

Ayurvedic remedies for cough(Kasa roga)

For Infants & Toddlers:

1. Mulethi-Can be taken in the form of Mulethi water or kadha. Just take 1 teaspoon of Mulethi powder and add to 1 glass of warm water. Drink this twice a day. Even though the kids may not prefer it much you can also add other spices and make a kadha.
2. Tulsi- chew 4-5 tulsi leaves on empty stomach(early in the morning). You can continue to take Tulsi leaves strengthen your immune systems.
3. Honey-Before going to bed at night, take a teaspoon of honey to reduce the severity of your cough. Continue until the cough does not improve. Take 1 teaspoon of freshly squeezed ginger juice, 1 pinch of black pepper, and some honey in boiling water.
4. Cinnamon-Add 1/4 teaspoon of cinnamon powder to 1 teaspoon of honey. For at least three days, combine and have your kids take it twice daily.
5. Giloy-You can have your kid take two teaspoons of Giloy juice with warm water on an empty stomach in the morning or opt for giloy tablets with some warm water in the morning if your child is comfortable with eating tablets.
6. Ajwain Pouch-Dry roast ajwain seeds and put them in a clean cloth to create a pouch. Gently press this pouch on the infant's chest for a few seconds. The warmth and the aroma of ajwain can help relieve congestion.

For Adults:

1. Pippali- Pippali Churna: Take a pinch of pippali churna. Swallow it with 1 teaspoon honey. Repeat 1-2 times a day and continue till cold and cough subsides.
2. Sonth- Sonth with honey: Take 1/4 teaspoon sonth and add to 1 teaspoon honey. Mix well and take it twice a day for at least 3 days.

Sonth Goli: Take 2-3 tbsp of desi ghee in a pan. Keep the flame low. Add 2-3 teaspoon jaggery powder and let it melt. To this add 2-3 tbsp sonth powder. Mix well. Allow it to cool. Shape into bite-sized balls. You can take 1 goli twice a day.
3. Honey- Honey in Ginger Juice Take 1 teaspoon honey. Add 1 teaspoon of ginger juice and 1 pinch of black pepper. Take once in the morning and once before going to bed at night to get relief from a sore throat and cough

Ayurvedic treatment approach for dry cough:

To treat 'Vataja Kasa' (most common dry cough) the following treatment plan is followed:

1. Application of oils and/or heat to the prana vaha srota (respiratory system).
Eg. Sesame oil massaged into the chest followed by fomentation.
2. Ghrita

(medicated ghee) administration. Ghee is prepared using warm or moist expectorant herbs: Kantakari, vasaka, licorice and wild cherry bark. 3. For the digestive system anuvasana basti (oil enema) or niruha basti (decoction enema) is done. 4. Prescription of Sitopaladi Churna. It is a combination of many herbs and spices with chief herb being Vamsa rochana. 5. Use the decoction of Sauf (Ani seeds) as the base water to make coffee or tea. 6. Consume turmeric powder mixed with honey three times a day.

Ayurvedic Formulations for Chronic Cough:

1. Sitopaladi Churn: Sitopaladi Churna is a classic Ayurvedic formulation that combines herbs like Sitopala (sugar candy), Vamshalochana (bamboo manna), Pippali (long pepper), and Ela (cardamom). It is commonly used to relieve cough, congestion, and respiratory discomfort. 2. Talisadi Churn: Talisadi Churna is another well-known Ayurvedic formula that contains herbs like Talisa (Abies webbiana), Vamshalochana, Pippali, and Ela. It helps manage chronic cough, asthma, and bronchitis. 3. Kanakasav: Kanakasava is an Ayurvedic liquid formulation that combines herbs like Vasaka, Kantakari, Guduchi (Tinospora cordifolia), and Bharangi (Clerodendrum serratum). It is beneficial in treating chronic cough, respiratory infections, and asthma.

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Charaka Samhita Handbook on Ayurveda Volume I Edited by Gabriel Van Loon
 Legal Note from the editor: This book is not intended as a substitute for the medical advice of physicians. The reader should consult his or her physician in matters relating to his or her health, and particularly with respect to any procedures or techniques that may be described in this book. © Copyright by Gabriel Van Loon 2002, 2003 With generous permission –REQUESTED– from P.V. Sharma and Chaukhambha Orientalia Publishers.
 3 Dedicated to Dr. Vasant Lad, my first Ayurvedic teacher; to Sri Punarvasu Atreya, voice of the Charaka Samhita; and to today's Ayurvedic students and future Vaidyas. Special Thanks to The five or six elders who have taken time to teach me, and to my dear parents for their loving support. About the Author Gabriel Van Loon graduated from the Ayurvedic Studies Program and the Gurukula Intern Program under Dr. Vasant Lad at the Ayurvedic Institute in Albuquerque, N.M. He founded the Durham Center for Ayurveda in 1998, where he runs the health clinic. Mr. Van Loon specializes in treatment protocols based on the Charaka Samhita. Mr. Van Loon is also an advisor to other health centers.
 45 Table of Contents Section Page Volume I 1 Preface 7 Principles 11 2 Study 101 3 Diagnosis 129 4 Healthy Living 199 5 Treatment Procedures 291 6 Fertility 469 7 Formulation 537 Volume II 8 Specific Diseases 629 67 Preface The Indian science of Ayurveda, or “life knowledge” has been practiced unbroken for thousands of years, handed down from teacher to student. Ayurveda provides the method for living a balanced life, for the prevention of disease and pain and for the treatment of diseases presently thought to be incurable. Unfortunately, during the period of British occupation of India, traditional arts, including the science of Ayurveda, were actively discouraged; ‘Vaidyas’, or

accomplished Ayurvedic masters, were persecuted and numerous libraries and schools were burned to the ground. Since that time of foreign occupation, India and its culture have slowly been recovering. But the truth is that Ayurveda still remains in a semi-dormant state, a state of hibernation, waiting for those earnest and perseverant students who will bring Ayurveda back to its full capacity. Fortunately there are a few excellent texts which have been preserved from ancient times. The Charaka Samhita is such a text. Recorded several thousand years ago from the teachings of the sage Punarvasu Atreya, it is a gem of practical wisdom which remains to this day the most respected work on Ayurveda. And fortunately for those students not fluent in Sanskrit, a few good translations to English have been written. So, what is unique about this version you are holding now? Great as the original Charaka Samhita is, it is challenging to read. Information is scattered over hundreds of pages and thousands of 'sutras'. Further, it was written in poetic format which facilitated the memorization of the full text, but resulted in sentences that could confuse the inexperienced. Without ample insightful explanation from living teachers, this text has been out of reach to the average Ayurvedic student, simply too much effort. I offer this version as a comprehensive, user-friendly textbook for the medical student, and as a reference book for health practitioners. However, even the newcomer to Ayurveda will find interesting information on healthy living for happiness and longevity. The content of this book has been taken completely from P.V. Sharma's English translation of the Charaka Samhita. Mr. Sharma has created an excellent English translation, with painstaking attention to correct interpretation of the details such as vocabulary, grammar and pharmacopoeia. Therefore, I have used the translations from his book word-for-word as the base of this book. Students who wish to study the original sutras from the Charaka Samhita are directed to the above text or one of the other fine translations. P.V. Sharma's edition is available through Chaukhambha Orientalia Publishers in New Delhi, India. What I have done is spend several thousand hours interpreting and testing this information from an applied clinical standpoint. The information has been collected by subject. Unnecessary language has been pared down, in an attempt to illuminate the intended meaning of each aphorism. Compact, difficult portions have been expanded and explained. Headings have been installed at the beginning of each new group of information. Where appropriate, information has been grouped into charts for easier visual association. And what were complex bundles of formulas have been divided into individual formulas and written out into a recipe format so one may at a glance get a feel for the basic ratios and procedures involved. Finally, the information has been grouped into coherent chapters and larger "sections". At the same time I have done my best to preserve the core message that was intended in each sentence of the original text. You can be confident that no information from the original text has been left out; this is not an abridged version. Consequently, when I did not feel confident to make an interpretation of a sentence or statement, I left it as I found it. You will notice that much of the text in this book appears to be grammatically incorrect or incomplete. This is intentional and reflects

the most accurate interpretation of the aphorisms that I felt I could make without sacrificing the original message. I may say that I have labored long and earnestly to form this text that it should become a firm and helpful guide to the student and doctor in daily use. I now send it forth in the confident hope that, the more it is put to the test of actual use, the more it will grow in the esteem of its possessor. That being said, this is a work-in-progress, and the editor earnestly requests Ayurvedic scholars, doctors and students to communicate any suggestions which may tend to improve this book for its second edition, which is currently under progress. Whatever can be done to make this book of greater service to the medical and scholastic institutions will be gladly undertaken. The editor may be reached at: Gabriel Van Loon The Durham Center for Ayurveda 1200 Broad St, Suite 300 Durham N.C. 27705 USA (919) 286-2241 info@durhamayurveda.com www.durhamayurveda.com

9 On using this manual

- 1) Each Section has its own table of contents for fast and easy access.
- 2) If you are new to Ayurveda, reading just for fun, I recommend that you browse through the various table of contents and pick out points that pique your interest. You will be surprised by the array of interesting information.
- 3) If you are under the care of an Ayurvedic doctor, or want to follow an Ayurvedic lifestyle, you only need to read Section 4, Healthy Living. You may also wish to read Section 1, Principles. Some parts of this book are technical, so if you are new to Ayurveda an introductory book such as Dr. Vasant Lad's "Ayurveda, the Science of Self-Healing" may also be helpful.
- 4) If you are a practitioner, you will find diagnosis and treatment by disease name listed in the table of contents for Section 8, Specific Diseases. Further detail on evaluation, principles and treatments can be located in the other sections as needed. I should mention here that if you look at the table of contents for Section 8, Specific Diseases you will notice that there are a lot of diseases which are not listed. Further, there are disease categories which do not exist in Allopathic medicine. The outsider to Ayurveda may feel that this categorization in the Charaka Samhita is incomplete and antiquated. However, the further one studies and applies the diagnosis and treatment given in this classic text, the more one is impressed that this classification is complete, competent and in several cases is perhaps superior to the allopathic classification of diseases.
- 5) If you are a student, you may wish to read the chapters in order, or as your curriculum requires. One hint: studying at the beginning all of the table of content pages for each chapter is a good introduction to the breadth of Ayurveda, and will help you locate information when you need it in future.
- 6) Comments by the editor will be printed in italics or inside [brackets]. Items of particular interest will be marked in bold or with a * symbol.
- 7) When studying a statement, you can read it "backwards" to get twice as much information out of it. For example, in the statement "Antagonism of foods becomes inert due to: suitability, strong digestive power and young age" we can learn the direct statement, i.e. that suitability, strong digestive power and young age will all help us to avoid the problems of taking antagonistic foods. But we can also get insight about the nature of youth; there is something about youth that makes it particularly conducive to this effect. So, this one aphorism can tell us about

not only antagonism of foods, but also about the characteristics of youth. All the statements in the Charaka can be used in this way to glean twice as much useful information. 8) Take the aphorism statements literally. You may be surprised by the wide yet specific application of what are apparently obvious aphorisms of the Charaka. 9) It is recommended that you learn most of the Charaka before applying it; there are many potentially dangerous procedures and medicines here. Also, the knowledge required for their proper management is interspersed throughout the eight sections, not just in the particular section it is listed. Many of the statements of the Charaka do not come into full meaning until viewed in context of the rest of the work. So, when something doesn't make sense, continue studying the surrounding aphorisms or other related passages for clues. For example, the right application of a purgative formula may be further clarified upon study of paragraphs on "strength of the patient" and "softness/hardness of the bowels".¹⁰

How To Use Sutra References A sutra is a verse or statement, like a sentence. Sutra means thread, because, like the surgical word to "suture", a thread strings together a series of ideas. The Charaka Samhita is written in verse, to be chanted with a rhythm and meter. This aided the aspiring student in committing the sutras to memory. Unfortunately the rhyme and meter of the sutras are lost when translated into English, though we may catch their meaning. In order to aid scholars who wish to compare this edited version of the Charaka with sutras of the original, I have included sutra references. Each sentence, paragraph or chart will have a sutra reference below it, which indicates which sutras the information comes from. It looks like this: Definition of Apasmara: It is defined as departure of memory associated with entering into unconsciousness and convulsions due to derangement of mind. Ci14#26-29 A sutra reference is read like this: Ci section 14 chapter #26-29 sutras Here are the Sections and their abbreviations from the original Charaka Samhita: Abbreviation Number of Chapters Section Name (there are 120 in all) Sutrasthana Su 30 (summary) Nidanasthana Ni 18 (diagnosis) Vimanasthana Vi 8 (measurement) Sarirasthana Sa 8 (on the body) Indriyasthana In 12 (senses) Cikitsasthana Ci 30 (treatment) Kalpasthana Ka 12 Siddhisthana Si 12 (skill)¹¹

Section 1 Principles Definitions and Theory p.12 The 10 Pairs of Qualities p.20 The 5 Elements p.21 The 6 Tastes p.22 The 3 Doshas (Body Humors)- Vata, Pitta and Kaph p.35 Anatomy p.49 Agni (Digestion/ Metabolism) p.73 Mind, Senses and the Soul p.74 Time and seasons p.93 Types of Land p.99

12 Definitions and Theory Physician Ayurveda Happy life Healthy person The 8 Branches of Ayurveda Similarity and Dissimilarity *Substances Supreme Self "Paradi"- means of success in treatment¹³ Ayurveda that which deals with good, bad, happy and unhappy life, it's promoters and non-promoters, measurement and nature. Su1#41 'Ayus': means conjunction of body, sense organs, mind and self Su1#42 health: Health and disease have the same source; entities, which in suitable state, generate person, cause various disorders in unsuitable state. Su25#29 Disease is disequilibrium of the Dhatus. Health is equilibrium of Dhatus. Health is known as happiness. Disease is known as unhappiness. Su9#3 Two types of physicians: 1) promoters of vital breath and destroyers of

diseases. 2) promoters of diseases and destroyers of vital breath. Su29#5 Under a skilled physician, even extremely severe disorders can vanish quickly. Under an ignorant physician, even the simplest disorders may aggravate. Su9#14 Benefits of a disease-free condition: best source of virtue, wealth, gratification and emancipation. Disease destroys these same, welfare and life. Su1#15-16 The 4 Vedas (ancient Indian texts): Rk [Rig], Sama, Yajus [Yajur], Atharva Su30#20 Vaidyas are devoted to Atharva Veda, because: it has dealt with the subject of medicine [Su1#43], Su30#21 Categories of Medicine covered under the Atharva Veda: Prescribing donation, propitiatory rites, offerings, auspicious rites, oblations, observance of rules, expiations, fasting, incantations, etc., and medicine for promotion of life. Su30#21 Definition of a person: he is an aggregate of sense organs, mind, and 'objects'. Su25#414 "Ayus": (life) has 3 synonyms; "Cetanuvrtti" (continuance of consciousness) "Jivita" (animation) "Anubandha" (continuous flow) "Dhari" (sustaining the body) Su1#42, Su30#22 Definition of Ayurveda: that which gets the Ayus (life) known (this is done by means of 1) defining 'Ayus' (life), and by 2) describing it's Types - happy and un-happy, beneficial and non-beneficial, 3) it's Measure, and 4) it's Non-measure.) that which imparts knowledge about the substances (including drugs) alongwith their properties and actions as to their conducive-ness or otherwise to life. Su30#3 It (Ayurveda) is said as eternally continuing. Su30#27 The Reasons for the Eternal Nature of Ayurveda: Ayurveda is said as eternally continuing because of it's beginning-less-ness, because the characters of [it's] entities are determined by universal nature and because the characters of all substances are eternal. There was never non-existence of the flow of life or intellect. The knower of Ayurveda is also eternally continuing. [that is God/ the soul/ the successful human vaidya will gain immortality] "Pleasure (the state of health) and pain (the state of disease) along with material factors, causes and symptoms, because of their inter-relations, are also eternal. All these point towards the eternal continuity of Ayurveda. Also, the 10 pairs of qualities and the Law of Similar and the Law of Opposites (similar qualities increase each other; opposite qualities decrease each other) are all eternal. Thirdly, the 5 elements, and their properties are also eternal. "Ayurveda never arose out of non-existence except understanding and precepts;" Some say it's origin in view of these tow. It's natural characters are non-artificial as said here and in the first chapter such as hotness of fire and liquidity of water. It has also got the eternal continuity of natural characters of entities such as increase in heavy substances, decrease in light substances by regular intake of the heavy one. -all the above is from Su30#2715 Definition of Happy Life: The person is not afflicted with any somatic or psychic disorder, is particularly youthful, capable with strength, energy, reputation, manliness and prowess; possessing knowledge, specific knowledge and strong sense organs and sense objects; having immense wealth and various favorable enjoyments, has achieved desired results of all actions and moves about where he likes. Contrary to it is unhappy life Su30#24 Characteristics of the healthy Person: In early times, no undesirable consequence arose except from unrighteousness. During the initial age (krtayaga), people were: having prowess like the sons

of gods, exceedingly pure and with vast influence, having perceived the gods, godly sages, virtue, religious sacrifices and method of their performance; with the body compact and stable like the essence of mountains, and complexion and sense organs clear, having strength, speed and valor like the wind, with well-formed buttocks, endowed with appropriate measure (size), physiognomy, cheerfulness and corpulence, were devoted to truthfulness, straightforwardness, un-cruelty, charity, control of the senses, observance of rules, penance, fasting, celibacy and vows; devoid of fear, attachment, aversion, confusion, greed, anger, grief, conceit, illness, sleep, drowsiness, fatigue, exhaustion, lassitude and “holding”, and were having immeasurable life-span. For those having exalted mind, qualities and actions the crops grew endowed with inconceivable rasa, virya, vipaka, prabhava, and other properties due to presence of all qualities in earth etc (the five elements?) In the beginning of Krtayuga. Vi3#2416 Definition of Beneficial Life: Person is well-wisher of all creatures, abstains from taking other’s possession, is truth-speaking, calm, taking steps after examining the situation, free from carelessness, observing the 3 categories (virtue, wealth and enjoyment) without their mutual conflict, worshiping the worthy persons, devoted to knowledge, understanding and serenity of mind, keeping company of the elderly persons, controlled well the impulses of attachment, aversion, envy, intoxication and conceit, engaged in various types of gifts, constantly devoted to penance, knowledge and peace, having knowledge of and devotion to metaphysics, keeping eye to both the worlds and endowed with memory and intelligence. Contrary is non-beneficial. Su30#24 Definition of the Measure of Life: Known by adventitious pathological symptoms in relation to objects, sense organs, mind, intellect, movement, etc. such as one will die after a moment, hour, or day; 3, 5, 7, 10 or 12 days, a fortnight, month, 6 months or a year. “Swabhava” (becoming own self), “Pravrttyuparama” (cessation of activities). “Marana” (death), “anityata” (non-eternity), nirodha (annihilation)- all are symptoms. This is the measure of life. Contrary is non-measure which is described in the context of aristas (sudden appearance of fatal signs). The measure of life is also described according to the body constitution. Su30#25 The Object of Ayurveda: disorders in the diseased. To protect health of the healthy and to alleviate the Su1#24, Su30#26 Action: application of speech, mind, and body. Su1#39 The object of therapy: Dhatusamya (equilibrium of sustaining and nourishing factors) [balanced dhatus]. Su1353 Cause of disorders: perverted, negative and excessive use of time, intelligence and sense objects. Su1#54 Cause of pleasure: balanced use of the same. Su1#5517 Body and mind; location of disorders and pleasures Su1#55 Cause of Misery and Happiness: Entire misery relating to both mind and body depend on ignorance, the entire happiness resides in pure knowledge Su30#84 The sages once asked Punarvasu “What is the origin of a person, and what is the origin of his diseases?” – See Su25#3-31 in the original text for their discussion. This has not been included in this text. A summary is as follows: He answered: “Only the use of wholesome food promotes growth of the person. And only the use of un-wholesome food is the cause of disorders.” Su25#31 8 Branches of Ayurveda: BranchEnglish translation 1) Kayacikitsamedicine 2)

Salakyadealing with diseases of supra-clavicular region dealing with extraction of foreign bodies 3) Salyapahartka 4) Visa-gara-vairodhika-prasamana 5) Bhuta vidyadealing with alleviation of poisons, artificial poisons and toxic symptoms due to intake of antagonistic substances dealing with spirits or organisms 6) Kaumarabhrtyapediatrics 7) Rasayanapromotive measures 8) Vajikaranaaphrodisiacs This whole chart: Su30#28 Similarity and dissimilarity: Similarity of all substances is always the cause of increase and dissimilarity the cause of decrease. Both effect by their application. Su1#44 Similarity brings unity, dissimilarity brings diversity. Su1#45 "Similarity proposes similar purpose (or action) while dissimilarity has opposite one."18 Su1#45 a tripod on which the living world stands: Mind, self and body- these three make the tripod on which the living world stands. Su1#46 That (living body) is Purusa (person), sentient and location of this is Ayurveda. Su1#47 The Charaka gives a catalogue of all the (types of) substances (dravyas): The 5 elements: akasa, vayu, tejas, ap, prthvi) Self mind time space Su1#48 The Charaka gives a catalogue of all the (types of) Gunas: Sense objects: sabda, sparsa, rupa, rasa, gandha Properties: guru-laghu, sita-usna, snigdha=ruksha, manda-tiksna, slaksna- khara, sandra-drava, mrdu-kathina, sthira-sara, suksma-sthula, visadapicchila Knowledge Para-apara, yukti, sankhya, samyoga, vibhaga, prthaktva, parimana, samskara, abhyasa (These lists provided by P.V. Sharma.) Su1#49 Definition of Sentient vs. Non-sentient beings: Dravyas with sense organs are sentient while those without are not. Su1#48 Definition of Karma: Karma is movement initiated by effort. (Or usually, just stated as "action"). Su1#49 Substance (dravya): that where actions and properties are located The material cause of it's the properties effect. Su1#51 Property (guna): related with inherence to substance. Devoid of action Is non-inherent cause of it's effect Su1#5119 Inherence (samavaya): is the inseparableness of dravya (substances) with their gunas (Properties); no substance is devoid of property. Su1#50 Action (Karma): causative factor of conjunction and disjunction located in substance performance of that to be done doesn't require another factor Su1#52 Supreme Self: it is devoid of abnormalities it is eternal it is seer of all actions it is the cause of conjunction of consciousness with mind it is the creator/ origin of the 5 elements (earth, water, fire, air, space it is the creator/ origin of the 5 sense organs (taste, touch etc.) Su1#56 The following properties are known as "Paradi" ("Beginning with Para"). They are the means of success in treatment: paratva (excellence) aparatva (non-excellence)-- These 2 are used in relation to place, time, age, measure, vipaka, virya, rasa etc. yukti (rationale)-- is the rational planning of therapeutic measures sankhya (enumeration)-- is mathematics including statistics samyoga (conjunction)-- is the joining together of entities. It is of three types according to the active participation of both, all or only one partner. It is non-eternal. [this last statement is a profound philosophical one; no union is permanent, but rather only temporary. All entities are made of the temporary bonding of other entities. All living creatures are only the temporary union of the foods they have eaten, and will eventually disperse to become the foods of a different union or creature.] [Samyoga also refers to conjunction of herbs into formulas,

of doshas and dhatus into disease, of multiple etiologies into single etiology, etc.] vibhaga (disjunction)-- it is also of 3 types; vibhakti (excision), viyoga (disjoining) and bhagaso graha (division). prthaktva (separateness) – is of 3 types; asamyoga (spatial separateness), vailaksanya (class separateness) and anekata (individual separateness). parimana (measurement)-- denotes measures (of all types- including weights). samskara (processing)-- this is processing abhyasa (practice)--is regular use of substance, habituation and practice. –Thus all the paradi properties are said with their definitions, which if unknown, do not let the therapy proceed properly. Su26#29-3520 Gunas (the 10 Pairs of Qualities): Definition of Guna (quality): Guna (quality) is the property of a substance. Su1#50 [All substances have qualities.] [In reality, all substances will have several qualities.] [By substance, it means food, herbs, weather, music, people, disease symptoms, etc.] [The beauty of this system is that everything in life may be viewed on the same radar screen, as it were, so that cause and effect is easy to see and treatment may be achieved with any substance, so long as it is opposite to the quality of the aggravated substances or pathology. (See General Treatment chapter for more details).] The 20 Gunas (qualities): there are 10 pairs of opposite qualities, to which all substances belong: The Sanskrit Terms for the Same: The 10 Pairs: hot-cold Guru-laghu heavy-light Sita-usna liquid-dense Snigdha-ruksha rough-slimy Manda-tiksna oily-dry Slaksna-khara stable-mobile Sandra-drava subtle-gross Mrdu-khatina cloudy-clear Sthira-sara soft-hard Suksma-sthula sharp-dull Visada-picchila Su1#49, and credit to P.V. Sharma, p.7, book I The following slight variations from the above list have also been used: rough-unctuous non-slimy-slimy smooth-coarse minute-gross viscous-liquid Su25#36 Rule governing opposing Gunas: When the contraries meet together, the stronger one subdues the weaker one. Vi1#1421 Mahabhutas (5 Elements): Definition of the mahabhutas (“great elements”): There are five elements prthvi (earth), ap or soma (water), agni (fire), vayu (air), akasha (space) Su1#56 Relation of the 5 Elements to the 5 Senses: Each of the 5 elements is a medium for one of the 5 senses. The sanskrit names for the 5 senses are: gandha (smell), rasa (taste), rupa (vision/ appearance), sparsa (touch) and sabda (sound). Su1#56 The 5 elements are related to the 5 senses as follows: Earth- smell Water- taste Fire- sight Air- touch Space- sound Su1#5622 The 6 Rasas (tastes): General Information on Tastes Cause of Variation of Tastes in Nature Number of combinations of tastes Actions of the tastes Chart of the 6 tastes- benefits and demerits Effect of tastes according to predominant element Tastes which aggravate and pacify the doshas- chart The 4 stages of taste Rasa and Vipaka Rasa Rasa and Virya Prabhava Chart- dominant qualities of the tastes Effect of drugs according to predominant element23 The Number of Tastes: 6 The 6 Tastes: Sweet (madhura), sour (amla), salty (lavana), pungent (katu), bitter (tikta), astringent (kasaya) Su26#9 About the 6 Tastes: They are present in all substances [every substance will contain at least a little of each of the 6 tastes] -Su1#65 But they are present in varying quantity from one substance to another [so sour taste is more present in lemons, for example, while pungent taste is more present in chili peppers.] -Su1#65 “They are

effected by varying ratios of the elements.” As you will see below, each taste is made up of 2 elements. When these elements are combined in different ratios, the nature of the taste changes. This may be either an obvious or a subtle difference. Su1#65 Rasa [tastes in general] is made of ap (water) and prthvi (earth). Differentiation is due to relative amounts of the other 3 elements. [The editor’s interpretation here is that: tastes in general are made of water and earth. What gives the taste of every substance it’s individuality is the variation of the other 3 elements (fire, air and space).] Su1#64 ‘Ap’ (water element) has the property of the sense of rasa (taste). -Su1#56 The primordial source of taste is water. Su26#9 Rasa (taste) is the object of ‘Rasana’ (‘taste’). Su1#64 Generation of Different Rasas (Tastes): Water is predominantly composed of ‘soma’ (‘ap’) (water element). It is generated in sky [as rain]. It is naturally cold, light and having un-manifested rasas [it has no perceivable taste]. This water, while falling from the sky, gets endowed with the properties of 5 elements. When this water has dropped to the ground, it nourishes the physical forms of animals and plants. In these [the animals and plants] the 6 rasas (tastes) are developed. -this sutra: Su26#3924 Cause of variation of elements (and thus the different character) in the tastes: Proportional variation of the 5 elements in the tastes of various substances is possible due to the change of seasons. Each season is predominant in a different quality or element. For example, plants grown in the late summer will have more fire element, and thus more pungent taste. Plants grown in the spring will have more water element and thus more sweet taste. -this sutra: Su26#40 It is also due to various complexions and shapes in plants and animals. Su26#40 The Reason Why the Number of Tastes is Only 6, and Not Innumerable: The variations of substances coming together to form other substances with unique tastes is innumerable, but the 6 categories of tastes are limited because they are formed only by the 5 elements. Su26#9 [consider putting the following in semi-chart form (see “number of combinations of doshas” for structure model)] There are 63 types of variations of rasas according to substance, place and time, that is mentioned below: By combination of 2 rasas (i.e., madhura + amla) there are 15 [options/ variations] Likewise, by combination of the 3 rasas together, there are 20 ‘substances’. “By combination of 4 rasas together there are 15 substances such as sweet and sour get combined separately with 2 of the remaining rasas, likewise sweet and saline, and sweet and pungent with 2 of the remaining rasas.” Sour and saline with the remaining 2 rasas; sour and pungent, and saline and pungent have also similar combinations. 5 rasas combined together make 6 [options]. Single rasas separately make 6. 6 rasas combined together make 1 [option]. Thus according to various combinations of rasas the types of substances comes to 63. Su26#14-22 The number 63 becomes innumerable considering the rasas and anurasas because rasas (themselves) transgress the number on account of their relative degrees. [In other words, there is innumerable subtle shades of difference in proportion of the 6 tastes from one substance to another, so the total number of tastes of all substances is innumerable.] Su26#24 Properties are not said as located in properties (themselves). Hence a physician should take the properties of rasas as those of dravyas, (taking into account) the

different intentions of the author. Su26#3625 Taste Vs. Substance: It is important to understand the picture in terms of the effect of rasa (taste) (individual) and dravya (substance) (total) on one side and dosa (individual) and disease (total) on the other. Vi1#12 The 2 Categories of Action of Rasas (Tastes): 1) elimination 2) pacification Su26#9 Palatability Depends Upon the Person Tasting: Palatability or Unpalatability of a taste is subjective according to the patient doing the tasting. Su26#9 The 2 [Effects] of Rasas (Tastes): 1) Wholesome 2) Un-wholesome Su26#9 The Tastes maintain the body if used properly; otherwise they vitiate the doshas. Vi1#4 Relation of the 5 Elements to the 6 Tastes: “The elements are actually the sub-stratum of the rasas (tastes).” Su26#9 The Cause of Variation of Proportion of the 5 Elements in Each Taste and Each Substance: Their proportion depends on natural composition, products, preparation, place [climate] and time [season, time of day, life-cycle of the plant/ animal being used]. Su26#9 Relation of the 10 Pairs of Qualities to the Tastes: The qualities “are the properties residing in those sub-strata known as dravya (substance or drug).” Su26#926 Chart of the Rasas (Tastes) and their Benefits and Demerits: taste element uses demerits (if used singly or extensively) madhura water because of it’s suitability to the body, Produces kaphaja disorders such as obesity, laxity, promotes all dhatus, ojas, sukra; is (sweet) [Note: lassitude, over-sleep, heaviness, conducive to life-span, pleasing to six only anorexia, mildness of appetite, water is sense organs, promotes strength and abnormal growth in mouth and listed lustre, alleviates pitta, poisons and throat, dyspnoea, cough, coryza, here; vayu; pacifies thirst and heat; is alasaka, fever with shivering, not beneficial for skin hairs, throat and hardness of bowels, sweetness earth!] strength; is nourishing, vitalizer, in mouth, vomiting, loss of saturating, bulk-promoting, and stabilizer; promotes healing in wounds consciousness and voice, goitre, of the emaciated, is delighting for nose, cervical adenitis, filariasis, pharyngitis, (mucous) coating in Su26#4 mouth, throat, lips and tongue; bladder, arteries and throat, eye alleviates fainting, is most liked by 0 diseases, conjunctivitis, etc. bees and ants, is unctuous, cold and heavy. -Su26#43.1 Su26#43.1 Again: it is known by it’s actions: unction, saturation, exhilaration and softening. While in mouth it pervades and as if makes a coating there. -Su26#73-79 gives rise to relish for food, stimulates Sensitizes teeth, causes thirst, Amla earth makes the eye close, raises the agni, promotes the bulk of the body (sour) fire and gives energy to it, awakens mind, body hairs, liquefies Kapha, makes the sense organs firm, promotes aggravates Pitta, affects blood strength, carminates wind, saturates morbidity, causes heat in muscles and laxity in body, heart, salivates mouth; carries down, produces swelling in wasted, moistens and digests food; gives injured, emaciated and satisfaction, and is light, hot and debilitated persons, because of unctuous. -Su26#43.2 Again: known by sensitization of it’s fire nature causes teeth, salivation, sweating, awakening suppuration in wounds, injuries, bites, burns, fractures, of mouth (gustatory sensations), and burning in mouth and throat swellings, falling, poisoned Su26#73-79 spots due to urination and contact of insects, compressed, Su26#4 excised, dislocated, punctured and crushed etc.; and causes 0 burning sensation in throat, chest

and cardiac region. -Su26#43.227 Lavana (salty) Fire water Su26#4 0 is digestive, moistening, appetiser, pouring, expectorant, mass-breaking, irritant, laxative, depressant, oozing, space-creating, vata-alleviating, removes stiffness, binding and compactness, overshadows all the rasas, salivates mouth, liquefies kapha, cleanses channels, softens all the body parts, gives relish to food, is an associate of food. It is not much heavy, unctuous and hot. (So, it is unctuous and hot). -Su26#43.3 Again: known by- dissolved quickly and produces moistening, watering, softening and burning in mouth. -Su26#73-79 Qualities: hot, sharp, not so heavy unctuous, moistening, laxative, relishing Uses: promoting relish, digestion, moistening, and purgation Vi1#18 Katuka Pungent fire air Su26#4 0 cleanses mouth, stimulates digestion, absorbs food, causes secretion from the nose and eyes; makes the sense organs clear, alleviates alasa, swelling, corpulence, urticarial patches, channel-blocking, unctuous, sweating, moisture and dirt, gives relish to food, destroys itching, depresses wounds, kills organisms, scrapes muscles, checks the coagulation of blood, cuts the bindings, opens the channels, pacifies Kapha, and is light, hot and rough. -Su26#43.4 Again: on contact irritates and produces piercing pain in tongue and stimulates secretions with burning from mouth, nose and eyes. -Su26#73-79 Vitiates Pitta, aggravates rakta, causes thirst, fainting, heat, tearing, sloughing, increases leprosy and other skin diseases, aggravates poisons, makes the inflamed part burst and teeth fall down; damages potency, hinders sense organs, gives rise to wrinkles, gray hair, and baldness; produces disorders like internal hemorrhage, acid gastritis, erysipelas, vatarakta, eczema, alopecia, etc. -Su26#43.3 In Excess: causes accumulation of the doshas, malaise, laxity and debility, baldness, graying of hairs, wrinkles. City people who use it continuously are exceedingly depressed, with loose muscles and blood, unable to bear pain. Even the people who are suited to excess use of salt fall victim to untimely baldness, greying hairs and wrinkles. Vi1#18 Damages sexual potency due to the effect of vipaka, causes mental confusion, malaise, depression, emaciation, fainting, bending, feeling of darkness, giddiness, burning in throat, body-heat, loss of strength and thirst due to the effects of rasa, virya and prabhava, over and above, due to abundance of vayu and agni, it produces vatika disorders in feet, hands, sides, back, etc. particularly with symptoms like movements, burning pain, tremors, piercing and tearing pains. -Su26#43.428 Tikta (bitter) space air Su26#4 0 Kasaya air (astringe earth) Su26#4 0 Ksara (Alkali): (This is not one of the 6 tastes) though itself is non-relishing, destroys disrelish, is antipoison, anthelmintic, alleviates fainting, burning sensation, itching, leprosy (including skin disorders) and thirst; provides firmness to skin and muscles, is antipyretic, appetiser, digestive, galacto-depurant, reducing, absorbent of moisture, fat, muscle fat, marrow, lymph, pus, sweat, urine, faeces, pitta and kapha; and is rough, cold, and light. -Su26#43.5 Again: known by- on contact with tongue, destroys all other gustatory perceptions so that no other taste is perceived; gives rise to non-sliminess and dryness in mouth, along with cheerfulness. -Su26#73-79 is pacifying, astringent, union- promoting, compressing, healing, absorbing, checking (of discharges); pacifies kapha, rakta and pitta; utilizes the body fluid,

is rough, cold and slightly light. -Su26#43.6 Again: known by- produces non-sliminess, stiffness and coldness in tongue, as if choking the throat and is also a “depressant”-[What does that mean?]. -Su26#73-79 On account of it’s roughness, coarseness and non-sliminess, dries up all the dhatus; causes coarseness in channels, takes away strength, produces emaciation, malaise, mental confusion, giddiness, dryness of mouth and other vatika disorders. -Su26#43.5 Dries up mouth, causes heart-ache, flatulence, hindrance in voice, slowing of movement in channels, blackishness, impotency, gas formation during digestion; checks flatus, urine, faeces and semen; produces emaciation, malaise, thirst, stiffness; and, because of its coarseness, non-sliminess and roughness, causes Vatika disorders like hemiplegia, spasm, convulsions, facial paralysis etc.. -Su26#43.6 In excess: damages Actions; digestion, burning and tearing hairs, eyes, heart, and virility Qualities: hot, sharp, light At first moistens but later dries up ‘Ksara’ is so-called because of ‘Ksarana’ (‘having been poured out’). It is not a rasa (taste) but a dravya (substance), because it has been derived from many substances, having many rasas (tastes) (but predominantly pungent and salty), with many sense objects and produced by a particular method of preparation. -Su26#929 Movement of drugs relative to Element: Predominant Element: Direction Tendency: Rasas with vayu and Agni move upwards Rasas with Ap and prthvi often move downwards Those having mixed constitutions move both ways Reason: because of lightness, rushing up of vayu and flaming up of agni due to heaviness of prthvi and downward moving tendency of water. Su26#41 Rasas maintain the body if used properly, otherwise they vitiate the doshas. Vi1#4 In case of “conjunction of RASAS and DOSHAS”, the rasas aggravate those dosas to which they are similar or mostly similar in properties and pacify by regular use those to which they are contrary or mostly contrary in properties. “Because of this system, rasas individually are said as 6 and doshas as 3.” [* Is this the origin of the number of doshas being 3? *] Vi1#7 These rasas (tastes), when used in proper quantity, are beneficial for the living beings. When used in improper quantities they become harmful. Su26#44. Dosha:Tastes which Aggravate or Pacify the Respective Doshas: Aggravating Tastes: Pacifying Tastes: Vata-pungent, bitter, astringent-sweet, sour, salty Pitta-sour, salty, pungent-sweet, bitter, astringent Kapha-sweet, sour, salty-pungent, bitter, astringent Su1#66, Vi1#6 Stage: 4 stages of taste’s effect on a person: Definition: Indicating Options: Relative Strength: Rasa:initial taste-effect Options are the 6 tastes[1+] Virya:effect of substance on the person while its’ being digested -Su26#66 Options are light-heavy, cold-hot, and ...-..., something-something -Su26#64 It overpowers Rasa and Vipaka [3+] -Su26#7230 Vipaka: Prabhav: effect/ taste of Options are the 6 tastes. substance as it is being excreted from colon, etc.. -Su26#66 unknown cause May be tastes or qualities -Su26#66 -Su26#66 It overpowers Rasa [2+] -Su26#72 It’s effect overpowers all of the other taste stages. [4+] -Su26#72 Relation of Rasa and Vipaka: If the RASA of substance is: The VIPAKA may be: Sweet or Salty-Sweet Sour-Sour Pungent, Bitter or Astringent-Pungent Su26#57-58 Examples of Variations in Actions of Rasa [(Initial Taste Effect)]: Amla (sour) rasa that is purgative: The herb amalaka is sour and purgative. (Sour taste is

normally purgative.) Amla (sour) rasa that is astringent: The herb “kapittha” has sour rasa but is astringent (it is anti- purgative). Katu (pungent) rasa that is aphrodisiac: The herbs pippali and sunthi (fresh ginger) are both aphrodisiac. (Pungent taste is normally anti-aphrodisiac.) Kasaya (astringent) rasa (taste) that is laxative and hot: The herb haritaki is laxative and hot. (Astringent taste is normally anti-laxative and cold.) Su26#50-52 Relation of Rasa to Virya: If the RASA of substance is: The VIRYA may be: Sweet, bitter, Astringent cool Sour, Salty, Pungent hot Sweet, [sour, astringent heavy [salty], pungent, bitter light Madhura in rasa + vipaka: cold in Virya Amla/katuka in rasa + vipaka: hot in virya [the following is slight difference from above info] 31 ‘Here are the verses– The substance (drug or diet) which is madhura in rasa and vipaka (biotransformation) is sita (cold) in virya (potency). Likewise, the substance, amla in rasa and vipaka, or katuka in the same, is usna (hot) in virya. Su26#45 When virya and Vipaka are in conformity with rasa, properties are known by rasa. Examples: Milk and ghee both have madhura sweet rasa, and they have sita (cool) virya. The herbs cavya and citraka both have katu (pungent) rasa, and they have usna (hot) virya. Su26#46-47 Rasa: Definition/ Zone of Influence of Rasa: Rasa is perceived mostly in the dry and fresh stages of a substance. Rasa is perceived mostly at the beginning and end of the gustatory (taste/ digestion) process. Anurasa (subsidiary taste): Anurasa is the substance’s subsidiary [secondary] taste, as opposed to it’s rasa, primary taste. The anurasa is unmanifested in the above 4 stages or instances. [so it will be manifested (noticed) in the middle of the gustatory process. Su26#28 Note: “Ksara” ([alkali]) is so called because of “skarana” (having been poured out). It is not a rasa but a dravya (substance) having been derived from many substances, having many rasas, but is predominantly pungent and salty, with many sense objects and produces by a particular method of preparation. Su26#9 Virya (potency): that which is responsible for each and every action. The substance can exert no action in absence of virya. All actions are exerted due to Virya. -32 Su26#65 Rasa: is known by it’s contact with the body (particularly tongue). -Su26#66 Vipaka is known by observing final effect on body. -Su26#66 Virya is known by the action exerted during the period from administration till excretion of the drug. Su26#66 Detail on Virya/ Options for Virya/ Opinions on Virya: Some hold that there is 8-fold Virya: mrdu (soft), tiksna (sharp), guru (heavy), laghu (light), snigdha (unctuous), ruksa (rough), usna (hot) and sita (cold). Others believe that there are only 2 viryas: sita (cold) and usna (hot). Su26#64 Vipaka: madhura, lavana and amla: due to unctuousness, are often conducive to elimination of wind, urine and feces. -Su26#59 Katu, tikta, and kasaya: due to roughness, create hindrance in elimination of wind, faeces, urine and semen. -Su26#60 Katu vipaka: damages semen, obstructs (elimination of) feces and urine and aggravates vata. -Su26#61 Madhura vipaka: helps elimination of feces and urine and n creases kapha and semen -Su26#61 Amla vipaka: aggravates pitata, helps elimination o feces and urine and damages semen -Su26#62 Among the vipakas, madhura vipaka is heavy and the other two (pungent and sour) are light. -Su26#62 According to variation in gunas (properties) [/elements], there

is also variation in degrees of vipakas energetic effect. -su26#63 Prabhava: Definition of “Prabhava”:33 In cases, where, in spite of similarity in rasa, virya and vipaka, there is difference in action, this difference is said to be due to prabhava (specific potency). Su26#67 “Their prabhava is unthinkable”; not reducible. Su26#68-70 Examples of prabhava (specific potency): The herb citrak is: katu rasa, vipaka, but usna virya The herb danti is: same rasa, virya, vipaka as citraka, but it is purgative “poison: acts as antidote to poison” action of “urdhwabhagahara” (emetics) and “anulomika” (purgatives) is prabhava various actions of wearable gems is also prabhava. Su26#68-70 (above 6 lines) Exceptions to the Rasa, Virya, Vipaka generalizations: Substances with madhura (sweet), kasaya (astringent), and tikta (bitter) rasa, but usna (hot)virya: brihat pancha mulas (‘the Large 5 roots’), meat of marshy and aquatic animals Substances with salty rasa but cool virya: rock salt Substance with sour rasa but cool virya: amalaki Substances with bitter rasa, but hot virya: arka, aguru, gudduci. (These are just a few examples.) Su26#48-49 Qualities of the Tastes quality greatest (“highest degree”) [Note: perhaps explain this graduation system used here.] roughness kasaya greatergreat [But not ‘least’] katutikta hotnesslavanaamlakatu unctuousnessmadhuraamlalavana* coldnessmadhurakasayatikta heavinessmadhurakasayalavana* lightnesstiktakatu amla note: some take lavana in this position also. Su26#53-56 *Thus Lavana (salty) is placed in the lowest order considering both heaviness and lightness. -Su26#26-56 [In other words, salty taste is not very heavy and it is not very light; it’s just in the middle/ neutral relative to this quality.]34 Properties of Drugs [(Vs. Tastes), if it makes a difference] Relative to Element make-up: predominant Element of drug resultant predominant resultant effects of drug properties of drug earth heavy, coarse, hard, dull, development, compactness, stable, non-slimy, solid, heaviness, firmness gross, and smell water liquid, unctuous, cold, dull, moistening, unction, binding, soft, slimy and taste oozing, softening, exhilaration fire hot, sharp, minute, light, heat, digestion, lustre, light, rough, non-slimy, and vision complexion Air light, cold, rough, coarse, roughness, depression non-slimy, minute, and touch [(reduction)], movement, non- sliminess, lightness space soft, light, minute, smooth softening, hollowing, and sound lightness This whole chart- Su26#11 Knowledge of Tastes relative to the Doshas: One who is conversant with the variations of rasas vis avis those of dosas, does not confuse in deciding the cause, symptoms and treatment of diseases. Su26#2735 The 3 Doshas (Body Humors): Definition Origins of doshas Body constitution The 3 mind/ psychic humors Diminished vs. aggravated doshas Seasonal variations Doshic combinations Detail on Vata Detail on Pitta Detail on Kapha36 Doshas are the Agents of all Diseases: The multiple groups of disorders in the body are never independent of P, K and V. [No matter how complex the situation of disease is, it never transgresses the 3 causative factors, P, K and V.] Only exogenous disorders are different from them. Su20#6 The 3 Body doshas: Vata, Pitta, and Kapha Su1#57 Definition of the doshas: the three body energetics, made of qualities, which support right body function in right amount, and destroy right body function in excess or deficiency. “Factors responsible for physiological functions but

capable of causing disorders” Su1#57 (This definition given by P.V. Sharma) Vata, Pitta and Kapha are eternally present in the body of living beings either as normal or abnormal. The wise person should know them. Su18#48 [Origin] of Doshas in the Body: (During the process of conversion in the body of food into successive dhatus) rasa known as the clear essence of food and the excretion known as the waste products are produced. The excretion nourishes sweat, urine, feces, V, P and K; as well as other body secretions. [So, this is where V, P and K come from! This is their {primary} source.] Su28#4 The waste products produced from the digestion of food “nourish” (generate) sweat, urine, feces as well as the 3 doshas, V, P and K. Su28#4 All V, P and K, in normal state, endow the person with unaffected sense organs, strength and complexion and happiness and also with a long life-span as virtue, wealth and enjoyment pursued properly endow the person with great well-being here and in the world hereafter; on the contrary, in abnormal state, they give rise to severe abnormalities as 3 seasons, when abnormal, produce harmful effects in the world particularly at the time of final destruction. Su12#13 Discussion About Prakruti and the Doshas: “Some say– ‘there are no persons having all the 3 doshas in equilibrium because of the use of unbalanced food, thus some are having Vata constitution, some Pitta constitution and others Kapha constitution.’ This statement not correct. Why? Because the physicians take the person having balanced V, P and K as healthy, health is normalcy and for the same object therapeutic measures are applied. Hence there are (person having prakruti as) balanced V, P and K but there are no prakritis (constitution) like V, P or K. Because of predominance of certain dosha in person the respective dosha prakruti of the37 same is said, but as there can’t be normalcy in imbalanced doshas they can’t be taken as prakruti. The concerned person can only be said as Vatika, Paityika or Kaphaja because they are in the state of abnormalcy.” [This is an important discussion, though it takes some careful study.] Vi6#13 “3 Types of People are considered to be diseased by Atreya and his followers, though physicians from other schools consider these people to be within normal health. They are: Vatala, Pittala and Slesmala (people of V, P or K constitution {imbalance}). Vi6#14 “Vatala, Pittala and Slesmala persons are often susceptible to vattala, pittala and slesmala disorders respectively and these disorders are of severe nature. Vi6#15 Definition of Body Constitution: From the very time of conception, some persons are having equilibrium of P, V and K while others are seen vatala, pittala or slesmala (having predominance of V or P or K). [[This will be seen as the doshas filling the srotas, not as a V body frame, a P body frame or a K body frame.]] Amongst them, those in the first category are disease free while others (vatala etc.) are always ill. Ever attachment of a particular dosha is known as body constitution. Su7#39-40 [The above should be kept as one piece; it is a very important understanding!] Body constitution: ever attachment of a particular dosha. Su7#40 Vikruti: is vikara (disorder) or pathological manifestation. -Vi8#101 The disorder should be examined in terms of strength of cause, dosha, dusya, constitution, place, time and also by symptoms, because the severity of the disease can not be known without knowing these factors. Vi8#101 Treatment of body

doshas: with remedial measures of divine and rational nature Su1#58 Cause of Determination of Prakrti ([“birth”] constitution): The body of the fetus is determined by: The constitution of Sperm and Ovum The influence of time [season of conception, of development and of birth]38 The state of the uterus (before and during pregnancy) The diet and behavior of the mother (before and during pregnancy) That of the product of mahabhutas [look up the intent of this line in sutra.] The dosa, one or more, which predominates in these factors, gets attached to the foetus, and is known as “dosaprakrti” (physical or dosika constitution) This whole paragraph- Vi8#95 Hence, some persons are constitutionally slesmala (having predominance of slesma), some are pittala and some are vattala, some have combined dosas and some have balanced “dhatus”. Vi8#95 [Note the use of the word ‘dhatus’ here. It has been used in other similar statements, so I believe it IS the intended word.] The 3 Mind Doshas: Rajas, Sattva, and Tamas - Su1#57 (Rajas and Tamas have been listed as the only 2 mental doshas in one place in the Charaka.) [This would make sense, as Sattva could be considered to be related to Rajas and Tamas as the Dhatus are related to the V, P and K; Sattva is the perfect essence of undisturbed, empty mind, just as the dhatus are the essence of perfect body.] Tamas: inertia, dullness, sleep, darkness Rajas: momentum, desire, action Sattva: peaceful, clear, balanced, steady with knowledge, specific knowledge, Treatment of mind doshas: restraint, memory and concentration Su1#58 Relation of Mental/ Emotional and Physical Diseases: “These diseases sometimes continuing together are associated mutually such as passion etc. being associated with / congruent with fever etc.” Vi6#8 Qualities of Vata: non-unctuous, cold, light, subtle, mobile, non-slimy and rough. Su1#59 Qualities of Pitta: slightly unctuous, hot, sharp, liquid, sour, mobile and pungent. Su1#60 Qualities of Kapha: heavy, cold, soft, unctuousness, sweet, immobile, slimy. Su1#60 [Note: the above 3 entries have just been entered under V, P, and K sections, but keep them here also.] “Due to combination of doshas, characters are found accordingly.” Vi8#9939 “In persons having equilibrium of all doshas, the character of them are found.” Vi8#100 The 3 body doshas and the 2 mind doshas, when vitiated, produce innumerable different disorders due to different vitiating factors and dusya (affected entities). Vi6#7 The three triple movements of the Doshas: Diminution, Normalcy, and aggravation upward, downward, and oblique vement in the Belly, Extremities, and Vital organs+joints Su17#112-113 Beneficial and Detrimental Effects of the Doshas: Again, movement [action] of doshas is of 2 types– normal and abnormal. For instance, P having the nature of heat, is responsible for digestion in living beings but when vitiated it causes many disorders. K, in normal state, is responsible for strength but when abnormal becomes excretion [ama/wastes/ mucus]. In other words, the normal K is said as ojas [and solid tissues] while the abnormal one is sinful (cause of various disorders). Likewise, all the movements are due to normal V and it is taken as life breath of the living beings but in abnormal state it produces disorders even obstructing the life breath. Su17#115-118 How to Diagnose Diminished or Increased Doshas: The diminution of V, P and K is known by deficiency in normal function or increase

in opposite actions. -Su18#52 The aggravation of dosas is known invariably by the increase in their normal functions. Su18#53 Seasonal Influence on the Doshas: Accumulation, vitiation and pacification of P, K and V occurs in seasons of rains etc. respectively, "Thus CONDITIONING is natural by the effect of the seasonal changes." Su17#114 P is accumulated, vitiated and pacified in rainy season autumn and early rains, respectively. K is accumulated, vitiated and pacified in early winter, spring and summer respectively. V is accumulated, vitiated and pacified in summer, rainy seasons and autumn, respectively. -credit: footnote to Su17#114, by P.V. Sharma, p.124, Vol I40 Enumeration of Combinations of Doshas: Total number of combinations of doshic Aggravation and Diminution is 50 types: Total combinations of Doshic aggravations is 25 types: Total combinations of Tri-doshic aggravation is 13 types: two doshas dominating: 3 one dosha dominating: 3 doshas in diminished, moderate and dominant conditions: 6 equal aggravations of all doshas: 1 Total combination of Dual-doshic aggravated dosas is of 9 types: dominant aggravation of one dosha: 6 aggravation of both doshas equally: 3 Total combinations of Single-doshic aggravation is of 3 types: aggravation of one dosha: 3 The total combinations of Doshic Diminution is also 25 types. Conditions of taking aggravation and diminution of doshas together come to 12: (a) one aggravated, one normal, one diminished = 6 types (b) two aggravated, one diminished = 3 types (c) one aggravated, two diminished = 3 types -Thus doshas can combine together in various proportions which come to the total number of 62 as explained above". Su17#41-44 - here follows in the book a section on signs of doshas covering and diminished, which has already been added. Perhaps put the above numeration [put into a chart format] next to this chart on doshas covering and diminished.-- Vata Qualities: (6): roughness, lightness, coldness, hardness, coarseness, non- sliminess (and hollow) -Su12#4 It is formless and unstable. -Su12#3 It is non-unctuous, cold, light, subtle, mobile, non-slimy and rough. -41 Su1#59 Normal functions in Nature: holding up the earth, kindling of fire, disposing continuous movement of the sun, moon and groups of stars and planets, making of clouds, raining waters, initiation of streams, producing flowers and fruits, sprouting of plants, demarcation of seasons, division of dhatus, manifesting of measure and shape of dhatus, strengthening of seeds, growth of plants, removing excessive moisture, absorbing and normal transformation. Su12#8 Adverse (when vitiated) effects in Nature: churning the tops of mountains, churning of trees, producing high tides in oceans, overflowing of the lakes, counter- current in rivers, earthquake, moving of clouds with sound, showering of dew, thunder, dust, sand, fish, frog, snake, alkali, blood, stone and thunderstorm; derangement of six seasons, non-compactness of crops, complications in creatures, replacing the positive factors with negative ones, and release of clouds, sun, fire and wind which bring about the end of four ages. "Vayu is all powerful, producer and indestructible; causes negation of the positive factors in creatures and brings about happiness and misery; he is Death, Yama (god of death), regulator, Prajapati (master of creatures), Aditi, Viswa, karma (performing all sorts of functions), taking all sorts of forms, penetrates into all, executes all the systems, is most subtle,

pervasive, Visnu (protector), moves in the entire nature, what else Vayu himself is the Lord (all powerful).” Su12#8 Normal functions in the body: enthusiasm, inspiration, expiration, movements, normal processing of dhatus, and normal elimination of excreta. -Su18#49 Holds up the systems and organs, initiates upward and downward movements, leads and controls the mind, employs all sense organs in their activity, carries all sense objects, causes structural formation of all bodily dhatus, promotes union in the body, prompts speech, originates touch and sound, is the root of auditory and tactile sense organs, is source of exhilaration and courage, stimulates agni, absorbs dosas, throws out excreta, makes the gross and subtle channels, shapes the foetus and maintains life-span. Su12#8 V has 5 forms, or sectors in the body: Prana, Udana, Samana, Vyana and Apana Su12#8 Characteristics in vitiation: roughness, coldness, lightness, non-sliminess, motion, formlessness, and instability. Producing these actions: separation, dislocation, division, attachment, tearing malaise, exhilaration, thirst, tremors, circumvention, looseness, piercing pain, pain, movement, etc.. Also coarseness, roughness, non-sliminess, porousness, reddish lustre, astringent taste, tastelessness, wasting, pain, numbness, contraction, stiffness, limping, etc.. -Su20#12 Also: affects strength, complexion, happiness and life span; agitates mind, affects all the sense organs, destroys, deforms or detains the embryo for long, produces fear, grief, confusion, anxiety and excessive delirium and (at the end) stops the vital breath.⁴² Etiology of V’s vitiation in the dhatus: Prolonged use of measures having similar qualities (to V). Su12#5 Note: these measures/ substances need not come in direct contact with V in the dhatus to increase/ vitiate it. Su12#3 How V Gets Vitiating (Increased): Now will be explained how the factors which vitiate or pacify V can do so without coming into contact with the formless and unstable V. The V-vitiating factors produce roughness, lightness, coldness, hardness, coarseness, non-sliminess and hollowness in the body parts and V finding favorable environment there gets located in those body parts and because of nourishment [further increase of V-vitiating qualities in the body] gets vitiated. On the contrary, the V-pacifying factors produce unctuousness, heaviness, hotness, smoothness, softness, sliminess and solidity. Thus V moving in such body parts finds no location and as such gets pacified. Su12#7 [The above is Very Important! Sutra] Location in the body: urinary tract, colon, waist, legs, feet, bones, and especially the intestines Su20#8 Sub-Divisions of Vata V has 5 forms or sectors: prana, udana, samana, vyana and apana. Su12#8 [more information in sub-vatas was written in the ‘Vatavyadhi’ chapter, and has been already included under in this book 1 under diagnosis/ treatment chapters. {duplicate some of that here}]. 80 disorders: cracking in soles, pain in foot, foot drop, numbness in feet, pain in ankles, stiffness in ankles, cramps in calf, sciatica, tearing pain in knees, stiffness in thighs, loss of movement in thighs, lameness, prolapse of rectum, pain in anus, twitching in scrotum, stiffness in penis, pain in groins, pain in pelvis, pain in defecation, upward movement of V (‘udavarta’), limping, hunch back, dwarfism, stiffness in sacral region, stiffness in back, compression in sides, twisting pain in abdomen, cardiac dysfunction, tachycardia, shivering in chest, constriction in chest, chest pain, wasting of

arms, stiffness of neck, stiffness of sternomastoid, hoarseness of voice, pain in jaw, cracking of lips, pain in eyes/cleft palate, pain in teeth, loose teeth, dumbness [inability to speak], stammering, astringent taste in mouth, dryness of mouth, loss of taste sensation, loss of smell sensation, ear-ache, "dizziness, in ears" [??], hardness in hearing, deafness, stiffness in eyelids, contraction in eyelids, loss of vision, pain in eyes, squint, twisting of eyebrows, pain in the temporal region, pain in forehead, headache, cracking of scalp, facial paralysis, monoplegia, hemiplegia, polyplegia, convulsions, tetanic convulsions, feeling of darkness before the eyes, giddiness, tremors, yawning, hiccup, malaise, excessive delirium, roughness, coarseness, blackish and reddish luster, insomnia, and instability of mind.⁴³ Su20#11 Treatment: It is pacified by drugs having opposite quality to its own qualities. -Su1#59 Sweet, sour, salted, unctuous, and hot therapeutic measures, and also application of non-unctuous and unctuous enema, snuffing, diet, massage, anointing, bath, etc. in appropriate dose and time. Non-unctuous and unctuous enema are the most important. They overcome all vata symptoms like cutting down a tree at the roots surely kills all trunk, branches and leaves. Su20#13 Oil is also a prime remedy for V. -Vi1#13 Understanding the Powerful Nature of V: Physicians must realize that V can often be very strong, rough and quick-acting. Because of this it can quickly cause emergency conditions. The doctors who do not understand this will fail, in spite of his best efforts, to prevent the emergency from occurring, or to protect the patient from further aggravation of suddenly vitiated V. Su12#10 Importance of Maintaining V Within Balanced a Level: The careful attention to maintaining balance of V is conducive to health, improvement of strength and complexion, valor, development, improvement of knowledge and maximum expanse of life-span. Su12#1044 (Taken from pp.376-377,Vimanasthana:) Vata is: rough, light, mobile, ABUNDANT, swift, cold, coarse, and non-slimy. Vi8#98 Due to this Quality:Vata has these Attributes: roughnessLightness-Rough, undeveloped and short body. Continuously rough, weak, low, *adhered (?)* and hoarse voice and vigils. Light and unsteady movements, activities diet and speech MobilityUnstable joints, eye brows, jaw, lips, tongue, head, shoulder, hands ad feet. AbundanceTalkativeness and abundance of tendons and venous network *** SwiftneSSHasty initiation, quick irritation and disorder. Quick in fear, attachment and disenchantment. Quick in acquisition but with a poor memory (retention) Intolerance to cold. Continuous infliction with cold, shivering and stiffness. Coarse hairs, beard-mustaches, small hairs, nails, teeth, face, hands and feet. Cracked body parts. Constant sound in joints during movement. low degree of strength, life-span, progeny, means and wealth. Coldness Coarseness: Non-sliminess Because of the presence of these qualities, these people have: This whole chart- Vi8#98 Pitta Qualities: Slightly unctuous, hot, sharp, liquid, sour, mobile and pungent. -45 Su1#60 Normal functions in Nature: Adverse effects in Nature: Elements: Agni [+ Ap] - su12#11 Normal functions in the body: vision, digestion, heat, hunger, thirst, softness in body, complexion, lustre, cheerfulness and intellect. prowess, exhilaration, clarity Su12#11, Su18#50 Aggravating Tastes: sour, salty, pungent - Vi1#6 Characteristics in Vitiating: heat, sharpness, fluidity, slight unctuousness [(as

an example, facial acne is slightly oily)], colors except white and reddish, fishy smell, pungent and sour taste and movability [(i.e., a tumor may be movable, vs. fixed; also, symptoms may spread vs. stay in one small location)]. Also seen in the parts it enters into: burning, heat, inflammation, perspiration, moisture, sloughing, itching, discharge, redness, along with the appearance of respective smell, color and taste. Su20#15, Su12#11 Locations in the body: sweat, chyle, lymph, blood, and especially the stomach Su20#8 40 Pitta disorders: heating, scorching, burning, intense burning, fuming, hyper-acidity, burning in the stomach and esophagus, internal burning, burning in scapular region, pyrexia, over-perspiration, foul smell in body, tearing of body parts, excessive moisture in blood (possibly uraemic conditions), moistening of muscles, burning in skin, tearing of skin, thickening of skin [[scleroderma]], urticarial patches, pustules, internal hemorrhage, haemorrhagic patches, greenishness, yellowness, bluishness, herpes, jaundice, bitterness in mouth, bloody smell from mouth, foetid smell from mouth, excessive thirst, loss of contentment, stomatitis, inflammation in throat, inflammation in eyes, inflammation in anus, inflammation in penis, discharge of pure blood, fainting, green or yellow color in eyes, urine and feces. -Su20#14 [Note: red discoloration of body parts is generally not a sign P involvement, but rather of V involvement.] Treatment: P is pacified immediately by substances opposite to its own qualities. -Su1#60 Sweet, bitter, astringent and cold measures and application of unction, purgation, pasting, bath, massage, etc. which alleviate pitta. Benefit of Purgation: Purgation is the best, because it removes the source of P quite effectively. An analogy: In a wood stove, when we remove the fire from its fire-chamber, the stove surely becomes cold. Su20#16 Ghee is also a top remedy for P. Vi1#1346 P is hot, sharp, liquid, of fleshy smell, sour and pungent. Because of this Quality: Pitta has this Attribute: hotness sharpness liquidity fleshy smell pungency and sourness Because of the presence of all of these qualities, P person having predominance in P are: intolerant to heat, having hot face, delicate and fair organs, plenty of moles, freckles, black moles and pimples excessive hunger and thirst, early appearance of wrinkles, greying and falling of hairs, mostly soft, sparse, and brown beard-mustaches, "small hairs and hairs" sharp prowess, intense fire, taking plenty of food and drink, lack of endurance, frequently eating lax and soft joints and muscles, excess secretion of sweat, urine and faeces excessive foetid smell in axilla, mouth, head and body little semen, little sexual act, and few progeny moderate in strength, life-span, knowledge, understanding, wealth, means. This whole chart- Vi8#97 Kapha Qualities: heaviness, coldness, softness, unctuousness, sweetness, immobility [stability] and sliminess. -Su1#61 Normal functions in Nature: Adverse effects in Nature: Normal functions in the body: unctuousness, binding, firmness, heaviness,47 potency, strength, forbearance, restraint, and absence of greed. -Su18#51 Firmness, development, enthusiasm, potency, knowledge, understanding - Su12#12 Characteristics in Vitiating: unctuousness, coldness, whiteness, heaviness, sweetness, stability, sliminess, softness. It exerts these actions on the body parts it enters: whiteness, coldness, itching, immobility, heaviness, unctuousness, numbness, moistening, mucous covering, binding

sweetness, chronicity [slow pace/ non-resolving of conditions]. -Su20#18 K Can Also Produce Weakness and Depletion Disorders: Emaciation and laxity (non-compactness of the tissues) can be produced by vitiated K, as described here: “It produces these symptoms: laxity, emaciation, idleness, impotency, ignorance, confusion and other conditions.” -Su12#12 Locations in the body: chest, head, neck, joints, stomach, fat, and especially the chest Su20#8 20 disorders: saturation, drowsiness, excessive sleep, cold sensation, heaviness in body, lassitude, sweetness in mouth, salivation, mucous expectoration, excess dirt, excess mucous, indigestion, “plastering” of heart*, plastering of throat, accumulation in vessels*, goitre, over-plump-ness, urticarial eruptions, urticarial patches, white lustre, whiteness in urine, eyes and feces. Su20#17 *These are perhaps among the few direct references in the Charaka to arterial plaque. Treatment: Substances having the opposite qualities to K reduce it. -Su1#61 Pungent, bitter, astringent, sharp, hot and rough measures. Also fomentation, emesis, snuffing, exercise, etc. . Benefits of Emesis for Treating K: Emesis is the best. It works surely, just as rice plants will surely dry out and die when the rice field’s earth water dam is opened up. -Su20#19 Honey is a top remedy for K. -Vi1#13 Kapha is: unctuous, smooth, soft, sweet, “essence” [the best quality of the tissues/ the solid part of the body], solid, dull, rigid, heavy, cold, slimy, and clear. Because of this Quality:Kapha people have this Attribute: unctuousnessunctuous organs48 smoothnesssmooth organs softnesspleasing, delicate and fair organs sweetnessabundant semen, sexual act and progeny nature of essenceexcellent, compact and stable body solidityall organs well-developed and perfect dullnessdull in activities, diet, and speech rigidity“delayed initiation, irritation, and disorder” [delayed irritation? Delayed disorder?...probably not] heaviness*“movements supported with essence and stability” coldnesslittle hunger, thirst, pyrexia and perspiration Sliminess {make separate box:} Clarity {make separate box:} Because of the presence of all of these qualities, K persons are:Well-united and strong joint ligaments Clear eyes and face with clear and unctuous complexion and affectionate voice. Strong, wealthy, learned, brave, calm and long-lived. This whole chart-Vi8#9649 ANATOMY: The 10 seats of vital breath Cardiovascular system The 6 layers of skin The 360 bones Sense organs The 56 body sub-parts Conjectured anatomy Body fluids Predominance of the 5 elements in body parts The 7 dhatus (body tissues) Process of dhatu nourishment Use of rasa and mala to treat the dhatus Ojas Increase and decrease of dhatus Signs of diminution of dhatus Blood/ Treatment of disorders of blood Sara- constitutional essence Srotas- body channels Chart of the main srotas Morbidity of the srotas50 Detailed knowledge of the human body is necessary for the well-being of the body. After getting knowledge about the entities of the body, one is able to know about the factors which are useful to the body. Hence the detailed knowledge of the body is commended by the experts. Sa6#3 Ten Seats of Vital Breath: 2 -temples 3 -vital organs (heart, bladder, head) throat blood semen ojas ano-rectal region Su29#3 About the Heart: It’s synonymous names: hrdaya [heart], mahat (great), and artha (serving all purposes) Su30#3 The body with six divisions, intellect, sense organs, five sense objects, self together

with qualities, mind alongwith it's objects are located in heart. -Su30#4 The heart is the substratum of these entities like the central girder of the small beams in a house. -Su30#5 One gets fainting on it's injury and death on it's severe painful condition. - Su30#5 Life known by the sense perception "(reflexes)" is located there. -Su30#6 It is the seat of excellent Ojas and reservoir of consciousness. -Su30#7 That is why the heart is known as "Mahat" (great) and "artha" (serving all purposes). Su30#7 Dhamanis (arteries) are called so due to pulsation, Su30#12 Srotas (channels) are called so due to flowing Su30#12 Siras (veins) are called so due to moving swiftly Su30#12 The ten great vessels: From the heart, ten great vessels carrying Ojas pulsate all over the body. -Su30#8 In the heart attached are ten vessels rooted there and of great significance. - Su30#3 The vessels are called mahaphala (having important fruit or great variety of fruits ((see notes on Ojas for further information))). [This refers to the various beneficial⁵¹ effects which are produced by Ojas, which is carried by the vessels.] Su30#9-11 To protect the heart, the great vessels, and Ojas: Avoid particularly the afflictions of the mind. -Su30#13 Regularly take the measures which are conducive to heart an ojas and cleansing of srotas, and make efforts for serenity of mind and knowledge. -Su30#14 Anatomy; Enumeration of Body Parts Note: for both categories (demonstrable and non-demonstrable; gross anatomy and microanatomy) – the following enumerations are exactly the same for all persons, except for persons with abnormal body constitutions [i.e., birth defects]. Skin: There are 6 layers of the skin, which cover the entire body. Sa7#4 The 6 Layers of the Skin: 1st- the outermost layer is known as 'udakadhara' (that which holds up [keeps out/ in] water). 2nd- it is that which hold up [keeps in] blood. 3rd- is the seat of the origin of sidhma and kilasa (leucoderma). 4th-is the seat of the origin of ring worm and leprosy. 5th-is the seat of the origin of alaji (a type of boil) and vidradhi (abscess). 6th- is that which, if cut, causes loss of consciousness and is the seat of the origin of boils being manifested as blackish red and deep rooted on the joints and are hardly curable. Sa7#4 Body Parts: The entire body is divided into 6 parts- 2 upper extremities [arms], 2 lower extremities [legs], head-neck and trunk (chest and abdomen). Sa7#5⁵² Bones: There are 360 bones including teeth sockets and nails. They are: 32 teeth 32 teeth sockets 20 nails 60 phalangeal bones of hands and feet 20 metaphalangeal bones of hands and feet 4 metaphallangeal support in hands and feet 2 calcaneum 4 andles (in feet) 2 wrists bones (in hands) 4 forearms 4 legs 2 knee 2 janukapala (knee caps) 2 thighs 2 arms 2 shoulders 2 shoulder blades 2 clavicles 1 xiphisternum 2 palate bones 2 hip bones 1 pubis 45 back 15 neck 14 chest 24 ribs (both sides) 24 rib sockets (both sides) 24 tubercles in rib sockets (both sides) 1 mandible 2 extremities of the mandible⁵³ 1 2 4 nose, zygomatic process and forehead temporals skull bones 360 Total Count: Sa7#6 Seats of Senses: There are 5 seats of senses, which are: Skin, tongue, nose, eyes and ears. Sa7#7 The 5 Sense organs: touch, taste, smell, sight and sound. Sa7#7 The 5 Motor Organs: hands, feet, anus, genitals, 'speech organ' [tongue/ voice box/ both]. Sa7#8 The 1 Seat of Consciousness: This is the heart. Sa7#8 The 10 Seats of Vital Breath: head, throat, heart, navel, anus, bladder, ojas, semen, blood and flesh.

Of them, the first 6 are known as ‘marmas’ (vital organs [vital points]). Sa7#9 The 15 Visceral Organs: navel, heart, kloman [pancreas], liver, spleen, kidneys, urinary bladder, ‘caecum’, stomach, jejunum, rectum, antu, small intestines, large intestines, omentum. Sa7#10 The 56 Sub-Parts of the Body: There are 56 sub-parts associated with the 6 major parts [(trunk, arms, etc.)]. They are: 2 calves 2 thighs 2 buttocks 2 testicles 1 penis 2 ukha (axilla) 2 groin (sides of scrotum) 2 ischeal tuberosities 1 pubis 1 abdomen 2 breasts 2 arms 54 2 1 2 2 2 1 1 2 1 2 2 2 2 4 2 2 1 4 forearms chin lips corners of mouth gums palate uvula upajihvika (tonsils) gojihvika (tongue) cheeks ear pinnae lower portion of the ear pinna eye orbit eye lids pupils of eye eye brows thyroid soles of hands and feet 56 Total Sub-Parts: Sa7#11 The 9 Major Orifices: 7 in the head- (2 eyes, 2 ears, 2 nostrils, 1 mouth) 2 below - (urethra, anus) [note- vagina is not included] Sa7#12 Demonstrable Vs. Conjectured Anatomy: What has been enumerated so far is visible and can be demonstrated. But there are many body parts which are more subtle or minute, and so cannot be demonstrated, but only conjectured. Sa7#13-14 The following Anatomy is Conjectured: 900 Ligaments: 700 Sira (veins) 200 Dhamani (arteries) 400 Muscles 107 Vital Organs 200 Joints 29,956 The end portion of minute branches of blood vessels [capillaries] 29,956 Head hair, beard and mustaches, skin hairs [total of all/ vs. count for each] Sa7#1455 Now the entities measurable in the unit of number of ‘anjali’ are mentioned. An anjali is a unit of measure generally equal to ‘a handful’, weighing 160gm. However, for measurement of body fluids, the hand size should be the hand of the patient. (So a child will have 2 small anjalis of fat, and an adult will have 2 large anjalis of fat.) [In some cases, this equal what can be held in the 2 hands cupped together.] These figures indicate mean standard and as such there is a scope of increase or decrease. [There is some range in volume from person to person.] This information is also known by conjecture rather than by direct observation. The following list of body components are liquid in form, and that is why they are best quantified by using a measurement of volume, such as anjalis. 10 anjalis of fluid [basically water] which if discharged accompanies feces, urine, blood or other dhatus, circulating in the entire body is held up by the outermost layer of the skin, beneath the skin exists as lymph exuding through wounds; under influence of heat goes out of the hair follicles as sweat. 9 anjalis of the 1st dhatu being product of food and which is known as rasa. 8 anjalis of blood [rakta]. 7 anjalis of feces. 6 anjalis of K. *** 5 anjalis of P. *** 4 anjalis of urine. 3 anjalis of muscle fat. 2 anjalis of fat. 1 anjali of bone marrow. ½ anjali of brain substance. ½ anjali of semen ½ anjali of Ojas (which is the nature of K). [This chart is very worth studying from the point of view of understanding P and K. P and K are actual quantify-able, visible body entities.**. Presumably V is not 56 listed with any anjalis because it has no material form of it’s own.] ‘Thus in essence the body is described.’ Sa7#15 Predominance of The 5 Elements in the Body Parts: Body Parts Predominant in Parthiva (Earth element): the body part which is particularly thick, stable, massive, heavy, coarse and hard; and nails, bones, teeth, flesh, skin, feces, hairs, beards and mustaches, skin hairs, tendons etc. along with smell and olfactory sense. Body Parts Predominant in

Apya (Water Element): The liquid, mobile, dull, unctuous, soft and slimy; rasa, blood, muscle-fat, K, P [it is surprising -but significant- that P has not been put under fire element], urine, sweat etc. alongwith taste and gustatory sense. Body Parts Predominant in Agneya (Fire Element): P [so, P has been put in both water and fire elements], heat, lustre along with vision and visual sense. Body Parts Predominant in 'Vayaviya' (Air Element): respiration, twinkling of eye, contraction and relaxation, movement, propulsion and retention alongwith touch and tactile sense. Body Parts Predominant in Antariksa (Space Element): the vacant space, big and small channels, alongwith sound and auditory sense. "Whatever impels is the principal one (principle of consciousness) along with intellect and mind." "Thus enumeration of body parts is done grossly." Sa7#16 The body components according to division in smallest units (cells) are innumerable due to over-abundance, over-minuteness and transcending perception. The causative agent in conjunction and disjunction of cells is vayu [V dosha/ air element] and also the nature of activities. Sa7#17 Thus the body having many parts and enumerated above if seen 'synthetically' [as a synthesis; as a whole] leads to attachment and viewed analytically leads to emancipation. The principle one (consciousness) which is detached retires after all existent entities cease to exist. Sa7#18 Summing up- The physician who knows the enumeration of body parts does not get confused due to it's ignorance. One who is free from ignorance does not get overcome by the defects caused by it and as such he, devoid of defects and desires, calm, attains everlasting peace because he⁵⁷ is not reborn. Sa7#19-20 Tissues: Dhatus: Rasa, Rakta, Mamsa, Meda, Asthi, Majja, Shukra/Artava (The Dhatus are the body's tissues. They are: Rasa- blood plasma; Rakta- red blood tissue; Mamsa- muscle; Meda- adipose tissue; Asthi- bone; Majja- marrow and nerve tissue; Shukra- male reproductive tissue; and Artava- female reproductive tissue.) Heaviness/ Density of the dhatus: They are heavier in progressive order, from rasa to shukra. Process of nourishment from dhatu to dhatu: Dhatus continue in their normalcy by receiving nutrients from the preceding dhatu. So Mamsa is nourished by and from Rakta, Meda by Mamsa, etc. -Su28#3 Process of Nourishment from Food to Dhatu: -Food taken in various forms eaten, drunk, licked and devoured- which is wholesome for the person, being consumed properly by the respective agnis, participating in the non- stopping process of conversion of all dhatus (metabolism) like time and "which does not affect dhatuwagnis, V and srotas" (channels), "endows the entire body with development, strength, lustre and happy life and provides energy to the body tissues." -Dhatus continue in their normalcy by receiving nutrients from the (preceding) dhatu. Su28#3 -(During this process) rasa known as the clear essence of food and the excretion known as the waste products are produced. -The excretion nourishes sweat, urine, feces, V, P and K; dirt of ears, eyes,⁵⁸ nostrils, mouth, hair follicles and genitals, and the parts like hair, beard, moustaches, nails etc. -From "ahara-rasa" (essence of food) are nourished rasa, rakta (blood), mamsa (muscle), medas (fat), asthi (bones), majja (marrow), sukra (semen) and ojas, the basic materials of 5 sense organs which are known as "dhatu prasada" (clear essence of dhatus), and parts like ligaments, lubricating substance in joints etc. -All these dhatus

(supporting materials) in the forms of essence and excretion maintain their normal measures according to age and body receiving proper nutrients from rasa and mala respectively. -Thus both rasa and mala, present in their normal measure, maintain the equilibrium of dhatus which is already there in the body. -In case of decrease or increase in dhatus known as essence, rasa produced by food causing increase or decrease respectively restores the equilibrium for health, likewise, in case of excretion. -The excretions or waste products, when exceed their normal measure, are treated with cold and hot properties, as required, and thus they restore the equilibrium of dhatus. Su28#4 -For the “supporting materials” (food essence and dhatu excretions), “srotas” (channels) are the pathways. -These, according to division, fill up respective supporting materials [here meaning dhatus], thus this body is a product of the food-eaten, drunk, licked and devoured. -Similarly, the diseases also are produced by the food-eaten, drunk, licked and devoured, and will fill up the supporting dhatus by the same process as healthy nutrients do. Su28#5 Role of Rasa ([chyle/taste/chyme/blood plasma]) and Malas (the wastes) in maintaining the balance of the Dhatus: Rasa [Liquid food in the blood stream] and Mala, present in their normal measure, maintain the equilibrium of the dhatus. Su28#4 Use of “Rasa” and Mala to treat imbalance of the Dhatus: In case of decrease or increase in dhatus, both rasa and malas can be used create increase or decrease. -Su28#4 Malas are treated with cold and hot properties, as required, (to decrease or increase flow), and thus (along with adjustment of Rasa) they restore equilibrium of the Dhatus. (Rasa will be treated by changing the food eaten, and by regulating Jathar Agni). Su28#459 Ojas: It maintains the living beings by it’s saturation; Without ojas no life of creatures exists, It is the initial essence of embryo and also the essence of the embryo’s nourishing material, It enters into the cardiac cycle first, If it is destroyed, it leads to destruction of that person, It is the sustainer It is located in the heart, It is the cream of the nutrient fluid in the body, It is where vital factors are established, It is the fruit of them [vital factors] or they produce various types of fruits (effects). Su30#9-11 Hence since the [blood] vessels carry the Ojas, they are called “mahaphala” (“having important fruit or great variety if fruits”). -Su30#9-11 The substance of white or red, slightly yellowish color which resides in the heart. It has the color of ghee, the taste of honey, and the smell of fried paddy. “In the body of the living beings it is produced first”. [Interpretation: 1) on-going, it is the 1st metabolic stage of food transformation before production of the other dhatus. Or 2) embryologically it is produced at the beginning of development.] The person dies if it is destroyed. -Su17#74-75.1 Description of Ojas: color of gold, red, ghee, taste of honey, smell of fried grain paddy, residing in the heart, nourished by all dhatus, like bees gathering pollen for honey Cause of diminution of Ojas: excessive exercise, fasting, anxiety, rough, little and measured diet, wind and the sun, fear, grief, un-unctuous drinks, vigil, excessive discharge of mucus, blood, semen and other excreta, time-factor (in old age and receiving seasons) and injury by organisms. On Increase and Decrease of Dhatus: Cause of Health and Disease of the Body: Body is defined as the seat of consciousness, composed of the aggregate of the products of 5

mahabhutas and carrying on in the state of equilibrium. When in this body the “Dhatus (constituents)” get imbalanced, the body gets subjected to disease or destruction. Sa6#460 Definition of Imbalanced State of Dhatus: The state of imbalanced dhatus means their increase or decrease partially or wholly. Sa6#4 Simultaneous Increase and Decrease of Contrary Dhatus: Mutually contrary dhatus (dhatus with opposite qualities, i.e. dense vs. liquid, sour vs. sweet) undergo increase and decrease simultaneously, because that drug which causes the increase of one dhatu, decreases the other dhatu possessing contrary properties. Sa6#5 Therapeutic Increase or Decrease of Dhatus as Necessary: Hence the properly administered therapy brings back the decreased as well as the increased dhatus to the state of equilibrium by reducing the increased ones and increasing the diminished ones. Sa6#6 Balanced Dhatus- the Sole Objective of Therapy: This the sole desired objective in the administration of therapy as well as the observance of the code of conduct for the healthy is that there should be equilibrium of dhatus. Hence the wise healthy persons use suitable food substances and dietary preparations alternately. In case they use the same mainly of one type, they adopt some contradictory physical activity in order to maintain equilibrium. Sa6#7 Instructions for Health (Balanced Dhatus), In a Nut Shell: *Proper use of actions and food preparations contrary to the properties of place, time and the self, avoidance of excessive, perverted and negative use of time, intellect and sense objects, non-suppression of impelled urges and avoidance of over-exertion; this is, in a nut shell, the code of conduct for the healthy in order to maintain equilibrium. Sa6#8 Use of Similar and Contrary Diet for Increase and Decrease of Dhatus: Dhatus of the body get increased by the prolonged use of the food substances having similar or mostly similar properties while they get decreased by the prolonged use of the food substances having contrary or mostly contrary properties. Sa6#9 These are the properties of the body constituents which can be enumerated such as- heaviness-lightness, coldness-hotness, unctuousness-roughness, dullness-sharpness, stability-mobility, softness-hardness, non-sliminess-sliminess, smoothness-coarseness, minuteness-grossness, solidity-liquidity. Out of them the constituents having heaviness are increased by the prolonged use of heavy food items while those having lightness is increased by the light food items and the heaviness is decreased. In this way, all properties of the constituents are increased by the use of similar substances and decreased by that of contrary ones. Hence flesh is increased more in comparison with the other dhatus by (the use of) flesh, similarly, blood by blood, fat by fat, muscle-fat by muscle- fat, bone by cartilage, bone marrow by bone marrow, semen by semen and fetus by immature fetus (egg).⁶¹ Sa6#10 In case, according to this similarity there is no availability of the similar food substances or, even if available, they can not be used due to impropriety or disgust or some other reason and the dhatu is to be increased necessarily, then the use of the food substances from different sources having predominance in similar properties is recommended such as- in deficiency of semen, the use of milk and ghee and other important sweet, unctuous and cold substances; in the decrease of urine, the use of sugarcane juice, saline and moistening substances; in diminution of feces, boiled cereals,

black gram, mushroom, trunk of the goat, vastuka, vinegar prepared of rice; in diminution of V, the use of pungent, bitter, astringent, rough, light and cold substances; in diminution of P, the use of sour, salty, pungent, alkaline, hot and sharp substances and in diminution of K, the use of unctuous, heavy, sweet, solid and slimy substances. The activities also may be performed which may lead to increase of the respective dhatu. Thus increase and decrease may be effected in other body constituents as well in time by application of similar and dissimilar substances. Thus the factors for increasing and decreasing in respect of all dhatus are explained individually and generally. Sa6#11 General Factors Leading to Body Growth: These factors lead to the growth of the body in its entirety such as— observance of time, natural process, excellence of diet and absence of damage. Sa6#12 General Factors Leading to Greater Strength: These factors lead to the increase of strength: birth in a place having strong persons, that in a time conducive for strength [i.e., late winter, spring], favorable time, excellence of seed and soil [[sukra and dhatu/ ovum]], excellence of diet, body, suitability and psyche; natural mechanism, youth, physical exercise and cheerfulness. Sa6#13 Factors Responsible for Digestion of Food Into Dhatu: * These are the factors leading to transformation of food: heat, vayu [air/ Vata], moisture, unctuousness, time and balanced use. ** [in other words, leading to proper digestion and metabolism of food into tissues, rather than into mucus, ama and toxic excretions.] Sa6#14 *Explanation of/ Function of the Factors of Digestion: heat digests vayu [air/ Vata] absorbs moisture produces looseness [of the food particles] unctuous generates softness [of the food particles] time brings sufficiency balanced use brings about equilibrium of dhatus which are the products of digestion. Sa6#15 Food as Nourishment Vs. Cause of Disease:62 The food components under transformation, if they are not contradictory, are converted into the respective body parts but, in case they are contradictory or damaged by antagonistic ones, they inflict the body. Sa6#16 The 2 Groups of Body Substances: The components of the body, in brief, are of 2 categories— waste products and assimilable products. Definition of Waste Products: Those which (if retained) cause affliction in the body. Examples of Waste Products In the Body: smear in body orifices of different origins moving outwards, dhatu after full maturity, vitiated V, P and K (“when they exhaust their lifespan”) [I perhaps disagree with Sharma’s addition here; Charaka has already said ‘vitiated’, meaning increased excessively] and other similar entities which, if retained, cause affliction in the body. Definition and Examples of Assimilable Products: Those not included above. They have (20) properties beginning with heaviness and ending with liquidity (as mentioned above) [See The 10 Pairs of Qualities] and dhatu from rasa to sukra [the 7 Dhatu/ Body Tissues]. Sa6#17 Effect of the Doshas on Assimilable and Waste Body Products: V, P and K, if deranged, affect all the above entities morbidly due to their nature of causing morbidity. The movement of the vitiated dosas is limited to the impact on body constituents. The result of the doshas in normal state is freedom from disorder (health). Hence the wise should attempt for their normalcy. Sa6#18