10

THE
MOHANDAS INDOLOGICAL SERIES
3

Parameswarappa's

Āyurvedīya Vikṛti Vijñāna
&
Roga Vijñāna

(According to the Syllabus of Central Council of Indian Medicine, New Delhi)

Volume I

Vikṛti-Vijñāna

By

Dr. P. S. Byadgi

CHAUKHAMBHA PUBLICATIONS
New Delhi

COLLECTION OF VARIOUS
-> HINDUISM SCRIPTURES
-> HINDU COMICS
-> AYURVEDA
-> MAGZINES
FIND ALL AT HTTPS://DSC.GG/DHARMA
Made with
By
Avinash/Shashi
[creator of hinduism server]
KAPWING

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Publisher:
© CHAUKHAMBHA PUBLICATIONS
4262/3, Ansari Road, Darya Ganj
New Delhi-110002 (India)
Telephone : 23259050
Telefax : 011-23268639
E-mail : cpub@vsnl.net

ISBN : 978-81-89798-03-1

All Rights Reserved

Edition : Reprint, **2013**
Price: ₹ 350/-

Head Office :
CHAUKHAMBHA SANSKRIT SANSTHAN
Publishers and Distributors of Oriental Cultural Literature
Post Box No. 1139
K. 37 / 116, Gopal Mandir Lane, Golghar (Near Maidagin)
Varanasi-221001 (India)
Telephone : 2333445, Telefax : 0542-2335930
E-mail : cssvns@sify.com

Branch :
CHAUKHAMBHA SANSKRIT SANSTHAN
692/93, Raviwar Peth, Kapadganj
Near D.S. House, Pune - 411002. (India)
Telephone : 020-24471283, Mobile No. 09970193955
E-mail : hn.shah@rediffmail.com

ओं देवर्षिसिद्धगणकिन्नर नागयक्ष विद्याधराध्युषितसानुरनन्तरत्नः...

Parameswarappa's

Āyurvedīya Vikṛti-Vijñāna

&

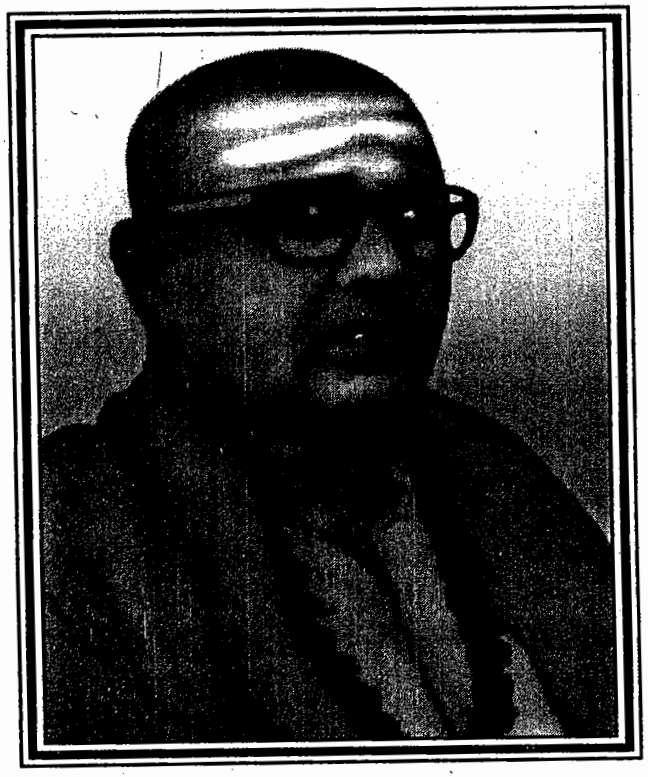
Roga Vijñāna

Volume I

Vikṛti-Vijñāna

Dedication

|| Śiva ||



Śrī Maddujjayani Saddharma Siṁāsanādīśa
Śrī Taralabālu Jagadguru
Lingaikya Śrī 1108 Śrī Śrī Śrī
Śivakumāra Śivācārya Mahā Svāmiji
Sirigere - 577 541. Citradurga (Dist.)

FOREWORD

I have gone through the prepress script of the book *"Parameswarappa's Āyurvedīya Vikṛti Vijñāna & Roga Vijñāna"*. The book presents the classic description of the important aspects of the subject spread over 20 different chapters dealing with *Doṣa, Dośavaha Srotas, Dhātu, Mala, Agni, Āma, Srotas, Kriyākāla, Vyādhi, Upadrava, Janapada-dhvaṁsa, Vyādhikṣamatva* and *Roga-Rogi Parīkṣā*. The author has provided related textual references in the running body of the book with abridged English version. As such the book carries a rich reference manual on *Āyurvedīya Vikṛti Vijñāna & Roga Vijñāna*. Primafacie, it is an excellent addition to the contemporary *Āyurvedic* literature for English readers.

Āyurvedīya Vikṛti Vijñāna & Roga Vijñāna are important clinical subjects in *Āyurvedic* education. The subject has remained static for centuries for want of practical training. Most of the Ayurvedic institutions teach *Āyurvedīya Vikṛti Vijñāna & Roga Vijñāna* only in theoretical classrooms and hardly any practical training is given. The practicals given to graduate students in most *Āyurvedic* colleges are in the form of Modern Pathology, laboratory medicine and clinical method. Hardly any attempt is made to design practical experiments on real *Āyurvedic* diagnostics in Laboratory settings and on bedsides. Such defective training in *Āyurvedic* colleges has lead to a trend of Modern diagnosis and *Āyurvedic* treatment among the *Āyurvedic* practitioners. This has proved dangerous to the very existence of *Āyurvedic* Medicine as a full science. *Āyurveda* seems to be gradually getting reduced to mere therapeutics. This tendency has also encouraged illegitimate use of *Āyurvedic* therapy by Allopathic doctors and use of modern drugs by *Āyurvedic* practitioners in their general practice leading to ethical and professional crisis. The only solution to the problem is

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

to improve the quality of teaching and practical training of *Āyurvedic* doctors in *Āyurvedic* diagnostics. For this, there is a need of producing good literature on the subject with appreciable rationality and practical bias. Further, there is a need of designing laboratory and beside clinical experiments on important aspects of *Āyurvedīya Vikṛti Vijñāna & Roga Vijñāna* which may equip our graduate students to make *Āyurvedic* diagnosis and to acquire true knowledge of the basics of *Āyurvedic* pathology and diagnostics. The Parameswappa's book may be of help in the initial aspects of this most needed exercise.

Āyurveda is a holistic science of life and health. It is based on the doctrine of *Loka-Puruṣa Sāmya* and *Svabhāvoparama vāda*. It adopts unique holistic diagnostics hallmarked with evaluation of the very nature of the host-factor of the disease-state besides the quantum of remainder health and genomic features of the victim. The disease is the product of unwholesome interaction of man with his environment mediated through an altered sequence of events in tridoṣika rhythm, doṣa-dhātus (*dūṣya*) combustion, biofire (*agni*) deficits and loss of the integrity of internal transport system of the body, the *srotāṁsi*.

The *Āyurvedic* diagnostics is of two-fold comprising of *Rogi-Parīkṣā* and *Roga-Parīkṣā* separately. *Rogī-Parīkṣa* is examination of the patient as a being, irrespective of his or her disease. This part of clinical examination aims to determine the genomic typology of the patient as well as the state of physiological functions, immune status and state of the remainder health. Usually Carakā's Daśavidha Parīkṣā–*Prakṛti, Vikṛti, Sattva, Sāra, Saṁhanana, Sātmya, Pramāṇa, Āhāra Śakti, Vyāyāma Śakti* and *Vaya*—is used for clinical assessment of this component of *Rogī Parīkṣā*. Such an evaluation of the patient permits tremendous information about the victim patient, which may prove to be of great help in planning the management of a patient facilitating the healing process.

Roga Parīkṣā, i.e. examination of the disease may be carried out by general examination of the patient utilizing the

Aṣṭavidha Parīkṣā–Nāḍi–Mūtra–Mala–Jihvā–Śabda–Sparśa–Drigākṛti. This should be followed by detailed systemic examination of *trayodaśa srotas*. All this greatly helps the clinician to gather adequate information about the nature of pathology and its location in the body. Such an examination is essential for making a clinical diagnosis of a disease and for launching disease-specific treatment.

The *Āyurvedic* approach as depicted above is unique in the sense that it extends a message of a real patient-oriented holistic diagnostics, where the patient as a being and his remainder-health are the central focus. *Āyurveda* advocates to differentiate and to separate the 'patient' from the 'disease'. The patient's original genomic nature and his remainder health form the principal milieu, that is responsible for the healing process.

If a physician succeeds to acquire such a holistic information about the personality of the patient and the quantum of his remainder-health he can manage the patient to a great extent even if he has not identified the disease entity by name. As a matter of fact neither it is possible nor is necessary to give specific name to every disease state. What all is needed, is to know the nature of the pathology and the nature of the patient.

विकारनामाकुशलो न जिह्रियात् कदाचन।
न हि सर्वविकाराणां नामतोऽस्ति ध्रुवा स्थितिः ।।

C.Su 18/44

Āyurveda considers unwholesome interaction of man with his environment through ayoga-atiyoga-mithyā yoga of kāla-buddhi-indriyārtha, as the main cause of a disease.

Such events essentially are qualitative aberrations of environmental physiology of an organism comparable to stress physiology with potential to precipitate informational pathology, i.e. stress disorder. *Kāla*, buddhi and *indriyārtha* signify bio-informational signals targeting the organism, which if override a limit, lead to stress disease.

A disease is not an instantaneous outcome of the cause-host interaction. The disease evolves gradually and sequentially. *Suśruta* describes six distinct phases of evolution of a disease called *saṭkriyā kāla* wherein the *doṣās* undergo a sequential dysrhythmia. The six stages are 1. *Sancaya* or accumulation of *doṣās*, 2. *Prakopa* or vitiation of *doṣās*, 3. *Prasara* or spread, 4. *Sthānasaṁśraya* or localisation, 5. *Vyakti* or manifestation and 6. *Bheda* or disruption i.e. chronicity and complications. The fourth *kriyākāla* or localisation of *doṣās* is considered the most critical stage when the vitiated *doṣās* while spreading tend to localize and stagnate at certain specific locations in the body which might be pre-exposed due to pre-existing defect or organ-tissue weakness, i.e. *kha-vaiguṇya*, primarily genetic or hereditary defect and secondarily acquired weakness due to a past disease.

संचयं च प्रकोपं च प्रसरं स्थानसंश्रयम् ।
व्यक्तिं भेदं च यो वेत्ति दोषाणां स भवेद्भिषक् ।।

S.Su 21/36

These six stages of pathogenesis are collectively termed as *kriyākāla*, i.e. the opportune time for therapeutic intervention. If the disease process is detected in one of the earlier phases, i.e. before *sthānasaṁśraya*, the disease process can be reversed by appropriate management beyond which the process becomes irreversible. Thus the knowledge of *kriyākāla* and ability of the physician to clinch the diagnosis early is of paramount importance. Early diagnosis and early intervention is the sole message of the concept of *kriyākāla*. An *Āyurvedic* physician has to acquire clinical acumen to make such a pre-clinical diagnosis for greater success as a therapist. For such an acumen the physician has to have a sense of close observation besides perfect doctor-patient rapport. *Caraka* rightly emphasizes that unless the physician succeeds to enter into the very innermost of his patient's personage with the help of his knowledge and wisdom he cannot successfully treat patients.

ज्ञान बुद्धि प्रदीपेन यो नाविशति तत्त्ववित् ।
आतुरस्यान्तरात्मानं न स रोगांश्चिकित्सति ।।

C.Vi 4/19

The Author of this book Dr. Parameswarappa S. Byadgi is a scholar and a capable teacher of *Āyurvedīya Vikṛti Vijñāna & Roga Vijñāna*. He is known to me for several years. I appreciate his understanding of the subject and the painstaking efforts to compile this important branch of *Āyurveda*. I congratulate the author for this brilliant scholarly work and wish that many more such useful books may come out from his versatile pen.

Jan. 26, 2007
6, Ganga Bagh, Lanka,
Varanasi-221 005

Prof. Ram Harsh Singh
Visiting Professor, WDU,
Republic of Korea,
Formerly Professor-Head, Kayachikitsa
and DEAN Faculty of Ayurved,
Benaras Hindu University,
Vice-Chancellor, Rajasthan Ayurved University,
Jodhpur

FOREWORD

I am very much glad to write foreword to the book entitled *''Parameswarappa's Āyurvedīya Vikṛti Vijñāna & Roga Vijñāna''* written by Dr. Parameswarappa. S. Byadgi, Lecturer, Department Of Vikriti Vigyan, Faculty of Ayurveda, Dhanwantari Bhawan, Institute of Medical Sciences, Banaras Hindu University,Varanasi-221005

Āyurvedic System of medicine deals with traditional approach towards diagnosis and management. This book describes vital tools which are essential components to understand and diagnose the disease accurately by *Āyurvedic* parameters. It comprises of subject which is essential to acquire complete knowledge on *Āyurvedic* diagnostics. *Vikṛti Vijñāna & Roga Vijñāna* is one of the clinical branches of *Āyurveda* deals with clinical methods and laboratory diagnosis. Book has been written as per CCIM syllabus. It is useful for undergraduate, post graduate and Ph.D scholars who are pursuing their studies in *Vikṛti Vijñāna & Roga Vijñāna.*

This is useful to students, teachers, researchers, practitioners and medical officers of *Āyurveda.* Definitely this book is a unique contribution towards *Āyurvedic* diagnosis and helps in learning and better understanding of the subject.

I appreciate the work of Dr. P. S. Byadgi for his excellent work to publish this book, which is a useful addition to the understanding of *Āyurvedic* diagnostics.

I wish him the bright future and expect more such useful books from his talented brain for the benefit of *Āyurvedic* fraternity

Date : 27.03.07
Place : BHU

Prof. Manjari Dwivedi
Dean, Faculty of Ayurveda
IMS, BHU, Varanasi

FOREWORD

I have been privileged to read *''Parameswarappa's Āyurvedīya Vikṛti Vijñāna & Roga Vijñāna''*, book written by my student Dr. P.S. Byadgi Lecturer, Department of Vikriti Vigyan, IMS, BHU, Varanasi. I found this a fascinating, vast provocative, deeply questioning book in relation to *Āyurvedic* diagnostics, which I think attracts students, teachers, researchers, medical officers and practitioners of *Āyurveda.* This book is written in 20 various chapters deals with the subjects ranging from understanding of the disease to diagnosis of diseases. *Vikṛti Vijñāna & Roga Vijñāna''* is one of the basic clinical subject which deals with clinical methods and laboratory diagnosis. This book fulfills both criteria. Chapters are designed in such a way that it helps to acquire the basic fundamentals of diagnostics and diagnostic tools. Author covers the syllabus of *Vikṛti Vijñāna* as per CCIM syllabus, which is useful for both undergraduate and postgraduate students of *Vikṛti Vijñāna & Roga Vijñāna.* I believe that this book will be a valuable source of information for the diagnosis and understanding of disease mechanism. Author has tried his level best to systematise the subject in a systematic manner to understand the concept of disease and its technique to diagnose disease. I know Dr. P.S. Byadgi since many years and appreciate his knowledge on *Vikṛti Vijñāna & Roga Vijñāna.* Work of Dr. P.S. Byadgi is very much appreciable in this regard and I congratulate him and expect more such books from his gifted hand.

Date : 23.03.07
Place : BHU

Prof. B.N. Upadhyay
Department of Kāyacikitsa
IMS, BHU, Varanasi

PREAMBLE

This book addresses the theory and practical aspects of how to diagnose the disease by using various diagnostic aids along with it also explains about understanding of the diseases in toto. In my opinion, that people don't perceive a problem in any tangible, applicable form until they appreciate that a solution exists and then they begin to develop interest and understand the problem in terms of the solution.

My prediction is based on observations that the *Āyurvedic* diagnostics is becoming less applicable due to advancement in scientific inventions in relation to diagnostics; still *Āyurveda* finds a place in clinical diagnostics. My intention is to illuminate a bright future about *Āyurvedic* practice and motivate *Āyurvedic* physicians to diagnose disease based on *Āyurvedic* principles. Despite advances in technological medicine, the history taking and physical examination still provide the correct final diagnosis in the majority of cases and remain the cornerstone of clinical medicine and it is the biggest strength of *Vikṛti Vijñāna and Roga Vijñāna*. Medical students spend a lot of time to learn these techniques. Clinical methods are taught in indoor patient department to teach the long case complete history and physical examination, despite its inefficiency and errors. *Āyurverdic Ācāryās* say that diagnostic accuracy depends on both mastery of knowledge and thorough practical training. So that students will acquire complete *Āyurvedic* knowledge to solve problem more expertly for the diagnosis of diseases. Core skills of communication, clinical examination, objective assessment, and planning relevant investigations and management are the major points discussed under *Vikṛti Vijñāna and Roga Vijñāna*.

Diagnosis involves gathering clinical information and then refining the probability of a particular diagnosis after acquiring

each piece of evidence. Such evidence can help medical teaching focus on diagnostic maneuvers with proven utility, discarding time honored but diagnostically unhelpful maneuvers.

While teaching clinical methods to the students I noted their difficulty in learning *Āyurvedic* clinical methods and felt that many texts of clinical skills used by students do not assist them, and indeed often add to their confusion. I attempted to determine whether this impression was correct, by examining basic clinical textbooks which are available in *Āyurvedic* fraternity. Discussion about the diagnostic process and clinical decision making, general interpretation of the accuracy and reliability of symptoms and signs, examination findings, information on disease frequency discussed in detail in various chapters.

Content of texts was weighted towards clinical methods and laboratory diagnosis to analyse perfectness in *Āyurvedic* diagnosis. Several texts included *Vikṛti Vijñāna and Roga Vijñāna* only partially, straying beyond the clinical skills focus, yet without properly integrating the results of tests into the process of diagnosis. Learning clinical skills is central to the medical course, that's why I strongly recommend this book for students to learn *Āyurvedic* diagnostics. Most of the books failed to integrate lessons from medical education research and available evidence about the effectiveness of aspects of the physical examination. Time efficient, selective clinical examination, without cutting corners that sacrifice diagnostic accuracy, is a complex skill that could be taught more directly using the principles of clinical reasoning and problem solving. It may be unrealistic to expect a single book to fulfill all of these expectations, but effort has been made to provide an approach and guidance to students toward further learning resources.

This book addresses the nuts and bolts and analytical side of *Āyurvedic* diagnostics. Its intent is to clear the haze surrounding the concepts of *Āyurvedic* diagnostics by describing the fundamental principles of diagnostics. The material in this book

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

is both broad and deep in relation to diagnosis of diseases.The text is presented in a way that should make it accessible to anyone. It is a suitable textbook for undergraduate and postgraduate training in the *Vikṛti Vijñāna and Roga Vijñāna*. It is said that books are never finished, but that they are just abandoned. Finally, it may have seemed a foolhardy mission for a single author to attempt to write a comprehensive text on *Vikṛti Vijñāna and Roga Vijñāna.*

The Importance of the Subject

Vikṛti Vijñāna and Roga Vijñāna is a crucially important clinical subject because of its unique approach towards *Āyurvedic* diagnostics. It is for this reason that there is a separate section was made in all the *Saṁhitās*.

Uniqueness of this Publication

The component of this book provides complete knowledge towards understanding of the factors which are essential in the manifestation of disease along with it explains the clinical methods for the diagnosis of diseases. It intends to provide a basic understanding of the *Āyurvedic* diagnostics to become a successful *Āyurvedic* physician. It is unique in providing information related to clinical methods and laboratory diagnosis according to *Āyurveda* and Modern Medicine. The primary focus is to generate interest among graduates of *Āyurveda* to adopt *Āyurvedic* diagnostics in their routine practice. The material has been organized meticulously in such a way that the student can easily understand, retain and reproduce it.

Intended Readers

Many devotees of *Āyurveda* may enjoy this book for the novelty of its fresh ideas and diagnostic challenge of *Āyurvedic* diagnostics. The intended readers of this book are the large and heterogeneous group of Students, Teachers, Research officers and Medical officers of *Āyurvedic* field.

How to use the Book

The book is divided in 20 chapters, which are almost independent and which can be utilized in parallel. Initial chapters deal with the basic components of diagnostics, latter chapters describe about the factors which are essential for the diagnosis of diseases. Appendix compiled at the end of the book consists of laboratory values of clinical significance, weights and measurement of normal body organs and significance of abnormal values

Acknowledgements

First, I thank all my family members for their continuous support while writing this book. My parents, Shivappa. N. Byadgi, and Puttavva. S. Byadgi and uncle Andaneppa N. B. and aunt Sunandavva. A. B, for educating me to learn about art of life along with unconditional support and encouragement to pursue my interests in my career. I am also thankful to all my sisters, brothers, brother in-law's, sister in-laws and grand mother, father in-laws, mother in-laws, for their encouragement throughout my career. I convey my heartfelt thanks to my wife Sujatha, Son Yateesh and Daughter Yoshita for their unconditional love, support, encouragement and patience, without their help it would not have been possible for me to finish the task smoothly. I express my sincere thanks to my colleague Mangalagowri Rao for her encouragement and help. I am glad to thank all my teachers for their valuable guidance since my childhood.

I am also greatly indebted to Prof. P. V. Sharma, Prof. Srikantha Murthy, Prof. Bhagawan Dash, Prof. R. K. Sharma, Prof. Harsh Mohan, Prof. R. H. Singh, Prof. M. Dwivedi, Prof. B. N. Upadhyay, Prof. C. B. Jha, Prof. N. P. Rai, Prof. S. D. Dube, Prof. S.B. Deshapande, Prof. B.P. Shaw, Prof. P.C. Tripathi, Prof. B.C. Jana, Prof. P.K. Debnath, Prof. Abichal Chattopadhyay, Prof. Prasanna Rao, Prof. G.B. Patil, Dr. B.K. Dwivedi, Dr. S.K.Tewari, who have inspired me. I express my sincere thanks to Director, IMS; Dean, Faculty of Ayurveda and to all my colleagues for their vital encouragement and support.

I am thankful to Dr. Prakash Hegde, Dr. Kishor Patwardhan, Dr. Apala Sengupta, Dr. Vijai Tilak, Dr. Muralidhar Paliwal, Dr. G. Meena, Dr. J. S. Tripathi, Dr. K.H.H.S.Murthy, Dr. O. P. Singh. Dr. Suresh. R.D. and Dr. S.K. Jaiswal.

Good will, love, affection and overwhelming enthusiasm has shown to me by my students for which I shall remain thankful to them.

I am thankful to Jauhari process for their kind co operation while composing my book. I am extremely thankful to Chaukhambha Sanskrit Sansthan for publishing my book.

Place : BHU, Varanasi
Date : 16.02.07
Mahashivaratri

Dr. Parameswarappa S. Byadgi
Lecturer
Department Of Vikriti Vigyan
Faculty of Ayurveda, Dhanvatari Bhawan
Institute of Medical Sciences
Banaras Hindu University,
Varanasi-221005
E-mail : psbyadgi@rediffmail.com
E-mail : shiva11972@yahoo.co.in

INTRODUCTION

The word *'vikṛti'* means change. Change may be in the form of either *vṛddhi* or *kṣaya*. The study of change in *doṣa, dūṣya, srotas, agni, kāla, bala, deśa, prakṛti, vaya,* etc. is called *vikṛti vijñāna*. This book is divided into two volumes. In first volume excusively about *vikṛti vijñāna*, under which 20 chapters are included. *Vikṛti vijñāna* deals with the factors which are essential to understand disease process as well for the diagnosis of diseases. It is very much necessary to understand the basic concepts, which are related to manifestation, diagnosis and prognosis of disease. In second volume exclusively about the *nidānā pañcaka* of diseases, which is very important for the diagnosis of diseases. So, it is essential to understand both *vikṛti vijñāna* & *roga vijñāna* in a proper manner to become successful clinician.

Doṣās may be subdivided into *śāririka doṣās* i:e *vāta, pitta* and *kapha* and *mānasika doṣās* i:e *raja* and *tama.*

वातपित्त श्लेष्माणास्तु खलु शरीर दोषाः ।
रजस्तमश्च मानसौ दोषौ । *C.Vi 6/5*

It is accepted by our *āchāryās* that without the involvement of *doṣās* diseases won't manifest in the body. That's why it is necessary to understand the normalcy (samatva) and abnormalcy (*kṣaya, vṛddhi, āvaraṇa)* of *doṣās* in detail to know about physiological and pathological state of *doṣās*. Equilibrium state of *doṣās* is responsible for the maintenance of normal physiological functions. Certain diseases manifest purely by *śāririka doṣās* i:e *jvara, atisāra, śopha, soṣa, nānātmaja vikāra* of *vāta, pitta* and *kapha* etc. Some diseases manifest due to vitiation in *mānasa doṣās* i:e *kāma, krodha, lobha, moha, irṣyā, mada, śoka, cittodvega, bhaya, harṣa* etc. But diseases may also manifest by simultaneous vitiation of both *śāririka* and *mānasika doṣās* i:e *apasmāra, unmāda* etc.

Depending on the nature of etiological factors *doṣās* moves from one tract to another and manifest various disorders. Since

no disease may manifest without the involvement of *doṣās*, that's why wise physician should recognize the symptoms of the *doṣās*, even though not mentioned and treat accordingly.

Understanding of *doṣavaha srotas* is essential to know the importance of *doṣās* in the development of disease. Root of origin and causative agent are the two main factors involved in the evolution of disease. It is accepted that disease is the outcome of imbalanced state of *doṣās*. That's why it is very much necessary to know in detail about *doṣās* and this can be achieved by systemic study.

Seven varieties of *dhātu's* are described in detail namely *rasa, rakta, māmsa, meda, asthi, majjā, śukra*. Seven types of *upadhātus* are produced by the *dhātu's* during metabolism are *stanya, rajas (rasa dhātu), kanḍara* and *sirās (rakta dhātu), vasā* and *sattvacā (māmsa dhātu), snāyu, sandhi* and *sveda (meda dhātu), danta (asthi dhātu), keśa (majjā dhātu)* and *ojas (śukra dhātu)*. During equilibrium state seven *dhātus* and *upadhātus* supports and nourishes the body. *Dhātu's* may undergo *vṛddhi* (increase) or *kṣaya* (depletion) depending on the nature of causative factors and produces various disorders. *Upadhātus* also produces diseases when they become vitiated by *doṣās* or due to abnormality in *dhātus*.

Food as well as *dhātus* manifest *malās* during the process of digestion and metabolism are called *śāririka mala* and *dhātu mala* respectively. During normal state *malās* performs normal functions like providing strength, eliminating unwanted substances etc. Abnormal state of *malās* either in the form of *vṛddhi* or *kṣaya* leading to development of various abnormalities in the body.

Agni is responsible for strength, health, longevity, vital breath and it determines the quantity of food to be consumed. The word *agni bala* is used to denote the superiority, mediocrity and inferiority nature of *agni* and accordingly it digest the good amount, moderate amount and less amount of food respectively. *Jaṭharāgni, dhātvāgni* and *bhūtāgni* are the main

agni's present inside the body and performs normal digestion and metabolism functions. *Jaṭharāgni* is the principle *agni* responsible for disease and health. During the process of digestion *jaṭharāgni* plays a vital role because it controlls the other *agni's* as well as it initiates the process of digestion and it is also called *Bhagavān īśhvara* (almighty god) and *pitta*. Due to its subtle nature it is very difficult to perceive him. Later digestion is controlled by *bhūtāgni* and *dhātwāgni*. Depending on the strength of *agni* it is divided into *sama* (normal), *viṣama* (irregular), *tikṣṇa* (powerful) and *manda* (mild). *Samāgni* state is a condition which is responsible for digestion of usual quantity of food. Other abnormal state of agni leads to development of various abnormalities in the body. Another kind of increase and decrease of the *dhātus* occur due to the debility and intensity of respective *'pācakāmsa'* present within the *dhātus*.

Srotasas present inside the body in a mess like network and helps for the transportation of nutrient substances to tissues and cells. Some people says that body is the conglomeration of *srotas* and these are innumerable in number. It is the pre-requisite for the maintenance of good health because without healthy *srotas* body cannot grow normally. *Doṣa-duṣya sammūrchanā* happens only during *sroto vaiṣamya* state and it is the main phenomenon in the development of disease. *Srotas* are mainly classified into *bahirmukha* (external path) and *antarmukha* (internal path). Four kinds of abnormalities arises in the *srotas* i:e *srotosañgha* (obstruction), *srotoatipravṛtti* (hyper function), *sroto vimārgagamana* (movements of contents from one channels to other channels) and *sroto sirāgranthi* (any kinds of abnormal growths inside the *srotas*).

Study of *srotas* sheds light understanding of various systems of the body. 25 kinds of *srotas* are described in detail namely *prāṇavaha srotas, udakavaha srotas, annavaha srotas, rasavaha srotas, raktavaha srotas, māmsavaha srotas, medavaha srotas, asthivaha srotas, majjāvaha srotas, śukravaha srotas, mūtravaha srotas, puriṣavaha srotas, svedavaha srotas, ārtavavaha srotas, stanyavaha srotas,*

manovaha srotas, vātavaha srotas, pittavaha srotas, kaphavaha srotas, sarvavaha srotas, samjñvaha srotas, svaravaha srotas and *ojovaha srotas.*

The concept of *kriyākāla* has been widely described in two separate entities as *ṛtu kriyākāla* and *vyādhi kriyākāla.* Under *ṛtu kriyākāla* normal physiological variations of *doṣa* in respective season has been discussed and accordingly certain measures are described in *ṛtucarya* to overcome the adverse effects. *Vyādhi kriyākāla* described by *Suśruta* gives an idea about the consecutive stages of the disease and accordingly preventive measures were described to over come complications. Early diagnosis of disease helps to cure the disease successfully without much discomfort in planning treatment. If physician able to detect the changes in early stages like *sancaya* (accumulation), *prakopa* etc. based on the manifestation of *doṣa* symptomatology and advises the preventive measures at that stage to prevent further stages, so that disease may not become stronger.

One who is suffering from misery, pain, discomfort, displeasure, distress, uneasiness, difficulty, uncomfortableness is called *vyādhi.* It may manifest due to various physical, emotional and mental causes. Many classifications has been made to understand the concept of *vyādhi* i:e based on *prabhāva, bala, adhiṣṭāna, kriyā, nimitta, āśaya, kāraṇa, mārga, karma, doṣa* etc. Complete knowledge of *vyādhi* is essential to plan suitable therapeutics to get desirable results.

Āma is a condition develops due to abnormal functions of *agni's.* It is an improperly or not having been properly processed during digestion and metabolism as a result undigested food subtances evolves in the form of *āma.* It initiates certain reactions inside the body and manifests *visūcikā* and *alasaka.* If this *āma* remains inside the gastro intestinal tract for longer duration get converted to *suktābhāva* as a result *āmaviṣa* manifest and develops reactions inside the body like poison.

When *āma* combines with *doṣa* and *dūṣya* it is called *sāma*

state, which is responsible for the genesis of diseases. *Āma* develops at various levels i:e at the level of *jaṭharāgni, dhātvāgni* and *bhūtāgni.* It is in the form of liquid, heavy, abnormal colour, slimy, thready, foulsmell, increased sourness, excess in quantity, increased turbidity. It is responsible for the development of pain and it is a powerful causative agent for the evolution of most of the diseases. *Sāma* and *nirāma* condition of *doṣa, dhātu, mala (śāririka* and *dhātu mala)* indicates pathological and physiological state of the body respectively. It may be understood by observing symptoms and signs of respective vitiations.

Janapadadhvamsa means mass people get afflicted with diseases due to vitiated air, water, land and season and destroy the whole region. These abnormalities may manifest due to abnormal movement of planets, calamities, sinful acts and such other factors which are capable of bringing abnormality in air, water, land and season. As a result various dreadful diseases manifest to whole locality and these disease can be managed with difficulty with proper assurance and medicaments.

Certain symptoms and signs manifest after the development of main disease due to excessive aggravation of involved *doṣās, dūṣyās,* etc. or by consumption of etiological factors in excess after the formation of main disease or not undergoing proper therapeutics is called *upadrava.* It may be a minor or major. Once the *upadrava* develops it indicates the severity of the disease. If the *upadrava* is mild to moderate then disease may becomes curable with difficulty provided if it is supported by other factors. Complete manifestation of *upadrava* indicates incurable nature or manageable nature of the disease.

Generally *upadrava* subsides once the main disease is cured. It modifies the course of the disease leading to severity of the condition. That's why treatment must be initiated as early as possible, if the *upadrava* is strong.

Eight major incurable diseases are described i.e. *vāta vyādhi, aśmari, kuṣṭha, meha, udara roga, bhagandara, arśa*

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

and grahaṇi. Difference of openion exist between Caraka, Suśruta and *Vāghbaṭa* in the nomenecature of *aṣṭamahāgada. Caraka* doesn't included *aśmari, bhagandara, arśa, grahaṇi* instead he mentioned *apasmāra, śopha, gulma, rājayakṣmā, vātavyādhi, kuṣṭha, madhumeha & udara roga. Suśruta* included *mūḍhagarbha* under *aṣṭamahāgada.* Knowledge of *mahāgada* is very much important to convey the prognosis of the disease. Other than eight major groups, certain diseases may be considered as *mahāgada* based on the nature of *upadrava* and *bala.* If all the *upadrava lakṣaṇās* observed along with depletion of *māmsa, śoṇita, bala* etc. leading to development of *mahāgada.*

Aṣṭanindita puruṣa means person who is not fulfilling the criteria to prescribe general principles of treatments. For these people special therapeutic procedures has to be designed to get success in treatment. Eight varieties are *atidīrgha, atihṛsva, atilomā, alomā, atikṛṣṇā, atigaura, atisthūla* and *atikṛśa. Gaṅgādhara* included 3 more to the above list i.e. *kubja, kāṇa, baṅghura.* These variations may be due to hormonal imbalance or hereditary defects.

Appearance of certain symptoms and signs indicates death of the patient is called *ariṣṭa.* Death may not be there in the absence of *ariṣṭa. Ariṣṭa* observed in patient is called *puruṣa samśraya ariṣṭa* and those observed via messenger, condition of patient house, physician observes certain things on his way to patient house etc. is called *puruṣamanāśṛta.* Knowledge of *ariṣṭa* is essential to understand the prognosis of the disease.

The human body has the ability to resist almost all types of organisms or toxins that tend to damage the tissues and organs. This capacity is called *vyādhikṣamatva.* Two kinds of *vyādhikṣamatva* described by *Cakrapāṇi* i:e one which helps to eliminate the causative agent and another one which is capable of preventing the manifestation of diseases. *Vyādhibala virodhītvam* does not develop unitl the body is first attacked by a bacterial disease or a toxin, often requiring weeks or months to develop.

Vyādhyutpāda pratibandhaka results from natural process, rather than from processes directed at specific disease organisms. All persons are not capable of resisting diseases. For example over obsese, over emaciated, whose mental faculties are weak etc. are unable to resist against diseases. Persons who are capable of resisting against diseases are *svastha,* consumption of proper amount of food, adaptation of daily routine, observation of good conduct and behavior, *sama prakṛti puruṣa, sarva sāra puruṣa, pravarasāra puruṣa, pravara saṁhanana, pravara pramāna, pravara āhāra śakti, pravara vyāyāma śakti, pravara sātmya, pravara satva, yauvana, sama doṣa, samāgni, samadhātu, sama mala, prasanna ātma, mana* and *indriya, svābhāva samsiddhi* etc.

Para ojas is one of the purest, finest form of *saptadhātus* and its abnormality leads to death and its quantity is 8 drops. Some people says it is the *upadhātu* of *Śukra.*

It is very best substance, soft, possesses the qualities of water, pure, slightly reddish with yellowish tinge, it is the first essential element of the embryo, the essence of *rasa dhātu* of the foetus and gets localised in the heart of the foetus before the development of other body parts. It resides in the heart and from their it circulates to all body parts via *ojovaha srotas* and helps to perform normal activities. Its decrease causes loss of strength, complexion, discomfort in mind and sense organs, and lastly death.

Aparaojas which is half *añjali* similar to that of *kapha,* circulates all over the body along with *rasadhātu,* confer the body with two kinds of strength i:e physical strength and strength to resist diseases. Three varieties of abnormalities develop namely *Ojokṣaya, ojovyāpat* and *ojo visramsa. Ojovaha srotas* carries the *para ojas* and *apara ojas* to their proper destinations. It's abnormality manifest due to *dhātu kṣaya, abhighāta* etc. *Hatuajasa jvara, ojo nirodhaja jvara, rājayakṣmā, prameha* etc. manifest due to abnormality in *ojovaha srotas.*

Five means of diagnosis (*nidāna pañcaka*) namely *nidāna,*

pūrvarupa, rupa, upaśaya and *samprāpti* are included under *roga parīkṣā*. Knowledge of *nidāna pañcaka* is essential for diagnosis, prognosis, treatment, differential diagnosis etc.

Roga parīkṣā is classified into various methods by various *ācāryās* namely *dvividha parīkṣā (pratyakṣa & anumāna), trividha parīkṣā (darśana, sparśana & praśna), trividha parīkṣā (pratyakṣa, anumāna, āptopadeśa), sad vidha parīkṣā (sparśa nendriya, śrotrendirya, cakṣurindriya, rasanendriya, ghrānendriya, praśna), aṣṭasthāna nirikṣaṇa, (nādi, mūtra, mala, jihvā, śabda, sparśa, dṛk, ākṛti), dasavidha parikṣā (prakṛti, vikṛti, sāra, saṁhanana, pramāna, satva, sātmya, āhara śakti, vyāyāma śakti, vaya)* and *Suśrutokta dvādaśa parikṣā (Āyu, vyādhi, ṛtu, agni, vaya, deha, bala, satva, sātmya, prakṛti, bheṣaja and deśa).*

It is very much essential to prescribe the therapy to the patient, which constitutes *kārya deśa* or the site for the administration of therapies with a view to bring back the normalcy among *doṣa, dhātu* etc. The purpose of examination is to obtain knowledge regarding the span of life, strength and the intensity of morbidity, because if a physician having not examined properly administers intensely potent drug suddenly, it may kill the patient. Weak patients are incapable of resisting strong therapies like medicaments dominating in *agni* and *vāyu mahābhūtas,* application of alkalies and heat (cauterization) and surgical operations. They may cause instantaneous death due to unbearable and over intense impulse of the drug. Keeping this in mind, the physicians should treat the weak patients with drugs which are unharmful, mild, delicate, heavy in progressive order. Mild medicaments should be prescribed to ladies because they have unstable, soft, bare and timid heart and they are delicate, weak and subordinate to others. In brief, prescribed therapy should not be injurious to the body and mind. Stronger therapies that are neither distressing during their digestion nor associated with serious complications may be administered slowly and gradually. Similarly, if weak therapies are administered to a strong individual having a serious disease without

proper examination, the disease does not get cured. Hence, the patient should be examined in respect of *prakṛti* (constitution), *vikṛti* (morbidity), *sāra* (excellence of *dhātus*), *saṁhanana* (compactness of organs), *pramāna* (measurements of the organs of the body), *sātmya* (suitability), *satva* (psychic conditions), *āhāra śakti* (power of intake and digestion of food), *vyāyāma śakti* (power of performing exercise) and *vaya* (ageing) in order to ascertain his strength and the intensity of the morbidity.

Āyu, vyādhi, ṛtu, agni, vaya, deha, bala, satva, sātmya, prakṛti, bheṣaja and *deśa* should be examined before planning line of treatment. Depending on the prognosis of the disease one should plan the line of treatment. The one who administer the therapeutic after proper assessment of tvelve factors, he will be able to save the people of the world from dreadful diseases.

Indo-Romanic Equivalents of Devanāgarī Alphabets
(Transliteration of Symbols)

स्वर (Vowels)

अ	a	ऌ	ḷri
आ	ā	ए	e
इ	i	ऐ	ai
ई	ī	ओ	o
उ	u	औ	au
ऊ	ū	अं	ṁ
ऋ	ṛ	अः	ḥ

व्यंजन (Consonants)

क्	k	ठ्	ṭh	ब्	b
क	ka	ठ	ṭha	ब	ba
ख्	kh	ड्	ḍ	भ् भ	bh, bha
ख	kha	ड	ḍa	म् म	m, ma
ग्	g	ढ्	ḍh	य् य	y, ya
ग	ga	ढ	ḍha	र	r
घ्	gh	ण्	ṇ	र	ra
घ	gha	ण	ṇa	ल् ल	l, la
ङ्	ṅ	त्	t	व् व	v, va
ङ	ṅa	त	ta	श्	ś
च्	c	थ्	th	श	śa
च	ca	थ	tha	ष	ṣ
छ्	ch	द्	d	ष	ṣa
छ	cha	द	da	स्	s
ज्	j	ध्	dh	स	sa
ज	ja	ध	dha	ह् ह	h, ha
झ्	jh	न्	n	क्ष	kṣ
झ	jha	न	na	क्ष	kṣa
ञ्	ñ	प्	p	त्र्	tr
ञ	ña	प	pa	त्र	tra
ट्	ṭ	फ्	ph	ज्ञ्	jñ
ट	ṭa	फ	Pha	ज्ञ	Jña

ABBREVIATION

C. I.	–	*Caraka Indriyasthāna*
C. Vi.	–	*Caraka Vimānasthāna*
C. Ci.	–	*Caraka Cikitsāsthāna*
C. Su.	–	*Caraka Sutrasthāna*
C. Śa.	–	*Caraka Śārirasthāna*
C. Ni.	–	*Caraka Nidānasthāna*
S. Su.	–	*Suśruta Sutrasthāna*
S. Ci.	–	*Suśruta Cikitsāsthāna*
S. Ni.	–	*Suśruta Nidānasthāna*
S. Utt.	–	*Suśruta Uttaratantra*
A. S. Su.	–	*Aṣṭāṅga Saṁgraha Sutrasthāna*
A. S. Ni.	–	*Aṣṭāṅga Saṁgraha Nidānasthāna*
A. H. Śā.	–	*Aṣṭāṅga Saṁgraha Sārirasthāna*
A. S. Ci.	–	*Aṣṭāṅga Saṁgraha Cikitsāsthāna*
A. H. Su.	–	*Aṣṭāṅga Hṛdaya Sutrasthāna*
A. H. Ni.	–	*Aṣṭāṅga Hṛdaya Nidānasthāna*
A. H. Ci.	–	*Aṣṭāṅga Hṛdaya Cikitsāsthāna*
A. H. Śā	–	*Aṣṭāṅga Hṛdaya Śārirasthāna*
M. Ni.	–	*Mādhava Nidāna*
K. S. Khi.	–	*Kāśyapa Saṁhitā Khilasthāna*
K. S. Sū.	–	*Kāśyapa Saṁhitā Sutrasthāna*
S. S. Pur.	–	*Śāraṅgadhara Saṁhita Purvakhanḍa*

CONTENT

Ch.No.	Name of the Chapter	Page No.
1	Doṣa	1-39
2	Doṣavaha Srotas	40-49
3	Dhātu	50-60
4	Mala	61-66
5	*Agni*	67-77
6	*Srotas*	78-118
7	*Kriyākāla*	119-128
8	*Vyādhi*	129-189
9	Āma	190-207
10	Janapadadhvaṁsa	208-213
11	Upadrava	214-227
12	Aṣṭa Mahāgada	228-237
13	Aṣṭa Nindita Puruṣa	238-244
14	Ariṣṭa	245-291
15	Vyādhikṣamatva	292-305
16	Ojovaha Srotas	306-313
17	Nidāna Pañcaka	314-371
18	Rogī Parīkṣā and Roga Parīkṣā	372-422
19	Daśavidha Parīkṣā	423-478
20	Suśrutokta Dvādaśa Parīkṣā	479-487
	Appendix	488-525
	Index	526-544

Chapter 1

दोष *(Doṣa)*

लोके वाय्वर्कसोमानां दुर्विज्ञेया यथा गतिः ।
तथा शरीरे वातस्य पित्तस्य च कफस्य च ।
क्षयं वृद्धिं समत्वं च तथैवावरणं भिषक् ।
विज्ञाय पवनादीनां न प्रमुह्यति कर्मसु ।

C.Ci 28/246-247

It is very difficult to understand the movements of wind, sun and moon, similarly the activities of *vāta, pitta* and *kapha* are difficult to ascertain. Physician must ascertain the various states of *doṣās* i.e. diminution, aggravation, equilibrium and occlusion of *doṣās*, then plan suitable therapeutics.

समत्व *(Equilibrium State of Doṣās)*

दोषधातुमलमूलं हि शरीरं, तस्मादेतेषां लक्षणमुच्यमानमुपधारय ।।

S.Su. 15/3

Doṣa, dhātu and *mala* are the main factors for the foundations of the body. That's why knowledge of these is very important.

वायुः पित्तं कफश्चोक्तः शारीरो दोषसंग्रहः ।
मानसः पुनरुद्दिष्टो रजश्च तम एव च ।।

C.Su. 1/57

Vāta, pitta and *kapha* are physical *doṣās* i.e. *śāririka doṣās* and *raja* and *tama* are the mental *doṣās* i.e. *mānasika doṣās*.

वाय्वाकाशधातुभ्यां वायुः । आग्नेयं पित्तम् । अम्भः पृथिवीभ्यां श्लेष्मा ।

A.S.Su. 20/1

Vāyu and *ākāśa mahābhūta* forms *vāta doṣa, agni bhūtā* forms *pitta* and *āpa* and *pṛthvi bhūtas* form *kapha*.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

दोष गुण *[Doṣa guṇa (Properties of Doṣas)]*

Guṇa of Vāta Doṣa

रूक्षः शीतो लघुः सूक्ष्मश्चलोऽथ विशदः खरः ।
विपरीतगुणैर्द्रव्यैर्मारुतः संप्रशाम्यति ।। *C.Su. 1/59*

Properties of *vāta* are rough, cold, light, subtle, mobile, nonslimy and coarse and is pacified by medicines having opposite qualities.

Guṇa of Pitta Doṣa

सस्नेहमुष्णं तीक्ष्णं च द्रवमम्लं सरं कटु ।
विपरीतगुणैः पित्तं द्रव्यैराशु प्रशाम्यति ।।

C.Su. 1/60

Properties of *pitta* are unctuous, hot, sharp, liquid, sour, mobile and pungent and relieved by medicines having opposite qualities.

Guṇa of Kapha Doṣa

गुरुशीतमृदुस्निग्धमधुरस्थिरपिच्छिलाः ।
श्लेष्मणः प्रशमं यान्ति विपरीतगुणैर्गुणाः ।।

C.Su. 1/61

Properties of *kapha* are heaviness, coldness, softness, unctuousness, sweetness, immobility and sliminess and are reconciled by therapies which are having opposite qualities.

Normal Functions of Doṣās

वात दोष *(Vāta Doṣa)*

तत्र, प्रस्पन्दनोद्वहनपूरणविवेकधारणलक्षणो वायुः पञ्चधा प्रविभक्तः शरीरं धारयति । *S.Su. 15/3*

Vāta supports the body by performing functions like movement, perception, filling, separation and retaining.

उत्साहोच्छ्वास निःश्वासचेष्टा धातुगतिः समा ।
समो मोक्षो गतिमतां वायोः कर्माविकारजम् ।। *C. Su. 18/49*

The normal functions of *vāta* are enthusiasm, inspiration, expiration, movements, normal formation of *dhātus,* and proper eliminations of excreta.

योगवाहः परं वायुः संयोगादुभयार्थकृत् ।
दाहकृत्तेजसा युक्तः शीतकृत् सोमसंश्रयात् ।। *C. Ci. 3/38-39*

When *vāta* combines with *agni* produces heat but in combination with *soma (kapha)* produces cold, that's why it is called *yogavāhi* (synergist).

पित्त दोष *(Pitta Doṣa)*

रागपत्क्योजस्तेजोमेधोष्मकृत् पित्तं पञ्चधा प्रविभक्तमग्निकर्मणाऽनुग्रहं करोति । *S.Su. 15/3*

Pitta supports the body by performing functions such as colouring, digestion, production of *ojas*, vision, intelligence body temperature along with other functions of *agni* and it is of five types.

दर्शनं पक्तिरूष्मा च क्षुत्तृष्णा देहमार्दवम् ।
प्रभा प्रसादो मेधा च पित्तकर्माविकारजम् ।। *C. Su. 18/50*

The normal functions of *pitta* are clarity in vision, good digestion, maintenance of body temperature, hunger and thirst, softness in body parts, lustre, happiness and intelligence.

कफ दोष *(Kapha Doṣa)*

सन्धिसंश्लेषणस्नेहरोपणपूरणबलस्थैर्यकृच्छ्लेष्मा पञ्चधा प्रविभक्त उदककर्मणाऽनुग्रहं करोति ।। *S.Su. 15/4*

Kāpha supports the body by performing functions like binding of joints, unction, healing, saturation, giving strength and stability to body and such other functions of water and it is of five types.

स्नेहो बन्धः स्थिरत्वं च गौरवं वृषता बलम् ।
क्षमा धृतिरलोभश्च कफकर्माविकारजम् ।। *C. Su. 18/51*

The normal functions of *kapha* are unctuousness, cohe-

sion, firmness, heaviness, potency, strength, forbearance, patience and absence of greed.

Abnormal Functions of vāta

कुपितस्तु खलु शरीरे शरीरं नाना विधैर्विकारैरुपतपति बलवर्ण सुखायुषामुपघाताय, मनोव्याहर्षयति, सर्वेन्द्रियाण्युपहन्ति, विनिहन्ति गर्भान् विकृतिमापादयत्यतिकालं वा धारयति, भय शोकमोह दैन्यातिं प्रलापाञ्जनयति, प्राणांश्चोपरुणद्धि । *C.Su. 12/8*

Abnormal *vāta* performs various afflictions to the body, there by it produces various diseases. It also affects the strength, complexion, happiness and longevity. It disturbs the functions of mind, afflicts all sense faculties, deforms and destroy the embryo for long. As a result it gives rise to fear, grief, confusion, anxiety and excessive delirium and finally stops the vital breath.

Abnormal Functions of Pitta

अग्निरेव शरीरे पित्तान्तर्गतः कुपिताकुपितः शुभाशुभानि करोति; तद्यथा– पक्तिमपक्तिं दर्शनमदर्शनं मात्रामात्रत्वमूष्मणः प्रकृतिविकृतिवर्णौ शौर्यं भयं क्रोधं हर्षं मोहं प्रसादमित्येवमादीनि चापराणि द्वन्द्वानीति ।। *C. Su. 12/11*

Agni is represented by *pitta* in the body and produces good or bad effects depending on its normal or abnormal state, i.e. digestion or indigestion, vision or loss of vision, normal or abnormal temperature, normal or abnormal complexion, valour and fear, anger and joy, confusion and clarity and other dual functions.

Abnormal Functions of Kapha

तच्छ्रुत्वा मरीचिवचः काव्य उवाच–सोम एव शरीरे श्लेष्मान्तर्गतः कुपिता-कुपितः शुभाशुभानि करोति; तद्यथा–दार्ढ्यं शैथिल्यमुपचयं कार्श्यमुत्साहमालस्यं वृषतां क्लीबतां ज्ञानमज्ञानं बुद्धिं मोहमित्येवमादीनि चापराणि द्वन्द्वानीति ।। *C. Su. 12/12*

Soma which is represented by *kapha* and gives rise to good or bad effects depending on its normalcy and abnormalcy i.e.

firmness and laxity, plumpness and emaciation, enthusiasm and laziness, potency and impotency, knowledge and ignorance, understanding and confusion and such other dual functions.

वातस्थान *(Locations of Vāta Doṣa)*

तत्र पक्वाशयः कटिः सक्थिनी पादावस्थि श्रोत्रं स्पर्शनं च वातस्थानानि । अत्र च पक्वाशयो विशेषेण । *A.S.Su. 20/1*

Intestines, waist, thighs, feet, bones, ears and skin. Intestines are the main seats.

पित्तस्थान *(Locations of Pitta Doṣa)*

नाभिरामाशयः स्वेदो लसीका रुधिरं चक्षुः स्पर्शनं च पित्तस्थानानि । अत्र नाभिर्विशेषेण । *A.S.Su. 20/1*

Umbilicus, stomach and duodenum, sweat, lymph, blood, eyes, touch (skin) and its main location is umbilicus.

कफस्थान *(Locations of Kapha Doṣa)*

उरः कण्ठः शिरः क्लोम पर्वाण्यामाशयो रसो मेदो घ्राणं रसनं च श्लेष्मस्थानानि । अत्राप्युःरोविशेषेण । *A.S.Su. 20/1*

Chest, throat, head, pancreas, joints, stomach and duodenum, *Rasadhātu, Medadhātu,* nose, tongue and its special location is chest.

इत्थमधोमध्योर्ध्वसन्निवेशिना दोषत्रयेण शरीरमागारमिव स्थूणात्रितयेन स्थिरीकृतम् । अतश्च दोषा देहस्य स्थिरीकरणात् स्थूणा इत्युच्यन्तेते । धारणा-द्धातवः । मलिनीकरणादाहारमलत्वाच्च मलाः । दूषणस्वभावाद्दोषा इति ।। *A.S.Su 20/1*

Body is firmly supported by *vāta, pitta* and *kapha doṣa,* which are situated in the lower, middle and upper portions respectively. It supports the body just like house is supported by three pillars. These are called pillars because these supports and maintains the firmness of the body. *Doṣās* also called *dhātus* because they support the body. *Doṣās* also called *malās* due to their vitiation property. One which pollutes the body is called

mala and these are the waste products of food and these are also called *doṣas* due to their tendency to vitiate others.

पञ्चवात *(Five Types of Vāta)*

प्राणोदानसमानाख्यव्यानापानैः स पञ्चधा ।
देहं तन्त्रयते सम्यक् स्थानेष्वव्याहतश्चरन् ।। *C. Ci 28/5*

प्राणोदानौ समानश्च व्यानश्चापान एव च ।
स्थानस्था मारुताः पञ्च यापयन्ति शरीरिणम् ।। *S. Ni. 1/12*

त एते प्रत्येकं पञ्चधा भिद्यन्ते ।
तद्यथा प्राणोदानव्यानसमानापानभेदैर्वायुः । *A.S.Su 20/2*

Vāta is divided into five sub types namely *prāṇa, udāna, vyāna, samāna* and *apāna vāta.*

प्राणवात *(Prāṇa Vāta)*

स्थानं प्राणस्य मूर्धोरः कण्ठजिह्वास्यनासिकाः ।
ष्ठीवनक्षवथूद्गारश्वासाहारादि कर्म च ।। *C. Ci 28/6*

तत्र प्राणो मूर्द्धन्यवस्थितः कण्ठोरश्चरो बुद्धीन्द्रियहृदयमनोधमनीधारणष्ठीवनक्षवथूद्गारप्रश्वासोच्छ्वासान्नप्रवेशादिक्रियः । *A.S.Su 20/2*

यो वायुर्वक्त्रसञ्चारी स प्राणो नाम देहधृक् ।
सोऽन्नं प्रवेशयत्यन्नः प्राणांश्चाण्यवलम्बते ।।
प्रायशः कुरुते दुष्टो हिक्काश्वासादिकान् गदान् । *S. Ni. 1/13-14*

Locations

Head (main seat), throat, chest, tongue, mouth and nose.

Functions

- Maintenance of intellect, sense faculties, heart, mind and blood vessels.
- Helps for expectoration, sneezing, belching, inspiration, expiration, swallowing of food and such other similar functions.

Vāta which moves in the mouth is known as *prāṇa*. It supports the body and helps for the movement of ingested food and maintains the functions of *prāṇa*.

Diseases

Hikkā, śvāsa, kāsa, rājayakṣmā, svarabheda, urakṣata, mānasa vikāra etc.

उदान वात *(Udāna Vāta)*

उदानस्य पुनः स्थानं नाभ्युरः कण्ठ एव च ।
वाक्प्रवृत्तिः प्रयत्नोर्जो बलवर्णादि कर्म च ।। *C. Ci 28/7*

उदान उरस्यवस्थितः कण्ठनासिका-नाभिचरो वाक्प्रवृत्तिप्रयत्नोर्जाबलवर्णस्रोतः प्रीणनधीधृतिस्मृतियनोबोधनादिक्रियः । *A.S. Su 20/2*

उदानो नाम यस्तूर्ध्वमुपैति पवनोत्तमः ।
तेन भाषितगीतादिविशेषोऽभिप्रवर्तते ।।
उर्ध्वजत्रुगतान् रोगान् करोति च विशेषतः । *S. Ni. 1/14-15*

Locations

Chest (mains seat), throat, nose and umbilicus.

Functions

- It is also called *pavanottama* and moves in upward direction is known as *udāna*.
- Helps for production of speech, singing activities, valour, strength, complexion, nourishing the tissue pores, discrimination, courage, memory, awakening of the mind and such other functions.

Diseases

Ūrdhvajatṛugata i.e. diseases of head, nose, mouth, eyes, ears, neck.

व्यान वात *(Vyāna Vāta)*

देहं व्याप्नोति सर्व तु व्यानः शीघ्रगतिनृणाम् ।
गतिप्रसारणाक्षेपनिमेषादिक्रियः सदा ।। *C. Ci 28/9*

व्यानो हृद्यवस्थितः कृत्स्नदेहचरः शीघ्रतरगतिः गतिप्रसारणाकुञ्चनोत्क्षेपनिमेषोन्मेषजृम्भणान्नास्वादनस्रोतोविशोधनस्वेदासृक्स्रवणादिक्रियो योनौ च

शुक्रप्रतिपादनो विभज्य चान्नस्य किट्टात् सारं तेन क्रमशो धातूंस्तर्पयति ।

A.S.Su 20/2

कृत्स्नदेहचरो व्यानो रससंवहनोद्यतः ।
स्वेदासृक् स्रावणश्चापि पञ्चधा चेष्टयत्यपि ।
क्रुद्धश्च कुरुते रोगान् प्रायशः सर्वदेहगान् ।। *S. Ni. 1/17-18*

Location

Heart (main seat) and pervaded all over the body.

Functions

- Moves with great speed.
- Helps for locomotory activities, extension, contraction, upward movement, downward movement, side ward movement, opening and closing of eyelids, yawning, identifies the taste of food, purification of channels, causing the flow of sweat and blood, helps for the proliferation of sperms inside the female genital tract, divides the nutrient portion and waste product of the food, and nourishes all the *dhātus* in a proper manner by supplying necessary nutrients to all cells and tissues.
- It circulates the *rasa* to the entire body.

Diseases

Pakṣāghāta, ardita, apatānaka, apatantraka, prameha, śukradoṣa etc.

समान वात *(Samāna Vāta)*

स्वेददोषाम्बुवाहीनि स्रोतांसि समधिष्ठितः ।
अन्तरग्नेश्च पार्श्वस्थः समानोऽग्निबलप्रदः ।। *C. Ci 28/8*

समानोऽन्तरग्निसमीपस्थस्तत्सन्धुक्षणः पक्वामाशयदोषमलशुक्रार्तवाम्बुवहः स्रोतोविचारी तदवलम्बनान्नधारणपाचनविवेचनकिट्टाधोनयनादिक्रियः ।

A.S.Su 20/2

आम पक्वाशयचरः समानो वह्निसङ्गतः ।
सोऽन्नं पचति तज्जांश्च विशेषान्विनिक्तिहि ।।
गुल्माग्निसादातीसारप्रभृतीन् कुरुते गदान् । *S. Ni. 1/16-17*

Location

- Near the digestive fire i.e. *agni* (main seat) moves inside the stomach, intestines, *śvedavaha srotas, doṣa vaha srotas, ambu vaha srotas, śukravaha srotas, ārtavavaha srotas.*

Functions

- Promotes the power of digestion.
  Supports the functions of organs wherever it moves, helps for the retainment of food in the alimentary tract, separates the essence from waste products and helps for the downward movement of waste products and such other functions.

Diseases

Gulma, agnisāda, atisāra, grahaṇi roga, grahaṇi gada, agnimāndya, ajīrṇa, pravāhikā etc.

अपान वात *(Apāna Vāta)*

वृषणौ वस्तिमेढ्रं च नाभ्यूरु वंक्षणौ गुदम् ।
अपानस्थानमन्त्रस्थः शुक्रमूत्रशकृन्ति च ।।
सृजव्यार्तवगर्भौ च युक्ताः स्थानस्थिताश्चते ।
स्वकर्म कुर्वते देहो धार्यते तैरनामयः ।। *C. Ci 28/10-11*

अपानस्त्वपानस्थितो बस्तिश्रोणिमेढ्रवृषणवङ्क्षणोरुचरो विण्मूत्र-शुक्रार्तवगर्भनिष्क्रमणादिक्रिय इति ।। *A.S.Su 20/2*

पक्वाधानालयोऽपानः काले कर्षति चाप्यधः ।
समीरणः शकृन्मूत्रं शुक्रगर्भार्तवानि च ।।
क्रुद्धश्च कुरुते रोगान् घोरान् बस्तिगुदाश्रयान् ।। *S. Ni. 1/19*

Location

- Rectum (main seat), large intestine, two testicles, urinary bladder, phallus, umbilicus, thighs, groin, anus and colon.

Functions

- Elimination of faecal matter, urine and menstrual fluid.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

- Helps for the ejaculation of *śukri*.
- Helps for parturition of foetus.

Diseases

- Diseases of bladder and rectum, *mūtrāghāta, mūtrakṛcchra, aśmari, arśa, bhagandara, klaibya, pradara, mūḍhagarbha, prameha, śukradoṣa* etc.

पञ्चपित्त *(Five Types of Pitta)*

पाचकरञ्जकसाधकालोचक भ्राजकत्वभेदैः पित्तम् । *A.S.Su 20/3*

- *Pitta* is divided into five subtypes namely *pācaka, rañjaka, sādhaka, alocaka* and *bhrājaka pitta.*

पाचक पित्त *(Pācaka Pitta)*

तत्र यदामाशय-पक्वाशयमध्यस्थं पञ्चमहाभूतात्मकत्वेऽपि तेजोगुणोत्कर्षात् क्षपितसोमगुणं ततश्च त्यक्तद्रवस्वभावं सहकारिकारणैर्वायुक्लेदादिभिरनुग्रहाद्दहन-पचनादिक्रियया लब्धाग्निशब्दं पित्तमन्नं पचति सारकिट्टौ विभजति शेषाणि च पित्तस्थानानि तत्रस्थमेवानुगृह्णाति तत् पाचकमित्युच्यते । *A.S.Su 20/3*

Location

It resides between the *āmāśaya* and *pakvāśaya.*

Properties

It is composed of five *mahābhūtās*, out of which *tejobhūta* is predominant and *āpabhūta* is less predominant, that's why it is devoid of the qualities of liquids. By the support of *vāta, kledata* (moistureness) and others it performs its normal functions.

Functions

It performs the digestion and metabolic activities, hence it is called *agni*. It transforms the food substances into usable form for the nutritions of cells and tissues.

It separates the essence and waste products of the digestion. Residing in its own place, it supports the other *pittās* to perform their normal functions and also *dhātvāgni's.*

Diseases

Grahaṇi roga, grahaṇi gada, agnimāndya, ajīrṇa, alasaka, atiśāra, udara roga, arśa etc.

रञ्जक पित्त *(Rañjaka Pitta)*

आमाशयस्थं तु रसस्य रञ्जाद्रञ्जनाकम् । *A.S.Su 20/3*

Location

Āmāśaya

Functions

It imparts red colour to *rasa.*

Diseases

Kāmalā, Halīmaka, Pāṇḍu, etc.

साधक पित्त *(Sādhaka Pitta)*

हृदयस्थं बुद्धिमेधाभिमानोत्साहैरभिप्रेतार्थसाधनात्साधकम् ।

A.S.Su 20/3

Location

Heart

Functions

It is the substance present in heart helps for achieving goals. Discrimination, intelligence, pride and enthusiasm all depend on *sādhaka pitta.*

Diseases

Hṛdroga, Mānasa vikāra etc.

आलोचक पित्त *(Ālocaka Pitta)*

दृष्टिस्थं रूपालोचनादालोचकम् । *A.S.Su 20/3*

Location

Eyes

Functions

It helps for vision

Diseases

Disorders of eye

भ्राजक पित्त *(Bhrājaka Pitta)*

त्वक्स्थं [illegible]घौ [illegible]जनात् भ्राजकम् ।
तदभ्यङ्ग[illegible]र्षकालेपादीन पाचयति छायाश्च प्रकाशयति ।।

A.S.Su 20/3

Location

Skin

Functions

It is responsible for expression of colour. It helps to absorb & digest the substances used in the form of oil massage, water bath, application of paste or unguents. It reflects the complexion.

Diseases

Kuṣṭha, Visarpa, Vāta rakta. etc.

पञ्चकफ *(Five Types of Kapha)*

अवलम्बकक्लेदकबोधकतर्पकश्लेषकत्वभेदैः श्लेष्मा । *A.S.Su 20/4*

Kapha is divided into five subtypes namely *avalambaka, kledaka, bodhaka, tarpaka* and *śleṣaka.*

अवलम्बक कफ *(Avalambhaka Kapha)*

सतूरस्थः स्ववीर्येण त्रिकस्यान्नवीर्येण च सह हृदयस्य च शेषाणां च श्लेष्मस्थानानां तत्रस्थ एवोदकर्मणावलम्बनादवलकम्बक इत्युच्यते ।

A.S.Su 20/4

Location

Chest

Functions

- It helps to perform smooth functions around the shoulders, arms, neck. It helps to heart to perform its normal functions by its nourishing property.

- It supports the other *kaphās* to carry out their routine work by contributing the properties of water.
- It supports the body.

Diseases

Rājayakṣmā, Hṛdroga, Avabhāhuka, Viśvāci, Kāsa, etc.

क्लेदक कफ *(Kledaka Kapha)*

आमाशयस्थितोऽन्नसङ्घातस्य क्लेदनात् क्लेदकः । *A.S.Su 20/4*

Location

Āmāśaya (Stomach)

Functions

Moisten the solid food

Diseases

Arocaka, Ajīrṇa, Āmavāta etc.

बोधक कफ *(Bodhaka Kapha)*

रसनास्थः सम्यग्रसबोधनात् बोधकः । *A.S.Su 20/4*

Location

Tongue

Function

Helps for the appreciation of taste.

Disease

Arocaka, Arasajñatā, Aśyavairasya, Aśraddhā, Jvara, etc.

तर्पक कफ *(Tarpaka Kapha)*

शिरस्थश्चक्षुरादीन्द्रियतर्पणात् तर्पकः । *A.S.Su 20/4*

Location

Head

Functions

Nourishes the sense organs

Diseases

Endriyaka roga, Pakṣāghāta etc.

श्लेषक कफ *(Śleṣaka Kapha)*

पर्वस्थोऽस्थिसन्धिश्लेषणात् श्लेषक इति । *A.S.Su 20/4*

Location

Joints

Functions

Provides lubrication to joints

Diseases

Sandhivāta, Āmavāta, Vātarakta etc.

चय & प्रकोप *(Caya and Prakopa)*

एवममीषु स्थानेषु भूयिष्ठमविष्कृताः सकलशरीरव्यपिनोऽपि वातपित्त-श्लेष्माणो वर्तन्ते । तेषां वृद्धिर्हि द्वेधा । चयप्रकोपभेदेन । *A.S.Su 20/5*

अत ऊर्ध्वमतिवृद्धानां दोषधातुमलानां लक्षणं वक्ष्यामः ।
वृद्धिः पुनरेषां स्वयोनिवर्धनात्युपसेवनाद्भवति । *S.Su 15/13*

Vāta, pitta and *śleṣma* are circulating all over the body and observed abundandantly in certain places. *Vṛddhi* is of two types i.e. (i) *caya* and (ii) *prakopa*.

वात चय *(Vāta Caya)*

तत्रोष्णगुणोपहिता रूक्षादयो वायोः सञ्चयमापादयन्ति । *A.S.Su 20/5*

Rūkṣādi qualities of *vāta* if associates with *uṣṇa* properties leads to *vāta sañcaya*.

वात प्रकोप एवं प्रशम *(Vāta Prakopa and Vāta Praśama)*

शीतगुणोपहिताः प्रकोपमुष्णगुणोपहिताः स्निग्धादयः प्रशमम् ।

A.S.Su 20/5

Rūkṣādi qualities of *vāta* if associates with *śita* properties leads to *vāta prakopa*.

Snigdhādi qualities of *vāta* if associates with *uṣṇa* leads to *vāta praśama*.

पित्तसंचय, पित्त प्रकोप एवं पित्त प्रशम *(Pitta Sañcaya, Pitta Prakopa and Pitta Praśama)*

शीतगुणोपहितास्तीक्ष्णादयः पित्तस्य चयमुष्ण गुणोपहिताः कोपंशीत-गुणोपहिता मन्दादय प्रशमम् । *A.S.Su 20/5*

Tīkṣṇādi qualities of *pitta* if associates with *śita* causes *pitta sancaya*. *Tīkṣṇādi* qualities of *pitta* if associates with *uṣṇa* leads to *pitta prakopa*. *Śitādi* qualities of *pitta* if associates with *mandatā* (slowness) leads to *pitta praśama*.

कफ संचय, कफ प्रकोप एवं कफ प्रशम (*Kapha Sañcaya, Kapha Prakopa and Kapha Praśama)*

शीतगुणोपहिताः स्निग्धादयः कफस्य चयमुष्णगुणोपहिताः कोपं तथा तु रूक्षादयः प्रशमम् ।। *A.S.Su 20/5*

Snigdhādi qualities of *kapha* if associated with *śita* causes *Kapha sancaya*. *Snigdhādi* qualities of *kapha* if associates with *uṣṇa* properties leads to *kapha prakopa*. *Rūkṣādi* qualities of *kapha* if associates with *uṣṇa* brings pacification in *kapha*.

दोष वैषम्य एवं साम्यता *(Doṣa variations and normalcy)*

दोषाः प्रवृद्धाः स्वं लिङ्गं दर्शयन्ति यथाबलम् ।
क्षीणा जहति लिङ्गं स्वं, समाः स्वं कर्म कुर्वते ।। *C. Su 17/62*

Doṣās, if aggravated manifest signs and symptoms in accordance with degree of aggravation i.e. excessive, moderate and slight aggravation of the *doṣās* reflect itself in the form of excessiveness, moderateness and slightness (weakness) of the signs and symptoms.

Doṣās, if diminished manifest signs and symptoms in a feeble manner or cease to manifest even their normal signs and symptoms. Diminished state of *doṣās* are not capable of vitiating other *dhātus* as a result disease will not manifest. But once

doṣās ceases its normal functions it will disturb the entire physiological functions as a result it may cause diseases or diminution of the *doṣās* may not be capable to counter act the pathogenetic factors, that's why person will suffer from diseases.

Equilibrium state of *doṣās* represents healthy state of the body and *doṣās* operates their own functions normally.

Sixty-two varieties of permutation and combination of *doṣās* definitely manifest symptomatology.

वात वृद्धि लक्षण *(Vāta Vṛddhi Lakṣaṇa)*

तत्र, वातवृद्धौ वाक्पारुष्यं कार्श्यं काष्यर्यं गात्रस्फुरणमुष्णाकामिता निद्रानाशोऽल्पबलत्वं गाढवर्चस्त्वं च । *S.Su 15/13*

कार्श्यकाष्यगात्रकम्पस्फुरणोष्णकामिता संज्ञानिद्रानाशबलेन्द्रियोपघातास्थिशूलमज्जाशोष मलसङ्गाध्मानाटोपमोहदैन्यभय शोकप्रलापादिभिर्वृद्धोः वायुः पीडयति । *A.S.Su 19/3*

तथा खरपरुषविशदसुषिरारुणवर्णकषायविरसमुखत्वशोषशूलसुप्तिसङ्कोचनस्तम्भनखञ्जतादीनि च वायोः कर्माणि; तैरन्वितं वातविकारमेवाध्यवस्येत् ।। *C.Su 20/12*

1. *Kārśya* - Emaciation
2. *Kārṣṇya* - Blackish discoloration
3. *Gātra sphūraṇa* - Throbbing sensation in body parts
4. *Gātra kampa* - Tremors
5. *Uṣṇa kāmita* - Desire for warmthness
6. *Sañjnā* - Loss of Consciousness
7. *Nidrānāśa* - Loss of sleep
8. *Alpa balatva* - Decrease in strength
9. *Gāḍa varca* - Hard Stools
10. *Indriyopaghāta* - Diminution of function of sensory faculties
11. *Asthiśūla* - Pain in the bones
12. *Majjā śoṣa* - Diminution of bone marrow

13. *Mala saṅga* - Constipation
14. *Ādhmana* - Distension of abdomen due to *vāta*
15. *Āṭopa* - Gurgling sound in the intestine
16. *Moha* - Delusion
17. *Dainya* - Timidity
18. *Bhāya* - Fear
19. *Śoka* - Grief
20. *Pralāpa* - Delirium
21. *Vāk pāruṣya* - Harshness of Speech
22. *Sramsa* - Looseness
23. *Bhramsa* - Dislocation
24. *Vyāsa* - Expansion
25. *Saṅga* - Obstruction
26. *Bheda* - Separation
27. *Sāda* - Depression
28. *Harṣa* - Excitation
29. *Tarṣa* - Thirst
30. *Varta* - Circular movement
31. *Cala* - Motion
32. *Toda* - Piercing pain
33. *Vyathā* - Pain or discomfort
34. *Ceṣṭā* - Increased activities
35. *Khara* - Coarseness
36. *Paruṣa* - Harshness
37. *Viśada* - Non Sliminess
38. *Suṣira* - Porousness
39. *Aruṇa varṇa* - Reddish lustre
40. *Kaṣāya rasa* - Astringent taste in mouth
41. *Viraṣa mukha* - Tastelessness in mouth
42. *Śoṣa* - Wasting
43. *Śūla* - Various kinds of pain
44. *Supti* - Numbness
45. *Sankoca* - Contraction
46. *Stambha* - Rigidity

47. *Khañja* - Lameness
48. Increase in qualities and actions of *vāta*

Proper examination is essential to know the condition of the *doṣās*.

पित्त वृद्धि लक्षण *(Pitta Vṛddhi Lakṣaṇa)*

पित्तवृद्धौ पीतावभासता संतापः शीतकामित्वमल्पनिद्रता मूर्च्छा बलहानिरिन्द्रियदौर्बल्यं पीतविण्मूत्रनेत्रत्वं च । *S.Su 15/13*

पीतत्वग्ग्लानीन्द्रियदौर्बल्यौजोविस्रंसशीताभिलाष दाहतिक्तास्यतातृण्मूर्च्छाल्पनिद्रताक्रोधादिभिः पित्तम् । *A.S.Su 19/3*

तद्यथा—दाहौष्ण्यपाकस्वेदक्लेदकोथकण्डूस्रावरागा यथास्वं च गन्धवर्णरसाभिनिर्वर्तनं पित्तस्य कर्माणि; तैरन्वितं पित्तविकारमेवाध्यवस्येत् ।। *C.Su 20/15*

1. *Pitāvabhāsatā* - Yellowish discolouration of the body
2. *Santāpa* - Increased body temperature
3. *Śitakāmitva* - Desire for cold things
4. *Alpanidratā* - Disturbed sleep or diminished sleep
5. *Mūrcchā* - Fainting
6. *Balahāni* - Loss of strength
7. *Indriya dourbalya* - Weakness in sense organs
8. *Pitaviṇmūtranetratvam* - Yellowish discolouration of stool, urine, eyes.
9. *Glāni* - Fatigue
10. *Ojovisramsa* - Displacement of Ojas
11. *Dāha* - Burning sensation
12. *Tiktāsyatā* - Bitter taste in mouth
13. *Tṛṣṇā* - Thirst
14. *Krodha* - Anger
15. *Pāka* - Suppuration
16. *Sveda* - Excessive perspiration
17. *Kleda* - Sloughing

18. *Kotha* - Putrification
19. *Kaṇḍu* - Itching
20. *Srāva* - Discharge
21. *Rāga* - Redness
22. *Yathāsvam ca gandha varṇa rasā bhi nirvartanam* - Exhibition of inherent smell i.e. fishy smell, all colours except white and red, pungent and sour taste
23. Enhanced qualities of *pitta* along with excacerbated functions.

कफ वृद्धि लक्षण *(Kapha Vṛddhi Lakṣaṇa)*

श्लेष्मवृद्धौ शौक्ल्यं शैत्यं स्थैर्यं गौरवमवासादस्तन्द्रा निद्रा सन्धिविश्लेषश्च ।। *S.Su 15/13*

श्वैत्यशैत्यस्थौल्यालस्यगौरवाङ्गसादस्रोतः पिधानमूर्च्छातन्द्रा निद्राश्वासकासप्रसेकहृल्लासाग्निसादसन्धिविश्लेषादिभिः श्लेष्मा ।। *A.S.Su 19/3*

तद्यथा—श्वैत्यशैत्यकण्डूस्थैर्यगौरवस्नेहसुप्तिक्लेदोपदेहबन्धमाधुर्यचिरकारित्वानि श्लेष्मणः कर्माणि; तैरन्वितं श्लेष्मविकारमेवाध्यवस्येत् ।। *C.Su 20/18*

1. *Śouklyam* - Whitish discolouration
2. *Śaityam* - Coldness
3. *Sthairyam* - Sluggish or absence of movements
4. *Gaurava* - Heaviness
5. *Avasāda* - Debility
6. *Tandrā* - Stupor
7. *Nidrā* - Sleep
8. *Sandhi viśleṣa* - Looseness in joints
9. *Sthaulya* - Obesity or plumpness
10. *Ālasya* - Fatigue
11. *Srotaḥ pidhāna* - Obstruction in channels
12. *Mūrchā* - Fainting
13. *Śvāsa* - Difficulty in breathing

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

14. *Kāsa* - Cough
15. *Praseka* - Excessive salivation
16. *Hṛllāsa* - Nausea
17. *Agnisāda* - Weakness in digestive functions
18. *Kaṇḍu* - Itching
19. *Sneha* - Unctuousness
20. *Supti* - Numbness
21. *Kleda* - Stickiness
22. *Upadeha* - Accumulation of waste substances over body
23. *Bandha* - Obstruction to normal path
24. *Mādhurya* - Sweet taste in mouth
25. *Cirakāritva* - Chronicity of the diseases.
26. Excacerbation of normal qualities and properties

वात क्षय लक्षण *(Vāta Kṣaya Lakṣaṇa)*

तत्र, वातक्षये मन्दचेष्टताऽल्पवाक्त्वमप्रहर्षो मूढसंज्ञता च । *S.Su 15/7*

प्रसेकारुचिहृल्लाससंज्ञामोहाल्पावाक्चेष्टताप्रहर्षाङ्गसादाग्निवैषम्यादिभिः क्षीणोवायुः पीडयति । *A.S.Su 19/5*

1. *Manda ceṣṭatā* - Diminished activities
2. *Alpa vak* - Speak less or loss of speech
3. *Apraharṣa* - Lack of excitation
4. *Mūḍha sañjatā* - Diminished mental faculties
5. *Praseka* - Excessive salivation
6. *Aruci* - Anorexia
7. *Hṛllāsa* - Nausea
8. *Sanjñā* - Loss of consciousness
9. *Moha* - Delusion
10. *Aṅga sāda* - Debility
11. *Agni vaiṣamya* - Disorders of digestion
12. Diminution of qualities and properties of *vāta*

पित्त क्षय लक्षण *(Pitta Kṣaya Lakṣaṇa)*

पित्तक्षये मन्दोष्माग्निता निष्प्रभता च । *S.Su 15/7*

स्तम्भशैत्यानियततोदारोचका विपाकाङ्गपारुष्यकम्पगौरवनखनयनशौक्ल्यादिभिः पित्तम् । *A.S.Su 19/5*

1. *Mandoṣmatā* - Diminished body temperature
2. *Mandāgnitā* - Sluggish digestive functions
3. *Niṣprabhatā* - Loss of complexion
4. *Stambha* - Stiffness
5. *Śaitya* - Coldness
6. *Aniyata toda* - Irregular pains
7. *Arocaka* - Anorexia
8. *Avipāka* - Indigestion
9. *Aṅga pāruṣya* - Roughness in body parts
10. *Kampa* - Tremors
11. *Gaurava* - Heaviness
12. *Nakha, nayana śouklyam* - Whitish discolouration of nails and eyes.
13. Diminished qualities and properties of *pitta*

कफ क्षय लक्षण *(Kapha Kṣaya Lakṣaṇa)*

श्लेष्मक्षये रूक्षताऽन्तर्दाह आमाशयेतरश्लेष्माशयशून्यता सन्धिशैथिल्य (तृष्णा दौर्बल्यं प्रजागरणं) च ।। *S.Su 15/7*

भ्रमोद्वेष्टनानिद्राङ्गमर्दपरिप्लोषतोद दवादाहस्फोटनवेपनधूमायनसन्धिशैथिल्य-हृदयद्रवश्लेष्माशयशून्यातादिभिः श्लेष्मा ।। *A.S.Su 19/5*

1. *Rūkṣatā* - Dryness in body
2. *Antardāha* - Burning sensation inside
3. *Amāseyatara śleṣma sūnyatā* - Emptiness of śleṣma in *āmāśaya* (stomach) and other places of *kapha*
4. *Sandhi śaithilya* - Looseness of joints
5. *Tṛṣṇā* - Thirst
6. *Daurbalya* - Debility
7. *Prajāgaraṇa* - Loss of sleep in night
8. *Bhrama* - Giddiness
9. *Udveṣṭana* - Twitching pain
10. Aṅgamarda - Body aches

11. *Pariploṣa* - Mild burning sensation
12. *Toda* - Pricking pain
13. *Dava Dāha* - Localised burning sensation
14. *Sphoṭana* - Bursting
15. *Vepana* - Tremors
16. *Dhūmāyana* - Hot fumes comes out from mouth
17. *Hṛdayadrava* - Palpitations
18. Reduction in qualities and properties of *kapha*

आवरण (*Āvaraṇa*)

तस्मात् त्रिष्वपि दोषेषु वायुरेव उक्तन्यायेन प्रधानम् अतः कुपितः पित्तकफौ समुदीर्य्य ताभ्यामावृतमार्गोऽपि तत्र तत्र प्रदेशे गदान् करोति । तथा रसादीश्च तत्र तत्र क्षिपन् संशोषयेत् । *C.Ci 28/59-60 (Cakrapāṇi)*

All the three *doṣās* circulate all over the body through channels. Out of three *vāta* having specific property enters the minutest channels of the body. That's why *vāta* is said to be powerful one. Inspite of getting occlusion by *pitta, kapha, āma* etc. *vāta* is capable of scattering the *pitta, kapha* to different body parts and causes diseases by favoring *doṣa duṣya sammurchanā* in occluded *srotas. Vāta* also brings dryness in *dhātus.*

वायोर्धातुक्षयात् कोपो मार्गस्यावरणेन च वातपित्तकफा देहे सर्वस्रोतोऽनुसारिणः । वायुरेव हि सूक्ष्मत्वाद्द्वयोस्तत्राप्युदीरणः । कुपितस्तौ समुद्धूय तत्र तत्र क्षिपन् गदान् । करोत्यावृतमार्गत्वाद्रसादींश्चोपशोषयेत् ।

C.Ci 28/59-60

Mainly two factors are said to be responsible for aggravation of *vāta* namely *dhātukṣaya* (depletion of tissue elements) and *mārgāvaraṇa* (obstruction in channels). *Vāta, pitta, kapha* spreaded all over the body and circulate through channels. Due to subtle nature of *vāta* it enters the minute channels. *Vāta* being aggravated carries the remaining two *doṣās* to different places and manifest diseases wherever it struck in occluded channels. Along with it dries up the *rasādhi dhātus.*

आवरण भेद (*Classification of Āvaraṇa*)

वायोरावरणं चातो बहुभेदं प्रवक्ष्यते । *A.Hr.Ni 16/31*

Innumerable varieties of *āvaraṇa* to *vāyu* explained.

Totally 44 types of *āvaraṇa* described in *Āyurveda are as follows.*

1. *Annyonyāvaraṇa* of *vāta doṣa.* Occlusion among sub types of *vāta* i;e 20 types.

2. *Doṣāvṛta vāta*–13 types. Occlusion to *vāta* by *pitta* and *kapha.*

3. *Dhātvāvṛta vāta*–7 types. Occlusion to *vāta* by *dhātus.*

4. *Anna* and *malāvṛta vāta*–3 types. Occlussion to *vāta* by food, urine, stool.

5. *Āmāvṛta vāta*–2. Occlusion to *vāta* by *āma.*

1. 20 types of Annyonyavaraṇa vāta.

मारूतानां हि पञ्चानामन्योन्यावरणे श्रुणु लिङ्गं व्याससमासाभ्यामुच्यमानं मयाऽनघ । प्राणो वृणोत्युदानादीन् प्राणं वृण्वन्ति तेऽपि च । उदानाद्यास्तथाऽन्योन्यं सर्व एव यथाक्रमम् । बिंशतिर्वरणान्येतान्युल्बणानां परस्परम् । मारुतानां हि पञ्चानां तानि सम्यक् प्रतर्कयेत् । *C.Ci 28/199-201*

Aggravated sub types of *vāta occlude mutually and responsible for the manifestation of twenty varieties of ānnyonyāvaraṇa. Prāṇa* occludes other 4 kinds of *vāta* and these four again occlude *prāṇa vāta* etc. Like this mutual occlusion develops two kinds of *annyonyāvaraṇa.*

1. *Prāṇāvṛta udāna vāta*
2. *Prāṇāvṛta samāna vāta*
3. *Prāṇāvṛta vyāna vāta*
4. *Prāṇāvṛta apāna vāta*
5. *Udānāvṛta prāṇa vāta*
6. *Vyānāvṛta prāṇa vāta*
7. *Samānāvṛta prāṇa vāta*
8. *Apanāvṛta prāṇa vāta*

9. *Samānavṛta udāna vāta*
10. *Vyanāvṛta udāna vāta*
11. *Apānāvṛta udāna vāta*
12. *Udānāvṛta samāna vāta*
13. *Vyānāvṛta samāna vāta*
14. *Apānāvṛta samāna vāta*
15. *Udānāvṛta vyāna vāta*
16. *Samānāvṛta vyāna vāta*
17. *Apānāvṛta vyāna vāta*
18. *Udanāvṛta apāna vāta*
19. *Samanāvṛta apāna vāta*
20. *Vyānāvṛta apāna vāta*
21. *Pittāvṛta vāta*
22. *Kaphāvṛta vāta*
23. *Pittāvṛta prāṇa vāta*
24. *Kaphāvṛta prāṇa vāta*
25. *Pittāvṛta udāna vāta*
26. *Kaphāvṛta udāna vāta*
27. *Pittāvṛta samāna vāta*
28. *Kaphāvṛta samāna vāta*
29. *Pittāvṛta vyāna vāta*
30. *Kaphāvṛta vyāna vāta*
31. *Pittāvṛta apāna vāta*
32. *Kaphāvṛta apāna vāta*
33. *Kapha-pittāvṛta (miśramāvaraṇa) vāta*
34. *Āmāvṛta vāta*
35. *Raktāvṛta vāta*
36. *Māmsāvṛta vāta*
37. *Medasāvṛta vāta*
38. *Asthyāvṛta vāta*
39. *Majjāvṛta vāta*
40. *Śukrāvṛta vāta*
41. *Sarva dhātvāvṛta vāta*
42. *Annāvṛta vāta*
43. *Mūtrāvṛta vāta*
44. *Varcasāvṛta vāta*

1. **प्राणावृत व्यान वात लक्षण** ***(Prāṇāvṛta Vyāna Vāta Lakṣaṇa)***

सर्वेन्द्रियाणां शून्यत्वं ज्ञात्वा स्मृतिबलक्षयम् ।
व्याने प्राणावृते लिङ्गं कर्म तत्रोर्ध्वजत्रुकम् ।।

C.Ci 28/202-203

- Loss of functions of sensory organs
- Loss of memory and strength.

2. **व्यानावृत प्राणवात लक्षण** ***(Vyānāvṛta Prāṇa Vāta Lakṣaṇa)***

स्वेदोऽत्यर्थं लोमहर्षस्त्वग्दोषः सुप्तगात्रता ।
प्राणे व्यानावृते तत्र स्नेहयुक्तं विरेचनम् ।।

C.Ci 28/202-203

- Excessive sweating
- Horripilation.
- Skin disease
- Numbness in the body

3. **प्राणावृत समान वात लक्षण** ***(Prāṇāvṛta Samāna Vāta Lakṣaṇa)***

प्राणावृते समाने स्युर्जडगद्गदमूकताः ।
चतुष्प्रयोगाः शस्यन्ते स्नेहास्तत्र समापनाः ।।

C.Ci 28/204-205

- Difficulty in speech
- Slurring speech
- Dumbness

4. **समानावृत अपान वात लक्षण** ***(Samānāvṛta Apāna Vāta Lakṣaṇa)***

समानेनावृतेपाने ग्रहणी पार्श्व हृद्गदाः ।
शूलं चामाशये तत्र दीपनं सर्पिरिष्यते ।।

C.Ci 28/205-206

- *Grahaṇī gada*
  (diseases of *grahaṇi*)
- *Pārśva gada*
  (diseases of sides of chest)
- *Hṛdgada*

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

(diseases of heart)

- *Āmāśaya śūla*
  (Pain in stomach)

5. प्राणावृत उदान वात लक्षण *(Prāṇāvṛta Udāna Vāta Lakṣaṇa)*

शिरोग्रहः प्रतिश्यायो निःश्वासोच्छ्वास संग्रहः ।
हृद्रोगो मुखशोषश्चाप्युदाने प्राणसंवृते ।।
तत्रोर्ध्वभागिकं कर्म कार्यमाश्वासनं तथा ।

C.Ci 28/206-207

- Stiffness in head
- Rhinitis
- Obstruction to inspiration and expiration
- Diseases of heart
- Dryness of the mouth.

6. उदानावृत प्राणवात लक्षण (*Udānāvṛta Prāṇa Vāta Lakṣaṇa)*

कर्मौजोबलवर्णानां नाशो मृत्युरथापि वा ।
उदानेनावृते प्राणे तं शनैः शीतवारिणा ।।
सिञ्चेदाश्वासयेच्चैनं सुखं चैवोपपादयेत ।

C.Ci 28/207-208

- Loss of activities, ojas, strength and complexion.
- Death.

7. उदानावृत अपान वात लक्षण *(Udānāvṛta Apāna Vāta Lakṣaṇa)*

उर्ध्वगेनावृतेऽपाने छर्दिश्वासादये गदाः ।
स्युर्वाते तत्र बस्त्यादि भोज्यं चैवानुलोमनम् ।।

C.Ci 28/209-210

Chardi *roga* and *Śvāsa roga* (diseases of dysponea).

8. अपानावृत उदान वात लक्षण *(Apānāvṛta Udāna Vāta Lakṣaṇa)*

मोहोऽल्पोऽग्निरतीसार उर्ध्वगेऽपानसंवृते ।
वाते स्याद्वमनं तत्र दीपनं ग्राहि चाशनम् ।।

C.Ci 28/210-211

- Unconsciousness
- Suppression of power of *agni*
- *Atisāra*

9. व्यानावृत अपान वात लक्षण (*Vyānāvṛta Apāna Vāta Lakṣaṇa)*

वम्याध्मानमुदावर्तगुल्मार्तिपरिकर्तिकाः ।
लिङ्गं व्यानावृतेऽपाने तं स्निग्धैरनुलोमयेत ।।

C.Ci 28/211-212

- Vomiting
- Abdominal distension
- *Udāvarta* (upward movement of *vāta*)
- *Gulma* (abdominal growths)
- *Parikartikā* (sawing pain in the abdomen)

10. अपानावृत व्यान वात लक्षण *(Apānāvṛta Vyāna Vāta Lakaṣṇa)*

अपानेनावृते व्याने भवेद्विण्मूत्ररेतसाम् ।
अतिप्रवृतिस्तत्रापि सर्वं संग्रहणं मतम् ।।

C.Ci 28/212-213

Excessive discharge of stool, urine and semen.

11. सामानावृत अपान वात लक्षण (*Samānāvṛta Vyāna Vāta Lakṣaṇa)*

मुर्च्छा तन्द्रा प्रलापोऽङ्गसादोऽग्न्योजो बलक्षयः ।
समानेनावृते व्याने व्यायामो लघुभोजनम् ।।

C.Ci 28/213-214

- Fainting
- Drowsiness
- Delirium
- General malaize
- Diminution of *agni, ojas* and *bala.*

12. उदानावृत व्यान वात लक्षण (*Udanāvṛta Vyāna Vāta Lakṣaṇa)*

स्तब्धताऽल्पाग्निताऽस्वेदश्चेष्टाहानिर्निमीलनम् ।
उदानेनावृते व्याने तत्र पथ्यं मितं लघु ।।

C.Ci 28/214-215

- Stiffness
- Hypofunctioning of agni
- Loss of sweating
- Sedentary habits
- Closure of the eyes

13-20 Remaining eight varieties of *annyonyāvaraṇa* may be diagnosed by following principle.

पञ्चान्योन्यावृतानेवं वातान् बुध्येत लक्षणैः ।
एषां स्वकर्मणां हानिर्वृद्धिर्वाऽऽवरणे मता ।।
यथास्थूलं समुद्दिष्टमेतदावरणेऽष्टकम् ।
सलिङ्गभेषजं सम्यग्बुधानां बुद्धिवृद्धये ।।

C.Ci 28/215-216

The mutual occlusions of remaining *prāṇāvṛta apāna vātādi* eight varieties can be understood by their signs and symptoms. It may be understood that these will be decrease in the functions of the occluded one *(āvarya)* and increase in the functions of the occluser *(āvaraka)* happens to be the general concept or either increased or decrease functions of occluded *vāta* is observed.

21. पित्तवृत वात लक्षण *(Pittāvṛta Vāta Lakṣaṇa)*

लिङ्ग पित्तावृते दाहस्तृष्णा शूलं भ्रमस्तमः ।
कट्वम्ललवणोष्णैश्च विदाहः शीतकामिता ।।

C.Ci 28/61-62

- Burning sensation
- Increased thirst
- Colic pain
- Giddiness
- Feeling as if entered into darkness.
- Burning sensation increases after taking pungent, sour, saline and hot substances.
- Craving for cold substances.

22. कफावृत वात लक्षण *(Kaphāvṛta Vāta Lakṣaṇa)*

शैत्य गौरवशूलानि कट्वाद्युपशयोऽधिकम् ।
लङ्घनायासरुक्षोष्णकामिता च कफावृते ।।

C.Ci 28/62-63

- Coldish sensation
- Heaviness
- Colic pain
- Feeling comfortable after consuming pungent, hot etc.
- Desire for fasting, exercises, ununctuous and hot substances.

23. पित्तावृत प्राणवात लक्षण *(Pittāvṛta Prāṇavāta Lakṣaṇa)*

मूर्च्छा दाहो भ्रमः शूलं विदाहः शीतकामिता ।
छर्दनं च विदग्धस्य प्राणे पित्तसमावृते ।।

C.Ci 28/221-222

- Fainting.
- Burning sensation.
- Giddiness.
- Colic pain.
- Indigestion.
- Desire for cold substances.
- Vomits undigested food.

24. कफावृत प्राणवात लक्षण *(Kaphāvṛta Prāṇa Vāta Lakṣaṇa)*

ष्ठीवनं क्षवथूद्गारनिःश्वासोच्छ्वास संग्रहः ।
प्राणे कफावृते रूपाण्यरूचिश्छार्दिरेव च ।।

C.Ci 28/222-223

Excessive expectoration of saliva, sneezing, eructation, obstruction to inspiration and expiration, anorexia, vomiting.

25. पित्तावृत उदान वात लक्षण *(Pittāvṛta Udāna Vāta Lakṣaṇa)*

मूर्च्छाद्यानि च रूपाणि दाहो नाभ्युरसः क्लमः ।
आजोभ्रंशश्च सादश्चाप्युदाने पित्तसंवृते ।।

C.Ci 28/223-224

- Fainting, burning sensation etc.
- Burning sensation in umbilical region and chest.
- Exhaustion.
- Loss of Ojas.
- General malaise.

26. कफावृत उदानवात लक्षण *(Kaphāvṛta Udāna Vāta Lakṣaṇa)*

आवृते श्लेष्मणोदने वैवर्ण्यं वाक्स्वरग्रहः ।
दौर्बल्यं गुरुगात्रत्वमरूचिश्चोपजायते ।।

C.Ci 28/224-225

- Discolouration of skin.
- Loss of speech and voice.
- Weakness.
- Heaviness of the body.
- Anorexia.

27. पित्तावृत समान वात लक्षण (*Pittāvṛta Samāna Vāta Lakṣaṇa)*

अतिस्वेदस्तृषा दाहो मूर्च्छा चारूचिरेव च ।
पित्तावृत्ते समाने स्यादुपघातस्तथोष्मणः ।।

C.Ci 28/225-226

- Excessive sweating
- Thirst
- Burining sensation, fainting
- Anorexia reduction in body temperature or heat.

28. कफावृत समान वात लक्षण (*Kaphāvṛta Samāna Vāta Lakṣaṇa)*

अस्वेदा वह्निमान्द्यं च लोमहर्षस्तथैव च ।
कफावृते समाने स्याद्गात्राणां चातिशीतता ।।

C.Ci 28/226-227

- Absence of sweating
- Suppression of *agni*
- Horripilation
- Excessive coldness in the body

29. पित्तावृत व्यान वात लक्षण *(Pittāvṛta Vyāna Vāta Lakṣaṇa)*

व्याने पित्तावृत्ते तु स्याद्दाहः सर्वाङ्गगःक्लमः ।
गात्रविक्षेप सङ्गश्च ससंतापः सवेदनः ।।

C.Ci 28/227-228

- Burning sensation all over the body.
- Exhaustion.
- Limited body motions along with burning sensation and pain.

30. कफावृत व्यान वात लक्षण *(Kaphāvṛta Vyāna Vāta Lakṣaṇa)*

गुरूता सर्वगात्राणां सर्वसन्ध्यस्थिजा रूजः ।
व्याने कफावृत्ते लिङ्गं गति सङ्गस्तथाऽधिकः ।।

C.Ci 28/228-229

- Heaviness all over the body.
- Pain in all joints and bones.
- Excessive limitations of body movements.

31. पित्तावृत अपान वात लक्षण (*Pittāvṛta Apāna Vāta Lakṣaṇa)*

हारिद्रमूत्रवर्चस्त्वं तापश्च गुदमेढ्रयोः ।
लिङ्गं पित्तावृतेऽपाने रजसश्चातिवर्तनम् ।।

C.Ci 28/229-230

- Yellowish discoloration of urine and stool.
- Sensation of heat in anus and penis.
- Excessive discharge of menstrual fluid.

32. कफावृत अपान वात लक्षण *(Kaphāvṛta Apāna Vāta Lakṣaṇa)*

भिन्नामश्लेष्मसंसृष्टगुरुवर्चः प्रवर्तनम् ।
श्लेष्मण संवृतेऽपाने कफमेहस्व चागमः ।।

C.Ci 28/230-231

- Patient passes loose watery stools, mixed with *āma* and *kapha*.
- *Kaphaja prameha* may manifest.

33. कफपित्तावृत वात लक्षण *(Kapha Pittāvṛta Vāta Lakṣaṇa)*

लक्षणानां तु मिश्रत्वं पित्तस्य च कफस्य च ।
उपलक्ष्य भिषग्विद्वान् मिश्रमावरणं वदेत् ।।

C.Ci 28/231-232

- Mixed features of *Kaphāvṛta vāta* and *pittāvṛta vāta* observed.

34. आमावृत वात या सामवात लक्षण *(Āmāvṛta Vāta* or *Sāma Vāta Lakṣaṇa)*

सर्वं च मारूतं सामं तन्द्रास्तैमित्य गौरवैः ।
स्निग्धत्वारोचकालस्यशैत्य शोफाग्निहानिभिः ।।
कटुरूक्षाभिलाषेण तद्विधोपशयेन च ।
युक्तं विद्यान्निरामं तु तन्द्रादीनां विपर्ययात् ।।

A.Hr.Ni 16/29-30

- Stupor.
- Rigidity or inactiveness.
- Feeling of heaviness.
- Unctuousness.
- Loss of power of *agni.*
- Anorexia.
- Lassitude.
- Cold sensation.
- Swelling.
- Desire for pungent, dry and gets relief by such things
- Opposite to above symptoms indicate *nirāma* state.

35. रक्तावृत वात लक्षण *(Raktāvṛta Vāta Laksaṇa)*

रक्तावृते सदाहार्तिसत्त्वङ्मांसान्तरजो भृशम् ।
भवेत् सरागः श्वयथुर्जायन्ते मण्डलानि च ।।

C.Ci 28/63-64

- Excessive pain associated with burning sensation in be tween skin and muscle tissue.
- Inflammatory signs and symptoms like swelling, reddishness etc.
- Circular rashes over skin.

36. मांसावृत वात लक्षण *(Māmsāvṛta Vāta Lakṣaṇa)*

कठिनाश्च विवर्णाश्च पिडकाः श्वयथुयुस्तथा ।
हर्षः पिपीलिकानां च संचार इव मांसगे ।।

C.Ci 28/64-65

- Appearance of hard, discolored pimples.
- Swelling
- Horripilation.
- Formiculation i.e. feeling as if ants are crawling inside the body.

37. मेदसावृत वात लक्षण *(Medasāvṛta Vāta Lakṣaṇa)*

चलः स्निग्धो मृदुः शीतः शोफोऽङ्गेष्वरुचिस्तथा ।
आढ्यवात इति ज्ञेयः स कृच्छ्रो मेदसाऽऽवृतः ।।

C.Ci 28/65-66

- Appearance of swelling in the body parts which is mobile, unctuous, soft and cold.
- Anorexia.
- It is also called *āḍhyavāta* which is very difficult to cure.

38. अस्थ्यावृत वात लक्षण *(Asthyāvṛta Vāta Lakṣaṇa)*

स्पर्शमस्थ्नाऽऽवृते तृष्णं पीडनं चाभिनन्दति ।
संभज्यते सीदति च सूचिभिरिव तुद्यते ।।

C.Ci 28/66-67

- Patient likes kneading and hot application.
- Breaking pain.
- Depression.
- Feels as if pierced by needles.

39. मज्जावृत वात लक्षण *(Majjāvṛta Vāta Lakṣaṇa)*

मज्जावृते विनामः स्याज्जृम्भणं परिवेष्टनम् ।
शूलं तु पीड्यमाने च पाणिभ्यां लभते सुखम् ।।

C.Ci 28/67-68

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

- Bending.
- Yawning.
- Twisting or Cramps.
- Patient gets relief for pain after pressing by hands.

40. शुक्रावृत वात लक्षण *(Śukrāvṛta Vāta Lakṣaṇa)*

शुक्रवेगोऽतिवेगो वा निष्फलत्वं च शुक्रगे ।

C.Ci 28/68

- Non-ejaculation or excessive ejaculation of semen.
- Sterility.

41. सर्व धात्वावृत वात लक्षण *(Sarva Dhātvāvṛta Vāta Lakṣaṇa)*

सर्वधात्वावृते वायौ श्रोणिवङ्क्षणपृष्ठरूक् ।
विलोमो मारुतोऽस्वस्थं हृदयं पीड्यतेऽति च । *A.Hr.Ni 16/41-42*

- Pain in the pelvis, groins and back.
- *Vāta* moves in hepazard directions.
- Disturbs the equilibrium state of *doṣās, dhātus, malās, agni* etc.
- Severe Pain in the heart.

42. अन्नावृत वात लक्षण *(Annāvṛta Vāta Lakṣaṇa)*

भुक्ते कुक्षौ च रुगजीर्णे शाम्यत्यन्नावृतेऽनिले । *C.Ci 28/69*

- Pain in abdomen after consumption of food, gets relief for pain after the digestion of food.

43. मूत्रावृत वात लक्षण *(Mūtrāvṛta Vāta Lakṣaṇa)*

मूत्राप्रवृत्तिराध्मानं बस्तौ मूत्रावृतेऽनिलो । *C.Ci 28/69*

- Retention of urine.
- Distension and pain in urinary bladder.

44. वर्चसावृत वात लक्षण *(Varcasāvṛta Vāta Lakṣaṇa)*

वर्चसोऽतिविबन्धोऽधः स्वे स्थाने परिकृन्तति व्रजत्याशु जरां स्नेहो भुक्ते चानह्यते नरः । चिरात् पीडितमन्येन दुःखं शुष्कं शकृत् सृजेत् । श्रोणीवंक्षणपृष्ठेषु रुग्विलोमश्च मारुतः । अस्वस्थं हृदयं चैव वर्चसात्वावृतेऽनिले ।

C.Ci 28/70-71

- Severe constipation.
- Cutting type of pain in anorectal region.
- Quick digestion of unctous substances.
- Patients passes stool which is dry with difficulty and delay and the voiding is painful.
- Gives discomfort in abdomen.
- Pain in the hips, groin and back.
- Upward movement of *vāta* inside the abdomen.
- Development of abnormality in the heart.

General effects of Vāta Āvaraṇa Āvarya

आवर्य *(Āvarya)*

अत्र आवार्य्याणां बलीयावरणात् स्वकर्म हानिर्भवति ।

C.Ci 28/215-216 (Cakrapāṇi)

If *vāta* occluded by another powerful *vāta*, then the occluded one i:e *āvarya* loses it functions.

आवरक *(Āvaraka)*

आवरकस्य तु स्वकर्मवृद्धिर्भवति ।

C.Ci 28/215-216 (Cakrapāṇi)

Āvaraka is one which occludes the other and there will be increase in its functions.

It is also accepted that if *āvarya* is stronger than *āvaraka* then increased symptoms of *āvarya* is observed and vice *versa*.

C.Ci 28/215-216 (Cakrapāṇi)

आवृतं श्लेष्मपित्ताभ्यां प्राणं चोदानमेव च ।
गरीयस्त्वेन पश्यन्ति भिषजः शास्त्रचक्षुषः ।
विशेषञ्जीवितं प्राणे उदाने संश्रितं बलम् ।
स्यात्तयोः पीडनाद्धानिरायुषश्च बलस्य च ।
सर्वेऽप्येतेऽपरिज्ञाताः परिसंवत्सरास्तथा ।
उपेक्षणादसाध्याः स्युरथवा दुरुपक्रमाः ।

C.Ci 28/233-235

- Obstruction to *prāna vāta* and *udāna vāta* by *kapha* and *pitta* develops serious fatal condition because life is dependent on *prāṇa vāta* and strength is dependent on *udāna vāta*. Therefore, these occlusions leads to reduction of logevity and strength.
- If physician diagnose the disease incorrectly or symptoms persist for more than one year or if neglected or if managed improperly leading to incurability of the disease.

आवरण उपद्रव *(Complications due to Āvaraṇa)*

हृद्रोगो विद्रधिः प्लीहा गुल्मोऽतिसार एव च।
भवत्युपद्रवास्तेषामावृतानामुपेक्षणात् ।
तस्मादावरणं वैद्यः पवनस्योपलक्षयेत।
पञ्चात्मकस्य वातेन पित्तेन श्लेष्मणाऽपि वा।

C.Ci 28/236-238

If *āvaraṇa* condition is neglected leading to development of serious diseases like diseases of heart, abscess, splenic abnormality, abdominal growths, diarrhoea. That's why proper assessment and examination of occlusions of five types *vāta* by other kinds of *vāta, pitta, kapha* etc. required.

दोष गति (*Doṣa gati*)

Doṣa gati is a condition characterized by variation in the sites of *doṣās* depending on the unequilibrium and equilibrium state of *doṣās*. Equilibrium state of *doṣās* refers to *doṣās* are present in their own site and performing normal functions. Unequilibrium state of *doṣās* is a condition, which develops due to hypo or hyper state of *doṣās*.

क्षयः स्थानं च वृद्धिश्च दोषाणां त्रिविधा गतिः।
ऊर्ध्वं चाधश्च तिर्यक्च विज्ञेया त्रिविधाऽपरा।
त्रिविधा चापरा कोष्ठ शाखामर्मास्थिसन्धिषु।
इत्युक्ता विधिभेदेन दोषाणां त्रिविधा गतिः।

चयप्रकोपप्रशमाः पित्तादीनां यथाक्रमम्।
भवन्त्येकैकशः षट्सु कालेष्वभ्रागमादिषु।

C.Su 17/112-114

Doṣās attain abatement, normalcy and exaggeration state depending on exposure to various factors. Aggravated *doṣās* manifest upward, downward and oblique movement inside the body and manifest condition like vomiting, epistaxis, diarrhoea etc.. Agitated and excacerbated *doṣā* moves to *koṣṭha* (gastro intestinal tract), *śākhā* (extremities) and *marmāsthi sandhi* (vital organs and joints).

Accumulation, agitation and pacification of *doṣa* in respective seasons is a natural phenomenon and doesn't manifest diseases. But on the contrary if it attains 6 stages of *vyādhi kriyākāla* then only disease manifests.

स्वस्थातुर सामान्येन वातादीनां त्रिधागतिः।
तत्रातुराणां वातादेः क्षयश्च वृद्धिश्च क्षयवृद्धि उभयम्।
क्षयवृद्धिसहचरस्थानञ्चेति चतुर्द्धाऽपि त्रिधैव, ततो नातिरेकात्।
स्वस्थानान्तु स्थानं साम्यमेवेत्यर्थः तात्पर्यतो व्याख्येयः।
तत्र क्षयस्त्ववयवापचयः, न च ध्वंस एव।
स्थानं समत्वेनावस्थानम्, वृद्धिरव-यवोपचयः।

C.Su 17/112-114 (Gaṅgādhara)

- Including *svastha* and *ātura* 3 types of movements are described for *vātādi doṣa*. In patients 3 kinds of *gati* are described namely *kṣaya-vṛddhi* (hypo-hyper) state of *doṣās*. Normal state of *doṣās* does not come under patient. *Kṣaya* state refers to depletion or diminished state of *doṣa*, but it doesn't destroy the body. *Sthāna* means normal state of the *doṣa*. *Vṛddhi* means exaggeration or excacerbation of *doṣās*.

Nidāna (Etiological factors)

The following etiological factors are described for the movement of *doṣa* from *koṣṭha* to *śākhā* and vice versa.

Movement of Doṣa from Koṣṭha to Śākhā

व्यायामदूष्मणस्तैक्ष्ण्याद्धितस्यानवचारणात् ।
कोष्ठाच्छाखा मला यान्ति द्रुतत्वान्मारुतस्य च ।
तत्रस्थाश्च विलम्बन्ते कदाचिन्न समीरिताः ।
नादेशकाले कुप्यन्ति भूयो हेतुप्रतीक्षिणः । *C.Su 28/31-32*

Doṣās move from *koṣṭha* to *śākhā* by following etiological agents.

- Excessive exercise
- Excess heat or increased warmthness
- Intake of penetrating foods & drinks
- Consumption and adoptation of unwholesome food and activities
- Power of *vāta* with pressure to expels the *doṣās* from *koṣṭhā* to *śākhā*

In the absence of exciting cause, these vitiated *doṣa* at times remain in quiscent stage until they are exposed to favourable time and place. These vitiated *doṣa* may manifest their effects after getting suitable time and place. However, strongly aggravated *doṣās* do not remain in quiscent stage but manifest their effects immediately.

Movement of Doṣās from Śākhā to Koṣṭha

वृद्ध्या विष्यन्दनात् पाकात् स्त्रोतोमुखविशोधनात् शाखा मुक्त्वा मलाः कोष्ठं यान्ति वायोश्च निग्रहात् । *C.Su 28/33*

Doṣa moves from *śākhā* to *koṣṭha* by following process–

- Excacerbation of *doṣās.*
- Liquification of pathogenetic factors
- Suppuration
- Cleansing of *srotasas*
- Control over *vāta doṣa*

दोषदूष्ययोः आश्रयाश्रयीभावः (*Doṣa Duṣyayo Āśrayāśrayi Bhāva*)

तत्रास्थनि स्थितो वायुः ।
पित्तं तु स्वेद रक्तयोः ।

श्लेष्मा शेषेषु, तेनैषामाश्रयाश्रयिणां मिथः ।
यदेकस्य तदभ्यस्य वर्धन क्षपणौषधम् ।
अस्थिमारुतयोर्नैवं, प्रायो वृद्धिर्हि तर्पणात् ।
श्लेष्मणाऽनुगता तस्मात् संक्षयस्तद्धिपर्ययात् ।
वायुनाऽनुगतोऽस्माच्च वृद्धिक्षयसमुद्भवान् ।
विकरान् साधयेच्छीघ्रंक्रमाल्लङ्गनबृंहणैः ।
A.H.Su 11/26-28

There is a relationship between *doṣa* and *dhātu* as a *āśrayi* (content) and *āśraya* (container) respectively are as follows–

S.N.	*Āśrayi* (Resident)	*Āśraya* (Residence)
(1)	*Vāta*	*Asthi*
(2)	*Pitta*	*Sveda, rakta*
(3)	*Kapha*	*Rasa, māmsa, meda, majjā, śukra, mūtra purisa*

There is a neccessity to understand this concept while planning therapy because the medicines or therapeutic procedures which increase or decrease the *āśrayi,* also increases or decreases respective *āśraya* except in case of *asthi* and *vāta.*

For example.

Vāta aggravates by *rūkṣa* (rough), *tikta* (bitter), *kaṭu* (pungent), *kaṣāya* (astringent), *apatarpan* (mal-nourishment), *laṅghana* (fasting) but the same factors decreases *asthi.*

Asthi aggravates by *snigdha* (unctous or oleation therapy), *madhura* (sweat), *āmla* (sour), *lavaṇa* (salt), *bṛmhaṇa* (nourishment therapy) but these factors alleviates *vāta.*

•

Chapter 2

दोषवह स्रोतस् *(Doṣavaha Srotas)*

स्वेददोषाम्बुवाहीनि स्रोतांसि समधिष्ठितः ।

C.Ci 28/8

Samāna vāta resides in *svedavaha, doṣavaha* and *ambuvaha srotas.*

दोषवहानि च स्रोतांसि सर्वशरीरचराण्येव ।

C.Ci 28/8 (Cakrapāṇi)

Doṣavaha srotas circulate all over the body.

वातपित्तश्लेष्मणां पुनः सर्वशरीरचराणां सर्वाणि स्रोतांस्ययनभूतानि ।

C.Vi 5/6

Vāta, pitta and *kapha* circulate all over the body through minute and macro channels of the body. In this connection *Śuśruta* has mentioned *vātavaha, pittavaha, kaphavaha* and *raktavaha sira.* *S.Sa 7/6*

.....स्थुलाणुस्रोतसां भेत्ता । *C.Su 12/7*

Vāta creates minute and macro channels during embryogenesis.

वातवह स्रोतस् *(Vātavaha Srotas)*

तासां वातवाहिन्यो दश । *S.Śā. 7/6*

Totally 40 *mūla sira* (main blood vessels) are described. *Vātavāhini* sira are ten in number, these carries *vāta.*

मूल (Root)—

तासां तु वातवाहिनीनां वातस्थानगतां पञ्चसप्ततिशतं भवति ।

S.Śā. 7/6

Vātavaha srotas originate from *vātasthāna.* Main ten branches divide into 175 sub branches.

Structure of Vātavaha Srotas

तत्रारुणां वातवहाः पूर्यन्ते वायुना सिराः ।

S.Śā. 7/18

Vātavaha srotas are red in colour and always full of *vāta.*

वातवह स्रोतो दुष्टि प्रकोप हेतु *(Vātavaha Sroto Duṣṭi Prakopa Hetu) or* वातप्रकोप हेतु *(Vātaprakopa Hetu)*

Doṣa Sañcaya Hetu

तत्र दोषमेकैकं त्रयस्त्रयो रसाञ्जनयन्ति त्रय स्त्रयश्चयोपशमयन्ति ।।

C.Vi 1/6

3 *Rasās* accumulates the *doṣās* and 3 *Rasās (Madhura, āmla & lavaṇa)* subsides the *doṣa they* are as follows–

Vāta Sañcaya Hetu

कटुतिक्तकषाया वातं जनयन्ति । *C.Vi. 1/6*

Pungent, bitter and astringent taste of food accumulates *vāta.*

तत्र बलवद्विग्रहातिव्यायामव्यवायध्ययन-प्रपतन-प्रधावन-प्रपीडनाभिघातालङ्घन प्लवन-प्रतरण-रात्रिजागरण-भारहरण-गज-तुरग-रथ-पदातिचर्या कटुकषायतिक्त-रुक्ष-लघु-शीतवीर्य-शुष्कशाक-वल्लूरवरकोद्दालक-कोरदूष श्यामाकनीवार-मुद्ग-मसूराढकी-हरेणुकलाय-निष्पावानशन-विषमाशनाध्यशन वातमूत्र-पुरीष-शुक्रच्छर्दि-क्षवथूद्गारवाष्प-वेग-विघातादिभिर्विशेषैर्वायुः-प्रकोपमापद्यते । *S.Su 21/19*

Vāta become agitated by following causative factors :

- Weak person fighting with strong person or indulging in मल्लादिभिः सद्धबाहु युद्धादिः ।
- Performing heavy exercises, indulging in more sexual acts, continuous study.
- Falling down from certain height.
- Running or speed walk.
- Excessive Strain/Sprain to the body.
- अभिघात लगुडादि प्रहारः ।
  Injury due to fighting

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

- लङ्घनं रवेण गर्ताद्युत्क्रमणम् ।
  Jumping to a downward deep surface is called *lañgana.*
- Sinking in water (hopping)
- Swimming in water
- Not sleeping during night time.
- Carrying heavy loads
- Excessive travelling on elephant, horse, chariot and by foot.
- Increased intake of pungent, astringent, bitter, rough, light, cold, dried vegetables.
- वल्लूरं शुष्क मांसम् (Vallur means dry meat)
- वरक: वरादिका कुधान्यविशेष: ।
  Varaka is kind of bilobed cereals.
- उद्दालक अरण्य कोद्रव: *(Uddālaka* is *araṇya kodrava*).
- *Syāmāka*
- निवार: प्रसातिका, धान्यमध्ये रक्तशूको भवति ।
- Green gram
- Lentil
- आढकी–तुवरी– *Aḍaki* means *tuvari*
- हरेणु–वर्तुल कलाय– Harenu is *vartula kalāya*
- कलाय: त्रिपुटक:– *Kalāya is tṛpuṭaka*
- निष्पावक–राजशिम्बि:– *Niṣpāvaka* is *rājaśimbi*
- अनशनम् अल्प भोजनमुपवासश्च । *(Dalhāṇa)*
  Anaśana means less intake of food and fasting.
- विषमाशनं बहवाल्पाकाल भोजनम् । *(Dalhāṇa)*
  Viṣamāsana means intake of large amount of food or less amount of food in irregular time.
- अध्यशनं सजीर्ण भोजनम् । *(Dalhāṇa)*
  Adhyaśana means eating during indigestion.
- Suppression of urges like flatus, urine, stool, semen, vomiting, sneezing, eructation, lachrymation etc.

By above *nidāna vāta* become agitated.

स शीताभ्रप्रवातेषु घर्मान्ते च विशेषत: ।
प्रत्युषस्यपराह्णे च जीर्णेऽन्ने च प्रकुप्यति । *S.Su 21/20*

- *Vāyu* aggravates during cold season and exposure to cold.
- अभ्रे मेघोपलक्षित काले प्रवाते प्रकृष्ठ वाते काले– During cloudy weather, forceful wind.
- घर्मान्ते वर्षाकाले– During rainy season
- During early morning, afternoon and after the digestion of food.

वातवह स्रोतो दुष्टि लक्षण *(Vātavaha Sroto Duṣṭi Lakṣaṇa)*

कुपितस्तु खलु शरीरे शरीरं नाना विधैर्विकारैरूपतपति बलवर्ण सुखायुषामुपघाताय, मनोव्याहर्षयति, सर्वेन्द्रियाण्युपहन्ति, विनिहन्ति गर्भान् विकृतिमापादयत्यतिकालं वा धारयति, भय शोकमोह दैन्याति प्रलापाञ्जनयति, प्राणांश्चोपरूणद्धि। *C. Su. 12/8*

Abnormal *vāta* performs various afflictions to the body, there by it produces various diseases. It also affects the strength, complexion, happiness and longevity. It disturbs the functions of mind, afflicts all sense faculties, deforms and destroy the embryo for long. As a result it gives rise to fear, grief, confusion, anxiety and excessive delirium and finally stops the vital breath.

वातवह स्रोतो दुष्टि विकार *(Vātavaha Sroto Duṣṭi Vikāra)*

वातज नानात्मज विकार (80 types of *vātaja nānātmaja vikāra)*

पित्तवह स्रोतस (Pittavaha Srotas)

मूल (Root)–

तावत्य एवं पित्तवाहिन्य: पित्तस्थाने ।
.....पित्तवाहिन्यो दश..... *S.Śā 7/6*

Pittavaha srotas have their root in *pittasthāna* and 10 major blood vessels carry *pitta* and these 10 subdivided into 175 minor branches.

पित्तादुष्णश्च नीलाश्च । *S.Śā 7/18*

Pittavaha srotas are warm and blue in colour.

पित्तावह स्रोतो दुष्टि प्रकोप हेतु *(Pittavaha Sroto Duṣṭi Prakopa Hetu) or* पित्त प्रकोप हेतु *(Pittaprakopa Hetu)*

क्रोध-शोक-भयऽऽयासोपवास-विदग्ध-मैथुनोपगमन-कटु-आम्ल-लवण-तीक्ष्णोष्ण-लघु-विदाहि-तिलतैल-पिण्याक-कुलत्थ-सर्षपातसी हरितकशाक-गोधामत्स्यजाविक-मांस-दधि-तक्र-कूर्चिका-मस्तु-सौविरक-सुरा-विकाराम्लफल-कट्वर-प्रभृतिभिः-पित्तं-प्रकोपमापद्यते । *S.Śu 21/20*

Pitta aggravates due to the following etiological factors.

- Anger, Anxiety, Fear

आयासः शरीरपीडा *(Dalhaṇa)— Āyāsa means* various kinds of pain and discomfort to the body.

विदग्धं विदाहः, स च शोथरागाहारादि कृतः । *(Dalhāṇa)*

Vidagdha means burning sensation, which manifests swelling, redness etc.

विदाहिति यदम्लोद्गार दाह तृष्णा प्रभूतीनुदीर्य कृच्छ्रात् पाकमुपगच्छति तद्विदाहि *(Dalhāṇa)*

Vidāha means sour eructations, burning sensation, thirst along with difficulty in digestion.

Sexual intercourse.

Excess consumption of pungent, sour, salty, irritant, hot, light and burning food substances.

Excess in take of sesamum oil, oil cake, horse gram, mustard, linseeds.

हरितशाकमिति कुठेरशिग्रुसुरस सुसुखासुरि भूस्तृणाः । *(Dalhāṇa)*

Green vegetables like *kuṭhera, śigru, surasa, sumukha, āsuri, bhūstṛṇa* etc.

Increased intake of pot herbs, fish, meat of goat, sheep.

दधि सस्नेहं गव्यं दधि । *(Dalhāṇa)*

Cow's curd with fat.

Butter milk.

कूर्चिका विग्रथितं तक्रम् । *(Dalhāṇa) kūrchika means* properly churned butter milk.

मस्तु दधिमस्तु– *Mastu* means curd water.

सौविरक– निस्तुषयवत्रिवृदादिकृतं संधानं धान्याम्लं वा । *(Dalhāṇa)*

Sauviraka means fermented substance forms after mixing *nistuṣa, yava, tṛvṛta*. Various wine preparations.

आम्लफलानि आम्रातकादिनि । *(Dalhāṇa)*

Sour fruits like *āmrātaka* etc.

कट्वरमिति अस्नेह दधी । *(Dalhāṇa)*

Fatless curd.

Pitta Aggravating Factors

तदुष्णैरुष्ण काले च घनानां च विशेषतः ।
मध्याह्ने चार्धरात्रे च जीर्यत्यन्ने च कुप्यति ।

S.Śu 21/22

उष्णैरिति उष्णत्वमत्र घर्मादिकृतम् । *(Dalhāṇa)*

Uṣṇa means working in heat zones.
During Summer *(grīṣma ṛtu)*
घनान्ते शरदि– During *śarad ṛtu* (Autumn season)*(Dalhāṇa)*
Afternoon
Midnight
During digestion of food.

Pitta Sañcaya Hetu

कटु आम्ल लवणाः पित्तं जनयन्ति । *C.Vi. 1/6*

Pungent, sour and salty taste dominated food accumulates *pitta*.

During *varṣā ṛtu*

पित्तवह स्रोतो दुष्टि लक्षण *(Pittavaha Sroto Duṣṭi Lakṣaṇa)*

अग्निरेव शरीरे पित्तान्तर्गतः कुपिताकुपितः शुभाशुभानि करोति; तद्यथा– पक्तिमपक्तिं दर्शनमदर्शनं मात्रामात्रत्वमूष्मणः प्रकृतिविकृतिवर्णौ शौर्यं भयं क्रोधं हर्षं मोहं प्रसादमित्येवमादीनि चापराणि द्वन्द्वानीति ।। *C. Su. 12/11*

Āgni is represented by *pitta* in the body and produces good or bad effects depending on its normal or abnormal state, i.e. digestion or indigestion, vision or loss of vision, normal or abnormal temperature, normal or abnormal complexion, valour and fear, anger and joy, confusion and clarity and other dual functions.

पित्तवह स्रोतो दुष्टि विकार *(Pittavaha Sroto Duṣṭi Vikāra)*

पित्तज नानात्मज विकार (40 types of *Pittaja nānātmaja vikāra)*

कफवह स्रोतस *(Kaphavaha Srotas)*

मूल (Root)–

.....कफवाहिन्यश्च कफस्थाने ।

.....कफवाहिन्यो दश..... । *S.Śā 7/6*

Kaphavaha srotas have their root in *kapha sthāna* and these are circulating in 10 major blood vessles and again 10 major blood vessels subdivided into 175 minor branches.

शीता गौर्यः स्थिराः कफात् । *S.Śā 7/18*

Kaphavaha srotas are cold, white and stable.

कफवह स्रोतो दुष्टि प्रकोप हेतु *(Kaphavaha Sroto Duṣṭi Prakopa Hetu) or* कफप्रकोप हेतु *(Kaphaprakopa Hetu)*

दिवास्वप्नाव्यायामालस्यमधुराम्ल लवण शीत स्निग्ध गुरु पिच्छिलाभिष्यन्दि हायनक यवक नैष धेत्कट माष महामाष गोधूम-तिल-पिष्ट विकृति दधी दुग्ध कृशरा पायसेक्षुविकारानूपौदकमांस वसाबिस मृणालकसेरुक शृङ्गाटक मधुर वल्ली फल समशनाध्यशन प्रभृतिभिः श्लेष्मा प्रकोपमापद्यते ।।

S.Śu 21/23

***Kapha* aggravating etiological factors are as follows–**

- Sleeping during day time
- Sitting idle or not doing any physical exercises
- Lassitude
- Excess consumption of sweet, sour, salt, cold, unctous, heavy, shiny food.

अभिष्यन्दि दोष धातु मल स्रोतसामतिशय क्लेद प्राप्ति जननम् ।

(Dalhāṇa)

Abhiṣyandi means which increase *kledata* (moistureness) in *doṣa, dhātu, mala* and *srotas*.

Excess intake of *āyanaka, yavaka, naiṣadha, itkaṭa, māṣa, mahāmāṣa, godhuma, tila, piṣṭa vikṛti, dadhi, dugdha, kṛśara* (kind of *yavāgu*), *pāyasa, ikṣuvikāra* (sugarcane and its products).

- Consumption of marshy and aquatic animals meat.
- Intake of lotus i.e. its fat, stem and stalk, *kaseruka, sṛñgāṭaka*.
- Excess consumption of sweet fruits like *tāla, nārikela* etc.
- Consumption of cucurbitaceous fruits like *kūṣmanḍa* etc.
- Intake of mixture of healthy and unhealthy diet.
- Eating during indigestion and other *kapha* aggravating factors.

स शीतेः शीतकाले च बसन्ते च विशेषतः।
पूर्वाह्ने च प्रदोषे च भुक्तमात्रे प्रकुप्यति। *S.Su 21/25*

Excess intake of cold substances, during winter, especially in vasanta, first hours of morning, (पूर्वाह्ने प्रथम प्रहरे), night and just after taking food.

कफ सञ्चय हेतु *(Kapha Sañcaya Hetu)*

मधुर आम्ल लवणाः श्लेष्माणं जनयन्ति। *C.Vi. 1/6*

Sweet, sour, salty taste dominated food accumulates *kapha.*

During *śiśira ṛtu*

कफवह स्रोतो दुष्टि लक्षण *(Kaphavaha Sroto Duṣṭi Lakṣaṇa)*

तश्छुत्वा मरीचिवचः काव्य उवाच–सोम एव शरीरे श्लेष्मान्तर्गतः कुपिता-कुपितः शुभाशुभानि करोति; तद्यथा–दार्ढ्यं शैथिल्यमुपचयं कार्श्यमुत्साहमालस्यं वृषतां क्लीबतां ज्ञानमज्ञानं बुद्धिं मोहमित्येवमादीनि चापराणि द्वन्द्वानीति।। *C. Su. 12/12*

Soma which is represented by *kapha* and gives rise to good or bad effects depending on its normalcy and abnormalcy i.e. firmness and laxity, plumpness and emaciation, enthusiasm and laziness, potency and impotency, knowledge and ignorance, understanding and confusion and such other dual functions.

कफवह स्रोतो दुष्टि विकार *(Kaphavaha Sroto Duṣṭi Vikāra)*

कफज नानात्मज विकार (20 types of *Kaphaja nānātmaja vikāra)*

सर्ववह स्रोतस *(Sarvavaha Srotas)*

न हि वातं सिराः काश्चिन्न पित्तं केवलं तथा।
श्लेष्माणं वा वहन्त्येता अतः सर्ववहाः स्मृताः।
S.Śā 7/16

Sarvavaha srotas (sira) are those in which all the *doṣa* i.e. *vāta, pitta and kapha* circulates.

प्रदुष्टानां हि दोषाणां मूर्च्छितानां प्रधावताम्।
ध्रुवमुन्मार्गगमनमतः सर्ववहाः स्मृताः।
S.Śā 7/17

Aggravated *doṣa* intimately mixed with one another and circulating inside are sure to over run their usual seats since these carry all the *doṣa.*

सर्ववह स्रोतो दुष्टि विकार *(Sarvavaha Sroto Duṣṭi Vikāra)*

All *sāmānyaja vikāra.*

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Chapter 3

धातु *(Dhātu)*

प्राकृत धातु कर्म *[Prākṛta Dhātu Karma (Functions of normal tissues)]*

तुष्टिप्रीणनरक्तपुष्टिभिस्तु रसः ।
जीवनवर्णप्रसादनमांसपोषणैरसृक् ।
देहलेपमलमेदः पुष्टिभिर्मांसम् ।
नेत्रगात्रस्निग्धतास्नेहदार्ढ्यास्थिपुष्टिभिर्मेदः ।
देहोर्ध्वताधारणमज्जापोषणणाभ्यामस्थि ।
स्नेहबलास्थिपूरणशुक्रपुष्टिभिर्मज्जा ।
हर्षबलगर्भोत्पादनैः शुक्रम् । *A.S.Su 19/20*

रसस्तुष्टिं प्रीणनं रक्तपुष्टिं च करोति, रक्तं वर्णप्रसादं मांसपुष्टिं जीवयति च, मांसं शरीरपुष्टिं मेदसश्च, मेदः स्नेहस्वेदौ दृढत्वं पुष्टिमस्थ्नां च, अस्थीनि देहधारणं मज्ज्ञः पुष्टिं च, मज्जा स्नेहं बलं शुक्रपुष्टिं पूरणमस्थ्नां च करोति; शुक्रं धैर्यं च्यवनं प्रीतिं देहबलं हर्षं बीजार्थं च । *S. Su 15/5*

सप्त धातु *(Sapta Dhātu)*

Total seven *dhātu* mentioned in the texts i.e. *rasa dhātu, rakta dhātu, māmsa dhātu, medo dhātu, asthi dhātu, majjā dhātu* and *śukra dhātu.* All the above seven *dhātu* supports and nourishes the body. Functions of each *dhātu* attributed are as follows–

Rasa dhātu–It provides sense of satisfaction, nourishment and supplies nourishment to *raktadhātu.*

Rakta dhātu–It bestows colour, sustains life activities and supplies nourishment to *māmsa dhātu.*

Māmsa dhātu–It covers the body and nourishes the body, waste products and *meda dhātu.*

Meda dhātu–It bestows moistness in the eyes and other body parts, lubrication, stability and nourishment to *asthi dhātu.*

Asthi dhātu–It support the body, helps for posture and nourishment to *majjā dhātu.*

Majjā dhātu–It provides lubrication, strength, fills the cavities of bone gives nourishment to *śukra dhātu.*

Śukra dhātu–It bestows courage, ejaculation, lust, strength, pleasure, love, happiness and production of foetus.

उपधातु *(Upadhātu)*

रसात् स्तन्यं स्त्रियाः रक्तमसृजः कण्डराः सिराः ।
मांसद्वसा त्वचः षट् च मेदसः स्नायु सन्धयः । *C. Ci 15/17*

स्तन्यं रजश्च नारीणां काले भवति गच्छति शुद्धमांस भवः स्नेहः सा वसा परिकीर्तिता । स्वेदोदन्तास्तथा केशास्तथैवोजश्च सप्तमम् इति धातुभवा ज्ञेया एते सप्तोपधातवः । *S. Sa 5/16-17 (Prathama khaṇḍa)*

The seven *upadhātu* are produced by the *dhātu* during metabolism are as follows.

Dhātu	*Upadhātu*
1. *Rasa dhātu*	*Stanya* (breast milk), *rajas* (menstrual fluid) appear and disappear according to age
2. *Rakta dhātu*	*Kaṇḍarā* (tendons) and *sirā* (blood vessels)
3. *Māmsa dhātu*	*vasā* (fatty material), *sattvacā* (six layers of skin)
4. *Meda dhātu*	*Snāyu* (ligaments) and *sandhi* (joints), *sveda (sweating)*
5. *Asthi dhātu*	*Danta* (teeth)
6. *Majjā dhātu*	*Keśa* (hairs)
7. *Śukra dhātu*	*ojas*

धातुवृद्धि हेतु *(Causative Factors for the Increase of Dhātus)*

धातवः खलु शरीराः समानैः समानगुणभूयिष्ठैर्वाऽऽहारविहारैरभ्यस्यमानैर्वृद्धिमाप्नुवन्ति । ह्रासं तु विपरीतैर्विपरीतगुणभूयिष्ठैर्वा । तथाहि देहेधातवो ये गुरवस्ते गुरुभिरैक्यकारितयोपचीयन्ते । लघवस्तु लघुभिस्तद्विपरीतैस्तु पृथक्त्वकारिभिरपचीयन्ते । तस्मादन्येभ्यो द्रव्येभ्योऽपि सुतरां रक्तमाप्याय्यते रक्तेन मांसं मांसेन मेदो मेदसाऽस्थि तरुणास्थ्ना मज्जा मज्ञा शुक्रं शुक्रेणामगर्भेण गर्भः । यत्र त्वेवं लक्षणेन सामान्येन सामान्यवतामाहारविहाराणामसान्निध्यं स्यात् सन्निहितानां चाभ्यवहरणमशक्यं विरुद्धत्वाद् घृणित्वादरुचेरन्यस्माद्वा कारणान्तरात् । तत्र समानगुणभूयिष्ठानामन्य प्रकृतीनामाहारविहाराणामभ्यवहारः श्रेयान् । *A. S. Su 19/09*

Enhancement of *dhātu* takes place by the use of foods and activities which are similar materially or which possess similar properties predominantly or decrease of *dhātu* results opposite to above theory. The *dhātu* which are heavy undergo increase by substances which possess the property of heaviness and those which cause union or compactness and decrease by those which cause separation. That's why inspite of many other substances, *rakta* undergoes increase especially by the use of blood as food, *māmsa* by the consumption of meat (fatty foods), *asthi* by the usage of cartilages as food, *majjā* by the use of marrow as food, *śukra* by the use of seminal fluid, *garbha* (foetus) by the use of egg as food.

The substances having similar qualities, which could be used as food or activities may not be present near by or those which are present near by may not be suitable to be used as food, being either antagonistic causing aversion, tastelessness or due to any other reason. In such circumstances, it is best to make use of substances of similar properties derived from different species possessing identical qualities predominatly.

धातुवृद्धि लक्षण *Dhātuvṛddhi Lakṣaṇa*

If *dhātu* aggravates or become excess develops following symptoms are as follows–

रसधातु वृद्धि लक्षण *[Rasadhātu Vṛddhi Lakṣasṇa (Symptoms of excacerbated rasa dhātu)]*

रसोऽतिवृद्धो हृदयोत्क्लेदं प्रसेकं चापादयति । *S. Su 15/14*

प्रसेकारोचकास्यवैरस्यहृल्लासस्त्रोतोरोधस्वादुद्वेषाङ्गमर्दादिभिरन्यैश्च श्लेष्मविकारप्रायैः रसः । *A. S. Su 19/4*

- *Praseka*–salivation
- *Arocaka*–anorexia
- *Āsya vairasya*–bad taste in mouth
- *Hṛllāsa*–nausea
- *Srotorodha*–obstruction in channels
- *Svadu dveṣa*–aversion towards sweet products
- *Añgamarda*–general malaise
- *Hṛdayotkleda*–oppression in the heart
- *Śleṣma vikāra*–other symptoms of increased *kapha*.

रक्तधातु वृद्धि लक्षण *[Raktadhātu Vṛddhi Lakṣaṇa (Symptoms of aggravated rakta dhātu)]*

रक्तं रक्ताङ्गाक्षितां सिरापूर्णत्वं च । *S. Su 15/14*

कुष्ठविसर्पपिटकासृग्दराक्षिमुखमेढ्रगुददाहगुल्मविद्रधिप्लीहव्यङ्गकामलाग्निनाशतमःप्रवेश रक्ताङ्गनेत्रतावातरक्तपित्तादिभिरन्यैश्च पित्तविकारप्रायैरसृक् । *A. S. Su 19/4*

- *Kuṣṭha*–dermatological disorders including leprosy
- *Visarpa*–herpes infections
- *Piṭakā*–skin eruptions like boils, pustules etc.
- *Asṛgdarā*–menorrhagia
- *Akṣi, mukha, meḍhra, guda dāha*–burning sensation in eyes, mouth, urethra & rectum
- *Gulma*–abdominal growths
- *Vidradhi*–abscesses
- *Plihā*–splenic disorders
- *Vyaṅga*–discolouration of skin
- *Kāmalā*–jaundice
- *Agni nāśa*–loss of digestive fire
- *Tamaḥ praveśa*–darkness infront of eyes

- *Raktāṅga netratā*–reddish discolouration in the eyes
- *Vāta rakta*–metabolic joint disorders
- *Pitta vikāra*–symptoms of increased *pitta*
- *Sirā purṇatvam*–fullness of blood vessels
- *Rakta pitta*–bleeding disorders

मांसधातु वृद्धि लक्षण ***[Māmsadhātu Vṛddhi Lakṣaṇa (Symptoms of aggravated māmsa dhātu)]***

मांसं स्फिग्गण्डौष्ठोपस्थोरुबाहुजङ्घासु वृद्धिं गुरुगात्रतां च ।

S. Su 15/14

गलगण्डगण्डमालार्बुदग्रन्थि तालुजिह्वाकण्ठरोगस्फिग्गलौष्ठबाहूदरोरु-जङ्घागौरववृद्धिभिः श्लेष्मरक्तविकार प्रायैश्च मांसम् । *A. S. Su 19/4*

- *Galaganḍa*–enlargement of glands in neck
- *Ganḍamālā*–enlargement of glands in scrofula
- *Arbuda*–malignant tumours
- *Granthi*–benign growths
- *Tālu jihvā kanṭha roga*–diseases of palate, tongue & throat
- *Sphig galouṣṭha bāhū udaroru janghā gaurava vṛddhi*–produces heaviness and increase in size of the buttocks, neck, lips, arms, abdomen, chest and thighs.
- *Śleṣma vikāra and rakta vikāra* (Symptoms of increased *śleṣma* and *rakta*)
- *Guru gātratā*–heaviness in body

मेदधातु वृद्धि लक्षण ***[Medadhātu Vṛddhi Lakṣaṇa (Symptoms of aggravated meda dhātu)]***

मेदः स्निग्धाङ्गतामुदरपार्श्ववृद्धिं कासश्वासादीन् दौर्गन्ध्यं च ।

S. Su 15/14

प्रमेहपूर्वरूपैः स्थौल्योपद्रवैश्चान्यैरपिश्लेष्मरक्तमांसविकारप्रायैर्मेदः ।

A. S. Su 19/4

- *Prameha pūrvarupa*–premonitory symptoms of *prameha*
- *Sthaulya*–obesity
- *Sthaulyopadrava*–complications of obesity

- *Śleṣma rakta māmsa vikāra*–Symptoms of aggravated *śleṣma*, *rakta* and *māmsa*
- *Snigdhāñgatā*–unctousness of the body
- *Udara parśva vṛddhi*–increase of the abdomen and flanks
- *Kāsa*–cough
- *Śvāśa*–breathing disorders
- *Daurgandhya*–bad smell emits from the body

अस्थिधातु वृद्धि लक्षण ***[Asthi Dhātuvṛddhi Lakṣaṇa (Symptoms of aggravated asthi dhātu)]***

अस्थ्यध्यस्थीन्यधिदन्तांश्च । *S. Su 15/14*

अध्यस्थिभिरधिदन्तैश्चास्थि । *A. S. Su 19/4*

- *Adhyasthi*–extra bones
- *Adhi danta*–extra teeth

मज्जाधातु वृद्धि लक्षण ***[Majjādhātu Vṛddhi Lakṣaṇa (Symptoms of aggravated majjā dhātu)]***

मज्जा सर्वाङ्गनेत्रगौरवं च । *S. Su 15/14*

नेत्राङ्ग-रक्तगौरवैः पर्वसु च स्थूलमूलारुर्भिर्मज्जा । *A. S. Su 19/4*

- *Netrāñga rakta gaurava*–heaviness in eyes, body and blood
- *Parvasu ca sthūla*–swelling in joints
- *Mūlārubhi*–appearance of small ulcers over skin

शुक्रधातु वृद्धि लक्षण ***[Śukradhātu Vṛddhi Lakṣaṇa (Symptoms of aggravated Śukra]***

शुक्रं शुक्राश्मरीमतिप्रादुर्भावं च । *S. Su 15/14*

अतिस्त्रीकामताशुक्राश्मरीसम्भवाभ्यांशुक्राधिक्यम् । *A. S. Su 19/4*

- *Ati śtrī kāmatā*–great desire for sexual intercourse
- *Śukrāśmari*–development of stone in the seminal tract
- *Śukrāti prādurbhāva*–excess production of *śukra*

धातुक्षय लक्षण *(Dhātukṣaya Lakṣaṇa)*

रसधातु क्षय लक्षण *[Rasadhātu Kṣaya Lakṣaṇa (Symptoms of diminished rasa dhātu)]*

घट्टते सहते शब्दं नोच्चैद्रवति शून्यते ।
हृदयं ताम्यति स्वल्पचेष्टस्यापि रसक्षये ।। *C. Su 17/63*

शब्दासहत्वहृदयद्रवकम्पशोषशून्यतास्पन्दनघट्टनैरल्पयापि च चेष्टया श्रम-तर्षाभ्यां रसः । *A. S. Su 19/6*

रसक्षये हृत्पीडा कम्पः शून्यता स्तृष्णा च । *S. Su 15/9*

- *Śabdāsahatva*–inability to withstand noise
- *Hṛdaya drava*–tachycardia
- *Kampa*–tremors
- *Śoṣa*–emaciation
- *Śūla*–pain
- *Śūnyatā*–emptiness in organs espescially heart
- *Spandana*–throbbing pulsations
- *Ghaṭṭana*–friction
- *Alpayāpi ca ceṣṭayāśrama*–exhaustion with little activity
- *Tarṣā*–feeling of fear
- *Hṛtpiḍā*–pain in chest
- *Tṛsṇā*–thirst

रक्तधातु क्षय लक्षण *[Raktadhātu Kṣaya Lakṣaṇa (Symptoms of depleted rakta dhātu)]*

परुषा स्फुटिता म्लाना त्वग्रूक्षा रक्तसंक्षये । *C. Su 17/64*
त्वग्रौक्ष्याम्लशीताभिलाषसिराशैथिल्यैरसृक् । *A. S. Su 19/6*
शोणितक्षये त्वक्पारुष्यमम्लशीतप्रार्थना सिराशैथिल्यं च ।
S. Su 15/9

- *Tvak rukṣatā*–dryness in skin
- *Tvak pāruṣya*–roughness in skin
- *Āmla śitābhilāṣā*–desire for sour and cold things
- *Sirāśaithilya*–looseness of veins or collapse of veins

- *Mlānā*–loss of complexion

मांसधातु क्षय लक्षण *[Māmsadhātu Kṣaya Lakṣaṇa (Symptoms of decreased māmsa dhātu)]*

मांसक्षये विशेषेण स्फिग्ग्रीवोदरशुष्कता ।।
सन्धीनां स्फुटनं ग्लानिरक्ष्णोरायास एव च ।
C. Su 17/65-72

स्फिग्गण्डादिशुष्कतातोदरौक्ष्याक्षग्लानिसन्धि स्फोटनधमनीशैथिल्यैर्मांसम् ।
A. S. Su 19/6

मांसक्षये स्फिग्गण्डौष्ठोपस्थोरुवक्षः कक्षापिण्डिकोदरग्रीवाशुष्कता रौक्ष्यतोदौ गात्राणां सदनं धमनीशैथिल्यं च । *S. Su 15/9*

- *Sphik, gaṇḍādi śuṣkatā*–wasting of buttocks, cheeks & other parts
- *Toda*–pain
- *Raukṣyākṣa*–dryness in eyes
- *Glāni*–debility in sense organs
- *Sandhi sphoṭana*–cracking sound in the joints
- *Dhamani śaithilya*–collapse of blood vessels
- *Sphik gonḍauṣṭopasthorū vaksaḥ kakṣā pinḍikodara grivā suṣkatā*–wasting of buttocks, cheeks, lips, penis, thigs, chest, axilla, calves, abdomen and neck
- *Gātra sadana*–debility

मेदधातु क्षय लक्षण *[Meda Dhātukṣaya Lakṣaṇa (Symptoms of diminished meda dhātu)]*

लक्षणं मेदसि क्षीणे तनुत्वं चोदरस्य च।। *C. Su 17/66*

प्लीहवृद्धिकटीस्वापसन्धिशून्यताङ्गरौक्ष्यकार्श्यश्रमशोषमेदुरमां साभिला-षैर्मांसक्षयोक्तैश्चमेदः । *A. S. Su 19/6*

मेदःक्षये प्लीहाभिवृद्धिः सन्धिशून्यता रौक्ष्यं मेदुरमांसप्रार्थना च ।
S. Su 15/9

- *Plīha vṛddhi*–enlargement of spleen
- *Kaṭi svāpa*–loss of sensation in waist

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

- *Sandhi śūnyatā*–emptiness in joints
- *Añga raukṣya*–roughness in body
- *Kārśya*–emaciation
- *Āyāsa*–exhaustion
- *Śrama*–fatigue
- *Tanutva udara*–thinness of abdomen
- *Śoṣa*–depletion of *dhātus* or tuberculosis
- *Meduramāmsābhilāṣā*–desire for fatty meat
- *Māmsa kṣaya lakṣaṇa*–other *māmsa kṣaya* symptoms
- *Sandhi sphuṭana*–cracking noise in joints
- *Glānirakṣṇo*–lassitude in the eyes

अस्थिधातु क्षय लक्षण ***[Asthidhātu Kṣaya Lakṣaṇa (Symptoms of diminished asthi dhātu)]***

केशलोमनखश्मश्रुद्विजप्रपतनं श्रमः ।
ज्ञेयमस्थिक्षये लिङ्गं सन्धिशैथिल्यमेव च ।।

C. Su 17/67

दन्तनखरोमकेशशातनरौक्ष्यपारुष्यसन्धिशैथिल्यास्थितोदास्थिबद्धमांसाभिलाषैरस्थि ।

A. S. Su 19/6

अस्थिक्षयेऽस्थिशूलं दन्तनखभङ्गो रौक्ष्यं च । *S. Su 15/9*

- *Danta nakha bhañga*–breaking of teeth & nails
- *Danta nakha roma keśa śātana*–falling of teeth, nails and body hairs
- *Raukṣya*–roughness
- *Pāruṣya*–dryness
- *Sandhi śaithilya*–looseness in joints
- *Asthi toda (śula)*–pain in bones
- *Asthi baddha māmsābhilāṣā*–Craving for meat attached to bones for consumption

मज्जाधातु क्षय लक्षण ***[Majjādhātu Kṣaya Lakṣaṇa (Symptoms of diminished majjā dhātu)]***

शीर्यन्त इव चास्थीनि दुर्बलानि लघूनि च ।

प्रततं वातरोगीणि क्षीणे मज्जनि देहिनाम् ।।

C. Su 17/68

अस्थिसौषिर्यनिस्तोददौर्बल्यभ्रमतमोदर्शनैर्मज्जा । *A. S. Su 19/6*

मज्जक्षयेऽल्पशुक्रता पर्वभेदोऽस्थिनिस्तोदोऽस्थिशून्यता च ।

S. Su 15/9

- *Asthi sauṣirya*–hollowness in bones
- *Asthi niṣtoda*–pain in bodies
- *Daurbalya*–debility
- *Bhrama*–giddiness
- *Tamo darśana*–feeling of darkness in front of eyes
- *Alpa śukratā*–less quantity of semen
- *Parva bheda*–pain in joints
- *Śiryanta*–thinness of bones
- *Asthini durbalāni laghuni*–weakness and lightness in bones
- *Pratatam vāta rogi*–suffers from *vātavyadhi* always

शुक्रधातु क्षय लक्षण ***[Śukradhātu Kṣaya Lakṣaṇa (Symptoms of aggravated śukra dhātu)]***

दौर्बल्यं मुखशोषश्च पाण्डुत्वं सदनं श्रमः ।
क्लैब्यं शुक्राविसर्गश्च क्षीणशुक्रस्य लक्षणम् ।। *C. Su 17/69*

श्रमदौर्बल्यास्यशोषतिमिरदर्शनाङ्गमर्दपाण्डुतासदनक्लैब्यमुष्कतोदमेढ्रधूमायनैश्चिराच्च निषेकेण सरक्तनिषेकेण वा शुक्रम् । *A. S. Su 19/6*

शुक्रक्षये मेढ्रवृषणवेदनाऽशक्तिर्मैथुने चिराद्वा प्रसेकः प्रसेके चाल्परक्तशुक्रदर्शनम् । *S. Su 15/9*

- *Śrama*–exhaustion
- *Daurbalya*–debility
- *Āsyaśoṣa*–dryness in mouth
- *Timira darśana*–feeling of darkness in front of the eyes
- *Añga marda*–body aches
- *Pāṇḍutā*–pallor or anaemia
- *Sadana*–poor digestion
- *Klaibya*–impotency

- *Muṣkatoda*–pain in the scroatum
- *Meḍhra dhūmāyana*–feeling as if hot fumes emitted from the path of urethra
- *Cirāscha niṣekeṇa*–delayed ejaculation
- *Sarakta niṣekeṇa*–ejaculation mixed with blood
- *Meḍhra vṛṣaṇa vedana*–pain in penis & testis
- *Aśaktimaithune*–unable to perform intercourse
- *Śukra avisarga*–non ejaculation of semen

उपधातु प्रदोषज विकार (*Upadhātu Pradoṣaja Vikāra*)

स्नायौ सिराकण्डराभ्यो दुष्टाः क्लिश्नन्ति मानवम्। स्तम्भसंकोच खल्लीभि-ग्रन्थिस्फुरणसुप्तिभिः। *C.Su 28/21*

When abnormal *doṣā* enter *upadhātu* i.e. *stanya, ārtava, sirā, kaṇḍara, vasā, tvak, snāyu* manifest stiffness, contraction, neuralgia of the extremities, new growths, throbbing sensation and numbness.

1. Diseases of *stanya* and *ārtava* are discussed in *srotas* chapter.

2. Diseases of *sirā* are *pakṣāghāta, sirāgraha, avabāhuka* and other *pittaja vikāra.*

3. Diseases of *kaṇḍarā* (tendons) are *sandhivāta, āmavāta, vātarakta, viśvāci, khañja* etc.

4. Diseases of *vasā* (muscle fat) are *prameha, kuṣṭha* etc.

5. Diseases of *tvak* (skin) are *kuṣṭha, pāṇḍu, kāmalā, visarpa, vātarakta* etc.

6. Diseases of *snāyu* (ligaments) are *pakṣāghāta, sandhivāta, āmavāta, vātarakta* etc.

7. Diseases of *ojas* are *hataujasa jvara, ojonirodhaja jvara, madhumeha* etc.

Chapter 4

मल (*Mala*)

किट्टमन्नस्य विण्मूत्रं, रसस्य तु कफोऽसृजः।
पित्तं, मांसस्य खमला, मलः स्वेदस्तु मेदसः।।
स्यात्किट्टं केशलोमास्थ्नो, मज्ज्ञः स्नेहोऽक्षिविट् त्वचां।
प्रसादकिट्टे धातूनां पाकादेवंविधच्छतः।।
परस्परोपसंस्तम्भाद्धतो देहं परस्परम्।

C. Ci 15/18-20

कफः पित्तं मलः खेषु प्रस्वेदो नखरोम च।
स्नेहोऽक्षित्वग्बिशामोजो धातूनां क्रमशो मलाः। *A. S. Śā 6/39*

It is called *mala* because it is having a tendency to vitiate others. Consumed food as well as *dhātus* manifest *malās* during the process of digestion & metabolism are as follows–

Source	*Kitta* (Waste products)
1. *Anna* (food)	Stool (*viṇ*) and urine (*mūtra*)
2. *Rasa dhātu*	*Kapha*
3. *Rakta dhātu*	*Pitta*
4. *Māmsa dhātu*	*Khamala* (Excreta from external channels)
5. *Meda dhātu*	*Sveda* (Sweat)
6. *Asthi dhātu*	*Keśa loma* (Hairs in the head & body), *nakha* (Nails)
7. *Majjā dhātu*	*Snehāmśa* in *akṣi, viṭ* & *tvacā* (lubricating material in the eyes, feacal matter & skin)
8. *Śukra dhātu*	*Ojas*

Functions of malā are as follows–

पुरीष कर्म ***[Puriṣa Karma (Functions of normal stool)]***

पुरीषमुपस्तम्भं वाय्वग्निधारणं च । *S. Su 15/5*

अवष्टम्भानिलानल धारणैः शकृत् । *A. S. Su 19/20*

Puriṣa provides strength and supports *vāyu, agni* and *pitta.*

मूत्र कर्म ***[Mūtra Karma (Functions of normal urine)]***

बस्तिपूरणविक्लेदकृन्मूत्रं । *S. Su 15/5*

अन्नक्लेद निर्वाहणेन मूत्रम् । *A. S. Su 19/20*

- Fills the urinary bladder
- Eliminates the excess moisture in food

स्वेद कर्म ***[Sveda Karma (Functions of normal sweat)]***

स्वेदः क्लेदत्वक्सौकुमार्यकृत् । *S. Su 15/5*

क्लेदत्वक् स्नेहरोमधारणैः स्वेद इति । *A. S. Su 19/20*

- Provides moistness and softness to skin
- Supports hair

पुरीषवृद्धि लक्षण ***[Puriṣavṛddhi Lakṣaṇa (Symptoms of stool if accumulates in excess)]***

पुरीषमाटोपं कुक्षौ शूलं च । *S. Su 15/15*

- *Kukṣiśūla*–pain in abdomen
- *Āṭopa*–gurgling noise in abdomen
- *Gaurava*–heaviness in abdomen

मूत्रवृद्धि लक्षण ***[Mūtravṛddhi Lakṣaṇa (Symptoms of aggravated urine)]***

मूत्रं मूत्र वृद्धिं मुहुमुहु प्रवृत्तिं वस्तितोदमाध्मानं च । *S. Su 15/15*

- *Basti toda*–pain in urinary bladder
- *Ādhmāna*–enlargement of urinary bladder
- *Mūtra vṛddhi*–increase in quantity of urine

- *Muhurmuhu pravṛtti*–frequent micturation

स्वेदवृद्धि लक्षण ***[Svedavṛddhi Lakṣaṇa (Symptoms of aggravated sweat)]***

स्वेदस्त्वचो दौर्गन्ध्यं कण्डू च । *S. Su 15/15*

- *Sveda vṛddhi*–excessive perspiration
- *Tvacā daurgandhya*–bad smell from the skin
- *Kaṇḍū*–itching

पुरीष क्षय लक्षण ***[Puriṣa Kṣaya Lakṣaṇa (Symptoms of diminished stool)]***

क्षीणे शकृति चान्त्राणि पीडयन्निव मारुतः ।
रुक्षस्योन्नमयन् कुक्षिं तिर्यगूर्ध्वं गच्छति ।। *C. Su 17/70*

सशब्दस्य वायोः कुक्षौ तिर्यगूर्ध्वं च भ्रमणेनान्त्रवेष्टनेन पार्श्वहृदय-पीडनेनाल्पतया च शकृत् । *A. S. Su 19/6*

पुरीषक्षये हृदयपार्श्वपीडा सशब्दस्य च वायोरूर्ध्वगमनं कुक्षौ संचरणं च । *S. Su 15/11*

- *Saśabdasya vayoḥ kukṣau tiryagūrdvam ca bhramaṇa*–movement of flatus associated with sound and moves in downward directions, hepazard & upward directions.
- *Āntra veṣṭana*–twisting of intestines
- *Parśvahṛdaya piḍā*–pain in the flanks and heart
- *Alpatayā ca śakṛt*–quantity of the stool is less

मूत्र क्षय लक्षण ***[Mūtra Kṣaya Lakṣaṇa (Symptoms of diminished urine)]***

मूत्रक्षये मूत्रकृच्छ्रं मूत्रवैवर्ण्यमेव च ।
पिपासा बाधते चास्य मुखं च परिशुष्यति ।। *C. Su 17/71*

बस्तिनिस्तोदमुखशोषकृच्छ्राल्पविवर्णमूत्रतादिभिः सरुधिरमूत्रतया वा मूत्रम् । *A. S. Su 19/6*

मूत्रक्षये बस्तितोदोऽल्पमूत्रता च; अत्रापि स्वयोनिवर्धनद्रव्योपयोगः । *S. Su 15/11*

- *Pipāsā*–thirst
- *Basti niṣtoda*–pain in the urinary bladder
- *Mukha śoṣa*–dryness in mouth
- *Krichrālpa vivarṇa mūtratādibhi*–discoloured urine comes out with difficulty in little quantity.
- *Sa rudhira mutratayā*–urine comes out mixed with blood

स्वेद क्षय लक्षण ***[Sveda Kṣaya Lakṣaṇa (Symptoms of diminished sveda)]***

स्तब्धरोमकूपतारोमच्यवनत्वक्परिपाटनस्वापपारुष्यस्वेदनाशैः स्वेदः ।

A. S. Su 19/6

स्वेदक्षये स्तब्धरोमकूपता त्वक्शोषः स्पर्शवैगुण्यं स्वेदनाशश्च; तत्राभ्यङ्गः स्वेदोपयोगश्च । *S. Su 15/11*

- *Stabdha romakūpatā*–stiffness of hair follicles
- *Roma cyavana*–falling of hairs
- *Tvak paripāṭana*–cracking in skin
- *Tvak svāpa*–loss of sensation
- *Tvak pāruṣya*–roughness in skin
- *Sveda nāśa*–scanty perspiration

मलायनानि चान्यानि शून्यानि च लघूनि च ।
विशुष्काणि च लक्ष्यन्ते यथास्वं मलसंक्षये ।।

C. Su 17/72

The signs and symptoms of other varieties of *mala* (*khamala, keśa, loma, nakha, snehāmsa* in *akṣi, vit* and *tvacā* etc.) are as follows–

- Dryness in excretory organs
- Feelings of emptiness
- Lightness

***Jatūkarṇa* described 18 types of *kṣaya* (diminutions).**

मल प्रदोषज विकार (*Mala Pradoṣaja Vikāra*)

मलानाश्रित्य कुपिता भेद शोष प्रदूषणम् ।

दोषा मलानां कुर्वन्ति सङ्गोत्सर्गावतीव च । *C.Su 28/22*

When agitated *doṣa* come in contact with *mala* produce breaking up of waste products, drying up of the waste substances, become vitiated by changing normal colour & consistency. Excessive retention of waste substances or excessive elimination of waste products. All the above phenomena indicates the development of vitiation in waste products as a result disease manifests in respective vitiations. For example : If vitiation manifest in stool, develops disorders related to stool abnormality. Diseases manifest due to vitiation of waste product by vitiated *doṣā* are as follows.

- Diseases of urine
  Prameha, mūtrāghāta, mūtrakṛcchra, aśmari etc.
- Diseases of stool
  Atisāra, grahaṇi roga, pravāhikā, alasaka, visūcikā, viṣṭambhi etc.
- Diseases of *rasadhātumalarupi kapha*
  Kṣayaja kāsa, rājayakṣmā etc.
- Diseases of *raktadhātumalarupi pitta*
  Pāṇḍu, rakta pitta, kāmalā etc.
- Diseases of *māmsadhātumalarupi khamala*
  Ear, eye, nose, mouth & genital organ disorders.
- *Medadhātugata malarupi sveda*
  Jvara, udara, kuṣṭha, prameha etc.
- *Asthidhātugata malarupi keśa* and *loma*
  Khālitya, pālitya etc.
- *Majjādhātugata malarupi sneha*
  Diseases of eyes, stool and skin.
- *Śukradhātugata malarupi ojovikṛti*
  Ojokṣaya, ojovyāpat, ojovisramsa, grahaṇi doṣa etc.

इन्द्रिय प्रदोषज विकार (*Indriya Pradoṣaja Vikāra*)

इन्द्रियाणि समाश्रित्य प्रकुप्यन्ति यदा मलाः ।
उपघातोपतापाभ्यां योजयन्तीन्द्रियाणि ते । *C.Su 28/20*

When vitiated *doṣās* enters the sense organs manifest partial or complete deformity in respective organs.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Diseases of hearing, vision etc. discussed in detail elsewhere in this book.

Abnormal *doṣa* brings abnormality in sense organs by manifesting symptoms like emptiness, lightness and dryness in respective sense organs. It is all due to their diminution.

इत्यसात्म्यर्थसंयोगस्त्रिविधो दोषकोपनः । *C.Śā 1/126*

Three types of unwholesome contact i.e. over utilisation, non utilization and improper utilization of senses with their respective objects leading to aggravation of *doṣā*.

असात्म्यमिति तद्विद्याद्यन्न याति सहात्मताम् । *C.Sā 1/127*

A substance which is not conducive to body physiology is called *asātmya* or unwholesome.

असात्म्यमिति दुःखानाम् । *C.Sā 11/127 (Cakrapāṇi)*

Which causes discomfort or miseries is called *asātmya*.

मिथ्यातिहीनयोगेभ्यो यो व्याधिरुपजायते ।
शब्दादीनां स विज्ञेयो व्याधि-रैन्द्रियको बुधैः । *C.Sā 1/128*

Disease *'Endriyaka'* manifest due to wrong utilization, excessive utilization and non utilization of sense faculties like *śabdādi* five sense organs.

एन्द्रियक इति इन्द्रियद्वारभूतः । *C.Sā 1/128 (Cakrapāṇi)*

Disease *Endriyaka* manifest due to impairment of sense organs.

वेदनानामशान्तानामित्येते हेतवः स्मृताः । *C.Sā 1/129*

Unwholesome contact with sense organs leading to genesis of miseries.

Chapter 5

अग्नि (*Agni*)

आहार मात्रा पुनरग्निबलापेक्षिणी । *C. Su 5/3*

Power or condition of *agni* determines the quantity of food to be consumed.

जठराग्नेस्त्रिधा पुरुषापेक्षित्वेनोत्तममध्यमावरभेदेन मात्रापि, प्रवराग्निबलापेक्षिणी उत्तमा, मध्यमाग्निबलापेक्षिणी मध्यमा, अल्पाग्निबलपेक्षिणी अल्पा ।
C. Su 5/3 (Gaṅgādhar)

Jaṭharāgni is of 3 kinds based on power of digestion i.e. *uttama* (superior), *madhyama* (moderate) and *avara* (inferior) power of *agni* and accordingly it digest the food.

यत् ऋतुभेदेन वयोभेदेन च तस्यैवाग्निः कदाचिद्विवृद्धो भवति यथा हेमन्ते यौवने च, कदाचिन्मन्दो भवति यथा वर्षासु वार्धक्य च ।
C. Su 5/3 (Cakrapāṇi)

As per season and age functions of *agni* differs i.e. during *hemanta ṛtu* (winter) and *yauvana* (young age), *agni* is powerful, during rainy season and old age *agni* is mild in nature.

समीरणोऽग्नेः । *C. Su 12/8*

It stimulates the digestive fire.

बलमारोग्यमायुश्च प्राणाश्चाग्नौ प्रतिष्ठिताः ।
अन्नपानेन्धनैश्चाग्निर्ज्वलति व्येति चान्यथा । *C. Su 27/342*

Power of *agni* or normal condition of *agni* is responsible for strength, health, longevity and vital breath. That's why it should be protected by proper intake of food and drinks because these act as a fuel, if person is deprived of food and drinks, *agni* become disturbed.

विविधमशितं पीतं लीढं खादितं जन्तोर्हित मन्तरग्निसन्धुक्षित बलेन यथास्वेनोष्मणा सम्यग्विपच्यमानं कालवदनवस्थितसर्वधातुपाकमनुपहतसर्वधातुष्ममारुत स्रोतः केवलं शरीरमुपचयबलवर्णसुखायुषा योजयति

शरीरधातुनूर्जयति च । धातवो हि धात्वाहाराः प्रकृतिमनु वर्तन्ते ।

C. Su 28/3

Consumption of food may be various forms i.e. eatables, beverages, linctus (licked) and masticable foods, which is wholesome if consumed in suitable quantity and free from contamination. These substances undergo metabolic transformation by the effect of *jaṭharāgni, bhūtāgni* and *dhātvāgi*. Initially *jaṭharāgni* gives stimulation to *bhūtāgni* because consumed food is *pāñcabhautika,* it has to undergo transformation by the respective *bhūtāgni's* then only it becomes easy for tissue metabolism by *dhātvāgnis*. Then processed metabolic products circulates inside the *srotas* continuously by the help of *vāta doṣa*. This favours the development, strength, complexion and happiness as well as growth of tissues. *Dhātus* remain in their normalcy after recieving respective nutrients from metabolised food substances.

यथास्वेनोष्मणेति पृथिव्यादिरुपा शितादेर्यस्य य उष्मा पार्थिवाग्न्यादिक रुपस्तेन, वचनं हि भौमाप्याग्नेयवायव्याः पञ्चोष्मणा सनाभसाः । पञ्चाहारगुणान् स्वान् पार्थिवादीन् पचन्ति हि । *C. Su 28/3 (Gaṅgādhara)*

Yathāsvenoṣmaṇa refers to *pṛthivyādhi pañcabhūtāgni*. Food substances are composed of five *mahābhūtās* and *agni's* specific to *pancamahābhūta* help in the digestion of their respective food ingredients after getting stimulation from *jaṭharāgni*.

आयुर्वर्णो बलं स्वास्थ्यमुत्साहोपचयौ प्रभा ।
ओजस्तेजोऽग्नयः प्राणाश्चोक्ता देहाग्निहेतुकाः ।
शान्तेऽग्नौ म्रियते, युक्ते चिरं जीवत्यनामयः ।
रोगि स्याद्विकृते, मूलमग्निस्तस्मान्निरुच्यते । *C. Ci 15/3-4*

Jaṭharāgni is the main principle substance responsible for disease and health. During its normalcy it is responsible for longevity, complextion, strength, health, enthusiasm, well built, lustre, immunity (*ojas*), temperature, other *agni's* (*bhūtāgni* and *dhātvāgni*) and other vital functions all are dependent on

jaṭharāgni. Healthy state of body and diseased condition is entirely dependent on *agni*.

यदन्नं देहधात्वोजोबलवर्णादिपोषकम् ।
तत्राग्निर्हेतुराहारान्न ह्यपक्वाद्र-सादयः । *C. Ci 15/5*

Food nourishes body *dhātus, ojas,* strength, complexion etc. it all depends on equilibrium state of *agni* otherwise *rasa* etc. cannot be produced or manufactured from undigested food.

Process of Digestion

अन्नमादानकर्मा तु प्राणः कोष्ठं प्रकर्षति तद् द्रवैर्भिन्नसंघातं स्नेहेन मृदुतां गतम् । समानेनावधूतोऽग्निरुदर्य्यः पवनेन तु । काले भुक्तं समं सम्यक् पचत्यायु र्विवृद्धये । एवं रसमलायान्नमाशयस्थमधः स्थितः । पचत्यग्निर्यथा स्थाल्या-मोदनायाम्बुतण्डुलम् । *C. Ci 15/6-8*

By the help of *prāṇavāta* food enters the *koṣṭha* where the food is get disintegrated by fluids and softened by unctous substances. *Samānavāta* stimulates the *jaṭharāgni* which is situated in *āmāśaya* as a result proper digestion process starts. *Agni* performs normal functions when food consumed in appropriate quantity along with appropriate time and quantity serve as promotor of longevity. Fire helps to boil the rice mixed water for proper cooking, in the same way *agni* stimulates the digestion process for the food substances which are present in *āmāśaya* for the production of essence and waste products.

अवस्था पाक (*Avasthā-pāka*)

अन्नस्य भुक्तमात्रस्य षड्रसस्य प्रपाकतः ।
मधुराद्यात् कफो भावात् ।
फेनभूत उदीर्यते ।
परं तु पच्यमानस्य विदग्धस्याम्लभावतः ।
आशयाच्च्यवमानस्य पित्तमच्छमुदीर्यते ।
पक्वाशयं तु प्राप्तस्य शोष्यमाणस्य वह्निना ।
परिपिण्डितपक्वस्य वायुः स्यात् कटुभावतः । *C. Ci 15/9-11*

During the first stage of digestion sweetness is manifested

resulting in the stimulation of *kapha,* which is thin and froathy in nature. During the process of digestion food remains in the semidigested form i.e. in the form of sourness. This substance moving downwards from the *āmāśaya* and stimulates the production of transparent liquid called *pitta* (bile) and it is the second stage of digestion.

When transformed food reaches the *pakvāśaya* further transformation takes place and it becomes dried up by *agni* and it attains bolus form resulting in pungent taste and it stimulates *vāta* and it is the last stage of digestion.

पञ्चभूताग्नि (*Pañcabhūtāgni*)

भौमाप्याग्नेयवायव्याः पञ्चोष्माणः सनाभसाः पञ्चाहारगुणान् स्वान् स्वान् पार्थिवादीन् पचन्ति हि । यथास्वैरेवपुष्यन्ते देहे द्रव्यगुणाः पृथक् । पार्थिवाः पार्थिवानेव शेषाः शेषांश्च कृत्स्नशः । *C. Ci 15/13-14*

The five types of *bhūtāgni's* namely *pārthivāgni, āpyāgni, tejasāgni, vāyavāgni, ākāśāgni* helps for the transformation of five categories of food substances i.e. *pārthiva, āpya, teja, vāyaviya* and *ākāśiya* attributes of food ingredients respectively.

यद्यपि च भूताग्निना पार्थिवादि द्रव्यं पच्यते तथापि पार्थिवादिद्रव्याणां पाकेनैतदेव जननं यद्विशिष्टगुणयुक्तत्वं तेन पाकेन जन्यमानेऽपि द्रव्ये गुणा एव जन्यन्ते इत्यभिप्रायेण पार्थिवादिनाहार गुणान् जनयन्ति । अनेन गुण जननमेवाग्निनोच्यते न द्रव्यजननं, किंवा आहारश्च गुणश्चेति विग्रहादाहार शब्देन आहाराधिकारुपं द्रव्यमपि गृह्यते, पार्थिवादीनीति पार्थिवाप्यतैजसवायवीयनाभसानि । अत्र जठराग्निः सर्वमेवाहाररसमलविपाकान् पचति । भौतिकास्त्वग्नयः स्वान् स्वान् गुणान् जनयन्ति । उक्तञ्च जाठरेणाग्निना पूर्वं कृते संघातभेदे पश्चाद्भूताग्नयः पञ्च स्वं स्वं द्रव्यं पचन्ति ।

अन्यञ्च भूताग्निव्यापारो धातुष्वप्यस्ति । तेन धातुष्वपि पञ्चभूतानि सन्ति । तत्रापि धात्वाग्नि व्यापारो भूताग्नि व्यापरश्च जाठराग्निक्रमेणैवोक्तोः ज्ञेयः ।

C. Ci 15/13-14 (Cakrapāṇi)

The five kinds of *bhūtāgni* act on *mahābhutika* ingredients of food resulting into production of ultimate specific attributes and not only fine particles of food.

The term *āhāra guṇa* can be explained as diet and attributes in any compound. Then term '*āhāra*' stands for the material representing the substratum of food, undergoes transformations into its fine particles along with the transformations of its attributes during this state of digestion. This can be understood by following explanation.

Food undergoes transformation into two fractions i.e. *rasa* and *mala* by *jaṭharāgni* and *bhūtāgni* causes manifestation of the respective attributes specific to these *mahābhūtās* in the ingredients of food.

The functions of *bhūtāgni* as attributed above also takes place at the level of tissue elements because tissues are made up of *pañcabhūtās.* Both *dhātvāgni* and *bhūtāgni* act on the principles explained in regard to *jaṭharāgni.*

धात्वाग्नि पाक *(Dhātvāgni Pāka)*

सप्तभिर्देहधातारो धातवो द्विविधः पुनः ।
यथा स्वमग्निभिः पाकं यान्ति किट्ट प्रसादवत् । *C. Ci 15/15*

The seven varieties of *dhātu* supports and sustains the life of the body and these undergo metabolic transformation in two different ways i.e. *kiṭṭa* (waste product) and *prasāda* (nutrient portion).

Process of Metabolic Transformation

रसाद्रक्तं ततो मांसं मांसान्मेदस्ततोऽस्थि च ।
अस्थ्नो मज्जा ततः शुक्रं शुक्राद्गर्भः प्रसादजः । *C. Ci. 15/16*

The nutrient portion of *rasa* provides nourishment to *rakta,* from *rakta* to *māmsa, māmsa* to *medas, medas* to *asthi, asthi* to *majjā* and *majjā* to *śukra* and from *śukra* foetus is the outcome.

Metabolic transformation from *Rasa* to *śukra* has been explained by *Caraka* in a following verses.

तेजो रसानां सर्वेषां मनुजानां यदुच्यते । पित्तोष्मणः स रागेण रसो रक्तत्वमृच्छति । वाय्वम्बुतेजसा रक्तमूष्मणा चाभिसंयुतम् । स्थिरतां प्राप्य मांसं स्यात् स्वोष्मणा पक्वमेव तत् । स्वतेजोऽम्बुगुणस्निग्धोद्रिक्तं मेदोऽभिजायते । पृथिव्यग्न्यनिलादीनां संघातः स्वोष्मणा कृतः । खरत्वं प्रकरोत्यस्य जायतेऽस्थि ततो नृणाम् । करोति तत्र सौषिर्यमस्थ्नां मध्ये समीरणः मेदसस्तानि पूर्यन्ते स्नेहो मज्जा ततः स्मृतः । तस्मान्मज्जस्तु यः स्नेहः शुक्रं संजायते ततः वाय्वा-काशादिभिर्भावैः सौषिर्यं जायतेऽस्थिषु । तेन स्रवति तच्छुक्रं नवात् कुम्भादि-वोदकम् । स्रोतोभिः स्यन्दते देहात् समन्ताच्छुक्रवाहिभिः । हर्षेणो दीरितं वेगात् संकल्पाच्च मनोभवात् विलीनं घृत वद्व्यामोष्मणा स्थान विच्युतम् । बस्तौ संभूत्य निर्याति स्थलान्निम्नादिवोदकम् ।

C. Ci 15/28-35

The *rasa,* essence of food converted into *raktadhātu* by the effect of heat generated by *pitta.*

The *raktadhātu* gets transformed into *māmsa* accompanied by *vāyu, jala, tejas* and heat brings compactness.

The *māmsa* cooked by its own heat gets transformed into *medas.* This helps in the excitement of liquidity and unctousness, which are the properties of *jala mahābhūta.*

Meda brings compactness by the actions of heat present in *meda* itself upon the *mahābhūtās* i.e. *prithvi, jala, vāyavya* etc. as a result formation of *asthi dhātu* takes place. All combined together gives rise to hardness and roughness in *asthidhātu.*

By the help of *vāyu* porosity develops inside the bone and this sporous space gets filled up with *medas.* This unctous substance is called *majjā.*

From the essence of *majjā, śukra* is produced. Porosity is formed inside the bone by the help of *vāyu, ākaśa* etc., through these pores *śukra* is produced like water oozing from new earthen jar. The entire body is pervaded by channels and *śukra* moves from its own path. These comes out when person excited due to sexual urge, determination and amorous mental attitude *śukra* reaches the testicle through semen carrying channels. During sexual intercourse *śukra* displaces by the effect of heat generated through act of copulation and also liquifies the *śukra* like heat liquifies *ghee. śukra* comes out from the testicle in the same way like water flows from higher altitude to lower altitude.

जाठरो भगवानग्निरीश्वरोऽन्नस्य पाचकः ।
सौक्ष्म्याद्रसानाददानो विवेक्तुं नैव शक्यते ।।
प्राणापानसमानैस्तु सर्वतः पवनैस्त्रिभिः ।
ध्मायते पाल्यते चापि स्वां स्वां गतिमवस्थितैः ।।

S.Su. 35/27-28

Agni (fire) present in the *jaṭhara* (stomach) which digests the food is *Bhagavān īśwara-* almighty god- himself; he receives (substances of) sweet and other tastes (for growth and maintenance of the body), he being subtle (minute) it is not possible to perceive him. Served by *prāṇa, apāna* and *samāna* (the three divisions of *vāta*), by blowing/increasing, protecting and preserving it. It stimulates other agni to carry out their respective functions.

Process of Digestion

अव्यापन्ने त्वधिष्ठाने जाग्रतः स्वपतोऽपि वा । प्रेर्यमाणः समानेन प्रश्वो-च्छ्वासयोगतः धम्यमान उदानेन सम्यक् पचति पाचकः ।

K. S. Khi 16/11-12

In healthy individual during awakening and sleep, the digestive fire excited by *samāna vāta* due to association of inspiration and expiration and being blown by *udāna vāta* proper digestion takes place.

व्यानेन रसधातुर्हि विक्षेपोचितकर्मणा । युगपत् सर्वतोऽजस्रं देहे विक्षिप्यते सदा । क्षिप्यमाणः खवैगुण्याद्रसः सज्जति यत्र सः करोति विकृतिं तत्र खे वर्षमिवतोयदः दोषाणामपि चैवं स्यादेकदेश प्रकोपणम् । *C. Ci 15/36-37*

Simultaneous and continuous circulation of *rasadhātu* takes place all over the body by the help of *vyāna vāta.* If any

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

abnormality evolved in the *rasavaha srotas* as a result disease manifest like cloud in the sky brings rain. In the same way abnormality in *doṣa* manifest diseases.

Importance of Jaṭharāgni

इति भौतिक धात्वन्नपक्तृणां कर्म भाषितम् ।
अन्नस्य पक्ता सर्वेषां पक्तृणामधिपोमतः ।
तन्मूलास्ते हि तद्वृद्धिक्षयवृद्धिक्षयात्मकाः ।
तस्मात्तं विधिवधुक्तैरन्नपानेन्धनैर्हितैः ।
पालयेत् प्रयतस्तस्य स्थितौ ह्यायुर्बलस्थितिः ।
यो हि भुक्ते विधिं त्यक्त्वा ग्रहणीदोषजान् गदान् ।
स लौल्याल्लभते शीघ्रं, वक्ष्यन्तेऽन्तः परं तु ते ।

C. Ci 15/38-41

Functions of various *agni* elaborately discussed above. *Jaṭharāgni* is the chief among all types of *agnis* because functions of *bhūtāgni* and *dhātvāgni* depends on this. Aggravation or diminution of *jaṭharāgni* results in aggravation or diminution of *bhūtāgni* and *dhātvāgni*. Therefore by all means one has to protect *jaṭhārāgni* by consuming suitable wholesome dietetics and behaviour because longevity and strength depends on normal state of *agni*. On the contrary one who consumes unwholesome diet due to greed, succumbs to disease caused by the vitiation of *grahaṇi*.

Grahaṇi doṣa refers to diseases located in *grahaṇi*. This specific term refers to 4 types of *grahaṇi roga*. This also includes *agnimāndhya, ajīrṇa* etc. which are manifest due to vitiation of *grahaṇi*. The term *'grahaṇi'* as a disease entity specifically used for the ailment *grahaṇi gada,* which manifest due to malfunctioning of the *grahaṇi*.

विषमो धातुवैषम्यं करोति विषमं पचन् ।
तीक्ष्णो मन्देन्धनो धातून् विशोषयति पावकः ।

C. Ci 15/50

Irregular digestion and metabolism causes imbalance in

dhātus. The intense digestion and metabolism and less consumption of food leads to depletion of *dhātus*.

तत्र जिज्ञास्यं किं पित्तव्यतिरेकादन्योऽग्निः ? आहोस्वित् पित्तमेवाग्निरिति ? अत्रोच्यते-न खलु पित्तव्यतिरेकादन्योऽग्निरुपलभ्यते, आग्नेयत्वात् पित्ते दहनपचनादिष्वभिप्रवर्तमानेऽग्निवदुपचारः क्रियतेऽन्तरग्निरिति; क्षीणे ह्यग्निगुणे तत्समानद्रव्योपयोगात्, अतिवृद्धे शीतक्रियोपयोगात्, आगमाच्च पश्यामो न खलु पित्तव्यतिरेकादन्योऽग्निरिति । *S. Su 21/9*

It is a question of debate to say *pitta* and *agni* are one and the same. Is there any separate *agni* other than *pitta?* or *pitta* itself is *agni?* For this *Suśruata* said no separate *agni* is found other than *pitta*.

It is due to the properties of hotness in *pitta* leading to burning, cooking and such similar functions performed by *pitta* is considered as *agni* itself and it is called *antarāgni*. During diminished state, use of similar properties of drugs advised and during increased state resorting to cold treatments have been advocated, no mention of *agni* found in the texts.

तच्चादुष्टहेतुकेन विशेषेण पक्वामाशयमध्यस्थं पित्तं चतुर्विधमन्नपानं पचति, विवेचयति च दोषरसमूत्रपुरीषाणि; तत्रस्थमेव चात्मशक्त्या शेषाणां पित्तस्थानानां शरीरस्य चाग्निकर्मणाऽनुग्रहं करोति, तस्मिन् पित्ते पाचकोऽग्निरिति संज्ञा; यत्तु यकृत्प्लीह्नोः पित्तं तस्मिन् सोऽभिप्रार्थितमनोरथसाधनकृदुक्तः; यदृष्ट्यां पित्तं तस्मिन्नालोचकोऽग्निरिति संज्ञा, स रूप ग्रहणाधिकृतः; यत्तु त्वचि पित्तं तस्मिन् भ्राजकोऽग्निरिति संज्ञा, सोऽभ्यङ्गपरिषेकावगाहालेपनादीनां क्रियाद्रव्याणां पक्ता छायानां च प्रकाशकः । *C. Su 21/10*

Pitta is located in between *pakvāśaya* and *āmāśaya,* which digest the four types of food by unseen factors, separates the the *doṣās, rasa, mūtra* and *puriṣa,* remaining there itself it helps the other sites of *pitta* elsewhere in the body by bestowing properties of *pitta,* this is known as *pācakāgni*.

Pitta, which found in *yakṛt* and *plīhā* is known as *rañjakāgni* and it bestows red colour to *rasadhātu*.

Pitta, which is located in *hṛdaya* is known as *sādhakāgni* and it is responsible for fulfilling the desires of the mind.

Pitta, which is located in *dṛṣṭi* is known as *ālocakāgni* and it is responsible for perception of vision.

Pitta, which is located in skin is known *bhrājakāgni* and it is responsible for digestion and absorption of substances used in the form of anointing, bathing, washing, immersing and poulticing etc. and it also helps for expression of shades and complexion to skin.

अग्नि परीक्षा *(Agni Parīkṣā–Examination of the Digestive Fire)*

प्रागभिहितोऽग्निरन्नस्य पाचकः । स चतुर्विधो भवति-दोषानभिपन्न एकः; विक्रियामापन्नस्त्रिविधो भवति-विषमो वातेन, तीक्ष्णः पित्तेन, मन्दः श्लेष्मणा, चतुर्थः समः सर्वसाम्यादिति । तत्र, यो यथाकालमुपयुक्तमन्नं सम्यक् पचति स समः समैर्दोषैः; यः कदाचित् सम्यक् पचति, कदाचिदाध्मान-शूलोदावर्तातिसारजठरगौरवान्त्रकूजनप्रवाहणानि कृत्वा स विषमः; यः प्रभूतमप्युपयुक्तमन्नमाशु पचति स तीक्ष्णः, स एवाभिवर्धमानोऽत्यग्निरित्याभाष्यते, स मुहुर्मुहुः प्रभूतमप्युपयुक्तमन्नमाशुतरं पचति, धाकान्ते च गलताल्वोष्ठशोषदा-हसंतापाञ्जनयति; यस्त्वल्पमप्युपयुक्तमुदरशिरोगौरवकासश्वासप्रसेकच्छर्दि-गात्रसदनानि कृत्वा महता कालेन पचति, स मन्दः ।

विषमो वातजान् रोगांस्तीक्ष्णः पित्तनिमित्तजान् ।
करोत्यग्निस्तथा मन्दो विकारान् कफसंभवान् ।।

S. Su 35/24-25

Pācakāgni is stated to be responsible for digestion and metabolism. It is of four kinds based on the involvement of *doṣa.*

i) First variety is not associated with *doṣa* and it is called *samāgni* state and it is the physiological state of *agni.* Remaining three varieties of *agni* are the pathological conditions develops due to abnormality in *doṣa.*

ii) *Viṣamāgni* state due to *vāta.*

iii) *Tīkṣṇāgni* state due to *pitta.*

iv) *Mandāgni* state due to *kapha.*

Samāgni state of *agni* is the condition in which *doṣās* are in equilibrium state and performs normal digestion and metabolism functions.

v) *Viṣamāgni* is the state in which improper digestion and metabolism takes place i.e. some times performs normal functions followed by abnormal one and manifest flatulence, abdominal pain, upward movement of *vāta* inside the *koṣṭha,* diarrhoea, heaviness in abdomen, intestinal gurgling and straining excercise for evacuation of stools.

vi) *Tīkṣṇāgni* is the state in which hyperfunctioning of digestion & metabolic activities observed. In this particular state digestion become quicker. More quantity of consumed food also digests very quickly.

The same *agni* if increases greatly is called *atyāgni,* in this state person become capable of digesting large amount of food very quickly if consumed oftenly. At the end of digestion it produces dryness of the throat, palate and lips, burning sensation and enhances warmthness in body.

Mandāgni is the state in which digestion process become weak and takes long time to digest the less quantity of food and manifest heaviness in abdomen and head, cough, dyspnoea, excessive salivation, vomiting and weaknes of the body.

- *Viṣamāgni* state gives rise to manifestation of *vātavyādhi.*
- *Tīkṣṇāgni* state gives rise to genes is of *pittaja vikāra.*
- *Mandāgni* state gives rise to evolution of *kaphaja vikāra.*

•

Chapter 6

स्रोतस् (*Srotas*)

The word *srotas* derived from *'sru' gatau dhātu,* which means movement.

Definition and Importance of Srotas.

स्रवणात् स्रोतांसि । *C.Su 30/12*

It is the path helps for transfortation of substances is called srotas.

स्रवणादिति रसादेरेव पोष्यस्य स्रवणात् ।

C.Su 30/12 (Cakrapāṇi)

Nutrient substances are supplied to cells and tissues via the process of transudation through *path* is called *srotas.*

स्रोतांसि खलुं परिणाममापद्यमानानां ।
धातूनामभिवाहिनि भवन्त्ययनार्थेन ।। *C.Vi 5/3*

Channels carry the transformed *dhātus* to different destinations through their mess of network to nourish the cells and tissues.

मूलात् खादान्तरं देहे प्रसृतं त्वभिवाहि यत् ।
स्रोतस्तदिति विज्ञेयं सिरा धमनी वर्जितम् ।। *S.Śa 9/13*

Srotasas are defined as empty spaces spreaded to entire body, which originates from root space except *sirā* and *dhamani.*

आकाशीयावकाशानां देहे नामानि देहिनाम् ।
सिराः स्रोतांसि मार्गाः खं धमन्यः ।।

S.Su 9/13 (Dalhaṇa)

All the entire empty space wherever it is present distributed uniquely for the supply of proper nourishment to the body is called *srotas.* Synonyms are *sirā, srotāmsi, mārga, kha, dhamani.*

मनः प्राणान्नपानीय दोष धातूपधातवः ।
धातुनां च मलामूत्रं मल मित्यादयस्तनौ ।। *B.P.Pū 3/271*

Srotasas are those in which *manas, prāṇa, anna, jala, doṣa, dhātu, updhātu, dhātumala, mūtra, purīṣa* are circulating.

सञ्चरन्ति हि यैमार्गैस्तानि स्रोतांसि सञ्जगुः ।
बहूनि तानि संख्याय शक्यन्ते नैव भाषितुम् ।।

B.P.Pū 3/272

It is not possible to numerate all *srotasas* because these are innumerable.

स्रोतो पर्याय (*Synonyms of Srotas*)

स्रोतांसि, सिराः, धमन्यः, रसायन्यः, रसवाहिन्यः, नाड्याः, पन्थानः, मार्गाः, शरीरच्छिद्राणि, संवृतासंवृतानि, स्थानानि, आशयाः, निकेतश्चेति शरीर धात्वावकाशानां लक्ष्यालक्ष्याणां नामानि भवन्ति । *C.Vi 5/9*

Synonyms of *srotas* are as follows–*srotāmsi, sirā, dhamani, rasāyani, rasavāhi, nāḍyā, panthāna, mārgā, śariracchidrāṇi, samvṛtāsamvṛtāni, sthānāni, āśaya, niketa* etc. millions of *srotas* are present in the body.

तत्र स्रोतसामेव विशेषाः सिरा धमन्यः । *A.S.Sb 6/48*

Sirā and *dhamani* are the modifications of *srotas* only. *Srotas, sirā, dhamanī* resides closely and perform similar functions.

Structure of Srotas

बिसानामिवा सूक्ष्माणि दूरं प्रविसृतानि च ।
द्वाराणि स्रोतसां देहे रसो यैरुपचीयते ।। *A.H.Śā 3/46*

Orifices of the *srotas* are minute, spreaded long and far away like lotus stalk. Through such channels *'rasa'* circulates and nourishes cells and tissues.

Colour of the Srotas

स्वधातु समवर्णानि वृत्तस्थूलान्यणूनि च ।

स्रोतांसि दीर्घाण्यकृत्या प्रतानसदृशानि च ।।

C.Vi 5/25, A.H.Sā 3/45

Srotasas attain the colour of the *dhātu* in which they circulate. These are circular, big, small, long and resembles like lines of a leaf.

स्रोतो प्रामुख्यता *(Importance of Srotas in Pathogenesis)*

अहित सेवनात् तानि दुष्टाय रोगाय, विशुद्धानि सुखस्य च ।

A.H.Śā 3/42

Improper foods, erratic behaviour and such other things which are not conducive to the body brings abnormality in *srotas* leading to manifestation of disease. Adoptance of normal conducive foods and actions leads to happiness and sound health.

स्रोतोविद्धमतो वैद्यः प्रत्याख्याय प्रसाधयेत् । *S.Śā 9/2, A.H. 3/48*

Injury to the *srotas* manifest incurable condition, that's why such information should be given to the patient and to his attenders and then proceed to the treatment to remove foreign body.

वातपित्तश्लेष्माणां पुनः सर्वशरीर चराणां सर्वाणि स्रोतांस्ययनभूतानि, तद्वदतीन्द्रियाणां पुनः सत्वादिनां केवलं चेतनावच्छरीरमयनभूतमधिष्ठान भूतं च । तदेतत् स्रोतसां प्रकृतिभूतत्वान्न विकारैरुपसृज्यते । *C.Vi 5/7*

Bodily humours *vāta, pitta* and *kapha* moves inside the *srotas* to perform their normal functions at different places. Similarly things which are beyond perception of sensory organs like mind etc. move inside the *srotas* and are located in sentinent portion of the body. Healthy *srotasas* perform their normal functions as a result body is free from diseases and un healthy *srotas* become root cause for the development of pathogenesis.

ते चावकाशाः प्रकुपिताः स्थान स्थान्मार्गस्यांश्च धातूनप्रकोपयन्ति तेऽपि तान् स्रोतांसि च । स्रोतांसि धातवश्य धातुन तेषां सर्वेषामेवदूषयितारो दुष्टा दोषाः ते च प्रायशो दूष्यन्त्यग्नि दोषात् । *C.S.Śā 6/22*

Once the empty spaces (*srotas*) become abnormal, it brings abnormality in normal *dhātu* by not transforting to required destination, this is because of the abnormality in *srotas. Srotas* vitiates other *srotas, dhātus vitiates* other *dhātus,* for all these happenings disturbed *doṣās* are responsible. *Doṣās* get aggravated by the disturbed functions of *agni.* That's why life span, health, strength and nourishment etc. are depends on *agni.*

Due to their pervasion to entire body, they become responsible for aggravation as well as alleviation of *doṣās* inside the body. That's why some people says that body is the conglomeration of *srotas.*

स्रोतोवेध लक्षण (*Srotovedha lakṣaṇa*)

व्यधे तु स्रोतसां मोहकम्पाध्मान वमि ज्वराः ।
प्रलापशूल विण्मूत्ररोधो मरणमेव वा ।
स्रोतोविद्धमतो वैद्यः प्रत्याख्याय प्रसादयेत् ।
उद्धृत्यं शल्यं यत्नेन सद्यः क्षतविधानतः ।

A.H.Śā 3/47-48

Clinical features develop due to injury to *srotas* are unconsciousness, tremors, distention of abdomen, vomiting, fever, delirium, pain, obstruction for urine and stool, death. That's why considering these points physician should inform to the patient attender about its poor prognosis and then plan the treatment by removing the foreign body and manage the wounds as per wounds line of treatment.

व्यधे तु स्रोतसां भ्रम मोह कम्पे प्रलापाध्मानशूलारुचि तृट्च्छर्दि ज्वराति रुधिर स्रृति मूत्र पुरीष रोधा मरणं च । तस्मात् स्रोतोविद्धं प्रत्याख्यायोपचरेत् ।

A.S.Śā 6/19

Injury to *srotas* leads to development of giddiness, unconsciousness (confusion), tremors, delirium, distension of abdomen, pain, anorexia, thirst, vomiting, fever, bleeding from injured site, obstruction for urine & stool and lastly death. Start the line of treatment by intimating its poor prognosis.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

स्रोतो भेद *(Classification of Srotas)*

Mainly *srotas* is classified into two kinds namely *bāhya* and *abhyantara srotas.*

According to Suśruta

Bāhya srotas or *bahirmukha srotas* in Males are 09 in number and in Females 12 in number.

According to Śāraṅgadhara

Bāhya srotas or *bahirmukha srotas* in Males are 10 in number and in Females 13 in number.

According to Caraka

Abhyantara srotas or *antarmukhi srotas* are 13 in number and 11 pairs according to *Suśruta.*

Suśruta does not included *asthivāha, majjāvāha* and *svedavāha srotas.*

बाह्य या बहिर्मुख स्रोतस् *(Bāhya Srotas or Bahirmukha Srotas)*

स्रोतांसि नासिके कर्णौ नेत्रे पायवश्च मेहनम् ।
स्तनौ रक्तपथश्चेति नारीणामधिकम् त्रयम् ।।

A.H.Śā 3/40-41, A.S.Śā 6/34

श्रवण नयन वदन घ्राण गुद मेढ्राणि नव स्रोतांसि नराणां वहिमुखानि, एतान्येव स्त्रीणामपराणि च त्रीणी द्वे स्तनयोरधस्ताद्रक्तवहं च । *S.Śā 5/10*

नासा नयन कर्णानां द्वे द्वे रन्ध्रे प्रकीर्तिते । मेहनपान वक्त्राणामेकैकं रन्ध्रमुच्यते । दशमं मस्तकं प्रोक्तं रन्ध्राणीति नृणां विधुः स्त्रीणां त्रीण्यधिकानि स्युः स्तनयोर्गर्भवत्यनः । सूक्ष्मच्छिद्राणि चान्यानि मतानि त्वचि जन्मिनाम् ।

Ś.S.Pu 5/63-65

A नासा रन्ध्र (*Nāsa randhra*)	02 (Nasal cavities)
B कर्ण रन्ध्र (*Karṇa randhra*)	02 (Ear cavities)

C नयन रन्ध्र (*Nayana randhra*)	02 (Eye path)
D मेहन रन्ध्र (मेढ्र) (*Mehana randhra*)	01 (Genital path)
E गुद रन्ध्र (अपान पायु) (*Guda randhra*)	01 (Anal canal)
F वदन रन्ध्र (वक्त्रा) (*Vadana randhra*)	01 (Oral cavity)

Total 9 channels are described as *bahirmukha* channels i.e. channels having opening outside.

Śāraṅgadhara included one more to above nine i.e. मस्तक रन्ध्र (Brain canal). In case of females 3 more *srotas* are included namely

स्तन रन्ध्र (*Stana randhra*)	02 (Breast channels)
रक्तपथ (अधस्ताद) रक्तवह व गर्भ रन्ध्र (*Raktapatha*) (*Adhastad, raktavaha* or *garbha randhra*)	1 (Uterus path)

अभ्यन्तर स्रोतस् *(Abhyantara Srotas)*

तथाऽपराण्यन्तः स्रोतांसि जीवितायतनानि ।
त्रयोदश प्राणोदकान्न धातुमलानामायतनानि ।। *A.S.Śā 6/35*

प्राणोदकान्न रस रुधिरमांसमेदोस्थिमज्जा शुक्र मूत्र पुरीष स्वेदवहानिति ।

C.Vi 5/7

13 varieties of *srotas* are depicted as *abhayantara srotas* (inward opening channels).

1. *Prāṇavaha srotas*
2. Udakavaha srotas

3. *Annavaha srotas*
4. *Rasavaha srotas*
5. *Rudhiravaha srotas*
6. *Māmsavaha srotas*
7. *Medovaha srotas*
8. *Asthivaha srotas*
9. *Majjāvaha srotas*
10. *Śukravaha srotas*
11. *Mūtravaha srotas*
12. *Purīṣavaha srotas*
13. *Svedavaha srotas*

11 Pairs According to Suśruta

तानि तु प्राणान्नोदक रस रक्त मांस मेदो मूत्र पुरीष शुक्रार्तववहानि; येष्वधिकारः, एकेषां बहूनि एतेषां विशेषा बहवः ।। *S.Śā 9/12*

1. *Prāṇavaha srotas*–02
2. *Annavaha srotas*–02
3. *Udakavaha srotas*–02
4. *Rasavaha srotas*–02
5. *Raktavaha srotas*–02
6. *Māmsavaha srotas*–02
7. *Medovaha srotas*–02
8. *Mūtravaha srotas*–02
9. *Purīṣavaha srotas*–02
10. *Śukravaha srotas*–02
11. *Ārtavavaha srotas*–02

Why *Suśruta* did not included *asthivaha, majjāvaha* and *svedavaha srotas?*

अस्थि मज्जा स्वेदवाहिषु स्त्रोतः सु सस्त्वप्यनधिकारः कथं ? तत्रास्थिवहानां सकलानामेव मेदोमूलं, मज्जावहानां च तेषां सकलान्येव अस्थिनि सकलशरीरगतानि, न च सकलशरीरगत विद्धलक्षणं साध्यादि ज्ञान निश्चायकं, एवं स्वेदवहानामपि केवलं स्वेदोमूलमिति, पूर्वैणैव समानं अतः शल्यतन्त्रे तेषां मूल विद्धलक्षणान-धिकारः । *S.Sā 9/12 (Dalhaṇa)*

Asthivaha srotas, majjāvaha srotas and svedavaha srotas originated from the meda and it was discussed in detail under *medovaha srotas*. As these srotasas pervaded the entire body, that's why it is not possible to explain the symptoms of entire region. Moreover it doesn't come under the purview of surgeons.

स्त्रोतोदुष्टि निदान *(Etiological Factors for Srotoduṣṭi)*

आहारश्च विहारश्च यः स्याद्दोषगुणैः समः ।
धातुभिर्विगुणो यश्च स्त्रोतसां स प्रदूषकः ।।

C.Vi 5/23, A.H. Śā 3/44

Improper dietetics which aggravates *vātādi doṣās* i.e. person who is not following the rules and regulations of eight fold diet principles.

Erratic behaviour or activities related to speech, body and mind aggravates the *vātādi doṣās.*

Diet and activities which are contrary to *dhātus.* For example day sleep and fatty foods which aggravates *meda dhātu* and brings vitiation in them inspite of having identical properties. So, *dhātubirviguṇa* refers to factors which are unwholesome and non conductive to the *dhātus.*

स्त्रोतोदुष्टि प्रकार *(Classification of Sroto Duṣṭi)*

अतिप्रवृत्तिः सङ्गो वा सिराणां ग्रन्थयोऽपिवा ।
विमर्गतो वा गमनं स्त्रोतसां दुष्टि लक्षणम् ।।

C.Vi 5/24, A.H.Śa 3/45

There are mainly four kinds of *srotoduṣṭi* explained.

1. *Ati pravṛtti*
2. *Saṅgha*
3. *Sirā granthi*
4. *Vimārgagamana*

अतिप्रवृत्ति *[Atipravṛtti (Excessive actions)]*

Example :

Excessive urination–Prameha

Excessive watery stools–*Atisāra*

Excessive mucous secretions–*Tamakaśvāsa*

सङ्ग ***[Saṅga (Complete or partial obstruction of srotas.)]***

Example :
- *Mūtrakṛcchra*
- *Vibandha*
- *Jvara*
- *Grahaṇi* etc.

सिराग्रन्थि ***(Sirāgranthi (कुटिल भावत्वं, i.e. nodules, tumours, newgrowths inside the srotas)***

Example : *Arśa, udara roga, carmakila etc.*

विमार्गगमन ***[Vimārgagamana (Leaving its own path and entering into other path)].***

Example :

विमार्गगमनं च यथा मलस्य मूत्रमार्ग गमनमित्यादि । *Cakrapāṇi*

Entrance of *mala* into *mūtra mārga.*

- *Bhagandara*
- *Raktapitta*
- *Udara roga*
- *Kāmalā*
- *Tamaka śvāsa*
- *Śopha*
- *Injury (S.Sā 9/12)*

प्राणवह स्रोतस् (*Prāṇavaha Srotas*)

Channels carrying *prāṇavāyu* is called *prāṇavaha srotas.*

मूल (Root)

तत्र प्राणवहानां स्रोतसां हृदयं मूलं महास्रोतश्च । *C.Vi 5/8*

Channels carrying *prāṇavāyu* originates from *hṛdaya* (heart) and *mahā srotas* (gastro intestinal act).

तत्र प्राणवहे द्वे, तयोर्मूलं हृदयं रसवाहिन्यश्च धमन्यः । *S.Śa 9/12*

Prāṇavaha srotas are two in number and they originate from *hṛdaya* (heart) and *rasavāhi dhamani* (arteries carrying *rasa*).

प्राणवह स्रोतोदुष्टि निदान [*Nidāna* (Etiological factors)]

Factors which brings abnormality in *prāṇavaha srotas* are as follows–

क्षयात् सन्धारणाद्रौक्ष्यद्यव्यायामात् क्षुदितस्य च ।
प्राणवाहीनि दुष्यन्ति स्रोतांस्यन्यैश्च दारुणैः ।।

C.Vi 5/10, A.S.Śa 9/36

Depletion of *dhātus,* suppression of natural urges, intake of *rukṣādi āhāra* and *vihāra,* heavy exercises during hunger and other factors which brings vitiation in *Srotas.*

प्राणवह स्रोतोदुष्टि लक्षण (*Prāṇava Srotoduṣṭi Lakṣaṇa)*

The following symptoms manifest due to vitiation in *prāṇavaha srotas* are as follows.

प्रदुष्टानां तु खल्वेषामिदं विशेष विज्ञानं भवति । तद्यथा अतिसृष्टमतिबद्धं कुपितमल्पाल्प मभीक्ष्णं वा सशब्द शूल मुच्छ्वसन्तं दृष्टवा प्राणवहान्यश्च स्रोतांसि प्रदुष्टानिति विद्यात् । *C.Vi 5/8*

- Prolonged respiration
- Obstructed respiration
- Agitated respiration
- Frequent respiration
- Respiration associated with sound and pain

तत्र विद्धस्य क्रोधविनमन मोहन भ्रमण वेपनानि मरणं वा भवति ।

S.Śa 9.12

Injury to *prāṇavaha srotas* leads to groaning, bending down of the body, illusion, tremors, or ultimately death.

प्राणवह स्रोतो विकार (*Diseases of Prāṇavaha Srotas)*

- *Śvāsa*
- *Kāsa*

- *Hikkā*
- *Rājayakṣma*
- *Hṛdroga*
- *Svarabheda*
- *Sanyasa*
- *Vātavyādhi*

उदकवह स्रोतस् (*Udakavaha Srotas*)

Channels which carries *udaka* (water) is called *udakavaha-srotas.*

Synonyms : *Ambuvaha, toyavaha, udakavaha*

मूल (Root)

उदकवहानां स्रोतसां तालुमूलं क्लोमं च । *C.Vi 5/8*

Udakavaha srotas have their origin in *tālu* (palate) and *kloma* (pancreas),

उदकवहे द्वे, तयोर्मूलं तालु क्लोमं च । *S.Sa. 9/12*

Udakavaha srotas are two in number and they originates from *tālu* (palate) and *kloma* (pancreas).

निदान (Etiological factors)

औष्यादामादभयात् पानादति शुष्कान्नसेवनात् ।
अम्बुवाहिनी दुष्यन्ति तृष्णाश्चाति पीडनात् ।। *C.Vi 5/11*

Udakavaha srotas gets vitiated by exposure to heat, indigestion, fear, excess intake of drinks, intake of dry food and who is suffering from excessive thirst.

उदकवह स्रोतोदुष्टि लक्षण (*Udakavaha Sroto Duṣṭi Lakṣaṇa*)

प्रदुष्टानां तु खल्वेषामिदं विशेष विज्ञानं भवति; तद्यथा जिह्वाताल्वोष्ठ क्लोमशोषं पिपासां चाति प्रवृद्धां दुष्टोदकवहान्यस्य स्रोतांसि प्रदुष्टानिति विद्यात् । *C.Vi 5/8*

Characteristic vitiation of *udakavaha srotas* are dryness

in tongue, palate, lips & *kloma* along with excessive severe thirst.

तत्र विद्धस्य पिपासा सद्यो मरणं च । *S.Śā 9/12*

Injury to *udakavaha srotas* develops thirst and patient dies instanteneously within 7 days.

उदकवह स्रोतो विकार (*Diseases of Udakavaha Srotas*)

- *Prameha*
- *Śopha*
- *Tṛṣṇā*
- *Udara roga*
- *Tamaka śvāsa*
- *Pānātyaya*

अन्नवह स्रोतस् (*Annavaha Srotas*)

Channels carrying *anna* (food) is called *annavaha srotas.*

मूल (Root)

अन्नवहानां स्रोतसामाशयो मूलं, वामं च पार्श्वं । *C.Vi 5/8*

Annavaha srotas originates from *āmāśaya* (stomach) and *vāma pārśva.*

अन्नवहे द्वे, तयोर्मूलमामाशयोऽन्नवाहिन्यश्च धमन्यः । *S.Śā 9/12*

Annavaha srotas are two in number and they have their origin in *āmāśaya* (stomach) and *annavāhi dhamani* (*anna* carrying *dhamanies*).

निदान (*Etiological factors*)

अतिमात्रस्य चाकाले चाहितस्य च भोजनात् ।
अन्नवाहिनी दुष्यन्ति वैगुण्यात् पावकस्य च ।। *C.Vi 5/11*

The following etiologies brings vitiation in *annavaha srotas.*

- Excess intake of food
- Eating during improper time
- Consumption of unwholesome food
- Due to impairment in *agni*
- Injury *(S.Śā 9/12)*

अन्नवह स्रोतोदुष्टि लक्षण *(Annavaha Srotodusṭi Lakṣaṇa)*

प्रदुष्टानां तु खल्वेषामिदं विशेष विज्ञानं भवति; तद्यथा अनन्नाभिलाषामरोचक विपाकौ छर्दि च दृष्ट्वा अन्नवहान्यश्च स्रोतांसि प्रदुष्टानिनि विद्यात् ।

C.Vi 5/8

Characteristic properties of *annavaha srotas* vitiation are as follows–

- Lack of interest towards food
- Anorexia
- Indigestion
- Vomiting

अन्नवह स्रोतोदुष्टि विकार *(Diseases of Annavaha Srotas)*

- *Chardi*
- *Atisāra*
- *Ajīrṇa*
- *Agnimāndhya*
- *Kṛmi*
- *Arocaka*
- *Gulma*
- *Mukharoga*
- *Āmlapitta*
- *Visūcikā*
- *Vilambikā*
- *Arśa*
- *Śūla*
- *Udara roga*

रसवह स्रोतस् *(Rasavaha Srotas)*

Channels which carries *rasa* (nutrient substances) is called *rasavaha srotas.*

मूल (Root)

रसवहानां स्रोतसां हृदयं मूलं दश च धमन्यः । *C.Vi 5/8*

Rasavaha srotas have their root in *hṛdaya* (heart) and *daśa dhamani* (ten vessels).

रसवहे द्वे, तयोर्मूलं हृदयं रसवाहिन्यश्च धमन्यः । *S.Śā 9/12*

Rasavaha srotas are two in number and they originate from *hṛdaya* (Heart) and *rasavāhi dhamani* (*rasa* carrying channels).

निदान *(Etiological factors)*

गुरुशीत मतिस्निग्ध मतिमात्रं समश्नताम् ।
रसवाहिनी दूष्यन्ति चिन्त्यानां चातिचिन्तनात् ।। *C.Vi.5/13*

The following factors brings vitiation in *rasavaha srotas* are as follows–

- Intake of heavy & cold substances
- Excess intake of unctous substances
- Consumption of excess food
- Intake of wholesome and unwholesome food together
- Excessive worry.

रसवह स्रोतोदुष्टि लक्षण *(Rasavaha Srotodusṭi Lakṣaṇa)*

Lack of interest towards food, anorexia, distaste in mouth etc. described under *sāma rasa dhātu.*

तत्र विद्धस्य शोषः प्राणवह विद्धवच्च मरणं तल्लिङ्गानि च ।

S.Śā 9/12

Injury to *rasavāha srotas* manifest *śoṣa,* other symptoms *similar to prāṇavahasroto vedha lakṣaṇa* and death.

रसवह स्रोतो विकार *(Diseases of Rasavaha Srotas)*

- *Hṛdroga*
- *Medo roga*
- *Prameha*
- *Rasagata kuṣṭha*
- *Viṣamajvara*
- *Vātarakta*
- *Klaibya*
- *Rājayakṣmā*
- *Jvara*
- *Mūrchā & Sanyasa*
- *Visarpa*
- *Dhātugata jvara*
- *Pāṇḍu*
- *Śoṣa*

शोणितवह स्रोतस् *(Śoṇitavaha Srotas)*

Channels which carries *śoṇita* (blood) is called *śoṇitavaha srotas.*

मूल (Root)

शोणितवहानां स्रोतसां यकृन्मूलं प्लीहा च । *C.Vi 5/8*

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Śoṇitavaha srotas have their root in *yakṛt* (liver) and *plīhā* (spleen).

रक्तवहे द्वे, तयोर्मूलं यकृत् प्लीहानौ रक्तवाहिन्यश्च धमन्यः ।

S.Śa 9/12

Raktavaha srotas are two in number and have their root in *yakṛt* (liver), *plīhā* (spleen) and *raktavāhi dhamani* (*rakta* carrying channels).

निदान (Etiological factors)

विदाहिन्यपानानि स्निग्धोष्णानि द्रवाणि च ।
रक्तवाहिनी दूष्यन्ति भजता चातपनलौ ।। *C.Vi 5/14*

The following factors brings vitiation in *śoṇitavuha srotas* are as follows.

- Intake of substances which induces burning sensation inside the body.
- Excessive consumption of unctous, hot, watery substances
- Excessive exposure to sun and heat
- Injury *(S.Śā 9/12)*

पित्त प्रकोपणैरेव चाभीक्ष्णं द्रवस्निग्धगुरु भिराहारैर्दिवास्वप्नक्रोधानलातप-श्रमाभिघाता जीर्णाविरुद्धध्यशनादिभिर्विशेषैरस्रृक् प्रकोपमापद्यते ।।

S.Su 21/25

Rakta aggravating factors are as follows–

- All *pitta* aggravating factors.
- Excess intake of liquid, unctuous, heavy foods.
- Sleeping during day time.
- Excessive anger, exposure to fire and sun; exertion, injury, eating during indigestion, eating antagonistic foods and taking food during digestion etc.

यस्माद्रक्तं बिना दौषर्न कदाचित् प्रकुप्यति
तस्मात्तस्य यथा दोषं कालं विद्यात् प्रकोपणे ।

S.Su 21/25

Without the involvement of *doṣās*, *rakta* will not aggravate and time of aggravation may be known as per involvement of *doṣa*.

शोणितवह स्त्रोतोदुष्टि लक्षण *(Śoṇitavaha Srotoduṣṭi Lakṣaṇa)*

The following symptoms develop after the vitiation of *śoṇitavaha srotas* are as follows–

Kuṣṭha, visarpa etc. which are described in detail under *sāma rakta.*

तत्र विद्धस्य श्यावाङ्गता ज्वरो दाहः पाण्डुता शोणितगमनं रक्त नेत्रता चेति। *S.Śā 9/12*

Injury to *raktavaha srotas* manifest bluish discolouration of body, fever, burning sensation, paleness, haemorrhages, redness in eye.

शोणितवह स्त्रोतो विकार *(Diseases of Śoṇitavaha Srotas)*

- *Kroṣṭuka śirṣa*
- *Masūrikā*
- *Visarpa*
- *Raktapitta*
- *Raktadhātugatajvara*
- *Vidradhi*
- *Raktagulma*
- *Śitapitta*
- *Koṭha*
- *Vātarakta*
- *Kuṣṭha*
- *Śvitra*
- *Dāha*
- *Asṛgdhara*
- *Arśa*
- *Kāmalā*
- *Udarda*

मांसवह स्त्रोतस् *(Māṁsavaha Srotas)*

Channels which carries the substances to nourish *māmsa* is called *māmsavaha srotas.*

मूल (Root)

मांसवहानां च स्त्रोतसां स्नायुर्मूलं त्वक् च । *C.Vi 5/8*

Māmsavaha srotas have their origin in *snāyu* (ligaments) and *tvak* (skin).

मांसवहे द्वे, तयोर्मूलं स्नायुत्वचं रक्तवहान्यश्च धमन्यः । *S.Śā 9/13*

Māmsavaha srotas are two in number and have their roots in *snāyu* (ligaments), *tvacā* (skin) and *raktavahānyascha dhamani* (*rakta* carrying *dhamani*).

निदान (*Etiological factors*)

अभिष्यन्दिनि भोज्यानि स्थूलानि च गुरुणि च ।
मांसवाहीनि दुष्यन्ति भुक्तां च स्वपतां दिवा । *C.Vi 5/15*

Due to following etiological factors *māmsavaha srotas* become vitiated.

- Intake of food substances which induce moistureness in *doṣa, dhātu, srotas*
- Heavy food
- Bulk promoting foods
- Intake of food followed by day sleep
- Injury *(S.Śā 9/12)*

मांसवह स्रोतोदुष्टि लक्षण (*Māṁsavaha Srotoduṣṭi Lakṣaṇa*)

The following manifestations develops due to morbidity in *māmsavaha srotas. Granuloma,* tonsilitis etc. described under *sāma māmsa.*

तत्र विद्धस्य श्वयथुमांस शोषः सिरा ग्रन्थयो मरणं च । *S.Śā 9/12*

Injury to *māmsavaha srotas* manifest inflammation in muscles, muscle wasting, varcicose veins and death.

मांसवह स्रोतो विकार (*Diseases of Māṁsavaha Srotas*)

- *Prameha*
- *Kuṣṭha*
- *Māmsagata jvara*
- *Vātarakta*
- *Vidradhi*
- *Rājayakṣmā*
- *Visarpa*
- *Arśa*
- *Śotha*
- *Masūrikā*

मेदोवह स्रोतस् (*Medovaha Srotas*)

Channels which carries the substances which nourishes *meda* is called *medovaha srotas.*

मूल (Root)

मेदोवहानां स्रोतसां वृक्कौ मूलं वपावहनं च । *C.Vi 5/8*

Medavaha srotas have their root in *vṛkkau* (kidneys) and *vapāvahana* (omentum).

मेदोवहे द्वे, तयोर्मूलं कटि वृक्कौ च । *S.Śā 9/12*

Medovaha srotas is of two types and originates from *kaṭi* (waist) and *vṛkkau* (kidneys).

मेदोवाहिनि वृक्कौ मांस च । *A.Śā 6/43*

Medovaha srotas have their root in *vṛkkau & māmsa* (muscles).

निदान (Etiological factors)

अव्यायामाद्दिवास्वप्नान्मेद्यानां चाति भक्षणात् ।
मेदोवाहिनी दूष्यन्ति वारुण्याश्चातिसेवनात् ।। *C.Vi 5/16*

The following etiological factors brings vitiation in *medovaha srotas.*

- Lack of physical exercises
- Day sleep
- Excess intake of fatty foods
- Excess drinking of *vāruṇi* (a kind of wine)
- Injury *(S.Śā 9/12)*

मेदोवह स्रोतोदुष्टि लक्षण (*Medovaha Srotoduṣṭi Lakṣaṇa*)

Due to vitiation in *medavaha srotas* following symptoms develops. *Aṣṭa nindita puruṣa, prameha* etc. described in detail under *sāma meda.*

तत्र विद्धस्य स्वेदागमनं स्निग्धाङ्गता तालु शोषः स्थूलं शोफता पिपासा च । *C.S.Śā 9/12*

Injury to *medovaha srotas* leads to excessive perspiration, unctousness or sliminess of body parts, dryness in *tālu,* marked swelling and severe thirst.

मेदोवह स्रोतो विकार *(Diseases of Medovaha Srotas)*

- *Prameha*
- *Śvitra*
- *Viṣamajvara*
- *Kuṣṭha*
- *Masūrikā*
- *Ślīpada*
- *Medo roga*
- *Jvara*
- *Medodhātugata jvara*
- *Vātarakta*
- *Śotha*
- *Udara roga*

अस्थिवह स्रोतस् *(Asthivaha Srotas)*

Channels which carries the substances which nourish *asthi* is called *asthivaha srotas.*

मूल (Root)

अस्थिवहानां स्रोतसां मेदो मूलं जघनं च । *C.Vi 5/8*

Asthivaha srotas have their roots in *meda* (adipose tissue) and *Jaghana* (buttocks).

निदान (Etiological factors)

व्यायामदतिसंक्षोभादस्थामति विघट्टनात् ।
अस्थिवाहीनी दूष्यन्ति वातलानां च सेवनात् ।। *C.Vi 5/17*

The following factors brings vitiation in *asthivavaha srotas* are as follows.

- Excessive physical exercises
- Over strain to bones
- Friction among bones in excess
- Consumption of *vāta* aggravating factors

अस्थिवह स्रोतोदुष्टि लक्षण *(Asthivaha Srotoduṣṭi Lakṣaṇa)*

Due to abnormality in *asthivaha srotas* following symptoms develops i.e. pain in bones and teeth, discolouration etc. described in detail in under *sāmāṣṭhi.*

अस्थिवह स्रोतो विकार *(Diseases of Asthivaha Srotas)*

- *Āmavāta*
- *Sandhivāta*

- *Kuṣṭha*
- *Rājayakṣmā*
- *Asthidhātugata jvara*
- *Viṣamajvara*
- *Masūrikā*
- *Jvara*
- *Vātarakta*
- *Asthidhātugata kuṣṭha*
- *Danta roga*

मज्जावह स्रोतस् *(Majjāvaha Srotas)*

Channels which carry the substance to nourish *majjā* is called *majjāvaha srotas.*

मूल (Root)

मज्जावहानां स्रोतसामस्थिनि मूलं सन्धयश्च । *C.Vi 5/8*

Majjāvaha srotas have their root in *asthi* (bones) and *sandhi* (joints).

निदान (Etiological factors)

उत्पेषादत्यभिष्यन्दादभिघातात् प्रपीडनात् ।
मज्जावाहिनी दुष्यन्ति विरुद्धानां च सेवनात् । *C.Vi 5/8*

Majjāvaha srotas gets vitiated by excessive crushing, increased moisture, injury, compression of bone and intake of incompatible dietetics.

मज्जावह स्रोतोदुष्टि लक्षण *(Majjāvaha Srotoduṣṭi Lakṣaṇa)*

Due to *majjāvaha srotas* vitiation the following symptoms develop.

- Pain in joints
- Giddiness etc. described indetail under *sāma mājja.*

मज्जावह स्रोतोविकार *(Diseases of Majjāvaha Srotas)*

- *Sandhivāta*
- *Vātarakta*
- *Rājayakṣmā*
- *Masūrikā*
- *Majjādhātugata Jvara*
- *Āmavāta*
- *Kuṣṭha*
- *Prameha*
- *Viṣamajvara*
- *Pakṣāghāta*

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

शुक्रवह स्रोतस् (*Śukravaha Srotas*)

Channels which carry the substances to nourish *śukra* is called *śukravaha srotas.*

Synonyms : *Viryavāhi (Śārañgadhar), retovāhi (Caraka).*

मूल (Root)

शुक्रवहानां स्रोतसां वृषणौमूलं शेफश्च । *C.Vi 5/8*

Śukravaha srotas have their origin in *vṛṣaṇau* (testicles) and *śepha* (penis).

शुक्रवहे द्वे, तयोर्मूलं स्तनौ वृषणौ च । *S.Śā 9/12*

Śukravaha srotas are two in number and have their root in *stanau* (breasts) and *vṛṣaṇau* (testiles).

शुक्रवाहिनिनां स्तनौ मुष्कौ मज्जा च । *A.Śa 6/43*

Śukravaha srotas have their root in *stana* (breast), *muṣkau* (scroatum) and *majjā* (bone marrow).

निदान (Etiological factors)

अकालयोनिगमनान्निग्रहादति मैथुनात् ।
शुक्रवाहिनी दुष्यन्ति शस्त्रक्षाराग्निस्तथा ।। *C.Vi 5/19*

The following factors brings vitiation in *śukravaha srotas* are as follows–

- Sexual intercourse without proper sexual arousal or having sexual intercourse with other animals like dog etc.
- Suppression of sexual urge
- Excess indulgence in sexual activities
- Injury by surgery, alkalies and cauterization

शुक्रवह स्रोतोदुष्टि लक्षण (*Śukravaha Sroto Duṣṭi Lakṣaṇa*)

Vitiated *sukravaha srotas* develops following symptoms.

तत्र विद्धस्य क्लीबता चिरात् प्रसेको रक्त शुक्रता च । *S.Śa 9/12*

Injury to *śukravaha srotas* leads to impotency, delayed emission of *śukra, śukra* comes out with rakta along with difficulty.

शुक्रवह स्रोतो विकार (*Diseases of Śukravaha Srotas*)

- *Klaibya*
  - *i) Bijopaghātaja klaibya*
  - *ii) Dhvajabhañgaja klaibya*
  - *iii) Jarāja klaibya*
  - *iv) Śukra kṣayaja klaibya*
- *Jvara*
- *Grahaṇi roga*
- *Śukradhātugata jvara*
- *Śoṣa*
- *Kuṣṭha*
- *Rājayakṣmā*
- *Aśmari*
- *Masūrikā*
- *Arśa*

निदान (Etiological factors)

अतिव्यवायाद्वध्यामादसात्म्यानां च सेवनात् । अकाले वाऽप्ययोनौ वा मैथुनं न च गच्छतः रुक्षतिक्तकषायातिलवणाम्लोष्णसेवनात् । नारीणामरसज्ञानां गमनाज्जरया तथा । चिन्ताशोकादविस्रम्भाच्छस्त्रक्षाराग्निविभ्रमात् । भयात्क्रोधाद-भीचाराद् व्याधिभिः कर्शितस्य च । वेगाघातात् क्षताच्चापि धातूनां संप्रदूषणात् । दोषाः पृथक् समस्ता वा प्राप्य रेतोवहाः सिराः । शुक्रं संदूषयन्त्याशु..... ।

C.Ci 30/135-138

The following factors brings abnormality in *śukravaha srotas* are as follows.

- Sexual intercourse in excess
- Heavy physical exercises
- Consumption of unwholesome food
- Untimely sexual intercourse
- Indulging in sexual activities with other animals and other than female genital organs.
- Controlling semen during the time of ejaculation.
- Intake of food which are ununctous, bitter, astringent, salt, sour & hot.

- Indulging in sexual intercourse with women who is not passionate.
- Old age, worry, grief and lack of confidence in partner.
- Injury to genital organs by sharp instruments, alkalies, cauterization
- Fear, anger and application of black magic
- Severe emaciation due to chronic diseases
- Suppression of natural urges
- Injury to *dhātus*
- Vitiation in *dhātus*

अष्ट शुक्र दोष *(Aṣṭa Śukra Doṣa)*

फेनिलं तनु रुक्षं च विवर्णं पूति पिच्छिलम् । अन्यधातूपसंसृष्टमवसादि तथाऽष्टम् । *C.Ci 30/239.240*

Eight kinds of morbidity observed in *śukra* are as follows :

1. Froathy semen
2. Thin semen
3. Rough or ununctous semen
4. Discolouration
5. Foul smell
6. Slimy semen
7. Semen mixed with other *dhātus*
8. Sinking of semen in water

मूत्रवह स्रोतस् (*Mūtravaha Srotas*)

Channels which carry the *mūtra* is called *mūtravaha srotas.*

मूल (Root)

मूत्रवहानां स्रोतसां बस्तिर्मूलं वङ्क्षणौ च । *C.Vi 5/8*

Mūtravaha srotas have their root in *basti* (urinary bladder) and *vankṣaṇau* (kidneys).

मूत्रवहे द्वे, तयोर्मूलं बस्तिर्मेढ्रं च । *S.Śā 9/12*

Mūtravaha srotas are two in number and have their origin in *basti* (urinary bladder) and *meḍhra* (penis).

निदान (Etiological factors)

मूत्रितोदक भक्ष्य स्त्रीसेवनान्मूत्र निग्रहात् ।
मूत्रवाहीनी दुष्यन्ति क्षीणस्यभिक्षतस्य च ।। *C.Vi 5/20*

- Intake of drinks & foods during urge for micturation.
- Indulging in sex during the urge for micturation.
- Suppression of urge for urination.
- One who is emaciated and injured.
- Injury *S.Śā 9/12*

मूत्रवह स्रोतोदुष्टि लक्षण *(Mūtravaha Srotoduṣṭi Lakṣaṇa)*

प्रदुष्टानां तु खल्वेषामिदं विशेष विज्ञानं भवति; तद्यथा अतिसृष्टमतिबद्ध प्रकुपितमल्पाल्पमभीक्ष्णं वा बहलं सशूलं मूत्रं यन्तं दृष्ट्वा मूत्रवाहिन्यश्च स्रोतांसि प्रदुष्टानिति विद्यात् । *C.Vi 5/8*

The following characteristic features develop due to the vitiation of *mūtravaha srotas* are as follows–

- Excessive urination
- Complete obstruction for urination
- Urine comes out with difficulty
- Patient passes little quantity of urine frequently.
- Patient passes large quantity of urine associated with pain

तत्र विद्धस्यानद्धबस्तिता मूत्र निरोधः स्तब्ध मेढ्रता च । *S.Śā 9/12*

Injury to *mūtravaha srotas* develops

- Stiffness in bladder
- Obstruction for urination
- Stiffness or numbness in penis

मूत्रवह स्रोतो विकार *(Diseases of Mūtravaha Srotas)*

- *Prameha*
- *Mūtrkṛcchra*
- *Kāmalā*
- *Jvara*
- *Mūtrāghāta*
- *Aśmari*
- *Pāṇḍu*

पुरीष वह स्रोतस् (*Puriṣavaha Srotas*)

Channels which carry the *puriṣa* is called *puriṣavaha srotas.*

Synonyms : varcovaha, puriṣavaha

मूल (Root)

पुरीषवहानां स्रोतसां पक्वाशयो मूलं स्थूल गुदं च । *C.Vi 5/8*

Puriṣavaha srotas originates from *pakvāśaya* (large intestines) and *sthūla guda* (rectum)

पुरीषवहे द्वे, तयोर्मूलं पक्वाशयो गुदं च । *S.Sā 9/12*

Puriṣavaha srotas are two in number and have their root in *pakvāśaya* (large intestine) and *guda* (anus).

निदान (Etiological factors)

संधारणादत्यशनादजीर्णाद्यशनात्तथा ।
वर्चोवाहिनी दुष्यन्ति दुर्बलाग्नेः कृशस्य च ।। *C.Vi 5/21*

The following factors brings vitiation in *puriṣavaha srotas.*

- Suppression of urge for stools
- Consumption of large quantity of food
- Eating during indigestion
- Eating food before the digestion of previous meal
- Whose *agni* is weak
- Who is emaciated
- Injury

पुरीषवह स्रोतोदुष्टि लक्षण (*Puriṣavaha Srotoduṣṭi Lakṣaṇa*)

प्रदुष्टानां तु खल्वेषामिदं विशेष विज्ञानं भवति; तद्यथा कृच्छ्रेणाल्पाल्प स शब्द शूल मतिद्रवमिति ग्रथितमति बहु चोप विशन्तं दृष्ट्वा पुरीषवहान्यश्च स्रोतांसि प्रदुष्टानीति विद्यात् । *C.Vi 5/8*

Due to vitiation in *puriṣavaha srotas* the following symptoms will appear

- Patient passes stool with difficulty, passes little quantity of stool associated with pain and sound
- Passing of excess watery stool or scybalous stool (mucous with thready)

तत्र विद्धस्यानाहो दुर्गन्धता ग्रथितान्त्रता च । *S.Śā 9/12*

Due to injury following symptoms develop

- Distension of abdomen
- Foul smell stool
- Passes thready mucous stools along with intussusception of the intestine.

पुरीषवह स्रोतो विकार (*Diseases of Puriṣavaha Srotas*)

- *Atisāra*
- *Visūcikā*
- *Kāmalā*
- *Ajīrṇa*
- *Pravāhikā*
- *Udara roga*
- *Gulma*
- *Grahaṇi doṣa*
- *Vilambikā*
- *Āmlapitta*
- *Āmavāta*
- *Arśa*
- *Udāvarta*
- *Aśmari*

स्वेदवह स्रोतस् (*Svedavaha Srotas*)

Channels which carry the *sveda* is called *svedavaha srotas.*

मूल (Root)

स्वेदवहानां स्रोतसां मेदो मूलं लोम् कूपश्च । *C.Vi 5/8*

Svedavaha srotas originates from *meda* (adipose tissue) and *lomakūpa* (hair follicles).

निदान (Etiological Factors)

व्यायामादतिसंतापच्छीतोष्णाक्रमसेवनात् ।
स्वेदवाहिनि दुष्यन्ति क्रोध शोक भयैस्तथा ।। *C.Vi 5/22*

The following factors brings vitiation in *svedavaha srotas.*

- Heavy exercises

- Excessive exposure to sun and heat
- Indulging or exposure to cold and heat simultaneously
- Anger
- Grief
- Fear

स्वेदवह स्रोतोदुष्टि लक्षण *(Svedavaha Srotodusṭi Lakṣaṇa)*

प्रदुष्टानां तु खल्वेषामिदं विशेष विज्ञानं भवति; तद्यथा अस्वेदनमतिस्वेदनं पारुष्यमति श्लक्ष्णतामङ्गस्य परिदाहं लोमहर्षं च । दृष्ट्वा स्वेदवाहिन्यश्च स्रोतांसि प्रदुष्टानिति विद्यात् । *C.Vi 5/8*

Due to vitiation in *svedavaha srotas* following symptomatology appears.

- Absence of perspiration
- Excess perspiration
- Excessive roughness
- Excessive smoothness
- Burning sensation all over the body
- Horripilation

स्वेदवह स्रोतो विकार *(Diseases of Svedavaha Srotas)*

- *Kuṣṭha*
- *Sthaulya*
- *Udara roga*
- *Dāha roga*
- *Raktapitta*
- *Śitapitta*
- *Koṭha*
- *Prameha*
- *Jvara*
- *Medoroga*
- *Visarpa*
- *Masūrikā*
- *Udarda*

आर्तववह स्रोतस् *(Ārtavavaha Srotas)*

Channels which carry the *ārtava* is called *ārtavavaha srotas.*

मूल (Root)

आर्तववहे द्वे, तयोर्मूलं गर्भाशय आर्तववाहिन्यश्च धमन्यः । *S.Śā 9/12*

Ārtavavaha srotas are two in number and have their origin in *garbhāśaya* (uterus) and *ārtavavāhi dhamani* (*ārtava* carrying vessels).

आर्तववह स्रोतो विकार *(Diseases of Ārtavavaha Srotas)*

Raktapradara, Yonivyāpat (20 types), *Jalasrāva (śvetapradara).*

निदान (Etiological Factors)

याऽत्यर्थं सेवते नारी लवणाम्लगुरुणि च ।
कटूत्यथ विदाहीनि स्निग्धानि पिशितानि च ।
ग्राम्यौदकानि मेद्यानि कृशरां पायसं दधि ।
शुक्तमस्तु सुरादीनि भजन्त्याः कुपितोऽनिलः ।
रक्तं प्रमाणमुत्क्रम्य गर्भाशयगताः सिराः ।
रजोवहाः समाश्रित्य रक्तमादाय तद् रजः ।
यस्माद् विवर्धयत्यासु रसभावाद विमानता ।

C.Ci 30/205-208

The following factors brings vitiation in *ārtavavaha srotas* are as follows–

- Excessive consumption of salt, sour, heavy, pungent, burning, unctous, meat of acquatic and marshy land animals.
- Excess intake of fatty, sweet preparations, curd and its products, fermented wine etc.
- Agitated *vātādi doṣās* bring abnormality in *garbhāśaya* and develops *garbhāśaya janya vyādhi's.*

आर्तववह स्रोतोदुष्टि लक्षण *(Ārtavavaha Srotodusṭi Lakṣaṇa)*

Colour of the discharge becomes froathy, thin, ununctous, brownish black, pink or like juice of *palāṣa* etc.

वाग्वाहिनी स्रोतस् *(Vāgvāhini Srotas)*

वाग्वाहिनी सिरा संस्तो जिह्वा स्तम्भयतेऽनिलः । जिह्वास्तम्भः स नेत्रान्न पानवाक्येष्वनीशता । *A.S.Ni 15/33*

Vāta residing in the path of speech causes disturbance in the tongue like reduced movement of tongue, manifest difficulty in chewing, drinking and talking.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Diseases

Jihvāstambha.

स्तन्यवह स्रोतस् (*Stanyavaha Srotas*)

Channels which carry *stanya* (breast milk) is called *stanyavaha srotas.*

मूल (Root)

Stanyavaha srotas have their root in *rasa dhādu.*

निदान (Etiological factors)

अजीर्णासात्म्यविषमविरुद्धात्यर्थ भोजनात् ।
लवणाम्ल कटुक्षार प्रक्लिन्नानां च सेवनात् ।
मनः शरीर संतापादस्वप्नान्निशि चिन्तनात् ।
प्राप्तवेग प्रतीघातादप्राप्तोदीरणेन च ।
परमान्नं गुडकृतं कृशरां दधिमन्दकम् ।
अभिष्यन्दिनि मांसानि ग्राम्यानूपौदकानि च ।
भुक्त्वा भुक्त्वा दिवास्वप्नान्मद्यस्यातिनिषेवणात् ।
अनायासादभीघातात् क्रोधाच्चातङ्कर्शनैः ।

C.Ci 30/232-235

Stanyavaha srotas gets vitiated by adoptation of following etiological factors–

- Consumption of food before the digestion of previous meal
- Intake of unwholesome, irregular and improper foods
- Excess consumption of food
- Excess consumption of salt, sour, pungent, alkaline and pasty food
- Afflicted with both mental and physical miseries
- Not sleeping during night
- Excessive worry
- Suppression of natural urges and forceful elimination of unmanifested urges
- Intake of milk and its products, rice with milk, sweet and its preparations, curd and its products followed by day sleep
- Intake of meat of marshy, domestic and acquatic land animals
- Excess consumption of alcohol
- Lack of physical exercises and afflication with trauma and anger
- Emaciation due to chronic diseases

स्तन्यवह स्रोतोदुष्टि लक्षण (*Stanyavaha Srotodusṭi Lakṣaṇa*)

दोषाः क्षीरवहाः प्राप्य सिराः स्तन्यं प्रदूष्य च । कुर्युराष्टविधं भूयो दोषत स्तन्निबोध मे । वैरस्यं फेनसङ्घातो रौक्ष्यं चेत्यनिलात्मके । पित्ताद्वैवर्ण्यदौर्गन्ध्ये स्नेह पैच्छिल्य गौरवम् । कफाद्भवति । *C.Ci 30/236-238*

Due to the consumption of *nidāna* aggravated *doṣās* reaches the *stanyavaha srotas* (galactic channels) and vitiate the breast milk and causes eight types of morbidity in *stanya* i.e. distasteful, frothy and ununctous due to *vāta duṣṭi* discolouration, foul smelling due to *pitta duṣṭi,* unctous, slimy and heavy due to *kapha duṣṭi.*

स्तन्यवह स्रोतो विकार (*Diseases of Stanyavaha Srotas*)

- *Vātaja stanya duṣṭi*
- *Pittaja stanya duṣṭi*
- *Kaphaja stanya duṣṭi*
- *Stanya nāḍivṛṇa*
- *Stana vidradhi*

शब्दवह स्रोतस् (*Śabdavaha Srotas*)

यदा शब्दवहं स्रोतो वायुरावृत्य तिष्ठती । शुद्धः श्लेष्मान्वितो वाऽपि बाधिर्यं तेन जायते । *S.Ni 1/88*

Aggravated *vāta* enters *śabdavaha srotas* either alone or in association with *kapha* & produces *bādhirya.*

Diseases

Bādhirya

मनोवह स्रोतस् (*Manovaha Srotas*)

Channels which carry the *mana* (mind) is called *manovaha srotas.*

स्रोतांसि मनोवहानीति हृदयाश्रिता दश धमन्यः । *M.Ni 20/5*

मूल (Root)

स्रोतांसि मनोवहानीत्यनेन हृदय देश सम्बन्धि धमन्यो विशेषेण मनोवहा दर्शयति । *C.Ci 9/3 (Cakrapāṇi)*

Manovaha srotas have their root in 10 vessels which are arising from heart and carry the mental stimulus to different parts of the body.

निदान (Etiological factors)

विरुद्ध दुष्टाशुचि भोजनानि प्रधर्षणं देवगुरु द्विजानाम् ।
उन्मादहेतुर्भयहर्षपूर्वो मनोऽभिघातो विषमाश्च चेष्टाः ।
C.Ci 9/4

- Intake of unwholesome, polluted and uncleaned foods and drinks
- Indulging in sinful acts by insulting gods, preceptors and intellectual individuals who are well versed in rituals.
- Excessive fear and exhilaration
- Erratic behaviour
- Mind is afflicted by predominance of *rajas* and *tamas.*
- Aggravation and agitation in *vātādi śāririka doṣās.*
- Extreme emaciation
- Who is suffering from chronic disorders and suffering from ill health
- Affliction of mind again and again by passion, anger, greed, excitement, fear, attachment, exertion, anxiety and grief
- When the body is subjected to excessive physical assault

.....दोषाः प्रकुपिता हृदयमुपसृत्य मनोवहानि स्रोतांस्यावृत्य जनयन्त्युन्मादम् । *C.Ni 7/4*

Due to above etiological factors mind gets severly affected and loses its intellect balance. At the same time aggravated *doṣās* enter the *hṛdaya* and obstruct the channels of mind & manifest *unmāda.*

तैरल्पसत्वस्य मलाः ।
प्रदुष्टा बुद्धेर्निवासं हृदयं प्रदूष्य ।
स्रोतांस्यधिष्ठाय मनोवहानि प्रमोहयन्त्याशु नरस्य चेतः । *C.Ci 9/5*

Due to the consumption of above etiological factors *śāririka* as well as *mānasika doṣās* become agitated and enter the *hṛdaya* of the patient who is having inferior *satva* and block the channels of mind & manifest *unmāda.*

मनोवह स्रोतोदुष्टि लक्षण (*Manovaha Srotoduṣṭi Lakṣaṇa*)

उन्मादं पुनर्मनोबुद्धिसंज्ञाज्ञानस्मृतिभक्तिशीलचेष्टाचारविभ्रमं विद्यात् ।
C.Ni 7/5

Insanity is characterised by the perversion of mind, intellect, consciousness, knowledge, memory, desire, manners, behaviour and conduct.

मनोवह स्रोतो विकार (*Diseases of Manovaha Srotas*)

Unmāda, kāma, lobha, irṣyā, cittodvega, harṣa, krodha etc.

संज्ञावह स्रोतस् (*Saṁjñāvaha Srotas*)

Channels which carry *buddhi* (intellect) is called *sajñāvaha srotas.*

संज्ञा बुद्धिः । *C.Su 24/25 (Gañgādhara)*

मूल (Root)

तदाश्रयत्वात् केवलबुद्धिः स्रोतसाञ्च ।
भावादत्र संज्ञाशब्देन मन उच्यते । *C.Su 24/25 (Gañgādhara)*
संज्ञावहानीति संज्ञाहेतुमनोवहानि । *C.Su 24/25 (Cakrapāṇi)*

Saṁjñāvaha srotas have their root in *hṛdaya.*

निदान (Etiological factors)

मिथ्यातियोगेन्द्रियार्थकर्मणामभिसेवनात् ।
विरुद्धमलिनाहारविहारकुपितैर्मलैः ।
वेगनिग्रहशीलानामहिताशुचिभोजिनाम् ।
रजस्तमोभिभूतानां गच्छतां च रजस्वलाम् ।
तथा कामभयोद्वेगक्रोधशोकादिभिर्भृशम् ।
चेतस्यभिहते पुंसामपस्मारोऽभिजायते । *S.Utt. 61/4-6*

The following factors manifest abnormality in mental functions leading to development of *apasmāra.*

- Improper or excess utilization or nonutilisation of sense organs, intellectual blasphemy and time.
- Incompatible & impure diet and abnormal activities
- *Doṣa* aggravating factors
- Suppression of natural urges
- Intake of unwholesome and unclean foods
- Dominant *rajo* and *tamo guṇa*
- Sexual intercourse during menstruation
- Lust, fear, agitation, anger, grief, sorrow

संज्ञावह स्रोतोदुष्टि लक्षण (*Symptoms of Disturbed Saṁjñāvaha srotas*)

संज्ञावहेषु स्रोतः स दोषव्यात्पेषु मानवः ।
रजस्तमः परीतेषु मूढो भ्रान्तेन चेतसा ।
विक्षिपन् हस्तपादं च विजिह्मभ्रूर्विलोचनः ।
दन्तान् खादन् वमन् फेनं विवृताक्षः पतेत् क्षितौ ।
अल्पकालान्तरं चापि पुनः संज्ञां लभेत सः ।
सोऽपस्मार इति प्रोक्तः ।

S.Utt 61/8-10

When *saṁjñāvaha srotas* gets afflicted with *doṣās* (both *śāririka* and *manodoṣās*) as a result person become senseless due to disturbed mind leading to development of violent movements of the arms, legs, brows and eyes and grinds

teeth. Omit froath from mouth, falls on the ground with eyes wide open and regain consciousness after short period it is called *apasmāra.*

Diseases

- *Apasmāra*
- *Mada*
- *Mūrcchā*
- *Sanyasa*

स्वरवह स्रोतस् (*Svaravaha Srotas*)

Channels which carry *śabda* is called *svaravaha srotas.*

मूल (Root)

स्वरवहेषु स्रोतः सु शब्दवाहिनीषु धमनीषु, वे वातादयः ।

S.Utt 53/3 (Dalhaṇa)

Svaravaha srotas have their root in *śabdavāhi dhamani.*

स्रोतः सु स्वरवहेषु चतुर्षु यदुक्तं सुश्रुते द्वाभ्यां भाषते, द्वाभ्यां घोषं करोति । *M.Ni 13/7 (Madhukoṣa) S.Śā 9/5*

Svaravaha srotas are four in number i.e. two for speech and two for sounds.

निदान (Etiological factors)

अत्युच्च भाषणविषाध्ययनातिगीतशीत दिभिः प्रकुपिताः पवनादयस्तु ।

S.Utt 53/3

The following factors brings vitiation in *svaravaha srotas.*

- Speaking with high pitched tone for longer duration
- Consumption of poison
- Excess study
- Excess singing
- Intake of cold substances

स्वरवह स्रोतोदुष्टि लक्षण (*Svaravaha Sroto Duṣṭi Lakṣaṇa*)

स्रोतः सु ते स्वरवहेषु गताः प्रतिष्ठां हन्युः स्वरं भवति चापि हि षड्विधः सः । *S.Utt 53/3*

Due to the consumption of above etiological factors aggravated and agitated *vātādi doṣās* enters *svaravaha srotas* and destroy speech and voice.

Diseases

- *Vātaja svarabheda*
- *Pittaja svarabheda*
- *Kaphaja svarabheda*
- *Sannipātaja svarabheda*
- *Medaja svarabheda*
- *Kṣayaja svarabheda*

Critical Evaluation of the Srotas

Introduction– The concept of *srotas* is defined vividly and scientifically in *Āyurvedic* texts. It is stated that any corporeal entities do not arise or decay without *srotas*. It is defined as the transporting passages of *dhātus* undergoing transformation. *Caraka* mentions that the person is the aggregate of *srotas* because of their pervasiveness and diffusiveness that aggravate and pacify *doṣa*. There are divergent openions regarding the number of *srotas;* some say they are innumerable and to some they are numerable and describes along with classification in their respective *saṁhitā*.

It may be considered as the channels (micro and macro) on the basis of morphology. The term *srotas* is derived from the root *su sravaṇo* means that which exude; ooze; filter; permeate. These channels function as the medium through which the biological materials, nutrients and excretables flow from and the *koṣṭha* and the exterior. It refers both to the gross major channels like respiratory tract, gastro intestinal tract, genitourinary tract, etc. micro channels like vessels, capillaries, lymphatics, etc., and also to the molecular channels like the permeability of membranous pores of cell membrane, etc.

It is the pre-requisite for the maintenance of good health because without healthy *srotas* body cannot grow normally.

Any slight disturbance at the level of *srotas,* either structurally or functionally, leads to *saṁmūrchanā doṣa* and *duṣya* and as a result disease manifests inside the body. Competent *srotas* is the root cause for a healthy body; *samsodhana* therapy is recommended for removing the existing *malās* from the body and thereby maintains the healthy status of *srotas*.

Synonyms– *Śirā* (vein), *dhamani* (artery), *rasāyani* (lymphatic ducts), *rasavāhini* (capillary), *nāḍi* (tubular conduits), *panthāna* (passages), *mārga* (pathways, tracts), *śarirachidra* (body orifices), *samvṛtasamṛtāni* (open or blind passages), *sthāna* (sites), *a śaya* (repertories) and *niketa* (resorts) are the synonyms of *srotasas* (channels).

Structure– The orifices of the *srotas* are very small, wide, long and far, like those in the lotus stalk; through them, *rasa* 'nourishes' the body. The colour and form of the *srotas* would be similar to the *dhātu* they transport; they may be cylindrical, 'either *sṭhūla'* (gross, macroscopic) or *aṇu* (atomic or microscopic), *dīrgha* (long) or *prathāna* (reticulated).

Importance– 1. The indulgence of anomalous diet and activities leads to the abnormality in the *srotas,* which is the root cause for any disease; in other words, healthy *srotas* are the source of a good health.

2. The *srotas* subserve the needs of transportation. The *dhātus* transported through the *srotas* are constantly subjected to (metabolic) transformation. Without *srotas* no body-structure can grow and develop or waste and degenerate.

3. *Vāta, pitta* and *kapha* move through the *srotas;* all the channels of the body cater the needs for these movements. So long as these channels of circulation perform their normal functions, body would be free from the diseases.

4. The abnormality in the *dhātu* brings about abnor-

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

mality in the *srotas*. The vitiated *srotas* further vitiate *dhātu*, as a vicious circle. All these are result due to the abnormality of *agni*, thus, the lifespan, health, strength, nourishment, etc., all are dependent on *agni*.

5. There is a separate chapter on *srotas* in the *Caraka-Saṁhitā*, which signifies the importance of *srotas*.

6. There is as much diversity in the *srotas* as there is in the elements that compose the structure of the body.

7. The factors that cause *prakopa* (excitation) or *śamana* (alleviation) of *doṣa* are being transported by *srotas*.

8. The channels of circulation carry the *dhātu* (tissue-elements of their constituents) that are subjected to transformations.

9. As per the openion of the *Śalyatantra* specialists, pains of special kinds, which may manifest on account of either the piercing of or injury to *srotas* that present in certain special parts of the body, are important to gain knowledge of the prognosis of such conditions.

10. *Kāyācikitsā* recognizes *srotas* that are spread throughout the body which include extremely tiny ones. Any pathological involvement of them may manifest subtle kinds of symptoms that may not be recognized or be of help in the assessment of prognosis in such involvements.

11. These are channels of microscopic dimensions, which transport the body nutrients and through which the oozing of fluids takes place.

12. *Rasa* spreads throughout the body through very fine pores of *srotas*, which are distributed extensively in the body very much like the minute channels present in the lotus stem.

13. *Srotas* are two fold in nature i.e. serve as conduits through which both *prasāda* (nutrient) *dhātu* as well as *maladhātu* (waste-products or products of degradation) are transported, and also serve as structures through the pores

of which *prasādadhātu* and *mala* pass to and fro from the *sthāyidhātu*.

14. The *hṛdaya*, *dhamani*, *stotas* and *śirā* (including *rasavaha srotas*) constitute a single circulatory unit, which regulate the proper flow of blood and supply nutrition and clear of the waste products from *sthāyidhātus*.

15. *Srotas* include structures that secrete and excrete like kidney tubules.

16. The nutrient substances nourish the *dhātu* under *pāka* by the *uṣma* of *dhātu*. They are then made available to the *dhātu* through their own *srotas*.

17. *Srotas* do not transport *sthiradhātu* but only the *dhātu*, which are undergoing metabolic transformations. The *dhātu*, which are formed consecutively, from the *poṣakadhātu*, are the *sthāyidhātu*. The nutrient material of a particular *dhātu* does not nourish it through a *srotas* other than its own, because of the location of the *poṣyadhātu*, in different parts of the body.

18. Starling concept, which assumes the ultra filtration of blood constituents is modified to include the concept of a porous capillary wall, with pore numbers, dimensions and shapes varying in capillaries of diverse tissues and operation of a rapid diffusion process across the capillaries.

19. The theory of semi permeability may be well correlated with *srotas* because of the property of being permeable to some substances and impermeable to others.

20. If ion-concentration is greater on one side than the other, more ion on the average would migrate into the less diluted side, thus equalize concentrations.

21. There are 4 types of characteristic abnormalities that arise in the *srotas* viz. *atipravṛtti* (an excess flow) or *saṅga* (obstruction) or *vimārgagamana* (the flow of contents through channels other than its own) or *sirāgranthi* (any kinds of abnormal growths inside the vessels).

22. All pathological lesions, either acute or chronic, have their origin in the *srotas*.

23. *Agniduṣṭi* or *agnimāndya* of the cells that compose the *srotas* lead to *srotovaiguṇya* or functional disturbance of the *srotas*, which may be followed by the structural change in them, this may in turn lead to *srotorodha* which in turn brings about an interaction between *doṣā* and *duṣya* at the site of the defect or arrest.

Aetiological Factors for the Vitiation of *Srotas*

1. Food and activities aggravate the *doṣā* and go contrary to the well being of *dhātu* vitiating the channels.

2. Day sleep and fatty foods have features identical to those of the fat; the former one vitiate the latter. Thus the term *dhātubhirviguṇa* does not mean that food and regimens should attribute opposite to those of the *dhātu*, they only unwholesome for these *dhātu*.

Classification– *Srotas* are classified mainly into two groups viz. *bāhya* and *abhyantara srotas*.

Bāhysrotasas– The *srotas*, which have opening outside and are seen (externally) with the naked eye are called *bāhyasrotas*. Various *ācāryas* classify these in different ways; according to *Śuśruta*, it is 9 in male and 12 in female and to *Śārañgadhāra* it is 10 in male and 13 in female.

The *bahirmukha srotas*, which communicate with external air are 9 in number i.e. ear - 2, eyes - 2, mouth - 1, nostrils - 2, anus - 1 and urethra - 1; in females, it is 13 i.e. openings in the breast - 2 and vaginal orifice - 1.

Abhyantara Srotas– According to *Caraka*, *yogavāhi* or *abhyantara* (internal orifices) are 13 in number with their opening inside. They are–*prāṇavaha*, *annavaha*, *udakavaha*, *rasavaha*, *raktavaha*, *māmsavaha*, *medovaha*, *asṭhivaha*, *majjāvaha*, *śukravaha*, *puriṣavaha*, *mūtravaha* and *svedavaha*. *Suśruta* doesn't included *asṭhivaha*, *majjāvaha* and *svedavāha srotas* but included *ārtavavaha srotas*.

Conclusion– The role of *srotas* in the maifestation of disease is well discussed in almost all Āyurvedic texts; so also its importance in the maintenance of normal physiological functions i.e. the basis for good health.

A complete knowledge of *srotas* is a must for an *Āyurvedic* physician to approach a patient in a holistic way. Manifestation of a disease occurs in the body as a result of the defective *srotas* of the body. So any defect of *srotas* must be corrected quickly, for the restoration of normal health. Here a collective approach of the views of various *ācāryas* regarding *srotas* is specified.

Table 1 : *Srotas–Modern correlation*

1. *Prāṇavaha srotas*	Cardio-Respiratory System
2. *Udakavaha srotas*	Portal vein and thoracic duct
3. *Annavaha srotas*	Gastro Intestinal tract
4. *Rasavaha srotas*	Lymphatics and Cardiovascular system
5. *Raktavaha srotas*	Circulatory system including liver and spleen
6. *Māmsavaha srotas*	Capillaries supplying the muscles
7. *Medovaha srotas*	Capillaries supplying the muscles
8. *Asthivaha srotas*	Capillaries going to bone marrow
9. *Majjāvaha srotas*	Bone marrow pores
10. *Śukravaha srotas*	Reproductive system including seminiferous tubules and ducts deferens
11. *Mūtravaha srotas*	Urinary system
12. *Puriṣavaha srotas*	Caecum and colon
13. *Svedavaha srotas*	Ducts of sebaceous glands
14. *Ārtavavaha srotas*	Female reproductive system including uterine vessels

15. *Stanyavaha srotas*	Tubules of lactiferous ducts
16. *Manovaha srotas*	Nervous system along with its nerve supply
17. *Vātavaha srotas*	Nervous pathway
18. *Samjñāvaha srotas*	Sensation carrying pathways
19. *Svaravaha srotas*	
20. *Śabdavaha srotas*	
21. *Vāgvāhini Srotas*	
22. *Pittavaha Srotas*	
23. *Kaphavaha Srotas*	
24. *Sarvavaha Srotas*	
25. *Ojovaha Srotas*	

Chapter 7

क्रियाकाल (*Kriyākāla*)

The concept of *kriyākāla* has been widely described in two separate entities as *ṛtu kriyākāla* and *vyādhi kriyākāla*. Under *ṛtu kriyākāla* normal physiological variations of *doṣa* in respective season has been discussed and accordingly certain measures are described in *ṛtucarya* to overcome the adverse effects. *Vyādhi kriyākāla* described by *Śuśruta* gives an idea about the consecutive stages of the disease and accordingly preventive measures were described to over come complications. Early diagnosis of disease helps to cure the disease successfully without much discomfort in planning treatment. If physician able to detect the changes in early stages like *sancaya* (accumulation), *prakopa* etc. based on the manifestation of *doṣa* symptomatology and advises the technique at that stage to prevent further stages, so that disease may not become stronger.

व्याधि क्रियाकाल (*Vyādhi Kriyākāla*)

It is the process of understanding the pathogenesis of disease in consecutive stages.

संचयं च प्रकोपं च प्रसरं स्थानसंश्रयम् ।
व्यक्तिं भेदं च यो वेत्ति दोषाणां स भवेद्भिषक् ।। *S.Su 21/36*

Mainly 6 stages were described for the successive manifestation of the disease i.e. *sancaya, prakopa, prasara, sthāna saṁśraya, vyakti* and *bheda.*

संचयेऽपहृता दोषा लभन्ते नोत्तरा गतिः ।
तेत्तु तुत्तरासु गतिसु भवन्ति बलवत्तराः ।। *S.Su 21/36*

If accumulated *doṣa* has been eliminated it won't manifest successive stages of *kriyākāla.* If not eliminated, it passes to next stages. As the disease advances to latter stages it becomes stronger and stronger for management.

संचय (*Sancaya*)

संहतिरुपा वृद्धिश्चयः । *S.Su 21/18 (Dalhaṇa)*

Gradual accumulation of *doṣa* in respective seats. It is the first stage of *kriyākāla.*

प्रथम क्रियाकालः आद्यः कर्मावसरः । *S.Su 21/18 (Dalhaṇa)*

It is the early stage to plan the suitable preventive measures.

एतानि खलु दोषस्थानानि; एषु संचीयन्ते दोषाः । प्राक् संचय हेतुरुक्तः । तत्र संचितानां खलु दोषाणां स्तब्धपूर्णकोष्टता पीतावभासता मन्दोष्मता चाङ्गानां गौरवमालस्यं चय कारण विद्वेषश्चेति लिङ्गानि भवन्ति तत्र प्रथम क्रियाकालः । *S.Su 21/18*

Doṣa is going to accumulate in their respective seats and causes for accumulation of *doṣa* has been described else where in this book. Accumulated *doṣa* manifests certain symptoms are as follows.

वातसंचय लक्षण (*Vāta Sancaya Lakṣaṇa*)

- Stiffness and fullness in abdomen

पित्तसंचय लक्षण (*Pitta Sancaya Lakṣaṇa*)

- Yellowishness of body parts
- Mild increase in body temperature

कफसंचय लक्षण (*Kapha Sancaya Lakṣaṇa*)

- Heaviness in whole body
- Lassitude

Person develops aversion towards the causative factors which are responsible for accumulation of *doṣa.*

प्रकोप (*Prakopa*)

विलयन रुपा वृद्धिः प्रकोपः । *S.Su 21/18 (Dalhaṇa)*

Accumulated *doṣa* moving to other sites other than its main site.

द्वितीयः क्रियाकाल इति द्वितीयश्चिकित्सावसरः । *S.Su 21/27 (Dalhaṇa)*

It is the second stage of *kriyākāla* and also second stage for preventive measures.

प्रकोप प्रसरयोश्च को भेदः ? उच्यते स्त्थानस्य सर्पिषः क्वाथ्यमानस्य प्रथमं संचलनमात्रमेव प्रकोपः तस्यैव चातिक्वाथ्य मानस्य फेनमण्डलेनोत्सर्पता देशान्तर सरण मिव प्रसरः ।

S.Su 21/32 (Dalhaṇa)

What is the difference between *prakopa* and *prasara?* After heating thick *ghee* (solid) it melts, it is the *prakopa* stage. On further heating of melted *ghee* produces froathing and reaches top of the heating utensil or comes out of utensil is called *prasara* stage.

तेषां प्रकोपात् कोष्टतोदसंचरणाम्लिका पिपासा परिदाहान्नद्वेष हृदयोत्क्लेदाश्च जायन्ते । तत्र द्वितीयः क्रियाकालः । *S.Su 21/27*

The following symptomatology manifest in *prakopa* stage as per the involvement of *doṣa* are as follows–

वात प्रकोप लक्षण (*Vāta Prakopa Lakṣaṇa*)

- Pain and movement of *vāta* in *maha srotas* (संचरणमिति कोष्ठे वात परिभ्रमणमित्यर्थः *(Dalhaṇa)*

पित्त प्रकोप लक्षण (*Pitta Prakopa Lakṣaṇa*)

- Sour eructations (अम्लीका आम्लोद्गरः)
- Burning sensation all over the body (परिदाहः सर्वतो दाहः)
- Excessive thirst

कफ प्रकोप लक्षण (*Kapha Prakopa Lakṣaṇa*)

- Aversion to food
- Excessive salivation in mouth (हृदयोक्लेदो हृल्लासः)

प्रसर (*Prasara* stage)

अत ऊर्ध्वं प्रसरं वक्ष्यामः तेषामेभिरातङ्कविशेषैः प्रकुपितानां किण्वोदकपिष्ट-

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

समवाय इवोद्रिक्तानां प्रसरो भवति । तेषां वायुर्गतिमत्वात् प्रसरण हेतुः सत्यप्यचैतन्य । स हि रजो भूयिष्ठः रजश्च प्रवर्तकम् सर्वभावानाम् । यथा महानुदकसंचयोऽतिवृद्धः सेतुमवदार्यापरेणोदकेन व्यामिश्रः सर्वतः प्रधावति, एवं दोषाः कदाचिदेकशो द्विशः समस्ताः शोणितसहिता वाऽनेकधा प्रसरन्ति । तद्यथा वातः पित्तं श्लेष्मा शोणितं वातपित्ते वातश्लेष्माणौ, पित्तश्लेष्माणौ वातशोणिते पित्तशोणिते श्लेष्मशोणिते वातपित्तशोणितानि वातश्लेष्मशोणितानि, पित्तश्लेष्मशोणितानि वातपित्तकफाः वातपित्त कफशोणितानीति; एवं पञ्चदशा प्रसरन्ति । *S.Su 21/28*

Overflowing of *doṣa* from their respective seats to other places takes place like fermented materials comes out after keeping mixture of yeast, water and flour in a vessel for overnight. Main factor for movement is *vāyu* because of being mobile even though capricious. It is predominant in *rajas* which is initiator of all happenings. As a large accumulation of water in excess breaks the barrier and mixes other pool of water and moves hapazardly in various directions. In the same way *doṣa* also moves to different places with the help of *vāyu* either alone or in combinations are as follows and it is of 15 types.

पञ्चदश प्रसर (*15 type of Prasara*)

1. *Vāta prasara*
2. *Pitta prasara*
3. *Kapha prasara*
4. *Rakta prasara*
5. *Vāta pitta prasara*
6. *Vāta kapha prasara*
7. *Pitta kapha prasara*
8. *Vāta rakta prasara*
9. *Pitta rakta prasara*
10. *Kapha rakta prasara*
11. *Vāta pitta rakta prasara*
12. *Vāta kapha rakta prasara*
13. *Pitta kapha rakta prasara*
14. *Vāta pitta kapha prasara*
15. *Vāta pitta kapha rakta prasara*

कृत्स्नेऽर्धेऽवयवे वाऽपि यत्राङ्गे कुपितो भृशम दोषो विकारं नभसि मेघवत्तत्र वर्षति । नात्यर्थं कुपितश्चापि लीनो मार्गेषु तिष्ठति निष्प्रत्यनीकः कालेन हेतुमासाद्य कुप्यति । *S.Su 21/29-30*

Aggravated *doṣa* moves all over the body and manifest diseases wherever they struck i.e. whole body, half portion of the body, part of the body like cloud rains in sky.

If the aggravation of *doṣa* is mild it may not produce diseases because it stays in hidden channels and produces diseases if preventive measures not undertaken and after consuming causative factors in excess.

एवं प्रकुपितानां प्रसरतां वायोर्विमार्गगमनाटोपौ ओष चोष परिदाह धूमायनानि पित्तस्य, अरोचकाविपाकाङ्गसादश्छर्दिश्चेति श्लेष्मणो लिङ्गानि भवन्ति; तत्र तृतीयः क्रियाकालः । *S.Su 21/32*

Aggravated *doṣa* spreads to different places and produces following symptomatology are as follows–

वात प्रसर लक्षण *(Vāta Prasara Lakṣaṇa)*

- *Vāta* moves to different places other than its own seats. (प्रकृत वायुमार्गादन्यो विमार्गः)
- Painful sensation in *mahāsrotas* (आटोपो रुजापूर्वक उदरक्षोभः)

पित्त प्रसर लक्षण *(Pitta Prasara Lakṣaṇa)*

- Localised burning sensation (ओष एक देशिको दाहः)
- Sucking type of pain (चोषः चूष्यत इव वेदना विशेष)
- Burning sensation all over the body
- Emitting smoke from mouth (धूमायनं धूमोद्वमनमिव)

कफ प्रसर लक्षण *(Kapha Prasara Lakṣaṇa)*

- Anorexia
- Indigestion
- Lassitude
- Vomiting

तत्र प्रसरं यावद्धोषाणामेव हेतुलिङ्गचिकित्सा, तदनन्तरं व्याधेरिति ।

S.Su 21/32 (Dalhaṇa)

Hetu liṅga cikitsā is advised in *prasarāvasthā*, later *vyādhicikitsā*.

स्थानसंश्रयावस्था (*Sthānasaṁśraya stage*)

प्रसृतानां पुनर्दोषाणां स्रोतोवैगुण्याद्यत्र सङ्गः स स्थानसंश्रयः ।

S.Su 21/33 (Dalhaṇa)

Agitated *doṣa* spreads to different places and struck somewhere because of obstruction in *srotas* due to abnormality in *srotas* is called *sthāna samśraya.*

अत ऊर्ध्वं स्थानसंश्रयं वक्ष्यामः । एवं प्रकुपितास्तांस्तान् शरीरप्रदेशानागम्य तांस्तान् व्याधीन् जनयन्ति । ते यदोदर सन्निवेशं कुर्वन्ति तदा गुल्मविद्रध्युदराग्निसङ्गानाह विसूचिकातिसार प्रभृतीञ्जनयन्ति; बस्तिगताः प्रमेहाश्मरीमूत्राघात मूत्रदोष प्रभृतीन्; मेढ्रगता निरुद्धप्रकशोपदंश शूकदोष प्रभृतीन्; गुदगता भगन्दरार्शः प्रभृतीन्; वृषणगता वृद्धीः; ऊर्ध्वजत्रुगतास्तुर्ध्वजान्; त्वङ्मांसशोणितस्थाः क्षुद्ररोगान् कुष्ठानि विसर्पांश्च; मेदोगता ग्रन्थ्यपच्यर्बुदगलगण्डालजी प्रभृतीन्; अस्थिगता विद्रध्यनुशयी प्रभृतीन्; पादगताः श्लीपदवातशोणित वातकण्टक प्रभृतीन्; सर्वाङ्गगता ज्वर सर्वाङ्गरोग प्रभृतीन्; तेषामेवामभि संनिविष्टानां पूर्वरुप प्रादुर्भावः; तं प्रतिरोगं वक्ष्यामः । तत्र पूर्वरुपगतेषु चतुर्थः क्रियाकालः ।। *S.Su 21/33*

Agitated and disturbed *doṣa* moving all over the body and produces diseases when favourable environment was developed for *doṣa-duṣya sammūrchanā* due to unheathiness of *srotas* in a particular site resuting into manifestation of diseases.

Udara– *Doṣa-duṣya sammūrchana* in *udara* manifests following diseases—*gulma, vidradhi, udara roga, agni vikāra, vibandha, ānāha, visūcikā, atisāra, pravāhikā, vilambika* etc.

Bastigata– When there is a *doṣa-duṣya sammūrchana* in *basti* region produces following diseases—*prameha, aśmari, mūtrāghāta, mūtra doṣa* etc.

Meḍhragata– *Doṣa-duṣya sammūrchanā* in *meḍhra pradeśa* manifests following diseases—*Niruddhaprakaśa, upadaṁśa, śūka doṣa* etc.

Gudagata– *Doṣa-duṣya sammūrchana* in *guda* region manifests following diseases—*Bhagandara, arśa etc.*

Vṛṣaṇagata– *Vṛddhi* disease manifests.

Ūrdhvajatrugata– Manifest *ūrdhvajatru gata vikāra.*

Tvak, Māmsa and Śonitagata–

त्वक् शब्देनात्र रसो विवक्षितः । *(Dalhaṇa)*

Rasa is considered in place of *tvak* because any changes happening in *rasa* are expressed in skin. Diseases are—*kṣudraroga, kuṣṭha, visarpa* etc.

Medagata– Disease are—*Granthi, apaci, arbuda, galaganḍa, alaji* etc.

Asthigata– Diseases are—*Asthi vidradi.*

Pādagata– Disease are—*Ślīpada, vātaśonita, vātakanṭaka* etc.

Sarvāngagata– Diseases are—*Jvara, vātavyādhi, prameha, pāṇḍu roga, śoṣa* etc.

In this particular stage of *kriyākāla* premonitory signs and symptoms of the diseases are seen.

चतुर्थः क्रियाकाल इति चतुर्थाश्चिकित्सावसरः चिकित्सा चात्र दोषस्य दूष्यस्य चेत्युभयाश्रिता । *S.Su 21/33 (Dalhaṇa)*

It is the fourth stage of *kriyākāla* and treatment must be employed to correct *doṣa, duṣya* or both.

व्यक्तावस्था (*Vyaktāvaśtha*)

व्यधिः प्रव्यक्तं रूपं व्यक्तिः । *S.Su 21/34 (Dalhaṇa)*

Appearance of clear cut symptoms of the disease.

अत ऊर्ध्वं व्याधेर्दर्शनं वक्ष्यामः शोफार्बुद ग्रन्थविद्रधि विसर्प प्रभृतिनां प्रव्यक्त लक्षणता ज्वरातिसार प्रभृतीनां च । तत्र पञ्चमः क्रियाकालः ।।

S.Su 21/34

Cardinal signs and symptoms of the diseases are expressed in this stage. For example–

संताप लक्षणो ज्वरः– Increased temperature is observed in *jvara.*

सरणलक्षणोऽतिसारः– Excessive passing of watery stools is seen in *atisāra.*

पूरणलक्षणमुदरमिति– Abnormal enlargement of abdomen is observed in *udara roga.*

अत्र व्याधेः प्रत्यनीकैव चिकित्सा । *S.Su 21/34 (Dalhaṇa)*

Vyādhi pratyanika cikitsā (treatment mentioned in respective diseases for their management) may be adopted.

भेदावस्था *(Bhedāvastha)*

अत ऊर्ध्वमेतेषामवदीर्णानां व्रणभावमापन्नानां षष्ठः क्रियाकालः, ज्वरातिसार प्रभृतीनां च दीर्घकालानुबन्धः । तत्रा प्रतिक्रियमाणोऽसाध्यतामुपयान्ति । *S.Su 21/35*

In case of *vṛṇās* they burst and become ulcers. Certain diseases attain chronicity i.e. *Jirṇa jvara, pravṛddha āmavāta* etc.

Dīrghakālānubandha refers to two meaning i.e.–

In this stage specific signs and symptoms of the diseases manifests like *vātaja jvara lakṣaṇa, pittaja jvara lakṣana* etc. and also it refers to chronicity of the diseases. This particular stage of manifestation is very difficult to cure and if not treated at the earliest disease may become incurable.

ऋतु क्रियाकाल *(Ṛtu Kriyākāla)*

चयप्रकोपप्रशमाः पित्तादीनां यथाक्रमम् ।
भवन्त्येकैकशः षट्सु कालेष्वभ्रागमादिषु ।। *S.Su 17/114*

Seasonal variation of *doṣa* occurs in respective seasons like accumulation of *doṣa,* agitation of *doṣa* and alleviation of *doṣa* takes place in subsequent *ṛtus.*

चय *(Caya)*

चयो वृद्धिः स्वधाम्न्येव प्रद्वेषो वृद्धि हेतुषु विपरीत गुणेच्छा च ।

A.Hr.Su 12/22

Increase of *doṣa* in its own place and manifest dislike for things which are responsible for accumulation and likes the opposite qualities of substances.

कोप *(Kopa)*

कोपस्तून्मार्गगामिता ।
लिङ्गानां दर्शनं स्वेषामस्वास्थं रोगसम्भवः । *A.Hr.Su 12/23*

Spreading of *doṣa* to different places and manifests symptoms of aggravated *doṣa* like *vāta prakopa lakṣaṇa, pitta prakopa lakṣaṇa* and *kapha prakopa lakṣaṇa.* Patient may feel ill health and disease may manifest if not managed properly with preventive measures. In this particular stage initially *doṣa* variation symptoms arise, if not taken care at this stage it manifests premonitory signs and symptoms of the disease or even attain chronicity.

प्रशम व शम *(Praśama* or *Śama)*

स्वस्थानस्तस्य समता विकारासम्भवः शमः । *A.Hr.Su 12/23*

Doṣa attain normalcy in their respective seats and disease will not manifest.

चय प्रकोप प्रशमा वायोर्ग्रीष्मादिषु त्रिषु ।
वर्षादिषु तु पित्तस्य, श्लेष्मणः शिशिरादिषु ।। *A.Hr.Su 12/24-25*

Caya, prakopa and *praśama* of *vāta doṣa* occurs in three seasons commencing with *grīṣma.*

वायोर्ग्रीष्म चयः, वर्षासु प्रकोपः, शरदि प्रशमः । (आ. र)

चय *(Caya)*	प्रकोप *(Prakopa)*	प्रशम *(Praśama)*
ग्रीष्म *(Grīṣma)*	वर्षा *(Varṣā)*	शरद *(Śarad)*

In case of *pitta* it commences with *varṣā*

वर्षासु चयः, शरदि प्रकोपः, हेमन्ते प्रशमः । (आ. र)

चय (Caya)	प्रकोप (Prakopa)	प्रशम (Praśama)
वर्षा (Varṣā)	शरद् (Śarad)	हेमन्त (Hemantha)

For *kapha* it starts with *śiśira*

शिशिरे चयः वसन्ते प्रकोपः ग्रीष्मे प्रशमः । (आ. र)

चय (Caya)	प्रकोप (Prakopa)	प्रशम (Praśama)
शिशिर (Śiśira)	वसन्त (Vasantha)	ग्रीष्म (Grīṣma)

चीयते लघुरुक्षाभिरोषधीभिः समीरणः तद्विधस्तद्विधे देहे कालस्यौष्ण्यान्न कुप्यति । अद्भिरम्लविपाकाभिरोषधीभिश्य तादृशम् । पित्तं याति चयं कोपं न तु कालस्य शैत्यतः । चीयते स्निग्धशीताभिरुदकौषधिभिः कफः । तुल्येऽपि काले देहे च स्कन्नत्वान्न प्रकुप्यति । *A.Hr.Su 12/25-27*

Vāta increases during *grīṣma ṛtu* due to usage of things possessing qualities such as laghu, *rukṣa* etc. in the bodies of persons possessing such qualities but it does not undergo *prakopa* due to the presence of heat in abundance. *Pitta* undergo *caya* in *varṣa ṛtu* due to production of *āmla vipāka* of water and foods but does not undergo *prakopa* due to coldness.

Kapha doṣa accumulates in excess in *śiśira ṛtu* due to the consumption of foods and drinks which are *snigdha* and *śita* in nature and body of person of similar nature and it does not become *prakopa* due to solidification.

इति कालस्वभावोऽयमाहारादिवशात्पुनः । चयादीन् यान्ति सद्योऽपि दोषाः कालेऽपि वा न तु । *A.Hr.Su 12/28*

Caya, prakopa and *praśama* are the normal physiological effects on the *doṣa* due to seasons, foods, nature etc. and there may not be *caya, prakopa* and *praśama* may not occur in respective seasons.

•

Chapter 8

व्याधि (*Vyādhi*)

तच्च दुःख संयोगो व्याधय उच्यते । *(S.Su 1/23)*

Manifestation of discomfort to the body is called *Vyādhi*.

दुःख कायवाक् मनसी पीडा । *S.Su 1/23 (Dalhaṇa)*

Dukha may pertain to body, speech and mind. *Vyādhi* is defined as the conjunction of living being with pain.

तथाविध दोषदूष्य सम्मूर्च्छना विशेषो ।
ज्वरादि रूपो व्याधिः तत्कार्याश्चारुच्यादयः ।।

M.vi 1/7 (Madhukoṣa)

Vyādhi manifests due to *doṣa-duṣya sammūrchana* as a result *jvarādi* diseases are going to manifest inside the body by producing symptoms like anorexia, temperature etc.

Classification of Vyādhi

Caraka classified the *vyādhi* into different categories. He also suggested that newer classification group may be made if any. Diseases are only one because pain is the common manifestation in all types of diseases. Individuals are free to classify th disease as they like. If something has been already described in any group, the same may be reclassified and regrouped by giving different justification. Sometimes the same term may carry different meanings, for example the word *'roga'* denotes disease as well as *doṣa*.

व्याधि पर्याय *(Synonyms of Vyādhi)*

रोगः पाप्मा ज्वरो व्याधिर्विकारो दुःखमामयः ।
यक्ष्मातङ्कगदाबाधाः शब्दाः पर्यायवाचिनः ।। *A.Hr.Ni 1/1*

तत्र व्याधिरामयो गद आतङ्को यक्ष्मा ज्वरो विकारो रोग इत्यनर्थान्तरम् ।।

C.Ni 1/5

Vyādhi, āmaya, gada, ātaṅka, yakṣmā, jvara, vikāra and roga are the synonyms of *vyādhi*.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

समानो हि रोगशब्दो दोषेषु च व्याधिषु च; दोषा ह्यपि रोगशब्दमातङ्कशब्दं यक्ष्मशब्दं दोषप्रकृतिशब्दं विकारशब्दं च लभन्ते, व्याधयश्च रोगशब्दमातङ्कशब्दं यक्ष्मशब्दं दोषप्रकृतिशब्दं विकारशब्दं च लभन्ते। तत्र दोषेषु चैव व्याधिषु च रोगशब्दः समानः, शेषेषु तु विशेषवान्। *C.Vi 6/4*

The same term may carry different meanings, e.g. the word *roga* denotes both the *doṣa* as well as diseases. Similarly various terms which are synonymous may denote only one thing, e.g. *roga, ātaṅka, yakṣmā, doṣaprakṛti* (having polluting nature) and *vikāra* (morbidity–these terms carry the meaning of or synonymous with both *doṣa* and *vyādhi* (disease). Thus the term *roga* is synonymous with both the *doṣa* and *vyādhi* (disease). For the rest like *hetu* (etiology) etc., this term, viz. *roga* carries a different meaning.

1. *Vyādhi*

तथा च विविधं दुःखमादधातीति व्याधिः । *Cakrapāṇi*

Which produces various kinds of discomfort and unhappiness to both mind and body is called *vyādhi.*

2. *Āmaya*

प्रायेणामसमुत्थत्वेनामय उच्यते । *Cakrapāṇi*

Most of the diseases may arise due to *āma* that's why it is called *āmaya.*

3. *Ātaṅka*

आतङ्क इति दुःखयुक्तत्वेन कृच्छ्रजीवनं करोति । *Cakrapāṇi*

Individual suffering from disease with pain leads displeasure life is called *ātaṅka.*

4. *Yakṣmā*

यक्ष्मशब्देन च राजयक्ष्मवदनेकरोग युक्तत्वं विकाराणां दर्शयति ।

Cakrapāṇi

Like *Rājayakṣmā* conglomeration of diseases arises in some diseases.

5. *Jvara*

ज्वरशब्देन च देहमनः सन्ताप करत्वम् । *Cakrapāṇi*

Which induces warmness to both body and mind is called *Jvara.*

6. *Vikāra*

विकार शब्देन च शरीरमनसोरन्यथाकरणत्वं व्याधेर्दर्शयति । *Cakrapāṇi*

Changes effected by the diseases, both in body as well as mind.

7. *Roga*

रोगशब्देन च रुजाकर्तृत्वम् । *Cakrapāṇi*

Which gives pain to body is called *roga.*

8. *Pāpma*

पाप्मेति किल सर्वे रोगाः पापस्य कर्मणः फलमिति कृत्वा पाप्मेत्युच्यते ।

Sarvāṅgasundara

All the diseases manifest due to sinful acts done by the individual is called *pāpmā.*

9. *Gada*

गद इव गदोऽनेककारणजन्यत्वात् । यथा हि गदोऽनेककारणजस्तथा गदोऽपीति गदशब्दस्यार्थः । *Sarvāṅgasundara*

Poison manifests by combination of many factors in the same way *vyādhi* manifests due to various factors. Disturbed *doṣa, duṣya, agni* etc. produces hazardous effects like poison, that's why it is called *gada* (*Gada* means poison).

10. *Ābādha*

आबाध इति आसमन्तात् काय़मनसोर्बाधनं पीडेत्यर्थः ।

Sarvāṅgasundara

During disease state person will be afflicted with various kinds of pain to both body and mind as a result normally these will have an impact on the functions of both body and mind resulting in abnormal activities.

तत्र व्याधयोऽपरिसंख्येया भवन्ति, अतिबहुत्वात् । *C.Vi 6/5*

Diseases are innumerable based on their multifactorial nature.

One type of Vyādhi

A. दुःख सामान्यात् । *C.Vi 6/03*

Discomfort is common in all types of *Vyādhi*.

C. रुक् सामान्यत् । *C.Su 20/03*

Pain is common manifestation in all varieties of *Vyādhi*.

Two types of diseases

A. *Prabhāva bheda* → *Sādhya*, *Asādhya*

B. *Bala bheda* → *Mṛdu*, *Dāruṇa*

C. *Adhiṣṭhāna bheda* → *Śārirādhiṣṭhāna*, *Manoadhiṣṭhāna*

D. *Kriyā bheda* → *Śastra sādhya*, *Śnehādi kriyā śādhyaścha* (*S.Su 24/3*)

E. *Nimitta bheda* → *Svadhātu vaiṣamya nimittaja*, *Āgantu nimittaja*

F. *Aśaya bheda* → *Āmāśaya samutha*, *Pakvāśaya samuttha*

G. *Svatantrādi bheda* → *Svatantra (pūrvarupa)*, *Paratantra (upadrava)*

Three Types of Diseases

Kāraṇa bheda–

1. A. *Nija*

B. *Āgantu* *C.Su 11/45*

C. *Mānasa*

2. A. *Dṛṣṭa karmaja*

B. *Adṛṣṭa karmaja* *A.Hr.Su 12/57*

C. *Dṛṣṭādṛṣṭa karmaja*

Mārga bheda–

A.S.Su 22/9

A. *Bāhya (Śākhāśrita roga mārga)*

B. *Madhyama (Marmāsthi sandhigata roga)*

C. *Abhyantara (Koṣṭhāśrita)*

Doṣa bheda

C.Ni 1/4

A. *Āgneya (Pitta)*

B. *Saumya (Kapha)*

C. *Vāyavya (vāta)*

Ādhyatmikādi bheda–

तच्च दुःखं त्रिविधम् आध्यात्मिकम्, आधिभौतिकम्, आधिदैविकमिति ।। *S.Su 24/4*

A. *Ādhyatmika*

B. *Ādi daivika*

C. *Ādi bhautika*

Karma bheda–

A.S.Su 22/1-2

A. *Pratyutpanna karmaja*

B. *Pūrva karmaja*

C. *Ubhayātmaka*

Karma bheda–

A.S.Su 22/1-2

A. *Pūrvakarmaja*

B. *Pratyutpanna karmaja*

C. *Parābhi saṁskāraja*

Karma bheda–

A.H.Su 12/58

A. *Doṣaja*

B. *Karmaja*

C. *Doṣa karmaja*

Aupasargikādi bheda–

A. *Aupasargika*
B. *Prakkevala*
C. *Anya lakṣaṇa*
A.Su 35/18

Four Types of Roga's

i) *Āgantuja roga*
ii) *Śāriraja roga*
iii) *Mānasa roga*
iv) *Svabhāvik roga*
S.Su. 1/22

i) *Sukha sādhya roga*
ii) *Kṛcchra sādhya roga*
iii) *Yāpya roga*
iv) *Anupakrama (pratyākhyeya) roga*
C.Su 10/9-10

Five Types of Roga

i) *Vātaja vikāra*
ii) *Pittaja vikāra*
iii) *Kaphaja vikāra*
iv) *Śonitaja vikāra*
v) *Sannipātaja vikāra*
S.Su 1/02

Seven Varieties of Diseases

तत्तु सप्तविधे व्याधावुपनिपतति । ते पुनः सप्तविधा व्याधयः तद्यथा- आदिबलप्रवृत्ताः, जन्मबलप्रवृत्ताः, दोषबलप्रवृत्ताः, सङ्घातबलप्रवृत्ताः, कालबलप्रवृत्ताः, दैवबलप्रवृत्ताः, स्वभावबलप्रवृत्ता इति ।। *S.Su 24/4*

i) *Ādi bala pravṛtta vyādhi*
ii) *Janma bala pravṛtta vyādhi*
iii) *Doṣa bala pravṛtta vyādhi*
iv) *Kāla bala pravṛtta vyādhi*
v) *Daiva bala pravṛtta vyādhi*
vi) *Svabhāva bala pravṛtta vyādhi*
vii) *Saṅghāta bala pravṛtta vyādhi*

Seven Varieties of Vyādhi

i) *Sahaja roga*
ii) *Garbhaja roga*

iii) *Jātaja roga*
iv) *Piḍaja roga*
v) *Kālaja roga*
vi) *Prabhāvaja roga*
vii) *Svabhāvaja roga*
A.S.Su 22/1-2

ते च रोगाः स्वप्रधाना च भवन्त्यन्यपरिवारा वा क्रमादनुबन्ध्यनुबन्धाख्याः । तत्राऽद्याः स्वतन्त्राः स्पष्टाकृतयो यथास्वं समुत्थानोपशयाश्च । इतरे तु तद्विपरीताः तद्वच्च दोषाऽपि तत्रान्यपरिवारा व्याधयो द्विविधाः । पुरोगामिनोनुगामिनश्च । तेष्वाद्याः पूर्वरूप संज्ञाः । उपद्रवास्त्वितरे । तान्यथायथमेव वक्ष्यमाणानुपलक्षयेत् । *A.S.Su 22/10*

Diseases may manifest independently or as a secondary to other disease known respectively as *anubandhya* (primary) and *anubandha* (secondary). *Anubandhya* is independent and has specific well defined features, causes and diagnosis. *Anubandha* is dependent and doesn't have its own clinical features, causes and diagnosis, which is divided into two namely *purogāmi* or *pūrvarupa* and *anugāmi* or *upadrava*.

त्रयो रोगा इति निजागन्तु मानसाः । तत्र निजः शारीरदोषसमुत्थः, आगन्तुर्भूतविष वाय्वग्निसंप्रहारादि समुत्थः, मानसः पुनरिष्टस्य लाभाल्लाभा-निष्टस्योपजायते । *C.Su 11/45*

Mainly diseases manifest due to three regions namely endogenous (*nija*), exogenous (*āgantuja*) and psychological (*mānasa*). *Nija* diseases are those which arise due to disturbed *vātādi doṣa, āgantu vikārā's* manifest due to effect of devil, poisons, air, fire and fight. *Mānasa* diseases arises due to association with the agreeable and nonagreeable things.

Three Varieties of Diseases

I आध्यात्मिक व्याधि (Ādhyātmika Vyādhi)

वातपित्त कफोत्थाः शरीरभवा आध्यात्मिकाः । तथा रजस्तमोभवाश्च, आत्म व्याधी आध्यात्मं तत्र भवमाध्यत्मिकम् । *S.Su 24/4 (Dalhaṇa)*

Ādhyātmika means diseases manifesting due to involvement of *vāta, pitta* and *kapha doṣa* along with *raja* and *tamo mānasa doṣa.* It means relating to self or one's own soul.

एते आध्यात्मिका इति एते आदिबल प्रवृत्ता जन्मबल प्रवृत्ता दोषबल प्रवृत्तास्त्रयः । *S.Su 24/05 (Dalhaṇa)*

Ādibala pravṛtta, janmabala pravṛtta and *doṣabala pravṛtta vyādhi* comes under *ādhyātmika.*

आध्यात्मिकाः शरीरस्यवातादि रजः प्रभृति दोष जनितत्वात् । *S.Su 24/5 (Dalhaṇa)*

Diseases manifest by involving *vātādi śāririka doṣa* along with *raja* and *tamodoṣa.*

a) दोषबल प्रवृत्त व्याधयः (*Doṣa Bala Pravṛtta Vyādhayaḥ*)

दोष बल प्रवृत्ता ये आतङ्कसमुत्पन्ना मिथ्याहाराचारकृताश्च; तेऽपिद्विधाः आमाशय समुत्थाः पक्वाशय समुत्थाश्चः, पुनश्च द्विविधाः शरीरा मानसाश्च । *S.Su 24/5*

Doṣa bala pravṛtta vyādhi's are those manifest due to disturbed *śāririka* and *mānasa dosa.* For the genesis of *doṣa bala pravṛtta vyādhi's* causative factors are incompatible dietetic and erratic activities. It is sub-divided into *āmāśaya samuttha* and *pakvāśaya samuttha.* Again subdivided into *śāririka* and *mānasika.*

आतङ्का रोगाः, यथा प्रतिश्यायात् कासः कासात् क्षय इत्यादि । *S.Su 24/5 (Dalhaṇa)*

The word *ātaṅka* means roga, which gives displeasure to the body and create uncomfortness to the individuals. For example–

Pratiśyāya manifests *kāsa.*

Kāsa manifests *kṣaya* etc.

मिथ्याहार (*Mithyāhāra*)

मिथ्याहार विहारिणामिति मिथ्या अनुचितः । *S.Ni 1/4 (Dalhaṇa)*

Improper and incompatible adaptation of dietetics is called *mithyāhāra.*

आहारस्य मिथ्यत्वं प्रकृत्याद नामाहारोप योग हेतूनां विरुद्धत्वेनोपयोगः । *M.Ni 2/2 (Madhukoṣa)*

One who doesn't follow the rules and regulations of *aṣṭavidha āhāra viśeṣāyatana's* (8 fold dietetic regulations) properly is called *mithyāhāra,* excluding *rāśi.*

मिथ्याचार (*Mithyācāra*)

.....विहारिणामिति मिथ्याअनुचितः । *S.Ni 1/41*

Improper erratic behaviour is called *mithyācāra.*

विहारः कायवाङमनो व्यापारः । *S.Ni 1/40-41*

Improper and contrary activities related to physical, speech and mind are called *mithyācāra.*

विहारस्य मिथ्यत्वमयथाबलमारम्भादि । *M.Ni 2/2 (Madhukoṣa)*

साहसं कायेन वाचा वाऽयथाबलमारम्भः । *A.Hr.Ni 5/4 (Sarvāṅgasundara)*

Incorrect, improper, wrongly behaviour of the individual in respect to physical, speech and mind. For example–

Weak person fighting against strong person.

Speaking too much, excessive worries etc.

आमाशय समुत्थ (*Āmāśaya Samuttha*)

आमाशय समुत्थत्वेन आमाशयाश्रयि कफपित्तजाः सर्वे गदाः गृह्यन्ते । *C.Vi 6/3 (Cakrapāṇi)*

The diseases arises by *kapha* and *pitta duṣṭi* takes shelter in *āmaśaya* and all *kapha-pittaja vikāra* comes under this. Example–

- *Prameha*
- *Āmlapitta*
- *Pāṇḍu*
- *Rājayakṣmā*
- *Raktapitta*
- *Kāmalā* etc.

पक्वाशय समुत्थ (*Pakvāśaya Samuttha*)

पक्वाशय समुत्थ ग्रहणेन सर्वे वातजाः । *C.Vi 6/3 (Cakrapāṇi)*

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

All *vātaja* diseases takes shelter in *pakvaśaya* and all *vātaja vikara's* are comes under this.

शरीर (*Śarira*)

वातपित्त श्लेष्माणास्तु खलु शरीर दोषाः । तेषामपि च विकाराज्वरातिसार शोफ शोष श्वास मेह कुष्ठादयः । *C.Vi. 6/5*

Vāta, pitta and *kapha* are three *śārira doṣa.* Diseases manifest due to *vātādi doṣa* like *jvara, atisāra, śopha, śoṣa, śvasa, meha, kuṣṭha* etc. come under *śarira roga.*

- 80 types of *vātaja nānātmaja vikara*
- 40 ,, ,, *pittaja* ,, ,,
- 20 ,, ,, *kaphaja* ,, ,,
- 10 ,, ,, *raktaja* ,, ,,

A.S.Su 20/12
S.Pratham khanḍa 7/125-127)

Totally 1120 diseases manifest because of abnormal *doṣas (S.Su 24/8 Dalhaṇa)*

मानस (*Mānasa*)

रजस्तमश्च मानसौ दोषौ तयोर्विकाराः काम क्रोध लोभ मोहेर्ष्यामानमद शोक चित्तोद्वेग भय हर्षादयः । *C.Vi. 6/5*

Raja and *tama* are two *mānasika doṣa* and diseases manifest due to their abnormality are comes under *mānasa vikāra.*

Examples

Kāma (passion)	*Krodha* (anger)
Lobha (greed)	*Moha* (confusion)
Irṣyā (envy)	*Māna* (conceit)
Mada (narcosis)	*Śoka* (anxiety)
Cittodvega (excitement)	*Bhaya* (fear)
Harṣa (exhilaration)	

उभय (*Ubhaya*)

तत्र मनोऽधिष्ठानाः क्रोधादयः शरीराधिष्ठाना ज्वरादयः, उभयादिष्ठाना अपस्मारादयः । *S.Su 1/26 (Dalhaṇa)*

Krodhādi vikārās are those manifest due to morbidity in *manas* and *jvarādi rogās* manifest due to affliction of *vātādi doṣa* and *apasmārādi roga's* manifest by afflicting both *śāririka* and *mānasika doṣa.*

Importance of Vātādi Doṣa in the Manifestation of Diseases

सर्वेषां च व्याधिनां वातपित्तश्लेष्माण एव मूलं । *S.Su 24/8*

Vāta, pitta and *kapha* are the main root or the base for the initiation of all pathogenetic events, because of having their symptoms, their subsidance and *scriptural* evidence. As the entire creation existing as universe is never distinct from *satva, rajas* and *tamas,* the entire group of disorders present in different forms does not exist without *vāta, pitta* and *kapha.*

Variations are due to combination of *doṣa, dhātu* and *mala;* specific sites and etiological factors; to *dhātu,* vitiated excessively by *doṣa,* nomenclature is given like *rasaja, raktaja* etc.

शरीरस्त्वन्नपानमूला वातपित्त कफ शोणित सन्निपात वैषम्या निमित्ताः । *S.Su 1/24 (02)*

Improper usage of foods and drinks manifests *vātaja, pittaja, kaphaja, śoṇitaja* and *sannipātaja vyādhi.*

दोषा एव हि सर्व रोगैककारणम् । *A.S.Su 22/10*

सर्वेषां रोगाणां वातादय एव दोषा एकमेव कारणम् ।
न हि दोषेण विनात्कचिदपि रोगा दृश्यन्ते । *A.S.Su 22/10 (Indu)*

Doṣās are the main factors in the development of disease process. Without the involvement of *vātādi doṣa* diseases won't manifest.

सर्व शरीर चरास्तु वातपित्तश्लेष्माणः ।
सर्वास्मिच्छरीरे कुपिताकुपिताः शुभाशुभानि कुर्वन्ति ।
प्रकृतिभूताः शुभान्युपचय बल वर्ण प्रसादादीनि ।
अशुभानि पुनर्विकृति मापन्ना विकार संज्ञकानि ।

C.Su. 20/9

Vāta, pitta, kapha spreaded all over the body and manifest

good or bad consequences in the entire body when during normalcy or aggravation. Equilibrium state of *doṣa* manifests good consequences like development, strength, complexion, cheerfulness etc. During their abnormal state manifest diseases.

दोषाः पुनस्त्रयो वातपित्तश्लेष्माणः ते प्रकृतिभूताः शरीरोपकारका भवन्ति, विकृतिमापन्नास्तु खलु नानाविधैर्विकारैः शरीरमुपतापयन्ति । *C.Vi. 1/5*

Vāta, pitta and *kapha* are three *śāririka doṣa* and perform all normal physiological functions of the body during their normalcy and becomes non conducive during their disequilibrium state.

संसर्गज विकार (*Saṁsargaja Vikāra*)

Diseases may manifest by involving two or more *doṣa* is called *saṁsargaja*. *Doṣa* may unite with *dhātu, mala* etc. and manifest various diseases and accordingly nomenclature was given.

For Example–

Vātādi doṣa + Rasadhātu → Jvara

Vātādi doṣa + Rasadhātu + Puriṣa → Atisāra

Vātādi doṣa + Rasādi duṣya + Mūtra → 20 types of *Prameha*

Vātādi doṣa + Raktadhātu → Vātarakta, Raktapitta, Vidradhi, Rakta Gulma *S.Su. 24/8 (Dalhaṇa)*

b) जन्मबल प्रवृत्त व्याधि (*Janma Bala Pravṛtta Vyādhi*)

जन्मबल प्रवृत्ता मातुरपचारात् पङ्गुजात्यन्ध बधिरमूकमिन्मिनवामन प्रभृतयो जायन्ते तेऽपि द्विविधाः रसकृताः दौहृदापचार कृताश्च । *S.Su 24/5*

Janmabala pravṛtta disease occur due to unwholesome behaviour of the mother during conception and pregnancy. As a result the following diseases manifest namely lameness, blindness, deafness, muteness, nasal voice, dwarfness etc. by birth. This is again subdivided into two kinds i.e.

i) *Rasa kṛta*–due to *rasa*

ii) *Dauhṛdāpacāraja*–non fulfillment of longings during pregnancy

जन्मबल प्रवृत्ता इति शुक्र शोणित दुष्टिं विनाऽपि मातुरपचारबलाजाताः । *S.Su 24/5 (Dalhaṇa)*

Janmabala pravṛtta vyādhi's are those manifest without the affliction of *śukra śoṇita* but results due to improper conduct and dietetics.

अपचार इति दुष्टाहाराचारवपचारः । *S.Su 24/5 (Dalhaṇa)*

Consumption of improper diet during conception and pregnancy along with erratic behaviour leads to manifestation of *janmbala pravṛtta vyādhi.*

दौहृदापचारकृताश्चेति गर्भानुभावान्मातुश्चतुर्थादि मासेष्विन्द्रियार्थ प्रार्थना दौहृदम् इत्याचक्षते तस्यापचारस्तु दौहृदमेवापमानितम् अपमानित मलब्धं गर्भस्याहितं वा । *S.Su 24/5 (Dalhaṇa)*

Dauhṛdā means performing prayer for the pleasure of senses from the date of conception to till the 4th month of pregnancy. Any misbehave during this period leads to *janmabala pravṛtta vyādhi.*

c) आदिबल प्रवृत्त व्याधि (*Ādibala Pravṛtta Vyādhi*)

तत्र, आदिबल प्रवृत्ता ये शुक्रशोणित दोषान्वयाः कुष्ठार्श प्रभृतयः; तेऽपि द्विविधाः मातृजाः, पितृजाश्च । *(S.Su 24/5*

Ādibala pravṛtta diseases are those manifest due to morbidity of *śukra* and *śoṇita*. For example *kuṣṭha, arśa* etc. It is subdivided into two varieties namely *mātṛjā* and *pitṛjā.*

शुक्रशोणित दोषान्वयाः शुक्रशोणितस्थित वातादि दोष जनिताः । *S.Su 24/5 (Dalhaṇa)*

Vitiation of *śukra* and *śoṇita* by *vātādi doṣa* manifest *ādibala pravṛtta vyādhi.*

कुष्ठार्श प्रभृतयः–प्रभृतिर्गहणान्मेह क्षयादयः । *S.Su 24/5 (Dalhaṇa)*

Prameha, kṣaya also comes under this group.

आदिबलप्रवृत्ता दुष्ट शुक्रशोणित बलजाताः । *S.Su 24/5 (Dalhaṇa)*

Afflicted *śukra* and *śoṇita* brings abnormalities in individuals through their inherent impure properties.

मातृजा इति मातुः शोणितजाः । *S.Su 24/5 (Dalhaṇa)*

Mātṛjā refers to mother's *śoṇita duṣṭi janya vikāra.*

पितृजाश्चेति पितुः शुक्रजाः । *S.Su 24/5 (Dalhaṇa)*

These are derived from father's *śukra.*

II आधिभौतिक (*Ādibhautika*)

a) संघातबल प्रवृत्ता (*Saṅghāta Bala Pravṛtta Vyādhi*)

संघातबल प्रवृत्ता य आगन्तवो दुर्बलस्य बलवद्विग्रहात्; तेऽपि द्विविधाः शस्त्रकृता व्यालकृताश्च । एते आधिभौतिकाः । *S.Su 24/6*

Sanghāta bala pravṛtta vyādhi's are those diseases which manifest due to assault to weak person by stronger person. It is subdivided into *śaṣtrakṛta* and *vyāla kṛta. Śastrakṛta vyādhi's* are those manifest due to injury by various weapons/surgery.

व्यालकृता इति व्याला दुष्टव्याघ्रादयः । *S.Su 24/5 (Dalhaṇa)*

Vyālakṛta are the diseases manifests due to fierce or wild animals like wicked tiger.

III आधि दैविक व्याधि (*Ādidaivika Vyādhi*)

a) कालबल प्रवृत्त व्याधि (*Kālabala Pravṛtta Vyādhi*)

कालबल प्रवृत्ता ये शीतोष्णवातवर्षातप प्रभृतिनिमित्ताः; तेऽपि द्विविधाः व्यापन्नऋतुकृताः, अव्यापन्नऋतुकृताश्च । *S.Su 24/7*

Kālabala pravṛtta vyādhi's occur due to effect of cold, heat, wind, sunlight etc. It is divided into two kinds i.e. *vyāpannaṛtukṛtā* and *avyāpannaṛtukṛta.*

काल शीतोष्ण वर्ष लक्षणः षड्तुकः । *S.Su 24/7 (Dalhaṇa)*

Kālabala pravṛtta diseases evolving out of variation in various seasons like rainy season, summer, winter. Diseases may arise from normal as well as abnormal seasons. Diseases are *jāḍya, dāha, kampa, vṛṇa* and *jvara* etc.

तत्र अव्यापन्नेषुश्रुतुष्वव्यापन्ना ओषधयोभवन्त्यापश्च उपयुज्यमानाः प्राणायुर्बल वीर्यौजस्कर्यो भवन्ति । *S.Su 6/15*

Avyāpanna ṛtus are those in which season is not deranged, the herbs grow unaffected and water is free from contamination. This *ṛtu* promotes vitality, longevity, strength, energy and *ojus.*

ओजः हृदयाश्रितं सत्पधातु स्नेहः । *S.Su 24/5 (Dalhaṇa)*

Oja is situated in *hṛdaya* and it is the essence of all 7 *dhātus.*

तेषां पुनर्व्यापदोऽदृष्टकारिताः, शीतोष्ण वातवर्षाणि खलु विपरीतान्योषधी व्यापादययन्त्यापश्च । *S.Su 6/16*

Vyapanna ṛtukṛta is a condition manifest due to deranged seasons, it results due to unseen factor. Diseases arises due to abnormal cold, heat, air and rains. Water and herbs are adversely affected and are not useful for usage. By their use there may be appearance of various diseases or epidemics leading to death of mass people.

b) दैवबल प्रवृत्ता व्याधि (*Daivabala Pravṛtta Vyādhi*)

दैवबल प्रवृत्ता इति दैवशक्ति जाता इत्यर्थः । *S.Su 24/7 (Dalhaṇa)*

Daivabala pravṛtta vyādhi occurs due to supernatural powers

दैवबल प्रवृत्ता ये देवद्रोहादभिशप्तका अथर्वणकृता उपसर्गाश्च; तेऽपि द्विविधाः विद्युदशनिकृताः, पिशाचादिकृताश्च; पुनश्च द्विविधा संसर्गजा आकस्मि-काश्च । *S.Su 24/7 (Dalhaṇa)*

Daivabala pravṛtta vyādhi's are caused by curses of humiliated divine beings, curse of sages, Atharvan rites (magic spell) and calamities or contagious diseases from other person. It is divided into two types i.e. *Vidhyudaśani kṛtā* and *piśācādi kṛta.* Again subdivided into *saṁsargaja* and *ākasmikāsca.*

उपसर्गजा इति उपसृज्यन्त इत्युपसर्गाः पीडितजनसमीपोत्पन्न ज्वरादयः । *S.Su 24/7 (Dalhaṇa)*

Upasargaja vyādhi's are those manifest due to close assosiation with diseased persons.

Vidhyudaśani kṛtā occur due to lightening, thunderbolt etc. *Piśācādi kṛtā* are those, manifests due to evil spirits.

संसर्गज ***(Saṁsargaja)***

संसर्गजा इति देवादिद्रोहकजनसंपर्कजा इत्यर्थः । *S.Su 24/7 (Dalhaṇa)*

Residing with persons who are cursed by almighty god.

आकस्मिक ***(Ākasmikā)***

आकस्मिका इति विनैव संसर्ग प्रक्त न कर्म पीडितत्वेन जाता इत्यर्थः । *S.Su 24/7 (Dalhaṇa)*

These are the manifestations results suddenly without any apparent cause.

c) स्वभावबल प्रवृत्ता व्याधि ***(Svabhāva Bala Pravṛtta Vyādhi)***

स्वभावबल प्रवृत्ता ये क्षुत्पिपासाजरामृत्यु निद्रा प्रभृतयः; तेऽपि द्विविधाः कालजा, अकालजाश्च; तत्र परिरक्षणकृताः कालजाः, अपरिरक्षणकृता अकालजाः । *S.Su 24/7 (Dalhaṇa)*

Svabhāva bala pravṛtta vyādhi's are those manifest naturally like hunger, thirst, old age, death, sleep etc. It is divided into two kinds i.e. *kālaja* and *akālaja.*

Kālaja vyādhi's are those manifests due to time factor inspite of taking all precautionary measures and as such they cannot be cured but can be managed by diet, *rasāyana* etc. or can be successively eliminated by applying *rasāyana* measures and other therapeutics mentioned under the management of natural disorders.

अकालजा असमये जाता इत्यर्थः । *S.Su 24/7 (Dalhaṇa)*

Akālaja vyādhi's appear at improper time and occur due to lack of effort in precautionary measures. These diseases can be magaged based on *doṣic* treatment and treatment to *vyādhi* itself.

Two types of Vyādhi

त एते समासतः पुनर्द्विविधा भवन्ति । प्रत्युत्पन्नकर्मजाः पूर्वकर्मजाश्च ।

प्रत्युत्पन्न कर्म ***(Pratyutpanna Karma)***

तत्र रोगोत्पत्तिं प्रति प्रत्युत्पन्नं कर्म यदनेनैव शरीरेण दृष्टमदृष्टश्चोद्दिश्याऽत्येपदिष्टानां विहितानां प्रतिषिद्धानाम मननुष्ठानमनुष्ठानं वा । *A.S.Su 22/1*

Activities of the present life may be seen or may not be. It is observed by not following the standard regimen prescribed by our great *ācāryās* or indulging into the activities which are contrary to prescribed regimen.

पूर्वकर्मज ***(Pūrva Karmaja)***

जन्मान्तरातीतेन तु पूर्वम् । तत्तु पुन दैवाख्यमुक्त च नियतानियत भेदेन प्राक् । *A.S.Su 22/1*

Activities of the past lives, earlier it was named as *daiva* and it is of two kinds i.e. *niyata* (definite) and *aniyata* (indefinite).

उभयात्मक ***(Ubhayātmaka)***

तस्माद् दृष्टहेतवः प्रत्युत्पन्नकर्मजाः विपरीता दैवजन्मानः अल्पनिदाना महारुजाश्चोभयात्मकाः । *A.S.Su 22/1*

It may be assumed that all seen activities are those of present life and opposite are unseen and having divine origin. Causes are mild but produce dreadful diseases, it may be observed in seen or unseen mixed features.

पराभिसंस्कारज ***(Parābhisaṁskāraja)***

Parābhisaṁskāraja means concieved or developed by others. They argue that if all the effects are accepted due to ones own activities, then there will be no harm from enemies. That's why person do many acts to please another person and will try to get benefit and happiness from him or will get displeasure, misery, punishments from his improper activities. *A.S.Su 22/06*

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

दोषादि भेदेन त्रिधा (*Doṣa Bhedena Tridhā*)

यथा निदानं दोषोत्थः कर्मजो हेतुभिर्विना ।
महारम्भोऽल्पके हेतावातङ्को दोषकर्मजाः । *A.Hr.Su 12/58*

Doṣaja vyādhi's are those manifests due to particular causes for the aggravation of *doṣa* leading to development of *vikāra's* by disturbed *doṣa.*

Karmaja vyādhi's are those occurs due to without any apparent cause. *Doṣa karmaja vyādhi's* are those evolves out of less causative factors but produces terrific diseases.

Classification of Diseases Based on Prognosis

साध्यासाध्यविभागज्ञो ज्ञानपूर्वं चिकित्सकः । *S.Su 10/7*

Physician must identify the disease as curable and incurable and accordingly plan the treatment therapeutics to get success.

सुखसाध्यं मतं साध्यं कृच्छ्रसाध्यमथापि च ।
द्विविधं चाप्यसाध्यं स्याद्याप्यं यच्चानुपक्रमम् ।
साध्यानां त्रिविधश्चाल्पमध्यमोत्कृष्टतां प्रति।
विकल्पो, न त्वसाध्यानां नियतानां विकल्पना । *C.Su 10/9-10*

Curable diseases are subdivided into *sukhasādhya* (curable without difficulty) and *kṛcchra sādhya* (curable with difficulty). Incurable diseases are subdivided into two types i.e. *yāpya* (manageable) and *anupakrama* (not manageable). Again curable diseases is subdivided into three types i.e. mild therapeutics, moderate therapeutics and excellent therapeutics. This may not be possible for incurable diseases.

तेषामपहरणं च बहुदोषे शोधनं, मध्यदोषे लङ्घनपाचनम्, अल्पदोषे संशमन-मिति । *S.Su 21/37 (Dalhaṇa)*

In severe morbid condition *śodhana* therapy is neccessary to eliminate excess *doṣās. Langhana* and *pācana* is sufficient to cure moderate degree of morbidity. Palliative therapy is enough for mild degree of morbidity.

सुखसाध्य (*Sukha Sādhya*)

हेतवः पूर्वरुपाणि रुपाण्यल्पानि यस्य च ।
न च तुल्यगुणो दूष्यो न दोषः प्रकृतिर्भवेत् ।
न च कालगुणस्तुल्यो न देशो दुरुपक्रमः ।
गतिरेका नवत्वं च रोगस्योपद्रवो न च ।
दोषश्चैकः समुत्पत्तौ देहः सर्वौषध क्षमः ।
चतुष्पादोपपत्तिश्च सुखसाध्यस्य लक्षणम् ।।
C.Su 10/11-13

Points indicating good prognosis are as follows–

1. Etiology, prodromal symptoms, symptomatology all are mild.
2. Qualities of the involved *dhātu* are not homologous with *doṣa.*
3. There won't be any similarity in the involved *doṣās* with *prakṛti.*
4. There may not be any suitable environment for the development of the disease in respect to season and qualities.
5. Land may not be conducive for the aggravation of *doṣās.*
6. Only one path is involved.
7. Early onset with less duration.
8. Free from complications.
9. Only one *doṣa* is involved in the pathogenesis.
10. Body is strong both physically and mentally to overcome the adverse effects of therapeutics and all strong, moderate and mild medicaments may be employed as per disease.
11. All the four fold therapeutic measures are easily available.
12. Youth, male and one who has control over sense organs.

A.S.Su 2/26

13. Vital organs are spared.
14. केवलः समदेहाग्नेः सुखसाध्यतमो गदः । *(S.Su. 35/46)*

Whose *agni* functions are normal.

15. साध्यान साधयेत्। *(S.Su. 10/6)*

Treat treatable diseases

16. If it is contrary to place, constitution, suitablity and season. *S.Su 35/45*

कृच्छ्रसाध्य (*Kṛcchrasādhya*)

निमित्त पूर्वरुपाणां रुपाणां मध्यमे बले। काल प्रकृति दूष्याणां सामान्येऽन्यतमस्य च गर्भिणी वृद्धबालानां नात्युपद्रवपीडितम्। शस्त्रक्षाराग्निकृत्यानामनवं कृच्छ्र देशजम्। विद्यादेकपथं रोगं नातिपूर्ण चतुष्पदम्। द्विपथं नातिकालं वा कृच्छ्रसाध्यं द्विदोषजम्। *C.Su 10/14-16*

The following points favour the diseases which cures with dificulty.

1. Causative factors, premonitory symptoms, symptomatology all are moderate in strength.
2. Qualities of either *kāla, prakṛti & dhātus* are similar to *doṣa.*
3. If disease manifest to pregnant women, old age person and childrens.
4. Moderate complications arises.
5. Disease should be managed by surgery, alkali application and cauterization.
6. Diseases having moderate duration.
7. Vital organs like heart, brain, joints are involved.
8. Persons suffering from diseases in such lands, where their aggravation is mentioned. For example–
   If patient suffering from *vātavyādhi* in *jāṅgaladeśa,* which predominates *vāta,* is very difficult to cure.
9. Diseases involving only one path but not fully supported by four limbs of treatment.
10. There may be an involvement of two systems but not having longer duration.
11. Involvement of two *doṣās.*
12. Treatment may be continued for many days *(A.S.Su 2/20)*
13. Has many incurable symptoms *(A.S.Su 2/20)*

याप्य ***[Yāpya (Manageable Diseases)]***

The diseases which are said to be manageable and the following points suggest in favour of *yāpyatā.*

याप्यान् यापयेत्। *S.Su 10/6*

Manage the manageable diseases.

शेषत्वादायुषो याप्यमसाध्यं पथ्यसेवया। लब्धाल्पसुखमल्पेन हेतुनाऽऽशुप्रवर्तकम्। गम्भीरं बहुधातुस्थं मर्म सन्धिसमाश्रितम्। नित्यानुशायिनं रोगं दीर्घकालमवस्थितम्। विद्याद्विदोषजम्। *C.Su 10/17-18*

The following points indicates the *yāpya* nature of disease.

1. Disease persist for the remaining period of life.
2. Person is managing the life by taking proper therapeutics along with wholesome regimen and enjoying little comfort and happiness for the relief to his ailments.
3. Symptoms may aggravate if person adopts unwholesome dietetics and behaviour or by consumption of etiological factors.
4. Deeper *dhātus* are involved i;e *dhātugatajvara, dhātugata kuṣṭha* etc.
5. Vital organs like *marma* and *sandhi* affected.
6. Disease persist continously for longer period of time.
7. Diseases manifest by involving two *doṣās.*
8. Does not get cured without leaving remnants. *A.S.Su 2/21*
9. Diseases manifest due to bad actions of patient. *A.S.Su 2/21*
10. Patient is surviving due to his due span of life. *A.S.Su 2/21*
11. Patient dies, if medication is stopped. *S.Su 23/10-10*

प्रत्याख्येय ***[Pratyākhyeya (Absolute incurability)*** **or अनुपक्रम** ***(Anupakrama)]***

तद्वत् प्रत्याख्येयं त्रिदोषजम्। क्रियापथमतिक्रान्तं सर्वमार्गानुसारिणम्। औत्सुक्यारतिसंमोहकरमिन्द्रियनाशनम्। दुर्बलस्य सुसंवृद्धं व्याधिं सारिष्टमेव च। *C.Su 10/19-20*

The following points suggest the absolute incurability of the disease are as follows–

1. All the three *doṣās* are involved.
2. Diseases not responding to all therapeutic measures.
3. Spreaded to all directions.
4. Diseases causes excitement, restlessness and patient may become unconscious.
5. All the sense organs afflicted badly.
6. Patient becomes weak and emaciated and disease advances to deeper *dhātus* involving all the *dhātus*.
7. Patient develops some omnious symptomatology indicating death of the patient.
8. Patient develops giddiness, delusion and restlessness *A.S.Su 2/22*
9. परिसंवत्सरोत्थितांश्च विकारान् प्रायशो वर्जयेत् । *S.Su. 10/6*
   Don't treat the patient which have persisted for more than one year.
10. This stage destroys the potencies of drugs because of firmness, severity and infiltrating *dhātus* as evil seizer counteracts the *manthrās*. *S.Su 23/15-16*
11. क्रमेणोपचयं प्राप्य धातुननुगतः शनैः । *S.Su. 23/15-16*
    Gradually affects deeper *dhātus* & become incurable.

Sometimes curable diseases also become incurable or difficult to cure in following persons are as follows– *S.Su. 10/8*

1. श्रोत्रिय– Priests or students
2. नृप– King
3. स्त्री– Women
4. बाल– Children
5. वृद्ध– Aged
6. भीरु– Frightful (timid)
7. राजसेवक– Servants of the king
8. कीतव– Gambler
9. दुर्बल– Debiliated
10. वैद्यविदग्ध– Quacks

11. व्याधिगोपक– Hiding the disease
12. दरिद्र– Poor
13. कृपण– Miser
14. क्रोध– Anger
15. नानामनात्मवता– Those not disciplined in their senses and mind
16. अनाथ– Destitute (orphans)

सप्तविध दुःख *(7 Varieties of Diseases)*

सप्तविधाः खलु रोगा भवन्ति । सहगर्भजातपीडाकाल प्रभाव स्वभावजा । ते तु पृथक् द्विविधाः । *A.S.Su 22/01*

Diseases are of seven varieties namely 1. *Sahaja* 2. *Garbhaja* 3. *Jātaja* 4. *Piḍaja* 5. *Kālaja* 6. *Prabhāvaja* 7. *Svabhāvaja,* each one is subdivided into two, so totally 14 types.

1. *Sahaja*– Same as described under *ādibala pravṛtta vyādhi.*

2. *Garbhaja*– Same as described under *janmabala pravṛtta vyādhi.*

3. *Jātaja*– जातजाः स्वापचारात् सन्तर्पणजा अपतर्पणजाश्च । *A.S.Su 22/1*

It is caused by one's own conduct. It is divided into two kinds *santarpaṇaja* and *apatarpaṇaja.*

4. *Piḍaja*– पीडाकृताः क्षतभङ्ग प्रहार क्रोध शोक भयादयः शरीरमानसाश्च । *A.S.Su. 22/1*

These diseases manifest due to injury by weapons like wounds, fractures, blows, anger, grief, fear etc. classified as *śarira* and *mānasa.*

5. *Kālaja*– Same as described under *kālabala pravritta vyādhi.*

6. *Prabhāvaja*– Same as like that of *daiva bala pravṛtta vyādhi.*

7. *Svabhāvaja*– Same as like that of *svabhava bāla pravṛtta vyādhi.*

सन्तर्पणोत्थ विकार (*Santarpaṇottha Vikāra*)

सन्तर्पयति सन्तर्पणमाचरति । *(Cakrapāṇi)*

Adoptation of food and activities which supports the oversaturation.

सन्तर्पणं हि द्विविधम्; स्निग्धं रुक्षणं च सन्तर्पण निमित्तजाः प्रकरणात् स्निग्ध सन्तर्पण निमित्तजा रोगा उपजायन्ते । *C.Su 23/3-7 (Gaṅgādhara)*

Santarpaṇa is classified into two i.e. *snigdha* and *rukṣa*. *Snigdha santarpana vikāra's* are those manifest due to excessive *santarpaṇa* of *dhātus* is called *santarpaṇotha vikārās.*

निदान (*Etiological factors*)

सन्तर्पयति यः स्निग्धै मधुरैर्गुरुपिच्छिलैः ।
नवान्नैर्नवमद्यश्च मांसैश्चानूपवारिजैः ।
गोरसैर्गौडिकैश्चान्नैः षैष्टिकैश्चातिमात्रशः ।
चेष्टाद्वेषि दिवास्वप्न-शय्यासन सुखे रतः ।
रोगास्ततस्योपजायन्ते सन्तर्पणनिमित्तजाः ।। *C.Su 23/3-5*

Āhāraja Kāraṇa

Excess consumption of unctous, sweet, heavy slimy substances, new cereals, fresh wine, meat of marshy and aquatic animals, milk and its products, jaggery and its preparations, flour preparations.

Vihāraja Kāraṇa

Along with consumption of *āhāraja kārana,* if person indulges following activities leads to manifestation of *santarpaṇa vikāra.*

- Lack of physical activities
- Day sleep
- Sleeps and sits in comfortable beds for longer duration

Vyādhi's

The following diseases are going to manifest are as follows–

- *Prameha, piḍakā, koṭha, kaṇḍū, pāṇḍvāmaya, jvara, kuṣṭha*
- *Āmapradoṣaja vyādhi* (*visūcikā & alasaka*).
- *Mūtrakṛcchra*
- *Ārocaka*
- *Tandrā*
- *Ālasya*
- *Guru gātratā*
- *Indriya srotasām lepa* (Coating and obstruction in sense organs)
- *Buddhi moha* (*manomoha*)
- *Pramilaka* (*satam pradhyanam*)
- *Śopha*
- *Pratiśyaya* etc.

C.Su 23/4-7 (Cakrapāṇi and Gaṅgādhara)

Mūḍhavāta, arśa, kāmalā, plīhā, hṛdroga, rājayakṣmā, kāsa, śvāsa, galagraha, kṛmi, grahaṇi doṣā, śvitram.

C.Su 13/22-24

अपतर्पणोत्थ विकार (*Apatarpaṇottha Vikāra*)

अपतर्पणात् स्निग्धसंतर्पणविपरीत लङ्गनादि रुक्ष संतर्पणात् ।

C.Su 23/27-28 (Gaṅgādhara)

Apatarpaṇa vikārā's manifest due to the adaptation of factors which are opposite to *snigdha santarpaṇa* like fasting, less intake of food, consumption of dry foods etc.

निदान (Etiological factors)

- Excess intake of pungent, astringent, bitter, rough, light, dried vegetables & meat etc.
- Excessive exercise, fighting with strong person, suppression of natural urges, excessive travelling, fast running etc.

Vikārā's

देहाग्नि बल वर्णौजः शुक्र मांस परिक्षयः ज्वरः ।
कासानुबन्धश्च पार्श्वशूलमरोचकः ।

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

श्रोत्र दौर्बल्यमुन्मादः प्रलापो हृदयव्यथा ।
विण्मूत्र संग्रहः शूलं जङ्घोरुत्रिक संश्रयम् ।
पर्वास्थिसन्धिभेदश्च ये चान्ये वातजा गदाः ।
ऊर्ध्ववातादयः सर्वे जायन्ते तेऽपतर्पणात् ।

C.Su 23/27-29

- *Deha kṣaya*
- *Balakṣaya*
- *Oja kṣaya*
- *Māmsa kṣaya*
- *Kāsa*
- *Arocaka*
- *Unmāda*
- *Hṛdaya vyatha*
- *Mūtra saṅgha*
- *Janghā śūla*
- *Sandhi bheda*
- *Urdhvavāta vikāra* like *śvāsa* etc.
- *Agnimārdavatā*
- *Varṇahāni*
- *Śukra kṣaya*
- *Jvara*
- *Pārśvasūla*
- *Śrotra daurbalya*
- *Pralāpa*
- *Viṭ saṅgha*
- *Śūla*
- *Parvāsthi bheda*
- *Vāta vyādhi*

व्याधि परीक्षा *(Vyādhi Parīkṣā - Examination of diseases)*

व्याधिविशेषास्तु प्रागभिहिताः सर्व एवैते त्रिविधाः, साध्या, याप्याः, प्रत्याख्येयाश्च । तत्रैतान् भूयस्त्रिधा परीक्षेत्—किमपमौपसर्गिकः, प्राक्केवल, अन्यलक्षण इति ।

S.Su 35/18

Vyādhi is classified into three kinds based on prognosis namely *sādhya, yāpya* and *pratyākhyāya*. It can be examined by three factors i.e. *Aupasargika, prakkevala, anyalakṣaṇa.*

औपसर्गिक रोग *(Aupasargika Roga)*

तत्र, औपसर्गिको नाम यः पूर्वोत्पन्न व्याधिं जघन्यकालजातो व्याधिरुपसृजति, स, तन्मूल एवोपद्रवसज्ञः ।

S.Su 35/18

- It manifests after the manifestation of main disease
- It's main root i.e. component or pathogenetic factors are one and the same with that of main disease.

- It is also called upadrava.

प्राक्केवल और अन्य लक्षण *(Prakkevala and Anyalakṣaṇa)*

प्राक्केवलो नाम यः प्रागेवोत्पन्नो व्यधिर पूर्वरुपोऽनुपद्रवश्च; अन्यलक्षणो नाम यो भविष्यद् व्याधिरख्यापक, स पूर्वरूप सज्ञः । *S.Su 35/18*

Prakkevala vyādhi's are those manifest from the very beginning without premonitory symptoms and complications.

Anyalakṣaṇa vyādhi's are those manifest before the manifestation of actual disease and it is also known as *pūrvarupa.*

गुरु लघु व्याधित *(Guru Laghu Vyādhita)*

इह खलु दौ पुरुषौ व्याधित रुपौ भवतः—गुरुव्याधित; लघुव्याधितश्च ।

तत्र गुरु व्याधित एकः सत्वबलशरीर संपदुपेतत्वाल्लघुव्याधित इवदृश्यते, लघुव्याधितोऽपरः सत्वादीनामधमत्वाद गुरुव्याधित इव दृश्यते । तयोरकुशलाः केवलं चक्षुषैवं दृष्ट्वाऽध्यवस्यन्तो व्याधिगुरु लाघवे विप्रतिपद्यते ।।

C.Vi 7/3

Two varieties of persons are seen as diseased. One variety of person, who is suffering from a severe disease appears to be suffering from a mild disease because of the superior quality of *manas, bala* and *śarira.*

Other variety of person, who is suffering from a mild disorder appear to be suffering from a severe disorder because of inferior *manas, bala* and *śarira.*

The physician who is not aware of this, fails to decide mildness or severity of the disease, only on gross observation of patient.

So, complete knowledge is essential to understand the concept clearly. If one who fails to diagnose disease accurately, he also fails in prescribing rational remedy. When they prescribe mild therapeutics for severely diseased individual, it will not cure the disease but on the contrary it aggravates the disease condition.

When they take mild disease as severe one and prescribes

stronger therapeutics, which eliminates *doṣās* along with it manifests certain adverse reactions to the body. Thus those who regard the part of the means of knowledge as sufficient to provide knowledge of the entire objects, fall in their own pursuit. On the contrary, who prescribes the therapy after acquiring entire knowledge of the subject will gain desired success.

स्वतन्त्र परतन्त्र रोगः *(Svatantra Paratantra Roga)*

ते च रोगाः स्वप्रधाना भवन्त्यन्यपरिवारा वा क्रमादनुबन्ध्यनुबन्धाख्याः । तत्राद्याः स्वतन्त्राः स्पष्टाकृतयो यथास्वं समुत्थानोपशयाश्च । इतरे तु तद्विपरीताः । तद्वच्च दोषा अपि । तत्रान्यपरिवारा व्याधयो द्विविधाः । पुरोगामिनोऽनुगामिनश्च तेष्वाद्याः पूर्वरुपसज्ञाः उद्रद्रवास्त्वितरे तान्यथायथामेव वक्ष्यमाणानुपलक्षयेत् । प्रधानप्रशमे च प्रशमो भवति तेषामनुपशाम्यतो वा पश्चात्तानुपक्रमेत् । त्वरितं वा बलवन्तमुपद्रवं प्रधान विरोधेन । स हि पीडाकरतरो भवति । व्याधि परिक्लिष्टदेहत्वात् प्रमेह पिडकादिवत् । तथाऽन्यः प्रधान एव रोगोऽन्यस्य प्रधानस्य हेतुः भवति । यथा ज्वरो रक्तपित्तस्य रक्तपित्तं वा ज्वरस्य । तौ श्वासस्याप्लीहाजठरस्य । तच्छ्वयथोः । अर्शांसि गुल्मोदरातीसारग्रहणीनां । प्रतिश्यायः कासज्वरयोः । तौ क्षयस्य । क्षयः शोषस्य । एकश्चाऽपचारो निमित्तमेकस्य व्यधिः। बहूनां च तथा बहवः तद्वदेकं लिङ्गम् । एवमेव प्रशमेऽभ्यु पायः तथा स एवाऽन्यस्य प्रकोपे । तस्मात्तान वहितः सम्यगागमादिभिः परीक्षेत् । *A.S.Su 22/10*

These diseases manifest either as the chief one or as retinue (associate, accompanying) of another disease; known respectively as *anubandhya* (leader, primary, chief) and *anubandha* (follower, secondary, associate, retinue) the former is independent & has specific, well defined features (symptoms & signs) cause & diagnosis. The latter is its opposite. Similarly also the *doṣa* are of two kinds, anubandhya & anubandha.

Diseases which are secondary is of two kinds; *purogāmi* (manifesting first) & *anugāmi* (manifesting later). The former is known as *pūrvarūpa* & latter is known as *upadrava*. These will have to be recognised in particular contexts. They generally subside with the cure of the primary diseases but when they do not subside they should be treated after treating the powerful one. They should be attended immediately without opposing the primary disease because such complication cause severe troubles to the body which has become weak already by the disease, as seen in the case of diabetic carbuncles.

Further one primary disease may become the primary cause for another disease. For example, fever causes bleeding disorders or vice versa; both together may cause dyspnoea; spleenic disorders cause abdominal enlargement; which in turn cause dropsy; hemorrhoids may cause tumor and enlargement of abdomen, diarrhoea and duodenal disease; nasal catarrh may cause cough and fevers, these two become the cause for consumption for emaciation etc.

An improper act may produce single disease or group of diseases; in the same way appearance of one symptom denotes any one particular disease and also for many diseases; treatment of one disease may mitigate one but at the same time it may aggravate the other diseases.

Therefore physician has to examine the diseased person carefully by using appropriate diagnostic aids to get maximum results.

Two types of Vyādhi

तत्र विकाराः सामान्यजाः नानात्मजश्च । *C.Su 20/10*

Vyādhi is classified into two kinds *sāmānyaja vyādhi* and *nānātmaja vyādhi*.

सामान्यज विकार *(Sāmānyaja Vikāra)*

सामान्यजा इति वातादिभिः प्रत्येकं मिलितैश्च ये जायन्ते ।

C.Su 20/10 (Cakrapāṇi)

तत्र सामान्यजा इति सामान्येन तत्रव्याधित्व रूपेण जायन्ते वाताद्वा पित्ताद्वा कफाद्वा द्वन्द्वाद्वा सन्निपाताद्वाऽन्यस्माद्वा ये ते सामान्यजाः ।

C.Su 20/10 (Gaṅgādhara)

Sāmānyaja vikāra's are those which manifest either by *vāta, pitta, kapha,* or in combination of two *doṣa* or in conglomeration of three *doṣa* leading to manifestation of various disorders. Examples

One type of disease C.Su 19/8

एक उरुस्तम्भ इत्यामत्रिदोषसमुत्थः, एकः सन्यास इति त्रिदोषात्मको मनः शरीराधिष्ठानः, एको महागद इति अतत्वाभिनिवेशः । *C.Su 19/8*

1. *Urusthambha* caused due to *āma* and *tridoṣa.*

2. *Sanyāsa* manifest due to *tridoṣā's* involving both body & mind.

3. *Atatvabhiniveśa,* which is *mahāgada.* This disease is considered as incurable.

Diseases having 2 sub types C.Su 19/7

1. द्वौ ज्वराविति उष्णाभिप्रायः शीतसमुत्थश्च शीताभिप्रायश्चोष्णसमुत्थः ।

Two kinds of *Jvara* i.e.

i) *Śita samuttha*–manifest due to cold and patient finds comfort in hot substances.

ii) *Usṇa samuttha*–manifest due to heat substances and gets relieved by cold substances.

2. द्वौ व्रणावति निजश्चागन्तुजश्च ।

Two varieties of *Vṛaṇa* i.e. i) *Nija* (Endogenous) and ii) *Āgantuja* (Exogenous).

3. द्वावायामाविति बाह्यश्चाभ्यन्तरश्च ।

Two kinds of *Āyāma* (Body) i.e. i) *Bāhya* (Back ward) ii) *Abhyantara* (Forward).

4. द्वे गृध्रस्याविति वाताद्वातकफाच्च ।

Two kinds of *Gṛdhrasi* (Sciatica) i.e. i) *Vātaja gṛdhrasi* and ii) *Vāta kaphaja gṛdhrasi.*

5. द्वे कामले इति कोष्ठाश्रया शाखाश्रया च ।

Two types of *Kāmalā* i.e. i) *Koṣṭhāśraya kāmalā* (Hepato cellular) and ii) *Śākhāśraya kāmalā* (Obstructive jaundice).

6. द्विविधमाममिति अलसको विसूचिका च ।

Two kinds of *Āma* i.e. i) *Alasaka* (Intestinal torper) and ii) *Visūcikā* (Choleric diarrhoea).

7. द्विविधं वातरक्तमिति गम्भीरमुत्थानं च ।

Two kinds of *vātarakta* i.e. i) *Gambhīra vātarakta* (Deep seated) and ii) *Utthāna Vātarakta* (Superficial structures are involved).

8. द्विविधान्यर्शांसिति शुष्काण्यार्द्राणि च ।

Two kinds of *arśās* i.e. i) *Suṣka* (dry, non bleeding) and ii) *Ārdra* (wet, bleeding).

Diseases having 3 subtypes C.Su 19/6

1. त्रयः शोथा इति वातपित्तश्लेष्मानिमित्ताः ।

Śotha is classified into 3 kinds i) *Vātaja,* ii) *Pittaja* and iii) *Kaphaja*

2. त्रीणि किलासानिति रक्त ताम्रशुक्लानि ।

Kilāsa is of 3 types i.e. i) *Rakta kilāsa* (Red coloured), ii) *Tāmra kilāsa* (Copper coloured) and iii) *Śukla kilāsa* (White coloured).

3. त्रिविधं लोहितपित्तमिति ऊर्ध्वभागमधो भागमुभयभागं च ।

Raktapitta (Bleeding disorder) is subclassified 3 kinds i.e. i) *Ūrdhvaga raktapitta* (Bleeding from upper channels), ii) *Adhobhāga raktapitta* (Bleeding from lower channels) and iii) *Ubhaya raktapitta* (Bleeding from both upper and lower channels).

Diseases having 4 sub types C.Su 19/5

1. चत्वारोऽपस्मारा इति वातपित्तकफ सन्निपात निमित्ताः ।

Apasmāra is classified into 4 kinds i) *Vātaja apasmāra,* ii)

Pittaja apasmāra, iii) *Kaphaja apasmāra* and iv) *Sannipātaja apasmāra.*

2. चत्वारोऽक्षिरोगाश्चत्वारः ।

Eye diseases are 4 types. i) *Vātaja akṣi roga,* ii) *Pittaja akṣi roga,* iii) *Kaphaja akṣi roga* and iv) *Sannipātaja akṣi roga.*

3. कर्णरोगश्चत्वार ।

Karṇa (Ear) diseases are of 4 kinds. i) *Vātaja karṇa roga,* ii) *Pittaja karṇa roga,* iii) *Kaphaja karṇa roga* and iv) *Sannipātaja karṇa roga.*

4. प्रतिश्यायश्चत्वारो ।

Pratiśyāya (discharge from nose) is of 4 kinds i.e. i) *Vātaja pratiśyāya,* ii) *Pittaja pratiśyāya,* iii) *Kaphaja pratiśyāya* and iv) *Sannipātaja pratiśyāya.*

5. मुखरोगश्चत्वारो ।

Mukha roga (diseases of oral cavity) is of 4 kinds i.e. i) *Vātaja mukha roga,* ii) *Pittaja mukha roga,* iii) *Kaphaja mukha roga* and iv) *Sannipātaja mukha roga.*

6. ग्रहणी दोषश्चत्वारो ।

Grahaṇi doṣa classified into 4 kinds. i) *Vataja grahaṇi doṣa,* ii) *Pittaja grahaṇi doṣa* iii) *Kaphaja grahaṇi doṣa* and iv) *Sannipātaja grahaṇi doṣa.*

7. मदश्चत्वारो ।

Mada (intoxication) is of 4 kinds. i) *Vātaja mada,* ii) *Pittaja mada,* iii) *Kaphaja mada* and iv) *Sannipātaja mada.*

8. मूर्च्छाश्चत्वारो ।

Mūrchā is of 4 kinds i.e. i) *Vātaja mūrchā,* ii) *Pittaja mūrchā,* iii) *Kaphaja mūrchā* and iv) *Sannipātaja mūrchā.*

9. चत्वारः शोषा इति साहस सन्धारण क्षय विषमाशनजा ।

4 types of *Śoṣa* (*dhātu* depletion disorder) i.e. i) *Sāhasajanya śosa,* ii) *Sāndhāraṇajanya śoṣa,* iii) *Kṣayajanya śoṣa* and iv) *Viṣamāśanajanya śoṣa.*

10. चत्वारि क्लैब्यानीतिबीजोपघाताद्ध्वजभङ्गाज्जरायाः शुक्रक्षयच्च ।

Klaibya (impotency) is of 4 kinds. i) *Bijopaghātaja klaibya,* ii) *Dvaja bhaṅgaja klaibya,* iii) *Jarāja klaibya* and iv) *Śukrakṣayaja klaibya.*

Diseases having 5 sub types C.Su 19/4

1. पंचगुल्मा इति वातपित्त कफ सन्निपातशोणितजाः ।

Gulma is classified into 5 kinds. i) *Vātaja gulma,* ii) *Pittaja gulma,* iii) *Kaphaja gulma,* iv) *Sannipātaja gulma* and v) *Śoṇitaja gulma.*

2. पंचप्लीह दोषा ।

i) *Vātaja plīha doṣa,* ii) *Pittaja plīha doṣa,* iii) *Kaphaja plīha doṣa,* iv) *Sannipātaja plīha doṣa* and v) *Soṇitaja plīha doṣa.*

3. पंच कासा इति वातपित्तकफक्षतक्षयजाः ।

Kāsa is of 5 types. i) *Vātaja kāsa,* ii) *Pittaja kāsa,* iii) *Kaphaja kāsa,* iv) *Kṣataja kāsa* and v) *Kṣayaja kāsa.*

4. पञ्चश्वासा इति महोर्ध्वच्छिन्नतमकक्षुद्राः ।

Śvāsa is of 5 types i.e. i) *Mahā śvāsa,* ii) *Urdhva śvāsa,* iii) *Chinna śvāsa,* iv) *Tamaka śvāsa* and v) *Kṣudra śvāsa.*

5. पञ्च हिक्का इति महती गम्भीरा व्यपेता क्षुद्राऽन्नजा च ।

Hikkā is of five types. i) *Mahati hikkā,* ii) *Gambhīra hikkā,* iii) *Vyapetā hikkā,* iv) *Kṣudra hikkā* and v) *Annaja hikkā.*

6. पञ्च तृष्णा इति वातपित्तामक्षयोपसंसर्गात्मिकाः ।

Tṛṣṇā is of five types. i) *Vātaja tṛṣṇā,* ii) *Pittaja tṛṣṇā,* iii) *Āmaja tṛṣṇā,* iv) *Kṣayaja tṛṣṇā* and v) *Upasaṁsargātmika tṛṣṇā.*

7. पञ्च छर्दय इति द्विष्टार्थसंयोगजा वातपित्तकफ सन्निपातोद्रेकोत्थाश्च ।

Chardi is of five types. i) *Dviṣṭārtha saṁyogaja chardi,* ii) *Vātaja saṁyogaja chardi,* iii) *Pittaja Saṁyogaja chardi,* iv) *Kaphaja saṁyogaja chardi* and v) *Sannipātaja saṁyogaja chardi.*

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

8. पञ्चभक्तस्यानशनस्थानानीति वातपित्त कफासन्निपातद्वेषाः ।

Bhaktasyānaśana is of five kinds. i) *Vātaja bhaktaśyānaśana*, ii) *Pittaja bhaktaśyānaśana*, iii) *Kaphaja bhaktaśyānaśana*, iv) *Sannipātaja bhaktaśyānaśana* and v) *Dveṣā bhaktaśyānaśana*.

9. पञ्च शिरोरोगा इति पूर्वोद्देशमभिसमस्य वातपित्त कफ सन्निपात क्रिमिजाः ।

Śiroroga is of five kinds. i) *Vātaja śiro roga*, ii) *Pittaja śiro roga*, iii) *Kaphaja śiro roga*, iv) *Sannipātaja śiro roga* and v) *Kṛmija śiro roga*.

10. पञ्च हृद्रोग इति शिरोरोगैर्व्याख्याता ।

Hṛdroga is of five kinds. (i) *Vātaja hṛdroga*, ii) *Pittaja hṛdroga*, iii) *Kaphaja hṛdroga*, iv) *Sannipātaja hṛdroga* and v) *Kṛmija hṛdroga*.

11. पञ्च पाण्डुरोगा इति वात पित्त कफ सन्निपातमृद्भक्षणजाः ।

Pāṇḍuroga is of five types. i) *Vātaja pāṇḍu roga*, ii) *Pittaja pāṇḍu roga*, iii) *Kaphaja pāṇḍu roga*, iv) *Sannipātaja pāṇḍu roga* and v) *Mṛdbhakṣaṇaja pāṇḍu roga*.

12. पञ्चोन्माद इति वातपित्तकफ सन्निपातागन्तु निमित्ताः ।

Unmāda is of five types. i) *Vātaja unmāda*, ii) *Pittaja unmāda*, iii) *Kaphaja unmāda*, iv) *Sannipātaja unmāda* and v) *Āgantuja unmāda*.

Diseases having 6 sub types C.Su 19/3

1. षडतीसारा इति वातपित्तकफसन्निपात भय शोकजाः ।

Atisāra is classified into 6 types. i) *Vātaja atisāra*, ii) *Pittaja atisāra*, iii) *Kaphaja atisāra*, iv) *Sannipātaja atisāra*, v) *Bhayaja atisāra* and vi) *Śokaja atisāra*.

2. षडुदावर्ता इति वातमूत्रपुरीषशुक्रच्छर्दि क्षवथुजाः ।

Udāvarta is of 6 types. i) *Vātaja udāvarta*, ii) *Mūtraja udāvarta*, iii) *Puriṣaja udāvarta*, iv) *Śukraja udāvarta*, v) *Chardija udāvarta* and vi) *Kṣavathuja udāvarta*.

Diseases having 7 sub types C.Su 19/2

1. सप्त कुष्ठानिति कपालोदुम्बरमण्डलर्ष्याजिह्वपुण्डरीक सिध्म काकणानि ।

Kuṣṭha is of 7 types. i) *Kapāla kuṣṭha*, ii) *Udumbara kuṣṭha*, iii) *Maṇḍala kuṣṭha*, iv) *Ṛṣyajihvā kuṣṭha*, v) *Puṇḍarika kuṣṭha*, vi) *Sidhma kuṣṭha* and vi) *Kākaṇaka kuṣṭha*.

2. सप्त पिडका इति शराविका कच्छपिका जालिनी सर्षप्यलजी विनता विद्रधी च ।

Seven varieties of *Piḍakā's* are i) *Śarāvikā*, ii) *Kacchapikā*, iii) *Jālini*, iv) *Sarṣapi*, v) *Alaji*, vi) *Vinatā* and vii) *Vidradhi*.

3. सप्त विसर्पा इति वातपित्तकफाग्निकर्दमक ग्रन्थिसन्निपाताख्याः ।

7 kinds of *Visarpa* i.e. i) *Vātaja visarpa*, ii) *Pittaja visarpa*, iii) *Kaphaja visarpa*, iv) *Agni visarpa*, v) *Kardamaka visarpa*, vi) *Granthi visarpa* and vii) *Sannipātaja visarpa*.

Diseases having 8 sub types C.Su 19/1

1. अष्टावुदराणीति वातपित्तकफसन्निपातप्लीहबन्धच्छिद्रोदकोदराणि ।

8 kinds of *udara roga*.

i) *Vātaja udara*, ii) *Pittaja udara*, iii) *Kaphaja udara*, iv) *Sannipātaja udara*, v) *Plīhaja udara*, vi) *Baddha udara*, vii) *Cchidrodara* and viii) *Dakodara*.

2. अष्टौ मूत्राघाता इति वातपित्तकफ सन्निपाताश्मरीशर्करा शुक्र शोणितजाः ।

Mūtrāghāta is of eight types. i) *Vātaja mūtrāghāta*, ii) *Pittaja mūtrāghāta*, iii) *Kaphaja mūtrāghāta*, iv) *Sannipātaja mūtrāghāta*, v) *Aśmarija mūtrāghāta*, vi) *Śarkarāja mūtrāghāta*, vii) *Śukraja mūtrāghāta* and viii) *Śoṇitaja mūtrāghāta*.

3. अष्टौ क्षीरदोषा इति वैवर्ण्य दौर्गन्ध्यं वैरस्यं पैच्छिल्यं फेनसङ्घातो रौक्ष्यं गौरवमतिस्नेहश्च ।

8 kinds of *Kṣira doṣās*. i) *Vaivarṇya*, ii) *Vairasyam*, iii)

Daurgandhya, iv) *Paicchilyam*, v) *Phena saṅghāta*, vi) *Rukṣa*, vii) *Gaurava* and viii) *Atisneha*.

4. अष्टौ रेतोदोषा इति तनु शुष्कं फेनिलमश्वेतं पूत्य अतिपिच्छिलमन्य धातूपहितमवसादि च ।

8 kinds of *Reto doṣās* (Seminal vitiation) are i.e. i) *Tanu*, ii) *Śuṣkam*, iii) *Phenila*, iv) *Aśveta*, v) *Pūti*, vi) *Atipicchila*, vii) *Anyadhātupahita* and viii) *Avasādi*.

Diseases having 20 sub types C.Su 19/9

1. विंशतिः कृमिजातय इति यूका पिपीलिकाश्चेति द्विधा बहिर्मलजाः । केशादा लोमादा लोमद्वीपाः सौरसा औदुम्बरा जन्तुमातरश्चेति षट् शोणितजाः । अन्त्रादा उदरावेष्टा हृदयादाश्चुरवो दर्भपुष्पाः सौगन्धिका महागुदश्चेति सप्तकफजाः, ककेरुका मकेरुका लेलिहाः स शूलकाः सौसुरादाश्चेति पञ्च पुरीषजाः ।

20 types of *kṛmi roga* described

***Bahirmalaja kṛmi* 02**

i) *Yūkā*, ii) *Pipīlikā*

***Śoṇitaja kṛmi* 06**

iii) *Keśādā*, iv) *Lomādā*, v) *Lomadvipa*, vi) *Saurasā*, vii) *Audumbarā*, viii) *Jantumātara*

***Kaphaja kṛmi* 07**

ix) *Antrāda*, x) *Udarāveṣṭa*, xi) *Hṛdayāda*, xii) *Curu*, xiii) *Darbhapuṣpa*, xiv) *Saugandhikā*, xv) *Mahāguda*

***Puriṣaja kṛmi* 08**

xvi) *Kakeruka*, xvii) *Makeruka*, xviii) *Leliha*, xix) *Śūlaka* and xx) *Sausurāda*

1. विंशतिः प्रमेहा इत्युदकमेहश्चेक्षुबालिका रसमेहश्च सान्द्रमेहश्च सान्द्रप्रसादमेहश्च शुक्लमेहश्च शुक्रमेहश्च शीतमेहश्च शनैर्मेहश्च सिकतामेहश्च लालामेहश्चेति दश श्लेष्मनिमित्ताः, क्षारमेहश्च कालमेहश्च, नीलमेहश्च लोहितमेहश्च मञ्जिष्ठा मेहश्च हरिद्रा मेहश्चेति षट् पित्तनिमित्ताः । वसा

मेहश्च मज्जामेहश्च हस्ति मेहश्च मधुमेहश्चेति चत्वारो वातनिमित्ता।

C. Su. 19/9

20 types of Prameha

***Kaphaja Prameha* 10**

i) *Udaka meha*, ii) *Ikṣubālikarasa meha* iii) *Sāndra meha*, iv) *Sāndra prasāda meha*, v) *Śukla meha*, vi) *Śukra meha*, vii) *Śita meha*, viii) *Śanair meha*, ix) *Sikatāmeha* x) *Lālā meha*

***Pittaja Prameha* 06**

xi) *Kṣāra meha*, xii) *Kāla meha*, xiii) *Nila meha*, xiv) *Lohita meha*, xv) *Manjiṣṭā meha*, xvi) *Hāridrā meha*

***Vātaja Prameha* 04**

xvii) *Vasā meha*, xviii) *Majjā meha*, xix) *Hasti meha* and xx) *Madhu meha*.

20 types of Yoni Vyāpat C. Su. 19/9

1. *Vātaja Yoni Vyāpat*
2. *Pittaja Yoni Vyāpat*
3. *Kaphaja Yoni Vyāpat*
4. *Sannipātaja Yoni Vyāpat*
5. *Raktayoni*
6. *Arajaskā*
7. *Acaraṇa*
8. *Ati caraṇā*
9. *Prak caraṇā*
10. *Upaplutā*
11. *Pariplutā*
12. *Udāvartini*
13. *Karṇini*
14. *Putraghnī*
15. *Antarmukhi*

16. *Sūcimukhi*
17. *Śuskā*
18. *Vāmini*
19. *Ṣanḍayoni*
20. *Mahāyoni*

Diseases having 2 sub types. *C.Ci 3/32-33*

1. *Jvara–*	I	(A) *Śarira*
		(B) *Mānasa*
	II	(A) *Saumya*
		(B) *Āgneya*
	III	(A) *Antarvega*
		(B) *Bahirvega*
	IV	(A) *Prakṛta*
		(B) *Vaikṛta*
	V	(A) *Sādhya*
		(B) *Asādhya*

Diseases having 5 sub types. *C.Ci 3/34*

1. *Jvara–*	(A) *Santata*
	(B) *Satata*
	(C) *Anyadhyuṣka*
	(D) *Tṛtiyaka*
	(E) *Caturthaka*
2. *Arocaka–* *S.Utt 57/3*	(A) *Vātaja arocaka*
	(B) *Pittaja arocaka*
	(C) *Kaphaja arocaka*
	(D) *Sannipātaja arocaka*
	(E) *Bhaktopaghāta arocaka*
3. *Upadaṁśa–* *(M.Ni 47/5)*	(A) *Vātaja upadaṁśa*
	(B) *Pittaja upadaṁśa*
	(C) *Kaphaja upadaṁśa*
	(D) *Raktaja upadaṁśa*
	(E) *Sannipātaja upadaṁśa*

Diseases having 9 sub types.

1. *Śotha–* *M.Ni 36/2-3*	(A) *Vātaja śotha*
	(B) *Pittaja śotha*
	(C) *Kaphaja śotha*
	(D) *Vāta-pittaja śotha*
	(E) *Vāta-kaphaja śotha*
	(F) *Kapha-pittaja śotha*
	(G) *Abhighātaja śotha*
	(H) *Viṣaja śotha*

Diseases having 7 sub types.

1. *Vṛddhi–* *(M.Ni 37)*	(A) *Vātaja vṛddhi*
	(B) *Pittaja vṛddhi*
	(C) *Kaphaja vṛddhi*
	(D) *Raktaja vṛddhi*
	(E) *Medaja vṛddhi*
	(F) *Mūtraja vṛddhi*
	(G) *Āntraja vṛddhi*

Diseases having 6 types.

1. *Mūrchā–* *(S.Utt 46/7-8)*	(A) *Vātaja mūrchā*
	(B) *Pittaja mūrchā*
	(C) *Kaphaja mūrchā*
	(D) *Śoṇitaja mūrchā*
	(E) *Madhyaja mūrchā*
	(F) *Viṣaja mūrchā*
2. *Svarabheda–* *(S.Utt 53/3)*	(A) *Vātaja svarabheda*
	(B) *Pittaja svarabheda*
	(C) *Kaphaja svarabheda*
	(D) *Sannipātaja svarabheda*
	(E) *Kṣayaja svarabheda*
	(F) *Medaja svarabheda*
3. *Arśa–* *(M.Ni 5/1)*	(A) *Vātaja arśa*
	(B) *Pittaja arśa*
	(C) *Kaphaja arśa*
	(D) *Sannipātaja arśa*
	(E) *Raktaja arśa*

(F) *Sahaja arśa*

Diseases having 7 sub types.

1. *Jvara–* *(C.Ci 3/35)*
   (A) *Rasa dhātugata jvara*
   (B) *Raktadhātugata jvara*
   (C) *Māmsa dhātugata jvara*
   (D) *Meda dhātugata jvara*
   (E) *Asthi dhātugata jvara*
   (F) *Majjā dhātugata jvara*
   (G) *Śukra dhātugata jvara*
2. *Raktapitta–* *(C.Ci 4/11-12)*
   (A) *Kaphaja raktapitta*
   (B) *Vātaja raktapitta*
   (C) *Pittaja raktapitta*
   (D) *Vāta-pittaja raktapitta*
   (E) *Vāta-kaphaja raktapitta*
   (F) *Kapha-pittaja raktapitta*
   (G) *Sannipātika raktapitta*
3. *Tṛṣṇā–*
   (A) *Vātaja tṛṣṇā*
   (B) *Pittaja tṛṣṇā*
   (C) *Kaphaja tṛṣṇā*
   (D) *Kṣataja tṛṣṇā*
   (E) *Kṣayaja tṛṣṇā*
   (F) *Āmaja tṛṣṇā*
   (G) *Annaja tṛṣṇā*

Diseases having 8 sub types.

1. *Jvara–* *(C.Ci 3/35)*
   (A) *Vātaja Jvara*
   (B) *Pittaja Jvara*
   (C) *Kaphaja Jvara*
   (D) *Sannipātaja Jvara*
   (E) *Vāta-pittaja Jvara*
   (F) *Vāta-kaphaja Jvara*
   (G) *Kapha-pittaja Jvara*
   (H) *Āgantujaja Jvara*
2. *Śoṣa–* *(S.Utt 41/16)*
   (A) *Vyavāya śoṣi*
   (B) *Śoka śoṣi*
   (C) *Jarā śoṣi*

   (D) *Adhvaśoṣi śoṣi*
   (E) *Vyāyāma śoṣi*
   (F) *Vṛṇa śoṣi*
   (G) *Urakṣata śoṣi*
   (H) *Upavāsataḥ śoṣi*
3. *Śūla–* *(M.Ni 26/1)*
   (A) *Vātaja śūla*
   (B) *Pittaja śūla*
   (C) *Kaphaja śūla*
   (D) *Sannipātaja śula*
   (E) *Vāta-pittaja śūla*
   (F) *Vāta kaphaja śūla*
   (G) *Kapha-pittaja śūla*
   (H) *Āmaja śūla*

Diseases having 11 sub types.

1. *Kuṣṭha–* *(C.Ci 7/21-26)*
   (A) *Ekakuṣṭha*
   (B) *Carmākhya*
   (C) *Kiṭibha*
   (D) *Vipādikā*
   (E) *Alasaka*
   (F) *Dadru*
   (G) *Carmadala*
   (H) *Pāmā*
   (I) *Visphoṭa*
   (J) *Śatāru*
   (K) *Vicarcikā*

Diseases having 12 types.

1. *Mūtrāghāta–* *(S.Utt 58/3-4)*
   (A) *Vāta kuṇḍalikā*
   (B) *Aṣṭhilā*
   (C) *Vāta basti*
   (D) *Mūtrāṣṭhilā*
   (E) *Mūtrajaṭhara*
   (F) *Mūtrotsaṅga*
   (G) *Mūtrakṣaya*
   (H) *Mūtragranthi*
   (I) *Mūtraśukra*

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

(J) *Uṣṇavāta*
(K) *Mūtrasāda-kaphaja*
(L) *Mūtrasāda-pittaja*

Classification of Diseases

According to *Śaraṅgadhara* (7th chapter *Pūrvakhanḍa*)

Diseases having 1 type.

1. *Kāmalā*	2. *Paramada*
3. *Kumbhakāmalā*	4. *Pānājirṇa*
5. *Halimaka*	6. *Pānavibhrama*
7. *Urograha*	8. *Pānātyaya*
9. *Soma roga*	10. *Bhrama*
11. *Medo roga*	12. *Nidrā*
13. *Aṇḍavṛddhi*	14. *Tandrā*
15. *Ganḍamāla*	16. *Sanyāsa*
17. *Gaṇḍālaji*	18. *Glāṇi*
19. *Udarda*	20. *Annadravа śūla*
21. *Śitapitta*	22. *Pittajvarajanya śūla*

Diseases having 2 sub types

1. *Ānāha–*	(A) *Pakvaśayodbhava*
	(B) *Āmāśayodbhava*
2. *Koṣṭhabheda–*	(A) *Chinnāntra*
	(B) *Niśṛtāntraka*
3. *Arśa–*	(A) *Sahaja*
	(B) *Uttara janmaja*
	(A) *Śuṣka*
	(B) *Aṛdra*

Diseases having 3 types.

1. *Ajīrṇa–*	(A) *Viṣṭabdhājīrṇa (Vāta)*
	(B) *Vidagdhājīrṇa (Pitta)*
	(C) *Āmājīrṇa (Kapha)*
2. *Alasaka–*	(A) *Vātaja*
	(B) *Pittaja*
	(C) *Kaphaja*
3. *Visūcikā–*	(A) *Vātaja*

	(B) *Pittaja*
	(C) *Kaphaja*
4. *Carmakila–*	(A) *Vātaja*
	(B) *Pittaja*
	(C) *Kaphaja*
5. *Raktapitta–*	(A) *Ūrdhvaga*
	(B) *Adhoga*
	(C) *Ubhaya*
6. *Āmlapitta–*	(A) *Vātaja*
	(B) *Kaphaja*
	(C) *Kapha vātaja*

Diseases having 4 sub types.

1. *Pravāhikā–*	(A) *Vātaja*
	(B) *Pittaja*
	(C) *Kaphaja*
	(D) *Raktapravāhikā*
2. *Agni vikāra–*	(A) *Viṣamāgni (Vāta)*
	(B) *Tikṣṇāgni (Pitta)*
	(C) *Mandāgni (Kapha)*
	(D) *Bhasmakāgni (Vāta-pitta)*
3. *Mūrchā–*	(A) *Vātaja*
	(B) *Pittaja*
	(C) *Kaphaja*
	(D) *Sannipātaja*
4. *Apasmāra–*	(A) *Vātaja*
	(B) *Pittaja*
	(C) *Kaphaja*
	(D) *Sannipātaja*
5. *Āmavāta–*	(A) *Vātaja*
	(B) *Pittaja*
	(C) *Kaphaja*
	(D) *Sannipātaja*
6. *Aśmari–*	(A) *Vātaja*
	(B) *Pittaja*
	(C) *Kaphaja*
	(D) *Śukrāśmari*

Diseases having 5 sub types.

1. *Pāṇḍu–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Sannipātaja*
   (E) *Mṛttikā bhakṣaṇajanya*
2. *Kāsa–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Urakṣataja*
   (E) *Dhātukṣayaja*
3. *Kṣaya–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Sannipātaja*
   (E) *Urakṣataja*
4. *Arocaka–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Sannipātaja*
   (E) *Manastāpaja*
5. *Grahaṇi doṣa–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Sannipātaja*
   (E) *Āmaja*
6. *Upadaṁśa–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Sannipātaja*
   (E) *Raktaja*
7. *Puṁstva doṣa–*
   (A) *Irṣyaka*
   (B) *Āsekya*
   (C) *Kumbhikā*
   (D) *Sugandhi*
   (E) *Ṣaṇḍa*

Diseases having 6 sub types.

1. *Arśa–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Raktaja*
   (E) *Sannipātaja*
   (F) *Saṁsargaja*
2. *Śoṣa–*
   (A) *Ati strī prasaṅgaja*
   (B) *Śokaja*
   (C) *Vraṇaja*
   (D) *Adhva-śramaja*
   (E) *Ati vyāyāmaja*
   (F) *Jarājanyaja*
3. *Svarabheda–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Medoja*
   (E) *Sannipātaja*
   (F) *Kṣayaja*
4. *Tṛṣṇā–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Sannipātaja*
   (E) *Upasargaja*
   (F) *Kṣayaja*
5. *Unmāda–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Sannipātaja*
   (E) *Viṣaja*
   (F) *Mānasika dukhaja*
6. *Vidradhi–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Sannipātaja*
   (E) *Raktaja*
   (F) *Kṣataja*

Diseases having 7 sub types.

1. *Atisāra–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Sannipātaja*
   (E) *Śokātisāra*
   (F) *Bhayātisāra*
   (G) *Āmātisāra*
2. *Chardi–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Sannipātaja*
   (E) *Kṛmija*
   (F) *Gṛṇajanya*
   (G) *Garbhavati strījanya*
3. *Meda–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Sannipātaja*
   (E) *Raktaja*
   (F) *Madhyaja*
   (G) *Viṣaja*
4. *Dāha–*
   (A) *Raktapittaja*
   (B) *Raktaja*
   (C) *Tṛṣṇajanya*
   (D) *Pittaja*
   (E) *Dhātukṣayaja*
   (F) *Marmāghāta*
   (G) *Raktapūrṇa udara*

Diseases having 8 types.

1. *Śūla–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Vāta-pittaja*
   (E) *Vāta-kaphaja*

   (F) *Kapha-pittaja*
   (G) *Sannipātaja*
   (H) *Āmaśūla*
2. *Parināma śūla–* **Like *śūla***
3. *Gulma roga–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Vāta-pittaja*
   (E) *Vāta-kaphaja*
   (F) *Kapha-pittaja*
   (G) *Sannipātaja*
   (H) *Raktaja*
4. *Mūtrakṛcchra–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Sannipātaja*
   (E) *Śukra kṛcchra*
   (F) *Viṭ kṛcchra*
   (G) *Ghāta kṛcchra*
   (H) *Āśmari kṛcchra*
5. *Bhagandara–*
   (A) *Śataponaka*
   (B) *Uṣṭragrīvā*
   (C) *Parisrāvi*
   (D) *Ṛju*
   (E) *Parikṣepi*
   (F) *Arśajanya*
   (G) *Unmārgi*
   (H) *Śankhāvarta*
6. *Vātarakta–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Tridoṣaja*
   (E) *Raktaja*
   (F) *Vāta-pittaja*
   (G) *Vāta-kaphaja*
   (H) *Kapha-pittaja*

Diseases having 9 sub types.

1. *Śotha roga–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Vāta-pittaja*
   (E) *Vāta-kaphaja*
   (F) *Kapha-pittaja*
   (G) *Sannipātaja*
   (H) *Ābhighātaja*
   (I) *Viṣaja*
2. *Granthi–*
   (A) *Vātaja*
   (B) *Pittaja*
   (C) *Kaphaja*
   (D) *Raktaja*
   (E) *Sirā vikṛtijanya*
   (F) *Medoja*
   (G) *Vraṇaja*
   (H) *Āsthi vikritijanya*
   (I) *Māmsaja granthi*

नानात्मज विकार (*Nānātmaja Vikāra*)

नानात्मजा इति नानात्मकत्वेन बहुव्याधित्वरुपेण जायन्ते वाताद्वा पित्ताद्वा कफाद्वा ये ते नानात्मजाः । *C.Su 20/10 (Gaṅgādhara)*

नानात्मजा इति ये वातादिभिर्दोषान्तरसंपृक्तैर्जायन्ते ।

C.Su 20/10 (Cakrapāṇi)

Nānātmaja diseases are those manifest by involving only one *doṣa*. For example :

- *Vātaja nānātmaja vikāra*
- *Pittaja nānātmaja vikāra*
- *Kaphaja nānātmaja vikāra*

वातज नानात्मज विकार *(Vātaja Nānātmaja Vikāra)*

Diseases manifest by *vāta doṣa* alone are called *vātaja nānātmaja vyādhi*. 80 types of *vātaja nānātmaja vikārā's* are

described, even though *vāta nānātmaja* diseases are said to be innumerable.

तत्रादौ वातविकाराननुव्याख्यास्यामः । तद्यथा नखभेदश्च, विपादिका च, पादशूलं च, पादभ्रंशश्च, पादसुप्तता च, वातखुड्डता च, गुल्फग्रहश्च, पिण्डिकोद्वेष्टनं च, गृध्रसी च, जानुभेदश्च, जानुविश्लेश्च, उरुस्तम्भश्च, ऊरुसादश्च, पाङ्गुल्यं च, गुदभ्रंशश्च, गुदार्तिश्च, वृषणाक्षेपश्च, शेफःस्तम्भश्च, वङ्क्षणानाहश्च, श्रोणिभेदश्च, विड्भेदश्च, उदावर्तश्च, खञ्जत्वं च, कुब्जत्वं च, वामनत्वं च, त्रिक ग्रहश्च, पृष्टग्रहश्च, पार्श्वविमर्दश्च, उदरावेष्टश्च, हृन्मोहश्च, हृद्द्रवश्च, वक्षउद्हर्षश्च, वक्षउपरोधश्च, वक्षस्तोदश्च, बाहुशोषश्च, हनुभेदश्च, ओष्ठभेदश्च, अक्षिभेदश्च, दन्तभेदश्च, दन्तशैथिल्यं च, मूकत्वं च, वाक्सङ्गश्च, कषायास्यता च, मुखशोषश्च, अरसज्ञता च, घ्राणनाशश्च, कर्णशूलं च, अशब्दश्रवणं च, उच्चैःश्रुतिश्च, बाधिर्यं च, वर्त्मस्तम्भश्च, वर्त्मसङ्कोचश्च, तिमिरं च, अक्षिशूलं च, अक्षिव्युदासश्च, भ्रूव्युदासश्च, शङ्खभेदश्च, ललाटभेदश्च, शिरोरुक् च, केशभूमिस्फुटनं च, अर्दितं च, एकाङ्गरोगश्च, सर्वाङ्गरोगश्च, पक्षवधश्च, आक्षेपकश्च, दण्डकश्च, तमश्च, भ्रमश्च, वेपथुश्च, जृम्भा च, हिक्का च, विषादश्च, अतिप्रलापश्च, रौक्ष्यं च, पारुष्यं च, श्यावारुणावभासता च, अस्वप्नश्च, अनवस्थितचित्तत्वं च, इत्यशीतिर्वातविकारा वातविकाराणामपरिसंख्येयानामा विष्कृततमा व्याख्याताः ।।

C.Su 20/11

1. *Nakhabheda* (Cracking of nails)
2. *Vipādikā* (Cracking of soles)
3. *Pāda śūla* (Pain in foot)
4. *Pāda bhraṁśa* (Foot drop)
5. *Pāda suptatā* (Numbness in feet)
6. *Vāta khuḍḍatā* (Pain in ankle region)
7. *Gulphagraha* (Stiffness in ankle region)
8. *Piṇḍikodveṣṭana* (Cramps in calf muscles)
9. *Gṛdhrasi* (Sciatica)
10. *Jānubheda* (Tearing pain in knee)
11. *Jānu viśleṣa* (Dislocation in knee joint)
12. *Urustambha* (Stiffness in thigh)
13. *Urusāda* (Loss of movement in thigh)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

14. *Pāṅgulya* (Paraplegia)
15. *Guda bhraṁṣa* (Prolapse of rectum)
16. *Gadāri* (Pain in anus)
17. *Vṛṣāṇā kṣepa* (Pain in scroatum)
18. *Śephastambha* (stiffness in penis)
19. *Vankṣanānāha* (sprain in groin)
20. *Śroṇibheda* (Pain in pelvis girdle)
21. *Viḍ bheda* (Diarrhoea)
22. *Udāvarta* (Misperistalsis)
23. *Khañjatva* (Limping)
24. *Kubjatva* (Kyphosis)
25. *Vāmanatva* (Dwarfism)
26. *Trikgraha* (Stiffness in sacral region)
27. *Pṛṣṭhagraha* (Stiffness in back)
28. *Pārśvāvamarda* (Compression in sides)
29. *Udarāveṣṭa* (Twisting pain in abdomen)
30. *Hṛṇmoha* (Cardiac dysfunction)
31. *Hṛddrava* (Tachycardia)
32. *Vakṣa uddharṣa* (Rubbing pain in chest)
33. *Vakṣa uparodha* (Constriction in chest)
34. *Vakṣastoda* (Pain in chest)
35. *Bāhu śoṣa* (Wasting of arm)
36. *Grivāsthambha* (Stiffness in neck)
37. *Manyāstambha* (Torticollis)
38. *Kaṇṭoddhvamsa* (Hoarsness of voice)
39. *Hanubheda* (Pain in jaw)
40. *Oṣṭhabheda* (Pain in lips)
41. *Akṣibheda* (Pain in eyes)
42. *Dantabheda* (Pain in teeth)
43. *Danta śaithilya* (Loose teeth)
44. *Mūkatva* (Aphasia)
45. *Vāksaṅga* (Stammering speech)
46. *Kasāyāsyatā* (Astringent taste in mouth)
47. *Mukhaśoṣa* (Dryness in mouth)
48. *Arasajñatā* (Loss of taste sensation)
49. *Ghrāṇanāśa* (Loss of smell sensation)

50. *Karṇasūla* (Ear ache)
51. *Aśabdasravaṇa* (Tinitus)
52. *Uccaiśruti* (Hardness in hearing)
53. *Bādhirya* (Deafness)
54. *Vartmastambha* (Stiffness in eyelids)
55. *Vartma sankoca* (Entropion)
56. *Timira* (Loss of vision)
57. *Akṣiśūla* (Pain in eyes)
58. *Akṣivyudāsa* (Squint eye)
59. *Bhrūvyudāsa* (Twisting in eye brows)
60. *Śaṅkhabheda* (Pain in temporal region)
61. *Lalāṭa bheda* (Pain in frontal region)
62. *Śiroruk* (Haedache)
63. *Keśabhūmisphuṭana* (Cracking of scalp)
64. *Ardita* (Facial paralysis)
65. *Ekāṅga roga* (Monoplegia)
66. *Sarvāṅga roga* (Paraplegia)
67. *Pakṣavadha* (Hemiplegia)
68. *Ākṣepaka* (Clonic convulsions)
69. *Daṇḍaka* (Tonic convulsions)
70. *Tama* (Feeling of darkness infront of eye)
71. *Bhrama* (Giddiness)
72. *Vepathu* (Tremor)
73. *Jṛmbhā* (Yawning)
74. *Hikkā* (Hiccup)
75. *Viṣāda* (Asthenia)
76. *Atipralāpa* (Excessive delirium)
77. *Raukṣya* (Roughness)
78. *Pāruṣya* (Coarsness)
79. *Syāvāruṇāvabhāsatā* (Black reddish appearance)
80. *Asvapna* (Insomnia)
81. *Anavasthita cittatva* (Unstable mind)

पित्तज नानात्मज विकार *(Pittaja Nānātmaja Vikāra)*

पित्तविकारांश्चत्वरिंशतमत ऊर्ध्वमनुव्याख्यास्यामः तद्यथा—ओषश्च, प्लोषश्च, दाहश्च, दवथुश्च, धूमकश्च, अम्लकश्च, विदाहश्च, अन्तर्दाहश्च,

अंसदाहश्च, ऊष्माधिक्यं च, अतिस्वेदश्च (अङ्गस्वेदश्च), अङ्गगन्धश्च, अङ्गावदरणं च, शोणितक्लेदश्च, मांसक्लेदश्च, त्वग्दाहश्च (मांसदाहश्च), त्वगवदरणं च, चर्मदलनं च, रक्तकोठश्च, रक्तविस्फोटश्च, रक्तपित्तं च, रक्तमण्डलानि च, हरितत्वं च, हारिद्रत्वं च, नीलिका च, कक्षाक्ष्या च, कामला च, तिक्तास्यता च, लोहितगन्धास्यता च, पूतिमुखता च, तृष्णाधिक्यं च, अतृप्तिश्च, आस्यविपाकश्च, गलपाकश्च, अक्षिपाकश्च, गुदपाकश्च, मेढ्रपाकश्च, जीवादानं च, तमःप्रवेशश्च, हरित हारिद्रनेत्रमूत्रवर्चस्त्वं च, इति चत्वारिंशतापित्तविकाराः पित्तविकाराणामपरिसंख्येयानामविष्कृततमा व्याख्याताः ।

C.Su 20/14

40 *Pittaja nānātmaja vyādhi's* are described with nomenclature, even then these are said to be innumerable in number.

1. *Oṣa* (Heating)
2. *Ploṣa* (Scorching)
3. *Dāha* (Burning)
4. *Davathu* (Intense heat)
5. *Dhūmaka* (Fuming)
6. *Amlaka* (Hyper acidity)
7. *Vidāha* (Burning sensation in *mahāsrotas*)
8. *Antardāha* (Internal burning)
9. *Aṁsadāha* (Burning sensation in arm)
10. *Uṣmādhikya* (pyrexia)
11. *Atisveda* (Excessive sweating)
12. *Aṅgagandha* (Foul smell from body)
13. *Aṅgāvadāraṇa* (Tearing of body parts)
14. *Śoṇita kleda* (Increased moisture in blood)
15. *Māmsa kleda* (Increased moisture in muscles)
16. *Tvagdāha* (Burning sensation in skin)
17. *Tvagavadaraṇa* (Cracking of skin)
18. *Carmadalana* (Thickness of skin)
19. *Rakta koṭha* (Urticarial patches)
20. *Rakta visphoṭa* (Pustules)
21. *Raktapitta* (Bleeding disorders)
22. *Raktamaṇḍala* (Haemorrhagic rounded patches)
23. *Haritatva* (Greenishness)

24. *Hāridratva* (Yellowishness)
25. *Nīlikā* (Blue moles)
26. *Kakṣā* (Herpes infections)
27. *Kāmalā* (Jaundice)
28. *Tiktāsyatā* (Bitter taste in mouth)
29. *Lohita gandhāsyatā* (Smell of the blood like that of lohita from oral cavity)
30. *Pūtimūkhatā* (Foetid smell from oral cavity)
31. *Tṛṣṇādhikya* (Increased thirst)
32. *Atṛpti* (Loss of contentment)
33. *Āsyavipāka* (Stomatitis)
34. *Galapāka* (Inflammation in throat)
35. *Akṣipāka* (Inflammation in eyes)
36. *Gudapāka* (Inflammation in anus)
37. *Meḍhrapāka* (Inflammation in penis)
38. *Jivādāna* (Discharge of pure blood)
39. *Tamaḥpraveśa* (Darkness infront of the eye)
40. *Harita hāridra netra mūtra varcastva* (Green-yellow discolouration of eyes, urine, stool)

कफज नानात्मज विकार *(Kaphaja Nānātmaja Vikāra)*

श्लेष्मविकारांश्च विंशतिमत ऊर्ध्वं व्याख्यास्यामः, तद्यथा तृप्तिश्च, तन्द्रा च, निद्रादिक्यं च, स्तैमित्यं च, गुरुगात्रता च, आलस्यं च, मुखमाधुर्यं च, मुखस्रावश्च, श्लेष्मोद्गिरणं, मलस्याधिक्यं च, बलासकाश्च, अपक्तिश्च, हृदयोपलेपश्च, कण्ठोपलेपश्च, धमनिप्रतिचयश्च, गलगण्डश्च, अतिस्थौल्यं च, शीतग्निता च, उदर्दश्च, श्वेतावभासता च, श्वेतमूत्रनेत्रवर्चस्त्वं चः, इति विंशति श्लेष्मविकाराः श्लेष्मविकाराणामपरिसंख्येयानामाविष्कृततमा व्याख्याता भवन्ति ।

C.Su 20/17

1. *Tṛpti* (Anorexia nervosa)
2. *Tandrā* (Drowsiness)
3. *Nidrādikya* (Excess sleep)
4. *Staimitya* (Excess cold sensation)
5. *Gurugātratā* (Heaviness in body)
6. *Ālasya* (Lassitude)
7. *Mukha mādhurya* (Sweet taste in mouth)

8. *Mukha srāva* (Salivation)
9. *Śleṣmodgiraṇa* (Expectoration of mucous)
10. *Malādikya* (Excess accumulation of waste products)
11. *Balāsaka* (Loss of strength)
12. *Apakti* (Indigestion)
13. *Hṛdayopalepa* (Adherence of waste sorrounding heart)
14. *Kaṇṭhopalepa* (Adherence of waste sorrounding throat)
15. *Dhamanipraticaya* (Adherence of waste in *dhamani*)
16. *Galagaṇḍa* (Goiter)
17. *Atisthaulya* (Over obesity)
18. *Śitāgnitā* (Mildness of *agni*)
19. *Udarda* (Urticarial rashes)
20. *Śvetāvabhāsata* (Pale look)
21. *Śveta mūtranetravarcastva* (White discolouration of urine, eyes, stool)

रक्तज नानात्मज विकार *(Raktaja Nānātmaja Vikāra)*

रक्तस्य च दश प्रोक्ता व्याधयस्तेषु गौरवम् । रक्तमण्डलता रक्तनेत्रत्वं रक्तमूत्रता रक्तनिष्ठीवनं रक्तपिडकानां च दर्शनम् । औष्ण्यं च पूतिगन्धत्वं पीडा पाकश्च जायते । *S.S.Pū 7/125-127*

Raktaja Nānātmaja vikārā's are as follows–

1. *Gaurava* (Heaviness)
2. *Raktamaṇḍalatā* (Red circular patches)
3. *Rakta netratva* (Redness in eyes)
4. *Rakta mūtratā* (Redness in urine)
5. *Raktaniṣṭhivana* (Splitting mucous with blood)
6. *Rakta piḍakā* (Red boils)
7. *Auṣṇya* (Excess heat)
8. *Pūtigandhatā* (Foul smell from the body)
9. *Piḍā* (pain)
10. *Pāka* (Inflammation)

व्याधि नानात्वे हेतु *(Vyādhi Nānātve Hetu)*

Diseases are said to be one based on pain mechanism, which is common in all disorders. *C.Su 20/3*

त एवापरिसंख्येया भिद्यमाना भवन्ति हि रुजा वर्ण समुत्थान संस्थाननामभिः । व्यवस्थाकरणं तेषां यथा स्थूलेषु संग्रहः । तथा प्रकृति सामान्यं विकारेषूपदिश्यते । *C.Su 18/42-43*

Diseases are said to be innumerable in number depending upon their distinctive cardinal features like pain, colour, etiological factors, site of origin and name of the disease. To systematize the science certain diseases are described in detail. The same principle may be adopted in other cases, where it has not been explained.

विकाराः पुनरपरिसंख्येयाः, प्रकृत्यधिष्ठानलिङ्गायतनविकल्प विशेषा परिसंख्येयत्वात् । *C.Su 20/3*

Diseases are said to be innumerable due to various etiological agents like immediate causes or distant causes, *duṣyās* like *dhātu, mala* etc. symptomatology, incompatible dietetics & activities and permutation and combination of various fractions of *doṣās* and *duṣyās* etc. all which partake in the development of various disorders. That's why it is very difficult to restrict the classification of diseases with numerable numbers only.

That's why *Caraka* said that physician should not be ashamed if he is unable to nomenclate the disease because it is not always possible to name all types of diseases in definite terms. Aggravated *doṣās* manifest many disorders depending on the various etiological factors and origin of disease. In such circumstances physician should try to identity the *nidāna pañcaka* of diseases and accordingly one has to plan the line of treatment.

Four types of diseases

साध्याश्चैवाप्यसाध्याश्च व्याधयो द्विविधाः स्मृताः ।
मृदुदारुण भेदेन ते भवन्ति चतुर्विधाः । *C.Su 18/41*

Four kinds of diseases *sādhya, asādhya, mṛdu* and *dāruṇa.*

रोगमार्ग *(Roga Mārga)*

त्रयो रोगमार्ग इति शाखा, मर्मास्थि सन्धयः कोष्ठश्च । *C.Su 11/48*

Three kinds of *roga mārgās* are mentioned namely *śākhā, marmāsthi sandhi* and *koṣṭha.*

शाखा मार्ग या बाह्य रोगमार्ग (*Śākhā Mārga or Bāhya Roga Mārga*) (External path of disease)

तत्र शाखा रक्तादयो धातवस्त्वक् च, स बाह्यो रोगमार्गः ।

C.Su 11/48

Śākha mārga includes diseases of *raktādi dhātus* and *tvak* and it is also called *bāhya roga mārga. Raktādi* means *māmsa, meda, asthi, majjā, śukra.*

शाखा रक्तादयः षड् धातवस्त्वक् चेति सप्तको एको मार्गाः ।

C.Su 11/48 (Gaṅgādhara)

Śākhā includes 6 *dhātus* and *tvak,* all the seven are included in one path i.e. *bāhya roga mārga.*

त्वक् चेति पृथक पदेन त्वग्गतरसश्चोप लक्ष्यते ।

C.Su 11/48 (Gaṅgādhara)

The word *tvak* (skin) has been designated because any changes in the *rasa* are expressed in skin.

एष बाह्यरोगमार्ग एकः ।

सुखसाध्यत्व ख्यापनार्थ मेतदुपदेशः । *C.Su 11/48 (Gaṅgādhara)*

Almost all the diseases which arise out of *bāhya roga mārga* are easy to cure.

Diseases

तत्र गण्डपिडकालज्यपचीचर्मकीलाधिमांस मषक कुष्ठव्यङ्गादयो विकारा बहिर्मार्गजाश्च विसर्पश्वयथु गुल्मार्शो विद्रध्यादयः शाखानुसारिणो भवन्ति रोगाः ।

C.Su 11/49

The following diseases are considered under *bāhya roga mārga.*

गण्डो व्रणशोथो न च गलगण्डः । *(Gaṅgādhara)*

- *Gaṇḍa* (Inflammatory reaction)
- *Piḍakā* (Pimple)

- *Alaji* (Boil)
- *Apaci* (Scrofula)
- *Carmakila* (Sentinel pile)
- *Adhimāmsa* (Granuloma)
- *Maṣaka* (Moles)
- *Kuṣṭha* (Various dermatological disorders including leprosy)
- *Vyaṅga* (freckles)

Extrenal variety of

- *Visarpa* (Herpes infections)
- *Śvayathu* (Oedema)
- *Gulma* (abdominal growths)
- *Arśa* (haemorroides)
- *Vidradhi* (External abscess)
- *Ajagallikā* (Skin disorders)
- *Gaṇḍālaji* (Diseases of face)

मध्यम रोगमार्ग या मर्मास्थिसन्धि रोग मार्ग (*Madhyama Roga or Marmāsthi Sandhi Roga Mārga*) (Internal path of disease)

मर्माणि पुनर्बस्ति हृदयमूर्धादीनि, अस्थिसन्धयोऽस्थिसंयोगास्तत्रोप निबद्धाश्च स्नायु कण्डराः, स मध्यमो रोगमार्गाः । *C.Su 11/48*

1. Diseases of vital organs like *basti, hṛdaya, mūrdhā* are included under *madhyama roga mārga.*

2. Diseases of *asthi, sandhi, asthi* related structures, *snāyu* and *kaṇḍara* are comes under *madhyama roga mārga.*

मध्यममार्गत्व वचनेन तद् रोगाणां कृच्छ्रसाध्यत्वं ख्यापितम् ।

C.Su 11/48 (Gaṅgādhara)

Madhyama roga mārga diseases are difficult to cure.

Diseases

पक्षवधग्रहापतानकार्दितशोष राजयक्ष्मास्थिसन्धिशूलगुदभ्रंशादयः शिरोहृद्बस्ति रोगादयश्च मध्यममार्गानुसारिणो भवन्ति रोगाः ।

C.Su 11/49

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

- *Pakṣavadha* (Hemiplegia or stroke)
- *Pakṣagraha* (Tonic convulsions)
- *Apatānaka* (Clonic convulsions)
- *Ardita* (facial paralysis or bell's palsy)
- *Śoṣa* (Consumption)
- *Rājayakṣmā* (Pulmonary tuberculosis)
- *Asthi śūla* (Pain in bones)
- *Sandhi śūla* (Pain in joints)
- *Guda bhraṁśa* (Prolapse of rectum)
- *Hikkā* (Hiccough)
- Diseases of *śira* (head), *hṛdaya* (heart), *basti* (bladder)

आभ्यन्तर या कोष्ठमार्ग (*Ābhyantara or Koṣṭha Mārga*) (Internal path of the disease)

कोष्ठः पुनरुच्यते महास्रोतः शरीरमध्यं महानिम्नमामपक्वाशयश्चेति पर्याय शब्दैस्तन्त्रे, स रोगमार्ग आभ्यन्तरः । *C.Su 11/49*

Koṣṭha mārga is also known as *mahā srotas* (gastro intestinal tract), *śarira madhya* (central portions of the body), *mahānimna* (deep or internal part of the body), *āma-pakvāśaya* (stomach & intestines). It is also called *ābhyantara roga mārga* (Internal path of the disease).

Other synonyms mentioned by *Gaṅgādhara* are as follows–*udara, mahāsaraṇischidra, mahāgarta.*

Prognosis of Internal Path of Diseases

स आभ्यन्तरौ रोगमार्गस्तृतीयः । य एतन्मार्गगतरोगाणां सुखदुःखयाप्या साध्यत्वं यथा लक्षणं भवतीति ख्यापितम् । *C.Su 11/48 (Gaṅgādhara)*

It is the third path of disease and prognosis of internal path of diseases become either curable or difficult to cure or manageable or incurable disease depending on their manifestations.

Diseases

ज्वरातिसारच्छर्द्यलसकविसूचिका कास श्वासहिक्कानाहोदरप्लीहा-

दयोऽन्तर्मार्गजाश्च विसर्पश्वयथु गुल्माशोंविद्रध्यादयः कोष्ठानुसारिणो भवन्ति रोगाः । *C.Su 11/49*

- *Jvara* (Fever)
- *Atisāra* (Diarrhoea)
- *Chardi* (Vomiting)
- *Alasaka* (Internal torper)
- *Visūcikā* (Choleric diarrhoea)
- *Kāsa* (Cough)
- *Śvāsa* (Dyspnoea)
- *Hikkā* (Hiccough)
- *Ānāha* (Constipation)
- *Udara* (Diseases of the abdomen)
- *Plīhā* (splenic disorders)

Internal variety of

- *Visarpa* (Herpes infections)
- *Śvayathu* (Oedema)
- *Gulma* (Internal abdominal growths)
- *Arśa* (Piles)
- *Vidhradhi* (Internal abscess)

Conclusion

External path of the disease includes *raktādhi* 6 *dhātus* and *tvak*. The term *śākhā* has been used to illustrate the nature of tissue elements like blood etc. which are like a branch of a tree. The *tvak* (skin) includes *rasa* because any changes in the *rasa* are expressed in skin. The *rakta* belonging to liver and spleen may be included under internal path because *Suśruta* included liver and spleen as *koṣṭhāṅga.*

The main purpose behind explanation of path is that in order to facilitate the prognosis of the disease and also to identify the various path to plan the treatment accordingly.

संक्रामक व्यधि (*Contagious diseases*)

Sankrāmaka diseases are those which spreads from one person to another person.

Etiology

प्रसङ्गाद गात्र संस्पर्शान्निश्वासात् सह भोजनात् ।
सह शय्यासनाच्चापि-वस्त्रमाल्यानुलेपनात् ।
कुष्ठं ज्वरश्च शोषश्च नेत्राभिष्यन्द एव च ।
औपसर्गिक रोगांश्च संक्रामन्ति नरान्नरम् । *S.Ni 5/33-34*

Sankrāmaka diseases are those which manifest due to sinful acts and spreads to other person by following causes are as follows.

- Constant close intimacy with the patient
- Touching the patient oftenly
- Inhaling expired air of the patient
- Eating together
- Sleeping and sitting together
- Wearing dress, garlands and unguents used by contagious patient

Diseases

- *Kuṣṭha* (Various dermatological disorders including leprosy)
- *Jvara* (Various fevers)
- *Śoṣa* (Pulmonary tuberculosis or AIDS?)
- *Netrābhiṣyanda* (Conjunctivitis)
- *Aaupasargika* diseases like *śithilikā* (*Nibanda sangraha*), *masūrika* (*Nyaya candrikā*), Sinful diseases (*Madhukoṣa*), Evil spirits like *bālagraha* etc., *romanthya, granthi, visarpa, upadaṁśa, kaṇḍu*

व्याध्याश्रय (*Vyādhyāśraya*)

Vyadhāśraya means location of the disease in a body.

शरीरं सत्वसज्ञं च व्याधीनामाश्रयोमतः ।
तथा सुखानां, योगस्तु सुखानां कारणं समः । *(C.Su 1/55)*

Diseases are localised both in body and mind. Both body and mind are responsible for pleasures, this can be achieved by proper regimens. Example–

Diseases located in *śarira*

- *Kuṣṭha*
- *Jvara*
- *Atisāra* etc.

Diseases located in *manas*

- *Kāma*
- *Moha*
- *Irṣhyā* etc.

Diseases located both in body & mind

- *Unmāda*
- *Atatvabhiniveśa*
- *Apasmāra* etc.

Satva (mind), *ātma* (self) and *śarira* (body) are considered as tripod, on which living being stands i.e. *puruṣa*. It is responsible for disease, happiness, unhappiness, discomfort etc.

•

Chapter 9

आम *(Āma)*

अम्यते गम्यते पक्वाद्यर्थम् इति आमः ।

Āma is the outcome of improper digestion

इषत् अम्यते पच्यते इति आमः ।

Incomplete or partial digestion of food leads to *āma*

अम्यते पीड्यते स्त्रोतोसमूहो अनेन इति आमः ।

Product which brings discomfort in *srotas* is *āma*

ग्रहणीमाश्रितं दोषं विदग्धाहारमूर्च्छितम् ।
सविष्टम्भप्रसेकार्ति विदाहारुचिगौरवैः आमलिङ्गन्वितं दृष्ट्वा ।

C.Ci 15/73-74

Abnormal *doṣa* present in *grahaṇi* manifest improperly digested food as result salivations, constipation, pain, burning sensation, anorexia and heaviness manifest as symptoms of *āma*.

आमस्यापक्वस्य लिङ्गरन्वितमिति आमलिङ्गान्वितम् ।

C.Ci 15/73-74 (Cakrapāṇi)

Symptoms of undigested food material is the symptoms of *āma*.

सामे रसे इति अपक्वे रसे । आमश्रात्रापक्वरूप एवं इष्ठः, आहाररसस्य रससम्बन्धेन शरीर व्यापकत्वात् । *C.Ci 15/73-74 (Cakrapāṇi)*

Sāma rasa means improperly processed substance or tissues. It is the *sāma rasa* which circulates all over the body not the *ādhya rasa*.

आमाशयस्थः कायाग्नेर्दौर्बल्यदविपाचितः ।
आद्य आहार धातुर्यः स आम इति कीर्तितः ।

M.Ni 25/1-5 (Madhukoṣa)

If *kāyāgni* fails to perform normal functions leads to accu-

mulation of undigested food material inside *āmāśaya*, which is the initial *rasadhātu* is called *āma*.

अविपक्वमसंयुक्तं दुर्गन्धं बहु पिच्छिलम् ।
सदनं सर्वगात्राणामाम इत्यभिधीयते ।

M.Ni 25/1-5 (Madhukoṣa)

Food which is improperly digested having foul smell, excess unctuousness and develops lethargy in all body organs is called *āma*.

आहारस्य रसः शेषो यो न पक्वोऽग्निलाघवात् ।
स मूलं सर्वरोगाणामाम इत्यभिधीयते ।

M.Ni 25/1-5 (Madhukoṣa)

Due to hypofunctioning of *agni* proper digestion of food doesn't takes place leading to formation of *āma*, which is responsible for the manifestation of almost all diseases.

आममन्नरसं केचित्, केचित्तु मलसञ्चयम् ।
प्रथमां दोष दुष्टिं च केचिदामं प्रचक्षते ।

M.Ni 25/1-5 (Madhukoṣa)

- Some people accept *āma* as improperly digested food.
- Some other scholars considers accumulated *mala* as *āma*.
- Others says that it is the primary stage for the vitiation of *doṣa*.

जाठरानल दौर्बल्यात् अविपक्वस्तु यो रसः ।
स आमसंज्ञको देहे सर्व दोष प्रकोपणः ।

C.Ci. 15/44 (Hemādri)

Impaired digestion and metabolism due to hypofunctioning of *jaṭharāgni* is called *āma* and it excacerbates all the *doṣa*.

ऊष्मणोऽल्पबलत्वेन धातुमाद्यं अपाचितम् ।
दुष्टमामाशयगतं रसमामं प्रचक्षते ।

A.H.Su. 13/25

Due to weakness in *agni ādhya rasa* becomes immature, improperly metabolised substance called *āma*, which manifests in *āmāśaya*.

अपच्यमानं तदन्नं शुक्तत्वमम्लत्वं याति। *C.C. 15/44 (Gaṅgādhara)*

शुक्लत्वमिति (आमताम) आम्लत्वम् । *C.C. 15/44 (Cakrapāṇi)*

Partially digested food transformed into sourness is called *āma*.

प्रदुष्टामबद्धमार्गो इत्यत्रपक्वाहारोऽन्न रसोवा अपक्वं आम उच्यते ।

C.Vi. 2/8 (Cakrapāṇi)

Disturbed functions of *agni* leads to formation of underprocessed *anna rasa* and which is immature is called *āma*.

अन्ये दोषेभ्य एवातिदुष्टेभ्योऽन्योन्यमूर्च्छनात् ।
कोद्रवेभ्यो विषस्येव वदन्त्यामस्य सम्भवम् ।

A.H.Su. 13/26

Others opine that *āma* forms after mixing with agitated *doṣās* like a formation of poison after mixing with various kinds of *kodrava*.

यत्रस्थमामं विरुजत्तमेव देशं विशेषेण विकारजातैः ।
दोषेण येनावततं स्वलिङ्गैस्तं लक्षयेदामसमुद्भवैश्च ।। *S.Utt. 56/10*

Wherever *āma* goes it gives rise to pain and initiates reactions among *doṣās, duṣyas, srotas* etc. present in that particular area and it can be understood by the presence of symptoms due to *āma*.

आमदोष या आम प्रदोष *(Āma Doṣa or Āma Pradoṣa)*

आमप्रदोषेति आममभ्यवहृतमपक्वं तेन कृतः प्रदोष इत्यामदोषः ।

C.Ci. 2/8 (Gaṅgādhara)

The resulting action of *āma* inside the body is called *āma doṣa*.

आमस्यापक्वस्याहारस्य प्रदोषः आम प्रदोषः । आमम् अपक्वं सद् दुष्टं दोष संपर्कात् शरीरं दूषयतीति ज्ञेयम् । *C.Ci. 2/8 (Cakrapāṇi)*

Manifestation of certain reactions inside the body due to underprocessed *anna rasa* is called *āma pradoṣa*. When *āma* comes in contact with *doṣa* leading to vitiation of *śarira* by manifesting various kinds of diseases.

आम प्रदोष भेद *(Āma Pradoṣa Bheda)*

तं द्विविधमामप्रदोषमाचक्षते भिषजः विसूचिकां अलसकं च ।

C.Vi. 2/10

Mainly two types of *āmapradoṣa* manifests namely *visūcikā* and *alasaka*.

साम *(Sāma)*

आमेन तेन संपृक्ता दोषा दूष्यश्च दूषितः ।
सामा इत्युपदिश्यन्ते ये च रोगास्तदुद्भवाः ।।

A.H.Su. 13/24

Sāma is a condition manifests due to amalgamation of *doṣa* and *duṣya* resulting into formation of various kinds of disorders.

आमविष *(Āmaviṣa)*

वातादयः प्रकुप्यन्ति तेषामन्यतमो यदा ।
मन्दिकरोति कायाग्निमग्नौ मार्दवमागते ।
एतान्येव तथा भूयः सेवमानस्य दुर्मतेः ।
यत्किञ्चिदशितं पीतं देहिनस्ताद्धि दह्यति ।
विदग्धं शुक्ततां याति शुक्तमामाशये स्थितम् ।

K.Khi. 16/7-9

Due to the consumption of *nidana*, which are capable of excacerbating *doṣa* and bringing mildness in *agni's*, after this whatever is again eaten or drunk by ignoramous person, the same becomes improperly digested, this transformed into sourness in *āmāśaya* is called *āmavisa*.

विरुद्धाद्यशनाजीर्णाशनशालिनः पुनरामदोषमामविष मित्याचक्षते भिषजः ।

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

विषसदृशलिङ्गत्वात् तत् परासाध्यं, आशुकारित्वात् विरुद्धोपक्रमत्वात् चेति ।

C.Vi. 2/12

If person consumes incompatible foods, eat before the digestion of previous meals, during the state of indigestion, whatever is taken by the individual at this stage gets transformed to sourness, which liberates certain poisons in *āmasaya* leading to manifestation of symptoms of food poisoning. Which is incurable, onset become insidious and treatment becomes antagonist.

Antagonisity of treatment is due to changes in the qualities of *āma* and *āmaviṣa*.

विरुद्धोपक्रमत्वादिति आमपेक्षया यदुष्णं क्रियते तद्विषविरुद्धम्, यच्च विषापेक्षया शीतं क्रियते तदामविरुद्धम् ।। *C.Vi. 2/12 (Cakrapāṇī)*

Treatment becomes antagonist because if hot substances employed for the management of *āma* condition, then *āma viṣa* excacerbates, if cold substances given, which enhances *āma* condition. Due to contradiction in the lines of treatment of both the condition, prognosis becomes difficult or incurable.

आम उत्पत्ति हेतु *(Āma Utpatti Hetu)*

न च खलु केवल मात्रमेवहार राशिमामप्रदोष करमच्छन्ति, अपि तु खलु गुरु रुक्ष शीत शुष्क द्विष्ट विष्टम्भि विदाह्यशुचि विरुद्धानाम् काले चान्नपानानां उपसेवनं, काम क्रोध लोभ मोहेर्ष्याह्रीशोकमानोद्वेग भयोपतत्प मानसा वा यदन्नपान उपयुज्यते, तदन्याममेव प्रदूषयति । *C.Vi. 2/8*

Consumption of food substances in excess, along with not following the rules and regulation of dietetic described under *aṣṭavidha āhāra viśeṣāyatana* leads to formation of *āma*.

Intake of food in improper time, which are too heavy, unctuous, cold, dry, despicable, constipative, irritant, unclean and naturally contradictory leads to development of *āma*.

Eating food when person afflicted with passion, anger, greed, confusion, envy, bashfullness, grief, indigestion, anxiety and fear.

Caraka said that intake of wholesome food in proper quantity do not get properly digested when the individual is afflicted with grief, fear, anger, sorrows, excessive sleep and excessive vigil.

Doṣa prakapa etiological factors also play an important role in the manifestation of *āma*.

आम लक्षण (*Biophysical Properties of Āma)*

आम लक्षणं चैव पठन्ति द्रवं गुर्वनेकं वर्ण हेतुः सर्वरोगाणां स्निग्धं पिच्छिल मामं तन्तुमदनुबन्धशूलं दुर्गन्धि इत्यादि ।

A.H.Su 13/26 (Sarvāṅgasundara)

Liquid, heavy (high molecular weight), attain different colours, etiological factor for almost all diseases, slimy, viscid, thready, sticky nature, manifests various kinds of pain, yields foul smell, increased sourness, excess in quantity, thick, increased turbidity, obstruct various pathways etc.

Production of Āma at various levels

It manifests due to

1. *Jaṭharāgni Mārdavatā–*

   Sluggish impaired functions of *Jaṭharāgni.*

2. *Dhātvāgni Daurbalya–*

   Altered functions of *dhātvāgni.*

3. *Bhūtāgni Māndyata–*

   Defect in the functions of *bhūtāgni.*

Biomorphic Pathogenic Structure of Āma and Their Classification

When *āma* mixes with *doṣa, dhātu, mala (dhātu mala* and *śarira mala)* develops certain complex adverse reactions, which is the basis for the manifestation of diseases. *āma* and *sāma* are the main two classification.

Sāma and *nirāma* state of *doṣa, dhātu* and *mala* may be classified in a following manner are as follows

Sāma doṣa-3	*Nirāma doṣa-3*
Sāma vāta	*Nirāma vāta*
Sāma pitta	*Nirāma pitta*
Sāma kapha	*Nirāma kapha*
• ***Sāma dhatu– 7***	***Nirāma dhatu– 7***
Sāma rasa	*Nirāma rasa*
Sāma rakta	*Nirāma rakta*
Sāma māmsa	*Nirāma māmsa*
Sāma meda	*Nirāma meda*
Sāma asthi	*Nirāma asthi*
Sāma majjā	*Nirāma majjā*
Sāma śukra.	*Nirāma śukra.*
• ***Sāma sarira mala– 02***	***Nirāma sarira mala– 02***
Sāma puriṣa	*Sāma puriṣa*
Sāma mūtra	*Sāma mūtra*
• ***Sāma dhātu mala– 07***	***Nirāma dhātu mala– 07***
Sāma rasadhātu malarupi kapha	*Nirāma rasadhātu malarupi kapha*
Sāma raktadhātu malarupi pitta	*Nirāma raktadhātu malarupi pitta*
Sāma māmsadhātu malarupi kha-mala	*Nirāma māmsadhātu malarupi kha-mala*
Sāma medadhātu malarupi sveda	*Nirāma medadhātu malarupi sveda*
Sāma asthidhātu malarupi keśa, loma & nakha	*Nirāma asthidhātu malarupi keśa, loma & nakha*
Sāma majjādhātu malarupi snehāmsa in aksi, viṭ tvacā	*Nirāma majjādhātu malarupi snehāmsa in aksi, viṭ tvacā*
Sāma śukradhātu malarupi ojas	*Nirāma śukradhātu malarupi ojas*

आम पूर्वरूप *(Prodromal features of Āma)*

स्तैमित्यमरुचिर्निद्रागात्रपाण्डुकताऽरतिः ।
रमणाशनशय्यादीन् धात्रिं च द्वेष्टि नित्यशः ।
अस्नातः स्नातरूपश्च स्नातश्चाश्नात दर्शनः ।
आमस्येतानि रुपाणि विद्याद्वैद्य भविष्यतः ।

K.Su. 25/32-33

Prodromal symptoms of *āma* are stiffness, anorexia, excessive sleep, excessive pallor, dullness, continuous aversion from play, food, sleep; wet nurse, has appearance of bathed when unbathed and vice versa.

आम का सामान्य लक्षण *(General symptoms of Āma)*

स्त्रोतोरोधबलभ्रंश गौरवानिल मूढताः ।
आलस्यापक्ति निष्ठीव मलसङ्गा-रुचिक्लमाः ।
लिङ्गं सामानां...। *A.H.Su. 13/23-24*

Obstruction in *srotas*, diminution of strength, heaviness, disturbance in the normal movements of *vāta*, drowsiness, indigestion, excessive secretions from oral cavity, obstruction for urine and stool, lack of desire towards food, exhaustion.

Specific symptomatology of Āma

सामवात लक्षण *(Sāma Vāta Lakṣaṇa)*

वायुः सामो विबन्धाग्निसाद स्तम्भान्त्र कूजनैः ।
वेदनाशोफनिस्तोदैः क्रमशोऽङ्गानि पीडयन् ।
विचरेद्युगपच्चापि गृह्णाति कुपितो भृशम् ।
स्नेहाद्यै वृद्धिमायाति सूर्यमोघोदये निशि ।

A.H.Su. 13/27-28 (Prakṣipta)

Obstruction for *mala, mūtra*, diminished functions of *agni*, stiffness, increased bowel sounds, pain all over the body along with swelling and gradually manifest malaize all over the body.

The agitated *vāyu* circulates all over the body and produces diseases when favourable situation arises. Anointing body both externally and internally, sunrise, cloudy season and night, aggravates *āma* condition.

सर्वं च मारुतं सामं तन्द्रास्तैमित्य गौरवैः ।
स्निग्धत्वारोचकालस्य शैत्यशोफाग्निहानिभिः ।
कटुरुक्षाभिलाषेण तद्विधोपशयेन च ।
युक्तं विद्यान्निरामं तु तन्द्रादीनां विपर्ययात ।

A.Hr.Ni. 16/29-30

When *vāta amalgamate* with *āma* produces stupor, inactiveness, feeling of heaviness, unctuousness, loss of power of *agni*, anorexia, lassitude, feeling of coldness, swelling, desire to take pungent and dry things and gets relieved by such factors.

Nirāma state can be understood opposite to above symptomatology.

निरामवात लक्षण *(Nirāma Vāta Lakṣaṇa)*

निरामो विषदो रुक्षो निर्विबन्धोऽल्प वेदनः ।
विपरीत गुणैः शान्तिं स्निग्धैर्याति विशेषतः ।

A.H.Su. 13/27-28 (Prakṣipta)

Symptoms of *nirāma vāta* are clear, transparent, dry, free from obstruction to normal movements of *vāta*, mild pain, subsides by *vāta* alleviating therapies like oleation.

सामपित्त लक्षण *(Sāma Pitta Lakṣaṇa)*

दुर्गान्धि हरितं श्यावं पित्तमम्लं घनं गुरु ।
आम्लिका कण्ठ हृद्दाहकरं सामापित्तम् विनिर्दिशेत् ।

A.H.Su. 13/27-28 (Prakṣipta)

Sāma pitta lakṣaṇās are foul smell, colour is either greenish or light blackish, sour taste, doesn't spread in water, heavy, sour eructations, burning sensation in throat and cardiac region.

निराम पित्त लक्षण *(Nirāma Pitta Lakṣaṇa)*

आताम्रपीतमत्युष्णं रसे कटुकमस्थिरं ।
पक्वं विगान्धि विज्ञेय रुचि पक्ति बलप्रदयम् ।

A.H.Su. 13/27-28 (Prakṣipta)

Nirāma pitta lakṣaṇās are slight coppery and yellowish colour, markedly increased warmthness, pungent taste, which spreads and mixes with water easily, doesn't yield bad smell, enhances taste, appetite and strength.

साम कफ लक्षण *(Sāma Kapha Lakṣaṇa)*

आविलस्तन्तुलः स्त्थानः कण्ठ देशेऽवतिष्ठते ।
सामो बलासो दुर्गान्धिः क्षुदुद्गार विघातकृत ।

A.H.Su. 13/27-28 (Prakṣipta)

Increased turbidity in stool, urine and other waste substances of the body, thready, thick, stagnates in the throat, foul smell, complete lack of appetite and obstruct eructations.

निराम कफ लक्षण *(Nirāma Kapha Lakṣaṇā)*

फेनवान् पिण्डितः पाण्डुनिःसारोऽगन्ध एव च ।
पक्वः स एव विज्ञेयश्छेदवान् वक्त्रशुद्धिदः ।

A.H.Su. 13/27-28 (Prakṣipta)

Nirāma kapha lakṣaṇās are froathy, free from threads, pallor, clear light substance, free from foul smell, which is properly digested and cleanses oral cavity.

निराम का साधारण लक्षण *(Nirāma Laksaṇās in general)*

.....निरामाणां विपर्ययः । *A.H.Su. 13/23-24*

Symptoms opposite to *āma* are the *nirāma lakṣaṇās* like no obstruction in channels, regaining strength, lightness, *vāta* moves freely in its own path, active, proper digestion, no excessive secretions from oral cavity, no obstruction for urine, stool, flatus; desire to take food, free from exhaustion.

साम रसधातु लक्षण *(Sāma Rasadhātu Lakṣaṇa)*

अश्रद्धा च अरुचिश्चास्यवैरस्यमरतिमरसंज्ञता ।
हल्लासो गौरवं तन्द्रा सांगमर्दो ज्वरस्तमः ।
पाण्डुत्वं स्त्रोतसां रोधः क्लैब्यं सादः कृशाङ्गता ।
नाशोऽग्नेरयथाकालं वलयः पलितानि च ।
रसप्रदोषज रोगाः । *C.Su. 28/9-10*

Sāma rasa lakṣaṇās are as follows– lack of interest towards food, anorexia, bitter taste in mouth, unable to perceive taste sensation, nausea, feeling of heaviness, drowsiness, general malaize, fever, feeling of complete darkness, pallor, obstruction in body channels, impotency, exhaustion, reduction in strength, emaciation, loss of functions of agni, premature graying of hairs and appearance of wrinkles.

साम रक्तधातु लक्षण *(Sāma Raktadhātu Lakṣaṇa)*

वक्ष्यन्ते रक्तदोषजाः । कुष्ठ विसर्प पिडका रक्तपित्तमसृग्दरः गुदमेढ्रास्यपाकश्च प्लीहा गुल्मोऽथ विद्रधिः । नीलिका कामला व्यंग विप्लवस्तिलकालकाः । दद्रुश्चर्मदलम् श्वित्रम पामा कोठास्त्र मण्डलम् । रक्तप्रदोषाज्जयन्ते । *C.Su. 28/11-12*

Various dermatological disorders including leprosy, herpes infections, pimples, hemorrhages (both internally and enternally), bleeding from genital organs, inflammation of anus, penis and oral cavity; splenic disorders, internal growths, blue moles, liver disorders, freckles, portwine mark, blackmoles, ringworm, dermatitis, leucoderma, papules, urticarial rashes, red rounded patches are the symptoms of *sāma rakta.*

साम मांसधातु लक्षण *(Sāma Māṁsadhātu Lakṣaṇa)*

श्रृणु मांस प्रदोषजान् ।
अधिमांसार्बुदं कीलं गलशालूक शुण्डिके ।
पूतिमांसालजी गण्डगण्डमालोपजिह्विकाः ।
विद्यान् मांसाश्रयान् । *C.Su. 28/13-14*

Hypertrophy of muscles, soft tissue sarcomas, sentinel pile, inflammation of the uvula, tonsilitis, sloughing of flesh, boils or skin eruptions, goiter, cervical adenitis and inflammation of epiglottis are the symptoms of *sāma māmsa.*

साम मेद धातु लक्षण *(Sāma Medadhātu Lakṣaṇa)*

मेदःसंश्रयांस्तु प्रचक्ष्महे ।
निन्दितानि प्रमेहाणां पूर्वरूपाणि यानि च । *C.Su. 28/15*

Aṣṭanindita puruṣa (i.e. too tall, too short, over hairy, hairless, too black, over fair, over obese, over emaciation) and premonitory symptoms of *prameha* are the symptoms of *sāma meda. Suśruta* included various benign and malignant tumours, internal growths, enlargement of scroatum, goiter, accumulation of *meda* in lips, urological disorders including diabetes mellitus, obesity, excessive perspiration. *S.Su. 24/9*

साम अस्थिधातु लक्षण *(Sāma Aśthidhātu Lakṣaṇa)*

अध्यस्थि दन्तौ दन्तास्थिभेदशूलम् विवर्णता ।
केशलोमनखाश्मश्रुदोषाश्चास्थिप्रदोषजाः । *C.Su. 28/16*

Hypertrophy of bone and teeth, bone sarcomas, pain in teeth and bone, discolouration, morbidity in hairs, nail, beard and moustaches are the symptoms of *sāma asthi lakṣaṇa.*

साम मज्जाधातु लक्षण *(Sāma Majjādhātu Lakṣaṇa)*

रूक् पर्वणां भ्रमो मूर्च्छा दर्शनं तमसस्तथा ।
अरुषां स्थूलमूलानां पर्वजानां च दर्शनं । *C.Su. 28/17-18*

Pain in joints, giddiness, fainting, darkness infront of eye, deep seated wounds in joints, inflammation in eyes are the symptoms of *sāma majjā.*

साम शुक्रधातु लक्षण *(Sāma Śukradhātu Lakṣaṇa)*

शुक्रस्य दोषात् क्लैब्यमहर्षणं ।
रोगी वा क्लीबमल्पायु विरुपं वा प्रजायते ।

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

न चास्य जायते गर्भः पतति प्रस्रवत्यपि ।
शुक्रं हि दुष्टं सापत्यं सदारं बाधते नरं । *C.Su. 28/18-19*

Impotency, sexual dysfunction (both in male and female), his progeny will be sick, impotent or short lived and disfigured, no conception or if conception there will be abortion or miscarriage. Thus the afflicted *śukra* manifests infertility and brings misery to his entire family.

साम मूत्र लक्षण *(Sāma Mūtra Lakṣaṇās)*

The following characteristic properties indicates *sāma* condition of *mūtra* are as follows.

1. If drop of tila-taila floats over urine surface but not spreads indicates disease become difficult to cure.
2. If tila-taila drop sinks in urine indicates incurability of the diseases.
3. Increased frequency and micturation.
4. Increased turbidity.
5. When it mixes with *doṣas, dhātus* and other *malās* leading to manifestation of various urological disorders.
6. Pain and discomfort in the *mūtravaha srotas.*
7. Change in colour, consistency and specific gravity.
8. Sometimes urine comes out with difficulty.
9. Develops discomfort in *mūtravaha srotoavayava.*

साम पुरीष लक्षण *(Sāma Purīṣa Lakṣaṇa)*

संसृष्टमेभिर्दोषैस्तुन्यस्तमप्स्ववसीदति ।
पुरीषं भृश दुर्गन्धिं विच्छिन्न चामसंज्ञकम् । *S.Utt. 40/17*

1. When it combines with *doṣās, dhātus* and other *malās* manifests diseases accordingly.
2. Sinks in water.
3. Increase in quantity and frequency.
4. Foul smell.
5. Change in colour and consistency.

6. Little quantity comes out oftenly with difficulty with sound.
7. Discomfort in *purīṣavaha srotoavayava.*
8. Heaviness and pain in abdomen.

साम स्वेद लक्षण *(Sāma Sveda Lakṣaṇa)*

1. Excessive perspiration or absence of persipration.
2. Roughness.
3. Excessive smoothness of body.
4. Burning sensation in skin.
5. Foul smell.
6. Itching.
7. Manifests derangement in the functions of *svedavaha srotas.*

निराम मूत्र लक्षण *(Nirāma Mūtra Lakṣaṇa)*

प्रमेहिणो यदा मूत्रमपिच्छिलमनाविलम् ।
विशदं तिक्तकटुकं तदाऽऽरोग्यं प्रचक्षते ।।
S.S.Ci. 12/20

1. Normal quantity with normal frequency.
2. Attains normal colour and consistency.
3. No pain and discomfort in *mūtravaha sroto avayava.*

निराम पुरीष लक्षण *(Nirāma Purīṣa Lakṣaṇa)*

एतान्येव तु लिङ्गानि विपरीतानि यस्य तु ।
लाघवं च मनुष्यस्य तस्य पक्वं विनिर्दिशेत् ।।

1. No *Amalgamation* with *doṣās, dhātus* and with other *malās.*
2. Normal quantity with normal frequency.
3. Attains normal colour and frequency.
4. *Purīṣa* comes out without difficulty.
5. Feeling of lightness.

निराम स्वेद लक्षण *(Nirāma Sveda Lakṣaṇa)*

1. Normal perspiration.

2. No roughness.
3. No burning sensation.
4. No itching.
5. Free from foul smell from the body.

साम रसधातुमलरूपि कफ लक्षण ***(Qualities of Rasa Dhātu Malarupi Kapha)*** *C.Ci 18th Chapter*

When *rasa dhātu malarupi kapha* combines with *āma* produces following symptoms.

1. **शुष्क कफ–** Dry cough
2. **स कफ–** Cough with sputum
3. **श्लेष्माणं पित्त संसृष्ठं–** Expectorates sputum mixed with pitta
4. **बहुलं मधुरं स्निग्धं निष्ठीवति घनं कफम् ।**

Large amount of thick sputum comes out which is sweet in taste and unctuous.

5. **दुर्गन्धं हरितं रक्तं ष्ठीवेत् पूयोपमं कफम् ।**

Sputum comes out mixed with pus, which yields foul smell, colour is green or red in colour.

6. **पिच्छिलं बहलं विस्त्रं हरितं श्वेतपीतकम् ।**
कासमानो रसं यक्ष्मी निष्ठीवति कफानुगम् । *C.Ci. 8/51*

Patient of *rājayakṣmā* spits out sputum which is slimy, large in quantity, viscus, putrid smell, green, white or yellow in colour.

7. **सान्द्र कफ–** Thick sputum *S.U. 52/10*

साम रक्तधातु मलरूपि पित्त लक्षण ***(Qualities of Raktadhatu Malarupi Pitta)***

1. **पाण्डु हारिद्र हरितान् वर्णान बहुविधांस्त्वचि स पाण्डुरोग ।**

C.Ci. 16/11

Colour of the skin changed to various colours like pallor, deep yellow, greenish discolouration.

2. **कृष्णपाण्डुत्वं त्वचा रुक्षारुणाङ्गताम् ।** *C.Ci. 16th Chapter*

Colour of the skin changed to blackish pale and afflicted area becomes rough and red.

3. **हारिद्र नेत्रः स भृशं हारिद्रत्वङ्नखाननः ।**
रक्तपीतशकृन्मूत्रो भेकवर्णो..... । *C.Ci. 17/34-35*

Colour changed to yellow in eyes and becomes deep yellowish discolouration in skin, nails, face; urine and stool colour changed to red and yellow and person looks like a frog.

Difference between Āma Rasa and Āma Viṣa

Āma Rasa	*Āma Viṣa*
1. Manifest due to weakness in *agni*	1. Manifest after the formation of *āma*, if person adopts improper dietetic and behaviour pattern.
2. It manifest is *āmāśaya.*	2. It manifests in *āmaśaya* and spreads to all over body quickly like poison
3. Responds to principle treatment of *āma*	3. Doesn't respond to principle treatment of *āma* due to antagonicity in the lines of treatment of *āma* with *āmaviṣa* i.e. hot therapies con ducive to *āma* but aggravates *āma viṣa* and cold therapies conducive to *āma viṣa* but aggravates *āma.*
4. Gradual manifestation	4. Acute in onset
5. Diseases become curable, incurable or curable with difficulty	5. Disease becomes incurable

6. Involvement of *doṣās, duṣyas* and *srotas* either singly or in combination and accordingly it manifest diseases.	6. Involvement of all the *doṣās, dhātus, malās* along with involving two or more *srotas.*
7. Pathogenesis may be superficial or deep seated.	7. Always deep seated
8. Morbid *kapha doṣa lakṣaṇas mimic* with *āma,* that's why it mainly targets *kapha sthānās* and later spreads to all the sites.	8. It targets all the tissues.
9. Condition may not be fatal	9. Condition may become fatal and it may kill the individual.
10. It can be managed successfully	10. Don't treat other wise you will loose name and fame.

Critical evaluation of Āma

The main factor for the formation of *āma* is deranged functions of *agnis. Āma* develops inside the *āmaśaya.* If it remains for longer duration in *āmāśaya* in due course of time it attains *suktatva,* which is termed as *āma pradoṣa* or *āma viṣa.* The hazardous effects of *āma* depends on the attainment of the degree of *suktābhāva,* which decides the prognosis of diseases. *Cakrapāṇi* clarified *suktābhāva* as *āmlatva.*

1. The dietetic indiscretions and emotional stress may impair the effective functioning of the neurohumoral mechanisms as a result *āma* develops inside the body.

2. There are two main factors supposed to play an important role in attaining *śuktāpāka* are– (i) The hyposecretion of digestive juices and (ii) Diminished or sluggish gastro intestinal motility.

3. Fermentation may relate to the starch or carbohydrate

inside the body, which may develop foul odour and extreme pastiness with increased mucous.

4. The term *mala sancaya* may be used to designate *āma* and *sāma.* The word *mala* has two implications i.e. egest and the by product of metabolism i.e. metabolic waste products i.e. *malās* not properly eliminated or utilized by the body.

5. *Āma, āmadoṣa* and *āmaviṣa* plays an vital role in the pathogenesis as well as prognosis of diseases.

6. Certain chemical compounds in the body does damage which accumulates to produce ageing are called free radicals. This may be considered as *āma.*

7. Abnormal increase in the normal values of blood, urine, stool, semen, sputum, cerebrospinal fluid, salivary juice. etc may be understood as *āma* condition.

8. If *āma* manifests in excess body tries to eliminate either through upper channels or through lower channels or with both by manifesting acute condition.

9. Direct influence of *āma* observed in *āmavāta, vāta* rakta, *grahaṇi doṣa, kāsa, rājayakṣma, pāṇḍu, kāmala, kuṣṭha* etc.

Chapter 10

जनपदध्वंस *(Janapadadhvaṁsa)*

Introduction

जनपदानां जनसमूहानामुद्ध्वंसनमधिकृत्यकृतं विमानं तं तथा । विमीयतेऽनेनेति विमानम् । *C.Vi 3/1 (Gaṅgādhara)*

Janapada means by which mass people get afflicted with diseases and destroy the whole region.

द्विविधो हेतुव्याधिजनकः प्राणिनां भवति साधारणोऽसाधारणश्च । तत्र साधारणं प्रतिपुरुषनियतं वातादिजनन माहाराद्यभिधाय बहुजनसाधारण वात जल देश कालरूपमसाधारण रोगकारणमभिधातुं जनपदोद्ध्वंसनीयोऽभिधीयते ।

C.Vi 3/1 (Cakrapāṇi)

Causative factors of the diseases can be classified into two kinds i.e. (i) those factors pertaining to individual *(sādhāraṇa)* and (ii) those common to living beings in general *(asādhāraṇa)*. Person who doesn't follow the rules and regulation of diet along with erratic behaviour leads to aggravation of *vātādi doṣās* and manifest the diseases in that individual.

Other causative factors like vitiated air, water, land and season affect several individuals residing in that locality is called *janapadadhvaṁsa*.

भिन्नाहारवयः सात्म्यप्रकृतीनां समं भवेत् ।
एको विकृत वाय्यादियुगपत्सेवनात् गदः ।
वातादीनां तु विकृतिर्विकृताद्ग्रहचारतः ।
भौमान्तरिक्षदिव्येभ्य उत्पातेभ्यश्च जायते ।
सम्भवः पुनरेतेषां कर्मणः सामुदायिकात् ।

A.S.Su 9/70-72

Diseases that manifest in a locality by the same source i.e. due to vitiation of land, water, air etc. is called *janapada dhvaṁsa*. Inspite of consuming different food, habit, age, con-

stitution person gets affected by one and the same disease due to abnormal water, air etc. These abnormalities are due to abnormal movement of planets, calamities, which occur naturally in the earth, atmosphere and the sky. The cause of epidemics is effect of sinful acts of people who are residing in the epidemic prone area.

जनपदध्वंस हेतु *(Causative Factors for Epidemics)*

How the diseases manifest to the whole locality even then people residing in that area are of different constitution, age, sex, physical strength, homologation, mental faculties? For this question lord *Ātreya* answered to *Agniveśa*. i.e.

प्रकृत्यादिभिर्भविर्मनुष्याणां येऽन्ये भावाः सामान्यास्तद्वैगुण्यात् समानकालाः समान लिङ्गाश्च व्याधयोऽभिनिर्वर्तमाना जनपदमुद्ध्वंसयन्ति । ते तु खल्विमे भावाः सामान्या जनपदेषु भवन्तिः तद्यथा वायुः, उदकं, देशः काल इति ।

C.Vi 3/6

Even then there is a development of disease to the whole region inspite of having different constitution etc. It is due to certain factors which are common to all individuals and their vitiation brings abnormality in the whole country with same set of symptomatology leading to destruction of that particular region is called *janapadadvaṁsa*. Common factors which are essential to all inhabitants of a country are water, air, land and seasons.

वातजन्य जनपदध्वंस *[Air Epidemic (Janapadadvaṁsa due to Vāta Duṣṭa)]*

तत्र वातमेवं विधमनारोग्यकरं विद्यात्; तद्यथा यथर्तु विषममतिस्तिमितमतिचलमतिपरुषमतिशीतमत्युष्णमतिरुक्षमत्यभिष्यन्दिनमतिभैरवारावमतिप्रतिहतपरस्परगतिमति कुण्डलिनमसात्म्यगन्धबास्पसिकतापाशुं धूमोपहतमिति ।

C.Vi 3/6

Air becomes injurious to mass people due to its vitiation are as follows–

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

- Absence of fresh healthy air in accordance with season
- Excessive moisture in air
- Excessive violent blow of air
- Excessive dryness in air
- Excessive cold air
- Excessive hot air
- Excessive roughness or humidity in air
- Air which brings obstruction in channels
- Agitated air with terrible sound
- Clash between air, which comes from different directions
- Excessive whisling with the capacity to create whirl
- Polluted with unwholesome smell, vapour, gravels, ashes and smoke

जलजन्य जनपदध्वंस ***(Water Epidemic (Janapadadvaṁsa due to Duṣṭa Jala)***

उदकं तु खल्वत्यर्थविकृतगन्धवर्णरसंस्पर्शं क्लेदबहुलमुपक्रान्तजलचरविहङ्गमुपक्षीणजलेशयमप्रीतिकरमपगतगुणं विद्यात्। *C.Vi 3/6*

Water becomes contaminated and manifests diseases to the whole community in that locality. The nature of contaminated water are as follows–

- Enormous changes in smell, colour, taste and touch in comparison to normal pure water
- Excessive stickiness in water
- Deserted by aquatic birds
- Reduction of acquatic animals in water.
- Which gives unpleasantness due to its contamination

In *Aṣṭānga Sangraha* along with above, the following also included.

- Water comes from bad or polluted area
- Reservoirs are dried out *A.S.Su 9/74-75*

देशजन्य जनपदध्वसं ***(Land Epidemic (Janapadadvamsa due to Duṣṭa Deśa)***

देशं पुनः प्रकृतिविकृतवर्णगन्धरसस्पर्शंक्लेदबहुलमुपसृष्टं सरिसृप व्यालमशक शलभमक्षिकामूष कोलूकश्मशानिक शकुनि जम्बूकादिभिस्तृणोलूपोपवनवन्तं प्रतानादि बहुलमपूर्ववदवपतितशुष्कनष्टशस्यं धूम्रपवनं प्रध्मातपतत्रिगणमुत्कृष्टश्वगण मुद्भ्रान्तव्यथितविविधमृगपक्षिसङ्ग मुत्सृष्टनष्ट धर्म सत्यलज्जाचारशील गुणजनपदं शश्वत्क्षुभितोदीर्णसलिलाशयं प्रततोल्कापातनिर्घात भूमिकम्पमति भया रावरूपं रूक्ष ताम्रारुणसिताभ्रजाल संवृतार्क चन्द्रतारकमभीक्ष्णं ससंभ्रमोद्वेग मिव सत्रासरुदितमिव सतमस्कमिव गुह्यकाचरितमिवाक्रन्दित शब्द बहुलं चाहितं विद्यात् । *C.Vi 3/6*

Characteristic properties of the land indicating its contamination are as follows–

- Abnormal changes in colour, smell, taste and touch of the sand in comparison to normal sand
- Excessive moisturess in land
- Land is full of serpents, wild animals, mosquitoes, locusts, flies, rats, owls, vultures, jackals etc.
- Land is full of grass, creepers and diffusing plants
- Land appears to look differently
- Land is full of fallen, dried, damaged crops
- Land is sorrounded by smoky winds
- Land witnesses wild cries of birds and dogs
- Bewilderment and painful disposition of various animals & birds
- Perversion or dishonesty to different religion, truth, modesty, manners, conduct, behaviour and other such merits
- Continous agitation and overflow of rivers or reservoirs
- Frequent natural occurence of calamities like meteorites, thunder bolts and earthquakes
- Land is full of fierce look and cries in nature
- Sun, moon and stars witness changes frequently like appearance of roughness, coppery, reddish, white and cloudy. Sometimes it looks as if they are covered with a net of clouds

- Land is filled with confusion, excitement, torture, crying and full of darkness
- Land is full of abnormal painful crying sounds as if it is seized by demons (*Guhyaka*)

Aṣṭanga Sangraha included the following points– A.S.Su 9/75

- Land is full of unhealthy foods and herbs
- Land witnessess various frequent natural calamities

कालजन्य जनपदध्वंस ***(Season Epidemic (Janapadadvaṁsa due to Duṣṭa Kala)***

कालं तु खलु यथर्तुलिङ्गाद्विपरीतलिङ्गं मतिलिङ्गं हीनलिङ्गं चाहितं व्यवस्येत् । *C.Vi 3/6*

The following points indicates abnormal seasons are as follows–

- Appearance of features contrary to normal season like excessive manifestation of symptoms or deficient manifestation of symptoms or abnormal appearance of features in respective seasons.

For example–

Extreme summer in summer or
Lack of summer in summer or
Appearance of rain, cold in summer.

***Aṣṭāṅga Saṁgraha* mentioned the following points.**

Effect of Janapadadvaṁsa

Contaminated air, water, land and season are difficult to avoid because they are powerfully bad in their succeeding order and their effects are also unpredictable. *A.S.Su 9/77*

Country may be completely destructed by the polluted air, water, land and season because these manifest various dreadful diseases. These diseases can be managed with difficulty with proper assurance and medicaments.

Vitiation of land, season, air and water in order to understand their importance. By nature these four are indispensible in their progressive order.

- Vitiation of *jala* is more important than *vāta*
- Vitiation of *deśa* is more important than *jala*
- Vitiation of season is more important than *deśa*.

The above statements signifies the gravity of the latter in the development of epidemics. It may be possible to protect against polluted air by not exposing to it but he cannot so easily avoid polluted water. Even polluted water may also be avoided with certain amount of proper care but it is not possible to keep away from the land because the presence of living being resides in land. Upto some extent polluted land also avoided by changing the place but it is not possible to guard against the ill effects of seasons.

•

Chapter 11

उपद्रव (*Upadrava*)

उपद्रवस्तु खलु रोगोत्तरकालजो रोगाश्रयो रोग एव स्थूलोऽणुर्वा रोगात् पश्चाज्जायत इत्युपद्रवसंज्ञः । *C.Ci 21/40*

One which occurs in the course of some other disease, althouth it may result from the main disease. This morbid process occuring during a disease may be a minor or major ailment. It is called *upadrava.*

तत्र, उपद्रवो रोगारम्भक दोषप्रकोपजन्योऽन्यविकारः ।

M.Ni 1/2 (Madhukoṣa)

It is the morbid event which develops by the factors which are responsible for the manifestation of main disease. It may be due to excessive aggravation of *doṣa, duṣya* etc.

व्याधेरुपरि यो व्याधिर्भवत्युत्तरकालकः ।

उपक्रमाविरोधी च स उपद्रव उच्यते । *M.Ni 1/2 (Madhukoṣa)*

It is an episode which develops after the manifestation of main disease and subsides by giving treatment to main disease. Treatment is not antagonistic to main disease.

औपसर्गिक नाम यः पूर्वोत्पन्नं व्याधिं जघन्यकालजातो व्याधिरुपसृजति, स तन्मूल एवोपद्रव सज्ञः । *S.Su 35/18*

The word *aupasargika* used here as synonym to *upadrava.* It denotes that disease which manifests upon another disease is called *upadrava* and it manifests due to the same factors which are responsible for the manifestation of main disease.

उपद्रवः संज्ञानिरुक्तिः पश्चाज्जायत इति व्याध्युत्पाद समीपे उपद्रवतीति उपद्रव इति निरुक्तेः । *C.Ci 21/40 (Cakrapāṇi)*

Upadrava means which manifest after the genesis of main disease. This episode has been super imposed, altering symp-

toms and modifying its course as a result disease may become difficult for management. Which is very close to main disease. It manifests after the main disease or during the disease process, if powerful cause supersedes. *Cakrapaṇi* says that the signs and symptoms of a disease which appear at different stages, especially, at the later stage of the disease should be considered as the signs and symptoms of the original disease and not as complications. Different stages of a disease are invariably manifested during the process of pathogenesis and all these stages constitute a disease, but *upadravās* may or may not be manifested which represent a distinct stage of development in a disease. But if a disease manifest by powerful *doṣas, duṣyas* etc. then it is possible that the ailments which constitute *upadrava* may also get manifested right from the inception of the disease.

तत्र प्रधानो व्याधिः व्याधेर्गुणभूत उपद्रवः, तस्य प्रायः प्रधानप्रशमे प्रशमो भवति । स तु पीडाकरतरो भवति पश्चादुत्पद्यमानो व्याधिपरिक्लिष्ट-शरीरत्वात्; तस्मादुपद्रवं त्वरमाणोऽभिबाधते । *C.Ci 21/40*

It is called *upadrava* because it develops after the genesis of original disease. Original disease is predominant, upadrava ocurs secondary to it. It generally subsides once the main disease cured. It modifies the course of the disease leading to worse condition because it is manifested in the body of the patient which is already debilitated due to affliction by main disease. Therefore treatment must be initiated instantaneously to alleviate *upadrava.*

व्याधि अवस्था (*Vyādhi-avasthā*)

When the *doṣa-duṣya sammūrchanā* takes place leading to formation of a disease, it follows a path consisting of onset, duration and progress or retrogression. In the period of duration of the disease, different stages appear due to several factors and they are called the stages of the disease or *vyādhi avasthā.*

They denote the changes which occur from time to time in a disease and depend on two opposite forces acting on the body. On one side these are factors responsible for increasing the disease pathology. They are like contributory factors of *vyādhi* and the nature and strength of the etiological factors. On the other side, there are forces like *vyādhikṣamatva* and appropriate fulfillment of *pādacatuṣṭaya* which are helpful in managing and curing the disease.

दूष्यं देशं बलं कालं अनलं प्रकृतिं वयः ।
सत्वं सात्म्यं तथाऽऽहारम् । *A.H.Su. 12/67*

The factors like *duṣya, deśa, bala, kāla, anala, prakṛti, vaya, satva, sātmya, āhāra* may favour either of these sides. When they are favourable for *vyādhi,* the pathology will progress and when they are helpful for treatment disease will subside. Understandng of *vyādhi avasthā* is essential for the diagnosis of disease, determination of *vyādhikṣamatva,* application of treatment, advice on food and behaviour, prognosis of the disease etc. Treatment become successful after proper assessment of disease condition based on *vyādhi avasthā.* The changes which occur in a diasease produce different *vyādhi avasthās* in *doṣa, dūṣya, agni, āma* and *srotas.*

I. Stages occuring due to changes in Doṣa.

a. दोषपाक *(Doṣa Pāka)*

दोष प्रकृति वैकृत्यं लघुता ज्वर देहयोः ।
इन्द्रियाणां च वैर्मल्यं दोषाणां पाकलक्षणम् ।।

M. Ni. 2/66-73 (Madhukoṣa)

This condition is stated to be *nirāma* stage of *doṣa* as a result diseases either cures completely or symptoms starts diminishing gradually or agitated *doṣās* start coming towards *koṣṭha.* It is the essential stage for the recovery of the disease.

During *doṣapāka* certains symptoms will manifest these are as follows.

1. The symptoms of the *doṣās* involving in the development of disease starts diminishing.

2. Patient feel lightness or sense of relaxation.

3. Fever will subside.

4. Sense organs receive their normal sensation and perform normal activities.

b. Changes takes place in *doṣās* as per various stages of *kriyākāla* and the same was described in detail in *kriyākāla* chapter.

c. ***Vegāvasthā* and *avegāvasthā*–**The stage of attack and stage between the attacks of the disease. When the *doṣās* attain *sammūrchanā* with *dhātus, malās* as a result disease manifest and when *sammūrchanā* breaks person will be free from disease.

The stage in between the attacks i.e. *avegāvasthā* is a condition in which *doṣās* remain increased and dormant in this stage and can produce disease when conditions become favourable to it. Such stages are observed in *Tamaka Śvāsa, Apasmāra, Viṣamajvara* etc. The importance of the knowledge of these stages lies in the fact that during the attack the treatment may be directed towards correction of *doṣās,* while *avegāvastha* stage can be corrected by proper avoidance of etiological factors or by enhancing *vyādhikṣamatva.*

II. Stages Occuring Due to Changes in Duṣya (Dhātugata Avasthā)

क्रमेणोपचयं प्राप्य धातुननुगतः शनैः । *S.Su. 23/15-16*

If disease doesn't treated as early as possible gradually it invades to deeper *dhātus* and destroys the normal functions of *dhātu* is called *dhātugata avasthā.* This condition may be observed in any disorder. Involvement of latter *dhātus* indicates severity of the disease. Examples : *Dhātugata jvara, Dhātugata Kuṣṭha, Vātarakta, Masūrika, Dhātustha vātaja vikāra,*

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Dhātustha pittaja vikāra, Dhātustha kaphaja vikāra.

धातुस्थ दोषज रोग *[Dhātustha Doṣaja Roga (Diseases of doṣās due to their entry into dhātus)]*

Diseases manifest due to entrance of disturbed *doṣās* in the *dhātus* are as follows.

धातुस्थ वात दोषज रोग *(Dhātustha Vāta Doṣaja Roga)*

1. Disturbed *vāta doṣa* create abnormalities in the *dhātus* are as follows

वक्ष्यन्ते वातजास्तत्र निदाने वातरौगिके । *A.S.Su. 19/16*
त्वचि स्फुटनरूक्षते ।
रक्ते तीव्रा रुजः स्वापं तापं रागं विरर्णताम् ।।
अरूंष्यन्नस्य विष्टम्भमरुचिं कृशतां भ्रमम् ।
मांसमेदोगतो ग्रन्थीस्तोदाढ्यान्कर्कशान् भ्रमम् ।।
गुर्वङ्गं चातिरुक्स्तम्भं मुष्टिदण्डहतोपमम् ।
अस्थिस्थः सक्थिसन्ध्यस्थिशूलं तीव्रं बलक्षयम् ।।
मज्जस्थोऽस्थिषु सौषिर्यमस्वप्नं स्तब्धतां रुजम् ।
शुक्रस्य शीघ्रमुत्सर्गं सङ्गं विकृतिमेव वा ।।
तद्गर्भस्थ शुक्रस्थः सिरास्वाध्मानरिक्तते तत्स्थः ।
स्नायुअवस्थितः कुर्याद्गृध्रस्यायामकुब्जताः ।।
वातपूर्णदृतिस्पर्शं शोफं सन्धिगतोऽनिलः ।
प्रसारणाकुञ्चनयोः प्रवृत्तिं च सवेदनाम् ।।

A.S.Ni. 15/11-17

त्वग्रूक्षा स्फुटिता सुप्ता कृशा कृष्णा च तुद्यते ।
आतन्यते सरागा च पर्वरुक् त्वक्स्थितेऽनिले ।।
रुजस्तीव्राः ससन्तापा वैवर्ण्यं कृशताऽरूचिः ।
गात्रे चारूंषि भुक्तस्य स्तम्भश्चास्तृग्गतेऽनिले ।।
गुर्वङ्गं तुद्यतेऽत्यर्थं दण्डमुष्टिहतं तथा ।
सरुक् श्रमितमत्यर्थं मांसमेदोगतेऽनिले ।।

भेदोऽस्थिपर्वाणां सन्धिशूलं मांसबलक्षयः ।
अस्वप्नः सन्तता रूक् च मज्जास्थिकुपितेऽनिले ।।
क्षिप्रं मुञ्चति बध्नाति शुक्रं गर्भमव्यापि वा ।
विकृतिं जनयेच्चापि शुक्रस्थः कुपितोऽनिलः ।।
बाह्याभ्यन्तरमायामं खल्लिं कुब्जत्वमेव च ।
सर्वाङ्गैकाङ्गरोगांश्च कुर्यात् स्नायुगतोऽनिलः ।।
शरीरं मन्दरुक्शोफं शुष्यति स्पन्दते तथा ।
सुप्तास्तन्व्यो महत्यो वा सिरा वाते सिरागते ।।
वातपूर्णदृतिस्पर्शः शोथः सन्धिगतेऽनिले ।
प्रसारणाकुञ्चनयोः प्रवृत्तिश्च सवेदना ।।

C. Ci 28/30-37

Rasa dhātu– If disturbed *vāta* enters *rasa dhātu* it brings abnormalities in the skin such as cracks and roughness.

Raktadhātu– If disturbed *vāta* enters *rakta dhātu* it causes severe pain, loss of tactile sensation, hyper thermia, inflammatory changes, discolouration, ulceration, stasis of food inside the gastrointestinal tract for longer period, anorexia, emaciation and giddiness.

***Māmsa dhātu* and *medo dhātu*–**If disturbed *vāta* enters *māmsa* and *medo dhātu* creates tumours which are very painful, hard and rough, giddiness, heaviness in the body, severe pain, stiffness and patient feels as if beaten by fist or baton.

Asthi dhātu–If disturbed *vāta* enters *asthidhātu* causes pain in the thighs, joints & bones, loss of strength.

Majjā dhātu–If disturbed *vāta* enters *majjā dhātu* causes hollowness in bones, loss of sleep and intermittent pain.

Śukra dhātu–If disturbed *vāta* enters *śukra* causes premature ejaculation, non elimination and abnormalities in the *śukra*. i.e. deformities in the embryo.

Indriya– If disturbed *vāta* enters sensory organs leading to loss of sensory functions.

Sirā–If disturbed *vāta* enters the *sirā* causes dilatation or emptiness.

Snāyu–If disturbed *vāta* enters the *snāyu* causes sciatica, tetanus, hunch back.

Sandhi–If disturbed *vāta* enters the *sandhi* causes swelling, which resembes like water filled bag on palpation and painful in extending and flexing.

Sarva śarira–If disturbed *vāta* localises all over the body produces pain like that of pricking, cutting, throbbing and breaking, stiffness, convulsion, loss of tactile sensation, contractions of the joints & tremors.

धातुस्थ पित्त दोषज रोग *(Dhātustha Pitta Doṣaja Roga)*

Disturbed *pitta* if enters *dhātus* creates abnormalities in the *dhātus* are as follows–

पित्तं त्वचि स्थितं कुर्याद्विस्फोटकमसूरिकाः ।।
रक्ते विसर्पं दाहं च मांसे मांसपाककोथनम् ।
सदाहान्मेदसि ग्रन्थीन् स्वेदात्युद्वमनं तृषम् ।।
अस्थ्नि दाहं भृशं मज्ञि हारिद्रनखनेत्रताम् ।
पूतिपीतावभासं च शुक्रं शुक्रसमाश्रितम् ।।
सिरागतं क्रोधनतां प्रलापं स्त्रावगं तृषम् ।
कोष्ठगं मदतृड्दाहान् व्यापिनोऽन्यांश्चयक्ष्मणः ।।

A.S.Su. 19/16-19

Rasa dhātu–If disturbed *pitta* enters the skin i.e. *rasa* causes *viṣphoṭa* (small pox) and *masūṛikā* (chicken pox).

Rakta dhātu–If disturbed *pitta* enters the *raktadhātu* produces *visarpa* (herpes infections) and *dāha* (burning sensation).

Māmsa dhātu–If disturbed *pitta* enters the *māmsa dhātu* causes ulcers and putrification.

Medo dhātu–If disturbed *pitta* enters the *medo dhātu* causes burning sensation, tumours, excessive perspiration and thirst.

Asthi dhātu–If disturbed *pitta* enters *asthi dhātu* causes yellow discolouration of eyes and nails.

Śukra dhātu–If disturbed *pitta* enters the *śukra dhātu* produces bad smell and yellowish discolouration.

Sirā–If disturbed *pitta* enters the *sirā* produces anger and irrelevant speach.

Snāyu–If disturbed *pitta* enters the *snāyu* produces thirst.

Koṣṭha–If disturbed *pitta* enters the *koṣṭha* causes toxicity, thirst, burning sensation & many other symptoms.

धातुस्थ कफ दोषज रोग *(Dhātustha Kapha Doṣaja Roga)*

3. Disturbed *kapha* if enters the *dhātus* causes following abnormalities.

श्लेष्मा त्वचि स्थितः कुर्यात् स्तम्भं श्वेतावभासताम् ।
पाण्ड्वामयं शोणितगो मांसस्थोऽर्बुदापचीः ।।
आर्द्रचर्मावनद्धाभगात्रतां चातिगौरवम् ।
मेदोगः स्थूलतां मेहमस्थ्नां स्तब्धत्वमस्थिगः ।।
मज्जगः शुक्लनेत्रत्वं शुक्रस्थः शुक्र सञ्चयम् ।
विबन्धं गौरवं चाति सिरास्थः स्तब्धगात्रताम् ।।
स्नायुगः सन्धिशून्यत्वं कोष्ठगो जठरोन्नतिम् ।।
अरोचकाविपाकौ च तांस्तांश्च कफजान् गदान् ।

A. S. Su. 19/20-24

Rasa dhātu* or *tvak–If disturbed *kapha* enters the skin causes stiffness and whitish discolouration.

Rakta dhātu–If disturbed *kapha* enters the *rakta dhātu* causes anaemia.

Māmsa dhātu–If disturbed *kapha* enters the *māmsa dhātu* causes malignant tumours, scrofula, patient feels as though body is covered with raw hide and feeling of heaviness.

Meda dhātu–If disturbed *kapha* enters *medodhātu* causes obesity & diabetes mellitus.

Asthi dhātu–If disturbed *kapha* enters the *asthi dhātu* causes loss of movement.

Majjā dhātu–If disturbed *kapha* enters the *majjā dhātu* produces whitish discolouration in the eyes.

Śukra dhātu–If disturbed *kapha* enters *śukra dhātu* causes more accumulation of *śukra* due to obstruction for its outflow, it becomes thick.

Sirā–If disturbed *kapha* enters the *sirā* causes stiffness in the body.

Snāyu–If disturbed *kapha* enters the *snāyu* causes pain in the joints.

Koṣṭha–If disturbed *kapha* enters *koṣṭha* causes enlargement of abdomen, anorexia, indigestion and many such abnormalities arises out of *kapha.*

Effects of Doṣic Vitiation in the Body

दोषा दुष्टा रसैर्धातून् दूषयन्त्युभये मलान् ।
अर्धं द्वे सप्तशिरसि खानि स्वेदवहानि च ।
मला मलायनानि स्युर्व्यस्वं तेष्वतो गदाः ।।

A. S. Su 19/14-15

Disturbed *doṣās* while circulating in the body brings vitiation in the *dhātus,* both combined together create abnormalities in the channels; which are two below (rectum and urethra), seven in the head (two in the eyes, two in the ears, two in the nose, mouth) and channels carrying sweat. Diseases manifest inside the body is a combined effect of the above.

धातु पाक *(Dhātupāka)*

धातुपाकाद्धन्ति, मलपाकाद्विमुञ्चतीति व्यवस्थितविकल्पः, धातुमल पाक-विकल्पे च दैव मेव हेतुः । उत्तरोत्तरोगवृद्धिबलहानिभ्यां शुक्रादिधातुसहितमूत्रादिना च धातु पाको ज्ञेयः, अन्यथा तु मलपाकः; यदुक्तं निद्रानाशो हृदि स्तम्भो विष्टम्भो गौरवारुचि । अरतिर्बलहानिश्च धातूनां पाक लक्षणम् ।

M.Ni. 2/66-73 (Madhukoṣa)

Dhātupāka and *malāpāka* (*doṣa pāka*) are two different process responsible for the prognosis of diseases.

Dhātupāka means worsening of the disease condition due to its advance stage along with loss of strength and elimination of *dhātus* via *mūtrādi* excreta.

Symptoms

- Loss of sleep
- Constipation
- Anorexia
- Loss of strength
- Stiffness in cardiac region
- Heaviness
- Malaise

Dhātupāka causes damage to cells and tissues. That's why this stage is considered as a serious stage in the progress of pathogenesis of diseases. *Dhātus* doesn't perform their normal functions as a result variation observed in normal values of *dhātu.*

नव-जीर्णावस्था

Newly majifested disease is called *nava* and this condition is called *nava avasthā.* As the disease persists for many days is called *jirṇāvasthā,* it may varies from disease to disease.

दौर्बल्यात् देहधातूनां ज्वरो जीर्णानुवर्तते । *C.Ci 3/291*

Jirṇāvasthā stage develops when weakness develops in *dhātus.* Deficient *dhātus* fails to perform their normal protective functions leading to chronicity of the disease.

उत्थान एवं गम्भीर *(Utthāna and Gambhīra Stage)*

These are the stages of disease indicating superficial or deeper nature of pathogenesis. In *utthāna avasthā* only the superficial *dhātus* are involved. In *gambhira avasthā.*

"गम्भीरानुगता इति गम्भीरं मज्जाधातुगत इत्यर्थः ।

C.Su 28/7 (Cakrapāṇi)

Deeper *dhātus* upto *majjādhātu* are involved in the

samprāpti. Suśruta said that this stage is called *avagāḍha avasthā.*

III. Stages occuring due to *Sroto Vaiṣamya.*

i) *Ajātodakāvastha, Picchāvastha* and *Jātodakavasthā* are the progressive conditions of *srotorodha* in *udara roga.*

ii) *Antarvegi* and *Bahirvegi Avasthā :* Under *jvarādhikāra* these two conditions described. *Antarvegi avasthā* suggests greater *srotorodha* and *doṣaduṣṭi.*

Antarvegi Avasthā : In this condition symptoms of vitiation of *pitta* and *vāta* are prominent.

अन्तर्दाहोऽधिकस्तृष्णा प्रलापः श्वसनं भ्रमः ।
सन्ध्यस्थिशूलमस्वेदो दोष वर्चो विनिग्रहः ।। *C. Ci 3/39-40*

Patient feels internal burning sensation even if the external body temperature is not increased, excessive thirst, delirium, severe pain in bones and joints, obstruction to the excretion. It may be due toxaemia of metabolic or microbial fevers.

Bahirvega Avasthā

संतापोऽभ्याधिको बाह्यतृष्णादीनां च मार्दवम् ।
बहिर्वेगस्य लिंगानि सुखसाध्यत्वमेव च ।। *C. Ci 3/41*

Patient feels burning sensation superficially but not inside the body. Symptoms like thirst, delirium etc. starts diminishing and disease become easily curable.

IV. Stages occuring due to change in the condition of *Āma* and *Agni.*

These two factors are interdependent and should be consider together. The change in the constitution of *āma* manifest due to enhanced power of *agni* converts the primary stage i.e. *āmāvastha* to *pacyamānāvasthā* and *pakvāvasthā.* Digestion of *āma* depends on the nature of *agni,* when the power of *agni* gets increased either by treatment or by natural process the digestion of *āma* begins and this condition is called

pacyamānāvasthā. When the digestion of *āma* is completed, then it is called *pakvāvasthā* or *nirāmāvasthā.*

आशुकारि एवं चिरकारि *(Āśukāri and Cirakāri)*

Sudden onset and short duration of the disease condition is called *āśukāri* or acute stage of the disease. Certain diseases like *vātavyādhi, urakṣata* etc. manifests insidiously.

Cirakāri

चिरस्थित इति देहे चिरकालावस्थेन कृतमूलत्वात् कष्टतमोऽसाध्यः ।
C.Su 28/7 (Cakrapāṇi)

Persistence of the symptoms for longer period of time is called *cirakāri.* These diseases are difficult to cure because they are deep seated and gives displeasure and disease becomes incurable. That's why our *ācāryās* said that if disease become one year old it becomes incurable.

For example : *Kuṣṭha, Jirṇa Jvara, Pakṣāghāta, Prameha* etc.

Importance of the knowledge of Avasthās

i) Certain symptoms are specific for a specific disease, i.e. they are not dependent on the stage of the disease or *vyādhi avasthā.* For example *svedāvarodha, santāpa* etc. are specific symptoms of *jvara vyādhi.* But other symptoms are either dependent on *doṣaduṣṭi* of *vyādhiavasthā.* It is essential to differentiate the symptoms occurring due to *doṣaduṣṭi* from that due to *vyādhiavastha,* to arrive at a correct diagnosis. The descriptions of *āmāvasthā* and *kaphaja vyādhi,* so are the descriptions of *pacyamānāvastha* and *pittajavyādhi,* given in the *Saṁhitās* closely resembles each other. In such cases, if the physician is not experienced enough to understand the changes in the symptoms occurring due to *vyādhivasthā* he may not be able to distinguish between the two conditions. For example *gurugātrata, praseka, hṛllāsa* and *tandrā* are the symptoms common in the

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

the *sāmāvastha* of *jvara* and *kaphaja jvara.* But symptoms like *apakti, kṣudhāmāndya, bahumūtṛata* are the specific symptoms of the *sāmāvastha* of *Jvara.*

ii) If treatment is given after a comprehensive understandng of the stage of *doṣa* (*vṛddhi, sthāna* or *kṣaya)*; the condition of the body and *agni*; the mental state and the *vyādhiavasthā, vaidya* will attain four fold success.

The treatment must change according to the change in *vyādhivasthā;* For example *laṅghana* is recommended in *navajvara* while *ghṛtapāna* is advised for *jīṛṇa jvara. stambhana* is the treatment in *atisāra,* but it is not recommended in its *āmāvasthā.* Hence lack of knowledge of the *āvasthās* may lead to a wrong treatment or *''aśuddha cikitsā''.* Such treatment produces several *'upadrava'* or complications.

3) भैषज्यमनवस्थायां पथ्यमप्यवचारितम् ।
गुणं न किंचित् कुरुते दोषायैव तु कल्पते । *Khi. 2/8-9*
प्रयुक्तं तदवस्थायामृलाय कल्पते ।

Kāśyapa says that if medicine and *pathya* are administerated at the improper *avasthā,* i.e. without knowing the specific *avasthākāla,* they produce greater vitiation of *doṣās.* Hence the value and efficacy of treatment depend on a comprehensive and minute knowledge of various *avasthās.* The same used in suitable conditions produce the effects like nectar.

4) A proper knowledge of the *avasthā* is helpful in preventing the development of a more severe stage of the disease. For example, *hṛdroga* (myocardial infarction), if this stage is treated properly it will be possible to prevent the occurrence of *Hṛdroga* proper.

5) A knowledge of the *avasthā* is also helpful in determining the *sādhyāsādhyatva* of the disease. For example, *Antarvegi avasthā* indicates *kaṣṭasādhyatva,* while *bahirvegi avastha* suggests *sukhasādhyatva.* The benign type of *arbuda* is *sukhasādhya* while the malignant type is *asādhya. Dhātu-*

gatavasthā in deeper *dhātus* like *asthi, majjā* and *śukṛa* indicates morbidity of the disease.

6) *Nava* and *jirṇāvasthā* of the disease indicates its prognosis for example if the disease is newly manifested it is said to be curable condition in most of the diseases. But once the disease becomes chronic it indicates its difficult nature in the management.

•

Chapter 12

अष्ट महागद (*Aṣṭa Mahāgada*)

The eight cripple and fatal diseases are said to be great diseases because of their incurable nature.

कुर्याद् विरुद्धमशनं ज्वरमस्रपित्तमष्टौ गदांश्च महतो विषवच्च मृत्युम् ।

A.S.Su 9/21

Adoptation of incompatible dietetic regimen leads to development of fatal disorders, which kills the person like poison.

वातव्याध्याश्मरीकुष्ठमेहोदरभगन्दराः ।

अर्शांसि ग्रहणीत्यष्टौ महारोगाः सुदुस्तुराः । *A.S.Su 9/21*

Vātavyādhi, aśmari, kuṣṭha, meha, udara roga, bhagandara, arśa and *grahaṇi* are considered as *mahāroga* (dreadful disease), due to their incurable nature.

वातव्याधिः प्रमेहश्च कुष्ठमर्शो भगन्दरम् ।

अश्मरी मूढगर्भश्च तथैवोदरमष्टम् ।

अष्टावेते प्रकृत्यैव दुश्चिकित्स्या महागदाः । *S.Su 33/4-5*

Vātavyādhi, prameha, kuṣṭha, arśa, bhagandara, aśmari, mūḍha garbha, udara roga are the eight major killer disorders since from their inception and these diseases are difficult to cure or incurable diseases.

महागदा इति मारणात्मकत्वादसाध्यत्वाच्च महत्वमेषामिति ।

S.Su 33/4-5 (Dalhaṇa)

Mahāgada means which is dreadful, incurable one and major disease in terms of its severe morbidity.

वातव्याधिरपस्मारी कुष्ठी शोफी तथोदरी ।

गुल्मी च मधुमेही च राजयक्ष्मी च यो नरः ।

अचिकित्स्या भवन्त्येते बल मांस क्षये सति ।

अन्येष्वपि विकारेषु तात् भिषक् परिवर्जयेत् । *C.I 9/8-9*

Vātavyādhi, apasmāra, kuṣṭha, śopha, udara, gulma, madhumeha, rājayakṣmā are the eight major diseases. These are said to be incurable because these diseases reduces strength and muscles, that's why it should be discarded for management.

वातव्याधिरपस्मारि कुष्ठी रक्तपित्तुदरी क्षयी ।

गुल्मी मेही च तात् क्षीणात् विकारोऽल्पेऽपिवर्जयेत् ।

A.S.Śā 11/35

Vātavyādhi, apasmāra, kuṣṭha, rakta pitta, udara roga, kṣaya, gulma, meha are eight cripple major disorders should be rejected for the treatment. If the patient is weak or emaciated with little abnormalities is also said to be refusal for treatment.

	S.Su 33/4-5	C.I 9/8-9	C.I 9/8-9	A.S.Su 9/21	A.S.Śā 11/35
1.	वातव्याधि	वातव्याधि	वातव्याधि	वातव्याधि	वातव्याधि
2.	प्रमेह	अपस्मार	अपस्मार	अश्मरी	अपस्मार
3.	कुष्ठ	कुष्ठ	कुष्ठ	कुष्ठ	कुष्ठ
4.	अर्श	शोफ	रक्तपित्त	मेह	रक्तपित्त
5.	भगन्दर	उदर	उदर	उदर	उदर
6.	अश्मरी	गुल्म	गुल्म	भगन्दर	क्षयी
7.	मूढगर्भ	मधुमेह	मधुमेह	अर्श	गुल्म
8.	उदर रोग	राजयक्ष्मा	राजयक्ष्मा	ग्रहणी	मेह

Other than eight cripple or dreadful disorders incurable diseases may also be included under *mahāgada.*

प्राणमांसक्षयः शोषस्तृष्णाच्छर्दिज्वरस्तथा अतीसारश्च मूर्च्छा च हिक्का श्वासस्तथैव च । एतैरूपद्रवैर्जुष्टान् सर्वानेव विवर्जयेत् । *S.Su 33/5-6*

Diseases should be discarded by the physician if following complications arise in patients.

- Diminution of strength and muscle
- Consumption, thirst, vomiting, fever, diarrhoea, fainting, hiccough, dyspnoea.

वातव्याधि ***(Vāta Vyādhi)***

वायोरतिबलत्वेनाशुकारित्वेन च गरीयस्त्वात्तद्विकाराणां दुःसाध्यत्वादाश्चेवात्ययकरत्वाद्विशिष्टचिकित्साद्वातव्याध्यमभिधानम् ।

M.Ni 22/1-4 (Madhukoṣa)

Person who is suffering from *vātavyādhi* is considered as *mahāgada* because *vāta* is powerful and capable of manifesting acute insidious diseases. Number of *vātavyādhis* are more in comparison to *pitta* and *kaphaja vikāra.* These *vātavyādhis* are difficult to cure or incurable, needs emergency treatment, specific line of treatment is essential to come out of complications.

शूनं सुप्तत्वचं भग्नं कम्पाध्माननिपीडितम् ।
नरं रुजार्तमन्तश्च वातव्याधिर्विनाशयेत ।।

S.Su. 33/7

Vāta vyādhi (diseases of the nervous system and connective tissue) kills the patient when accompanied with complications such as oedema, numbness, fractures, tremors, flatulence and deep seated pain.

अपस्मार ***(Apasmāra)***

स्मृतिर्भूतार्थविज्ञानमपश्च परिवर्जने ।
अपस्मार इति प्रोक्तस्ततोऽयं व्याधिरन्तकृत् । *S.Utt. 61/3*

Smṛti means rememberance of past objects and knowledge of nature of things are lost is called *apasmāra* and which is going to kill the person.

बहुशोऽपस्मरन्तं तु प्रक्षीणं चलितभ्रुवम् ।
नेत्राभ्यां च विकुर्वाणमपस्मारो विनाशयेत् ।।

S.Su. 33/26

Apasmāra (epilepsy) kills the patient who faints very frequently, too much emaciation, has unsteady brows and makes abnormal movements of the eyeballs.

कुष्ठ ***(Kuṣṭha)***

म्रियते यदि कुष्ठेन पुनर्जातेऽपि गच्छति ।
नातः कष्टतरो रोगो यथा कुष्ठं प्रकीर्तितम् ।
आहाराचारयोः प्रोक्तामास्थाय महतीं क्रियाम् ।
औषधीनां विशिष्टानां तपसश्च निषेवणात् ।
यस्तेन मुच्यते जन्तुः स पुण्यां गतिमान्पुयात् ।

S.Ni 5/31-32

If *kuṣṭha rogi* dies and if he is reborn again, *kuṣṭha* follows him. That's why this disease is said to be troublesome disease in comparison to other diseases. One who strictly follows the foods and activities as per advise of physician and undergo special therapeutic procedures and consume special medications and resort to penances such individuals attain blissful life.

प्रभिन्नप्रस्रुताङ्गं च रक्तनेत्रं हतस्वरम् ।
पञ्चकर्मगुणातीतं कुष्ठं हन्तीह कुष्ठिनम् ।।

S.Su. 33/9

Kuṣṭha (dermatological disorders including leprosy) kills the patient when having complications such as tearing or splitting of the body parts, exudation, red coloured eyes, loss of voice and patient will not respond to *pañca karma* or disease become converted to dhātugata stage.

रक्तपित्त ***(Raktapitta)***

महागदं महवेगमग्निववच्छीघ्रकारि च ।
हेतुलक्षणविच्छिघ्रं रक्तपित्त-मुपाचरेत् ।

C.Ci 4/5

Raktapitta is a serious or fatal disease and afflicts the patient with a great speed like fire and also manifest instantaneously. That's why immediate or emergency treatment is advocated to treat *raktapitta.*

लोहितं छर्दयेद्यस्तु बहुशो लोहितेक्षणः ।
रक्तानां च दिशां द्रष्टा रक्तपित्ती विनश्यति ।।

S.Su. 33/24

Rakta pitta (bleeding disorders) kills the patient who has vomitting of blood frequently, red coloured eyes and sees the spaces around as red in colour.

उदर रोग *(Udara Roga)*

उदरैर्दुःखैर्दृश्यन्ते ह्यर्दिता नराः ।
शुष्क वक्त्राः कृशैर्गात्रैराध्मातोदरकुक्षयः ।
प्रनष्टाग्निबलाहाराः सर्वचेष्टास्वनीश्वराः ।
दीनाः प्रतिक्रियाभावाज्जहतोऽसूननाथवत् ।

C.Ci 13/5-6

Patient who is suffering from *udara roga* leads a miserable life and suffers from dryness of mouth, emaciation of body, distension of abdomen and pelvis, lack of power of appetite and digestion, unable to do any kinds of work, seen as helpless individual and craves for effective remedy and they are breathing their last like an orphan. That's why it is considered as *mahāgada.*

पार्श्वभङ्गान्नविद्वेषशोफातीसारपीडितम् ।
विरिक्तं पूर्यमाणं च वर्जयेदुदरार्दितम् ।।

S.Su. 33/14

A patient of *udara* (abdominal disorders) should be refused when associated with complications such as breaking pain in the flanks, aversion to food, oedema, diarrhoea, abdomen getting filled (with fluid) again even after purgation.

गुल्म *(Gulma)*

गुपितानिलमूलत्वाद्गूढमूलोदयादपि ।
गुल्मवद्वा विशालत्वाद्गुल्म इत्यभि-धीयते ।

S.Utt. 42/5-6

Gulma arises due to aggravated *vāta* as prime factor and it

arises from deep place inside *mahāsrotas* and is broad like *gulma* (shrub) is called *gulma.*

स यस्मादात्मनि चयं गच्छत्यप्स्विव बुद्बुदः ।
अन्तः सरति यस्माच्च न पाकमुपयात्यतः ।

S.Utt. 42/6-7

A mass present in between heart and urinary bladder increases its size on its own like the bubble in water and moves inside the *mahāsrotas,* it does not undergo suppration and ulceration. That's why it becomes difficult for management.

श्वासशूलपिपासान्नविद्वेषग्रन्थिमूढताः ।
भवन्ति दुर्बलत्वं च गुल्मिनो मृत्युमेष्यतः ।।

S.Su. 33/21

Gulma (abdominal tumor) kills the patient when accompained with dyspnoea, pain in the abdomen, severe thirst, aversion to food, absence of movement of the tumor or cystic hardness and debility.

मधुमेह *(Madhumeha)*

सर्व एव प्रमेहास्तु कालेनाप्रतिकुर्वतः ।
मधुमेहत्वमायान्ति तदाऽसाध्या भवन्ति हि ।

C.Ni 6/27

All varieties of *prameha,* if not treated at the appropriate time, get converted to *madhumeha* and this disease is incurable.

जातः प्रमेही मधुमेहिनो वा न साध्य उक्तः स हि बीजदोषात् । ये चापि केचित् कुलजा विकारा भवन्ति तांश्च प्रवदन्त्यसाध्यान् । *C.Ci 6/57*

Patients who are suffering from *prameha* since from the time of birth and those who are born from *madhumeha* parents are said to incurable due to the morbidity in their genes. Hereditary diseases are said to be incurable.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

यथोक्तोपद्रवाविष्टमतिप्रस्रुतमेव वा ।
पिडकापिडितं गाढं प्रमेहो हन्ति मानवम् ।।

S.Su. 33/8

Prameha (urological disorders including diabetes mellitus) kills the person when associated with complications or with excessive urination and profused appearance of eruptions.

राजयक्ष्मा (*Rājayakṣmā*)

अनेकरोगानुगतो बहुरोगपुरोगमः ।
दुर्विज्ञेयो दुर्निवारः शोषो व्याधिर्महाबलः ।
संशोषणाद्रसादीनां शोषं इत्यभिधीयते ।
क्रियाक्षयकरत्वाच्च क्षय हत्युच्यते पुनः ।

S.Utt. 41/3-4

The disease *rājayakṣmā* is followed by many diseases, which precedes many diseases, difficult to understand and difficult to cure and which is powerful. It is also called *śoṣa* because it dries up *rasādhi dhātus*. It is also called *kṣaya* because it causes loss of functions. Some people say it as *rājayakṣmā* because this disease affected the king moon.

शुक्लाक्षमन्नद्वेष्टारमूर्ध्वश्वासनिपीडितम् ।
कृच्छ्रेण बहु मेहन्तं यक्ष्मा हन्तीह मानवम् ।।

S.Su. 33/20

Rājayakṣmā (pulmonary tuberculosis) kills the patient when accompained with white coloured eyes (bright/lusterous eyes), aversion to food, prominent expiration and frequent micturations.

अर्श (*Arśa*)

तृष्णारोचकशूलार्तमतिप्रस्रुतशोणितम् ।
शोफातीसारसंयुक्तमर्शोव्याधिर्विनाशयेत् ।। *S.Su. 33/10*

Arśas (hemorrhoids) kills the patient when accompained with thirst, anorexia, abdominal pain, copious bleeding, oedema and diarrhoea.

भगन्दर (*Bhagandara*)

वातमूत्रपुरीषाणि क्रिमयः शुक्रमेव च ।
भगन्दरात् प्रस्रवन्ति यस्य तं परिवर्जयेत् ।।

S.Su. 33/11

Bhagandara (fistula-in-ano) should be refused when flatus, urine, faeces, worms and semen are seen coming out through the fistula.

अश्मरी (*Aśmari*)

प्रशूननाभिवृषणं रुद्धमूत्रं रुगन्वितम् ।
अश्मरी क्षपयत्याशु सिकताशर्करान्विता ।।

S.Su. 33/12

Aśmari (urolithiasis) kills the patient soon when accompained with profound swelling of the umbilicus and scrotum, retention of urine, severe pain and elimination of urinary gravel.

मूढगर्भ (*Mūḍha Garbha*)

गर्भकोषपरासङ्गो मक्कल्लो योनिसंवृतिः ।
हन्यात् स्त्रियं मूढगर्भे यथोक्ताश्चाप्युपद्रवाः ।।

S.Su. 33/13

Mūḍha garbha (obstructed foetus) kills the patient when accompained with obstruction in uterus, post-partum pain, vaginal constriction and other complications in confounded foetus.

ज्वर (*Jvara*)

यस्ताम्यति विसंज्ञश्च शेते निपतितोऽपि वा ।
शीतार्दितोऽन्तरुष्णश्च ज्वरेण म्रियते नरः ।।
यो हृष्टरोमा रक्ताक्षो हृदि संघातशूलवान् ।
नित्यं वक्त्रेण चोच्छ्वस्यात्तं ज्वरो हन्ति मानवम् ।।
हिक्काश्वासपिपासार्तं मूढं विभ्रान्तलोचनम् ।

संततोच्छ्वासिनं क्षीणं नरं क्षपयति ज्वरः ।।
आविलाक्षं प्रताम्यन्तं निद्रायुक्तमतीव च ।
क्षीणशोणितमांसं च नरं नाशयति ज्वरः ।।

S.Su. 33/15-18

Jvara (fever) kills the patient who faints often, becomes unconscious while lying or falling down, suffers from cold externally and heat internally; he who has frequent horripilations, reddish eyes, pain in the heart as though hit by stone, constantly inspires by mouth he who is suffering from hiccups, dyspnoea, severe thirst, unconsciousness, unsteady look, constant expirations and debility; he whose eyes are turbid (dirty), who faints often, having very deep sleep, and diminution of blood and muscles.

अतीसार (*Atisāra*)

श्वासशूलपिपासार्तं क्षीणं ज्वरनिपीडितम् ।
विशेषेण नरं वृद्धमतीसारो विनाशयेत् ।।

S.Su. 33/19

Atisāra (diarrhoea) kills the patient when associated with dyspnoea, pain in the abdomen, severe thirst, emaciation, fever and is particularly the old men.

विद्रधि (*Vidradhi*)

आध्मातं बद्धनिष्यन्दं छर्दिहिक्कातृडन्वितम् ।
रुजाश्वाससमाविष्टं विद्रधिर्नाशयेन्नरम् ।।

S.Su. 33/22

Vidradhi (abscess) kills the patient when having symptoms such as distention (of the abscess), obstruction to flow of exudations (blood, pus etc.), vomiting, hiccup, thirst, pain and dyspnoea.

पाण्डुरोग (*Pāṇḍuroga*)

पाण्डुदन्तनखो यश्च पाण्डुनेत्रश्च मानवः ।
पाण्डुसंघातदर्शी च पाण्डुरोगी विनश्यति ।।

S.Su. 35/23

The patient of *pāṇḍuroga* (anaemia) perishes when accompained with whitish yellow colouration of the teeth, nails and eyes and sees all things as yellowish white in colour.

उन्माद (*Unmāda*)

अवाङ्मुखस्तुन्मुखो वा क्षीणमांसबलो नरः ।
जागारिष्णुरसंदेहमुन्मादेन विनश्यति ।।

S.Su. 33/25

Unmāda (insanity) kills the patient who keeps his face always either looking up or looking down, has loss of muscles and strength and is awake always.

अतत्वाभिनिवेश (*Atatvābhiniveśa*)

एको महागदा इति अतत्वाभिनिवेशः ।

C.Su. 19/8

Atatvābhiniveśa is considered as *mahāgada* by *Caraka*.

Chapter 13

अष्ट निन्दित पुरुष (*Aṣṭa Nindita Puruṣa*)

इह खलु शरीरमधिकृत्यष्टौ पुरुषा निन्दिता भवन्ति; तद्यथा अतिदीर्घश्च, अतिह्रस्वश्च, अतिलोमाच्च, अलोमा च, अतिकृष्णश्च, अतिगौरश्च, अतिस्थूलश्च अतिकृशश्चेति । *C.Su 21/03*

Aṣṭa nindita refers to one who is despicable in relation to principles of treatment. Out of eight *Caraka* explained only two i.e. *sthaulya* and *kṛśa* indetail. It may be due to wide variation of treatment principles in these individuals. In case of other remaining six, there may not be much antagonistic to general principle of treatment.

निन्दितत्वं न दृश्यत्वेन कुत्सितत्वम्, आकृतिसौष्ठवादतिदीर्घादीनामपि सौन्दर्यात् । किन्तु क्रियाविशेषोऽसाधुत्वम् । तथा सत्यतिदीर्घादीनां षण्णां कुत्रचित् । क्रियाविशेषेऽसाधुत्वेनानतिनिन्दितत्वात् तद् षण्णं नोक्तं तदुन्नेयम् ।

C.Su. 21/2(Gaṅgādhara)

Nindita word here refers to person who is not suitable for general principle of treatment. *Atidīrgha* (tall) person may be handsome and beautiful in terms of look, but he is not appropriate person for general principles of treatment. That's why it is included under *aṣṭanindita.*

1. अतिदीर्घ (*Atidīrgha*)–Too tall
2. अतिह्रस्व (*Atihṛsva*)–Too short
3. अतिलोमा (*Ati lomā*)–Over hairy
4. अलोमा (*Aloma*)–Hairless
5. अतिकृष्ण (*Ati kṛsṇa*)–Too black
6. अतिगौर (*Ati gaura*)–Too fair
7. अतिस्थूल (*Ati sthūla*)–Over obese
8. अतिकृश (*Ati kṛśa*)–Over emaciation.

Gaṅgādhara included 3 more i.e.

शरीरनिन्दाधिकाराश्चोक्ताः कुब्जकाणभङ्गुरादयश्चैकदेशनिन्दितत्वान्नोक्ताः । *C.Su 21/02 (Gaṅgādhara)*

9. कुब्ज (*Kubja*) – Hump backed
10. काण (*Kāṇa*) – One eyed
11. भङ्गुरा (*Bhaṅgurā*) – Crooked o-bent

अतिस्थूल (*Atisthūla*)

Causative Factors

तदतिस्थौल्यमतिसंपूरणाद्गुरुमधुर शीतस्निग्धोपयोगादव्यायामादव्यवायाद्दिवास्वप्नाद्धर्षनित्यत्वाद चिन्तनाद्बीजस्वभावाच्चोपजायते ।

C.Su 21/4

- Over saturation or excessive intake of food
- Intake of heavy, sweet, cold and fatty diet
- Lack of physical exercises
- Abstinence from sexual intercourse
- Sleeping during day time
- Exhilaration or excessive cheerfulness
- Lack of mental exercise
- Genetic defect or hereditary one

अष्टस्थौल्य दोष (Eight fold abnormalities of obese person)

अतिस्थूलस्य तावदायुषो ह्रासो जवोपरोधः कृच्छ्रव्यवायता दौर्बल्यं दौर्गन्ध्यं स्वेदाबाधः क्षुदतिमात्रं पिपासातियोगश्चेति भवन्त्यष्टौ दोषाः ।

C.Su 21/4

- Shortening of life span
- Deranged movement or sluggish movement
- Difficulty in sexual intercourse
- General debility
- Foul smell from the body
- Excessive sweating
- Increased appetite
- Excessive thirst

Pathogenesis of Eight Fold Doṣās of Sthūla Person

आयुषो ह्रासः [(*Āyuṣo Hṛāsaḥ*) – Diminution of longevity]

तस्य ह्यतिमात्रमेदस्विनो मेद एवोपचीयते न तथेतरे धातवः तस्मादायुषो ह्रासः । *C.Su 21/4*

Except *medadhātu* other *dhātus* do not grow uniformly, as a result of which longevity diminishes.

जवोपरोधः [(*Javoparodhaḥ*) – Deranged movement]

शैथिल्यात् सौकुमार्याद्गुरुत्वाच्च मेदसो जवोपरोधः । *C.Su 21/4*

Sluggish or deranged movements is due to looseness, tenderness and heaviness of *meda.*

कृच्छ्रव्यवायता (Difficulty in sexual intercourse)

शुक्रबहुत्वान्मेदसाऽऽवृतमार्गत्वाच्च कृच्छ्रव्यवायता । *C.Su 21/4*

Difficulty in sexual intercourse is due to inadequate semen along with obstruction to its normal path by *meda.*

दौर्बल्यं (General debility)

दौर्बल्यमसमत्वाद्धातूनां । *C.Su 21/4*

General debility is due to inadequate *dhātus.*

दौर्गन्ध्य (Foul smell from the body)

दौर्गन्ध्यं मेदोदोषान्मेदसः स्वभावात् स्वेदनत्वाच्च । *C.Su 21/4*

Foul smell from the body is due to inherent defect in *medas* and general nature of *meda* followed by excessive salivation.

स्वेदाबाधः (Excessive perspiration)

मेदसः श्लेष्मसंसर्गाद्विष्यन्दित्वाद्बहुत्वाद गुरुत्वाद्व्यायामसहत्वाच्च स्वेदाबाधः । *C.Su 21/4*

When *meda* is associated with *kapha,* which is fluid, multitudinous and heavy and it cannot withstand physical exercise leading to excessive sweating.

क्षुदतिमात्रं (Excessive appetite) & पिपासाति योग (Excessive thirst)

तीक्ष्णाग्नित्वात् प्रभूतकोष्ठवायुत्वाच्च क्षुदतिमात्रं पिपासतियोगश्चेति । *(C.Su 21/4)*

Excessive appetite and thirst is due to enhanced digestive fire along with excess presence of *vāta* in *koṣṭha.*

Pathophysiology of Obesity

मेदसाऽऽवृतमार्गत्वाद्वायुः कोष्ठे विशेषतः ।
चरन् संधुक्षयन्यग्निमाहारं शोषयत्यपि ।
तस्मात् स शीघ्रं जरयत्याहारं चातिकांक्षति ।
विकारांश्चाश्नुते घोरान् कांश्चित्कालव्यतिक्रमात् ।
एतावुपद्रवकरौ विशेषादग्निमारुतौ ।
एतौ हि दहतः स्थूलं वनदावो वनं यथा ।
मेदस्यतीव संवृद्धे सहसैवानिलादयः ।
विकारान् दारुणान् कृत्वा नाशयन्त्याशु जिवितम् ।
मेदोमांसातिवृद्धत्वाच्चलस्फिगुदरस्तनः ।
अयथोपचयोत्साहो नरोऽतिस्थूल उच्यते ।
इति मेदस्विनो दोषा हेतवो रूपमेव च निर्दिष्टं ।

C.Su 21/5-10

Due to excessive accumulation of *meda* in the body *vāta* gets obstruction to its normal movement as a result *vāta* is specially confined to *koṣṭha* leading to stimulation of digestive power and obsorption of the food. Digestion of consumed food become very fast due to enhanced *agni,* that's why person eats more and more amount of food. In case of delay in taking food he is afflicted with some serious disorders because it digest the *dhātus.* The *agni* and *vāta* are the two most trouble some and complicating and burns the obese individual like the forest fire burning forest. In the event of excessive increase of fat, *vāta* etc. which may lead to development of severe disorders and destroy the life of an individual instantaneously.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Diagnosis of Over Obese

- Excessive increase of *meda, māmsa*
- Buttocks, abdomen and breast become pendulous
- There will be disproportionate in strength in comparison to physical growth

अतिकृश (*Atikṛśa*)–(Over emaciation)

सेवा रुक्षान्नपानानां लंङ्घनं प्रमिताशनम् ।
क्रियातियोगः शोकश्च वेगनिद्राविनिग्रहः ।
रूक्षस्योद्वर्तनंस्नानस्याभ्यासः प्रकृतिर्जरा ।
विकारानुशयः क्रोधः कुर्वन्त्यतिकृशं नरम् ।

C.Su 21/10-12

Causative factors

- Excessive consumption of rough foods and drinks
- Fasting
- Less intake of food
- Excessive exposure to purificatory therapies
- Grief
- Suppression of natural urges including the urge for sleep
- Distrubed sleep
- Application of non unctuous substances in excess
- Excessive indulgence in bath
- By birth due to genes
- Old age
- Suffering from chronic disorder
- Anger

Atikṛśa person does not tolerate

व्यायाममतिसौहित्यं क्षुत्पिपासामयौषधम् ।
कृशो न सहते तद्वदतिशीतोष्णमैथुनम् ।

C.Su 21/13

- Physical exercise
- Over saturation or excess consumption of food

- Hunger, thirst
- Diseases
- Moderate and powerful drugs
- Excessive cold and heat
- Sexual intercourse

The following diseases manifest in *atikṛśa* individual

प्लीहा कासः क्षयः श्वासो गुल्मोऽर्शांस्युदराणि च ।
कृशं प्रायोऽभिधावन्ति रोगाश्च ग्रहणीगताः ।

C.Su 21/14

- *Plīhā roga*
- *Kāsa*
- *Kṣaya*
- *Śvāsa*
- *Gulma*
- *Arśa*
- *Udara roga*
- *Grahaṇi doṣa*

Prominent features of *atikṛśa* individual are

शुष्कस्फिगुदरग्रीवो धमनीजालसन्ततः ।
त्वगस्थिशेषोऽतिकृशः स्थूलपर्वा नरो मतः ।

C.Su 21/15

- Wasting prominently marked in buttocks, abdomen and neck
- Prominent vascular net work in the body
- Remnants of skin and bone
- Joints are prominently seen

Importance of understanding aṣṭanindita

Eight despicable are considered as undesirable because they do not possesses sufficient resistive power against diseases.

- The qualitative and quantitative proportion of the *dhātus* are not uniform.
- The *aṅguli pramāṇa* and *saṁhanana* of the *dhātu* are abnormal
- Vitiation of *rakta, māmsa* and *asthi*
- It may be due to abnormal hormonal activities

सततं व्याधितावेतावतिस्थूलकृशौ नरौ ।
सततं चोपचर्यौ हि कर्शनैर्बृंहणैरपि ।
स्थौल्यकार्श्ये वरं कार्श्यं समोपकरणौ हि तौ ।
यद्युभौ व्याधिरागच्छेत् स्थूल मेवातिपीडयेत् ।

C.Su 21/16-17

The over obese person and over emaciated person suffer from some diseases and these diseases are to be treated by bulk reducing and nourishing therapies respectively. Out of two, emaciation is better for management in comparison to over obese person even though both of them are equally in need of treatment. Over obese person suffers from more diseases in camparison to emaciated individual. The problem with over obese person is that if they managed with nourishing treatment, they become more obese, they cannot withstand bulk reducing therapy because of their strong digestive power. On the other hand emaciated persons responds well to nourishing therapy.

Chapter 14

अरिष्ट (*Ariṣṭa*)

नियतमरणव्यापकं लिङ्गमरिष्टं । *M.Ni 1/2-3 (Madhukoṣa)*

Appeared symptoms which indicate the definite death of the patient is called *ariṣṭa.*

फलाग्निजलवृष्टीनां पुष्पधूमाम्बुदा यथा ।
ख्यापयन्ति भविषत्वं तथा रिष्टानि पञ्चताम् ।

S.Su 28/3

By seeing flower, smoke and cloudy weather one can expect fruit, fire and rain respectively. In the same way certain symptoms appear before the death of the patient is called *riṣṭa.*

तानि सौक्ष्म्यात् प्रमादाद्वा तथैवाशु व्यतिक्रमात् ।
गृह्यन्ते नोद्गतान्यज्ञैर्मु मूर्षोनं त्वसंभवात् ।
ध्रुवं तु मरणं रिष्टे ।

S.Su 28/4-5

Some times *riṣṭās* are not recognised by unintelligent *vaidya* due to their minuteness or misunderstanding or by carelessness because *ariṣṭa* develops instanteneously before the death of an individual. Once the symptoms developed death is certain.

पुष्पं यथा पूर्वरूपं फलस्येह भविष्यतः ।
तथा लिङ्गमरिष्टाख्यं पूर्वरूपं मरिष्यतः ।

C.I 2/3

Flower indicates the forthcoming fruit. In the same manner appearance of particular symptoms anticipate imminent death of the patient.

अप्येवं तु भवेत् पुष्पं फलेनानुबन्धियत् । फलं चापि भवेत् किञ्चिद्यस्य पुष्पं न पूर्वजम् । न त्वरिष्टस्य जातस्य नाशोऽस्ति मरणाद्दते मरणं चापि तन्नास्ति यन्नारिष्टपुरःसरम् । *C.I 2/4-5*

Some flowers may not followed by a fruit. Sometimes fruit may be seen without flower. But once symptoms appear indicative of *ariṣṭa,* death is certain. Death may not be there in the absence of *ariṣṭa.*

अरिष्टं नास्ति मरणं दृष्टरिष्टं च जीवितम् ।
अरिष्टे रिष्टविज्ञानं न च रिष्टेऽप्यनैपुणात् ।

C.I 5/2

Without *ariṣṭa* death is not certain and person will die after its appearance. Unskilled and improperly trained physician fails to identify the features of imminent death.

अरिष्टान्यत्र मरणलक्षणानि । *S.Su 28/2-3 (Dalhaṇa)*

Ariṣṭa indicates the definite death of the patient.

क्रियापथमतिक्रान्ताः केवलं देहमाप्लुताः ।
चिन्हं कुर्वन्ति यद्दोषास्तदरिष्टं निरुच्यते ।। *C. I 11/28*

The signs produced by the vitiated *doṣās* which have transcended the sphere of treatment and pervaded all over the body are known as *ariṣṭa.*

रिष्टाभास (*Riṣṭābhāsa*)

दोषाणामपि बाहुल्याद्रिष्टाभासः समुद्भवेत् । *A.Hr.Śā 5/3*

Greatly excacerbated *doṣās* manifest powerful symptoms resembling that of *ariṣṭa* but they are not *ariṣṭa* is called *riṣṭābhāsa* and these subside by pacifying *doṣās.*

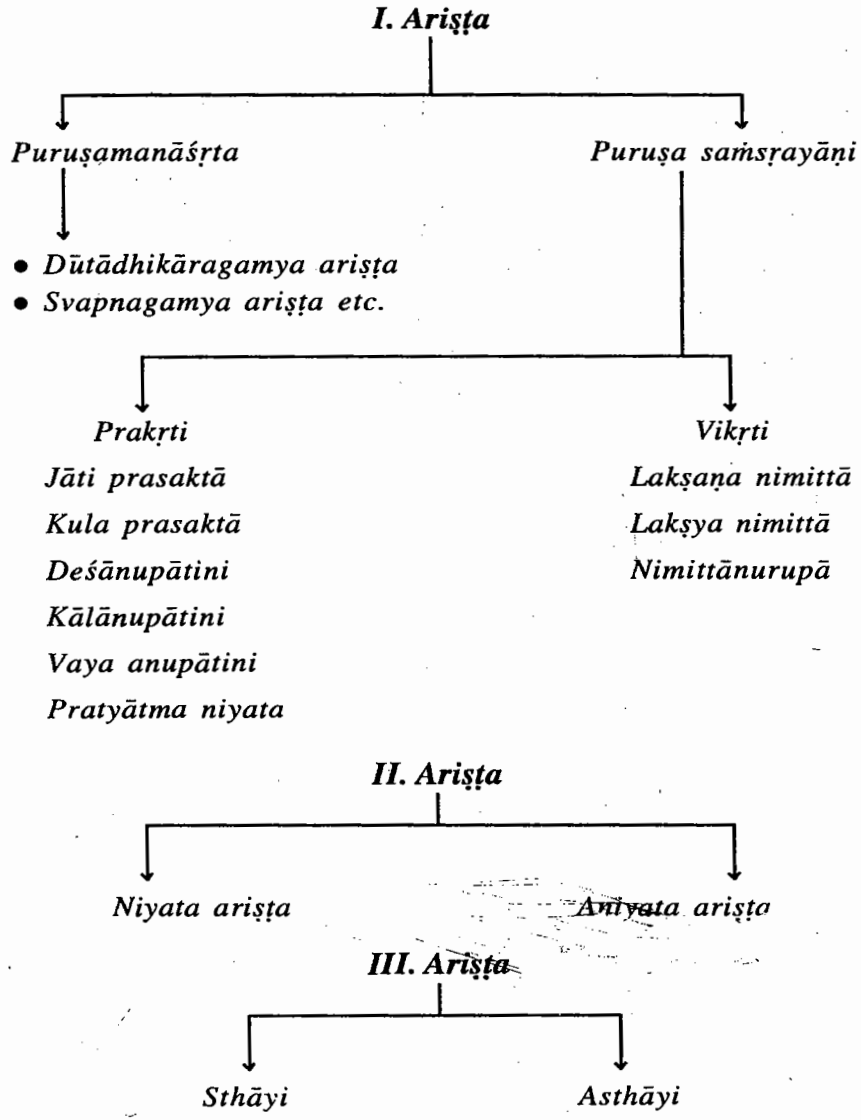
रिष्टाभावः (*Riṣṭābhāva*)

रुपेन्द्रियस्वरच्छाया प्रतिच्छायाक्रियादिषु ।
अन्येष्वापि च भावेषु प्राकृतेष्वनिमित्ततः ।
विकृतिर्वा समासेन रिष्टं तदिति लक्षयेत् ।

A.Hr.Śā 5/4-5

Certain factors like *rupa* (appearance, size, shape, colour etc.), *Indriya* (sense organs), *svara* (voice), *chāya* (complextion),

pratichāya (image), *kriyā* (functions) etc. change their normal functions and become abnormal without any apparent cause is known as *ariṣṭa.*



अरिष्ट भेद *(Classification of Ariṣṭa)*

नियतानियते भेदेन द्विविध मरिष्टं उच्यते, पुष्पाम्बुदौ हेतु फलजलवृष्ट्योर्ज्ञापकावनियतौ, न ह्यवस्यं कारणेन कार्यं कर्तव्यमेव; इत्यनेनानियतदृष्टान्तेन दूता दिनिमित्तजमरिष्टमनियतमुक्तं । *S.Su 28/2-3 (Dalhaṇa)*

Dalhaṇa classified *ariṣṭa* into two kinds namely *niyata* and *aniyata. Niyata* means definite event leading to death. For example smoke leads to fire, it is *niyata ariṣṭa. Aniyata* refers to indefinite event about the future event leading to death. For example flower and cloud are indefinite because it may not end in fruit and rain always. *Ariṣṭa* produced by messenger, omens are also indefinite signs of death.

केचित्त तद्विधेत्याहुः स्थाय्यस्थायि विभेदतः । .....स्थाय्यवश्यं तु मृत्यवे । *A.H.Śā 5/3-4*

Riṣṭa is of two varieties i.e. *sthāyi* (permanent) and *asthāyi* (temporary). *Asthāyi riṣṭa* is temporary manifestation develops due to excessively excacerbated *doṣās* and subside by mitigating *doṣās.*

Sthāyi ariṣṭa indicates definite death of the patient.

तत्र तु खल्वेषां परीक्ष्याणां कानिचित् पुरुषमनाश्रितानि, कानिचित् पुरुष संश्रयाणि । तत्र यानि पुरुषमनाश्रितानि तान्युपदेशतो युक्तितश्च परीक्षेत्, पुरुषसंश्रयाणि पुनः प्रकृतितो विकृतितश्च । *C.I 1/4*

It is of two kinds namely *puruṣamanāśṛta and puruṣa samśṛayāṇi. Puruṣamanāsṛta* are not related to the patients and are to be understood by authoritative statements and rational thinking. *Puruṣasaṁrayāṇi* are observed in patient and can be ascertained by normal constitution and morbid dispositions.

तत्र प्रकृतिर्जातिप्रसक्ता च, कुलप्रसक्ता च, देशानुपातिनी च, कालानुपातिनी च, वयोऽनुपातिनी च, प्रत्यात्मनियता चेति । जातिकुलदेशकालवयः प्रत्यात्मनियता हि तेषां तेषां पुरुषाणां ते ते भावविशेषा भवन्ति । *C.I 1/5*

Normal consitution is of six categories depending upon its distinctive features–

1. *Jāti* (caste)–e.g. purity among *Brāhmaṇās*
2. *Kula* (family)–e.g. purity in character and conduct
3. *Deśa* (place)–e.g. purity observed among people of *antarvedi* region.
4. *Kāla* (time)–e.g. purity observed in *satyayuga.*
5. *Vaya* (age)–e.g. impurity observed in childhood.
6. *Pratyātma niyatā* (individuality)–e.g. purity rarely observed in some individuals.

विकृति *(Vikṛti)*

Morbid dispositions is subdivided into three subtypes namely.

विकृतिः पुनर्लक्षणनिमित्ता च, लक्ष्य निमित्ता च, निमित्तानुरुपा च । *C.I 1/6*

- *Lakṣaṇa nimittā* (Bodily marks)
- *Lakṣya nimittā* (Etiological factors)
- *Nimittānurupa* (Resemble the etiological factors)

लक्षण निमित्ता *(Lakṣaṇa nimittā)*

तत्र लक्षणनिमित्ता नाम सा यस्याः शरीरे लक्षणान्येव हेतुभूतानि भवन्ति दैवात्; लक्षणानि हि कानिचिच्छरीरोपनिबद्धानि भवन्ति, यानि हि तस्मिस्तस्मिन् काले तत्राधिष्ठानमासाद्य तां तां विकृतिमुत्पादयन्ति । *C.I I/6 (1)*

Lakṣaṇanimittā manifest due to past deeds and develops certain bodily marks which indicates morbid conditions. Such conditions e.g. attainment of empire, wealth, assasination, imprisonment etc. are no doubt indicated by bodily marks like the sign of lotus etc. Certain bodily marks are fixed in some body parts and develop as a morbid condition in favourable times in certain situations. So these bodily marks are considered as causative factors for such morbid conditions in a secondary sense.

लक्ष्यनिमित्ता *(Lakṣya nimittā)*

लक्ष्यनिमित्ता तु सा यस्या उपलभ्यते निमित्तं यथोक्तम् निदानेषु । *(C.I 1/6 (2)*

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Morbid conditions caused by etiological factors is described in *Nidāna, Sūtra* and *Cikitsāsthāna* etc. is known as *lakṣya nimittā.* For example :

- Etiological factors described for each and every disease
- Etiological factors for aggravation of *doṣa, dhātu* etc. described

निमित्तानुरुपा (*Nimittānurupa*)

निमित्तानुरुपा तु निमित्तार्थानुकारिणी या, तामनिमित्तां निमित्तमायुषः प्रमाण ज्ञान स्येच्छन्ति भिषजो भूयश्चायुषः क्षयनिमित्तां प्रेतलिङ्गानुरुपां, यस्मायुषोऽन्तर्गतस्य ज्ञानार्थमुपदिशन्ति धीराःयां चाधिकृत्य पुरुषसंश्रयाणि मुमूर्षतां लक्षणान्युपदेक्ष्यामः । इत्युद्देशः । *C.I 1/7*

These are not etiological factors in real sense but resemble them in effects. It is known as *nimittānurupa.* This will serve as a yard stick to measure the span of life. Particularly the signs of imminent death as a result of the diminution of the span of life. That's why more stress has been given to this. It is the duty of the physician to have a thorough knowledge of this to ascertain the span of life of an individual otherwise it becomes very difficult phenomenon. Such descriptions are widely described in *Caraka Indriyasthāna.*

The following factors must be taken into consideration by the physician desirous of ascertaining remaining span of life by *pratyakṣa* (direct observation), *anumāna* (inference) and *upadeśa* (scriptual testimony or authoritative statements) are as follows. *C.I 1/3*

1. वर्ण *(Varṇa)*–Complexion
2. स्वर (*Svara*)–Voice
3. गन्ध (*Gandha*)–Smell
4. रस (*Rasa*)–Taste
5. स्पर्श (*Sparśa*)–Touch
6. चक्षु (*Cakṣu*)–Visual organ
7. श्रोत्र (*Śrotra*)–Auditory organ

8. घ्राणं (*Ghrāṇaṁ*)–Olfactory organ
9. रसन (*Rasana*)–Gustatory organ
10. स्पर्शन (*Sparśana*)–Tactile organ
11. सत्व (*Satva*)–Mind
12. भक्ति (*Bhakti*)–Inclination
13. शौचं (*Śaucam*)–Purity
14. शीलं (*Śīlam*)–Conduct
15. आचार (*Ācāra*)–Redefined behaviour
16. स्मृति (*Smṛti*)–Memory
17. आकृति (*Ākṛti*)–Shape
18. प्रकृति (*Prakṛti*)–Normalcy
19. विकृति (*Vikṛti*)–Morbidity
20. बल (*Bala*)–Strength
21. ग्लानि (*Glāni*)–Exhaustion
22. मेधा (*Medhā*)–Intelligence
23. हर्ष (*Harṣa*)–Exhilaration
24. रौक्ष्य (*Raukṣya*)–Roughness
25. स्नेह (*Sneha*)–Unctousness
26. तन्द्रा (*Tandrā*)–Drowsiness
27. आरम्भ (*Ārambha*)–Onset
28. गौरव (*Gaurava*)–Heaviness (severe)
29. लाघव (*Lāghava*)–Lightness (mild)
30. गुण (*Guṇa*)–Attributes or qualities
31. आहार (*Āhāra*)–Diet
32. विहार (*Vihāra*)–Activities
33. आहार परिणाम (*Āhara pariṇāma*)–Digestion of food
34. उपाय (*Upāya*)–Management
35. अपाय (*Apāya*)–Disappearance of disease
36. व्याधि (*Vyādhi*)–Characteristic feature of the disease

37. व्याधि पूर्वरूप (*Vyādhi pūrvarupa*)–Prodromal symptoms of the disease
38. वेदना (*Vedanā*)–Pain
39. उपद्रव (*Upadrava*)–Complication
40. छाया (*Chāyā*)–Lustre
41. प्रतिच्छाया (*Praticchāya*)–Shadow
42. स्वप्नदर्शन (*Svapnadarśana*)–Dreams
43. दूताधिकार (*Dūtādhikāra*)–Messenger
44. पथि चौत्पातिकं (*Pathi cautpātikam*)–Bad omens seen by the physician on his way to patient house
45. आतुरकुले भावावस्थान्तराणि (*Āturakule bhāvāvasthāntarāṇi*)–Bad omens observed in patient residence
46. भेषज संवृत्ति (*Bheṣaja saṁvṛtti*)–Administration of proper therapy
47. भेषजविकारयुक्ति (*Bheṣaja vikāra yukti*)–Observation of effect of medicine in patient

वर्ण (Complexion)–Indicating *Ariṣṭa* *C.I 1/10*

Change in body complexion i.e. half of the body may have natural complexion and other half may have abnormal complexion, which has been clearly demarcated.

Appearance of natural and unnatural complexions may simultaneously appear in face and other parts of body.

Other factors related to *Varṇa* (Complextion) indicating *Ariṣṭa*. *C.I 1/12-14*

Appearance of either *piplu* (port wine mark), *vyaṅga* (freckles), *tilakālaka* (black mole) and *piḍaka* (pimples) in the face of the patient.

Observation of change in colour i.e. blue, grey, coppery, green, white in nails, eyes, face, urine, stool, hands, legs and lips along with diminution of strength, complexion and sensory perception.

Sudden and abnormal appearance of abnormal complexions along with general weakness without any apparent cause.

ग्लानि (*Glāni*), हर्ष (*Harṣa*), रौक्ष्य (*Raukṣya*) and स्नेह (*Sneha*) indicating *Ariṣṭa*

Same as like that of complextion *C.I 1/11*

स्वर (Voice) indicating *Ariṣṭa* *C.I 1/14-15*

Sudden appearance of abnormal types of voice, mixture of various voices or if voice is like that of sheep (or wild goat), feeble voice, inaudible, indistinct, choaked, hoarsenessness, poor and stammering voice.

गन्ध (Smell) indicating *Ariṣṭa* *C.I 2/8-16*

One who emits constant fragrance resembling that of various flowers like a blossomed forest with many trees and creepers full of flowers is known as *puṣpita* (flowered), this indicates person will die within a year.

Person who emits fragrance similar to that of individual flowers, pleasant or unpleasant indicates *ariṣṭa*.

If physician percieves unpleasant odours collectively or individually.

Even after bath, application of fragrant unguentum and sprinkling of pleasant odour, person emits desirable or undesirable smells alternatively without any apparent cause.

If person emits smell like that of urine, faeces, dead body, all are unpleasant smell.

रस (Taste) indicating *Ariṣṭa* *C.I 2/17-22*

This can be understood by inference. The taste of the human being gets two types of changes before the death of an individual i.e. one is bitter taste or in the form of extreme sweetness. In case of bitter taste flies, lice, wasps and mosquitoes get away from the body having an abnormal taste. But in case of sweetness, flies are attracted constantly even after he has taken bath and applied cosmetics.

स्पर्श (Touch) indicating *Ariṣṭa* C.I 3/4

The following points indicate the *ariṣṭa* by touch.

- Absence of pulsation in pulsating areas
- Coldness in those which normally remain constantly hot
- Soft organs become hard
- Excessive roughness in soft organs
- Absence of organ, which generally present in particular site
- Dislocation or looseness of joints either downward or sides
- Excessive loss of muscles and blood
- Appearance of hardness
- Excessive perspiration or its absence etc. if observed without any appreciable cause indicates *ariṣṭa*

चक्षु (Eyes) examination indicates *Ariṣṭa* C.I 3/6

- If respiration is too long or shallow
- No pulsation observed in carotid region
- Accumulation of dirty substances like sugar particles or gravels with excessive whiteness
- Matting of eyelashes
- Eyes become excessively projected
- Eyes may become excessive withdrawn
- Too much slanting of eyes
- Unevenness in eyes
- Looseness in eyes
- Excessive secretions in the eyes
- Constantly wide open eyes
- Constantly closed eyes
- Excessive blinking and opening of eyes
- Perturbed, reverted, diminished or scattered vision
- Blindness (colour) of mongoose i.e. they view everything as black during day time
- Blindness (colour) of pigeon i.e. they view everything black during day time
- Eyes become red like fire brand
- Eyes become either black, yellow, blue, darkish brown (blackish), coppery, green, deep yellow, white

- If hair comes out from any part of the body without any pain when pulled indicates *ariṣṭa*
- Veinous prominence over abdomen with change in colour like darkish brown (blackish), coppery, blue, deep yellow and white
- If nails are devoid of muscles and blood and becomes black like ripe fruit of *jambu*
- No production of sound from finger joints even when bent and pressed.

इन्द्रियगम्य अरिष्ठ *(Indriyagamya Ariṣṭa)*

Specific features observed in sense organ of a patient indicating imminent death.

स्वस्थेभ्यो विकृतं यस्य ज्ञानमिन्द्रियसंश्रयम् ।
आलक्ष्येतानिमित्तेन लक्षणं मरणस्य तत् ।। *C. I 4/5*

If any morbidity observed in sense organs without any apparent cause indicates definite death of the patient.

चक्षुरिन्द्रियगम्य अरिष्ठ (*Cakṣurindriyagamya Ariṣṭa*)

Characteristic features of *Cakṣurindriya* indicating death are as follows–

घनीभूतमिवाकाशमिव मेदिनीम् ।
विगीतमुभयं ह्येतत् पश्यन् मरणमृच्छति ।
यस्य दर्शनमायाति मारुतोऽम्बरगोचरः ।
अग्निर्नायाति चादीप्तस्तस्यायुःक्षयमादिशेत् ।।
जले सुविमले जालमजालावतते नरः ।
स्थिते गच्छति वा दृष्ट्वा जीवितात् परिमुच्यते ।।
जाग्रत् पश्यति यः प्रेतान् रक्षांसि विविधानि च ।
अन्यद्वाऽप्यद्भुतं किञ्चिन्न स जीवितुमर्हति ।।
योऽग्निं प्रकृतिवर्णस्थं नीलं पश्यति निष्प्रभम् ।
कृष्णं वा यदि वा शुक्लं निशां व्रजति सप्तमीम् ।।

मरीचीनसतो मेघान्मेघान् वाऽप्यसतोऽम्बरे ।
विद्युतो वा विना मेघैः पश्यन् मरणमृच्छति ।।
मृन्मयीमिव यः पात्रीं कृष्णाम्बरसमावृताम् ।
आदित्यमीक्षते शुद्धं चन्द्रं वा न स जीवति ।।
अपर्वणि यदा पश्येत् सूर्याचन्द्रमसोर्ग्रहम् ।
अव्याधितो व्याधितो वा तदन्तं तस्य जीवितम् ।।
नक्तं सूर्यमहश्चन्द्रमनग्नौ धूममुत्थितम् ।
अग्निं वा निष्प्रभं रात्रौ दृष्ट्वा मरणमृच्छति ।।
प्रभावतः प्रभाहीनान्निष्प्रभांश्च प्रभावतः ।
नरा विलिङ्गान् पश्यन्ति भावान् भावाञ्जिहासवः ।।
व्याकृतीनि विवर्णानि विसंख्योपगतानि च ।
विनिमित्तानि पश्यन्ति रूपाण्यायुःक्षये नराः ।।
यश्च पश्यत्यदृश्यान् वै दृश्यान् यश्च न पश्यति ।
तावुभौ पश्यतः क्षिप्रं यमक्षयमसंशयम् ।। *C. I 4/7-18*

- If patient sees earth as sky and vice versa.
- One who sees the air in the sky in a moving form and does not visualize kindled fire.
- If person sees net like appearance in a clean water.
- During awake if person sees ghosts, demons and such other terrifying objects.
- If person observes normal coloured fire as blue, lustreless, black or white.
- One who sees rays of light without clouds or cloud or lightening when there is no such changes in the sky.
- If one who sees the sun or the moon like an earthen plate covered with a black cloth.
- Visualisation of lunar or solar eclipse in their absence by a healthy or a patient.
- One who sees sun in night, moon in day time or smoke when there is no fire or lustreless fire in night.

- If one who observes brilliant things as devoid of brilliance or non brilliant object as brilliant one or view the things devoid of their normal characteristics.
- Seeing things as deformed, multi coloured, inaccurate numbers without any actual reason.
- If one fails to visualize the visual objects and vice versa.

श्रवणेन्द्रियगम्य अरिष्ठ *(Śravaṇendriyagamya Ariṣṭa)*

Characteristic features of *śravaṇendriya* indicating death are as follows–

अशब्दस्य च यः श्रोता शब्दान् यश्च न बुध्यते ।
द्वावप्येतौ यथा प्रेतौ तथा ज्ञेयौ विजानता ।।
संवृत्याङ्गुलिभिः कर्णौ ज्वालाशब्दं य आतुरः ।
न शृणोति गतांसु तं बुद्धिमान् परिवर्जयेत् ।। *C. I 4/19-20*

- Hearing inaudible as audible and vice versa.
- One who fails to hear the heat sound after closing the ears with fingers.

घ्राणेन्द्रियगम्य अरिष्ठ *(Ghrāṇendriyagamya Ariṣṭa)*

Characteristic features of *ghrāṇendriya* indicating death are as follows–

विपर्ययेण यो विद्याद्गन्धानां साध्वसाधुताम् ।
न वा तान् सर्वशो विद्यात्तं विद्याद्विगतायुषम् ।। *C. I 4/21*

- One who percieves the smell good as bad or vice versa.
- Fails to percieve the smell at all.

रसनेन्द्रियगम्य अरिष्ठ *(Rasanendriyagamya Ariṣṭa)*

Characteristic features of *rasanendriya* indicating death.

यो रसान्न विजानाति न वा जानाति तत्त्वतः ।
मुखपाकादृते पक्वं तमाहुः कुशला नरम् ।। *C. I 4/22*

Even in the absence of stomatitis or any other inflammatory conditions in mouth if person fails to percieve the taste sensation or has a wrong gustatory perception indicates ariṣṭa.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

स्पर्शनेन्द्रियगम्य अरिष्ठ *(Sparśanendriyagamya Ariṣṭa)*

Characteristic features of *sparṣanendriya* indicating death.

उष्णाञ्छीतान् खराञ्छ्लक्ष्णान्मृदूनपि च दारुणान् ।
स्पृश्यान् स्पृष्ट्वा ततोऽन्यत्वं मुमूर्षस्तेषु मन्यते ।। *C.I. 4/23*

- If one who has touch sensations of cold as hot, smooth as coarse, or soft as hard and vice versa.

पूर्वरूपगम्य अरिष्ठ *(Pūrvarupagamya Ariṣṭa)*

Premonitory signs and symptoms indicative of death are as follows–

पूर्वरूपाण्यसाध्यानां विकाराणां पृथक् पृथक् ।
भिन्नाभिन्नानि वक्ष्यामो भिषजां ज्ञानवृद्धये ।।
पूर्वरूपाणि सर्वाणि ज्वरोक्तान्यतिमात्रया ।
यं विशन्ति विशत्येनं मृत्युर्ज्वरपुरःसरः ।।
अन्यस्यापि च रोगस्य पूर्वरूपाणि यं नरम् ।
विशन्त्यनेन कल्पेन तस्यापि मरणं ध्रुवम् ।।
पूर्वरूपैकदेशांस्तु वक्ष्यामोऽन्यान् सुदारुणान् ।
ये रोगाननुबध्नन्ति मृत्युर्यैरनुबध्यते ।।
बलं च हीयते यस्य प्रतिश्यायश्च वर्धते ।
तस्य नारीप्रसक्तस्य शोषोऽन्तायोपजायते ।।
श्वभिरुष्ट्रैः खरैर्वाऽपि याति यो दक्षिणां दिशम् ।
स्वप्ने यक्ष्माणमासाद्य जीवितं स विमुञ्चति ।।
प्रेतैः सह पिबेन्मद्यं स्वप्ने यः कृष्यते शुना ।
सुघोरं ज्वरमासाद्य जीवितं स विमुञ्चति ।।
लाक्षारक्ताम्बराभं यः पश्यत्यम्बरमन्तिकात् ।
स रक्तपित्तमासाद्य तेनैवान्ताय नीयते ।।
रक्तस्रग्रक्तसर्वाङ्गो रक्तवासा मुहुर्हसन् ।
यः स्वप्ने ह्रियते नार्या स रक्तं प्राप्य सीदति ।।
शूलाटोपान्त्रकूजाश्च दौर्बल्यं चातिमात्रया ।
नखादिषु च वैवर्ण्यं गुल्मेनान्तकरो ग्रहः ।।

लता कण्टकिनी यस्य दारुणा हृदि जायते ।
स्वप्ने गुल्मस्तमन्ताय क्रूरो विशति मानवम् ।।
कायेऽल्पमपि संस्पृष्टं सुभृशं यस्य दीर्यते ।
क्षतानि च न रोहन्ति कुष्ठैर्मृत्युर्हिनस्ति तम् ।।
नग्नस्याज्यावसिक्तस्य जुह्वतोऽग्निमनर्चिषम् ।
पद्मान्युरसि जायन्ते स्वप्ने कुष्ठैर्मरिष्यतः ।।
स्नातानुलिप्तगात्रेऽपि यस्मिन् गृध्नन्ति मक्षिकाः ।
स प्रमेहेण संस्पर्शं प्राप्य तेनैव हन्यते ।। *C. I 5/3-16*

- Person who is suffering from *jvara* has all the *pūrvarupa* in full form.
- Excessive manifestation of premonitory symptoms and signs of any disease.

If *rājayakṣmā* patients indulging in sex and gradually reducing weight and excessive excacerbation of *pratiśyāya.*

- If *rājayakṣmā* patient sees in his dreams as if he is dragged by dog or camel or asses towards south.
- In dream, person enjoys the company of ghosts and takes wine with them or drag by dogs leading to manifestation of dreadful fever.
- In dream, if patient observes the sky as red like a cloth dyed with lac from a distance near by person prove to suffer from *raktapitta* (haemorrhagic disorders).
- In dream, if person wearing red garlands, red apparel, whole body appear like red, laughs intermittently, dragged by a woman, this indicates person is going to suffer from *raktapitta.*
- Excessive colicky pain, meteorism, gurgling sound in abdomen, discolouration of nails indicate the person is suffering from fatal disorder *gulma.*
- In dream, one who sees the growth of spiky creeper in the chest, he falls a victim of dreadful disease *gulma.*
- Mild injury leading to big wound and wound does not

heal indicates person is going to suffer from dreadful disease *kuṣṭha*.

- If person observes, in dreams, as if he is naked, anointed with ghee, and offering oblations to flameless fire and has growth of lotus flower over his chest indicates person is going to suffer from fatal disease *kuṣṭha*.

- If flies are attracted towards an individual inspite of taking bath and applying unguentum, indicates that person is suffering from dreadful disease *prameha*.

स्वप्नगम्य अरिष्ठ *(Svapnagamya Ariṣṭa)*

Svapna (dreams) indicating imminent death or person is afflicting with severe diseases.

इमांश्चाप्यपरान् स्वप्नान् दारुणानुपलक्षयेत् ।
व्याधितानां विनाशाय क्लेशाय महतेऽपि वा ।।
यस्योत्तमाङ्गे जायन्ते वंशगुल्मलतादयः ।
वयांसि च विलीयन्ते स्वप्ने मौण्ड्यमियाच्च यः ।।
गृध्रोलूकश्वकाकाद्यैः स्वप्ने यः परिवार्यते ।
रक्षःप्रेतपिशाचस्त्रीचण्डालद्रविडान्ध्रकैः ।।
वंशवेत्रलतापाशतृणकण्टकसङ्कटे ।
संसज्जति हि यः स्वप्ने यो गच्छन् प्रपतत्यपि ।।
भूमौ पांशूपधानायां वल्मीके वाऽथ भस्मनि ।
श्मशानायतने श्वभ्रे स्वप्ने यः प्रपतत्यपि ।।
कलुषेऽम्भसि पङ्के वा कूपे वा तमसाऽऽवृते ।
स्वप्ने मज्जति शीघ्रेण स्रोतसा ह्रियते च यः ।।
स्नेहपानं तथाऽभ्यङ्गः प्रच्छर्दनविरेचने ।
हिरण्यलाभः कलहः स्वप्ने बन्धपराजयौ ।।
उपानद्युगनाशश्च प्रपातः पादचर्मणोः ।
हर्षः स्वप्ने प्रकुपितैः पितृभिश्चावभर्त्सनम् ।।
दन्तचन्द्रार्कनक्षत्रदेवतादीपचक्षुषाम् ।
पतनं वा विनाशो वा स्वप्ने भेदो नगस्य वा ।।

रक्तपुष्पं वनं भूमिं पापकर्मालयं चिताम् ।
गुहान्धकारसंबाधं स्वप्ने यः प्रविशत्यपि ।।
रक्तमाली हसन्नुच्चैर्दिग्वासा दक्षिणां दिशम् ।
दारुणामटवीं स्वप्ने कपियुक्तेन याति वा ।।
काषायिणामसौम्यानां नग्नानां दण्डधारिणाम् ।
कृष्णानां रक्तनेत्राणां स्वप्ने नेच्छन्ति दर्शनम् ।।
कृष्णा पापा निराचारा दीर्घकेशनखस्तनी ।
विरागमाल्यवसना स्वप्ने कालनिशा मता ।।
इत्येते दारुणाः स्वप्ना रोगी यैर्याति पञ्चताम् ।
अरोगः संशयं गत्वा कश्चिदेव प्रमुच्यते ।। *C.I. 5/27-40*

- Growth of bamboo, shrubs, creepers etc. over the head, where in birds hide themselves.

- One who gets his head shaved.

- One who sorrounded by vultures, owls, dogs, crows along with demons, soul of dead persons, evil spirits, women, *cāṇḍāla* (a person born of *śudra* father and *brāhmin* mother), *Drāviḍians* and *Āndrās*.

- One who get stucked in bush of bamboo, canes, creepers, grasses and thorny herbs or they fell down while walking.

- If person fall down in such a place, where it is full of dust, over ant-hill or ashes or cremation ground or ditch.

- One who drowns on unclean water, mud or in dark well or being carried by the stream flowing speedily.

- Consumption of fatty substances, undergoing massage therapy, emesis, purgation.

- Acquisition of gold, seeing quarrel or indulging in quarrel, arrest and defeat.

- Loosing both shoes, peeling of slan out of feet, exhiliration and insult by angry fore feathers.

- Falling or destruction of teeth, moon, sun, stars, the gods, lamp or eyes or cracking of a hill.

- Entrance into forest which is full of red coloured flowers, the earth (abode of sinful acts), funeral pyre or entrance to cave, which is full of darkness.
- Wearing red garlands, laughing loudly, moves nakedly toward south or to a dense forest along with monkey.
- Person who is wearing ochre coloured cloth, with terrifying look, naked, carrying stick, blackish discolouration with reddish eyes.
- Seeing blackish discoloured women devoid of conduct with long hair, nails, breasts, devoid of cosmetics, garland and apparel.

Suśruta also mentioned inauspicious dreams in *Sutrasthāna* 29th chapter.

Process of Manifestation of Dreams

मनोवहानां पूर्वत्वाद्दोषैरतिबलैस्त्रिभिः ।
स्रोतसां दारुणान् स्वप्नान् काले पश्यति दारुणे ।।
नातिप्रसुप्तः पुरुषः सफलानफलांस्तथा ।
इन्द्रियेशेन मनसा स्वप्नान् पश्यत्यनेकधा ।। *C. I 5/41-42*

When *manovaha srotas* is full of exceedingly excacerbated three *doṣās* leading to observation of terrific dreams in critical period.

If person sees various fruitful or fruitless dreams in sub conscious stage that a person is enabled by his mind which controls sense organs.

Dreams Indicating Death in Different Diseases

ज्वरितानां शुना सख्यं कपिसख्यं तु शोषिणाम् ।
उन्मादे राक्षसैः प्रेतैरपस्मारे प्रवर्तनम् ।
मेहातिसारिणां तोयपानां स्नेहस्य कुष्ठिनाम् ।
गुल्मेषु स्थावरोत्पत्तिः कोष्ठे, मूर्ध्नि शिरोरुजि ।
शष्कुलीभक्षणं छर्द्यामिध्वा श्वासपिपासयोः ।

हारिद्रं भोजनं वाऽपि यस्य स्यात् पाण्डुरोगिणः ।
रक्तपित्ती पिबेद्यस्तु शोणितं स विनश्यति ।

S. Su 29/68-71

1. *Jvara rogi*–If he sees dreams as if he is having friendship with dogs.
2. *Śoṣa rogi*–If he makes friendship with monkey
3. *Unmāda*–Moving with demons
4. *Apasmāra*–Moving with ghosts
5. *Meha and Atisāra*–Drinking water
6. *Kuṣṭha*–Drinking fats
7. *Gulma*–Seeing plants growing over his abdomen and head and suffering from headache.
8. *Chardi*–Consuming fried pastry
9. *Śvāsa and pipāsa*–Walking long distances
10. *Pāṇḍu rogi*–Consuming rice boiled with *haridrā*
11. *Raktapitta*–Drinking blood

स्वप्न फल *(Results of Various Dreams)*

तत्र पञ्चविधं पूर्वमफलं भिषगादिशेत् ।
दिवास्वप्नमतिह्रस्वमतिदीर्घं च बुद्धिमान् ।।
दृष्टः प्रथमरात्रे यः स्वप्नः सोऽल्पफलो भवेत् ।
न स्वपेद्यं पुनर्दृष्ट्वा स सद्यः स्यान्महाफलः ।।
अकल्याणमपि स्वप्नं दृष्ट्वा तत्रैव यः पुनः ।
पश्येत् सौम्यं शुभाकरं तस्य विद्याच्छुभं फलम् ।। *C. I 5/44-46*

Dreams relates to visual perception, auditory perception, experiences through other means, strong desire, imagination, dreams experienced during day time, dreams which are too short or too long are fruitless dreams.

Dreams experienced in the early hours of night yields less results.

If one who fails to get sleep after seeing dreams, which is highly fruitful.

After experiencing inauspicious dream, if person experiences auspicious dream thereafter, it indicates good results.

रूप गम्य अरिष्ठ *(Rupa Indicating Imminent Death)*

यस्य वै भाषमाणस्य रुजत्यूर्ध्वमुरो भृशम् ।
अन्नं च च्यवते भुक्तं स्थितं चापि न जीर्यति ।।
बलं च हीयते शीघ्रं तृष्णा चातिप्रवर्धते ।
जायते हृदि शूलं च तं भिषक् परिवर्जयेत् ।। *C. I 6/5-6*

The following symptoms and signs indicating physical abnormalities and such patients should be discarded by the physician are as follows–

- If patient experiences severe pain in upper part of chest while speaking.
- Emitting food
- Indigestion inspite of retainment of food in stomach
- Unexplained weight loss all of a sudden
- Excessive thirst
- Pain in the heart

The following symptoms indicating fatal symptoms in various diseases are as follows–

हिक्का गम्भीरजा यस्य शोणितं चातिसार्यते ।
न तस्मै भेषजं दद्यात् स्मरन्नात्रेयशासनम् ।। *C. I 6/7*

Gambhīra hikkā and *raktātisāra* patients should not be treated.

आनाहश्चातिसारश्च यमेतौ दुर्बलं नरम् ।
व्याधितं विशतो रोगौ दुर्लभं तस्य जीवितम् ।। *C. I 6/8*

If debilitated person suffers from *ānāha* and *atisāra,* his survival is rare.

आनाहश्चातितृष्णा च यमेतौ दुर्बलं नरम् ।
विशतो विजहत्येनं प्राणा नातिचिरान्नरम् ।। *C. I 6/9*

If debilitated person suffers from *ānāha* and excessive *tṛṣṇā*, he will definitely die soon.

ज्वरः पौर्वाह्विको यस्य शुष्ककासश्च दारुणः ।
बलमांसविहीनस्य यथा प्रेतस्तथैव सः ।। *C. I 6/10*

One who is suffering from morning fever with severe cough and having loss of strength and muscles. He is just like ghost.

यस्य मूत्रं पुरीषं च ग्रथितं संप्रवर्तते ।
निरूष्मणो जठरिणः श्वसनो न स जीवति ।। *C. I 6/11*

Person who is suffering from dyspnea, abdominal disorders, lack of power of *agni,* passes hard stool and urine in condensed form.

श्वयथुर्यस्य कुक्षिस्थो हस्तपादं विसर्पति ।
ज्ञातिसङ्घं स संक्लेश्य तेन रोगेण हन्यते ।। *C. I 6/12*

If person who is suffering from *śvayathu,* which is initially confined to abdomen later spreads to hands and feet, dies with prolonged illness.

श्वयथुर्यस्य पादस्थस्तथा स्रस्ते च पिण्डिके ।
सीदतश्चाप्युभे जङ्घे तं भिषक् परिवर्जयेत् ।। *C. I 6/13*

Oedema in feet, slackness in calf muscles along with extreme weakness in the legs such cases should not be treated.

शूनहस्तं शूनपादं शूनगुह्योदरं नरम् ।
हीनवर्णबलाहारमौषधैर्नोपपादयेत् ।। *C. I 6/14*

If person who is suffering from oedema in hands, feet, perineum or private parts and abdomen along with diminished complexion, strength and reduced capacity to consume food. For such patients physician should not prescribe medicine.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

उरोयुक्तो बहुश्लेष्मा नीलः पीतः सलोहितः ।
सततं च्यवते यस्य दूरात्तं परिवर्जयेत् ।। *C. I 6/15*

If patient expectorates profuse sputum having blue, yellow or red colour from the chest of a patient should be discarded even from distance.

हृष्टरोमा सान्द्रमूत्रः शूनः कासज्वरार्दितः ।
क्षीणमांसो नरो दूराद्वर्ज्यो वैद्येन जानता ।। *C. I 6/16*

If patient suffers from horripilation, passes viscous urine, oedema, cough, fever along with extreme emaciation should be discarded from distance.

त्रयः प्रकुपिता यस्य दोषाः कष्टाभिलक्षिताः ।
कृशस्य बलहीनस्य नास्ति तस्य चिकित्सितम् ।। *C. I 6/17*

If a patient is severly emaciated and weak along with excessive excacerbation of three *doṣās* leading to non treatable condition.

ज्वरातिसारौ शोफान्ते श्वयथुर्वा तयोः क्षये ।
दुर्बलस्य विशेषेण नरस्यान्ताय जायते ।। *C. I 6/18*

If weak person suffer from fever and diarrhoea after oedema or vice versa indicates death.

पाण्डुरश्च कृशोऽत्यर्थं तृष्णयाऽभिपरिप्लुतः ।
डम्बरी कुपितोच्छ्वासः प्रत्याख्येयो विजानता ।। *C. I 6/19*

The patient who is having excessive pallor, excessive emaciation, excessive thirst, rigid and fixed vision, abdominal distension and difficult expiration should be discarded by the physician.

हनुमन्याग्रहस्तृष्णा बलह्रासोऽतिमात्रया ।
प्राणाश्चोरसि वर्तन्ते यस्य तं परिवर्जयेत् ।। *C. I 6/20*

If patient of *hanustambha* and *manyastambha* suffers from excessive thirst, excessive reduction of strength and vital breath

confined only to chest, such patient should be discarded.

ताम्यत्यायच्छते शर्म न किञ्चिदपि विन्दति ।
क्षीणमांसबलाहारो मुमूर्षुरचिरान्नराः ।। *C. I 6/21*

If a patient gets attacks of fainting and violent movements of the body without any rest and has diminished muscles & strength, with lack of digestive power, he will succumb to death very soon.

विरुद्धयोनयो यस्य विरुद्धोपक्रमा भृशम् ।
वर्धन्ते दारुणा रोगाः शीघ्रं स हन्यते ।। *C. I 6/22*

If severe diseases having mutually contradictory etiological factors and principles of treatment aggravate suddenly in a galloping speed, patient will die very soon.

बलं विज्ञानमारोग्यं ग्रहणी मांसशोणितम् ।
एतानि यस्य क्षीयन्ते क्षिप्रं क्षिप्रं स हन्यते ।। *C. I 6/23*

If patient develops sudden diminution of strength, intellect, health, digestion, muscles, blood succumb to death very soon.

आरोग्यं हीयते यस्य प्रकृतिः परिहीयते ।
सहसा सहसा तस्य मृत्युर्हरति जीवितम् ।। *C. I 6/24*

Sudden deterioration of health and change in physical constitution indicates person is going to die soon.

च्छायागम्य अरिष्ठ *(Chāyāgamya Ariṣṭa)*

दृष्ट्यां यस्य विजानीयात् पन्नरूपां कुमारिकाम् ।
प्रतिच्छायामयीमक्ष्णोर्नैनमिच्छेच्चिकित्सितुम् ।। *C. I 7/3*

Any sort of distortion observed in the shadow image in the pupil of the patient, such condition should be discarded for treatment.

ज्योत्स्नायामातपे दीपे सलिलादर्शयोरपि ।
अङ्गेषु विकृता यस्य च्छाया प्रेतस्तथैव सः ।। *C. I 7/4*

If any sorts of deformity observed in body parts in the shadow of the person in moonlight, sunlight, light of a lamp, water or mirror. He should be considered as ghost and rejected for treatment.

छिन्ना भिन्नाऽऽकुलाच्छाया हीना वाऽप्यधिकाऽपि वा ।
नष्टा तन्वी द्विधाच्छिन्ना विकृता विशिरा च या ।।
एताश्चान्याश्च याः काश्चित् प्रतिच्छाया विगर्हिताः ।
सर्वा मुमूर्षतां ज्ञेया न चेल्लक्ष्यनिमित्तजाः ।।

C. I 7/5-6

Observation of shadow of a patient as broken, torn, hazy, devoid of certain organs, seeing excess organs, not conspicuous, bifurcated, deformed and without head, such other similar abnormal shadows if develops without any apparent cause it is considered as severe morbidity.

संस्थानेन प्रमाणेन वर्णेन प्रभया तथा ।
छाया विवर्तते यस्य स्वस्थोऽपि प्रेत एव सः ।। *C. I 7/7*

Distortion of shadow in healthy individual in respect of changes in shape, measurement, colour and lustre should be considered as omnious sign.

संस्थानमाकृतिर्ज्ञेया सुषमा विषमा च सा ।
मध्यमल्पं महच्चोक्तं प्रमाणं त्रिविधं नृणाम् ।।
प्रतिप्रमाणसंस्थाना जलादर्शातपादिषु ।
छाया या सा प्रतिच्छाया च्छाया वर्णप्रभाश्रया ।। *C. I 7/8-9*

The term *saṁsthāna* means shape which may be symmetrical or asymmetrical.

Measurement is of three kinds namely medium, short, large. The image reflected in water, mirror, sun etc., corresponding to the measurement and shape of the body of the individual is known as *praticchāya* which is nothing but reflected shadow based on the colour and lustre of the individual.

Signs of Imminent Death

कामलाऽक्ष्णोर्मुखं पूर्णं शङ्खयोर्मुक्तमांसता ।
संत्रासश्चोष्णगात्रत्वं यस्य तं परिवर्जयेत् ।। *C. I 7/18*

Patient who is suffering from *kāmalā,* swelling in face, wasting in temples, terrifying appearance with high fever such patient should be discarded for management.

उत्थाप्यमानः शयनात् प्रमोहं याति यो नरः ।
मुहुर्मुहुर्न सप्ताहं स जीवति विकत्थनः ।। *C. I 7/19*

Patient who faints again and again while being lifted from bed cannot survive for a week.

संसृष्टा व्याधयो यस्य प्रतिलोमानुलोमगाः ।
व्यापन्ना ग्रहणी प्रायः सोऽर्धमासं न जीवति ।। *C.I 7/20*

The patient afflicted with multiple *doṣās* having upward, downward directions of movement along with disordered *grahaṇi* cannot survive for longer than for a fortnight.

उपरुद्धस्य रोगेण कर्शितस्याल्पमश्नतः ।
बहु मूत्रपुरीषं स्याद्यस्य तं परिवर्जयेत् ।। *C.I 7/21*

Consumption of little quantity of food by emaciated person but exceretes large amount of urine and stool should be discarded for management.

दुर्बलो बहु भुङ्क्ते यः प्राग्भुक्तादन्नमातुरः ।
अल्पमूत्रपुरीषश्च यथा प्रेतस्तथैव सः ।। *C.I 7/22*

Consumption of excess quantity of food by weak patient but passes scanty urine and stool should be considered as ghost or almost dead.

इष्टं च गुणसंपन्नमन्नमश्नाति यो नरः ।
शश्वच्च बलवर्णाभ्यां हीयते न स जीवति ।। *C. I 7/23*

Inspite of taking suitable dietetics if person constantly looses strength and complexion indicates bad prognosis.

प्रकूजति प्रश्वसिति शिथिलं चातिसार्यते ।
बलहीनः पिपासार्तः शुष्कास्यो न स जीवति ।। *C. I 7/24*

If a person who is weak, thirsty and having dryness of mouth, if he suffers from groaning, dyspnoea and diarrhoea, then it should not be treated because he will not survive.

ह्रस्वं च यः प्रश्वसिति व्याविद्धं स्पन्दते च यः ।
मृतमेव तमात्रेयो व्याचचक्षे पुनर्वसुः ।। *C. I 7/25*

If patient is suffering from shallow respiration with irregular twitchings in the body is said to be severe fatal condition like almost dead.

ऊर्ध्वं च यः प्रश्वसिति श्लेष्मणा चाभिभूयते ।
हीनवर्णबलाहारो यो नरो न स जीवति ।। *C. I 7/26*

Person who is suffering from respiratory distress with abundance of *kapha* along with diminution of complexion, strength and less intake of food. He will not survive for longer.

ऊर्ध्वाग्रे नयने यस्य मन्ये चारतकम्पने ।
बलहीनः पिपासार्तः शुष्कास्यो न स जीवति ।। *C. I 7/27*

A weak, thirsty and dryness of mouth if observed in individual, whose eyes are slanted in the carotid region of the neck, will not survive.

यस्य गण्डावुपचितो ज्वरकासौ च दारुणौ ।
शूली प्रद्वेष्टि चाप्यन्नं तस्मिन् कर्म न सिध्यति ।। *C. I 7/28*

If a person having prominent cheeks along with high fever, severe cough, colic and dislike for food, he will not cure from his ailments.

कण्टकैश्चाचिता जिह्वा यथा प्रेतस्तथैव सः ।
व्यावृत्तमूर्धजिह्वास्यो भ्रुवौ यस्य च विच्युतै ।। *C. I 7/29*

If there is a distortion of the head, tongue and face, drooping of eye brows and appearance of thorny coat over tongue, don't treat such patients due to its omnious nature.

शेफश्चात्यर्थमुत्सिक्तं निःसृतौ वृषणौ भृशम् ।
अतश्चैव विपर्यासो विकृत्या प्रेतलक्षणम् ।। *C. I 7/30*

Whose penis is excessively shrunken along with pendulous testicles or vice versa, such signs are indicative of death of a patient immediately.

निचितं यस्य मांसं स्यात्त्वगस्थिष्वेव दृश्यते ।
क्षीणस्यानश्नतस्तस्य मांसमायुः परं भवेत् ।। *C. I 7/31*

In emaciated individual whose muscles are excessively undergone wasting with remnants of skin and bone does not survive more than one month.

यस्य श्यावे परिध्वस्ते हरिते चापि दर्शने ।
आपन्नो व्याधिरन्ताय ज्ञेयस्तस्य विजानता ।। *C. I 9/3*

In patient whose eyes are blackish, green and devoid of vision indicates death of the patient.

निःसंज्ञः परिशुष्कास्यः समृद्धो व्याधिभिश्च यः ।
उपरुद्धायुषं ज्ञात्वा तं घोरः परिवर्जयेत् ।। *C. I 9/4*

The patient who is unconscious along with dryness of mouth associated with aggravation of disease indicates bad prognosis & such patient should not be entertained for treatment.

हरिताश्च सिरा यस्य लोमकूपाश्च संवृताः ।
सोऽम्लाभिलाषी पुरुषः पित्तान्मरणमश्नुते ।। *C. I 9/5*

A person who is suffering from *pittaja* diseases having greenish discolouration of *sirā* (vessels) along with obstruction to hair follicles and desire to take sour preparations will succumb to death suddenly.

शरीरान्ताश्च शोभन्ते शरीरं चोपशुष्यति ।
बलं च हीयते यस्य राजयक्ष्मा हिनस्ति तम् ।। *C. I 9/6*

A patient of *rājayakṣmā* if suffers from plumpness of the extremities but having emaciation of trunk associated with diminution of strength, surely he will die.

अंसाभितापो हिक्का च छर्दनं शोणितस्य च ।
आनाहः पार्श्वशूलं च भवत्यन्ताय शोषिणः ।। *C. I 9/7*

A patient of *rājayakṣmā* associated with burning sensation in shoulder region, hiccup, haemoptysis, distended abdomen due to constipation with pain in sides of chest lead to death of the patient.

वातव्याधिरपस्मारी कुष्ठी शोफी तथोदरी ।
गुल्मी च मधुमेही च राजयक्ष्मी च यो नरः ।।
अचिकित्स्या भवन्त्येते बलमांसक्षये सति ।
अन्येष्वपि विकारेषु तान् भिषक् परिवर्जयेत् ।। *C. I 9/8-9*

A patient who is suffering from *vāta vyādhi, apasmāra, kuṣṭha, śopha, udara roga, gulma, madhumeha* do not respond to any treatment, if these diseases associates with diminution of strength and muscles. Similarly other diseases having diminished strength & muscles are discarded for management.

विरेचनहृतानाहो यस्तृष्णानुगतो नरः ।
विरिक्तः पुनराध्माति यथा प्रेतस्तथैव सः ।। *C.I 9/10*

If patient suffering from *ānāha* gets relief after purgation therapy but subsequently develops thirst and suffers from *ānāha* again inspite of purgation, should be considered as bad prognosis & patient will die soon.

पेयं पातुं न शक्नोति कण्ठस्य च मुखस्य च ।
उरसश्च विशुष्कत्वाद्यो नरो न स जीवति ।। *C.I 9/11*

A person who is unable to drink liquid substances due to dryness of throat, mouth and chest does not survive.

स्वरस्य दुर्बलीभावं हानिं च बलवर्णयोः ।
रोगवृद्धिमयुक्त्या च दृष्ट्वा मरणमादिशेत् ।। *C.I 9/12*

If patient develops weakness in voice, diminution of strength and complextion and aggravation of disease without any apparent cause indicate the imminent death of the patient.

ऊर्ध्वश्वासं गतोष्माणं शूलोपहतवङ्क्षणम् ।
शर्म चानधिगच्छन्तं बुद्धिमान् परिवर्जयेत् ।। *C.I 9/13*

If patient develops respiratory distress, subnormal temperature, pain in the groins and no response observed inspite of proper treatment, such patient should be discarded for management.

अपस्वरं भाषमाणं प्रात्यं मरणमात्मनः ।
श्रोतारं चाप्यशब्दस्य दूरतः परिवर्जयेत् ।। *C.I 9/14*

A patient who talks in feeble voice about the advent of his own death and having auditory hallucinations should be discarded for management.

निष्ठ्यूतं च पुरीषं च रेतश्चाम्भसि मज्जति ।
यस्य तस्यायुषः प्राप्तमन्तमाहुर्मनीषिणः ।। *C.I 9/18*

If the sputum, stool and semen sink in water, such patients should not be treated because their survival period is almost ended.

निष्ठ्यूते यस्य दृश्यन्ते वर्णा बहुविधाः पृथक् ।
तच्च सीदत्यपः प्राप्य न स जीवितुमर्हति ।। *C.I 9/19*

Appearance of various colours in sputum and which sinks in water cannot survive for long.

पित्तमूष्मानुगं यस्य शङ्खौ प्राप्य विमूर्च्छति ।
स रोगः शङ्खको नाम्ना त्रिरात्राद्धन्ति जीवितम् ।। *C.I 9/20*

Person who is suffering from *śankhaka,* which manifest due to interaction of the vitiated *pitta* with *agni* in the temporal region. It kills the patient within 3 days.

सफेनं रुधिरं यस्य मुहुरास्यात् प्रसिच्यते ।
शूलैश्च तुद्यते कुक्षिः प्रत्याख्येयस्तथाविधः ।। *C.I 9/21*

The patient who is suffering from pain in the lower abdomen and froathy haemoptysis frequency then such patients should not be treated.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

बलमांसक्षयस्तीव्रो रोगवृद्धिररोचकः ।
यस्यातुरस्य लक्ष्यन्ते त्रीन् पक्षान्न स जीवति ।। *C.I 9/22*

Sudden diminution of strength and muscles along with aggravation of disease with anorexia, such patients will not survive more than three fortnights.

सद्योमरणमिन्द्रिय अरिष्ठ *(Sadyomaraṇamindriya Ariṣṭa)*

Signs and symptoms indicative of impending sudden death (*Sadhyomaraṇamindriya*)

सद्यस्तितिक्षतः प्राणाँल्लक्षणानि पृथक् पृथक् ।
अग्निवेश ! प्रवक्ष्यामि संस्पृष्टो यैर्न जीवति ।। *C. I 10/3*

The following symptomatology indicates the omnious nature and patient will not survive.

वाताष्ठीला सुसंवृद्धा तिष्ठन्ती दारुणा हृदि ।
तृष्णयाऽभिपरीतस्य सद्यो मुष्णाति जीवितम् ।। *C. I 10/4*

If *vātāṣṭhīlā* patient suffers from severe thirst and excessively aggravated *doṣās* enters the cardiac region and kills the person.

पिण्डिके शिथिलीकृत्य जिह्मीकृत्य च नासिकाम् ।
वायुः शरीरे विचरन् सद्यो मुष्णाति जीवितम् ।।
भ्रुवौ यस्य च्युते स्थानादन्तर्दाहश्च दारुणः ।
तस्य हिक्काकरो रोगः सद्यो मुष्णाति जीवितम् ।। *C. I 10/5-6*

Agitated *vāyu* circulates all over the body and develops slackness in calf muscles along with crooked nose.

If hiccup develops in a patient who has drooping of the eyebrows and excessive burning sensation in body.

क्षीणशोणितमांसस्य वायुरूर्ध्वगतिश्चरन् ।
उमे मन्ये समे यस्य सद्यो मुष्णाति जीवितम् ।। *C. I 10/7*

Aggravated *vāta* moving upwards and brings affliction in carotid region of the neck in a person who is having diminution of blood and muscles.

अन्तरेण गुदं गच्छन् नाभिं च सहसाऽनिलः ।
कृशस्य वंक्षणौ गृह्णन् सद्यो मुष्णाति जीवितम् ।। *C. I 10/8*

Agitated *vāyu* moves suddenly from anus to umbilicus and produces affliction in groin in a weak patient.

वितत्य पर्शुकाग्राणि गृहीत्वोरश्च मारुतः ।
स्तिमितस्यायताक्षस्य सद्यो मुष्णाति जीवितम् ।। *C. I 10/9*

Agitated *vāyu* enters chest and stretches the tips of ribs & obstruct the normal functions in chest and whose eyes are dilated along with cold and clammy body.

हृदयं च गुदं चोभे गृहीत्वा मारुतो बली ।
दुर्बलस्य विशेषेण सद्यो मुष्णाति जीवितम् ।।
वंक्षणं च गुदं चोभे गृहीत्वा मारुतो बली ।
श्वासं संजनयञ्जन्तोः सद्यो मुष्णाति जीवितम् ।। *C. I 10/10-11*

Agitated *vāyu* seizes the functions of anus and heart in weak patient.

If agitated powerful *vāta* seizing groins and anus along with respiratory distress.

नाभिं मूत्रं वस्तिशीर्षं पुरीषं चापि मारुतः ।
प्रच्छिन्नं जनयञ्छूलं सद्यो मुष्णाति जीवितम् ।। *C. I 10/12*

Agitated *vāyu* enters the umbilicus, urine, kidneys and stool and manifest pain and affliction in these areas.

भिद्यते वंक्षणौ यस्य वातशूलैः समन्ततः ।
भिन्नं पुरीषं तृष्णा च सद्यः प्राणाञ्जहाति सः ।। *C. I 10/13*

Agitated *vāta* enters groin region and manifest pricking pain in groin region along with diarrhoea and thirst.

आप्लुतं मारुतेनेह शरीरं यस्य केवलम् ।
भिन्नं पुरीषं तृष्णा च सद्यो जह्यात् स जीवितम्।। *C. I 10/14*

Agitated powerful *vāta* pervades all over the body along with diarrhoea and thirst.

शरीरं शोफितं यस्य वाताशोफेन देहिनः ।
भिन्नं पुरीषं तृष्णा च सद्यो जह्यात् स जीवितम् ।। *C. I 10/15*

If agitated *vāta* develops *śotha* in entire body along with diarrhoea and thirst.

आमाशयसमुत्थाना यस्य स्यात् परिकर्तिका ।
भिन्नं पुरीषं तृष्णा च सद्यः प्राणाञ्जहाति सः ।। *C. I 10/16*

If agitated *vāta* enters the *āmāśaya* and develops sawing pain along with diarrhoea and thirst.

पक्वाशयसमुत्थाना यस्य स्यात् परिकर्तिका ।
तृष्णा गुदग्रहश्चोग्रः सद्यो जह्यात् स जीवितम् ।। *C. I 10/17*

If agitated *vāta* enters *pakvāśaya* and develops cutting pain in that region along with diarrhoea and thirst.

पक्वाशयमधिष्ठाय हत्वा संज्ञां च मारुतः ।
कण्ठे घुर्घुरकं कृत्वा सद्यो हरति जीवितम ।। *C. I 10/18*

Development of stertorous breathing in the throat and unconscious due to *vāta* having its site of manifestation in *pakvāśaya*.

दन्ताः कर्दमदिग्धाभा मुखं चूर्णकसन्निभम् ।
सिप्रायन्ते च गात्राणि लिङ्गं सद्यो मरिष्यतः ।। *C. I 10/19*

If teeth appears as if annointed with mud, face as if covered with ashes and excessive perspiration.

तृष्णाश्वासशिरोरोगमोहदौर्बल्यकूजनैः ।
स्पृष्टः प्राणाञ्जहात्याशु शकृद्भेदेन चातुरः ।। *C. I 10/20*

Development of diarrhoea in a patient who is suffering from thirst, dyspnoea, disorders of head, unconsciousness, debility and groaning sound from the throat are the signs of imminent death due to diminution of bodily heat.

अणुज्योतिरनेकाग्रो दुश्छायो दुर्मनाः सदा ।
रतिं न लभते याति परलोकं समान्तरम् ।। *C. I 11/3*

Whose body heat is diminished, absence of concentration of mind, loss of complexion, weakness of mind and absence of attachment for life indicate the death of person within one year.

बलिं बलिभृतो यस्य प्रणीतं नोपभुञ्जते ।
लोकान्तरगतः पिण्डं भुङ्क्ते संवत्सरेण सः ।। *C. I 11/4*

Whose offering is refused by crows indicates death within a year.

विकृत्या विनिमित्तं यः शोभामुपचयं धनम् ।
प्राप्नोत्यतो वा विभ्रंशं समान्तं तस्य जीवितम् ।। *C. I 11/6*

Sudden gain or loss of lustre, corpulence or wealth without any appropriate cause indicate the death of the patient one year there after.

भक्तिः शीलं स्मृतिस्त्यागो बुद्धिर्बलमहेतुकम् ।
षडेतानि निवर्तन्ते षड्भिर्मासैर्मरिष्यतः ।। *C. I 11/7*

Cessation of inclination, conduct, memory, sacrifice, intellect and strength without any apparent cause indicate the death of the person within six months.

धमनीनामपूर्वाणां जालमत्यर्थशोभनम् ।
ललाटे दृश्यते यस्य षण्मासान्न स जीवति ।। *C. I 11/8*

Development of exceedingly shining net work of vessels in the forehead indicates death within six months.

लेखाभिश्चन्द्रवक्राभिर्ललाटमुपचीयते ।
यस्य तस्यायुषः षड्भिर्मासैरन्तं समादिशेत् ।। *C. I 11/9*

Appearance of crescent shaped streaks over forehead indicates death within six months.

शरीरकम्पः संमोहो गतिर्वचनमेव च ।
मत्तस्येवोपलभ्यन्ते यस्य मासं न जीवति ।। *C. I 11/10*

If the tremors in the body, stupor, gait and speech resemble to that of intoxicated person indicates death within a month.

रेतोमूत्रपुरीषाणि यस्य मज्जन्ति चाम्भसि ।
स मासात् स्वजनद्वेष्टा मृत्युवारिणि मज्जति ।। *C. I 11/11*

If the semen, urine and feces of a person sinks when placed on water and there is aversion for his own relatives, then he succumbs to death within one month.

हस्तपाद मुखं चोभे विशेषाद्यस्य शुष्यतः ।
शूयेते वा विना देहात् स च मासं न जीवति ।। *C. I 11/12*

Sudden emaciation or swelling in upper extremties, lower extremities and face without undergoing any changes in the body, he does not survive for more than one month.

ललाटे मूर्ध्नि बस्तौ वा नीला यस्य प्रकाशते ।
राजी बालेन्दुकुटिला न स जीवितुमर्हति ।। *C. I 11/13*

Appearance of crescent shaped blue streaks in the forehead, head and pelvic region indicates person will not survive longer.

प्रवालगुटिकाभासा यस्य गात्रे मसूरिकाः ।
उत्पद्याशु विनश्यन्ति न चिरात् स विनश्यति ।। *C. I 11/14*

If a person develops eruptions of *masūrikā* having the appearance of coral beads and disappear instantaneously indicates death of the patient suddenly.

ग्रीवावमर्दो बलवाञ्जिह्वाश्वयथुरेव च ।
ब्रध्नास्यगलपाकश्च यस्य पक्वं तमादिशेत् ।। *C. I 11/15*

If patient is suffering from squeezing pain in neck, glossitis inflammation in inguinal glands, mouth, throat should be considered as matured for death.

संभ्रमोऽतिप्रलापोऽतिभेदोऽस्न्थामतिदारुणः ।
कालपाशपरीतस्य त्रयमेतत् प्रवर्तते ।। *C. I 11/16*

Three omnious triad are excessive giddiness, extreme delirium and breaking pain in bones indicates person is in peak for death.

प्रमुह्य लुञ्चयेत् केशान् परिगृह्णात्यतीव च ।
नरः स्वस्थवदाहारमबलाः कालचोदितः ।। *C. I 11/17*

A weak person who pulls out his hair in a state of unconsciousness and eats food in excessive quantity as if he is a healthy man, is as good as dead.

समीपे चक्षुक्षोः कृत्वा मृगयेताङ्गुलीकरम्।
स्मयतेऽपि च कालान्ध ऊर्ध्वगानिमिषेक्षणः ।। *C. I 11/18*

A person whose vision is fixed and directed upwards, who searches for his hands and fingers which are placed in front of his eyes and smiles while doing so, succumbs to death immediately.

शयनादासनादङ्गात् काष्ठात् कुड्यादथापि वा ।
असन्मृगयते किञ्चित् स मुह्यन् कालचोदितः ।। *C. I 11/19*

Due to hallucination a person gropes for a nonexistent things in the beds, seats, limbs of the body, wooden blocks or walls, should be considered as nearer to death.

अहास्यहास्नी संमुह्यन् प्रलेढि दशनच्छदौ ।
शीतपादकरोच्छ्वासो यो नरो न स जीवति ।। *C. I 11/20*

A person, who out of delusion laughs in circumstances where there is no cause for laughter, who licks his lips and whose feet, hands and breathing are cold does not survive.

आह्वयंस्तं समोपस्थं स्वजनं जनमेव वा ।
महामोहावृतमनाः पश्यन्नपि न पश्यति ।। *C. I 11/21*

A person with his mind shrouded with great delusion (indicative of immediate death) does not see things even though his eyes are unaffected and calls out for his relatives and other people who are actually standing nearly in the range of his visual field.

अयोगमतियोगं वा शरीरे मतिमान् भिषक् ।
खादीनां युगपद्दृष्ट्वा भेषजं नावचारयेत् ।। *C. I 11/22*

Persons who are unable to have perception of the objects of senses which are existent and simultaneously having perception of the objects of senses which are nonexistent, should not be treated.

अतिप्रवृद्ध्या रोगाणां मनसश्च बलक्षयात् ।
वासमुत्सृजति क्षिप्रं शरीरी देहसंज्ञकम् ।।
वर्णस्वरावग्निबलं वागिन्द्रियमनोबलम् ।
हीयतेऽसुक्षये निद्रा नित्या भवति वा न वा ।। *C. I 11/23-24*

Excessive aggravation of the disease and diminution of will-power results in the departure of the soul from his physical above. When the span of life comes to an end there is diminution of complexion, voice as well as the power of digestion, speech, senses and the mind and the person either sleeps always or does not get sleep at all.

भिषग्भेषजपानान्नगुरुमित्रद्विषश्च ये ।
वशगाः सर्व एवैते बोद्धव्याः समवर्तिनः ।।
एतेषु रोगः क्रमते भेषजं प्रतिहन्यते ।
नैषामन्नानि भुञ्जीत न चोदकमपि स्पृशेत् ।। *C. I 11/25-26*

The person who is having aversion for physicians, medicines, drinks, preceptors and friends should be considered as nearer to death.

पदाः समेताश्चत्वारः संपन्नाः साधकैर्गुणैः ।
व्यर्था गतायुषो द्रव्यं विना नास्ति गुणोदयः ।। *C. I 11/27*

Non availibility of four limbs of treatment indicates death.

परीक्ष्यमायुर्भिषजा नीरुजस्यातुरस्य च ।
आयुर्ज्ञानफलं कृत्स्नमायुर्ज्ञे ह्यनुवर्तते ।। *C. I 11/28*

The physician should examine the span of life of the healthy as well as diseased persons because the entire treatment depends on this.

यस्य गोमयचूर्णाभं चूर्णं मूर्धनि जायते ।
सस्नेहं भ्रश्यते चैव मासान्तं तस्य जीवितम् ।। *C. I 12/3*

If an unctous powder resembling that of cowdung appears on head and disappears after application of oil, he may survive for only one month.

निकषन्निवः यः पादौ च्युतांसः परिधावति ।
विकृत्या न स लोकेऽस्मिंश्चिरं वसति मानवः ।। *C. I 12/4*

Due to morbidity in the body person walk with legs rubbing together and drooping of shoulders does not live longer.

यस्य स्नातानुलिप्तस्य पूर्वं शुष्यत्युरो भृशम् ।
आद्रेषु सर्वगात्रेषु सोऽर्धमासं न जीवति ।। *C. I 12/5*

Chest become dried up soon after bath or application of unction, in comparison to other body parts does not live longer for more than a fort night.

यमुद्दिश्यातुरं वैद्यः संवर्तयितुमौषधम् ।
यतमानो न शक्नोति दुर्लभं तस्य जीवितम् ।। *C. I 12/6*

If physician fails to administer proper therapy due to non availibility of remedial measures. Such patient will not survive.

विज्ञातं बहुशः सिद्धं विधिवच्चावचारितम् ।
न सिध्यत्यौषधं यस्य नास्ति तस्य चिकित्सितम् ।। *C. I 12/7*

Inspite of administration of well known therapeutic remedy, which is well tested and administered according to the principles of treatment, if patient does not respond it indicates incurability.

आहारमुपयुञ्जानो भिषजा सूपकल्पितम् ।
यः फलं तस्य नाप्नोति दुर्लभं तस्य जीवितम् ।। *C. I 12/8*

Properly administered diet to patient does not produce the desired effect, such patient will succumb to death.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

दूताधिकारगम्य अरिष्ट *(Dhūtadhikāragamya Ariṣṭa)*

दूताधिकारे वक्ष्यामो लक्षणानि मुमूर्षताम् ।
यानि दृष्ट्वा भिषक् प्राज्ञः प्रत्याख्यायादसंयमम् ।। *C. I 12/9*

Characteristic features of messenger who comes to take the physician to patient's house indicating death are as follows.

मुक्तकेशेऽथवा नग्ने रुदत्यप्रयतेऽथवा ।
भिषगभ्यागतं दृष्ट्वा दूतं मरणमादिशेत् ।। *C. I 12/10*

If messenger arrives physican house as dishevelled, naked, weeping or unattentive should predict the severity of the disease.

सुप्ते भिषजि ये दूताश्छिन्दत्यापि च भिन्दति ।
आगच्छन्ति भिषक् तेषां न भर्तारमनुव्रजेत् ।। *C. I 12/11*

If messenger reaches the physician house when physician is asleep or cutting or breaking something.

जुह्वत्यग्निं तथा पिण्डान् पितृभ्यो निर्वपत्यपि ।
वैद्ये दूता य आयान्ति ते घ्नन्ति प्रजिघांसवः ।। *C. I 12/12*

If messenger arrives when physician offering oblations to the fire or bolus to the forefathers.

कथयत्यप्रशस्तानि चिन्तयत्यथवा पुनः ।
वैद्ये दूता मनुष्याणामागच्छन्ति मुमूर्षताम् ।। *C. I 12/13*

If messenger reaches physician house when physician is thinking about inauspicious things or talking about inauspicious things.

मृतदग्धविनष्टानि भजति व्याहरत्यपि ।
अप्रशस्तानि चान्यानि वैद्ये दूता मुमूर्षताम् ।। *C. I 12/14*

If messenger arrives when the physician thinking or speaking about dead, burnt or destroyed things or such other inauspicious substances.

विकारसामान्यगुणे देशे कालेऽथवा भिषक् ।
दूतमभ्यागतं दृष्ट्वा नातुरं तमुपाचरेत् ।। *C. I 12/15*

If messenger comes in a place or time similar to the disease in properties.

दीनभीतद्रुतत्रस्तमलिनामसतीं स्त्रियम् ।
त्रीन् व्याकृतींश्च षण्डांश्च दूतान् विद्यान्मुमूर्षताम् ।। *C. I 12/16*

If messenger arrives at the physicians house when the fire is burning nearby or during after noon to get remedy for *raktapitta* patient, which coincided with fire and time.

अङ्गव्यसनिन दूतं लिङ्गिनं व्याधितं तथा ।
संप्रेक्ष्य चोग्रकर्माणं न वैद्यो गन्तुमर्हति ।। *C. I 12/17*

If messenger is anxious, frightened, hurried, terrified, unclean, unchaste woman, if number of accompanied person is three, possessing deformed organs, eunuch.

आतुरार्थमनुप्राप्तं खरोष्ट्ररथवाहनम् ।
दूतं दृष्ट्वा भिषग्विद्यादातुरस्य पराभवम् ।। *C. I 12/18*

If messenger is deformed, ascetic, suffering from some disease, or engaged in harsh activities.

पलालवुसमांसास्थिकेशलोमनखद्विजान् ।
मार्जनीं मुसलं शूर्पमुपानच्चर्म विच्युतम् ।। *C. I 12/19*

If messenger reaches the physician house in a vehicle carried by a donkey or camel.

तृणकाष्ठतुषाङ्गारं स्पृशन्तो लोष्टमश्म च ।
तत्पूर्वदर्शने दूता व्याहरन्ति मुमूर्षताम् ।। *C. I 12/20*

Before meeting the physician, if the messenger touches the straw, chaff, flesh, bone, hair of the head, small hair of the body, nail, teeth, boom, pounding rod, winnowing tray, shoes, grass, wood pieces, husk, charcoal, earthen clod or stone.

यस्मिंश्च दूते ब्रुवति वाक्यमातुरसंश्रयम् ।
पश्येन्निमित्तमशुभं तं च नानुव्रजेद्भिषक् ।। *C. I 12/21*

If the physician comes across bad omen while the messenger is describing the condition of the patient.

तथा व्यसनिनं प्रेतं प्रेतालङ्कारमेव वा । *C. I 12/22*

If physician comes across a sorrowful person, dead body, evil spirits.

If physician observes following changes before or during or after reviewing the message are as follows–

भिन्नं दग्धं विनष्टं वा तद्वादीनि वचांसि वा ।।
रसो वा कटुकस्तीव्रो गन्धो वा कौणपो महान् ।
स्पर्शो वा विपुलः क्रूरो यद्वाऽन्यदशुभं भवेत् ।।
तत्पूर्वमभितो वाक्यं वाक्यकालेऽथवा पुनः ।
दूतानां व्याहृतं श्रुत्वा घोरो मरणमादिशेत् ।।
इति दूताधिकारोऽयमुक्तः कृत्स्नो मुमूर्षताम् । *C. I 12/23-25*

Physician seeing something cut, burnt and destroyed or the sound of statements describing such incidents or tastes which are intensely pungent taste, or stinky smell like that of corpse or touch of things which are exceedingly harsh, or such other inauspicious entities.

पथि चौत्पातिकं ***[Pathi Cautpātikaṁ (Incidents in physician's way to patient's house)]***

पथ्यातुरकुलानां च वक्ष्याम्यौत्पातिकं पुनः ।। *C. I 12/25*

If physician come across certain incidents on his way to patient's house or at the time of arrival at his residence are as follows, which indicates death.

अवक्षुतमथोत्क्रुष्टं-स्खलनं पतनं तथा ।
आक्रोशः संप्रहारो वा प्रतिषेधो विगर्हणम् ।।
वस्त्रोष्णीषोत्तरासङ्गश्छत्रोपानद्युगाश्रयम् ।
व्यसनं दर्शनं चापि मृतव्यसनिनां तथा ।। *C. I 12/27*

Sneezing, crying, slipping, falling, angry expression, beating, refutation, despising, reviling, fall or defection of cloth, turban, upper garment, umbrella and shoes. Coming across the people mourning due to death of some body.

चैत्यध्वजपताकानां पूर्णानां पतनानि च ।
हतानिष्टप्रवादाश्च दूषणं भस्मपांशुभिः ।। *C. I 12/28*

Falling of sacred tree like *caitya* (fig tree), flag staff, flag or pitcher full of water. Arrival of information related to death or other inauspicious things. Pollution by ashes or dust.

पथच्छेदो बिडालेन शुना सर्पेण वा पुनः ।
मृगद्विजानां क्रूराणां गिरो दीप्तां दिशं प्रति ।।
शयनासनयानानामुत्तानानां च दर्शनम् ।
इत्येतान्यप्रशस्तानि सर्वाण्याहुर्मनीषिणः ।। *C. I 12/29-30*

Crossing the road by cat, dog or snake. Cries of cruel animals like jackals and vultures from the direction of south. Seeing beds, seats, chairs, vessels which are stretched or turned upside down.

आतुरकुले भावावस्थान्तराणि ***(Āturakule Bhāvāvasthāntarāṇi)– [Bad omens observed in patient residence]***

एतानि पथि वैद्येन पश्यताऽऽतुरवेश्मनि ।
शृण्वता च न गन्तव्यं तदागारं विपश्चिता ।।
इत्यौत्पातिकमाख्यातं पथि वैद्यविगर्हितम् ।
इमामपि च बुध्येत गृहावस्थां मुमूर्षताम् ।।
C. I 12/31-32

The characteristic features while entering as well as inside the patient's house which indicates bad or omnious nature are as follows–

प्रवेशे पूर्णकुम्भाग्निमृद्बीजफलसर्पिषाम् ।
वृषब्राह्मणरत्नान्नदेवतानां च निर्गतिम् ।। *C. I 12/33*

During entrance into patient's house physician should ob-

serve the protentous condition of the patient's house i.e. going out of pitcher full of water, fire, earth, seeds, fruit, ghee, bull, *brāhmaṇa,* precious stones, prepared food and idols of god.

अग्निपूर्णानि पात्राणि भिन्नानि विशिखानि च ।
भिषङ् मुमूर्षतां वेश्म प्रविशन्नेव पश्यति।। *C. I 12/34*

While entering into patient's house he may see the vessels full of fire which are either broken or with the flameless.

छिन्नभिन्नानि दग्धानि भग्नानि मृदितानि च ।
दुर्बलानि च सेवन्ते मुमूर्षोर्वैश्मिका जनाः ।। *C. I 12/35*

If family members of the patient using substances which are broken, cracked, burnt, split, kneaded or weak.

शयनं वसनं यानं गमनं भोजनं रुतम् ।
श्रूयतेऽमङ्गलं यस्य नास्ति तस्य चिकित्सितम् ।। *C. I 12/36*

The patient whose bed, cloth, vehicle, gait, food and voice bears inauspiciousness.

शयनं वसनं यानमन्यं वाऽपि परिच्छदम् ।
प्रेतवद्यस्य कुर्वन्ति सुहृदः प्रेत एव सः ।। *C. I 12/37*

Arrangement of bed, cloth, vehicle and other instruments and things which are befitting for dead bodies.

अन्नं व्यापद्यतेऽत्यर्थं ज्योतिश्चैवोपशाम्यति ।
निवाते सेन्धनं यस्य तस्य नास्ति चिकित्सितम् ।। *C. I 12/38*

While preparing the food, if the food gets exceedingly damaged or the fire gets extinguished even though there is no wind and the fuel is inadequate quantity or the food is rotten.

आतुरस्य गृहे यस्य भिद्यन्ते वा पतन्ति वा ।
अतिमात्रममत्राणि दुर्लभं तस्य जीवितम् ।। *C. I 12/39*

Breaking of utensils, earthen pot frequently in a kitchen or house.

Signs of Impending Death

While approaching death, the process of destruction is initiated in the body, functions of various limbs and organs of the body get disturbed. Soul desires to leave the body and life which were liked by him earlier and migrate to another body before it succumbs to final darkness (death). As proposed earlier the signs which are manifested and the modifications which take place in the individual and his soul during this time will now be described. This is based upon the scriptural authority. They are as follows :

- Affliction of *prāṇa* (vital breath).
- Clouding of understanding.
- Drainage of strength from limbs.
- Cessation of movements.
- Destruction of sensory faculties.
- Impairment of consciousness.
- Restlessness in the mind.
- Affliction of the mind with fear.
- Deprivation of memory, intellect, *hṛri* (natural modesty) and *śrī* (lustre) of the body.
- Aggravation of *pāpmā* (diseases caused by sinful acts).
- Destruction of *Ojas* (strength) and complexion.
- Radical change in the conduct.
- Change in likings.
- Perversion in the reflected image and lustre of the individual.
- Expulsion of the semen from its normal site.
- Upward movement of *vāyu.*
- Wasting of muscle, tissue and blood.
- Diminution of the *ūṣmās* (factors responsible for the production of heat including digestion and metabolism).

- Dislocation of joints.
- Morbid change in the smells of the body.
- Hoarseness of voice and impairement of complexions.
- Discoloration of the body.
- Dryness in the orifices of the body.
- Appearance of smoke in the head.
- Appearance of a substance like the power of cowdung in the head which is indicative of imminent death.
- Complete cessation of pulsation in the parts (organs) of the body which pulsate constantly in normal conditions.
- Manifestation of attributes of opposite nature in those parts of the body which are either cold, hot, soft or rough; and similar other features.
- Appearance of *puṣpa* (white spots) in nails and adherence of mud like substance in teeth.
- Mating of eye-lashes and manifestation of *sīmantās* (line caused by the parting of hair) in the head.
- Difficulty in obtaining the desired drugs and even if such drugs are obtained, their actions are not manifested in consonance with their potency.
- Sudden manifestation of serious diseases of diverse types and requiring different types of treatment by over powering the strength and *ojas*.
- Manifestation of inauspicious sound, touch, taste, vision, smell, action and thought in the physician while treating such patients.
- Appearance of cruel dreams and manifestation of evil disposition for the patient.
- Hostility of the messenger and change in complexion to that of a dead person.
- Diminution of the normal characteristic features of the body and aggravation of the morbid conditions.

- Manifestation of all the inauspicious signs all of a sudden.

Death information should be kept secret

The physician should not announce the imminence of death without being specially requested for that, even if he is aware of the onset of such bad prognostic signs. Even when specially requested, he should not say anything about the approaching of death because it distress the patient as well as relative.

The wise physician should however refrain from treating such patients having signs of imminent death without making announcement of the approaching death.

Good prognostic signs should be exposed

If the physician comes across auspicious signs of recovery of the patient as indicated by

- Characteristic features of the messenger.
- *Autpātika* (sudden manifestation of certain auspicious signs).
- Signs in the physician's way to patient's house.
- Characteristic features of the patient's residence.
- Manner and conduct of the patient.
- Availability of drugs at ease, he should make this announcement positively.

Messengers indicating good prognosis

The following types of messengers are to be considered as auspicious, because it signifies good prognosis.

- Who is with good conduct and pleasant behaviour.
- Who is not devoid of any organ of his body.
- Who is of repute and clad with white cloths.
- Who is not completely shaved (having a *śikhā* or a tuft of hair in the crown of the head), and whose hair is not matted.
- Who is similar in caste, dress and action.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

- Who has not come in a vehicle carried by camel or donkey.
- Who has not come at the time of *Sandhyā* (morning or evening or twilight).
- Who has come at a time when the cruel planets are not situated in the inauspicious houses of the zodiac.
- Who has come at a time when the *Uttarāphālguṇī, Uttaraṣāḍhā, Uttarabhādrapadā* and *Rohiṇī* are auspicious and on auspicious *tithis* barring 4th, 9th and 14th days of *pakṣa* (lunar fort-night).
- Who has come at a time other than the noon or midnight when there is no earthquake and when there is no eclipse.
- Who has come to a place which is not defamed and which is devoid of inauspicious characteristics.
- Who is not perturbed.

Incidents observed while entering patient's house indicating good prognosis

If while entering or on his way to patient's house, the physician comes across the following, then he can predict the recovery of the patient.

- Curd, *akṣatā* (grains of intact rice), *Brāhmaṇā,* bulls, King, gems, pitchers full of water, white horse, flags and banners dedicated to Indra, fruits, Grains of barley, boys and girls seated on the lap (or boys, girls and earthen plate), an animal of good breed tied to a rope, cultivated land, kindled fire, sweets, white coloured flower, sandle paste, delicious food articles and drinks, a cart fully loaded with human beings, a cow together with a calf, a mare with her calf, a woman with her child, *cakora* (cukor), *siddhārtha* (?), *ṣārasa* (crane), *oātaka* (sparrow), swain, *śatapatra, çāṣa* (blue joy), peacock, fish, goat, elephant tusk, *priyaṅgu* (*Callicarpa macrophyla Vahl*), ghee, *rucaka* (ornaments of horses), mirror, white mustard, *gorocanā* (bile of cow), fragrance, white complexion, sweet taste, sweet and auspicious voices of animals, birds and human beings, unfolding of umbrellas, flags and banners, prayers, sound of cattle drums, drums and conches, *Puṇyāha* (auspicious sounds), Sounds of vedic recitations and soothing wind from the south direction.

Signs of good prognosis :

The following are the auspicious signs indicative of a sure success in the treatment of a patient:–

- Engagement in a auspicious acts, faithfulness and favorable disposition of the patient and his kinsmen.
- Collection of adequate funds and other accessories.
- Attainment of wealth, power and happiness.
- Easy access to desirable objects.
- Easy availability of drugs; and favorable effect of these drugs when administered.
- Dreams like climbing on house roof, palace, hill, elephant, bull, horse and human being; vision of the moon, the sun, fire, *Brāhmaṇa,* cow and man of repute; swimming in the ocean; improvement of health; end of sufferings; dialogue with the gods and forefathers in their pleasing mood; vision of white garments and a clean lake; intake of meat, fish poison and *amedhya* (unclean) objects; use of umbrella and mirror; vision of white flowers; riding of horses, bulls and chariots and moving towards the north-east; weeping; rising after fall and; subjugation of enemies.

Moreover appearance of noble qualities, faithful devotion to physicians and *Brāhmaṇa,* subjective feeling of curability of diseases, freedom from anxiety constitute the signs and symptoms of quick recovery from illness. A man of auspicious characteristics attains strength, longevity, happiness and other desirable objects only when he possesses good health.

So, knowledge of ariṣṭa is essential to know about the prognosis & longevity of the patient.

•

Chapter 15

व्याधिक्षमत्व (*Vyādhikṣamatva*)

न हि सर्वाण्यपथ्यानि तुल्यदोषाणि, न च सर्वे दोषाः तुल्य बलाः न च सर्वाणि शरीराणि व्याधिक्षमत्वे समर्थानि भवन्ति । *C. Su 28/07*

During certain conditions, or due to certain factors, even unwholesome food does not produce diseases immediately. All unwholesome food articles are not equally harmful, all *doṣās* are not equally powerful, all persons are not capable of resisting diseases.

व्याधिक्षमित्वं व्याधिबलविरोधित्वं व्याध्युत्पाद प्रतिबन्धकत्वमिति यावत् ।

C. Su 28/7 (Cakrapāṇi)

Resistance to diseases or immunity against diseases is of two kinds i.e. the one which attenuate the manifested disease and other variety prevents the manifestation of diseases.

Factors Which Overcome Vyādhikṣamatva

तदेव ह्यपथ्यं देशकालसंयोगवीर्यप्रमाणाति योगाद्भूयस्तरमपथ्यं संपद्यते । स एव दोषः संसृष्टयोनिर्विरुद्धोपक्रमो गम्भीरानुगतश्चिरस्थितः प्राणायतन समुत्थो मर्मोपघाति कष्टतमः क्षिप्रकारि तमश्च संपद्यते । शरीराणि चातिस्थूलान्यति-कृशान्यविनिष्टमांसशोणितास्थीनि दुर्बलान्यसात्म्याहा-रोपचितान्यल्पाहाराण्यल्पसत्वानि च भवन्त्यव्याधिसहानि, विपरीतानि पुनर्व्याधिसहानि । एभ्यश्चैवापथ्याहार दोष शरीरविशेषेभ्यो व्याधयो मृदवो दारुणः क्षिप्रसमुत्थाश्चिरकारिणश्च भवन्ति । त एव वातपित्तश्लेष्माणः स्थानविशेषे प्रकुपिता व्याधिविशेषानभिनिर्वर्तयन्त्याग्नि-वेश ।

C. Su 28/07

Unwholesome food substances become more harmful depending upon the nature of the locality, time, combination, potency and excessive quantity. For example, *vrihi* type of corn is unwholesome because it aggravates *pitta*. The same become

more unwholesome if consumed by marshy land (*ānupadeśa*) people, the same become less harmful if consumed by *dhanvadeśa* people.

It is more unwholesome during *śarad ṛtu* (autumn season) and less harmful in hemanta *ṛtu* (winter season).

If it is consumed with curd, *phānita* (penidium) become more unwholesome and the same become less harmful if consumed with honey.

If consumed hot it is more unwholesome and the same if taken in cold condition becomes less harmful.

If consumed more in quantity become more unwholesome and become less harmful if consumed less in quantity.

C. Su 28/07 (Cakrapāṇi)

The *doṣās* are exceedingly painful, acute and difficult to cure during their multiple combinations, if they require mutually contradictory therapies, if they are deep seated i.e. गम्भीरानुगता इति गम्भीर मज्जाधातुगत इत्यर्थः । *C. Su 28/7 (Cakrapāṇi)*—deeper *dhātu* like *majjā* etc. are involved in the pathogenesis of disease.

If disease is chronic i.e. [चिरस्थित इति देहे चिरकालावस्थेन कृतमूलत्वात् कष्टतमोऽसाध्यः । *C. Su 28/7 (Cakrapāṇi)*] it become very difficult to cure because they are deep seated and gives displeasure and disease becomes incurable.

If *daśa prāṇāyatana* are involved in the disease process along with other vital organs like *hṛdaya* etc, then disease become difficult to cure.

If vital organs afflicted, then disease become difficult to cure.

- If disease manifest instantaneously indicates disease become very difficult to cure.

The following persons are unable to resist diseases

- Over obese individual

- Over emaciated person
- Whose muscles and blood are diminished markedly
- Debilitated person
- One who consumes unwholesome food
- One who consumes less amount of food
- Whose mental faculties are weak

On the other hand, individuals having opposite type of physical constitution are capable of resisting diseases.

व्याधिसहानीति व्याध्युत्पादकप्रतिबन्धकानि । *C. Su 28/7(Cakrapāṇi)*

Vyādhisaha means one who is capable of resisting diseases. Depending on the nature of unwholesome food, condition of *vātādi doṣās* and person who is not capable of resisting diseases suffers from diseases either mild or severe, acute or chronic.

Vāta, pitta, kapha manifests different diseases depending upon their vitiation at various places.

Contributing Factors for Vyādhikṣamatva

Factors which contributes for *vyādhikṣamatva* are normal *doṣa*, equilibrium state of *dhātu*, normal *agni*, patency of *srotas* etc., or factors which supports the equilibrium state of all physiological parameters. These points are described below.

स्वस्थो धातुसाम्यवान् । *C. Su 1/24 (Gaṅgādhara)*

Equilibrium state of *dhātu* is called *svastha.*

उपयोगि हेतुः प्रयोजनीभूतयोर्धातु साम्यरक्षणकरणयोर्विषये यस्योपयोगितो । *C. Su 1/24 (Gaṅgādhara)*

Upayogi hetu (useful etiological factors) are those useful to the body and they indulge in protection of *dhātus,* which is important for homeostatic condition of body and mind.

धातुसाम्यक्रिया चोक्ता तन्त्रस्यास्य प्रयोजनम् । *C. Su 1/53*

Aim and object of *Āyurveda* is the maintenance of equilibrium state of tissue elements.

गात्रमभ्यङ्गसेविनः..... । बलवान्..... । *C. Su 5/89*

Regular oil massage leads to strong body physique.

मात्रावद्ध्यशन.....बलवर्णसुखायुषा । *C. Su 5/8*

Consumption of proper amount of food certainly helps the individual in bringing strength, complexion, happiness and longevity.

नगरी नगरस्येव रथस्येव रथी यथा स्वशरीरस्य मेधावी कृत्येष्ववहितो भवेत् । *C. Su 5/103*

A intelligent person should be vigilant about his duties towards his own body like an office in charge of a city and a charioteer towards the city and the chariot respectively. So, wise person should protect his body both externally and internally by adopting *dinacarya* in his daily routine.

आहाराचार चेष्टासु सुखार्थी प्रेत्य चेह च ।
परं प्रयत्नमातिष्ठेद्बुद्धिमान् हितसेवन् । *C. Su 7/60*

Person who is desirous of healthy should adopt the healthy practices related to diet, conduct and activities.

साम्यं प्रकृतिरुच्यते । सुखसंज्ञकमारोग्यं ..... । *C. Su 9/4*

Equilibrium state of *dhātu* is health and gives rise to pleasure.

त्रय उपस्तम्भा इति—आहारः स्वप्नो, ब्रह्मचर्यमिति एभिस्त्रिभिर्युक्ति युक्तैरुपस्तब्धमुपस्तम्भैः शरीरं बल वर्णोपचयोपचितमनुवर्तते यावदायुः संस्कारात् संस्कारमहितमनुपसेवमानस्य । *C. Su 11/35*

There are three factors, which supports life i.e. *āhāra* (food), *svapna* (sound sleep) and *brahmacarya* (one who is having control over his senses and full of spiritual bliss). By this body will be endowed with strength, complexion, growth and live longer, provided if person doesn't indulge in factors which deteriorate health.

त्रिविधं बलमिति—सहजं, कालजं, युक्तिकृतं च । *C. Su 11/36*

Strength is of 3 types i.e. *sahaja* (constitutional), *kālaja* (temporal) and *yuktikṛta* (acquired).

A. *Sahaja bala*

सहजं यच्छीरसत्वयोः प्राकृतं । *C. Su 11/36*

It is an inherent characteristic property of an individual present since birth. It is because of equilibrium state of *doṣās*.

B. *Kālaja bala*

कालकृतमृतुविभागजं वयःकृत च । *C. Su 11/36*

Kālaja bala is dependent on season and age.

Loss of strength is observed in *ādānakāla*, gaining of strength is observed in *visarga kāla* and middle age is considered as full of strength.

युक्तिकृतं पुनस्तद्यदाहारचेष्टायोगजम् । *C. Su 11/36*

Acquired strength is dependent on healthy practices related to diet, activities etc.

चेष्टाया उचित विश्रामव्यायामादेर्योग आहारचेष्टायोगः ।

C. Su 11/36 (Cakrapāṇi)

Performing excercises with proper methods by giving rest in between different exercises. Other says that

अन्ये तु योग शब्देनरसायन प्रयोगं ग्राह्यन्ति । *C. Su 11/36 (Cakrapāṇi)*

Other considered *yoga* as *rasāyan* therapy.

वाजीकरणयोगेभ्यश्च जातं बलं युक्तिकृतमिति ।

C. Su 11/36 (Gaṅgādhara)

Vājikaraṇa yogās helps to acquire strength by fullfilling necessary deficiencies in deficient *dhātus*.

समयोगयुक्तास्तु प्रकृति हेतवो भवन्ति । *C. Su 11/43*

Proper utilisation of sense organs with their objects, normal actions and normal seasons are beneficial in the maintenance of good health.

.....सर्वशरीरधातुव्यूहकरः । सन्धानकरः शरीरस्य, आयुषोऽनुवृत्तिः ।

(C. Su 12/8)

व्यूहकरः सङ्घातकरो रचनाकर इति यावत् ।

C. Su 12/8 (Cakrapāṇi)

शरीरस्य सन्धानकरः शरीरावयवसंयोजनकृत् ।

C. Su 12/8 (Gaṅgādhara)

Compactness indicates healthy state of the body.

Vāta brings about compactness in all tissue elements of the body and promotes union of the body.

घृतं.....रस शुक्रौजसां हितम् । *C. Su 13/14*

Ghee is conducive to *rasadhātu, śukradhātu* and *ojas*.

ओजः सर्वधातुसारो बलाधिष्ठानमिति । *C. Su 13/14 (Gaṅgādhara)*

Ojas is the essence of all *dhātus* and body strength depends on *ojas*.

.....न च श्लेष्मवर्धनं बलवर्धनम् । ..... तैलं..... ।

C. Su 13/14

Oil does not aggravate *kapha* but enhances body strength.

बलशुक्रकर..... । मज्जा.....बलकृत..... । *C. Su 13/17*

Majjā enhances strength and it also adds to the physical strength espescially to *asthidhātu*.

प्राणाश्रयस्यौजसोऽष्टौ बिन्दवो हृदयाश्रया इति; एतच्चाष्ठबिन्दूकं परमोजो ज्ञेयम् । अर्द्धाञ्जलिपरिमाणन्तु यदोजस्तद प्रधानम् । .....एतच्चौजः सर्वधातु समुदायरूपं । *C. Su 17/73-75*

Superior quality *ojas* situated in *hṛdaya* and its quantity is eight drops. Other type of *ojas* is ordinary one and which is dwelling in vessels attached to the heart and its quantity is half *anjali*.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

प्राकृतस्तु बलं श्लेष्मा..... । स चैवौजः स्मृतः । *C. Su 17/117*

Equilibrium state of *kapha* promotes strength, that's why normal *kapha* is called *ojas*.

बलमोजोरुपाय श्लेष्मणः कर्म्म बलमिति बलहेतु ।

C. Su 13/117 (Gaṅgādhara)

Functions of normal *kapha* is like that of *ojas*.

तद्विशुद्धं हि रुधिरं बल.....शोणितं..... । *C. Su 24/4*

Normal blood promotes strength.

हिताहारोपयोग एक एव पुरुष वृद्धि करो भवति । *C. Su 25/31*

Wholesome food is the only sole cause for the growth of living being.

i) कुक्कुटो बल्यानां ।

ii) आमलकं वयःस्थापनानां ।

iii) क्षीरघृताभ्यासो रसायनानां ।

iv) सर्वरसाभ्यासो बलकराणाम् ।

v) मरुभूमिरारोग्यदेशानाम् । *C. Su 25/40*

i) Meat of cock is strength promoter.

ii) *Āmalaki* causing rejuvenation.

iii) Habitual use of *ghee* and milk causes rejuvenation.

iv) Regular consumption of food having all tastes promotes strength.

v) Desert land is healthy land.

vi) Sweet taste, sour taste enhances strength. *C. Su 26/42*

बलमारोग्यमायुश्च प्राणश्चाग्नौ प्रतिष्ठिताः ।
अन्नपानेन्धनैश्चाग्निर्ज्वलति व्यति चान्यथा । *C. Su 27/342*

Strength, health, longevity and vital breath are dependent on the condition of *agni*. When the proper quantity of food and drinks supplied to a person which is commensurate with the power of digestion in the form fuel, which sustains the *agni* otherwise leads to abnormal functions.

षड्त्रिशतं सहस्राणि रात्रीणां हितभोजनः जीवत्यनातुरो जन्तुर्जितात्मा संमतः सताम् । *C. Su 27/348*

One who consumes wholesome food along with self control lives longer with proper health for one thousand and thirty six nights (100 years) and these persons are blessed by noble man.

तत्राहिंसा प्राणिनां प्राणवर्धनानामुत्कृष्टतमं, वीर्यं बलवर्धनानां, विद्या बृंहणानाम्, इन्द्रियजय नन्दनानां, तत्वावबोधो हर्षणानां ब्रह्मचर्यः मयनानामिति; एवमायुर्वेद विदो मन्यन्ते । *C. Su 30/15*

- Non violence is the best among the promoters of longevity of living beings.
- *Virya* (semen) is the best among promoters of strength.
- Knowledge is the best among promoters of nourishment.
- Self control is the best for the promotion of delightfullness.
- Knowledge of reality is the best among promoters of happiness.
- Celibacy is the best among those leading to salvation.

प्रयोजनं चास्य स्वस्थस्य स्वास्थ्य रक्षणमातुरस्य विकार प्रशमनं च ।

C. Su 30/26

The main purpose and objectives of *Āyurveda* is the preservation of health in healthy individual and eradication of diseases, which are curable.

सममांसप्रमाणस्तु सम संहननो नरः । दृढेन्द्रियो विकाराणां न बलेनाभिभूयते । क्षुत्पिपासा सहः शीतव्यायामसंसहः । समपक्ता समजरः सममांसचयोमतः । *C. Su 21/18-19*

Person who is having balanced proportion of muscles, compactness, excellent sensory faculties never suffer from diseases. These people can easily withstand hunger, thirst, heat of the sun, cold and physical exercises. *Agni* performs normal digestion and metabolism activities.

सर्वैगुणसमुदितास्तु समधातवः । *C. Vi 8/100*

Sama prakṛti individual possesses equilibrium state of *doṣās, dhātus* and it is considered as best *prakṛti.*

तत्र सर्वैः सारैरुपेताः पुरुषा भवन्त्यति बलाः परमसुखयुक्ताः क्लेशसहाः ।

C. Vi 8/111

Person who is possessing excellence of all *dhātus* including mental faculties i.e. *sarva sāra* are endowed with great strength, happiness and resistance to diseases.

नरो हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः ।
दाता समः सत्यपरः क्षामावानाप्तोपसेवी च भवत्यरोगः।

C. Sā 2/46

The following persons are free from diseases.

- Consumption of wholesome diet.
- Observation of wholesome behaviour.
- Unattached to sensual pleasures.
- One who donates regularly.
- Impartial in judgement.
- Who is always says truth.
- Endowed with forbearing (forgiveness) nature.
- One who devoted to learned people.

मतिवर्चः कर्म सुखानुबन्धं सत्वं विधेयं विशदा च बुद्धिः ।
ज्ञानं तपस्तत्परता च योगे यस्यस्ति तं नानुपतन्ति रोगाः ।

C. Sā 2/47

The following persons does not fall victim of diseases.

- Person possessing excellent intellect.
- Acts and speech are leading to ultimate bliss.
- Independent thinking or excellent faculties.
- Clarity in understanding.
- Full of knowledge.
- Observation of spiritual activities.
- Continous yogic practices.

देशकालात्मगुणविपरीतानां हि कर्मणामाहार विकाराणां च क्रियोपयोगः सम्यक्, सर्वातियोगसन्धारणम्, असन्धारण मुदीर्णानां च गतिमतां, साहसानां च वर्जनं, स्वस्थवृत्तमेतावद्धातूनां साम्यानुग्रहार्थमुपदिश्यते । *C. Sā 6/8*

For the maintenance of equilibrium state of *dhātus* the following adaptations are essential.

- Proper use of actions and consumption of food contrary to the properties of place, time and the self.
- Avoid over utilization, non utilization and improper utilization of time, intellect and sense objects.
- Non suppression of impelled urges.
- Do not indulge in activities which are beyond ones own capacity.

धातवः पुनः शारीराः समानगुणैः समान गुण भूयिष्ठैर्वाऽप्याहार-विकारैरभ्यस्यमानै र्वृद्धिं प्राप्नुवन्ति । *C. Sā 6/9*

Dhātus grows constantly by the use of the food substances and drinks having similar qualities or dominated by such qualities.

कात्स्न्येन शरीरवृद्धिकरास्त्विमे भावा भवन्ति; तद्यथा कालयोगः, स्वभाव संसिद्धिः, आहारसौष्ठवम्, अविघातश्चेति । *C. Sā 6/12*

Complete uniform growth of the body takes place by following factors.

Kālayoga (Time factor)

काल योग इति वृद्धिकारक यौवनादि कालयोगः ।

C. Sā 6/12 (Cakrapāṇi)

यौवनादौ हि सप्तदश वत्सरादिकाल लक्षणे काल महिम्नैव वृद्धिर्भवति ।

C. Sā 6/12 (Cakrapāṇi)

Young age is the period in which complete development of body *dhātus* observed.

Svabhāvasaṁsiddhi (Natural favourable process)

तेन स्वभावसंसिद्धिशरीरवृद्धिहेतुरदृष्टम् । *C. Sā 6/12 (Cakrapāṇi)*

Certain unseen factors favours the growth of the body naturally is called *svabhāva saṁsiddhi.*

Āhāra Sauṣṭava (Excellence of diet)

आहार सौष्ठवमित्याहार सम्पत् । *C. Sā 6/12 (Cakrapāṇi)*

Food substances possessing excellent properties and qualities which supports and fulfills the growing criteria for *dhātus.*

Avighāta (Absence of factors which deteriorate dhātu)

अविघातश्चेति शरीरवृद्धिविघातकराति व्यवाय मनोघातादिविरहः ।

C. Sā 6/12 (Cakrapāṇi)

Avighāta means absence of factors which favours deterioration of *dhātus.* For example, excessive indulgence in sexual acts and affliction to mental faculties.

बलवृद्धिकरास्त्विमे भावा भवन्ति । तद्यथा बलवत्पुरुषे देशे जन्म, बलवत्पुरुषे काले च, सुखश्च कालयोगः बीजक्षेत्रगुणसंपच्च, आहारसंपच्च, शरीर संपच्च, सात्म्य संपच्च, सत्व संपच्च, स्वभावसंसिद्धिश्च, यौवनं च, कर्म च संहर्षश्चेति । *C. Sā 6/13*

The following factors which favours the promotion of strength.

- Birth of a person in a country where people are naturally strong. For example *'sindha'* region people are strong by nature.
- Time factor which is conducive for *dhātus* and helps for promotion of strength. For example if person born during *hemanta* and *śiśira ṛtu* which favours the promotion of strength.
- Excellency among qualities of *bija* (sperm) and *kṣetra* (ovum and uterus) of parents.
- Excellence of diet.
- Excellence of physique.
- Excellence of suitability.
- All mental faculties are superior.

- Natural mechanism.
- Young age.
- Excercise and such other physical activities.

व्यायामादिकर्माभ्यासान् निजं बलं भवति । *C. Sā 6/13 (Cakrapāṇi)*

Habitual performance of exercise promotes strength.

Always in cheerful mood is also helpful to gain strength.

वर्षशतं खल्वायुषः प्रमाणमस्मिन् काले ।
तस्य निमित्तं प्रकृतिगुणात्मसंपत् सात्म्योपसेवनं चेति ।

C. Sā 6/29-30

Normal span of life in *kaliyuga* is 100 years.

The following factors helps to live longer upto hundred years.

- Excellent constitute i.e. *sama prakṛti*

तत्र प्रकृतिसम्पत् समवातादि प्रकृतिता समप्रकृतिहि चिरायुर्भवति ।

C. Sā 6/30 (Cakrapāṇi)

Prakṛti sampat means person possessing equilibrium state of all *doṣās* and it is called *sama prakṛti* and these individuals live longer.

Guṇa sampat i.e. excellent compactness of body.

गुणसम्पत् तु सारसंहननादिभिरायुष्य लक्षणैर्योगः किंवा या प्रकृतेर्मातृपित्राद्युपकरणस्य गुणसम्पत् । *C. Sā 6/30 (Cakrapāṇi)*

- Excellent essence, compactness etc.
- Natural excellent inherent qualities transformed from parents.

Ātma Sampat–Righteous acts.

आत्मनस्तु चिरायुष्टकारणधर्म्मयुक्तता सम्पत् । *C. Sā 6/30 (Cakrapāṇi)*

Observation of penace, indulging in right conducts helps for longevity.

तथा ब्रह्मचर्यनिवातशयोष्णोदकस्नान निशा स्वप्न व्यायामाश्चैकान्ततः पश्यतमः । *S. Su 20/6*

Celibacy, sleeping in a place which is devoid of breeze, hot water bath, sleeping during night, physical exercises are best adjustable to all as a wholesome substance.

तत्र रसादीनां शुक्रान्तानां धातूनां यत् परं तेजस्तत् खल्वोजस्तदेव बलमित्युच्यते । *S. Su 15/19*

Ojas is the essence of *rasādhi dhātus* and it is also called *bala.*

तत्र बलेन स्थिरोपचितमांसता सर्वचेष्टा स्वप्रतिघातः स्वरवर्ण प्रसादो बाह्यानामाभ्यन्तराणां च करणानामात्मकार्यप्रतिपत्तिर्भवति । *S. Su 15/20*

Strength gives stability and maintains compactness of muscles, energy to perform all kinds of activities without any hindrances, clarity in voice and complexion, both *karmendriya* and *jñānendriya* performs their normal functions.

स्वस्थस्य रक्षणं कुर्यादवस्थस्य तु बुद्धिमान् । *S. Su 15/40*

Protection of health of healthy individual is very important.

समदोषः समग्निश्च समधातुमलक्रियः प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते । *S. Su 15/41*

Equilibrium state of *doṣa, agni, dhātu, mala* and their activities are normal along with proper co-ordination between soul, sense organs and mind in called *svastha.*

गूढसन्धिसिरास्नायुः संहताङ्गः स्थिरेन्द्रियः ।
उत्तरोत्तरसुक्षेत्रो यः स दीर्घायुरुच्यते ।
गर्भात् प्रभृत्यरोगो यः शनैः समुपचीयते ।
शरीरज्ञान विज्ञानैः स दीर्घायुःसमासतः । *S. Su 35/5-6*

Whose joints, vessels and ligaments are properly developed with steady sense faculties and all body organs are excellent from feet to head and are better than its preceeding is said to survive for longer period.

Person who is free from disorders even from foetal life and gradually developing day by day with common and scientific knowledge lives longer.

गगनाम्बु त्रिदोषघ्नं गृहीतं यत् सुभाजने ।
बल्यं रसायनं मेध्यं पात्रापेक्षि ततः परम् ।
S. Su 45/26

Collected rain water in a clean vessel mitigates all three *doṣās,* promotes strength, rejuvenative and best for intelligence.

साहसं वर्जयेत् कर्म रक्षञ्जीवितमात्मनः जीवन् हि पुरुषस्त्विष्टं कर्मणः फलमश्नुते । *C. Ni 6/5*

Only the living being can enjoy desired fruit of his action. Therefore, one desirous of long life should avoid rash behavior.

सर्वमन्यत् परित्यज्य शरीरमनुपालयेत् ।
तदभावे हि भावानां सर्वाभावः शरीरिणाम् ।
C. Ni 6/7

Avoiding all the things one has to protect his body first by using appropriate preventive measures.

आहारस्य परं धाम शुक्रं तद्रक्ष्यमात्मनः ।
क्षयो ह्यस्य बहून् रोगान्मरणं वा नियच्छति ।
C. Ni 6/9

Śukra is the ultimate excellent outcome of food. That's why one has to preserve it because its diminution leads to development of many diseases or even death.

हिताशी स्यान्मिताशी स्यात्काल भोजी जितेन्द्रियः ।
पश्यन् रोगान् बहून् कष्टान् बुद्धिमान् विषमाशनात् ।
C. Ni 6/11

Person who is having control over his senses should take wholesome food in proper quantity and in proper time. Otherwise irregular dieting manifest diseases.

•

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Chapter 16

ओजोवह स्रोतस् (*Ojovaha Srotas*)

ओजः सर्वधातु सारो बलाधिष्ठानमिति । *S. Su 13/14 (Cakrapāṇi)*

Ojas is the essence of *saptadhātu* and it is the seat for strength.

धातु ग्रहणमिति धातवो गृह्यन्ते यैस्तानीति धातुग्रहणानि धातुवहानि स्रोतांसि । *S. Su 15/27 (Dalhaṇa)*

Dhātugrahaṇa refers to *dhātuvaha srotas*. It is also called *ojovaha srotas* as stated by *Cakrapāṇi*.

यत्तदोजः सर्वधातूनां तेजः शरीरसम्भवः स शुक्रस्य मलः ।

A. Hr. Sā 3/63 (Sarvāṅga Sundara)

Ojas is the essence of *saptadhātu* and it is the *mala* of *sukra*.

.....ओजश्च सप्तमम् । इति धातुभवा ज्ञेया एते सप्तोपधातवः ।

S. S. Pū 5/17

Ojas is the *upadhātu* of *śukra*.

.....ओजो धातूनां क्रमशो मलाः । *A. S. Sā 6/39*

Ojas is the waste product of *śukra dhātu*.

मूल (Root)

किं वा धातुग्रहणस्रोतः स्थानतया धातु ग्रहणं हृदयं, ततो निःसृतं धमनीभिरेव । किंवा निष्ठितं इति पाठः, तदा ओजोवाहिस्रोतःसु हृदि स्थितमित्यर्थः । *S. Su 15/27 (Cakrapāṇi)*

The seat of *ojovaha srotas* is *hṛdaya* along with blood vessels attached to it.

तेन मूलेन महता महामूला मता दश ।
ओजोवहाः शरीरेऽस्मिन् विधम्यन्ते समन्ततः ।

C. Su 30/8

10 vessels attached to the heart which carry *ojas* & pulsate all over body.

यन्तु सम्भोगादङ्गनागर्भाशयगतमार्तवेनैकत्र लोलिभूतं जीवाधिष्ठितं शुक्रं, तस्य पाकाद्रसादि वन्मलसारौ स्तः । तत्र मलः ओजः, सारो गर्भः ।

A. Hr. Su 11/37-38

During the process of *pāka* two things are observed i.e. *mala* and *sāra*. *Mala* is the *malarupi ojas* & *sāra* is the *garbha*.

तथाष्टबिन्दुमितस्यौजसो नाशान्ना पुरुषो विनश्यति, अर्द्धाञ्जलिमित्तस्य (ओजसः) क्षये तु न नश्यतीति व्याचष्टे, तन्न ।

C. Su 17/73-74 (Gaṅgādhara)

- If *aṣṭabindu* quantity *ojas* (*para ojas*) decreases then person will die.
- On the contrary if *ardhāñjali* (*apara ojas*) *ojas* decreases or vitiated manifest 3 kinds of abnormalities i.e. *ojaḥkṣaya, ojo vyāpat* and *ojovisraṁsa*. But person may die due to *ardhāñjali ojokṣaya* also.

ओजोवह स्रोतो दुष्टि हेतु (*Ojovaha Srotoduṣṭi Hetu*)

Hetu–etiological factors

अभिघातात्क्षयात्कोपाच्छोकाद्ध्यानच्छ्रमात्क्षुधः ओजः संक्षीयते ह्येभ्यो धातुग्रहणनिःसृतम् । तेजः समीरितं तस्माद्विस्रंसयति देहिनः । *S. Su 15/23*

Ojas undergoes decrease due to injury, tissue depletion (*dhātukṣaya*), anger, grief, worry, exertion, hunger etc. resulting into the flowing out from the *dhātus* and getting associated with *tejas* and instigated by *vāta*, which gives various discomfort to the body.

Aṣṭāṅga Sangrahakāra also mentioned same etiological factors. *A. S. Su 19/32-33*

ओजोवह स्रोतो दुष्टि लक्षण (*Ojovaha Srotoduṣṭi Lakṣaṇa*)

Three kinds of *Ojodoṣa* manifests are as follows–

तस्य विस्रंसो व्यापत् क्षय इति त्रयो दोषाः । *S. Su 15/24*

Ojodoṣa i.e. abnormalities in *ojas* is of 3 kinds i) *Ojo visraṁsa* ii) *Ojo vyāpat* and iii) *Ojaḥkṣaya.*

ओजो विस्रंस (*Ojo Visraṁsa*)

विस्रंसः स्थानात्च्युतिरभिघातादिभि रेव । *S. Su 15/24 (Dalhaṇa)*

Visraṁsa means displacement from its normal place.

सन्धि विश्लेषो गात्राणां सदनं दोष च्यवनं क्रियासन्निरोधश्च विस्रंसे । *S. Su 15/24*

Clinical features due to *oja visraṁsa* are as follows–

- Looseness of the joints.
- Weakness of the body.
- Displacement of the *doṣās* from their respective seats.
- Impairment in activities or sluggish behaviour.

ओजो व्यापत् (*Ojo Vyāpat*)

व्यापत् अन्यथापत्तिः सा दुष्टदोषदूष्य संसर्गात् । *S. Su 15/24 (Dalhaṇa)*

Vyāpat means *ojas* gets *vitiated* by *duṣṭa doṣa* and *duṣya.*

स्तब्धगुरुगात्रता वातशोफो वर्णभेदो ग्लानिस्तन्द्रा निद्रा च व्यापन्ने । *S. Su 15/24*

General symeptomatology due to *ojo vyāpat* are as follows–

- Stiffness and heaviness in body.
- Swelling due to *vāta.*
- Discolouration or loss of complexion.
- Exhaustion
- Stupor
- Excess sleep

ओजोक्षय (*Clinical Features of Ojaḥkṣaya*)

क्षयः स्वप्रमाणात् । *S. Su 15/24 (Dalhaṇa)*

Decrease in its quantity.

मूर्च्छा मांस क्षयो मोहः प्रलापो मरण मिति च क्षये । *S. Su 15/24*

- Fainting
- Wasting of muscles
- Unconsciousness
- Delirium
- Death

बिभेति दुर्बलोऽभीक्ष्णं ध्यायति व्यथितेन्द्रियः दुश्छायो दुर्मना रुक्षः क्षामश्चैवौजसः क्षये । *C. Su 17/73; A. S. Su 19/32-33*

- Fear complex develops or full of fear
- General weakness
- Worry
- Discomfort in sense organs
- Loss of complexion
- Unstable mind
- Roughness
- Emaciation

ओजोवृद्धि लक्षण (*Ojo Vṛddhi Lakṣaṇa*)

ओजो वृद्धौ हि देहस्य तुष्टिपुष्टि बलोदयः । *A. S. Su 19/34*

Increased *ojas* is responsible for unique growth, nourishment and promotes strength.

ओजोवह स्रोतो दुष्टि विकार (*Ojovaha Srotoduṣṭi Vikāra*)

Role of Ojas in the Genesis of Various Disorders

..... तमभिन्यासमित्याहुर्हतौजसमथापरे । *S. Utt 39/41*

Abhinyāsa jvara is also called *hataujasa jvara* by others. Due to loss or decrease of *ojas,* this condition is stated to difficult to cure.

Ojo Nirodhaja Jvara

ओजो विस्रंसते यस्य पित्तनिलसमुच्छ्रयात् ।
स गात्रस्तम्भशीताभ्यां शयनेप्सु रचेतनः ।
अपि जाग्रत् स्वपन् जन्तु स्तन्द्रालुश्च प्रलापवान् ।
संहृष्टरोमा स्त्रस्ताङ्गो मन्दसन्तापवेदनः ।
ओजो निरोधजं तस्य जानीयात् कुशलो भिषक् ।
सप्तमे दिवसे प्राप्ते दशमे द्वादशोऽपि वा ।

पुनर्घोरतरो भूत्वा प्रशमं याति हन्ति वा । *S. Utt 39/43-46*

Ojonirodhaja jvara manifest due to depletion of *ojas* by aggravated *pitta* and *vāta.*

Clinical features.

- Stiffness all over the body
- Coldness
- Desire to sleep always
- Unconsciousness
- Disturbed sleep (i.e. sleep for a while followed by awak ening oftenly).
- Stupor
- Delirium
- Horripilations
- Debility
- Mild increase of temperature and discomfort.

Time Period for Pacification or Kill

Symptoms greatly aggravated on seventh day, tenth day and 12th day or symptoms may subside on seventh day, tenth day and 12th day.

शोष (*Śoṣa*)

संशोषणाद्रसादीनां शोष..... । *S. Utt 41/4*

In case of *śoṣa roga* there will be severe dryness or extreme depletion of tissues leading to loss of ojas.

मूर्च्छा (*Mūrchā*)

.....संज्ञानाशो बलस्य च । *S. Utt 46/5*

Unconsciousness, loss of strength are the *pūrvarupa* observed in *mūrchā.*

ज्वर (*Jvara*)

रोगगट् सर्वभूतानामन्तकृद्दारुणो ज्वरः । *C. Ci 3/345*

Jvara is the king of all diseases. It causes death to all creatures on earth and which is seriously afflicting individual.

प्रमेह (*Prameha*)

तथा प्रमेहेऽर्द्धाञ्जलिपरिमितमेवौजः क्षीयते, नाष्टबिन्दुकम् अस्य हि किञ्चित् क्षयेऽपि मरणं भवति, प्रमेहे तु ओजःक्षये जीवत्येव तावत् ।

C.Su 30/6-7 (Cakrapāṇi)

In case of *prameha, apara* or *ardhāñjali ojas* is involved and not the *para ojas* because even slight reduction of *para ojas* leads to death. In *madhumeha,* inspite of reduction of *ojas* i.e. *apara ojas* person still survives.

पाण्डु (*Pāṇḍu*)

ततो वर्ण बल स्नेहा ये चान्येऽप्योजसो गुणाः । *C. Ci 16/5-6*

Due to excessive excacerbation of three *doṣās* especially *pitta* afflicts *dhātus* as a result complextion, strength, unctousness and *ojas* get exceedingly reduced leading to development of *pāṇḍu roga.*

राजयक्ष्मा (*Rājayakṣmā*)

तस्मिन् काले पचत्यग्निर्यदन्नं कोष्ठसंश्रितम् ।
मलीभवति तत् प्रायः कल्पते किञ्चिदोजसे ।
तस्मात् पुरीषं संरक्ष्यं विशेषाद्राजयक्ष्मिणः ।

C. Ci. 8/41-42

Disturbed functions of agni leads to manifestation of *kiṭṭa* (waste substance) in excess as a result ojas diminishes. That's why *mala* has to be protected to support the body.

उदानावृतप्राण (*Udānāvṛta Prāṇa*)

कर्मौज बल वर्णानां नाशो..... ।
उदानोनावृते प्राणे..... । *C. Ci. 28/208*

Loss of activities, *oja, bala* and complexion is observed in *udānāvṛta prāṇa.*

बल विस्रंस (*Bala Visraṁsa*)

Some people says that *bala* having three kinds of abnormalities.

त्रयो दोषा बलस्योक्ता व्यापद्विस्रंसनक्षयाः । *S. Su 15/25*

Bala abnormalities is of 3 kinds namely *bala vyāpat, bala visraṁsa* and *balakṣaya.*

विश्लेषसादौ गात्राणां दोषविस्रंसनं श्रमः ।
अप्राचुर्य क्रियाणां च बलविस्रंस लक्षणम् ।

S. Su 15/26

Symptoms observed due to *bala visraṁsa* are as follows–

- Looseness of joints
- Debility
- Displacement of three *doṣās*
- Fatigue
- Impaired body functions

बल व्यापत् (*Bala Vyāpat*)

गुरुत्वं स्तब्धताऽङ्गेषु ग्लानिर्वर्णस्य भेदनम् ।
तन्द्रा निद्रा वातशोफो बलव्यपदि लक्षणम् ।

S. Su 15/26-27

Symptoms due to *bala vyāpat* are as follows–

- Heaviness and stiffness in body
- Exhaustion
- Discolouration
- Stupor
- Excessive sleep
- Swelling due to *vāta*

बल क्षय (*Bala Kṣaya*)

मूर्च्छा मांसक्षयो मोहः प्रलापोऽज्ञानमेव च पूर्वोक्तानि च लिङ्गानि मरणं च बलक्षये । *S. Su 15/27*

Symptoms due to *bala kṣaya* are as follows–

- Fainting
- Depletion of muscles
- Unconsciousness
- Delirium
- Improper perception of knowledge
- Death

Prognosis of Oja and Bala Abnormalities

तत्र विस्रंसे व्यापन्ने च क्रियाविशेषैर विरुद्धैर्बलमाप्याययेत्; इतरं तु मूढ सज्ञं वर्जयेत् । *S. Su 15/28*

Ojo visraṁsa and *vyāpat* are curable by adopting treatments which are not opposite. *Ojokṣaya* is incurable entity because it produces due to improper understanding.

•

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Chapter 17

निदान पञ्चक *(Nidāna Pañcaka)*

पञ्चविध मप्येतद व्याध्युत्पत्ति ज्ञाप्ति हेतुभूतं निदानशब्देनोच्यते ।

M.Ni 1/4 (Madhukoṣa)

The word *nidāna* used in two different contexts i.e. diagnosis of diseases and etiological factors of the disease.

व्याध्युत्पत्ति ज्ञाप्ति *(Diagnosis of diseases)*

हेतुलक्षण निर्देशान्निदानानिति ।

M.Ni 1/4 (Madhukoṣa), S.Su. 3/14

Nidāna helps to know about etiology, symptomatology, pathogenesis.

निर्दिश्यते व्याधिरनेनेति निदानम् । *M.Ni 1/4 (Madhukoṣa)*

Which gives complete knowledge about *vyādhi* is called *nidāna*.

निश्चित्य दीयते प्रतिपाद्यते व्याधिरनेनेति निदानम् ।

M.Ni 1/4 (Madhukoṣa)

It is the method by which disease is diagnosed is called *nidāna*.

व्याधिनिश्चय कारणं निदानम् । *M.Ni 1/4 (Madhukoṣa)*

It is the process by which disease can be diagnosed is called *nidāna*.

निदीयते निबध्यते हेत्वादिसंबद्धो व्याधिरनेन ।

M.Ni 1/4 (Madhukoṣa)

Which gives knowledge about etiology, symptomatology, pathogenesis is called *nidāna*.

रोगं निदान प्राग्रूपलक्षणोपशयाप्तिभिः ।

A.Hr. Su 1/22

Roga should be examined by *nidāna* (etiology), *pragrūpa*

(premonitory symptoms), *lakṣaṇa* (symptomatology), *upaśaya* (trial and error therapeutics), *āpti* (pathogenesis).

तत्र रुजतीति रोगः । तस्योपलब्धिर्निदान पूर्वरूपरूपोपशयसम्प्राप्तिभिः ।।

A.S. Ni 1/6

One which produces pain is called roga. This can be examined by *nidāna, pūrurupa, rupa, upaśaya* and *saṁprāpti*.

निदानं पूर्वरूपाणि रूपाण्युपशयस्तथा ।
संप्राप्तिश्चेति विज्ञानं रोगाणां पञ्चधा स्मृतम् ।।

A.Hr. Ni 1/2

Nidānaa, pūrvarupa, rupa, upaśaya and *saṁprāpti* are the five means of diagnosis.

अत्र निदान शब्देन निदान पूर्वरूप ।
लिङ्गोपशय संप्राप्तयो विवक्षिताः ।।

Ni. 1/2 (Gaṅgādhara)

The word *nidāna* in respect to diagnosis includes *nidāna, pūrvarupa, liṅga, upaśaya* and *saṁprāpti*.

अतः सामान्येन व्याधिज्ञानोपाय निदान पंचकाभिधानम् ।।

C.Ni. 1/5 (Cakrapāṇi)

Five means of diagnosis helps for the diagnosis of diseases.

हेतुभूत *(Etiological factors)*

व्याध्युत्पत्ति हेतु र्निदानम् ।। *M.Ni 1/2 (Madhukoṣa)*

Factors which manifest disease is called *nidāna*.

तत्र निदानं वाय्वादि प्रकोपः । तस्य पुनरहिताहार विहारसेवा ।।

A.S. Ni 1/7

Nidāna means one which aggravates *vātādi doṣās*. It may be due to intake of incompatible dietetics and improper activities.

तत्र निदानं कारण मित्युक्त मग्रे ।। *C.Ni. 1/7*

It describes causative factors of the disease.

सेतिकर्तव्यताको रोगोत्पादक हेतुर्निदानम् ।।

M.Ni 1/4 (Madhukoṣa)

A factor which is capable of manifesting the development of disease either quickly or after a certain period is called hetu.

निदान पर्याय *(Synonyms of Nidāna)*

निदानपर्यायास्तु हेतुर्निमित्तमायतनं कारकः
कर्ता कारणं प्रत्ययः समुत्थानं मूलं योनिरिति ।

A.S. Ni 1/7

Hetu, nimitta, āyatana, kāraka, kartā, kāraṇa, pratyaya, samutthanam, mūlam, yoni are the synonyms of *nidāna.*

Hetu– It performs multidimensional actions in the initiation of disease process by aggravating *vātādi doṣās.*

Nimitta– Certains signs manifested in the body, act as causative factors for the disease.

Āyatana– It indicates the place of origin of disease.

For example :

Jāṅgala deśa is predominant of *vāta* and favours the manifestation of *vātavyādhi.*

Kāraka– Disease producing agent.

Kartā– Main culprit to bring inequilibrium state of *doṣās, duṣyās* etc for the production of disease.

Kāraṇa– The factors which disturbs the normal physiological functions and capable of manifesting disease are called *Kāraṇa.*

Pratyaya– It means faith in certain objects. Person may not be knowing that these faithful objects may act as a disease causative agent due to blasphemy. Intake of unwholesome food unknowingly is called *pratyaya.*

Samutthāna– It is main fundamental factor for initiation of disease process and it originates certain factors i.e. *samutthāna.*

Mūla–It is the root cause for the initiation of *vyādhi.*

Yoni– Without *nidāna* disease can't manifest that's why it is called as source for *vyādhi.*

हेतु भेद *(Classification of Hetu)*

Four types of Hetu

सन्निकृष्ठ विप्रकृष्ठ व्यभिचारि प्राधानिक भेदाच्चतुर्धा ।

M.Ni 1/5

1. *Sannikṛṣṭa Hetu*
2. *Viprakṛṣṭa Hetu*
3. *Vyabhicāri Hetu*
4. *Prādhānika Hetu*

Three types of Āyatana

त्रीण्यायतनानिति-अर्थानां कर्मणंः कालस्य चातियोगायोगमिथ्यायोगः ।।

C.Su. 11/37

त्रिविधो वा, असात्म्येन्द्रियार्थ संयोग प्रज्ञापराध परिणाम भेदात् ।।

M.Ni 1/5 (Madhukoṣa)

1. *Asātmyendriyārtha Saṁyoga (Arthānāṁ)*
2. *Prajñāparādha (Karmaṇa)*
3. *Pariṇāma (Kāla)*

Three types of Hetu

दोष व्याध्युभय हेतु भेदाच्च स त्रिविधः ।।

M.Ni 1/5 (Madhukoṣa)

1. *Doṣa Hetu*
2. *Vyādhi Hetu*
3. *Ubhaya Hetu*

Two types of Hetu

स एवोत्पादक व्यञ्जक भेदाच्य द्विधा ।

M.Ni 1/5 (Madhukoṣa)

1. *Utpādaka Hetu*
2. *Vyañjaka Hetu*

Two types of Hetu

बाह्यभ्यन्तर भेदाच्च द्विधा । *M.Ni 1/5 (Madhukoṣa)*

1. *Bāhya Hetu*
2. *Abhyantara Hetu*

Hetu is divided into two kinds

तत्र दोषोऽपि प्रकुपितः प्राकृतादि भेदादनेकधा ।

M.Ni 1/5 (Madhukoṣa)

1. *Prākṛta Hetu*
2. *Vaikṛta Hetu*

Two types of Hetu

अनुबन्ध्यानुबन्ध भेदाच्च द्विधा । *M.Ni 1/5 (Madhukoṣa)*

1. *Anubandhya*
2. *Anubandha*

Two types of Hetu

प्रकृतिविकृतितो यथा । *M.Ni 1/5 (Madhukoṣa)*

1. *Prakṛti*
2. *Vikṛti*

Three types of Hetu

क्षयः स्थानं-च-वृद्धिश्च दोषाणां त्रिविधा गतिः ।

M.Ni 1/5 (Madhukoṣa)

1. *Kṣaya*
2. *Sthāna*
3. *Vṛddhi*

Three types of Hetu

ऊर्ध्व चाधश्च तिर्यक् च विज्ञेया त्रिविधा परा ।

M.Ni 1/5 (Madhukoṣa)

1. *Ūrdhvaga*
2. *Adhaśca*
3. *Tiryak*

Three types of Hetu

त्रिविधा चापरा कोष्ठ शाखामर्मास्थिसन्धिषु ।

M.Ni 1/5 (Madhukoṣa)

1. *Koṣṭha*
2. *Śākha*
3. *Marmāsthi Sandhiṣu*

Āśayāpakarṣa Hetu

आशयापकर्ष हेतु ।

Two types of Hetu

एते च दोषाः सामत्वनिरामत्वाभ्यामपि ज्ञातव्याः ।

M.Ni 1/5 (Madhukoṣa)

1. *Sāma Hetu*
2. *Nirāma Hetu*

सन्निकृष्ट हेतु *(Sannikṛṣṭa Hetu)*

सन्निकृष्टो यथा नक्तं दिनर्तु भुक्तांशा
दोष प्रकोपस्य हेतवः, न ते चयादिक मपेक्षन्ते ।

M.Ni 1/5 (Madhukoṣa)

Cause which is near for the *prakopa* of the *doṣās*. For example.

- Diurnal variation of *doṣās* takes place routinely i.e. during night, day and during digestion.
- For this *sancaya* of *doṣās* is not essential
- Manifests naturally

वयोहोरात्रि भुक्तानां तेऽन्तमध्यादिगाः क्रमात् ।

A.Hr. Ni 1/8

Aggravation of *doṣās* as per age, day, night, during digestion is common and it is a physiological process.

S.No	*Vāta*	*Pitta*	*Kapha*
Vaya	Old age	Young	Children
Aho	3 A.M. to 7 P.M.	10 A.M.-3 P.M.	6-10 A.M.
Rātri	2-6 A.M.	11-2 A.M.	7-11 P.M.
Bhuktānām	At the end of digestion	During the middle stage of digestion	During early process of digestion

किंवा सन्निकृष्टो ज्वरस्य रुक्षादि सेवा ।

M.Ni 1/5 (Madhukoṣa)

Rukṣādi bhojana and *vihāra* manifest *jvara.*

विप्रकृष्ट हेतु *(Viprakṛṣṭa Hetu)*

विप्रकृष्टो यथा हेमन्ते निचितः श्लेष्मा वसन्ते कफ रोग कृत् ।
किंवा विप्रकृष्टो रुद्रकोपः ।

M.Ni 1/5 (Madhukoṣa)

- It is the distant cause for the production of disease.
- Sancaya (accumulation) of *doṣās* is very much essential.
- It is also accepted that *jvara* manifest due to wrath of god *Rudra.*
- *Caya* and *prakopa* of *doṣās* as per seasons depicted below.

S.No	*Caya*	*Prakopa*
Kapha	*Hemanta ṛtu*	*Vasanta ṛtu*
Pitta	*Varṣa ṛtu*	*Śarad ṛtu*
Vāta	*Gṛṣma ṛtu*	*Varṣā ṛtu*

- Accumulated *kapha* in *hemantha ṛtu* manifests *kaphaja vikāra* in *vasanta ṛtu.*
- Accumulated *pitta* in *varṣā ṛtu* manifests *pittaja vikāra* in *śarad ṛtu.*

- Accumulated *vāta* in *gṛṣma ṛtu* manifests *vātajā vikāra* in *varṣā ṛtu.*

व्यभिचारि हेतु *(Vyabhicāri Hetu)*

व्यभिचारि यथा यो दुर्बलत्वाद व्याधिकरणासमर्थः ।

M.Ni 1/5 (Madhukoṣa)

Cause which is weak and unable to produce the disease but act as a carrier when favorable situation arises for the manifestation of diseases. Due to certain factors, even unwholesome food does not produce diseases immediately. All unwholesome food substances are not equally competent to produce the diseases and also all *doṣās* and bodies are capable of resisting diseases. Unwholesome food may be more harmful depending on the nature of locality, time, combination, potency and quality. When they get favorable environment then only they produces diseases. *C.Su. 28/7*

इह खलु निदान दोष दूष्य विशेषेभ्यो विकार विघातभावाभाव प्रतिविशेषा भवन्ति । यदा ह्येते त्रयो निदानादि विशेषाः परस्परं नानुबन्धन्त्यथवा काल प्रकर्षादबलीयांसोऽथवानुबध्नन्ति न तदा विकाराभिनिर्वृत्तिः, चिराद्वाऽप्यभिनिर्वर्तन्ते तनवो वा भवन्त्ययथोक्त सर्वलिङ्गावा; विपर्यये विपरीताः; इति सर्वविकार विघातभावा भाव प्रतिविशेषाभिनिर्वृत्ति हेतुर्भवत्युक्तः ।। *C.Ni 4/4*

Certain factors decides the body immunity or manifestation of disease i.e. etiological factors, *doṣās* and *dūṣyas.* If equilibrium state of and *doṣa, nidāna, dūṣya* disturbed or when they do not support each other or when they are weak due to temporal factors, as a result disease may not manifest or there is a delay in manifestation or manifested disease is mild or symptomatology of the disease are not properly expressed.

When the etiological factors, *doṣās, dūṣyas* are favourable moderately or strongly with each other then result may be opposite i.e. manifested disease will be simple, immediately manifested or all the symptomatology of the disease might be expressed completely.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

So specific factors which determines the ability or resisting capacity of the individual in the production of diseases.

प्राधानिक *(Prādhānika)*

प्राधानिको यथा विषादिः । *M.Ni 1/5 (Madhukoṣa)*

- It is the powerful cause which produce diseases instantaneously like poison.
- Sudden manifestation of the symptoms are seen.
- Accumulation of *doṣās* is not neccessary.
- *Āgantuja* (external causes) may be included under *prādhānika hetu.*

त्रिविध हेतु *(Three fold etiological factors)*

असात्म्येन्द्रियार्थ संयोग (अर्थानां) *[Asātmyendriyārtha Saṁyoga (Arthānām)]*

Excessive utilization or non utilization or improper utilization of sense objects is called *asātmyendriyārtha saṁyoga.*

C.Su. 11/37

सोऽयमनुपशयात् पञ्चाविधस्त्रिविधविकल्पो
भवत्यसात्म्येन्द्रियार्थ संयोगः । *C.Su. 11/38*

The objects of sense faculties is of five types and further subdivided each into three, so totally 15 varieties of unwhole some conjunction of sense organ observed and it is the root cause for the manifestation of diseases.

चक्षुरिन्द्रिय असात्म्येन्द्रियार्थ संयोग ।

(Cakṣurindriya asātmyendriyārtha saṁyoga).

चक्षुरिन्द्रिय अतियोग *(Cakṣurindriya Atiyoga)*

तत्रातिप्रभावतां दृश्यानामतिमात्रं दर्शनमतियोगः ।

Excessive gazing at highly illuminous substance.

चक्षुरिन्द्रिय अयोग *(Cakṣurindriya Ayoga)*

सर्वशोऽदर्शन मयोग । *C.Su. 11/37*

Not at all seeing any objects is called non utilization of vision.

चक्षुरिन्द्रिय मिथ्यायोग *(Cakṣurindriya Mithyāyoga)*

अतिश्लिष्टातिविप्रकृष्ठरौद्रभैरवाद्भुतद्विष्ट ।
बीभत्सन विकृत वित्रासनादिरूप दर्शनं मिथ्यायोगः ।।

C.Su. 11/37

- Improper utilization of vision like seeing things which are too close or too faraway.
- Things which are looking terrible or awful or surprising or deformed or contemptuous or frightful or alarming etc.

श्रवणेन्द्रिय अतियोग *(Śravaṇendriya Atiyoga)*

तथाऽतिमात्रस्तनितपटहोत्कृष्टादीनां शब्दानामतिमात्रं श्रवणमतियोगः ।

C.Su. 11/37

Hearing uproarious noise from thunder bolt, kettle drum, loud cries etc.

श्रवणेन्द्रिय अयोग *(Śravaṇendriya Ayoga)*

सर्वशोऽश्रवणमयोगः । *C.Su. 11/37*

Not at all hearing is the non utilization of hearing organ.

श्रवणेन्द्रिय मिथ्यायोग *(Śravaṇendriya Mithyāyoga)*

परुषेष्टविनाशोपघात प्रधर्षणभीषणादि शब्द श्रवणं मिथ्यायोगः ।

C.Su. 11/37

- Hearing of harsh words
- Hearing news about death of close relatives
- Hearing, assaulting, insulting, frightful and terrifying sounds

घ्राणेन्द्रिय अतियोग ***(Ghrāṇendriya Atiyoga)***

तथाऽतितीक्ष्णोग्राभिष्यादिनां गन्धानामतिमात्रं घ्राणमतियोगः ।

C.Su. 11/37

Excessive exposure to exceedingly sharp, intense and intoxicating odours are comes under *ghrāṇendriya atiyoga.*

घ्राणेन्द्रिय अयोग ***(Ghrāṇendriya Ayoga)***

सर्वशोऽघ्रणमयोगः । *C.Su. 11/37*

Not at all smelling is non utilization.

घ्राणेन्द्रिय मिथ्यायोग ***(Ghrāṇendriya Mithyāyoga)***

पूतिद्विष्टामेध्यक्लिन्नविषपवनकुणपगन्धादि घ्राणं मिथ्यायोगः ।

C.Su. 11/37

Excessive abnormal exposure to smell of exceedingly putrid, unpleasant, impure, decomposed, poisonous gas, cadaverous odour etc.

रसनेन्द्रिय अतियोग ***(Rasanendriya Atiyoga)***

तथा रसानामत्यादानमतियोगः । *C.Su. 11/37*

Excessive consumption of various taste foods constitute over usage of gustatory sense organ :

रसनेन्द्रिय अयोग ***(Rasanendriya Ayoga)***

सर्वशोऽनादानमयोगः । *C.Su. 11/37*

Not at all consuming foods is the non utilization of gustatory sense organs.

रसनेन्द्रिय मिथ्यायोग ***(Rasaendriya Mithyāyoga)***

मिथ्यायोगो राशिवर्ज्यैष्वाहार विधि विशेषायतनेषूपदेक्ष्यते ।।

C.Su. 11/37

The person who doesn't follow eating rules as described under *aṣṭa vidha āhāraviśeṣāyatana* except *rāśi. (C.Vi 1/21)* is called *rasanendriya mithyāyoga.*

स्पर्शनेन्द्रिय अतियोग ***(Sparśanendriya Atiyoga)***

तथाऽतिशीतोष्णानां स्पृश्यानां स्नानाभ्यङ्गोत्सादनादीनां चात्युपसेवनमतियोगः । *C.Su. 11/37*

Excessive exposure to cold, hot, bath, massage etc. leading to excessive utilisation of tactile sense objects.

स्पर्शनेन्द्रिय अयोग ***(Sparśanendriya Ayoga)***

सर्वशोऽनुपसेवनमयोगः । *C.Su. 11/37*

Not at all using tactile sense objects is non utilisation.

स्पर्शनेन्द्रिय मिथ्यायोग ***(Sparśanendriya Mithyāyoga)***

स्नानादीनां शीतोष्णादीनां च स्पृश्यानामनानुपूर्वोपसेवनं विषमस्थानभिघाताशुचि भूत संस्पर्शादयश्चेति मिथ्यायोगः । *C.Su. 11/37*

Perverted use of bath, unction, massage, cold and hot substances without following the prescribed order. For example taking cold bath followed by hot bath, immediately one should not apply unction after taking bath etc. Touching uneven surface, injury, dirty objects, micro organisms (contact with evil spirits ?).

Importance of Sparśanendriya

तत्रैकं स्पर्शनमिन्द्रियाणामिन्द्रिय व्यापकं, चेतः समवायि, स्पर्शनव्यात्पेर्व्यापकमपि च चेतः, तस्मात् सर्वेन्द्रियाणां व्यापकस्पर्शकृतो यो भावविशेषः; सोऽनुपशयात् पञ्चविध स्त्रिविधिविकल्पो भवत्यसाम्येन्द्रियार्थसंयोगः ।।

C.Su. 11/38

Among five sense organs, touch alone pervades all the sense organs which is firmly associated inherently with mind and mind pervades the tactile object along with other sense organs. So the condition of all the sense organs produced by the over all tactile sensation, because of being harmful is known as unwhole some conjuction of sense organs. Each five sense organs is subdivided into three varieties based on their excessive utilisation, non utilisation and improper utilisation of sense ob-

jects is called unwholesome conjunction of sense organs. On the contrary wholesome conjuction with sense organs is called *sātmya* and develops favourable reaction in sense organs.

प्रज्ञापराध *(Prajñāparādha)*

Prajñāparādha means wrong utilisation of speech, body and mind. Some says even sinful acts also responsible for intellectual blasphemy.

कर्म वाङ्मनः शरीर प्रवृत्तिः ।
तत्र वाङ्मन शरीरातिप्रवृत्तिरतियोगः ।। *C.Su. 11/39*

Actions related to speech, mind and body are discussed under intellectual blasphemy. Excess usage of speech, mind and physical activity constitutes over utilisation of these objects.

सर्वशोऽप्रवृत्तिरयोगः । *C.Su. 11/39*

Not at all using speech, mind and physical activities constitutes non utilisation of these objects.

शरीर मिथ्यायोग *(Śarira Mithyāyoga)*

वेगधारणोदीरणविषमस्खलन पतनाङ्गप्रणिधानाङ्गप्रदूषण प्रहार मर्दन प्राणोपरोध संक्लेशनादिः शरीरो मिथ्यायोगः । *C.Su. 11/39*

Improper utilisation of body activities like suppression of natural urges, forceful urges, unbalanced slipping, falling and posture; vitiation of body, fighting, pressing (excessive massage), holding breath forcefully, doing heavy physical exercises.

वाक् मिथ्यायोगः *(Vāk Mithyāyoga)*

सूचकानृताकालकलहप्रियाबद्धानुपचार परुष वचनादि वाङ्मिथ्यायोगः । *C.Su. 11/39*

Improper utilisation of speech like back biting, lying, untimely speech, quarrel, unpleasant utterance, irrelevant, unfavourable talks, harsh words.

मानस मिथ्यायोग *(Mānasa Mithyāyoga)*

भयशोक क्रोध लोभ मोह मानेर्ष्या मिथ्यादर्शनादिर्मानिसो मिथ्यायोगः । *C.Su. 11/39*

Improper use of mind like fear, grief, anger, greed, confusion, conceit, envy and mis-conceptions.

काल *(Kāla)*

कालः पुनः परिणाम उच्यते । *C.Su. 4/42*

Kāla is known as transforming or consequence.

शीतोष्णवर्ष लक्षणाः पुनर्हेमन्तग्रीष्मवर्षाः संवत्सरः, स कालः । *C.Su. 11/42*

Kāla is the unit of time comprises of *hemanta ṛtu*, *grīṣma ṛtu*, and *varṣā ṛtu* characterised by cold, hot and rainfall respectively.

काल अतियोग *(Kāla Atiyoga)*

तत्रातिमात्र स्वलक्षणः कालः कालातियोग । *C.Su. 11/42*

Excessive manifestation of characters in subsequent *ṛtu* is called *kālātiyoga*.

For example : Extreme cold in winter.

कालायोगः *(Kāla Ayoga)*

हीनस्वलक्षणः कालः कालायोगः *C.Su. 11/42*

Lesser manifestation or not at all manifestation of characters of subsequent *ṛtus* is called *kāla ayoga*.

For example : No rainfall in rainy season.

काल मिथ्यायोग *(Kāla Mithyāyoga)*

यथा स्वलक्षणविपरीतलक्षणस्तु कालः काल मिथ्यायोगः । *C.Su. 11/42*

Improper manifestation of characters in respective seasons.

For example : No rainfall in rainy season but there will be extreme winter.

इत्यसात्म्येन्द्रियार्थसंयोगः प्रज्ञापराधः परिणामश्चेति
त्रयास्त्रिविधिविकल्पा हेतवो विकाराणां । *C.Su. 11/42*

Unwholesome conjuction of sense organs with their objects, intellectual blasphemy and transformation (time) are the main three etiological factors for the genesis of disorders.

***Three Subtypes of* Hetu**

दोषव्याध्युभयहेतु भेदाच्च स त्रिविधः ।
M.Ni 1/5 (Madhukoṣa)

- *Doṣa Hetu*
- *Vyādhi Hetu*
- *Ubhaya Hetu*

दोष हेतु *(Doṣa Hetu)*

दोष हेतवो यथा चय प्रकोप प्रशम निमित्ता यथर्तूत्पन्ना मधुरादयः ।
M.Ni 1/5 (Madhukoṣa)

Normal accumulation, aggravation and pacification of *doṣās* takes place in respective seasons is called *doṣa hetu.*

व्याधि हेतु *(Vyādhi Hetu)*

व्याधिहेतवो यथा मृद्भक्षणं पाण्डुरोगस्य कारणम् ।
यद्यपि मृदपि दोषं प्रकोपयत्यव ।।
M.Ni 1/5 (Madhukoṣa)

Vyādhi hetus are those which are responsible for the development of specific disease by specific etiology. For example :

Regular consumption of *mṛd* manifest *mṛdbhakṣaṇajanya pāṇḍu roga.*

मृत्तिकादनशीलस्य कुप्यत्यन्यतमो मलः ।
कषाया मारुतं, पित्तमुषरा, मधुरा कफम् ।
C.Ci 16/27-28

Continuous intake of *mṛd* aggravates *vātādi* three *doṣās.* Depending on the dominancy of particular taste in *mṛd* produces following diseases.

Causative agent	Disease
Kaṣāya dominated *mṛd* (Astringent taste mud)	*Vāta prakopajanya mṛdbhakṣaṇajanya pāṇḍu*
Uṣara dominated *mṛd* (Alkaline saline taste mud)	*Pitta prakopajanya mṛdbhakṣaṇajanya pāṇḍu*
Madhura dominated *mṛd* (Sweet taste mud)	*Kapha prakopajanya mṛdbhakṣaṇajanya pāṇḍu*

कुलत्था आम्लपित्त जननाम् । *C.Su. 25/40*

Intake of *kulattha* (Dolichos biflorus) in excess manifest *āmlapitta vikāra.*

माषाः श्लेष्मपित्त जननाम् । *C.Su. 25/40*

Consumption of *māṣa* (Phaseolus radiatus) in excess manifest *śleṣmapitta vikāra.*

Excess intake of *kalāya* manifest *kalāya khañja vyādhi.*
S.Ni. 1/78

Ubhaya Hetu

उभयहेतुर्यथा वातरक्ते । *M.Ni 1/5 (Madhukoṣa)*

Specific factors which aggravates *vāta* and *rakta* and simultaneously manifest *vātarakta vyādhi.* Here causative factors aggravates *doṣās* and simultaneously manifest diseases.

Two Types of Hetu

स एवोत्पादकव्यञ्जक भेदाच्च द्विधा । *M.Ni 1/5 (Madhukoṣa)*

1. *Utpādaka Hetu*
2. *Vyañjaka Hetu*

1. उत्पादक हेतु *(Utpādaka Hetu)*

तत्रोत्पादको यथा हेमन्तजो मधुर रसः कफस्य ।
M.Ni 1/5 (Madhukoṣa)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Utpādaka hetu's are those which favours accumulation of respective *doṣās* in respective season due to changes in season.

For example : In *hemant ṛtu* due to *madhurādi* substances accumulation of *kapha* observed.

2. व्यञ्जक हेतु *(Vyañjaka Hetu)*

व्यञ्जको यथा तस्यैव कफस्य व्यञ्जको वसन्ते सूर्यसन्तापः ।

M.Ni 1/5 (Madhukoṣa)

Vyañjaka hetu's are those which stimulate the development of diseases.

For example : Accumulated *kapha in hemanta* manifest disorders of *kapha* in *vasanta* due to effect of sun.

Two Types of Hetu

बाह्याभ्यन्तर भेदाच्च द्विधा । *M.Ni 1/5 (Madhukoṣa)*

1. *Bāhya Hetu*
2. *Ābhyantara Hetu*

1. बाह्य हेतु *(Bāhya Hetu)*

तत्र बाह्या आहाराचार कालादयः । *M.Ni 1/5 (Madhukoṣa)*

Diseases manifest due to consumption of various abnormal diet, activities, effects of season and such other internal factors which are responsible for the development of disease are called *bāhya hetu.*

Vātādi doṣa prakopaka hetu's are included under *bāhya hetu.*

2. आभ्यन्तर हेतु *(Ābhyantara Hetu)*

आभ्यन्तरो यथा दोषा दूष्याश्च । *M.Ni 1/5 (Madhukoṣa)*

Internal factors which disturbs the *doṣa* and *dūṣya's* are called *ābhyantara hetu.*

Two types of Hetu

तत्र, दोषोऽपि प्रकुपितः प्राकृतादिभेदादनेकधा ।

M.Ni 1/5 (Madhukoṣa)

1. *Prākṛta Hetu*
2. *Vaikṛta Hetu*

1. प्राकृत हेतु *(Prakṛta Hetu)*

प्राकृतो यथा वसन्ते श्लेष्मा, शरदि पित्तं, प्रावृषि वायुः ।

M.Ni 1/5 (Madhukoṣa)

Prākṛta hetu's are those which manifest naturally due to variation in seasons and accordingly aggravation of *doṣās* results.

For example : *Kapha prakopa* in *vasanta ṛtu*
Pitta prakopa in *śarad ṛtu*
Vāta prakopa in *varṣā ṛtu*

2. वैकृत हेतु *(Vaikṛta Hetu)*

वैकृतस्तु यथा वसन्ते पित्त वायुर्वा,
वर्षासु कफ पित्तं वा, शरदि कफो वायुर्वा ।

M.Ni 1/5 (Madhukoṣa)

Vaikṛta hetu's are those which manifest due to abnormal seasons.

For example : In *vasanta ṛtu* – *pitta* and *vāyu prakopa*
In *varṣā ṛtu* – *kapha – pitta prakopa*
In *śarad ṛtu* – *Kapha – Vāta Prakopa*

Understanding of normal and abnormal aggravation of *doṣās* as per influence of *ṛtu* is essential to understand the prognosis of disease.

Two Types of Hetu

अनुबन्ध्यानुबन्ध भेदाच्च द्विधा । *M.Ni 1/5 (Madhukoṣa)*

1. *Anubandhya Hetu*
2. *Anubandha Hetu*

1. अनुबन्ध्य हेतु *(Anubandhya Hetu)*

अनुबन्ध्यः प्रधानम । *M.Ni 1/5 (Madhukoṣa)*

It is the prime cause.

2. अनुबन्ध हेतु *(Anubandha Hetu)*

अनुबन्धोऽप्रधानम । *M.Ni 1/5 (Madhukoṣa)*

It is the secondary cause

Two Types of Hetu

प्रकृतिविकृतितो यथा । *M.Ni 1/5 (Madhukoṣa)*

1. *Prakṛti Hetu*
2. *Vikṛti Hetu*

1. प्रकृति हेतु *(Prakṛti Hetu)*

वातप्रकृते कफ पित्तरोगः सुखसाध्यः । (स्वयं)

Kapha and *pitta rogā's* are easily curable in *vāta prakṛti* person provided if those diseases comes under curable category.

2. विकृति हेतु *(Vikṛti Hetu)*

वात प्रकृते वातरोगः कष्टसाध्यो भवति । *M.Ni 1/5 (Madhukoṣa)*

Vāta rogā's are difficult to cure in *vātaja prakṛti* persons. *Pitta roga's* are difficult to cure in *pitta prakṛti* persons and same applies to *kapha prakṛti* person also.

आशयापकर्ष हेतु *(Āśayāpakarṣa Hetu)*

आशयापकर्षतो यथा- यदा स्वमानस्थितमेव दोषं स्वाशयादाकृष्य वायुः स्थानान्तरं गमयति तदा स्वमानस्थितोऽपि स विकारं जनयति ।

M. Ni 1/5 (Madhukoṣa)

Āśayāpakarṣa means normal equilibrium condition of *doṣās* moves from their own place by the influence of *vāta* and produces diseases.

For example: If normal *doṣa* moves to different places other than its normal path and their it becomes the abnormal one because that place is not conducive to that particular *doṣa* and produces twelve alternant conditions of *doṣās* depending on

their aggravation & diminution together.

प्रकृतिस्थं यदा पित्तं मारुतः श्लेष्मणः क्षये ।
स्थानादादाय गात्रेषु यत्र यत्र विसर्पति ।।
तदा भेदश्च दाहश्च तत्र तत्रानवस्थितः ।
गात्रदेशे भवत्यस्य श्रमो दौर्बल्यमेव च ।।
प्रकृतिस्थं कफं वायुः क्षीणे पित्ते यदा बली ।
कर्षेत् कुर्यात्तदा शूलं सशैत्यस्तम्भगौरवम् ।।
यदाऽनिलं प्रकृतिगं पित्तं कफपरिक्षये ।
संरुणद्धि तदा दाहः शूलं चास्योपजायते ।।
श्लेष्माणं हि समं पित्तं यदा वातपरिक्षये ।
सन्निरुन्ध्यात्तदा कुर्यात् सतन्द्रागौरवं ज्वरम् ।।
प्रवृद्धो हि यदा श्लेष्मा पित्ते क्षीणे समीरणम् ।
रुन्ध्यात्तदा प्रकुर्वीत शीतकं गौरवं रुजम् ।।
समीरणे परिक्षीणे कफः पित्तं समत्वगम् ।
कुर्वीत सन्निरुन्धानो मृद्वग्नित्वं शिरोग्रहम् ।।
निद्रां तन्द्रां प्रलापं च हृद्रोगं गात्रगौरवम् ।
नखादीनां च पीतत्वं ष्ठीवनं कफपित्तयोः ।।
हीनवातस्य तु श्लेष्मा पित्तेन सहितश्चरन् ।
करोत्यरोचकापाकौ सदनं गौरवं तथा ।।
हृल्लासमास्यस्त्रवणं पाण्डुतां दूयनं मदम् ।
विरेकस्य च वैषम्यं वैषम्यमनलस्य च ।।
हीनपित्तस्य तु श्लेष्मा मारुतेनोपसंहितः ।
स्तम्भं शैत्यं च तोदं च जनयत्यनवस्थितम् ।।
गौरवं मृदुतामग्नेर्भक्ताश्रद्धां प्रवेपनम् ।
नखादीनां च शुक्लत्वं गात्रपारुष्यमेव च ।।
मारुतस्तु कफे हीने पित्तं च कुपितं द्वयम् ।
करोति यानि लिङ्गानि शृणुतानि समासतः ।।
भ्रममुद्वेष्टनं तोदं दाहं स्फुटजवेपने ।

अङ्गमर्दं परीशोषं दूयनं धूपनं तथा ।।
वातपित्तक्षये श्लेष्मा स्रोतांस्यपिदधद्भृशम् ।
चेष्टाप्रणाशं मूर्च्छां च वाक्सङ्गं च करोति हि ।।
वातश्लेष्मक्षये पित्त देहौजः स्रंसयच्चरेत् ।
ग्लानिमिन्द्रियदौर्बल्यं तृष्णां मूर्च्छां क्रियाक्षयम् ।।
पित्तश्लेष्मक्षये वायुर्मर्माण्यतिनिपीडयन् ।
प्रणाशयति संज्ञां च वेषयत्यथवा नरम् ।।

C. Su. 17/45-61

1. When the *kapha* is in the state of diminution, the aggravated *vāta* carries the normal state of *pitta* to different places and produces symptoms like cracking, burning sensation exhaustion and weakness all over the body.

2. When *pitta* is their in the state of diminution, the aggravated *vāta* carries the equilibrium *kapha* to different places and manifest symptoms like pain, coolness, stiffness and heaviness.

3. When *kapha* is their in the state of diminution, if *vāta* gets obstruction from normal *pitta* then it produces burning sensation and pain.

4. When *vāta* is their in the state of diminution and *pitta* present in equilibrium state brings obstruction in the path of *kapha* and manifest drowsiness, heaviness & fever.

5. When *pitta* is their in the state of diminution, if *vāta* gets obstruction by aggravated *vāta* then it manifest coolness, heaviness and pain.

6. When *vāta* is their in the state of diminution, if *kapha* obstructs the normal *pitta* and produces mildness in digestive power, stiffness in head, excessive sleep, drowsiness, delirium heart diseases, heaviness in the body, yellowishness of the nails, along with expectoration of *kapha* and *pitta.*

7. When *vāta* is their in the state of diminution, if *kapha* moves along with *pitta* and produces anorexia, indigestion,

general malaize, heaviness, nausea, salivation, pallor, burning sensation, intoxication, irregularities in purgation and digestion.

8. When *pitta* is their in the state of diminution, if *kapha* combines with *vāta* and manifest symptoms like unstable stiffness, cold, pain, heaviness, mild digestive power, dislike for food, trembling, pallor in nails and roughness in entire body.

9. When *kapha* is their in the state of diminution, if aggravated *vāta* and *pitta* combines and produces giddiness, pain, cramps, burning & cracking sensation, trembling, dryness, increased warmthness and steaming sensation.

10. When *vāta* & *pitta* are in the state of diminution, if *kapha* obstructs the channels and manifest sluggish or loss of activity, fainting and loss of speech.

11. When *vāta* & *kapha* are in the state of diminution, if *pitta* eliminates *ojas* from the body & causes depression, weakness in sense organs, thirst, fainting and loss of action.

12. When *pitta* and *kapha* are in the state of diminution, *vāta* afflicts the vital organs very badly, loss of consciousness and trembling.

Classification of Hetu According to Author

1. मिथ्या आहार (Improper Dietetics)
2. मिथ्याविहार (Abnormal Activ ties)
3. प्रयोगापरिशुद्धत्व (Improper Administration of Therapies)
4. आगन्तुज (Exogenous)
5. शुक्रशोणित दोषज (Defect in Sperms and Ovum)
6. कृमिज (Infective Agents)
7. अदृष्ट (Unseen Factors)
8. पराभिसंस्कार (Developed by others)
9. जनपदध्वंस (Epidemic Cause)
10. धातु क्षय (Depletion of *Dhātu's*)
11. मार्गावरण (Obstruction in normal pathway)

12. संक्रामक (Contagious)

1. मिथ्या आहार (Improper Dietetics)

अपि च । उत्क्लेश दोषान्न हरेत् द्रव्यं यत्तत्समासतः ।
विरुद्ध तद्धि धातूनां प्रत्यनीकतया स्थितम् ।

A.S.Su 9/7

Those substances, which cause the increase of *doṣās* but doesn't eliminate them from body is known as *viruddha* and they are not conducive to *dhātus*.

Person who doesn't follow the governing rules of dietetics is called *mithyā āhāra* except *rāsi*. i.e. *aṣṭavidha āhara viśeṣāyatana*.

विस्फोटशोफमद विद्राधिगुल्म यक्ष्म तेजोबलस्मृतिमतीन्द्रिय चित्तनाशान् ।
कुर्याद्विरुद्धमशनं ज्वररक्तपित्तमष्टौ गदांश्च महतो विषवच्च मृत्युम् ।

A.S.Su 9/11

For example : usage of incompatible foods will manifest boils, swelling, toxicity, abscess, tumours of abdomen, tuberculosis, loss of vigour, strength, memory, sense perceptions and intellect. It is also responsible for eight major incurable disorders and kill the person like poison.

Example :

1. Certain food substances and medicines naturally heavy for digestion, in such circumstances more food should not be consumed by the person. On the contrary light food may be taken in excess because these are easily digestable.

2. Combination of two or more substances in different proportions causes harmful effects to the body.

For example : equal quantity of *madhu* and *ghee* is harmful to the body etc.

Other than eight fold measures of dietetic rules some other things are also mentioned in relation to diet i.e. food should be warm, unctuous, proper quantity, consume food after digestion of previous meals. Eat food with concentration, not in a hurry or slow with self confidence. In almost all diseases *mithyāāhāra* is one of the major causative factor.

2. मिथ्याविहार *[Mithyā Vihāra* (Abnormal Activities)]

Over utilisation, under utilisation and improper utilisation of body, speech and mind is called *mithyā vihāra*. This has been described in detail under *prajñāparādha*.

For Example : *Kāsa, hikkā* and *śvāsa* manifest due to exposure to dust, smoke, wind, cold weather etc.

Sāhasajanya rājayakṣmā: Rājayakṣmā manifests in such individuals one who overlook their strength and indulge into faulty activities like weak person fighting with strong person etc.

Divāsvapna (day sleep) is one of the causative factor for *kaphaja vikāra*.

Rātri jāgaraṇa (awake at night) is one of the causative factors for *vātaja vyādhi*.

Exposure to hot substances is the causative agent for *pittaja vikāra* etc.

Under utilisation, over utilisation and improper utilisation of sense organs may also be included under this.

3. प्रयोगापरिशुद्धत्वं (Faulty administration of Therapies)

Improper administration of therapies is called *prayogāpariśuddhatva*.

प्रयोगपरिशुद्धत्वात् यथा आमातिसारे स्तम्भनं
कृतं दोषं संस्तम्भ शूलनाहाध्मानादि जनयति ।

C.Ni 8/22 (Cakrapāṇi)

For example; don't administer antidiarrhoeal drugs in *āmātisāra* otherwise it manifest diseases like accumulation of waste products in excess, pain all over abdomen, distension etc.

Administered therapy should subside the disease but should not provoke the manifestation of another disease, it is

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

the ideal therapy, contrary to this comes under faulty administration of therapy.

Caraka described in detail in *Śiddisthāna.*

4. आगन्तुज (Exogenous)

Diseases manifest due to exogenous factors is called *āgantuja hetu.*

For example : *Āgantuja jvara, āgantuja unmāda* etc.

5. शुक्रशोणितदोषज (Defect in sperm & ovum)

Diseases born out of defective sperm and ovum are called *śukra śoṇita doṣaja hetu.*

For example : *Kuṣṭha, arśa, sahaja tṛsṇā, klaibya.*

If *vāta prakṛti* person suffering from *vātaja vyādhi* then it is difficult to cure.

6. कृमिज (Pathogenic organisms)

These are the pathogenetic organisms act as a causative factors for various disorders.

For Example : *Raktaja kṛmi* → Manifest *kuṣṭha*
Śleṣmaja kṛmi → Manifest *jvara, arocaka, Chardi, kārṣya* etc.
Puriṣaja kṛmi → Manifest *atisāra, kārśya* etc.

7. अदृष्ट हेतु (Unseen factor)

These are the agents which are not seen but definitely kill the patient.

For example : In some diseases it is very difficult to identify the cause. This may be considered as unknown etiology.

8. पराभिसंस्कार (Concieved by others)

These are the causative agents conceived by others.

For example : Facing lot of problems by colleagues, friends, family members etc. inspite of leading normal life.

The etiological factors may be in the form of physical stress, mental stress and emotional stress by others.

9. जनपदध्वंस (Epidemics)

There are certain factors which are common to all individuals i.e. air, water, location and seasons and vitiation of these manifest disease to all the inhabitants of the region is called *Janapadadhvaṁsa.*

For example : *Atisāra, śvāsa* etc.

10. धातुक्षय हेतु (Diminution of tissues)

Factors which bring about depletion of *dhātu* are called *dhātukṣaya hetu.*

For example : It is said to be one of the prime etiological factors for *vāta prakopa* and *vāta* is considered to be one of the important factor for the maintenance of health in its normalcy and act as a causative agent for almost all diseases when it becomes agitated.

For example : *Vāta vyādhi, rājayakṣmā, kṣayaja kāsa* etc.

11. मार्गावरण हेतु (Obstruction for normal path)

Normal movement of wind, air, food, water, *doṣās,* tissues, waste products etc. takes place in healthy channels. Any blockade in the channels resulting into impairment in the movement of wind, air, water, *doṣās*, tissues etc. resulting into development of various disorders. It is also said to be one of the prime factor for *vāta prakopa.*

12. संक्रामक हेतु (Contagious Causes)

These are the agents responsible for spreading of diseases by following causes.

- Touching the infected patient.
- Inhaling the air of afflicted patient.
- Eating together, sleeping together and sitting together with affected person.

- Using dress, garlands and unguents of the afflicted patient by healthy individuals.

For example : *Kuṣṭha, Kṛmi. Śoṣa* etc.

पूर्वरूप *(Premonitory Symptoms)*

Synonyms : अग्रज, उत्पत्स्यति, पुरोगामि

पूर्वरूपं प्रागुत्पत्ति लक्षणं व्याधेः । *C.Ni 1/8*

Appearance of symptoms before the manifestation of actual disease is called *pūrvarupa.*

पूर्वजाः पूर्वरुपाख्या । *A.Hr.Su 12/60*

Symptoms manifest prior to manifestation of disease is *pūrvarupa.*

व्याधेरुत्पत्तेः पूर्वं यल्लक्षणं तत् पूर्वरूपं व्याधेः ।

C.Ni 1/8 (Gaṅgādhara)

Manifestation of symptoms before the actual manifestation of disease is called *pūrvarupa.*

एतेन उत्पत्तेः पूर्वं यद् भविष्यद्व्याधे लक्षणम् ।

C.Ni 1/8 (Cakrapāṇi)

It indicates the forthcoming disease is called *pūrvarupa.*

प्राग्रूपं येन लक्ष्यते ।
उत्पित्सुरामयो दोष विशेषेणानधिष्ठितः ।
लिङ्गमव्यक्तमल्पत्वाव्याधीनां तद्यथायथम् ।

A.H.Ni 1/3-4

Prāgrupa or *pūrvarupa* means which indicates the forth coming diseases but it is very difficult to identify the specific *doṣa, dūṣya* etc. because of their poor manifestation and mild nature and the same was described in respective chapters.

रोगो हि राजेव बहुपरिवारः ।
तस्य केचिदग्रे केचित्सह केचित्पश्चाद्व्रजन्ति ।
ते च पूर्वरूपरूपोपद्रवसज्ञाः ।

A.H.Ni 1/3-4 (Hemādri)

Disease is considered to be king because of their multiple dimensions. It can be divided into three sub headings namely symptoms appear before the manifestation of disease is called *pūrvarupa.* Actual manifestation of symptoms is called *rupa* and manifestations of symptoms after the development of disease is called *upadrava.*

पूर्वरूपं नाम येन भाविव्याधिविशेषो ज्ञायते न तु दोष विशेषस्त्रदुत्पत्स्यमानस्य व्याधेरल्पत्वादव्यक्तं रूपम् ।

A.S.Ni 1/8

Which indicates the forthcoming disease but it doesn't specify the pathogenic agents like *doṣa, dūṣya* etc. due to mild nature and poorly manifested features.

पूर्वरूप भेद *(Classification of Pūrvarupa)*

तच्च पूर्वरूपं द्विविधं-एकं भाविव्याध्यव्यक्तलिङ्गम् ।

C.Ni 1/8 (Cakrapāṇi)

Pūrvarupa is of 2 types

One which indicates the forth coming disease but some times symptoms may not be seen or if seen they are poorly manifested with less symptoms.

For example : *Vāta vyādhi, Uraḥkṣata*

द्वितीयन्तु—दोषदूष्यसम्मूर्च्छनाजन्य मव्यक्तलिङ्गादन्यदेव ।

C.Ni 1/8 (Cakrapāṇi)

Second variety of *pūrvarupa* manifest after *doṣa* and *dūṣya sammūrchanā* with prominent symptoms.

For example : *Jvara pūrvarupa*

आलस्यं नयने सास्त्रे जृम्भणं गौरवं क्लमः ।.....ज्वरलक्षणमग्रजम् ।

C.Ci 3/28-29

Laziness, Lachrymation, yawning, heaviness, mental fatigue, uncertainty about liking and disliking fire, sun, wind and water; indigestion, anorexia, depletion in strength and complex-

ion and mild change in conduct are the premonitory signs and symptoms of *jvara*.

यत्र तु व्यक्तं भवति स चासाध्यो मतः ।

C.Ni 1/8 (Cakrapāṇi)

It also indicates incurability or death of the patients as described under prognosis of disease as well as under *ariṣṭa*.

द्विविधं पूर्वरूपं व्याचक्षते, सामान्य पूर्वरूपं विशिष्टपूर्वरुपञ्च ।

C.Ni 1/8 (Gaṅgādhara)

Pūrvarupa is of 2 types

1. *Sāmānya Pūrvarupa* (General symptoms)
2. *Viśiṣṭa pūrvarupa* (Specific symptoms)

1. सामान्य पूर्वरूप *(Sāmānya Pūrvarupa* (General symptoms)

Here general symptoms of disease manifest before the manifestation of disease but doesn't specify the involvement of *doṣa*.

श्रमोऽरति विवर्णत्वं वैरस्यं नयनप्लवः सामान्यतो ।

S.Vi 39/25-27

Fatigue, restlessness, abnormal complexion, abnormal taste, lachrymation, etc. are the general premonitory symptoms of *jvara*.

विशेष पूर्वरूप *(Viśeṣa Pūrvarupa)*

व्यक्तें हि ज्वरे वातादिजे जृम्भादयः पूर्वरूपापेक्षया अत्यर्थं भवान्त ।।

C.Ni 1/8 (Cakrapāṇi)

Appearance of premonitory symptoms observed specifically by specific *doṣās*.

विशेषात्तु जृम्भाऽत्यर्थं समीरणात् । पित्तान्नयनोर्दाहः कफान्नान्नभिनन्दनम् ।

S.Utt 39/27

Specific premonitory symptoms of–

- *Vātaja jvara* is excess yawning.
- *Pittaja jvara* burning sensation in eyes.

- *Kaphaja jvara* dislike for food.

अन्यलक्षणो नाम यो भविष्यद्व्याधि ख्यापकः; स पूर्वरूप सज्ञः ।

S.Su 35/18

Anyalakṣaṇa means which foretells the future disease and it is called *pūrvarupa*.

स्थानसंश्रयिणः क्रुद्धा भाविव्याधि प्रबोधकम् ।
दोषाः कुर्वन्ति यल्लिङ्गं पूर्वरूपं तदुच्यते ।।

M.Ni 1/5-6 (Madhukoṣa)

Sthānasaṁśraya stage of *kriyākāla* represents *pūrvarupa* by manifesting premonitory signs and symptoms of the disease.

तत्र पूर्वरूपगतेषु चतुर्थः क्रियाकालः ।

4th stage of *kriyākāla* manifest premonitory symptoms and signs.

सामान्य पूर्वरूप (*Sāmānya Pūrvarupa*)

तत्र सामान्यं येन दोषदूष्यसंम्मूर्च्छनावस्थाजनितेन भाविज्वरादि व्याधिमात्रं प्रतीयते, न तु वातादिजनितत्वादि विशेषः ।

M.Ni 1/5-6 (Madhukoṣa)

General *pūrvarupa* manifest after the conglomeration of *doṣā* with *dūṣyās* as a result it manifest *pūrvarupa* of *jvarādi vyādhis*. But it doesn't specify the *vātādi doṣās*.

व्याधेर्जातिर्बुभूत्सा च पूर्वरूपेण लक्ष्यते
भावः किमात्मकत्वं च लक्ष्यते लक्ष्येन हि ।

M.Ni 1/5-6 (Madhukoṣa)

It specifies the forth coming disease as *jvara, ātisāra, kuṣṭha* etc. by manifesting premonitory symptoms of respective disease. Involvement of *doṣa* can be understood by *rupa*.

विशिष्टं यथा उरः क्षतादौ लिङ्गान्येव वातादिजन्यव्यक्तानि ।

M.Ni 1/5-6 (Madhukoṣa)

Specific *pūrvarupa* observed in *uraḥkṣata* and *vātavyādhi* but these are mild.

भावि व्याधि बोधकमेव लिङ्गम् पूर्वरूपम् ।

M.Ni 1/5-6 (Madhukoṣa)

Which indicates the forthcoming disease is called *pūrvarupa.*

ननु, यदा पूर्वरूपविशेष स्मृत्वोत्पन्न व्याधेर्विशेषावधारणं तदा पूर्वरूपमपि वर्तमान व्याधि बोधकं ।

M.Ni 1/5-6 (Madhukoṣa)

Specific characteristic features of *pūrvarupa* indicates the forthcoming disease signalling the name of the disease.

यथोक्तं रक्तपित्तप्रमेहरूप संदेहे चरकेण हारिद्रवर्णं रुधिरं च मूत्रं विना प्रमेहस्य हि पूर्वरूपैः । यो मूत्र येत्तं न वदेत् प्रमेहं रक्तस्य पित्तस्य हि स प्रकोपः । *C.Ci 6/54*

If the colour of the urine is either yellow or mixed with blood eliminated through the urine without the manifestation of premonitory symptoms and signs of *prameha*, such patient should not be diagnosed as *prameha rogi*, on the other hand it may be diagnosed as *raktapitta.*

ज्वरस्य पूर्वरुपेषु वर्तमानेषु बुद्धिमान ।
पाययेत् घृतं स्वच्छं यतः सलभते सुखम् ।
विधिर्मारुतजेष्वेष, पैत्तिकेषु विरेचनम् ।
मृदु प्रच्छर्दनम् तद्वत्कफजेषु विधीयते । *S.Su 39/15-16*

During premonitory stage of *jvara,* simple *ghee* should be administered to the person who is suffering from *vātaja pūrvarupa* but not associated with *āma.* Mild purgation therapy advised in *pittaja pūrvarupa* stage, emesis therapy advocated in *kaphaja pūrvarupa* stage.

रूप (*Rupa*)

प्रादुर्भूतलक्षणं पुनर्लिङ्गम् । *C.Ni 1/9*

Complete manifestation of symptoms is called *liṅga.*

व्याधेः स्वरूपं यल्लक्षणं तदापि लिङ्गं । *C.Ni 1/9 (Gaṅgādhara)*

It is the fully manifested stage of disease with prominent clinical features is called *liṅga.*

उत्पन्नव्याधेः स्वरूपं तथा वाताद्यामपक्वादि विशेषेण विशिष्टं व्याधिं निदानोपशय संप्राप्तिव्यतिरिक्तं यद् बोधयति तल्लिङ्गम् ।

C.Ni 1/9 (Cakrapāṇi)

It is the stage in which complete appearance of specific symptoms of the disease is seen. This stage indicates the *vātādi doṣās* and stages of the disease i.e. *āma* stage or *pakva* stage or advanced stage of the disease. However, this stage doesn't include *nidāna, upaśaya* and *saṁprāpti.*

अनेन च व्याधिप्रतिनियतं लिङ्गम् । *C.Ni 1/9 (Cakrapāṇi)*

Cardinal features of the disease are completely observed. For example–

1. ज्वर प्रत्यात्मिकं लिङ्गं सन्तापो देहमानसः । *C.Ci 3/31*

Cardinal signs and symptoms of the *jvara* are increased body temperature and mental unpleasureness.

2. स्पर्शोपलभ्यः परिपिण्डितत्वाद्गुल्मो । *C.Ci 5/7*

Palpaple rounded mass is called *gulma. vāta,* which is formless, remains located in the present ailment in a compact form and appears like a solid object is called *gulma.*

3. अंसपार्श्वाभितापश्च संतापः करपादयोः ।
ज्वरः सर्वाङ्गश्चेति लक्षणं राजयक्ष्मणः । C.Ci 8/52

- Burning sensation in shoulders and sides of the chest.
- Burning sensation in hands and feet
- Fever

4. कुक्षेराध्मानमाटोपः शोफः पादकरस्य च मन्दोऽग्निः श्लक्ष्णगण्डत्वं कार्श्यं चोदर लक्षणम् । *C.Ci 13/21*

- Distension of abdomen
- Gurgling noise in abdomen
- Oedema in legs and hands

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

- Diminished power of *agni*
- Smoothness of chin
- Emaciation are the signs and symptoms of *udara*

तदेव व्यक्ततां यातं रुपमित्यभिधीयते । *C.Ni 1/5*

Clearcut appearance of symptoms is called *rupa.*

उत्पन्नव्याधिबोधकमेव लिङ्गरूपम् । *M.Ni 1/7 (Madhukoṣa)*

It indicates the specific diseases by manifesting specific symptoms of that diseases is called *liṅga.*

तथाविधदोषदूष्य संमूर्च्छनाविशेषोज्वरादिरूपो व्याधिः तत्कार्याश्चा-रुच्यादयः । *M.Ni 1/7 (Madhukoṣa)*

Amalgamation of *doṣa* and *dūṣya* itself is called *vyādhi* as a result *jvarādi* diseases manifest by manifesting symptoms like anorexia, heaviness etc.

स्पष्टं पुना रूपम् । *A.S.Ni 1/9*

Definite signs and symptoms of the disease is *rupa.*

It can be classified into two kinds.

1. सामान्य रूप (General symptomatology)
2. विशेष रूप (Specific symptomatology)

1. सामान्य रूप (General symptomatology)– General signs and symptoms of the diseases are called *sāmānya rupa.*

For example :

ज्वर सामान्य लक्षण (*Jvara sāmānya lakṣaṇa*)

गुल्म सामान्य लक्षण (*Gulma sāmānya lakṣaṇa*)

2. विशेष रूप (Specific symptomatology)– Here specific symptoms and signs of diseases observed. For example : *vātaja, pittaja jvara* symptoms etc.

रूप पर्याय *(Synonyms of Rupa)*

तत्र लिङ्गमाकृतिर्लक्षणं चिह्नं संस्थानं व्यञ्जनं रूपमित्यनर्थान्तरम् । *C.Ni 1/9*

Liṅga, ākṛti, lakṣaṇa, cinha, saṁsthāna, vyañjana and *rupa* are synonyms to each other.

Liṅga– It indicates general or specific state of *doṣā's* or stage of the disease by exhibiting certain features.

I. लिङ्ग्यते प्रादुर्भूतो भावः स्वरूपतो ज्ञायते अनेनेति लिङ्गम् । *C.Ni 1/9 (Gaṅgādhara)*

Any morbid phenomenon experienced by the patient which is in the form of symptom indicative of disease is called *liṅga.*

II. एवम आक्रियते ज्ञायतेऽनेनेत्याकृतिः । *C.Ni 1/9 (Gaṅgādhara)*

Any manifestation of symptoms consciously experienced by the patient is called *ākṛti.*

III. लक्ष्यते ज्ञायतेऽनेनेति लक्षणं । *C.Ni 1/9 (Gaṅgādhara)*

It is an subjective evidence of disease or of patient condition experienced by the patient in the form of symptoms which designate towards disease is called *lakṣaṇa.*

IV. चिह्नते ज्ञायतेऽनेनेति चिह्नं । *C.Ni 1/9 (Gaṅgādhara)*

Which is an indication of the existence of something and it is perceptable to the examining physician is called *cinhaṁ.*

V. संस्थीयते ज्ञायतेऽनेनेति संस्थानं । *C.Ni 1/9 (Gaṅgādhara)*

It is an objective finding detected by the physician which indictes disease is called *saṁsthānaṁ.*

VI. व्यज्यते ज्ञायतेऽनेनेति व्यञ्जन । *C.Ni 1/9 (Gaṅgādhara)*

It is an manifestation of symptom that is almost universally associated with a particular disease is called *vyañjana.*

VII. रुप्यते ज्ञायतेऽनेनेति रुपम् । *C.Ni 1/9 (Gaṅgādhara)*

Appearance of noticeable change in the patient condition indicative of some bodily or mental state is called *rūpa.*

Difference Between Vyādhi and Lakṣaṇa

Vyādhi	*Lakṣaṇa*
Which gives displeasure to the body	It may manifest as a warning symptoms to protect body against invaded causative agents
It is the conglomeration of symptoms	It may appear as a single or combination of symptoms
Vyādhi pratyanika cikitsā advised during *vyakta* stage of *kriyākāla*	*Hetu liṅga cikitsā* advocated during *prasara* stage of *kriyā-kāla*
Lakṣaṇa's are included under *vyādhi*	Group of symptoms indicate *vyādhi*
Vyādhi sāṅkarya is condition manifest due to conglomeration of many diseases	*Liṅga sāṅkarya* is the state in which combination of symptoms observed in particular diseases. It may be single or many
It is independent	It is dependent on *vyādhi*
When a symptom itself is a disease it has its own *doṣa-dūṣya sammūrchanā*	Symptoms does not have its own *doṣa-dūṣya sammūrchanā* i.e. *jvara* in diseases like *grahaṇi, rājayakṣmā* etc.

Definition of Certain Words Used Under Rupa

तन्द्रा (*Tandrā*)–Stupor

इन्द्रियर्थेष्वसंप्राप्ति गौरवं जृम्भणं क्लमः ।
निद्रार्तस्येव यस्येहा तस्य तन्द्रा विनिर्दिशेत् । *S.Śā 4/49*

Sense organs become unable to receptive to their objects, feeling of heaviness in body, yawning, exhaustion, acti ies

of the person becomes similar to that of a sleeping person, this stage is called *tandrā.*

जृम्भा (*Jhṛmbhā*)–Yawn

पीत्वैकमनिलोच्छ्वासमुद्वेष्टन् विवृताननः ।
यं मुञ्चति सनेत्रास्त्रं स जृम्भ इति संज्ञितः । *S.Śā 4/50*

Swallowing of air through inspiration followed by expelling the same via mouth accompanied with tearing in eyes is known as *jhṛmbhā.*

आलस्य (*Ālasya*)–Lazyness

सुखस्पर्शप्रसङ्गित्वं दुःखद्वेषणलोलता ।
शक्तस्य चाप्यनुत्साहः कर्मस्वालस्य मुच्यते । *S.Śā 4/52*

Craving for desirable touch, displeasure to discomfort, lack of enthusiasm to do wok inspite of having energy is known as *ālasya.*

क्लम (*Klama*)–Exhaustion

योऽनायासः श्रमो देहे प्रवृद्धः श्वासवर्जितः ।
क्लमः स इति विज्ञेय इन्द्रियार्थ प्रबाधकः । *S.Śā 4/51*

Feeling of exhaustion without any physical work followed by not suffering from dyspnoea is known as *klama* and it disturbs sense perception greatly.

उत्क्लेश (*Utkleśa*)–Nausea

उत्क्लिश्यान्नं न निर्गच्छेत् प्रसेकष्ठीवनेरितम् ।
हृदयं पीड्यते चास्य तमुत्क्लेशं विनिर्दिशेत् । *S.Śā 4/53*

Consumed food trying to come out but doesn't come out inspite of stimulation, accompanied with salivation and expectoration followed by manifesting discomfort in the region of heart is known as *utkleśa.*

ग्लानि (*Glāni*)–Fatigue

वक्त्रे मधुरता तन्द्रा हृदयोद्वेष्टनं भ्रमः ।
न चान्नमभिकाङ्क्षेत ग्लानिं तस्य विनिर्दिशेत् । *S.Śā 4/54*

Sweetishness in mouth, stupor, twisting sensation in cardiac region, giddiness followed by aversion to food is known as *glāni.*

गौरव (*Gaurava*)–Heavyness

आद्रचर्मावनद्धं वा यो गात्रं मन्यर्तनरः ।
तथा गुरु शिरोऽत्यर्थं गौरवं तद्विनिर्दिशेत् । *S.Śā 4/55*

Person feels as if his body is covered by moist skin followed by excessive heaviness in head is called *gaurava.*

मूर्च्छा (*Mūrchā*)–Fainting

मूर्च्छा पित्ततमः प्रायः, रजः पित्तानिलाद् भ्रमः ।
तमोवातकफात्तन्द्रा, निद्रा श्लेष्म तमोभवा । *S.Śā 4/56*

- *Mūrcchā* manifest due to predominance of *pitta* and *tamoguṇa*
- *Bhrama* manifest due to predominance of *raja, pitta* and *vāta*
- *Tandrā* manifest due to predominance of *tamoguṇa, vāta* and *kapha*
- *Nidrā* manifest due to predominance of *kapha* and *tamoguṇa*

अम्लीका अम्लोद्गारः । *S.Su 21/27 (Dalhaṇa)*

Amlikā means sour erucations.

परिदाहः सर्वतो दाहः । *S.Su 21/27 (Dalhaṇa)*

Paridāha means burning sensation in entire body.

हृदयोत्क्लेद हृल्लास । *S.Su 21/27 (Dalhaṇa)*

Hṛdayotkleda means excessive salivation.

आटोपो रुजा पूर्वक उदरक्षोभः । *S.Su 21/32 (Dalhaṇa)*

Āṭopa means painful tympanitis.

ओष एकदेशिको दाहः । *S.Su 21/32 (Dalhaṇa)*

Oṣa means burning sensaton in particular area.

चोषः चूष्यत इव वेदनाविशेषः । *S.Su 21/32 (Dalhaṇa)*

Coṣa means piercing type of pain.

धूमायनं धूमोद्वमनमिव । *S.Su 21/32 (Dalhaṇa)*

Dhūmayana means emitting smoke from mouth.

अनशनम् अल्पभोजनमुपवासश्च । *S.Su 21/19 (Dalhaṇa)*

Anaśana means less intake of food or fasting.

विषमाशनं बह्वाल्पाकालभोजनम् । *S.Su 21/19 (Dalhaṇa)*

Viṣamāśana means excess intake of food or less intake of food in improper time.

अध्यशनं साजीर्णे भोजनम् । *S.Su 21/27 (Dalhaṇa)*

Adhyaśana means eating during indigestion.

शङ्कुस्फोटनवत्तस्य यस्मात्तीव्राश्च वेदनाः ।
शूलासक्तस्य लक्ष्यन्ते तस्माच्छूलमिहोच्यते । *S.Utt 42/81*

Śūla means patient feels severe pain as if nail is being pierced in.

तुद्यते प्रतोदेन व्यथ्यत इव । It means crushing type of pain.
S.Utt 43/6 (Dalhaṇa)

तुद्यते सूच्येव । It means pricking type of pain.
M.Ni 29/3 (Madhukoṣa)

स्फोट्यते आरयेव । It means boring type of pain.
M.Ni 29/3 (Madhukoṣa)

पाठ्यते कुठारेणेव । It means stabbing type of pain.
M.Ni 29/3 (Madhukoṣa)

Symptom

Any morbid phenomenon or departure from the normal function, appearance or sensation, experienced by patient indicative of disease. It is a subjective evidence of a disease.

a. Accessary symptom–any symptom not neccessarily characteristic of patient's disease.

b. Characteristic symptom–a symptom that is almost universally associated with a particular disease or condition.

c. Cardinal–a symptom that is primary significance.

d. Concomittant–a symptom not essential to a disease, but which may have an accessary value in its diagnosis.

e. Constitutional–a symptom which is indicative of or due to disorder of the whole body.

Sign

1. An indication of the existence of something; any objective evidence of a disease, i.e. such evidence as is perceptable to the examining physician.

2. Any abnormality indicative of disease, discoverable by the physician at his examination of the patient, a sign is an objective symptom of disease.

3. Some signs are deliberately elicited by means of tests for diagnostic purposes

Symptomatology–The group of symptom of disease. The study of the symptoms of disease, their causes & information they furnish.

Syndrome (Running together)– The aggregate of signs and symptoms associated with any morbid process and constituting together the picture of the disease.

उपशय *(Explorative Therapy)*

सुखावहमिति सुखं रोगनिवृत्तिलक्षणम् ।

M.Ni 1/9 (Madhukoṣa)

The word pleasure used in context to *upaśaya* means which gives happiness and pacify the disease. Certain things are not included under *upaśaya* even though they give happiness for a short period. For example cold water gives relief to thirst and burning sensation in case of *navajvara* for a short period but later aggravates the condition. This doesn't comes under *upaśaya*. Certain things gives instant pleasure like wearing garlands, application of sandal paste and women but these things are not considered ad *upaśaya*. That's why specifically medicine, food and regimen mentioned.

उपशयः पुनर्हेतुव्याधिविपरीतानां विपरीतार्थकारिणां चौषधाहार विहाराणामुपयोगः सुखानुबन्धः । *C.Ni 1/10*

Upaśaya means which gives pleasure to the person by the use of medicine, diets and regimens. Their action may directly against the cause, or to the disease itself or to the both. (i.e. to cause and disease.)

सुखानुबन्ध इति सुखरूपोऽनुबन्धः ।
अनुबन्धश्च सुखकरणमित्यर्थः ।
अयश्चोपशयो गूढलिङ्गे च व्याधौ ज्ञानोपायो भवति ।

C.Ni 1/10 (Cakrapāṇi)

Upaśaya means which bring about feeling of happiness. Factors which creates environment for happiness are called *upaśaya*. It is also helpful in detecting the cases where difficulty arised due to similarities in symptomatology, in such circumstances *upaśaya* helps to diagnose the case accurately.

For example :

गूढलिङ्गं व्याधिमुपशयानुपशयाभ्यां । *C.Vi 4/8*

In case of difficulty in a diagnosis of disease due to some hidden things or mimicking nature of disease in such circumstances *upaśaya* and *anupaśaya* therapy helps to diagnose the condition.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

For example :

वक्ष्यति च गुल्मे स्नेहोष्णमर्दनाभ्याञ्च प्रणश्येत् स च वातिकः ।

C.Ni 1/10 (Cakrapāṇi)

Gulma which alleviates by unctuous substances, hot things and massage indicates that person is suffering from *vātaja gulma*.

हेतुव्याधि विपर्यस्तविपर्यस्तार्थकारिणाम् ।
औषधान्न विहाराणामुपयोगं सुखावहम् ।
विद्यादुपशयं व्याधेः स हि साम्त्यमिति स्मृतः ।।

A.Hr.Ni 1/6-7

Factors like medicines, activities, food gives relief by using them directly against the cause, or to the disease itself or by both is called *upaśaya* and which is conducive to the bodies physiological system.

सात्म्यं नाम तद् यदात्मन्युपशेते; सात्म्यर्थो ह्युपशयार्थः ।

C.Vi. 1/20

Things which are conducive to body physiology are called *sātmya* and use of such substances brings pleasure is called *upaśaya*.

उपशय भेद *(Classification of Upaśaya)*

It can be classified into 18 sub types namely

1. *Hetu Viparita Auṣadha*
2. *Hetu Viparita Anna*
3. *Hetu Viparita Vihāra*
4. *Vyādhi Viparita Auṣadha*
5. *Vyādhi Viparita Anna*
6. *Vyādhi Viparita Vihāra*
7. *Hetu-Vyādhi Viparita Auṣadha*
8. *Hetu-Vyādhi Viparita Anna*
9. *Hetu-Vyādhi Viparita Vihāra*
10. *Hetu Viparitārthakāri Auṣadha*
11. *Hetu Viparitārthakāri Anna*

12. *Hetu Viparitārthakāri Vihāra*
13. *Vyādhi Viparitārthakāri Auṣadha*
14. *Vyādhi Viparitārthakāri Anna*
15. *Vyādhi Viparitārthakāri Vihāra*
16. *Hetu Vyādhi Viparitārthakāri Auṣadha*
17. *Hetu Vyādhi Viparitārthakāri Anna*
18. *Hetu Vyādhi Viparitārthakāri Vihāra*

So, *Upaśaya* means getting comfort by the use of medicines, food and activities which are either *viparita* (opposite) or *viparitārthakāri* (producing the opposite effect though not actually opposite) of the etiology of the disease, or disease itself or both.

1. हेतु विपरीत औषध *(Hetu Viparita Auṣadha)*

(Drugs antagonistic to the cause of the disease)

हेतुविपरीत मौषधम्, यथा शीतकफज्वरे शुण्ठ्यद्युष्णं भेषजम् ।

C.Ni 1/10 (Cakrapāṇi)

Usage of *śunṭhi* against *śitakaphajvara* due to its hotness.

ये च शीतकृता रोगास्तेषां मुष्णं भिषग्जितम् । श्रमजे श्रमहरं द्राक्षादिदशकम् ।

C.Ni 1/10 (Gaṅgādhara)

Hot potency drugs may be employed for the person who is suffering from diseases due to cold effect and vice versa. *Drāksādi yoga* is advised to overcome exhaustion.

2. हेतु विपरीत अन्न *(Hetu Viparita Anna)*

(Food which is antagonistic to the cause of the disease)

हेतुविपरीतमन्नं, यथा श्रमानिलजे ज्वरे रसौदनः ।

C.Ni 1/10 (Cakrapāṇi)

Intake of meat juice in case of *vātajvara* and fatigue.

3. हेतु विपरीत विहार *(Hetu Viparita Vihāra)*

(Regimen antagonistic to the cause of the disease)

हेतुविपरीतो विहारः, यथा दिवास्वप्नोत्थकफे रात्रौ जागरणम् ।

C.Ni 1/10 (Cakrapāṇi)

Remaining awake in night in case of aggravation of *kapha* due to day sleep.

स्निग्धदिवानिद्राजायां कफवृद्धौ तज्जे च ज्वरे रात्रिजागरणं रुक्षं दिवानिद्रा विपरीतम् । इति विहारः । *C.Ni 1/10 (Gaṅgādhara)*

Intake of slimy substances followed by day sleep aggravates *kapha* and manifest *kaphaja jvara* and it can be managed by consumption of rough substances followed by awakening at night.

4. व्याधी विपरीत औषध ***(Vyādhi Viparita Auṣadha)***

(Drugs antagonistic to the disease itself)

व्याधिविपरीतमौषधंम, यथा अतिसारे स्तम्भनं पाठादि ।

C.Ni 1/10 (Cakrapāṇi)

Use of antidiarrheal drugs like *pāṭha* etc in case of *atisāra*.

व्याधिविपरीतमौषधं यथा रौक्ष्यगुणतो वातवृद्धौ स्निग्धं भद्रदार्वादिकम् । अतिसारे स्तम्भनं पाठादि । विषे शिरिषः । कुष्ठे खदिरः । प्रमेहे हरिद्रा । तृष्णाघ्नादिकम् दशकं दशकम् । *C.Ni 1/10 (Gaṅgādhara)*

Usage of slimy drugs like *bhadradāru, devadāru* in case of aggravation of *vāta* due to usage of rough substances.

- *Pāṭha* in *Atisāra Rogi*
- *Śiriṣa* in *Viṣa Roga*
- *Khadirā* in *Kuṣṭha*
- *Haridrā* in *Prameha*
- *Daśakam* in *Triṣṇā*

5. व्याधी विपरीत अन्न ***(Vyādhi Viparita Anna)***

(Food antagonistic to disease)

व्याधिविपरीतमन्नं, यथा अतिसारे स्तम्भनं मसूरादि ।

C.Ni 1/10 (Cakrapāṇi)

Intake of food which are supporting antidiarrhoeal activity i.e. usage of *masura* etc. in *atisāra rogi*.

व्याधिविपरीतमन्नं यथा रौक्ष्यगुणतो वायुवृद्धौ स्निग्धं घृतादिकम् ।अतिसारे स्तम्भनं मसूरयूषादि । *C.Ni 1/10 (Cakrapāṇi)*

Usage of slimy substances like *ghee* against aggravated *vāta* by using rough substances. *Masūra, yūṣa* etc. are advised to support antidiarrheal activities in *atisāra*.

6. व्याधी विपरीत विहार ***(Vyādhi Viparita Vihāra)***

(Regimen antagonistic to disease)

व्याधिविपरीतो विहारः, यथा उदावर्ते प्रवाहणम् ।

C.Ni 1/10 (Cakrapāṇi)

Pravāhaṇa (making downward peristalsis) is the treatment for *udāvarta rogi*.

व्याधिविपरीत विहारस्तु रौक्ष्यगुणतो वातवृद्धौ दिवानिद्रा ।

C.Ni 1/10 (Gaṅgādhara)

Advising day sleep for the person who is suffering from *vāta vṛddhi* due to awakening at night.

7. हेतु व्याधि विपरीत औषध ***(Hetu-Vyādhi Viparita Auṣadha)***

(Drugs antagonistic to cause and disease)

हेतुव्याधिविपरीतमौषधं, यथा वातशोथे वातहरं शोथहरञ्च दशमूलम् ।

C.Ni 1/10 (Cakrapāṇi)

Usage of *daśamūla kvātha* in case of *vātaja śotha*, which subsides *vāta* as well as *śotha*.

8. हेतु व्याधि विपरीत अन्न ***(Hetu-Vyādhi Viparita Anna)***

(Food antagonistic to cause and disease)

हेतु व्याधिविपरीतमन्नं, यथा शीतोत्थज्वरे उष्णा ज्वरघ्नी यवागूः ।

C.Ni 1/10 (Cakrapāṇi)

Usage of hot substances and antipyretic gruel against *śitottha jvara*, which subsides cold and fever.

9. हेतु व्याधि विपरीत विहार ***(Hetu-Vyādhi Viparita Vihāra)***

(Regimen antagonistic to cause and disease)

हेतुव्याधिविपरीतो विहारः, यथा स्निग्ध दिवास्वप्नजयां तन्द्रायां रुक्षं तन्द्राविपरीतं रात्रिजागरणम् । *C.Ni 1/10 (Cakrapāṇi)*

Indulging in activities like awakening in night etc. which brings roughness in case of *tandrā*, which manifest due to intake of slimy substances followed by day sleep.

10. हेतु विपरीतार्थकारि औषध (*Hetu Viparitārthakāri Auṣadha*)

(Drugs which are working against the causative factors of the disease though not actually against)

हेतुविपरीतार्थकाय्यौषधं, यथा पित्तप्रधाने पच्यमाने शोथे पित्तकर उष्णा उपनाहः । *C.Ni 1/10 (Cakrapāṇi)*

Application of hot substances in case of *pacyamāna śotha*, which aggravates *pitta* and helps for speedy recovery.

अथ हेतुविपरीतार्थकारि औषधं यथा कटुरसातियोगजनिते शुक्रक्षये वृष्यं पिप्पलीशुण्ठ्यादिकं । *C.Ni 1/10 (Gaṅgādhara)*

Usage of *vṛṣya* drugs like *pippali, śuṇṭhi* etc. in case of *śukrakṣaya* due to intake of excess pungent substances.

11. हेतु विपरीतार्थकारि अन्न (*Hetu Viparitārthakāri Anna*)

(Food which are working against the causative factors of the disease though not actually against)

हेतुविपरीतार्थकार्य्यान्न, यथा पथ्यमाने पित्तप्रधाने शोथे विदाहि अन्नम् । *C.Ni 1/10 (Cakrapāṇi)*

Usage of food substances which are hot in case of *pacyamāna śotha* due to *pitta doṣa*.

हेतुविपरीतार्थकार्य्यान्नं यथा रुक्षाहारातियोगजे शुक्रक्षये रुक्षः पुराणगोधूमो वृष्यः । *C.Ni 1/10 (Gaṅgādhara)*

Intake of dry old wheat as a *vṛṣya* in case of *śukrakṣaya* due to consumption of rough and dry substances in excess.

12. हेतु विपरीतार्थकारि विहार (*Hetu Viparitārthakāri Vihāra*)

(Regimen which are working against causative factors of

the disease though not actually against)

हेतु विपरीतार्थकारि विहारः यथा वातोन्मादे त्रासनम् । *C.Ni 1/10 (Cakrapāṇi)*

Inducing fear to the patients who is suffering from *vātaja unmāda*.

13. व्याधि विपरीतार्थकारि औषध (*Vyādhi Viparitārthakāri Auṣadha*)

(Drugs which are working against the disease though not actually against)

व्याधिविपरीतार्थकाय्यौषधं, यथा छर्द्यां वमनंकारकं मदन फलम् । *C.Ni 1/10 (Cakrapāṇi)*

Usage of emetic drug *madana phala* in case of *chardi* (vomiting)

14. व्याधि विपरीतार्थकारि अन्न (*Vyādhi Viparitārthakāri Anna*)

(Food which is working against the disease though not actually against)

व्याधिविपरीतार्थकार्य्यन्नं, यथा अतिसारे विरेककारकं क्षीरम् । *C.Ni 1/10 (Cakrapāṇi)*

Intake of milk in case of *atisāra*, which induces purgation.

बहुदोषस्य दीप्ताग्नेः सप्राणस्य न तिष्ठति पैत्तिको यद्यतिसारः पयसा तं विरेचयेत् ।। *C.Ni 1/10 (Cakrapāṇi)*

In case of *pittaja atisāra* (who is suffering from severe morbid factors along with enhanced power of agni) milk may be advised which induces purgation.

15. व्याधि विपरीतार्थकारि विहार (*Vyādhi Viparitārthakāri Vihāra*)

(Regimen which is working against the disease though not actually against)

व्याधिविपरीतार्थकारि विहारो यथाछर्द्याछर्दि साध्यायां वमनार्थं प्रवाहणम् । *C.Ni 1/10 (Cakrapāṇi)*

Inducing vomiting by external support in case of *chardi* (vomiting)

व्याधिविपरीतार्थकारि विहारस्तु सस्नेह पित्तवृद्धिजाते स्निग्धे दिवास्वप्नः ।

C.Ni 1/10 (Cakrapāṇi)

Application of unctuous oil followed by day sleep in case of aggravated *pitta* due to application of unctuous substances.

16. हेतु व्याधि विपरीतार्थकारि औषध *(Hetu Vyādhi Viparitārthakāri Auṣadha)*

(Drug which is working against the cause and disease though not actually against)

हेतुव्याधिविपरीतार्थकार्य्यौषधं, यथा अग्निना प्लुष्टेऽगुर्वादिना लेपः । उष्णं हि हेतावाग्नौ व्याधौ चानुगुणं प्रतिभाति ।

C.Ni 1/10 (Cakrapāṇi)

Use of *aguru dravya lepa* in case of *agniplusṭa dagdha* (burn due to fire). Here cause is hot and applied medicine is also hot.

अथोभयविपरीतार्थकारि चौषधं यथा ।
कटुम्लोष्णाहारात् पित्तवृद्धौ अम्लमामलकं पित्तहरम् ।
जाङ्गमविषे मौलविषं मौले जाङ्गमम् ।

C.Ni 1/10 (Gaṅgādhara)

- Usage of *āmla rasa* dominant *āmlaka* to pacify *pitta*, which aggravated due to consumption of pungent, sour and hot substances.
- *Mūla visa* against *jāṅgama viṣa* and vice *versa*.

17. हेतु व्याधि विपरीतार्थकारि अन्न *(Hetu Vyādhi Viparitārthakāri Anna)*

(Food which is working against cause and disease though not actually against)

हेतुव्याधिविपरीतार्थकार्य्यन्नं, यथा मद्यपानोत्थे मदात्यये मदयुक्ते मदकारकं मद्यम् ।

C.Ni 1/10 (Cakrapāṇi)

Usage of intoxicating alcohol against alcoholism induced by consumption of alcohol.

उभयविपरीतार्थकारिचान्नं यथा तीक्ष्णरुक्षाहारजाते पित्तरोगे मन्दं स्निग्धम् घृतम् ।

C.Ni 1/10 (Gaṅgādhara)

Administration of mild unctuous ghee in case of *pitta vikāra* caused due to intake of penetrating and rough substances.

18. हेतु व्याधि विपरीतार्थकारि विहार *(Hetu Vyādhi Viparitārthakāri Vihāra)*

(Regimen which is working against the cause and disease though not actually against)

हेतुव्याधिविपरीतार्थकारि विहारः, यथा व्यायामजनित सम्मूढवाते जलप्रतरणादिरूपो व्यायामः । अयं हेतौ व्यायामे व्याधौ च सम्मूढवातेऽनुगुणः प्रतिभाति ।

C.Ni 1/10 (Cakrapāṇi)

Swimming therapy advised in the form of exercise in case of *vātavyādhi* manifested due to excessive exercise. Here *vyāyāma* is the therapy which works against cause and disease.

अनुपशय *(Anupaśaya)*

विपरीतोऽनुपशयो व्याध्यसास्त्माभिसंज्ञितः । *A.Hr.Ni 1/7*

Opposite to the description of three *upaśaya* is called *anupaśaya*, which is not conducive to the body.

विपरीतोऽनुपशय इति औषधादीनां दुःखकर उपयोगोऽनुपशय इत्यर्थः ।

M.Ni 1/9 (Madhukoṣa)

Medicines, food and regimen which are not conducive to the body and develop displeasure to the body is called *anupaśaya*. It is also called *asātmya*.

किन्तु निदाने तस्यान्तर्भावः, दोषस्य रोगस्य वा वर्धकत्वात् ।

M.Ni 1/9 (Madhukoṣa)

It is not considered as a separate entity under five means of diagnosis due to its similarity with etiology because both *anupaśaya* and *hetu* enhances *doṣās* and disease. That's why *anupaśaya* considered under etiology.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

संप्राप्ति *(Pathogenesis)*

यथादुष्टेन दोषेण यथा चानुविसर्पता ।
निवृत्तिरामयस्यासौ सम्प्राप्तिर्जातिरागतिः ।। *A.Hr.Ni 1/8*

Process of understanding of development of disease by the vitiated *doṣā's* which are constantly circulating inside the body. It is also called *jāti* and *āgati*.

अत्रैके व्याधिजन्ममात्रमन्त्यकारणव्यापारजन्यं संप्राप्तिमाहुः ।

C.Ni 1/11 (Cakrapāṇi)

Factors which finally determines the manifestation of a disease is called *saṁprāpti*.

तस्माद्व्याधिजनक दोषव्यापार विशेषयुक्तं व्याधिजन्मेह संप्राप्तिः ।

C.Ni 1/11 (Cakrapāṇi)

Disease manifest due to specific actions of the *doṣās* and understanding of such events is called *saṁprāpti*.

नानाविधा हि दोषाणां दुष्टिः प्राकृती वैकृती वा, अनुबन्ध्यरुपा अनुबन्धरुपा वा, एकशो द्विशो वा समस्ता वा, रौक्ष्यादिभिः सर्वेर्भावैरल्पैर्वा, एवमादि दुष्टिदुष्टेन दोषेण या आमयस्य रोगस्य निवृत्तिरुत्पत्तिःसा संप्राप्तिरुच्यते ।

M.Ni 1/10 (Madhukoṣa)

Vitiation of *doṣā* takes place in various ways like *prākṛta, vaikṛta, anubandhya, anubandha, ekadoṣaja, dvidoṣaja* and *tridoṣaja*. It all depends on various etiological factors. Abnormal *doṣās* brings abnormality in *dhātus, malās, kalās* etc and manifest diseases and understanding of such events is called *saṁprapti*. Agitated *doṣās* circulates either in upper direction, lower direction or both.

तस्माद्दोषेति कर्तव्यतोपलक्षितं व्याधि जन्म संप्राप्तिः न तु केवलं जन्मेति ।

M.Ni 1/10 (Madhukoṣa)

Saṁprāpti means knowing the factors which are responsible for the genesis of disease and not only knowing the disease.

संप्राप्तिः पुनरेवंदुष्टो दोषस्तेन चैवमारब्धो । *A.S.Ni 1/11*

How the disease manifested due to imbalanced *doṣās* is called *saṁprāpti*.

संप्राप्ति पर्याय *(Synonyms of Saṁprāpti)*

संप्राप्तिर्जातिरागतिरित्यनर्थान्तरम् व्याधेः । *C.Ni. 1/11*

Saṁprāpti, jāti and *āgati* are synonymous to each other.

व्याधिस्तत्पर्याया जातिरगतिर्निर्वृत्तिर्निष्पत्तिरिति ।

C.Ni. 1/11 (Cakrapāṇi)

Jati, āgati, nivṛtti and *niṣpatti* are synonyms to *saṁprāpti*.

Saṁprāpti is described at the end of the *nidāna pañcaka* even though symptoms appear after the pathogenesis but knowledge of *liṅga* (symptom) is more important than *saṁprāpti* for the diagnosis of the disease. That's why *saṁprāpti* described at the end.

संप्राप्ति भेद *(Classification of Saṁprāpti)*

सा संख्याप्राधान्य विधिविकल्प बलकाल विशेषैर्भिद्यते ।

C.Ni. 1/11

Sankhyā, prādhānya, vidhi, vikalpa, bala, kāla are the six types of *saṁprāpti*.

संख्या संप्राप्ति *(Enumeration of Diesease)*

संख्या तावद्यथा-अष्टौ ज्वराः, पञ्च गुल्माः सप्त कुष्ठान्येवमादिः ।

C.Ni. 1/11

Sankhya Saṁprāpti deals with the subclassification of disease like

- *Jvara* is of eight types
- *Gulma* is of five types
- *Kuṣṭha* is of seven types
- *Kāsa* is of five types etc.

प्राधान्य संप्राप्ति *(Degree of Doṣic Vitiation)*

प्राधान्यं पुनर्दोषाणां तरतमाभ्यामुपलभ्यते ।
तत्र द्वयोस्तरः, त्रिषु तम इति । *C.Ni. 1/11*

It helps for the identification of dominance of *doṣās* in case of two or more *doṣās* are involved.

For Example :

In case of two *doṣa*, the word *'tara'* is used to denote its dominancy in comparison to other *doṣās*.

In case of three *doṣa* involvement the word *'tama'* is used to demonstrate its dominancy with other two *doṣās*.

विधिसंप्राप्ति *(Variety of Diseases)*

विधिर्नाम-द्विविधा व्याधयो निजागन्तुभेदेन, त्रिविधास्त्रिदोष भेदेन, चतुर्विधाः साध्यासाध्यमृदुदारुण भेदेन । *C.Ni. 1/11*

Vidhi means variety of diseases like two varieties of diseases i.e. *nija* (endogenous) and *āgantuja* (exogenous); three varieties of *doṣās* based on their vitiation; four varieties of diseases based on prognosis of disease i.e. curable, incurable, mild and acute.

प्राधान्यं व्याधीनामनुबन्ध्यानुबन्धक भेदा । *A.S.Ni 1/12*

Prādhānya means it indicates whether the disease is primary or predominant and secondary or associated.

विकल्प संप्राप्ति *(Proportional Analysis of Doṣa)*

समवेतानां पुनर्दोषाणामंशांशबलविकल्पो विकल्पोऽस्मिन्नर्थे ।
C.Ni. 1/11

This indicates the proportional analysis of the qualities of the *doṣās* involved.

For example : In case of *vāta* involvement whether *samāna, vyāna, apāna, prāṇa, udāna* is involved either singly or mixing of two or all, such observation can be understood by the knowledge of *vikalpa saṁprāpti*.

Vikalpa saṁprāpti also helps to detect the qualitative, quantitative, functional aggravation of the *doṣās*. Cold vitiates *vāta* quickly than light or rough substances.

बल संप्राप्ति *(Strength of Disease)*

बलाबल विशेषो हेत्वादिकात्स्न्र्यावयव विभावनया ।
A.S.Ni 1/12

Understanding of the strength of the disease based on causative factors, area of involvement, organ involved, age etc. helps to assess the strength of disease.

काल संप्राप्ति *(Time Factors)*

बलकाल विशेषः पुनर्व्याधीनामृत्वहोरात्राहारकाल विधिविनियतो भवेत् ।
C.Ni 1/12

This indicates the time of aggravation of *doṣās* in relation to season, various timing of the day, night and intake of food.

Kapha jvara in *vasanta ṛtu. kapha jvara* aggravates in fore noon and early night, *kapha jvara* aggravates just after intake of food. Aggravating and relieving factors of the disease may be understood by this.

हेतु संकर *(Hetu Saṅkara)*

एको हेतुरनेकस्य तथैकस्यैक एव हि ।
व्याधेरेकस्य चानेको बहूनां बहवोऽपि च ।
ज्वरभ्रम प्रलापाद्य दृश्यन्ते रुक्षहेतुजाः ।
रुक्षेणैकेन चाप्येको ज्वर एवोपजायते ।
हेतुभिर्बहुभिश्चैको ज्वरो रुक्षादिभिर्भवेत् ।
रुक्षादिभिज्वराद्यश्च व्याधयः सम्भवन्ति हि । *C.Ni. 8/24-26*

Hetu sankara means conglomeration of *hetu* in respect to manifestation of diseases.

One etiology manifests many diseases, one disease have one etiology, one disease have many etiology, many diseases have many etiologies.

For example : Intake of rough substances manifest *jvara, bhrama, pralāpa,* some times only fever. Many *hetu's* like rough, cold, hot, salt, incompatible dietetic regimen and activities manifest only fever. But in some people the same etiological factors may manifest *jvara, gulma, raktapitta* etc. depending on the *vyādhikṣamatva* of the individual.

निदानार्थकर रोग *(Nidānārthakara Roga)*

निदानार्थकरो रोगो रोगस्याप्युपलभ्यते ।
तद्यथा ज्वर संतापाद्रक्तापित्तमुदीर्यते ।
रक्तपित्तज्वरस्ताभ्यां शोषश्चाप्युपजायते ।
प्लीहाभिवृद्ध्य जठरं जठराच्छोथ एव च ।
अर्शोभ्यो जठरं दुःखं गुल्मश्चाप्युपजायते ।
प्रतिश्यायाद्भवेत् कासः, कासात् संजायते क्षयः ।
क्षयो रोगस्य हेतुत्वो शोषस्याप्युपलभ्यते । *C.Ni. 8/16-19*

Ni*dānārthakara rogā's* are those where in which one disease serve as a etiology for another disease.

For example :

- Due to *santāpa* of *jvara* → *Rakta pitta* manifest
- *Rakta pitta* and *jvara* → Manifest *Śoṣa.*
- *Plihābhivṛddhi* → Develops *Udara roga*
- *Jaṭhara Roga* → Manifest *Śotha*
- *Arśa Roga* become etiology for → *Jaṭhara roga* and *gulma*
- *Pratiśyāya* develops *Kāsa* → *Kāsa* manifest → *Kṣaya*
- *Kṣaya* develops *śoṣa roga.*

न पूर्वं केवला रोगाः पश्चाद्धेत्वर्थकारिणः ।
उभयार्थकरा दृष्टास्तथैवैकार्यकारिणः । *C.Ni. 8/20*

Initially *nidānārthakara rogās* manifest independently as a disease and later serve as a etiological factor for another disease, sometimes they serve both purposes i.e. disease as well

as etiology and sometimes become either etiology or disease. *Nidānārthakara rogā's* may be divided into two kinds i.e. *ekārthakāri* and *ubhayārthakāri.*

एकार्थकारि *(Ekārthakāri)*

कश्चिद्धि रोगो रोगस्य हेतुर्भूत्वा प्रशाम्याति । *C.Ni. 8/21*

Some diseases subside after manifesting another disease is called *ekārthakāri.*

उभयार्थकारि *(Ubhayārthakāri)*

न प्रशाम्यति चाप्यन्यो हेत्वर्थं कुरुतेऽपि च । *C.Ni. 8/21*

Initial disease will persist after manifesting another disease and act as a etiology for the later disease.

लिङ्ग साङ्कर्य *(Liṅga Sāṅkarya)*

लिङ्ग चैकमनेकस्य तथैवैकस्य लक्ष्यते ।
बहुन्येकस्य च व्याधेर्बहूनां स्युर्बहूनि च ।
विषमारम्भमूलानां लिङ्गमेकं ज्वरो मतः ।
ज्वरस्यैकस्य चाप्येकः संतापो लिङ्गमुच्यते ।
विषमारम्भमूलैश्च ज्वर एको निरुच्यते ।
लिङ्गैरेतैज्वरश्वास हिक्काद्याः सन्ति चामयाः । *C.Ni. 8/27-29*

Liṅga sāṅkarya means it gives an idea about the disease based on observation of various symptoms. For example

- One symptom pertain to many diseases
- One symptom pertain to one disease
- Many symptoms observed in one disease
- Many symptoms arise in many disorders

For Example :

- Fever is a common symptom in many diseases having different patterns and complicated origin.
- Various fever pattern observed in various diseases like *jvara, śvāsa, hikkā* etc.

लिङ्गसाङ्कर्य भेद *(Classification of Liṅga Sāṅkarya)*

कश्चिद्धि रोगो रोगस्य हेतुर्भूत्वां प्रशाम्यति ।
न प्रशाम्यति चाप्यन्यो हेत्वर्थं कुरुतेऽपि च ।
एवं कृच्छ्रतमा नृणां दृश्यन्ते व्याधिसङ्करा: ।
प्रयोगापरिशुद्धत्वात्तथा चान्योन्य संभवात् । *C.Ni. 8/21-22*

It can be classified into two kinds

(i) *Ekārthakāri* and
(ii) *Ubhayārthakāri*

एकार्थकारि *(Ekārthakāri)*

Initial disease subsides after manifesting another disease is called *ekārthakāri.*

उभयार्थकारि *(Ubhayārthakāri)*

Initial disease remains even after manifesting the another disease is called *ubhayārthakāri.*

व्याधि सङ्कर *(Vyādhi Saṅkara)*

व्याधिसङ्करा व्याधिमेलका: । *C.Ni. 8/21-22 (Cakrapāṇi)*

Combination of diseases is called *vyādhi saṅkarā* and it is very difficult for the management.

प्रयोगापरिशुद्ध *(Prayogāpariśuddha)*

Faulty treatment like giving antidiarrhoel drugs in *āmātisāra* leading to manifestation of various adverse effects to the body i.e. *śūla, ānāha, ādhmāna* etc. This condition will also become very difficult for management.

निदान पञ्चकस्थ महत्वम *(Importance of Nidāna Pañcaka)*

I Diagnostic Importance

1. *Hetu* gives idea about the existing disease and it also gives an idea about the unmanifested disease. Each disease has its own *hetu.* For example :

Eating mud causes *pāṇḍu roga* (i.e. *mṛdbhakṣaṇajanya pāṇḍu roga*)

2. a) It is difficult to diagnose the disease only on the basis of *hetu* because same *hetu* is responsible for many diseases. In such circumstances *pūrvarupa* helps to differentiate the disease. For example :

Jvara and *gulma* having the same *nidāna* but *pūrvarupa* of *jvara* & *gulma* are different and accordingly disease will be diagnosed.

b) It is very much difficult to diagnose the disease based on *lakṣaṇa* because some diseases having same set of symptoms which confuses physician to differentiate diseases. In such circmstances *pūrvarupa* helps to diagnose the disease. For example :

Symptoms of *adhoga raktapitta* and *pittaja prameha* mimics, in such condition *pūrvarupa* helps to differentiate both.

हारिद्रवर्णं रुधिरं च मूत्रं विना प्रमेहस्य हि पूर्वरूपै: ।
यो मूत्रयेत्तं न वदेत् प्रमेहं रक्तस्य पित्तस्य हि स प्रकोप: । *C.Ci 6/54*

3. a) *Rupa* helps for diagnosis of diseases directly, for example excessive watery stool is the cardinal feature of *atisāra.*

b) It also helps to know about the involvement of *doṣās* based on their presentations like pain along with roughness indicates *vāta,* burning sensation pin points *pitta* etc.

c) It also indicates the site of manifestation of diseases i.e. *sandhivāta* etc.

4. *Upaśaya* helps to diagnose a complicated and untraced disease i.e. *gūḍa liṅga vyādhi.* For example :

In case of *vātavyādhi* and *ūrūstambha* symptoms are similar, that's why it is very difficult to diagnose without the help of *upaśaya* i.e. if patient gets relief after application of oily therapy indicates *vātavyādhi* otherwise *ūrūstambha.*

5. *Saṁprāpti* helps to diagnose the contributory factors of

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

the disease, which in turn indicates the name of the disease.

II Therapeutic Importance of Nidāna Pañcaka

1. *Hetu* is the prime factor for the causation of disease. That's why both *Caraka* and *Suśruta* mentioned to avoid the etiological factor and it is the primary step in the management of any diseases.

i) संक्षेपतः क्रियायोगो निदानस्य परिवर्जनम् । *S.Utt. 1/25*

Avoid the causative factors, which are responsible for causation of disease and it is the primary step to prevent further pathogenesis.

ii) .....अनन्तरं निदानोक्तानां भावानामनुपसेवनमिति । *C.Vi 7/14*

Avoid the etiological factors for smooth recovery of any diseases.

2. Prescription of medications in *pūrvarupa* stage is more important for preventing the disease process to further stages. For example :

Intake of *ghee* is advised in *vātika jvara pūrvarupa* stage etc. If treatment started during *pūrvarupa* stage, it becomes easy for management and disease may cure quickly.

3. *Rupa* stage helps for planning *vyādhi pratyanika cikitsā.*

4. *Upaśaya* is the trial and error method for planning different therapeutic procedures.

5. *Saṁprāpti* helps for prescribing *saṁprāpti vighaṭana cikitsā.* It also helps to plan *saṁśodhana, saṁśamana* and *laṅghana* therapy based on morbidity of *doṣās.*

III Prognostic Importance of Nidāna Pañcaka

1. Powerful *hetu* signifies difficult to cure or incurable one.

Mild *hetu* indicates disease become curable without difficulty. So, *hetu* gives idea about the prognosis of disease.

2. If *pūrvarupa* is mild, then disease become curable, otherwise it may become difficult to cure or incurable one, depending upon the nature of *pūrvarupa.*

If all the *pūrvarupa* observed in a case of *jvara* that indicates death of the patient.

3. Mild *rupa* signifies curability and complete manifestation of *rupa* indicates difficult for management or disease may become incurable.

4. *Upaśaya* stage signifies the curability or incurability of the disease based on observation of 18 subtypes of *upaśaya.*

5. Involvement of all the three *doṣās, saptadhātus,* all the three *rogamārgās* indicates the poor prognosis of the disease. This can be understood by *saṁprāpti.*

न समायान्ति वैषम्यं विषमाः समतां न च ।
हेतुभिः सदृशा नित्यं जायन्ते देहधातवः ।
युक्तिमेतां पुरस्कृत्य त्रिकालां वेदनां भिषक् । *C.Śā 1/93-94*

The equilibrium state of *dhātus* is not disturbed nor the imbalanced state is brought to normalcy without some causative factors. Which determine the equilibrium or imbalance state of *dhātus.*

•

Chapter 18

रोगी परीक्षा *(Rogī Parīkṣā)* and रोग परीक्षा *(Roga Parīkṣā)*

Physician should develop technical skill, scientific knowledge and human understanding to acquire complete knowledge for the diagnosis of various diseases. Patient is human, fearful, hopeful, seeking relief and reassurance from physician to get rid off his or her afflictions. Physician should be attentive listener, nonverbal communicator, friendly, emphathic and articulate. It is important to diagnose the disease by using appropriate techniques and accordingly treat the treatable disease with love and affection. It is better not to treat uncurable diseases. Complete understanding of science is essential to get mastery and supremacy in clinical methods.

मिथ्यादृष्टा विकारा हि दुराख्यातास्तथैव च ।
तथा दुष्परिमृष्टाश्च मोहयेयुश्चिकित्सकम् । *S.Su 10/7*

Improper observation of patient by physician, which have not been thoroughly described and diseases which have not been diagnosed correctly are going to confuse the physician.

स्त्रीभिः सहास्यां संवासं परिहासं च वर्जयेत् ।
दन्तं च तथ्यो नादेयमन्नादन्यद्भिषग्वरैः ।। *S.Su 10/9*

The ideal physician should avoid the company of women and should not sit with them closely, staying with them, and cutting jokes with them and don't accept any gift from women other than food.

इमानि खलु तावदिह कानिचित् प्रकरणानि भिषजां ज्ञानार्थमुपदेक्ष्यामः । ज्ञानपूर्वकं हि कर्मणां समारम्भं प्रशसंन्ति कुशलाः । ज्ञात्वा हि कारण करण कार्ययोनि कार्य कार्यफलानुबन्ध देश काल प्रवृत्युपायान् सम्यगभिनिर्वर्तमानः कार्याभिनिवृत्ताविष्टफलानुबन्धं देश कालप्रवृत्युपायान् सम्यगभिनिर्वर्तमानः कार्याभिनिवृत्ताविष्टफलानुबन्धं कार्यमभिनिर्वर्तयत्यनति महता यत्नेन कर्ता ।

C.Vi 8/68

Certain important topics explained by *Caraka* for the sake of knowledge of physicians i.e. action must be initiated with due knowledge. Desired actions can be fulfilled without much effort provided if action was initiated after acquiring full knowledge of *kāraṇa* (cause), *karaṇa* (instrument), *kāryayoni* (source of action), *kārya* (action itself), *kāryaphala* (fruits of action), *anubandha* (subsequent manifestation), *deśa* (habitat), *kāla* (season), *pravṛtti* (initiation) and *upāya* (means of action).

एतद्दशविदमग्रे परीक्ष्यं, ततोऽनन्तरं कार्यार्था प्रवृत्तिरिष्टा । तस्माद्भिषक् कार्यं चिकिर्षुः प्राक् कार्य समारम्भात् परीक्षया केवलं परीक्ष्यं परीक्ष्य कर्म समारभेत् कर्तुम् । *C.Vi 8/79*

Examination of *kāraṇādi* ten factors is essential to initiate actions. So, physician should examine all the essential factors which are necessary for the diagnosis of diseases after that initiate actions to get desired result.

तत्रेमे भिषग्गुणा यैरुपपन्नो भिषग्धातु साम्याभिनिर्वर्तने समर्थो भवति; तद्यथा पर्यवदातश्रुतता, परिदृष्टकर्मता, दाक्ष्यं, शौचं, जितहस्तता, उपकरणावत्ता, सर्वेन्द्रियोपपन्नता, प्रकृतिज्ञता, प्रतिपात्तिज्ञता चेति । *C.Vi 8/86*

Physician desirous of brining homeostasis among *dhātu* should adopt certain qualities to become ideal physician are as follows– knowledge of medical science in toto, practical experience, skill, purity, ideal prescriptions, possessing all the equipments, normalcy of all sense organs, knowledge of the various natural manifestation and knowledge of course of action of prescribed therapy.

आतुरस्तु खलु कार्यदेशः । तस्य परीक्षा आयुषः प्रमाणज्ञानहेतोर्वास्याद्, बलदोष प्रमाणज्ञानहेतोर्वा । तत्र तावदियं बलदोष प्रमाण ज्ञानहेतोः; दोषप्रमाणानुरुपो हि भेषज प्रमाणविकल्पो बल प्रमाण विशेषापेक्षो भवति ।

C.Vi 8/94

A patient constitutes *kāryadeśa*. That's why patient should

be examined thoroughly to obtain the knowledge of life span, strength and intensity of morbidity. Main intention is to know the strength and the intensity of morbidity because treatment may be initiated after knowing the intensity of the morbidity and strength of patient. For example if stronger medicaments employed to a weaker patient it manifest many adverse reactions resulting into death. On the contrary if mild medicaments employed to a strong person having serious morbidity it may not cure the disease. Ladies, old age persons and children are delicate that's why always mild medicaments must be prescribed.

रोगमादौ परीक्षेत ततोऽनन्तर मौषधम् ।
ततः कर्म भिषक् पश्चाज्ञानपूर्व समाचरेत् ।
यस्तु रोगमविज्ञाय कर्माण्यारभते भिषक् ।
अप्यौषधविधानज्ञस्तस्य सिद्धिर्यदृच्छया ।
यस्तु रोगविशेषज्ञः सर्व भैषज्य कोविदः ।
देशकाल प्रमाणज्ञस्तस्य सिद्धिरसंशयम् । *C.Su 20/20-22*

Thorough examination of the patient is the initial step in clinical medicine followed by planning suitable appropriate therapeutics. If physician initiates the therapies without accurate diagnosis of the disease, accomplish the desired object only by chance and will not get name and fame. On the contrary, if physician prescribes therapies after proper diagnosis and plans the principle line of treatment after considering morbidity of pathogenetic factors, strength, place, season etc. definitely he will get success.

मैत्री कारुण्यमार्तेषु शक्ये प्रीतिरुपेक्षणम् ।
प्रकृतिस्थेषु भूतेषु वैद्यवृत्तिश्चतुर्विधेति ।। *C.Vi 9/26*

Physician should be symphathetic and affectionate to all the patients who are curable and should feel detached with those who are about to die.

ज्ञानबुद्धि प्रदीपेन यो नाविशति तत्ववित् ।
आतुरस्यान्तरात्मानं न स रोगांश्चिकित्सति । *C.Vi 4/12*

Inspite of acquiring all the essential knowledge for the diagnosis of disease and its management, if he didn't try to enter into the heart of the patient by virtue through the light of his knowledge, he may not be able to treat the disease successfully.

रोगी परीक्षा भेद *(Various methods of Rogī Parīkṣā)*

द्विविध परीक्षा (Two fold examination)

द्विविधां परीक्षा ज्ञानवतां प्रत्यक्षमनुमानञ्च । *C.Vi 8/83*

There are two methods namely *pratyakṣa* (perceptual) and *anumāna* (inferential).

त्रिविध परीक्षा (Three fold examination)

दर्शनस्पर्शन प्रश्नैः परीक्षेत च रोगिणाम् । *A.H.Su 1/22*

Three fold examination techniques namely *darśan* (inspection), *sparśana* (palpation) and *praśna* (history taking).

त्रिविधं खलु रोगविशेष विज्ञानं भवति; तद्यथा आप्तोपदेशः, प्रत्यक्षम्, अनुमानं चेति । *C.Vi 4/3*

Threefold skills for the examination of patient are *āptopadeśa* (authoritative instruction), *pratyakṣa* (direct observation) and *anumāna* (inferential).

चतुर्विध परीक्षा (Four fold examination)

Pratyakṣa (direction observation), *anumāna* (inferential), *āptopadeśa* (authoritative instruction) and *yukti* (experimental evidence)

षड्विध रोगी परीक्षा (Six fold examination)

त्रिभिरेतैर्विज्ञानोपायै रोगाः प्रायशो वेदितव्या इत्येके; तत्तु न सम्यक्, षड्विधो हि रोगाणां विज्ञानोपायः, तद्यथा पञ्चभिः श्रोत्रादिभिः प्रश्नेन चेति ।। *S.Su 10/4*

It is not possible to acquire the complete knowledge by three fold examinations, that's why *Suśruta* described six fold examination technique for the diagnosis of diseases. These are five sense organs and history taking i.e.

1. *Sparśanendriya* (Organs of touch)
2. *Śrotrendriya* (Organs of hearing)
3. *Cakṣurindriya* (Organs of sight)
4. *Rasanendriya* (Organs of taste)
5. *Ghrāṇendriya* (Organs of smell)
6. *Praśna* (History taking)

अष्टविध परीक्षा (Eight fold examination technique)

रोगाक्रान्त शरीरस्य स्थानान्यष्टौ निरीक्षयेत् ।
नाडीं मूत्रं मलं जिह्वां शब्द स्पर्श दृगाकृति । *Yogaratnākara*

Nāḍī – Examination of Pulse
Mūtra – Examination of urine
Mala – Examination of stool
Jihvā – Examination of tongue
Śabda – Examination by organ of hearing
Sparśa – Palpation
Dṛk – Direct observation or inspection
Ākṛti – Examination of whole body

दशविध परीक्षा [*Daśavidha Parīkṣā* (Ten fold examination)]

तस्मादातुरं परीक्षेत प्रकृतितश्च, विकृतितश्च, सारतश्च, संहननतश्च, प्रमाणतश्च, सात्म्यतश्च, सत्वतश्च, आहारशक्तितश्च, व्यायामशक्तितश्च, वयस्तश्चेति.... । *C.Vi 8/94*

1. *Prakṛti*– Identification of constitutions
2. *Vikṛti*– Morbidity of pathologic factors
3. *Sāra*– Examination of essence of *dhātus*
4. *Saṁhanana*– Examination of compactness of body organs.
5. *Pramāṇa*– Examination of measurement of body organs.
6. *Sātmya*– Examination of homologation

7. *Satva*– Examination of mental faculties
8. *Āhāra Śakti*– Examination for power of exercise
9. *Vyāyāma Śakti*– Examination for power of exercise
10. *Vaya*– Examination of age.

सुश्रुतोक्त द्वादश परीक्षा [*Suśrutokta Dvādaśa Parīkṣā* (Twelve fold examination)]

1. *Āyu*
2. *Vyādhi*
3. *Ṛtu*
4. *Agni*
5. *Vaya*
6. *Deha*
7. *Bala*
8. *Satva*
9. *Sātmya*
10. *Prakṛti*
11. *Bheṣaja*
12. *Deśa*

त्रिविध परीक्षा (Three fold examination)

दर्शन (Inspection)

दर्शनिन दृष्ट्या, कासमेहाद्यार्तेषु पीतशुक्लवर्ण संस्थान प्रमाणोपचयच्छाया विण्मूत्रच्छर्दितादिकम् । *A.H.Su 1/21 (Sarvāṅga sundara)*

Things identified by direct observation of patient either directly or indirectly is called *darśana parīkṣa*. In *darśana parīkṣā* following other *parīkṣa* may also be considered namely *pratyakṣa parīkṣā, cakṣurindriya parīkṣā, dṛk parīkṣā, ākṛti parīkṣā, jihvā parīkṣā* etc.

Darśana parīkṣā helps to detect the changes in colour, structure, size, shape, deformities etc.

स्पर्शन परीक्षा *[Sparśana Parīkṣā (Palpation)]*

स्पर्शनिन हस्तकायस्पर्शेन, ज्वरगुल्मविद्रध्याद्यार्तम्, तथा शीतोष्णास्तब्ध-

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

स्पन्दश्लक्ष्णखरस्पर्शादिकं च । *A.H.Su 1/21 (Sarvāṅga sundara)*

It is an palpatory method helps to understand coldness, hotness, palpitations, coarsness, smoothness etc.

Under *sparśana parīkṣā* the following other examination tools may be included namely *sparśanendriya parīkṣā, nāḍi parikṣā, sparśa parīkṣā* etc. It is helpful in detecting the change of body temperature, organomegaly, consistency etc.

प्रश्न परीक्षा *[Praśna Parikṣā* (History taking)*]*

प्रश्नेन पृच्छया, शूलारोचकच्छर्दिहृद्दर्दत्वं सुच्छन्ददुश्छन्दत्वं मृदुक्रूर कोष्ठतां स्वप्नदर्शनमभिप्रायं जन्मामयप्रवृत्तिनक्षत्रद्विष्टेष्ट सुख दुःखानि च, इत्यातुर-मुखात्परीक्षेत् ।। *A.H.Su 1/21 (Sarvāṅga sundara)*

Praśna parīkṣā is helpful to know about aggravating and relieving factors of diseases like *śūla* etc. along with it guides to understand about various kinds of *koṣṭha* (*mṛdu, madhya* and *kṛūra koṣṭha*)

In this other examination methods may also be included like *mūtra parīkṣā, mala parīkṣā, anumāna parīkṣā, āptopadeśa parīkṣā* etc. By this entire history taking methods like name, age, sex, occupation, address, chief complaints, history of present illness, past history family history, drug history, personal history may be taken into consideration.

प्रत्यक्ष परीक्षा एवं अनुमान परीक्षा *[Pratyakṣa Parīkṣā* and *Anumāna Parīkṣā]*

अथ प्रत्यक्षं नाम तद्यदात्मना चेन्द्रियैश्च स्वयमुपलभ्यते, तत्रात्मप्रत्यक्षाः सुख दुःखेच्छाद्वेषादयः शब्दादयस्त्विन्द्रिय प्रत्यक्षाः ।। *C.Vi 8/39*

Substances perceived by the self or through the sense organs may be included under direct observation. Examples are happiness, sorrow, desire, jealousy etc. are felt by the individual and sound etc. are perceived by the help of sense organs.

प्रत्यक्षस्तु खलु रोगतत्वं बुभुत्सुः सर्वेरिद्रियैः सर्वानिन्द्रियार्थानातुर शरीरगतान् परीक्षेत अन्यत्र रसज्ञानात्, तद्यथा आन्त्रकूजनं, सन्धिस्फुटन-मङ्गुलीपर्वणां च, स्वरविशेषांश्च, ये चान्येऽपि केचिच्छरीरोपगताः शब्दाः स्युस्ताच्छ्रोत्रेण परीक्षेत्; वर्ण संस्थान प्रमाणच्छ्याः, शरीर प्रकृतिविकारौ चक्षुर्वैषयिकाणि यानि चान्यान्य नुक्तानि तानि चक्षुषा परीक्षेत्; रसं तु खल्वातुरशरीरगत मिन्द्रियवैषयिक मप्यनुमानादवगच्छेत, न ह्यस्य प्रत्यक्षेण ग्रहणमुपपद्यते, तस्मादातुरपरिप्रश्नेननैवातुरमुखरसं विद्या, यूकापसर्पणेन त्वस्यशरीर वैरस्यं, मक्षिकोपसर्पणेन शरीरमाधुर्यं, लोहितपित्तसंदेहे तु किं धारिलोहितं लोहितपित्तं वेतिश्वकाकभक्षणाद्धारिलोहितमक्षणल्लोहित-पित्तमित्यानुमातव्यम्, एवमन्या नप्यातुर शरीर गतान् रसाननुमिमीत; गन्धास्तु खलु सर्वशरीरगतानातुरस्य प्रकृति वैकारिकान् घ्राणेन परीक्षेत्; स्पर्शं च पाणिना प्रकृतिविकृतियुक्तम् । इति प्रत्यक्षतेऽनुमानादुपदेशतश्च परीक्षणमुक्तम् ।।

C.Vi 4/07

Physician desirous of examining specific findings of the disease by *pratyakṣa* by his sense organs and detecting the abnormality in the sense organ of the patient except the organ of taste.

Detection of findings by the organ of hearing are as follows–

- Gurgling sound in the abdomen
- Cracking and crepitation in big and small joints.
- Voice of patient
- Other abnormal sounds produced in various diseases like *hikkā, śvāsa, svara bheda, kāsa* etc.

Factors detected by organs of sight are as follows–

- Colour, shape, measurement and complexion.
- Natural & unnatural changes in body.
- Other findings examined visually like signs of the disease, lustre and other abnormalities.

Factors detected by organs of taste–

Taste can be perceived by the gustatory sense organs and they can be ascertained by inference and not by direct observation. That's why taste in the mouth of patient may be obtained by interrogation.

Impairment of the taste of body should be inferred when lice etc. go away from the body. Sweetness of the body can be inferred when flies are attracted towards the body. If there is a bleeding from the body, then it should be checked by giving blood to dogs and crows to eat to check the nature of blood. If the blood consumed by dogs and crows it indicates it is pure blood and if it is rejected by them, then it indicates that blood is vitiated by *pitta* and patient may be suffering from *raktapitta*. Similarly other tastes in the patient's body can be inferred.

Factors detected by organs of smell–

Normal and abnormal smells of the whole body may be detected by organ of smell.

Factors detected by organ of touch–

Normal and abnormal findings of touch may be examined by hand.

अनुमान परीक्षा *(Inference)*

...तद्यथा अग्नि जरणशक्त्या परीक्षेत्, बलं व्यायामशक्त्या....।

C.Vi 4/8

By inference following assumptions can be made are as follows–

- Power of *agni* by the process of digestion and metabolism.
- Exercise endurance capacity decides the strength of the person.

- Normal functions of the sense organs signals their normalcy
- Morbidity of pathogenic factors may be ascertained by causative factors, if more causative factors involved then morbidity may be severe, on the contrary if these are less then mild morbidity is observed etc.

उपदेश या आत्योपदेश (Authoritative Testimony) *C.Vi 4/6*

Ācāryās described the following points for the understanding and diagnosis of diseases are as follows–

- Aggravating factors
- Involvement of *doṣās*
- How the disease manifested
- Nature of the disease indicating acuteness, chronicity or fatalness.
- Location of the disease either in *śarira* or *mana* or both.
- Pain symptomatology
- Associated with specific sounds, touch, colours, tastes and smell.
- Complications
- Factors which excacerbates symptoms, alleviates and brings homeostasis.
- Prognosis
- Names
- Concomitants
- Management principles
- Avoidance of certain things etc.

Based on the above description one should acquire knowledge and develop excellency in clinical methods as well as in management.

षड्विध परीक्षा *(Six fold examination)*

1. श्रोत्रेन्द्रिय परीक्षा (Examination by Hearing)

तत्र श्रोत्रेन्द्रियविज्ञेया विशेषा रोगेषु व्रणस्राव विज्ञानीयादिषु वक्ष्यन्ते–

तत्र सफेनं रक्तमीरयन्ननिलः सशब्दो निर्गच्छति इत्येवमादयः । *S.Su 10/5*

This method of examination helps to elicit the abnormalities in various diseases by hearing. For example, if foreign body lodged in *dhamani* (blood vessels) leading to excacerbation and agitation of *vāta* resulting into flow of frothy blood associated with sound, pain all over the body, thirst and nausea.

Detection by hearing	Name of the disease
स्वर भेद *(Svara bheda)*	वातज छर्दि *(Vātaja chardi)* वातज कास *(Vātaja kāsa)* रक्तपित्त *(Raktapitta)* पाण्डु उपद्रव *(Pāṇḍu upadrava)* तृष्णा उपद्रव *(Tṛṣṇā upadrava)* क्षयज कास *(Kṣayaja kāsa)* अलसक असाध्य लक्षण *(Alasaka asādya lakṣaṇa)* अर्दित *(Ardita)* वातज छर्दि *(Vātaja chardi)* धातुक्षयज दाह *(Dhātukṣayaja dāha)* गलगण्ड असाध्य लक्षण *(Galagaṇḍa asādhya lakṣaṇa)* जराशोष *(Jarāśoṣa)* अभिन्यास ज्वर *(Abhinyāsa jvara)* क्षतज कास *(Kṣataja kāsa)* कुष्ठ असाध्य लक्षण *(Kuṣṭha asādhya lakṣaṇa)* अस्थिगत कुष्ठ *(Asthigata kuṣṭha)* मज्जागत कुष्ठ *(Majjāgata kuṣṭha)*

	कुष्ठसामान्य लक्षण *(Kuṣṭha sāmānya lakṣaṇa)* पीनस *(Pīnasa)* वातज प्रतिश्याय *(Vātaja pratiśyāya)* राजयक्ष्मा असाध्य लक्षण *(Rājayakṣmā asādya lakṣaṇa)* राजयक्ष्मा रूप *(Rājayakṣmā rupa)* सर्पदंश असाध्य लक्षण *(Sarpadaṁśa asādhya lakṣaṇa)* वातज स्तन्यपानज बालरोग *(Vātaja stanya pānaja bāla roga)* स्वर भेद रोग *(Svara bheda roga)* स्वरन्घ *(Svaraghna)* उपसर्गज तृष्णा *(Upasargaja tṛṣṇā)* विषज उन्माद *(Viṣaja unmāda)* विलम्बिका असाध्य लक्षण *(Vilambikā asādhya lakṣaṇa)* हतस्वर *(Hata svara)* क्षामस्वर *(Kṣāma svara)* स्वरभिन्न *(Svara bhinna)* स्वरोपघात *(Svaropaghāta)* दीनस्वर *(Dinasvara)*
अणु स्वर *(Aṇu svara)*	मेदज गलगण्ड *(Medaja galagaṇḍa)*
गार्दभवत् स्वर *(Gārdabhavat svara)*	वातज स्वरभेद *(Vātaja svarabheda)*
खर स्वर *(Khara svara)*	वातज स्वरभेद *(Vātaja svarbheda)*

क्षाम स्वर *(Kṣamā svara)*	अलसक असाध्य लक्षण *(Alasaka asādhya lakṣaṇa)* धातु क्षयज दाह *(Dhātu kṣayaja dāha)* पिनस आमलक्षण *(Pinasa āmalakṣaṇa)* वातज स्तन्यपानज बालरोग *(Vātaja stanyapānaj bālaroga)*
स्वर क्षय *(Svara kṣaya)*	वातज कास *(Vātaja kāsa)*
शनै स्वर *(Śanai svara)*	वातज स्वरभेद *(Vātaja svarabheda)*
पारावत इव कूजन *(Pārāvata iva kūjana)*	क्षतज कास *(Kṣataja kāsa)*
स्वरहानि *(Svarahāni)*	स्त्री सर्पदष्ट *(Strī sarpa daṣṭa)*
स्वरामय *(Svarāmaya)*	पित्तज कास *(Pittaja kāsa)*
वैस्वर्यम *(Vaisvaryam)*	पित्तज कास *(Pittaja kāsa)* क्षयज कास *(Kṣayaja kāsa)* दुष्ट प्रतिश्याय *(Duṣṭa pratiśyāya)*
दीन स्वर *(Dina svara)*	उपसर्गज तृष्णा *(Upasargaja tṛṣṇā)*
भिन्न कांस्य स्वर *(Bhinna kāṁsya svara)*	कास *(Kāsa)*
भिन्न स्वर *(Bhinna svara)*	असाध्य गलगण्ड *(Asādya galagaṇḍa)* उर: क्षत *(Uraḥ kṣata)* अर्दित *(Ardita)*
हतस्वर *(Hata svara)*	असाध्यकुष्ठ *(Asādya kuṣṭa)* अभिन्यासज्वर *(Abhinyāsajvara)* ऊर्ध्वश्वास *(Ūrdhvaśvāsa)*
स्वरोपघात *(Svaropaghāta)*	अस्थिमज्जागत कुष्ठ *(Aśthi majjāgata kuṣṭa)*

	वातज प्रतिश्याय *(Vātaja pratiśyāya)*
रुक्ष स्वर *(Rukṣa svara)*	पिशाचोन्माद *(Piśaconmāda)*
स्वर क्षय *(Svara kṣaya)*	कफज पाण्डु *(Kaphaja pāṇḍu)*
विकृत स्वर *(Vikṛta svara)*	मध्यज मद *(Madyaja mada)*
अव्यक्त स्वर *(Avyakta svara)*	मध्य मदारिष्ठ *(Madya madāriṣṭa)*
अल्प स्वर *(Alpa svara)*	कफोन्माद *(Kaphonmāda)* यक्षोन्माद *(Yakṣonmāda)* पाण्डु *(Pāṇḍu)*
वाक् स्तम्भ *(Vak Stambha)*	अर्दित *(Ardita)* पक्षाघात *(Pakṣāghāta)* महाहिक्का *(Mahāhikkā)*
प्रलाप *(Pralāpa)*	भयजज्वर *(Bhayajajvara)* शोकजज्वर *(Śokajajvara)* रक्तगतज्वर *(Raktagatajvara)* मेदोगतज्वर *(Medogatajvara)* वातज्वर *(Vātajvara)* पित्तज्वर *(Pittajvara)* सन्निपातिकज्वर *(Sannipātikajvara)* असाध्यज्वर *(Asādyajvara)* छिन्नश्वास *(Chinnaśvāsa)* ओज:क्षय *(Ojaḥkṣaya)* अभिन्यासज्वर *(Abhinyāsajvara)* यमला हिक्का *(Yamalā hikkā)* अजीर्ण उपद्रव *(Ajīrṇa upadrava)* वातज आम्लपित्त *(Vātaja āmlapitta)* असृग्धर उपद्रव *(Asṛgdhara upadrava)*

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

	अतिसार असाध्य लक्षण *(Atisāra asādhya lakṣaṇa)* क्षतज दाह *(Kṣataja dāha)* अन्तर्वेग ज्वर *(Antarvega jvara)* बहिर्वेग ज्वर *(Bahirvega jvara)* वातज मदात्यय *(Vātaja madātyaya)* त्रिदोषज मसूरिका *(Tridoṣaja masūrikā)* मूल विष *(Mūla viṣa)* मद्यज मूर्च्छा *(Madyaja mūrcchā)* पित्तज तृष्णा *(Pittaja tṛṣṇā)* वातव्याधि पूर्वरूप *(Vātavyādhi pūrvarupa)* त्रिदोषज विस्फोट *(Tridoṣaja visphoṭa)* मर्माघात व्रण *(Marmāghāta vṛaṇa)*
अतिवाक् *(Ativāk)*	वातपित्त ज्वर *(Vāta pitta jvara)*
आहंतमाध्मातदृति शब्दवद्भवति *(Āhantamādmātadṛti śabdavadbhavati)*	वातोदर *(Vātodara)*
सशूलशब्द *(Saśūla śabda)*	वातोदर *(Vātodara)*
आटोप *(Āṭopa)*	उदर *(Udara)* गुल्म पूर्वरूप *(Gulma pūrvarupa)* पुरीषज उदावर्त *(Puriṣaja udāvarta)* अपस्मार पूर्वरूप *(Apasmāra pūrvarupa)* आमातिसार *(Āmātisāra)* कुक्षि विद्राधि *(Kukṣi vidradhi)* वातज गुल्म *(Vātaja gulma)*

	आध्मान *(Ādhmāna)* आमज शूल *(Āmaja śūla)* अर्श पूर्वरूप *(Arśa pūrvarupa)* हिक्का पूर्वरूप *(Hikkā pūrvarupa)* पक्वाशयगतवात *(Pakvāśayagatavāta)* वातज परिणामशूल *(Vātaja pariṇāmaśūla)* नाभि विद्रधि *(Nābhi vidradhi)*
आध्मान *(Ādhmāna)*	बद्धगुदोदर *(Baddhagudodara)* यमला हिक्का *(Yamalā hikkā)* कफज तृष्णा *(Kaphaja tṛṣṇā)* आमज तृष्णा *(Āmaja Tṛṣṇā)* उदावर्त *(Udāvarta)* वातज ग्रहणिदोष *(Vātaja grahaṇi doṣa)* आध्मान रोग *(Ādhmāna roga)* पुष्पविष *(Puṣpa viṣa)* उदररोग *(Udararoga)* आमाशय व्रण *(Āmaśaya vraṇa)* अन्तर्विद्राधि असाध्य लक्षण *(Āntarvidradhi asādya lakṣaṇa)* अश्मरि पूर्वरूप *(Āṣmari pūrvarupa)* अष्ठीला *(Aṣṭhīlā)* अतिसार पूर्वरूप *(Ātisāra Pūrvarupa)* गरविष *(Garaviṣa)* गुदगत वात *(Gudagata vāta)* गुल्मरोग पूर्वरूप *(Gulmaroga pūrvarupa)* वातज ज्वर *(Vātaja jvara)*

	कोष्ठ व्रण *(Koṣṭa vraṇa)* शकृद्विघातज मूत्रकृच्छ्र *(Śakṛdvighātaja mūtrakṛcchra)* मूत्रजठर *(Mūtrajaṭhara)* पानाजीर्ण लक्षण *(Pānājīrṇa lakṣaṇa)* वातज परिणामशूल *(Vātajapariṇāmaśūla)* प्रत्याध्मान *(Pratyādhmāna)* श्वासरोग पूर्वरूप *(Śvāsaroga pūrvarupa)* वातज उदररोग *(Vātaja udararoga)* वातव्याधि उपद्रव *(Vātavyādhi upadrava)* विष्टब्धाजीर्ण *(Viṣṭabdhājīrṇa)*
आन्त्रकूजन *(Āntrakūjana)*	वातजकास *(Vātaja kāsa)* ग्रहणिदोष पूर्वरूप *(Grahaṇidoṣa pūrvarupa* सन्निपातिक ग्रहणीदोष *(Sannipātika grahaṇidoṣa)* गुल्मरोग पूर्वरूप *(Gulmaroga pūrvarupa)* सहज अर्श *(Sahaja arśa)* अर्श पूर्वरूप *(Arśa pūrvarupa)* वातातिसार *(Vātātisāra)* मन्दाग्नि *(Mandāgni)* आमवात *(Āmavāta)* गुल्मरोग सामान्य लक्षण *(Gulmaroga sāmanyalakṣaṇa)* पक्वाशयगतवात *(Pakvaśayagatavāta)*

2. स्पर्शनेन्द्रिय परीक्षा (Examination by Touch)

स्पर्शनेन्द्रिय विज्ञेयाः शीतोष्ण श्लक्ष्णकर्कश मृदुकठिनत्वादयः स्पर्शविशेषा ज्वरशोफादिषु । *S.Su 10/5*

Things detected with the help of touch are as follows– cold, heat, smoothness, roughness, softness, hardness etc.

For Example–

- उष्ण स्पर्श *(usṇa sparśa)* observed in ज्वर *(jvara)*
- मृदु स्पर्श *(mṛdu sparśa)* observed in पित्तोदर *(pittodara)*
- स्थिर, कठिण उदर *(Sthira, kaṭhiṇa udara)* observed in कफोदर *(kaphodara)*

प्लीहा कठिणोऽष्ठीलेवादौ वर्धमानः कच्छपसंस्थान उपलभ्यते, स चोपेक्षितः क्रमेण कुक्षि जठर मग्न्याधिष्ठानं च परिक्षिपन्नुदरमभिनिर्वर्तयति । *C.Ci 13/37*

In case of *plīhodar* spleen becomes enlarged, it become like a stony piece initially and gradually enlarges to become like a tortoise. It neglected, it gradually overlaps belly, abdomen and pancreas.

धमनी सोष्णा वेगवती *(Dhamanī soṣṇā Vegavati)*	ज्वर *(Jvara)*
नाडी मन्दतरा *(Nāḍī mandatarā)*	मन्दाग्नि *(Mandāgni)* क्षीणधातु *(Kṣiṇadhātu)*
स्थिरा एवं बलवती *(Sthirā evaṁ balavati)*	सुखितस्य *(Sukhitasya)*
मुदकपूर्णद्रतिक्षोभसंस्पर्श भवति *(Mudakapūrṇadvatikṣobha saṁsparśam bhavati)*	उदकोदर *(Udakodara)*
परिपिण्डितत्वात् स्पर्शोपलभ्यः *(Paripiṇḍitatvāt sparśopa labhyaḥ)*	गुल्म *(Gulma)*

दु:ख स्पर्श *(Dukha sparśa)*	क्षतज कास *(Kṣataja kāsa)*
स्पर्शाज्ञत्वमिति *(Sparśājñatvamiti)*	कुष्ठ पूर्वरूप *(Kuṣṭha pūrvarupa)*
बहलं हस्तिचर्मवत् *(Bahalaṁ hasticarmavat)*	चर्माख्य कुष्ठ *(Carmākhya kuṣṭha)*
किण खर स्पर्श परुषं *(Kiṇa khara sparśaṁ paruṣam)*	किटिभ कुष्ठ *(Kiṭibha kuṣṭha)*
संस्पर्शासहमुच्यते *(Saṁsparśāsah amucyate),*	चर्मदल *(Carmadala)*

3. चक्षुरिन्द्रिय परीक्षा *(Examination by Sight)*

चक्षुरिन्द्रिय विज्ञेयाः शरीरोपचयापचयायुर्लक्षण बल वर्ण विकारादयः ।

S.Su 10/5

The following things can be detected through the examination by sight are increase or decrease of the body, signs of life span, change in strength and colour etc.

शरीरोपचयेति उपचयः स्थौल्यं, अपचयः कार्श्यं, बलमत्र उत्साह ।

S.Su 10/5 (Dalhaṇa)

Upacaya means obesity, *Apacaya* refers to emaciation, *bala* refers to loss of enthusiasm.

आविल नेत्र *(Āvila netra)*	अर्दित पूर्वरूप *(Ardita pūrvarupa)*
हारिद्र नेत्रता *(Hāridra netratā)*	पित्तज अर्श *(Pittaja arśa)* कामला असाध्यलक्षण *(Kāmalā asādhyalakṣaṇa)*
नेत्र हुण्डन *(Netra huṇḍana)*	वातव्याधि पूर्वरूप *(Vātavyādhi pūrvarupa)*

अक्षिकूट शोथ *(Akṣikūṭa śotha)*	आमाजीर्ण *(Āmājīrṇa)* मृद्भक्षणजन्यपाण्डु *(Mridbhakṣaṇajanya pāṇḍu)* पाण्डु पूर्वरूप *(Pāṇḍu pūrvarupa)* कफज शि:शूल *(Kaphaja śiraḥśūla)*
अक्षिराग *(Akṣirāga)* or अक्षिरक्ततता *(Akṣiraktatā)* or रक्त नेत्र *(Rakta netra)*	रक्तज अभिष्यन्द *(Raktaja Abhiṣyanda)* कामला असाध्य लक्षण *(Kāmalā asādhya lakṣaṇa* कोष्ठ व्रण *(Koṣṭha vraṇa)* कुष्ठ असाध्य लक्षण *(Kuṣṭha asādhya lakṣaṇa)* अस्थिमज्जागत कुष्ठ *(Asthimajjāgata kuṣṭha)* मदात्यय असाध्य लक्षण *(Madātyaya asādhya lakṣaṇa)* पित्तज मसूरिका *(Pittaja masūrikā)* मसूरिका पूर्वरूप *(Masūrikā pūrvarupa)* रक्तज मसूरिका *(Raktaja masūrikā)* वातज पण्डु *(Vātaja pāṇḍu)* शंखक *(Śankhaka)* शितपित्तपूर्वरूप *(Śitapitta pūrvarupa)* पित्तज शोथ *(Pittaja śotha)* पित्तज तृष्णा *(Pittaja tṛṣṇā)* विषज उन्माद *(Viṣaja unmāda)*
निस्तेज नेत्र *(Nisteja netra)*	पाण्डु *(Pāṇḍu)* जीर्णज्वर *(Jīrṇa jvara)*

शुनाक्षिशोथ *(Śūnākṣiśotha)*	मृद्भक्षणजन्य पाण्डु *(Mṛdbhakṣaṇajanya pāṇḍu)*
विभ्रान्तलोचन *(Vibhrāntalocana)*	महाश्वास *(Mahāśvāsa)*
रक्तैकलोचन *(Raktaikalocana)*	छिन्नश्वास *(Chinnaśvāsa)*
विष्टब्धाक्ष *(Viṣṭabdhākṣa)*	अन्तरायाम *(Antarāyāma)* बहिरायाम *(Bahirāyāma)*
विकृत ऊर्ध्वनिरीक्षण *(Vikṛta Ūrdhvan-irīkṣaṇa)*	मन्यास्तम्भ *(Manyāstambha)*
अक्ष्णो श्वयथु *(Akṣṇo śvayathu)*	अर्श *(Arśa)*
श्यावारूण नयन *(Syāvāruṇa Nayana)*	उदर *(Udara)*
चक्षुषो आकुलत्व *(Cakṣuṣo Ākulatva)*	विसर्प *(Visarpa)*
अक्ष्णो श्वेतावभासतां अतिमात्र *(Akṣṇo śvetāvabhāsatā Atimātraṁ)*	राजयक्ष्मा *(Rājayakṣmā)*
श्वेतपीतलोचन *(Śvetapīta locana)*	पाण्डु *(Pāṇḍu)*
स्तब्ध दृष्टि *(Stabdha dṛṣti)*	मूर्च्छा *(Mūrcchā)*

नाभ्युपरि गोपुच्छवदभिनिर्वर्तत *(Nabhyūpari gopu-cchavadabhinirvartat)*	बद्धगुदोदर *(Baddhagudodara)*
कुक्षेरतिमात्र वृद्धि *(Kukṣeratimātra vṛddhi)*	जलोदर *(Jalodara)*
वक्रीकरोतिनासाभ्रूललाटाक्षिहनु *(Vakrikarotināsābh-rūlalāṭākṣihanu)*	अर्दित *(Ardita)*
ऊर्ध्व दृष्टि *(Ūrdva dṛṣṭi)*	हिक्का असाध्य लक्षण *(Hikkā asādhya lakṣaṇa)* ऊर्ध्वश्वास *(Ūrdvaśvāsa)*
दृष्टि विपर्यय *(Dṛṣṭi viparyaya)*	ऊर्ध्वश्वास *(Ūrdhvaśvāsa)*
कृष्णनेत्रता *(Kṛṣṇa netratā)*	वातज अर्श *(Vātaja Arśa)* कामला असाध्य लक्षण *(Kāmalā asādhya lakṣaṇa)* वातज पाण्डु *(Vātaja pāṇḍu)* वातज स्वरभेद *(Vātaja svarabheda)*
पाण्डु नेत्रता *(Pāṇḍu netratā)*	कफज अर्श *(Kaphaja arśa)* पानकि *(Pānaki)* पाण्डु असाध्य लक्षण *(Pāṇḍu asādhya lakṣaṇa)*
पीतनेत्रता *(Pītanetratā)*	कामला *(Kāmalā)* पित्तज ज्वर *(Pittaja jvara)* पित्तज पाण्डु *(Pittaja pāṇḍu)* मदात्यय असाध्य लक्षण *(Madātyaya asādhya lakṣaṇa)*

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

	पित्तज स्वरभेद *(Pittaja svarabheda)*
रक्तपीत शकृन्मूत्र *(Raktapita śakṛnmūtra)*	कामला *(Kāmalā)*
रुक्ष नेत्र *(Rūkṣa netra)*	वातज पाण्डु *(Vātaja pāṇḍu)*

४. रसनेन्द्रिय परीक्षा *(Examination by Taste)*

रसनेन्द्रिय विज्ञेयाः प्रमेहादिषु रसविशेषाः । *S.Sū 3/8*

By inference one can ascertain the vitiation in *rasanendriya*. For example if bees flies attracted towards *prameha* patient, it indicates *tanumādhuryatā* of *prameha rogi*.

अरोचक *(Arocaka)* *Or* अरुचि *(Aruci)*	आमवात उपद्रव *(Āmavāta upadrava)* कफपित्तज आम्लपित्त *(Kaphapittaja āmlapitta)* आम्लपित्त लक्षण *(Āmlapitta lakṣaṇa)* अरोचक रोग *(Arocaka roga)* कफज अर्श *(Kaphaja arśa)* अर्श उपद्रव *(Arśa upadrava)* वातज अर्श *(Vātaja arśa)* अश्मरि पूर्वरूप *(Aśmari pūrvarupa)* कफज छर्दि *(Kaphaja chardi)* छर्दि पुर्वरूप *(Chardi pūrvarupa)* सन्निपातज छर्दि *(Sannipātaja chardi)* दूषिविष लक्षण *(Duṣiviṣa lakṣaṇa)* ग्रहणि दोष *(Grahaṇi doṣa)* वातकफज गृध्रसि *(Vātakaphaja gṛdhrasi)* कफज गुल्मरोग *(Kaphaja gulma roga)* हलिमक *(Halimaka)*

	कफज हृद्रोग *(Kaphaja hṛdroga)* जराशोष *(Jarāśoṣa)* ज्वर *(Jvara)* कामला *(Kāmalā)* कृमि *(Kṛmi)* मसूरिका *(Masūrikā)*
आस्यमाधुर्य *(Āsyamādhurya)*	कफपित्तज आम्लपित्त *(Kapha pittaja āmlapitta)* कफज अरोचक *(Kaphaja arocaka)* कफज छर्दि रोग *(Kaphaja chardiroga)* कफज गलगण्ड *(Kaphaja galagaṇḍa)* कफज ग्रहणिदोष *(Kaphaja grahaṇi doṣa)* कफज हृद्रोग *(Kaphaja hṛdroga)* कफज ज्वर *(Kaphaja jvara)* प्रमेह पूर्वरूप *(Prameha pūrvarupa)* कफज तृष्णा *(Kaphaja tṛṣṇā)*
आस्य वैरस्य *(Āsya vairasya)*	प्रवृद्ध आमवात *(Pravṛddha āmavāta)* अरोचक *(Arocaka)* ज्वर *(Jvara)* कास *(Kāsa)* उदर *(Udara)*
असित जिह्वा *(Asita Jihvā)*	मदात्यय असाध्य लक्षण *(Madātyaya asādhya lakṣaṇa)*
जिह्वा लेप *(Jihvā lepa)*	कफज आम्लपित्त *(Kaphaja āmlapitta)*
नीलजिह्वा *(Nīla jihvā)*	मदात्यय असाध्य लक्षण *(Madātyaya asādhya lakṣaṇa)*

जिह्वा निष्कर्ष्य (*Jihvā niṣkarṣya*)	तृष्णा निरोधज दाह (*Tṛṣṇā nirodhaja dāha*)
जिह्वा शोष (*Jihvā soṣa*)	तृष्णा निरोधज दाह (*Tṛṣṇā nirodhaja dāha*)
जिह्वास्तम्भ (*Jihvāstambha*)	जिह्वास्तम्भ (*Jihvāstambha*)
जिह्वाउपदेह (*Jihvāupadeha*)	प्रमेह पूर्वरूप (*Prameha pūrvarupa*)
जिह्वा वेपन (*Jihvā vepana*)	तृष्णानिरोधज दाह (*Tṛṣṇā nirodhaja dāha*)

५. घ्राणेन्द्रिय परीक्षा (*Examination by Smell*)

घ्राणेन्द्रिय विज्ञेया अरिष्टलिङ्गादिषु, व्रणानामव्रणानां च गन्धविशेषाः ।

S.Su 10/5

Diagnosis of the diseases based on abnormal smell, which emits either from wounds or non wounded region.

गन्धनाश (*Gandha nāśa*)	अपीनस (*Apīnasa*) अभिन्यास ज्वर (*Abhinyāsa jvara*) दुष्ट प्रतिश्याय (*Duṣṭa pratiśyāya*) रक्तज प्रतिश्याय (*Raktaja pratiśyāya*) प्रतिश्याय उपद्रव (*Pratiśyāya upadrava*) वृश्चिकादंश असाध्य लक्षण (*Vṛscikādaṁśa asādhya lakṣaṇa*)
गात्र दौर्गध्न्य (*Gātradaurgandhya*)	कोष्ठ व्रण (*Koṣṭha vraṇa*) मेदो रोग (*Medo roga*)
आस्य पुतित (*Āsya Pūtita*)	पित्तज आरोचक (*Pittaja ārocaka*) पूतिनस्य (*Pūtinasya*)

दुर्गन्ध कफ (*Durgandha kapha*)	क्षयज कास (*Kṣayaja kāsa*)

संयोगाद्दूषणात्तत्तु सामान्याद्गन्धवर्णयोः ।
रक्तस्य पित्तमाख्यातं रक्तपित्त.....।। *C.Ci 2/9*

When *pitta amalgamates* with morbid *raktadhātu*, it attains its colour and smell is called *raktapitta*.

लोहगन्धिश्चनिःश्वास (*Lohagandhischaniḥśvāsa*)	रक्तपित्त पूर्वरूप (*Raktapittapūrvarupa*)
कौण्यं (*Kauṇyam*)	मेदगत कुष्ठ (*Medagata kuṣṭha*)
अंङ्ग लोहगन्ध (*Aṅga lohagandha*)	रक्तज दाह (*Raktaja dāha*)

६. प्रश्न परीक्षा (*Examination by Interrogation*)

प्रश्नेन च विजानीयाद्देशं कालं जातिं साम्त्यमातङ्क समुत्पत्तिं वेदना समुच्छ्रायं बलमन्तरग्निं वातमूत्र पुरीषाणां प्रवृत्तिमप्रवृत्तिं कालप्रकर्षादींश्च विशेषान् । आत्मसदृशेषु विज्ञानाभ्युपायेषु तत्स्थानीयैर्जानीयात् ।। *S.Su 10/5*

Things obtained by interrogation are as follows–

Place, time (season), caste, co duciveness, how the symptoms manifested, aggravation and relieving factors, strength and nature of *agni*, eliminations or non elimination of flatus, urine, stool, duration of the diseases (time factors for excacerbation of disease) etc. Such other things may be collected from persons residing with or close relative of the patient.

Deśa– Whether person belongs to *jāṅghaladeśa, ānūpa deśa* and *sādhāraṇa deśa.*

Jāti refers to various religions like *bhrāmaṇa, kṣātriya* etc. *kāla* is divided into two i.e. *nityaga* and *āvasthika. Nityaga* comprises *ṛtu lakṣaṇa*, day night etc.

Āvasthika is again subdivided into two i.e. *svasthasya*

bālyādi bhedena and *vyādhitasya jvarārambhādi kālāvasthā.*

1. *Svasthasya bālyādi bhedena*– In this understanding of age like children, youth, old age person.
2. *Vyādhitasya jvarārambhādi kālāvasthā.* It signifies about the onset and history of diseases.

सात्म्यमिति यद्यस्य सेवितं सत् सुखाय संपद्यते तत्तस्य सात्म्यं; तच्चद्विविधं चेष्टाख्यमाहाराख्यां च; चेष्टाख्यं काय वाक्मनोभेदात्रिविधम् आहाराख्यं रसभेदात् षड्विधम् । *S.Su 10/5 (Dalhaṇa)*

Sātmya means which gives conduciveness and comfortness to body. Which is divided into two types namely *ceṣṭākhya* and *āhārākhya. Ceṣṭākhya* describes functions attributed to body, speech, and mind. *Āhārākhya* means 6 kinds of taste.

आतङ्कसमुत्पत्ति समुत्पत्तिः कारणमुच्यते । *S.Su 10/5 (Dalhaṇa)*

Causative factors of the disease is called *ātaṅka samutpatti.*

वेदनासमुच्छ्रायमिति वेदना वातादिवेदनास्तोदादयः, तासां समुच्छ्राय उद्गतिः । *Dalhaṇa*

Vedanā samucchrāya means description of various kinds of pains resulting due to *vātādi doṣās.*

बलं व्यायामगम्य शक्तिः । *Dalhaṇa*

Bala can be elicited by exercise endurance.

अन्तरग्निमिति समो विषमो मन्दो वा । *Dalhaṇa*

Antarāgni means condition of *agni* whether it is normal, abnormal or dull.

अष्टविध परीक्षा या अष्टस्थान निरीक्षण *(Eight folds of Examination)*

रोगाक्रान्त शरीरस्य स्थानान्यष्टौ निरीक्षयेत् ।
नाडीं मूत्रं मलं जिह्वां शब्द स्पर्श दृगाकृतिः । *Yogaratnākara 5*

Yogaratnākara described eight varieties of *rogi parīkṣā* namely *nāḍī, mūtra, mala, jihvā, śabda, sparśa* and *dṛk* for the diagnosis of diseases.

नाडी परीक्षा *(Examination of Pulse)*

Examination of the *nāḍī* is necessary to diagnose altered condition of *doṣās* like diminished functions or hyper functions or mixed or normal functions of *doṣās. Nāḍī parīkṣā* sheds light on entire condition of diseases.

Sites of Nāḍī Parīkṣā

नाडीमङ्गुष्ठमूलाधः स्पृशेद्दक्षिणगे करे ।
ज्ञानार्थं रोगिणो वैद्यो निजदक्षिणपाणिना ।।

Yogaratnākara 5

Physician has to examine the pulse of the patient in right hand by using his right hand.

करस्याङ्गुष्ठमूले या धमनी जीवसाक्षिणी ।
तच्चेष्टया सुखं दुःखं ज्ञेयं कायस्य पण्डितैः ।।

Śā.S.Pū. 3/1

Pulse felt at the wrist region signifies the life of the patient and physician should be able to diagnose the disease and healthy condition by observing the nature of the pulse.

Use right hand for male patients and left hand for female patients because it is best felt in respective hands.

नाडी परीक्षा विधि *(Process of Examination of Pulse)*

Physician should be seated in comfortable position and in a healthy composed mood, then start examining the pulse of the patient in morning hour for one *prahara. Vaidya* must hold the patient elbow gently with the left hand and feel the pulse with his right index, middle and ring fingers kept in close apposition near wrist region.

वारत्रयं परीक्षेत धृत्वा धृत्वा विमोचयेत् ।
विमृश्य बहुधा बुद्ध्या रोगव्यक्तिं विनिर्दिशेत् ।।

Yogaratnākara 6

Examine the pulse thrice by pressing and releasing

technique and diagnose the disease by using his intelligent power.

अङ्गुलित्रितये स्पृष्ट्वा क्रमाद्दोषत्रयोद्भवाम् ।
मन्दां मध्यगति तीक्ष्णां त्रिभिर्दोषैस्तु लक्षयेत् ।।

Yogaratnākara 6

Identify the *vāta, pitta & kapha* pulsations at the index, middle and ring fingers respectively and elicit its characters like feeble, moderate and fast. Along with identify the character of various *doṣic* pulse.

वातं पित्तं कफं द्वन्द्वम् त्रितयं सन्निपातिकम् ।
साध्यासाध्य विवेकं च सर्वं नाडी प्रकाशयेत् ।।

Yogaratnākara 6

Examination of pulse shed light on the involvement of *vāta* or *pitta* or *kapha* or mixing of two *doṣās* or amalgamation of three *doṣā* or curable disease or incurable disease.

नाडी पर्याय *(Synonyms of Pulse)*

स्नायुर्नाडी ततो हंसी धमनी धरणी धरा ।
तन्तुकी जीवनज्ञाना शब्दाः पर्यायवाचकाः ।।

Yogaratnākara 6

Synonyms of *nāḍi* are *snāyu, nāḍi, haṁsi, dhamanī, dharaṇī, dharā, tantukī, jīvanjñāna.*

Contra Indications for Nāḍī Parīkṣā

सद्यःस्नातस्य भुक्तस्य तथा स्नेहावगाहिनः ।
क्षुत्तृषार्तस्य सुप्तस्य नाडी सम्यक् न बुध्यते ।।

Yogaratnākara 6

Pulse should not be examined in following conditions.

- Just after taking bath.
- Just after taking food.
- After internal and external oleation therapy.
- During hunger

- During thirst
- During sleep or just after awakening.

Excellency in *nāḍī parīkṣā* may be attained by constant effort and practical experience by observing pulse of various healthy and diseased individuals. It is accepted that almighty god resides in *nāḍī* i.e. *Brahmā* resides in *vātanāḍī, Śankara* resides in *pitta nāḍī* and *Viṣṇu* resides in *kapha nāḍī.*

अग्रे वातवहा नाडी मध्य वहति पित्तला ।
अन्ते श्लेष्मविकारेण नाडी ज्ञेया बुध सदाः ।।

Yogaratnākara 7

Pulsation felt in index, middle and ring finger signifies *vāta, pitta* and *kapha nāḍi* respectively.

Physiological State of Pulse

सुखितस्य स्थिरा ज्ञेया तथा बलवती स्मृता । *Śā.S.Pū 3/8*

Pulse of healthy individual is steady and forceful (with normal rate, rhythm, character and symmetry).

हसंगा चैव या नाडी तथैव गजगामिनी ।
मुखं प्रशस्तं च भवेत्तस्याऽऽरोग्यं भवेत्सदा ।।

Yogaratnākara 9

Waveform of the *nāḍī* resembles that of swan or elephant with freshness in face signifies the healthy pulse.

Pulse in Various Pathological States

Wave form of the *nāḍī* in various doṣic excacerbations.

Vāta Prakopa Nāḍī

नाडी धत्ते मरुत्कोपे जलौकासर्पयोर्गतिम् । *Śā.S.Pū 3/2*

Waveform of the *vāta prakopa* resembles the movement like that of *jalauka* (leech) or sarpa (snake).

Pitta Prakopa Nāḍī

कुलिङ्गकाकमण्डूक गतिं पित्तस्य कोपतः । *Śā.S.Pū 3/2*

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Condition of waveform in agitated *pitta* resembles movement of *kuliṅga* (sparrow), *kākā* (crow) and *maṇḍūka* (frog).

Kapha Prakopa Nāḍī

हंसपारावत गतिं धत्ते श्लेष्म प्रकोपतः ।। *Śā.S.Pū 3/3*

Waveform of *kapha prakopa nāḍī* resembles movements of *haṁsa* (swan) or *pārāvata* (pigeon).

राजहंस मयूराणां पारावत कपोतयोः ।
कुक्कुटस्य गतिं धत्ते धमनी कफसङ्गिनी ।।

Yogaratnākara 7

Waveform of *kapha prakopa nāḍi* is slow and resembles movements like that *rājahaṁsa* (swan), *mayūra* (peacock), *pārāvata* (pigeon), *kapota* (pigeon ivariety), *kukkuṭa* (hen).

Sannipātika Doṣa Prakopa Nāḍī

लावतित्तिरवर्तीनां गमनं सन्निपाततः । *Śā.S.Pū 3/3*

Waveform of *sannipātika prakopa nāḍi* resembles the movements like *lāva* (bustard quail), *tittira* (grey partridge) and *vārtī* (button quail).

Dvandva Doṣa Prakopa Nāḍī

कदाचिन्मन्दगमना कदाचिद्वेगवाहिनी ।
द्विदोष कोपतो ज्ञेया ।। *Śā.S.Pū 3/4*

Waveform of *dvandva doṣa prakopa nāḍī* becomes sometimes slow and sometimes fast.

Pathological Conditions of Nāḍī in Various Diseases

ज्वर कोपेण धमनी सोष्णा वेगवती भवेत् । *Śā.S.Pū 3/6*

Pulse is rapid and hot in various fevers.

काम क्रोधाद्वेगवहा *Śā.S.Pū 3/6*

Pulse rate increases during *kāma* (lust) and *krodha* (anger)

क्षीणा चिन्ता भयप्लुता । *Śā.S.Pū 3/6*

Pulse rate decreases during *cintā* (worry), *bhaya* (fear)

मन्दाग्नेः क्षीणधातोश्च नाडी मन्दतरा भवेत् । *Śā.S.Pū 3/7*

Slow and feeble pulse felt in *mandāgni* (decreased digestion and metabolism) and *kṣiṇa dhātu* (decreased *dhātus*).

असृक्पूर्णा भवेत्कोष्णा । *Śā.S.Pū 3/7*

Warm pulse felt in case of vessels which are full of blood in excess.

गुर्वी सामा गरीयसी । *Śā.S.Pū 3/7*

During *sāma* state pulse will be heavy and tense.

लघ्वी वहती दीप्ताग्नेस्तथा वेगवति मता । *Śā.S.Pū 3/8*

During powerful digestive capacity pulse will be light and fast.

चपला क्षुधितस्य तृप्तस्य वहति स्थिरा । *Śā.S.Pū 3/9*

During hunger pulse become unsteady and flows steadily.

Pulse Indicating Poor Prognosis

हन्ति च स्थानविच्युता ।
स्थित्वा स्थित्वा चलति या सा स्मृता प्राणनाशिनी ।
अतिक्षीणा च शीता च जीवितं हन्त्यसंशयम् । *Śā.S.Pū 3/8*

Displacements of *nāḍī* from its own place and moves slowly and slowly this indicates patient's poor prognosis and patient will die. Feeble and cold pulsations definitely kill the patient.

कम्पते स्पन्दतेऽत्यन्तं पुनः स्पृशति चाङ्गुलीः ।
तामसाध्यां विजानीयान्नाडीं दूरेण वर्जयेत् ।।

Yogaratnākara 8

Pulse which has increased tremors with palpitations should be rejected for treatment. Normal pulse becomes fast suddenly signifies death of a person within fortnight.

Mūtraparīkṣā
(Examination of Urine)

Process of Collection of Urine–

निशान्त्ययामे घटिकाचतुष्टये उत्थाप्य वैद्यः किल रोगिणं च ।
मूत्रं धृतं काचमये च पात्रे सूर्योदये तत्सततं परीक्षेत् ।।

Yogaratnākara 10

Awaken the patient in the early morning around 4 am and collect the urine in fresh glass jar and examine the urine after sunrise.

तस्याऽऽद्यधारां परिहृत्य मध्यधारोद्भवं तत्परि धारयित्वा सम्यक्परिज्ञाय गदस्य हेतुं कुर्याच्चिकित्सां सततं हिताय । *Yogaratnākara 10*

Don't collect first few drops of urine and collect only the middle stream and then examine the urine for better results.

Doṣānusāra prakupita mūtra lakṣaṇa. **(Characters of urine vitiated by *doṣās*).** *Yogaratnākara 10*

वातप्रकोप मूत्र लक्षण (Urine vitiated by *vāta*)

वाते च पाण्डुरं (Urine becomes pale)

कफ प्रकोप मूत्र लक्षण (Urine vitiated by *kapha*)

मूत्रं सफेनं कफरोगिणः ।

Froathy urine indicates *kaphaja* vitiation in urine

पित्त प्रकोप मूत्र लक्षण (Urine vitiated by *pitta*)

रक्त वर्णं भवेत्पित्ते ।

Reddish colour of urine signifies *pitta* involvement.

द्वन्द्वज एवम् त्रिदोषज प्रकोप मूत्र लक्षण

Mixed features observed as per dominancy of *doṣās*.

सन्निपाते च कृष्णं स्यादेतन्मूत्रस्य लक्षणम् ।

Colour of the urine becomes black due to vitiation of three *doṣās*.

तैल बिन्दु परीक्षा *(Taila Bindu Parīkṣā)*

Put one drop of *tila taila* by the help of *tṛṇa* in collected urine, if urine spreads indicates good prognosis, doesn't spread signifies difficult prognosis and if it sinks it indicates incurable disease. *Yogaratnākara*

If *tila taila* drop spreads towards *pūrva* (east) indicates good prognosis and person become healthy quickly.

- If *tila taila* drop spreads towards *dakṣiṇa* (south), it indicates person is suffering from fever and patient becomes alright gradually.
- If *tila taila* drop spreads towards *uttara* (north) definitely patient is going to be free from disease.
- If *tila taila* drop spreads towards *paścima* (west) region, it signifies person become healthy and happier.
- If *tila taila* drops spreads towards *iśhāñya* (north east) region definitely patient is going to die within a month.
- If *tila taila* drop spreads towards *āgneya* (south east) and *nairṛutya* (south west) and spreaded drop becomes many pieces, if indicates death of the patient.
- If *tila taila* drop spreads towards *vāyavya* (north west) definitely patient is going to die, even if nectar was given to him.
- If *tila taila* drop attains various shapes like cow, headless body, weapon size, tortoise, quadrangular, triangular don't treat such patients.
- If *tila taila* drop attains shapes like lotus, ponds, pigeon, elephant, house etc. then treat the patient.
- If *tila taila* drop attains shape like that of man or appearance of two brains signifies person is suffering from *bhūta doṣa*.
- If *tila taila* drop attains round shape it indicates *vāta doṣa* vitiation, pointed indicates *kapha doṣa* vitiation and bubbles indicates *pitta* vitiation and if it sinks indicates involvement of all the three *doṣās*.

मञ्जिष्टाभं धूम्रवर्णं च नीलं स्निग्धं मूत्रं वारितुल्यं च शीतम् । ज्ञात्वा चित्ते बुद्धिमान्मानुषाणां कुर्यात्वन्तर्भेषजं रोगिणां च । *Yogaratnākara 12*

By observing various colour changes in urine like reddish, smoky, blue, sticky, watery, cold etc. one can diagnose the disease.

Characteristics of Urine in Various Disorders

Disease	Nature of Urine
• उदक मेह *(Udaka meha)*	Transparent, abundant, white, cold odorless and water like
• इक्षु मेह *(Ikṣu meha)*	Sweet like sugarcane juices, little viscous, turbid and cold
• सान्द्र मेह *(Sāndra meha)*	Dense deposition of precipitate in vessel
• सान्द्र प्रसाद मेह *(Sāndra prasāda meha)*	Partly precipitates and partly clear
• शुक्ल मेह *(Śukla meha)*	White urine like flour with frequent micturation
• शुक्र मेह *(Śukra meha)*	Contains seminal fluid or looks like seminal fluid
• शीत मेह *(Śīta meha)*	Frequent micturation with excessive sweetness and cold
• सिकता मेह *(Sikatā meha)*	Small particles appears in urine
• शनैर मेह *(Śanaira meha)*	Passes urine with difficulty slowly and slowly in little quantity.
• आलाल मेह *(Ālāla meha)*	Urine becomes like threads, frothy and saliva like
• क्षार मेह *(Kṣāra meha)*	Smell, colour, taste and touch of urine like those of alkalies

• काल मेह *(Kāla meha)*	Huge quantity of black urine
• नील मेह *(Nīla meha)*	Urine becomes sour taste and colour appears like that of the feather of *cāsa* bird (blue jay)
रक्तमेह *(Rakta meha)*	Colour of urine is red with saline taste and smells like that of raw flesh.
मञ्जिष्ठा मेह *(Mañjiṣṭhā meha)*	Colour of urine is like that of the decoction of *mañjiṣṭhā* having fleshy smell
हरिद्र मेह *(Haridra meha)*	Colour of urine is like that of decoction of *haridra* having pungent taste
वसामेह *(Vasā meha)*	Frequently passes urine mixed with *vasā* or similar to it
मज्जा मेह *(Majjā meha)*	Frequent micturation mixed with majjā
हस्ति मेह *(Hasti meha)*	Large quantity of urine comes out constantly like an excited elephant.
मधु मेह *(Madhu meha)*	Colour of the urine becomes pale and ununctous having sweet and astringent taste
• अच्छ मूत्र *(Accha mūtra)* • आम्ल मूत्रता *(Āmla mūtratā)* • मूत्र बाधा *(Mūtra bādha)* or	अश्मरि *(Aśmari)* उदकमेह *(Udaka meha)* आम्ल मेह *(Āmla meha)* नील मेह *(Nīla meha)* पुरीषज आनाह *(Puriṣaja ānaha)* अन्तर्विद्रधि असाध्य लक्षण *(Antarvidradhi Asādhya lakṣaṇa)*

मूत्र सङ्ग *(Mūtra saṅga)* or मूत्र अवरोध *(Mūtra avarodha)*	अश्मरि असाध्य लक्षण *(Aśmari asādhya lakṣaṇa)* वातज अष्ठीला *(Vātaja asṭhilā)* वातदुष्टिस्तन्यपानज बालरोग *(Vātaduṣṭistanyapānaja bālaroga)* गुदगत वात *(Gudagata vāta)* कफावृत समान *(Kaphāvṛta samāna)* कोष्ठाश्रित वात *(Koṣṭhāśrita vāta)* मूढगर्भ *(Mūḍhagarba)* मूत्रसङ्गलक्षण *(Mūtrasaṅga lakṣaṇa)* मूत्राघात रोग *(Mūtraghāta roga)* शर्करा मूत्रकच्छ्र *(Śarkarā mūtrakṛcchra)* निरुद्ध प्रकाश *(Niruddha prakāśa)* वातज परिणामशूल *(Vātaja pariṇāmaśūla)* प्रत्याष्ठीला *(Pratyāṣṭhīlā)* शर्करा असाध्य लक्षण *(Śarkarā asādhya lakṣaṇa)* महा श्वास *(Mahā śvāsa)* शुक्र निरोधज उदावर्त *(Śukra nirodhaja udāvarta)* वातज उदावर्त *(Vātaja udāvarta)* वातवस्ति *(Vāta vasti)* विसूचिका उपद्रव *(Visūcikā upadrava)*
मूत्रकृच्छ्र *(Mūtra kṛcchra)*	अश्मरि पूर्वरूप *(Aśmari pūrvarupa)* कफज अर्श *(Kaphaja arśa)* गुल्म सामान्य लक्षण

	(Gulma sāmānya lakṣaṇa)
यक्ष्मा असाध्य लक्षण *(Yakṣmā asādhya lakṣaṇa)*	मूत्रकृच्छ्र रोग *(Mūtrakṛcchra roga)* मूत्रसाद *(Mūtrasāda)* पक्वाशयगत वात *(Pakvāśayagata vāta)*
शुक्राश्मरि *(Śukrāśmari)*	शर्करा *(Śarkarā)* मूत्र निरोधज उदावर्त *(Mūtra nirodhaja udāvarta)*
वृद्धि *(Vṛddhi)*	उष्णावात *(Uṣṇa vāta)* बस्तिविद्रधि *(Basti vidradhi)* विड् विघात *(Vid vighāta)*
कृष्ण मूत्रता *(Kṛṣṇa mūtratā)*	वातज अर्श *(Vātaja arśa)* कामला असाध्य लक्षण *(Kāmalā asādhya lakṣaṇa)* वातज पाण्डु *(Vātaja pāṇḍu)* वातज स्वरभेद *(Vātaja svarabheda)* काल मेह *(Kāla meha)*
लवण मूत्रता *(Lavaṇa mūtratā)*	लवण मेह *(Lavaṇa meha)* लोहित मेह *(Lohita meha)* रक्तमेह *(Rakta meha)*
मूत्राल्पता *(Mūtrālpatā)*	वातज अश्मरि *(Vātaja aśmari)* मूत्रोत्सङ्ग *(Mūtrotsaṅga)* वातकुण्डलिका *(Vāta kuṇḍalikā)* वातज मूत्रकृच्छ्र *(Vātaja mūtrakṛcchra)* शनैर मेह *(Śanair meha)*
मधुर मूत्रता *(Madhura mūtratā)*	इक्षुवालिका मेह *(Ikṣuvālikā meha)* क्षौद्रमेह *(Kṣaudra meha)*

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

	मधुमेह *(Madhu meha)* शीतमेह *(Śīta meha)*
मुहुमुहु मूत्र प्रवृत्ति *(Muhu muhu mūtra pravṛtti)*	वातज अश्मारि *(Vātaja aśmari)* पित्तज मूत्रकृच्छ्र *(Pittaja mūtrakṛcchra)* वातज मूत्रकृच्छ्र *(Vātaja mūtrakṛcchra)* शनैर मेह *(Śanaira meha)*
पिच्छिल मूत्र *(Picchila mūtra)*	लाला मेह *(Lālā meha)* उदक मेह *(Udaka meha)*
पीतमूत्रता *(Pīta mūtratā)*	कामला असाध्य लक्षण *(Kāmalā asādhya lakṣaṇa)* पित्तज मूत्रकृच्छ्र *(Pittaja mūtrakṛcchra)* मूत्रसाद *(Mūtra sāda)* पित्तज पाण्डु *(Pittaja pāṇḍu)* पाण्डु पूर्वरूप *(Pāṇḍu pūrvarupa)* पित्तज प्रमेह *(Pittaja prameha)* पित्तज स्वरभेद *(Pittaja svarabheda)* उष्णवात *(Uṣṇa vāta)*
प्रभूत मूत्रता *(Prabhūta mūtratā)*	प्रवृद्ध आमवात *(Pravṛddha āmavāta)* प्रमेह प्रत्यात्म लक्षण *(Prameha pratyātma lakṣaṇa)* शितमेह *(Śita meha)* उदकमेह *(Udaka meha)*
सरूज मूत्रता *(Saruja mūtratā)*	अश्मरि *(Aśmari)* पित्तज मूत्रकृच्छ्र *(Pittaja mūtrakṛcchra)* मूत्रक्षय *(Mūtrakṣaya)* मूत्रोत्सङ्ग *(Mūtrotsaṅga)* वातकुण्डिलका *(Vāta kuṇḍalikā)*

शुक्ल मूत्रता *(Śukla mūtratā)*	मूत्रसाद *(Mūtra sāda)* कफज पाण्डु *(Kaphaja pāṇḍu)* पिष्टमेह *(Piṣṭa meha)* उदक मेह *(Udaka meha)*
विस्र मूत्रम *(Visra mūtram)*	मञ्जिष्ठामेह *(Mañjiṣṭhā meha)* रक्तमेह *(Rakta meha)*
रक्तपीतमूत्रता *(Raktapīta mūtratā)*	कामला *(Kāmalā)*
सरक्त मूत्रता *(Sarakta mūtratā)*	अश्मरि *(Aśmari)* पित्तज मूत्रकृच्छ्र *(Pittaja mūtrakṛcchra)* मूत्रसाद *(Mūtra sāda)* मूत्रसङ्ग *(Mūtra saṅga)* पित्तावृत्त अपनावायु *(Pittāvṛta apā navāyu)* रक्तमेह *(Rakta meha)* अधोग रक्तपित्त *(Adhoga rakta pitta)* उष्णवात *(Uṣṇa vāta)*
शर्करा *(Śarkarā)*	गुदगत वात *(Gudagata vāta)* शर्करा अश्मरि *(Sarkarā aśmari)*

मल परीक्षा or पुरीष परीक्षा *(Examination of Stool)*
(Properties of Doṣanusāra Mala Lakṣaṇa)

Sāma puriṣa lakṣaṇās are described indetail in *āma* chapter.

वात प्रकोप दोष मल (Properties of *mala* vitiated by *vāta*)

- Dry, hard, blackish discolouration of stools.

पित्त प्रकोप दोषमल (Properties of *mala* vitiated by *pitta*)

- Yellowish discolouration of stools.

कफ प्रकोप दोषमल (Properties of *mala* vitiated by *kapha*)

- White coloured Stools.

त्रिदोष प्रकोप मल (Properties of *mala* vitiated by 3 *doṣās*)

- Black, loose, yellowish, constipated, whitish coloured stools.
- Foul smell with coldness indicates *jīrṇa mala.*

Properties of *mala* indicating poor prognosis

- Stool passed by a person which is too black, too white, too yellow and too red definitely kill the patient and patient dies quickly if associated with excessive hotness.

उष्ण पुरीष *(Uṣṇa puriṣa)*	पित्तज अर्श *(Pittaja arśa)*
आम पुरीष *(Āma puriṣa)*	वातज अतिसार *(Vātaja atisāra)* वातज ग्रहणि *(Vātaja grahaṇi)* संग्रहाणि *(Saṁgrahaṇi)*
अरुण पुरीष *(Aruṇa puriṣa)*	अतिसार असाध्य लक्षण *(Atisāra asādhya lakṣaṇa)* संग्रहाणि *(Saṁgrahaṇi)* वातज अतिसार *(Vātaja atisāra)*
बद्ध पुरीष *(Baddha purīṣa)*	अजीर्ण लक्षण *(Ajīrṇa lakṣaṇa)* विष्टब्धाजीर्ण *(Viṣṭabdhājīrṇa)* अलसक *(Alasaka)* प्रवृद्ध आमवात *(Pravṛddha āmavāta)* पुरीषज आनाह *(Puriṣaja ānāha)* अर्श पुर्वरूप *(Arśa pūrvarupa)* वातज अर्श *(Vātaja arśa)* वातज अष्ठीला *(Vātaja aṣṭhīlā)* अतिसार पूर्वरूप *(Atisāra pūrvarupa)* वातदुष्टस्तन्यपानज बालरोग

	(Vātaduṣṭa stanya pānaja bālaroga) गुदगत वात *(Gudagata vāta)* गुल्म रोग *(Gulma roga)* अन्तर्वेग ज्वर *(Antarvega jvara)* सन्निपातज ज्वर *(Sannipātaja jvara)* वातज ज्वर *(Vātaja jvara)* कफावृत समान *(Kaphāvṛta samāna)* कोष्ठाश्रित वात *(Koṣṭhāśrita vāta)* कोष्ठ व्रण *(Koṣṭha Vraṇa)* पुरीषज क्रिमि *(Puriṣaja krimi)* पाण्डु असाध्य लक्षण *(Pāṇḍu asādhya lakṣaṇa)* परमद *(Paramada)* वातज परिणामशूल *(Vātaja pariṇāmaśūla)* वातज प्रमेह उपद्रव *(Vātaja prameha upadrava)* प्रत्याष्ठीला *(Pratyāṣṭhīlā)* सन्निरुद्धगुद *(Sanniruddha guda)* कफज शूल *(Kaphaja śūla)* वातज शूल *(Vātaja śūla)* महाश्वास *(Mahā śvāsa)* बद्धगुदोदर *(Baddha gudodara)* उदररोग लक्षण *(Udararoga lakṣaṇa)* पुरीषज उदावर्त *(Puriṣaja udāvarta)* वातज उदावर्त *(Vātaja udāvarta)* कोष्ठगत वात *(Koṣṭhagata vāta)* पक्वाशयगत वात *(Pakvaśayagata vāta)* वातव्याधि उपद्रव *(Vātavyādhi upadrava)*

	विष्टब्धाजीर्ण *(Viṣṭabdhājīrṇa)*
बहु पुरीष *(Bahu puriṣa)*	अतिसार *(Atisāra)* अतिसार असाध्य लक्षण *(Atisāra asādhya lakṣaṇa)* संग्रहणि *(Saṁgrahaṇi)* अतिसार *(Atisāra)*
द्रव पुरीष *(Drava puriṣa)*	पित्तज अर्श *(Pittaja arśa)* वातज ग्रहणि *(Vātaja grahaṇi)* पित्तज ग्रहणी *(Pittaja grahaṇi)* संग्रहणि *(Saṁgrahaṇi)*
घन पुरीष *(Ghana puriṣa)* ग्रथित पुरीष *(Grathita puriṣa)*	संग्रहणि *(Saṁgrahaṇi)* वातज अर्श *(Vātaja arśa)*
हरित पुरीष *(Harita puriṣa)*	हलिमक *(Halimaka)*
कृष्ण पुरीष *(Kṛṣṇa puriṣa)*	कामला असाध्य लक्षण *(Kāmalā asādhya lakṣaṇa)*
कृष्णपीत पुरीष *(Kṛṣṇapita puriṣa)*	वातज अर्श *(Vātaja arśa)* वातज स्वर भेद *(Vātaja svarabheda)*
लोहित पुरीष *(Lohita puriṣa)*	पित्तज अतिसार *(Pittaja atisāra)*
निल पुरीष *(Nīla puriṣa)*	अतिसार असाध्य लक्षण *(Atisāra asādhya lakṣaṇa)* पित्तज अतिसार *(Pittaja atisāra)* पित्तज अर्श *(Pittaja arśa)* पित्तज ग्रहणि दोष *(Pittaja grahaṇi doṣa)*
फेनिल पुरीष	वातज अर्श *(Vātaja arśa)*

(Phenila puriṣa)	वातज अतिसार *(Vātaja atisāra)* वातज ग्रहणि दोष *(Vātaja grahaṇi doṣa)*
पिच्छिल पुरीष *(Picchila puriṣa)*	कफज अर्श *(Kaphaja arśa)* संग्रहणि *(Saṁgrahaṇi)*
पीत पुरीषता *(Pī ta puriṣatā)*	पित्तज अर्श *(Pittaja arśa)* पित्तज अतिसार *(Pittaja atisāra)* पित्तज ग्रहणि दोष *(Pittaja grahaṇi doṣa)* हलिमक *(Halimaka)* पित्तज ज्वर *(Pittaja jvara)* कामला असाध्य लक्षण *(Kāmalā asādhya lakṣaṇa)* कामला *(Kāmalā)* पित्तज मूर्च्छा *(Pittaja mūrcchā)* पित्तज पाण्डु *(Pittaja pāṇḍu)* पाण्डु पूर्वरूप *(Pāṇḍu pūrvarupa)* पित्तज स्वरभेद *(Pittaja svarabheda)*
रक्तपीत पुरीष *(Rakta pīta puriṣa)*	कामला *(Kāmalā)*
सकफ पुरीष *(Sakapha puriṣa)*	मृद्भक्षणजन्य पाण्डु *(Mṛdbhakṣaṇajanya pāṇḍu)* पाण्डु असाध्य लक्षण *(Pāṇḍu asādhya lakṣaṇa)*
सान्द्र पुरीष *(Sāndra puriṣa)*	कफज अतिसार *(Kaphaja atisāra)*
सशब्द पुरीष *(Saśabda puriṣa)*	वातज अतिसार *(Vātaja atisāra)* वातज ग्रहणी दोष

	(Vātaja grahaṇi doṣa) संग्रहणि *(Saṁgrahaṇi)*
सासृक् पुरीष *(Sāsṛk puriṣa)*	पित्तज अर्श *(Pittaja arśa)* कामला असाध्य लक्षण *(Kāmalā asādhya lakṣaṇa)* मृद्भक्षण जन्य पाण्डु *(Mridbhakṣaṇajanya pāṇḍu)*
शीत पुरीष *(Śīta puriṣa)*	कफज अतिसार *(Kaphaja atisāra)* संग्रहणि *(Saṁgrahaṇi)*
श्लेष्मयुक्त पुरीष *(Śleṣmayukta puriṣa)*	कफज अर्श *(Kaphaja arśa)* कफज अतिसार *(Kaphaja atisāra)*
स्निग्ध पुरीष *(Snigdha purīṣa)*	अतिसार असाध्य लक्षण *(Atīsāra asādhya lakṣaṇa)* कफज अर्श *(Kaphaja arśa)* कफज अतिसार *(Kaphaja atisāra)*
स्निग्ध पुरीष *(Snigdha purīṣa)*	अतिसार असाध्य लक्षण *(Atīsāra asādhya lakṣaṇa)* कफज अतिसार *(Kaphaja atisāra)* सन्निपातज ग्रहणि दोष *(Sannipātaja grahaṇi doṣa)* संग्रहणि *(Samgrahaṇi)*
स्तोक पुरीष *(Stoka puriṣa)*	वातज अर्श *(Vātaja arśa)*
शुक्ल पुरीष *(Śukla puriṣa)*	कफज अतिसार *(Kaphaja atisāra)*
शुष्क पुरीष *(Śuṣka puriṣa)*	उदावर्त *(Udāvarta)* वातज ग्रहणि दोष

	(Vātaja grahaṇidoṣa)
श्वाव पुरीष *(Śyāva puriṣa)*	हलिमक *(Halimaka)*

शब्द परीक्षा *(Examination by Hearing)*

गुरुस्वरे भवेश्लेष्मा स्फुटवक्ता च पित्तलः ।
उभाभ्यां रहितो वातः स्वरतश्चैव लक्षयेत् ।। *Yogaratnākara 13*

In case of *kaphaja vikāra* voice becomes heavy. In case of *pittaja vikāra* voice bocomes clear, other than heavy and clear voice indicates *vāta* vitiation.

Please refer *Śrotrendriya parīkṣā* for more detail about *śabda parīkṣā* described under *sad vidha parīkṣā.*

स्पर्श परीक्षा *(Examination by Touch)*

पित्त रोगी भवेदुष्णो वातरोगी च शीतलाः ।
श्लेष्मलः स भवेदाद्रः स्पर्शतश्चैव लक्षयेत् ।। *Yogaratnākara P-13*

Hot touch perceived in *pittaja rogi.*
Cold touch perceived in *vātaja rogi.*
Moist touch perceived in *kaphaja rogi*

Please refer *sparśanendriya parīkṣā* described under *sadvidha parīkṣā* for more detail.

दृक् परीक्षा *(Examination of Eye)*

Signs and symptoms in eye due to *Vātaja* eye disorders

These are *dhumra* (smoky), *aruṇa* (pink), *nila* (blue), *rūkṣa* (dry), *cañcala* (unsteady), *antaḥpraviṣṭa* (sunken), *raudra* (terrifying look) and *antarjvāla* (glows inside).

Signs and symptoms in eye due to *Pittaja* eye disorders

Aruṇa (pink), *haridrā* (yellow), *rakta* (red), *malina* (dirty), *tīkṣṇa* (penetrating), *prabhā* (lustrous), *dipadveśi* (photophobic), *dāhayukta* (burning sensation in eye) are the symptomatology observed in *pittaja* eye disorders.

Signs and Symptoms of eye due to *Kaphaja* eye disorders

Śveta (white), *dhavala* (glistening), *pluta* (watery), *snigdha* (greasy), *sthira* (steady), *jyotihina* (lusterless) *kaṇḍuyukta* (itching).

Please refer *pratyakṣa parīkṣā, cakṣurindriya parīkṣā* described elsewhere in this book for more information about *dṛk parīkṣā*.

जिह्वा परीक्षा *(Examination of Tongue)*

जिह्वा शीता खरस्पर्शा स्फुटिता मारुतेऽधिके ।
रक्ता श्यामा भवेत्पित्ते कफे शुभ्राऽतिपिच्छिला ।।

Yogaratnākara P-15

In case of *vātaja vikāra* tongue becomes cold, rough and fissures.

In case of *pittaja vikāra* tongue becomes red, dark blue.

In case of *kaphaja vikāra* tongue becomes white and excessively greasy.

In case of *śannipātaja vikāra* tongue becomes black, ulcerations, fissures, dry.

Mixed features observed in *dvandvaja vikarās.*

Conditions of Jihvā in various disorders

असित जिह्वा *(Asita jihvā)*	मदात्यय असाध्य लक्षण *(Madātyaya asādhya lakṣaṇa)*
जिह्वा लेप *(Jihvā lepa)*	आम्लपित्त *(Āmlapitta)*
नील जिह्वा *(Nīla jihvā)*	मदात्यय असाध्य लक्षण *(Madātyaya asādhya lakṣaṇa)*
जिह्वा निष्कर्ष्य *(Jihvā niṣkarṣya)*	तृष्णा निरोधज दाह *(Tṛṣṇā nirodhaja dāha)*

जिह्वा शोष *(Jihvā soṣa)*	तृष्णा निरोधज दाह *(Tṛṣṇā nirodhaja dāha)*
जिह्वा स्तम्भ *(Jihvā stambha)*	जिह्वास्तम्भ *(Jihvāstamba)*
जिह्वा उपदेह *(Jihvāupadeha)*	प्रमेह पूर्वरूप *(Prameha pūrvarupa)*
जिह्वा वेपन	तृष्णानिरोधज दाह *(Tṛṣṇānirodhaja dāha)* *(Jihvā vepana)*

आकृति परीक्षा *(Ākṛti Parīkṣā)*

आक्षेप *(Ākṣepa)*	आक्षेपक *(Ākṣepaka)* अपस्मार *(Apasmāra)* अपतन्त्रक *(Apatantraka)* धनुस्तम्भ *(Dhanustambha)* वातव्याधि *(Vātavyādhi)*
अंगुलि वक्रता *(Anguli vakratā)*	वातरक्त असाध्य लक्षण *(Vātarakta asādhya lakṣaṇa)*
आसीनोलभते सौख्यम् *(Āsinolabhate Saukhyam)*	तमकश्वास *(Tamaka Śvāsa)*
अवाध्मायते *(Avādhmāyate)*	तमकश्वास *(Tamaka śvāsa)*
आयाम्यते देह *(Āyāmyate deha)*	हिक्का असाध्य लक्षण *(Hikkā asādhya lakṣaṇa)* स्नायुगत वात *(Snāyugata vāta)*
बलक्षय *(Balakṣaya)*	अस्थिगत वात *(Asthigata vāta)* ग्रहणिदोष पूर्वरूप

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

	(Grahaṇi doṣa pūrvarupa) हलिमक (Halimaka) जराशोष (Jarā śoṣa) वातज कास (Vātaja kāsa) मज्जागत वात (Majjāgata vāta) राजयक्ष्मा (Rājayakṣmā) रक्तार्श (Raktārśa) सूतिकारोग (Sūtikā roga) उदर रोग असाध्य लक्षण (Udara roga asādhya lakṣaṇa) उर:क्षत (Uraḥkṣata)
भग्न (Bhagna)	भग्न रोग (Bhagna roga) वातव्याधि उपद्रव (Vāta vyādhi upadrava)
भ्रूशूनता (Bhrū śūnatā)	मृद्भक्षण जन्य पाण्डु (Mridbhakṣaṇa janya pāṇḍu)
देहवक्रता (Deha vakratā)	गृध्रसि (Gṛdhrasi)
ग्रीवा ग्रह (Grivā graha)	तमकश्वास (Tamakaśvāsa)
ग्रीवा हुण्डन (Grivā huṇḍana)	वातव्याधि पूर्वरूप (Vātavyādhi pūrvarupa)
ग्रीवा कम्प (Grivā kampa)	यमला हिक्का (Yamalā hikkā)
कम्प (Kampa)	वातज आम्लपित्त (Vātaja āmlapitta) अनन्तवात (Ananta vāta) वातज अपस्मार (Vātaja apasmāra) अर्दित पूर्वरूप (Ardita pūrvarupa)

	वातज अश्मरि (Vātaja aśmari) यमला हिक्का (Yamalā hikkā) जराशोष (Jarā śoṣa) वातज ज्वर (Vātaja jvara) कम्पवात (Kampa vāta) मदात्यय उपद्रव (Madātyaya upadrava) वातज मूर्च्छा (Vātaja mūrcchā) विषज मूर्च्छा (Viṣaja mūrcchā) अश्मरिज मूत्रकृच्छ्र (Aśmarija mūtra kṛcchra) पानात्यय उपद्रव (Pānātyaya upadrava) वातज पाण्डु (Vātaja pāṇḍu) वातज परिणामशूल (Vātaja pariṇāmaśūla) पत्रविष (Patra viṣa) वातज प्रमेह उपद्रव (Vātaja prameha upadrava) सूतिका रोग (Sūtikā roga) उरुस्तम्भ असाध्य लक्षण (Urūsthambha asādhya lakṣaṇa) वातरक्त असाध्य लक्षण (Vātarakta asādhya lakṣaṇa) विसूचिका (Visūcikā)
कार्श्य (Kārśya)	अर्दित असाध्य लक्षण (Ardita asādhya lakṣaṇa) अर्श पूर्वरूप (Arśa purvarupa) अतिसार असाध्य लक्षण (Atisāra asādhya lakṣaṇa) छर्दिरोग असाध्य लक्षण

	(Chardi roga asādhya lakṣaṇa) गलगण्ड असाध्य लक्षण *(Galagaṇḍa asādhya lakṣaṇa)* गरविष *(Gara viṣa)* वातज ग्रहणि दोष *(Vātaja grahaṇi doṣa)* हिक्का असाध्य लक्षण *(Hikkā asādhya lakṣaṇa)* ज़राशोष *(Jarā śoṣa)* ज्वर असाध्य लक्षण *(Jvara asādhya lakṣaṇa)* कामज ज्वर *(Kāmaja jvara)* कफज एवं पुरीषज कृमि *(Kaphaja evam puriṣaja kṛmi)* पारिगर्भिका *(Pārigarbhikā)* रक्तगतवात *(Raktagata vāta)* सन्निपात उदर *(Sannipāta udara)* वातज स्तन्यपानज बालरोग *(Vātaja stanyapānaja bālaroga)* छिन्नश्वास *(Chinna śvāsa)* तृष्णा *(Tṛsṇā)* तृष्णा उपद्रव *(Tṛṣṇā upadrava)* उदावर्त असाध्य लक्षण *(Udāvarta asādhya lakṣaṇa)* वातज उन्माद *(Vātaja unmāda)* उरक्षत *(Urakṣata)* राजयक्ष्मा *(Rajayakṣmā)*
कुब्जत्व *(Kubjatva)*	कुब्जत्व *(Kubjatva)* स्नायुगत वात *(Snāyugatavāta)* वातव्याधि *(Vāta vyādhi)*

Chapter 19

दशविध परीक्षा *(Daśavidha Parīkṣā)*

आतुरस्तु खलु कार्यदेशः । तस्य परीक्षा आयुषः प्रमाणज्ञानहेतोर्वा स्याद्, बलदोषप्रमाणज्ञानहेतोर्वा । तत्र तावदियं बलदोषप्रमाणज्ञानहेतोः; दोषप्रमाणानुरूपो हि भेषजप्रमाणविकल्पो बलप्रमाणविशेषापेक्षो भवति । सहसा ह्यतिबलमौषधमपरीक्षकप्रयुक्तमल्पबलमातुरमतिपातयेत्; न ह्यतिबलान्याग्नेयवायवीयान्यौषधान्यग्निक्षारशस्त्रकर्माणि वा शक्यन्तेऽल्पबलैः सोढुम्; असह्यातितीक्ष्णवेगत्वाद्धि तानि सद्यःप्राणहराणि स्युः । एतच्चैव कारणमपेक्षमाणा हीनबलमातुरमविषादकरैर्मृदुसुकुमारप्रायैरुत्तरोत्तरगुरुभिरविभ्रमैरनात्ययिकैश्चोपचरन्त्यौषधैः; विशेषतश्च नारीः, ता ह्यनवस्थितमृदुविवृतविक्लवहृदयाः प्रायः सुकुमार्योऽबलाः परसंस्तभ्याश्च । तथा बलवति बलवद्व्याधिपरिगते स्वल्पबलमौषधमपरीक्षकप्रयुक्तमसाधकमेव भवति । तस्मादातुरं परीक्षेत प्रकृतितश्च, विकृतितश्च, सारतश्च, संहननतश्च, प्रमाणतश्च, सात्म्यतश्च, सत्त्वतश्च, आहारशक्तितश्च, व्यायामशक्तितश्च, वयस्तश्चेति, बलप्रमाण-विशेषग्रहणहेतोः ।।

C.Vi. 8/94

It is very much essential to prescribe the therapy to the patient, which constitutes *kārya deśa* or the site for the administration of therapies with a view to bring back the normalcy among *doṣa, dhātu* etc. The purpose of examination is to obtain knowledge regarding the span of life, strength and the intensity of morbidity, because if a physician having not examined properly administers intensely potent drug suddenly, it may kill the patient. Weak patients are incapable of resisting strong therapies like medicaments dominating in *agni* and *vāyu mahābhūtas,* application of alkalies and heat (cauterization) and surgical operations. They may cause instantaneous death due to unbearable and over intense impulse of the drug. Keeping this in mind, the physicians should treat the weak patients with drugs which are unharmful, mild, delicate, heavy in progressive order. Mild medicaments should be prescribed to ladies because they have unstable, soft, bare and timid heart and they

are delicate, weak and subordinate to others. In brief, prescribed therapy should not be injurious to the body and mind. Stronger therapies that are neither distressing during their digestion nor associated with serious complications may be administered slowly and gradually. Similarly, if weak therapies are administered to a strong individual having a serious disease without proper examination, the disease does not get cured. Hence, the patient should be examined in respect of *prakṛti* (constitution), *vikṛti* (morbidity), *sāra* (excellence of *dhātus*), *saṁhanana* (compactness of organs), *pramāṇa* (measurements of the organs of the body), *sātmya* (suitability), *satva* (psychic conditions), *āhāra śakti* (power of intake and digestion of food), *vyāyāma śakti* (power of performing exercise) and *vayas* (ageing) in order to ascertain his strength and the intensity of the morbidity.

Thus the strength of individuals can be classified depending upon the surperiortity, mediocrity and inferiority of the above mentioned factors, viz. *prakṛti, sāra* etc., except *vikṛti.*

Three types of the strength of the *doṣās* are inferred from the three types of the intensity of morbidity. Thereafter, (depending upon the nature of the *doṣās* involved, three types of medicaments, viz. strong, mild and moderate should be administered. With a view to ascertaining the life span of an individual, symptoms described in *Indriyasthāna* and also in the 8th chapter of *Śārirasthāna* must be taken into account.

Ten fold examinations should be done to understand the overview condition of the person in order to carry out scientifically and methodically therapeutic treatment in a systematic planned manner to get desirable and satisfying successful results. *Vikṛti parīkṣā,* which helps to elicit the factors which are responsible for the genesis of disease.

प्रकृति *(Prakṛti)*

तत्र प्रकृत्यादीन् भावाननुव्याख्यास्यामः । तद्यथा–शुक्रशोणितप्रकृतिं, कालगर्भाशयप्रकृतिं, मातुराहारविहारप्रकृतिं, महाभूतविकारप्रकृतिं च

गर्भशरीरमपेक्षते । एतानि हि येन-येन दोषेणाधिकेनैकेनानेकेन वा समनुबध्यन्ते, तेन-तेन दोषेण गर्भोऽनुबध्यते; ततः सा सा दोषप्रकृतिरुच्यते मनुष्याणां गर्भादिप्रवृत्ता । तस्मात्श्लेष्मलाः प्रकृत्या केचित्, पित्तलाः केचित्, वातलाः केचित्, संसृष्टाः केचित्, समधातवः केचिद्भवन्ति । तेषां हि लक्षणानि व्याख्यास्यामः ।। *C.Vi. 8/95*

शुक्रशाणितसंयोगे यो भवेद्दोष उत्कटः ।
प्रकृतिर्जायते तेन तस्या मे लक्षणं शृणु ।। *S.Śā. 4/63*

It is the inherent characteristic property of an individual refers to the genetically determined physical and mental make up. It is determined by (a) sperms and ovum; (b) season and condition of the uterus; (c) food and regimens of the mother; and (d) nature of *mahābhūtās* comprising the foetus. The foetus gets afflicted with one or more of the two *doṣās,* which are dominantly associated with the above mentioned factors. *Doṣās* dominating the sperms and ovum during the time of conception and also those inhabiting the uterus at that time determine the *prakṛti* of the individual. Food and regimens of the mother, which aggravates *doṣās* at that time also determine the physical constitution. The *doṣās* that ultimately emerge as dominant factors actually determine the *prakṛti.* Season also indirectly serve as important factors for the determination of *prakṛti* in as much as they also aggravate *doṣās* in the sperms and ovum.

According to some other texts of medicine, *prakṛti* of an individual is determined on the basis of the condition of the sperms and ovum.

सप्त प्रकृतयो भवन्ति–दोषैः पृथग् द्विशैःसमस्तैश्च ।।
S.Śā. 4/61

Seven types of *śāririka prakṛti* has been described namely *kaphaja, pittaja, vātaja, vāta pittaja, vāta kaphaja, kaphapittaja* and *sannipātaja prakṛti's.*

Characteristic diagnostic parameter for the determination of *deha prakṛti* are as follows.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

श्लेष्मज प्रकृति *(Śleṣmaja Prakṛti)*

श्लेष्मा हि स्निग्धश्लक्ष्णमृदुमधुरसारसान्द्रमन्दस्तिमितगुरुशीतविज्जलाच्छः। तस्य स्नेहाच्छ्लेष्मलाः स्निग्धाङ्गाः, श्लक्ष्णत्वाच्छ्लक्ष्णाङ्गाः, मृदुत्वाद्दृष्टिसुखसुकुमारावदातगात्राः, माधुर्यात् प्रभूतशुक्रव्यवायापत्याः, सारत्वात् सारसंहतस्थिर शरीराः, सान्द्रत्वादुपचितपरिपूर्णसर्वाङ्गाः, मन्दत्वान्मन्दचेष्टाहारव्याहाराः, स्तैमित्यादशीघ्रारम्भक्षोभविकाराः, गुरुत्वात् साराधिष्ठितावस्थितगतयः, शैत्यादल्पक्षुत्तृष्णासंतापस्वेददोषः, विज्जलत्वात् सुश्लिष्टसारसन्धिबन्धनाः, तथाऽच्छत्वात् प्रसन्नदर्शनाननाः प्रसन्नस्निग्धवर्णस्वराश्च भवन्ति। त एवंगुणयोगाच्छ्लेष्मला बलवन्तो वसुमन्तो विद्यावन्त ओजस्विनः शान्ता आयुष्मन्तश्च भवन्ति ।। *C.Vi. 8/96*

श्लेष्मप्रकृतिस्तु-दूर्वेन्दीवरनिस्त्रिंशार्द्रारिष्टकशरकाण्डानामन्यतमवर्णः सुभगः प्रियदर्शना मधुरप्रियः कृतज्ञो धृतिमान् सहिष्णुरलोलुपा बलवांश्चिरग्राही दृढवैरश्च भवति ।। शुक्लाक्षः स्थिरकुटिलालिनीलकेशो लक्ष्मीवान् जलदमृदङ्गसिंहघोषः । सुत्पः सन् सकमलहंसचक्रवाकान् संपश्येदपि च जलाशयान् मनोज्ञान् ।। रक्तान्तनेत्रः सुविभक्तगात्रः स्निग्धच्छविः सत्त्वगुणोपपन्नः । क्लेशक्षमो मानयिता गुरूणां ज्ञेयो बलासप्रकृतिर्मनुष्यः ।। दृढशास्त्रमतिः स्थिरमित्रधनः परिगण्य चिरात् प्रददाति बहु । परिनिश्चितवाक्यपदः सततं गुरुमानकरश्च भवेत् स सदा ।। ब्रह्मरुद्रेन्द्रवरुणैः सिंहाश्वगज-गोवृषैः । तार्क्ष्य-हंस-समानूकाः श्लेष्मप्रकृतयो नराः ।। *S.Śā. 4/72-76*

श्लेष्मा सोमः श्लेष्मलस्तेन सौम्यो गूढस्निग्धश्लिष्टसन्ध्यस्थिमांसः ।
क्षुत्तृड्दुःखक्लेशघर्मैरतप्तो बुद्ध्या युक्तः सात्त्विकः सत्यसन्धः ।।
प्रियङ्गुदूर्वाशर-काण्डशस्त्र-गोरोचनापद्मसुवर्णवर्णः ।
प्रलम्बबाहुः पृथुपीनवक्षा महाललाटो घननीलकेशः ।।
मृद्वङ्गः समसुविभक्तचारुदेहो बह्वोजोरतिरसशुक्रपुत्रभृत्यः ।
धर्मात्मा वदति न निष्ठुरं च जातु प्रच्छन्नं वहति दृढं चिरं च वैरम् ।।
समदद्विरदेन्द्रतुल्ययातो जलदाम्भोधिमृदङ्गसिंहघोषः।
स्मृतिमानभियोगवान् विनीतो न च बाल्येऽप्यतिरोदनो न लोलः ।।
तिक्तं कषायं कटुकोष्णरूक्षमल्पं स भुङ्क्ते बलवांस्तथाऽपि ।
रक्तान्तसुस्निग्धविशालदीर्घः सुव्यक्तशुक्लासितपक्ष्मलाक्षः ।।

अल्पव्याहारक्रोधपानाशनेहः प्राज्यायुर्वित्तो दीर्घदर्शी वदान्यः ।
श्राद्धो गम्भीरः स्थूललक्षः क्षमावानार्यो निद्रालुर्दीर्घसूत्रः कृतज्ञः ।।
ऋजुर्विपश्चित्सुभगः सुलज्जो भक्तो गुरूणां स्थिरसौहृदश्च ।
स्वप्ने सपद्मान्सविहङ्गमालां स्तोयाशयान् पश्यति तोयदांश्च ।।
ब्रह्मरुद्रेन्द्रवरुणतार्क्ष्यहंसगजाधिपैः ।
श्लेष्मप्रकृतयस्तुल्यास्तथा सिंहाश्वगोवृषैः ।।

A.Hr.Śā. 3/96-103

Physical Characteristics–

1. Unctuous and smooth, even, well defined and good looking body.
2. Pleasing appearance with delicate and fair organs.
3. Excellent, compact and firm body.
4. Possesses deep seated, unctuous and well knit joints and muscles.
5. Dullness in action and initiation with less activities.
6. Firm stable gait due to uniform pressing of feet on earth.
7. Have long arms, big and elevated chest with big forehead.
8. Thick and blue hair.
9. Eyes are red at the angles, unctous, wide, long with well designed white and black spheres of eye parts with having more eyelashes.

Physiological

1. Due to abundant *śukra* there will be excessive desire for sexual act and will be having more children and attendants.
2. Are not much troubled by hunger, thirst, unhappiness, strain, heat, perspiration.
3. More desire in tastes and consume food which is bitter, astringent, pungent, hot, dry and less in quantity. (Still remain strong)

4. Voice is clear, high pitched melodious.
5. Less desire for foods and drinks but like sweet things.

Psychological Characteristics

1. Endowed with intelligence, right attitude, truthfulness, strength, wealth, knowledge, energy, peace, courage and longevity.
2. Righteous, benevolent nature, do not speak hard and abusive words.
3. Horbour enemity, concealed and deep for long time.
4. Possess good memory, perseverance, humbleness, do not weep much even in childhood.
5. Free from greediness and have less speech and anger.
6. Endowed with foresight and munificience.
7. Have faith in god.
8. Dignified, greatly charitable, civilized, slow, grateful, straight forward, learned, bashful, obedient to teachers and elders, forgiving nature and good at heart.
9. In dreams he sees water reservoirs with full of water, lotus, birds and clouds and pleasing to the mind in dream.
10. Slow in understanding.
11. Predominant in *satvaguṇa*.
12. Grants gifts in plenty after considering the receiver.
13. Speaks well selected words and sentences.
14. These persons imitate in their activities like *Brahma, Rudra, Indra, Varuṇa* and animals such as lion, horse, elephant, cow, bull, red eagle and swan.

पित्तज प्रकृति *(Pittaja Prakṛti Characteristics)*

पित्तमुष्णं तीक्ष्णं द्रवं विस्रमम्लं कटुकं च । तस्यौष्ण्यात् पित्तला भवन्त्युष्णासहा, उष्णमुखाः, सुकुमारावदातगात्राः, प्रभूतविप्लुव्यङ्गतिलपिडकाः, क्षुत्पिपासावन्तः, क्षिप्रवलीपलितखालित्यदोषाः, प्रायो मृद्वल्पकपिलश्मश्रुलोमकेशाश्च; तैक्ष्ण्यात्तीक्ष्णपराक्रमाः, तीक्ष्णाग्नयः, प्रभूताशनपानाः, क्लेशासहिष्णावो, दन्द-शूकाः; द्रवत्वाच्छिथिलमृदुसन्धिमांसाः, प्रभूतसृष्टस्वेदमूत्रपुरीषाश्च; विस्रत्वात् प्रभूतपूतिकक्षास्यशिरःशरीरगन्धाः, कट्वम्लत्वादल्प-शुक्रव्यवायापत्याः; त एवंगुणयोगात् पित्तला मध्यबला मध्यायुषो मध्यज्ञानविज्ञान-वित्तोपकरणवन्तश्च भवन्ति ।। *C.Vi. 8/97*

पित्तप्रकृतिः-स्वेदनो दुर्गन्धः पीतशिथिलाङ्गस्ताम्रनख-नयन-तालु-जिह्वौष्ठ-पाणि-पादतलो दुर्भगो वलीपलितखालित्यजुष्टो बहुभुगु उष्णद्वेषी क्षिप्रकोपप्रसादो मध्यमबलो मध्यमायुश्च भवति ।। मेधावी निपुणमतिर्विगृह्य वक्ता तेजस्वी समितिषु दुर्निवारवीर्यः । सुप्तः सन् कनक-पलाश-कर्णिकारान् सम्पश्येदपि च हुताशविद्युदुल्काः ।। न भयात् प्रणमेदनतेष्वमृदुः प्रणतेष्वपि सान्त्वनदानरुचि । भवतीह सदा व्यथितास्यगतिः स भवेदिह पित्तकृतप्रकृतिः ।। भुजङ्गो-लूकगन्धर्वयक्षमार्जारवानरैः । व्याघ्रर्क्षनकुलानूकैः पैत्तिकास्तु नराः स्मृताः ।। *S.Śā. 4/68-71*

पित्तं वह्निर्वह्निजं वा यदस्मात् पित्तोद्रिक्तस्तीक्ष्णतृष्णाबुभुक्षः ।
गौरोष्णाङ्गस्ताम्रहस्ताङ्घ्रिवक्रः शूरो मानी पिङ्गकेशोऽल्परोमा ।।
दयितमाल्याविलेपनमण्डनः सुचरितः शुचिराश्रितवत्सलः ।
विभवसाहसबुद्धिबलान्वितो भवति भीषु गतिर्द्विषतामपि ।।
मेधावी प्रशिथिलसन्धिबन्धमांसो नारीणामनभिमतोऽल्पशुक्रकामः ।
आवासः पलिततरङ्गनीलिकानां भुक्तेऽन्नं मधुरकषायतिक्तशीतम् ।।
घर्मद्वेषी स्वेदनः पूतिगन्धिर्भूर्युच्चारक्रोधपानाशनेर्ष्यः ।
सुप्तः पश्येत्कर्णिकारान्पलाशान् दिग्दाहोल्काविद्युदर्कानलांश्च ।।
तनूनि पिङ्गानि चलानि चैषां तन्वल्पपक्ष्माणि हिमप्रियाणि ।
क्रोधेन मद्येन रवेश्च भासा रागं व्रजन्त्याशु विलोचनानि ।।
मध्यायुषो मध्यबलाः पण्डिता क्लेशभीरवः ।
व्याघ्रर्क्षकपिमार्जारयक्षानूकाश्च पैत्तिकाः ।।

A.Hr.Śā. 3/90-95

Physical Characteristics

1. White and warm body.

2. Possess coppery red palms, soles and face.
3. Have brown and scanty hair.
4. Possesses loose and lean joints and muscles.
5. Possesses grey hair, wrinkles and blue patches in skin and baldness.
6. Eyes are thin, brown, unsteady with thin and few eyelashes.
7. Eyes becoming red very quickly by anger, after drinking wine and exposure to sunlight.
8. Body parts are yellowish and flabby.
9. Copper coloured nails, eyes, palate, tongue, lips, palms and soles.
10. He is ugly and has moderate strength.

Physiological

1. Have excellent thirst and anger.
2. Consume food which is sweet, astringent, bitter and cold.
3. Hate sunlight and hot things.
4. Perspire heavily, emits bad smells from the body.
5. Expel large amount of faecal matter.
6. Eats great amount of foods and drinks heavily.
7. Strong digestive power.
8. Putrid smell from axilla, mouth, head and body in excess.
9. Moderate span of life.
10. Insufficiency of semen, sexual desire, procreation and do not like women.
11. Always in troubles like ulceration in mouth etc.

Psychological Characteristics

1. Becomes angry quickly and gets relived of it quickly.
2. Intelligent, clever, defeats others in talk, brilliant, undefeatable in assemblies.

3. Moderate spiritual, materialistic knowledge and wealth.
4. Are brave and proud and not soft towards the surrendered.
5. Desirous of consoling and granting gifts to those who are obedient.
6. These people are fond of women, garland and unguents.
7. Possesses good behavior, clean, affectionate to dependents.
8. Have more anger and jealousy.
9. In dreams he sees the flowers of *karṇikāra, palāśa* (both are red in colour), forest fire, lightening (thunder bolt), meteor, bright sunrays and fire.
10. Eyes desirous of cold comfort.
11. These persons imitate their activities and behavior with animals like tiger, bear, ape, cat, snake, owl, monkey and mungoose, *gandharva* and *yakṣa*.

वातज प्रकृति *(Vātaja Prakṛti Characteristics)*

वातस्तु रूक्षलघुचलबहुशीघ्रशीतपरुषविशदः । तस्य रौक्ष्याद्वातला रूक्षापचिताल्पशरीराः प्रततरूक्षक्षामसन्नसक्तजर्जरस्वरा जागरूकाश्च भवन्ति, लघुत्वाल्लघुचपलगतिचेष्टाहारव्याहाराः, चलत्वादनवस्थितसन्ध्यक्षिभ्रूहन्वोष्ठ-जिह्वाशिरःस्कन्धपाणिपादाः, बहुत्वाद्बहुप्रलापकण्डरासिराप्रतानाः, शीघ्रत्वाच्छीघ्र-समारम्भक्षोभविकाराः शीघ्रत्रासरागविरागाः श्रुतग्राहिणोऽल्पस्मृतयश्च, शैत्याच्छी-तासहिष्णवः प्रततशीतकोद्वेपकस्तम्भाः, पारुष्यात् परुषकेशश्मश्रुरोमन-खदशनवदन-पाणिपादाः, वैशद्यात् स्फुटिताङ्गावयवाः सततसन्धिशब्दगामिनश्च भवन्ति; त एवं गुणयोगाद्वातलाः प्रायेणाल्पबलाश्चाल्पायुषश्चाल्पापत्या-श्चाल्पसाधनाश्चाल्पधनाश्च भवन्ति ।। *C.Vi. 8/98*

तत्र वातप्रकृतिः—प्रजागरूकः शीतद्वेषी दुर्भगः स्तेनो मत्सर्यनार्यो गान्धर्वचित्तः स्फुटितकरचरणोऽल्परूक्षश्मश्रुनखकेशः क्रोधी (क्राथीति पाठान्तरे 'हिंसाशीलः') दन्तनखखादी च भवति ।। अधृतिरदृढसौहृदः

कृतघ्नः कृशपरुषो धमनीततः प्रलापी । द्रुतगतिरटनोऽनवस्थितात्मा वियति च गच्छति संभ्रमेण संभ्रमेण सुप्तः ।। अव्यवस्थितमतिश्चलदृष्टिमन्दराघवन-संचयमित्रः । किञ्चिदेव विलपत्यनिबद्ध मारुतप्रकृतिरेष मनुष्यः ।। वातिकाश्चाजगोमायुशशाखूष्ट्रशुनां तथा । गृध्रकाक-खरादीनामनूकैः कीर्त्तिता नराः ।।

S.Śā. 4/64-67

प्रायोऽत एव पवनाध्युषिता मनुष्या दोषात्मकाः स्फुटितधूसरकेशगात्राः ।
शीतद्विषश्चलधृतिस्मृतिबुद्धिचेष्टासौहार्ददृष्टिगतयोऽतिबहुप्रलापाः ।।
अल्पवित्तबलजीवितनिद्राः सन्नसक्तचलजर्जरवाचः ।
नास्तिका बहुभुजः सविलासा गीतहासमृगयाकलिलोलाः ।।
मधुराम्लपटूष्णसात्म्यकाङ्क्षाः कृशदीर्घाकृतयः सशब्दयाताः ।
न दृढा न जितेन्द्रिया न चार्या न च कान्तादयिता बहुप्रजा वा ।।
नेत्राणि चैषां खरधूसराणि वृत्तान्यचारूणि मृतोपमानि ।
उन्मीलितानीव भवन्ति सुप्ते शैलद्रुमांस्ते गगनं च यान्ति ।।
अधन्या मत्सराध्माताः स्तेनाः प्रोद्बद्धपिण्डिकाः ।
श्वशृगालोष्ट्रगृध्राखुकाकानूकाश्च वातिकाः ।।

A.H.Śā. 3/84-89

Physical Characteristics

1. Body is cracked and dusky.
2. Mustaches, nails, hairs are scanty and rough.
3. Thin body with prominence of veins all over the body and tall in shape.
4. Unctuousness, emaciation and dwarfness of the body.
5. Light and inconsistent gait, action and movement.
6. Unstable joints, eyes, eyebrows, jaws, lips, tongue, head, shoulder, hands and legs.
7. Production of cracking sounds in joints when they move.
8. Eyes are rough, lusterless, round, unpleasant and resemble those of dead.
9. Lids kept open while sleeping.

10. Unsteady vision and movements.
11. Abundance in tendons.
12. Possesses little strength.

Physiological Characteristics

1. Hate cold, often getting afflicted with cold, shivering and stiffness.
2. Voice is obstructed, interrupted, unsteady or harsh, long drawn, broken, dry low.
3. Desirous of habituation to sweet, sour, salty and hot foods and eat light food.

Psychological Characteristics

1. Unsteady in respect of courage, memory, thinking, friendship, movement.
2. Very talkative and speaks irrelevantly.
3. Possess little of wealth, span of life and sleep.
4. He is cruel, ungreateful.
5. Quick in walk and wanders too much.
6. Unsteady in mind.
7. Quick in initiating actions, getting irritated.
8. Quick in the onset of morbid manifestations and fear.
9. Quick in likes and dislikes.
10. Quick in understanding and forgetting things.
11. These people are atheists, gluttons, pleasure seeking.
12. Desirous of music, humor, hunting or gambling.
13. Are not steadfast, cannot control their senses, not civilized, not liked by women, not have many children.
14. Has disorganized mind and unsteady vision.
15. In dreams they sees as if they are moving in the sky, roaming in the mountains, dwelling on trees.
16. These people are non-magnanimous, bloated with jealously of stealing nature and having bulged calves.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

17. They imitate the animals in their behavior like goat, dog, goyalox, rabbit, jackal, camel, vulture, crow, donkey.

संसर्गज प्रकृति *(Saṁsargaja Prakṛti)*

द्वयोर्वा तिसृणां वाऽपि प्रकृतीनां तु लक्षणैः ।
ज्ञात्वा संसर्गजो वैद्यः प्रकृतीरभिनिर्दिशेत् ।। *S.Śā. 4/77*
संसर्गात् संसृष्टलक्षणाः ।। *C.Vi. 8/99*

प्रकृतिर्द्वयवोत्था द्वन्द्वसर्वगुणोदये ।
शौचास्तिक्यादिभिश्चैवं गुणैर्गुणमयीर्वदेत् ।। *A.H.Śā. 3/104*

Mixed features observed in *vāta kapha, vāta pitta, kapha pitta* and *vāta pitta kapha prakṛti (sama prakṛti)* individuals.

सम प्रकृति *(Sama Prakṛti Persons)*

सर्वगुणसमुदितास्तु समधातवः । *C.Vi. 8/100*

Sama prakṛti persons possesses all excellent qualities of all *dhātus*.

भौतिकी पंचमहाभूत प्रकृति *(Bhautikī Pañcamahābhūta Prakṛti)*

प्रकृतिमिह नराणां भौतिकीं केचिदाहुः पवनदहनतोयैः कीर्त्तितास्तास्तु तिस्रः । स्थिर-विपुलशरीरः पार्थिवश्च क्षमावान्शुचिरथ चिरजीवी नाभसः खैर्महद्भिः ।। *S.Śa. 4/80*

Prakṛti arise from five elements i.e. *pancamahābhūtas* are as follows– One each from

1. *Pavana (vāta)*
2. *Dahana (agni and pitta)*
3. *Toya (āpa/śleṣmā)*
4. *Pṛthvi*

All the above are characterised by strong and big body and able to withstand troubles.

5. *Nabha (Ākaśa)* manifests features like cleanliness and long life.

मानस प्रकृति *(Mānasa Prakṛti)*

In this majority of the features pertain to the mind and mental activities of the person. Due to their resemblance in qualities to that of almighty god names were designated accordingly. Totally 16 types of *mānasika prakṛti's* are described.

I. सात्विक काय मानस प्रकृति– 7 *(Sātvika Kāya Mānasa Prakṛti)*

शौचमास्तिक्यमभ्यासो वेदेषु गुरुपूजनम् ।
प्रियातिथित्वमिज्या च ब्रह्मकायस्य लक्षणम् ।।
माहात्म्यं शौर्यमाज्ञा च सततं शास्त्रबुद्धिता ।
भृत्यानां भरणं चापि माहेन्द्र कायलक्षणम् ।।
शीतसेवा सहिष्णुत्वं पैङ्गल्यं हरिकेशता ।
प्रियवादित्वमित्येतद्वारुणं कायलक्षणम् ।।
मध्यस्तथा सहिष्णुत्वमथस्यागमसञ्चयौ ।
महाप्रसवशक्तित्वं कौबेरं कायलक्षणम् ।।
गन्धमाल्यप्रियत्वं च नृत्य-वादित्र-कामिता ।
विहारशीलता चैव गान्धर्वं कायलक्षणम् ।।
प्राप्तकारी दृढोत्थानो निर्भयः स्मृतिमाञ्छुचिः ।
रागमोहमदद्वेषैर्वर्जितो याम्यसत्त्ववान् ।।
जपव्रतब्रह्मचर्यहोमाध्ययनसेविनम् ।
ज्ञान-विज्ञान-सम्पन्नमृषिसत्त्वं नरं विदुः ।
सप्तैते सात्त्विकाः कायाः ।।

S.Śa. 4/81-88

1. ब्रह्मकाय
2. माहेन्द्र काय
3. वरुण काय
4. कुबेर काय
5. गन्धर्व काय
6. याम्य काय
7. ऋषि सत्व काय

सात्विक काय *(Sātvika Kāya)*– 7 in number

१. ब्रह्मकाय *(Brahmakāya)*

The features of *Brahmakāya* are as follows–

- Cleanliness
- Worshipping
- Belief in God
- Indulging in fire sacrifices
- Scriptures
- Purity, love for truth
- Regular practice of *vedās*

२. माहेन्द्रकाय (*Māhendra Kāya*)

Features of *Māhendra kāya* are as follows–

- Glory
- Courage
- Commanding
- Having knowledge of sciences
- Kindness towards serpents

३. वरूण काय (*Varuṇa Kāya*)

Features of *Varuṇa kāya* are as follows–

- Desire for cold
- Forbearance
- Colour of the body, eyes and hairs are brownish in colour
- Speaks affectionately

४. कुबेर काय (*Kubera Kāya*)

The features of *Kubera kāya* are as follows–

- Adoptance of middle path in all activities
- Capacity to withstand difficulties
- Aquisition of wealth
- Capacity to produce many offsprings.

५. गन्धर्व काय (*Gandharva Kāya*)

The features of *Gandharva Kāya* are as follows–

- Fondness towards perfumes and garlands
- Desirous of dance and playing musical instruments
- Likes to visit various picnic spots.

६. याम्य सत्व (काय) [*Yāmya Satva (Kāya)*]

The features of *Yāmya kāya* are as follows–

- Performance of right actions with strong determination
- Full of courage
- Excellent memory
- Cleanliness
- Devoid of passion
- Delusion
- Infatuation and hatredness

७. ऋषि सत्य (काय) [*Ṛṣi Satva (Kāya)*]

Features of *Ṛṣi Satva* are as follows–

- Involving in constant meditation
- Vows
- Celibacy
- Fire sacrifice
- Study of scriptures
- Possessed with general and special knowledge

II. राजस काय मानस प्रकृति–6

राजसांस्तु निबोध मे ।
एश्वर्यवन्तं रौद्रं च शूरं चण्डमसूयकम् ।
एकाशिनं चौदरिक–(औपधिक 'पा.') ।
मासुरं सत्त्वमीदृशम् ।।
तीक्ष्णमायासिनं भीरुं चण्डं मायाऽन्वितं तथा ।
विहाराचारचपलं सर्पसत्त्वं ।वदुर्नरम् ।।
प्रवृद्धकामसेवी चाप्यजस्त्राहार एव च ।
अमर्षणोऽनवस्थायी शाकुनं कायलक्षणम् ।।
एकान्तग्राहिता रौद्र (रौक्ष्य 'पा.) मसूया धर्मबाह्यता ।
भृशमात्रतमश्चापि राक्षसं कायलक्षणम् ।।
उच्छिष्टाहारता तैक्ष्ण्यं साहसप्रियता तथा ।
स्त्रीलोलुपत्वं नैर्लज्ज्यं पैशाचं कायलक्षणम् ।।
असंविभागमलसं दुःखशीलमसूयकम् ।

लोलुपं चाप्यदातारं प्रेतसत्त्वं विदुर्नरम् ।
षडेते राजसाः कायाः ।। *Śā. 4/88-94*

1. आसुर सत्व 2. सर्प सत्व
3. शकुन काय 4. राक्षस काय
5. पिशाच काय 6. प्रेतसत्व काय

१. आसुर काय (सत्व) ***[Āsura Kāya (Satva)]***

The features of *Āsura kāya* are as follows–

- Full of wealth
- Terrifying look
- Courageous
- Angry
- Jealous
- Likes to take food in loneliness
- Consumes large quantity of food

२. सर्प काय (सत्व) ***[Sarpa Kāya (Satva)]***

The features of *Sarpa kāya* are as follows–

- Quick in actions
- Gets tired quickly
- Fearful
- Angry
- Deceiving
- Unsteady
- Desirous of recreation

३. शकुन काय (सत्व) ***[Śakuna Kāya (Satva)]***

The features of *Śakuna kāya* are as follows–

- Indulging in sexual pleasures in excess
- Consumes food without break
- Impatient
- Roaming around constantly

४. राक्षस काय (सत्व) ***[Rākṣasa Kāya (Satva)]***

The features of *Rākṣasa kāya* are as follows–

- Understands things without others support

- Terrifying look
- Jealous
- Violating the stipulated norm
- Flattering himself greatly

५. पिशाच काय (सत्व) ***[Piśāca Kāya (Satva)]***

The features of *Piśāca kāya* are as follows–

- Intake of food which has been discarded by others
- Cruelty
- Fond of adventures
- Desirous of women
- Lack of shyness

६. प्रेतकाय (सत्व) ***[Preta Kāya (Satva)]***

The features of *Preta kāya* are as follows–

- Doesn't share anything with others
- Lazyness
- Always full of grief
- Jealous
- Sensuous
- Doesn't give anything to others

III. तामस काय मानस प्रकृति–3

तांमसांस्तु निबोध मे ।
दुर्मेधस्त्वं मन्दता च स्वप्ने मैथुननित्यता ।
निराकरिष्णुता चैव विज्ञेयाः पाशवा गुणाः ।।
अनवस्थितता मौर्ख्यं भीरुत्वं सलिलार्थिता ।
परस्पराभिमर्दश्च मत्स्यसत्त्वस्य लक्षणम् ।।
एकस्थानरतिर्नित्यमाहारे केवले रतः ।
वानस्पत्यो नरः सत्त्वधर्मकामार्थवर्जितः ।।
इत्येते त्रिविधाः कायाः प्रोक्ता वै तामसास्तथा ।
कायानां प्रकृतीर्ज्ञात्वा त्वनुरूपां क्रियां चरेत् ।।
महाप्रकृतयस्त्वेता रजःसत्त्वतमःकृताः ।
प्रोक्ता लक्षणतः सम्यग्भिषक् ताश्च विभावयेत् ।।

S.Śa. 4/94-99

1. पशु सत्व 2. मत्स्य सत्व
3. वानस्पत्य काय

१. पशु काय (सत्व) ***[Paśu Kāya (Satva)]***

The features of *Paśu kāya* are as follows–

- Bad thinking
- Sluggish activities
- Dreams everyday as indulging in copulation
- Denies everything

२. मत्स्य काय (सत्व) ***[Matsya Kāya (Satva)]***

The features of *Matsya Kāya* are as follows–

- Unsteadiness
- Idiotism
- Desire for water
- Fighting with one another

३. वानस्पत्य काय (सत्व) ***[Vānaspatya Kāya (Satva)]***

The features of *Vānaspatya kāya* are as follows–

- Always likes to sit in one particular place
- Consumes food oftenly
- Doesn't follow truthfulness and righteousness
- Devoid of lust and wealth

महाप्रकृतयस्त्वे रजः सत्वतमः कृताः ।
प्रोक्ता लक्षणतः सम्यग्भिषक् ताश्च विभावयेत् ।। *S.Śā 4/98-99*

After proper understanding of *kāya prakṛti's* one should initiate appropriate therapy. *Mahāprakṛti's* are those which manifests due to influence of *satva, raja* and *tama* and knowledge of the constitution is very much essential.

त्रिविधं सत्वमुद्दिष्टं कल्याणक्रोधमोहजम् ।
श्रेष्ठमध्याधमत्वं च तेषां प्रोक्तां यथाक्रमम् ।
अष्ट सत्प त्रिधा चैषां क्रमाद्भेदः प्रवक्ष्यते ।
सत्वानां, सत्वविज्ञानं हितमौषध कल्पने ।। *K.S.Su 28/89*

Three types of psyche are described to be born from virtue, anger and delusion these are said to be superior, medium

and inferior respectively. Eight, seven and three respectively are said to be the types of these psyche. To prescribe medicines, knowledge of this is essential.

Description of Mānasa Prakṛti in Caraka Saṁhitā

त्रिविधं खलु सत्त्व-शुद्धं, राजसं, तामसमिति । तत्र शुद्धमदोषमाख्यातं कल्याणांशत्वात्, राजसं सदोषमाख्यातं रोषांशत्वात्, तामसमपि सदोषमाख्यातं मोहांशत्वात् । तेषां तु त्रयाणामपि सत्त्वानामेकैकस्य भेदाग्रमपरिसङ्ख्येयं तरतमयोगाच्छरीरयोनिविशेषभ्यश्चान्योन्यानुविधानत्वाच्च । शरीरं ह्यापि सत्त्वमनुविधीयते, सत्त्वं च शरीरम् । तस्मात् कतिचित्सत्त्वभेदाननूकाभिनिर्देशेन निदर्शनार्थमनुव्याख्यास्यामः । *C. Śā 4/36*

The psyche is of three types–*śuddha*, *rājas* and *tāmasa*. The *śuddha* is said to be devoid of defects due to having beneficial fraction, whereas *rājasa* and *tāmasa* are defective because of the fractions of agitation and ignorance respectively. Out of these three types of psyche, each one has got innumerable subdivisions due to relative degrees and variations in interaction of psyche and body according to species. Body follows psyche and vice versa. Hence some of the types of psyche are described here as illustrations by showing their similarity with some well-known symbols.

शुद्ध प्रकृति (*Śuddha Prakṛti*)

ब्राह्म सत्व *[Brāhmya Satva (Sharing the Traits of Brahmā)]*

तद्यथा–शुचिं सत्याभिसन्धं जितात्मानं संविभागिनं ज्ञानविज्ञानवचन-प्रतिवचसंपन्नं स्मृतिमन्तं कामक्रोधलोभमानमोहेर्ष्याहर्षामर्षापेतं समं सर्वभूतेषु ब्राह्मं विद्यात् । *C. Śā 4/36 (01)*

1. Purity, love for truth, self-controlled.
2. Power of discrimination, material and spiritual knowledge.
3. Power of exposition, reply and memory.
4. Devoid of passion, anger, greed, ego, ignorance, jealousy, dejection and intolerance.
5. Favorable disposition equally for all creatures.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

आर्ष सत्व ***[Ārṣa Satva (Sharing the traits of Ṛṣis)]***

इज्याध्ययनव्रतहोमब्रह्मचर्यपरमतिथिव्रतमुपशान्तमदमानरागद्वेषमोहलोभरोषं प्रतिभावचनविज्ञानोपधारणशक्तिसंपन्नमार्षं विद्यात् । *C. Śā 4/36 (02)*

1. Devotion to sacred rituals, study, sacred vows, oblations and celibacy.
2. Devoted to guests.
3. Freedom from pride, ego, attachment, hatred, ignorance, greed and anger.
4. Intellectual excellence and eloquence.
5. Endowed with power of understanding and retention.

एन्द्र सत्व ***[Aendra Satva (Sharing the traits of Indra)]***

ऐश्वर्यवन्तमादेयवाक्यं यज्वानं शूरमोजस्विनं तेजसोपेतमक्लिष्टकर्माणं दीर्घदर्शिनं धर्मार्थकामाभिरतमैन्द्रं विद्यात् ।। *C. Śā 4/36 (03)*

1. Lord-ship and authoritative speech.
2. Performance of sacred rituals.
3. Bravery, strength magnificent and impressive appearance
4. Freedom from mean acts.
5. Fore sightedness.
6. Devotion to virtuous acts, earning of wealth and proper satisfaction of desires.

याम्य सत्व ***[Yāmya Satva (Sharing the traits of Yama)]***

लेखास्थवृत्तं प्राप्तकारिणमसंप्रहार्यमुत्थानवन्तं स्मृतिमन्तमैश्वर्यलम्भिनं व्यपगतरागेर्ष्याद्वेषमोहं याम्यं विद्यात् । *C. Śā 4/36 (04)*

1. Observance of the propriety of actions.
2. Acting in opportune moment
3. Non-violability.
4. Readiness for initiating action.
5. Memory and lordship.
6. Freedom from attachment, envy, hatred and ignorance.

वरुण सत्व ***[Vāruṇa Satva (Sharing the traits of Varuṇa)]***

शूरं धीरं शुचिमशुचिद्वेषिणं यज्वानमम्भोविहाररतिमक्लिष्टकर्माणं स्थानकोपप्रसादं वारुणं विद्यात् । *C. Śā 4/36 (05)*

1. Bravery, patience, purity and dislike for impurity.
2. Observance of religious rites.
3. Fondness for acquatic sports.
4. Aversion for mean-acts.
5. Exhibition of anger and pleasure in proper place.

कौबेर सत्व ***[Kaubera Satva (Sharing the traits of Kubera)]***

स्थानमानोपभोगपरिवारसंपन्नं धर्मार्थकामनित्यं शुचिं सुखविहारं व्यक्तकोपप्रसादं कौबेरं विद्यात् । *C. Śā 4/36 (06)*

1. Possession of position, honour, luxuries and attendants.
2. Constant liking for virtuous acts, wealth and satisfaction of desires.
3. Purity
4. Liking for pleasures of recreation.
5. Manifest anger and favour.

गन्धर्व सत्व ***[Gandharva Satva (Sharing the traits of Gandharva)]***

प्रियनृत्यगीतवादित्रोल्लापकश्लोकाख्यायिकेतिहासपुराणेषु कुशलं गन्धमाल्यानुलेपनवसनस्त्रीविहारकामनित्यमनसूयकं गान्धर्वं विद्यात् । *C. Śā 4/36 (07)*

1. Fondness for dancing, singing, music and praise.
2. Expertness in poetry, stories, historical narrations and epics.
3. Constant fondness for scents, garlands, unguents, apparel, association of women and passion.

इत्येवं शुद्धस्य सत्त्वस्य सप्तविधं भेदांशं विद्यात् कल्याणांशत्वात्; तत्संयोगात्तु ब्राह्ममत्यन्तशुद्धं व्यवस्येत् । *C. Śā 4/37*

Of the seven types of *śātvika* mental faculties described above, the one likened to *Brahmā* is the purest.

राजसिक प्रकृति (*Rājasika Prakṛti*)

The *rājasika* type of mental faculty represents wrathful disposition and is of six types. Their characteristic features are furnished in the statement given below :

आसुर सत्व ***[Āsura Satva (Sharing the traits of Āsura)]***

शूरं चण्डमसूयकमैश्वर्यवन्तमौपधिकं रौद्रमननुक्रोशमात्मपूजकमासुरं विद्यात् ।

C. Śā 4/37 (01)

1. Bravery, cruelty, envy, lordship, movement in disguise, terrifying appearance and ruthlessness.
2. Indulgence in self-praise.

राक्षस सत्व ***[Rākṣasa Satva (Sharing the traits of Rākṣasa)]***

अमर्षिणमनुबन्धकोपं छिद्रप्रहारिणं क्रूरमाहारातिमात्ररुचिमामिषप्रियतमं स्वप्नाया सबहुलमीर्ष्यं राक्षसं विद्यात् । *C. Śā 4/37 (02)*

1. Intolerance, constant anger,violence at weak points, cruelty, gluttonous habit and fondness for non-vegetarian food.
2. Excessive sleep and physical exertions.
3. Envious disposition.

पैशाच सत्व ***[Paiśāca Satva (Sharing the traits of Piśāca)***

महाशनं स्त्रैणं स्त्रीरहस्काममशुचिं शुचिद्वेषिणं भीरुं भीषयितारं विकृतविहाराहारशीलं पैशाचं विद्यात् । *C. Śā 4/37 (03)*

1. Gluttonous habit.
2. Fondess for women.
3. Liking for staying with women in lonely place.
4. Unclean habits, disliking for cleanliness.
5. Cowardice and terrifying disposition.
6. Resorting to abnormal diet and regimens.

सर्प सत्व ***[Sarpa Satva (Sharing the traits of Sarpa or Snake)***

क्रुद्धशूरमक्रुद्धभीरुं तीक्ष्णमायासबहुलं संत्रस्तगोचरमाहारविहारपरं सार्पं विद्यात् । *C. Śā 4/37 (04)*

1. Bravery when in wrathful disposition and timid otherwise.
2. Sharp reaction.
3. Excessive indolence.
4. Walking, taking food and resorting to other regimens with a fearful disposition.

प्रेत सत्व ***[Preta Satva (Sharing the traits of Preta)]***

आहारकाममतिदुःखशीलाचारोपचारमसूयकमसंविभागिनमतिलोलुपकर्मशीलं प्रेतं विद्यात् । *C. Śā 4/37 (05)*

1. Excessive desire for food.
2. Troublesome conduct, behaviour and management.
3. Enviousness.
4. Actions without discrimination, excessive greediness and inaction.

शाकुन सत्व ***[Śākuna Satva (Sharing the traits of a Śakuni or bird)]***

अनुषक्तकाममजस्रमाहारविहारपरमनवस्थितममर्षणमसंचयं शाकुनं विद्यात् ।

C. Śā 4/37 (06)

1. Attachment with passion,
2. Constantly indulged in food and pass times
3. Unsteadiness, ruthlessness and unacquisitiveness.

तामसिक प्रकृति (*Tāmasika Prakṛti*)

The *tāmasika* type of mental faculty represents ignorant disposition and is of three types. Their characterisitc features are furnished in the statement given below:

पाशव सत्व ***[Pāśava Satva (Sharing the traits of Pāśava)]***

निराकरिष्णुममेधसं जुगुप्सिताचाराहारं मैथुनपरं स्वप्नशीलं पाशवं विद्यात् ।

C. Śā 4/38 (01)

1. Forbidding disposition.
2. Lack of intelligence.
3. Hateful conduct and food habit.
4. Excessive sexual indulgence and sleep.

मत्स्य सत्व ***[Matsya Satva (Sharing the traits of a fish)***

भीरुमबुधमाहारलुब्धमनवस्थितमनुषक्तकामक्रोधं सरणशीलं तोयकामं मात्स्यं विद्यात् । *C. Śā 4/38 (02)*

1. Cowardice, unwise, greediness for food, unsteadiness, constant passionate and anger.
2. Fondness for constant movement and desire for water

वानस्पत्य सत्व *[Vānaspatya Satva (Sharing the traits of vegetable life)]*

अलसं केवलमभिनिविष्टमाहारे सर्वबुद्ध्यङ्गहीनं वानस्पत्यं विद्यात् ।

C. Śā 4/38 (03)

Idle, indulgence in food, deficiency of all the intellectual faculties and devoid of body actions.

इत्येवं तामसस्य सत्वस्य त्रिविधं भेदांशं विद्यान्मोहांशत्वात् ।

C. Śā 4/39

Ignorance is common feature among all types of *tāmasa satva.*

Innumerability of the types of mental faculties :

इत्यपरिसंख्येयभेदानां त्रयाणामापि सत्त्वानां भेदैकदेशो व्याख्यातः, शुद्धस्य सत्त्वस्य सप्तविधो ब्रह्मर्षिशक्रयमवरुणकुबेरगन्धर्वसत्त्वानुकारेण, राजसस्य षड्विधो दैत्यपिशाचराक्षससर्पप्रेतशकुनि सत्त्वानुकारेण, तामसस्य त्रिविधः पशुमत्स्यवनस्पतिसत्त्वानुकारेण, कथं च यथासत्त्वमुपचारः स्यादिति ।

C. Śā 4/40

The three types of mental faculties have innumerable varieties. The *sātvika* type of mental faculty is of seven types depending upon the dispositions of *Brahmā, Ṛṣi, Indra, Yama, Varuṇa, Kubera* and *Gandharva.* The *rājasa* type of mental faculty is of six types depending upon the dispositions of *Āsura, Rākṣasa, Piśāca, Sarpa, Preta* and *Śakuni.* The *tāmasa* type of mental faculty is of three types depending upon the dispositions of *paśu* (animal), *matsya* (fish) and *vanaspati* (vegetable life).

All these descriptions are made with a view to indicate the general mode of treatment that should be provided for these types of persons.

2. विकृति परीक्षा *(Vikṛti Parīkṣā-Examination of Morbidity)*

विकृतितश्चेति विकृतिरुच्यते विकारः । तत्र विकार हेतु-दोष-दूष्य-प्रकृति-देश-काल-बलविशेषैर्लिङ्गतश्च परीक्षेत, न ह्यन्तरेण हेत्वादीनां बलविशेषं व्याधिबलविशेषोपलब्धिः । यस्य हि व्याधेर्दोष-दूष्यप्रकृति-देश-काल-बलसाम्यं भवति, महच्च हेतुलिङ्गबलं, स व्याधिर्बलवान् भवति; तद्विपर्ययाच्चाल्पबलः; मध्यबलस्तु दोषदूष्यादीनामन्यतमसामान्याद्धेतुलिङ्गमध्यबलत्वाच्चोपलभ्यते ।।

C.Vi. 8/101

Morbid manifestations of the diseases must be examined in respect to *hetu, doṣās, dūṣyās, prakṛti, deśa, kāla, bala, lakṣaṇa.* Without determining the strength of the causative factors it is not possible to obtain the knowledge regarding the intensity of the disease.

Contributory factors of the disease like *doṣās, dūṣyās, prakṛti, deśa, kāla, bala* of the individual resemble that of the disease in quality and the causative factors and symptoms are too strong and numerous leading to manifestation of acute condition otherwise mild disease. If either of *doṣās, dūṣyās, prakṛti, deśa* etc. If there is similarity in disease quality, causative factors and symptoms of the disease are of moderate nature leading to manifestation of moderate diseases.

In brief *Vikṛti Parīkṣā* refers to morbidity of the susceptible individual and it also helps to ascertain the strength of the pathogenetic factors responsible for the manifestation of disease and also helps to predict the prognosis of the disease.

Contributory factors for the development of disease *(saṁprāpti ghaṭakās)* are as follows.

Doṣa

Vāta – *Samānavāta*
Vyānavāta
Prāṇavāta
Apānavāta
Udānavāta

Pitta – *Pācakapitta*
Bhrājakapitta
Rañjakapitta
Sādhakapitta
Ālocakapitta

Kapha – *Tarpaka kapha*
Bhodakakapha
Śleṣmakakapha
Avalambakakapha
Kledakakapha

Assessment of *guṇataḥ, karmataḥ* and *dravyataḥ vṛddhi* and *kṣaya* of *doṣās* must be assessed.

Dūṣya

Saptadhātu
Upadhātu
Mala → *Śāririka mala*
→ *Saptadhātu mala*

Agni

Jaṭharāgni → *Manda, Viṣama, Tikṣṇa*
Dhātvāgni → *Manda, Viṣama, Tikṣṇa*
Bhūtāgni → *Manda, Viṣama, Tikṣṇa*

Āma

Jaṭharāgnijanya
Dhātvāgnijanya
Bhūtāgnijanya

Srotas

Srotodusṭi

Saṅgha
Vimārgagamana
Atipravṛtti
Sirāgranthi

Sañcarasthāna
Vyaktasthāna
Udbhavasthāna
Svabhāva
Prabhāva
Sādhyatā-asādyatā
Rogamārga
Rogabheda

3. सार परीक्षा *(Examination of Sāra)*

सारशब्देन विशुद्धतरो धातुरुच्यते । *Cakrapāṇi*

सारतश्चेति साराण्यष्टौ पुरुषाणां बलमानविशेषज्ञानार्थमुपदिश्यन्ते; तद्यथा– त्वग्रक्तमांसमेदोऽस्थिमज्जशुक्रसत्त्वानीति ।। *C.Vi. 8/102*

Sāra (Examination of essence of all *dhātus*)– The purest of *dhātus* which are of best quality. It is defined as the *dhātus* based on *deha prakṛti* (biophysical constitution) depending upon the predominance of particular *dhātu* in respect of good quantity. The physical and physiopsychological characteristics of different *sāra*, described in texts are the reflection of states of *dhātu sāra*, in the form of structure and functions. It is defined as tissue vitality, tissue quality, as tone of system, constitutional essence, as essence or excellence or purity of *dhātu*, as *stamina*. According to modern knowledge *sāra* can be considered as the optimum degree of genetic code of an individuals DNA with respect to particular *dhātu*. Genetic code is the system of storage of genetic information's in chromosomes of living cells that instruct the machinery for polypeptide synthesis to insert a particular amino acid in response to the nucleotide sequence of genetic material.

In our body every individual's DNA has the different genetic codes. So, we can say, the quality of *dhātus* of every individual will depend upon the genetic code of the individual's DNA. If the genetic code of the individual's

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

DNA with respect to that *dhātu* is optimum, the formation of the particular *dhātu* in the body will be of very good quality.

Sarva sāra puruṣa has the optimum degree of the genetic code with respect to all *dhātus*.

Individuals on the basis of *sāra* have been classified into various categories depending upon the predominance and quality of particular *dhātu* in the body, except the *satva sāra*, which is based on predominance of *satva* (psychic factor) in the body.

S. No.	Caraka Saṁhitā	Suśruta Saṁhitā	Aṣṭāṅga Saṁgraha	Aṣṭāṅga Hṛdaya	Kāśyap Saṁhitā	Brihat Saṁhitā
1.	Tvak Sāra	Satva Sāra	Tvak Sāra	Tvak Sāra	Tvak Sāra	Meda Sāra
2.	Rakta Sāra	Śukra Sāra	Rakta Sāra	Rakta Sāra	Rakta Sāra	Majjā Sāra
3.	Māṁsa Sāra	Majjā Sāra	Māṁsa Sāra	Māṁsa Sāra	Māṁsa Sāra	Tvak Sāra
4.	Meda Sāra	Asthi Sāra	Meda Sāra	Meda Sāra	Meda Sāra	Asthi Sāra
5.	Asthi Sāra	Meda Sāra	Asthi Sāra	Asthi Sāra	Asthi Sāra	Śukra Sāra
6.	Majjā Sāra	Māṁsa Sāra	Majjā Sāra	Majjā Sāra	Majjā Sāra	Rudhir Sāra
7.	Śukra Sāra	Rakta Sāra	Śukra Sāra	Śukra Sāra	Śukra Sāra	Māṁsa Sāra
8.	Satva Sāra	Tvak Sāra	Satva Sāra	Satva Sāra	Oja Sāra	
9.					Satva Sāra	

Note– The *Sāra* Typology, the *rasa sāra* is not described directly and its is described as *tvak sāra*, probably due to the

reason that *rasa dhātu* are primarily and best manifested in the *tvak*. *Dalhāṇa* clarifies in his commentary that in *tvak sāra*, the meaning of *tvak* is the *rasa* residing in *tvak*.

Importance of *Sāra*– It is remarkable that Āyurvedic *ācāryas* have mentioned *'sāra'* for the assessment of *bala* and *āyu* of the patient. *Bala* means biological strength or power of resistance against the diseases; it can be correlated with the immunity of the individual. As the predominance of particular *dhātu*, the number of *dhātu sāra* present in the body of an individual will be directly proportional to the power of resistance of an individual. That's why *sarva sāra* individual have relatively higher resistance in comparison to *madhyama* and *avara (sāra)* individuals. The person possessing all the *sāras* but predominating in one will possess more resistance against the diseases that may arise due to its absence.

It can be recognized that the person of particular *sāra* will have more resistance against the disease produced by the particular *dhātu*. This view was supported by *Kāśyapā Saṁhitā*, i.e., *tvak sāra* children have disease free *tvak* and their skin is capable of rapid healing of wounds.

Significance of Sāra Examination

कथं नु शरीरमात्रदर्शनादेव भिषङ्युह्येदयमुपचितत्वाद्बलवान्, अयमल्पबलः कृशत्वात्, महाबलोऽयं महाशरीरत्वात्, अयमल्पशरीरत्वादल्पबल इति; दृश्यन्ते ह्यल्पशरीराः कृशाश्चैके बलवन्तः; तत्र पिपीलिकाभारहरणवत् सिद्धिः । अतश्च सारतः परीक्षेतेत्युक्तम् ।। *C.Vi. 8/115*

Caraka has emphasized that sometimes the physicians may take a wrong decision only by seeing the body of the patient such as strong because of being corpulent; weak because of leanness, very weak because of possessing small body. But realistically it is observed that some persons possess small body and leanness but they are strong. They are like ants that have small body and look emaciated but can carry too heavy a load. Big and corpulent persons may have less strength than the lean and short body, like elephant having big and corpulent body possessing less strength that the lean and short bodies lion.

The eight subtypes of *sāra* may be assessed in terms of relative quality i.e., *sarva sāra puruṣa/pravara sāra puruṣa* (superior), *madhyama sāra* (moderate) and *asāra/avara* (inferior). The characteristic properties are as follows:–

सर्वसार या प्रवर सार पुरुष *(Sarva Sāra/Pravara Sāra Puruṣa)*

तत्र सर्वैः सारैरुपेताः पुरुषा भवन्त्यतिबलाः परमसुखयुक्ताः क्लेशसहाः सर्वारम्भेष्वात्मनि जातप्रत्ययाः कल्याणाभिनिवेशिनः स्थिरसमाहितशरीराः सुसमाहितगतयः सानुनादस्निग्धगम्भीरमहास्वराः सुखैश्वर्यवित्तोपभोगसंमानभाजो मन्दजरसो मन्दविकाराः प्रायस्तुल्यगुणविस्तीर्णापत्याश्चिरजीविनश्च ।।

C.Vi. 8/111

These persons have all the *dhātus* in abundance and of good quality. They are endowed with great biological strength, absolute happiness, endurance against difficulties, self confidence in all enterprises, inclination, benevolent acts, firm and balanced body, well balanced gait, nature of voice is resonant, unctuous, serious and high pitched happiness, supremacy, wealth, enjoyments, honour, delay of ageing, low degree of pathogenesis, minimum diseases, numerous offspring's of identical qualities and longevity, presence of great respect, hope of success in all activities, capacity of with standing troubles, wisdom and steadiness.

मध्यम सार पुरुष *(Madhyama Sāra Puruṣa)*

मध्यानां मध्यैः सारविशेषैर्गुणविशेषा व्याख्याता भवन्ति ।।

C.Vi. 8/113

Moderate amount of different *sāra* possess qualities of respective *sārās* in moderate degree and shows characteristic of *sarva sāra* moderately.

असार या अवरसार पुरुष *(Asāra/Avara Sāra Puruṣa)*

अतो विपरीतास्त्वसाराः ।। *C.Vi. 8/112*

These persons having least amount of different *sāra,* possess qualities of respective *sārās* in lowest degree and show none or least characteristics of *sarva sāra.* So, all 8 subtypes of *sāra* must be analysed as *sarva sāra, madhyama sāra* and *avara sāra* by routine clinical examinations.

त्वक् सार पुरुष *(Tvak Sāra Puruṣa)*

सुप्रसन्नमृदुत्वग्रोमाणं त्वक्सारं विद्यादिति येषां । *S.Su. 35/16*

त्वगग्रोगरहितो भोगी प्रसन्नव्यञ्जनच्छविः ।
सद्यः क्षत प्ररोहश्च त्वक्सारः सुतनूरुहः ।। *K.S.Su. 28/37*

तत्र स्निग्धश्लक्ष्णमृदुप्रसन्नसूक्ष्माल्पगम्भीरसुकुमारलोमा सप्रभेव च त्वक् त्वक्साराणाम् । सा सारता सुखसौभाग्यैश्वर्योपभोगबुद्धिविद्यारोग्य-प्रहर्षणान्यायुष्यत्वं चाचष्टे ।। *C.Vi. 8/103*

Physical Characteristics

1. Have unctuous, smooth, soft, clear, fine, less numerous, deep rooted and tender hair along with lustrous skin.
2. Skin and hairs are good looking and soft.
3. Clear and sharp features in relation to lustre and complexion

Physio-psychological Characteristics

1. Endowed with happiness, good fortunes, power, enjoyment, intellect, knowledge, health, excitement and longevity.
2. Pleasure seeking.
3. Free from skin diseas
4. Wounds heal quickly.

रक्तसार पुरुष *(Raktasāra Pursuṣa)*

कर्णाक्षिमुखजिह्वानासौष्ठपाणिपादतलनखललाटमेहनं स्निग्धरक्तवर्णं श्रीमद्भ्राजिष्णु रक्तसाराणाम् । सा सारता सुखमुद्धतां मेधां मनस्वित्वं सौकुमार्यमनति-बलमक्लेशसहिष्णुत्वमुष्णासहिष्णुत्वं चाचष्टे ।। *C.Vi. 8/104*

स्निग्धताम्रनखनयनतालु-जिह्वौष्ठपाणिपादतलं रक्तेन । *S.Su. 35/16*

Physical Characteristics

1. Ears, eyes, face, tongue, nose, lips, sole of the hands

and feet, nails, forehead and genital organs are red in colour, beautiful dazzling appearance along with unctousness.

2. Unctuous and coppery red coloured nails, eyes, palate, tongue, lips, palms and soles.

Physio-psychological Characteristics

1. These individuals endowed with happiness, great genius, enthusiastic, tender.
2. Moderate strength and inability to face difficult situations.
3. Their body remains hot.

मांस सार पुरुष (*Māṁsa Sāra Puruṣa*)

शङ्खललाटकृकाटिकाक्षिगण्डहनुग्रीवास्कन्धोदरकक्षवक्षःपाणिपादसन्धयः स्थिरगुरुशुभमांसोपचिता मांससाराणाम् । सा सारता क्षमां धृतिमलौल्यं वित्तं विद्यां सुखमार्जवमारोग्यं बलमायुश्च दीर्घमाचष्टे ।। *C.Vi. 8/105*

अच्छिद्रगात्रं गूढास्थिसन्धिं मांसोपचितञ्च मांसेन । *S.Su. 35/16*

Physical Characteristics

1. Stable, heavy, compact, beautiful, handsome and plumpness of temples, forehead, nape, eyes, cheeks, jaws, neck, shoulder, abdomen, axillae, chest and joints of upper and lower limbs being covered with flesh.
2. Has well grown body, bones and bony joints.
3. Concealed and well developed muscles observed all over body.

Physio-psychological Characteristics

1. These individuals endowed with forgiveness, patience, non greediness, wealth, knowledge, happiness, simplicity, health, strength and longevity.

मेद सार पुरुष (*Meda Sāra Puruṣa*)

वर्णस्वरनेत्रकेशलोमनखदन्तौष्ठमूत्रपुरीषेषु विशेषतः स्नेहो मेदःसाराणाम् । सा सारता वित्तैश्वर्यसुखोपभोगप्रदानान्यार्जवं सुकुमारोपचारतां चाचष्टे ।।

C.Vi. 8/106

स्निग्धमूत्रस्वेदस्वरं बृहच्छरीरमायासासहिष्णुं मेदसा । *S.Su. 35/16*

Physical Characteristics

1. Characterized by the abundance of unctuousness in complexion, voice, eyes, hair and head and other parts of body, nail, teeth, lips, urine and feces.
2. Big size body

Physio-psychological Characteristics

1. These individuals possesses wealth, power, happiness, enjoyment, charity, simplicity & delicate habits.
2. His urine and sweet are unctuous.
3. Pleasant voice.
4. Unable to tolerate exertion

अस्थि सार पुरुष (*Asthi Sāra Puruṣa*)

पार्ष्णिगुल्फजान्वरत्निजत्रुचिबुकशिरःपर्वस्थूलाः स्थूलास्थिनखदन्ताश्चास्थिसाराः । ते महोत्साहाः क्रियावन्तः क्लेशसहाः सारस्थिरशरीरा भवन्त्यायुष्मन्तश्च ।। *C.Vi. 8/107*

महाशिरःस्कन्धं दृढदन्तहन्वस्थिनखमस्थिभिः । *S.Su. 35/16*

Physical Characteristics

1. These people are characterized by robust heels, ankles, knees, fore-arms, collar bones, chin, head, joints, bones, nails and teeth.
2. Has big head and shoulders.
3. Firm teeth, lower jaw, bones and nails.

Physio-psychological Characteristics

1. These individuals are enthusiastic and active are endowed with strong and firm bodies along with longevity.

मज्जा सार पुरुष (*Majjā Sāra Puruṣa*)

मृद्वङ्गा बलवन्ताः स्निग्धवर्णस्वराः स्थूलदीर्घवृत्तसन्धयश्च मज्जसाराः । ते दीर्घायुषो बलवन्तः श्रुतवित्तविज्ञानपत्यसंमानभाजश्च भवन्ति ।।

C.Vi. 8/108

अकृशमुमत्तबलं स्निग्धगम्भीरस्वरं सौभाग्योपपन्नं महानेत्रञ्च मज्जा ।

S.Su. 35/16

Physical Characteristics

1. These individuals characterized by softness of organs, strength, unctuous, complexion and voice
2. Robust long and rounded joints.
3. Has wide eyes.

Physio Psychological Characteristics

1. Pleasant and deep voice
2. Lustrous
3. Endowed with longevity, strength, learning, wealth, knowledge, progeny and honour.

शुक्र सार पुरुष *(Śukra Sāra Puruṣa)*

सौम्याः सौम्यप्रेक्षिणः क्षीरपूर्णलोचना इव प्रहर्षबहुलाः स्निग्ध-वृत्तसारसमसंहतशिखरदशनाः प्रसन्नस्निग्धवर्णस्वरा भ्राजिष्णवो महास्फिचश्च शुक्रसाराः । ते स्त्रीप्रियोपभोगा बलवन्तः सुखैश्वर्यारोग्यवित्तसंमानापत्यभाजश्च भवन्ति ।।

C.Vi. 8/109

स्निग्धसंहतश्वेतास्थिदन्तनखं बहुलकामप्रजं शुक्रेण । *S.Su. 35/16*

If person fulfills maximum criteria from following points, then that person may be diagnosed as *śukrasāra puruṣa.*

(A) Physical Characteristics

S. No.	Body Part		Yes	No
1.	Face	*Saumya* (Gentle & Cool)		
2.	Look	*Saumya Prekṣiṇa* (Gentle look)		
3.	Eyes	*Kṣīra Pūrṇa Locana* (As milk is pouring down from eyes with pleasant look)		

4.	Teeth	*Snigdha, Vṛtta, Sāra, Sama, Saṁhata Śikara Daśana* (Unctous, rounded, strong, uniform, firm with elevated margins and good look)		
5.	Nails	*Snigdha, Saṁhata Sveta* (Unctous, firm with white colour)		
6.	Bone	*Snigdha, Saṁhata, Sveta* (Unctous, firm with white colour)		
7.	Buttocks	*Mahāspik* (large buttocks)		
8.	Appearance	*Bhrājiṣṇu* (Lustrous and dazzling appearance), *Subhaga* (Smart), *Rupavān* (Handsome)		
9.	Varṇa	*Prasanna* and *Snigdha* (Clear & unctuous)		

Physio-psychological characteristics :

S. No.	Characteristics	Yes	No
1.	*Praharṣa bahula* (marked penile erection/ great power of coitus)		
2.	*Bahula kāma* (excessive sexual desire)		
3.	*Stṛī priyopabhoga* (Loved by women/ liking coitus with women)		
4.	*Prasanna* and *Snigdha svara* (clear and unctuous voice)		
5.	*Balawāna* (Strong both physically and mentally)		
6.	*Sukha bhak* (Happiness)		
7.	*Ārogya bhak* (Sound health)		
8.	*Vitta bhak* (Strong health)		
9.	*Aiśvary bhak* (Supermacy and prosperity)		

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

10.	*Sammāna bhak* (Honour)		
11.	*Apathya bhak/Bahu prajā* (Good progeny)		
12.	*Bahu śukra* (Good volume of semen)		
13.	*Guru śukra* (Thick semen)		
14.	*Vidhvāna* (Intelligent)		
15.	Doesn't suffer from *Śukraduṣṭi Vikārās*		

सत्व सार पुरुष *(Satva Sāra Puruṣa)*

स्मृतिमन्तो भक्तिमन्तः कृतज्ञाः प्राज्ञाः शुचयो महोत्साहा दक्षा धीराः समरविक्रान्तयोधिनस्त्यक्तविषादाः सुव्यवस्थितगतिगम्भीरबुद्धिचेष्टाः कल्याणाभिनिवेशिनश्च सत्त्वसाराः । तेषां स्वलक्षणैरेव गुणा व्याख्याताः ।।

C.Vi. 8/110

स्मृतिभक्तिप्रज्ञाशौर्य्यशौचोपेतं कल्याणाभिनिवेशं सत्त्वसारं विद्यात् ।

S.Su. 35/16

Physio-psychological Characteristics

1. Individuals endowed with good memory, devotion, intelligence, cleanliness, valour, bravery, benevolent thoughts, actions, gratefulness, wisdom, purity, excessive enthusiasm, skill, courage, valour in fighting, absence of sorrow, walks in proper gait, depth of wisdom and sincerity in actions and virtuous acts.

4. संहनन परीक्षा *(Saṁhanana Parīkṣā)*

(Examination of compactness of body organs)

संहननतश्चेति संहननं, संहतिः, संयोजनमित्येकोऽर्थः । तत्र समसुविभक्तास्थि, सुबद्धसन्धि, सुनिविष्टमांसशोणितं, सुसंहतं शरीरमित्युच्यते । तत्र सुसंहतशरीराः पुरुषा बल्वन्तः, विपर्ययेणाल्पबलाः, मध्यत्वात् संहननस्य मध्यबला भवन्ति ।। *C.Vi 8/116*

Patient must be examined with reference to his *saṁhanana* or compactness of the body. *Saṁhanana, saṁhati* and *saṁyojana*–are synonymous. A person having compact body and he reflects the quality of the overall body build. Clinically

patient may be assessed as *pravara* (superior), *madhyama* (moderate) and *avara* (inferior) *saṁhanana* depending on the compactness of body organs.

A. *Pravara Saṁhanana*

1. Symmetrical and well demarcated bones
2. Well knit joints
3. Well bound muscles and blood
4. Strong built
5. Excellent strength

B. *Madhyama Saṁhanana*

1. Moderately symmetrical and moderately demarcated bones
2. Moderately knit joints
3. Moderately bound muscles and blood
4. Moderate built
5. Moderate strength

C. *Avara Saṁhanana*

1. Weakly demarcated bones
2. Weakly knit joints
3. Weakly bound muscles and blood
4. Weak built
5. Weak strength

5. प्रमाण परीक्षा *(Pramāṇa Parīkṣā)*

(Examination of measurements of bodily organs)

प्रमाणतश्चेति शरीरप्रमाणं पुनर्यथास्वेनाङ्गुलिप्रमाणेनोपदेक्ष्यते उत्सेधविस्तारायामैर्यथाक्रमम् । तत्र पादौ चत्वारि षट् चतुर्दशाङ्गुलानि, जङ्घे त्वष्टादशाङ्गुले षोडशाङ्गुलपरिक्षेपे च, जानुनी चतुरङ्गुले षोडशाङ्गुलपरिक्षेपे, त्रिंशदङ्गुलपरिक्षेपावष्टादशाङ्गुलावूरु, षडङ्गुलदीर्घौ वृषणावष्टाङ्गुलपरिणाहौ, शेफः षडङ्गुलदीर्घं पञ्चाङ्गुलपरिणाहं, द्वादशाङ्गुलिपरिणाहो भगः, षोडशाङ्गुलविस्तारा कटी, दशाङ्गुलं बस्तिशिरः, दशाङ्गुलविस्तारं द्वादशाङ्गुलमुदरं, दशाङ्गुलविस्तीर्णे द्वादशाङ्गुलायामे पार्श्वे, द्वादशाङ्गुलं स्तनान्तरं, द्व्याङ्गुलं स्तनपर्यन्तं, चतुर्विंशत्यङ्गुलविशालं द्वादशाङ्गुलोत्सेधमुरः, द्व्याङ्गुलं हृदयम्, अष्टाङ्गुलौ स्कन्धौ,

षडङ्गुलावंसौ, षोडशाङ्गुलौ प्रबाहू, पञ्चदशाङ्गुलौ प्रपाणी, हस्तौ द्वादशाङ्गुलौ, कक्षावष्टाङ्गुलौ, त्रिकं द्वादशाङ्गुलोत्सेधम्, अष्टादशाङ्गुलोत्सेधं पृष्ठं, चतुःङ्गुलोत्सेधा द्वाविंशत्यङ्गुलपरिणाहा शिरोधरा, द्वादशाङ्गुलोत्सेधं चतुर्विंशत्यङ्गुलपरिणाहमाननं, पञ्चाङ्गुलमास्यं, चिबुकोष्ठकर्णाक्षिमध्यनासिकाललाटं चतुरङ्गुलं, षोडशाङ्गुलोत्सेधं द्वात्रिंशदङ्गुलपरिणाहं शिरः, इति पृथक्त्वेनाङ्गावयवानां मानमुक्तम् । केवलं पुनः शरीरमङ्गुलिपर्वाणि चतुरशीतिः । तदायामविस्तारसमं समुच्यते । तत्रायुर्बलमोजः सुखमैश्वर्यं वित्तमिष्टाश्चापरे भावा भवन्त्यायत्ताः प्रमाणवति शरीरे; विपर्ययस्त्वतो हीनेऽधिके वा ।। *C.Vi 8/117*

Organs	Height	Length	Breadth	Circumference	Others (not specified)
(1)	(2)	(3)	(4)	(5)	(6)
1. Feet	4	14	6	–	–
2. *Jaṅghā* (calf region)	–	18	–	16	–
3. Knees	–	4	-	16	–
4. Thighs	–	18	-	30	–
5. Testicles	–	6	-	8	–
6. Phallus	–	6	-	5	–
7. Vagina	–	–	–	12	–
8. Waist	–	–	16	–	–
9. *Bastiśiras* (top of pelvis)	–	–	–	–	10
10. Abdomen	–	12	10	–	–
11. *Pārśva* (side of chest)	–	12	10	–	–
12. Distance between the nipples	–	–	–	–	12

Organs	Height	Length	Breadth	Circumference	Others (not specified)
(1)	(2)	(3)	(4)	(5)	(6)
13. Nipples	–	–	–	2	–
14. Chest	12	–	24	–	–
15. *Hṛdaya* (heart)	–	–	–	–	2
16. Shoulders	–	–	–	–	18
17. Shoulder blades	–	–	–	–	6
18. *Prabāhu* (arms)	–	–	–	–	16
19. Fore-arms	–	–	–	–	15
20. Hands	–	–	–	–	20
21. Axillae	–	–	–	–	8
22. *Tṛika* (sacrum including coccyx)	12	–	–	–	–
23. Back	18	–	–	–	–
24. Neck	4	–	–	22	–
25. Face	12	–	–	24	–
26. Mouth	–	–	5	–	–
27. Chin	–	–	–	–	4
28. Lips	–	–	–	–	4
29. Ears	–	–	–	–	4
30. Distance between the	–	–	–	–	

	eyes (external angles of the eyes)					4
31.	Nose	–	–	–	–	4
32.	Fore-head	–	–	–	–	4
33.	Head	16	–	–	32	–
34.	Entire body	84	–	84	–	–
						When hands are fully out-spread

One should examine clinically the measurement of inidvidual organs of the body to understood the superiority, mediocrity and inferiority of one's own anthropometry in response to his or her age and sex. A body possessed of organs having proper measurement is indowed with longevity, strength, *ojas* (energy), happiness, power, wealth and virtues. If the measurement is either on the high or low side, the individual possesses qualities contrary to what are mentioned above.

Pramāṇa Parīkṣā According to Suśruta

अथ पुनरायुषो विज्ञानार्थमङ्गप्रत्यङ्गप्रमाणसारानुपदेक्ष्यामः । तत्राङ्गान्यन्तराधिसक्थिबाहुशिरसि तदवयवाः प्रत्यङ्गानीति । तत्र, स्वैरङ्गुलैः पादाङ्गुष्ठप्रदेशिन्यौ द्व्यङ्गुलायते । प्रदेशिन्यास्तु मध्यमाऽनामिकाकनिष्ठिका यथोत्तरं पञ्चमभागहीनाः । चतुरङ्गुलायते पञ्चाङ्गुलविस्तृते प्रपदपादतले । पञ्चचतुरङ्गुलायतविस्तृता पार्ष्णिः । चतुर्दशाङ्गुलायतः पादः । चतुर्दशाङ्गुलपरिणाहानि पादगुल्फजङ्घाजानुमध्यानि । अष्टादशाङ्गुला जङ्घा, जानूपरिष्टाच्च द्वात्रिंशदङ्गुलमेवं पञ्चाशत् । जङ्घायामसमावूरू ।। द्व्यङ्गुलानि वृषणचिबुकदशननासापुटभागकर्णमूलनयनान्तराणि । चतुरङ्गुलानि मेहनवदनान्तरनासाकर्णललाटग्रीवोच्छ्रायदृष्ट्यन्तराणि । द्वादशाङ्गुलानि भगविस्तारमेहननाभिहृदयग्रीवास्तनान्तरमुखायाममणिबन्धप्रकोष्ठस्थौल्यानि । इन्द्रबस्तिपरिणाहांसपीठकूर्परान्तरायामः षोडशाङ्गुलः । चतुर्विंशत्यङ्गुलो हस्तः । द्वात्रिंशदङ्गुलपरिमाणौ भुजौ । द्वात्रिंशत्परिणाहावूरू । मणिबन्धकूर्परान्तरं षोडशाङ्गुलम् । तलं षट्चतुरङ्गुलायामविस्तारम् । अङ्गुष्ठमूलप्रदेशिनीश्रवणापाङ्गान्तरमध्यमाङ्गुल्यौ पञ्चाङ्गुले । अर्द्धपञ्चाङ्गुले प्रदेशिन्यनामिके । सार्धत्र्यङ्गुलौ कनिष्ठाङ्गुष्ठौ ।। चतुर्विंशति विस्तारपरिणाहं मुखग्रीवं; त्रिभागाङ्गुलविस्तारा नासापुटमर्यादा नयनत्रिभाग

परिणाहा तारका; नवमस्तार कांशो दृष्टिः, केशान्तमस्तकान्तरमेकादशाङ्गुलं मस्तकादव दुकेशान्तो दशाङ्गुलः कर्णावट्वन्तरं चतुर्दशाङ्गुलं पुरुषोरःप्रमाणविस्तीर्णा स्त्रीश्रोणिः; अष्टादशाङ्गुलविस्तारमुरः; तत्प्रमाणा पुरुषस्य कटि; सविंशमङ्गुलशतं पुरुषायाम इति पञ्चविंशे ततो वर्षे पुमान् नारी तु षोडशे । समत्वागतवीर्य्यौ तौ जानीयात् कुशलो भिषक् ।। *S.Su.35/12-15*

Organs	Height	Length	Breadth	Circumference	Others (not specified)
1. Great toe and second toe	–	2	–	–	–
2. Third, fourth & little toe	–	$^1/_5$th of second toe	–	–	–
3. Anterior part of the foot	–	4	5	–	–
4. Arch of the foot	–	4	5	–	–
5. Heel	–	6	4	–	–
6. Foot	–	14	–	14	–
7. Middle portion of foot				14	
8. Ankle	–	–	–	14	–
9. Leg	–	18	–	14	–
10. Knee	–	32 (Portion above knee)	–	14	–
11. Lower extremity	–	50	–	–	–

Organs	Height	Length	Breadth	Circumference	Others (not specified)
12. Thighs	–	18	–	32	–
13. Scroatum	–	2	–	–	–
14. Chin	–	2	–	–	–
15. Teeth	–	2	–	–	–
16. Anterior flaps of the nose	–	2	–	–	–
17. Root of the ear	–	2	–	–	–
18. Space between brows & interior of eyes	–	2	–	–	–
19. Penis	–	4	–	–	–
20. Mouth cavity	–	4	–	–	–
21. Nose	–	4	–	–	–
22. Ear	–	4	–	–	–
23. Forehead	–	4	–	–	–
24. Neck	–	4	–	–	–
25. Intervals of pupils	–	4	–	–	–
26. Vagina	–	12	–	–	–
27. Space between penis & umbilicus	–	12	–	–	–
28. Space between	–	–	–	–	–

Organs	Height	Length	Breadth	Circumference	Others (not specified)
Umbilicus & heart		12			
29. Space between heart & neck	–	12	–	–	–
30. Between breasts	–	12	–	–	–
31. Face	–	12	–	–	–
32. Thickness of wrist	–	12	–	–	–
33. Foream	–	12	–	–	–
34. Centre of calf muscle and interval between shoulder & elbow	–	–	–	16	–
35. Interval between elbow & tip of the middle finger	–	24	–	–	–
36. Arms	–	32	–	–	–
37. Interval between wrist and elbow	–	16	–	–	–
38. Palm	–	6	6	–	–

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Organs	Height	Length	Breadth	Circumference	Others (not specified)
39. Interval between thumb root & index finger	–	5	–	–	–
40. Between ears & eye corner	–	5	–	–	–
41. Middle finger	–	5	–	–	–
42. Index & ring finger	–	4½	–	–	–
43. Little finger & thumb	–	3½	–	–	–
44. Mouth	–	–	4	–	–
45. Neck	–	–	–	20	–
46. Nostril	–	1/3rd of finger	–	–	–
47. Area of *iris*	–	1/3rd of eye	–	–	–
48. Pupil	–	Ninth part of iris	– –	– –	– –
49. Interval between margin of hairs & middle of the skull	–	11	–	–	–
50. Middle of the					

Organs	Height	Length	Breadth	Circumference	Others (not specified)
skull to the end of hairs in neck		10			
51. Space between two ears through back of the neck	–	14	–	–	–
52. Female pelvis	12	–	24	–	–
53. Female chest	–	–	18	–	–
54. Male waist	–	–	18	–	–

Total height of the person is one hunder & twenty fingers (120 fingers). The expert physician should take measurement of man & woman at the age of twenty five & sixteen years respectively because they attain adult hood in their respective ages.

देहः स्वैरङ्गुलैरेष यथावदनकीर्तितः ।
युक्तः प्रमाणेनानेन पुमान् वा यदि वाऽङ्गना ।।
दीर्घमायुरवाप्नोति वित्तच महदृच्छति ।
मध्यमं मध्यमैरायुर्वित्तं हीनैस्तथाऽवरम् । *S.Su. 35/16-17*

This is determined by measuring the height, length and breadth of the organs by taking the fingerbreadth of the individual as the unit measurement. A body possessed of organs having proper measurement is endowed with longevity, strength, *ojas* (energy), happiness, power, wealth and nobility.

If the measurement is either on the high or low side the individual possesses qualities contrary to what are mentioned for proper measurement of body.

A) *Pravara Pramāṇa*

Height, Length, Breadth — A person who fulfills standard measurement criteria excellently

B) *Madhyama Pramāṇa*

Height, Length, Breadth — A person who fulfills standard measurement criteria moderately

C) *Avara Pramāṇa*

Height, Length, Breadth — A person who fulfills standard measurement criteria up to lesser extent

6. *Sātmya* (Suitability)

(Examination of homologation)

सात्म्यतश्चेति सात्म्यं नाम तद्यत् सातत्येनोपसेव्यमानमुपशेते । तत्र ये घृतक्षीरतैलमांसरससात्म्याः सर्वरससात्म्याश्च ते बलवन्तः क्लेशसहाश्चिरजीविनश्च भवन्ति, रूक्षसात्म्याः पुनरेकरससात्म्याश्च ये ते प्रायेणाल्पबला अल्पक्लेशसहा अल्पायुषोऽल्पसाधनाश्च भवन्ति, व्यामिश्रसातम्यास्तु ये ते मध्यबलाः सात्म्यनिमित्ततो भवन्ति ।। *C.Vi 8/118*

It stands for such factors as are wholesome to the individual even when continuously used. Individuals for whom ghee, milk, oil and meat soup as well as the drugs and diets having all the six tastes are wholesome are endowed with strength, the power of facing difficult situations and longevity. Those who are accustomed to ununctous things and drugs and diets, having only one particular taste, are mostly possessed of less strength, less (resistance) to face difficult situations is of smaller life span and of meagre accessories like drugs for the treatment of his diseases. If there is combination of both these types of homologation, individuals are possessed with moderate strength.

If an individual accustomed to use only such drugs and

diets having one and the same taste the drugs and diets possessed of the remaining tastes will be unwholesome for him.

S. No.	Aspects	Yes	No
1.	*Ghṛta* (Ghee)		
2.	*Kṣīra* (Milk)		
3.	*Taila* (Oil)		
4.	*Māṁsa rasa* (Meat soup)		
5.	*Madhura* (Sweet)		
6.	*Āmla* (Sour)		
7.	*Lavaṇa* (Sour)		
8.	*Kaṭu* (Pungent)		
9.	*Tikta* (Bitter)		
10.	*Kaṣāya* (Astringent)		
11.	*Usṇa* (Hot)		
12.	*Śīta* (Cold)		
13.	*Śuṣka* (Dry)		
14.	*Drava* (Moisture)		
15.	*Snigdha* (Smooth)		
16.	*Rūkṣa* (Rough)		
17.	Others		

Out of 17 points, if person fulfills

> 13 Criteria approximately = *Pravara Sātmya*

> 07 Criteria approximately = *Madhyama Sātmya*

> 03 Criteria approximately = *Avara Sātmya*

7. सत्व परीक्षा (*Satva Parīkṣā*)

(Examination of mental faculties)

सत्त्वतश्चेति सत्त्वमुच्यते मनः । तच्छरीरस्य तन्त्रकमात्मसंयोगात् । तत्त्रिविधं बलभेदेन—प्रवरं, मध्यम्, अवरं चेति; अतश्च प्रवरमध्यावरसत्त्वाः पुरुषा

भवन्ति । तत्र प्रवरसत्त्वाः सत्त्वसारास्ते सारेषूपदिष्टाः, स्वल्पशरीरा ह्यपि ते निजागन्तुनिमित्तासु महतीष्वपि पीडास्वव्यथा दृश्यन्ते सत्त्वगुणवैशेष्यात्; मध्यसत्त्वास्त्वपरानात्मन्युपनिधाय संस्तम्भयन्त्यात्मनाऽऽत्मानं परैर्वाऽपि संस्तभ्यन्ते; हीनसत्त्वास्तु नात्मना नापि परैः सत्त्वबलं प्रति शक्यन्ते उपस्तम्भयितुं, महाशरीरा ह्यापि ते स्वल्पानामपि वेदनानामसहा दृश्यन्ते, सन्निहितभयशोकलोभमोहमाना रौद्रभैरवद्विष्टबीभत्सविकृतसंकथास्वपि च पशुपुरुषमांसशोणितानि चावेक्ष्य विषादवैवर्ण्यमूर्च्छोन्मादभ्रमप्रपतनानामन्यतममाप्नुवन्त्यथवा मरणमिति ।।

C.Vi 8/119

Satva is mind and it regulates the body because of its association with soul. It is of three types, viz., *pravara* (superior), *madhyama* (moderate) and *avara satva* (inferior) depending on their mental faculties.

प्रवर सत्व *(Pravara Satva)*

Individuals having mental faculties of superior type are possessed of the excellence of these faculties.

1. Excellent mental faculties (*dhī, dhṛti* and *smṛti*)
2. Able to bear the stronger therapies without producing any harmful effect to the body.
3. Weak physique persons having excellent mental faculties tolerate serious exogenous and endogenous diseases without many difficulties
4. Tolerates and adjusts to pain or odd situations well.
5. Persons adopts same sort of feeling/mental status towards happiness and sorrow.
6. Remaining under control by himself.
7. Predominant of *satvaguṇa.*

मध्यम सत्व *(Madhyama Satva)*

1. Moderate mental faculties (*dhī, dhṛti* and *smṛti*)
2. Able to bear the stronger therapies with producing harmful effect to the body.
3. Predominant *rajo guṇa* tolerates when controlled by others.

4. Weak physique person having moderate mental faculties tolerates serious exogenous and endogenous diseases with much difficulty.
5. Tolerates and adjusts to pain or odd situations moderately.

अवर सत्व *(Avara Satva)*

1. Inferior type of mental faculties.
2. Neither by themselves nor through others can sustain their mental strength.
3. Inspite of having sound physique, they cannot susceptible to fear, grief, greed, delusion and ego.
4. When they hear even stories describing wrathful, fearful, hateful, terrifying and ugly situation or come across visions of flesh or blood of an animal or man, they fall victims to depression, pallor, fainting, madness, giddiness of falling on the ground, or such events may even lead them to death.
5. These types of persons are contraindicated to *saṁśodhana karma.*
6. Tolerates and adjusts to pain or odd situations very badly.
7. Predominant *tamoguṇa* individuals cannot tolerate at all.

8. आहार शक्ति परीक्षा *(Āhāra Śakti Parīkṣā)*

(Examination of power of assimilation)

आहारशक्तितश्चेति आहारशक्तिरभ्यवहरणशक्त्या जरणशक्त्या च परीक्ष्या; बलायुषी ह्याहारायत्ते ।। *C.Vi 8/120*

One's capacity for food can be examined from two angles viz. *abhyavaharaṇa śakti* (the power of ingestion) and *jāraṇa śakti* (the power of digestion). Strength and life span of the individual are determined by the one's own diet capacity. It all depends on the condition of the *agni* residing in the body. That's why *ācāryās* defined the role of *agni* in the manifestation or aggravation of the disease. If individual posses a good digestive power then he will be able to sustain the stronger therapies

as a consequence he will recover quickly from the afflictions. Protection of *agni* by any means is necessary to maintain excellent digestion and power of ingestion, this leads to stronger immunity to resist against dreadful diseases. This may be classified into three subtypes for the purpose of clinical assessment.

प्रवर आहार शक्ति *(Pravara Āhāra Śakti)*–Excellent Power of Digestion

Persons having excellent power of ingestion and digestion of food are claimed to be healthy persons. These kinds of persons are endowed with excellent strength, longevity, joy, good physique, superior mental faculties, full of essence of *dhātus*, power of resisting any sort of difficulties etc. Digestion of food when taken in large quantity is indicative of excellent *āhāra śakti*.

मध्यम आहार शक्ति *(Madhyama Āhāra Śakti)*–Moderate digestive power

Individuals having moderate strength of ingestion and digestion of food are claimed to be moderately healthy. Unable to digest properly when person consumes large amount of food. Moderate medicaments may be prescribed for the effective management. These persons possess moderate strength longevity and immunity.

अवर आहार शक्ति *(Avara Āhāra Śakti)*–Weak digestive power

Person is unable to digest even small quantities of food. These persons suffers from diseases very oftenly and endowed with less strength, longevity, immunity and unable to sustain the stronger medicaments. Mild medicaments are required for the effective management and medicines should be administered for longer duration to recover from diseases.

9. व्यायाम शक्ति परीक्षा *(Vyāyāma Śakti Parīkṣā)*

(Examination for power of exercise)

व्यायामशक्तितश्चेति व्यायामशक्तिरपि कर्मशकत्या परीक्ष्या ।
कर्मशक्त्या ह्यनुमीयते बलत्रैविध्यम् ।। *C.Vi 8/121*

The patient should be examined with reference to his capacity for exercise; which determines one's own ability to perform work. Strength of individuals is classified into three categories depending upon their ability to perform work namely–

Pravara vyāyāma śakti	-Excellent power of exercise
Madhyama vyāyāma śakti	-Moderate power of exercise
Avara vyāyāma śakti	-Mild power of exercise

प्रवर व्यायाम शक्ति *(Pravara Vyāyāma Śakti)*–

Individual possess excellent exercise endurance. To advice rehabilitation programme, person should have a good power of exercise. These persons are able to do a physiotherapy technique without much difficulty, this helps for faster recovery. These kinds of individuals are able to perform heavy exercises.

Madhyama Vyāyāma Śakti–

These individuals possess a moderate power of exercise. Persons follow the physiotherapeutic technique moderately as a result it hampers the quicker relief. Moderate medicaments must be prescribed to gain desirable results.

Avara Vyāyāma Śakti–

Individuals possess a mild power of exercise. These people are unable to follow the physiotherapeutic technique even upto slighter extent. This hastens the slower recovery. Mild medicaments are suitable to gain good results.

10. वय परीक्षा *(Vaya Parīkṣā)*

(Examination in respect of Age)

वयस्तश्चेति कालप्रमाणविशेषापेक्षिणी हि शरीरावस्था वयोऽभिधीयते । तद्वयो यथास्थूलभेदेन त्रिविधं–बालं, मध्यं, जीर्णमिति । तत्र बालमपरिपक्वधातुमजातव्यञ्जनं सुकुमारमक्लेशसहमसंपूर्णबलं श्लेष्मधातुप्रायमाषोडशवर्षं, विवर्धमानधातुगुणं पुनः प्रायेणानवस्थितसत्त्वमात्रिंशद्वर्षमुपदिष्टं; मध्यं पुनः समत्वागतबलवीर्यपौरुषपराक्रमग्रहणधारणस्मरणवचनविज्ञानसर्वधातुगुणं बलस्थितमवस्थितसत्त्वम-विशीर्यमाणधातुगुणं पित्तधातुप्रायमाषष्टिवर्षमुपदिष्टम्; अतः

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

परं हीयमानधात्विन्द्रियबलवीर्यपौरुषपराक्रमग्रहणधारणस्मरणवचनविज्ञानं भ्रश्यमानधातुगुणं वायुधातुप्रायं क्रमेण जीर्णमुच्यते आवर्षशतम् । वर्षशतं खल्वायुषः प्रमाणमस्मिन् काले; सन्ति च पुनरधिकोनवर्षशतजीविनोऽपि मनुष्याः; तेषां विकृतिवर्ज्यैः प्रकृत्यादिबलविशेषैरायुषो लक्षणतश्च प्रमाणमुपलभ्य वयःसंस्त्वं विभजेत् ।। *C.Vi. 8/122*

Vaya (age) is defined as the state of body corresponding to the length of time that has passed since birth. Age is broadly divided into three stages–*bāla* (childhood), *madhya* (middle age) and *jīrṇa* (old age). Childhood is determined upto sixteen years, when the *dhātus* are immature, sexual characters are not manifested, the body is delicate, unenduring, with incomplete strength and predominant in *kapha*. In this stage *dhātus* are in developing stage and unstable mind remains upto thirty years. Mild medicaments may be employed. This middle age is characterized by strength, energy, virility, prowess, acquisition, retention, recollection, speech, understanding and qualities of all *dhātus* having reached the normal limit; with proper physical and mental strength, without degeneration in qualities of *dhātus*, with predominance of *pitta dhātu* and is upto 60 years. Stronger medicaments may be employed to gain the success.

Old age is upto one hundred years. There is diminution of *dhātus* (tissue elements), strength of sense organs, energy, manliness, valor, power of understanding, retention, memorizing, speech and analyzing fact. There is gradual diminution in the qualities of *dhātus* and dominance of *vāta*. There are persons who live longer or shorter than that, in such cases, one should determine the three divisions of age on the basis of strength of the factors like *prakṛti, sāra* etc. except *vikṛti* and also characters of different periods of life span. This period should be handled carefully with mild and moderate medicaments because of delicate nature of the old age.

Life span of individuals viz. long, medium and short can be determined by superiority, mediocrity and inferiority of *prakṛti, sāra* etc. except *vikṛti*. For example if a person possess a *pravara* qualities of *prakṛti, sāra* etc. except *vikṛti* then individual lives longer, *madhyama* qualities leads to medium life span and *avara* qualities leads to short life span. So, depending upon the long, medium and short life span, age may be divided into *bāla, madhya, jīrṇa,* for example short life span may be determined upto 70 years in which young age may be determined upto 16 years, middle age from 16 to 50 years and old age thereafter.

Factors Modifying Drug Action

Variation in response to the same dose of a drug between different patients and even in the same patient on different occasions is a rule rather than exception. A multitude of host and environmental factors influence drug response. Though, individual variation cannot be totally accounted for by these factors, their understanding can guide choice of appropriate drug and dose for an individual patient. This concept was clearly defined while describing *daśavidha parīkṣā* to understand and to implement a suitable therapeutics in a suitable dose.

Various qualitative and quantitative factors modify drug actions.

A. Quantitatively–The plasma concentration and/or the action of the drug is increased or decreased. This view was clearly defined when describing the state of *āhāra śakti, pramāṇa* and *saṁhanana.*

B. Qualitatively–The type of response is altered e.g. drug allergy on idiosyncrasy. The various factors are discussed below–

1. Body size : It influences the concentration of the drug attained at the site of action. For exceptionally obese or lean individuals and for children dose may be calculated on body weight (BW) basis;

$$\text{Individual dose} = \frac{\text{BW(Kg)}}{70} \times \text{average adult dose}$$

Āyurvedic ācāryas defined the *saṁhanana* and *pramāṇa* to implement strong, moderate and mild dose of the medicine

depending on their *pravara, madhyama* and *avara* characteristics properties respectively.

2. Age : The dose of a drug for children often calculated from the adult dose.

$$\text{Child dose} = \frac{\text{Age}}{\text{Age}+12} \times \text{adult dose (Young's formula)}$$

Solid dosage forms and aerosol inhalations are difficult to administer to young children. Children are growing and are susceptible to special adverse effects. This view was described clearly that's why mild therapeutics was described in *Āyurveda* for the management of child health problems. That's why mercurial preparations, purificatory procedures etc. are strictly contraindicated in children to prevent adverse effects.

Elderly–in the elderly, renal function progressively declines (intact nephron loss) and drug dose have to be reduced. This principle is clearly described in *Āyurveda* i.e. elderly patients must be handled delicately and mild therapeutics should be employed to lessen the adverse effects and to gain good results. Keeping this in mind purificatory measures are contraindicated in elderly patients to avoid the incidence of adverse drug reactions and mild to moderate medicaments advised.

3. Sex : Females have smaller body size and require doses that are on the lower side of the range. Subjective effects of drugs may differ in females because of their mental make up. In women consideration must also be given to menstruation, pregnancy and lactation. There are marked physiological changes during pregnancy, especially in third trimester, which can alter drug disposition.

This concept was accepted in *Āyurvedic* literature i.e. female are having moderate compactness, measurements, essence of *dhātus,* power of digestion and exercise etc. That's why moderate therapeutic must be employed to lessen the incidence of adverse drug reactions. During pregnancy mild therapeutic approach was described and stronger therapies like alkali, cauterization, purificatory procedures are contraindicated.

4. Species and race : There are many examples of differences in responsiveness to drugs among different species.

Different species having *prakṛti* of different type, this leads to the responsiveness of the medicine.

5. Genetics : The dose of the drug to produce the same effect may vary 4-6 folds among different individuals. This is mainly because of differing rates of drug metabolism as the amount of microzomal enzymes in genetically controlled. There are also differences in target organ sensitivity.

This concept was defined under *prakṛti* and *sāra parīkṣā.* This is varies in different constitution and essence of *dhātus* because drug metabolism varies among different subclassification of *prakṛti* and *sāra.*

6. Environmental factors and time of administration : Several environmental factors affect drug responses; exposure to insecticides, carcinogens, tobacco, smoke, and consumption of charcoal boiled meat are well known to induce drug metabolism. Type of diet and meals can alter drug absorption. Subjective effect of a drug may be markedly affected by the setup in which it is taken.

This view was clearly defined under *kāla* and *deśa parīkṣā. pathya* regimen, time period for the ingestion of medicine was described in detail in *Āyurvedic* texts, that's why different time period for the consumption of medicine described to enhance the efficacy of the prescribed compound.

7. Psychological Factor : Efficacy of a drug can be affected by patient's beliefs, attitudes and expectations.

This view was clearly stated by our *ācāryas* under *satva parīkṣā* and *satva sāra parīkṣā* in detail.

8. Pathological states : Not only drugs modify disease processes, several diseases can influence drug disposition and drug action.

This concept was clearly defining under vikṛti parīkṣā

9. Tolerance : It means requirement of higher dose of a

drug to produce a given response. It is a widely occuring adaptive biological phenomenon. It may be natural or acquired. This concept was described under *sātmya parīkṣā.*

एवं प्रकृत्यादीनां विकृतिवर्ज्यानां भावानां प्रवरमध्यावरविभागेन बलविशेषं विभजेत् । विकृतिबलत्रैविध्येन तु दोषबलं त्रिविधमनुमीयते । ततो भैषज्यस्य तीक्ष्णमृदुमध्यविभागेन त्रैविध्यं विभज्य यथादोषं भैषज्यमवचारयेदिति ।।

C.Vi. 8/123

Strengh of the individuals can be classified into superiority, mediocrity and inferiority based on *prakṛtyādi* nine factors except *vikṛti.* Three types of the strength of the *doṣās* are inferred from the three types of the severity of morbidity. Based on this three types of medicaments may be planned i.e. strong, mild and moderate therapy should be administered.

Chapter 20

सुश्रुतोक्त द्वादश परीक्षा

(Suśrutokta Dvādaśa Parīkṣā)

आतुरमुपक्रममाणेन भिषजाऽऽयुरादावेव परीक्षितव्यं; सत्यायुषि व्याध्यृत्वग्नि-वयो देहबलसत्व सात्म्यप्रकृति भेषज देशान् परीक्षेत् ।

S. Su 35/3

Before prescribing any therapeutic procedures, physician should examine his *Āyus* (life span); if he has long span then his *vyādhi* (disease), *ṛtu* (season), *agni* (digestive power), *vayaḥ* (age), *deha* (body build), *bala* (strength), *satva* (mind), *sātmya* (conducive factors), *prakṛti* (constitution), *bheṣaja* (drug) and *deśa* (habitat).

1. आयु परीक्षा *(Examination of Life Span)*

दीर्घायु *(Dīrghāyu)*

तत्र महापाणिपादपार्श्वपृष्ठस्तनाग्रदशनवदनस्कन्धललाटं दीर्घाङ्गुलिपर्वोच्छ्वासप्रेक्षणबाहुं, विस्तीर्णभ्रूस्तनान्तरोरस्कं, ह्रस्वजङ्घामेढ्रग्रीवं, गम्भीरसत्त्वस्वरनाभिम्, अनुच्चैर्बद्धस्तनम्, उपचितमहारोमशकर्णं, पश्चान्मस्तिष्कं, स्नातानुलिप्तं मूर्धानुपूर्व्या विशुष्यमाणशरीरं पश्चाच्च विशुष्यमाणहृदयं पुरुषं जानीयाद्दीर्घायुः स्वल्वयमिति । तमेकान्तेनोपक्रमेत् । एभिर्लक्षणैर्विपरीतैरल्पायुः; मिश्रैर्मध्यमायु-रिति । *S. Su 35/4*

- One who possesses big hands, feet, flanks, back, tip of the breasts, teeth, face, shoulders and forehead.
- One who possesses long finger joints, expirations, eyes, arms.
- One who have broad brows and space in between the breasts and chest are broad.
- One who possesses short calves, penis and neck.
- Whose mind, voice and umbilicus are deep.
- Whose breasts are not greatly elevated but are firm.

- Whose ears and back of the head are well grown big and hairy.
- Whose body drying first from the head after bath and anointing and the region of the heart later on.

One who possesses all the above qualities should be understood as *dīrghāyu* (having long span of life) should be treated with all efforts, on the contrary one who possesses opposite to the above qualities should be understood as *alpāyu* (short span of life). One who possesses mixed features are considered as *madhyamāyu*.

मध्यमायु *(Madhyamāyu–Moderate Life Span)*

मध्यमस्यायुषो ज्ञानमत ऊर्ध्वं निबोध मे।
अधस्तादक्षयोर्यस्य लेखाः स्युर्व्यक्तमायताः ।।
द्वे वा तिस्रोऽधिका वाऽपि पादौ कर्णौ च मांसलौ।
नासाग्रमूर्ध्वं च भवेदूर्ध्वं लेखाश्च पृष्ठतः ।।
यस्य स्युस्तस्य परममायुर्भवति सप्ततिः ।।

S. Su. 35/7-8

- One who possesses well manifest, broad, two, three or more lines below the *akṣa* (clavicles).
- Whose feet and ears are more mascular.
- Whose tip of the nose is elevated.
- Appearance of vertical lines on the back.
- Person will survive for 70 years.

अल्पायु *(Alpāyu–Short Life Span)*

जघन्यस्यायुषो ज्ञानमत ऊर्ध्वं निबोध मे।
ह्रस्वानि यस्य पर्वाणि सुमहच्चापि मेहनम ।।
तथोरस्यवलीढानि न च स्यात्पृष्ठमायतम्।
ऊर्ध्वं च श्रवणौ स्थानान्नासा चोच्चा शरीरिणः ।।
हसतो जल्पतो वाऽपि दन्तमांसं प्रदृश्यते।
प्रेक्षते यश्च विभ्रान्तं स जीवेत्पञ्चविंशतिम् ।।

S. Su. 35/9-11

- One who possesses short joints, big penis, chest having hairs appearing in circles (whirls).
- Whose back is not broad .
- Ears and nose located slightly up than their normal position.
- Whose gums are visible during laughing or talking.
- Whose sight is unsteady will survive only for 25 years only.

Śarīra pramāṇa (measurements of the body) and sāra (excellence of mind and tissues) are described in detail under *daśavidha parīkṣā* chapter.

2. व्याधि परीक्षा *(Vyādhi Parīkṣā- Examination of diseases)*

S.Su. 35/20-23

It has been discused in detail under *Vyādhi* and *Upadrava* Chapter.

3. ऋतु परीक्षा *(Ṛtu Parīkṣā- examination of seasons)*

शीते शीतप्रतीकारमुष्णे चोष्णनिवारणम्।
कृत्वा कुर्यात् क्रियां प्राप्तां क्रियाकालं न हापयेत्।
अप्राप्ते वा क्रियाकाले प्राप्ते वा न कृता क्रिया।
क्रिया हीनाऽतिरिक्ता वा साध्येष्वपि न सिध्यति ।।
या ह्युदीर्णं शमयति नान्यं व्याधिं करोति च।
सा क्रिया, न तु या व्याधिं हरत्यन्यमुदीरयेत् ।।

S.Su. 35/25-27

Detail description of seasons narrated under *ṛtu carya adhyāya* i.e. S.Su. 6th chapter. Hot therapies are required to combat the effect of cold season and vice versa. Medicaments should be prescribed in a right time.

Treatment done earlier to the proper time or treatment not done at the proper time and treatment being either inadequate or in excess, these do not succeed even in curable diseases.

Therapy is called ideal which cures the aggravated disease and doesn't manifest another disease. Therapy is called

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

unideal which cures the disease but gives rise to another disease.

4. अग्नि परीक्षा (*Agni Parīkṣā- Examination of digestive fire*)

S. Su 35/28-33

It has been discused in detail under *Agni Chapter.*

5. वय परीक्षा (*Vāya Parīkṣā–Examination of Age*)

वयस्तु त्रिविधं-बाल्यं, मध्यं, वृद्धमिति । तत्रोनषोडशवर्षीया बालाः । ते त्रिविधाः-क्षीरपाः, क्षीरान्नादा, अन्नादा इति । तेषु संवत्सरपराः क्षीरपाः, द्विसंवत्सर-पराः क्षीरान्नादाः, परतोऽन्नादा इति । षोडशसप्तत्योरन्तरे मध्यं वयः । तस्य विकल्पो-वृद्धिः, यौवनं, संपूर्णता, हानिरिति । तत्र, आविंशतेर्वृद्धिः, आत्रिंशतो यौवनम्, आचत्वारिंशतः सर्वधात्विन्द्रियबलवीर्यसंपूर्णता, अत ऊर्ध्वमीषत्परि-हानिर्यावत् सप्ततिरिति । सप्ततेरूर्ध्वं क्षीयमाणधात्विन्द्रिय-बलवीर्योत्साहमहन्यहनि वलीपलितखालित्यजुष्टं कासश्वासप्रभृतिभि-रुपद्रवैरभिभूयमानं सर्वक्रियास्वसमर्थं जीर्णागारमिवाभिवृष्टमवसीदन्तं वृद्धमाचक्षते ।

तत्रोत्तरोत्तरासु वयोऽवस्थासूत्तरोत्तरा भेषजमात्राविशेषा भवन्ति, ऋते च परिहाणेः; तत्राद्यापेक्षया प्रतिकुर्वीत । *S. Su 35/35-37*

According to *Suśruta vaya* is classified into 3 stages namely *bālya, madhya* and *vṛddha.*

I. *Bālya* (Childhood or early young age)–Upto 16 years

It can be subdivided into 3

i) ***Kṣīrapa***–Only milk consumption–upto one year.

ii) ***Kṣīrānnāda***–Milk and solid food–upto two years.

iii) ***Annāda***–Only solid food–more than 2 years upto 16 years.

II. *Madhya* (Middle age or young age)

More than 16 years upto 70 years of age sub dividided into

i) ***Vṛddhi***– Upto 20 years (Growth phase)

ii) ***Yauvana***– Upto 30 years (Youth and adolescence)

iii) ***Saṁpūrṇatā***– Upto 40 years (Mature stage)

iv) ***Parihāni***–More than 40 upto 70 years (Degenerative phase)

With full growth of tissues, sense faculties, strength and vitality.

III. *Vṛddha* (Old age)

After 70 years degeneration of tissues started along with diminution in the tissues, sense faculties, strength, vitality, enthusiasm day after day, development of wrinkles on skin, grey hairs, baldness, suffers from cough, dyspnoea etc. and inability to perform all activities.

बाले विवर्धते श्लेष्मा मध्यमे पित्तमेव तु ।
भूयिष्ठं वर्धते वायुर्वृद्धे तद्वीक्ष्य योजयेत् ।।
अग्निक्षारविरेकैस्तु बालवृद्धौ विवर्जयेत् ।
तत्साध्येषु विकारेषु मृद्वीं कुर्यात् क्रियां शनैः ।।

S. Su. 35/31-32

Śleṣma enhances greatly in young age, *pitta* increases greatly in middle age and *vāta* increases greatly in old age. This should be kept in mind before planning any therapy. Use of *kṣāra* (alkali preparations) and purgation therapies should be avoided during young age and old age in diseases curable by these treatments. If it is necessary then it should be done mildly and slowly.

6. देह परीक्षा (*Deha Parīkṣā–Examination of Body Physique*)

देहः स्थूलः कृशो, मध्य, इति..... । *S. Su. 35/40*

कर्शयेद् बृंहयेच्चापि सदा स्थूलकृशौ नरौ ।
रक्षणं चैव मध्यस्य कुर्वीत सततं भिषक् ।।

S. Su. 35/41

Body is of three kinds i.e. *sthūla* (obese), *kṛśa* (emaciated) and *madhya* (moderate). Obese persons should be managed by thinning therapies and emaciated persons should be

managed by stoutening therapies. Moderate built individuals should protect their body as such.

7. बल परीक्षा (*Bala Parīkṣā*)

बलमभिहितगुणं; दौर्बल्यं तु स्वभावदोषजरादिभिरवेक्षितव्यम् ।
यस्माद्बलवतः सर्वक्रियाप्रवृत्तिस्तस्माद्बलमेव प्रधानमधिकरणानाम् ।
केचित् कृशाः प्राणवन्तः स्थूलाश्चाल्पबला नराः ।
तस्मात् स्थिरत्वं व्यायामैर्बलं वैद्यः प्रतर्कयेत् ।।

S. Su. 35/42-43

Assessment of strength may be done by observing the nature of *doṣās,* age group etc. because therapy differs from person to person depending upon strength of *doṣa,* age etc. Only the powerful person can sustain all kinds of treatment procedures. That's why among all factors strength of individual accounts very much before planning treatment.

By look some people may be emaciated but are very strong, while some people look stout but possess little strength. That's why proper understanding of stamina and strength should be inferred through physical exercises.

8. सत्व परीक्षा (*Satva Parīkṣā- examination of mental power*)

सत्त्वं तु व्यसनाभ्युदयऽऽक्रियादिस्थानेष्वविक्लवकरम् ।।
सत्त्ववान् सहते सर्वं संस्तभ्यात्मानमात्मना ।।
राजसः स्तभ्यमानोऽन्यैः सहते नैव तामसः ।।

S.Su. 35/44-45

1. *Satva* is the capacity of the mind which does not cause frustration (agony, misery) at times of sorrow.
2. *Satvavāna* person reacts composedly towards joy.
3. The person who has *satva guṇa* predominantly tolerates every thing i:e grief, happiness etc.
4. He who has *rajo guṇa* predominantly tolerates when controlled by others.
5. He who has *tamoguṇa* predominantly cannot tolerate at all.

9. सात्म्य परीक्षा (*Sātmya Parīkṣā–Examination of Habituate*)

सात्म्यानि तु देशकालजात्यृतुरोगव्यायामोदकदिवास्वप्न रस प्रभृतीनि प्रकृति विरुद्धान्यपि यान्यबाधकराणि भवन्ति ।

यो रसः कल्पते यस्य सुखायैव निषेवितः ।
व्यायामजातमन्यद्वा तत् सात्म्यमिति निर्दिशेत् ।।

S. Su. 35/46-47

Sātmya means things which does not causes harm to the body even though they are opposite from ones own constitution, habitat, time, caste, season, disease, exercise, water, day sleep, tastes and such others.

The usage of such tastes which when consumed makes for happiness only, apart from that produced by exercise and such others should be considered as *sātmya.*

10. प्रकृति परीक्षा (*Prakṛti Parīkṣā- Examination of constitutions*)

It has been discused in detail under *Daśavidha Parīkṣā Chapter.*

11. भेषज परीक्षा (*Bheṣaja Parīkṣā-Examination of bheṣaja*)

Detail description about *bheṣaja parīkṣa* outlined in 46th chapter of *Suśruta Sutrasthāna.*

12. देश परीक्षा (*Deśa Parīkṣā–Examination of Land Regions*)

देशस्त्वानूपो जाङ्गलः साधारण इति । तत्र, बहूदकनिम्नोन्नतनदीवर्षगहनो मृदुशीतानिलो बहुमहापर्वतवृक्षो मृदुसुकुमारोपचितशरीरमनुष्यप्रायः कफवातरोगभूयिष्ठश्चानूपः; आकाशसमः प्रविलाल्पकण्टकिवृक्षप्रायोऽल्पवर्षप्रस्रवणोदपानोदकप्राय उष्णदारुणवातः प्रविरलाल्पशैलः स्थिरकृशशरीर मनुष्य प्रायो वातपित्तरोगभूयिष्ठश्च जाङ्गलः; उभयदेशलक्षणः साधारण इति ।

S. Su. 35/42

Deśa is classified as *ānupa, jāṅgala* and *sādhāraṇa deśa.*

आनूप देश (*Ānūpa Deśa–Marshy Land*)

Land which is full of water, possessing ups and downs on

the ground, more rivers flowing in the area, excess rainfall, soft, cold wind, full of high mountains and trees.

Persons possesses soft and tender body, well built and suffers from *kapha* and *vāta vikāra.*

जाङ्गल देश *(Jāṅgala Deśa-Desert Land)*

The land which is dry similar to the sky. Possesses few, small trees on the land, thorny with minimum rainfall, having less streams and reservoirs of water, wind is hot and strong, with few–small hills apart from one another.

Persons body is stable and emaciated and suffers from *vāta* and *pittaja vikāra.*

साधारण देश *(Sādhāraṇa Deśa–Moderate Land)*

Mixed features of the above two lands is called *sādhāraṇa deśa.*

समाः साधारणे यस्माच्छीतवर्षोष्ममारुताः ।
दोषाणां समता जन्तोस्तस्मात्साधारणो मतः।।

S. Su. 35/45

This land enjoys cold, rain, heat and wind in a moderate manner, this makes the *vāta, pitta* and *kapha doṣās* in their normalcy it is called *sādhāraṇa deśa.*

न तथा बलवन्तः स्युर्जलजा वा स्थलाहृताः ।
स्वदेशे निचिता दोषा अन्यस्मिन् कोपमागताः ।।
उचिते वर्तमानस्य नास्ति देशकृतं भयम् ।
आहारस्वप्नचेऽऽदौ तद्देशस्य गुणे सति ।।

S. Su. 35/44-45

Diseases of *ānupa deśa* are not strong if brought to *jāṅgala deśa* and vice versa. In the same way *doṣās* aggravated in their normal seats are not powerful but become stronger if aggravated in another sites. One should not worry about fear of diseases due to land causes provided if he follows whole somefood, sleep, activities etc. which are similar in qualities with the qualities of that land region.

क्रियायास्तु गुणालाभे क्रियामन्यां प्रयोजयेत् ।।
पूर्वस्यां शान्तवेगायां न क्रियासंङ्करो हितः ।।

S.Su. 35/55

If treatment fails to give desired results then another treatment should be administered but only after the bouts (effects) of the earlier treatment has subsided; combining two or more treatments at a sametime is not beneficial.

गुणालाभेऽपि सपदि यदि सैव क्रिया हिता ।
कर्तव्यैव तदा व्याधिः कृच्छ्रसाध्यतमो यदि ।।

S.Su. 35/56

In case of chronic disorders or difficult disorders treatment may be continued for longer duration provided if it is comfortable to the patient.

य एवमेनं विधिमेकरूपं बिभर्ति कालादिवशेन धीमान् ।
स मृत्युपाशाङ्गगतो गदौघाञ्छिनत्ति भैषज्यपरश्वधेन ।।

S.Su. 35/57

The skilled physican who prescribed therapies by considering above points, will be able to save the diseased individual by the help of time etc. by cutting the noose of the death with the axe of medicines.

•

Appendix I

Normal Values

Narmal Values

I. Laboratory Value of Clinical Significance

II. Weights and Measurements of Normal Organs

The prefixes and conversion factors for metric units of length, weight and volume given according to SI system are as follows:

Table P-1 : *Prefixes and Conversion Factors in SI System*

Prefix	Prefix symbol	Factor	Units of length	Units of weight	Units of volume
Kilo-	k	10^3	Kilometre (km)	Kilogram (kg)	Kilolitre liter (1)
deci-	d	10^{-1}	decimetre (dm)	decigram (dg)	decilitre (dl)
centi-	c	10^{-2}	centimetre (cm)	centigram (cg)	centilitre (cl)
mill-	m	10^{-3}	millimetre (mm)	milligram (mg)	millilitre (ml)
micro-	µ	10^{-6}	micrometre (µ m)	microgram (µ g)	microlitre (µ l)
nano-	n	10^{-9}	nanometre (nm)	nanogram (pg)	nanolitre (pl)
pico-	p	10^{-12}	picometre (pm)	picogram (pg)	picolitre (pl)
femto-	f	10^{-15}	femtometre (fm)	femtogram (fg)	femtolitre (fl)
alto-	a	10^{-18}	altometre (am)	altogram (ag)	altolitre (al)

The WHO as well as International committee for standardisation in hematology (ICSH) have recommended adoption of SI System by the scientific community throught the world. In this section, laboratory values are given in both conventional and international units. Conversion from one system to the other can be done are as follows :

$$\text{mg/dl} = \frac{\text{mmol / L} \times \text{atomic weight}}{10}$$

$$\text{mmol/L} = \frac{\text{mg / dl} \times 10}{\text{atomic weight}}$$

Recently, the word normal values and normal ranges is replaced by reference values and reference limits and it is very important valuable guideline for the clinician.

The laboratory values given are divided into three sections namely clinical chemistry (Table-P-2), other body fluids (Table P-3) and hematologic values (Table P-4), In general, an alphabetic order has been followed.

Table P-2 : *Clinical Chemistry of Blood.*

Components	Fluid	Reference value Conventional	SI units
Alcohol, ethyl mild to moderate intoxication marked intoxication severe intoxication	Serum/ whole blood	Negative 80-200 mg/dl 250-400 mg/dl >400 mg/dl	Negative
Aminotransferases (transaminases) aspartate (AST, SGOT alanine (ALT, SGPT)	 Serum Serum	 0-35 U/L 0-35 U/L	 0-0.58 µ kat*/L 0-0.58 µ kat*/L
Ammonia Amylase	Plasma Serum	10-80 µ g/dl 60-180 U/L	6-47 µ mol/L 0.8-3.2 µ kat/L

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Table P-2 : *Clinical Chemistry of Blood.*

Components	Fluid	Reference value Conventional	SI units
Bicarbonate (HCO_3^-)	Whole blood	21-30 mEq/L	21-28 mmol/L
Bilirubin			
Total	Serum	0.3-1.0 mg/dl	5.1-17 μ mol/L
Direct (conjugated)	Serum	0.1-0.3 mg/dl	1.7-5.1 μ mol/L
Indirect (unconjugated)	Serum	0.2-0.7 mg/dl	3.4-12 μ mol/L
Calcium, ionised	Whole blood	4.5-5.6 mg/dl	1.1-1.4 mmol/L
Calcium, Total	Plasma	9.0-10.5 mg/dl	2.2-2.6 mmol/L
CO_2 content	Plasma	21-30 mEq/L (arterial)	21-30 mmol/L (arterial)
Chloride (Cl^-)	Serum	98-106 mEq/L	98-106 mmol/L
Cholesterol	Serum		
total desirable for adults		<200 mg/dl	<5.2 mmol/L
borderline high		200-239 mg/dl	5.20-6.18 mmol/L
high undesirable		>240 mg/dl	>6.21 mmol/L
LDL-cholesterol, desirable range		<130 mg/dl	<3.36 mmol/L
HDL-cholesterol, Protective range		<60 mg/dl	<1.15 mmol/L
Copper	Serum	70-140 μ g/dl	13-24 μ mol/L
Creatine kinase (CK)	Serum		
males		60-400 U/L	1.00-6.67 μ kat/L
female		40-150 U/L	0-67-2.50 μ kat/L

Components	Fluid	Reference value Conventional	SI units
Creatine kinase-MB (CK-MB)	Serum	0-7 ng/ml	0-7 μ g/L
Creatinine	Serum	0.5-1.5 mg/dl	53-133 μ mol/L
Electrophoresis, protein	Serum	See under proteins	
Fatty acids, free non-esterified	Plasma	<180 mg/dl	<18 mg/L
Gamma-glutamyl transpeptidase (transferase) (γ -GT)	Serum	1-94 U/L	1-94 U/L
Gases, arterial			
HCO_3	Whole blood	21-30 mEq/L	21-28 mmol/L
pH	Whole blood	7.38-7.44	7.38-7.44
pCO_2	Whole blood	35-45 mmHg	4.7-5.9 kPa
pO_2	Whole blood	80-100 mmHg	11.0-13.0 kPa
Glucose (fasting)	Plasma		
normal		70-110 mg/dl	<6.1 mmol/L
impaired fasting glucose (IFG)		110-126 mg/dl	6.1-7.0 mmol/L
diabetes mellitus		>126 mg/dl	>7.0 mmol/L
Glucose (2 hr post prandial)	Plasma		
normal		<140 mg/dl	<7.8 mmol/L
Impaired glucose tolerance (IGT)		140-200 mg/dl	7.8-11.1 mmol/L
diabetes mellitus		>200 mg/dl	>11.1 mmol/L
Immunoglobulins	Serum		
IgA		60-309 mg/dl	
IgD		0-14 mg/dl	
IgE		<0.0.25 mg/dl	

Components	Fluid	Reference value Conventional	SI units
IgG		800-1500 mg/dl	
IgM		53-334 mg/dl	
Lactate dehydrogenase (LDH)	Serum	100-190 U/L	1.7-3.2 μ kat/L
Lactate/pyruvate ratio		10/1	
Lipids	Serum	See under cholesterol	
Non-protein nitrogen (NPN)	Serum	<35 mg/dl	
Oxygen (% saturation)			
arterial blood	Whole blood	94-100%	
venous blood	Whole blood	60-85%	
pH		Blod	7.38-7.44
Phosphatases			
acid phosphatase	Serum	0-5.5 U/L	0.90 nkat/L
alkaline Phosphatease	serum	30-120 U/L	0-5-20 nkat/L
Phosphorus, inorganic	Serum	3-4.5 mg/dl	1.0-1.4 mmol/L
Potassium	Serum	3.5-5.0 mEq/L	3.5-5.0 mmol/L
Proteins	Serum		
total		5.5-8 g/dl	
albumin		3.5-5.5 g/dl (50-60%)	
globulin		2.0-3.5 g/dl (40-50%)	
α 1 globulin		0.2-0.4 g/dl	
α 2 globulin		0.5-0.9 g/dl	
β globulin		0.6-1.1 g/dl	
γ globulin		0.7-1.7 g/dl	
A/G ratio		1.5-3:1	

Components	Fluid	Reference value Conventional	SI units
Renal blood flow		1200 ml/min	
Sodium	Serum	136-145 mEq/L	136-145 mmol/L
Triglycerides	Serum	<160 mg/dl	11-22 μ mol/L
Thyroid function tests			
radioactive iodine uptake (RAIU) 24-hr		5-30%	
thyroxine (T4)	Serum	5-12 μ g/L	64-154 nmol/L
triiodothyronine (T3)	Serum	70-190 ng/dl	1.1-2.9 nmol/L
thyroid stimulating hormone (TSH)	Serum	0.4-5.0 μ U/ml	0.4-5.0 mU/L
Troponins, cardiac (cTn)			
troponin I (cTnI)	Serum	0-0.4 ng/ml	0-0.4 μ g/L
troponin T (cTnT)	Serum	0-0.1 ng/ml	0-0.1 μ g/L
Urea	Blood	20-40 mg/dl	3.3-6.6 nmol/L
Urea nitrogen (BUN)	Blood	10-20 mg/dl	
Uric acid	Serum		
males		2.5-8.0 mg/dl	150-480 μ mol/L
females		1.5-6.0 mg/dl	90-360 μ mol/L

*μ kat (kat stands for katal, meaning catalytic activity) is a modern unit of enzymatic activity.

Table P-3 : *Other Body Fluids*

Components	Fluid	Reference value Conventional	SI units
Catecholamines	24-hr urinary excretion		
epinephrine		<10 ng/day	

Components	Fluid	Reference value Conventional	SI units
free catecholamines		<100 μ g/day	
metanephrine		<1.3 mg/day	
vanillyl mandelic acid (VMA)		<8 mg/day	
Cerebrospinal fluid (CSF)	CSF		
CSF volume		120-150 ml	
CSF pressure		60-150 mm water	
leucocytes		0-5 lymphoctyes/μ l	
pH		7.31-7.34	
glucose		40-70 mg/dl	
proteins		20-50 mg/dl	
FIGLU	24-hr urine	<3 mg/day	<17.2 μ mol/day
Gastric analysis	Gastric juice		
24-hr volume		2-3L	
pH		1.6-1.8	1.6-1.8
basal acid output (BAO)		1-5mEq/hr	1-5 mmol/hr
maximal acid output (MAO) after injection of stimulant		5-40 mEq/hr	5-40 mmol/hr
BAO/MAO ratio		<0.6	
Glomerular filtration rate (GFR)	Urine	180 L/day (about 125 ml/min)	
5-HIAA	24-hr urinary excretion	2-8 mg/day	
17-Ketosteroids	24-hr urinary excretion		
males		7-25 mg/day	
females		4-15 mg/day	
Seminal fluid	Semen		

Components	Fluid	Reference value Conventional	SI units
liquefaction		Within 20 min	
sperm morphology		>70% normal mature spermatozoa	
sperm motility		>60%	
pH		>7.0 (average 7.7)	
sperm count		60-150 million/ml	60-150x10⁶/ml
volume		1.5-5.0 ml	
Schilling's test (intrinsic factor test)	24-hr urinary excretion	>10% of ingested dose of 'hot' vitamin B_{12}	
Urine examination	24-hr volume	600-1800 ml (variable)	
Specific excretion	<150 mg/day		
24-hr urine protein, qualitative	urine (random)	Negative	
porphobilinogen	urine (random)	Negative	
porphobilinogen	urine (random)	Negative	
urobilinogen	24-hr urine	1.0-3.5 mg/day	
Urobilinogen	Urine (random)	Present in 1:20 dilution	
D-Xylose excretion	Stool	5-8g within 5 hr after oral dose of 25 g	

Table P-4 : *Normal Haematologic Values.*

Components	Fluid	Reference value Conventional	SI units
Myelogram		Fat/cell ratio : 50:50 Myeloid/ erythroid (M/E) ratio : 2-4:1 (mean 3:1) Myeloid series : 30-45% (37.5%) Myeloblasts : 0.1-3.5% Promyelocytes : 0.5-5% Erythroid series : 10-15% (mean 12.5%) Megakaryocytes : 0.5% Lymphocytes : 5-20% Plasma cells : ≤ 3% Reticulum cells : 0.1-2%	
Erythrocytes and Haemoglobin			
Erythrocyte count	Blood		
males		4.5-6.5x10^{12}/L (mean 5.5x10^{12}/L)	
females		3.8-5.8x10^{12}/L (mean 4.8x10^{12}/L)	
Erythrocyte diameter		6.7-7.7 μ m (mean 7.2 μ m)	
Erythrocyte			

Components	Fluid	Reference value Conventional	SI units
thickness			
peripheral		2.4 μ m	
central		1.0 μ m	
Erythrocyte indices (Absolute values)	Blood		
Mean corpuscular haemoglobin (MCH)		27-32 pg	
Mean corpuscular volume (MCV)		77-93 fl	
Mean corpuscular haemoglobin concentration (MCHC)		30-35 g/dl	
Erythrocyte life-span	Blood	120 days	
Erythrocyte sedimentation rate (ESR)	Blood		
Westergren 1st hr,			
males		0-15 mm	
females		0-20 mm	
Wintrobe, 1st hr,			
males		0-9 mm	
females		0-20 mm	
Ferritin	Serum		
males		15-200 ng/ml	15-200 μ g/L
females		12-150 ng/ml	15-150 μ g/L
Folate			
body stores		2-3 mg	
daily requirement		100-200 μ g	
red cell level	Red cells	150-450 ng/ml	
Serum level	Serum	6-12 ng/ml	11-57 nmol/L

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Components	Fluid	Reference value Conventional	SI units
Free erythrocyte protoporphyrin (FEP)	Red cells	20μ g/dl	
Haematocrit (PCV)	Blood		
males		40-54%	0.47± 0.07 L/L
females		37-47%	0.42± 0.05 L/L
Haptoglobin (Hb)	Serum	60-270 mg/dl	0.6-2.7 g/L
Adult haemoglobin (HbA)	Whole blood		
males		13.0-18.0 g/dl	130-180 g/L
females		11.5-16.5 g/dl	115-165 g/L
Plasma Hb (quantitative)		0.5-5 mg/dl	5-50 mg/L
haemoglobin A_2 (HbA_2)		1.5-3.5%	
haemoglobin, foetal (HbF) in adults		<1%	
HbF, children under 6 months		<5%	
Iron, total	Serum	80-180μ g/dl	10.7-26.9 μ mol/L
Total iron binding capacity (TIBC)	Serum	250-460μ g/dl	44.8-71.6 μ mol/L
Iron saturation	Serum	20-45% (mean 33%)	
Iron intake		10-15 mg/day	
Iron loss			
males		0.5-1.0 mg/day	
females		1-2 mg/day	
Iron, total body content			

Components	Fluid	Reference value Conventional	SI units
males		50 mg/kg body weight	
females		35 mg/kg body weight	
Iron, storage form (ferritin and haemosiderin)	30% of body iron		
Osmotic fragility	Blood		
slight haemolysis		at 0.45 to 0.39 g/dl NaCl	
complete haemolysis		at 0.33 to 0.36 g/dl NaCl	
Mean corpuscular fragility		0.4-0.45 g/dl NaCl	
Reticulocytes	Blood		
adults		0.5-2.5%	
infants		2-6%	
Transferrin	Serum	1.5-2.0 mg/dl	
Vitamin B_{12}			
body stores		10-12 mg	
daily requirement		2-4μ g	
serum level	Serum	200-900 pg/ml	200-900 pmol/L
Leucocytes			
Total leucocyte count (TLC)	Blood		
adults		4,000-11000/μ l	
infants (full term, at birth)		10,000-25,000/μ l	
infants (1 year)		6,000-16,000/μ l	
Differential Leucocyte count (DLC)	Blood film		

Components	Fluid	Reference value Conventional	SI units
P (polymorphs or neutrophils)		40-75% (2,000-7,500/μ l)	
L (lymphocytes)		20-50% (1,500-4,000/μ l)	
M (monocytes)		2-10% (200-800/μ l)	
E (eosinophils)		1-6% (40-400/μ l)	
B (basophils)		<1% (10-100/μ l)	
Muramidase	Serum	5-20 μ g/ml	
Platelets and Coagulation			
Bleeding time (BT)			
Ivy's method	Finger prick blood	2-7 min	
template method		2.5-9.5 min	
Clot retraction time	Clotted blood		
qualitative		Visible in 60 min (complete in <24-hr)	
quantitative		48-64% (55%)	
Clotting time (CT)	Whole blood		
Lee and White method		4-9 min at 37°C	
Partial thromboplastin time with kaolin (PTTK) or activated partial thromboplastin time (APTT)	Plasma	30-40 sec	
Prothrombin time (PT) (Quick's one-stage method)	Plasma	10-14 sec	

Components	Fluid	Reference value Conventional	SI units
Thrombin time (TT)	Plasma	<20 sec (contro± 12 sec	
Platelet count	Blood	150,000-400,000/μ l	

Weights and Measurements of Normal Organs

It is very much necessary to known the normal values of weight and measurements of an organs to understand the significance of their alterations. Generally accepted comprehensive list of normal weight and measurement of normal organs in fully developed healthy individuals and normal healthy new born are compiled in Table P4.

Single value and value within brackets are indicate of the average figure for that organs. Measurements have been given as width x breadth (thickness) x length.

Table P-5 : *Weights and Measurements of Normal Organs.*

Organs	In adults	At birth (wherever applicable
Adrenal gland :		
Weight	4-5 gm	8-11 gm
Brain :		
Weight (in males)	1400 gm	320-420 gm
Weight (in females)	1250 gm	-
Measurements (sagittal x vertical)	16.5x12.5 cm	-
Volume of cerebro-spinal fluid	120-150 ml	-
Heart :		
Weight (in males)	300-350 gm	17-30 gm
Weight (in females)	250-300 gm	-

Organs	In adults	At birth (wherever applicable
Thickness of right ventricular wall	0.3-0.5	-
Thickness of left ventricular wall	1.3-1.5 cm	-
Circumference of mitral valve	10 cm	-
Circumference of aortic valve	7.5 cm	-
Circumference of pulmonary valve	8.5 cm	
Circumference of tricuspid valve	12 cm	-
Volume of pericardial fluid	10-30 ml	-
Intestines :		
Length of duodenum	30 cm	-
Total length of small intestine	550-650 cm	-
Length of large intestine	150-170 cm	-
Kidneys :		
Weight each (in males)	150 gm	20-30 gm
Weight each (in females)	135 gm	
Measurements	3.5x5.5x11.5 cm	-
Liver :		
Weight (in males)	1400-1600 (1500) gm	100-160 gm
Weight (in females)	1200-1400 (1300) gm	-
Measurements	27x8x20 cm	-

Organs	In adults	At birth (wherever applicable
Lungs :		
Weight (right lung)	375-500 (450) gm	35-55 gm
Weight (left lung)	325-450 (400) gm	-
Volume of pleural fluid	<15 ml	-
Oesophagus :		
Length (cricoid cartilage to cardia)	25 cm	-
Distance from incisors to gastro-oesophageal junction	40 cm	-
Ovaries :		
Weight (each)	4-8 (6) gm	-
Measurements	1x2.5x4.5 cm	-
Pancreas :		
Total weight	60-100 (80) gm	3.6 gm
Weight of endocirne pancreas	1.15 gm	-
Measurements	3.8x4.5x18 cm	-
Parotid glands :		
Weight (each)	30 gm	-
Pituitary gland (hypophysis) :		
Weight	500 mg	-

Organs	In adults	At birth (wherever applicable
Placenta : Weight at term	400-600 gm	-
Prostate : Weight	20 gm	-
Stomach : Length	25-30 cm	-
Spleen : Weight Measurements	20 gm 3.5x8.5x13 cm	- -
Testis and epididymis : Weight each (in adults)	20-27 gm	-
Thymus : Weight	5-10 gm	10-35 gm
Thyroid : Weight	15-40 gm	-
Uterus : Weight (in nonpregnant woman) Weight (in parous woman)	15-40 gm 75-125 gm	- -

Appendix II

Significance of the abnormal values

Significance of Hb value

Low Hb Values

A. Anaemia

High Hb Values

A. Polycythemia Rubra Vera (PRV)
B. Secondary Erythrocytosis

(Kidney Tumours, Leiomyoma uterus, High altitude, Hypoxia, Chronic pulmonary disease, Congential Heart diseases and Cigarette Smoking)

Leucocytosis

(TLC More than 11,000/cumm)

A. Pregnancy
B. Exercise
C. Leukaemoid Reaction
D. Diabetic and Uremic Coma
E. Infectious mononucleosis
F. Bacterial and Viral infections
G. Leukaemias
H. Chronic Myeloid Leukaemia (CML)
I. Chronic Lymphocytic Leukaemia (CLL)

Leucopenia

(TLC less than 4000/cu.mm)

A. Aplastic anaemia
B. Hypersplenism
C. Typhoid
D. Para Typhoid fever
E. Drug induced leucopenia
F. Radiation and cytotoxic therapy

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

G. Megaloblastic Anaemia
H. Subleukemic leukaemia

Significance

Increased Red Cell Count

A. Physiologic– New borns

B. Poly Cythemia Rubra Vera– A Chronic Myeloproliferative disorder

C. Secondary polycythemia

- Dehydration
- Hypoxia– at high altitude
- Renal cell carcinoma
- Uterine myomas
- Hemangioblastoma of cerebellum
- Pheochromocytoma

Decreased Red Cell Count

A. Anemia
B. Haemodilution

***Neutropenia* (Less than 40% neutrophils)**

1. Infections

A. Typhoid
B. Brucellosis
C. Measles
D. Malaria
E. Kala azar
G. Miliary tuberculosis

2. Drugs and chemicals and physical agents

A. Anti metabolitis
B. Benzene
C. Nitrogen mustard
D. Irradiation

3. Haematological and Other Diseases

A. Aplastic anaemia

B. Pernicious anaemia
C. SLE
D. Gaucher's disease
E. Cachexia
F. Anaphylactic shock

***Neutrophilia* (More than 75% neutrophils)**

1. Acute Infections (By bacteria, fungi, parasites and some viruses)

A. Pneumonia
B. Acute Appendicitis
C. Salpingitis
D. Peritonitis
E. Abscess
F. Acute Tonsillitis
G. Actinomycosis
H. Poliomyelitis
I Furuncle
J. Carbuncle

2. Intoxication

A. Uraemia
B. Diabetic ketosis
C. Poisoning by chemicals
D. Eclampsia

3. Inflammation From Tissue Damage

A. Burns
B. Ischaemic necrosis
C. Gout
D. Hypersensitivity reaction

***Lymphoctosis* (More than 50% lymphocytes)**

1. Acute Infections

A. Pertusis
B. Infectious mononucleosis
C. Viral hepatitis

2. Chronic Infections

A. Tuberculosis
B. Brucellosis
C. Secondary syphilis

3. Haematopoietic Disorders

A. CLL
B. NHL

4. Acute Haemorrhage

A. Acute haemorrhage

5. Neoplastic conditions

A. Myeloid leukaemia (CML)
B. Polycythaemia vera
C. Myelofibrosis
D. Disseminated Cancers

6. Miscellaneous Conditions

A. Administration of corticosteroids
B. Idiopathic neutrophilia

Lymphopenia (Less than 20% lymphocytes)

A. Aplastic anaemia
B. High dose of steroid administration
C. AIDS
D. Hodkin's disease
E. Irradiation

Eosinophilia (More than 6% eosinophils)

1. Allergic Disorders

A. Bronchial Asthma
B. Urticaria
C. Hay fever
D. Drug hypersensitivity

2. Parasitic Infections

A. Round worm

B. Hook worm
C. Tape worm
D. Echinococcosis

3. Skin Diseases

A. Pemphigus
B. Dermatitis herpetiformis
C. Erythema multiforme

4. Pulmonary Diseases

A. Loeffler's syndrome
B. Tropical Eosinophilia

5. Haematopoietic Diseases

A. Chronic Myeloid Leukaemia
B. Polycythaemia vera
C. Hodkin's disease
D. Pernicious anaemia

6. Miscellaneous Conditions

A. Rheumatoid arthritis
B. Polyarteritis nodosa
C. Sarcoidosis
D. Irradiation

Eosinophenia (Less than 1% Eosinophils)

A. Steroid administration
B. Acute infections
C. Acromegaly
D. Pheochromocytoma

Monocytosis (More than 10% monocytes)

1. Bacterial Infections

A. Tuberculosis
B. SABE
C. Syphilis

2. Protozoal Infections

A. Malaria

B. Kala azar
C. Trypanosomiasis

3. Haematopoietic Disorders

A. Monocytic leukaemia
B. Hodkin's disease
C. Multiple myeloma
D. Myelo proliferative disorders

4. Miscellaneous Conditions

A. Sarcoidosis
B. Cancer of ovary, breast, stomach

***Basophilia* (More than 1% basophils)**

A. Chronic Myeloid Leukaemia
B. Polycythemia vera
C. Myxoedema
D. Ulcerative colitis
E. Hodkin's disease
F. Urticaria pigmentosa

***Basophillopenia* (Less than 1% basophils)**

A. Infections
B. Allergic conditions
C. Myocardial infarction

ESR

Significance

Increased ESR

A. Tuberculosis
B. SABE (Sub acute bacterial endocarditis)
C. Acute Myocardial Infarction
D. Rheumatoid Arthritis
E. Systemic Lupus Erythematosus
F. Ankylosing Spondylitis
G. Hypergammaglobulinaemias
H. Multiple Myeloma

I. Autoimmune Hemolytic Anemia
J. Shock
K. Liver disease
L. Pregnancy
M. Anaemias

Decreased ESR

A. Polycythemia rubra vera
B. Sickle cell anaemia
C. Hypofibrinogenemia in liver disease
D. Cogestive heart failure
E. New born infant
F. Spherocytosis

Semen Analysis

Gross Examination	
Abstinence	: 3-5 days
Method of collection	: Masturbation/Coitus interptus/Penile vibrator.
Liquefication time	: Less than 40 min.
Appearance	: Normal/mucoid/gelatinous bodies.
Colour	: Greyish white/yellowish white/milky white.
Volume	: 2-5 ml (1.5-6ml)
pH	: Alkaline 7.5-7.8 (7.2-8.5)
Viscosity	: Normal or increased
Sperm count	: 20-250 million/ml
Motility	: RLP-Rapid linear progressive----25% SLP-Slow linear progressive------50% NP----Non Progressive IMM–Immotile
Morphology	: Normal (30%) or Abnormal (70%)
Avasadiya	:

Indications for sperm analysis

A. Infertility

B. Medico legal utility-in rape cases-vaginal
C. Pool smear for sperms taken.

Significance

Normozoospermia

Count more than 20 millions and less than 250 millions with RLP 25% motility or SLP 50% or SLP+RLP 50%.

Oligozoospermia :
Less than 20 millions
Asthenozoospermia :
Less motility
Terazoospermia :
Abnormal forms more than 70%
Azoospermia :
No sperms even after centrifugation.
Necrozoospermia :
100% immotile
Pyospermia:
More than 5 pus cells/hpf.

Blood Urea (BU)

Significance

Pre renal

A. Reduced blood flow to kidney
B. Shock
C. Blood loss
D. Dehydration
E. Fever
F. Haemolysis.
G. Burns

Renal

A. Acute renal failure
B. Glomerulonephritis
C. Malignant Hypertension
D. Renal cortical necrosis
E. Chronic renal disease

F. Diabetes mellitus
G. Pyelonephritis

Post renal

A. Urethral destruction by stones
B. Tumour
C. Inflammation
D. Obstruction of bladder neck

Decreased BU

A. Liver failure
B. Over hydration
C. Malnutrition

Serum Creatinine

Raised serum creatinine

A. Severe permanent renal damage
B. Other causes mentioned under blood urea.

Decreased creatinine

A. Muscular dystrophy

Serum Bilirubin

Significance

Conjugated (Indirect) Hyperbilirubinemia

A. Haemolytic disorders like haemoglobinopathies
B. Liver disease-hepatitis & cirrhosis
C. Post viral hepatitis

Conjugated (Direct) Hyperbilirubinemia

Intrahepatic
A. Cholestasis
B. Cirrhosis
C. Hepatitis
D. Alcoholic liver disease
E. Primary biliary cirrhosis

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Extra hepatic obstructions

A. Gall stones
B. Carcinoma of bile duct and Pancreas
C. Bile duct stricture

Interpretation of CRP, ASLO and RA Factor

Normal Values :
CRP 5 mg/L
ASLO 200 IU/ML+/-15%
Rheumatoid factors : 20IU/ML
CRP Agglutination indicates Positive
ASO titer more than 200ml + 15 indicates positive in adults
More than 300+/-indicates positive in children
Rheumatoid factor : more than 20 IU/ML indicates positive
Increased titer indicates severity of the disease
ASLO Titers :
(200, 400, 800, 1200, 1600)
Rheumatoid factors :
(20, 40, 80, 120, 160)

Serum Cholesterol

Elevated Cholesterol

A. Cardio vascular disease
B. Atherosclerosis
C. Obstructive Jaundice
D. Hypothyroidism
E. Uncontrolled Diabetes
F. Nephrotic Syndrome
G. Obesity

Decreased level of Cholesterol

A. Malabsorption
B. Liver disease
C. Hyperthyroidism
D. Anaemia
E. Sepsis

F. Pernicious Anaemia
G. Haemolytic Jaundice
H. Hyperthyroidism
I. Severe infections

Blood Glucose

Significance :

A. Persistant Hyperglycemia
B. Diabetes mellitus
C. Acromegaly
D. Obesity
E. Transient Hyperglycemia
F. Pheochromocytoma
G. Severe liver disease
H. Shock
I. Convlusions

Persistent Hypoglycemia

A. Insulinoma
B. Hypopitutarism
C. Acute alcohol ingestion
D. Severe liver disease
E. Functional hypoglycemia

Clotting Times is Prolonged in

A. Severe deficiency of coagulation factors
B. Afibrinogenaemia
C. Administration of heparin
D. Disseminated intravascular coagulation (DIC)
E. Administration of drugs such as anticoagulants

Bleeding time is Prolonged

A. Thrombocytopenia
B. Disorders of platelet functions
C. Acute leukaemias
D. Aplastic anaemias
E. Liver disease

F. Von Willebrand's disease
G. DIC
H. Abnormality in the wall of blood vessels
I. Administration of drugs prior to test i.e. aspirin

Diseases Causing

A. Polycythaemia
B. Dehydration due to severe vomitings, diarrhoea and profuse sweatings
C. Burns
D. Shock

Diseases Causing Low PCV

A. Anaemia
B. Pregnancy

***Thrombocytopenia* (Decreased platelet count)**
(Less than 1,00,000 platelets/ml)

1. Impaired Platelet Production

A. Aplastic anaemia
B. Acute leukaemias
C. Myelo fibrosis
D. Marrow infiltration by malignancy
E. Drugs (e.g. chloramphenicol, thiazides, anticancer drugs)
F. Chronic alcoholism

2. Accelerated Platelet Destruction

A. ITP
B. SLE
C. AIDS
D. CLL
E. DIC
F. Giant haemangioma
G. Drug induced (e.g. sulfonamides, quinine, gold)
H. Microangiopathic haemolytic anaemia
I. Splenomegaly
J. Massive transfusion of blood

***Thrombocytosis* (Increased platelet count)**
(Platelet count more than 4,00,000/ml)

A. Essential thrombocytosis
B. Chronic infection
C. Haemmorrhage
D. Post operative state
E. Malignancy
F. Post splenectomy

Volume Abnormality

A. Nocturia–It means when urine is passed in excess of 500 ml during night. It indicates early renal failure.

B. Polyurea–It means excess of urine is passed in 24 hours (>2500 ml)

a. Physiological
Excess water consumption
During winter

b. Pathological
Diabetes mellitus
Diabetes insipidus
Chronic kidney disease
Mental disorders
Primary aldosteronism

pH Variation

Acidic Urine is due to

A. High protein intake, e.g. meat
B. Ingestion of acidic fruits
C. Respiratory and metabolic acidosis
D. UTI by E. Coli

Alkaline Urine is due to

A. Citrus fruits
B. Vegetables
C. Respiratory and metabolic alkalosis
D. UTI by proteus, pseudomonas

Significance of Specific Gravity

1. Low Specific Gravity of Urine Occurs in

A. Excess water intake
B. Diabetes insipidus

1. High Specific Gravity of Urine is Observed in

A. Dehydration
B. Albuminuria
C. Glycosuria

3. Fixed Specific Gravity (1.010) of Urine is Seen in

A. ADH deficiency
B. Chronic nephritis

Causes of Proteinuria

1. Heavy Proteinuria (>3 gm/day) Occurs Due to

A. Nephrotic syndrome
B. Renal vein thrombosis
C. Diabetes mellitus
D. SLE
E. Multiple myeloma
F. Pyelo nephritis

2. Mild Proteinuria (<1gm/day) Occurs in

A. Hypertension
B. Polycystic kidney
C. Chronic pyelonephritis
D. UTI
E. Fever

3. **Microalbuminuria** is excretion of 20-200 mg/L of albumin and it is indicative of early and possibly reversible glomerular damage.

Causes of Glycosuria

A. Diabetes mellitus
B. Renal glycosuria
C. Severe burns
D. Administration of corticosteroids

E. Severe sepsis
F. Pregnancy
G. Alimentary glycosuria
H. I. V. infusion of glucose
I. Increased intracranial tension

Causes of Ketonuria

A. Diabetic keto acidosis
B. Dehydration
C. Hyperemesis gravidarum
D. Fever
E. Cachexia
F. After general anaesthasis
G. Eclampsia
H. Starvation
I. Von Gierke's disease

Causes for Bile Salts in Urine

A. Obstructive jaundice

Causes for Increased Urobilinogen in Urine

A. Haemolytic jaundice
B. Haemolytic anaemia

Causes for Absent Urobilinogen in Urine

A. Obstructive jaundice

Causes of Bilirubinuria

A. Obstructive jaundice
B. Hepato cellular jaundice

Microscopic Examination of Urine

- Cells (Red cells, Pus cells, Epithelial cells)
- Crystals (Uric acid, Calcium oxalate, Calcium carbonate)
- Casts (Hyaline, Granular, Cylindroids, Fatty, Leucocyte cell, Red cell, Waxy, Epithelial)
- Malignant cells (Demonstrable in renal/bladder maglignancies)
- Parasites (Trichomonas, Ova of Schistosoma hemato-

bium, Microfilaria)

- Other cells (Spermatozoa, Yeast cells)

Cells Significance

Red Cells

Due to Kidney pathology

A. Nephrolithiasis
B. Renal cell Carcinoma
C. Renal infarct
D. Acute glomerulonephritis
E. Malignant Hypertension
F. Bacterial endocarditis affecting kidney
G. Ploycystic kidneys
H. UTI
I. Trauma

Due to bladder/prostate pathology

A. Cystitis
B. Carcinoma Prostate
C. Carcinoma bladder
D. Urethritis
E. Bladder Lithiasis

Miscellaneous

A. Urethritis
B. Instrumentation of urinary tract
C. Blood diseases
D. Coagulation disorders
E. Severe thrombocytopenia
F. Acute leukaemia
G. Sickle cell disease

Physiological

A. Following severe excercise
B. Smoking
C. Lumbar lordosis

Causes of Blood in Urine

A. Renal stones

B. Renal tumours
C. Polycystic kidney
D. Bleeding disorders
E. Trauma
F. Paroxysmal Nocturnal Haemoglobinuria–PNH
G. Paroxysmal cold haemoglobinuria–PCH
H. Severe burns
I. Autoimmune haemolytic anaemia
J. Snake bite
K. Black water fever (Falciparum malariae)

WBCs are Seen in Urine in Following Conditions

Pathological

A. UTI
B. Cystitis
C. Prostatitis
D. Chronic pyelonephritis
E. Renal stones
F. Renal tumours

Increased epithelial cells along with WBCs are indicative of inflammation.

Hyaline Casts are Passed in Following Conditions

A. Fever
B. Exercise
C. Acute glomerulo nephritis
D. Malignant hypertension
E. Chronic renal disease

Red Cell Casts are Passed in Following States

A. Acute glomerulo nephritis
B. Renal infarct
C. Good pasture syndrome
D. Lupus nephritis

Leucocyte Casts are Passed in Following Conditions

A. Acute pyelonephritis
B. Acute glomerulo nephritis

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

C. Nephrotic syndrome
D. Lupus nephritis
E. Interstitial nephritis

Granular Casts are Passed in Urine in Following Conditions

A. Pyelo nephritis
B. Chronic lead poisoning
C. Viral diseases
D. Renal papillary necrosis

Waxy Casts are Passed in Urine in Following Conditions

A. Chronic renal failure
B. End stage kidney
C. Renal transplant rejection

Fatty Casts are Passed in Urine in Following Conditions

A. Nephrotic syndrome
B. Fat necrosis

Epthelial Casts are Passed in Urine in Following Conditions

A. Acute tubular necrosis
B. Heavy metal poisoning
C. Renal transplant rejection

Amorphous urate crystals passed in urine in gout patients.

Tyrosine crystals passed in urine in jaundice patients.

Cystine crystals passed in urine in inborn error of metabolism, cystinuria.

Miscellaneous Structures in Urine

A. Spermatozoa
B. Parasite
C. Fungus
D. Tumour cells

Cerebrospinal Fluid (CSF)

The various cells which may be seen in **CSF** by microscopic examination are :

A. Neutrophils

B. Lymphocytes
C. Plasma cells
D. Monocytes
E. Malignant Cells

Conditions in Which Neutrophils Increased in CSF

A. Bacterial meningitis
B. Brain abscess
C. Brain infarct
D. Repeated lumbar puncture

Conditions in Which Lymphocytes Raised in CSF

A. Viral meningitis
B. Tuberculous meningitis
C. Parasitic meningitis
D. Fungal infections

Conditions Causing Plasma Cells in CSF

A. Tuberculous meningitis
B. Syphilitic meningo encephalitis
C. Multiple myeloma
D. Malignant brain tumours

Conditions Causing Lymphocytes and Monocytes in CSF

A. Viral meningitis
B. Degenerative brain disorders
C. Tuberculous meningitis
D. Fungal meningitis
E. Sarcoidosis of meninges

Conditions Causing Malignant Cells in CSF

A. Metastatic cancers
B. Leukaemias
C. Lymphomas
D. Medulloblastoma
E. Ependymoma

CSF may be Subjected to Culture of the Following

A. Bacteria

B. Tubercle bacilli
C. Fungus

CSF may be Required for Demonstrations of the Following

A. Viral inclusions by immunostains
B. PCR for viral DNA and tuberculosis
C. ELISA for tuberculosis
D. VDRL for syphilis

Stool

Three main types of microbial tests are commonly performed on feces :

A. Antibody–antigen tests, that look for a specific virus.

B. Microscopic examination for intestinal parasites and their eggs (ova).

C. Routine culture.

The main pathogens that are commonly looked for in feces are as follows :

A. Salmonella and shigella
B. Yersinia
C. Campylobacter
D. Aeromonas
E. Candida (in immunosuppressed e.g. AIDS or cancer treatment
F. Entamoeba coli
G. Schistosoma mansoni
H. Griardia lamblia
I. Trichuris trichuria
J. Dieutamoeba histolytica/dispar
K. Hymenolepsis nana
L. Ascaris lumbricoides
M. Hook worm spp.
O. Strongyloides stercoralis
P. Taenia spp.

Feature	Normal	Acute pyogenic (Bacterial meningitis)	Acute lymphocytic (Viral meningitis)	Chronic (Tuberculous meningitis)
1. Naked eye appearance	Clear & colourless	Cloudy or frankly purulent	Clear or slightly turbid	Clear or slightly turbid, forms fibrin coagulum on standing
2. CSF pressure	60-150 mm water	Elevated (above 180 mm water)	Elevated (above 250 mm water)	Elevated (above 300 mm water)
3. Cells	0-4 lymphocytes/ml	1,000-100,000 neutrophils/ml	10-100 mononuclears/ml	100-1000 mononuclears/ml
4. Proteins	15-45 mg/dl	Raised	Raised	Raised
5. Glucose	50-80 mg/dl	Reduced (usually less than 40mg/dl)	Normal	Reduced (usually less than 45mg/dl)
6. Bacteriology	Sterile	Causative organisms present	Sterile	Tubercle bacilli present

INDEX

	Page No.
Abhyantara Srotas	83
Ābādha	131
Ābhyantara Hetu	330
Ābhyantara or Koṣṭha Mārga	186
Abnormal Functions of Kapha	4
Abnormal Functions of Pitta	4
Abnormal Functions of Vāta	4
According to Caraka	82
According to Suśruta	82
According to Śaraṅgadhara	170
According to Śāraṅgadhara	82
Aendra Satva (Sharing the traits of Indra)	442
Ādhyatmikādi Bheda	133
Ādhyātmika Vyādhi	135
Ādibala Pravṛtta Vyādhi	141
Ādibhautika	142
Ādidaivika Vyādhi	142
Aetiological Factors for the Vitiation of Srotas	116
Agni Parīkṣā-Examination of digestive fire	482
Agni Parīkṣā	76
Agni	448
Agni	67
Āhāra Sauṣṭhava	302
Āhāra Śakti Parīkṣā	471
Āhāraja Kāraṇa	152
Air Epidemic (Janapadadvaṁsa due to Duṣṭa Vāta)	209
Ākṛti Parīkṣā	419
Ākasmikā	144
Ālasya	349
Ālocaka Pitta	11
Alpāyu–Short Life Span	480
Āma Doṣa or Āma Pradoṣa	192
Āma Pradoṣa Bheda	193
Āma Utpatti Hetu	194
Āma	190
Āma	448
Āmaviṣa	193
Āmaya	130
Āmāśaya Samuttha	137
Āmāvṛta Vāta or Sāma Vāta Lakṣaṇa	32
Ānūpa Deśa	485
Annavaha Srotas	89
Annavaha Srotoduṣṭi Lakṣaṇa	90
Annāvṛta Vāta Lakṣaṇa	34
Anubandha Hetu	332
Anubandhya Hetu	331
Anupaśaya	361
Apasmāra	230
Apatarpaṇottha Vikāra	153
Apāna Vāta	9
Apānāvṛta Udāna Vāta Lakṣaṇa	26

	Page No.
Apānāvṛta Vyāna Vāta Lakaṣṇa	27
Ariṣṭa	245
Arśa	234
Ārṣa Satva (Sharing the traits of Ṛṣis)	442
Ārtavavaha Srotas	104
Ārtavavaha Srotoduṣṭi Lakṣaṇa	105
Asāra/Avara Sāra Puruṣa	452
Asātmyendriyārtha Saṁyoga Arthānām	322
Aśmari	235
Asthi Dhātuvṛddhi Lakṣaṇa	55
Asthi Sāra Puruṣa	455
Asthidhātu Kṣaya Lakṣaṇa	58
Asthivaha Srotas	96
Asthivaha Srotoduṣṭi Lakṣaṇa	96
Asthyāvṛta Vāta Lakṣaṇa	33
Aṣṭa Mahāgada	228
Aṣṭa Nindita Puruṣa	238
Aṣṭa Śukra Doṣa	100
Aṣṭāṁga Saṁgraha mentioned the following points	212
Āsura Kāya (Satva)	438
Āsura Satva (Sharing the traits of Āsura)	444
Āśayāpakarṣa Hetu	319
Āśayāpakarṣa Hetu	332
Āśukāri and Cirakāri	225
Āturakule Bhāvāvasthāntarāṇi	285
Ātaṅka	130
Atatvābhiniveśa	237
Atikṛśa Person does not Tolerate	242
Atikṛśa	242
Atipravṛtti	85
Atisāra	236
Atisthūla	239
Aupasargika Roga	154
Aupasargikādi Bheda	134
Authoritative Testimony	381
Avalambhaka Kapha	12
Avara Āhāra Śakti	472
Avara Āhāra Śakti	472
Avara Pramāṇa	468
Avara Saṁhanana	459
Avara Satva	471
Āvaraṇa	22
Āvaraka	35
Āvarya	35
Avara Vyāyāma Śakti	473
Avasthā Pāka	69
Avighāta	302
Āyuṣo Hrāsaḥ	240
Bahirvega Avasthā	224
Bāhya Hetu	330
Bāhya Srotas or Bahirmukha Srotas	82
Bālya	482
Bala Kṣaya	312

	Page No.
Bala Parīkṣā	484
Bala Visraṁsa	312
Bala Vyāpat	312
Bhagandara	235
Bhautikī Pañcamahābhūta Prakṛti	434
Bheṣaja Parīkṣā	485
Bhedāvastha	126
Bhrājaka Pitta	12
Biomorphic Pathogenic Structure of Āma and Their Classification	195
Biophysical Properties of Āma	195
Bodhaka Kapha	13
Brahmakāya	435
Brāhmya Satva (Sharing the traits of Brahmā)	441
Cakṣurindriya Atiyoga	322
Cakṣurindriya Ayoga	323
Cakṣurindriya Mithyāyoga	323
Cakṣurindriyagamya Ariṣṭa	255
Causative Factors for Epidemics	209
Causative Factors for the Increase of Dhātus	52
Causative Factors	239
Causative Factors	242
Caya and Prakopa	14
Caya	126
Characteristics of Urine in Various Disorders	406
Chāyāgamya Ariṣṭa	267
Cirakāri	225
Classification of Ariṣṭa	248
Classification of Diseases Based on Prognosis	146
Classification of Diseases	170
Classification of Hetu According to Author	335
Classification of Hetu	317
Classification of Liṅga Sāṅkarya	368
Classification of Pūrvarupa	341
Classification of Saṁprāpti	363
Classification of Srotas	82
Classification of Sroto Duṣṭi	85
Classification of Upaśaya	354
Classification of Āvaraṇa	23
Classification of Vyādhi	129
Clinical Features of Ojaḥkṣaya	308
Colour of the Srotas	79
Complications due to Āvaraṇa	36
Concieved by others	338
Conditions of Jihvā in various disorders	418
Contagious Causes	339
Contagious Diseases	187
Contra Indications for Nāḍī Parīkṣā	400

	Page No.
Contributing Factors for Vyādhikṣamatva	294
Critical Evaluation of Āma	206
Critical Evaluation of the Srotas	112
Daivabala Pravṛtta Vyādhi	143
Daśavidha Parīkṣā	376
Daśavidha Parīkṣā	423
Death Information Should be Kept Secret	289
Defect in Sperm & Ovum	338
Definition and Importance of Srotas	78
Definition of Certain Words Used Under Rupa	348
Degree of Doṣic Vitiation	364
Deha Parīkṣā–Examination of Body Physique	483
Description of Mānasa Prakṛti in Caraka Saṁhitā	441
Detection of findings by the organ of Hearing	379
Deśa Parīkṣā	485
Dīrghāyu	479
Dhūtadhikāragamya Ariṣṭa	282
Dhātu	50
Dhātukṣaya Lakṣaṇa	56
Dhātupāka	222
Dhātustha Doṣaja Roga (Diseases of Doṣās due to their entry into Dhātus)	218
Dhātustha Kapha Doṣaja Roga	221
Dhātustha Pitta Doṣaja Roga	220
Dhātustha Vāta Doṣaja Roga	218
Dhātuvṛddhi Lakṣaṇa	52
Dhātvāgni Pāka	71
Diagnosis of Diseases	314
Diagnosis of Over Obese	242
Diagnostic Importance	368
Difference Between Āma Rasa and Āma Viṣa	205
Difference Between Vyādhi and Lakṣaṇa	348
Difficulty in sexual inter-course	240
Diminution of Tissues	339
Diseases Having 1 Sub Types	170
Diseases Having 11 Sub Types	169
Diseases Having 12 Sub Types	169
Diseases Having 2 Sub Types	158
Diseases Having 2 Sub Types	166
Diseases Having 2 Sub Types	170
Diseases Having 20 Sub Types	164

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

	Page No.
Diseases Having 3 Sub Types	159
Diseases Having 3 Sub Types	170
Diseases Having 4 Sub Types	159
Diseases Having 4 Sub Types	171
Diseases Having 5 Sub Types	161
Diseases Having 5 Sub Types	166
Diseases Having 5 Sub Types	172
Diseases Having 6 Sub Types	162
Diseases Having 6 Sub Types	167
Diseases Having 6 Sub Types	173
Diseases Having 7 Sub Types	163
Diseases Having 7 Sub Types	167
Diseases Having 7 Sub Types	168
Diseases Having 7 Sub Types	174
Diseases Having 8 Sub Types	163
Diseases Having 8 Sub Types	168
Diseases Having 8 Sub Types	174
Diseases Having 9 Sub Types	167
Diseases Having 9 Sub Types	176
Diseases of Annavaha Srotas	90
Diseases of Asthivaha Srotas	96
Diseases of Mūtravaha Srotas	101
Diseases of Majjāvaha Srotas	97
Diseases of Manovaha Srotas	109
Diseases of Medovaha Srotas	96
Diseases of Māṁsavaha Srotas	94
Diseases of Prāṇavaha Srotas	87
Diseases of Puriṣavaha Srotas	103
Diseases of Rasavaha Srotas	91
Diseases of Ārtavavaha Srotas	105
Diseases of Stanyavaha Srotas	107
Diseases of Svedavaha Srotas	104
Diseases of Udakavaha Srotas	89

	Page No.
Diseases of Śoṇitavaha Srotas	93
Diseases of Śukravaha Srotas	99
Doṣa Bbala Pravṛtta Vyādhayaḥ	136
Doṣa Bhedena Tridhā	146
Doṣa Duṣyayo Āśrayāśrayi Bhāva	38
Doṣa Gati	36
Doṣa Guṇa	2
Doṣa Hetu	328
Doṣa Pāka	216
Doṣa Sañcaya Hetu	41
Doṣa Variations and Normalcy	15
Doṣa	1, 447
Doṣavaha Srotas	40
Doṣānusāra Prakupita Mūtra Lakṣaṇa	404
Dreams Indicating Death in Different Diseases	262
Dūṣya	448
Dvandva Doṣa Prakopa Nāḍī	402
Effect of Janapadadvaṁsa	212
Effects of Doṣic Vitiation in the Body	222
Eight fold abnormalities of obese person	239
Ekārthakāri	367
Ekārthakāri	368
Enumeration of Disease	363
Epidemics	339
Equilibrium State of Doṣās	1
Etiological Factors for Srotoduṣṭi	85
Examination by Hearing	381
Examination by Hearing	417
Examination by Interrogation	397
Examination by Sight	390
Examination by Smell	396
Examination by Taste	394
Examination by Touch	389
Examination by Touch	417
Examination of Eye	417
Examination of Life Span	479
Examination of Pulse	399
Examination of Sāra	449
Examination of Stool	411
Examination of Tongue	418
Excessive Appetite	241
Excessive Perspiration	240
Excessive Thirst	241
Exogenous	338
Explorative Therapy	352
Eyes examination Indicating Ariṣṭa	254
Factors detected by organ of Touch	380
Factors detected by organs of Sight	379

Page No.

Factors detected by organs of Smell 380
Factors detected by organs of Taste 380
Factors Modifying Drug Action 475
Factors Which Overcome Vyādhikṣamatva 292
Faulty Administration of Therapies 337
Foul Smell from the Body 240
Gada 131
Gandharva Kāya 436
Gandharva Satva (Sharing the traits of Gandharva) 443
Gaurava 350
General debility 240
General effects of Vāta Āvaraṇa Āvarya 35
General Symptoms of Āma 197
Ghrāṇendriya Atiyoga 324
Ghrāṇendriya Ayoga 324
Ghrāṇendriya Mithyāyoga 324
Ghrāṇendriyagamya Ariṣṭa 257
Glāni 253
Glāni 350
Good Prognostic Signs Should be Exposed 289
Guṇa of Kapha Doṣa 2
Guṇa of Pitta Doṣa 2
Guṇa of Vāta Doṣa 2
Gulma 232

Page No.

Guru Laghu Vyādhita 155
Harṣa 253
Hetu is divided into two kinds 318
Hetu Saṅkara 365
Hetu Viparita Anna 355
Hetu Viparita Auṣadha 355
Hetu Viparita Vihāra 355
Hetu Viparitārthakāri Anna 358
Hetu Viparitārthakāri Auṣadha 358
Hetu Viparitārthakār Vihāra 358
Hetu Vyādhi Viparitārthakāri Anna 360
Hetu Vyādhi Viparitārthakāri Auṣadha 360
Hetu Vyādhi Viparitārthakāri Vihāra 361
Hetu-Vyādhi Viparita Anna 357
Hetu-Vyādhi Viparita Auṣadha 357
Hetu-Vyādhi Viparita Vihāra 357
Importance of Jaṭharāgni 74
Importance of Nidāna Pañcaka 368
Importance of Sparśanendriya 325
Importance of Srotas in Pathogenesis 80

Page No.

Importance of the Knowledge of Avasthās 225
Importance of understanding Aṣṭanindita 243
Importance of Vātādi Doṣa in the Manifestation of Diseases 139
Improper Dietetics 336
Incidents Observed While Entering Patient's House Indicating Good Prognosis 290
Indriya Pradoṣaja Vikāra 65
Indriyagamya Ariṣṭa 255
Inference 380
Innumerability of the types of mental faculties 446
Introduction to Janapadadvaṁsa 208
Janapadadhvaṁsa 208
Janma Bala Pravṛtta Vyādhi 140
Jatūkarṇa described 18 types of Kṣaya 64
Javoparodhaḥ 240
Jhṛmbhā 349
Jvara 131,235,310
Kṛcchrasādhya 148
Kapha Doṣa 3
Kapha Kṣaya Lakṣaṇa 21
Kapha Pittāvṛta Vāta Lakṣaṇa 32

Page No.

Kapha Prakopa Lakṣaṇa 121
Kapha Prakopa Nāḍī 402
Kapha Prasara Lakṣaṇa 123
Kapha Sancaya Lakṣaṇa 120
Kapha Sañcaya Hetu 48
Kapha Sañcaya, Kapha Prakopa and Kapha Praśama 15
Kapha Vṛddhi Lakṣaṇa 19
Kaphaja Nānātmaja Vikāra 181
Kaphaprakopa Hetu 47
Kaphavaha Srotas 46
Kaphavaha Sroto Duṣṭi Lakṣaṇa 48
Kaphavaha Sroto Duṣṭi Prakopa Hetu 47
Kaphavaha Sroto Duṣṭi Vikāra 48
Kaphāvṛta Apāna Vāta Lakṣaṇa 31
Kaphāvṛta Prāṇa Vāta Lakṣaṇa 29
Kaphāvṛta Samāna Vāta Lakṣaṇa 30
Kaphāvṛta Udāna Vāta Lakṣaṇa 30
Kaphāvṛta Vāta Lakṣaṇa 29
Kaphāvṛta Vyāna Vāta Lakṣaṇa 31
Kāla Atiyoga 327
Kāla Ayoga 327
Kāla Mithyāyoga 327
Kāla 327

Page No.

Kālabala Pravṛtta Vyādhi 142
Kālayoga 301
Kāraṇa Bheda 132
Karma Bheda 133
Kaubera Satva (Sharing the traits of Kubera) 443
Klama 349
Kledaka Kapha 13
Kopa 127
Kriyākāla 119
Kuṣṭha 231
Kubera Kāya 436
Lakṣaṇa Nimittā 249
Lakṣya Nimittā 249
Land Epidemic (Janapada-dvamsa due to Duṣṭa Deśa 211
Liṅga Sāṅkarya 367
Locations of Kapha Doṣa 5
Locations of Pitta Doṣa 5
Locations of Vāta Doṣa 5
Madhumeha 233
Madhya 482
Madhyama Āhāra Śakti 472
Madhyama Pramāṇa 468
Madhyama Roga 185
Madhyama Saṁhanana 459
Madhyama Satva 470
Madhyama Sāra Puruṣa 452
Madhyama Vyāyāma Śakti 473
Madhyamāyu–Moderate Life Span 480

Page No.

Majjā Sāra Puruṣa 455
Majjādhātu Kṣaya Lakṣaṇa 58
Majjādhātu Vṛddhi Lakṣaṇa 55
Majjāvṛta Vāta Lakṣaṇa 33
Majjāvaha Srotas 97
Majjāvaha Srotoduṣṭi Lakṣaṇa 97
Mala Pradoṣaja Vikāra 64
Mala 61
Māṁsa Sāra Puruṣa 454
Māṁsavaha Srotas 93
Māṁsavaha Srotoduṣṭi Lakṣaṇa 94
Māhendra Kāya 436
Māmsadhātu Kṣaya Lakṣaṇa 57
Māmsadhātu Vṛddhi Lakṣaṇa 54
Māmsāvṛta Vāta Lakṣaṇa 33
Mānasa Mithyāyoga 327
Mānasa Prakṛti 435
Mānasa 138
Mārga Bheda 133
Manovaha Srotas 108
Manovaha Srotoduṣṭi Lakṣaṇa 109
Matsya Kāya (Satva) 440
Matsya Satva (Sharing the traits of a fish) 445
Meda Dhātukṣaya Lakṣaṇa 57
Meda Sāra Puruṣa 454
Medadhātu Vṛddhi Lakṣaṇa 54

Page No.

Medasāvṛta Vāta Lakṣaṇa 33
Medovaha Srotas 94
Medovaha Srotoduṣṭi Lakṣaṇa 95
Messengers Indicating Good Prognosis 289
Mithyā Vihāra (Abnormal Activities) 337
Mithyācāra 137
Mithyāhāra 136
Movement of Doṣa from Koṣṭha to Śākhā 38
Movement of Doṣās from Śākhā to Koṣṭha 38
Mūḍha Garbha 235
Mūrchā 310
Mūrchā 350
Mūtra Kṣaya Lakṣaṇa 63
Mūtra Karma 62
Mūtraparīkṣā 404
Mūtravṛddhi Lakṣaṇa 62
Mūtravaha Srotas 100
Mūtravaha Srotoduṣṭi Lakṣaṇa 101
Mūtrāvṛta Vāta Lakṣaṇa 34
Nānātmaja Vikāra 176
Nidāna 37
Nidāna Pañcaka 314
Nidāna 87
Nidānārthakara Roga 366
Nimittānurupa 250
Nirāma Kapha Lakṣaṇā 199

Page No.

Nirāma Laksaṇās in General 199
Nirāma Mūtra Lakṣaṇā 203
Nirāma Pitta Lakṣaṇa 199
Nirāma Purisa Lakṣaṇā 203
Nirāma Sveda Lakṣaṇās 203
Nirāma Vāta Lakṣaṇa 198
Normal Functions of Doṣās 2
Obstruction for Normal Path 339
Ojo Nirodhaja Jvara 309
Ojo Vṛddhi Lakṣaṇa 309
Ojo Visraṁsa 308
Ojo Vyāpat 308
Ojovaha Srotas 306
Ojovaha Srotoduṣṭi Hetu 307
Ojovaha Srotoduṣṭi Lakṣaṇa 307
Ojovaha Srotoduṣṭi Vikāra 309
Paṇḍu 311
Paiśāca Satva (Sharing the traits of Piśāca) 444
Pakvāśaya Samuttha 137
Pāṇḍuroga 236
Pācaka Pitta 10
Pāpma 131
Pāśava Satva (Sharing the traits of Pāśava) 445
Parābhisaṁskāraja 145
Pathi Cautpātikaṁ 284
Pathogenesis of Eight Fold Doṣās of Sthūla Person 240

Page No.

Pathogenesis 362
Pathogenic Organisms 338
Pathological Conditions of Nāḍī in Various Diseases 402
Pathophysiology of Obesity 241
Pañcabhūtāgni 70
Paśu Kāya (Satva) 440
Physical Characteristics Māṁsa Sāra Puruṣa 454
Physical Characteristics of Asthi Sāra Puruṣa 455
Physical Characteristics of Majjā Sāra Puruṣa 456
Physical Characteristics of Meda Sāra Puruṣa 455
Physical Characteristics of Pittaja Prakṛti 429
Physical Characteristics of Raktasāra Pursuṣa 453
Physical Characteristics of Tvak Sāra Puruṣa 453
Physical Characteristics of Vātaja Prakṛti 432
Physical Characteristics of Śleṣmaja Prakṛti 427
Physio Psychological Characteristics Māṁsa Sāra Puruṣa 454
Physio psychological Characteristics of Raktasāra Pursuṣa 454
Physiological Characteristics of Vātaja Prakṛti 433

Page No.

Physiological of Pittaja Prakṛti 430
Physiological of Śleṣmaja Prakṛti 427
Physiological State of Pulse 401
Physio-psychological Characteristics Asthi Sāra Puruṣa 455
Physio-psychological characteristics of Majjā Sāra Puruṣa 456
Physio-psychological Characteristics of Meda Sāra Puruṣa 455
Physio-psychological Characteristics of Tvak Sāra Puruṣa 453
Physio-psychological Characteristics of Śukra Sāra Puruṣa 457
Physio-psychological Characteristics of Satva Sāra Puruṣa 458
Pitta Aggravating Factors 45
Pitta Doṣa 3
Pitta Kṣaya Lakṣaṇa 20
Pitta Prakopa Lakṣaṇa 121
Pitta Prakopa Nāḍī 401
Pitta Prasara Lakṣaṇa 123
Pitta Sancaya Lakṣaṇa 120
Pitta Sañcaya Hetu 46
Pitta Sañcaya, Pitta Prakopa and Pitta Praśama 15
Pitta Vṛddhi Lakṣaṇa 18

Page No.

Pittaja Nānātmaja Vikāra 179
Pittaja Prakṛti Characteristics 428
Pittaprakopa Hetu 44
Pittavaha Srotas 43
Pittavaha Sroto Duṣṭi Lakṣaṇa 46
Pittavaha Sroto Duṣṭi Prakopa Hetu 44
Pittavaha Sroto Duṣṭi Vikāra 46
Pittāvṛta Apāna Vāta Lakṣaṇa 31
Pittāvṛta Prāṇavāta Lakṣaṇa 29
Pittāvṛta Samāna Vāta Lakṣaṇa 30
Pittāvṛta Udāna Vāta Lakṣaṇa 29
Pittāvṛta Vāta Lakṣaṇa 28
Pittāvṛta Vyāna Vāta Lakṣaṇa 31
Piśāca Kāya (Satva) 439
Prajñāparādha 326
Prakṛti Hetu 332
Prakṛti Parīkṣā 485
Prakṛti 424
Prakkevala and Anyalakṣaṇa 155
Prakopa 120
Prameha 311
Pramāṇa Parīkṣā According to Suśruta 462
Pramāṇa Parīkṣā 459

Page No.

Prasara stage 121
Pratyakṣa Parīkṣā and Anumāna Parīkṣā 378
Pratyākhyeya (Absolute incurability 149
Pratyutpanna Karma 145
Praśama or Śama 127
Praśna Parīkṣā 378
Pravara Āhāra Śakti 472
Pravara Pramāṇa 468
Pravara Saṁhanana 459
Pravara Satva 470
Pravara Vyāyāma Śakti 473
Prayogāpariśuddha 368
Premonitory Symptoms 340
Preta Kāya (Satva) 439
Preta Satva (Sharing the traits of Preta) 445
Process of Collection of Urine 404
Process of Digestion 73
Process of Examination of Pulse 399
Process of Manifestation of Dreams 262
Process of Metabolic Transformation 71
Prodromal Features of Āma 197
Production of Āma at Various Levels 195
Prāṇa Vāta 6

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

	Page No.
Prāṇava Srotoduṣṭi Lakṣaṇa	87
Prāṇavaha Srotas	86
Prāṇāvṛta Samāna Vāta Lakṣaṇa	25
Prāṇāvṛta Udāna Vāta Lakṣaṇa	26
Prāṇāvṛta Vyāna Vāta Lakṣaṇa	25
Prādhānika Hetu	322
Prākṛta Dhātu Karma (Functions of normal tissues)	50
Prākṛta Hetu	331
Prognosis of Internal Path of Diseases	186
Prognosis of Oja and Bala Abnormalities	313
Prognostic Importance of Nidāna Pañcaka	370
Prominent features of Atikṛśa individual are	243
Properties of Doṣanusāra Mala Lakṣaṇa	411
Psychological Characteristics of Pittaja Prakṛti	430
Psychological Characteristics of Vātaja Prakṛti	433
Psychological Characteristics of Śleṣmaja Prakṛti	428
Pulse in Various Pathological States	401
Pulse Indicating Poor Prognosis	403

	Page No.
Puriṣa Kṣaya Lakṣaṇa	63
Puriṣa Karma	62
Puriṣavṛddhi Lakṣaṇa	62
Puriṣavaha Srotas	102
Puriṣavaha Srotoduṣṭi Lakṣaṇa	102
Pūrva Karmaja	145
Pūrvarupa is of 2 Types	341,342
Pūrvarupagamya Ariṣṭa	258
Qualities of Raktadhatu Malarupi Pitta	204
Qualities of Rasa Dhātu Malarupi Kapha	204
Rājasika Prakṛti	443
Rājayakṣmā	234
Rājayakṣmā	311
Rākṣasa Kāya (Satva)	438
Rākṣasa Satva (Sharing the traits of Rākṣasa)	444
Raktadhātu Kṣaya Lakṣaṇa	56
Raktadhātu Vṛddhi Lakṣaṇa	53
Raktaja Nānātmaja Vikāra	182
Raktapitta	231
Raktasāra Pursuṣa	453
Raktāvṛta Vāta Laksaṇa	32
Rañjaka Pitta	11
Rasadhātu Kṣaya Lakṣaṇa	56
Rasadhātu Vṛddhi Lakṣasṇa	53
Rasaendriya Mithyāyoga	324
Rasanendriya Atiyoga	324
Rasanendriya Ayoga	324
Rasanendriyagamya Ariṣṭa	257

	Page No.
Rasavaha Srotas	90
Rasavaha Srotoduṣṭi Lakṣaṇa	91
Raukṣya	253
Results of Various Dreams	263
Riṣṭābhāsa	246
Rogī Parīkṣā	372
Roga Mārga	183
Roga Parīkṣā	372
Roga	131
Role of Ojas in the Genesis of Various Disorders	309
Ṛṣi Satva (Kāya)	437
Rtu Kriyākāla	126
Ṛtu Parīkṣā- examination of seasons	481
Rupa Indicating Imminent Death	264
Rupa	344
Śabdavaha Srotas	107
Sādhaka Pitta	11
Sādhāraṇa Deśa	486
Śakuna Kāya (Satva)	438
Śākhā Mārga or Bāhya Roga Mārga	184
Śākuna Satva (Sharing the traits of a Śakuni or Bird)	445
Saṁhanana Parīkṣā	458
Saṁsargaja Prakṛti	434
Saṁsargaja Vikāra	140
Saṁsargaja	144

	Page No.
Sadyomaraṇamindriya Ariṣṭa	274
Sama Prakṛti Persons	434
Samāna Vāta	8
Samānāvṛta Apāna Vāta Lakṣaṇa	25
Samānāvṛta Vyāna Vāta Lakṣaṇa	27
Sāma Aśthidhātu Lakṣaṇa	201
Sāma Kapha Lakṣaṇa	199
Sāma Mūtra Lakṣaṇās	202
Sāma Majjādhātu Lakṣaṇa	201
Sāma Medadhātu Lakṣaṇa	201
Sāma Māṁsadhātu Lakṣaṇa	200
Sāma Pitta Lakṣaṇa	198
Sāma Puriṣa Lakṣaṇa	202
Sāma Raktadhātu Lakṣaṇa	200
Sāma Rasadhātu Lakṣaṇa	200
Sāma Sveda Lakṣaṇa	203
Sāma Vāta Lakṣaṇa	197
Sāma Śukradhātu Lakṣaṇa	201
Sāma	193
Sāmānya Pūrvarupa	342
Sāmānya Pūrvarupa	343
Sāmānyaja Vikāra	157
Sātvika Kāya–7 in number	435
Saṅga	86
Saṅghāta Bala Pravṛtta Vyādhi	142
Sancaya	120
Sannikṛṣṭa Hetu	319

Page No.

Sannipātika Doṣa Prakopa Nāḍī 402
Santarpaṇottha Vikāra 152
Sapta Dhātu 50
Sarpa Kāya (Satva) 438
Sarpa Satva (Sharing the traits of Sarpa or Snake) 444
Sarva Dhātvāvṛta Vāta Lakṣaṇa 34
Sarva Sāra/Pravara Sāra Puruṣa 452
Sarvavaha Srotas 48
Sarvavaha Sroto Duṣṭi Vikāra 49
Śarira Mithyāyoga 326
Śarira 138
Satva Parīkṣā 469
Satva Parīkṣā 484
Satva Sāra Puruṣa 458
Sātmya Parīkṣā 485
Sātmya 468
Sātvika Kāya Mānasa Prakṛti 435
Season Epidemic (Janapada-dvaṁsa due to Duṣṭa Kāla) 212
Sign 352
Significance of Sāra Examination 451
Signs and symptoms in eye due to Pittaja eye disorders 417
Signs and symptoms in eye due to Vātaja eye Disorders 417
Signs and Symptoms of eye due to Kaphaja eye disorders 418
Signs of Good Prognosis 291
Signs of Imminent Death 269
Signs of Impending Death 287
Sirā granthi 86
Sites of Nāḍī Parīkṣā 399
Śleṣaka Kapha 14
Śleṣmaja Prakṛti 426
Smell Indicating Ariṣṭa 253
Sneha Indicating Ariṣṭa 253
Śoṣa 310
Śoṇitavaha Srotas 91
Śoṇitavaha Srotoduṣṭi Lakṣaṇa 93
Sparśana Parīkṣā 377
Sparśanendriya Atiyoga 325
Sparśanendriya Ayoga 325
Sparśanendriya Mithyāyoga 325
Sparśanendriyagamya Ariṣṭa 258
Specific Symptomatology of Āma 197
Śravaṇendriya Atiyoga 323
Śravaṇendriya Ayoga 323
Śravaṇendriya Mithyā-yoga 323

Page No.

Śravaṇendriyagamya Ariṣṭa 257
Srotas 78, 448
Srotoduṣṭi 448
Srotovedha Lakṣaṇa 81
Stages occuring due to change in the condition of Āma and Agni 224
Stages occuring due to changes in Doṣa. 216
Stages Occuring Due to Changes in Duṣya (Dhā-tugata Avasthā) 217
Stages Occuring due to Sroto Vaiṣamya. 224
Stanyavaha Srotas 106
Stanyavaha Srotoduṣṭi Lakṣaṇa 107
Sthānasaṁśraya Stage 124
Strength of Disease 365
Structure of Srotas 79
Structure of Vātavaha Srotas 40
Sukha Sādhya 147
Śuddha Prakṛti 441
Śukra Sāra Puruṣa 456
Śukradhātu Kṣaya Lakṣaṇa 59
Śukradhātu Vṛddhi Lakṣaṇa 55
Śukravaha Srotas 98
Śukravaha Sroto Duṣṭi Lakṣaṇa 98
Śukrāvṛta Vāta Lakṣaṇa 34
Suśrutokta Dvādaśa Parīkṣā 377, 479
Svabhāva Bala Pravṛtta Vyādhi 144
Svabhāvasaṁsiddhi 301
Svapnagamya Ariṣṭa 260
Svaravaha Srotas 111
Svaravaha Sroto Duṣṭi Lakṣaṇa 111
Svatantra Paratantra Roga 156
Sveda Kṣaya Lakṣaṇa 64
Sveda Karma 62
Svedavṛddhi Lakṣaṇa 63
Svedavaha Srotas 103
Svedavaha Srotoduṣṭi Lakṣaṇa 104
Symptom 352
Symptoms of Disturbed Saṁjñāvaha Srotas 110
Syndrome 352
Synonyms of Nidāna 316
Synonyms of Pulse 400
Synonyms of Rupa 346
Synonyms of Saṁprāpti 363
Synonyms of Srotas 79
Synonyms of Vyādhi 129
Taila Bindu Parīkṣā 405
Tāmasika Prakṛti 445
Tandrā 348
Tarpaka Kapha 13
Taste Indicating Ariṣṭa 253

	Page No.
The following diseases manifest in Atikṛśa individual	243
The Following Persons are Unable to Resist Diseases	293
Therapeutic Importance of Nidāna Pañcaka	370
Time Factors	365
Time Period for Pacification or Kill	310
TouchIndicating Ariṣṭa	254
Tvak Sāra Puruṣa	453
Ubhaya Hetu	329
Ubhaya	138
Ubhayārthakāri	367
Ubhayārthakāri	368
Ubhayātmaka	145
Udakavaha Srotas	88
Udakavaha Sroto Duṣṭi Lakṣaṇa	88
Udanāvṛta Vyāna Vāta Lakṣaṇa	27
Udara Roga	232
Udāna Vāta	7
Udānāvṛta Apāna Vāta Lakṣaṇa	26
Udānāvṛta Prāṇa Vāta Lakṣaṇa	26
Udānāvṛta Prāṇa	311
Unmāda	237
Unseen Factor	338
Upadhātu Pradoṣaja Vikāra	60
Upadhātu	51
Upadrava	214
Utkleśa	349
Utpādaka Hetu	329
Utthāna and Gambhīra Stage	223
Vaikṛta Hetu	331
Vāgvāhini Srotas	105
Vāk Mithyāyoga	326
Vānaspatya Kāya (Satva)	440
Vānaspatya Satva (Sharing the traits of vegetable life)	446
Varcasāvṛta Vāta Lakṣaṇa	34
Variety of Diseases	364
Various methods of Rogī Parīkṣā	375
Varuṇa Kāya	436
Vāruṇa Satva (Sharing the traits of Varuṇa)	442
Vāta Caya	14
Vāta Doṣa	2
Vāta Kṣaya Lakṣaṇa	20
Vāta Prakopa and Vāta Praśama	14
Vāta Prakopa Lakṣaṇa	121
Vāta Prakopa Nāḍī	401
Vāta Prasāra Lakṣaṇa	123
Vāta Sancaya Lakṣaṇa	120
Vāta Sañcaya Hetu	41

	Page No.
Vāta Vṛddhi Lakṣaṇa	16
Vāta Vyādhi	230
Vātaja Nānātmaja Vikāra	176
Vātaja Prakṛti Characteristics	432
Vātaprakopa Hetu	41
Vātavaha Srotas	40
Vātavaha Sroto Duṣṭi Lakṣaṇa	43
Vātavaha Sroto Duṣṭi Prakopa Hetu	41
Vātavaha Sroto Duṣṭi Vikāra	43
Vāya Parīkṣā–Examination of Age	482
Vaya Parīkṣā	473
Vidradhi	236
Vihāraja Kāraṇa	152
Vikṛti Hetu	332
Vikṛti Parīkṣā-Examination of Morbidity	447
Vikṛti	249
Vikāra	131
Vikārā's	153
Vimārgagamana	86
Viprakṛṣṭa Hetu	320
Viśeṣa Pūrvarupa	342
Voice Indicating Ariṣṭa	253
Vṛddha	483
Vyabhicāri Hetu	321
Vyaktāvastha	125
Vyañjaka Hetu	330
Vyādhi Hetu	328
Vyādhi Kriyākāla	119
Vyādhi Nānātve Hetu	182
Vyādhi Parīkṣā - Examination of Diseases	154
Vyādhi Parīkṣā- Examination of diseases	481
Vyādhi Saṅkara	368
Vyādhi Viparita Anna	356
Vyādhi Viparita Auṣadha	356
Vyādhi Viparita Vihāra	357
Vyādhi Viparitārthakāri Anna	359
Vyādhi Viparitārthakāri Auṣadha	359
Vyādhi Viparitārthakāri Vihāra	359
Vyādhi	129,130
Vyādhi's	152
Vyādhi-avasthā	215
Vyādhikṣamatva	292
Vyādhyāśraya	188
Vyāna Vāta	7
Vyānāvṛta Apāna Vāta Lakṣaṇa	27
Vyānāvṛta Prāṇa Vāta Lakṣaṇa	25
Vyāyāma Śakti Parīkṣā	472
Water Epidemic (Janapadadvaṁsa due to Duṣṭa Jala)	210
Yakṣmā	130

	Page No.
Yāmya Satva (Kāya)	437
Yāmya Satva (Sharing the traits of Yama)	442
Yāpya (Manageable Diseases)	149
1 Type of Disease	158
1 Type of Vyādhi	132
11Pairs According to Suśruta	84
15 Type of Prasara	122
2 Fold examination	375
2 Types of Diseases	132
2 Types of Hetu	318,319,329, 330, 331,332
2 Types of Vyādhi	145
2 Types of Vyādhi	157
20 Types of Annyon-yavaraṇa Vāta	23
20 Types of Prameha	165
20 Types of Yoni Vyāpat	165
3 Fold Etiological Factors	322
3 Fold examination	375
3 Fold examination	377

	Page No.
3 Subtypes of Hetu	328
3 Types of Diseases	132
3 Types of Hetu	317,318,319
3 Types of Hetu	318
3 Types of Hetu	319
3 Types of Āyatana	317
3 Varieties of Diseases	135
4 Fold examination	375
4 Types of Diseases	183
4 Types of Hetu	317
4 Types of Roga's	134
5 Types of Kapha	12
5 Types of Pitta	10
5 Types of Roga	134
5 Types of Vāta	6
6 Fold examination	375
6 Fold Examination	381
7 Varieties of Diseases	134
7 Varieties of Diseases	151
7 Varieties of Vyādhi	134
8 fold examination technique	376
8 folds of Examination	398

COLLECTION OF VARIOUS
-> HINDUISM SCRIPTURES
-> HINDU COMICS
-> AYURVEDA
-> MAGZINES
FIND ALL AT HTTPS://DSC.GG/DHARMA
Made with
By
Avinash/Shashi
[creator of hinduism server]
KAPWING