha - cracking of the skin.

### **Symptoms of decrease of wastes of small quantities – Sukshma Mala Kshaya Lakshana:**

मलानामतिसूक्ष्माणां दुर्लक्ष्यं लक्षयेत् क्षयम् ।

स्वमलायनसंशोषतोदशून्यत्वलाघवैः ॥ २३ ॥

malānāmatisūkṣmāṇāṁ durlakṣyam lakṣayet kṣayam |

svamalāyanasamśoṣatodaśūnyatvalāghavaiḥ || 23 ||

क्षयम् मलानामति सूक्ष्माणां दुर्लक्ष्यं - kṣayam malānām atisūkṣmāṇāṁ durlakṣyam - the decrease of the wastes which are of little quantity (produced in less quantity) is very difficult to perceive but

लक्षयेत् - lakṣayet - it should be inferred from

शोष तोद शून्यत्व लाघवैः - śoṣa toda śūnyatva lāghavaiḥ - dryness, pricking pain, emptiness and tightness of

स्वमलायनं - svamalāyanam - their (of the minor wastes) sites of production and elimination

Decrease of Malas which are of small quantities are difficult to perceive, it should be inferred by

Samshosha - dryness,

Toda - pricking pain,

Shunyatva - emptiness and

Laghavaiah - lightness of Svamalayana (their respective sites of production and elimination).

### **Method of identifying Kshaya (decrease) and Vriddhi (increase) of Dosha, Dhatus and Mala:**

दोषादीनां यथास्वं च विद्याद्वृद्धिक्षयौ भिषक् ।

क्षयेण विपरीतानां गुणानां वर्धनेन च ॥ २४ ॥

वृद्धिं मलानां सङ्गाच्च क्षयं चातिविसर्गतः ।

मलोचितत्वाद्वेहस्य क्षयो वृद्धैस्तु पीडनः ॥ २५ ॥

doṣādīnāṁ yathāsvam ca vidyādvṛddhikṣayau bhiṣak |

kṣayena viparītānāṁ guṇānāṁ vardhanena ca || 24 ||

vṛddhim malānāṁ saṅgācca kṣayam cātivisargataḥ |

malocitatvāddehyasya kṣayo vṛddhaistu pīḍanah || 25 ||

भिषक् - bhiṣak - the physician should

विद्यादृष्टिं दोषादीनां क्षयेण च यथास्वं विपरीतानां गुणानां - vidyād vṛddhi  
doṣādīnām kṣayena ca yathāsvam viparītānām gunānām- identify  
(recognize, observe) the increase of doshas and dhatus (tissues) by  
(seeing) the decrease in related (each and every) opposite qualities and

क्षयौ दोषादीनां वर्धनेन च यथास्वं विपरीतानां गुणानां - kṣayau doṣādīnām  
vardhanena ca yathāsvam viparītānām gunānām - the decrease of  
doshas and dhatus (tissues) by (seeing) the increase in related (each  
and every) opposite qualities

वृद्धिं मलानां सङ्गाञ्च - vṛddhim malānām saṅgāñca - the increase of  
excreta (waste products) is observed by their obstruction (accumulation)  
or non-elimination (too much of accumulation of waste products leads to  
obstruction)

क्षयं चाति विसर्गतः - kṣayam cāti visargataḥ - and their decrease by too  
much of elimination (of waste products)

मलोचितत्वाद्वेहस्य - malocitatvāddehyasya - the body being accustomed to  
accumulation of waste products in the intestines and bladder (and not  
accustomed for its decreased production or deficit),  
क्षयो वृद्धेस्तु पीडनः - kṣayo vṛddhestu pīḍanah - the decrease of waste  
product formation is considered to be more troublesome in comparison  
to its increase

The decrease of Dosha, Dhatu etc can be observed by the increase of  
opposite qualities.

The increase of Dosha Dhatu etc can be observed by the increase of  
similar qualities.

The increase of Malas is observed by their non-elimination (too much of  
waste product accumulation leading to obstruction) and their decrease  
by too much elimination in little quantities.

Since the body is accustomed to accumulation of waste products in the intestines and bladder, the decreased formation of waste products is considered to be more troublesome in comparison to its increase.

### **Ashraya-Ashrayi Sambandha - Relationship between Dosha and Dhatus:**

तत्रास्थीनि स्थितो वायुः पितं तु स्वेदरक्तयोः ।

क्षेष्मा शेषे तेनैषामाश्रयाश्रयिणामिथः ॥ २६ ॥

यदेकस्य तदन्यस्य वर्धनक्षपणौषधम् ।

अस्थिमारुतयोर्नैवं

tatrāsthīni sthito vāyuh pittam tu svedaraktaḥ |

śleṣmā śeṣeṣu tenaiṣāmāśrayāśrayināmīthah || 26 ||

yadekasya tadanyasya vardhanakṣapaṇauṣadham |

asthimārūtayornaivam

तत्रास्थनि स्थितो वायुः - tatrāsthani sthito vāyuh - there in the bones resides the Vata

पितं तु स्वेद रक्तयोः - pittam tu sveda raktayoh - pitta resides in the sweat and blood

क्षेष्मा शेषे, - śleṣmā śeṣeṣu, - the kapha (shleshma) resides in the rest of the dhatus (tissues) and malas (waste products, other than those mentioned for Vata and Pitta)

तेनैषामाश्रयाश्रयिणां मिथः - tenaiṣāmāśrayāśrayinām mīthah - due to this reason, the doshas and dhatus are related mutually in ashraya ashrayi (abode and resident) relationship

यदेकस्य तदन्यस्य - yadekasya tadanyasya - among these, when one among the ashraya (tissues) and ashrayee (doshas) increase, the other one too increases, similarly if one decreases, the other too decreases.

Note: This rule is applicable only to pitta and kapha. In case of pitta and kapha, when there is an increase of pitta or kapha, there is also a relative (proportional) increase of tissues and waste products associated with them. For example, if pitta increases, then the sweat and blood vitiation also increase. The same rule is applicable for relative decrease also.

वर्धनक्षपणौषधम् - vardhanakṣapaṇauṣadham - this can be treated with the help of vardhana (increasing, when there is decrease) and kshapana (decreasing when there is increase), i.e. the opposite qualities provide remedy, similar qualities increase the doshas and tissues

अस्थि मारुतयोर्नैवं, - asthi mārutayornaivam, - but the above rule is not applicable in case of asthi (bone) and vata, here if vata decreases, then the asthi increases and when vata increases, the asthi decreases.

Tatra asthani sthito vayuh - in the bones reside the Vata

Pittam tu sveda raktayo - Pitta resides in the sweat (sweda) and blood (rakta)

Sleshma shesheshu - kapha (shleshma) resides in the rest of the dhatus (tissues) and malas (waste products, other than those mentioned for Vata and Pitta)

Due to this reason, the doshas and dhatus are related mutually in ashraya ashrayi (abode and resident) relationship.

When one among the ashraya (tissues) and ashrayi (doshas) increases, the other one too increases; similarly if one decreases, the other too decreases.

This can be treated with the help of vardhana (increasing, when there is decrease) and kshapana (decreasing when there is increase).

Asthi marutayornaivam - but the above rule is not applicable in case of asthi (bone) and vata. If vata decreases, then the asthi increases and when vata increases, the asthi decreases.

### **Cause of increase and decrease of Dosha, their treatment:**

प्रायो वृद्धिर्हि तर्पणात् ॥ २७ ॥

श्लेष्मणानुगता तस्मात् सङ्क्षयस्तद्विपर्ययात् ।

वायुनानुगतास्माच्च वृद्धिक्षयसमुद्धवान् ॥ २८ ॥

विकारान् साध्येच्छीघ्रं क्रमाल्लङ्घनबृहणैः ।

वायोरन्यत्र तज्जांस्तु तैरेवोत्क्रमयोजितैः ॥ २९ ॥

prāyo vrddhirhi tarpaṇāt || 27 ||

śleṣmaṇānugatā tasmāt saṅkṣayastadviparyayāt |

vāyunānugatāsmācca vrddhikṣayasamudbhavān || 28 ||

vikārān sādhayecchīghram kramāllaṅghanabṛhmaṇaiḥ |

vāyoranyatra tajjāṁstu tairevotkramayojitaiḥ || 29 ||

प्रायो वृद्धिर्हि तर्पणात् - prāyo vrddhirhi tarpaṇāt - usually, the increase of doshas, dhatus and malas occurs due to excessive nutrition and

तस्मात् श्लेष्मणानुगता - tasmāt śleṣmaṇā'nugatā - hence (eventually) leading to increase in kapha

सङ्क्षयस्तद्विपर्ययात् - saṅkṣayastadviparyayāt - whereas the decrease of doshas, dhatus and malas occurs due to the opposite factors (due to loss of nutrition) which

वायुनानुगतोऽस्माञ्च - vāyunā'nugato'smāñca - is followed later with increase in vayu (vata)

विकारान् वृद्धि क्षय समुद्धवान् - vikārān vrddhi kṣaya samudbhavān - hence, the diseases arising from increase and decrease of doshas and dhatus should be

साधयेच्छीघं क्रमाल्लङ्घन बृंहणैः - sādhayecchīghraṁ krmāllaṅghana  
brīmhaṇaiḥ - treated quickly by adopting langhana (therapies causing thinning of body, reducing the quantity, making the body light) and brimhana (therapies making the body stout, bulk promoting, increasing the quantity) therapies respectively (i.e. langhana in increase and brimhana in decrease)

वायोरन्यत्र, - vāyoranyatra - but in case of vata, the order is reverse,

तज्जस्तु तैरेवोत्क्रम योजितैः - tajjamstu tairevotkrama yojitaiḥ - in diseases caused by increased vata or when vata is increased, the treatment should be conducted in the opposite way of the above mentioned method (langhan in increase and brimhana in decrease as said above), i.e. if vata is increased, brimhana therapy is given and if vata is decreased, langhana therapy should be adopted

The increase of Doshas, Dhatus and Mala is usually due to excess nutrition (tarpana), which is followed later on with increase of Kapha. The decrease of Doshas, Dhatus and Mala is due to kshaya (loss of nutrition) which is followed, later with increase of Vayu (Vata). Hence, the diseases arising from increase of Dosha and Dhatu should be usually treated quickly by adopting Langhana (therapies causing thinning of the body).

The diseases arising from the decrease of Dosha and Dhatu should be treated with Brimhana therapy (nourishing therapies).

But in case of Vata, the order is reverse. If Vata is increased, then Brihmana therapy should be adopted and if Vata decreases then Langhana therapy should be adopted.

### **Specific treatments for diseases due to increase and decrease of Dhatus and Mala:**

विशेषाद्रक्तवृद्ध्युत्थान् रक्तसुतिविरेचनैः ।

मांसवृद्धिभवान् रोगान् शस्त्रक्षाराग्निकर्मभिः ॥ ३० ॥

viśeṣādraktavrddhyutthān raktasrutivirecanaiḥ ।

māṁsavṛddhibhavān rogān śastrakṣārāgnikarmabhiḥ || 30 ||

विशेषाद्रक्तवृद्ध्युत्थान् रक्तसुत विरेचनैः - viśeṣādraktavṛddhyutthān raktasruta virecanaiḥ - In particular, the diseases arising from increase of blood should be treated with bloodletting and purgation

रोगान् मांस वृद्धि भवान् शस्त्र क्षाराग्नि कर्मभिः - māṁsa vṛddhi bhavān rogān śastra kṣāra agnikarmabhiḥ - the diseases caused due to increase of muscle tissue should be treated with the help of sharp instruments (surgery), caustic alkalis and fire cautery

Diseases arising from increase of blood should be treated by

Raktasruti - bloodletting and

Virechana – purgation.

Diseases caused due to increase of muscle tissue should be treated with the help of

Shastrakarma - sharp instruments (surgery),

Ksharakarma – use of caustic alkalis and

Agnikarma - fire cautery.

स्थौल्यकाश्योपचारेण मेदोजानस्थिसङ्क्षयात् ।

जातान् क्षीरघृतैस्तिक्तसंयुतैर्वस्तिभिस्तथा ॥ ३१ ॥

sthaualyakārśyopacāreṇa medojānasthisāṅkṣayāt |

jātān kṣīraghṛtaistiktasam�utairvastibhistathā || 31 ||

मेदोजान् स्थौल्य काश्योपचारेण - medojān sthaulya kārśyopacāreṇa - the diseases caused by increase of increase and decrease of fat should be treated by therapies indicated for obesity and emaciation respectively

अस्थि सङ्क्षयात् जातान् क्षीर घृतैस्तिक्त संयुतर्बस्तिभिस्तथा - asthisāṅkṣayāt jātān kṣīra ghṛtaistikta samyutair bastibhis tathā - diseases caused by decrease of bones should be treated by enema therapy prepared with milk, ghee and bitter drugs

Diseases caused by increase and decrease of fat (meda) should be treated by therapies indicated for sthoulya (obesity) and karshya (emaciation) respectively.

Diseases caused by decrease of bone tissue should be treated by basti (enema therapy) prepared with ksheera (milk), grita (ghee) and tikta (bitter) drugs.

### **Treatment for diseases due to increase of Majja (bone marrow) and Shukra (reproductive fluid, semen):**

मज्जशुक्रोद्धवान् रोगान् भोजनैः स्वादुतिक्तकैः ।

वृद्धं शुक्रं व्यवायादैर् यच्चान्यच्छुक्रशोषिकम् ॥ ३१+१ ॥

majjaśukrodbhavān rogān bhojanaiḥ svādutiktakaiḥ ।

vṛddham śukram vyavāyādyair yaccānyacchukraśoṣikam || 31+1 ||

Majja and Shukra Dhatu related disorders should be treated with foods predominant in Svada (sweet) and Tikta (bitter) rasa.

Increase of Shukra Dhatu can be managed by vyavaya (sexual intercourse) or with herbs to dry up excess shukra (Shukra Shoshikam)

### **Treatment for diseases due to increase and decrease of Purisha (faeces):**

विड्वृद्धिजानतीसारक्रिया विट्क्षयोद्धवान् ।

मेषाजमध्यकुल्माषयवमाषद्वयादिभिः ॥ ३२ ॥

viḍvṛddhijānatīsārakriyayā viṭkṣayodbhavān |

meṣājamadhyakulmāṣayavamāṣadvayādibhiḥ || 32 ||

विड्वृद्धिजान् अतीसार क्रिया - viḍvṛddhijān atīsāra kriyayā, - diseases caused by the increase of feces should be treated on the lines of treatment of diarrhea (with treatment measures, diet and formulations used for treatment of diarrhea)

विट्क्षयोद्धवान् - viṭ kṣayodbhavān - the diseases caused by decrease of feces

मेषाजमध्य - meṣā ajamadhyā - should be treated by the use of abdominal viscera of ram or goat,

कुल्माष यव - kulmāṣa yava - half steamed pulses, barley

माषद्वयादिभिः - māṣa dvayādibhiḥ - and two varieties of black gram etc for food

Diseases caused by the increase of feces should be treated on the lines of atisara (diarrhea).

Diseases caused by decrease of feces should be treated by the use of abdominal viscera of mesha (ram) or aja (goat), kulmasha (half steamed pulses), yava (barley) and masha dvaya (two varieties of black gram) etc for food.

## Treatment for increase and decrease of Mutra (urine) and decrease of Sweda (sweat):

मूत्रवृद्धिक्षयोत्थांश्च मेहकृच्छचिकित्सया ।

व्यायामाभ्यञ्जनस्वेदमर्थैः स्वेदक्षयोद्धवान् ॥ ३३ ॥

mūtravṛddhikṣayotthāṁśca mehakṛcchracikitsayā |

vyāyāmābhyañjanasvedamadyaiḥ svedakṣayodbhavān || 33 ||

मूत्रवृद्धि क्षयोत्थांश्च - mūtravṛddhi kṣayotthāṁśca - increase and decrease of urine should be treated

मेह कृच्छ चिकित्सया - meha kṛcchra cikitsayā - by adopting the treatments indicated for urinary disorders (diabetes) and dysuria respectively

स्वेद क्षयोद्धवान् - sveda kṣayodbhavān - diseases caused due to decrease of sweat

Increase and decrease of mutra (urine) should be treated by adopting the treatments indicated for meha (urinary disorders, diabetes) and krichra (dysuria) respectively.

Diseases caused due to decrease of sweda (sweat) should be treated by adopting

Vyayama - physical exercises,

Abhyanjana - oil bath (massage),

Sweda - sudation therapies and

Madya - use of wine.

### **Relation of Kayagni with increase and decrease of Dhatus:**

स्वस्थानस्थस्य कायाग्नेरंशा धातुषु संश्रिताः ।

तेषां सादातिदीसिभ्यां धातुवृद्धिक्षयोद्धवः ॥ ३४ ॥

पूर्वो धातुः परं कुर्याद्वृद्धः क्षीणश्च तद्विधम् ।

svasthānasthasya kāyāgneramśā dhātuṣu samśritāḥ |

teṣāṁ sādātidīptibhyāṁ dhātuvṛddhikṣayodbhavāḥ || 34 ||

pūrvo dhātuḥ param kuryādvṛddhah kṣīṇaśca tadvidham |

स्वस्थानस्थस्य - svasthānasthasya - located (present) in its own seat (place),

कायाग्नेरंशा - kāyāgneramśā - the kayagni or the fire in the body has portions of itself

संश्रिताः धातुषु - samśritāḥ dhātuṣu - located in the tissues also

तेषां सादातिदीसिभ्यां - teṣāṁ sādātidīptibhyāṁ - the decrease and increase of these agnis or fires (located in the tissues)

धातु वृद्धि क्षयोद्धवः - dhātu vṛddhi kṣayodbhavāḥ - will lead to increase and decrease of the tissues respectively

Note: decrease of fire in the tissues will increase the tissues and the increase of fire in the tissues will decrease the tissues (in terms of their quality, quantity and functioning capacity).

पूर्वो धातुः परं कुर्याद्वृद्धिः - pūrvo dhātuḥ param kuryād vṛddhiḥ - when the preceding tissue gets increased, it also increases the succeeding tissue (example, if rasa dhatu increases, it subsequently leads to increase of rakta dhatu)

क्षीणश्च तद्विधम् - kṣīṇaśca tadvidham - similarly, when the preceding tissue gets decreased, it also decreases the succeeding tissue

Located (present) in its own seat (place), the kayagni or the fire in the body has portions of itself located in the dhatu (tissues) also.

The decrease and increase of these agnis or fires (located in the tissues) will lead to Dhatu vriddhi (increase of tissues) and dhatu kshaya (decrease of the tissues) respectively.

When the purva dhatu (preceding tissue) gets increased, it also increases the succeeding dhatu (example, if rasa dhatu increases, it subsequently leads to increase of rakta dhatu).

Similarly, when the preceding tissue decreases, it also decreases the succeeding tissue.

### **Effects of vitiated Doshas – Dushta Dosha Karmani:**

दोषा दुष्टा रसैर्धातून् दूषयन्त्युभये मलान् ॥ ३५ ॥

अर्थो द्वे सप्त शिरसि खानि स्वेदवहानि च ।

मला मलायनानि स्युर्यथास्वं तेष्वतो गदाः ॥ ३६ ॥

dosā duṣṭā rasairdhātūn dūṣayantyubhaye malān || 35 ||

adho dve sapta śirasi khāni svedavahāni ca |

malā malāyanāni syuryathāsvam teṣvato gadāḥ || 36 ||

दोषा दुष्टा रसैर्धातून् दूषयन्ति - dosā duṣṭā rasairdhātūn dūṣayanty - the doshas which are vitiated by indiscriminate and unmethodical consumption of rasas (tastes) further vitiate the tissues, later,

उभये मलान् - ubhaye malān - these two (the vitiated doshas and tissues) together vitiate the malas (waste products),

मला मलायनानि - malā malāyanāni - the vitiated malas or waste products in turn vitiate (contaminate) the malayanas (channels of elimination of waste products) among which

अधो द्वे, सप्त शिरसि, खानि स्वेदवहानि च - adho dve, sapta śirasi, khāni svedavahāni ca - two are located in the lower portion of the body (anus and urethra), seven are located in the head (2 in eyes, 2 in ears, 2 nostrils and one mouth) and the channels of sweat (innumerable and located all through the body)

स्युर्यथास्वं तेष्वतो गदाः - syuryathāsvam teṣvato gadāḥ - from these (in these) vitiated channels (and also from the vitiated doshas, tissues and waste products) develop many diseases related to the channels (which get contaminated or vitiate).

The doshas which are vitiated by unmethodical consumption of rasas (tastes) further vitiate the tissues. Later, these two (the vitiated doshas and dhatus) together vitiate the malas (waste products).

The vitiated malas (waste products) in turn vitiate the malayanas (channels of elimination of waste products) among which

Adho dve - two are located in the lower portion of the body (anus and urethra),

Sapta shirasi - seven are located in the head (2 in eyes, 2 in ears, 2 nostrils and 1 mouth) and

Khani svedavahani ca - the channels of sweat are innumerable and located all throughout the body.

From these vitiated channels develop many diseases related to the channels.

### Ojas – The essence of the tissues:

ओजस्तु तेजो धातूनां शुक्रान्तानां परं स्मृतम् ।

हृदयस्थमपि व्यापि देहस्थितिनिबन्धनम् ॥ ३७ ॥

स्त्रिनग्धं सोमात्मकं शुद्धं ईषल्लोहितपीतकम् ।

यन्नाशे नियतं नाशो यस्मिन् तिष्ठति तिष्ठति ॥ ३८ ॥

निष्पद्यन्ते यतो भावा विविधा देहसंश्रयाः ।

ojastu tejo dhātūnāṁ śukrāntānāṁ param smṛtam |  
hṛdayasthamapi vyāpi dehasthitinibandhanam || 37 ||  
snigdham somātmakam śuddham īśallohitapītakam |  
yannāśe niyatam nāśo yasmin tiṣṭhati tiṣṭhati || 38 ||  
niṣpadyante yato bhāvā vividhā dehasamśrayāḥ |

ओजस्तु तेजो धातूनां - ojastu tejo dhātūnāṁ - ojas is the essence of the tissues,

शुक्रान्तानां परं स्मृतम् - śukrāntānāṁ param smṛtam - and is formed after (at the end of) the formation of semen,

हृदयस्थमपि - hṛdayasthamapi - being mainly located in the heart,

व्यापि देहस्थिति निबन्धनम् - vyāpi dehastiti nibandhanam - ojas is spread out all over the body and is responsible for the integrity of the body (regulated the health) and is

स्त्रिनग्धं - snigdham - unctuous (oily),

सोमात्मकं - somātmakam - watery (pleasant),

शुद्धमीषल्लोहितपीतकम् - śuddhamīśallohitapītakam - clear (transparent), slightly reddish yellow in color

यन्नाशे नियतं नाशो - yannāśe niyatam nāśo - the loss (destruction) of which (ojas) leads to loss of life,

यस्मिंस्तिष्ठति तिष्ठति - yasmimstisthati tiṣṭhati - and the stability (balanced in terms of quality and quantity) of which leads to stability of life,

निष्पद्यन्ते यतो भावा विविधा देहसंश्रयाः - niṣpadyante yato bhāvā vividhā dehasamīrayāḥ - all the aspects of health and features of the body are related to balanced status of ojas

Ojas is the essence of the Dhatus;  
It is mainly located in the hridaya (heart). It is present all over the body and regulates health.

Qualities of Ojas –

Snigdha – unctuous, oily,

Somatmaka – watery,

Shuddha – clear,

Ishat Lohita Peetakam – slight reddish yellow in color;

Loss of Ojas leads to loss of life.

All aspects of health are related to Ojas.

### **Causes of decrease of Ojas – Ojo Kshaya Karanani:**

ओजः क्षीयते कोपक्षुदृद्यानशोकश्रमादिभिः ॥ ३९ ॥

बिभेति दुर्बलोऽभीक्ष्णं ध्यायति व्यथितेन्द्रियः ।

दुश्छायो दुर्मना रुक्षो भवेत् क्षामश्च तत्क्षये ॥ ४० ॥

जीवनीयौषधक्षीररसायास्तत्र भेषजम् ।

ojah kṣīyeta kopakṣuddhyānaśokaśramādibhiḥ || 39 ||

bibheti durbalo'bhīkṣṇam dhyāyati vyathitendriyah |

duśchāyo durmanā rūkṣo bhavet kṣāmaśca tatkṣaye || 40 ||  
jīvanīyausadhwaksirarasādyāstatra bheṣajam |

ओजः क्षीयेत - ojaḥ kṣīyeta - Ojas undergoes decrease (in quantity) by  
कोप क्षुद्यान शोक श्रमादिभिः - kopa kṣuddiyāna śoka śramādibhiḥ - anger,  
hunger (starvation), worry, grief, exertion etc

Symptoms of Ojas decrease -

तत्क्षये - tatkṣaye - when there is decrease of ojas,

बिभेति - bibheti - the person becomes fretful,

दुर्बलो - durbalo - debilitated,

अभीक्षणं ध्यायति - abhīkṣṇam dhyāyati - repeatedly worries without any  
reason,

व्यथितेन्द्रियः - vyathitendriyah - feels discomfort in sense organs,

दुःच्छायो - duḥcchāyo - develops bad complexion,

दुर्मना - durmanā - develops negative thoughts (loss of enthusiasm),

रुक्षो - rūkṣo - develops dryness (loss of unctuousness or oily portion)

भवेत्क्षामश्च - bhavetksāmaśca - and becomes emaciated

भेषजम् - bheṣajam - treatment of loss of ojas includes,

जीवनीयौषध क्षीर रसाध्यास्तत्र - jīvanīya auṣadha kṣīra rasādhyaśtattra -  
administration of Jivaniya group (enlivening medicines) mentioned in  
chapter 15, milk, meat juice (soup) etc.

Causes for decrease of Ojas:

Ojas undergoes decrease in quantity by

Kopa - anger,  
Kshut - hunger (starvation),  
Dhyana - worry,  
Shoka - grief,  
Shrama - exertion etc.,

Symptoms of decrease of Ojas:

The person presents with the following symptoms -  
Bibheti - becomes fretful,  
Durbalam - debilitated,  
Abhikshnam dhyayati - repeatedly worries without any reason,  
Vyathitendriyah - feels discomfort in sense organs,  
Duhchayo - develops bad complexion,  
Durmana - negative thoughts and  
Ruksha – dryness.

Treatment for decrease of Ojas:

Use of drugs of Jivaniya group, ksheera (milk), rasa (meat juice) etc.

### **Increase of Ojas – Ojo Vriddhi:**

ओजोविवृद्धौ देहस्य तुष्टिपुष्टिबलोदयः ॥ ४१ ॥

ojovivṛddhau dehasya tuṣṭipuṣṭibalodayah || 41 ||

ओजोवृद्धौ हि - ojovṛddhau hi - Increase of ojas makes for

तुष्टि पुष्टि बलादयः देहस्य - tuṣṭi puṣṭi balādayah dehasya - contentment, nourishment and increase in strength of the body

Increase of Ojas brings about

Tushti - contentment,

Pushti - nourishment of the body and

Bala - increase of strength.

### **Method of food consumption to combat Dosha increase and decrease:**

यदन्नं द्वेष्टि यदपि प्रार्थयेताविरोधि तु ।

तत्त्व्यजन्समश्च तौ तौ वृद्धिक्षयौ जयेत् ॥ ४२ ॥

yadannam dveshti yadapi prarthayetavirodhi tu |

tattattyajansamaśnañca tau tau vṛddhikṣayau jayet || 42 ||

यदन्नं द्वेष्टि तत्त्व्यजन् - yadannam dveshti tattattyajan - whichever foods are disliked, they should be rejected, and

यदपि प्रार्थयेताविरोधि समश्च तु - yadapi prarthayetavirodhi samaśnamasca tu - whichever foods are desired should be consumed (provided), taking care that the foods do not antagonize (opposite to the qualities of doshas or incompatible with doshas) the doshas

तौ तौ वृद्धिक्षयौ जयेत् - tau tau vṛddhikṣayau jayet - the above mentioned 2 measures will control the vriddhi (increase) and kshaya (decrease) of the doshas respectively

Note: The increase of doshas should be controlled by avoidance of foods which are disliked. The decrease of doshas should be managed by indulging in desired foods.

The foods that are disliked should be rejected, and the foods that are desired should be consumed, taking care that the foods are avirodhi (not opposite to the qualities of doshas).

The above mentioned 2 measures will control the vriddhi (increase) and kshaya (decrease) of the doshas respectively.

कुर्वते हि रुचिं दोषा विपरीतसमानयोः।

वृद्धाः क्षीणाश्च भूयिष्ठं लक्ष्यन्त्यबुधास्तु न ॥४३॥

kurvate hi rucim dosā viparītasamānayoh|

vṛddhāḥ kṣīṇāśca bhūyiṣṭham lakṣayantyabudhāstu na||43||

दोषा वृद्धाः क्षीणाश्च - doṣā vṛddhāḥ kṣīṇāśca - the doshas which have undergone increase and decrease

भूयिष्ठं कुर्वते हि रुचिं - bhūyiṣṭham kurvate hi ruciṁ - will predominantly (generally, abundantly), produce a desire for

विपरीत समानयोः - viparīta samānayoh - foods which are dissimilar and similar (in properties to those of the doshas) respectively,

न लक्षयन्त्यबुद्धास्तु - lakṣayantyabudhāstu na - but the unintelligent person does not recognize them (desires)

The doshas which have undergone vridddhi (increase) and ksheena (decrease) will generally produce a desire for foods which are viparita (dissimilar) and samana (similar) in properties to those of the doshas respectively, but the unintelligent person does not recognize them.

### **Behaviour of doshas when they are increased decreased and balanced:**

यथाबलं यथास्वं च दोषावृद्धा वितन्वते ।

रूपाणि जहति क्षीणाः समाः स्वं कर्म कुर्वते ॥ ४४ ॥

दोषा वृद्धा वितन्वते - doṣā vṛddhā vitanvate - the doshas which have undergone increase will produce

यथास्वं रूपाणि यथाबलं च - yathāsvam rūpāṇi yathābalam ca - their respective (related) signs and symptoms (features, qualities, functions) and according to their strength (less, moderate or severe increase / vitiation)

क्षीणाः जहति, - kṣīṇāḥ jahati, - the decreased doshas do not produce their respective features (signs and symptoms, qualities, functions) and

समाः कुर्वते स्वं कर्म - samāḥ kurvate svam karma - the normal doshas (balanced, not-vitiated) will attend to their normal functions

yathābalam yathāsvam ca doṣāvṛddhā vitanvate |

rūpāṇi jahati kṣīṇāḥ samāḥ svam karma kurvate || 44 ||

The doshas which have undergone vriddha (increase) will produce their respective signs and symptoms according to their strength (less, moderate or severe vitiation),

The ksheena (decreased) doshas do not produce their respective features and

The sama (balanced) doshas will attend to their normal functions.

### **Reason for protecting the normalcy of Doshas:**

य एव देहस्य समा विवृद्ध्यै त एव दोषा विषमावधाय ।

यस्मादतस्ते हितचर्ययैव क्षयाद्विवृद्धेरिव रक्षणीयाः ॥ ४७ ॥

ya eva dehasya samā vivṛddhyai ta eva doṣā viṣamāvadhāya |

yasmādataste hitacaryayaiva kṣayādadvivṛddheriva rakṣaṇīyāḥ || 45 ||

य एव समा देहस्य विवृद्ध्यै - ya eva samā dehasya vivṛddhyai - the very same doshas, which when normal, are the causes for growth of the body,

त एव दोषा विषमा वधाय - ta eva dosā viṣamā vadhbāya - the very same doshas, when abnormal, will become the causes for the destruction of the body,

यस्मादतस्ते हितचर्ययैव - yasmādataste hitacaryayaiva - hence, by adopting suitable measures,

रक्षणीयाः क्षयाद्विवृद्धेरिव - rakṣanīyāḥ kṣayādvivṛddheriva - the body should be protected from the decrease and increase of doshas

The very same doshas, which when sama (balanced), are the cause for growth of the body, when vishama (abnormal), will become the cause for vadha (destruction) of the body.

Hence, by adopting suitable measures, the body should be protected from kshaya (decrease) and vivriddhi (increase) of doshas.

इति श्री वैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां

अष्टाङ्गहृदय संहितायां सूत्रस्थाने दोषादिविज्ञानीयो

नाम एकादशोऽध्यायः ।

iti śrī vaidyapatisimhaguptasūnu

vāgbhaṭaviracitāyāṁ astāṅgahṛdaya saṃhitāyāṁ

sūtrasthāne doṣādivijñānīyo nāma ekādaśo'dhyāya: ।

Thus ends the 11<sup>th</sup> chapter of Ashtangahridaya Samhita Sutrasthana, named Doshadi Vijnaneeya Adhyaya, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

## **HOW TO UNDERSTAND TRIDOSHA EASILY BY ITS FUNCTIONS**

Tridosha means the three factors of the body. They are three in number Vata, Pitta and Kapha Dosha. The balance of Tridosha leads to health and imbalance leads to disease conditions. But it is very difficult to understand Tridosha. Let us try and learn about them by means of main functions that they carry out inside the body.

### **Functions of Vata Dosha -**

Vata is responsible for **all movements**.

- Movement of blood in blood vessels,
- movement of food and nutrients in gut,
- movement of air in and out of lungs,
- movement of hands and legs,
- neck and all other body parts,
- movement of eyeballs, etc.

For any type of movement, Vata Dosha is responsible. Hence a typical Vata body type person can not sit at one place. She keeps her leg moving, her eyes will always be searching for something new, difficult to concentrate on one particular thing, etc.

Even at the level of a cell, the movement of nutrients, waste products etc are controlled by Vata Dosha.

Because Vata is involved with movement of air in the lungs, many of the respiratory diseases are influenced by Vata (along with association of Kapha or Pitta Dosha.)

In its normal state Vata causes **enthusiasm**, – Hence a Vata body person will be overly enthusiastic. He wants to do new things. He can not settle on one decision.

Vata regulates **activities of mind** like initiation of thinking, analyzing, understanding etc.

Vata regulates **speech**.

Vata is responsible for initiation of **natural urges** (tears, feces, urination, sneezing, coughing, vomiting, yawning etc)

Hence, Constipation, difficulty in urination, excessive coughing, vomiting etc are influenced by Vata Dosha.

Maintenance of the Dhatus (tissues) in their normalcy -

Vata is a transporter. It carries the nourishment from the gut to the body tissues. It also carries the waste products out of the body. Hence it controls the nourishment of all other body tissues.

proper functioning of **sense organs** – Because there is movement of signals from sense organs to brain, and from brain to sense organs and because Vata is responsible for movements, Vata Dosha controls all the sense organs.

### **Functions of Pitta Dosha -**

In its normal state Pitta causes digestion and metabolism

Pitta is like fire. Hence 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 nutrients in the body, using it up to produce energy etc are controlled by Pitta Dosha.

Maintenance of **body temperature** – Because Pitta means hotness, it keeps the body hot and healthy.

**vision** – Pitta also means light. Vision is always correlated with light.

Causes hunger, thirst, appetite – Usually a person with Pitta body type has more hunger and thirst.

Maintains skin complexion and quality – hence most of the skin disorders are influenced by Pitta.

Intelligence, courage, valor – the person with Pitta body type has more of these mental features.

### **Functions of Kapha Dosha -**

Kapha confers stability and compactness. The compactness and stability of the cells and tissues, of joints, stability in thought process of the mind, etc are due to Kapha.

A person with a Kapha body type likes to sit and do one work for a long period of time (as opposed to a Vata person).

A person influenced by Kapha does not like to travel much. He does not like changes.

Kapha Dosha confers lubrication, compactness (firmness) of the joints.

Kapha is a slimy liquid type of thing. It brings about a shock absorber effect in joints.

Kshama – It is the cause for mental capacity to withstand or withhold emotions, strains etc.

Kapha Dosha also imbibes the forgiveness quality in a person.

Suppose you get angry (which is due to Pitta), you try to control and you succeed. That quality is because of Kapha.

## **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 <a href="http://easyayurveda.com">easyayurveda.com</a>	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 'Dhatu' in Ayurveda. They are -**

**Rasa Dhatu** – The Rasa is produced soon after digestion. It is the essential part of the food that circulates all over the body and nourishes all the body tissues. It is grossly compared to the 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 components. It is formed by receiving nourishment from Rasa Dhatu. Its main function is *Jeevana* - enlivening. It is directly related to 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 people are 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.

## **EFFECT OF IMBALANCED DHATU – TISSUES ON THE BODY – AYURVEDA VIEW**

The seven Dhatus form the body tissue. Imbalance means increase or decrease in these body tissues. This imbalance is controlled by the Triodosa – Vata, Pitta and Kapha. Let us learn about these imbalance symptoms.

### **Rasa Dhatus imbalance -**

Rasa Dhatus is the essence of food, after digestion. It is directly related with Kapha Dosha.

Increase in Rasa Dhatus gives rise to all the symptoms of Kapha Dosha increase. They are - Weak digestive strength, excessive salivation, laziness, heaviness. Increased coldness, white discoloration of skin, debility in organs, cough, cold, asthma and increased sleep.

Decrease in Rasa Dhatus is caused by decrease in Kapha. It leads to the following symptoms -

Increased dryness – Because of lack of proper nutrition and because of oily-ness. (remember, oiliness is a quality of Kapha Dosha.)

Also, usually the decrease of Kapha leads to increase of Vata. Vata is related to dryness.

Excessive tiredness – because of lack of proper nourishment  
Emaciation of body parts and noise intolerance.

### **Rakta Dhatus imbalance -**

Rakta is compared with blood and its components. It is controlled by Pitta Dosha.

Increase of Rakta Dhatus leads to diseases such as - Herpes, spreading skin disease, diseases of the spleen, abscesses, skin diseases, gout, bleeding disease, abdominal tumors, a disease of the teeth called Upakusha, jaundice, Melasma, loss of digestion strength, fainting, dizziness, red discoloration of skin, eyes and urine. All these symptoms are influenced by Pitta Dosha increase.

Decrease of Rakta produces desire for sour and cold things, loss of tension of veins (and arteries) and dryness.

### **Mamsa Dhatus imbalance -**

The muscle tissue is controlled by Kapha Dosha.

Mamsa dhatus increase causes cervical lymphadenitis, tumors, Increase in size of the cheeks, thighs, and abdomen,

over growth of muscles of the neck and other places.

Decrease of Mamsa causes debility of the sense organs, emaciation of cheeks, buttocks and pain in the joints.

**Meda Dhatu imbalance** is related with Kapha Dosha. Meda means fat tissue.

Its increase leads to Mamsa Dhatu increase symptoms and in addition, it causes fatigue, difficulty in breathing even after little work,

drooping of the buttocks, breasts and abdomen. 9½ – 10.

Decrease of Medas causes loss of sensation in the waist, enlargement of spleen and emaciation of the body.

**Asthi Dhatu imbalance** (bone tissues) – is inversely related to Vata. Vata increase means Asthi decrease.

Its increase causes overgrowth of bones and extra teeth. 10½.

Decrease of Asthi causes pain in the joints, falling off of the teeth, hairs, nails etc.

**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.

Decrease of Majja causes hollowness (of the bones inside) giddiness and seeing of darkness

**Shukra (semen)** increase leads to increase in sexual desire and seminal calculi (spermolith).

Decrease of Shukra results in delay in ejaculation, ejaculation accompanied with bleeding, severe pain in the testicles and a feeling of hot fumes coming out of the urethra.

## **WHAT IS OJAS? HOW TO INCREASE OJAS DURING HEALTH AND DISEASE?**

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 an 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 Ojas?**

Ojas 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

Ojas is the essential 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.

### **Qualities of Ojas -**

Snigdha – unctuous, oily

Somatmaka – watery

Shuddha – clear (transparent),

Ishat Lohita Peetakam – slight reddish yellow in color;

### **Examples:**

Say, someone has got pancreatitis. Doctor gives medicine and the 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 a good quantity of Ojas is less 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 beliefs and practice has more Ojas.

A person who eats in limited quantities, who has good control over anger, jealousy etc has more Ojas.

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.

### **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.  
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 by 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, 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 foods 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 ojas).

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 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 an increase of Ojas.

Hence, exercise is an excellent means to improve Ojas for a diabetic patient.

### **Cause for decrease of Ojas**

Ojas undergoes a 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 hemorrhage,

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, debilitated, repeatedly worries without any reason, feels discomfort in sense organs, develops bad complexion, negative thoughts and dryness;

### **Home remedy to improve ojas for Vata Pitta person?**

For Vata Pitta people, 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 at controlling Vata and Pitta.

## **CHAPTER 12: DOSHA TYPES, IMBALANCE SYMPTOMS – DOSHABHEDIYA ADHYAYA**

Ashtanga Hridayam

Sutrasthanam – Chapter – 12

दोषभेदीयाध्यायं

doṣabhedīyādhyaṁ

The 12<sup>th</sup> chapter of Sutrasthanam of Ashtanga Hridayam is named Doshabhediya Adhyayam. This chapter explains about the dosha types and location of tridoshas in the body. The classification and functions of each type of tridosha, the causes for their increase or decrease etc are also dealt with in this chapter.

### **Pledge by the author(s):**

अथातो दोषभेदीयमध्यायं व्याख्यास्यामः

इति ह स्माहुरात्रेयादयो महर्षयः ।

athāto doṣabhedīyamadhyāyam vyākhyāsyāma:

iti ha smāhurātreyādayo maharṣaya: ।

अथा अतो दोषभेदीय अध्यायं व्याख्यास्यामः – athā ato doṣabhedīya adhyāyam vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to Dosha types, imbalance of doshas and symptoms of imbalance

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhur ātreyādayo maharṣayah - thus pledge Atreya and other sages.

Atreya and other sages pledge that they would henceforth be explaining the chapter called Dosha Bhediya Adhyayam (the chapter that deals with the explanation of doshas, their types, imbalance of doshas and the symptoms of their imbalance).

### **Places of Vata Dosha:**

पक्वाशयकटीसक्थिं श्रोत्रास्थिस्पर्शनेन्द्रियम् ।

स्थानं वातस्य तत्रापि पक्वाधानं विशेषतः ॥ १ ॥

pakvāśayakaṭīsakthi śrotrāsthisparśanendriyam |

sthānam vātasya tatrāpi pakvādhānam viśeṣataḥ || 1 ||

पक्वाशय – pakvāśaya – large intestine,

कटी – kaṭī – waist,

सक्थिं – sakthi – hip,

श्रोत्र – śrotra – ear,

अस्थि – asthi – bones,

स्पर्शनेन्द्रियम् – sparśanendriyam – skin,

स्थानं वातस्य – sthānam vātasya – are the places of Vata,

तत्रापि – tatrāpi – even among the above said places,

पक्वाधानं विशेषतः - pakvādhānam viśeṣataḥ - the large intestine is the special place of Vata

The sites of Vata Dosha are -

Pakavasaya – large intestine,

Kati – waist,

Sakthi – hip,

Shrotra – ear,

Asthi – bones,

Sparshanendriya – skin.

Vishesha sthana (important / special space) – Pakvashaya - large intestine.

### **Places of Pitta Dosha:**

नाभिरामाशयः स्वेदो लसीका रुधिरं रसः ।

द्रृक् स्पर्शनं च पित्तस्य नाभिरत्र विशेषतः ॥ २ ॥

nābhirāmāśayah svedo lasīkā rudhiram rasah |

dṛk sparśanam ca pittasya nābhiraṭra viśeṣataḥ || 2 ||

नाभिः - nābhīr – umbilicus, navel

आमाशयः – āmāśayah - stomach, small intestine,

स्वेदो – svedo – sweat,

लसीका – lasīkā – lymph,

रुधिरं – rudhiram - blood,

रसः - rasaḥ - plasma,

द्रुक् – dr̥k – eye

स्पर्शनं च – sparśanam ca – and skin,

पित्तस्य – pittasya – are the places of pitta,

नाभिरत्र विशेषतः - nābhiratra viśeṣataḥ - among the above said places, navel region or umbilicus is the special seat of pitta

The sites of Pitta Dosha are -

Nabhi – Umbilicus,

Amashaya- stomach and small intestine,

Sweda – sweat,

Lasika- lymph,

Rudhira – blood,

Rasa- plasma,

Druk – eye,

Sparshanam – skin,

Vishesha sthana (important / special space) – Nabhi - Umbilicus.

### **Places of Kapha Dosha:**

उरःकण्ठशिरःक्लोमपर्वाण्यामाशयो रसः ।

मेदो घ्राणं च जिह्वा च कफस्य सुतरामुरः ॥ ३ ॥

urahkan̄thaśirahklomaparvāṇyāmāśayo rasah |

medo ghrāṇam ca jihvā ca kaphasya sutarāmurah || 3 ||

उरः – urah - chest,

कण्ठ – kan̄tha – throat,

शिरः – śirah - head,

क्लोम – kloma – pancreas, (trachea?)

पर्वाणि – parvāṇy – bone joints (small joints of the fingers)

आमाशयो – āmāśayo – stomach (small intestine),

रसः - rasah - plasma,

मेदो – medo – fat,

घ्राणं च – ghrāṇam ca – nose and

जिह्वा च – jihvā ca – tongue are the places

कफस्य – kaphasya – of kapha,

सुतराम् उरः – sutarām urah - even among the above said places, chest is the special seat of Kapha

The sites of Kapha Dosha are -

Ura – Chest,

Kantha – throat,

Shira – head,

Kloma – Pancreas,  
Parvani – bone joints,  
Amashaya - Stomach and small intestine,  
Rasa –plasma,  
Meda – fat,  
Ghrana – nose and  
Jihva – tongue  
Vishesha sthana (important / special space) – Uras – chest.

### **Five types of Vayu:**

प्राणादिभेदात् पञ्चात्मा वायुः  
prāṇādibhedāt pañcātmā vāyuḥ

वायुः पञ्चात्मा - vāyuḥ pañcātmā – vayu is of 5 types,  
प्राणादि भेदात् - prāṇādi bhedāt – prana etc are its types

Vayu (vata) is of 5 types -  
Prana Vata  
Udana Vata  
Vyana Vata  
Samana Vata  
Apana Vata

### **Prana Vata - Its sites, functions:**

प्राणोऽत्र मूर्धगः ।

उरःकण्ठचरो बुद्धिहृदयेन्द्रियचित्तधृक् ॥ ४ ॥

ष्ठीवनक्षवथूद्वारनिःश्वासान्नप्रवेशकृत् ।

prāṇo'tra mūrdhagah |

urahkaṇṭhacaro buddhihṛdayendriyacittadhrk || 4 ||

ṣṭhīvanakṣavathūdgāraniḥśvāsānnapraveśakṛt |

अत्र प्राणो मूर्धगः - atra prāṇo mūrdhagah - here (among them), prana vayu is located in the head and

उरःकण्ठ चरो - urah kaṇṭha caro – moves in the chest and throat,

बुद्धि हृदय इन्द्रिय चित्त धृक् - buddhi hṛdaya indriya citta dhṛk – regulates intuition (intelligence, perception), heart, senses, mind (intelligence, thought) and vision,

ष्ठीवन क्षवथूद्वार निःश्वास अन्नप्रवेशकृत् - ṣṭhīvana kṣavathūdgāra niḥśvāsa annapraveśakṛt – causes expectoration, sneezing, belching, inspiration and swallowing of food

Prana is located in the murdha (head) and moves in the uras (chest) and kanta (throat).

It regulates

Buddhi - will,

Hridaya - heart,

Indriya - sense organs,

Chitta - intellect and

Drik - vision.

It is the cause for  
Shteevana - expectoration,  
Kshavathu - sneezing,  
Udgara - belching,  
Niswasa - inspiration and  
Anna pravesha - swallowing of food.

### **Udana Vata - Its sites, functions:**

उरः स्थानमुदानस्य नासानाभिगलांश्चरेत् ॥ ५ ॥

वाक्प्रवृत्तिप्रयत्नोर्जा बलवर्णस्मृतिक्रियः ।

urah̄ sthānamudānasya nāsānābhigalāṁścaret || 5 ||

vākpravṛttiprayatnorjā balavarṇasmṛtikriyāḥ |

स्थानम् उदानस्य उरः - sthānam udānasya urah̄ – the seat of udana vayu is chest,

नासा नाभि गलांश्वरेत् - nāsā nābhi galāṁścaret – it moves (circulates) in the nose, umbilicus (navel) and throat,

वाक्प्रवृत्ति - vākpravṛtti - it's functions are initiation of speech

प्रयत्नोर्जा - prayatnorjā - effort,

बल वर्ण - bala varṇa - enthusiasm, strength,

स्मृतिक्रियः - smṛtikriyāḥ - color and memory

The uras (chest) is the seat of Udana Vata, it moves in the nasa (nose), nabhi (umbilicus) and gala (throat).

Its functions are

Vak pravritti - initiation of speech,

Prayatana – effort,

Urja - enthusiasm,

Bala - strength,

Varna - colour, complexion and

Smruti – memory.

### **Vyana Vata - Its sites, functions:**

व्यानो हृदि स्थितः कृत्स्नदेहचारी महाजवः ॥ ६ ॥

गत्यपक्षेपणोत्क्षेप निमेषोन्मेषणादिकाः ।

प्रायः सर्वाः क्रियास्तस्मिन् प्रतिबद्धाः शरीरिणाम् ॥ ७ ॥

vyāno hr̥di sthitah kṛtsnadehacārī mahājavah || 6 ||

gatyapakṣepaṇotkṣepa nimeṣonmeṣaṇādikāḥ |

prāyah̄ sarvāḥ kriyāstasmin pratibaddhāḥ śarīriṇām || 7 ||

व्यानो स्थितः हृदि - vyāno sthitah̄ hṛdi – vyana vayu is located in the heart

कृत्स्न देहचारी महाजवः - kr̄tsna dehacārī mahājavah̄ - in the entire body it moves with great speed,

गति – gati - (it causes functions like) movement - locomotion, walking.

अपक्षेपणोत्क्षेप - apakṣepaṇotkṣepa - extension, flexion,

निमेषोन्मेषणादिकाः - nimesonmesaṇādikāḥ - closing and opening of the eyelids etc,

प्रायः सर्वाः क्रियाः - prāyah̄ sarvāḥ kriyās – mostly all the activities

शरीरिणाम् – śarīriṇām – of the human body

प्रतिबद्धाः - pratibaddhāḥ - are controlled

तस्मिन् - tasmin – by vyana vayu.

Vyana is located in the hridaya (heart), moves all over the body with great speed,

It attends to functions such as

Gati – movement, locomotion,

Apakshepanotkshepa - flexion and extension,

Nimeshonmesha - opening and closing of the eyelids etc.

Generally sarva kriya (all the body activities) are regulated by Vyana Vata.

### **Samana Vata - Its sites, functions:**

समानोऽग्निसमीपस्थः कोष्ठे चरति सर्वतः ।

अन्नं गृह्णाति पचति विवेचयति मुञ्चति ॥ ८ ॥

samāno'gnisamīpasthah koṣṭhe carati sarvataḥ |

annam gr̥hṇāti pacati vivecayati muñcati || 8 ||

समानो अग्निसमीपस्थः - samāno agni samīpasthah - samana vayu is located near to the digestive fire,

चरति सर्वतः कोष्ठे - carati sarvataḥ koṣṭhe – moves everywhere in the alimentary tract,

अन्नं गृह्णाति - annam gr̥hṇāti - receives the food,

पचति – pacati – digests the food (aids in digestion)

विवेचयति – vivecayati – divides the food into useful part and waste part

मुञ्चति – muñcati – excretes the waste part.

Samana Vata is located near the digestive fire (agni samipastha).

It moves in the Kostha (alimentary tract),

Its functions are -

Annam grhnati - receives the food into stomach,

Pachati - aids in digestion,

Vivechayati - helps in dividing the food into useful part and waste part and

Munchati – excretes the waste part.

### **Apana Vata - Its sites, functions:**

अपानोऽपानगः श्रोणिवस्तिमेद्गोचरः ।

शुक्रार्तवशकून्मूत्रगर्भनिष्क्रमणक्रियः ॥ ९ ॥

apāno'pānagaḥ śroṇivastimedghorugocaraḥ ।

śukrārtavaśakṛnmūtragarbhaniṣkramanakriyāḥ ॥ 9 ॥

अपानो अपानगः - apāno apānagaḥ - apana vayu is located in the apana - large intestine (colon), anal region

श्रोणि बस्ति मेद्गोचरः - śroṇi basti meḍhr oru gocaraḥ - It moves in the waist, urinary bladder, genitals, urinary passages and thigh,

शुक्र निष्क्रमणक्रियः - śukra niṣkramanakriyāḥ - useful in releasing of Shukra - sperm, semen, ovum

आर्तव निष्क्रमणक्रियः - ārtava niṣkramanakriyāḥ - menstruation,

शकृत् निष्क्रमणक्रियः - śakṛt niṣkramanakriyāḥ - defecation,

मूत्र निष्क्रमणक्रियः - mūtra niṣkramanakriyāḥ - urination,

गर्भ निष्क्रमणक्रियः - garbha niṣkramanakriyāḥ - child birth

Apana Vata is located in the Apana (large intestine), moves in the shroni (waist), basti (bladder), medhra (genitals) and uru (thighs).

It attends to the functions such as nishkramana (expulsion) of

Shukra – semen / reproductive fluid,

Artava – menstrual blood,

Shakrit - faeces,

Mutra - urine and

Garbha - child birth.

### **Five types of Pitta:**

पित्तं पञ्चात्मकं - pittam pañcātmakam - there are five types of Pitta

Five types of Pitta

Pachaka Pitta

Ranjaka Pitta

Sadhaka Pitta

Alochaka Pitta

Bhrajaka Pitta

### **Pachaka Pitta - Its sites, functions:**

तत्र पक्वामाशयमध्यगम् ।

पञ्चभूतात्मकत्वेऽपि यतैजसगुणोदयात् ॥ १० ॥

त्यक्तद्रवत्वं पाकादिकर्मणानलशब्दितम् ।

पचत्यन्नं विभजते सारकिद्वौ पृथक् तथा ॥ ११ ॥

तत्रस्थमेव पित्तानां शेषाणामप्यनुग्रहम् ।

करोति बलदानेन पाचकं नाम तत्स्मृतम् ॥ १२ ॥

tatra pakvāmāśayamadhyagam |

pañcabhūtātmakatve'pi yattaijasaguṇodayāt || 10 ||

tyaktadravatvam pākādikarmanānalaśabditam |

pacatyannam vibhajate sārakiṭṭau pr̥thak tathā || 11 ||  
tatrasthameva pittānām śeṣāṇāmapyanugraham |  
karoti baladānena pācakam nāma tatsmṛtam || 12 ||

तत्र तत् - tatra tat – among the five types of pitta,

पक्व आमाशय मध्यगम् - pakva āmāśaya madhyagam – is located between large intestine and stomach,

पञ्चभूतात्मकत्वे अपि - pañcabhūtātmakatve api - in spite of being composed of all five basic elements of nature,

यतैजस गुणोदयात् - yattaijasa guṇodayāt –Pachaka Pitta is predominant in the fire element,

त्यक्त द्रवत्वं – tyakta dravatvam - devoid of water element,

शब्दितम् अनल पाकादिकर्मणा - pākādikarmanā anala śabditam – called by the name anala or fire owing to its functions of digestion and transformation of food materials etc,

पचत्यन्नं – pacatyannam - digests the food,

विभजते सार किट्टौ पृथक् तथा - vibhajate sāra kiṭṭau pr̥thak tathā – divides the food into sara (essence, useful part) and kitta (waste part),

तत्रस्थमेव – tatrasthameva – being located there itself (in its seat, i.e. in between large intestine and stomach)

करोति अनुग्रहम् - karoti anugraham – bestows grace and influence

शेषाणाम् पितानां अपि - śeṣāṇām pittānām apy – on the other types of pitta also

बलदानेन – baladānena – by providing strength (support, functioning capacity, influence, grace) to them,

स्मृतम् पाचकं नाम - smṛtam pācakam nāma – is called by the name Pachaka Pitta.

Pachaka pitta is located between pakvashaya (large intestine) and amashaya (stomach).

It is composed of all the five basic elements (Panchamaha Bhuta), is predominant of teja (fire) element and devoid of drava (water) element. It is called by the term Anala (fire) because of its function of Paka (digestion) and transformation of food materials.

Its functions are -

Pachati annam - digests the food,

Vibhajate sara kittau prthak tatha - divides it into essence and waste parts,

Karoti anugraham - It bestows grace and influence on other types of Pitta by providing bala (strength) to them.

Hence, among all the types of Pitta, Pachaka pitta is the dominant one.

### **Ranjaka Pitta - Its sites, functions:**

आमाशयाश्रयं पित्तं रञ्जकं रसरञ्जनात् ।

āmāśayāśrayam pittam rañjakam rasarañjanāt |

पित्तं आमाशय आश्रयं - pittam āmāśaya āśrayam - the pitta located in the amashaya - stomach

रञ्जकं - rañjakam - is called Ranjaka Pitta

रस रञ्जनात् - rasa rañjanāt – since it imparts color (ranjana) to the rasa - the essence part of digestion (and converts it into rakta or blood)

The Pitta located in the Amashaya (stomach) is known as Ranjaka since it imparts colour (ranjana) to the rasa - the essence part of digestion (and converts it into rakta - blood).

**Note:** Ranjana means 'to impart color'. Ranjaka Pitta helps in imparting red color to the rasa dhatu (essence of digestion, nutritive juice, lymph) and converts it into rakta dhatu (blood). Ranjaka Pitta is therefore that pitta which converts rasa dhatu into rakta dhatu.

### **Sadhaka Pitta - Its sites, functions:**

बुद्धिमेधाभिमानादैरभिप्रेतार्थसाधनात् ॥ १३ ॥

साधकं हृद्रतं पित्तं

buddhimedhābhimānādyairabhipretārthasādhanāt || 13 ||

sādhakam hṛdgatam pittam

पित्तं हृद्रतं साधकं - pittam hṛdgatam sādhakam - the pitta located in the heart is called sadhaka pitta

अभिप्रेतार्थ साधनात् - abhipretārtha sādhanāt – since it helps in achieving the desired things (purpose and aims of life) through

बुद्धि मेधा अभिमानादैः - buddhi medhā abhimānādyair – proper use or integration of knowledge, intelligence, self-consciousness etc

The pitta located in the Hrudaya (heart) is known as Sadhaka Pitta.

It attends to mental functions such as

Buddhi - knowledge,

Medha - intelligence,

Abhimana - self-consciousness etc,

thereby helping to attain the purpose of life.

### **Alochaka Pitta - Its sites, functions:**

रूपालोचनतः स्मृतम् ।

दृक्स्थमालोचकं

rūpālocanataḥ smṛtam |

dṛksthāmālocakam

दृक्स्थम् आलोचकं स्मृतम् - dṛksthāmālocakam smṛtam - the pitta located in the eyes is called alochaka,

रूपालोचनतः - rūpālocanataḥ - since it helps in vision (perception of objects through eyes, being located deep in the eyes), it is called Alochaka Pitta. (Lochana means eyes, vision)

The Pitta located in the eyes is called Alochaka pitta,

It helps in vision.

(Lochana means eyes, vision).

### **Bhrajaka Pitta - Its sites, functions:**

त्वकस्थं भ्राजकं भ्राजनात् त्वचः ॥ १४ ॥

tvaksthām bhrājakam bhrājanāt tvacah || 14 ||

त्वकस्थं भ्राजकं – tvaksthām bhrājakam - the pitta located in the skin is called bhrajaka pitta,

भ्राजनात्वचः - bhrājanāttvacah - It is named so because it brings about bhrajana or exhibition of color and complexion

Brajaka Pitta resides in skin and helps in the exhibition of color and complexions.

## **Five Types of Kapha:**

क्षेष्मा तु पञ्चधा - śleśmā tu pañcadha – there are five types of Kapha

Five types of Shleshma (kapha) -

Avalambaka Kapha

Kledaka Kapha

Bodhaka Kapha

Tarpaka Kapha

Shleshaka Kapha

## **Avalambaka Kapha - Its sites, functions:**

उरःस्थः स त्रिकस्य स्ववीर्यतः ।

हृदयस्यान्नवीर्याच्च तत्स्थ एवाम्बुकर्मणा ॥ १५ ॥

कफधाम्नां च शेषाणां यत् करोत्यवलम्बनम् ।

अतोऽवलम्बकः क्षेष्मा

urahsthaḥ sa trikasya svavīryataḥ |

hṛdayasyānnavīryācca tatstha evāmbukarmaṇā || 15 ||

kaphadhāmnāṁ ca śesāṇāṁ yat karotyavalambanam |

ato'valambakah śleśmā

यत् उरःस्थः - *yat urahstahā* - that kapha which is located in the chest

स्ववीर्यतः - *svavīryataḥ* - by its innate strength,

त्रिकस्य अवलम्बनम् करोति - *trikasya avalambanam karoti* - supports (lubricates, nourishes) the trika (lower portion of the back, sacral region or the meeting place of shoulder, neck and back according to other references)

स्ववीर्यतः - *svavīryataḥ* - by its innate nature

अन्न वीर्याच्च - *ānnavīryācca* - and also by the power of the essence of food,

हृदयस्य अवलम्बनम् करोति - *hṛdayasya avalambanam karoti* - supports (lubricates, nourishes) the hridaya (heart)

स अवलम्बकः क्षेष्मा - *sa ato'valambakah śleṣmā* – is called avalambaka shleshma

तत्स्थ एव - *tatsthā eva* – being seated there, in the chest,

अम्बुकर्मणा - *ambukarmaṇā* – and by the virtue of its functions similar to those of water (like lubrication, nourishment etc),

स अवलम्बनम् - *sa avalambanam* - Avalambaka kapha

करोति - *karoti* – supports

शेषाणां कफधार्नां च - *śeṣāṇāṁ kaphadhārnāṁ ca* -

other sites of kapha

अतो अवलम्बकः क्षेष्मा – *ato avalambakah śleṣmā* – and hence called avalambaka shleshma.

Word meaning of Avalamba is dependent. Other Kaphas are dependent on Avalambaka Kapha.

Avalambaka Kapha is located in the Uras (chest) and Trika (the meeting place of shoulder, neck and back).

By its swavirya (innate strength) and by the annavirya (power of essence of food), it nourishes the hridaya (heart).

By the virtue of its functions similar to those of water (like lubrication, nourishment etc), Avalambaka kapha supports the other sites of kapha and hence is called avalambaka shleshma.

(Word meaning of Avalamba is dependant.)

### **Kledaka Kapha - sites, functions:**

यस्त्वामाशयसंस्थितः ॥ १६ ॥

क्लेदकः सोऽन्नसङ्घातक्लेदनात्

yastvāmāśayasamsthitaḥ || 16 ||

kledakah so'nnasaṅghātakledanāt

यस्तु आमाशय संस्थितः - yastu āmāśaya samsthitaḥ - that kapha which is located in the stomach is called

क्लेदकः – kledakah - kledaka kapha

सो अन्नसङ्घात क्लेदनात् - so annasaṅghāta kledanāt – since it moistens (kledana) the hard food mass (anna sanghata)

Kledaka Kapha is located in the Amasaya (stomach). It moistens (kledana) the hard food mass (anna sanghata).

**Note:** The food mass which we consume is made moist by the kledaka kapha which enables proper digestion of consumed food.

### **Bodhaka Kapha - Its sites, functions:**

रसबोधनात् ।

बोधको रसनास्थायी

rasabodhanāt |

bodhako rasanāsthāyī

बोधको रसना स्थायी - bodhako rasanā sthāyī – bodhaka Kapha is located in the rasana (tongue), it is called so because

रस बोधनात् - rasa bodhanāt – it helps in perception of tastes

Bhodaka Kapha is located in rasana (tongue). It helps in taste perception.

### **Tarpaka Kapha - Its sites, functions:**

शिरःसंस्थोऽक्षतर्पणात् ॥ १७ ॥

तर्पकः

śiraḥsamsthō'kṣatarpaṇāt || 17 ||

tarpakah

शिरःसंस्थोऽतर्पकः - śiraḥsamsthō tarpakah - the kapha located in the head is called tarpaka (shleshma or kapha)

अक्षतर्पणात् - akṣatarpaṇāt – because it nourishes (tarpana) the sense organs (aksha)

Tarpaka Kapha is located in the shira (head). It does tarpana (nourishment) of the aksha (sense organs).

### **Sleshaka Kapha - its sites, functions:**

सन्धिसंक्षेषाच् छ्लेषकः सन्धिषु स्थितः ।

sandhisamśleṣāc chleṣakah sandhiṣu sthitah ।

क्षेषकः सन्धिषु स्थितः - shleṣakah sandhiṣu sthitah - shleshaka shleshma (kapha) is located in the bone joints (and is called as shleshaka because)

सन्धि संक्षेषात् - sandhi samślesāt – it lubricates and strengthens (samslesat) the joints (sandhi)

Shleshaka kapha is located in the sandhi (bone joints) and it lubricates and strengthens (samsleshat) the joints (sandhi).

### **Specific seats of Dosha predominance:**

इति प्रायेण दोषाणां स्थानान्यविकृतात्मनाम् ॥ १८ ॥

व्यापिनामपि जानीयात् कर्माणि च पृथक् पृथक् ।

iti prāyena doṣāṇām sthānānyavikṛtātmanām || 18 ||

vyāpināmapi jānīyāt karmāṇi ca pṛthak pṛthak |

प्रायेण - prāyena - in general terms

अविकृतात्मनाम् दोषाणां - avikṛtātmanām dosāṇām - though the non-vitiated doshas

व्यापिनाम् अपि - vyāpinām api –are spread out all over the body,

इति स्थानानि जानीयात् - iti sthānāny jānīyāt – the above-mentioned seats should be considered by the physician as the specific seats in which they are predominant (the doshas get different names depending on the different seats)

कर्माणि च पृथक्पृथक् इति - karmāṇi ca prthakprthak – the functions of these doshas also should be understood separately (depending on their site)

Though the non-vitiated doshas are spread out all over the body, the above-mentioned seats should be considered by the physician as the specific seats in which they are predominant.

### **Qualities that cause Chaya, Kopa and Shamana of Vata:**

उष्णेन युक्ता रुक्षाच्या वायोः कुर्वन्ति सञ्चयम् ॥ १९ ॥

शीतेन कोपमुष्णेन शमं स्निग्धादयो गुणाः ।

uṣṇena yuktā rūkṣādyā vāyoḥ kurvanti sañcayam || 19 ||

śītena kopamuṣṇena śamam snigdhādayo guṇāḥ ।

उष्णेन युक्ता रुक्षाच्या गुणाः – uṣṇena yuktā rūkṣādyā guṇāḥ – hotness associated with dryness, movement etc qualities of Vata

कुर्वन्ति सञ्चयम् वायोः - kurvanti sañcayam vāyoḥ - causes sanchaya or chaya of vata

शीतेन (युक्ता रुक्षाद्या गुणाः) - *sītena* (*yuktā rūksādyā guṇāḥ*) – cold associated with dryness, movement etc qualities of Vata

(कुर्वन्ति) कोपं (वायोः) – (*kurvanti*) *kopam* (*vāyoḥ*) - causes kopa of vata

उष्णेन युक्ता स्निग्धादयो गुणाः - *uṣṇena yuktā snigdhādayo guṇāḥ* - hot (heat) associated with unctuousness, stability etc qualities (opposite to those of vata)

(कुर्वन्ति) शमं (वायोः) - (*kurvanti*) *śamam* (*vāyoḥ*) – causes shamana of vata

Chaya (mild increase or accumulation) – means increase of dosha in its own place or seat;

Kopa / Prakopa (profound increase or aggravation) – means increase and overflow of doshas from its own place to the other places;

Shama / Prashama (reduction) – means decrease of increased dosha and restoration of normalcy and health.

Ushna (heat) associated with ruksha (dryness) etc qualities of Vata cause sanchaya or chaya of vata;

Sheeta (cold) associated with ruksha (dryness) etc qualities of Vata cause kopa of vata;

Ushna (heat) associated with snigdha (unctuousness) etc qualities (opposite to those of vata) cause shamana of vata.

### **Qualities that cause chaya, kopa and shamana of Pitta:**

शीतेन युक्तास्तीक्ष्णाद्याश्चयं पित्तस्य कुर्वते ॥ २० ॥

उष्णेन कोपं मन्दाद्याः शमं शीतोपसंहिताः ।

śītena yuktāstīkṣṇādyāścayam pittasya kurvate || 20 ||

uṣṇena kopam mandādyāḥ śamam śītopasamhitāḥ |

तीक्ष्णाद्यः युक्ताः शीतेन - tīkṣṇādyāś yuktāś śītena – piercing (strong) and other qualities of pitta (like heat, lightness etc) when associated with cold,

कुर्वते चयम् पित्तस्य - kurvate cayam pittasya – will cause chaya of pitta,

(तीक्ष्णाद्यः युक्ताः) उष्णेन – (tīkṣṇādyāś yuktāś) uṣṇena - piercing (strong) and other qualities of pitta (like heat, dryness, lightness etc) when associated with hotness,

(कुर्वते) कोपं (पित्तस्य) – (kurvate) kopam (pittasya) – will cause kopa of pitta

मन्दाद्यः शीतोपसंहिताः - mandādyāḥ śītopasamhitāḥ - viscous (mild) and other qualities opposite to that of pitta (like stickiness, stability etc) when associated with cold

(कुर्वते) शमं (पित्तस्य) - (kurvate) śamam (pittasya) – will bring about pitta shamana

Piercing (strong) and other qualities of pitta (like heat, lightness etc) when associated with sheeta (cold), will cause chaya of pitta;

Piercing (strong) and other qualities of pitta (like heat, dryness, lightness etc) when associated with ushna (heat), will cause kopa of pitta;

Viscous (mild) and other qualities opposite to that of pitta (like stickiness, stability etc) when associated with sheeta (cold) will bring about pitta shamana.

## **Qualities that cause chaya, kopa and shamana of Kapha:**

शीतेन युक्ताः स्निग्धाद्याः कुर्वते क्षेष्मणश्यम् ॥ २१ ॥

उष्णेन कोपं तेनैव गुणा रूक्षादयः शमम् ।

Śītena yuktāḥ snigdhādyāḥ kurvate śleṣmaṇāścayam || 21 ||

uṣṇena kopam tenaiva guṇā rūkṣādayah śamam |

**स्निग्धाद्याः**: युक्ताः शीतेन - snigdhādyāḥ yuktāḥ śītena – unctuousness and other Kapha qualities (like heaviness, stickiness, mild etc) when associated with cold,

**कुर्वते चयम् क्षेष्मणः** - kurvate cayam śleṣmaṇāś – causes chaya of shleshma

(**स्निग्धाद्याः**: युक्ताः) उष्णेन – (snigdhādyāḥ yuktāḥ) uṣṇena – unctuousness and other qualities similar to the qualities of kapha (like heaviness, stickiness, mild etc) when associated with hot,

(**कुर्वते**) कोपं (**क्षेष्मणः**) - (kurvate) kopam (śleṣmaṇāś) – causes kopa of shleshma

**तेनैव गुणा रूक्षादयः**: tenaiva guṇā rūkṣādayah - the same qualities (unctuous etc) when associated with dryness, rough, lightness, movement, clarity etc qualities (opposite to those of kapha),

(**कुर्वते**) शमम् (**क्षेष्मणः**) - (kurvate) śamam (śleṣmaṇāś) – decreases Kapha Dosha.

Snigdha (unctuousness) and other Kapha qualities (like heaviness, stickiness, mild etc) when associated with sheeta (cold), causes chaya of shleshma;

Snigdha (unctuousness) and other qualities similar to the qualities of kapha (like heaviness, stickiness, mild etc) when associated with ushna (hot), causes kopa of shleshma;

The same qualities (unctuous etc) when associated with ruksha (dryness) etc qualities (roughness, lightness, movement, clarity etc) cause Shamana of Kapha.

### **Levels of Dosha Increase and Decrease:**

चयो वृद्धिः स्वधाम्न्येव प्रद्वेषो वृद्धिहेतुषु ॥ २२ ॥

विपरीतगुणेच्छा च कोपस्तून्मार्गगमिता ।

लिङ्गानां दर्शनं स्वेषामस्वास्थ्यं रोगसम्भवः ॥ २३ ॥

स्वस्थानस्थस्य समता विकारासम्भवः शमः ।

cayo vṛddhiḥ svadhāmnyeva pradveṣo vṛddhīhetusu || 22 ||

viparītaguṇecchā ca kopastūnmārgagamitā |

liṅgānāṁ darśanāṁ sveśāmasvāsthyāṁ rogasambhavaḥ || 23 ||

svasthānasthasya samatā vikārāsambhavaḥ śamah |

चयो वृद्धिः स्व धाम्न्येव – cayo vṛddhiḥ sva dhāmnyeva – chaya means slight increase of dosha in its own place (seat),

प्रद्वेषो वृद्धि हेतुषु - pradveṣo vṛddhi hetusu – chaya would produce dislike against its aggravating factors (the things that would cause further increase of that particular dosha)

विपरीत गुणेच्छा च - viparītaguṇecchā ca – and liking towards opposite factors (which would not allow the dosha to aggravate further)

कोपः तु उन्मार्गगामिता - kopa: tu unmārgagāmitā – kopa is a stage in which the doshas increase further and overflow, leave their seats and move into the other places

दर्शनं लिङ्गानां स्वेषाम् –darśanam liṅgānām sveṣām – it (kopa) causes appearance of symptoms of increased dosha leading to

अस्वास्थ्यं - asvāsthyaṁ - feeling of ill-health,

रोग – roga – manifestation of the disease and

सम्भवः - sambhavah - long term association with disease and complications.

स्वस्थानस्थस्य - svasthānasthasya - doshas are located in their own sites

समता – samatā – in normal proportions

विकारासम्भवः - vikārāsambhavah - and not causing the disease is called

शमः- śamah - shama

Chaya means slight increase of Dosha in its own place. It produces Pradvesha - dislike against the things that would cause further increase of that particular Dosha and

Vipareetagunecha - liking towards substances with qualities opposite to the aggravated dosha.

Kopa is the stage where the doshas increase excessively and overflow into other body channels. It causes the appearance of symptoms of increased Dosha, leading to onset of roga (disease process).

Shama means the state of normalcy of doshas without causing any vikara (disease).

### **Fluctuations of dosha in different seasons:**

चयप्रकोपप्रशमा: वायोर्गीष्मादिषु त्रिषु ॥ २४ ॥

वर्षादिषु तु पितस्य क्षेष्मणः शिशिरादिषु ।

cayaprakopapraśamāḥ vāyorgṛīṣmādiṣu triṣu || 24 ||

varṣādiṣu tu pittasya śleṣmaṇah śisirādiṣu |

चय प्रकोप प्रशमा वायोग्रीष्मादिषु त्रिषु - caya prakopa praśamā  
vāyorgṛīṣmādiṣu triṣu – chaya, prakopa and prashama of Vata takes place in grishma (summer), varsha (raining season) and sharat (autumn) respectively

चय प्रकोप प्रशमा तु पितस्य वर्षादिषु - caya prakopa praśamā tu pittasya  
varṣādiṣu – chaya, prakopa and prashama of pitta takes place in varsha (rainy season), sharat (autumn) and hemanta (early winter) respectively

चय प्रकोप प्रशमा क्षेष्मणः शिशिरादिषु - caya prakopa praśamā śleṣmaṇah  
śisirādiṣu – chaya, prakopa and prashama of kapha (shleshma) takes place in shishira (winter), vasanta (spring) and grishma (summer)

Vata -

Chaya - grishma (summer),

Prakopa - varsha (rainy season) and

Prashama - sharat (autumn)

Pitta -

Chaya - varsha (rainy season),

Prakopa - sharat (autumn) and

Prashama - hemanta (early winter)

Kapha -

Chaya - shishira (winter),

Prakopa - vasanta (spring) and

Prashama - grishma (summer).

## **Causes for fluctuation of Dosha in different seasons:**

चीयते लघुरूक्षाभिरोषधीभिः समीरणः ॥ २५ ॥

तद्विधस्तद्विधे देहे कालस्यौष्ण्यान्नं कुप्यति ।

cīyate laghurūksābhiroṣadhiḥ samīraṇah || 25 ||

tadvīdhastadvīdhe dehe kālasyauṣṇyānna kupyati |

समीरणः चीयते - samīraṇah cīyate - vata undergoes chaya (mild increase)

लघुरूक्षाभिरोषधीभिः - laghurūksābhiroṣadhiḥ - during summer by the use of (consumption) substances possessing qualities such as lightness, dryness etc (since these qualities are similar to vata),

तद्विधः - tadvīdhaha – and also due to similar qualities (lightness, dryness etc) prevailing in the season,

तद्विधे देहे – tadvīdhe dehe – especially so, in the bodies of those persons possessing such qualities (lightness, dryness etc),

न कुप्यति कालस्यौष्ण्यात् - na kupyati kālasyauṣṇyāt – (vata) does not undergo kopa (profound increase) due to the heat of summer season (which is opposite to the cold quality of vata)

Vata undergoes chaya (mild increase and accumulation) during summer by the use of plants possessing qualities such as laghu (lightness), ruksha (dryness) etc.

It is especially so in the bodies of persons possessing such qualities.

During grishma (summer), Vata does not undergo a profound increase due to the ushna (heat) of the kala (season).

अद्विरम्लविपाकाभिरोषधीभिश्च तादृशम् ॥ २६ ॥

पित्तं याति चयं कोपं न तु कालस्य शैत्यतः ।

adbhiramlavipākābhiroṣadhiḥiśca tādr̄śam || 26 ||

pittam yāti cayam kopam na tu kālasya śaityataḥ ।

तद्विधः - tadvidhaha – and also due to similar qualities (lightness, dryness etc) prevailing in the season,

तद्विधे देहे – tadvidhe dehe – especially so, in the bodies of those persons possessing such qualities (lightness, dryness etc),

न कुप्यति कालस्यौष्ण्यात् - na kupyati kālasyauṣṇyāt – (vata) does not undergo kopa (profound increase) due to the heat of summer season (which is opposite to the cold quality of vata)

तादृशम् पित्तं याति चयं अद्विः - tādr̄śam pittam yāti cayam adbhir – similarly pitta undergoes chaya in rainy season,

अम्ल विपाकाभिरोषधीभिश्च – amla vipākābhiroṣadhiḥiśca – because of production of amla vipaka (sour taste at the end of digestion) of plants, food and water.

(Sour taste which manifests at the end of digestion causes increase in pitta),

न तु कोपं शैत्यतः कालस्य - na tu kopam śaityataḥ kālasya – but does not undergo kopa (further vitiation) because of the coldness prevailing in the rainy season

Pitta undergoes chaya (mild increase and accumulation) in varsha (rainy) season, because of production of amla viplaka (sour taste at the end of digestion) by the use of such water and foods.

But it does not undergo prakopa (aggravation) in the rainy season, because of shaitya (coldness) of the kala (season).

चीयते स्निग्धशीताभिरुदकौषधिभिः कफः ॥ २७ ॥

तुल्येऽपि काले देहे च स्कन्नत्वान्न प्रकुप्यति ।

cīyate snigdhaśītābhīrudakauṣadhibhiḥ kaphaḥ || 27 ||

tulye'pi kāle dehe ca skannatvānna prakupyati |

कफः चीयते kaphaḥ cīyate kapha undergoes chaya in the winter

स्निग्ध शीताभिः उदक औषधिभिः - snigdha śītābhīḥ

udaka auṣadhibhiḥ - due to the use of foods (water and plants) with oily and cold qualities,

न प्रकुप्यति - na prakupyati – but does not undergo kopa (aggravation)

स्कन्नत्वात् – skannatvāt – since it (shleshma) undergoes solidification owing to

तुल्येऽपि काले देहे च - tulye'pi kāle dehe ca – similarity in the body and season i.e. due to coldness prevailing in the body and also due to severe cold of the winter

Kapha undergoes chaya (mild increase and accumulation) in shishira (winter) by the use of water and foods possessing snigdha (oily) and sheeta (cold) properties.

But it does not undergo prakopa (aggravation) because Kapha undergoes skannatva (solidification) due to the severe cold of the winter.

## **Influence of seasonal and food variations on chaya, kopa and prashamana of Doshas:**

इति कालस्वभावोऽयमाहारादिवशात् पुनः ॥ २८ ॥

चयादीन् यान्ति सद्योऽपि दोषाः कालेऽपि वा न तु ।

iti kālasvabhāvo'yanmāhārādivaśāt punah || 28 ||

cayādīn yānti sadyo'pi dosāḥ kāle'pi vā na tu |

इति अयम् - iti ayam – as said above, the chaya, Kopa and Shamana of Vata, Pitta and Kapha

कालस्वभावो – kālasvabhāvo – take place under the influence of seasonal effect and

आहारादि वशात् - āhārādi vaśāt – also due to the effect of the foods consumed,

पुनः दोषाः सद्यो अपि - punah dosāḥ sadyo api – apart from this, the doshas also suddenly

चयादीन् यान्ति - cayādīn yānti - undergo increase, aggravation and pacification (even in the absence of the favorable seasons for their increase or decrease)

कालेऽपि वा न तु - kāle'pi vā na tu – and sometimes do not undergo increase, aggravation or pacification in spite of the presence of favorable seasons, if the foods are monitored and sensibly consumed according to the season.

The chaya, kopa and shamana of Vata, Pitta and Kapha take place under the influence of kala (seasonal effect) and also due to the effect of ahara (foods consumed).

Apart from this, the doshas may suddenly undergo chaya (increase), prakopa (aggravation) and shamana (pacification) even in the absence of favorable seasons for their increase or decrease.

Sometimes the doshas do not undergo chaya (increase), prakopa (aggravation) and shamana (pacification) in spite of the presence of favorable seasons.

### **Aggravation of doshas is fast, their decrease is slow:**

व्याप्नोति सहसा देहमापादतलमस्तकम् ॥ २९ ॥

निवर्तते तु कुपितो मलोऽल्पाल्पं जलौधवत् ।

vyāpnoti sahasā dehamāpādataalamastakam || 29 ||

nivartate tu kupito malo'lpālpam jalaughavat |

कुपितो मला - kupito malā - the vitiated doshas

सहसा व्याप्नोति - sahasā vyāpnoti –quickly spread

देहम् आपादतल मस्तकम् - deham āpādataala mastakam – throughout the body from foot to head (and cause many diseases) but

निवर्तते तु अल्पाल्पं - nivartate tu alpālpam - the decrease of doshas and restoration of normalcy takes place very slowly,

जलौधवत् – jalaudhavat – just like the floods (when flood occurs, the water gushes into the cities very fast, but the reversal process i.e. evacuation is very slow)

The vitiated doshas quickly spread throughout the body from foot to head.

But the decrease of doshas and restoration of normalcy takes place very slowly, just like the floods (when flood occurs, the water gushes into the cities very fast, but the reversal process i.e. receding of the flood water is very slow).

### **Cause of dosha aggravation and disease formation:**

नानारूपैरसङ्ख्येयैर्विकारैः कुपिता मलाः ॥ ३० ॥

तापयन्ति तनुं तस्मात्देत्वाकृतिसाधनम् ।

शक्यं नैकैकशो वकुमतः सामान्यमुच्यते ॥ ३१ ॥

nānārūpairasaṅkhyeyairvikāraiḥ kūpitā malāḥ || 30 ||

tāpayanti tanum tasmāttaddhetvākṛtisādhanam |

śakyam naikaikaśo vaktumataḥ sāmānyamucyate || 31 ||

कुपिता मलाः - kūpitā malāḥ - the aggravated doshas

तापयन्ति तनुं - tāpayanti tanum - trouble the body by causing

नानारूपैः असङ्ख्येयैः विकारैः - nānārūpair asaṅkhyeyer vikāraiḥ – different forms and innumerable types of diseases

तस्मात् न शक्यं - tasmāt na śakyam - therefore it is not possible

एकैकशो वकुम् तदेत्वाकृति साधनम् - ekaikaśo vaktum tadd hetvākṛti sādhanam – to individually explain their causes, symptoms and treatments (since they are also innumerable),

अतः सामान्यमुच्यते - ataḥ sāmānyamucyate – therefore (in this context) they have been generalized (grossly explained)

The aggravated doshas trouble the body by causing nanarupa (different forms) and asankhye (innumerable types) of vikara (diseases).

Therefore it is not possible to individually explain their causes, symptoms and treatments and so they have been generalized.

### **Doshas are the main causes for all the diseases:**

दोषा एव हि सर्वेषां रोगाणामेककारणम् ।

यथा पक्षी परिपतन् सर्वतः सर्वमप्यहः ॥ ३२ ॥

छायामत्येति नात्मीयां यथा वा कृत्स्नमप्यदः ।

विकारजातं विविधं त्रीन् गुणान् नातिवर्तते ॥ ३३ ॥

तथा स्वधातुवैषम्यनिमित्तमपि सर्वदा ।

विकारजातं त्रीन् दोषान्

doṣā eva hi sarvesām rogāṇāmekakāraṇam |

yathā pakṣī paripatan sarvataḥ sarvamapyahaḥ || 32 ||

chāyāmatyeti nātmīyām yathā vā kṛtsnamapyadaḥ |

vikārajātam vividham trīn guṇān nātivartate || 33 ||

tathā svadhātuviṣamyanimittamapi sarvadā |

vikārajātam trīn doṣān

रोगाणाम् दोषा एव हि - rogāṇām doṣā eva hi - always the doshas alone

एककारणम् सर्वेषां - ekakāraṇam sarvesām –are the sole causative factors for all the diseases,

यथा पक्षी परिपतन् - yathā pakṣī paripatan - just like a bird which keeps flying

सर्वतः sarvataḥ everywhere,

सर्वमप्यहः - sarvamapyaḥ - throughout the day

नात्येति आत्मीया छायाम् - nātyeti ātmīyā chāyām - cannot escape from its own shadow,

यथा वा विविधं विकारजातं – yathā vā vividham vikārajātām - just like the different species of creation

कृत्स्नमप्यदः - kṛtsnamapyaḥ - without any exclusions,

नातिवर्तते त्रीन् गुणान् - nātivartate trīn gunān - cannot be separated from the (their predecessors or causative elements) - three gunas i.e. sattva, raja and tama,

तथा विकारजात स्वधातु वैषम्य निमित्तमपि – tathā vikārajāta svadhātu vaiṣamya nimittamapi - similarly the diseases (in spite of) getting manifested due to the disturbance of related tissues (swa dhatu vaishamya)

नातिवर्तते त्रीन्दोषान् सर्वदा - nātivartate trīndosān sarvadā - will not be separated from the three doshas (will not manifest without the involvement of three doshas) as a rule, always.

The Doshas alone are always the sole causative factors for all diseases.

Just like a pakshi (bird) which keeps flying everywhere, throughout the day cannot escape from its own chaya (shadow), just like the different species of creation without any exclusions, cannot be separated from the trigunas (i.e., sattva, raja and tama), similarly the diseases in spite of getting manifested due to the disturbance of related tissues (swa dhatu vaishamya) can never be separated from the three Doshas.

### **Three kinds of causes for Dosha increase:**

तेषां कोपे तु कारणम् ॥ ३४ ॥

अथैरसात्म्यैः संयोगः कालः कर्म च दुष्कृतम् ।

हीनातिमिथ्यायोगेन भियते तत् पुनस्त्रिधा ॥ ३५ ॥

teṣāṁ kope tu kāraṇam || 34 ||

athairasātmyaiḥ samyogaḥ kālah karma ca duṣkṛtam |

hīnātimithyāyogena bhidyate tat punastridhā || 35 ||

तेषां कारणम् तु कोपे - teṣāṁ kāraṇam tu kope – among these (vata, pitta and kapha), the causes for dosha increase (can be categorized as),

असात्म्यैः अर्थैः संयोगः – asātmyaiḥ arthair samyogaḥ - wrong (improper, efective) contact of sense organs with their respective sense objects,

कालः (दुष्कृतम्) - kālah - contamination of seasons (abnormal seasonal variations) and

दुष्कृतम् कर्म च - duṣkṛtam karma ca – wrong deeds

तत्पुनः भियते त्रिधा – tatpunas bhidyate tridhā – this is again of three types,

हीनयोगः – hīnāyoga – less or deficit involvement of sense objects, manifestation of seasons and indulgence in actions

अतियोगः – atiyoga – excessive involvement of sense objects, manifestation of seasons and indulgence in actions and

मिथ्यायोगः - mithyāyoga – wrong (erratic, perverted) contact of sense objects, manifestation of seasons and indulgence in actions

The causes for dosha increase are -

Asatmya indriyartha samyoga - wrong (improper) contact of sense organs with their respective sense objects,

Asatmya kala - contamination of seasons (abnormal seasonal variations) and

Asatmya karma - wrong deeds.

This is again of three types -

Hinayoga - less or deficit involvement of sense objects, manifestation of seasons and indulgence in actions,

Atiyoga - excessive involvement of sense objects, manifestation of seasons and indulgence in actions and

Mithyayoga - wrong (erratic, perverted) contact of sense objects, manifestation of seasons and indulgence in actions.

### **Artha Hinayoga, Atiyoga and Mithyayoga – deficit, excessive and perverted contact of the senses with their sense organs:**

हीनोऽर्थेनेन्द्रियस्याल्पः संयोगः स्वेन नैव वा ।

अतियोगोऽतिसंसर्गः सूक्ष्मभासुरभैरवम् ॥ ३६ ॥

अत्यासन्नातिदूरस्थं विप्रियं विकृतादि च ।

यदक्षणा वीक्ष्यते रूपं मिथ्यायोगः स दारुणः ॥ ३७ ॥

एवमत्युच्चपूत्यादीनिन्द्रियार्थान् यथायथम् ।

विद्यात्

hīno'rtthenendriyasyālpah samyogah svena naiva vā |

atiyogo'tisamsargah sūkṣmabhāsurabhairavam || 36 ||

atyāsannātidiūrastham vipriyam vikṛtādi ca |

yadakṣṇā vīkṣyate rūpam mithyāyogaḥ sa dāruṇaḥ || 37 ||  
evamatyuccapūtyādīnindriyārthān yathāyatham |

vidyāt

हीनो – hīno – hinayoga or poor association

अल्पः संयोगः नैव वा - alpaḥ samyogah naiva vā – insufficient contact or absence of contact

अर्थेन स्वेन इन्द्रियस्य - arthena svena indriyasya - of the sense objects (sound, touch, sight, taste and smell) with their corresponding sense organs (ear, skin, eye, tongue and nose respectively)

अतियोगो अतिसंसर्गः - atiyoga atisamsargah - overindulgence (of the sense objects with their respective sense organs)

सूक्ष्म भासुर भैरवम् - sūkṣma bhāsura bhairavam – like gazing at the objects which are very minute, very bright and frightful

मिथ्यायोगः - mithyāyogaḥ - mithya yoga or wrong indulgence (contact of sense objects with their sense organs) like

यदक्षणा वीक्ष्यते रूप अत्यासन्नातिदूरस्थं – yadakṣṇā vīkṣyate rūpa  
atyāsannātidiūrastham - seeing the objects which are very near or very far,

विप्रियं विकृतादि च – vipriyam vikṛtādi ca – objects which are disliked and abnormal (awkward, shapeless, crooked) etc.

स दारुणः - sa dāruṇah - that (mithyayoga) is harmful

एवम् अत्युञ्चपूत्यादीनिन्द्रियार्थान् – evam atyuñcapūtyādīnindriyārthān – similarly, hearing to loud sounds, perceiving foul smells and other perverted perceptions of sense organs

यथायथम् विद्यात् - yathāyatham vidyāt – should be likewise understood as examples of mithya yoga.

Hinayoga (poor association) means insufficient contact or absence of contact of the sense objects (sound, touch, sight, taste and smell) with their corresponding sense organs (ear, skin, eye, tongue and nose respectively).

Atiyoga (over indulgence) means excessive contact of the sense objects with their respective sense organs.

Mithya yoga (wrong indulgence) means perverted union of sense objects with their respective sense organs like -

Gazing at the objects which are sukhsha (very minute), bhasura (very bright) and bhairavam (frightful),

looking at objects which are atyasanna (very near) or atidoora (very far), objects which are vipriyam (disliked) and vikrita (abnormal) etc.

All these constitute Mithyayoga which are harmful.

Similarly, listening to atyucha (loud sounds), poothyadi (perceiving foul smells) and other perverted perceptions of sense organs should be likewise understood as examples of Mithya yoga.

### **Kala Hinayoga, Atiyoga and Mithyayoga – Its deficit, excessive and perverted manifestation:**

कालस्तु शीतोष्णवर्षा भेदात् त्रिधा मतः ॥ ३८ ॥

स हीनो हीनशीतादिरतियोगोऽतिलक्षणः ।

मिथ्यायोगस्तु निर्दिष्टो विपरीतस्वलक्षणः ॥ ३९ ॥

kālastu śītoṣṇavarṣābhedāt tridhā mataḥ || 38 ||

sa hīno hīnaśītādiratiyogo'tilakṣaṇah |

mithyāyogastu nirdiṣṭo viparītasvalakṣaṇah || 39 ||

कालस्तु त्रिधा मतः - kālastu tridhā mataḥ - season is of three kinds

शीतोष्णवर्षा भेदात् - śītoṣṇavarṣābhedaṁs –i.e. cold, hot and rainy,

स हीनो हीनशीतादि: - sa hīno hīnaśītādir – hīna yoga of kala (deficit manifestation of season) is less cold in winter, less temperature in summer and less rain in rainy season

अतियोगो अतिलक्षणः - atiyoga atilakṣaṇaḥ - atiyoga of kala (excessive manifestation of season) is colder in winter, more heat in summer and more rain in rainy season,

मिथ्यायोगस्तु निर्दिष्टो विपरीतस्वलक्षणः - mithyāyogastu nirdiṣṭo viparītasvalakṣaṇaḥ - mithyayoga of kala (perverted manifestation of season) is marked by manifestation of qualities opposite to the natural ones of the season (unseasonal), like rain in summer, heat in winter, cold in rainy season or summer etc.

Seasons are of three kinds i.e. sheeta (cold), ushna (hot) and varsha (rainy),

Hina yoga of kala (deficit manifestation of season) is

less cold in winter,

less heat in summer and

less rain in the rainy season.

Atiyoga of kala (excessive manifestation of season) is

colder in winter,

more heat in summer and

more rain in the rainy season.

Mithyayoga of kala (perverted manifestation of season) is marked by manifestation of qualities opposite to the natural ones of the season, like rain in summer, heat in winter, cold in rainy season or summer etc.

### **Karma Hinayoga, Atiyoga and Mithyayoga – deficit, excessive and perverted indulgence in actions:**

कायवाक्तिचत्भेदेन कर्मापि विभजेत् त्रिधा ।

कायादिकर्मणां हीना प्रवृत्तिर्हीनसञ्जकः ॥ ४० ॥

अतियोगोऽतिवृत्तिस्तु वेगोदीरणधारणम् ।

विषमाङ्गक्रियारम्भ पतनस्खलनादिकम् ॥ ४१ ॥

भाषणं सामिभुक्तस्य रागद्वेषभयादि च ।

कर्म प्राणातिपातादि दशधा यच्च निन्दितम् ॥ ४२ ॥

मिथ्यायोगः समस्तो साविह वामुत्र वा कृतम् ।

kāyavākcittabhedena karmāpi vibhajet tridhā |

kāyādikarmanām hīnā pravṛttirhīnasañjñakah || 40 ||

atiyogo'tivṛttistu vegodīraṇadhāraṇam |

viśamāṅgakriyārambha patanaskhalanādikam || 41 ||

bhāṣaṇam sāmibhuktasya rāgadveṣabhayādi ca |

karma prāṇātipātādi daśadhā yacca ninditam || 42 ||

mithyāyogaḥ samasto sāviha vāmutra vā kṛtam |

कर्मापि विभजेत्त्रिधा - karmāpi vibhajet tridhā - actions are also classified into three types

कायवाक्त्विभेदेन - kāya vāk cittabhedena –i.e. kayaka (physical, pertaining to body activities),

vak (speech, pertaining to speaking activities) and

chitta (mental, pertaining to mind activities)

हीनसज्जकः हीना प्रवृत्तिः कायादि कर्मणा - hīnasajñakah hīnā pravṛttir kāyādi karmanā - hinayoga of karma (deficit actions) is indulgence in very less physical activity, very less speaking and very less thought process,

अतियोगोऽतिवृत्तिस्तु – atiyoga ativṛttistu – atiyoga of karma (excessive actions) is indulgence in excessive physical activities, excessive speaking and thinking,

वेगोदीरण धारणम् - vegodīraṇa dhāraṇam – forceful expulsion and suppression of natural urges,

विषमाङ्गक्रियारम्भ - viṣamāṅgakriyārambha – improper postures (doing activities with weird body postures),

पतन स्खलनादिकम् – patana skhalanādikam – activities like abrupt falling, abrupt jumping etc (are the examples of perverted physical activities or mithyayoga of kayika karma)

भाषणं सामिभुक्तस्य – bhāṣaṇam sāmibhuktasya – speaking too much while taking food or immediately after food (is the example of perverted speech action or mithyayoga of vachika karma)

राग द्वेष भयादि च - rāga dveṣa bhayādi ca – harbouring of desires, hatred, fear etc (are the examples of perverted mind actions or mithyayoga of manasika karma)

प्राणातिपातादि दशधा यञ्च निन्दितम् कर्म - prāṇātipātādi daśadhā yañca ninditam karma – the pranatipata and other ten heinous actions mentioned in dinacharya chapter,

समस्तो असौ मिथ्यायोगः – samasto asāv mithyāyogaḥ - all these are the perverted actions,

कृतम् ह वाऽमुत्र वा - kṛtam iha vā'mutra vā – immaterial of they being done in this world (this incarnation) or that world i.e. eternal world (or previous birth)

Karma (actions) are also classified into three types i.e.

kaya (physical, pertaining to body activities),

vak (speech, pertaining to speaking activities) and

chitta (mental, pertaining to mind activities).

Hinayoga of karma (deficit actions) is indulgence in very less physical activity, very less speaking and very less thought process.

Atiyoga of karma (excessive actions) is indulgence in excessive physical activities, excessive speaking and thinking.

Mithyayoga of kayika karma (perverted physical activities) includes -  
forceful expulsion and suppression of natural urges,  
improper postures (doing activities with weird body postures),  
and activities like abrupt falling, abrupt jumping etc

Mithyayoga of vachika karma (perverted speech action) includes -  
Speaking too much while taking food or immediately after food

Mithyayoga of manasika karma (perverted mind actions) includes -  
harbouring of desires, hatred, fear etc.

Committing the ten forbidden heinous actions in the present world or  
the world hereafter etc constitutes Mithyayoga of Karma.

### **Manifestation of diseases pertaining to viscera, tissues and vital organs:**

निदानमेतद्वोषाणां कुपितास्तेन नैकधा ॥ ४३ ॥

कुर्वन्ति विविधान् व्याधीन् शाखाकोष्ठास्थिसन्धिषु ।

nidānametaddoṣāṇāṁ kūpitāstena naikadhā || 43 ||

kurvanti vividhān vyādhīn śākhākoṣṭhāsthisandhiṣu |

निदानमेतदोषाणां - nidānametaddoṣāṇāṁ - these are the causes for the increase of doshas,

कुपितास्तेन नैकधा विविधान् व्याधीन् कुर्वन्ति - kūpitāstena naikadhā vividhān vyādhīn kurvanti – the doshas thus increased by the above-mentioned causes will produce many diseases

शाखाकोष्ठास्थिसन्धिषु - śākhākoṣṭhāsthisandhiṣu – involving shakas (tissues), koshta (viscera and visceral organs), bones and joints

These are the causes for increase of Doshas. The doshas thus increased produce many kinds of diseases, involving the shaka (tissues), koshta (viscera), asthi (bones) and sandhi (joints).

### **Bahi Koshta / Bahi (bahya) Rogamarga – The external pathway of diseases:**

शाखा रक्तादयस्त्वकच बाह्यरोगायनं हि तत् ॥ ४४ ॥

तदाश्रया मषव्यङ्गगण्डालज्यार्बुदादयः ।

बहिर्भागश्च दुर्नामगुल्मशोफादयो गदाः ॥ ४५ ॥

śākhā raktādayastvakca bāhyarogāyanam hi tat || 44 ||

tadāśrayā maṣavyaṅgagaṇḍālajyārbudādayah |

bahirbhāgaśca durnāmagulmaśophādayo gadāḥ || 45 ||

शाखा रक्तादयः त्वक् च - śākhā raktādayas tvak ca – Shakha – blood, muscle etc tissues and skin

बाह्य रोगायनं हि तत् - bāhya rogāyanam hi tat- disease afflicting these tissues is considered Bahya Roga Marga – external disease pathway

तदाश्रया - tadāśrayā – diseases residing in these tissues are

मष - maṣa – moles

व्यङ्ग - vyāṅga – discolored patches, freckles

गण्डा - gaṇḍa – cervical lymphadenitis, thyroid gland swelling, goiter,

अलजी - alaji – glandular ulcer

अर्बुदादयः - arbudādayaḥ - tumors etc

दुर्नाम गुल्म शोफादयो गदाः बहिर्भागाश्च - durnāma gulma śophādayo gadāḥ bahirbhāgāśca – difficult to treat, chronic abdominal tumor, inflammatory disorders are examples of external disease pathway.

Rakta (blood) and others tissues (muscles, bone, fat, bone marrow and sex related secretions) and twak (skin) constitute the Bahya Rogamarga – external pathway of diseases.

It is related with diseases such as

Masha - moles,

Vyanga - discolored patches on face,

Gandalaji - goiter, glandular ulcer on the face,

Arbuda - malignant tumors,

and externally manifested (bahirbhagashcha)

Durnama – hemorrhoids,

Gulma - abdominal tumor,

Shopadi - swelling and other external diseases.

### **Anta Koshta / Anta Rogamarga – The internal pathway of diseases:**

अन्तः कोष्ठो महास्रोत आमपक्वाशयाश्रयः ।

तत्स्थानश्छर्द्धतीसारकासश्चासोदरज्वराः ॥ ४६ ॥

अन्तर्भागं च शोफार्शोगुल्म वीसर्पविद्रधी ।

antaḥ koṣṭho mahāsrota āmapakvāśayāśrayah |  
tatsthānaśchardyatīsārakāsaśvāsodarajvarāḥ || 46 ||  
antarbhāgam ca śophārśogulma vīsarparavidradhī |

अन्तः - antaḥ - the anta rogamarga or the internal pathway of the diseases is made up of

कोष्ठो महास्रोत आम पक्वाशयाश्रयः - koṣṭho mahāsrota āma pakvāśayāśrayah  
- the koshta (or the interior hollow of the body including thoracic and abdominal cavity) containing the mahasrota (big channel) which is occupied by amashaya (stomach and small intestine) and pakwashaya (large intestine),

तत्स्थानाः - tatsthānāḥ - there, in the anta roga marga occurs the diseases like

छर्दि -chardi – vomiting,

अतीसार – atīsāra – diarrhea,

कास – kāsa – cough,

श्वास – śvāsa – dyspnoea (short of breath),

उदर – udara – enlargement of the abdomen (belly, tummy),

ज्वरा: - jvarāḥ - fever,

शोफ अर्शो गुल्म वीसर्प विद्रधि - śopha arśo gulma vīsarpa vidradhi – dropsy, hemorrhoids, abdominal tumors, herpes, abscess, etc

अन्तर्भागं च - antarbhāgam ca – which occur in the interior of the body (inside the body)

Amashaya (stomach and small intestine), Pakvashaya (large intestine) along with the entire gastrointestinal tract is called Mahasrota (the big channel). This constitutes the Anta Koshta.

Diseases which affect this path are –

Chardi - vomiting,

Atisara - diarrhea,

Kasa - cough,

Swasa - dyspnoea,

Udara - enlargement of the abdomen,

Jwara - fever,

and internally manifested (antarbhagam)

Shopha - oedema,

Arshas - hemorrhoids,

Gulma - abdominal tumors,

Visarpa - herpes, spreading skin diseases and

Vidradhi - abscess etc.

### **Madhyama Koshta / Madhyama Rogamarga – The middle pathway of diseases:**

शिरोहृदयवस्त्यादिमर्माण्यस्थनां च सन्धयः ॥ ४७ ॥

तन्निबद्धाः सिरास्नायुकण्डराद्यश्च मध्यमः ।

रोगमार्गः स्थितास्तत्र यक्षमपक्षवधादिताः ॥ ४८ ॥

मूर्धादिरोगाः सन्ध्यस्थि त्रिकशूलग्रहादयः ।

śirohṛdayavastyādimarmāṇyasthnāṁ ca sandhayah || 47 ||

tannibaddhāḥ sirāsnāyukāṇḍarādyāśca madhyamah |  
rogamārgaḥ sthitāstatra yakṣmapakṣavadhārditāḥ || 48 ||  
mūrdhādirogāḥ sandhyasthi trikaśūlagrahādayaḥ |

शिरो हृदय वस्त्यादि मर्माणि - śiro hr̥daya vastyādi marmāṇy – the head, heart, urinary bladder and such other vital organs,

अस्थनां च सन्धयः - asthnāṁ ca sandhayāḥ - bony joints,

शिरा स्नायु कण्डराद्याश्च तन्निबद्धतः - śirā snāyu kāṇḍarādyāśca tannibaddhāḥ - the blood vessels, tendons, ligaments (nerves) etc bound to the bony joints,

मध्यमः रोगमार्गः - madhyamah rogamārgaḥ - constitute the madhyama rogamarga or the middle path of disease manifestation

तत्र स्थिताः - tatra sthitās – in the madhyama rogamarga are manifested (from the middle path arise) -

यक्षम - yakṣma – consumption,

पक्षवध - pakṣavadha – hemiplegia,

अर्दिता: - arditāḥ - facial paralysis,

मूर्धादि रोगाः - mūrdhādi rogāḥ - diseases of the head and other organs,

सन्धयस्थि त्रिक शूल ग्रहादयः - sandhy asthi trika śūla grahādayaḥ - pain and stiffness (loss of movement) of the joints, bones, waist etc

Shira - head,

Hridaya - heart,

Bastyadi marmani - urinary bladder and such other vital organs,

Asthnam sandhi - joints of bones,

Sira - blood vessels,

Snayu - tendons,  
Kandara – ligaments etc  
constitute the Madhyama rogamarga.  
From it arise,  
Yakshma - tuberculosis,  
Pakshavadha - hemiplegia,  
Ardita - facial paralysis,  
Murdhadiroga - diseases of the head and other organs,  
Shoola (pain), graha (stiffness) of sandhi (joints), asthi (bones), trika (sacral region) etc.

### **Symptoms of increase of Vata:**

संसव्यासव्यधस्वाप सादरुकोदभेदनम् ॥ ४९ ॥  
सङ्गाङ्गभङ्गसङ्कोच वर्तहर्षणतर्पणम् ।  
कम्पपारुष्यसौषिर्य शोषस्पन्दनवेष्टनम् ॥ ५० ॥  
स्तम्भः कषायरसता वर्णः श्यावोरुणोऽपि वा ।  
कर्माणि वायोः

sramasyāsavyadhasvāpa sādaruktodabhedanam || 49 ||  
saṅgāṅgabhaṅgasāṅkoca vartaharṣaṇatarpaṇam |  
kampapāruṣyasausirya śoṣaspandanaveṣṭanam || 50 ||  
stambhaḥ kaṣāyarasaratā varṇaḥ śyāvo'ruṇo'pi vā |  
karmāṇi vāyoh

कर्माणि वायोः - karmāṇi vāyoh - the functions (signs and symptoms) of increased (aggravated) vata (vayu) are -

संस - sramsa – drooping down (ptosis)

व्यास – vyāsa – dilation

व्यध – vyadha – cutting pain

स्वाप – svāpa – loss of sensation

साद – sāda – weakness, loss of functions

रुकोद - ruk toda – pain, throbbing (pricking) pain

भेदनम् – bhedanam – splitting pain

सङ्ग - saṅga – constriction

अङ्गभङ्ग - aṅgabhaṅga – body ache (feel as if the body is being broken)

सङ्कोच - saṅkoca – shrinking of the organ, reduction in size of tissues and organs

वर्त – varta – twisting

हर्षण - harṣaṇa – tingling sensation

तर्षणम् - tarṣaṇam - thirst

कम्प - kampa - tremors

पारुष्य - pāruṣya – roughness

सौषिर्य - sauṣirya – feeling of empty

शोष - śoṣa – dryness

स्पन्दन – spandana – pulsating feel

वेष्टनम् - veṣṭanam – rigidity (as if tied)

स्तम्भः - stambhaḥ - stiffness

कषाय रसता - kaṣāya rasatā – astringent taste in the mouth

वर्णः श्यावो अरुणोऽपि वा - varṇah śyāvo'rūṇo'pi vā – appearance of blue or crimson discoloration

The following are the abnormal signs and symptoms of increased Vata -

Srama – drooping down (ptosis),

Vyasa – dilation,

Vyadha – cutting pain,

Swapa – loss of sensation,

Sada – weakness, loss of function,

Ruk – pain,

Toda – continuous pain,

Bhedanam – splitting pain,

Sanga – constriction,

Angabhangha – body ache,

Sankocha – shrinking of the organ, reduction in size,

Varta – twisting,

Harshana – tingling sensation,

Tarshana – thirst,

Kampa – tremors,

Parushya – roughness,

Saushirya – feeling of emptiness,  
Shosha – dryness,  
Spandana – pulsating pain,  
Veshtana – rigidity, as if tied,  
Sthambha – stiffness,  
Kashaya rasata – astringent taste in mouth,  
Shyava Aruna Varna - appearance of blue or crimson discoloration.

### **Symptoms of increase of Pitta:**

पित्तस्य दाहरागोष्मपाकिताः ॥ ५१ ॥

स्वेदः क्लेदः स्रुतिः कोथः सदनं मूर्छनं मदः ।

कटुकाम्लौ रसौ वर्णः पाण्डुरारुणवर्जिता ॥ ५२ ॥

pittasya dāharāgoṣmapākitāḥ || 51 ||

svedaḥ kledaḥ srutiḥ kothaḥ sadanam mūrchanam madaḥ |

kaṭukāmlau rasau varṇaḥ pāṇḍurāruṇavarjitā || 52 ||

पित्तस्य – pittasya – the signs and symptoms of increase (aggravation of) of pitta are -

दाह – dāha – burning sensation

राग – rāga – reddish discoloration

ऊष्मा - oṣma – increase of heat (temperature)

पाकिता: – pākitāḥ - suppuration (formation of pus),

स्वेदः – svedaḥ - sweating

क्लेदः – kledaḥ - inflammation with wetness, moistness,

स्रुतिः – srutiḥ - discharges (oozing, secretions, exudation)

कोथः – kothaḥ - putrefaction, decomposition

सदनं – sadanam - debility,

मूर्च्छनं – mūrcchanam - fainting

मदः - madah - toxicity, (intoxication),

कटुक अम्लौ रसौ – kaṭuka amlau rasau – bitter and sour taste in the mouth,

वर्णः पाण्डुराघ्नवर्जितः – varṇaḥ pāṇḍurāruṇavarjitah - appearance of color other than white and crimson colors

The following are the symptoms of increased Pitta -

Daha – burning sensation,

Raga – reddish discoloration,

Ushmapakita – heat, increase in temperature, formation of pus, ulcers,

Sveda – sweating,

Kleda – excessive moistness,

Sruti – inflammation with pus / oozing / secretions,

Kotha – putrefaction- decomposition,

Sadana – debility,

Murchana – fainting,

Mada – toxicity,

Katuka Amla Rasa - pungent and sour taste in the mouth,

Varna pandu aruna varjitaha - appearance of colors other than yellowish white and crimson.

### **Symptoms of increase of Kapha:**

क्लेष्मणः स्नेहकाठिन्यकण्डूशीतत्वगौरवम् ।

बन्धोपलेपस्तैमित्य शोफापक्त्यातिनिद्रताः ॥ ५३ ॥

वर्णः श्वेतो रसौ स्वादुलवणौ चिरकारिता ।

śleṣmaṇah snehakāṭhinyakaṇḍūśītatvagauravam |

bandhopalepastaimitya śophāpaktyātiniidratāḥ || 53 ||

varṇah śveto rasau svādulavaṇau cirakāritā |

क्लेष्मणः – śleṣmaṇah - the signs and symptoms of increase (aggravation) of kapha are -

स्नेह – sneha – unctuousness, oiliness,

काठिन्य – kāṭhinya – hardness,

कण्डू – kaṇḍū - itching

शीतत्व – śītatva - coldness

गौरवम् – gauravam – heaviness

बन्धोपलेप – bandhopalepa – obstruction (bandha), coating (upalepa),

स्तैमित्य – staimitya - a feel as if tied with a wet cloth

शोफ – śophā – inflammation

अपक्ति – apakty - indigestion

अतिनिद्रता: - atinidratāḥ - excessive sleep

श्वेतो वर्णः – śveto varṇah – white discoloration

स्वादु लवणौ रसौ - svādu lavaṇau rasau – sweet and salt taste in mouth,

चिरकारिता – cirakāritā – delay in all activities

The following are the symptoms of Kapha increase -

Sneha – unctuousness, oiliness,

Katinya – hardness,

Kandu – itching,

Sheetatva – coldness,

Gaurava – heaviness,

Bandha – obstruction,

Upalepa – coating, as if tied with a wet cloth,

Staimitya – stiffness, loss of movement,

Shopha – inflammation,

Apakti – indigestion,

Atinidrata – excessive sleep,

Shveta varna – white discolouration,

Svadu lavana rasa – sweet, salt taste in mouth,

Chirakarita – delay in all activities.

इत्यशोषामयव्यापी यदुक्तं दोषलक्षणम् ॥ ५४ ॥

दर्शनादैरवहितः तत्सम्यगुपलक्षयेत् ।

व्याध्यवस्थाविभागज्ञः पश्यन्नार्तान् प्रतिक्षणम् ॥ ५५ ॥

ityaśeṣāmayavyāpi yaduktam doṣalakṣaṇam || 54 ||

darśanādyairavahita: tatsamyagupalakṣayet |

vyādhyavasthāvibhāgajñah paśyānnārtān pratikṣaṇam || 55 ||

इति यदुक्तं अशेषामयव्यापि दोष लक्षणम् - ity yaduktam aśeṣāmayavyāpi doṣa lakṣaṇam - Thus, the above said symptoms of all the doshas

तत्सम्यगुपलक्षयेत् दर्शनाद्यैः - tatsamyag upalakṣayet darśanādyair - should be properly learnt by darshana (inspection) and other measures of examination of the patient (sparshana – examination by touch which includes palpation and percussion, prashna – interrogation)

अवहितः व्याध्यवस्था विभागज्ञः – avahitas vyādhyavasthā vibhāgajñah - by a physician who is attentive, knower of stages of diseases,

पश्यन्नार्तान् प्रतिक्षणम् - paśyānnārtān pratikṣaṇam - after observing the patients every moment

Thus, the above said symptoms of all the doshas should be properly learnt by darshana (inspection) and other measures of examination of the patient by a physician who is attentive, who knows the different stages of diseases, after observing the patients every moment.

अभ्यासात् प्राप्यते दृष्टिः कर्मसिद्धिप्रकाशिनी ।

रत्नादिसदसज्जानं न शास्त्रादेव जायते ॥ ५६ ॥

abhyāsāt prāpyate dr̥ṣṭih karmasiddhiprakāśinī |

ratnādisadasajjñānam na śāstrādeva jāyate || 56 ||

अभ्यासात् प्राप्यते दृष्टिः - abhyāsāt prāpyate dr̥ṣṭih - by constant practice, is gained the practical knowledge and experience

कर्मसिद्धि प्रकाशिनी - karmasiddhi prakāśinī - which would reflect the success in treatment procedures and clinical practice (the status of successful practice which the physician would enjoy in coming days)

रत्नादि सदसज्जानं - ratnādi sadasajjñānam - just like the knowledge of identifying the gems, gold, precious stones etc

न शास्त्रादेव जायते - na śāstrādeva jāyate - will not be obtained just by theoretical knowledge (one should also have a practice of handling the gems and precious stones to tell which is a genuine one and which not)

By abhyasa (constant practice), is gained the karmasiddhi (practical knowledge and experience) which would reflect in the success of treatment just like the knowledge of identifying ratna (gems, gold, precious stones etc) will not be obtained just by theoretical knowledge.

**Note:** This passage explains the need of both comprehensive theoretical and practical exposure and knowledge for a physician to excel in clinical practice

### **Three kinds of diseases based on the cause:**

दृष्टपचारजः कश्चित् कश्चित् पूर्वापराधजः ।

तत्सङ्कराद्वत्यन्यो व्याधिरेवं त्रिधा स्मृतः ॥ ५७ ॥

drṣṭapacārajaḥ kaścit kaścit pūrvāparādhajah ।

tatsaṅkarādbhavatyanyo vyādhirevam̄ tridhā smṛtaḥ || 57 ||

व्याधिरेवं स्मृतः त्रिधा - vyādhirevam̄ smṛtaḥ tridhā - the diseases are said to be of three types,

कश्चित् दृष्टपचारजः – kaścit drṣṭāpacārajaḥ - (among them) some are due to misdeeds done in the present time (consumption of factors which cause aggravation of doshas and subsequent formation of diseases),

कश्चित् पूर्वार्वपराधजः - kaścit pūrvāparādhajaḥ - some occur due to the misdeeds done previously i.e. without the involvement of any causative factors (in previous incarnation)

तत्सङ्कराद्वत्यन्यो - tatsaṅkarādbhavatyanyo – and some manifest due to combination of both the above said factors

The diseases are said to be of three types,

Kaschit drishtapacharajah - some are due to misdeeds done in the present life,

Kaschit poorvaparadhaja - some occur due to the misdeeds done previously (in previous life)

Tatsankaradbhavatyanyo - and some manifest due to combination of both the above said factors.

यथानिदानं दोषोत्थः कर्मजो हेतुभिर्विना ।

महारम्भोऽल्पके हेतावातङ्को दोषकर्मजः ॥ ५८ ॥

yathānidānam doṣotthaḥ karmajo hetubhirvinā |

mahārambho'lpake hetāvātaṅko doṣakarmajah || 58 ||

यथा निदानं दोषोत्थः – yathā nidānam doṣotthaḥ - (drushtapacharaja or doshaja vyadhis are those) diseases which get manifested due to the doshas - which are aggravated due to the consumption (exposure) of - causative factors which vitiate them

कर्मजो हेतुभिर्विना - karmajo hetubhirvinā – karmaja vyadhis (purvaparadhaja, adrushjtaja) are those diseases which get manifested without the involvement of any causative factors

आतङ्को महारम्भो अल्पके हेतौ दोषकर्मजः - ātaṅko mahārambho alpake hetāv doṣakarmajah - the diseases which get manifested with severe and profound symptoms in spite of availability of minimum vitiating factors are called doshakarmaja vyadhis (caused due to mixed factors i.e. causative factors of a disease and misdeeds done previously)

Doshaja vyadhis (drushtapacharaja) are those diseases which get manifested due to the doshas (which are aggravated due to the causative factors which vitiate them).

Karmaja vyadhis (purvaparadhaja, adrushtaja) are those diseases which get manifested without the involvement of any causative factors.

Doshakarmaja vyadhis are diseases which get manifested with severe and profound symptoms in spite of minimum vitiating factors (caused due to mixed factors i.e. causative factors of a disease and misdeeds done previously).

विपक्षशीलनात् पूर्वः कर्मजः कर्मसङ्क्षयात् ।

गच्छत्युभयजन्मा तु दोषकर्मक्षयात् क्षयम् ॥ ५९ ॥

vipakṣaśīlanāt pūrvah karmajah karmasaṅkṣayāt |

gacchatyubhayajanmā tu doṣakarmakṣayāt kṣayam || 59 ||

पूर्वः विपक्षशीलनात् – pūrvah vipakṣaśīlanāt - the first type of disease (drushtapacharaja, doshaja vyadhis) get cured by indulgence in food, activities and medicines which have opposite qualities to the causes of the disease

कर्मजः कर्मसङ्क्षयात् - karmajah karmasaṅkṣayāt – the karmaja vyadhis get cured after the termination of the effects of acts or misdeeds done in previous (or current) lives

गच्छत्युभयजन्मा तु दोषकर्म क्षयात्क्षयम् - gacchatyubhayajanmā tu  
doṣakarma kṣayātkṣayam – dosha-karmaja diseases get cured after the  
mitigation of doshas and (along with) nullifying of effects of misdeeds  
done in previous life i.e. past deeds

Doshaja vyadhis gets cured by indulgence in food, activities and medicines which have opposite qualities to the causes of the disease.

Karmaja vyadhis get cured after the termination of the effects of acts or misdeeds done in previous lives.

Dosha-karmaja diseases get cured after the mitigation of doshas along with nullifying the effects of misdeeds done in previous life.

### **Swatantra (independent/primary) and Paratantra (dependent/secondary) types of diseases:**

द्विधा स्वपरतन्त्रत्वाद् व्याधयोऽन्त्याः पुनर्द्विधा ।

dvidhā svaparatantratvād vyādhayo'ntyāḥ punardvidhā ।

व्याधयो द्विधा स्वतन्त्र परतन्त्रत्वाद् - vyādhayo dvidhā svatantra paratantratvād – the (above mentioned) diseases are again of two types, they are swatantra (independent / primary) and paratantra (dependent / secondary) diseases

अन्त्याः पुनर्द्विधा - antyāḥ punardvidhā – the second type of disease (paratantra) is again of two types

Diseases are again of two types; they are

Swatantra (independent / primary) and

Paratantra (dependent / secondary) diseases.

The second type of disease (paratantra) is again of two types.

## **Classification of Paratantra (dependent/secondary) Roga:**

पूर्वजा: पूर्वरूपाख्या जाताः पश्चादुपद्रवाः ॥ ६० ॥

pūrvajāḥ pūrvarūpākhyā jātāḥ paścādupadravāḥ || 60 ||

पूर्वजा: पूर्वरूपाख्या – pūrvajāḥ pūrvarūpākhyā – purvaja vyadhis (first type of paratantra disease) are also called as purvarupas (premonitory symptoms which manifest before the manifestation of the actual disease) and

पश्चात् जाताः उपद्रवाः - paścād jātāḥ upadravāḥ - paschat jata vyadhis (second type of paratantra disease) are manifested after the formation of the disease and are also called upadravas (complications of a disease)

Purvaja vyadhis are also called as purvarupas (premonitory symptoms which manifest before the manifestation of the actual disease) and

Paschat jata vyadhis are manifested after the formation of the disease and are also called upadravas (complications of a disease).

## **Definition of Swatantra or primary disease:**

यथास्वजन्मोपशयाः स्वतन्त्राः स्पष्टलक्षणाः ।

yathāsvajanmopaśayāḥ svatantrāḥ spaṣṭalakṣaṇāḥ ।

स्वतन्त्राः - svatantrāḥ - swatantra vyadhi (independent, primary disease) are those which have

यथा स्व जन्म - yathāsva janma – their own specific causes (due to which they get manifested),

यथास्व उपशयः - yathāsva upaśayāḥ - their own comforting methods (remedies which are specific to them, which when administered will cure those diseases) and

स्पष्ट लक्षणाः - spaṣṭa lakṣaṇāḥ - clearly manifest signs and symptoms (which are specific to those diseases)

Swatantra vyadhi (independent, primary disease) are those which have

Sva janma - their own specific causes, due to which they get manifested,

Sva upashaya - their own comforting remedies which when administered will cure those diseases and

Spashta lakshana - clearly manifested signs and symptoms which are specific to those diseases.

### **Definition of Paratantra or secondary disease:**

विपरीतास्ततोऽन्ये तु

viparītāstato'nye tu

Paratantra vyadhi (secondary disease) are those that will have opposite features as that of Swatantra vyadhi (primary disease).

**Note:** Paratantra Vyadhi or secondary disease will not have its own causes, will not have specific remedies of its own and will not have its own signs and symptoms.

### **Swatantra and Paratantra Doshas:**

विद्यादेवं मलानपि ॥ ६१ ॥

तान् लक्षयेदवहितो विकुर्वाणान् प्रतिज्वरम् ।

vidyādevam̄ malānapi || 61 ||

tān lakṣayedavahito vikurvāṇān pratijvaram |

मलानपि विद्यादेवं - malānapi vidyādevam̄ - (just like the diseases) the doshas will also have swatantra (independent, primary) and paratantra (dependent, secondary, associated) types (of manifestation)

अवहितो – avahito - an attentive (wise) physician

तांलक्षयेद् - tāmllakṣayed - should understand the independent causative factors (leading to their vitiation), specific comforting measures and specific signs and symptoms of these doshas (vata, pitta, kapha) by observing विकुर्वाणान् - vikurvāṇān - the symptoms of aggravation of doshas

प्रतिज्वरम् – pratijvaram - in particular diseases (caused by those vitiated doshas)

Similarly, the doshas will also have swatantra (independent, primary) and paratantra (dependent, secondary) types of manifestation.

An attentive physician should understand this by observation with presence of mind.

### **Treatment of Paratantra vyadhis and doshas:**

तेषां प्रधानप्रशमे प्रशमोऽशाम्यतस्तथा ॥ ६२ ॥

पश्चाच्चकित्सेत्तूर्ण वा बलवन्तमुपद्रवम् ।

व्याधिक्लिष्टशरीरस्य पीडाकरतरो हि सः ॥ ६३ ॥

teṣāṁ pradhānapraśame praśamo'sāmyatastathā || 62 ||  
paścāccikitsettūrṇam vā balavantamupadravam |  
vyādhikliṣṭaśarīrasya pīḍakarataro hi saḥ || 63 ||

तेषां प्रधान प्रशमे प्रशमो - teṣāṁ pradhāna praśame praśamo – among them, paratantra (secondary) disease subsides when the pradhana or swatantra (primary disease) disease is pacified (through proper treatment administered for primary disease)

अशाम्यतः चिकित्सेत् पश्चात् तथा - aśāmyatas cikitset paścāñ tathā – the secondary diseases which do not get subsided (in spite of the treatment of primary disease) should be treated (independently) after the treatment of the primary disease, considering it as an independent disease (on the lines of treatment of an independent disease)

तूर्णं वा उपद्रवम् बलवन्तम् - tūrṇam vā upadravam balavantam – immediate treatment should be administered if the secondary affections, especially (those which have manifested in the form of) complications are very powerful (as priority, even without administering the treatment for primary disease)

पीडाकरतरो व्याधिक्लिष्ट शरीरस्य हि सः - pīḍakarataro vyādhikliṣṭaśarīrasya hi saḥ - because these complications will cause more trouble to the body which is already debilitated by the primary disease

Paratantra (secondary) diseases subside when the pradhana or swatantra (primary disease) disease is pacified.

The paratantra (secondary) diseases which do not get subsided in spite of the treatment of primary disease should be treated independently after the treatment of the primary disease, considering it as an independent disease.

Immediate treatment should be administered if the upadrava (complications) are very powerful because these complications will cause more trouble to the body which is already debilitated by the disease.

विकारनामाकुशलो न जिहीयात् कदाचन ।

न हि सर्वविकाराणां नामतोऽस्ति ध्रुवा स्थितिः ॥ ६४ ॥

vikāranāmākuśalo na jihriyāt kadācana |

na hi sarvavikārāṇāṁ nāmato'sti dhruvā sthitih || 64 ||

विकारनामाकुशलो न जिहीयात् कदाचन - vikāranāmākuśalo na jihriyāt kadācana – the physician who does not know the names of all the diseases (nomenclature of the diseases) should never feel shy about it, because

सर्व विकाराणां न हि ध्रुवा स्थितिः नामतो अस्ति - sarva vikārāṇāṁ na hi dhruvā sthitih nāmato asti - (there is no rule that) all the diseases do not have a definitive and fixed name

The physician who does not know the nama (names) of all the diseases should never feel shy about it, because all the diseases do not have a definitive and fixed name.

**Note:** This explains that the physician should not be shy, not able to name a disease or identify a disease by its name because there is no rule that every disease has a name. This also explains that the knowledge of doshas and their vitiation is more important than knowing the names of the diseases. Treatment of the ailing person is important and it shall be focused upon, rather than worrying about the nomenclature of the diseases.

### **Factors to be considered to treat diseases:**

स एव कुपितो दोषाः समुत्थानविशेषतः ।

स्थानान्तराणि च प्राप्य विकारान् कुरुते बहून् ॥ ६५ ॥

तस्माद्विकारप्रकृतीरधिष्ठानान्तराणि च ।

बुद्ध्वा हेतुविशेषाश्च शीघ्रं कुर्यादुपक्रमम् ॥ ६६ ॥

sa eva kupito doṣāḥ: samutthānaviśeṣataḥ |

sthānāntarāṇi ca prāpya vikārān kurute bahūn || 65 ||

tasmād vikāraprakṛtīradhiṣṭhānāntarāṇi ca |

buddhvā hetuviśeṣāśca śīghram kuryād upakramam || 66 ||

स एव कुपितो दोषः – sa eva kupito doṣaḥ - the very same vitiated dosha (doshas)

समुत्थान विशेषतः - samutthāna viśeṣataḥ - depending upon the nature of their causative factors,

प्राप्य च स्थानान्तराणि – prāpya ca sthānāntarāṇi – on reaching to the different parts of the body,

कुरुते बहून् विकारान् - kurute bahūn vikārān – will produce many diseases,

तस्माद् उपक्रमम् कुर्याद् शीघ्रं – tasmād upakramam kuryād śīghram - therefore, the treatment of the disease should be done quickly,

बुद्ध्वा – buddhvā – after knowing (properly understanding)

विकारप्रकृतीरधिष्ठानान्तराणि च - vikāraprakṛtī adhiṣṭhānāntarāṇi ca – vikara prakriti (main doshas causing the disease), adhishtana antarani (various parts of the body in which the vitiated doshas have caused the disease i.e. abode or site of manifestation of the disease) and

हेतुविशेषश्च - hetuviśeṣāśca – specific causes for vitiation of doshas (specific qualities of doshas which have undergone increase)

The very same vitiated dosha (doshas), depending upon the nature of their causative factors, on reaching the different parts of the body, will produce many vikara (diseases),

Therefore, the upakrama (treatment) of the disease should be done quickly, after knowing the

Vikara prakriti - main doshas causing the disease,

Adhishtana antarani - various parts of the body in which the vitiated doshas have caused the disease and

Hetu vishesha - specific causes for vitiation of doshas.

### **Factors to observe in the patient:**

दूष्यं देशं बलं कालमनलं प्रकृतिं वयः ।

सत्त्वं सात्म्यं तथाहारमवस्थाश्च पृथग्विधा: ॥ ६७ ॥

सूक्ष्मसूक्ष्माः समीक्ष्यैषां दोषौषधनिरूपणे ।

यो वर्तते चिकित्सायां न स स्खलति जातु चित् ॥ ६८ ॥

dūṣyam deśam balam kālamanalam prakṛtim vayaḥ ।

sattvam sātmyam tathāhāramavasthāśca pṛthagvidhāḥ || 67 ||

sūkṣmasūkṣmāḥ samīkṣyaiśāṁ doṣauṣadhanirūpaṇe |

yo vartate cikitsāyām na sa skhalati jātu cit || 68 ||

दोषौषधनिरूपणे - doṣauṣadanirūpaṇe - in order to decide the nature of aggravated doshas and their appropriate treatment,

यो - yo - the physician

सूक्ष्मसूक्ष्माः समीक्ष्यैषां - sūkṣmasūkṣmāḥ samīkṣyaiśām - who after very minutely examining and determining in a disease (the below mentioned factors)

दूष्यं - dūṣyam - the dhatus (tissues) and malas (excreta) involved in diseases

देशं - desam - the area of the body wherein the disease is manifested or the living place of the patient,

बलं - balam - strength of the patient,

कालम् - kālam – season, duration of the disease, age of the person etc

अनलं - analam - digestive power of the patient,

प्रकृति - prakṛti – body constitution,

वयः - vayah - age of the patient

सत्त्वं - sattvam - mind (mental state) and tolerance capacity of the patient

सात्म्यं - sātmyam - the food and activities to which the patient is accustomed to

तथा आहारम् - tathā āhāram – and food habits of the patient and

अवस्थाश्च पृथग्विधाः - avasthāśca pṛthagvidhāḥ – stages of the diseases

वर्तते - vartate - will involve himself (put efforts in treating the diseases),

स न स्खलति जातुचित् चिकित्सायां - sa na skhalati jātucit cikitsāyām - such a physician will never make mistakes in treatment

The physician should minutely examine and determine -

Dushya – the Dhatus and Malas involved in a disease,

Desha – the area of the body where disease is manifested, the living place of the patient,

Bala – strength of the patient,

Kala - season, how old is the disease, age of the person etc.,

Anala - digestive power of the patient,

Prakriti - body constitution,

Vayas - age of the patient and disease,

Satva - mind, tolerance capacity of the patient,

Satmya - The food and activities to which the patient is accustomed to,  
Ahara - food habits and  
Avastha - stages of the diseases.

The physician should watch for the above factors and then should decide on the aggravated Dosha and its appropriate treatment. Such a doctor will never commit mistakes in treatment.

### **Guru Vyadhi and Laghu Vyadhi (strong and weak disease):**

गुर्वल्पव्याधिसंस्थानं सत्त्वदेहबलाबलात् ।

दृश्यते प्यन्यथाकारं तस्मिन्नवहितो भवेत् ॥ ६९ ॥

gurvalpavyādhisamsthānam sattvadehabalābalāt |

dṛśyate'pyanyathākāram tasminnavahito bhavet || 69 ||

सत्त्व देह बलाबलात् - sattva deha balābalāt - depending on the strength and weakness of the mind and body,

गुर्वल्प व्याधि संस्थानं - gurvalpa vyādhi samsthānam - the symptoms of guru vyadhi (strong disease) and alpa vyadhi (weak disease)

दृश्यते अपि अन्यथाकारं - dṛśyate apy anyathākāram - (may vary) may appear in a contrasting (opposite) way,

तस्मिन्नवहितो भवेत् - tasminnavahito bhavet - hence the physician should be very attentive

Depending on the bala (strength) and abala (weakness) of the satva (mind) and deha (body), the symptoms of guru vyadhi (strong disease) and alpa vyadhi (weak disease) may appear in a contrasting way, hence the physician should be very attentive.

Note: In people having good body and mind strength, a strong disease may appear weak and in people having weak body and mind strength, a

weak disease may appear like a strong disease. This contrasting picture will always be misleading. The physician should not be misguided with such presentations. In fact he should analyze a disease with the presence of his mind, his skills, instincts and experience and should be very attentive in handling such cases.

गुरुं लघुमितोव्याधिं कल्पयस्तु भिषग्ब्रुवः ।

अल्पदोषाकलनया पथ्ये विप्रतिपद्यते ॥ ७० ॥

gurum laghumitovyādhiṁ kalpayamstu bhiṣagbruvah |

alpadoṣākalanayā pathye vipratipadyate || 70 ||

भिषग्ब्रुवः - bhiṣagbruvah - an unintelligent physician

कल्पयस्तु - kalpayastu - who considers (diagnoses)

गुरुं व्याधिं लघुमिति - gurum vyādhiṁ laghumiti - a severe (strong, grievous) disease as a weak (mild) disease,

विप्रतिपद्यते पथ्ये - vipratipadyate pathye - goes wrong in treatment

अल्पदोषाकलनया - alpadoṣākalanayā - because of considering alpa doshas (less quantity of dosha aggravation) in a grievous disease (in which there is actually severe aggravation of doshas)

An unintelligent physician who diagnoses a guru vyadhi (severe, grievous disease) as a laghu vyadhi (weak, mild disease) goes wrong in treatment because he considers the doshas to be alpa (less quantity of dosha aggravation) in a grievous disease (in which there is actually severe aggravation of doshas).

**Effect of wrongly diagnosing grievous disease as mild disease and vice versa:**

ततोऽल्पमल्पवीर्यं वा गुरुव्याधौ प्रयोजितम् ।

उदीरयेत्तरां रोगान् संशोधनमयोगतः ॥ ७१ ॥

शोधनं त्वतियोगेन विपरीतं विपर्यये ।

क्षीणयेन्न मलानेव केवलं वपुरस्यति ॥ ७२ ॥

tato'lpamalpaviryam vā guruvyādhau prayojitam |  
udīrayettarāṁ rogān samśodhanamayogataḥ || 71 ||  
śodhanam tvatiyogena viparītam viparyaye |  
kṣīṇayenna malāneva kevalam vapurasyati || 72 ||

ततो - tato - thus (after diagnosing a grievous disease as mild disease),

अल्पम् अल्पवीर्यं वा - alpam alpaviryam vā - when medicines in less quantity and less potency

प्रयोजितम् गुरुव्याधौ - prayojitam guruvyādhau - are administered in severe (strong, grievous) disease,

उदीरयेत्तरां रोगान् - udīrayettarāṁ rogān - it will lead to worsening of disease

संशोधनम् अयोगतः - samśodhanam ayogataḥ - because of deficit (inadequate, ineffective) cleansing (more cleansing and stronger treatment and medicines are needed in strong diseases)

विपर्यये विपरीतं - viparyaye viparītaṁ - (on the other hand) in the opposite condition i.e. in a feeble or weak disease, if medicines and treatment in more quantity and more potency are administered (including the cleansing measures like panchakarma),

क्षिण्यान्न मलानेव केवलं - kṣīṇuyānna malāneva kevalam - they will not only destroy the morbid doshas,

वपुरस्यति– vapurasyati - they will also cause excessive destruction of the body (cause damage to the body in a larger extent)

तु अतियोगेन शोधनं - tu atiyogena śodhanam - because of excessive cleansing (less cleansing is needed in mild diseases)

Thus, when medicines in less quantity (alpam) and less potency (alpa veeryam) are administered in guru vyadhi (severe disease), it will lead to worsening of disease because of ayoga samshodhanam (deficit, ineffective cleansing).

In the opposite condition i.e. in a feeble or weak disease, if medicines and treatment in more quantity and more potency are administered, they will not only destroy the morbid doshas, but will also cause excessive destruction of the body because of atiyogena shodhanam (excessive cleansing).

### **Right approach of a determined physician towards comprehensive treatment:**

अतोऽभियुक्तः सततं सर्वमालोच्य सर्वथा ।

तथा युञ्जीत भैषज्यमारोग्याय यथा ध्रुवम् ॥ ७३ ॥

ato'bhiyuktah satataṁ sarvamālocya sarvathā |

tathā yuñjīta bhaiṣajyamārogyāya yathā dhruvam || 73 ||

अतो सततं अभियुक्तः - ato satataṁ abhiyuktah - hence, the physician who is constantly engaged and committed towards learning the science

सर्वम् – sarvam – should determine the exact condition of all the factors (involved in the causation of a disease)

आलोच्य सर्वथा - ālocya sarvathā – and analyze everything in all ways and at all times (through the Ayurvedic theoretical and practical knowledge he possesses due to constant learning and also through his skills having proved his efficiency)

तथा – tathā – and later (after having considered all the factors like dosha, dushyas, desha etc),

युञ्जीत भैषज्यम् - bhaiṣajyam yuñjīta – should administer the medicines (treatment)

यथा ध्रुवम् आरोग्याय - yathā dhruvam ārogyāya – as needed (and justified) for the sake of proper health (to establish and maintain good health)

Hence, the physician who is constantly engaged and committed towards learning the science should determine the exact condition of all the factors (involved in the causation of a disease) and analyze everything in all ways and at all times and later should administer the treatment as needed for the sake of proper health.

### **Number of permutations and combinations of Doshas – Dosha Samyoga Samkhya:**

वक्ष्यन्तेऽतः परं दोषा वृद्धिक्षयविभेदतः ।

vakṣyante'tah param doṣā vriddhikṣayavibhedataḥ ।

अतः परं वक्ष्यन्ते - atah param vakṣyante – after this, we are going to expound (explain)

दोषा वृद्धि क्षय विभेदतः - doṣā vriddhi kṣaya vibhedata – the permutations and combinations of dosha increase and decrease

After this, we are going to explain the permutations and combinations of dosha vriddhi (increase) and kshaya (decrease).

## **Permutations and combinations of Doshas:**

पृथक् त्रीन् विद्धि संसर्गस्त्रिधा तत्र तु तान्नव ॥ ७४ ॥

त्रीनेव समया वृद्ध्या षडेकस्यातिशयने ।

त्रयोदश समस्तेषु षड् द्व्येकातिशयेन तु ॥ ७५ ॥

एकं तुल्याधिकैः षट्च तारतम्यविकल्पनात् ।

पञ्चविंशतिमित्येवं वृद्धैः क्षीणौश्च तावतः ॥ ७६ ॥

pr̥thak trīn viddhi saṃsargastridhā tatra tu tānnava || 74 ||

trīneva samayā vr̥ddhyā ṣaḍekasyātiśāyane |

trayodaśa samasteṣu ṣaḍ dvyeṅkātiśayena tu || 75 ||

ekam tulyādhikaiḥ ṣaṭca tāratamyavikalpanāt |

pañcavimśatimityevam vr̥ddhaiḥ kṣīṇaiśca tāvataḥ || 76 ||

वृद्ध्या, - vr̥ddhyā, - considering the vriddhi (increase) of doshas, they are –

Eka Dosha Vriddhi (Single dosha increase)

त्रीन् पृथक् विद्धि – trīn pr̥thak viddhi – 3 individually

Note: Single dosha increase is of three types:

- Vata Vriddhi
- Pitta Vriddhi

- Kapha Vriddhi

Samsarga, Dwi Dosha Vriddhi (two dosha increase)

संसर्गस्त्रिधा, तत्र तु तान्नव - samsargastridhā, tatra tu tānnava – in the combination of 2 doshas, they are 3 and 9, 12 types in total,

त्रीनेव समया - trīneva samayā – 3 in equal proportion of increase of doshas,

षडेकस्यातिशायने - ṣaḍekasyātiśāyane – 6 with preponderance of one dosha

Note: increase of 2 doshas is of 12 types, they are:

a. 3 types of increase in equal proportions –

- Vata-pitta vriddhi
- Vata-kapha vriddhi
- Pitta-kapha vriddhi

b. 6 types with preponderance of one dosha –

- Vata vriddhi-Pitta vriddhitaram
- Pitta vriddhi-Vata vriddhitaram
- Kapha vriddhi-Pitta vriddhitaram
- Pitta vriddhi-Kapha vriddhitaram
- Kapha vriddhi-Vata vriddhitaram
- Vata vriddhi-Kapha vriddhitaram

(In the above explanation, vridddhi = increase, vridhhitara = more or profound / moderate increase, in comparison to vridddhi)

### Sannipata, Tri Dosha Vriddhi (three dosha increase)

समस्तेषु त्रयोदश - samasteṣu trayodaśa – in the combination of all the three doshas, they are of 13 types

षट् ह्येकातिशयेन तु - ṣad hyekātiśayena tu – 6 with preponderance of any one dosha,

एकं तुल्याधिकैः - ekaṁ tulyādhikaiḥ - 1 with equal preponderance of all the three doshas,

षट् च तारतम्य विकल्पनात् - ṣaṭ ca tāratamya vikalpanāt – 6 by disproportionate subdivisions,

Note: increase of 3 doshas is of 13 types, they are:

a. 6 types with preponderance of any one dosha –

- Vata vridddhi-Pitta Kapha Ativriddhi
- Pitta vridddhi-Vata Kapha Ativriddhi
- Kapha vridddhi-Vata Pitta Ativriddhi
- Vata Ativriddhi-Pitta Kapha Vriddhi
- Pitta Ativriddhi-Vata Kapha Vriddhi
- Kapha Ativriddhi-Vata Pitta Vriddhi

b. 1 type with preponderance of all three doshas –

- Vata-Pitta-Kapha Vriddhi

c. 6 types by disproportionate subdivisions –

- Vata vriddhi-Pitta vriddhitara-Kapha vriddhitama
- Vata vriddhi-Kapha vriddhitara-Kapha vriddhitama
- Pitta vriddhi-Kapha vriddhitara-Vata vriddhitama
- Pitta vriddhi-Vata vriddhitara-Kapha vriddhitama
- Kapha vriddhi-Vata vriddhitara-Pitta vriddhitama
- Kapha vriddhi-Pitta vriddhitara-Vata vriddhitama

कृद्यैः पञ्चविंशतिमित्येवं - vṛddhaiḥ pañcavimśatimityevam - thus, the vridhhi of doshas is only of 25 types,

तावतः क्षीणौश्च - tāvataḥ kṣīṇaiśca – similarly the decrease of doshas is also of 25 types (should be understood as explained in dosha vridhhi or 25 kinds of dosha increase

(In the above explanation, vridhhi = increase, vridhitara = more or moderate increase, vridhitama = severe increase or aggravation)

**(In the below explanation,**

**vridhhi = increase,**

**vridhitara = more or moderate increase,**

**vridhitama = severe increase)**

Considering the vridhhi (increase) of Doshas, they are –

Eka Dosha Vridhhi (Single dosha increase) is of 3 types:

- Vata Vridhhi
- Pitta Vridhhi

- Kapha Vriddhi

Samsarga, Dvi Dosha Vriddhi (two dosha increase) is of 9 types:

a. 3 types of increase in equal proportions –

- Vata-pitta vriddhi
- Vata-kapha vriddhi
- Pitta-kapha vriddhi

b. 6 types with preponderance of one dosha –

- Vata vriddhi-Pitta vriddhitaram
- Pitta vriddhi-Vata vriddhitaram
- Kapha vriddhi-Pitta vriddhitaram
- Pitta vriddhi-Kapha vriddhitaram
- Kapha vriddhi-Vata vridhhitaram
- Vata vriddhi-Kapha vriddhitaram

Sannipata, Tri Dosha Vriddhi (three dosha increase) is of 13 types:

a. 6 types with preponderance of any one dosha –

- Vata vriddhi-Pitta Kapha Ativriddhi
- Pitta vriddhi-Vata Kapha Ativriddhi
- Kapha vriddhi-Vata Pitta Ativriddhi
- Vata Ativriddhi-Pitta Kapha Vriddhi
- Pitta Ativriddhi-Vata Kapha Vriddhi

- Kapha Ativriddhi-Vata Pitta Vriddhi
- b. 1 type with preponderance of all three doshas –
- Vata-Pitta-Kapha Vriddhi
- c. 6 types by disproportionate subdivisions –
- Vata vriddhi-Pitta vriddhitara-Kapha vriddhitama
- Vata vriddhi-Kapha vriddhitara-Kapha vriddhitama
- Pitta vriddhi-Kapha vriddhitara-Vata vriddhitama
- Pitta vriddhi-Vata vriddhitara-Kapha vriddhitama
- Kapha vriddhi-Vata vriddhitara-Pitta vriddhitama
- Kapha vriddhi-Pitta vriddhitara-Vata vriddhitama

Thus, the vriddhi of doshas is only of 25 types.

Similarly the decrease of doshas is also of 25 types.

### **Other types of combinations of doshas:**

एकैकवृद्धिसमताक्षयैः षट् ते पुनश्च षट् ।

एकक्षयद्वन्द्ववृद्ध्या सविपर्यययापि ते ॥ ७७ ॥

भेदा द्विषष्टिर्निर्दिष्टास्त्रिषष्टः स्वास्थ्यकारणम्

ekaikavṛddhisamatāksayaiḥ ṣaṭ te punaśca ṣaṭ ।

ekakṣayadvandvavṛddhyā saviparyayayāpi te || 77 ||

bhedā dviṣṭirnirdiṣṭāstriṣṭaḥ svāsthya kāraṇam

Increase, normalcy and decrease of one dosha each

वृद्धि समता क्षयैः एकैक षट् ते - vṛddhi samatā kṣayaiḥ ekaika ṣaṭ te – In the combination of increase, normal and decrease of one dosha each, will make up for 6 numbers (types)

Note: increase, normalcy and decrease of one dosha each is of 6 types, they are –

- Vata vriddhi-Pitta sama-Kapha kshaya
- Pitta vriddhi-Vata sama-Kapha kshaya
- Kapha vriddhi-Pitta sama-Vata kshaya
- Kapha vriddhi-Vata sama-Pitta kshaya
- Vata vriddhi-Kapha sama-Pitta kshaya
- Pitta vriddhi-Kapha sama-Vata kshaya

(In the above explanation, vriddhi = increase, sama = normalcy, kshaya = decrease)

Decrease of one dosha and increase of two doshas, Decrease of two doshas and increase of one dosha

एकक्षय द्वन्द्ववृद्ध्या सविपर्ययाऽपि - ekakṣaya dvandvavṛddhyā saviparyayā'pi - in the combination of one dosha decrease and two dosha increase and two dosha decrease and one dosha increase,

ते पुनश्च षट् - te punaśca ṣaṭ - they once again of 6 types

Note: decrease of 1 dosha and increase of two doshas is of 3 types, they are -

- Vata kshaya-Pitta Kapha vriddhi
- Pitta kshaya-Vata Kapha vriddhi
- Kapha kshaya-Vata Pitta vriddhi

Decrease of 2 doshas and increase of 1 dosha is of 3 types, they are –

- Vata Pitta kshaya-Kapha vriddhi
- Vata Kapha kshaya-Pitta vriddhi
- Pitta Kapha kshaya-Vata vriddhi

(In the above explanation, vriddhi = increase, kshaya = decrease)

द्विषष्टि भेदा निर्दिष्टाः - dvिषष्टि bhedā nirdिष्टाः - thus 62 types of combination of dosha increase and decrease have been explained

त्रिषष्टः स्वास्थ्य कारणम् - triṣṭāḥ svāsthya kāraṇam – the 63rd is the condition where all the doshas are in equilibrium, which is called as the state of health

**(In the below explanation,**

**vriddhi = increase,**

**sama = normalcy,**

**kshaya = decrease)**

Increase, normalcy and decrease of one dosha each is of 6 types, they are –

- Vata vriddhi-Pitta sama-Kapha kshaya
- Pitta vriddhi-Vata sama-Kapha kshaya
- Kapha vriddhi-Pitta sama-Vata kshaya
- Kapha vriddhi-Vata sama-Pitta kshaya
- Vata vriddhi-Kapha sama-Pitta kshaya
- Pitta vriddhi-Kapha sama-Vata kshaya

In the combination of one dosha decrease and two dosha increase, and two dosha decrease and one dosha increase, they are once again of 6 types.

Decrease of 1 dosha and increase of two doshas is of 3 types, they are -

- Vata kshaya-Pitta Kapha vriddhi
- Pitta kshaya-Vata Kapha vriddhi
- Kapha kshaya-Vata Pitta vriddhi

Decrease of 2 doshas and increase of 1 dosha is of 3 types, they are –

- Vata Pitta kshaya-Kapha vriddhi
- Vata Kapha kshaya-Pitta vriddhi
- Pitta Kapha kshaya-Vata vriddhi

Thus 62 types of combinations of dosha increase and decrease have been explained.

The 63<sup>rd</sup> is the condition where all the three doshas are in equilibrium, which is called the state of health.

## **Permutations and combinations of doshas and dhatus are innumerable:**

संसर्गाद्रसरुधिरादिभिस्तथैषां

दोषांस् तु क्षयसमताविवृद्धिभेदैः

आनन्त्यं तरतमयोगतश्च यातान्

जानीयादवहितमानसो यथास्वम् ॥ ७८ ॥

samsargādrasarudhirādibhistathaiṣāṁ

doṣāṁs tu kṣayasamatāvivṛddhibhedaiḥ

ānanyam taratamayogataśca yātān

jānīyādavahitamānaso yathāsvam || 78 ||

क्षय समता विवृद्धि भेदैः दोषास्तु - kṣaya samatā vivṛddhi bhedaiḥ doṣāstu – different levels of decrease, normalcy and increase of doshas (permutations and combinations as explained in the above mentioned contexts)

संसर्गाद्रसरुधिरादिभिस्तथैषा - samsargād rasa rudhirādibhistathaiṣā – when associated with rasa, rakta and other tissues (along with different levels of decrease, normalcy and increase of these tissues),

यातान् आनन्त्यं तरतमयोगतश्च - yātān ānanyam taratamayogataśca – there can occur innumerable permutations and combinations,

जानीयाद् यथास्वम् अवहितमानसो - jānīyād yathāsvam avahitamānaso – the physician should understand them by their features (signs and symptoms) with attentive mind

Different levels of decrease, normalcy and increase of doshas when associated with rasa, rakta and other tissues, can result in innumerable permutations and combinations.

The physician should understand them by their features with an attentive mind.

इति श्री वैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां  
अष्टाङ्गहृदय संहितायां सूत्रस्थाने दोषभेदीयो नाम  
द्वादशोऽध्यायः ॥

iti śrī vaidyapatisimhaguptasūnu  
vāgbhaṭaviracitāyāṁ  
aṣṭāṅgahr̥daya saṃhitāyāṁ sūtrasthāne  
doṣabhedīyo nāma dvādaśo'dhyāya: ||

Thus ends the 12<sup>th</sup> chapter of Ashtangahridaya Samhita Sutrasthana, named Doshabhediya Adhyaya, written by Shrimad Vaghbata, son of Shri Vaidyapati Simhagupta.

## **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 a Vata increase.

**Weight loss** – Usually Vata body type people weigh 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** – 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 symptom.

**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 feces 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 a 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 symptom, excess of dryness leads to roughness.

**Feeling 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

**Symptoms of Vata decrease** -

Usually decrease of Vata leads to increase of Kapha. Hence a 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.

## **HOW TO OBSERVE PITTA DOSHA IMBALANCE SYMPTOMS IN YOUR BODY BY YOURSELF?**

All the digestion and metabolism processes in the body are controlled by Pitta Dosha. Its 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 sets of symptoms in the body.

### **Effects of increase of Pitta**

Pitta when increased produces yellow discoloration of the feces, urine, eyes, and skin. Usually in any disease condition, redness and yellowness suggest Pitta dosha increase. Jaundice is a Pitta increase disorder.

**Excess of hunger and thirst** – because pitta is correlated with fire, more Pitta means more of digestive activity, hence more hunger and thirst.

**Burning sensation** – 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 feces

### **Decreased Pitta causes**

Weakness of digestive activity.

Coldness, lack of warmth

Lack of lustre

Dullness, lack of intelligence.

## **HOW TO OBSERVE KAPHA DOSHA IMBALANCE SYMPTOMS IN YOUR BODY BY YOURSELF?**

Kapha Dosha is responsible for respiratory health, 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 elements 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. A Vata body type person takes decisions quickly, tends to change it often and acts swiftly. A Kapha body type person takes a lot of time to make a 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 color. (yellow and red are Pitta color brown and black are Vata color)

**Coldness** – Because Kapha Dosha is composed of water elements.

**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 the 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, the coating is usually white in color, which is the color of Kapha increase.

**Depression** – Kapha body type people are 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

**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.

## **TYPES OF DOSHAS AND THEIR FUNCTIONS**

There are only three types of Doshas in the body – Vata, Pitta and Kapha. But each of them are divided into five types, based on their place and functions. This division is just for the sake of easy understanding.

### **Types of Vata Dosha -**

Vata is of 5 types.

Prana Vata,

Udana Vata,

Vyana Vata,

Samana Vata and

Apana Vata,

**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 at great speed. It attends to functions such as flexion and extension (locomotor action) opening and closing of the eyelids etc.

Vyana is related to blood circulation and muscle activities – flexion and extension.

### **Samana Vata –**

Samana Vata is located near the digestive fire. It moves in the gastrointestinal tract,

It receives the food into the stomach, aids in digestion, helps in dividing the food into useful parts and waste parts, and moves these parts in their normal paths.

Samana Vata's activities are limited to the digestive tract, assisting in normal downward peristalsis.

### **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 childbirth. Apana maintains all excretion processes related to the lower half of the trunk.

### **Types of Pitta Dosha -**

Pitta is of 5 types.

Pachaka Pitta

Ranjaka Pitta

Sadhaka Pitta

Alochaka Pitta

Bhrajaka Pitta

### **Pachaka Pitta –**

It is located between the large intestine and stomach.

(between Amashaya and pakvashaya)

It is composed of all the five basic elements (Panchamaha Bhuta), it is predominant with fire element and devoid 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 Amasaya- stomach is known as Ranjaka. It converts the useful part of the digestion 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 the skin and helps in the exhibition of color and complexions.

### **Types of Kapha -**

Kapha also is of five types;

#### **Avalambaka Kapha -**

It is located in the chest. By its innate strength and by the power of the 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.

## **CHAPTER 13: TREATMENT FOR DOSHA IMBALANCE, AMA – DOSHOPAKRAMANIYA ADHYAYA**

### **Ashtanga Hridayam**

Sutrasthanam – Chapter – 13

दोषोपक्रमणीयमध्यायं

doṣopakramanīyamadhyāyam

The 13<sup>th</sup> chapter of Sutrasthanam of Ashtanga Hridayam is Doshopakramaniyam Adhyayam. This chapter explains treatment options to combat dosha imbalance. The concept of ama, the way in which the doshas combine with ama to produce disease symptoms and the ways of treating these conditions, time of administration of medicines based on the disease are also explained in this chapter.

#### **Pledge by the author(s):**

अथातो दोषोपक्रमणीयमध्यायं व्याख्यास्यामः

इति ह स्माहुरात्रेयादयो महर्षयः ।

athāto doṣopakramanīyamadhyāyam vyākhyāsyāmaḥ

iti ha smāhurātreyādayo maharṣayaḥ ।

अथा अतो दोषोपक्रमणीयम् अध्यायं व्याख्यास्यामः – athā ato doṣopakramanīyam adhyāyam adhyāyam vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to treatment of Dosha imbalance

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhur ātreyādayo maharṣayaḥ - thus pledge Atreya and other sages.

Atreya and other sages pledge that they will henceforth explain the chapter named Doshopakramaniyam (pertaining to treatment of Dosha imbalance).

### Treatment for increased Vata – Vriddha Vata Chikitsa:

वातस्योपक्रमः स्नेहः स्वेदः संशोधनं मृदु ।

स्वाद्वम्ललवणोष्णानि भोज्यान्यभ्यङ्गमर्दनम् ॥ १ ॥

वेष्टनं त्रासनं सेको मयं पैष्ठिकगौडिकम् ।

स्निग्धोष्णा वस्तयो वस्तिनियमः सुखशीलता ॥ २ ॥

दीपनैः पाचनैः सिद्धाः स्नेहाश्वानेकयोनयः ।

विशेषान्मेद्यपिशित रसतैलानुवासनम् ॥ ३ ॥

vātasyopakramah snehah svedah samśodhanam mṛdu |

svādvamlalavaṇoṣṭāni bhojyānyabhyāṅgamardanam || 1 ||

veṣṭanam trāsanam seko madyam paisṭikagaudikam |

snigdhoṣṭā vastayo vastiniyamah sukhaśīlatā || 2 ||

dīpanaiḥ pācanaiḥ siddhāḥ snehāścānekayonayah |

viśeṣānmedyapiśita rasatailānuvāsanam || 3 ||

वातस्य उपक्रमः – vātasya upakramah - treatments or remedies for vata are -

स्नेहः - snehah - oleation (oral administration and external administration of oil or ghee or fat)

स्वेदः - svedah - sudation or sweating therapy

मृदु संशोधनं - mṛdu samśodhanam - mild purification procedures (mild panchakarma measures like vamana i.e. emesis, virechana i.e., purgation etc)

भोज्यानि स्वाद्वर्त्तल लवणोष्णानि - bhojyāny svādu amla lavaṇoṣṭāni - foods which are of sweet, sour and salt taste,

अभ्यङ्ग - abhyāṅga – oil massage,

मर्दनम् – mardanam – gentle massage,

वेष्टन - veṣṭana – wrapping / covering the body or organ with a cloth

त्रासनं - trāsanam - threatening, frightening,

सेको – seko – pouring of herbal decoctions, oils, processed milk etc on the affected parts of the body

पैषिक गौडिकम् मयं - paistika gaudikam madyam - wine prepared from corn flour and jaggery (molasses)

बस्तयो बस्तिनियमः स्निग्धोष्णा – bastayo bastiniyamaḥ snigdhoṣṇā – decoction and unctuous enemas in which lot of fats and drugs with hot potency are used,

सुखशीलता – sukhaśīlatā – comforting the patient (allowing the patient to live in comforts),

दीपनैः पाचनैः सिद्धाः स्नेहाश्चा अनेक योनयः - snehāśca aneka yonayah siddhāḥ dīpanaiḥ pācanaiḥ - fats of different kinds obtained from different sources and prepared with herbs improving digestion strength and appetite are used,

विशेषात् मेय पिशित रस तैल अनुवासनम् - viṣeṣāt medya piśita rasa taila anuvāsanam – specially, oil enemas (anuvasana) using the oil processed from the juice of fatty meats (or oleation enema prepared from the juice of fatty meat along with sesame oil).

The treatment for increased Vata includes -

Sneha – oleation,

Sveda – sudation,

Mrudu Samshodhana – mild purification procedures,

Svadu Amla Lavana Bhojya – foods which are of sweet, sour and salt taste,

Ushna Bhojya – foods that are hot,

Abhyanga – oil massage,

Mardana – mild massage,

Veshtana – binding / bandaging with cloth,

Trasana – frightening,

Seka – pouring of herbal decoctions / oils on the affected part,

Paishtika Goudika Madya – wine prepared from corn flour and jaggery (molasses),

Snigdha Ushna Basti – enema therapy which is unctuous, enema prepared with drugs of hot potency,

Bastiniyama – habitual use of enema,

Sukhasheelata – comforting the patient,

Deepana Pachana Siddha Sneha – medicated fats prepared with drugs causing increase of hunger and improving digestion,

Medya Pishita rasa – intake of meat and meat soup which is nourishing,

Taila – use of oil,

Anuvasana – oil enema.

### **Treatment for increased Pitta – Vriddha Pitta Chikitsa:**

पितस्य सर्पिषः पानं स्वादुशीतैर्विरेचनम् ।

स्वादुतिक्कक्षायाणि भोजनान्यौषधानि च ॥ ४ ॥

सुगन्धिशीतहृद्यानां गन्धानामुपसेवनम् ।

कण्ठेगुणानां हाराणां मणीनामुरसा धृतिः ॥ ५ ॥

कर्पूरचन्दनोशीरैरनुलेपः क्षणे क्षणे ।

प्रदोषश्वन्द्रमाः सौधं हारि गीतं हिमोऽनिलः ॥ ६ ॥

अयन्त्रणसुखं मित्रं पुत्रः सन्दिग्धमुग्धवाक् ।

छन्दानुवर्तिनो दाराः प्रियाः शीलविभूषिताः ॥ ७ ॥

शीताम्बुधारागर्भाणि गृहाणयुद्यानदीर्घिकाः ।

सुतीर्थविपुलस्वच्छ सलिलाशयसैकते ॥ ८ ॥

साम्भोजजलतीरान्ते कायमाने द्रुमाकुले ।

सौम्या भावाः पयः सर्पिर्विरेकश्च विशेषतः ॥ ९ ॥

pittasya sarpiṣah pānam svāduśītaivirecanam |

svādutiktakasāyāṇi bhojanānyauṣadhbāni ca || 4 ||

sugandhiśītahṛdyānām gandhānāmupasevanam |

kaṇṭheguṇānām hārānām maṇīnāmurasā dhṛtiḥ || 5 ||

karpūracandanośīrairanulepaḥ kṣaṇe kṣaṇe |

pradoṣaścandramāḥ saudham hāri gītam himo'nilaḥ || 6 ||

ayantranāsukham mitram putraḥ sandigdhamugdhavāk |

chandānuvartino dārāḥ priyāḥ śīlavibhūṣitāḥ || 7 ||

śītāmbudhārāgarbhāṇi gṛhāṇyudyānadīrghikāḥ |

sutīrthavipulasvaccha salilāśayasaikate || 8 ||  
sāmbhojajalatīrānte kāyamāne drumākule |  
saumyā bhāvāḥ payah sarpivirekaśca viśeṣataḥ || 9 ||

पित्तस्य – pittasya - treatments or remedies for increased pitta are -

सर्पिषः पानं – sarpisah pānam - drinking of ghee

स्वादु शीतैः विरेचनम् – svādu śītaiḥ virecanam – purgation therapy with herbs of sweet taste and cold potency,

भोजनानि औषधानि स्वादु तिक्त कषायाणि च –bhojanāni auṣadhāni svādu tikta kaṣāyāṇi ca – intake of foods and medicines having sweet, bitter and astringent tastes,

उपसेवनम् गन्धानाम् सुगन्धिं शीत हृद्यानां – upasevanam gandhānām sugandhi śīta hṛdyānām - experiencing the fragrance of perfumes, coolant and good for heart,

कण्ठेगुणानां हाराणां मणीनाम् उरसा धृतिः - kanṭheguṇānām hārāṇām maṇīnām urasā dhṛtiḥ – wearing necklaces, garlands and precious stones and gems over the chest,

क्षणे क्षणे कर्पूर चन्दन उशीरैः अनुलेपः - kṣaṇe kṣaṇe karpūra candana uśīraiḥ anulepaḥ – frequently anointing the body with pastes of camphor, sandalwood, vetiver.

सौंधं चन्द्रमाः प्रदोषः हारि गीतं हिमो अनिलः – saudhaṁ candramāḥ pradoṣaḥ hāri gitam himo anilah - residing in white rooms with terraces lit by moonlight in the evening time, enjoying the pleasant music and soft cold breeze,

अयन्त्रणसुखं मित्र – ayantraṇasukham mitra – company of good and compatible friends who do not restrain him (in fact support him) and

पुत्रः सन्दिग्धं मुग्धवाक् - putrah sandigdha mugdhavāk – company of sons who speak unclearly and with innocence and,

दारा: छन्दानुवर्तिनो प्रिया: शीलविभूषिता: - dārāḥ chandānuvartino priyāḥ  
śīlavibhūṣitāḥ - wife, who is obedient, adorable and virtuous,

गृहाणि शीताम्बु धारागर्भाणि उद्यान दीर्घिकाः - gr̥hāṇi śītāmbu dhārāgarbhāṇi  
udyāna dīrghikāḥ - residing in homes which are well equipped with  
fountains emitting cooled water, parks and ponds,

कायमाने सुतीर्थ विपुल स्वच्छ सलिलाशय सैकते – kāyamāne sutīrtha vipula  
svaccha salilāśaya saikate – spending time in huts made up of grass or  
thatches, having sacred bathing places and near large and clean water  
reservoirs, having sand on their banks,

साम्भोज द्रुमाकुले जलतीरान्ते – sāmbhoja drumākule jalatīrānte – with lotus  
and other attractive plants spread out on the banks of the water  
reservoirs,

सौम्या भावः पयः सर्पिः विरेकश्च विशेषतः -

saumyā bhāvāḥ payaḥ sarpir virekaśca viśeṣataḥ - anything which keeps  
the mind pleasant, milk, ghee and purgation therapy are the special  
remedies for increased pitta

The treatment for increased Pitta includes -

Sarpi paana – drinking of Ghrita (ghee),

Svadu, sheeta virechana – purgation therapy with drugs of sweet taste  
and cold potency,

Svadu, tikta kashayani bhojanani aushadhani - Intake of foods and  
drugs having sweet, bitter and astringent tastes,

Sugandhi gandhanam upasevanam - Inhaling of fumes from herbs that  
are sheeta (coolant) and hridya (pleasant and cordial),

Anulepa - Anointing the body with karpura (camphor), chandana  
(sandalwood paste), ushira (vetiver) paste, very frequently.

Pradosha chandrama saudham - Residing on terraces lit by moonlight in  
the evenings,

Hari gitam - enjoying pleasant music and

Himo anila - soft cold breeze,

Ayantranam sukham mitram - company of friends who do not restrain him,

Putra sandigdhamugdhavak - of sons who speak cordially and with innocence.

Spending time with dara (wife), who is obedient, pleasing and virtuous;

Residing in griha (houses) equipped with sheetambu dhara (fountains emitting cooled water), parks and ponds,

Spending time in houses near water reservoirs having clean water, sand, lotus, flowers, and trees, with a calm mind;

Consuming paya (milk), sarpi (ghee) and

Virechana - Purgation therapy.

### **Treatment for increased Kapha – Vriddha Kapha Chikitsa:**

क्षेष्मणो विधिना युक्तं तीक्ष्णं वमनरेचनम् ।

अन्नं रुक्षाल्पतीक्ष्णोष्णं कटुतिक्तकषायकम् ॥ १० ॥

दीर्घकालस्थितं मद्यं रतिप्रीतिः प्रजागरः ।

अनेकरूपो व्यायामश्चिन्ता रुक्षं विमर्दनम् ॥ ११ ॥

विशेषाद्वमनं यूषः क्षौद्रं मेदोघ्नमौषधम् ।

धूमोपवासगण्डूषा निःसुखत्वं सुखाय च ॥ १२ ॥

śleṣmaṇo vidhinā yuktam tīkṣṇam vamanarecanam |

annam rūkṣālpatīkṣṇoṣṇam katutiktakaśāyakam || 10 ||

dīrghakālasthitam madyam ratiprītiḥ prajāgarah |

anekarūpo vyāyāmaścintā rūkṣam vimardanam || 11 ||

viśeṣādvamanam yūṣah kṣaudram medoghnamauṣadham |  
dhūmopavāsagaṇḍūṣā niḥsukhatvam sukhāya ca || 12 ||

क्षेष्मणो – Śleṣmaṇo - treatments for increased kapha are -

तीक्ष्णं वमन रेचनम् विधिना युक्तं - tīkṣṇam vamana recanam vidhinā yuktam  
- strong emesis and purgation in accordance with prescribed procedure,

अन्नं रुक्षाल्प तीक्ष्णोष्णं - annam rūkṣālpa tīkṣṇoṣṇam - consuming foods  
which are dry (ruksha), less in quantity (alpa), strong and piercing  
(tikshna) and hot in potency (ushna)

अन्नं कटु तिक्त कषायकम् - kaṭutiktakaṣāyakam – foods which are pungent,  
bitter and astringent in taste,

दीर्घकालस्थितं मद्यं - dīrghakālasthitam madyam - old wines,

रतिप्रीतिः – ratiprītiḥ - interest and indulgence in sexual activities,

प्रजागरः - prajāgarah - keeping awake at night,

अनेकरूपो व्यायामः - anekarūpo vyāyāmaś – exercises of different kinds,

चिन्ता – cintā – worrying,

रुक्षं विमर्दनम् - rūkṣam vimardanam – dry (oil less) massage of the body  
(rubbing of body with dry powders of herbs or without oil),

विशेषाद्वमनं - viśeṣād vamanam - emesis therapy is the special treatment  
for vitiated kapha,

यूषः - yūṣah - drinking soups prepared from grains,

क्षौद्रं – kṣaudram - use of honey,

मेदोघ्नम् औषधम् - medoghnam auṣadham – medicines and therapies  
which reduce fat,

धूम – dhūma – inhalation of medicinal smoke,

उपवास – upavāsa – fasting,

गण्डूषा – gaṇḍūṣā – gargling,

निःसुखत्वं सुखाय च – niḥsukhatvam् sukhāya ca - rejecting comforts (facing difficulties),

are beneficial to pacify morbid kapha

The treatment for increased Kapha includes -

Teekshna Vamana Virechana – Strong emesis and purgation,

Annam ruksha - Consuming food which are dry,

Alpa - Consuming food in limited quantity,

Consuming food that have Teekshna (strong, penetrating), Ushna (hot),

Katu tikta kashayakam - pungent, bitter and astringent taste,

Deerga kala sthitam madyam - old wine,

Ratipreeti – sexual activity,

Prajagarah - keeping awake at night,

Aneka roopo vyayama - exercises of different kinds,

Chinta - Worry,

Ruksham vimardanam - dry massage of the body,

Vamana – emesis therapy,

Yusha - drinking of soups prepared using grains,

Kshaudra - Use of honey,

Medognamaushadham - Therapies and medicines that reduce fat,

Dhuma - Inhalation of medicinal smoke,

Upavasa - Fasting,

Gandusha – Gargling,

Nishukhatvam - Facing difficulties.

### **Treatment for simultaneous increase of two doshas (samsarga) and three doshas (sannipata):**

उपक्रमः पृथग्दोषान् योऽयमुद्धिश्य कीर्तिः ।

संसर्गसन्निपातेषु तं यथास्वं विकल्पयेत् ॥ १३ ॥

गैष्मः प्रायो मरुत्पिते वासन्तः कफमारुते ।

मरुतो योगवाहित्वात् कफपिते तु शारदः ॥ १४ ॥

upakramah pṛthagdoṣān yo'yamuddhiśya kīrtitah |

samsargasannipāteṣu tam yathāsvam vikalpayet || 13 ||

graiṣmah prāyo marutpitte vāsantah kaphamārute |

maruto yogavāhitvāt kaphapitte tu śāradah || 14 ||

उपक्रमः पृथग्दोषान् योऽयमुद्धिश्य कीर्तिः - upakramah pṛthagdoṣān yo'yamuddhiśya kīrtitah - the different treatments for each individual dosha which have been specifically explained,

तं यथास्वं विकल्पयेत् संसर्ग सन्निपातेषु - tam yathāsvam vikalpayet samsarga sannipāteṣu - they may be combined appropriately, according to the predominance of doshas and administered in cases of

samsarga – simultaneous aggravation of 2 Doshas or

Sannipata – simultaneous aggravation of 3 doshas .

प्रायो मरुत्पिते ग्रैषमैः – prāyo marutpitte graiṣmaiḥ - generally the treatment of combined vitiation of vata and pitta is similar to the regimen of summer season,

कफमारुते वासन्तः - kaphamārute vāsantaḥ - the treatment of combined vitiation of kapha and vata is similar to the regimen of spring season,

मरुतो योगवाहित्वात् - maruto yogavāhitvāt – because vata possesses yogavahi property (yogavahi means, when vata is associated with pitta it boosts pitta dosha and behave in accordance to pitta, producing heat and other symptoms typical of pitta and when it is associated with kapha, it boosts kapha dosha and behave in accordance to kapha, producing cold and other symptoms typical of kapha) कफपिते तु शारदः - kaphapitte tu śāradāḥ - the treatment of combined vitiation of kapha and pitta is similar to the regimen of autumn season,

The different treatment prescribed for each Dosha individually, may be combined appropriately in conditions of combinations of two Doshas (samsarga) or three Doshas (sannipata).

Generally the treatment for the combination of Vata and Pitta is similar to the regimen of Grishma (summer).

For Kapha and Vata combination, the treatment is similar to the regimen of Vasanta (spring) because Maruta (Vata) is Yogavahi (it means, Vata, when associated with Pitta, boosts Pitta Dosha, when it is associated with Kapha, it boosts Kapha Dosha).

For the combination of Kapha and Pitta the treatment shall be similar to the regimen of Sarad (autumn).

चय एव जयेद्दोषं कुपितं त्वविरोधयन् ।

सर्वकोपो बलीयांसं शेषदोषाविरोधतः ॥ १५ ॥

caya eva jayeddoṣam kūpitam tvavirodhayan |  
sarvakopo balīyāṁsam śeṣadoṣāvirodhataḥ || 15 ||

दोषं जयेत् चय एव – dosam jayed caya eva – the vitiated doshas should be conquered when they are in the chaya (mild accumulation) stage itself,

कुपितं त्वविरोधयन् - kupitam tvavirodhayan – in their stage of kopa (dosha aggravation, enhanced imbalance) they should be vanquished with such measures which are not interfering with other doshas

सर्वकोपे बलीयांसं शेषदोष अविरोधतः - sarvakope baliyāmsam śeṣadoṣa avirodhataḥ - when there is simultaneous increase of all the three doshas, the most powerful and aggravated dosha should be controlled first, without opposing the remaining 2 doshas.

The Doshas should be treated properly when they are in the Chaya stage (stage of mild increase / accumulation) only.

In their stage of Kopa (Dosha aggravation), they should be vanquished without interfering with another Dosha.

When there is sarvakopa (simultaneous increase of all the three Doshas), the most aggravated Dosha should be controlled first, without opposing the remaining Doshas.

### **Shuddha Chikitsa - pure treatment:**

प्रयोगः शमयेद्व्याधिं योऽन्यमन्यमुदीरयेत् ।

नासौ विशुद्धः शुद्धस्तु शमयेयो न कोपयेत् ॥ १६ ॥

prayogah śamayedvyādhiṁ yo'nyamanyamudīrayet |

nāsau viśuddhaḥ śuddhastu śamayedyo na kopayet || 16 ||

यो प्रयोगः - yo prayogah - that treatment

शमयेद्व्याधिमेकं - śamayed vyādhim ekam - which cures one disease but

अन्यमुदीरयेत् - anyam udīrayet – gives rise to another disease

ना असौ विशुद्धः – nā asau viśuddhaḥ - is not pure (good, appropriate) treatment,

शुद्धस्तु शमयेयो न कोपयेत् - śuddhastu śamayedyo na kopayet – A pure treatment is that which cures one disease but does not give rise to another

The treatment which cures one disease but gives rise to another disease is not a pure treatment.

A pure treatment is that which cures one disease but does not give rise to another.

### **Movement of Doshas from Koshta (digestive tract) to Shakha (tissues):**

व्यायामादूष्मणस्तैक्षण्यादहिताचरणादपि ।

कोष्ठाच्छाखास्थिमर्माणि द्रुतत्वान्मारुतस्य च ॥ १७ ॥

vyāyāmādūṣmaṇastaikṣṇyādahitācaranādapi |

koṣṭhācchākhāsthimarmāṇi drutatvānmārutasya ca || 17 ||

व्यायामाद् – vyāyāmād – by the effect of exercise,

ऊष्मणः तैक्षण्याद् - ऊष्माणः taikṣṇyād – by the strength and intensity of excess heat,

अहिताचरणादपि - ahitācaranādapi – due to unsuitable activities,

द्रुतत्वान्मारुतस्य च - drutatvānmārutasya ca – and due to quick movements of vata

कोष्ठाच्छाखास्थिमर्माणि - koṣṭhācchākhāsthī marmāṇī – the increased doshas move out of the koshta (gastrointestinal tract) to the shakhas (tissues), asthi (bones) and marmas (vital points)

By the effect of  
Vyayama - exercise,  
Ushmanastaikshnyat - increase of body heat,  
Ahitacharanat - unhealthy activities and  
Drutatvanmarutasya - due to quick movement of Vata,  
the increased Doshas move out of the Kosha (gastrointestinal tract) to the Shakha (tissues), Asthi (bones) and Marmas (vital organs and vulnerable points).

### **Movement of Doshas from Shakha (tissues) to Koshta (digestive tract):**

दोषा यान्ति तथा तेभ्यः स्रोतोमुखविशोधनात् ।

वृद्ध्यभिष्यन्दनात् पाकात् कोष्ठं वायोश्च निग्रहात् ॥ १८ ॥

तत्रस्थाश्च विलम्बेरन् भूयो हेतुप्रतीक्षिणः ।

ते कालादिबलं लब्ध्वा कुप्यन्तान्याश्रयेष्वपि ॥ १९ ॥

doṣā yānti tathā tebhyaḥ srotomukhaviśodhanāt |

vṛddhyabhiṣyandanāt pākāt koṣṭham vāyośca nigrahāt || 18 ||

tatrasthāśca vilamberan bhūyo hetupratīkṣiṇah |

te kālādibalaṁ labdhvā kupyantānyāśrayeṣvapi || 19 ||

दोषा यान्ति - doṣā yānti– the increased doshas move

तथा तेभ्यः कोष्ठं - tathā tebhyaḥ koṣṭham - from there (tissues, body channels, bones, vital points) the doshas move into the digestive tract,

स्रोतोमुख विशोधनात् - srotomukha viśodhanāt – by the effect of purification, clearing and widening of the minute body channels,

वृद्ध्या - vṛddhyā - by further increase of doshas,

अभिष्यन्दनात् – abhiṣyandanāt – by liquefaction,

पाकात् – pākāt – by maturity

वायोश्च निग्रहात् - vāyośca nigrahāt – by control of vayu

तत्रस्थाश्च – tatrasthāśca – the doshas having entered the koshta (digestive tract)

विलम्बेरन् – vilamberan – will wait there for sometime (not causing any disease due to their decreased strength),

भूयो हेतुप्रतीक्षिणः - bhūyo hetupratīkṣiṇah - again waiting for some aggravating factor

ते लब्ध्वा कालादि बलं कुप्यन्त्यन्याश्रयेष्वपि - te labdhvā kālādi balam kupyanty anyāśrayeṣvapi – these doshas after having derived strength by season, time etc, they get further aggravated and move to other places as well.

Doshas move from body channels and tissues to the gastrointestinal tract,

by the effect of

Shrotomukha vishodhanat - purification, clearing and widening of the minute body channels,

Vridhhi - by further increase of Doshas,

Abhishandanat - by liquefaction,

Pakat - by maturity,

Vayoscha nigrahata - by balancing and controlling Vata.

When Doshas move from one place to another, they remain there for some time, waiting for an exciting factor. After deriving strength by kala (season) etc, they get further aggravated and move to other places as well.

## **Native (Sthayi) and foreign (Agantu) doshas:**

तत्रान्यस्थानसंस्थेषु तदीयामबलेषु तु ।

कुर्याच्चिकित्सां स्वामेव बलेनान्याभिभाविषु ॥ २० ॥

आगन्तुं शमयेद्वोषं स्थानिनं प्रतिकृत्य वा ।

tatrānyasthānasamstheṣu tadīyāmabaleṣu tu |

kuryāccikitsāṁ svāmeva balenānyābhībhāviṣu || 20 ||

āgantum śamayeddoṣāṁ sthāninaṁ pratikṛtya vā |

तत्र – tatra - there (among the doshas),

अबलेषु तु अन्यस्थान संस्थेषु - abaleṣu tu anyasthāna samstheṣu - for the weak doshas which have travelled into the sites of other doshas,

तदीयाम् कुर्याच्चिकित्साम् - tadīyām kuryāñcikitsām - treatment should be done for the local dosha (sthanika or sthayi dosha),

बलेनान्याभिभाविषु स्वामेव कुर्याच्चिकित्साम् - balenānyābhībhāviṣu svāmeva tadīyām kuryāñcikitsām - for the doshas which have the capacity to dominate i.e. for strong doshas which have travelled into other sites, treatment for these strong doshas should be administered

आगन्तुं दोषं शमयेद् प्रतिकृत्य स्थानिनं वा - āgantum doṣāṁ śamayed pratikṛtya sthāninaṁ vā – the foreign dosha (agantu) should be treated either after treating the native dosha (sthanika) or even otherwise.

For the abala (weak) doshas which have traveled into anyasthana (the sites of other doshas), treatment should be done for the local dosha (sthanika or sthayi dosha).

In case of doshas which have the capacity to dominate i.e. for strong doshas which have travelled into other sites, treatment for these strong doshas should be administered.

The foreign (agantu) dosha should be treated either after treating the native dosha (sthanika) or even otherwise.

### **Tiryak gata dosha (obliquely placed doshas):**

प्रायस्तिर्यग्गता दोषाः क्लेशयन्त्यातुरांश्चिरम् ॥ २१ ॥

कुर्यान्नं तेषु त्वरया देहाग्निबलवित् क्रियाम् ।

शमयेत् तान् प्रयोगेण सुखं वा कोष्ठमानयेत् ॥ २२ ॥

जात्वा कोष्ठप्रपन्नांश्च यथासन्नं विनिर्हरेत् ।

prāyastiryaggatā doṣāḥ kleśayantyātūrāṁściram || 21 ||

kuryānna teṣu tvarayā dehāgnibalavit kriyām |

śamayet tān prayogeṇa sukham vā koṣṭhamānayet || 22 ||

jñātvā koṣṭhaprapannāṁśca yathāsannam vinirharet |

प्रायः तिर्यग्गताः दोषाः – prāyah̄ tiryaggatāḥ doṣāḥ - usually the tiryag gata doshas (doshas which are not localized in the gastrointestinal tract but localized in the tissues),

क्लेशयन्त्यातुरांश्चिरम् - kleśayanti ātūrāṁściram – causes troubles to the patient for a long time,

तेषु देहाग्निबलवित् क्रियाम् कुर्यान्नं त्वरया - teṣu dehāgnibalavit kriyām  
kuryānna tvarayā - In these conditions, the physician knowing the strength of the body and digestive activity should not do the treatment in a hurry

तान् शमयेत् - tān śamayet – they should be mitigated with stipulated palliative treatment

कोष्ठमानयेत् सुखं वा - koṣṭhamānayet sukhaṁ vā – or they should be brought into the alimentary tract without causing much trouble by

प्रयोगेण - prayogeṇa – administration of snehana (oleation) and swedana (sudation)

जात्वा कोष्ठप्रपन्नाश्च - jñātvā koṣṭhaprapannāśca – after knowing that the doshas have come into the alimentary tract,

यथासन्नं विनिर्हरेत् - yathāsannam vinirharet – they should be expelled out by the nearby route (through mouth in the form of emesis or vamana or by anal route, by purgation or virechana)

The tiryak gata doshas cause troubles to the atura (patient) for a long time (chira),

In these conditions, the physician knowing the deha bala (strength of the body) and agni bala (digestive activity) should not do the treatment in a hurry.

They should be mitigated with stipulated palliative treatment (shamana) or should be brought into the koshta (alimentary tract) without causing much trouble.

After knowing that the doshas have come into the alimentary tract, they should be expelled out by the nearby route (through mouth in the form of emesis - vamana or by anal route, by purgation - virechana).

### **Sama dosha lakshanās – Symptoms of doshas associated with ama:**

सोतोरोधबलभ्रंशगौरवानिलमूढताः ॥ २३ ॥

आलस्यापक्तिनिष्ठीव मलसङ्गारुचिक्लमाः ।

लिङ्गं मलानां सामानां निरामाणां विपर्ययः ॥ २४ ॥

srotorodhabalabhrāṁśagauravānilamūḍhatāḥ ॥ 23 ॥  
ālasyāpaktiniṣṭhīva malasaṅgāruciklamāḥ ।  
liṅgam malānām sāmānām nirāmāṇām viparyayah ॥ 24 ॥

लिङ्गं मलानां सामानां - liṅgam malānām sāmānām – the symptoms of doshas associated with ama are as below mentioned –

स्रोतोरोध – srotorodha – obstruction of the channels and pores of the body,

बलभ्रंश - balabhrāṁśa – loss of strength,

गौरव – gaurava – heaviness of the body,

अनिलमूढता: - anilamūḍhatāḥ - inactivity of the Vata,

आलस्य – ālasya – laziness, lassitude,

अपक्ति – apakti – loss of digestive power (indigestion)

निष्ठीव - niṣṭhīva – person spits saliva frequently, excessive expectoration,

मलसङ्ग - malasaṅga – constipation, or less urination leading to accumulation of waste products in the body,

अरुचि – aruci – anorexia,

क्लमाः - klamāḥ - exhaustion,

निरामाणां विपर्ययः - nirāmāṇām viparyayah - the symptoms of nirama doshas (doshas devoid of ama) will be opposite to the above mentioned symptoms of sama dosha

When imbalanced Doshas get associated with Ama (factor of indigestion), it is called as Sama Dosha. (Sa ama Dosha, Sa means 'with').

The features that are seen due to Sama Dosha are -

Srotorodha - Obstruction of the channels, pores,

Balabhramsha – loss of strength,

Gaurava – feeling of heaviness of the body,

Anila Moodata – inactivity of Anila (vata),

Alasya – laziness, lassitude,

Apakti – loss of digestive power,

Nishteeva – Person spits saliva frequently, more of expectoration,

Malasanga – constipation or low frequency of urination leading to accumulation of wastes,

Aruchi – anorexia,

Klama – exhaustion.

The features of Nirama Doshas (Doshas not mixed up with the Ama) are opposite to the above symptoms.

### **Features of Nirama Doshas (Doshas not associated with Ama):**

विष्मूत्रनखदन्तत्वक्ञेषु धीतता भवेत् ।

रक्तत्वमथ कृष्णत्वं पृष्ठास्थिकटिसन्धिरुक् ॥ २४१+१ ॥

शिरोरुक् जायते तीव्रा निद्रा विरसता मुखे ।

क्वचिच्च श्यथुर्गात्रे ज्वरातीसारहर्षणम् ॥ २४१+२ ॥

viṇmūtranakhadantatvakcakṣuṣāṁ pītātā bhavet |  
 raktatvamatha kṛṣṇatvam prsthāsthikātisandhiruk || 241+1 ||  
 śiroruk jāyate tīvrā nidrā virasatā mukhe |  
 kvacicca śvayathurgātre jvarātīsārahaharṣanam || 241+2 ||

The symptoms of Doshas not associated with Ama are -

Peetatvam (yellowish), raktatvam (reddish) or krishnatvam (bluish black) discolouration of vit (feces), mutra (urine), nakha (nails), danta (teeth), tvak (skin) and chakshu (eyes),

Prishta asthi kati sandhi ruk – Pain in the hip, bones, low back and joints

Teevra shiroruk – severe headache,

Nidra – sleep,

Virasata mukhe – odd taste in mouth,

Shvayathu gatre – oedema,

Jwara – fever,

Atisara – diarrhea,

Harshanam – horripilation.

### **Definition of Ama and its formation:**

ऊष्मणोऽल्पबलत्वेन धातुमाद्यमपाचितम् ।  
 दुष्मामाशयगतं रसमामं प्रचक्षते ॥ २५ ॥  
 ūṣmaṇo'lpabalatvena dhātumādyamapācitam |  
 duṣṭamāmāśayagatam rasamāmam pracaksate || 25 ||

अल्प बलत्वेन ऊष्मणो – alpa balatvena ūṣmaṇo - due to the less strength of digestive fire (lack of digestion strength),

धातुमायम् अपाचितम् - dhātumādyam apācitam - the rasa dhatu (the useful nutrition rich part of food, formed after the digestion of food in the stomach, i.e. nutritive juice or essence) is not formed well,

दुष्टम् रसं आमाशय गतं आम प्रक्षते - duṣṭam rasam āmāśaya gatam āma pracakṣate - this contaminated rasa, which stays in the stomach and intestines will become ama.

Due to lack of digestion strength (ushmano alpa bala), the adya dhatu (first dhatu i.e. Rasa Dhatu) does not form well, it remains in raw (apachitam) state. It gets vitiated (dushtam), stays in the Amashaya (stomach and intestines) itself, and becomes 'Ama'.

अन्ये दोषेभ्यः एवातिदुष्टेभ्योऽन्योऽन्यमूर्च्छनात् ।

कोद्रवेभ्यो विषस्येव वदन्त्यामस्य सम्भवम् ॥ २६ ॥

anye doṣebhya: evātiduṣṭebhyo'nyo'nyamūrchanāt |

kodravebhyo viṣasyeva vadantyāmasya sambhavam || 26 ||

अन्ये वदन्ति – anye vadanti - other authors opine that

कोद्रवेभ्यो विषस्येव - kodravebhyo viṣasyeva - just like the mixing up of many kinds of rotten grains lead to the formation of poison,

दोषेभ्य एव अतिदुष्टेभ्यो अन्योन्य मूर्च्छनात् - doṣebhya eva atiduṣṭebhyo anyonya mūrcchanāt - the mixing of greatly increased doshas with one another

आमस्य सम्भवम् - āmasya sambhavam - leads to the formation of ama

Other authors opine that just like visha (poison) develops in stored Kodrava (kodo millet), the mixing of greatly increased doshas with one another leads to the formation of Ama.

## **Definition of Sama:**

आमेन तेन सम्पृक्ता दोषा दूष्याश्च दूषिताः ।

सामा इत्युपदिश्यन्ते ये च रोगास्तदुद्धवाः ॥ २७ ॥

āmena tena samprktā doṣā dūṣyāśca dūṣitāḥ ।  
sāmā ityupadiṣyante ye ca rogāstadudbhavāḥ || 27 ||

दूषिताः दोषा दूष्याश्च - dūṣitāḥ doṣā dūṣyāśca – the vitiated doshas and dushyas (dhatus and malas, i.e. tissues and excreta)

सम्पृक्ता तेन आमेन - samprktā tena āmena – when gets mixed or associated with that ama,

सामा इत्युपदिश्यन्ते - sāmā ityupadiṣyante – are called as sama (mixed with or associated with ama)

ये च रोगास्तदुद्धवाः - ye ca rogāstadudbhavāḥ - the diseases originating from these sama doshas are called as sama rogas

The vitiated doshas and dushyas (dhatus and malas, i.e. tissues and excreta) when mixed or associated with ama, are called Sama (mixed with or associated with ama).

The diseases originating from these Sama doshas are called as Sama rogas.

## **Saama Vata Lakshana:**

वायुः सामो विबन्धाग्निसादस्तम्भान्त्रकूजनैः ।

वेदनाशोफनिस्तोदैः क्रमशोऽङ्गानि पीडयन् ॥ २७+१ ॥

विचरेद् युगपच्चापि गृह्णति कुपितो भृशम् ।

स्नेहायैर्वृद्धिमायाति सूर्यमेघोदये निशि ॥ २७+२ ॥

vāyuh sāmo vibandhāgnisādastambhāntrakūjanaiḥ |

vedanāśophanistodaiḥ kramaśo'ṅgāni pīḍayan || 27+1 ||

vicared yugapaccāpi gr̥hṇāti kupito bhr̥sam |

snehādyairvṛddhimāyāti sūryameghodaye niśi || 27+2 ||

The symptoms of Vata associated with Ama are as follows -

Vibhanda – obstruction to the passage of Vata,

Agnisada – loss of digestive power,

Stambha – stiffness,

Antrakujana – gurgling sound in the abdomen,

Vedana – pain,

Shopha – oedema,

Nisthoda – pricking type of pain,

Kramasho angani peedayan – gradual increase of bodyache.

The symptoms increase by administering oils and fats (Sneha), during sunrise (Surya Udaya), when there are clouds in the sky (Meghodaya) and at night (Nishi).

### **Nirama Vata Lakshana:**

निरामो विशदो रुक्षो निर्विबन्धोऽल्पवेदनः ।

विपरीतगुणैः शान्तिं स्निग्धैर्याति विशेषतः ॥ २७+३ ॥

nirāmo viśado rūkṣo nirvibandho'lpavedanah |

viparītaguṇaiḥ śāntim snigdhairyāti viśeṣataḥ || 27+3 ||

The symptoms of Vata not associated with Ama are as follows -

Vishada – clarity,

Ruksha – dryness,

Nirvibandha – no obstruction to the path of Vata, no constipation, easy bowel movements,

Alpa vedana – mild pain,

Viparita gunaih shanti – opposite qualities provide relief,

Snigdhairyati visheshatah – especially snigdha guna (unctuousness) provides relief.

### **Saama Pitta Lakshana:**

दुर्गन्धिं हरितं श्यावं पित्तमम्लं घनं गुरु ।

अम्लीकाकण्ठह्रदाहकरं सामं विनिर्दिशेत् ॥ २७+४ ॥

durgandhi haritam śyāvam pittamamlam ghanaṁ guru |

amlīkākanṭhahṛddāhakaram sāmaṁ vinirdiśet || 27+4 ||

The symptoms of Pitta associated with Ama are as follows -

Durghandi – foul odor,

Haritam – greenish discolouration,

Shyavam – bluish discoloration,

Amlam – sour taste,  
Ganam – thick,  
Guru – heavy,  
Amlika – sour belching,  
Kanta hrit dahakaram – burning sensation in throat, chest region.

### **Nirama Pitta Lakshana:**

आताम्रपीतमत्युष्णं रसे कटुकमस्थिरम् ।

पक्वं विगन्धि विजेयं रुचिपक्तिबलप्रदम् ॥ २७+५ ॥

ātāmrapiṭatmyuṣṇam rase kaṭukamasthiram |

pakvam vigandhi vijñeyam rucipaktibalapradam || 27+5 ||

The symptoms of Pitta not associated with Ama are as follows -

Atamram – coppery coloured,  
Peetam – yellowish,  
Atyushnam – very hot,  
Rase katukam – pungent taste,  
Asthiram – unstable,  
vigandhi – no bad smell,  
Ruchi pakti balapradam – improves taste, digestion and strength.

### **Saama Kapha Lakshana:**

आविलस्तन्तुलः स्त्यानः कण्ठदेशोऽवतिष्ठते ।

सामो बलासो दुर्गन्धिः क्षुद्रुद्वारविघातकृत् ॥ २७+६ ॥

āvilastantulaḥ styānah kaṇṭhadeśe'vatiṣṭhate |

sāmo balāso durgandhiḥ kṣududgāravighātakṛt || 27+6 ||

The symptoms of Kapha associated with Ama are as follows -

Avilam – turbid,

Tantulam – thread like,

Styana – stagnant,

Kanta deshe avathishtathe – lodged in the throat,

Durghandi – foul odor,

Kshud udgara vighatakrit - lack of hunger and belching.

### **Nirama Kapha Lakshana:**

फेनवान् पिण्डितः पाण्डुर्निःसारोऽगन्ध एव च ।

पक्वः स एव विज्ञेयश्छेदवान् वक्त्रशुद्धिदः ॥ २७+७ ॥

phenavān piṇḍitah pāṇḍurniḥsāro'gandha eva ca |

pakvah sa eva vijñeyaśchedavān vaktraśuddhidah || 27+7 ||

The symptoms of Kapha not associated with Ama are as follows -

Phenavan – Kapha or saliva or sputum will be frothy

Pinditah – in a bolus shape

Pandu – pale coloured

Nisaro – not thick

Agandha – without smell

Chedavan – in small pieces

Vaktrashuddhitah – clarity of mouth.

### **Treatment of Saama Doshas (Doshas associated with Ama):**

सर्वदेहप्रविसृतान् सामान् दोषान् न निर्हरेत् ।

लीनान् धातुष्वनुत्क्लिष्टान् फलादामाद्रसानिव ॥ २८ ॥

आश्रयस्य हि नाशाय ते स्युर्दुर्निर्हरत्वतः ।

sarvadehapravisṛtān sāmān doṣān na nirharet |

līnān dhātuṣvanutkliṣṭān phalādāmādrasāniva || 28 ||

āśrayasya hi nāśāya te syurdurnirharatvataḥ |

सामान् दोषान् - sāmān doṣān - the sama doshas

सर्वदेहप्रविसृतान् – sarvadehapravisṛtān - which are spread all over the body,

लीनान् धातुष्वनुत्क्लिष्टान् - līnān dhātuṣvanutkliṣṭān - which are lurking in the tissues and which are not moving out of their places of accumulation,

न निर्हरेत् – na nirharet - should not be forcibly removed through purification or Panchakarma therapies like emesis, purgation etc

स्युर्दुर्निर्हरत्वतः - syurdurnirharatvataḥ - because it is difficult to expel them out,

फलात् आमात् रसानिव - phalāt āmāt rasāniva - just as attempts of extracting the juice from an unripe fruit leads to destruction of the fruit,

आश्रयस्य हि नाशाय ते - āśrayasya hi nāśāya te - the dwelling place (human body) will get destroyed if the sama doshas try to expel it.

The Sama Doshas which are  
Sarva deha pravisrtan - spread all over the body,  
Leenan dhatushu - which are stagnated (leena) in the Dhatus and  
Anutklistan - which are not moving out of their places of accumulation, should not be forced out (na nirharet) by purification therapies like emesis, purgation etc.

Just as attempts of extracting juice from an unripe fruit (ama phala) leads to its destruction (nasha), the dwelling place (ashraya) itself will get destroyed if Doshas are tried to be expelled along with Ama.

पाचनैः दीपनैः स्नेहैस्तान् स्वेदैश्च परिष्कृतान् ॥ २९ ॥

शोधयेच्छोधनैः काले यथासन्नं यथाबलम् ।

pācanaiḥ dīpanaiḥ snehaistān svedaiśca pariṣkr̥tān || 29 ||

śodhayecchodhanaiḥ kāle yathāsannam yathābalam |

परिष्कृतान् - pariṣkr̥tān - after preparing (and processing) them so as to be expelled from the body

पाचनैर्दीपनैः स्नेहैः स्वेदैश्च - pācanair dīpanaiḥ snehaiḥ svedaiśca - by administering drugs which are digestive and which increase hunger, next with oleation (snehana) and sudation (swedana) therapies,

तान् - tān - the sama doshas (which have been brought to maturity by the above mentioned therapies)

शोधयेत् शोधनैः - śodhayet shodhanaiḥ - should be expelled out with shodhana therapies (emesis, purgation etc)

काले - kāle - at the appropriate time,

यथासन्नं - yathāsannam - from the nearest routes (expelling kapha from mouth through vamana, expelling pitta from anal route through virechana)

यथाबलम् – yathābalam - and in accordance with the strength of the patient

Sama Doshas should be treated

- first with drugs which are pachana (digestive) and deepana (which increase hunger),
- next with snehana (oleation) and svedana (sudation) therapies and
- finally they should be expelled out with Shodhana therapies- emesis, purgation at the proper time, and in accordance with the strength of the patient.

### **Passages from which the doshas are eliminated:**

हन्त्याशु युक्तं वक्त्रेण द्रव्यमामाशयान् मलान् ॥ ३० ॥

घ्राणेन चोर्ध्वजत्रूत्थान् पक्वाधानादुदेन तु ।

hantyāśu yuktam vaktreṇa dravyamāmāśayān malān || 30 ||

ghrāṇena cordhvajatrūtthān pakvādhānādgudena tu |

द्रव्यम् वक्त्रेण युक्तं - dravyam vaktreṇa yuktam - medicines administered through the mouth,

हन्त्याशु मलान् आमाशयात् hantyāśu malān āmāśayāt - expels out the doshas from stomach and intestines

घ्राणेन चोर्ध्वजत्रूत्थान् - ghrāṇena cordhvajatrūtthān - medicines administered through the nose will expel the doshas from the parts above the shoulder (head and neck),

गुदेन पक्वाधानाद् च - gudena pakvādhānād ca – medicines administered through the anus (rectum) will expel the doshas from the large intestine.

Medicines administered through the vaktra (mouth), expels out the doshas from stomach and small intestines (amashaya).

Medicines administered through the grana (nose) will expel the doshas from the urdhvajatru (parts above the shoulder i.e. head and neck),

Medicines administered through the guda (anus) will expel out the doshas from the pakvashaya (large intestine).

उत्क्लिष्टनधं ऊर्ध्वं वा न चामान् वहतः स्वयम् ॥ ३१ ॥

धारयेदौषधैर्दोषान् विधृतास्ते हि रोगदाः ।

utkliṣṭānadha ūrdhvam vā na cāmān vahataḥ svayam || 31 ||

dhārayedauṣadhairdoṣān vidhṛtāste hi rogadāḥ |

उत्क्लिष्टन् च आमान् दोषान् – utkliṣṭān cā āmān doṣān – greatly vitiated ama doshas

वहतः स्वयम् अधः ऊर्ध्वं वा - vahataḥ svayam adhāḥ ūrdhvam vā – going out of the body on their own accord, either in downward or upward routes

न धारयेद् औषधैः - na dhārayed auṣadhaiḥ - should not be stopped by medicines,

विधृतास्ते हि रोगदाः - vidhṛtāste hi rogadāḥ - because, when stopped forcibly, the sama doshas produce diseases.

Greatly vitiated (utkritishta) ama doshas going out of the body on their own accord, either in adha (downward) or urdhva (upward) routes should not be stopped by aushada (medicines), because, when stopped forcibly, the sama doshas produce diseases.

### **Conditions for ignoring and removing the ama doshas:**

प्रवृत्तान् प्रागतो दोषानुपेक्षेत हिताशिनः ॥ ३२ ॥

विबन्धान् पाचनैस्तैस्तैः पाचयेन्निर्हरेत् वा ।

pravṛttān prāgato doṣānupekṣeta hitāśinah || 32 ||

vibandhān pācanaistaistaiḥ pācayennirhareta vā |

अतो हिताशिनः - ato hitāśinah - therefore in patients who are habituated to take good and compatible foods,

दोषान् प्रवृत्तान् उपेक्षेत प्रागतो - doṣān pravṛttān upekṣeta prāgato - the sama doshas which are going out should be ignored in the early stages,

विबद्धान् – vibaddhān – the doshas which are not getting expelled (or getting expelled in small quantities) पाचनैस्तैस्तैः पाचयेन्निर्हरेत् वा - pācanaistaistaiḥ pācayennirharet vā – should be administered with pachana (ama destroying medicines) or expelled out by administration of purification (Panchakarma) therapies as per the situational demand.

Therefore in patients who are hitashina (habituated to consuming compatible foods), the sama doshas which are going out should be ignored in the early stages, the doshas which are vibadha (not getting expelled or getting expelled in small quantities) should be treated with pachana aushadas (medicines which promote digestion) or expelled out by administration of purification therapies as per the situational demand.

## **Time and proper seasons for eliminating Doshas out of the body:**

श्रावणे कार्तिके चैत्रे मासि साधारणे क्रमात् ॥ ३३ ॥

ग्रीष्मवर्षाहिमचितान् वाय्वादीनाशु निर्हरेत् ।

śrāvane kārttike caitre māsi sādhāraṇe kramāt || 33 ||

grīṣmavarṣāhimacitān vāyvādīnāśu nirharet |

वाय्वादीन् ग्रीष्म वर्षा हिम चितान् – vāyvādīn grīṣma varṣā hima citān - vata, pitta and kapha which have undergone chaya (mild increase) in greeshma (summer), varsha (rainy season) and shishira (winter) respectively

आशु निर्हरेत् - āśu nirharet - should be quickly expelled from the body

श्रावणे कार्तिके चैत्रे मासि क्रमात् - śrāvane kārttike caitre māsi kramāt - in the months of Shravana (July-August), Karthika (Oct-Nov) and Chaitra (March-April) respectively साधारणे - sādhāraṇe - which happen to be the sadharana kala (seasons in which the doshas do not undergo severe increase) for these doshas (vata, pitta and kapha) respectively.

Vata - undergoes chaya (mild increase) in Greeshma (summer) – should be expelled from the body in the months of Shravana (July-August),

Pitta – undergoes chaya in Varsha (rainy season) – expelled from the body in the months of Karthika (Oct-Nov),

Kapha – undergoes chaya in Shishira (winter) - expelled from the body in the months of Chaitra (March-April).

These are the sadharana kala (seasons in which the doshas do not undergo severe vitiation) for these doshas (vata, pitta and kapha) respectively.

### **Rules for elimination of doshas in healthy people:**

अत्युष्णवर्षशीता हि ग्रीष्मवर्षाहिमागमाः ॥ ३४ ॥

सन्धौ साधारणे तेषां दुष्टान् दोषान् विशोधयेत् ।

स्वस्थवृत्तमभिप्रेत्य

atyusṇavarṣāśītā hi grīṣmavarsāhimāgamaḥ || 34 ||

sandhau sādhāraṇe teṣāṁ duṣṭān doṣān viśodhayet |

svasthavṛttamabhipretya

ग्रीष्म वर्षा हिमागमाः अत्युष्ण वर्षा शीता हि - grīṣma varṣā himāgamaḥ  
atyusṇa varṣā śītā hi - greeshma (summer), varsha (rainy season) and  
hemanta (winter) seasons will have too much of heat, rain and cold  
respectively

तेषां दुष्टान् दोषान् विशोधयेत् - teṣāṁ duṣṭān doṣān viśodhayet –therefore  
these vitiated doshas should be cleared out

सन्धौ साधारणे – sandhau sādhāraṇe – in the period between these  
seasons (like period between summer and rain, rainy and winter, and  
winter and summer)

स्वस्थवृत्तमभिप्रेत्य - svasthavṛttamabhipretya – and this is applicable when  
cleansing is done as part of healthy regime.

Greeshma (summer), varsha (rainy season) and hemanta (winter)  
seasons will have too much heat, rain and cold respectively.

Therefore these vitiated doshas should be cleared out in the period between these seasons (like the period between summer and rain, rainy and winter, and winter and summer) and this is applicable when cleansing is done as part of a healthy regime.

### **Rules for elimination of Doshas in diseases:**

व्याधौ व्याधिवशेन तु ॥ ३५ ॥

कृत्वा शीतोष्णवृष्टीनां प्रतीकारं यथायथम् ।

प्रयोजयेत् क्रियां प्राप्तां क्रियाकालं न हापयेत् ॥ ३६ ॥

vyādhau vyādhivaśena tu || 35 ||

kṛtvā śītoṣṇavṛṣṭināṁ pratikāram yathāyatham |

prayojayet kriyām prāptām kriyākālam na hāpayet || 36 ||

व्याधौ व्याधिवशेन तु - vyādhau vyādhivaśena tu – in diseased conditions, the cleansing should be done as and when the diseases are manifested

कृत्वा प्रतीकारं शीतोष्णवृष्टीनां यथायथम् - kṛtvā pratikāram śītoṣṇavṛṣṭināṁ yathāyatham – after having overcome the effects of cold, hot and rainy seasons suitably (according to season),

प्रयोजयेत्क्रिया - prayojayetkriyā – proper treatments should be administered

प्राप्तां क्रियाकालं - prāptām kriyākālam - according to the manifested kriyakala (appropriate time for giving treatment, planned according to the successive stages of dosha aggravation and disease formation)

न हापयेत् - na hāpayet – not allowing further progression of disease (not allowing the pathological stages of disease manifestation i.e. kriyakala to progress ahead)

In diseased conditions, the cleansing should be done as and when the diseases are manifested after having overcome the effects of cold, hot and rainy seasons suitably (according to season). Kriya (treatments) should be administered according to the manifested kriyakala (appropriate time for giving treatment, planned according to the successive stages of dosha aggravation and disease formation) without allowing further progression of disease.

### **Time of administration of medicines - Aushadha Sevana Kala:**

युञ्ज्यादनन्नमन्नादौ मध्येऽन्ते कवलान्तरे ।

ग्रासे ग्रासे मुहुः सान्नं सामुद्रं निशि औषधम् ॥ ३७ ॥

yuñjyādanannamannādau madhye'nte kavalāntare |

grāse grāse muhuḥ sānnam sāmudgam niśi cauṣadham || 37 ||

औषधम् च युञ्ज्यात् – auṣadham ca yuñjyāt – medicines should be administered (in the below mentioned 10 timings)

अनन्नम् – anannam – on empty stomach or when there is no food in the stomach,

अन्नादौ – annādau – just before food or at the beginning of food intake,

(अन्न) मध्ये – (anna) madhye – in between food intake

(अन्न) अन्ते – (anna) ante – at the end of food intake,

कवलान्तरे – kavalāntare – in between morsels of food

ग्रासे ग्रासे - grāse grāse – with each morsel of food

मुहुः - muhuḥ - repeatedly, many times a day

स अन्नं - sa annam - mixed with food

सामुद्रं - sāmudgam - before and after food,

निशि – niśi – at night, bedtime

Medicines should be administered,

1. Ananna – on empty stomach,
2. Annadau – just before food or at the beginning of food intake,
3. Anna Madhye – During / in between food intake,
4. Anna ante – at the end of food intake,
5. Kavalantare – in between morsels,
6. Grase Grase – With each morsel,
7. Muhu: – Repeatedly, many a times a day,
8. Sa annam – Mixed with food,
9. Samudgam – before and after food,
10. Nishi – at night, bed time.

कफोद्रेके गदेऽनन्नं बलिनो रोगरोगिणोः ।

kaphodreke gade'nannam balino rogaroginoh |

अनन्नं - annam - medicines should be administered on empty stomach

गदे कफोद्रेके - gade kaphodreke - in the diseases arising from increase of kapha,

बलिनो रोगरोगिणोः - balino rogaroginoh - in severe diseases and in diseases occurring in strong persons,

Medicines should be administered anannam (on empty stomach) in Kaphodreke gada - diseases arising from increase of Kapha,  
Balino roga - in severe diseases and  
Balino rogi - in diseases occurring in strong persons.

अन्नादौ विगुणेऽपाने समाने मध्य इष्यते ॥ ३८ ॥

annādau viguṇe'pāne samāne madhya iṣyate || 38 ||

विगुणे अपाने अन्नादौ - viguṇe apāne annādau – medicines should be administered just before food when apana vayu is disturbed

मध्य समाने इष्यते - madhya samāne iṣyate - medicines should be administered in between food intake (or during food intake) when samana vayu is disturbed (disorders caused by disturbed or vitiated samana vayu)

Medicines should be administered just before food (annadau) when apana vayu is disturbed.

Medicines should be administered between food intake or during food intake (anna madhya) when samana vayu is disturbed.

व्यानेऽन्ते प्रातराशस्य सायमाशस्य चोत्तरे ।

vyāne'nte prātarāśasya sāyamāśasya cottare |

अन्ते प्रातराशस्य व्याने - ante prātarāśasya vyāne - medicines should be administered at the end of morning meals when Vyana vayu is disturbed

अन्ते सायमाशस्य तूतरे - ante sāyamāśasya tūttare - medicines should be administered at the end of dinner when Udana vayu is disturbed

Medicines should be administered at the end of morning meals (ante pratarashasya) when Vyana vayu is disturbed.

Medicines should be administered at the end of dinner (ante sayamashasya) when Udana vayu is disturbed.

ग्रासग्रासान्तयोः प्राणे प्रदुष्टे मातरिश्वनि ॥ ३९ ॥

grāsagrāsāntayoḥ prāṇe praduṣte mātariśvani || 39 ||

Medicines should be administered in between morsels (grasa grasantayo) when Prana Vayu is disturbed.

मुहुर्मुहुर्विषच्छर्दिहिध्मा तृट्यासकासिषु ।

muhurmuhurviṣacchardihidhmā trṭsvāsakāsiṣu |

Medicines should be repeatedly administered many times in a day (muhurmuhu), in diseases caused by

Visha - poison,

Chardi - vomiting,

Hidhma - hiccough,

Trit - thirst,

Swasa - dyspnoea and

Kasa – cough.

योज्यं सभोज्यं भैषज्यं भोज्यैश्चित्ररोचके ॥ ४० ॥

yojyam sabhojyam bhaiṣajyam bhojyaiścitrairarocake || 40 ||

Medicines should be administered mixed with different kinds of foods (yojyam sabhojyam) in anorexia (arochaka).

कम्पाक्षेपकहिध्मासु सामुद्रं लघुभोजिनाम् ।

kampākṣepakahidhmāsu sāmudgam̄ laghubhojinām |

Medicines should be administered before and after food (samudgam), in Laghubhojitam - those who consume light food,  
Kampa - in conditions of tremors,  
Akshepaka - convulsions,  
Hidhma – hiccough.

ऊर्ध्वजत्रुविकारेषु स्वप्नकाले प्रशस्यते ॥ ४१ ॥

ūrdhvajatruvikāreṣu svapnakāle praśasyate || 41 ||

Medicines should be administered at bedtime (swapnakala), in those who are suffering from diseases affecting head and neck (urdhvajatru vikara).

इति श्री वैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां

अष्टाङ्गहृदयसंहितायां सूत्रस्थाने दोषोपक्रमणीयो

नाम त्रयोदशोऽध्यायः ॥

iti śrī vaidyapatisimhaguptasūnu vāgbhaṭaviracitāyām  
aṣṭāṅgahṛdayasaṁhitāyām sūtrasthāne doṣopakramāṇīyo  
nāma trayodaśo'dhyāya: ||

Thus ends the 13<sup>th</sup> chapter of Ashtanga Hridaya Samhita Sutrasthana, named Doshopakramaniya Adhyaya, written by Shrimad Vaghata, son of Shri Vaidyapati Simhagupta.

## **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 principle behind Vata Dosha imbalance treatment -**

**Snehana** – oleation- oral administration of oil / ghee / fat and external oil massage. A Vata body type person will usually be 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 the 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 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.

## HOW TO BALANCE PITTA DOSHA? LINE OF TREATMENT

Pitta Dosha imbalance produces symptoms mainly in the stomach, intestines and on the skin. Pitta is related to 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 Pita balance. It can be plain ghee or medicated herbal ghee, based on physician's advice.

**Svadu, sheeta Virechana** – Virechana or purgation treatment, where a 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 the 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 to Pitta. Milk, being a source of calcium, helps to relieve hyper-acidity, hence useful in Pitta.

## **ACTIVITIES AND DIET FOR KAPHA BALANCE**

Let us explore the 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.

### **Activities for Kapha Balance:**

**Vamana, Nasya, Dhoomapana** – Vamana is an Ayurvedic Panchakarma treatment procedure. It is a process lasting for about one hour, where the patient is induced to vomiting. Nasya means nasal installation 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 especially 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 help 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 late night. It makes the mind alert and keeps the excessive sleepiness at bay.

**Walking, restricting 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 the 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, barley, 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.

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.

## **HOW TO BALANCE PITTA VATA DOSHA? 6 POINTS TO CONSIDER**

I am basically a Vata Pitta constitution. What you mentioned in the vata diet, if I take that my pitta will go out of balance and what you have mentioned in pitta, if I take cucumber, rose which is cool in nature according to qualities you have explained previously my Vata Dosha will go to an imbalance

state. So can you explain regarding the combination of Doshas, their effect and solutions? A reader asks. Let us find out the answers.

While studying the qualities of Tridosha, we learnt that Vata has lightness, coldness, dryness, roughness, minuteness and movement qualities.

Pitta has lightness, hotness, slight oiliness, piercing, smell, movement (fluidity) and liquid qualities.

When Vata and Pitta Dosha are imbalanced in a person, then the condition is quite difficult to treat, because, if we give cold treatment, then Vata will go up and if we give hot treatment, Pitta Dosha will go up.

### **How to solve this problem?**

#### **Panchakarma based on logic of site of Doshas -**

Vata is situated in the large intestines and Pitta is situated in small intestines. Hence, if Virechana (purgation)treatment is administered, it helps to eliminate Doshas from both small and large intestines. This is the right approach, if Pitta is more dominant than Vata Dosha.

If Vata is more dominant than Pitta Dosha, then Basti enema) treatment will help in bringing both the Doshas to balance.

#### **Avoid light to digest items -**

As we have seen above, lightness is both the qualities of Vata and Pitta. Hence, this quality needs to be avoided and relatively Guru (heavy) foods, medicines and treatments need consideration.

#### **Tastes and Doshas -**

Vata increases by the use of Pungent, bitter and astringent tastes.

Pitta increases by the use of Sour, Salt and Pungent tastes. Hence, in Vata-Pitta imbalance, pungent taste (spicy foods) should be avoided.

Sweet taste balances both Vata and Pitta.

#### **Seasonal regimen recommendation -**

Pitta is compared to fire and Vata is compared to air / wind.

When both the fire and wind are increased, the wind accelerates the effect of fire. Hence coolant treatment needs to be given (though Vata has coolant quality).

For this, general summer regimen, (wherein body cooling is stressed, should be followed)

## **Summer regimen -**

**Foods** which are sweet, light (easy to digest), fatty, cold and liquid should be taken.

Take cornflour mixed with cold water and sugar / jaggery.

Take a cold water bath.

Avoid alcohol or take in very low quantities. it will cause inflammatory conditions, it will make the body fragile and weak, increases burning sensation and causes delusion.

Take boiled rice, which is white in color,

Meat from the desert region is recommended.

Not very thick meat soup is advised.

Rasala – curds churned and mixed with pepper powder and sugar is good to take.

Panaka panchasara, (syrup prepared with raisins (draksha), madhuka, dates (karjura), kashmarya, 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 fermented should be drunk in mugs of mud or shell;

Cool water kept in a mud pot along with flowers of patala and camphor should be used for drinking.

Buffalo milk mixed with sugar and cooled by moonlight and the stars should be used for drinking.

## **Other medicines and herbs that can balance both Vata and Pitta Doshas -**

**Milk and ghee**, of any animal, are good to balance Vata and Pitta.

Sweet lemon, Wheat, winter melon, and raisins balance both Vata and Pitta.

Padmaka (*Prunus puddum*), Pundra (lotus variety), Vriddhi, Tuga (*Bambusa bambos*), Riddhi (*Habenaria intermedia*), Shringi (*pistacia integerrima*), Amrita (*Giloy*), yashtimadhu – *Glycyrrhiza glabra*

Priyala – *Buchanania lanza*,

Parushaka - *Phoenix pusilla*,

Rasanjana – *Berberis aristata*,

Ashoka – *Saraca indica*,

Shatavari – *Asparagus racemosus*,

Tanduleeyaka - *Amaranthus spinosus L.*

Sharkara – sugar

Vidari - Pueraria tuberosa  
Palasha (Butea monosperma)

So, though it is slightly difficult to treat when Vata and Pitta are increased together, there are effective treatment options.

## **HOW TO BALANCE PITTA KAPHA DOSHA? 6 FACTORS TO CONSIDER**

Pitta and Kapha Doshas are quite opposite to each other. Pitta can be compared to a liquid fire. Kapha can be compared to cold water. When these two Doshas are increased together in the body, many aspects need consideration to bring about Tridosha balance. Let us analyze.

### **Qualities of Pitta and Kapha Dosha -**

Pitta has slight oiliness, hotness, lightness, piercing, smell, movement (fluidity) and liquid qualities.

Kapha has oiliness, cold, heavy, mild, viscous, smooth, clear, slimy, stability and immobility qualities.

Similar qualities – oiliness. Hence all food and activities that promote oiliness should be avoided. Example: Massage, fried food etc.

### **Opposing qualities -**

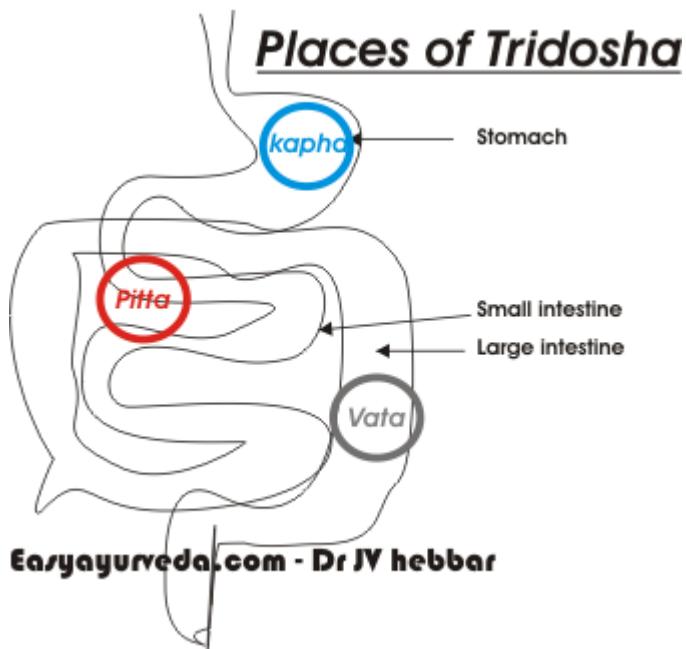
Hotness of Pitta Vs Coldness of Kapha

Lightness of Pitta Vs Heaviness of Kapha

Fluidity of Pitta Vs Viscosity of Kapha

So, a balance needs to be established between these qualities to achieve success in treatment.

### **Panchakarma logic on site of Tridosha**



Kapha resides in Stomach and Pitta resides in duodenum and intestines. In vamana treatment (vomiting therapy for Kapha Dosha), we have seen that Pitta Dosha is eliminated at the end of the procedure. So, Vamana treatment is good for Kapha but it also can eliminate some Pitta. Hence it is the Panchakarma treatment of choice to balance Pitta Kapha Dosha.

If you try to do Virechana (purgation treatment for Pitta Dosha), of course you will successfully eliminate Pitta Dosha, but Kapha has to travel all along the small and large intestines to get eliminated. So it may get stuck in small intestines, leading and harming the digestion strength leading to indigestion, 'ama' formation and would further worsen the disease.

If Pitta is quite dominant, first Vamana procedure, and then Virechana **Panchakarma treatment**.

### **Suitable tastes to decrease Pitta and Kapha -**

Sour, salt and pungent tastes increase Pitta.

Sweet, sour and salt tastes increase Kapha.

Astringent, Bitter and Sweet tastes decrease Pitta.

Pungent, Bitter and Astringent tastes decrease Kapha.

So, we can see that sour should be definitely avoided here, because it increases both Pitta and Kapha Doshas.

But we can have **bitter and astringent** tastes, because both these decrease Pitta and Kapha Doshas. So, the choice of herbs is quite huge.

### **seasonal regimen recommendation -**

When Kapha and Pitta are imbalanced, then Autumn regimen is suitable to follow.

Logic – During the rainy season, there is cold and in autumn, the clouds clear and there are sharp Sun rays. So, autumn represents both coldness (Kapha) and hotness (Pitta).

Here are the highlights of autumn regimen -

**Tikta ghrita** (medicated ghee recipe described in the treatment of skin diseases) is recommended.

Bitter and astringent tastes are recommended.

Easily digestible foods such as Rice, green gram, sugar, Amla, Pointed gourd, honey and meat of animals of desert-like lands are recommended.

**During the evening**, anointing the body with the paste of Sandalwood, CusCus grass, Camphor, wearing garlands of pearls and shining dress and enjoying the moonlight is advised.

**Avoid** exposure to snow (mist), indulgence in alkaline substances, satiation with hearty meals, use of curds, oil, muscle fat, exposure to sunlight, strong liquors, sleeping at day time and the eastern breeze.

## **Other medicines and herbs that can balance both Pitta and kapha Dosha**

### **Herbs of Patoladi group -**

Patola - Trichosanthes dioica

Triphala -

Amla - Emblica officinalis

Haritaki - Terminalia chebula

Vibhitaki - Terminalia bellirica

Arishta - Nimba - Neem - Azadirachta indica

Guduchi - Tinospora cordifolia

Dhavani - Solanum indicum

Vrisha - Vasa - Adhatoda vasica

Karanja - Pongamia pinnata

**Herbs to avoid during Kapha Pitta increase** – Black gram, sesame seeds, linseed, unripe mango, unripe grapes.

## **HOW TO BALANCE KAPHA VATA DOSHA? 6 FACTORS TO CONSIDER**

When Kapha and Vata Dosha undergo imbalance, the treatment, medicine and diet should have hot quality. This is because both Kapha and Vata have cold properties. The task is relatively easier when compared to other Dosha combinations. This is because most of the spices and a variety of other types of herbs have Kapha and Vata balancing properties. So, the choice of medicine is quite high. Let us explore more.

### **Qualities of Vata – Kapha Dosha -**

Kapha has cold, oiliness, heavy, immobility, smooth, viscous, mild, clear, slimy and stability qualities.

Vata has coldness, dryness, lightness, movement, roughness and minuteness qualities.

Common quality is – coldness.

Opposing qualities are -

Oiliness Vs dryness of Vata

Heaviness of Kapha Vs lightness

Immobility Vs movement

Smooth vs roughness

So, in general, hotness should be the common quality to balance both Kapha and Vata Doshas.

### **Usual diseases with Kapha and Vata involvement**

are respiratory disorders like asthma, cold, cough etc and

rheumatoid arthritis and so on.

### **Suitable Tastes to balance Doshas -**

Sweet, sour and salt tastes increase Kapha.

Pungent, bitter and astringent tastes increase Vata

Pungent, Bitter and Astringent tastes decrease Kapha.

Sweet, Salt and Sour tastes decrease Vata.

So, we can see that there are no common tastes in both the two Dosha categories. The choice of tastes to treat the combination largely depends on the dominant Dosha. If Kapha dominance in the combination is more, then the herbs should have Pungent, bitter and astringent taste and vice versa.

### **Seasonal regimen recommendation**

Kapha involved with Vata can be compared to an ice cube broken and scattered by the power of wind. There is some liquification of ice cube and there is some movement. The same phenomena can be found in spring, wherein the accumulated

Kapha of the previous winter season gets liquefied by the Sun rays and there is movement of Kapha. Hence, Spring seasonal regimen is to be followed here.

Highlights of spring regimen are -

Kapha should be controlled quickly, by resorting to strong emesis therapy (Vamana Panchakarma procedure), Nasya (nasal medication) and other therapies.

Foods that are easily digestible are recommended.

Physical exercises, dry massage and mild trampling should be done. This is especially helpful in disorders having stiffness as a symptom, like muscle cramps, [rheumatoid arthritis etc.](#)

Having thus mitigated the Kapha Dosha, the person should take bath, anoint the body with the paste of karpura (camphor), candana (sandalwood), aguru (Aquilaria agallocha), and kumkuma (saffron).

Have one year old barley, wheat and honey, meat of animals of desert-like land, and meat roasted in fire as food;

Beverages such as Asava (fermented infusion), Arista (fermented decoction), Sidhu (fermented infusion), Mardvika (fermented grape juice), or Sarambu (extract of trees such as asana, candana etc.)

Water mixed with honey, or water boiled with jalada( musta – Nut grass) are good to take.

Avoid foods that are hard-to-digest and cold, sleeping at day time, foods which are fatty, sour and sweet. Because, all these will increase Kapha and Vata together.

### **Herbs that can balance both Vata and kapha Dosha**

Bael, Dill seeds, Moringa, Pomegranate, Clove, Fennel seeds, Bhallataka – Marking nut – Semecarpus anacardium

Palasha – Butea monosperma

Bakuchi – Psoralea corylifolia

Karanja – Pongamia pinnata

Jyotishmati – Celastrus paniculata

Madanaphala – Randia spinosa

Bael

Patha – Cyclea peltata

Bala – Country Mallow – Sida cordifolia

Karkatashrungi – Pistacia chinensis

Vatsanabha

Medicines that balance Kapha Vata Dosha –

Chyawanprash

Ashtangavaleha,  
Nasika Churna,  
Nisosiradi Taila  
Katakakhadiradi Kashayam

## **CHAPTER 14: TWO TYPES OF AYURVEDA TREATMENTS – DVIVIDHA UPAKRAMANIYA ADHYAYA**

### **Ashtanga Hridayam**

Sutrasthanam – Chapter – 14

द्विविधोपक्रमणीयमध्यायं

dvividhopakramanīyamadhyāyam

Dvividha means two types. Upakrama means treatment. The two main types of treatments namely nourishing (bulk promoting) and depleting (lightening) treatments will be explored in detail in this chapter, hence the name – Dvividha Upakramaneeyam Adhyayam.

#### **Pledge by the author(s):**

अथातो द्विविधोपक्रमणीयमध्यायं व्याख्यास्यामः

इति ह स्माहुरात्रेयादयो महर्षयः ।

athāto dvividhopakramanīyamadhyāyam vyākhyāsyāma:

iti ha smāhurātreyādayo maharṣayaḥ ।

अथातो द्विविधोपक्रमणीयमध्यायं व्याख्यास्यामः - athāto

dvividhopakramanīyamadhyāyam vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to two kinds of treatment

इति ह स्माहुरात्रेयादयो महर्षयः - iti ha smāhurātreyādayo maharṣayaḥ - thus pledge Atreya and other sages.

Atreya and other sages pledge that they would henceforth be explaining the chapter named Dvividhopakramaneeyam adhyayam.

## Two types of treatment:

उपक्रम्यस्य हि द्वित्वात् द्विधैवोपक्रमो मतः ।

एकः सन्तर्पणस्तत्र द्वितीयश्चापतर्पणः ॥ १ ॥

upakramyasya hi dvitvāt dvidhaivopakramo mataḥ |

ekaḥ santarpaṇastatra dvitīyaścāpatarpaṇaḥ || 1 ||

उपक्रम्यस्य हि द्वित्वाद् - upakramyasya hi dvitvād - since the diseases are mainly of two types (sama and nirama, as explained in previous chapter),

dvidhaivopakramo mataḥ| - the treatment is also of two kinds.

द्विधैवोपक्रमो मतः:

तत्र एकः सन्तर्पणः - tatra ekaḥ santarpaṇas - one among them is santarpana (nourishing, enriching)

द्वितीयश्च अपतर्पणः - dvitīyaśca apatarpaṇaḥ - and the second one is apatarpana (depleting, cleansing)

Since the diseases (upakrama) are mainly of two types (sama and nirama), the treatment (upakrama) is also of two types.

1. Santarpana (nourishing therapy)

2. Apatarpana (reduction therapy)

बृहणं लङ्घनं चेति तत्पर्यायावुदाहृतौ ।

बृहणं यद् बृहत्त्वाय लङ्घनं लाघवाय यत् ॥ २ ॥

देहस्य

bṛmhāṇam laṅghanam ceti tatparyāyāvudāhṛtau |  
bṛmhāṇam yad bṛhattrvāya laṅghanam lāghavāya yat || 2 ||  
dehasya

बृहणो लङ्घनः चेति तत्पर्यायावुदाहृतौ - bṛmhāṇo laṅghanaḥ ceti  
tatparyāyāvudāhṛtau –

brimhana (bulk promoting, stoutening, increasing weight, imparting heaviness) and

langhana (lightening, losing weight, fasting) are the synonyms of santarpana and apatarpana respectively

बृहणं यत् बृहत्त्वाय देहस्य - bṛmhāṇam yad bṛhattrvāya dehasya – brimhana is that which makes the body stout and fat

लङ्घनं यत् लाघवाय - laṅghanam yat lāghavāya – langhana is that which makes the body light and thin

Brimhana (bulk promoting therapy) and Langhana (lightening therapy) are the synonyms of Santarpana and Apatarpana respectively.

Brimhana is that which makes the body stout and fat (brihatvaya)

Langhana is that which makes the body light and thin (laghavaya).

### **Mahabhuta composition of brimhana and langhana treatments:**

भवतः प्रायो भौमापमितरच्च ते ।

bhavataḥ prāyo bhaumāpamitaracca te |

भवतः प्रायो भौम आपम् - bhavataḥ prāyo bhauma āpam – Among these two therapies, generally brimhana treatment is predominant with bhauma (Earth element) and ap (water element) whereas

ते इतरञ्च - te itarañca –langhana is predominantly made up of fire, air and ether elements

Among these two therapies, generally Brimhana treatment is predominant with bhauma (Earth element) and ap (water element) whereas

Langhana is predominantly made up of the other elements (i.e. fire, air and ether elements).

स्नेहनं रुक्षणं कर्म स्वेदनं स्तम्भनं च यत् ॥ ३ ॥

भूतानां तदपि द्वैध्यात् द्वितयं नातिवर्तते ।

snehanam rūkṣaṇam karma svedanam stambhanam ca yat || 3 ||

bhūtānām tadapi dvaidhyāt dvitayam nātivartate |

कर्म च यत् स्नेहनं रुक्षणं स्वेदनं स्तम्भनं - karma ca yat snehanam rūkṣaṇam svedanam stambhanam - the functions which are considered of 4 types namely

snehana (oleation),

rukshana (imparting dryness),

swedana (sweating therapy, sudation) and

stambhana (withholding, obstructing, constipating)

द्वितयं नातिवर्तते - dvitayam nātivartate - are also not apart from these two types of treatment (brimhana and langhana)

भूतानां तदपि द्वैध्यात् - bhūtānām tadapi dvaidhyād – because the bhutas (five elements of nature) which make up the snehana (unctuous) and other substances are also distributed among brimhana and langhana

The karma (functions) which are considered of 4 types namely

Snehana (oleation),

Rukshana (imparting dryness),

Swedana (sweating therapy, sudation) and

Stambhana (withholding, obstructing, constipating)

are also not apart from these two types of treatment (brimhana and langhana) because the bhutas (five elements of nature) which make up the above karmas (functions) are also distributed among brimhana and langhana.

**Note:** Among the 4 types of karma or functions, snehana and stambhana can be categorized as brimhana and rukshana and swedana can be categorized as langhana

### **Types of Langhana or lightening treatments:**

शोधनं शमनं चेति द्विधा तत्रापि लङ्घनम् ॥ ४ ॥

śodhanam śamanam ceti dvidhā tatrāpi laṅghanam || 4 ||

तत्रापि लङ्घनं द्विधा शोधनं शमनं चेति - tatrāpi laṅghanam dvidhā śodhanam śamanam ceti – among these two types of treatment, langhana (lightening treatments) are of two types -

shodhana (purification procedures i.e. Panchakarma treatments) and shamana (palliative treatments)

Langhana (lightening treatments) is of two types -

Shodhana (purification procedures i.e. Panchakarma treatments) and

Shamana (palliative treatments).

### **Meaning, types of Shodhana:**

यदीरयेद्वहिर्दोषान् पञ्चधा शोधनं च तत् ।

निरुहो वमनं कायशिरोरेकोऽस्रविसृतिः ॥ ५ ॥

yadīrayedbahirdoṣān pañcadhā śodhanam ca tat |

nirūho vamanam kāyaśiroreko'sravisrutih || 5 ||

यदीरयेद्वहिर्दोषान् शोधनं च तत् - yadīrayedbahirdoṣān śodhanam ca tat – that which forcibly expels the vitiated doshas out of the body is called shodhana

पञ्चधा – pañcadhā – shodhana is of five kinds, they are -

निरुहो – nirūho – decoction enema

वमनं – vamanam - emesis, vomiting therapy

काय रेको – kāya reko – virechana, purgation of the body,

शिरोरेको – śiroreko – or nasya, purgation of the head, nasal instillation of the medicines,

अस्रविसृतिः - asravisrutih - or raktamokshana, blood-letting

That which forcibly expels the vitiated doshas out of the body is called Shodhana.

Shodhana is of five kinds, they are -

Niruha - decoction enema,

Vamanam - emesis, vomiting therapy,

Kaya reka - virechana, purgation of the body,  
Shiro reka - nasya, nasal instillation of the medicines,  
Asravisruti - raktamokshana, bloodletting.

### **Meaning, types of Shamana:**

न शोधयति यद्वोषान् समान्नोदीरयत्यपि ।  
समीकरोति विषमान् शमनं तच्च सप्तधा ॥ ६ ॥  
पाचनं दीपनं क्षुत्झव्यायामातपमारुताः ।

na śodhayati yaddoṣān samānnodīrayatyapi |  
samīkaroti viṣamān śamanam tacca saptadhā || 6 ||  
pācanam dīpanam kṣutṛḍvyaṭyāmātāpamārutāḥ |

यत् दोषान् न शोधयति - yat doṣān na śodhayati – that which does not expel the increased doshas out of the body,

समान् न उदीरयत्यपि – samān na udīrayatyapi – does not increase the normal doshas,

विषमान् समीकरोति – viṣamān samīkaroti – but makes the imbalanced doshas normal,

शमनं - śamanam – is called as shaman

तच्च सप्तधा - tacca saptadhā – that is of 7 types, they are,

पाचनं - pācanam - digestive (medicines which destroy ama)

दीपनं – dīpanam - hunger producing, appetizers, stomachic,  
क्षुत् - kṣut – withstanding hunger, fasting, avoidance of food,  
तृट् - trṭ - withstanding thirst, avoidance of water and liquid foods,  
व्यायाम – vyāyāma – indulgence in physical activities and exercise,  
आतप – ātapa – exposure to sunlight and  
मारुता: - mārutāḥ - exposure to breeze

Shamana (palliative treatment) is that which  
Na shodhayati - does not expel the increased Doshas out of the body,  
Samannodirayatyapi - it does not increase the normal Dosha,  
Sameekasoti vishaman - but brings the abnormal Doshas back to  
normalcy.

Shamana is of 7 types –  
Pachana – digestive, carminatives,  
Deepana – hunger producing, stomachic,  
Kshut – withstanding hunger, avoidance of food, fasting,  
Trut – withstanding thirst, avoiding liquid food intake,  
Vyayama - physical activity,  
Aatapa - exposure to sunlight and  
Maruta - exposure to the breeze.

बृहणं शमनं त्वेव वायोः पित्तानिलस्य च ॥ ७ ॥

bṛhmaṇam śamanam tveva vāyoh pittānilasya ca || 7 ||

बृहणं शमनं त्वेव वायोः पितानिलस्य च - brīmhanām śamanam tveva vāyoh pittānilasya ca – brimhana (stoutening therapies) are also form of shamana (palliative treatments) since they pacify aggravated vata and vata-pitta.

Brimhana (stoutening therapies) are also a form of shamana (palliative treatment) since they pacify the aggravated vata and vata-pitta.

### **Brimhaneeya - Persons indicated for stoutening (nourishing) therapies:**

बृहयेत् व्याधिभैषज्यमयस्त्रीशोककर्शितान् ।

भाराध्वोरःक्षतक्षीणरुक्षदुर्बलवातलान् ॥ ८ ॥

गर्भिणीसूतिकाबालवृद्धान् ग्रीष्मेऽपरान् अपि ।

brīmhayet vyādhibhaiṣajyamadyastrīśokakarśitān ।

bhārādhvoraḥksataksinārūkṣadurbalavātalān || 8 ||

garbhīṇīsūtikābālavṛddhān grīṣme'parān api |

बृहयेत् - brīmhayet – nourishing therapies should be given to the persons who are

व्याधि कर्शितान् - vyādhi karśitān – emaciated and debilitated by diseases,

भैषज्य कर्शितान् - bhaiṣajya karśitān – emaciated by medicines or therapies,

मद्य कर्शितान् - madya karśitān – emaciated by excessive consumption of alcohol,

स्त्री कर्शितान् - strī karśitān – emaciation due to excessive indulgence in sexual activities,

शोक कर्शितान् - śoka karśitān – emaciated by excessive grief,

भार – bhāra – who carries heavy loads frequently,

अद्व – adhva – who has walked a long distance (or accustomed to frequent long distance walking),

उरःक्षत – urahkṣata – who have chest injuries,

क्षतक्षीण – kṣatakṣīṇa – who is debilitated due to injury,

रुक्ष – rūkṣa – who has excessive dryness of the body,

दुर्बल – durbala – debilitated,

वातलान् – vātalān – persons who have vata constitution or those who are suffering from disorders caused due to increased vata,

गर्भिणी - garbhīṇī – pregnant women,

सूतिका – sūtikā – the woman who has delivered a child recently,

बाल – bāla – children,

वृद्धान् – vṛddhān – the aged people,

ग्रीष्मे अपरानपि - grīṣme aparānapi – in summer, even the other people who are not indicated for brimhana above should be given the nourishing therapy (everyone deserves nourishing therapy in summer)

Brimhana- stoutening therapy should be given to persons who are Vyadhi karshita – emaciated by diseases,

Bhaishajya Karshita – emaciated by medicines / therapies,

Madya Karshita – emaciated by alcohol,

Stri Karshita – Emaciated by excess sexual activity,

Shoka karshita – Emaciated by grief,

Bhara – who carries heavy loads frequently,

Adhva – who has traveled a long distance,

Urakshata – person with chest injury,

Kshatakseena – who is debilitated due to injury,  
Ruksha – who has excess dryness,  
Durbala – debilitated,  
Vatala – Person with Vata body type,  
Garbhini – pregnant,  
Sutika – the women who has delivered,  
Bala – children,  
Vruddha – the aged and  
Greeshme – in the month of summer, even the other people, who are not indicated above should be given brihmana (nourishing therapy).

### **Methods to administer Brihmana:**

मांसक्षीरसितासर्पिर्मधुरस्निग्धवस्तिभिः ॥ ९ ॥

स्वप्नशय्यासुखाभ्यङ्गस्नाननिर्वृतिहर्षणैः ।

māṃsakṣīrasitāsarpirmadhurasnigdhavastibhiḥ || 9 ||

svapnaśayyāsukhābhyaṅgasnānanirvṛtiḥarṣanaiḥ ।

Nourishing therapies should be given in the above-mentioned conditions by administration of one or more of the below foods, activities –

मांस - māṃsa – meat,

क्षीर - kṣīra – milk,

सिता - sitā – sugar,

सर्पि: - sarpiḥ - ghee

मधुर स्निग्ध बस्तिभिः – madhura snigdha bastibhiḥ - enemas prepared with sweet substances and fats (oil, ghee),

स्वप्न – svapna – sleep,

शय्यासुखा - śayyāsukhā – comfortable bed,

अभ्यङ्ग - abhyanga – massage,

स्नान – snāna – bath,

निर्वृति - nirvṛti – keeping the mind in a pleasant condition (rest),

हर्षणौ: - harṣanaiḥ - happiness, mood elevating therapies

Brihmana can be administered by the use of

Mamsa - meat,

Ksheera - milk,

Sita - sugar,

Sarpi - ghee,

Madhura snigdha vasti - enema prepared using sweet substances and fats,

Swapna - sleep,

Shayya sukha - comfortable bed,

Abhyanga - oil massage,

Snana - bath,

Nivritti - comforts, rest and

Harshana - happiness of the mind.

### **Langhaneyya - Persons indicated for lightening therapies:**

मेहामदोषातिस्निग्धज्वरोरुस्तम्भकृष्णिः ॥ १० ॥

विसर्पविद्रधिप्लीहशिरःकण्ठाक्षिरोगिणः ।

स्थूलांश्च लड्घयेन्नित्यं शिशिरे त्वपरानपि ॥ ११ ॥

mehāmadoṣātisnidhajvarorustambhakuṣṭhinah || 10 ||

visarpavidradhiplīhaśirahkaṇṭhākṣirogiṇah |

sthūlāṁśca laṅghayennityam śīśire tvaparānapi || 11 ||

लङ्घयेन्नित्यं - laṅghayennityam - langhana or lightening (thinning) therapies should be administered daily to those persons who

मेह - mehā - have diabetes (urine disorders),

आमदोषा - āmadoṣa - have their body afflicted by ama,

अतिस्निग्ध - atisnidha - have undergone excessive oleation therapy or those who have excessive unctuousness in their body,

ज्वर - jvara - fever,

ऊरुस्तम्भ - urustambha - stiffness of thighs,

कुष्ठिनः - kuṣṭhinah - skin disorders,

विसर्प - visarpa - herpes,

विद्रधि - vidradhi - abscess,

प्लीह - plīha - spleen enlargement (diseases of spleen),

शिरःकण्ठाक्षिरोगिणः - śirahkaṇṭhākṣirogiṇah - diseases of head, throat and eyes,

स्थूलांश्च - sthūlāṁśca - are obese,

शिशिरे त्वपरानपि - śīśire tvaparānapi - in winter, even the other people who are not indicated for langhana above should be given the lightning therapies (everyone deserves lightening therapy in summer)

Langhana (lightening therapy) should be done in the following conditions -

Meha – diabetics, urinary disorders,

Amadosha – persons suffering from Ama,

Atisnidha – who has undergone excess oleation treatment,

Jvara – fever,

Urustambha – stiffness of the thighs,

Kushta – skin diseases,

Visarpa – herpes,

Vidradhi – abscess,

Pleeha – diseases of spleen,

Shira, Kanta Akshi roga – diseases of head, throat, and eyes,

Sthula – obese,

In Shishira (winter), even the other people who are not indicated for langhana above should be subjected to it.

### **Indications for Langhana therapy by means of Shodhana (panchakarma):**

तत्र संशोधनैः स्थौल्यबलपितकफाधिकान् ।

आमदोषज्वरच्छर्दिरतीसारहृदामयैः ॥ १२ ॥

विबन्धगौरवोद्ग्राहृल्लासादिभिरातुरान् ।

tatra samśodhanaiḥ sthaulyabalapittakaphādhikān |

āmadoṣajvaracchardiratīsārahṛdāmayaiḥ || 12 ||

vibandhagauravodgārahṛllāsādibhirātūrān |

तत्र आतुरान् संशोधनैः - tatra ātūrān samśodhanaiḥ - among these forms of langhana, the patients should be treated with lightning therapies administered in the form of shodhana (panchakarma, cleansing therapies) in the below mentioned conditions –

स्थौल्य – sthaulya – those who are obese,

बल – bala – those who are strong,

पित्तकफाधिकान् – pittakaphādhikān – those having predominance of pitta and kapha,

आमदोष - āmadoṣa – those having excess ama,

ज्वर – jvara – fever,

च्छर्दिः - cchardhi – vomiting,

अतीसार – atīsāra – diarrhea,

हृदामयैः - hṛdāmayaiḥ - heart diseases,

विबन्ध – vibandha – constipation,

गौरव – gaurava – heaviness of the body,

उद्गार – udgāra – belching,

हृल्लसादिभिः - hr̥llasādibhiḥ – nausea (feel of vomiting) etc.

The patients should be treated with langhana (lightening therapies) administered in the form of shodhana (panchakarma, cleansing therapies) in the below mentioned conditions –

Sthoulya - those who are very obese,  
Bala – strong,  
Pitta kaphadhikan - having predominance of Pitta and Kapha,  
Ama dosha - those suffering from Amadosha,  
Jwara - fever,  
Chardi - vomiting,  
Atisara - diarrhoea ,  
Hridamaya - heart diseases,  
Vibandha - constipation,  
Gaurava - feeling of heaviness,  
Udgara - excess of belching,  
Hrillasa - nausea, etc.

### **Indications for Langhana therapy by means of pachana (digestives) and deepana (carminatives):**

मद्यस्थौल्यादिकान् प्रायः पूर्वं पाचनदीपनैः ॥ १३ ॥

madyasthaulyādikān prāyah pūrvam pācanadīpanaiḥ || 13 ||

प्रायः मद्य स्थौल्यादिकान् पूर्वं पाचन दीपनैः - prāyah madya sthaulyādikān pūrva pācana dīpanaiḥ - generally in obesity and other conditions having moderate strength (not severe conditions) and in patients having moderate strength, the langhana should be initially administered in the form of pachana (digestives) and deepana (appetite or hunger

producing medicines) and later should be subjected to shodhana (purification treatments)

Generally in obesity (sthoulya) and other conditions having moderate (madhya) strength and in patients having moderate strength, langhana should be initially administered in the form of pachana (digestives) and deepana (appetite or hunger producing medicines) and later should be subjected to shodhana (purification treatments).

### **Indications for Langhana therapy by means of kshut-trishna nigraha (control of hunger and thirst):**

एभिरेवामयैरार्तान् हीनस्थौल्यबलाधिकान् ।

क्षुत्तृष्णानिग्रहैः

ebhirevāmayairārtān hīnasthaulyabalādhikān ।

kṣutṛṣṇānigrahaiḥ

आर्तान् एभिरेव आमयैः - ārtān ebhireva āmayaiḥ - in patients suffering from the same diseases

हीन स्थौल्य - hīna sthaulya - of the likes of obesity etc (explained above) having less strength and

हीन बलादिकान् - hīna balādikān - in patients having less strength,

क्षुत्तृष्णानिग्रहैः - kṣutṛṣṇānigrahair - langhana (lightening therapies) should be administered in the form of kshut-trishna nigraha (forcible control of hunger and thirst).

In patients suffering from the same diseases like sthoulya etc. explained above having less (heena) strength and in patients having less strength, langhana (lightening therapies) should be administered in the form of kshut-trishna nigraha (forcible control of hunger and thirst).

## **Indications for Langhana therapy by means of samirana-atapa-ayasa (exposure to breeze, sunlight and exercise):**

दोषैस्त्वार्तान् मध्यबलैर्द्धान् ॥ १४ ॥

समीरणातपायासैः किमुताल्पबलैर्नरान् ।

doṣairārtān madhyabalairdṛḍhān || 14 ||

samīraṇātapa�āsaiḥ kimutālpabalairnarān |

र्द्धान् आर्तान् दोषैः मध्यबलैः तु - dṛḍhān ārtān doṣaiḥ madhyabalaiḥ tu - for strong patients who have vitiated doshas of moderate strength and

किमुत अल्पबलैर्नरान् - kimuta alpabalairnarān - those who have less strength,

समीरण आतप आयासैः - samīraṇā ātapa यासaiḥ - langhana should be administered in the form of

samirana (exposure to wind or breeze),

atapa (heat of the Sun) and

ayasa (exercise).

For strong patients who have vitiated doshas of moderate strength, langhana should be administered in the form of

Samirana (exposure to wind or breeze),

Atapa (heat of the Sun) and

Ayasa (exercise).

For patients with less strength and when the vitiated doshas also have less strength, langana in the form of samirana, atapa and ayasa is recommended.

### **Rules for implementing nourishing and lightening therapies:**

न बृहयेल्लङ्घनीयान् बृह्यांस्तु मृदु लङ्घयेत् ॥ १५ ॥

युक्त्या वा देशकालादिबलतस्तान् उपाचरेत् ।

na bṝmhayellaṅghanīyān bṝmhyāṁstu mr̄du laṅghayet || 15 ||

yuktyā vā deśakālādibalatastān upācaret |

लङ्घनीयान् न बृहयेत् - laṅghanīyān na bṝmhayet – to those who are to be given lightening therapy (langhana), bulk promoting therapy or medicines should not be given

बृह्यांस्तु मृदु लङ्घयेत् - bṝmhyāṁstu mr̄du laṅghayet – to those who are to be given bulk promoting therapy, lightening or thinning treatments can be given in a milder form

युक्त्या वा तानुपाचरेत् - yuktyā vā tānupācaret – or skillfully both thinning and bulk promoting therapies can be given together

देश कालादि बलतः - deśa kālādi balataḥ - after having considered the nature of habitat, season, strength and other factors in the patient.

Those who are indicated for lightening therapy (langhana) should not be administered bulk promoting therapy (brihmana).

For those who are indicated for bulk promoting therapy (brihmana), lightening treatments (langhana) can be given in a milder (mr̄du) form.

Or skilfully both lightening (langhana) and bulk promoting (brihmana) therapies can be given together, after having considered the nature of habitat (desha), season (kala), strength (bala) and other factors in the patient.

### **Benefits of Brimhana therapy:**

बृहिते स्याद्वलं पुष्टिः तत्साध्यामयसङ्क्षयः ॥ १६ ॥

br̥mhite syādbalam pust̥tiḥ: tatsādhyāmayasaṅksayah || 16 ||

बृहिते - br̥mhite – in those who have undergone brimhana therapy (stoutening),

स्याद्वलं पुष्टिः - syādbalam pust̥tih – strength is obtained, body is nourished properly, and

तत्साध्यामयसङ्क्षयः - tatsādhyāmayasaṅksayah - diseases which are curable by that therapy are cured.

In those who have undergone brimhana (stoutening therapy),

Bala - strength is obtained,

Pushti - body is nourished properly, and

Tatsadhyamaya samkshayah - diseases which are curable by that therapy are cured.

### **Benefits of Langhana therapy:**

विमलेन्द्रियता सर्गो मलानां लाघवं रुचिः ।

क्षुत्रट्सहोदयः शुद्धहृदयोद्भारकण्ठता: ॥ १७ ॥

व्याधिमार्दवमुत्साहस्तन्द्रानाशश्च लङ्घिते ।

vimalendriyatā sargo malānām lāghavam ruciḥ |  
kṣutṛtsahodayaḥ śuddhahṛdayodgārakaṇṭhatā: || 17 ||  
vyādhimārdavamutsāhastandrānāśaśca laṅghite |

लङ्घिते - laṅghite – in those who have undergone langhana or lightening therapies, the below mentioned benefits are obtained –

विमलेन्द्रियता – vimalendriyatā – keenness and clarity of sense organs,

सर्गो मलानां - sargo malānām - timely and proper expulsion of wastes (doshas and excreta)

लाघवं - lāghavam - feeling of lightness of the body,

रुचिः - ruciḥ - good taste perception,

क्षुतृट्सहोदयः - kṣutṛtsahodayaḥ - appearance of hunger and thirst together,

शुद्ध हृदयो – śuddha hṛdaya – feeling of purity in the chest region (heart),

शुद्ध उद्गार कण्ठता - śuddha udgāra kanṭhatā – clear belching and clear throat,

व्याधिमार्दवम् – vyādhimārdavam – softening of the diseases (decreased severity of diseases),

उत्साहः - utsāhaḥ - energy and enthusiasm

तन्द्रानाशश्च – tandrānāśaśca – loss of stupor, laziness

In those who have undergone langhana (lightening therapies), the below mentioned benefits are obtained –

Vimalendriyata - keenness and clarity of sense organs,  
Sargo malanam - timely and proper expulsion of wastes (doshas and excreta),  
Laghavam - feeling of lightness of the body,  
Ruchi - good taste perception,  
Kshut trit sahodayaha - appearance of hunger and thirst together,  
Shuddha hridaya - feeling of purity in the chest region (heart),  
Shuddha udgara kantatha - clear belching and clear throat,  
Vyadhi mardavam - softening of the diseases (decreased severity of diseases),  
Utsaha - energy and enthusiasm and  
Tandranasha - loss of stupor, laziness.

### **Excessive use of stoutening and thinning therapies:**

अनपेक्षितमात्रादिसेविते कुरुतस्तु ते ॥ १८ ॥  
अतिस्थौल्यातिकाश्यदीन् वक्ष्यन्ते ते च सौषधाः ।  
रूपं तेनैव च ज्ञेयमतिबृहितलङ्घिते ॥ १९ ॥

anapekṣitamātrādisevite kurutastu te || 18 ||  
atisthaulyātikāśyādīn vakṣyante te ca sauṣadhāḥ ।  
rūpam tenaiva ca jñeyamatibṛmhitalaṅghite || 19 ||

ते अनपेक्षित मात्रादिसेविते कुरुतस्तु - te anapeksita mātrādisevite kurutastu - these therapies (brimhana and langhana) unintentionally when taken in excess will cause

अतिस्थौल्य अतिकार्ष्यादीन् - atisthaulya atikārṣyādīn - profound obesity and profound emaciation etc,

ते वक्ष्यन्ते च सौषधाः - te vakṣyante ca sauṣadhāḥ - they will be enumerated now along with their treatment

तैरेव रूपं च ज्ञेयम् अतिबृहितलङ्घिते - taireva rūpam ca jñeyam  
atibṛhmaṇhitalaṅghite – the same symptoms should be considered as the symptoms of excessive stoutening and excessive thinning (lightening) therapies respectively.

These therapies (brimhana and langhana) when taken in excess will cause atisthoulya (profound obesity) and atikarshya (profound emaciation) etc.

They will be enumerated now along with their treatment.

The same symptoms should be considered as the symptoms of excessive stoutening (atibrihmana) and excessive lightening (atilanghana) therapies respectively.

### **Symptoms of Ati Brimhana or excessive administration of stoutening therapy:**

अतिस्थौल्यापचीमेहज्वरोदरभगन्दरान् ।

काससन्न्यासकृच्छामकुष्ठादीन्तिदारुणान् ॥ २० ॥

atisthaulyāpacīmehajvarodarabhadragandarān |

kāsasannyāsakṛcchrāmakuṣṭhādīnatidāruṇān || 20 ||

अतिदारुणान् - atidāruṇān – dreadful diseases get manifested, like

अतिस्थौल्य – atisthaulya – profound obesity,

अपची – apacī – scrofula,

मेह – meha – diabetes, urinary disorders,

ज्वर – jvara – fever,

उदर – udara – enlargement of abdomen,

भगन्दरान् – bhagandarān – fistula-in-ano,

कास – kāsa – cough,

सन्न्यास – sannyāsa – loss of consciousness,

कृच्छ्र - kṛcchra – dysuria,

आम – āma – disorders of poor digestion,

कुष्ठादीन् - kuṣṭhādīn – skin diseases etc.

Excess of Brimhana therapy produces

Atisthaulya – profound obesity,

Apachi – scrofula,

Meha – Diabetes, urinary disorders,

Jvara – fever,

Udara – enlargement of abdomen,

Bhagandara – fistula-in-ano,

Kasa – cough,

Sanyasa – loss of consciousness,  
Mutrakruchra – dysuria,  
Ama - disorders due to poor digestive activities,  
Kushta - skin diseases which are very dreadful.

### **Treatment for disorders manifested due to Atibrihmaṇa (excessive administration of stoutening therapies):**

तत्र मेदोऽनिलक्षेष्मनाशनं सर्वमीष्यते ।  
कुलत्थजूर्णश्यामाकयवमुद्रमधूदकम् ॥ २१ ॥  
मस्तुदण्डाहतारिष्ट चिन्ताशोधनजागरम् ।  
मधुना त्रिफलां लिह्याद् गुलूचीमभयां घनम् ॥ २२ ॥  
रसाञ्जनस्य महतः पञ्चमूलस्य गुग्गुलोः ।  
शिलाह्वस्य प्रयोगश्च साग्निमन्थरसो हितः ॥ २३ ॥  
विडङ्गं नागरं क्षारः काललोहरजो मधु ।  
यवामलकचूर्णं च योगोऽतिस्थौल्यदोषजित् ॥ २४ ॥

tatra medo'nilaśleśmanāśanam sarvamīṣyate |  
kulatthajūrṇaśyāmākayavamudgamadhudakam || 21 ||  
mastudaṇḍāhatāriṣṭa cintāśodhanajāgaram |  
madhunā triphalāṁ lihyād gulūcīmabhayāṁ ghanam || 22 ||  
rasāñjanasya mahataḥ pañcamūlasya gugguloh |  
śilāhvasya prayogaśca sāgnimantharaso hitaḥ || 23 ||  
viḍāṅgam nāgaram kṣārah kālaloharajo madhu |

yavāmalakacūrṇam ca yogo'tisthaulyadosajit || 24 ||

तत्र सर्वम् मेदो अनिल क्षेष्म नाशनं इष्यते - tatra sarvam medo anila şlesma nāśanam iṣyate – in these (excessive obesity and other conditions) all medicines and treatments which reduce fat, vata and kapha are desirable

योगो च अतिस्थौल्यदोषजित् - yogo ca atisthaulyadosajit – the medicines which would destroy excessive obesity and other symptoms caused due to excessive use of stoutening therapies are -

कुलत्थ – kulattha – horse gram,

जूर्ण - jūrṇa – variety of wild rice,

श्यामाक – śyāmāka – a type of cereal (*Panicum frumentacea*)

यव – yava – barley,

मुद्र – mudga – green gram,

मधूदकम् – madhūdakam – honey water,

मस्तु – mastu – curd water (whey)

दण्डाहत - dandāhata – churned buttermilk,

अरिष्ट – arīṣṭa – fermented medicinal liquids,

चिन्ता – cintā – indulgence in thoughts, worries and stressful activities,

शोधन – śodhana – purification therapies, (panchakarma),

जागरम् – jāgaram – avoidance of sleep at night,

त्रिफलां गुडूचीम् अभयां घनम् मधुना लिह्यात् - triphalāṁ guḍūcīṁ abhayāṁ ghanam madhunā lihyāt – Triphala (fruits of Terminalia chebula, Terminalia bellerica, Emblica officinalis), Tinospora cordifolia, Terminalia

chebula or Cyperus rotundus should be consumed with (licked after mixing with) honey,

रसाञ्जनस्य महतः पञ्चमूलस्य गुग्गुलोः शिलाजतु प्रयोगश्च सान्निमन्थरसो हितः -  
rasāñjanasya mahataḥ pañcamūlasya gugguloh śilājatu prayogaśca  
sāgnimantharaso hitaḥ - aqueous extract of Berberis aristata, 5 great roots (roots of Aegle marmelos, Clerodendrum phlomidis, Oroxylum indicum, Stereospermum suaveolens, Gmelina arborea), Commiphora mukul or Asphaltum mixed in fresh juice of Clerodendrum phlomidis is beneficial,

विडङ्ग नागरं क्षारः काललोहरजो यव आमलकचूर्णं मधु - viḍaṅga nāgaram  
kṣāraḥ kālaloharajo yava āmalakacūrṇam madhu – Powder of Embelia ribes, Ginger, Alkali of barley plant, ash of black iron, powder of barley and Emblica officinalis should be mixed in honey and licked.

Treatment for Atibrihma includes -

Treatments which reduce Medas- fat, Anila- Vata and Sleshma - Kapha are desirable;

Use of Kulattha – horse gram – Dolichos biflorus,

Jurna – a cereal,

Shyamaka - millet,

Yava – Barley – Hordeum vulgare,

Mudga – green gram – Averrhoa carambola,

Madhudakam – Honey mixed with water,

Mastu – whey,

Dandahatam – variety of buttermilk,

Arishta – fermented beverages,

Chinta - Indulgence in worry, stressful activities,

Shodhana - Purification therapies,

Jagaram - avoidance of sleep,

Either Triphala (hareetaki, vibhitaki and amalaki), Guduci (*Tinospora cordifolia*), Abhaya (Chebulic Myrobalan fruit rind – *Terminalia chebula*) or Ghana - musta (*Cyperus rotundus*), should be licked with honey daily,

Either Rasanjana (Aqueous extract of Berberis aristata), Brihat Pancamula (Agnimantha, Shyonaka, Gambhari, Patala, Bilva), Guggulu –

along with the fresh juice of Agnimantha (*Premna mucronata*) is suitable,

Powder of Vidanga (False black pepper – *Embelia ribes*), Nagara – (Ginger), Kshara ([Yavakshara](#)) and kala loha raja (iron filing) or powder of Yava (Barley – *Hordeum vulgare*) and Amla along with honey should be licked daily.

व्योषकट्वीवराशिग्रुविडङ्गातिविषास्थिरः ।

हिङ्गुसौवर्चलाजाजी यवानीधान्यचित्रकाः ॥ २५ ॥

निशे बृहत्यौ हपुषा पाठामूलं च केम्बुकात् ।

एषां चूर्णं मधुं घृतं तैलं च सद्शांशकम् ॥ २६ ॥

सकुभिः षोडशगुणैः युक्तं पीतं निहन्ति तत् ।

अतिस्थौल्यादिकान् सर्वान् रोगानन्यांश्च तद्विधान् ॥ २७ ॥

हृद्रोगकामलाश्चित्रशासकासगलग्रहान् ।

बुद्धिमेधास्मृतिकरं सन्नस्याग्नेश्च दीपनम् ॥ २८ ॥

vyoṣakaṭvīvarāśigruviḍaṅgātivisāsthirāḥ |

hiṅgusauvarcalājājī yavānīdhānyacitrakāḥ || 25 ||

niśe bṛhatyau hapuṣā pāṭhāmūlam ca kembukāt |

eśām cūrṇām madhu ghṛtam tailam ca sadṛśāmśakam || 26 ||

saktubhiḥ śoḍāśaguṇaiḥ yuktam pītam nihanti tat |

atisthaulyādikān sarvān rogānanyāṁśca tadvidhān || 27 ||

hṛdrogakāmalāśvitraśvāsakāsagalagrahān |

buddhimedhāsmṛtikaram sannasyāgneśca dīpanam || 28 ||

चूर्ण एषा - cūrṇa eṣā - the powder of these (below mentioned herbs) -

व्योष कट्वी वरा शिग्रु विडङ्ग अतिविषा स्थिराः - vyoṣa kaṭvī varā śigru  
viḍaṅga ativiṣā sthirāḥ - Vyosha (Long pepper, black pepper and ginger),  
Picrorrhiza kurroa, Vara (fruits of Terminalia chebula, Terminalia  
bellerica and Emblica officinalis), drumstick, Embelia ribes, Aconitum  
heterophyllum, Desmodium gangeticum

हिङ्गु सौवर्चल आजाजी यवानी धान्य चित्रकाः - hiṅgu sauvarcala ājājī yavānī<sup>1</sup>  
dhānya citrakāḥ - asafetida, sauchal salt, cumin, carom seeds, coriander,  
Plumbago zeylanica,

निशे बृहत्यौ हपुषा पाठा मूलं च केम्बुकात् - niśe bṛhatyau hapuṣā pāṭhā  
mūlam ca kembukāt – turmeric, Berberis aristata, Solanum indicum,  
Solanum xanthocarpum, Juniperus communis, root of Cyclea peltata and  
root of Costus speciosus,

सदशाशकम् मधु घृतं तैलं च - sadṛśāśakam madhu ghṛtam tailam ca – taken  
in equal quantity and mixed in equal quantity of honey, ghee and oil,  
and

षोडशगुणैर्युक्तं सकुम्भिः – ṣodaśaguṇairyuktam saktubhiḥ - sixteen parts of  
corn flour,

पीत निहन्ति तत् - pīta nihanti tat – when consumed, will destroy

अतिस्थौल्यादिकान् सर्वान् रोगान् - atisthauļyādikān sarvān rogān – excessive  
obesity and other diseases listed above (as caused by excessive  
administration of stoutening therapy)

अन्यांश्च तद्विधान् - anyāṁśca tadvidhān – and even other diseases of  
similar nature such as

हृद्रोग कामला श्वित्र श्वास कास गलग्रहान् - hṛdroga kāmalā śvitra śvāsa kāsa  
galagrahān – heart diseases, jaundice, leucoderma, dyspnoea, cough,  
obstruction in the throat (hoarseness of voice),

बुद्धि मेधा स्मृतिकरं – buddhi medhā smṛtikaram - improves power of thinking, intelligence and memory, and

सन्नस्याग्नेश्च दीपनम् - sannasyāgneśca dīpanam – kindles the weakened fire (digestive activity, metabolism)

Powders of

Vyosha- Trikatu – pepper, long pepper and ginger,

Katvi – Elettaria cardamomum,

Vara - Triphala,

Shigru - drum stick,

Vidanga - False black pepper – Embelia ribes,

Ativisha – Aconitum heterophyllum,

Sthira - Desmodium gangeticum,

Hingu – Asafoetida,

Sauvarcala,

Ajaji – Cuminum cyminum,

Yavani – Trachyspermum ammi,

Dhanya – Coriandrum sativum,

Chitraka – Plumbago zeylanica,

The two Nisa - turmeric and tree turmeric,

The two Brihati - brihati and kantakari,

Hapusa – Sphaeranthus indicus,

Root of Patha - Cyclea peltata and

Kebuka – Brassica oleracea,

should be mixed with Madhu (honey), Gritam (ghee) and Tailam (oil) in equal proportions and sixteen parts of saktu (corn flour).

This mixture cures diseases due to atiyoga of Brihmana like atisthoulya etc mentioned earlier and even others of similar nature such as

Hridroga - heart diseases,

Kamala - jaundice,

Shvitra - leucoderma,

Swasa - dyspnoea,

Kasa - cough,

Gala graha - obstruction in the throat etc.

It improves

Buddhi - power of thinking,

Medha - intelligence,

Smriti - memory and

Sannasya agnescha deepanam - kindles the weakened digestive fire.

### **Symptoms of Ati Langhana (excessive administration of lightening therapy):**

अतिकाश्यं भ्रमः कासस्तुष्णाधिक्यमरोचकः ।

स्नेहाग्ननिद्राद्वक्षोत्रशुक्रौजःक्षुत्स्वरक्षयः ॥ २९ ॥

वस्तिहन्मूर्धजङ्घोरुत्रिकपार्श्वरुजा ज्वरः ।

प्रलापोर्ध्वानिलग्लानिच्छदिपर्वास्थिभेदनम् ॥ ३० ॥

विष्मूत्रादि ग्रहाद्याश्च जायन्तेऽतिविलङ्घनात् ।

atikārśyam bhramah kāsastrṣṇādhikyamarocakah |  
 snehāgninidrādrkśrotraśukraujahksutsvarakṣayah || 29 ||  
 vastihṛṇmūrdhajaṅghorutrikapārśvarujā jvarah |  
 pralāpordhvānilaglānicchardiparvāsthibhedanam || 30 ||  
 viṇmūtrādi grahādyāśca jāyante'tivilaṅghanāt |

अतिविलङ्घनात् जायन्ते - ativilaṅghanāt jāyante – due to excessive administration of thinning (emaciating, lightening) therapies are manifested (the below mentioned conditions)

अतिकाश्य - atikārśya – profound emaciation,

भ्रमः - bhramah - delusion, dizziness, giddiness,

कासः - kāsaḥ - cough

तृष्णाधिक्यम् - trṣṇādhikyam – severe thirst,

अरोचकः - arocakah - anorexia,

क्षयः स्नेहाग्नि निद्रा द्वक्षोत्र शुक्रौजः क्षुत्स्वर - kṣayah snehāgni nidrā drkśrotra śukraujah kṣutsvara – loss of (decrease of) moistness, digestive power, sleep, vision, hearing, semen, ojas (essence of tissues), hunger and voice,

रुजा बस्ति हृन्मूर्ध जड्घोरु त्रिक पार्श्व - rujā basti hṛnmūrdha jaṅghoru trika pārśva – pain in the urinary bladder, heart, head, calves, thighs, upper shoulders and flanks,

ज्वरः - jvarah - fever,

प्रलापोर्ध्वानिल ग्लानि च्छर्दि पर्वास्थि भेदनम् - pralāpordhvānila glāni cchardi parvāsthi bhedanam – delirium (excess talking, irrelevantly), belching, exhaustion, vomiting, cutting pain in the joints (of fingers) and bones,

वर्चो मूत्र ग्रहाद्याश्च - varco mūtra grahādyāśca - obstruction of faeces, urine etc.

Atilanghana (excessive lightening therapy) causes -

Atikarshyam - profound emaciation,

Bhrama – delusion, dizziness,

Kasa – cough,

Trushnadhikyam – severe thirst,

Arochaka – anorexia;

It causes loss / decrease of -

Sneha - moistness,

Agni - digestive power,

Nidra - sleep,

Drik - vision,

Srotra - hearing,

Shukra - semen,

Ojas – essence of tissues,

Kshut - hunger and

Svara – voice;

It causes ruja (pain) in the

Vasti - urinary bladder,

Hrid - heart,

Murdha - head,

Janga - calves,

Uru - thighs,

Trika - upper shoulders and  
Parshva - flanks;  
Jwara - fever,  
Pralapa - delirium,  
Urdhva anila - belching,  
Glani - exhaustion,  
Chardi - vomiting,  
Parvasthi bhedanam - cutting pain in the joints and bones;  
Vinmutradi graham - non-elimination of feces, urine etc.,  
arise from the excess of Langhana.

### **Emaciation is better than Obesity:**

काश्यमेव वरं स्थौल्यान्नहि स्थूलस्य भेषजम् ॥ ३१ ॥

बृंहणं लङ्घनं वालमतिमेदोऽग्निवातजित् ।

मधुरस्निग्धसौहित्यैर्यत् सौख्येन विनश्यति ॥ ३२ ॥

क्रशिमा स्थविमात्यन्तविपरीतनिषेवणैः ।

kārśyameva varam sthaulyānnahi sthūlasya bheṣajam || 31 ||

br̥mhaṇam laṅghanam vālamatimedo'gnivātajit |

madhurasnigdhasauhityairyat sauκhyena vinaśyati || 32 ||

kraśimā sthavimātyantaviparītaniṣevaraṇaiḥ |

काश्यमेव वरं स्थौल्यात् - kārśyameva varam sthaulyāt – emaciation (being thin) is better than obesity (being fat),

न हि भेषजम् स्थूलस्य - na hi bhesajam sthūlasya – there is no treatment for the obese,

बृहणं लङ्घनं वा न अलम् अतिमेदो अग्निवातजित् - br̥mhaṇam laṅghanam vā na alamatimedo agnivātajit – because stoutening therapies or thinning therapies are incapable of vanquishing excess of fat, excessive digestive activity or excessive vata

क्रशिमा नश्यति मधुर स्निग्ध सौहित्यैः यत्सौख्येन च - kraśimā naśyati madhura snigdha sauhityaiḥ yatsaukhyena ca – emaciation gets cured (destroyed) by use of sweet and unctuous (fatty) foods and comfortable living, whereas

स्थविमा अत्यन्त विपरीत निषेवणैः - sthavimā atyanta viparīta niṣevaṇaiḥ - obesity gets cured by the use of foods and activities which are extremely opposite to those mentioned above, that too when used in maximum quantity.

Emaciation (karshya) is better than obesity (sthoulya).

There is no treatment for the obese, because brihmaṇa (stoutening therapies) or langana (thinning therapies) are incapable of vanquishing atimeda (excess of fat), atyagni (excessive digestive activity) or excessive vata.

Emaciation gets cured by use of madhura (sweet) and snigdha (unctuous) foods and comfortable living;

Obesity gets cured by the use of foods and activities which are atyanta viparita (extremely opposite) to those mentioned above, that too when used in maximum quantity (atinishevana).

## Treatment principles of emaciation:

योजयेद्वृंहणं तत्र सर्वं पानान्नभेषजम् ॥ ३३ ॥

अचिन्तया हर्षणेन ध्रुवं सन्तर्पणेन च ।

स्वप्नप्रसङ्गाच्च कृशो वराह इव पुष्यति ॥ ३४ ॥

न हि मांससमं किञ्चिदन्यद्वेहबृहत्वकृत् ।

मांसादमांसं मांसेन सम्भृतत्वाद्विशेषतः ॥ ३५ ॥

yojayedbr̥mhaṇam tatra sarvam pānānnabheṣajam || 33 ||

acintayā harṣaṇena dhruvam santarpaṇena ca |

svapnaprasaṅgācca kṛśo varāha iva puṣyati || 34 ||

na hi māṃsasamam kiñcidanyaddehabṛhattvakṛt |

māṃsādamāṃsam māṃsenā sambhṛtatvādviśeṣataḥ || 35 ||

तत्र सर्वं पान अन्न भेषजम् बृंहणं योजयेत् – tatra sarvam pāna anna bheṣajam br̥mhaṇam yojayet – therein (in emaciation), all sorts of liquids, foods and drugs which are stoutening (bulk promoting, nourishing) should be adopted

कृशो पुष्यति वराह इव - kṛśo puṣyati varāha iva – the emaciated person becomes stout like a boar

अचिन्तया – acintayā – by absence of worry,

हर्षणेन - harṣaṇena – by happiness,

ध्रुवं सन्तर्पणेन च - dhruvam santarpaṇena ca – more use of nutritious food and

स्वप्नप्रसङ्गाच्च - svapnaprasaṅgācca – more of sleep

न हि किञ्चिदन्यत् मांस समं देह बृहत्त्वकृत् - na hi kiñcidanyad māmsa samam dehabṛhattvakṛt - there is nothing equivalent to the meat to cause stoutness of the body,

विशेषतः मांसाद मांसं मांसेन सम्भृतत्वात् - viśeṣataḥ māṃsāda māṃsam māseṇa sambhṛtatvād - especially so the meat of meat eating (carnivorous) animals, for they get nourished by (feed on) meat itself.

In emaciation, all sorts of pana (liquids), anna (foods) and bheshaja (drugs) which are brihmana (stoutening) should be adopted.

Achintya - by absence of worry,

Harshana - by happiness,

Dhruvam santarpanena ca - more use of nutritious food and

Svapnaprasangacha - more of sleep,

The emaciated person becomes stout like a varaha (pig).

There is nothing equivalent to mamsa (meat) to cause deha brihatva (stoutness of the body), especially so the meat of meat-eating animals, for they get nourished by meat itself.

### Foods that are good for obese and thin people:

गुरु चातर्पणं स्थूले विपरीतं हितं कृशे ।

यवगोधूममुभयो तद्योग्याहितकल्पनम् ॥ ३६ ॥

guru cātarpaṇam sthūle viparītam hitam krśe |

yavagodhūmamubhayo tadyog्यāhitakalpanam || 36 ||

गुरु चातर्पणं स्थूले - guru cātarpaṇam sthūle – foods which are heavy and non-nutritious (depleting) are ideal for obese,

विपरीतं हितं कृशे - viparītam hitam krśe – whereas the opposites are ideal for the emaciated (foods which are light and nutritious)

यव गोधूमम् तद्योग्या उभयोः हितकल्पनम् - yava godhūmam tadyogyā ubhayos hitakalpanam - yava (barley) and godhuma (wheat) should be used in both these conditions considering them as beneficial foods respectively (yava being heavy and non-nutritious is good for obese people while godhuma (wheat) being light and nutritious is beneficial for emaciated people).

Foods which are guru (heavy) and apatarpana (non-nutritious) are ideal for sthula (obese), whereas the opposites are ideal for the krisha (emaciated), i.e. foods which are light and nutritious.

Yava (barley) and godhuma (wheat) should be used in both these conditions considering them as beneficial foods respectively (yava being heavy and non-nutritious is good for obese people while godhuma being light and nutritious is beneficial for emaciated people).

### **Brimhana and langhana are the only two important forms of treatments:**

दोषगत्यातिरिच्यन्ते ग्राहिभेद्यादिभेदतः ।

उपक्रमा न तु द्वित्वाद्विन्ना अपि गदा इव ॥ ३७ ॥

doṣagatyātiricyante grāhibhedyādibhedataḥ ।

upakramā na tu dvitvādbhinnā api gadā iva || 37 ||

दोषगत्या अतिरिच्यन्ते - doṣagatyā atiricyante - though the states of doshas are innumerable,

उपक्रमा ग्राहि भेद्यादि भेदतः - upakramā grāhi bhedyādi bhedataḥ - and the types of treatments are also innumerable, like grahi (withholding, constipating), bhedi (purgatives) etc,

न ते द्वित्वाद्विन्ना - na te dvitvādbhinnā - still the treatments do not surpass these two kinds i.e. brimhana (stoutening) and langhana (thinning),

अपि गदा इव - api gadā iva - as the diseases, though innumerable fall into two kinds only i.e. sama and nirama (with ama and without ama).

Though the states of doshas are innumerable, and the types of treatments are also innumerable, like grahi (withholding, constipating), bhedi (purgatives) etc, still the treatments do not surpass these two kinds i.e. brimhana (stoutening) and langhana (thinning), as the diseases, though innumerable fall into two kinds only i.e. sama and nirama (with ama and without ama).

इति श्री वैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां

अष्टाङ्गहृदयसंहितायां सूत्रस्थाने द्विविधोपक्रमणीयो

नाम चतुर्दशोऽद्यायः ॥

iti śrī vaidyapatisimhauguptasūnu

vāgbhaṭaviracitāyāṁ aṣṭāṅgahṛdayasamhitāyāṁ

sūtrasthāne dvividhopakramanīyo nāma

caturdaśo'dhyāya: ||

Thus ends the 14<sup>th</sup> chapter of Ashtangahrdaya Samhita Sutrasthana, named Dvividhopakramaniyo Adhyaya, written by Shrimad Vaghbata, son of Shri Vaidyapati Simhagupta.

## **CHAPTER 15: GROUP OF HERBS USED IN PANCHAKARMA – SHODHANADI GANA SANGRAHA ADHYAYA**

### **Ashtanga Hridayam**

Sutrasthanam – Chapter – 15

शोधनादिगणसङ्ग्रहमध्यायं

śodhanādigaṇasaṅgrahamadhyāyam

The 15<sup>th</sup> chapter of Sutrasthanam of Ashtanga Hridayam is named as Shodhanadi Gana Sangraham Adhyayam. This chapter deals with various groups (gana) of herbs that are used in cleansing therapies i.e. Panchakarma treatments. The chapter also gives a list of other groups of herbs which are used in preparing Ayurvedic medicines for various purposes and benefits.

#### **Pledge by the author(s):**

अथातो शोधनादिगणसङ्ग्रहमध्यायं व्याख्यास्यामः

इति ह स्माहुरात्रेयादयो महर्षयः ॥

athāto śodhanādigaṇasaṅgrahamadhyāyam vyākhyāsyāmaḥ

iti ha smāhurātreyādayo maharṣayaḥ ||

अथातः शोधनादिगणसङ्ग्रहमध्यायं व्याख्यास्यामः - athātaḥ

śodhanādigaṇasaṅgrahamadhyāyam vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the group of herbs used in Panchakarma or purification treatments.

इति ह स्माहुरात्रेयादयो महर्षयः - iti ha smāhurātreyādayo maharṣayaḥ - thus pledge atreya and other sages.

Atreya and other sages pledge that henceforth they will be explaining the chapter named Shodhanadiganasangraham (pertaining to the group of herbs used in Panchakarma or purification treatments).

### **Chardana Gana — Group of Emetics:**

मदनमधुकलम्बानिम्बबिम्बीविशाला

त्रपुसकुटजमूर्वादेवदालीकृमिधनम् ।

विदुलदहनचित्राः कोशवत्यौ करञ्जः

कणलवणवचैलासर्षपाश्छर्दनानि ॥ १ ॥

madanamadhukalambānimbabimbīviśālā

trapusakuṭajamūrvādevadālīkṛmighnam |

viduladahanacitrāḥ kośavatyau karañjaḥ

kaṇalavaṇavacailāsarṣapāśchardanāni || 1 ||

छर्दनानि – chardanāni – the group of emetics are as enlisted below -

मदन – madana (Randia dumetorum)

मधुक – madhuka (Licorice)

लम्बा - lambā

निम्ब – nimbi (neem)

बिम्बी – bimbī (Coccinia grandis)

विशाला – viśālā (Citrullus colocynthis)

त्रपुस – trapusa (cucumber)

कुटज - kuṭaja (*Holarrhena antidysenterica*)

मूर्वा – mūrvā (*Marsdenia tenacissima*)

देवदाली – devadālī (*Luffa echinata*)

कृमिधनम् - kṛmighnam (*Embelia ribes*)

विदुल - vidula (*Barringtonia acutangula*)

दहन – dahana (*Plumbago zeylanica*)

चित्रा: - citrāḥ (*Ipomea reniformis*, *Merremia emarginata*)

कोशवत्यौ – kośavatyau (Sponge gourd i.e., *Luffa aegyptiaca* and Ridge gourd i.e. *Luffa acutangula*)

करञ्जः - karañjaḥ (*Pongamia pinnata*)

कण - kāṇa (long pepper)

लवण - lavaṇa (rock salt)

वचा - vacā (*Acorus calamus*)

एला - elā (cardamom)

सर्षपः - sarṣapāḥ (mustard).

Madana - *Randia spinosa*,

Madhuka – Licorice – *Glycyrrhiza glabra*,

Lamba – bitter bottle gourd – *Lagenaria siceraria*,

Nimba – neem – *Azadirachta indica*,

Bimbi – ivy gourd - *Coccinia grandis*,

Vishala – bitter apple – *Citrullus colocynthis*,

Trapusha – common cucumber – *Cucumis sativus*,

Kutaja – conessi - *Holarrhena antidysenterica*,

Murva – *Chonemorpha fragrans*,

Devadali – Luffa echinata,  
 Krimighna – Vidanga - Embelia ribes,  
 Vidula – Salix caprea,  
 Dahana – leadwort – Plumbago zeylanica,  
 Chitra – Merremia emarginata,  
 The two Kosavati – Dhamarghava – Luffa cylindrica, Rajakoshataki –  
 Luffa acutangula,  
 Karanja – Indian beech – Pongamia pinnata,  
 Kana - long pepper – Piper longum,  
 Lavana – Salt,  
 Vacha – sweet flag - Acorus calamus,  
 Ela – cardamom – Elettaria cardamomum and  
 Sarhsapa – mustard – Brassica juncea  
 form the group known as Chardana Gana (group of emetics).

### **Virechana Gana – group of purgatives:**

निकुम्भकुम्भत्रिफलागवाक्षी

स्नुकशङ्खिनी नीलिनितिल्वकानि ।

श्यामाककम्पिल्लक हेमदुग्धा

दुग्धं च मूत्रं च विरेचनानि॥२॥

nikumbhakumbhatriphalāgavāksī

snuksaṅkhinī nīlinitilvakāni |

śyāmākakampillaka hemadugdhā

dugdham ca mūtram ca virecanāni||2||

विरेचनानि – virecanāni – the group of purgatives are as enlisted below -

निकुम्भ - nikumbha (*Baliospermum montanum*)

कुम्भ – kumbha (*Operculina turpethum*)

त्रिफला – triphalā (fruits of *Terminalia chebula*, *Terminalia bellerica* and *Emblica officinalis*)

गवाक्षी - gavākṣī (*Citrullus colocynthis*)

स्नुक - snuk (*Euphorbia neriifolia*)

शङ्खिनी - śaṅkhinī (*Andrographis paniculata*)

नीलिनि – nīlini (*Indigofera tinctoria*)

तिल्वकानि - tilvakāni (*Symplocos racemosa*)

शम्याक – śamyāka (*Cassia fistula*)

कम्पिल्लक – kampillaka (*Mallotus philippensis*)

हेमदुर्घा - hemadugdhā (*Argemone mexicana*)

दुर्घं च - dugdham ca Dugdha (milk)

मूत्रं च - mūtram ca Mutra (urine).

Nikumbha – *Baliospermum montanum*,

Kumbha – Indian jalap – *Operculina turpethum*,

Triphala – Haritaki – *Terminalia chebula*, [Vibhitaki](#) – *Terminalia bellirica*,  
Amalaki – *Emblica officinalis*,

Gavakshi – bitter apple – *Citrullus colocynthis*,

Snuk – Snuhi - common milk hedge – *Euphorbia neriifolia*,

Shankhini – *Clitoria ternatea*,

Nilini – Indian indigo - *Indigofera tinctoria*,

Tilvaka – *Symplocos cochinchinensis*,

Samyaka – purging fistula – Cassia fistula,  
Kampillaka - Mallotus philippinensis,  
Hemadugdha – Mexican poppy – Argemone mexicana,  
Dugdha - milk and  
Mutra – urine  
form the group known as Virechana Gana (group of purgatives).

### **Niruhana Gana- group of drugs for decoction enema:**

मदनकुटजकुष्ठदेवदाली

मधुकवचादशमूलदारुरास्नाः ।

यवमिशिकृतवेधनं कुलतथा मधु

लवणं त्रिवृता निरुहणानि॥३॥

madanakuṭajakuṣṭhadēvadālī

madhukavacādaśamūladārurāsnāḥ ।

yavamiśikṛtavedhanām kulatthā madhu

lavaṇām trivṛtā nirūhaṇāni||3||

निरुहणानि - nirūhaṇāni – the group of drugs used for decoction enema are as enlisted below –

मदन - madana (Randia dumetorum)

कुटज - kuṭaja (Holarrhena antidysenterica)

कुष्ठ - kuṣṭha (Saussurea lappa)

देवदाली – devadālī (Luffa echinata)

मधुक – madhuka (Licorice)

वचा – vacā (Acorus calamus)

दशमूल – daśamūla (ten roots)

दारु – dāru (Berberis aristata)

रास्ना: - rāsnāḥ (Pluchea lanceolata)

यव – yava (barley)

मिशि – miši (Anethum sowa, Indian dill)

कृतवेधनं - kṛtavedhanam (Luffa acutangula)

कुलत्था – kulatthā (horse gram)

मधु – madhu (honey)

लवण – lavaṇam (salt)

त्रिवृता - trivṛtā (Operculina turpethum).

Madana – Emetic nut - Randia spinosa,

Kutaja – conessi - Holarrhena antidysenterica,

Kustha – costus - Saussurea lappa,

Devadali – Luffa echinata,

Madhuka – Liquorice – Glycyrrhiza glabra,

Vacha – sweet flag – Acorus calamus,

Dashamoola (group of ten roots) – Gambhari – Gmelina arborea, Bilwa – Aegle marmelos, Patala – Stereospermum colais, Syonaka – Oroxylum

indicum, Agnimantha – Premna serratifolia, Brihati – Solanum anguivi, Kantakari – Solanum xanthocarpum, Gokshura – Tribulus terrestris, Prishniparni – Desmodium gangeticum, Salaparni – Pseudarthria viscosa, Daru – Devadaru – Cedrus deodara, Rasna – Alpinia galanga, Yava – barley – Hordeum vulgare, Mishi – garden dil – Anethum sowa, Kritavedhanam – ribbed gourd – Luffa acutangula, Kulattha - Horse gram – Dolichos biflorus, Madhu - Honey, Lavana - salt and Trivrit – Indian jalap – Operculina turpethum form the group of drugs known as Niruhana Gana.

### **Naavana Gana- group of Drugs for nasal medication:**

वेल्लापामार्ग व्योषदार्विसुराला बीजं

शैरीषं बार्हतं शैग्रवं च ।

सारो मधूकः सैन्धवं ताक्ष्यशैलं

त्रुट्यौ पृथ्वीका शोधयन्त्युत्तमाङ्गम्॥४॥

vellāpāmārga vyoṣadārvīsurālā bījam

śairīṣam bārhatam śaigravam ca |

sāro madhūkah saindhavam tārkṣyaśailam

truṭyau pr̥thvīkā śodhayantyuttamāṅgam||4||

शोधयन्त्युतमाङ्गम् - śodhayantyuttamāṅgam – the group of herbs which cleanse the head (on administration through the nose) are as listed below –

वेल्ल – vella (Embelia ribes)

अपामार्ग – apāmārga (Achyranthes aspera)

व्योष - vyōṣa (long pepper, black pepper and ginger)

दार्वी – dārvī (Berberis aristata)

सुराला – surālā (Resin or gum of Vateria indica / Shorea robusta)

बीजं शैरीषं - bījam śairīṣam (seeds of Albizia lebbeck)

बाह्रतं - bārhatam (seed of Solanum indicum)

शैग्रवं च - śaigravam ca (seeds of drumsticks)

सारो माधूकः - sāro mādhūkah (extract or essence of the flowers of Madhuca longifolia)

सैन्धवं - saindhavam (rock salt)

तार्क्ष्यशैलं - tārkṣyaśailam (solidified extract of Berberis aristata)

त्रुट्यौ - truṭyau (small and big cardamom varieties)

पृथ्वीका – pṛthvīkā (Hingupatri, Ferula jaeschkeana, Gardenia gummifera).

Vella - Embelia ribes,

Apamarga – prickly chaff flower plant - Achyranthes aspera,

Vyosha – Pippali - long pepper, Maricha - black pepper and Shunti – ginger,

Darvi - Berberis aristata,  
Surala - Resin or gum of Vateria indica / Shorea robusta,  
Beejam shaireesham - seeds of Albizia lebbeck,  
Barhatam - seed of Solanum indicum,  
Shaigravam - seeds of drumsticks – Moringa oleifera,  
Saro madhuka - extract or essence of the flowers of Madhuca longifolia,  
Saindhavam - rock salt,  
Tarkshyashailam - solidified extract of Berberis aristata,  
Trutyau - small and big cardamom varieties – Elettaria cardamomum,  
Amomum subulatum and  
Prithvika – Hingupatri - Ferula jaeschkeana, Gardenia gummifera  
Form the group of drugs for Navana (nasal medication).

### **Vataghna Gana – group of herbs which balance Vata:**

भद्रदारु नतं कुष्ठं दशमूलं बलाद्वयम् ।

वायुं वीरतरादिश्च विदार्यादिश्च नाशयेत्॥५॥

bhadradāru natam̄ kuṣṭham̄ daśamūlam̄ balādvayam |

vāyum̄ vīratarādiśca vidāryādiśca nāśayet||5||

भद्रदारु – bhadradāru (Cedrus deodara)

नतं - natam̄ (Valeriana wallichii)

कुष्ठं - kuṣṭham̄ (Saussurea lappa)

दशमूलं - daśamūlam (10 roots)

बलाद्वयम् – balādvayam (Bala – Sida cordifolia and Atibala – Abutilon indicum)

वीरतरादिश्च – vīratarādiśca (Virataradi group of herbs)

विदार्यादिश्च – vidāryādiśca (Vidaryadi group of herbs)

वायुं नाशयेत् - vāyum nāśayet – the above said group of herbs (Vataghna gana) will balance vata.

Bhadradaru - Deodar - Cedrus deodara,

Natham – Indian valerian - Valeriana wallichii,

Kushtam – costus - Saussurea lappa,

Dashamoola – group of 10 roots - Gambhari – Gmelina arborea, Bilwa – Aegle marmelos, Patala – Stereospermum colais, Syonaka – Oroxylum indicum, Agnimantha – Premna serratifolia, Brihati – Solanum anguivi, Kantakari – Solanum xanthocarpum, Gokshura – Tribulus terrestris, Prishniparni – Desmodium gangeticum, Salaparni – Pseudarthria viscosa,

Baladvayam – two varieties of Bala - Bala – Sida cordifolia and Atibala – Abutilon indicum,

Virataradi group of herbs,

Vidaryadi group of herbs,

form the group of herbs which balance vata (Vataghna gana).

### **Pittaghna Gana – group of herbs which balance Pitta:**

दूर्वानन्ता निम्बवासात्मगुसा

गुन्द्राभीरुः शीतपाकी प्रियङ्गुः ।

न्यग्रोधादि: पद्मकादि: स्थिरे द्वे

पद्मं वन्यं शारिवादिश्च पितम्॥६॥

dūrvānāntā nimba vāsātmaguptā  
gundrābhīruḥ śītapākī priyaṅguḥ |  
nyagrodhādiḥ padmakādiḥ sthire dve  
padmaṁ vanyam śārivādiśca pittam||6||

दूर्वा – dūrvā (Cynodon dactylon)

अनन्ता – anantā (Hemidesmus indicus)

निम्ब – nimbi (Neem)

वासा – vāsā (Adhatoda vasica)

आत्मगुसा - ātmaguptā (Mucuna pruriens)

गुन्द्रा – gundrā (Cyperus rotundus)

अभीरुः - abhīruḥ (Crotalaria verrucosa / Asparagus racemosus)

शीतपाकी – śītapākī (Abrus precatorius)

प्रियङ्गुः - priyaṅguḥ (Callicarpa macrophylla)

न्यग्रोधादि: - nyagrodhādiḥ - (Nyagrodhadi group of herbs)

पद्मकादि: – padmakādiḥ (Padhmakadi group of herbs)

स्थिरे द्वे - sthire dve (Shalaparni – Desmodium gangeticum and  
Prishniparni – Uraria picta)

पद्मं - padmaṁ (Prunus cerasoides)

वन्यं - vanyam (Oroxylum indicum)

सारिवादि॒श्च – sārivādiśca (Sarivadi group of herbs)

पित्तम् – pittam – the above-mentioned group of herbs also called Pittaghna Gana will balance pitta.

Durva - conch grass- Cynodon dactylon,

Ananta - Hemidesmus indicus,

Nimba – Neem – Azadirachta indica,

Vasa - Adhatoda vasica,

Atmagupta – common cowitch - Mucuna pruriens,

Gundra - Cyperus rotundus,

Abhiru - Crotalaria verrucosa / Asparagus racemosus,

Sheetapaki - Abrus precatorius,

Priyangu - Callicarpa macrophylla,

Nyagrodhadi group of herbs,

Padhmakadi group of herbs,

Two varieties of Sthira - Shalaparni – Desmodium gangeticum and Prishniparni – Uraria picta,

Padmam - Prunus cerasoides,

Vanyam - Oroxylum indicum,

Sarivadi group of herbs,

Form the group of herbs that balance Pitta (Pittagna gana).

**Kaphaghna Gana – group of herbs which balance Kapha:**

आरग्वधादिरकार्दिर्मुष्ककायोऽसनादिकः ।

सुरसादिः समुस्तादिर्वत्सकादिर्वलासजित् ॥७॥

āragvadhādirarkādirmuṣkakādyo'sanādikah |

surasādih samustādirvatsakādirvalāsajit||7||

आरग्वधादि: - āragvadhādir – Aragwadadi group of herbs,

अर्कादि: - arkādir – Arkadi group of herbs,

मुष्ककायो - muṣkakādyo – Muskakadi group of herbs,

असनादिकः - asanādikah - Asanadi group of herbs,

सुरसादिः - surasādih - Surasadi group of herbs,

स मुस्तादिः - sa mustādir – Mustadi group of herbs,

वत्सकादिः - vatsakādir – Vatsakadi group of herbs

बलासजित् – balāsajit – the above said 7 groups of herbs would balance kapha (destroy morbid kapha).

Aragwadadi group of herbs,

Arkadi group of herbs,

Muskakadi group of herbs,

Asanadi group of herbs,

Surasadi group of herbs,

Mustadi group of herbs and

Vatsakadi group of herbs

Form the group of herbs that balance Balasa / Kapha (Kaphagna gana).

### **Jeevaniya Gana – Jeevaniya group of herbs:**

जीवन्तीकाकोल्यौ मेदे द्वे मुद्रमाषपण्यौ च ।

ऋषभकजीवकमधुकं चेति गणो जीवनीयाख्यः॥८॥

jīvantīkākolyau mede dve mudgamāṣaparṇyau ca |

r̥śabhabakajīvakamadhukam ceti gaṇo jīvanīyākhyah||8||

जीवन्ती – jīvantī (Leptadenia reticulate)

काकोल्यौ – kākolyau (Kakoli - Roscoea procera, Kshirakakoli – Lilium polphyllum)

मेदे द्वे - mede dve (Polygonatum cirrhifolium)

मुद्रमाषपण्यौ च - mudgamāṣaparṇyau ca (Mudgaparni - Phaseolus trilobus & Mashaparni - Teramnus labialis)

ऋषभक - r̥śabhaka (Malaxis acuminate, Microstylis wallichii)

जीवक – jīvaka (Microstylis musifera)

मधुकं चेति - madhukam ceti (licorice etc)

गणो जीवनीयाख्यः - gaṇo jīvanīyākhyah - the group of herbs listed above are called Jivaniya Gana.

Jeevanti - Leptadenia reticulata,

Two types of Kakoli - Kakoli - Roscoea procera, Kshirakakoli – Lilium polphyllum,

Two types of Meda – Meda - *Polygonatum cirrhifolium*, Mahameda – *Polygonatum verticillatum*,

Mudgaparni - *Phaseolus trilobus*,

Mashaparni - *Teramnus labialis*,

Rishabhaka - *Malaxis acuminate*, *Microstylis wallichii*,

Jivaka - *Microstylis muscifera*,

Madhukam – licorice – *Glycyrrhiza glabra* etc

form the group of herbs called Jivaniya Gana.

### **Vidaryadi Gana – Vidaryadi group of herbs:**

विदारिपञ्चाङ्गुलवृक्षिकाली

वृक्षीवदेवाहयशूर्पपर्ण्यः ।

कण्डुकरी जीवनहस्त्वसञ्जे

द्वेपञ्चके गोपसुता त्रिपादी ॥९॥

vidāripañcāṅgulavṛścikālī

vṛścīvadevāhvayaśūrpaparṇyah ।

kaṇḍūkarī jīvanahrasvasañjñe

dvepañcake gopasutā tripādī||9||

विदारि – vidāri (*Pueraria tuberosa*)

पञ्चाङ्गुल - pañcāṅgula (*Ricinus communis*)

वृश्चिकाली - vrścikālī (*Tragia involucrata*)

वृश्चीव - vrścīva (small variety of *Boerhavia diffusa*)

देवाह्य - devāhvaya (*Cedrus deodara*)

शूर्पपर्ण्यः - śūrpaparṇyah (*Mudgaparni* - *Phaseolus trilobus* & *Mashaparni* - *Teramnus labialis*)

कण्डुकरी - kaṇḍukarī – *Mucuna pruriens*

जीवन पञ्चके ह्रस्व पञ्चके संज्ञे द्वे - jīvana pañcake hrasva pañcake samjñe dve (five restorative herbs and five lesser roots)

गोपसुता - gopasutā (*Hemidesmus indicus*)

त्रिपादी - tripādī (*Adiantum lunulatum*)

Vidari - *Pueraria tuberosa*,

Panchangula – castor - *Ricinus communis*,

Vrischikali - *Tragia involucrata*,

Vrischiva - small variety of *Boerhavia diffusa*,

Devahvaya – deodar - *Cedrus deodara*,

Shurpaparni - *Mudgaparni* - *Phaseolus trilobus*, *Mashaparni* - *Teramnus labialis*,

Kandukari - *Mucuna pruriens*,

Jivana panchamoola – Abhiru – *Asparagus racemosus*, Vira – *Coccinia grandis*, Jivanti – *Holostemma adakodein*, Jivaka – *Microstylis wallichii*, Rishabhaka - *Microstylis muscifera*,

Hrisva panchamoola – Brihati - Solanum anguivi, Kantakari – Solanum xanthocarpum, Gokshura – Tribulus terrestris, Prishniparni – Desmodium gangeticum, Salaparni – Pseudarthria viscosa,

Gopasuta - Hemidesmus indicus and

Tripadi - Adiantum lunulatum

Form the group of herbs known as Vidaryadi Gana.

### **Benefits of Vidaryadi Gana:**

विदार्यादिरयं हृद्यो बृंहणो वातपित्तहा ।

शोषगुल्माङ्गमर्दौर्ध्वशास कासहरो गणः ॥१०॥

vidāryādirayam hr̥dyo br̥mhaṇo vātapittahā ।

śoṣagulmāṅgamardordhvavāsa kāsaharo gaṇah||

विदार्यादिरयं गणः - vidāryādirayam gaṇah - the vidaryadi group of herbs are

हृद्यो - hr̥dyo – good to the heart,

बृंहणो - br̥mhaṇo – stoutening,

वातपित्तहा – vātapittahā – mitigate vata and pitta,

शोष - śoṣa – cures emaciation,

गुल्म – gulma – cures abdominal tumors,

अङ्गमर्दौ - aṅgamardo – cures bodyache,

ऊर्ध्वशास – urdhvavāsa – cures wheezing (breathlessness)

कासहरो – kāsaharo – cures cough.

The Vidaryadi group of herbs are  
Hridya - good to the heart,  
Brihmana - stoutening,  
Vatapittaha - mitigate vata and pitta,  
It cures  
Shosha - emaciation,  
Gulma - abdominal tumors,  
Angamarda - bodyache,  
Urdhva swasa - wheezing (breathlessness)  
Kasa - cough.

### **Sarivadi Gana – Sarivadi group of herbs:**

शारिवोशीरकाश्मर्य मधूकशिशिरद्वयम् ।

यष्टि परुषकं हन्ति दाहपितास्तृङ्ग्वरान्॥११॥

śārivośīrakāśmarya madhūkaśiśiradvayam ।  
yaṣṭī parūṣakam hanti dāhapittāsratr̥djvarān||11||

सारिव – sāriva (Hemidesmus indicus)

उशीर – uśīra (Vetiveria zizanioides)

काश्मर्य – kāśmarya (Gmelina arborea)

मधूक – madhūka (*Madhuca longifolia*)

शिशिरद्वयम् – śisiradvayam (sandalwood and red sandalwood)

यष्टि - yaṣṭī (Licorice, *Glycyrrhiza glabra*)

परुषकं – paruṣakam (*Grewia asiatica*)

हन्ति दाह पित्तास तृङ्ज्वरान् – hanti dāha pittāsra tr̥ḍ jvarān.

Sariva - *Hemidesmus indicus*,

Ushira - *Vetiveria zizanioides*,

Kashmarya - *Gmelina arborea*,

Madhuka - *Madhuca longifolia*,

Shishiradvayam – Chandana – sandalwood – *Santalum album* and  
Raktachandana - red sandalwood – *Pterocarpus santalinus*,

Yashti – Licorice - *Glycyrrhiza glabra* and

Parushakam - *Grewia asiatica*

form the group of drugs known as Sarivadi gana.

It cures

Daha – burning sensation,

Pittasra – bleeding disorders,

Trit – excessive thirst and

Jwara – fever.

### **Padmakadi Gana – Padmakadi group of herbs:**

पद्मकपुण्ड्रौ वृद्धितुगर्दैयः

शृङ्गयमृता दश जीवनसञ्ज्ञाः ।

स्तन्यकरा घनन्तीरणपितं

प्रीणनबृहणजीवनवृष्याः ॥१२॥

padmakapuṇḍrau vṛddhitugarddhyah  
śṛṅgyamṛtā daśa jīvanasañjñāḥ ।  
stanyakarā ghnantīraṇapittam  
prīṇanabṛmhāṇajīvanavṛṣyāḥ||12||

पद्मक – padmaka (*Prunus cerasoides*)

पुण्ड्रौ - puṇḍrau (*Nymphaea lotus*)

वृद्धि - vṛddhi (*Habenaria intermedia*)

तुग – tuga (*Bambusa arundinacea*)

रुद्दैयः – rdhdhyah (*Sphaeranthus indicus*)

शृङ्गयः - śṛṅgyah (*Pistacia integerrima*)

अमृता - amṛtā (*Tinospora cordifolia*)

दश जीवनसंज्ञाः - daśa jīvanasamjñāḥ (10 herbs of Jivantyadi group of herbs) are the herbs of Padmakadi group of herbs which are

स्तन्यकरा – stanyakarā – cause production of breast milk,

घनन्तीरणपितं - ghnantīraṇapittam - balance vata and pitta,

प्रीणन - prīṇana – are nourishing,

जीवन – jīvana – enlivening,

बृहण - bṛ̥mhaṇa – stoutening and

वृष्याः - vṛṣyāḥ - aphrodisiac.

Padmaka - Prunus cerasoides,

Pundra - Nymphaea lotus,

Vriddhi - Habenaria intermedia,

Tuga - Bambusa arundinacea,

Riddhi - Sphaeranthus indicus,

Shringi - Pistacia integerrima,

Amrita - Tinospora cordifolia and

Dashajivasajna - 10 herbs of Jivantyadi group of herbs

are the herbs that form Padmakadi gana, which is

Stanyakara - increases production of breast milk,

Gnantiranapittam - balance vata and pitta,

Prinana - nourishing,

Jivana - enlivening,

Brihmana - stoutening and

Vrishya - aphrodisiac.

### **Parushakadi Gana – Parushakadi group of herbs:**

परुषकं वरा द्राक्षा कटफलं कतकात् फलम् ।

राजाहं दाडिमं शाकं तृण्मूत्रामयवातजित्॥१३॥

parūṣakam̄ varā drākṣā kaṭphalam̄ katakāt phalam |  
rājāhvam̄ dāḍimam̄ śākam̄ tṛṇmūtrāmayavātajit||13||

परुषकं - parūṣakam̄ Parushaka (Grewia asiatica)

वरा – varā (Triphala i.e. fruits of Terminalia chebula, Terminalia bellerica, Emblica officinalis)

द्राक्षा - drākṣā (Vitis vinifera)

कट्फलं - kaṭphalam̄ (Myrica nagi)

कतकात् फलम् - katakāt phalam (Strychnos potatorum)

राजाहं - rājāhvam̄ (Mimonsops Hexen, Pterospermum acerifolium, Cassia fistula)

दाडिमं - dāḍimam̄ (pomegranate)

शाकं - śākam̄ - the above mentioned herbs belong to the Parushakadi group of herbs and they

तृण्मूत्रामयवातजित् - tṛṇmūtrāmayavātajit – cure thirst, urinary disorders and mitigate vata.

Parushaka - Grewia asiatica,

Vara - Triphala i.e. Fruits of Haritaki - Terminalia chebula, Vibhitaki - Terminalia bellerica, Amalaki - Emblica officinalis,

Draksha - Vitis vinifera,

Katphalam - Myrica nagi,

Kataka phalam - Strychnos potatorum,  
Rajahvam - Mimosops Hexen, Pterospermum acerifolium, Cassia fistula,  
Dadimam – Punica granatum – pomegranate and  
Shakam – Tectona grandis  
are the group of herbs known as Parushakadi gana.  
It cures  
Trit - thirst,  
Mutramaya - urinary disorders and  
Vatajit - mitigate Vata.

### **Anjanadi Gana – Anjanadi group of herbs:**

अञ्जनं फलिनी मांसी पद्मोत्पलरसाञ्जनम् ।

सौलामधुकनागाहं विषान्तर्दर्दहपितनुत्॥१४॥

añjanam phalinī māmsī padmotpalarasāñjanam |  
saulāmadhukanāgāhvam viṣāntardāhapittanut||14||

अञ्जन – añjana (Collyrium)

फलिनी – phalinī (Priyangu=Callicarpa macrophylla)

मांसी – māmsī (Nardostachys jatamansi)

पद्म – padma (lotus)

उत्पल – utpala (water lily)

रसाञ्जनम् – rasāñjanam (aqueous extract of Berberis aristata)

स एला – sa elā (cardamom)

मधुक – madhuka (licorice)

नागाह्वं - nāgāhvam (Mesua ferrea) are the herbs of Anjanadi group of herbs, they cure

विष - viṣa – diseases due to poison,

अन्तर्दाह – antardāha – burning sensation inside the body,

पित्तनुत् – pittanut – and balance pitta.

Anjana – Collyrium,

Phalni – Priyangu - Callicarpa macrophylla,

Mamsi - Nardostachys jatamansi,

Padma – lotus – Nelumbo nucifera,

Utpala - water lily – Nymphaea nauchalii,

Rasanjanam - aqueous extract of Berberis aristata,

Ela – cardamom – Elettaria cardamomum,

Madhuka – licorice – Glycyrrhiza glabra,

Nagahvam - Mesua ferrea,

form the group of herbs known as Anjanadi gana.

It cures

Visha - diseases due to poison,

Antardaha - burning sensation inside the body and

Pittanut - balances pitta.

## **Pataladi Gana – Pataladi group of herbs:**

पटोलकटुरोहिणीचन्दनं

मधुसवगुडूचिपाठान्वितम् ।

निहन्ति कफपित्कुष्ठज्वरान्

विषं वमिमरोचकं कामलाम्॥१५॥

paṭolakaṭurohiṇīcandanaṁ

madhusravaguḍūcipāṭhānvitam |

nihanti kaphapittakuṣṭhajvarān

viṣaṁ vamimaročakam kāmalām||15||

पटोल - paṭola (pointed gourd)

कटुरोहिणी - kaṭurohiṇī (Picrorhiza kurroa)

चन्दनं - candanam (sandalwood)

मधुस्रव – madhusrava (Marsdenia tenacissima)

गुडूचि - guḍūci (Tinospora cordifolia)

पाठान्वितम् - pāṭhānvitam (Cissampelos pareira) – are the herbs belonging to the Patoladi group of herbs, they

निहन्ति कफ पित्त कुष्ठ ज्वरान् - nihanti kapha pitta kuṣṭha jvarān – balance kapha and pitta, cure skin diseases, fevers,

विषं वमिमरोचकं कामलाम् - viṣam vamimaročakam kāmalām – poison, vomiting, anorexia and jaundice.

Patola - pointed gourd – Trichosanthes anguina,

Katurohini - Picrorhiza kurroa,

Chandanam – sandalwood – Santalum album,

Madhusrava - Marsdenia tenacissima,

Guduchi - Tinospora cordifolia,

Patha - Cissampelos pareira,

form the group of herbs known as Patoladi gana.

They cure

Nihanti kapha pitta - balance kapha and pitta,

Kushta - skin diseases,

Jwara - fevers,

Visha - poison,

Vami - vomiting,

Arochaka - anorexia and

Kamala - jaundice.

### **Guduchyadi Gana – Guduchyadi group of herbs:**

गुडूचीपद्मकारिष्ट धान्यकारक्तचन्दनम् ।

पित्तश्लेष्मज्वरच्छर्दि दाहतृष्णाघ्नमग्निकृत्॥१६॥

guḍūcīpadmakāriṣṭa dhānyakāraktacandanam |

pittaśleṣmajvaracchardi dāhatṛṣṇāghnamagnikṛt||16||

गुडूची - guḍūcī (*Tinospora cordifolia*)

पद्मक - padmaka (*Prunus cerasoides*)

अरिष्ट - arīṣṭa (neem)

धानक - dānakā (coriander)

रक्तचन्दनम् – raktacandanam (red variety of sandalwood) – are the herbs of Guduchyadi group of herbs, they,

पित्त श्लेष्म ज्वर च्छर्दि - pitta śleṣma jvara cchardi – mitigate pitta and kapha, cure fever, vomiting,

दाह तृष्णाघ्नम् - dāha trṣṇāghnam – burning sensation

अग्निकृत् - agnikṛt – and improves digestion.

Guduchi - *Tinospora cordifolia*,  
Padmaka - *Prunus cerasoides*,  
Arishta – neem – *Azadirachta indica*,  
Dhanyaka – coriander – *Coriandrum sativum*,  
Raktachandanam – red sandalwood – *Pterocarpus santalinus*  
form the group of herbs known as Guduchyadi gana.

They cure

Pitta sleshma - mitigate pitta and kapha,  
Jwara - fever,  
Chardi - vomiting,  
Daha - burning sensation,  
Trishna – thirst and  
Agnikrit - improves digestion.

### **Aragwadhadhi Gana – Aragwadhadhi group of herbs:**

आरग्वधेन्द्रयव पाटलिकाकतिका  
निम्बामृता मधुरसासुव वृक्षपाठः ।  
भूनिम्बसैर्यकपटोलकरञ्जयुग्मा  
ससच्छदाग्नि सुषवीफलबाणघोण्टा: ॥ १७ ॥

āragvadhendrayava pāṭalikākatiktā  
nimbāmṛtā madhurasāsruva vṛkṣapāṭhā: ।  
bhūnimbasairyakapaṭolakarañjayugmā

saptacchadāgni suṣavīphalabāṇaghontāḥ||17||

आरग्वध – āragvadha (Cassia fistula)

इन्द्रयव – indrayava (seeds of Holarrhena antidysenterica)

पाटलि - pāṭali (Stereospermum suaveolens)

काकतिका – kākatiktā (Trichosanthes tricuspidata, Pongamia pinnata, Clerodendrum serratum)

निम्ब – nimbi (neem)

अमृता - amṛtā (Tinospora cordifolia)

मधुरसा – madhurasā (Marsdenia tenacissima)

सुववृक्ष - sruvavṛkṣa (Flacourtie indica)

पाठा: - pāṭhāḥ (Cissampelos pareira)

भूनिम्ब – bhūnimba (Andrographis paniculata)

सैर्यक – sairyaka (Strobilanthes ciliates)

पटोल - paṭola (pointed gourd)

करञ्ज युग्म – karañja yugma (Pongamia pinnata and Caesalpinia bonduculla)

सप्तच्छदा – saptacchadā (Alstonia scholaris)

अग्नि - agni (Plumbago zeylanica)

सुषवी - suṣavī (bitter gourd, Nigella sativa)

फल – phala (Randia dumetorum)

बाण - bāṇa (*Barleria strigosa*)

घोण्टा: - ghoṇṭāḥ (variety of *Acacia catechu*)

Aragvadha - *Cassia fistula*,

Indrayava - seeds of *Holarrhena antidysenterica*,

Patali - *Stereospermum suaveolens*,

Kakatikta - *Trichosanthes tricuspidata*, *Pongamia pinnata*, *Clerodendrum serratum*,

Nimba – neem – *Azadirachta indica*,

Amrita - *Tinospora cordifolia*,

Madhurasa - *Marsdenia tenacissima*,

Sruvavriksha - *Flacourtie indica*,

Patha - *Cissampelos pareira*,

Bhunimba - *Andrographis paniculata*,

Sairyaka - *Strobilanthes ciliates*,

Patola - pointed gourd – *Trichosanthes anguina*,

Karanja yugma – Chirabilva – *Holoptelea integrifolia* and Naktamala – *Pongamia pinnata*,

Saptachada - *Alstonia scholaris*,

Agni - *Plumbago zeylanica*,

Sushavi - bitter gourd – *Momordica charantia*,

Phala – emetic nut - *Randia dumetorum*,

Bana - *Barleria strigosa*,

Gonta – a variety of *Acacia catechu*

constitute the Aragwadhadi group of herbs.

### **Benefits of Aragwadhadi Gana:**

आरग्वधादिर्जयति च छर्दिकुष्ठविषज्वरान् ।

कफं कण्डूं प्रमेहं च दुष्ट्रणविशोधनः ॥१८॥

āragvadhādirjayaticchardikuṣṭhavisaṁjvarān |

kapham kaṇḍūm prameham ca duṣṭavraṇaviśodhanaḥ ||18||

आरग्वधादिर्जयति – āragvadhādirjayati – the above mentioned herbs constitute the Aragwadhadi group of herbs which destroy

छर्दि कुष्ठ विष ज्वरान् - chardi kuṣṭha viṣa jvarān – vomiting, skin diseases, poisoning, fevers,

कफं कण्डूं प्रमेहं च - kapham kaṇḍūm prameham ca – mitigate vitiated kapha, cures itching, diabetes (urinary disorders) and

दुष्ट्रणविशोधनः - duṣṭavraṇaviśodhanaḥ - cleanses wounds.

Drugs of Aragwadhadi gana cures -

Chardi - vomiting,

Kushta - skin diseases,

Visha - poison,  
Jwara - fevers,  
Kapham - mitigate kapha,  
Kandu - itching,  
Prameha - diabetes, and  
Dushta vrana vishodhanam - cleanses bad wounds.

### **Asanadi Gana – Asanadi group of herbs:**

असनतिनिश भूर्जशेतवाहप्रकीर्या:

खदिरकदरभाण्डी शिंशिपामेषशुड्ग्यः ।

त्रिहिमतलपलाशा जोड्गकः शाकशालौ

क्रमुकधवकरञ्जच्छागकणाश्करणाः ॥१९॥

asanatiniśa bhūrjaśvetavāhaprakīryāḥ  
khadirakadarabhāṇḍī śimśipāmeṣaśṛṅgyaḥ ।  
trihimatalapalāśā joṅgakaḥ śākaśālau  
kramukadhavakarañjacchāgakarṇāśvakarṇāḥ||19||

असन – asana (*Pterocarpus marsupium*)

तिनिश – tiniśa (*Ougeinia dalbergioides*)

भूर्ज – bhūrja (*Betula utilis*)

श्वेतवाह – śvetavāha (Terminalia arjuna)

प्रकीर्या: - prakīryāḥ (Caesalpinia bonducella)

खदिर – khadira (Acacia catechu)

कदर – kadara (white variety of Acacia catechu)

भण्डी - bhaṇḍī (Albizia lebbeck)

शिंशिपा - śimśipā (Dalbergia sissoo)

मेषशृङ्गयः - meṣaśṛṅgyah (Gymnema sylvestre)

त्रिहिम – trihima (3 types of sandalwood)

तल – tala (Toddy palm)

पलाशा - palāśā (Grewia asiatica)

जोड़गक: - joḍgakah - (Agaru – Aquilaria agallocha)

शाक - śāka

शालौ - śālau (Shorea robusta)

क्रमुक – kramuka (Areca catechu)

धव – dhava (Anogeissus latifolia)

कलिङ्ग - kaliṅga (Holarrhena antidysenterica)

छागकर्णा - chāgakarṇā (Acacia leucophloea)

अश्वकर्णा: - aśvakarṇāḥ (Dipterocarpus turbinatus)

Asana - Pterocarpus marsupium,

Tinisha - *Ougeinia dalbergioides*,  
Bhurja - *Betula utilis*,  
Swatavaha – Arjuna - *Terminalia arjuna*,  
Prakirya - *Caesalpinia bonduc*ella,  
Khadira - *Acacia catechu*,  
Kadara - white variety of *Acacia catechu*,  
Bhandi - *Albizia lebbeck*,  
Shimshipa - *Dalbergia sissoo*,  
Meshashringi - *Gymnema sylvestre*,  
Trihima - 3 types of sandalwood – Malayaja – *Santalum album*,  
Raktachandana – *Pterocarpus santalinus*, Daru haridra – *Coscinium fenestratum*,  
Tala - Toddy palm,  
Palasha - *Grewia asiatica*,  
Jongaka - Agaru – *Aquilaria agallocha*,  
Shaka – *Tectona grandis*,  
Shala - *Shorea robusta*,  
Kramuka - *Areca catechu*,  
Dhava - *Anogeissus latifolia*,  
Kalinga - *Holarrhena antidysenterica*,  
Chagakarna - *Acacia leucophloea*,  
Ashvakarna - *Dipterocarpus turbinatus*  
Form the group of herbs known as Asanadi Gana.

### **Benefits of Asanadi Gana:**

असनादिर्विजयते श्वित्रकुष्ठकफक्रिमीन् ।

पाण्डुरोगं प्रमेहं च मेदोदोषनिबर्हणः ॥२०॥

asanādirvijayate śvitrakuṣṭhakaphakrimīn |

pāṇḍurogam̄ prameham̄ ca medodoṣanibarhaṇah||20||

असनादिर्विजयते – asanādirvijayate – the above mentioned Asanadi group of herbs cure

श्वित्र कुष्ठ कफ क्रिमीन् - śvitra kuṣṭha kapha krimīn – leucoderma, skin diseases, mitigates kapha, cures diseases caused by worms,

पाण्डुरोग प्रमेहं च मेदोदोष निवर्हणः - pāṇḍuroga prameham̄ ca medodoṣa nivarhaṇah - anemia, diabetes (urinary disorders) and diseases caused by accumulation of fat.

Asanadi gana cures

Switra - leucoderma,

Kushta - skin diseases,

Kapha - mitigates kapha,

Krimi – intestinal worms,

Panduroga - anemia,

Prameha - diabetes and

Medo dosha - diseases of fat accumulation.

### **Varunadi Gana – Varunadi group of herbs:**

वरुणसैर्यकयुग्म शतावरी

दहनमोरटबिल्वविषाणिकाः ।

द्विबृहतीद्विकरञ्ज जयाद्वयं

बहलपल्लवदर्भरुजाकरा: ||२१||

varuṇasairyakayugma śatāvarī<sup>1</sup>  
dahanamoratabilvavisāṇikāḥ |  
dvibṛhatīdvikarañja jayādvayam  
bahalapallavadarbharujākarāḥ||21||

वरुण - varuṇa (Crataeva nurvala)

सैर्यकयुग्म - sairyakayugma (two types of Strobilanthes ciliatus)

शतावरी – śatāvarī (Asparagus racemosus)

दहन – dahana (Plumbago zeylanica)

मोरट - moraṭa (Marsdenia tenacissima)

बिल्व – bilva (Aegle marmelos)

विषाणिका: - viṣāṇikāḥ (Pistacia integerrima)

द्विबृहती - dvibṛhatī (Solanum indicum & Solanum xanthocarpum)

द्विकरञ्ज – dvikarañja (Pongamia pinnata and Caesalpinia bonducuella)

जयाद्वयं - jayādvayam - (Clerodendrum phlomidis and Terminalia chebula)

बहलपल्लव – bahala pallava (Moringa oleifera, drumstick)

दर्भ – darbha (Desmostachya bipinnata)

रुजाकरा: - rujākarāḥ (Semecarpus anacardium)

Varuna - Crataeva nurvala,

Sairyakayugma - two types of sairyaka - Strobilanthes ciliates,

Shatavari - Asparagus racemosus,

Dahana - Plumbago zeylanica,

Morata - Marsdenia tenacissima,

Bilva - Aegle marmelos,

Vishanika - Pistacia integerrima,

Dvibrihati – Brihati - Solanum indicum and Kantakari - Solanum xanthocarpum,

Dvikaranja – Karanja - Pongamia pinnata and Putikaranja - Caesalpinia bonducilla,

Jayadvayam – Tarkari - Clerodendrum phlomidis and Haritaki - Terminalia chebula,

Bahalapallava – drumstick - Moringa oleifera,

Darbha - Desmostachya bipinnata,

Rujakara - Semecarpus anacardium

form the group of herbs known as Varunadi Gana.

### **Benefits of Varunadi Gana:**

वरणादिः कफं मेदो मन्दाग्नित्वं नियच्छति ।

आढ्यवातं शिरःशूलं गुल्मं चान्तः सविद्रधिम्॥२२॥

varaṇādih kapham medo mandāgnitvam niyacchati |

āḍhyavātam śirahśūlam gulmam cāntah savidradhim||22||

वरुणादि: नियच्छति - varuṇādiḥ niyacchati – these herbs belong to Varunadi group of herbs, this

कफं मेदो मन्दाग्नित्वं - kapham medo mandāgnitvam - pacifies kapha, fat and dyspepsia

आढ्यवातं शिरःशूलं गुल्मं चान्तः सविद्रधिम् - ādhyavātam śirahśūlam gulmam cāntah savidradhim – cures gout (stiffness of thighs), headaches, tumours and abscess inside the abdomen.

Varunadi Gana cures

Kapha – mitigates kapha disorders,

Meda – mitigates diseases due to fat accumulation,

Mandagnitvam - dyspepsia,

Adhyavata - rigidity of the thighs,

Shirashoola - headaches,

Gulma - tumours and

Antarvidradhi - abscess inside the abdomen.

### **Ushakadi Gana – Ushakadi group of herbs:**

ऊषकस्तुत्थकं हिङ्गु कासीसद्ययसैन्धवम् ।

सशिलाजतु कृच्छ्राश्म गुल्ममेदःकफापहम्॥२३॥

ऊषकः - ṁṣakah – (alkaline sand, Adhatoda vasica)

तुत्थकं - tutthakam - (copper sulfate)

हिङु - hiṅgu (Ferula narthex, asafetida)

कासीसद्वय – kāśīsadvaya (purified ferrous sulfate)

सैन्धवम् – saindhava (Rock salt)

स शिलाजतु – sa śilājatu (Asphaltum) are the herbs comprising of Ushakadi group of herbs, this cure

कृच्छ्र - kṛcchra – dysuria,

अश्म - aśma – urinary calculus,

गुल्म – gulma – abdominal tumours,

मेदःकफापहम् - medahkaphāpaham – destroys fat and kapha.

ūṣakastutthakam̄ hiṅgu kāśīsadvayasaindhavam |  
saśilājatu kṛcchrāśma gulmamedahkaphāpaham||23||

Ushaka - alkaline sand,

Thuttakam - copper sulfate,

Hingu - Ferula narthex, asafoetida,

Kasisadvaya - purified ferrous sulfate,

Saindhavam - Rock salt,

Shilajatu – Asphaltum,

constitute Ushakadi Gana, which cures

Krichra - dysuria,

Ashma - urinary calculus,

Gulma - abdominal tumors,

Meda kaphapaham - destroys fat and kapha.

### **Virataradi Gana – Virataradi group of herbs:**

वेल्लन्तरारणिकट्टकवृषाश्मभेद

गोकण्टकेत्कट सहाचरबाणकाशः ।

वृक्षादनी नलकुशद्वयगुणठगुन्द्रा

भल्लाकमोरटकुरण्ट करम्भपार्थीः ॥२४॥

वेल्लान्तरा – vellāntarā (*Dichrostachys cinerea*)

अरणिक - aranika (*Clerodendrum phlomidis*)

बूक – būka (*Sesbania grandiflora*)

वृष - vr̥ṣa (*Adhatoda vasica*)

अश्मभेद – aśmabhedha (*Bergenia ligulata*)

गोकण्टक - gokanṭaka (*Tribulus terrestris*)

इत्कट - itkaṭa (*Saccharum munja*)

सहाचर – sahācara (*Strobilanthes heynianus*)

भाण - bhāṇa (*Barleria prionitis*, bearing blue flowers)

काशः - kāśāḥ (*Saccharum spontaneum*)

वृक्षादनी - vr̥ksādanī (*Pothos scandens*, *Loranthus falcatus*)

नल – nala (*Lobelia nicotianifolia*)

vellantarāraṇikatūkavṛṣāśmabheda  
gokanṭaketkaṭa sahācarabāṇakāśāḥ |  
vr̥ksādanī nalakuśadvayagunṭhagundrā  
bhallākamoraṭakuraṇṭa karambhapārthāḥ||24||

Vellantara - *Dichrostachys cinerea*,  
Aranika - *Clerodendrum phlomidis*,  
Buka - *Sesbania grandiflora*,  
Vrisha - *Adhatoda vasica*,  
Ashmabheda - *Bergenia ligulata*,  
Gokantaka - *Tribulus terrestris*,  
Itkata - *Saccharum munja*,  
Sahachara - *Strobilanthes heyneanus*,  
Bana - *Barleria prionitis*, bearing blue flowers,  
Kasha - *Saccharum spontaneum*,  
Vrikshadani - *Pothos scandens*, *Loranthus falcatus*,  
Nala - *Lobelia nicotianifolia*,  
Kushadvaya - two varieties of *Desmostachya bipinnata*,  
Gunta - *Cordia dichotoma*,  
Gundra - *Cyperus rotundus*,  
Bhalluka - *Oroxylum rotundus*,  
Morata - *Chonemorpha fragrans*,  
Kuranta - *Pergularia daemia*,

Karambha - Pandanus latifolius,  
Partha - Terminalia arjuna  
Constitute the group of herbs called Virataradi Gana.

### **Benefits of Virataradi Gana:**

वर्गो वीरतरायोऽयं हन्ति वातकृतान् गदान् ।

अश्मरीशार्करमूत्रकृच्छाधातरुजापहः ॥२५॥

vargo vīratarādyo'yaṁ hanti vātakṛtān gadān |  
aśmarīśārkaramūtrakrcchrāghātarujāpaha:||25||

कुशद्वय – kuśadvaya (two varieties of Desmostachya bipinnata)

गुण्ठ - gunṭha (Cordia dichotoma)

गुन्त्रा – gundrā (Cyperus rotundus)

भल्लूक – bhallūka (Oroxylum rotendus)

मोरट - moraṭa (Chonemorpha fragrans)

कुरण्ट - kuraṇṭa (Pergularia daemia)

करम्भ – karambha (Pandanus latifolia)

पार्था: - pārthāḥ (Terminalia arjuna)

वर्गो वीरतराद्योऽयं हन्ति - vargo vīratarādya'yam hanta – the above mentioned group of herbs are called as Virataradi group of herbs, they destroy (cure),

गदान् वातकृतान् - gadān vātakṛtān – diseases caused by vitiated vata,

अश्मरी शर्करा मूत्रकृच्छा घात रुजाहरः - aśmarī śarkarā mūtrakṛcchrā ghāta rujāharah - urinary stones and gravel, dysuria, suppression of urine and pain

Virataradi group cures

Vatakrita gada - diseases produced by Vata,

Ashmari - urinary stones and

Sharkara – Urinary gravel,

Mutrakrichra - Dysuria,

Mutraghata - retention of urine and

Ruja – pain.

### **Rodhradi Gana – Rodhradi group of herbs:**

रोधशाबरकलोधपलाश

जिङ्गिनीसरलकट्फलसालाः ।

कुत्सिताइगकदलीगतशोकाः

सैलवालुपरिपेलवमोचाः ॥२६॥

rodhraśābarakalodhrapalāśa

jiṅginīsaralakaṭphalasālāḥ ।

kutsitāṅgakadalīgataśokāḥ  
sailavāluparipelavamocāḥ||26||

रोध्र – rodhra – (*Symplocos racemosa*)

शांबरकरोध्र - śāṁbarakarodhra (White variety of *Symplocos racemosa*)

पलाशा – palāśā (*Butea monosperma*)

जिङ्गिणी - jīṅgiṇī (*Bombax ceiba*, black variety of Silk cotton tree,  
Krishna Shalmali)

सरल – sarala (*Pinus roxburghii*)

कट्फल - kaṭphala (*Myrica nagi*)

युक्ता: - yuktāḥ (*Pluchea lanceolata*)

कुत्सिताम्ब – kutsitāmba (Kadamba=Neolamarckia cadamba)

कदली – kadalī (plantain)

गतशोका: - gataśokāḥ (*Saraca asoka*)

स एलवालु – sa elavālu (*Prunus cerasus*)

परिपेलव – paripelava (*Oroxylum indicum*)

मोचा: - mocāḥ (*Boswellia serrata*)

Rodhra - *Symplocos racemosa*,

Shambaraka rodhra - white variety of *Symplocos racemosa*,

Palasha - *Butea monosperma*,

Jingini - *Bombax ceiba*, black variety of Silk cotton tree,

Sarala - *Pinus roxburghii*,  
Katphala - *Myrica nagi*,  
Yuktah - *Pluchea lanceolata*,  
Kutsitanga – Kadamba - *Neolamarckia cadamba*,  
Kadali – plantain – *Musa paradisiaca*,  
Gatashoka - *Saraca asoka*,  
Elavalu - *Prunus cerasus*,  
Paripelava - *Oroxylum indicum*,  
Mocha - *Boswellia serrata*  
Constitute Rodhradi Gana.

### **Benefits of Rodhradi Gana:**

एषरोधादिको नाम मेदःकफहरो गणः ।

योनिदोषहरः स्तम्भी वर्ण्यो विषविनाशनः ॥२७॥

esārodhrādiko nāma medaḥkaphaharo gaṇaḥ ।  
yonidoṣaharaḥ stambhī varṇyo viṣavināśanah||27||

एष रोधादिको नाम गणः - esā rodhrādiko nāma gaṇaḥ - these herbs put together constitute Rodhradi Gana group of herbs, they

मेदः कफहरो - medaḥ kaphaharo – destroy excessive fat and vitiated kapha,

योनिदोषहरः स्तम्भी वण्यो विषविनाशनः - yonidoṣaharah stambhī varṇyo viṣavināśanah - cures disorders of vagina, produces obstruction of doshas and malas, good for color and destroys poison (and effects of poisoning)

This group known as Rodhradika, cures diseases of  
Meda Kapha - fat and Kapha,  
Yoni dosha - disorders of vagina,  
Stambhi - produces obstruction to movements of Dosas and Malas,  
Varnya – improves complexion and  
Visha vinashana - destroys poison.

### **Arkadi Gana – Arkadi group of herbs:**

अर्कालकौ नागदन्ती विशाल्या

भारंगीरास्ना वृश्चिकाली प्रकीर्याः।

प्रत्यक्पुष्पी पीततैलोदकीर्या

श्वेतायुग्मं तापसानां च वृक्षः॥२८॥

arkālarkau nāgadantī viśalyā  
bhār̥mgīrāsnā vrścikālī prakīryāḥ|  
pratyakpuṣpī pītatailodakīryā  
śvetāyugmam tāpasānām ca vṛkṣah||28||

अर्क - arka (*Calotropis gigantea*)

अलकौ - alarkau (variety of *Calotropis gigantea*)

नागदन्ती – nāgadantī (Croton oblongifolius)

विशल्या - viśalyā (Baliospermum montanum)

भार्ङी - bhārṅgī (Clerodendrum serratum)

रास्ना – rāsnā (Pluchea lanceolata)

वृश्चिकाली - vrścikālī (Gymnema sylvestre)

प्रकीर्या – prakīryā (Pongamia pinnata)

प्रत्यक्पुष्पी - pratyakpuspī (Achyranthes aspera)

पीततैलो – pītatalo (Kakadani=Cardiospermum halicacabum,  
Jyotishmati=Celastrus paniculatus)

उदकीर्या – udakīryā (Caesalpinia bonducilla)

श्वेतयुग्मं - śvetayugmam (Clitoria ternatea & Careya arborea)

तापसाना च वृक्षः - tāpasānā ca vṛksah - tree of Balanites aegyptiaca

Arka - Calotropis gigantea,

Alarka - variety of Calotropis gigantea,

Nagadanti - Croton oblongifolius,

Vishalya - Baliospermum montanum,

Bharngi - Clerodendrum serratum,

Rasna - Pluchea lanceolata,

Vrishchikali - Gymnema sylvestre,

Prakirya - Pongamia pinnata,

Pratyakpushpi - Achyranthes aspera,

Pitataila – Kakadani - *Cardiospermum halicacabum*, Jyotishmati - *Celastrus paniculatus*,

Udakirya - *Caesalpinia bonducella*,

Swetayugmam – Sweta – *Albizia lebbeck* and Mahasweta – *Albizia procera*,

Tapasana ca vrksha - tree of *Balanites aegyptiaca*  
constitute Arkadi Gana.

### **Benefits of Arkadi Gana:**

अयमर्कादिको वर्गः कफमेदोविषापहः ।

कृमिकुष्ठप्रशमनो विशेषाद्व्रणशोधनः॥२९॥

ayamarkādiko vargah kaphamedoviśāpahah ।

krmikuṣṭhapraśamano viśeṣādvraṇaśodhanaḥ||29||

अयमर्कादिको वर्गः - ayamarkādiko vargah - these herbs constitute Arkadi Gana group of herbs, these herbs

कफ मेदो विषापहः - kapha medo viśāpahah - will destroy vitiated kapha, excessive fat and poisons,

कृमि कुष्ठ प्रशमनो विशेषाद्व्रणशोधनः - krmī kuṣṭha praśamano viśeṣādvraṇaśodhanaḥ - will destroy worms, skin diseases and cause cleansing of wounds

Arkadi Gana mitigates

Kapha,

Meda - fat,

Visha - poison,  
Krimi – worms,  
Kushta - skin diseases and  
Visheshat vrana shodana - especially cleanses the ulcers.

### **Surasadi Gana – Surasadi group of herbs:**

सुरसयुगफणिज्जं कालमाला विडङ्गं

खरबुसवृषकर्णी कट्फलं कासमर्दः ।

क्षवकसरसिभारंगीकामुका काकमाची

कुलहलविषमुष्टी भूस्तृणो भूतकेशी ॥३०॥

surasayugaphanijjam kālamālā viḍaṅgam

kharabusavṛṣakarnī katphalam kāsamardah |

kṣavakasaribhārṇgīkāmukā kākamācī

kulahalaviṣamuṣṭī bhūstrṇo bhūtakeśī||30||

सुरसयुग – surasayuga (white and black varieties of holy basil)

फणिज्जं - phanijjam

कालमाला – kālamālā (*Ocimum basilicum*, *Orthosiphon pallidus*)

विडङ्गं - viḍaṅgam (Embelia ribes)

खरबुस – kharabusa (Marubaka=Origanum majorana)

वृषकण्ठी - vṛṣakarnī (Merremia emarginata)

कट्फल - kaṭphala (Myrica nagi)

कासमर्दः - kāsamardah (Cassia occidentalis)

क्षवक - kṣavaka (Centipeda minima)

सरसि – sarasi (Boswellia serrata?)

भार्हगी - bhārṅgī (Clerodendrum serratum)

कार्मुका: - kārmukāḥ (Bambusa bambos)

काकमाची – kākamācī (Solanum nigrum)

कुलहल – kulahala (Sphaeranthus indicus)

विषमुष्टी - viṣamuṣṭī (Strychnos nux vomica, Ageratum conyzoides)

भूस्तृणो - bhūstrṇo (Cymbopogon citratus)

भूतकेशी – bhūtakeśī (Nardostachys jatamansi)

Surasayuga – Sacred basil – Ocimum tenuiflorum and holy basil – Ocimum sanctum,

Phanijam – Camphor basil – Ocimum kilimandscharicum,

Kalamala - Ocimum basilicum, Orthosiphon pallidus,

Vidangam - Embelia ribes,

Kharabusa - Origanum majorana,

Vrishakarni - Merremia emarginata,

Katphala - Myrica nagi,

Kasamarda - Cassia occidentalis,

Kshavaka - Centipeda minima,  
Sarasi – Acacia concinna,  
Bharngi - Clerodendrum serratum,  
Karmuka - Bambusa bambos,  
Kakamachi - Solanum nigrum,  
Kulahala - Sphaeranthus indicus,  
Vishamushti - Strychnous nux vomica, Ageratum conyzoides,  
Bhustrina - Cymbopogon citratus,  
Bhutakeshi - Nardostachys jatamansi  
constitute the herbs of Surasadi Gana.

### **Benefits of Surasadi Gana:**

सुरसादिगणक्षेष्ममेदःकृमिनिषूदनः ।  
प्रतिश्यायारुचिश्वास कासघ्नो व्रणशोधनः॥३१॥

surasādigaṇaśleṣmamedahkrminisūdanaḥ ।  
pratiśyāyāruciśvāsa kāsaghno vraṇaśodhanaḥ||31||

सुरसादिर्गणः - surasādirgaṇaḥ - constitute the herbs fo Surasadi Gana,  
they

क्षेष्म मेद कृमि निषूदनः - śleṣma meda krmi niṣūdanaḥ - destroy vitiated  
kapha, excess fat, worms,

प्रतिश्यायारुचि श्वास कासघ्नो व्रणशोधनः - pratiśyāyāruci śvāsa kāsaghno vṛanāśodhanaḥ - cures common cold, anorexia, dyspnoea (shortness of breath) and cleanses the wounds

Surasadi Gana mitigates

Sleshma - kapha,

Meda - fat,

Krimi - worms,

Pratishyaya - common cold,

Aruchi - anorexia,

Swasa - dyspnoea,

Kasa - cough and

Vranashodhana - cleanses the wounds.

### **Muskakadi Gana – Muskakadi group of herbs:**

मुष्ककस्नुग्वराद्वीपि पलाशधवशिंशपाः ।

गुल्ममेहाश्मरीपाण्डु मेदोर्शः कफशुक्रजित्॥३२॥

muṣkakasnugvarādvīpi palāśadhavaśimśapāḥ ।

gulmamehāśmarīpāṇḍu medo'rśah kaphaśukrajit||32||

मुष्कक - muskaka (*Schrebera swietenioides*)

स्नुग्व – snug (*Euphorbia neriifolia*)

वरा - varā (fruits of Terminalia chebula, Terminalia bellirica and Emblica officinalis)

द्वीपि – dvīpi (Plumbago zeylanica)

पलाश – palāśa (Butea monosperma)

धव – dhava (Anogeissus latifolia)

शिंशिपा: - śimśipāḥ (Dalbergia sissoo) – constitute the herbs of Mushkakadi group of herbs, they

गुल्म मेहाश्मरी पाण्डु मेदोर्शः कफशुक्रजित् - gulma mehāśmarī pāṇḍu medorśah kaphaśukrajit – cure abdominal tumors, diabetes (urinary disorders), urinary calculi, anemia, destroy excess fat (cure obesity), cures piles and balances kapha, cures disorders of semen

Mushkaka - Schrebera swietenioides,

Snuhi - Euphorbia neriiifolia,

Vara – Triphala - fruits of Haritaki - Terminalia chebula, Vibhitaki - Terminalia bellirica and Amalaki - Emblica officinalis,

Dvipi - Plumbago zeylanica,

Palasha - Butea monosperma,

Dhava - Anogeissus latifolia,

Shimshipa - Dalbergio sissoo

constitute the herbs of Mushkakadi Gana.

They mitigate

Gulma - abdominal tumors,

Meha - diabetes (urinary disorders),

Ashmari - urinary calculi,

Pandu - anemia,  
Meda - excess fat,  
Arsha – piles,  
Kapha - balances kapha and  
Shukrajit - cures disorders of semen.

### **Vatsakadi Gana – Vatsakadi group of herbs:**

वत्सकमूर्वा भारंगीकटुका मरीचं घुणप्रिया च गण्डीरम् ।

एला पाठाजाजी कट्वङ्गफलाजमोद सिद्धार्थवचाः ॥३३॥

जीरकहिङ्गुविडङ्गं पशुगन्धा पञ्चकोलकं हन्ति ।

चलकफमेदःपीनसगुल्मजवरशूलदुर्नाम्नः ॥३४॥

vatsakamūrvā bhārṅgīkaṭukā marīcam ghuṇapriyā ca gaṇḍīram |  
elā pāṭhājājī kaṭvaṅgaphalājamoda siddhārthavacāḥ||33||  
jīrakahiṅguviḍaṅgam paśugandhā pañcakolakam hanti |  
calakaphamedahpīnasagulmajvaraśūladurnāmnaḥ||34||

वत्सक – vatsaka (*Holarrhena antidysenterica*)

मूर्वा – mūrvā (*Marsdenia tenacissima*)

भार्ङगी - bhārṅgī (*Clerodendrum serratum*)

कटुका - kaṭukā (*Picrorhiza kurroa*)

मरीचं - marīcam (black pepper)

घुणप्रिया च - ghuṇapriyā ca (Aconitum heterophyllum)

गण्डीरम् - gaṇḍīram (Euphorbia neriifolia)

एला – elā (Cardamom)

पाठा - pāṭhā (Cissampelos pareira)

जाजी – ajājī (cumin seeds)

कट्वङ्गफला - kaṭvaṅgaphalā (fruit of Oroxylum indicum, Ailanthus excelsa)

अजमोद – ajamoda (celery)

सिद्धार्थ – siddhārtha (mustard)

वचा: - vacāḥ (Acorus calamus)

जीरक – jīraka (cumin)

हिंगु - hiṅgu (asafetida)

विडंग - viḍamṅga (Embelia ribes)

पशुगन्धा – paśugandhā (Cleome gynandra)

पञ्चकोलकं - pañcakolakaṁ (long pepper, roots of long pepper, Piper retrofractum, Plumbago zeylanica and dry ginger) constitute the herbs of Vatsakadi Gana group of herbs, they

हन्ति चलकफमेदः - hanti calakaphamedah - mitigate vitiated vata, kapha and fat,

पीनस गुल्म ज्वर शूल दुर्नाम्नः – pīnasa gulma jvara śūla durnāmna – cure rhinitis, abdominal tumors, fever, colic and hemorrhoids (piles)

Vatsaka - *Holarrhena antidysenterica*,  
Murva - *Marsdenia tenacissima*,  
Bharngi - *Clerodendrum serratum*,  
Katuka - *Picrorhiza kurroa*,  
Maricham - black pepper,  
Ghunapriya - *Aconitum heterophyllum*,  
Gandiram - *Euphorbia nerifolia*,  
Ela – Cardamom - *Elettaria cardamomum*,  
Patha - *Cissampelos pareira*,  
Ajaji - cumin seeds – *Foeniculum vulgare*,  
Katvangaphala - fruit of *Oroxylum indicum*, *Ailanthus excels*,  
Ajamoda – celery – *Trachyspermum roxburghianum*,  
Siddhartha – mustard – *Brassica juncea*,  
Vacha - *Acorus calamus*,  
Jiraka – cumin – *Cuminum cyminum*,  
Hingu – asafoetida – *Ferula asafoetida*,  
Vidanga - *Embelia ribes*,  
Pashugandha - *Cleome gynandra*,  
Panchakolam – Pippali - long pepper – *Piper longum*, Pippali moola - roots of long pepper, Chavya - *Piper retrofractum*, Chitraka - *Plumbago zeylanica* and Nagara - dry ginger – *Zingiber officinale*  
constitute Vatsakadi Gana.  
This group of drugs cure  
Disorders of Vata, Kapha and medas (fat),

Pinasa - rhinitis,  
Gulma - abdominal tumor,  
Jwara - fever,  
Shoola - colic and  
Durnamna - Hemorrhoids.

### **Vacha Haridradi Gana – Vacha Haridradi group of herbs:**

वचाजलददेवाह नागरातिविषाभयाः ।

हरिद्राद्वय यष्ट्याह कलशीकुटजोद्धवाः ॥३५॥

vacājaladadevāhva nāgarātivisābhayāḥ ।

haridrādvaya yaṣṭyāhva kalaśīkuṭajodbhavāḥ||35||

वचा – vacā (Acorus calamus)

जलद – jalada (Cyperus rotundus)

देवाह – devāhva (Cedrus deodara)

नागर – nāgara (ginger)

अतिविषा - ātivisā (Aconitum heterophyllum)

अभयाः - abhayāḥ (Terminalia chebula)

हरिद्राद्वय – haridrādvaya (Turmeric & Berberis aristata)

यष्ट्याह - yaṣṭyāhva (Licorice)

कलशी – kalaśī (Uraria picta)

कुटजोद्धवा: - kutajodbhavāḥ (Seeds of Holarrhena antidysenterica)

Vacha – sweet flag - Acorus calamus,

Jalada - Cyperus rotundus,

Devahva - Cedrus deodara,

Nagara – dry ginger – Zingiber officinale,

Ativisha - Aconitum heterophyllum,

Abhaya - Terminalia chebula,

Haridradvaya – Haridra – Turmeric – Curcuma longa and Daruharidra - Berberis aristata – Coscinium fenestratum,

Yashtyahva – Licorice – Glycyrrhiza glabra,

Kalashi - Uraria picta,

Kutajodbhava - Seeds of Holarrhena antidysenterica

Constitute the herbs of Vacha Haridradi Gana.

### **Benefits of Vacha Haridradi Gana:**

वचाहरिद्रादिगणावामातीसारनाशनौ ।

मेदःकफाध्यपवन स्तन्यदोषनिबर्हणौ॥३६॥

vacāharidrādigaṇāvāmātīsāranāśanau |

medaḥkaphāḍhyapavana stanyadoṣanibarhaṇau||36||

वचाहरिद्रादिगणावा - vacāharidrādigaṇāv – constitute the herbs of Vachaharidradi group of herbs, these herbs

आमातीसार नाशनौ – āmātīsāra nāśanau – destroy (cure) acute diarrhea (diarrhea caused by accumulation of ama),

मेदः कफाद्यपवन स्तन्यदोष निर्बहणौ - medah kaphādhyapavana stanyadosha nibarhaṇau – cures diseases of fat, gout (stiffness of thighs), and disorders of breast milk

Vachaharidradi Gana cures

Amatisara – acute diarrhea (that is caused by accumulations of Ama),

Meda kapha - diseases due to fat accumulation and Kapha,

Adhyapavana- stiffness of the thighs and

Stanya dosha - disorders caused by breast milk.

### **Priyangu-Ambasthadi Gana – Priyangu-Ambasthadi group of herbs:**

प्रियङ्गुपुष्पाऽजनयुग्मपद्मः पद्माद्रजो योजनवल्ल्यनन्ता ।

मानद्रुमो मोचरसः समङ्गा पुन्नागशीतं मदनीयहेतुः ॥३७॥

अम्बष्टा मधुकनमस्करी नन्दीवृक्षपलाशकच्छुराः ।

लोध्रं धातकीबिल्वपेशिके कट्वङ्ग कमलोद्वरं रजः ॥३८॥

priyaṅgupuṣpāñjanayugmapadmāḥ padmādrajo yojanavallyanantā |

mānadrumo mocarasah samaṅgā punnāgaśītam madanīyahetuḥ||37||

ambaṣṭhā madhukanamaskarī nandīvṛkṣapalāśakacchurāḥ |

lodhraṁ dhātakībilvapeśike kaṭvaṅga kamalodbhavaṁ rajaḥ||38||

प्रियङ्गु - priyaṅgu (*Callicarpa macrophylla*)

पुष्पा - puṣpā – (zinc oxide)

अञ्जनयुग्म - añjanayugma – (two types of collyrium, sroto anjana and rasanjana)

पद्मः - padmāḥ - (Lotus, Clerodendron serratum)

पद्माद्रजो – padmādrajo (stamens of lotus flower)

योजनवल्ल्य – yojanavalli (Rubia cordifolia)

अनन्ता – anantā (Hemidesmus indicus)

मानद्रुमो – mānadrumo (Salmalia malabarica)

मोचरसः - mocarasah (Resin of silk cotton tree)

समझगा - samaṅgā (Mimosa pudica / Rubia cordifolia)

पुन्नाग – punnāga (Calophyllum inophyllum)

शीतं - śītam (sandalwood)

मदनीयहेतुः - madanīyahetuḥ (Woodfordia fruticosa)

अम्बष्ठा - ambaṣṭhā (Cissampelos pareira)

मधुकं - madhukam (licorice)

नमस्करी – namaskarī (Mimosa pudica)

नन्दीवृक्ष - nandīvrkṣa (Ficus retusa)

पलाश – palāśa (Butea monosperma)

कच्छुराः - kacchurāḥ (Alhagi camelorum)

रोधं - rodhram (Symplocos racemosa)

धातकि – dhātaki (Woodfordia fruticosa)

बिल्वपेशिके – bilvapeśike (Fruit pulp of Aegle marmelos)

कट्वङ्गः - kaṭvaṅgah (Oroxylum indicum)

कमलोद्धरं रजः - kamalodbhavam rajah (stamens of lotus flower)

Priyangu - Callicarpa macrophylla,

Pushpa - zinc oxide,

Anjanayugma - two types of collyrium, sroto anjana and rasanjana,

Padma – Lotus - Clerodendron serratum,

Padmadrajo - stamens of lotus flower,

Yojanavalli - Rubia cordifolia,

Ananta - Hemidesmus indicus,

Manadruma - Salmalia malabarica,

Mocharasa - Resin of silk cotton tree – Bombax ceiba,

Samanga - Mimosa pudica / Rubia cordifolia,

Punnaga - Calophyllum inophyllum,

Sheetam – sandalwood – Santalum album,

Madaneeyahetu - Woodfordia fruticosa,

Ambashta - Cissampelos pareira,

Madhukam – licorice – Glycyrrhiza glabra,

Namaskari - Mimosa pudica,

Nandivriksha - Ficus retusa,

Palasha - Butea monosperma,

Kacchura - Alhagi camelorum,

Rodhram - Symplocos racemosa,  
Dhataki - Woodfordia fruticosa,  
Bilvapeshike - Fruit pulp of Aegle marmelos,  
Katvanga - Oroxylum indicum,  
Kamalodbhava raja - stamens of lotus flower  
constitute the group known as Priyangu-Ambasthadi Gana.

### **Benefits of Priyangu-Ambasthadi Gana:**

गणौ प्रियङ्गवम्बष्टादी पक्वातीसारनाशनौ ।

सन्धानीयौ हितौ पिते व्रणानामपि रोपणौ॥३९॥

gaṇau priyaṅgvambāṣṭhādī pakvātīsāra-nāśanau |  
sandhānīyau hitau pitte vraṇānāmapi ropaṇau||39||

गणौ प्रियङ्गवम्बष्टादि - gaṇau priyaṅgvambāṣṭhādī – the above-mentioned herbs constitute the Priyangu-Ambashtadi group of herbs which

पक्वातीसार नाशनौ - pakvātīsāra nāśanau – cures (destroys) chronic diarrhea,

सन्धानीयौ हितौ - sandhānīyau hitau – helps fracture healing,

पिते व्रणानामपि रोपणौ - pitte vraṇānāmapi ropaṇau – good to mitigate vitiated pitta, and also helps in healing ulcers

Priyangu-Ambasthadi Gana cures

Pakvatisara - chronic diarrhoea,

Sandhaniya - heals fractures,

Hitau pitte - good for pitta and

Vrana ropana – heals ulcers.

### **Mustadi Gana – Mustadi group of herbs:**

मुस्तावचाग्नि द्विनिशा द्वितिका

भल्लातपाठा त्रिफलाविषाख्याः ।

कुष्ठं त्रुटी हैमवती च योनि

स्तन्यामयघ्ना मलपाचनाश्च॥४०॥

mustāvacāgni dviniśā dvitiktā

bhallātapāṭhā triphalāviṣākhyāḥ ।

kuṣṭham̄ truṭī haimavatī ca yoni

stanyāmayaghnā malapācanāśca||40||

मुस्ता – mustā (*Cyperus rotundus*)

वचा – vacā (*Acorus calamus*)

अग्नि – agni (*Plumbago zeylanica*)

द्विनिशा – dviniśā (Turmeric and Berberis aristata)

द्वितिका – dvitiktā (Picrorhiza kurroa and Trichosanthes tricuspidata)

भल्लत – bhallata (Semecarpus anacardium)

पाठा - pāṭhā (Cissampelos pareira)

त्रिफला – triphalā (fruits of Terminalia chebula, Terminalia bellirica and Emblica officinalis)

विषाख्या: - viṣākhyāḥ (Aconitum heterophyllum)

कुष्ठ - kuṣṭham (Saussurea lappa)

त्रुटी - trutī (Cardamom)

हैमवती च - haimavatī ca (White variety of Acorus calamus) are the herbs belonging to the group of Mustadi gana, they

योनिस्तन्यामयघ्ना मलपाचनाश्च - yonistanyāmayaghnā malapācanāśca – cures diseases of vagina, breastmilk and prepares and processes the doshas

Musta - Cyperus rotundus,

Vacha - Acorus calamus,

Agni - Plumbago zeylanica,

Dvinisha – Haridra – Turmeric – Curcuma longa and Daruharidra – tree turmeric - Berberis aristata,

Dvitikta – Katurohini - Picrorhiza kurroa and Kiratatikta - Trichosanthes tricuspidata,

Bhallata - Semecarpus anacardium,

Patha - Cissampelos pareira,

Tripala - fruits of Haritaki - Terminalia chebula, Vibhitaki - Terminalia bellirica and Amalaki - Emblica officinalis,

Vishakhya - Aconitum heterophyllum,

Kushtam - Saussurea lappa,

Truti – Cardamom – Elettaria cardamomum,

Haimavati - white variety of Acorus calamus

are the herbs belonging to the group of Mustadi Gana.

They cure

Yoni amaya - diseases of vagina,

Stanya amaya – diseases due to breast milk and

Malapachana - prepares and processes the doshas.

### **Nyagrodhadi Gana – Nyagrodhadi group of herbs:**

न्यग्रोधपिप्पलसदाफललोध्रयुग्मं

जम्बूद्वयार्जुनकपीतन सोमवल्काः ।

प्लक्षाम्रवञ्जुलपियाल पलाशनन्द्यः

कोलीकदम्ब विरलामधुकं मधुकम् ॥४१॥

nyagrodhapippalasadāphalalodhrayugmam

jambūdvayārjunakapītana somavalkāḥ |

plakṣāmravañjulapiyāla palāśanandya:

kolīkadamba viralāmadhukam madhūkam||41||

न्यग्रोध – nyagrodha (*Ficus benghalensis*)

पिप्पल – pippala (*Ficus religiosa*)

सदाफल – sadāphala (*Ficus racemosa*)

रोधयुग्मं - rodhrayugmam (*Symplocos racemosa*)

जम्बूद्वया – jambūdvaya (*Szygium cumini* / *Eugenia jambolana*)

अर्जुन – arjuna (*Terminalia arjuna*)

कपीतन – kapītana (*Spondias pinnata*)

सोमवल्का: - somavalkāḥ (*Myrica nagi*)

प्लक्षा - plakṣa (*Ficus lacor*)

आम्र – āmra (mango)

वञ्जुल – vañjula (*Salix caprea*, *Saraca asoca*)

पियाल – piyāla (*Buchanania lanza*)

पलाश – palāśa (*Butea monosperma*)

नन्दी – nandī (*Ficus arnottiana*)

कोली – kolī (*Ziziphus jujuba*)

कदम्ब – kadamba (*Anthocephalus cadamba*)

विरला – viralā (*Diospyros melanoxylon*)

मधुकं - madhukam (*Madhuca indica*)

मधूकम् – madhūkam (*Glycyrrhiza glabra*)

Nyagrodha - *Ficus benghalensis*,  
Pippala - *Ficus religiosa*,  
Sadaphala - *Ficus racemosa*,  
Rodhrayugmam – Rodhra - *Symplocos cochinchinensis* and Sweta rodhra – *Symplocos laurina*,  
Jambudvaya - *Syzygium cumini* and *Eugenia jambolana*,  
Arjuna - *Terminalia arjuna*,  
Kapitana - *Spondias pinnata*,  
Somavalka - *Myrica nagi*,  
Plaksha - *Ficus lacor*,  
Amra – mango – *Mangifera indica*,  
Vanjula - *Salix capria*, *Saraca asoca*,  
Piyala - *Buchanania lanza*,  
Palasha - *Butea monosperma*,  
Nandi - *Ficus arnottiana*,  
Koli - *Ziziphus jujube*,  
Kadamba - *Anthocephalus cadamba*,  
Virala - *Diospyros melanoxylon*,  
Madhukam – licorice – *Glycyrrhiza glabra*,  
Madhukam – *Madhuca indica*,  
Constitute the herbs belonging to Nyagrodhadi Gana.

### **Benefits of Nyagrodhadi Gana:**

न्यग्रोधादिर्गणो व्रण्यः सङ्ग्राही भग्नसाधनः ।

मेदःपित्तास्रतृदाह योनिरोगनिर्बर्हणः॥४२॥

nyagrodhādirgaṇo vranyaḥ saṅgrāhī bhagnasādhanah |

medaḥpittāsratṛddāha yoniroganibarhaṇah||42||

न्यग्रोधादिर्गणो - nyagrodhādirgaṇo – comprise of herbs belonging to the Nyagrodhadi group of herbs which

व्रण्यः सङ्ग्राही भग्नसाधनः - vranyaḥ saṅgrāhī bhagnasādhanah - is good for wounds and ulcers, causes constipation, unites fractures,

मेदः पित्तास्रतृदाह योनिरोग निर्बर्हणः - medaḥ pittāsra tṛddāha yoniroga nibarhaṇah - clears excessive fat accumulation, cures thirst, burning sensation, and diseases of vagina

Nyagrodhadi Gana is good for

Vrana - wounds/ ulcers,

Sangrahi - cause constipation,

Bhagnasadhana - united fractures,

It cures

Meda - fat accumulation,

Pittasra - bleeding disease,

Trit - thirst,

Daha - burning sensation and

Yoniroga - diseases of the vagina.

## **Eladi Gana – Eladi group of herbs:**

एलायुग्मतुरुष्ककुष्ठ फलिनीमांसी जलध्यामक  
स्पृक्काचोरकचोचपत्त्र तगरस्थौणेयजातीरसाः ।  
शुक्तिर्व्याघ्रनखोऽमराह्वमगुरुः श्रीवासककुड्कुमं  
चण्डागुरुगुलुदेवधूपखपुराः पुन्नागनागाह्वयम्॥४३॥

elāyugmaturuṣkakuṣṭha phalinīmāṁsi jaladhyāmaka  
sprkkācorakacocapattra tagarasthauṇeyajātīrasāḥ ।  
śuktirvyāghranakho'marāhvamaguruḥ śrīvāsakakuñkumam  
caṇḍāgugguludevadhūpakhapurāḥ punnāganāgāhvayam||43||

एलायुग्म – elāyugma (small and big varieties of cardamom)

तुरुष्क - turuṣka (*Hydnocarpus laurifolia*)

कुष्ठ - kuṣṭha (*Saussurea lappa*)

फलिनी – phalinī (*Callicarpa macrophylla*)

मांसी - māṁsi (*Nardostachys jatamansi*)

जल – jala (*Coleus zeylanicus* / *Coleus vettiveroides*)

ध्यामकं - dhyāmakam (*Cymbopogon martini*)

स्पृक्का - sprkkā (*Anisomeles malabarica*)

चोरक – coraka (*Angelica archagelica*)

चोच – coca (*Cinnamomum zeylanicum*)

पत्र – patra (*Cinnamomum tamala*)

तगर – tagara (*Valeriana wallichii*)

स्थौणेय - sthauneya (*Taxus baccata*)

जातीरसाः - jātīrasāḥ (*Commiphora myrrha*)

शुक्ति – śukti (*Ostrea edulis*)

व्याघ्रनखो – vyāghranakho (*Capparis sepiaria*)

अमराह्वम् – amarāhvam (*Cedrus deodara*)

अगुरुः - aguruḥ (*Aquilaria agallocha*)

श्रीवासकः - śrīvāsakah (*Pinus longifolia*)

कुड्कुमं - kuṇkumam (*Saffron, Crocus sativus*)

चण्डा - caṇḍā (*Angelica glauca*)

गुग्गुलु – guggulu (*Commiphora mukul*)

देवधूप – devadhūpa (*Shorea robusta*)

खपुराः - khapurāḥ (*Boswellia serrata*)

पुन्नाग – punnāga (*Calophyllum inophyllum*)

नागाहयम् – nāgāhvayam (*Mesua ferrea*)

Elayugma – Sukshma ela – *Elettaria cardamomum* and Sthula ela – *Amomum subulatum*,

Turushka - *Hydnocarpus laurifolia*,

Kushta - *Saussurea lappa*,

Phalini - *Callicarpa macrophylla*,

Mamsi - *Nardostachys jatamansi*,

Jala - *Coleus zeylanicus* / *Coleus vettiveroides*,

Dhyamakam - *Cymbopogon martini*,

Sprikka - *Anisomeles malabarica*,

Choraka - *Angelica archagelica*,

Chocha - *Cinnamomum zeylanicum*,

Patra - *Cinnamomum tamala*,

Tagara - *Valeriana wallichii*,

Sthauneya - *Taxus baccata*,

Jatirasa - *Commiphora myrrha*,

Shukti - *Ostrea edulis*,

Vyaghra nakha - *Capparis sepiaria*,

Amarahvam - *Cedrus deodara*,

Aguru - *Aquilaria agallocha*,

Shrivasaka - *Pinus longifolia*,

Kumkumam – Saffron - *Crocus sativus*,

Chanda - Angelica glauca,  
Guggulu - Commiphora mukul,  
Devadhoopa - Shorea robusta,  
Khapura - Boswellia serrata,  
Punnaga - Calophyllum inophyllum,  
Nagahvayam - Mesua ferrea  
constitute the herbs of Eladi Gana.

### **Benefits of Eladi Gana:**

एलादिको वातकफौ विषं च विनियच्छति ।  
वर्णप्रसादनः कण्डूपिटिकाकोठनाशनः॥४४॥

elādiko vātakaphau viṣam ca viniyacchati |  
varṇaprasādanah kandūpiṭikākoṭhanāśanah||44||

एलादिको – elādiko – constitute the herbs of Eladi group of herbs which  
वातकफौ विषं च विनियच्छति - vātakaphau viṣam ca viniyacchati – destroys  
(alleviates) vitiated vata, kapha, poisons,  
वर्णप्रसादनः - varṇaprasādanah - improves color and complexion,

कण्डूपिटिकाकोठनाशनः - kandūpiṭikākoṭhanāśanah - cures itching, pustules and skin rashes

Eladi Gana cures disorders of Vata, Kapha and Visha (poison),

Varnaprasadana - improves complexion,

Kandu pitika kota nashana - cures itching, abscesses and pustules.

### **Shyamadi Gana – Shyamadi group of herbs:**

श्यामादन्तीद्रवन्ती क्रमुककुटरणा शङ्खिनीचर्मसाहा

स्वर्णक्षीरी गवाक्षीशिखरि रजनकच्छन्नरोहाकरञ्जाः ।

बस्तान्त्री व्याधिघातो बहलबहुरसस्तीक्ष्णवृक्षात् फलानि

श्यामाद्यो हन्ति गुल्मं विषमरुचिकफौ हृद्वजं मूत्रकृच्छ्रम्॥४५॥

śyāmādantīdravantī kramukakuṭaranā śaṅkhinīcarmaśāhvā  
svarṇakṣīrī gavākṣīśikhari rajaṇakacchinnarohākarañjāḥ ।  
bastāntrī vyādhīghāto bahalabahurasastīkṣṇavṛksāt phalāni  
śyāmādyo hanti gulmam viṣamarucikaphau hr̥drujam  
mūtrakṛcchram||45||

श्यामा – śyāmā (Operculina turpethum)

दन्ती – dantī (Baliospermum montanum)

द्रवन्ती – dravantī (Croton tiglium)

क्रमुक – kramuka (Betel nut)

कुटरणा - kuṭaranā (Operculina turpethum)

शङ्खिनी - śaṅkhinī (Convolvulus pluricaulis)

चर्मसाहा – carmasāhvā (Acacia sinuata)

स्वर्णक्षीरी - svarṇakṣīrī (Argemone Mexicana)

गवाक्षी - gavākṣī (Streblus asper)

शिखरि – śikhari (Achyranthes aspera)

रजनक – rajanaka (Mallotus philippinensis)

चिन्नरोहा – cchinnarohā (Tinospora cordifolia)

करञ्जा: - karañjāḥ (Pongamia pinnata)

बस्तान्त्री – bastāntrī (Argyreia nervosa)

व्याधिघातो – vyādhīghāto (Cassia fistula)

बहल – bahala (Moringa oleifera)

बहुरस – bahurasa (Zanthoxylum alatum)

स्तीक्ष्णवृक्षात् फलानि - stīkṣṇavṛksāt phalāni (Salvadora linn)

श्यामाद्यो हन्ति - śyāmādyo hanta – constitute Shyamadi group of herbs, they

गुल्म विषमरुचिकफौ हद्वजं मूत्रकृच्छ्रम् - gulma viṣamarucikaphau hr̥drujam  
mūtrakṛcchram – cure abdominal tumors, poison, anorexia, vitiation of kapha, heart diseases and dysuria

Shyama - *Operculina turpethum*,  
Danti - *Baliospermum montanum*,  
Dravanti - *Croton tiglium*,  
Kramuka - Betel nut,  
Kutarana - *Operculina turpethum*,  
Shankhini - *Convolvulus pluricaulis*,  
Charmasahva - *Acacia sinuate*,  
Svarnaksheeri - *Argemone mexicana*,  
Gavakshi - *Streblus asper*,  
Shikhari - *Achyranthes aspera*,  
Rajanaka - *Mallotus philippensis*,  
Chinnaroha - *Tinospora cordifolia*,  
Karanja - *Pongamia pinnata*,  
Bastantri - *Argyreia nervosa*,  
Vyadhighata - *Cassia fistula*,  
Bahala - *Moringa oleifera*,  
Bahurasa - *Zanthoxylum alatum*,  
Tikshnavrikshat phalani - *Salvadora persica*  
constitute Shyamadi Gana.

It cures

Gulma - abdominal tumors,  
Visha – poison,  
Aruchi - anorexia,

Kapha - vitiation of kapha,  
Hridruja - heart diseases and  
Mutrakrichram – dysuria.

### **Including and excluding herbs from the above said 33 group of herbs:**

त्रयस्त्रिंशदिति प्रोक्ता वर्गस्तेषु त्वलाभतः ।  
युञ्ज्यतद्विधमन्यच्च द्रव्यं जह्यादयौगिकम्॥४६॥

trayastrimśaditi proktā vargāsteṣu tvalābhataḥ ।  
yuñjyattadvidhamanyacca dravyam jahyādayaugikam||46||

इति त्रयस्त्रिंशद् वर्गाः प्रोक्ता - iti trayastrimśad vargāḥ proktā – thus, thirty-three groups of herbs have been described,

तेषु तु अलाभतः - teṣu tu alābhataḥ - among these drugs (herbs) if some of the herbs are not available,

अन्यच्च तद्विधम् द्रव्यं युञ्ज्या - anyañca tadvidham dravyam yuñjyāt – they shall be substituted with other herbs having identical properties and

द्रव्यं अयौगिकम् जह्यात् - dravyam ayaugikam jahyāt – the herbs that are inappropriate (to the group) may be rejected

Thus, thirty-three groups of herbs have been described.

Among these drugs if some of the herbs are not available, they shall be substituted with other herbs having identical properties, and the herbs that are inappropriate to the group may be rejected.

### **Utility of the groups of herbs in different forms:**

एते वर्गा दोषदूष्याध्यपेक्ष्य

कल्कक्वाथस्नेहलेहादियुक्ताः ।

पाने नस्येऽन्वासनेऽन्तर्बहिर्वा

लेपाभ्यङ्गैर्घन्ति रोगान् सुकृच्छान्॥४७॥

ete vargā dosadūṣyādyapeksya

kalkakvāthasnehalehādiyuktāḥ ।

pāne nasye'nvāsane'ntarbahirvā

lepābhyaṅgairghnanti rogān sukṛcchrān||47||

एते वर्गा - ete vargā - these herbs (belonging to the above said groups)

कल्क क्वाथ स्नेह लेहादि युक्ताः - kalka kvātha sneha lehādi yuktāḥ - when (made into medical formulations and) administered in the form of wet bolus (paste), decoctions, medicated fats (oleation), confections etc,

पाने नस्येऽन्वासने अन्तः - pāne nasye anvāsane antar - to be used internally for drinking, nasal medication, unctuous enema

बहिर्वा लेपाभ्यङ्गैः - bahirvā lepābhyaṅgai - and externally for topical application, massage etc

दोषदूष्याध्यपेक्ष्य - dosadūṣyādhyaapeksya - after having considered the doshas and dushyas (tissues),

घन्ति रोगान् सुकृच्छान् - ghnanti rogān sukṛcchrān - cures even the most difficult diseases

These herbs when administered in the form of

Kalka - wet paste,  
Kwatha - decoctions,  
Sneha - medicated fats (oleation),  
Leha - linctus etc;  
internally in the form of  
Paana – drinking,  
Nasya - nasal medication,  
Anuvasana - unctuous enema;  
and externally for  
Lepa - topical application,  
Abyanga – oil massage etc;  
After having considered the doshas and dushyas (tissues), they cure even the most difficult diseases (krishra roga).

इति श्री वैद्यपति सिंहगुप्तसूनु

वाग्भटविरचितायां अष्टाङ्गहृदयसंहितायां सूत्रस्थाने

शोधनादिगणसङ्ग्रहणीयो नाम पञ्चादशोऽध्यायः ॥

iti śrī vaidyapati sim̄haguptasūnu

vāgbhaṭaviracitāyāṁ aṣṭāṅgahṛdayasamhitāyāṁ sūtrasthāne  
śodhanādigaṇasaṅgrahaṇīyo nāma pañcādaśo'dhyāya:||

Thus ends the 15<sup>th</sup> chapter of Ashtangahrdaya Samhita Sutrasthana, named Shodhanadiganasangraham Adhyayam, written by Shrimad Vaghbhata, son of Shri Vaidyapati Simhagupta.



## **CHAPTER 16: SNEHANA – OILS AND FATS TREATMENT – SNEHAVIDHI ADHYAYA**

### **Ashtanga Hridayam**

### **Sutrasthanam – Chapter – 16**

**स्नेहविधि अध्याय**

**snehavidhi adhyāya**

The 16th chapter of Sutrasthanam of Ashtanga Hridayam is named as Snehavidhi Adhyayam. This chapter deals with the detailed procedure and administration of Snehana, i.e., treatment by drinking medicated fats. Fats are usually administered before performing Panchakarma procedures mainly Vamana (emesis) and Virechana (purgation). Here we are explaining in detail about the procedure of Snehana, treatment by drinking fat, that is administered just before performing emesis (Vamana) Panchakarma therapy. It is the 16<sup>th</sup> chapter of Ashtanga Hrdaya Sutrasthana, called as Snehavidhi Adhyaya.

Pledge by the author(s):

अथातो स्नेहविधिमध्यायं व्याख्यास्यामः

इति ह स्माहुरात्रेयादयो महर्षयः ॥

athāto snehavidhimadhyāyam vyākhyāsyāma:

iti ha smāhurātreyādayo maharṣayaḥ ||

अथातः स्नेहविधिमध्यायं व्याख्यास्यामः - athātah

snehavidhimadhyāyam vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the explanation of oleation therapy इति ह

स्माहुरात्रेयादयो महर्षयः - iti ha smāhurātreyādayo maharṣayaḥ - thus pledge atreya and other sages.

Atreya and other sages pledge that after Shodhanadigana sangraham Adhyayam i.e., the chapter expounding group of herbs used in Panchakarma, they would henceforth be explaining the chapter called Snehaividhi Adhyayam, i.e. chapter explaining the oleation therapy in detail.

### **स्नेह द्रव्य गुण -**

गुरु शीत सर स्निग्ध मन्द सूक्ष्म मृदु द्रवम् ।  
औषधं स्नेहनं प्रायो, विपरीतं विरुक्षणम् ॥ १ ॥

### **स्नेह द्रव्य -**

सर्पिर्मज्जा वसा तैलं स्नेहेषु प्रवरं मतम् ।  
तत्रापि चोत्तमं सर्पिः संस्कारस्यानुवर्तनात् ॥ २ ॥  
माधुर्यात् अविदाहित्त्वात् जन्मादयेव च शीलनात् ।  
पित्तच्छास्ते यथापूर्वमितरच्छा यथोत्तरम् ॥ ३ ॥

### **स्नेह गुरु गुण**

घृतात् तैलं गुरु वसा तैलात् मज्ज ततोऽपि च ।  
यमक, त्रिवृत्, महास्नेह  
दवाभ्यां त्रिभिः चतुर्भिः तैः यमकः त्रिवृतौ महान् ॥४॥

*Dr JV Hebbar - learningayurveda.com*

## **Qualities of oils and fats - Snehana Dravya Guna**

गुरुशीतसरस्निग्धमन्दसूक्ष्ममृदुद्रवम्।

औषधं स्नेहनं प्रायो, विपरीतं विरुक्षणम्॥१॥

guruśītasarasnigdhamandasūkṣmamamṛdudravam|  
auṣadham snehanam prāyo, viparītam virūkṣaṇam||1||

औषधं स्नेहनं प्रायो - auṣadham snehanam prāyo – the medicines used for oleation therapy generally have the below mentioned qualities -

गुरु – guru - heavy

शीत – śīta – cold

सर – sara – easily moving, mobility, spreading, flowing,

स्निग्ध – snigdha – unctuous, oily,

मन्द – manda – mild,

सूक्ष्म - sūkṣma – minute,

मृदु - mrdu – soft,

द्रवम् – dravam – liquid,

विरुक्षणम् विपरीतं - virūkṣaṇam viparītam – the medicines used for imparting dryness to the body rookshana are of opposite qualities of those mentioned above

The medicines used for oleation therapy generally have the below mentioned qualities – heavy, cold, easily moving, mobility, spreading, flowing, unctuous, oily, mild, minute, soft, liquid and the medicines used for imparting dryness to the body rookshana are of opposite qualities of those mentioned above

### Oleating substances (Sneha Dravya)

सर्पिर्मज्जा वसा तैलं स्नेहेषु प्रवरं मतम्।

तत्रापि चोत्तमं सर्पिः संस्कारस्यानुवर्तनात्॥२॥

माधुर्यादविदाहित्वाजजन्माद्येव च शीलनात्।

sarpirmajjā vasā tailaṁ sneheṣu pravaram matam|  
tatrāpi cottamaṁ sarpiḥ saṃskārasyānuvartanāt||2||  
mādhuryādavidāhittvājjanmādyeva ca śīlanāt|

सर्पिः मज्जा वसा तैलं प्रवरं मतम् स्नेहेषु – sarpiḥ majjā vasā tailam̄ pravaram matam sneheṣu –

Ghee, clarified butter (sarpi),  
bone marrow (majja),  
muscle fat (vasa) and  
oil (taila) are considered as the best among the oleating substances,

तत्रापि सर्पिः चोत्तमं - tatrāpi sarpiḥ cottamam̄ - even among these, ghee is considered as the best (best sneha) because

संस्कारस्यानुवर्तनात् - saṃskārasyānuvartanāt – ghrita (ghee) follows (anu) the method of processing (samskara) i.e. when ghee is processed with cold potency herbs, it acquires cold potency and when it is processed with hot potency herbs, it acquires hot potency, both without losing its own qualities.

माधुर्यात् – mādhuryāt – because ghee is sweet in taste,  
अविदाहित्वात् – avidāhittvāt – because ghee does not cause burning sensation and

शीलनात् च जन्मायेव - śīlanāt ca janmādyeva– ghee is congenial to the body since birth.

Ghee, clarified butter (sarpi), bone marrow (majja), muscle fat (vasa) and oil (taila) is considered as the best among the oleating substances, even among these, ghee is considered as the best (best sneha) because ghrita (ghee) follows (anu) the method of processing (samskara) i.e. when ghee is processed with cold potency herbs, it acquires cold

potency and when it is processed with hot potency herbs, it acquires hot potency, both without losing its own qualities. Because ghee is sweet in taste, does not cause burning sensation and is congenial to the body since birth.

### **Comparison of dosha balancing effect of various oleating substances (sneha dravya)**

पित्तधनास्ते यथापूर्वमितरधना यथोत्तरम्॥३॥

pittagnāste yathāpūrvamitaraghnā yathottaram||3||

यथापूर्वम् ते पित्तधनाः - yathāpūrvam te pittagnāh - in the reverse order, they (oleating substances) are superior to each other in pitta balancing.  
यथोत्तरम् इतरधना - yathottaram itaraghnā - in the chronological order, they (oleating substances) are successively superior in balancing the other doshas (vata and kapha).

In the reverse order, oleating substances are superior to each other in pitta balancing. In the chronological order, oleating substances are successively superior in balancing the other doshas (vata and kapha).

#### **Notes:**

If we consider ghee, bone marrow, muscle fat and oil as the oleating substances mentioned in chronological order,

- i) In their reverse order they are superior in pitta balancing. Thus when it comes to pitta balancing, oil is the inferior one and ghee is the superior one. Muscle fat is better than oil, bone marrow is better than

muscle fat (and oil) and ghee is superior to bone marrow (muscle fat and oil) in mitigating pitta.

ii) In the mentioned chronological order they are successively superior to each other in balancing or mitigating vata and kapha.

Thus ghee is inferior in mitigating vata and kapha whereas oil is superior in balancing vata and kapha.

Thus when it comes to vata and kapha balancing, bone marrow is superior to ghee, muscle fat is superior to bone marrow (and ghee) and oil is superior to muscle fat (bone marrow and ghee) in mitigating vata and kapha.

### **Comparison of qualities in terms of lightness and heaviness of various oleating substances**

घृतातैलं गुरु वसा तैलान्मज्जा ततोऽपि च।

ghṛtāttailam् guru vasā tailānmajjā tato'pi ca|

घृतातैलं गुरु - ghṛtāttailam् guru - In comparison to ghee, the oil is heavy (hard to digest).

वसा तैलान्मज्जा ततोऽपि च - vasā tailānmajjā tato'pi ca - the muscle fat is heavier than the oil and the bone marrow is heavier than the muscle fat (and all other oleating substance).

In comparison to ghee, the oil is heavy (hard to digest). The muscle fat is heavier than the oil and the bone marrow is heavier than the muscle fat (and all other oleating substance).

Notes: Ghee is the lightest among the four oleating substances i.e. light to digest. Bone marrow is the heaviest to digest. Thus, ghee being lighter to digest, oil, muscle fat and bone marrow are heavier to digest in that order in comparison to ghee.

### **Combination of the 4 oleating substances in twos, threes and fours**

द्वाभ्यां त्रिभिश्चतुर्भिस्तैर्यमकस्त्रिवृतो महान्॥४॥

dvābhyaṁ tribhiścaturbhistairyamakastrivṛto mahān||4||

तै द्वाभ्यां त्रिभिश्चतुर्भिः - tair dvābhyaṁ tribhiścaturbhis - among them, the combination of two, three and four oleating substances

यमकः त्रिवृतो महान् – yamakas trivṛto mahān - are called yamaka, trivrit and mahasneha respectively.

Among them, the combination of two, three and four oleating substances are called yamaka, trivrit and mahasneha respectively.

#### **Notes:**

- The combination (mixture) of two oleating substances is called Yamaka.
- The combination of three oleating substances is called Trivrit.
- The combination of all four oleating substances is called Mahaan sneha.

#### **Persons suitable for oleation (snehyah)**

स्वेदसंशोद्यमयस्त्रीव्यायामासक्तचिन्तकाः।

वृद्धबालाबलकृशा रुक्षाः क्षीणास्त्रेतसः ॥५॥

वातार्तस्यन्दतिमिरदारुणप्रतिबोधिनः।

स्नेह्याः

svedyasamśodhyamadyastrīvyāyāmāsaktacintakāḥ|

vṛddhabālābalakṛṣā rūkṣāḥ kṣīṇāsraretaśah||5||

vātārtasyandatimiradāruṇapratibodhinaḥ|

snehyāḥ

स्नेह्याः - snehyāḥ - people who are eligible to undergo oleation therapy

are –

स्वेद - svedya - those who are about to be administered with sudation therapy

संशोद्य - samśodhya - those who are about to be administered with purification therapies (panchakarma)

मद्य स्त्री व्यायामासक्त - madya strī vyāyāmāsakta – those who are habituated to indulge excessively in alcohol (wine), women (sex) and exercise

चिन्तकाः - cintakāḥ - those who think too much (brainy activities)

वृद्ध - vṛddha – old aged people

बाला - bālā – children

अबल - abala – debilitated people

कृशा - kṛṣā – emaciated people

रुक्षा: - rūksāḥ - those who have developed excessive dryness in the body

क्षीणास्र - kṣīṇāsra – those suffering from depletion of blood (blood loss)

क्षीण रेतसः - kṣīṇa retasāḥ - those suffering from depletion of semen

वातार्त – vātārta – those suffering from diseases caused by vitiated vata

स्यन्द – syanda – those suffering from conjunctivitis

तिमिर – timira – those suffering from ophthalmia, blindness

दारुणप्रतिबोधिनः - dārunapratibodhināḥ - those suffering from difficulty in opening their eyes

People who are eligible to undergo oleation therapy are those who are about to be administered with sudation therapy, those who are about to be administered with purification therapies (panchakarma) those who are habituated to indulge excessively in alcohol (wine), women (sex) and exercise, those who think too much (brainy activities), old aged people, children, debilitated people, emaciated people, those who have developed excessive dryness in the body, those suffering from depletion of blood (blood loss), those suffering from depletion of semen, those suffering from diseases caused by vitiated vata, those suffering from conjunctivitis, those suffering from ophthalmia and blindness those suffering from difficulty in opening their eyes.

## **Persons unsuitable for oleation (asnehyah)**

न त्वतिमन्दाग्नितीक्ष्णाग्निस्थूलदुर्बलाः ॥६॥

ऊरुस्तम्भातिसाराऽस्त्रमगलरोगगरोदरैः।

मूर्च्छाच्छर्यरुचिक्षेष्मतृष्णामयैश्च पीडिताः ॥७॥

अपप्रसूता युक्ते च नस्ये बस्तौ विरेचने।

na tvatimandāgnitīkṣṇāgnisthūladurbalāḥ||6||

ūrustambhātisārā"magalarogagarodaraiḥ|

mūrcchācchardyaruciśleśmatrṣṇāmadyaiśca pīḍitā:||7||

apaprasūtā yukte ca nasye bastau virecane|

न तु पीडिताः - na tu pīḍitā: - oleation therapy should not be administered

to those suffering from below mentioned conditions -

अतिमन्दाग्नि – atimandāgni – very weak digestion power

तीक्ष्णाग्नि - tīkṣṇāgni – very strong digestive capacity

स्थूल – sthūla - obesity

दुर्बलाः - durbalāḥ - very weak, weakness

ऊरुस्तम्भ – ūrustambha – stiffness of thighs

अतिसार – atisāra – diarrhea

आम – āma – ama condition, indigestion, erroneous metabolism

गलरोग – galaroga – diseases of throat

गर – gara – chronic poisoning

उदरैः - udaraiḥ - abdominal disorders

मूर्च्छा – mūrcchā – loss of consciousness, fainting

चार्दि – chardi - vomiting

अरुचि – aruci – tastelessness, anorexia

श्लेष्म - ślesma – diseases caused by kapha imbalance (vitiation)

तृष्णा - trṣṇā – excessive thirst मधैश्च - madyaíśca – chronic alcoholism

अपप्रसूता – apaprasūtā – woman who has undergone abortion

युक्ते च नस्ये बस्तौ विरेचने - yukte ca nasye bastau virecane – to those who are administered with nasal medication, enema and purgative therapies

Oleation therapy should not be administered to those suffering from very weak digestion power, very strong digestive capacity, obesity, very weak, weakness, stiffness of thighs, diarrhea, ama condition, indigestion, erroneous metabolism, diseases of throat, chronic poisoning, abdominal disorders, loss of consciousness, fainting, vomiting, tastelessness, anorexia, diseases caused by kapha imbalance (vitiation), excessive thirst, chronic alcoholism, woman who has undergone

abortion, to those who are administered with nasal medication, enema and purgative therapies

### **Persons suitable for oleation through ghee (ghrita yogya)**

तत्र धीस्मृतिमेधादिकाङ्क्षिणां शस्यते घृतम्॥८॥

tatra dhīsmṛtimedhādikāṅkṣiṇām śasyate ghṛtam||8||

तत्र घृतम् शस्यते - tatra ghṛtam śasyate - among the oleation substances,

ghee (as oleation) is suitable for

धी स्मृति मेधादि काङ्क्षिणां - dhīsmṛtimedhādikāṅkṣiṇām - those who desire improvement of their cognition, memory and intelligence

Among the oleation substances, ghee (as oleation) is suitable for those who desire improvement of their cognition, memory and intelligence.

### **Persons suitable for oleation through oil (taila yogya)**

ग्रन्थिनाडीकृमिश्चेष्ममेदोमारुतरोगिषु।

तैलं लाघवदार्ढ्यार्थिक्रूरकोष्ठेषु देहिषु॥९॥

granthināḍīkr̥miśleṁmamedomārutarogiṣu|

tailam lāghavadārḍhyārthikrūrakoṣṭheṣu dehiṣu||9||

तैलं - tailam - oil is suitable (as remedy) in diseases like

ग्रन्थि – granthi – cysts, tumors

नाडी रोगिषु - nāḍī – sinus ulcers

कृमि रोगिषु - kr̥mi roga – worm infestations

क्षेष्म रोगिषु - ślesma roga – diseases caused due to imbalance of kapha

मेदो रोगिषु – medo rogiṣu - obesity

मारुत रोगिषु – māruta rogiṣu - diseases caused due to imbalance of vata

लाघव दार्ढ्यार्थि - lāghava dārdhyārthi – those who are desirous of

begetting lightness (thinness) and sturdiness (stability, endurance) in  
their body

क्रूरकोष्ठेषु देहिषु - krūrakoṣṭheṣu dehiṣu – those who are having hard  
(difficult) bowel movements

Oil is suitable in diseases like cysts, tumors, sinus ulcers, worm infestations, diseases caused due to imbalance of kapha, obesity, diseases caused due to imbalance of vata those who are desirous of begetting lightness (thinness) and sturdiness (stability, endurance) in their body those who are having hard (difficult) bowel movements.

### **Persons suitable for oleation through bone marrow and muscle fat (majja & vasa yogya)**

वातातपाद्वभारस्त्रीव्यायामक्षीणधातुषु।

रुक्षक्लेशक्षमात्यग्निवातावृतपथेषु च॥१०॥

शेषौ

vātātapādhvabhārastrīvyāyāmakṣīṇadhātuṣu|  
rūkṣak्लेशक्षमात्यग्निवातावृतपथेषु ca||10||  
śesau

शेषौ - śeṣau – the others i.e. muscle fat and bone marrow are suited for

—

क्षीणधातुषु - kṣīṇadhātuṣu – those who are suffering from depletion of tissues

वातातपाध्व भार स्त्री व्यायाम vātātapādhva bhāra strī vyāyāma – due to excessive exposure to breeze, heat of the sun, walking long distances, carrying heavy loads of weight, women (sexual indulgence) and strenuous physical activities

रुक्षा - rūkṣa – those who have excessive dryness in their body

क्लेशक्षम - kleśakṣama – those who withstand strain

अत्यग्नि – atyagni – those who have very strong digestive activity

वातावृत पथेषु च - vātāvṛta patheṣu ca – and in whom vata has obstructed the pathways and channels in the body (or vata is obstructed in its normal pathways)

Muscle fat and bone marrow are suited for – those who are suffering from depletion of tissues due to excessive exposure to breeze, heat of the sun, walking long distances, carrying heavy loads of weight, women (sexual indulgence) and strenuous physical activities those who have excessive dryness in their body, those who withstand strain, those who have very strong digestive activity and in whom vata has obstructed the pathways and channels in the body (or vata is obstructed in its normal pathways)

## **Persons suitable for oleation through muscle fat (vasa yogya)**

वसा तु सन्ध्यस्थिमर्मकोष्ठरुजासु च।

तथा दग्धाहतभ्रष्योनिकर्णशिरोरुजि ॥११॥

vasā tu sandhyasthimarmakoṣṭharujāsu ca|

tathā dagdhāhatabhraṣṭayonikarṇaśiroruji||11||

वसा तु - vasā tu - muscle fat is suited for

सन्ध्यस्थि मर्म कोष्ठ रुजासु च - sandhyasthi marma koṣṭha rujāsu ca - pain

in joints, bones, vital organs and abdominal viscera

दग्ध - dagdha - burns,

आहत - āhata - assault by weapons (trauma), injuries,

भ्रष्योनि - bhraṣṭayoni - prolapse or displacement of vagina,

तथा कर्ण शिरोरुजि - tathā karṇa śiroruji - earache and headachethways).

Muscle fat is suited for pain in joints, bones, vital organs and abdominal viscera, burns, assault by weapons (trauma), injuries, prolapse or displacement of vagina, earache and headachethways.

## **Proper seasons and time for oleation therapy (sneha yogya kala)**

तैलं प्रावृष्टि, वर्षान्ते सर्पिरन्यौ तु माधवे।

ऋतौ साधारणे स्नेहः शस्तोऽहि विमले रवौ॥१२॥

तैलं त्वरायां शीतेऽपि घर्मेऽपि च घृतं निशि।

निश्येव पिते पवने संसर्गं पित्तवत्यपि॥१३॥

निश्यन्यथा वातकफाद्रोगः स्युः पित्ततो दिवा।

tailam prāvr̥si, varṣānte sarpiranyau tu mādhave|  
ṛtau sādhāraṇe snehah śasto'hni vimale ravau||12||  
tailam tvarāyām śīte'pi gharme'pi ca ghṛtam niśi|  
niśyeva pitte pavane samsarge pittavatyapi||13||  
niśyanyathā vātakaphādrogah syuh pittato divā|

तैलं प्रावृषि - tailam prāvr̥si - oil is ideal for use in pravrit or early monsoon season

वर्षान्ते सर्पि: - varṣānte sarpir - ghee can ideally be used at the end of rainy season i.e. during sharat or autumn season

अन्यौ तु माधवे - anyau tu mādhave - the others (unctuous substances) i.e. muscle fat and bone marrow are ideal to be used in vasanta or spring season

साधारणे ऋतौ स्नेहः शस्तोऽहि विमले रवौ - sādhāraṇe ṛtau snehah śasto'hni vimale ravau - during temperate seasons oleating substances should be ideally used during day time and when the sun is clear

त्वरायां तैलं शीतेऽपि घृतं घर्मेऽपि निशि च - tvarāyām tailam śīte'pi ghṛtam gharme'pi niśi ca - during emergency the oil may be used even in cold season and ghee may be used in summer and even at night

पित्ते पवने संसर्गं पित्तवत्यपि निश्येव - pitte pavane samsarge pittavatyapi niśyeva - in diseases produced by vitiated pitta and vata and in dual combination of doshas wherein pitta is predominant, ghee should be given only at nights during summer

अन्यथा निशि वातकफाद्रोगाः स्युः पित्ततो दिवा - anyathā niśy

vātakaphādrogāḥ syuḥ pittato divā - if administered otherwise the fats or unctuous substances used at nights (when indicated to be given in morning) cause diseases due to vata and kapha and unctuous substances used during day time (when indicated to be given in night time) causes diseases of pitta

Oil is ideal for use in pravrit or early monsoon season ghee can ideally be used at the end of rainy season i.e. during sharat or autumn season the others (unctuous substances) i.e. muscle fat and bone marrow are ideal to be used in vasanta or spring season during temperate seasons oleating substances should be ideally used during day time and when the sun is clear during emergency the oil may be used even in cold season and ghee may be used in summer and even at night in diseases produced by vitiated pitta and vata and in dual combination of doshas wherein pitta is predominant, ghee should be given only at nights during summer if administered otherwise the fats or unctuous substances used at nights (when indicated to be given in morning) cause diseases due to vata and kapha and unctuous substances used during day time (when indicated to be given in night time) causes diseases of pitta.

## **Various combinations of oleation recipes (sneha vicharana samkhya)**

युक्त्याऽवचारयेत्स्नेहं भक्ष्याद्यन्नेन बस्तिभिः॥१४॥

नस्याभ्यञ्जनगण्डूषमूर्द्धकर्णाक्षितर्पणैः।

yuktyā'vacārayetsneham bhakṣyādyannena bastibhiḥ||14||  
nasyābhyañjanaganḍūṣamūrddhakarṇākṣitarpaṇaiḥ|

स्नेहं अवचारयेत् युक्त्या - sneham avacārayet yuktyā - fats (oleation)

should be used skillfully

भक्ष्याद्यन्नेन - bhakṣyādyannena - either mixed with chewable and other kinds of foods

बस्तिभिः नस्य अभ्यञ्जन गण्डूष मूर्द्धं तर्पणैः कर्णं तर्पणैः अक्षि तर्पणैः - bastibhiḥ nasya abhyañjana gaṇḍūṣa mūrddha tarpaṇaiḥ karṇa tarpaṇaiḥ akṣi tarpaṇaiḥ - or in the form of enemas nasal drops, massage (anointing the body), gargle or mouth rinsing, putting over the head, instillation into the ears and eyes

Fats (oleation) should be used skillfully either mixed with chewable and other kinds of foods or in the form of enemas, nasal drops, massage (anointing the body), gargle or mouth rinsing, putting over the head, instillation into the ears and eyes.

## 64 types of oleation recipes (vicharana sneha)

रसभेदैककत्वाभ्यां चतुःषष्ठिर्विचारणाः || १५ ||

स्नेहस्यान्याभिभूतत्वादल्पत्वाच्च क्रमात्स्मृताः |

rasabhedaikekatvābhyaṁ catuhṣaṣṭirvicāraṇāḥ||15||  
snehasyānyābhībhūtatvādalpatvāñca kramātsmṛtāḥ|

रसभेदैककत्वाभ्यां - rasabhedaikekatvābhyaṁ - depending on its combination with food substances of various tastes and being used individually (without mixing it with anything),

चतुःषष्ठिर्विचारणाः catuhṣaṣṭir vicāraṇāḥ - the number of oleation

combinations (recipes) will be of 64 kinds i.e. vicharana (fat combinations) is of 64 types

स्नेहस्य अन्याभिभूतत्वाद् अल्पत्वाच्च क्रमात्स्मृताः - snehasya  
anyābhībhūtatvād alpatvāñca kramātsmṛtāḥ - since the fats are combined with other food substances and being less in quantity sneha vicharanas are poor or mild in effect

Depending on its combination with food substances of various tastes and being used individually (without mixing it with anything), the number of oleation combinations (recipes) will be of 64 kinds i.e. vicharana (fat combinations) is of 64 types since the fats are combined with other food substances and being less in quantity sneha vicharanas are poor or mild in effect.

### **Use of only fats, not mixed with other food substances (acchapeya or accha sneha)**

यथोक्तहेत्वभावाच्च नाच्छपेयो विचारणा ॥ १६ ॥

स्नेहस्य कल्पः स श्रेष्ठः स्नेहकर्माशुसाधनात्।  
yathokta hetvabhāvāñca nācchapeyo vicāraṇā||16||  
snehasya kalpaḥ sa śreṣṭhaḥ snehakarmāśusādhanāt|

अच्छपेयो न विचारणा - acchapeyo na vicāraṇā – acchapeya (fats consumed without mixing them with any food substances) is not vicharana

यथोक्त हेत्वभावाच्च - yathokta hetvabhāvāñca – because of the absence of conditions needed for it to be called as vicharana (to be called as

vicharana, the fats should be mixed with other food substances)

स स्नेहस्य कल्पः श्रेष्ठः - sa snehasya kalpaḥ śreṣṭhaḥ - this form of oleating method (acchapeya) is said to be the superior form of administration  
स्नेहकर्म आशु साधनात् - snehakarma āśu sādhanāt – since it does the functions of sneha (bestows the needed benefits of fats) and brings about oleation in very quick time

Acchapeya (fats consumed without mixing them with any food substances) is not vicharana because of the absence of conditions needed for it to be called as vicharana (to be called as vicharana, the fats should be mixed with other food substances) this form of oleating method (acchapeya) is said to be the superior form of administration since it does the functions of sneha (bestows the needed benefits of fats) and brings about oleation in very quick time.

### **Dose of fats for drinking – acchapeya matra**

द्वाभ्यां चतुर्भिरष्टभिर्यामैर्जीर्यन्ति याः क्रमात्॥१७॥

हस्वमध्योत्तमा मात्रास्तास्ताभ्यश्च हसीयसीम्।

कल्पयेद्वीक्ष्य दोषादीन् प्रागेव तु हसीयसीम्॥१८॥

dvābhyaṁ caturbhiraṣṭābhiryāmairjīryanti yāḥ kramāt||17||

hrasvamadhyottamā mātrāstāstābhyaśca hrasiyasīm|

kalpayedvīkṣya doṣādīn prāgeva tu hrasiyasīm||18||

याः जीर्यन्ति द्वाभ्यां चतुर्भिः अष्टभिः यामैः - yāḥ jīryanti dvābhyaṁ caturbhīr aṣṭābhīr yāmair – that quantity of fat (sneha) which on consumption gets digested in two, four and eight yamas (1 yama = 3 hours)

ह्रस्व मध्य उत्तमा मात्रास्ता: क्रमात् - hrasva madhya uttamā mātrās tās  
kramāt – will be considered as lesser (hrsва), medium or moderate  
(madhya) and large (uttama) dose (matra) of the fat respectively  
ताभ्यश्च ह्रसीयसीम् - tābhyaśca hrasiyasīm – the dose of fat lesser than the  
above said is called hraseeyasi matra or least dose (test dose)  
वीक्ष्य दोषादीन् प्रागेव तु ह्रसीयसीम् कल्पयेद् - vīkṣya dosādīn prāgeva tu  
hrasiyasīm kalpayed - after analyzing the dosha etc factors beforehand  
itself, the least dose of the consumable fat should be decided (planned)

That quantity of fat (sneha) which on consumption gets digested in two,  
four and eight yamas (1 yama = 3 hours) will be considered as lesser  
(hrsва), medium or moderate (madhya) and large (uttama) dose  
(matra) of the fat respectively. The dose of fat lesser than the above  
said is called hraseeyasi matra or least dose (test dose) after analyzing  
the dosha etc. factors beforehand itself, the least dose of the  
consumable fat should be decided (planned).

**Notes:** Hrasiyasi matra or least dose of the consumable fat (accha  
sneha) should be initially given to every individual fit to take snehana.  
After seeing the tolerance and the time of digestion of this dose, the  
lesser, medium or maximum dose shall be fixed or decided. Thus, the  
lesser etc 3 types of doses can be decided after giving the least dose as  
a test dose.

## **Procedure of drinking fat for different purposes - snehapana vidhi**

## **Drinking fat for body cleansing – shodhana sneha**

ह्यस्तने जीर्ण एवान्ने स्नेहोऽच्छः शुद्धये बहुः।

hyastane jīrṇa evānne sneho'cchah śuddhaye bahuḥ|

शुद्धये – śuddhaye – for cleansing purposes (as preparation for panchakarma therapy),

स्नेहोऽच्छः - sneho'cchah - the fat alone (not mixed with food substances) should be given to drink

बहुः - bahuḥ - in large (maximum) dosage

ह्यस्तने जीर्ण एवान्ने - hyastane jīrṇa evānne – soon after the digestion of previously taken food (and in the absence of hunger)

For cleansing purposes (as preparation for panchakarma therapy), the fat alone (not mixed with food substances) should be given to drink in large (maximum) dosage soon after the digestion of previously taken food (and in the absence of hunger).

## **Drinking fat for palliating disease – shamana sneha**

शमनः क्षुद्रतोऽनन्नो मध्यमात्रश्च शस्यते॥१९॥

śamanaḥ kṣudvato'nanno madhyamātraśca śasyate||19||

शमनः - śamanaḥ - for palliating a disease (mitigating the doshas),

शस्यते – śasyate – the fat should be ideally given to drink

क्षुद्रतो अनन्नो - kṣudvato ananno – when the person is hungry and has

not taken food

मध्यमात्रश्च - madhya mātraśca – in medium dose

For palliating a disease (mitigating the doshas), the fat should be ideally given to drink when the person is hungry and has not taken food in medium dose.

### **Drinking fat for weight gain (bulk promoting) treatment – brīmhana sneha**

बृंहणो रसमध्याद्यैः सभक्तोऽल्पः हितः स च।

बालवृद्धपिपासार्तस्नेहद्विषमधशीलिषु॥२०॥

स्त्रीस्नेहनित्यमन्दाग्निसुखितक्लेशभीरुषु।

मृदुकोष्ठोल्पदोषेषु काले चोष्णे कृशेषु च॥२१॥

brīṁhaṇo rasamadyādyaiḥ sabhakto'lpah hitaḥ sa ca|

bālavṛddhapi pāsārtasnehadviṣmadyaśīliṣu||20||

strīsnehanityamandāgnisukhitakleśabhiruṣu|

mṛdukoṣṭholpadoṣeṣu kāle coṣṇe kr̥ṣeṣu ca||21||

बृंहणो - brīṁhaṇo – for weight gain treatment,

रस रसमध्याद्यैः rasa madyādyaiḥ - (fat should be) mixed with meat soup,  
wine etc and

सभक्तो - sabhakto - consumed along with the food

अल्पः - alpaḥ - in minimum (small) quantity

स च हितः - sa ca hitaḥ – the same (mild oleation or fat used in minimum

dose) is suitable for -

बाल – bāla – the children

वृद्ध - vṛddha – aged people

पिपासार्त – pipāsārta – those suffering from thirst

स्नेहद्विष्ण् - snehadviṇ - those having aversion to fat

मधशीलिषु - madyaśīliṣu – those who regularly indulge in wine

स्त्री स्नेह नित्य – strī sneha nitya – those who regularly indulge in women (sex) and fatty foods

मन्दाग्नि – mandāgni – those who have low digestion capacity

सुखित – sukhita – those who lead happy and comfortable life

क्लेश भीरुषु – kleśa bhīruṣu – those who are afraid of troubles

मृदुकोष्ठो - mrdukoṣṭho – those having soft bowel movements

अल्पदोषेषु - alpadoṣeṣu – in presence of mild increase of doshas

च उष्णे काले – ca uṣṇe kāle – during hot seasons

कृशेषु च - kr̥šeṣu ca – emaciated people

For weight gain treatment, fat should be mixed with meat soup, wine etc. and consumed along with the food in minimum quantity. The same (mild oleation or fat used in minimum dose) is suitable for - the children, aged people, those suffering from thirst, those having aversion to fat, those who regularly indulge in wine, those who regularly indulge in women (sex) and fatty foods, those who have low digestion capacity, those who lead happy and comfortable life, those who are afraid of

troubles, those having soft bowel movements in presence of mild increase of doshas, during hot seasons and emaciated people.

### **Benefits of drinking fats before, in between and after food – Prak, Madhya and Uttara Bhukta sneha**

प्राङ्मध्योत्तरभक्तोऽसावधोमध्योर्धवदेहजान्।

व्याधीञ्जयेद्वलं कुर्यादङ्गानां च यथाक्रमम्॥२२॥

prāṅmadhyottarabhakto'sāvadhomadhyordhvadehajān|  
vyādhīñjayedbalaṁ kuryādaṅgānām ca yathākramam||22||

प्राक् मध्य उत्तरभक्तो असौ - prāk madhya uttarabhakto asāv - the fats taken before food, in between food and after food

जयेद् व्याधीन् - jayed vyādhīñ - will cure the diseases

अधो मध्य ऊर्ध्व देहजान् - adho madhya urdhva dehajān – affecting the lower, middle and upper parts of the body and also

बलं कुर्यादङ्गानां च यथाक्रमम् - balaṁ kuryād aṅgānām ca yathākramam - will strengthen the lower, middle and upper parts of the body respectively

The fats taken before food, in between food and after food will cure the diseases affecting the lower, middle and upper parts of the body and also will strengthen the lower, middle and upper parts of the body respectively.

### **Care after drinking fats – Sneha pana uttara upachara**

वार्युष्णमच्छेऽनु पिबेत् स्नेहे तत्सुखपक्तये।  
आस्योपलेपशुद्धै च, तौवरारुष्करे न तु॥२३॥

जीर्णाजीर्णविशङ्कायां पुनरुष्णोदकं पिबेत्।

तेनोद्गारविशुद्धिः स्यात्ततश्च लघुता रुचिः॥२४॥

vāryuṣṇamacche'nu pibet snehe tatsukhapaktayel  
āsyopalepaśuddhyai ca, tauvarāruṣkare na tu||23||  
jīrṇājīrṇaviśaṅkāyāṁ punaruṣṇodakāṁ pibet|  
tenodgāraviśuddhiḥ syāttataśca laghutā ruciḥ||24||

अच्छे - acche – after drinking fat alone (fat not mixed with any food substances),

वार्युष्णम् अनुपिबेत् - vāryuṣṇam anupibet – hot (warm) water should be consumed as after drink

तत्सुखपक्तये स्नेहे - tatsukhapaktaye snehe – since it helps in easy digestion of fats

शुद्धै आस्योपलेप च - śuddhyai āsyopalepa ca – and also clears (cleanses) the coating in the mouth (caused by fats)

न तु तौवर अरुष्करे - na tu tauvara aruṣkare – but not while consuming tuvaraka oil (oil of *Hydnocarpus laurifolia*) and arushkara oil (oil of marking nut) i.e. hot water should not be consumed while taking the mentioned oils because these oils are basically very hot in nature (in these conditions cold water should be given)

विशङ्कायां जीर्ण अजीर्ण - viśaṅkāyāṁ jīrṇa ajīrṇa - when there is a doubt whether the fat is digested or not,

उष्णोदकं पिबेत् पुनः - uṣṇodakam pibet punar – hot water should be consumed once again

तेन उद्गार विशुद्धिः लघुता रुचिः स्यात्तत्त्वं – tena udgāra viśuddhiḥ laghutā ruciḥ syāttataśca – with this (consumption of hot water), clear belching, feel of lightness of the body and desire for food are manifested which suggest that the fat has been completely digested

After drinking fat alone (fat not mixed with any food substances), warm water should be consumed as after drink, since it helps in easy digestion of fats and also clears the coating in the mouth (caused by fats) but not while consuming tuvaraka oil (oil of *Hydnocarpus laurifolia*) and arushkara oil (oil of marking nut), i.e., hot water should not be consumed while taking the mentioned oils because these oils are basically very hot in nature (in these conditions cold water should be given) when there is a doubt whether the fat is digested or not, hot water should be consumed once again with this (consumption of hot water), clear belching, feel of lightness of the body and desire for food are manifested which suggest that the fat has been completely digested.

### **Diet for fat consumption (before, during and after drinking fats) – Snehakala Ahara**

भोज्योऽन्नं मात्रया पास्यन् शः पिबन् पीतवानपि।

द्रवोष्णमनभिष्यन्दि नातिस्निग्धमसङ्करम्॥२५॥

bhojyo'nnaṁ mātrayā pāsyan śvah pibān pītavānapi|  
dravosñamanabhisyandi nātisnigdhamasaṅkaram||25||

श्वः पास्यन् - śvah pāsyan – the person who is about to consume fats the next day (before therapy),

पिबन् – piban – the person who is in the process of consuming fat or has consumed fat on that day (during therapy)

पीतवानपि – pītavānapi – and also the person who has finished the course of taking fats (after therapy),

भोज्यो अन्नं द्रव उष्णम् अनभिष्यन्दि नातिस्निग्धम् असङ्करम् मात्रया - bhojyo

annam drava uṣṇam anabhiṣyandi nātisnigdham asaṅkaram mātrayā - should consume foods which are liquid, warm, not producing excess moisture (not aggravating kapha), not very oily and not a mixture of many food materials which are mutually contaminating or incompatible in proper quantity (lesser quantity or digestible quantity)

The person who is about to consume fats the next day (before therapy),

the person who is in the process of consuming fat or has consumed fat on that day (during therapy) and also the person who has finished the course of taking fats (after therapy), should consume foods which are liquid, warm, not producing excess moisture (not aggravating kapha), not very oily and not a mixture of many food materials which are mutually contaminating or incompatible in proper quantity (lesser quantity or digestible quantity).

## **Regimen and activities during (and after) oleation – snehana kala vihara niyamani**

उष्णोदकोपचारी स्याद्ब्रह्मचारी क्षपाशयः।

न वेगरोधी व्यायामक्रोधशोकहिमातपान्॥२६॥

प्रवातयानाद्वभाष्यात्यासनसंस्थितीः।

नीचात्युचोपधानाहःस्वप्नधूमरजांसि च॥२७॥

यान्यहानि पिबेत्तानि तावन्त्यन्यान्यपि त्यजेत्।

सर्वकर्मस्वयं प्रायो व्याधिक्षीणेषु च क्रमः॥२८॥

उपचारस्तु शमने कार्यः स्नेहे विरक्तवत्।

uṣṇodakopacārī syādbrahmacārī kṣapāśayah।

na vegarodhī vyāyāmakrodhaśokahimātapan||26||

pravātayānādhvabhāsyātyāsanasaṁsthitiḥ।

nīcātyuñcopadhānāhāsvapnadhūmarajāṁsi ca||27||

yānyahāni pibettāni tāvantyanyānyapi tyajet।

sarvakarmasvayaṁ prāyo vyādhikṣīneṣu ca kramah||28||

upacārastu śamane kāryah snehe viriktavat।

उष्णोदकोपचारी - uṣṇodakopacārī – the person should use only hot or warm water for all needs (activities)

स्याद्ब्रह्मचारी – syādbrahmacārī – should maintain celibacy

क्षपाशयः - kṣapāśayah - should stay in their own places (home, ward), should not sleep during day and should not keep awake during night time

न वेगरोधी – na vegarodhī – should not suppress natural urges

त्यजेत् व्यायाम क्रोध शोक हिम आतपान् - tyajet vyāyāma krodha śoka hima

ātapān – should avoid (not indulge in) excessive exercise, anger, grief, exposure to cold, sunlight,

प्रवात यान अद्व भाष्य अत्यासनसंस्थितीः - pravāta yāna adhva bhāṣya  
atyāsanasaṁsthitiḥ - (exposure to) heavy breeze, travelling in vehicles, walking long distances, too much speaking, being seated for prolonged time or keeping in uncomfortable postures for long time,

नीचात्युचोपधानाहः - nīcātyuñcopadhānāhah - keeping pillows very low or very high beneath the head while sleeping

स्वप्न – svapna – excessive day sleep

धूमरजांसि च - dhūmarajāṁsi ca – exposure or contact with smoke and dust

यान्यहानि पिबेतानि - yānyahāni pibettāni – on those days of drinking fat and

तावन्त्यन्यान्यपि - tāvantyanyānyapi – for the same number of days afterwards (after finishing the oleation therapy) also

अयं च क्रमः प्रायो सर्वकर्मसु व्याधिक्षीणेषु - ayaṁ ca kramah prāyo  
sarvakarmasv vyādhikṣīṇeṣu - it is the same regimen which is probably (generally) followed for all purification therapies (such as emesis, purgation, enema etc) and also for those debilitated by the diseases

शमने स्नेहे उपचारस्तु विरिक्तवत् कार्यः - śamane snehe upacārastu viriktavat  
kāryah - in case of palliative oleation therapy the regimens as indicated for the persons who has undergone purgation therapy should be administered

The person should use only hot or warm water for all needs, should maintain celibacy, should stay in their own places (home, ward), should not sleep during day and should not keep awake during night time, should not suppress natural urges, should avoid excessive exercise, anger, grief, exposure to cold, sunlight, (exposure to) heavy breeze, travelling in vehicles, walking long distances, too much speaking, being seated for prolonged time or keeping in uncomfortable postures for long time, keeping pillows very low or very high beneath the head while sleeping, excessive day sleep exposure or contact with smoke and dust on those days of drinking fat and for the same number of days afterwards (after finishing the oleation therapy). Also it is the same regimen which is probably followed for all purification therapies (such as emesis, purgation, enema etc.) and also for those debilitated by the diseases in case of palliative oleation, therapy the regimens as indicated for the persons who has undergone purgation therapy should be administered.

### **Duration of fat drinking – acchapana kala**

ऋहमच्छं मृदौ कोष्ठे क्रूरे सप्तदिनं पिबेत् ॥२९॥

सम्यक्स्निग्धोऽथवा यावदतः सात्म्यी भवेत्परम्।

tryahamaccham mr̥dau koṣṭhe krūre saptadinaṁ pibet||29||  
samyaksnigdho'thavā yāvadataḥ sātmyī bhavetparam|

अच्छं पिबेत् ऋहम् मृदौ कोष्ठे सप्तदिनं क्रूरे - accham pibet tryaham mr̥dau  
koṣṭhe saptadinaṁ krūre - drinking of fat not mixed with other

substances (only fat) should be administered for three days in people having soft bowels and for seven days for persons having hard bowels  
अथवा सम्यक्स्निग्धो - athavā samyak snigdho - or till the symptoms of proper oleation are observed

यावदतः परम् सात्म्यी भवेत् - yāvadataḥ param sātmyī bhavet – after that period the fat becomes accustomed to the patient (and doesn't give the desired effect)

Drinking of fat, which is not mixed with other substances should be administered for three days, in people having soft bowels and for seven days for persons having hard bowels or till the symptoms of proper oleation are observed. After that period the fat becomes accustomed to the patient (and doesn't give the desired effect).

### **Signs of proper, deficit and excess oleation – samyak snigdha, asnigdha and atisnigdha lakshanas**

वातानुलोम्यं दीपोऽग्निर्वर्चः स्निग्धमसंहतम्॥३०॥

स्नेहोद्वेगः क्लमः सम्यक्स्निग्धे, रुक्षे विपर्ययः।

अतिस्निग्धे तु पाण्डुत्वं घ्राणवक्त्रगुदस्वाः॥३१॥

vātānulomyam dīpto'gnirvarcaḥ snigdhamasamhatam||30||  
snehodvegaḥ klamaḥ samyaksnigdhe, rūkṣe viparyayaḥ|  
atisnigdhe tu pāṇḍutvam ghrāṇavaktragudasravāḥ||31||

वातानुलोम्यं - vātānulomyam - downward movement of vata

दीपो अग्निः - dīpto agni - digestive activity gets kindled

वर्चः स्निग्धम् असंहतम् - varcaḥ snigdham asamhatam – feces becomes stained or mixed with unctuous material (fatty feces) and unformed (not solid)

स्नेहोद्वेगः - snehodvegah - aversion to fat

क्लमः - klamaḥ - exhaustion

सम्यक्स्निग्धे – samyaksnigdhe – are the symptoms of proper lubrication (oleation)

रुक्षे विपर्ययः - rūkṣe viparyayaḥ - in dryness i.e. deficit oleation or lubrication (asnigdha) we can find opposite signs (of proper lubrication)

पाण्डुत्वं घ्राणवक्त्रगुदस्वावः तु अतिस्निग्धे - pāṇḍutvam

ghrāṇavaktragudasravāḥ tu atisnigdhe – appearance of pallor (anemia), secretions from nose, mouth and rectum are the signs of excessive oleation (lubrication)

Downward movement of vata, kindling of digestive activity, feces mixed with unctuous material (fatty feces) and unformed (not solid), aversion to fat and exhaustion are the symptoms of proper lubrication (oleation). In case of dryness i.e., deficit oleation or lubrication (asnigdha), we can find opposite signs (of proper lubrication). Appearance of pallor (anemia), secretions from nose, mouth and rectum are the signs of excessive oleation (lubrication).

### **Bad effects of improper oleation – sneha vyapat lakshanas**

अमात्रयाऽहितो काले मिथ्याहारविहारतः।

स्नेहः करोति शोफार्शस्तन्द्रास्तम्भविसंज्ञताः॥३२॥

कण्डूकुष्ठज्वरोत्क्लेशशूलानाहभ्रमादिकान्।

amātrayā'hito kāle mithyāhāravihārataḥ|  
snehaḥ karoti śophāśastandrāstambhavisamjñatāḥ||32||  
kaṇḍūkuṣṭhajvarotkleśasūlānāhabhramādikān|

स्नेहः अमात्रया अहितो काले - snehaḥ amātrayā ahito kāle - fats, when consumed in improper dose and improper ways, in improper time, मिथ्याहार विहारतः करोति - mithyāhāra vihārataḥ karoti - while indulging in improper foods and activities, produces (below mentioned symptoms) - शोफ - śopha - dropsy (swelling),

अर्शः - arśas - hemorrhoids,

तन्द्रा - tandrā - stupor (drowsiness),

स्तम्भ - stambha - rigidity of body parts,

विसंजताः - visamjñatāḥ - absence of sensation / unconsciousness,

कण्डू - kaṇḍū - itching,

कुष्ठ - kuṣṭha - skin diseases,

ज्वरो - jvara - fever,

उत्क्लेश - utkleśa - nausea,

शूल - śūla - pain in the abdomen,

आनाह - ānāha - flatulence,

भ्रमादिकान् – bhramādikān - dizziness etc.

Fats, when consumed in improper dose and improper ways, in improper time, while indulging in improper foods and activities, produces dropsy (swelling), hemorrhoids, stupor (drowsiness), rigidity of body parts, absence of sensation / unconsciousness, itching, skin diseases, fever, nausea, pain in the abdomen, flatulence, dizziness etc.

### **Treatment of bad effects of improper oleation – Sneha vyapat chikitsa**

क्षुत्तृष्णोल्लेखनस्वेदरुक्षपानान्नभेषजम्॥३३॥

तक्रारिष्टखलोद्धालयवश्यामाककोद्रवम्।

पिप्पलीत्रिफलाक्षौद्रपथ्यागोमूत्रगुग्गुलु॥३४॥

यथास्व प्रतिरोगं च स्नेहव्यापदि साधनम्।

kṣutṛṣṇollekhanasvedarūkṣapānānnabheṣajam||33||

takrāriṣṭakhaloddālayavaśyāmākakodravam|

pippalītriphalākṣaudrapathyāgomoṭraguggulu||34||

yathāsva pratirogam ca snehavyāpadi sādhanam|

क्षुत् - kṣut – inducing hunger

तृष्णा - ṭṛṣṇa – inducing thirst

उल्लेखन – ullekhana – inducing emesis (vomiting therapy)

स्वेद – sveda – inducing sweating, sudation therapy

रुक्ष पान अन्न भेषजम् - rūkṣa pāna anna bheṣajam – administration of drinks, foods and medicines which are dry in nature (cause dryness)

तक्रारिष्ट - takrāriṣṭa – fermented medicine prepared in buttermilk

खल – khala – dish prepared from curds

उद्धाल – uddāla - type of rice

यव – yava – barley

श्यामाक – śyāmāka

कोद्रवम् – kodravam

पिप्पली – pippalī – long pepper

त्रिफला – triphalā – fruits of Terminalia chebula, Terminalia bellirica and Emblica officinalis

क्षौद्र - kṣaudra – honey

पथ्या – pathyā – Terminalia chebula

गोमूत्र – gomūtra – cow urine

गुग्गुलु – guggulu – Commiphora mukul

यथास्व प्रतिरोगं च साधनम् स्नेहव्यापदि - yathāsva pratirogam ca sādhanam snehavyāpadi - and such others (foods, medicines etc) prescribed for each disease are the methods of treating the diseases caused due to improper oleation

Inducing hunger, inducing thirst, inducing emesis (vomiting therapy), inducing sweating, sudation therapy administration of drinks, foods and medicines which are dry in nature (cause dryness), fermented medicine

prepared in buttermilk, dish prepared from curds, a type of rice, barley, shyamaka&kodrava (types of millets), long pepper, fruits of Terminalia chebula, Terminalia bellirica and Emblica officinalis honey Terminalia chebula, Cow urine, Commiphora mukul and such others (foods, medicines etc.) prescribed for each disease are the methods of treating the diseases caused due to improper oleation.

### **Therapy to cause dryness – Virukshana**

विरुक्षणे लङ्घनवत्कृतातिकृतलक्षणम् ॥३५॥

virūkṣaṇe laṅghanavatkṛtātikṛtalakṣaṇam ||35||

विरुक्षणे कृतातिकृत लक्षणम् लङ्घनवत् - virūkṣaṇe kṛtātikṛta lakṣaṇam  
laṅghanavat – in drying therapy (virukshana), the signs of proper and excessive drying are the same as those of properly and excessively done langhana (therapies done for thinning the body or inducing lightness in the body)

In drying therapy (virukshana), the signs of proper and excessive drying are the same as those of properly and excessively done langhana (therapies done for thinning the body or inducing lightness in the body).

### **Purification therapies (regimen of panchakarma) after administration of fats**

स्निग्धद्रवोष्णधन्वोत्थरसभुक् स्वेदमाचरेत्।

स्निग्धस्त्रयं स्थितः कुर्याद्विरेकं, वमनं पुनः ॥३६॥

एकाहं दिनमन्यच कफमुत्क्लेश्य तत्करैः।

snigdhadravoṣṇadhanvottharasabhuk svedamācaret|  
snigdhastryaham̄ sthitah kuryādvirekaṁ, vamanam̄ punah||36||  
ekāham̄ dinamanyañca kaphamutkleśya tatkaraiḥ|

स्निग्ध द्रवोष्ण धन्वोत्थर सभुक् - snigdha dravoṣṇa dhanvotthara sabhuk -  
the patient (who is to be given cleansing treatments) should be made to  
drink meat juice of desert animals and birds, mixed with fats and served  
hot

स्वेदमाचरेत् – svedamācaret - after this sudation (sweat inducing) therapy  
should be given

स्निग्धः त्र्यहं स्थितः कुर्याद् विरेकं - snigdhas tryaham̄ sthitah kuryād virekaṁ  
- the person who is properly lubricated by oleation should be rested for  
three days (after three days of administration of above mentioned  
regimen) and purgation therapy should be administered

वमनं पुनः एकाहं दिनमन्यञ्च कफम् उत्क्लेश्य तत्करैः - vamanam̄ punah  
ekāham̄ dinamanyañca kapham utkleśya tatkaraiḥ - for administering  
emesis, after resting the patient for 1 day after oleation (and sudation),  
the patient should be made to consume kapha increasing foods,  
medicines etc and then emesis therapy should be administered

The patient, who is to be given cleansing treatments should be made to  
drink meat juice of desert animals and birds, mixed with fats and served  
hot. After sudation (sweat inducing) therapy, who is properly lubricated  
by oleation should be rested for three days (after three days of  
administration of above-mentioned regimen) and purgation therapy  
should be administered. After resting, for 1 day after oleation (and

sudation), the patient should be made to consume kapha increasing foods, medicines etc. and then emesis therapy should be administered.

## **Conditions wherein drying therapy should be given before oleation and purification**

मांसला मेदुरा भूरिश्लेष्मणो विषमाग्नयः ॥३७॥

स्नेहोचिताश्च ये स्नेह्यास्तान् पूर्वं रुक्षयेततः।

संस्नेह्य शोधयेदेवं स्नेहव्यापन्नं जायते ॥३८॥

अलं मलानीरयितुं स्नेहश्चासात्म्यता गतः।

māṃsalā medurā bhūriśleṣmaṇo viṣamāgnayah||37||

snehocitāśca ye snehyāstān pūrvam rūkṣayettataḥ|

samsnehya śodhayedevam snehavyāpanna jāyate||38||

alam malānīrayitum snehaścāsātmyatā gataḥ|

मांसला - māṃsalā - persons who are muscular,

मेदुरा - medurā - those who are fatty (obese),

भूरिश्लेष्मणो - bhūriśleṣmaṇo - those having severe kapha imbalance,

विषमाग्नयः - viṣamāgnayah - those having erroneous digestive activity,

स्नेहोचिताश्च - snehocitāśca – those who are accustomed to fats

ये स्नेह्यास्तान् - ye snehyāstān – and those needing oleation therapy

पूर्वं रुक्षयेत् - pūrvam rūkṣayet - should first be administered with drying therapy (use of foods, herbs etc which bring about dryness),

संस्नेह्य - samsnehya - after this (drying), oleation should be administered

ततः शोधयेद् - tataḥ śodhayed - followed with purification therapies

एवं स्नेहव्यापन्नं जायते - evam snehavyāpanna jāyate - by following this procedure, complications due to improper oleation will not arise

अलं मलान् ईरयितुं स्नेहश्च असात्म्यता गतः - alam malān īrayitum snehaśca asātmyatā gataḥ - this method is enough to excite the vitiated doshas and excreta and the excessive unctuous material (fats) which have become accustomed to the body following excessive administration, which are meant to be eliminated

Persons who are muscular, who are fatty (obese), those having severe kapha imbalance, those having erroneous digestive activity, those who are accustomed to fats and those needing oleation therapy should first be administered with drying therapy (use of foods, herbs etc. which bring about dryness). After this (drying), oleation should be administered followed with purification therapies. By following this procedure, complications due to improper oleation will not arise. This method is enough to excite the vitiated doshas and excreta and the excessive unctuous material (fats) which have become accustomed to the body following excessive administration, which are meant to be eliminated.

### **Recipes for instant oleation – Sadhya Sneha Yogas**

बालवृद्धादिषु स्नेहपरिहारासहिष्णुषु ॥३९॥

योगानिमाननुद्वेगान् सद्यः स्नेहान् प्रयोजयेत्।

प्राज्यमांसरसास्तेषु, पेया वा स्नेहभर्जिताः ॥४०॥

तिलचूर्णश्च सस्नेहफाणितः, कृशरा तथा।

क्षीरपेया घृताद्योष्णा, दृष्टो वा सगुडः सरः॥४१॥

पेया च पञ्चप्रसृता स्नेहैस्तण्डुलपञ्चमैः।

ससैते स्नेहनाः सद्यः स्नेहाश्च लवणोल्बणाः॥४२॥

तदृद्यभिष्यन्दरुक्षं च सूक्ष्ममुष्णं व्यवायि च।

bālavṛddhādiṣu snehaparihārāsahiṣṇuṣu||39||

yogānimānanudvegān sadyahsnehān prayojayet|

prājyamāṁśarasasāsteṣu, peyā vā snehabharjitāḥ||40||

tilacūrṇaśca sasnehabhāṇitāḥ, kṛśarā tathā|

kṣīrapeyā ghṛtādhyoṣṇā, dadhno vā saguḍāḥ sarah||41||

peyā ca pañcaprasṛtā snehaistaṇḍulapañcamaiḥ|

saptaite sehanāḥ sadyah snehāśca lavaṇolbaṇāḥ||42||

taddhyabhiṣyandyarūkṣam ca sūkṣmamamuṣṇam vyavāyi ca|

बाल वृद्धादिषु - bāla vṛddhādiṣu - for children, aged etc,

स्नेहपरिहार असहिष्णुषु - snehaparihāra asahiṣṇuṣu - for those who cannot withstand the prohibitions (contra indications) and discomforts during oleation therapy,

इमान् योगान् सद्यः स्नेहान् अनुद्वेगान् प्रयोजयेत् - imān yogān sadyah snehān anudvegān prayojayet - the below mentioned recipes which bring about instant oleation (immediate lubrication) and are also non-harming (safe and easy to administer) should be administered

प्राज्यमांसरसास्तेषु – prājyamāṁśarasasāsteṣu – meat juice prepared from

more quantity of meat

पेया वा स्नेहभर्जिताः - peyā vā snehabharjitāḥ - gruels, fried with more quantity of fats,

तिलचूर्णश्च स्सनेह फाणितः - tilacūrṇaśca sasneha phāṇitah - sesame powder mixed with fat and half boiled molasses

कृशरा तथा - krśarā tathā – rice cooked along with green grams, mixed with fat and half boiled molasses

क्षीरपेया घृताद्योष्णा – kṣīrapeyā ghṛtādhyoṣṇā – gruel prepared from milk, mixed with more quantity of ghee and served warm (hot)

दध्नो सरः वा सगुडः - dadhno vā sagudah sarah - yoghurt water (whey from curds) mixed with jaggery

पञ्चप्रसृता पेया च स्नेहैः तण्डुल पञ्चमैः – pañcaprasṛtā peyā ca snehais taṇḍula pañcamaiḥ - thin gruel prepared from 5 things, i.e. one prasruta (approximately 96 ml) each of 4 unctuous materials (ghee, sesame oil, muscle fat, bone marrow) and rice

सप्तैते सद्यः स्नेहनाः – saptaite sadyah snehanāḥ - these seven recipes are instant oleation recipes

स्नेहाश्च लवणोल्बणाः - snehāśca lavaṇolbaṇāḥ - fats mixed with more amount of salt also cause instant oleation because तद्धि – taddhy – that (the salt)

अभिष्यन्दि - abhiṣyandy – causes exudation in the cells, अरुक्षं च - arūkṣam ca - does not cause dryness,

सूक्ष्मं - sūkṣmam – capable of entering into minute pores,

उष्णं - uṣṇam - hot in potency and

व्यवायि च - vyavāyi ca – spreads all over the body first and later undergoes transformation

For children, aged etc., for those who cannot withstand the prohibitions (contra indications) and discomforts during oleation therapy, the below mentioned recipes which bring about instant oleation (immediate lubrication) and are also non-harming (safe and easy to administer) should be administered. Meat juice prepared from more quantity of meat, gruels fried with more quantity of fats, sesame powder mixed with fat and half boiled molasses, rice cooked along with green grams, mixed with fat and half boiled molasses, gruel prepared from milk, mixed with more quantity of ghee and served warm (hot), yoghurt water (whey from curds) mixed with jaggery, thin gruel prepared from 5 things, i.e. one prasruta (approximately 96 ml) each of 4 unctuous materials (ghee, sesame oil, muscle fat, bone marrow) and rice - these seven recipes are instant oleation recipes. Fats mixed with more amount of salt also cause instant oleation. Because that (the salt) causes exudation in the cells, does not cause dryness, capable of entering into minute pores, hot in potency and spreads all over the body first and later undergoes transformation.

## **Substances and conditions contraindicated for use of instant oleation**

गुडानूपामिषक्षीरतिलमाषसुरादधि ॥४३॥

कुष्ठशोफप्रमेहेषु स्नेहार्थं न प्रकल्पयेत्।

त्रिफलापिप्पलीपथ्यागुग्गुल्वादिविपाचितान् ॥४४॥

स्नेहान् यथास्वमेतेषां योजयेदविकारिणः।

guḍānūpāmīṣakṣīratilamāṣasurādadhī||43||

kuṣṭhaśopahaprameheṣu snehārthaṁ na prakalpayet|

triphalāpippalīpathyāguggulgulvādivipācitān||44||

snehān yathāsvametesāṁ yojayedavikāriṇah|

गुड - guḍa – jaggery,

आनूपामिष - ānūpāmīṣa - meat of birds and animals residing in marshy lands,

क्षीर - kṣīra - milk

तिल - tila - sesame seeds

माष - māṣa - black gram

सुरा - surā - beer

दधि – dadhi – curds, yoghurt

न प्रकल्पयेत् स्नेहार्थं - na prakalpayet snehārthaṁ - should not be used for purpose of oleation (or instant oleation)

कुष्ठ शोफ प्रमेहेषु - kuṣṭha śopha prameheṣu - in skin diseases,

inflammatory conditions (edema) and diabetes

एतेषां - eteṣāṁ - in these conditions,

स्नेहान् त्रिफला पिप्पली पर्या गुग्गुल्वादि विपाचितान् - snehān triphalā pippalī pathyā guggulgādi vipācitān - the fats processed (boiled) with Triphala (fruits of Terminalia chebula, Terminalia bellirica and Emblica officinalis), long pepper, Terminalia chebula, Commiphora mukul etc

योजयेद् यथास्वं अविकारिणः - yojayed yathāsvam avikāriṇah - should be used as found suitable, which do not produce abnormalities

Jaggery, meat of birds and animals residing in marshy lands, milk, sesame seeds, black gram, beer, curds and yoghurt should not be used for the purpose of oleation in skin diseases, inflammatory conditions (edema) and diabetes, In these conditions, the fats processed with Triphala (fruits of Terminalia chebula, Terminalia bellirica and Emblica officinalis), long pepper, Terminalia chebula, Commiphora mukul etc. should be used as found suitable, which do not produce abnormalities.

### **Oleation for those debilitated by diseases**

क्षीणानां त्वामयैरग्निदेहसन्धुक्षणक्षमान् ॥४५॥

kṣīṇānām tvāmayairagnidehasandhukṣaṇakṣamān ||45||

क्षीणानां आमयैः तु - kṣīṇānām āmayair tv - for those who are debilitated by diseases,

अग्नि देह सन्धुक्षण क्षमान् - agni deha sandhukṣaṇa kṣamān - fats which are capable of increasing the strength of the body and strength of digestive fire (activity) should be used for oleation purposes

For those who are debilitated by diseases, fats which are capable of increasing the strength of the body and strength of digestive fire should be used for oleation purposes.

### **Benefits of drinking fats**

दीप्तान्तराग्निः परिशुद्धकोष्ठः प्रत्यग्रधातुर्बलवर्णयुक्तः।

दृढेन्द्रियो मन्दजर शतायुः स्नेहोपसेवी पुरुषः प्रदिष्टः॥४६॥

dīptāntarāgnih pariśuddhakoṣṭhaḥ pratyagradhāturbalavarṇayuktah|  
dr̥dhendriyo mandajara śatāyuh snehopasevī puruṣah pradiṣṭah||46||

दीप्तान्तराग्निः - dīptāntarāgnih - the person who

has good, balanced and kindled digestive activity

परिशुद्ध कोष्ठः – pariśuddha koṣṭhaḥ - has clean alimentary tract

प्रत्यग्र धातु र्बल वर्णयुक्तः - pratyagra dhātūr bala varṇayuktah - has good quality and strong tissues, good strength and endurance, good color and complexion

दृढेन्द्रियो - dr̥dhendriyo - has strong sense organs (properly functioning)

मन्दजर - mandajara - who gets aged slowly

शतायुः - śatāyuh - who lives for hundred years

प्रदिष्टः स्नेहोपसेवी पुरुषः - pradiṣṭah snehopasevī puruṣah

- is defined as the person who is habituated to regular oleation (in other words, the above mentioned are the benefits of oleation therapy which is adopted often)

The person who has good, balanced and kindled digestive activity, has clean alimentary tract, has good quality and strong tissues, good strength and endurance, good color and complexion, has strong sense organs (properly functioning), who gets aged slowly, who lives for hundred years is defined as the person who is habituated to regular oleation (in other words, the above mentioned are the benefits of oleation therapy which is adopted often).

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वारभट्टविरचितायामष्टाङ्गहृदयसंहिताया सूत्रस्थाने  
स्नेहविधिर्नाम षोडशोऽध्यायः ॥ १६ ॥

iti

śrīvaidyapatisimhaguptasūnuśrīmadvāgbhaṭṭaviracitāyāmaṣṭāṅgahṛdayas  
amṛhitāyā sūtrasthāne snehavidhirnāma ṣoḍaśo'dhyāyah ॥ 16 ॥

Thus ends the 16th chapter of Ashtangahrdaya Samhita Sutrasthana, named Snehavidhim Adhyayam, written by Shrimad Vaghbata, son of Shri Vaidyapati Simhagupta.

### **Qualities of oil and fats - Snehana Dravya Guna –**

The Snehana substances – used for oleation therapy have the following qualities -

Guru – heaviness

Sheeta – cold

Sara – easily moving, mobility, spreading

Snigdha – unctuous, oily

Manda – mild,

Sookshma – minute

Mrudu – soft

Dravam – liquid

The substances used for imparting dryness to the body

(Rookshana) are of opposite qualities to the above-mentioned.

### **Oleating substances – Sneha Dravyah –**

Sarpi (ghee, clarified butter),

Majja (bone marrow),

Vasa – muscle fat and

Taila (oil) – are considered best among oleating substances;

Among these, Ghee is the best. Because,

Madhura – sweet in taste

Avidahi – it does not cause burning sensation

Janmadyeva sheelanat – it is congenial to the body since birth.

2 – 3a.

Among them, Ghee is the most efficient for Pitta balance and

Taila is the least efficient for the same. 3b.

When compared between the four, ghee is very light to digest.

Oil is heavier (hard to digest) than ghee, muscle-fat is heavier than oil, marrow is heavier than all.

Mixture of two oleating substances is called as Yamaka.

Mixture of three is called as Trivrit and

All four combined is called as Mahasneha. 4b.

### **स्नेहन योग्य -**

स्वेद्य संशोध्य मद्य स्त्री व्यायाम आसक्त चिन्तकाः ।

वृद्ध बाल अबल कृशा रुक्षाः क्षीणास्त्र रेतसः ॥ ५ ॥

वातार्तस्यन्द तिमिर दारूण प्रतिबोधिनः ।

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### **स्नेहन अयोग्य -**

न तु अतिमन्दाग्नि तीक्ष्णाग्नि स्थूल दुर्बलाः ॥ ६ ॥

ऊरुस्तम्भ अतिसार आम गलरोग गरोदरैः ।

मूर्च्छा छर्दयरुचि श्लेष्म तृष्णा मदयैश्च पीडिताः ॥ ७ ॥

अपप्रसूता युक्ते च नस्ये बस्तौ विरेचने ।

### **Snehyah – persons suitable for oleation :-**

People who require Snehana therapy are -

Svedya, Samshodhya – Those who are to be administered sudation and purification therapies,

Madya Stree, Vyayama asakta – who indulge more in wine, women and exercise;

Chintaka – who think too much,

Vruddha – the aged,

Bala – the children,

Abala – the debilitated,

Krusha – the emaciated, fatigue;

Ruksha – who are dry,

Ksheena asra retas – Depleted blood and semen,

Vatarta – who are suffering from diseases of Vata,

Timira – ophthalmia, blindness,

who suffer from chronic disorder 5 – 6a.

## **Asnehya – persons unsuitable for oleation :-**

Patients who should not be given Snehana therapy are -

Atimandagni – Those who have very weak digestion power

Teekshnagni -or very strong digestive power

Sthula – obese

Durbala – very weak

Urustambha – stiffness of thighs

Atisara – diarrhoea, dysentery

Amaroga – indigestion, Ama condition, altered metabolism

Galaroga – diseases of throat

Gararoga – chronic poisoning

Murcha – fainting, loss of consciousness

Chardi – Vomiting

Aruchi – anorexia

Shleshmaroga – diseases of Kapha imbalance

Trushnaroga – excessive thirst

Madyapeedita – chronic alcoholic

Apaprasuta – lady who has undergone abortion

Nasya, Basti Virechana – people who are to be nasal medication, enema and purgative therapies. 6-8a.

### घृत योग्य -

तत्र धी स्मृति मेधादि काङ्क्षिणां शस्यते घृतम् ॥ ८ ॥  
तैल योग्य *Dr JV Hebbar - learningayurveda.com*

ग्रन्थि नाडी कृमि श्लेष्म मेदो मारुतरोगिषु ।  
तैलं लाघव दार्द्यार्थि क्रूरकोष्ठेषु देहिषु ॥ ९ ॥

### वसा-मज्जा योग्य -

वातातप अध्व भार स्त्री व्यायाम क्षीणधातुषु ।  
रुक्ष क्लेशक्षम अत्यग्निवातावृतपथेषु च ॥ १० ॥  
शेषौ, वसा तु सन्ध्यस्थि मर्म कोष्ठरूजासु च ।  
तथा दग्धाहत अष्ट योनिकर्ण शिरोरूजि ॥ ११ ॥

**Ghrita (ghee)** is best suited for those who desire improvement of intelligent, memory, intelligence etc. 8b.

**Taila (oil)** is suited in diseases like

Granthi – tumour,

Nadi roga – sinus ulcer

Krumiroga – worm infestation

Shleshmaroga – diseases of Kapha imbalance

Medoroga – obesity

Marutaroga – Diseases due to imbalance of Vata  
for those who desire thinning and sturdyness of the body, and  
who have hard bowel movements. 9.

**Vasa and Majja** - Muscle-fat and marrow are suited for persons

Vatatapa – who are depleted of their tissues from exposure to breeze, sunlight, long distance walk, carrying heavy load, women (sexual activity) and physical activities;

Ruksha – who are dry, who withstand strain, who have very

strong digestive activity, and in whom Vata is obstructed in its normal pathways.

**Vasa – Muscle-fat** is suited for pain of the joints, bones, vital organs and abdominal viscera; so also for pain of burns, assault by weapons, displacement of vagina (prolapsed), earache, and headache. 10 – 11.

तैल प्रावृषि, वर्षान्ते सर्पिरन्यौ तु माधवे ।

Oil is ideal for use during Pravrit – first rainy season, ghee during end of Varsa i.e., Sharat- autumn.

The others during Madhava i.e. Vasantha – spring. 12a.

ऋतौ साधारणे स्नेहः शस्तोऽहिन विमले रवौ ॥ १२ ॥  
तैलं त्वरायां शीतेऽपि घर्मेऽपि च घृतं निशि ।  
निश्येव पित्ते पवने संसर्गे पित्तवत्यपि ॥ १३ ॥  
निश्यन्यथा वातकफाद्रोगाः स्युः पित्ततो दिवा ।  
युक्त्या अवचारयेत् स्नेहं भक्ष्यादि अन्नेन बस्तिभिः ॥१४॥  
नस्य अभ्यञ्जन गण्डूष मूर्ढ कर्णाक्षितर्पणैः ।

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### **Snehayoga Kala – proper time for oleation therapy :-**

During temperate seasons use of oleating materials should be done during day time and when the sun is clear. 12b.

Oil may be used in emergency even in cold season and ghee, even in summer and even at night. 13a.

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. 13.

Otherwise, diseases due to Vata and Kapha arise if fats are

used at nights and diseases of Pitta if used during day. 13 – 14a.

### **Number of Oleation recipes – Sneha Samkhyā :-**

Fats should be used properly either mixed with chewable and other kinds of foods or in the form of enemas, nasal drops, anointing over the body, holding in the mouth, putting over the head, into the ears and eyes. 14b – 15a.

By its use with substances of different tastes and separately, without admixture, it will be sixty four number of recipes.

**Sneha Vicharana** – use of fat mixed with foods is poor – mild in effect because of its mingling with other materials and also because of lesser quantity. 15b – 16a.

यथोक्तहेत्वभावाच्च नाच्छपेयो विचारणा ॥ १६ ॥

स्नेहस्य कल्पः स श्रेष्ठः स्नेहकर्माशुसाधनात् ।

**Acchapeya** of Sneha – means consuming the oils / fats without mixing with food.

**Sneha Vicharana** means – consuming after mixing with food items.

Acchapeya method of administering fats is considered best as it serves the function of fats and lubrication quickly. 16b – 17a.

### **Accapanamatra – dose of fats for drinking:-**

The dose of fats depends upon the digestive activity of the patient.

The heena matra (least dose) is the one, which digests in 2 yaama (1 yaama = 3 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).

**Hraseeyasi matra** – the minimum quantity should be administered in the beginning after considering the condition of Dosha etc. 17b – 18.

The Hraseeyasi matra is the very little quantity of sneha, that is given to the patient, just to judge the digestive strength.

After judging the digestion power, the right dose of the fat is decided.

### **Snehanavavidhi – procedure of drinking fat :-**

**For Shodhana** – As a preparation procedure to Panchakarma therapy, Acchasneha – drinking of fat alone should be soon after digestion of previous food and in maximum dose.

**For Shamana** – For mitigation of Doshas, for palliating a disease, fats should be consumed when the person is hungry and without food – fasting and in medium dose. 19.

**For Brimhana** – For weight gain treatment, it should be given mixed with meat soup, wine etc. and consumed along with food, in small quantity – minimum dose. 20a.

This kind of mild oleation is suitable to children, the aged, those suffering from thirst, those who have aversion to fat, who indulge in wine, women and fatty foods daily, who have poor digestive ability, who lead happy life, who are afraid of troubles, who are of soft bowel, who have little quantity of – increase of Doshas; during hot season and for the emaciated. 20 – 21.

If fats are used before food, it is useful in the treatment of diseases affecting the lower part of the body. It strengthens the upper part of the body.

If fats are used during the food intake, it is useful in the treatment of diseases affecting the middle part of the body. It strengthens the middle part of the body.

If fats are used after the food intake, it is useful in treating the diseases of the upper part of the body. It strengthens the lower part of the body.22.

### **Care after drinking fats – Sneha upachara –**

After Acchapana – (drinking of fat alone), warm water should be consumed.

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;

Purification, clear belching, feeling of lightness in the body and desire for food – these 3 symptoms suggest that the fat has been completely digested. 23 – 24.

**Diet for the of fat consumption –** Foods which are liquid (drava), warm (Ushna), not producing excess moisture inside (anabhishyandi), not very oily (na atisnigdha) and not a mixture of many food materials, should be consumed by the patient in limited quantity. 25

उष्णोदकोपचारी स्यात् ब्रह्मचारी क्षपाशयः ।  
न वेगरोधी व्यायाम क्रोध शोक हिमातपान् ॥ २६ ॥  
प्रवात यान यानाध्व भष्यात्यासन संस्थितीः ।  
नीच अत्युच्च उपधानाहः स्वप्नधूम रजांसि च ॥ २७ ॥  
यान्यहानि पिबेत्तानि तावन्त्यन्यान्यपि त्यजेत् ।

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### **Regimen after oleation -**

Ushnodakopachari – The person should use warm water only for all his activities.

Brahmachari – Should maintain celibacy. He should eat only when hunger.

Na vegarodhi – should not suppress natural urges, not indulge in 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.

26-28a.

This regimen is the same generally for all purification therapies such as emesis, purgation, enema etc. and also for those debilitated by diseases. 28b.

In case of Shamana Sneha – palliative oleation therapy the regimen as suggested for the person who has undergone purgation therapy – vide chapter 18 should be adopted. 29a.

### **Acchapana Kala – duration of fat drinking :-**

Acchapana – drinking fat alone should be done for three days for – persons of soft bowels (Mrudu koshta), for 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. 29b – 30a.

### सम्यक् स्निग्ध लक्षण -

वातानुलोभ्यं दीप्तोऽग्निर्वर्चः स्निग्धं असंहतम् ॥ ३० ॥

स्नेहोदवेगः क्लमः सम्यक् स्निग्धे, रुक्षे विपर्ययः ।

अतिस्निग्धे तु पाण्डुत्वं घाणवक्त्रगुदस्वाः ॥ ३१ ॥

### स्नेह व्यापत् लक्षण -

अमात्रया अहिते काले मिथ्याहार विहारतः ।

स्नेहः करोति शोफार्शः तन्द्रा स्तम्भ विसंजताः ॥ ३२ ॥

कण्ठ कुष्ठ ज्वरोत्कलेश शूलानाह अमादिकान् ।

### स्नेह व्यापत् चिकित्सा -

क्षुत् तृष्णोल्लेखन स्वेद रुक्षपानान्नभेषजम् ॥ ३३ ॥

तक्रारिष्ट खलोद्धाल यव श्यामाक कोद्रवम् ।

पिप्पली त्रिफला क्षौद्र पथ्या गोमूत्र गुग्गुलु ॥ ३४ ॥

यथास्वं प्रतिरोगं च स्नेहव्यापदि साधनम् ।

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### **Snigdha Lakshana** – signs of oleation :-

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

– are the signs of proper lubrication;  
opposite of these are the sign of dryness.

Appearance of pallor – yellowish white discoloration and secretions from the nose, mouth and rectum are the signs of excess lubrication. 30b – 31.

### **Sneheavyapat Laksana – bad effects of improper oleation**

**:-**

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. 32 – 33a.

### **Sneheavyapat Chikitsa – treatment of bad effects :-**

Kshut, Trushna – Producing hunger, thirst,  
Ulleka, sveda – vomiting and perspiration,  
administering foods, drinks and medicines which are dry (cause dryness),  
use of Takrarista (fermented medicine from buttermilk), Khala – menu prepared from curds, Uddala, Yava (barley),  
Shyamaka, Kodrava, 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. 33b – 35a.

### **Virukshana – therapy to cause dryness :-**

The features of proper and excess Viruksana – dryness are the

same as those of proper and excess of Langhana – methods of making the body thin. 35b.

**Regimen of Panchakarma followed after Snehana** - The patient should drink juice of meat of animals of desert – like regions, mixed with fats, made liquid – thin and warm, then undergo sudation therapy; after three days of such regimen, he should be administered purgation therapy, after a lapse of one day, Kapha should be increased by using things – food, drugs etc. which cause its increase and then emesis – therapy should be administered. 36 – 37a.

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 foods, drugs 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 37b – 39a.

### **Sadya sneha Yoga – recipes for immediate oleation :-**

For 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. 39.

प्राज्यमांसरसाः तेषु, पेया वा स्नेहभर्जिता ॥ ४० ॥  
तिलचूर्णश्च सस्नेहफाणितः, कृशरा तथा ।  
क्षीरपेया घृताद्योष्णा, दध्नो वा सगुडः सरः ॥ ४१ ॥  
पेया च पञ्चप्रसृता स्नेहैः तण्डुलपञ्चमैः ।  
सप्तैते स्नेहनाः सद्यः  
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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 Guda  
(jaggery),  
Panchaprasruta Peya – thin gruel prepared from one Prasruta  
each of ghee, sesame oil, muscle fat, marrow and rice  
(tandula).

These seven recipes are Sadyassneha – fat recipes which  
produce immediate oleation. 40 – 42.

And also fats mixed 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. 43a.

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 for purposes of oleation in skin diseases (kushta), inflammatory conditions (Shopha) and diabetes (Prameha). Because these substances may worsen the disease. 43b – 44a.

In these conditions, fats boiled with Triphala, Pippali, Pathya, Guggulu, etc., should be used as found suitable, which will not produce abnormalities. 44 – 45a.

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.

45b.

### **Snehapana Phala – benefits of drinking fats :-**

दीसान्तराग्निः परिशुद्धकोषः प्रत्यग्र धातुर्बलवर्णयुक्तः । दण्डनिंद्रियो मन्दजरः शतायुः स्नेहोपसेवी पुरुषः प्रदिष्टः ॥ ४६ ॥

He, who has very keen digestive activity, clean alimentary tract, well developed/strong tissues, physical strength, colour – complexion and powerful sense faculties, who is slow in getting old and who lives for a hundred years is the person who is habituated to oleation in otherwords these are the benefits of oleation therapy if adopted often. 46.

Thus ends the chapter named Snehavidhi, the sixteenth in Sutrasthana of Astangahrdayam.

## **CHAPTER 17: SWEATING THERAPY – SWEDAVIDHI ADHYAYA**

### **Ashtanga Hridayam**

Sutrasthanam – Chapter – 17

स्वेदविधि अध्याय

svedavidhi adhyāya

The 17<sup>th</sup> chapter of Sutrasthanam of Ashtanga Hridayam is named as Svedavidhi Adhyayam. This chapter deals with the detailed procedure of administration of Swedana, i.e. sudation therapy. Sweda means sweat. Swedana means to induce sweating. This treatment is usually done after snehana i.e. oleation or treatment by drinking fat (medicated fats). Usually snehana and swedana are done before therapeutic emesis and purgation.

#### **Pledge by the author(s):**

अथात स्वेदविधिमध्यायं व्याख्यास्यामः।  
इति ह स्माहुरात्रेयादयो महर्षयः॥गद्यसूत्रे॥२॥  
athāta svedavidhimadhyāyam vyākhyāsyāmaḥ।  
iti ha smāhurātreyādayo maharṣayah||gadyasūtre||2||

अथा अत स्वेद विधिम् अध्यायं व्याख्यास्यामः - athā ata sveda vidhim adhyāyam vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the explanation of sudation therapy

इति ह स्माहुः आत्रेय आदयो महर्षयः - iti ha smāhuḥ ātreyā ādayo maharṣayah - thus say (pledge) atreya and other sages.

## **Types of sweating treatments – Swedana Prakara**

स्वेदस्तापोपनाहोष्मद्रवभेदाच्चतुर्विधः ।  
svedastāpopanāhoṣmadravabhedāccaturvidhaḥ ।

स्वेदः चतुर्विधः - svedah caturvidhaḥ - sweda or sudation therapy is of four types

ताप – tāpa – application of heat, fomentation

उपनाह – upanāha – poultice

ऊष्म - ūṣma – steaming

द्रव भेदात् - drava bhedāt – pouring of warm liquids are the types

Sweda or sudation therapy is of four types - application of heat, fomentation, poultice, steaming and pouring of warm liquids are the types.

### **Tapa Sweda – sweating treatment by application of heat, fomentation**

तापो शग्नितस्वसनफालहस्ततलादिभिः ॥ १ ॥  
tāpo 'gnitaptavasanaphālahastatalādibhiḥ || 1 ||

तापो – tāpo – tapa sweda is done by touching the affected part of the body with

वसन - vasana - cloth,

फाल – phāla - heated metal plate,

हस्ततलादिभिः - hastatalādibhiḥ - palm of the hand etc

अग्नि तप्ता - agni tapta – which are made hot / warm on fire

Tapa sweda is done by touching the affected part of the body with cloth, heated metal plate, palm of the hand etc. which are made hot / warm on fire.

## **Upanaha Sweda – sweating treatment by application of hot / warm poultices**

उपनाहो वचाकिण्वशताहादेवदारुभिः ।

धान्यैः समस्तैर्गन्धैश्च रास्नैरण्डजटामिषैः ॥ २ ॥

उद्रिक्तलवणैः स्नेहचुक्रतक्रपयःप्लुतैः ।

केवले पवने क्षेष्मसंसृष्टे सुरसादिभिः ॥ ३ ॥

पित्तेन पद्मकाद्यैस्तु शाल्वणाख्यैः पुनः पुनः ।

upanāho vacākiṇvaśatāhvādevadārubhiḥ |

dhānyaiḥ samastairgandhaiśca rāsnairañḍajatāmiṣaiḥ || 2 ||

udrikta lavaṇaiḥ snehacukratakrapayaḥplutaiḥ |

kevale pavane śleṣmasamsṛṣṭe surasādibhiḥ || 3 ||

pittena padmakādyāistu śālvanākhyaiḥ punah punah |

1. केवले पवने - kevale pavane – when only vata is in a state of imbalance,

उपनाहो – upanāho – upanaha sweda i.e. Sudation by using hot / warm poultice is prepared from

वचा किण्व शताह देवदारुभिः - vacā kiṇva śatāhva devadārubhiḥ - Acorus calamus, yeast, dill seeds, Cedrus deodara etc.

समस्तैः धान्यैः गन्धैः च - samastaiḥ dhānyaiḥ gandhaiḥ ca – all kinds of grains and all kinds of substances having pleasant smell

रास्ना – rāsnā – Pluchea lanceolata

एरण्डजटा – erañḍajatā – roots of castor plant or

आमिषैः - āmiṣaiḥ - meat

प्लुतैः उद्रिक्त लवणैः स्नेहं चुक्रं तक्रं पयः - plutaiḥ udrikta lavaṇaiḥ sneha cukra takra payaḥ - by mixing each of the above said in abundant quantity of salt, fats (oil, ghee etc), vinegar, buttermilk and / or milk

2. क्षेष्म संसृष्टे सुरसादिभिः - śleṣma samsṛṣṭe surasādibhiḥ - in conditions wherein vata is associated with kapha (vata-kapha imbalance), poultice should be prepared with surasadi group of herbs

3. पित्तेन पद्मकाद्यैः तु शाल्वणाख्यैः पुनः पुनः - pittena padmakādhyaiḥ tu śālvanākhyaiḥ punah punah - in conditions wherein vata is associated with pitta (vata-pitta imbalance), poultice should be prepared with

padmakadi group of herbs. The poultice prepared with these herbs is called salvana upanaha and can be applied often.

When only vata is in a state of imbalance, upanaha sweda i.e. Sudation by using hot / warm poultice is prepared from Acorus calamus, yeast, dill seeds, Cedrus deodara etc. all kinds of grains and all kinds of substances having pleasant smell, roots of Pluchea lanceolata, roots of castor plant or meat. by mixing each of the above said in abundant quantity of salt, fats (oil, ghee etc), vinegar, buttermilk and milk in conditions wherein vata is associated with kapha (vata-kapha imbalance), poultice should be prepared with surasadi group of herbs in conditions wherein vata is associated with pitta (vata-pitta imbalance), poultice should be prepared with padmakadi group of herbs. The poultice prepared with these herbs is called salvana upanaha and can be applied often.

### **Method of doing upanaha**

स्निग्धोष्णवीर्यमृदुभिश्चर्मपट्टैरपूतिभिः ॥ ४ ॥

अलाभे वातजित् पत्रकौशेयाविकशाटकैः ।

बद्धं रात्रौ दिवा मुञ्चेन् मुञ्चेद् रात्रौ दिवाकृतम् ॥ ५ ॥

snigdhoṣṇavīryairmr̥dubhiścarmapaṭṭairapūtibhiḥ || 4 ||

alābhe vātajit patrakauśeyāvikaśāṭakaiḥ |

baddham rātrau divā muñcen muñced rātrau divākṛtam || 5 ||

चर्म पट्टैः - carma paṭṭaiḥ - after applying the poultice, the part of the body (where poultice is applied) should be tied and bandaged with a piece of leather which is

मृदुभिः - mr̥dubhiḥ - soft in touch

स्निग्ध - snigdha - smeared by oil and made unctuous

उष्ण वीर्यः - uṣṇa vīryaiḥ - hot in potency

अपूतिभिः - apūtibhiḥ - devoid of foul smell

अलाभे वातजित् पत्र कौशेय आविक शाटकैः - alābhe vātajit patra kauśeya  
āvika śāṭkaiḥ - if the leather is not available, leaves of plants which  
balance vata, silk cloth or woolen cloth may be used to tie the bandage.

रात्रौ बद्धं दिवा मुञ्चेत् - rātrau baddham divā muñcet – the poultice tied  
during night should be removed during next morning and

दिवा कृतम् रात्रौ मुञ्चेत् - divā kṛtam rātrau muñcet – the poultice tied  
during morning / day time should be removed during night (same night)

After applying the poultice, the part of the body (where poultice is applied) should be tied and bandaged with a piece of leather which is soft in touch smeared by oil and made unctuous hot in potency devoid of foul smell if the leather is not available, leaves of plants which balance vata, silk cloth or woolen cloth may be used to tie the bandage. the poultice tied during night should be removed during next morning and the poultice tied during morning / day time should be removed during night (same night).

### **Ushma Sweda – sweating treatment by warm steaming / vapors from medicines**

ऊष्मा तूत्कारिकालोष्टकपालोपलपांसुभिः ।  
पत्त्रभड्गेन धान्येन करीषसिकतातुषैः ॥ ६ ॥  
अनेकोपायसन्तसैः प्रयोज्यो देशकालतः ।  
ūṣmā tūtkārikāloṣṭakapālopalapāṁsubhiḥ ।  
pattrabhaṅgena dhānyena karīṣasikatātuṣaiḥ || 6 ||  
anekopāyasantaptaiḥ prayojo deśakālataḥ ।

ऊष्मा तु - ūṣmā tu - steam / vapor sudation (wherein steam or vapors coming from hot substances / heated medicines are directed towards affected part) is administered using

उत्कारिका - utkārikā - boiling grains, pulses, seeds etc.

लोष्ट - loṣṭa - mud boluses

कपाल - kapāla - bowl / piece of earthen pot / bowl of cranium

उपल - upala – stone

पासुभिः - pāsubhiḥ - dust / mud

पत्रभङ्गेन - patrabhaṅgena - pieces of dried leaves

धान्येन - dhānyena - grains

करीष - karīṣa - dried dung of animals like cow, goat, sheep etc.

सिकता - sikatā – sand

तुষैः - tuṣaiḥ - husk etc.

अनेक उपाय - aneka upāya - and other materials of this sort

सन्तसैः - santaptaiḥ - are heated in various ways

प्रयोज्यो - prayojyo - and administered

देश कालतः - deśa kālataḥ - taking into consideration the place of living (dwelling place of the patient) or the afflicted part of the body and time of administration

Steam / vapor sudation (wherein steam or vapors coming from hot substances / heated medicines are directed towards affected part) is administered using boiling grains, pulses, seeds etc. mud boluses bowl / piece of earthen pot / bowl of cranium stone dust / mud pieces of dried leaves grains dried dung of animals like cow, goat, sheep etc. sand husk etc. and other materials of this sort are heated in various ways and administered taking into consideration the place of living (dwelling place of the patient) or the afflicted part of the body and time of administration.

### **Drava Sweda – sweating treatment by pouring hot / warm liquids over afflicted parts**

शिग्रवारणकैरण्डकरञ्जसुरसार्जकात् ॥ ७ ॥

शिरीषवासावंशार्कमालतीदीर्घवृन्ततः ।

पत्त्रभङ्गैर्वचादैश्च मांसैश्चानुपवारिजैः ॥ ८ ॥

दशमूलेन च पृथक् सहितैर्वा यथामलम् ।

स्नेहवद्धिः सुराशुक्लवारिक्षीरादिसाधितैः ॥ ९ ॥

कुम्भीर्गलन्तीर्णाडीर्वा पूरयित्वा रुजार्दितम् ।

वाससाच्छादितं गात्रं स्निग्धं सिञ्चेयथासुखम् ॥ १० ॥

तैरेव वा द्रवैः पूर्णं कुण्डं सर्वाङ्गगेऽनिले ।

अवगाह्यातुरस्तिष्ठेदर्शः कृच्छ्रादिरुक्षु च ॥ ११ ॥

śigruvāraṇakairañḍakarañjasurasārjakāt || 7 ||
   
 śirīśavāsāvamṣārkamālatidīrghavṛntataḥ |
 patrabhaṅgairvacādyaiśca māṁsaiścānūpavārijaiḥ || 8 ||
 daśamūlena ca pṛthak sahitairvā yathāmalam |
 snehavadbhiḥ surāśuktavārikṣīrādisādhitaiḥ || 9 ||
 kumbhīrgalantīrnādīrvā pūrayitvā rujārditam |
 vāsasācchāditam gātram snigdham siñcedyathāsukham || 10 ||
 taireva vā dravaiḥ pūrṇam kūḍam sarvāṅgagē'nile |
 avagāhyāturastiṣṭhedarśahkṛcchrādirukṣu ca || 11 ||

(Warm liquids are prepared by boiling)

पत्रभड्गैः - patrabhaṅgaiḥ - pieces of leaves of

शिग्रु - śigru - drumstick

वारणक - vāraṇaka - Caesalpinia crista

एरण्ड - eraṇḍa - castor plant

करञ्ज - karañja - Pongamia pinnata

सुरसार्जकात् – surasārjakāt - basil / Vitex negundo and white variety of basil / Orthosiphon pallidus

शिरीष - śirīṣa – Albizia lebbeck

वासा - vāsā - Adhatoda vasica

वंश - vamṣā - bamboo

अर्क - arka - Calotropis gigantea

मालती - mālatī - jasmine

दीर्घवृन्ततः - dīrghavṛntataḥ - Oroxylum indicum

वचाद्यैः च - vacādhyaiḥ ca – herbs of Vachadi group

मांसैः च आनूप वारिजैः - māṁsaiḥ ca ānūpa vārijaiḥ - meat of animals living in marshy areas and in water

दशमूलेन च - daśamūlena ca – herbs of dashamula group पृथक् सहितैः वा - pṛthak sahitaiḥ vā – each one separately or all together (as and when available)

स्नेहवद्धिः - snehavadbhiḥ - mixed with fats (oil, ghee etc)

सुरा - surā - beer

शुक्त - śukta – fermented gruel

वारि – vāri – water

क्षीरादि - kṣīrādi - and milk etc

यथामलम् – yathāmalam - appropriate for specific dosha balancing

Pieces of leaves of drumstick Caesalpinia crista castor plant Pongamia pinnata basil / Vitex negundo and white variety of basil / Orthosiphon pallidus Albizia lebbeck Adhatoda vasica bamboo Calotropis gigantea jasmine Oroxylum indicum herbs of Vachadi group meat of animals living in marshy areas and in water herbs of dashamula group each one separately or all together (as and when available) mixed with fats (oil, ghee etc) beer fermented gruel water and milk etc. appropriate for specific dosha balancing.

### **Method of administration**

साधितैः - sādhitaiḥ - this medicated liquid prepared in the above said method

पूरयित्वा - pūrayitvā - should be filled in

कुम्भीः गलन्तीः नाडीः वा - kumbhīḥ galantīḥ nāḍīḥ vā - a pot, jug with spout or tube and

सिञ्चेद् यथा सुखम् - siñced yathā sukham - poured / sprinkled slowly and steadily

रुजार्दितम् गात्रं – rujārditam gātram - over the painful part of the body

स्निग्धं - snigdham - smeared with oil and

वाससा आच्छादित - vāsasā ācchādita - covered with cloth

सर्वाङ्गगे अनिले - sarvāṅgagē anile - in case of vata afflicting the entire body

तैरेव वा द्रवैः - taireva vā dravaiḥ - the same medicated fluids पूर्णं कुण्डं - pūrṇam kundam - may be filled in the tub and

आतुरः तिष्ठेद् अवगाह्य - āturaḥ tiṣṭhed avagāhya - the patient is made to sit in it and provided with tub sudation

अर्शः कृच्छ्रादिरुक्षु च - arśah kṛcchrādirukṣu ca - in conditions of piles, dysuria, etc.

This medicated liquid prepared in the above said method should be filled in a pot, jug with spout or tube and poured / sprinkled slowly and

steadily over the painful part of the body smeared with oil and covered with cloth in case of vata afflicting the entire body the same medicated fluids may be filled in the tub and the patient is made to sit in it and provided with tub sudation in conditions of piles, dysuria, etc.

## **Sweda Vidhi – procedure of administering sweating therapy**

निवाते ऽन्तर्बहिःस्निग्धो जीर्णान्नः स्वेदमाचरेत् ।  
nivāte 'ntarbahiḥsnigdho jīrṇānnah svedamācaret |

स्वेदम् आचतेत् - svedam ācatet – Sweating treatment should be administered to the person

स्निग्धो अन्तः बहिः - snigdho antah bahih - who has been subjected to oleation both internally (drinking fats) and externally (application / anointing of oil over the body, massage etc.)

निवाते – nivāte – who is staying in a place / chamber devoid of breeze and

जीर्ण अन्नः - jīrṇa annah - after his food (previously taken) has been totally digested

Sweating treatment should be administered to the person who has been subjected to oleation both internally (drinking fats) and externally (application / anointing of oil over the body, massage etc.) who is staying in a place / chamber devoid of breeze and after his food (previously taken) has been totally digested.

## **Kinds of sweating treatment**

व्याधिव्याधितदेशर्तुवशान् मध्यवरावरम् ॥ १२ ॥  
vyādhivyādhitadeśartuvaśān madhyavarāvaram || 12 ||

व्याधि व्याधित देश ऋतु वशान् - vyādhi vyādhita deśa ṛtu vaśān –  
Depending on the condition of the disease, diseased, habitat and  
season,  
अवरम् मध्य वर - avaram madhya vara – sweating treatment may be of  
mild, moderate or strong types  
Depending on the condition of the disease, diseased, habitat and  
season, sweating treatment may be of mild, moderate or strong types.

## **Sweating treatment in different conditions**

कफार्तो रुक्षणं रुक्षो रुक्षः स्निग्धं कफानिले ।  
आमाशयगते वायौ कफे पक्वाशयाश्रिते ॥ १३ ॥  
रुक्षपूर्वं तथा स्नेहपूर्वं स्थानानुरोधतः ।  
अल्पं वड्क्षणयोः स्वल्पं दृक्षुष्कहृदये न वा ॥ १४ ॥  
kaphārto rūkṣaṇam rūkṣo rūkṣah snigdham kaphānile |  
āmāśayagate vāyau kaphe pakvāśayāśrite || 13 ||  
rūkṣapūrvam tathā snehapūrvam sthānānurodhataḥ |  
alpam vankṣaṇayoh svalpam dṝkṣuṣkahṛdaye na vā || 14 ||

कफार्तो रुक्षो रुक्षणं - kaphārto rūkṣo rūkṣaṇam - to those suffering from kapha diseases, dry form of sweating treatment should be given to those who have not been subjected to internal or external oleation by using hot materials devoid of fats

कफ अनिले रुक्षः स्निग्धं - kapha anile rūkṣah snigdham – in conditions where there is simultaneous vitiation of kapha and vata, unctuous form of sweating treatment should be given to those who have not been subjected to internal or external oleation by using hot materials admixed or processed in fats

वायौ आमाशय गते रुक्ष पूर्वं तथा - vāyau āmāśaya gate rūkṣa pūrvam tathā – when vata is localized in stomach, dry sweating should be given first

followed by oil sweating

कफे पक्वाशय आश्रिते स्नेह पूर्व - kaphe pakvāśaya āśrite sneha pūrvam -  
when kapha is localized in the colon, oil sweating should be given first  
followed by dry sweating

स्थानानुरोधतः - sthānānurodhataḥ - following the principle of treating the  
local dosha first and invading dosha next.

To those suffering from kapha diseases, dry form of sweating treatment  
should be given to those who have not been subjected to internal or  
external oleation by using hot materials devoid of fats in conditions  
where there is simultaneous vitiation of kapha and vata, unctuous form  
of sweating treatment should be given to those who have not been  
subjected to internal or external oleation by using hot materials admixed  
or processed in fats when vata is localized in stomach, dry sweating  
should be given first followed by oil sweating when kapha is localized in  
the colon, oil sweating should be given first followed by dry sweating  
following the principle of treating the local dosha first and invading  
dosha next.

**Note:** Stomach is the seat of kapha, vata is the invading dosha.

Therefore kapha should be treated first by dry sweating. Similarly colon  
is the seat of vata, kapha is the invading dosha. Therefore vata should  
be treated first by administering oil sweating.

अल्पं वड्क्षणयोः - alpam varikṣaṇayoh - Sweating should be done in mild  
form over the groins

स्वल्पं न वा द्रूक् मुष्क हृदये - svalpam na vā dr̄k muṣka hr̄daye – sweating  
should be done in very mild form or totally avoided over eyes, testicles /  
scrotum and heart

Sweating should be done in mild form over the groins sweating should  
be done in very mild form or totally avoided over eyes, testicles /  
scrotum and heart.

## **Benefits of sweating treatment and care to be taken after sweating – swedana phala, paschat upachara**

शीतशूलक्षये स्विन्नो जातेऽङ्गानां च मार्दवे ।  
स्याच्छनैर्मृदितः स्नातस्ततः स्नेहविधिं भजेत् ॥ १५ ॥  
śītaśūlakṣaye svinno jāte'ṅgānām ca mārdave |  
syācchanairmr̥ditah snātastataḥ snehavidhim bhajet || 15 ||

स्विन्नो जाते - svinno jāte – in those who have undergone proper sweating, there occurs

शीत शूल क्षये - śīta śūla kṣaye – diminution of coldness and pain and  
अङ्गानां च मार्दवे - aṅgānām ca mārdave - softness of the organs  
स्यात् शनैः मृदितः स्नातः ततः स्नेह विधि भजेत् - syāt śanaiḥ mr̥ditah snātah  
tataḥ sneha vidhi bhajet after sweating treatment, gentle massage should be given to the entire body. After massage, warm water bath should be given. Later, all comforts and procedures mentioned in the follow-up of (post oleation) oleation / lubrication therapy should be encouraged.

In those who have undergone proper sweating, there occurs diminution of coldness and pain and softness of the organs after sweating treatment, gentle massage should be given to the entire body. After massage, warm water bath should be given. Later, all comforts and procedures mentioned in the follow-up of (post oleation) oleation / lubrication therapy should be encouraged.

## **Effects of excessive sweating & treatment – ati swedana lakshana evam chikitsa**

पित्तास्कोपतृण्मूर्छास्वराङ्गसदनभ्रमाः ।  
सन्धिपीडा ज्वरः श्यावरक्तमण्डलदर्शनम् ॥ १६ ॥  
स्वेदातियोगाच्छर्दिश्च तत्र स्तम्भनमौषधम् ।  
विषक्षाराग्न्यतीसारच्छर्दिमोहातुरेषु च ॥ १७ ॥  
pittāsarakopatṛṇmūrchāsvarāṅgasadanabhramāḥ |  
sandhipīḍā jvaraḥ śyāvaraktamaṇḍaladarśanam || 16 ||

svedātiyogācchardiśca tatra stambhanamauṣadham |  
viṣakṣārāgnyatīsāracchardimohātureṣu ca || 17 ||

पित्त अस कोप - pitta asra kopa – aggravation of pitta and vitiation of blood

तृण् मूर्च्छा - tṛṇ mūrcchā – thirst, loss of consciousness

स्वर अङ्ग सदन - svara aṅga sadana – weakness of voice and body

भ्रामः - bhramāḥ - giddiness, dizziness (delusion)

सन्धिपीडा - sandhipīḍā – joint pains

ज्वरः - jvarah - fever

श्याव रक्त मण्डल दर्शनम् - śyāva rakta maṇḍala darśanam – appearance of blackish-blue or red patches on the skin

छर्दिः च - chardih ca – and vomiting

स्वेद अतियोगात् - sveda atiyogāt - occur due to excessive administration of sweating treatment

तत्र स्तम्भनम् औषधम् - tatra stambhanam auṣadham – in these conditions, withholding (stopping, hindering) treatments should be ideally done

विष क्षार अग्नि अतीसार छर्दिः मोह आतुरेषु च - viṣa kṣāra agni atīsāra chardi moha ātureṣu ca – the same withholding treatment is also ideal in treating patients suffering from poisoning, those afflicted by alkalis and fire burns, diarrhea, vomiting and unconsciousness

Aggravation of pitta and vitiation of blood thirst, loss of consciousness weakness of voice and body giddiness, dizziness (delusion) joint pains fever appearance of blackish-blue or red patches on the skin and vomiting occur due to excessive administration of sweating treatment in these conditions, withholding (stopping, hindering) treatments should be ideally done the same withholding treatment is also ideal in treating patients suffering from poisoning, those afflicted by alkalis and fire burns, diarrhea, vomiting and unconsciousness.

## **Qualities of substances used for sweating and withholding treatments – Swedana evam stambhana dravya lakshanas**

स्वेदनं गुरु तीक्ष्णोष्णं प्रायः स्तम्भनमन्यथा ।

द्रवस्थिरसरस्निग्धरूक्षसूक्ष्मं च भेषजम् ॥ १८ ॥

स्वेदनं स्तम्भनं क्षक्षणं रूक्षसूक्ष्मसरद्रवम् ।

प्रायस्तिकं कषायं च मधुरं च समासतः ॥ १९ ॥

svedanam guru tiksnoṣnam prayah stambhanam anyathā |

dravasthirasarasnigdharukṣasūkṣmam ca bheṣajam || 18 ||

svedanam stambhanam ślakṣṇam rūkṣasūkṣmasaradravam |

prāyastiktam kaṣāyam ca madhuram ca samāsataḥ || 19 ||

प्रायः गुरु तीक्ष्ण उष्णं स्वेदनं - prayah guru tiksna usnam svedanam - generally, the substances which are heavy, penetrating and hot in potency cause sweating (used in sweating therapy)

अन्यथा स्तम्भनम् - anyathā stambhanam – substances of opposite nature as those of sweating substances cause withholding (used in withholding treatment)

भेषजम् द्रव स्थिर सर स्निग्ध रूक्ष सूक्ष्मं च स्वेदनं - bheṣajam drava sthira sara snigdha rūkṣa sūkṣmam ca svedanam - drugs which are liquid, static, mobile, unctuous, dry and penetrating (having these qualities) bring about sweating

क्षक्षणं रूक्ष सूक्ष्म सर द्रवम् प्रायः स्तम्भनं समासतः तिकं कषायं च मधुरं च - ślakṣṇam rūkṣa sūkṣma sara dravam prayah stambhanam samāsataḥ tiktam kaṣāyam ca madhuram ca - drugs which are smooth, dry, thin, mobile and liquid are generally withholding in nature and also all those drugs / substances which are concisely rich in bitter, astringent and sweet tastes (are also withholding)

Generally, the substances which are heavy, penetrating and hot in potency cause sweating (used in sweating therapy) substances of opposite nature as those of sweating substances cause withholding (used in withholding treatment) drugs which are liquid, static, mobile, unctuous, dry and penetrating (having these qualities) bring about sweating drugs which are smooth, dry, thin, mobile and liquid are generally withholding in nature and also all those drugs / substances which are concisely rich in bitter, astringent and sweet tastes (are also withholding)

## **Benefits of withholding therapy – Stambhana upayoga**

स्तम्भितः स्याद् बले लब्धे यथोक्तामयसङ्क्षयात् ।  
stambhitah syād bale labdhe yathoktāmayasaṅksayāt |

स्तम्भितः - stambhitah - following administration of withholding treatment

यथोक्त आमय सङ्क्षयात् - yathokta āmaya saṅksayāt - when the diseases / symptoms caused due to excessive sweating (as mentioned above) gets relieved,

लब्धे बले स्याद् - labdhe bale syād - the person regains strength (which he had lost)

Following administration of withholding treatment when the diseases / symptoms caused due to excessive sweating (as mentioned above) gets relieved, the person regains strength (which he had lost).

## **Symptoms of excessive withholding treatment – ati stambhana lakshana**

स्तम्भत्वकस्नायुसङ्कोचकम्पहद्वाग्घनुग्रहैः ॥ २० ॥  
पादोष्टवक्करैः श्यावैरतिस्तम्भितमादिशेत् ।  
stambhatvaksnāyusaṅkocakampahṛdvāgghanugrahaiḥ || 20 ||  
pādauṣṭhatvakkaraiḥ śyāvairatistambhitamādiśet |

त्वक् स्नायु सङ्कोच - tvak snāyu saṅkoca - contraction of skin and tendons  
कम्प - kampa - tremors

हृद वाग् हनुग्रहैः - hṛd vāg hanugrahaiḥ - stiffness of the region of heart, choking of voice, lockjaw are said to be

स्तम्भ - stambha - the symptoms caused due to excessive withholding treatment

श्यावैः पाद ओष्ट त्वक् करैः - śyāvaiḥ pāda oṣṭha tvak karaiḥ - blackish discolouration of feet, lips, skin and hands

आदिशेत् अति स्तम्भितम् - ādiśet ati stambhitam - are said to be

symptoms manifested in a person who has been subjected to very severe withholding treatment

Contraction of skin and tendons tremors stiffness of the region of heart, choking of voice, lockjaw are said to be the symptoms caused due to excessive withholding treatment blackish discoloration of feet, lips, skin and hands are said to be symptoms manifested in a person who has been subjected to very severe withholding treatment.

### **Persons not suitable for sweating therapy – Aswedyah**

न स्वेदयेदतिस्थूलरुक्षदुर्बलमूर्छितान् ॥ २१ ॥

स्तम्भनीयक्षतक्षीणक्षाममद्यविकारिणः ।

तिमिरोदरवीसर्पकुष्ठशोषाद्यरोगिणः ॥ २२ ॥

पीतदुग्धदधिस्नेहमधून् कृतविरेचनान् ।

भ्रष्टदग्धगुदग्लानिक्रोधशोकभयार्दितान् ॥ २३ ॥

क्षुत्तर्ष्णाकामलापाण्डुमेहिनः पितपीडितान् ।

गर्भिणीं पुष्पितां सूतां मृदु चात्ययिके गदे ॥ २४ ॥

na svedayedatisthūlarūkṣadurbalamūrchetān || 21 ||

stambhanīyakṣataksīṇakṣāmamadyavikāriṇah |

timirodaravīsarpakuṣṭhaśoṣādhyarogiṇah || 22 ||

pītadugdhadadhishnehamadhūn kṛtavirecanān |

bhraṣṭadagdhagudaglānikrodhaśokabhayārditān || 23 ||

kṣutṛṣṇākāmalāpāṇḍumehinah pittapīḍitān |

garbhiṇīṁ puṣpitāṁ sūtāṁ mrdu cātyayike gade || 24 ||

न स्वेदयेत् - na svedayet - sudation / sweating treatment should not be administered in the below mentioned persons / conditions

अतिस्थूल – atisthūla – obese, overweight person

रुक्ष- rūkṣa – excessively dry

दुर्बल – durbala – weak, debilitated

मूर्छितान् – mūrcchitān – fainted, unconsciousness

स्तम्भनीय – stambhanīya – those who are fit for withholding treatments

क्षतक्षीण – kṣataksīṇa – wounded (chest injury), injured

क्षाम – kṣāma – emaciated

**मय विकारिणः** - madya vikāriṇah - chronic alcoholic / those who are suffering from ill-effects of excessive alcoholism

**तिमिर** – timira – blindness

**उदर** – udara – abdominal disorders

**वीसर्प** – vīsarpa – herpes

**कुष्ठ** - kuṣṭha – skin diseases

**शोष** – śoṣa – dryness of oral cavity

**आढ्यरोगिणः** - āḍhyarogiṇah - gout

**पीत दुग्ध दधि स्नेह मधून्** - pīta dugdha dadhi sneha madhūn – who have recently consumed milk, curds, fats and honey

**कृत विरेचनान्** - kṛta virecanān – those who have just undergone purgation therapy

**भ्रष्ट दग्ध गुद** – bhraṣṭa dagdha guda – prolapsed and burnt / inflamed anus

**ग्लानि** – glāni – tired

**क्रोध शोक भयार्दितान्** - krodha śoka bhayārditān – those suffering from anger, grief and fear

**क्षुत्** – kṣut – those suffering from excessive hunger

**तृष्णा** – trṣṇā – those suffering from excessive thirst

**कामला** – kāmalā – jaundice / liver disorders

**पाण्डु** – pāṇḍu – anemia / liver disorders

**मेहिनः** – mehinah - urinary disorders / diabetes

**पित्त पीडितान्** - pitta pīḍitān – people with pitta imbalance

**गर्भिणी** – garbhīṇī – pregnant woman

**पुष्पिता** – puṣpitā – menstruating (during monthly periods)

**सूतां** – sūtāṁ - woman who has delivered the child recently

**आत्ययिके गदे मृदु च** - ātyayike gade mrdu ca – in case of emergency in the above said cases, mild sudation shall be administered

Sudation / sweating treatment should not be administered in the below mentioned persons / conditions obese, overweight person excessively dry weak, debilitated fainted, unconsciousness those who are fit for

withholding treatments wounded (chest injury), injured emaciated chronic alcoholic / those who are suffering from ill-effects of excessive alcoholism blindness abdominal disorders herpes skin diseases dryness of oral cavity gout who have recently consumed milk, curds, fats and honey those who have just undergone purgation therapy prolapsed and burnt / inflamed anus tired those suffering from anger, grief and fear those suffering from excessive hunger those suffering from excessive thirst jaundice / liver disorders anemia / liver disorders urinary disorders / diabetes people with pitta imbalance pregnant woman menstruating (during monthly periods) woman who has delivered the child recently in case of emergency in the above said cases, mild sudation shall be administered

### **Persons suitable for sweating therapy – Swedyah**

श्वासकासप्रतिश्यायहिंद्माध्मानविबन्धिषु ।  
स्वरभेदानिलव्याधिक्षेष्मामस्तम्भगौरवे ॥ २५ ॥  
अङ्गमर्दकटीपार्श्वपृष्ठकुक्षिहनुग्रहे ।  
महत्त्वे मुष्कयोः खल्याम् आयामे वातकण्टके ॥ २६ ॥  
मूत्रकृच्छ्रार्बुदग्रन्थिशुक्राघाताद्यमारुते ।  
स्वेदं यथायथं कुर्यात् तदौषधविभागतः ॥ २७ ॥  
śvāsakāsapratiśyāyahidhmādhmānavibandhiṣu |  
svarabhedānilavyādhislesmāmastambhagaurave || 25 ||  
aṅgamardakaṭipārśvaprsthakukṣihanugrahe |  
mahattve muṣkayoḥ khalyām āyāme vātakanṭake || 26 ||  
mūtrakṛcchrārbudagrantiśukrāghātādhyamārute |  
svedam yathāyathām kuryāt tadausadhadhvibhāgataḥ || 27 ||

तत् औषध विभागतः - tat ausadha vibhāgataḥ - the person who is well versed in the knowledge of medicines and treatment

स्वेदं यथायथं कुर्यात् - svedam yathāyathām kuryāt - should administer sweating treatment as per need in the below mentioned conditions

श्वास - śvāsa - dyspnea, asthma, bronchitis

कास - kāsa – cough

प्रतिश्याय - pratisyāya - rhinitis, running nose

हिंद्मा - hidhmā – hiccup

आध्मान - ādhmāna – bloating

विबन्धिषु - vibandhiṣu – constipation

स्वरभेद - svarabheda - hoarseness of voice

अनिलव्याधि - anilavyādhi - diseases of vata imbalance

क्लेष्म - ślesma - kapha increase and kapha disorders

आम - āma - ama and diseases caused due to ama increase

स्तम्भ - stambha - stiffness of body parts

गौरवे - gaurave - heaviness of body parts

अङ्गमर्द - aṅgamarda – bodyache

कटी पार्श्व पृष्ठ कुक्षि हनु ग्रहे - katī pārśva prsthā kukṣi hanu grahe - stiffness or catching pain in the lower back, pelvis, flanks, back, abdomen and jaws

महत्वे मुष्कयोः - mahattve muṣkayoh - enlargement of scrotum

खल्यां - khalyāṁ - contractions of toes and fingers

आयामे – āyāme - tetanus

वातकण्टके - vātakantake - sprains

मूत्रकृच्छ्र - mūtrakṛcchra – dysuria

अर्बुद - arbuda – tumors

ग्रन्थि - granthi – cysts

शुक्राघात – śukrāghāta - obstruction to the ejaculation of semen

आढ्यमारुते - āḍhyamārute - gout / stiffness of thigh

The person who is well versed in the knowledge of medicines and treatment should administer sweating treatment as per need in the below mentioned conditions dyspnea, asthma, bronchitis cough rhinitis, running nose hiccup bloating constipation hoarseness of voice diseases of vata imbalance kapha increase and kapha disorders ama and diseases caused due to ama increase stiffness of body parts heaviness of body parts bodyache stiffness or catching pain in the lower back, pelvis, flanks, back, abdomen and jaws enlargement of scrotum contractions of toes and fingers tetanus sprains dysuria tumors cysts obstruction to the ejaculation of semen gout / stiffness of thigh.

## **Sweating treatment without using fire as a source – Anagni Sweda**

स्वेदो हितसत्वनाग्नेयो वाते मेदःकफावृते ।  
निवातं गृहमायासो गुरुप्रावरणं भयम् ॥ २८ ॥  
उपनाहाहवक्रोधा भूरिपानं क्षुद्धातपः ॥ २८५ ॥  
svedo hitastvanāgneyo vāte medaḥkaphāvṛte |  
nivātam gṛhamāyāso guruprāvaraṇam bhayam || 28 ||  
upanāhāhavakrodhā bhūripānaṁ kṣudhātapaḥ || 28ū ||

अनाग्नेयो स्वेदो तु हितः मेदः कफ आवृते वाते - anāgneyo svedo tu hitaḥ medaḥ kapha āvṛte vāte – sweating treatment without source of fire is suitable (indicated) in diseases caused by vata obstructed (enveloped) by fat and kapha. (They are of 10 kinds and are as mentioned below)

निवातं गृहम् - nivātam gṛham – staying in room / home devoid of air

आयासो – āyāso – strenuous physical activities / exercises

गुरुप्रावरणं - guruprāvaraṇam - covering oneself with thick blankets

भयम् – bhayam – fear

उपनाह – upanāha – warm poultices / bandaging or wrapping with cloth etc.

आहव – āhava – fighting / wrestling

क्रोधा – krodhā – anger

भूरिपानं - bhūripānaṁ - excessive drinking of alcohol / wine

क्षुद्धा - kṣudhā – hunger / withholding hunger

आतपः - ātapaḥ - exposure to the heat of the sun

Sweating treatment without source of fire is suitable (indicated) in diseases caused by vata obstructed (enveloped) by fat and kapha. (They are of 10 kinds and are as mentioned below) staying in room / home devoid of air strenuous physical activities / exercises covering oneself with thick blankets fear warm poultices / bandaging or wrapping with cloth etc. fighting / wrestling anger excessive drinking of alcohol / wine hunger / withholding hunger exposure to the heat of the sun.

## **Effects of sweating treatment, its utility in preparing for cleansing treatments – Swedana Phala, shodhanasya purvakarma**

स्नेहक्लिन्नाः कोष्ठगा धातुगा वा स्रोतोलीना ये च शाखास्थिसंस्थाः ।

दोषाः स्वेदैस् ते द्रवीकृत्य कोष्ठं नीताः सम्यक् शुद्धिभिर्निर्हियन्ते ॥ २९ ॥

snehaklinnāḥ koṣṭhagā dhātugā vā srotolīnā ye ca śākhāsthisamsthāḥ |  
doṣāḥ svedais te dravikṛtya koṣṭham nītāḥ samyak śuddhibhirnirhriyante  
|| 29 ||

दोषाः स्नेह क्लिन्नाः - doṣāḥ sneha klinnāḥ - the doshas which have been lubricated by oleation therapy,

कोष्ठगा धातुगा वा - koṣṭhagā dhātugā vā - residing either in the alimentary tract, tissues of the body or

स्रोतो लीना ये च शाखा अस्थि संस्थाः - sroto līnā ye ca śākhā asthi samsthāḥ - lurking in the channels of the extremities, bones etc

ते द्रवीकृत्य स्वेदैः - te dravikṛtya svedaiḥ - are liquefied by the administration of sweating therapy,

नीताः कोष्ठं - nītāḥ koṣṭham - brought into the alimentary tract

निर्हियन्ते सम्यक् शुद्धिभिः - nirhriyante samyak śuddhibhiḥ - to be eliminated out of the body by appropriate purification therapies

The doshas which have been lubricated by oleation therapy, residing either in the alimentary tract, tissues of the body or lurking in the channels of the extremities, bones etc. are liquefied by the administration of sweating therapy, brought into the alimentary tract to be eliminated out of the body by appropriate purification therapies.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदसंहितायां सूत्रस्थाने  
स्वेदविधिर्नाम सप्तादशोऽध्यायः ॥ १७ ॥

iti

śrīvaidyapatisimhaguptasūnuśrīmadvāgbhataviracitāyāmaṣṭāṅgahṛdasam  
hitāyām sūtrasthāne svedavidhirnāma saptādaśo'dhyāyah ॥ 17 ॥

Thus ends the 17th chapter of Ashtanga Hridaya Samhita Sutrasthana, named Swedavidhim Adhyayam, written by Shrimad Vaghbata, son of Shri Vaidyapati Simhagupta.

### **Kinds of sweating treatments – Swedana Prakara**

1. Tapa- fermentation,
2. Upanaha- warm poultice,
3. Ushma- warm steam and
4. Drava – pouring of warm liquid.

स्वेदः ताप उपनाह उष्म द्रवभेदात् चतुर्विधः ।  
तापो अग्नितप्त वसन फाल हस्त तलादिभिः ॥१॥  
उपनाहो वचा किणव शताहवा देवदारुभिः ।  
धान्यैः समस्तैः गन्धैश्च रास्ना एरण्ड जटामिषैः ॥२॥  
उद्रिक्तलवणैः स्नेहचुक्रतक्रपयः प्लुतैः ।  
केवले पवने, श्लेष्मसंसृष्टे सुरसादिभिः ॥३॥  
पित्तेन पद्मकादयैस्तु साल्वणाह्यैः पुनः पुनः।  
*Dr JV Hebbar - learningayurveda.com*

**Tapa Sweda** is done by touching the affected part of the body with heated cloth, metal plate, forehead, Palm of the hand etc. 1

**Upanaha Sweda** is application of poultice prepared from Vacha (Acorus calamus), Kinva-yeast, Shatahva (Dill), Devadaru – (Himalayan cedar (bark) – Cedrus deodara) etc. any kind of grains, all substances having pleasant smell, roots of Rasna (Pluchea lanceolata) and Castor (Eranda); or meat; each one added with more of salt, fats-oil ghee etc. Chukra-Vinegar, Takra-Buttermilk and milk. It is preferred in people

with Vata imbalance—poultice are known as Salvana upanaha and should be applied often. 2-3

After applying the poultice, the part of the body should be bandaged with soft piece of leather which does not have bad smell, which has been oiled; it should be slightly warmed and tied;

If leather is not available, leaves of plants which balance Vata, silk cloth, or woolen cloth may be used; poultice tied during night should be removed during day and that tied during day should be removed during night.4-5

**Ushma Sweda-** Here the steam of the hot substance is directed towards the body part. Steam may be obtained by Utkarika- (boiling grains, pulses, seeds etc).

Stones, pebbles, mud, leaves pieces, grains, dried dung of animals like cow, Sheep, Goat etc, Sand, Husk etc. are also used for this purpose. 6-7 a

**Drava Sweda** - Warm liquid is prepared by boiling bits of leaves of drumstick, Varanaka ,Eranda – (Castor – Ricinus communis), **Karanja**, Surasa, Arjaka, Shireesa, Vasa , Vamsha, Arka, Malati (Jasmine) or Dirghvrinta, with drugs of vachadigana – vide chapter 15, meat of animals of Marshy land and of those living in water, drugs of Dashamula, each one separately or all together, mixed with fats – oil, ghee etc. appropriate to the Dosha;

Sura- beer, Sukta- fermented gruel, water and milk.

This medicated liquid should be filled into pot, jug with spout,

or a tube and poured slowly and steadily over the painful part covered with cloth. 7b-10

In case of Vata affecting the entire body, the same- medicated water may be filled into tub and the patient made to sit in it, this method can be adopted in piles, Dysuria etc.11

### **Swedavidhi – procedure of Sweating therapy:-**

निवाते अन्तर्बहिः स्निग्धो जीर्णान्नः स्वेदमाचरेत् ।  
व्याधि व्याधित देश ऋतुवशान् मध्य वरावरम् ॥१२॥  
कफार्तो रुक्षणं रुक्षो, रुक्षः स्निग्धं कफानिले ।  
आमाशयगते वयौ कफे पक्वाशयाश्रिते ॥१३॥  
रुक्षपूर्वं तथा स्नेहपूर्वं स्थानानुरोधतः ।  
अल्पं वड्क्षणायोः स्वल्पं दृक् मुष्क हृदये न वा ॥ १४॥

*Dr JV Hebbar - learningayurveda.com*

Sweating should be administered to him who has been given Snehana - both internally- by drinking fats and externally- anointing oil over the body, who is staying in a room devoid of breeze and after his meal has been completely digested. 12 a

Sweating may be mild, moderate or strong depending upon the condition of the disease, Patient, habitat and season. 12b

Person suffering from diseases of Kapha should be given sweating treatment in dry condition- without the use of fat internally and externally and with dry liquid – without addition of fats;

In case of Kapha and Vata- increased together the patient should be in dry condition and liquid mixed fats – should be used for sweating. 13 a

When vata is localized in the Amashaya- stomach dry sweating should be given.

When Kapha is localized in Pakvasaya- (intestines), oil-sweating should be given. 13b-14 a

Sweating should be very mild / nil over the groins and also on the eye, scrotum and heart. 14b

### **benefits of sweating treatment – care to be taken -**

#### **Swedana phala and Upacana :-**

Diminution of cold and pain and softness of the organ accrue from Sweating. After wards the body should be massaged slowly, given bath –in warm water and allowed comforts as prescribed in lubrication therapy.15

#### **Ati Swedana phala – effects of excess Sweating :-**

शीतशूलक्षये स्विन्नो जाते अङ्गानां च मार्दवे ।

स्यात् शनैः मृदितः स्नातस्ततः स्नेहविधिं भजेत् ॥१५॥

अतिस्वेदन फल -

पित्तास कोप तृत् मूर्च्छा स्वराङ्ग सदन भ्रमः ।

सन्धिपीडा ज्वरः श्यावरक्त मण्डलदर्शनम् ॥१६॥

स्वेदातियोगात् छर्दिश्च, तत्र स्तम्भनमौषधम् ।

विष क्षाराग्नि अतीसार छदिमोहातुरेषु च ॥१७॥

*Dr JV Hebbar - learningayurveda.com*

Aggravation of Pitta and vitiation of blood, thirst, loss of consciousness, weakness of voice and body,

Bhrama – Delusion, Dizziness

Sandhipeeda – pain in the joints ,

Jvara – fever, appearance of black- blue, red patches on the skin, and vomiting are produced by excess of Sweating therapy;

For that , Stambhana treatment should be done. It is the same procedure, useful in diarrhoea and bleeding disorders.

Withholding, stopping , hindering of elimination is the treatment, so also for patients suffering from poison, caustic Alkali and Barding by free; Diarroea, vomiting and unconsciousness 16-17

**स्नेहन स्वेदन गुण -**

स्वेदनं गुरु तीक्ष्णोष्णं प्रायः, स्तम्भनमन्यथा ।

द्रवस्थिर सरस्तिर्ग्रथ रुक्षसूक्ष्मं च भेषजम् ॥१८॥

स्वेदनं स्तम्भनं श्लक्ष्णं रुक्ष सूक्ष्म सरद्रवम् ।

प्रायस्तिकतं कषायं च मधुरं च समासतः ॥१९॥

**अतिस्तम्भित लक्षण -**

स्तम्भत्वक् सायु सङ्कोच कम्पहृत् वाक् हनुग्रहैः ॥२०॥

पादौष्टर्त्वक् करैः श्यावैः अतिस्तम्भितमादिशेत् ।

*Dr JV Hebbar - learningayurveda.com*

Generally substances which are heavy, penetrating and hot in potency are used Swedana therapy.

Substances of opposite are used in Sthambhana (withholding ,hindrances to elimination)

Drugs which are liquid, sthira – static, mobile, unctous, dry and penetrating bring about sweating.

Those which are smooth, dry, thin, mobile and liquid, bitter, Astringent and sweet in taste are generally Stambhana 18-19

Stambhana is useful in diarrhoea and bleeding disorders therapy, With this treatment, the person gains Strength and gets relieved of symptoms of excess sweating disappear. 20a

**Symptoms of excess Sthambana** - Contraction of skin and tendons, tremors, stiffness of region of heart, choking of voice, locked jaw, black discoloration of the feet, lips, skin and hands.

20-21a

### **Aswedayah – persons Unsuitable for Sweating:-**

Atishoola

Atirooksha – highly dry

Durbala – weak, debilitated

Murchita – fainted, unconscious

Those who are fit for Sthambhana treatment,

Kshataksheena – wounded, injured

Patients with Ama condition,

Madhyavikari – chronic alcoholics

Night blindness,

Visarpa – herpes

Kushta

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,

Kamala – liver diseases

Pandu – anemia

Meha – urinary disorders

People with Pitta imbalance.

women who are pregnant, menstruating – during periods and delivered – recently . in case of emergency diseases , it should be done mildly – for the above. 21-24

### **Persons who deserve Swedana – Svedyah-**

Shwasa – dysnoea, COPD, Asthma

Kasa – cough,

Pratishyaya – running nose, allergic rhinitis

Hidhma – hiccup,

Adhmana – bloating

Vibandha – constipation

Svarabheda – altered voice, hoarseness

Vatavyadi – diseases of Vata imbalance

Angamarda – bodyache

stiffness in lower back, flanks, back, abdomen and jaws

enlargement of the scrotum, contractions of toes and fingers,

tetanus sprains, dysuria, Malignant tumor- cancer, benign

tumor, obstruction to the flow of semen and urine, and

Adhyamaruta- Thigh stiffness. 25-27

### **Anagni Sweda – Sweating without fire source –**

स्वेदो हितः तु अनाग्नेयो वाते मेदःकफावृते ।

निवातं गृहमायासो गुरुप्रावरणं भयम् ॥२८॥

उपनाहाहवक्रोधा भूरिपानं क्षुधा आतपः ॥२८॥

**स्वेदन फल - Dr JV Hebbar - learningayurveda.com**

स्नेहलिङ्किलन्नाः कोष्टगा ढातुगा वा स्रोतोलीता ये च शाखास्थिसंस्थाः ।

दोषाः स्वेदैस्ते द्रवीकृत्य कोष्टं नीताः सम्यक् शुद्धिभिः निहियन्ते ॥२९॥

Sweating without source of fire is suitable in diseases of vata enveloped by Medas and Kapha.

Nivata sadana – Staying in air tight room,

Ayasa – stressful physical activity,

Gurupravarana – covering oneself with thick blankets

Bhaya – fear,

Upanaha – bandaging wrapping with cloth etc.

Fighting, wrestling

Krodha – anger

Bhuripana – excess drinking of water

Kshudha – withholding hunger

Atapa – Sun exposure – 28-29a

### **Sweda phala – Effects of Sweating :-**

Doshas which have been lubricated by oleation therapy, residing either in the alimentary tract, tissues , or lurking in the channels of the extremities bones etc are liquefied by Sweating therapy, brought into the alimenantray canal to be eliminated out of the body completely, by appropriate purification therapies.

So, sweating is done after oleation, but before elimination of Doshas by Panchakarma. 30

Thus ends the chapter Swedavidhi- the Seventeenth of Sutrasthana of Astangahrdaya Samhita.

## **CHAPTER 18: EMESIS AND PURGATION - VAMANA VIRECHANA VIDHI ADHYAYA**

### **Ashtanga Hridayam**

Sutrasthanam – Chapter – 18

वमनविरेचनविधिमध्यायं

vamana virechana vidhi adhyāya

The 18<sup>th</sup> chapter of Sutrasthanam of Ashtanga Hridayam is named as Vamana virechana vidhi Adhyayam. The 18th chapter of Sutrasthanam of Ashtanga Hridayam is named as Vamana Virechana Vidhim Adhyayam. This chapter deals with the detailed procedure of administration of

Vamana i.e. therapeutic emesis and

Virechana i.e. therapeutic purgation therapies.

This treatment is usually done after snehana i.e. oleation or treatment by drinking fat (medicated fats) and swedana i.e. sudation / sweating treatment.

Snehana and swedana form purvakarmas i.e. pre-treatment procedures for emesis and purgation therapies. Therefore this chapter has been explained after the chapter expounding sudation therapy.

#### **Pledge by the author(s):**

अथातो वमनविरेचनविधिमध्यायं व्याख्यास्यामः।

इति ह स्माहुरात्रेयादयो महर्षयः॥गद्यसूत्रे॥२॥

athāto vamanavirecanavidhimadhyāyam vyākhyāsyāmaḥ|  
iti ha smāhurātreyādayo maharṣayah||gadyasūtre||2||

अथा अतो वमन विरेचन विधिं अ॒ध्यायं व्याख्यास्यामः - athā ato vamana  
virecana vidhim adhyāyam vyākhyāsyāmaḥ - after having offered  
prayers to the God, henceforth we are going to explain the chapter  
pertaining to the explanation of emesis and purgation therapies  
इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyādayo maharṣayah -  
thus pledge Atreya and other sages.

Atreya and other sages pledge that after Swedavidhi Adhyayam i.e. the  
chapter expounding sudation / sweating therapy, they would henceforth  
be explaining the chapter called Vamana Virechana Vidhi Adhyayam, i.e.  
chapter explaining the emesis and purgation therapies.

## **Conditions for administering emesis and purgation therapies –** **Vamana Virechana Prayoga Sthithi**

कफे विदृश्याद्वमनं संयोगे वा कफोल्बणे ।

तद्विरेचनं पित्ते

kaphe vidadhyād vamanam samyoge vā kapholbane |  
tadvadvirecanam pitte

वमनं कफे विदृश्यात् संयोगे वा कफोल्बणे - vamanam kaphe vidadhyāt  
samyoge vā kapholbane – emesis should be administered wherein there  
is kapha increase, either alone or in combination with other doshas  
where kapha is predominant (in the combination)

तद्वत् विरेचनं पित्ते - tadvat virecanam pitte – similarly purgation should be  
administered in pitta increase (either alone or in combination with other  
doshas wherein pitta is predominant in the combination)

Emesis should be administered wherein there is kapha increase, either alone or in combination with other doshas where kapha is predominant (in the combination) similarly purgation should be administered in pitta increase (either alone or in combination with other doshas wherein pitta is predominant in the combination)

### **Persons suitable for emesis therapy (indications for emesis) –**

#### **Vamana Arha / Vamyah**

विशेषेण तु वामयेत् ॥ १ ॥

नवज्वरातिसाराधःपित्तासृग्राजयक्षिमणः ।

कुष्ठमेहापचीग्रन्थिल्लासवीसर्पस्तन्यदोषोद्वरोगिणः ॥ २ ॥

श्वासहल्लासवीसर्पस्तन्यदोषोद्वरोगिणः ।

viśeṣeṇa tu vāmayet || 1 ||

navajvarātisārādhahpittāsṛgrājayakṣmiṇah |

kuṣṭhamehāpacīgranthiślīpadonmādakāsinah || 2 ||

śvāsahṛ̥llāsavīsarpastanyadoṣordhvārogīṇah |

वामयेत् तु विशेषेण - vāmayet tu viśeṣeṇa – emesis therapy should be specifically administered to the persons suffering from the below mentioned conditions –

नवज्वर – navajvara – fever of recent origin, acute fevers

अतिसार – atisāra – diarrhea, dysentery

अधःपित्तासृक् – adhahpittāsṛk – blood vitiated by pitta moving downwards, hemorrhagic disorders wherein vitiated blood flows from lower orifices

राजयक्षमण – rājayakṣmaṇa – chronic respiratory diseases, tuberculosis

कुष्ठ – kuṣṭha – skin diseases

मेह – meha – urinary disorders, diabetes

अपची – apacī – swelling of neck glands, lymphadenitis, tumors of the neck

ग्रन्थि – granthi – cysts

श्लीफद – ślīpada – filariasis

उन्माद – unmāda – insanity, lunacy, mental disorders

कासिनः – kāsinah - cough

श्वास – śvāsa – respiratory ailments, asthma

हृल्लास – hr̥llāsa - nausea

वीसर्प – vīsarpa - herpes

स्तन्यदोषो – stanyadoso – breast milk vitiated by doshas

ऊर्ध्वरोगिणः – ūrdhvvaroginah - diseases afflicting neck and the regions above the neck

Emesis therapy should be specifically administered to the persons suffering from the below mentioned conditions fever of recent origin, acute fevers diarrhea, dysentery blood vitiated by pitta moving downwards, hemorrhagic disorders wherein vitiated blood flows from lower orifices chronic respiratory diseases, tuberculosis skin diseases urinary disorders, diabetes swelling of neck glands, lymphadenitis, tumors of the neck cysts filariasis insanity, lunacy, mental disorders cough respiratory ailments, asthma nausea herpes breast milk vitiated by doshas diseases afflicting neck and the regions above the neck.

## **Persons unfit for emesis therapy (contraindications for emesis)**

### **– Vamana Anarha / Avamyah**

अवाम्या गर्भिणी रुक्षः क्षुधितो नित्यदुःखितः ॥ ३ ॥

बालवृद्धकृशस्थूलहृद्रोगिक्षतदुर्बलाः ।

प्रसक्तवमथुप्लीहतिमिरकृमिकोष्ठिनः ॥ ४ ॥

ऊर्ध्वप्रवृत्तवाय्वसदत्वस्तिहतस्वराः ।

मूत्राघात्युदरी गुल्मी दुर्वमो श्त्यग्निरशसः ॥ ५ ॥

उदावर्तभ्रमाष्टीलापार्थरुग्वातरोगिणः ।

ऋते विषगराजीर्णविरुद्धाभ्यवहारतः ॥ ६ ॥

प्रसक्तवमथोः पूर्वे प्रायेणामज्वरो श्पि च ।

धूमान्तैः कर्मभिर्वज्याः सर्वैरेव त्वजीर्णिनः ॥ ७ ॥

avāmyā garbhīnī rūkṣaḥ kṣudhito nityaduhkhitah || 3 ||

bālavṛddhakṛśasthūlahṛdrogikṣatadurbalāḥ |

prasaktavamathuplīhatimirakṛmikoṣṭhinah || 4 ||

ūrdhvaprvttavāyvasradattavastihatasvarāḥ |

mūtrāghātyudarī gulmī durvamo 'tyagnirarśasah || 5 ||

udāvartabhrāmāṣṭhīlāpārśvarugvātaroginah |

r̥te viṣagarājīrṇaviruddhābhyaवहारatah || 6 ||

prasaktavamathoh pūrve prāyēñāmajvaro 'pi ca |

dhūmāntaiḥ karmabhir varjyāḥ sarvaireva tvajīrṇinah || 7 ||

अवाम्या – avāmyā – the persons who are unfit to undergo emesis therapy are (as below mentioned) –

गर्भिणी – garbhīnī – pregnant women

रुक्षः – rūkṣaḥ - persons who are dry (not having undergone oleation therapy)

क्षुधितो – kṣudhito – person who is hungry

नित्य दुःखितः - nitya duḥkhitah - constantly grief-stricken

बाल वृद्ध - bāla vriddha – children and old aged people

कृश स्थूल - kṛśa sthūla – emaciated and obese people

हृद्रोगि - hṛdrogi – those suffering from heart disease

क्षत - kṣata - wounded

दुर्बलाः - durbalāḥ - weak, debilitated people

प्रसक्त वमथु - prasakta vamathu – those having acute bouts of vomiting

प्लीह - plīha – enlargement of spleen

तिमिर – timira - blindness

क्रिमि कोष्ठिनः – krimi koṣṭhinah - those having intestinal parasites

ऊर्ध्व प्रवृत्त वायु अस्त्र - ūrdhvā pravṛtta vāyu asra – upward movement of vayu and blood

दत्तबस्ति – dattabasti – immediately after administration of enema

(person to whom enema has just been administered)

हतस्वराः - hatasvarāḥ - loss of speech

मूत्राघात – mūtrāghāta – obstruction to the passage of urine

उदरी – udarī – those suffering from abdominal disorder

गुल्मी – gulmī – abdominal tumors

दुर्वमो – durvamo – person who had improper emesis, or person who had faced difficulties during emesis therapy

अत्यग्निः - atyagnih - those who have strong digestive activity

अर्शसः - arśasah - hemorrhoids

उदावर्त – udāvarta – upward movement of vata, reverse peristalsis

भ्रम – bhrama – giddiness / dizziness

अष्ठीला - aṣṭhilā – enlargement of prostate gland

पार्श्वरुक् – pārśvaruk – pain in flanks

वातरोगिणः - vātaroginah - those suffering from vata disorders

ऋते विषगर - ṛte viṣagara – person suffering from poisoning

अजीर्ण विरुद्ध अभ्यावहारतः - ajīrṇa viruddha abhyāvahārataḥ - those having indigestion of food and those who have consumed incompatible foods

प्रसक्त वमथोः पूर्वे प्रायेण आम ज्वरो अपि च - prasakta vamathoh pūrve prāyeṇa āma jvaro api ca – all conditions mentioned before prasakta chardi (acute bouts of emesis) and also to those suffering from acute fevers

कर्मभिः धूमान्तैः वज्याः - karmabhiḥ dhūmāntaiḥ varjyāḥ - all those therapies ending with dhuma i.e. medicated smoking should be avoided

अजीर्णिनः सर्वैः एव तु - ajīrṇinah sarvaiḥ eva tu – to those suffering from indigestion of food, all therapies should be avoided

The persons who are unfit to undergo emesis therapy are (as below mentioned) pregnant women persons who are dry (not having undergone oleation therapy) person who is hungry constantly grief-stricken children and old aged people emaciated and obese people those suffering from heart disease wounded weak, debilitated people those having acute bouts of vomiting enlargement of spleen blindness those having intestinal parasites upward movement of vayu and blood immediately after administration of enema (person to whom enema has just been administered) loss of speech obstruction to the passage of urine those suffering from abdominal disorder abdominal tumors person who had improper emesis, or person who had faced difficulties during emesis therapy those who have strong digestive activity hemorrhoids upward movement of vata, reverse peristalsis giddiness / dizziness enlargement of prostate gland pain in flanks those suffering from vata disorders person suffering from poisoning those having indigestion of food and those who have consumed incompatible foods all conditions mentioned before prasakta chardi (acute bouts of emesis) and also to those suffering from acute fevers all those therapies ending with dhuma i.e. medicated smoking should be avoided to those suffering from indigestion of food, all therapies should be avoided.

### **Persons suitable for purgation therapy (indications for purgation) – Virechana Arha / Virechyah**

विरेकसाध्या गुल्माशोविस्फोटव्यडगकामलाः ।

जीर्णज्वरोदरगरच्छर्दिप्लीहहलीमकाः ॥ ८ ॥

विद्रधिस्तिमिरं काचः स्यन्दः पक्वाशयव्यथा ।

योनिशुक्राश्रया रोगाः कोष्ठगाः कृमयो व्रणाः ॥ ९ ॥

वातास्समूर्धर्वगं रक्तं मूत्राघातः शकृदग्धः ।

वाम्यश्च कुष्ठमेहाद्याः

virekasādhyā gulmāśovisphoṭavyaṅgakāmalāḥ ।

jīrṇajvarodaragaracchardiplīhahalīmakāḥ ॥ 8 ॥

vidradhistimiram kācaḥ syandah pakvāśayavyathā ।

yonisukrāśrayā rogāḥ koṣṭhagāḥ kṛmayo vranāḥ ॥ 9 ॥

vātāsramūrdhvagam raktaṁ mūtrāghātaḥ śakṛdgrahaḥ ।

vāmyaśca kuṣṭhamehādyāḥ

विरेक साध्या – vireka sādhyā – the diseases curable by purgation are as below mentioned (indications for purgation therapy) –

गुल्म – gulma – abdominal tumors

अर्शो – arśo – hemorrhoids

विस्फोट – visphoṭa - blisters

व्यङ्ग - vyāṅga – discolored patches on the face, freckles

कामला: - kāmalāḥ - jaundice

जीर्ण ज्वर - jīrṇa jvara – chronic fevers

उदर – udara – abdominal disorders, ascites

गर – gara – poisoning, chronic poisoning

छर्दि – chardi – vomiting

प्लीह – plīha – enlargement of spleen

हलीमका: - halīmakāḥ - advanced and complicated stage of jaundice

विद्रधि: - vidradhiḥ - abscess

तिमिरं - timiram - blindness

काचः - kācaḥ - cataract

स्यन्दः - syandah - conjunctivitis

पक्वाशय व्यथा - pakvāśaya vyathā – pain in the colon

रोगा: योनि शुक्राश्रया - rogāḥ yoni śukrāśrayā – diseases afflicting vagina (and female reproductive system) and semen (and male reproductive system)

कोष्ठगा: कृमयो - koṣṭhagāḥ kṛmayo – worms and parasites in the abdomen / gut

व्रणाः - vraṇāḥ - wounds / ulcers

वातास - vātāsa – gouty arthritis

मूर्ध्वर्गं रक्त - mūrdhvagam rakta – bleeding disorders of upper parts of the body

मूत्राघातः - mūtrāghātah - obstruction to the passage of urine

शकृत् ग्रहः - śakṛt grahah - constipation

वाम्या: च कुष्ठ मेहाद्या: - vāmyāḥ ca kuṣṭha mehādyāḥ

– people who are suitable for emesis therapy, beginning from skin diseases, urinary disorders etc enlisted in 'suitable for emesis therapy' category. They are –

कुष्ठ – kuṣṭha – skin diseases

मेह – meha – urinary disorders, diabetes

अपची – apacī – swelling of neck glands, lymphadenitis, tumors of the neck

ग्रन्थि – granthi – cysts

श्लीपद – ślīpada – filariasis

उन्माद – unmāda – insanity, lunacy, mental disorders

कासिनः – kāsinah - cough

श्वास – śvāsa – respiratory ailments, asthma

हृल्लास – hṛllāsa - nausea

वीसर्प – vīsarpa - herpes

स्तन्यदोषो – stanyadoṣo – breast milk vitiated by doshas

ऊर्ध्वरोगिणः – ūrdhvvarogināḥ - diseases afflicting neck and the regions above the neck

The diseases curable by purgation are as below mentioned (indications for purgation therapy) abdominal tumors hemorrhoids blisters discolored patches on the face, freckles jaundice chronic fevers abdominal disorders, ascites poisoning, chronic poisoning vomiting enlargement of spleen advanced and complicated stage of jaundice

abscess blindness cataract conjunctivitis pain in the colon diseases afflicting vagina (and female reproductive system) and semen (and male reproductive system) worms and parasites in the abdomen / gut wounds / ulcers gouty arthritis bleeding disorders of upper parts of the body obstruction to the passage of urine constipation people who are suitable for emesis therapy, beginning from skin diseases, urinary disorders etc enlisted in 'suitable for emesis therapy' category. They are skin diseases urinary disorders, diabetes swelling of neck glands, lymphadenitis, tumors of the neck cysts filariasis insanity, lunacy, mental disorders cough respiratory ailments, asthma nausea herpes breast milk vitiated by doshas diseases afflicting neck and the regions above the neck.

### **Persons unfit for purgation therapy (contraindications for purgation) – Virechana Anarha / Avirechyah**

न तु रेच्या नवज्वरी ॥ १० ॥

अल्पाग्न्यधोगपित्तास्रक्षतपाच्वतिसारिणः ।

सशाल्यास्थापितक्रूरकोष्ठातिस्निग्धशोषिणः ॥ ११ ॥

na tu recyā navajvarī || 10 ||

alpāgnyahogapittāsrakṣatapāyvatisāriṇah |

saśalyāsthāpitakrūrakoṣṭhātisnigdhaśoṣinah || 11 ||

रेच्या न तु - na tu recyā – purgation therapy should not be administered in

नवज्वरी – navajvarī – those suffering from fevers of recent origin (acute fevers)

अल्पाग्नि – alpāgni – poor digestive activity

अधोपित्तास्र – adhopittāsra – bleeding disorder of the lower parts of the body wherein the blood vitiated by pitta bleeds from lower orifices like anal opening, urethra etc

क्षतपायु - kṣatapāyu – wounds / ulcers occurring in the rectum and anus

अतिसारिणः - atisāriṇah - diarrhea

स शल्य - sa śalya – presence of foreign bodies

आस्थापित – āsthāpita – to those who have been administered with decoction enemas

क्रूरकोष्ठ - krūrakoṣṭha – people who have hard bowel movement

अतिस्निग्ध – atisnigdha – those who have undergone excessive oleation therapy

शोषिणः - śoṣiṇah - those emaciated

Purgation therapy should not be administered in those suffering from fevers of recent origin (acute fevers) poor digestive activity bleeding disorder of the lower parts of the body wherein the blood vitiated by pitta bleeds from lower orifices like anal opening, urethra etc wounds / ulcers occurring in the rectum and anus diarrhea presence of foreign bodies to those who have been administered with decoction enemas people who have hard bowel movement those who have undergone excessive oleation therapy those emaciated.

## **Procedure of emesis therapy – Vamana Vidhi**

अथ साधारणे काले स्निग्धस्विन्नं यथाविधि ।

श्वोवम्यमुत्क्लिष्टकफं मत्स्यमाषतिलादिभिः ॥ १२ ॥

निशां सुसं सुजीर्णान्नं पूर्वाहे कृतमङ्गलम् ।

निरन्नमीषत्स्निग्धं वा पेयया पीतसर्पिषम् ॥ १३ ॥

वृद्धबालाबलकलीबभीरुन् रोगानुरोधतः ।

आकण्ठं पायितान् मयं क्षीरं इक्षुरसं रसम् ॥ १४ ॥

यथाविकारविहितां मधुसैन्धवसंयुताम् ।

कोष्ठं विभज्य भैषज्यमात्रां मन्त्राभिमन्त्रिताम् ॥ १५ ॥

ब्रह्मदक्षाश्चिरुद्रेन्द्रभूचन्द्रार्कानिलानलाः ।

ऋषयः सौषधिग्रामा भूतसङ्घाश्च पान्तु वः ॥ १६ ॥

रसायनमिवर्णाणां अमराणां इवामृतम् ।

सुधैवोत्तमनागानां भैषज्यमिदमस्तु ते ॥ १७ ॥

नमो भगवते भैषज्यगुरवे वैदूर्यप्रभराजाय ॥ १७+१ ॥

तथागतायार्हते सम्यक्सम्बुद्धाय ॥ १७+२ ॥

तथथा ॥ १७+३ ॥

भैषज्ये भैषज्ये महाभैषज्ये समुद्रते स्वाहा ॥ १७+४ ॥

प्राञ्जुखं पाययेत्

atha sādhāraṇe kāle snigdhasvinnam yathāvidhi |

śvovamyamutkliṣṭakapham matsyamāṣatilādibhiḥ || 12 ||

niśām suptam sujīrṇānnam pūrvāhne kṛtamaṅgalam |

nirannamīṣatsnigdham vā peyayā pītasarpīṣam || 13 ||  
 vṛddhabālābalaklibabhirūn rogānurodhataḥ |  
 ākaṇṭham pāyitān madyam kṣīram iksurasam rasam || 14 ||  
 yathāvikāravihitām madhusaindhavasam�utām |  
 koṣṭham vibhajya bhaiṣajyamātrām mantrābhimantritām || 15 ||  
 brahmaṇakṣāśvirudrendrabhūcandrārkānilānalāḥ |  
 ṛṣayah sauṣadhiṁgrāmā bhūtasaṅghāśca pāntu vah || 16 ||  
 rasāyanamivarṣīṇām amarāṇām ivāmr̥tam |  
 sudhevottamanāgānām bhaiṣajyamidamastu te || 17 ||  
 namo bhagavate bhaiṣajyagurave vaiḍūryaprabharājāya || 17+1 ||  
 tathāgatāyārhate samyaksambuddhāya || 17+2 ||  
 tadyathā || 17+3 ||  
 bhaiṣajye bhaiṣajye mahābhaiṣajye samudgate svāhā || 17+4 ||  
 prāṇmukham pāyayet

अथ साधारणे काले - atha sādhāraṇe kāle - Next, during the temperate seasons,

स्निग्धं स्विन्नं यथा विधि - snigdha svinnam yathā vidhi - after having administered oleation and sudation in a methodical way (to the person who has been administered with oleation and sudation in a proper way)

कफ शो वम्यम् – kapha śvo vamyam - the kapha of the person who is to be administered with emesis on the next morning (i.e. on the previous night of emesis)

उत्क्लिष्ट मत्स्य माष तिलादिभिः - utkliṣṭa matsya māṣa tilādibhiḥ - should be exacerbated by feeding him with foods (which increase kapha) like fish, black gram, sesame etc,

पूर्वाह्ने पाययेत् - pūrvāhne pāyayet - next day, in the early hours of the morning, the emesis inducing medicine (emetic) should be given to drink निरन्नन् - nirannam - on empty stomach (without giving any food or drink)

ईषत् स्निग्धं वा पेयया पीत सर्पिषम् - īsat snigdham vā peyayā pīta sarpiṣam - or after administering small quantity of oleation in the form of ghee mixed in hot gruel

निशां सुसं - niśām suptam - to a patient who has slept properly on the previous night,

सुजीर्ण अन्नं - sujīrṇa annam - whose previously taken food (consumed previous night) has been properly digested,

कृत मङ्गलम् - kr̄ta maṅgalam - after he has carried out the auspicious rituals,

वृद्ध बाल अबल क्लीब भीरून् पायितान् मध्यम् क्षीरम् इक्षुरसं रसम् आकण्ठं रोगानुरोधतः - vṛddha bāla abala klība bhīrūn pāyitān madyam kṣīram ikṣurasam rasam ākanṭham rogānurodhataḥ - after making the old aged people, children, debilitated, impotent and cowards (who are eligible to drink medicated fats) to drink wine, milk, sugarcane juice or meat juice (soup), to their maximum capacity, according to their diseased state

मधु सैन्धव संयुताम् यथा विकार विहिता - madhu saindhava samyutām yathā vikāra vihitā - added with honey and rock salt in accordance to the disease (for which oleation is being given)

विभज्य कोष्ठं - vibhajya koṣṭham - and after having analyzed the nature of his bowel,

भैषज्य मन्त्र अभिमन्त्रिताम् - bhaiṣajya mantra abhimanritām - (after making the above said observances) the emetic medicine which has been sanctified by the hymns (mentioned below)

मात्रं - mātram - should be given to drink in the advised medicinal quantity

प्राक् मुखं - prāk mukham - by making the patient to sit facing east direction

The hymn which needs to be recited to sanctify the emetic medicine is –  
“ब्रह्म दक्ष अश्वि रुद्र इन्द्र भू चन्द्र अर्क अनिल अनला:

ऋषयः सौषधिग्रामा भूत सङ्घाः च पान्तु वः - brahma dakṣa aśvi rudra indra  
bhū candra arka anila analāḥ  
ṛṣayaḥ sauṣadhirgrāmā bhūta saṅghāḥ ca pāntu vah - May Lord Brahma,  
Daksha, Ashvin twins, Rudra, Indra, the Earth, the Moon, the Sun, the Air, the Fire, Sages, the comity of herbs and of living beings protect you.

इदम् अस्तु ते रसायनम् इव ऋषीणां अमराणाम् इव अमृतम् सुधेव उत्तम नागानां

भैषज्यम् - idam astu te rasāyanam iva ṛṣīṇām amarāṇām iva amṛtam  
sudheva uttama nāgānām bhaiṣajyam - Let this medicine be to you like Rasayana i.e. Rejuvenators and anti-ageing medicines is for sages, nectar is for gods and sudha i.e. beverage of the gods is for the good serpents.

ओं नमो भगवते भैषज्य गुरवे वैदूर्य प्रभराजाय - om namo bhagavate bhaiṣajya  
gurave vaiḍūrya prabharājāya - Om. Salutations to the God, the master of medicines, the one who has the reflection as that of glowing i.e. cat's eye gem,

तथागतायार्हते सम्यक् सम्बुद्धाय । तत् यथा -tathāgatāyārhatे samyak  
sambuddhāya | tat yathā - to the one comes and goes in the same way,  
to the one who has been properly understood,  
ॐ स्वाह भैषज्ये भैषज्ये महा भैषज्ये समुद्रते - om svāha bhaiṣajye bhaiṣajye  
mahā bhaiṣajye samudgate - Om. Hail to that which has appeared from  
the medicine, in the medicine and from the greater medicine' – uttering  
these hymns, he should drink the medicine (facing east).

AH Su 18.18a ½ - 21a

Next, during the temperate seasons, after having administered oleation and sudation in a methodical way (to the person who has been administered with oleation and sudation in a proper way) the kapha of the person who is to be administered with emesis on the next morning (i.e. on the previous night of emesis) should be exacerbated by feeding him with foods (which increase kapha) like fish, black gram, sesame etc., next day, in the early hours of the morning, the emesis inducing medicine (emetic) should be given to drink on empty stomach (without giving any food or drink) or after administering small quantity of oleation in the form of ghee mixed in hot gruel to a patient who has slept properly on the previous night, whose previously taken food (consumed previous night) has been properly digested, after he has carried out the auspicious rituals, after making the old aged people, children, debilitated, impotent and cowards (who are eligible to drink medicated fats) to drink wine, milk, sugarcane juice or meat juice (soup), to their maximum capacity, according to their diseased state added with honey and rock salt in accordance to the disease (for which oleation is being given) and after having analyzed the nature of his bowel, (after making

the above said observances) the emetic medicine which has been sanctified by the hymns (mentioned below) should be given to drink in the advised medicinal quantity by making the patient to sit facing east direction

The hymn which needs to be recited to sanctify the emetic medicine is –

“ब्रह्म दक्ष अश्वि रुद्र इन्द्र भू चन्द्र अर्क अनिल अनलाः

ऋषयः सौषधिग्रामा भूत सङ्घाः च पान्तु वः - brahma dakṣa aśvi rudra indra  
bhū candra arka anila analāḥ  
ṛṣayah sauṣadhirāmā bhūta saṅghāḥ ca pāntu vah - May Lord Brahma,  
Daksha, Ashvin twins, Rudra, Indra, the Earth, the Moon, the Sun, the  
Air, the Fire, Sages, the comity of herbs and of living beings protect you.

इदम् अस्तु ते रसायनम् इव ऋषीणां अमराणाम् इव अमृतम् सुधेव उत्तम नागानां

भैषज्यम् - idam astu te rasāyanam iva ṛṣīṇām amarāṇām iva amṛtam  
sudheva uttama nāgānām bhaiṣajyam - Let this medicine be to you like  
Rasayana i.e. Rejuvenators and anti-ageing medicines is for sages,  
nectar is for gods and sudha i.e. beverage of the gods is for the good  
serpents.

ओं नमो भगवते भैषज्य गुरवे वैदूर्य प्रभराजाय - om namo bhagavate bhaiṣajya  
gurave vaiḍūrya prabharājaya - Om. Salutations to the God, the master  
of medicines, the one who has the reflection as that of glowing i.e. cat's  
eye gem,

तथागतायार्हते सम्यक् सम्बुद्धाय | तत् यथा -tathāgatāyārhatे samyak  
sambuddhāya | tat yathā - to the one comes and goes in the same way,  
to the one who has been properly understood,

ॐ स्वाह भैषज्ये भैषज्ये महा भैषज्ये समुद्रते - om svāha bhaiṣajye bhaiṣajye mahā bhaiṣajye samudgate - Om. Hail to that which has appeared from the medicine, in the medicine and from the greater medicine' – uttering these hymns, he should drink the medicine (facing east).

AH Su 18.18a ½ - 21a

### **Steps to be followed after consumption of emetic drugs – vamaka aushadha pana paschat kriya**

पीतो मुहूर्तम् अनुपालयेत् ।

तन्मना जातहल्लासप्रसेकश्छर्दयेत् ततः ॥ १८ ॥

अङ्गुलीभ्याम् अनायस्तो नालेन मृदुनाथवा ।

गलताल्वरुजन् वेगान् अप्रवृत्तान् प्रवर्तयन् ॥ १९ ॥

प्रवर्तयन् प्रवृत्तांश्च जानुतुल्यासने स्थितः ।

उभे पार्श्वं ललाटं च वमतश्चास्य धारयेत् ॥ २० ॥

प्रपीडयेत् तथा नाभिं पृष्ठं च प्रतिलोमतः ।

pīto muhūrtam anupālayet |

tanmanā jātahṝllāsaprasekaśchardayet tataḥ || 18 ||

aṅgulībhyaṁ anāyasto nālena mṛdunāthavā |

galatālvarujan vegān apravṛttān pravartayan || 19 ||

pravartayan pravṛttāṁśca jānutulyāsane sthitah |

ubhe pārśve lalāṭam ca vamataścāsyā dhārayet || 20 ||

prapīḍayet tathā nābhīm prsthām ca pratilomataḥ |

पीतो मुहूर्तम् अनुपालयेत् तन्मना: - pīto muhūrtam anupālayet tanmanāḥ -  
after the consumption of emetic medicine, one should wait for a period  
of 48 minutes (approximately) for the commencement of vomiting, with  
keen concentration (and intent)

ततः छर्येत् जात हल्लास प्रसेकः - tataḥ chardyet jāta hr̥llāsa praseka: - then  
he should try to vomit once there is appearance of (symptoms)  
oppression in the chest and salivation (which are indications of vomiting  
to appear)

वेगान् अप्रवृत्तान् गल तालु अङ्गुलिभ्याम् अथवा मृदुना नालेन अरुजन् प्रवर्तयन्  
अनायस्तो - vegān apravṛttān gala tālu aṅgulibhyām athavā mṛdunā  
nālena arujan pravartayan anāyasto - if the bouts of vomiting are not  
coming up easily, he should tickle his throat and palate either with his  
fingers or a soft tube / stem of a plant without injuring his throat (this  
would provoke the urge to vomit) and vomit without troubling self  
प्रवृत्ताः च जानु तुल्य आसने स्थितः - pravṛttāḥ ca jānu tulya āsane sthitāḥ -  
when the reflex of vomiting are naturally manifesting, the person should  
be made to sit on a chair of the height of his own knee  
उभे पार्श्व ललाटं च धारयेत् वमतः च अस्य - ubhe pārśve lalāṭam ca dhārayet  
vamataḥ ca asya – the attendants should hold both flanks and forehead  
of the person who is about to vomit and  
प्रपीडयेत् नाभिं पृष्ठं च प्रतिलोमतः तथा प्रवर्तयन् - prapīḍayet nābhim pṛṣṭham  
ca pratilomataḥ tathā pravartayan - gently press (massage) the navel of  
the person and also should massage his back in upward direction (so as  
to induce vomiting naturally) and induce vomiting

After the consumption of emetic medicine, one should wait for a period of 48 minutes (approximately) for the commencement of vomiting, with keen concentration (and intent) then he should try to vomit once there is appearance of (symptoms) oppression in the chest and salivation (which are indications of vomiting to appear) if the bouts of vomiting are not coming up easily, he should tickle his throat and palate either with his fingers or a soft tube / stem of a plant without injuring his throat (this would provoke the urge to vomit) and vomit without troubling self when the reflex of vomiting are naturally manifesting, the person should be made to sit on a chair of the height of his own knee the attendants should hold both flanks and forehead of the person who is about to vomit and gently press (massage) the navel of the person and also should massage his back in upward direction (so as to induce vomiting naturally) and induce vomiting.

### **Qualities of emetic drugs in accordance to specific doshas – doshanusara vamaka dravya guna**

कफे तीक्ष्णोष्णकटुकैः पित्ते स्वादुहिमैरिति ॥ २१ ॥

वमेत् स्निग्धाम्ललवणैः संसृष्टे मरुता कफे ।

kaphe tīksṇoṣṇakatukaiḥ pitte svāduhimairiti || 21 ||  
vamet snigdhāmlalavaṇaiḥ saṃsṛṣṭe marutā kaphe |

कफे तीक्ष्णं उष्ण कटुकैः वमेत् - kaphe tīksna uṣṇa katukaiḥ vamet - in kapha increase, vomiting should be induced with herbs having penetrating, hot and pungent qualities (properties)

पित्ते स्वादु हिमैः इति - pitte svādu himaiḥ iti - in pitta increase, with herbs of sweet and cold properties and

संसृष्टे मारुता कफे स्निग्ध अम्ल लवणैः - saṃsrṣṭe mārutā kaphe snigdha amla lavaṇaiḥ - in combined vitiation of vata and kapha, with herbs of unctuous, sour and salt properties

In kapha increase, vomiting should be induced with herbs having penetrating, hot and pungent qualities (properties) in pitta increase, with herbs of sweet and cold properties and in combined vitiation of vata and kapha, with herbs of unctuous, sour and salt properties.

### **Limitations for stopping vomiting therapy**

पित्तस्य दर्शनं यावच्छेदो वा क्षेष्मणो भवेत् ॥ २२ ॥

pittasya darśanam yāvacchedo vā śleṣmaṇo bhavet || 22 ||

यावत् पित्तस्य दर्शनं क्षेष्मणो छेदो वा भवेत् - yāvat pittasya darśanam

śleṣmaṇo chedo vā bhavet – vomiting should be permitted to be done until appearance of pitta (pitta is expelled) in the vomitus or complete expulsion of (destruction) of kapha

### **Measures to be taken in case of insufficient bouts or deficit expulsion of doshas in vomiting – heena vege kriyah**

हीनवेगः कणाधात्रीसिद्धार्थलवणोदकैः ।

वमेत् पुनः पुनः:

hīnavegah kaṇādhātrīsiddhārththalavaṇodakaiḥ |

vamet punah punah

हीन वेगः वमेत् पुनः पुनः कणा धात्री सिद्धार्थं लवणं उदकैः - hīna vegaḥ vamet  
punaḥ punaḥ kaṇā dhātrī siddhārtha lavaṇa udakaiḥ - in case of  
insufficient bouts, they should be induced again and again i.e. the  
person should be made to vomit repeatedly, by making him drink water  
processed with long pepper, gooseberry, mustard and salt

### **Less bouts of emesis therapy – vamana heena yoga**

तत्र वेगानाम् अप्रवर्तनम् ॥ २३ ॥

प्रवृत्तिः सविबन्धा वा केवलस्यौषधस्य वा ।

अयोगस्तेन निष्ठीवकण्डूकोठज्वरादयः ॥ २४ ॥

tatra vegānām apravartanam || 23 ||

pravṛttiḥ savibandhā vā kevalasyauṣadhasya vā |

ayogastena niṣṭhīvakakanḍūkoṭhajvarādayah || 24 ||

तत्र वेगानाम् अप्रवर्तनम् - tatra vegānām apravartanam - non-commencement of bouts,

प्रवृत्तिः सविबन्धा वा - pravṛttiḥ savibandhā vā - bouts coming on with hindrance

केवलस्य औषधस्य वा - kevalasya auṣadhasya vā - or elimination of medicine alone (without elimination of doshas)

अयोगः - ayogaḥ - are the features of inadequate bouts of emesis therapy

तेन निष्ठीव कण्डू कोठ ज्वरादयः - tena niṣṭhīva kandū koṭha jvarādayah -  
from it (as an effect of inadequate bouts) excessive expectoration,  
itching, rashes on the skin, fever etc conditions are manifested  
Non-commencement of bouts, bouts coming on with hindrance or  
elimination of medicine alone (without elimination of doshas) are the  
features of inadequate bouts of emesis therapy from it (as an effect of  
inadequate bouts) excessive expectoration, itching, rashes on the skin,  
fever etc conditions are manifested.

### **Proper bouts of emesis therapy – vamana samyak yoga**

निर्विबन्धं प्रवर्तन्ते कफपित्तानिलाः क्रमात् ।

(मनःप्रसादः स्वास्थ्यं चावस्थानं च स्वयं भवेत् ।

वैपरीत्यमयोगानां न चातिमहती व्यथा ॥ २५+(१) ॥

सम्यग्योगे

nirvibandham̄ pravartante kaphapittānilāḥ kramāt |  
(manahprasādaḥ svāsthyaṁ cāvasthānam̄ ca svayam̄ bhavet |  
vaiparītyamayogānām̄ na cātimahatī vyathā || 25+(1) ||)  
samyagyoge

कफ पित्त अनिलाः प्रवर्तन्ते क्रमात् निर्विबन्धं - kapha pitta anilāḥ pravartante  
kramāt nirvibandham̄ - kapha, pitta and vata getting expelled in  
successive order, without any hindrance,

मनः प्रसादः - manah prasādaḥ - calmness of mind,

स्वास्थ्यं च - svāsthyaṁ ca - feeling of health and

अवस्थानं च स्वयं भवेत् - avasthānam ca svayam bhavet - cessation of bouts of vomiting by its own,  
वैपरीत्यम् अयोगानां - vaiparītyam ayogānām - absence of features of inadequate bouts (presence of opposite symptoms of less bouts) and न अति महती व्यथा च - na ati mahatī vyathā ca - feeling of not too much of discomfort

सम्यक् योगे - samyak yoge - are the features of proper bout of vomiting Kapha, pitta and vata getting expelled in successive order, without any hindrance, calmness of mind, feeling of health and cessation of bouts of vomiting by its own, absence of features of inadequate bouts (presence of opposite symptoms of less bouts) and feeling of not too much of discomfort are the features of proper bout of vomiting.

### **Excessive bouts of emesis therapy – vamana atiyoga**

अतियोगे तु फेनचन्द्रकरक्तवत् ॥ २५ ॥

वमितं क्षामता दाहः कण्ठशोषस्तमो भ्रमः ।

घोरा वाय्वामया मृत्युर्जीवशोणितनिर्गमात् ॥ २६ ॥

atiyoge tu phenacandrakaraktavat || 25 ||  
vamitam kṣāmatā dāhah kaṇṭhaśoṣastamo bhramah |  
ghorā vāyvāmayā mr̄tyurjīvaśonitanirgamāt || 26 ||

अति योगे तु - ati yoge tu - in case of excessive bouts of vomiting, फेन चन्द्रक रक्तवत् - phena candra raktavat - the vomited material will be frothy, with shining particles and blood

वमितं क्षामता दाहः कण्ठ शोषः तमः अमः - vamitam kṣāmatā dāhah kanṭha

śoṣah tamah bhramah - the patient who has vomited will experience weakness, burning sensation, dryness of throat, giddiness,

घोरा वायु आमया - ghorā vāyu āmayā - dreadful diseases caused by aggravated vata,

मृत्युः निर्गमात् जीव शोणित - mr̥tyuh nirgamāt jīva śonita - and even death due to discharge of life supporting blood

In case of excessive bouts of vomiting, the vomited material will be frothy, with shining particles and blood the patient who has vomited will experience weakness, burning sensation, dryness of throat, giddiness, dreadful diseases caused by aggravated vata, and even death due to discharge of life supporting blood.

### **Care after vomiting therapy – Vamana uttara upachara**

सम्यग्योगेन वमितं क्षणं आश्वास्य पाययेत् ।

धूमत्रयस्यान्यतमं स्नेहाचारमथादिशेत् ॥ २७ ॥

ततः सायं प्रभाते वा क्षुद्रान् स्नातः सुखाम्बुना ।

भुञ्जानो रक्तशाल्यन्नं भजेत् पेयादिकं क्रमम् ॥ २८ ॥

samyagyogena vamitam kṣaṇam āsvāsyā pāyayet |

dhūmatrayasyānyatamam snehācāramathādiśet || 27 ||

tataḥ sāyam prabhāte vā kṣudvān snātaḥ sukhāmbunā |

bhuñjāno raktaśālyannam bhajet peyādikam kramam || 28 ||

सम्यक् योगेन वमितं - samyak yogena vamitam- after the patient had proper bouts of vomiting,

आश्वास्य क्षणम् - āśvāsyā kṣaṇam - he should be comforted with encouraging words for a moment,

पाययेत् अन्यतमं धूम त्रयस्य - pāyayet anyatamam dhūma trayasya - made to inhale any one type of medicated smoking among the three (unctuous, medium or intense acting types of smoking) as per the condition,

अथादिशेत् स्नेहाचारम् - athādiśet snehācāram - and should be administered with the regimen of after-care of oleation therapy.

ततः सायं प्रभाते वा - tataḥ sāyam prabhāte vā - then, either in the evening or next morning,

क्षुद्वान् स्नातः सुख अम्बुना - kṣudvān snātah sukha ambunā

- after feeling hungry and after bath with warm water,

भुञ्जानो रक्त शालि अन्नं - bhuñjāno rakta śāli annam - he can eat meals prepared with red rice

भजेत् पेयादिक क्रमम् - bhajet peyādika kramam - or he should follow the regimen of consuming peya i.e. thin gruel etc called as Samsarjana krama (if the person is not feeling hungry after emesis therapy)

After the patient had proper bouts of vomiting, he should be comforted with encouraging words for a moment, made to inhale any one type of medicated smoking among the three (unctuous, medium or intense acting types of smoking) as per the condition, and should be administered with the regimen of after-care of oleation therapy. Then,

either in the evening or next morning, after feeling hungry and after bath with warm water, he can eat meals prepared with red rice or he should follow the regimen of consuming peya i.e. thin gruel etc called as Samsarjana krama (if the person is not feeling hungry after emesis therapy).

### **Regimen of liquid diet in the after-care of emesis therapy – Samsarjana, Peyadi ahara krama**

पेयां विलेपीमकृतं कृतं च यूषं रसं त्रीन् उभयं तथैकम् ।

क्रमेण सेवेत नरोऽन्नकालान् प्रधानमध्यावरशुद्धिशुद्धः ॥ २९ ॥

peyām vilepīmakṛtam kṛtam ca yūṣam rasam trīn ubhayam tathaikam |  
kramena seveta naro'nnakālān pradhānamadhyāvaraśuddhiśuddhah ||  
29 ||

नरो प्रधान मध्य अवर शुद्धि शुद्धः - naro pradhāna madhya avara śuddhi  
śuddhah - person who has undergone maximum, medium and minimum  
cleansing therapies (emesis and purgation)

सेवेत पेयां विलेपीम् अकृतं कृतं च यूषं रसं क्रमेण - seveta peyām vilepīm  
akṛtam kṛtam ca yūṣam rasam kramena- should consume thin gruel  
(peya), thick gruel (vilepi), soup not processed with fat, salt, sour  
substances etc (akrta yusha), soup processed with fat, salt and sour  
substances etc and meat juice / soup (mamsa rasa) in successive order  
त्रीन् उभयं तथैकम् अन्न कालान् - trīn ubhayam tathaikam anna kālān - for  
three, two and one eating periods (anna kala) respectively.

Person who has undergone maximum, medium and minimum cleansing  
therapies (emesis and purgation) should consume thin gruel (peya),

thick gruel (vilepi), soup not processed with fat, salt, sour substances etc (akrta yusha), soup processed with fat, salt and sour substances etc and meat juice / soup (mamsa rasa) in successive order for three, two and one eating periods (anna kala) respectively.

**Note:**

Each day has two eating periods i.e. at morning and evening.

In maximum cleansing all five types of diet mentioned above from peya to mamsa rasa should be consumed for three eating periods each i.e. peya for 3 eating periods, vilepi for three eating periods etc.

In medium cleansing, each form of diet shall be consumed for 2 eating periods and in minimum cleansing each form of diet shall be consumed for 1 eating period.

### **Benefits of graduated liquid diet**

यथाऽणुरग्निस्तृणगोमयाद्यैः सन्धुक्ष्यमाणो भवति क्रमेण ।

महान् स्थिरः सर्वपचस्तथैव शुद्धस्य पेयादिभिरन्तराग्निः ॥ ३० ॥

yathā'ṇuragnistr̥nagomayādyaiḥ sandhukṣyamāṇo bhavati kramenā |  
mahān sthirah sarvapacastathaiva śuddhasya peyādibhirantarāgnih || 30  
||

यथा अणुः अग्निः क्रमेण सन्धुक्ष्यमाणो भवति तृण गोमयाद्यैः - yathā aṇuh agnih kramenā sandhukṣyamāṇo bhavati tṛṇa gomayādhyaīḥ - just as a spark of fire gradually gets intense and great after being fed by (fuel like) grass, powder of cow dung etc

महान् स्थिरः सर्व पचः - mahān sthirah sarva pacah - and becomes intense, stable and capable of burning everything, तथैव शुद्धस्य पेयादिभिः:

अन्तराग्निः - tathaiva śuddhasya peyādibhiḥ antarāgnih - similarly, the digestive fire inside the body of the person who has undergone cleansing therapies (emesis and purgation) gains strength by consuming thin gruel etc samsarjana krama (during the after-care period following emesis and purgation)

Just as a spark of fire gradually gets intense and great after being fed by (fuel like) grass, powder of cow dung etc. and becomes intense, stable and capable of burning everything, similarly, the digestive fire inside the body of the person who has undergone cleansing therapies (emesis and purgation) gains strength by consuming thin gruel etc samsarjana krama (during the after-care period following emesis and purgation).

### **Benefits of graduated liquid diet**

जघन्यमध्यप्रवरे तु वेगाश्चत्वार इष्टा वमने षडष्टौ ।

दशैव ते द्वित्रिगुणा विरेके प्रस्थस्तथा स्याद्द्विचतुर्गुणश्च ॥ ३१ ॥

jaghanyamadhyapravare tu vegāścatvāra iṣṭā vamane ṣaḍaṣṭau |  
daśaiva te dvitriguṇā vireke prasthastathā syāddvicaturguṇaśca || 31 ||

वमने जघन्य मध्य प्रवरे तु चत्वार षड अष्टौ वेगः इष्टा - vamane jaghanya  
madhya pravare tu catvāra ṣaḍ aṣṭau vegāḥ iṣṭā - for emesis therapy, in minimum, moderate and maximum cleansing, four, six and eight bouts of vomiting are desired

विरेके ते एव दश द्वि त्रि गुणा - vireke te eva daśa dvi tri guṇā - for purgation therapy, 10 bouts (in minimum cleansing), twice of that i.e. 20 bouts (in

moderate cleansing) and thrice of that i.e. 30 bouts (in maximum cleansing) are desired

प्रस्थः तथा स्याद् द्वि चतुः गुणाः च - prasthah tathā syād dvi catuh guṇāḥ ca - (quantity wise) 768 grams (1 prastha), twice of that i.e. 1536 grams (2 prastha) and four times of that i.e. 3072 grams (4 prastha) morbid material is eliminated in minimum, moderate and maximum cleansing of purgation respectively

For emesis therapy, in minimum, moderate and maximum cleansing, four, six and eight bouts of vomiting are desired for purgation therapy, 10 bouts (in minimum cleansing), twice of that i.e. 20 bouts (in moderate cleansing) and thrice of that i.e. 30 bouts (in maximum cleansing) are desired (quantity wise) 768 grams (1 prastha), twice of that i.e. 1536 grams (2 prastha) and four times of that i.e. 3072 grams (4 prastha) morbid material is eliminated in minimum, moderate and maximum cleansing of purgation respectively.

### **Determination of dosha and bouts in emesis and purgation therapies**

पित्तावसानं वमनं विरेकादर्द्धं कफान्तं च विरेकम् आहुः ।

द्वित्रान् सविट्कान् अपनीय वेगान् मेयं विरेके वमने तु पीतम् ॥ ३२ ॥

pittāvasānam vamanam virekādaruddham kaphāntam ca virekam āhuḥ |  
dvitrān saviṭkān apanīya vegān meyam vireke vamane tu pītam || 32 ||

वमनं पित्तवसानं विरेकात् अर्द्धं - vamanam pittavasānam virekāt arddham - vomiting therapy is allowed to be done until the expulsion of pitta takes

place or half (the quantity) of purgations (i.e. half, one and two prastha of morbid materials are expelled in minimum, moderate and maximum emesis)

विरेकम् कफान्तं च आहुः - virekam kaphāntam ca āhuḥ - purgation therapy is done till kapha is expelled out

वेगान् विरेके मेयं अपनीय द्वित्रान् स विट्कान् - vegān vireke meyam apanīya dvitrān sa viṭkān - the bouts of purgation should be counted (measured) after rejecting the first 2-3 bouts containing feces (the first 2-3 eliminations following intake of purgation medicine will consist of only feces and these should not be counted as bouts)

वमने तु पीतम् - vamane tu pītam - in case of emesis (bouts should be counted) after rejecting the emetic medicine (initially the medicine given for emesis is eliminated and this should not be counted as bout)

Vomiting therapy is allowed to be done until the expulsion of pitta takes place or half (the quantity) of purgations (i.e. half, one and two prastha of morbid materials are expelled in minimum, moderate and maximum emesis) purgation therapy is done till kapha is expelled out the bouts of purgation should be counted (measured) after rejecting the first 2-3 bouts containing feces (the first 2-3 eliminations following intake of purgation medicine will consist of only feces and these should not be counted as bouts) in case of emesis (bouts should be counted) after rejecting the emetic medicine (initially the medicine given for emesis is eliminated and this should not be counted as bout).

## **Procedure of purgation therapy – Virechana Vidhi**

अथैनं वामितं भूयः स्नेहस्वेदोपपादितम् ।

क्षेष्मकाले गते जात्वा कोष्ठं सम्यग्विरेचयेत् ॥ ३३ ॥

athainam vāmitam bhūyah snehasvedopapāditam |  
śleśmakāle gate jñātvā koṣṭham samyagvirecayet || 33 ||

अथा एनं वामितं भूयः स्नेह स्वेद उपपादितम् - athā enam vāmitam bhūyah  
sneha sveda upapāditam - after that, the person who has been given  
vomiting therapy, is again given with oleation and sudation (sweating)  
treatments

क्षेष्म काले गते सम्यक् विरेचयेत् जात्वा कोष्ठं - śleśma kāle gate samyak  
virecayet jñātvā koṣṭham - (after that, in the morning) after the kapha  
time has lapsed, he should be given proper purgation, after having  
determined the nature of the patient's bowel (behaviour of alimentary  
tract)

After that, the person who has been given vomiting therapy, is again  
given with oleation and sudation (sweating) treatments (after that, in  
the morning) after the kapha time has lapsed, he should be given proper  
purgation, after having determined the nature of the patient's bowel  
(behaviour of alimentary tract).

## **Types of bowel behavior – koshta**

बहुपितो मृदुः कोष्ठः क्षीरेणापि विरिच्यते ।

प्रभूतमारुतः क्रूरः कृच्छाच्छ्यामादिकैरपि ॥ ३४ ॥

bahupitto mṛduḥ koṣṭhaḥ kṣireṇāpi viricyate |  
prabhūtamārutaḥ krūraḥ kṛcchrācchyāmādikairapi || 34 ||

बहु पित्तो मृदुः कोष्ठः - bahu pitto mṛduḥ koṣṭhaḥ - a person predominant in pitta will have soft bowel,  
क्षीरेण अपि विरिच्यते - kṣīreṇa api viricyate - (in these people) even intake of milk will cause purgation

प्रभूत मारुतः क्रूरः - prabhūta mārutaḥ krūraḥ - a person who has abundant vata (predominant in vata) will have hard bowel movements,  
श्यामादिकैः अपि कृच्छ्रात् - śyāmādikaiḥ api kṛcchrāt - (in these people) shyama (Operculina turpethum, a purgative herb) etc purgatives will also cause purgation with difficulty

A person predominant in pitta will have soft bowel, (in these people) even intake of milk will cause purgation a person who has abundant vata (predominant in vata) will have hard bowel movements, (in these people) shyama (Operculina turpethum, a purgative herb) etc purgatives will also cause purgation with difficulty.

### **Types of bowel behavior – koshta**

कषायमधुरैः पित्ते विरेकः कटुकैः कफे ।

स्निग्धोष्णलवण्यौर्वायौ

kaśāyamadhuraiḥ pitte virekah kaṭukaiḥ kaphe |  
snigdhoṣṇalavaṇair vayau

पित्त कषाय मधुरैः विरेकः - pitta kaśāya madhuraiḥ virekah - in pitta disorders, astringent and sweet tastes (herbs having astringent and sweet tastes) should be used for purgation

कफे कटुकैः - kaphe katukaiḥ - for kapha diseases, (herbs having) pungent taste should be given for causing purgation

वायौ स्निग्ध उष्ण लवणैः - vāyau snigdha uṣṇa lavaṇaiḥ - for vata disorders (herbs having) unctuous, oily and hot qualities and salt taste should be given to induce purgation

In pitta disorders, astringent and sweet tastes (herbs having astringent and sweet tastes) should be used for purgation for kapha diseases, (herbs having) pungent taste should be given for causing purgation for vata disorders (herbs having) unctuous, oily and hot qualities and salt taste should be given to induce purgation.

### **Measures to be taken when bouts of purgation do not begin**

अप्रवृत्तौ तु पाययेत् ॥ ३५ ॥

उष्णाम्बु स्वेदयेदस्य पाणितापेन चोदरम् ।

apravṛttau tu pāyayet || 35 ||

uṣṇāmbu svedayedasya pāṇītāpena codaram |

अप्रवृत्तौ तु - apravṛttau tu – (if the bouts of purgation) do not commence,

उष्ण अम्बु पाययेत् - uṣṇa ambu pāyayet - he should be made to drink hot water and

अस्य उदरम् स्वेदयेद् पाणि तापेन च - asya udaram svedayed pāṇi tāpena ca  
- his abdomen should be fomented with his own hands which are made warm

(If the bouts of purgation) do not commence, he should be made to drink hot water and his abdomen should be fomented with his own hands which are made warm.

### **Measures to be taken when bouts of purgation are absent in spite of taking purgation medicine**

उत्थानेऽल्पे दिने तस्मिन्भुक्त्वान्येयुः पुनः पिबेत् ॥ ३६ ॥

अदृष्ट्वा रुद्धं प्रस्तु पिबेदूर्ध्वं दशाहतः ।

भूयोऽप्युपस्कृततनुः स्नेहस्वेदैर्विरेचनम् ॥ ३७ ॥

यौगिकं सम्यगालोच्य स्मरन् पूर्वमतिक्रमम् ।

utthāne'lpe dine tasminbhuktvānyedyuh punah pibet || 36 ||  
adṛḍhasnehakoṣṭhastu pibedūrdhvam daśāhataḥ |  
bhūyo'pyupaskṛtatanuh snehasvedairvirecanam || 37 ||  
yaugikam samyagālocya smaran pūrvamatikramam |

तस्मिन् दिने अल्पे उत्थाने - tasmin dine alpe utthāne - if on the day of consuming purgation medicine, the person doesn't have bouts or fewer bouts,

भुक्त्वा - bhuktvā - he should be allowed to take food on the day of purgation and

पिबेत् पुनः अन्येद्युः - pibet punah anyedyuh - the purgative drugs should be administered again on the next day.

अदृढ स्नेह कोष्ठः तु - adṛdha sneha koṣṭhah tu - people who have unstable and non-lubricated bowel (alimentary tract),

पिबेत् विरेचनम् ऊर्ध्वं दश अहतः - pibet virecanam ūrdhvam daśa ahataḥ - should consume purgative medicines after ten days

तनुः उपस्कृत स्नेह स्वेदैः भूयो अपि - tanuh upaskṛta sneha svedaiḥ bhūyo api - after their body has been properly subjected to oleation and sudation once again

यौगिकं सम्यक् आलोच्य स्मरन् पूर्वम् अतिक्रमम् - yaugikam samyak ālocya smaran pūrvam atikramam - the purgation drug should be administered after considering all aspects and remembering all the procedures described earlier (all procedures which were followed during the first course of virechana which had not produced bouts), not repeating the same things but administering the procedures as per need and situation (so as to cause proper bouts)

If on the day of consuming purgation medicine, the person doesn't have bouts or fewer bouts, he should be allowed to take food on the day of purgation and the purgative drugs should be administered again on the next day. People who have unstable and non-lubricated bowel (alimentary tract), should consume purgative medicines after ten days after their body has been properly subjected to oleation and sudation once again. The purgation drug should be administered after considering all aspects and remembering all the procedures described earlier (all

procedures which were followed during the first course of virechana which had not produced bouts), not repeating the same things but administering the procedures as per need and situation (so as to cause proper bouts)

**Note:** All the procedures which were eventually done during first course of virechana (explained earlier in the chapter) should be done with due improvisations keeping in mind the reasons for failure of therapy.

### **Symptoms of lesser (inadequate) and proper (adequate) purgation – Virechana Ayoga and Samyak yoga**

हृत्कुक्ष्यशुद्धिरुचिरुत्क्लेशः क्षेष्मपित्तयोः ॥ ३८ ॥

कण्डूविदाहः पिटिकाः पीनसो वातविङ्ग्रहः ।

अयोगलक्षणं योगो वैपरीत्ये यथोदितात् ॥ ३९ ॥

hṛtkukṣyaśuddhirarucirutkleśah śleṣmapittayoh || 38 ||

kandūvidāhah piṭikāḥ pīnaso vātavidgrahah |

ayogalakṣaṇam yogo vaiparītye yathoditāt || 39 ||

हृत् कुक्षि अशुद्धिः - hṛt kukṣi aśuddhiḥ - discomfort in the region of the heart and abdomen

अरुचिः - aruciḥ - anorexia

क्षेष्म पित्तयोः उत्क्लेशः - śleṣma pittayoh utkleśah - exacerbation / excitation of kapha and pitta in the intestines (since they are not expelled properly following purgation) or expulsion of doshas i.e. kapha and pitta from the mouth कण्डू - kandū – itching

विदाहः - vidāhah - burning sensation

पिटिका: - piṭikāḥ - eruption on the skin

पीनसो – pīnaso – rhinitis

वात विड ग्रहः - vāta viḍ grahaḥ - obstruction of flatus and feces

(constipation)

अयोग लक्षणम् - ayoga lakṣaṇam – are the symptoms of deficit purgation

योगो वैपरीत्ये यथा उदितात् - yogo vaiparītye yathā uditāt – in case of proper administration of purgation, the opposite symptoms of the above mentioned are found

Discomfort in the region of the heart and abdomen anorexia exacerbation / excitation of kapha and pitta in the intestines (since they are not expelled properly following purgation) or expulsion of doshas i.e. kapha and pitta from the mouth itching burning sensation eruption on the skin rhinitis obstruction of flatus and feces (constipation) are the symptoms of deficit purgation in case of proper administration of purgation, the opposite symptoms of the above mentioned are found.

### **Symptoms of excessive purgation – Virechana Atiyoga**

विट्पितकफवातेषु निःसृतेषु क्रमात् सवेत् ।

निःक्षेष्मपित्तमुदकं श्वेतं कृष्णं सलोहितम् ॥ ४० ॥

मांसधावनतुल्यं वा मेदःखण्डाभमेव वा ।

गुदनिःसरणं तृष्णा अमो नेत्रप्रवेशनम् ॥ ४१ ॥

भवन्त्यतिविरक्तस्य तथातिवमनामयाः ।

viṭpittakaphavāteṣu niḥsṛteṣu kramāt sravet |  
niḥśleṣmapittamudakam śvetam krṣṇam salohitam || 40 ||  
māṃsadhāvanatulyam vā medahkhaṇḍābhameva vā |  
gudaniḥsaraṇam trṣṇā bhramo netrapraveśanam || 41 ||  
bhavantyativirktaśya tathātivamanāmayāḥ |

निःसृतेषु विट् पित्त कफ वातेषु क्रमात् - niḥsṛteṣu viṭ pitta kapha vāteṣu  
kramāt - after the elimination of feces, pitta, kapha and vata in  
successive order,  
सर्वेत् उदकं निःक्षेप्तम् पित्तम् श्वेतं कृष्णं स लोहितम् - sravet udakam niḥślesma  
pittam śvetam krṣṇam sa lohitam - there will be elimination of watery  
material devoid of kapha or pitta, which is white, black or slightly red in  
color,  
मांस धावन तुल्यं वा मेदः खण्डाभम् एव वा - māṃsa dhāvana tulyam vā  
medah khaṇḍābhām eva vā - resembling the water in which meat has  
been washed or resembling a piece of fat  
गुद निःसरणं तृष्णा - guda niḥsaraṇam trṣṇā - prolapse of the rectum,  
thirst,  
भ्रमो नेत्र प्रवेशनम् तथा अति वमन आमयाः - bhramo netra praveśanam tathā  
ati vamana āmayāḥ - giddiness, sunken eyes and diseases caused by  
excessive vomiting  
भवन्ति अति विरक्तस्य - bhavanti ati viriktasya - are the symptoms of  
excessive purgation

After the elimination of feces, pitta, kapha and vata in successive order, there will be elimination of watery material devoid of 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 excessive vomiting are the symptoms of excessive purgation.

### **After-care in purgation therapy – Virechana Paschat Karma**

सम्यग्विरिक्तमेनं च वमनोक्तेन योजयेत् ॥ ४२ ॥

धूमवर्जयेन विधिना ततो वमितवानिव ।

क्रमेणान्नानि भुज्जानो भजेत् प्रकृतिभोजनम् ॥ ४३ ॥

samyagviriktam enam ca vamanoktena yojayet || 42 ||

dhūmavarjyena vidhinā tato vamitavāniva |

krameṇānnāni bhuñjāno bhajet prakṛtibhojanam || 43 ||

सम्यक् विरिक्तम् - samyak viriktam - the person who has undergone proper purgation therapy

एनं च वमन उक्तेन विधिना योजयेत् - enam ca vamana uktena vidhinā yojayet - should be administered with all other therapies described in emesis therapy

धूम वर्जयेन - dhūma varjyena - except inhalation of medicate smoke

ततो क्रमेण अन्नानि भुज्जानो वमितवान् इव - tato krameṇa annāni bhuñjāno vamitavān iva - later, he should follow the same procedure of dietetic regimen in the same way as of emesis therapy

भजेत् प्रकृति भोजनम् - bhajet prakṛti bhojanam - and then resume his normal food

The person who has undergone proper purgation therapy should be administered with all other therapies described in emesis therapy except inhalation of medicate smoke later, he should follow the same procedure of dietetic regimen in the same way as of emesis therapy and then resume his normal food.

### **Indications for fasting in the after-care of purgation therapy – virechana paschat kale langhana yogyah**

मन्दवहिमसंशुद्धमक्षामं दोषदुर्बलम् ।

अदृष्टजीर्णलिङ्गं च लङ्घयेत् पीतभेषजम् ॥ ४४ ॥

स्नेहस्वेददौषधोत्क्लेशसङ्गैरिति न बाध्यते ।

mandavahnimasamśuddhamakṣāmāṁ doṣadurbalam |  
adr̥ṣṭajīrṇaliṅgam ca laṅghayet pītabheṣajam || 44 ||  
snehasvedauṣadhotkleśasaṅgairiti na bādhyate |

पीत भेषजम् - pīta bheṣajam - on the day of consuming the purgation medicine,

मन्द वहिम् - manda vahnim - if the patient experiences (one or more of the) weak digestion,

असंशुद्धम् - asamśuddham - coated feeling inside the gut due to deficit bouts,

अक्षामं - aksāmam - absence of emaciation caused by elimination therapy (purgation here),

दोष दुर्बलम् - doṣa durbalam - debility due to increase of doshas and

अदृष्ट जीर्ण लिङ्गं च - adr̥ṣṭa jīrṇa liṅgam ca - absence of symptoms of digestion of medicines,

लङ्घयेत् - laṅghayet - he should be put on fasting

न बाध्यते इति स्नेह स्वेद औषध उत्क्लेश सङ्गैः - na bādhyate iti sneha sveda auṣadha utkleśa saṅgaiḥ - following fasting, he will not be harmed by the obstruction caused in the channels by the doshas which have been exacerbated due to oleation and sudation (but not been expelled)

On the day of consuming the purgation medicine, if the patient experiences (one or more of the) weak digestion, coated feeling inside the gut due to deficit bouts, absence of emaciation caused by elimination therapy (purgation here), debility due to increase of doshas and absence of symptoms of digestion of medicines, he should be put on fasting following fasting, he will not be harmed by the obstruction caused in the channels by the doshas which have been exacerbated due to oleation and sudation (but not been expelled).

### **Importance of graduated liquid diet – Peyadi Krama Prayojana**

संशोधनासविस्तावस्नेहयोजनलङ्घनैः ॥ ४५ ॥

यात्यग्निर्मन्दतां तस्मात् क्रमं पेयादिमाचरेत्।

saṃśodhanāsravisrāvasnehayojanalaṅghanaiḥ || 45 ||

yātyagnirmandatāṁ tasmāt kramam peyādimācaren |

अग्निः याति मन्दतां योजन - agnih yāti mandatāṁ yojana - the digestive

activity becomes weak by administration of

संशोधन - samśodhana – purification therapies

अस्र विस्रावि - asra visrāvi – bloodletting therapy,

स्नेह – sneha – oleation therapies and

लङ्घनैः - laṅghanaiḥ - fasting

तस्मात् पेयादिम् क्रमं आचरेत् - tasmāt peyādim kramam ācaret - hence, the

regimen of thin gruel etc should be followed (to kindle the digestive activity)

The digestive activity becomes weak by administration of purification therapies bloodletting therapy, oleation therapies and fasting hence, the regimen of thin gruel etc should be followed (to kindle the digestive activity).

### **Importance of nourishing therapy – Tarpanadi krama**

सुताल्प पितक्षेष्माणं मद्यपं वातपैतिकम्॥४६॥

पेयान्नं पाययेतेषां तर्पणादिक्रमोहितः।

srutālpapittaślesmāṇam madyapam vātapaitikam || 46 ||

peyānna pāyayettesām tarpanādikramohitah|

पेयां न पाययेत् - peyām na pāyayet - thin gruel should not be given

सुत अल्प पित्त क्षेष्माणं - sruta alpa pitta ślesmāṇam - when (in those in whom) only small quantities of pitta and kapha are expelled out,  
मध्यपं - madyapam - to alcohol addicts,

वात पैत्तिकम् - vāta paittikam - and to those in whom vata and pitta are predominant

तेषां तर्पणादि क्रमो हितः - teṣāṁ tarpanādi kramo hitaḥ - for these people, nourishing therapy etc are suitable (should be administered)

Thin gruel should not be given when (in those in whom) only small quantities of pitta and kapha are expelled out, to alcohol addicts, and to those in whom vata and pitta are predominant for these people, nourishing therapy etc are suitable (should be administered).

### **Status of expelled doshas in vomiting and purgation treatments**

अपक्वं वमनं दोषान् पच्यमानं विरेचनम् ॥ ४७ ॥

निर्हरेद्वमनस्यातः पाकं न प्रतिपालयेत् ।

apakvam vamanam dosān pacyamānam virecanam || 47 ||  
nirharedvamanasyātaḥ pākam na pratipālayet |

वमनं अपक्वं दोषान् निर्हरेत् - vamanam apakvam dosān nirharet - emesis treatment brings out the doshas in an unprocessed form  
विरेचनम् पच्यमानं दोषान् निर्हरेत् - virecanam pacyamānam dosān nirharet - whereas purgation therapy brings out the doshas which are in the process of being processed

अतः वमनस्य न प्रतिपालयेत् पाकं - atah vamanasya na pratipālayet pākam -  
therefore in case of emesis therapy, the physician should not wait for  
doshas to get processed

Emesis treatment brings out the doshas in an unprocessed form  
whereas purgation therapy brings out the doshas which are in the  
process of being processed therefore in case of emesis therapy, the  
physician should not wait for doshas to get processed.

### **Need of purgative foods – Bhedaniya bhojya**

दुर्बलो बहुदोषश्च दोषपाकेन यः स्वयम् ॥ ४८ ॥

विरिच्यते भेदनीयैर्भोज्यैस्तम् उपपादयेत् ।

durbalo bahudoṣaśca doṣapākena yaḥ svayam || 48 ||  
viricyate bhedanīyairbhojyaistam upapādayet |

यः दुर्बलो - yaḥ durbalo - the person who is weak,

बहु दोषः च - bahu doṣaḥ ca - who has great amount of increased doshas  
in the body,

स्वयम् विरिच्यते - svayam viricyate - would develop purgation on his own  
(even without consuming purgation medicine)

दोषपाकेन - doṣapākena - as an effect of maturity of doshas (which  
happens spontaneously in these people)

तम् उपपादयेत् भोज्यैः भेदनीयैः tam upapādayet bhojyaiḥ bhedanīyaiḥ -  
these people should be treated with foods which are purgative in nature

The person who is weak, who has great amount of increased doshas in the body, would develop purgation on his own (even without consuming purgation medicine) as an effect of maturity of doshas (which happens spontaneously in these people) these people should be treated with foods which are purgative in nature.

### **Indications for administration of mild, strong and repeatedly small dose of purgatives – Mrdu, Varam, Mrudvalpa Virechanam**

दुर्बलः शोधितः पूर्वमल्पदोषः कृशो नरः ॥ ४९ ॥

अपरिज्ञातकोष्ठश्च पिबेन् मृद्वल्पम् औषधम् ।

वरं तदसकृत्पीतम् अन्यथा संशयावहम् ॥ ५० ॥

हरेद्वाहंश्लान् दोषान् अल्पान् अल्पान् पुनः पुनः ।

दुर्बलस्य मृदुद्रव्यैरल्पान् संशमयेतु तान् ॥ ५१ ॥

durbalah śodhitah pūrvamalpadoṣah krśo narah || 49 ||

aparijñātakoṣṭhaśca piben mṛdvalpam auṣadham |

varam tadasakṛtpītam anyathā saṃśayāvaham || 50 ||

haredbahūṁścalān doṣān alpān alpān punah punah |

durbalasya mṛdudravyairalpān saṃśamayettu tān || 51 ||

दुर्बलः - durbalah - people who are weak,

शोधितः पूर्वम् - śodhitah pūrvam - who have undergone cleansing

therapy,

अल्प दोषः - alpa doṣah - who have small amount of imbalanced doshas,

कृशो नरः - krśo narah - who are emaciated

अपरिज्ञात कोष्ठः च - aparijñāta koṣṭhaḥ ca - and whose bowel nature is not known

पिबेत् मृदु अल्पं औषधम् - pibet mrdu alpaṁ auśadham - should be given mild purgative, in a small dose,

वरं तदसकृत् पीतम् - varam tadasakṛt pītam - it is ideal to give the medicine in small doses often,

अन्यथा संशयावहम् - anyathā samśayāvaham - or else i.e. if large dose of medicine is given in these conditions, it creates a doubt of death

पुनः पुनः - punah punah - the purgation drug given in (small and) repeated doses

हरेत् बहूः चलान् दोषान् अल्पान् अल्पान् - haret bahūḥ calān doṣān alpān alpān - will eliminate the circulating abundant doshas little by little  
दुर्बलस्य अल्पान् संशमयेत् तान् मृदु द्रव्यैः durbalasya alpān samśamayettu tān mrdu dravyaiḥ - in a weak person, small quantity of doshas should only be mitigated by medicines which are mild acting and liquid

People who are weak, who have undergone cleansing therapy, who have small amount of imbalanced doshas, who are emaciated and whose bowel nature is not known should be given mild purgative, in a small dose, it is ideal to give the medicine in small doses often, or else i.e. if large dose of medicine is given in these conditions, it creates a doubt of death the purgation drug given in (small and) repeated doses will eliminate the circulating abundant doshas little by little in a weak

person, small quantity of doshas should only be mitigated by medicines which are mild acting and liquid.

### **Effects of doshas which are stagnated – Anirhrta Dosha**

क्लेशयन्ति चिरं ते हि हन्युर्वैनमनिर्हताः ।

kleśayanti ciram te hi hanyurvainamanirhṛtāḥ ।

ते हि - te hi - the same doshas which are excessive in quantity

क्लेशयन्ति चिरं हन्युः वा - kleśayanti ciram hanyuḥ vā - trouble the person greatly and even cause death

एनं अनिर्हताः - enaṁ anirhṛtāḥ - if (they are) not expelled out by purification treatments

The same doshas which are excessive in quantity trouble the person greatly and even cause death if (they are) not expelled out by purification treatments.

### **Preparation of patient having weak digestion and hard bowels for purgation therapy**

मन्दाग्निं क्रूरकोष्ठं च सक्षारलवणैर्धृतैः ॥ ५२ ॥

सन्धुक्षिताग्निं विजितकफवातं च शोधयेत् ।

mandāgnim krūrakosṭham ca saksāralavaṇairghṛtaiḥ || 52 ||

sandhuksitāgnim vijitakaphavātam ca śodhayet |

मन्दाग्निं क्रूर कोष्ठं च - mandāgnim krūra koṣṭham ca - person having weak digestion, hard bowels,

घृतैः स क्षार लवणैः - ghṛtaiḥ sa kṣāra lavaṇaiḥ - should be administered ghee processed with alkali and salt,

सन्धुक्षित अग्निं विजित कफवातं च - sandhukṣita agnim vijita kaphavātam ca - (with this) when his digestive capacity gets increased and morbid kapha and vata get destroyed,

शोधयेत् – Śodhayet - he should be given purification therapies

Person having weak digestion, hard bowels, should be administered ghee processed with alkali and salt, (with this) when his digestive capacity gets increased and morbid kapha and vata get destroyed, he should be given purification therapies.

### **Indications for enema and suppository before purgation therapy**

रुक्षबहनिलक्रूरकोष्ठव्यायामशीलिनाम् ॥ ५३ ॥

दीप्ताग्नीनां च भैषज्यम् अविरेच्यैव जीर्यति ।

तेभ्यो वस्तिं पुरा दयाततः स्निग्धं विरेचनम् ॥ ५४ ॥

शकृनिर्हृत्य वा किञ्चित् तीक्ष्णाभिः फलवर्तिभिः ।

प्रवृतं हि मलं स्निग्धो विरेको निर्हरेत् सुखम् ॥ ५५ ॥

rūkṣabahvanilakrūrakoṣṭhavyāyāmaśīlinām ||53||

dīptāgninām ca bhaiṣajyam avirecyāiva jīryati |

tebhyo vastim purā dadyāttataḥ snigdham virecanam || 54 ||

śakṛnnirṛtya vā kiñcit tīkṣṇābhiḥ phalavartibhiḥ|  
pravṛttam hi malam snigdho vireko nirharet sukham || 55 ||

रुक्ष बहु अनिल - rūkṣa bahu anila - in persons who are dry, who have great increase of vata,

क्रूर कोष्ठ - krūra koṣṭha - who has hard bowel,

व्यायाम शीलिनाम् - vyāyāma śīlinām - who are indulged in exercise regularly

दीप अग्नीनां च - dīpta agnīnām ca - and who have strong digestion strength,

भैषज्यम् जीर्यति अविरेच्य एव - bhaiṣajyam jīryati avirecya eva - the purgation medicine gets digested without producing purgation, तेभ्यो पुरा बस्तिं दद्यात् - tebhyo purā bastiṁ dadyāt - for these people, an enema should be given first

ततः स्निग्धं विरेचनम् - tataḥ snigdham virecanam - and then purgative medicine which is unctuous should be given, शकृत् निर्हृत्य वा किञ्चित् तीक्ष्णाभिः फलवर्तिभिः - śakṛt nirṛtya vā kiñcit tīkṣṇābhiḥ phalavartibhiḥ - or the feces should be removed first by using a strong rectal suppository, स्निग्धो विरेको सुखम् निर्हरेत् मलं प्रवृत्तं हि - snigdho vireko sukham nirharet malam pravṛttam hi - the unctuous purgation easily expels the doshas thus initiated in their movement

In persons who are dry, who have great increase of vata, who has hard bowel, who are indulged in exercise regularly and who have strong digestion strength, the purgation medicine gets digested without producing purgation, for these people, an enema should be given first and then purgative medicine which is unctuous should be given, शकृत् or the feces should be removed first by using a strong rectal suppository, the unctuous purgation easily expels the doshas thus initiated in their movement.

### **Indications for administering mild oleation before purgation therapy**

विषाभिघातपिटिकाकुष्ठशोफविसर्पिणः ।

कामलापाण्डुमेहार्तान्नातिस्निग्धान् विशोधयेत् ॥ ५६ ॥

सर्वान् स्नेहविरेकैश्च रुक्षौस्तु स्नेहभावितान् ।

viṣābhīghātapiṭikākuṣṭhaśophavisarpiṇah ।

kāmalāpāṇḍumehārtānnātisnigdhān viśodhayet || 56 ||

sarvān snehavirekaiśca rūkṣaistu snehabhāvitān |

विष अभिघात पिटिका कुष्ठ शोफ विसर्पिणः - viṣa abhighāta piṭikā kuṣṭha śopha visarpiṇah - persons who are suffering from poisoning, trauma, skin eruptions, skin diseases, inflammation / swelling, herpes, कामला पाण्डु मेहार्ता - kāmalā pāṇḍu mehārtā - jaundice, anemia and diabetes / urinary disorders

विशोधयेत् न अति स्निग्धान् - viśodhayet na ati snigdhān- should be given purgation therapy without administering too much oleation (small quantity of mild oleation is sufficient for these people)

सर्वान् स्नेह विरेकैः च - sarvān sneha virekaiḥ ca - all of them should be given fatty / unctuous purgation

स्नेह भावितान् रुक्षैः तु - sneha bhāvitān rūkṣaiḥ tu - those who have had oleation earlier should be administered dry (non-unctuous) purgatives

Persons who are suffering from poisoning, trauma, skin eruptions, skin diseases, inflammation / swelling, herpes, jaundice, anemia and diabetes / urinary disorders should be given purgation therapy without administering too much oleation (small quantity of mild oleation is sufficient for these people) all of them should be given fatty / unctuous purgation those who have had oleation earlier should be administered dry (non-unctuous) purgatives.

### **Use of oleation and sudation in between the cleansing measures**

कर्मणां वमनादीनां पुनरप्यन्तरेऽन्तरे ॥ ५७ ॥

स्नेहस्वेदौ प्रयुञ्जीत स्नेहमन्ते बलाय च ।

karmaṇām vamanādīnām punarapyantare'ntare || 57 ||  
snehasvedau prayuñjīta snehamante balāya ca |

वमनादीनां कर्मणा अन्तरे अन्तरे - vamanādīnām karmanā antare antare - in between (each) emesis etc cleansing therapies,

स्नेह स्वेदौ प्रयुञ्जीत पुनः अपि - sneha svedau prayuñjīta punah api -  
oleation and sudation therapies should be used once again  
स्नेहमन्ते बलाय च - snehamante balāya ca - at the end of each therapy,  
oleation should be done to restore strength in the body

In between (each) emesis etc cleansing therapies, oleation and sudation therapies should be used once again at the end of each therapy, oleation should be done to restore strength in the body

**Note:** this means to tell that oleation and sudation should be interspersed in between each cleansing therapy, like oleation and sudation should be done before emesis, in between emesis and purgation, in between purgation and enema therapy etc.

### **Simile for understanding cleansing treatments**

मलो हि देहादुत्क्लेश्य ह्रियते वाससो यथा ॥ ५८ ॥

स्नेहस्वेदैस्तथोत्क्लिष्टः शोध्यते शोधनैर्मलः ।

malo hi dehādutkleśya hriyate vāsaso yathā ||58||  
snehasvedaistathotkliṣṭah śodhyate śodhanairmalah |

यथा मलः वाससो - yathā malah vāsaso - just like the dirt from the cloth

शोध्यते शोधनैः - śodhyate śodhanaiḥ - gets cleansed by washing the cloth,

तथा मलो हि उत्क्लेश्य देहात् - tathā malo hi utkleśya dehāt - similarly the doshas getting loosened from the body उत्क्लिष्टः स्नेह स्वेदैः - utkliṣṭah sneha svedaiḥ - getting excited by administration of oleation and sudation therapies

शोधनैः ह्लियते - śodhanaiḥ hriyate - get expelled by administration of purification therapies

Just like the dirt from the cloth gets cleansed by washing the cloth, similarly the doshas getting loosened from the body getting excited by administration of oleation and sudation therapies get expelled by administration of purification therapies.

### **Effects of purification therapies done without oleation and purgation therapies**

स्नेहस्वेदावनभ्यस्य कुर्यात् संशोधनं तु यः ॥ ५९ ॥

दारु शुष्कमिवानामे शरीरं तस्य दीर्यते ॥ ५९अब् ॥

snehasvedāvanabhyasya kuryāt samśodhanaṁ tu yaḥ || 59 ||  
dāru śuṣkamivānāme śarīram tasya dīryate || 59ūab ||

यः तु कुर्यात् संशोधनं - yaḥ tu kuryāt samśodhanaṁ - when the person undertakes cleansing / purification therapies (emesis and purgation)  
अनभ्यस्य स्नेह स्वेदौ - anabhyasya sneha svedaav - without undergoing oleation and sweating therapies,  
तस्य शरीरं दीर्यते - tasya śarīram dīryate - his body gets broken

शुष्कम् दारु आनामे इव - Śuṣkam dāru ānāme iva - just like a dried log of wood (gets broken) when it is bent

When the person undertakes cleansing / purification therapies (emesis and purgation) without undergoing oleation and sweating therapies, his body gets broken just like a dried log of wood (gets broken) when it is bent.

### **Benefits of purification therapies – Shodhana Phala**

बुद्धिप्रसादं बलमिन्द्रियाणां धातुस्थिरत्वं ज्वलनस्य दीसिम् ।

चिराच्च पाकं वयसः करोति संशोधनं सम्यगुपास्यमानम् ॥ ६०ॐ ॥

buddhiprasādaṁ balamindriyāṇāṁ dhātusthiratvam jvalanasya dīptim |  
cirācca pākam vayasah karoti samśodhanam samyagupāsyamānam ||  
60ū ||

बुद्धि प्रसादं - buddhi prasādaṁ - clarity of mind,

बलम् इन्द्रियाणां - balam indriyāṇāṁ - strength of the sense organs,

धातु स्थिरत्वं - dhātu sthiratvam - stability of the tissues, ज्वलनस्य दीसिम् -

jvalanasya dīptim - kindled digestive power and

चिरात् च पाकं वयसः - cirāt ca pākam vayasah - slow ageing करोति संशोधनं

सम्यक् उपास्यमानम् - karoti samśodhanam samyag upāsyamānam - occur  
(as benefits) when purification therapies are properly undertaken

Clarity of mind, strength of the sense organs, stability of the tissues, kindled digestive power and slow ageing occur (as benefits) when purification therapies are properly undertaken.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाम्भटविरचितायामष्टाङ्गहृदयसंहितायां सूत्रस्थाने  
वमनविरेचनविधिर्नामाष्टादशोऽद्यायः ॥१८॥

iti

śrīvaidyapatisimhaguptasūnuśrīmadvāgbhaṭaviracitāyāmaṣṭāṅgahṛdayas  
amhitāyāṁ sūtrasthāne  
vamanavirecanavidhirnāmāṣṭādaśo'dhyāyah||18||

Thus ends the 18th chapter of Ashtangahrdaya Samhita Sutrasthana, named Vamana Virechana Vidhi Adhyayam, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

कफे विदध्यात् वमनं संयोगे वा कफोल्बणे ।  
तद्वत् विरेचनं पित्ते  
वमन अर्ह -  
विशेषेण तु वामयेत् ॥१॥  
नवज्वर अतिसार अथःपित्त असृक् राजयक्षिमणः ।  
कुष्ट मेह अपचि ग्रन्थि श्लीपद उन्माद कासिनः ॥२॥  
श्वास हृल्लास वीसर्प स्तन्न्यदोष ऊर्ध्वरोगिणः ।  
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Vamana – Emesis should be administered for increase of Kapha either alone or in combination with other Doshas where Kapha is predominant.

Virechana – purgation should be administered to treat increase

of Pitta – alone or in combination with other Doshas where Pitta is predominant. 1

### **Persons suitable for Vamana procedure – Vamana Arha**

Emesis should be administered to persons suffering from Navajwara – fever of recent origin

Atisara – diarrhoea, dysentery

Adha:pitta – Pitta imbalance in lower part of abdomen

Pittasruk – Bleeding disorder due to Pitta imbalance

Rajayakshma – Chronic Respiratory disorder

Kushta – skin diseases

Meha – diabetes, urinary tract disorders

Apachi, Granthi – Goitre, tumour, fibroid

Shleepada – Elephantiasis, Filariasis

Unmada – Schizophrenia

Kasa – cough, cold

Shwasa – Chronic Respiratory tract disease, Asthma

Hrullasa – nausea

Visarpa – herpes

Stanyadosha – vitiated breast milk

Urdhvaroga – diseases affected neck and above region 1b-2b

### **Persons not suitable for Vamana Panchakarma –**

#### **Vamana Anarha – Avamya**

Garbhini – The pregnant woman,

Rooskha – persons who are dry –not undergone oleation therapy,

Kshudhita – hungry,

Nitya Dukhita – constantly grief-stricken,

children, old persons,  
Krusha – the emaciated,  
Sthula – the obese,  
Hrudrogi – patient of heart disease,  
Kshata – the wounded,  
Durbala – weak, debilitated,  
who are having bouts of vomiting,  
Pleeha – enlargement of spleen,  
Timira – blindness,  
Krimikoshta – intestinal parasites,  
upward movement of vata and Asra- blood,  
Son after administration of Vamana,  
who have loss of speech, dysuria,  
Udara – ascites, interstinal obstruction,  
tumor of the abdomen,  
who faced difficulties during Vamana therapy,  
who have strong digestive activity,  
Arsha – hemorrhoids  
Urdhva Vata – upward movement of air – reverse peristalsis,  
Giddiness / Dizziness – enlargement of the prostate,  
Parshva vata – pain in the flanks and diseases caused by vata;  
Person suffering from poisoning,  
indigestion and who have consumed incompatible foods. 3b-6

**Virechyah** – persons suitable for purgation therapy:-

Diseases requiring purgation therapy are-

Gulma – Tumors of the abdomen,  
Arsha – Piles,

Visphota- blisters,

Vyanga – discolored patch on face,

Kamala – Jaundice, Liver disease

Jeernajwara - Chronic fever,

Udara – ascites, interstinal obstruction

Poisoning, Chronic poisoning

Chardi – Vomiting

Pleeha – Disease of the spleen, Splenomegaly,

Haleemaka – advanced jaundice,

Vidradhi – Abscess

Timira – blindness,

Kacha, Syanda – Cataract

pain in the large intestine,

Diseases of male and femal urogenital system

wounds/ Ulcers,

Vatasra – Gout,

Urdhwarakta – bleeding disorders of upper parts of the body  
(such as nasal bleeding)

Diseases of blood vitiating,

Mutraghata – Dysuria

Shakrut graham – constipation

Those persons who are Suitable for emesis therapy-  
enumerated in earlier verses commencing with " those  
suffering from Kustha" are curable- to be treated with  
purgation therapy. 8-10a Those diseases are -

Kushta – skin diseases

Meha – diabetes, urinary tract disorders

Apachi, Granthi – Goitre, tumour, fibroid  
Shleepada – Elephantiasis, Filariasis  
Unmada – Schizophrenia  
Kasa – cough, cold  
Shwasa – Chronic Respiratory tract disease, Asthma  
Hrullasa – nausea  
Visarpa – herpes  
Stanyadosha – vitiated breast milk  
Urdhvaroga – diseases affected neck and above region

### **Contra indication for Virechana – Avirechya – Virechana**

#### **Anarha-**

Navajwara – fever of recent origin  
Alpa Agni – poor digestive activity,  
Adhoga Raktapitta – bleeding disease of lower part of the body  
(such as bleeding per rectum  
wounds, Ulcers of the rectum  
Atisara – diarrhoea, dysentery  
Sashalya – foreign bodies;  
Who have been administered decoction enema,  
Kurakoshta – Persons who naturally have hard bowel  
movement,  
Atisnigdha – who have undergone excess of Oleation treatment  
Shosha – emaciated 10b-11

### **Vamana Vidhi- Procedure of emesis therapy:-**

Next, during temperate seasons, after administering oleation  
and sweating therapy properly,  
**on the day previous to the day** of emesis,

The patient is made sure that he has slept well the previous night.

Patient is made sure that his previous food is well digested  
In the morning of the previous day to Vamana, at first,  
Auspicious rituals are carried out.

Next, Kapha Dosha is excited in the patient by administering peya (drink) / thin gruel prepared from fish, Masha (black gram) ,Tila (Sesame) etc. added with little quantity of fats, in morning.

**On the day of Vamana**, again, it is made sure that the patient's previous food has got digested and he had slept well. 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.

Afterwards, determining the nature the nature of his bowels (Intestines – Koshta), the emetic drug is administered sanctifying it with the following hymn-

ब्रह्मदक्षाश्वि रुद्रेन्द्र भूचन्द्र अर्कानिलानला: ।  
 कृषयः सौषधिग्रामा भूतसङ्घाश्च पान्तु वः ॥१६॥  
 रसायनमिवर्णाणां ममराणामिवामृतम् ।  
 सुधेवोत्तमनागानां भैषज्यमिदमस्तु ते ॥१७॥  
 ओं नमो भगवते भैषज्यगुरवे वैद्यर्यप्रभराजाय ।  
 तथागतायार्हते सम्यक् सम्बुद्धाय तद्यथा  
 ओं भैषज्ये भैषज्ये महभैषज्ये समुदगते स्वाहा ।  
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"let Brahma, Daksa, Ashvinis, Rudra, Indra, the Earth, Moon, Sun, Air, Fire, Sages, comity of herbs, and of living beings protect you; let this medicine be to you like Rasayana for the Sages, Nector for gods and Sudha for the good serpents; Om, Salutations to the medicine." Uttering these hymns, he should drink the medicine, facing east. 12-18a

**Note:** The medicine given for Vamana depends on the disease. It usually contains Madanaphala (Randia spinosa), Licorice etc. Various combinations of Vamana drugs are discussed in a later chapter.

पीतो मुहूर्तमनुपालयेत् ।  
 तन्मनाः जात हल्लास प्रसेकः छर्दयेत्ततः ॥१८॥  
 अङ्गुलिभ्याम् अनायस्तो नालेन मृदुनाथवा ।  
 गलताल्वरुजन् वेगान् अप्रवृत्तान् प्रवर्तयन् ॥१९॥  
 प्रवर्तयन् प्रवृत्तांश्च जानुतुल्यासने स्थितः ।  
 उभे पाश्वे ललाटं च वमतश्चास्य धारयेत् ॥२०॥  
 प्रपीडयेत्तथा नाभिं पृष्टं च प्रतिलोमतः ।  
**वमनद्रव्य गुण -**  
 कफे तीक्ष्णोष्णकटकैः पित्ते स्वादुहिमैरिति ॥२१॥  
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## **Vamana Vidhi – Procedure of Vamana -**

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

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. 18-21a

In case of increase of Kapha, vomiting should be induced with drugs having properties like penetrating, hot and Pungent (Teekshna, Ushna, Katu);

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. (Snigdha Amla Lavana)

21b-22a

Vomiting should be allowed till the appearance- coming out of Pitta or complete expelling of Kapha. 22b

वमन अन्त लक्षण -

पित्तस्य दर्शनं यावच्छेदो वा श्लेष्मणो भवेत् ॥२२॥

हीनवेगं कणाधात्री सिद्धार्थं लवणोदकैः ।

वमेत्पुनः पुनः Dr JV Hebbar

वमन अवेग लक्षण - [Learningayurveda.com](http://Learningayurveda.com)

तत्र वेगानामप्रवृन्म् ॥२३॥

प्रवृत्तिः सविबन्धा वा केवलस्यौषधस्य वा ।

अयोगस्तेन निष्ठिव कण्डू कोठ ज्वरादयः ॥२४॥

वमन सम्यक् वेग लक्षण -

निर्विबन्धं प्रवर्तन्ते कफपित्तानिलाः क्रमात् ।

मनःप्रसादः स्वास्थ्यं च अवस्थानं च स्वयं भवेत् ॥

वैपरीत्यं अयोगानां न चातिमहती व्यथा ।

सम्यक् योगे

वमन अतियोगलक्षण -

अतियोगे तु फेनचन्द्ररक्तवत् ॥२५॥

वमितं क्षामता दाहः कण्ठशोषः तमो अमः ।

घोरा वायु आमया मृत्यु जीवशोणित निर्गमात् ॥२६॥

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If bouts are insufficient, they should be induced again and again by drinking water boiled with Kana, Dhatri, Siddhartha and salt. (long pepper, Amla, White mustard and black salt)

**Less bouts – Ayoga** - Non – commencement of bouts, bouts coming on with hindrance or elimination of the medicine only- are the features of **Ayoga**- inadequate bouts; from it arise, excess of expectoration, itching, appearance of skin rashes, fever etc. 23b-24

**Proper bouts – Samyak Yoga** -

Kapha, Pitta and vata coming out in successive order, without any hindrance,

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.25a

**In Atiyoga- excess bouts** the vomited materials will be frothy, with glistering 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. 25b-26

**वमन पश्चात् कर्म -**

सम्यग्योगेन वमितं क्षणात् आश्वास्य पाययेत् ।

धूमत्रयस्य अन्यतमं स्नेहाचारं अथादिशेत् ॥२७॥

ततः सायः प्रभाते वा क्षुध्वान् स्नातः सुखाम्बुना ।

भुजजानो रक्तशाल्यत्रं भजेत्पेयादिकं क्रमम् ॥२८॥

**पेयादि क्रम -**

पेयां विलेपीम् अकृतं कृतं च यूषं रसं त्रीनुभयं तथैकम् ।

क्रमेण सेवेत नरोऽन्नकालान् प्रधान मध्यावर शुद्धिशुद्धः ॥२९॥

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यथाऽणुरग्निः तृणगोमयादयैः सन्धुक्ष्यमाणो अवति क्रमेण ।

महान् स्थिरः सर्वपचस्तथैव शुद्धस्य पेयादिभिः अन्तरग्निः ॥३०॥

### **Care after vomiting therapy - Vamanottara Upachara-**

After the patient had proper bouts of vomiting, he should be comforted with encouraging words, made to inhale any one kinds of smoke (Dhuma)- mild, medium, or strong, and then allowed to follow the regimen of after-care of oleation therapy.

Then, either in the evening or next morning, after feeling hungry, after bath with warm water, he can eat mass prepared with red rice or if he not feeling hungry he should adhere to the following regimen of Peya (Thin gruel) etc. 28 This regimen is called as Samsarjana Karma.

### **Samsarjana – Peyadi Ahara Karma**- Regimen of liquid Diet

-

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. 29

#### **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. 30

### **Vega Samkhya- Mana- Number of Bouts and quantity:-**

**वमनवेग संख्या मान -**

जघन्य मध्य प्रवरे तु वेगाश्चत्वार इष्टा वमने षडष्टौ ।

दशैव ते द्वित्रिगुणा विरेके प्रस्थस्तथा स्यात् द्वि चतुर्गुणश्च ॥३१॥

पित्तावसानं वमनं विरेकादद्वं, कफान्तं च विरेकमाहुः ।

द्वित्रान् सविट्कान् अपनीय वेगान् मेयं विरेके, वमने तु पीतम् ॥३२॥

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#### **For Vamana,**

Heenayoga – Minimum bouts – 4 bouts

Madhyama vega – Moderate – 6 bouts

Atiyoga – Maximum bouts – 8 bouts

#### **For Virechana –**

Heenayoga – 10 bouts of purgation or half prastha of purgated material (384 grams)

Madhyamayoga – 20 bouts – 1 prastha of material (768 grams)

Atiyoga – 30 bouts. – 2 prastha (1,536 grams). 31

Vomiting therapy is allowed till the expulsions of

Purgation therapy is allowed till Kapha comes out;

Measurement to be done after rejecting 2 – 3 bouts, containing faeces in case of Vamana and after rejecting the medicine-emetic Drug in case of Vamana. 32

अथैनं वामितं भूयः स्नेहस्वेदोपपादितम् ।  
श्लेष्मकाले गते जात्वा कोष्ठं सम्याग्विरेचयेत् ॥३३॥  
बहुपित्तो मृदुः कोष्ठः क्षीरेणापि विरिच्यते ।  
प्रभूत मारुतः क्रूरः कृच्छ्रात् श्यामादिकैरपि ॥३४॥

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### **Virechana Vidhi- Purgation therapy procedure -**

After Vamana therapy, patient is given Samsarjana regimen.

After that, he is again given Snehana and Swedana treatment.

After that, in the morning, after Kapha time has lapsed (after around 9 – 10 am,) Virechana drug should be given. should be given the Purgation medicine. The kind and quantity of purgation medicine should be determining the nature of his Kostha (alimentary tract, bowels). 33

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. 34

For Pitta disease, Kashaya – astringent and Madhura – sweet drugs should be used for purgation.

For Kapha disease, Katu (pungent) herbs should be given for purgation.

For Vata, drugs with Snigdha – unctuous, oily, Ushna (hot) and Lavana (salt) taste b given to induce purgation. 35

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. 36a

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;

Persons who have unstable and unlubricated alimentary tract, should consume the purgative drugs after ten days – during which Snehana and sweating therapies should be done because the body which has been well prepared with Snehana and sweating therapies, will be able to have purgation properly;

then the purgative drug should be administered after considering all aspects and remembering the procedures described earlier . 36b-38a

### **Vishama Yogah – Abnormal bouts:-**

### **विरेचन अयोग लक्षण -**

हृत् कुक्षि अशुद्धिः अरुचि उत्क्लेशः श्लेष्मपित्तयोः ॥३८॥

कण्डूविदाहः पिटिकाः पीनसो वाताविड्ग्रहः ।

अयोगलक्षणम् Dr JV Hebbar

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योगो वैपरीत्ये यथोदितात् ॥३९॥

### **अतियोग लक्षण -**

विट् पित्त कफवातेषु निःसृतेषु कमात् स्वेत् ।

निःश्लेष्मपित्तमुदकं श्वेतं कृष्णं सलोहितम् ॥४०॥

मांस धावनतुल्यं वा मेदः खण्डाभमेव वा ।

गुदनिःसरणं तृष्णा भ्रमो नेत्रप्रवेशनम् ॥४१॥

अवन्ति अतिविरिक्तस्य तथा अतिवमनामयाः ।

### **विरेचन पश्चात् कर्म -**

सम्यग्विरिक्तमेनं च वमनोक्तेन योजयेत् ॥४२॥

धूमवज्येन विधिना ततो वमितवानिव ।

क्रमेणान्नानि भुज्जानो भजेत् प्रकृतिभोजनम् ॥४३॥

### **Ayoga – lesser quantity of purgation -**

Discomfort in the region of the heart and abdomen,

Aruchi – 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,

Kandu – itching,

Vidaha – burning sensation,

Pitika – eruption on the skin,

Peenasa – rhinitis,

Vata Vidgraha – blocking of flatus and constipation

are the features of Ayoga- inadequate bout of purgation

therapy;

opposite of these are the features of proper bouts;

### **In case of Atiyoga – excess bouts**

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. 40-42

The person who has undergone proper purgation therapy, should administered all other therapies, except inhalation of smoke, which are described under emesis therapy; afterwards he should stick to the regimen of diet, in the same way as of emesis therapy and then resume his normal food. 42-43

On the day of consuming the purgation,

If the patient has weak digestion strength (Mandagni), coated feeling in the gut, and if the digestion symptoms of previous food are not seen, the he should be made to fast. By this fasting he will not be harmed by the discomfort caused by the obstruction of Doshas, aggravated by oleation, Sweating therapies. 44-45a

The digestive activity becomes weak by purification therapies, blood letting, oleation and fasting; hence the regimen of Peya-thin Gruel etc. should be followed. 45b-46a

Peya should not be given when only little quantities of Pitta and Kapha are expelled out, to the person is Addicted to wine, and

in whom Vata and Pitta are Predominant; for them regimen of Tarpana etc. – nourishing therapy are suitable. 46b-47a  
Vamana (Emesis) brings out Doshas which are not cooked (processed by heat)

Whereas Virechana (purgation) brings out the Doshas which have undergone Paka (cooking- process by heat); hence in case of emesis – the physician need not await Doshapaka (cooking of the Doshas). 47

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. 48.

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; Large dose given once creates doubt of death; The drug in small and repeated doses will eliminate the circulating Doshas little by little; in a weak person, little quantity of Doshas should only be mitigated by mild drugs, they need not be expelled out by purification therapies. 49b-51  
Doshas which are more in quantity trouble the person greatly and even kills him, if not expelled out- by purification therapies.

Person who has weak digestion strength, Krura koshta – hard bowels (hard natured alimentary tract), should be administered

ghee processed with Kshara and Lavana (Alkalies and salts), to Augment his digestive capacity and Vanquish Kapha and Vata; afterwards he should be given purification therapies. 52

In persons who are Rooksha (dry), who have great increase of Vata, who have hard natured Alimentary tract (Krura koshta), 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 purgative drug which is Snigdha – (unctuous, oily) 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. 53-55

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; those who have had oleation earlier should be given dry- non- fatty purgatives. 56

**Note:** Virechana is of two types. Snigdha Virechana and Rooksha Virechana.

**Snigdha Virechana-** done by fatty purgative, such as a castor oil. Or the fatty material is mixed with herbs. Such as Castor oil mixed with Haritaki.

Rooksha Virechana – wherein dry purgative herb alone is given. For example, **Trivrit Lehyam**.

Doshas getting loosened from the body by oleation and Sweating therapies are expelled out by purification therapies just like the dirt from the cloth – by washing. 58

स्नेहस्वेदैः तथोत्क्रिलष्टः शोध्यते शोधनैः मलः ।

स्नेहस्वेदावनभ्यस्य कुर्यात् संशोधनं तु यः ॥५९॥

दारु शुष्कं इवानामे शरीरं तस्य दीर्घते ।

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बुद्धिप्रसादं बलमिन्द्रियाणां धातुस्थिरत्वं ज्वलनम्य दीत्पिम् ।

चिराच्च पाकं वयसः करोति संशोधनं सम्यगुपास्यमानम् ॥६०॥

The body of the person who resorts to purification therapies without undergoing oleation and Sweating habitually, gets broken just like a log of dry wood while being bent.

### **Shodhana Phala- benefits of Purification therapies:-**

Clarity of the mind, strength of the sense organs, stability of the tissues, keenness of digestive power and slow ageing occur from purification therapies, properly undertaken. 60

Thus ends the chapter- Vamana Virechana Vidhi- The eighteenth in Sutrasthana of Astangahrdaya Samhita.

## **CHAPTER 19: BASTI TREATMENT PROCEDURE, BENEFITS- BASTI VIDHI ADHYAYA**

This chapter explains the procedure of Basti treatment. Basti in general means enema therapy. This is the 19<sup>th</sup> chapter of Ashtanga Hrudaya Sutrasthana, called as Basti Vidhi Adhyaya, written by Sri Vaghbata, son of Sri Vaidyapathi Simhagupta.

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वातोल्बणेषु दोषेषु वाते वा वस्तिरिष्यते ।  
उपक्रमाणां सर्वेषां सो अग्रणीः त्रिविधस्तु सः ॥१॥  
निरुहोऽन्वासनं वस्तिरुत्तरः  
आस्थापन योग्य - आस्थाप्य -  
तेन साधयेत् ।  
गुल्मानाह खुड प्लीह शुद्धातीसार शूलिनः ॥२॥  
जीर्णज्वर प्रतिश्याय शुक्रानिलमलग्रहान् ।  
वर्ध्म अश्मरी रजोनाशान् दारुणांश्च अनिलामयान् ॥३॥

वातोल्बणेषु दोषेषु वाते वा वस्तिरिष्यते ।  
उपक्रमाणां सर्वेषां सोऽग्रणीस्त्रिविधस्तु सः ॥ १ ॥

निरुहोऽन्वासनं वस्तिरुत्तरः

तेन साधयेत् ।

गुल्मानाहखुडप्लीहशुद्धातीसारशूलिनः ॥ २ ॥

जीर्णज्वरप्रतिश्यायशुक्रानिलमलग्रहान् ।

वर्ध्माश्मरीरजोनाशान् दारुणांश्चानिलामयान् ॥ ३ ॥

vātolbaṇeṣu doṣeṣu vāte vā vastiriṣyate |  
upakramāṇāṁ sarveṣāṁ so'graṇīstrividhastu saḥ || 1 ||

nirūho 'nvāsanam vastiruttaraḥ  
tena sādhayet |  
gulmānāhakuḍaplīhaśuddhātīśāraśūlinah || 2 ||  
jīrṇajvarapratīśyāyaśukrānilamalagrahān |  
vardhmāśmarīrajonāśān dāruṇāṁścānilāmayān || 3 ||

Basti is described for diseases with imbalanced Doshas having predominance of Vata or for diseases with Vata imbalance alone, It is the best among all treatments.

It is of three kinds- viz

**Niruha** also known as Asthapana Basti Decoction enema decoction mixed with salt, honey, ghee etc is administered.

**Anuvasana** also known as snehabasti ghee, oil, fat etc are administered. Herbal oils such as Narayana Taila, Herbal ghritas are more commonly used for this purpose.

**Uttarabasti** administered through urethral route. 1

**Notes-** Basti means urinary bladder. In ancient times urinary bladder of animals like buffalo etc were used as a bag to hold the enema material like decoctions, oil etc.

### **Persons suitable for decoction enema -Asthapya**

#### **Asthapana Arha**

Patients suffering from

Gulma – Tumors of the abdomen

Anaha – bloating, fullness

Khuda – gout,

Pleeha Disease of the spleen, Splenomegaly

Shuddha atisara – Diarrhoea unassociated with other diseases

Shula pain abdomen

Jeernajwara - Chronic fever

Pratishyaya rhinitis

Shukra, Anila, Mala Graha – obstruction of semen, flatus and constipation,

Vardhma – enlargement of the scrotum,

Ashmari Urinary calculi,

Rajonasha – Amenorrhoea and previous diseases of vata origin. 2-3

### **Unsuitable for Niruha – Asthapana Anarha –**

#### **Anasthapyah**

अनास्थाप्यास्त्वतिस्निग्धः क्षतोरस्को भृशं कृशः ।

आमातीसारी वमिमान् संशुद्धो दत्तनावनः ॥ ४ ॥

श्वासकासप्रसेकार्शोहिद्माध्मानाल्पवह्यः ।

शूनपायुः कृताहारो बद्धच्छिद्रोदकोदरी ॥ ५ ॥

कुष्ठी च मधुमेही च मासान् सप्त च गर्भिणी ।

anāsthāpyāstvatisnigdhaḥ kṣatorasko bhṛśam kṛśaḥ |

āmātīsārī vamimān saṁśuddho dattanāvanaḥ || 4 ||

śvāsakāsaprasekārśohidhmādhmānālpavahnayah |

śūnapāyuh kṛtāhāro baddhacchidrodakodarī || 5 ||

kuṣṭhī ca madhumehī ca māsān sapta ca garbhīṇī |

Atisnidgha whu have had excess of oleation therapy;

Urakshata - Chest injury

Krusha – highly emaciated,  
Ama Atisara – diarrhoea, dysentery due to Ama or diarrhea of recent onset,  
Vami – vomiting,  
Samshuddha – who have undergone purification therapies (Panchakarma),  
Datta Navana – who have been administered nasal medication  
Shvasa COPD, Asthma, Dyspnoea  
Kasa – cough, cold  
Praseka excessive salivation  
Arsha – Hemorrhoids  
Hidhma – Hiccups  
Adhmana Adbominal bloating  
Alpavahni- low digestion strength  
Shunapayu Swelling in the rectum  
Kruta Ahara Who have just taken food  
Badhodara intestinal obstruction  
Chidra Udara Intestinal rupture  
Udakodara Ascites  
Kushta – skin diseases  
Madhumeha diabetes  
Pregnant woman in the seventh month. 4-5

**Patients suitable for Anuvasana Basti - Anuvasana Arha – Anuvasya**

आस्थाप्या एव चान्वास्या विशेषादतिव्हयः ॥ ६ ॥

रुक्षाः केवलवातार्ता

āsthāpyā eva cānvāsyā viśeṣādativahnayah || 6 ||

rūkṣāḥ kevalavātārtā

Person suitable for Asthapana are suitable for oil enema (Anuvasana).

Especially those who have strong digestion power, who are dry not undergone Snehana therapy and those suffering from diseases of vata. 6

### **Patients not suitable for Anuvasana –**

नानुवास्यास्त एव च ।

येऽनास्थाप्यास्तथा पाण्डुकामलामेहपीनसाः ॥ ७ ॥

निरन्नप्लीहविडभेदिगुरुकोष्ठकफोदराः ।

अभिष्यन्दिभृशस्थूलकृमिकोष्ठाद्यमारुताः ॥ ८ ॥

पीते विषे गरेऽपच्यां क्षीपदी गलगण्डवान् ।

nānuvāsyāsta eva ca |

ye'nāsthāpyāstathā pāṇḍukāmalāmehapīnasāḥ || 7 ||

nirannaplīhaviḍbhedigurukoṣṭhakaphodarāḥ |

abhiṣyandibṛśasthūlakṛmikoṣṭhāḍhyamārutāḥ || 8 ||

pīte viṣe gare'pacyāṁ ślīpadī galagaṇḍavān |

### **Nanuvasyah Anuvasana Anarha**

Persons unsuitable for oil enema are all those unsuitable for decoction enema, those suffering from

Pandu – anemia,  
Kamala – Jaundice,  
Meha – diabetes, urinary tract disorders  
Peenasa – rhinitis  
Niranna on empty stomach  
Pleeha Disease of the spleen, Splenomegaly  
Vid bhedi – diarrhoea,  
Guru koshta – hard bowels- constipated,  
Kaphodara – Kapha type of Ascites  
Abhishyandi a type of eye disorder  
Bhrusha Sthula – profound obesity,  
Krumi Koshta – Intestinal worm infestation  
Adhyamaruta – gout;  
Who have consumed poison, those suffering from artificial poison, goiter, filariasis and scrofula. 7-8

### **Bastinetra enema nozzle –**

तयोस्तु नेत्रं हेमादिधातुदार्वस्थिवेणुजम् ॥ ९ ॥

गोपुच्छाकारमच्छिद्रं श्लक्षणर्जुं गुलिकामुखम् ।

ऊनेऽब्दे पञ्च पूर्णस्मिन्न आससभ्योऽगुलानि षट् ॥ १० ॥

सप्तमे सप्त तान्यष्टौ द्वादशे षोडशे नव ।

द्वादशैव परं विंशाद्वीक्ष्य वर्षान्तरेषु च ॥ ११ ॥

वयोबलशरीराणि प्रमाणमभिवर्धयेत् ।

tayostu netram hemādidhātudārvasthivenujam || 9 ||  
gopucchākāramacchidram ślakṣṇarju gulikāmukham |

ūne'bde pañca pūrṇe'sminn āsaptabhyo'ṅgulāni ṣaṭ || 10 ||  
saptame sapta tānyaṣṭau dvādaśe ṣoḍaśe nava |  
dvādaśaiva param viṁśādvīkṣya varṣāntareṣu ca || 11 ||  
vayobalaśarīrāṇi pramāṇamabhivardhayet |

Enema nozzle should be made from metals like gold, silver, wood, bone or bamboo;  
Gopuchhakara – resembling the tail of the cow in shape,  
Achidra – without holes (except at the ends), smooth, straight and with  
Gulikamukha – tip shaped like a pill. 9

For children less than 1 year of age, nozzle should be five angula- fingers breadth of patients own finger in length;  
1 – 7 years of age, it should be 6 angula;  
7 year it should be 7 Angula,  
12 years 8 Angula  
16 years 9 Angula  
20 years and onwards it should be 12 Angulas only.

स्वाङ्गुष्ठेन समं मूले स्थौल्येनाग्रे कनिष्ठया ॥ १२ ॥

पूर्णऽब्देऽङ्गुलमादाय तदर्द्धप्रवर्धितम् ।

त्यङ्गुलं परमं छिद्रं मूलेऽग्रे वहते तु यत् ॥ १३ ॥

मुद्रं माषं कलायं च क्लिन्नं कर्कन्धुकं क्रमात् ।

svāṅguṣṭhenā samāṇ mūle sthāulyenāgre kaniṣṭhayā || 12 ||  
pūrṇe'bde'ṅgulamādāya tadarddhārddhapravardhitam |

tryaṅgulam paramam chidram mūle'gre vahate tu yat || 13 ||  
mudgam māṣam kalāyam ca klinnam karkandhukam kramāt |

These measurements may be slightly increased for those of other age groups based on age, strength and body build. 10-11

Its orifice at its root should be 1 Angula in diameter for children of one year of age.

Diameter of the orifice should be increased by ½ angula for different age groups and its maximum is 3 Angula diameter. At its tip, the orifice should allow free movement of soaked Mudga (green gram), Masha (black gram), Kalaya (round pea) and seed of Karkandhu Jujube respectively. 12-13

मूलच्छिदप्रमाणेन प्रान्ते घटितकर्णिकम् ॥ १४ ॥

वर्त्याग्रे पिहितं मूले यथास्वं द्व्याङुलान्तरम् ।

कर्णिकाद्वितयं नेत्रे कुर्यात्

mūlacchidrapramāṇena prānte ghaṭitakarṇikam || 14 ||  
vartyāgre pihitam mūle yathāsvam dvyaṅgulāntaram |  
karṇikāadvitayam netre kuryāt

Near the office at its root, a Karnika- ear-like ridge of this same size of the orifice should be constructed - at the time of preparing the nozzle, another second Karnika- ridge should be made at a distance of two Angula- towards its tip, the orifice at the tip should be kept closed- with a plug of cloth.14-15.

## Basti Putaka - Enema bag: -

तत्र च योजयेत् ॥ १५ ॥

अजाविमहिषादीनां वस्तिं सुमृदितं दृढम् ।

कषायरक्तं निश्चिद्रग्रन्थिगन्धशिरं तनुम् ॥ १६ ॥

ग्रथितं साधु सूत्रेण सुखसंस्थाप्यभैषजम् ।

वस्त्यभावेऽङ्कपादं वा न्यसेद्वासोऽथवा घनम् ॥ १७ ॥

tatra ca yojayet || 15 ||

ajāvimahiṣādīnāṁ vastiṁ sumṛditam̄ dṛḍham |

kaśāyaraktaṁ niśchidragranthigandha śiram̄ tanum || 16 ||

grathitam̄ sādu sūtrenā sukhasaṁsthāpyabheṣajam |

vastyabhāve'ṅkapādaṁ vā nyasedvāso'thavā ghanam || 17 ||

Urinary bladder of goat, sheep, buffalo or other animals was used as enema bag. The bladder should be sturdy, well beaten, made red by tanning with astringent substances.

The bladder should be devoid of holes, hard spots.

It should not be torn.

To such a bladder, big end of the nozzle is adjusted and tied with threads.

If the bladder is not available, skin of thigh and legs of animals or thick cloth may be utilized for making the bag. 15-17

**Niruha Matra** (quantity of medicine for decoction enema):-

निरुहमात्रा प्रथमे प्रकुञ्चो वत्सरे परम् ।

प्रकुञ्चवृद्धिः प्रत्यब्दं यावत् षट् प्रसृतास्ततः ॥ १८ ॥

प्रसृतं वर्द्धयेदौर्ध्वं द्वादशाषादशस्य तु ।

आसप्रतेरिदं मानं दशैव प्रसृताः परम् ॥ १९ ॥

nirūhamātrā prathame prakuñco vatsare param |  
prakuñcavṛddhiḥ pratyabdaṁ yāvat ṣaṭ prasṛtāstataḥ || 18 ||  
prasṛtam vārddhayedūrdhvam dvādaśāṣṭādaśasya tu |  
āsaptateridam mānam daśaiva prasṛtāḥ param || 19 ||

For a child upto 1 year age, the decoction enema quantity is 1 prakuncha = 1 Pala = 48g.

For each succeeding year it should be increased by 1 pala till it becomes six Prasruta- 12 pala =576g;

So for a 12-year-old, the quantity is 12 Pala.

Further on it should be increased by one Prasruta (2 Palas= 96 g). Each year till it becomes twelve Prasta- 24 Palas=1152g.

At the 18 years, it is 24 Pala.

18 – 70 years – 24 Pala.

After 70 years, 10 Prasruta = 20 Pala = 960 grams / ml18-19

### **Anuvasana Matra- quantity for oil enema: -**

यथायथं निरुहस्य पादो मात्राऽनुवासने ।

yathāyathāṁ nirūhasya pādo mātrā'nuvāsane |

The quantity for oil enema should be one fourth of the quantity

of that of decoction enema, as prescribed for each age group.

20

### **Anuvasana Vidhi procedure of fat Enema: -**

आस्थाप्यं स्नेहितं स्विन्नं शुद्धं लब्धबलं पुनः ॥ २० ॥

अन्वासनार्हं विजाय पूर्वमेवानुवासयेत् ।

शीते वसन्ते च दिवा रात्रौ केचित्ततोऽन्यदा ॥ २१ ॥

अङ्गकस्नातमुचितात् पादहीनं हितं लघु ।

अस्निग्धरूक्षमशितं सानुपानं द्रवादि च ॥ २२ ॥

कृतचङ्कमणं मुक्तविष्मूत्रं शयने सुखे ।

नात्युच्छ्रिते न चोच्छीर्षं संविष्टं वामपार्श्वतः ॥ २३ ॥

सङ्कोच्य दक्षिणं सक्षिथ प्रसार्य च ततोऽपरम् ।

अथास्य नेत्रं प्रणयेत् स्निग्धे स्निग्धमुखं गुदे ॥ २४ ॥

उच्छ्वास्य वस्तर्वदने बद्धे हस्तमकम्पयन् ।

पृष्ठवंशं प्रति ततो नातिद्रुतविलम्बितम् ॥ २५ ॥

नातिवेगं न वा मन्दं सकृदेव प्रपीडयेत् ।

सावशेषं च कुर्वीत वायुः शेषे हि तिष्ठति ॥ २६ ॥

āsthāpyaṁ snehitam svinnam śuddham labdhabalam punah || 20  
||

anvāsanārham vijñāya pūrvamevānuvāsayet |

śīte vasante ca divā rātrau kecittato'nyadā || 21 ||

abhyaktasnātamucitāt pādahīnam hitam laghu |

asnigdharūkṣamaśitam sānupānam dravādi ca || 22 ||

kṛtacāṅkramaṇam muktaviṇmūtram śayane sukhe |

nātyuccchrite na cocchīrṣe samviṣṭam vāmapārśvataḥ || 23 ||

saṅkocya dakṣinam sakthi prasārya ca tato'param |

athāsyā netram praṇayet snigdhe snigdhamukham gude || 24 ||

ucchvāsyā vastervadane baddhe hastamakampayan |

prṣṭhavamśam prati tato nātidrutavilambitam || 25 ||

nātivegam na vā mandam sakṛdeva prapīdayet |

sāvaśeṣam ca kurvīta vāyuh śeṣe hi tiṣṭhati || 26 ||

The person suitable for decoction enema should be administered Snehana (oleation) and sweating therapy followed by purification therapy- emesis or purgation. After he regains strength, determining that he is fit for oil enema, he should be given an oil enema first. The following procedure is adopted.

During cold season (Hemanta and Shishira Rutus) and Vasanta (spring) it should be given during day in other seasons during night.

He should be given oil massage and bath, then accustomed food, less by one fourth of the usual quantity; satiable, light-easily digestible neither with more of fats nor very dry, followed by an after-drink of appropriate liquid.

Next he should walk for some time, eliminate faeces and urine

and lie on a comfortable cot, neither too high nor too low, on his left side, folding his right thigh, and extending the left thigh. 20-23

Next, the enema nozzle which is Lubricated, after the air inside the bag is expelled out, confirming that it is well fastened to the nozzle, it should be pressed without shaking the hands, in the direction of the vertebral column, neither too fast nor too slow, neither with great force nor with low pressure but in one attempt, a little quantity of liquid material be allowed to remain in the bag. 24-26

### **After-care following administration of unctuous enema – Anuvasana Vasti Paschat Karma**

दते तूतानदेहस्य पाणिना ताडयेत् स्फिजौ ।

तत्पार्षिभ्यां तथा शय्यां पादतश्च त्रिरुत्क्षिपेत् ॥ २७ ॥

ततः प्रसारिताङ्गस्य सोपधानस्य पार्षिके ।

आहन्यान्मुष्टिनाङ्गं च स्नेहेनाभ्यज्य मर्दयेत् ॥ २८ ॥

वेदनार्तमिति स्नेहो न हि शीघ्रं निवर्तते ।

योज्यः शीघ्रं निवृत्तेऽन्यः स्नेहोऽतिष्ठन्नकार्यकृत् ॥ २९ ॥

दीपाग्निं त्वागतस्नेहं सायाहे भोजयेल्लघु ।

datte tūttānadehasya pāṇinā tāḍayet sphijau |

tatpārṣṭibhyāṁ tathā śayyāṁ pādataśca trirutkṣipet || 27 ||

tataḥ prasāritāṅgasya sopadhānasya pārṣṇike |

āhanyānmuṣṭināṅgam ca snehenābhyajya mardayet || 28 ||  
vedanārtamiti sneho na hi śīghram nivartate |  
yojyah śīghram nīrvtte'nyaḥ sneho'tiṣṭhannakāryakṛt || 29 ||  
dīptāgnim tvāgatasneham sāyāhne bhojayellaghu |

After the administration and removing the nozzle the person should be placed with his face upwards, his buttocks beaten gently by the hands of the physician, then by patients own heels;

the foot of the cot should be lifted up thrice;

Next he must lie extending the entire body, with a pillow under his heels, oil should be smeared all over the body and all the parts of it beaten with fist or massaged, concentrating on the painful areas of the body, so that the fat enema liquid inside the rectum does not come out soon.

If it comes out soon, another oil enema should be administered immediately because fat which does not remain inside does not serve the purpose. If the person has good digestive activity, and if the fat comes out after the stipulated time, he can be given light food in the evening. 27- 29 ½.

### **Measures to be taken if the oil administered through enema does not come out in stipulated time – Anagata Snehe Karyah**

निवृत्तिकालः परमस्त्रयो यामास्ततः परम् ॥ ३० ॥

अहोरात्रमुपेक्षेत परतः फलवर्तिभिः ।

तीक्ष्णौर्वा वस्तिभिः कुर्याद्यत्रं स्नेहनिवृतये ॥ ३१ ॥

अतिरौक्ष्यादनागच्छन्नचेऽजाङ्गादिदोषकृत् ।

उपेक्षेतैव हि ततोऽध्युषितश्च निशां पिबेत् ॥ ३२ ॥

प्रातर्नागरधान्याम्भः कोण्ठं केवलमेव वा ।

अन्वासयेत्तीयेऽहिं पञ्चमे वा पुनश्च तम् ॥ ३३ ॥

यथा वा स्नेहपक्तिः

nivṛttikālah paramastrayo yāmāstataḥ param || 30 ||

ahorātramupekṣeta parataḥ phalavartibhiḥ |

tīkṣṇairvā vastibhiḥ kuryādyatnam snehanivṛttaye || 31 ||

atiraukṣyādanāgacchannacejjāḍyādidoṣakṛt |

upekṣetaiva hi tato'dhyuṣitaśca niśāṁ pibet || 32 ||

prātarnāgaradhānyāmbhaḥ koṣṭam kevalameva vā |

anvāsayettṛtiye'hni pañcame vā punaśca tam || 33 ||

yathā vā snehapaktih

The maximum time for the fat to come out is three Yama- nine hours; after that, it can be awaited for one day and night; later on, after 24 hours after administration, attempt should be made to remove it by force, with the help of rectal suppositories made from fruits or strong decoction enema. 30-31

If it does not come out due to severe dryness inside and does not produce any troubles like lassitude etc. it should be neglected and allowed to remain inside for the night; Next morning he is made to drink warm water either processed with ginger and coriander or plain. 32

Again he should be given fat enema on the third or fifth day, or till the fat gets well digested;

### **To whom fat enema can be given daily?**

स्यादतोऽत्युल्बणमारुतान् ।

व्यायामनित्यान् दीप्ताग्नीन् रुक्षांश्च प्रतिवासरम् ॥ ३४ ॥

syādato'tyulbaṇamārutān ।

vyāyāmanityān dīptāgnīn rūkṣāṁśca prativāsaram || 34 ||

Those who have profound increased of vata, who do exercises- Physical activities daily, who have good digestive power and those who are very dry can be given fat enema daily. 33-34

### **Unctuous enemas as preparation for decoction enemas**

इति स्नेहैस्त्रिचतुरैः स्निग्धे स्रोतोविशुद्धये ।

निरुहं शोधनं युञ्ज्यादस्निग्धे स्नेहनं तनोः ॥ ३५ ॥

iti snehaisticaturaiḥ snigdhe srotoviśuddhaye |

nirūham śodhanam yuñjyādasnigdhe snehanaṁ tanoh || 35 ||

After 3 – 4 such fat enemas if the body is found to be well lubricated, purification decoction enema should be

administered next, to clear the channels, if not well lubricated, fat enema only should be continued. 35

### **Niruha Basti Vidhi- Procedure of decoction enema: -**

पञ्चमेऽथ तृतीये वा दिवसे साधके शुभे ।

मध्याह्ने किञ्चिदावृते प्रयुक्ते बलिमङ्गले ॥ ३६ ॥

अभ्यक्तस्वेदितोत्सृष्टमलं नातिबुभुक्षितम् ।

अवेक्ष्य पुरुषं दोषभेषजादीनि चादरात् ॥ ३७ ॥

वस्तिं प्रकल्पयेद्वैद्यस्तद्वैर्बहुभिः सह ।

pañcame'tha tr̄tīye vā divase sādhake śubhe |  
madhyāhne kiñcidāvṛtte prayukte balimaṅgale || 36 ||  
abhyaktasveditotsr̄ṣṭamalam nātibubhukṣitam |  
avekṣya puruṣam doṣabheṣajādīni cādarāt || 37 ||  
vastim̄ prakalpayedvaidyastadvidyairbahubhiḥ saha |

On the fifth or third day- after fat enema, at an Auspicious time, some time after midday, after performing Auspicious rites, after oleation and Sweating, after elimination of wastes- urine, faeces after not taking a heavy meal after a light meal ., after carefully considering the nature of the person patient, the Doss, Drugs etc, the physician, accompanied by many experts of the enema therapy, should administer decoction enema to the patient. 36- 37 ½

### **Niruhadravya Kalpana preparation of enema decoction:-**

क्वाथयेद्विंशतिपलं द्रव्यस्याष्टौ फलानि च ॥ ३८ ॥

ततः क्वाथाच्चतुर्थाशं स्नेहं वाते प्रकल्पयेत् ।

पित्ते स्वस्थे च षष्ठांशमष्टमांशं कफेऽधिके ॥ ३९ ॥

सर्वत्र चाष्टमं भागं कल्काद्ववति वा यथा ।

नात्यच्छसान्द्रता वस्तेः पलमात्रं गुडस्य च ॥ ४० ॥

मधुपट्वादिशेषं च युक्त्या

kvāthayedviṁśatipalam̄ dravyasyāṣṭau phalāni ca || 38 ||

tataḥ kvāthāccaturthāṁśam sneham vāte prakalpayet |

pitte svasthe ca ṣaṣṭhāṁśamaṣṭamāṁśam kaphe'dhike || 39 ||

sarvatra cāṣṭamam̄ bhāgam kalkādbhavati vā yathā |

nātyacchasāndratā vasteh palamātram̄ guḍasya ca || 40 ||

madhupaṭvādiśeṣam ca yuktyā

20 Pala- (960 g) of Drugs- enumerated in the prescription and 8 Madana Phala fruits should be made into a decoction with the 16 parts of water (15.360 liters) and boiled down to 1/4<sup>th</sup> quantity; Thus, 3.840 liters of decoction will be obtained.

To the decoction, is added a fat- oil, ghee etc in

1/4<sup>th</sup> quantity = 960 g, for treatment of Vata,

1/6<sup>th</sup> quantity = 640 g for the treatment of Pitta,

1/8<sup>th</sup> quantity = 480 g for healthy person and for the treatment of Kapha disorders.

The quantity of Kalka (Paste) of some Drugs to be added to the decoction for all Doshas and the healthy person shall be 1/8<sup>th</sup> part of the decoction (480 g) neither too thin nor too thick after mixing.

Next one pala (48 g) of Guda- Molasses/ jaggery and appropriate quantity of honey and salt also are also added.

All these are then mixed together, churned well with a churner and made warm by keeping its container either in hot water or by steam from a pot.

It should then be filled into the enema bag in that condition, which is neither too hot nor too cold, neither too fatty nor too dry, neither too strong nor mild, neither too thick nor too thin, neither too much nor too less in quantity, neither with too much of salt nor with it is then pushed into the rectum. 41-43

पठन्त्यन्ये तु तद्विदः ॥ ४३ ॥

मात्रां त्रिपलिकां कुर्यात् स्नेहमाक्षिकयोः पृथक् ।

कर्षार्धं माणिमन्थस्य स्वस्थे कल्कपलद्वयम् ॥ ४४ ॥

सर्वद्रवाणां शेषाणां पलानि दश कल्पयेत् ।

paṭhantyanye tu tadvidah || 43 ||

mātrāṁ tripalikāṁ kuryāt snehamākṣikayoh pr̥thak |

karṣārdhaṁ māṇimanthasya svasthe

kalkapaladvayam || 44 ||

sarvadrvāṇāṁ śeṣāṇāṁ palāni daśa kalpayet |

Some other experts of enema therapy say that the quantity of fats- oil, ghee and honey should be three pala (144 g) individually;

Quantity of Manimantha (Saindhava salt) for healthy will be

half a Karsha – 6 grams, the Kalka- paste of drugs be two Pala 96 g and of all the other liquids put together shall be 10Pala- 480 g. 44-44 ½

Honey, salt, fat, paste and decoction are to be mixed in successive order, one after the other;

This shall be the method of mixing the materials for decoction enema. 45 ½

### **Order of mixing enema substances Vasti dravya mishrana krama**

माक्षिकं लवणं स्नेहं कल्कं क्वाथमिति क्रमात् ॥ ४५ ॥

आवपेत निरुहाणां एष संयोजने विधिः ।

mākṣikam lavaṇam sneham kalkam kvāthamiti kramāt || 45 ||  
āvapeta nirūhāṇām esa samyojane vidhiḥ |

Honey, salt, fat (oil, ghee etc), paste of drugs / herbs and decoction are to be grinded and mixed in successive order this shall be the method of mixing the materials for decoction enema.

उत्तानो दत्तमात्रे तु निरुहे तन्मना भवेत् ॥ ४६ ॥

कृतोपधानः सञ्जातवेगश्चोत्कटकः सृजेत् ।

uttāno dattamātre tu nirūhe tanmanā bhavet || 46 ||  
kṛtopadadhānah sañjātavegaścotkaṭakah sṛjet |

After receiving the enema, the patient should lie with his face upward with a pillow under his head, mentally intent of the

enema; after getting the urge he should eliminate the faeces sitting on his heels. 46

**Maximum time required for exit of decoction enema and measures to be taken when the decoction enema doesn't come out on its own**

आगतौ परमः कालो मुहूर्तो मृत्यवे परम् ॥ ४७ ॥

तत्रानुलोभिकं स्नेहक्षारमूत्राम्लकल्पितम् ।

त्वरितं स्निग्धतीक्ष्णोष्णं वस्तिमन्यं प्रपीडयेत् ॥ ४८ ॥

विदधात् फलवर्ति वा स्वेदनोत्त्रासनादि च

स्वयमेव निवृते तु द्वितीयो वस्तिरिष्यते ॥ ४९ ॥

तृतीयोऽपि चतुर्थोऽपि यावद्वा सुनिरुद्धता ।

āgatau paramaḥ kālo muhūrto mṛtyave param || 47 ||

tatrānulomikam snehakṣāramūtrāmlakalpitam |

tvaritam snigdhatīkṣṇoṣṇam vastimanyam prapīḍayet || 48 ||

vidadyāt phalavartim vā svedanottrāsanādi ca |

svayameva nivṛtte tu dvitīyo vastiriṣyate || 49 ||

trtīyo'pi caturtho'pi yāvadvā sunirūḍhatā |

The maximum **time for decoction enema material to come out** is one Muhurta- 48 minutes, after that period it may be fatal;

Hence another purgative enema prepared with fats, Alkalies, Urine of animals like the cow and sour substances and

possessing unctuous, Penetrating and hot properties should be administered immediately; or a rectal suppository prepared from fruits should be made use of;  
Sweating therapy and frightening should also be resorted to, to induce defecation. 47-48 ½

If the materials comes out on its own accord, then second, third or fourth enema can be given or as many as required till he developed symptoms of proper enema therapy. 49  
The symptoms of bouts of decoction enema therapy are similar to those of purgation therapy. 49 ½

### **Measures to be done after proper elimination of enema liquid**

विरिक्तवच्च योगादीन् विद्यात् योगे तु भोजयेत् ॥ ५० ॥

कोष्णेन वारिणा स्नातं तनुधन्वरसौदनम् ।

विकारा ये निरुद्धस्य भवन्ति प्रचलैर्मलैः ॥ ५१ ॥

ते सुखोष्णाम्बुसिक्स्य यान्ति भुक्तवतः शमम् ।

अथ वातार्दितं भूयः सद्य एवानुवासयेत् ॥ ५२ ॥

viriktavacca yogādīn vidyāt yoge tu bhojayet || 50 ||

koṣṇena vāriṇā snātaṁ tanudhanvarasaudanam |

vikārā ye nirūḍhasya bhavanti pracalairmalaiḥ || 51 ||

te sukhoṣṇāmbusiktasya yānti bhuktavataḥ śamam |

atha vātārditam bhūyah sadya evānuvāsayet || 52 ||

After the appearance of the decided symptoms, the patient should take a bath with warm water, and eat rice mass along with juice of animals of desert- like land. The complications of decoction enema caused by the circulating Malas Doshas will subside by warm water bath and food.

If the patient becomes troubled by increased Vata he should be given a fat enema immediately on the Same day. 50-52

The symptoms of proper, inadequate and excess- decoction enema therapy are the same as those of Snehana (drinking of fat) therapy.

### **Signs of good Anuvasana basti Procedure –**

किञ्चित् कालं स्थितो यश्च सपुरीषो निवर्तते ॥५३॥

स अनुलोम अनिलः स्नेहः तत् सिद्धं अनुवासनम् ।

Enema material – fat coming out along with faeces after staying inside for a short time, followed by flatus moving down are the symptoms of proper fat enema therapy .53

एकं त्रीन् वा बलासे तु स्नेहवस्तीन् प्रकल्पयेत् ॥ ५४ ॥

पञ्च वा सप्त वा पित्ते नवैकादश वाऽनिले ।

पुनस्ततोऽप्ययुग्मांस्तु पुनरास्थापनं ततः ॥ ५५ ॥

ekaṁ trīn vā balāse tu snehavastīn prakalpayet || 54||

pañca vā sapta vā pitte navaikādaśa vā'nile |

punastato'pyayugmāṁstu punarāsthāpanam tataḥ || 55 ||

1 – 3 fat enemata (Anuvasana) should be administered for the treatment of Kapha dominant diseases.

5 – 7 for Pitta,

9 – 11 for Vata.

Again on uneven alternative days- third, Fifth, seventh etc. decoction enema should be given. 54-55

**Note** – Always, Niruha Basti = decoction enema is given in empty stomach.

Anuvasana basti – fat enema is given soon after taking food, when the palms of the patient is still wet due to hand wash, after food intake. (Ardra Pani Avastha)

Food should be given along with

Anna Yusha (Soup prepared with rice, grains) in case of Kapha disorder

Milk, in case of Pitta disorder and

Meat juice / Meat soup in case of Vata disorder. 55 ½

कफपित्तानिलेष्वन्नं यूषक्षीररसैः क्रमात् ।

kaphapittānileşvannam yūṣakṣīrarasaiḥ kramāt |

In case of increased of Vata, one enema consisting of decoction of drugs which mitigate Vata, Trivrt, Saindhava Mixed with fats, Liquids of sweet and sour taste, made warm and administered will be ideal. 56

In case of increase of Kapha, three enemas consisting of decoction of drugs of Aragwadhadhi gana and Vatsakadi gana mixed with honey, cow urine, possessing penetrating, hot and pungent properties is ideal. 58

In case of increase of all the Doshas together, these three kinds of enema will bring down the Doshas for which another enema need to be given with drugs of all the above mentioned qualities. 60

Yet others say that only three kinds of enema are to be prepared,

**Utkleshana** - that causing of the Doshas,

**Shodhana** - that causing purification, by expelling the Doshas and

**Shamana** – that causing mitigation subsiding them inside the body. 61

All these are to be justified on the basis of strength of the Doshas, drugs etc. Administration of enemas should be continued till symptoms of proper enema are obtained.

### **Karma Basti – treatment with 30 enemas**

A course of 30 enemas with one fat enema at the beginning and five at the end, with twelve decoction enema and twelve fat enema alternately in the middle is called as Karma basti. 63 Here, each day, one enema is usually given. Some expert doctors may give two enemas per day. But one enema per day is the common standard

F = Fat enema = Anuvasana = Snehabasti

D = Decoction enema = Niruha = Asthapana

1=F	2 = F	3 = D	4 = F	5 = D	6 = F	7 = D	8 = F	9 = D	10 = F
11 = D	12 = F	13 = D	14 = F	15 = D	16 = F	17 = D	18 = F	19 = D	20 = F

21 =	22 =	23 =	24 =	25 =	26 =	27 =	28 =	29 =	30 =
D	F	D	F	D	F	F	F	F	F

### Kala Basti – 15 enema regimen

A course of 15 enemas, with one fat enema at the beginning and three at the end, with six decoction enemas and five fat enema alternately in the middle- is known as Kala Basti. 64

1=F	2 = D	3 = F	4 = D	5 = F	6 = D	7 = F	8 = D	9 = F	10 = D
11 =	12 =	13 =	14 =	15 =					
F	D	F	F	F					

### Yogabasti – 8 day enema regimen -

A course of eight enemas, with one fat enema both at the beginning and at the end, with three decoction enema and three fat enema alternately in the middle is known as- yoga basti.

1=F	2 = D	3 = F	4 = D	5 = F	6 = D	7 = F	8 = F
-----	-------	-------	-------	-------	-------	-------	-------

स्नेहबस्तिं निरुहं वा नैकमेव अतिशीलयेत् ॥६५॥

उत्क्लेशाग्निविधौ स्नेहात् निरुहात् मरुतो भयत् ।

तस्मात् निरुद्धः स्नेहयः स्यात् निरुहयाश्च अनुवासितः ॥६६॥

स्नेह शोधनयुक्त्यैवं बस्तिकर्म विदोषजित् ।

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Either fat enema or decoction enema alone should not be administered.

More of fat enema may cause nausea and loss of digestion strength.

More of decoction enema may cause fear of increase of Vata. Hence those who are given decoction enema should also be

given fat enema and those who are given fat enema should also be given decoction enema;

Enema therapy will balance the three Doshas only when it is both *lubricating* and *purifying*. 65-661/2

### **Matra Basti – Low dose fat enema –**

हस्वया स्नेहपानस्य मात्रया योजितः समः ॥६७॥ मात्राबस्तिः स्मृतः स्नेहः

Fat enema consisting of fat quantity equivalent to the minimum quantity of fat used for Snehakarma is known as Matra Basti.

In practice, a very low dose of medicated oil or ghee – 50 – 75 ml is administered as Matra Basti.

It should be used always for

Bala – children,

Vriddha – the aged,

Adhva, Bhara, Stri, Vyayama – who are habituated to long walking, carrying heavy weight, sexual activity and exercise

Chinta – who think too much,

who are suffering from- diseases of vata, fractures, debility, poor who are digestive activity, for kings, wealthy persons and persons who live happily.

It conquers the Doshas, does not need strict regimen, gives strength, eliminates the wastes- faeces, urine etc. easily and is comfortable. 67-69

### **Uttarabasti- urethral and vaginal enema/ douche:-**

In diseases of the urinary bladder and of vagina and uterus in women, uttarabasti should be administered, to those who have purified by two or three decoction enemas, per rectum. 70

The nozzle should be **12 Angula** in length, in terms of patients own fingers, round- tubular resembling a cow's tail at its end should have an orifice of mustard size. It should be made of gold, silver etc metals, it should be smooth, resembling the stalk of flowers such as Kunda, Ashvamara and sumanas. It should be strong. 71-72

The enema liquid should be mild in strength, light- easily acting, its quantity **one Suktि- 24 g** or lesser.

#### **Uttarabasti Vidhi\_ Procedure:-**

Next the patient who has been given bath and food in accordance with the regimen prescribed for fat enema, should one's knees, this penis should be held straight- by the physician and a thin probe should be slowly inserted the by the physician and a thin probe should be slowly inserted into the urethra to clear the channel; after thus clearing the passage, the enema nozzle should be inserted along the line of the Suture, to the entire length of the Urethal passage- till the cavity of the urinary bladder is reached, without shaking and the enema bag pressed just as described for rectal enema, pushing the fat-0 oil, ghee etc. into the urinary bladder; this is the ideal method- for a urethral enema. 73-75 ½

In this manner three or four enemas should be given; all other procedures- after care, food etc. are planned similar to that of fat enema therapy. 76-76 ½

For women, Vaginal/ Uterine enema- douche should be administered during the Menstrual period only for, it is only then that it- uterus is without its closure material; it can be

given even apart from the menstrual period, in emergency. In diseases such as prolapsed and pain of the uterus or Vagina, in other diseases of uterus and vagina and in menorrhagia. 77-78  
The nozzle- for this enema should be ten Angulas in length, permitting the entry of a grain of Mudga- green gram, it should be inspected to a length of four Angula in case of vaginal passage and to a length of two Angula in case of urethral passage in diseases like Dysuria etc. and in case of children it shall be one Angulas. 79

प्रकुञ्चो मध्यमा मात्रा, बालानां शुक्रिरेवतु ॥८०॥

The medium quantity of enema is one prakunca Pala=48 g and for children one Sukti- half Pala=24 g only 80

The women, who is lying on a cot with her face upwards, and legs folded at the knees and kept erect, should be administered, the Vaginal/ Urethal enema, three or four times in a day and night; it should be continued for three days only increasing the quantity of fat enema liquid daily;  
After a gap three days it should be administered again for another three days. 81-82

**Samanya Bastikala-** periods of administration of enema generally :-

पक्षाद्विरेको वमिते ततः पक्षात् निरुहणम् । सद्यो निरुट्य आन्वास्यः सत्परात्रात्  
विरेचितः ॥८३॥

Purgation therapy should be resorted to after a fortnight after emesis therapy

and decoction enema after a fortnight after purgation therapy,

Fat enema- therapy should be administered immediately after decoction enema but after seven days after purgation therapy.

83

यथा कुसुम्भादियुतात् तोयात् रागं हरेत्पटः ।  
तथा द्रवीकृतात् देहात् बस्तिः निर्हरते मलान् ॥८४॥

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शाखागताः कोष्टगताश्च रोगा मर्म ऊर्ध्व सर्वात्यव अङ्गजाश्च ।  
ये सन्ति तेषां न तु कश्चिदन्यो वायोः परं जन्मनि हेतुरस्ति ॥८५॥  
विट् श्लेष्म पित्तादि मलोच्चयानां विक्षेपसंहारकरः स यस्मात्।  
तस्य अतिवृद्धस्य शामाय न अन्यत् बस्तेर्विना भ्रेषजमस्ति किञ्चित् ॥८६॥  
तस्मात् चिकित्सार्द्ध इति प्रदिष्टः कृत्स्ना चिकित्सापि च बस्तिरेकैः ।

Just as the cloth adsorbs the color from the water,boiled with Kusumbha etc, colouring materials, similarly, the enema, absorbs the Doshas from the moistened body. 84

### **Basti Chikitsa Sresthata- importance of enema therapy :-**

For all the diseases which are localized in the Shakha (extremities), Koshta (alimentary tract), Marma (vital organs), all the organs above the shoulders, there is no other cause, more important than Vata.

Vata is the one responsible for transportation and destruction of the increased faeces, Kapha, Pitta and other Malas – wastes; To balance the greatly increased Vata, there is no treatment more efficient other than enema therapy.

Hence it is described as half of the treatment (Ardha Chikitsa) – of all diseases while some others authorities say, that it is full treatment even.

Similarly, Sira Vyadha – venesection treatment is considered to be effective in vitiated blood conditions. 87

Thus ends the chapter Basti Vidhi- the 19th in Sutrasthana of Astangahrdaya Samhita.

## **CHAPTER 20: NASYA THERAPY BENEFITS TYPES**

### **INDICATION – NASYA VIDHI ADHYAYA**

Ashtanga Hridayam

Sutrasthanam – Chapter – 20

नस्यविधिमध्यायं

(Nasal Medication)

### **CHAPTER 20: NASYA THERAPY BENEFITS TYPES INDICATION – NASYA VIDHI ADHYAYA**

This chapter explains in detail about types, methods, indications and contra indication of nasal instillation of medicine – Nasya therapy. It is the 20th chapter of Ashtanga Hrudaya Sutrasthana, written by Acharya Vaghbhata, son of Vaidyapathi Simhagupta.

Pledge by the author(s)

अथातो नस्य विधिमध्यायं व्याख्यास्यामः।

इति ह स्माहुः आत्रेयादयो महर्षयः॥गद्यसूत्रे॥२॥

athāto nasya vidhimadhyāyam vyākhyāsyāmaḥ|  
iti ha smāhuḥ ātreyādayo maharṣayah||gadyasūtre||2||

अथातो नस्य विधिमध्यायं व्याख्यास्यामः - athāto nasya

vidhimadhyāyam vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the explanation of nasal medication / errhine therapies

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyādayo  
maharṣayah - thus pledge Atreya and other sages.

Meaning and intention of Nasya i.e. nasal medication

ऊर्ध्वजत्रुविकारेषु विशेषान्नस्यम् इष्यते ।

नासा हि शिरसो द्वारं तेन तद् व्याप्य हन्ति तान् ॥ १ ॥

ūrdhvajatruvikāreṣu viśeṣānnasyam işyate |

nāsā hi śiraso dvāram tena tad vyāpya hanti tān || 1 ||

Nasya- Nasal medication is especially described for the treatment of diseases of the parts above the shoulders; Nose is the gateway for the head, spreading through this, the nasal medication reaches all the parts of the head and neck and cures the diseases. 1

Trividha Nasya – three kinds of Nasal medication: -

विरेचनं बृंहणं च शमनं च त्रिधापि तत् ।

virecanam br̥mhaṇam ca śamanam ca tridhāpi tat |

Nasya treatment is of three kinds –

1. Virechana Nasya – purgatory
2. Brimhana Nasya – nourishing and
3. Shamaṇa – Palliative,

Virechana Nasya –

Purgatory errhines – Virechana Nasya

विरेचनं शिरःशूलजाङ्गस्यन्दगलामये ॥ २ ॥

शोफगण्डकृमिगन्थिकुष्ठापस्मारपीनसे ।

virecanam śirahśūlajādyasyandagalāmaye || 2 ||

śophagaṇḍakrmigranthikuṣṭhāpasmārapīnase |

It does purification. It expels the Doshas of head and neck out of the body. It is useful in

Shirashoola – headache,

Jadya – loss of movement of the head, heaviness, stiffness

Syanda – eye diseases

Galamaya – diseases of the throat,

Shopha – swelling,

Ganda – enlargement of glands,

Krumi – worm infestation

Granthi – tumour, fibroid

Kushta – skin diseases

Apasmara – Epilepsy and

Peenasa – rhinitis

Shodhana nasya is by the use of fats – (oils and ghee), suitable to the diseases and processed with appropriate drugs, in the form of Paste, decoction etc. and mixed with honey, salt and Asava (fermented infusion). 5

Nourishing errhines – Brimhana Nasya

बृहणं वातजे शूले सूर्यावर्ते स्वरक्षये ॥ ३ ॥

नासास्यशोषे वाक्सङ्गे कृच्छ्रबोधे वबाहुके ।

bṛmhāṇam vātaje śūle sūryāvarte svarakṣaye || 3 ||

nāsāsyāśoṣe vāksaṅge kṛcchrabodhe 'vabāhuke |

Brimhana Nasya – Nourishing type of Nasya treatment is required for

Vataja Shula – headache of Vata origin,  
Suryavarta – Headache that increases by the day  
Svarakshaya – loss of voice,  
Nasa, Asya Shosha – emaciated – dryness of the nose and mouth,  
Vak Sangha – Difficulty to speak  
Krichra bodha – difficulty in opening of eyes and  
Apabahuka- difficulty of movement of the Arm. 3  
Brimhana Nasya is by the use of juice of meat or blood of animals of desert- like lands, mixed with Khapura –plant extracts, resin, Gums etc.

Palliative errhines – Shamana Nasya

शमनं नीलिकाव्यङ्गकेशदोषाक्षिराजिषु ॥ ४ ॥

śamanam nīlikāvyaṅgakeśadoṣākṣirājiṣu || 4 ||

Shamana Nasya – Palliative nasal medication is required in Neelika – blue patches on the skin,

Vyanga – discolored patch on face diseases of the hair and of the eyes. 4

Shamana Nasya is by the use of juice of meat, blood milk or even water. 6

Materials used in the three kinds of errhines

यथास्वं यौगिकैः स्नेहैर्यथास्वं च प्रसाधितैः ।

कल्ककवाथादिभिश्चायं मधुपट्वासवैरपि ॥ ५ ॥

बृंहणं धन्वमांसोत्थरसासृक्खपुरैरपि ।

शमनं योजयेत् पूर्वैः क्षीरेण सलिलेन वा ॥ ६ ॥

yathāsvam yaugikaiḥ snehairyathāsvam ca prasādhitaiḥ |  
 kalkakvāthādibhiścādyam madhupaṭvāsavair api || 5 ||  
 bṛmhāṇam dhanvamāṇsottharasāśrkkhapurairapi |  
 śamanam yojayet pūrvaiḥ kṣīreṇa salilena vā || 6 ||

The purificatory errhines are administered by the use of fats like oil etc suitable in destroying the related diseases or with the fats processed with appropriate herbs or with fats processed with paste of medicinal herbs, decoction etc or processed and added with honey, salt, and fermented infusions nourishing nasal medications are done using juice of meat or blood of animals living in desert like lands, mixed with plant extracts, resin, gums etc. palliative errhines are done using the juice of meat, blood etc, as used in nourishing nasal medications, milk or water.

Anya Nasya Prakarah – other kinds of nasal medication: -

मर्शश्च प्रतिमर्शश्च द्विधा स्नेहोऽत्र मात्रया ।  
 कल्काद्यैरवपीडस्तु स तीक्ष्णौमूर्धरेचनः ॥ ७ ॥  
 ध्मानं विरेचनशूर्णो

marśaśca pratimarśaśca dvidhā sneho 'tra mātrayā |  
 kalkādyairavapīḍas tu sa tīkṣṇairmūrdharecanah || 7 ||  
 dhmānam virecanaścūrṇo

Marsha and Pratimarsha are the two subdivisions of sneha nasya- nasal medication with fat material based on the quantity –of fats used.

Avapeeda is from paste (Kalka), fresh juice, decoction and it is a strong purgation to the head. 7

Method of using powder errhines – Dhmana nasya prayoga vidhi

युञ्ज्यात् तं मुखवायुना ।

षडङ्गुलद्विमुखया नाड्या भेषजगर्भया ॥ ८ ॥

स हि भूरितरं दोषं चूर्णत्वादपकर्षति ।

yuñjyāt tam mukhavāyunā |

ṣaḍaṅguladvimukhayā nāḍyā bheṣajagarbhayā || 8 ||

sa hi bhūritaram doṣam cūrṇatvādapakarṣati |

Dhmana is in the form of powder- to be blown into the nose and is a purgative. It is administered by blowing it inside with the help of air from the mouth, the power held in a tube of six Angula in length, having opening at both its end. It pulls out the greatly imbalanced Doshas because it is in the form of powder. 8

Nasya Matra – quantity of nasal drops: -

प्रदेशिन्यङ्गुलीपर्वद्वयान् मग्नसमुद्धृतात् ॥ ९ ॥

यावत् पतत्यसौ बिन्दुर्दशाष्टौ षट् क्रमेण ते ।

मर्शस्योत्कृष्टमध्येना मात्रास्ता एव च क्रमात् ॥ १० ॥

बिन्दुद्वयोनाः कल्कादेर्

pradeśinyaṅgulīparvadvayān magnasamuddhṛtāt || 9 ||

yāvat patatyasau bindur daśāṣṭau ṣaṭ kramena te |

marśasyotkṛṣṭamadhyonā mātrāstā eva ca kramāt || 10 ||

bindudvayonāḥ kalkāder

The amount of liquid that drops after immersing two digits of the index finger in any liquid and taking the finger out forms one bindu- 1 drop.

10, 8 and 6 such drops are the maximum, moderate and minimum doses, respectively of Marsha Nasya (oil / fat medication).

In respect of Paste (Kalka), fresh juice, decoction the doses are less by two bindu. i.e. maximum, medium and minimum does of Avapidaka kind of nasya are 8,4 and 6 drops respectively. 9-10

Nasya Anarhah – persons unsuitable to nasal medication: -

योजयेन् न तु नावनम् ।

तोयमधगरस्नेहपीतानां पातुमिच्छताम् ॥ ११ ॥

भुक्तभक्तशिरःस्नातस्नातुकामस्तुतासृजाम् ।

नवपीनसवेगार्तसूतिकाश्वासकासिनाम् ॥ १२ ॥

शुद्धानां दत्तवस्तीनां तथानार्तवदुर्दिने ।

अन्यत्रात्ययिकाद् व्याधेर्

yojayen na tu nāvanam |

toyamadyagarasnehapītānām pātumicchatām || 11 ||

bhuktabhaktaśiraḥsnātasnātukāmasrutāsṛjām |

navapīnasavegārtasūtikāśvāsakāsinām || 12 ||

śuddhānām dattavastīnām tathānārtavadurdine |

anyatrātyayikād vyādher

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 have taken food just then, who have already taken bath or who desire to take bath-soon, who have had blood letting therapy- or severe bleeding due to other causes, who are having acute rhinitis, Who are getting natural urges of the body; the woman who has recently delivered, patients of dyspnoea, COPD, Asthma and cough, those who have undergone purification (Panchakarma) therapies (Vamana and Virechana) who have been given Basti treatment – just then, at unsuitable seasons and on Sunless cloudy days except in emergency during diseases.

11-12 ½

Regulations for administration of nasal medication

अथ नस्यं प्रयोजयेत् ॥ १३ ॥

प्रातः क्षेष्मणि मध्याहे पिते सायन्निशोक्ष्ले ।

स्वस्थवृते तु पूर्वाहे शरत्कालवसन्तयोः ॥ १४ ॥

शीते मध्यान्दिने ग्रीष्मे सायं वर्षासु सातपे ।

वाताभिभूते शिरसि हिंमायामपतानके ॥ १५ ॥

मन्यास्तम्भे स्वरभंशे सायं प्रातर्दिने दिने ।

एकाहान्तरमन्यत्र

atha nasyam prayojayet || 13 ||  
prātaḥ śleṣmaṇi madhyāhne pitte sāyanniśoścale |  
svasthavṛtte tu pūrvāhne śaratkālavasantayoh || 14 ||  
śīte madhyandine grīṣme sāyam varṣāsu sātape |  
vātābhībhūte śirasi hidhmāyām apatānake || 15 ||  
manyāstambhe svarabhramśe sāyamprātardine dine |  
ekāhāntaramanyatra

Nasal medication should be administered in morning for Shleshma – increase of Kapha, during midday for pitta, in the evening or night for the healthy.

During Sharath (Autumn) and Vasantha (Spring), it should be given in forenoon.

During winter, it should be given in midday.

Evenings in Grisma –summer, when there is sunlight during Varsha- rainy season.

It should be done both in evening and morning daily in the following diseases.

Vataja shiroroga – diseases of the head caused by Vata,

Hikka – Hiccup,

Ayama – tetanus,

Apatanaka – Convulsive disorders,

Manyasthambha – stiffness of the neck, and

Svarakshaya – hoarseness of voice, 13-15

In other diseases, it should be done on every alternative day for a week. 16

Nasya Vidhi – procedure of medication: -

स्निग्धस्विन्नोत्तमाङ्गस्य प्राक्कृतावश्यकस्य च ।

निवातशयनस्थस्य जत्रूर्ध्वं स्वेदयेत् पुनः ॥ १७ ॥

अथोत्तानर्जुदेहस्य पाणिपादे प्रसारिते ।

किञ्चिदुन्नतपादस्य किञ्चिन् मूर्धनि नामिते ॥ १८ ॥

नासापुटं पिधायैकं पर्यायेण निषेचयेत् ।

उष्णाम्बुतसं भैषज्यं प्रणाङ्या पिचुनाथवा ॥ १९ ॥

दत्ते पादतलस्कन्धहस्तकर्णादि मर्दयेत् ।

शनैरुच्छिद्य निष्ठीवेत् पार्श्योरुभयोस्ततः ॥ २० ॥

आभेषजक्षयाद् एवं द्विस्त्रिवा नस्यमाचरेत् ।

मूर्छायां शीततोयेन सिञ्चेत् परिहरन् शिरः ॥ २१ ॥

snigdhasvinnottamāṅgasya prākkṛtāvaśyakasya ca |

nivātaśayanasthasya jatrūrdhvam svedayet punah || 17 ||

athottānarjudehasya pāṇipāde prasārite |

kiñcidunnatapādasya kiñcin mūrdhani nāmite || 18 ||

nāsāpuṭam pidhāyaikam paryāyeṇa niṣecayet |

uṣṇāmbutaptam bhaiṣajyam pranāḍyā picunāthavā || 19 ||

datte pādatalaskandhahastakarṇādi mardayet |

śanairucchidya niṣṭhīvet pārśvavorubhayos tataḥ || 20 ||

ābheṣajakṣayād evam dvistrirvā nasyamācaret |

mūrchāyām śītatoyena siñcet parihaṇa śirah || 21 ||

The head of the person who has attended to these essential activities – elimination of urine and faeces, washing of the

teeth and mouth etc. earlier, should be massaged with oil and given fomentation (mild sweating).

He should then be made to lie – on a cot in a room devoid of breeze,

the parts above his shoulders should be given fomentation (mild sweating) once again,

He is made to lie straight with his face upwards, extending his arms and legs,

the medicine slightly warmed with the help of hot water, should be taken either in a tube or soaked in a piece of cloth, and instilled into each nostril alternately, keeping the other one closed.

After instilling, his soles, neck, palms, ears etc. should be massaged- mildly, he should then turn to his sides and spit out till the entire medicine comes out.

In this manner two or three nasal medications should be administered to him.

If he goes unconscious, cold water should be sprinkled over the face, avoiding head. 21

Sneha Nasya- Nasal medication with fat materials:-

स्नेहं विरेचनस्यान्ते दयाद् दोषाद्यपेक्षया ।

नस्यान्ते वाक्शतं तिष्ठेद् उत्तानो

sneham virecanasyānte dadyād doṣādyapekṣayā ।  
nasyānte vākśataṁ tiṣṭhed uttāno

Nasal medication with fat material should be given at the end of purgative Nasal medications, in consideration of the Doshas etc.

After medication is completed, the patient should lie with face upwards, for a period of uttering one hundred syllables (for 100 seconds),

Post care after administering fat errhines – Sneha Nasya

धारयेत् ततः ॥ २२ ॥

धूमं पीत्वा कवोष्णाम्बुकवडान् कण्ठशुद्धये ।

dhārayet tataḥ || 22 ||

dhūmam pītvā kavosñāmbukavaḍān kaṇṭhaśuddhaye |

Then he should inhale smoke of medicated herbs and gargle the month with lukewarm water many times to cleanse the throat. 21-22 ½

Symptoms of good Sneha nasya (with oil or ghee):

(remember that Marsha and Pratimarsha are the two types of Sneha nasya)

सम्यक्स्निग्द्धे सुखोच्छ्वासस्वप्नबोधाक्षपाटवम् ॥ २३ ॥

samyaksnidhe sukhocchvāsasvapnabodhākṣapāṭavam || 23 ||

Sukha Uchvasa – Expiration without difficulty,

Sukha swapna – sleep

Sukha bodha – easy awakening from sleep and

Akshapatava – keenness of sense organs

are the signs of lubricating nasal therapy properly done. 23

Symptoms of inadequate Sneha nasya (with oil or ghee) –

रुक्षे ऽक्षिस्तब्धता शोषो नासास्ये मूर्धशून्यता ।

rūkṣe 'kṣistabdhataḥ śoṣo nāsāsyē mūrdhaśūnyatā |

Akshi stabdhata – Loss of movement of the eyes,

Shosha Nasa asye – emaciation, dryness of the nose and mouth

Murdha shunyata – feeling of emptiness inside the head are the signs of dryness- or inadequate Lubrication.

Symptoms of excess Sneha nasya –

स्निग्धे स्ति कण्डूगुरुताप्रसेकारुचिपीनसाः ॥ २४ ॥

snigdhe 'ti kandūgurutāprasekāruci pīnasāḥ || 24 ||

Kandu – Itching

Guruta – feeling of heaviness of the head,

Praseka – excess salivation,

Aruchi – anorexia

Peenasa – rhinitis

are signs of excess of Lubrications therapy. 24

Symptoms of properly, inadequately and excessively administered purgatory errhines

सुविरिक्ते ऽक्षिलघुतावक्त्रस्वरविशुद्धयः ।

दुर्विरिक्ते गदोद्रेकः क्षामतातिविरेचिते ॥ २५ ॥

suvirikte 'kṣilaghutāvaktrasvaraviśuddhayah |

durvirikte gadodrekaḥ kṣāmatātivirecite || 25 ||

akshikaghuta – lightness of the eyes,

vaktra swara vishuddhi – clean mouth and clear voice;

Inadequate Virechana Nasya (purgative therapy) causes exacerbation of the diseases and

excess therapy leads to emaciation. 25

Indications of pratimarsha nasal medication

प्रतिमर्शः क्षतक्षामबालवृद्धसुखात्मसु ।

प्रयोज्यो कालवर्षे पि

pratimarśah kṣatakṣāmabālavṛddhasukhātmasu |

prayojyo 'kālavarṣe 'pi

Pratimarsha Nasya is a type of oil / fat Nasya. Here the dose is very low. Hence, it is indicated in wide variety of diseases.

It can be administered to

Kshata – wounded,

Kshaama – the emaciated,

Baala – the children,

Vruddha – the aged and

Sukhaatma – those who lead a happy conservative life;

it can be administered even during unsuitable time, season, day etc. It can also be administered during rainy season.

Contra indication for Pratimarsha nasya –

न त्विष्टो दुष्टपीनसे ॥ २६ ॥

मध्यपीते बलश्रोत्रे कृमिदूषितमूर्धनि ।

उत्कृष्टोत्क्लिष्टदोषे च हीनमात्रतया हि सः ॥ २७ ॥

na tviṣṭo duṣṭapīnase || 26 ||

madyapīte 'balaśrotre kṛmidūṣitamūrdhani |

utkṛṣṭotkliṣṭadoṣe ca hīnamātratayā hi saḥ || 27 ||

It is not suitable in

Dushta Peenasa – infective Rhinitis,

Madyapeeta – those who has have drunk wine,  
Abalashrota – People with low ears- low hearing capacity  
Krumidushita Murdha – head infested with worms,  
utklishta Dosha – in whom, in the Doshas are greatly imbalanced and moving from place to place;  
In these conditions, it is not suitable because it is of less quantity. 26-27

Pratimarsha Kala – time to administered Pratimarsha Nasya –

निशाहर्भुक्तवान्ताहःस्वप्नाध्वश्मरेतसाम् ।

शिरोऽभ्यञ्जनगण्डूषप्रस्नावाञ्जनवर्चसाम् ॥ २८ ॥

दन्तकाषस्य हासस्य योज्योऽन्ते ऽसौ द्विबिन्दुकः ।

पञ्चसु स्रोतसां शुद्धिः क्लमनाशस्त्रिषु क्रमात् ॥ २९ ॥

द्रग्बलं पञ्चसु ततो दन्तदार्दयं मरुच्छमः ।

niśāharbhuktavāntāhaḥsvapnādhvaśramaretasām |  
śiro'bhyāñjanagaṇḍūṣaprasrāvāñjanavarcasām || 28 ||  
dantakāṣṭhasya hāsasya yojyo 'nte 'sau dvibindukah |  
pañcasu srotasām śuddhiḥ klamanāśastriṣu kramāt || 29 ||  
dṛgbalām pañcasu tato dantadārḍhyam marucchamaḥ |

After head massage

After Gandusha (gargling)

After Anjana – collyrium,

After defecation,

After tooth brushing,

After bouts of laughing;

its dose is two Bindu- 2 drops. 28

Pratimarsha cleanses, clears the channels, relieves fatigue, improves eye sight, bestows sturdiness to the teeth and mitigates the Vata.29

Kriya Nisiddha Vayas – unsuitable age for therapies –

न नस्यम् ऊनससाब्दे नातीताशीतिवत्सरे ॥ ३० ॥

न चोनाष्टादशे धूमः कवडो नोनपञ्चमे ।

न शुद्धिरूनदशमे न चातिक्रान्तसप्ततौ ॥ ३१ ॥

na nasyam ūnasaptābde nātītāśītivatsare || 30 ||

na conāṣṭādaśe dhūmaḥ kavaḍo nonapañcame |

na śuddhirūnadaśame na cātikrāntasaptatau || 31 ||

Nasya should not be administered to those who are less seven years and more than 80 years of age;

Dhuma- inhalation of smoke of drugs should not be administered for children below 18 years;

Kavala- mouth gargling should not be administered for children below five years; Shodhana – purification (Panchakarma) therapies like Vamana, Virechana etc. should not be administered below 10 years and above 70 years of age. 30-31  
Appraisal of Pratimarsha nasal medication

आजन्ममरणं शस्तः प्रतिमर्शस्तु वस्तिवत् ।

मर्शवच्च गुणान् कुर्यात् स हि नित्योपसेवनात् ॥ ३२ ॥

न चात्र यन्त्रणा नापि व्यापदभ्यो मर्शवद् भयम् ।

ājanmamaraṇāṁ śastah pratimarśastu vastivat |

marśavacca guṇān kuryāt sa hi nityopasevanāt || 32 ||

na cātra yantraṇā nāpi vyāpadbhyo marśavad bhayam |

Pratimarsha – kind of nasal medication is good from birth to death just like basti treatment. It provides the benefits like Marsha Nasya (oil, high dose if used daily, it does not need any control – regarding food and activities nor it has any risks like Marsha Nasya. 32

Only oil should be used for nasal medication

तैलमेव च नस्यार्थं नित्याभ्यासेन शस्यते ॥ ३३ ॥

शिरसः क्षेष्मधामत्वात् स्नेहाः स्वस्थस्य नेतरे ।

tailameva ca nasyārthe nityābhyaśena śasyate || 33 ||

śirasaḥ śleṣmadhāmatvāt snehāḥ svasthasya netare |

Medicated oil only is ideal for daily use of Nasya (Pratimarsha), because the head is the dwelling place of kapha and no fat other than oil, can keep it healthy. 33

Differences between Marsha and Pratimarsha nasal medications, other therapy duals classified on similar grounds

आशुकृच्चिरकारित्वं गुणोत्कर्षापकृष्टता ॥ ३४ ॥

मर्शं च प्रतिमर्शं च विशेषो न भवेद् यदि ।

को मर्शं सपरीहारं सापदं च भजेत् ततः ॥ ३५ ॥

अच्छपानविचाराख्यौ कुटीवातातपस्थिती ।

अन्वासमात्रावस्ती च तद्वदेव विनिर्दिशेत् ॥ ३६ ॥

āśukṛccirakāritvam guṇotkarṣāpakṛṣṭatā || 34 ||

marśe ca pratimarše ca viśeṣo na bhaved yadi |

ko marśam saparīhāram sāpadam ca bhajet tataḥ || 35 ||

acchapānavigārākhyau kuṭīvātātapasthitī |

anvāsamātrāvastī ca tadvadeva vinirdiśet || 36 ||

Immediate and delayed action, more and less benefits are the results of Marsha and Pratimarsa respectively.

If there is no difference between them, who will resort to marsha which is associated with controls – regarding food and activities and risks?

In the same way,

Acchapana – drinking of pure fat alone and

Vicharana- intake of fat mixed with foods etc.

Similar is the case of

Kuti Pravesika – one kind of rejuvenation therapy where the person needs to stay in a house for weeks together, taking Chyawanprash etc. and

Vatatapika- Rejuvenation treatment, wherein patient can do his routine work.

Similar is the case of

Anuvasana – fat enema and

Matra basti – fat enema with very little oil 34-36

Anu taila -

जीवन्तीजलदेवदारुजलदत्वक्सेव्यगोपीहिमं ॥ ३७अ ॥

दार्वीत्वञ्जुकप्लवागुरुवरीपुण्ड्राह्बिल्वोत्पलम् ॥ ३७ब् ॥

धावन्यौ सुरभिं स्थिरे कृमिहरं पत्रं त्रुटीं रेणुकां ॥ ३७च् ॥

किञ्जल्कं कमलाद् बलां शतगुणे दिव्ये स्मृभसि क्वाथयेत् ॥ ३७द् ॥

तैलाद् रसं दशगुणं परिशेष्य तेन तैलं पचेत सलिलेन दशैव वारान् ।

पाके क्षिपेच्च दशमे सममाजदुग्धं नस्यं महागुणमुशन्त्यण्टौलमेतत् ॥ ३८ ॥

jīvantījaladevadārujaladatvaksevyagopīhimam || 37a ||

dārvītvāñmadhukaplavāguruvarīpuñdrāhvabilvotpalam || 37b ||

dhāvanyau surabhim sthire krmiharam pattram truṭīm reñukām  
|| 37c ||

kiñjalkam kamalād balām śataguṇe divye 'mbhasi kvāthayet ||  
37d ||

tailād rasaṁ daśaguṇam pariśeṣya tena tailam paceta salilena  
daśaiva vārān |

pāke kṣipec ca daśame samamājadugdham nasyam  
mahāguṇamuśantyañutailametat || 38 ||

Jivanti, Jala, Devadaru, Jalada, Twak, Sevy, Gopi (sariva),  
Hima, Darvi twak, Madhuka, Plava, Agaru, Shatavari,  
Pundrahva, Bilva, Utpala, the two Dhavani, surabhi, the two  
Sthira, Krmihara (Vidanga), Patram (Cinnamon leaf), Truti  
(Cardamom), Renuka, Kinjalka, Kamala (lotus) and Bala- are  
to be boiled in one hundred parts of rain water / pure water  
and decoction reduced to one tenth part;  
to this decoction, equal quantity of sesame oil is added and  
cooked for ten times.

(The decoction is added to the oil, boiled till water evaporation.  
Again, equal quantity of decoction is added, evaporated. This  
process is repeated for 10 times. During the tenth cooking,  
equal quantity of goat's milk (equal to the quantity of oil) is

added – and cooking is completed. This oil known as Anutaila, used as nasal drops, bestows great benefits. 37-38

### Nasya Phala- Benefits of Nasya treatment –

घनोन्नतप्रसन्नत्वकस्कन्धग्रीवास्यवक्षसः ।

दण्डिन्द्रियास्तपलिता भवेयुर् नस्यशीलिनः ॥ ३९ ॥

ghanonnataprasannatvaskandhagrīvāsyavakṣasah ।

dṛḍhendriyāstapalitā bhavyeर् nasyaśīlinah || 39 ||

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. 39

इति श्रीवैद्यपति सिंहगुप्त सूनु श्रीमत् वाग्भट विरचितायाम् अष्टाङ्गहृदयसंहिताया

सूत्रस्थाने नस्य विधिः नाम विंशो अध्यायः॥२०॥

iti śrīvaidyapati simhagupta sūnu śrīmat vāgbhaṭa viracitāyām  
aṣṭāṅgahṛdayasaṁhitāyā sūtrasthāne nasya vidhiḥ nāma viṁśo  
adhyāyah||20||

Thus ends the 20th chapter of Ashtangahrdaya Samhita Sutrasthana, named Nasya Vidhim Adhyayam, written by Shrimad Vaghbata, son of Shri Vaidyapati Simhagupta.

## HOW TO DO AYURVEDIC NASYA TREATMENT AT HOME? NASAL DROPS FOR LONG LIFE

Nasya treatment means putting nasal drops. While you might already know 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.

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.

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 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 have had blood letting therapy- or severe bleeding due to  
other causes,

who are having acute rhinitis,

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 had 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.<sup>29</sup>

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.

## **Ashtanga Hridayam**

### **Sutrasthanam – Chapter – 21**

**धूमपानविधिमध्यायं**

**(Medicated Smoking)**

#### **CHAPTER 21: HERBAL SMOKING – DHUMAPANA VIDHI ADHYAYA**

In this chapter, we are learning in detail about herbal smoking, its benefits, indications, timing, contra indication etc. This is the 21st chapter of Ashtangahrudayam Sutrasthana, written by Acharya Vaghbata, son of Vaidyapathi Simhagupta.

Pledge by the author(s)

अथातो धूमपान विधिमध्यायं व्याख्यास्यामः।

इति ह स्माहुः आत्रेयादयो महर्षयः। गद्यसूत्रे॥२॥

athāto dhūmapāna vidhimadhyāyam vyākhyāsyāmaḥ।

iti ha smāhuḥ ātreyādayo maharṣayah|gadyasūtre| |2||

अथातो धूमपान विधिमध्यायं व्याख्यास्यामः - athāto dhūmapāna  
vidhimadhyāyam vyākhyāsyāmaḥ - after having offered prayers to the God,  
henceforth we are going to explain the chapter pertaining to the explanation  
of medicated smoking.

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyādayo maharṣayah - thus  
pledge Atreya and other sages.

Atreya and other sages pledge that after the Nasya Vidhim Adhyayam i.e. the chapter expounding nasal medications, they would henceforth be explaining the chapter called Dhumapana Vidhi Adhyayam.

## Purpose of administering medicated smoking

जत्रूर्ध्वकफवातोत्थविकाराणामजन्मने ।

उच्छेदाय च जातानां पिबेद् धूमं सदात्मवान् ॥ १ ॥

jatrūrdhvakaphavātthavikārāṇāmajanmane |

ucchedāya ca jātānāṁ pibed dhūmam sadātmavān || 1 ||

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. 1

## Types of Dhumapana –

स्निग्धो मध्यः स तीक्ष्णश्च वाते वातकफे कफे ।

योज्यो

snigdho madhyah sa tīkṣṇaś ca vāte vātakaphe kaphe |

yojyo

Snigdha Dhuma – lubricating, also known as Mrudu (Soft) / Prayogika – useful in Vata imbalance.

Madhya Dhuma – medium – useful in Vata and Kapha imbalance. Also known as Shamana Dhuma

Teekshna Dhuma – strong, useful in Kapha imbalance. Also known as Virechana dhuma (Purifying). 2

## Dhuma Anarhah- person unsuitable for inhalation –

न रक्तपित्तार्तिविरक्तोदरमेहिषु ॥ २ ॥

तिमिरोर्ध्वनिलाध्मानरोहिणीदत्तवस्तिषु ।

मत्स्यमधदधिक्षीरक्षौद्रसनेहविषाशिषु ॥ ३ ॥

शिरस्यभिहते पाण्डुरोगे जागरिते निशि ।

na raktapittārtivirktodaramehiṣu || 2 ||

timirordhvānilādhmānarohiṇīdattavastiṣu |

matsyamadyadadhikṣīrakṣaudrasnehaviṣāsiṣu || 3 ||

śirasyabhihate pāṇḍuroge jāgarite niśi |

Inhalation of smoke should not be done for persons who are suffering from

Raktapitta- bleeding disease,

Virikta – who has undergone Virechana therapy,

Udara – ascites, intestinal obstruction

Meha – diabetes, urinary tract disorders

Timira – blindness,

Urdhwa Anila – upward movement of Vata,

Adhma – Flatulence, bloating

Rohini- a serious disease of the throat, diphtheria,

Datta Basti – who have been administered enema,

who have just eaten fish, wine, curds, milk, honey, fats and poison;

who are injured in the head,

Pandu- anemia and

Jagarita – those who have kept awake at night. 2a – 3a

### **Side effects of herbal smoking -**

रक्तपित्तान्ध्यबाधिर्यतृण्मूर्छामदमोहकृत् ॥ ४ ॥

धूमो काले तिपीतो वा

raktapittāndhyabādhiryatr̥mūr̥chāmadamohakṛt || 4 ||

dhūmo 'kāle 'tipīto vā

Doing Dhumapana at improper time or in excess leads to

Rakta pitta- bleeding disease,

Andhya – blindness,

Badharya – deafness,

Trut – excessive thirst

Murcha – fainting, loss of consciousness

Mada, Moha – delusion

**Treatment for ill-effects caused by taking medicated smoking at improper time or in excess**

तत्र शीतो विधिर् हितः ।

tatra śīto vidhir hitaḥ |

For this cold regimen should be adopted. 5

**Dhumapana Kala- proper time for inhalation –**

क्षुतजृम्भितविण्मूत्रस्त्रीसेवाशस्त्रकर्मणाम् ॥ ५ ॥

हासस्य दन्तकाषस्य धूममन्ते पिबेन् मृदुम् ।

कालेष्वेषु निशाहारनावनान्ते च मध्यमम् ॥ ६ ॥

निद्रानस्याऽजनस्नानच्छर्दितान्ते विरेचनम् ।

kṣutajṛmbhitavिण्मूtrastrīsevāśastrakarmaṇām || 5 ||

hāsasya dantakāṣṭhasya dhūmamante piben mṛdum |

kāleṣveṣu niśāhāranāvanānte ca madhyamam || 6 ||

nindrānasyāñjanasnānaccharditānte virecanam |

Indication for Mridu Dhuma - Mild, lubricating smoke should be inhaled

Kshut – at the end of sneezing,

Jrumbhita – yawning,

Vit – defecation,

Mutra – urination

Striseva – copulation,

shastrakarma – surgical operation,

Hasya – bouts of laughing

Dantakashta – use of tooth brush.

Indication for Madhyama Dhuma -

Medium strength smoke should be inhaled

at the end of the night,

end of the meals and

end of Nasya therapy,

Virechana Dhuma – purgative, strong smoke should be inhaled

Nidra – at the end of sleep,

Nasya – at the end of Nasya treatment

Anjana – After applying collyrium

Snana – After bath and

Chardi – After vomiting. 5-6

### **Dhuma yantra- smoking apparatus –**

वस्तिनेत्रसमद्रव्यं त्रिकोशं कारयेद् ऋजु ॥ ७ ॥

मूलाग्रे अङ्गुष्ठकोलास्थिप्रवेशं धूमनेत्रकम् ।

vastinetrasamadravyam trikośam kārayed ṛju || 7 ||

mūlāgre 'ṅguṣṭhakolāsthipraveśam dhūmanetrakam |

The smoke apparatus should be prepared from the same material as of enema nozzle (from metals like gold, silver, iron etc);

It should have three chambers

It should be straight

It should permit the entry of the thumb and a Kolasthi- seed of jujube fruit through orifices at this root and tip respectively. 7

### **Measurements of smoking nozzle used for various kinds of medicated smoking**

तीक्ष्णस्नेहनमध्येषु त्रीणि चत्वारि पञ्च च ॥ ८ ॥

अङ्गुलानां क्रमात् पातुः प्रमाणेनाष्टकानि तत् ।

tīkṣṇasnehanamadhyeṣu trīṇi catvāri pañca ca || 8 ||

aṅgulānām kramāt pātuḥ pramāṇenāṣṭakāni tat |

For strong, lubricating and medium medicated smoking, the length of the nozzle should be of the dimensions

The length of the tube should be

24 Angula (width of one knuckle) for Mrudu (soft, Sneha) Dhuma

32 Angula for medium Dhuma and

40 Angula for strong Virechana Dhuma. 8

### **Dhumapana Vidhi – made of inhalation –**

ऋजूपविष्टस्तच्चेता विवृतास्यस् त्रिपर्ययम् ॥ ९ ॥

पिधाच्छिद्रमेकैकं धूमं नासिकया पिबेत् ।

rjūpaviṣṭastaccetā vivṛtāsyas tripanyayam || 9 ||

pidhāycchidramekaikam dhūmam nāsikayā pibet |

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. 9

### **Implementation of medicated smoking as per the localization of doshas**

प्राक् पिबेन् नासयोत्क्लिष्टे दोषे घ्राणशिरोगते ॥ १० ॥

उत्क्लेशनार्थं वक्त्रेण विपरीतं तु कण्ठगे ।

prāk piben nāsayotkliṣṭe doṣe ghrāṇaśirogatē || 10 ||

utkleśanārthaṁ vaktreṇa viparītam tu kaṇṭhage |

Smoke should be inhaled through the nose first if the imbalanced Doshas are localized in the nose and head.

If Dosha from nose and head are not coming out, but are adhering, inhalation should be done first through the mouth to make them move; and later through the nose.

when the Doshas are localized in the throat – inhalation should be done in reverse order- first by the nose and later by the mouth.

Smoke should be let out only through the mouth

मुखेनैवोद्धमेद् धूमं

mukhenaivodvamed dhūmam

The smoke inhaled (either from mouth or from nose) should be let out only through the mouth. 10-11

### **Effect of letting out smoke through the nose**

नासया द्रग्विघातकृत् ॥ ११ ॥

nāsayā dṛgvighātakṛt || 11 ||

नासया द्रग्विघातकृत् - nāsayā dṛgvighātakṛt – if the smoke is left out through the nose, it causes loss of vision

### **Number of times of taking medicated smoking**

आक्षेपमोक्षैः पातव्यो धूमस्तु त्रिस् त्रिभिस् त्रिभिः ।

ākṣepamokṣaiḥ pātavyo dhūmas tu tris tribhis tribhiḥ |

Smoking should be done thrice, with three times inhaling and three exhaling alternately.

### **Number of times of taking smoke in different types of medicated smoking**

अहः पिबेत् सकृत् स्निग्धं द्विर्मध्यं शोधनं परम् ॥ १२ ॥

त्रिश् चतुर्वा

ahnah pibet sakṛt snigdham dvirmadhyam śodhanam param || 12 ||

triś caturvā

Snigdha- lubricating, mild kind of smoke should be taken for only set of three inhalation and exhalations, during day time.

Madhya- medium kind – two sets of 3 inhales and exhales and Shodhana- purgative, strong kind, 3 – 4 sets of 3 inhales and exhales.

## **Herbal smoking blends – Dhuma dravyani –**

मृदौ तत्र द्रव्याण्यगुरु गुरुगुलु ।

मुस्तस्थौणेयशैलेयनलदोशीरवालकम् ॥ १३ ॥

वराङ्गकौन्तीमधुकबिल्वमजैलवालुकम् ।

श्रीवेष्टकं सर्जरसो ध्यामकं मदनं प्लवम् ॥ १४ ॥

शल्लकी कुड्कुमं माषा यवाः कुन्दुरुकस्तिलाः ।

स्नेहः फलानां साराणां मेदो मज्जा वसा घृतम् ॥ १५ ॥

mṛdau tatra dravyāṇy aguru guggulu |

mustasthauṇeyaśaileyanaladośīravālakam || 13 ||

varāṅgakauntīmadhukabilvamajjalavālukam |

śrīveṣṭakam sarjaraso dhyāmakam madanam plavam || 14 ||

śallakī kuṇkumam māṣā yavāḥ kundurukas tilāḥ |

snehaḥ phalānām sārāṇām medo majjā vasā ghṛtam || 15 ||

For Mridu- mild kind of smoke, useful drugs are-

Aguru, Guggulu, Musta, sthauneya, Shaileya, Nalada, Usheera, Valaka, Varanga, Kounti, Madhuka, Bilvamajja, elavaluka, Shrivestaka, Sarjarasa, Dhyamaka, Madana, Plava, Shallaki, Kumkuma, Masha, Yava, Kunduruka, Tila, oil obtained from fruits and pith of trees, fat, Marrow, muscle- fat and ghee.

13-15

Herbs used in Shamana Dhuma - medium / pacifying kind of smoking

शमने शल्लकी लाक्षा पृथ्वीका कमलोत्पलम् ।

न्यग्रोदोदुम्बराश्तथप्लक्षलोधृत्वचः सिता ॥ १६ ॥

यष्टीमधु सुवर्णत्वक् पद्मकं रक्तयष्टिका ।

## गन्धाशाकुष्टतगरास्

śamane śallakī lākṣā pṛthvīkā kamalotpalam |  
nyagrodhodumbarāśvatthaplakṣalodhratvacah sitā || 16 ||  
yaṣṭīmadhu suvarṇatvak padmakam raktayaṣṭikā |  
gandhāścākuṣṭhatagarās

For Shamana- Madyama, medium kind of smoke useful drugs are- shallaki, Laksha, Prithvika, Kamala, Utpala, Barks of Nyagrodha, Udumbara, Asvattha, Plaksa and Rodhra; Sita, Yasthimadhu (licorice), Suvarnatwak, Padmaka, Raktayastika Kustha, tagara and other scents – perfumeries.

Herbs used in Teekshna Dhuma - strong / purgative kind of smoking

तीक्ष्णे ज्योतिष्मती निशा ॥ १७ ॥

दशमूलमनोह्नालं लाक्षा श्वेता फलत्रयम् ।

गन्धद्रव्याणि तीक्ष्णानि गणो मूर्धविरेचनः ॥ १८ ॥

tīkṣṇe jyotiṣmatī niśā || 17 ||  
daśamūlamanohvālam lākṣā śvetā phalatrayam |  
gandhadravyāṇi tīkṣṇāni gaṇo mūrdhavirecanah || 18 ||

For Teekshna – strong, Purgative kind of smoke –useful drugs are Jyotismati, Nisha (turmeric), Dashamula, Ala, Laksa, Shweta, Triphala, Substances which have strong smell and drugs of Murdha Virechana Gana- vide chapter 15, -13-18

**Dhumavarti- preparation of smoke wick –**

जले स्थितामहोरात्रमिषीकां द्वादशाङ्गुलाम् ।

पिण्डैर् धूमौषधैरेवं पञ्चकृत्वः प्रलेपयेत् ॥ १९ ॥

वर्तिरङ्गुष्टकस्थूला यवमध्या यथा भवेत् ।

छायाशुष्कां विगर्भा तां स्नेहाभ्यक्तां यथायथम् ॥ २० ॥

धूमनेत्रार्पितां पातुमग्निप्लुष्टं प्रयोजयेत् ।

jale sthitāmahorātramiṣīkāṁ dvādaśāṅgulām |

piṣṭair dhūmauṣadhairevam pañcakṛtvah pralepayet || 19 ||

vartiraṅguṣṭhakasthūlā yavamadhyā yathā bhavet |

chāyāśuṣkāṁ vigarbhāṁ tāṁ snehābhyaktāṁ yathāyatham || 20 ||

dhūmanetrārpitāṁ pātumagnipluṣṭāṁ prayojayet |

A reed (tall, grass like plant), twelve Angula in length, soaked in water for a day and night, should be wrapped in five layers-one over the other with a ribbon of cloth;

it is smeared with thin paste of drugs, its thickness being that of the middle portion of the thumb.

It should be dried in shade, removed of its reed, smeared with any suitable fat material (oil / ghee)

It should be inserted into the smoking tube, lit with fire and the smoke is inhaled. 19-20 ½

### **Kasaghna Dhuma- Antitussive smoke for cough -**

शरावसम्पुटच्छिद्रे नाडीं न्यस्य दशाङ्गुलाम् ॥ २१ ॥

अष्टाङ्गुलां वा वक्त्रेण कासवान् धूमम् आपिबेत् ॥ २१उअब् ॥

śarāvasampuṭacchidre nāḍīṁ nyasya daśāṅgulām || 21 ||

aṣṭāṅgulāṁ vā vakteṇa kāsavān dhūmam āpibet || 21ūab ||

A tube either 10 or 8 Angula in length should be fixed to a hole made in a capsule of earthen saucers and the person suffering from cough made to inhale smoke – through the tube. 21

Notes- 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.

### **Dhumapana Phala- benefits of smoke therapy-**

Benefits of medicated smoking therapy

कासः श्वासः पीनसो विस्वरत्वं पूतिर्गन्धः पाण्डुता केशदोषः ।

कर्णास्याक्षिसावकण्डवर्तिजाङ्गयं तन्द्रा हिंद्मा धूमपं न स्पृशन्ति ॥ २२५ ॥

kāsaḥ śvāsaḥ pīnaso visvaratvam pūtirgandhah pāṇḍutā keśadoṣah |

karṇāsyākṣisrāvakakaṇḍavartijāḍyam tandrā hidhmā dhūmapam na sprśanti ||  
225 ||

Cough, Dyspnoea, Rhinitis, Disorders of voice, bad smell – of the nose and mouth, pallor of the face, disorders of hairs; discharges, itching, pain and in activities – diminution or loss of function of the ears, mouth and eyes; stupor and hiccup do not affect the person who inhales smoke- habitually. 22

इति श्रीवैद्यपति सिंहगुप्तसूनु श्रीमत् वाग्भट विरचित अष्टाङ्गहृदयसंहितायां सूत्रस्थाने  
धूमपानविधिः नाम एकविंशतितमो अध्यायः ॥२१॥

iti śrīvaidyapati simhaguptasūnu śrīmat vāgbhaṭa viracita  
aṣṭāṅgahṛdayasamhitāyāṁ sūtrasthāne dhūmapānavidhiḥ nāma  
ekavimśatitamo adhyāyah | 21 |

Thus ends the 21st chapter of Ashtangahrdaya Samhita Sutrasthana, named Dhumaṇa Vidhim Adhyayam, written by Shrimad Vaghbhata, son of Shri Vaidyapati Simhagupta.

### **HERBAL SMOKING – BENEFITS, RULES, SIDE EFFECTS, BLENDS TO TRY**

Herbal smoking is one of the daily routines 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.

Dhuma Anarhah- 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.

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.

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.

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 herbs

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.

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.

Dhumapana Phala- benefits of smoke therapy-

Cough, Dyspnoea, Rhinitis, Disorders of voice, bad smell – of the nose and mouth,

pallor of the face, disorders of hairs;

discharges, itching, pain in ear and nose,

loss of function of the ears, mouth and eyes;

stupor and hiccup do not affect the person who inhales smoke- habitually.



## **Ashtanga Hridayam**

### **Sutrasthanam – Chapter – 22**

**गण्डूषादिविधिमध्यायं**

**(Gargles and other therapies)**

**CHAPTER 22: ORAL, EAR AND HEAD THERAPY – GANDUSHADI VIDHI ADHYAYA**

Let us learn about few oral, ear and head therapy, their benefits, procedure etc. It is the 22nd Chapter of Ashtanga Hrudaya Sutrasthana, written by Acharya Vaghbata, son of Vaidyapathi Simhagupta. The chapter is called as Gandushadi Vidhi Adhyaya, because it starts with explanation of Gandusha – mouth gargling.

Pledge by the author(s)

अथातो गण्डूषादि विधिं अध्यायं व्याख्यास्यामः।

इति ह स्माहुः आत्रेयादयो महर्षयः। गद्यसूत्रे॥२॥

athāto gaṇḍūṣādi vidhim adhyāyam vyākhyāsyāmaḥ |

iti ha smāhuḥ ātreyādayo maharṣayah | gadyasūtre | 2 |

अथातो गण्डूषादि विधिं अध्यायं व्याख्यास्यामः - athāto gaṇḍūṣādi vidhim adhyāyam vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the explanation of gargling and other therapies.

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyādayo maharṣayah - thus pledge Atreya and other sages.

Atreya and other sages pledge that after the Dhumapana Vidhi Adhyayam i.e. the chapter expounding medicated smoking, they would henceforth be explaining the chapter called Gandushadi Vidhim Adhyayam i.e. chapter explaining the gargles and other therapies.

### **Types of Full volume mouth gargling – Gandusha Prakara –**

चतुः प्रकारो गण्डूषः स्निग्धः शमनशोधनौ ।

रोपणश्च

catuh prakaro gandusah snigdhaḥ śamana śodhanau|

ropanah ca

Note: Gandusha is treatment procedure wherein the patient holds the liquid medicine in his mouth, to its full, for specific time period.

Gandusha is of four kinds, viz –

Snigdha – lubricating, with oils and fats – for Vata imbalance disorder

Shamana – palliative – for Pitta imbalance disorder

Shodhana – purifying – for Kapha imbalance disorder

Ropana – healing. 2.

### **Usage of four types of full mouth gargles**

त्रयस्तत्र त्रिषु योज्याश्वलादिषु ॥ १ ॥

अन्त्यो व्रणघ्नः

trayah tatra triṣu yojyāḥ calādiṣu || 1 ||

antyo vraṇaghnaḥ

Among the four types of gargles, the first three should be used for balancing the three vata etc. doshas (vata, pitta and kapha). The last one should be used for healing the wounds.

### **Lubricating full mouth gargles**

स्निग्धो ऽत्र स्वाद्वम्लपटुसाधितैः ।

स्नेहैः

snigdho atra svādvamlā paṭusādhitaiḥ |

snehaiḥ

Snigdha Gandusha – lubricating full mouth gargle is by the use of oil processed with herbs of sweet, sour and salt tastes.

### **Shamana Gandusha - Palliative full mouth gargles**

संशमनस्तिक्त-कषाय-मधुरौषधैः ॥ २ ॥

saṃśamanastikta kaṣāya madhura auṣadhaiḥ || 2 ||

Shamana Gandusha – palliative full mouth gargle is by herbs of bitter, astringent and sweet tastes.

### **Purifying full mouth gargles**

शोधनस्तिक्तकट्वम्लपटूष्णै

śodhanastikta kaṭvamlā paṭuṣṇaiḥ

Shodhana – purifying full gargle is with herbs of bitter, pungent, sour, salt tastes and possessing Ushna – hot property.

### **Purifying full mouth gargles**

रोपणः पुनः ।

कषाय-तिक्तैः

Ropana – healing full gargle is with herbs of astringent and bitter. 3.

### **Gandusha Drava – liquids used -**

तत्र स्नेहः क्षीरं मधूदकम् ॥ ३ ॥

शुक्तं मद्यं रसो मूत्रं धान्याम्लं च यथायथम् ।

कल्कैर्युक्तं विपक्वं वा यथास्पर्शं प्रयोजयेत् ॥ ४ ॥

tatra snehaḥ kṣīra madhūdakam||3||

śuktam̄ madhyam̄ raso mūtram̄ dhānyāmlam̄ ca yathāyatham|

kalkairyuktam̄ vipakvam̄ vā yathāsparśam̄ prayojayet||4||

Fats – oil, ghee etc., milk,

Honey with water

Shukta – fermented gruel,

Madya – wine,

Mamsarasa – juice of meat,

Mutra – urine of animals or

Dhanyamla – wash of grains fermented by keeping overnight,

These liquids are commonly used in Gandusha.

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.

### **Tilakalkodaka – Sesame seed paste with water –**

दन्तहर्षे दन्तचाले मुखरोगे च वातिके ।

सुखोष्णमथवा शीतं तिलकल्कोदकं हितम् ॥ ५ ॥

गण्डूष धारणे

dantaharṣe dantacāle mukharoge ca vātike|  
sukhoṣṇamathavā śītaṁ tila kalka udakam hitam||5||  
gaṇḍūṣa dhāraṇe

In conditions like

Dantaharsha – tingling of the teeth,

Dantachala – shaky teeth, and

disease of the mouth caused by Vata, Gandusha with water mixed with sesame seed paste – either lukewarm or cold, is useful. 5

Taila (sesame oil), Mamsarasa (meat soup), Ghrita (ghee) Ksheera (cow milk)

### **Liquids beneficial for daily full mouth gargles**

नित्यं तैलं मांसरसोऽथवा ।

nityam tailam māṁsaraso'thavā|

For daily use, either sesame oil or meat soup is good.

### **Benefits of holding ghee and milk full mouth gargles**

ऊषादाहान्विते पाके क्षते चागन्तुसम्भवे ॥ ६ ॥

विषे क्षाराग्निदग्धे च सर्पिर्धार्यं पयोऽथवा ।

ūṣādāhānvite pāke kṣate cāgantusambhave || 6 ||

viṣe kṣārāgnidagdhe ca sarpirdhāryam payo'thavā |

When there is local or general burning sensation (Daha), ulceration and wounds caused by foreign bodies, poison wounds, alkalies (Kshara) and burns by fire, it is best to hold either ghee or milk. 3 – 6.

### **Madhu Gandusha - Benefits of holding full mouth gargles with honey**

वैशद्यं जनयत्याशु सन्दधाति मुखे व्रणान् ॥ ७ ॥

दाहतृष्णाप्रशमनं मधुगण्डूषधारणम् ।

vaiśadyam janayatyāśu sandadhāti mukhe vraṇān || 7 ||

dāhatrṣṇāpraśamanam madhugaṇḍūṣadhāraṇam |

Honey - Holding honey in the mouth removes the sliminess of the mouth, heals the ulcers quickly, relieves burning sensation and thirst. 7.

#### **Benefits of holding full mouth gargles with fermented grain water**

धान्याम्लमास्यवैरस्य मलदौर्गन्धयनाशनम् ॥ ८ ॥

तदेवालवणं शीतं मुखशोषहरं परम् ।

dhānyāmlamāsyavairasya maladaurgandhyanāśanam || 8 ||

tadevālavaṇam śītam mukhaśoṣaharam param |

Holding Dhanyamla – fermented grain wash in the mouth removes distaste, dirt (of teeth and tongue) and bad smell from the mouth.

The same – Dhanyamla without salt, used cold, is best to remove dryness of the mouth.

#### **Benefits of holding full mouth gargles with alkaline water (water mixed with alkalis)**

आशु क्षाराम्बुगण्डूषो भिनति श्लेष्मणश्चयम् ॥ ९ ॥

āśu kṣārāmbuganḍūṣo bhinatti śleṣmaṇaś cayam || 9 ||

Holding Ksharambu – water containing alkalies in the mouth quickly breaks up the accumulation of Kapha.

#### **Benefits of holding full mouth gargles with warm water**

सुखोष्णोदकगण्डूषैर्जायते वक्त्रलाघवम् ।

sukhoṣṇodakagaṇḍūṣairjāyate vaktralāghavam |

Holding comfortable warm water brings about lightness and cleansing of the mouth. 8 – 9.

### **Gandusha Vidhi – procedure -**

निवाते सातपे स्विन्नमृदितस्कन्धकन्धरः ॥ १० ॥

गण्डुषमपि बन् किञ्चिदुन्नतास्यो विधारयेत् ।

nivāte sātape svinnamṛditaskandhakandharah || 10 ||

gaṇḍūṣam apibān kiñcidunnatāsyo vidhārayet |

The person should sit in a place devoid of breeze (Nivata) but in sunlight (Sa Aatapa).

His shoulders and neck should be massaged and fomented;

### **Optimum time for holding full mouth gargle**

कफपूर्णास्यता यावत् स्रवद्घ्राणाक्षताथवा ॥ ११ ॥

kaphapūrṇāsyatā yāvat sravadghrāṇākṣatāthavā || 11 ||

Keeping his face slightly lifted up, he should hold the liquid in his mouth till the mouth gets filled with Kapha or till the nose and eyes start secreting liquid. 10 – 11.

### **Difference between Kavala and Gandusha -**

Difference between Kavala (partial mouth gargle) and Gandusha (full mouth gargle)

असञ्चार्यो मुखे पूर्णे गण्डुषः कवडो ऽन्यथा ॥ ११ॐअब् ॥

asañcāryo mukhe pūrṇe gaṇḍūṣah kavaḍo 'nyathā || 11ūab ||

Filling the mouth with liquids fully not permitting any movement inside is Gandusha.

Taking liquid into mouth and moving it around by gargling for specific time period is Kavala.

### **Benefits of Kavala (partial mouth gargle)**

मन्याशिरःकर्णमुखाक्षिरोगाः प्रसेककण्ठामयवक्त्रशोषाः ।

हृल्लासतन्द्रारुचिपीनसाश्च साध्या विशेषात् कवडग्रहेण ॥ १२ ॥

manyāśirahkarṇamukhākṣirogāḥ prasekakaṇṭhāmayavaktraśoṣāḥ |

hṛllāsatandrārucipīnasāśca sādhyā viśeṣāt kavaḍagraheṇa || 12 ||

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 is curable by Kavala – mouth gargles. 12.

### **Pratisarana – coating the mouth with herbs -**

कल्को रसक्रिया चूर्णस्त्रिविधं प्रतिसारणम् ॥ १३अब् ॥

युञ्ज्यात् तत् कफरोगेषु गण्डुषविहितौषधौः ।

kalko rasakriyā cūrṇastrividham pratisāraṇam || 13ab ||

yuñjyāt tat kapharogesu gaṇḍuṣavihitauṣadhaiḥ |

Pratisarana – applying herbs to the interior of the mouth with the finger – is of three kinds, viz.

Kalka – in the form of paste

Rasakriya – solidified decoction and

Curna – powder

It should be done in diseases of Kapha origin with the same herbs as suggested for Gandusha. 13.

### **Mukhalepa – application of paste of herbs over the face, Facial creams**

मुखालेपस् त्रिधा दोषविषहा वर्णकृच्च

mukhālepas tridhā doṣaviṣahā varṇakṛcca

Mukhalepa – application of paste of herbs over the face is of three types –

Doshaha – removing the Doshas,

Vishaha – removing poison and

Varnakara – improving complexion. 14.

Application of herbal pastes over the face for dosha balancing

सः ॥ १४ ॥

उष्णो वातकफे शस्तः शेषेष्वत्यर्थशीतलः ।

sah ॥ 14

uṣṇo vātakaphe śastah śeṣeṣvatyarthashītalah ।

It should be applied warm for Vata and Kapha and

For Pitta imbalance, it should be cold.

### **Thickness of application of facial herbal pastes**

त्रिप्रमाणश् चतुर्भागत्रिभागार्धाङ्गुलोन्नतिः ॥ १५ ॥

tripramāṇaś caturbhāgatribhāgārdhāṅgulonnatih ॥ 15 ॥

Its three thickness -

Minimum – 1/4th Angula (Finger breadth)

Medium – 1/3 Angula

Maximum – ½ Angula thickness 15.

Rules for removal of facial pastes

अशुष्कस्य स्थितिस्तस्य शुष्को दूषयति च्छविम् ।

तम् आर्द्रयित्वापनयेतदन्ते श्वयङ्गमाचरेत् ॥ १६ ॥

aśuṣkasya sthitis tasya śuṣko dūṣayati cchavim |

tam ārdrayitvāpanayet tadante'bhyāṅgamācaret || 16 ||

It should be allowed to remain till it becomes dry; when dry, it vitiates the skin colour, hence it should be removed soon after it becomes dry. While removing, it should be moistened for easy removal.

After removal, a gentle oil massage should be given. 16.

**Things not to do while applying facial pastes / creams**

विवर्जयेद्वास्वप्न-भाष्याग्न्यातपा-शुक्रुधः ।

vivarjayeddivāsvapna-bhāṣyāgnyātapa-śukkrudhaḥ |

Things not to do - The person should avoid day sleep, speaking for long hours, exposure to fire and sunlight, sorrow and anger during the procedure.

**Contra indication –**

Contraindications for applying facial pastes / creams

न योज्यः पीनसे जीर्णं दत्तनस्ये हनुग्रहे ॥ १७ ॥

अरोचके जागरिते

na yojyah pīnase 'jīrṇe dattanasye hanugrahe || 17 ||

arocake jāgarite

It should not be administered to persons suffering from  
Peenasa – rhinitis,  
Ajeerna – indigestion,  
Nasya – who have received Nasya therapy,  
Hanugraha – locked jaw,  
Aruchi – anorexia  
Jagarana – loss of sleep.

### **Benefits of applying herbal facial packs / creams**

स तु हन्ति सुयोजितः ।  
अकालपलितव्यङ्गवलीतिमिरनीलिकाः ॥ १८ ॥  
sa tu hanti suyojitaḥ ।  
akālapalitavyaṅgavalītimiranīlikāḥ ॥ 18 ॥

If properly done, it cures  
Akalapalita – premature graying of hair,  
Vyanga – discolored patch on face  
Vali – wrinkles,  
Timira – blindness and  
Neelika – bluish vision (a type of blindness) 17 – 18.

**The following six recipes are ideal for the six seasons commencing with Hemanta –(early winger) respectively.**

**(Facial packs / creams in accordance to different seasons)**

कौलमज्जा वृषान् मूलं शाबरं गौरसर्षपाः ।  
सिंहीमूलं तिलाः कृष्णा दार्ढत्वङ् निस्तुषा यवाः ॥ १९ ॥

दर्भमूलहिमोशीरशिरीषमिशितण्डुलाः ।

कुमुदोत्पलकल्हारदूर्वामधुकचन्दनम् ॥ २० ॥

कालीयकतिलोशीरमांसीतगरपद्मकम् ।

तालीशगुन्द्रापुण्ड्राह्यष्टीकाशनतागुरु ॥ २१ ॥

इत्य् अर्धार्धोदिता लेपा हेमन्तादिषु षट् स्मृताः ।

kolamajjā vṛṣān mūlam śābaram gaurasarṣapāḥ |

simhīmūlam tilāḥ kṛṣṇā dārvītvaṁ nistuṣā yavāḥ || 19 ||

darbhāmūlahimośīraśīrīṣamīśitaṇḍulāḥ |

kumudotpalakalhāradūrvāmadhukacandanam || 20 ||

kālīyakatilośīramāṁsītagarapadmakam |

tālīśagundrāpuṇḍrāhvayaṣṭīkāśanatāguru || 21 ||

ity ardhārdhoditā lepā hemantādiṣu ṣaṭ smṛtāḥ |

1. For Hemanta (early winter) – Marrow of Kola, root of Vrisha (Vasa – Adhatoda vasica) , Sabara and Gaurasarsapa (White mustard).
2. For Shishira (winter) – Root of Simhi, Krisna tila (black sesame), bark of Darvi and Dehusked Yava (barley).
3. For Vasantha (Spring) – Root of Darbha, Hima; Usheera, Shirisha, Mishi and Tandula (rice grains)
4. For Greeshma (summer) – Kumuda, Utpala, Kalhara, Durva, Madhuka and Chandana (Sandalwood).
5. Varsha (Rainy season) – Kaliyaka, Tila, Usira, Mamsi, Tagara and Padmaka.

6. Sharath (Autumn) – Talisa, Gundra, Pundrahva, Yasti, Kasa, Nata and Aguru. 19 – 21.

### **Benefits of Facial packs / creams**

मुखालेपनशीलानां दृढं भवति दर्शनम् ॥ २२ ॥

वदनं चापरिम्लानं क्षक्षणं तामरसोपमम् ।

mukhālepanaśīlānām dṛḍham bhavati darśanam || 22 ||

vadanaṁ cāparimlānaṁ ślakṣṇām tāmarasopamam |

For those who are habituated to application of paste of herbs on the face, the vision becomes keen, the face never dull, but smooth and brilliant resembling a lotus flower. 22.

### **Murdha Taila – Oil treatment of the head -**

अभ्यङ्गसेकपिचवो वस्तिश्चेति चतुर्विधम् ॥ २३ ॥

मूर्धतैलं बहुगुणं तद्विद्यादुत्तरोत्तरम् ।

abhyāṅgasekapicavo vastiś ceti caturvidham || 23 ||

mūrdhatailam bahuguṇam tadvidyāduttarottaram |

Murdha Taila – application of oil to the head is of 4 types.

Shiro Abhyanga – smearing oil and mild massage,

Shiro Pariseka – pouring oil in continuous stream,

Shiro Pichu – keeping cloth soaked in oil over the entire area of scalp

Shiro Basti – making the oil stand on the head with the help of a compound.

Each successive one being more effective. Means, Shirobasti is the most effective among the four.

### **Uses of head massage – Shiro Abhyanga**

तत्राभ्यङ्गः प्रयोक्तव्यो रौक्ष्यकण्डुमलादिषु ॥ २४ ॥

tatrābhyaṅgah prayoktavyo raukṣyakanḍūmalādiṣu || 24 ||

Shiro Abhyanga – applying oil and doing mild massage should be used in cases of dryness, itching and dirtyness.

### **Uses of pouring of oil over the head in stream – Shiro Seka / Shiro Parisheka**

अरुषिकाशिरस्तोददाहपाकव्रणेषु तु ।

परिषेकः

arūṁṣikāśirastodadāhapākavraṇeṣu tu |

pariṣekah

Pariseka – pouring oil in a thin stream is useful in ulcerations of the scalp, headache, burning sensation, wounds, and suppurations in the scalp. It is also known as Shirodhara.

### **Uses of oils swabs used over the head – Shiro Pichu**

पिचुः केशशातस्फुटनधूपने ॥ २५ ॥

नेत्रस्तम्भे च

picuh keśāśātasphuṭanadhūpane || 25 ||

netrastambhe ca

Shiro Pichu – oil-soaked cloth / cotton swabs, applied over the scalp – useful in case of falling of hairs, cracking of the skin and feeling of burning sensation.

### **Uses of oil pooling over the head – Shiro Basti**

वस्तिस्तु प्रसुप्त्यर्दितजागरे ।

नासास्यशोषे तिमिरे शिरोरोगे च दारुणे ॥ २६ ॥

vastis tu prasuptyarditajāgare |

nāsāsyāśoṣe timire śiroroge ca dāruṇe || 26 ||

Shirobasti – making the oil to stand on the head in cases of

Netrasthamba – lack of movement of eyeball

Prasupti – loss of sensation of the scalp,

Ardita – facial palsy,

Jagara – loss of sleep,

Nasa Asya Shosha – dryness of the nose and mouth,

Timira – blindness and

Daruna Shiroroga – dreadful diseases of the head. 23 – 26.

### **Method of conducting oil pooling over the head – Shiro Vasti Vidhi**

विधिस्तस्य निषणस्य पीठे जानुसमे मृदौ ।

शुद्धाक्तस्त्रिवन्नदेहस्य दिनान्ते गव्यमाहिषम् ॥ २७ ॥

द्वादशाङ्गुलविस्तीर्णं चर्मपट्टं शिरःसमम् ।

आकर्णबन्धनस्थानं ललाटे वस्त्रवेष्टिते ॥ २८ ॥

चैलवेणिकया बद्ध्वा माषकल्केन लेपयेत् ।

ततो यथाव्याधि शृतं स्नेहं कोष्णं निषेचयेत् ॥ २९ ॥

ऊर्ध्वं केशभुवो यावदङ्गुलं

vidhis tasya niṣaṇasya pīṭhe jānusame mṛdau |

śuddhāktasvinnadehasya dinānte gavyamāhiṣam || 27 ||

dvādaśāṅgulavistīrṇam carmapaṭṭam śiraḥsamam |

ākarṇabandhanasthānam lalāṭe vastraveṣṭite || 28 ||

cailaveṇikayā baddhvā māṣakalkena lepayet |

tato yathāvyādhī śṛtam sneham koṣṇam niṣecayet || 29 ||

ūrdhvam keśabhuvo yāvad aṅgulaṁ

The person who has been purified – with Vamana, Virechana etc., should be gently massaged with oil and given mild fomentation.

Then at the closing of the day (evening) he should be made to sit on a stool of the height of the knee, a strap of leather made from the leather of either cow or buffalo, twelve Angula in width (8 – 9 inches) and equal to that of the head in circumference should be wrapped around the head, just above the ears, covered by a piece of cloth over the forehead, and fastened tight with a thread.

The joints and intervening spaces should be packed with paste of black gram flour in order to prevent leakage of oil. Then, medicated oil prescribed for the disease, should be poured over the head, in luke warm condition, to a height of one Angula over the skin of the scalp.

**Time for holding the medicine (oil) in oil pooling treatment of the head –  
Matra Kala**

धारयेच्च तम् ।

आवक्त्रनासिकोत्क्लेदाद् दशाष्टौ षट् चलादिषु ॥ ३० ॥

मात्रासहस्राण्यरुजे त्वेकं

dhārayecca tam |

āvaktranāsikotkledād daśāṣṭau ṣaṭ calādiṣu || 30 ||

mātrāsaḥasrāṇy aruje tvekam

It should be held till secretion of fluid appears in the mouth and nose, or for a period of

10,000 Matra Kala for Vata

8,000 Matra Kala for Pitta and

6,000 Matra Kala for Kapha

1 Matra Kala = time required to blink the eye once.

For a healthy person, it is 1,000 Matra Kala.

### **Post treatment procedures for oil pooling over the head**

स्कन्धादि मर्दयेत् ।

मुक्तस्नेहस्य

skandhādi mardayet |

muktasnehasya

After this period, the shoulders etc. should be massaged, after removing the oil over the head.

### **Maximum number of days the oil pooling treatment over the head should be done**

परमं सप्ताहं तस्य सेवनम् ॥ ३१ ॥

paramam saptāham tasya sevanam || 31 ||

Seven days shall be the maximum period for this therapy. 27-31.

### **Karna Purana – filling the ears with oil -**

धारयेत् पूरणं कर्णं कर्णमूलं विमर्दयन् ।

रुजः स्यान् मार्दवं यावन् मात्राशतम् अवेदने ॥ ३२ ॥

dhārayet pūraṇam karne karnamūlam vimardayan |

rujah syān mārdavam yāvan mātrāśatam avedane || 32 ||

The ears should be filled with medicated fat/oil, root of the ears massaged, till the pain or the disease subsides and for a period of one thousand Matra Kala in case of healthy persons. 32.

### **Matra Kala -**

यावत् पर्येति हस्ताग्रं दक्षिणं जानुमण्डलम् ।

निमेषोन्मेषकालेन समं मात्रा तु सा स्मृता ॥ ३३ ॥

yāvat paryeti hastāgram dakṣiṇam jānumaṇḍalam |

nimeṣonmeṣakālena samam mātrā tu sā smṛtā || 33 ||

The time required for the finger of the right hand to move around the right knee once or the time required for closing and opening of the eyelids once is defined as a Matrakala. 33.

### Murdhataila Phala – benefits of oiling of the head -

कचसदनसितत्वपिञ्जरत्वं परिफुटनं शिरसः समीररोगान् ।

जयति जनयतीन्द्रियप्रसादं स्वरहनुमूर्धबलं च मूर्धतैलम् ॥ ३४ ॥

kacasadanasitatvapiñjaratvam pariphuṭanam śirasaḥ samīrarogān |

jayati janayatīndriyaprasādaṁ svarahanumūrdhabalam ca mūrdhatailam || 34  
||

Oiling of the head prevents/cures falling, graying and matting of the hair, cracking of skin of the scalp, diseases of the head of Vata imbalance, produces clarity of sense organs, imparts strength to the voice, jaw and head. 34.

इति श्री वैद्यपति सिंहगुप्त प्रसूनु श्रीमत् वाग्भट विरचितायाम् अष्टाङ्गहृदय संहितायां  
सूत्रस्थाने गण्डूषादिविधिः नाम द्वाविंशो अध्यायः ॥२२॥

iti śrī vaidyapati simhagupta prasūnu śrimat vāgbhaṭa viracitāyām  
aṣṭāṅgahṛdaya saṃhitāyām sūtrasthāne gaṇḍūṣādīvidhiḥ nāma dvāviṁśo  
adhyāyah ॥ 22 ॥

Thus ends the 22nd chapter of Ashtangahrdaya Samhita Sutrasthana, named Gandushadi Vidhim Adhyayam, written by Shrimad Vaghbata, son of Shri Vaidyapati Simhagupta.

## **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

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

## **Ashtanga Hridayam**

### **Sutrasthanam – Chapter – 23**

**आश्चोतनाऽजनविधिमध्यायं**

**(Eye Drops, Eye Salve / Collyrium Therapy)**

**CHAPTER 23: EYE TREATMENT TYPES, METHODS –ASCHOTANA ANJANA VIDHI ADHYAYA**

Let us explore Ayurveda eye treatment methods and types. This is the 23rd chapter of Ashtanga Hrdaya Sutrasthana, written by Acharya Vaghbata, son of Vaidyapathi Simhagupta. The chapter is called as Aschotana Anjana Vidhi Adhyaya. Aschotana and Anjana refer to eye therapies.

Pledge by the author

अथात आश्चोतन अञ्जन विधिमध्यायं व्याख्यास्यामः।

इति ह स्माहुः आत्रेयादयो महर्षयः | गद्यसूत्रे ||२||

athāta āścotana añjana vidhimadhyāyam vyākhyāsyāmaḥ |

iti ha smāhuḥ ātreyādayo maharṣayah | gadyasūtre | | 2 | |

अथात आश्चोतन अञ्जन विधिमध्यायं व्याख्यास्यामः - athāta āścotana añjana vidhimadhyāyam vyākhyāsyāmaḥ - After having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the explanation of eye drops and eye salve / collyrium therapies.

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyādayo maharṣayah - thus pledge Atreya and other sages.

Atreya and other sages pledge that after the Gandushadi Vidhim Adhyayam i.e. chapter explaining the gargles and other therapies, they would henceforth be explaining the chapter called Aschotana Anjana Vidhim Adhyayam.

### **Benefits of herbal eye drops – Aschotana upayoga**

सर्वेषामक्षिरोगाणामादावाश्योतनं हितम् ।

रुक्तोदकण्डुघर्षश्रुदाहरागनिबर्हणम् ॥ १ ॥

sarvesāmakṣirogāṇāmādāvāścyotanam hitam |

ruk todakaṇḍugharṣāśrudāharāganibarhaṇam || 1 ||

In all diseases of the eyes, Aschotana (eye drops) is very beneficial. It helps to prevent

Ruk – eye pain

Toda – pricking pain

Kandu – eye itching

Gharsha – feeling of friction in the eyes

Ashru – excessive lacrimation, tears

Daha – burning sensation

Raga – eye redness. 1.

### **Nature of eye drops for different doshas**

उष्णं वाते कफे कोष्णं तच्छीतं रक्तपित्तयोः ।

uṣṇam vāte kaphe koṣṇam tacchītam raktapittayoh |

Drops of medicated liquids should be

warm in case of Vata imbalance.

Lukewarm in Kapha imbalance and

cold in Rakta (blood) and Pitta imbalance.

### **Aschotana Vidhi – procedure: -**

निवातस्थस्य वामेन पाणिनोन्मील्य लोचनम् ॥ २ ॥

शुक्रौ प्रलम्बयान्येन पिचुवत्र्या कनीनिके ।

दश द्वादश वा बिन्दून्दव्यङ्गुलादवसेचयेत् ॥ ३ ॥

ततः प्रमृज्य मृदुना चैलेन कफवातयोः ।

अन्येन कोष्णपानीयप्लुतेन स्वेदयेन्मृदु ॥ ४ ॥

nivātasthasya vāmena pāṇinonmīlya locanam || 2 ||

śuktau pralambayānyena picuvartyā kanīnike |

daśa dvādaśa vā bindūndvyaṅgulādavasecayet || 3 ||

tataḥ pramṛjya mṛduṇā cailena kaphavātayoḥ |

anyena koṣṇapānīyaplutena svedayenmṛdu || 4 ||

The person should lie on a cot in a place devoid of breeze.

His eyes should be opened with the left hand of the physician

The medicine dispenser, either a seashell or a wick is held in the right hand of the physician just two Angulas (finger width) above the inner angle of the eye (inner canthus)

10 – 12 drops of the medicated liquid are put into the eye.

Afterwards the eyes should be cleaned with soft cloth.

Mild fomentation is given with a piece of cloth rinsed in warm water in disorders of Kapha and Vata.

In disorders due to blood and Pitta vitiation, eyes are mopped with a cloth dipped in cold water. 2 – 4

**Effects of very hot, very cold, excessively used, inadequately used eye drops**

अत्युष्णतीक्ष्णं रुग्रागद्वनाशायाक्षिसेचनम् ।

अतिशीतं तु कुरुते निस्तोदस्तम्भवेदनाः ॥ ५ ॥

कषायवर्त्मतां घर्षं कृच्छ्रादुन्मेषणं बहु ।

विकारवृद्धिमत्यल्पं संरम्भमपरिसुतम् ॥ ६ ॥

atyus̄natīkṣṇam rugrāgadṝṇnāśayākṣisecanam |

atiśītam tu kurute nistodastambhavedanāḥ || 5 ||

kaśāyavartmatām gharṣam kṛcchrādunmeṣaṇam bahu |

vikāravṛddhimatyalpam saṁrambhamaparisutam || 6 ||

Very hot and strong medicinal drops lead to pain, redness and loss of vision;

Very cold drops produce pricking pain, loss of movement of eye balls and discomfort;

Excess therapy produces roughness of the lids, friction and difficulty in opening of the lids;

Inadequate (less) therapy leads to worsening of the diseases, increase of swelling, redness and absence of lacrimation. 5 – 6.

### **Mode of action of eye drops**

गत्वा सन्धिशिरोघ्राणमुखस्रोतांसि भेषजम् ।

ऊर्ध्वगान् नयने न्यस्तं अपवर्तयते मलान् ॥ ७ ॥

gatvā sandhiśiroghrāṇamukhasrotāmsi bheṣajam |

ūrdhvagān nayane nyastaṁ apavartayate malān || 7 ||

The medicine dropped into the eye, entering into the channels of the joints (fornices of the eyes), head, nose and face, eliminates the imbalanced Doshas which have localized in the upper parts of the body. 7.

Anjana Vidhi – procedure of applying collyrium (eye salve) to the eye :-

### Indications for collyrium / eye salve

अथाञ्जनं शुद्धतनोर्नेत्रमात्राश्रये मले ।

पक्वलिङ्गोऽल्पशोफातिकण्डूपैच्छल्यलक्षिते ॥ ८ ॥

मन्दघर्षाशुरागेऽक्षिण प्रयोज्यं घनदूषिके ।

आर्ते पित्तकफासृग्भिर्मारुतेन विशेषतः ॥ ९ ॥

athāñjanam śuddhatanornetramātrāśraye male |

pakvalinge'ipaśophātikāṇḍūpaicchilyalakṣite || 8 ||

mandagharṣāśrurāge'kṣṇi prayojyam ghanadūṣike |

ārte pittakaphāśrgbhirmārutenā viśeṣataḥ || 9 ||

Application of collyrium is suitable for the person who has his body purified by Vamana, Virechana etc, in whom the Doshas are localized in the eyes only,

when signs of fully ripened state such as slight oedema (Alpa shopha), severe itching (Ati kandu) and sliminess (Paichilya) are found, when the excretions of the eyes are thick, in persons who are being troubled by Pitta, Kapha and blood and

especially in Vata imbalance. 8 – 9.

### Types of collyrium / eye salve

लेखनं रोपणं दृष्टिप्रसादनमिति त्रिधा ।

अञ्जनं

lekhanaṁ ropaṇaṁ dr̥ṣṭiprasādanamiti tridhā |

añjanam

Anjana is of three kinds –

Lekhana – scarifying, scraping

Ropana – healing and

Drishti prasadana – making the vision clear, soothing to the eyes;

### **Scraping type of collyrium / eye salve**

लेखनं तत्र कषायाम्लपटूषणैः ॥ १० ॥

lekhanaṁ tatra kaśāyāmlapaṭūṣṇaiḥ || 10 ||

Lekhana Anjana is prepared from herbs of astringent, sour, salt, and pungent tastes and hot potency;

### **Healing type of collyrium / eye salve**

रोपणं तिक्तकैर्द्रव्यैः

ropanam tiktakairdravyaiḥ

Ropana Anjana is prepared from herbs of bitter taste and

### **Eye soothing / vision clearing type of collyrium / eye salve**

स्वादुशीतैः प्रसादनम् ।

svāduśītaiḥ prasādanam |

Prasadana Anjana from herbs of sweet taste and cold potency.

### **Counter-acting collyrium / eye salve – Pratyajana**

तीक्ष्णाऽजनाभिसन्तसे नयने तत् प्रसादनम् ॥ ११ ॥

प्रयुज्यमानं लभते प्रत्यञ्जनसमाह्वयम् ।

tīkṣṇāñjanābhisañtapse nayane tat prasādanam || 11 ||

prayujyamānam labhate pratyañjanasamāhvayam |

To combat the side effects of strong collyrium, Prasadana Anjana is used. This kind of usage of one Anjana against the effects of the other is called as Pratyanjana – counter collyrium.

### Anjana Shalaka – Collyrium apparatus -

दशाङ्गुला तनुर्मध्ये शलाका मुकुलानना ॥ १२ ॥

प्रशस्ता लेखने ताम्री रोपणे काललोहजा ।

अङ्गुली च सुवर्णोत्था रूप्यजा च प्रसादने ॥ १३ ॥

daśāṅgulā tanurmadhye śalākā mukulānanā || 12 ||

praśastā lekhane tāmrī ropaṇe kālalohajā |

aṅgulī ca suvarṇotthā rūpyajā ca prasādane || 13 ||

A metal rod, 10 Angula in length, thin in the middle, with tips resembling a flower bud is best suited for Anjana application.

For Lekhana Anjana, the Shalaka should be made of copper

For Ropana, it should be made of iron or finger itself can be used

For Prasadana, Shalaka of gold and silver is used. 12 – 13.

### Collyrium types based on the materials used

पिण्डो रसक्रिया चूर्णस्त्रिधैवाञ्जनकल्पना ।

गुरौ मध्ये लघौ दोषे तां क्रमेण प्रयोजयेत् ॥ १४ ॥

piṇḍo rasakriyā cūrṇastridhaivāñjanakalpanā |

gurau madhye laghau doṣe tāṁ kramena prayojayet || 14 ||

Pinda – pill – used in profound imbalance of Dosha

Rasakriya – gel, confection, semisolid got from boiling decoction till solidity - used in moderate imbalance of Dosha

Churna – powder are the three forms of Anjana – used in mild imbalance of Dosha. 14

### Dose of pill and confection type of collyriums

हरेणुमात्रा पिण्डस्य वेल्लमात्रा रसक्रिया ।

तीक्ष्णस्य द्विगुणं तस्य मृदुनः

hareṇumātrā piṇḍasya vellamātrā rasakriyā |

tīkṣṇasya dviguṇam tasya mṛduṇah

The quantity of Pinda anjana prepared from strong herbs is one Harenu.

The quantity of Pinda Collyrium prepared from mild herbs is two Harenu.

The quantity of eye-salve which is in the form of gel, confection (Rasakriya) shall be that of Vella (Vidanga),

### Dose of powder form of collyriums

चूर्णितस्य च ॥ १५ ॥

द्वे शलाके तु तीक्ष्णस्य तिस्रस्तदितरस्य च ।

cūrṇitasya ca || 15 ||

dve śalāke tu tīkṣṇasya tisrastaditarasya ca |

The quantity of the eye salve which is in the form of powder (Churna) is two rods full in case of strong herbs and

three rods full in case of mild herbs. 15.

### Wrong and right time for application of collyrium

निशि स्वप्ने न मध्याह्ने म्लाने नोष्णगभस्तिभिः ॥ १६ ॥

अक्षिरोगाय दोषाः स्युर्वर्धितोत्पीडितद्रुताः ।

प्रातः सायं च तच्छान्त्यै व्यभेऽर्केऽतोऽञ्जयेत् सदा ॥ १७ ॥

niśi svapne na madhyāhne mlāne noṣṇagabhaṭibhiḥ || 16 ||

akṣirogāya doṣāḥ syurvardhitotpīḍitadrutāḥ |

prātaḥ sāyam ca tacchāntyai vyabhre'rke'to'ñjayet sadā || 17 ||

Application of eye-salve (collyrium) should NOT be made at nights, during sleep, at midday, when the eyes are fatigued by strong rays of the sun.

If done during these times, it will lead to diseases of the eyes because the Doshas get increased, spread to other sites and get liquefied.

So to mitigate the Doshas, Anjana should be applied always either in the morning or in the evening when the sun is not present. 16 – 17.

### **Contraindication of strong collyrium application during day time**

वदन्त्यन्ये तु न दिवा प्रयोज्यं तीक्ष्णमञ्जनम् ।

विरेकदुर्बलं चक्षुरादित्यं प्राप्य सीदति ॥ १८ ॥

vadantyanye tu na divā prayojyam tīkṣṇamañjanam |

virekadurbalam cakṣurādityam prāpya sīdati || 18 ||

Others say, that strong Anjana should not be applied during day, because the eye which has become weak by purgation treatment from strong herbs will be further debilitated by the presence of the sun. 18.

### **Sleep and night time, naturally good for eye health**

स्वप्नेन रात्रौ कालस्य सौम्यत्वेन च तर्पिता ।

शीतसात्म्या द्रगाग्नेयी स्थिरतां लभते पुनः ॥ १९ ॥

svapnena rātrau kālasya saumyatvena ca tarpitā |

śītasātmyā dṛgāgneyī sthiratām labhate punah || 19 ||

The eye is Agneyi – predominant with the fire element, being habituated to cold comforts it regains its strength after good sleep and nourished by the coolant nature of the night. 19.

## **Conditions for usage of scraping and strong collyrums**

अत्युद्रिक्ते बलासे तु लेखनीयोऽथवा गदे ।

काममहन्यपि नात्युष्णे तीक्ष्णमक्षिण प्रयोजयेत् ॥ २० ॥

atyudrikte balāse tu lekhanīye'thagvā gade |

kāmamahnyapi nātyuṣṇe tīkṣṇamakṣṇi prayojayet || 20 ||

In condition of extreme increase of Kapha or in diseases which require Lekhana Anjana – scraping type,

Teekshna Anjana – strong type, can be put into the eyes even during day time, if desired, only if the day is not very hot. 20.

## **Eyes are fiery in nature...!**

अश्मनो जन्म लोहस्य तत एव च तीक्ष्णता ।

उपघातोऽपि तेनैव तथा नेत्रस्य तेजसः ॥ २१ ॥

aśmano janma lohasya tata eva ca tīkṣṇatā |

upaghāto'pi tenaiva tathā netrasya tejasah || 21 ||

Metals are born from the ores;

From ores only they – metals derive their sharpness / bluntness. Similarly, the eyes derive their power and features by Agni – Fire element.

## **Effect of cold on application of collyrium**

न रात्रावपि शीतेऽति नेत्रे तीक्ष्णाऽजनं हितम् ।

दोषमस्त्रावयेत् स्तब्धं कण्डूजाङ्घादिकारि तत् ॥ २२ ॥

na rātrāvapi sīte'ti netre tīkṣṇāñjanam hitam |

doṣamasrāvayet stabdham kandūjāḍyādikāri tat || 22 ||

When there is severe cold, application of strong eye-salve is not good even at nights, because it does not cause elimination of the Doshas from the eyes.

Instead, it produces itching, inactivity etc. Here Doshas get stagnated inside the eyes, even after Anjana therapy, due to cold effect. 22.

### **Persons unfit for application of Anjana -Anjana Anarha –**

नाञ्जयेत् भीतवमितविरिकाशितवेगिते ।

कुद्धज्वरिततान्ताक्षिशिरोरुक्षोकजागरे ॥ २३ ॥

अदृष्टेर्कं शिरःस्नाते पीतयोर्धूममध्ययोः ।

अजीर्णऽग्न्यर्कसन्तसे दिवासुसे पिपासिते ॥ २४ ॥

nāñjayet bhītavamitaviriktaśitavegite |

kruddhajvaritatāntākṣiśirorukṣokajāgare || 23 ||

adṛṣṭe'rke śiraḥsnātē pītayordhūmamadyayoh |

ajīrṇe'gnyarkasantapte divāsupte pipāsite || 24 ||

Application of Anjana should not be done to persons who are

Bheeta – in fear,

Vamita, Virikta – who have been administered Vamana and Virechana

who are hungry,

Shitavegita – who have urges of urine, faeces etc.,

Kruddha – anger;

Jvarita – during fever,

when the eyes are fatigued,

Shiroruk – during headache,

Shoka – bouts of grief and

Jagara – loss of sleep;

Adurshte Arke – when the sun is fully covered with clouds,

Shira Snate – after head bath,

after inhalation of smoke and drinking of wine,

Ajirne – during indigestion,

fatigued from excess exposure to fire and sun;

Divasupte – soon after sleep during day and

Pipasite – when thirsty. 23 – 24.

### **Unsuitable collyrium**

अतितीक्षणमृदुस्तोकबहुच्छघनकर्कशम् ।

अत्यर्थशीतलं तसमञ्जनं नावचारयेत् ॥ २५ ॥

atitikṣṇamṛdustokabahvacchaghanakarkaśam |

atyarthaśītalāṁ taptamañjanaṁ nāvacārayet || 25 ||

Anjana, which is very strong or very mild, very little or very large in quantity, very thin or very thick in consistency, very rough, coarse, very cold or very hot – should not be used. 25

### **Procedures that need to be done after applying collyrium**

अथानुमीलयन् दृष्टिं अन्तः सञ्चारयेच्छनैः ।

अञ्जिते वर्त्मनी किञ्चिच्चालयेच्छैवमञ्जनम् ॥ २६ ॥

तीक्ष्णं व्याप्नोति सहसा न चोन्मेषनिमेषणम् ।

निष्पीडनं च वर्त्मश्यां क्षालनं वा समाचरेत् ॥ २७ ॥

athānumīlayan dr̥ṣṭim antah sañcārayecchanaiḥ |

añjite vartmanī kiñciccālayeccaivamañjanam || 26 ||

tīkṣṇam vyāpnoti sahasā na conmeṣanimeṣaṇam |

niṣpīḍanam ca vartmabhyāṁ kṣālanaṁ vā samācaret || 27 ||

After applying the Anjana, the eye balls should be moved up and rotated slowly, the eyelids should also be moved slight by massaging over it; by these acts the strong eye salve spreads to all places. But opening and closing, squeezing or washing of the eyelids should not be done. 26-27.

### **Proper time to wash the eyes after applying collyrium / eye salves**

अपेतौषधसंरम्भं निर्वृतं नयनं यदा ।

व्याधिदोषत्तुयोग्याभिरद्धिः प्रक्षालयेत् तदा ॥ २८ ॥

apetauṣadhasaṁrambhaṁ nirvṛtaṁ nayanaṁ yadā |

vyādhidoṣartuyogyābhiraḍbhiḥ prakṣālayet tadā || 28 ||

After the cessation of the activity of the drug, when the eyes have regained strength, they should be washed with water – hot or cold, suitable to the disease, Doshas and season. 28.

### **Method of washing the eyes after collyrium application**

दक्षिणाङ्गुष्ठकेनाक्षि ततो वामं सवाससा ।

ऊर्ध्ववर्त्मनि सङ्गृह्य शोदयं वामेन चेतरत् ॥ २९ ॥

dakṣiṇāṅguṣṭhakenākṣi tato vāmam savāsasā |

ūrdhvavartmani saṅgrhya śodhyam vāmena cetarat || 29 ||

The physician should lift and hold the upper lid of the left eye with a piece of cloth held in his right thumb and fingers and wash the left eye; with his left hand, the other eye. 29.

### **Effects of not washing the eyes after the application of collyrium**

वर्त्मप्राप्तोऽज्जनात् दोषो रोगान् कुर्यादतोऽन्यथा ।

vartmaprāpto'ñjanāt doṣo rogān kuryādato'nyathā |

Otherwise, if not washed the Anjana remaining in the lids, excites the Doshas which give rise to diseases.

#### **Indications of strong salves or strong herbal smoke (Teekshna Dhuma)**

कण्डूजाङ्गयेऽञ्जनं तीक्ष्णं धूमं वा योजयेत् पुनः || ३० ||

kaṇḍūjāḍye'ñjanam tīkṣṇam dhūmam vā yojayet punah || 30 ||

When itching and inactivity are present following collyrium application, either a strong collyrium should be applied again or an inhalation of strong smoke of herbs should be done.

#### **Indications of strong salves or strong herbal smoke (Teekshna Dhuma)**

कण्डूजाङ्गयेऽञ्जनं तीक्ष्णं धूमं वा योजयेत् पुनः || ३० ||

kaṇḍūjāḍye'ñjanam tīkṣṇam dhūmam vā yojayet punah || 30 ||

When the eyes are fatigued by strong Anjana, applying a Pratyanjana – counter eye-salve which is in the form of powder and cold in effect should be done. 30%.

#### **Remedy for eye fatigue caused by application of strong collyriums**

तीक्ष्णं अञ्जनं अभितसे तु चूर्णं प्रत्यञ्जनं हिमम् || ३० १/२ ||

tīkṣṇāñjanābhītāpte tu cūrṇam pratyañjanam himam || 30ūab ||

When the eyes get fatigued due to application of strong collyrium, a counter-eye salve which is in the form of powder and cold in effect should be applied.

इति श्री वैद्यपति सिंहगुप्त सूनु श्रीमत् वाग्भट विरचितायां

अष्टाङ्गहृदय संहितायां सूत्रस्थान आश्वोतनाञ्जनविधिः नाम त्रयोविंशो अध्यायः || २३ ||

iti śrī vaidyapati simhagupta sūnu śrīmat vāgbhaṭa viracitāyāṁ aṣṭāṅgahṛdaya  
saṃhitāyāṁ sūtrasthāna āścotanāñjanavidhiḥ nāma trayoviṁśo  
adhyāyahā || 23 ||

Thus ends the 23rd chapter of Ashtangahrdaya Samhita Sutrasthana, named Aschotana Anjana Vidhim Adhyayam, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

## Ashtanga Hridayam

### Sutrasthanam – Chapter – 24

#### तर्पणपुटपाकविधिमध्यायं

#### CHAPTER 24: AYURVEDA EYE CARE – TARPANA PUTAPAKA VIDHI ADHYAYA

Let us learn about two main Ayurveda eye care treatments – Tarpana and Putapaka, their indication, uses etc. This is the 23rd chapter of Ashtanga Hrudaya Sutrasthana, written by Acharya Vaghbata, son of Vaidyapathi Simhagupta. The chapter name is Tarpana Putapaka vidhi Adhyaya. Tarpana and Putapaka refers to two eye treatment methods.

Pledge by the author(s)

अथातः तर्पण पुटपाक विधिं अध्यायं व्याख्यास्यामः।

इति ह स्माहुः आत्रेयादयो महर्षयः। गद्यसूत्रे॥२॥

athātah tarpaṇa puṭapāka vidhim adhyāyam vyākhyāsyāmaḥ।

iti ha smāhuḥ ātreyādayo maharṣayah|gadyasūtre| |2||

अथातः तर्पण पुटपाक विधिं अध्यायं व्याख्यास्यामः - athātah tarpaṇa puṭapāka vidhim adhyāyam vyākhyāsyāmaḥ - After having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the explanation of pooling of medicaments around the eye as a part of eye care therapies, i.e. Tarpana and Putapaka.

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyādayo maharṣayah - thus pledge Atreya and other sages.

Atreya and other sages pledge that after the Aschotana Anjana Vidhim Adhyayam i.e. chapter explaining the eye drops and eye salve / collyrium

therapies, they henceforth explain the detailed procedure of administration of Tarpana and Putapaka wherein medicinal liquids including oil / ghee / fat or juices are pooled around the eyes.

### **Indications and conditions for administration of Tarpana eye treatment**

नयने ताम्यति स्तब्धे शुष्के रुक्षेऽभिघातिते ।

वातपितातुरे जिह्वे शीर्णपक्षमाविलेक्षणे ॥ १ ॥

कृच्छ्रोन्मीलसिराहर्षसिरोत्पाततमोऽर्जुनैः ।

स्यन्दमन्थान्यतोवातवातपर्यायशुक्रकैः ॥ २ ॥

आतुरे शान्तरागाशुशूलसंरम्भदूषिके ।

निवाते तर्पणं योज्यं शुद्धयोर्मूर्धकाययोः ॥ ३ ॥

काले साधारणे प्रातः सायं वोत्तानशायिनः ।

nayane tāmyati stabdhe śuṣke rūkṣe'bhighātite |

vātāpittāture jihme śīrṇapakṣmāvilekṣaṇe || 1 ||

kṛcchramīlasirāharṣasirotpātamo'rjunaiḥ |

syandamanthānyatovātavātāparyāyaśukrakaiḥ || 2 ||

āture śāntarāgāśruśūlasaṁrambhadūṣike |

nivāte tarpaṇam yojyam śuddhayormūrdhakāyayoh || 3 ||

kāle sādhāraṇe prātaḥ sāyam vottānaśāyinaḥ |

Indications for Tarpana eye care procedure:

When the eyes are fatigued, stiff, dry, rough or injured;

in patients of increase of Vata and Pitta;

when there is irregularity – Asymmetry or loss of eye Lashes,

in clouded unclear vision;

in patients of – diseases like

Krchronmilla –difficulty in opening eyes

Shiraharsha, Shirotpta – redness and hemorrhage

Tama – darkness in front of eyes

Arjuna,Syanda, Mantha, Anyato Vata, Vataparyaya, and Sukraka;

After relief from redness lacrimation, pain, swelling and exertions.

**Tarpana procedure -**

The patient should undergo purification of head – Nasya treatment and also purification of body – Vamana and Virechana.

Time for Tarpana can be either morning or evening.

The patient is lying with his face upwards in a room devoid of breeze. 1-3 ½

#### **Procedure of conducting Tarpana eye treatment**

यवमाषमयीं पालीं नेत्रकोशाद्वहिः समाम् ॥ ४ ॥

द्व्यङ्गुलोच्चां दृढां कृत्वा यथास्वं सिद्धं आवपेत् ।

सर्पिनिमीलिते नेत्रे तसाम्बुप्रविलायितम् ॥ ५ ॥

नक्तान्द्यवाततिमिरकृच्छ्रबोधादिके वसाम् ।

आपक्षमाग्रात्

yavamāṣamayīṁ pālīṁ netrakośādbahiḥ samām || 4 ||

dvyaṅguloccāṁ dṛḍhāṁ kṛtvā yathāsvam siddham āvapet |

sarpirnimīlite netre taptāmbupravilāyitam || 5 ||

naktaṇdhyavātātātimirakrcchrabodhādike vasām |

āpakṣmāgrāt

A wall is constructed with the paste prepared from Yava (barley) and Masha (black gram) around eye socket –resembling a well to a height of two Angula – finger breadth.

Keeping the eyelids closed, medicated herbal ghee, which is liquefied by heating in hot water bed, should be poured into the well up to the level of tips of the eye lashes.

In diseases like Naktandhya (night blindness), Vatativira, Krichradodha etc. muscle fat should be used instead of ghee.

**Procedures to be followed after pouring the medicines into the socket in Tarpana eye treatment, time of retention of medicines in different eye conditions**

अथोन्मेषं शनकैस्तस्य कुर्वतः ॥ ६ ॥

मात्रा विगणयेत् तत्र वर्त्मसन्धिसितासिते ।

दृष्टौ च क्रमशो व्याधौ शतं त्रीणि च पञ्च च ॥ ७ ॥

शतानि सप्त च अष्टौ च, दश मन्थे, दशानिले।

पित्ते षट्, स्वस्थवृत्ते च बलासे पञ्च धारयेत् ॥ ८ ॥

athonmeṣam śanakaistasya kurvataḥ || 6 ||

mātrā vigaṇayet tatra vartmasandhisitāsite |

dṛṣṭau ca kramaśo vyādhau śatam̄ trīṇi ca pañca ca || 7 ||

śatāni sapta cāṣṭau ca daśa manthe daśānile |

pitte ṣaṭ svasthavṛtte ca balāse pañca dhārayet || 8 ||

The patient should then be asked to open his eyes slowly and retain the medicine.

Matrakala- time required to utter a soft syllable should be counted up to

100 – for the diseases of Vartma – eye lids

300 – for the diseases of Sandhi – fornices

500 – for the diseases of Sita – sclera

700 – for the diseases of Asita – cornea

800 – for the diseases of Drishti – pupil, retina etc.

1000 – for the disease Adhimanta

1000 – for the disease caused by Vata imbalance

600 – for diseases caused by Pitta,

500 – for healthy person and for diseases of Kapha imbalance.

These are the time for retaining the drug.

### **Removal of medicines and procedures to be done following the removal**

कृत्वापाङ्गे ततो द्वारं स्नेहं पात्रे निगालयेत् ।

पिबेत् च धूमं नेक्षेत व्योम रूपं च भास्वरम् ॥ ९ ॥

kṛtvāpāṅge tato dvāraṁ sneham pātre nigālayet |

pibet ca dhūmam nekṣeta vyoma rūpam ca bhāsvaram || 9 ||

After the stipulated time, the ghee should be removed through a hole done at the outer canthus

The person should be given Dhumapana (herbal smoking)

The person is advised not to look at the bright sky or bright objects.

### **Number of days for doing Tarpana treatment**

इत्थं प्रतिदिनं वायौ पित्ते त्वेकान्तरं कफे ।

स्वस्थे तु दव्यन्तरं दयात् आतृप्रेरिति योजयेत् ॥ १० ॥

ittham pratidinam vāyau pitte tvekāntaram kaphe |  
svasthe tu dvyantaram dadyāt ātrpteriti yojayet || 10 ||-

Tapana therapy should be done daily in diseases of Vata,  
On alternative days in diseases of Pitta,  
with an interval of two days for the healthy persons and in diseases of kapha.

### Symptoms of proper, excessive and inadequate Tarpana therapy

प्रकाशक्षमता स्वास्थ्यं विशदं लघु लोचनम् ।

तृप्ते विपर्ययोऽतृप्तेऽतितृप्ते क्षेष्मजा रुजः ॥ ११ ॥

prakāśakṣamatā svāsthyaṁ viśadām laghu locanam |  
trpte viparyayo'trpte'titrpte śleṣmajā rujaḥ || 11 ||

Prakasha Kshamata – Ability to withstand bright light

Good eye health

Vishada – clarity in vision

Laghu lochana – lightness in eyes are the symptoms of good Tarpana procedure.

Opposite of the these are the symptoms of inadequate Tarpana and appearance of disorders of Kapha imbalance is the symptom of Excess Tarpana. 4-11

### Putapaka Vidhi- Procedure of Putapaka:-

स्नेहपीता तनुरिव क्लान्ता दृष्टिर्हि सीदति ।  
तर्पणानन्तरं तस्माद्गबलाधानकारिणम् ॥ १२ ॥

पुटपाकं प्रयुज्जीत पूर्वोक्तेष्वेव यक्षमसु ।

snehapitā tanuriva klāntā dṛṣṭirhi sīdati |

tarpaṇānantaram tasmāddṛgbalādhānakāriṇam || 12 ||

puṭapākam prayuñjīta pūrvokteşveva yakşmasu |

Just as the body becomes fatigued after Snehana therapy (drinking fats), eyes become fatigued after Tarpana therapy; In order to restore the strength to the eyes, Putapaka therapy should be done in diseases mentioned earlier. 12

### **Types of Putapaka –**

स वाते स्नेहनः क्षेष्मसहिते लेखनो हितः ॥ १३ ॥

दण्डौर्बल्येऽनिले पित्ते रक्ते स्वस्थे प्रसादनः ।

sa vāte snehanah śleśmasahite lekhano hitah || 13 ||

dṛgdaurbalye'nile pitte rakte svasthe prasādanah |

Snehana putapaka (with fat) – for Vata imbalance disorder.

Lekhana Putapaka (scraping type) – for Vata – Kapha imbalance disorder.

Prasadana Putapaka (soothing) – in weakness of the eyes, vision, in disorders of Vata Pitta and Rakta and for the healthy person. 13

### **Materials used in lubricating Putapaka therapy**

भूशयप्रसहानूपमेदोमज्जवसामिषैः ॥ १४ ॥

स्नेहनं पयसा पिष्टर्जीवनीयैश्च कल्पयेत् ।

bhūśayaprasahānūpamedomajjavasāmiṣaiḥ || 14 ||

snehanam payasā piṣṭairjīvanīyaiśca kalpayet |

Snehana Putapaka is done by making use of fat, marrow, muscle fat and juice of meat of animals which live in burrows (Bhushaya), which bite (Prasaha) – cut

their food, cow, horse, ass etc, and those which live in Marshy lands (Anupa), or with drugs of Jivaneeya gana- vide chapter 15 macerated with milk- 14

### **Materials used in Lekhana Putapaka therapy**

मृगपक्षियकृन्मांसमुक्तायस्ताम्रसैन्धवैः ॥ १५ ॥

स्रोतोजशङ्खफेनालैर्लेखनं मस्तुकल्कितैः ।

mrgapakṣiyakṛnmāṁsamuktāyastāmrasaindhavaiḥ || 15 ||

srotojaśāṅkhaphenālairlekhanam mastukalkitaiḥ |

Lekhana Putapaka is by making use of Mastu (whey), water of yoghurt macerated with the paste of liver of animal and birds, pearls, ash of iron and copper, Saindhava- salt, Srotonjana (Antimony sulphide), Shankha (ash of conch shell), Phena- (sea foam), cuttlefish and Ala (orpiment ). 15

### **Materials used in Prasadana Putapaka therapy**

मृगपक्षियकृन्मज्जवसान्त्रहृदयामिषैः ॥ १६ ॥

मधुरैः सघृतैः स्तन्यक्षीरपिष्ठैः प्रसादनम् ।

mrgapakṣiyakṛnmajjavasāntrahṛdayāmiṣaiḥ || 16 ||

madhuraiḥ saghṛtaiḥ stanyakṣīrapiṣṭaiḥ prasādanam |

Prasadana Putapaka is by the use of cow milk / breast milk macerated with the liver, marrow, Muscle fat, Muscle of intestines and heart of animals and birds and drugs of sweet taste, and mixed with ghee. 16

### **Putapaka Kalpana – preparing the recipe-**

बिल्वमात्रं पृथक् पिण्डं मांसभेषजकल्कयोः ॥ १७ ॥

उरुबूकवटाम्भोजपत्रैः स्नेहादिषु क्रमात् ।

वेष्टयित्वा मृदा लिसं धवधन्वनगोमयैः ॥ १८ ॥

पचेत् प्रदीतैरन्याभं पक्वं निष्पीड्य तद्रसम् ।

नेत्रे तर्पणवयुञ्ज्यात्

bilvamātram pṛthak piṇḍam māṁsabheṣajakalkayoh || 17 ||

urubūkavaṭāmbhojapatraiḥ snehādiṣu kramāt |

veṣṭayitvā mṛdā liptam dhavadhanvanagomayaīḥ || 18 ||

pacet pradīptairagnyābhām pakvam niṣpīḍya tadrasam |

netre tarpaṇavadyuñjyāt

The meat of animals and drugs should be made into balls of size of Bael fruit or of 1 pala (48 grams).

The balls should be wrapped in leaves of Urubuka, Vata or Amboja, smeared with fats, and given a coating of mud.

After they become dry, they are placed inside the fire, of wood of Dhava or Dhavana or of dried crow dung and cooked till the balls become fire like red in appearance.

After they cool off, the paste of drugs is taken out and juice extracted from it.

The juice should be used for Tarpana procedure, as explained above.

### Time duration for Putapaka procedure – Matra Kala

शतं द्वे त्रीणि धारयेत्॥१९॥

लेखन स्नेहन अन्त्येषु

śatam dve trīṇi dhārayet || 19 ||

lekhanasnehanāntyeṣu

The juice should be retained for a period of 200 – 300 Matra Kala. 200 for Snehana and Lekhana. 300 for Prasadhana.

Juice should be Lukewarm for the Snehana and Lekhana and cold for Prasadana.

At the end of the Snehana and Lekhana types, Dhumapana (herbal smoking) is indicated. 19

### **Temperature of the medicaments used in Putapaka**

कोष्णौ पूर्वौ हिमोऽपरः ।

koṣṇau pūrvau himo'parah ।

The juice used in Putapaka should be lukewarm in case of the first two cases i.e. for scraping and lubricating Putapakas. The medicament should be used cold in the last one i.e. Soothing Putapaka.

### **Use of medicated smoking in Putapaka**

धूमपोऽन्ते तयोरेव

dhūmapo'nte tayoreva

Medicated smoking is indicated in the same two forms i.e. lubricating and scraping types of Putapaka, at the end of the treatment.

### **Signs of properly, excessively and inadequately done Putapaka**

योगास्तत्र च त्रुटिवत् ॥ २० ॥

yogāstatra ca truptivat || 20 ||

The signs and symptoms of proper, inadequate or excess of Putapaka therapy are similar to those mentioned under Tarpana therapy. 20

### **Contraindication of Tarpana and Putapaka in those unfit for errhine therapy**

तर्पणं पुटपाकं च नस्यानर्हं न योजयेत् ।

tarpaṇam puṭapākam ca nasyānarhe na yojayet |

Both Tarpana and Putapaka therapies should not be administered to those who are unfit for Nasya (nasal drops).

## **Healthy foods and activities in Tarpana and Putapaka therapies**

यावन्त्यहानि युञ्जीत द्विस्ततो हितभाग्भवेत् ॥ २१ ॥

मालतीमल्लिकापुष्पैर्बद्धाक्षो निवसेन्निशाम् ॥ २१३अब् ॥

yāvantyahāni yuñjīta dvistato hitabhāgabhavet || 21 ||

mālatīmallikāpuṣpairbaddhākṣo nivasenniśām || 21ūab ||

The patient who has undergone Tarpana and Putapaka therapies should adhere to healthy foods and activities for double the number of days of Nasya therapy. During nights he should bind the eyes with a pad of flowers like Malati, Mallika (Jasmine varieties).21

## **Need for protecting and strengthening the eyes**

सर्वात्मना नेत्रबलाय यत्रं कुर्वीत नस्याञ्जनतर्पणाद्यैः ।

दृष्टिश्च नष्टा विविधं जगच्च तमोमयं जायत एकरूपम् ॥ २२३ ॥

sarvātmanā netrabalāya yatnam kurvīta nasyāñjanatarpaṇādyaiḥ |

dṛṣṭiśca naṣṭā vividham jagacca tamomayam jāyata ekarūpam || 22ū ||

All out efforts should be made to strengthen the eyes by following Nasya, Anjana, Tarpana etc, for once the vision is lost the different types of things of the world will all become one types of things – darkness. 22

इति श्री वैद्यपति सिंहगुप्त सूनु श्रीमद्वाग्भट विरचित अष्टाङ्गहृदयसंहिताया सूत्रस्थाने  
तर्पणपुटपाकविधिर्नाम चतुर्विंशो अध्यायः ॥२४॥

iti śrī vaidyapati simhagupta sūnu śrīmadvāgbhaṭa viracita  
aṣṭāṅgahṛdayasāṁhitāyā sūtrasthāne tarpaṇapuṭapākavidhirnāma caturvīṁśo  
adhyāyah ॥ 24 ॥

Thus ends the 24th chapter of Ashtangahrdaya Samhita Sutrasthana, named Tarpana Putapaka Vidhim Adhyayam, written by Shrimad Vaghbata, son of Shri Vaidyapati Simhagupta.

## **Ashtanga Hridayam**

### **Sutrasthanam – Chapter – 25**

यन्त्रविधिमृद्यायं

#### **(Use of blunt instruments)**

#### **CHAPTER 25: INSTRUMENTS USED IN AYURVEDA – YANTRA VIDHI ADHYAYA**

Let us learn about different types of instruments that are used in Ayurveda. This is the 25th chapter of Ashtanga Hrudaya Sutrasthana, written by Acharya Vaghbata, son of Vaidyapathi Simhagupta. The chapter name Yantra Vidhi Adhyaya. Yantra means instrument.

Pledge by the author(s)

अथातो यन्त्र विधिमृद्यायं व्याख्यास्यामः।

इति ह स्माहुः आत्रेयादयो महर्षयः।गद्यसूत्रे॥२॥

athāto yantra vidhimadhyāyam vyākhyāsyāmaḥ।

iti ha smāhuḥ ātreyādayo maharṣayah|gadyasūtre||2||

अथातो यन्त्र विधिमृद्यायं व्याख्यास्यामः - athāto yantra vidhimadhyāyam vyākhyāsyāmaḥ - After having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the explanation of blunt instruments and their usage in different conditions.

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyādayo maharṣayah - thus pledge Atreya and other sages.

Atreya and other sages pledge that after the Tarpana Putapaka Vidhim Adhyayam i.e. chapter explaining the eye treatments wherein medicinal liquids including oil / ghee / fat or juices are pooled around the eyes, they would henceforth be explaining in detail about the Yantra Vidhi i.e. description of blunt instruments and detailing about the procedures and different conditions in which they are utilized.

## **Meaning and definition of Yantra, the blunt instruments**

नानाविधानां शल्यानां नानादेशप्रबोधिनाम् ।

आहर्तुमभ्युपायो यस्तद्यन्तं यच्च दर्शने ॥ १ ॥

अशौभगन्दरादीनां शस्त्रक्षाराग्नियोजने ।

शेषाङ्गपरिरक्षायां तथा वस्त्यादिकर्मणि ॥ २ ॥

घटिकालाबुशृङ्गं च जाम्बवौष्ठादिकानि च ।

nānāvidhānām śalyānām nānādeśaprabodhinām |

āhartumabhyupāyo yastadyantram yacca darśane || 1 ||

arśobhagandarādīnām śastrakṣārāgnijoyane |

śesāṅgapariraksāyām tathā vastyādikarmaṇi || 2 ||

ghaṭikālābuśṛṅgam ca jāmbavauṣṭhādikāni ca |

The instruments used to extract different types of foreign bodies causing pain / discomfort in different parts of the body, to look into pile masses (hemorrhoids), anal and rectal fistulae etc., to apply sharp instruments, alkalis (cauterization by applying alkalis), and fire (cauterization by applying heat of fire), to protect the remaining parts of the body other than the diseased parts in therapies / treatments like medicated enema etc. and the pot (used as instrument), ground horn of animals (used as instruments), cylindrical smooth stones etc. All these are known as yantra i.e. blunt surgical instruments.

## **Need for designing instruments**

अनेकरूपकार्याणि यन्त्राणि विविधान्यतः ॥ ३ ॥

विकल्प्य कल्पयेत् बुद्ध्या

anekarūpakāryāṇi yantrāṇi vividhānyataḥ || 3 ||

vikalpya kalpayet buddhyā

The instruments are of different shapes, utilized in different functions, and of many kinds. Hence, they are to be designed and to be prepared with utmost intelligence.

**Note** - Instruments having different shapes and types are to be designed as per need so that they would be utilized in many functions.

## **Pledge to explain various instruments**

यथास्थूलं तु वक्ष्यते ।

तुल्यानि कडकसिंहक्षकाकादिमृगपक्षिणाम् ॥ ४ ॥

मुखैर्मुखानि यन्त्राणां कुर्यात् तत्सञ्जकानि च ।

yathāsthūlam tu vakṣyate |

tulyāni kaṅkasimharkṣakākādimṛgapakṣinām || 4 ||

mukhairmukhāni yantrāṇām kuryāt tatsañjñakāni ca |

The instruments shall be described grossly, those instruments which have their mouths resembling the mouths of heron, lion, bear, crow and other animals and birds shall be designed and prepared bearing the respective names of those animals and birds.

## **Cruciform instruments – Swastika Yantra**

अष्टादशाङ्गुलायामान्यायसानि च भूरिशः ॥ ५ ॥

मसूराकारपर्यन्तैः कण्ठे बद्धानि कीलकैः ।

विद्यात् स्वस्तिकयन्त्राणि मूलेऽङ्कुशनतानि च ॥ ६ ॥

तैर्दैरस्थिसंलग्नशल्याहरणमिष्यते ।

aṣṭādaśāṅgulāyāmānyāyasāni ca bhūriśah || 5 ||

masūrākāraparyantaiḥ kanṭhe baddhāni kīlakaiḥ |

vidyāt svastikayantrāṇi mūle'ṅkuśanatāni ca || 6 ||

tairdṛḍhairasthisamLAGNAśalyāharaṇamis̄yate |

Cruciform instruments (Swastika Yantras) generally should be of 18 angulas (1 angula = 1 finger breadth) in length made of iron they have shape resembling that of a lentil cotyledon at its edges, held together by a rivet bolt at their neck, slightly bent like an elephant goad at its handle they are utilized in pulling out the foreign bodies stuck hard in the bones.

## **Forceps instruments – Samdamsha / Sandamsha Yantra**

कीलबद्धविमुक्ताग्रौ सन्दंशौ षोडशाङ्गुलौ ॥ ७ ॥

त्वक्षिसरास्नायुपिशितलग्नशल्यापकर्षणौ ।

षडङ्गुलोऽन्यो हरणे सूक्ष्मशल्योपपक्ष्मणाम् ॥ ८ ॥

kīlabaddhavimuktāgrau sandamśau śodaśāṅgulau || 7 ||

tvaksirāsnāyupiśitalagnaśalyāpakarṣaṇau |

śadaṅgulo'nyo haraṇe sūkṣmaśalyopapakṣmaṇām || 8 ||

Samdamsha i.e. forceps is an instrument which is of two types, one type of forceps is with a catch at its tip and the other type is without a catch at its tip.

The forceps with a catch is 16 angulas (finger breadth) in length, it is used for extracting foreign bodies which are stuck in the skin, veins, tendons and muscles.

The forceps without a catch is 6 angulas in length and it is useful for extracting small foreign bodies and eyelashes.

### **Forceps with teeth – Muchundi**

मुचुण्डी सूक्ष्मदन्तर्जुर्मूले रुचकभूषणा ।

गम्भीरव्रणमांसानामर्मणः शेषितस्य च ॥ ९ ॥

mucuṇḍī sūkṣmadantarjurmūle rucakabhūṣaṇā |

gambhīravraṇamāṁsānāmarmaṇah śeṣitasya ca || 9 ||

Forceps with teeth i.e. Muchundi yantra has small teeth, straight, with tooth catch, hook at its root, useful for extracting the fleshy parts from the deep rooted wounds and remnants from the pterygium (disease of the eye), which has been cut.

### **Instruments with flat arms – Tala Yantra**

द्वे द्वादशाङ्गुले मत्स्यतालवत् द्व्येकतालके ।

तालयन्त्रे स्मृते कर्णनाडीशल्यापहारिणी ॥ १० ॥

dve dvādaśāṅgule matsyatālavat dvyekatālake |

tālayantre smṛite karṇanāḍīśalyāpahāriṇī || 10 ||

The instrument which is of 12 angulas and is of two types (of same dimension),

one with 2 flat discs at its mouth and the other with 1 flat disc at its mouth, which resembles the palate of a fish is called Tala yantra i.e., instruments with flat arms, both types are useful for removing foreign bodies from the orifice of the ear.

### **Tubular instruments (probes) – Nadi Yantra**

नाडीयन्त्राणि सुषिराणि एकानेकमुखानि च ।

स्रोतोगतानां शल्यानां आमयानां च दर्शने ॥ ११ ॥

क्रियाणां सुकरत्वाय कुर्यादाचूषणाय च ।

तद्विस्तारपरीणाहैर्दर्थ्य स्रोतोऽनुरोधतः ॥ १२ ॥

nāḍīyantrāṇi suṣirāṇi ekānekamukhāni ca |

srotogatānāṁ śalyānāṁ āmayānāṁ ca darśane || 11 ||

kriyāṇāṁ sukaratvāya kuryādācūṣanāya ca |

tadvistāraparīṇāhadairghyāṁ sroto'nurodhataḥ || 12 ||

The tubular instruments i.e. Nadi yantras are hollow with one or more openings

for looking, recognizing and diagnosing the foreign bodies and diseases located in the channels of the body, for carrying out the treatment procedures in a comfortable way, for sucking out the unwanted things and fluids from the channels the width. Circumference (perimeter) etc. vary according to the size and shape etc. of the channels (into which they are inserted).

### **Tubular instruments for visualizing inside of the throat**

दशाङ्गुलार्धनाहान्तःकण्ठशल्यावलोकिनी ।

नाडी

daśāṅgulārdhanāhāntahāṅthaśalyāvalokinī |

nādī

The tubular instruments meant for seeing inside the throat is of 10 angulas (finger breadth) in length and half angula in diameter (thickness).

### **Tubular instruments for holding the handles / bolt – Chatushkarna Varanga Sangrahini Nadi**

पञ्चमुखच्छिद्रा चतुष्कर्णस्य सङ्ग्रहे ॥ १३ ॥

वारङ्गस्य द्विकर्णस्य त्रिच्छिद्रा तत्प्रमाणतः ।

वारङ्गकर्णसंस्थानानाहैर्द्यनुरोधतः ॥ १४ ॥

pañcamukhacchidrā catuṣkarnasya saṅgrahe || 13 ||

vāraṅgasya dvikarṇasya tricchidrā tatpramāṇataḥ ।

vāraṅgakarṇasamsthānānāhadairghyānurodhataḥ || 14 ||

To hold the four eared handle or bolt / wedge / arrow the tubular instruments with five openings and five orifices may be used to hold the two eared handle / bolt / arrow. The tubular instruments having three orifices and dimensions in accordance to the handle / bolt which it holds should be used depending on the shape, thickness and length of the handle of arrow etc. or bolt, the tubular instruments should be designed so as to grip them.

These instruments were used to hold the arrow etc. weapons which had pierced the body, to grip them and remove them.

### **Designing various instruments depending on the dimensions of parts to be observed**

नाडीरेवंविधाश्चान्या द्रष्टुं शल्यानि कारयेत् ।

nāḍīrevamvidhāścānyā draṣṭum śalyāni kārayet |

Similar type of many tubular instruments may be prepared to observe the foreign bodies located in other organs / channels of the body.

### **Instrument to remove foreign body – Shalya Nirghatini Yantra**

पद्मकर्णिकया मूर्धिने सहशी द्वादशाङ्गुला ॥ १५ ॥

चतुर्थसुषिरा नाडी शल्यनिर्धातिनी मता ।

padmakarṇikayā mūrdhni sadṛśī dvādaśāṅgulā ||

15 ||

caturthasusirā nāḍī śalyanirghātinī matā |

The tubular instrument resembling padma karnika (the round, flat, central portion of the lotus, studded with small holes) at its top, 12 angulas (finger breadth) in length, having a hollow portion in its one fourth length, is called shalya nirghatini yantra because it is useful for catching and removing the foreign bodies.

### **Proctoscope – Arsho Yantra**

अर्शसां गोस्तनाकारं यन्त्रकं चतुरङ्गुलम् ॥ १६ ॥

नाहे पञ्चाङ्गुलं पुंसां प्रमदानां षडङ्गुलम् ।

द्विच्छिद्रं दर्शने व्याधेरेकच्छिद्रं तु कर्मणि ॥ १७ ॥

मध्येऽस्य अङ्गुलं छिद्रं अङ्गुष्ठोदरविस्तृतम् ।

अर्धाङ्गुलोच्छितोदृतकर्णिकं च तदूर्ध्वतः ॥ १८ ॥

arśasām̄ gostanākāram̄ yantrakam̄ caturaṅgulam || 16 ||

nāhe pañcāṅgulam̄ pum̄sām̄ pramadānām̄ ṣaḍaṅgulam |

dvičchidram darśane vyādherekacchidram tukarmāṇi || 17 ||

madhye'sya tryaṅgulam chidram aṅguṣṭhodaravistṛtam |

ardhāṅgulocchritodvṛttakarṇikam ca tadūrdhvataḥ || 18 ||

The proctoscope i.e. the instrument used to view haemorrhoid masses inside the rectum is of the shape of udder of a cow (cylindrical). It is of four finger breadth in length and 5 finger breadth in circumference (thickness). For men, its circumference is 6 finger breadth, for women (length being the same) with two orifices for the purpose of visualizing the pile masses with one orifice for conducting (surgical, cauterization etc.) procedures. Right at the center of it, there is an slit / orifice of 3 finger breadth length and with a width equivalent to the middle portion of a thumb half angula above the slit / orifice there is a karnika i.e. rim of the instrument.

### **Instrument to squeeze / compress the pile mass (variant of proctoscope) – Shami Yantra**

शम्याख्यं तादगच्छद्रं यन्त्रं अर्शःप्रपीडनम् ।

śamyākhyam tādṛgacchidram yantram arśahprapīḍanam |

The instrument known as Shami yantra is similar to the above instrument (proctoscope). But is devoid of orifice.s It is used for squeezing / compressing the pile masses.

### **Instrument to see and operate fistula in ano – Bhagandara yantra**

सर्वथापनयेदोषं छिद्रादूर्ध्वं भगन्दरे ॥ १९ ॥

sarvathāpanayedoṣṭham chidrādūrdhvam bhagandare || 19 ||

In Bhagandara yantra i.e. instrument to see fistula, the rim / edge above the slit should always be removed (in proctoscope, if the brim present half finger breadth above the slit is removed, it becomes fistula instrument).

## **Tubular instruments used to see nasal polyps, piles etc.**

घ्राणार्बुदार्शसामेकच्छिद्रा नाड्यङ्गुलद्वया ।

प्रदेशिनीपरीणाहा स्यात् भगन्दरयन्त्रवत् ॥ २० ॥

gṛāṇārbudārśasāmekacchidrā nāḍyaṅguladvayā ।

pradeśinīparīṇāhā syāt bhagandarayantravat || 20 ||

The tubular instruments to see nasal polyps and pile like masses developing in the nose, shall have only one orifice. It is two angulas (finger breadth) in length, of the thickness equivalent to that of index finger and resembles instrument designed for rectal fistula.

## **Finger protector – Anguli Tranaka Yantra**

अङ्गुलीत्राणकं दान्तं वार्क्षं वा चतुरङ्गुलम् ।

द्विच्छिद्रं गोस्तनाकारं तद्वक्त्रविवृतौ सुखम् ॥ २१ ॥

aṅgulītrāṇakam dāntam vārksam vā caturaṅgulam |

dvicchidram gostanākāram tadvaktravivṛtau sukham || 21 ||

The finger protector instrument is made up of ivory or wood, is of 4 angulas (finger breadth) in length, has two orifices, is of the shape of cow udder. It helps in dilating the mouth easily (while protecting the finger from contact with teeth and consequent injury).

## **Instrument to look into wounds in vagina – Yoni Vrana Vikshana Yantra**

योनिव्रणेक्षणं मध्ये सुषिरं षोडशाङ्गुलम् ।

मुद्राबद्धं चतुर्भितं अम्भोजमुकुलाननम् ॥ २२ ॥

चतुःशलाकं आक्रान्तं मूले तद्विकसेन्मुखे ।

yonivraṇekṣaṇam madhye suṣirām ṣodaśāṅgulam |

mudrābaddham caturbhittam ambhojamukulānanam || 22 ||

catuhśalākam ākrāntam mūle tadvikasenmukhe |

The instrument used to look into the vagina and wounds (or wounds in vagina) shall be hollow in the middle (of the instrument), 16 angulas in length, with four flaps held tightly in position by a ring resembling the bud of a lotus flower, in shape fixed with four rods at its root (where the instrument is held to handle)

and its mouth opened like that of a flower bud.

### **Instrument to oil the sinuses and to wash them**

यन्त्रे नाडीव्रणाभ्यङ्गक्षालनाय षडङ्गुले ॥ २३ ॥

वस्तियन्त्राकृती मूले मुखेऽङ्गुष्ठकलायखे ।

अग्रतोऽकर्णिके मूले निबद्धमृदुचर्मणी ॥ २४ ॥

yantra nāḍīvraṇābhyaṅgakṣālanāya ṣaḍaṅgule || 23 ||

vastiyantrākṛtī mūle mukhe'ṅguṣṭhakalāyakhe |

agrato'karṇike mūle nibaddhamṛducarmaṇī || 24 ||

Two instruments, one for oiling the sinus ulcer and the other one for washing the sinus ulcer are both 6 finger breadth (angula) in length its shape resembling the nozzle of an enema apparatus with an orifice at its root allowing the entry of thumb, and another orifice at its tip allowing the entry of a round pea, without any edge / rim at its tip and fixed with soft leather bag at its root.

### **Instrument for ascites – Dakodara Yantra**

द्विद्वारा नलिका पिच्छनलिका वोदकोदरे ।

dvidvārā nalikā picchanalikā vodakodare |

The tubular instrument used in ascites (fluid accumulation in the abdomen), shall have two orifices, one at each end. Alternatively the tube of a peacock feather can be used.

### **Instruments for medicated smoking, enema etc – dhūmayantra (netra) / vastiyantra (netra)**

धूमवस्त्यादियन्त्राणि निर्दिष्टानि यथायथम् ॥ २५ ॥

dhūmavastyādiyantrāṇi nirdiṣṭāni yathāyatham || 25 ||

The tubular instruments used in medicated smoking, enema etc. therapies are explained in the related contexts.

### **Animal Horn as an instrument**

त्र्यङ्गुलास्यं भवेच्छृङ्गं चूषणोऽषादशाङ्गुलम् ।

अगे सिद्धार्थकच्छिद्रं सुनद्धं चूचुकाकृति ॥ २६ ॥

tryaṅgulāsyam bhavecchṝngam cūṣaṇe'śṭādaśāṅgulam |

agre siddhārthakacchidram sunaddham cūcukākṛti || 26 ||

The animal horn used for sucking (liquids) will be of 18 angulas in length, having orifice of 3 finger breadth at its root and orifice of the size of mustard seed at the tip is properly bound the tip resembling the shape of nipple.

### **The hollowed gourd as an instrument – Alabu yantra**

स्यादद्वादशाङ्गुलोऽलाबुर्नाहे त्वष्टादशाङ्गुलः ।

चतुर्स्यङ्गुलवृत्तास्यो दीपोऽन्तः क्षेष्मरकहृत् ॥ २७ ॥

syāddvādaśāṅgulo'lāburnāhe tvaṣṭādaśāṅgulah |

catuṣtryaṅgulavṛttāsyo dīpto'ntah śleṣmaraktahṛt || 27 ||

The hollowed gourd will be 12 angulas (1 angula = 1 finger breadth) in length, 18 angulas in diameter with a round orifice of 4 angulas or 3 angulas in which with a burning wick placed in its interior (vacuum is created) ślesma raktahṛt - is used for extraction of vitiated kapha and blood.

### **Pot as an instrument – Ghati Yantra**

तद्वत् घटी हिता गुल्मविलयोन्नमने च सा ।

tadvat ghaṭī hitā gulmavilayonnamane ca sā |

Pot is also similar (to hollowed gourd) and is useful in making the abdominal tumors soft and elevate it to the surface from its low level.

### **Rod shaped instruments – Shalaka Yantra**

शलाकाख्यानि यन्त्राणि नानाकर्माकृतीनि च ॥ २८ ॥

यथायोगप्रमाणानि

śalākākhyāni yantrāṇi nānākarmākr̥tīni ca || 28 ||

yathāyogapramāṇāni

Rod like instruments serve many functions and have various shapes and sizes suitable to the purpose for which they are used.

### **Probing rod like instruments – Gandupadamukha Shalaka Yantra**

तेषां एषणकर्मणी ।

ઉમે ગણ્ડૂપદમુખે

teṣāṁ eṣaṇakarmanī |  
ubhe gaṇḍūpadamukhe

Among them (rod like instruments), two are for probing, both these instruments have their mouth resembling that of an earthworm.

### **Rod like instruments having lentil like mouth – Masuradala vaktra Shalaka Yantra**

स्रोतोभ्यः शल्यहारिणी ॥ २९ ॥

मसूरदलवक्त्रे द्वे स्यातां अष्टनवाङ्गुले ।

srotobhyah śalyahāriṇī || 29 ||

masūradalavaktre dve syātāṁ aṣṭanavāṅgule |

Two of those rod like instruments having lentil shaped mouths are used for removing the foreign bodies from the channels one is 8 angulas and the other is of 9 angulas in length.

### **Number of hook like instruments – Shanku Yantra**

शङ्कवः षड्

śaṅkavaḥ ṣaḍ

The hook like instruments are six in number.

## **Hooks resembling the shape of serpent – Ahiphana vaktra shanku**

उभौ तेषां षोडशद्वादशाङ्गुलौ ॥ ३० ॥

व्यूहनेऽहिफणावकत्रौ

ubhau teṣāṁ ṣoḍaśadvādaśāṅgulau || 30 ||

vyūhane'hiphaṇāvaktrau

Two (hook instruments) among them, one of 16 angulas and the other 12 angulas in length, their mouths resembling the hood of the serpent, are used for joining (the edges of the wound etc).

## **Hooks resembling the shape of arrow bottom – Sharapunkhasya shanku**

द्वौ दशद्वादशाङ्गुलौ ।

चालने शरपुङ्खास्यौ

dvau daśadvādaśāṅgulau |

cālāne śarapuṅkhāsyau

Two more (hook like instruments), one of 10 and the other of 12 angula length, having their mouth resembling the bottom of arrow, are used for loosening the hard objects (which are to be removed or extracted).

## **Hooks used for extraction – Badisha shanku yantra**

आहार्य बडिशाकृती ॥ ३१ ॥

āhārye baḍīśākṛtī || 31 ||

The hooks used for extraction resemble the shape / size of a fish hook.

### **Hook instrument resembling conch – Garbha Shanku**

नतोऽग्रे शङ्कुना तुल्यो गर्भशङ्कुरिति स्मृतः ।

अष्टाङ्गुलायतस्तेन मूढगर्भं हरेत् स्त्रियाः ॥ ३२ ॥

nato'gre śaṅkunā tulyo garbhāśaṅkuriti smṛtaḥ |

aṣṭāṅgulāyatastena mūḍhagarbham̄ haret striyāḥ || 32 ||

The hook instrument resembling a conch is called Garbha shanku is bent at its tip, is 8 angulas in length. Using it, the impacted fetus is pulled out in women.

### **Instrument for extracting urinary stones – Sarpanakhya**

अश्मर्याहरणं सर्पफणावत् वक्रमग्रतः ।

aśmaryāharanam̄ sarpanaṇavat vakramagrataḥ |

The instrument meant for extracting the stones from urinary bladder, will have the shape of the hood of a snake, bent inwards at the tip.

### **Instruments for extracting tooth and clearing sinuses**

शरपुड्खमुखं दन्तपातनं चतुरड्गुलम् ॥ ३३ ॥

कार्पासविहितोष्णीषाः शलाकाः षट् प्रमार्जने ।

śarapuṇkhamukham dantapātanaṁ caturaṅgulam || 33 ||  
kārpāsavihitoṣṇīśāḥ śalākāḥ ṣaṭ pramārjane |

Instrument used for extracting the tooth will have the shape of base of an arrow and is of 4 angulas in length. The 6 rod like instruments meant for clearing and cleansing sinuses etc. should have their tip covered with cap of cotton wool.

### **Instruments for manipulating rectum – Payu Pramarjini Shalaka**

पायावासन्नदूरार्थं द्वे दशद्वादशाङ्गुले ॥ ३४ ॥  
pāyāvāsannadūrārthe dve daśadvādaśāṅgule || 34 ||

Two other rod like instruments, one of 10 angulas and the other one of 12 angula length, are used for drawing the rectum closer and extending it farther respectively.

### **Instruments for nose and ears**

द्वे षट्सप्ताङ्गुले घाणे द्वे कर्णेष्ठनवाङ्गुले ।  
dve ṣaṭsaptāṅgule ghrāṇe dve karṇe'ṣṭhanavāṅgule |

Two other instruments of 6 and 7 angulas length, each are meant to be used in the nose two similar instruments are used in the ears, one of 8 and the other of 9 angula length.

### **Instruments for cleaning the ears**

कर्णशोधनं अश्वत्थपत्रप्रान्तं सुवाननम् ॥ ३५ ॥

karṇāśodhanam aśvatthapatraprāntam sruvānanam || 35 ||

The instrument meant for clearing the ears will have its edges resembling the leaf of Ashvatha tree (Sacred Fig) and its face resembling a ladle.

### **Cylindrical smooth stones – Jambavoushta**

शलाकाजाम्बवौष्ठानां क्षारेऽग्नौ च पृथक् त्रयम् ।

युञ्ज्यात् स्थूलाणुदीर्घाणां

śalākājāmbavausṭhānām kṣāre'gnau ca pr̥thak trayam |

yuñjyāt sthūlāṇudīrghāṇām

The rod like instruments known as Jambavaushtha, i.e. cylindrical smooth stones are each three in number, thick, thin and long in shape are used for application of caustic alkalis and fire cauterization therapies.

### **Rod like instruments used for inguinal hernia**

शलाकां अन्त्रवर्ध्मनि ॥ ३६ ॥

मध्योर्धवृत्तदण्डां च मूले चार्धन्दुसन्निभाम् ।

śalākām antravardhmani || 36 ||

madhyordhvavṛttadaṇḍām ca mūle cārdhendusannibhām |

The rod like instruments used in inguinal hernia, will have a rod which is rounded in the middle and upper portions and has its root shaped like half moon.

### **Instrument used for cauterization of nasal polyps**

कोलास्थिदलतुल्यास्या नासार्शोर्बुददाहकृत् ॥ ३७ ॥

kolāsthidalatulyāsyā nāsārśo'rbudadāhakṛt || 37 ||

The instrument having its mouth resembling the cotyledon of the stone of jujube fruit is used for cauterizing the polyps and tumors of the nose.

### **Instrument for applying caustic alkali therapy**

अष्टाङ्गुला निम्नमुखास्तिसः क्षारौषधक्रमे ।

कनीनीमध्यमानामीनखमानसमैर्मुखैः ॥ ३८ ॥

aṣṭāṅgulā nimnamukhāstisrah kṣārauṣadhakrame |

kanīnīmadhyamānāmīnakhamānasamairmukhaiḥ || 38 ||

The three instruments for applying caustic alkali shall be eight angulas in length and their mouths, bent downwards. Their mouths resemble the nails of the index, middle and ring fingers in size respectively.

### **Instruments for clearing / cleansing urethra and applying eye salves**

स्वं स्वमुक्तानि यन्त्राणि मेद्रशुद्ध्यञ्जनादिषु ।

svaṁ svamuktāni yantrāṇi medhraśuddhyañjanādiṣu |

The instruments meant for clearing / cleansing the penis (urethra) and for applying collyrium (eye salves) are explained in the related contexts (chapters) respectively.

### **Accessory Instruments – Anu Yantrani**

अनुयन्त्राण्ययस्कान्तरज्जूवस्त्राश्ममुद्गराः ॥ ३९ ॥

वध्रान्त्रजिह्वावालाश्च शाखानखमुखद्विजाः ।

कालः पाकः करः पादो भयं हर्षश्च तत्क्रियाः ॥ ४० ॥

उपायवित् प्रविभजेदालोच्य निपुणं धिया ॥ ४०ऊअब् ॥

anuyantrāṇyayaskāntarajjūvastrāśmamudgarāḥ || 39 ||

vadhrāntrajihvāvālāśca śākhānakhamukhadvijāḥ |

kālah pākah karaḥ pādo bhayaṁ harṣaśca tatkriyāḥ || 40 ||

upāyavit pravibhajedālocya nipuṇam dhiyā || 40ūab ||

The accessory instruments are – magnet, rope, cloth, stone, hammer, leather strap, intestines of the animals, tongue and hairs, branches of trees, nails, mouth, teeth, time, digestion, hands, feet, fear and pleasure. A skillful and intelligent physician should use them judiciously based on the assessment of the disease and the patient.

### **Different functions of the instruments**

निर्घातनोन्मथनपूरणमार्गशुद्धिसंव्यूहनाहरणबन्धनपीडनानि ।

आचूषणोन्नमननामनचालभङ्गत्यावर्तनर्जुकरणानि च यन्त्रकर्म ॥ ४१ऊ ॥

nirghātanonmathanapūraṇamārgaśuddhisamvyūhanāharanabandhanapīd  
anāni |

ācūṣaṇonnamananāmanacālabhaṅgavyāvartanarjukaraṇāni ca  
yantrakarma || 41ū ||

The functions of the blunt instruments are as below mentioned – pulling out something after crushing it, pulling out something after twisting it, filling, cleansing the passages bringing together extraction, binding, rubbing, sucking / suction, lifting up, pushing down / bending down, moving / shaking something, breaking something, over-turning and straightening etc.

### **Appraisal of Kankamukha instrument**

विवर्तते साध्ववगाहते च ग्राह्यं गृहीत्वोद्धरते च यस्मात् ।

यन्त्रेष्वतः कङ्कमुखं प्रधानं स्थानेषु सर्वेष्वधिकारि यच्च ॥ ४२ऊ ॥

vivartate sādhvavagāhate ca grāhyam gṛhītvoddharate ca yasmāt |

yantreṣvataḥ kaṅkamukham pradhānam sthāneṣu sarveṣvadhiकारि yacca  
|| 42ū ||

It can be twisted easily, dipped deep, can be held firmly, catches the objects firmly and remove them, and is the authority in all places. Therefore, among all the blunt instruments, the Kankamukha instrument is considered as the best.

इति श्री वैद्यपति सिंहगुप्त सूनु श्रीमत् वाग्भट विरचितायां अष्टाङ्गहृदयसंहितायां  
सूत्रस्थाने यन्त्रविधिर्नाम पञ्चविंशतितमो अ॒द्यायः ॥२५॥

iti śrī vaidyapati simhagupta sūnu śrimat vāgbhaṭa viracitāyāṁ  
aṣṭāṅgahṛdayasaṁhitāyāṁ sūtrasthāne yantravidhirnāma  
pañcavimśatitamo adhyāyah||25||

Thus ends the 25th chapter of Ashtangahrdaya Samhita Sutrasthana, named Yantra Vidhim Adhyayam, written by Shrimad Vaghata, son of Shri Vaidyapati Simhagupta.

## **Ashtanga Hridayam**

### **Sutrasthanam – Chapter – 26**

**शस्त्रविधिमृद्यायं**

#### **(Use of sharp instruments)**

#### **CHAPTER 26: SURGICAL INSTRUMENTS OF AYURVEDA – SHASTRA VIDHI ADHYAYA**

Let us explore various sharp surgical instruments used in Ayurveda. This is the 26th chapter of Ashtanga Hrudaya Sutrasthana, written by Acharya Vaghbata, son of Vaidyapathi Simhagupta. The chapter name Shastra Vidhi Adhyaya. Shastra means sharp surgical instrument.

Pledge by the author

अथातः शस्त्रविधिं अ॒ध्यायं व्याख्यास्यामः ।

इति ह स्माहुः आत्रेयादयो महर्षयः । गद्यसूत्रे ॥२॥

athātaḥ śastravidhim adhyāyam vyākhyāsyāmaḥ |

iti ha smāhuḥ ātreyādayo maharṣayah | gadyasūtre || 2 ||

अथातः शस्त्रविधिं अ॒ध्यायं व्याख्यास्यामः - athātaḥ śastravidhim adhyāyam vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to explanation of sharp instruments and their usage in different conditions.

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyādayo maharṣayah - thus pledge Atreya and other sages.

Atreya and other sages pledge that after the Yantra Vidhim Adhyayam i.e. chapter explaining the use of blunt surgical instruments, they would henceforth be explaining Shastra Vidhim i.e. description of sharp instruments and procedures in different conditions.

### Features of Sharp Instruments

षड्विंशतिः सुकर्मारैर्धटितानि यथाविधि ।

शस्त्राणि रोमवाहीनि बाहुल्येनाङ्गुलानि षट् ॥ १ ॥

सुरूपाणि सुधाराणि सुग्रहाणि च कारयेत् ।

अकरालानि सुध्मातसुतीक्ष्णावर्तितेऽयसि ॥ २ ॥

समाहितमुखाग्राणि नीलाम्भोजच्छवीनि च ।

नामानुगतरूपाणि सदा सन्निहितानि च ॥ ३ ॥

स्वोन्मानार्धचतुर्थांशफलान्यैककशोऽपि च ।

प्रायो द्वित्राणि युञ्जीत तानि स्थानविशेषतः ॥ ४ ॥

मण्डलाग्रं वृद्धिपत्त्रमुत्पलाद्यर्धधारके ।

सर्पैषण्यौ वेतसाख्यं शरार्यास्यत्रिकूर्चके ॥ ४+(१) ॥

कुशास्यं साटवदनमन्तर्वक्त्रार्धचन्द्रके ।

व्रीहिमुखं कुठारी च शलाकाङ्गुलिशस्त्रके ॥ ४+(२) ॥

बडिंशं करपत्राख्यं कर्तरी नखशस्त्रकम् ।

दन्तलेखनकं सूच्यः कूर्चो नाम खजाह्यम् ॥ ४+(३) ॥

आरा चतुर्विधाकारा तथा स्यात्कर्णवेधनी ॥ ४+(४)अब् ॥

ṣadviṁśatiḥ sukarmārairghaṭitāni yathāvidhi |

śastrāṇi romavāhīni bāhulyenāṅgulāni ṣaṭ || 1 ||  
surūpāṇi sudhārāṇi sugrahāṇi ca kārayet |  
akarālāni sudhmātasutīkṣṇāvartite'yasi || 2 ||  
samāhitamukhāgrāṇi nīlāmbhojacchavīni ca |  
nāmānugatarūpāṇi sadā sannihitāni ca || 3 ||  
svonmānārdhacaturthāṁśaphalānyekaikaśo'pi ca |  
prāyo dvitrāṇi yuñjīta tāni sthānaviśeṣataḥ || 4 ||  
maṇḍalāgram vṛddhipattramutpalādhyardhadhārake |  
sarpaiṣanyau vetasākhyam śarāryāsyatrikūrcake || 4+(1) ||  
kuśāsyam sāṭavadanamantarvaktrārdhacandrake |  
vrīhimukham kuthārī ca śalākāṅguliśastrake || 4+(2) ||  
baḍiśam karapatrākhyam kartarī nakhaśastrakam |  
dantalekhanakam sūcyah kūrco nāma khajāhvayam || 4+(3) ||  
ārā caturvidhākārā tathā syātkarṇavedhanī || 4+(4)ab ||

Shastras- sharp instruments are 26 in number.

Shastras should be prepared from skilled metal smiths, as per traditional method of preparing surgical instruments.

They should be generally six Angula (fingers breadth)- long, capable of splitting the hair/shaving, good to look at, with sharp edges, good to hold firmly;

The Yantras should not be of ugly shape. They should be prepared from well blown – removed of impurities strong steel like iron.

The front of their mouth. i.e – the shape edges well hammered – to make them sharp, having the color of the blue lotus, with shape in accordance with their

name, always ready at hand for use, their blades- cutting edges being 1/4th, ½th or 1/8th of their own size (total length).

Each – instrument two or three in number should be made use as suitable to the place site of operation. 1-4

Names of Shastras -

Mandalagra, Vriddhiptra, Uttpala Patra, Adhyardha Dhara, Sarpa Mukha, Eshani, Vetasa Patra, Sarari Mukha, Trikurchaka, Kushapatra, Atavadana Atimukhi, Antrarvaktra, Ardha chandraka, Vrihimukha, Kuthari, Shalaka, Anguli Shastra, Badisa, Karapatra, Kartari, Nakha Shastra, Danta lekhanaka, Suchi, Koorcha, Khaja, the four kinds of Ara, and Karna vedhanaka- are the names of the twenty six sharp instruments.

### **Mandalagra Shastra – Round edged knife**

मण्डलाग्रं फले तेषां तर्जन्यन्तर्नखाकृति ।

लेखने छेदने योज्यं पोथकीशुण्डिकादिषु ॥ ५ ॥

maṇḍalāgram phale teṣāṁ tarjanyantarnakhākṛti |

lekhane chedane yojyam pothakīśuṇḍikādiṣu || 5 ||

Mandalagra Shastra- knife with round edge at its tip has its edge in the shape of nail of the index finger, to be made use of for scraping and cutting-excision, in diseases like Pothaki- cyst in the eyelid, Shundika- Tonsils etc. 5

### **Vridhipatra Shastra – Scalpel**

वृद्धिपत्रं क्षुराकारं छेदभेदनपाटने ।

ऋज्वग्रमुन्नते शोफे गम्भीरे च तदन्यथा ॥ ६ ॥

नताग्रं पृष्ठतो दीर्घहस्ववक्त्रं यथाश्रयम् ।

vṛddhipatram kṣurākāram chedabhedanapāṭane |

r̥jvagramunnate śophe gambhīre ca tadanyathā || 6 ||

natāgram prṣṭhato dīrgahrasvavaktram yathāśrayam |

Vridhipatra- Scalpel is shaped like a boarders knife- Razor, useful for cutting, excision, splitting, incision and tearing/ separating, it, with a straight edge, is for use in elevated – bulging swelling, the same with its tip bent backwards, long or short edge for use in deep seated swelling. 6

### **Utpalapatra & Ardhadvara Shastra – Lancets**

उत्पलाध्यर्धाराख्ये भेदने छेदने तथा ॥ ७ ॥

utpalādhyardhadhārākhye bhedane chedane tathā || 7 ||

Utpalapatra and Ardhadvara- lancets are for the purpose of splitting and cutting. 7

### **Sarpasya / Sarpamukha Shastra – hooked knife**

सर्पस्यं घाणकर्णीर्शऽछेदने दर्ढाङ्गुलं फले ।

sarpāsyam ghrāṇakarṇārśāśchedane'rdhāṅgulam phale |

Sarpyasya- Sarpamukha- serpent bladed scalpel is meant for cutting – excision of polyps in the nose and ears and has an edge of half Angula.

### **Eshani – probes**

गतेरन्वेषणे श्लक्षणा गण्डूपदमुखैषणी ॥ ८ ॥

भेदनार्थऽपरा सूचीमुखा मूलनिविष्टखा ।

gateranveṣaṇe ślakṣṇā gaṇḍūpadamukhaiṣṇī || 8 ||

bhedanārthe'parā sūcīmukhā mūlaniviṣṭakhā |

Eshani- sharp probe meant for exploring sinuses, is smooth and shaped like the mouth of an earthworm. 8

Another kind of Eshani- probe meant for splitting, has its blade like a needle, with a slit- hole at its root.

### **Vetasapatra – probes**

वेतसं व्यधने

vetasam vyadhane

Vetasapatra is for puncturing;

**Shararimukhi and Trikurchaka – scissors pointed like heron's beak and three teathed brush**

सात्ये शरार्यास्यत्रिकूर्चके ॥ ९ ॥

srāvye śarāryāsyatrikūrcake || 9 ||

Shararimukhi- shaped like a heron's beak's kind of scissors and

Trikuracaka – three spiked Brush like instrument are meant for draining out liquids. 9

**Kushapatra and Atimukha Shastra – scissors pointed like heron's beak and three teathed brush**

कुशाटावदने स्रात्ये दत्यङ्गुलं स्यातयोः फलम् ।

kuśāṭāvadane srāvye dvyaṅgulaṁ syāttayoh phalam |

Kushapatra- Razor resembling Blade of Kusha grass and

Atimukha- razor resembling the beak of a hawk are meant for draining, edge is two Angula – in length.

**Antarmukha Shastra – half moon shaped draining instrument**

तद्वदन्तर्मुखं तस्य फलमध्यर्धमङ्गुलम् ॥ १० ॥

अर्धचन्द्राननं चैतत्

tadvadantarmukham tasya phalamadhyardhamamāṅgulam || 10 ||

ardhacandrānanaṁ caitat

Antramukha – is meant for draining, its edges – 1.5 Angula in length and Shaped like half moon. 10

### **Vrihimukha Shastra – trocar**

तथाद्यर्धाङ्गुलं फले ।

व्रीहिवक्त्रं प्रयोज्यं च तत् शिरोदरयोर्व्यधे ॥ ११ ॥

tathādhyardhāṅgulam phale |

vrīhivaktram prayojyam ca tat śirodarayorvyadhe || 11 ||

Vrihimukha- with blade like a grain of rice, its edge being one and half Angula-in length and meant for Puncturing veins and the Abdomen. 11

### **Kuthari Shastra – axe**

पृथुः कुठारी गोदन्तसदशार्धाङ्गुलानना ।

तयोर्दर्वदण्डया विद्येदुपर्यस्थनां स्थितां शिराम् ॥ १२ ॥

pṛthuh kūṭhārī godantasadrśārdhāṅgulānanā |

tayordhvadaṇḍayā vidhyeduparyasthnām sthitām śirām || 12 ||

Kuthari – Axe is thick, Stout, resembling a cow's tooth, with edge of half Angula- in length and having a wooden handle; from this the vein situated on bones should be cut leaping the handle of this Axe vertically over it. 12

### **Shalaka – rod for piercing the lens in cataract**

ताम्री शलाका द्विमुखी मुखे कुरुबकाकृतिः ।

लिङ्गनाशं तया विद्येत्

tāmrī śalākā dvimukhī mukhe kurubakākṛtiḥ |

liṅganāśam tayā vidhyet

Shalaka – rod made of copper, with two edges on either side shaped like the bud of Kurabaka, meant for piercing the lens in Linganasa- Cataract couching.

13

### **Anguli Shastra – finger knife / ring scalpel**

कुर्यादङ्गुलिशस्त्रकम् ॥ १३ ॥

मुद्रिकानिर्गतमुखं फले त्वर्धाङ्गुलायतम् ।

योगतो वृद्धिपत्रेण मण्डलाग्रेण वा समम् ॥ १४ ॥

तत् प्रदेशिन्यग्रपर्वप्रमाणार्पणमुद्रिकम् ।

सूत्रबद्धं गलस्रोतोरोगच्छेदनभेदने ॥ १५ ॥

kuryādaṅguliśastrakam || 13 ||

mudrikānirgatamukham phale tvardhāṅgulāyatam |

yogato vriddhipatreṇa maṇḍalāgreṇa vā samam || 14 ||

tat pradeśinyagraparvapramāṇārpaṇamudrikam |

sūtrabaddham galasrotorogacchedanabhedane || 15 ||

Anguli Shastra- finger knife is prepared so as to have an orifice.

Its edges are sharp, with its half Angula in width, resembling either Vriddhipatra or Mandalagra, in shape, capable of permitting the entry of the first Phallange of the index finger, is tied to the finger with thread and meant for excision and splitting of the diseased portion in diseases of the passage of the throat. 14-15

### **Badisha – sharp hook**

ग्रहणे शुण्डिकार्मादेर्बडिशं सुनताननम् ।

grahaṇe śuṇḍikārmāderbaḍiśam sunatānanam |

Badisha- sharp hook with a bent blade is meant for holding enlarged Uvula,  
Arma- Pterygium etc.

### **Karapatra – saw**

छेदेऽस्थनां करपत्रं तु खरधारं दशाङ्गुलम् ॥ १६ ॥

विस्तारे द्व्याङ्गुलं सूक्ष्मदन्तं सुत्सरुबन्धनम् ।

chede'sthnām karapatram tu kharadhāram daśāṅgulam || 16 ||

vistāre dvyaṅgulam sūkṣmadantam sutsarubandhanam |

Karapatra- saw is meant for cutting of the bone, should have strong edge, often Angula- in length and width of two Angula, with fine- sharp, small teeth and with a handle to be held tight with the fist. 16

### **Kartari – scissors**

स्नायुसूत्रकच्छेदे कर्तरी कर्तरीनिभा ॥ १७ ॥

snāyusūtrakacacchede kartarī kartarīnibhā || 17 ||

Kartari- scissors meant for cutting tendons, threads, hairs etc, is like scissors – which is commonly used by layman.

### **Nakha shastra – nail cutter / nail chip**

वक्रर्जुधारं द्विमुखं नखशस्त्रं नवाङ्गुलम् ।

सूक्ष्मशल्योद्दृतिच्छेदभेदप्रच्छानलेखने ॥ १८ ॥

vakrarjudhāram dvimukham nakhaśastram navāṅgulam |

sūkṣmaśalyoddhṛticchedabhedapracchānalekhane || 18 ||

Nakhashastra– Has cured or straight, edge, two bladed- shaped edge on both sides, nine Angula in length, to be made use for removing minute foreign bodies, excision, splitting and scraping. 18

### **Danta lekhana – dental lancet**

एकधारं चतुष्कोणं प्रबद्धाकृति चैकतः ।

दन्तलेखनकं तेन शोधयेद्वन्तशर्कराम् ॥ १९ ॥

ekadhāram catuṣkoṇam prabaddhākṛti caikataḥ ।

dantalekhanakam tena śodhayeddantaśarkarām || 19 ||

Danta lekhanaka- dental lancet, has one edge four Angulas, Shaped like a knot on one side, is meant for scrapping the tartar on the teeth. 19

### Soochi – needles

वृत्ता गूढदण्डः पाशो तिसः सूच्योऽत्र सीवने ।

मांसलानां प्रदेशानां त्र्यस्त्रा त्र्यङ्गुलमायता ॥ २० ॥

अल्पमांसास्थिसन्धिस्थव्रणानां दत्यङ्गुलायता ।

व्रीहिवक्त्रा धनुर्वक्त्रा पक्वामाशयमर्मसु ॥ २१ ॥

सा सार्धदत्यङ्गुला

vṛttā gūḍhadṛḍhāḥ pāśe tisraḥ sūcyo'tra sīvane |

māṃsalānām pradeśānām tryastrā tryaṅgulamāyatā || 20 ||

alpamāṃsāsthisandhisthavraṇānām dvyaṅgulāyatā |

vrīhivaktrā dhanurvakrā pakvāmāśayamarmasu || 21 ||

sā sārdhadvyaṅgulā

Soochi – needles for suturing/ swing are of three kinds; round, strong and stout; having – passing in through a hole in their body near its root; that for use in fleshy parts will have three edges and length of three Angula, for use in less flashy places, bony joints and wounds on joints, with a length of two Angula.

20

Vrihimukha Soochi- curved needle is bent like a bow, meant for use- sewing/suturing of intesties, stomach and vital spots and two and half Angula in length. 21

### Koorcha – brush

सर्ववृत्तास्ताश्चतुरङ्गुलाः ।

कूर्चो वृत्तैकपीठस्थाः सप्ताष्टौ वा सुबन्धनाः ॥ २२ ॥

स योज्यो नीलिकाव्यङ्गकेशशातेषु कुट्टने ।

sarvavṛttāstāścaturaṅgulāḥ ।

kūrco vṛttaikapīṭhasthāḥ saptāṣṭau vā subandhanāḥ || 22 ||

sa yojyo nīlikāvyaṅgakeśāśateṣu kuṭṭane ।

Koorcha - brush with sharp spikes with round spikes fixed on one end, for seven or eight number and fastened well; it is used for scrapping in Nilika- blue patches, Vyangga- dark patches on the blade and loss of hair etc.22

### Khaja – churner

अर्धाङ्गुलमुखैर्वृत्तैरष्टभिः कण्टकैः खजः ॥ २३ ॥

पाणिभ्यां मथ्यमानेन घ्राणात्तेन हरेदसृक् ।

ardhāṅgulamukhairvṛttairṣṭābhīḥ kaṇṭakaiḥ khajah || 23 ||

pāṇibhyāṁ mathyamānena ghrāṇāttena haredasrk |

Khaja- churner has blade of half Angula in length and is of round shape, with eight spikes- fixed in it meant for removing the – vitiated blood from the nose by Churning with the hands. 23

### Karnapali Vyadhana – instrument for puncturing the ear lobe

व्यधनं कर्णपालीनं यूथिकामुक्लाननम् ॥ २४ ॥

vyadhanam karṇapālinām yūthikāmukulānanam || 24 ||

Karnapali Vyadhna- instrument for puncturing the ear lobe should have its blade in the shape of bud of Yuthika- Jasmine. 24

### Ara – awl / cobbler's knife / shoemaker's knife

आरार्धाङ्गुलवृत्तास्या तत्प्रवेशा तथोर्ध्वतः ।

चतुरस्त्रा तया विद्येच्छोफं पक्वामसंशये ॥ २५ ॥

कर्णपालीं च बहलां बहलायाश्च शस्यते ।

सूची त्रिभागसुषिरा ऋग्गुला कर्णवेधनी ॥ २६ ॥

ārārdhāṅgulavṛttāsyā tatpraveśā tathordhvataḥ ।

caturastrā tayā vidhyecchopham pakvāmasamśaye || 25 ||

karṇapālīṁ ca bahalāṁ bahalāyāśca śasyate ।

sūcī tribhāgasuṣirā tryaṅgulā karṇavedhanī || 26 ||

Ara- Awl, cutting plate has a round blade of half Angula below and four blades- edges above, it should bee used for puncturing swellings in case of doubt whether it is ripe or urine, as also – the earlobe which is thick. In case of thick earlobe a needle, hollow in three parts of it, three Angula in length is best for puncturing. 25-26

### Anu Shatra – Accessory instruments:-

जलौकःक्षारदहनकाचोपलनखादयः ।

अलौहान्यनुशस्त्राणि तान्येवं च विकल्पयेत् ॥ २७ ॥

अपराण्यपि यन्त्रादीन्युपयोगं च यौगिकम् ।

jalaukahkṣāradahanakācopalanakhādayaḥ ।

alauhānyanuśastrāṇi tānyevam ca vikalpayet || 27 ||

aparāṇyapi yantrādīnyupayogam̄ ca yaugikam |

Anushastras are -

Jalauka – Leeches,

Kshara – caustic Alkalies,

Dahana – fire,

Kacha – glass

upala –cow dung cake

nakha – nail

stone, nail etc, which are non-metallic.

Many other instruments may be designed as required for use in special operations and sites. 27

### **Shastra Karya – functions of sharp instruments-**

जलौकःक्षारदहनकाचोपलनखादयः ।

अलौहान्यनुशस्त्राणि तान्येवं च विकल्पयेत् ॥ २७ ॥

अपराण्यपि यन्त्रादीन्युपयोगं च यौगिकम् ।

jalaukahkṣāradahanakācopalanakhādayah |

alauhānyanuśastrāṇi tānyevam̄ ca vikalpayet || 27 ||

aparāṇyapi yantrādīnyupayogam̄ ca yaugikam |

Utpatana- extracting,

Patana- tearing / splitting,

Seevana- Suturing,

Eshana- probing,

Lekhana- scraping,

Pracehhana- Scratching, incising, minute puncturing

Kuttana- beating, hitting, pounding

Chedana – excising, cutting,

Bhedana- breaking,

Vyadhana- Puncturing,

Manthana- Churning,

Grahana- holding, grasping and

Dahana- burning, cauterizing are the functions of sharp instruments.28

**Shastra Dosha – defects of sharp instruments: -**

कुण्ठखण्डतनुस्थूलहस्वदीर्घत्ववक्रताः ॥ २९ ॥

शस्त्राणां खरधारत्वमष्टौ दोषाः प्रकीर्तिताः ।

kunṭhakhaṇḍatanusthūlahrasvadīrghatvavakratāḥ || 29 ||

śastrāṇāṁ kharadhāratvamaṣṭau doṣāḥ prakīrtitāḥ |

Kuntha – Bluntness,

Khanda – brokenness,

Tanu- thinness,

Sthula – stoutness,

Hrsava – smallness,

Deergha – lengthiness,

Vakrata – curvedness, irregular shape

Kharadaratva – rough edge – are defects of sharp instruments.29

**Shastra grahana Vidhi: - Method of holding sharp instruments:-**

छेदभेदनलेख्यार्थं शस्त्रं वृन्तफलान्तरे ॥ ३० ॥

तर्जनीमैयमाङ्गुष्ठैर्गृहीयात् सुसमाहितः ।

विस्रावणानि वृन्तागे तर्जन्यङ्गुष्ठकेन च ॥ ३१ ॥

तलप्रच्छन्नवृन्तागं ग्राह्यं व्रीहिमुखं मुखे ।

मूलेष्वाहरणार्थानि क्रियासौकर्यतोऽपरम् ॥ ३२ ॥

chedabhedanalekhyārtham śastram vṛntaphalāntare || 30 ||

tarjanīmadhyamāṅguṣṭhairgrhṇīyat susamāhitah |

visrāvaṇāni vṛntāgre tarjanyaṅguṣṭhakena ca || 31 ||

talapracchannavṛntāgram grāhyam vrīhimukham mukhe |

mūleśvāharaṇārthāni kriyāsaukaryato'param || 32 ||

For Chedana (cutting), Bhedana (breaking) and Lekhana (scraping), the instrument should be held in Vrunta phalantara- between round woods handle and the edge, with the help of index, middle fingers and the thumbs, carefully;

for Visravana (draining), it should be held at the tip of the round wooden handle with the help of the index finger and the thumb;

For Pracchanna (scorching, scratching), the tip of the handle should be held with the palm.

Vrihimukha Shastra should be held at its mouth tip;

for extracting, the instruments should be held at their root;

Others may be held in a convenient manner, as required in the operation. 30-32

### **Shastra Kosha- instrument wallet: -**

स्यान्नवाङ्गुलविस्तारः सुघनो द्वादशाङ्गुलः ।

क्षौमपत्रोर्णकौशेयदुकूलमृदुचर्मजः ॥ ३३ ॥

विन्यस्तपाशः सुस्यूतः सान्तरोणास्थशस्त्रकः ।

शलाकापिहितास्यश्च शस्त्रकोशः सुसञ्चयः ॥ ३४ ॥

syānnavāṅgulavistāraḥ sughano dvādaśāṅgulah |

kṣaumapatrornakauśeyadukūlamṛducarmajah || 33 ||

vinyastapāśah susyūtaḥ sāntarorṇāsthaśastrakah |

śalākāpihitāsyaśca śastrakośah susañcayah || 34 ||

The instrument wallet should be 9 Angula width, 12 Angula in length.

It should be made from jute, leaves, wood, silk, inner bark of trees or soft leather.

It should be endowed with threads, well stitched with compartment for instruments, which should be kept wrapped in wool;

Its mouth closed and held tight with a rod- acting like a bolt and pleasing to look at. 33-34

### Jalauka- leeches-

जलौकसस्तु सुखिनां रक्तस्रावाय योजयेत् ।

jalaukasastu sukhināṁ raktasrāvāya yojayet |

Leeches are born in dirty water contaminated by putrifying dead bodies of fish, frog and snake or their excreta;

### Indrayudha type of leeches -

Indrayudha and poisonous type of leeches

दुष्टम्बुमत्स्यभेकाहिश्वकोथमलोद्धवाः ॥ ३५ ॥

रक्ताः श्वेता भृशं कृष्णाश्वपलाः स्थूलपिच्छिलाः ।

इन्द्रायुधविचित्रोदर्वराजयो रोमशाश्च ताः ॥ ३६ ॥

सविषा वर्जयेत्

duṣṭāmbumatsyabhekāhiśavakothamalodbhavāḥ ॥ 35 ॥

raktāḥ śvetā bhṛśam kṛṣṇāścapalāḥ sthūlapicchilāḥ ।

indrāyudhavicitrordhvarājayo romaśāśca tāḥ ॥ 36 ॥

saviṣā varjayet

Red, white or very black in color;

Chapala – very active,

thick and slimy,

Poisonous Jalauka -

Those which have

Chitra – varied lines on their back, and

Urdhvaraji – which are very hairy are Savisha- poisonous and so should be rejected.

### Effects of using poisonous leeches

ताभिः कण्डूपाकज्वरभ्रमाः ।

विषपित्तास्रनुत् कार्यं तत्र

tābhiḥ kaṇḍūpākajvarabhramāḥ ।

viṣapittāsranut kāryam tatra

If used, they produce itching, ulceration, fever and giddiness, these- ailments are to be treated with drugs which mitigate poison, pitta and blood. 35-36 ½

## Nirvisha Jalauka – safe leeches -

शुद्धाम्बुजाः पुनः ॥ ३७ ॥

निर्विषा: शैवलश्यावा वृत्ता नीलोर्धराजयः ।

कषायपृष्ठास्तन्वङ्गयः किञ्चित्पीतोदराश्च याः ॥ ३८ ॥

śuddhāmbujāḥ punaḥ || 37 ||

nirviṣāḥ śaivalaśyāvā vṛttā nīlordhvarājayah |

kaṣāyapṛṣṭhāstanvaṅgyah kiñcīt pītodorāśca yāḥ || 38 ||

Those born in clean water, which are blue, round in shape, having blue lines in their back, rough/ hard back, thin body, slightly yellowish belly are Nirvisha-non poisonous- so can be used. 37-38

## Conditions for rejecting non-poisonous leeches

ता अप्यसम्यग्वमनात् प्रततं च निपातनात् ।

सीदन्तिः सलिलं प्राप्य रक्तमत्ता इति त्यजेत् ॥ ३९ ॥

tā apyasamyagvamanāt pratataṁ ca nipātanāt |

sīdantih salilam prāpya raktamattā iti tyajet || 39 ||

Even these, when they do not vomit the sucked blood fully, when they are applied frequently, and when they are inactive even after getting into water, should be considered as blood intoxicated and should be rejected. 39

## Jalaukavacharana- procedure of applying leeches:-

अथेतरा निशाकल्कयुक्तेऽम्भसि परिप्लुताः ।

अवन्तिसोमे तक्रे वा पुनश्चाश्यासिता जले ॥ ४० ॥

लागयेदृतमृतस्तन्यरक्तशस्त्रनिपातनैः ।

पिबन्तीरुन्नतस्कन्धाश्छादयेन्मृदुवाससा ॥ ४१ ॥

सम्पृक्तादुष्टशुद्धास्नाजजलौका दुष्टशोणितम् ।

आदते प्रथमं हंसः क्षीरं क्षीरोदकादिव ॥ ४२ ॥

गुल्मार्शोविद्रधीन् कुष्ठवातरक्तगलामयान् ।

नेत्ररुग्णिविषवीसर्पान् शमयन्ति जलौकसः ॥ ४२+(१) ॥

athetarā niśākalkayukte'mbhasi pariplutāḥ ।

avantisome takre vā punaścāsvāsitā jale ॥ 40 ॥

lāgayedghṛtamṛtstanyaraktaśastranipātanaiḥ ।

pibantīrunnataskandhāśchādayenmṛduvāsasā ॥ 41 ॥

samprktādduṣṭaśuddhāsrājjalaukā duṣṭaśoṇitam ।

ādatte prathamam haṁsaḥ kṣīram kṣīrodakādiva ॥ 42 ॥

gulmārśovidradhīn kuṣṭhavātaraktagalāmayān ।

netrarugviṣavīsarpan śamayanti jalaukasah ॥ 42+(1) ॥

The leech that are kept for short time in water containing paste of turmeric / grain washed water (Avantisoma)/ buttermilk should be made comfortable by putting back in pure water.

should be made to stick to the body of the patient.

The leeches are attracted to the desired part of the body, by rubbing the part with ghee, mud, breast milk / blood or by making a wound with a sharp instrument.

When it starts drinking blood by raising its shoulders, it should be covered with a soft cloth.

Thus stuck up, the leech will suck only the vitiated blood first from the mixture of vitiated and un-vitiated blood, just like the swan sucks the milk from a mixture of milk and water. 40-42

Application of Leeches mitigates diseases such as,  
Gulma – Tumors of the abdomen  
Arsha – Haemorrhoids,  
Vidradhi – Abscess,  
Kushta – skin diseases  
Vatarakta – gout,  
Galamaya,Netraruk – diseases of the neck and eyes,  
Visha – poison,  
Visarpa- herpes. etc.

दंशस्य तोदे कण्डवां वा मोक्षयेत् वामयेच्च ताम् ।

पटुतैलाक्तवदनां क्षक्षणकण्डनरूषिताम् ॥ ४३ ॥

damśasya tote kaṇḍvām vā mokṣayet vāmayecca tām |

paṭutailāktavadanām ślakṣṇakanḍanarūṣitām || 43 ||

When pricking pain or itching develops at the site of the bite, the leech should be removed; they are then made to vomit the sucked blood by touching their mouth with salt and oil or by gentle rubbing in the direction of their mouth after smearing fine rice flour over them. 43

रक्षन् रक्तमदाद्धयः सप्ताहं ता न पातयेत् ।

पूर्ववत् पटुता दार्ढ्यं सम्यग्वान्ते जलौकसाम् ॥ ४४ ॥

rakṣan raktamadādbhūyah saptāham tā na pātayet |

pūrvavat paṭutā dārḍhyam samyagvānte jalaukasām || 44 ||

After making them vomit they should be protected from blood intoxication and should not be used again for seven days.

After proper vomiting, the Leech regains its previous activity and becomes strong;

by too much of vomiting it becomes very weak or may even die;

If vomiting is improper, it becomes lazy, inactive and intoxicated. 44

क्लमोऽतियोगान् मृत्युर्वा दुर्वान्ते स्तब्धता मदः ।

अन्यत्रान्यत्र ताः स्थाप्या घटे मृत्स्नाम्बुगर्भिणि ॥ ४५ ॥

klamo'tiyogān mṛtyurvā durvānte stabdhatā madah |

anyatrānyatra tāḥ sthāpyā ghaṭe mṛtsnāmbugarbhiṇi || 45 ||

They should be transferred from one pot to another, filled with good mud and water, in order to destroy- avoid putrefaction by saliva, excreta of leeches, because the Leeches become poisonous with such a contact. 45

अशुद्धौ स्रावयेत् दंशान् हरिद्रागुडमाक्षिकैः ॥४६॥

शतधौताज्यपिचवस्ततो लेपाश्च शीतलाः।

When in doubt of impurity, the site of the bite should be made to bleed by applying paste of Haridra (Turmeric), Guda (jaggery) and honey.

Later a piece of cloth soaked in Shata Dhauta Ghrita or cooling pastes prepared from drugs of cold potency should be applied – over the site.

दुष्टरक्तापगमनात् सद्यो रागरुजां शमः ॥ ४७ ॥

duṣṭaraktāpagamanāt sadyo rāgarujāṁ śamah || 47 ||

With the removal of vitiated blood, the redness and pain subside immediately.

47

अशुद्धं चलितं स्थानात् स्थितं रक्तं व्रणाशये ।

व्यम्लीभवेत् पर्युषितं तस्मात् तत् स्रावयेत् पुनः ॥ ४८ ॥

aśuddham calitam sthānāt sthitam raktam vraṇāśaye |

vyamlībhavet paryuṣitam tasmāt tat srāvayet punah || 48 ||

The vitiated blood, displaced from its site and accumulating in the interior of the wound becomes greatly sour by stagnating overnight; hence it should be expelled out again. 48

### **Use of gourd (alabu) or pot (ghatika) for bloodletting – contraindications and indications**

युञ्ज्यान्नालाबुघटिका रक्ते पित्तेन दूषिते ।

तासामनलसंयोगात् युञ्ज्यात् तु कफवायुना || 49 ||

yuñjyānnālābughaṭikā rakte pittena dūṣite |

tāsāmanalasaṃyogāt yuñjyāt tu kaphavāyunā || 49 ||

A gourd or pot (cupping method) should not be used to remove the vitiated blood when the blood is vitiated by pitta, for they are associated with fire. It would further aggravate Pitta. They should be used in case of vitiation by kapha and Vata imbalance. 49

### **Use of horn (shringa) for bloodletting – contraindications and indications**

कफेन दुष्टं रुधिरं न शृङ्गेण विनिर्हरेत् ।

स्कन्नत्वात् वातपित्ताभ्यां दुष्टं शृङ्गेण निर्हरेत् || 50 ||

kaphena duṣṭam rudhiram na śṛṅgeṇa vinirharet |

skannatvāt vātapittābhyaṁ duṣṭam śṛṅgeṇa nirharet || 50 ||

The blood vitiated by Kapha should not be extracted by using a sucking horn (Shruna) because of thickness of the blood, whereas blood vitiated by Vata and pitta should be removed by the sucking horn. 50

### **Prachchana – scarifying to produce bleeding**

गात्रं बद्धवोपरि दृढं रज्जवा पट्टेन वा समम् ।

स्नायुसन्ध्यस्थिमर्माणि त्यजन् प्रच्छानमाचरेत् || 51 ||

अधोदेश प्रविसृतैः पदैरुपरिगामिभिः ।

न गाढघनतिर्यग्भर्नं पदे पदमाचरन् ॥ ५२ ॥

gātram baddhvopari dṛḍham rajvā paṭṭena vā samam |  
snāyusandhyasthimarmāṇi tyajan pracchānamācaret || 51 ||

adhodeśa pravisṛtaih padairuparigāmibhiḥ |  
na gāḍhaghanatiryagbhīr na pade padamācaran || 52 ||

Shruna is good for Vata and Pitta imbalance and not indicated in Kapha.

Ghata is good for Vata and Kapha but not for Pitta.

Pracchana – incising to produce bleeding: -

The part of the body above the site, selected for bleeding should be tied tightly with a rope of leather scrap;

Tendons, joints, bones and vital spots are avoided and Prachanna karma (scratching, incision) by sharp scalpel done from below upwards.

It should not be done in horizontal direction.

### **Administration of various types of bloodletting in various conditions**

प्रच्छानेनैकदेशस्थं ग्रथितं जलजन्मभिः ।

हरेच्छृङ्गादिभिः सुसमसृग्व्यापि सिराव्यधैः ॥ ५३ ॥

pracchānenaikeśastham grathitam jalajanmabhiḥ |

harecchr̄ngādibhiḥ suptamasrgvyaapi sirāvyadhaiḥ || 53 ||

Blood accumulated in any localized area- small area can be removed by Pracchana (scratching- incisions);

Blood accumulated in tumors; abscess can be removed by using leeches;

Blood that has produced loss of sensation- at the site of accumulation by using the sucking horn (shrunga) etc gourds or pot (Ghata) and that which is soared all over the body by venesection.

### Various types of bloodletting in various conditions

प्रच्छानं पिण्डिते वा स्यात् अवगाढे जलौकसः ।

त्वकस्थेऽलाबुधटीशृङ्गं शिरैव व्यापकेऽसृजि ॥ ५४ ॥

वातादिधाम वा शृङ्गजलौकोऽलाबुभिः क्रमात् ।

pracchānam piṇḍite vā syāt avagāḍhe jalaukasah |

tvaksthe'lābughaṭīśṛṅgam śiraiva vyāpake'srji || 54 ||

vātādiddhāma vā śṛṅgajalauko'lābubhiḥ kramāt |

प्रच्छानं पिण्डिते वा - pracchānam piṇḍite vā – scarification / scratching / incision for removal of blood is done when the blood has been solidified

अवगाढे स्यात् जलौकसः - syāt avagāḍhe jalaukasah - when the vitiated blood is deep seated, it is removed by leech application

त्वकस्थे अलाबु घटि शृङ्गम् - tvaksthe alābu ghaṭi śṛṅgam – when the vitiated blood is localized in the skin, it is removed with the help of gourds, pots or horns

असृजि व्यापके शिरैव - asrji vyāpake śiraiva – when the vitiated blood is spread all over the body, it is removed through venesection

शृङ्ग जलौको आलाबुभिः क्रमात् वातादिधाम वा - śṛṅga jalauko ālābubhiḥ kramāt vātādiddhāma vā – horns, leech and gourds are used for bloodletting in that order, for the seats of vata and other doshas

Or removal of blood by incisions is done when the blood is solidified; by Leeches when it is deep seated; by gourd, pot or horn when it is localized in the skin and by venesection when it is pervading the entire body; by using

horn, Leeches, gourd for the seats of Vata and others- Doshas respectively. 54  
½

### Various types of bloodletting in various conditions

सुतासृजः प्रदेहाद्यैः शीतैः स्याद्वायुकोपतः ॥ ५४ ॥

सतोदकण्डुः शोफस्तं सर्पिषोष्णेन सेचयेत् ॥ ५५०अब् ॥

srutāśraḥ pradehādyaiḥ śītaiḥ syādvāyukopataḥ || 55 ||

satodakanḍuh śopastam̄ sarpisoṣṇena secayet || 55ūab ||

After the bleeding procedure, the site of bleeding should be covered with cooling paste.

This will reduce the pain, itching and oedeme at the site.

The area should be bathed with warm ghee. 55

इति श्रीवैद्यपति सिंहगुप्तसूनु श्रीमत् वाग्भट विरचितायां अष्टाङ्गहृदयसंहितायां सूत्रस्थाने  
शस्त्रविधिर्नाम षड् विंशोऽध्यायः ॥ २६ ॥

iti śrīvaidyapati simhaguptasūnu śrimat vāgbhaṭa viracitāyām  
aṣṭāṅgahṛdayasamhitāyām sūtrasthāne śastravidhirnāma ṣaḍ  
vimśo'dhyāyah ॥ 26 ॥

Thus ends the 26th chapter of Ashtangahrdaya Samhita Sutrasthana, named  
Shastra Vidhim Adhyayam, written by Shrimad Vaghbata, son of Shri  
Vaidyapati Simhagupta.

## **Ashtanga Hridayam**

### **Sutrasthanam – Chapter – 27**

सिराव्यधविधिमध्यायं

#### **(Venesection form of bloodletting)**

#### **CHAPTER 27: BLOOD LETTING THERAPY – SIRAVYADHA VIDHI ADHYAYA**

Let us learn about ancient blood letting therapy of Ayurveda, its indications, procedure, side effects and so on. This is the 27th chapter of Ashtanga Hrudaya Sutrasthana, written by Acharya Vaghbata, son of Vaidyapathi Simhagupta. The chapter name is Siravadya Vidhi Adhyaya. Sira means vein. Vyadha means puncturing.

Pledge by the author(s)

अथातः सिराव्यधविधिमध्यायं व्याख्यास्यामः।

इति ह स्माहुः आत्रेयादयो महर्षयः।गद्यसूत्रे॥२॥

athātah sirāvyadhadhimadhyāyam vyākhyāsyāmaḥ|

iti ha smāhuḥ ātreyādayo maharṣayah|gadyasūtre||2||

अथातः सिराव्यध विधिं अध्यायं व्याख्यास्यामः - athātah sirāvyadha vidhim adhyāyam vyākhyāsyāmaḥ - After having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the explanation of venesection procedure and its utilization in various conditions.

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyādayo maharṣayah - thus pledge Atreya and other sages.

Atreya and other sages pledge that after the Shastra Vidhim Adhyayam i.e., chapter explaining the use of sharp instruments wherein sharp instruments are used in surgical procedures and various other conditions, they would henceforth be explaining in detail about the Siravyadha Vidhi i.e. description of bloodletting procedure through venesection, various sites of doing the procedure and their benefits in detail.

### **Shuddharakta Laksana- Features of pure blood:-**

मधुरं लवणं किञ्चिदशीतोष्णमसंहतम् ।

पद्मेन्द्रगोपहेमाविशशलोहितलोहितम् ॥ १ ॥

लोहितं प्रभवः शुद्धं तनोस्तेनैव च स्थितः ।

madhuram lavaṇam kiñcidaśītoṣṇamasamañhatam |

padmendragopahemāviśaśalohitalohitam || 1 ||

lohitam prabhavaḥ śuddham tanostenaiva ca sthitah |

Slightly sweet and salt in taste

neither cold nor hot,

resembling the colour of lotus, Indragopa insect, gold, blood of sheep and rabbit

- are the characteristic properties of pure blood;

It is the cause of origin of the body, by it, is determined the condition of body as healthy or unhealthy. 1-1 ½

### **Effect of vitiated blood – Dushtaraka Karma-**

#### **Vitiation of blood by doshas**

तत्पितक्षेष्मलैः प्रायो दूष्यते

tatpittaśleśmalaiḥ prāyo dūṣyate

Blood usually gets vitiated by pitta and kapha

### **Effects of vitiated blood**

कुरुते ततः ॥ २ ॥

विसर्पविद्रधिप्लीहगुल्माग्निसदनज्वरान् ।

मुखनेत्रशिरोरोगमदत्तृलवणास्यताः ॥ ३ ॥

कुष्ठवातासपितास्कट्वम्लोद्विरणभ्रमान् ।

शीतोष्णस्निग्धरुक्षादैरूपक्रान्ताश्च ये गदाः ॥ ४ ॥

सम्यक् साध्या न सिद्यन्ति ते च रक्तप्रकोपजाः ।

kurute tataḥ || 2 ||

visarpavidradhiplīhagulmāgnisadanajvarān |

mukhanetraśirorogamadatr̥ḍlavāṇāsyatāḥ || 3 ||

kuṣṭhavātāsrapittāsrakaṭvamlodgiraṇabhramān |

śītoṣṇasnidharūkṣādyairupakrāntāśca ye gadāḥ || 4 ||

samyak sādhyā na sidhyanti te ca raktaprakopajāḥ |

It produces diseases such as

Visarpa- Herpes,

Vidradhi – Abscesses,

Pleeha – Disease of the spleen, Splenomegaly

Gulma – Tumors of the abdomen -

Agnisadana – Dyspepsia,

Jvara – fever

Mukha, Netra Shiroroga – diseases of the mouth, eyes and the head;

Mada – intoxication- toxicity,

Trut – excessive thirst

Lavanasyata – salty taste in the mouth,

Vatasra- Gout, Pittasra- bleeding disease,

belching with pungent and sour tastes and dizziness.

Those curable diseases, not getting cured even after appropriate cold or hot, unctuous or dry treatment should be understood as being born from aggravated blood. 1 ½- 4 ½

### **Purpose of venesection**

तेषु स्रावयितुं रक्तमुद्रिक्तं व्यधयेत्सिराम् ॥ ५ ॥

tesu srāvayitum raktamudriktam vyadhayetsirām || 5 ||

In order to drain out the vitiated blood in these diseases veins should be cut. 5

### **Persons unsuitable for venesection – Siravyadha Anarha -**

न तूनषोडशातीतससत्यब्दसुतासृजाम् ।

अस्निग्धास्वेदितात्यर्थस्वेदितानिलरोगिणाम् ॥ ६ ॥

गर्भिणीसूतिकाजीर्णपित्तास्थासकासिनाम् ।

अतीसारोदरच्छदिपाण्डुसर्वाङ्गशोफिनाम् ॥ ७ ॥

स्नेहपीते प्रयुक्तेषु तथा पञ्चसु कर्मसु ।

नायन्त्रितां सिरां विद्येन्न तिर्यङ्गाप्यनुत्थिताम् ॥ ८ ॥

नातिशीतोष्णवाताभ्रेष्वन्यत्रात्ययिकाद्रदात् ।

na tūnaśodaśātītasaptatyabdасrūtāsrjām |  
asnigdhāsveditātyarthasveditānilarogiṇām || 6 ||  
garbhīṇīśūtikājīrapittāsraśvāsakāsinām |  
atīsārodaracchardipāṇḍusarvāṅgaśophinām || 7 ||  
snehapīte prayukteṣu tathā pañcasu karmasu |  
nāyantritām sirām vidhyenna tiryāṇīnāpyanutthitām || 8 ||  
nātiśītoṣṇavātābhreṣvanyatrātyayikādgadāt |

Who are less than sixteen and more than 70 years of age,  
who have had no bleeding previously – any time due to any cause,  
who have undergone excess gone Snehakarma and sweating therapies,  
those suffering from diseases of Vata origin,  
the pregnant woman,  
the woman in parturition,  
those suffering from indigestion, bleeding diseases, Shwasa  
(dyspnoea),  
Kasa – cough, cold  
Atisara – diarrhoea, dysentery  
Udara – ascites, intestinal obstruction / enlargement of the abdomen,  
Chardi – Vomiting  
Pandu – anemia  
Chardi – Vomiting,  
dropsy;  
for those who have been given fat – ghee or oil to drink – as part of  
oleation therapy, and who are undergoing the Panchakarma treatment.

The vein should not be cut without enforcing control on the body – as described further,

that vein which is horizontal, that which has not been raised up; not on day which are very cold, very hot, very windy, or cloudy datys, venesection should not be done. 6-8 ½

### **Selection of site of venesection- Vyadhana sthana nirdesha-**

#### **Sites for venesection in diseases of the head and eyes**

शिरोनेत्रविकारेषु ललाट्यां मोक्षयेत् सिराम् ॥ ९ ॥

अपाङ्ग्यामुपनास्यां वा

śironetravikāreṣu lalātyāṁ mokṣayet sirām || 9 ||

apāṅgyāmupanāsyāṁ vā

In diseases of the head and eyes veins situated on the forehead, outer angle of the eyes or the area around the nose should be cut;

#### **Sites for venesection in diseases of the ears**

कर्णरोगेषु कर्णजाम् ।

karṇarogeṣu karṇajām |

In diseases of the ear, the veins near the ear;

#### **Sites for venesection in diseases of the nose**

नासारोगेषु नासाग्रे स्थितां

nāsārogeṣu nāsāgṛe sthitāṁ

In diseases of the nose, vein located at the tip of the nose;

#### **Sites for venesection in rhinitis**

नासाललाट्योः ॥ १० ॥

पीनसे

nāsālalāṭayoh || 10 ||

pīnase

In Rhinitis, vein located in the nose and forehead, in Jaw or palate;

### **Sites for venesection in oral diseases**

मुखरोगेषु जिह्वौष्ठहनुतालुगाः ।

mukharogeṣu jihvauṣṭhahanutālugāḥ ।

In diseases of the mouth (oral cavity), veins located in the tongue, lips, jaws and palate (should be cut);

### **Sites for venesection in cysts / tumors located above the shoulders**

जत्रूदर्घग्रन्थिषु ग्रीवाकर्णशङ्खशिरःश्रिताः ॥ ११ ॥

jatrūrdhvagrantiṣu grīvākarnaśaṅkhaśirahśritāḥ || 11 ||

In cysts and tumors located above the level of the shoulders, the veins located in the neck, temples or head (should be cut);

### **Sites for venesection in insanity / lunacy / madness**

उरोऽपाङ्गललाटस्था उन्मादे

uro'pāṅgalalāṭasthā unmāde

In insanity, the veins in the region of chest, angle of the eye and forehead (should be cut)

### **Sites for venesection in epilepsy / memory disorders**

अपस्मृतौ पुनः ।

हनुसन्धौ समस्ते वा शिरां भूमध्यगामिनीम् ॥ १२ ॥

'pasmṛtau punah ।

hanusandhau samaste vā śirāṁ bhrūmadhyagāminīm || 12 ||

Again in epilepsy (loss of memory, memory disorders) and diseases located all over the body, the veins located in the jaw should be cut, also the veins located in between the eyebrows shall be cut in epilepsy

In all diseases of the head usually vein situated in between the eyebrows;

### Sites for venesection in abscess and pain in the flanks

विद्रधौ पार्श्वशूले च पार्श्वकक्षास्तनान्तरे ।

vidradhau pārśvaśūle ca pārśvakakṣāstanāntare ।

In Vidradhi (abscesses) and pain in the flanks, vein situated between the flanks, Axilla and breast;

### Sites for venesection in fevers occurring on every third day

तृतीयकेऽसयोर्मध्ये

tṛtīyakem'sayormadhye

In fever of every third day (Truteeyaka), vein in the centre of the shoulders;

### Sites for venesection in fevers occurring on every fourth day

स्कन्धस्याधश्तुर्थके ॥ १३ ॥

skandhasyādhaścaturthake || 13 ||

In fever of every fourth day (chaturthaka) – that below the shoulder;

### Sites for venesection in dysentery associated with pain

प्रवाहिकायां शूलिन्यां श्रोणितो द्व्यङ्गुले स्थिताम् ।

pravāhikāyām śūlinyām śroṇito dvyāṅgule sthitām |

In dysentery accompanied with pain vein situated two Angula away from the pelvis,

### **Sites for venesection in diseases of semen and penis**

शुक्रमेढामये मेढे

śukramedhṛāmaye meḍhre

In diseases of the semen and penis, vein situated in the penis;

### **Sites for venesection in goiter / swelling of the neck**

ऊरुगां गलगण्डयोः ॥ १४ ॥

ūrugām galagandayoh || 14 ||

In glandular enlargement of the neck, that situated in the thigh;

### **Sites for venesection in sciatica**

गृधस्यां जानुनोऽधस्तादूर्ध्वं वा चतुरङ्गुले ।

grdhrasyām jānuno'dhastādūrdhvam vā caturaṅgule |

In Gridhrasi- sciatica vein situated at four Angula below or above the knee joints;

### **Sites for venesection in glandular enlargement of the neck**

इन्द्रवस्तेरधोऽपच्यां द्व्यङ्गुले

indravasteradho'pacyām dvyāṅgule

In Apachi (goiter) vein situated about two Angula below the indrabasti- a vital spot in the centre of calf muscle;

## **Sites for venesection in pain in thigh, swelling of the knee joints, burning sole, gout, tingling feet, fissures of feet, ankle sprain and diseases of toe nails**

चतुरङ्गुले ॥ १५ ॥

ऊर्ध्वं गुल्फस्य सकथ्यर्तीं तथा क्रोष्टुकशीर्षके ।

पाददाहे खुडे हर्षे विपाद्यां वातकण्टके ॥ १६ ॥

चिप्पे च द्रव्यङ्गुले विद्येदुपरि क्षिप्रमर्मणः ।

caturaṅgule || 15 ||

ūrdhvam gulphasya sakthyartau tathā kroṣṭukaśīrṣake |

pādadāhe khuḍe harṣe vipādyāṁ vātakanṭake || 16 ||

cippe ca dvyaṅgule vidhyedupari kṣipramarmanah |

In pain of thighs and Krostukasira (inflammatory swelling of the knee joint), Daha of the soleas, Khuda (gout) Padaharsa- (tingling sensation in feet), Vipadika – fissures of the feet, Vatacantaka (sprain of the foot/ Ankle) and Chippa (A diseases of the nails of the toes), vein situated two Angula above the Kshipramarma- vital Spot in between the big toe and the next toe;

## **Sites for venesection in vishwachi i.e. pain in the arm / upper limb**

गृध्रस्यामिव विश्वाच्यां

grdhrasyāmiva viśvācyāṁ

In Vishvachi- pain in the arms in the same way as that of Gridhrasi-sciatica should be cut.

## **Sites for venesection in invisible veins**

यथोक्तानामदर्शने ॥ १७ ॥

मर्महीने यथासन्ने देशोऽन्यां व्यधयेत् सिराम् ।

yathoktānāmadarśane || 17 ||

If the veins are not visible, another vein situated at nearby place, which is devoid of vital spots should be cut. 9-17

### **Siravyadha vidhi- blood letting rituals and procedure –**

अथ स्निग्धतनुः सज्जसर्वोपकरणो बली ॥ १८ ॥

कृतस्वस्त्ययनः स्निग्धरसान्नप्रतिभोजितः ।

अग्नितापातपस्विन्नो जानूच्चासनसंस्थितः ॥ १९ ॥

मृदुपट्टातकेशान्तो जानुस्थापितकूर्परः ।

मुष्ठिभ्यां वस्त्रगर्भाभ्यां मन्ये गाढं निपीडयेत् ॥ २० ॥

दन्तप्रपीडनोत्कासगण्डाध्मानानि चाचरेत् ।

पृष्ठतो यन्त्रयेच्चैनं वस्त्रमावेष्यन् नरः ॥ २१ ॥

कन्धरायां परिक्षिप्य न्यस्यान्तर्वामतर्जनीम् ।

एषोऽन्तर्मुखवर्ज्यानां सिराणां यन्त्रणे विधिः ॥ २२ ॥

atha snigdhatanuh sajjasarvopakarano balī || 18 ||

kṛtasvastyayanaḥ snigdharasānnapratibhojitaḥ |

agnitāpātapasvinno jānūccāsanasaṁsthitaḥ || 19 ||

mṛduptaṭṭāttakeśānto jānusthāpitakūrparaḥ |

muṣṭibhyām vastragarbhābhyaṁ manye gāḍhaṁ nipīdayet || 20 ||

dantaprapīḍanotkāsagaṇḍādhmānāni cācaret |

prsthato yantrayeccainam vastramāveṣṭayan narah || 21 ||

kandharāyāṁ parikṣipya nyasyāntarvāmatarjanīm |

eṣo'ntarmukhavarjyānāṁ sirāṇāṁ yantraṇe vidhiḥ || 22 ||

The patient who should undergo Snehana procedure.

All the necessary equipments should be kept ready.

The person should be strong, should perform Auspicious rites and consume meat-juice and boiled rice mixed with ghee,

The person should be exposed to sunlight or fire for sweating.

He is asked to sit on a stool of the height of the knee.

A band of soft cloth should be tied around his head at the lower border of the hairs;

He should keep elbows on his knees,

His neck massaged briskly with fists in which pad of cloth is healed;

Grinding the teeth, coughing, inflating the mouth to enlarge the cheeks, should also be done his body

Trunk should be wound with a band of cloth, controlled – by knots at the back;

His neck should also be tied with a band of cloth and tightened

This is the mode of raising the deep-seated veins.18-22

ततो मध्यमयाङ्गुल्या वैद्योऽङ्गुष्ठविमुक्तया ।

ताडयेत् उत्थितां जात्वा स्पर्शद्वाङ्गुष्ठपीडनैः ॥ २३ ॥

कुठार्या लक्षयेन्मध्ये वामहस्तगृहीतया ।

फलोद्देशो सुनिष्कम्पं सिरां तद्वच्च मोक्षयेत् ॥ २४ ॥

ताडयन् पीडयन्श्वैनां

tato madhyamayāṅgulyā vaidyo'ṅguṣṭhavimuktayā |  
 tāḍayet utthitāṁ jñātvā sparśādvāṅguṣṭhapīḍanaiḥ || 23 ||  
 kuṭhāryā lakṣayenmadhye vāmahastagr̥hītayā |  
 phaloddeśe suniṣkampam̄ sirām tadvacca mokṣayet || 24 ||  
 tāḍayan pīḍayamścaināṁ

Then the physician should tap the raised vein with his middle finger tripped off by the thumb;  
 noticing the elevation, or raising it, once again by kneading it with the thumb;  
 then holding the axe with his left hand, place its edge on the middle portion of the vein and give up in the Axe without Shaking.  
 Axe should be lifted up in the same way, tapping and kneading the vein for making more blood to come out. 23-24

### **Venesection of veins of nose and surrounding areas**

विद्येद्वीहिमुखेन तु ।  
 अङ्गुष्ठेनोन्नमय्याग्रे नासिकामुपनासिकाम् ॥ २५ ॥  
 vidhyedvṛīhimukhena tu |  
 aṅguṣṭhenonnamayyāgre nāsikāmupanāsikām || 25 ||

The vein- of the nose should be cut with the Vrihimukha Sastra- the Lancet with its face shaped like a grain of rice after raising the tip and the surrounding areas of the near with the thumb. 25

### **Venesection of veins underneath the tongue**

अभ्युन्नतविदषाग्रजिह्वस्याधस्तदाश्रयाम् ।  
 abhyunnatavidaṣṭāgrajihvasyādhastadāśrayām |

The vein situated underneath the tongue, be cut by asking the patient to keep the tip of the tongue raised and biting it holding it firmly by the upper row of teeth. 25 ½

### **Venesection of veins of the neck**

यन्त्रयेत्स्तनयोरुद्धर्व ग्रीवाश्रितसिराव्यधे ॥ २६ ॥

पाषाणगर्भहस्तस्य जानुस्थे प्रसृते भुजे ।

कुक्षोरारभ्य मृदिते विद्येद्वद्वोर्धवपट्टके ॥ २७ ॥

yantrayetstanayorūrdhvam grīvāśritasirāvyadhe || 26 ||

pāṣāṇagarbhahastasya jānusthe prasṛte bhuje |

kukṣerārabhya mṛdite vidhyedbaddhordhvapatṭake || 27 ||

For cutting the veins of the neck, they should be raised by manipulating the area above the breasts, the patient is made to hold a stone in each of his fists and keep the shoulders on his knees and outstretched;

the body is massaged commencing with the pit of the stomach in the upward direction and then the vein is cut. 25 ½- 27

### **Venesection of veins of the hand**

विद्येद्वस्तशिरां बाहावनाकुञ्चितकूर्पे ।

बद्ध्वा सुखोपविष्टस्य मुष्टिमङ्गुष्ठगर्भिणम् ॥ २८ ॥

ऊर्ध्वं वेद्यप्रदेशाच्च पट्टिकां चतुरङ्गुले ।

vidhyed dhastaśirām bāhāvanākuñcitakūrpare |

baddhvā sukhopaviṣṭasya muṣṭimāṅguṣṭhagarbhiṇam || 28 ||

ūrdhvam vedhyapradesācca paṭṭikām caturaṅgule |

The veins of the hand be cut, when the patient is sitting comfortably, keeping his arm straight without bending at all elbow, clenching the first

with the fingers folded inside, a band of cloth tied, four Angula above the site of cutting. 28-28 ½

The veins of the flanks be cut, by keeping the arms hanging loose;

### **Venesection of veins of the flanks**

विध्येदालम्बमानस्य बाहुभ्यां पार्श्ययोः सिराम् ॥ २९ ॥

vidhyedālambamānasya bāhubhyām pārśvayoh sirām || 29 ||

Those of the pains when it is flaccid; those of the calves when the leg, four Angula above the site of cutting. 29-29 ½

### **Venesection of veins of the feet**

पादे तु सुस्थितेऽधस्ताज्जानुसन्धेनिपीडिते ॥ ३० ॥

गाढं कराभ्यामागुल्फं चरणे तस्य चोपरि ।

द्वितीये कुञ्चिते किञ्चिदारुणे हस्तवत्ततः ॥ ३१ ॥

बद्ध्वा विध्येत् सिराम्

Those of the feet be cut, when the feet are kept steady, the foreleg is massaged briskly from the knee downwards towards the Ankle with the hands, tying a band similar to the method described for hand, the other leg is kept slightly bent. 30-31

### **Skills of the physician (surgeon) in conducting Venesection**

इत्थमनुक्तेष्वपि कल्पयेत् ।

तेषु तेषु प्रदेशेषु तत्तद्यन्त्रमुपायवित् ॥ ३२ ॥

itthamanuktesvapi kalpayet |

teṣu teṣu pradeśeṣu tattadyantramupāyavit || 32 ||

Thus the clever physician should adopt such methods of raising the veins appropriate to the places, by the techniques that are not mentioned here. 32

### **Venesection in veins over fleshy and bony parts**

मांसले निक्षिपेद्देशे व्रीह्यास्यं व्रीहिमात्रकम् ।

यवार्धमस्थनामुपरि सिरां विध्यन् कुठारिकाम् ॥ ३३ ॥

māṁsale nikṣipeddeśe vrīhyāsyam् vrīhimātrakam |

yavārdhamasthnāmupari sirāṁ vidhyan kuthārikām || 33 ||

On fleshy parts, the Vrihimukha Sastra (Lancet) should be used and the vein cut to the size of a rice grain only; the veins on the bones should be cut the size of half a (Yava) barley by using the axe. 33

### **Signs of properly done Venesection**

सम्यग्विद्धा स्रवेद्धारां यन्त्रे मुक्ते तु न स्रवेत् ।

samyagviddhā sraveddhārāṁ yantra mukte tu na sravet |

When the cutting is proper, the blood flows out in a steady stream and stops when the control (tourniquet) is released.

### **Signs of inadequately and excessively done Venesection**

अल्पकालं वहत्यल्पं दुर्विद्धा तैलचूर्णनैः ॥ ३४ ॥

सशब्दमतिविद्धा तु स्रवेद्धुःखेन धार्यते ।

alpakālam vahatyalpam durviddhā tailacūrṇanaiḥ || 34 ||

saśabdamatividdhā tu sravedduhkhena dhāryate |

When the cutting is inadequate; the flow is only for a short time and less in quantity;

Then it should be rubbed with oil mixed with lime powder to promote more bleeding;

When the cut is more, the blood flows out with a sound and stops with great difficulty. 34

### **Causes for absence of blood flow**

भीमूर्छायन्त्रशैथिल्यकुण्ठशस्त्रातितृसयः ॥ ३५ ॥

क्षामत्ववेगितास्वेदा रक्तस्यासुतिहेतवः ।

bhimūrchedhāyantraśaithilyakuṇṭhaśastrātitṛptayah || 35 ||

kṣāmatvavegitāsvedā raktasyāsrutihetavah |

Fear, fainting, loose tourniquet, blunt instruments, over-satiation (excess eating), debility, patent urges- of urine, faeces etc, absence of sweating therapy- are the causes of absence of blood flow. 35

### **Measures to be taken when there is inadequate blood flow**

असम्यगसे सवति वेल्लव्योषनिशानतैः ॥ ३६ ॥

सागारधूमलवणतैलैर्दिख्यात् सिरामुखम् ।

सम्यक्प्रवृत्ते कोष्णेन तैलेन लवणेन च ॥ ३७ ॥

asamyagasre sravati vellavyoṣanisānataih || 36 ||

sāgāradhūmalavaṇatailairdhīyat sirāmukham |

samyakpravṛtte koṣṇena tailena lavaṇena ca || 37 ||

When the blood is not flowing out in sufficient quantity, the cut end of the vein should be smeared with oil processed with Vella (Vidanga), Vyosha (Trikatu), Haridra, Nata, Agaradhuma or Lavana, when the blood

is flowing out properly, the site should be smeared with warm oil and salt. 36-37

Vitiated blood flows out first, just like the yellow- juice form the second seeds of Kusumbha- before its oil flows out.

### **Observations to be made in the blood flowing following venesection**

अगे स्रवति दुष्टासं कुसुम्भादिव पीतिका ।

सम्यक् सुत्वा स्वयं तिष्ठेच्छुद्धं तदिति नाहरेत् ॥ ३८ ॥

agre sravati duṣṭāśram kusumbhādiva pītikā |

samyak srutvā svayam tiṣṭhechchuddham taditi nāharet || 38 ||

After sufficient bleeding, the flow stops by itself; it should be considered as pure, unvitiated blood and further flow should not be attended. 38

### **Measures to be taken when the person faints following venesection**

यन्त्रं विमुच्य मूर्छायां वीजिते व्यजनैः पुनः ।

सावयेन् मूर्छति पुनस्त्वपरेयुरुद्धयेऽपि वा ॥ ३९ ॥

yantram vimucya mūrchāyām vījite vyajanaiḥ punah |

srāvayen mūrchatि punastvaparedyustryahe'pi vā || 39 ||

If during the time of bleeding, the patient faints, then the touriniquet should be released, he should be fanned with fans to make him conscious and bleeding continued. If he faints again, blood letting should be postponed to the next day or third day. 39

### **Dushtarakta Lakshana- characteristics of impure blood -**

वाताच्छयावारुणं रुक्षं वेगस्त्राव्यच्छफेनिलं ।

पितात् पीतासितं विस्मस्कन्धौष्ण्यात् सचन्द्रिकम् ॥ ४० ॥

कफात् स्निग्धमसृक् पाण्डु तन्तुमत् पिच्छिलं घनम् ।

संसृष्टलिङ्गं संसर्गात् त्रिदोषं मलिनाविलम् ॥ ४१ ॥

vātācchyāvāruṇam rūkṣam̄ vegasrāvyacchaphenilam̄ |

pittāt pītāsitam̄ visramaskandyausñyāt sacandrikam || 40 ||

kaphāt snigdham̄ asṛkpāṇḍu tantumāt picchilam̄ ghanam |

samsṛṣṭaliṅgam̄ samsargāt tridoṣam̄ malināvilam || 41 ||

Blood vitiated by Vata, will be blue or crimson in color, dry- nonslimy, flows with force, clear and frothy;

Blood vitiated by pitta will be yellow or black, has foul smell, not thick because of increase of heat and mixed with glistening particles,

Blood vitiated by Kapha will be unctuous, pale -yellowish- white in color, has small threads, is slimy and thick;

By combination of 2 Doshas, there will be mixed features.

Blood vitiated by all the Doshas will be dirty and thick. 40-41

### **Srava pramana- Quantity of flow:-**

अशुद्धौ बलिनोऽप्यसं न प्रस्थात् स्रावयेत् परम् ।

अतिस्रुतौ हि मृत्युः स्याद्वारुणा वा चलामयाः ॥ ४२ ॥

तत्राभ्यङ्गरसक्षीररक्तपानानि भेषजम् ।

aśuddhau balino'pyasram̄ na prasthāt srāvayet param |

atisrutau hi mṛtyuh syāddaruṇā vā calāmayāḥ || 42 ||

tatrābhyaṅgarasaksīraraktapānāni bheṣajam |

Vitiated blood more than one Prastha- (768 ml) should not be allowed to flow out, even in strong persons;

Excess bleeding will lead to either death or dreadful diseases of vata origin.

In such condition, oil massage and drinking of milk mixed with blood are the treatment. 42

Post-operative procedures to be done after venesection

स्रुते रक्ते शनैर्यन्त्रमपनीय हिमाम्बुना ॥ ४३ ॥

प्रक्षाल्य तैलप्लोताकं बन्धनीयं सिरामुखम् ।

अशुद्धं स्रावयेद्ग्रूयः सायमहन्यपरेऽपि वा ॥ ४४ ॥

स्नेहोपस्कृतदेहस्य पक्षाद्वा भृशदूषितम् ।

srute rakte śanairyantramapanīya himāmbunā || 43 ||

prakṣālyā tailaplotāktam̄ bandhanīyam̄ sirāmukham |

aśuddham̄ srāvayedbhūyah̄ sāyamahnyapare'pi vā || 44 ||

snehopaskṛtadehasya pakṣādvā bhrśadūṣitam |

After the flow of blood, the controls should be removed slowly, the site washed with cold water, the cut end of the vein covered with a cotton swab soaked in oil and bandaged. 43

Vitiated blood should be removed again either in the same evening or next day; if the blood is found greatly vitiated with more quantity of Doshas.

It should be removed again after a fortnight, after administering Snehana therapy. 44

### **Residual vitiated blood in the body post venesection**

किञ्चिद्दि शेषे दुष्टासे नैव रोगोऽतिवर्तते ॥ ४५ ॥

सशेषमप्यतो धार्य न चातिसुतिमाचरेत् ।

kiñcid dhi śeṣe duṣṭāsre naiva rogo'tivartate || 45 ||

saśeṣamapyato dhāryam na cātisrutimācaret |

If a small residue of vitiated blood inside, diseases do not get aggravated and so it can be allowed to stay, but excess flow of blood should not be attempted. 45

### **Management of residual vitiated blood in the body post venesection**

हरेच्छृङ्गादिभिः शेषं प्रसादमथवा नयेत् ॥ ४६ ॥

शीतोपचारपित्तास्त्रक्रियाशुद्धिविशेषणैः ।

दुष्टं रक्तमनुद्रिक्तमेवमेव प्रसादयेत् ॥ ४७ ॥

harecchṛṅgādibhiḥ śeṣam prasādamathavā nayet || 46 ||

śītopacārapittāsrakriyāśuddhiviśoṣaṇaiḥ |

duṣṭam raktamanudriktamevameva prasādayet || 47 ||

Such residual blood may be removed by making use of the sucking horn (Shrunya)etc. or it can be purified of doshas by administering cold comforts, therapies prescribed for Raktapitta (bleeding diseases), purification therapies (Panchakarma) etc. and by methods of making the body thin.

Even the blood which is mildly vitiated by the Doshas but not increased in quantity should be treated by these methods. 46-47

### **Management of excessive bleeding**

रक्ते त्वतिष्ठति क्षिप्रं स्तम्भनीमाचरेत् क्रियाम् ।

लोधप्रियङ्गुपतङ्गमाषयष्ट्याहृगैरिकैः ॥ ४८ ॥

मृत्कपालाञ्जनक्षौममषीक्षीरित्वगङ्कुरैः ।

विचूर्णयेद् व्रणमुखं पद्मकादिहिमं पिबेत् ॥ ४९ ॥

तामेव वा सिरां विद्येद् व्यधात् तस्मादनन्तरम् ।

सिरामुखं वा त्वरितं दहेत् तस्मशलाकया ॥ ५० ॥

rakte tvatiṣṭhati kṣipram stambhanīmācaret kriyām |

lodhrapriyaṅgupattaṅgamāśayaṣṭyāhvagairikaiḥ || 48 ||

mṛtkapālāñjanakṣaumamaśīksīritvagaṅkuraiḥ |

vicūrṇayedvraṇamukham padmakādihimam pibet || 49 ||

tāmeva vā sirām vidhyedvyadhāt tasmādanantaram |

sirāmukham vā tvaritam dahet taptaśalākayā || 50 ||

If the bleeding does not stop, methods to stop it should be adopted; the orifice of the wound should be smeared with the powder of either Rodhra, Priyangu, Pattanga, Masha (black gram), Yashti (licorice), Gairika, Mritkapala (pot shred), Kshana Masha, ash of flax or of the bark and sprouts of trees with milky Sap by cold infusion prepared from drugs of Padmakadi Gana – vide chapter 15 should be taken as a drink;

the same vein should be cut again and the ends of the vein should be touched with a red-hot rod. (cautery) with a red-hot rod. 48-50

### **Displacement of doshas due to binding by tourniquet, its management**

उन्मार्गगा यन्त्रनिपीडनेन स्वस्थानमायान्ति पुनर्न यावत् ।

दोषः प्रदुष्टा रुधिरं प्रपन्नास्तावद्विताहारविहारभाक् स्यात् ॥ ५१ ॥

unmārgagā yantranipīḍanena svasthānamāyānti punarna yāvat |

doṣāḥ praduṣṭā rudhiram̄ prapannāstāvaddhitāhāravihārabhāk syāt || 51 ||

Because of tourniquet application, the Doshas temporarily get aggravated and may move to the other parts of the body.

After the tourniquet is removed, they will come back to their normal places. But till such time, one should adhere to only healthy foods and activities. 51

### **Suitable foods to be given after venesection**

नात्युष्णशीतं लघु दीपनीयं रक्तेऽपनीते हितं अन्नपानम् ।

तदा शरीरं ह्यनवस्थितासृगग्निर्विशेषादिति रक्षितव्यः ॥ ५२ ॥

nātyuṣṇaśītam laghu dīpanīyam rakte'panīte hitam annapānam |

tadā śarīram hyanavasthitāśṛgagnirviśeṣāditi rakṣitavyah || 52 ||

Foods which are neither very hot, very cold, which are light (easy to digest) and stimulating hunger are suitable after the removal of blood.

This is because, after blood letting procedure, the body will be unstable with low digestion activity. 52

### **Features of persons with healthy blood (pure, non-vitiated blood)**

प्रसन्नवर्णन्द्रियमिन्द्रियार्थान् इच्छन्तमव्याहतपकृवेगम् ।

सुखान्वितं पुष्टिबलोपपन्नं विशुद्धरक्तं पुरुषं वदन्ति ॥ ५३ ॥

prasannavarṇendriyamindriyārthān icchantamavyāhatapaktryvegam |

sukhānvitam puṣṭibalopapanam viśuddharaktam puruṣam vadanti || 53 ||

Excellence of color and complexion, improved power of the sense organs, good perception of objects by sense organs, good digestive activity, enjoyment of comforts endowed with good nutrition and

immunity- are the characteristics of the person having non vitiated blood. 53

इति श्रीवैद्यपति सिंहगुप्तसूनु श्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां सूत्रस्थाने  
शिराव्यधविधिर्नाम सप्तविंशोऽध्यायः ॥२७॥

iti śrīvaidyapati simhaguptasūnu  
śrīmadvāgbhaṭaviracitāyāmaṣṭāṅgahṛdayasaṁhitāyāṁ sūtrasthāne  
śirāvyadhadhīrnāma saptavimśo'dhyāyah ॥ 27 ॥

Thus ends the 27th chapter of Ashtangahrdaya Samhita Sutrasthana, named Siravyadha Vidhim Adhyayam, written by Shrimad Vaghbata, son of Shri Vaidyapati Simhagupta.

## **Ashtanga Hridayam**

### **Sutrasthanam – Chapter – 28**

शल्याहरणविधिमध्यायं

#### **(Removal of Foreign Body)**

#### **CHAPTER 28: FOREIGN BODY REMOVAL – SHALYA AHARANA VIDHI ADHYAYA**

This chapter deals with different techniques that were used in ancient times for foreign body removal. During ancient times, during war, arrows, and other sharp instruments were used. Hence, this topic had special significance. This is the 28th chapter of Ashtanga Hrudaya Sutrasthana, written by Acharya Vaghbhata, son of Vaidyapathi Simhagupta. The chapter name is Shalya aharana Vidhi. Shalya means a foreign body. Aharana means extraction, pulling out etc.

#### Pledge by the author(s)

अथातः शल्याहरणविधिमध्यायं व्याख्यास्यामः।

इति ह स्माहुः आत्रेयादयो महर्षयः। गद्यसूत्रे ॥२॥

athātah śalyāharaṇavidhimadhyāyam vyākhyāsyāmaḥ।

iti ha smāhuḥ ātreyādayo maharṣayah|gadyasūtre||2||

अथातः शल्याहरणविधिं अध्यायं व्याख्यास्यामः - athātah śalyāharaṇavidhim adhyāyam vyākhyāsyāmaḥ - After having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the removal of foreign bodies.

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyādayo maharsayah - thus pledge Atreya and other sages.

Atreya and other sages pledge that after the Siravyadha Vidhim Adhyayam i.e. chapter describing bloodletting procedure through venesection, they would henceforth be explaining in detail about the Shalyaharana Vidhi i.e. description of removal of foreign bodies from the body in detail.

### **Directions of entry of foreign bodies - Shalya Gati**

वक्रजुतिर्यगूर्ध्वाधः शल्यानां पञ्चधा गतिः ।

vakrarjutiryagūrdhvādhah śalyānām pañcadhā gatih ।

Shalya gati - direction of entry of foreign bodies-

Vakra – Irregular – curved,

Ruju – straight,

Tiryak – horizontal,

Urdhwa – upward and

Adha – downward are the five Shalyagati (directions of movement of the foreign bodies)

### **Shalya Vrana - ulcer with a foreign body inside:-**

ध्यामं शोफरुजावन्तं स्रवन्तं शोणितं मुहुः ॥ १ ॥

अभ्युद्रुतं बुद्धुदवत् पिटिकोपचितं व्रणम् ।

मृदुमांसं च जानीयादन्तःशल्यं समासतः ॥ २ ॥

dhyāmam śopharujāvantam sravantam śonitam muhuḥ || 1 ||

abhyudgataṁ budbudavat piṭikopacitam vṛañam |  
mr̥dumāṁsam ca jānīyādantahśalyam samāsataḥ || 2 ||

Blue discolouration, swelling, pain, frequent bleeding, elevated like a bubble, studded with eruptions and softening of muscles are the features from which a wound having a foreign body should be recognized. 1-2

### **Signs of foreign bodies in the skin – Twak gata shalya lakshana**

विशेषात् त्वग्गते शल्ये विवर्णः कठिनायतः ।

शोफो भवति

višeṣāt tvaggate śalye vivarṇaḥ kāthinaṁyataḥ |  
śopho bhavati

Tvak gata – When the foreign body is in the skin, there is discoloration, hard and large swelling;

### **Signs of foreign body in the flesh – mamsa gata shalya lakshana**

मांसस्थे चोष शोफो विवर्द्धते ॥ ३ ॥

पीडनाक्षमता पाकः शल्यमार्गो न रोहति ।

māṁsasthe coṣa śopho vivarddhate || 3 ||

pīḍanākṣamatā pākah śalyamārgo na rohati

Mamsagata (when it is in the muscle), there will be sucking pain, steady progress of the swelling, tenderness, suppuration and non-healing of the wounds of entry of the foreign body;

### **Signs of foreign body in between the muscles – peshyantara gata shalya lakshana**

पेश्यन्तरगते मांसप्रासवच्छवयथुं विना ॥ ४ ॥

peśyantaragate māṃsaprāptavacchvayathum vinā || 4 ||

When it is in between two muscles (Peshi) the signs will be similar that residing inside the muscle except the swelling 3-4

### **Signs of foreign body in the tendons – snayu gata shalya lakshana**

आक्षेपः स्नायुजालस्य संरम्भस्तम्भवेदनाः ।

स्नायुगे दुर्हरं चैतत्

ākṣepah snāyujālasya samṛambhastambhavedanāḥ ।

snāyuge durharam caitat

Snayugata shalya (tendons) – Convulsions, shock, stiffness, loss of movements and severe pain are the symptoms when the foreign body is in tendons. when foreign body is in the tendons and is difficult to remove;

### **Signs of foreign body in the veins – sira gata shalya lakshana**

सिराध्मानं सिराश्रिते ॥ ५ ॥

sirādhmānam sirāśrite || 5 ||

Siragata shalya (veins) – there is distention of the vein; when lodged in the veins, there is distention of the vein;

### **Signs of foreign body in the body channels – sroto gata shalya lakshana**

स्वकर्मगुणहानिः स्यात्सोतसां सोतसि स्थिते ।

svakarmaguṇahāniḥ syātsrotasām srotasi sthite |

Srotogata Shalya (body channels) – there will be loss of their respective functions and qualities, Dhamanigata shalya (arteries) – bleeding with frothing, chest discomfort, nausea and body ache;

## **Signs of foreign body in the arteries – dhamani gata shalya lakshana**

धमनीस्थेऽनिलो रक्तं फेनयुक्तमुदीरयेत् ॥ ६ ॥

निर्याति शब्दवान् स्याच्च हृल्लासः साङ्गवेदनः ।

dhamanīsthe'nilo raktam phenayuktamudīrayet || 6 ||

niryāti śabdavān syācca hṛllāsaḥ sāṅgavedanah |

When the foreign body is located in the arteries, the vitiated vata / air (in the arteries) will cause bleeding with froth (air mixed with blood causing frothing of blood) and the blood to flow with sounds presence of nausea and body pains.

## **Signs of foreign body in the bony joints – asthi-sandhi gata shalya lakshana**

सङ्घर्षो बलवानस्थिसन्धिप्राप्तेऽस्थिपूर्णता ॥ ७ ॥

नैकरूपा रुजोऽस्थिस्थे शोफः तद्वच्च सन्धिगे ।

चेष्टानिवृतिश्च भवेत्

sāṅgharśo balavānasthisandhiprāpte'sthipūrṇatā || 7 ||

naikarūpā rujo 'sthishte śophaḥ tadvacca sandhige |

ceṣṭānivṛttiśca bhavet

Signs of foreign body in the body joints – sandhi gata shalya lakshana

ceṣṭānivṛttiśca bhavet

Sandhiagata (joints) – severe shock, pain and filling up of different types of fluids and swelling Asthigata (bones) – the signs are the same, with loss of movement also.

## **Signs of foreign body in the abdomen – koshta gata shalya lakshana**

आटोपः कोषसंश्रिते ॥ ८ ॥

आनाहोऽन्नशकृन्मूत्रदर्शनं च व्रणानने ।

āṭopah koṣṭhasaṁśrite || 8 ||

ānāho 'nnaśakṛnmūtradarśanam ca vraṇānane |

Koshtagata (abdomen) – there will be distention and appearance of food faecal matter and urine at the orifice of the wound.

### **Signs of foreign body in the abdomen – marma gata shalya lakshana**

विद्यान्मर्मगतं शल्यं मर्मविद्धोपलक्षणैः ॥ ९ ॥

vidyānmarmagataṁ śalyam marmaviddhopalakṣaṇaiḥ || 9 ||

In addition to the general signs, enumerated so far, even their discharges- fluids coming out from them such as Lasika (Lymph) from skin, Rakta (blood) from veins and Arteries, Majja – marrow bones etc. should be observed. 5-9 ½

### **Discharge of related fluids from the body parts in which the foreign body is embedded**

And

### **Spontaneous healing of the wounds caused by foreign bodies in a person who had undergone purification therapies**

यथास्वं च परिस्नावैस्त्वगादिषु विभावयेत् ।

रुद्धते शुद्ध देहानामनुलोम स्थितं तु तत् ॥ १० ॥

दोषकोपाभिघातादिक्षोभाद्योऽपि बाधते ।

yathāsvam ca parisrāvaistvagādiṣu vibhāvayet |

ruhyate śuddha dehānāmanuloma sthitam tu tat||10||

doṣakopābhīghātādikṣobhādbhūyo'pi bādhate |

If foreign body is lodged in persons who have pure body – purified with therapies such as Panchakarma and if the foreign body enters in the same line of the organ, the chances of healing are good. If the body is not purified, it produces serves distress due to aggravation of Doshas.

10

### **Recognizing the site of foreign body beneath the skin –**

Recognizing the site of foreign body disappeared / vanished beneath the skin

त्वङ्नष्टे यत्र तत्र स्युरभ्यङ्गस्वेदमर्दनैः ॥ ११ ॥

रागरुग्दाहसंरम्भा यत्र चाज्यं विलीयते ।

आशु शुष्यति लेपो वा तत्स्थानं शल्यवद्वदेत् ॥ १२ ॥

tvañnaṣṭe yatra tatra syurabhyāṅgasvedamardanaiḥ || 11 ||

rāgarugdāhasaṁrambhā yatra cājyam vilīyate |

āśu śuṣyati lepo vā tatsthānam śalyavadvadet || 12 ||

The exact site of foreign bodies concealed in the skin, is recognized by  
The appearance of redness,  
pain, burning sensation and tenderness after anointing with oil,  
fomentation or massage;  
by the melting of solid ghee, placed at the site,  
by quick drying of the paste of sandal wood etc.

### **Site of foreign body concealed in the muscle, joint and abdomen –**

### **Recognizing the site of foreign body concealed in the flesh (larger muscle mass)**

मांसप्रणाष्ठं संशुद्ध्या कर्शनाच्छलथतां गतम् ।

क्षोभाद्रागादिभिः शल्यं लक्षयेत्

māṁsapraṇāṣṭam samśuddhyā karśanāc chlathatām gatam |

kṣobhād rāgādibhiḥ śalyam lakṣayet

The foreign body concealed in the flesh can be recognized by seeing the looseness / flaccidity of the muscles following the administration of cleansing treatments (panchakarma treatments) or by other treatments / methods for thinning the body and by seeing the redness etc symptoms due to irritation (at the place where the foreign body is concealed).

### **Recognizing the site of foreign body concealed in the muscles, bony joints and abdomen**

तद्वदेव च ॥ १३ ॥

पेश्यस्थिसन्धिकोष्ठेषु नष्टम्

tadvadeva ca || 13 ||

peśyasthisandhikoṣṭheṣu naṣṭam

The foreign bodies concealed in the muscles, bony joints and abdomen will present with similar signs (as explained in the foreign body concealed in flesh)

### **Recognizing the site of foreign body concealed in the bones**

अस्थिषु लक्षयेत् ।

अस्थनामभ्यञ्जनस्वेदबन्धपीडनमर्दनैः ॥ १४ ॥

asthiṣu lakṣayet |

asthnām abhyañjanasvedabandhapīḍanamardanaiḥ || 14 ||

The site of the foreign body concealed in the bones is recognized by anointing / massaging with oil, sudation, tying a rope or bandage, squeezing and pressing on the afflicted bones (these methods will worsen pain and other symptoms and help in identifying the underlying foreign body)

### **Recognizing the site of foreign body concealed in the joints**

प्रसारणाकुञ्चनतः सन्धिनष्टं तथास्थिवत् ।

prasāraṇākuñcanataḥ sandhinaṣṭam tathāsthivat |

The site of foreign body concealed in the joints are recognized by extending or flexion of joints and also by signs similar to those explained in case of foreign body concealed in the bones

### **Recognizing the site of foreign body concealed in the tendons / ligaments, veins, channels of the body and arteries**

नष्टे स्नायुसिरासोतोधमनीष्वसमे पथि ॥ १५ ॥

अश्युक्तं रथं खण्डचक्रमारोप्य रोगिणम् ।

शीघ्रं नयेत् ततस्तस्य संरम्भाच्छल्यमादिशेत् ॥ १६ ॥

naṣṭe snāyusirāsrotodhamanīṣvasame pathi || 15 ||

aśvayuktam ratham khaṇḍacakramāropya rogiṇam |  
śīghram nayet tatastasya saṃrambhācchalyamādiśet || 16 ||

The sites of the foreign body concealed in the ligaments / tendons, veins, channels of the body and arteries are recognized when irritation, pain occurs (at the site of impaction of foreign body) due to the speed of the horse wagon, when a chariot pulled by a horse (horse wagon) having broken wheels on which the patient (having the foreign body concealed in one or more of the above said structures) is seated is driven with great speed on uneven roads.

### **Recognizing the site of foreign body concealed in the vital spots**

मर्मनष्टं पृथङ् नोक्तं तेषां मांसादिसंश्रयात् ।  
marmanastam pr̥thañ noktam teṣām māṃsādisamśrayāt |

The features of foreign body concealed in the vital / vulnerable spots of the body are not described separately because these spots are composed of muscles and other tissues (and the features of foreign body located in muscles and other tissues have already been enumerated above)

**Note –** Marmas are the vital spots or areas of the body formed by coexistence of muscles, veins, ligaments, bones and bony joints. These spots are delicate. Injury to these spots may take away the life immediately or in due course of time, may cripple the organ or related structure, cause pain or cause death when foreign body embedded in them is forcibly removed.

## **General principle of recognizing the site of foreign body concealed in any part of the body**

सामान्येन सशल्यं तु क्षोभिण्या क्रियया सरुक् ॥ १७ ॥

sāmānyena saśalyam tu kṣobhiṇyā kriyayā saruk || 17 ||

Generally the site of the foreign body (wherein the foreign body is concealed) is recognized by the appearance of distressing symptoms (irritation caused by the foreign body), after doing some activity (including some abnormal movements of the body parts wherein the foreign body is concealed) and the presence of pain (in the place where foreign body is located)

## **Recognizing the shape of the foreign body concealed in the body**

वृतं पृथु चतुष्कोणं त्रिपुटं च समासतः ।

अदृश्यशल्यसंस्थानं व्रणाकृत्या विभावयेत् ॥ १८ ॥

vṛttam pr̥thu catuṣkoṇam tripuṭam ca samāsataḥ |

adr̥ṣyaśalyasamsthānam vranākṛtyā vibhāvayet || 18 ||

The shape of the invisible foreign body is determined by the shape of the wound, such as round – circular wide, with four Angula, with 3 edges. Etc.18

## **Shalyaharana- removal of foreign bodies:-**

तेषामाहरणोपायौ प्रतिलोमानुलोमकौ ।

अर्वाचीनपराचीने निर्हरेत् तद्विपर्ययात् ॥ १९ ॥

teśāmāharanopāyau pratilomānulomakau |

arvācīnaparācīne nirharet tadviparyayāt || 19 ||

Method of their removal are though upward and downward directions; those entering into the body from above and below should be taken out in the opposite directions respectively. 19

### **Method of removing the foreign bodies which have entered the body from sideward**

सुखाहार्यं यतश्चित्त्वा ततस्तिर्यग्गतं हरेत् ।

sukhāhāryam yataśchittvā tatastiryaggatam haret |

Those which have entered from sideward – horizontally should be removed by cutting it conveniently. 19 ½

### **Conditions wherein the foreign bodies should not be removed**

शल्यं न निर्घात्यमुरःकक्षावङ्क्षणपार्श्वगम् ॥ २० ॥

प्रतिलोममनुत्तुण्डं छेद्यं पृथुमुखं च यत् ।

नैवाहरेद्विशल्यधनं नष्टं वा निरुपद्रवम् ॥ २१ ॥

śalyam na nirghātyamurahkakṣāvaṅkṣaṇapārśvagam || 20 ||

pratilomam anuttuṇḍam chedyam pṛthumukham ca yat |

naivāharedviśalyaghnam naṣṭam vā nirupadravam || 21 ||

Foreign bodies, arrowheads which are lodged in the chest, axillae, groins and Flanks, which can be cut and which have board blades should be pulled out.

Shalyas that should not be removed -

Those which lead to death soon after their removal, which are lost / invisible, which are absorbed by the body and those which do not produce complications- should not be removed. 20-21

### **Aharana Vidhi- means and methods of removal**

अथाहरेत् करप्राप्यं करेणैवेतरत् पुनः ।

दृश्यं सिंहाहिमकरवर्मिकर्कटकाननैः ॥ २२ ॥

अदृश्यं व्रणसंस्थानाद्ग्रहीतुं शक्यते यतः ।

कड्कभृङ्गाह्वकुररशारिवायसाननैः ॥ २३ ॥

athāharet karaprāpyam kareṇaivetarat punah |

dṛśyam simhāhimakaravarmikarkaṭakānanaiḥ || 22 ||

adṛśyam vraṇasamsthānādgrahītuṁ śakyate yataḥ |

kaṇkabhrṅgāhvvakuraraśarārivāyasānanaiḥ || 23 ||

Those which can be held with the hand should be removed by the hand itself.

While others which are visible should be held by instruments such Simha- lion faced Varmimukha- fish faced, karkata mukha –crab faced etc. 22

Those which are invisible but can be grasped by instruments, through the wound, should be pulled out by instruments having faces like the Kankha – heron, Bhringa- Shrike, Kurara- osprey, Sharari- a kind of heron and Vayasa –crow. 23

### **Removal of foreign bodies lodged in the skin and other tissues**

सन्दंशाभ्यां त्वगादिस्थम्

sandaṁśābhyaṁ tvagādistham

Those which are lodged in the skin should be removed with the help of Sandamhsa- Yantra (forceps);

### **Removal of hollow foreign bodies**

तालाभ्यां सुषिरं हरेत् ।

tālābhyaṁ suṣiram haret |

Those which are hollow, with the help of Tala Yantra- instruments with flat discs,

### **Removal of foreign bodies lodged in hollow spaces**

सुषिरस्थं तु नलकैः शेषं शेषैर्यथायथम् ॥ २४ ॥

suṣirastham tu nalakaiḥ śeṣam śeṣairyathāyatham || 24 ||

Those which are lodged in hollow spaces, by using Naraka Yantra-tubular instruments and the rest by other convenient instruments. 24

### **Removal of foreign bodies which cannot be held by instruments**

शस्त्रेण वा विशस्यादौ ततो निर्लोहितं व्रणम् ।

कृत्वा घृतेन संस्वेद्य बद्धाचारिकमादिशेत् ॥ २५ ॥

śastreṇa vā viśasyādau tato nirlohitam vranam |

kṛtvā ghṛtena saṁsvedyā baddhācārikamādiśet || 25 ||

Those which cannot be held by instruments should be removed by cutting open the site with sharp instruments, the wound is next cleared of the blood, soaked with ghee, fomented and then bandaged;

The patient is advised to follow the prescribed regime – described in verses. 30-42 of the next chapter. 25

## **Removal of foreign bodies which cannot be held by instruments**

सिरास्नायुविलग्नं तु चालयित्वा शलाकया ।

sirāsnāyuvilagnam tu cālayitvā śalākayā |

Those lodged in the veins and tendons – including nerves, should be pulled out after loosing them with the help of Salaka – rod like instruments.

## **Removal of foreign bodies embedded in the chest / heart**

हृदये संस्थितं शल्यं त्रासितस्य हिमाम्बुना ॥ २६ ॥

ततः स्थानान्तरं प्राप्तं आहरेत् तद्यथायथम् ।

यथामार्गं दुराकर्षम्

hṛdaye samsthitam śalyam trāsitasya himāmbunā || 26 ||

tataḥ sthānāntaram prāptam āharet tadyathāyatham |

yathāmārgam durākarṣam

If foreign body is in the chest (Hrudaya), patient should be sprinkled with ice water (himambu).

## **Removal of un-removable foreign bodies embedded in other sites of the body**

अन्यतोऽप्येवमाहरेत् ॥ २७ ॥

## **Removal of foreign bodies embedded in the bones**

अस्थिदष्टे नरं पद्भ्यां पीडयित्वा विनिर्हरेत् ।

इत्यशक्ये सुबलिभिः सुगृहीतस्य किङ्करैः ॥ २८ ॥

asthidaṣṭe naram padbhyan pīḍayitvā vinirharet |

ityaśakte subalibhiḥ sugṛhitasya kiñkaraiḥ || 28 ||

Foreign body, arrow head, lodged in the bones should be removed by holding the patient tight by the legs of the physician, if not possible by this method, it should be pulled out by attendants who are strong. 28

### **Measures taken to remove the foreign bodies when they cannot be pulled out**

तथाप्यशक्ये वारङ्गं वक्रीकृत्य धनुजर्यया ।

सुबद्धं वक्त्रकटके बध्नीयात्सुसमाहितः ॥ २९ ॥

सुसंयतस्य पञ्चाङ्गया वाजिनः कशयाऽथ तम् ।

ताडयेदिति मूर्धनं वेगेनोन्नमयन् यथा ॥ ३० ॥

उद्धरेच्छल्यमेवं वा शाखायां कल्पयेत् तरोः ।

बद्धवा दुर्बलवारङ्गं कुशाभिः शल्यमाहरेत् ॥ ३१ ॥

tathāpyaśakte vāraṅgam vakrīkṛtya dhanurjyayā |

subaddham vaktrakaṭake badhnīyātsusamāhitaḥ || 29 ||

susamyatasya pañcāṅgyā vājinaḥ kaśayātha tam |

tāḍayediti mūrdhānam vegenonnamayan yathā || 30 ||

uddharecchalyamevam vā śākhāyām kalpayet taroh |

baddhvā durbalavāraṅgam kuśābhiḥ śalyamāharet || 31 ||

If not possible even by that method, the tail end (feather tied end of the arrow) should be bent and fastened tight to the string of a bent bow, and the bow tied to the bridle bit of a horse should then be whipped so that it raises its head suddenly and with force by this method the arrow is removed. 29-30

Likewise, the branches of trees may be made use of; in case of arrows with thin or fragile tail ends, thin bamboo poles can be made use. 31

## **Other measures to remove the stubborn foreign bodies / arrows**

श्यथुग्रस्तवारङ्गं शोफमुत्पीडय युक्तिः ।

मुद्राहतया नाड्या निर्धात्योत्तुण्डितं हरेत् ॥ ३२ ॥

तैरेव चानयेन्मार्गममार्गोत्तुण्डितं तु यत् ।

मृदित्वा कर्णिनां कर्णं नाड्यास्येन निगृह्य वा ॥ ३३

śvayathugrastavāraṅgam śophamutpīḍya yuktitah |

mudgarāhatayā nāḍyā nirghātyottunditam haret || 32 ||

taireva cānayenmārgamamārgottunditam tu yat |

mṛditvā karṇināṁ karṇam nāḍyāsyena nigṛhya vā || 33 ||

If the tail end of the arrow is surrounded by a elevation, it should be pulled out after cutting off the elevated part suitably; if the arrowhead has caused a bulging on the body, it should be removed with the help of a Nadiyantra (tubular instrument) after shaking / hitting the bulging with a hammer.32

By the hammer, the arrow which has no clear passage of exit, should be brought into a passage, suitable for pulling out;

Those which have earlike projection should be pulled out after cutting off their ears or by fixing them inside tubular instruments. 33

The arrow heads without earlike projections, which have created a wide opening in the body and lodged straight, can be removed by making use of a magnet.

## **Use of magnets to remove foreign bodies**

अयस्कान्तेन निष्कर्णं विवृतास्यमृजुस्थितम् ।

ayaskāntena niṣkarṇam vivṛtāsyamṛjusthitam |

Foreign bodies which have entered the large intestine can be removed by inducing purgations. 34

### **Removal of foreign bodies which have entered the colon with purgation**

Removal of foreign bodies which have entered the colon with purgation

पक्वाशयगतं शल्यं विरेकेण विनिर्हरेत् ॥ ३४ ॥

pakvāśayagataṁ śalyaṁ virekeṇa vinirharet || 34 ||

The foreign bodies which have entered the large intestine can be removed by giving purgation.

### **Removal of foreign bodies by sucking apparatus**

दुष्वातविषस्तन्यरक्तोयादि चूषणैः ।

dusṭavātavīṣastanyaraktatoyādi cūṣaṇaiḥ |

Bad air (flatus), poison, breast milk, blood, fluids etc (which have become foreign bodies due to stagnation) are removed by sucking (with the help of animal horns etc equipments)

### **Removal of foreign bodies impacted in the throat**

कण्ठस्रोतोगते शल्ये सूत्रं कण्ठे प्रवेशयेत् ॥ ३५ ॥

बिसेनाते ततः शल्ये बिसं सूत्रं समं हरेत् ।

kan̄thasrotogate śalye sūtram kan̄the praveśayet || 35 ||

bisenātte tataḥ śalye bisam̄ sūtram̄ samam̄ haret |

When the foreign body has gone into the passage of the throat  
(and has impacted therein), a lotus stalk tied with a thread  
should be passed into the throat and when the foreign body gets  
stuck to the stalk, the thread should be pulled out slowly

### **Removal of foreign bodies made up of lac impacted in the throat**

नाड्याग्नितापितां क्षिष्वा शलाकामप्स्थीकृताम् ॥ ३६ ॥

आनयेज्जातुषं कण्ठात् जनुदिग्धामजातुषम् ।

nāḍyāgnitāpitām̄ kṣiptvā śalākāmapsthirīkṛtām || 36 ||

ānayejjātuṣam̄ kan̄thāt jatudigdhām ajātuṣam |

If the foreign body in the throat is made up of lac, a heated iron rod should be passed through a tubular instrument (into the throat) and made to touch the foreign body and then the foreign body is removed from the throat those (foreign body) not made out of lac should be removed by making use of rods smeared with lac at its tip.

## **Removal of thorny foreign bodies impacted in the throat**

केशोन्दुकेन पीतेन द्रवैः कण्टकमाक्षिपेत् ॥ ३७ ॥

सहसा सूत्रबद्धेन वमतस्तेन चेतरत् ।

keśondukena pītena dravaiḥ kaṇṭakamākṣipet || 37 ||

sahasā sūtrabaddhena vamatastena cetarat |

Thorny (hook like) foreign bodies impacted in the throat should be removed by inserting a ball of hair fastened with a thread (into the throat), consumed along with water (or before insertion of the ball)

the foreign body stuck to the ball of hair is removed by pulling the thread quickly when the person vomits the consumed fluid

similarly the hair and other foreign bodies should be removed by making use of a hook

## **Removal of foreign bodies stuck in the mouth and nose and food stuck in the throat**

अशक्यं मुखनासाभ्यां आहर्तुं परतो नुदेत् ॥ ३८ ॥

अप्पानस्कन्धघाताभ्यां ग्रासशल्यं प्रवेशयेत् ।

aśakyam mukhanāsābhyaṁ āhartum parato nudet || 38 ||

appānaskandhaghātābhyaṁ grāsaśalyam̄ praveśayet |

If the foreign bodies lodged / impacted in the mouth and nose, if not possible to be removed out through their respective orifices, should be pushed back, making them enter into the wider tract (so that they can be removed from a wider tract) if the consumed bolus of food is stuck in the form of foreign body in the throat, it should be pushed back into the stomach, by making the person to drink water or by tapping over the shoulder with fists (gently).

### **Removal of small foreign bodies stuck in the eyes and wounds**

सूक्ष्माक्षिवरणशल्यानि क्षौमवालजलैरहरेत् ॥ ३९ ॥

sūkṣmākṣivraṇaśalyāni kṣaumavālajalairharet || 39 ||

Small sized foreign bodies located in eyes or wounds should be removed with the help of linen, hairs or water

### **Removal of water swallowed during drowning**

अपां पूर्णं विधुनुयादवाक्षिरसमायतम् ।

वामयेच्चामुखं भस्मराशौ वा निखनेन्नरम् ॥ ४० ॥

apām pūrṇam̄ vidhunuyādavākśirasamāyatam |

vāmayeccāmukham bhasmarāśau vā nikhanennaram || 40 ||

The person who has swallowed water to his full stomach – by drowning should be held with his head down and legs up and shaken well, on laid on the round with the face bent down and then made to vomit all the water; he should then be immersed in heap of ash. 40

### **Removal of water which has entered the ears**

कर्णम्बुपूर्णं हस्तेन मथित्वा तैलवारिणी ।

क्षिपेदधोमुखं कर्णं हन्याद्वाऽचूषयेत वा ॥ ४१ ॥

karṇe'mbupūrṇe hastena mathitvā tailavāriṇī |

kṣipedadhomukham karṇam hanyādvā"cūṣayeta vā || 41 ||

If the ears are full with water, it should be removed inserting the finger and oil removers put into the ears or the ears should be kept facing downwards and the head given the blow from the side. Or the water can be sucked out with the help of tubular instruments 41

### **Removal of insects which have entered the ears**

कीटे स्रोतोगते कर्णं पूरयेदलवणाम्बुना ।

शुक्तेन वा सुखोष्णेन मृते क्लेदहरो विधिः ॥ ४२ ॥

kīṭe srotogate karṇam pūrayedlavaṇāmbunā |

śuktena vā sukhoṣṇena mṛite kledaharo vidhiḥ || 42 ||

If any insect has entered into ears, the ears should be filled with warm salt water or sour gruel (Sukta), when the insect is dead, dehydration measures should be adopted or the ears should be filled with water. 42

## **Melting of certain foreign bodies by the body heat**

जातुषं हेमरूप्यादिधातुजं च चिरस्थितम् ।

ऊष्मणा प्रायशः शल्यं देहजेन विलीयते ॥ ४३ ॥

jātuṣam hemarūpyādihātujam ca cirasthitam |

uṣmaṇā prāyaśah śalyam dehajena vilīyate || 43 ||

Foreign bodies of Lac, and other metals remaining for long time inside the body get dissolved the heat of the body. 43

## **Foreign bodies which do not melt in the body and its effect**

मृद्वेणुदारुशृङ्गास्थिदन्तवालोपलानि न ।

विषाणवेणवयस्तालदारुशल्यं चिरादपि ॥ ४४ ॥

प्रायो निर्भुज्यते तद्वि पचत्याशु पलासृजी ।

mṛdveṇudāruśṛṅgāsthidantavālopalāni na |

viṣāṇaveṇvayastāladāruśalyam cirādapi || 44 ||

prāyo nirbhujyate taddhi pacatyāśu palāsṛjī |

Foreign body composed of Mud, Bamboo, wood, horn bone, tooth and hair of animals or man; stone do not get dissolved by body heat;

Those composed of horn, Bamboo Iron, wood of palm tree or remaining for long periods inside the body generally get distorted, remain undissolved and produce putrefaction in the muscles and blood. 44- 44 ½

Measures taken to remove deep concealed foreign bodies

शल्ये मांसावगाढे चेत्स देशो न विदह्यते ॥ ४७ ॥

ततस्तं मर्दनस्वेदशुद्धिकर्षणबृंहणैः ।

तीक्ष्णोपनाहपानान्नघनशस्त्रपदाङ्गकनैः ॥ ४६ ॥

पाचयित्वा हरेच्छल्यं पाटनैषणभेदनैः ।

śalye māṃsāvagāḍhe cetsa deśo na vidahyate || 45 ||

tatastam mardanasvedaśuddhikarṣaṇabṛmhāṇaiḥ |

tīkṣṇopanāhapānānnaghanaśastrapadāṅkanaiḥ || 46 ||

pācayitvā harecchalyam pāṭanaiṣaṇabhedanaiḥ |

If the foreign body is concealed deep inside the fleshy parts, and if the site having the foreign body has not undergone suppuration (the foreign body being in place, not causing suppuration), purification / suppuration (ripening of the part of the body consisting of the foreign body) of such parts should be done by the measures like squeezing, fomentation, cleansing / purifying therapies, thinning measures, nourishing therapies, application of strong poultices, strong drinks and foods, by application of incising etc methods of sharp instrumentation, trampling by feet etc and then the foreign bodies be removed by excision, probing or splitting / cutting methods.

### **Wisdom of physician in removing different types of foreign bodies**

शल्यप्रदेशयन्त्राणामवेक्ष्य बहुरूपताम् ॥ ४७ ॥

तैस्तैरुपार्यमैर्मतिमान् शल्यं विद्यातथाहरेत् ॥ ४७अ३ ॥

śalyapradeśayantrāṇāmavekṣya bahurūpatām || 47 ||

taistairupāyairmatimān śalyam̄ vidyāttathāharet || 47ūab ||

Keeping in mind the different and peculiar features of the foreign bodies, their place of lodgment and instruments which should be preferred to remove them. The brilliant physician should recognize them and remove the foreign bodied by adopting appropriate methods (of removal)

इति श्रीवैद्यपति सिंहगुप्तसूनु श्रीमद्वाग्भट विरचितायां अष्टाङ्गहृदयसंहितायां सूत्रस्थाने  
शल्याहरणविधिर्नाम अष्टाविंशोऽध्यायः॥२८॥

iti śrīvaidyapati simhaguptasūnu śrimadvāgbhaṭa viracitāyām  
aṣṭāṅgahṛdayasamhitāyām sūtrasthāne śalyāharanavidhirnāma  
aṣṭāvimiśo'dhyāyah||28||

Thus ends the 28th chapter of Ashtangahrdaya Samhita Sutrasthana, named Shalyaharana Vidhim Adhyayam, written by Shrimad Vaghbata, son of Shri Vaidyapati Simhagupta.

## **Ashtanga Hridayam**

### **Sutrasthanam – Chapter – 29**

शस्त्रकर्मविधिमध्यायं

#### **(Surgical Procedures)**

#### **CHAPTER 29: PROCEDURE OF SURGICAL OPERATION – SHASTRAKARMA VIDHI**

This chapter explains about different surgical methods and operations of ancient times. This is the 29th chapter of Ashtanga Hrudaya Sutrasthana, written by Acharya Vaghbata, son of Vaidyapathi Simhagupta. The chapter name is Shastrakarma Vidhi.

#### **Pledge by the author(s)**

अथातः शस्त्रकर्मविधिमध्यायं व्याख्यास्यामः।

इति ह स्माहुः आत्रेयादयो महर्षयः|गद्यसूत्रे ||२||

athātah śastrakarmavidhimadhyāyam vyākhyāsyāmaḥ|

iti ha smāhuḥ ātreyādayo maharṣayah|gadyasūtre||2||

अथातः शस्त्रकर्मविधिमध्यायं व्याख्यास्यामः - athātah

śastrakarmavidhimadhyāyam vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the surgical procedures

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyādayo maharṣayah|- thus say (pledge) Atreya and other sages.

Atreya and other sages pledge that after the Shalyaharana Vidhim Adhyayam i.e. chapter describing the detailed procedure of removal of foreign bodies from the body, they would henceforth be explaining in detail about the Shastrakarma Vidhi i.e. description of surgical procedures in detail.

(correction – 3rd line from last, first word – pakve (not pakke)

### **Need and urgency to treat swellings**

व्रणः सञ्जायते प्रायः पाकाच्छवयथुपूर्वकात् ।

तमेवोपचरेत्स्माद्रक्षन् पाकं प्रयत्नतः ॥ १ ॥

सुशीतलेपसेकास्त्वाक्षसंशोधनादिभिः ।

vraṇah sañjāyate prāyah pākācchvayathupūrvakāt |

tamevopacarettasmādrakṣan pākam prayatnataḥ || 1 ||

suśītalepasekāsramokṣasamśodhanādibhiḥ |

Due to Paka (suppuration) of inflammation, Vranashotha (inflammatory ulcer) develops. Hence, swelling should be treated first, preventing the formation of pus, by all efforts, such as

Susheeta lepa – application of cold poultices,

Seka – bathing the part with cold decoction of drugs,

Asramoksha – blood letting,

Samshodhana – Purifying Panchakarma therapies. 1.

### **Trividha Sopha – three stages of swelling :-**

Shopha – Swelling is of three types.

### **Unripe swelling – Ama Shopha**

शोफोऽल्पोऽल्पोष्मरुक् सामः सवर्णः कठिनः स्थिरः ॥ २ ॥

śopho'lpo'lpoṣmaruk sāmaḥ savarṇaḥ kathinah sthirah || 2 ||

The unripe swelling is mild (less swollen) with mild heat and pain, has the same color of the skin, hard in consistency and immovable.

### **Swelling which is in the process of ripening – Pachyamana Shopha**

पच्यमानो विवर्णस्तु रागी बस्तिरिवाततः ।

स्फुटतीव सनिस्तोदः साङ्गमर्दविजृम्भिकः ॥ ३ ॥

संरम्भारुचिदाहोषातृङ्गवरानिद्रतान्वितः ।

स्त्यानं विष्यन्दयत्याज्यं व्रणवत् स्पर्शनासहः ॥ ४ ॥

pacyamāno vivarṇas tu rāgī bastirivātataḥ |

sphuṭatīva sanistodah sāṅgamardavijṛmbhikah || 3 ||

saṃrambhārucidāhoṣātṛḍjvarānidratānvitah |

styānam viṣyandayatyājyam vraṇavat sparśanāsahah || 4 ||

The swelling which is in the process of ripening is discolored usually red colored distended like a urinary bladder feels as if the swelling is going to burst open has pricking pain aches all over the body, excessive yawning, agitation or irritation in the swelling tastelessness / anorexia burning sensation increased temperature thirst fever loss of sleep quick melting of solid ghee placed on the swelling (due to high temperature) tenderness (intolerance on touching) just as in an ulcer. **Swelling which has ripened – Pakwa Shopha**

पक्वेऽल्पवेगता म्लानिः पाण्डुता वलिसम्भवः ।

नामोऽन्तेषून्नतिर्मद्ये कण्ठशोफादिमार्दवम् ॥ ५ ॥

स्पृष्टे पूयस्य सञ्चारो भवेद्वस्ताविवाम्भसः ।

pakve'lpavegatā mlāniḥ pāṇḍutā valisambhavaḥ |  
 nāmo'ntesūnnatirmadhye kaṇḍūśophādimārdavam || 5 ||  
 sprṣṭe pūyasya sañcāro bhavedbastāvivāmbhasaḥ |  
 in the fully ripe swelling

The symptoms are less severe swelling is reduced in size with pale color appearance of wrinkles on it (swelling) the swelling is depressed all around the periphery and is elevated at the center itching, swelling etc symptoms are mild in nature on touch of the swelling, the movement of pus can be known, resembling the movement of water within the bladder.

### **Doshawise symptoms in Shopha -**

शूलं नर्तेऽनिलाद्वाहः पित्ताच्छोफः कफोदयात् ॥ ६ ॥

रागे रक्ताच्च पाकः स्यादतो दोषैः सशोणितैः ।

śūlam narte'nilāddāhah pittāccchopah kaphodayāt || 6 ||

rāgo raktācca pākah syādato doṣaiḥ saśonitaiḥ |

Shula – pain due to Vata

Daha – burning sensation due to Pitta imbalance

Shopha – inflammation due to Kapha imbalance

Raga – redness and Paka – suppuration due to Rakta vitiation. 6.

### **Symptoms of excessive suppuration in the swelling**

पाकेऽतिवृत्तेऽतिसुषिरस्तनुत्वग्दोषभक्षितः ॥ ७ ॥

वलीभिराचितः श्यावः शीर्यमाणतनूरुहः ।

pāke'tivṛtte'tisusiras tanutvagdoṣabhakṣitah || 7 ||

valībhīrācītah śyāvaḥ śīryamāṇatanūruhaḥ |

When pus formation further increases with lapse of time there is cavity formation inside the swelling, the skin becomes thin and destroyed by the Doshas, it is covered with wrinkles, black in colour and body hairs fall off. 7.

### **Suppuration of blood in swelling caused by kapha – Raktapaka**

कफजेषु तु शोफेषु गम्भीरं पाकमेत्यसृक् ॥ ८ ॥

पक्वलिङ्गं ततोऽस्पष्टं यत्र स्याच्छीतशोफता ।

त्वक्सावर्ण्य रुजोऽल्पत्वं घनस्पर्शत्वमश्मवत् ॥ ९ ॥

रक्तपाकमिति ब्रूयात् प्राज्ञो मुक्तसंशयः ।

kaphajeṣu tu śopheṣu gambhīram pākametyasrk || 8 ||

pakvaliṅgam tato'spaṣṭam yatra syācchītaśophatā |

tvaksāvarṇyam rujo'lpatvam ghanasparśatvamaśmavat || 9 ||

raktapākamiti brūyāttam prājñō muktasamśayah |

In the swelling caused by predominance of kapha dosha, the blood gets suppulated / ripened deep inside the swelling, in a concealed way, therefore the signs of ripening / suppuration are not clearly seen such condition can be made out by the presence of cold swelling (swelling which is cold on touch), is of the same color as that of surrounding skin has mild pain, is hard to touch, just like a stone (stony hardness) the wise without any doubt, call this condition as raktapaka i.e. suppuration of blood.

### **Darana - Tearing (bursting, splitting) and**

### **Patana - Cutting (incise) of swelling**

अल्पसत्त्वेऽबले बाले पाकाद्वात्यर्थमुद्धते ॥ १० ॥

दारणं मर्मसन्ध्यादिस्थिते चान्यत्र पाटनम् ।

alpasattve'bale bāle pākādvātyarthamuddhate || 10 ||

dāraṇam marmasandhyādisthite cānyatra pāṭanam |

Bursting / tearing the swelling (abscess – pus filled swelling) should be done (by application of alkalis etc.) in persons having weak mind, who are debilitated in children or when the swelling is elevated due to excessive accumulation of pus and when the swelling is located in the vital spots of the body and on the joints of the body in other cases (apart from the above said conditions), the swelling should be cut open by using sharp instruments.

### **Contraindication of bursting and cutting the swelling in unripe swelling**

आमच्छेदे सिरास्नायुव्यापदोऽसृगतिसुतिः ॥ ११ ॥

रुजोऽतिवृद्धिर्दरणं विसर्पे वा क्षतोद्भवः ।

āmacchede sirāsnāyuvyāpado 'srgatisrutih || 11 ||

rujo'tivṛddhirdaraṇam visarpo vā kṣatodbhavaḥ |

Cutting (bursting) an unripe swelling lead to diseases and complications of veins and ligaments (tendons), profuse bleeding, severe increase in pain, or herpes / spreading skin ulcers due to tearing of skin or injury

### **Effect of not opening and discharging the pus in mature swelling / suppurated swelling**

तिष्ठन्नन्तः पुनः पूयः सिरास्नाय्वसृगामिषम् ॥ १२ ॥

विवृद्धो दहति क्षिप्रं तृणोल्पमिवानलः ।

tiṣṭhannantah punah pūyah sirāsnāyvasṛgāmiṣam || 12 ||

vivṛddho dahati kṣipram trṇolpamivānalaḥ ।

The pus remaining inside (the swelling) and getting increased in quantity, once again quickly burns the veins, ligaments, tendons, blood and muscles, just as a spark of fire burns away a hay stack

### **Effect of early / delayed opening and discharging the pus**

यश्चिनन्त्याममजानायश्च पक्वमुपेक्षते ॥ १३ ॥

श्वपचाविव विजेयौ तावनिश्चितकारिणौ ।

yaśchinattyāmamajñānādyaśca pakvamupekṣate || 13 ||

śvapacāviva vijñeyau tāvaniścitakāriṇau ।

Due to ignorance, the one (physician) who breaks open an unripe swelling and the one who neglects a ripe swelling (and doesn't open it) is considered to be equivalent to a dog keeper / feeder (mean / unwise surgeon) both being considered doing indiscriminate acts (doing things without reasoning).

### **Pre-operative procedures – Purvakarma**

प्राक् शस्त्रकर्मणश्चेष्टं भोजयेदन्नमातुरम् ॥ १४ ॥

पानपं पाययेन्मयं तीक्ष्णं यो वेदनाक्षमः ।

न मूर्ध्यन्नसंयोगान्मतः शस्त्रं न बुद्धयते ॥ १५ ॥

अन्यत्र मूढगर्भाशममुखरोगोदरातुरात् ।

prāk śastrakarmaṇāśceṣṭam bhojayedannamātūram || 14 ||

pānapam pāyayenmadyam tīkṣṇam yo vedanākṣamah ।

na mūrchatyannasamāyogaṁmattah śastram na budhyate || 15 ||

anyatra mūḍhagarbhāśmamukharogodarātūraṭ ।

Before conducting surgical process i.e. opening of an abscess, the patient should be given the food he likes the person who is accustomed to drinking alcohol may be given a drink of strong wine which should enable him to withstand the pain of surgical process due to intake of food, the person doesn't lose consciousness / faint (during the surgical procedure), being sedated by consumption of strong wine, he doesn't have sense of the sharp instrument being operated over him (on the swelling) with exception of those patients suffering from obstructed delivery (impacted fetus), renal stones, those suffering from diseases of mouth and abdominal disorders (these patients should not be given food or wine before surgery).

### **Operative procedure – Pradhana karma**

अथाहृतोपकरणं वैद्यः प्राञ्जुखमातुरम् ॥ १६ ॥

संमुखो यन्त्रयित्वाशु न्यस्येन्मर्मादि वर्जयन् ।

अनुलोमं सुनिशितं शस्त्रमापूयदर्शनात् ॥ १७ ॥

सकृदेवाहरेत्तच्च

athāhṛtopakaraṇam vaidyah prāñmukhamātūram || 16 ||

sammukho yantrayitvāśu nyasyen marmādi varjayan |

anulomam̄ sunisitam̄ śastramāpūyadarśanāt || 17 ||  
sakṛdevāharettacca

Next, keeping ready all the surgical equipments required, the physician should make the patient to sit facing east sitting in front of the patient facing him, the physician should incise the swelling quickly with well sharpened instrument incision should be made in the direction of the hairs (from above downward), avoiding vulnerable parts, deep enough till the pus is seen, and then removing the instrument quickly

### **Method of incising, probing and evacuating the pus in a suppurated (mature) swelling**

पाके तु सुमहत्यपि ।

पाटयेद्व्यङ्गुलं सम्यग्द्व्यङ्गुलयङ्गुलान्तरम् ॥ १८ ॥

एषित्वा सम्यगेषिण्या परितः सुनिरूपितम् ।

अङ्गुलीनालवालैर्वा यथादेशं यथाशयम् ॥ १९ ॥

यतो गतं गतिं विद्यादुत्सङ्गो यत्र यत्र च ।

तत्र तत्र व्रणं कुर्यात् सुविभक्तं निराशयम् ॥ २० ॥

आयतं च विशालं च यथा दोषो न तिष्ठति ।

pāke tu sumahatyapi |

pāṭayeddvyaṅgulam̄ samyagdvyāṅgulatryaṅgulāntaram || 18 ||

esitvā samyagesiṇyā paritah sunirūpitam |

aṅgulīnālavālairvā yathādeśam̄ yathāśayam || 19 ||

yato gatam̄ gatim̄ vidyādutsaṅgo yatra yatra ca |

tatra tatra vraṇāṁ kuryāt suvibhaktam̄ nirāśayam || 20 ||  
āyatam̄ ca viśālam̄ ca yathā doṣo na tiṣṭhati |

If the area of suppuration is large, the incisions of 2 angula dimension shall be made properly either two or three angulas (1 angula = 1 finger breadth) apart (the incisions should not be made too close to each other) after properly considering the entire interior of the swelling, suppurated area should then be thoroughly excavated / probed with either a probe, finger, tube or hairs of animals, as suitable to the site and area of the swelling the pus path is determined, wherever the bulge (of the suppurated swelling) is found, therein the cut is done (cutting through the bulge of the wounds), creating a well cut, well cleaned, long and deep, wide wound so that no vitiating material can remain inside the wound.

### **Characteristics of an ideal surgeon**

शौर्यमाशुक्रिया तीक्ष्णं शस्त्रमस्वेदवेपथ् ॥ २१ ॥

असम्मोहश्च वैद्यस्य शस्त्रकर्मणि शस्यते ।

śauryamāśukriyā tīkṣṇām̄ śastramasvedavepathū || 21 ||

asammohaśca vaidyasya śastrakarmaṇi śasyate |

Courage, quickness of action keeping the instruments very sharp, not sweating, not trembling, not getting confused Are the qualities best desired of a surgeon who is about to conduct surgical procedures

### **Oblique or horizontally curved incision**

तिर्यक्षिञ्चाल्लाटभूदन्तवेष्टकजत्रुणि ॥ २२ ॥

कुक्षिकक्षाक्षिकूटौष्ठकपोलगलवङ्क्षणे ।

अन्यत्र छेदनात् तिर्यक् सिरास्नायुविपाटनम् ॥ २३ ॥

tiryakchindyāllalāṭabhrūdantaveṣṭakajatruṇi || 22 ||

कुक्षिकक्षाक्षिकूटौष्ठकपोलगलवङ्क्षणे ।

anyatra chedanāt tiryak sirāsnāyuvipāṭanam || 23 ||

The incision (cut through the swelling) should be made horizontally curved (obliquely) in places such as forehead, eyebrows, gums of teeth, shoulders, abdomen, axillae, eye sockets, lips, cheeks, throat and groins in other places, if horizontal cut is made, it might lead to cutting of the veins, ligaments (tendons) etc.

### **Sastrakarmottara Vidhi – Paschat Karma – post-operative procedures**

शस्त्रेऽवचारिते वाग्मिः शीताम्भोभिश्च रोगिणम् ।

आश्वास्य परितोऽङ्गुल्या परिपीड्य व्रणं ततः ॥ २४ ॥

क्षालयित्वा कषायेण प्लोतेनाम्भोऽपनीय च ।

गुग्गुल्वगुरुसिद्धार्थहिङ्गुसर्जरसान्वितैः ॥ २५ ॥

धूपयेत् पटुषङ्ग्रन्थानिम्बपत्त्रैर्घृतप्लुतैः ।

तिलकल्काज्यमधुभिर्यथास्वं भेषजेन च ॥ २६ ॥

दिन्धां वर्ति ततो दयात् तैरेवाच्छादयेच्च ताम् ।

घृताकैः सकुभिश्चोर्ध्वं घनां कवलिकां ततः ॥ २७ ॥

निधाय युक्त्या बध्नीयात् पट्टेन सुसमाहितम् ।

पार्श्वे सव्येऽपसव्ये वा नाधस्तान्नैव चोपरि ॥ २८ ॥

śastre'vacārite vāgbhiḥ śītāmbhobhiśca rogiṇam |  
āśvāsyā parito'ṅgulyā paripīḍya vraṇam tataḥ || 24 ||  
kṣālayitvā kaśāyeṇa plotenāmbho'panīya ca |  
guggulgurusiddhārthahīṅgusarjarasānvitaiḥ || 25 ||  
dhūpayet paṭuṣadgranthānimbatrairghṛtaplutaiḥ |  
tilakalkājyamadhubhiryathāsvam bheṣajena ca || 26 ||  
digdhām vartim tato dadyāt tairevācchādayecca tām |  
ghṛtāktaiḥ saktubhiścordhvam ghanām kavalikām tataḥ || 27 ||  
nidhāya yuktyā badhnīyāt paṭṭena susamāhitam |  
pārśve savye'pasavye vā nādhastānnaiva copari || 28 ||

After removing the sharp instruments, the patient should be comforted with encouraging words and cold water;

The area all around should be squeezed,

The wound is washed with decoction of drugs

Moisture is removed by wiping with cotton wool.

The wound should be fumigated with the smoke of Guggulu, Aguru, Siddhartha, Hingu (Asa foetida), Sarjarasa, Patu (Salt), Sadgrantha(Acorus calamus) or leaves of Nimba (neem), mixed with ghee;

Then a wick prepared from paste of Tila, ghee, honey and appropriate drugs should be placed inside the wound and also covered over.

A thick plaster prepared from corn flour and ghee is put on and bandaged with a thick sheet of cloth, winding it either from right to left or left to right but not from either top or bottom. 24 – 28.

### **Nature of bandage cloth used in dressing**

शुचिसूक्ष्मदृढः पट्टा: कवल्यः सविकेशिकाः ।

धूपिता मृदवः क्षक्षणा निर्वलीका व्रणे हिताः ॥ २९ ॥

śucisūkṣmadṛḍhāḥ paṭṭāḥ kavalyaḥ savikeśikāḥ |

dhūpitā mr̥davaḥ ślakṣṇā nirvalīkā vraṇe hitāḥ || 29 ||

The bandage cloth should be clean, thin and strong; the medicinal wick should consist of cotton threads which are fumigated, soft, smooth and devoid of folds, these are beneficial to the ulcers. 29.

### **Oblations to protect the ulcers**

कुर्वीतानन्तरं तस्य रक्षां रक्षोनिषिद्धये ।

बलिं चोपहरेत् तेभ्यः

kurvītānāntaram tasya rakṣām rakṣoniṣiddhaye |

balīṃ copaharet tebhyaḥ

Ulcer should be protected from the invasion of bad evils (microbes), insects, flies which feed on blood. They should be offered oblations. 30

### **Wearing protective herbs on the head**

सदा मूर्ध्ना च धारयेत् ॥ ३० ॥

लक्ष्मीं गुहामतिगुहां जटिलां ब्रह्मचारिणीम् ।

वचां छत्रामतिच्छत्रां दूर्वा सिद्धार्थकानपि ॥ ३१ ॥

ततः स्नेहदिनेहोकं तस्याचारं समादिशेत् ।

दिवास्वप्नो व्रणे कण्डूरागरुक्शोफपूयकृत् ॥ ३२ ॥

sadā mūrdhnā ca dhārayet ||30 ||

lakṣmīṁ guhāmatiguhāṁ jaṭilāṁ brahmacāriṇīṁ |  
 vacāṁ chatrāmaticchatrāṁ dūrvāṁ siddhārthakānapi || 31 ||  
 tataḥ snehadinehoktaṁ tasyācāraṁ samādiśet |  
 divāsvapno vrane kandūrāgarukṣophapūyakṛt || 32 ||

The patient should always wear on his head, potent herbs such as Lakshmi, Guha, Atiguha, Jatila, Brahmacharini, Vacha, Chatra, Atichatra, Durva or Siddharthaka.

He should be made to follow the regimen prescribed for the day of oil drinking as part of Snehana therapy;

sleeping during day leads to production of itching, redness, pain, swelling and pus in the ulcer. 31 – 32.

### **Contraindication of sexual intercourse and sexual thoughts**

स्त्रीणां तु स्मृतिसंस्पर्शदर्शनैश्चलितसुते ।  
 शुक्रे व्यवायजान् दोषानसंसर्गेऽप्यवाप्नुयात् ॥ ३३ ॥  
 strīṇāṁ tu smṛtisamsparśadarśanaiścalitasrute |  
 śukre vyavāyajān doṣānasamṣarge'pyavāpnuyāt || 33 ||

Remembrance, touch and sight of women, which produce ejaculation of semen leads to other bad effects of intercourse, though not indulged into actually. 33.

### **Effects of doing the contraindicated things in the post operative care of ulcers**

क्रणे श्यथुरायासात् स च रागश्च जागरात् ।  
 तौ च रुक् च दिवास्वापात्ताश्च मृत्युश्च मैथुनात् ॥ ३३+(१) ॥  
 vrane śvayathurāyāsāt sa ca rāgaśca jāgarāt |  
 tau ca ruk ca divāsvāpāttāśca mr̄tyuśca maithunāt || 33+(1) ||

Swelling gets increased in an ulcer by strenuous activities,  
 Redness increases by keeping awake at night,  
 Pain by sleeping during day;  
 death occurs by indulging in copulation.

### **Dietetic protocol after surgery**

भोजनं च यथासात्म्यं यवगोधूमषष्टिकाः ।

मसूरमुद्रतुवरीजीवन्तीसुनिषण्णकाः ॥ ३४ ॥

बालमूलकवार्ताकतण्डुलीयकवास्तुकम् ।

कारवेल्लककर्कोटपटोलकटुकाफलम् ॥ ३५ ॥

सैन्धवं दाढिमं धात्री घृतं तसहिमं जलम् ।

जीर्णशाल्योदनं स्निग्धमल्पमुष्णोदकोत्तरम् ॥ ३६ ॥

भुञ्जानो जाङ्गलैर्मासैः शीघ्रं व्रणमपोहति ।

bhojanam ca yathāsātmyam yavagodhūmaṣṭikāḥ |

masūramudgatuvarījīvantīsuniṣaṇṇakāḥ || 34 ||

bālamūlakavārtākataṇḍulīyakavāstukam |

kāravellakakarkoṭapaṭolakaṭukāphalam || 35 ||

saindhavam dāḍimam dhātrī ghṛtam taptahimam jalam |

jīrṇāśālyodanam snigdhamalpamuṣṇodakottaram || 36 ||

bhuñjāno jāṅgalairmāṁsaiḥ śīghram vraṇamapohati |

The food of the patient should be that which is congenial such as (those given below) barley – Hordeum vulgare, wheat – Triticum aestivum, rice

ripened and harvested in 60 days, lentils – Lens culinaris, green gram – Vigna radiata, tur / tor dal – Cajanus cajan, Leptadenia reticulata, Blepharis edulis, tender radish, egg plant / brinjal, Amaranthus viridis, Chenopodium album, bitter gourd - Momordica charantia, Momordica dioica, Trichosanthes dioica, fruits of Picrorhiza kurroa, rock salt, pomegranate / Punica granatum, Emblica officinalis, ghee, boiled and cooled water, rice prepared from old rice, added with fats, consumed in little quantity along with meat of animals of desert regions followed by drinking of hot water helps in quick healing of ulcers.

### **Reasons to consume less quantity of food after surgery, during recovery**

अशितं मात्रया काले पथ्यं याति जरां सुखम् ॥ ३७ ॥

अजीर्णात् त्वनिलादीनां विभ्रमो बलवान् भवेत्

ततः शोफरुजापाकदाहानाहानवाप्नुयात् ॥ ३८ ॥

aśitam mātrayā kāle pathyam yāti jarām sukham || 37 ||

ajīrṇāt tvanilādīnām vibhramo balavān bhavet |

tataḥ śopharujāpākadāhānāhānavāpnuyāt || 38 ||

The food which is to be consumed in limited quantity, at appropriate time meant for eating and that which is healthy and conducive undergoes digestion easily indigestion (caused due to excessive eating) leads to severe aggravation of vata and other doshas consequently swelling, pain, suppuration / putrefaction, burning sensation and distension of abdomen occurs.

## Foods to be avoided post surgery

नवं धान्यं तिलान् माषान् मयं मांसमजाङ्गलम् ।

क्षीरेक्षुविकृतीरम्लं लवणं कटुकं त्यजेत् ॥ ३९ ॥

यच्चान्यदपि विष्टम्भि विदाहि गुरु शीतलम् ।

वर्गोऽयं नवधान्यादिर्वणिनः सर्वदोषकृत् ॥ ४० ॥

navam dhānyam tilān māṣān madyam māṁsamajāṅgalam |

kṣīrekṣuvikṛtīramlam lavaṇam kaṭukam tyajet || 39 ||

yaccānyadapi viṣṭambhi vidāhi guru śītalām |

vargo'yaṁ navadhānyādirvraṇināḥ sarvadosakṛt || 40 ||

Fresh grains, sesame - Sesamum indicum, black gram – Vigna mungo, wines, meat of animals other than those living in desert like regions, products of milk, products of sugarcane, food substances which are predominantly sour, salty and pungent should be avoided any other food substances which cause constipation, burning sensation, which are heavy to digest and cold in nature (should be avoided) this group of substances comprising of new grains etc (mentioned above) gives rise to aggravation of all the doshas in those suffering from ulcers.

## Impact of strong wines / alcohol on ulcers

मयं तीक्ष्णोष्णरुक्षाम्लमाशु व्यापादयेद्व्रणम् ।

madyam tīksṇoṣṇarūkṣāmlamāśu vyāpādayedvranam |

Strong penetrating wines / alcohol which is hot, dry (non unctuous) and sour in nature will quickly cause complications / death of the patient suffering from ulcers

## **Dos and don'ts in ulcers**

वालोशीरैश्च वीज्येत न चैनं परिघट्येत् ॥ ४१ ॥

न तुदेन्न च कण्डूयेच्चेष्टमानश्च पालयेत् ।

स्निग्धवृद्धद्विजातीनां कथाः शृण्वन्मनःप्रियाः ॥ ४२ ॥

आशावान् व्याधिमोक्षाय क्षिप्रं व्रणमपोहति ।

vālośīraiśca vījyeta na cainaṁ parighat̄tayet || 41 ||

na tudenna ca kaṇḍūyeccēṣṭamānaśca pālayet |

snigdhavṛddhadvijātīnāṁ kathāḥ śr̄ṇvanmanahpriyāḥ || 42 ||

āśāvān vyādhimoksāya kṣipram vraṇamapohati |

The site of ulcer should be fanned with either tuft of hairs of animals or with that of *Vetiveria zizanioides* (vetiver grass). It should not be beaten, poked or scratched with nails it should be protected from injury while doing other activities the person who engages himself in hearing pleasant stories, about (from) virtuous elders and Brahmins, he who is hopeful of getting cured from the disease gets cured of the ulcer quickly.

## **Care of ulcer on the third day, following surgery**

तृतीयेऽहि पुनः कुर्याद्व्रणकर्म च पूर्ववत् ॥ ४३ ॥

प्रक्षालनादि दिवसे द्वितीये नाचरेत्था ।

तीव्रव्यथो विग्रथितश्चिरात्संरोहति व्रणः ॥ ४४ ॥

tṛtīye'hni punah kuryādvraṇakarma ca pūrvavat || 43 ||

prakṣālanādi divase dvitīye nācarettathā |  
tīrvavyatho vigrathitaścirātsamrohati vraṇah || 44 ||

On the third day (after surgery), the same treatment of the ulcers such as washing the ulcers etc should be done again as explained earlier, these should not be done on the second day as that will give rise to severe pain, formation of tumors and delayed healing of the ulcers

### **Nature and quality of wick and medicinal paste applied over the ulcer**

स्निग्धां रुक्षां क्षथां गाढां दुन्यस्तां च विकेशिकाम् ।

व्रणे न दयात् कल्कं वा स्नेहात् क्लेदो विवर्द्धते॥ ४५ ॥

मांसच्छेदोऽतिरुग्रौक्ष्याद्वरणं शोणितागमः ।

क्षथातिगाढदुन्यासैर् व्रणवत्मावघर्षणम् ॥ ४६ ॥

snigdhām rūkṣām ślathām gāḍhām durnyastām ca vikeśikām |

vraṇe na dadyāt kalkam vā snehāt kledo vivarddhate || 45 ||

māṁsacchedo'tirugraukṣyāddaraṇam śonitāgamah |

ślathātigāḍhadurnyāsair vraṇavartmāvagharaṇam || 46 ||

In the ulcers, the wick of cotton threads smeared with paste of herbs and also the paste of herbs should neither be too unctuous nor very dry, neither flabby (loose and thin) nor very thick (hard) and should not be improperly placed (over the ulcer) because unctuousness (excessively oily or fatty) increases moistness, dryness causes tears in the muscles,

severe pain, lacerations and bleeding, flabby, hard and improperly placed wick produces friction of the edges of the ulcers

### **Management of ulcer inside which the wick remains for long duration**

सपूतिमांसं सोत्सङ्गं सगति पूयगर्भिणम् ।

व्रणं विशोधयेच्छीघ्रं स्थिता ह्यन्तर्विकेशिका ॥ ४७ ॥

sapūtimāṁsam sotsaṅgam sagati pūyagarbhīṇam |

vraṇam viśodhayecchīghram sthitā hyantarvikeśikā || 47 ||

When the medicinal wick remains for long duration inside the ulcer, it produces putrefaction of the muscles, elevated surface, loss of tissues and accumulation of pus inside (the ulcer), then the ulcer should be cleared (cleaned) of its contents quickly

### **Management of ignorantly cut unripe swelling**

व्यम्लं तु पाटितं शोफं पाचनैः समुपाचरेत् ।

भोजनैरूपनाहैश्च नातिव्रणविरोधिभिः ॥ ४८ ॥

vyamlam tu pāṭitam śophaṁ pācanaiḥ samupācaret |

bhojanairupanāhaiśca nātivraṇavirodhibhiḥ || 48 ||

When an unripe swelling has been cut open by ignorance, it should be treated with foods and poultices which bring about ripening of swelling but which are, at the same time, not very much harmful to the ulcer

## **Management of traumatic wounds – Sadyovrana Chikitsa**

सद्यः सद्योव्रणान् सीव्येद्विवृतान् अभिघातजान् ।

मेदोजाल्लिखितान् ग्रन्थीन् हस्वाः पालीश्च कर्णयोः ॥ ४९ ॥

शिरोऽक्षिकूटनासौष्ठगण्डकर्णारुबाहुषु ।

ग्रीवाललाटमुष्कस्फिङ्गेभ्रपायूदरादिषु ॥ ५० ॥

गम्भीरेषु प्रदेशेषु मांसलेष्वचलेषु च ।

sadyah sadyovraṇān sīvyedvivṛtān abhighātajān |

medojāllikhitān granthīn hrasvāḥ pālīśca karṇayoh || 49 ||

śiro'ksikūṭanāsausṭhagaṇḍakarṇorubāhuṣu |

grīvālalāṭamuṣkasphiṁmedhrapāyūdarādiṣu || 50 ||

gambhīreṣu pradešeṣu māṁsaleṣvacaleṣu ca |

Traumatic wounds which are caused due to recent injury (recently occurred) and those which are wide, should be sutured immediately

so also the ulcers which are made by scraping fatty tumors, pinna of the ears which are very thin, ulcers located on the head, eye-sockets, nose, lips, cheeks, ears, thighs, arms, neck, forehead, scrotum, buttocks, penis, rectum, abdomen etc. which are situated on important and deep, fleshy and immovable parts should be sutured

### **Wounds that should not be sutured immediately**

न तु वड्क्षणकक्षादावल्पमांसे चले व्रणान् ॥ ५१ ॥

वायुनिर्वाहिणः शल्यगर्भान् क्षारविषाग्निजान् ।

na tu vaṅkṣaṇakakṣādāvalpamāṁse cale vraṇān || 51 ||

vāyunirvāhiṇah śalyagarbhān kṣāraviṣāgnijān |

The ulcers / wounds which are located on groins, axilla etc. which are less muscular and movable, ulcers which emit air (gas), which have foreign body inside them, which are produced by alkalis, poisons and fire should not be sutured.

### **Method of proper suturing of wounds and materials used therein**

सीव्येच्चलास्थिशुष्कास्तृणरोमापनीय तु ॥ ५२ ॥

प्रलम्बि मांसं विच्छिन्नं निवेश्य स्वनिवेशने ।

सन्ध्यस्थिं च स्थिते रक्ते स्नायवा सूत्रेण वल्कलैः ॥ ५३ ॥

सीव्येन् न दूरे नासन्ने गृह्णन्नाल्पं न वा बहु ।

sīvyecca lāsthiśuṣkāsra tṛṇaromāpanīya tu || 52 ||

pralambi māṁsaṁ vicchinnam niveśya svaniveśane |

sandhyasthi ca sthite rakte snāyvā sūtrenā valkalaiḥ || 53 ||

sīvyen na dūre nāsanne gr̥hṇannālpam na vā bahu |

Suturing should be done only after removing loose pieces of bones, dried blood clots, grass, hairs, etc. by placing the torn and hanging pieces of muscles in their proper places and also by keeping the joints of the bones and bones fractured in their normal positions and after the stoppage of bleeding, by making use of tendons of animals, threads (of

cotton, silk, flax etc) or inner fibers of bark of trees, suturing being done neither very far apart nor very close, holding neither very much of the tissues nor very little.

### **Measures to be taken after suturing the wounds**

सान्त्वयित्वा ततश्चार्त व्रणे मधुघृतद्रुतैः ॥ ५४ ॥

अञ्जनक्षौमजमषीफलिनीशल्लकीफलैः ।

सलोधमधुकैर्दिग्धे युञ्ज्याद्वन्धादि पूर्ववत् ॥ ५५ ॥

sāntvayitvā tataścārta vraṇe madhughṛtadrutaiḥ || 54 ||

añjanakṣaumajamaśīphalinīśallakīphalaiḥ |

salodhramadhukairdigdhe yuñjyādbandhādi pūrvavat || 55 ||

After suturing, having comforted the patient (with encouraging words, cold water, fanning etc), the ulcer should be covered with cotton swab soaked in a mixture of honey, melted ghee, collyrium, ash of flax, Callicarpa macrophylla, fruits of Boswellia serrata, Symplocos racemosa, Madhuka longifolia, then bandaging and other measures should be done as described previously.

### Suturing the non bleeding ulcers

व्रणे निःशोणितौष्ठो यः किञ्चिदेवावलिख्य तम् ।

सञ्जातरुधिरं सीव्येत् सन्धानं ह्यस्य शोणितम् ॥ ५६ ॥

vraṇe nihśoṇitausthō yaḥ kiñcidēvāvalikhya tam |

sañjātarudhiram sīvyet sandhānam hyasya śoṇitam || 56 ||

The edges of the ulcer which are not bleeding should be scraped a little to induce bleeding and it should be sutured when the blood is flowing because the blood is the cause (agent) for healing of ulcers.

## **Bandages – Bandhana**

बन्धनानि तु देशादीन् वीक्ष्य युञ्जीत तेषु च ।

आविकाजिनकौशेयमुष्णं क्षौमं तु शीतलम् ॥ ५७ ॥

शीतोष्णं तुलासन्तानकार्पासस्नायुवल्कजम् ।

ताम्रायस्त्रपुसीसानि व्रणे मेदःकफाधिके ॥ ५८ ॥

भङ्गे च युञ्ज्यात् फलकं चर्मवल्ककुशादि च ।

bandhanāni tu deśādīn vīkṣya yuñjīta teṣu ca |

āvikājinakauśeyamuṣṇam kṣaumam tu śītalām || 57 ||

śītoṣṇam tulāsantānakārpāsasnāyuvalkajam |

tāmrāyastrapusīsāni vrāṇe medaḥkaphādhike || 58 ||

bhaṅge ca yuñjyāt phalakam carmavalkakuśādi ca |

After having analyzed the site of the ulcer, bandages suitable to the site of the ulcer / organs of the body should be made use of therein among them, the bandages prepared from skin of sheep and silk are hot, bandages made out of flax is cold, the bandages made from silk-cotton, cotton, tendons of the animals, sheaths, thin layers of tendons etc and bark of trees is both hot and cold wounds which have more of fat and kapha (caused by predominance of fat and kapha) should be covered with sheets of copper, iron, zinc or lead (also in fractures) in case of

fractures, bandaging should be done by using leather, barks of trees and splints, hard and flat pieces of bamboo, wood, metal etc.

### **Types of Bandages – Bandhana Prakara**

स्वनामानुगताकारा बन्धास्तु दश पञ्च च ॥ ५९ ॥

कोशस्वस्तिकमुत्तोलीचीनदामानुवेल्लितम् ।

खट्वाविबन्धस्थगिकावितानोत्सङ्गगोष्फणः ॥ ६० ॥

यमकं मण्डलाख्यं च पञ्चाङ्गी चेति योजयेत् ।

यो यत्र सुनिविष्टः स्यात् तं तेषां तत्र बुद्धिमान् ॥ ६१ ॥

विदध्यात् तेषु तेष्वेव कोशमङ्गुलिपर्वसु ।

स्वस्तिकं कर्णकक्षादिस्तनेषूक्तं च सन्धिषु ॥ ६११+(१) ॥

खट्वां गण्डे हनौ शङ्खे विबन्धं पृष्ठकोदरे ।

अङ्गुष्ठाङ्गुलिमेढागे स्थगिकामन्त्रवृद्धिषु ॥ ६११+(३) ॥

वितानं पृथुलाङ्गादौ तथा शिरसि चेरयेत् ।

विलम्बिनि तथोत्सङ्गं नासौष्ठचिबुकादिषु ॥ ६११+(४) ॥

गोष्फणं सन्धिषु तथा यमकं यमिके व्रणे ।

वृतेऽङ्गे मण्डलाख्यं च पञ्चाङ्गीं चोर्ध्वजत्रुषु ॥ ६११+(५) ॥

यो यत्र सुनिविष्टः स्यात् तेषां तत्र बुद्धिमान् ॥ ६१ ॥

svanāmānugatākārā bandhāstu daśa pañca ca || 59 ||

kośasvastikamuttolīcīnadāmānuvellitam |

khaṭvāvibandhasthagikāvitānotsaṅgagoṣphaṇāḥ || 60 ||

yamakam maṇḍalākhyam ca pañcāṅgī ceti yojayet |

yo yatra suniviṣṭah syāt tam teśām tatra buddhimān || 61 ||

vidadhyāt teṣu teṣveva kośamaṅguliparvasu|

svastikam karṇakakṣādīstaneśūktam ca sandhiṣu || 611+(1) ||

muttolīm meḍhagrīvādau yuñjyāc cīnam apāṅgayoh |sambādhe 'ṅge  
 tathā dāma śākhāsv evānuvellitam || 611+(2) ||

khaṭvām gaṇde hanau śaṅkhe vibandham prsthakodare |

aṅguṣṭhāṅgulimeḍhrāgre sthagikāmantravṛddhiṣu || 611+(3) ||

vitānam pṛthulāṅgādau tathā śirasi cerayet |

vilambini tathotsaṅgam nāsauṣṭhacibukādiṣu || 611+(4) ||

goṣphaṇam sandhiṣu tathā yamakam yamike vrāne |

vṛtte'ṅge maṇḍalākhyam ca pañcāṅgīm cordhvajatruṣu || 611+(5) ||

yo yatra suniviṣṭah syāttam teśām tatra buddhimān||61||

Bandages are of the same shapes implied in their very names and are fifteen in number (they are) sheath, cross shaped, winding, ribbon like, long roll shaped, spiral shape four tailed, noose like, betel box type, canopy shaped, loosely knotted, cow horn shaped two tailed, ring shaped, and five tailed bandages should be considered and administered in the relative sites of their usage (as mentioned below) – sheath bandage should be used for the joints of the fingers cross shaped bandage should be used for ears, axilla etc, for breasts and bony joints, winding type of bandages should be used for the penis, neck etc sites and ribbon like bandage should be used for the outer canthus of the eyes, long roll shaped bandage shall be used at the junction of body parts such as groins etc, and spiral shaped bandage for the extremities four tailed bandage should be used over the cheeks, lower jaws and

temples, noose like bandage is used for the back and abdomen, betel box shaped bandage should be used for the thumb, fingers, tip of penis, and in hernia canopy type of bandage should be used for organs which are thick and also for the head loosely knotted bandage is used for hanging parts of the body, cow horn shaped bandage should be used for the nose, lips, chin, joints etc. two tailed bandages are used for places having two adjacent ulcers ring shaped bandage should be used for parts of the body which are round, five tailed bandages are used for parts of the body above the shoulders, the brilliant physician should administer those types of bandages which are most suitable for particular parts of the body.

### **Tight, moderate and loose bandages**

बृद्धनीयाद्राढमूरुस्फिक्कक्षावङ्क्षणमूर्धसु ।

शाखावदनकर्णोरः पृष्ठपार्श्वगलोदरे ॥ ६२ ॥

समं मेहनमुष्के च नेत्रे सन्धिषु च क्षथम् ।

बृद्धनीयाच्छिथिलस्थाने वातक्षेष्मोद्भवे समम् ॥ ६३ ॥

गाढमेव समस्थाने भृशं गाढं तदाशये ।

शीते वसन्तेऽपि च तौ मोक्षणीयौ त्र्यहात् त्र्यहात् ॥ ६४ ॥

पितरकोत्थयोर्बन्धो गाढस्थाने समो मतः ।

समस्थाने क्षथो नैव शिथिलस्याशये तथा ॥ ६५ ॥

सायं प्रातस्तयोर्मक्षो ग्रीष्मे शरदि चेष्यते ।

badhnīyādgāḍhamūrusphikkakṣāvāṅkṣaṇamūrdhasu |

śākhāvadanakarṇorāhprsthāpārśvagalodare || 62 ||

samam mehanamuṣke ca netre sandhiṣu ca ślatham |

badhnīyācchithilasthāne vātaśleśmodbhave samam || 63 ||

gāḍhameva samasthāne bhrśam gāḍham tadāśaye |

śīte vasante'pi ca tau mokṣanīyau tryahāt tryahāt || 64 ||

pittaraktotthayorbandho gāḍhasthāne samo mataḥ |

samasthāne ślatho naiva śithilasyāśaye tathā || 65 ||

sāyam prātastayormokṣo grīṣme śaradi ceṣyate |

Bandages should be tied tight over the thighs, buttocks, axillae, groins, and head, it should be moderately tight, over the extremities, face, ears, chest, back, flanks, neck, abdomen, penis and scrotum, over the eyes and joints, the bandage should be tied loose, so also on places which are flabby

on (flabby) places wherein the ulcers have been produced by vata and kapha, the bandage should be moderate on places which are even neither hard nor flabby, it should be tight, it should be very tight if the wound / ulcer is situated on the seats / organs belonging to vata and kapha bandage should be removed once in three days during cold and spring seasons, bandage should be tied moderately tight on hard parts, if the ulcers / wounds on them are produced by pitta and kapha, and on even parts, it should be loose on places where loose bandaging is prescribed, it should not be tied at all, during summer and autumn seasons, the bandage should be removed in the evening and morning.

### **Consequences of not bandaging the ulcers**

अबद्धो दंशमशकशीतवातादिपीडितः ॥ ६६ ॥

दुष्टीभवेच्चिरं चात्र न तिष्ठेत् स्नोहभेषजम् ।

कृच्छ्रेण शुद्धि रुद्धि वा याति रुद्धो विवर्णताम् ॥ ६७ ॥

abaddho damśamaśakaśītavātādipīḍitah || 66 ||

duṣṭībhavēccirām cātra na tiṣṭhet snehabheṣajam |  
kṛcchreṇā śuddhi rūḍhi vā yāti rūḍho vivarṇatām || 67 ||

If the ulcer is not bandaged, it gets contaminated by the bite of mosquitoes, cold breeze etc. the fats and medicines applied to the ulcer do not stay on for long, the ulcer gets clean with difficulty (requires longer time to become clean, without pus etc contaminants) and also gets healed with difficulty and even after healing, it will be discolored (the skin over the area, around the wound / ulcer does not get back the normal color

### **Benefits of bandaging the ulcers / wounds**

बद्धस्तु चूर्णितो भग्नो विश्लेषः पाटितोऽपि वा ।

छिन्नस्नायुसिरोऽप्याशु सुखं संरोहति व्रणः || ६८ ||

उत्थानशयनाद्यासु सर्वहासु न पीड्यते ।

उद्धृतौष्ठः समुत्सन्नो विषमः कठिनोऽतिरुक् || ६९ ||

समो मृदुररुक् शीघ्रं व्रणः शुद्ध्यति रोहति ।

baddhastu cūrṇito bhagno viśliṣṭah pāṭito'pi vā |

chinnasnāyusiro'pyāśu sukham saṃrohati vraṇah || 68 ||

utthānaśayanādyāsu sarvehāsu na pīḍyate |

uddhṛtauṣṭhah samutsanno viṣamaḥ kaṭhino 'tiruk || 69 ||

samo mṛduraruk śīghram vraṇah śudhyati rohati |

Bandaging helps easy and quick healing of wounds in which the bones are found crushed or fractured, joints are dislocated, which are cut up by the physician, in which tendons / ligaments and veins are severed, by

bandaging there will be no pain during getting up, lying down and such other acts, the ulcers which are uneven, elevated, having elevated edges, hard and very painful, even, soft, and painless, all become clean and also heal quickly.

### **Managing long standing and stubborn ulcers / wounds**

स्थिराणां अल्पमांसानां रौक्ष्यादनुपरोहताम् ॥ ७० ॥

प्रच्छायमौषधं पत्रैर्यथादोषं यथर्तुं च ।

अजीर्णतरुणाच्छिद्रैः समन्तात् सुनिवेशितैः ॥ ७१ ॥

धौतैरकर्कशैः क्षीरिभूर्जार्जुनकदम्बजैः ।

sthirāṇām alpamāṃsānām raukṣyādanuparohatām || 70 ||

pracchādyamauśadham patrairyathādoṣam yathartu ca |

ajīrṇataruṇācchidraiḥ samantāt suniveśitaiḥ || 71 ||

dhautairakarkaśaiḥ kṣīribhūrjārjunakadambajaiḥ |

Ulcers which are persisting for long duration, which have very little of muscular tissue, which do not heal to dryness (due to absence of moisture) should be applied with medicines which are wrapped in leaves of trees, appropriate to the doshas involved and the seasons, the leaves should not be ripened, should be young (tender), should not have holes, should be good in all respects, those washed well and not rough, should belong to the trees which have milky sap (latex yielding), *Betula utilis*, *Terminalia arjuna* or *Neolamarckia cadamba*.

### **Contraindication of bandaging**

कुष्ठिनां अग्निदग्धानां पिटिका मधुमेहिनाम् ॥ ७२ ॥

कर्णिकाशोन्दुरुविषे क्षारदग्धा विषान्विताः ।

बन्धनीया न मांस्पाके गुदपाके च दारुणे ॥ ७३ ॥

शीर्यमाणाः सरुगदाहाः शोफावस्थाविसर्पिणः ।

kuṣṭhināṁ agnidagdhānāṁ piṭikā madhumehinām || 72 ||

karṇikāśconduruvīṣe kṣāradagdhā viṣānvitāḥ ।

bandhanīyā na māṁspāke gudapāke ca dāruṇe || 73 ||

śiryamāṇāḥ sarugdāhāḥ śophāvasthāvisarpināḥ ।

Bandaging should not be done for ulcers occurring in those suffering from leprosy / skin diseases, caused due to fire burns, in ulcers having eruptions, those occurring in patients of diabetes mellitus, swelling which has occurred due to the rat bite, ulcers caused by burns caused by alkalis, caused by poison, having putrefaction of muscles, severe ulcerations of rectum, which are degenerating with loss of tissues, which are associated with pain and burning sensation, which retains the swelling over long period and ulcers which spread to other parts of the body

### **Measures to manage infected ulcers**

अरक्षया व्रणे यस्मिन् माक्षिका निक्षिपेत् कृमीन् ॥ ७४ ॥

ते भक्षयन्तः कुर्वन्ति रुजाशोफास्संस्वान् ।

सुरसादिं प्रयुज्जीत तत्र धावनपूरणे ॥ ७५ ॥

ससपर्णकरञ्जार्कनिम्बराजादनत्वचः ।

गोमूत्रकल्कितो लेपः सेकः क्षाराम्बुना हितः ॥ ७६ ॥

प्रच्छाय मांसपेश्या वा क्रणं तानाशु निर्हरेत् ।

arakṣayā vraṇe yasmin makṣikā nikṣipet kṛmīn || 74 ||

te bhakṣayantah kurvanti rujāśophārasaṁsravān |

surasādim prayuñjīta tatra dhāvanapūraṇe || 75 ||

saptaparnakarañjārkanimbarājādanatvacah |

gomūtrakalkito lepaḥ sekaḥ kṣārāmbunā hitaḥ || 76 ||

pracchādya māṁsapeśyā vā vraṇam tānāśu nirharet |

The flies deposit bacteria (worms) inside the ulcers which are not protected by bandaging, the bacteria by eating (destroying) the tissues cause pain, swelling and bleeding for washing and filling of such infected ulcers, the herbs of Surasadi Gana group of herbs should be used, the paste of barks of Alstonia scholaris, Pongamia pinnata, Calotropis gigantean, Azadirachta indica and Vigna unguiculata made in (ground and made paste in) urine of cow should be pasted, bathing the ulcer with the solution of alkalis (alkali water) is beneficial, or scarification of the muscle tissue, by these measures, the worms should be removed from the ulcers, quickly

### **Effects of Hasty healing of ulcers**

न चैनं त्वरमाणोऽन्तः सदोषमुपरोहयेत् ॥ ७७ ॥

सोऽल्पेनाप्यपचारेण भूयो विकुरुते यतः ।

na cainam tvaramāṇo'ntaḥ sadoṣamuparohayet || 77 ||

so'lpenāpyapacāreṇa bhūyo vikurute yataḥ |

Hasty healing of the ulcers having residue doshas inside, should not be attempted, because it will flare up greatly even with slight improper regimen.

### **Restrictions to be followed even after healing of ulcers**

रुद्धेऽप्यजीर्णव्यायामव्यवायादीन् विवर्जयेत् ॥ ७८ ॥

हर्षं क्रोधं भयं चापि यावदास्थैर्यसम्भवात् ।

आदरेणानुवत्त्योऽयं मासान् षट् सप्त वा विधिः ॥ ७९ ॥

rūḍhe'pyajīrṇavyāyāmavyavāyādīn vivarjayet || 78 ||

harṣam krodhām bhayaṁ cāpi yāvadāsthairyasambhavāt |

ādareṇānuvartyo'yam māsān ṣaṭ sapta vā vidhiḥ || 79 ||

Even after the ulcer has healed, the patient should avoid indigestion (foods and activities which cause indigestion), physical activities, copulation etc., rejoicing, anger, fear etc, till he attains his full strength, he should follow these principles and regulations (lead a disciplined life) with sincere efforts, for at least six or seven months.

### **Management of similar conditions**

उत्पद्यमानासु च तासु तासु वार्तासु दोषादिबलानुसारी ।

तैस्तैरुपायैः प्रयत्निकित्सेदालोचयन् विस्तरमुत्तरोक्तम् ॥ ८० ॥

utpadyamānāsu ca tāsu tāsu vārtāsu doṣādibalānusārī |

taistairupāyaiḥ prayataścikitsedālocayan vistaramuttaroktam || 80 ||

Similar other conditions which manifest should be treated with great efforts, using methods appropriate to the strength of the doshas etc, in the light of details furnished in the uttara tantra, the last section of this treatise (chapters 25-27)

इति श्री वैद्यपति सिंहगुप्तसूनु श्रीमद्वाग्भटविरचितायां अष्टाङ्गहृदयसंहितायां सूत्रस्थाने  
शस्त्रकर्मविधिनाम् एकोनत्रिंशोऽध्यायः॥२९॥

iti śrī vaidyapati sim̄haguptasūnu śrīmadvāgbhaṭaviracitāyām  
aṣṭāṅgahrdayasam̄hitāyām sūtrasthāne śastrakarmavidhirnāma  
ekonatrimśo'dhyāyah||29||

Thus ends the 29th chapter of Ashtangahrdaya Samhita Sutrasthana, named Shastrakarma Vidhim Adhyayam, written by Shrimad Vaghbata, son of Shri Vaidyapati Simhagupta.

## **Ashtanga Hridayam**

### **Sutrasthanam – Chapter – 30**

**क्षाराग्निकर्मविधिमध्यायं**

#### **(Alkali and Fire Cauterization)**

#### **CHAPTER 30: CAUTERIZATION - KSHARA AGNIKARMA VIDHI**

Kshara is an effective Ayurvedic medicine for healing wound. Agnikarma is also used as a surgical instrument in Ayurveda. This is the 30th chapter of Ashtanga Hridaya Sutrasthana, called Kshara Agnikarma Vidhi Adhyaya.

#### **Pledge by the author(s)**

अथातः क्षार अग्नि कर्म विधिमध्यायं व्याख्यास्यामः।

इति ह स्माहुः आत्रेयादयो महर्षयः|गद्यसूत्रे ॥२॥

athātaḥ kṣāra agni karma vidhim adhyāyam vyākhyāsyāmaḥ|

iti ha smāhuḥ ātreyādayo maharṣayah|gadyasūtre||2||

अथातः क्षार अग्नि कर्म विधिं अध्यायं व्याख्यास्यामः - athātaḥ kṣāra agni karma vidhim adhyāyam vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth, we are going to explain the chapter pertaining to the use of alkali and fire cauterization

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyādayo maharṣayah - thus say (pledge) Atreya and other sages.

Atreya and other sages pledge that after the Shastrakarma Vidhim Adhyayam i.e. chapter describing surgical procedures, they would henceforth be explaining in detail about the Ksharagnikarma Vidhi i.e. description of alkali and fire cauterization procedures in detail.

### **Kshara Sresthata – advantages of alkaline cautery:-**

Advantages of alkaline cauterization

सर्वशस्त्रानुशस्त्राणां क्षारः श्रेष्ठो बहूनि यत् ।

छेदभेदादिकर्माणि कुरुते विषमेष्वपि ॥ १ ॥

दुःखावचार्यशस्त्रेषु तेन सिद्धिमयात्सु च ।

अतिकृच्छ्रेषु रोगेषु यच्च पानेऽपि युज्यते ॥ २ ॥

sarvaśastrānuśastrāṇāṁ kṣārah śrēṣṭho bahūni yat |

chedyabhedyādikarmāṇi kurute viṣameśvapi || 1 ||

duḥkhāvacāryaśāstresu tena siddhimayātsu ca |

atikrcchreṣu rogeṣu yacca pāne'pi yujyate || 2 ||

Of all the sharp instruments and accessory instruments, Kshara (caustic alkali) is the best.

It performs many functions such as incising, excising etc;

It can be used even in inaccessible places.

Success can be obtained by its use even in diseases which are very difficult to cure and also because it can be used even in the form of a drink. 1 – 2.

### **Paneeya Kshara indication -**

स पेयोऽर्शोऽग्निसादाश्मगुल्मोदरगरादिषु ।

sa peyo'rśo'gnisādāśmagulmodaragarādiṣu |

Arsha – haemorrhoids,  
Agnisada – dyspepsia,  
Ashma – renal calculus,  
Gulma – Tumors of the abdomen  
Udara – ascites, enlargement of the abdomen  
Garavisha – chronic poisoning etc.

### **Pratisarana Kshara Yogya -**

Indications for applicable alkali –

योज्यः साक्षान्मषश्चित्रबाह्यार्थः कुष्ठसुसिषु ॥ ३ ॥

भगन्दरार्बुदग्रन्थिदुष्टनाडीव्रणादिषु ।

yojyah sākṣānmaśaśvitra bāhyārśah kuṣṭha suptiṣu || 3 ||

bhagandarārbudagrāntha duṣṭanādīvraṇādiṣu |

In the form direct application, Kshara can be used in

Mashaka – moles – warts,

Shvitra – leucoderma,

Bahya Arsha – external piles,

Kushta – skin diseases

Supti – anesthetic patches,

Bhagandara – rectal fistula,

Arbuda – cancerous growth,

Granthi – tumour, fibroid

Dushta Nadi vrana – foul and sinus ulcers etc.

### **Kshara Nisedha – contra indication:-**

न तूभयोऽपि योक्तव्यः पिते रक्ते चलेऽबले ॥ ४ ॥

ज्वरेऽतीसारे हृन्मूर्धरोगे पाण्डवामयेऽरुचौ ।

तिमिरे कृतसंशुद्धौ श्यथौ सर्वगात्रगे ॥ ५ ॥

भीरुगर्भिण्यृतुमतीप्रोद्धुतफलयोनिषु ।

अजीर्णऽन्ने शिशौ वृद्धे धमनीसन्धिमर्मसु ॥ ६ ॥

तरुणास्थिसिरास्नायुसेवनीगलनाभिषु ।

देशेऽल्पमांसे वृषणमेद्रसोतोनखान्तरे ॥ ७ ॥

वर्त्मरोगादऋतेऽक्षणोश्च शीतवर्षाष्णदुर्दिने ।

na tūbhayo'pi yoktavyah pitte rakte cale'bale || 4 ||

jvare'tisāre hṛnmūrdharoge pāṇḍvāmaye'rucau |

timire kṛtasamśuddhau śvayathau sarvagātrage || 5 ||

bhīrugarbhiṇyṛtumatiḥroddhṛttaphalayoniṣu |

ajīrṇe'nne śiśau vṛddhe dhamanīsandhimarmasu || 6 ||

taruṇāsthisirāsnāyusevanīgalanābhiṣu |

deśe'lpamāṁse vṛṣaṇameḍhrasrotonakhāntare || 7 ||

vartmarogādṛte'kṣṇośca śītavarṣoṣṇadurdine |

Neither externally, nor internally, Kshara should be used in

Aggravation of Pitta and Rakta

and diminished Vata;

Jvara – fever

Atisara – diarrhoea, dysentery

Hrut Murdha Roga – diseases of the heart and head,

Pandu – anemia

Aruchi – anorexia,

Timira – blindness;

Kruta samshuddha – in those who have been administered Panchakarma therapies (recently),

Sarvagatra shvayathu – who have swelling of the entire body,

Bheeru – who are fearful, coward,

the pregnant, the menstruating woman, woman who has difficult menstrual flow, or woman who has displacement of either vagina or uterus;

Ajirne Anne – when the food remains undigested,  
for infants and old persons,

on places of the body such as the arteries, joints, vulnerable spots, cartilages, veins, tendons/nerves, sutures, throat, umbilicus and places which are poor of muscles, the testes, penis, orifices, passages, interior of the nails;

In diseases of the eyes except those of the eyelids; during cold, rainy and hot seasons and on days when the sun is not seen. 4 – 7.

### **Kshara Nirmana – preparation of caustic alkali:-**

कालमुष्ककशम्याककदलीपारिभद्रकान् ॥ ८ ॥

अश्वर्णमहावृक्षपलाशास्फोतवृक्षकान् ।

इन्द्रवृक्षार्कपूतीकनकमालाश्वमारकान् ॥ ९ ॥

काकजड्घामपामार्गमग्निमन्थाग्नितिल्वकान् ।

सार्वान् समूलशाखादीन् खण्डशः परिकल्पितान् ॥ १० ॥

कोशातकीश्चतस्य शूकं नालं यवस्य च ।

निवाते निययीकृत्य पृथक् तानि शिलातले ॥ ११ ॥

प्रक्षिप्य मुष्ककचये सुधाशमानि च दीपयेत् ।

ततस्तिलानां कुतलैर्दग्धवाग्नौ विगते पृथक् ॥ १२ ॥

कृत्वा सुधाशमनां भस्म द्रोणं त्वितरभस्मनः ।

मुष्ककोत्तरमादाय प्रत्येकं जलमूत्रयोः ॥ १३ ॥

गालयेदर्थभारेण महता वाससा च तत् ।

यावत् पिच्छिलरक्ताच्छस्तीक्ष्णो जातस्तदा च तम् ॥ १४ ॥

गृहीत्वा क्षारनिष्यन्दं पचेल्लौह्यां विघट्यन् ।

पच्यमाने ततस्तस्मिंस्ताः सुधाभस्मशर्कराः ॥ १५ ॥

शुक्तिः क्षीरपकं शड्खनाभीश्चायसभाजने ।

कृत्वाग्निवर्णान् बहुशः क्षारोत्थे कुडवोन्मिते ॥ १६ ॥

निर्वाप्य पिष्ठ्वा तेनैव प्रतीवापं विनिक्षिपेत् ।

क्षक्षणं शकृद्वक्षशिखिगृधकड्ककपोतजम् ॥ १७ ॥

चतुष्पात्पक्षिपित्तालमनोहालवणानि च ।

परितः सुतरां चातो दर्व्या तमवघट्येत् ॥ १८ ॥

सबाष्पैश्च यदोतिष्ठेद्वुद्वैर्लहवद्धनः ।

अवतार्य तदा शीतो यवराशावयोमये ॥ १९ ॥

स्थाप्योऽयं मैयमः क्षारो

kālamuṣkakaśamyākakadalīpāribhadrakān || 8 ||  
aśvakarṇamahāvṛkṣapalāśāsphotavṛkṣakān |  
indravṛkṣārkapūtīkanaktamālāśvamārakān || 9 ||  
kākajaṅghāmapāmārgamagnimanthāgnitilvakān |  
sārdrān samūlaśākhādīn khaṇḍaśah parikalpitān || 10 ||  
kośātakīścatasraśca śūkam nālam yavasya ca |  
nivāte nicayīkrtya pr̥thak tāni śilātale || 11 ||  
prakṣipya muṣkakacaye sudhāśmāni ca dīpayet |  
tatāstilānām kutalairdagdhvāgnau vigate pr̥thak || 12 ||  
kr̥tvā sudhāśmanām bhasma droṇam tvitarabhasmanah |  
muṣkakottaramādāya pratyekam jalāmūtrayoh || 13 ||  
gālayedardhabhbhāreṇa mahatā vāsasā ca tat |  
yāvat picchilaraktācchastikṣṇo jātastadā ca tam || 14 ||  
gr̥hitvā kṣāraniṣyandam pacellauhyām vighaṭṭayan |  
pacyamāne tatāstasmimstāḥ sudhābhasmaśarkarāḥ || 15 ||  
śuktīḥ kṣīrapakam śaṅkhanābhīścāyasabhājane |  
kr̥tvāgnivarṇān buhuśah kṣārotthe kuḍavonmite || 16 ||  
nirvāpya piṣṭvā tenaiva pratīvāpam vinikṣipet |  
ślakṣṇam śakṛddakṣaśikhigṛdhraakaṅkakapotajam || 17 ||  
catuṣpātpakṣipittālamanohvālavāṇāni ca |  
paritah sutarām cāto darvīā tamavaghaṭṭayet || 18 ||  
sabāṣpaiśca yadottiṣṭhedbudbudairlehavadghanah |  
avatārya tadā śīto yavarāśāvayomaye || 19 ||  
sthāpyo'yam madhyamah kṣāro

Moist roots, branches and other parts of trees such as Kalamushkaka, Shamyaka, Kadali (Banana), Paribhadraka, Ashvakarna, Mahavriksha, Palasha, Asphota, Vrikshaka, Indravriksha, Arka, Putika, Naktamala, Ashvamaraka, Kakajangha, Apamarga, Agnimantha, Agni or Tilvaka – are cut into small pieces and placed on clean stone slabs, separately, in heaps;

Pieces of the four kinds of Koshataki plants, the spikes and reeds of Yava (barley) plants are also similarly heaped.

Into the heap of Kalamushkaka, pieces of lime stone are put in.

All the heaps are set on fire by making use of dried chaff of Tila plant (Sesame plant).

After the heaps have been well burnt and fire has disappeared, one Drona (12,288 g) of ash of lime stone together with ash of Kalamushkaka and one and a quarter Drona (3072 g) of ash of others are taken, mixed together, dissolved well in half Bhara (48000 g) of water and cows urine separately, and filtered through a thick cloth till a slimy, reddish, clear and penetrating alkaline material is obtained.

It is then transferred into an iron cauldron and cooked, stirring it constantly with a ladle;

To this is added one Kudava (192 g) of ash of limestone, shells of mother of pearls, Kshirapaka (Khatika or clay), spiral of conch shell – each made red hot over a pan, fine powder of excreta of cock, peacock, falcon, heron and pigeon, bile of quadrupeds and birds, Ala ( haritala-Orpiment), Manohva (Realgar) and salts, all these are ground into a paste and mixed with the boiling solution, stirring it all the while from all sides.

When it begins to emit fumes, bubbles come up and attains a solid consistence like a confection (Avaleha), the cauldron should be taken out of fire.

When it gets cool, it is transferred into an iron vessel which is kept concealed inside a heap of Yava (barley) for some days.

This is the mode of preparing Madhyama Kshara – alkali of medium potency. 8 – 19½.

### **Preparation of caustic alkalis of mild and strong potency**

न तु पिष्टवा क्षिपेन्मृदौ ।

निर्वाप्यापनयेतीक्ष्णे पूर्ववत् प्रतिवापनम् ॥ २० ॥

तथा लाङ्गलिकादन्तीचित्रकातिविषावचाः ।

स्वर्जिकाकनकक्षीरीहिङ्गुपूतिकपल्लवाः ॥ २१ ॥

तालपत्री बिडं चेति सप्तरात्रात् परं तु सः ।

योज्यः

na tu piṣṭvā kṣipenmṛdau |

nirvāpyāpanayettīkṣṇe pūrvavat prativāpanam || 20 ||

tathā lāṅgalikādantīcitrakātivisāvacāḥ |

svarjikākanakakṣīriḥiṅgupūtikapallavāḥ || 21 ||

tālapatrī biḍāṁ ceti saptarātrāt param tu saḥ |

yojyah

For preparing Mrudu Kshara – alkali of mild potency, the admixture – ash of shells, powder of excreta, biles etc. should not be made into a paste and added but put in powder form and taken out – filtered and thrown away.

For preparing Teekshna Kshara – alkali of strong potency the admixture should be similar to that of previous – alkali of medium potency and also the paste of Langalika, Danti, Chitraka, Ativisha, Vacha, Svarjika, Kanakaksiri, Hingu, sprouts of Putika, Talapatri and Bida salt and alkali prepared as usual and used after a lapse of seven days. 20 – 21½.

## **Trividha Kshara Yojana – indications of three kinds of alkali:-**

तीक्ष्णोऽनिलक्षेष्ममेदोजेष्वर्बुदादिषु ॥ २२ ॥

मध्येष्वेष्वेव मध्योऽन्यः पित्तासगुदजन्मसु ।

बलार्थं क्षीणपानीये क्षाराम्बु पुनरावपेत् ॥ २३ ॥

tīkṣṇo'nilaśleṣmamedojeṣvarbudādiṣu || 22 ||

madhyeṣveṣveva madhyo'nyah pittāsragudajanmasu |

balārtham kṣīṇapānīye kṣārāmbu punarāvapet || 23 ||

Teekshna Kshara – Alkali of strong potency should be used in diseases arising from Vata, Kapha, Medas – fat,

Arbuda – cancerous growth and such others which are very difficult to cure,

Madhyama Kshara – alkali of medium potency is useful in those diseases when they are of moderate strength, not very difficult to cure. Mrudu Kshara – Mild alkali is used In diseases arising from Pitta and Asra – Rakta and hemorrhoids,

When the alkali loses its water content some quantity of alkali solution should be added to strengthen it. 22 – 23.

## **Ksharaguna – properties and actions of alkali:-**

नातितीक्ष्णमृदुः क्षक्षणः पिच्छिलः शीघ्रगः सितः ।

शिखरी सुखनिर्वाप्यो न विष्यन्दी न चातिरुक् ॥ २४ ॥

क्षारो दशगुणः शस्त्रतेजसोरपि कर्मकृत् ।

आचूषन्निव संरम्भाद्रात्रमापीडयन्निव ॥ २५ ॥

सर्वतोऽनुसरन् दोषान् उन्मूलयति मूलतः ।

कर्म कृत्वा गतरुजः स्वयं एवोपशाम्यति ॥ २६ ॥

nātitikṣṇamṛduḥ ślakṣṇah picchilah śīghragah sitah |

śikhari sukhanirvāpyo na viṣyandī na cātiruk || 24 ||

kṣāro daśaguṇah śastratejasorapi karmakṛt |

ācūṣanniva samrambhādgātramāpiḍayanniva || 25 ||

sarvato'nusaran doṣān unmūlayati mūlatah |

karma kṛtvā gatarujah svayam evopasāmyati || 26 ||

Na ati teekshna – Neither too strong

na ati mrudu – nor too mild,

Shlakshna – smooth,

Picchila – slimy,

Sheeghraga – quick in spreading

Sita – white in colour,

Shikhari – remaining like a mountain peak at the site of application,

Sukha nirvapya – easily removable,

Na vishyandi – producing neither too much of exudation / moistness

Na ati ruk –does not cause much pain

These are the ten ideal qualities of the caustic alkali.

It does all the functions of the sharp surgical instrument and also the fire.

By actions such as sucking quickly, healing effect over the body, spreading everywhere, it pulls out all the Doshas (vitiating materials) by their root;

After such actions when the diseases disappears, Kshara also subsides on its own accord. 24 – 26.

## Kshara Prayoga – procedure of cauterization :-

क्षारसाध्ये गदे छिन्ने लिखिते स्रावितेऽथवा ।

क्षारं शलाकया दत्त्वा प्लोतप्रावृत्तदेहया ॥ २७ ॥

मात्राशतमुपेक्षेत

kṣārasādhye gade chinne likhite srāvite'thavā |

kṣāram śalākayā dattvā plotaprāvṛtta dehayā || 27 ||

mātrāśatamupekṣeta

The disease treatable by alkali should either be cut, scraped / made to exude fluid first.

Then the alkali taken in an iron rod, is placed on the spot, the other parts surrounding of the body kept covered and protected by cotton swabs and a time period of one hundred Matra awaited. 27.

तत्रार्थःस्वावृताननम् ।

हस्तेन यन्त्रं कुर्वीत वर्त्मरोगेषु वर्त्मनी ॥ २८ ॥

निर्भुज्य पिचुनाच्छाद्य कृष्णभागं विनिक्षिपेत् ।

पद्मपत्रतनुः क्षारलेपो घाणार्बुदेषु च ॥ २९ ॥

प्रत्यादित्यं निषण्णस्य समुन्नन्म्याग्रनासिकाम् ।

मात्रा विधार्यः पञ्चाशत् तद्वदर्शसि कर्णजे ॥ ३० ॥

tatrārśahsvāvṛtānanam |

hastena yantram kurvīta vartmarogesu vartmanī || 28 ||

nirbhujya picunācchādya kṛṣṇabhāgām vinikṣipet |

padmapatratanuh kṣāralepo ghrāṇārbudeṣu ca || 29 ||

pratyādityam niṣaṇṇasya samunnamyāgranāśikām |

mātrā vidhāryah pañcāśat tadvad arśasi karṇaje || 30 ||

In haemorrhoids, if the tip of the pile mass is found concealed, it should be manipulated by the hand in such way as to place the alkali on them, inside the anal canal.

In diseases of the eyelids, the lids are to be everted, the black area – cornea kept covered with cotton swab as protection and then alkali applied as thin as of a lotus petal to the interior of the lids.

In cancer of the nose, the patient is made to sit facing the sun, the tip of the nose is raised up and alkali applied into the nostril and a time of fifty Matra Kala awaited;

In case of piles, polyp of the ears also it shall be similar. 28 – 30.

### **Measures to be taken after application of alkali**

क्षारं प्रमार्जनेनानु परिमृज्यावगम्य च ।

सुदग्धं घृतमध्वक्तं तत् पयोमस्तुकाञ्जिकैः ॥ ३१ ॥

निर्वापयेत् ततः साज्यैः स्वादुशीतैः प्रदेहयेत् ।

अभिष्यन्दीनि भोज्यानि भोज्यानि क्लेदनाय च ॥ ३२ ॥

यदि च स्थिरमूलत्वात् क्षारदग्धं न शीर्यते ।

धान्याम्लबीजयष्ट्याहृतिलैरालेपयेत् ततः ॥ ३३ ॥

तिलकल्कः समधुको घृताको व्रणरोपणः ।

kṣāram̄ pramārjanenānu parimṛjyāvagamya ca |

sudagdhāṁ ghṛtamadhvaktāṁ tat payomastukāñjikaiḥ || 31 ||

nirvāpayet tataḥ sājyaiḥ svāduśītaiḥ pradehayet |

abhisyandīni bhojyāni bhojyāni kledanāya ca || 32 ||

yadi ca sthiramūlatvāt kṣāradagdham na śīryate |  
dhānyāmlabījayaṣṭyāhvatalairālepayet tataḥ || 33 ||  
tilakalkah samadhuko ghṛtākto vraṇaropanah |

Afterwards the prescribed time the alkali is wiped off with a cotton swab etc. and perceiving that the site has been properly burnt by the alkali, a mixture of ghee and honey should be applied, made cool by pouring milk, whey or sour gruel, and then applying a paste of drugs of sweet taste and cold potency.

The patient should consume foods which produce more secretions in the tissue cells in order to moisten the site of burn. If the site of the burn does not get torn from an ulcer because of being deep rooted, then a paste of seed of Dhanyamala-(sour gruel), Yashti (licorice) and tila (sesame) should be applied;

तिलकल्कः समधुको घृताका व्रणरोपणः ।

Paste of tila (sesame), and Madhuka mixed with ghee heals the ulcer.  
31-33 ½

### Symptoms of good burning due to Kshara –

पक्वजम्बवसितं सन्नं सम्यग्दग्धं विपर्यये || 34 ||

ताम्रतातोदकण्डवायैर्दुर्ग्धं तं पुनर्दहेत् ।

pakvajambvasitam sannam samyagdagdham viparyaye || 34 ||

tāmratātodakandvādyairdur dagdham tam punardahet |

Attaining black color, similar to the ripe fruit of Jambu (Jamun fruit), depression of the site- are the feature of a samyag dagdha.

The opposite of it, that is appearance of

Tamravarna – coppery red color,

pricking pain, itching etc. are the features of Durdagdha improper-inadequate burning, such an area should be burnt again. 34

### **Atidagdha lakshana –**

अतिदग्धे स्रवेद्रक्तं मूर्छादाहज्वरादयः ॥ ३५ ॥

गुदे विशेषाद्विषमूत्रसंरोधोऽतिप्रवर्तनम् ।

पुंस्त्वोपघातो मृत्युर्वा गुदस्य शातनादधुवम् ॥ ३६ ॥

नासायां नासिकावंशदरणाकुञ्चनोद्भवः ।

भवेच्च विषयाज्ञानं तद्वच्छोत्रादिकेष्वपि ॥ ३७ ॥

atidagdhe sravedraktam mürchādāhajvarādayah || 35 ||

gude viśeṣādvīñmūtrasamrodho'tipravartanam |

pumstvopaghāto mr̥tyurvā gudasya śātanāddhruvam || 36 ||

nāsāyām nāsikāvamśadarañākuñcanodbhavaḥ |

bhavecca viśayājñānam tadvacchrotrādikesvapi || 37 ||

Over-burning produces bleeding, fainting, burning sensation, fever etc.

Over-burning of the Anus- rectum produces obstruction for passing of feces and urine or their excess elimination, loss of muscular and sexual power (impotency) and death.

In case of the nose, there will be severe burning sensation, contraction of the nasal bridge and loss of sense of smell; similarly so in case of ears etc other sense organs. 35-37

### **Management of excessive burning by alkali**

विशेषादत्र सेकोऽम्लैर्लेपो मधु घृतं तिलाः ।

वातपितहरा चेष्टा सर्वैव शिशिरा क्रिया ॥ ३८ ॥

अम्लो हि शीतः स्पर्शेन क्षारस्तेनोपसंहितः ।

यात्याशु स्वादुतां तस्माद्मैर्निर्वापयेत्तराम् ॥ ३९ ॥

viśeṣādatra seko'mlairlepo madhu ghṛtam̄ tilāḥ ।

vātāpittharā ceṣṭā sarvaiva śiśirā kriyā || 38 ||

amlo hi śītaḥ sparśena kṣārastenopasamhitah ।

yātyāśu svādutām̄ tasmādamlaирnirvāpayettarām || 39 ||

In such conditions, burning the part with sour fluids, applications of paste of honey, ghee and Tila (sesame),

activities- foods other comforts which mitigate Vata and Pitta and all others which produce cold, should be adopted.

As sour is cold to touch, combining with the Alkali it quickly attains the properties of sweet taste, hence the burn caused by Alkali should be washed with sour substances quickly. 38-39.

### **Effects of wrongly administered alkali**

विषाग्निशस्त्राशनिमृत्युतुल्यः क्षारो भवेदल्पमतिप्रयुक्तः ।

रोगान् निहन्यादचिरेण घोरान् स धीमता सम्यगनुप्रयुक्तो ॥ ३९+(१) ॥

viṣāgniśastrāśanimir̄tyutulyah kṣāro bhavedalpamatiprayuktaḥ |

rogān nihanyādacireṇa ghorān sa dhīmatā samyaganuprayukto || 39+(1) ||

Kshara administered by the physician of poor intellect is like death caused by poison, fire, sharp weapon, or thunderbolt;

Whereas done properly by an intelligent physician it cures even dreaded diseases quickly.

Agni karma- thermal cautery- branding:-

## **Thermal / fire cauterization, Branding – Agnikarma**

अग्निः क्षारादपि श्रेष्ठस्तद्वर्धानामसम्भवात् ।

भेषजक्षारशस्त्रैश्च न सिद्धानां प्रसाधनात् ॥ ४० ॥

agnih kṣārādapi śreṣṭhastaddagdhānāmasambhavāt |

bheṣajakṣāraśastraiśca na siddhānām prasādhanāt || 40 ||

Fire- thermal cautery is better than even the Kshara, for the diseases that are treated by Agnikarma do not recur and it can be used even in diseases which have not been successful treated by Drugs, Kshara or Shastrakarma (surgery). 40

### **Agnikarma Yojana- indications and contraindications for thermal cautery :-**

त्वचि मांसे सिरास्नायुसन्ध्यस्थिषु स युज्यते ।

मषाङ्गगलानिमूर्धार्तिमन्थकीलतिलादिषु ॥ ४१ ॥

त्वग्दाहो वर्तिगोदन्तसूर्यकान्तशरादिभिः ।

tvaci māṁse sirāsnāyusandhyasthiṣu sa yujyate |

maṣāṅgaglānimūrdhārtimanthakīlatilādiṣu || 41 ||

tvagdāho vartigodantasūryakāntaśarādibhiḥ |

It is used on the skin, muscle, vein, tendon, joints and bones.

In diseases like black moles, weakness of body parts, headache, Adhimantha- a disease of the eye, warts, cysts etc. burning of the skin should be done either with a lighted wick, tooth of a cow, rock crystal, arrow head or others – such as Pippali, excreta of goat, iron- rod, piece of bangles. 41

## **Different materials used for cauterization in different conditions**

अर्शोभगन्दरग्रन्थिनाडीदुष्टव्रणादिषु ॥ ४२ ॥

मांसदाहो मधुस्नेहजाम्बवौष्ठगुडादिभिः ।

श्लिष्टवर्त्मन्यसृक्सावनील्यसम्यग्व्यधादिषु ॥ ४३ ॥

सिरादिदाहस्तैरेव

arśobhagandaragranthinādīduṣṭavraṇādiṣu || 42 ||

māṃsadāho madhusnehajāmbavausṭhaguḍādibhiḥ |

śliṣṭavartmanyasṛksrāvanīlyasamyagvyadhādiṣu || 43 ||

sirādīdāhastaireva

Haemorrhoids, rectal fistula, tumors, sinus ulcers and bad- septic, longstanding, foul ulcers etc. should be treated by burning of the muscles with- hot honey, fats, Jambavostha- an iron instrument with a spoon shaped tip, jaggery- treacle etc. 42

Slishtavartma- exudative disease of the eyelids, bleeding, blue mole, improper cutting- surgical wound etc. burning of the veins should be done by – using the same materials enumerated in the previous verse. 43

## **Different materials used for cauterization in different conditions**

न दहेत् क्षारवारितान् ।

अन्तःशल्यासृजो भिन्नकोष्ठान् भूरिव्रणातुरान् ॥ ४४ ॥

na dahet kṣāravāritān |

antahśalyāsrjo bhinnakoṣṭhān bhūrivraṇātūrān || 44 ||

Burning should not be done for those who are not suitable for alkali cauterization, wounds which have foreign body (in them) or accumulation of blood inside, persons who have perforation of abdominal viscera and those who are suffering from severe wounds.

### **Care of site properly burnt with fire**

सुदग्धं घृतमध्वक्तं स्निग्धशीतैः प्रदेहयेत् ।

sudagdham gṛtamadhvaktam snigdhaśītaiḥ pradehayet |

The site which has been properly burnt by fire should be given a coating of ghee and honey and an application of paste of herbs which are unctuous and cold in potency.

### **Features of proper and improper burning (fire cauterization)**

तस्य लिङ्गं स्थिते रक्ते शब्दवल्लसिकान्वितम् ॥ ४५ ॥

पक्वतालकपोताभं सुरोहं नातिवेदनम् ।

tasya liṅgam sthite rakte śabdavallasikānvitam || 45 ||

pakvatālakapotābhām suroham nātivedanam |

The signs of proper burning are stoppage of bleeding, emergence of crackling sound accompanied with plasma, the area having color resembling a ripe toddy palm fruit or pigeon dark grey, the wound healing easily and not much of pain.

### **Signs of inadequate burning and excessive burning**

प्रमाददग्धवत्सर्वं दुर्दग्धात्यर्थदग्धयोः ॥ ४६ ॥

चतुर्धा ततु तुच्छेन

pramādadagdhavatsarvam̄ durdagdhātyarthadagdhayoh || 46 ||

caturdhā tattu tucchena

All the signs of inadequate burning and excessive burning are similar to those of careless / negligent burning the burning is of four types together with poor / insignificant (tuchcha) burning.

### **Signs of insignificant / inadequate improper and excessive burning**

सह तुच्छस्य लक्षणम् ।

त्वग्विवर्णोष्यते ऽत्यर्थं न च स्फोटसमुद्रवः ॥ ४७ ॥

सस्फोटदाहतीव्रोषं दुर्दग्धमतिदाहतः ।

मांसलम्बनसङ्कोचदाहधूपनवेदनाः ॥ ४८ ॥

सिरादिनाशस्तृण्मूर्छाव्रणगाम्भीर्यमृत्यवः ।

saha tucchasya lakṣaṇam् ।

tvagvivarnosyate'tyartham̄ na ca sphoṭasamudbhavaḥ || 47 ||

sasphoṭadāhatīvroṣam̄ durdagdhamatidāhataḥ ।

māṃsalambanasāṅkocadāhadhūpanavedanāḥ || 48 ||

sirādināśastrñmūrchāvraṇagāmbhīryamṛtyavaḥ ।

The signs of inadequate burns are discoloration of the skin, severe burning sensation and absence of manifestation of boils / blisters in case of improper burning, there is appearance of blisters, burning sensation,

and severe burning pain in case of excessive burning there occurs (below mentioned signs).

- dropping down of the muscles
- constriction
- burning sensation
- feeling of hot fumes coming out,
- pain
- destruction of veins etc,
- excessive thirst
- fainting, loss of consciousness
- worsening of the wound
- and death.

### **Management of insignificant / inadequate burning**

तुच्छस्याग्निप्रतपनं कार्यमुष्णं च भेषजम् ॥ ४९ ॥

स्त्यानेऽसे वेदनात्यर्थं विलीने मन्दता रुजः ।

tucchasyāgnipratapanam kāryamuṣṇam ca bheṣajam || 49 ||

styāne'sre vedanātyartham vilīne mandatā rujah |

In case of less / inadequate burning, the site should be burnt once again and paste of herbs which have hot potency should be used, when the blood is coagulated there is severe pain and when it is dissolved, pain is mild.

## **Management of bad burning**

दुर्दग्धे शीतमुष्णं च युञ्ज्यादादौ ततो हिमम् ॥ ५० ॥

durdagdhe śītamuṣṇam ca yuñjyādādau tato himam || 50 ||

In case of bad burning, cold and hot treatments should be administered, the cold therapy should be done first, the hot therapy next

## **Care following proper burning**

सम्यग्दग्धे तवक्षीरिप्लक्षचन्दनगैरिकैः ।

लिम्पेत् साज्यामृतैरुर्ध्वं पित्तविद्रधिवत् क्रिया ॥ ५१ ॥

samyagdagdhe tavakṣīriplakṣacandanagairikaiḥ |

limpet sājyāmṛtairūrdhvam pittavidradhivat kriyā || 51 ||

In case of proper burning, a paste of Curcuma angustifolia, Ficus lacor, Santalum album, Red Ochre and Tinospora cordifolia, mixed with ghee should be applied on the area of burn and then therapies indicated for an abscess of pitta origin should be adopted.

## **Management of excessive burning**

अतिदग्धे द्रुतं कुर्यात्सर्वं पित्तविसर्पवत् ।

स्नेहदग्धे भृशतरं रुक्षं तत्र तु योजयेत् ॥ ५२ ॥

atidagdhe drutam kuryātsarvam pittavisarpavat |

snehadagdhe bhṛśataram rūkṣam tatra tu yojayet || 52 ||

In case of excessive burning, all the therapeutic measures prescribed for herpes caused by pitta origin should be done quickly, in case of burning by fats i.e. hot oil, ghee etc, measures which are very dry (causes severe dryness) should be adopted.

### **Advice of caution in surgical and cauterization procedures**

शस्त्रक्षाराग्नयो यस्मान्मृत्योः परममायुधम् ।

अप्रमत्तो भिषक् तस्मातान् सम्यगवचारयेत् ॥ ५२+(१) ॥

śastrakṣārāgnayo yasmānmṛtyoh paramamāyudham |

apramatto bhiṣak tasmāttān samyagavacārayet || 52+(1) ||

The sharp instrument (like knife), alkali and fire are the chief weapons of the lord of death, hence the vigilant physician should administer them with great care.

### **Advice of caution in surgical and cauterization procedures**

समाप्यते स्थानमिदं हृदयस्य रहस्यवत् ।

अत्रार्थाः सूत्रिताः सूक्ष्माः प्रतन्यन्ते हि सर्वतः ॥ ५३ ॥

samāpyate sthānamidam hṛdayasya rahasyavat |

atrārthāḥ sūtritāḥ sūkṣmāḥ pratanyante hi sarvataḥ || 53 ||

Thus will be concluded, this section of Ashtanga Hridaya which is full of secrets, of it are codified all the chief doctrines which are described in detail everywhere (in the entire treatment).

इति श्रीवैद्यपति सिंहगुप्तसूनु श्रीमद्वाग्भट विरचितायां

अष्टाङ्गहृदयसंहितायां सूत्रस्थाने क्षाराग्निकर्मविधिर्नाम त्रिंशत्तमोऽध्यायः ॥ ३० ॥

iti śrīvaidyapati simhaguptasūnu śrīmadvāgbhaṭa viracitāyāṁ  
aṣṭāṅgahṛdayasaṁhitāyāṁ sūtrasthāne kṣārāgnikarmavidhirnāma  
trimśattamo'dhyāyah ॥ 30 ॥

Thus ends the 30th chapter of Ashtangahrdaya Samhita Sutrasthana, named Ksharagnikarma Vidhim Adhyayam, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

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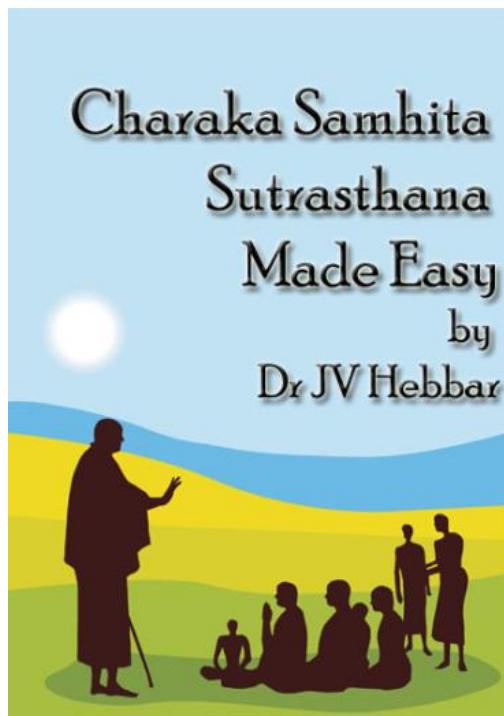
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