

Other Important Books

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- * **Bhaishajya Kalpana Vijnanam** (Text Book). (Based on the Syllabus of CCIM, New Delhi) Dr. G. Prabhakara Rao. (M.I.S. 13)
- * **Bhaishajya Ratnavali.** Composed by Govinda Das Ji Bhisagrata. Commented upon Dr. Ambika Datta Shastri. Eng. Trans. Dr. Kanjiv lochan and Technically reviewed by Dr. Anand K. Choudhary (Vol. 1-3) Complete (C.S.B. 67)
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MIS
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I

A Text Book of Dravyaguṇa Vijñāna

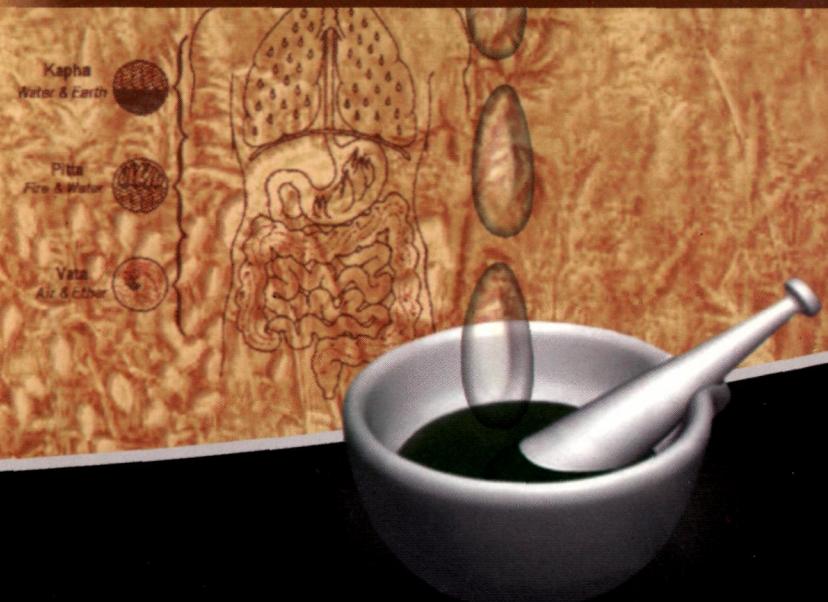
Dr. Prakash L. Hegde,
Dr. Harini A.



By

Dr. Prakash L. Hegde, M.D. (Ayu.), Ph.D. (Ayu.)
Dr. Harini A., M.D. (Ayu.)

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



A Text Book
of
Dravyaguṇa Vijñāna



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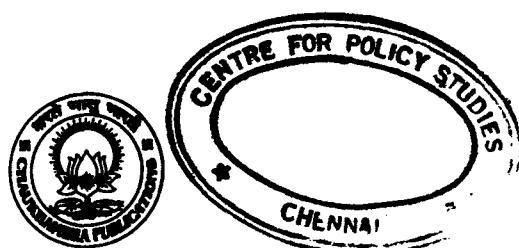
A Text Book
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(According to the Syllabus of Central Council of
Indian Medicine, New Delhi)

Volume I

By

Dr. Prakash L. Hegde, MD (Ayu.), Ph.D. (Ayu.)
Dr. Harini A., M.D. (Ayu.)



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**Dedicated to
Our adorable parents**



**Shri Laxminarayana P. Hegde
Shrimati Ganapi L. Hegde**

&



**Late Shri Ashwathanarayana Rao
Shrimati Yashodamma**

Foreword



Prof. Mahesh Chandra Sharma
M.D.(Ayu), PhD.(Ayu), M.A.(Sanskrit)
Formerly Professor & Head
Dept. of PG Studies in Dravyaguna
Former Director,
National Institute of Ayurveda (NIA)
Amer Road, Jaipur

I am extremely glad to go through this text "A Text Book of Dravyaguna" written by Dr Prakash L. Hegde, M.D.(Ayu), PhD.(Ayu) and Dr Harini A. M.D.(Ayu). For successful treatment, appropriate selection of a suitable drug is very important. This can be achieved only, when one has an in-depth knowledge of the basic concepts of Dravyaguna which govern the drug's effect.

Hence this present book is note-worthy as the text is meticulously prepared with classical reference and commentaries with lucid explanation. The authors have put efforts to co-relate certain aspects of Vipaka, Karma in the background of modern pharmacology. This is indeed appreciable and gives scope for young scholars to analyze further.

Tables and flowcharts in the book make it very easy to understand. Though many textbooks are available on Dravyaguna, this text book will surely be a major contribution to this field. Undergraduates, Post graduates, Teachers and Physicians can benefit from this book.

Authors deserve appreciation for their voluminous work. I wish the authors bring more publication in future to fulfill the needs of a vaidya.

~~X 709 84~~

Prof. Mahesh Chandra Sharma
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Jaipur
25.06.2010



Foreword

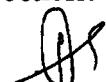
Prof. Prasanna N. Rao
M.D.(Ayu),PhD.(Ayu)
Principal, SDM College of Ayurveda
Hassan 573201, Karnataka State

I am happy to go through this book entitled "A Text Book of Dravyaguna" written by Dr. Prakash L. Hegde, M.D.(Ayu), PhD.(Ayu) and Dr Harini A. M.D.(Ayu), who have commendable experience as a teacher and researcher in the field of Dravyaguna.

This comprehensive book includes various concepts of Dravyaguna with lucid & relevant explanations of both classical & modern view. The authors have elaborately referred all major classical texts with commentaries & Nighantus for complete information on every topic. For a clear & absolute understanding of the basic concepts of Dravyaguna, analyzing them in the light of Modern Pharmacology becomes invaluable. The present book is one such honest effort in this direction. I believe that it will fill the current information gap & also meet the educational need of undergraduate & post graduate students who are being trained in this area, for which this book has been especially designed.

This book would be of immense value to graduates, post graduates, teachers of Ayurveda and for the community interested to know about the basic concepts of Ayurvedic Materia medica.

I appreciate & congratulate the authors for their painstaking efforts in producing this work, which I hope will go a long way & contribute significantly to our existing knowledge in this area. May Lord Dhanvantari bless & help them to bring out many more publications in the future for the benefit of the Ayurvedic fraternity.


Prof. Prasanna N. Rao
Principal, SDMCA
Hassan-573201

Hassan
28.06.2010

Preface

Man from the very beginning has been aware of the problems of life and for a very long time has been taking care of his health through various means. Ayurveda, which literally means the science of life, is the natural healing system of India, its traditional medicine going back to ancient times. Its originality and holistic approach whose principles of therapeutics are applicable universally remain time tested even to this day. In the course of its life science, plants make an immense impact as either food or medicine.

Plants affect different facets of life, such as cultural, economical, medical and spiritual. Since time immemorial, plants have been extensively used by man for maintenance of health and for treatment of myriad of illnesses. This has been discovered from the clay tablets etched by early man before he was able to record the medicinal value of plants on papyrus parchment.

In India, the earliest mention of the use of medicinal plants is found in the *Rigveda* which was written between 4500-1600 B.C. A detailed account of the world's first symposium on medicinal plants is given in the first chapter of *Vrihat Samhita* and since 1600 B.C., the amount of literature on this subject is boundless.

In the course of evolution, long before, Jagdish Chandra Bose demonstrated the sign of life in plants by his scientific experiments, Vedic seers realized it in *Chandogya Upanishad* (6-11.1). But it was only in the period of the Ayurvedic Samhitas, that there were serious attempts in studying plants scientifically and systematically.

It is interesting to observe that the knowledge about plants

is based on a sophisticated, indigenous knowledge category called *Dravyaguna*. Though termed as a discipline only during *Nighantu* period by Narahari, author of *Raja Nighantu*, the classical texts of *Ayurveda*, i.e. *Brahatrayee* stand testimony to the fact that *Dravyaguna* (Concepts) formed an integral part of the science in understanding the mechanism of action of plants (food/medicine) on man.

Importance of Dravyaguna

One of the renowned scholars of *Dravyaguna* of Yester-year, Prof. P.V. Sharma has aptly defined *Dravyaguna* as,

इव्याणां गुणकर्माणि प्रयोगः विविधास्तथा ।

सर्वशो यत्र वर्णने शास्त्रं इव्यगुणं हि तत् ॥

द्र.गु.वि.-प्रियब्रत शर्मा

Dravyaguna is a science which deals with *Guna* (Properties), *Karma* (Actions) and *Prayoga* (Therapeutics) of *Dravya* (Drugs).

In the context of *Dravyaguna*, *Dravya* refers to *Karya Dravyas* only. As previously pointed out, Narahari, author of *Raja Nighantu* laid emphasis on *Nighantu* (Encyclopedia) by stating that *Nighantus* form an integral part of a Physician.

निघट्टना विना वैद्यो विद्वान् व्याकरणं विना ।

अभ्यासेन च धनुष्कलयो हास्यस्य भाजनम् ॥

रा.नि.

Acharyas used medicinal plants judiciously as food and medicine. *Ayurveda* is well known as the “*Triskandha Ayurveda*” which refers to the triads or three pillars of *Ayurveda*.

हेतु लिङ्गौषध ज्ञानं स्वस्थातुर परायणम् । च.सू. १/२४

One among these is the *Aushadha*. Hence an in-depth and systemic knowledge of *Ausadha* is indispensable for *Swastha*

(Healthy) and *Atura* (Diseased). For successful treatment, co-ordination and co-existence of *Chatuṣpada* is extremely essential. These are *Bhiṣak* (Physician), *Dravya* (Medicines), *Upasthata* (Nurse/Attender) and *Rogi* (Patient), which form the four limbs of the treatment. On keen observation, *Dravya* (Medicine) stands only second, reiterating its importance in treatment. It goes without saying the importance of knowledge of *Dravya* i.e., *Dravyaguna Vignana*.

Opium obtained from *Ahiphena* (Poppy) is indeed an excellent medicine. In modern times, Morphine obtained from this has been a great boon, as one of the best analgesics of all times. But the sad story is that the very same Morphine has been the bane of addiction. Hence retrieving the boon or bane of a drug lies in its judicious usage. Similarly *Vatsanabha* (Aconite) which runs foremost as a *Mahaviṣa*, on purification turns out to be an excellent remedy for various illnesses.

Many such examples can be cited in nature and that's why, our acharyas have rightly said,

योगादपि विषं तीक्ष्णमुत्तमं भेषजं भवेत् ।
भेषजं चापि दुर्युक्तं तीक्ष्णं संपृष्टते विषम् ॥
च.सू. १/१२६

Hence logical application of *Dravyas* is very essential for treatment. Hence, a detailed knowledge of *Dravyas*, its properties takes prime importance.

A physician who has the ability to utilize *Dravya* acc to the condition and patient for treatment is judged as the '*Śreṣṭha Vaidya*'.

तदेव युक्तं भैषज्यं यदारोग्याय कल्पते ।
स चैव मिष्जां श्रेष्ठो रोगेभ्यो यः प्रमोचयेत् ॥
च.सू. १/१३४

One can utilize Dravyas judiciously for treatment only when one is diligent with the knowledge of the drugs. And for this, knowledge of basic principles which govern Dravyas is equally important. Those basic principles come to be called as the Saptapadarthas, which include Dravya, Guna, Rasa, Vipaka, Virya, Prabhava and Karma.

Acknowledgement

We express our profound and immense gratitude to Rajarshi Poojya Dr D. Veerendra Heggadeji, President, S.D.M. Education Society Reg., Ujire, for his divine blessing.

We are very much thankful to Dr B. Yashovarma, Secretary, S.D.M. Education Society, Ujire, for his support and encouragement.

We express our sense of indebtedness to Prof. Mahesh Chandra Sharma, former Director, National Institute of Ayurveda (NIA), Jaipur for his encouraging words and unrelenting patronage.

We are extremely grateful to Prof. Prasanna N. Rao, respected Principal, SDM College of Ayurveda, Hassan for his everlasting support, care and encouragement shown in bringing out this book.

Our heartfelt gratitude to Prof. K.S.Jayashree, Principal, Jayendra Saraswati Ayurvedic College, Chennai, for her constructive appreciation.

We express our humble regards to Prof. Ashalatha M. HOD, Dept. of Dravyaguna, Govt. Ayurveda Medical College, Bangalore for her constant positive appraisal.

We are highly grateful to Dr P.S. Byadgi, Asst. Prof. Dept. of Vikriti Vigyan, IMS, BHU for his excellent, meticulous & critical suggestions.

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We are grateful to our departmental colleagues Dr Ashwinkumar Bharathi, Dr Pradeep and Dr Anitha M.G. and other colleagues for their co-operation.

No words can express our gratitude to all our teachers who taught us, nurtured our talents and are responsible for what we are today.

Also thanks to our students who provide continuing challenges & inspirations to achieve the best in our lives.

Words fall short to express our sense of indebtedness to our parents, brothers, sisters and all family members for their tireless support in our life.

Thanks are also due to our friends Dr Bhaskar Rao, Dr. Gururaj M.B., Dr. Nagendra Kumar, Dr. Shashidhar Naik, Dr. Rajesh Bhat, Dr. Prasanna Kulakrni, Dr. Seema Bhat, Dr. Yoganand, Dr. Shivaling Bendekai, Dr. Gurubasavaraj K.M., Dr. Vedavathi, Dr. Ramappa Hadkar, Dr. Subramanya kumar and many others who have always been with us to instill confidence.

Sincere thanks are also due to our children, Poornashree & Prabhanjana who have been a source of inspiration to pursue this work in all circumstances.

We shall remain thankful to Mr Jithesh Gupta, Proprietor and publisher Chaukhamba Sanskrit Sansthan, Varanasi for his kind help in printing and publishing this book efficiently & effectively.

We thankfully acknowledge the library staff, Mr Devaraj K.M and others for their timely assistance.

And we appreciate & recognize the timely help of each & every individual who have helped us during the course of this work.

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Scheme of Transliteration

स्वर (Vowels)

अ	a	त्र	ତ୍ର
आ	ā	ए	େ
ই	i	ଏ	ଏ
ঈ	ī	ଓ	ଓ
উ	u	ଓଁ	ଔ
ঊ	ū	অ	ଅ
ঋ	ṛ	অং	ଅଂ
		অ	ଅ:

ব্যঙ্গন (Consonants)

ক	k	ধ	dha
খ	kha	ন	na
গ	ga	প	pa
ଘ	gha	ফ	pha
ঢ	ନା	ବ	ba
চ	ca	ଭ	bha
ছ	cha	ମ	ma
জ	ja	য	ya
ঝ	jha	ର	ra
ঢ	ନା	ଲ	la
ট	ତା	ବ	va
ঠ	ତା	ଶ	śa
ড	ଦା	ଷ	ṣa
ঢ	ଦା	ସ	sa
ণ	ନା	ହ	ha
ত	ta	କ୍ଷ	kṣa
থ	tha	ତ୍ର	tra
দ	da	ଜ୍ଞ	jñā

Abbreviation

१. अ.ह.उ.	→	अष्टाङ्ग हृदय उत्तरतन्त्र
२. अ.ह.सू.	→	अष्टाङ्ग हृदय सूत्रस्थान
३. अ.सं.नि.	→	अष्टाङ्ग संग्रह निदानस्थान
४. अ.सं.सू.	→	अष्टाङ्ग संग्रह सूत्रस्थान
५. आ.द.	→	आयुर्वेद दर्शन
६. आ.र.	→	आयुर्वेद रसायन
७. गू.दी.शा.प्र.	→	गूढ़ार्थ दीपिका शार्करा प्रथमखण्ड
८. च.चि.	→	चरक चिकित्सास्थान
९. च.वि.	→	चरक विमानस्थान
१०. च.द.	→	चक्रदत्त
११. च.शा.	→	चरक शारीर स्थान
१२. च.सू.	→	चरक सूत्रस्थान
१३. चक्र.च.सू.	→	चक्रपाणि चरक सूत्रस्थान
१४. ध.नि.	→	धन्वन्तरि निघण्टु
१५. कै.नि.मि.ब.	→	कैव्यदेव निघण्टु मिश्रक वर्गीकरण
१६. का.सं.खि.	→	काश्यप संहित खिलस्थान,
१७. प.प्र	→	परिभाषा प्रदीप
१८. प्र.पा.भा.	→	प्रशस्तपाद भाष्य
१९. पं.भू.	→	पञ्चभूत सिद्धान्त
२०. भा.प्र.प्र.	→	भावप्रकाश प्रथम खण्ड
२१. यो.ना.सेन्.	→	योगेन्द्रनाथ सेन्
२२. द्रगु.वि.	→	द्रव्यगुण विज्ञान
२३. यो.र.	→	योगरत्नाकर
२४. दी.आ.शा.प्र.	→	दीपिका आढमल्ल शार्करा प्रथमखण्ड
२५. र.त.	→	रस तरङ्गिणि
२६. र.र.स.	→	रस रत्न समुच्चय
२७. र.वै.	→	रस वैशेषिक
२८. रा.नि.मि.ब.	→	राज निघण्टु मिश्रक वर्गीकरण
२९. वै.द.	→	वैशेषिक दर्शन
३०. श.क.द्र.	→	शब्द कल्प द्रुम

३१. शा.उ.	→	शार्ङ्गधर उत्तर तन्त्र
३२. शा.प्र.	→	शार्ङ्गधर प्रथम खण्ड
३३. शा.सं.म.	→	शार्ङ्गधर संहिता मध्यम खण्ड
३४. हे.अ.ह.सू.	→	हेमाद्रि अष्टाङ्ग हृदय सूत्र
३५. स.सु.-अ.ह.सू.	→	सर्वाङ्ग सुन्दरि अष्टाङ्ग हृदय सूत्र
३६. सु.उ.	→	सुश्रुत उत्तर तन्त्र
३७. सु.चि.	→	सुश्रुत चिकित्सास्थान
३८. सु.शा.	→	सुश्रुत शारीर स्थान
३९. सु.सू.	→	सुश्रुत सूत्रस्थान
४०. Y.T.A.	→	Yadavaji Trikamaji Acārya



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Chapter-1

Introduction to Dravyaguṇa Śāstra

Points Dealt

- Dravyaguṇa Śāstrasya Lakṣaṇam.
- Saptapadārtha— Dravya, Rasa, Guṇa, Virya, Vipāka, Prabhāva, Karmāṇi Adinām Sāmānyā Paricaya.

Lakṣaṇa of Dravyaguṇa Śāstra

The word, “Dravyaguṇa” which is composed of two words ‘Dravya’ & ‘Guna’ deals with the systemic study of Guṇa (Properties) and Karma (Actions) of Dravya.

तदायुर्वेदयतीत्यायुर्वेदः, कथमिति चेत् ? यतश्चायुष्याण्यनायुष्याणि
च द्रव्यगुणकर्माणि वेदयत्यतोऽप्यायुर्वेदः । तत्रायुष्याण्यनायुष्याणि च द्रव्यगुणकर्माणि
केवलेनोपदेक्ष्यन्ते तत्रेण ॥ च. सू. ३०/२३

In Cha. Sū. 30/23, Agniveśa in answer to the query as to why the name “Ayurveda”, says that Āyurveda is the science which imparts knowledge about Āyu (life) through the detailed analysis of Āyuṣyāṇi and Anāyuṣyāṇi Dravyāṇi i.e. the sub-stances, its properties and actions that are favourable to promote longevity and unfavourable substances that hamper longevity.

द्रव्याणि पुनरोषधयः । सु. सू. १/२८

In the context of Āyurvedīya Dravyaguṇa Śāstra Dravya refers to Kārya Dravya i.e. Auṣadhi Dravya.

गुण शब्देन चेह धर्मवाचिना रसवीर्यविपाकप्रभावाः सर्व एव गृह्णन्ते ।
चक्रपाणि-च. सू. १/५९-६१

The term Guṇa, here indicates and includes Guṇa, Rasa, Virya, Vipāka and Prabhāva.

द्रव्याणां गुणकर्माणि प्रयोगाः विविधास्तथा ।
सर्वशो यत्र वर्णन्ते शास्त्रं द्रव्यगुणं हि तत् ॥
द्र. गु. वि.

Thus, as one of the recent renowned professor puts it, Dravyaguṇa Śāstra is the science which deals with the thor-

ough analysis of the properties (*Guṇa*), actions (*Karma*) and therapeutics (*Prayoga*) of all *Dravyas* which are either *Āhāra* or *Auṣadha*.

हेतु लिङ्गौषधज्ञानं स्वस्थातुरपरायणम् ।

च. सू. १/२४

Thorough knowledge of *Dravya* becomes extremely important for the maintenance of health. This knowledge may be obtained from *Dravyaguṇa Śāstra*.

Pancapadārtha of Dravyaguṇa

Bhāvamiśra, the author of *Bhāvaprakāśa Nighantu* quotes five *Padārthas* (*Panca Padārtha*) which reside in a *Dravya*.

द्रव्ये रसोगुणोबीर्यं विपाकः शक्तिरेव च ।

पदार्था पञ्चतिष्ठन्ति स्वं स्वं कुर्वन्ति कर्म च ॥

भा. प्र. प्र. ६/१६९

Rasa, *Guṇa*, *Vīrya*, *Vipāka* and *Prabhāva* (*Śakti*) are the five *Padārthas* which take shelter in the *Dravya* and perform their respective *Karma*.

Sapta Padārthas of Dravyaguṇa

Prof. Yadavji Trikamji Acharya adds *Dravya* and *Karma* to the *Pañcapadārthas* and thus refers to *Sapta Padārthas*.

The *Sapta Padārthas* are :

Dravya

Rasa

Guṇa

Vīrya

Vipāka

Prabhāva (*Śakti*)

Karma

These seven constitutes for the fundamental basis for understanding *Dravya*, its mode of action and therapeutics. Indepth knowledge of these seven basic principles helps in practical utility.

Dravya:

द्रव्यमिताः कर्मगुणाः कारणं समाधिः यत् ।

तत्त्वम्..... ॥

च. सू. १/५१

Dravya is a substance which shelters *Karma* (Action) and *Guṇa* (Properties) and maintains a *Samavāya Sambandha* (inherent relation) with *Karma* and *Guṇa*. *Dravya* is the material cause. e.g. *Guduci*, *Āmalaki*, *Aśwagandha* etc.

Guṇa

समवायी तु निश्चेष्टःकारणं गुणः । च. सू. १/५१

Guṇa takes shelter in a *Dravya* and remains in *Samavāya Sambandha* (inherent relation) with it, *Guṇa* forms the *Asamavāyi Kāraṇa* for *Karma* and is inactive without the help of other factors.

Though the term ‘*Guṇa*’ has several meanings, in this context, physical properties of a substance is more suitable.

e.g. *Uṣṇa* (Hot), *Śīta* (Cold) etc.

सार्था गुर्वादयो बुद्धिः प्रयत्नान्ताः परादयः ।

गुणाःप्रोत्काः..... ॥

च. सू. १/४९

Totally, 41 *Guṇas* are considered in *Āyurveda*.

Rasa

रसनाथो रसस्तस्य द्रव्यमापः शिरिस्तथा ।

निर्वृत्ती च विशेषे च प्रत्ययाः खादयस्त्रयः ॥

च. सू. १/६४

रस्यत आस्वाद्यत इति रसः ।

चक्रपाणि (च. सू.-१/६४)

Rasa (taste) is the object of *Rasanendriya* (Gustatory sense organ). *Ap* and *Prithvi* are the fundamental *Mahābhūtāḥ* responsible in the manifestation of *Rasa* (taste), while the rest, i.e. *Akāśa*, *Vāyu* and *Tejas* are the causative factors.

स्वादस्त्रोऽप्य लक्षणः व्याप्तिरितरः एव च ।

व्याप्तिरिति च त्रोऽप्य रसानां संज्ञः स्मृतः ॥

च. सू. १/६५

Swādī (Sweet), *Amīla* (sour), *Līlagāra* (Salt), *Karu* (Pun-

gent), *Tikta* (Bitter) and *Kaṣāya* (Astringent) are the *Sat Rasas* accepted in Āyurveda.

Vipāka

जाठरेणाग्निना योगाद्यदुदेति रसान्तरम् ।
रसानां परिणामान्ते स विपाक इतिस्मृतः ॥

अ. ह. सू. ९/२०

अवस्थापाकापेक्षया विशिष्टः पाकः विपाकः ।

शिवदास

The transformed *Rasa* at the end of the digestion under the influence of *Jatharāgni* is known as *Vipāka*. This *Vipāka* is different compared to *Avasthāpāka*.

त्रिधा विपाको द्रव्यस्य स्वाद्यम्ल कटुकात्पकः ॥

अ. ह. सू. १/१७

Āyurveda advocates 3 *Vipākas*—*Madhura*, *Amla* and *Kaṭu*.

Viṛya

वीर्यं तु क्रियते येन या क्रिया ।
नावीर्यं कुरुते किञ्चित् सर्वा वीर्यकृता क्रियाः ॥

च. सू. २६/६५

The property of a *Dravya*, which is responsible for the therapeutic effects. There is no action without the involvement of *Viṛya* (Potency).

उष्णाशीतगुणोत्कर्षत् तत्र वीर्यं द्विधा स्मृतम् ॥

अ. ह. सू. १/१७

Viṛya are of two types i.e. *Uṣṇa* and *Śīta*.

Prabhāva

रसवीर्यविपाकानां सामान्यं यत्र लक्ष्यते ।
विशेषः कर्मणां चैव प्रभाकरतस्य स स्मृतः ॥

च. सू. २६/६७

The special action brought about by the *Dravya*, which is not in accordance with its *Rasa*, *Guṇa*, *Viṛya* or *Vipāka* is known as *Prabhāva*. Eg : Krimighna action of *Vidanga*.

Karma

संयोगे च विभागे च कारणं द्रव्यमात्रितम् ।
कर्तव्यस्य क्रिया कर्म, कर्म नान्यदपेक्षते ॥

च. सू. १/५२

The factor responsible for *Samyoga* (Association) and *Vibhāga* (Dissociation) of *Dravyas* is known as *Karma*. *Karma* of a *Dravya* is accomplished by *Rasadi Pancaka* (*Rasa*, *Guṇa*, *Vipāka*, *Vīrya* & *Prabhāva*) itself. Eg : *Dīpana*.



Chapter-2

Dravya Vijñāna

Points Dealt :

- *Dravya Nirukti*
- *Dravya Lakṣaṇa*
- *Dravya Pañcabhautikatwa*
- *Ouṣadhatwa of Dravya*
- *Dravya Prādhānyata*

Dravya Nirukti

बली (ओरिव + दु + “द्रव्यम् भव्ये”) । इति यत् प्रत्ययेन निपातनात् साधुः)

The word ‘Dravya’ is derived from ‘Dr’ Dhātu and ‘Yat’ Pratyaya.

Dravya Lakṣaṇa

१. यत्राश्रिताः कर्मगुणाः कारणं समवायि यत् । तद्द्रव्यं ।

च. सू. १/५१

यत्राश्रिताः यत्र समवेताः (समवाय सम्बन्धेन स्थिताः) । कर्म च गुणाश्च कर्म गुणाः । कारणं समवायि यदिति समवायि कारणं यत्, द्रव्यमेव हि द्रव्यगुणकर्मणां समवायिकारणम् । समवायिकारणं च यद् यत् स्वसमवेतं कार्यं जनयति; गुणकर्मणी तु न स्वसमवेतं कार्यं जनयतः, अतो न ते समवायिकारणे ।

चक्रदत्त on च. सू. १/५१

Dravya is the substratum which shelters Guṇa (quality) and Karma (action) and has Samavāyi Sambandha (inherent relationship) with them. Dravya has the ability to perform action independently while Guṇa, Karma cannot perform an action without the assistance of Dravya.

२. क्रियागुणवत् समवायि कारणं द्रव्यम् ।

सु. सू. ४०/३

क्रियागुणवदिति क्रियागुणवद्व्यमित्यर्थः क्रिया कर्म, गुणा उक्ता विंशतिः । समवायि कारणभाषि द्रव्यमेव; यथा पटे तत्त्वः, घटे मृत्यिण्ड इत्यादिः न च क्रियायां क्रिया समवेता, न गुणेषु गुणाश्च समवेता इति ।

डलहण on सु. सू. ४०/३

Acārya Suśruta also defines ‘Dravya’ in a similar man-

ner, saying that *Guṇa* (Quality) and *Karma* (Action) are in an inherent relationship with the *Dravya*.

३. गुणात्मक समवायि कारणं द्रव्यम् । वै. द. १/१५

Vaiśeṣika Darśana defines 'Dravya' as one which has *Samavāya Sambandha* (inherent relationship) with *Guṇa* (Quality) and *Karma* (Action).

४. द्रव्यमात्रयलक्षणं पञ्चानाम् । र. वै.

भाष्य—रसादीनां पञ्चानां भूतानां यदाश्रयभूतं तद् द्रव्यम् ।

Badanta Nāgārjuna defined *Dravya* as that which shelters the 5 factors i.e. *Rasa*, *Guṇa*, *Viṛya*, *Vipāka* and *Prabhāva*.

५. द्रव्ये रसो गुणो वीर्यं विपाकः शक्तिरेव च ।

यदार्थः पञ्चतिष्ठन्ति स्वं स्वं कुर्वन्ति कर्म च ॥ भा. प्र. प्र. ६/१६९

Dravya is one which gives shelter to *Pancapadārthas* namely *Rasa*, *Guṇa*, *Viṛya*, *Vipāka* and *Śakti* (*Prabhāva*) which in turn perform their own actions.

Pañcabhautikatwa of Dravya

Pañcamahābhūta theory is one of the fundamental theories accepted in *Ayurveda*.

सर्व द्रव्यं पाञ्चभौतिकमस्मिन्नर्थे । च. सू. २६/१०

सर्वद्रव्यभिति कार्यद्रव्यम् । अस्मिन्नर्थे अस्मिन् प्रकरणे ।

चक्रपाणि-च. सू. २६/१०

Caraka advocates that all *Dravyas* (substances) in this universe are composed of *Pañcamahābhūta*. In this context, 'Sarva Dravya' refers to *Kārya Dravyas* only.

तत्र प्रथिष्ठयेऽजोवाच्याकाशानां समुदायाद्द्रव्यभिनिवृत्तिः, उत्कर्षस्वभिव्यञ्जको भवति—इदं पार्थिवमिदमात्म्यमिदं तैजसमिदं चायत्वमिदमाकाशीयमिति ।

सु. सू. ४१/३

Dravya is formed by an appropriate combination of *Prithvī*, *Ap*, *Teja*, *Vāyu* & *Ākāśa Mahābhūta*. Eventhough *Dravya* is composed of *Pañcamahābhūtas*, depending on the *Pradhānyata* of *Mahābhūta*, the *Dravyas* are classified into *Pārthiva*, *Āpya*, *Āgnēya*, *Vāyavya* and *Ākāśīya*.

पञ्चभौतिकमिति प्रथिव्यादिभिः पञ्चभूतैर्मिलैराव्यमित्यर्थः प्रकरणान्तरे यद्यपि पञ्चभूतात्मनः काल दिशां नवानमपिकारण द्रव्याणां द्रव्यशब्देन ग्रहणं भवति, तथा अप्यस्मिन् द्रव्यगुणाधिकारे 'द्रव्यं' शब्देन औषधाहारोपयोगीनि पञ्चभौतिकानि गुदूचीगोथूमादीनि कार्यं द्रव्याण्येवाभिप्रेतनीत्यर्थः । ड. गु. वि. (Y.T.A)

सर्वकार्यद्रव्याणां पञ्चभूतारब्धत्वं दर्शयित्वा चिकित्सोपयुक्तं पार्थिवत्वादि विशेषमाह—तत्रेत्यादि समुदायादिति मेलकात् । पृथिवी जलानिलदीनां च यद्यपि विरुद्धं गुणात्मं तथा अप्यदृष्टवशादेकद्रव्यरूपकार्यरम्भकत्वं, द्रष्टव्यादेव भवति । यथा वातादीनामेक व्याध्यारम्भकत्वं शुक्रशोणितन्योर्वा सौम्याग्नेययोर्गर्भजनकत्वं, सत्वरजतमसां वा मदाद्यारम्भकत्वम् । उत्कर्षं प्रत्येकं पृथिव्याद्युत्कर्षः । अभिव्यञ्जक इति पार्थिवत्वाद्याभिव्यञ्जकः तमेवाह इदमित्यादि । च. द.

All the Kārya Dravyas are made of Pañcamahābhūtas, they are classified as Pārthiva, Āpya, Āgnēya, Vāyavya and Ākāśya for the purpose of treatment.

पञ्चभूतात्मकं ततु क्षमाभिष्ठाय जायते ।
अम्बुयोन्यग्निपवननभसां समवायतः ।
तत्रिवृत्तिर्विशेषश्च, व्यपदेशस्तु भूयसा ॥

अ. ह. सू. ९/१-२

Of the 5 Bhūtas, Prithvi becomes the Adhiṣṭāna or Āśraya, Jala Mahābhūta forms the Yōni, i.e. it combines the particles in the Dravya and Ākāśa, Vāyu and Agni Mahābhūtas together combine to give a structure to the Dravya.

तुरवधारणे । यत्तदोश्च नित्याभिसम्बन्धात् 'यत्' इत्येदनुकृतमप्यथर्त्तल्लभ्यते । तेनायमर्थः—यद्रसादीनामाश्रय भूतं कार्यद्रव्यं हरीतक्यादि स्थावरं, छागादि वा जड़मं, सैन्यवादि वा पार्थिवं तत् पञ्चभूतात्मकं, न तु यत् कारणं द्रव्यमाकाशादि । तस्य हि पञ्चभूतात्मकत्वे सत्याकाशादीनां पृथक्खत्वेनात्मलाभो न स्यात् । ततश्चेदमाकाशं नाम महाभूतम्, इदं पृथिवी नाम महाभूतमिति गदितुं न पार्येत्, सर्वस्य पञ्चमहाभूतात्मकत्वात् । न च यत् कारणं तत् कदाचित् कार्यं स्यात् । तस्मात् कार्यद्रव्यस्तैव पञ्चभूतात्मकत्वं, न च कारणद्रव्यस्याऽकाशादेः । अथ केन महाभूतेन कथं कृत्वा अरब्धं तद् द्रव्यमित्याह- क्षमामित्यादि । पृथिवीमाधारीकृत्योत्पद्यते । एवं पृथिव्याख्येन भूतेनाऽधारत्वेनोपकृत्य तेन तदारब्धं द्रव्यमित्युच्यते । तथा, अम्बु सलिलं, योनिः कारणं, यस्य तदम्बुयोनि द्रव्यम् । एवं जलं नाम महाभूतं

रसवत्वाद्योनितयोपकृत्य तेन तदारब्धमित्युच्यते । तथा अग्नि पवन नभसां समवायात् अपृथग्भावात्, तस्य द्रव्यस्य निर्वित्तिः निष्पत्तिः । तथा तस्य द्रव्यस्य यो विशेषः इदमन्यदिदमन्यद् द्रव्यमित्येवं रूपो नानास्वभावः सोऽप्यनि पवननभसां समवायात् । एवमग्निं पवननभोधिः समवायि कारणत्वेनोपकृत्य तेरेतद् द्रव्यमारब्धामित्युच्यते । एवं च सर्वं कार्यद्रव्यं पञ्चभूतात्मकं, पञ्चभिर्महाभूतैरारब्धत्वात् ।

अरुण दत्तः-अ. ह. सू.-९/१-२

द्रव्योत्पत्तिमाह—तत्त्विति । तद् द्रव्यं क्षमां पृथिवीमधिष्ठाय जायते, मृदमिव घटः, उपादानं कारणं पृथग्भीत्यर्थः । अम्बु-उदकं, योनिर्विपरिणामकारणं यस्य तदम्बुयोनिः । यथा, घटे निष्पाद्य मृदः पिण्डीभावादौ । अग्न्यादीनां सम्बन्धात् तत्त्विर्वित्तिः सम्पूर्णविवत्वम्, काठिन्यक्रियावकाशादिदानेन । विशेषः परस्परं, सोऽपि तत् राव । यथा पिण्डीभूताया मृदो मणिककरकशरावादि भेदः ।

हेमाद्रि-अ. ह. सू.-९/१-२

पञ्चभूतात्मके देहे आहारः पाञ्चभौतिकः ।
विपक्वः पञ्चधा सम्यगगुणान् स्वानभिवर्धयेत् ॥

सु. सू. ४६/५२६

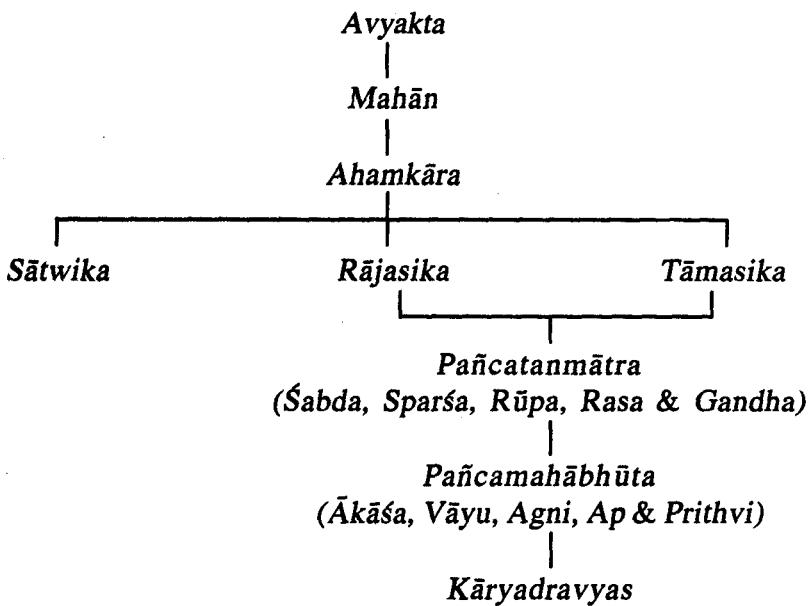
Pañcabhautika Sarīra digests the consumed *Pañcabhautika Āhāra* and assimilates into the respective *Pañcabhautika* constituents of the body.

भूतेभ्यो हि परं यस्मान्नास्ति चिन्ता चिकित्सिते । सु. शा. १/१३

A Vaidya with a sound knowledge of *Pañcabhautikatva* of *Dravyas* need not worry to treat *Vyādhis*.

If one observes the *Sīṣṭikṛma*, it is evident that all *Dravyas* are an outcome of *Pañcamahābhūta* only. *Pañcamahābhūta* becomes an inborn constituent of every *Dravya* on this universe.

आकाशादीनि भूतानि सर्वाण्येकगुणान्यथ ।
महाभूतेषु जन्मेषु गुणवृद्धिः प्रजायते ॥
एकद्विक्रिचतुःपञ्चगुणत्वं खादिषु स्मृतम् ।
गुणस्तत्रैक आत्मीयः शेषः संसर्गजः स्मृतः ॥
अन्योन्यानुप्रविष्टाति दृश्यभूतानि निर्दिशेत् ।
तस्मात् पञ्चगुणान्येव सर्वाणीति विनिश्चयः ॥ पं. भू.



अन्योऽन्यानुप्रविष्टानि सर्वाण्येतानि निर्दिशेत् ।
स्वेस्वे द्रव्येत् सर्वेषां व्यक्तं लक्षणमिष्यते ॥

सु. शा. १/२१

महाभूतानि खं वायुरग्निरापः क्षितिस्तथा ।
 शब्दः स्पर्शश्चरूपं च रसो गन्धश्च तदगुणाः ॥
 तेषोमेकगुणः पूर्वो गुणवृद्धिः परे परे ।
 पूर्वः पूर्वगुणश्चैव क्रमशो गुणिषु स्मृतः ॥

च. शा. १/२७-२८

Ākāśa Mahābhūta has only *Śabda Guṇa* as its *Pratyātma Guṇa*. Based on the principle of *Anyonyanupraveśa* each succeeding *Mahābhūtas* will encompass one additional *Guṇa*. Thus *Vāyu Mahābhūta* has *Sparśa* as its *Pratyātma Guṇa* along with *Śabda Guṇa*. Finally *Prithvi Mahābhūta* comprises five qualities i.e. *Śabda, Sparśa, Rūpa, Rasa & Gandha*.

Dravya Auśadhatwa

अनेनोपदेशेन नानीषधिभूतं जगति किञ्चिद्रव्यमुपलभ्यते तां तां युक्तिमर्थं च
तं तमभिप्रेत्य । च. स. २६/१३

अनेन निदशनिन नानीवधीभूतं जगति किञ्चिद्रव्यमस्ति: । सु. सू. ४१/५

रसादि भेदैरिति भेदजानां दिश्मात्रमुत्तं न यतोऽस्ति किञ्चित् अनीवधं
द्रव्यमिह..... । अ. सं. सू. १२/१२

All the Kāryadravyas are Auśadha, there is no Kāryadravya in this universe which is devoid of medicinal properties. These Dravyas needs to be used acc to one's Yukti and Artha. In this context Yukti means using the Dravyas for the purpose of Auśadha in the form of Swarasa, Kalka etc. and Artha means using the Dravyas for the purpose of treatment to perform Vamanadi Karma.

इत्थं च नानीवधीभूतं जगति किञ्चिद् द्रव्यमस्ति विविधार्थप्रयोगवशात् ।

अ. सं. सू. १७/२०

There are no plants in this universe which are devoid of medicinal properties. But one should know proper usage of plants.

पिषगद्रव्याप्युपस्थाता रोगी पादचतुष्टयम् । च. सू. ९/३

Four factors which are essential for the Cikitsa (Treatment) are *Bhiṣak* (Doctor), *Dravya* (Substance/drug) *Upsthāta* (Attender) and *Rōgi* (Patient). Among these four, *Dravya* is mentioned 2nd only to *Bhiṣak*, because of the Auśadhatwa (Medicinal properties).

बहुतातत्रयोग्यत्वमनेकविधकस्पना ।

संपच्छेति चतुष्कोऽयं द्रव्याणां गुण उच्यते ॥ च. सू. ९/७

A Dravya can be utilised for Cikitsa, only when it possess these four important characteristics. Those are :

- (i) *Bahuta*—Commonly and abundantly available.
- (ii) *Yogyatva*—Should be apt in the given conditions.
- (iii) *Anekavidhaklpana*—Can be utilised in different forms.
- (iv) *Sampath*—Should have best therapeutic qualities.

द्रव्यरसगुणवीर्यविपाकनिमित्ते च क्षयवृद्धी दोषाणां साम्यञ्ज । सु. सू. ४६/३

Suśruta is of the opinion that the condition of the Doṣas (*Kṣaya*-*Vṛddhi* & *Śamya*) in the body depends on the Rasādi Guṇas (*Rasa*, *Guṇa*, *Viṛya* & *Vipāka*).

गुणा या उक्ता द्रव्येषु शरीरेष्वपि ते तथा ।
स्थानवृद्धिक्षयासत्स्माद् देहिनां द्रव्यहेतुकाः ॥

सु. सू. ४२/१२

The qualities present in the Dravyas are also present in the human body, hence it is the Dravya which is responsible for Vṛddhi (increase) and Kṣaya (decrease) of Doṣa.

योगादपि विषं तीक्ष्णं उक्तमं भेषजं भवेत् ।
भेषजं चापि दुर्युक्तं तीक्ष्णं सम्पद्यते विषम् ॥

च. सू. १/१२६

Even a poisonous drug, when used skilfully becomes the best medicine and the best medicine when improperly administered transforms into poison.

Dravya Prādhānyata

पृथक्त्वदर्शिनामेष वादिनां वादसंग्रहः ।
चतुर्णामिपि सामग्र्यमिच्छन्त्यत्र विपश्चितः ॥
तद्द्रव्यमात्मना किंचित्किंचिद्वीर्येण सेवितम् ।
किंचिद्रसविपाकाभ्यां दोषं हन्ति करोति वा ॥

सु. सू. ४०/१३-१४

एवं द्रव्यरसवीर्यविपाकवादिनां सविवादहेतूनि मतानि निर्दिश्य स्वमतं
द्रव्यादिसामग्र्यलक्षणं निर्दिशनाह—पृथक्त्वदर्शिनामित्यादि । पृथक्त्व दर्शनां
भेददर्शिनाम्, एष वादसंग्रह इति योज्यम् । वादसंग्रहश्च द्रव्यं प्रधानं, रसाः
प्रधानमित्यादिकः । स्वमतमाह—चतुर्णामित्यादि । चतुर्णा रसगुणवीर्यविपाकानाम् ।
अपिशब्दः समुच्चये । न केवलमेकस्य द्वयोस्त्रयाणां वा, चतुर्णामिपीत्यर्थः ।
सामग्र्यं समुदायत्वम् ।

डल्हण-सु. सू. ४०/१३-१४

Each *Padārtha* has been considered important and accordingly debated to be the prime one. Eventhough the *Sapta Padārthas* are responsible for *Karma*, they reside in the *Dravya* and so have no independent existence without *Dravya*. Hence *Dravya* becomes the most important off all *Padarthas*.

The same is further reiterated by the following ref :

द्रव्यमेव रसादीनां श्रेष्ठं, ते हि तदाश्रयाः ।

अ. ह. सू. ९/१

रसादीनामिति निर्धारणे षष्ठी । रसवीर्यादीनां मध्ये द्रव्यमेव प्रधानम् । कुतः
ते—रसादयो, हि यस्मात्, तदाश्रयाः—तदेव द्रव्यमाश्रयो येषां त एवम् । अत एव
केवला रसादयो नोपलभ्यन्ते । तस्मात् द्रव्यं प्रधानम् । अरुणदत्त

पाकोनास्ति विनावीर्याद्वीर्यं नास्ति विना रसात् ।

रसो नास्ति विना द्रव्याद्रव्यं श्रेष्ठतमं स्मृतम् ॥

सु. सू. ४०/१५

Vipāka depends on *Viṛya*, *Viṛya* inturn depends upon *Rasa* and there is no *Rasa* without *Dravya*. Thus *Dravya* becomes superior.

जन्म तु द्रव्यरसयोरन्योन्यापेक्षिकं स्मृतम् ।

अन्योन्यापेक्षिकं जन्म यथा स्याद्देहदेहिनो ।

वीर्यं संज्ञा गुणा येऽष्टौ तेऽपि द्रव्याश्रयाः सप्तताः ।

रसेषु न भवन्त्येते निर्गुणास्तु गुणाः स्मृताः ॥

द्रव्ये द्रव्याणि यस्माद्बि विपच्यन्ते न षड्ग्रसाः ।

श्रेष्ठं द्रव्यमतो ज्ञेयं, शेषा भावास्तदाश्रयाः ॥

सु. सू. ४०/१६-१८

Finally, Acārya Suśruta concludes that *Dravya* and its Āśrita *Guṇas* are like *Deha* & *Ātma*. *Aṣṭavidha Guṇas* which are considered as *Viṛya* reside in the *Dravya* and not in the *Madhurādi Rasa*. As per the Śloka, ‘निर्गुणास्तु गुणाः स्मृताः’ *Rasa* cannot give shelter to *Guṇa*, as *Rasa* itself is a *Guṇa*. As all the factors take shelter in the *Dravya*, *Dravya* is *Pradhāna* (important).

With the above factors, it can be concluded that *Dravya* is *Pradhāna* as it is the substratum and is independent, whereas *Rasa*, *Guṇa*, *Viṛya*, *Vipāka* depend on *Dravya* as they reside in *Dravya*. Hence they are inferior to *Dravya*.

Suśruta and *Badanta Nāgārjuna* have given 12 points and explanations.

1. व्यवस्थितत्वात् (Stable)

व्यवस्थितत्वात् इह खलु द्रव्यं व्यवस्थितं न रसादयः, यथा—आमे फले ये
रसादयस्ते पक्वे न सन्ति: ।

सु. सू. ४०/३

Vyavasthitatva means to remain stable. *Dravya* is stable where as the *Rasādi* constituents which reside in the *Dravya* are not stable.

For e.g. *Āmra* (Mango), when tender and unripe is *Kaṣāya*, *Amla* and green in colour. As it grows, it becomes *Amla* and when it is fully ripe it is *Madhura*. This means the qualities of a *Dravya*, like appearance, taste, smell changes, yet the original *Dravya* remains the same and is known by the same name like *Āmra* (Mango).

. 2. नित्यत्व (Eternal)

नित्यत्वाच्च, नित्यं हि द्रव्यमनित्या गुणाः, यथा कर्त्तादिप्रविभागः, स एव सम्पद्धरसगन्धो व्यापन्नरसगन्धो वा भवतिः । सू. सू. ४०/३

Nitya means eternal, Dravya is eternal while the Rasādi Pancakas are not. Certain qualities like Rasa, Virya get depleted or lost due to the effects of air, water and time.

For e.g. *Kalka* (Paste), *Swarasa* (Juice) etc. may loose taste & smell, still they will be called as the *Kalka*, *Swarasa* of that *Dravya* itself.

Campaka flower, in course of time gets dried up and may lose its fragrance completely. But still it will be recognised as the dried flower of 'Campaka' only.

नित्यत्वात् क्रियाकालावस्थितत्वादिर्थः । अनित्या गुणा इति विनाशिन
इत्यर्थः । कल्पेत्यादि आदिग्रहणात् स्वरस शृतशीतफाण्टानामपि ग्रहणम् । स एव
कल्पादिप्रविभाग एव । संप्रभरसगन्धो वा भवतीति संयुक्त रसः संयुक्तगन्धो वा
भवतीत्यर्थः । एतनेतदुक्तं भवति—कल्पाद्यवस्थास्वपि द्रव्यं तदेव नान्यतरद्रव्यं, रसगन्धी
त्वन्धी संयुक्ती भवत इति गुणादनित्यात् द्रव्यं नित्यम् । अन्ये कल्पादि स्थाने ‘कालादि
प्रविभागात्’ इति पठन्ति । तेषां मते आदिग्रहणाऊजलवातदेशसोमसूर्या गृष्णान्ते । तदथा—
‘ता एवौषधयो ग्रीष्मे निःसारा रुक्षा’ इत्यादि । डल्हण-सू. सू.-४०/३

नित्यत्वाच्येति नित्यत्वं रसादिनाशोऽप्यवस्थितत्वमिह ज्ञेयं, व्यवस्थितत्वं तु त्सान्यशास्त्रे तदूपतया व्यवस्थितत्वमिति भेदः । कालादीत्यग्रादिशब्देन जलवातादयो गृह्णन्ते ।

3. स्वजात्यवस्थान (Specificity)

स्वजात्यवस्थानाच्च, यथा हि पार्थिवं द्रव्यमन्यभावं न गच्छत्येवं शेषाणि ।

सु. सू. ४०/३

स्वस्यां पार्थिवादि जातावदस्थितत्वादित्यर्थः । अन्य भावं न गच्छति आप्यादि जातिं न गच्छति ।

डल्हण

स्वजात्यवस्थानादिति परिणामेऽपि द्रव्यं स्वजाताववतिष्ठते न जात्यन्तरं भवति, पार्थिवं तु पार्थिवमेव यदाप्यं तदाप्यमेवेत्यादि स्वजात्यपरित्यागः रससु क्षीरमधुरत्वं परित्यज्याम्लतां यातीत्यनुसरणीयं जातिश्चेह मित्यादि जातिमेदो नोद्धवनीयः ।

चक्रपाणि

Even if a Dravya is under the influence of *Kāla* etc., it doesnot leave its *Pārthivādi* nature. But *Rasādi Pañcaka* are not so. Once the *Rasa* of a Dravya changes, then it completely loosès the qualities of its original *Rasa*.

For e.g. Initially curds is sweet to taste. After sometime it becomes sour. This means that *Madhura Rasa* is replaced by *Amlatva*. Yet the basic nature of curds doesnot change. All that is *Pārthiva* remains to be *Pārthiva* till the end, only the qualities or properties change.

4. पञ्चेन्द्रिय ग्रहण (Perceptible through five senses)

पञ्चेन्द्रियग्रहणाच्च, पञ्चभिरन्द्रियैगृह्णते द्रव्यं न रसादयः । सु. सू. ४०/३

पञ्चभिरन्द्रियैद्रव्यं गृह्णते, द्रव्ये गृहीते तदाश्रया गुणा गृहीता भवन्ति; गुणाश्च शब्दस्पर्शस्त्रिपरसगन्धाः । द्रव्ये शब्दोऽप्यस्ति; यथा—पार्थिवद्रव्ये कटकटा शब्दः, आप्ये खलाखलाशब्दः; तैजसे तटतठाशब्द इत्यादिकः । वायव्यद्रव्यमाकाशद्रव्यं चानुमानप्राणामभूतत्त्वात् । न रसादय इति रसगुणवीर्यविपाकसु न पञ्चेन्द्रियग्राहा इत्यर्थः ।

डल्हण

पञ्चभिरन्द्रियैद्रव्यं गृह्णते इति चक्षुषा स्पर्शनेन तावद्व्यग्रहणमविवाद सिद्धमेवः, ग्राणरसनाश्रोत्राणमपि सुरभिं चन्दनं, मधुरः कोषकारः, तथा सुस्वरा वीणोत्त्वादि समानाधिकरण्यज्ञानेन द्रव्यग्रहणं प्रतिस्फुटतर-व्यापाराद् द्रव्यग्राहकत्वं ज्ञेयम् ।

चक्रपाणि

Dravya can be percieveed through all the five sense organs, but *Rasādi* can not be assessed by all the sense organs.

Eventhough *Guṇa* can be assessed through more than one *Indriya*, it is *Āśrayī* in *Dravya*, hence *Dravya* should be considered as important because it gives shelter to *Guṇa* also. Involvement of *Pañcēndriya* with *Dravya* may be known with the examples.

For e.g. *Nāgakeśara Puṣpa*

Gandha-Has fragrance

Rasa-*Kaṣāya* to taste

Rūpa-Petals resemble hood of cobra

Sparṣa-Soft to touch

Śabda-When dried, becomes powder with sound if crushed.

5. आश्रयत्व (Shelters)

आश्रयत्वाच्च, द्रव्यमाश्रितारसादयः ।

सु. सू. ४०/३

आश्रयत्वादित्यादि । आश्रय इदं द्रव्यं रसादीनाम् ।

डल्हण

आश्रयत्वाच्चेति रसादीनां द्रव्यमाश्रयः, तेनाश्रित रसादयः परतन्त्रत्वादप्रधानाः, आश्रयस्तु प्रधानमित्यर्थः ।

चक्रपाणि

Dravya gives shelter to the five *Padārthas* i.e. *Rasa*, *Guṇa*, *Vīrya* and *Prabhāva*. One which gives *Āśraya* (shelter) is *Pradhāna* (Important).

6. आरम्भ सामर्थ्य (Initiation for treatment)

आरम्भसामर्थ्याच्च, द्रव्याश्रित आरम्भः, यथा-'विदारिगन्धादिमाहत्य संक्षुद्य विषयेत्' इत्येवमादिसु न रसादिक्षारम्भः ।

सु. सू. ४०/३

आरम्भसामर्थ्यात् उपक्रमसामर्थ्यादित्यर्थः । संक्षुद्य चूर्णायित्वेत्यर्थः । डल्हण

आरम्भशिचकित्सायां क्रियारम्भः मूलमाहरेतेत्यादि तस्मिन् द्रव्यस्यैव सामर्थ्यं न रसादीनामारम्भसामर्थ्यम् । अविकलेन्द्रियः पुरुषः प्रधानो दृष्टः पङ्गोरिति ।

भाष्य-र. वै. १

It is the *Dravya* which is selected for procedures and not *Rasādi Guṇas*. In treatment, we utilise *Dravyas* in toto for preparing formulations. Moreover, it is not possible to separate the individual constituents like *Rasa*, *Guṇa* etc., which reside in the *Dravya*.

For e.g. *Vidārigandhādi Dravyās* are advocated to be used as *Kaṣāya* or any form, it is the *Dravya* which is subjected to the procedure and not the *Rasādiguṇas*.

7. शास्त्रप्रामाण्यात् (Classical references)

शास्त्र प्रामाण्याच्च, शास्त्रे हि द्रव्यं प्रधानमुपदेशे योगानां, यथा—‘मातुलुङ्गारिनिमन्यौ च’ इत्यादौ न रसादय उपदिश्यन्ते: । सु. सू. ४०/३

आगमादित्यर्थः । शास्त्र एवोपदिश्यते हि—‘य एव हि गुणा द्रव्ये शारीरेष्वपि ते स्मृताः । तान् द्रव्यैस्तदगुणैरेव प्रयोगेणाभिवर्धयेत् ।’ इति सामान्य प्रयोग वचने विशिष्टेन प्रयोगो निर्दिश्यते इति । भाष्य-र. वै. १

In classics it is the *Dravya* which are prescribed for treatment and not *Rasādi* in mitigating the vitiated *Doṣas*. Eventhough *Dravyāśrita Guṇas* are responsible for *Kṣaya* and *Vṛddhi* of *Doṣa*, *Śāstras* do not indicate the use of these properties directly.

E.g. In case of *Vātaja Śotha*, *Agnimantha* or *Mātulunga* may be used.

8. क्रमापेक्षितत्व (Dependence of *Rasādi* with *Dravya*)

क्रमापेक्षितत्वाच्च रसादीनां, रसादयो हि द्रव्यक्रममपेक्षन्ते, यथा—तरुणे तरुणाः संपूर्णे संपूर्णा इतिः । सु. सू. ४०/३

क्रमेत्यादि । तरुणे तरुणा इति अभिनवे अभिनवा इत्यर्थः । (डल्हण)

इतरेषां रसादीनां द्रव्यस्यानुवर्धनात् । द्रव्यमनुवर्तन्ते हि रसादयः, तारुण्ये तरुणाः संपत्तयौ संपन्नाः, विपत्तौ विपन्ना भवन्तीति ये यमनुवर्तन्ते ते तस्मादप्रधाना दृष्टाः । तद्यथा गुरोः शिष्या इति । भाष्य-र. वै. १

Rasādi constituents of a *Dravya* depends on *Dravya* itself, i.e., in an immature state, constituents residing in the *Dravya* are also immature or incomplete. As the *Dravya* matures, the *Rasādi* constituents too changes and acquires the mature state. This shows that the *Rasādi Pancakas* follow the *Dravya*.

9. एकदेश साध्यत्व (Utility/fractionalisation)

एकदेश साध्यत्वाच्च, द्रव्याणामेकदेशेनापि व्याधयः साध्यन्ते, यथा—महावृक्षक्षरिणेति ।

कस्माद्वासादीनामेकदेशेन व्याधयो न साध्यन्ते इत्याह—निरवधत्वकादिति ।

चक्रपाणि

अवयवेव एकदेशेन प्रदेशेन सिद्धेः, प्रयोगेषु इति वाक्यशेषः यथा मूलत्वा-
गादिना अवयवेन यः साध्यति स प्रधानो दृष्टः । भाष्य-र. वै. १

Different parts of a *Dravya* can be used for treatment while *Rasādi* cannot be used so, as they lack *Avayava* (parts).

For e.g. *Snuhi* (*Euphorbia nerifolia*)—Root, stem, leaves can also be used apart from *Kṣīra* (latex).

Three more points are added by *Badanta Nāgārjuna*.

10. तरतमयोगानुपलब्धि (No grading)

तरतमयोगो रसादिषु दृष्टः ।.....मधुरतरो, शीततरः, शीततमः, छर्दनीयतरं,
छर्दनीयतमं, लघुतरः, लघुतमः, कर्मतरं, कर्मतमम् इति । द्रव्येषु नास्ति यष्टिमधुकतरो
यष्टिमधुकतमं इति । तस्मात् तरतमयोगभावाद् रसादिभ्यो द्रव्यं प्रथानभिति ।

भाष्य-र. वै. सू. १

Taratamayoga is seen in *Rasādi* constituents like in *Rasa-Madhura Tara* & *Madhura Tama*, in *Guṇa-Laghu Tara* & *Laghu Tama*, in *Virya-Śīta Tara* and *Śīta Tama* and in *Karma-Chardanīya Tara* & *Chardanīya Tama*. But this type of classification is not applicable to *Dravya* as there is no *Yaṣṭimadhu Tara* and *Yaṣṭimadhu Tama*.

11. विकल्प सामर्थ्य (Possibility of various formulations)

विविधः कल्पो विकल्पः कल्पकक्षायादि भेदेन, तस्मिन् विकल्पे सामर्थ्यात्
तत् सर्वं द्रव्यस्यैव नान्यस्येति । भाष्य-र. वै. सू. १

A *Dravya* can be utilized in various forms like *Kalka*, *Kaṣāya* etc. but *Rasādi Padārthas* cannot be utilized in this manner.

12. प्रतीघातसामर्थ्य (Occupying the space)

प्रतीघात आवरणं तस्मिन् सामर्थ्यं द्रव्यस्यैव भवति, मूर्तिमत्वात् ।
प्रतीघातसामर्थ्यात् स्वस्थानऽन्यस्थान वकाशदानात् इति । रसादयः संपृक्तास्तिन्तीति ।
आवरणार्थोऽपि दृष्टः चक्रवर्तीति । भाष्य-र. वै. सू. १

Among *Saptapadārthas*, *Dravya* is the only *Padārtha* which has definite form (*Mūrtimān*). When placed, it occupies space. Hence *Dravya* is important.



Chapter-3

Classification of Dravya

Points Dealt

- Classification of Dravya-Acc to *Chētana Achētana Bhēda*
- Classification of Dravya-Acc to *Kāryakāraṇa Bhēda*
- Classification of Dravya-Acc to *Yōni Bhēda*
- Classification of Dravya-Acc to *Utpatti Bheda*
- Classification of Dravya-Acc to *Prabhāva Bhēda*
- Classification of Dravya-Acc to *Prayoga Bhēda*
- Classification of Dravya-Acc to *Sowmya Agneya Bhēda*
- Classification of Dravya-Acc to *Rasaskandha*

There are innumerable *Dravyas* in the universe. To use those *Dravyas*, proper knowledge regarding their identification, utility is very much necessary. If those are studied through their classification then understanding will be easier. The basis of classification is on their internal and external similarities like wise for the proper understanding of various substances, those dravyas are classified into *Chētana & Achētana, Yoni Bheda* etc.

I. Classification of Dravya acc to *Chētana Achētana*

तचेतनावदचेतनम् ।

च. सू. २६/१०

सेन्द्रियं चेतनं द्रव्यं, निरन्द्रियमचेतनम् ।

च. सू. १/४८

All the *Dravyas* in the universe are divided into two groups i.e. चेतन (Animate) & अचेतन (Inanimate).

चेतन द्रव्य—A *Dravya* which exhibits consciousness as a result of union with the *Atma* and having *Indriya* is *Chetana Dravya*.

E.g. *Manuṣya* (Human), *Paśu* (Animals), *Vrikṣa* (Tree).

अचेतन द्रव्य—A *Dravya* which will not exhibit any consciousness and will not have any *Indriya* is called *Achetana Dravya*.

E.g. *Swarna* (Gold)

Note : In our practice plants are used in Achētana form but these are basically alive, they are considered under Chētana Dravya.

In Vēda, Chētana and Achetana are referred as (Saśana) and (Anaśana) respectively.

ततो विष्ठाङ्गव्यक्रामत् साशनाशने उभे । पुरुषसूक्त, मं. ४

Chētana Dravya is again classified into (Antaścetana) अन्तश्चेतन and बहिरन्तश्चेतन (Bahirantaścetana) depending upon their activities.

अन्तश्चेतन (Antaścetana) Dravyas where their activities are hidden, in the sense they are not clearly evident. E.g. Auśadhi Dravyas like trees, creepers, herbs etc.

तथाहि—सूर्यभवताया यथायथा सूर्यो भ्रमति तब्या तथा भ्रमणात् द्रगनुमीयते: तथा लवलीमेघस्तनित श्रवणात् फलवती भवति, तेन श्रोतुमनुमीयते: बीजपूरकमपि शृगालादिवसागन्धेनातीव फलवद्ववति, तेनश्राणमनुमीयते: चूतानां मत्स्यवसासेकात् फलाढ्यतया रसेनमनुमीयते: लज्जालोऽव हस्तस्पर्शमात्रेण संकुचितपत्रायाः स्पर्शनुमानम् । च. सू. १/४८ (च. द.)

In classical texts there are examples to prove that Vanaspatis also have sense organs (इन्द्रिय).

1. *Surya Bhakta* (Sunflower) follows the sun movement is an example where inference can be done that this movement may be because of *Chaksunndriya*.

2. *Lavali* (Cicca acida) gives fruits when there is thunder.

3. *Beeja pūra* fruiting after exposure to fox's muscle fat.

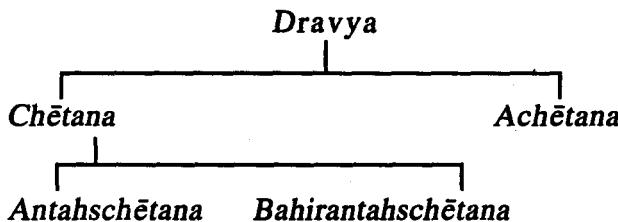
4. *Chūta* (Mango) yeilds more fruits after spraying *Matsya Vasa* (Fish fat).

5. *Lajjalu* (*Mimosa pudica*) folds its leaves when one touches it.

बहिरन्तश्चेतन (Bahirantaścetana)

In these groups the Dravyas which have movements which are very evident.

E.g. Animals.



II. Classification of Dravya acc to Kārya Kāraṇa Bheda

खादीन्यात्माभूतः कालोदिशश्च द्रव्यसंग्रहः ।

च. सू. १/४८

र्सवद्वयं पाञ्चभौतिकमस्मिन्नर्थे ।

च. सू. २६/२०

Total creation may be classified into two groups : i.e. *Kāraṇa Dravya* (Causal materials) & *Kārya Dravyas* (Effectual materials).

Kāraṇa Dravyas

These are causal materials that, are fundamentals of any Dravya through which creation is possible. There are 9 *Kāraṇa Dravyas*. i.e.

- Kāraṇa Dravya* ——————
- 1. *Prithvi*
 - 2. *Ap*
 - 3. *Teja*
 - 4. *Vāyu*
 - 5. *Ākāśa*
 - 6. *Kala*
 - 7. *Dik*
 - 8. *Ātma*
 - 9. *Manas*

Kārya Dravyas

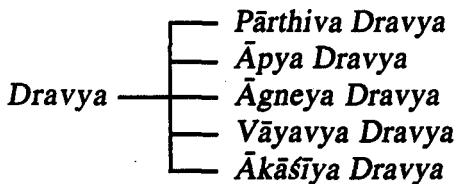
Kārya Dravyas are made up of *Pañcabhūta* and they are innumerable.

E.g. *Śatāvarī*, *Aśwagandha*.

III. Classification of Dravya acc to Utpatti Bheda

The *Dravyas* used in the treatment are made up of *Pañcamahābhūta*. Eventhough all have *Pañcabhūta Amśas*, depending on the *Utkarṣa* (predominance) of the *Mahābhūta* the *Dravyas* are categorised into 5 divisions. “व्यपदेशस्तु भूयसा”

(सु. सू. ४१). Moreover the main characteristic feature of the Dravya is brought by the predominant Mahābhūta.



पार्थिव द्रव्य : तत्र द्रव्याणि गुरुखरकठिनमन्दस्थिरविशदसान्द्रस्थूलगन्यगुण बहुलानि पार्थिवानि, तान्युपचयसंधातगौरव स्थैर्यकराणि; च. सू. २६/११

जलीय द्रव्य : द्रवस्तिनिधशीतमन्दमृदुपिच्छिलरसगुणबहुलात्याप्यानि, तान्युपक्लेदस्नेहव्यविष्यन्दमार्दवप्रह्लादकराणि । च. सू. २६/११
शीतस्तिभितस्तिनिधमन्दगुरुसरसान्द्रमृदुपिच्छिलं रसबहुलमीषत्कषायास्तलवर्णं मधुरसप्रायमाप्यम् । तत् स्नेहनह्नादनक्लेदनव्यनविष्यन्दनकरभिति । सु. सू. ४१/५

तैजस द्रव्य : उष्णतीक्षणसूक्ष्मलघुरक्षविशदरुपगुणबहुलान्यगनेयानि, तानि दाहपाकप्रभाप्रकाशवर्णकराणि; च. सू. २६/११
उष्णतीक्षणसूक्ष्मलक्षखरलघुविशदरुपगुणबहुलमीषदस्तलवर्णं कटुकरसप्रायं विशेषतश्चोष्ट्यगतिस्थभावभिति तैजसम् । तद्व्यपचनदारणतापनप्रकाशनप्रभावर्णकरभिति । सु. सू. ४१/६

वायव्य द्रव्य : लघुशीतरक्ष खरविशदसूक्ष्मस्पर्शगुणबहुलानि वायव्यानि, तानि रौक्ष्यगलानिविचारवैशायलाधवकराणि । च. सू. २६/११

सूक्ष्मलक्षखरशिशिरलघुविशदस्पर्शबहुलमीषतित्तं विशेषतः कषायभिति वायवीयम् । तद्वैशायलाधवगलपनविरक्षणविचारणकरभिति । सु. सू. ४१/७

आकाशीय : मृदुलघुसूक्ष्मश्लक्षणशब्दगुणबहुलान्याकांशात्मकानि, तानि मार्दवसौषिर्यलाधवकराणि । च. सू. २६/११
श्लक्षणसूक्ष्ममृदुव्यवायविशदविक्षमव्यक्तरसंशब्दबहुलमाकाशीयम् तन्मार्दवसौषिर्यलाधवकपूमिति । सु. सू. ४१/८

तत्र, पृथिव्यपेजीवाच्चाकाशानां समुदायाद् इत्यभिनिवृत्तिः, उत्कर्षस्त्वभित्यज्ञको भवति इदं पार्थिवमिदमाप्यमिदं वायव्यमिदमाकाशीयमिति ।

सु. सू. ४१/३

पार्थिव इत्यः तत्र, स्थूलसारसान्त्रगन्दस्त्वित्तरखरगुरुकठिनगन्यवहुलपीपलकणाय प्रायशो मधुरमिति पर्थिवम् । तत् स्तैर्यबल गीरव सङ्कातोपचयकरं विशेषत-इच्छाधोगतिस्वभावमिति । सु. सू. ४१/४

Sl. No.	Varga	Indri- yārtha	Rasa	Gupa	Karma	Vipāka
1.	Pārthiva	Gandha	Madhura Kaṣāya	Guru, Khara, Kathina, Manda, Sthira, Viśada Sthūla	Upacaya, Sanghāta, Gaurava Sthairyā Kara Adhōgāmi	Guru
2.	Āpya	Rasa	Madhura Īṣatkaṣāya Amla, Lavaṇa	Drava, Snigdha Śīta, Manda, Mridu, Picchila Guru, Sara Sandra	Upaklēda, Snēhana Bandhana Viṣyandana Mārdavakara Prahladaka	Guru
3.	Taijasa	Rūpa	Kaṭu Īṣat Amla Īṣat Lavaṇa	Uṣṇa, Tikṣṇa Sukṣma Laghu Rukṣa Viśada khara	Dāhakara Pākakara Prabhavarna Kara Dārana Urdhwa- gami Tāpana	Laghu
4.	Vāyavya	Sparśa	Kaṣāya Īṣat Tikta	Laghu Śīta Rukṣa Khara Viśada Sūkṣma	Roukṣya Glāni Vaiśadya Lāghavakara (Vichāraṇa)	Laghu

5.	Ākāsiya	Sabda	Avyakta	Mṛdu Laghu Sūksma Ślakṣaṇa	Mārdavakara Souśirya Lāghavatara	Laghu
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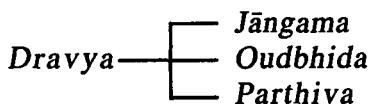
IV. Classification of Dravya acc to Source (योनि भेद)

तत्पुनश्चिविधं प्रोक्तं जाङ्गमौद्धिदपार्थिवम् । च. सू. १/६८

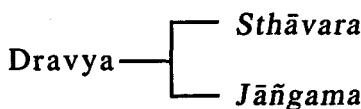
.....द्रव्याणि पुनरोषधयः । तासु द्विविधः—स्थावरा जाङ्गमश्च ।

सु. सू. १/२८

Caraka divided the Dravya into 3 divisions on the basis of source.



Suśruta has mentioned only two types on the basis of source.



Sthāvara Dravya

उद्धिद्य पृथिवीं जायते इति औद्धिदम् । (च. द.-च. सू. -१/६८)

Oudbhida Dravyas are of herbal source and which sprout and grows by piercing the soil.

E.g. *Harītaki*, *Āmalaki*

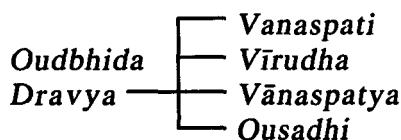
.....औद्धिदं तु चतुर्विधम् ।

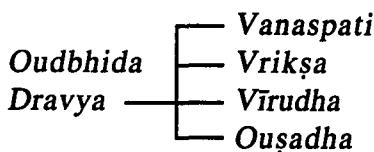
वनस्पतिस्तथा दीरूद्धानस्पत्यस्तथौषधिः ॥

फलैर्वनस्पतिः पुष्ट्यवर्ननस्पत्यः फलैरपि ।

ओषधयः फलपाकान्ताः प्रतानैर्वर्तुरुद्धः स्मृताः । च. सू. १/७१-७२

Oudbhida Dravyas are again classified into 4 types on the basis of their nature.





Vanaspati

फलैर्वनस्पतिरिति विनापुष्टैः फलैर्युक्ता वटोदुम्बरादयः ।

च. सू. १-७२ (चक्रपाणि)

अपुष्टा इति अविद्यमानपुष्टाः फलवन्त इति फलं येषामस्ति ते वनस्पतय
इतिः के पुनरीदशाः ? प्लाक्षोदुम्बरादयः । सु. सू. १/२९ (डल्हण)

अपुष्टा इति पुष्टाणामतिसूक्ष्मतया पुष्टाधारकर्णिकया (Receptacles)
आच्छादितत्वाच्च अदृश्यपुष्टा इत्यर्थः । Y. T. A.

The plants which will not have visible flowers are included under *Vanaspati*.

E.g. *Vaṭa*, *Udumbara*, *Plakṣa* etc.

Virudha

प्रतानशब्देन लतागुल्माश्च ग्रह्णन्ते ।

च. सू. १/७२ (चक्रपाणि)

लता गुल्माश्च वीरुधः ।

हारीत

प्रतानवत्य इत्यादि प्रतानवत्यो विस्तारवत्यः वीरुधः,

न केवलं प्रतानवत्यो वीरुधः स्तखिलन्यश्च गुल्मन्यश्च,

गुल्म पुनः वर्तुललतासन्ततिविटपः ताश्च विदारीकोलवल्ली शालपर्णी-
पृश्नपर्णीप्रभृतयः । सु. सू. १/२९ (डल्हण)

Those plants which are weak stemmed are known as *Virudha*. *Virudha* is of two types (1) *Latā* and (2) *Gulma*.

Lata → Climbers, *Amrita* (*Tinospora cordifolia*), *Jīvanti* (*Leptadenia reticulata*).

Gulma → Shrubs, *Karavīra* (*Nerium odorum*)

iii) Vanaspati/Vrikṣa

पुष्टैर्वनस्पत्यः फलैरपीति पुष्टानन्तरं फलभाज इत्यर्थः ।

च. सू. १/७२ (चक्रपाणि)

पुष्पफलवन्तो वृक्षा इति उभययुक्ता वृक्षाः के ते ? आग्रजम्बुप्रभृतयः ।
सु. सू. १/२९ (डलहण)

The plants which bear visible flowers and then bear fruits are called *Vanaspati*, *Suṣruta* has given the term “*Vrikṣa*”.

E.g. *Āmra* (Mango), *Jambu* (Jamun)

iv) *Ouṣadhi/Oṣadhi*

फलस्य पाकादन्तो विनाशो येषां तिलमुद्गादीनां ते फलपाकान्ताः ।

च. सू. १/७२ (चक्रपाणि)

फलपाकनिष्ठा इति निष्ठानाशः फलपाकेन परिणत्या नाशो यासां तास्थोक्ताः, ते पुनर्गोद्धूमादयः । अन्य तु निष्ठाशब्दं प्रत्येकं संवधन्ति, फलनिष्ठा पाकनिष्ठा इति: तत्र फलनिष्ठाः शालितिलकुलस्थादयः, पाकनिष्ठाः कवकादयः कवकश्छात्रक उच्च्यते । सु. सू. १/२९ (डलहण)

The plants which dry and end its life by giving fruits are called *Ouṣadhi*.

E.g. *Tila* (*Sesamum indicum*), *Mudga*, *Godhuma* (Wheat).

The plant once grow will also die without giving fruit.

E.g. *Dūrvā*

Oudbhida Gana

मूलत्वकृसारनिर्यासनाल(उ) स्वरसपल्लवाः ।

क्षाराः क्षीरं फलं पुष्पं भस्मतैलानि कण्टकाः ॥

पत्राणि शुद्धा कन्दाश्च प्ररोहाश्चौद्धिदो गणः ॥

च. सू. १/२३

Charaka quoted *Oudbhida* group. Here the parts of the drug and formulation prepared from the drugs are included.

i) मूल (Root)	x) फल (Fruit)
ii) त्वक् (Bark)	xi) पुष्प (Flower)
iii) सार (Heart word/sap)	xii) भस्म (Ash)
iv) निर्यास (Exudate/Gum)	xiii) तैल (Oil)
v) नाल (Tube)	xiv) कण्टक (Thorns, prickles/spine)

- | | |
|-------------------------------------|---|
| vi) स्वरस (Fresh juice) | xv) पत्र (Leaves) |
| vii) पल्लव (Tender leaves) | xiv) शुक्र (Terminal buds) |
| viii) क्षारा (Alkaline preparation) | xv) कन्द (Tubers) |
| ix) क्षीर (Latex) | xvi) प्रोह (Arial roots/climbing stems) |

Jāñgama

जङ्गमा: खल्वपि चतुर्किधाः—जरायुजाण्डजस्वेदजोद्भिजाः । सु. सू. १/३०

Jāñgama is divided into 4 types

- Jarāyuja*
- Andaja*
- Śwēdaja*
- Udbhija*

Jarāyuja

तत्र पशुपक्षिमनुष्यव्यालादयो जरायुजाः । सु. सू. १/५०

जरायुजादिषु पूर्वोक्त संस्वेदजादिक्रमत्यागो योनिसंकरं बोधयति: तेन पक्षितषु बलाका जरायुजा अण्डजा चेति, सर्पजातिषु अहिपताका जरायुजा, संस्वेदजेष्वापि काश्चित् पिप्पीलिका अण्डजा उद्भिजाश्च । व्यालादय इति व्याला हिंस्पशुव्याघ्रादयः अन्ये तु पशुश्रहणादेव हिंस्त पशुनामपि ग्रहणमिति व्यालशब्देन सर्पविशेषमाहुः ।

Animals which take birth by Placenta (through Yoni).

E.g. *Paśu* (Other animals), *Manuṣya* (Human being), *Vyāla* (Tiger).

Andāja

खगसर्पसरीसुप्रभृतयोऽण्डजाः । सु. सू. १/३०

खगसर्पेत्यादि खगाः पक्षिणः सर्पामिन्दगामिनोऽजगरप्रभृतयः, सरीसृपाः शीघ्रगामिनः कृष्ण सर्पादयः मीनमकरादयो वा; प्रभृतिग्रहणात् कूर्मनक्रादीनां ग्रहणं, केचित् प्रभृतिशब्दमपठित्वा लुप्तनिर्दिष्टनादिशब्देनकूर्मादीन् गृहणन्ति ।

सु. सू. १/३० (डल्हन)

One which have their birth through eggs called *Andāja Dravya*.

E.g. *Khaga* (Birds), *Sarpa* (slow moving snakes),

Sarīrapa (Snakes which are moving fast like king cobra),
Kūrma (Tortoise), *Nakra* (Crocodile).

Swēdaja

कृमिकीटपिपीलिकाप्रभृतयः स्वेदजाः ।

सु. सू. १/३०

कृमिकीटेत्यादि कृमयः कोष्ठपुरीषादिबाष्पसंभवाः कीटावृश्चिकषष्डबिन्दु
 प्रभृतयः पिपीलिकाश्चिटिकाः, प्रभृतिग्रहणादेवं विद्या अन्येऽपि दृश्यन्ते ।

सु. सू. १/३० (डल्हण)

The creatures which have their birth in the dirty water.

E.g. *Krimi* (Worms) ————— *Koṣṭa Krimi*

————— *Puriṣaja Krimi*

Pipilika—Ants

Vṛścika—Scorpion

Udbhija

इन्द्रगोपमण्डूकप्रभृतय उद्भिजाः ।

सु. सू. १/३०

इन्द्रगोपइत्यादि इन्द्रगोपाः प्रावृद्धकालजा अतिरिक्तकृमयः इन्द्रवधू इति
 लोके प्रभृति गृहणादीदृशा अन्येऽपि ।

सु. सू. १ (डल्हण)

The smaller creatures and animals lie below the surface of
 the earth and when the season comes they will come out of the
 earth, but basically they are *Andāja*

E.g. *Indragōpa*

Maṇḍuka (Frog)

जङ्घमेभ्यश्चर्मनखरोमरुथिरादयः ॥

सु. सू. १/३१

मधूनि गोरसाः पित्तं वसा मज्जाऽसृगामिषम् ।

विष्मूत्रचरितेस्थस्नायुशृङ्गनखाः खुराः ।

जङ्घमेभ्यः प्रयुज्यन्ते केशा लोमानि रोचनाः ॥

च. सू. १/६८-६९

Both *Caraka* and *Suśruta* enumerated different sources and
 products of animals.

1. *Carma*—Skin

10. *Viṭ*—Faeces

2. *Nakha*—Nails

11. *Mūtra*—Urine

3. *Rōma*—Hair

12. *Rētas*—Semen

4. *Rudhira*—Blood

13. *Asthi*—Bone

5. *Gōrasa*—Milk & Milk products

14. *Snāyu*—Ligaments

- | | |
|------------------------------|---------------------------------|
| 6. <i>Madhu</i> -Honey | 15. <i>Śringa</i> -Horns |
| 7. <i>Pitta</i> -Bile | 16. <i>Khura</i> -Hoof |
| 8. <i>Vasa</i> -Muscle fat | 17. <i>Keśa</i> -Hair |
| 9. <i>Majja</i> -Bone marrow | 18. <i>Loma</i> -Body hair etc. |

Pārthiva

सुवर्ण समला: पञ्चलोहः ससिकताः सुधा ।

मनःशिलाले भणयो लवणं गैरिकाञ्जने ॥ च. सू. १/७०

भीममौषधमुहिष्टम्..... ॥

पञ्चलोहा इति ताम्ररजतत्रपुशीशकृष्णलोहानां ग्रहणम् ।

समला इति मलशब्देन शिलाजतूनि लोहमलस्त्रपाणि गृह्णन्ते । चक्रपाणि

The substances which are found underground are called *Pārthiva Dravya*. Commonly seen substances like ores, metals, salts are included under *Pārthiva Dravyas*.

In *Caraka Samhita Suvarṇa*, *Śilajatu*, *Pañcaloha* (*Tāmra*, *Rajata*, *Trapu*, *Śīṣa*, *Kṛṣnaloha*), *Sikata* (Sand), *Sudhā*, *Manasila*, *Lavanya* (Salt), *Gairika* etc.

V. Classification of Dravya acc to Prayoga

Depending on the usage of the *Dravya*, it may by classified into two types.

यवागू साधनद्रव्यं तावद् द्विविधं वीर्यं प्रधानमौषधद्रव्यं रसप्रधानमाहारद्रव्यञ्च ।

चक्रपाणि-च. सू. २/१७

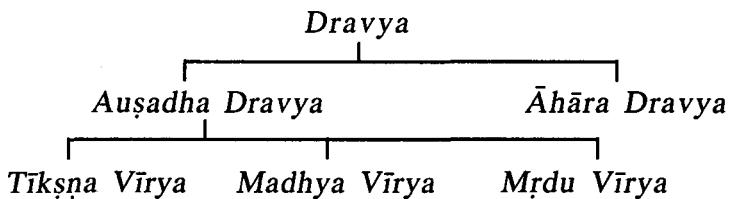
In the chapter of *Apāmārga Taṇḍulīya* of *Caraka Samhita*, *Ācārya Cakrapani* explained differences between *Ouṣadha Dravya* and *Āhāra Dravyas*. In his opinion the *Āhāra Dravya* (food) have mainly dominant *Rasa*, hence they nourish the *Dhātu* (tissue) and gives strength. E.g. *Godhūma*, *Śāli*.

Ouṣadha Dravyas will have dominant *Vīrya* and they will show specific pharmacological actions for which purpose it is administered and which will bring normalcy in the *Sarīra* (body). E.g. *Pippali*, *Śunṭhi*.

यद् द्रव्यमुपयुक्तं देहे रसधातु तद् द्वारा रक्तादि धातुश्च प्राधान्येन पुष्पाति, न त्वीषधद्रव्यवत् प्रधानतया देहे शीतोष्णादीन् वीर्यसंज्ञकान् गुणाङ्गानयति तद् रसप्रधानं, तदाहारद्रव्यम्, यद् गोधूमादि । चक्रपाणि-च. सू. २

तत्राप्यौषधद्रव्यं त्रिविधं वीर्यं भेदात् तीक्ष्णं वीर्यं यथा शुण्ठयादि, मध्यवीर्यं बिल्वाग्निमन्थादि, मृदुवीर्यञ्चामलकादि । सु. सू. २ (च. द.)

Depending on the presence of *Sīta*, *Uṣṇa*, *Rūkṣa* etc, *Vīrya* *Ouṣadha Dravya* is divided into 3 types viz. *Tīkṣṇa Vīrya*, *Madhya Vīrya* and *Mṛdu Vīrya*.



Cakrapāṇi Datta has given certain examples for these 3 kinds of *Dravyas*.

Tīkṣṇa Vīrya Dravya—*Śunṭhi*

Madhya Vīrya Dravyas—*Bilva*, *Agnimantha*

Mṛdu Vīrya—*Āmalaki*

VI. Classification of *Dravya* acc to *Prabhāva*

किञ्चिद्दोषप्रशमनं किञ्चिद्वातु प्रदूषणम् ।
स्वस्थवृत्तौ मतं किञ्चित्त्रिविधं द्रव्यमुच्यते ॥

च. सू. १/६७

Acc. to *Prabhāva*, *Dravyas* are divided into 3 types viz. *Doṣa Praśamana*, *Dhātu Pradūṣaṇa* and *Swastha Hita Dravya*.

शमनं कोपनं स्वस्थहितं द्रव्यमिति त्रिधा ।

अ. ह. सू. १/१६

Dravya is of 3 types, viz.

Śamana (Subsides *Doṣa*)

Kōpana (Aggravates *Doṣa*)

Swasthahita (Maintains normalcy)

1. *Doṣa Praśamana Dravya*

किञ्चिदिति न सर्वम् । दोषस्य दोषयोर्दोषाणां वा प्रशमनं दोष प्रशमनम् । दोषग्रहणेन दुष्टा रसादयोऽपि ग्रह्यन्ते । तेन द्रव्यमहिमा यद्योषाणां दुष्टानां रसादीनां धातुनां वा शमकमामलकदुरालभादि गृह्णन्ते । आमलकं हि शिवत्वात्रिदोषहरं; दुरालभा चापि वातपित्तश्लेष्महरी । यद्यपि चामलकस्य “हन्ति वातं तदाम्लत्वात्”

इत्यादिना गुण द्वारा त्रिदोषहरत्वमुच्यते, तथाऽपि तत्रभाववृहितमेव बोद्धव्यम् । यतस्त्राश्लत्वादिना पित्तादि कोयोऽपि युज्यते, स त्वायलकप्रभावन्न भवति ।

चक्रपाणि-च. सू. १/६७

Dravyās which pacify vitiated Doṣa and vitiated Rasa, Rakādi Dhātus are called Doṣa Praśamana Dravya. E.g. Āmalaki is Tridoṣahara, Duralabha is Vātapitta and Kaphahara (*Tridoṣahara*).

2. Dhātu Pradūṣaṇa Dravya

धातुप्रदूषणमिति वातादीनां समत्वेन शरीरधारणात्मकानां तथा रसादीनां च दूषणं किञ्चित्, यथा—यवक मन्दक विषादि । चक्रपाणि-च. सू. १/६७

Because of their nature, some *Dravyas* vitiate. *Prākṛta Doṣa* and *Rasādi Dhātus*.

E.g. Yavaka & Mandaka Viṣa

3. Swastha Hita Dravya

सुखु अवतिष्ठते नीरोगत्वेति स्वस्थः; तस्य वृत्तिः स्वस्थरूपतया अनुवर्तनं, तत्र स्वस्थवृत्ती मतमभिमतं पूजितमिति यावत् । अत्रोच्यतेस्वस्थवृत्तिमतं रक्तशाल्यादि दोषप्रशमनमपि भवति, परं तत् प्रायः स्वस्थवृजिहित्वात् स्वस्थवृत्तिमतत्वेन गृह्णते ।

चक्रपाणि-च. सू. १/६७

Dravya which are very useful for the *Swastha* (Healthy person) that which maintains *Swasthya* (Healthy condition) are *Swasthahita Dravya*. Some times, *Swasthahita Dravyas* may also do *Dōṣapraśamana*.

E.g. *Rakta Śāli, Godhūma* etc.

Suśruta and *Vāgbhata* have enlisted *Doṣa Praśamana* and *Doṣa Prakopana Dravya*.

Vāta Samśamana Dravya

१. रुक्षः शीतो लघुः सूक्ष्मश्लोऽथ विशदः खरः ।

विपरीतगुणैर्द्वयैर्मालितः संग्रशाम्यति ॥ च. सू. १/३९

२. तत्र उष्ण स्निग्धौ वातघ्नौ ।

सु. सू. ४१/११

३. तत्र मधुराम्ल लवणा वातघ्नाः ।

सु. सू. ४२/४

४. तत्र भद्रदारु कुष्ठहरिद्रावरुणमेषशृङ्गीबलातिबलात्तर्गलाकच्छुराशल्लकी कुबेराक्षि वीरतरु सहवराग्निमन्थवत्सादन्येरण्डाशमभेदकालकोर्कशतावरी पुनर्नवा वसुक वशिर काञ्चनक भार्गीकार्पासीवृश्चिकालीपत्तूरबद्रयवकोल कुलतथ प्रभृतीनि विदारिगंधादिश्च द्वे चाद्ये पञ्चमूल्यौ समासेन वातसंशमनो वर्गः ॥

सु. सू. ३९/७

<i>Vātahara Guṇa, Rasa, Vipāka & Virya</i>	<i>Dravya</i>
<p><i>Guṇa</i>→ <i>Snigdha, Uṣṇa, Guru, Sthūla, Picchila etc.</i> <i>Rasa</i>→ <i>Madhura, Amla & Lavaṇa</i> <i>Vipāka</i>→ <i>Madhura Vipāka</i> <i>Virya</i>→ <i>Uṣṇa</i></p>	<p><i>Bhadra Dāru, Kuṣṭha, Haridra, Varuṇa, Meṣaśṛngi, Bala, Atibala, Ārtagala (Kakubha), Kacchura, Śallakī, Kuberākṣī, Vīrataru, Sahachara, Agni-mantha, Vatsādanī (Guḍūci), Ēraṇḍa, Pāṣāṇabhedā, Alarka, Arka, Śatāvari, Punarnava, Vasuka, Vaśira (Apāmārga), Kāncanaka (Dhattura), Bhārangi, Vanakārpasī, Vṛścikāli, Pattūra (Kucandana), Badara, Yava, Kola, Kulattha, Vidāri-gandhādi Dravya, Brhatpañcamūla and Laghu Pañcamūla.</i></p>

Pitta Samśamana

१. सस्नेहमुष्णं तीक्ष्णं च द्रवमाम्लं सरं कटु । च. सू. १/६०
- विपरीतगुणैः पित्तं द्रव्यैराशु प्रशाम्यति ॥ सु. सू. ४१/११
२. शीत मृदु पिच्छिला: पित्तघाः । सु. सू. ४२/४
३. मधुरतिक्तकषायाः पित्तघाः । सु. सू. ३९/८
४. चन्दनकुचन्दन हीबेरोशीर मञ्जिलापयस्यविदारीशतावरीगुद्राशैवालकहार कुमुदोत्पलकन्द(द)लीदूर्वामूर्वाप्रिभृतीनि काकोल्यादिः सारिवादिरञ्जनादिरुत्पलादिर्य-ग्रोथादिस्तृणपञ्चमूलमिति समासेन पित्तसंशमनो वर्गः ॥ सु. सू. ३९/८

<i>Pittahara Guṇa, Rasa, Vipāka, Vīrya</i>	<i>Dravya</i>
<p><i>Guṇa</i>→ <i>Uṣṇa, Mrdu</i> <i>Sāndra, Rūkṣa</i> <i>Rasa</i>→ <i>Madhura, Tikta</i> <i>Kaṣāya</i> <i>Vipāka</i>→ <i>Madhura</i> <i>Vīrya</i>→ <i>Śīta</i></p>	<p><i>Candana, Kucandana (Rakta Candana), Hṛibera, Uṣīra, Manjiṣṭha, Payasya (Kṣīra Kākolī), Vidāri, Śatāvarī, Gundra, Śaivāla, Kalhara (Raktolpala), Kumuda, Utpala, Kandalī, Dūrvā, Mūrva, Kākolyādi Gaṇa, Sārivāḍi, Añjanādi, Utpalādi, Nyagrodhādi & Trīṇapañcamūla</i></p>

Kapha Samśamana

१. गुरुशीतमृदुस्तिर्गधमधुरस्थिरपिच्छिला: ।

श्लेषणः प्रशमं यान्ति विपरीतगुणैर्गुणाः ॥ च. सू. १/६१

२. तीक्ष्णरुक्षविशदा: श्लेषमध्नाः । सु. सू. ४१/११

३. कटुतिक्कक्षायाः श्लेषमध्नाः । सु. सू. ४२/४

४. कालेयकागुरुतिलपर्णीकुष्ठहरिद्रा शीतशिव शतपुष्पा सरलारासनाप्रकीयो-दकीयेऽङ्गुदी सुमना काकादनी लाङ्गलकीहस्तिकण्ठमुझातकलामज्जकप्रभृतीनि वल्ली-कण्टकपञ्चमूल्यौ पिप्पल्यादिर्भृत्यादिर्मुष्ककादिर्वचादिः सुरसादिरागवधादिरिति समासेन श्लेषसंशमनो वर्गः । सु. सू. ३९/९

<i>Kaphahara Guṇa Rasa, Vipāka & Vīrya</i>	<i>Dravya</i>
<p><i>Guṇa</i>→ <i>Laghu, Uṣṇa</i> <i>Tikṣṇa, Rūkṣa, Viśada</i> <i>Rasa</i>→ <i>Kaṭu, Tikta &</i> <i>Kaṣāya</i> <i>Vipāka</i>→ <i>Kaṭu</i> <i>Vīrya</i>→ <i>Uṣṇa</i> <i>(Tikṣṇa, Rukṣa, Viśada)</i></p>	<p><i>Kāleyaka (Variety of Candana), Aguru, Tilaparṇī, Kuṣṭha, Hari-dra, Śitśiva (Karpūra), Śatapuṣpa, Sarala, Rāsnā, Prakīrya (Kaṇṭaki Karanja), Udaṅkīrya (Cira Bilwa), Ingudī, Sumana (Jāti) Kākādanī, Lāngalaki, Hastikarṇa, Lāmajiaka (Uṣīrabhēda), Munjātaka, Valli-pañcamūla, Kaṇṭaki Pañcamūla, Pippalyādi, Br̥hatyādi, Muṣkakādi, Vacādi, Surasādi and Āragwadhādi Gaṇa Dravya</i></p>

Vāta Kopana

तत्र.....कटुकषायतिक्तरक्षलधुशीतवीर्यशुष्कशाकवल्लूरवरकोहालककोर-
दूषश्यामाक नीवारमुहमसूराढकीहरेणुकलायनिष्ठावावानशनविवमाशनाध्यशनवातभूत्र-
पुरीषशुक्रच्छर्दि क्षवथूप्तारबाष्पवेगविधातादिभिर्विशैवर्युः प्रकोपमापद्यते ।

सु. सू. २१/१९

तत्र तिक्त कटुकषायरक्षशीतविष्टभिरुडकतुणधान्यकलायचणककरीरतुष्ख-
कालिङ्गचिर्भिटविसशालूक जाम्बवतिन्दुक शोकोत्कण्ठादिभिरतिसेवितैः वायुः
प्रकोपमापद्यते ।

अ. सं. नि. १

Vāta Kopaka Guṇa Rasa, Vipāka & Vīrya	Dravya
Guṇa→ Rūkṣa, Laghu, Śīta Rasa→ Kaṭu, Tikta, Kaṣāya Vipāka→ Kaṭu Vīrya→ Śīta	Śuṣka Śāka, Vallūra (Śuṣka Māmsa), Varaka, Uddälaka, (Araṇya Ko- drava), Koradūṣa, Śyāmāka, Nī- vāra, Mudga, Maśūra, Ādhaki, Harēṇu, Kalāya, Niṣpāva, Karīra, Cirbhita, Biṣa, Śālūka, Jāmbava, Tinduka

Pitta Kopana

कट्वम्ललवणतीक्ष्णोष्णालधुविदाहि तिलतैलपिण्याककुलत्यसर्पयतसीहरितक-
शाकगोथामत्स्याजविकमांसदधितक्रूर्चिकामस्तुसौवीरकसुराविकाराम्लफलकद्वा
प्रभृतिभिः पित्तं प्रकोपमापद्यते ।

सु. सू. २१/२१

कट्वम्ललवणक्षारोष्णाविदाहि शुक्तशाण्डाकीमद्यमुनमस्तुदधिधान्याम्लतैलकुलत्य
माषनिष्ठावतिलान्नकदवरकुठेरादिवर्गप्रातकाम्लिकापीलु भल्लातकास्थिलाङ्गली
मरिच-मैथुनोपगमनादिभिः पित्तं प्रकोपमापद्यते ।

अ. सं. नि. १

Pitta Kopaka Guṇa Rasa, Vipāka & Vīrya	Dravya
Guṇa→ Uṣṇa, Tīkṣṇa Laghu Rasa→ Kaṭu, Amla & Lavāṇa Vipāka→ Amla Vipāka, Kaṭu Vipāka Vīrya→ Uṣṇa	Tila Taila, Piṇyāka, Kulattha, Sar- ṣapa, Atasī, Harita Śāka, Maṭsyā- māmsa, Ajamāmsa, Avika Māmsa, Dadhi, Takra, Kürcika, Mastu, Sauvīraka, Sura, Maḍya Vikāra, Amlaphala, Amrātaka, Amlīka, Pīlu, Bhallatakāsthī, Lāngali, Marica and Kṣāra Dravyas

Kapha Kopana

.....मधुराम्ललवणशीतस्तिष्ठगुरुपिच्छिलाभिष्वन्दिहायनकथकनैषेत्कटमापमहा-
माष गोथूम-तिल-पिष्ट-विकृति दधिदुग्धकृशरापायसेश्व-विकारानुपौदकमांसवसा
बिसमृणालकसेरुकशृङ्खाटक मधुर-वल्ली-फलसमशनाध्यशनप्रभृतिः श्लेष्मा
प्रकोपमापद्धते ।

सु. सू. २१/२३

मधुराम्ललवणस्तिष्ठगुरुपिच्छिलाभिष्वन्दिहायनकथपृथकस्थूल भक्ष्य
शङ्खुस्त्वामक्षीर किलाटमोरटकूर्चिकातकपिण्डकपीयूवेश्व रसफाणितगुडानूपपिण्ठित
मोचखर्जूर भव्य नारिकेल.....श्लेष्मा प्रकोपमापद्धते । अ. सं. नि. १/१५

<i>Kapha Kopaka Guṇa Rasa, Vipāka & Virya</i>	<i>Dravya</i>
<p>Guṇa→ <i>Snigdha, Guru, Picchila, Śīta</i> <i>Rasa→ Madhura, Amla & Lavaṇa</i> <i>Vipāka→ Madhura</i> <i>Virya→ Śīta</i></p>	<p><i>Godhūma, Māṣa, Mahāmāṣa, Tila, Dadhi, Dugdha, Kṛṣarā, Pāyasa, Ikṣu Vikāra, Ānūpa, Audaka Māmsa, Vasa, Bisa Mrnāla, Kaseruka, Śrīngāṭaka, Madhuraphala, Navadhānya, Kilāṭa, Moraṭa, Kūrcikā, Takra, Phaṇita, Moca, Kharjūra, Bhavya, Nārikela etc.</i></p>

Swāsthahita Dravya

तद्यथा—लोहितशालयः शुक्रधान्यानां पथ्यतमत्वे श्रेष्ठतमा भवन्ति, मुहाः
शमीधान्यानाम्, अन्तरिक्षमुदकानां, सैन्धवं लवणानां, जीवन्ती शाकं शाकानां
राणेयं मृगमांसानां, लावः पक्षिणां, गोथा बिलेशयानां, रोहितो मत्स्यानां, गव्यं
सर्पिः, गोक्षीरं क्षीराणां, तिलतैलं स्थावर जातानां स्नेहानां, वराह वसा आनुप
मृगवसानां, चुलूकी वसा मत्स्य वसानां, पाकहंस वसा जलचर विहङ्गवसानां,
कुब्जकुट वसा विक्षिरशकुनि वसानां, अजमेदः शास्त्राद मेदसां, श्रङ्खवेरं कन्दानां,
मृद्घीक फलानां, शर्करेश्वविकाराणाम् इति प्रकृत्यैव हिततमनामाहार विकाराणां
प्राधान्यतो द्रव्याणि व्याख्यातानि भवन्ति ॥

च.सू. २५/३८

Caraka has considered many Dravyas as most conducive in their own category.

Sl. No.	Category	Best Dravya/Swāsthahita
1.	Śūkadhbānya	Lohita Śāli
2.	Śamidhbānya	Mudga
3.	Udaka	Antarikṣa Jala
4.	Lavaṇa	Saindhava Lavaṇa
5.	Śāka	Jivantī Śāka
6.	Mṛgamāmsa	Ēṇa Māmsa
7.	Pakṣi Māmsa	Lāva Māmsa
8.	Bileśaya	Gōdha Māmsa
9.	Matsya	Rōhita Matsya
10.	Sarpi	Gavya Sarpi
11.	Kṣīra	Gokṣīra
12.	Sthāvara Thaila	Tila Thaila
13.	Ānūpa Mṛgamāmsa	Varāha Vasa
14.	Matsya Vasa	Culukī Vasa
15.	Jala Cara	Pāka Hamsa Vasa
16.	Śākha Meda	Aja Mēda
17.	Kanda	Śrīngavēra
18.	Phala	Mṛdwīka
19.	Ikṣu Vikāra	Śarkara

VII. Classification of Dravyas on the Basis of Rasa

Depending on Rasa (Taste), Dravyas are divided into 6 groups namely.

- | | |
|--------------------|-------------------|
| 1. Madhura Skandha | 2. Amla Skandha |
| 3. Lavaṇa Skandha | 4. Katu Skandha |
| 5. Tikta Skandha | 6. Kaṣāya Skandha |

Madhura Skandha

जीवकऋषभकौ जीवन्ती वीरा तामलकी काकोली क्षीरकाकोली मुद्रपर्णी माषपर्णी शालपर्णी पृथिवपर्यशणपर्णी मधुपर्णी मेदा महामेदा कर्कटशृङ्गी शृङ्गाटिका छिन्नरुहा च्छत्राऽतिच्छत्रा श्रावणी महाश्रावणी सहदेवा विश्वदेवा शुक्ला क्षीरशुक्ला बलाऽतिबला विदारी क्षीरविदारी क्षुद्रसहामहासहा ऋष्यगन्धा अश्वगन्धा वृश्चीरः पुनर्नवा बृहती कण्टकारिकोरुबको मोरटः श्वदंष्ट्रा संहर्षा शतावरी शतपुष्पा मधुकपुष्पी यष्टिमधु मधुलिका मृद्धीका खर्जुरं परुषकात्मगुप्ता पुष्करबीजं कशेरुकं राजकशेरुकं राजादनं कतकं काश्मर्यं शीतपावयोदनपाकी तालखर्जूरमस्तकमिशुरि-

क्षुवालिका दर्भः कुशः काशः शालिर्गुन्द्रेत्कटकः शरमूलं राजक्षवकः ऋष्यप्रोक्ता
द्वारदा भारद्वाजीवनत्रपुष्यभीरुपत्री हंसपादी काकनासिका कुलिङ्गाक्षी क्षीरवल्ली
कपोलवल्ली कपोतवल्ली सोमवल्ली गोपवल्ली मधुवल्ली चेति ।

च. वि. ८/१३९

काकोल्यादिः क्षीरधृतवसामज्जशालिष्टिकयवगोधूममाषशृङ्घाटक कसेरुकत्र-
पुसैर्वारुककर्कुलाबुकालिन्दकतकगिलोध्यप्रियालपुष्करबीजकाशमर्यमधुकद्राक्षा-
खर्जुरराजादनतालनालिकेरेक्षुविकारबलातिबलात्पुष्टाविदारी पथस्थागोक्षुरकक्षी-
रमोरटमधुलिकाकूब्धाण्डप्रभृतीनि समासेन मधुरो वर्गः । सु. सू. ४२/११

धृतहेमगुडाक्षोडमोघ्वचोचपरुषकम् ।

अभीरुवीरापनसराजादन बलात्रयम् ॥

मेदे चतस्रः पर्णिन्यो जीवन्ती जीवकर्षभौ ।

मधुकं मधुकं बिम्बी विदारी श्रावणीयुगम् ॥

क्षीरशुक्ला तुगाक्षीरी क्षीरिण्यौ काशमरी सहे ।

क्षीरेक्षुगोक्षुरक्षीद्रव्वाक्षादिर्मधुरो गणः ॥

अ. ह. सू. १०/२२-२५

Caraka *Jīvaka, Ṛṣabhaka, Jīvantī, Vīra, Tāmalakī, Kākolī, Kṣīrakakolī, Mudgaparṇī, Māṣaparṇī, Śālaparṇī, Prśniparṇī, Śaṇaparṇī (Aparājita), Vikankata, Meda, Mahāmeda, Karkaṭaśrīngī, Śrīngātika, Guduci, Kokilākṣa, Aruṇakokilākṣa, Śrāvaṇī, Alambusa, Sahadeva, Viśwadeva, Śarkara, Bṛhat Śringatika, Bala, Atibala, Vidārī, Kṣīravidārī, Kumārī (Kṣudrasaha), Mahasahā, Ṛṣyagandha (Bala Bheda), Aśwagandha, Vrścīra, Punarnava, Brhati, Kantakārī, Urūbaka, Murva (Morata), Gokṣura, Bandāka (Samharṣa), Śatāvarī, Śatapuṣpa, Madhūkapuṣṭī, Yaṣṭimadhu, Madhūlikā, Mrdwika, Kharjūra, Parūṣaka, Ātmagupta, Puṣkarabīja, Kaśeruka, Rājakaśeruka, Rājādāna, Kataka, Kāśmarya, Śitapākī (Śitala), Odanapāki (Nilazinti), Tālakharjūra, Mastaka, Ikṣu, Ikṣuvalika, Darbha, Kuśa, Kāśa, Śāli, Gundra, Itkata, Śaramūla, Rājakṣavaka, Ṛṣyaprōkta (Balabhedā), Dwārada (Śākataru), Bhāradwājī, Vanatrapuṣī, Abhīru*

(Śatāvarī Bheda), Hamsapādi, Kākanāsi, Kuliṅgākṣī (Pitika), Kṣīrvallī, Kapotavallī (Sukṣmaila), Kapolavallī, Somavallī, Gopavallī (Anantamūla), Madhvavallī (Yaśtimadhu Bheda).

Suśruta Kākolyādi Gaṇa Dravya, Kṣīra, Ghrta, Vasā, Majja, Śāli, Śaṣṭika Śāli, Yava, Godhūma, Māṣa, Śringātaka, Kaseruka, Trapusa, Ervāruka, Karkāru, Ālābu, Kālinda, Kataka, Gilodya, Priyāla, Puṣkarabīja, Kāsmarya, Madhūka, Drākṣā, Kharjūra, Rājādana, Tāla, Nalikīra, Ikṣuvikāra, Bala, Atibala, Ātmagupta, Vidāri, Payasya, Gokṣura, Kṣīramūraṭa, Madhūlika, Kūṣmāṇḍa.

Vāgbhata (A. Hr.) Ghṛta, Hema, Guḍa, Kṣoda, Moca, Coca, Parūṣaka, Abhīru, Vīra, Panasa, Rājādana, Baltraya (Bala, Atibala & Nāgabala), Meda, Mahāmeda, Śāliparṇī, Prśniparṇī, Mudgaparṇī, Māṣaparṇī, Jīvanti, Jīvaka, Rśabhaka, Madhūka, Madhuka, Bimbī, Vidāri, Śrāvaṇī, Mahaśrāvaṇī, Kṣīraśukta, Tugakṣīri, Kṣirinī-Dwaya, Gambharī, Mahasahā, Kṣudrasahā Kṣīra, Ikṣu, Gokṣura, Kṣaudra, Drākṣā.

Amla Skandha

आग्रातकलकुचकरमर्दवृक्षाम्लवेतसकुवलबदरदाडिममातुलङ्घगण्डीरामलक नन्दीतकशीतिकतिन्तिडीकदन्तशठेरावतककोशाप्र धन्वनानां फलानि, पत्राणि चाग्रातकाश्मन्तकचाङ्गेरीणां चतुर्विधानां चालिकानां द्वयोश्च कोलयोश्चामशुष्कयो- द्वयोश्चैव शुष्काम्लिकयाग्रम्यारण्ययोः, आसवद्रव्याणि च सुरासीवीरकतुषोदक मैरेयमेढकमदिरामथुशुक्तशीशुदधिमण्डोदश्वान्याम्लादीनि च ।

च. सू. वि. ८/१४०

दाडिमामलकमातुलङ्घाग्रातककपित्थकरमर्दबदरकोलप्राचीनामलकतिन्तिडीक कोशाप्रक भव्यपारावतवेत्रफललकुचाम्लवेतसदन्तशठदधितक्रसुराशुक्तसौवीरक तुषोदक धान्याम्ल प्रभृतीनि समासेनाम्लो वर्गः । सु. सू. ४२/११

अम्लो धात्रीफलाम्लीकामातुलङ्घाम्लवेतसम् ।

दाडिमं रजतं तक्रं चुक्रं पालेवतं दधि ।

आग्राप्रातकं भव्यं कपित्थं करमर्दकम् ॥

अ. ह. सू. १०/२५-२६

Ācārya	Dravya
Caraka	Āmra, Āmrātaka, Lakuca, Karamarda, Vrkṣāmla, Āmlavetasa, Kuvala, Badara, Dādima, Matuluñga, Ganđīra, Āmalaka, Nandītaka, Śitaka (Amlaloṭa), Tintidīka, Dantaśaṭa, Erāvata (<i>Nāranga</i>), Kośāmra, Dhanvana, Aśmantaka, Cāngeri, Kōla, Āsava, Sura, Souvira, Tuṣodaka, Mairēya, Mēdaka, Madira, Madhuśukta, Śīdhu, Dadhimanda, Udaświt etc.
Suśruta	Dādima, Āmlaka, Mātuluñga, Āmrataka, Kapittha, Karamarda, Badara, Kōla, Prācīnāmalaka, Tintidīka, Kośāmra, Bhavyaphala (<i>Karmaranga</i>), Pārvata, Vētraphala Lakuca, Amlavētasa, Dantaśaṭha (<i>Jambīra</i>), Dadhi, Takra, Sura, Śukta, Sauvīraka, Tuṣodaka, Dhānyāmla.
Vāgbhata (A. Hr.)	Dhātriphalā, Āmlika, Matuluñga, Amlavētasa, Dadima, Rajata, Takra, Cukra (Śukta), Pālēvata, Dadhi, Āmra, Āmrātaka, Bhavya, Kapittha, Karamarda

Lavana Skandha

सैन्यव सौवर्चलकालविघ्नपाक्यानुपकूप्यवालूकैलमौलकसामुद्ररोमकौद्धिदौषर-
पाटेयकपांशुजान्वेवप्रकाराणि आन्यानि लवणर्गपरिसंख्यातानि ।

च. वि. ८/१४९

सैन्यवसीवर्चलविष्णुपाक्यरोमक सामुद्रकपवित्रमयवक्षारोषप्रसूतसुवर्चिका
प्रभृतीनि समासेन लब्धणो वर्गः ।

वरं सौवर्धलं कृष्णं विडं सामुद्रमौद्दिदम् ।
रोमकं पांसुजं शीसं क्षराश्च लवणो गणः ॥

अ. हृ. सू. १०/२७

<i>Ācārya</i>	<i>Dravya</i>
<i>Caraka</i>	<i>Saindhava, Sauvarcala, Kāla, Viḍa, Pākyā, Ānūpa, Kūpya, Vāluka, Maulaka, Sāmudra, Romaka, Udbhida, Ūṣara, Pāṭeyaka, Pāṁśujanya.</i>
<i>Suśruta</i>	<i>Saindhava, Sauvarcala, Viḍa, Pākyā, Romaka, Sāmudra, Paktrima, Yavaksāra, Ūṣara, Suvarcika</i>

Vāgbhata Vara (Saindhava), Sauvarcala, Kṛṣṇa, Viḍa, Sāmu-
(A. Hr.) dra, Oudbhida, Romaka, Pāṁśuja, Śīsa, Kṣāra

Katu Skandha

पिप्पलीपिप्पलीमूलहस्तिपिप्पली चव्य चित्रक शृङ्गवेर मरिचाजमोदार्दकविडङ्गु
कुस्तुम्बुरुपीलुतेजोवत्येलाकुष्ठ भल्लातकास्थिहङ्गुनिर्यासकिलिममूल्क सर्षप लशुन-
करञ्जशिशुगुकमधुशिशुकखरपुष्पभूसृणसुमुखसुरसकुठेरकार्लकगण्डीरकालमालकपर्णा-
सक्षवक फणिङ्गक क्षारमूत्रपित्तानीति ।

च. वि. ८/१४२

शिशुमधुशिशुमूलकलशुनसुमुखशीतशिवकुष्ठदेवदारुहरेणुकावल्लुजफलचण्डा
गुग्गुलुमुस्तलाङ्गलकीशुकनासापीलु प्रभृतीनि सालासारादिश्च प्रायशः कटुकोवर्गः ।

सु. सू. ४२/११

कटुकोहिङ्गु मरिचकृमिजित् पञ्चकोलकम् ।
कुठेराद्या हरितकाः पित्तं मूत्रमरुष्करम् ॥

अ. ह. सू. १०/३०-३१

Ācārya Dravya

Caraka *Pippalī, Pippalimūla, Gaja Pippali, Cavya, Citraka, Śrngavēra, Marica, Ajamōda, Ārdraka, Vidaṅga, Dhānyaka, Pīlu, Tejovati, Ela, Kuṣṭa, Bhallatakaṣṭhi, Hinguniryāsa, Devadāru (Kilīma), Mulaka, Sarśapa, Laśuna, Karanja, Śigru, Kharapuṣpa, Bhūstraṇa, Sumukha (Variety of Tulasi), Surasa, Kuṭhīraka, Arjaka, Gaṇḍīra, Kālamāla, Kśavaka, Phanijjaka, Kṣāra, Mūtra, Pitta.*

Suśruta *Śigru, Madhuśigru, Mūlaka, Laśuna, Sumukha, Śitiśiva (Karpūra), Kuṣṭa, Devadāru, Hareṇuka, Avalguja (Bākuci), Caṇḍa, Guggulu, Musta, Lāñgalaki (Kalikarika), Śukanāsā (Śyonāka), Pīlu and Sālasarādi Gaṇa Dravya.*

Vāgbhata *Hingu, Marica, Viḍaṅga, Pañcakola, Kuṭhīra (Śigru), (A. Hr.) Haritaka, Pitta, Mūtra & Bhallātaka.*

Tikta Skandha

चन्दन नलदकृतमालनक्तमालनिष्ठतुम्बुरुकुटजहरिद्रादारुहरिद्रामुस्तामूर्वा-
किराततिक्तक कटुकरोहिणीत्रायमाणाकारवेल्लिकाकरीरकरवीरकेषुककठिल्लिक-

वृषमण्डूकपर्णी कर्कोटकवार्ताककर्कशकाकमाचीकाकोहुम्बरिकासुवर्षतिविषा-
पटोलकुलकपाठा गुदूचीवेत्राप्रवेतसविकङ्गतबकुलसोभवलकसपापर्णसुमनाकविलग्ज-
वचातगरागुरुवालकोशीराणीति ।

च. वि. ८/१४३

आरगवधादिर्गुदूच्यादिर्गण्डूकपर्णीविनेकरीरहरिद्राद्वयेन्द्रथवद्वलणाखादुकण्टक
सपापर्णवृहतीद्वयशङ्कुनीद्रवननीत्रिवृत्कृतवेधनककर्कोटककारवेल्लवार्ताक करीर-
करवीरसुमनः शङ्कुपुष्यपामार्गत्रिवयमाणाशोकरोहिणी वैजयनीसुवर्चला पुनर्वा-
वृश्चिकालीज्ञोतिष्ठती प्रभूतीनि समासेन तिक्तो वर्गः ।

सु. सू. ४२/११

तिक्तः पटोली त्रायन्ती वालकोशीरचन्दनम् ।

भूनिम्बनिम्बकदुकातगरागुरु वस्त्रकम् ॥

नक्तमालाद्विरजनीमुस्तमूर्वांटरुषकम् ।

पाठापामार्गकांस्त्यायोगुदूचीधन्वयासकम् ॥

पञ्चमूलं महाद्याघी विशालाऽतिविषा वचा ॥

अ. ह. सू. १०/२८-३०

Ācārya Dravya

Caraka *Candana, Nalada, Āragwadha, Karañja, Nimba, Tumburu, Kuṭaja, Haridra, Dāruharidra, Musta, Mūrva, Kirātatikta, Kaṭukarohiṇi, Trāyamāṇa, Kāravella, Karīra, Karavīra, Kēbuka, Kaṭhillaka, Vruṣa, Maṇḍukaparṇī, Karkoṭaka, Vārtāka, Karkaśa (Paṭola Bheda), Kākamāci, Vetrāgra, Vetasa, Vikankata, Bakula, Somavalka, Saptaparṇa, Sumanā, Arka, Avalguja, Vaca, Tagara, Agaru, Bālaka, Uśīra etc.*

Suśruta *Āragvadhādi Gaṇa, Gudūcyādi Gaṇa Dravya, Maṇḍukaparṇī, Vетra, Karīra, Haridrā, Dāruharidra, Indrayava, Varuṇa, Gokṣura, Saptaparṇa, Bṛhatī, Kaṇtakārī, Śankhinī, Dravantī, Trvrit, Krtavedhana, Karkota, Kāravella, Vārtāka, Karīra, Karavīra, Sumana, Śankhapuṣpi, Apāmarga, Trāyamāṇa, Aśokarohiṇī, Vaijayanti, Suvarcala, Punarnava, Vṛścikālī, Jyotiṣmati.*

Vāgbhata *Paṭolī, Trāyanti, Bālaka, Uśīra, Candana, Bhūnimba, (A. Hr.) Nimba, Kaṭuka, Tagara, Agaru, Vatsaka, Karañja,*

Haridra, Dāruharidra, Musta, Mūrva, Aṭarūṣaka, Pāṭa, Apāmārga, Kāmsyāyasi, Gudūci, Dhanvayāsa, Brhatpañcamūla, Vyāghra (Kṣudra Brhati), Indravāruṇī Ativiṣa, Vacā.

Kaṣāya Skandha

प्रियङ्कवनन्ताग्रास्थम्बष्ठकीकट्वङ्गलोद्धमोचरससमङ्गाधातकीपुण्यपञ्चापञ्चकेशरजम्बाग्र प्लक्षवटकपीतनोदुम्बराश्वस्थ भल्लातकास्थ्यश्मन्तकशिरिषिंशपासोमवल्कतिन्दुक प्रियालबदरखादिरसपापर्णाश्वकर्णस्थनार्जुनार्मेदैलवालुकपरिपेलवकदम्ब शल्लकी जिङ्गिनीकाशकशेरुकराजकशेरुकट्फलवंशपञ्चकाशोकशालधवसर्जभुर्जशणखरपुण्या-पुरशमीमाचीवरकतुङ्गाजकर्णस्फूर्जकविभीतककुम्भीपुण्यकरबीज बिसमृणालताल-खर्जूरतरुणानीति ।

च. वि. ८/१४४

न्यग्रोधादि अम्बष्ठादिप्रियङ्कादिरोधादिखिफलाशल्लकीजम्बवाग्रबकुल-तिन्दुकफलाति कतकशाकफलपाण्डाणभेदकवनस्पतिफलाति सालसारादिश्च ग्रायशः कुरुवककोविदारक जीवन्ती चिल्लीपालाङ्गवायासुनिषण्णक प्रभृतीनि वरकादयो मुहादयश्च समासेन कवायो वर्गः ।

सु. सू. ४२/११

वर्गः कषायः पथ्याऽक्षं शिरीषः खदिरो मधु ॥

कदम्बोदुम्बरंमुक्ताप्रवालाङ्गनगैरिकम् ।

बालं कपित्यं खर्जूरं बिसपदोत्पलादि च ॥

अ. ह. सू. १०/३१-३२

Acārya Dravya

Caraka *Priyaṅgu, Anantā, Āmrāṣṭhi, Ambaṣṭaki, Katvaṅga, Lōdhra, Mocarasa, Samaṅga, Dhātakī Puṣpa, Padma, Padmakēśara, Jambu, Āmra, Plakṣa, Vaṭa, Kapītana, Udumbara, Aśwaththa, Bhallātakāṣṭhi, Aṣmantaka, Śirīṣa, Śimśapa, Sōmavalka, Tinduka, Priyāla, Badara, Khadira, Saptaparna, Aśwakarṇa, Syandana, Arjuna, Irimeda, Elavāluka, Paripēlava (Kaivarta Mustaka), Kadamba, Śallaki, Jingīnī, Kāśa, Kaśeruka, Rājakaśeruka, Katphala, Vamśa, Padmaka, Aśoka, Śāla, Dhava, Sarja, Bhūrja, Śaṇa, Kharapuṣpa, Pura, Śamī, Macīka (Devadāru), Varaka, Tunga, Ajakarṇa, Sphūrjaka, Vibhītaka,*

Kumbi, Puṣkarabīja, Bisa Mrñāla, Tāla, Kharjūra, Taruṇa.

Suśruta *Nyagrodhādi Varga, Ambaṣṭādi, Priyangvādi, Rodhrādi, Gaṇa Dravyas, Triphala, Śallakī, Jambu, Āmra, Bakula, Tinduka Phala, Kataka, Śākaphala, Paṣāṇabheda, Nyagrodhādi (Vanaspati) Phala, Sālasarādi Gaṇa Dravya, Kuruvaka, Kovidāra, Jīvantī, Chillī, Palankyā, Suniṣannaka.*

A. Hr. *Pathyā, Akṣa, Śirīṣa, Khadira, Madhu, Kadamba, Udumbara, Mukta, Pravāla, Añjana, Gairika, Bālā-Kapitha, Kharjūra, Bisa, Padma, Utpala etc.*

VIII. Classification of Dravya acc to Vipāka

Eventhough there is no direct reference regarding classification of Dravya on the basis of Vipāka, but based on the explanation of Dravyas in classical texts, the plants mentioned in the syllabus may be grouped under *Trividha Vipāka*.

Madhura Vipāka

1. <i>Guduci</i>	2. <i>Bala</i>	3. <i>Nāgabala</i>	4. <i>Śālmalī</i>
5. <i>Gokṣura</i>	6. <i>Bhallātaka</i>	7. <i>Yaṣṭimadhu</i>	8. <i>Śālaparṇī</i>
9. <i>Prśniparṇī</i>	10. <i>Kapikacchu</i>	11. <i>Āragwadha</i>	12. <i>Harītakī</i>
13. <i>Vibhitakī</i>	14. <i>Āmalakī</i>	15. <i>Dādima</i>	16. <i>Kūsmānda</i>
17. <i>Maṇḍūka-</i>	18. <i>Miśreya</i>	19. <i>Dhānyaka</i>	20. <i>Sāriva</i>
<i>parṇī</i>			
21. <i>Śankha-</i>	22. <i>Brāhmī</i>	23. <i>Pāṭala</i>	24. <i>Drōṇa-</i>
<i>puṣpi</i>		<i>puṣpi</i>	
25. <i>Pippalī</i>	26. <i>Eraṇḍa</i>	27. <i>Śuṇṭhī</i>	28. <i>Śatāvarī</i>
29. <i>Palāṇḍu</i>	30. <i>Cavya</i>	31. <i>Sīṭāphala</i>	32. <i>Kamala</i>
33. <i>Kumuda</i>	34. <i>Makhanna</i>	35. <i>Tilaparṇī</i>	36. <i>Vikankata</i>
37. <i>Punnāga</i>	38. <i>Surapun-</i>	39. <i>Khatmī</i>	40. <i>Kārpāsa</i>
<i>nāga</i>			
41. <i>Parūṣaka</i>	42. <i>Guḍśar-</i>	43. <i>Cancu</i>	44. <i>Karma-</i>
<i>kara</i>			
45. <i>Badara</i>	46. <i>Unnāva</i>	47. <i>Drākṣā</i>	48. <i>Asthisam-</i>
		<i>hāraka</i>	

49. Priyāla	50. Rumimas-	51. Mudga-	52. Māśaparṇī
	tagī	parṇī	
53. Vidārī	54. Taruṇī	55. Vātāda	56. Parṇabīja
57. Śṛṅgātaka	58. Trapuṣa	59. Garjara	60. Madhūka
61. Jīvantī	62. Kataka	63. Śleṣmātaka	64. Gojihvā
65. Vṛddha-	66. Tila	67. Kokilākṣa	68. Uṭaṅgana
dāruka			
69. Aśwagōla	70. Putran-	71. Bhūmyā-	72. Tūda
	jīvaka	malakī	
73. Panasa	74. Akṣoṭa	75. Tavakṣīri	76. Nāgada-
			manī
77. Kadalī	78. Anānās	79. Sudarśana	80. Tālamūlī
81. Nārikela	82. Tāla	83. Kharjūra	84. Māna-
			kanda
85. Kaśeruka	86. Kuśa	87. Śara	88. Kāśa
89. Nala	90. Dūrvā	91. Hamsarāja	92. Chatraka

Amla Vipāka

1. Cāngerī	2. Nimbūka	3. Vṛkṣāmla	4. Bījāpūra
5. Amlavētasa	6. Tintīḍika	7. Amlika	8. Kara-
			marda

9. Cukra**Katu Vipāka**

1. Vatsanābha	2. Atviṣa	3. Pāṭhā	4. Dāru-
			haridra
5. Ahiphena	6. Varuṇa	7. Tuvaraka	8. Nāga-
			keśara
9. Śāla	10. Bilva	11. Guggulu	12. Tejohwa
13. Nimba	14. Jyotiṣmatī	15. Karkāṭa-	16. Śigru
		Śrṅgi	
17. Palāśa	18. Aparājita	19. Yavāsa	20. Karanja
21. Latā-	22. Śarapunkha	23. Bākucī	24. Kānca-
karanja			nāra
25. Aśoka	26. Śirīṣa	27. Khadira	28. Lavañga

29. <i>Jambu</i>	30. <i>Dhātaki</i>	31. <i>Indravaruṇī</i>	32. <i>Paṭola</i>
33. <i>Hiñgu</i>	34. <i>Śatapuṣpa</i>	35. <i>Ajamōda</i>	36. <i>Yavānī</i>
37. <i>Jīraka</i>	38. <i>Kṛṣṇa-</i> <i>jīraka</i>	39. <i>Manjiṣṭa</i>	40. <i>Madana-</i> <i>phala</i>
41. <i>Gandha-</i> <i>prasārini</i>	42. <i>Jaṭamānsi</i>	43. <i>Bhṛṅgarāja</i>	44. <i>Puṣkara-</i> <i>mūla</i>
45. <i>Kuṣṭha</i>	46. <i>Citraka</i>	47. <i>Viḍaṅga</i>	48. <i>Lodhra</i>
49. <i>Sapta-</i> <i>parṇa</i>	50. <i>Kuṭaja</i>	51. <i>Sarpa-</i> <i>gandha</i>	52. <i>Karavīra</i>
53. <i>Arka</i>	54. <i>Kupīlu</i>	55. <i>Kirātatikta</i>	56. <i>Tṛvṛt</i>
57. <i>Kaṇṭakāri</i>	58. <i>Bṛhatī</i>	59. <i>Aśwagandha</i>	60. <i>Dhattura</i>
61. <i>Pārasī-</i> <i>kayavāni</i>	62. <i>Kaṭukī</i>	63. <i>Śyonaka</i>	64. <i>Vāsa</i>
65. <i>Nirgunḍi</i>	66. <i>Agnimantha</i>	67. <i>Bhārṅgī</i>	68. <i>Gambhārī</i>
69. <i>Tulasī</i>	70. <i>Punarnava</i>	71. <i>Apāmārga</i>	72. <i>Marica</i>
73. <i>Jātiphala</i>	74. <i>Twak</i>	75. <i>Karpūra</i>	76. <i>Aguru</i>
77. <i>Candana</i>	78. <i>Dantī</i>	79. <i>Arjuna</i>	80. <i>Udumbara</i>
81. <i>Bhāṅga</i>	82. <i>Devadāru</i>	83. <i>Tālisapatra</i>	84. <i>Haridra</i>
85. <i>Ela</i>	86. <i>Rasona</i>	87. <i>Kumārī</i>	88. <i>Vacā</i>
89. <i>Mustā</i>	90. <i>Usīra</i>	91. <i>Mamīra</i>	92. <i>Nirviṣā</i>
93. <i>Upakun-</i> <i>cika</i>	94. <i>Kāṇḍīra</i>	95. <i>Campaka</i>	96. <i>Kāṣṭadāru</i>
97. <i>Pātāla-</i> <i>garuḍī</i>	98. <i>Giri-par-</i> <i>paṭa</i>	99. <i>Satyanāśī</i>	100. <i>Sarṣapa</i>
101. <i>Rājika</i>	102. <i>Candra-</i> <i>śūra</i>	103. <i>Khukkalā</i>	104. <i>Todarī</i>
105. <i>Mulaka</i>	106. <i>Himsrā</i>	107. <i>Vyaghra-</i> <i>nakha</i>	108. <i>Karīra</i>
109. <i>Banaphśā</i>	110. <i>Tamāla</i>	111. <i>Sarja</i>	112. <i>Aśwa-</i> <i>karṇa</i>
113. <i>Latā-</i> <i>kasturī</i>	114. <i>Pāriṣa</i>	115. <i>Muca-</i> <i>kunda</i>	116. <i>Piśāca-</i> <i>kārpasa</i>
117. <i>Āvartinī</i>	118. <i>Gāngerukī</i>	119. <i>Dhanwana</i>	120. <i>Atasī</i>
121. <i>Suddāma</i>	122. <i>Haramala</i>	123. <i>Aralu</i>	124. <i>Ingudi</i>
125. <i>Bola</i>	126. <i>Śallakī</i>	127. <i>Māmsa-</i> <i>rohiṇī</i>	128. <i>Ariṣṭaka</i>

129. Kośāmra	130. Āmra	131. Ankola	132. Guñja
133. Agastya	134. Jayanti	135. Nīlī	136. Aśmantaka
137. Gorakṣa	138. Bijaka	139. Simśipa	140. Pāri-bhadra
141. Vīrataru	142. Śamī	143. Patranga	144. Cakra-marda
145. Kāsa-marda	146. Methika	147. Rakta-candana	148. Cakṣuṣya
149. Kulattha	150. Tiniśa	151. Irimeda	152. Mārkanḍika
153. Āvartakī	154. Babbūla	155. Lajjālu	156. Padmaka
157. Pāśāṇa-bheda	158. Silhaka	159. Dhava	160. Taila-parṇī
161. Hijjala	162. Madayan-tika	163. Saptacakra	164. Eranḍa-karkaṭi
165. Kaṭu-tumbī	166. Kośātakī	167. Jīmūtaka	168. Dhāmār-gava
169. Bimbī	170. Kārave-ilaka	171. Coraka	172. Nādi-hiñgu
173. Kadamba	174. Haridra	175. Tagara	176. Dama-naka
177. Cauhāra	178. Sahadevi	179. Muṇḍī	180. Ākara-karabha
181. Araṇya-jiraka	182. Kukundara	183. Jhaṇḍu	184. Ayāpāna
185. Dugdha-pheni	186. Chikkika	187. Kāsanī	188. Rāsnā
189. Bakula	190. Pārijāta	191. Jātī	192. Yūthika
193. Tinduka	194. Pīlu	195. Meṣaśrṅgī	196. Mūrva
197. Trāya-māṇa	198. Adha-puṣpa	199. Kṛṣṇabīja	200. Ākhū-parṇī
201. Amara-	202. Kākamacī	203. Kaṭuvīra	204. Tāmravallī
			parṇī

205.	<i>Hṛtpatrī</i>	206.	<i>Rohitaka</i>	207.	<i>Saireyaka</i>	208.	<i>Kāla-</i> <i>Megha</i>
209.	<i>Bhāñ-</i> <i>dīra</i>	210.	<i>Priyañgu</i>	211.	<i>Pūtihā</i>	212.	<i>Jūpha</i>
213.	<i>Parṇa-</i> <i>yavāni</i>	214.	<i>Gorakṣa-</i> <i>ganja</i>	215.	<i>Pītamūla</i>	216.	<i>Īśwari</i>
217.	<i>Kīṭamāri</i>	218.	<i>Sugandha-</i>	219.	<i>Kankola</i>	220.	<i>Patra</i> <i>vāstuka</i>
221.	<i>Medā-</i> <i>saka</i>	222.	<i>Bandāka</i>	223.	<i>Snuhi</i>	224.	<i>Kampi-</i> <i>llaka</i>
225.	<i>Swarṇak-</i> <i>śīrī</i>	226.	<i>Kankuṣṭa</i>	227.	<i>Jayapāla</i>	228.	<i>Nāga-</i> <i>dantī</i>
229.	<i>Vaṭa</i>	230.	<i>Aśvattha</i>	231.	<i>Plakṣa</i>	232.	<i>Kāko-</i> <i>dumbura</i>
233.	<i>Cirabilva</i>	234.	<i>Kaṭphala</i>	235.	<i>Māya-</i> <i>phala</i>	236.	<i>Bhūrja-</i> <i>patra</i>
237.	<i>Soma</i>	238.	<i>Sarala</i>	239.	<i>Hapusā</i>	240.	<i>Śatī</i>
241.	<i>Āmragan-</i>	242.	<i>Mahābhā-</i>	243.	<i>Kebuka</i>	244.	<i>Kuñkuma</i>
	<i>dhiharidra</i>		<i>ri vaca</i>				
245.	<i>Varahī-</i>	246.	<i>Vanapa-</i> <i>kanda</i>	247.	<i>Dwīpān-</i> <i>lāṇḍu</i>	248.	<i>Uśava</i> <i>tara Vaca</i>
249.	<i>Lāñgalī</i>	250.	<i>Surangana</i>	251.	<i>Muśalī</i>	252.	<i>Pūga</i>
253.	<i>Rakta-</i>	254.	<i>Ketakī</i>	255.	<i>Sūraṇa</i>	256.	<i>Kumbhika</i>
	<i>niryāsa</i>						
257.	<i>Vamśa</i>	258.	<i>Rohiṣa</i>	259.	<i>Mayūra-</i> <i>śikhā</i>	260.	<i>Śaileya</i>
261.	<i>Śaivāla</i>	262.	<i>Śaṇapuṣpī</i>	263.	<i>Sūcī</i>		

IX. Classification of Dravyas on the Basis of Viṁśa

Dravyas are classified into two divisions on the basis of *Viṁśa* (Potency). But this type of classification has not got any direct references in classical text, but still in 3rd chapter of *Cikitsa Sthāna* of *Caraka*, while referring to various measures to treat *Jwara*, *Abhyanga* is also mentioned. Where in *Caraka* referred to *Uṣṇa* and *Śīta* *Viṁśa Dravyas* also in preparing *Candanadya Taila* and *Āgurvādya Taila*.

Sīta Virya Dravyas

चन्दनभद्रश्रीकालानुसार्यकालीयकपचापचाकोशीरसारिवमधुकग्रपौण्डरीकनागपुष्पो-
दिव्यवन्यपश्चोत्पलनलिनकुमुदसौगन्धिकपुण्डरीकशतपत्रबिसमृणालशालुकशैवालकशेरुकान-
नाकुशकाशेशु दर्भशरनलशालिनमूलजम्बुवेतसवानीरगुन्द्राककुभासनाश्वकर्णस्यन्दन
वातपोथशालतालथवतिनिशाखादिरकदरकदम्बकाशमर्यफलसर्जप्लक्षवटकपीतनो-
दुम्बराश्वत्थन्यग्रोथ धातकीदूर्वेत्कटशृङ्गाटकमञ्जिष्ठाज्योतिष्ठतीपुष्करबीजऋौञ्चादन
बदरीकोविदारकदलीसंवर्तकारिष्टशतपर्वशीतकुम्भिका शतावरी श्रीपर्णी श्रावणी-
महाश्रावणी रोहिणीशीतपवयोदनपाकीकालाबलापयस्याविदारीजीवकर्षभकमेदा-
महामेदामधुमृद्यप्रोक्ता तुणशून्यमोचरसाटरुषकबकुलकुटजपटोलनिम्बशाल्मली-
नारिकेलखर्जुरमृद्धीकग्रियाल प्रियहूथन्यनात्मगुप्तामधुकानामन्येषां च शीतवीर्याणां
यथालाभमीविधानां कषायं कारयेत् ।

च. चि. ३/२५८

Candana (Raktacandana), Bhadraśrī (Śweta Candana), Kālīyaka, Padma, Padmaka, Uśīra, Sāriva, Madhuka, Prapaunḍarīka, Nāgapuṣpa, Udīcya, Vanya Padma, Utpala, Nalina, Kumuda, Saugandhiika, Puṇḍarīka, Śatapatra, Bisa Mrñāla, Śālūka, Śaivāla, Kaśeruka, Anantā, Kuśa, Kāśa, Iksu, Darbha, Śara, Nala, Śālimūla, Jambu, Vetasa (Sugandhi Mūla), Vānira (Sugandhi Mūla Bheda), Gundra, Kakubha, Asana, Aśwakarṇa, Syandana (Nemi Vṛkṣa), Vātāpotha (Palāśa), Śāla, Tāla, Dhava, Tiniśa, Khadira, Kadara, Kadamba, Kāśmarya Phala, Sarja, Plakṣa, Vaṭa, Kapītana (Gandhamuṇḍa), Udumbara, Aśwatha, Nyagrodha, Dhātakī, Durva, Itkata, Śrīgāṭaka, Manjiṣṭā, Jyotiṣmatī, Puṣkara Bīja, Krauncādana, Badarī, Kovidāra, Kadali, Samvartaka (Vibhītakī), Ariṣṭa (Parvatīya Nimba), Śataparva (Dūrvā), Śītakumbhika (Kāṣṭa Pātala), Śatāvarī, Srīparṇī, Śrāvanī, Mahaśrāvanī (Sthūlaphala), Rohiṇī, Śītapākī (Ganda Dūrva), Odanapāki, Kāla (Kākolī), Balā, Payasya, Vidārī, Jivaka, Rśabhaka, Meda, Mahāmeda, Madhurasa, Ṙṣyaprokta (Riddhi), Tr̥ṇa Śūnya (Ketaki), Mocarasa, Vāsa, Bakula, Kuṭaja, Paṭola, Nimba, Śālmalī, Nārikela, Kharjūra, Mṛdwīka, Priyāla, Priyañgu, Dhanwana, Ātmagupta, Madhūka etc.

The names which are written in bold are not having *Sītavīrya*. They are having either *Uṣṇa Virya* or *Anuṣṇa Virya*.

Uṣṇa Virya Dravyas

अगुरुकुष्ठतगरपत्रनलदशैलेयध्यामकहरेणुकात्थोणेयकक्षेमकेलावराङ्गदल
पुरतमालपत्रभूतीकरोहिषसरलशल्लकीदेवदार्दिग्निमन्थविल्वश्योनाककाश्मर्यपाटला
पुनर्नवा वृश्चीरकटकारीबृहतीशालपर्णीपृश्नपर्णीमाषपर्णीमुद्धपर्णीगोक्षुरकैरण्ड-
शोभाङ्गनक वरुणार्क चिरविल्वतिल्वकशटीपुष्करमूलकपर्णीतिलपर्णीपीलुपर्णी-
मेषशृङ्गीहिंसादन्तश्तैरावतक भल्लातकास्फोतकाण्डीरात्मजैकेवीकाकरञ्जधान्य-
काजमोदपृथ्वीकासुमुखसुरस कुठेरककालमालकपर्णीसक्षवकफणिज्ञकभूखण-
शृङ्गवेरपिप्पलीसर्षपाश्वगन्धारासना रुहारोहावचाबलातिबलागुडूचीशतपुष्पाशीतवलीना-
कुलीगन्धनाकुलीघेताज्योतिष्ठती चित्रकात्थण्डाम्लचाङ्गेरीतिलबदरकुलत्थमाषणा-
मेवं विधानामत्येषां चोष्णवीर्याणां थथालाभमौषधानां कथायं कारयेत् ।

च. चि. ३/२६७

Aguru, Kuṣṭha, Tagara, Patra, Nalada, Śaileya, Dhyāmaka, Hareṇuka, Sthauṇeyaka, Kṣemaka (Coraka), Ēla, Varanga Dala, Pura, Tamālapatra, Bhutīka, Rohiṣa (Rāmakarpūra), Sarala, Śallakī, Devadāru, Agnimantha, Bilva, Śyonāka, Kāśmarya, Pāṭala, Punarnava, Vṛścīra, Kaṇṭakarī, Bṛhatī, Śālaparṇī, Pr̥ṣniparṇī, Mudgaparṇī, Gokṣuraka, Eranḍa, Śobhānjana, Varuṇa, Arka, Cirabilva, Tilvaka, Śatī, Puṣkaramūla, Mūlakaparṇī (Guggulu), Tilaparṇī, Meṣaśrṅgī, Himsra, Dantaśaṭha, Ēravataka, Bhallataka, Āṣphota, Kaṇḍīra, Ātmaja (Putranjīva), Ekaīṣika (Aṁbaṣṭha), Karanja, Dhānyaka, Ajamoda, Prithvīka, Sumukha, Surasa, Kutheraka, Kālamālaka, Parṇāsa, Kṣavaka, Phanijjaka, Bhūstraṇa, Śr̥ngavera, Pippalī, Sarṣapa, Aśwagandha, Rāsnā, Ruha (Vṛkṣarūha), Roha (Anjalikārika), Vacā, Bala, Atibala, Guducī, Śatapuṣpa, Śītavalli, Nākulī (Cavika), Gandhanākulī (Rāsnā Bheda), Śweta, Jyotiṣmatī, Citraka, Adhyaṇda (Śūka Śimbī), Amlacāñgerī, Tila, Badara, Kulattha, Māṣa etc.

Drugs like *Śaileya, Māṣaparṇī, Mudgaparṇī, Ātmaja, Bala* and *Atibala* are having *Śīta Virya* in this list of drugs and *Pippali* is having *Anuṣna Virya*.

Jyotiṣmat is mentioned in both *Yogas* giving rise to controversy and it is having *Uṣṇa Virya*.

X. Classification of Āhāra Dravyas

Carakokta Varga

शूकधान्यशमीथान्यमांसशाकफलाश्रयान् ।
 वर्गान् हरितमद्याम्बु गोरसेशुविकारिकान् ॥
 दश द्वौ चापरौ वर्गौ कृतान्नाहारयोगिनाम् ।

च. सू. २७/६-७

Sl. No.	Name of the Varga	Examples
1.	Śukadhānya	Rakta Śāli, Godhūma
2.	Śamidhānya	Mudga, Māṣa
3.	Māmsa	Lāva, Matsya
4.	Śāka	Upodika, Vāstuka
5.	Phala	Nārikela, Mṛdwika
6.	Harita	Mūlaka, Ardraka
7.	Madya	Sura, Asava, Ariṣṭa
8.	Ambu (Jala)	Divya, Bhauma
9.	Gorasa	Gavyakṣīra, Goghṛta
10.	Ikṣu	Ikṣu, Guḍa, Śarkara
11.	Kṛtānna	Maṇḍa, Peya, Vilepi
12.	Āharayogi	Taila, Lavana

Suśrutokta Varga

Suśrutācārya have classified Āhāra Dravyas into two category viz. (1) Dravadravya Varga which contains Vargas of liquid form.

(2) Annadravya Varga which contains Vargas of solid form.

Dravadravya Varga

सु. सू. ४५

Sl. No.	Varga	Examples
1.	Jala Varga	Antarikṣa, Bhauma
2.	Kṣīra Varga	Gavyakṣīra, Ajakṣīra
3.	Dadhi Varga	Godadhi, Mahiṣadadhi
4.	Takra Varga	Maṇḍa, Kūrcika
5.	Gṛhṛta Varga	Goghṛta, Ajaghṛta
6.	Taila Varga	Branda Taila, Nimba Taila
7.	Pauṭṭika Varga	Pauṭṭika, Bhāramera

8.	<i>Ikṣu Varga</i>	<i>Phānta, Guḍa</i>
9.	<i>Madya Varga</i>	<i>Sura, Prasanna</i>
10.	<i>Mūtra Varga</i>	<i>Gomūtra, Ajāmūtra</i>

Annadravya Varga

सु. सू. ४६

Sl. No.	Varga	Examples
1.	<i>Śāli Varga</i>	<i>Rakta Śāli, Şaṣṭika Śāli</i>
2.	<i>Kudhanya Varga</i>	<i>Koradūṣa, Kanguni</i>
3.	<i>Vaidala (Śami) Varga</i>	<i>Kalāya, Ādhakī</i>
4.	<i>Māmsa Varga</i>	<i>Lāva, Tittiri</i>
5.	<i>Phala Varga</i>	<i>Dādima, Āmalaka</i>
6.	<i>Śāka Varga</i>	<i>Alābu, Kūṣmāṇḍa</i>
7.	<i>Puṣpa Varga</i>	<i>Kovidāra, Śālmali</i>
8.	<i>Kanda Varga</i>	<i>Vidāri Kanda, Śātāvari</i>
9.	<i>Lavaṇa Varga</i>	<i>Saindhava, Samudra</i>
10.	<i>Kṛtānna Varga</i>	<i>Mudga Yūṣa, Khaḍa</i>
11.	<i>Bhakṣya Varga</i>	<i>Kṣīrakṛta, Guḍakṛta</i>

Acc to Vāgbhata

A. Hr. Sū. 5

Sl. No.	Varga	Examples
1.	<i>Tōya Varga</i>	<i>Sāmudra, Kūpajala</i>
2.	<i>Kṣīra Varga</i>	<i>Gavyakṣīra, Mānuṣa</i>
3.	<i>Ikṣu Varga</i>	<i>Pauṇḍraka, Śatapatra</i>
4.	<i>Taila Varga</i>	<i>Eraṇḍa Taila, Atasi Taila</i>
5.	<i>Madya Varga</i>	<i>Vāruṇi, Sura</i>
6.	<i>Śūkadhbānya Varga</i>	<i>Vrihi, Yavaka</i>
7.	<i>Śimbidhbānya Varga</i>	<i>Mudga, Ādhakī</i>
8.	<i>Kṛtānna Varga</i>	<i>Maṇḍa, Peya</i>
9.	<i>Māmsa Varga</i>	<i>Lāva, Tittiri</i>
10.	<i>Śāka Varga</i>	<i>Pāṭha, Saṭhi</i>
11.	<i>Phala Varga</i>	<i>Drākṣā, Dādima</i>
12.	<i>Auṣadha Varga</i>	<i>Saindhava, Sauvarcalā</i>

XI. Classification acc to Habit/Ākāra

Depending on the habit of the plant, those are divided into 4 viz. 1. *Vṛkṣa* (Tree)
2. *Gulma* (Shrub)

3. *Kṣupa* (Herb)
4. *Latā* (Creeper)

1. Vṛkṣa (Tree)

These are large plants with a single stout trunk and hard and woody branches profusely formed.

Sl. No.	Category	Height	Example
1.	<i>Mahāvṛkṣa</i> (Tall tree)	More than 50 Ft.	<i>Devadāru</i>
2.	<i>Vṛkṣa</i> (Tree)	30-50 Ft.	<i>Āmra, Jambu</i>
3.	<i>Vṛkṣaka</i> (Small tree)	15-20 Ft.	<i>Kuṭaja</i>

2. *Gulma* (Shrubs)

These are medium sized plants with hard and woody stems which branch profusely from near the ground so that the plants often become bushy in habit without having a clear trunk.

Sl. No.	Category	Example
1.	<i>Gulma</i>	<i>Dhātaki, Japa</i>
2.	<i>Gulmaka</i>	<i>Arka, Danti</i>

3. *Kṣupa* (Herb)

These are small plants with soft stems and attains maximum height of 5 ft.

Sl. No.	Category	Height	Example
1.	<i>Kṣupa</i>	2-5 Ft.	<i>Cakramarda</i>
2.	<i>Kṣupaka</i>	1-2 Ft.	<i>Bhūmyā malaki</i>

4. *Latā* (Creeper)

These are the weak stemmed plants which spreads on the ground or climbs to the support.

i) *Prasara* (Prostrate)

Weak stemmed plants which lie prostrate on the ground are said to be *Prasara* (Prostrate or procumbent) Eg. *Mentha*.

ii) *Valli* (Twiners)

These are plants with long and slender stems and branches. They climb by twining bodily round trees, shrubs and hedges, they have no special organs of attachment like the proper climbers. Eg. *Dioscorea bulbifera*.

iii) *Ārohiṇi* (Climbers)

These have thin and long stems with diffuse branches and they climb by means of some special organs of attachment.

a) Rootlet climbers—Such plants climb by means of small adventitious roots, which often form small adhesive discs or claws to act as hold fasts, or secrete a sticky juice. Eg. *Piper betle*.

b) Hook climbers—The flower stalk of *Artobotrys (Kantali Champa)* produces a curved hook which facilitates to some extent the climbing of the branches. Often prickles and thorns are curved and hooked in certain plants. Eg. Glory of the garden (*Bougainvillea*).

c) Tendril climbers—These are plants which produce slender, leafless, spirally-coiled structures known as tendrils and climb objects with the help of these tendrils. Eg. Ballon vine (*Cardiospermum helicacabum*).

d) Leaf climbers—The petiole of the plant coil round any neighbouring object that helps the plant climb. Eg. *Clematis*

The leaf apex becomes closely coiled like a tendril. Eg. *Gloriosa*.

iv) *Pratānini* (Lianes)

These are very thick & woody perennial climbers, they twine themselves round tall trees in search of sunlight and ultimately reach their tops. Eg. Wood rose (*Ipomoea tuberosa*)

XII. Classification of the Plants on the Basis of Āyu (Life span)

According to the duration of their life the plants are classified into (i) Annuals

- (ii) Biennials
- (iii) Perennials

(i) Annuals—Annuals are those plants that attain their full growth in one season, living for a few months or at most for one year producing flowers, fruits and seeds within this period.

Eg. *Sarṣapa, Śāli*

(ii) Biennials—Biennials are those plants that live for two years. They attain their full vegetative growth in the first year and produce flowers and seeds in the second year, after which they die off. Eg. *Mūlaka, Grñjana*.

(iii) Perennials—Perennials are those plants that persist for number of years. The aerial parts of such plants may die down every year at the end of the flowering season but next year new shoots develop again from the underground stem after a few showers. Eg. *Śunthi*

XIII. Classification of Plants on the Basis of *Udbhāva* (Origin or Nature)

Depending on the origin or nature of the plants, they are of 4 types. Viz.

- (i) *Sthalaja* (Terrestrial)
- (ii) *Jalaja* (Aquatic)
- (iii) *Vṛkṣaruha* (Epiphytic)
- (iv) *Vṛkṣādana* (Parasitic)

(i) *Sthalja* (Terrestrial)

The plants which grow on earth are called terrestrial plants.
Eg. *Aśoka, Arjuna*.

(ii) *Jalaja* (Aquatic)

Plants which grow in water are known as *Jalaja* (Aquatic).
Eg. *Utpala*.

(iii) *Vṛkṣarūha* (Epiphytes)

These are plants that grow upon other plants, but do not absorb food from them. Eg. Orchids

(iv) *Vṛkṣādana* (Parasites)

These are plants that grow upon other living plants and absorb food from them. Eg. *Cascuta*.

Carakokta Varga Jnāna

Caraka Samhita which is considered one among *Brahatrayīs*, where the *Dravyas* are grouped under 50 *Vargās*. Here *Varga* means, which is a group having limited number of the *Dravyas* which are having similar pharmacological actions. In *Caraka* each *Vargas* consisting of 10 *Dravyas* and the *Vargas* are named acc to their *Karma*. *Varga* of *Caraka* have found very useful in *Cikitsa* that *Vaidya* can select the Drugs and do his own formulation by combinations of drugs. So it is very necessary to have in depth knowledge of these *Vargas*.

1. Jīvanīya Mahākaśaya Varga (Vitalisers)

जीवक ऋषभकौ मेदामहामेदा काकोली क्षीरकाकोली मुद्धपर्णी माषपण्याँ
जीवन्ती मधुकमिति दशेमानि जीवनीयानि भवन्ति । चु. सू. ४/९

1. *Jīvaka* (*Microstylis wallichii*)
2. *Rṣabhaka* (*Microstylis mucifera*)
3. *Mēda* (*Polygonatum verticillate*)
4. *Mahāmeda* (*Polygonatum Sp.*)
5. *Kākolī* (*Lillium polyphyllum*)
6. *Kṣīra Kākolī* (*Lillium Sp.*)
7. *Mudgaparṇī* (*Phaseolus trilobus*)
8. *Māṣaparṇī* (*Teramnus labialis*)
9. *Jīvantī* (*Leptadenia reticulata*)
10. *Madhuka* (*Glycercorrhiza glabra*)

2. Br̥mhaṇīya Mahākaśāya Varga (Nourishing)

क्षीरिणी राजक्षवकाशवगन्धाकाकोलीक्षीरकाकोलीवाट्यायानी भद्रौदनी
भारद्वाजीपयस्यर्घागन्धा इति दशेमानि बृंहणीयानि भवन्ति । च. सू. ४/९

1. *Kṣīriṇī* (*Euphorbia hirta*)
2. *Rājakṣavaka* (*Euphorbia microphylla*)
3. *Aśwagandhā* (*Withania somnifera*)
4. *Kākolī* (*Lillium polyphyllum*)
5. *Kṣīrakākolī* (*Lillium species*)
6. *Vātyāyanī* (*Sida cordifolia*)
7. *Bhadraudanī* (*Sida veronicaefolia*)
8. *Bhāradwajī* (*Thespesia lampas*)

9. Payasya (*Peuraria tuberosa*)
10. Ṙṣyagandha (*Argeria speciosa*)

3. Lekhaniya Mahakaṣāya Varga (Emaciating)

मुसकुष्ठहरिद्रावचातिविषाकटुरोहिणीचित्रक चिरबिल्व हैमवत्य
इति दशेमानि लेखनीयानि भवन्ति ।

च. सू. ४/९

1. *Musta* (*Cyperus rotundus*)
2. *Kuṣṭa* (*Saussurea lappa*)
3. *Haridrā* (*Curcuma longa*)
4. *Dāruharidrā* (*Berberis aristata*)
5. *Vacha* (*Acorus calamus*)
6. *Ativiṣa* (*Aconitum heterophyllum*)
7. *Kaṭurohiṇī* (*Picrorhiza kurroa*)
8. *Citraka* (*Plumbago zeylanica*)
9. *Cirabilva* (*Holoptelia integrifolia*)
10. *Haimavatī* (*Iris germanica*)

4. Bhedanīya Mahākaṣāya Varga (Purgatives)

सुवहार्कोरुषकाग्निमुखीचित्रकचिरबिल्वशङ्खिनीशकुलादनीस्वर्णक्षीरिण्य इति
दशेमानि भेदनीयाति भवन्ति ।

च. सू. ४/९

1. *Suvahā* (*Operculina turpethum*)
2. *Arka* (*Calotropis procera*)
3. *Urūbaka* (*Ricinus communis*)
4. *Agnimukhi* (*Gloriosa superba*)
5. *Citrā* (*Baliospermum montanum*)
6. *Citraka* (*Plumbago zeylanica*)
7. *Cirabilva* (*Holoptelia integrifolia*)
8. *Śankhīnī* (*Euphorbia dracanculoides*)
9. *Śakulādanī* (*Picrorhiza kurroa*)
10. *Swarṇakṣīri* (*Argemone mexicana*)

5. Sandhāniya Mahākaṣāya Varga (Healers)

मधुकमधुपणीपृश्नपर्ण्यम्बुद्धकीसमंगामोचरस धातकीलोद्ध प्रियङ्गुकट्टफलानीति
दशेमानि सन्धानीयाति भवन्ति ।

च. सू. ४/९

1. *Madhuka* (*Glycyrrhiza glabra*)
2. *Madhuparṇī* (*Tinospora cordifolia*)

3. *Praśniparnī* (*Uraria picta*)
4. *Ambaṣṭaki* (*Cissampelos pareira*)
5. *Samanga* (*Rubia cordifolia*)
6. *Mōcarasa* (*Salmalia malabarica*)
7. *Dhātakī* (*Woodfordia fruticosa*)
8. *Lōdhra* (*Symplocos racemosa*)
9. *Priyangu* (*Callicarpa macrophylla*)
10. *Kaṭphala* (*Myrica nagi*)

6. Dipaniya Mahākaṣāya Varga (Appetizers)

पिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्खवेराम्लवेतस्मृतिरिच्छाजमोद भल्लातकास्थि
हिङ्गुनिर्यासा इति दशमानि दीपनीयानि भवन्ति । च. सू. ४/९

1. *Pippalī* (*Piper longum*)
2. *Pippalīmūla* (Root of *piper longum*)
3. *Cavya* (*Piper caba*)
4. *Citraka* (*Plumbago zeylanica*)
5. *Śrangavera* (*Zingiber officinale*)
6. *Amlavetasa* (*Garcinia pedunculata*)
7. *Marica* (*Piper nigrum*)
8. *Ajamoda* (*Apium graveolens*)
9. *Bhallatakāsthi* (Seed of *semecarpus anacardium*)
10. *Hinguniryāsa* (*Ferula narthex*)

7. Balya Mahākaṣāya Varga (Strength Promoters)

रान्धीऋषभ्यातिरसर्वप्रोक्तोपयस्याश्वगन्धा स्थिरारोहिणीबलातिबला इति
दशमानि बल्यानि भवन्ति । च. सू. ४/१०

1. *Aindrī* (*Bacopa monnieri*)
2. *R̥ṣabhbī* (*Mucuna prurita*)
3. *Atirasa* (*Asparagus racemosus*)
4. *R̥ṣyaprokta* (*Teramnus labialis*)
5. *Payasya* (*Ipomoea digitata*)
6. *Aśwagandha* (*Withania somnifera*)
7. *Sthirā* (*Desmodium gangeticum*)
8. *Rohini* (*Picrorrhiza kurroa*)
9. *Balā* (*Sida cordifolia*)
10. *Atibalā* (*Abutilon indicum*)

8. Varṇya Mahākaśāya Varga (Complexion promoters)

चन्दनतुङ्गपद्मकोशीरमधुकभञ्जिष्ठासारिवापयस्यासितालता इति दशेमानि
वृण्यानि भवन्ति । च. सू. ४/१०

1. *Candana* (*Santalum album*)
2. *Tunga* (*Callophyllum inophyllum*)
3. *Padmaka* (*Prunus cerasoides*)
4. *Uṣīra* (*Vetiveria zizanoides*)
5. *Madhuka* (*Glycyrrhiza glabra*)
6. *Manjiṣṭha* (*Rubia cordifolia*)
7. *Sārivā* (*Hemidesmus indicus*)
8. *Payasya* (*Ipomoea digitata*)
9. *Sitā* (*Cynodon dactylon*)
10. *Latā* (*Cynodon dactylon*)

9. Kaṇṭhya Mahākaśāya Varga (Good for throat)

सारिवेक्षमूलमधुकपिप्पलीद्राक्षाविदारीकैटर्थहंसपादीब्रह्मीकण्टकारिका इति
दशेमानि कण्ठयानि भवन्ति । च. सू. ४/१०

1. *Sāriva* (*Hemidesmus indicus*)
2. *Ikṣumūla* (Root of *Saccharum officinarum*)
3. *Madhuka* (*Glycyrrhiza glabra*)
4. *Pippali* (*Piper longum*)
5. *Drākṣā* (*Vitis vinifera*)
6. *Vidāri* (*Pueraria tuberosa*)
7. *Kaitarya* (*Myrica nagi*)
8. *Hamsapādi* (*Adiantum lunulatum*)
9. *Bṛhatī* (*Solanum indicum*)
10. *Kaṇṭakārī* (*Solanum xanthocarpum*)

10. Hṛdaya Mahākaśāya Varga (Cardiotonics)

आम्राग्रातकलिकुचकरमर्दवृक्षाम्लाम्लवेतसकुवलबदरदाङ्गिममातुलुङ्गानीति
दशेमानि हृद्यानि भवन्ति । च. सू. ४/१०

1. *Āmra* (*Mangifera indica*)
2. *Āmrātaka* (*Spondias mangifera*)
3. *Likucha* (*Artocarpus lakoocha*)
4. *Karamarda* (*Carissa carandas*)
5. *Vṛkṣāmla* (*Garcinia indica*)

6. *Amlavetasa* (*Garcinia pedunculata*)
7. *Kuvala* (*Zizyphus sativa*)
8. *Badara* (*Zizyphus jujuba*)
9. *Dādima* (*Punica granatum*)
10. *Mātulunga* (*Citrus medica*)

11. Trptighna Mahākaśāya Varga (Digestants)

नागरचव्यचित्रकविडङ्गमूर्वागुदूचीवचामुस्तपिष्ठलीपटोलानीति दशेमानि
तृप्तिघ्नानि भवन्ति ।

च. सू. ४/१९

1. *Nāgara* (*Zingiber officinale*)
2. *Cavya* (*Piper chaba*)
3. *Citraka* (*Plumbago zeylanica*)
4. *Viḍanga* (*Embelia ribes*)
5. *Mūrva* (*Marsdenia tenacissima*)
6. *Guḍūcī* (*Tinospora cordifolia*)
7. *Vacā* (*Acorus calamus*)
8. *Musta* (*Cyperus rotundus*)
9. *Pippalī* (*Piper longum*)
10. *Paṭola* (*Trichosanthes dioica*)

12. Arśoghna Mahākaśāya Varga (Anti-haermorrhoidal)

कुटज बिल्व चित्रकनागरातिविषाभयाधन्वयासकदारुहरीग्रावचाचव्यानीति
दशेमानि अशोघ्नानि भवन्ति ।

च. सू. ४/११

1. *Kuṭaja* (*Holarrhena antidysenterica*)
2. *Bilwa* (*Aegle marmelos*)
3. *Citraka* (*Plumbago zeylanica*)
4. *Nāgara* (*Zingiber officinale*)
5. *Ativiṣa* (*Aconitum heterophyllum*)
6. *Abhayā* (*Terminalia chebula*)
7. *Dhanvayāsaka* (*Fagonia critica*)
8. *Dāruharidra* (*Berberis aristata*)
9. *Vaca* (*Acorus calamus*)
10. *Cavya* (*Piper chaba*)

13. Kuṣṭhaghna Mahākaśāya Varga (Anti-dermatosis)

खदिराभयामलकहरिद्रारुष्करसप्तपणिरवधकरवीरविडङ्ग जातीप्रवाला इति
दशेमानि कुष्ठघ्नानि भवन्ति ।

च. सू. ४/११

1. *Khadira* (*Acacia catechu*)
2. *Abhaya* (*Terminalia chebula*)
3. *Āmalaka* (*Phyllanthus emblica*)
4. *Haridra* (*Curcuma longa*)
5. *Aruṣkara* (*Semecarpus anacardium*)
6. *Saptaparna* (*Alstonia scholaris*)
7. *Āragwadha* (*Casia fistula*)
8. *Karavīra* (*Nerium odorum*)
9. *Vidanga* (*Embelia ribes*)
10. *Jātīpravāla* (*Jasminum officinale*)

14. Kandūghna Mahākaṣāya Varga (Anti-pruritic)

चन्दननलदकृतमालनक्तमालनिष्कृटजसर्पमधुकदारुहरिद्रामुस्तानीति दशेमानि
कण्ठूग्नानि भवन्ति ।

च. सू. ४/११

1. *Candana* (*Santalum album*)
2. *Nalada* (*Nardostachys jatamansi*)
3. *Kṛtamāla* (*Cassia fistula*)
4. *Naktamāla* (*Pongamia pinnata*)
5. *Nimba* (*Azadirachta indica*)
6. *Kuṭaja* (*Holarrhena antidysenterica*)
7. *Sarṣapa* (*Brassica campestris*)
8. *Madhuka* (*Glycyrrhiza glabra*)
9. *Haridra* (*Curcuma longa*)
10. *Musta* (*Cyperus rotundus*)

15. Krimighna Mahākaṣāya Varga (Anthelmintics)

अक्षीवमरिचगण्डीरकेबुकविड़निर्गुण्डीकिणिहीश्वदंष्ट्रावृष्पर्णिकास्वपर्णिका
इति दशेमानि क्रिमिज्ञानि भवन्ति ।

च. सू. ४/११

1. *Akṣīva* (*Moringa oleifera*)
2. *Marica* (*Piper nigrum*)
3. *Gandīra* (Stem part of *Ferula narthex*)
4. *Kebuka* (*Costus speciosus*)
5. *Viḍanga* (*Embelia ribes*)
6. *Nirguṇḍī* (*Vitex negundo*)
7. *Kiṇihī* (*Achyranthes aspera*)
8. *Śwadamṣṭra* (*Tribulus terrestris*)

9. *Vṛasaparnī* (Ipomoea species)
10. *Ākhuparṇī* (Ipomoea reniforms)

16. Viṣaghna Mahākaśāya Varga (Anti-poisonous)

हरिद्रामञ्जिष्ठासुवहासूक्ष्मलापालिन्दीचन्दनकतकशिरीषसिन्धुवारश्लेष्मातका
इति दशेमानि विषघ्नानि भवन्ति ।

च. सू. ४/११

1. *Haridra* (Curcuma longa)
2. *Manjiṣṭha* (Rubia cordifolia)
3. *Suvahā* (Pluchea lanceolata)
4. *Sūkṣmaila* (Elettaria cardamomum)
5. *Pālindī* (Ichnocarpus frutiscens)
6. *Candana* (Santalum album)
7. *Kataka* (Strychnos potatorum)
8. *Śirīṣa* (Albizzia labback)
9. *Sindhuvāra* (Vitex negundo)
10. *Śleṣmātaka* (Cordia dichotoma)

17. Stanyajanana Mahākaśāya Varga (Breast milk promoters)

वीरणशालिषष्टिकेक्षुवालिकादर्भकुशकाशगुन्ड्रेत्कटतृणमूलानीति दशेमानि
स्तन्यजननानि भवन्ति ।

च. सू. ४/१२

1. *Vīraṇa* (Vetiveria zizanoides)
2. *Śālī* (Oryza sativa)
3. *Saṣṭika Śālī* (Oryza Sp)
4. *Ikṣuvālika* (Asteracantha longifolia)
5. *Darbha* (Imperata cylindrica)
6. *Kuṣa* (Demostachya bipinnata)
7. *Kāṣa* (Sacharum spontaneum)
8. *Gundra* (Typha angustata)
9. *Itkaṭa* (Typha elephantina)
10. *Katraṇa* (Cymbopogon schoenanthus)

18. Stanya Śodhana Mahākaśāya Varga (Galactopurifiers)

पाठामहोषथसुरदारुमुस्तभूयगुद्यौवत्सकफलकिराततिक्तकदुरोहिणीसारिवा
इति स्तन्यशोधनानि भवन्ति ।

च. सू. ४/१२

1. *Pāṭhā* (Cissampelos pareira)
2. *Mahauṣadhi* (Zingiber officinale)

3. *Suradāru* (*Cedrus deodara*)
4. *Musta* (*Cyperus rotundus*)
5. *Mūrva* (*Marsdenia tenacissima*)
6. *Gudūcī* (*Tinospora cordifolia*)
7. *Vatsakaphala* (*Holarhena antidyserterica*)
8. *Kirātātikta* (*Swertia chirata*)
9. *Katurohiṇī* (*Picrorrhiza kurroa*)
10. *Sārivā* (*Hemidesmus indicus*)

19. Śukrajanana Mahākāṣāya Varga (Spermatogenic)

जीवकर्षभक्तकाकोलीक्षीरकाकोलीमुहूपर्णीमाषपणीमेदाबृद्धरुहा जटिलाकुलिङ्गा
इति दशेमानि शुक्रजननानि भवन्ति ।

च. सू. ४/१२

1. *Jīvaka* (*Microstylis wallichii*)
2. *Rśabhaka* (*Microstylis species*)
3. *Kākolī* (*Lilium polyphyllum*)
4. *Kṣīrakākolī* (*Lilium species*)
5. *Mudgaparnī* (*Phaseolus trilobus*)
6. *Māṣaparnī* (*Teramnus labialis*)
7. *Meda* (*Polygonatum verticillatum*)
8. *Vṛddharuhā* (*Asparagus racemosus*)
9. *Jaṭilā* (*Nardostachys jatamansi*)
10. *Kulinga* (*Abrus sp.*)

20. Śukraśodhana Mahākāṣāya Varga (Spermato purification)

कुष्ठेलवालुककट्टफलसमुद्रफेनकदम्बनिर्यासेशुकाणडेक्षिवक्षुरक वसुकोशीराणीति दशेमानि शुक्रशोधनानि भवन्ति ।

च. सू. ४/१२

1. *Kuṣṭha* (*Sassurea lappa*)
2. *Ēlavāluka* (*Prunus cerasus*)
3. *Kaṭphala* (*Myrica nagi*)
4. *Samudraphena* (*Sepia officinalis*) cuttle fish
5. *Kadambaniryāsa* (*Anthocephalus cadamba*)
6. *Ikṣu* (*Saccharum officinarum*)
7. *Kāñdekuṣu* (*Saccharum spontaneum*)
8. *Ikṣuraka* (*Asteracantha longifolia*)
9. *Vasuka* (*Calotropis procera*)
10. *Uśīra* (*Vettiveria zizanoides*)

21. Snehopaga Mahākaśāya Varga (Adjuvant of oleation)

मृद्दीकामथुकमथुपर्णी मेदाविदारीकाकोलीक्षीरकाकोलीजीवकजीवन्तीशालपर्ण्य
इति दशेमानि स्नेहोपगानि भवन्ति ।

च. सू. ४/१३

1. *Mrdwīkā* (*Vitis vinifera*)
2. *Madhuka* (*Glycyrrhiza glabra*)
3. *Madhuparṇī* (*Tinospora cordifolia*)
4. *Meda* (*Polygonatum verticillatum*)
5. *Vidārī* (*Peuraria tuberosa*)
6. *Kākolī* (*Lillium polyphyllum*)
7. *Kṣīra Kākolī* (*Lillium Sp.*)
8. *Jīvaka* (*Microstylis wallichii*)
9. *Jīvantī* (*Leptadenia reticulata*)
10. *Śālaparṇī* (*Desmodium gangeticum*)

22. Swedopaga Mahākaśāya Varga (Adjuvant of sudation)

शोभाङ्गनकैरण्डार्कवृश्चीरपुनर्नवायवतिलकुलथमाषबदराणीति दशेमानि
स्वेदोपगानि भवन्ति ।

च. सू. ४/१३

1. *Sobhānjana* (*Moringa oleifera*)
2. *Eraṇḍa* (*Ricinus communis*)
3. *Arka* (*Calotropis procera*)
4. *Vṛschīra* (*Trianthem portulacastrum*)
5. *Punarnava* (*Boerhavia diffusa*)
6. *Yava* (*Hordeum vulgare*)
7. *Tila* (*Sesamum indicum*)
8. *Kulatha* (*Dolichos biflorus*)
9. *Māṣa* (*Phaseolus mungo*)
10. *Badara* (*Zizyphus jujuba*)

23. Vamanōpaga Mahākaśāya Varga (Sub-emetics)

मधुमधुककोविदारकर्बुदारनीपविदुलबिम्बीशणपुष्पीसदापुष्पाप्रत्यक्षपुष्पा इति
दशेमानि वमनोपगाति भवन्ति ।

च. सू. ४/१३

1. *Madhu* (*Honey*)
2. *Madhuka* (*Glycyrrhiza glabra*)
3. *Kovidāra* (*Bauhinia purpurea*)
4. *Karbudāra* (*Bauhinia variegata*)

5. *Nīpa* (Anthocephalus cadamba)
6. *Vidula* (Barringtonia acutangula)
7. *Bimbī* (Coccinia indica)
8. *Śaṇapuṣṭī* (Crotalaria verrucosa)
9. *Sadāpuṣṭā* (Calotropis gigantia)
10. *Pratyakpuṣṭā* (Achyranthes aspera)

24. Virechanopaga Mahākaṣāya Varga (Sub-purgatives)

द्राक्षाकाशमर्यपरुषकाभयामलकविभीतककुवलबदरकर्कन्युपीलूनीति दशेमानि
विरेचनोपगानि भवन्ति ।

च. सू. ४/१३

1. *Drākṣā* (Vitis vinifera)
2. *Kāṣmarya* (Gmelina arborea)
3. *Parūṣaka* (Grewia asiatica)
4. *Abhayā* (Terminalia chebula)
5. *Āmalaka* (Emblica officinalis)
6. *Vibhītaka* (Terminalia belirica)
7. *Kuvala* (Zizyphus sativa)
8. *Badara* (Zizyphus mauritiana)
9. *Karkandhu* (Zizyphus nummularia)
10. *Pīlu* (Salvadora persica)

25. Asthāpanōpaga Mahākaṣāya Varga (Adjuvants of Nirūha Bastī)

त्रिवृद्बिल्वपिघ्लीकुछसर्षपवचावत्सकफलशतपुष्पामधुकमदनफलानीति
दशेमानि आस्थापनोपगानि भवन्ति ।

च. सू. ४/१३

1. *Trivrit* (Operculina turpethum)
2. *Bilva* (Aegle marmelos)
3. *Pippalī* (Piper longum)
4. *Kuṣṭha* (Saussurea lappa)
5. *Sarṣapa* (Brassica nigra)
6. *Vaca* (Acorus calamus)
7. *Vatsakaphala* (Fruit of Holarrhena antidysenterica)
8. *Śatapuṣṭā* (Anethum sowa)
9. *Madhuka* (Glycyrrhiza glabra)
10. *Madanaphala* (Randia dumetorum)

26. Anuvāsanopaga Mahākaṣāya Varga (Adjuvants of Anuvasana Bastī)

रासनासुरदारुबिल्वमदनशतपुष्पावृश्चीरपुनर्नवाष्ठुदंष्ट्राग्निमन्यश्योनाका इति
दशेमानि अनुवासनोपगानि भवन्ति । च. सू. ४/१३

1. *Rāsna* (*Pluchea lanceolata*)
2. *Suradārū* (*Cedrus deodara*)
3. *Bilva* (*Aegle marmelos*)
4. *Madana* (*Randia dumetorum*)
5. *Śatapuṣpa* (*Anethum sowa*)
6. *Vṛschīra* (*Trianthema partulacastrum*)
7. *Punarnavā* (*Boerhavia diffusa*)
8. *Śwadamṣṭrā* (*Tribulus terrestris*)
9. *Āgnimantha* (*Premna mucronata*)
10. *Śyonāka* (*Oroxylum indicum*)

27. Śirovirechanōpaga Mahakaṣāya Varga (Adjuvants of Nasya)

ज्योतिष्मतीक्षवकमरिचपिण्डलीविडङ्गशिशुसर्षपापमार्गतण्डुलश्वेतामहाश्वेता
इति दशेमति शिरोविरेचनोपगानि भवन्ति । च. सू. ४/१३

1. *Jyotiṣmatī* (*Celastrus paniculatus*)
2. *Kṣavaka* (*Centipeda orbicularis*)
3. *Marica* (*Piper nigrum*)
4. *Pippalī* (*Piper longum*)
5. *Viḍanga* (*Embelia ribes*)
6. *Śigru* (*Moringa oleifera*)
7. *Sarṣapa* (*Brassica nigra*)
8. *Apāmārga Taṇḍula* (Seeds of *Achyranthes aspera*)
9. *Śweta* (*Clitoria ternatea*)
10. *Mahāśweta* (*Clitoria ternatea*)

28. Chardinigrahanā Mahākaṣāya Varga (Anti-emetics)

जम्बुवाप्रपल्लवमातुलुङ्गालिदरदाढिमयवषष्टिकोशीर मूल्लाजा इति दशेमानि
छर्दिनिग्रहणानि भवन्ति । च. सू. ४/१४

1. *Jambūpallava* (*Eugenia jambolana*—tender leaves)
2. *Āmrāpallaya* (*Mangifera indica*—tender leaves)
3. *Matulunga* (*Citrus medica*)

4. *Amlabadara* (*Zizyphus jujuba*)
 5. *Dādima* (*Punica granatum*)
 6. *Yava* (*Hordeum vulgare*)
 7. *Yaştika* (*Glycyrrhiza glabra*)
 8. *Uşıra* (*Vetiveria zizanoides*)
 9. *Mrat* (Mud)
 10. *Laja* (Parched grains)

29. Trṣṇānigrahana Mahākaśāya Varga (Antidyspnic)

नागरधन्यासकमुस्तपर्पटकचन्दनकिराततिक्तगुडूचीढ़ीबेरधान्यकपटोलानीति
दशेमानि तृष्णानिग्रहणानि भवन्ति । च. स. ४/१४

1. *Nāgara* (*Zingiber officinale*)
 2. *Dhanvayāsaka* (*Fagonia critica*)
 3. *Musta* (*Cyperus rotundus*)
 4. *Parpataka* (*Fumaria parviflora*)
 5. *Candana* (*Santalum album*)
 6. *Kirātātikta* (*Swertia chirata*)
 7. *Gudūcī* (*Tinospora cordifolia*)
 8. *Hrīvera* (*Pavonia odorata*)
 9. *Dhānyaka* (*Coriandrum sativum*)
 10. *Patola* (*Tricosanthes dioica*)

30. Hikkānigrahana Mahākaśāya Varga (Anti-hiccough)

शटीपुष्करमूलबदरबीजकण्टकारिकबृहतीवृक्षरुहाभयापिघलीदुरालभा
कुस्तीरश्वरूप्य इति दशेमानि हिक्कानिग्रहणानि भवन्ति । च. स. ४/१४

1. Šati (*Hedychium spicatum*)
 2. Puṣkaramūla (*Inula racemosa*)
 3. Badarabīja (Seeds of *Ziziphus jujuba*)
 4. Kanṭakārika (*Solanum xanthocarpum*)
 5. Bṛhatī (*Solanum indicum*)
 6. Vṛkṣaruhā (*Loranthus longiflora*)
 7. Abhayā (*Terminalia chebula*)
 8. Pippalī (*Piper longum*)
 9. Durālabha (*Fagonia critica*)
 10. Kulīrasrangī (*Pistacia integerrima*)

31. Puriṣa Sangrahaṇīya Mahākaṣāya Varga (Bowel binders)

प्रियंगुरवनन्ताप्रास्तिकटवङ्गलोप्रपोचरससमङ्गाधातकीपुष्पपत्रापत्रकेशराणीति
दशेमानि पुरीषसंग्रहणीयानि भवन्ति ।

च. सू. ४/१५

1. *Priyangu* (*Callicarpa macrophyllum*)
2. *Ananta* (*Hemidesmus indicus*)
3. *Amrāsthī* (*Mangifera indica*—seed coat)
4. *Kaṭvaṅga* (*Oroxylum indicum*)
5. *Lodhra* (*Symplocos racemosa*)
6. *Mocharasa* (*Resin of Salmalia malabarica*)
7. *Samaṅga* (*Mimosa pudica*)
8. *Dhātakīpuṣpa* (*Woodfordia floribunda*)
9. *Padma* (*Clerodendron serratum*)
10. *Padmakeśara* (*Nelumbo nucifera*)

32. Puriṣavirajaniya Mahākaṣāya Varga (Bowel normalisers)

जम्बुशल्लकीत्वक्कच्छुरामधूकशाल्मलीश्रीवेष्टकभृष्टमृत्ययस्योत्पलतिलकणा
इति दशेमानि पुरीषविरजनीयानि भवन्ति ।

च. सू. ४/१५

1. *Jambū twak* (Bark of *Eugenia jambolana*)
2. *Śallakī twak* (Bark of *Boswellia serrata*)
3. *Kacchurā* (*Mucuna pruriens*)
4. *Madhūka* (*Madhuca indica*)
5. *Śālmalī* (*Salmalia malabarica*)
6. *Śrīveṣṭaka* (*Pinus roxburghii*)
7. *Bhr̥stamṛt* (Fried mud)
8. *Payasya* (*Ipomoea digitata*)
9. *Utpala* (*Nelumbo nucifera*)
10. *Tilakāṇa* (*Sesamum indicum*)

33. Mūtrasangrahaṇīya Mahākaṣāya Varga (Antidiuretics)

जम्बुवाम्लपलक्ष्वटकपीतनोदुखराश्वथभल्लातकाश्मन्तकसोमवलका इति
दशेमानि मूत्रसंग्रहणीयानि भवन्ति ।

च. सू. ४/१५

1. *Jambū* (*Eugenia jambolana*)
2. *Āmra* (*Mangifera indica*)
3. *Plakṣa* (*Ficus lacor*)
4. *Vaṭa* (*Ficus bengalensis*)
5. *Kapītana* (*Albizzia lebbeck*)

6. *Udumbara* (*Ficus glomerata*)
7. *Aśvattha* (*Ficus religiosa*)
8. *Bhallataka* (*Semecarpus anacardium*)
9. *Aśmantaka* (*Ficus rumphi*)
10. *Somavalka* (*Acacia catechu*)

34. Mūtravirajaniya Mahākaṣāya Varga (Urine normalisers)

पञ्चोत्तलनलिनकुमुदसौगन्धिक पुण्डरीकशतपत्र मधुकप्रियङ्गुथातकीपुष्पाणीति
दशेमानि मूत्रविरजनीयानि भवन्ति ।

च. सू. ४/१५

1. *Padma* (*Nelumbo nucifera*)
2. *Utpala* (*Nelumbium speciosum*)
3. *Nalina* (*Nelumbo Sp*)
4. *Kumuda* (*Nymphaea alba*)
5. *Saugandhika* (*Nymphaea Sp*)
6. *Puṇḍarīka* (*Nelumbo Sp*)
7. *Śatapatra* (*Nelumba Sp*)
8. *Madhuka* (*Glycyrrhiza glabra*)
9. *Priyaṅgu* (*Callicarpa macrophylla*)
10. *Dhatakīpuṣpa* (*Woodfordia floribunda* flowers)

35. Mūtravirēchaniya Mahākaṣāya varga (Diuretics)

वृक्षादनीश्वदंष्ट्रावसुकवशीरपाषाणभेद दर्भकुशकाशगुञ्जेत्कटमूलानीति दशेमानि
मूत्रविरेचनीयानि भवन्ति ।

च. सू. ४/१५

1. *Vṛkṣādanī* (*Loranthus longiflora*)
2. *Śwadāmṣṭra* (*Tribulus terrestris*)
3. *Vasuka* (*Trianthema portulacastrum*)
4. *Vaśira* (*Achyranthes bidentata*)
5. *Paṣāṇabheda* (*Bergenia ligulata*)
6. *Darbha* (*Imperata cylindrica*)
7. *Kuśa* (*Desmostachya bipinnata*)
8. *Kāśa* (*Saccharum spontaneum*)
9. *Gundra* (*Typha angustata*)
10. *Itkaṭamūla* (*Typha elephantina*)

36. Kāsaḥara Mahākaṣāya Varga (Anti-tussives)

प्राक्षामयामलकपिष्ठलीदुरालभाष्ट्रीयकष्टकारिकावृक्षीरपुर्वनवातामलक्य
इति दशेमानि कासहराणि भवन्ति ।

च. सू. ४/१६

1. *Drākṣā* (*Vitis vinifera*)
2. *Abhayā* (*Terminalia chebula*)
3. *Āmalaka* (*Emblica officinalis*)
4. *Pippalī* (*Piper longum*)
5. *Durālabha* (*Fagonia critica*)
6. *Śrngī* (*Pistacia integerrima*)
7. *Kaṇṭakārika* (*Solanumx anthocarpum*)
8. *Vṛścīra* (White variety of *Boerhavia diffusa*)
9. *Punarnava* (*Boerhavia diffusa*)
10. *Tāmalakī* (*Phyllanthus amarus*)

37. Śwāsaḥara Mahākaṣāya Varga (Anti-dyspnetic)

शाटीपुष्करमूलाम्लवेतसैलाहिङ्गवगुरुसुरसातामलकीजीवन्ती चण्डा इति
दशेमानि श्वासहराणि भवन्ति ।

च. सू. ४/१६

1. *Śatī* (*Hedychium spicatum*)
2. *Puṣkaramūla* (*Inula racemosa*)
3. *Amlavetasa* (*Garcinia pedunculata*)
4. *Ela* (*Elattaria cardamomum*)
5. *Hiṅgu* (*Ferula narthex*)
6. *Agarū* (*Aquilaria agallocha*)
7. *Surasā* (*Ocimum sanctum*)
8. *Tāmalakī* (*Phyllanthus amarus*)
9. *Jīvantī* (*Leptadenia reticulata*)
10. *Caṇḍā* (*Angelica glauca*)

38. Śwayathuhara Mahākaṣāya Varga (Anti-inflammatory)

पाटलाग्निमन्थयोनाकबिल्वकाश्यर्थकण्टकारिकाबृहतीशालपर्णीपृश्नपर्णी
गोभुरका इति दशेमानि श्वयथुहराणि, भवन्ति ।

च. सू. ४/१६

1. *Pāṭalā* (*Stereospermum suaveolens*)
2. *Agnimantha* (*Premna mucronata*)
3. *Śyonāka* (*Oroxylum indicum*)
4. *Bilva* (*Aegle marmelos*)
5. *Kāśmarya* (*Gmelina arborea*)
6. *Kaṇṭakārika* (*Solanum xanthocarpum*)
7. *Br̥hatī* (*Solanum indicum*)
8. *Śālaparṇī* (*Desmodium gangeticum*)

9. *Pr̄śniparṇī* (Uraria picta)
10. *Gokṣuraka* (Tribulus terrestris)

39. Jwarahara Mahākaśāya Varga (Antipyretics)

सारिवाश्करापाठामज्जिष्टाद्राक्षापीलुपुरुषकाभयामलकविभीतकानीति दशेमानि
ज्वरहराणि भवन्ति । च. सू. ४/१६

1. *Sāriva* (Hemidesmus indicus)
2. *Śarkarā* (Sugar)
3. *Pāṭhā* (Cissampelos pareira)
4. *Manjiṣṭhā* (Rubia cordifolia)
5. *Drākṣā* (Vitis vinifera)
6. *Pīlu* (Salvadora persica)
7. *Parūṣaka* (Grewia asiatica)
8. *Abhaya* (Terminalia chebula)
9. *Āmalaka* (Phyllanthus emblica)
10. *Vibhītaka* (Terminalia belerica)

40. Śramahara Mahākaśāya Varga (Fatigue dispellers)

द्राक्षाखर्जूरप्रियालबदरदाडिमफल्गुपुरुषकेक्षुयवषष्टिका इति दशेमानि
श्रमहराणि भवन्ति । च. सू. ४/१६

1. *Drākṣā* (Vitis vinifera)
2. *Kharjūra* (Phoenix sylvestris)
3. *Priyāla* (Buchanania lanza)
4. *Badara* (Zizyphus jujuba)
5. *Dādima* (Punica granatum)
6. *Phalgu* (Ficus carica)
7. *Parūṣaka* (Grewia asiatica)
8. *Ikṣu* (Saccharum officinarum)
9. *Yava* (Hordeum vulgare)
10. *Śaṣṭika* (Oryza sativa)

41. Dāhapraśamana Mahākaśāya Varga (Coolant)

लाजाचन्दनकाशमर्यफलमधूकशर्करानीलोत्पलोशीरसारिवगुदूचीहीबेराणीति
दशेमानि दाहप्रशमनानि भवन्ति । च. सू. ४/१७

1. *Lāja* (Parched grain)
2. *Candana* (Santalum album)

3. *Kāśmarya Phala* (Fruit of *Gmelina arborea*)
4. *Madhūka* (*Madhuca indica*)
5. *Śarkara* (Sugar)
6. *Nīlotpala* (*Nymphaea stellata*)
7. *Uśīra* (*Vetiveria zizanoides*)
8. *Sāriva* (*Hemidesmus indicus*)
9. *Gudūcī* (*Tinospora cordifolia*)
10. *Hribera* (*Pavonia odorata*)

42. Śītapaśamana Mahākaśāya Varga (Calefacient)

तगरागुरुथान्यकशृङ्खवेरभूतीकवचाकण्टकार्यगिनमन्थश्योनाकपिप्पल्य इति
दशेमानि शीतप्रशमनानि भवन्ति । च. सू. ४/१७

1. *Tagara* (*Valeriana wallichii*)
2. *Aguru* (*Aquillaria agallocha*)
3. *Dhānyaka* (*Coriandrum sativum*)
4. *Śrīngavera* (*Zingiber officinale*)
5. *Bhūtīka* (*Trachyspermum ammi*)
6. *Vachā* (*Acorus calamus*)
7. *Kaṇṭakārī* (*Solanum xanthocarpum*)
8. *Agnimantha* (*Premna mucronata*)
9. *Śyonāka* (*Oroxylum indicum*)
10. *Pippalī* (*Piper longum*)

43. Udardapraśamana Mahākaśāya Varga (Antiallergic)

तिन्दुकप्रियालब्दरखदिरकदरसप्तपर्णश्वकण्जुनासनारिमेदा इति दशेमानि
उदर्दप्रशमनानि भवन्ति । च. सू. ४/१७

1. *Tinduka* (*Diospyros embryopteris*)
2. *Priyāla* (*Buchanania lanzan*)
3. *Badara* (*Zizyphus jujuba*)
4. *Khadira* (*Acacia catechu*)
5. *Kadara* (*Acacia summa*)
6. *Saptaparna* (*Alstonia scholaris*)
7. *Aśwakarna* (*Dipterocarpus alatus*)
8. *Arjuna* (*Terminalia arjuna*)
9. *Asana* (*Pterocarpus marsupium*)
10. *Arimeda* (*Acacia farnesiana*)

44. Āngamardapraśamana Mahākaṣāya Varga (Anti-malaise)

विदारीगन्धापुश्चिनपर्णीबृहतीकट्टकारिकेष्ठकाकोलीचन्दनोशीरेलामधुकानीति
दशेमान्यङ्गमर्दप्रशमनानि भवन्ति ।

च. सू. ४/१७

1. *Vidārigandha* (*Desmodium gangeticum*)
2. *Prśniparṇī* (*Uraria picta*)
3. *Bṛhatī* (*Solanum indicum*)
4. *Kaṇṭakarikā* (*Solanum xanthocarpum*)
5. *Eraṇḍa* (*Ricinus communis*)
6. *Kākolī* (*Lillium polyphyllum*)
7. *Candana* (*Santalum album*)
8. *Uśīra* (*Vetiveria zizanoides*)
9. *Ela* (*Elattaria cardamomum*)
10. *Madhuka* (*Glycyrrhiza glabra*)

45. Śūlapraśamana Mahākaṣāya Varga (Anti spasmatics)

पिप्लीपिप्लीमूलचव्यचित्रकशृङ्खवेरमरिचाजमोदाजगन्धाजाजीगण्डीराणीति
दशेमानि शूलप्रशमनानि भवन्ति ।

च. सू. ४/१७

1. *Pippalī* (*Piper longum*)
2. *Pippalīmūla* (Root of *piper longum*)
3. *Cavya* (*Piper chaba*)
4. *Citraka* (*Plumbago zeylanica*)
5. *Śringavera* (*Zingiber officinale*)
6. *Marica* (*Piper nigrum*)
7. *Ajamoda* (*Apium graveolens*)
8. *Ajagandha* (*Gynandropsis pentaphylla*)
9. *Ajājī* (*Cuminum cyminum*)
10. *Gaṇḍīra* (*Euphorbiasp*)

46. Śoṇitasthāpanā Mahākaṣāya Varga (Haemostatic)

मधुमधुकरुधिरमोचरसमृतकपाललोप्रगैरिकप्रियङ्गशर्करालाजा इति दशेमानि
शोणितस्थापनाति भवन्ति ।

च. सू. ४/१८

1. *Madhu* (Honey)
2. *Madhuka* (*Glycyrrhiza glabra*)
3. *Rudhira* (*Crocus sativa*)
4. *Mocharasa* (*Resin of Salmalia malabarica*)
5. *Mṛtkapāla* (Fried soil)

6. *Lodhra* (*Symplocos racemosa*)
7. *Gairika* (Red ochre)
8. *Priyaṅgu* (*Callicarpa macrophylla*)
9. *Śarkara* (Sugar)
10. *Lāja* (Parchedrice)

47. *Vedanāsthāapna Mahākaśāya Varga* (Anodynes)

शालकट्फलकदम्बपत्रकतुम्बमोचरसशिरीषवञ्जुलैलवालुकाशोका इति
दशेमानि वेदनास्थापनानि भवन्ति । च. सू. ४/१८

1. *Śāla* (*Shorea robusta*)
2. *Kaṭphala* (*Myrica nagi*)
3. *Kadamba* (*Anthocephalus cadamba*)
4. *Padmaka* (*Prunus cerasoides*)
5. *Tumba* (*Xanthoxylum armatum*)
6. *Mocarasa* (Resin of *Salmalia malabarica*)
7. *Śirīṣa* (*Albizzia labback*)
8. *Vanjula* (*Salix caprea*)
9. *Elavāluka* (*Prunus cerasus*)
10. *Aśoka* (*Saraca asoca*)

48. *Sanjñāsthāpana Mahākaśāya Varga* (Resuscitative)

हिङ्कैटयारिमेदावचाचोरकवयस्थागोलोमीजटिलापलङ्घाशोकरोहिण्य इति
दशेमानि संज्ञास्थापनानि भवन्ति । च. सू. ४/१८

1. *Hingu* (*Ferula narthex*)
2. *Kaiṭarya*
3. *Arimeda* (*Acacia fernesiana*)
4. *Vacha* (*Acorus calamus*)
5. *Coraka* (*Angelica glauca*)
6. *Vayasthā* (*Bacopa monnieri*)
7. *Golomī* (*Selinium tenuifolium*)
8. *Jatilā* (*Nardostachys jatamansi*)
9. *Plaṅkaṣa* (*Commiphora mukul*)
10. *Aśokarohini* (*Picrorriza kurroa*)

49. *Prajāsthāpana Mahākaśāya Varga* (Fertility promoters)

राज्ञीब्राह्मीशतवीर्यासहस्रवीर्याऽमोद्याऽव्यथाशिवाऽरिष्टावाद्यपुष्पीविश्वकसेन
कान्ता इति दशेमानि प्रजास्थापनानि भवन्ति । च. सू. ४/१८

1. *Aindrī* (*Citrullus colocynthis*)
2. *Brāhmī* (*Bacopa monneiri*)
3. *Śatavīryā* (*Cynodon dactylon*)
4. *Sahasravīryā* (*Cynodons Sp*)
5. *Amogha* (*Stereospermum suaveolens*)
6. *Avyatha* (*Musa paradisica*)
7. *Śīva* (*Terminalia chebula*)
8. *Ariṣṭa* (*Picrorrhiza kurroa*)
9. *Vātyapuṣpi* (*Sida cordifolia*)
10. *Viśwaksenakānta* (*Callicarpa macrophylla*)

50. Vayasthāpana Mahākaśāya Varga (Longevity promoters)

अमृताऽभ्याधात्रीमुक्ताशवेताजीवन्त्यतिरसा मण्डुकपर्णी स्थिरा पुनर्नवा इति
दशेमानि वयःस्थापनानि भवन्ति ।

च. सू. ४/१८

1. *Amṛtā* (*Tinospora cordifolia*)
2. *Abhaya* (*Terminalia chebula*)
3. *Dhātri* (*Emblica officinalis*)
4. *Muktā* (*Pluchea lanceolata*)
5. *Śweta* (*Clitoria ternatea*)
6. *Jivantī* (*Leptadenia reticulata*)
7. *Atirasā* (*Asparagus racemosus*)
8. *Maṇḍukaparṇī* (*Centella asiatica*)
9. *Sthirā* (*Desmodium gangeticum*)
10. *Punarnava* (*Boerhavia diffusa*)

Suśrutokta Gana Jnāna

In *Suśruta Samhita* the *Dravyas* are grouped under 37 *Gaṇas*. Here *Gana* means, which is a group, where the number of *Dravyas* vary that is no fixed number of *Dravyas* as in *Carakokta Varga*. The *Ganas* are named after the first drug of that *Gana* or based on morphology and useful parts.

1. Vidārigandhadi Gaṇa

विदारिगन्धा विदारी विश्वदेवासहदेवा श्वदंष्ट्रापृथक्पर्णी शतावरी सारिवा
कृष्णसारिवा जीवकर्षभकौ महासहा क्षुद्रसहा बृहत्यौ पुनर्नवैरण्डो हंसपादी वृश्चिका-
ल्यृषभी चेति ।

विदारिगन्धादिरियं गणः पित्तानिलापहः ।
शोषगुल्माङ्गमदोर्ध्वश्वासकासविनाशनः ॥

सु. सू. ३८/४-५

1. *Vidārigandha* (*Desmodium gangeticum*)
2. *Vidāri* (*Peuraria tuberosa*)
3. *Viśwadeva* (*Grewia hirsuita*)
4. *Sahadevi* (*Vernonia cinerea*)
5. *Śwadamṣṭra* (*Tribulus terrestris*)
6. *Prathakparṇi* (*Uraria picta*)
7. *Śatavarī* (*Asparagus racemosus*)
8. *Sāriva* (*Hemidesmus indicus*)
9. *Kṛṣṇasāriva* (*Cryptolepsis buchanani*)
10. *Jīvaka* (*Microstylis wallichii*)
11. *R̥ṣbhāka* (*Microstylis mucifera*)
12. *Mahāsaha* (*Teramnus labialis*)
13. *Kṣudrasaha* (*Vigna trilobata*)
14. *Brahatī* (*Sūkṣmaphala*) (*Solanum indicum*)
15. *Brahati* (*Sthūlapaphala*) (*Solanum indicum*)
16. *Punarnava* (*Boerhavia diffusa*)
17. *Eraṇḍa* (*Ricinus communis*)
18. *Haṁsapādī* (*Adiantum lunulatum*)
19. *Vṛśchikālī* (*Pergularia extensa*)
20. *R̥ṣabhi* (*Mucuna pruriens*)

Totally 21 drugs are mentioned in this gaṇa.

Doṣakarma : Vātapittahara

Indications : Śoṣa, Gulma, Angamarda, Urdhwawāsa & Kāsa.

2. Āragwadhādi Gaṇa

आरग्वधमदनगोपथोटाकण्टकीकुटजपाठापाटलामुर्वेन्द्रयवसप्तपण्णिनिष्क कुरु-
ण्टकदासीकुरुण्टकगुडूची चित्रकशार्ङ्गष्टाकरञ्जद्वयपटोलकिराततिक्तानि सुषविचेति ।

आरग्वधादिरियेष गणः श्लेष्मविषापहः ।

मेहकुष्ठज्वरवमीकण्डूधो व्रणशोथनः ॥

सु. सू. ३८/६-७

1. Āragwadha (Cassia fistula)
2. Madana (Randia dumetorum)
3. Gopaghonta (Momordica charantia)
4. Kāntaki (Flacortia rhamontchi)
5. Kutaja (Holarrhena antidyserterica)
6. Pāthā (Cissampelos pareira)
7. Pāṭalā (Stereospermum suaveolens)
8. Mūrva (Marsedenia tenacissima)
9. Indrayava (Seed of Holarrhena antidyserterica)
10. Saptaparna (Alstonia scholaris)
11. Nimba (Azadirachta indica)
12. Kuruṇṭaka (Barleria prionitis)
13. Dāsīkuruṇṭaka (Barleria strigosa)
14. Gudūchī (Tinospora cordifolia)
15. Chitraka (Plumbago zeylanica)
16. Śarṅgaṣṭa (Peristrophe bicalyculata)/(Physalis minima)
17. Karanja–Chirābilwa (Holoptelia integrifolia)
18. Kaṇṭakī Karanja (Caesalpinia crista)
19. Paṭola (Tricosanthes dioica)
20. Kirātakīta (Swertia chirata)
21. Suṣavī (Momordica charantia)

Totally 21 dravyas are included in this Gaṇa.

Doṣakarma : Kaphahara

Indications : Viṣaroga, Meha, Kuṣṭha, Jwara, Chardi, Kaṇḍu and Vraṇa Śodhanārtha.

3. Sālasarādi Gaṇa

सालसाराजकर्णिदिरकदरकालस्कन्धकमुकभुजमेषशृङ्गतिनिशचन्दनकुचन्दन
शिंशपाशिरीषासनधवार्जुनतालशाकनक्तमालपूरीकाश्वकर्ण गुरुणी कालीयकं चेति ।

सालसरादिरित्येष गणः कुष्ठ विनाशनः ।

मेहपाण्डवामयहरः कफमेदोविशेषणः ॥

सु. सू. ३८/८-९

1. Sālasāra (Resin of Shorea robusta)
2. Ajakarna (Vateria indica)
3. Khadira (Acacia catechu)

4. *Kadara* (*Acacia suma*)
5. *Kālaskandha* (*Diospyros melanoxylon*)
6. *Kramuka* (*Areca catechu*)
7. *Bhūrja* (*Betula utilis*)
8. *Meṣāśringa* (*Pistacia integerrima*)/(*Dolichandrone falcate*)
9. *Tiniśa* (*Ougenia dalbergioides*)
10. *Candana* (*Santalum album*)
11. *Kucandana* (*Pterocarpus santalinus*)/(*Caesalpinia sappan*)
12. *Śimśapa* (*Dalbergia sisso*)
13. *Śirīṣa* (*Albizia labback*)
14. *Asana* (*Pterocarpus marsupium*)
15. *Dhava* (*Anogeissus latifolia*)
16. *Arjuna* (*Terminalia arjuna*)
17. *Tāla* (*Borassus flabellifer*)
18. *Śāka* (*Tectona grandis*)
19. *Naktamāla* (*Pongamia pinnata*)
20. *Pūtika* (*Holoptelia integrifolia*)
21. *Aśwakarna* (*Dipterocarpus alatus*)
22. *Aguru* (*Aquillaria agallocha*)
23. *Kaliyaka* (*Jateorhiza palmate*)/(*Coscinium fenestratum*)

There are 23 Dravyas included in this *Gaṇa*.

Doṣakarma : Kapha Śāmaka

Indications : *Kuṣṭha*, *Meha*, *Pāṇḍu* and *Medoroga*.

4. *Varuṇādi Gaṇa*

वरुणार्तगलशिशुमधुशिशुतर्कारीमेषशृङ्गीपूतीकनक्तमालमोरटामिनमन्य सैरेयक-
द्वयबिष्वी वसुकवसिरचित्रकशतावरीबिल्वाजशृङ्गीदर्भी बृहतीद्वयं चेति ।

वरुणादिर्गणो द्वयेष कफमेदोनिवारणः ।

विनिहन्तिशिरःशूलगुल्माध्यन्तरविद्धीन् ॥

सु. सू. ३८/१०-११

1. *Varuṇa* (*Crateava nurvala*)
2. *Ārtagala* (*Barleria prionities*)/*Xanthium strumarium*
3. *Śigru* (*Moringa oleifera*)
4. *Madhuśigru* (*Moringa concanensis*)
5. *Tarkāri* (*Premna mucronata*)

6. *Meśaśrīṅgī* (Pistacia integerrima)/*Dolicandrone falcata*
7. *Pūtīka* (*Holoptelia integrifolia*)
8. *Naktamāla* (*Pongamia pinnata*)
9. *Morata* (Flower of *Alangium salvifolium*)
10. *Agnimantha* (*Premna integrifolia*)
11. *Raktaḍuṣpasaireyaka* (*Barleria cristata*)
12. *Nīlapuḍpasaireyaka* (*Barleria strigosa*)
13. *Bimbī* (*Coccinia grandis*)
14. *Vasuka* (*Trianthema partulacastrum*)/*Osmanthus fragrans*
15. *Vasira* (*Achyranthes aspera*)
16. *Citraka* (*Plumbago zeylanica*)
17. *Śatāvari* (*Asparagus racemosus*)
18. *Bilva* (*Aegle marmelos*)
19. *Ajaśrīṅgī* (*Pergularia extensa*)
20. *Darbha* (*Desmostachya bipinnata*)
21. *Brihatī* (*Solanum indicum*)
22. *Kaṇṭakāri* (*Solanum xanthocarpum*)

Totally 22 Dravyas are mentioned in this Gaṇa.

Doṣakarma : Kaphaśāmaka

Indications : *Śirasūla*, *Gulma*, *Medoroga* and *Ābhyanṭara Vidradhi*.

5. Vīratarvādi Varga

वीरतरुसहचरद्वयदर्भवृक्षादनीगुन्दानलकुशकाशाशमभेदकाग्निमन्थमोरटावसुक
वसिरभल्लूककुरण्टकेन्दीवरकपोतवङ्घा श्वदंष्ट्रा चेति ।

वीरतर्वादिरित्येष गणो वातविकारनुत् ।

अश्मरीशर्करामूत्रकृच्छ्राधातरुजापहः ॥

सु. सू. ३८/१२-१३

1. *Vīrataru* (*Saccharum munja*)/*Dichrostachys cinerea*
2. *Raktaḍuṣpa* (*Barleria cristata*)
3. *Nīlapuḍpa* (*Barleria strigosa*)
4. *Darbha* (*Desmostachya bipinnata*)/(*Imperata cylindrica*)
5. *Vṛkṣādani* (*Loranthus longiflorus*)
6. *Gundra* (*Typha angustata*)
7. *Nala* (*Lobelia nicotianaefolia*)/(*Arundo donax*)

8. Kuśa (*Eragrostis cynosuroides*)
9. Kāśa (*Saccharum spontaneum*)
10. Aśmabhedaka (*Bergenia ligulata*)
11. Agnimantha (*Premna integrifolia*)
12. Moraṭa (Flower of *Alangium salvifolium*)/*Marsdenia tenacissima*
13. Vasuka (*Trianthema pertulacastrum*)/*Osmanthus fragrans*
14. Vasira (*Achyranthes aspera*)
15. Bhallūka (*Oroxylum indicum*)
16. Kurantīka (*Barleria prioritis*)/(*Celosia argentea*)
17. Indivara (*Pergularia extensa*)/(*Celosia cristata*)
18. Kapotavanka (*Bacopa monnieri*)/(*Dalbergia lancedonia*)
19. Śwadamṣṭra (*Tribulus terrestris*)

Totally 19 Dravya are included in this Gaṇa

Doṣakarma : *Vātahara*

Indications : *Vātaroga*, *Aśmarī*, *Śarkara*, *Mūtrakrchra* and *Aghātaja Ruja*.

6. Rodhrādi Gaṇa

लोध्रसावरलोध्रपलाशकुटन्नटाशोकफड़ीकटफलैलवालुकशल्लकीजिङ्गिनी
कदम्बसाला: कदली चेति ।

राष्ट्र रोध्रादिरित्युक्तो मेदःकफहरो गणः ।
योनिदोषहरः स्तम्भी वण्यो विषविनाशनः ॥

सु. सू. ३८/३५

1. *Lodhra* (*Symplocos racemosa*)
2. *Sābaralodhra* (*Symplocos crataegoides*)
3. *Palāśa* (*Butea monosperma*)
4. *Kutannata* (*Oroxylum indicum*)
5. *Aśoka* (*Saraca asoca*)
6. *Phanjī* (*Clerodendron serratum*)/(*Rivea ornata*)
7. *Katphala* (*Myrica nagi*)
8. *Elavāluka* (*Prunus cerasus*)
9. *Śallaki* (*Boswellia serrata*)
10. *Jiṅgini* (*Odina woodier*)
11. *Kadamba* (*Anthocephalus cadamba*)

12. *Sāla* (Vateria indica/Shorea robusta)
13. *Kadalī* (Musa paradisica)

Totally 13 drugs have been included in this *Gaṇa*.

Doṣakarma : Kaphahara

Indications : *Medoroga, Yonidoṣa, Viṣa*.

7. *Arkādi Gaṇa*

अकालिक्करञ्जद्वयनागदन्तीमयूरक भाङ्गीरास्नेन्द्रपुष्पीक्षुद्रश्वेतामहाश्वेता
वृश्चिकान्यलवणास्तापसवृक्षश्चेति ।

अकालिको गणो होष कफमेदोविषापहः ।
कृमिकुष्ठप्रशमनो विशेषाद्वरणशोधनः ॥

सु. सू० ३८/१६-१७

1. *Arka* (Calotropis procera)
2. *Alarka* (Calotropis gigantia)
3. *Vrkṣakaraṇja* (*Pongamia pinnata*)
4. *Viṭapakaraṇja* (*Holoptella integrifolia*)
5. *Nāgadantī* (*Baliospermum montanum*)/*Baliospermum calycinum*
6. *Mayūraka* (*Achyranthes aspera*)
7. *Bharangi* (*Clerodendron serratum*)
8. *Rāsna* (*Pluchea lanceolata*)
9. *Indrapuṣpī* (*Caesalpinia crista*)/(*Gloriosa superba*)
10. *Kṣudraśweta* (*Clitorea ternatea*)/*Albizia procera*
11. *Mahāśweta* (White flowered *Clitorea ternatea*)/*Albizia lucida*
12. *Vṛschikālī* (*Pergularia extensa*)
13. *Alavaṇa* (*Celastrus paniculatus*)
14. *Tāpasa Vṛkṣa* (*Balanites roxburghii*)

This *Gaṇa* includes 14 *Dravyas*.

Doṣakarma : Kaphanāśaka

Indications : *Krimi, Kuṣṭha, Vraṇa* and *Medoroga*

8. *Surasādi Gaṇa*

सुरसाथेतसुरसाफणिञ्जकार्जकभूत्तुगुणन्धकसुमुखकालमालकुठेरक

कासमर्दक्षवकखरपुष्पाविड़कटफल सुरसीनिर्गुण्डीकुलाहलोन्दुरुकर्णिकाफसी
प्राचीबलकाकमाच्योविषयुष्टिकश्चेति ।

सुरसादिर्गणो ह्लेष कफहत् कृमिसूदनः ।
प्रतिश्यायारुचिश्वासकासघो व्रणशोधनः ॥

सु. सू. ३८/१८-१९

1. *Surasa* (*Ocimum sanctum*)
2. *Śwetasurasa* (*Ocimum sanctum*)
3. *Phanjjaka* (*Origanum majorana*)
4. *Arjaka* (*Ocimum basilicum*)
5. *Bhūṣṭṛṇā* (*Cymbopogon citratus*)/(*Hyptis suaveolens*)
6. *Sugandhaka* (*Leucas aspera*)
7. *Sumukha* (*Brassica juncea*)/*Ocimum Sp.*
8. *Kālamāla* (*Ocimum basilicum*)
9. *Kāsamarda* (*Cassia occidentalis*)
10. *Kṣavaka* (*Origanum Sp.*)/(*Centipeda minima*)
11. *Kharapuṣpa* (*Origanum Sp.*)/(*Thymus serpyllum*)
12. *Vidaṅga* (*Embelia ribes*)
13. *Katphala* (*Myrica nagi*)
14. *Surasī* (White variety of *vitex negundo*)/(*Limonia crenulata*)
15. *Nirguṇḍī* (*Vitex negundo*)
16. *Kulāhala* (*Spaeranthes indicus*)
17. *Undurukarṇika* (*Ipomea reniformis*)
18. *Phanjī* (*Clerodendron serratum*)
19. *Prāchībala* (*Perstrophe bicalyculata*)
20. *Kākamāchī* (*Solanum nigrum*)
21. *Viṣamuṣṭī* (*Strychnos nux-vomica*)

Totally 21 Dravyas have been included in this *Gaṇa*.

Diśakarma : *Kaphahara*

Indications : *Krimi*, *Pratiśyāya*, *Aruchi*, *Śwāsa*, *Kāsa*, *Vraṇa*

9. *Muṣkakādi Gaṇa*

मुष्ककपलाशाधवचित्रकमदनवृक्षकशिंशापावत्त्रवृक्षसिंफला चेति ।

मुष्ककादिर्गणां ह्लेष मेदोज्जः शुक्रदोषहत् ।

मेहार्शः पाण्डुरोगध्वः शर्करानाशनः परः ॥

सु. सू. ३८/२०-२१

1. *Muṣkaka* (*Stereospermum suaveolens*)/(*Schrebera swieteniodes*)
2. *Palāśa* (*Butea monosperma*)
3. *Dhava* (*Anogeissus latifolia*)
4. *Citraka* (*Plumbago zeylanica*)
5. *Madana* (*Randia spinosa*)
6. *Vrkṣaka* (*Holarrhena antidysenterica*)
7. *Śimśapa* (*Dalbergia sissoo*)
8. *Vajra Vrkṣa* (*Euphorbia nerifolia*)
9. *Harītaki* (*Terminalia chebula*)
10. *Vibhītaki* (*Terminalia belerica*)
11. *Āmalaki* (*Emblica officinalis*)

Totally 11 Dravyas are mentioned under this Gaṇa.

Doṣakarma : Kaphahara

Indications : *Medoroga*, *Śukradoṣa*, *Meha*, *Arśa*, *Panḍu* and *Śoka*.

10. Pippalyādi Gaṇa

पिप्पलीपिप्पलीमूलव्यचित्रक शृङ्खवेरमरिचहस्तिपिप्पलीहरेणुकैलाजमोदेन्द्रयव पाठाजीरकसर्षपमहानिम्बफलहिङ्कुभांर्गीमधुरसाऽतिविषावचाविडङ्गानि कटुरोहिणी चेति ।

पिप्पल्यादिः कफहरः प्रतिश्यायानिलारुचीः ।

निहन्याद्वीपनो गुल्मशूलघश्चामपाचनः ॥

सु. सू. ३८/२२-२३

1. *Pippalī* (*Piper longum*)
2. *Pippalīmūla* (Root of *Piper longum*)
3. *Cavya* (*Piper chaba*)
4. *Citraka* (*Plumbago zeylanica*)
5. *Śringavēra* (*Zingiber officinale*)
6. *Maricha* (*Piper nigrum*)
7. *Hastipippali* (*Scindapsus officinalis*)/(*Piper chaba*)
8. *Harēṇuka* (*Pisum sativum*)/(*Amomum subulatum*)

9. *Ela* (*Elattaria cardamomum*)
10. *Ajamoda* (*Apium graeolens*)
11. *Indrayava* (Seed of *Holarrhena antidysenterica*)
12. *Pāṭā* (*Cissampelos pariera*)
13. *Jīraka* (*Cuminum cyminum*)
14. *Sarṣapa* (*Brassica campestris*)
15. *Mahānimbaphala* (Fruit of *Melia azadirachta*)
16. *Hiñgu* (*Ferula narthex*)
17. *Bhārṅgī* (*Clerodendron serratum*)
18. *Madhurasā* (*Marsedenia tenacissima*)/(*Maerua grenana*)
19. *Ativiṣa* (*Aconitum heterophyllum*)
20. *Vacā* (*Acorus calamus*)
21. *Vidañga* (*Embelia ribes*)
22. *Katurohiṇī* (*Picrorrhiza kurroa*)

Totally 22 drugs are included in this *Gaṇa*.

Doṣakarma : Kaphahara and Vātahara

Indications : Pratisyāya, Aruci, Agnimāndya, Gulma, Śūla

11. *Elādi Gaṇa*

एला तगरकुष्ठमांसीध्यामकत्वकपत्रनागपुष्पप्रियङ्कहरेणुकाव्याघ्रनखशुक्ति चण्डास्थौणेयकश्रीवेष्टकचोचचोरकवालुकगुग्गुलुसर्जरसतुरुष्ककुन्दुरुकागरुस्पृकको-शीर भद्रदारुकुञ्जमानि पुन्नागकेशरं चेति ।

एलादिको वातकफौ निहन्याद्विषमेव च ।

वर्णप्रसादनः कण्डूपिण्डिकाकोठनाशनः ॥

सु. सू. ३८/२४-२५

1. *Ela* (*Elattaria cardamomum*)
2. *Tagara* (*Valeriana wallaichi*)
3. *Kuṣṭa* (*Saussurea lappa*)
4. *Māmsī* (*Nardostachys jatamansi*)
5. *Dhyāmaka* (*Cymbopogon citratus*)
6. *Twak* (*Cinnamomum zeylanica*)
7. *Patra* (*Cinnamomum tamala*)
8. *Nāgapuṣpa* (*Mesua ferrea*)
9. *Priyangu* (*Callicarpa macrophylla*)
10. *Hareñuka* (*Pisum sativum*)/(*Amomum subulatum*)

11. Vyāghranakha (*Capparis sepiaria*)
12. Śuktī (*Vyāghranakha Bheda*) (*Capparis Sp.*)
13. Caṇḍa (*Angelica archangelica*)
14. Sthauṇeyaka (*Clerodendron infortunatum*)/(*Taxus baccata*)
15. Śrīveṣṭaka (*Pinus roxburghi*)
16. Coca (*Cinnamomum zeylanica*)
17. Coraka (*Angelica glauca*)
18. Vāluka (*Prunus cerasus*)
19. Guggulu (*Commiphora mukul*)
20. Sarjarasa (*Vateria indica*)
21. Turuṣka (*Liquidamber orientalis*)
22. Kunduru (*Niryāsa* of *Boswellia serrata*)
23. Sprakka (*Anisomeles malabarica*)/*Delphinium zalil*
24. Uśīra (*Vetiveria zizanoides*)
25. Bhadradāru (*Cedrus deodara*)
26. Kurṅkuma (*Crocos sativus*)
27. Punnāga (*Calophyllum inophyllum*)
28. Keśara (*Mimusops elengi*)

Totally 29 Drugs are mentioned

Doṣakarma : Vātakaphahara

Indications : *Viṣa*, *Kaṇḍū*, *Pidaka*, *Kōta* and as *Vṛṇaprasādaka*.

12. Vacādi Gaṇa

वचामुस्तातिविषाभयाभद्रदारुणि नागकेशरं चेति । सु. सू. ३८/२६

1. Vacā (*Acorus calamus*)
2. Musta (*Cyperus rotundus*)
3. Ativiṣa (*Aconitum heterophyllum*)
4. Abhayā (*Terminalia chebula*)
5. Bhadradāru (*Cedrus deodara*)
6. Nāgakeśara (*Mesua ferrea*)

13. Haridrādi Gaṇa

हरिद्रादारुहरिद्राकलशीकुटजबीजानि मधुकं चेति ॥
शतौ वचाहरिद्रादी गणी सत्यविशोधनौ ।

आमातिसारशमनौ

विशेषाहोषपाचनी ॥

सु. सू. ३८/२७-२८

1. *Haridra* (*Curcuma longa*)
2. *Dāruharidra* (*Berberis aristata*)
3. *Kalaśī* (*Uraria picta*)
4. *Kutajabīja* (Seed of *Holarrhena antidysenterica*)
5. *Madhuka* (*Glycyrrhiza glabra*)

Both *Vachadi* and *Haridrādi Gaṇa* have similar properties.

Doṣakarma : Doṣa Pācaka

Indications : *Stanya Duṣṭi, Āmātisāra*

14. *Śyāmādi Gaṇa*

इथामामहाइयामात्रिवृक्षतीशङ्कुनीतित्वककम्पिल्लकरम्यकक्रमुकपुत्रश्रेणी गवाक्षीराजवृक्षकरञ्जद्वयगुड्ढचीसपलाच्छगलान्द्रीसुधा: सुवर्णक्षीरी चेति ।

उक्तः इथामादिरित्येष गणो गुल्मविषापहः ।

आनाहोदर विषभेदी तथोदावर्तनाशनः ॥

सु. सू. ३८/२९-३०

1. *Śyāma* (*Ipomoea turpethum*)
2. *Mahāśyāma* (*Argereia speciosa*)/(*Ipomoea petaloidea*)
3. *Trvrit* (*Operculina turpethum*)
4. *Dantī* (*Balio spermum montanum*)
5. *Śankhīnī* (*Euphorbia dracunculoides*)
6. *Tilvaka* (*Symplocos racemosa*)/(*Vibrum nervosum*)
7. *Kampillaka* (*Mallotus philippensis*)
8. *Ramyaka* (*Melia azadirachta*)
9. *Kramuka* (Fruit of *Areca catechu*)
10. *Putraśrenī* (*Croton tiglium*)/(*Croton oblongifolius*)
11. *Gavakṣī* (*Citrulus colocynthis*)
12. *Rājavrkṣa* (*Cassia fistula*)
13. *Vrakṣa Karanja* (*Pongamia pinnata*)
14. *Vitapakaranja* (*Holoptelia integrifolia*)
15. *Gudūcī* (*Tinospora cordifolia*)
16. *Saptala* (*Euphorbia tirucalli*)/(*Euphorbia pilosa*)
17. *Chāgalāntrī* (*Argeria nervosa*)/(*Ipomoea biloba*)

18. *Sudhā* (*Euphorbia nerifolia*)

19. *Suvarṇakṣīrī* (*Garcinia morella*)/(*Euphorbia thomsoniana*)

Totally 19 drugs have been mentioned in this Varga

Doṣakarma :

Indications : *Gulma, Viṣa, Anāha, Udara, Udāvarta*

15. Brhatyādi Gaṇa

बृहतीकण्टकारिकाकुटजफलपाठमधुकं चेति ।

पाचनीयो बृहत्यादिर्गणः पित्तानिलापहः ।

कफारोचकहृद्रोगमूत्रकच्छ्रुरुजापहः ॥

सु. सू. ३८/३१-३२

1. *Brhatī* (*Solanum indicum*)

2. *Kantakārī* (*Solanum xanthocarpum*)

3. *Kuṭaja Phala* (*Fruit of Holarrhena antidysenterica*)

4. *Pāṭha* (*Cissampelos pareira*)

5. *Madhuka* (*Glycyrrhiza glabra*)

Number of drugs mentioned in this *Gaṇa* are 5

Doṣakarma : Pittavātahara

Indications : *Aruchi, Hridroga, Mūtrakṛchra, Ruja.*

16. Patolādi Gaṇa

पटोलचन्दनकुचन्दनमूर्वागुदूचीपाठा: कटुरोहिणी चेति ।

पटोलादिर्गणः पित्तकफारोचकनाशनः ।

ज्वरोपशमनो ब्रण्यश्छर्दिकण्डूविषापहः ॥

सु. सू. ३८/३३-३४

1. *Paṭola* (*Tricosanthes dioica*)

2. *Candana* (*Santalum album*)

3. *Kuchandana* (*Pterocarpus santalinus*)

4. *Mūrvā* (*Marsdenia tenacissima*)

5. *Gudūcī* (*Tinospora cordifolia*)

6. *Pāṭa* (*Cissampelos pareira*)

7. *Kaṭurohiṇī* (*Picrorrhiza kurroa*)

Total drugs are 7 in this Gaṇa.

Doṣa Karma : Pittakaphahara

Indications : *Arocaka, Jwara, Vraṇa, Chardi, Kaṇḍu* and *Viṣa*.

17. Kākolyādi Gaṇa

काकोलीक्षीरकाकोलीजीवकर्षभक्षुद्रपर्णीमाषपर्णीमेदामहामेदाच्छन्नरुहा कर्कट
शृङ्गितुगाक्षीरीपद्यकप्रयौण्डरीकर्थिवृद्धिभृत्तीकाजीवन्त्यो मधुकं चेति ।

काकोल्यादिरियं पित्तशोणितानिलनाशनः ।

जीवनो बृंहणो वृष्यः स्तन्यश्लेष्मकरस्तथा ॥

सु. सु. ३८/३५-३६

1. *Kākoli* (*Lillium polyphyllum*)
2. *Kṣīrakākoli* (*Lillium Sp.*)
3. *Jīvaka* (*Microstylis wallichii*)
4. *Rśabhaka* (*Microstylis mucifera*)
5. *Mudgaparnī* (*Phaseolus trilobus*)
6. *Māṣaparṇī* (*Teramnus labialis*)
7. *Meda* (*Polygonatum verticillate*)
8. *Mahāmeda* (*Polygonatum Sp.*)
9. *Chinnarūha* (*Tinospora cordifolia*)
10. *KarkaṭaŚrīṅgī* (*Pistacia integerrima*)
11. *Tugakṣīrī* (*Bambusa arundinacia*)
12. *Padmaka* (*Prunus cerasoides*)
13. *Prapoundarīka* (*Nelumbo nucifera*)/(*Prunus Sp.*)
14. *Rddhi* (*Habenaria Sp.*)
15. *Vrddhi* (*Habenaria Sp.*)
16. *Mrdwīka* (*Vitis vinifera*)
17. *Jīvantī* (*Leptadenia reticulata*)
18. *Madhuka* (*Glycyrrhiza glabra*)

Totally 18 drugs are included in this Gaṇa.

Doṣakarma : Pittavātasāmaka

Indications : *Klaibya, Stanyakṣaya, Krśa*

18. Ūṣakādi Gaṇa

ऊषक सैन्यवशिलाजतुकासीसद्यहिङ्कुनि तुत्यकं चेति ।

ऋषकादिः कफं हन्ति गणो मेदोविशेषणः ।

अश्मरीशर्करामूत्रकुच्छुगुल्मव्रणाशनः ॥

सु. सु. ३८/३७-३८

1. *Ūṣaka* (*Kṣāra Mṛttika*)/(Dorema ammoniacum)
2. *Saindhava* (Rock salt)
3. *Śilājatu* (Bitumen)
4. *Kāśīsa* (Ferrous sulphate)
5. *Puṣpakāśīsa* (Ferrous sulphate)
6. *Hingū* (Ferula narthex)

Totally 6 Dravyās are mentioned in this gaṇa.

Doṣakarma : Kaphahara

Indications : *Medoroga, Aśmarī, Śarkara, Mūtrakṛcchra, Gulma* and *Vrapa*.

19. Sārivādi Gaṇa

सारिवामधुकचन्दनकुचन्दनपद्मककाश्मरीफलमधुकपुष्पाण्युशीरं चेति ।

सारिवादि पिपासन्धी रक्तपित्तहरो गणः ।

पित्तज्वरप्रशमनो विशेषाद्वाहनाशनः ॥

सु. सु. ३८/३९-४०

1. *Sāriva* (*Hemidesmus indicus*)
2. *Madhuka* (*Glycyrrhiza glabra*)
3. *Kucandana* (*Pterocarpus santalinus*)
4. *Padmaka* (*Nelumbo nucifera*)/(*Prunus cerasoides*)
5. *Kāśmarīphala* (Fruit of *emelina arboroea*)
6. *Madhūkapuṣpa* (Flower of *Madhuka indica*)
7. *Uśīra* (*Vetiveria zizanoides*)

Totally 7 drugs are mentioned in this Gaṇa.

Doṣakarma : Pittahara

Indications : *Pipāsa, Raktapitta, Pittajwara* and *Dāha*

20. Anjanādi Gaṇa

अञ्जनरसाञ्जननागपुष्पप्रियङ्गनीलोत्पलनलदनलिनकेशराणि मधुकं चेति ।

अञ्जनादिगणो होषरक्तपित्तनिर्बहुणः ।

विषोपशमनो दाहं निहन्त्याभ्यन्तरं भृशम् ॥

सु. सू. ३८/४१-४२

1. Anjana (*Sauvirānjanā*) (*Coryllium*)/*Hardwickia binata*
2. Rasānjana (*Coryllium*) (*Berberis aristata*)
3. Nāgapuṣpa (*Mesua ferrea*)
4. Priyañgu (*Calicarpa macrophylla*)
5. Nilotpala (*Nymphaea stellata*)
6. Nalada (*Nardostachys jatamansi*)
7. Nalinakeśara (*Nelumbo nucifera*)
8. Madhuka (*Glycyrrhiza glabra*)

Totally 8 Dravyas are mentioned in this Gaṇa.

Doṣakarma : Pittahara

Indications : *Viṣa, Dāha*

21. Parūṣakādi Gaṇa

परुषकद्राक्षाकट्टफलदाढिमराजादनकतकफलशाकफलानित्रिफला चेति ।

परुषकादिरित्येषु गणोऽनिलविनाशनः ।

मूत्रदोषहरो हृदयः पिपासाद्बो रुचिप्रदः ॥

सु. सू. ३८/४३-४४

1. Parūṣaka (*Grewia asiatica*)
2. Drākṣā (*Vitis vinifera*)
3. Katphala (*Myrica nagi*)
4. Dādima (*Punica granatum*)
5. Rājādana (*Manilkara hexandra*)
6. Katakapphala (Fruit of *Strychnos potatorum*)
7. Śākapphala (Fruit of *Tectona grandis*)
8. Āmalaki (*Emblica officinalis*)
9. Harītakī (*Terminalia chebula*)
10. Vibhītakī (*Terminalia belerica*)

Total Dravyas in this Gaṇa are 10.

Doṣakarma : Vātanāśka

Indications : *Mūtradoṣa, Hṛdroga, Pipāsa* and *Aruci*.

23. Priyañgvādi Gaṇa

प्रियङ्गसमझा धातकीपुन्नागनागपुष्पचन्दनकुचन्दन मोचरसरसाज्जन कुम्भीक
स्रोतोंजनपद्मकेसरयोजनवल्ल्यो दीर्घमूला चेति । सु. सू. ३८/४६

1. *Priyañgu* (*Calicarpa macrophylla*)
2. *Samanga* (*Mimosa pudica*)
3. *Dhātakī* (*Woodfordia floribunda*)
4. *Punnāga* (*Calophyllum inophyllum*)
5. *Nāgpuṣa* (*Mesua ferrea*)
6. *Candana* (*Santalam album*)
7. *Kucandana* (*Pterocarcus santalinus*)
8. *Mocarasa* (Exudate of *Salmalia malabaricum*)
9. *Rasāñjana* (*Collyrium*) (*Berberis aristata*)
10. *Kumbhīka* (*Careya arborea*)
11. *Srotoñjana* (*Collyrium*)
12. *Padmakeśara* (*Nelumbo nucifera*)
13. *Yojanavallī* (*Rubia cordifolia*)
14. *Dīrghamūla* (*Alhagi camelorum*)

Totally 14 drugs are mentioned in this Gaṇa

23. Ambaṣṭhādi Gaṇa

अम्बष्ठाधातकीकुसमसमझाकट्वङ्गमधुकबिल्वपेशिकासावररोधपलाश
नन्दीवृक्षाः पद्मकेशराणि चेति ।

गणौ प्रियङ्गम्बष्ठादी पक्वातीसारनाशनौ ।
सन्धानीयौ हितौ पित्ते ब्रणानां च रोपणौ ॥

सु. सू. ३८/४६-४७

1. *Ambaṣṭha* (*Cissampelos pareira*)
2. *Dhātakī* (*Woodfordia floribunda flowers*)
3. *Samañga* (*Mimosa pudica*)
4. *Katvañga* (*Ailanthes excelsa*)
5. *Madhuka* (*Glycyrrhiza glabra*)
6. *Bilva* (*Aegle marmelos*)
7. *Sābara lodhra* (*Symplocos cratögoides*)
8. *Palāśa* (*Butea monosperma*)
9. *Nandī Vrkṣa* (*Gmelina arborea*)/(*Ficus rumpfii*)
10. *Padmakeśara* (*Prunus cerasoides*)

Totally 10 drugs are mentioned in this *Gaṇa*. Both *Priyangvādi* and *Ambaṣṭhādi Gaṇa Dravyas* are having same properties.

Doṣakarma : Pittahara

Indications : *Pakwatisāra*, *Bhagna* and *Vrana*.

24. *Nyagrodhādi Gaṇa*

न्यग्रोधोदुम्बराश्वत्थपलक्ष्मधूककपीतनककुभाग्र कोशाप्रचोरकपत्रजम्बुद्धय
प्रियालमधूकरोहिणीवस्तुलकदम्बबदरीतिन्दुकीसल्लकीरोधसाकररोध भल्लातक
पलाशा नन्दीवृक्षश्चेति ।

न्यग्रोधादिर्गणोव्रव्यः संग्राही भग्नसाधकः ।

रक्तपित्तहरो दाहमेदोष्णो योनिदोषहत् ॥

सु. सू. ३८/४८-४९

1. *Nyagrodha* (*Ficus bengalensis*)
2. *Udumbara* (*Ficus glomerata*)
3. *Aśvattha* (*Ficus religiosa*)
4. *Plakṣa* (*Ficus lacor*)
5. *Madhuka* (*Glycyrrhiza glabra*)
6. *Kapītana* (*Spondias mangifera*)/(*Thespesia populnea*)
7. *Kakubha* (*Terminalia arjuna*)
8. *Āmra* (*Mangifera indica*)
9. *Kośāmra* (*Schleichera trijuga*)
10. *Corakapatra* (*Angelica glauca* leaves)
11. *Rāja Jambu* (*Eugenia jambolana*)
12. *Kāka Jambu* (*Eugenia operculata*)
13. *Priyāla* (*Buchanania lanzan*)
14. *Madhūka* (*Madhuca indica*)
15. *Rohiṇī* (*Myrica nagi*)
16. *Vañjula* (*Salix caprea*)
17. *Kadamba* (*Anthocephalus cadamba*)
18. *Badarī* (*Zizyphus jujuba*)
19. *Tindukī* (*Diospyros embryopteris*)
20. *Sallakī* (*Boswellia serrata*)
21. *Rodhra* (*Symplocos racemosa*)
22. *Sābara Iodhra* (*Symplocos cratögoides*)

23. *Bhallataka* (*Semecarpus anacardium*)

24. *Palāśa* (*Butea monosperma*)

25. *Nandīvṛkṣa* (*Thespesia populnea*)

Total number of drugs mentioned in this *Gaṇa* are 25.

Doṣakarma : Pittahara

Indications : *Vṛṇa*, *Bhagna*, *Dāha*, *Medoroga* and *Yonidoṣa*

25. *Gudūchyādi Gaṇa*

गुदूचीनिम्बकुस्तुभुरुवन्दनानि पश्चकं चेति ।

राष्ट्रसर्वज्वरान् हन्ति गुदूच्यादिस्तु दीपनः ।

हल्लासारोचकवधमीपिपासा दाहनाशनः ॥

सु. सू. ३८/५०-५१

1. *Gudūchī* (*Tinospora cordifolia*)

2. *Nimba* (*Azadirachta indica*)

3. *Kustumburu* (*Coriandrum sativum*)

4. *Candana* (*Santalum album*)

5. *Padmaka* (*Prunus cerasoides*)

Totally 5 drugs are mentioned in this *Gaṇa*.

Doṣakarma : Kaphahara

Indications : *Sarvajvara*, *Agnimāndya*, *Hrllāsa*, *Arocaka*, *Chardi*, *Pipāsa* and *Dāha*.

26. *Utpaletyādi Gaṇa*

उत्पलरक्तोत्पलकुमुदसौगन्धिककुवलयपुण्डरीकाणि मधुकं चेति ।

उत्पलादिरियं दाहपित्तरक्तविनाशनः ।

पिपासाविषषह्रदोगच्छर्दिमूच्छहिरोगणः ॥

सु. सू. ३८/५२-५३

1. *Utpala* (*Nymphaea stellata*)

2. *Raktotpala* (*Nymphaea rubra*)

3. *Kumuda* (*Nymphaea alba*)

4. *Saugandhika* (*Nymphaea Sp.*)

5. *Kuvalaya* (*Nymphaea Sp.*)

6. *Puṇḍarīka* (*Nelumbium speciosum*)

7. *Madhuka* (*Glycyrrhiza glabra*)

Total drugs in this *Gaṇa* are 7.

Doṣakarma : Pittahara

Indications : *Raktapitta, Pipāsā, Viṣa, Hṛdroga, Chardi & Mūrcha.*

27. Mustādi Gaṇa

मुस्ताहरिद्रादारुहरिद्राहरीतक्यामलकविभीतक कुष्ठहैमवतीवचापाठाकटुरोहिणी शार्ङ्गष्टातिविषाद्राविडीभल्लातकानि चित्रकश्चेति ।

एष मुस्तादिको नामा गणः श्लेष्मनिषूदनः ।

योनिदोषहरः स्तन्यशोधनः पाचनस्तथा ॥

सु. सू. ३८/५४-५५

1. *Mustā* (*Cyperus rotundus*)
2. *Haridrā* (*Curcuma longa*)
3. *Dāruharidrā* (*Berberis aristata*)
4. *Harītakī* (*Terminalia chebula*)
5. *Āmalaka* (*Emblica officinalis*)
6. *Vibhitaka* (*Terminalia belerica*)
7. *Kuṣṭha* (*Saussurea lappa*)
8. *Haimavatī* (*Iris germanica*)
9. *Vaca* (*Acorus calamus*)
10. *Pāṭhā* (*Cissampelos pereira*)
11. *Kaṭurohiṇī* (*Picrorrhiza kurroa*)
12. *Śārṅgeṣṭa* (*Solanum nigrum*)/(*Physalis minima*)
13. *Ativisa* (*Aconitum heterophyllum*)
14. *Drāviḍī* (*Elattaria cardamomum*)
15. *Bhallataka* (*Semecarpus anacardium*)
16. *Citraka* (*Plumbago zeylanica*)

Total drugs in this *Gaṇa* are 17.

Doṣakarma : Kaphahara

Indications : *Yonidoṣa, Stanyaduṣṭi* and *Ajīrṇa*

28. Harītakyādi Gaṇa

हरीतक्यामलकविभीतकानीति त्रिफला ।

त्रिफला कफपित्तघी मेहकुष्ठविनाशनी ।

चक्षुष्या दीपनी थैव विषमज्वरविनाशनी ॥

सु. सू. ३८/५६-५७

1. *Harītaki* (*Terminalia chebula*)
2. *Āmalaka* (*Emblica officinalis*)
3. *Vibhītaki* (*Terminalia belerica*)

These three drugs are also called as *Triphala*.

Doṣakarma : Kapha Pittahara

Indications : *Meha, Kuṣṭha, Netraroga, Agnimāndya* and *Viṣama Jwara*

29. *Pippalyādi Gaṇa*

पिप्पलीमरिचशृङ्खवेराणीति त्रिकटुकम् ॥
ल्युषणं कफमेदोघं मेहकुष्टत्वागामयान् ।
निहन्यादीपनं गुल्मपीनसाग्न्यल्पतामपि ॥

सु. सू. ३८/५८-५९

1. *Pippalī* (*Piper longum*)
2. *Marica* (*Piper nigrum*)
3. *Śrīngavera* (*Zingiber officinale*)

These three drugs are also called as *Trikaṭu*. *Tryūṣaṇa* is *Paryāya* of *Trikatu*.

Doṣakarma : Kaphahara

Indications : *Medoroga, Meha, Kuṣṭha, Twagroga, Agnimāndya, Gulma* and *Pīnasa*.

30. *Āmalakyādi Gaṇa*

आमलकीहरीतकीपिप्पल्यश्चित्रकञ्जेति ।
आमलक्यादिरित्येष गणः सर्वज्वरापहः ।
चक्षुष्यो दीपनोदृष्ट्यः कफारोषकनाशनः ॥

सु. सू. ३८/६०-६१

1. *Āmalakī* (*Emblica officinalis*)
2. *Harītakī* (*Terminalia chebula*)
3. *Pippalī* (*Piper longum*)
4. *Chitraka* (*Plumbago zeylanica*)

Total drugs in this Gaṇa are 4.

Doṣakarma : Kaphahara

Indications : *Sarvajvara, Netravikāra, Agnimāndya, Klaibya and Arochaka.*

31. *Trpvādi Gaṇa*

त्रपुसीसताप्ररजतसुवर्णकृष्णलोहानि लोहमलश्चेति ।

गणक्षम्बादिरित्येष गरक्किमिहरः परः ।

पिपासाविषहृद्रोग पाण्डु मेहरस्तथा ॥

सु. सू. ३८/६२-६३

1. *Trpu (Vañga)* (Tin)–Stannum
2. *Sīsa (Nāga)* (Lead)–Plumbum
3. *Tāmra (Copper)*–Cuprum
4. *Rajata (Silver)*–Argentum
5. *Suvarṇa (Gold)*–Aurum
6. *Kṛṣṇaloha (Tīkṣṇa loha)* Ferum–(Iron)
7. *Lohamala*–Ferro-ferric oxide

Totally 7 *Pārthiva Dravyās* are mentioned in this Gaṇa.

Indications : *Garaviṣa, Krmi, Pipāsa, Viṣa, Hrdroga, Pāṇḍu and Meha.*

32. *Lākṣādi Gaṇa*

लाक्षारेवतकुटजाश्चमारकट्फलहरिद्राश्चनिम्बसप्तच्छदमालत्यस्त्रायमाणा चेति ।

कषायतिक्त मधुरः कफपित्तार्तिनाशनः ।

कुछक्किमिहरश्चैव दुष्टव्रणविशोधनः ॥

सु. सू. ३८/६४-६५

1. *Lākṣā (Laccifera lacca)*
2. *Ārevata (Cassia fistula)*
3. *Kutaja (Holarrhena antidyserterica)*
4. *Aśwamāra (Nerium indicum)*
5. *Kaṭphala (Myrica nagi)*
6. *Haridrā (Curcuma longa)*
7. *Dāruharidrā (Berberis aristata)*
8. *Nimba (Azadirachta indica)*

9. *Saptacchada* (*Alstonia scholaris*)
10. *Mālatī* (*Aganosma caryophyllata*)/(*Jasminum grandiflorum*)
11. *Trāyamāṇa* (*Gentiana kurroa*)

11 drugs are mentioned in this *Gaṇa*.

Doṣakarma : *Kapha Pittahara*

Indications : *Arti*, *Kuṣṭha*, *Krimi* and *Duṣṭa Vṛṇa*.

33. *Kaniya Pañcamūla*

तत्र त्रिकण्टकबृहतीद्वय पृथक्पण्यो विदारिगन्धा चेति कनीयः ।

कषायतिक्तमधुरं कनीयः पञ्चमूलकम् ।
वातघं पित्तशमनं बृंहणं बलवर्धनम् ॥

सु. सू. ३८/६६-६७

1. *Trikaṇṭaka* (*Tribulus terrestris*)
2. *Bṛhatī* (*Solanum indicum*)
3. *Kaṇṭakārī* (*Solanum xanthocarpum*)
4. *Prthakparṇī* (*Uraria picta*)
5. *Vidārigandha* (*Desmodium gangeticum*)

These drugs are also called as *Laghu Pañcamūla*.

Doṣa Karma : *Vāta Pittahara*

Indications : *Kārṣya* and *Dourbalya*

34. *Mahat Pañcamūla*

बिल्वाग्निमन्थटिण्टक पाटलाः काशमरी चेति महत् ।

सतिकं कफवातघं पाके लघ्वग्निदीपनम् ।

मधुरानुरसं चैव पञ्चमूलं महत् स्मृतम् ॥

सु. सू. ३८/६८-६९

1. *Bilva* (*Aegle marmelos*)
2. *Agnimantha* (*Premna integrifolia*)
3. *Tinṭuka* (*Oroxylum indicum*)
4. *Pātala* (*Stereospermum suaveolens*)
5. *Kāśmarī* (*Gmelina arborea*)

These drugs are also called as *Brhat Pañcamūla*.

Doṣakarma : Kaphavātahara

Indications : Agnimāndya

अनयोर्दशमूलमुच्यते ।

गणः श्वासहरो ह्लेष कफपित्तातिलापहः ।

आमस्य पाचनश्चैव सर्वज्वरविनाशनः ॥

सु. सू. ३८/७०-७१

Combination of *Kaniya* and *Mahat Pañcamūla* is called as *Daśamūla*.

Doṣakarma : Tridoṣahara

Indications : Śwāsa, Ajīrṇa and Sarva jwara.

35. *Vallipañcamūla*

विदारीसारिवारजनीगुदूच्योऽजशृङ्खी चेति बल्लीसंज्ञः ॥

सु. सू. ३८/७२

1. *Vidārī* (*Pureria tuberosa*)

2. *Sarivā* (*Hemidesmus indicus*)

3. *Rajanī* (*Curcuma longa*)/(*Rubia cordifolia*)

4. *Guḍūcī* (*Tinospora cordifolia*)

5. *Ajaśrñgi* (*Gymnema sylvestrae*)

36. *Kaṇṭaka Pañcamūla*

करभर्द्धिकण्टकसैरीयकशतावरी गृथनख्य इति कण्टक संज्ञः ।

रक्तपित्ततरी ध्येती शोफत्रयविनाशनौ ।

सर्वमेहहरी चैव शुक्रदोषविनाशनौ ॥

सु. सू. ३८/७३-७४

1. *Karamarda* (*Carissa carandas*)

2. *Trikaṇṭaka* (*Tribulus terrestris*)

3. *Sairīyaka* (*Barleria prionitis*)

4. *Śatavarī* (*Asparagus racemosus*)

5. *Grdhranakhya* (*Capparis zeylanica*)

Both *Vallipancamūla* and *Kaṇṭaka Pañcamūla* are having same properties.

Doṣakarma : Pittaśāmaka

Indications : *Trividha śotha, Sarvameha and Śukradoṣa.*

37. Trīpapāñcamūla

कुशकाशनलदर्भकाण्डेक्षुका इति तृण संज्ञकः ।

मूत्रदोषविकारं च रक्तपित्तं तथैव च ।

अन्त्यः प्रयुक्तः क्षीरेण शीघ्रसेव विनाशयेत् ॥

सु. सू. ३८/७५-७६

1. *Kuśa* (*Desmostachya bipinnata*)
2. *Kāśa* (*Saccharum spontaneum*)
3. *Nala* (*Phragmites kirka*)
4. *Darbha* (*Eragrostis cynosuroides*)/(*Imperata cylindrica*)
5. *Kāñdeksu* (*Saccharum officinarum*)

Doṣakarma : Pittahara

Indications : *Raktapitta*

Comparative Analysis of Caraka and Suśrutotka Classification

1. Number of Vargas

Acārya Caraka quotes fifty (50) Vargas where Suśruta gives 37 Gaṇas.

2. Number of Dravyas in each Varga

Carakacārya has restricted the number of Dravyas in each Varga to ten. While Acarya Suśrutha has no such limitation, the number of Dravyas varies. For e.g. *Trikātu* has three Dravyas, while *Śyāmādi* includes 19 Dravyas and *Eladi* has 28 Dravyas.

3. Naming of Each Varga

Acārya Caraka has named the Gaṇas on the basis of action, while Suśrutacārya names the Gaṇa after the first drug.

4. Naming of the Varga acc. to Part used

Suśrutha mentions certain Gaṇas based on the part used.

For e.g. *Brhat Pañcamūla*, *Laghu Pañcamūla* and *Kanṭaka Pañcamūla*.

In these the useful part of the Dravyas are Mūla (Root).

5. Consideration of Morphology

Another highlight of *Suśruta's* classification is *Gaṇas* which highlight the morphology of the *Dravyas* in a group.

For e.g. *Kaṇṭaka Pañcamūla* indicates that the *Dravyas* of this *Gaṇa* have *Kaṇṭaka* (Spines)

Trṇapañcamūla, signifies that these *Dravyas* are *Trṇa* (Grass).

6. Varga Dedication to Dhātu

A feature seen in *Suśrutokta Vargikaraṇa* is, a *Gaṇa* devoted only on *Dhātus* i.e. *Trpvādi Gaṇa*. On the other hand *Caraka* has mentioned just *Bhrṣtamṛt* under *Puriṣavirajanīya Varga* and *Mrkapāla* and *Gairika* in *Śoṇithasthāpana Varga*.

7. Consideration of Multifaceted Properties

Acārya Caraka has grouped ten (10) *Dravyas* which exhibit a *Pradhāna Karma*. While *Suśruti* groups *Dravyas* and explains its multifaceted properties. It seems, *Caraka* gives more importance to the main action of the *Dravya* while *Suśruta* to the *Dravyas* itself.

8. Varga Visa-vis-Gaṇa

Caraka termed it as *Varga*, *Varga* means a group of limited number of *Dravyas* having similar pharmacological properties. While *Suśruta* named *Gaṇas*, *Gaṇa* is a group having varied number of *Dravyas* having similar pharmacological actions.

Carakokta Varga Vis-a-Vis Suśrutokata Gaṇa

Sl No.	<i>Carakokta Varga</i>	<i>Suśrutokta Gaṇa</i>
1.	Number of <i>Vargas</i> are 50.	Number of <i>Gaṇas</i> quoted are 37.
2.	Number of <i>Dravyas</i> in each <i>Varga</i> restricted to 10.	Number of <i>Dravyas</i> are not restricted. Varies from 3-28. 3 <i>Dravyas</i> in <i>Trikatu</i> , <i>Triphala</i> 28 <i>Dravyas</i> in <i>Eladigaṇa</i> .
3.	Naming based on <i>Karma</i> . E.g. <i>Jivaniyā Varga</i> .	Naming after the first drug of <i>Gaṇa</i> . E.g. <i>Aragwadhādi Gaṇa</i> .

4.	No Varga named after the useful part	Gaṇa named after the parts used. E.g. <i>Bṛhat Pañcamūla</i>
5.	No Varga dedicated to its morphology	Morphological consideration is also done. E.g. <i>Kaṇṭaka Pañcamūla</i> (Plants having spines)
6.	No separate Varga in the name of the Dhātus.	A Gaṇa devoted to <i>Dhātus</i> present. E.g. <i>Trpvādi Gaṇa</i>
7.	Dravyas having <i>Pradhāna Karma</i> are grouped	Groups of Dravya having multifaceted properties
8.	Caraka names the classifications as Varga.	Suśruta termed the classification as Gaṇa.

Classification of Drugs in Aṣṭāṅga Hṛdaya

In Aṣṭāṅga Hṛdaya there is no separate chapter for Pañcakarmokta Dravyas and Doṣa Prakopahara Dravyas. Including all the Vargas total number of Vargas or Gaṇas are 32.

1. Vamana Gaṇa

मदनमधुकलम्बानिम्बबिम्बीविशालात्रपुसकुटजमूवदिवदालीकृमिघम् ।
विदुल दहनचित्राः कोशवत्यौ करञ्जः कणालवणवचैलासर्षपाश्चर्दनानि ॥

अ. ह. सू. १५/१

1. *Madana* (*Randia dumetorum*)
2. *Madhuka* (*Glycyrrhiza glabra*)
3. *Lambā* (*Lagenaria vulgaris*)
4. *Nimba* (*Azadirachta indica*)
5. *Bimbī* (*Coccinia grandis*)
6. *Viśāla* (*Citrullus colocynthis*)
7. *Trapusa* (*Cucumis sativus*)
8. *Kuṭaja* (*Holarrhena antidysenterica*)
9. *Mūrvā* (*Marsdenia tenasciata*)
10. *Devadālī* (*Luffa echinata*)
11. *Krmighna* (*Embelia ribes*)
12. *Vidula* (*Salix caprea*)
13. *Dahana* (*Plumbago zeylanica*)
14. *Citra* (*Tricosanthes dioica*)

15. Kośātakī (Luffa acutangula)
16. Rāja Kośātakī (Luffa cylindrica)
17. Karanja (Pongamia pinnata)
18. Kanā (Piper longum)
19. Lavaṇa (Rock salt)
20. Vaca (Acorus calamus)
21. Ela (Elattaria cardamomum)
22. Sarṣapa (Brassica campestris)

Totally 22 *Vamana Dravyas* are mentioned in this *Gaṇa*.

2. Virecana Gaṇa

निकुम्भकुम्भत्रिफलागवाक्षीस्नुकशङ्खिनीलिनितिल्वकानि ।
शम्याककम्पिल्लकहेमदुरगथा दुग्धं च मूत्रं च विरेचनानि ॥

अ. ह. सू. १५/२

1. Nikumbha (Baliospermum montanum)
2. Kumbha (Operculina turpathem)
3. Harītakī (Terminalia chebula)
4. Āmalakī (Emblica officinalis)
5. Vibhītakī (Terminalia belerica)
6. Gavākṣī (Citrullus colocynthis)
7. Snuk (Euphorbia neirifolia)
8. Śankhīnī (Euphorbia tirucolli)
9. Nīlinī (Indigofera tinctoria)
10. Tilvaka (Symplocos racemosa)
11. Śamyāka (Cassia fistula)
12. Kampillaka (Mallotus philippensis)
13. Hemadugdhi (Garcinia morella)
14. Dugdha (Milk)
15. Mūtra (Urine)

Totally 15 *Dravyas* are mentioned in this *Gaṇa*.

3. Nirūhagaṇa

मदनकुटजकुष्ठदेवदालीमधुकवचादशमूलदारुरास्नाः ।
यवमिशिकृतवेधनं कुलत्या मधु लवणं त्रिवृता निरुहणानि ॥

अ. ह. सू. १५/३

1. *Madana* (*Randia spinosa*)
2. *Kuṭaja* (*Holarhena antidyserterica*)
3. *Kuṣṭha* (*Saussurea lappa*)
4. *Devadali* (*Luffa echinata*)
5. *Madhuka* (*Madhuca indica*)
6. *Vaca* (*Acorus calamus*)
7. *Bilva* (*Aegle marmelos*)
8. *Agnimantha* (*Premna integrifolia*)
9. *Śyonāka* (*Oroxylum indicum*)
10. *Pāṭala* (*Stereospermum suaveolens*)
11. *Gambhārī* (*Gmelina arborea*)
12. *Śālaparṇī* (*Desmodium gangeticum*)
13. *Prśniparṇī* (*Uraria picta*)
14. *Brhatī* (*Solanum indicum*)
15. *Kaṇṭakarī* (*Solanum xanthocarpum*)
16. *Gokṣura* (*Tribulus terrestris*)
17. *Dārū* (*Cedrus deodora*)
18. *Rāsnā* (*Pluchea lanceolata*)
19. *Yava* (*Hordium vulgare*)
20. *Miśi* (*Anethum sowa*)
21. *Kṛtavedhana* (*Luffa cylindrica*)
22. *Kulattha* (*Dolichos biflorus*)
23. *Madhu* (Honey)
24. *Lavaṇa* (Salt)
25. *Tṛvṛit* (*Operculina turpethem*)

Totally 25 Dravyas are mentioned in this Gaṇa.

4. Nāvana Gaṇa

वेल्लापामार्गव्योषदार्भिसुराला बीजं शैरीषं आर्हतं शैग्रवं च ।
सारो माधूकः सैन्यवं ताक्षर्यशैलं त्रुव्यौ पृथ्वीका शोधयन्त्युत्तमाङ्गम् ॥

अ. ह. सू. १५/४

1. *Vella* (*Embelia ribes*)
2. *Apāṁarga* (*Achyranthes aspera*)
3. *Pippalī* (*Piper longum*)
4. *Marica* (*Piper nigrum*)
5. *Śunṭhi* (*Zingiber officinale*)

6. *Dārvī* (Berberis aristata)
7. *Surāla* (Vateria indica)
8. *Śairīśa Bīja* (Seeds of Albizzia labback)
9. *Bārhata Bīja* (Seeds of Solanum indicum)
10. *Śigru Bīja* (Seeds of Moringa oleifera)
11. *Madhūkasāra* (Juice of flowers of Madhuca indica)
12. *Saindhava* (Rock salt)
13. *Tārkṣya Śaila* (Collyrium)
14. *Sūkṣmaila* (Elattaria cardamomum)
15. *Sthūlaila* (Ammomum subulatum)
16. *Prithvika* (Leaves of Ferula narthex)

These 16 Dravyas are included under *Nirūha Gaṇa*.

5. Vātaghna Gaṇa

भद्रदारुं नतं कुष्ठं दशमूलं बलाद्वयम् ।
वायुंवीरतरादिश्च विदार्यादिश्चनाशयेत् ॥

अ. ह. सू. १५/५

1. *Bhadradārū* (Cedrus deodara)
2. *Nata* (Valeriana wallaichi)
3. *Kuṣṭha* (Saussurea lappa)
4. *Bilva* (Aegle marmelos)
5. *Agnimantha* (Premna integrifolia)
6. *Śyonāka* (Oroxylum indicum)
7. *Pāṭalā* (Stereospermum suaveolens)
8. *Gambhārī* (Gmelina arborea)
9. *Śālaparṇī* (Desmodium gangeticum)
10. *Prśniparṇī* (Uraria picta)
11. *Bṛhatī* (Solanum indicum)
12. *Kaṇṭakārī* (Solanum xanthocarpum)
13. *Gokṣūra* (Tribulus terrestris)
14. *Balā* (Sida cordifolia)
15. *Atibalā* (Abutilon indicum)

and Drugs of *Vīratarvādi* and drugs of *Vidāryādi Gaṇa* have been included in this *Gaṇa*.

6. Pittaghna Gaṇa

दूर्वाऽनन्ता निम्बवासाऽत्मगुप्ता गुद्वाऽभीरुः शीतपाकी प्रियङ्कः ।

न्यग्रोधादिः पचाकादिः स्थिरे द्वे पदां बन्यं सारिवादिश्च पित्तम् ॥

अ. ह. सू. १५/६

1. *Dūrva* (*Cynodon dactylon*)
2. *Ananta* (*Yavāsaka*) (*Alhagi camelorum*)
3. *Nimba* (*Azadirachta indica*)
4. *Vāsa* (*Adhatoda vasica*)
5. *Ātmagupta* (*Mucuna pruriens*)
6. *Gundrā* (*Typha angustata*)
7. *Abhīru* (*Asparagus racemosus*)
8. *Śītapāki* (*Solanum nigrum*)
9. *Priyañgu* (*Callicarpa macrophylla*)
10. *Śāliparṇī* (*Desmodium gangeticum*)
11. *Prśniparṇī* (*Uraria picta*)
12. *Padma* (*Nelumbo nucifera*)
13. *Vanya* (*Kṣudra Musta*) (*Cyperus scariosus*)

and the drugs of *Nyagrodhādi*, *Padmakadi* and *Sārivādi Gaṇa* of *Susruta* have been included under *Pittaghna Gaṇa*.

7. Śleṣmaghna Gaṇa

आरग्वधादिरक्फिदिर्मुष्ककाद्योऽसनादिकः ।

सुरसादिः समुस्तादिर्वत्सकादिर्बलासजित् ॥

अ. ह. सू. १५/७

The drugs of *Aragwadhādi*, *Arkādi*, *Muṣkakādi*, *Asanādi*, *Surasādi*, *Mustādi* and *Vatsakādi Gaṇokta Dravyas* are included under *Kapha Śāmaka Gaṇa*.

8. Jīvanīyagaṇa/Jīvantyādi Gaṇa

जीवन्ती काकोल्यौ मेदे द्वे मुहमाषपण्यो च ।

ऋषभकजीवक मधुकं चेति गणो जीवनीयाख्यः ॥

अ. ह. सू. १५/८

1. *Jīvantī* (*Leptadenia reticulata*)
2. *Kākolī* (*Lillium polyphyllum*)
3. *Kṣīrakākolī* (*Lillium Sp.*)
4. *Meda* (*Polygonatum verticillate*)
5. *Mahāmeda* (*Polygonatum Sp.*)

6. *Mudgaparṇī* (*Vigna trilobata*)
7. *Māśaparṇī* (*Teramnus labialis*)
8. *Rśabhaka* (*Microstylis species*)
9. *Jīvaka* (*Microstylis wallichii*)
10. *Madhuka* (*Glycyrrhiza glabra*)

10 drugs are included in this *Gaṇa*.

9. Vidāryādi Gaṇa

विदारिपञ्चाङ्गुलवृश्चिकाली वृश्चीव देवाह्यशूर्पिण्डः ।
कण्ठुकरी जीवनहस्तसंज्ञे द्वे पञ्चके गोपसुता त्रिपादी ॥
विदार्यादिरियं हृष्टो बूँहणो ब्रातपित्तहा ।
शोषगुल्माङ्गमर्दीर्धर्थश्वासकासहरो गणः ॥

अ. ह. सू. १५/९-१०

1. *Vidārī* (*Peueraria tuberosa*)
2. *Pañcāṅgula* (*Ricinus communis*)
3. *Vrschikālī* (*Pergularia extensa*)
4. *Vrschīva* (*Boerhavia diffusa*)
5. *Devāhvaya* (*Cedrus deodara*)
6. *Mudgaparṇī* (*Vigna trilobata*)
7. *Māśaparṇī* (*Teramnus labialis*)
8. *Kaṇḍukarī* (*Mucuna pruriens*)
9. *Abhīru* (*Asparagus racemosus*)
10. *Vīra* (*Terminalia arjuna*)
11. *Jīvantī* (*Leptadenia reticulata*)
12. *Jīvaka* (*Microstylis wallichii*)
13. *Rśabhaka* (*Microstylis Sp.*)
14. *Brhatī* (*Solanum indicum*)
15. *Kaṇṭakarī* (*Solanum xanthocarpum*)
16. *Śālaparṇī* (*Desmodium gangeticum*)
17. *Prśniparṇī* (*Uraria picta*)
18. *Gokṣura* (*Tribulus terrestris*)
19. *Gopasuta* (*Hemidesmus indicus*)
20. *Tripadī* (*Adiantum lunulatum*)

Properties : *Vātapittahara, Brimhaṇa*

Indications : *Śoṣa, Gulma, Angamarda, Urdhwa Śwāsa & Kāsa.*
9 Dra.VII.

10. Sārivādi Gaṇa

सारिवोशीरकाश्मर्यमधूकशिशिरद्वयम् ।
यष्टि परुषकं हन्ति दाहपित्तास्ततुङ्गज्वरान् ॥

अ. ह. सू. १५/११

1. *Sāriva* (*Hemidesmus indicus*)
2. *Uśīra* (*Vetiveria zizanoides*)
3. *Kāśmarya* (*Gmelina arborea*)
4. *Madhūka* (*Madhuca indica*)
5. *Candana* (*Santalum album*)
6. *Raktacandana* (*Pterocarpus santalinus*)
7. *Yaṣṭi* (*Glycyrrhiza glabra*)
8. *Parūṣaka* (*Grewia asiatica*)

Property : *Pittahara*Indications : *Dāha*, *Rakta-pitta*, *Trit* & *Jwara*.**11. Padmakādi Gaṇa**

पद्मकपुण्ड्रौवृद्धितुगर्द्धः शृङ्गयमृता दश जीवनसंज्ञाः ।
स्तन्यकरा घन्तीरणपित्तं प्रीणनजीवनबृंहणवृष्याः ॥

अ. ह. सू. १५/१२

1. *Padmaka* (*Nelumbium speciosum*)
2. *Puṇḍra* (*Nelumbo nucifera*)
3. *Vṛddhi* (*Eulophia nuda*)
4. *Tuga* (*Bambusa arundinaceae*)
5. *Rddhi* (*Habenaria Sp*)
6. *Śringī* (*Pistacia integerrima*)
7. *Amṛtā* (*Tinospora cordifolia*) &

10 drugs of *Jīvanyādi Gaṇa*Property : *Stanyajanaka*, *Prīṇana*, *Jīvana*, *Bṛhmaṇa*,
Vṛṣya, *Vātapiṇḍhara*.**12. Parūṣakādi Gaṇa**

परुषकं वरा द्राक्षा कटफलं कतकात् फलम् ।
राजाहृ दाढिमं शाकं तुण्मूत्रामयवातजित् ॥

अ. ह. सू. १५/१३

1. *Parūṣaka* (*Grewia asiatica*)
2. *Harītakī* (*Terminalia chebula*)
3. *Āmalakī* (*Emblica officinalis*)
4. *Vibhītaki* (*Terminalia belerica*)
5. *Drākṣā* (*Vitis vinifera*)
6. *Katphala* (*Myrica nagi*)
7. *Katakaphala* (*Strychnos potatorum*)
8. *Rājāhwa* (*Rājādāna*) (*Manilkara hexandra*)
9. *Dādima* (*Punica granatum*)
10. *Śāka* (*Tectona grandis*)

Property : *Vātahara*

Indications : *Trṣṇā*, *Mūtrāmaya*.

13. *Añjanādi Gaṇa*

अञ्जनं फलिनी मांसी पश्चोत्पल रसाञ्जनम् ।
सैलामधुकनागाङ्गं विषान्तर्दाहपित्तनुत् ॥

अ. ह. सू. १५/१४

1. *Añjana* (*Srotoñjana*)
2. *Phalinī* (*Callicarpa macrophylla*)
3. *Māmsī* (*Nardostachys jatamansi*)
4. *Padma* (*Nelumbium speciosum*)
5. *Utpala* (*Nymphaea stellata*)
6. *Rasāñjana* (*Coryllium*)
7. *Ela* (*Elattaria cardamomum*)
8. *Madhuka* (*Glycyrrhiza glebra*)
9. *Nāgahwa* (*Mesua ferrea*)

Properties : *Pittahara*, *Viṣahara* & *Dāha hara*.

14. *Paṭolādi Gaṇa*

पटोलकदुरोहिणीचन्दनंमधुस्ववगुदूचिपाठाच्यितम् ।
निहन्ति कफपित्तकुष्ठज्वरान् विषं दमिमरोचक कामलाम् ॥

अ. ह. सू. १५/१४

1. *Paṭola* (*Tricosanthes dioica*)
2. *Kaṭurohiṇī* (*Picrorrhiza kurroa*)
3. *Candana* (*Santalum album*)

4. *Madhusrava* (*Marsedenia tenacissima*)
5. *Guḍūcī* (*Tinospora cordifolia*)
6. *Pāṭhā* (*Cissampelos pereira*)

Doṣakarma : Kaphapittahara

Indications : *Kuṣṭha, Jwara, Viṣa, Chardi, Arocaka & Kāmala.*

15. Guḍūcyādī Gaṇa

गुदूचीपथमारिष्टधानकारक्तव्यनम् ।
पित्तश्लेष्यज्वरचर्दिदाहतृष्णाहरमणिकृत् ॥

अ. ह. सू. १५/१६

1. *Guḍūcī* (*Tinospora cordifolia*)
2. *Padma* (*Prunus cerasoides*)
3. *Ariṣṭa* (*Azadirachta indica*)
4. *Dhānaka* (*Coriandrum sativum*)
5. *Raktacañdana* (*Pterocarpus santalinus*)

Doṣakarma : Pittakaphahara

Indications : *Jwara, Chardi, Dāha, Trṣṇā & Agnimāndya.*

16. Āragwadhādi Gaṇa

आरग्वधेन्द्रयवपाटलिकाकतिक्तानिम्बामृतामधुरसासूववृक्षपाठः ।
भूनिम्बसैर्यकपटेलकरम्बुगमसक्ताच्छदाग्निसूषवीफलबाणयोष्टाः ॥
आरग्वधादिर्जयति छर्दिकुष्ठविषज्वरान् ।
कफं कण्ठं प्रमेहं च सुष्टव्रणं विशोधनः ॥

अ. ह. सू. १५/१७-१८

1. *Āragwadha* (*Cassia fistula*)
2. *Indrayava* (Seed of *Holarrhena antidysenterica*)
3. *Pāṭali* (*Stereospermum suaveolens*)
4. *Kākatikta* (*Solanum nigrum*)
5. *Nimba* (*Azadirachta indica*)
6. *Amrutā* (*Tinospora cordifolia*)
7. *Madhurasa* (*Marsedenia tenacissima*)
8. *Sruvarikkṣa* (*Flacortia montana*)
9. *Pāṭhā* (*Cissampelos pareira*)

10. *Bhūnimba* (*Swertia chirata*)
11. *Sairyaka* (*Sahacara*) (*Barleria cristata*)
12. *Paṭola* (*Tricosanthes dioica*)
13. *Pūtikarañja* (*Holoptelia integrifolia*)
14. *Karañja* (*Pongamia pinnata*)
15. *Saptacchada* (*Alstonia scholaris*)
16. *Agni* (*Plumbago zeylanica*)
17. *Susavī* (*Momordica charantia*)
18. *Phalam* (*Randia dumetorum*)
19. *Bāṇa* (*Sahacara-Nīlavarṇa*) *Barleria strigosa*.
20. *Ghoṇṭa* (*Zizyphus jujuba*)

Doṣakarma : Kaphahara

Indications : Chardi, Kuṣṭha, Viṣa, Jwara, Kanḍū, Prameha and Duṣṭa Vraṇa

17. Asanādi Gaṇa

असनतिनिश्चर्मुखेतवाहप्रकीर्यः खदिरकदर भण्डीशिंशिपामेषशृङ्गयः ।
त्रिहिमं तालपलाशा जोङ्क शाकशालीक्षमुक्तयकलिकृच्छागकण्ठिकण्ठः ॥

असनादिर्विजयते श्वित्रकृष्टकफक्रिमीन् ।
पाण्डुरोगं प्रमेहं च मेदोदोषनिवर्हणः ॥

अ. ह. सू. १५/१९-२०

1. *Asana* (*Pterocarpus marsupium*)
2. *Tiniśa* (*Ougeinia dalbergioides*)
3. *Bhūrja* (*Betula utilis*)
4. *Śwetavāha* (*Terminalia arjuna*)
5. *Prakīrya* (*Holoptela integrifolia*)
6. *Khadira* (*Acacia catechu*)
7. *Kadara* (*Acacia sumo*)
8. *Bhaṇḍī* (*Albizzia labback*)
9. *Śimśipa* (*Dalbergia sissoo*)
10. *Meṣaśrīgī* (*Gymnema sylvestre*)
11. *Malayaja* (*Santalum album*)
12. *Rakta Candana* (*Pterocarpus santalinus*)
13. *Dāruharidra* (*Berberis aristata*)
14. *Tāla* (*Borasus flabellifera*)

15. *Palāśa* (*Butea monosperma*)
16. *Joñgaka* (*Aquillaria agallocha*)
17. *Śāka* (*Tectona grandis*)
18. *Śāla* (*Shorea robusta*)
19. *Krmuka* (*Areca catechu*)
20. *Dhava* (*Anogeissus latifolia*)
21. *Kalinga* (*Holarrhena antidysenterica*)
22. *Chāgakarṇa* (*Dipterocarpus Sp*)
23. *Aśwakarna* (*Dipterocarpus alatus*)

Doṣakarma : Kaphahara

Indications : *Świtra*, *Kuṣṭha*, *Kṛmī*, *Pāṇḍu*, *Prameha*, *Medodoṣa* and *Viṣa*.

18. Varuṇādi Gaṇa

वरुणसैर्यकयुग्मशतावरीदहनमोरटबिल्वविषणिकाः ।

द्विबृहतीद्विकरञ्जजयाद्वयंबलपल्लव दर्भरुजाकराः ॥

वरुणादिः कफं मेदो मन्दाग्नित्वं नियच्छति ।

आढ्यवातं शिरःशूलं गुल्मं चान्तः सविद्रधिम् ॥

अ. ह. स. १५/२१-२२

1. *Varuṇa* (*Crateava nurvala*)
2. *Sairyaka* (*Raktapuṣpa*) - (*Barleria cristata*)
3. *Sairyaka* (*Pītапuṣpa*) - (*Barleria prionitis*)
4. *Śatāvarī* (*Asparagus racemosus*)
5. *Dahana* (*Plumbago zeylanica*)
6. *Moraṭa* (*Marsdenia tenacissima*)
7. *Bilva* (*Aegle marmelos*)
8. *Viṣāṇika* (Horn of deer)
9. *Brhatī* (*Solanum indicum*)
10. *Kanṭakārī* (*Solanum xanthocarpum*)
11. *Pūtiκarañja* (*Holopteila integrifolia*)
12. *Karañja* (*Pongamia pinnata*)
13. *Tarkārī* (*Jayā*) (*Premna integrifolia*)
14. *Harītakī* (*Jayā*) (*Terminalia chebula*)
15. *Bahalapallava* (*Moringa oleifera*)
16. *Darbha* (*Desmostachya bipinnata*)
17. *Rujākarā* (*Hintāla*) (*Borassus Sp.*)

Doṣakarma : Kaphahara

Indications : *Agnimāndya*, *Medoroga*, *Ādhyavāta*,
Śiraśūla, *Gulma* and *Antarvidradhi*.

19. Ūṣakādi Gaṇa

अषकंस्तुथकं हिङ्कासीसद्वय सैन्धवम् ।
 सशिलाजतु कृच्छ्राश्मगुल्ममेदः कफापहम् ॥

अ. ह. सू. १५/२३

1. *Ūṣaka* (*Dorema ammoniacum*)
2. *Tutthaka* (Copper sulphate)
3. *Hiṅgu* (*Ferula narthex*)
4. *Kāśīsa* (Ferrous sulphate)
5. *Puṣpakāśīsa* (Ferrous sulphate)
6. *Saindhava* (Rock salt)
7. *Śilājatu* (Bitumen)

Doṣakarma : Kaphahara

Indications : *Mūtrakrcchra*, *Aśmarī*, *Gulma* and *Medoroga*.

20. Vīratarvādi Gaṇa

वेल्लन्तरारणिकबूकबृष्णाश्मभेदगोकण्टकेल्टसहाचरबाणकाशाः ।
 वृक्षादनीनलकुशद्वयगुणठगुन्दा भल्लूकमोरटकुरण्टकरम्भपार्थाः ॥
 वर्गो वीरतराद्योऽयं हन्ति वातकृतान् गदान् ।
 अश्मरीशर्करामूत्रकृच्छ्राघातरुजाहरः ॥

अ. ह. सू. १५/२४

1. *Vīratara* (*Vetvreria zezanoides*)/*Dicrostachys cineria*
2. *Araṇika* (*Premna integrifolia*)
3. *Būka* (*Bakapuṣpa*) (Variety of jasmine) [*Jasmium sp.*]
4. *Vṛṣa* (*Adhatoda vasica*)
5. *Aśmabhedā* (*Berginia ligulata*)
6. *Gokaṇṭaka* (*Tribulus terrestris*)
7. *Itkata* (*Typha elephantina*)
8. *Sahacara* (*Barleria Sp.*)
9. *Bāṇa* (*Nīla saireyaka*) (*Barleria strigosa*)
10. *Kāśa* (*Saccharum spontaneum*)
11. *Vrkṣādānī* (*Loranthus longiflorus*)

12. *Nala* (Arundo donax)
13. *Sūkṣma Dūrvā* (Cynodon dactylon)
14. *Sthūla Dūrvā* (Cynodon dactylon)
15. *Guṇṭha* (Vṛttatṛṇa) (Grass variety)
16. *Gundrā* (Typha elephantiana)
17. *Bhallūka* (Oroxylum indicum)
18. *Moraṭa* (Marsdenia tenacissima)
19. *Kuraṇṭa* (Sitivāra) (Celosia argentea)
20. *Karambha* (Uttamāraṇī) (Pergularia extensa)
21. *Pārthā* (Ādityabhakta) (Malva rotundifolia)

Doṣakarma : Vātahara

Indications : *Vātavyādhi*, *Aśmarī*, *Śarkara*, *Mūtrakrcchra*
Mūtraghāṭa

21. *Rodhrādi Gaṇa*

रोधशाबरकरोधपलाशाजिङ्गीसरलकट्फलयुक्ताः ।
 कुत्सिताम्बकदलीगतशोकाः सैलवालुपरिपेलवमोचाः ॥
 राष्ट्र रोधादिको नाम मेदःकफहरो गणाः ।
 योनिदोषहरः स्तम्भी वण्यो विषविनाशनः ॥

अ. ह. सू. १५/२६-२७

1. *Rodhra* (Symplocos racemosa)
2. *Śābarakarodhra* (Symplocos crategoides)
3. *Palāśa* (Butea monosperma)
4. *Jiṅgiṇī* (*Kṛṣṇaśālmali*) (Odina woodier)
5. *Sarala* (Pinus roxburghi)
6. *Kaṭphala* (Myrica nagi)
7. *Yuktā* (Pluchea lanceolata)
8. *Kutsitāmba* (Anthocephalus cadamba)
9. *Kadalī* (Musa paradisica)
10. *Gataśoka* (*Saraca aśoka*)
11. *Elavāluka* (*Prunus cerasus*)
12. *Paripelava* (*Puṭannaṭa*) (Oroxylum indicum)
13. *Moca* (*Niryāsa* of *Śalmalia malabarica*)

Doṣakarma : Kaphahara

Indications : *Medoroga*, *Yonidoṣa*, *Vāivarṇya* & *Viṣa*

22. Arkādi Gaṇa

अर्कालिकौं नागदन्ती विशल्या भाङ्गी रास्नावृश्चिकालीप्रकीर्या ।
 प्रत्यक्षपुष्पी पीततैलोदकीयश्चेतायुग्मं तापसानां च वृक्षः ॥
 अथमर्कादिको वर्गः कफमेदोविषापहः ।
 कृमिकुष्ठप्रशमनोविशेषाद्वणशोधनः ॥

अ. ह. सू. १५/२८-२९

1. Arka (*Calotropis procera*)
2. Alarka (*Calotropis gigantea*)
3. Nāgadantī (*Baliospermum calycinum*)
4. Viśalya (*Gloriosa superba*)
5. Bhaṛṅgī (*Clerodendron serratum*)
6. Rāsnā (*Pluchea lanceolata*)
7. Vṛśchikālī (*Pergularia extensa*)
8. Prakiryā (*Pongamia pinnata*)
9. Pratyakpuṣṭī (*Achyranthes aspera*)
10. Pitataila (*Kākadani*) (*Celastrus paniculatus*)
11. Udakīrya (*Holoptella integrifolia*)
12. Kipihi (*Albizia procera*)
13. Katahī (*Albizia lucida*)
14. Tāpasa Vikṣa (*Balanites aegetpiaca*)

Doṣakarma : Kaphahara

Indications : *Medoroga, Viṣa, Krimi, Kuṣṭa* and *Vṛṇa*

23. Surasādi Gaṇa

सुरसयुग्मफणिज्जं कालमाला विष्णुरुचरवुसवृष्टकर्णीकट्टफलं कासमर्दः ।
 क्षवक सरसिभाङ्गीकार्मुकाः काकमाचीकुलहल विषमुष्टीभूखृणी भूतकेशी ॥
 सुरसादिर्गणः श्लेष्ममेदः कृमिनिष्ठूदनः ।
 प्रतिश्यायारुचिश्चासकासञ्चो ब्रणशोधनः ॥

अ. ह. सू. १५/३०-३१

1. Śwetatulasi (*Ocimum sanctum*)
2. Kṛṣnatulasi (*Ocimum sanctum*)
3. Phanijja (*Piper nigrum*)
4. Kālamāla (*Ocimum basilicum*)
5. Vidanga (*Embelia ribes*)

6. *Kharavusa* (*Thymus serpyllum*)
7. *Vṛṣakarṇī* (*Ipomoea reniformis*)
8. *Kaṭphala* (*Myrica nagi*)
9. *Kāsamarda* (*Casia occidentalis*)
10. *Kṣavaka* (*Centipeda minima*)
11. *Sarasī* (*Zanthoxylum armatum*)
12. *Bharṅgā* (*Clerodendron serratum*)
13. *Kārmukā* (*Peristrophe bicalyculata*)
14. *Kākamācī* (*Solanum nigrum*)
15. *Kulahala* (*Bhūkadamba*) (*Spaeranthes indicus*)
16. *Viṣamuṣṭī* (*Melia azadirachta*)
17. *Bhuṣraṇa* (*Hyptis suaveolens*)
18. *Bhūtakeśī* (*Nardostachys Jatamsnsī*)

Doṣakarma : Kaphahara

Indications : *Medoroga, Kṛmi, Pratiṣyāya, Aruci, Śwāsa, Kāsa* and *Vṛṇa*.

24. Muṣkakādi Gaṇa

मुष्ककस्तुग्वरद्धीपिपलाशधवशिंशिपा: ।
गुल्ममेहाश्मरीपाण्डुमेदोर्शः कफशुकजित् ॥

अ. ह. सू. १५/३२

1. *Muṣkaka* (*Schrebera swietenioides*)
2. *Snuk* (*Euphorbia nesifolia*)
3. *Varā* (*Holarrehna antidy sentenca*) (*Varatiktā*)
4. *Dwīpī* (*Plumbago zeylanica*)
5. *Palāśa* (*Butea monosperma*)
6. *Dhava* (*Anogeissus letifolia*)
7. *Śimśipa* (*Dalbergia sissoo*)

Doṣakarma : Kaphahara

Indications : *Gulma, Meha, Aśmarī, Paṇḍu, Arśas* and *Śukradoṣa*.

25. Vatsakādi Gaṇa

वत्सकमूर्बा भार्ङ्गीकटुकाभरिचंधुणप्रिया च गण्डीरम् ।
एत्ता पाठाऽजाजीकटवङ्गफलाजमोदसिद्धार्थवच्चाः ॥

जीरकहिन्दुविडङ्गं पशुगन्धा पञ्चकोलकं हन्ति ।
चलकफमेहः पीनसगुल्मज्वरशूल दुर्नामिघः ॥

अ. ह. सू. १५/३३-३४

1. *Vatsaka* (Holarrhena antidyserterica)
2. *Murvā* (Marsdenia tenacissima)
3. *Bhārṅgi* (Clerodendron serratum)
4. *Kaṭuka* (Picrorrhiza kurroa)
5. *Marica* (Piper nigrum)
6. *Ghuṇapriya* (Aconitum heterophyllum)
7. *Gaṇḍīra* (Euphorbia nerifolia)
8. *Ela* (Elattaria cardamomum)
9. *Pāṭhā* (Cissampelos pareira)
10. *Ajāī* (Cuminum cyminum)
11. *Katvangaphala* (Ailanthes excelsa fruit)
12. *Ajamoda* (Apium graveolens)
13. *Siddhārtha* (Brassica compestris)
14. *Vacā* (Acorus colamus)
15. *Jīraka* (Carum carvi)
16. *Hingu* (Ferula narthex)
17. *Vidaṅga* (Embelia ribes)
18. *Paśugandha* (Gynandropis gynandra)
19. *Pippalī* (Piper longum)
20. *Pippalimūla* (Root of piper longum)
21. *Cavya* (Piper chaba)
22. *Citraka* (Plumbago zeylanica)
23. *Nāgara* (Zingiber officinale)

Doṣakarma : Kaphahara

Indications : Pīnasa, Gulma, Jwara, Śūla and Arśas

26. *Vacādi Gaṇa*

वचाजलददेवाह्नागरातिविषाभयाः ।
हरिद्राद्वययष्ट्यावृक्लशीकुटजोद्वाः ॥
वचाहरिद्रादिगणवामातीसारनाशनौ ।
मेदःकफाद्वयपवनस्तन्यदोषनिर्बर्णौ ॥

अ. ह. सू. १५/३५-३६

1. *Vaca* (*Acorus calamus*)
2. *Jalada* (*Cyprus rotundus*)
3. *Devāhwa* (*Cedrus deodara*)
4. *Nāgara* (*Zingiber officinale*)
5. *Ativiṣa* (*Aconitum heterophyllum*)
6. *Abhaya* (*Terminalia chebula*)
7. *Haridra* (*Curcuma longa*)
8. *Dāruharidra* (*Berberis aristata*)
9. *Yaṣṭī* (*Glycyrrhiza glabra*)
10. *Kalaśī* (*Uraria picta*)
11. *Kutajodhbhava* (Seeds of *Holarrhena antidysentirica*)

Doṣakarma : Kaphavātahara

Indications : *Āmatīsāra*, *Medoroga* and *Stanyadoṣa*.

27. Priyaṅgvādi Gaṇa

प्रियङ्गुपृष्ठाङ्गनयुग्मपद्माः पश्चाद्रजोयोजनवल्लयनन्ता ।

मानदुमो मोचरसः समझा पुश्चागशीतं मदनीयहेतुः ॥

अ. ह. सू. १५/३७-३९

1. *Priyaṅgu* (*Callicarpa macrophylla*)
2. *Srotoñjana* (*Collyrium*)
3. *Sauvīrāñjana* (*Collyrium*)
4. *Padma* (*Nelumbium speciosum*)
5. *Padmakeśara* (*Nelumbo nucifera*)
6. *Yojanāvallī* (*Rubia cordifolia*)
7. *Ananta* (*Fagonia critica*)
8. *Mānadruma* (*Salmalia malabarica*)
9. *Mocarasa* (*Niryāsa* of *Salmalia malabarica*)
10. *Samaṅga* (*Mimosa pudica*)
11. *Punnāga* (*Callophyllum inophyllum*)
12. *Śīta* (*Santalum album*)
13. *Madanīya Hetu* (*Woodfordia fruiticosa*)

28. Ambaṣṭhādi Gaṇa

अम्बष्ठा मधुकं नमस्कारीनन्दीवृक्षपलाशकच्छुराः ।

रोधं धातकी विल्वपेशि के कट्टवङ्गः कमलोद्धर्वं रजः ॥

गणी प्रियङ्गवम्बाढादी पक्वातीसारनाशनी ।
सन्धानीयौहिती पित्ते द्रणानामापि रोपणी ॥

अ. ह. सू. १५/३७-३९

1. Ambaṣṭā (*Cissampelos pareira*)
2. Madhuka (*Glycyrrhiza glabra*)
3. Namaskārī (*Mimosa pudica*)
4. Nandivṛkṣa (*Ficus rumphi*)
5. Palāśa (*Butea monosperma*)
6. Kacchura (*Fagonia critica*)
7. Rodhra (*Symplocos racemosa*)
8. Dhātaki (*Woodfordia fruticosa*)
9. Bilvapeśika (*Pulp of Aegle marmelos*)
10. Katvanga (*Oroxylum indicum*)
11. Kamalodbhava raja (*Nelumbo nucifera*)

Both Priyangvādi & Ambaṣṭhādi Gaṇa are having same properties.

Doṣakarma : Pittahara

Indications : Pakwātisāra and Vṛṇa

29. Mustādi Gaṇa

मुस्तावचारिणद्विनिशाद्वितिक्ताभल्लातपाठाप्रिफला विषाख्या: ।

कुष्ठं शृटी हैमवती च योनिस्तन्यामयध्ना मलपाथनाश्च ॥

अ. ह. सू. १५/४०

1. Musta (*Cyperus rotundus*)
2. Vacā (*Acorus calamus*)
3. Agni (*Plumbago zeylanica*)
4. Haridra (*Curcuma longa*)
5. Dāruharidra (*Berberis aristata*)
6. Kaṭuka (*Pincrorrhiza kurroa*)
7. Kākatikta (*Karanja*) (*Pongamia pinnata*)
8. Bhallāta (*Semecarpus anacardium*)
9. Pāṭha (*Cissampelos pareira*)
10. Āmalaki (*Emblica officinalis*)
11. Harītaki (*Terminalia chebula*)
12. Vibhitaki (*Terminalia bellerica*)
13. Viṣa (*Aconitum ferox*)

14. *Kuṣṭha* (*Saussurea lappa*)
15. *Truṭī* (*Elattaria cardamomum*)
16. *Haimavatī* (*Iris germanica*)

Properties : *Yōnidōṣahara*, *Stanyāmayaghna* and *Malapācana*.

30. Nyagrodhādi Gaṇa

न्यग्रोथपिप्पलसदाफलरोधयुग्मंजम्बुद्धयार्जुनकपीतनसोभवल्का: ।
एलक्षाप्रवक्षुलप्रियालपलाशनन्दीकोलीकदम्बविरला मधुकं मधूकम् ॥
न्यग्रोथादिर्गणो द्रव्यः संग्राही भग्नसाधनः ।
मेदःपित्तास्ततुङ् दाहयोनिरोग निर्वहणः ॥

अ. ह. सू. १५/४१-४२

1. *Nyagrodha* (*Ficus bengalensis*)
2. *Pippala* (*Ficus religiosa*)
3. *Sadāphala* (*Ficus racemosa*)
4. *Rājajambū* (*Eugenia jambolana*)
5. *Kākajambū* (*Eugenia operculata*)
6. *Rodhra* (*Symplocos racemosa*)
7. *Śābararodhra* (*Symplocos cratogoides*)
8. *Arjuna* (*Terminalia arjuna*)
9. *Kapītana* (*Spondias mangifera*)
10. *Somavalka* (*Myrica nagi*)
11. *Plakṣa* (*Ficus lacor*)
12. *Āmra* (*Mangifera indica*)
13. *Vañjula* (*Salix caprea*)
14. *Priyāla* (*Buchanania lanzan*)
15. *Palāśa* (*Butea monosperma*)
16. *Nandī* (*Ficus rumphi*)
17. *Kolī* (*Zizyphus jujuba*)
18. *Kadamba* (*Anthocephalus cadamba*)
19. *Virala* (*Diospyros melanoxylon*)
20. *Madhuka* (*Glycyrrhiza glabra*)
21. *Madhūka* (*Madhuca indica*)

Doṣakarma : *Pittahara*

Indications : *Vṛṇa*, *Bhagña*, *Pittāsra*, *Trt*, *Dāha* and *Yoniroga*.

31. Elādi Gaṇa

एलायुगमतुरुषकुष्ठफलिनीमांसीजलध्याभकंसृककाचोरकचोचप्रतगरस्थीणेय-
जतिरसाः ।

शुक्तिव्याघ्रनखोऽमराङ्गमगुरुः श्रीवासकः कुञ्जमं चण्डागुग्गुलुदेवधूपखपुरा:
पुन्नाग नागाङ्गयम् ॥

एलादिको वातकफौ विषं च विनियच्छति ।

वर्णप्रसादनः कण्ठायिटिकाकोठनाशनः ॥

अ. ह. सू. १५/४३-४४

1. *Ēla* (*Elattaria cardamomum*)
2. *Sthūlaila* (*Ammomum subulatum*)
3. *Turuṣṭha* (*Liquidamber orientalia*)
4. *Kuṣṭha* (*Saussurea lappa*)
5. *Phalini* (*Callicarpa macrophylla*)
6. *Mamsī* (*Nardostachys jatamansi*)
7. *Jalam* (*Pavonia odorata*)
8. *Dhyāmaka* (*Cymbopogon citratus*)
9. *Sprakka* (*Delphinium zatil*)
10. *Coraka* (*Angelica glauca*)
11. *Coca* (*Cinnamomum zeylanica*)
12. *Patra* (*Cinnamomum tamala*)
13. *Tagara* (*Valeriana wallichii*)
14. *Sthouṇēyaka* (*Taxus baccata*)
15. *Jātīrasa* (*Commiphora myrrh*)
16. *Śukti* (*Capparis Sp.*)
17. *Vyāghrana kha* (*Capparis seperia*)
18. *Amarāhwā* (*Cedrus deodara*)
19. *Agaru* (*Aquillaria agallocha*)
20. *Śrīvāsaka* (*Pinus roxburghii*)
21. *Kumkuma* (*Crocus sativus*)
22. *Caṇḍa* (*Angelica archangelica*)
23. *Guggulu* (*Commiphora mukul*)
24. *Devadhūpa* (*Vateria indica*)
25. *Khapura* (*Boswellia serrata*)
26. *Punnāga* (*Calophyllum inophyllum*)
27. *Nāgāhwā* (*Mesua ferrea*)

Doṣakarma : Vātakaphahara

Indications : *Viṣa, Vaivarnya, Kandu and Koṭa.*

32. Śyāmādi Gaṇa

श्यामादन्तीद्रवन्तीक्रमुककुटरणाशङ्किनीचर्मसाहास्वर्णक्षीरीगवाक्षीशिखारि-
रजनकच्छिभ्रांहोहाकरङ्गाः ।

बस्तान्त्री व्याधिधातोषहलव्युत्तरसस्तीक्षणवृक्षात् फलानि श्यामाद्यो हन्ति गुल्म
विषमरुचिकफौहुदुर्जं मूत्रकृच्छ्रम् ॥

अ. ह. सू. १५/४५

1. *Śyāma* (*Operculina turpethum*)
2. *Dantī* (*Baliospermum montanum*)
3. *Dravanti* (*Croton tiglium*)
4. *Kramuka* (*Pattikarodhra*) (*Vibrum nervosum*)
5. *Kuṭarana* (*Śutatrvrti*) (*Ipomoea turpethum*)
6. *Śankhini* (*Euphorbia dracunculoides*)
7. *Carmasāhvā* (*Sātala*) (*Euphorbia pilosa*)
8. *Swarṇakṣīri* (*Garcinia morella*)/(*Euphorbia thomsoniana*)
9. *Gavākṣī* (*Citrullus colocynthis*)
10. *Śikhari* (*Achyranthes aspera*)
11. *Rajanaka* (*Mallotus philippensis*)
12. *Chinnaruḥā* (*Tinospora cordifolia*)
13. *Karanja* (*Pongamia pinnata*)
14. *Bastantri* (*Vrddhādōruka*)- (*Argeria speciosa*)
15. *Vyādhīghāta* (*Cassia fistula*)
16. *Bahala* (*Moringa oleifera*)
17. *Bahurasa* (*Saccharum officinarum*)
18. *Tīksṇavṛkṣa* (*Salvadora persica*)

Doṣakarma : Kaphahara

Indications : *Gulma, Viṣa, Aruchi, Hrdruja and Mūtrakṛcchra.*

Classification of Dravyas in Bhāvaprakāśa Nighantu

Dravyas are categorised into 23 Vargas.

I. Harītakyādi Varga

- | | | | |
|--------------------|---------------------|-------------------|-----------------------------|
| 1. <i>Harītakī</i> | 2. <i>Vibhītaki</i> | 3. <i>Āmalakī</i> | 4. <i>Śunṭhī</i> |
| 5. <i>Ārdraka</i> | 6. <i>Pippalī</i> | 7. <i>Maricha</i> | 8. <i>Pippalī-
mūla</i> |

9. <i>Chavya</i>	10. <i>Gaja-pippali</i>	11. <i>Chitraka</i>	12. <i>Rakta-chitraka</i>
13. <i>Nīla-chitraka</i>	14. <i>Yavānī</i>	15. <i>Ajamoda</i>	16. <i>Pārasīka Yavānī</i>
17. <i>Śukla-jīraka</i>	18. <i>Kṛṣṇa-Jīraka</i>	19. <i>Dhānyaka</i>	20. <i>Śatapuṣpa</i>
21. <i>Methika</i>	22. <i>Chandraśūra</i>	23. <i>Hingu</i>	24. <i>Vaca</i>
25. <i>Pārasīka-vacha</i>	26. <i>Kulinjana</i>	27. <i>Mahabhari</i>	28. <i>Chopavacha chīnī</i>
29. <i>Hapusa</i>	30. <i>Vidanga</i>	31. <i>Nādihingu</i>	32. <i>Tumburu</i>
33. <i>Vamśa-locana</i>	34. <i>Samudra-phena</i>	35. <i>Yaṣṭimadhu</i>	36. <i>Kampillaka</i>
37. <i>Āragwadha</i>	38. <i>Katukī</i>	39. <i>Trāyamāna</i>	40. <i>Kiratatikta</i>
41. <i>Indrayava</i>	42. <i>Madana</i>	43. <i>Rasna</i>	44. <i>Sarpa-gandha</i>
45. <i>Īśwari</i>	46. <i>Māchika</i>	47. <i>Tejovati</i>	48. <i>Jyotiṣmati</i>
49. <i>Kuṣta</i>	50. <i>Puṣkara-mūla</i>	51. <i>Kaṭuparnī</i>	52. <i>Karkaṭa-śringi</i>
53. <i>Kaṭphala</i>	54. <i>Bhārañgī</i>	55. <i>Pāṣāṇa-bheda</i>	56. <i>Dhātakī</i>
57. <i>Manjiṣṭa</i>	58. <i>Kusumbha</i>	59. <i>Lakṣā</i>	60. <i>Haridrā</i>
61. <i>Karpūra-haridra</i>	62. <i>Vana-haridra</i>	63. <i>Dāru-haridra</i>	64. <i>Rasānjana</i>
65. <i>Bākuchi</i>	66. <i>Chakra-marda</i>	67. <i>Ativiṣa</i>	68. <i>Lodhra</i>
69. <i>Laṣuna</i>	70. <i>Palāṇḍu</i>	71. <i>Vana-palāṇḍu</i>	72. <i>Bhallātaka</i>
73. <i>Bhangā</i>	74. <i>Khākhasa</i>	75. <i>Saindhava</i>	76. <i>Śākambhariya</i>
77. <i>Sāmudra-lavaṇa</i>	78. <i>Viḍalavaṇa</i>	79. <i>Sauvar-chala</i>	80. <i>Khanja lavaṇa</i>
81. <i>Chaṇa-kāmla</i>	82. <i>Yavakṣāra</i>	83. <i>Sarjikṣāra</i>	84. <i>Taṅkana</i>

Totally 84 Dravyas are mentioned in this Varga.

II. Karpūrādī Varga

Totally 52 Dravyas are mentioned.

- | | | | |
|--------------------------|--------------------------|----------------------------|-----------------------------|
| 1. <i>Karpūra</i> | 2. <i>Chīna-karpūra</i> | 3. <i>Kastūrī</i> | 4. <i>Lata-kastūrī</i> |
| 5. <i>Gandhamār-</i> | 6. <i>Chandana</i> | 7. <i>Rakta-jāra Virya</i> | 8. <i>Patanga</i> |
| 9. <i>Agaru</i> | 10. <i>Devadāru</i> | 11. <i>Sarala chandana</i> | 12. <i>Tagara</i> |
| 13. <i>Padmaka</i> | 14. <i>Guggulu</i> | 15. <i>Sarala-niryāsa</i> | 16. <i>Rāla</i> |
| 17. <i>Kunduru</i> | 18. <i>Śilarasa</i> | 19. <i>Jātīphala</i> | 20. <i>Jātīpatra</i> |
| 21. <i>Lavaṇa</i> | 22. <i>Sthūlaila</i> | 23. <i>Sūkṣmaila</i> | 24. <i>Twak</i> |
| 25. <i>Tejapatra</i> | 26. <i>Nāga-keśara</i> | 27. <i>Surapun-nāga</i> | 28. <i>Kumkuma</i> |
| 29. <i>Gorōcana</i> | 30. <i>Vyāghra-nakha</i> | 31. <i>Hṛibera</i> | 32. <i>Uśīra</i> |
| 33. <i>Jatāmāmsī</i> | 34. <i>Śaileya</i> | 35. <i>Mustaka</i> | 36. <i>Nāgara-musta</i> |
| 37. <i>Karcūra</i> | 38. <i>Gandha-palāśī</i> | 39. <i>Priyangu</i> | 40. <i>Reṇuka</i> |
| 41. <i>Granthi-parṇa</i> | 42. <i>Sthouṇeya</i> | 43. <i>Tālīsapatra</i> | 44. <i>Kankola</i> |
| 45. <i>Gandha-kokila</i> | 46. <i>Lāmajjaka</i> | 47. <i>Elavāluka</i> | 48. <i>Kaivartī-mustaka</i> |
| 49. <i>Sprakka</i> | 50. <i>Parpatī</i> | 51. <i>Nalika</i> | 52. <i>Punderī</i> |

III. Gudūchyādi Varga

140. Dravyas are mentioned in this Varga.

- | | | | |
|------------------------|-----------------------|----------------------------|------------------------------|
| 1. <i>Gudūcī</i> | 2. <i>Nāgavallī</i> | 3. <i>Bilva</i> | 4. <i>Gambhārī</i> |
| 5. <i>Pāṭala</i> | 6. <i>Ganṭapāṭala</i> | 7. <i>Kṣudrāgnī-mantha</i> | 8. <i>Brihat Agni-mantha</i> |
| 9. <i>Śyōnāka</i> | 10. <i>Śālaparṇī</i> | 11. <i>Praśnīparṇī</i> | 12. <i>Vārtākī</i> |
| 13. <i>Kaṇṭakārī</i> | 14. <i>Gokṣura</i> | 15. <i>Brihat-gokṣura</i> | 16. <i>Jīvantī</i> |
| 17. <i>Mudga-parṇī</i> | 18. <i>Māṣaparṇī</i> | 19. <i>Eraṇḍa</i> | 20. <i>Vyaghrai-raṇḍa</i> |
| 21. <i>Śwetarka</i> | 22. <i>Rakārka</i> | 23. <i>Snuhi</i> | 24. <i>Vajra-kanṭaka</i> |

25. <i>Sātala</i>	26. <i>Kalihārī</i>	27. <i>Karavīra</i>	28. <i>Pītakara-vīra</i>
29. <i>Dhattūra</i>	30. <i>Vāsā</i>	31. <i>Parpaṭa</i>	32. <i>Nimba</i>
33. <i>Mahā-nimba</i>	34. <i>Pāri-bhadra</i>	35. <i>Pārijātaka</i>	36. <i>Kānca-nāra</i>
37. <i>Raktakān-chanāra</i>	38. <i>Śobhan-jana</i>	39. <i>Aparājita</i>	40. <i>Sinduvāra</i>
41. <i>Kuṭaja</i>	42. <i>Karanja</i>	43. <i>Kantaki-Karanja</i>	44. <i>Chirabilwa</i>
45. <i>Gunja</i>	46. <i>Kapi-kacchu</i>	47. <i>Māmṣa-rohīṇī</i>	48. <i>Chilhaka</i>
49. <i>Tankārī</i>	50. <i>Vetasa</i>	51. <i>Jalavetasa</i>	52. <i>Hijjala</i>
53. <i>Ankota</i>	54. <i>Bala</i>	55. <i>Mahābala</i>	56. <i>Atibala</i>
57. <i>Nāgabala</i>	58. <i>Sahadevī</i>	59. <i>Lakṣmaṇa</i>	60. <i>Swarṇavallī</i>
61. <i>Kārpāsa</i>	62. <i>Vamśa</i>	63. <i>Nala</i>	64. <i>Bhadramunja</i>
65. <i>Kāśa</i>	66. <i>Gundra</i>	67. <i>Ērakā</i>	68. <i>Kuśa</i>
69. <i>Katrana</i>	70. <i>Bhūstraṇa</i>	71. <i>Dūrvā</i>	72. <i>Vārāhi-kanda</i>
73. <i>Vidāri-</i>	74. <i>Kṣīra-vidāri</i>	75. <i>Muśalī-kanda</i>	76. <i>Śatāvarī</i>
77. <i>Aśwa-gandha</i>	78. <i>Pāṭhā</i>	79. <i>Trivrit</i>	80. <i>Shyāma-trivrit</i>
81. <i>Danti</i>	82. <i>Jayapāla</i>	83. <i>Indravāruṇī</i>	84. <i>Viśāla</i>
85. <i>Nīlī</i>	86. <i>Śara-punkha</i>	87. <i>Vṛddha-</i>	88. <i>Yavāsa</i>
89. <i>Muṇḍī</i>	90. <i>Apāmārga</i>	91. <i>Raktāpa-marga</i>	92. <i>Kokilakṣa</i>
93. <i>Asthi-samhāra</i>	94. <i>Kumārī</i>	95. <i>Punarnava</i>	96. <i>Varṣābhu</i>
97. <i>Gandha-prasārīṇī</i>	98. <i>Śweta-sāriva</i>	99. <i>Kṛṣṇa-sāriva</i>	100. <i>Bhringarāja</i>
101. <i>Śaṇa-puṣpī</i>	102. <i>Trāya-māṇa</i>	103. <i>Mūrvā</i>	104. <i>Kāka-māchī</i>
105. <i>Kāka-nāsa</i>	106. <i>Kāka-janghī</i>	107. <i>Nāgapuṣpī</i>	108. <i>Meṣa-śrangī</i>

- | | | | |
|---------------------|-----------------------|------------------------------------|--------------------------------------|
| 109. <i>Hamsa-</i> | 110. <i>Somalata</i> | 111. <i>Ākāśavallī</i> | 112. <i>Pātāla-</i>
<i>padī</i> |
| | | | <i>garudī</i> |
| 113. <i>Vandāka</i> | 114. <i>Vaṭapatrī</i> | 115. <i>Hingu-</i> | 116. <i>Vamśa-</i>
<i>patrī</i> |
| | | | |
| 117. <i>Mat-</i> | 118. <i>Sarpākṣī</i> | 119. <i>Śankha-</i> | 120. <i>Arkapuṣpī</i> |
| <i>syākṣī</i> | | <i>puṣpī</i> | |
| 121. <i>Lajjālu</i> | 122. <i>Alambuṣa</i> | 123. <i>Dugdhika</i> | 124. <i>Bhūmyā-</i>
<i>malakī</i> |
| | | | |
| 125. <i>Brāhmī</i> | 126. <i>Mandūka-</i> | 127. <i>Drona-</i>
<i>parṇī</i> | 128. <i>Suvarcala</i> |
| | | <i>puṣpī</i> | |
| 129. <i>Vandhya</i> | 130. <i>Mārkan-</i> | 131. <i>Devadāli</i> | 132. <i>Jala-</i>
<i>karkoki</i> |
| | | | <i>pippalī</i> |
| 133. <i>Gojihwā</i> | 134. <i>Nāgada-</i> | 135. <i>Vīratarū</i> | 136. <i>Chikkani-</i>
<i>mani</i> |
| | | | |
| 137. <i>Kukun-</i> | 138. <i>Sudar-</i> | 139. <i>Ākhuparṇī</i> | 140. <i>Mayūra-</i>
<i>dara</i> |
| | <i>śana</i> | | <i>śikha</i> |

IV. Puṣpa Varga

Totally 32 flowering plants are grouped in this Varga.

- | | | | |
|-----------------------|----------------------|-----------------------------------|---------------------|
| 1. <i>Kamala</i> | 2. <i>Sthala-</i> | 3. <i>Kumuda</i> | 4. <i>Vāriparnī</i> |
| | <i>kamala</i> | | |
| 5. <i>Jalakumbhi</i> | 6. <i>Śatapatrī</i> | 7. <i>Vāsantī</i> | 8. <i>Varṣikī</i> |
| 9. <i>Mālatī</i> | 10. <i>Yūthika</i> | 11. <i>Champaka</i> | 12. <i>Bakula</i> |
| 13. <i>Kadamba</i> | 14. <i>Kubjaka</i> | 15. <i>Mādhavī</i> | 16. <i>Ketakī</i> |
| 17. <i>Kinkirāta</i> | 18. <i>Karṇikāra</i> | 19. <i>Aśoka</i> | 20. <i>Amlāṭana</i> |
| 21. <i>Saireyaka</i> | 22. <i>Kunda</i> | 23. <i>Mucha-</i>
<i>kunda</i> | 24. <i>Tilaka</i> |
| 25. <i>Bandhujīva</i> | 26. <i>Japāpuṣpa</i> | 27. <i>Sindūrī</i> | 28. <i>Agastya</i> |
| 29. <i>Tulasī</i> | 30. <i>Marūbaka</i> | 31. <i>Damanaka</i> | 32. <i>Barbari</i> |

V. Vaṭādi Varga

Total plants mentioned in this Varga are 41.

- | | | | |
|--------------------|--------------------|--------------------|----------------------------------|
| 1. <i>Vaṭa</i> | 2. <i>Pippala</i> | 3. <i>Pārīṣa</i> | 4. <i>Nandī-</i>
<i>vrkṣa</i> |
| | | | |
| 5. <i>Udumbara</i> | 6. <i>Kākodum-</i> | 7. <i>Śiriṣa</i> | 8. <i>Śāla</i> |
| | <i>bara</i> | | |
| 9. <i>Sarjaka</i> | 10. <i>Śallakī</i> | 11. <i>Śimṣapa</i> | 12. <i>Kakubha</i> |

13. <i>Bījaka</i>	14. <i>Khadira</i>	15. <i>Śweta-khadira</i>	16. <i>Irimeda</i>
17. <i>Rohitaka</i>	18. <i>Babbūla</i>	19. <i>Ariṣṭaka</i>	20. <i>Putranjīva</i>
21. <i>Inguda</i>	22. <i>Jinginī</i>	23. <i>Tamāla</i>	24. <i>Tooni</i>
25. <i>Bhūrja-patra</i>	26. <i>Palāśa</i>	27. <i>Śālmalī</i>	28. <i>Mocha-rasa</i>
29. <i>Kūta-śālmalī</i>	30. <i>Dhava</i>	31. <i>Dhanwanga</i>	32. <i>Karīra</i>
33. <i>Śākoṭaka</i>	34. <i>Varuṇa</i>	35. <i>Kaṭabhī</i>	36. <i>Mokṣa</i>
37. <i>Jalaśirīśika</i>	38. <i>Śamī</i>	39. <i>Saptaparṇa</i>	40. <i>Tiniśa</i>
41. <i>Bhūmisaha</i>			

VI. Āmrādi Phalavarga

55 plants which are giving fruits are included.

1. <i>Āmra</i>	2. <i>Āmrātaka</i>	3. <i>Kośāmra</i>	4. <i>Panasa</i>
5. <i>Lakucha</i>	6. <i>Kadalī</i>	7. <i>Chirbhiṭa</i>	8. <i>Nārikela</i>
9. <i>Kālinda</i>	10. <i>Kharjūra</i>	11. <i>Trapusa</i>	12. <i>Pūga</i>
13. <i>Tāla</i>	14. <i>Bilva</i>	15. <i>Kapitha</i>	16. <i>Nāranga</i>
17. <i>Tinduka</i>	18. <i>Kupīlu</i>	19. <i>Rājajambu</i>	20. <i>Jalajambu</i>
21. <i>Badara</i>	22. <i>Unnāba</i>	23. <i>Karkandhu</i>	24. <i>Lavalī</i>
25. <i>Karamarda</i>	26. <i>Priyāla</i>	27. <i>Rājadana</i>	28. <i>Vikaṅkata</i>
29. <i>Padmākṣa</i>	30. <i>Makhānna</i>	31. <i>Śrangāṭaka</i>	32. <i>Kairavīṇi-phala</i>
33. <i>Madhūka</i>	34. <i>Parūṣaka</i>	35. <i>Tūta</i>	36. <i>Dāḍima</i>
37. <i>Bahuvāra</i>	38. <i>Kataka</i>	39. <i>Drākṣā</i>	40. <i>Kharjūra</i>
41. <i>Pindā-kharjūra</i>	42. <i>Vātāda</i>	43. <i>Sevam</i>	44. <i>Amrata-phala</i>
45. <i>Pīlu</i>	46. <i>Akṣoṭa</i>	47. <i>Bījapūra</i>	48. <i>Madhu-karkoti</i>
49. <i>Jambīra</i>	50. <i>Nimbūka</i>	51. <i>Miṣṭanim-būphala</i>	52. <i>Karma-ranga</i>
53. <i>Amlika</i>	54. <i>Amlavetasa</i>	55. <i>Vrakṣāmla</i>	

VII. Dhātwādi Vargoparanamaka Dhatūpadhātu Rasoparasatnoparatnaviṣopaviṣa Varga

Totally 64 Dravyas (including 7 Upaviṣa) are mentioned.

1. <i>Suvarṇa</i>	2. <i>Raupya</i>	3. <i>Tāmra</i>	4. <i>Ranga</i>
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5. Yaśada	6. Sīsa	7. Loha	8. Sāraloha
9. Kāntaloha	10. Kittī	11. Suvarṇa- mākṣika	12. Tāra- mākṣika
13. Kāmsya	14. Tutha	15. Pittala	16. Sindūra
17. Śilājatu	18. Pārada	19. Hingula	20. Gandhaka
21. Abhraka	22. Maṇasīla	23. Srotoan- jana	24. Sauvīrañ- jana
25. Taṅkana	26. Sphaṭika	27. Rājāvarta	28. Chumbaka
29. Gairika	30. Khaṭika	31. Vāluka	32. Kāśīsa
33. Saurāṣtri	34. Kraṣṇa Mrittika	35. Kardama	36. Kaparda
37. Śankha	38. Bola	39. Kankuṣṭa	40. Hīraka
41. Māṇikya	42. Puṣparāga	43. Nīla	44. Gomeda
45. Vaidhūrya	46. Mauktika	47. Pravāla	48. Uparatna
49. Vatsanābha	50. Hāridra	51. Saktuka	52. Pradīpana
53. Saurāṣṭrika	54. Śrangika	55. Kālakūṭa	56. Hālāhala
57. Brahma- putra	58. Upaviṣa (7)		

VIII. Dhānya Varga

29 Dhānyas are mentioned in this Varga.

1. Shālī	2. Yava	3. Godhūma	4. Mudga
5. Māṣa	6. Rājamāṣa	7. Niṣpāva	8. Vana- mudga
9. Masūra	10. Ādhakī	11. Ćaṇaka	12. Kalāya
13. Tripuṭa	14. Kulatha	15. Tila	16. Atasi
17. Tuvarī	18. Sarṣapa	19. Rājika	20. Kangu
21. Chīnāka	22. Śyāmāka	23. Kodrava	24. Cārūka
25. Vamśa Yava	26. Kusum- bhābiṭa	27. Gavedhuka	28. Nīvāra
29. Yāvanāla			

IX. Śāka Varga

66 Śākās are mentioned in this Varga.

1. Vāstuka	2. Sugandha- vāstuka	3. Potakī	4. Māriṣa
5. Raktamāriṣa	6. Tandulīya	7. Pāniyatan- dulīya	8. Palatyā

9.	<i>Kālaśāka</i>	10.	<i>Pattaśāka</i>	11.	<i>Kalambī</i>	12.	<i>Loṇī</i>
13.	<i>Brahalloṇī</i>	14.	<i>Cāngeri</i>	15.	<i>Cukrika</i>	16.	<i>Cancu</i>
17.	<i>Hilamocika</i>	18.	<i>Śitivāra</i>	19.	<i>Mūlaka-</i> <i>patra</i>	20.	<i>Droṇa-</i> <i>puṣpi patra</i>
21.	<i>Yavāniśāka</i>	22.	<i>Dadrughna</i>	23.	<i>Sehuṇḍa</i>	24.	<i>Parpaṭa</i>
			<i>Patra</i>				
25.	<i>Gojihwa</i>	26.	<i>Paṭola-</i> <i>patra</i>	27.	<i>Guduci-</i> <i>patra</i>	28.	<i>Kāsa-</i> <i>marda</i>
29.	<i>Caṇaka-</i> <i>śāka</i>	30.	<i>Kaleya-</i> <i>śāka</i>	31.	<i>Sarṣapa</i>	32.	<i>Agastya-</i> <i>śāka</i>
33.	<i>Kadalī-</i>	34.	<i>Śigru</i>	35.	<i>Kūṣmāṇḍa</i>	36.	<i>Kūṣmāṇḍī</i>
37.	<i>Alābū</i>	38.	<i>Kaṭutumbī</i>	39.	<i>Karkaṭī</i>	40.	<i>Ciciṇḍa</i>
41.	<i>Kārvella</i>	42.	<i>Mahāko-</i> <i>śātakki</i>	43.	<i>Rājako-</i> <i>śātaki</i>	44.	<i>Paṭola</i>
45.	<i>Bimbī</i>	46.	<i>Śimbī</i>	47.	<i>Kolaśimbi</i>	48.	<i>Śobhān-</i> <i>jana</i>
49.	<i>Vrantāka</i>	50.	<i>Diṇḍisa</i>	51.	<i>Piṇḍāra</i>	52.	<i>Karkoṭī</i>
53.	<i>Jodikā</i>	54.	<i>Kaṇṭkāri</i>	55.	<i>Sūrana-</i> <i>kanda</i>	56.	<i>Ālūka</i>
57.	<i>Raktālu</i>	58.	<i>Mūlaka</i>	59.	<i>Grañjana</i>	60.	<i>Kadalī</i> <i>kanda</i>
61.	<i>Māna-</i> <i>kanda</i>	62.	<i>Varāhi-</i>	63.	<i>Hastikarṇa</i>	60.	<i>Kebuka</i>
65.	<i>Śālūka</i>	66.	<i>Catraka</i>				

X. *Māmsa Varga*

Māmsa of 57 types are included in this *Varga*.

1.	<i>Bileśaya</i>	2.	<i>Guhāśaya</i>	3.	<i>Parṇamraga</i>	4.	<i>Viṣkirā</i>
5.	<i>Pratuda</i>	6.	<i>Prasaha</i>	7.	<i>Grāmya</i>	8.	<i>Plava</i>
9.	<i>Kośastha</i>	10.	<i>Pādina</i>	11.	<i>Matsya</i>	12.	<i>Janghāta</i>
13.	<i>Eṇahariṇa</i>	14.	<i>Kurañga</i>	15.	<i>Riṣya</i>	16.	<i>Praṣata</i>
17.	<i>Nyanku</i>	18.	<i>Sābara</i>	19.	<i>Rājīva</i>	20.	<i>Mundī</i>
21.	<i>Sedha</i>	22.	<i>Pakṣiṇa</i>	23.	<i>Lāva</i>	24.	<i>Vārtika</i>
25.	<i>Kraṣna-</i> <i>tittiri</i>	26.	<i>Chaṭaka</i>	27.	<i>Kukkuta</i>	28.	<i>Vanaku-</i> <i>kkuṭa</i>
29.	<i>Mayūra</i>	30.	<i>Pārāvata</i>	31.	<i>Pakṣyaṇḍa</i>	32.	<i>Chāga</i>
33.	<i>Mēṣa</i>	34.	<i>Edaka</i>	35.	<i>Vraśabha</i>	36.	<i>Aśwa</i>

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|------------------------------------|------------------------------------|------------------------------------|--------------------|
| 37. <i>Mahiṣa</i> | 38. <i>Maṇḍūka</i> | 39. <i>Kacchapa</i> | 40. <i>Sarpa</i> |
| 41. <i>Matsya</i> | 42. <i>Śilindra</i> | 43. <i>Mochika</i> | 44. <i>Paṭīna</i> |
| 45. <i>Śrangī</i> | 46. <i>Illīsa</i> | 47. <i>Śaṣkulī</i> | 48. <i>Gargara</i> |
| 49. <i>Kavika</i> | 50. <i>Varmī-</i>
<i>matsya</i> | 51. <i>Danda-</i>
<i>mastya</i> | 52. <i>Eranga</i> |
| 53. <i>Mahāśa-</i>
<i>phara</i> | 54. <i>Garagnī</i> | 55. <i>Madgura</i> | 56. <i>Proṣṭī</i> |
| 57. <i>Kṣudramatsya</i> | | | |

XI. Kṛtānna Varga

In this Varga the food preparation from different Dhānya are mentioned

- | | | | |
|-------------------------------------|-------------------------------------|--------------------------------------|-------------------------------------|
| 1. <i>Bhakta</i> | 2. <i>Dālī</i> | 3. <i>Krśara</i> | 4. <i>Tāpaharī</i> |
| 5. <i>Kṣirika</i> | 6. <i>Nārikera-</i>
<i>kṣīrī</i> | 7. <i>Sevika</i> | 8. <i>Samita</i> |
| 9. <i>Maṇḍaka</i> | 10. <i>Polika</i> | 11. <i>Lapsika</i> | 12. <i>Rotīka</i> |
| 13. <i>Bala-</i>
<i>bhadrika</i> | 14. <i>Dhūmasī</i> | 15. <i>Jharjhārī</i> | 16. <i>Canaka-</i>
<i>roṭīka</i> |
| 17. <i>Piṣṭika</i> | 18. <i>Bedamika</i> | 19. <i>Parpaṭa</i> | 20. <i>Pūrika</i> |
| 21. <i>Vatāka</i> | 22. <i>Veśavara</i> | 23. <i>Sahadraka</i> | 24. <i>Takra-</i>
<i>māmsa</i> |
| 25. <i>Śūlya-</i>
<i>phala</i> | 26. <i>Manṭha</i> | 27. <i>Karpūra-</i>
<i>nalika</i> | 28. <i>Phenika</i> |
| 29. <i>Śaṣkulī</i> | 30. <i>Sevika-</i>
<i>midaka</i> | 31. <i>Dugdha-</i>
<i>kūpika</i> | 32. <i>Śarkarā-</i>
<i>dika</i> |
| 33. <i>Pānaka</i> | 34. <i>Kāñjī</i> | 35. <i>Yavasaktu</i> | |

XII. Vāri Varga

In this Varga Jala and different varities of Jala are mentioned.

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|-------------------------|-------------------------|-----------------------|-----------------------|
| 1. <i>Dhārājala</i> | 2. <i>Karakā</i> | 3. <i>Tauṣāra</i> | 4. <i>Haima</i> |
| 5. <i>Bhauma-</i> | (i) <i>Audbhidajala</i> | (ii) <i>Nairjhara</i> | (iii) <i>Sārasa</i> |
| (iv) <i>Taḍāga</i> | (v) <i>Vāpya</i> | (vi) <i>Kaupa</i> | (vii) <i>Caunjya</i> |
| (viii) <i>Pālva</i> | (ix) <i>Vikira</i> | (x) <i>Kaidara</i> | (xi) <i>Vṛṣṭijala</i> |
| (xii) <i>Śūdakajala</i> | (xiii) <i>Śītajala</i> | | |

XIII. Dugdha Varga

In this Varga various synonyms of *Dugdha* (Milk),

contraindicated persons and varieties are mentioned.

1. Godhugdha
2. Māhiṣa
3. Ajadugdha
4. Mṛga dugdha
5. Āvika
6. Auṣṭrī
7. Hasti
8. Nārī

There are mentioning of *Piyūṣa*, *Kilāṭa*, *Kṣīrasāka*, *Takrapiṇḍa*, *Morata*, *Santānika*, *Khandādiyukta dugdha*, *Mathika*, *Dugdhaphena* and *Nindita Dugdha*.

XIV. Dadhi Varga

In this Varga qualities of curds, types of curds are mentioned.

1. *Manda*
2. *Swādu*
3. *Swādwamla*
4. *Atyamla*
- Dadhi*
- Dadhi*

These are the varieties of curds.

Then properties of *Godadhi*, *Mahiṣa Dadhi*, *Aja Dadhi*, *Nisara Dadhi*, *Galita*, *Rātrī Bhakṣita Dadhi* are mentioned.

XV. Takra Varga

Takra types, qualities of *Takra*, action on *Tridoṣa*, *Pakwa* and *Apakwa* *Takra* qualities and *Takra Sevana Vidhi* are explained.

Types of *Takra* :

1. *Ghola*
2. *Mathita*
3. *Udaświt*
4. *Checcchika*

XVI. Navanīta Varga

Navanīta (Butter) properties, synonyms, properties of different varieties of *Takra* are mentioned in this Varga.

XVII. Ghṛta Varga

This Varga contains explanations regarding synonyms of *Ghṛta* (Ghee), properties of different varieties of *Ghṛta* and *Ghṛta Prayoga*.

Types of *Ghṛta* are :

1. *Gavya*
2. *Mahiṣa*
3. *Aja Ghṛta*
4. *Auṣṭra*
- Ghṛta*
- Ghṛta*
5. *Āvika Ghṛta*
6. *Nārī Ghṛta*
7. *Vadava*
8. *Hastinī*
- Ghṛta*
- Ghṛta*

Types of *Gṛ̥ta* based on *Kāla*:

1. *Navina Gṛ̥ta*
2. *Purāṇa Gṛ̥ta*

XVIII. Mūtra Varga

This *Varga* has explanations about *Gomūtra*, its properties, *Manuṣya Mūtra* and varieties of *Mūtra*.

- | | | | |
|-----------------|-----------------|-------------------|-----------------|
| 1. <i>Go</i> | 2. <i>Aja</i> | 3. <i>Avi</i> | 4. <i>Khara</i> |
| 5. <i>Uṣṭra</i> | 6. <i>Hasti</i> | 7. <i>Manuṣya</i> | 8. <i>Aśwa</i> |

XIX. Taila Varga

Various sources and varieties of *Taila* (Oil) are mentioned in this *Varga*.

- | | | | |
|---------------------------|--------------------|------------------------------------|---------------------------------------|
| 1. <i>Tila Taila</i> | 2. <i>Sarṣapa</i> | 3. <i>Rājika</i> | 4. <i>Tuvarī</i> |
| 5. <i>Atasī Taila</i> | 6. <i>Kusumbha</i> | 7. <i>Ahiphena</i>
<i>Taila</i> | 8. <i>Eranḍa</i>
<i>Bīja Taila</i> |
| 9. <i>Sarjarasa Taila</i> | | | |

XX. Sandhāna Varga

Various alcoholic preparations are grouped in this *Varga*.

- | | | | |
|-----------------------------------|-------------------|-------------------|-------------------|
| 1. <i>Tuṣodaka</i> | 2. <i>Sauvīra</i> | 3. <i>Aranāla</i> | 4. <i>Śiṇḍākī</i> |
| 5. <i>Śukta</i> | 6. <i>Madya</i> | 7. <i>Ariṣṭa</i> | 8. <i>Surā</i> |
| 9. <i>Vāruṇī</i> 10. <i>Sīdhu</i> | | | |

XXI. Madhu Varga

8 types of *Madhu* (Honey), *Nava* & *Purāṇa Madhu* and their properties are explained in this *Varga*.

Types of *Madhu*:

- | | | | |
|-------------------|--------------------|---------------------|--------------------|
| 1. <i>Māksika</i> | 2. <i>Bhrāmara</i> | 3. <i>Kṣaudra</i> | 4. <i>Pauttika</i> |
| 5. <i>Chātra</i> | 6. <i>Ārghya</i> | 7. <i>Auddālaka</i> | 8. <i>Dāla</i> |

XXII. Ikṣu Varga

13 varieties of *Ikṣu* (Sugar cane) and their properties are mentioned. Properties of *Guḍa*, *Matsyāndī Purāṇaguḍa*, *Navīna Guḍa*, *Khaṇḍa* and *Ārkarā* are also explained in this *Varga*.

Types of *Ikṣu* (Sugar cane)

- | | | | |
|---------------------|-------------------|-------------------|-----------------------|
| 1. <i>Paunḍraka</i> | 2. <i>Bhīruka</i> | 3. <i>Vamśaka</i> | 4. <i>Śata-poraka</i> |
|---------------------|-------------------|-------------------|-----------------------|

- | | | | |
|----------------------|---------------------|---------------------|--------------------------|
| 5. <i>Kāntāra</i> | 6. <i>Tāpasekṣu</i> | 7. <i>Kāṇḍīkṣu</i> | 8. <i>Sūcī-patraka</i> |
| 9. <i>Naipāla</i> | 10. <i>Dīrgha</i> | 11. <i>Nilapora</i> | 12. <i>Kośakṛt patra</i> |
| 13. <i>Manogupta</i> | | | |

XIII. Anekārtha Nāma Varga

In this Varga Paryayas with the plants are mentioned and number of plants considered for each synonyms are also enlisted.

1. *Dwayārthaka*

Synonym which is given for two plants.

Eg. *Dīpyaka* synonym is present for two plants like *Yavāni* and *Ajamoda*.

2. *Tṛyārthaka*

One synonym for 3 plants.

Eg. *Priyaka* for *Priyañgu*, *Kadamba* and *Asana*.

3. *Caturarthaka*

One synonym for 4 plants

Eg. *Śwetapuspa* for *Indravāruṇī*, *Sindhvāra*, *Śwetarka* and *Sairīyaka*.

4. *Bahwarthaka*

One synonym for more than 5 plants.

Eg. *Nāga* for *Sarpa*, *Hasti*, *Meṣa*, *Sīsa*, *Nāgakeśara*, *Nāgavalli* and *Nāga Danti*.

Like wise *Bhavamiśra* has divided and grouped the Dravyas in 23 Vargas.

Classification of Dravyas in Dhanwantari Nighantu

In *Dhanwantari Nighantu* the Dravyas are classified into 9 Vargas.

I. *Gudūcyādi Varga*

Totally 128 Dravyas are included in this Varga.

- | | | | |
|------------------|-------------------|-----------------|------------------|
| 1. <i>Gudūcī</i> | 2. <i>Ativiṣa</i> | 3. <i>Mūrvā</i> | 4. <i>Moraṭa</i> |
|------------------|-------------------|-----------------|------------------|

5. <i>Manjiṣṭa</i>	6. <i>Dhanvayāsa</i>	7. <i>Yāṣa</i>	8. <i>Vāsaka</i>
9. <i>Khadira</i>	10. <i>Somavalka</i>	11. <i>Nimba</i>	12. <i>Mahānimba</i>
13. <i>Kirātātikta</i>	14. <i>Kaṭuka</i>	15. <i>Musta</i>	16. <i>Jalamusta</i>
17. <i>Parpaṭa</i>	18. <i>Bālaka</i>	19. <i>Paṭola</i>	20. <i>Swādūpatrapaṭola</i>
21. <i>Haridra</i>	22. <i>Dāru-haridra</i>	23. <i>Śaṭi</i>	24. <i>Gandhapalāśī</i>
25. <i>Puṣkara-mūla</i>	26. <i>Bhārangī</i>	27. <i>Pāṭhā</i>	28. <i>Śwāsarī</i>
29. <i>Kaṭphala</i>	30. <i>Devadārū</i>	31. <i>Katrana</i>	32. <i>Kapata</i>
33. <i>Guntha</i>	34. <i>Śringī</i>	35. <i>Ajaśringī</i>	36. <i>Śālaparṇī</i>
37. <i>Śālaparṇī-</i> <i>bheda</i>	38. <i>Prśniparṇī</i>	39. <i>Tanvī</i>	40. <i>Brhatī</i>
41. <i>Kaṇṭakārī</i>	42. <i>Lakṣmaṇa</i>	43. <i>Kāsaghnī</i>	44. <i>Vṛntākī</i>
45. <i>Gokṣura</i>	46. <i>Bilva</i>	47. <i>Agnimantha</i>	48. <i>Śyonāka</i>
49. <i>Kāśmarya</i>	50. <i>Pāṭala</i>	51. <i>Kāṣṭapāṭala</i>	52. <i>Jīvaka</i>
53. <i>Rśabhbaka</i>	54. <i>Meda</i>	55. <i>Vijaya</i>	56. <i>Kākolī</i>
57. <i>Kṣīra-kākolī</i>	58. <i>Māṣaparṇī</i>	59. <i>Mudga-parṇī</i>	60. <i>Jīvantī</i>
61. <i>Madhuyaṣṭi</i>	62. <i>Klitanaka</i>	63. <i>Riddi</i>	64. <i>Vidārika</i>
65. <i>Kṣīra-vidāri</i>	66. <i>Kapi-kacchu</i>	67. <i>Dadhi-puṣpi</i>	68. <i>Śitivāra</i>
69. <i>Pāṣāna-bheda</i>	70. <i>Śrāvaṇi</i>	71. <i>Sāriva</i>	72. <i>Bākucī</i>
73. <i>Madana</i>	74. <i>Kaṭuka-lambuni</i>	75. <i>Jīmūtaka</i>	76. <i>Trapusa</i>
77. <i>Urvāruka</i>	78. <i>Vāluka</i>	79. <i>Śīrṇavrnta</i>	80. <i>Cirbhata</i>
81. <i>Ungarī</i>	82. <i>Kuṣmāṇḍika</i>	83. <i>Karkoṭaki</i>	84. <i>Dhāmār-gava</i>
85. <i>Koṣṭakī</i>	86. <i>Aśmantaka</i>	87. <i>Kovidāra</i>	88. <i>Āvartaki</i>
89. <i>Śaṇapuṣpī</i>	90. <i>Bimbī</i>	91. <i>Harītakī</i>	92. <i>Vibhītaki</i>
93. <i>Āmalaki</i>	94. <i>Prācīnā-malaka</i>	95. <i>Āragwadha</i>	96. <i>Karṇika</i>
97. <i>Danti</i>	98. <i>Varaṇī</i>	99. <i>Jayapāla</i>	100. <i>Dravantī</i>
101. <i>Nīlinī</i>	102. <i>Snuhi</i>	103. <i>Sātala</i>	104. <i>Kṣīriṇī</i>

105. <i>Śyāma</i>	106. <i>Śukla-</i> <i>bhaṇḍī</i>	107. <i>Indra-</i> <i>varunī</i>	108. <i>Śweta-</i> <i>puṣṭī</i>
109. <i>Trāya-</i> <i>māṇa</i>	110. <i>Yavatikta</i>	111. <i>Ankoṭa</i>	112. <i>Apāmārga</i>
113. <i>Rakta-</i> <i>puṣpa</i>	114. <i>Tejaswinī</i>	115. <i>Jyotiśmatī</i>	116. <i>Rāsnā</i>
117. <i>Aśwa-</i> <i>gandha</i>	118. <i>Punar-</i> <i>nava</i>	119. <i>Krūra</i>	120. <i>Saireyaka</i>
121. <i>Bala</i>	122. <i>Mahābala</i>	123. <i>Gangerukī</i>	124. <i>Atibala</i>
125. <i>Prasā-</i> <i>rīṇī</i>	126. <i>Śatāvari</i>	127. <i>Sahasra-</i> <i>vīrya</i>	128. <i>Eraṇḍa</i>

II. *Śatapuṣpyādi Varga*

Total number of Dravyas mentioned in this Varga are 54.

1. <i>Śatapuṣpa</i>	2. <i>Misreya</i>	3. <i>Vaca</i>	4. <i>Hapuṣa</i>
5. <i>Viḍanga</i>	6. <i>Kutaja</i>	7. <i>Yavakṣāra</i>	8. <i>Sarjakṣāra</i>
9. <i>Indrayava</i>	10. <i>Tankaṇa</i>	11. <i>Saindhava</i>	12. <i>Vidalavanya</i>
13. <i>Sauvarcalalā</i>	14. <i>Audbhida</i>	15. <i>Samudra</i>	16. <i>Hingu</i>
	<i>Lavaṇa</i>	<i>Lavaṇa</i>	<i>Lavaṇa</i>
17. <i>Hingupatri</i>	18. <i>Nādihingu</i>	19. <i>Tumburu</i>	20. <i>Sūkṣmaila</i>
21. <i>Bhadraila</i>	22. <i>Nādihingu</i>	23. <i>Twak</i>	24. <i>Tamāla-</i> <i>patra</i>
25. <i>Tālīsa</i>	26. <i>Vamśa-</i> <i>locana</i>	27. <i>Palāśa-</i> <i>gandha</i>	28. <i>Upakuncī</i>
29. <i>Dādima</i>	30. <i>Dhānyaka</i>	31. <i>Jīraka</i>	32. <i>Śukla-</i> <i>Jīraka</i>
33. <i>Kriṣṇa-</i> <i>jīraka</i>	34. <i>Brihat-</i> <i>phalī</i>	35. <i>Pippalī</i>	36. <i>Pippalī-</i> <i>mūla</i>
37. <i>Cavika</i>	38. <i>Gaja-</i> <i>pippalī</i>	39. <i>Citraka</i>	40. <i>Śuṇṭhī</i>
41. <i>Ārdraka</i>	42. <i>Marica</i>	43. <i>Śweta</i> <i>marica</i>	44. <i>Yavānī</i>
45. <i>Cauhāra</i>	46. <i>Yavāni</i>	47. <i>Vṛkṣāmla</i>	48. <i>Amlave-</i> <i>tasa</i>
49. <i>Ajamoda</i>	50. <i>Ajagandha</i>	51. <i>Kapittha</i>	52. <i>Śarkara</i>
53. <i>Madhu-</i> <i>śarkara</i>	54. <i>Yavāsa-</i> <i>śarkara</i>		

III. Candana Varga

Total number of Dravyas in this Varga are 79.

- | | | | |
|---------------------------------------|--------------------------------------|---|-----------------------------------|
| 1. <i>Candana</i> | 2. <i>Rakta</i> | 3. <i>Kucandana</i> | 4. <i>Kālīyaka</i> |
| <i>candana</i> | | | |
| 5. <i>Barbarika</i> | 6. <i>Kumkuma</i> | 7. <i>Uśīra</i> | 8. <i>Priyañgu</i> |
| 9. <i>Tūni</i> | 10. <i>Gorocana</i> | 11. <i>Turuṣka</i> | 12. <i>Agaru</i> |
| 13. <i>Kāleyaka</i> | 14. <i>Kastūri</i> | 15. <i>Karpūra</i> | 16. <i>Tālipatri</i> |
| 17. <i>Jātiphala</i> | 18. <i>Kankolaka</i> | 19. <i>Pūga</i> | 20. <i>Lavañga</i> |
| 21. <i>Nalika</i> | 22. <i>Māmsī</i> | 23. <i>Gandhamāsi</i> | 24. <i>Kuṣṭa</i> |
| 25. <i>Reṇuka</i> | 26. <i>Tagara</i> | 27. <i>Pariplava</i> | 28. <i>Nakha</i> |
| 29. <i>Vyaghra-</i>
<i>nakha</i> | 30. <i>Sprakka</i> | 31. <i>Sthauṇey-</i>
<i>yaka</i> | 32. <i>Coraka</i> |
| 33. <i>Bola</i> | 34. <i>Damana</i> | 35. <i>Dama</i> | 36. <i>Mura</i> |
| 37. <i>Śaileya</i> | 38. <i>Elavāluka</i> | 39. <i>Sarala</i> | 40. <i>Sapta-</i>
<i>parna</i> |
| 41. <i>Lākṣā</i> | 42. <i>Tāmalakī</i> | 43. <i>Lāmajjaka</i> | 44. <i>Padmaka</i> |
| 45. <i>Dhātaki</i> | 46. <i>Prapoun-</i>
<i>ḍarika</i> | 47. <i>Karcura</i> | 48. <i>Manaśila</i> |
| 49. <i>Sindūra</i> | 50. <i>Girisin-</i>
<i>dūra</i> | 51. <i>Saurāṣṭra</i>
<i>Mrittika</i> | 52. <i>Gandhaka</i> |
| 53. <i>Vatasu-</i>
<i>gandhika</i> | 54. <i>Ambika</i> | 55. <i>Sikthaka</i> | 56. <i>Rāla</i> |
| 57. <i>Kāśīsa</i> | 58. <i>Puṣpa-</i>
<i>kāśīsa</i> | 59. <i>Guggulu</i> | 60. <i>Kunduru</i> |
| 61. <i>Śrīveṣṭaka</i> | 62. <i>Śallakī</i> | 63. <i>Kampillaka</i> | 64. <i>Kankuṣṭa</i> |
| 65. <i>Bhallataka</i> | 66. <i>Tuttha</i> | 67. <i>Hemamak-</i>
<i>ṣika</i> | 68. <i>Anjana</i> |
| 69. <i>Samudra-</i>
<i>phena</i> | 70. <i>Cakṣuṣya</i> | 71. <i>Rasāñjana</i> | 72. <i>Puṣpāñ-</i>
<i>jana</i> |
| 73. <i>Śilajatu</i> | 74. <i>Gairika</i> | 75. <i>Swarna-</i>
<i>gairika</i> | 76. <i>Kataka</i> |
| 77. <i>Lodhra</i> | 78. <i>Kramuka</i> | 79. <i>Śankha.</i> | |

IV. Karavirādi Varga

Totally 75 Dravyas are mentioned in this Varga.

- | | | | |
|----------------------|----------------------|--------------------|-------------------|
| 1. <i>Karavīra</i> | 2. <i>Cakramarda</i> | 3. <i>Dhattura</i> | 4. <i>Lāngalī</i> |
| 5. <i>Bhrṅgarāja</i> | 6. <i>Arka</i> | 7. <i>Rājarka</i> | 8. <i>Būka</i> |

9. <i>Kākamācī</i>	10. <i>Kākajanghal</i>	11. <i>Kākanāsa</i>	12. <i>Kākādanī</i>
13. <i>Cūḍamaṇi</i>	14. <i>Śweta-kamboji</i>	15. <i>Mūlaka</i>	16. <i>Caṇakya Mūlaka</i>
17. <i>Grñjana</i>	18. <i>Śigru</i>	19. <i>Sarṣapa</i>	20. <i>Rājakṣavaka</i>
21. <i>Bhūstraṇa</i>	22. <i>Surasa</i>	23. <i>Jambīra</i>	24. <i>Kuteraka</i>
25. <i>Śāluka</i>	26. <i>Sumukha</i>	27. <i>Āsurī</i>	28. <i>Kāndīra</i>
29. <i>Jalapi-ppalī</i>	30. <i>Rasona</i>	31. <i>Garjara</i>	32. <i>Palaṇḍu</i>
33. <i>Kadalī</i>	34. <i>Kāṣṭa-kadalī</i>	35. <i>Sinduvāra</i>	36. <i>Śephālika</i>
37. <i>Aśwakhura</i>	38. <i>Tantukāri</i>	39. <i>Padma-charini</i>	40. <i>Graṣṭi</i>
41. <i>Māmsa-rohinī</i>	42. <i>Vandaka</i>	43. <i>Suvarcala</i>	44. <i>Brāhmī</i>
45. <i>Nākulī</i>	46. <i>Gandha-nākulī</i>	47. <i>Vrddha-dāru</i>	48. <i>Raktapādi</i>
49. <i>Viśwa-ganthis</i>	50. <i>Śankha-puṣpi</i>	51. <i>Viṣṇukrānta</i>	52. <i>Taṇḍulīya</i>
53. <i>Kāsamarda</i>	54. <i>Ikṣu</i>	55. <i>Guḍa</i>	56. <i>Kāśa</i>
57. <i>Munja</i>	58. <i>Darbha</i>	59. <i>Śara</i>	60. <i>Vamśa</i>
61. <i>Nala</i>	62. <i>Mahānala</i>	63. <i>Dūrva</i>	64. <i>Śweta-dūrva</i>
65. <i>Gaṇḍa-dūrva</i>	66. <i>Puṇḍarika</i>	67. <i>Saugandhika</i>	68. <i>Rakta-padma</i>
69. <i>Kumuda</i>	70. <i>Kṣudrot-pala</i>	71. <i>Padmapūla</i>	72. <i>Padmini</i>
73. <i>Padmabīja</i>	74. <i>Mrṇāla</i>	75. <i>Padmakeśara</i>	

V. Āmrādi Varga

74. Dravyas are mentioned in this Varga.

1. <i>Āmra</i>	2. <i>Kṣudrāmra</i>	3. <i>Rājāmra</i>	4. <i>Āmrataka</i>
5. <i>Jambīra</i>	6. <i>Madhu-jambīra</i>	7. <i>Nāranga</i>	8. <i>Bījapūra</i>
9. <i>Madhu-karkati</i>	10. <i>Amlika</i>	11. <i>Kṣudrāmlika</i>	12. <i>Arūka</i>
13. <i>Bhavya</i>	14. <i>Tinduka</i>	15. <i>Vikankata</i>	16. <i>Madhūka</i>

17. <i>Jalaja</i>	18. <i>Pīlu</i>	19. <i>Kharjurī</i>	20. <i>Pinda-kharjurī</i>
21. <i>Drakṣā</i>	22. <i>Uttara-pathika</i>	23. <i>Akṣotaka</i>	24. <i>Parūṣaka</i>
25. <i>Tūda</i>	26. <i>Pālevata</i>	27. <i>Tāla</i>	28. <i>Māḍa</i>
29. <i>Priyāla</i>	30. <i>Nārikela</i>	31. <i>Vata</i>	32. <i>Aśwatha</i>
33. <i>Plakṣa</i>	34. <i>Jambu</i>	35. <i>Udumbara</i>	36. <i>Kāko-dumbara</i>
37. <i>Rājādana</i>	38. <i>Śleṣmā-taka</i>	39. <i>Śami</i>	40. <i>Badara</i>
41. <i>Karīra</i>	42. <i>Kara-mardaka</i>	43. <i>kadamba</i>	44. <i>Karanja</i>
45. <i>Udakīrya</i>	46. <i>Angāra-vallika</i>	47. <i>Śirīśa</i>	48. <i>Arjuna</i>
49. <i>Vetasa</i>	50. <i>Varuṇa</i>	51. <i>Śimśapa</i>	52. <i>Sarjaka</i>
53. <i>Asana</i>	54. <i>Śālmalī</i>	55. <i>Rohitaka</i>	56. <i>Muṣṭaka</i>
57. <i>Irimeda</i>	58. <i>Mallika</i>	59. <i>Vārṣikī</i>	60. <i>Jāti</i>
61. <i>Vāsantī</i>	62. <i>Yūthika</i>	67. <i>Kunda</i>	68. <i>Śatapatrī</i>
69. <i>Atimukta</i>	70. <i>Bakula</i>	71. <i>Kinkirāta</i>	72. <i>Tilaka</i>
73. <i>Aśoka</i>	74. <i>Kimśuka</i>		

VI. Suvarṇādi Varga

Totally 181 Dravyas are included in this Varga.

Dhātu

1. <i>Suvarṇa</i>	2. <i>Raupya</i>	3. <i>Tāmra</i>	4. <i>Trapu</i>
5. <i>Rītika</i>	6. <i>Sisaka</i>	7. <i>Kāmsya</i>	8. <i>Loha</i>
9. <i>Vartaloha</i>	10. <i>Lohacchiṣṭa</i>	11. <i>Pārada</i>	12. <i>Hingula</i>

Ratnāni

1. <i>Vaikrānta</i>	2. <i>Gārutmata</i>	3. <i>Hīraka</i>	4. <i>Rājavarta</i>
5. <i>Mauktika</i>	6. <i>Pravāla</i>		

Dhānyāni

1. <i>Śāli</i>	2. <i>Vṛīhī</i>	3. <i>Yava</i>	4. <i>Śālavṛīhī</i>
5. <i>Mudga</i>	6. <i>Rājamāṣa</i>	7. <i>Kodrava</i>	8. <i>Nīvāra</i>
9. <i>Śyāmāka</i>	10. <i>Priyangu</i>	11. <i>Makuṣṭa</i>	12. <i>Ādhakī</i>
13. <i>Masūra</i>	14. <i>Godhūm</i>	15. <i>Dhānya-māṣa</i>	16. <i>Caṇaka</i>

17. *Kalāya* 18. *Kulattha* 19. *Jūrṇa* 20. *Karata*
 21. *Niṣpāva* 22. *Methika* 23. *Vanamethi* 24. *Atasi*
 25. *Kusumbha* 26. *Khaṣṭila* 27. *Aphūka* 28. *Tila*

Dravadravyani

- | | | | |
|------------------------|--------------------------|-------------------------|---------------------------|
| 1. <i>Taila</i> | 2. <i>Tilataila</i> | 3. <i>Atasitaila</i> | 4. <i>Sarṣpataila</i> |
| 5. <i>Eranda-taila</i> | 6. <i>Kusumbha-taila</i> | 7. <i>Kośāmra-taila</i> | 8. <i>Ātmagupta-taila</i> |
| 9. <i>Nimbataila</i> | 10. <i>Akṣataila</i> | 11. <i>Taila Višeṣa</i> | |

Gṛ̥ta

- | | | | |
|----------------------|------------------------|--------------------------|-------------------------|
| 1. <i>Goghṛta</i> | 2. <i>Mahiṣa-ghṛta</i> | 3. <i>Ajaghṛta</i> | 4. <i>Āvikaghṛta</i> |
| 5. <i>Uṣṭraghṛta</i> | 6. <i>Aśwaghṛta</i> | 7. <i>Gārdabha-ghṛta</i> | 8. <i>Hastīni-ghṛta</i> |
| 9. <i>Srīghṛta</i> | 10. <i>Purāṇaghṛta</i> | | |

Dugdha

- | | | | |
|-----------------------|--------------------|-------------------------|-----------------------|
| 1. <i>Godugdha</i> | 2. <i>Ajāpaya</i> | 3. <i>Aurabhra-paya</i> | 4. <i>Mahipaya</i> |
| 5. <i>Uṣṭripaya</i> | 6. <i>Aśwapaya</i> | 7. <i>Gārdabha-paya</i> | 8. <i>Mānuṣa-paya</i> |
| 9. <i>Hastīnipaya</i> | | | |

Dadhi

- | | | | |
|-------------------------|----------------------|---------------------|--------------------------|
| 1. <i>Mathitā</i> | 2. <i>Godadhi</i> | 3. <i>Ajadadhi</i> | 4. <i>Aurabhradadhi</i> |
| 5. <i>Mahiṣi-dadhi</i> | 6. <i>Uṣṭridadhi</i> | 7. <i>Aśwadadhi</i> | 8. <i>Gardabhidadhi</i> |
| 9. <i>Hastinī-dadhi</i> | 10. <i>Strīdadhi</i> | 11. <i>Takra</i> | 12. <i>Takra-kūrcikā</i> |
| 13. <i>Maṇḍa</i> | 14. <i>Kilāta</i> | 15. <i>Moraṭa</i> | 16. <i>Navanīta</i> |

Madhu

- | | | | |
|-------------------------------|-------------------|---------------------|----------------------|
| 1. <i>Bhrāmara</i> | 2. <i>Kṣaudra</i> | 3. <i>Māksika</i> | 4. <i>Mādhvisita</i> |
| <i>Sandhāna Dravya</i> | | | |
| 1. <i>Śukta</i> | 2. <i>Kāñjika</i> | 3. <i>Sauvīraka</i> | 4. <i>Sura</i> |

- | | | | |
|--------------------|----------------------|-------------------------|--------------------------|
| 5. <i>Yavasura</i> | 6. <i>Akṣitīsura</i> | 7. <i>Madhūka-sīdhu</i> | 8. <i>Rasāsava</i> |
| 9. <i>Kola</i> | 10. <i>Jagala</i> | 11. <i>Bakkasa</i> | 12. <i>Mardvīka</i> |
| 17. <i>Śarkara</i> | 18. <i>Surāsava</i> | 19. <i>Mairēya</i> | 20. <i>Jāmbavi-sīdhu</i> |
21. *Āksikīsīdhu* 22. *Ariṣṭa*

Jala

1. *Pañcavidha Bhauma Jala* 2. *Nārikelodaka*

Doṣa

- | | | |
|----------------|-----------------|-----------------|
| 1. <i>Vāta</i> | 2. <i>Pitta</i> | 3. <i>Kapha</i> |
|----------------|-----------------|-----------------|

Dhātu and Upadhātu

- | | | | |
|-----------------|-----------------|-----------------|-----------------|
| 1. <i>Asthī</i> | 2. <i>Māmsa</i> | 3. <i>Rakta</i> | 4. <i>Śukra</i> |
| 5. <i>Majja</i> | 6. <i>Rasa</i> | 7. <i>Meda</i> | 8. <i>Twak</i> |
| 9. <i>Roma</i> | | | |

Māmsa

- | | | | |
|--------------------|---------------------------|----------------------|------------------------|
| 1. <i>Mānuṣa</i> | 2. <i>Strī</i> | 3. <i>Hasti</i> | 4. <i>Aśwa</i> |
| 5. <i>Uṣṭra</i> | 6. <i>Gardabha</i> | 7. <i>Chāga</i> | 8. <i>Meṣa</i> |
| 9. <i>Vṛka</i> | 10. <i>Vyāghra</i> | 11. <i>Simha</i> | 12. <i>Sūkara</i> |
| 13. <i>Mṛga</i> | 14. <i>Mahiṣa</i> | 15. <i>Balivarda</i> | 16. <i>Gomāmsa</i> |
| 17. <i>Matsya</i> | 18. <i>Kacchapa</i> | 19. <i>Mūṣaka</i> | 20. <i>Mahā-mūṣaka</i> |
| 21. <i>Bidāla</i> | 22. <i>Gandha-marjāra</i> | 23. <i>Śrgāla</i> | 24. <i>Tarakṣu</i> |
| 25. <i>Kukkura</i> | 26. <i>Vānara</i> | 27. <i>Bhrāmara</i> | 28. <i>Śuka</i> |
| 29. <i>Sārika</i> | 30. <i>Cakravāka</i> | 31. <i>Hamsa</i> | 32. <i>Kukkuṭa</i> |
| 33. <i>Lāva</i> | 34. <i>Kokila</i> | 35. <i>Kāka</i> | 36. <i>Bhāsa</i> |
| 37. <i>Ulūka</i> | 38. <i>Kṣudro-lūka</i> | 39. <i>Sarpa</i> | 40. <i>Mandūka</i> |

41. Karkata***Gorasa Varga***

- | | | | |
|-----------------------|---------------------|---------------------|-------------------------|
| 1. <i>Gomaya</i> | 2. <i>Gomūtra</i> | 3. <i>Ajāmūtra</i> | 4. <i>Mahiṣamūtra</i> |
| 5. <i>Gajamūtra</i> | 6. <i>Aśwamūtra</i> | 7. <i>Uṣṭrmūtra</i> | 8. <i>Gārdabhamūtra</i> |
| 9. <i>Mānuṣamūtra</i> | | | |

VII. Mīṣṭka Vargikarapā

In this Varga Dravyas and other things are grouped into various categories. Totally 70 Vargas are mentioned.

- | | | | |
|----------------------------|------------------------------|--------------------------------|-------------------------------|
| 1. <i>Triphala</i> | 2. <i>Swādu-triphala</i> | 3. <i>Sugandhi-triphala</i> | 4. <i>Trikuṭu</i> |
| 5. <i>Trikarṣika</i> | 6. <i>Cāturbhadra</i> | 7. <i>Pañcakola</i> | 8. <i>Pañca-pallava</i> |
| 9. <i>Pañca-valkala</i> | 10. <i>Bṛhat Pañcamūla</i> | 11. <i>Madhya-pancamūla</i> | 12. <i>Jīvanapañcamūla</i> |
| 13. <i>Tṛṇapañcamūla</i> | 14. <i>Kaṇṭaka-pañcamūla</i> | 15. <i>Laghupañcamūla</i> | 16. <i>Jīvanīyagaṇa</i> |
| 17. <i>Veśavāra</i> | 18. <i>Sambhāra</i> | 19. <i>Śikhariṇī</i> | 20. <i>Sarvau-ṣadhi</i> |
| 21. <i>Sugandha-malaka</i> | 22. <i>Pañcasu-gandha</i> | 23. <i>Parārdha-vāṭyapuspa</i> | 24. <i>Yakṣa-kardama</i> |
| 25. <i>Mantha</i> | 26. <i>Santarapaṇa</i> | 27. <i>Pañcāmṛta</i> | 28. <i>Pañca-gavya</i> |
| 29. <i>Pañcam-laka</i> | 30. <i>Pañca-nimbaka</i> | 31. <i>Lavaṇa-pañcaka</i> | 32. <i>Pañca-siriṣa</i> |
| 33. <i>Pañcanga</i> | 34. <i>Pañca-sārpaka</i> | 35. <i>Pañca-sūraṇa</i> | 36. <i>Pañcasid-dhauṣadhi</i> |
| 37. <i>Rakta-varga</i> | 38. <i>Śukla-varga</i> | 39. <i>Pañcagaṇa</i> | 40. <i>Mūtraṣṭaka</i> |
| 41. <i>Kṣāra-traya</i> | 42. <i>Kṣāra-pañcaka</i> | 43. <i>Kṣāraṣṭaka</i> | 44. <i>Trilavaṇa</i> |
| 45. <i>Lavaṇaṣṭika</i> | 46. <i>Trimati-dhura</i> | 47. <i>Ṣadrasa</i> | 48. <i>Auṣadha</i> |
| 49. <i>Pathya</i> | 50. <i>Ārogya</i> | 51. <i>Nīroga</i> | 52. <i>Rogī</i> |
| 53. <i>Vaidya</i> | 54. <i>Āhāra</i> | 55. <i>ĀṣṭavidhaAma</i> | 56. <i>Saptadhātu</i> |
| 57. <i>Upadhātu</i> | 58. <i>Navaratna</i> | 59. <i>Pañcaratna</i> | 60. <i>Uparatna</i> |
| 61. <i>Uparasa</i> | 62. <i>Sādhā-raṇarasa</i> | 63. <i>Dhātu</i> | 64. <i>Viṣa</i> |
| 65. <i>Sthāvara-viṣa</i> | 66. <i>Varjyaviṣa</i> | 67. <i>Mahāviṣa</i> | 68. <i>Jāngama</i> |
| 69. <i>Pārthiva-viṣa</i> | 70. <i>Upaviṣa</i> | (9 Dravyas) | Viṣa |

Classification of Dravyas acc. to Kula (Family)

1. वत्सनाम कुल (Ranunculaceae Family)

1. *Vatsanābha* (*Aconitum ferox*)
2. *Ativiṣa* (*Aconitum heterophyllum*)
3. *Mamīra* (*Thalictrum foliolosum*)
4. *Nirviṣa* (*Delphinium denudatum*)
5. *Upakuncika* (*Nigella sativa*)
6. *Kāṇḍīra* (*Ranunculus scleratus*)

2. चम्पक कुल (Magnoliaceae)

1. *Campaka* (*Michelia Champaka*)

3. सीताफल कुल (Annonaceae)

1. *Śītāphala* (*Annona squamosa*)
2. *Kāṣṭadāru* (*Polyalthia longifolia*)

4. गुदूची कुल (Menispermaceae)

1. *Guḍūcī* (*Tinospora cordifolia*)
2. *Pāṭhā* (*Cissampelos pariera*)
3. *Pāṭālagaruḍī* (*Cocculus hirsutus*)
4. *Kālīyaka* (*Coscinium fenestratum*)

5. दारुहरिद्रा कुल (Berberidaceae)

1. *Dāruharidra* (*Berberis aristata*)
2. *Giriparpaṭa* (*Podophyllum hexandrum*)

6. कमल कुल (Nymphaeaceae)

1. *Kamala* (*Nelumbo nucifera*)
2. *Kumuda* (*Nymphaea stellata*)
3. *Makhānna* (*Euryale ferox*)

7. अहिफेन कुल (Papaveraceae)

1. *Ahiphena* (*Papaver somniferum*)
2. *Satyanāśī* (*Argemone mexicana*)

8. पर्षट कुल (Fumariaceae)

1. *Parpaṭa* (*Fumaria parviflora*)

9. सर्वप कुल (Cruciferae)

1. *Sarsapa* (*Brassica campestris*)
2. *Rājika* (*Brassica juncea*)
3. *Candraśūra* (*Lepidium sativum*)
4. *Khubkalā* (*Sisymbrium irio*)
5. *Todarī* (*Lepidium iberis*)
6. *Mūlaka* (*Raphanus sativus*)

10. वरुण कुल (Capparidaceae)

1. *Varuṇa* (*Crataeva religiosa*)
2. *Himsra* (*Capparis sepiaria*)
3. *Vyāghranakhī* (*Capparis zeylanica*)
4. *Karīra* (*Capparis decidua*)

11. तिलपर्णी कुल (Cleomaceae)

1. *Tilaparnī* (*Cleome gynandra*)

12. बनप्शा कुल (Violaceae)

1. *Vanapsa* (*Viola odorata*)

13. तुवरक कुल (Flacourtiaceae)

1. *Tuvaraka* (*Hydnocarpus wightiana*)
2. *Vikankata* (*Flacourtie ramontchi*)

14. नागकेशर कुल (Clusiaceae)

1. *Nāgakesara* (*Mesua ferrea*)
2. *Punnāga* (*Calophyllum inophyllum*)
3. *Surapunnāga* (*Orchocarpus longifolius*)
4. *Tamāla* (*Garcinia morella*)
5. *Vṛkṣāmla* (*Garcinia indica*)
6. *Amlavetasa* (*Garcinia pedunculata*)

15. शाल कुल (Dipterocarpaceae)

1. *Śāla* (*Shorea robusta*)
2. *Sarja* (*Vateria indica*)
3. *Aśwakarna* (*Dipterocarpus turbinatus*)

16. कार्पसि कुल (Malvaceae)

1. *Bala* (*Sida cordifolia*)

2. *Atibala* (*Abutilon indicum*)
3. *Nāgabala* (*Sida veronicaefolia*)
4. *Latākastūri* (*Hibiscus abelmoschus*)
5. *Pārīṣa* (*Thespisia populnea*)
6. *Khatmī* (*Althoea officinalis*)
7. *Kārpāsa* (*Gossypium herbaceum*)
8. *Japā* (*Hibiscus rosa-sinensis*)

17. शाल्मली कुल (Bombacaceae)

1. *Śālmalī* (*Salmalia malabaricum*)

18. पिशाच कार्पस कुल (Sterculiaceae)

1. *Piśācakārpāsa* (*Abroma angusta*)
2. *Āvartini* (*Helictres isora*)
3. *Mucakunda* (*Pterospermum acerifolium*)

19. परुषक कुल (Tiliaceae)

1. *Parūṣaka* (*Grewia asiatica*)
2. *Gangerukī* (*Grewia populifolia*)
3. *Guḍaśarkara* (*Grewia hirsuita*)
4. *Dhanvana* (*Grewia tilaefolia*)
5. *Cancu* (*Corchorus fascicularis*)

20. अतसी कुल (Linaceae)

1. *Atasī* (*Linum usitatissimum*)

21. गोक्षुर कुल (Zygophyllaceae)

1. *Gokṣura* (*Tribulus terrestris*)

22. चाम्फेरी कुल (Oxalidaceae)

1. *Cāngerī* (*Oxalis corniculata*)
2. *Karmaranga* (*Averhoa carambola*)

23. निम्बूक कुल (Rutaceae)

1. *Nimbūka* (*Citrus lemon*)
2. *Bilva* (*Aegle marmelos*)
3. *Bījapūraka* (*Citrus medica*)
4. *Suddāma* (*Ruta graveolens*)
5. *Haramala* (*Peganum haramala*)
6. *Tejohwa* (*Zanthoxylum armatum*)

24. इङ्गुदि कुल (Simaroubaceae/Balanitaceae)

1. *Iṅgudi* (*Balanites aegyptiaca*)
2. *Aralu* (*Ailanthus excelsa*)

25. गुग्गुलु कुल (Burseraceae)

1. *Guggulu* (*Commiphora mukul*)
2. *Bola* (*Commiphora myrrh*)
3. *Śallaki* (*Kunduru*)—(*Boswellia serrata*)

26. निम्ब कुल (Meliaceae)

1. *Nimba* (*Azadirachta indica*)
2. *Māmsarohinī* (*Soymida febrifuga*)

27. ज्योतिष्मती कुल (Celastraceae)

1. *Jyotiṣmatī* (*Celastrus paniculatus*)

28. बदर कुल (Rhamnaceae)

1. *Badara* (*Zizyphus jujuba*)
2. *Unnāba* (*Zizyphus saliva*)

29. द्राक्षा कुल (Vitaceae)

1. *Drākṣā* (*Vitis vinifera*)
2. *Asthisamhāraka* (*Cissus quadrangularis*)

30. अरिष्टक कुल (Sapindaceae)

1. *Ariṣṭaka* (*Sapindus mucrosii*)
2. *Kośāmra* (*Schleichera trijuga*)

31. आम्र कुल (Anacardaceae)

1. *Karkāṭaśrīngī* (*Pistacia integerrima*)
2. *Bhallātaka* (*Semecarpus anacardium*)
3. *Āmra* (*Mangifera indica*)
4. *Tintidīka* (*Rhus parviflora*)
5. *Priyāla* (*Buchanania latifolia*)
6. *Rūmī Mastagī* (*Pistacia lentiscus*)

32. अंकोल कुल (Alangiaceae)

1. *Ankola* (*Alangium salvifolium*)

33. शोभाझन कुल (Moringaceae)

1. *Sigrū* (*Moringa oleifera*)

34. अपराजिता कुल (Papilionaceae)

1. *Aparājita* (*Clitoria ternatea*)
2. *Madhuyaṣṭī* (*Glycyrrhiza glabra*)
3. *Palāśa* (*Butea monosperma*)
4. *Yavāsa* (*Alhagi camelorum*)
5. *Śāliparṇī* (*Desmodium gangeticum*)
6. *Prśniparṇī* (*Uraria picta*)
7. *Karanja* (*Pongamia pinnata*)
8. *Kapikacchu* (*Mucuna pruriens*)
9. *Śarapunkha* (*Tephrosia purpurea*)
10. *Bākucī* (*Psoralea corylifolia*)
11. *Gunja* (*Abrus precatorius*)
12. *Agastya* (*Sesbania grandiflora*)
13. *Jayantī* (*Sesbania aegyptiaca*)
14. *Nīlī* (*Indigofera tinctoria*)
15. *Mudgaparṇī* (*Phaseolus trilobus*)
16. *Māṣaparṇī* (*Teramnus labialis*)
17. *Bījaka* (*Pterocarpus marsupium*)
18. *Śimśapa* (*Dalbergia sissoo*)
19. *Pāribhadra* (*Erythrina indica*)
20. *Raktacandana* (*Pterocarpus santalinus*)
21. *Kulatha* (*Dolichos biflorus*)
22. *Gorakṣa* (*Dalbergia lanceolaria*)
23. *Vidāri* (*Peuraria tuberosa*)
24. *Methika* (*Trigonella foenumgraecum*)
25. *Tiniśa* (*Ougeinia dalbergioides*)

35. पूतिकरञ्ज कुल (Caesalpinaceae)

1. *Latākaraṇja* (*Caesalpinia bonduc*)
2. *Kāncanāra* (*Bauhinia purpurea*)
3. *Aśoka* (*Saraca asoca*)
4. *Āragwadha* (*Cassia fistula*)
5. *Amlikā* (*Tamarindus indica*)
6. *Patranga* (*Caesalpinia sappan*)

7. *Cakramarda* (*Cassia tora*)
8. *Kāsamarda* (*Cassia occidentalis*)
9. *Cakṣuṣyā* (*Cassia absus*)
10. *Mārkandika* (*Cassia angustifolia*)
11. *Aśmantaka* (*Bauhinia valhi*)
12. *Āvartakī* (*Cassia auriculata*)

36. बब्युल कुल (Mimosaceae)

1. *Śiriṣa* (*Albizia lebbeck*)
2. *Khadira* (*Acacia catechu*)
3. *Viṛataru* (*Dichrostachys cinerea*)
4. *Śamī* (*Prosopis cineraria*)
5. *Irimeda* (*Acacia farnesiana*)
6. *Babbūla* (*Acacia arabica*)
7. *Lajjālu* (*Mimosa pudica*)

37. तरुणी कुल (Rosaceae)

1. *Taruṇī* (*Rosa centifolia*)
2. *Vātāda* (*Prunus amygdalus*)
3. *Padmaka* (*Prunus puddum*)

38. पाषाणभेद कुल (Saxifragaceae)

1. *Pāṣāṇabheda* (*Bergenia ligulata*)

39. पर्णबीज कुल (Crassulaceae)

1. *Parṇabīja* (*Bryophyllum calycinum*)

40. सिल्हक कुल (Hamamelidaceae)

1. *Silhaka* (*Altingia excelsa*)

41. हरीतकी कुल (Combretaceae)

1. *Harītakī* (*Terminalia chebula*)
2. *Vibhītakī* (*Terminalia belerica*)
3. *Arjuna* (*Terminalia arjuna*)
4. *Dhava* (*Anogeissus latifolia*)

42. लवङ्ग कुल (Myrtaceae)

1. *Lavanga* (*Syzygium aromaticum*)

2. *Jambu* (*Eugenia jambolana*)
3. *Tailaparnī* (*Eucalyptus globulus*)

43. हिजल कुल (Barringtonaceae)

1. *Hijala* (*Barringtonia acutangula*)
2. *Kumbhika* (*Careya arborea*)

44. दाढिम कुल (Punicaceae)

1. *Dādima* (*Punica granatum*)

45. मदयन्तिक कुल (Lythraceae)

1. *Dhātakī* (*Woodfordia floribunda*)
2. *Madayantika* (*Lawsonia inermis*)

46. शृङ्गाटक कुल (Onagraceae)

1. *Śringāṭaka* (*Trapa bispinosa*)

47. सप्तचक्र कुल (Hippocrataceae)

1. *Saptacakra* (*Salacia roxburghii*)

48. एरण्डकर्कटी कुल (Caricaceae)

1. *Eraṇḍakarkaṭī* (*Carica papaya*)

49. कोशातकी कुल (Cucurbitaceae)

1. *Indravāruṇī* (*Citrullus colocynthis*)
2. *Kūṣmāṇḍa* (*Benincasa hispida*)
3. *Paṭola* (*Trichosanthes dioica*)
4. *Trapuṣa* (*Cucumis sativus*)
5. *Kaṭutumbī* (*Ikṣvāku*)–(*Lagenaria leucantha*)
6. *Koṣātaki* (*Luffa acutangula*)
7. *Jīmūta* (*Luffa echinata*)
8. *Dhāmārgav* (*Luffa cylindrica*)
9. *Bimbī* (*Coccinia grandis*)
10. *Kāravellaka* (*Momordica charantia*)

50. मण्डुकपणी कुल (Umbelliferae)

1. *Maṇḍūkaparnī* (*Centella asiatica*)
2. *Hingu* (*Ferula foetida*)
3. *Śatapuṣpa* (*Anethum sowa*)

4. *Miśreya* (*Foeniculum vulgare*)
5. *Dhānyaka* (*Coriandrum sativum*)
6. *Ajamoda* (*Apium graveolens*)
7. *Yavāni* (*Carum copticum*)
8. *Jīraka* (*Cuminum cyminum*)
9. *Kṛṣṇajīraka* (*Carum carvi*)
10. *Garjara* (*Daucus carota*)
11. *Coraka* (*Angelica glauca*)

51. मस्तिष्ठा कुल (Rubiaceae)

1. *Manjiṣṭa* (*Rubia cordifolia*)
2. *Madanaphala* (*Randia dumetorum*)
3. *Gandhaprasāriṇī* (*Paederia foetida*)
4. *Nādihingu* (*Gardenia gummifera*)
5. *Kadamba* (*Anthocephalus cadamba*)
6. *Haridru* (*Adina cordifolia*)

52. मांसी कुल (Valerianaceae)

1. *Jaṭāmānsī* (*Nardostachys jatamansi*)
2. *Tagara* (*Valeriana wallichii*)

53. घृतराज कुल (Asteraceae)

1. *Bhṛngarāja* (*Eclipta alba*)
2. *Puṣkaramūla* (*Inula racemosa*)
3. *Kuṣṭha* (*Saussurea lappa*)
4. *Damanaka* (*Artemisia vulgaris*)
5. *Cauhāra* (*Artemisia maritima*)
6. *Sahadevi* (*Vernonia cinerea*)
7. *Muṇḍī* (*Sphaeranthus indicus*)
8. *Ākārakārabha* (*Anacyclus pyrethrum*)
9. *Aranyajīraka* (*Centratherum anthelminticum*)
10. *Kukundara* (*Blumea lacera*)
11. *Jhaṇḍu* (*Tagetus erecta*)
12. *Ayāpāna* (*Eupatorium triplinerve*)
13. *Dugdhapheni* (*Taraxacum officinale*)
14. *Cikkika* (*Centipeda minima*)
15. *Kāsanī* (*Chicorium intybus*)
16. *Kāsna* (*Pluchea lanceolata*)

54. चित्रक कुल (Plumbaginaceae)

1. *Citraka* (*Plumbago zeylanica*)

55. विडङ्ग कुल (Myrsinaceae)

1. *Viḍanga* (*Embelia ribes*)

56. मधूक कुल (Sapotaceae)

1. *Madhūka* (*Madhuca indica*)
2. *Bakula* (*Mimusops elengii*)

57. लोध्र कुल (Symplocaceae)

1. *Lodhra* (*Symplocos racemosa*)

58. पारिजात कुल (Nyctahthaceae)

1. *Pārijāta* (*Nyctanthes arbortristis*)

59. जाती कुल (Oleaceae)

1. *Jātī* (*Jasminsum grandiflorum*)
2. *Yūthikā* (*Jasminum auriculatum*)

60. तिन्दुक कुल (Ebenaceae)

1. *Tiñduka* (*Diospyros tomentosa*)

61. पीलु कुल (Salvadoraceae)

1. *Pīlu* (*Salvadora persica*)

62. कृष्ण कुल (Apocynaceae)

1. *Saptaparna* (*Alstonia scholaris*)
2. *Karavīra* (*Nerium indicum*)
3. *Kuṭaja* (*Holarrhena antidysentrica*)
4. *Sarpagandha* (*Rauwolfia serpentina*)
5. *Karamarda* (*Carissa carandas*)

62. अर्क कुल (Asclepiadiaceae)

1. *Arka* (*Calotropis procera*)
2. *Alarka* (*Calotropis gigantea*)
3. *Sāriva* (*Hemidesmus indicus*)
4. *Kṛṣṇasariva* (*Ichnocarpus frutiscens*)
5. *Jīvantī* (*Leptadenia reticulata*)

6. *Meśāśringī* (*Gymnema sylvestrae*)
7. *Murvā* (*Marsdenia tenacissima*)

64. कारस्कर कुल (Loganiaceae)

1. *Kupīlu* (*Strychnos nux-vomica*)
2. *Kataka* (*Strychnos potatorum*)

65. भूनिम्ब कुल (Gentianaceae)

1. *Kirātakikta* (*Swertia chirata*)
2. *Trāyamāṇa* (*Gentiana kurro*)

66. श्लेष्मातक कुल (Boraginaceae)

1. *Śleśmātaka* (*Cordio dichotoma*)
2. *Gojihwa* (*Onosma bracteatum*)
3. *Adhapanūpī* (*Trichodesma indicum*)

67. त्रिवृत् कुल (Convolvulaceae)

1. *Śankhapanūpī* (*Convolvulus pluricaulis*)
2. *Tṛvṛt* (*Operculina turpethum*)
3. *Vṛddhadāru* (*Argyreia nervosa*)
4. *Kṛṣṇabīja* (*Ipomoea hederacea*)
5. *Ākhuparṇī* (*Merremia emarginata*)
6. *Amaravallī* (*Cuscuta reflexa*)

68. कण्टकारी कुल (Solanaceae)

1. *Kaṇṭakāri* (*Solanum surattense*)
2. *Brhatī* (*Solanum indicum*)
3. *Aśwagandha* (*Withania somnifera*)
4. *Dhattūra* (*Datura metel*)
5. *Pārasīka Yavāni* (*Hyoscyamus niger*)
6. *Kākamācī* (*Solanum nigrum*)
7. *Kaṭuvīra* (*Capsicum annum*)
8. *Tāmrparṇa* (*Nicotiana tabaccum*)
9. *Sūcī* (*Atropa belladonna*)

69. कटुका कुल (Scrophulariaceae)

1. *Katukī* (*Picrorhiza kurroa*)
2. *Brāhmī* (*Bacopa monnieri*)

70. श्योनक कुल (Bignoniaceae)

1. *Syonāka* (*Oroxylum indicum*)
2. *Pātala* (*Stercospermum suaveolens*)
3. *Rohitaka* (*Tecoma undulata*)

71. तिल कुल (Pedaliaceae)

1. *Tila* (*Sesamum indicum*)

72. वासा कुल (Acanthaceae)

1. *Vāsa* (*Adhatoda vasica*)
2. *Saireyaka* (*Barleria prionitis*)
3. *Kokilākṣa* (*Asteracantha longifolia*)
4. *Kālamegha* (*Andrographis paniculata*)
5. *Uṭangana* (*Blepharis edulis*)

73. निर्गुण्डी कुल (Verbenaceae)

1. *Nirguṇḍī* (*Vitex negundo*)
2. *Gambhāri* (*Gmelina arborea*)
3. *Agnimantha* (*Clerodendron phlomidis*)
4. *Bhārṅgī* (*Clerodendron serratum*)
5. *Bhāndīra* (*Clerodendrum infortunatum*)
6. *Priyañgu* (*Callicarpa macrophylla*)

74. तुलसी कुल

1. *Tulasī* (*Ocimum sanctum*)
2. *Dronapuṣpī* (*Leucas aspera*)
3. *Pūtīhā* (*Mentha piperata*)
4. *Jūpha* (*Hyssopus officinalis*)
5. *Parṇayavānī* (*Coleus aromaticus*)

75. अश्वगोल कुल (Plantaginaceae)

1. *Aśwagola* (*Plantago ovata*)

76. पुनर्नवा कुल (Nyctaginaceae)

1. *Punarnava* (*Boerhavia diffusa*)

77. अपामार्ग कुल (Amaranthaceae)

1. *Apāmārga* (*Achyranthes aspera*)
2. *Gorakṣaganjā* (*Aerva lanata*)

78. चुक्र कुल (Polygonaceae)

1. *Cukra* (*Rumex vesicarius*)
3. *Pītamūla* (*Rheum emodi*)

79. इश्वरी कुल (Aristolochiaceae)

1. *Īśwari* (*Aristolochia indica*)
2. *Kīṭamārī* (*Aristolochia bracteata*)

80. वास्तुक कुल (Chenopodiaceae)

1. *Sugandha Vāstuka* (*Chenopodium ambrosioides*)

81. पिप्पली कुल (Piperaceae)

1. *Marica* (*Piper nigrum*)
2. *Pippalī* (*Piper longum*)
3. *Kankola* (*Piper cubeba*)
4. *Cavya* (*Piper chaba*)

82. जातीफल कुल (Myristicaceae)

1. *Jātiphalā* (*Myristica fragrans*)

83. कर्पूर कुल (Lauraceae)

1. *Karpūra* (*Cinnamomum camphora*)
2. *Twak* (*Cinnamomum zeylanicum*)
3. *Patra* (*Cinnamomum tamala*)
4. *Medāsaka* (*Litsea chinensis*)

84. अगरु कुल (Thymelacaceae)

1. *Agaru* (*Aquilaria agallocha*)

85. बन्दाक कुल (Loranthaceae)

1. *Bandāka* (*Dendrophthoe falcata*)

86. चन्दन कुल (Santalaceae)

1. *Candana* (*Santalum album*)

87. एरण्ड कुल (Euphorbiaceae)

1. *Eraṇḍa* (*Ricinus communis*)
2. *Dantī* (*Balspermum montanum*)
3. *Āmalakī* (*Emblica officinalis*)

4. *Snuhī* (Euphorbia nerifolia)
5. *Kampillaka* (Mallotus philippinensis)
6. *Putarnjīvaka* (Putranjiva roxburghii)
7. *Bhūmyāmalakī* (Phyllanthus urinaria)
8. *Swarṇakṣīrī* (Dugdhika)–(Euphorbia thomsonia)
9. *Jayapāla* (Croton tiglum)
10. *Nāgadantī* (Croton oblongifolius)

88. वट कुल (Moraceae)

1. *Udumbara* (Ficus glomerata)
2. *Vata* (Ficus bengalensis)
3. *Aśwatha* (Ficus religiosa)
4. *Plakṣa* (Ficus lacor)
5. *Tūda* (Morus alba)
6. *Kākodumbara* (Ficus hispida)
7. *Panasa* (Artocarpus integrifolia)

89. चिरबिल्व कुल (Ulmaceae)

1. *Cirabilva* (Holoptelea integrifolia)

90. भाङ्ग कुल (Cannabinaceae)

1. *Bhāṅga* (Cannabis sativa)

91. अक्षोटक कुल (Juglandaceae)

1. *Akṣoṭa* (Juglans regia)

92. कट्टफल कुल (Myricaceae)

1. *Katphala* (Myrica nagi)

93. मायाफल कुल (Cupiliferae)

1. *Māyaphala* (Quercus infectorius)

94. भूर्ज कुल (Betulaceae)

1. *Bhurja* (Betula utilis)

95. सोम कुल (Gnetaceae)

1. *Soma* (Ephedra gerardiana)

96. देवदारु कुल (Pinaceae)

1. *Devadāru* (Cedrus deodara)

2. *Talisapatra* (*Abies webbiana*)
3. *Sarala* (*Pinus roxburghii*)

97. हपुषा कुल (Cupressaceae)

1. *Hapusā* (*Juniperus communis*)

98. हरिद्रा कुल (Zingiberaceae)

1. *Haridrā* (*Curcuma longa*)
2. *Śunthī* (*Zingiber officinale*)
3. *Bṛhat Ela* (*Ammomum subulatum*)
4. *Sukṣmaila* (*Elattaria cardamomum*)
5. *Śatī* (*Hedychium spicatum*)
6. *Tavakṣīrī* (*Curcuma angustifolia*)
7. *Āmragandhiharidrā* (*Curcuma amada*)
8. *Mahābhārī Vacā* (*Alpinia galanga*)
9. *Kebuka* (*Costus speciosus*)

99. नागदमनी कुल (Amaryllidaceae)

1. *Nāgadamanī* (*Crinum asiaticum*)
2. *Sudarśana* (*Crinum latifolium*)

100. कदस्ती कुल (Musaceae)

1. *Kadalī* (*Musa paradisiaca*)

101. अननास कुल (Bromeliaceae)

1. *Ananāsa* (*Ananas comosus*)

102. केशर कुल (Iridaceae)

1. *Kumkuma* (*Crocus sativus*)

103. तालमूली कुल (Hypoxidaceae)

1. *Tālamūlī* (*Curculigo orchioides*)

104. वाराही कुल (Dioscorecaceae)

1. *Varāhīkanda* (*Dioscorea bulbifera*)

105. रसोन कुल (Liliaceae)

1. *Rasona* (*Allium sativum*)
2. *Kumarī* (*Aloe vera*)
3. *Śatavarī* (*Asparagus racemosus*)

4. *Palāṇḍu* (*Allium cepa*)
5. *Vanapalāṇḍu* (*Urginea indica*)
6. *Dwipantara Vacā* (*Smilax glabra*)
7. *Uśava* (*Smilax zeylanica*)
8. *Lāngalī* (*Gloriosa superba*)
9. *Surāñjana* (*Colchicum luteum*)
10. *Muśalī* (*Asparagus adescendens*)

106. पूग कुल (Arecaceae)

1. *Nārikela* (*Cocos nucifera*)
2. *Pūga* (*Areca catechu*)
3. *Tāla* (*Borassus flabellifera*)
4. *Kharjūra* (*Phoenix sylvestris*)
5. *Raktaniryāsa* (*Daemonorops propingues*)

107. केतकी कुल (Pandanaceae)

1. *Ketakī* (*Pandanus tectorius*)

108. सूरण कुल (Araceae)

1. *Vacā* (*Acorus calamus*)
2. *Suraṇa* (*Amorphophallus companulatus*)
3. *Mānakanda* (*Alocasia indica*)

109. मुस्तक कुल (Cyperaceae)

1. *Musta* (*Cyperus rotundus*)
2. *Kaśeruka* (*Scirpus grossus*)

110. यत्र कुल (Poaceae)

1. *Uśīra* (*Vetiveria zizanoides*)
2. *Vamśa* (*Bambusa arundinaceae*)
3. *Kuśa* (*Desmostachya bipinnata*)
4. *Śara* (*Saccharum munja*)
5. *Kāśa* (*Saccharum spontaneum*)
6. *Nala* (*Arundo donax*)
7. *Dūrva* (*Cynodon dactylon*)
8. *Rohiṣa* (*Cymbopogon martini*)

111. हंसराज कुल (Polypodiaceae)

1. *Hamsarāja* (*Adiantum lunulatum*)

2. *Mayūraśikha* (*Adiantum caudatum*)

112. शैलेय कुल (Parmeliaceae)

1. *Śaileya* (*Parmelia perlata*)

113. शैवाल कुल (Ceratophyllaceae)

1. *Śaivāla* (*Ceratophyllum demersum*)

114. छत्रक कुल (Agaricaceae)

1. *Chatraka* (*Agaricus campestris*)



Chapter-4

Guṇa Parijñāna

Points Dealt

- | | |
|--------------------------------------|----------------------------|
| 1. <i>Guṇasya Nirukti</i> | 2. <i>Guṇa Lakṣaṇāni</i> |
| 3. <i>Guṇa Bhedaha & Sankhyā</i> | 4. <i>Gurvādiguṇa</i> |
| 5. <i>Parādi Guṇa</i> | 6. <i>Viśeṣa Guṇa</i> |
| 7. <i>Ādhyātmika Guṇa</i> | 8. <i>Guṇa Prādhānyata</i> |

1. *Guṇasya Nirukti* (Etymology of *Guṇa*)

Guṇa, commonly understood as qualities, is an entity which is widely recognised by people. Usually, people are attracted to a person or material due to its qualities or properties.

Hence, *Guṇa* is defined as the factor which attracts.

गुण आमन्त्रणे । गुण्यते आमन्त्रयते लोक अनेन इति गुणः । वाचस्पति
गुण्यते समवेतत्वेनामन्त्रयते द्रव्येणेति गुणः यद्वा गुण्यति आमन्त्रयते समवादित्वेन
द्रव्यं इति गुणः । गुणपरिज्ञान

Though *Guṇa* resides in the *Dravya*, it is through the properties, that the *Dravya* is recognised.

2. *Guṇa Lakṣaṇa* (Characteristic Features of *Guṇa*)

समवायि तु निश्चेष्ट कारणं गुणः । च. सू. १/५१

चक्रपाणि भाष्य—समवायीति समवायादेयः । गुणः समवायी द्रव्यसमवायी ।
द्रव्यसमवायान् गुणः कारणं भवति । समवायि कारणं द्रव्यमपीत्यत आह निश्चेष्ट-
स्तिवति । तुकारो द्रव्याद् व्यवच्छिनति । नास्ति चेष्टा यस्य स निश्चेष्टः निष्कियः ।

द्रव्यं गुणकर्माश्रयः, गुणस्तु गुणकर्मावश्रय इति द्रव्यतो भेदः । योगेन्द्रनाथ सेन

द्रव्याश्रय गुणवान् संयोग-विभागेश्वकारणमनपेक्ष इति गुणलक्षणम् ।

वै. द. अ. १/सू. १६

अथ द्रव्याश्रिता ज्ञेया निर्गुणा निष्किया गुणाः । कारिकावलि गुणग्रन्थः

Guṇa is defined as the entity which resides in the *Dravya* in an inherent relation. *Guṇa* itself is inactive i.e. does not perform any action independent of *Dravya* and does not shelter any *Guṇa*.

In other words, *Guṇa* has an inherent relation (*Samavāya Sambandha*) with *Dravya* and has an non-inherent relation (*Asamavāya Samabandha*) with *Karma*.

<i>Dravya</i>	<i>Guṇa</i>	<i>Karma</i>
Shelters <i>Guṇa</i> Karma etc.	Does not shelter <i>Guṇa Karma</i> Does not perform <i>Karma</i> independently	<i>Kāraṇa</i> for <i>Samyoga</i> & <i>Vibhāga</i>

विश्व लक्षणः गुणाः ।

र. वै. अ. १/सू. १६८

विश्वं विकीर्णं भिन्नं लक्षणं येषां ते विश्वलक्षणा गुणाः । इदमत्रोत्तं भवति-शेषाणां पञ्चानां (द्रव्य-रस-वीर्य-विपाक-कर्मणां) पदार्थानामेकलक्षणावरोधो विद्यते, यथा—शब्दादीनामाश्रयत्वं सर्वद्रव्यभेदानां तुल्यम्, आस्वादग्राह्यावरोधस्त्वच रसभेदानां, कर्म लक्षणावरोधत्वं वीर्याणां, विपाकयोश्च परिणामलक्षणावरोधस्तुल्यः गुणानामेकमेकलक्षणावरोधो नान्ति । यथा—शीतोष्णादयः स्पर्शेन्द्रियच्युत्या ग्राह्याः, स्निग्ध-रुक्षी चक्षुर्ग्राह्यौ स्पर्शेनेन्द्रियग्राह्यौ वा, एवं सर्वे एकलक्षणावरोधं न गच्छन्ति गुणाः । यस्मादेवमेकलक्षणावरोधं व गच्छन्ति तस्मादेवैस्तेषां अतुल्यं विकीर्ण-लक्षणत्वमेव लक्षणमिति । भाष्य

One whose characteristics are varied and vast is *Guṇa*. This is because, each of the other *Padārthas* have distinct characteristics and identifying features. Like, that which shelters the *Śabdādi* is *Dravya*. That entity which can be perceived through *Rasanendriya* or tongue is *Rasa*. *Vīrya* can be assessed through its actions and *Vipāka* by the change it undergoes. Whereas *Guṇa* is one entity/factor which is difficult to be assessed by a single parameter, due to its varied characteristics. Hence *Guṇa* is characterised by *Viśwa Lakṣaṇa*. In otherwords, *Viśwa Lakṣaṇa* i.e. varied nature of *Guṇa* is itself the *Lakṣaṇa* (Characteristic feature) of *Guṇa*.

3. *Guṇa Sankhya*

साथा गुणदशो लुक्ष्यः प्रवर्तनात्माः परादयः ।

मुखाः प्रेक्षाः..... ।

च. सू. १/४९

Caraka gives totally 41 *Guṇas* under the following sub headings as :

1. <i>Artha Guṇa</i>	-	5
2. <i>Gurvādi Guṇa</i>	-	20
3. <i>Buddhi prayatnānta</i>	-	6
4. <i>Parādi Guṇa</i>	-	10
Total		41

Chakrapāni comments that these can be put under three broad headings as :

i) <i>Vaiśeṣika</i> – includes <i>Śabdādi Artha</i>	-	5
ii) <i>Sāmānya</i> – includes <i>Gurvādi & Parādi</i>	-	20
iii) <i>Ātma Guṇa</i> – includes	-	6
Total		41

Note : Yogendranath Sen has added the 42nd *Guṇa* as *Mana*, because even this is considered to be a quality of *Ātma* as per the *Śloka*.

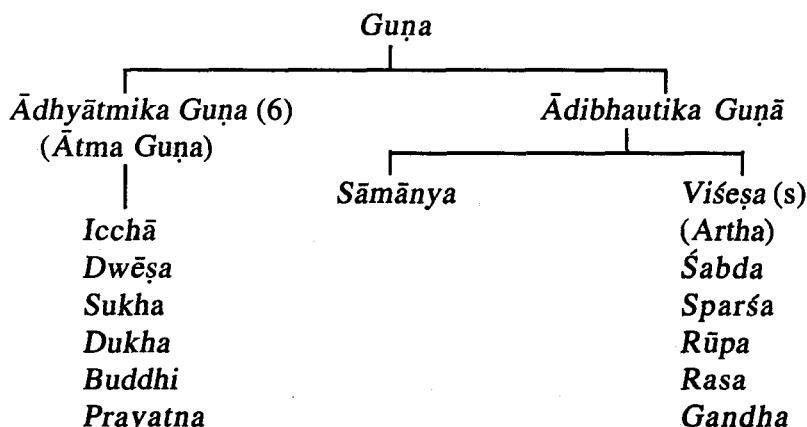
मनो मनोऽर्थो बुद्धिरात्मा चेत्यध्यात्मद्रव्यं गुण संग्रहः । च. सू. ८/१३

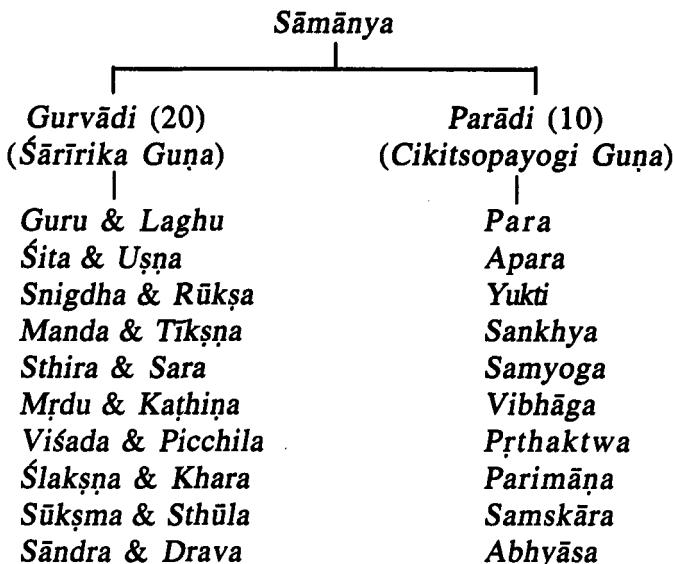
Nāagarjuna mentioned *Śītoṣṇādi Daśa* (10) *Karmanya Guṇas*.

Guṇa Vibhājana (Classification of *Guṇa*)

Generally all these 41 *Guṇas* are classified as *Ādhyātmika* and *Ādibhautika*.

Thus the entire classification of *Guṇa* can be represented in a flow chart as shown below.





Adhyātmika Guna (Ātma Guna)

इच्छाद्वेषः सुखं दुःखं प्रयत्नश्चेतना धृतिः ।
बुद्धिः स्मृतिरहस्यारो लिङ्गानि परमात्मनः ॥

च. शा. १/७२

The qualities of Ātma are known as *Adhyātmika Guṇa*. These are 6 in number. Cakrapāṇi in his commentary includes *Dhṛti*, *Smṛti*, *Ahankāra* & *Cetanā* under *Buddhi* itself. Thus the *Ādhyātmika Guṇas* are *Iccha*, *Dweṣa*, *Sukha*, *Dukha*, *Prayatna* & *Buddhi*.

Viśeṣa Guna (Artha)

अर्थाः शब्दादयो ज्ञेया गोचरा विषया गृणाः ।

च. शा. १/३१

चक्रपाणि भाष्य-तत्रार्थः शब्द-स्पर्श-रूप-रस-गन्धाः।

The *Pradhāna Guṇa* of each *Mahābhūta* come to be called as *Artha*. These are five in number and are known as *Viśeṣa* or *Vaiśeṣika Guṇa*. They are *Śabda*, *Sparśa*, *Rūpa*, *Rasa* and *Gandha*.

Gurvādi Gunā

स विंशति गुणाः—गुरु-लघु-शीत-उष्ण-स्निग्ध-रुक्ष-मन्द-तीक्ष्ण-स्थिर-

सर-मृदु-कठिणा-विशद-पिच्छिल-श्लक्षण-खर-सूक्ष्म-स्थूल-सान्द्र-प्रवानुगमात् ।

च. सू. २५/३६

गुरु-मन्द-हिम-स्निग्ध-श्लक्षण-सान्द्र-मृदु-स्थिराः ।

गुणाः ससूक्ष्म-विशदा विशतिः सविपर्ययाः ॥

अ. ह. सू. १/१८

Gurvādi Guṇas are also known as *Śārīrika Guṇas*. These are 20 in number; *Guru*, *Laghu*, *Manda*, *Tikṣṇa*, *Hima*, *Uṣṇa*, *Snigdha*, *Rūkṣa*, *Ślakṣṇa*, *Khara*, *Sāndra*, *Drava*, *Mṛdu*, *Kathiṇa*, *Sthira*, *Sara*, *Sūkṣma*, *Sthūla*, *Viśada* and *Picchila*.

Parādi Guṇa

परापरत्वे युक्तिश्च संख्या संयोग एव च ।

विभागश्च पृथक्त्वं च परिमाणमधापि च ।

संस्कारोऽभ्यास इत्येते गुणा ज्ञेयाः परादयः ॥

च. सू. २६/२९-३०

These are also known as *Cikitsopayogi Guṇa* and are 10 in number, those are *Para*, *Apara*, *Yukti*, *Sankhyā*, *Samyoga*, *Vibhāga*, *Prthaktwa*, *Parimāṇa*, *Samskāra* & *Abhyāsa*.

4. Gurvādi Guṇa

गुणा या उक्ता द्रव्येषु शरीरेष्वपि ते तथा ।

सु. सू. ४२/१२

Gurvādi Guṇas which are twenty in number are commonly found in *Śarīra* as well as in *Dravya*. Hence they are also known as *Śārīrika Guṇa*.

Acārya Caraka and *Suśruta* described *Gurvādi Guṇa* while discussing about *Āhāra* and its *Sevana*.

There is slight variation in the enumeration of *Guṇas* from different authors. Usually two *Guṇas* which are antagonists to each other are grouped together. The following table shows variations in this combination as per different authors.

<i>Vāgbhata</i>	<i>Caraka</i>	<i>Suśruta</i>	<i>Nāgārjuna</i>	<i>Bhāvamīśra</i>
Ref. A.Hr. Su. 1/18	Ca. Sū. 25/36	Su. Su. 46/518	Ra. Vai. A. & Sū. 111	B. Pr.
<i>Guru</i> x	<i>Guru</i> x	<i>Guru</i> x	<i>Guru</i> x	<i>Guru</i> x
<i>Laghu</i>	<i>Laghu</i>	<i>Laghu</i>	<i>Laghu</i>	<i>Laghu</i>
<i>Manda</i> x	<i>Manda</i> x	<i>Mṛdu</i> x	<i>Mṛdu</i> x	<i>Manda</i> x
<i>Tikṣṇa</i>	<i>Tikṣṇa</i>	<i>Tikṣṇa</i>	<i>Tikṣṇa</i>	<i>Tikṣṇa</i>
<i>Hima</i> x	<i>Śīta</i> x	<i>Śīta</i> x	<i>Śīta</i> x	<i>Śīta</i> x
<i>Uṣṇa</i>	<i>Uṣṇa</i>	<i>Uṣṇa</i>	<i>Uṣṇa</i>	<i>Uṣṇa</i>
<i>Snigdha</i> x	<i>Snigdha</i> x	<i>Snigdha</i> x	<i>Snigdha</i> x	<i>Snigdha</i> x
<i>Rūkṣa</i>	<i>Rūkṣa</i>	<i>Rūkṣa</i>	<i>Rūkṣa</i>	<i>Rūkṣa</i>
<i>Slakṣṇa</i> x	<i>Slakṣṇa</i> x	<i>Slakṣṇa</i> x	—	<i>Slakṣṇa</i> x
<i>Khara</i>	<i>Khara</i>	<i>Karkaśa</i>		<i>Karkaśa</i>
<i>Sāndra</i> x	<i>Sāndra</i> x	<i>Sāndra</i> x	—	<i>Śuṣka</i> x
<i>Drava</i>	<i>Drava</i>	<i>Drava</i>		<i>Drava</i>
<i>Mṛdu</i> x	<i>Mṛdu</i> x	—	—	
<i>Kaṭhina</i>	<i>Kaṭhina</i>			
<i>Sthira</i> x	<i>Sthira</i> x	<i>Manda</i> x	—	<i>Sthira</i> x
<i>Sara</i>	<i>Sara</i>	<i>Sara</i>		<i>Sara</i>
<i>Sūkṣma</i> x	<i>Sūkṣma</i> x	<i>Sūkṣma</i> x	—	<i>Sūkṣma</i> x
<i>Sthūla</i>	<i>Sthūla</i>	<i>Sthūla</i>		<i>Sthūla</i>
<i>Viśada</i> x	<i>Viśada</i> x	<i>Viśada</i> x	<i>Viśada</i> x	<i>Viśada</i> x
<i>Picchila</i>	<i>Picchila</i>	<i>Picchila</i> <i>Sugandha-</i> <i>Durgandha</i>	<i>Picchila</i>	<i>Picchila</i>

Gurvādi Guṇas mentioned by Various Scholars

A.Hr. & A.S.	Caraka	Suśruta	Nāgārjuna	Bhāvamiśra
Guru	Guru	Guru	Guru	Guru
Laghu	Laghu	Laghu	Laghu	Laghu
Manda	Manda	Manda	—	Manda
Tīkṣṇa	Tīkṣṇa	Tīkṣṇa	Tīkṣṇa	Tīkṣṇa
Hima	Śīta	Śīta	Śīta	Śīta
Uṣṇa	Uṣṇa	Uṣṇa	Uṣṇa	Uṣṇa
Snigdha	Snigdha	Snigdha	Snigdha	Snigdha
Rūkṣa	Rūkṣa	Rūkṣa	Rūkṣa	Rūkṣa
Slakṣṇa	Slakṣṇa	Slakṣṇa	—	Slakṣṇa
Khara	Khara	—	—	—
Sāndra	Sāndra	Sāndra	—	—
Drava	Drava	Drava	—	Drava
Mrdu	Mrdu	Mrdu	Mrdu	Mrdu
Kaṭhina	Kaṭhina	—	—	—
Sthira	Sthira	—	—	Sthira
Sara	Sara	Sara	—	Sara
Sūkṣma	Sūkṣma	Sūkṣma	—	Sūkṣma
Sthūla	Sthūla	Sthūla	—	Sthūla
Viśada	Viśada	Viśada	Viśada	Viśada
Picchila	Picchila	Picchila	Picchila	Picchila
—	—	Karkaśa	—	—
—	—	Sugandha-	—	—
—	—	Durgandha	—	—
—	—	Vyavāyi	—	—
—	—	Vikāsi	—	—
—	—	Āśukarī	—	Āśu

The following observations can be drawn from the above two tables :

1. Caraka and Vāgbhata have no difference of opinion regarding enlisting the 20 Gurvādi Guṇa.

2. Suśruta describes Guṇas in the following manners;

i) First lists 5 Guṇas with their antagonists, Śīta x Uṣṇa, Snigdha x Rūkṣa, Picchila x Viśada, Tīkṣṇa x Mṛdu & Guru x Laghu.

ii) Later continues to list 13 Guṇas, they are Drava, Sāndra, Sthūla, Ślakṣṇa, Karkaśa, Sugandha, Durgandha, Sara, Manda, Vyavāyī, Vikāsī, Sūkṣma & Āśukāri.

3. Extra Guṇas referred by Suśruta are :

Karkaśa, Durgandha, Sugandha, Vyavāyī, Vikāsī & Āśukāri.

4. Suśruta varies from Caraka's version :

Caraka	Suśruta
Manda x Tīkṣṇa	Mṛdu x Tīkṣṇa
Sthira x Sara	Manda x Sara

5. Guṇas left by Suśruta are Kaṭhiṇa, Khara & Sthira.

Though extra Guṇas are described under Gurvādi Guṇas, commentator Hemadri, is of the opinion that these extra Guṇas enlisted can be included under the 20 Gurvādi itself & proposes the following :

- | | | |
|--------------|------------------------|----------------------------|
| 1. Vyavāyī | → included under Drava | आ. र. on
अ. ह. सू. 1/18 |
| 2. Vikāsī | → in Khara | |
| 3. Āśukārī | → within Cala | |
| 4. Sugandha | → under Manda | |
| 5. Durgandha | → under Tīkṣṇa | |

Guru-Laghu

	Guru	Laghu
English	Heaviness	Lightness
Definition	The quality responsible for gravity or heaviness	The quality responsible for lightness
Nirukti	(पु.) गृ-गिरणे गृ-शब्दे कर्तरि, गीर्यते स्त्रूयते वा कर्मणि या कुडच्च ।	(न) लघि-कुं नि नलोपः । (वाचस्पति)

<i>Bhoutika Sanghaṭana</i>	<i>Pṛthvi + Ap</i>	<i>Agni + Vāyu + Ākāśa</i>
<i>Karma :</i> <i>Doṣa</i> <i>Dhātu</i> <i>Mala</i> <i>Anya</i>	<i>Vātahara & Kaphakara</i> <i>Dhātu Vṛddhi</i> <i>Mala Vṛddhi</i> <i>Brhmaṇa</i> <i>Sāda</i> <i>Upalepa</i> <i>Balakṛt</i> <i>Tarpaṇa</i> <i>Puṣṭikṛt</i> <i>Cirapākī</i>	<i>Vātakara & Kaphahara</i> <i>Dhātu Kṣaya</i> <i>Mala Kṣaya</i> <i>Langhana</i> <i>Pathya</i> <i>Anupalepa</i> <i>Lekhana</i> <i>Ropāṇa</i> <i>Śīghrapākī</i>
<i>Examples</i>	<i>Māṣa, Āragwadha & Śatāvarī</i>	<i>Mudga, Dādima & Paṭola</i>
<i>Classical References</i>	गुरुत्वं जलभूम्योः पतनकारणम् । (प्र.पा.भा.) गैरवं पार्थिवमाप्यञ्च । (र.वै.३/११६) सादोपलेप बलकृत् गुरुस्तर्पण बृहणः । (सु.सू. ४६/५१८) गुरुर्वातहरः पुष्टिश्लेष्यकृत् चिरपाकी च । (भा.प्र. ६/२०३) यस्य द्रव्यस्य बृहणे कर्मणि शक्तिः स गुरुः । (हेमाद्रि-अ.ह.सू. १/१८)	लघुस्तद्विपरीतः । (प्र.पा.भा.) लाघवमन्यदीयम् । (र.वै.३/११६) लघुस्तद्विपरीतस्याल्लेखनो रोपणस्तथा । (सु.सू. ४६/५१९) लघु पथ्यं परं प्रोक्तं कफञ्च शीघ्रपाकी च । (भा.प्र. ६/२०३) यस्य द्रव्यस्य लङ्घने कर्मणि शक्तिः स लघुः । (हेमाद्रि-अ.ह.सू. १/१८)
<i>Practical utility</i>	<i>Guru Guṇa Dravyas are very useful in Vāta Vyādhī</i>	<i>Laghu Guṇa Dravyas are useful in Kaphaja Vyādhī</i>

Śīta-Uṣṇa

	<i>Śīta</i>	<i>Uṣṇa</i>
English	Cold	Hot
Definition	Property which reduces temperature or imparts coldness	Property which increases temperature or imparts heat
<i>Nirūkti</i>	(न) इयै-क्त स्पर्शे सम्भ्र । (वाचस्पति)	(पु) उष + नक् ।
<i>Bhoutika Sanghaṭana</i>	<i>Ap + Vāyu</i>	<i>Agni + Vāyu</i>
<i>Karma :</i> <i>Doṣa</i>	<i>Pittahara, Vātakapha-Kara</i>	<i>Pittakara, Vātakapha-hara</i>
<i>Dhātu</i>	<i>Dhātu Vṛddhi</i>	<i>Dhātu Kṣaya</i>
<i>Mala</i>	<i>Mūtrala, Swedapuriṣa</i>	<i>Pravartaka</i>
<i>Anya</i>	<i>Sthambhaka</i> <i>Sthambhana</i> <i>Hlādana</i> <i>Mūrchā</i> <i>Tṛt</i> <i>Sweda</i> <i>Dāha</i>	<i>Swedana</i> <i>Pācana (Vṛṇādīnam)</i> <i>Pāchanam)</i>
Examples	<i>Candana, Uṣira, Manjiṣṭa</i>	<i>Citraka, Bhallātaka</i>
Classical References	ह्वादनः स्तम्भनः शीतो मूच्छा तृट्स्वेद दाहजित् । (सु.सू.४६/५१५) शीतस्तु ह्वादनः स्तम्भी मूच्छातृट्स्वेददाहनुत् । (भा.प्र.६/२०८) यस्य द्रव्यस्य स्तम्भने कर्मणि शक्तिः स शीतः । (हेमाद्रि-अ.ह.सू.१/१८)	उष्णस्तद्विपरीतः स्यात् पाचनश्च विशेषतः । (सु.सू.४६/५१५) उष्णो भवति विपरीतश्च पाचन । (भा.प्र.६/२०८) यस्य द्रव्यस्य स्वेदने कर्मणि शक्तिः स उष्णः । (हेमाद्रि-अ.ह.सू.१/१८)

Practical utility	Śīta Guṇa is very useful in Pittaja Vyādhi and in case of Dāha, Mürcha & Atisweda, Śitaguṇa Dravyas are used.	Uṣṇa Guṇa is helpful in Vātakaphaja Vyādhi and Ajīrṇa, very necessary quality for Swedana Karma
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Snigdha–Rukṣa

	Snigdha	Rukṣa
English	Oily/Unctuous/Viscid	Rough/Harsh/Dry
Definition	The property which instills or imparts oilness	The quality which helps in drying
Nirūkti	(त्रि) स्निह-वन स्नेहयुक्ते ।	(त्रि) रुह-क्स-अचिक्कणे निःस्नेहे कठोरे । (वाचस्पति)
Bhoutika Sanghaṭana	Jala (+ Prithvī)	Vāyu (+ Agni)
Karma :		
Doṣa	Vātahara, Kaphakara	Kaphahara, Vātakara
Dhātu	Dhātu Vardhaka	Dhātu Kṣaya
Mala	Malapravartaka, Loo-sens Mala	Mala Śoṣaka & Sthambhaka
Anya	Kledana Snehana Mārdava Balya Varṇya Vṛṣya	Śoṣana Stambhana Kāṭhiṇyakara
Examples	Eraṇḍa, Devadāru Manjista	Apāmārga, Viḍanga
Classical References	यस्य द्रव्यस्य क्लेदने कर्मणि शक्तिः स स्निग्धः । (हेमाद्रि-अ.ह.सू.१/१८) स्नेहोमार्दवकृत् स्निग्धो बलवर्णकरस्तथा । (सु.सू.४६/५१६)	यस्य द्रव्यस्य शोषणे कर्मणि शक्तिः स रुक्षः । (हेमाद्रि-अ.ह.सू.१/१८) रुक्षस्तद्विपरीतः स्याद्विशेषात् स्तम्भनः खरः । (सु.सू.४६/५१६)

	स्निग्धं वातहर श्लेष्मकारि वृद्धं ब्लावहम् । (भा.प्र.६/२०३)	रुक्षं समीरणंकरं परं कफहरं मतम् । (भा.प्र.६/२०३)
Practical utility	<i>Snigdha Guṇa</i> is very necessary for <i>Snehana Karma</i> and useful in <i>Vātavyādhī</i>	<i>Rukṣa Guṇa</i> is very useful in <i>Atiklēda</i> and for <i>Stambhana Karma</i>

Manda-Tikṣṇa

	<i>Manda</i>	<i>Tikṣṇa</i>
English	Dull/Slow	Sharp
Definition	That which is responsible for slow activity	The property responsible for sharpness or quickness
<i>Nirukti</i>	(त्रि) मदि-अच्च-मृदौ अल्पे । (वाचस्पति)	(न) किस-कृस्त दीर्घश्च खरे स्पर्शं शीघ्रे । (वाचस्पति)
<i>Bhoutika Sanghaṭana</i>	<i>Prithvī + Jala</i>	<i>Agni (+ Vāyu)</i>
<i>Karma :</i> <i>Doṣa</i> <i>Dhātu</i> <i>Mala</i> <i>Anya</i>	<i>Pittahara, Kaphakara</i> <i>Dhātu Vṛddhikara</i> <i>Mala Apravartaka</i> <i>Śamana</i> <i>Yatrākara</i> <i>Cirakārī</i>	<i>Pittakara, Kaphahara</i> <i>Dhātu Kṣayakara</i> <i>Mala Pravartaka</i> <i>Śodhana</i> <i>Dāhakara</i> <i>Pākakara</i> <i>Srāvaṇa</i> <i>Lekhana</i>
Examples	<i>Guḍuci, Ativiṣa</i>	<i>Pippali, Bhallataka</i>
Classical References	यस्य द्रव्यस्य शमने कर्मणि शक्तिः स मन्दः । (हेमाद्रि-अ.ह.सू.१/१८) मन्दा यात्राकरः स्मृतः । (सु.सू.४६/५२२) यात्राकरः इति वर्तनं करोति इति । (डल्हण भाष्य)	यस्य द्रव्यस्य शोधने कर्मणि शक्तिः स तीक्ष्णः । (हेमाद्रि-अ.ह.सू.१/१८) दाहपाककरस्तीक्ष्णः स्नावणाम् । (सु.सू.४६/५१८)

	मन्दः सकलकार्येषु शिथिलोऽल्पोपि कथ्यते । (भा.प्र.६/२११)	तीक्ष्णंपित्तकरं प्रायो लेखन कफवातहृ । (भा.प्र.६/२०४)
Practical utility	Mandaguṇa Yukta Dravyas are useful for Doṣa Samana in case of Kṛṣṇa & Durbala persons and in Alpa Doṣa	Tīkṣṇa Guṇa is very necessary for Śodhana Karma and useful in Bahudoṣa

Sthira-Sara

	<i>Sthira</i>	<i>Sara</i>
English	Firm/steady/fixed	Moving/motion
Definition	That which imparts firmness or steadiness	That which gives momentum
Nirukti	(पु) स्था-किरय् कठिने निश्चले । (वाचस्पति)	(न) सरति-सृ-अच् गमने । (वाचस्पति)
Bhootika Sanghaṭana	Prithvī	Jala (Su) (+Vāyu-P.V.S.)
Karma : Doṣa Dhātu Mala Anya	Vātahara, Kaphakara Dhātu Vṛddhi Bandhaka/Stambhaka Dhāraṇa Vāta Stambhī ¹ Mala Stambhī	Vātakara Dhātu Kṣaya Mala Pravartaka Prasaraṇa Anulomana
Examples	Khadira, Babbula	Haritakī, Trivṛta
Classical References	यस्य द्रव्यस्य धारणे कर्मणि शक्तिः स स्थिरः । (हेमाद्रि-अ.ह.सू. १/१८) स्थिरो वातमलस्तम्भी । (भा.प्र.६/२०७)	यस्य द्रव्यस्य प्रसरणे कर्मणि शक्तिः स सरः । (हेमाद्रि-अ.ह.सू. १/१८) सरोऽनुलोमनो प्रोक्तो । (सु.सू.) अनुलोमनो वातमलप्रवर्तकः । (डल्हण भाष्य) सरस्तेषां प्रवर्तकः । (भा.प्र.६/२०७)
	Note: Suśruta does not mentioned Sthira Guṇa	

Practical utility	Sthira Guṇa is useful in Stambhana Karma and gives stability	Sara Guṇa helps in Anulomana Karma, So very useful in Malabadhata
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Note : Suśruta while describing *Pitṛaja Bhāva* says certain parts of body like *Keṣa*, *Loma*, *Asthi*, *Danta*, *Dhamani*, *Reta* are produced out of *Pitṛaja Bhāva*. Hence these can be manipulated by drugs having *Sthira Guṇa*.

Mṛdu-Kaṭhiṇa

	Mṛdu	Kaṭhiṇa
English	Soft	Hard/Stiff
Definition	That which imparts softness	That which results in hardening
Nirukti	(त्रि) मृद्-कु-कोमले । (वाचस्पति)	(त्रि) कठ-इनन्-कठरे । (वाचस्पति)
Bhoutika Sanghaṭana	Jala + Ākāśa	Prithvī
Karma :		
Doṣa	Kaphakara, Vātapiṭṭahara	Vātakara
Dhātu	Dhātu Śaithilyakara	Dhātu Drdhikarana
Mala	Softens-Mṛdukara	Hardens
Anya	Ślathane (loosening/ relaxing) Dāhanāśaka	Drdīkarana Sanghātakara
Examples	Godhūma, Yaṣtimadu	Pravāla, Śankha
Classical References	यस्य द्रव्यस्य श्लथने कर्मणि शक्तिः स मृदुः । (हेमाद्रि-अ.ह.सू. १/१८) मार्दवं अन्तरिक्षभाष्यं च । (र.वै.३/११३) शिथिलावयवत्वं मृदुत्वम् । (आ.द. ३-२-३१)	यस्य द्रव्यस्य दृढीकरण शक्तिः स कठिणः । (हेमाद्रि-अ.ह.सू. १/१८) तत्र द्रव्याणि कठिनणगुणबहुलानि पार्थिवानि । (च.सू. २६) संघातोऽवयवानां काठिण्यम् । (आ.द. ३-२-२४)
Practical utility	Mṛdu Guṇa gives softness to the skin and	Kaṭhiṇa guṇa imparts hardness hence it gives

	hence useful in roughness and hardness of the skin	strength to the <i>Dhātus</i>
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Note : *Suśruta* while describing *Mātrja Bhāvas* say that tissues which are *Mṛdu* in nature are formed out of *Mātrja Bhāva*. Hence one can utilise *Dravays* having *Mṛdu Guṇa* to influence these *Mṛdu* tissues in the body, like *Māmsa*, *Śoṇita*, *Meda*, *Majjā*, *Yakṛt*, *Plihā*, *Hṛdaya*, *Guda* etc.

Viśada–Picchila

	<i>Viśada</i>	<i>Picchila</i>
English	Clear/Pure/Clean/Spotless	Slimy/Lubricous/Slippery
Definition	That which clears or cleans	That which has a smearing effect
<i>Nirukti</i>	पु-वि+शद्-अच् शुभ्रवर्णे, विमले, व्यक्ते । (वाचस्पति)	'त्रि'-पिच्छ-वा-इल स्निग्ध सृष्टातौ पिच्छ+अस्त्यर्थे पिच्छा इलच् ।
<i>Bhoutika Sanghaṭana</i>	<i>Prithvi+Vāyu+Agni+Ākāśa</i>	<i>Jala</i>
<i>Karma :</i>		
<i>Doṣa</i>	<i>Vātakara</i> , <i>Kaphahara</i> ,	<i>Kaphakara</i> , <i>Vātahara</i>
<i>Dhātu</i>	<i>Kṣaya</i> , <i>Lekhana</i>	<i>Dhātu Vṛddhi</i> , <i>Brhmaṇa</i>
<i>Mala</i>	<i>Mala Śoṣaka</i>	<i>Malotsarga</i>
<i>Anya</i>	<i>Kṣālana</i>	<i>Lepana</i>
<i>Klēdacūṣāṇa</i>	<i>Kledācūṣāṇa</i>	<i>Prāṇadhāraṇa</i>
	<i>Ropāṇa</i>	<i>Balya</i>
		<i>Sandhāraṇa</i>
Examples	<i>Nimba</i> , <i>Kṣāra</i> , <i>Guggulu</i>	<i>Śleṣmātaka</i> , <i>Śālamali</i>
Classical References	यस्य द्रव्यस्य क्षालने कर्मणि शक्तिः स विशदः । (हेमाद्रि-अ.ह.सू. १/१८) विशदे विपरीतोऽसमात् क्लेदाचूषण रोपणः । (सु.सू. ४६/५१७)	यस्य द्रव्यस्य लेपने कर्मणि शक्तिः स कठिणः । (हेमाद्रि-अ.ह.सू. १/१८) पिच्छिलो जीवनोबल्यः सन्धान श्लेष्मलो गुरुः । (सु.सू. ४६/५१७)

	कलेदच्छेदकरः ख्यातो विशदो ब्रणरोपणः । (भा.प्र.६/२०८)	पिच्छिलस्तन्तुलोबल्यः सन्धानः श्लेष्मलो गुरुः । (भा.प्र.६/२०७)
Practical utility	Viśāda is very useful Guṇa in Vṛāṇa as it dries up the moisture	Picchila is useful quality in Bhagna as it helps in joining

Slakṣṇa-Khara

	Ślakṣṇa	Khara
English	Smooth/Glossy/Polished	Hard/Rough
Definition	That quality which results in glossiness	That quality which results in roughness/coarse
Nirūpti	(त्रि)-शिलष-कृत नि चिक्कणे मनोहरे । (वाचस्पति)	(पु)-र खमिन्द्रियं लाति ला क वा रलयोरेकत्वम् । (वाचस्पति)
Bhoutika Sanghaṭana	Ākāśa (Caraka) Agni (Rasa Vaiśeṣika)	Vāyu+Pṛthvī (Caraka) Vāyu+Agni(Su), Vāyu (R. Vai)
Karma : Doṣa Dhātu Mala Anya	Kaphakara, Vātahara Dhātu Vardhaka Mala Pravartaka Ropanya Similar to Picchila i.e. Jivana Balya Sandhāraṇa	Vātakara Dhātu Kṣaya — Lekhana
Examples	Vaikrānta, Pravāla, Mukta	Śukti
Classical References	यस्य द्रव्यस्य रोपणे कर्मणि शक्तिः स श्लक्षणः । (हेमाद्रि-अ.ह.सू.१/१८) श्लक्षणः पिच्छिलवत् शेयः । (सु.सू.४६/५१६) श्लक्षणः स्नेहं विनाऽपि स्यात्कठि- णोऽपि हि चिक्कणः । (भा.प्र.६/२०६)	यस्य द्रव्यस्य लेखने कर्मणि शक्तिः स खरः । (हेमाद्रि-अ.ह.सू.१/१८) खरोऽमृदुः । (सं.(अ)-अ.ह.सू.१) Note : Suśruta does not mention Khara Guṇa but refers to Karkaśa

	श्लक्षणो अपरुषः । (सं(अ)-अ.हसू. १)	
Practical utility	Ślakṣṇa is very necessary for the healing of ulcers	<i>Khara Guṇa Yukta Dravyas</i> useful in <i>Sthoulyā</i>

Sūkṣma–Sthūla

	Sūkṣma	Sthūla
English	Subtle/Fine/Minute/	Bulk/huge
Definition	Acute/Penetrating That which penetrates or is very subtle	That which imparts bulk
<i>Nirukti</i>	(न)-सुच-मनृ-सुवरच नेट् । अणु-परिमाणयुक्ते अल्पे । (वाचस्पति)	(त्रि)-अद्-चु-उभ-अक्-मेट् । बृंहणे । (वाचस्पति)
<i>Bhoutika Sanghaṭana</i>	<i>Agni+Vāyu+Ākāśa</i>	<i>Prithvī</i>
<i>Karma :</i> <i>Doṣa</i> <i>Dhātu</i> <i>Mala</i> <i>Anya</i>	<i>Vātakara, Kaphahara</i> <i>Dhātu Kṣaya</i> <i>Malakṣayakara</i> <i>Vivarane</i> (Open up channel), <i>Sūkṣma</i> <i>Chidreṣu Viśedya</i>	<i>Vātahara, Kaphakara</i> <i>Dhātu Vrddhi</i> <i>Malotsarga</i> <i>Samvarane</i> (Conced channels) <i>Sthoulyakara</i> <i>Dehe Srotasām Avarodha kāraka</i>
Examples	<i>Madya, Madhu</i>	<i>Dadhi, Piṣṭaka</i>
Classical References	यस्य द्रव्यस्य विवरणे कर्मणि शक्तिः स सूक्ष्मः । (हेमाद्रि-अ.ह.सू. १/१८) सूक्ष्मास्तु सौक्ष्म्यात् सूक्ष्मेषु स्रोतःस्वनु सरः स्मृतः । (सु.सू.४६/५२४) देहस्य सूक्ष्मछिद्रेषु विशेषात्सूक्ष्म मुच्यते । (भा.प्र.६/२१०)	यस्य द्रव्यस्य संवरणे कर्मणि शक्तिः स स्थूलः । (हेमाद्रि-अ.ह.सू. १/१८) Not mentioned by <i>Suśruta</i> स्थूलः स्थौल्यकरो देहे स्रोतसामवरोधकृत् । (भा.प्र.६/२०९)

Practical utility	<i>Sūkṣma Guṇa</i> is useful in <i>Vamana Karma</i> and the drug should have <i>Suksma Guṇa</i> which enable the Dravya to penetrate	<i>Sthūla Guṇa</i> may be used in <i>Kṛṣṇa</i> as it acts as <i>Bṛhmaṇa</i>
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Sāndra-Drava

	<i>Sāndra</i>	<i>Drava</i>
English	Compact/Dense	Fluid/Liquid
Definition	A quality which imparts compactness thereby resulting in clearing the channels	That which imparts fluidity or moisture to tissues
<i>Nirukti</i>	(त्रि)-अदि ख् सह अन्द्रेण । (वाचस्पति)	(दुः)-द्रु गतौ भावे अप् । (वाचस्पति)
<i>Bhoutika Sanghaṭana</i>	<i>Prithvī</i>	<i>Jala</i>
<i>Karma :</i> <i>Doṣa</i> <i>Dhātu</i> <i>Mala</i> <i>Anya</i>	<i>Kaphakara, Vātahara</i> <i>Dhātu Upacaya</i> Compactness <i>Prasādana</i> <i>Bandhakāraka</i>	<i>Pittakara</i> <i>Dhātu Kṣaya</i> Loosens <i>Vilodana</i> <i>Prakledana</i> <i>Syandanakāraka</i> <i>Vyāpti</i>
Examples	<i>Vidārikanda, Muśalī</i>	<i>Iksurasa, Kṣīra</i>
Classical References	यस्य द्रव्यस्य प्रसादने कर्मणि शक्तिः स सान्द्रः । (हेमाद्रि-अ.ह.सू. १/१८) सान्द्रः स्थान बन्धकारकः । (सु.सू.४६/५२०) तत्र द्रव्याणि-सान्द्र-गुण बहुलानि पार्थिवानि । (च.सू. २६/११)	यस्य द्रव्यस्य विलोडने कर्मणि शक्तिः स द्रवः । (हेमाद्रि-अ.ह.सू. १/१८) द्रवः प्रक्लेदनः परः । (सु.सू.४६/५२०) द्रवः क्लेदकरो व्याधि । (भा.प्र. ६/२१०)

	Note : <i>Bha. Miśra</i> does not mention <i>Sāndra</i> , but refers to <i>Suṣka</i> as antagonist to <i>Drava</i>	
Practical utility	<i>Sāndra Guṇa</i> is <i>Kapha-Vardhaka</i> , in case of <i>Kṛṣṇa</i> it may be used to improve weight	<i>Drava Guṇa</i> is very useful in case of constipation

Guṇas apart from 20 *Gurvādi Guṇa*.

- *Vyavāyi*
- *Vikāsi*
- *Āśukāri*
- *Karkaśa*
- *Sugandha*
- *Durgandha*
- *Śuṣka*

1. *Vyavāyi*

The word *Vyavāyi* is derived from (पु) वि + अव + हण + छत्र्।

पूर्वं व्याप्यमखिलं कायं ततः पाकं च गच्छति ।

व्यवायी तद्यथा भाङ्गं फेनं चाहिसमुद्दवम् ॥

शा. प्र. ४/१९-२०

व्यवायी चाखिलं देहं व्याप्य पाकाय कल्पते ।

सु. सू. ४६/५२३

व्यवायि गुणः अखिलमित्यादि अपक्त एवाखिलं देहं व्याप्तोति पश्चान्यद्यविषवत् पाकं याति: अन्ये भावाय कल्पते इति पठन्ति, तत्रापि स्थितये कल्पते नोद्धेमध्यो वा: प्रवतेत इति स एवार्थाः, अपरे तु पुनर्भाविशब्दमभिप्रायार्थं मिच्छन्ति, तत्र नियतद्रवप्रभावेणात्मशक्यनुरूपं तत्तद्रव्यं मद्यविषवद्विशिष्टाभिप्रायाय कल्पन इत्यर्थः ।

डल्हण भाष्य

The factor by which a *Dravya* spreads throughout the body first and later undergoes digestion is called *Vyavāyi*. These *Dravyas* have *Vāyu* & *Ākāśa Mahābhūta* predominance.

Eg. *Bhāṅga*, *Ahiphena*.

The constituents of these drugs spread in the body and produces its effect immediately. It is at later period, that the drug gets digestion later like that of *Madya* and *Viṣa*.

Note : *Hemādri* commentator on *Aṣṭāṅga Hṛdaya* includes *Vyavāyi* under *Drava* itself.

व्यवायी द्रवेऽन्तर्भूतः ।

हे-अ. ह. सू. १/१८

2. *Vikāsi*

सन्धिबन्धांस्तु शिथिलान्यत्करोति विकाशि तत् ।

विश्लेष्यौजश्च धातुभ्यो यथा क्रमुककोद्रवाः ॥

शा. स. प्र. ४/२.-२१

विकासी विकसन्नेवं धातुबन्धान् विमोक्षयेत् ॥

सु. सू. ४६/५२३

That quality which disunites *Ojas* from the *Dhātus* and loosens the *Sandhibandha* is *Vikāsi*. These *Dravyās* have predominance of *Vāyu Mahābhuta*.

Eg. *Kramuka*
Kodrava

These drugs spread throughout the body before digestion.

3. *Āśukārī*

आशुराशुकरो देहे धावत्यम्भसि तैलवत् ।

भा. प्र. ६/२११

आशुकारी तथाऽशुत्वाद्धावत्यम्भसि तैलवत् ।

सु. सू. ४६/५२४

आशुकारि गुणः आशुत्वात् ।

सु. सू. ४६/५२४

That quality which leads to rapid action is called *Āśukārī*.

Just like oil which spreads quickly on water, similarly an *Āśukārī Dravya* works instantaneously.

आशुकारि-चले ।

हे-अ. ह. सू. १/१८

Hemādri consider *Āśukārī* as a part of *Cala Guṇa*.

Eg. *Viṣa Dravya*

4. *Karkaśa*

The word *Karkaśa* is derived from-

(पु) कृम् हिंसायां त्रिच् कः सन् + कशति—कर्क-अच्, कर्क + लोमादि.
ग्र. करे कशति-कश-शब्दे अप् शहू वा । कठोरे । वाचस्पति

कर्कशे विशदो यथा । सु. सू. ४६/५२१

विशदो विपरीतोऽस्मात् क्लेदाचूषणं रोपणः । सु. सू. ४६/५१८

Karkaśa is said to be similar to *Viśada*. Hence *Karkaśa* is a quality which results in *Kledacūṣaṇa* (Drying) and *Ropanya* (Wound healing). *Karkaśa* is predominantly made up of *Vāyu Mahābhūta*.

Ācārya Suśruta mentions *Karkaśa Guṇa*. It is considered as similar to *Khara* and regarded as an antagonist to *Ślakṣṇa*.

Eg. *Harītaki Twak*

5. Śuṣka

The word *Śuṣka* is derived from

(त्रि)—शुष + त्त । कृत शोषणे । वाचस्पति

इव क्लेदकरो व्यापी शुष्कस्तद्विपरीतकः । भा. प्र. ६/२१०

Śuṣka is a quality described by *Bhāvamīśra*. He explains this is an antagonist to *Drava Guṇa*.

That which removes moisture or dehydrates is called *Śuṣka*. This *Guṇa* is predominantly constituted by *Pṛthvi*, *Vāyu* and *Teja Mahābhūta*.

Eg. *Śukti*

6. Sugandha

It is a quality described by Ācārya Suśruta. The word *Sugandha* is derived from

(पु)—सुष्टु गन्धाऽस्य न इत् । वाचस्पति

सुखानुबन्धी सूक्ष्मश्च सुगन्धो रोचनो मृदुः । सु. सू. ४६/५२१

सुखानुबन्धी सुखोत्पादक इत्यर्थः । सूक्ष्मोऽवगातकः ।

डल्हण भाष्य सु. सू. ४६/५२१

That which creates happiness is *Sugandha*. *Sugandha Dravyas* are *Sūkṣma* (Penetrating) subtle & soft. These are very pleasing and agreeable (*Rocana*) to mind and body.

Eg. *Nāgakeśara*

Some regard *Sugandha* as a *Manda Guṇa Viśeṣa*.

सुगन्धदुर्गन्धौ तु मन्दतीक्ष्णविशेषौ ।

हे-अ. ह. सू. १/१८

7. *Durgandha*

Ācārya Suśruta describes *Durgandha* as an antagonist to *Sugandha*. The word *Durgandha* is derived from

(पुः) दुःस्थितो गच्छोऽस्य ।

वाचस्पति

दुर्गन्धो विपरीतोऽस्याद् हल्लासारुचिकारकः ।

सु. सू. ४६/५२२

The quality which induces unhappiness is *Durgandha*. *Durgandha Dravyas* cause *Hṛllāsa* (Nausea) and *Aruci* (Aversion). It is not pleasing to mind & body.

Hemādri considered this *Guṇa* as a speciality of *Tīkṣṇa Guṇa*.

Eg. *Gandhaprasārini*

5. *Parādi Guṇa*

Ācārya Caraka explains about ten special *Guṇas* which are useful for treatment. These are called *Parādi Guṇas*.

परापरत्वे युक्तिश्च संख्या संयोग एव च ।

विभागश्च पृथक्त्वं च परिमाणमथापि च ॥

संस्कारोऽभ्यास इत्येते गुणा ज्ञेयाः परादयः ।

सिद्धयुपायाश्चिकित्साया लक्षणैस्तान् प्रयक्षमहे ॥

च. सू. २६/२९-३०

Parādi Guṇas are *Para*, *Apara*, *Yukti*, *Sankhya*, *Samyoga*, *Vibhāga*, *Prithaktwa*, *Parimāṇa*, *Samskāra* and *Abhyāsa*.

1. *Paratwa*

The word *Paratwa* is derived from पृ-भावे अष्ट, कर्तरि अथवा meaning भिन्ने or उत्तरे ।

देश- काल- वयो- मान- पाक- वीर्य- रसादिषु ।

परापरत्वे..... ।

च. सू. २६/३१

तत्त्वं परत्वं प्रधानत्वम् ।

चक्रपाणि भाष्य

Para means *Pradhāna* or that which is superior or best. In other terms that which is conducive for health comes to be called as *Para*. This favourability depends on various factors like *Deśa*, *Vaya*, *Māna*, *Rasa*, *Vīrya*, *Vipāka*, *Prkruti*, *Bala* etc.

This property is explained in *Vaiśeṣika Darśana* and is suitably adopted to *Āyurveda*.

2. Aparatwa

The word *Apara* is derived from

(न)–न पूर्वते यतः पृ–अपादाने, अप् ।

वाचस्पति

अपरत्वं अप्रधानम् । चक्रपाणि भाष्य च. सू. २६/३१

Apara is the factor which is inferior or worst. In *Cikitsa* point of view, it can be defined as those factors which are non-conducive for health.

Cakrapāṇi further explains *Paratwa* & *Aparatwa* with suitable example.

तद्विवरणं देशकालेत्यादि । तत्र देशो मरुः परः, आनूपोऽपरः, कालो विसर्गः परः आदानमपरः वयःस्तरुणं परम्, अपरमितरत्; मानं च शरीरस्य यथा वक्ष्यमाणं शरीरे परं, ततोऽन्यदपरं, पाकवीर्यरसास्तु ये यस्य योगिनस्ते तं प्रति पराः अयौगिकास्त्वपराः आदिग्रहणात् प्रकृति बलादीनां ग्रहणम् ।

चक्रपाणि भाष्य च. स. २६/२९-३०

Sl. No.	Factors	Para	Apara
1.	<i>Deśa</i>	<i>Maru (Jāngala)</i>	<i>Ānūpa</i>
2.	<i>Kāla</i>	<i>Visarga</i>	<i>Ādāna</i>
3.	<i>Vaya</i>	<i>Taruṇa</i>	<i>Vṛddha</i>
4.	<i>Māna</i>	<i>Prakruta Śarīra Māna</i>	<i>Vikṛta</i>
5.	<i>Pāka-Viryā-Ras</i>	<i>Yougika (In accordance)</i>	<i>Ayaugika (Not in accordance)</i>
6.	<i>Prakruti</i>	Dissimilar to <i>Doṣa</i> <i>Prakopa</i>	Similar to <i>Doṣa</i> <i>Prakopa</i>
7.	<i>Bala</i>	<i>Pravara</i>	<i>Avara</i>

On observing these factors, it becomes clear that Para includes factors which are conducive for *Swāsthya* or to cure

a disease easily, where as *Apara* includes factors which are not favourable or makes it difficult for treatment.

साध्योऽसाध्य इति व्याधिर्द्विधा, तौ तु पुनर्द्विधा ।
 सुसाध्यः कृच्छ्रसाध्यश्च याप्यो यश्चानुपक्रमः ॥
 सर्वोषध क्षमे देहे यूनः पुंसोजितात्मनः ।
 अमर्मगोऽल्पहेत्वग्रस्त्रप रूपोऽनुपद्रवः ॥
 अतुल्यदूष्यदेशर्तुं प्रकृतिः पादसंपदि ।
 ग्रहेष्वनुगुणेष्वेकदोषमार्गो नवः सुखः ॥

अ. ह. सू. १/३०-३१

For example, if the patient is young, native of *Jāngala Pradeśa* has *Pravara Bala*, it becomes easier for treatment when compared to an old patient with *Avarabala* and of *Ānūpa Deśa*.

Agrya Varga of *Caraka* enlists *Dravyas* which are the best in a particular category. This can be taken as *Para*.

Hitāhāra enlisted to finalise *Sādhyāsādhyata* or *Vyādhis* can also be understood under this context.

3. Yukti

The word *Yukti* is derived from—

(स्त्री)–युज्-क्तिन् ।

वाचस्पति

युक्तिश्च योजना यातु युज्यते ।

च. सू. २६/३१

Logical reasoning in using *Bheṣaja* to prepare a formulation (*Samīcīna Kalpana*) is called *Yukti*.

अनेनोपदेशेन नानौषधिभूतं जगति किञ्चिद्व्यमुपलभ्यते तां युक्तिमर्थं च तं तमभिप्रेत्य ।

च. सू. २६/१२

Caraka says that all *Dravyas* in this universe are medicinal if used in accordance to *Yukti* (*Upāya*) and *Artha* (*Prayojana*).

Hence logical reasoning (*Yukti*) involves a thorough assessment of *Dosha*, *Dūṣya*, *Bala*, *Kāla*, *Vaya*, *Prakruti* and other factors and selecting a *Bheṣaja* suitable to the condition.

युक्तिश्वेत्यादौ योजना दोषाद्यपेक्षया भेषजस्य समीचीनकल्पना, अत एवोक्तं—या तु युज्यते; या कल्पना यौगिकी भवति सा तु युक्तिरूच्यते, अयौगिकी तु

कल्पनाऽपि सती युक्तिर्नोच्यते पुत्रोऽप्यपुत्रवत् । युक्तिश्चेयं संयोगं परिमाणं संस्काराद्य-
त्तर्गताऽप्युपयुक्तत्वात् पृथगुच्यते । चक्रपाणि भाष्य च. सू. २६/३१

Cakrapāni comments that a treatment without logical reasoning is a waste like a person having worthless son.

Though *Samyoga*, *Parimāṇa* and *Samskāra* comprehends *yukti*, it is highlighted under *Parādi Guṇa* as it is very significant for a successful treatment.

The importance of *Yukti* can be further reiterated by *Caraka*'s saying that

योगादपि विषं तीक्ष्णं मुत्तमं भेषजं भवेत् ।
भेषजं चापि दुर्युक्तं तीक्ष्णं सम्पद्यते विषम् ॥

च. सू. १/१२६

Even a poison can be modified into a medicine through logic and a good medicine can become poisonous if used carelessly.

4. Sankhya

The word 'संख्या' is derived from—

(न) संख्यायतो परस्परनामोच्चारणं क्रियतेऽत्र सम् + ख्या—धजर्थे क ।
वाचस्पति

संख्या स्याहणिम् । च. सू. २६/३२

गणितमिहैकद्वित्यादि । चक्रपाणि भाष्य च. सू. २६/३२

'Samkhya' means *Ganita* denotes counting or calculation. Numbering is an essential part of *Āyurveda* as we have 3 *Doṣa*, 7 *Dhātu*, 3 *Mala*, 5 *Mahābhūta*, 6 *Rasa*, 20 *Prameha* etc.

Apart from this, even for treatment *Samkhya* is very important. We have to decide the dosage, its frequency & duration which requires correct calculations.

Also for planning *Basti* treatment one needs to calculate the amount of *Kwātha*, *Taila* etc. to be prepared for a particular patient in a specific condition. This calls for mathematical estimations.

Hence *Samkhyā* is a pre-requisite for successful treatment.

5. Samyoga

The word *Samyoga* is derived from—

(पु) सम् + युज—यज । मेलनम् । वाचस्पति

योगः सह संयोग उच्यते ।

द्रव्याणां द्वन्द्वसर्वेककर्मजोऽनित्य एव च ॥ च. सू. २६/३२

Union of two or more substances is called *Samyoga*.

Combinations are usually of two types as

(i) *Nitya* (*Samavāya*)

(ii) *Anitya* (*Samyoga*)

The combination of *Dravya* and its inherent *Guṇa* are in an inherent relation or in *Nitya Sambandha* which is called *Samavāya*.

Combinations of two *Dravyas* is a temporary relation and is *Anitya*, which is called as *Samyoga*.

Caraka says *Samyoga* are of 3 types as :

सहेतिमिलितानां द्रव्यानां योगः प्राप्तिरित्यर्थ, सहेत्यनेनेहाकिंचित्करं परस्परसंयोगं निराकरेति । तद्वेदमाहद्वद्वेत्यादि । चक्रपाणि च. सू. २६/३२

a) *Dwandwa Karmaja*

b) *Sarva Karmaja*

c) *Eka Karmaja*

a) *Dwandwa Karmaja*

तत्र द्वन्द्वकर्मजो यथा—युध्यमानयोर्मेषयोः । चक्रपाणि भाष्य च. सू. २६/३२

Combinations of two *Dravyas* wherein both take part actively towards the effect.

Eg. Two *Mesas* fighting together.

Practical Application :

Application of *Kumari* and *Haridra lepa* for skin diseases. Here both drugs act to combat the disease.

b) *Sarvakarmaja*

सर्वकर्मजो यथा—भाण्डे प्रक्षिप्यमाणानां माषाणां बहुल माषक्रिया योगजः ।

चक्रपाणि भाष्य च. सू. २६/३२

Combination of more than two *Dravyas* wherein all *Dravyas* work to produce the effect.

Eg. *Māṣa* (Blackgram) kept in a vessel which many in numbers, all will be converted into one particular preparation.

Practical Utility :

Trikaṭu Cūrṇa in *Kāsa*—Here all the three drugs i.e., *Marica*, *Pippali* and *Śunthi* together help to mitigate *Kāsa*.

c) *Ekakarmaja*

Combination of *Dravyas* where in only one remains active to produce the result.

Eg. A crow sits on the tree. Here ‘crow’ alone takes active part in *Samyoga*.

Practical Utility :

Eraṇḍa Patra is tied over the knee with the help of a bandage cloth (Gauze) to treat *Śotha*. Here *Eraṇḍa Patra* and gauze come together, but it is only *Eraṇḍa* which relieves *Śotha*.

6. *Vibhāga*

The word *Vibhāga* is derived from

(पु)–वि + भङ्ग- भावे धञ् ।

वाचस्पति

विभागस्तु विभक्तिः स्याद्वियोगो भागशो ग्रहः ।

च. सू. २६/९

विभागमाह—विभागस्त्वत्यादि विभक्तिः विभञ्जनम् । विभक्तिमेव विवृणोति—
वियोग इति: संयोगस्य विगमो वियोगः । तत् किं संयोगाभाव राव वियोग
इत्याह—भागशौ ग्रह इति । विभागशो विभक्तत्वेन ग्रहणं यतो भवतीति भावः; तेन विभक्तिरित्येषा भावरूपा प्रतीतिः, न संयोगाभावमात्रं भवति, किं तर्हि
भावरूप विभागगुणयुक्ते इत्यर्थः ।

चक्रपाणि भाष्य च. सू. २६/३३

Vibhāga is the opposite quality of *Samyoga*. Division of any combination is termed as *Vibhāga*. Like *Samyoga* this also *Anitya*.

Vibhāga has 3 words.

(i) *Vibhakti*

Cutting the *Dravyas* into pieces to prepare any formulations.

Eg. Making coarse powder of *Kutaja* bark to prepare *Kutaja Kaṣāya*.

(ii) Viyoga

Two meanings may be derived from this term.

(a) Loosing its original qualities, i.e. when one drug is not included in any formulation like *Hingwaṣṭaka Chūrṇa*, the formulation may loose some qualities.

(b) Usage of substitutes : In case of non-availability of any drug using other drugs in its place.

Eg. Using *Śatāvari* in place of *Meda* which is not available.

(iii) Bhāgaśo Graha

Considering only a small portion of a preparation. For Eg. While consuming *Rasayoga*. Making it into several divisions for proper therapeutic action.

7. Pr̥thaktwa

The word *Pr̥thaktwa* is derived from

पृथ.वा. ककि पृथक् इत्यस्य भावः त्वं भिन्नं नाना रूपे (वाचस्पति)

पृथक्त्वं स्यादसंयोगो वैलक्षण्यमनेकता । च. सू. २६/३३

पृथक्त्वं तु 'इदं द्रव्यं पठलक्षणं, घटात्' पृथग् इत्यादिका बुद्धिर्यतो भवति
तत् पृथक्त्वं भवति । चक्रपाणि भाष्य च. सू. २६/३३

The uniqueness of substance by which it differentiates from others is called *Pr̥thaktwa*.

Cakrapāṇi comments saying that *Ghaṭa* and *Paṭa* is different because of their unique qualities.

Eg. *Dhatura* is different from *Harītaki*.

Pr̥thaktwa is of 3 types.

तच्चाचार्यस्त्रैविध्येनाह—पृथक्त्वमित्यादि । च. सू. २६/३३

(i) *Asamyoga*

(ii) *Vailakṣṇya*

(iii) *Anekata*

(i) Asamyoga

तत्र यत् सर्वथाऽसंयुज्यमानयोरिव मेकहिमाचलयोः पृथक्त्वम् । रातदसंयोग
इत्यतेनोक्तम् । चक्रपाणि भाष्य च. सू. २६/३३

The conspicuous differentiation between two substances which cannot be combined together is *Asamyoga*.

Eg. *Meru & Himālaya Parvata* cannot be brought together or combined. This clear distinction between the two is called *Asamyoga Pr̥thaktwa*.

(ii) *Vailakṣṇya*

तथा संयुज्यमाना नपि पृथक्त्वं विजातीयानां महिषवराहादीना तदाह
वैलक्षण्यमित्यादि । विशिष्टलक्षणयुक्तत्वलक्षितं विजातीयानां पृथक्त्वमित्यर्थः ।
चक्रपाणि भाष्य च. सू. २६/३३

The differences between substance which belong to a single category but still are separate or different due to their distinct characters (*Visiṣṭa Lakṣaṇa*) is called *Vailakṣṇya Pr̥thaktwa*.

Eg. 1. *Mahiṣa* (Buffallo) & *Varāha* (Pig). Both belong to the category of animals, but are different from each other (*Vijāti*).

2. *Śatāvarī* and *Vacā* are herbal drugs. But each have clear characters to differentiate.

(iii) *Anekata*

तथैकजातीयानामव्यविलक्षणानां माषाणां पृथक्त्वं भवतीत्याह अनेकतेति ।
एकजातीयेषु हि संयुक्तेषु न वैलक्षण्य नाव्यसंयोगः अथ चानेकता पृथक्त्वरूपा
भवतीति भावः । चक्रपाणि भाष्य च. सू. २६/३३

Differences between substances of the same class is called *Anekatā*.

Eg. 1. *Māṣa* grains belong to same *Jāti* but each *Māṣa* grain varies from its size or colour.

2. Two types of *Tulasi* belongs to same *Jāti* but both have differences based on the colour.

8. *Parimāṇa*

The word *Parimāṇa* is derived from

(न)–परिमीयतेऽनेन परि + मा–न्युद् ।

वाचस्पति

परिमाणं पुनर्मानम् ।

च. सू. २६/३४

मानं प्रस्थाढकादितुलादिर्मयम् ।

चक्रपाणि भाष्य च. सू. २६/३४

The quality which aids in measurement is called *Parimāṇa*.

अणु दीर्घ महद् हस्तमिति तदभेद इरितः ।

कारिकावली

Anu, Dīrgha, Mahat, Hṛswa are types of *Parimāṇa*. Classification of *Parimāṇa*:

(i) *Dairghyamāṇa* (Dimension)

Measuring the proportions of an object. It is further of two types as *Nitya* & *Anitya*.

Nitya Dravya is measured through *Paramāṇu* and *Anitya Dravya* is further subdivided into

Samkhya Janya

Parimāṇa Janya

Pracaya Janya

(ii) *Gurutwamāṇa* (weight)

Which measures heaviness of an object. It is also of two types as *Nitya* and *Anitya*.

Amarakoṣa details 3 types of *Māṇa* as

(i) *Pautava* (Measuring weight)

(ii) *Druvaya* (Measures volume)

(iii) *Payya* (Measures length)

Eg. 1. Weight of different ingredients in *Trikaṭu Churna* is the example for *Pautavamāṇa*.

2. Measuring the final out come after the preparation of *Triphala Quatha* is an example for *Druvayamāṇa*.

3. Measuring length of *Arjuna* tree is an example for *Pāyyamāṇa*.

9. *Samskāra*

The word *Samskāra* is derived from

(पु) सम् + कृ—सुर च । एतोगुणान्तराधानरूपे ।

वाचस्पति

संस्कारः करणं मतम् ।

च. सू. २६/३४

करणं गुणान्तराधायकत्वं संस्करणमित्यर्थः ।

चक्रपाणि भाष्य च. सू. २६/३४

The factor which imparts, modifies the qualities of a substance is called *samskāra*.

करणं पुनः स्वाभाविकानां द्रव्याणामभिसंस्कारः ।

संस्कारो हि गुणान्तराधानमुच्यते । ते गुणस्तोयगिनसन्निकर्ष शौचमन्थनदेशकाल वासनभावनादिभिः कालप्रकर्ष भाजनादिभिश्चाधीयन्ते । च. वि. १/२२

Qualities of a substance is influenced due to various factors like *Jala*, *Agni*, *Śauca*, *Manthana*, *Peśa*, *Kāla*, *Vāsana*, *Bhāvana*, *Kālaprakarṣa*, *Bhājana* and others.

Cakrapāṇi explains with examples :

1. *Śouca Śāli* when washed, cleaned and cooked becomes *Odana* which is light (*Laghu*).

2. *Manthana-Dadhi* which is *Śothakara* is transformed on churning with *Sneha* and becomes *Śothahara*.

2. *Deśa-Māmsa* obtained from different region possess varied qualities. *Jāngala Māmsa* is preferred to *Ānūpa*.

4. *Kāla*-Rice which is naturally *Guru* becomes *Laghu* on storing for an year.

5. *Vāsana*-Mixing *Dravyās* with *Sugandha Dravyās*, imparts fragrance.

6. *Bhāvana*-*Viṣa Dravyās* are poisonous, but its poisonous effects can be mitigated by subjecting it to *Bhāvana* with *Gomūtra* or other procedures.

7. *Kālaprakarṣa*-The *Śāli* or *Madhu* which is kept as it is for years becomes *Purāṇa* and aquire good qualities.

8. *Bhājana*-Applying *Triphala Kalka* to an iron vessel imparts *Rasāyana* effect to *Triphala*.

Thus *Samskāras* can be aptly utilised for treatment to enhance the qualities of medicines and thereby for a successful treatment.

10. *Abhyāsa*

The word *Abhyāsa* is derived from

(पु)–आभिमुख्येनास्यते क्षिप्यते असुक्षेपे अभ्यसनम् । आवर्तिः अभ्यासेन सततानुशीलनेन योगः । वाचस्पति

भावाभ्यसनमभ्यासः शीलनं सततक्रियाः । च. सू. २६/३४

भावस्य षष्ठिकादेव्ययिमादेश्वाभ्यसनमभ्यासः ।

अभ्यसनमेव लोकप्रसिद्धाभ्यां पर्यायाभ्यां विवृणोति- शीलनं सतत क्रियेति, यं लोकाः शीलनसततक्रियाभ्यामभिदधाति सोऽभ्यास इति भावः ।

चक्रपाणि भाष्य च. सू. २६/३४

Regular usage of a substance/practice is called *Abhyāsa*.

This is very relevant to treatment because for successful relief from a disease, continuous usage of medicaments and practices are very essential.

शेषत्वादायुषो याप्यः पथ्याभ्यासाद्विपर्यये । अ. ह. सू. १/३२

Treatment of *Yapya* disorders is through regular usage of *Pathyāhāra* and *Vihāra*.

6. Vaiśeṣika Guṇa (*Viśiṣṭa Guṇa*)

Vaiśeṣika Guṇa are five in number. The natural and *Pradhāna Guṇa* of the individual *Mahābhūta* are considered as *Vaiśeṣika Guṇa*.

महाभूतानि खं वायुरग्निरापः क्षितिस्तथा ।

शब्दः स्पर्शश्च रूपं च रसो गन्धश्च तदुणाः ॥

च. शा. १/२७

Śabda, *Sparśa*, *Rūpa*, *Rasa* & *Gandha* are the special quality of *Ākāśa*, *Vāyu*, *Agni*, *Jala* and *Pṛthvi* respectively. These five are itself known as *Vaiśeṣika Guṇa*.

Based on the principle of *Bhūtānupraveśa*, *Ākāśa* has one quality, i.e. *Śabda* and *Pṛthvī* possess all the five qualities, i.e. *Śabda*, *Sparśa*, *Rūpa*, *Rasa* & *Gandha*. Though *Pṛthvī Bhūta* includes all the five *Guṇa*, *Gandha* is considered as its special property.

अर्थः शब्दादयो ज्ञेयो गोचरा विषया गुणाः । च. शा. १/३१

शब्दादयो यथा संख्यं खादीनां नैसर्गिक गुणा ज्ञेया । चक्रपाणि भाष्य

Ācāryas have elaborately explained the different properties of each *Mahābhūta* in the following manner.

<i>Mahābhūta</i>	<i>Caraka</i>	<i>Suśruta</i>	<i>Bhāva-prakāśa</i>
पृथ्वी	खर	गुरु, सर्वमूर्तसमूहो गुरुता, गन्धेन्द्रिय	गुरु
जल	द्रव	शीत, स्नेह, रेतः, सर्वद्रवसमूहो रसनेन्द्रिय	स्निग्ध
आग्नि	उष्ण	रूपेन्द्रिय, वर्ण, सन्ताप, भ्राजिष्णुता, पक्ति क्रोध, तीक्ष्ण, शौर्य	तीक्ष्ण
वायु	चल	स्पर्शेन्द्रिय, सर्वचेष्टा समूह, सर्वशरीर स्पन्दन लघु	रुक्ष
आकाश	अप्रतीघात	शब्देन्द्रिय, सर्वच्छिद्रसमूहो विविक्ता	लघु

खरद्रवचलोष्णात्वं भूजलानिलतेजसाम् ।

आकाशस्याप्रतीघातो दृष्टं लिङ्गं यथाक्रमम् ॥

लक्षणं सर्वमेवैतत् स्पशनेन्द्रियगोचरम् ।

स्पशनेन्द्रियविज्ञेयः स्पर्शो हि सविपर्ययः ॥

च. शा. १/२९-३०

लघुरुगुरुस्तथा स्निग्धो रुक्षस्तीक्ष्ण इति क्रमात् ।

नभोभूवारिवातानां वहेरेते गुणाः स्मृताः ॥

भा. प्र. मित्रक प्रकरण २०१

शब्दं शब्देन्द्रिय सर्वच्छिद्र समूहो विविक्ता च ।

स्पर्शः स्पशनेन्द्रियं सर्वचेष्टा समूहः सर्वशरीर स्पन्दनं लघुता च ।

रूपं रूपेन्द्रिय वर्णः सन्तापो भ्राजिष्णुता पक्तिरभर्षस्तैक्षण्यं शौर्यं च ।

रसो रसनेन्द्रियं सर्वद्रवसमूहो गुरुता शैत्यं स्नेहो रेतश्च ।

गन्धो गन्धेन्द्रिय सर्वमूर्तसमूहो गुरुता चेति ।

सु. शा. १/१९

Though number of *Guṇas* are attributed for each *Mahābhūta*, *Śabdādi* form the speciality of each.

These *Śabdādi Guṇa* of the *Mahābhūta* are perceived by the five specific sense organs (*Jñānendriya*) of the body. Hence these *Śabdādi* form the *Artha* or *Viṣaya* for the *Jñānendriya*.

अर्थाः शब्दादयो ज्ञेयो गोचरा विषया गुणाः ।

च. शा. १/३१

पञ्चेन्द्रियार्थाः—शब्द स्पर्शस्तुपरस गन्धाः ।

च. सू. ८/११

चक्रपाणि भाष्य—इन्द्रियार्थाः इन्द्रियविषयाः ।

Of the 5 Śabdādi Guṇa present in the Dravya, Rasa is one which can be easily elicited.

These Vaiśeṣika Guṇa have less importance in understanding its effect on the body.

However, eliciting the Pradhāna Mahābhūta in a Dravya, its probable effect on the body can be analysed by relating it to the common properties and actions of its respective Pṛthviyādi Pradhāna Dravya.

For eg.

Gandha of Hingu } *Gandha assessed by Nose*

Cakralakṣaṇika of Guducī } *Rūpa assessed by Eye*

Matsyaśakalākāra of Kaṭuki }

Madhura Rasa of Ikṣu } *Rasa assessed by Tongue*

Kapikacchu } *Sparśa assessed by Touch*

Lajjālu }

Madana } *Śabda assessed by Ear*

Śabda

शब्दबहुलमाकाशः ।

आ. द.

Śabda is the quality of Ākāśa and is assessed by Śrotrendriya (Ears).

Practical Utility :

Śabdāsaḥiṣṇuta is one of the symptom in Rasa Kṣaya. This is due to increase of the Ākāśīya Amśa in the body, there by leading to Vāta Vṛddhi & Kapha Kṣaya. In such condition, Dravyas which are Vātahara & Kaphakara like Kṣīra, Ghṛta are beneficial.

Sparśa

स्पर्शबहुलं वायुः ।

आ. द.

Sparśa is predominantly seen in *Vāyu Mahabhūta* and is perceived by *Sparśanendriya* or skin.

Practical Utility :

In *Vātavyādhi* where there is *Vāta Vṛddhi*, *Abhyanga* is performed using various *Tailas*.

Rūpa

रूपबहुलो अग्निः ।

आ. द.

Rūpa is the special property of *Agni Mahābhūta* and is assessed by *Cakṣurindriya* (Eyes).

Practical Utility :

Rūpa is very important quality in diagnosing diseases. The *Kuṣṭa* variety can be assessed by colour, shape, size of the lesion.

Rasa

रसबहुलमात्यम् ।

आ. द.

Rasa is the natural property of *Ap Mahābhūta* and perceived by *Rasanendriya* (Tongue)

Practical Utility :

Actions of Some drugs can be assessed through *Rasas*. *Madhura Rasa Dravyas* are *Vātapitta Śāmaka* and hence useful in *Vātapittaja* disorders.

Gandha

गन्धबहुला पृथ्वी ।

आ. द.

Gandha is the important property of *Prithvī Mahābhūta* and can be perceived through nose.

Practical Utility :

Action of *Sanjñāsthāpana Dravya* may be understood to act on the basis of its strong odours. *Hingu* may be beneficial in *Mūrchā*, *Sanjñānāśa* due to its *Tikṣṇa Gandha*.

Suśrutokta Guṇās of *Sugandha* & *Durgandha* can be included under *Gandha* as these two are just variants of *Gandha* itself.

Sugandha—Good odour

Eg. *Nāgakeśara*

Durgandha—Bad odour

Eg. *Gandhaprasārini*

7. *Adhyātmika Guṇa*

आत्मानं अथिकृत्य इति आध्यात्मनः ।

Adhyātmika means related to *Ātma*.

शरीरेन्द्रिय सत्त्वात्मा संयोगो धारिजीवितम् ।

नित्यगश्चानुबन्धश्च पर्यवैरायुरुच्यते ॥

च. सू. १/४२

Ātma forms an integral part of *Ayu* (Life). Life seizes to exist in the absence of *Ātma*.

समदोषः समाग्निश्च समधातु मलक्रियः ।

प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ॥

सु. सू. १५/४१

For a *Swastha* person apart from a healthy body, a healthy soul & mind is equally important. Hence *Ātma* has been given prime importance in *Āyurveda*. The properties of *Ātma* which are known as *Adhyātmika Guṇa* also come under the purview of *Guṇa*.

इच्छा द्वेषः सुखं दुःखं प्रयत्नश्चेतना धृतिः ।

बुद्धिः स्मृतिरहंकारो लिङ्गानि परमात्मनः ॥

च. शा. १/७२

Acc. to *Caraka*, *Adhyātmika Guṇa* are six in number those are *Icchā*, *Dweṣa*, *Sukha*, *Dukha*, *Prayatna* and *Buddhi*. The other properties of *Ātma* i.e. *Cetana*, *Dhṛti*, *Smṛti* and *Ahamkāra* are included in *Buddhi* itself.

1. *Icchā* (Wish/Desire)

एषणां इच्छा ।

शब्दकल्पद्रु

स्वार्थं परार्थं वाऽप्राप्तप्रार्थनेच्छा ।

तर्क संग्रा

A strong desire to acquire or possess any object or material either for oneself or for others is called *Icchā*.

Practical Utility :

The patient should develop this quality so that he can consume *Viruddha Guṇa Yukta Āhāra* which subsides the disease.

2. *Dweṣa* (Hate/Aversion/Dislike/Distaste/Hostility)

प्रज्वलनात्मको द्वेषः ।

प्रशस्तपाद

यस्मिन् सति प्रज्वलितमिवात्मानं मन्यते स द्वेषः ।

प्रशस्तपाद

Aversion towards any object is *Dweṣa*. *Dweṣa* inturn produces *Prajwalana* within one's body or it produces pain.

Practical Utility :

Patient should adopt this quality so that he can avoid similar *Guṇayukta Āhāra*, which will help him to get cured quickly.

3. *Sukha* (Delight/Happy/Agreeable)

सर्वेषां अनुकूलवेदनीयं सुखम् ।

तर्क संग्रह

धर्मजन्यमनुकूलवेदनीयं सुखम् ।

प्रशस्तपाद

That which is favoured or aspired by a person and imparts happiness is *Sukha*. *Sukha* is an outcome of following *Dharma*.

Practical Utility :

The person must adopt this quality, this feeling possible if one consumes *Pathyāhāra*.

4. *Dukha* (Unpleasant/Sorrow/Pain)

उपथातलक्षणं दुःखम् ।

प्रशस्तपाद

अर्धमजन्य प्रतिकूलवेदनीयं गुणो दुःखम् ।

प्रशस्तपाद

That which arises from *Adharma* and always results in unhappiness/misery is *Dukha*. This property is not favoured by anyone.

Practical Utility :

This is the quality or feeling the patient experiences after consumption of unwholesome food (*Apathyā*).

5. Prayatna (Effort/Endeavour/Perseverance)

कृतिः प्रयत्नः ।

तर्क संग्रह

प्रयत्नः संरस्म उत्साह इति पर्यायः ।

प्रशस्तपाद

The continued effort to achieve a goal is called *Prayatna*. *Samrambha* and *Utsāha* are its synonyms.

Practical Utility :

This is the quality that everybody should adopt to achieve the goal.

6. Buddhi (Perception/Comprehension/Discrimination/Intellect)

बुद्धिस्तु ऊहापोहज्ञानम् ।

चक्रपाणि भाष्य च. शा. १/७२

सर्वव्यवहार हेतुज्ञानं बुद्धिः ।

तर्क संग्रह

The property which helps in perception, analysis and comprehension is *Buddhi*. It includes *Cetana*, *Dhṛti*, *Smṛti* & *Ahankāra*. *Buddhi* is the cause for all communication skills.

Practical Utility :

This is the skill of a *Vaidya* which he utilises while treating a patient.

8. Guṇa Prādhanyata

Suśruta does not mention *Guṇa Prādhanyata*, whereas *Badanta Nagārjuna* puts forth ten reasons in support of *Guṇa*.

1. Rasābhībhāva

गुणाद् रसानामभिभावात् ।

र. वै. सू. अ. १/१२२

इदानीं गुणप्राथान्यं पक्षः । गुणान् प्रधानान् मन्यन्ते रसेभ्य इति मन्यामहे, रसानामभि भवादिति वचनात् । रसानभिभूय गुणाः स्वं कार्यं निवर्तयन्ति । यथा—उष्णोदकं श्लेष्माणं हरति माधुर्यमभिभूय तथा पटोलश्च महत्पञ्चमूलं च तिक्तमौष्ण्याद्वातं जयति । यद् येनाभिभूयते तत्स्माद् प्रधानं दृष्टम् । यथा—भानोर्नक्षत्रमिति ।

भाष्य

Guṇa overpowers *Rasa* and brings out its effect.

Eg.(i) *Uṣṇa Jala* is *Kaphahara* even though it possesses *Madhura Rasa*. Here *Uṣṇa Guṇa* of hot water overpowers the qualities of *Madhura Rasa*.

(ii) *Paṭola* and *Bṛhat Pañcamūla* is *Tikta* yet *Vātahara*. In this case, *Uṣṇa Guṇa* suppresses the *Vāta Kara* action of *Tikta Rasa* and hence becomes *Vātahara*.

2. *Vipāka Kāraṇatwāt*

विपाक कारणत्वात् ।

र. वै. सू. अ. १/१२३

गुणा विपाकयोः कारणम्; शीत-स्निग्ध-गुरु-पिच्छिला गुरु विपाकस्य, लघु-रक्ष-विशद-तीक्ष्णा लघुविपाकास्येति । कथमेवं रसेभ्यः प्रधाना ? इति । रसानां कार्यतिवृत्तिः पाकयत्ता, स च पाको गुणायत इति । यदपेक्ष्याऽन्यस्य वृत्तिस्तस्मात् तस्य प्राधान्यं दृष्टम् । यथा वायोर्दोष-धातु-मलानाम् । भाष्य

Vipāka of a *Dravya* depends on its *Guṇa*. *Śīta*, *Snigdha*, *Guru* and *Picchila Guṇas* undergo *Guru Vipāka*. *Dravyas* having *Laghu*, *Rūkṣa*, *Tikṣṇa*, *Viśada* leads to *Laghu Vipāka*.

Assessment of *Rasa* is through *Vipāka* and *Vipāka* itself depends on *Guṇa*.

Śārīrika Vāta controls the *Doṣa*, *Dhātu*, *Mala* and hence it is considered as *Pradhāna*. Similarly *Guṇa* is *Pradhāna* as other constituents are its dependents.

3. *Bāhulyat*

बाहुल्यत् ।

र. वै. सू. अ. १/१२४

रसेभ्यो बहवो गुणाः दृष्टाः रसाः षड्गुणा दशेति; अल्पेभ्यो बहवोविशिष्टा इति लोकप्रसिद्धमेककर्मणि । भाष्य

The number of *Guṇas* are more when compared to *Rasa*. *Rasas* are 6 in number while *Guṇa* which are of various categories are totally 41. Due to its numeral superiority, *Guṇa* is said to be *Pradhāna*.

4. *Bahudhopayōgat*

बहुधोपयोगात् ।

र. वै. सू. अ. १/१२५

किं च, बहुधाऽभ्यङ्गं परिषेकावगाहरूपेण शीतादय उपयुज्यन्ते, रसास्तु मुखत रावेति गुणाः प्रधानाः, ये बहुधोपयोगं गच्छन्ति प्रधानाः दृष्टाः । यथा-कल्पवृक्षाः । भाष्य

Rasa is utilised only through gustatory organ, whereas *Guṇa* can be used through various form like *Abhayanga*,

Pariṣeka, Avagāha, Udwartana etc.

5. Aneka Karmatwat

अनेक कर्मत्वात्

र. वै. सू. अ. १/१२६

अनेकं कर्म धातु-मलानां वर्धनं क्षपणादि वर्णयन्ति तत्र युक्तम्, अन्येषां च सामान्यादितिः; तस्मादन्योऽर्थस्य विन्यासः—अनेकेषां कर्म अनेककर्म, तद् येषां तेऽनेककर्मणः; तस्मादतेक कर्मत्वात् । रसादिसहितास्तेषां तेषां तत्कर्मणि साहवर्य-करणादनेक कर्मणि इति ।

भाष्य

Guṇa produces a vast number of effects in the body by co-ordinating with *Rasa* etc.

6. Mahā Viṣayatwat

महाविषयत्वात् ।

र. वै. सू. अ. १/१२७

पूर्ववद् रसेषु यथा ।

भाष्य

Guṇa can be assessed through various means of sense organs.

Eg. (i) *Uṣṇa* & *Śīta* assessed through touch.

(ii) *Snigdha* & *Ślakṣṇa* through sight & touch.

7. Guṇanugrahitanam Rasānam Prādhanyat

गुणानुगृहीतानां रसानां प्राधान्यात् ।

र. वै. सू. अ. १/१२८

गुणैः शीतादिभिरनुगृहीता ये रसास्तेषां प्राधान्यं दर्शनात् रसेभ्यो गुणाः प्रधाना इति विघ्नः । कथं ‘शैत्यात् स्नेहान्मार्दवाच्च पैच्छिल्यादविभागतः । मधुराणां धृतं श्रेष्ठं विपाके लाघवेन च । अविदाहान्मृदुत्वाच्च कषाय-मधुरान्वयात् । अम्लेष्वा-मलकं श्रेष्ठं विपाके लाघवेन च । नात्युष्णात्वान्मृदुत्वाच्च स्नेहेनानुगमादपि । लवणानां स्मृतं श्रेष्ठमविदाहाच्च सैन्यवम् । मृदुत्वाच्च गुरुत्वाच्च वात-पित्त प्रकोपणात् । कटुकानां स्मृताः श्रेष्ठाः पिप्पल्यो गुणसम्मदा ॥ १३४ ॥ वृष्टत्वाच्च गुरुत्वाच्च मारुतस्याप्रकोपणात् । तिक्तानां तु स्मृतं श्रेष्ठं पैच्छिल्येत च कुलकम् । वृष्टत्वाद् बृंहणत्वाच्च हिक्कायां वात निग्रहात् । कषायाणां श्रेष्ठं विविधैश्च गुणैर्मधु । इति ।

भाष्य

A *Dravya* is said to be the best in a *Rasa Skandha* based on its qualities only.

Eg. *Gṛīta* possess *Śīta*, *Snigdha*, *Mṛdu*, *Picchila Guna* and is hence considered as the best among *Madhura Skanda*.

Sl. No.	Examples	Guṇa	Rasa Skandha
1	Ghṛta	Śīta, Snigdha, Mṛdu, Picchila	Madhura
2	Āmalaki	Avidāhi, Mṛdu, Laghupāka	Amla
3	Saindhava	Nātyuṣṇa, Mṛdu, Snigdha, Avidahī	Lavaṇa
4	Pippali	Guru, Mṛdu	Kaṭu
5	Kulaka (Paṭola)	Guru, Picchila	Tikta
6	Madhu	Bṛhmaṇa & other qualities	Kaṣāya

8. Upadeśāt

उपदेशात् ।

र. वै. सू. अ. १/१२९

किं चान्यात् ? उपदेशादिभिस्त्रिभिः पूर्वोक्तेरिति । ‘तेषां गुरुष्णा स्निग्धा वातधाः’ इत्यादिरूपदेशः । भाष्य

Classical literature also elaborate on Guṇa.

Eg. Guru, Uṣṇa and Snigdha are Vātahara.

9. Apadēśāt

अपदेशात् ।

र. वै. सू. अ. १/१२९

अपदेशः—तीक्ष्णोऽयं पुरुष, मृदुरयं गीत इति । भाष्य

Dravyas or persons are described based on their qualities.

Eg. (i) A person is very sharp.

(ii) Bhallataka is Tiksṇa.

10. Anumānāt

अनुमानात् ।

र. वै. सू. अ. १/१२९

अनुमानं पूर्ववत् । भाष्य

The action of a Dravya is inferred by analyzing the qualities of a Dravya.

Eg. Guru Guṇa is Kaphavardhaka.

Chapter-5

Rasa Parijñāna

Topics Dealt :

1. *Rasasya Nirukti*
2. *Rasa Śabdasya Nānārtha*
3. *Rasa Lakṣaṇa*
4. *Rasa Sankhya Nirdharane Vibhinna Mata Vivecanam, Purassaram, Siddhānta Nirūpaṇam*
5. *Rasanam Pañcabhautikatwam*
6. *Rasa Nivṛtti Viśeṣa Hetu*
7. *Rasa Anurasasyo Bhedaha*
8. *Ṣaṇṇānām Rasasya Vaiśiṣṭyam, Pañcabhautika Sanghatanam*
9. *Ritu Prabhāva*
10. *Bhautika Niṣpatti Nirdharanam*
11. *Rasopallabdhī Hetavaha*
12. *Rasarupāntaram*
13. *Rasānam Vargikaraṇam*
14. *Ṣaṭ Rasānām Lakṣaṇāni*
15. *Ṣaṭ Rasānām Guṇakarmāṇi*
16. *Ṣaṭ Rasānām Atyupayogī Doṣāśca*
17. *Rasa Gunānām, Uttama, Madhyama Adhamatwena Vyavastha*
18. *Rasānām Sāpavāda Nirdeśa Jñānam*
19. *Raseṣu Doṣadūṣyānam Śamanam Kopanatwam*
20. *Auṣadhe Āhāreca Rasānām Prayoga Kramaha*
21. *Rasa Prādhānyata*

1. Rasa Nirukti (Etymology of Rasa)

आस्वादे अ. चु. सक. सेत् रसयति—ते अरसत्—त । पु. रस्यते इति रस अच्, रसथातु । अच् प्रत्यय । आस्वाद्ये । रस आस्वादने । वाचस्पति

Rasa is an attribute of the drug which is experienced by an individual (on consumption) or by tasting it.

2. Rasa Paribhāṣā—Rasa Śabdasya Nānārtha

On literary review, we come across various meanings for the term ‘Rasa’ under different contexts. Of these, four meanings are note-worthy here.

1. Rasa-as Dhātu

तत्र रस गतौ धातुः, रसति अहरहर्गच्छतीति रसः । सु. सू. १४/१३

Rasa is one which circulates all over the body, it is one among the *Saptadhātu*.

2. Rasa-as Pārada (Mercury)

रसनात् सर्वधातूनां रसेन्द्र इति कीर्तिः । र. र. स.

रसति भक्षयति सर्वान् लोहान् इति रसः । द्र. गु. वि.

Mercury which engulfs other *Loha* (Metals) like *Swarna* (Gold), *Rajata* (Silver) etc. is known as *Rasendra*.

3. Rasa-as Kalpana (Preparation)

आहतात्तक्षणाकृष्टा द्रव्यात्क्षुणात्समुद्धरेत् ।

वस्त्रनिष्ठीडितो यः स रसः स्वरस उच्यते ॥

शा. स. म. १/२

रसति शरीरे आशुप्रसरति इति रसः ।

द्र. गु. वि.

The juice procured by pounding drugs or by other procedures and which is absorbed quickly is called *Rasa*.

4. Rasa-as an Indriyārtha

रस्यते आस्वाद्यते इति रसः । च. द.

रसनेन्द्रिय ग्राह्यत्वात् रसः । अ. ह. सू. १/१४-१५ स. सू.

तत्र रसना ग्राह्यो रसः । अ. ह. सू. १/१४-१५ आ. र.

रसनेन्द्रिय ग्राह्यो योऽर्थः स रसः । शिवदास सेन

The *Rasa* (Taste) is a special entity, which is perceived by *Rasanendriya* (Tongue).

Among these four meanings fourth one *Rasa* as an *Indriyārtha* is considered in *Dravyaguṇa*.

3. Rasa Lakṣaṇa (Characteristic Feature)

रसनार्थो रसः ।

रसनार्थो रसस्तस्य द्रव्यमापः क्षितिस्तथा ।

कारिकावली

Rasa is an *Indriyārtha* of *Rasanendriya* and the taste which is perceived by an individual is itself its characteristic feature.

4. Rasa Sankhyā

षडेव रसाः इत्युवाच भगवानात्रेयः पुनर्वसुः, मधुराम्ललवणं कटुतिक्तं
कथायाः । च. सू. २६/९

Rasas are six in number.

1. *Madhura* – *Kṣīra, Drākṣa*
2. *Amla* – *Cāngeri, Jambīra*
3. *Lavaṇa* – *Saindhava, Sāmuḍra Lavaṇa*
4. *Kaṭu* – *Pippali, Marica*
5. *Tikta* – *Kirātātikta, Candana*
6. *Kaṣāya* – *Khadira, Harītakī*

Different Views of Sages on Number of *Rasas*

The sages who attended the meeting held at the ‘*Chaitraratha Vana*’ proposed their theories.

एक एव रस इत्युवाच भद्रकाव्यः, यं पञ्चानामिन्द्रियार्थानामन्यतमं जिह्वा
वैषयिकं भावमाचक्षते कुशलाः, स पुनरुदकादनन्य इति । द्वौ रसविति शाकुन्तेयो
ब्राह्मणः, छेदनीय उपशमनीयश्चेति । त्रयो रसां इति पूर्णक्षेत्रे मौहूल्यः, छेदनीयोपशमनीय
साधारण इति । चत्वारो रसा इति हिरण्याक्षः कौशिकः, स्वादुर्हितश्च स्वादुरहितश्चा-
स्वादुर्हितश्चास्वादुरहितश्चेति । पञ्च रसा इति कुमारशिर भरद्वाजः, भौमौदकाग्रेयवाय-
व्यान्तरिक्षाः । षड्सा इति वायोर्विदो राजर्षिः, गुरुलघुशीतोष्णा स्त्रिगृह रूक्षाः ।
सप्त रसा इति निमिवैदेहः, मधुराम्ललवणकटुतिक्तकषाय क्षाराव्यक्ताः । अष्टौ रसा
इति बडिशो धामार्गवः, मधुराम्ललवणकटुतिक्तकषाय क्षाराव्यक्ताः । अपरिसंख्येया
रस इति काङ्क्षायनो बाह्यीक भिषक्, आश्रयगुणकर्मसंस्वादविशेषाणामपरिसंख्येय-
त्वात् । च. सू. २६/८

Table showing different concepts of various sages.

Sl. No.	Ācārya/Sage	Number of Rasa	Name of the Rasa
1.	Bhadrakāpya	1	<i>Udaka</i>
2.	Śākunteya Brahmaṇa	2	1. <i>Chedanīya</i> 2. <i>Upaśamaniya</i>
3.	Pūrṇakṣa Maudgalya	3	1. <i>Chedanīya</i> 2. <i>Upaśamaniya</i> 3. <i>Sādhāraṇa</i>
4.	Hiranyākṣa Kauśika	4	1. <i>Swāduhita</i> 2. <i>Swāduahita</i> 3. <i>Aswāduhita</i> 4. <i>Aswāduahita</i>
5.	Kumāraśira Bharadwāja	5	1. <i>Pārthiva</i> 2. <i>Āpya</i> 3. <i>Āgneya</i> 4. <i>Vāyavya</i> 5. <i>Antarikṣa</i>
6.	Rājarṣi Vāyorvida	6	1. <i>Guru</i> 2. <i>Laghu</i> 3. <i>Śīta</i> 4. <i>Uṣṇa</i> 5. <i>Snigdha</i> 6. <i>Rukṣa</i>
7.	Vaideha Nimi	7	1. <i>Madhura</i> 2. <i>Amla</i> 3. <i>Lavaṇa</i> 4. <i>Kaṭu</i> 5. <i>Tikta</i> 6. <i>Kaṣāya</i> 7. <i>Kṣāra</i>
8.	Baḍīśa Dhāmārgava	8	1. <i>Madhura</i> 2. <i>Amla</i> 3. <i>Lavaṇa</i> 4. <i>Kaṭu</i> 5. <i>Tikta</i>

			6. <i>Kaṣāya</i> 7. <i>Kṣāra</i> 8. <i>Avyakta</i>
9.	<i>Bāhlīka</i> <i>Kāṅkāyana</i>	Innumerable	Indefinite numbers

Rasa Sankhyā Nirdhāraṇe Siddhānta**Nirūpaṇam**

After listening to all the scholars views, finally as the chairperson of the meeting, Lord *Punarvasu Ātreya* concluded by saying there are only six individual *Rasas*, not less or not more than six. He disproved all the theories by giving suitable reasons.

Explanation on Ēka Rasa Concept of Bhadrakāpya

तेषां षण्णां रसानां योनिरुदकम् ।

च. सू. २६/९

तेषां षण्णनित्यादि । योनिः आधारकारणं, कार्यकारणयोश्च भेदात् सिद्ध उदकाद्रसभेदः प्रत्यक्ष एवेति भावः । क्षितिव्यतिरिक्तमुदकमेव यथा रसयोनिस्तथा “रसनार्थो रसस्तस्य (सू. अ. १) इत्यादौ विवृतमेव दीर्घं जीवितीये ।

चक्रपाणि भाष्य

Udaka is substrata for all kinds of *Rasas*, and it is the cause not the effect. Here, cause and effect are different. So *Udaka* cannot be accepted as *Rasa*.

Explanation on Dwi Rasa Concept by Śākunteya Brāhmaṇa

छेदनोपशमने द्वे कर्मणि ।

च. सू. २६/९

Chedana (Emaciation) and *Upaśamana* (Nourishing) are the two actions of different *Rasas*, they are not *Rasa* themselves.

Explanation on Tri Rasa Concept of Pūrṇākṣa Maudgalya

तयोर्मिश्रीभावात् साधारणत्वम् ।

च. सू. २६/९

तयोर्मिश्रीभावादिति कर्मणोरमूर्तयोर्मिश्रीभावानुपत्तौ तदाधारयोर्द्रव्ययोर्मिश्रीभावादिति बोद्धव्यम् । साधारणमिति साधारण कार्ययोगित्वम् ।

चक्रपाणि भाष्य

Again these three are the *Karma* (Actions) exhibited by

Rasas. Here *Sādhāraṇa* is a common action representing combination of *Chedanīya* (Emaciating) and *Upaśmanīya* (Nourishing). So it can not be accepted as *Rasa*.

Explanation on Chaturasa Concept of *Hiraṇyākṣa Kauśika*

स्वाद्वस्वादुता भक्तिः, हिताहितौ प्रभारौ ।

च. सू. २६/९

भक्तिः इच्छेत्यर्थः । तेन, यो यमिच्छति स तस्य स्वादुरस्वदुरितर इति पुराषापेक्षौ धर्मौ, न रसभेदकार्यावित्यर्थः ।

चक्रपाणि भाष्य

Palatability or non-palatability is a relative sensation of an individual, it differs from person to person. Hence it can not be considered as *Rasas*.

Explanation on Pañcarasa Concept Proposed by *Kumāraśira Bharadwāja*

पञ्चमहाभूत विकारास्त्वाश्रयाः प्रकृतिविकृतिविचारदेशकालवशाः ।

च. सू. २६/९

पञ्चमहाभूतोत्यादौ ‘तु’ शब्दोऽवधारणे । तेन आश्रया एव, न रसा इत्यर्थः । किंभूता भौमादयो भूतविकार आश्रया इत्याह-प्रकृति विकृतिविचारदेशकालवशा इति: वशशब्दोऽधीनार्थः, स च प्रकृत्यादिभिः प्रत्येकं योज्यः । तत्र प्रकृतिवाशा यथा-मुद्राः कषाया मधुराश्च सन्तः प्रकृत्या लघवः, एतद्व लाघवं न रसवशं, तथाहि सति कषायमधुरत्वाद्वक्तव्यं स्यात् विकृतिवशं च ब्रीहेलजानां लघुत्वम्, सतुसिद्धपिण्डकानां गुरुत्वम्,.....कालवशं तु मूलकमधिकृत्योक्तं “तद्वालं दोषहरं वृद्धं त्रिदोषम्” ।

चक्रपाणि भाष्य

These *Prithivyādi Pañcabhūtas* are the substrata for the origin of different *Rasas*. They are the *Āśraya* and *Rasa* is *Āśrayi*. *Āśraya* and *Āśrayi* can not become one and the same. *Cakrapāṇi* gives several examples like *Mudga*, *Lāja*, *Saktupiṇḍa* etc. as they depend on *Prakṛuti* (Nature), *Vikṛti* (Modification), *Vicāra* (Combination), *Deśa* (Region) and *Kāla* (Time factor). So this theory of *Pañcarasa* proposed by *Kumāraśira Bhāradwāja* is not acceptable.

Explanation on Śat Rasa Concept of *Rājarṣi Vāyorvida*

तेषाश्रयेषु द्रव्यसंज्ञकेषु गुणा गुरुलघुशीतोष्णास्निग्धरुक्षाद्याः ।

च. सू. २६/९

स्मिन्द्रुक्षाद्या इत्यत्रादि ग्रहणेनानुकृता अपि तीक्ष्णमृद्घादयो न रसाः, किंतु
द्रव्यगुणाः पृथगेवेति दर्शयति । चक्रपाणि भाष्य

These are the *Guṇas* (Qualities) of different *Dravyas*, not only these six, there are 20 *Gurvādi Guṇas* which cannot be considered as *Rasa*. Hence this concept was not accepted.

Explanation on *Sapta Rasa* Concept of *Vaideha Nimi*

क्षरणात् क्षाराः ।

च. सू. २६/९

क्षरणात् अधोगमनक्रियायोगात् क्षारो द्रव्यं नासौ रसः,.....अनेक रसत्व-
मेवाह—कटुकलवण भूमिष्ठति । चक्रपाणि भाष्य

Kṣāra is a *Dravya* which has corrosive quality, all *Kṣāra* *Dravyas* have corrosive action, can be perceived by more than one *Indriya* and more over *Kṣāra* is the combination of two *Rasas* namely *Katu* and *Lavana*. Hence it cannot become an individual *Rasa*. So this theory is also disproved by Ātreya.

Explanation on *Aṣṭa Rasa* Concept Proposed by *Badiśa Dhāmārgava*

अव्यक्ती भावस्तु खलु रसानां प्रकृतौ भवत्यनुरसेऽनुरस समन्विते वा
द्रव्यं । च. सू. २६/९

अव्यक्त रसपक्षं निषेधयति—अव्यक्तीभाव इत्यादि । अव्यक्तीभाव इत्यभूतद्वाद्ये
चिप्रत्ययेन रसानां मधुरादीनां व्यक्तानामेव द्वचिदाधारेऽव्यक्तत्वं, नान्यो मधुरादिभ्यो-
ऽव्यक्त रस इत्यर्थः । अव्यक्तत्वं च रससामान्यमात्रोपलब्धिर्मधुरादिविशेषशून्या,
सा च जले भवति । चक्रपाणि भाष्य—च. सू. २६/९

Avyākta (Tastelessness) is a state of *Rasa*, not *Rasa* itself. Sometimes *Anurasa* will be in *Avyaktāvastha*. One which is *Vyākta* (Perceptible clearly) is *Rasa*, *Madhurādi* six *Rasas* can be perceived clearly. So it cannot be accepted as individual *Rasa*.

Explanation on *Aparisankhyēya* (Innumerable) *Rasa* Concept Proposed by *Kānkāyana* of *Bahlika*

अपरिसंख्येतत्वं पुनस्तेषामाश्रयादीनां भावानां विशेषापरिसंख्येतत्वात् युक्तम्,
एकैकोऽपि ह्येषामाश्रयादीनां भावानां विशेषानाश्रयते विशेषापरिसंख्येतत्वात्, न

च तस्मादन्यत्वमुपपद्यते; परस्पर संसृष्ट भूयिष्ठत्वान्न चैषामन्निवृत्तेगुणप्रकृतीनाम-
परिसंख्येयत्वं भवति; तस्मान्न संसृष्टानां रसानां कर्मोपदिशन्ति बुद्धिमन्तः ।

च. सू. २६/९

अपरिसंख्येय पक्षं दूषयति—अपरित्यादि । तेषामिति रसानाम्, अपरिसंख्येयत्वं
न युक्तम्; आश्रयादीनां भावानामिति आश्रय गुणकर्मसंस्वादानाम्; विशेषापरि-
संख्येयत्वादिति आश्रयादि भेदस्यापरिसंख्येयत्वात् । एवं मन्यते यद्यपि शालिमुद्भ-
घृतक्षीरादयो मधुरस्याश्रया भिन्नाः, तथाऽपि तत्र मधुरत्वजात्याक्रान्त एक एव
रसो भवति ।

चक्रपाणि भाष्य—च. सू. २६/९

This theory proposes that there are innumerable number of *Rasas*, but it is not correct to accept them as individual *Rasas*. Because of the permutation and combination of *Mahābhūtas* and even *Rasa* themselves there may be number of *Rasas*, they are residing in different *Dravyas* but belong to same *Jāti* (Category).

For eg. *Śāli* (Rice), *Mudga* (Green gram), *Ghṛta* (Ghee), *Kṣīra* (Milk) etc. are various *Dravyas* which have different proportions of sweetness. Here all belong to *Madhura* (Sweet). *Rasa* (*Jāti*) category. So it was not accepted by *Maharṣī Ātreya*.

Concludory Remarks by Bhagavan Ātreya Punarvasu

षडेव रसा इत्युवाच भगवानात्रेयः पुनर्वसुः, मधुराम्ललवण कटुतिक्तकषायाः ।

च. सू. २६/९

After disproving different concepts proposed by various scholars *Bhagawan Ātreya Punarvasu* concludes by saying that there are only six individual *Rasas*, not more than six or 'not less than six.

Suśruta's Views

सखल्वाप्यो रसः शेषभूत संसर्गाद्विदग्धः षोडा विभज्यते तद्यथा मधुरोऽम्लो
लवणः कटुकस्तिक्तः कषाय इति ।

सु. सू. ४२/३

Ap *Mahābhūta* with combination of remaining *Mahābhūtas* will form six *Rasas* namely *Madhūra*, *Amla*, *Lavaṇa*, *Kaṭu*, *Tikta* and *Kaṣāya Rasas*.

Vāgbhāṭa's (Aṣṭāṅga Hṛdayakāra) Views

रसाः स्वाद्वस्त्र लवणतिक्तोषण क्षायकाः ।
षड्द्रव्यमाश्रितास्ते च यथापूर्वं बलावहाः ॥

अ. ह. सू. १/१४-१५

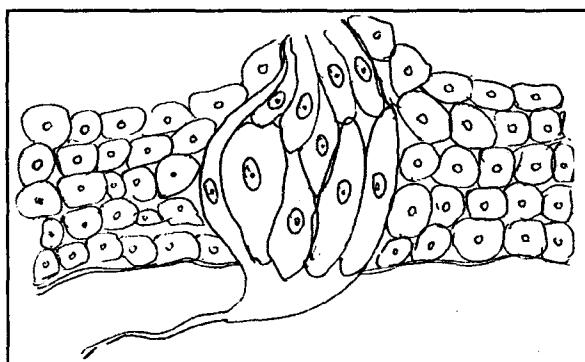
There are six *Rasās*, i.e. *Swādu* (*Madhura*), *Amla*, *Lavaṇa*, *Tikta*, *Uṣāṇa* (*Kaṭu*) & *Kaṣāya*. All six *Rasa*'s have their shelter in *Dravya*.

Modern Equivalent Terms for Six Tastes

1. *Madhura* – Sweet
2. *Amla* – Sour
3. *Lavaṇa* – Salty
4. *Kaṭu* – Pungent
5. *Tikta* – Bitter
6. *Kaṣāya* – Astringent

Modern Concepts on Taste

The actual organ of taste is called the taste bud. Each taste bud (there are approximately 10,000 taste buds in humans) is made up of many (between 50-150) receptor cells. Receptor cells live for only 1 to 2 weeks and then are replaced by new receptor cells. Each receptor in a taste bud responds best to one of the basic tastes. A receptor can respond to other tastes, but it responds strongest to a particular taste.

Taste Bud

There are two cranial nerves that innervate the tongue and are used for taste :

i.e. (i) The Facial Nerve (7th cranial nerve)

(ii) The Glossopharyngeal Nerve (9th cranial nerve)

The facial nerve innervates the anterior (front) 2/3rd of the tongue and the glossopharyngeal nerve innervates that posterior (back) 1/3rd part of the tongue. Another cranial nerve (10th) i.e. Vagus nerve carries taste information from the back part of the mouth. The cranial nerves carry taste information into the brain to a part of the brain stem called the “nucleus of the solitary tract.” From the nucleus of the solitary tract, taste information goes to the thalamus and then to the cerebral cortex.

Like information for smell, taste information also goes to the limbic system (Hypothalamus and amygdala). Another cranial nerve (5th), the trigeminal nerve also innervates the tongue, but is not used for taste.

Note :

- The complete inability to taste is called Ageusia.
- Reduced inability to taste is called Hypogesia.
- Enhanced ability to taste is called Hypergesia.

Types of the Taste

There are five basic tastes.

1. Sweet
2. Sour
3. Salty
4. Bitter
5. Umami—Recently discovered taste

1. Sweetness

Sweetness is produced by the presence of sugars, proteins and few other substances. Sweetness is detected by a variety of ‘G protein coupled receptors’ coupled to the ‘G protein gustducin’ found on the taste buds.

2. Sourness

Sourness is the taste that detects acidity. The mechanism

for detecting sour taste is similar to that which detects salt taste.

3. Saltiness

Saltiness is a taste produced primarily by the presence of sodium ions. Other ions of the alkali metals group also taste salty.

4. Bitterness

The bitter taste is perceived by many to be unpleasant and disagreeable. Common bitter foods and beverages include coffee and quinine.

Research has shown that TAS 2RS (taste receptors, type 2, such as TAS 2R38) coupled to the G protein gustducin are responsible for the human ability to taste bitter substances.

5. Umami

Umami is the name for taste sensation produced by compounds such as glutamate and are commonly found in fermented foods. In English it is also known as meatiness or savoriness.

5. Rasanām Pañcabhautikatwam

सौम्या: खल्वायोऽन्तरिक्षप्रभवाः प्रकृतिशीता लाध्वशाव्यक्तरसाश्च, तास्त्वन्तरिक्षाद्भाश्यमाना भ्रष्टाश्च पञ्चमहाभूतगुणसमन्विता जड्म स्थावराणां भूतानां मूर्तिरभिप्रीणयन्ति, तासु षडभिमूर्च्छन्ति रसाः । च. सू. २६/३९

सौम्या इत्यादि । सौम्या सोमदेवताकाः । भूश्यमाना इति वदता भूमिसम्बन्धव्यतिरेकणान्तरीक्षेरितैः पृथिव्यादि परमाणवादिभिः संबन्धो रसारम्भको भवतीति दर्शयते । मूर्तिरिति व्यक्तिः । अभिप्रीणयन्तीति तर्पयन्ति, किं वा जनयन्ति । अभिमूर्च्छन्ति रसा इति व्यक्तिं यान्ति । अत्र चान्तरीक्षमुदकं रसकारणत्वे प्रधानत्वादुक्तं, तेन क्षितिस्थमणि स्थावरजड्मोत्पत्तौ रसकारणं भवत्येव ।

चक्रपाणि भाष्य—च. सू. २६/३९

आकाशपवनदहन तोथ्यभूमिषु यथासङ्घचमेकोत्तरपरिवृद्धाः शब्दस्पर्शस्त्रिपरसगन्धाः, तस्मादाप्यो रसः । परस्पर संसर्गात् परस्परानुग्रहात् परस्परानुप्रवेशाच्च सर्वेषु सर्वेषां सन्निध्यमस्ति, उत्कर्षपिकर्षात्तु ग्रहणम् । स खल्वाप्यो रसः शेषभूत संसर्गाद्विदग्धः घोडा विभव्यते: तद्यथा मधुरोऽस्लो लवणः कटुकारतिक्तं कषाय इति । सु. सू. ४२/३

क्षमाभोगिनश्चाम्बुतेजः खवाव्यग्नि अनिलगोनिलैः ।

द्वयोल्बणैः क्रमाद्भूतैर्मधुरादिरसोद्भवः । अ. ह. सू. १०/१

द्रव्यस्य पाञ्चभौतिकत्वात् तदाश्रित रसेऽपि पाञ्चभौतिकः । योगेन्द्रनाथ सेन

Jala is the substrata for all *Rasa*, when *Jala* which is *Soumya* in *Antarikṣa* (Atmosphere) will have *Avyakta Rasa* (No taste), when it touches ground it acquires all *Pañcabhautika* qualities attains 6 individual tastes which nourish the animals and plants.

Suśruta opines that because of combinations of different *Mahābhūtas* the manifestation of 6 *Rasas* occur. All the six *Rasas* will have all the *Mahabhūtamśas*, but one or two *Mahābhūtas* will be dominant.

Yogendranāth sēn gives a logical point that when *Dravya* is *Pañcabhautika*, automatically the *Rasa* which is residing in *Dravya* must be *Pañcabhautika*.

6. *Rasa Nivṛtti Viśeṣa Hetu*

रसनार्थे रसस्तस्य द्रव्यमापः क्षितिस्तथा ।

निवृत्तौ च विशेषे च प्रत्ययाः खादयस्त्रयः ॥

च. सू. १/६४

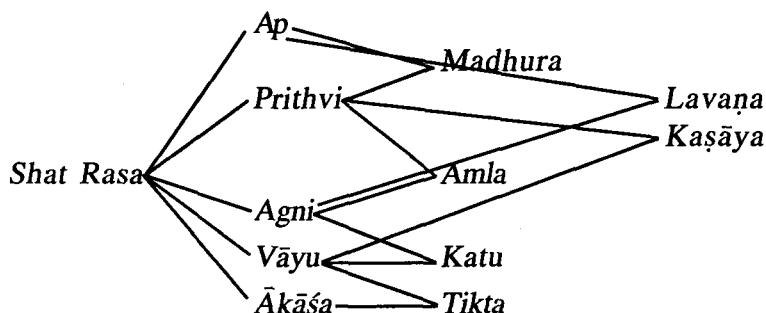
रसनार्थ इत्यादि । रस्यत आस्वाद्यत इति रसः । रसनार्थ इति जिह्वाग्राह्यः । एतच्च षण्णामपि रसानामनुगतं रूपादिषु च व्यावृत्तत्वात् साथुलक्षणम् । तस्येति रसस्य । द्रव्यमिति आधारकारणम् ।क्षितिजलसंबन्धः;रसस्य किं व्यक्तावक्षिती कारणं किं वा विशेष इत्याह—निवृत्तावित्यादि । निवृत्तौ चेति अभिव्यवतौ । एतेन रसोऽभिव्यज्यमानो जलक्षित्याधार एव व्यज्यत इति दर्शयति । चकाराद्विशेषेऽपि मधुरादि लक्षणे अक्षिती प्रत्ययौ । तेन ‘सोमगुणातिरेकान्मधुरः, पृथिव्यग्निगुण्यतिरेकादम्लः’ इत्यादिना जलपृथिव्योरपि विशेषकारणत्वं वक्ष्यमाण-मुपपन्नम् । विशेष च प्रत्ययाः खादय इति मधुरादिविशेषनिवृत्तौ निमित्तकारणं खवाव्यनलाः, न त्वाधारकारणभूताः । खादय इत्यनेनैव त्रित्वे लब्धे पुनर्ख्ययः इति वचनं तेषामेव व्यस्तसमस्तानामपि प्रत्ययत्वदर्शनार्थम्; अत एव व्यस्तसमस्ता-काशादि संसर्गभेदाद्रसानां मधुर तरमधुरतमाद्यावान्तरभेद उपपन्नः ।

चक्रपाणि—च. सू. १/६४

The *Rasa* which is an *Indriyārtha* of *Rasanendriya*, takes its origin from *Ap* & *Prithvi Mahābhūta* and hence *Ap* & *Prithvi Mahābhūtas* are the *Adhāra Karaṇa*. Remaining three *Mahābhūtas* like *Ākāśa*, *Vāyu* & *Agni* are also contributing to the manifestation of different *Rasas*, hence they are considered as *Nimitta Kāraṇa*. Here *Viśeṣa* also implies a meaning that the time factor also plays an important role in formation of *Rasas*. All the *Rasas* are having *Pañcamahābhūtamśas* but there will be dominance of two *Mahābhūta* which decide the particular *Rasa*.

Another concept is, it is because of the permutation and combination of these *Mahābhūtas* variations in taste like *Madhura Tara*, *Madhura Tama* etc are noticed.

Schematic Representation of Origin of *Rasa*



7. *Rasa and Anurasasya Bheda*

व्यक्तः: शुष्कस्य चादौ च रसो द्रव्यस्य लक्ष्यते ।

विपर्ययेणानुरसो रसो नास्तीह सप्तमः ।

च. सू. अ. २६

भाष्य-व्यक्त इत्यादि । शुष्कस्य चेति चकरादृस्य च, आदौ चेति चकरादन्ते चः । तेन शुष्कस्य वाऽऽद्रव्यस्य वा प्रथम जिह्वासम्बन्धे वाऽऽस्वादान्ते वा यो व्यक्तत्वेन मधुरोऽयममलोऽयमित्यादिना विकल्पेन ग्रह्यते, स रसः, यस्तुक्तावस्था-चतुष्ठयेऽपि व्यक्तो नोपलभ्यते, किं तर्हाद्वयपदेश्यतया छायामात्रेण कार्यदशनिन वा मीयते, सोऽनुरस इति वाक्यार्थः ।

चक्रपाणिदत्त

तत्र व्यक्तो रसः । अनुरसस्तु रसेनाभिभूतत्वादव्यक्तो, व्यक्तो व किंचिदन्ते ।

अ. सं. सू. १७

तत्र च द्रव्ये रसेनेन्द्रियग्राह्यो व्यक्तः स्फुटो 'रस' शब्देनोक्तः ।

इन्दु भाष्य-अ. सं. सू. १७

तत्र व्यक्तो रसः स्फृतः ।

अव्यक्तोऽनुरसः किञ्चिदन्ते व्यक्तोऽपि चेष्टते । अ. ह. सू. ९

भाष्य-तत्र द्रव्ये, कश्चिदद्वर्भः सद्यो व्यक्तः, कश्चिदव्यक्तः कश्चिदीषद् व्यक्तः कश्चिदन्ते व्यक्तः । तेष्वाद्यो रसाख्यः, इतरे त्रयोऽनुरसाख्याः । हेमाद्रि

The *Rasa* (Primary taste) is perceived immediately on consumption of the *Dravya* and remains stable even in its dry state.

Anurasa (Secondary taste) on the other hand is one which is perceived after the perception of the primary taste and is not stable in its dry state and not easy to perceive distinctly.

Rasa is vividly or clearly perceived whereas *Anurasa* is obscure.

Hence there are only 6 *Rasas* and not seven.

Eg. 1. *Chitraka* whose *Rasa* is *Kaṭu* in fresh form continues to remain *Kaṭu* in its dry form. i.e. *Rasa* is stable both in fresh & dry states.

2. *Āmalakī* has *Pañca Rasa* (Five tastes). But it is *Amla Rasa* which is perceived immediately on consumption and hence considered as *Pradhāna* (Primary) while others i.e. *Madhura, Kaṭu, Tikta & Kaṣāya* are *Anurasas*.

3. *Pippalī* in its fresh state has *Madhura Rasa* but on drying transforms into *Kaṭu Rasa* which is perceived first.

Table showing the difference between *Rasa* & *Anurasa*.

Sl.No.	<i>Rasa</i>	Sl. No.	<i>Anurasa</i>
1.	Primary taste	1.	Secondary taste
2.	Percieved immediately	2.	Percieved later
3.	Percieved distinctly	3.	Not percieved distinctly
4.	Percieved completely	4.	Percieved partly
5.	Remains stable in dry state also	5.	Not stable in dry state

8. Śṇāṇānām Rasasya Pañcabhautika Sanghatanam Vaiśiṣṭyam

All the *Rasas* (tastes) have five *Mahābhūtas*, but manifestation of various *Rasas* depends on the predominant *Mahābhūtas* and their combination in particular way.

तेषां षण्णां रसानां सोमगुणातिरेकान्मधुरो रसः पृथिव्यग्नि भूयिष्ठत्वादम्लः, सलिलाग्निभूयिष्ठत्वाल्लवणः, वाय्वग्नि भूयिष्ठत्वात् कटुकः वाय्वाकाशातिरिक्तवा तिक्तः, पवन पृथिव्यातिरेकात् कषाय इति । च. सू. २६/४०

तत्र, भूम्यम्बुगुण बाहुल्यान्मधुरः, भूम्यग्निगुणबाहुल्यादम्लः, तोयग्निगुण-
बाहुल्याल्लवणः, वाय्वग्निगुणबाहुल्यात् कटुकः वाय्वाकाशा गुण बाहुल्यात्तिक्तः,
पृथिव्यनिलगुणबाहुल्यात् कषाय इति । सु. सू. ४२/३

क्षमाभोगिनक्षमाभुतेजः खवाय्वग्नि अनिलगोनिलैः ।

द्वयोल्बणीः क्रमाद्दूतर्मधुरादिरसोद्भवः ॥

अ. ह. स. १०/१

(आ. रसायन (हेमाद्रि))

तत्र रसानामुत्पत्तिमाह- क्षमाभ्योगिनिति । पृथिव्युदकाभ्यामुलवणाभ्यां मधुर-
रसस्योत्पत्तिः, तेजः पृथिवीभ्यामग्लस्य, उदकतेजोभ्यां लवणस्य, वाय्वाकाशाभ्यां
तिर्क्षस्य, तेजोवायुभ्यां कटुकस्य, वायुपृथिवीभ्यां कषायस्य ।

तत्र पृथिव्यपां बाहुल्यान्मधुरं विद्यात् अम्लमपामग्नेश्च, लवणमग्नेरपां च,
कटुकमग्नेवार्योश्च, तिक्त कस्य वायोश्च, कषायमग्नेवार्योश्च ।

र. वै. अ. ३/३८-४३

Chart showing predominant *Mahābhūtas* in *Rasa* as per
Brhatvayīs.

Sl. No.	Rasa	Caraka Samhita	Suśruta Samhita	Aṣṭāṅga Hṛdaya
1.	<i>Madhura</i>	<i>Ap & Pṛthvi</i>	<i>Pṛthvi & Ap</i>	<i>Pṛthvi & Ap</i>
2.	<i>Amla</i>	<i>Pṛthvi & Agni</i>	<i>Ap & Agni</i>	<i>Agni & Pṛthvi</i>
3.	<i>Lavaṇa</i>	<i>Ap & Agni</i>	<i>Pṛthvi & Agni</i>	<i>Ap & Agni</i>
4.	<i>Kaṭu</i>	<i>Vāyu & Agni</i>	<i>Vāyu & Agni</i>	<i>Agni & Vāyu</i>
5.	<i>Tikta</i>	<i>Vāyu & Ākāśa</i>	<i>Vāyu & Ākāśa</i>	<i>Vāyu & Ākāśa</i>
6.	<i>Kaṣāya</i>	<i>Vāyu & Pṛthvi</i>	<i>Pṛthvi & Vāyu</i>	<i>Vāyu & Pṛthvi</i>

Note :

Caraka and *Suśrutacārya* have difference of opinion regarding *Amla* & *Lavaṇa Rasas*. *Caraka* opined *Amla* is having *Pr̥thvi* & *Agni Mahābhūta*'s where as *Suśruta* has mentioned *Ap* & *Agni* for *Amla*. *Caraka* envisaged that *Lavaṇa* is composed of *Ap* & *Agni* and *Suśruta* has opined *Pr̥thvi* & *Agni* are dominant in *Lavaṇa Rasa*.

Ācārya Nāgārjuna differs when it comes to *Kaśāya Rasa*, he opined that *Kaśāya* is having dominance of *Agni* & *Vāyu Mahābhūtas*. And *Lavaṇa* is *Agni Mahābhūta* predominant.

9. *Rtu Prabhāva & Rasa*

षहतुकत्वाच्च कालस्योपपन्नो महाभूतानां न्यूनातिरेक विशेषः ।

च. सू. २६/४०

स षड् ऋतुकत्वात्कालस्य महाभूतगुणैरुनातिरिक्तैः संसृष्टां विषमं विदग्धः
षोडा पृथग्निपरिणयते मधुरादि भेदेन । अ. सं. सू. १८/३

कथं महाभूतानामूनाधिक्यम् ? उच्यते—कालस्य संवत्सराख्यस्य षहतुकत्वा-
द्रसस्यापि षड् भेदत्वम् । तथा च शिशिरे वाय्वाकाशयोराधिक्याद्रसस्य तिक्तता,
वसन्ते वायुपृथिव्योः कषायता, ग्रीष्मेऽग्निवाय्वोः कटुता, वर्षास्वग्निपृथिव्योरम्लता,
शरद्यग्न्युदकयोर्लवणता, हेमन्ते पृथिव्युदकयोर्मधुरतेति प्रधान्याद् व्यपदेशः,
तेनान्यर्तुद्भवानामपि रसानां यथोक्तमहाभूतद्वाधिक्यभेदव कारणं विज्ञेयम् ।

इन्दुःभाष्य—अ. सं. सू. १८/३)

The year is divided into six *Rtus*, like wise because of variation in dominancy of *mahābhūtas* six *Rasas* will be formed.

The chart showing *Rtus* and corresponding *Rasas* :

Sl. No.	<i>Rtu</i> (Season)	<i>Mahābhūtas Dominant</i>	<i>Rasa formed</i>
1.	<i>Sīśira</i>	<i>Vāyū</i> & <i>Ākāśa</i>	<i>Tikta</i>
2.	<i>Vasanta</i>	<i>Vāyū</i> & <i>Pr̥thvi</i>	<i>Kaśāya</i>
3.	<i>Gṛṣma</i>	<i>Agni</i> & <i>Vāyū</i>	<i>Katu</i>
4.	<i>Varṣā</i>	<i>Agni</i> & <i>Pr̥thvi</i>	<i>Amla</i>
5.	<i>Śarat</i>	<i>Agni</i> & <i>Jala</i>	<i>Lavaṇa</i>
6.	<i>Hemanta</i>	<i>Pr̥thvi</i> & <i>Jala</i>	<i>Madhura</i>

10. Bhautika Niśpatti Nirdhāraṇam

अयं च भूतानां सन्निवेशोऽदृष्टप्रभावकृत् एव च, स च सन्निवेशः कार्य-दर्शनेनोन्नेयः । तेन यत्र कार्यं दृश्यते तत्र कल्प्यते, यथा.....लवणे उष्णत्वादग्निर्विष्वन्दित्वाच्च जलमनुमीयते । चक्रपाणि भाष्य-च. सू. २६/४०

Eventhough each and every *Rasa* constitutes *Pañcabhūtas*, dominant two *Mahābhūtas* will be assessed easily based on the actions done by the particular *Rasāyukta Dravyas*. By knowing the *Karma* done by the *Rasa* it is not apt to say it is made of two *Mahābhūtas* only. For the reference two *Mahabhbūtas* may be considered.

For eg. *Uṣṇatwa* of *Lavaṇa Rasa* indicate that it has *Agnimahābhūta Pradhanyata* and *Abhiṣyandi Karma* denotes it has predominance of *Ap Mahābhūta*. Finally it may be concluded that *Lavaṇa* has predominant *Ap & Agni Mahābhūtas*.

11. Rasopalabdhi Hetavaha

रसो निपाते द्रव्याणाम् ।

च. सू. २६/७७

रसादीनां एकद्रव्यनिविष्टानां भेदेन ज्ञानार्थं लक्षणमाह रसो निपात इत्यादि ।
निपाते इति रसनोयोगे । द्रव्याणामिति उपयुज्यमान द्रव्याणाम् ।

चक्रपाणिदत्त भाष्य

द्रव्याणां निपाते रसनायोगे जिह्वास्पर्शमात्रेण, रसः मधुरादिः उपलभ्यते ।
योगेन्द्रनाथ सेन

यद्येवं द्रव्याणां स्वभावो वीर्यं गुणाइच रसादयः सर्वाणि वीर्याणि, तत् कथं रसादीनां भेद उपलभ्यत इत्यत उच्यते रसो निपात इत्यादि । द्रव्याणा अभ्यवहीय-माणानां मुखे रसनायां निपाते रसो मधुरादिरुपलभ्यते, ननु सर्वं वीर्यम् ।

गंगाधर राय

रसं विद्यान्निपातेन ।

अ. सं. सू. १७

रसमित्यादि निपातेन जिह्वास्पर्शमात्रेण रसविशेषं विद्यात् द्रव्यस्य । इन्दु प्रत्यक्षतोऽनुमानादुपदेशतश्च रसानामुपलभ्यः । र. वै. अ. उ. सू. १०८

भाष्य-आस्वाद्य प्रत्यक्षत उपलभ्यन्ते । अनुमानात् पूर्वोक्तं लिङ्गं दृष्ट्वा मधुरोऽय-मित्युपलभ्यते । उपदेशतः आगमात् कषायं मधु, मधुरमुदकं इत्यादि ।

अथवा आस्वादतः रसानां सामान्यत उपलब्धिर्भवति, अनुमानलिङ्गपूर्वकात् विशेषोपलब्धिर्भवति, उपदेशतः कर्मणि रसानां प्रवृत्युपलभ्यत इति । अथवा सर्वत्रास्वादत एव रसो न गृह्णते, आगम क्वचित्, क्वचिदनुमानाच्येति । “शीतं कषायं मधुरं विषघं वर्णं च मेधास्मृतिवर्धनं च । रसायनीयं लघु रुक्षमुस्तं, कषायतिक्तं लघुरुप्यमाहुः ॥” अत्रास्वादतो रसो न लभ्यते इति ।

Rasa of a *Dravya* is directly perceived on its contact with *Rasanendriya* (Tongue).

Badanta Nāgārjuna further explains that *Rasa* is perceived through 3 modes.

1. *Pratyakṣa*—By direct perception from sense organ
2. *Anumāna*—Inference.
3. *Aptopadeśa*—By ancient literature.

1. *Pratyakṣa*

An individual becomes aware of *Rasa* (taste) on contact with *Rasanendriya* (Tongue).

Eg. *Tikta Rasa* of *Kiratatikta*.

Madhura Rasa of *Ikṣu*.

Katu Rasa of *Marica*.

Lavaṇa Rasa of *Saindhava Lavaṇa*.

2. *Anumāna*

At times, *Rasa* (Taste) cannot be assessed directly through sense organs. At such instances, one can assess *Rasa* (Taste) through inference.

Eg. *Viṣa Dravyas* cannot be tasted to perceive its *Rasa*. So, here *Anumāna* should be used.

3. *Āptopadeśa* (Ancient Literature)

If assessment of *Rasa* (Taste) is inconclusive through *Pratyakṣa* and *Anumāna*, then one can refer the ancient literature for clarity & conclusion. Eg. Assessing the *Rasa* of *Swarṇa* (Gold) is difficult through *Pratyakṣa* and *Anumāna* and hence, on reviewing classical literature, we get the reference of its *Rasa* as *Kaṣāya* and *Madhura*.

12. Rasa Rūpantara (Transformation of Taste)

Rasa (Taste) of a Dravya may alter under the influence of various factors. *Badanta Nagarjuna* throws light on these factors.

1. Sthāna (Kept Unaltered)

अन्यथात्वगमनं स्थानात् ।

र. वै. सू. अ. ३/२९

एवं रसानां षट्त्वं प्रसाध्येदानीमन्यथात्वगमनं वक्ष्यते अन्यथात्वेत्यादि ।
अन्यथात्वगमनं नाम अन्यस्वादस्थं प्राप्तिः । अन्यथात्वगमनं स्थानाच्च भवति ।
स्थानं किंचित् व्यवस्थानम् । यथा—रसतो मधुर ओदन अवस्थापितो धान्याम्लं
भवति । अथवा स्थानात् स्थीयते त्रेति स्थानमधिकरणं तद्देतोरपि रसान्तरं भवति;
अम्लभाजने प्रक्षिप्तं क्षीरं मधुरम्लतामापद्यते । भाष्य

A substance when kept unaltered at a place may lead to change in its Rasa (Taste).

Eg. *Madhura Rasa* (Sweet taste) of cooked rice changes to *Amla Rasa* (Sour taste) when kept in a place unaltered.

2. Pātra (Utensil)

Substance placed in certain metallic utensils change its taste.

Eg. Curds which is *Amla* (Sour), when kept in *Kāmsya Pātra* (Bronze utensil), changes its *Rasa* from original *Amla* (Sour) to *Katu* (Pungent).

3. Samyoga (Combination)

..... संयोगतः ।

र. वै. सू. अ. ३/३०

संयोगतश्च रसानामन्यथात्वं भवति । संयोग इति द्रव्यान्तरं संयोगः ।
यथा—सुधा चूर्णेन भस्मना वा संयुक्तं चिञ्छाफलम्लं मधुरं भवति । भाष्य

The taste may change when a Dravya (Substance) is combined with certain substances.

Eg. *Cincā* (Tamarind) which is *Amla* (Sour), when mixed with *Sudha* (Lime) turns to *Madhura Rasa* (Sweet taste).

4. Pākāt (Exposure to Heat)

..... अन्ने: पाकात् ।

र. वै. सू. अ. ३/३०

अग्निनिमित्तं पाकादित्युक्तं भवति । तदेव चिञ्चा फलं अग्निपवनं मधुरं भवति, पाकाज्जाम्बवान्याद्रूणि वायुना शोषितान्यम्लानि मधुरोभवन्ति । भाष्य
A substance when subjected to heat may alter its taste.

Eg. *Cincā* & *Jambu* which originally has *Amla Rasa* (Sour taste) changes to *Madhura Rasa* (Sweet taste) on heating.

5. Ātapa (Exposure to Sunlight)

..... आतपात् । र. वै. सू. अ. ३/३१

तुम्बुरुफलान्यातपपरिशोषितानि कषायाणि मधुरोभवन्ति । भाष्य

Exposure to sunlight may at times change the taste of a *Dravya* (Substance).

Eg. On exposing *Tumburu Phala* to sunlight, its *Kaṣāya Rasa* (Astringent taste) gets altered to *Madhura Rasa* (Sweet taste).

6. Bhāvana (Trituration)

..... भावनया । र. वै. सू. अ. ३/३२

यष्टिमधुभावितास्तिलाः कषाय-तिक्त-मधुराः सन्तो मधुर एव भवन्ति । भाष्य

Eg. *Tila* which has *Kaṣāya* (Astringent), *Tikta* (Bitter) & *Madhura* (Sweet) *Rasas* when given *Bhāvana* with *Yaṣṭimadhu* will transform to *Madhura Rasa* (Sweet taste).

7. Deśa (Region)

..... देश भ्याम् । र. वै. सू. अ. ३/३२

देशतः क्वचिद्देशे आमलकफलानि परममधुराणि भवन्ति किल । भाष्य

Taste of a *Dravya* (Substance) may vary acc. to the region where it is grown.

Eg. *Āmalaki* grown in Nainital is sweeter when compared to those grown in other places.

8. Kāla (Time)

..... कालाभ्याम् । र. वै. सू. अ. ३/३२

कालतः कदलीफलं कषायं मधुरतामापद्यते, तदेवान्यरसं भवतीति । भाष्य

Time also has an impact on the taste of a *Dravya* (Substance). After some duration, taste of certain *Dravyas* gets altered.

Eg. *Kadaliphala* (Banana) in unripen state has *Kaṣāya Rasa* (Astringent taste) but on ripening turns to *Madhura Rasa* (Sweet taste).

Apakwa Badara which has *Kaṣāya Rasa* on ripening will acquire *Madhurāmla Rasa*.

9. *Pariṇāma* (Transformation)

परिणामतः ।

र. वै. सू. अ. ३/३३

परिणामोऽन्यथा भावः । अथवा परिणामतः कालव्यतिक्रमादति परिणामतः ।
यथा—पनसफलमतिक्लिन्नं कालात्प्रयात् परिणतमम्लं भवति, तथा—तालफलं
च । भाष्य

Transformation of a *Dravya* from one form to another also leads to change in *Rasa*.

Eg. On curdling milk which is *Madhura* (Sweet) changes to *Amla*. *Panasa phala* & *Tala phala* becomes *Amla*.

10. *Upasarga* (Infestation)

उपसर्गतः ।

र. वै. सू. अ. ३/३४

उपसर्गतः कृमिप्रभृतिभिरुपसृष्टास्त्वक्षदसितका अम्ला वा भवन्ति । भाष्य
Infestation of a *Dravya* results in altered taste.

Eg. Infested *Ikṣu* (Sugar cane) will have *Amla* or *Tikta Rasa*.

11. *Vikriya* (Special Acts)

विक्रियतः ।

र. वै. सू. अ. ३/३५

विक्रियातश्चान्यथात्प्रगमनं भवति, विरुद्धा विप्रतिषिद्धा वा क्रिया विक्रिया,
तद्वेतोश्च रसान्तरप्राप्तिर्भवति । तद्यथा तालफलं दग्धं भूमौ बहुशः परिवर्तितं
तिक्तं भवति: पनसफलं हस्तेन बहुशः परिपीडितं क्लिष्टं चाम्लं भवतीति । भाष्य

Certain substances change its taste on subjecting it to some special actions.

Eg. *Talaphala* if it is heated and rubbed along soil floor will change its *Rasa* to *Tikta* (Bitter). *Panasa phala* squeezed in hand becomes sour.

13. Rasānām Vargikaraṇam

Considering various references and contexts, *Rasa* may be classified into many groups.

I. Classification of *Rasa* acc. to *Sowmyāgnibheda*

केचिदाहुः—अग्निषोमीयत्वाज्जगतो रसा द्विविधा:—सौम्याश्चाग्नेयाश्च ।
मधुरः तिक्तकषायाः सौम्याः, कट्वम्ल लवणा आन्नेयाः । सु. सु. ४२/७

The universe constitutes *Sowmya* & *Āgneya Dravyas* which are having *Sowmya* & *Āgneya Rasa*.

1. *Sowmya Rasas*—*Madhura, Tikta & Kaṣāya*.
2. *Āgneya Rasas*—*Kaṭu, Amla & Lavaṇa*.

II. Classification of *Rasa* acc. to *Guṇa*

तत्र मधुराम्ल लवणाः स्निग्धा गुरुवश्च, कटुतिक्तकषाया रुक्षा लघवश्च ।
सु. सु. ४२/७

1. *Snigdha & Guru Rasa*—*Madhura, Amla & Lavaṇa*.
2. *Rūkṣa & Laghu Rasa*—*Kaṭu, Tikta & Kaṣāya*.

III. Classification of *Rasa* acc. to *Viṛya*

सौम्याः शीताः, आन्नेया उष्णाः । सु. सु. ४२/७

1. *Śīta Viṛya Rasa*—*Madhura, Tikta & Kaṣāya*.
2. *Uṣṇa Viṛya Rasa*—*Kaṭu, Amla & Lavaṇa*.

IV. Classification of *Rasa* acc. to *Vidāhi & Avidāhi*

कट्वम्ल लवणा दैर्घ्यविदाहित इति स्मृताः स्वादु-तिक्त-कषायाः स्युर्विदाह-
रहित रसाः । विदाहितो रसा मूर्च्छा जनयन्ति प्रयोजिताः । विदाहिरहिता मूर्च्छा
शमयन्तीति निश्चितम् । र. वै. भा.

1. *Vidāhi Rasas*—*Kaṭu, Amla & Lavaṇa*.
2. *Avidāhi Rasas*—*Madhura, Tikta, Kaṣāya*.

Note :

If used *Vidāhi Rasas* will cause *Mūrchā* (Giddiness) and *Avidāhi Rasas* will relieve from *Mūrchā* (Giddiness).

V. Classification of *Rasas* acc. to *Doṣas*/Śamana & Kopana

स्वाद्वस्तु लवणा वायुं, कषायस्वादुत्तिककाः ।

जयति पित्तं, श्लेष्माणं कषायकटुतिककाः ॥

च. सू. १/६६

कट्वम्ललवणा पित्तं स्वाद्वम्ललवणाः कफम् ।

कटुतिककषायाश्च कोपयन्ति समीरणम् ॥

पाठान्तर-यो. ना. सेन

A. Śāmaka Rasa

1. Vāta Śāmaka Rasa—Madhura, Amla & Lavaṇa.
2. Pitta Śāmaka Rasa—Kaṣāya, Madhura & Tikta.
3. Kapha Śāmaka Rasa—Kaṣāya, Kaṭu & Tikta.

B. Kōpana Rasa

1. Vāta Kopana Rasa—Kaṭu, Tikta & Kaṣāya.
2. Pitta Kopana Rasa—Kaṭu, Amla & Lavaṇa.
3. Kapha Kopana Rasa—Madhura, Amla & Lavaṇa

VI. Classification of *Rasa* acc. to *Gati*

तत्राग्निमारुतात्मका रसाः प्रायेणोर्ध्वभाजः, लाघवादुत्प्लवनत्वाच्च वायोरुर्ध्व-
ज्वलनत्वाच्च वह्नेः; सलिल-पृथिव्यात्मकास्तु प्रायेणाथोभाजः, पृथिव्या गुरुत्वा-
न्निमगत्वाच्चोदकस्थः व्यामिश्रात्मकाः पुनरुभयतो भाजः । च. सू. २६/४१

Depending upon the movement of different *Rasatmaka Dravyas*, *Rasas* are divided into 3 types.

1. Urdhwabhāja
2. Adhobhāja
3. Ubhayatobhāja

1. Urdhwabhāja : The *Rasas* having dominance of *Agni* and *Vāyu Mahabhutas* will help in upward movement because of their *Laghu* nature.

Eg. Kaṭu Rasa

2. Adhobhāja : The *Rasas* having the predominance of *Ap* and *Pṛthvi Mahābhūtas* help the *Dravyas* move towards downward direction because of its *Guru* quality.

Eg. Madhura Rasa

3. *Ubbhayatobhāja* : *Rasa* having dominance of *Pr̥thvi* & *Vāyu* or *Jala* & *Agni* *Mahābhūtas* will have movement in different or both the direction.

Eg. *Lavaṇa Rasa*.

Rasa Vikalpa

Combination and Permutation of *Rasa*

भेदश्चैषां त्रिष्ठिविध विकल्पो द्रव्यदेशकालप्रभावाद्वति, तमुपदेश्यामः ।

च. सू. २६/१४

तत्रैतेषां रसानां संयोगात्तिष्ठिर्भवन्ति । तद्यथा-पञ्चदशा द्विकाः, विंशतिस्त्रिकाः, पञ्चदशचतुष्काः, षट्पञ्चकाः एकशः षड्रसाः, एकः षट्क इति । सु. सू. ४२/१२

संयोगाः सप्तपञ्चाशत्कल्पना तु त्रिष्ठिधा ।

रसानां यौगिकत्वेन यथास्थूलं विभज्यते ।

एकैकहीनास्तान् पञ्चदश यान्ति रसा द्विके ॥

त्रिके स्वादुर्दशाम्लः षट् त्रीन् पटुसित्त एककम् ।

चतुष्केषु दश स्वादुश्चतुरोऽम्लः पटुः सकृत् ॥

पञ्चकेष्ठोकन्मेवाम्लो मधुरः पञ्च सेव्यते ।

द्रव्यमेकं षडास्वादमसंयुक्ताश्च षड्रसाः ॥

च. शा. १/७२

Because of the effects of *Dravya* (Substance), *Desa* (Place) & *Kāla* (Time), there are 63 types of permutation & combination of *Rasa*.

Chart showing the permutation & combination of *Rasa* :

Sl. No.	Permutation & Combination of <i>Rasa</i>	No. of Combination
1.	<i>Eka Rasa</i> (One taste)	6
2.	<i>Dwi Rasa</i> (Combn of two <i>Rasa</i>)	15
3.	<i>Trika Rasa</i> (Combn of three <i>Rasa</i>)	20
4.	<i>Catuṣka Rasa</i> (Combn of Four <i>Rasa</i>)	15
5.	<i>Pañca Rasa</i> (Combn of Five <i>Rasa</i>)	6
6.	<i>Sad Rasa</i> (Combn of Six <i>Rasa</i>)	1
		Total
		63

Eka Rasa (Substance with Single Rasa)

अतः परमेकैकरसानाह—सन्तानिकागोदुग्धादिकं मधुरम्, आमकरमदार्दीदिकं अम्लम्, रोमकादिकं लवणम्, चव्यादिकं कटुकम्, निष्पर्पर्टादिकं तिक्तम् पश्चन्य-ग्रेधाद्यङ्कुरादिकं कषायम् एवं षट् कथिताः । डल्हण भाष्य-सु. सू. ६३/४

Sl. No.	<i>Eka Rasa</i>	Examples
1.	<i>Madhura</i>	<i>Godugdha</i>
2.	<i>Amla</i>	<i>Karamarda</i>
3.	<i>Lavaṇa</i>	<i>Romaka</i>
4.	<i>Kaṭu</i>	<i>Cavya</i>
5.	<i>Tikta</i>	<i>Nimba, Parpataka</i>
6.	<i>Kaṣāya</i>	<i>Padma, Nyagrodha</i>

Dwika Rasa Samyoga (Combination of Two Rasa)

संयुक्ता यथा—बदरकपित्यफलादिकं मधुराम्लम् (१), उष्णीक्षीरोरभ्रमांसादिकं मधुरलवणम् (२), कुकुरशृगालमांसादिकं मधुरकटुकम् (३), श्रीवासर्जरासादिकं मधुरतिक्तम् (४), तैलधन्वनफलादिकं मधुरकषायम् (५), ऊषकादिकं अम्ललवणम् (६), चुक्रादिकं अम्लकटुकम् (७), सुरादिकं अम्लतिक्तम् (८), हस्तनीदधिशुक-मांसादिकं अम्लकषायम् (९), त्रपुसीसादिकं लवणतिक्तम् (१०), गोमूत्रस्वर्जिकादिकं लवणकटुकम् (११), समुद्रफेनादिकं लवणकषायम् (१२), कर्पूरजातीफलादिकं तिक्तकटुकम् (१३), लवलीफलहस्तनीघृतादिकं तिक्त कषायम् (१४), भल्लातक-मज्जाहरितालादिकं कटुककषायम् (१५) एवं द्विरस भेदाः पञ्चदशधा दर्शिताः ।

डल्हण भाष्य-सु. उ. ६३/४

Totally 15 combinations can be made with two Rasa combinations.

Table showing combinations of two Rasa :

Sl. No.	Combination of Rasa	Examples
1.	<i>Madhura Amla</i>	<i>Badara & Kapitha</i>
2.	<i>Madhura Lavaṇa</i>	<i>Uṣtra Kṣīra</i>
3.	<i>Madhura Kaṭu</i>	<i>Kukkura & Śṛgāla Māmsa</i>
4.	<i>Madhura Tikta</i>	<i>Śrīvāsa & Sarjarasa</i>

5.	<i>Madhura Kaṣāya</i>	<i>Taila (Tila) & Dhanwana Phala</i>
6.	<i>Amla Lavāṇa</i>	<i>Ūṣaka (Kṣāra Mṛt)</i>
7.	<i>Amla Kaṭu</i>	<i>Cukra</i>
8.	<i>Amla Tikta</i>	<i>Surā</i>
9.	<i>Amla Kaṣāya</i>	<i>Hastinī Dadhi</i>
10.	<i>Lavāṇa Tikta</i>	<i>Tṛpu & Sīsa</i>
11.	<i>Lavāṇa Kaṭu</i>	<i>Gomūtra, Swarjika Kṣāra</i>
12.	<i>Lavāṇa Kaṣāya</i>	<i>Samudraphena</i>
13.	<i>Tikta Kaṭu</i>	<i>Karpūra, Jatīphala</i>
14.	<i>Tikta Kaṣāya</i>	<i>Lavalīphala, Hastighṛta</i>
15.	<i>Kaṭu Kaṣāya</i>	<i>Bhallataka Majja</i>

Trika Bheda (Combination of Three Rasa)

अतः परं रसत्रितय भेदा वक्ष्यन्ते—हस्तिमांसादिकं मधुराम्ल लवणम् (१), शल्यक मांसादिकं मधुराम्ल कटुकम् (२), गोधूमोत्थ सुरादिकं मधुराम्लतिक्तकम् (३), मस्तुब्क्रादिकं मधुराम्लकषायम् (४), काणकपीतमांसादिकं मधुरलवण-कटुकम् (५), शम्बूकादिमांसं मधुरलवण तिक्तम् (६), पद्यकन्दादिकं गुडसंयुक्तं मधुरलवणकषायम् (७), तृणशून्याफलशुष्ककुस्तुभ्यादिकं मधुरकटुतिक्तकम् (८), गोधामांसैरण्डैतलादिकं मधुरकटुकषायम् (९), रौप्यशिलासत्वादिकं अम्ललवणकटुकम् (११), हस्तिमूत्रादिकं अम्ललवणतिक्तप् (१२), सरोमकं हस्तिनी दथ्यादि अम्ललवणकषायम् (१३) मरिचसंस्कृत सुरादिकं अम्लकटुतिक्तकम् (१४), अम्लवेतसादिकं अम्लकटुकषायम् (१५), कीरमांसयुत सुरादिकं अम्लतिक्तकषायम् (१६), अविमूत्रादिकं लवण कटुतिक्तम् (१७), अरुच्छरं सरोमकं लवणकटुकषायम् (१८), समुद्रफेनाविकं लवणतिक्तकषायम् (१९), कृष्णागरसुरदारुम्लेहादिकं कटुतिक्तकषायम् (२०) एवं त्रिकभेदा विंशतिदर्शिताः ।

डल्हण भाष्य—सु. उ. ६३/४

Table showing combination of three Rasa :

Sl. No.	Combination of Rasa	Examples
1.	<i>Madhura Amla Lavāṇa</i>	<i>Hasti Māmsa</i>
2.	<i>Madhura Amla Kaṭu</i>	<i>Śalyaka Māmsa</i>
3.	<i>Madhura Amla Tikta</i>	<i>Godhūmottha Surā</i>

4.	<i>Madhura Amla Kaṣāya</i>	<i>Mastu, Takra</i>
5.	<i>Madhura Lavaṇa Kaṭu</i>	<i>Kāṇakapota Māmsa</i>
6.	<i>Madhura Lavaṇa Tikta</i>	<i>Śambūka Māmsa</i>
7.	<i>Madhura Lavaṇa Kaṣāya</i>	<i>Padmakanda with Guḍa</i>
8.	<i>Madhura Kaṭu Tikta</i>	<i>Śuṣka Kustumburu</i>
9.	<i>Madhura Kaṭu Kaṣāya</i>	<i>Eraṇda Taila</i>
10.	<i>Madhura Tikta Kaṣāya</i>	<i>Guḍuci Śāka, Tuvavaraka Taila</i>
11.	<i>Amla Lavaṇa Kaṭu</i>	<i>Roupya, Śilajatu</i>
12.	<i>Amla Lavaṇa Kaṣāya</i>	<i>Hasti Mūtra</i>
13.	<i>Amla Lavaṇa Kaṣāya</i>	<i>Hastinidadhi with Romaka</i>
14.	<i>Amla Kaṭu Tikta</i>	<i>Marica Samskarita Surā</i>
15.	<i>Amla Kaṭu Kaṣāya</i>	<i>Amlavetasa</i>
16.	<i>Amla Tikta Kaṣāya</i>	<i>Kīramāṁsayuta Sura</i>
17.	<i>Lavaṇa Kaṭu Tikta</i>	<i>Avimūtra</i>
18.	<i>Lavaṇa Kaṭu Kaṣāya</i>	<i>Aruṣkara with Romaka</i>
19.	<i>Lavaṇa Tikta Kaṣāya</i>	<i>Samudraphena</i>
20.	<i>Kaṭu Tikta Kaṣāya</i>	<i>Kṛṣṇāgaru</i>

Catuṣka Rasa Samyoga

अतः परं चतुःसंयोगः पञ्चदश प्रकाश वक्ष्यन्ते- गोमूत्रान्वित शिलाजतुप्रभृतिकं मधुराम्ललवणकटुकम् (१), गोमूत्रैकशफक्षीरादिकं मधुराम्ललवणतिक्तकम् (२), सैन्यवान्विततत्कादिकं मधुराम्ललवणकषायम् (३), लशनान्वितं सुरादिकं मधुराम्ल-कटुतिक्तम् (४), काञ्जिकान्वितैरण्डतैलादि खदिरान्वितशिलाह्नादिकं च मधुराम्ल-कटुकषायम् (५), उदुम्बरान्वितं यवासशर्करादिकं मधुराम्लतिक्तकषायम् (६), वार्ताकफलादिकं मधुरलवणतिक्तकटुकम् (७), गोमूत्रान्वित तैलादिकं मधुरलवणकटुकषायम् (८), तिलगुग्गुल्वादिकं मधुरकटुतिक्तकषायम् (९), समुद्रफेनशर्करा-चित्रकान्वित बदरादि मधुरलवणतिक्तकषायम् (१०), सुवर्चलान्वित हस्तिनीदध्यादि-कृतसुरादिकं अम्ललवणकटुतिक्तम् (११), सौवर्चलान्वित हस्तिनीदध्यादिकं अम्ललवणकटुकषायम् (१२), औद्धिद लवणान्वितं शुकमांसादिकं अम्ललवणतिक्तकषायम् (१३), बालमूलक हस्तिनीदध्यादिकं अम्लकटुतिक्तकषायम् (१४),

सरोमकं बालबिल्वादिकं लवणकटुतिक्तकषायम् (१५), एषं चतुष्क रस संयोगः
पञ्चदशकथिताः ।

डल्हण भाष्य—सु. उ. ६३/४

Table showing combinations of four Rasa :

Sl. No.	Combination of Rasa	Examples
1.	Madhura Amla Lavaṇa Kaṭu	Gomūtrārvita Śilajatu
2.	Madhura Amla Lavaṇa Tikta	Gomūtra
3.	Madhura Amla Lavaṇa Kaṣāya	Saindhavārvita Takra
4.	Madhura Amla Kaṭu Tikta	Laśunārvita Sura
5.	Madhura Amla Kaṭu Kaṣāya	Kānjikārvita Eraṇḍa Taila
6.	Madhura Amla Tikta Kaṣāya	Ūdumbarārvita Yavāsa Śarkara
7.	Madhura Lavaṇa Tikta Kaṭu	Vārtāka Phala
8.	Madhura Lavaṇa Kaṭu Kaṣāya	Gomūtranvita Taila
9.	Madhura Kaṭu Tikta Kaṣāya	Tila & Guggulu
10.	Madhura Lavaṇa Tikta Kaṣāya	Samudraphena Śarkarānvita Badara
11.	Amla Lavaṇa Kaṭu Tikta	Suvarcalanvita Hastinidadhikṛta Surā
12.	Amla Lavaṇa Kaṭu Kaṣāya	Sauvarcalnvita Hastinidadhi
13.	Amla Lavaṇa Tikta Kaṣāya	Audbida Lavaṇanvita Śukamāmsa
14.	Amla Kaṭu Tikta Kaṣāya	Bālamūlaka
15.	Lavaṇa Kaṭu Tikta Kaṣāya	Saromaka Bāla bilwa

Pañca Rasa Samyoga

अतः परं पञ्चरससंयोगः षष्ठ वक्ष्यन्ते—आमकरमर्दीन्वितं भृष्ट वार्ताकफलादिकं
मधुराम्ललवणतिक्तकटुकम् (१), कटुत्रय यवक्षारान्वित तक्रादिकं मधुराम्ललवण-
कटुकषायम् (२), औद्धिदान्विततक्रादिकं मधुराम्ललवण तिक्त कषायम् (३),

हरीतकी धात्रिफलादिकं मधुराम्ल कटुतिक्ककषायम् (४), रसोनादिकं मधुरलवण-
कटुतिक्ककषायम् (६), एवं पञ्चरससंयोगः षड् दर्शिताः ।

डल्हण भाष्य—सु. उ. ६३/४

Table showing combinations of five Rasa :

Sl. No.	Combination of Rasa	Examples
1.	<i>Madhura Amla Lavaṇa Tikta Kaṭu</i>	<i>Āmrakaramardanvita Vārtakaphala</i>
2.	<i>Madhura Amla Lavaṇa Kaṭu Kaṣāya</i>	<i>Kaṭutraya Yavakṣārān- vita Takra</i>
3.	<i>Madhura Amla Lavaṇa Tikta Kaṣāya</i>	<i>Audbhidanvitata Takra</i>
4.	<i>Madhura Amla Kaṭu Tikta Kaṣāya</i>	<i>Haritakī & Āmalakī</i>
5.	<i>Madhura Lavaṇa Kaṭu, Tikta Kaṣāya</i>	<i>Rasona</i>
6.	<i>Amla Lavaṇa Kaṭu Tikta Kaṣāya</i>	<i>Ābhallātaka Roupya Śila- jatu Miśrita Nimba</i>

Sat Rasa Samyoga

अतः परं षड्रसं वक्ष्यते—एण मांसादिकं मधुराम्ललवणकटुतिक्क कषायम् ।

डल्हण भाष्य—सु. उ. ६३/४

Ena Mrga Mamsa is the Eg. for combination of six Rasa.

14. Sat Rasānām Lakṣaṇāni

(Characteristics of six Tastes)

Each Rasa will possess its own characteristic features.

1. Madhura Rasa Lakṣaṇa (Characteristics of Sweet Taste)

स्नेहनप्रीणनाहादमार्दवैरूपलभ्यते ।
मुखस्थो मधुराश्वास्यं व्याप्नुवलिप्तीव च ॥
च. सु. २६/७४

तत्र यः परितोषमुत्पादयति प्रहादयति तर्पयति जीवयति मुखोपलेपं जनयति

श्लोषाणं चाभिवर्धयति स मधुरः ।

सु. सू. ४२/९

तेषां विद्याद्रसं स्वादुं यो वक्त्रमनुलिप्यति ।

आस्वाद्यमानो देहस्य ह्रादनोऽक्षप्रसादनः ॥

प्रियः पिपीलिकादीनाम्..... ।

अ. ह. सू. १०/२

Sweetness is identified with its *Snehana* unctuousness, *Prīṇana* (Deliciousness), *Āhlādana* (Pleasantness) and *Mārdavatva* (Softness), when consumed it spreads all over the mouth and sticks firmly. *Tarpayati* (Nourishes the body), *Jīvayati* (Sustains the life), *Ślesmāṇām Abhivardhayati* (Increases the *Kapha Doṣa*). *Akṣaprasādana* (Nourishes the sense organs) & *Priyaha Pipīlikādīnam* (Liked by ants).

2. Amla Rasa Lakṣaṇa (Characteristics of Sour Taste)

दन्तहर्षमुखास्रावात् स्वेदनान्मुखबोधनात् ।

विदाहच्चास्यकण्ठस्य प्राहौवाम्लं रसं वदेत् ॥

च. सू. २६/७५

यो दन्तहर्षमुत्पादयति मुखास्रावं जनयति श्रद्धां च उत्पादयति सोऽम्लः ।

सु. सू. ४२/९

अम्ल क्षलयते मुखम् ।

हर्षणो रोमदन्तानामक्षिभूवनिकोचनः ॥

अ. ह. सू. १०/३

Sourness is identified with its actions like *Dantaharṣa* (Prickling sensation of tooth), *Mukhasrāva* (Salivation), *Swedana* (Sweating), *Mukhabodhanāt* (Clarity in mouth), *Vidāhaschāsyakanthaśaya* (Burning sensation in mouth & throat), *Śrddhām ca Utpādayati* (Creates interest towards the taste) & *Akṣibhruvanikocana* (Closing of eyes).

3. Lavāṇa Rasa Lakṣaṇa (Characteristics of Saline Taste)

प्रलीयन् क्लेदविष्यन्दमार्दवं कुरुते मुखे ।

यः शीर्घ्रं लवणो ज्ञेयः स विदाहान्मुखस्य च ॥

च. सू. २६/७६

यो भक्तरुचिमुत्पादयति कफप्रसेकं जनयति मार्दवं चापादयति स लवणः ।

सु. सू. ४२/९

लवणः स्यन्दयत्यास्यं कपोलगलदाहकृत् । अ. ह. सू. १०/४

Saline taste is one which is *Pratīyan* (Dissolves quickly), *Kleda* (Moistens), *Visyandakāraka Mārdavam* (Softens for a while), *Vidahan Mukhasya* (Causes burning sensation in mouth), *Bhaktarucimutpādayati* (Gives good taste to the food), *Kaphaprasekam Janayati* (Which cause salivation), *Mārdavamapādayati* (Takes away soften nature) & *Kapolagala Dāhakṛt* (Causes burning sensation over cheek and throat).

Mārdavam Kuruta reference should be understood as it softens for a while then causes dryness.

4. *Kaṭu Rasa Lakṣaṇa* (Characteristics of Pungent Taste)

संवेजयेद्यो रसनं निपाते तुदतीव च ।
विदहनमुखनासाक्षि संस्नावी स कटु स्मृतः ॥

च. सू. २६/७७

यो जिह्वां बाधते उद्वेगं जनयति शिरो गृहणीते नासिकां च स्नावयति स
कटुकः । सु. सू. ४२/९

उद्वेजयति जिह्वां कुर्वश्चिचिमिचिमां कटुः ।
स्नावयत्यक्षिनासास्यं कपोलौ दहतीव च ॥

अ. ह. सू. १०/५

Kaṭu Rasa (Pungent taste) causes irritation to tongue (*Rasana*), *Nipate tudativa Ca* (Causes pricking pain), *Vidahan-mukhanāsākṣi Samsrāvī* (Causes burning sensation over mouth, nose & eyes and cause secretions) & *Kapolau Dahatīva Ca* (Causes burning sensation over cheek).

5. *Tikta Rasa Lakṣaṇa* (Characteristics of Bitter Taste)

प्रद्विहन्ति निपाते यो रसनं स्वदते न च ।
स तिक्तो मुखं वैशद्यशोषप्रहादकारकः ॥

च. सू. २६/७८

यो गले चोषमुत्पादयति मुखवैशद्यं जनयति भक्तसुचिं चापादयति हर्षं च स
तिक्तः । सु. सू. ४२/९

तिक्तो विशदयत्यास्यं रसनं प्रतिहन्ति च । अ. ह. सू. १०/४

Tikta Rasa (Bitter taste) when consumed *Pratihanti Nipātē Yo Rasānam* (Which will not allow to percieve other tastes), *Swadatena ca* (Which itself is not tasty) *Mukha Vaiśadya Kāraka* (Cleanses the mouth), *Śoṣakārata* (Cause dryness), *Prahlađa-kāraka* (Gives pleasant feeling), *Gale Coṣamutpadayati* (Which cause burning sensation in throat), *Bhaktarucimāpādayati* (Takes away the good taste of preparations) & *Harṣam Ca Āpadayati* (People won't desire to take bitter substances).

6. Kaṣāya Rasa Lakṣaṇa (Characteristics of Astringent Taste)

वैशद्यस्तम्भजाड्यैर्योः रसनं योजयेद्वसः ।
बध्नातीत च यः कण्ठं कषायः स विकास्यपि ॥

च. सू. २६/७९

यो वक्त्रं परिशोषयति जिह्वां स्तम्भयति कण्ठं बध्नाति हृदयं कषति पीडयति
च स कषाय इति । सु. सू. ४२/९

कषायो जाडये जिह्वां कण्ठस्रोतोविबन्धकृत् । अ. ह. सू. १०/६

Kaṣāya Rasa (Astringent taste) when consumed causes *Vaiśadya* (Non-sliminess), *Sthambha* (Stiffness), *Jādyata* (Slows down the functions of tongue), *Badhnatīva Ca Ya Kanṭham* (Causes obstructions in throat), *Vikāsyapi* (Has got *Vikāsi* action which is not good for heart), *Hṛdayam Piḍayati* (Cause discomfort heart) & *Srotovibandha Kṛit* (Obstructs the channels).

These actions are observed when the *Dravya* which is having only one *Rasa* is consumed.

16. Ṣatrasānām Guṇakarmāṇi

1. Madhura Rasa (General Properties of Sweet Taste)

तत्र, मधुरो रसः शरीरसात्म्याद्रसरुधिरमांसमेदोस्थिमज्जौजः शुक्राभिवर्धनं
आयुष्यः षडिन्द्रियप्रसादनोबलवर्णकरः पित्तविषमारुतघस्तृष्णादाहं प्रशमनस्वच्यः

केशः कण्ठयो बल्यः प्रीणनो जीवनस्तरपूर्णो वृंहणः स्थैर्यकरः क्षीणक्षतसन्धान-
करोद्ग्राणमुखकण्ठौषजिह्वाप्रहादनो दाहमूर्च्छाप्रशमनः षट्पदपिणीलिकानामिष्टतमः
स्निग्धशीतोगुरुञ्च ।

च. सू. २६/४३(१)

तत्र, मधुरो रसो रसरक्तमांसमेदोऽस्थिमज्जीजः शुक्रस्तन्यवर्धनश्चक्षुष्यः
केशयो वर्णयो बलकृत्सन्धानः शोणितरसप्रसादनोबालवृद्धक्षतक्षीणहितः षट्पद-
पिणीलिकानामिष्टतमस्तुष्णामूर्च्छादाहप्रशमनः षडिन्द्रियप्रसादनः कृमिकफकरश्चेति ।
सु. सू. ४२/९(१)

.....मधुरो रसः ।

आजन्मसात्म्यात् कुरुते धातूनां प्रबलं बलम् ।
बालवृद्ध क्षतक्षीण वर्णकेशेन्द्रियोजसाम् ॥
प्रशस्तो वृंहणः कण्ठयः स्तन्यसन्धानकृत्तुरुः ।
आयुष्यो जीवनः स्निग्धः पित्तानिल विषापहः ॥

अ. ह. सू. १०/६-८

<i>Doṣa Karma</i>	<i>Dhātu Karma</i>
<i>Vātapittahara</i> <i>Kaphavardhana</i>	<i>Rasādi Sapta Dhātu Vardhaka, Ojovardhaka, Ayuṣkara</i> (Increases life span), <i>Ṣadindriya Prasādaka</i> (Nourishing sense organs and also pleases the mind), <i>Balakara</i> (increases strength), <i>Varnakara</i> (Gives good complexion), <i>Viṣahara</i> (Reduces potency of poison), <i>Tṛṣṇāhara</i> (Quenches the thirst), <i>Dāhapaśamaka</i> (Reduces burning sensation), <i>Twachya</i> (Good for skin), <i>Keṣya</i> (Good for hairs), <i>Kanṭya</i> (Conducive to throat), <i>Prīṇana</i> (Nourishes all body parts), <i>Jīvana</i> (Sustains the life), <i>Bṛhmaṇa</i> (Gives bulkeyness), <i>Kṣīṇakṣta Sandhānakara</i> (Heals up), <i>Sthairyakara</i> (Gives stability), <i>Ghrāṇa, Mukha, Kanṭha, Oṣṭa, Jihwa Prahlādana</i> (Soothing effect on nose, mouth, throat, lips and tongue), <i>Murchā Praśamana</i> (Relieves from unconsciousness) <i>Stanyavardhaka</i> (Improves breastmilk) and <i>Kṛmikara</i>

	(Causes for the manifestation of worms)
Other effects & features	Liked by ants and insects

2. Amla Rasa (General Properties of Sour Taste)

अम्लो रसं भवतं रोचयति, अग्निं दीपयति, देहं बृहयति, ऊर्जयति, मनो बोधयति इन्द्रियाणि दृढ़ीकरोति, बलं वर्धयति, वातानुलोमयति, हृदयं तर्पयति, अस्यामास्त्रावयति, भूक्तमपकर्षयति कोदयति जरयति, प्रीणयति, लघुरुणा स्निग्धश्च ।

च. सू. २६/४३(२)

अम्लो जरणः पाचनो दीपनः पवननिग्रहणोऽनुलोमनः कोष्ठविदाही बहिःशीतः क्लेदनः प्रायशोद्धयश्चेति । सु. सू. ४२/९(२)

अम्लोऽग्निदीपित्कृत् स्निग्धोहृद्यः पाचनरोचनः ।

उष्णवीर्योऽहिमस्पर्शः प्रीणनः क्लेदनो लघुः ।

करोति कफपित्तास्तंभूढवातानुलोमनः ॥

अ. ह. सू. १०/१०

Guṇa (Qualities)	Dosakarma
<i>Laghu, Uṣṇa, Snigdha</i>	<i>Vāta Śāmaka (Alleviate Doṣa)</i>
<i>Himasparṣa (Cold to touch)</i>	<i>Kaphapittakāraka (Aggravate Pitta & Kapha)</i>

Dhātukarma

Bhaktamrocayati (Increases deliciousness of preparations), *Agnidīpana* (Appetizer), *Deha Brahmanakāraka* (Increases bulk of the body), *Urvjakara* (Gives energy), *Manobodhaka* (Sharpens mind), *Indriya Draḍhikāraka* (Energises sense organs), *Balavardhaka* (Gives strength), *Vātanulomaka* (Brings Vāta to its normal pathway), *Hṛdaya Tarpaka* (Gives strength to heart), *Āsyā Srāvaka* (Cause salivation), *Bhaktamapakarṣaka* (helps in swallowing), *Kledaka* (Moistens), *Jarayati* (Digests the food), *Koṣṭa Vidāhi* (Causes burning sensation in throat).

3. *Lavaṇa Rasa* (General Properties of Salt Taste)

लवणो रसः पाचनः क्लेदनो दीपनश्चावनश्छेदनो भेदनस्तीक्ष्णः सरोविकास्यथः संस्थयवकाशकरो वातहरः स्तम्भबन्धसङ्खातविधमनः सर्वरस प्रत्यनीकभूतः, आस्थामास्वावयति, कफं विष्वन्दयति, मार्गान् विशोधयति, सर्वशरीरावयवान् मृदुकरोति, रोचयत्याहारम्, आहारयोगी नात्यर्थे गुरु-स्तिर्घ उष्णश्च ।

च. सू. २६/४३(३)

लवणः संशोधन पाचनो विश्लेषण क्लेदनः शैथिल्यकृदुष्णः सर्वरसप्रत्यनीको मार्गविशोधनः सर्वशरीरावयवमार्दवकरश्चेति । सु. सू. ४२/९(३)

लवणः स्तम्भसङ्खातबन्धविधमापनोऽग्निकृत् ।

स्नेहनः स्वेदनस्तीक्ष्णो रोचनश्छेदभेदकृत् ॥

अ. ह. सू. १०/१२-१३

<i>Guṇa</i> (Qualities)	<i>Doṣakarma</i>
<i>Nāti Guru, Snigdha, Uṣṇa Tikṣṇa, Sara</i>	<i>Vātahara Kapha Vardhaka</i>
<i>Dhātukarma</i>	
<i>Pācana</i> (Digestant), <i>Kledana</i> (Moistening), <i>Dīpana</i> (Appetizer), <i>Chedana</i> (Produces excision effect), <i>Bhedana</i> (Incision), <i>Vikāśī</i> (Clear), <i>Adhasramasya</i> (Laxative), <i>Avakāśakara</i> (Clear), <i>Sthambha, Bandha & Sanghāta Vidhamana</i> (Cure stiffness, obstruction and accumulation), <i>Sarvarasa Pratyanīkabhuṭa</i> (Nullifies the effect of other tastes), <i>Āsyasravaka</i> (Salivation), <i>Mārga Viśodhaka</i> (Clear the channels), <i>Sarva Śarīrāvayavan Mṛdu Karoti</i> (Softens all the body parts), <i>Rocayatyahārān</i> (Gives good taste to the food).	

4. *Kaṭu Rasa* (General Properties of Pungent Taste)

कटुको रसो वक्त्रं शोधयति, अग्निं दीपयति, भुक्तं शोषयति, ग्राणमास्वावयति, चक्षुविरिचयति, स्फुटीकरोतीन्द्रियाणि, अलसक्षयशूपयथोदर्भिष्वन्दस्नेहस्वेदकलेद-मलानुपहन्ति, रोचयत्यशन, कण्डूर्विनाशयति, व्रणानवसादयति, क्रिमीन् हिनस्ति, मांसं विलिखति, शोणित सङ्खातं भिनति, बन्धाश्चिनन्ति, मार्गान् विवृणोति श्लेष्माणं शमयति, लघुरुष्णो रुक्षश्च ।

च. सू. २६/४३(४)

कटुको दीपनः पाचनो रोचनः शोधनः स्थौल्यालस्थकफकृमिविष कुष्ठकण्डु-
प्रशमनः सन्धिबन्धविच्छेदनोऽवसादनः स्तन्यशुक्रमेदसामुपहन्ता चेति ।

सु. सू. ४२/९(४)

कटुर्गलामयोदर्दकुष्ठालसकशोफजित् ।

व्रणावसादनः स्नेहमेदः क्लेदोपशोषणः ॥

दीपनः पाचनो रुच्यः शोधनोऽन्नस्य शोषणः ।

छिनति बन्धान् स्रोतांसि विवृणोति कफापहः ॥

अ. ह. सू. १०/१७-१८

<i>Guṇa (Qualities)</i>	<i>Doṣakarma</i>
<i>Laghu, Uṣṇa, Rūkṣa</i>	<i>Kaphahara Vātapittavardhaka</i>

Dhātukarma

Vaktraśodhaka (Cleanses the mouth), *Agnidipaka* (Appetizer), *Bhuktam Śoṣayati* (helps in absorption), *Ghrāṇamāśrāvayati* (Secretion from the nose), *Cakṣurvirecyati* (Causes lacrimation), *Sphutīkarōtiñdriyāṇī* (Brings proper action from sense organs), *Alasaka*, *Śwayathu*, *Upacaya*, *Udarda*, *Abhiṣyanda*, *Sneha*, *Sweda*, *Kleda* *Malāpupahanti* (Cure diseases like inflammation, obesity, Urticaria, Conjunctivitis and helps in the elimination of waste products), *Rocayatyāśanam* (Gives good taste), *Kaṇḍurvināśayati* (Alleviates itching) *Vṛṇānavasādayati* (Stops excess growth of wound), *Kṛmīn Hinasti* (Alleviates germs), *Māmsa Vilikhati* (Scrapes away unwanted growth in muscle tissue), *Śoṇita Sanghāta Bhīnatti* (Breaks the blood clots), *Bandhanschinatti* (Breaks the obstructions), *Mārgān Vivṛṇoti* (Clear the channels), *Kuṣṭhaghna* (Good for skin disorders), *Stanya Śukramedasamupahata* (Reduces breastmilk, semen and fatty tissue).

5. *Tikta Rasa (General Properties of Bitter Taste)*

तिक्तो रसः स्वयमरोचिष्युरध्यरोचकञ्चो विषघ्नः क्रिमिघ्नोमूर्च्छादाह कण्डु-

कुष्ठतृष्णाप्रशमनस्त्वडमांसयोः स्थिरीकरणो ज्वरघ्नः दीपनः पाचनः स्तन्यशोधनो
लेखनः क्लेदमेदोवसामज्जलसीकापूयस्वेदभूत्रपुरीषपित्तश्लेष्मोपशोषणो रुक्षः शीतो
लघुश्च । च. सू. २६/४२(५)

तिक्तश्छेदनो रोचनो दीपनः शोधनः कण्डुकोठतृष्णामूच्छज्वरप्रशमनः स्तन्य-
शोधनो विणमूत्रक्लेदमेदोवसापूयोपशोषणश्चेति । सु. सू. ४२/९१५

तिक्तः स्वयमरोचिष्णुररुचिं कृमितृद्विषम् ।

कुष्ठमूच्छज्वरोत्क्लेशदाहपित्तकफान् जयेत् ॥

क्लेदमेदोवसामज्जाशकृन्मूत्रोपशोषणः ।

लघुर्मेष्यो हिमो रुक्षः स्तन्यकण्ठविशोधनः ॥

अ. ह. सू. १०/१४-१६

<i>Guṇa (Qualities)</i>	<i>Doṣakarma</i>
<i>Rūkṣa, Śīta, Laghu</i>	<i>Pittakapha Śāmaka Vāta vārdhaka</i>
<i>Dhātukarma</i>	
<p><i>Swayamrociṣṇurapyarocakaghno</i> (Itself is not tasty but cures anorexia), <i>Viṣaghna</i> (Anti-piosonous), <i>Krmighna</i> (Anthelmintic), <i>Mūrcā, Dāha, Kandū, Kuṣṭha, Trṣṇa Praśamana</i> (Relieves from fainting, burning sensation, itching, skin diseases & thirst), <i>Twakmāmsayo Sthirikaraṇa</i> (Gives firmness to skin & muscles), <i>Jwaraghna</i> (Relieves from fever), <i>Dīpana</i> (Appetizer), <i>Pācana</i> (Digestive), <i>Stanya śodhana</i> (Purifies breastmilk), <i>Lekhana</i> (Scrapes away unwanted tissue), <i>Kleda, Meda, Vasa, Majja, Lasika, Pūyasyeda, Mūtra, Mala Śoṣaka</i> (Which dries up moisture, fats, muscle fat, bone marrow, lymph tissue, pus, sweat, urine and faeces), <i>Medhya</i> (Promotes intelligence) and <i>Kaṇṭha Śodhana</i> (Clears the throat).</p>	

6. *Kaṣāya Rasa (General Properties of Astringent Taste)*

कषायो रसः संशमनः संग्राही सन्धानकरः पीडनो रोपणः शोषणः स्तम्भनः
श्लेष्मरक्तपित्तप्रशमनः शरीरक्लेदस्थोपयोक्ता रुक्षः शीतोऽलघुश्च ॥

च. सू. २६/४३

कषायः संश्राहको रोपणः स्तम्भनः शोधनो लेखनः शोषणः पीडनः क्लेदो-
पशोषणश्चेति । सु. सू. ४३/१०

कषायः पित्तकफहा गुरुरस्वविशोधनः ।

पीडनो रोपणः शीतः क्लेदमेदोविशोषणः ।

आमसंस्तम्भनो ग्राही रुक्षोऽर्ति त्वक्प्रसादनः ॥

अ. ह. सू. १०/२०-२१

<i>Guṇa (Qualities)</i>	<i>Doṣakarma</i>
<i>Rūkṣa, Śīta, Alaghu (Guru)</i>	<i>Pittakapha Śāmaka Vāta vārdhaka</i>
<i>Dhātukarma</i>	
<i>Sangrāhī</i> (Constipative), <i>Sandhanakara</i> (Joins the fractured surfaces), <i>Ropana</i> (Heals up), <i>Śoṣana</i> (Dries up), <i>Śarīrakledopayukta</i> (Absorbs the fluid), <i>Lekhana</i> (Scrapes out unwanted tissues), <i>Asraviśodhana</i> (Purifies the blood), <i>Artināśaka</i> (Relieves from pain).	

16. *Rasātisevanajanya Vikāra* (Diseases Due to Excessive Intake of Different *Rasa* Tastes)

1. *Madhura Rasa Atisevanajanya Vikāras* (Diseases Due to Excessive Intake of Sweet Taste)

स एवं गुणोऽप्येकं एवात्पर्यमुपयुज्यमानः स्थौल्यंमार्दवमालस्यमतिस्वप्नं गौरवमनन्नाभिलाषमग्नेदौर्बल्यमास्यकण्ठयोर्मासाभिवृद्धिं श्वासकास प्रतिश्यायालसकशीतज्वरानाहास्यमाधुर्यवमथुसंज्ञास्वरप्रणाशगलगण्डगाण्डमाला श्लीपदगल-शोफबस्तिधमनीगलोपलेपाक्ष्यामयाभिष्ठन्दानित्येवं प्रभृतीन् कफजान् विकारानु-पजनयति । च. सू. २६/४३-१

स एवं गुणोऽप्येकं एवात्पर्यमासेव्यमानः कासश्वासालसकवमथु वदनमाधुर्य-स्वरोपधातृकृमिगलगण्डानापादयति तथार्बुदश्लीपदबस्तिगुदोपलेपाभिष्ठन्दप्रभृतीन् जनयति । सु. सू. ४२/१२

कुरुते त्युपयोगेन स मेदः श्लेष्मजान् गदान् ।

स्थौल्याग्निसादसंन्यासमेहगण्डार्बुदादिकान् ॥

अ. ह. सू. १०/९

Doṣakarma—Kaphakopana

Sthoulya (Causes obesity), *Mārdava* (Tenderness of body parts), *Ālasya* (Laziness), *Atiswapna* (Excess sleep), *Gouravata* (Heaviness), *Anannabhilāṣa* (No interest towards food), *Agnidourbalya* (Loss of appetite), *Āsyakanṭhayormāmsābhivṛddhi* (Excess muscular growth around mouth and throat), *Śwāsa* (Breathlessness), *Kāsa* (Cough), *Pratiśyāya* (Cory-za), *Alasaka* (Intestinal torpor), *Śītajwara* (Fever preceeded with cold), *Anāha* (Distension), *Āsyā Mādhuryata* (Sweetness in mouth), *Vamathu* (Vomitting), *Sanjñānāśa* (Loss of consciousness), *Swarapraṇāśa* (Loss or hoarseness of voice), *Gala-ganda* & *Gandamāla* (Diseases related to thyroid), *Ślīpada* (Elephantiasis), *Galaśopha* (Pharyngitis), *Basti*, *Dhamani* & *Galopalēpa* (Adhesion in the bladder, blood vessels & throat), *Akṣyāmaya Abhisyandi* (Produces conjunctivitis etc. eye disorders). Also produces different diseases originating from *Kapha Doṣa*.

2. Amla Rasa Atisevanajanya Vikāra (Diseases Due to Excessive Intake of Sour Taste)

स एवं गुणोऽप्येक रावात्यर्थमुपयुज्यमानो दन्तान् हर्षयति, तर्षयति, संमीलयत्यक्षिणी, संबेजयति लोमानि, कफं विलापयति, पित्तमभिवर्धयति, रक्तं दूषयति, मांसं विदहति, कायं शिथिलोकरोति, क्षीणक्षतदुर्बलानां श्वयथुमापादयन्ति, अपि च, क्षताभिहतदष्टदग्ध भग्नशूनप्रच्युतावमूत्रितपरिसर्पितमर्दितच्छिन्नभिन्नविश्लष्टो-द्विद्वृत्पिष्ठदीनि पाचयत्याग्नेय स्वभावात् परिदहति कण्ठमुरो हृदयं च ।

च. सू. २६/४३-२

स एवं गुणोऽप्येक एवात्यर्थमुपसेव्यमानोदन्तहर्षनयनसंमीलनरोमसंबेजन कफविलयनशरीरशैथिल्यान्यापादयति तथा क्षताभिहतदग्धदष्ट भग्नशून रुग्णप्रच्युता-वमूत्रितपरिसर्पितच्छिन्नभिन्नविश्लष्टदीनि पाचयत्याग्नेय स्वभावात् परिदहति कण्ठमुरो हृदयं चेति ।

सु. सू. ४२/१३

सोऽत्यभ्यस्तस्तनोः कुर्याच्छैथिल्यं तिमिरं भ्रमम् ।

कण्डूपाण्डुत्ववीसर्पशोफविस्फोट तृष्णवरान् ॥

अ. ह. सू. १०/१२

Doṣakarma—Pitta Kapha Vardhaka

When used in excess *Dantān Harṣayati* (Causes morbid sensation in teeth), *Tarṣayati* (Burning sensation), *Samīlayatyakṣiṇi* (Closure of eyes), *Samvejayati Lomāni* (Horripulation), *Raktadūṣayanti* (Vitiates blood), *Māmsam Vidahati* (Burning sensation in muscular, tissues), *Kāyam Śithilī Karoti* (Causes weakness), *Kṣīṇakṣata Durbalanām Śwayathumāpādayati* (Causes swellings in the persons like emaciated, injured and weakened), *Kṣatabhīhatadaṣṭadagdhabhagnapracyutavamūtrita Parisarpita Marditachinnabhinnaviśliṣṭo Dwiddhot-piṣṭadīni* (Causes suppuration of wounds caused by ulceration, trauma, contagious bites, burn, fracture, swelling, dislocation, poisonous urine, contact with poisonous animals, bruise, excision, incision, separation, perforation and crushing), *Paridahati Kaṇṭhamurohṛdayam* (Causes burning sensation in throat, chest and cardiac region). *Timira Bhrama* (Giddiness), *Kaṇḍu* (Itching sensation), *Pāṇḍutwa* (Anaemia), *Visarpa* (Herpes), *Visphota* (Boils) and *Jwara* (Fever).

3. *Lavaṇa Rasa Atisēvanajanya Vikāra* (Diseases Due to Excessive Intake of Salt Taste)

स एवं गुणोऽप्येक एवात्यर्थमुपयुज्यमानः पित्तं कोपयति, रक्तं वर्धयति, तर्षयति, मूर्च्छयति, तापयति, दारयति, कुष्णाति मांसानि, प्रगालयति कुष्ठानि, विषं वर्धयति, शोफान् स्फोटयति, दन्ताश्व्यावयति, पुंस्वमुपहन्ति, इन्द्रियाप्युपरुणद्दि, वलिपलितखालित्यमापादयति, अपि च लोहितपित्ताम्लपित्तवीसर्पवातरक्तविचर्चिकेन्द्रलुप्तप्रभृतीन्विकारानुपजनयति ।

च. सू. २६/४३

स एवं गुणोऽप्येक एवात्यर्थमासेव्यमानो गात्रकण्डुकोठशोफवैवर्ण्यं पुंस्त्वा-पथातेन्द्रियोपतापमुखाक्षिपाकरक्तपित्तवातशोणिताम्लीकाप्रभृतीनापादयति ।

सु. सू. ४२/१०-३

सोऽतियुक्तोऽस्त्रपवनं खलतिं पलितं वलिम् ।
तृट्कुष्ठविषवीसर्पन् जनयेत्क्षपयद्वलम् ॥

अ. ह. सू. १०/१३-१४

Doṣakarma

When salt is used in excess *Raktam Vardhayati* (Aggravation of *Raktadhātu*), *Tarṣayati* (Causes thirst) *Mūrchayati* (Loss of consciousness), *Tāpayati* (Burning sensation), *Dārayati* (Causes erosion), *Kuṣṇāti Māmsāni* (Vitiates muscle tissue), *Pragālayati Kuṣṭhani* (Formation of slough from skin lesions), *Viṣam Vardhayati* (Aggravates poisonous symptoms), *Śophaṇ Sphoṭayati* (Bursting of inflamed region), *Dantān Scyāvayati* (Dislodges teeth), *Pumstvamupahanti* (Reduces sexual strength), *Indriyaṇuparauṇaddhi* (Obstructs the normal functioning of sense organs), *Valipalita Khālityamāpadayati* (Causes premature wrinkling, graying and baldness), *Lohitapittāmlapittavīarpa Vātarakta-vicarcikāndraluptaprabhṛtin* *Vikārān Janayanti* (Causes bleeding disorder, dyspepsia, herpes, gout, skin diseases, alopecia etc.). *Suśruta* adds some symptoms : *Kaṇḍu* (Itching all over the body), *Koṭha* (Skin disease), *Vaivarṇya* (Depigmentation), *Mukhākṣipāka* (Ulcers in mouth & eye) etc.

4. *Kaṭu Rasa Atisēvanajanya Vikāra* (Diseases Due to Excessive Intake of Pungent Taste)

स एवं गुणोऽप्येक एवात्पर्थमुपयुज्यमानो विपाकप्रभावात् पुंस्त्वमुपहन्ति, रसवीर्यप्रभावान्मोहयन्ति, ग्लापयति, सादयति, कर्शयति, मूच्छयति, नमयति, तमयति, भ्रमयति, कण्ठं परिदहति, शारीरतापमुपजनयति, बलं क्षिणोति, तृष्णां जनयति; अपि च वाच्चरिनगुणबाहुल्याद्वमदवथु कम्पतोदभेदैश्चरणभुजपार्श्वपृष्ठप्रभृतिषु मारुतजान् विकारानुपजनयति ।

च. सू. २६/४३-४

स एवं गुणोऽप्येक एवात्पर्थमुपसेव्यमानो भ्रममद गलताल्वोष्ठशोष दाह-संतापबलविधातकम्पतोद भेदकृत् करचरणपाश्वपृष्ठप्रभृतिषु च वातशूलानापादयति ।

सु. सू. ४२/१०-४

कुरुते सोऽतियोगेन तृष्णां शुक्रबलक्षयम् ।
मूर्च्छायाकुञ्जनं कम्पं कटिपृष्ठादिषु व्यथाम् ॥

अ. ह. सू. १०/१९

Dosakarma-Vātapittavardhaka

When *Kaṭu* (Pungent) *Rasa* excessively used *Vipākaprabhavāt Pumstvamupahanti* (Because of its *Vipāka* it reduces sexual capacity), *Rasavīryaprabhāvānmohayanti* (Because of their taste & potency it cause unconsciousness), *Glāpayati* (Discomfort), *Sādayati* (Numbness), *Karśayati* (Emaciation), *Murchayati* (Fainting), *Namayati* (Choking), *Tamayati* (Cuases giddiness), *Bhramayati* (Vertigo), *Kaṇṭham Paridahati* (Burning sensation in throat), *Śarīratapamupajanayati* (Increases the body temperature), *Balam Kṣiṇoti* (Diminishes strength), *Trṣṇām Janayati* (Produces thirst), *Vayvagniguṇabāhulyadwamathukampatodabhedaischaraṇabhyapārśwaprṣṭa Prbhṛatīś Mārutayān Vikārānupajanayati* (Because of predominance of *Vāyu* & *Agnimahābhūtas* it cause giddiness, burning sensation, tremors, pricking pain, stabbing pain, and pain in legs, arms, flanks, back etc. *Vātaja* disorders) & *Śukra Kṣaya* (Diminishes semen).

5. Tikta Rasa Atisēvanajanya Vikāra (Diseases Due to Excessive Intake of Bitter Taste)

स एवं गुणोऽप्येक एवात्यर्थमुपयुज्यमानो रौक्ष्यात्खरविशदस्वभावाच्च रसरुधिरमांसमेदोस्थमज्जशुक्राणयुच्छोषयति, स्नोतसां खरत्वमुपपादयति, बलमादत्ते, कर्शयति, गलपथति, मोहयति, भ्रमयति, वदनमुपशोषयति, अपरांश्च वातविकारानुपजनयति ।

च. सू. २६/४३-५

स एवं गुणोऽप्येक एवात्यर्थमुपसेव्यमानो गात्रमन्यास्तम्भाक्षेपकार्दित शिरःशूलभ्रमतोदभेदच्छदास्यवैरस्यान्यापादयति ।

सु. सू. ४२/१०-५

धातुक्षयानिलण्याधीनतियोगात्करोति च ।

अ. ह. सू. १०/१६

Doṣakarma : Vāta Vardhaka

When Tikta (Bitter) is used in excess singly, *Roukṣyātkharaviśada Swabhavāccha Rasarudhīramāmsa Medosthimajjaśukrāṇyucchoṣayati* (Because of its dryness, roughness and non-sliminess it deplete plasma, blood, muscle fat, bone-marrow and semen), *Srotasām Kharatwamupapādayati* (Produces roughness in channels), *Balamādatte* (Reduces strength), *Karśayati* (Causes emaciation), *Glapayati* (Causes tiredness), *Mohayati* (Causes unconsciousness), *Bhramayati* (Cause giddiness), *Vadana-mupaśoṣayati* (Cause dryness of mouth), *Aparamasca Vāta Vikarānupajanayati* (Produces diseases of Vāta Doṣa), *Gātramanya Stambha* (Stiffness all over the body & nape), *Ākṣepaka* (Tremors), *Ardita* (Facial paralysis), *Śiraśūla* (Head ache), *Asya Vairasya* (Dis-taste) & *Dhātukṣayakaraka* (Depletes all the Dhātu).

6. Kaṣāya Rasa Atisēvana Janya Vikāra (Diseases Due to Excess Intake of Astringent Taste)

स एवं गुणोऽप्येक एवात्यर्थमुपयुज्यमान आस्यं शोषयति, हृदयं पीडयति, उदरमाध्यापयति, वाचं निगृह्यति, स्लोतांस्यवबध्नाति, श्यावत्वमापादयति, पुंस्त्व-मुपहन्ति, विष्टभ्य जरां गच्छति, वातमूत्रं पुरीषेरेतांस्यवगृहणति, कर्शयति, रूपयति, तर्षयति, स्तम्भयति, खरविशदरुक्षत्वात् पक्षवद्ग्रहापत्तानाकार्दितप्रभृतीश्च वात विकारानुपजनयति ।

च. सू. २६/४३-६

स एवं गुणोऽप्येक एवात्यर्थमुपसेव्यमानो हृत्पीडास्यशोषोदराध्मानवाक्यग्रह-मन्यास्तम्भगगत्रस्फुरणचुम्चुमामनाकुञ्जनाक्षेपणप्रभृतीञ्जनयति । सु. सू. ४२/१०

करोति शीलितः सोऽति विष्टम्भाध्मानहृजः ।

तृट्काश्यपौरुषंशस्त्रोतोरोथमलग्रहान् ॥

अ. ह. सू. १०/२१-२२

Doṣakarma : Vāta Vardhaka

When astringent taste used in excess singly, Āsyam Śoṣayati (Causes dryness in mouth), Hṛdayam Piḍayati (Discomfort in heart), Udaramadhmāpayati (Distension of abdomen), Vācam Nigrhṇati (Disturbance in speech), Srotamsyavabadhnāti (Obstruction to Srotas), Syavatvamāpadayati (Blackish discolouration of body parts), Pumstvamupahanti (Reduces sexual power), Viṣṭabhya Jarām Gacchati (Obstructs and gets digested slowly), Vātamūtra Purisaretamsyavagṛhṇāti (Cause obstruction to the passages of flatus, urine, faces and semen), Karṣayati (Cause to emaciation), Glapayati (Tiredness), Tarṣayati (Thirst), Stambhayati (Cause stiffness), Kharaviśadarūkṣatwat Pakṣawadhagṛhāpatāna-kārata Prbhṛtimscha Vātavikārānupajanayati (Because of its roughness, non-sliminess, dryness it cause various Vātavyādhis like hemiplegia, spasm, convulsions, facial paralysis etc.

Gātraspuraṇa (Pulsating sensation all over the body)]
Cumucumāyana (Numbness).

17. Rasa Guṇānām Uttama, Madhyama, Adhamatwena Vyāvasthā (Grading of Rasa (Tastes) with Special Reference to Their Qualities)

Rasa Guṇa (Qualities of Rasa)

Rasa itself is a Guṇa, it won't posses other qualities as per the reference from Caraka Samhita.

गुणा गुणाश्रया नोक्तास्तस्माद्विसगुणान् भिषक् ।
विद्याद्व्यगुणान् कर्तुरभिप्रायाः पृथग्विधाः ॥

च. सू. २६/३६

So the qualities mentioned to the Rasa will be the qualities of Dravya itself. With a view of showing the relationship between Rasa and Gurvādiguṇas, the various qualities are attributed as the qualities of particular Rasa.

1. Madhura Rasa Guṇa (Qualities of Sweet Taste)

तत्र मधुरो रसः.....स्निग्धशीतो गुरुश्च । च. सू. २६/४३-१

Madhura Rasa (Sweet taste) has the qualities like *Snigdha* (Unctuousness), *Śīta* (Cold) & *Guru* (Heavy).

2. Amla Rasa Guṇa (Qualities of Sour Taste)

अम्लो रसो.....लघुरुष्णः स्निग्धश्च । च. सू. २६/४३-२

Amla Rasa (Sour taste) has the qualities like *Laghu* (Lightness), *Uṣṇa* (Hot) & *Snigdha* (Unctuousness).

3. Lavaṇa Rasa Guṇa (Qualities of Salt Taste)

लवणो रसः.....नात्यर्थं गुरुः स्निग्ध उष्णश्च । च. सू. २६/४३-३

Lavaṇa Rasa (Salt taste) has the qualities like *Nātyartaguru* (Not very heavy), *Snigdha* (Unctuous) & *Uṣṇa* (Hot).

4. Kaṭu Rasa Guṇa (Qualities of Pungent Taste)

कटुको रसो.....लघुरुष्णो रुक्षश्च । च. सू. २६/४३-४

Kaṭu Rasa (Pungent taste) has the qualities like *Laghu* (light), *Uṣṇa* (Hot) & *Rūkṣa* (Dryness).

5. Tikta Rasa Guṇa (Qualities of Bitter Taste)

तिक्तो रसः.....रुक्षः शीतो लघुश्च । च. सू. २६/४३-५

Tikta Rasa (Bitter taste) has the qualities like *Rūkṣa* (Dryness), *Śīta* (Cold) & *Laghu* (Light).

6. Kaṣāya Rasa (Qualities of Astringent taste)

कषायो रसः.....रुक्षः शीतोऽलघुश्च ।

Kaṣāya Rasa (Astringent taste) has the qualities like *Rūkṣa* (Dryness), *Śīta* (Cold), *Alaghu* (Not very light).

* *Aśṭāṅga Sangrahakāra* attributed *Mṛdu Guṇa* to *Madhura Rasa*, *Tikṣṇa Guṇa* to *Lavaṇa Rasa*, *Nātirūkṣa* to *Tikta Rasa* and *Atirūkṣa* to *Kaṣāya Rasa*.

Table depicting *Shat Rasa Guna* (Qualities of six tastes)

Sl. No.	Rasa (Taste)	Guna (Qualities)
1	<i>Madhura</i> (Sweet)	<i>Snigdha, Śīta, Guru</i>
2	<i>Amla</i> (Sour)	<i>Laghu, Uṣṇa, Snigdha</i>
3	<i>Lavaṇa</i> (Salt)	<i>Nātiguru, Snigdha, Uṣṇa</i>
4	<i>Kaṭu</i> (Pungent)	<i>Laghu, Uṣṇa, Rūkṣa</i>
5	<i>Tikta</i> (Bitter)	<i>Rūkṣa, Śīta, Laghu</i>
6	<i>Kaṣāya</i> (Astringent)	<i>Rūkṣa, Śīta, Alaghu</i>

Suśruta explains briefly regarding the qualities of Rasa.

तत्र मधुराम्ललवण्णः स्निग्धा गुरवश्च, कटुतिक्तकषाया रूक्षा लघवश्च,
सौम्या: शीता: आग्नेया उष्णाः । सु. सू. ४२/७

Madhura, Amla and *Lavaṇa Rasa* will have *Snigdha* (unctuousness) and *Guru* (Heavy) *Guṇas* where as *Kaṭu*, *Tikta* and *Kaṣāya Rasas* will have *Rukṣa* (Ununctuousness) and *Laghū* (Light). *Sowmya* (Mild) *Rasas* are having *Śīta* (Cold) quality where as *Āgneya* (Strong) *Rasās* have *Uṣna* (Hot) quality.

* Difference between the qualities attributed to *Amla* and *Kasāya* may be noticed among *Caraka* and *Suśruta*.

Taratamata of Rasa (Relative Superiority of Taste Based on Quality)

रौक्ष्यात् कषायो रुक्षाणामुत्तमो मध्यमः कटुः ।

तिक्तोऽवरस्तथोष्णानामुष्णत्वाल्लवणः परः ॥

मध्योऽम्लः कटुकश्चान्त्यः स्निग्धानां मधुरः परः ।

मध्योऽम्लो लवणश्चान्त्यो रसः स्नेहन्त्रिरुच्यते ॥

मध्योत्कृष्टावराः शैत्यात् कषायस्वादुत्तित्तताः ।

स्वादुर्गुरुत्वाधिकः कषायाल्लवणोऽवरः ॥

अम्लात् कदुस्तस्तिक्तो लघुत्वादुत्तमोत्तमः ।

कैचिल्लधुनामवरमिच्छन्ति लबणं रसम् ।

गौरवे लाघवे द्येव सोऽवरस्तुभयोरपि ॥

Table showing superiority of Rasa w.s.r. Guṇa

Sl.No.	Guṇa (Qualities)	Uttama (Best)	Madhyama (Moderate)	Avara (Infenor)
1	Rukṣa (Dryness)	Kaṣāya	Kaṭu	Tikta
2	Snigdha (Unctuousness)	Madhura	Amla	Lavaṇa
3	Uṣṇa (Hot)	Lavaṇa	Amla	Kaṭu
4	Śīta (Cold)	Kaṣāya	Madhura	Tikta
5	Guru (Heaviness)	Madhura	Kaṣāya	Lavaṇa
6	Laghu (Lightness)	Tikta	Kaṭu	Amla

रसाः कट्वम्ललवणा वीर्योष्णा यथोत्तरम् ।

तिक्तः कषायो मधुरस्तद्वदेव च शीतलाः ॥

तिक्तः कटुः कषायाश्च रक्षा बद्धमलास्तथा ।

पद्मलमधुराः स्निग्धाः सृष्टविषमूत्रमारुताः ॥

पटोः कषायस्तस्माच्च मधुरः परमं गुरुः ।

लघुरम्लः कटुस्तस्मात्तस्मादपि च तिक्तः ॥

अ. ह. सू. १०/३६-३८

Vāgbhata has considered Madhura Rasa (Sweet) as most Śīta (Cold) instead of Kaṣāya.

Determination of Virya on the Basis of Rasa

शीतं वीर्येण यद्रव्यं मधुरं रसपाकयोः ।

तयोरम्लं यदुष्णां च यद्रव्यं कटुकं तयोः ॥

च. सू. २६/४५

Common rule is that the Dravya having Śīta Virya will have Madhura Rasa and Madhura Vipāka and Dravyas having Amla Rasa, Amla Vipāka, Katu Rasa and Kaṭu Vipāka will have Uṣṇa Virya.

Some substances will follow or will have Rasa, Guṇa, Virya & Vipāka in accordance to one another.

तेषां रसोपदेशेन निर्देश्यो गुण संग्रहः ।

वीर्यतोऽविपरीतमां पाकतश्चोपदेश्यते ॥

यथापयो यथासर्पिर्यथा वा चब्यचित्रकौ ।
एवामादीनि चान्यानि निर्दिशेद्वस्तो भिषक् ॥

च. सू. २६/४६-४७

Payā (Milk), Sarpi (Ghee), Cavya & Citraka are the examples that their Vipāka and Vīrya can be assessed on the basis of their Rasa as they follow the general rule.

Sl. No.	Dravya Nāma	Rasa	Vipāka	Vīrya
1	Payā	Madhura	Madhura	Śīta
2	Sarpi	Madhura	Madhura	Śīta
3	Cavya	Kaṭu	Kaṭu	Uṣṇa
4	Citraka	Kaṭu	Kaṭu	Uṣṇa

18. Rasānām Sāpavāda Nirdeśa Jñānam

(Vīryas Contradictory to Rasa)

मधुरं किंचिदुष्णं स्यात् कषायं तिक्तमेव च ।
यथा महत्पञ्चमूलं यथाऽब्जानुपमामिषम् ॥
लवणं सैन्धवं नोष्णमल्लमालकं तथा ।
अर्कागुरुगुदूचीनां तिक्तानामुष्णामुच्यते ॥

च. सू. २६/४८-४९

Some Dravyas will not follow the general rule as they possess opposite Vīrya instead of common Vīrya. Eg.

Sl. No.	Dravya	Rasa	Vīrya
1	Anūpa & Abja Māmsya	Madhura	Uṣṇa
2	Mahat Pañcamūla	Tikta, Kaśaya	Uṣṇa
3	Saindhava Lavaṇa	Lavaṇa	Śīta
4	Āmalakī	Amla	Śīta
5	Arka, Agaru & Guḍūci	Tikta	Uṣṇa

Variations in the Karma of Dravyas Having Similar Rasa

Some times two Dravyas having similar Rasa will possess different Karma (Actions).

किंचिदम्लं हि संग्राहि किंचिदम्लं भिनति च ।
 यथा कपित्थं संग्राहि भेदी चामलकं तथा ॥
 पिप्पली नागरं वृद्धं कटु चावृद्धमुच्यते ।
 कषायः स्तम्भनः शीतः सोऽभयायामतोऽन्यथा ॥
 तस्माद्सोपदेशेन न सर्वं इव्यामादिशेत् ।
 दृष्टं तुल्यरसेऽथेवं द्रव्ये द्रव्ये गुणान्तरम् ॥

च. सू. २६/५२

Eg. 1. *Kapittha* & *Amalaki* both are having *Amla Rasa*, but here *Kapittha* is *Sangrahi* (Constipative) where as *Āmalaki* is *Bhedaka* (Laxative).

2. Generally *Kaṭu Rasa Dravyas* are *avṛṣya* (Non-aphrodisiac) but *Pippali* and *Śunṭhi* are *Vṛṣya* (Aphrodisiac).

3. Commonly drugs having *Kaṣāya Rasa* are *Sthambhaka* (Constipative) where as *Harītakī* eventhough has *Kaṣāya Rasa* acts as *Anulomaka* (Laxative).

So, it is not always possible to explain or determine other factors or actions only on the basis of *Rasa*.

19. *Raseśu Doṣaduṣyanām Śamanatwa* (Effect of *Rasa* on *Doṣa*-Alleviation & Aggravation)

Doṣa Śamanatwa (Alleviation of *Doṣa*)

स्वाद्वाम्ल लवणा वायुं, कषाय स्वादुतिक्तकाः ।
 जयन्ति पित्तं, श्लेष्माणं कषाय कटुतिक्तकाः ॥

च. सू. १/६६

तत्र दोषमेकैकं.....त्रयस्त्रयश्चोपशमयन्ति । तद्यथा.....मधुराम्ललवणास्वेन
 शमयन्ति;मधुरतिक्तकषायास्वेन शमयन्ति;मधुरतिक्तकषायास्वेन
 शमयन्ति;श्लेष्माणं.....कटुतिक्तकषायास्वेन शमयन्ति । च. वि. १/६

तत्र मधुराम्ललवणा वातघ्नाः मधुरतिक्तकषायाः पित्तघ्नाः, कटुतिक्तकषायाः
 श्लेष्मघ्नाः । सु. सू. ४२/४

तत्राद्यामारुतं घन्ति त्रयस्तिक्तादयः कफम् ।
 कषाय तिक्तमधुराः पित्तमन्ये तु कुर्वते ॥

अ. ह. सू. १/२५

Based on their alleviating action on *Dōṣa*, the *Rasa* can be categorised under three groups.

Vāta Śāmaka Rasa—*Madhura, Amla & Lavaṇa*

Pitta Śāmaka Rasa—*Kaśāya, Tikta & Madhura*

Kapha Śāmaka Rasa—*Kaṭu, Tikta & Kaśāya*

Doṣa Kōpanatwa (Aggravation of Doṣa)

तत्र दोषमेकैकं त्रयस्यायो रसा जनयन्ति, । तद्यथा—कटुतिक्तकषाया वातं जनयन्ति, ; कट्वस्ललवणाः पित्तं जनयन्ति, ; मधुरास्ललवणाः श्लेष्माणं जनयन्ति, । च. वि. १/६

कट्वस्ललवणाः पित्तं, स्वाद्वस्ललवणाः कफम् ।

कटुतिक्तकषायाश्च कोपयन्ति समीरणम् ॥

पाठान्तर—योगीन्द्रनाथ सेन

Based on aggravating action on *Doṣa*, the *Rasa* can be grouped under three categories.

Vāta Kopaka Rasa—*Kaṭu, Tikta & Kaśāya*

Pitta Kopaka Rasa—*Kaṭu, Āmla & Lavaṇa*

Kapha Kopaka Rasa—*Madhura, Amla & Lavaṇa*

Chart showing action of individual *Rasa* on individual *Doṣa* :

Sl. No.	Name of the Rasa	Vāta	Pitta	Kapha
1	<i>Madhura</i>	<i>Śāmaka</i>	<i>Śāmaka</i>	<i>Vardhaka</i>
2	<i>Amla</i>	<i>Śāmaka</i>	<i>Vardhaka</i>	<i>Vardhaka</i>
3	<i>Lavaṇa</i>	<i>Śāmaka</i>	<i>Vardhaka</i>	<i>Vardhaka</i>
4	<i>Kaṭu</i>	<i>Vardhaka</i>	<i>Vardhaka</i>	<i>Śāmaka</i>
5	<i>Tikta</i>	<i>Vardhaka</i>	<i>Śāmaka</i>	<i>Śāmaka</i>
6	<i>Kaśāya</i>	<i>Vardhaka</i>	<i>Śāmaka</i>	<i>Śāmaka</i>

20. Rasa Prayoga as Auṣadha

In *Kaṣyāpa Samhitā* elaborate description has been given about the particular order of *Rasas* which are to be used in different stages of *Vyādhis* originated from different *Doṣas*.

Order of Rasa in Case of *Kapha Vyādhi*

कटुतिक्तकषायांस्तु रसान् प्राज्ञो यथाक्रमम् ।
 योगतः कफजे व्याधौ भैषज्यमवचारयेत् ॥
 प्रयुक्तः कटुकः पूर्वं पैच्छिल्यं गौरवं च यत् ।
 श्लेष्मणस्तं निहन्त्याशु तिक्तस्तस्मादनन्तरम् ॥
 हासयत्सास्य माधुर्यं कफं संशोषयत्यपि ।
 संग्रहणाति कषायश्च स्नेहं चाप्यवकर्षति ॥

काश्यप स. खिलस्थान ६/२४-२७

Skillful Vaidya will administer *Kaṭu*, *Tikta* and *Kaṣāya Rasa Yukta Dravyas* in order in diseases originated from *Kapha Doṣa*.

- *Kaṭu Rasa Dravya* to be used first, if it is administered it reduces *Paichilyata* (Sliminess) and *Gauravata* (Heaviness).
- Secondly *Tikta Rasa Dravyas* should be used as it relieves *Mukha Mādhuryata* (Sweetness in mouth) and dries up the *Kapha*.
- Thirdly *Kaṣāya Rasa Dravyas* are to be administered, it thicken the *Kapha* and removes *Snehāṁśa* (Oiliness).

Order of Rasa in Case of *Pittaja Vyādhi*

तिक्तस्वादुकषायाः स्युः क्रमशः पैत्तिके हिताः ।
 आमान्वयत्वात् पित्तस्य पूर्वं तिक्तोऽवचारितः ॥
 पाचयत्याशु तं पक्वं ततस्तु मधुरो रसः ।
 शैत्यात् गुरुत्वात् स्नेहाच्च माधुर्याच्च नियच्छति ॥
 तद्द्रवत्वविधातार्थं कषायाश्चावचारितः ।
 रौक्ष्याद्विशोषिभावाच्च विशोषयति तैजसम् ॥

का. स. खि. ६/२७-३०

In case of *Pittaja Vyādhis* *Tikta*, *Madhura* and *Kaṣāya Dravyas* are to be used in order.

- *Tikta Rasa Dravyas* will do *Āma Pācana* when it is used at the begining.
- Then *Madhura Rasa Dravya* takes care of *Pitta Prakopa* by subsiding its *Uṣṇa* and *Laghu Guṇa* as *Madhura* is *Śīta* and *Guru*.

- Lastly Kaṣāya Rasa to be administered, owing to its *Raukṣatwa* it dries up *Drava Guṇa* of *Pitta* and does Śoṣana.

Order of Rasa in Vātaja Vyādhī

वातिके क्रमशो योज्याः पट्टमलमधुराः रसाः ।
 वातिके लवणः पूर्वं संयोगादवचारितः ।
 प्रक्लेदिभावाज्जयति विबन्धं मातरिश्वनः ॥
 निहन्तिशैत्यमुष्णात्वात् गुरुत्वच्चापि लाघवम् ।
 तथैवाम्लो रसः पश्चात्स्मिन्नेवावचारितः ॥
 जडीकृतानि स्रोतांसि तैक्ष्णयादुद्धाच्य मारुतम् ।
 अनुलोमयति क्षिप्रं स्निग्धोष्णात्वाद्विमार्गम् ॥
 अम्लादनन्तरं पश्चात् प्रयुक्तो मधुरो रसः ।
 वायोर्लघुत्वं वैशद्यं रुक्षत्वं च व्यपोहति ॥
 गुरुत्वात् पिच्छिलत्वाच्च स्निग्धत्वाच्च यथाबलम् ।
 इत्युक्ताः सर्वदोषेषु रसानां प्रविचारणाः ॥

का. स. खि. ६/३०-३५

In Vātaja Vyādhīs the order of administration of Rasa Dravyas should be *Lavaṇa*, *Amla* and *Madhura*.

- Initially if *Lavaṇa* Rasa Dravya is used it relieves *Vibandhata* because of its *Prakledi Guṇa*, reduces *Śaityata* owing to its *Uṣṇa* quality and relieves *laghuta* due to its *Guru Guṇa*.
- Then *Amla* if used because of its *Tīkṣṇa*, *Snigdha* and *Uṣṇa* it relieves *Sroto Avarodha* and brings back the *Vāta Doṣa* to its normal pathway.
- Lastly *Madhura* Rasa Dravya is to be administered. Because of its *Guru*, *Picchila* and *Snigdha* qualities it reduces *Laghu*, *Viśada* and *Rūkṣa Guṇa* of *Vāta*.

Rasa Prayoga as Āhāra

Our Acāryas have emphasized the order of intake of Rasa while consuming food.

पूर्वं मधुरमशनीयान्मध्येऽम्ललवणौ रसौ ।
 पश्चात्तेषान् रसान् वैद्यो भोजनेष्ववचारयेत् ॥

सु. सू. ४६/४६०

पूर्वमित्यादि । बुभुक्षिते पुरुषे वातपित्तप्रशमनाय प्रथमं मध्युरो रसः पदवाशयगतं वायुं जयति, अम्ललवणौ मध्यभोजनस्थौ पित्ताशये अग्निदीप्तिं कुरुतः, अन्ते कफजयाय कटवादयः । डल्हण भाष्य-स. सु. ४६/४६०

Suśruta insisted upon the order of *Rasa*, that one has to follow during the intake of food.

Sl. No.	Avastha	Rasa Dravya
1	<i>Prathama</i>	<i>Madhura Rasa Dravyas</i>
2	<i>Madhyama</i>	<i>Amla & Lavanya Rasa Dravyas</i>
3	<i>Antima</i>	<i>Katu, Tikta & Kasaya Rasa Dravyas</i>

If a person is hungry, first one has to consume *Madhura Rasa Dravyas* in order to calm down *Vāta & Pitta*. In the middle stage one has to take *Amla* and *Lavaṇa Rasa Dravyas* to increase the appetite and at the end one has to go for *Katu, Tikta & Kaṣāya Rasās* to tackle *Kapha* which will be increased after taking food.

लवणाम्ल कटूष्णानि विदाहीन्यति यानि तु ।
तद्वोषं हर्तुमाहारं मधुरेण समापयेत् ॥

भा. प्र. ५/१६४

Bhāvamīśra is of the opinion that one has to end his food by consuming *Madhura Rasa* which overcomes *Vidāha* caused by *Usna Guna Yukta Rasas* like *Lavana*, *Amla* and *Katu*.

Before taking particular *Rasadravyas* the person should assess his *Agni*. Depending on the condition of *Agni* one can change the order.

भोजनाये सदापथ्यं लवणार्दकं भक्षणम् ।
अग्निसंदीपनं रुच्यं जिह्वा कण्ठं विशेषधनम् ॥

ધા. પ્ર. ૫/૧૩૦

Bhāvamīśra opines that the person having *Kṣīṇāgni* should consume *Saindhava Lavapa* with Ārdraka. Which increases the appetite and improves the taste by cleaning Jihwa (Tongue) and Kantha (Throat).

21. Rasa Prādhānyata

Like *Dravya* & *Guṇa*, *Rasa* is also *Pradhāna* (Impor-
18 Dra.VII.

tant). The importance of *Rasa* is illustrated through different reasons. In this regard *Suśruta* has given 4 reasons and *Badanta Nagarjuna* has added other reasons.

1. Āgamāt

आगामात् आगमो हि शास्त्रमुच्चन्ते, शास्त्रे हि रसा अधिकृताः, यथा—“रसायत्त आहार इति, तस्मिंस्तु प्राणाः” इति । सु. सू. ४०/४

आगामाच्चेति आगमः श्रुतिः । तत्र प्राज्यद्वयप्रतिनिधिवचने रसेनैव निर्देशः कृत इति । यथा आज्यार्थं यत्किञ्चिन्मधुरमाहरेदिति । चेति ‘च’ शब्दः सर्व-समुच्चयार्थः । डल्हण भाष्य

In classical references, *Āhāra* is described on the basis of its taste and even in *Ausadha Prakaraṇa*, *Rasa* has been given importance.

For e.g. *Śālī* is *Madhura*. *Śālī* is a *Hitāhāra* on account of its *Madhura Rasa* as *Madhura* imparts strength.

In *Javara Chikitsa*, *Tikta Rasa Dravyas* are regarded best owing to their *Dīpana* action.

2. Upadeśāt

उपदेशाच्च, उपदिश्यन्ते हि रसाः, यथा—‘मधुराम्ललवणा वातं शमयन्ति’ । सु. सू. ४०/४

उपदेशः शास्त्रं सामान्येनोपदिशति—मधुराम्ल लवणा वातं जयन्ति, इलेषाणां जनयन्ति’ इति शास्त्रोपदेशः । डल्हण भाष्य

Clear principles on *Rasa* laid down by our ancient scholars help *Vaidyas* to mitigate the aggravated *Doṣa*.

Eg. *Madhura*, *Amla* & *Lavaṇa Rasa Yukta Dravyas* need to be used in vitiated *Vāta*.

3. Anumānat

अनुमानाच्च रसेन ह्यनुमीयते द्रव्यं, यथा—मधुरमिति । सु. सू. ४०/४

तस्मादनुमानादित्येवं स्यात्—रसमुखेन द्रव्याणयपरिषिङ्गस्त्वभावान्यपि आस्वाद्य रसतः परिच्छेद्यानि भवन्ति, तस्माद् द्रव्याद् रसाः प्रधानाः आस्वाद्य भूतगणैरित्युक्तत्वात् । भाष्य—र. वै. सू. १/११६

The action of a *Rasa* is assessed through inference.

Eg. If a *Dravya* has got *Amla* (Sour) *Rasa*, it is inferred that it is *Hṛdaya*.

4. *Rṣivacanāt*

ऋषिवचनाच्च, ऋषिवचनं वेदः यथा किंचिदित्यार्थं मधुरमाहरेदिति तस्माद्वसा:
प्रथानं; रसेषु तु गुणसंज्ञा । सु. सू. ४०/४

The concept of *Rasa* is as old as *Vedas*, as we find reference to the *Madhurādi Rasa* even in *Vedās*.

Eg. While performing ritual rites, it is said ‘*Madhuramanaya*’ meaning to bring *Dravyas* with *Madhura Rasa*.

5. *Adhikārāt*

रसानिधिकारात् ।

र. वै. १/१११

केचिद् रसात् प्रथानान् ब्रूवतेऽधिकारात् ते ह्याधिकृताश्चिकित्सायामिति ।
कथं—‘षट्स्वेव युक्तं वसनं, षट्सु युक्तं विरेचनम् । षट्सु चास्थापनं युक्तं, षट्सु
संशमनं हितम् ॥’ इत्यादि । यो यस्मिन्नाधिकृतः स तस्मिन्नन्येभ्यः प्रधानो दृष्टः ।
तथा—सेनायां सेनापतिः । भाष्य

To perform *Vamanādi Pañcakarma* in treatment, different *Dravyas* having various *Rasās* are used.

Eg. In *Caraka Samhita Vimāna Sthāna* 8th chapter different *Rasa Skandha Dravyas* are mentioned for *Asthāpana Basti*.

Rasa is very important in a *Dravya* as commander for a troupe.

6. *Upasamhārat*

तेनोपसंहारात् ।

र. वै. १/११२

तेन रसने उपसंहत्य तन्मुखेन शोषस्य वचनम् । यथा—विदारिगन्थादीन्
द्रव्यगुणानुक्तवा “यानि यान्येवंप्रकाराणि मधुरस्कन्ध्य परिसंख्येयानि भवन्ति,
एवमल्लस्कन्धादयः” इति । अस्यार्थमन्यथा वर्णयन्ति केचित्—तेन रसेन रसधातो-
रूपसंहारादाहरणादानात्; संपत्ररसं द्रव्यमाहरन्ति, अन्यद् वर्जयन्तीति । भाष्य

Substitutes for drugs are told based on similarity of tastes.

For eg. *Madhura Skanda Dravyas* are used as a substitute for *Vidaryādi Gaṇa*. This is due to similarity in the taste of both these groups.

7. Vyapattinimittata

तदव्यापत्त शेषव्यापत्ते ।

र. वै. १ सू. ११३

अनेनास्यैकाथर्तिति न युक्तं, तदव्यापत्तौ, रसव्यापत्तिनिमित्त शेषाणां द्रव्यादीनां व्यापत्तेः । यथा—क्षीरस्य रसे दुष्टे क्षीरं न ग्रह्यते, तद्विपाकादयश्च विपन्ना इति ।
भाष्य

When *Rasa* is spoilt or altered then it may be easily inferred that the *Dravya* is spoilt.

Eg. If the taste of *Kṣīra* (Milk) is altered, it indicates that the milk is spoilt.

8. Apadeśat

अपदेशात् ।

र. वै. १ सू. ११५

अपदेशादिति अपदेशो नाम अन्येनान्योऽपदिश्यत उपमारूपेण । पुरुष सिंहः, पुरुषव्याघ्रः, इति प्रधानेन; एवमिहापि अपदेशो दृष्टः—मधुरं गान्धर्वं, मधुरा वाणी, कटुकः फणीति ।
भाष्य

Rasa is also commonly used to describe one's characters.

Eg. *Madhura Vāni*—Sweet voice

Kaṭuka Phaṇi—Angry serpent

9. Nānavaिषयत्वात्

नानाविषयत्वात् ।

र. वै. १ सू. ११७

अनेकाधारत्वादिति मधुरस्य । तावदिक्षु क्षीर-शर्करा-खण्डादयः एवमन्यैषां च । यद् बहुविषयं तत् प्रधानं दृष्टं यथा मनः अथवा चक्रवर्ती ।
भाष्य

Depending upon *Rasa* also *Dravyas* are grouped into many categories, each containing many *Dravyas*.

Eg. *Madhura Rasa Skanda* contains many *Dravyas* like *Ikṣu* (Sugarcane), *Kṣīra* (Milk), *Śarkara* (Sugar), *Khaṇḍa* (Candy) etc.



Chapter-6

Vipāka Parijñāna

Points Dealt :

- *Vipākasya Nirukti*
- *Vipāka Laxaṇam*
- *Avasthāpāka Bhedāt Bhedana*
- *Vipāka Swarūpa Sankhya Nirdhāraṇe Vibhinna Mata Vivecaṇa Purassaram Siddhānta Sthāpanam*
- *Vipākānam Guṇakarmanī*
- *Vipāka Tāratamyam*
- *Vipāka Upalabdhi*
- *Rasa Vipākayorbhedaḥ*
- *Vipāka Viparyāsa Hetu*
- *Vipāka Prādhānyata*

Vipāka Nirukti

(पु) विपच्चभावे कर्मणि वा धज् । पचनम् । वाचस्पति भाग ६
विशिष्टः जरणनिष्ठाकाले रसविशेषस्य पाकः प्रादुर्भाव विपाकः ।
प्रशस्तपाद

The transformed *Rasa* obtained at the end of digestion is defined as *Vipāka*.

Vipāka Laxaṇa

जाठरेणाग्निना योगाद्यदुदेति रसान्तरम् ।
रसानां परिणामान्ते स विपाक इति स्मृतः ॥
अ. ह. सू. ९/२०

The final out come of *Rasa* transformation under the influence of *Jatharāgni* is called *Vipāka*.

रसानां-रसवतां द्रव्याणां जाठरग्निना संयोगात् यद्रसान्तरमुत्पद्यते स विपाक ।
आ. र.-अ. ह. सू. ९/२०

Hemadri, commentator on *Aṣṭanga Hṛdaya* also support the views of *Vāgbhata*.

विपाकं लक्षयति । जाठरेण औदर्येण अग्निना, योगात् संश्लेषात्, रसानां परिणामान्ते जरणनिष्ठाकाले, यद् रसान्तरं रसविशेषः उद्देति उत्पद्यते, स 'विपाक'

इति स्मृतः मुनिभिः कथितः ।

सर्वाङ्गसुन्दरि-अरुणदत्त ९/२०

Aruṇadatta is also of the opinion that the transformation of Rasa which takes place at the end of *Jatharāgni Pāka* is known as *Vipāka*.

अवस्थापाकापेक्षया विशिष्टः पाको विपाकः ।

शिवदास सेन-सु. सू. ४०/१०

Śivadāsa Sen goes a step further and says that *Vipāka* is different from *Avasthāpāka*.

जठराग्नियोगादाहारस्य निष्ठाकाले यो गुण उत्पद्यते स विपाकः ।

चक्रपाणि-च. सू. २६/५७-५८

The quality obtained after the completion of digestion is known as *Vipāka*.

पाकः पचनं द्रव्याणां स्वरूपरसयोः परावृत्तिः । सा च स्वरूपात्तरत्वेन रसान्तरत्वेन च परिणतिः तस्य विशेषो विपाकः ।

गङ्गाधर-च. सू. २६/५७-५८

Gangādhara says that digestion of *Dravya* results in the transformation of *Swarūpa* and *Rasa* of the *Dravya*. This special transformation of *Rasa* of a *Dravya* under the influence of *Agni* (*Pāka*) is called *Vipāka*.

विशिष्ट पाको विपाकः, न पाकमात्रस्वरूपः । हेमाद्रि-अ. ह. सू. १/१७

Hemādri is also of the same opinion that the special *Pāka* happening is known as *Vipāka*.

Avasthāpāka Bhedāt Bhedana

Āhara Pācana Krama

अन्नमादान कर्मातु प्राणः कोष्ठं प्रकर्षति ।

तद् द्रवैर्भिन्नसंघातं स्नेहेन मृदुतां गतम् ॥

समानेनावधूतोऽग्निरुद्धर्यः पवनोद्ध्रहः ।

काले भुक्तं समं सम्यक् पचत्यायुर्विवृद्धये ॥

एवं रसमलायान्नामाशयस्थमध्यः स्थितः ।

पचत्यनिर्यथा स्थाल्यामोदनायाम्बुतण्डुलम् ॥

च. स. चि. १५/६-८

Prāṇa Vāta because of its *Annamādāna Karma* (Carrying the food) transport the food from mouth to *Koṣṭa*, there it will be subjected to softening process by *Mṛdu Guṇa*. Once it becomes soft it will be broken into small particle.

Then *Jātharāgni*, which is stimulated by *Samāna Vāta* digests food which is taken in proper quantity and in proper time and helps in maintaining body in *Swāsthā* condition.

How the vessel filled with rice and water which is kept over fire results in *Anna*, in the same way food taken by the person undergoes digestion.

Avasthāpāka and Niṣṭhāpāka

In *Āyurveda*, the digestion and metabolism of any substance is explained in two stages i.e. *Avasthāpāka* and *Niṣṭhāpāka*. These two can also be considered as two phases of transformation of particular substance which is ingested. Here, *Avasthāpaka* is the first phase and understood as digestion and *Niṣṭhāpāka* or *Vipāka* is the second phase and considered as metabolism. In *Caraka* ‘*Prapāka*’ word has been used which may be taken as synonym for *Avasthāpāka*.

Depending on the different levels where in digestion process is taking place, the *Avasthāpāka* is of three types. They are (i) *Madhura Avasthāpāka*, (ii) *Amla Avasthāpāka*, (iii) *Kaṭu Avasthāpāka*.

(i) *Madhura Avasthāpāka*

अन्नस्य भुक्तमात्रस्य षड्‌सस्य प्रापकतः ।
मधुराद्यात् कफो भावात् फेनभूत उदीर्यते ॥

च. चि. १५/९

The digestion process starts as soon as the person consumes the substances having six *Rasas*. Eventhough there will be six *Rasas*, it is *Madhura* part which under goes digestion first and stimulates *Kapha* which is having frothy nature.

(ii) *Amla Avasthāpāka*

परं तु पच्यमानस्य विदर्घस्याम्ल भावतः ।

आशयव्यावर्भानस्य

पित्तमच्छमुदीयते ॥

च. चि. १५/१०

After the completion of *Madhura Avasthāpāka*, semi-digested form substance undergoes digestion at *Pachyamānāśaya* and there it mixes with *Amla Bhāva* (HCl etc.) and stimulates *Achapitta* (Bile) production.

(iii) *Kaṭu Avasthāpāka*

पक्वाशयं तु प्राप्तस्य शोष्यमाणस्य वहिना ।

परिपिण्डितपक्वस्य वायुः स्यात् कटुभावतः ॥

च. चि. १५/११

The substance which reaches *Pākwāśaya* (Large intestine) will loose its *Dravāṁśa* because of *Śoṣaṇa* by *Agni* and becomes a bolus. In this stage dominance of *Kaṭu Rasa* is observed which leads to the stimulation of *Vāta*.

Different Ācāryas have used various terms like *Udīraṇa*, *Bhāva* etc. to indicate *Vṛddhi* in particular *Doṣa*. Here *Vṛddhi* in the sense *Prākṛuta Doṣa Vṛddhi* or *Vikṛta Vṛddhi*, and to explain this *Cakrapāṇi* has given his view.

यत्, अनेनावस्थापाकेन कफपित्तयोदीरण मात्रं क्रियते न तु वृद्धिः, वृद्धिः निष्ठापाके एव भवतीति वदन्ति, तदुपपत्ति शून्यं भातिः किंच अवस्थापाकात् कफपित्तयोवृद्धिः तथा निष्ठापाकाच्च मलरूपतया उत्पाद इति युक्तं पश्यामः ।

चक्रपाणि—च. सू. १५/९-११

Cakrapāṇi explains that acc to some scholars, during *Avasthāpāka*, there will be only stimulation of *Kapha* and *Pitta* not the aggravation of these *Doṣas*. It is during *Niṣṭhāpāka* only these are get aggravated. *Cakrapāṇī* condemned this concept and proposed his view stating that the aggravation of *Kapha* and *Pitta* takes place in first and second phase of *Avasthāpāka* and during *Niṣṭhapāka Malarūpa Doṣas* are formed as a by product of *Dhātwāgni*.

Digestion

Digestion is the process of breaking down of the com-

plex food-stuff with the help of digestive juices into simple constituents, which can be normally absorbed and assimilated in the body. The high molecular weight food stuffs (Carbohydrates, protein and fats) are thus broken down into low molecular weight, water soluble and absorbable constituents (glucose, aminoacids, fatty acids and glycerol).

This digestion process includes two types of processes. i.e.

(i) Mechanical breakdown—Mastication (Chewing)

(ii) Chemical digestion—by enzymes present in secretions produced by glands and accessory organs of the digestive system.

A. The digestion process starts as soon as the food comes in contact with saliva. Saliva contains the enzyme amylase that begins the breakdown of complex sugars, including starches, reducing them to the disacharide maltose. Enzyme action continues during swallowing until terminated by the strongly acidic pH of the gastric juices, which degrades the amylase. Here, starting of digestion of carbohydrates till it comes in contact with gastric juices can be considered for *Madhura Avasthāpāka*.

B. Once the food comes in contact with HCl (Hydrochloric acid), HCl acidifies food and stops the action of salivary amylase. It provides the acid environment needed for effective digestion by pepsins. Pepsinogens are activated to pepsins by hydrochloric acid and pepsins already present in the stomach. They begin the digestion of proteins, breaking them into smaller molecules. Then food moves down and mixes with pancreatic juice, where trypsinogen and chymotrypsinogen (inactive enzyme precursors) are activated by enterokinase, an enzyme in the microvilli, which converts them into the active proteolytic enzymes trypsin and chymotrypsin. These enzymes convert polypeptides into tripeptides, dipeptides and amino acids. Pancreatic amylase converts all remaining polysaccharides to disaccharids. Then Lipase converts fats to fatty acids and glycerol. To aid the action of lipase, bile salts emulsify fats, i.e. reduce the size of the globules. Bile salts make cholesterol and fatty

acids soluble enabling fat-soluble vitamins (i.e. vitamins A, D, E & K) to be readily absorbed. Till this stage, the process of digestion may be understood as *Amla Avasthāpāka*.

C. Then the partially digested food comes in contact with succus entericus (Secretion from small intestine), it gets converted into final digestive products. The proteolytic enzymes of succus entericus are the peptidases which convert peptides into amino acids. The carbohydrate splitting enzymes of succus entericus are lactase, sucrase and maltase which convert the disacharicles into two molecules of monosacharides. Intestinal lipase acts on triglycerides and converts them into fatty acids. Then the product moves to large intestine where in absorption of water and other substances takes place. This may be considered as *Katu Avasthāpāka*.

The process where *Jatharāgni* takes an active role may be considered for *Avasthāpāka*. The question is, *Vāgabhata* has given clear reference regarding the involvement of *Agni* that the change in *Rasa* brought about by *Jatharāgni* is *Vipāka*. So we can consider the final product that emerges out after the process of digestion is *Vipāka*.

Niṣṭhā Pāka

नह्यवस्थापाकोऽयं रसस्वभावं निष्ठापाकं बाधते ।

चक्रपाणि भाष्य-च. चि. १५/९-११

Niṣṭhāpāka is one where in transformation of *Rasa* takes place and can be considered as the final product that emerges out after the digestion. Here we can consider *Bhūtāgni* and *Dhātvāgni Pāka*.

This *Niṣṭhāpāka* may be considered for metabolism which is process of chemical changes occurring in the body after absorption of products of digestion.

Niṣṭhāpāka is the synonym of *Vipāka* itself. Details of this *Vipāka* is dealt in further explanations of this chapter.

Table showing the differences between <i>Avasthāpāka</i> and <i>Niṣṭhāpāka</i>		
Sl. No.	<i>Avasthāpāka</i>	<i>Niṣṭhāpāka</i>
1	Initial phase	Final phase
2	<i>Avasthāpāka</i> represents the taste of food during	<i>Vipāka</i> represents the taste at the time of
	the process of digestion at different levels.	metabolism
3	<i>Prākṛuta Doṣas</i> are increased –Cakrapāṇi	<i>Malarūpa Doṣas</i> are produced –Cakrapani
4	Directly perceptible	Perceived through <i>Anumāna</i>

Metabolism

The term metabolism is the sum of anabolism and catabolism. Metabolism is a wider term that refers to the total fate of a drug in the body including absorption, distribution, biotransformation and excretion.

1. Mineral or Electrolyte Metabolism—where electrolytes are excreted as such and do not undergo the process of biotransformation.

2. Carbohydrate, Protein and Fat Metabolism—where energy is provided for vital processes and new materials are produced and assimilated for growth which usually does not happen during the process of biotransformation of drugs.

Biotransport and Transport Mechanisms

The movement or translocation of drug from one side of the biological barrier to the other is called biotransport and the mechanisms underlying the transfer of a drug across the biological barriers are called as the transport mechanisms.

At all levels, whether a drug is absorbed, distributed, metabolized or excreted, it has to pass across the cell membrane.

Major transport Mechanisms :

I. Passive diffusion

II. Carrier mediated transports

- (i) Facilitated diffusion
- (ii) Active transport

III. Pinocytosis/Phagocytosis

IV. Filtration.

I. Passive Diffusion

It is a transport process in which the drug molecules pass through a biological barrier from the phase of higher concentration to the phase of lower concentration without requiring any expenditure of energy by the biological system.

II. Carrier Mediated Transport

Polar compounds such as sugars and amino acids and certain drugs of therapeutic interest cannot penetrate membranes by passive diffusion but are moved by carrier systems present on the membrane surface. These carrier molecules which are usually proteins, combine with the drug substrate in question and form a complex. This drug-carrier complex exhibits better permeability than the drug alone. After the complex traverses the membrane, the carrier dissociates with the drug. The carrier then either returns to the original side of the membrane for reuse or is essentially produced on one side and eliminated at the other side.

Carrier Mediated Transports are of two types.

(i) Facilitated Diffusion

It is a capacity limited process, i.e. the rate of diffusion depends upon the binding ability of the drug to its carrier and is limited by the availability of carrier.

(ii) Active Transport (Up Hill Transport)

The active transport of drugs is an energy dependent, carrier mediated transport taking place against the electro-chemical gradient. The energy needed for the active transport is generated by the membrane ATPase.

III. Pinocytosis/Phagocytosis

Pinocytosis is a process where cell drinks or engulfs a fluid or a drug in solution.

Phagocytosis is a process where in the particulate matter can also be transferred by local invagination of the cell membrane.

IV. Filtration

The free or unbound drugs of smaller molecular size can pass through the process of filtration. It is purely a physical process where the rate of filtration is proportional to a pressure gradient. This is an important mechanism for drugs which are filtered through glomerulus.

Absorption

Absorption is the movement of drug into the blood stream from its site of administration.

Important sites of absorption are

1. Absorption Via Gastrointestinal Tract

The absorption of drugs from GIT-is mainly by passive diffusion through the lipid sheath. Few drugs, however, are small enough to diffuse through the pores in the cell membrane : While uptake of sugar and other nutrients is by active transport. The gut is more permeable to the non-ionised lipid soluble form of drugs and less permeable to the ionised form.

2. Absorption Via Parenteral Sites

Drugs when injected intravenously are completely absorbed and rapidly distributed, as they reach the blood stream directly, without crossing any membrane.

3. Absorption Via Lungs

Lipid soluble drugs when given in a vapourised form or as aqueous solution spray or as spray of suspended microfined particles are absorbed by simple diffusion from the mucous membrane of trachea and lungs.

4. Absorption Via Topical Sites

Absorption of most drugs through the intact skin is ofcourse poor as the keratinised epidermis behaves like a barrier to

permeability. However, the underlying dermis is quite permeable to many lipid soluble drugs and therefore significant absorption can occur if the skin is abraded.

Bioavailability

The bioavailability is defined as the rate at which and the extent to which the active concentration of the drug is available at the desired site of action.

Factors influencing Absorption and Bioavailability.

These can be broadly classified into two categories.

1. Pharmaceutical factors
2. Pharmacological factors

1. Pharmaceutical Factors

The first important influence upon bioavailability is the formulation of the drug in the form of tablet, capsule, suspension etc.

Factors which can affect disintegration and dissolution are :

- (i) Particle size
- (ii) Salt form
- (iii) Crystal form
- (iv) Water of hydration
- (v) Nature of excipients and adjuvants
- (vi) Degree of ionisation

2. Pharmacological Factors

- (i) Gastric emptying and gastrointestinal motility
- (ii) Gastro intestinal disease
- (iii) Food and other substances
- (iv) First pass effect
- (v) Drug-Drug interactions
- (vi) Pharmacogenetic factors
- (vii) Miscellaneous factors

Distribution

Drug distribution means the pattern of 'Scatter' of the

specified amount of drug among the various locations within the body. Once absorbed into the blood stream, a drug is distributed to all organs including those not relevant to its pharmacological or therapeutic effect. Thus after absorption the drug may not only get reversibly associated with its site of action but may get bound to plasma proteins or may accumulate in various storage sites or may enter into the tissues which are not involved in its primary action. This part of pharmacokinetics which deals with distribution, metabolism and excretion is termed as drug disposition, because these three phases precisely decide the fate of the drug after absorption.

Physiological barriers to drug distribution.

- (i) Blood brain barrier
- (ii) Placental barrier

Biotransformation

Biotransformation means enzyme catalysed chemical transformation of drugs within the living organism. The metabolites thus formed are much less lipid soluble, hence not reabsorbed from the renal tubules and thus are finally excreted. The biotransformation of drugs, which is the more preferred term occurs mainly in liver, although kidney, intestines, adrenal cortex, lungs, placenta and skin may be involved to some extent.

The biotransformation reaction of any drug may have three different consequences with respect to pharmacological activity of its metabolite.

1. Formation of an inactive metabolite from the pharmacologically active drug.
2. Formation of an active metabolite from an inactive or a lesser active drug.
3. Formation of an active metabolite from an equally active drug.

First Pass Metabolism

All the drugs taken orally first of all, pass through GIT

wall and then through portal system before reaching the systemic circulation. First pass metabolism or the presystemic metabolism or the first pass effect means the drug metabolism occurring before the drug enters the systemic circulation. The net result is the decreased bioavailability of the drug and consequently a diminished therapeutic response, because a significant amount of the drug is inactivated before reaching the systemic circulation. The first pass effect may be by-passed if the drug is administered parenterally or sublingually. If a drug, after oral administration, furnishes metabolites which are active, the significance of first pass decreases but in liver disease it acquires greater significance as the oral bioavailability of the drug might go much higher.

Chemical pathways of Drug Biotransformation.

Drug biotransformation reactions are commonly grouped into two types.

- (i) Phase I reactions
- (ii) Phase II reactions

Phase I Reactions

These are degradative reactions. The drug is diminished to a smaller polar/non-polar metabolite by introduction of a new group. These reactions are mainly microsomal leaving a few which are non-microsomal.

Phase I Reactions include

A. Oxidations

1. Microsomal Oxidations
 - (i) Aromatic hydroxylations
 - (ii) Aliphatic hydroxylations
 - (iii) N-O- and S- dealkylation
 - (iv) N- and S- oxidation
 - (v) Deamination
 - (vi) Desulfurisation

2. Non-Microsomal Oxidations

- (i) Mitochondrial oxidations

- (ii) Cytoplasmic oxidation
- (iii) Plasma oxidative processes

B. Reductions

1. Microsomal Reductions
 - (i) Nitro reduction
 - (ii) Azo reduction
 - (iii) Keto reduction
 2. Non-Microsomal Reductions
- ### C. Hydrolysis
1. Microsomal hydrolysis
 2. Non-Microsomal hydrolysis

Phase II Reactions

These are synthetic reactions and are also called as conjugation reactions. These may be catalysed by microsomal, mitochondrial or cytoplasmic enzymes. The metabolite formed is usually polar, water soluble and is mostly inactive.

Some drugs originally contain reactive groups capable of being conjugated and may therefore undergo Phase II reactions immediately without having to go through Phase I, while in others, the metabolites, formed after Phase I reactions, may undergo Phase II process, if they posses these reactive groups in their molecules.

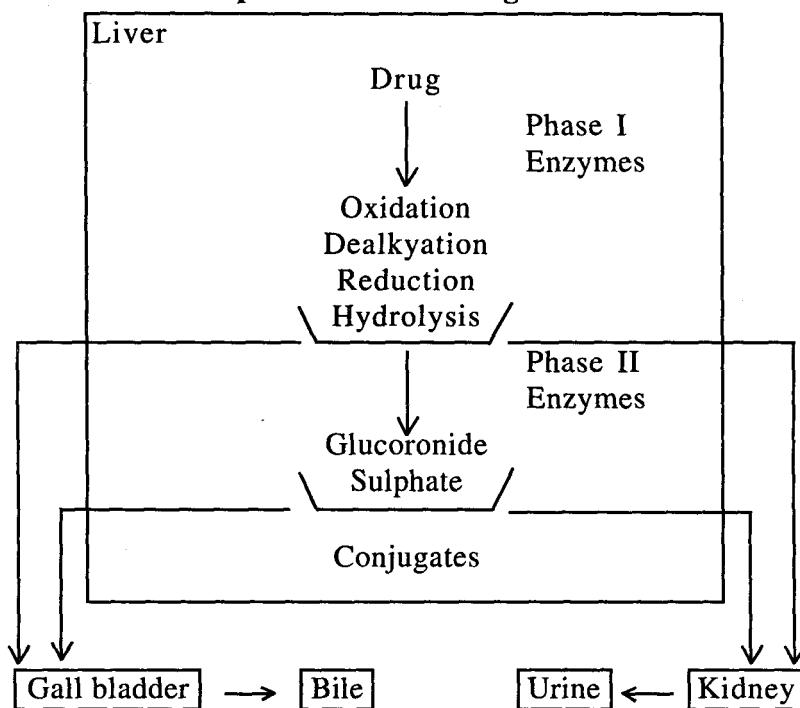
Reactions of Phase II

A. Conjugators

1. Microsomal Conjugations
 - (i) Glucoronide conjugation
2. Non-Microsomal Conjugation
 - (i) Non-Acetyl conjugation
 - (ii) Sulfate conjugation
 - (iii) Amino acid conjugation
 - (iv) Methyl conjugation
 - (v) Glutethione conjugation
 - (vi) Ribosides and riboside phosphates

Drug metabolism or biotransformation implies chemical transformation of the drug within the body.

Schematic representation of Drug Metabolism



Drug Metabolising Enzymes

Enzymes are reaction specific, protein catalysts for chemical reactions in biological systems. These usually require a non-protein organic compound for their catalytic activity.

Groups bound with enzyme :

- (i) Prosthetic groups—Cannot be readily removed.
- (ii) Coenzymes—Dissociable entities.

Factors Affecting Drug Metabolism

- (i) Age
- (ii) Sex
- (iii) Species
- (iv) Race

- (v) Genetic variation
- (vi) Nutrition and diet
- (vii) Disease
- (viii) Drug-Drug interactions

Elimination/Excretion of Drug

Drugs are eliminated from the body either unchanged or as water soluble metabolites. Both the processes of metabolism and excretion are essential for the elimination of drugs from the body.

Major Routes of Drug Excretion

- (i) Renal
- (ii) Biliary
- (iii) Fecal
- (iv) Alveolar

Minor Routes of Drug Excretion

- (i) Milk
- (ii) Skin
- (iii) Hair
- (iv) Sweat
- (v) Saliva

Vipāka Swarūpa

सर्वद्रव्याणां विपाको जाठराग्निसम्बन्धात् द्रव्यस्य स्वरूपान्तरप्रादुर्भावः ।
तत्र किञ्चित् स्वादु विपाकम् । किञ्चिद्दम्लविपाकम् । किञ्चित् कटुविपाकम् ।
इन्दु टीका-अ. स. सू. ७/२७

All *Dravyas* undergo *Vipāka* only after completion of role of *Jatharāgni*. *Vipāka* is one which brings transformation of *Dravyas*. Some drugs undergo *Madhura Vipāka*, some undergo *Amla Vipāka* and some will undergo *Katu Vipāka*. The *Swarūpa* of *Vipākas* is explained acc to their types.

Vipāka Sankhyā Nirdhārane Vibhinna Mata Vivecana Purassaram Siddhānta Sthāpanam

(Theories Regarding Different Types of *Vipāka*)

There exists difference of opinion regarding the number

of *Vipāka*. The following theories are put forth by various scholars.

I. *Sađvidha Vipāka Vāda*

According to this view, there are six *Vipāka*. Under this, there are two schools of thought, they are :

(a) *Yathārasa Vipāka Vāda* (*Niyata Vipāka Vāda*)

(b) *Aniyata Vipāka Vāda*

(a) *Niyata Vipāka Vāda*

It is not clear as to which scholar supports this theory. We only get cross references to this view in *Suśruta Samhita* and *Rasa Vaiśeṣika*, both of whom disagree with this concept.

तत्राहुरन्ये प्रति रसं पाक इति ।

सु. सू. ४०/१०

प्रतिरसं पाक इति रसं रसं प्रति पाक उत्पद्यत इत्यर्थः ।

डल्हन भाष्य—सु. सू. ४०/१०

मधुरो मधुरस्याम्लोऽम्लस्यैवं सर्वेषामिति केचिदाहुः । दृष्टान्तं चोपदिशन्ति यथा तावत् क्षीरमुखगतं पच्यमानं मधुरमेव-यथात्तथा शालियवमुद्गादयः प्रकीर्णाः स्वभावमुत्तरकालेऽपि न परित्यजन्ति तददिति ।

सु. सू. ४०/१२

The scholars of this view opine that the *Vipāka* of a *Dravya* is definite and according to its *Rasa*. In other words *Madhurādi Rasa* will definitely transform to its respective *Madhurādi Vipāka*.

Accordingly

Rasa	Undergoes	<i>Vipāka</i>
<i>Madhura</i>	→	<i>Madhura</i>
<i>Amla</i>	→	<i>Amla</i>
<i>Lavāna</i>	→	<i>Lavāna</i>
<i>Katu</i>	→	<i>Katu</i>
<i>Tikta</i>	→	<i>Tikta</i>
<i>Kaśāya</i>	→	<i>Kaśāya</i>

Just like milk on boiling will not change its *Madhura Rasa* and *Śāli*, *Yava*, *Mudga* etc. do not transform from sowing,

growth and even after maturation but will continue to be Śālyādi itself, similarly *Rasa* of a *Dravya* will not change after digestion but remains the same on *Vipāka* also.

प्रति रसं पाक इति केचित् । अथमाशयः—यथा स्थालीस्यं तावत् क्षीरं
मधुरमेव स्यात् , यथा वा शालियव मुहूरादयः प्रकीर्णः स्वभावं न परित्यजन्ति
अर्थात् शालि-यव-मुहूरादि बीजेभ्यः शालियवमुहूरादयकुरा उत्पद्यन्ते, तद्वन्मधुरादयो
जठराग्निपक्वाः स्वं स्वं रूपं मधुरादिकं न त्यजन्ति । मधुरो मधुरमेव पच्यते,
अम्लोऽम्लमेवमन्ये च; तेन घण्णानां रसानां षड्विपाका भवन्ति ।

योगेन्द्रनाथ सेन भाष्य

Yogendranath is also of the same opinion that the respective *Rasa* undergoes respective *Vipāka* and he supports this theory with examples. How new *Śāli*, *Yava*, *Mudga* plants sprout from their seeds like wise *Madhurādi Rasas* will not leave their qualities and undergo respective *Vipāka*.

इह केचिदाचक्षते—प्रतिरसं पाकः अम्लोऽम्लस्य, मधुरोमधुरस्य, लवणो
लवणस्य, कटुकः कटुकस्य, तिक्ततिक्तस्य, कषायः कषायस्येति षडेव विपाकाः ।
किमत्रप्रमाणमिति चेत्, उच्यते—यथा क्षीरमतिपथ्यमानमपि मधुरमेव स्यात्, यथा
वा शालियवादयः उक्ताः प्ररुद्धाश्च फलिताश्च शाल्यादिस्वरूपा एव भवन्ति,
यथा मधुरादयोऽपि निष्ठापाकेऽपि मधुरादि स्वरूपा एव भवितुमर्हन्तीति । उक्तं
च—उपादाः षट्किमाषाढ्याः बाह्यपक्वाश्च षड्रसाः । यान्ति नान्यत्वमित्येवं पाकः
प्रतिरसं भवेत् । शिवदास सेन भाष्य

Sivadāsa Sen also support this theory, that how *Atipakwa Kṣīra* undergoes *Madhura Vipāka* and how *Śāli*, *Yava* etc. plants gives rise to their own kind of new plants likewise *Madhurādi Rasās* are also undergo their respective *Vipāka*. Hence the *Vipākas* are six in number.

Points to Reject this Theory

1. This theory is not well accepted by other scholars like *Vāgbhata*, *Suśruta* and *Nāgārjuna*.

यथारसं जगुः पाकान् षट् केचित्तदसाम्रतम् ।
यत्त्वादुवीर्हिरम्लत्वं न चाम्लमपि दाङिमम् ॥
याति तैलं च कटुतां कटुकापि न पिप्पली ।
यथारसत्वे पाकानां न स्यादेवं विपर्ययः ॥

यस्मादृष्टे यवः स्वादुर्गुरुरण्यनिलप्रदः ।
 दीपनं शीतमप्याज्यं वसोष्णाप्यग्निसादिनी ॥
 कटुपाकोऽपि पित्तघो मुद्रो माषास्तु पित्तलः ।
 स्वादुपाकोऽपि चलकृत्स्नग्धोष्णं गुरुफाणितम् ॥

अ. सं. सू. १७/२९

There are various instances where the *Vipāka* of a *Dravya* varies from its *Rasa* for eg.

Sl. No.	<i>Dravya</i>	<i>Rasa</i>	<i>Vipāka</i>
1	<i>Vṛīhi</i>	<i>Madhura</i>	<i>Amla</i>
2	<i>Pippalī</i>	<i>Kaṭu</i>	<i>Madhura</i>
3	<i>Āmalaki</i>	<i>Amla</i>	<i>Madhura</i>
4	<i>Paṭola</i>	<i>Tikta</i>	<i>Madhura</i>
5	<i>Kulatha</i>	<i>Kaṣāya</i>	<i>Amla</i>
6	<i>Harītakī</i>	<i>Kaṣāya</i>	<i>Madhura</i>

Thus, the above table clearly depicts the variation in *Rasa* & *Vipāka* of a particular *Dravya*. This further reiterates that *Vipāka* of a *Dravya* will not be similar to its *Rasa*.

2. *Bhadanta Nāgārjuna* says that the characteristics (*Lakṣaṇa*) of *Rasa* & *Vipāka* are different.

3. *Rasa* is identified immediately on taste & is *Pratyakṣagamya* while *Vipāka* is assessed after digestion and is *Anumānagamya*.

4. And if *Rasa* & *Vipāka* were same, there was no necessary for an independent description of *Rasa* & *Vipāka*.

Thus, this theory cannot be accepted.

B. Aniyata *Vipāka Vāda*

It is not clear about the proposers of this theory. We only get cross references from author like *Suśruta*. The commentators *Śivadāsa Sen* and *Yogendranāth Sen* have given explanations regarding this type of *Vipāka*.

केचिद्वदन्ति—अबलवन्तो बलवतां वशमायान्तीति ।

सु. सू. ४०/१०

अन्ये बलवन्तो बलवतां वशामायान्तीति मतानामनियतत्वम्; तस्माद्सिद्धान्तं एष अनागम एष इत्यर्थः । भाष्य—सु. सू. ४०/१०

The scholars of this thought opine that the predominant *Rasa* at the time of digestion overpowers the other *Rasas* and the resultant *Vipāka* will be according to that predominant *Rasa*.

प्रायशो ग्रहणात् क्वचिच्चैवं विधोऽपि । यथा शुण्ठीपिण्डल्यादीनां कटुनां मधुरो विपाकः कषायस्य कुलत्यस्यास्तः कषाया हरीतकी अम्लमामलकं च मधुरं पच्यते, मधुरो हश्चाम्लं, तथाविधं तैलं पुनः कटुकम् । योगेन्द्रनाथ सेन भाष्य

Yogendranāth Sen support this theory with the examples.

Sl. No.	Dravya	Rasa	Vipāka
1	Śunṭhī	Kaṭu	Madhura
2	Pippalī	Kaṭu	Madhura
3	Kulatha	Kaṣāya	Amla
4	Hārītakī	Kaṣāya	Madhura
5	Āmalaki	Amla	Madhura

Hence *Madhura Rasa Dravya* may undergo *Amla Vipāka* or *Kaṭu Rasa Dravya* may undergo *Madhura Vipāka* due to their predominance during digestion.

As it is difficult to assess the predominance of *Rasa* at different stages, it is unable to assess definitely the *Vipāka* of a *Dravya* and is hence indefinite.

Just as the predominance of *Rasa* is indefinite, so also its *Vipāka*. Hence it is not possible to say that a *Madhura Rasa Dravya* will undergo *Madhura Vipāka* only. According to this school of thought also, *Vipāka* are six in number but is indefinite for a *Dravya*.

This theory is also not accepted by other scholars because of its unscientific approach.

II. Pañcavidha Vipāka Vāda

ननु “पञ्चभूतात्मके देहे ह्याहारः पञ्चभौतिकः । विपक्वः पञ्चव्यासम्यग्गुणान् स्वानभिवद्येत् ॥” सु. सू. ४६/५२६

इत्यनेन पञ्चादपि विपाकस्तेनैवोक्तः, तत्कथं न विरोध इति चेत्; नैवम्, उपाधि भेदेन विरोधाभावात् । शिवदास सेन भाष्य

पञ्चभूतात्मके देहे आहारः पञ्चभौतिकः । विपाकवः पञ्चादा सम्यक् स्वान् गुणानभिवर्धयेत् । इत्यनेन पञ्चादा पाकोऽभिहितः । चक्रपाणि भाष्य

The Ahāra consumed by the person is Pañcabhautika, hence Vipāka is of 5 types based on the predominance of Mahābhūta.

तत्र पृथिव्यत्येजोवाय्वाकाशानां द्वैविद्यं भवति गुण साधम्याद्वुरुता लघुता चः पृथिव्यापश्च गुर्व्यः शेषाणि लघूनि । सु. सू. ४०/१०

Just like Dravyas are concised within Sowmya (Guru) and Āgneya (Laghu) though they are Pañcabhautika, similarly the five Vipāka based on Pañcamahābhūta can be brought under Guru and Laghu Vipāka or else Pañcavidha Vipāka Vāda may be an extended form of Dwividha Vipāka Vāda.

Sl. No.	Mahābhūta Pradhānyata	Vipāka	
1.	Prithvī	Parthiva	Guru
2.	Ap	Āpya	Vipāka
3.	Agni	Taijasiya	
4.	Vāyu	Vāyavya	Laghu
5.	Ākāśa	Ākāśīya	Vipāka

Sivadāsa Sen while establishing his theory on Vipāka Vāda contradicts various other theories.

He says that some scholars say that there are 5 Vipāka according to the 5 Mahābhūtas. He disagrees with this concept saying that this theory can be explained within Dwividha Vipāka Vāda itself. Here the five Vipākas are explained separately by attributing it to each Mahābhūta. But these five can be put with Guru & Laghu Vipāka.

III. Trividha Vipāka Vāda

कटु तिक्त कषायाणां विपाकः प्रायशः कटुः ।
अम्लोऽम्लं पच्यते, स्वादुर्मधुरं लवणस्तथा ॥

च. सू. २६/५७-५८

संप्रति विपाकस्थिपि रसरूपत्वाल्लक्षणमाह-परमित्यादि । प्रायोग्रहणात् पिप्पलीकुलत्थादीनां रसानुगुणपाकितां दर्शयति । कटुकादिशब्देन च तदाधारं द्रव्यमुच्यते; यतो न रसाः पच्यन्ते, किंतु द्रव्यमेव । लवणस्तथेति मधुरविपाकः प्राय इत्यर्थः । चक्रपाणि भाष्य-च. सू. २६/५७-५८

Caraka proposed *Trividha Vipāka Vāda* and says that probably *Kaṭu*, *Tikta* & *Kaṣāya Dravyas* undergo *Kaṭu Vipāka*, *Amla Rasa Dravya* undergo *Amla Vipāka* and *Madhura* to *Madhura Vipāka*.

Cakrapāṇi explains *Trividha Vipāka* with few examples like *Pippali* which has *Kaṭu Rasa* but undergo *Madhura Vipāka* and says this may be the probable reason to *Caraka*'s reference of '*Prāyahā*'. Even *Kulatha* is also an exception that has *Kaṣāya Rasa* but will undergo *Amla Vipāka*. But finally he says whatever the *Vipāka* may be, it will be of three types, viz. *Madhura*, *Amla* and *Lavaṇa*.

त्रिधा विपाको द्रव्यस्य स्वाद्वम्ल कटुकात्मकः । अ. ह. सू. १/१७

विपाकश्चिविधिः, सर्वद्रव्याणां परिणामकलिभावी कार्यानुमेयो जाठराग्नि-सम्बन्धाद्रसस्य स्वरूपान्तरप्रादुर्भाविः । स त्रिधैव, रसषट्ट्वेऽपि न घोड़ा । तेन किञ्चित्स्वादुपाकं, किञ्चिद्म्लविपाकं, किञ्चित्कटुविपाकं द्रव्यम् । तत्र मधुर-लवणयोर्मधुरो विपाकः । अम्लस्याम्लः । तिक्तकटुकषायाणां कटुकः । स च कार्यानुमेयः । अरुणदत्त भाष्य-अ. ह. सू. १/१७

स्वादुः पटुश्च मधुरम्लोऽम्लं पच्यते रसः ।

तिक्तोषणकषायाणां विपाकः प्रायशः कटुः ॥

अ. ह. सू. १/२१

Ācārya Vāgbhata supports *Trividha Vipāka Vāda* saying that the six *Rasas* usually undergo three *Vipāka* they are *Madhura*, *Amla* and *Kaṭu*.

<i>Rasa</i>	<i>Vipāka</i>
<i>Madhura</i>	<i>Madhura</i>
<i>Lavaṇa</i>	
<i>Amla</i>	<i>Amla</i>

Kaṭu
Tikta
Kaṣāya

→ *Kaṭu*

स्वादुः स्वादुविपाको, लवणोऽपि स्वादुविपाक इत्यर्थः । अम्लो रसो-दधिकाञ्चिकादिः, अम्लं पच्यते-अम्ले विपाको भवति । तिक्तोषण कषायाणां प्रायशः कटुविपाको भवति । प्रायशोग्रहणं पूर्वत्रापि योजनीयम् । तेन ब्रीहिस्थो मधुरो रसोऽम्लं पच्यते इत्युपन्नम् । तथा चोक्तम् (अ. ह. सू. ६/१०)–“स्वादुरम्लविपाकोऽन्यो ब्रीहिः” इति । तथा हरीतक्या भूयस्त्वेन यः कषायो रसः, स मधुरमेव पच्यते । तथा कटुको रसः शुण्ठयाद्रक पिप्पल्यादिस्थो मधुर पच्यते । तथा चोक्तम् (अ. ह. सू. ६/१५३)–“कषाया मधुरा पाके” इति । तथा (अ. ह. सू. ६/६३)–“नागरं दीपनं वृष्टं ग्राहि हृदयं निबन्धनुत् । रुच्यं लघुस्वादुपाकं (अ. ह. सू. ६) इति, तद्वदार्दकम्” इति । तथा श्लेष्मला स्वादुशीताऽद्रा इत्याभ्य यावत् ‘स्वादुपाका’ (अ. ह. सू. ६) इति । अत्र केचिदाहुः तिक्तकषाययोरव कटुविपाकतया पित्तकर्त्त्वमापद्यत इति । तदेतदसत्, शीतवीर्यत्वेनतयोः पित्तहर्तृत्वात् । वीर्यं हि रसविपाकौ विजयते ।

अरुणदत्त भाष्य-अ. ह. सू. ९/२१

विपाकत्रैविध्यमाह—स्वादुरिति । स्वादुः पटुश्च मधुरो लवणश्च मधुरं पच्यते पक्वो मधुरत्वं यातीत्यर्थः । मधुरमिति क्रियाविशेषणम् । पच्यते इति कर्म-कर्त्त्यात्मनेपदम् । एवम्लो रसोऽम्लं पच्यते । तिक्तादीनां त्रयाणां कटुको विपाकः । मधुरस्यापि ब्रीहिर्विपाकेऽम्लत्वात् लवणस्यापि सौवर्चलस्य कटुविपाकत्वात्, कषायस्यापि कुलत्यस्याम्लविपाकत्वात् ‘प्रायश’ इत्युक्तम् ।

हेमाद्रि भाष्य-अ. ह. सू. ९/२१

The word ‘*Prāyaśaha*’ denotes that there are exceptions to this rule. As we see a few examples where *Vipāka* do not follow the above general rule.

Sl. No.	Dravya	Rasa	Vipāka
1	<i>Vrihī</i>	<i>Madhura</i>	<i>Amla</i>
2	<i>Sauvarcala</i>	<i>Lavaṇa</i>	<i>Kaṭu</i>
3	<i>Dadima</i>	<i>Amla</i>	<i>Madhura</i>
4	<i>Paṭola</i>	<i>Tikta</i>	<i>Madhura</i>
5	<i>Pippali</i>	<i>Kaṭu</i>	<i>Madhura</i>
6	<i>Kulatha</i>	<i>Kaṣāya</i>	<i>Amla</i>

Eventhough there are exceptions but the total number of *Vipāka* are three only.

विपाकस्तूच्यते—विपाकस्तु प्रायः स्वादुः स्वादु-लवणयोः, अम्लोऽम्लस्य,
कटुरितरेषाम् ।

अ. सं. सू. १७/१६

स्वाद्वाम्ल-कटुकाख्ययो विपाकाः । तत्र मधुरद्रव्यस्य सर्वस्य मधुरविपाकित्वं,
तद्वल्लवणस्यः अम्लो विपाकोऽम्लस्यैवः; शेषाणां कटुः । विपाकस्तु जठराग्निसंयोगे
परिणामवशाद् द्रव्यस्य रसस्य स्वरूपान्तरप्रादुभावः ।

इन्दु भाष्य अं. सं. सू. १७/१६

Aṣṭāṅga Sangrahakāra also supports the view of *Caraka*
i.e. *Trividha Vipāka Vāda*. Usually *Vipāka* are three. *Swādu*,
Amla & *Kaṭu*.

<i>Swādu</i>	→	<i>Swādu</i>
<i>Lavaṇa</i>	}	
<i>Amla</i>	→	<i>Amla</i>
<i>Kaṭu</i>		
<i>Tikta</i>	→	<i>Kaṭu</i>
<i>Kaṣāya</i>	}	

पराशारस्तु पठति—

पाकाख्ययो रसानामम्लोऽम्लं पच्यते, कटुः कटुकम् ।

चत्वारोऽन्ये मधुरं, संकीर्णरसास्तु संकीर्णतम् ॥

कटु-तिक्त-कषायाणां कटुको येषां विपाक इति पक्षः ।

तेषां पित्तविधाते तिक्त-कषायौ कथं भवतः ॥

अ. सं. सू. १७/१७-१८

In *Aṣṭāṅga Sangraha* we come across a cross reference to *Parāśara*'s view on *Vipāka*.

Parāśara accepts *Trividha Vipāka* and says,

<i>Rasa</i>	<i>Vipāka</i>
<i>Madhura</i>	
<i>Tikta</i>	→ <i>Madhura</i>
<i>Kaṣāya</i>	
<i>Lavaṇa</i>	
<i>Kaṭu</i>	→ <i>Kaṭu</i>

Amla → Amla

And combined *Rasa* produces combined *Vipāka*. *Parāśara* says that *Tikta* and *Kaṣāya* undergoes *Madhura Vipāka*. He argues that if *Tikta*, *Kaṣāya Rasa* undergoes *Kaṭu Vipāka*, then it is not able to explain its *Pittahara Karma*. So considering that *Tikta*, *Kaṣāya Rasa* undergoes *Madhura Vipāka* explains its *Pittaśāmaka Karma*.

पराशरनामा मुनिर्विपाकामन्यथा पठितवान् । पाकखण्डे रसानामित्याद्वयं पराशरपठितमनुपठति । सर्वेषां रसानां त्रयो विपाकाः—मधुरः, अम्लः कटुश्च । तत्राम्लरसोऽम्लविपाकः, कटुरसः कटुविपाकः, चत्वारोऽन्ये शेषा मधुर-लवण-तिक्त कषाया मधुरविपाकः । संकीर्णरसानां मिश्ररसानां संकीर्ण विपाकित्वम् । स तु पराशरस्तिक्तकषाययोमधुरविपाकित्वमिच्छति, अन्ये त्वाचार्यस्तावेव कटुविपाका विच्छन्ति तन्मतं दूषयितुकामः पराशर आह—ये आचार्याः कटु-तिक्त—कषायाणां कटुविपाकित्वतिच्छन्ति तेषां तिक्त कषाययोः पित्तहरत्वं न संभवति, मन्मते तु तयोरर्मधुरविपाकित्वात् पित्तहरत्वं संभवतीति पराशरः । तच्च न चतुरस्तमिति मन्यामहे । यतः पित्तहर्तृत्वं रसस्यैव स्वरूपम् । कटुस्तु विपाको यत्र स्वल्पोऽपि भवति न तत्र कटुः स्वकार्यं करोति “यद्यद् द्रव्ये रसादीनां” (अ. सं. सू. १७) इति न्यायात् । तथा च—तिक्त रसस्य कटुविपाकस्यापि निष्कर्षय पित्तहरत्वमेव । यत्र च विपाकस्य कटोराधिक्यं तत्र यस्य पित्तकरुत्वमेव । यथा—तिक्त रसेऽपि द्रव्ये कटोर्विपाकस्याधिक्यात् बृहतीद्वयस्य पित्तकरत्वम्, एवं कषायऽपि कल्पनीयम् । एवं रसस्यैव स्वभावः पित्तहरत्वम् । यतश्च तिक्तरसे कषाय रसे च द्रव्ये नैसर्गिकेण बलेन रस-वीर्यास्थां विपाकः ग्रायेणाभिभूयते, अत उच्यते—तिक्त कषायौ पित्तहरावित्यस्माभिः, अतः पराशरमतमचतुरस्तमिव ।

इन्दु भाष्य—अ. सं. सू. १७/१७-१८

Indu comments that *Tikta Rasa* is mainly responsible for *Pitta Śāmaka* action. In *Dravyas* where the degree of *Kaṭu Vipāka* is very weak, there *Vipāka* is suppressed by *Rasa* and exhibits its action. Hence, though *Nimba* which is *Tikta Rasa* undergoes *Kaṭu Vipāka* is *Pittaśāmaka* Here *Tikta Rasa* exhibits its *Karma*.

In *Dravyas* where *Kaṭu Vipāka* is strong, *Vipāka* suppresses *Rasa* and exhibits its *Karma*. So we observe that *Tikta Rasayukta Bṛhatī Dwaya* is *Pittakāraka* where *Kaṭu Vipāka* is dominating.

Hence in *Tikta*, *Kaśāya Rasa Dravyas*, usually the natural or inherent power of *Rasa* and *Vīrya* overpowers *Vipāka*. Hence we observe that *Tikta*, *Kaśāya Dravyas* are *Pittahara*.

वसुतस्तु दोषाणां त्रैविष्याद्विपाकस्यापि तदनुगुणतया त्रैविष्यमेवोचितम् ।
योगेन्द्रनाथ सेन भाष्य

Yogendranāth Sen opines that as *Doṣas* are of three types *Vipāka* is also of three types based on its action over *Doṣa*.

Table showing action of *Vipāka* on *Doṣa* :

Sl. No.	<i>Vipāka</i>	Action on <i>Vāta</i>	Action on <i>Pitta</i>	Action on <i>Kapha</i>
1	<i>Madhura</i>	<i>Śāmaka</i>	<i>Śāmaka</i>	<i>Vardhaka</i>
2	<i>Amla</i>	<i>Śāmaka</i>	<i>Vardhaka</i>	<i>Vardhaka</i>
3	<i>Kaṭu</i>	<i>Vardhaka</i>	<i>Vardhaka</i>	<i>Śāmaka</i>

अन्ये तु वातादिभ्यो दोषेभ्य एव त्रीन् पाकानिच्छन्ति—कफात् वातकफाच्च
मधुरः, कफपित्तादम्लः, वातात् पित्तात् वातपित्ताच्च कटुक इति । तदुत्तं-
कफात् वातकफात् स्वादुरम्लः वित्तकण्ठोद्धवः । दोषैस्त्वयोऽनिलात् पित्तात् वातपित्तात्
कटुर्मतः । शिवदास सेन

Ācārya *Sivadāsa* *Sen* presents his view with little alteration. According to him particular *Doṣa* is responsible for particular *Vipāka*. i.e.

<i>Doṣa</i>	<i>Vipāka</i>
<i>Kapha</i>	<i>Madhura</i>
<i>Kaphavāta</i>	<i>Madhura</i>
<i>Kaphapitta</i>	<i>Amla</i>
<i>Vāta</i>	<i>Kaṭu</i>
<i>Pitta</i>	<i>Kaṭu</i>
<i>Vātапitta</i>	<i>Kaṭu</i>

This concept is not accepted because it is not the *Doṣa* which decides the *Vipāka*, *Rasa* is one which transforms into *Vipāka*. *Vipāka* may show its action on *Doṣa* but *Doṣa* does not show its action on *Vipāka*.

IV. Dwividha Vipāka Vāda

आगमस्त्वाह—द्विविध एव पाको मधुरः, कटुकश्च: तयोर्मधुराख्यो गुरुः,

कटुकाख्यो लघुरिति । तत्र पृथिव्यसेजोवाव्याकाशानां द्विविधं भवति तद् गुण साधम्यादि, गुरुता, लघुता च; पृथिव्यापश्च गुरुर्व्यः, शोषणि लघूनि; तस्माद् द्विविध एव विपाक इति ।

भवन्ति चात्र—

द्रव्येषु पच्यमानेषु येष्वास्तु पृथिवी गुणाः ।
निर्वर्तनेऽधिकास्तत्र पाको मधुर उच्यते ॥
तेजोऽनिलाकाशगुणाः पच्यमानेषु येषु तु ।
निर्वर्तनेऽधिकास्तत्र पाकः कटुक उच्यते ॥

सु. सू. ४०/१०-१२

Suśruta has proposed *Dwividha Vipāka* concept. Acc to him *Vipāka* is of two types—*Madhura* and *Kaṭu*. *Madhura Vipāka* can be considered as *Guru Vipāka* and *Kaṭu Vipāka* is considered as *Laghu Vipāka*.

Guru Vipāka has dominance of *Prithvī* and *Ap Mahābhūta*, whereas *Laghu Vipāka* has predominance of remaining *Mahābhūtas* like *Agni*, *Vāyu* and *Ākāśa*.

Further *Suśruta* describes that *Madhura Vipāka* exhibits certain qualities which have dominance of *Prithvi* and *Ap Mahābhūta*. On the other hand *Kaṭu Vipāka* exhibits qualities of *Agni*, *Vāyu* and *Ākāśa Mahābhūtas*.

This *Dwividha Vipāka Vāda* is considered as concised form of *Pañcavidha Vipāka Vāda*.

Sl. No.	Vipāka	Pañcabhūta Relation	Rasa	Equated with
1	<i>Madhura</i>	<i>Prithvi & Ap</i>	<i>Madhura, Amla & Lavana</i>	<i>Guru</i>
2	<i>Kaṭu</i>	<i>Agni, Vāyu & Ākāśa</i>	<i>Kaṭu, Tikta Kaṣāya</i>	<i>Laghu</i>

आगमादिति यदुक्तं तद् व्याकरोति—आगमस्त्विहेत्यादि । आगम इह धन्वन्तरिवचनं; तमनुवदति—द्विविध एव पाको मधुरः कटुकश्च इति । मधुरकटुकपाक्योर्यथाक्रमं गुरुतां लघुतां च चिकित्सोपयुक्तां दर्शयति—तयोर्मधुराख्या

इत्यादि । मधुरे गौरस्य कटौ च पाके लाघवस्योपपत्तिं दर्शयन् भूतगुणादिति हेतुं च व्याकरोति—तत्र पृथिवीत्यादि । पञ्चानां भूतानां कथं द्वैविष्वमित्याह—तदगुण-साधम्यादिति ।

चक्रपाणि भाष्य—सु. सू. ४०६/१०-१२

स्वमतमिदानीं दर्शयन्नाह—आगमे इत्यादि । आगमे शास्त्रे । अन्ये ‘आगमस्त्वह’ इति पठन्ति । तत्र तु शब्दोऽव्यर्थः, अथवा विशेषार्थस्तुशब्दः, तेन प्रत्यक्षादि-प्रमाणाविरुद्धोऽपि शिष्टागम इत्यर्थः; अथवा, आगमशब्दोऽयं सिद्धान्त वचनः, तेन सिद्धान्तः पुनरिहेत्यर्थः । पृथिव्यप्तेज इत्यादि । पृथिव्यादीनां गुणसाधम्याद् गुणसमानतया द्वैविष्वं भवतीत्यर्थः । गुणमेवाह—गुरुता लघुता चेति । भवन्ति चात्रेत्यादि । निर्वर्तन्ते तेऽधिका इति जायन्ते उत्कटा इत्यर्थः ।

डल्हण भाष्य—सु. सू. ४०/१०-१२

Both *Cakrapāni* and *Dalhana* have supported the view of *Suśruta* and given similar explanations.

मधुरोऽपि पार्थिवाप्यः, गुरुरपि गुणः पार्थिवाप्य इति, तथा गुणशब्दोऽपि परिणामे गुरुर्लघुरिति । गौणगुरुगुण जनितः परिणामे गुरुरित्युक्तः, लघुगुणजनितो लघुरिति । मधुरो गुरुभ्यां, कटुर्लघुभिः (सु. ५४), गुणकारणत्वं कथं भवतीत्याह—मधुर इत्यादि । मधुरो विपाको गुरुभ्यां पृथिव्युदकाभ्यां भवति, कटुर्लघुभिरिति त्रिभिरगन्यादिभिर्भवति । एवं भूतैराधिक्यान्विर्त्यमान्ये पाके तदगुणसमावेशाच्चिरादचिराच्चेति विशेषो भवतीति । आह च—‘द्रव्यस्य पच्यमानस्य यस्यापां धातुरुत्तमः । निर्वर्तते पार्थिवश्च तस्य पाको ध्रुवं गुरुः । आपो निर्वर्त्यमाना हि मृदुं कुवर्नि पावकम् । पृथिवी धातुरप्येवं तस्मात् पाकसतयोर्गुरुः । एतत्तु गुरुपाकानां द्रव्याणां पाकलक्षणम् । अत ऊर्ध्वं प्रवक्ष्यामि लघुपाकं यथा भवेत् । हीनश्च पृथिवीधातुर्विक्तपश्चाद् गुणाः स्मृताः । यस्मिन् द्रव्ये भवन्येवं तस्य पाको ध्रुवं लघुः इति ।

भाष्य—र. वै. अ. २/५४

Badanta Nāgarjuna also supported *Dwividha Vipāka* theory. Even he has given *Guru* term for *Madhura Vipāka* and *Laghu* for *Katu Vipāka*. *Badanta Nāgarjuna* gives another two terms i.e. *Cira* and *Acira* considering the fact that how much time it takes to undergo *Pāka*.

He gives reason for *Guru* and *Laghu Vipāka*, that *Guru* has predominance of *Prithvi* and *Ap Mahābhūta*, which subside *Agni*, hence undergo *Pāka* lately (*Cirapāka*), whereas *Laghu Vipāka* which has dominance of *Agni*, *Vāyu* and *Ākāśa*,

Mahābhūta improves *Agni* and hence undergo *Pāka* quickly (*Acira Pāka*).

Sl. No.	Pāka	Suśruta/ Dalhana	Badanta Nāgārjuna	Mahābhūta Prādhānyata
1	Madhura	Guru	Cirapāki	Prithvi & Ap
2	Kaṭu	Laghu	Acirapāka	Agni, Vāyu & Ākāśa

Trividha Vipāka Verses Dwividha Vipāka (Similarity and Differences Between Trividha & Dwividha Vipāka)

केचित् त्रिविधमिच्छन्ति—मधुरं, अस्त्वं, कटुकं चेति । तत्तु न सम्यक्, भूतगुणादागमाच्चाम्लो विपाको नास्ति; पित्तं हि विदग्धमस्लतामुपैत्याग्नेयत्वात्; यद्येवं लवणोऽप्यन्यः पाको भविष्यति, श्लेष्मा हि विदग्धो लवणतामुपैतीति ।

सु. सू. ४०/१०

Suśruta while explaining *Dwividha Vipāka* mentions that some scholars have mentioned three types of *Vipāka* namely *Madhura*, *Amla* and *Kaṭu* and he condemn, that theory in establishing *Dwividha Vipāka Vāda*.

Acc to him *Amla* is the state which is seen only in *Vidagdhāvastha* of *Pitta* not during its *Prakṛutāvastha*. In *Prakṛutāvasta* of *Pitta*, *Kaṭu* will be the taste hence this *Amla Vipāka* can not be accepted. In *Vipāka*, only *Prakṛutāvasta* is to be considered not *Vikṛutāvastha* of any *Doṣa*. If *Vikṛutāvasthā* is considered then *Lavaṇa Vipāka* should also be accepted which is the state seen in *Vidagdhāvasthā* of *Kapha*.

अस्लपाकस्याभ्युपगमानभ्युपगमयोर्बीजे तु चरकनये पित्तं प्रकृत्याम्लं कटुच; सुश्रुते तु कटुरसं, यत् पुनरस्लत्वं तदस्य विदग्धस्यैवैति सुश्रुतेन पित्तस्य प्राकृतस्याम्लत्वानज्ञीकारात् सुतरामस्लपाकोऽपि नाज्ञीक्रियते, निष्प्रयोजनत्वात् इह पुनरस्लः पाकः सप्रयोजन एव । योगेन्द्रनाथ भाष्य

Yogendranāth Sen opines that the reason for the difference between *Caraka* and *Suśruta* is *Caraka* has considered both *Amla* and *Kaṭu Rasas* for *Prakṛutāvasthā* of *Pitta* whereas

Suśruta consider *Kaṭu Rasa* for *Prakṛuta Avasthā* of *Pitta* and not *Amla*, which is seen in vitiated condition of *Pitta*.

कालतो गुणतो रसतश्चानुपपत्तिः त्रित्वस्य । र. वै. सू. ४/५०

एवं परस्य हेतुदृष्ट्याणं कृत्वा विषाक्तिरसाधकानां हेतूनां त्रित्वसाधकत्वेऽभावं दर्शयन्नाह—कालतत्त्वित्वं नोपपद्धते, चिराद्विरक्तालव्यतिरित्त स्याभावात्; पूर्वं ‘कतमे च द् काला’ इत्यत्र कुतभाव्यम् । गुणतश्च त्रित्वं नोपपद्धते; गुरुभूतजनिता, लघुभूतजनिता, इति गुणद्विविध्याति । रसतश्च त्रित्वस्यानुपपत्तिः; कटुक-तिक्त-कवाचास्तु लधबो, गुरवः परे, इति द्विविधभेदावरोधाद् । रसत इत्यस्यादमर्थी न भवति, गुणत इत्यत्रैवावरोधात् । तस्मादन्यथा वर्णने यथाऽस्माकं मधुर कटुकशब्दी रसवाचकी मुख्यी गुणवृत्त्या विषाक्तेऽध्यारोपिती, तथाऽस्मलशब्दस्य विषाक्तेऽर्थन्तरेध्यारोपितुं न शक्यते गौरवाभावादिति; हेत्वभावो “मधुरो गौरवाल्लधुत्वात् कटुक इत्यस्य वाक्यस्य भाव्ये प्रदश्यते । भाष्य

Badanta Nāgārjuna also proposed the theory of *Dwividha Vipāka*. He gives following reasons to say *Vipāka* are of two kinds.

1. Kālataha

There are only two kinds of substance as per time taken for undergoing *Vipāka*. *Cira* and *Acira*, *Cira* is one which takes more time to undergo *Vipāka* hence it is also known as *Guru Vipāka*. Where as *Acira* is one which undergo *Vipāka* very quickly and it is known as *Laghu Vipāka*. Apart from these two there is no possibility of a third one, hence *Vipāka* are of two types, not three.

2. Guṇataha

If *Guṇa* is considered then also *Vipāka* is of two types viz. *Gurubhūta Janita* and *Laghubhūta janita* hence *Vipāka* is of two types.

3. Rasataha

If *Rasa* is taken, transformation of *Rasas* will happen in two categories.

(i) *Madhura-Amla & Lavaṇa* undergoes *Guru Vipāka*.

(ii) *Kaṭu-Tikta & Kaṣāya Rasas* undergo *Laghu Vipāka*. Here *Rasas* are assessed through their *Guṇa* only.

If observed carefully both *Ācārya*'s views are acceptable. The base for ideologies of both *Ācāryās* are different.

Caraka has considered *Prakṛuta Avasthā* of *Tridoṣas* giving importance to the state of *Rasa*. Where as *Suśruta* explained on the basis of *Panca Mahābhūta* and their qualities. Here *Doṣas* are having respective *Mahābhūta Pradhānyata* and they are identified or assessed through their qualities.

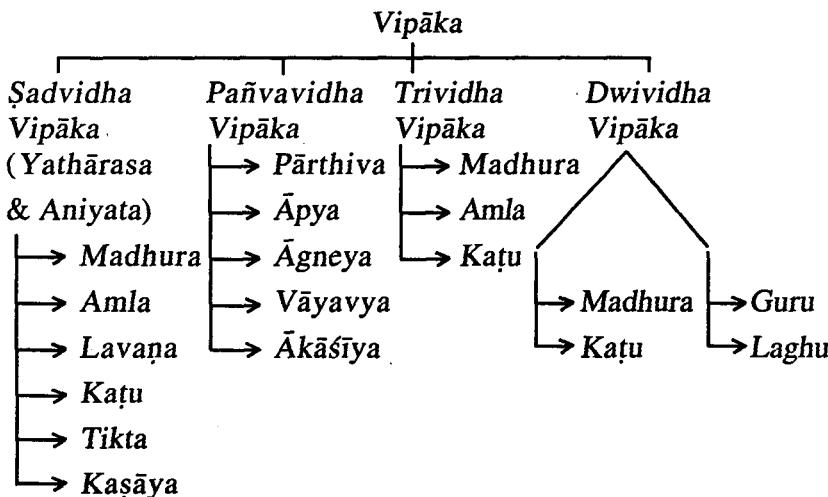
Both Ācārya's have accepted *Madhura* and *Kaṭu Vipāka*. The difference is there only in considering *Amla Vipāka*. Here *Suśruta* has not described the *Vipāka* of *Amla Rasa*.

In mentioning predominant *Mahābhūtas* of six *Rasas* also there is difference between *Suśruta* and *Caraka*. *Caraka* said *Prithvi & Agni Mahābhūta Pradhānyata* for *Amla Rasa* where as *Suśruta* mentioned *Ap* and *Agni*.

Understanding of *Vipāka* is based on *Avastha* of *Doṣa*, while explaining *Vipāka Prakṛuta Avastha* of *Doṣa* in relation with *Rasa* is considered. *Suśruta* has not accepted *Amla Rasa* as *Prakṛuta Avastha Rasa* of *Pitta*, he considers *kaṭu* in place of *Amla*.

Inclusion of *Amla Rasa* under *Guru Vipāka* is also questionable, as it is the combination of *Ap & Agni*, respresents *Guru* and *Laghu* respectively. Finally it becomes inconclusive, but usually we come across *Trividha Vipākas* namely *Madhura, Amla* and *Kaṭu*, while studying about *Dravyas*.

Schematic Representation of Different Types of *Vipāka*



Vipāka Guṇa Karma

The effect of *Vipāka* on the body is elaborately explained by *Caraka*. He clearly explains the effect of each *Vipāka* on *Doṣa*, *Dhātu* & *mala*.

मधुरो लवणाम्लौ च स्निग्धभावात्रयो रसः ।
 वातमूत्रपुरीषाणां प्रायो मोक्षे सुखा मताः ॥
 कटुतिक्तकषायास्तु रुक्षभावात्रयो रसाः ।
 दुःखाय मोक्षे दृश्यन्ते वातविष्मूत्र रेतसाम् ॥
 शुक्रहा बद्धविष्मूत्रो विपाको वातलः कटुः ।
 मधुरः सृष्ट विष्मूत्रो विपाकः कफशुक्रलः ॥
 पित्तकृत् सृष्टविष्मूत्रः पाकोऽम्लः शुक्रनाशनः ।
 तेषां गुरुः स्यामधुरः कटुकाम्लावतोऽन्यथा ॥

च. सू. २६/५९-६२

Sl. No.	<i>Vipāka</i>	<i>Guṇa</i>	Effect on <i>Doṣa</i>	Effect on <i>Dhātu</i>	Effect on <i>Mala</i>
1	<i>Madhura</i>	<i>Snigdha Guru</i>	<i>Kapha-vardhaka</i>	<i>Śukrala</i>	<i>Sṛṣṭa Vinmūtra</i>
2	<i>Amla</i>	<i>Snigdha Laghu</i>	<i>Pittavar-dhaka</i>	<i>Śukranāśana</i>	<i>Sṛṣṭa Vinmūtra</i>
3	<i>Kaṭu</i>	<i>Rūkṣa</i>	<i>Vāta vardhaka</i>	<i>Śukranāśana</i>	<i>Baddha Vinmūtra</i>

In this context, *Caraka* says that *Madhura Vipāka* is *Guru* in nature while *Kaṭu*, *Amla* are *Laghu*. This correlates with *Suśruta's Dwividha Vipāka Vāda*.

Ācārya *Suśruta* also quotes the properties of *Guru* & *Laghu Vipāka*.

गुरुपाको वातपित्तघः लघुपाकः श्लेष्मघः । गुरुपाकः सृष्टविष्मूत्रतया
 कफोत्क्लेशन च, लघुबद्धविष्मूत्रतया मारुत कोपेन च । सु. सू. ४१/११

Sl. No.	Vipāka	Effect on Doṣa	Effect on Mala
1	Guru	Vātapittahara Kaphotkleśana	Sraṣṭa Vinmūtra
2	Laghu	Sleśmahara Vātakopana	Badda Vinmūtra

Vāgbhata considers that the effects of Vipāka are similar to its Rasa.

रसैरसी तुल्यफलः ।

अ. स. सू. १७/१६

असी विपाको रसैर्मधुराम्लकटुकेस्तुल्यफलः सदृशफलः । तेन मधुरस्य विपाकस्य ते गुणा ये मधुरस्य रसस्य । एवमस्लकटुकयोरपि ।

इन्दु भाष्य—अ. सं. सू. १७/१६

Hence properties and actions of Madhura Vipāka is similar to the properties and actions of Madhura Rasa. The same principle applies to Amla & Kaṭu Vipāka also.

वर्धनक्षपणप्रशमप्रकोपेषु तयोरनियमः ।

र. वै. अ. १—सू. ५३

यथा लघुविपाकमुदम् । श्लेष्मणा वर्धयति, लघुविपाकं मधु श्लेष्माणां हरतीति । तस्माद्मेव गुरुविपाको वर्धन एव लघुविपाकः शमन एव इति नियमो नास्ति । भाष्य—र. वै. १/५३

Nāgārjuna opines that the properties & actions of Vipāka cannot be generalised as we observe that *jala* which undergoes Laghu Vipāka is *Kapha Vardhaka* and *Madhu* which also undergoes Laghu Vipāka is *Kapha Śāmaka*.

Hence the properties & actions of Vipāka do not follow a systematic rule.

Sl. No.	Dravya	Vipāka	Effect on Doṣa
1	Jala	Laghu	Kaphavardhaka
2	Madhu	Laghu	Kaphaśāmaka

Vipāka Tāratamya

विपाकलक्षणस्यात्पमध्यभूयिष्ठतां प्रति ।

द्रव्याणां गुणवैशेष्यात्तत्र तत्रोपलक्षयेत् ॥

च. सू. २६/६३

विपाक लक्षणस्याल्पमध्यभूयिष्ठामुपलक्षयेत्, प्रति प्रति द्रव्याणां गुणवैशेष्या-द्वेतोरित्यर्थः । एतेन, द्रव्येषु यहुण वैशेष्यं मधुरत्वं मधुरतरत्वमधुरतमत्वादि, ततो हेतोर्विपाकानामल्पत्वादयो विशेषा भवन्तीत्युक्तं भवति ।

चक्रपाणि भाष्य-च. सू. २६/६३

तेन मधुर रसविपाको मधुरः श्रेष्ठो विष्णुमूत्रमोक्षे कफशुक्रवृद्धी च, लवणरसविपाको मधुरस्वल्प सुष्टुविष्णुमूत्र कफशुक्रश्चाल्पः अस्लश्च मध्यमसृष्ट-विष्णुमूत्रः शुक्रनाशनश्च मध्यमः, तिक्तकटुकषायाणां तिक्तरसविपाकः कटुरल्परूपेण शुक्रहा वृद्धविष्णुमूत्रो वातलश्च कटुरसविपाकः कटुर्मध्यमरूपेण, कषाय रसविपाकः कटुकत्तमरूपेणेति । एवं द्रव्याणां स्नेहरौक्ष्यादि गुणवैशेष्यादल्पमध्यभूयिष्ठामुपलक्ष्य ब्रूयात् ।

गङ्गाधर-च. सू. २६

The degree of variation of Vipāka depends on the variation of Rasa & Guṇa in the Dravya. Caraka expresses this as three degrees : Alpa, Madhya & Uttama.

Vipāka	Uttama	Madhyama	Alpa
Madhura	Madhura	Amla	Lavaṇa
Kaṭu	Kaṣāya	Kaṭu	Tikta

This shows that a Madhura Rasa Dravya undergoing Madhura-Vipāka will exhibit maximum effect on the body when compared to Madhura Vipāka from Lavaṇa Rasa will have least effect with respect to Sraṣṭa Vinmūtra, Kapha & Śukra Vṛddhi.

रसै रसौ तुल्यफलः । द्रव्यगुणवैशेषेण चास्याल्पमध्यभूयस्त्वमुपलक्षयेत् ।

अ. सं. सू. १७/१६

अस्य च विपाकस्य स्वल्पत्वं मध्यस्त्वं भूयस्त्वं च द्रव्यगुण विशेषेणोपलक्षयेत् । किमुक्तं भवति ? उच्यते—यत्र रसेन सदृशो विपाको मधुरास्लकटुकानां द्रव्याणां तत्र प्रधानरससमानगुणानामुत्कृष्टत्वाद्विपाकस्योत्कृष्टत्वं कल्पनीयम् । एवं मध्यत्वा-मध्यत्वम् । स्वल्पत्वाच्च स्वल्पत्वम् । यत्र तु रसाद्विपरीतो विपाको लवणतिक्त-कषायाणां तत्र रसविपरीतानां गुणानामुत्कृष्टत्वादुत्कृष्टत्वं कल्पयेद्विपाक सदृशानामित्यर्थः । एवं मध्यत्वमल्पत्वं च । इन्दु भाष्य-अ. सं. सू. १७/१६

Aṣṭāṅga Sangrāhakara mentions about Taratama of Vipāka as Alpa, Madhya and Bhūyastwa.

Indu in his commentary elaborately explains that if Madhura, Amla & Kaṭu are the Pradhāna Rasa of that Dravya and if undergoes respective Vipāka then it is superior, where

as these *Rasas* if they possess *Madhyama Bala* will be of *Madhyama Vipāka* and if *Alpa Bala* then will be of *Swalpa type*.

Then in case of *Dravyas* having *Lavana*, *Tikta* and *Kaṣāya* *Rasas*, if the *Dravyas* possess good qualities then it will be *Utkṛṣṭa Vipāka*, if moderate qualities then *Madhya Vipāka* and if lesser qualities then it is considered as *Swalpa Vipāka*.

<i>Madhura Rasa</i>	<i>Samāna Guṇa</i> with respect to <i>Rasa</i>	Respective → <i>Utkṛṣṭa</i> <i>Vipāka</i>
<i>Amla rasa</i>		
<i>Kaṭu Rasa</i>		
<i>Madhura Rasa</i>	<i>Madhyama Guṇa</i> → <i>Madhya Vipāka</i>	
<i>Amla rasa</i>		
<i>Kaṭu Rasa</i>		
<i>Madhura Rasa</i>	<i>Swalpa Guṇa</i> → <i>Swalpa Vipāka</i>	
<i>Amla rasa</i>		
<i>Kaṭu Rasa</i>		
<i>Lavaṇa Rasa</i>	<i>Utkṛṣṭa Guṇa</i> → <i>Utkṛṣṭa Vipāka</i>	
<i>Tikta rasa</i>		
<i>Kaṣāya Rasa</i>		
<i>Lavaṇa Rasa</i>	<i>Madhyama Guṇa</i> → <i>Madhya Vipāka</i>	
<i>Tikta rasa</i>		
<i>Kaṣāya Rasa</i>		
<i>Lavaṇa Rasa</i>	<i>Swalpa Guṇa</i> → <i>Alpa Vipāka</i>	
<i>Tikta rasa</i>		
<i>Kaṣāya Rasa</i>		

Vipāka Upalabdhī Hetu **(Assessment of Vipaka)**

विपाकः कर्मनिष्ठया ।

च. सू. २६/६६

कर्मणो निष्ठा निष्पत्ति-कर्मनिष्ठा कर्मसमाप्तिः । रसोपयोगे सति योऽन्त्याहारं परिणामकृतः कर्मविशेषः कफ-शुक्राभिवृद्धयादिलक्षणः, तेन विपाको निश्चीयते, एतेन विपाको नित्यपरोक्षः, तत्कार्येणानुभीयते । चक्रपाणि भाष्य-च. सू. २६/६६

Caraka opines that *Vipāka* is determined by its actions on the body.

Cakrapāṇi comments that *Vipāka* is always assessed through *Anumāna* i.e. it is inferred through its effect on the body.

तर्हि विपाकोऽपि वीर्यं निपाते द्रव्याणां नोपलभ्यते, कथमुपलभ्यते इत्याह-
विपाकः कर्मनिष्ठयेति, द्रव्याणां भुक्तानां यावत्ति कर्मणि तावतां कर्मणां निष्ठया
परिसमाप्ताया विपाक उपलभ्यते । गंडाधर भाष्य-च. स. २६/६६

Gangadhara also expressed same opinion that once ingested substance undergoes digestion and exhibits particular action then only Vipāka may be known.

विपाकः कर्मणः आहारपरिणामकृतस्य, निष्ठा निष्पत्तिः दोष-शुक्रवृद्धि-क्षयलक्षणा, तथा उपलभ्यते । योगेन्द्रनाथ सेन

Yogendranāth Sen is also of the same view and says that *Vipāka* can be determined by its therapeutic actions observed after digestion. The effect of *Dravya* on *Doṣa*, *Dhātu* in the form of *Ksaya* and *Vrddhi* infers its *Vipāka*.

अयं च विपाकाधेयो रसो न रसनेन्द्रियं ग्राह्यः, किन्तु तत्त्वार्थैर्णवोन्नीयते—
यथा कटुरसाया उष्णावीर्याया अपि शुण्डया वृद्धत्वेन मधुरः पाकोऽनुमीयते, तथा
लवणस्य सुष्टविष्णमूत्रत्वेन मधुरः पाक उन्नीयते, तथा तिक्तकषाययोर्बद्धविष्णमूत्रतया
कटुपाक उन्नीयते । शिवदास सेन

Śivadāsa Sena further explains this view with suitable examples. Though *Vipāka* follows *Rasa* it cannot be assessed by *Rasanendriya*, but by their actions.

Śuṇṭhī which has *Kaṭu Rasa*, *Uṣṇa Viṛya* exhibits *Vṛṣya* action. This *Vṛṣya Karma* infers that *Śuṇṭhī* undergoes *Madhura Vipāka*. Similarly the *Sraṣṭa Viñmūtra* action of *Saindhava Lavaṇa* determines that it undergoes *Madhura Vipāka*.

विपाकं द्रव्याणां कर्मणः परिनिष्ठया । अ. सं. सू. १७

विपाक विशेषं तु कर्मणः तत्कृतस्य परिनिष्ठया निष्ठते: दोषवृद्धि क्षय विशेषेण विद्यत् । इन्दु भाष्य-अ. सं. सू. १७

Vāgbhata says that perception of Vipāka is through the Vrddhi-Ksaya of Dosa's in the body.

Rasa Vipāka yorbheda **(Differences Between Rasa & Vipāka)**

र. वै. सू. अ. ४/३२

नायं पक्ष साधुः । कुतः ? पिण्डलक्षणत्वात्; 'आस्वाद ग्राहो रसः', परिणाम लक्षणो विपाकः इति । विपाकस्य मधुरता कथमास्वाद्यते ? यद्यास्वादेत्, रसलक्षणत्वाद् रस एवेति । विपाकाभावः; यदि नास्वादेत्, कथं भवता 'मधुरं पद्ध्यते' इत्युपलब्धिमित्युक्तं भवति ।

भाष्य

Vipāka and Rasa are different entity of a Dravya. Which may be known through the following examples.

Sl. No.	Points	Rasa	Vipāka
1	<i>Lakṣaṇa</i>	रसनेन्द्रिय ग्राहो रसः । (आस्वाद) Rasa is percieveed through <i>Rasanendriya</i>	परिणाम लक्षणो विपाकः । Final transformation after digestion is <i>Vipāka</i>
2	<i>Upalabdhi</i>	Rasa Āswādana will happen immediately	<i>Vipāka Upalabdhi</i> takes place after sometime

Ācārya P.V. Sharmaji putforths the following points to bring out the differentiation between *Rasa* & *Vipāka*.

Sl. No.	Bheda	Rasa	Vipāka
1	<i>Lakṣaṇa</i>	रसनेन्द्रिय ग्राहो रसः । Rasa is percieveed through <i>Rasanendriya</i>	परिणाम लक्षणो विपाकः । Final transformation after digestion is <i>Vipāka</i>
2	<i>Kāla</i>	Quick action	Delayed action
3	<i>Karma</i>	Has both local and systemic effects	Has only systemic effects
4	<i>Karmādhik- sthāna</i>	Has effect on mind & body	Has only physical effects
5	<i>Upalabdhi</i>	रसो निपाते द्रव्याणाम् । Rasa assessed by <i>Indriya</i> and is <i>Pratyakṣagamya</i>	विपाकः कर्मनिष्ठया । <i>Vipāka</i> assessed by actions & is <i>Anumāna Gamya</i>

Vipāka Viparyāsa Hetu **(Factors Responsible for Variations in Vipāka)**

द्रव्यप्रमाण-संस्कार-सात्त्विनिष्ठलाभल-देश-काल-संयोग-पाक विशेष-रिंपाकविपर्यासः । र. वै. सु. अ. ४/५५

Nāgārjuna enlists the following as the reasons or factors responsible for variations in *Vipāka* of a *Dravya*.

1. Dravya Pramāna

द्रव्यप्रमाणाद् विपर्यासः गुरुविपाकं क्षीरमल्पं लघु पच्यते, लघ्वतिप्रमाणाद् गुरु पच्यते, यथा शालिरतिभक्तः । भाष्य

Milk which undergoes *Guru Vipāka* will quickly digest when taken in lesser quantity.

Sālyodana which has *Laghu Pāka* takes as longer duration to digest when eaten in large quantity.

2. Samskāra

संस्काराद्-गुरुविपाकं द्रव्यं दीपनीय संस्काराल्लघुविपाकं भवति । भाष्य

Milk boiled with *Dīpanīya Dravya* gets digested quickly though it is *Guru Pākī* in nature.

3. Sātmya

सात्यतः—क्षीरोचितानां क्षीरं लघु विपाकं भवति । भाष्य

Milk when habituated will digest quickly.

4. Agnibalabalāt

अग्निबलात्—तीक्ष्णागनीनां गुरुविपाकं लघुविपाकं भवति । भाष्य

Persons with *Tikṣṇāgni* will digest *Guru Pākī Dravyas* quickly.

5. Deśa Viśeṣāt

देश विशेषात्—जाङ्गलेषु गुरुविपाकाश्च लघवो भवन्ति प्रायशः, अनूपेषु लघुविपाकाश्च गुरुविपाका भवन्ति । भाष्य

Guru Vipākī Dravyas digest quickly in *Jāngala Deśa* and in *Ānūpa Deśa*, even *Laghu Pāka Dravyas* take longer duration to get digested.

6. Kālaviśeṣat

कालविशेषात्—ग्रीष्मे लघवो भवन्ति गुरवः वर्षा-हेमन्तयोगुरेवो ऽपि लघवः ।
भाष्य

In *Varsā Rtu*, *Laghu Pākīya Dravyas* takes longer time to digest and in *Hemant Rtu Guru Pākīya Dravyās* digest quickly.

7. Samyoga Viśeṣat

क्षीरं शुण्ठीसंयोगाल्लघुविपाकं भवति ।
भाष्य

Milk mixed with *Śunṭhī* gets easily and quickly digested, inspite of its *Guru Pāka*.

8. Pāka Viśeṣat

पाक विशेषात्—दग्धं विदग्धं वा द्रव्यमुपयुक्तं गुरु विपच्यते, लघ्वापि, क्षीरं
गुरु अपि शृतं ल्यु भवतीति ।
भाष्य

Charred or half baked *Dravya* will take a longer duration to digest even if its *laghu Pākī*. *Kṣīra* which is *Gurupākī* if boiled properly, easily gets digested.

Vipāka Prādhānyata (Importance of Vipāka)

नेत्याहुरन्ये विपाकः प्रधानमिति । कस्मात्? सम्यड्मिथ्या विपाकत्वात्;
इह सर्वद्रव्याण्यभ्यवहतानि सम्यड्मिथ्याविपक्वानि गुणदोषं वा जनयन्ति ।

सु. सू. ४०/१०

विपाकः प्रधानमिति प्रतिज्ञा । विपाक शब्देनेह लक्षणया अभ्यवहत द्रव्यपाकाधेय आहारस्य रसविशेषो गौरवेण लाघवेन वा युक्तोऽभिधीयते; विशिष्टो नैष्ठिक पाको विपाक इत्यर्थः । अत्र हेतुः—सम्यड्मिथ्याविपक्वात्वादिति । अस्यार्थ व्याकरोति—सर्वद्रव्यवाणीत्यादि । सम्यग्विपक्वाति गुणं, मिथ्या विपक्वानि दोषं, जनयन्ति । सम्यक्पाकः समेनाग्निना, मिथ्यापाकस्तु हीनातिपाकरूपो यथाक्रमं मन्देन तीक्ष्णेन वाऽनिना क्रियते । तत्र हीनपाके आपविकाराः तीक्ष्णपाके च भस्मविकारा दोषः, समपाके तु धातुसाम्यं गुणश्च । अयं च पाको यद्यपि जठराग्न्यधीनः सर्वाहार साधारणे न तु द्रव्याधीनो द्रव्यगुणरूपो य इहाधिकृतः “पिष्पल्यो मधुरविपाकः” “आर्द्धं मधुं तु विपाकम्” इत्यादिना प्रतिपादनीयः ।

चक्रपाणि भाष्य—सु. सू. ४०/१०

Ācārya *Suśruta* while discussing the *Pradhānata* of *Padārthas*, says that *Vipāka* is *Pradhāna* because the pharmaceutical actions of *Dravya* depends on *Vipāka*. If a *Dravya*

undergoes *Samyak Pāka*, it imparts *Guṇa* (Good effects) to the body and if a *Dravya* undergoes *Mithyā Pāka*, it imparts *Doṣa* (bad effects).

Cakrapāṇidatta has supported this view with elaborate explanation with examples. He says if there is *Samapāka* then there will be *Dhātu Sāmyata*, if there is *Viṣama Pāka* then there will be *Āmavikāra* or *Bhasmaka Rog*.

अत्र इत्यगुणानुरूपो निष्ठापाकः सम्यग्विपाक उच्यते, तद्विपरीतस्तु मिथ्याविपाकः । तयोराद्यः कटुकश्चित्रकः पाकेऽपि कटुक इत्यादौ, द्वितीयस्तु कटुका पिप्पली पाके मधुरा इत्येवमादौ बुभुत्सितण्यः । गुणं दोषं वा इति वा शब्दइयार्थे, सम्यग्विपविपक्वानि मिथ्याविपविपक्वानि वा गुणं दोषं च जनयन्ति; मिथ्याविपविपक्वा पिप्पली या शुक्रवर्धनादिरूपं गुणं प्राक्स्वेदजननादिरूपं दोषं च जनयति । यद्वा अग्निसाम्यान्नं हीनं नापि चाधिकं निष्ठापाकः सम्यक् विपाकः तदन्यस्तु अग्निवैषम्यान्मिथ्याविपाकः । तत्र सम्यग्विपाके यथोक्ता गुणाः मिथ्याविपाके चामादि दोषाः संभवन्तीत्यायुर्वेदविदो भाषने ।

हरणचन्द्र

Hāraṇacandra opines that any *Dravya* which undergoes *Samyak Pāka* like that of *Citraka* which has *Kaṭu Rasa*, undergoes *Kaṭu Vipāka* may produce *Agni Dīpana* as its *Guṇa* and *Baddha Vid Mūtrata*. Where as *Pippali* if undergoes *Mithyāvipāka* may produce *Śukra Vardhana* as its *Guṇa* and *Swedajanana Karma* as its *Doṣa* (Bad effects). So finally concludes that the *Karma* depends on *Samyak* and *Mithya Vipāka*.

Nāgarjuna putsforth the following points in support of *Vipāka Pradhānyata*.

विपाकस्य प्राधान्यं प्रत्येके ब्रूवते ।

र. वै. सू. अ. १/१४१

विपाकसाद्गुण्ये तीक्ष्णागनीनां न दोषकराधिपाकाः ।

भाष्य

Vipāka is very important factor which decides the *Karma*.

1. *Doṣa Praśamana Vardhana Kāraṇad*

तत्रिमित्तत्वात् प्रशमन वर्धनयोः ।

र. वै. सू. अ. १/१४२

दोषाणां प्रशमन वर्धने तत्रिमित्ते; सम्यक् पवित्रेनाहारेणौषधेन वा दोषाः प्रशमं यान्ति, असम्यवपवेन वृद्धिं गच्छन्तीति । तस्मात् तयोरायुर्वेदसारभूतयोः साधनात् विपाकः प्रथानम् । यद् वृद्धि-प्रशमन-हेतुः तत् प्रथानं दृष्टम् । भाष्य

Vipāka is responsible for *Doṣa Praśamana* and *Doṣa Vardhana*, if *Dravya* undergoes *Samyak Pāka* then there will be *Doṣa Praśamana* and on the other hand if there is *Asamyak Pāka* it aggravates the *Doṣa*, So *Vipāka* is important.

2. Dhātupadehāt

धातूपदेहात् ।

र. वै. सू. अ. १/१४३

धातुनाभुपचय उपदेहः । पूर्वोक्तेनैव किमेतत्र सिद्धम् ? तत्र व्याध्युत्पत्ति-प्रशमनमभिप्रेतम्, अत्र प्रतिदिवसं स्वस्थस्य धातुवृद्धिं इति । भाष्य

Dhātu Nirmāṇa in the body is brought about by *Vipāka* itself and relieves the diseases, hence it is *Pradhāna*.

3. Vipākāpekṣitatwat

विपाकापेक्षत्वादितरेषां, प्रायशो विपाकसादगुण्ये च गुणवत्तामप्यदोषात् ।

र. वै. सू. अ. १/१४४

विपाकात् तीक्ष्णाग्निनां न दोषकरमिति ।

भाष्य

All the *Dravyas* whether *Āhāra* or *Auṣadha* imparts their therapeutic effect only after digestion, i.e. they are under the influence of *Vipāka*. Properly digested *Āhāra* or *Auṣadha* gives strength and health.

4. Vipāka Vaiguṇya Cause Doṣa

विपाक वैगुण्ये गुणवत्तामपि दोषात् ।

र. वै. सू. अ. १/१४५

पथ्याहारस्याप्यसत्पाके सति व्याधिरत्वादिति ।

भाष्य

If *Vipāka* is not proper eventhough the *Dravya* possess good qualities then it will aggravate *Doṣa* and induces ill effects to the body.

5. Śāstra Prāmāṇyāt

शास्त्रप्रामाण्यात् ।

र. वै. सू. अ. १/१४६

किं च, शास्त्रेऽपि “जीर्णेऽश्नतः कुमारस्य त्रितयं त्रिषु वर्त्मसु । यथावद वतते नित्यं हिताहितनिषेवणात् ।” इति । विपाकसादगुण्ये इत्यादीनां त्रयाणां वाक्यानापव्ययमागमोऽर्थसाधनः । भाष्य

In ancient texts *Vipāka* is been given utmost importance considering its *Hita* and *Ahita* effects on the body.

6. Cikitsābhāvāt

किञ्च तदभावे चिकित्साभावात् ।

र. वै. सू. १/१४७

तस्य विपाकस्याभावे मूलत एव चिकित्सा न स्थात् अग्निना द्वापकस्वानामौषधानां
कार्यकरणं नास्तीति ।

भाष्य

If there is no Vipāka then there won't be any treatment possible, as the Dravyas show their action after undergoing digestion.

7. Arogyaprayojanatwat

किंचान्यत् ? आरोग्यप्रयोजनत्वादायुर्वेदस्य सम्यग्विपाके तदुपलब्धिः ।

र. वै. सू. १/१४८

समस्तस्य तंत्रस्य प्रयोजन भूतस्था, रोगस्य साधनापाकः प्रधानम् । कथं
सम्यग्विपाके सति तच्चारोग्यं भवतीति ।

भाष्य

Vipāka helps in maintaining healthy condition of the body, as Samyak Vipāka gives good health.

8. Vipāka Duṣti Sarva Śarira Pradoṣāt

किंच, सर्वशरीर प्रदोषात् तस्मिन् दुष्टे ।

र. वै. सू. १/१४९

विसूच्यलसकादिषु सर्वशरीरप्रदोषो दृष्टः । तत्र शरीरग्रहणे शरीरावयवाः
दोषाः परिगृहीताः । सर्वदोषप्रकोपादित्यर्थः ।

भाष्य

As said earlier, improper Pāka leads to aggravation of all the Doṣas hence Vipāka should be proper for the normalcy of Doṣas and inturn the Śarīra.

9. Śarīranugrahāt

किं च सर्व शरीरानुग्रहात् ।

र. वै. सू. १/१५०

इत्येतदव्यनेनैव गतार्थम् ।

भाष्य

Vipāka nourishes the Śarīra hence it is important.



Chapter-7

Vīrya Parijñāna

Points Dealt

- *Vīrya Nirukti*
 - *Vīrya Laxaṇam*
 - *Vīrya Swarūpa*
 - *Vīrya Sankhya Nirdhārane Vibhinna Mata Samīkṣā Purassaram Siddhānta Sthāpanam*
 - *Vīryeṣu Bhutotkarṣa Vicāra*
 - *Vīrya Karmaṇi*
 - *Vīrya Upalabdhi Hētavaha*
 - *Vīrya Nirdhārane Sāmānya Siddhānta Nirūpaṇa Purassaram Sāpavāda Nirdeṣa*
 - *Vīrya Prādhānyā Nirūpaṇam*

Virya Nirukti

वीरे साधु । तत्र साधुः इति यत् । यद्वा वीर्यतेऽनेनेति वीर विक्रान्तौ—
“अचो यत्” इति यत् । यद्वा वीरस्य भावः । यत् । वाचस्पत्यम्

Vīrya the root of **Vīrya** has meanings like valour, strength, power, energy etc.

Virya Laxana

येन कुर्वन्ति तद्वीर्यम् । च. सू. अ. २६/१३; सु. सू. ४१/५

येनेति प्रभावेण, रसेन, वीर्येण, विपाकेन वा; अयं वीर्यं शब्दः पारिभाषिक वीर्यवचनो न भवति, किन्तु शक्तिमात्र वचनः; तेन प्रभाव रसादयः सर्व एव स्वकार्यं कुर्वन्ति: शक्तिपर्यायं रूपवीर्यवाच्या इति ज्ञेयाः ।

चक्रपाणि भाष्य-च. सू. २६/१३

The factor responsible for any action is *Vīrya*.

Cakrapāṇi adds, *Vīrya* is a *Śakti* (force/energy) of a *Dravya*, through which the *Dravya* perform any action. Eventhough *Prabhāva*, *Rasa* etc. which are residing in the *Dravya* bring out their own action, but it is the *Vīrya* which decides the *Karma* in many instances.

.....वीर्य तु क्रियते येन या क्रिया ।

नावीर्यं कुरुते किञ्चित् सर्वा वीर्यकृता क्रिया ॥

च. सू. २६/६५

वीर्यं त्वित्यादि । वीर्यमिति शक्तिः । येनेति रसेन वा, विपाकेन वा, प्रभावेण वा, गुणादि परादिभि गुणैर्वा, या क्रिया तर्पण-प्रह्लाद-शमनादि रूपा क्रियते, तस्यां क्रियायां तद्रसादिवीर्यम् ।नावीर्यमित्यादि, अवीर्यम्, अशक्त-पित्यर्थः । वीर्यकृतेति वीर्यवता वृता वीर्यकृता । चक्रपाणि भाष्य-च. सू. २६/६५

Virya (Potency) in general has wider meaning that there cannot be any action without the involvement of *Virya*. Thus all the actions are done by *Virya* only.

Cakrapāni comments on this concept and opines that if the *Rasa* is bringing out any action of its own, then in that context *Rasa* becomes the *Virya* of that *Dravya*. So *Vipāka*, *Guṇa* and *Prabhāva* also becomes the *Virya* (Potency) of the *Dravya* at different circumstances.

वीर्यं शक्तिः सा च पृथिव्यादीनां भूतानां यः सारभागस्तदतिशयरूपा बोध्या । सा च द्विविधा चिन्त्याचिन्त्य क्रिया हेतुत्वेन, तत्र चिन्त्यक्रियाहेतुर्या द्रव्यरसादीनां स्वस्वकर्मणि स्वभाव सिद्धाः शक्तिः, अचिन्त्यक्रियाहेतुश्च प्रभावपर्याय द्रव्याणां रसाधननुरूपकार्यकरणशक्तिः । उक्तं च भूतप्रसादातिशयो द्रव्ये पाके रसे स्थितः । चिन्त्याचिन्त्याक्रेषा हेतुवीर्यं धन्वन्तरे मतम् । शिवदास सेन-द्र. गु. स. १/८

Sivadāsa Sen is also of the same opinion that *Virya* is a potency of a *Dravya* which enables the *Dravya* to show its action. More over *Virya* is *Sārabhāga* (Essence) of *Prthvi Ādi Bhutas*. If it is possible to explain the factor responsible for action then it is called *Chintya Śakti* and if impossible to explain then it is called as *Acintya Śakti*.

वीर्यं द्रव्यस्य तज्जेयं यद्योगात् क्रियते क्रिया ।

नावीर्यं कुरुते किञ्चित् सर्वा वीर्यकृता हि सा ॥

अ. सं. सू. १७/१२

वीर्यं तत् क्रियते येन या क्रिया ।

नावीर्यं कुरुते किञ्चित् सर्वा वीर्यकृता हि सा ॥

अ. ह. सू. ९/१३-१४

Both *Vāgbhatas* have similar opinion like that of *Caraka* and says all the actions done by the *Virya*.

Note : Y. T. Ācārya has considered *Virya* as active principles of a *Dravya*.

Usually the Guṇas which are potent are considered as Virya.

Reasons in support of considering Guṇas as the Virya.

गुर्वाद्या वीर्यमुच्यन्ते शक्तिमन्तोऽन्यथा गुणाः ।
परसामर्थ्यहीनत्वाद् गुणा राखेतरे गुणाः ॥

अ. सं. सू. १७

...गुर्वाद्या अष्टौ यदोत्कृष्टशक्तयः सन्तो द्रव्यं समधिशेरते तदा वीर्यशब्दवाच्याः, यदातुत्कृष्टशक्तियुक्ता न भवन्ति तदा सामान्यगुणा एव । ये च गुर्वादिशिष्ठा द्वादशगुणाः ते स्वभावेनैव परसामर्थ्यहीना उत्कृष्टशक्तिरहितास्तेऽपि सामान्य गुणशब्दवाच्याः, ते न कदाचिदपि वीर्याख्यां लभन्ते । इन्दु भाष्य-अ. सं. सू. १७

The eight qualities like *Guru*, *Laghu*, *Snigdha*, *Rūkṣa*, *Tikṣṇa*, *Manda*, *Sīta* and *Uṣṇa* are possessing intense potency among *Gurvādi* 20 Guṇas, they are considered as Virya where as remaining 12 qualities won't have strong potency hence they are only qualities.

गुर्वादिव्येव वीर्याख्या तेनान्वर्थेति वर्ण्यते ।
समग्रगुणसारेषु शक्तयुत्कर्षविवर्तिषु ॥
व्यवहारात् मुख्यत्वात् बहुवग्रहणादपि ।
अतश्च विपरीतत्वात् संभवत्यपि नैव सा ॥

अ. ह. सू. ९/१४-१६

Aṣṭāṅga Hṛdayakāra gives four reasons to state why only eight among 20 *Gurvādi Guṇas* to be considered as Virya.

1. Samagruguṇa Sārata

समग्राश्च ते गुणाश्च तेषु साराः चिरकालावस्थितयो गुर्वादिय एव, तथा च जठराग्निसंयोगेनापि न मधुरादिरसवत् स्वभावमेते जहति । सर्ते: 'सृह स्थिरे' इति धन्ति सारशब्दः । हेमाद्रि भाष्य-अ. ह. सू. ९/१४-१६

These eight Guṇas are stable when they come in contact with *Jatharāgni* where as *Madhurādi Rasas* will loose their originality.

2. Śaktyutkarṣat

तथा अन्येभ्यो मन्दसान्द्रादिभ्यो गुणेभ्यो रसादिभ्यो वा गुर्वादियः शक्तयुत्कर्ष-

विवर्तिनः शक्तेः सामर्थ्यस्य उत्कर्षः आधिक्यं, विशेषेण वर्तो विवर्तः विशेषेण भवनं, शक्त्युत्कर्षस्य विवर्तः, स विद्यते येषां त एवम् ।

हेमाद्रि भाष्य-अ. ह. सू. ९/१४-१६

These eight qualities possess more strength than other *Gunas*.

3. Vyavahārāya Mukhyatwāt

किंच गुर्वादीनां गुणानां व्यवहाराय व्यवहारार्थं मुख्यत्वात्; अन्येभ्यो गुणेभ्यो गुर्वादयः प्रधानभूता इत्यर्थः । तथा च गुर्वादयो गुणा द्रव्ये पृथिव्यादौ रसाश्रयेः । इत्युक्तं, न मधुरादयो गुणा इति । तस्माद् गुर्वादीनां गुणानां व्यवहारमुख्यत्वं रसादिभ्यः ।

हेमाद्रि भाष्य-अ. ह. सू. ९/१४-१६

These eight qualities are commonly mentioned in classical texts and frequently these qualities are used in day to day practice.

4. Bahwagragrahaṇāt

बहूप्लाव्य रसादयो गुर्वादिभिगृहीता भवति । तथा चायुर्वेद शास्त्रेषु रसादिभ्यो गुर्वादीनामग्रे ग्रहणं दृष्टम् । यथा वातादिदोष गुणनिस्तप्तानां गुर्वादीनां पूर्वं ग्रहणं, न रसादीनाम् ।बहुगुण गणनायां प्रथमग्रहणात् ।

हेमाद्रि भाष्य-अ. ह. सू. ९/१४-१६

These *Gunas* are mentioned earlier to *Rasa* and these eight qualities are frequently seen in *Dravya*.

Vīrya Swarūpa

Vīrya is as *Sakti* (Potency) of a *Dravya* and is responsible for the actions done by the *Dravya*.

Vīrya is given prime importance in classical texts as this decides the *Karma*. If the *Dravya* becomes *Nirvīrya* (Loose potency) then the *Dravya* is useless.

Various preparations are given shelf life based on its potency. Moreover the part collected from the plant for medicinal use is based on the *Vīrya* it possess.

Like wise in various contexts *Vīrya* has got its own importance.

Vīrya Swarūpa are explained in different *Vīrya Vādās* like *Dravya Vīrya Vāda*, *Guṇa Vīrya Vāda* and *Karma Vīrya Vāda*.

Vīrya is considered as ‘Active Principles’ of a *Dravya*.

There are nine important pharmacologically active principles in plants.

- Those are :
- (i) Alkaloids
 - (ii) Glycosides
 - (iii) Oils
 - (iv) Resins
 - (v) Oleoresin
 - (vi) Gums
 - (vii) Tannins
 - (viii) Antibacterial substances
 - (ix) Miscellaneous

(i) Alkaloids

Alkaloids are basic substances containing cyclic nitrogen, which are insoluble in water but combine with acids to form well defined water soluble salts.

Eg. Morphine

The names of all alkaloids end in ‘ne’.

(ii) Glycosides

Glycosides are those substances where a sugar is joined to a non-sugar with a either linkage (-o-). However if the sugar is glucose, the glycoside is called glucoside and if it is an aminosugar then it is called as aminoglycoside.

Sugar –o– Non sugar – Glycoside

Glucose –o– Non sugar – Glucoside

Aminosugar –o– Non sugar – Aminoglycoside

On hydrolysis with mineral acids, all glycosides split up into sugar & non-sugar residues.

The pharmacological activity of a glycoside resides in its non-sugar molecule, called aglycon. The sugar portion, however governs the pharmacokinetic characteristics of the glycoside.

Eg. Cardiac glycoside—Digoxin.

Aminoglycosides are rather obtained from micro organisms and used as antimicrobial agents.

(iii) Oils

Oils may be fixed, volatile (from plants) and mineral.

Fixed oils : These are glycerides of oleic, palmitic and stearic acids. They are non-volatile, have food value and become rancid on prolonged storage. These are obtained by solvent extraction of crushed seeds.

Eg. Castor oil.

Essential (Volatile) oil : These are hydrocarbon terpene or some polymer of it. They are volatile, have no food value, possess aroma. Volatile oils are obtained from leaves or flowers by steam distillation.

Volatile oils are used as

Carminatives—Eg. Ginger

Antiseptics—Eg. Thymol for mouth wash

Counter irritants—Eg. Oil of wintergreen

Flavouring agents—Eg. Oil of peppermint

Pain relieving agents—Eg. Oil of clove in case of tooth ache.

Mineral Oil :

These are mostly petroleum products and are obtained by dry distillation of woods. These have no food value, mainly used for preparation of ointments.

Eg. Paraffin

(iv) Resin

These are formed by oxidation or polymerization of volatile oils and are insoluble in water but soluble in alcohol.

Eg. Benzoin, shellac

(v) Oleoresin

They are mixtures of volatile oil & resins.

(vi) Gums

These are secretory products of plants. These are the colloidal exudates which either swell or dissolve to form adhesive mucilage in water. These are used as emulsifying or suspending agents.

Eg. Gum acacia

(vii) Tannins

These are non-nitrogenous plant constituents characterized by their astringent action upon mucous membranes they precipitate from the cells of mucous membrane and thus exert a protective action. Substances which release tannic acid in small intestine were used for treatment of diarrhoea.

Eg. Catechu

(viii) Antibacterial

These are derived from moulds, bacteria & fungi.

Eg. Pencillin

(ix) Miscellaneous

Phytochemicals such as flavinoids, terpenes and retinoids.

Vīrya Sankhyā Nirdhārane Vibhinna Mata Samikṣā Purassaram Siddhānta Sthāpanam

(Various Theories Regarding Number of Vīrya)

Various concepts have been proposed by different Ācārya to frame the number of Vīrya.

1. Śakti Vīrya Vāda or Dravya Vīrya Vāda

This theory is proposed by Ācārya Caraka and supported by Cakrapāṇidatta and Śivadas Sen.

येन कुर्वन्ति तद्वीर्यम् ।

च. सू. २६/१३

येनेति प्रभावेण, रसेन, वीर्येण, विपाकेन वा; अयं च वीर्यशब्दः परिभाषिक वीर्यवचनो न भवति, किन्तु शक्तिमात्र वचनः, यदुक्तं चरकेऽपि—‘नावीर्यं कुरुते किञ्चित् सर्वा वीर्यकृता क्रिया’ । इति: तेन प्रभाव रसादयः सर्व एव स्वकार्य कुर्वन्तः शक्ति पर्यायरूपवीर्यवाच्या इति ज्ञेयाः । चक्रपाणि भाष्य-च. सू. २६/१३

Ācārya Caraka opines that all the *karmas* done by the *Dravya* is attributed to its *Vīrya* or *Śakti*. He has not fixed any numbers.

Cakrapāṇi elaborates that whatever may be the factor, either *Rasa* or *Prabhāva* or *Vīrya* or *Vipāka*, which brings out the *Karma* is a *Vīrya* (*Śakti*) which may be *Cintya Śakti* or *Acintya Śakti*. So, totally the factor resides in *Dravya* and brings out the *Karma* known as *Vīrya* of that *Dravya* or all the factors may support one action done by the *Dravya* leading to a combined effect and not possible to attribute to any one factor.

This *Vīrya Vāda* is also known as *Bahu Vīrya Vāda*.

2. *Guṇa Vīrya Vāda* or *Pāribhāṣika Vīrya Vāda*

Ācārya Suśruta and Vāgbhata have strongly proposed this theory. Even Caraka has mentioned *Guṇa Vīryas*.

This *Vīrya Vāda* may be divided into two as (i) *Aṣṭavidha Vīrya Vāda* & (ii) *Dwividha Vīrya Vāda*.

(i) *Aṣṭa Vidha Vīrya Vāda*

Ācāryas who put forward this concept have given the reason that the eight qualities among 20 *Gurvādi Gunas* possess more strength than others. Hence they are considered as *Vīryas*.

Caraka's View

मृदु-तीक्ष्ण-गुरु-लघु-स्निग्ध-रुक्षोष्ण-शीतलम् ।

वीर्यमष्टविधं केचित् ॥

च. सू. २६/६४

Eight *Vīryas* mentioned by Caraka are:

1. *Mṛdu*
2. *Tīkṣṇa*
3. *Guru*
4. *Laghu*
5. *Snigdha*
6. *Rūkṣa*
7. *Uṣṇa*
8. *Śīta*

Suśruta's View

केचिदष्टविधमाहुः—शीतं, उष्णं, स्निग्धं, रूक्षं, विशदं, पित्तिलं, मृदुं,
तीक्ष्णं चेति ।

सु. सू. ४०/५

Eight Virya as per Suśruta are.

1. Śīta
2. Uṣṇa
3. Snigdha
4. Rūkṣa
5. Viśada
6. Picchila
7. Mrdu
8. Tīkṣṇa

Note : Suśruta has mentioned Picchila and Viśada in place of Guru and Laghu Virya, but while explaining about importance of Virya over Rasa, Guru & Laghu has been mentioned.

View of Vāgbhata of Aṣṭāṅga Sangraha

वीर्यं तु केचित् गुरु-लघु-स्निग्ध-रूक्ष-तीक्ष्ण-मन्द शीतोष्ण भेदनाष्टविधमाहुः ।

अ. सं. सू. १७/१२

1. Guru
2. Laghu
3. Snigdha
4. Rūkṣa
5. Tīkṣṇa
6. Manda
7. Śīta
8. Uṣṇa

Note : Manda Virya is mentioned in place of Mrdu Virya.

View of Vāgbhata of Aṣṭāṅga Hṛdaya

वीर्यं पुनर्वदन्त्येके गुरु स्निग्धं हिमं-मृदुं ।

लघु रूक्षोष्णं-तीक्ष्णं च तदेवं मतमष्टधा ॥

अ. ह. सू. ९/१२-१३

He also opines that there are eight Vīrya.

1. *Guru*
2. *Snigdha*
3. *Hima (Śīta)*
4. *Mṛdu*
5. *Laghu*
6. *Rūkṣa*
7. *Uṣṇa*
8. *Tikṣṇa*

Dwividha Vīrya Vāda

All most all Ācārya have supported this view of two kinds of Vīryas.

View of Caraka

.....केचिद् द्विविधमास्थिताः ।

शीतोष्णामिति; ।

च. सू. २६/६४-६५

Vīrya are of two kinds—Śīta and Uṣṇa.

Suśruta View

तच्च वीर्यं द्विविधम्—उष्णं, शीतं च, अग्नीषोमीयत्वाज्जगतः ।

सु. सू. ४०/५

Suśruta also supported this theory of two Vīrya viz. Uṣṇa and Śīta with reason. He opined that Agni and Soma are dominant in the universe, hence Vīrya is of two types.

Aṣṭāṅga Sangraha

अग्नी-षोमात्मकत्वादान-विसर्ग विभागेन कालस्य चोष्णं शीतात्मकत्वाद् द्विविधमेवामनन्ति । एवं चाहुः—

नानात्मकमपि द्रव्यमग्नी-षोमौ महाबलौ ।

व्यक्ताव्यक्तं जगदिव नातिक्रामति जातुचित् ॥

अ. सं. सू. १७/१४

Eventhough there are innumerable substances in the universe they are governed by two qualities namely Uṣṇa (Agni) & Śīta (Soma). Hence Vīrya is of two types as there are two Kālas like Ādāna and Visarga Kāla.

View of *Aṣṭāṅga Hṛdayakāra*

उष्णं शीतं द्विधैवान्ये वीर्यमाचक्षतेऽपि च ।
नानात्पक्मपि द्रव्यमग्निषोमौ महाबलौ ।
व्यक्ताव्यक्तं जगदिव नातिक्रामनि जातुचित् ॥

अ. ह. सू. ९/१७-१८

उष्ण-शीतगुणोत्कर्षोत्तत्र वीर्यं द्विधा स्मृतम् ॥

अ. ह. सू. १/१७

He is also of the same opinion and mentions the same reason that as there is dominance of *Uṣṇa* and *Śīta Guṇas*, *Vīrya* is also of two types.

Karma Vīrya Vāda

The concept of *Karma Vīrya Vāda* is first propounded by Ācārya Badanta Nāgārjuna. Ācārya Nimi has supported this theory.

कर्म लक्षणं वीर्यम् ।

र. वै. सू. अ. १/१६९

मेधाजननादि मेधां दृष्ट्वा ज्ञायते, ऊर्ध्वभागिकमपि तथेति । भाष्य

The *Vīrya* will be known after the manifestation of *Karma* only.

Eg. 1. After assessing *Medha* the *Medhya* action of any drug may be confirmed.

2. After observing *Vamana Karma*, then only it may be concluded that there is *Vamana* and *Vīrya* responsible for the *Vamana Karma* may be assessed.

मधुर रसं स्निग्धं शीतं च यष्टिमधुकं, क्षीरं च तादृगेव संसयतीति विशेषः ।
अस्य कर्मविशेषस्य दर्शनादेतस्याद् रसगुणाख्यात् कारणमन्यथिवद्यते । अस्य
विशेषस्य साधकं तद् वीर्यमिति जातीय इति । भाष्य

Actually this particular Śloka explains more about *Prabhāva* than *Vīrya*. As per this Śloka, *Vīrya* is one which is responsible for specialised action by the *Dravya*.

Eg. Both *Yaṣṭimadhu* and *Kṣīra* having similar *Guṇa*, *Rasa*, *Vipāka* etc. but *Yaṣṭimadhu* acts as *Sandhānakara* where as *Kṣīra* is *Virecaka*.

वीर्याणि पुनश्छदनीयानुलोमनीयोभयतोभाग-प्रशमनीय- संग्रहण- दीपनीय-
ग्राणध्न- मादन- विदारण- श्वयथुकरणविलयनानि—इदानीमात्पावसरप्राप्तं वीर्यं भेदतः
उत्पलिश्च विचिन्त्यते- वीर्याणीत्यादि । वीर्याणीति वीर्यं भेदाः ।

र. वै. अ. ४; सू. १

Further *Badanta Nāgarjuna* says that *Vīrya* is responsible for these *Karmas* and those are only to be considered as types of *Vīrya* and gives predominant *Mahābhūta* also.

Sl. No.	<i>Vīrya</i>	<i>Pradhāna Mahābhūta</i>
1	<i>Chardanīya</i>	<i>Agni + Vāyu</i>
2	<i>Anulomanīya</i>	<i>Prithvī & Ap</i>
3	<i>Ubhayabhāga</i>	<i>Prithvī, Ap, Teja and Vāyu</i>
4	<i>Praśamanīya</i>	<i>Prithvī, Uduka & Agni</i>
5	<i>Sangrāhika</i>	<i>Prithvī & Vāyu</i>
6	<i>Dīpanīya</i>	<i>Āgneya</i>
7	<i>Prāṇaghna</i>	<i>Āgneya</i>
8	<i>Madanīya</i>	<i>Agni & Vāyu</i>
9	<i>Vidāraṇa</i>	<i>Agni & Vāyu</i>
10	<i>Śwayathukara</i>	<i>Agni & Vāyu</i>
11	<i>Vilayana</i>	<i>Ap & Prithvī</i>

Each and every *Karma* has its own *Vīrya*.

Like wise *Karma* *Vīryas* are explained by *Badanta Nāgarjuna* which are innumerable.

Eg : *Cardanīya Vīrya* is responsible for *Cardanīya Karma*.

Nimi's View

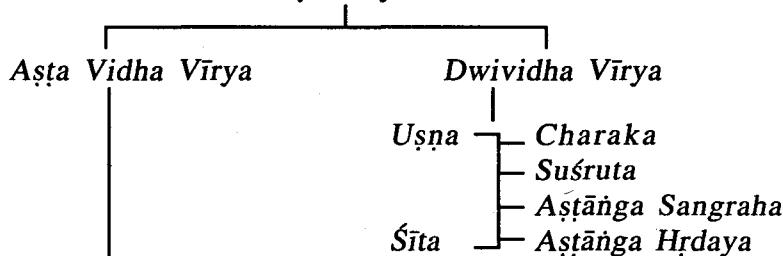
अपभूमिजमधोभागं तेजोबायुजमूर्धगम् ।
तथैवोभयतो भागं मध्यगन्यनिलजं मतम् ॥
संग्राहिकं विजानीयात् पृथिव्यनिलसंभवम् ।
वायुसोममहीजातं यथा संशमनं विदुः ॥
पृथिव्यनिल बाहुल्यादीपनं प्रचक्षमहे ।
पृथिव्यपां गुणीर्युक्तं जीवनीयमिति स्थितिः ॥

वाय्वनलस्वभावाच्च प्राणघं मदनं मतम् ।
 प्राणघं तीव्रभावात् दोषधात् प्रकोपनम् ॥
 मदनं चलधातुत्वाद् दोषकोपनमेव तु ।
 अपां गुणबहुत्वात् शीतीकरणमिष्यते ॥

निमि

15 *Vīryas* enumerated by Ācārya Nimi are :

Sl. No.	<i>Vīrya</i>	<i>Mahābhūta Prādhānyata</i>
1	<i>Adhobhāgahara</i>	<i>Ap + Prithvī</i>
2	<i>Ūrdhwabhāgahara</i>	<i>Agni & Vāyu</i>
3	<i>Ubhayabhāgahara</i>	<i>Prithvī + Agni + Vāyu</i>
4	<i>Sangrāhika</i>	<i>Prithvī + Vāyu</i>
5	<i>Samśamana</i>	<i>Vāyu + Ap + Prithvī</i>
6	<i>Dīpana</i>	<i>Prithvī + Vāyu</i>
7	<i>Jivanīya</i>	<i>Prithvī + Ap</i>
8	<i>Prāṇaghna</i>	<i>Agni & Vāyu</i>
9	<i>Madana</i>	<i>Vāyu + Agni</i>
10	<i>Śitikaraṇa</i>	<i>Jala, Agni & Vāyu</i>
11	<i>Śothakara</i>	<i>Prithvī + Ap</i>
12	<i>Śothaghna</i>	<i>Ākāśa + Vāyu</i>
13	<i>Pācana</i>	<i>Agni</i>
14	<i>Dāraṇa</i>	<i>Vāyu + Agni</i>
15	<i>Ropāṇa</i>	<i>Prithvī + Jala + Vāyu</i>

Schematic Representation of Classification of *Vīrya**Guṇa Vīrya Vāda*

Asta Vidha Virya

<i>Charaka</i>	<i>Suśruta</i>	<i>Aṣṭāṅga Saṅgraha</i>	<i>Aṣṭāṅga Hṛdaya</i>
<i>Mṛdu</i>	<i>Śīta</i>	<i>Guru</i>	<i>Guru</i>
<i>Tīkṣṇa</i>	<i>Uṣṇa</i>	<i>Laghu</i>	<i>Snigdha</i>
<i>Guru</i>	<i>Snigdha</i>	<i>Snigdha</i>	<i>Hima</i>
<i>Laghu</i>	<i>Rūkṣa</i>	<i>Rūkṣa</i>	<i>Mṛdu</i>
<i>Snigdha</i>	<i>Viśada</i>	<i>Tīkṣṇa</i>	<i>Laghu</i>
<i>Rūkṣa</i>	<i>Picchila</i>	<i>Manda</i>	<i>Rūkṣa</i>
<i>Uṣṇa</i>	<i>Mṛdu</i>	<i>Śīta</i>	<i>Uṣṇa</i>
<i>Śīta</i>	<i>Tīksna</i>	<i>Usna</i>	<i>Tīksna</i>

Dravya Virya Vāda

Cintya *Acintya*

Karma Vīrya Vāda

<i>Nāgarjuna</i>	<i>Nimi</i>
Innumerable	
	<i>Adhobhāgahara</i>
	<i>Urdhwabhāgahara</i>
	<i>Ubhayatobhāgahara</i>
	<i>Sangrāhika</i>
	<i>Samśamana</i>
	<i>Dīpana</i>
	<i>Jīvanīya</i>
	<i>Prāṇaghna</i>
	<i>Mādana</i>
	<i>Śitākaraṇa</i>
	<i>Śothakara</i>
	<i>Śothaghna</i>
	<i>Pācana</i>
	<i>Dārana</i>
	<i>Ropana</i>

Vīryeṣu Bhūtotkarṣa Viścāra

तत्र य इमेऽष्टौ गुणा वीर्यसंज्ञकाः शीतोष्णा-स्नाध-रूक्ष-मृदु-तीक्ष्ण-पिच्छिल-विशदस्तेषां तीक्ष्णोष्णवाय्प्रेयौ, शीत-पिच्छिलवाय्पुगुणभूयिष्ठौ, पृथिव्यम्बुगुणभूयिष्ठः स्नेहः, तोयाकाशगुण भूयिष्ठं मृदुत्वं, वायुगुणभूयिष्ठं रौक्ष्यं, क्षिति-समीरणगुणभूयिष्ठं वैशद्यम् ।

सु. सू. ४१/१

गुरु.....पृथिव्यम्बुगुणभूयिष्ठौ.....अग्न्याकाशसमीरणगुण भूयिष्ठं लघुत्वम् ।

Sl. No.	Vīrya	Pradhāna Mahābhūta
1	Uṣṇa	Agni
2	Sīta	Ap
3	Snigdha	Prithvī & Ap
4	Rūkṣa	Vāyu
5	Mṛdu	Ap & Ākāśa
6	Tiksṇa	Agni
7	Picchila	Ap
8	Viśada	Pr̥thvī & Vāyu
9	Guru	Pr̥thvī & Ap
10	Laghu	Agni, Vāyu & Ākāśa

There are only eight types in Vīrya, Suśruta has mentioned Picchila and Viśada in place of Guru and Laghu.

Vīrya Karmāṇi

Uṣṇa Vīrya Karma

तत्र कर्माप्यण्युष्णास्य दहन-पचन-मूर्च्छन-स्वेदन-वमन-विरेचनानि ।

तत्र उष्ण.....वातज्वौ ।

सु. सू.

तत्रोष्णं दहन-पचन-स्वेदन-विलयनानिल कफशमनानि करोति ।

अ. सं. सू. १७/१६

तत्रोष्ण वीर्यस्य दहनादीनि कर्माणि ।

इन्दु

तत्रोष्णं भ्रम-तृद्ध-ग्लानि-स्वेद-दाहाशुपाकिताः ।

शमं च वात-कफयोः करोति ।

अ. ह. सू. ९/१८-१९

उष्णं कफवातहरं पित्तकरम् ।

द्रव्यगुणसंग्रहः धान्यवर्ग/८

Virya	Doṣa Karma	Karma
<i>Uṣṇa Virya</i>	<i>Vātahara</i> <i>Kapha Vilayana</i> <i>(Kaphahara)</i>	<i>Dahana</i> (Burning sensation) <i>Pācana</i> (Digests) <i>Mūrchana</i> (Cause fatigue) <i>Swedana</i> (Induce sweating) <i>Vamana</i> (Induce vomiting) <i>Virecana</i> (Cause purgation) <i>Bhrma</i> (Cause giddiness) <i>Tṛṭ</i> (Induce thirst) <i>Glāni</i> (Cause discomfort)

Śīta Virya Karma

शीतस्य- प्रहादन- विष्वस्त्वम्- स्थिरीकरण- प्रसादन- क्लेदन- जीवनानि ।

शीत.....पित्तघा ।

सु. सू. ४१/११

शीतं ह्वादन- स्तम्भन- जीवन- रक्तपित्तप्रसादनादीनि ।

.....शिशिरं पुनः ।

ह्वादनं जीवनं स्तम्भं प्रसादं रक्तपित्तयोः ।

अ. ह. सू. ९/१९

शीतं- कफमारुतकृत् ।

शिवदास सेन- द्रव्यगुण संग्रहः धान्यवर्ग ८

Virya	Doṣa Karma	Karma
<i>Śīta Virya</i>	<i>Kaphavātakara</i> <i>Pittahara</i>	<i>Prahladana</i> (Refreshing) <i>Viśyandana</i> (Flowing) <i>Sthirīkaraṇa</i> (Steadiness) <i>Prasādana</i> (Calmness) <i>Vamana</i> (Induce vomiting) <i>Kledana</i> (Moistening) <i>Jīvana</i> (Enlivening) <i>Stambhana</i> (Obstructing) <i>Raktaprasādaka</i> (Good for blood)

3. Snigdha Virya

स्निग्धस्य स्नेहन- बृंहण- संतर्पण- वाजीकरण- वयःस्थापनानि,

.....स्निग्धौ वातघौ ।

सु. सू. ४१/११

Virya	Doṣa Karma	Karma
<i>Snigdha Virya</i>	<i>Vātahara</i> <i>Kaphapittakara</i>	<i>Snehana</i> (Lubricating) <i>Bṛhmaṇa</i> (Nourishing) <i>Santarpana</i> (Gratifying) <i>Vājīkarana</i> (Aphrodisiacs) <i>Vayasthāpana</i> (Youthfullness)

4. Rūkṣa Virya

रूक्षस्य अनिलवृद्धि- संग्रहण- पीडन- विरुक्षणोपरोपणानि,

.....रूक्ष.....श्लेष्मधाः ।

सु. सू. ४१/११

Virya	Doṣa Karma	Karma
<i>Rūkṣa Virya</i>	<i>Vātakara</i> <i>Pittakaphahara</i>	<i>Sangrahaṇa</i> (Grasping) <i>Pīḍana</i> (Distressing) <i>Virūkṣaṇa</i> (Roughening) <i>Ropana</i> (Healing)

5. Viśada Virya

विशदस्य क्लेदाचूषणविरुक्षणोपरोहणानि,

विशदाः श्लेष्मधाः ।

सु. सू. ४१/११

Virya	Doṣa Karma	Karma
<i>Viśada</i>	<i>Kaphahara</i> <i>Vātakara</i>	<i>Kledacūṣaṇa</i> (Suck moisture) <i>Virūkṣaṇa</i> (Roughening) <i>Uparohaṇa</i> (Healing)

6. Picchila Virya

पिच्छिलस्योपलेपन- पूरण- बृहण- संश्लेषण- वाजीकरणानि,

पिच्छिलाः पित्तधाः ।

सु. सू. ४१/११

Virya	Doṣa Karma	Karma
<i>Picchila</i>	<i>Pittaghna</i>	<i>Upalepana</i> (Smearing) <i>Pūraṇa</i> (Filling up) <i>Bṛhmaṇaa</i> (Bulk promoter) <i>Samśleṣaṇa</i> (Binding together) <i>Vājīkarana</i> (Aphrodisiacs)

7. Mṛdu Vīrya

मृदो रक्तमांसप्रसादनसुस्पर्शनानि,

मृदु.....पित्तघाः ।

सु. सू. ४१/११

Vīrya	Doṣa Karma	Karma
Mṛdu Vīrya	Pittahara	Raktamāmsa Prasādana (Conducive to Rakta & Māmsa) Susparśa (Soft to touch)

8. Tiksṇa Vīrya

तीक्ष्णस्य-संग्रहाचूषणावदारण स्नावणानि,

तीक्ष्णा.....श्लेष्मघाः ।

सु. सू. ४१/११

Vīrya	Doṣa Karma	Karma
Tiksṇa	Kaphahara	Sangraha (Supporting) Ācūṣaṇa (Sucking up) Avadāraṇa (Restricting) Srāvanya (Trickling)

9. Guru Vīrya

.....गुरु.....उपलेप.....आदिना ।

गुरु.....वातघाः ।

सु. सू. ४६/५१८

Vīrya	Doṣa Karma	Karma
Guru	Vātahara	Upalepa (Anointing)

10. Laghu Vīrya

.....लघुवो.....लेखनादिना ।

लघु.....श्लेष्मघाः ।

सु. सू. ४६/५१९

Vīrya	Doṣa Karma	Karma
Laghu	Kaphahara	Lekhana (Scraping)

Vīrya Upalabdhi Hetavaha

वीर्य यावदधीवासान्निपाताच्चोपलभ्यते ।

च. सू. २६/६६

अधीवासः सहावस्थानं, यावदधीवासादिति यावच्छरीरनिवत्सात्; एतच्च विपाकात् पूर्वं निपाताच्चोर्ध्वं ज्ञेयम् । निपाताच्चेति शरीर संयोगमात्रात्; तेन

किंचिद्वीर्यमधीवासादुपलभ्यते, यथा—आनूप मांसादेरुष्णात्वं; किञ्चिच्च निपातादेव लभ्यते, यथा मरीचादीनां तीक्ष्णत्वादि; किञ्चिच्च निपाताधीवासाभ्यां, यथा मरीचादीनामेव । एतेन रसः प्रत्यक्षेणैव; वीर्यं तु किंचिदनुमानेन, यथा सैन्धवगतं शैत्यमानूपमांसगतं वा औष्णयं, किञ्चिच्च वीर्यं प्रत्यक्षेणैव, यथा राजिकागतं तैक्ष्ययं घ्राणेन, पिच्छिलविशदसिंगदरुक्षादयः चक्षुः स्पर्शनाभ्यां निश्चीयान् इति वावयार्थः । चक्रपाणि भाष्य—च. सू. २६/६६

The *Viryā* of a *Dravya* is perceived through two means, viz. *Adhivāsa* (*Anumāna*—Inference) and *Nipāta* (*Pratyakṣa*—Directly).

Cakrapāṇi gives several examples in this regard.

Sl. No.	Means of Perception	Pramāṇa	Example	Viryā
1	<i>Adhivāsa</i>	<i>Anumāna</i>	<i>Anūpamāmsa</i>	<i>Uṣṇa</i>
2	<i>Nipāta</i>	<i>Pratyakṣa</i>	<i>Marica</i>	<i>Tīkṣṇa</i>
3	<i>Both Adhivāsa & Nipāta</i>	<i>Both Anumāna & Pratyakṣa</i>	<i>Marica</i>	<i>Uṣṇa</i>
4	<i>Adhivāsa</i>	<i>Anumāna</i>	<i>Saindhava Lavana</i>	<i>Śīta</i>
5	<i>Nipāta</i>	<i>Pratyakṣa</i>	<i>Rājika</i>	<i>Tīkṣṇa</i>

Here *Adhivāsa* (*Anumāna*) means after knowing the *Karma* done by the *Dravya*, inferring its *Viryā*. *Nipāta* (*Pratyakṣa*) means directly the *Viryā* of a *Dravya* is perceived through sense organs. When a *Dravya* comes in contact with any of the sense organ it is grouped under *Nipāta*. *Viryās* like *Picchila*, *Viṣada*, *Snigdha*, *Rūkṣa* etc. are perceived through *Cakṣurindriya* (Eye), *Tīkṣṇa* *Viryā* may be perceived through *Ghrāṇendriya* (Nose) etc.

Suśruta's View

तेषां मृदुशीतोष्णाः स्पर्शग्राह्णाः, पिच्छिलविशदौ चक्षुः स्पर्शाभ्यां, स्निग्धरुक्षी चक्षुषा, तीक्ष्णो मुखे हुःखोत्पादनात् । सु. सू. ४२/११

Suśruta has enumerated eight types of *Viryā* and proposed the concept that how these are perceived.

Sl. No.	Vīrya	Means of Perception
1	Sīta	<i>Sparśanendriyagrāhya</i> (Touch)
2	Uṣṇa	<i>Sparśanendriyagrāhya</i> (Touch)
3	Mṛdu	<i>Sparśanendriyagrāhya</i> (Touch)
4	Picchila	Both <i>Sparśanendriyagrāhya</i> & <i>Caksurindriyagrāhya</i> (Touch & vision)
5	Viśada	Both <i>Sparśanendriyagrāhya</i> , <i>Caksurindriyagrāhya</i> (Touch + Vision)
6	Snigdha	<i>Caksurindriyagrāhya</i> (By observing)
7	Rūkṣa	<i>Caksurindriyagrāhya</i> (By observing)
8	Tīkṣṇa	<i>Mukha</i> (Ghrāṇa) Through tongue or nose

Upalabdhi of Guru and Laghu Vīrya

एतच्च वीर्यं सहजं कृत्रिमं च ज्ञेयम् । एतच्च यथा संभवं गुरुलघ्वादिषु वीर्येषु लक्षणं ज्ञेयम् । चक्रपाणि भाष्य—च. सू. २६/६६

एतच्च वीर्यं सहजं कृत्रिमं च ज्ञेयम्, तत्राद्यां माषाणां गौरवं मुशानां लाघवमित्यादि, कृत्रिमं तु लाजादीनां लघुत्वमित्यर्थः ।

शिवदास सेन भाष्य—च. सू. २६/६६

There will be *Sahaja* (Natural) and *Kṛtrima* (Artificial) Vīryas. Processing of Dravyas may change its Vīrya. Eg. Fried paddy have *Laghu Vīrya*.

Caraka has included *Guru* and *Laghu Vīrya* among *Aṣṭavidha Vīryas*.

Examples : (1) *Guru Vīrya-Māṣa*

(2) *Laghu Vīrya-Mudga*

Vīrya Nirdhāraṇe Sāmānya Siddhānta Nirūpaṇa Purassaram Sāpavada Nirdeśa (General Principles and Exceptions)

शीतं वीर्येण यद्द्रव्यं मधुरं रसपाकयोः ।
तयोरम्लं यदुष्णां च यद् द्रव्यं कटुकं तयोः ॥
तेषां रसोपदेशेन निर्देशयो गुणसंग्रहः ।

वीर्यतोऽविपरीतानां पाकतशोपदेक्ष्यते ॥
यथा पयो यथा सर्पिर्यथा च चव्यचित्रकौ ॥

च. सू. २६/४५-४७

General principle is the *Dravya* having *Madhura Rasa* will have *Sīta Vīrya* where as the *Dravyas* having *Amla* and *Kaṭu Rasās* will have *Uṣṇa Vīrya*.

Table showing the general principle with regards to *Rasa*, *Vipāka* and *Vīrya*.

Sl. No.	<i>Rasa</i>	<i>Vipāka</i>	<i>Vīrya</i>
1	<i>Madhura</i>	<i>Madhura</i>	<i>Sīta</i>
2	<i>Amla</i>	<i>Amla</i>	<i>Uṣṇa</i>
3	<i>Lavaṇa</i>	<i>Madhura</i>	<i>Uṣṇa</i>
4	<i>Kaṭu</i>	<i>Kaṭu</i>	<i>Uṣṇa</i>
5	<i>Tikta</i>	<i>Kaṭu</i>	<i>Sīta</i>
6	<i>Kaṣāya</i>	<i>Kaṭu</i>	<i>Sīta</i>

Caraka has quoted *Dugdha*, *Gṛta*, *Cavya* and *Citraka* as examples for the *Dravyas* follow *Sāmānya Siddhānta*.

Following examples are the instances where, if one factor is known, then one can guess other factors as they follow general rule.

Sl. No.	Example	<i>Rasa</i>	<i>Vipāka</i>	<i>Vīrya</i>
1	<i>Kūṣmāṇḍa</i>	<i>Madhura</i>	<i>Madhura</i>	<i>Sīta</i>
2	<i>Cangeri</i>	<i>Amla</i>	<i>Amla</i>	<i>Uṣṇa</i>
3	<i>Sauvarcala</i>	<i>Lavaṇa</i>	<i>Madhura</i>	<i>Uṣṇa</i>
4	<i>Agaru</i>	<i>Kaṭu</i>	<i>Kaṭu</i>	<i>Uṣṇa</i>
5	<i>Kumāri</i>	<i>Tikta</i>	<i>Kaṭu</i>	<i>Sīta</i>
6	<i>Udumbara</i>	<i>Kaṣāya</i>	<i>Kaṭu</i>	<i>Sīta</i>

Vīrya Nirdhāraṇe Apavāda *Exceptions in Assessing Vīrya*

Some *Dravyas* will not have their *Vīrya* acc to their *Mahābhautika* composition.

मधुरं किंचिदृष्णं स्यात् कषायं तिक्तमेव च ।
 यथा पञ्चमूलं यथोऽज्ञानूपमामिषम् ॥
 लवणं सैन्धवं नोष्णमस्लमामलकं तथा ।
 अर्कागुरुगुदूचीनां तिक्तानामुष्णामुच्यते ॥

च. सू. २६/४८-४९

Sl. No.	Example for Exceptions	Rasa	Vi ^r ya
1	<i>Brhat Pañcamūla</i>	<i>Kaṣāya, Tikta</i>	<i>Uṣṇa</i>
2	<i>Anūpa Māmsa</i>	<i>Madhura</i>	<i>Uṣṇa</i>
3	<i>Saindhava Lavaṇa</i>	<i>Lavaṇa</i>	<i>Śīta</i>
4	<i>Āmalaki</i>	<i>Amla</i>	<i>Śīta</i>
5	<i>Arka</i>	<i>Tikta</i>	<i>Uṣṇa</i>
6	<i>Aguru</i>	<i>Tikta</i>	<i>Uṣṇa</i>
7	<i>Guḍūcī</i>	<i>Tikta</i>	<i>Uṣṇa</i>

While explaining about importance of Vi^rya, Suśruta has enumerated several examples which are also examples for exceptions.

यथा तावन्महत्पञ्चमूलं कषायं तिक्तानुरसं वातं शमयति, उष्णवीर्यत्वम् तथा कुलत्वः कषायः, कटुकः पलाण्डुः, स्नेहभावाच्च, मधुरश्चेष्वरसो वातं वर्धयति, शीतवीर्यत्वात्, कटुका पिप्पली पित्तं शमयति, मृदुशीतवीर्यत्वात्, कटुका पिप्पली पित्तं शमयति, मृदुशीतवीर्यत्वात्, अस्लमामलकं लवणं सैन्धवं च; तिक्ता काकमाची पित्तं वर्धयति, उष्णवीर्यत्वात्, मधुरा मत्स्याश्च, कटुकं मूलकं श्लेष्माणं वर्धयति, स्निग्धवीर्यत्वात्; अस्लं कपित्थं श्लेष्माणं शमयति रङ्गवीर्यत्वात्, मधुरं क्षौद्रं च ।

सु. सू. ४०/५

Yogendranāth Sen support this theory with the examples.

Sl. No.	Examples	Rasa	Vi ^r ya
1	<i>Mahatpañcamūla</i>	<i>Kaṣāya, Tikta</i>	<i>Uṣṇa</i>
2	<i>Kulatha</i>	<i>Kaṣāya</i>	<i>Snigdha</i>
3	<i>Palandu</i>	<i>Kaṭu</i>	<i>Snigdha</i>
4	<i>Ikṣurasa*</i>	<i>Madhura</i>	<i>Śīta</i>
5	<i>Pippalī</i>	<i>Kaṭu</i>	<i>Mṛdu Śīta</i>

6	<i>Āmalakī</i>	<i>Amla</i>	<i>Śīta</i>
7	<i>Saindhava Lavāṇa</i>	<i>Lavāṇa</i>	<i>Śīta</i>
8	<i>Kākamacī</i>	<i>Tikta</i>	<i>Uṣṇa</i>
9	<i>Matsya</i>	<i>Madhura</i>	<i>Uṣṇa</i>
10	<i>Mūlaka</i>	<i>Kaṭu</i>	<i>Snigdha</i>
11	<i>Kapitha</i>	<i>Amla</i>	<i>Rūkṣa</i>
12	<i>Kṣoudra</i>	<i>Madhura</i>	<i>Rūkṣa</i>

* Exception in relation to Karma.

Vīrya Prādhānyata Superiority of *Vīrya*

Suśruta has given prime importance to *Vīrya* among the constituents of *Dravya*, as the *Vīrya* is responsible for various actions done by *Dravya*.

नेत्याहुरन्ये, वीर्यप्रधानमिति । कस्मात् ? तद्वशेनौषधकर्म निष्पत्तेः । इहौषधकर्मण्यूष्टव्यथोभागोभयभागसंशोधन- संशमन- संग्राहिकाग्निदीपन- पीडन- लेखन- बृहण- रसायन- वाजीकरण- श्वयथुकरविलयन- दहन- दारण- मादन- प्राणघ्न- विषप्रशमनादीनि- वीर्यप्रधान्याद्वत्ति । सु. सू. ४०/४

The following *Karma*'s done by the *Dravyas* are attributed to *Vīrya* (i) *Urdhwābhagahara* (Emesis) (ii) *Adhobhāgahara* (Purgation) (iii) *Ubhayabhāga Samśodhana* (Both emesis and purgation) (iv) *Samśamana* (Pacifying the *Doṣas*) (v) *Sangrāhita* (vi) *Agnidīpana* (Improving appetite) (vii) *Pīḍāṇa* (viii) *Lekhana* (Scraping out unwanted tissue) (ix) *Brhmaṇa* (Bulk promotor) (x) *Rasāyana* (xi) *Vājikaraṇa* (xii) *Śwayathukara* (Cause swelling) (xiii) *Śwayathu Vilayana* (Reduces inflammation) (xiv) *Dahana* (Burning) (xv) *Dāraṇa* (xvi) *Mādana* (Intoxication) (xvii) *Prāṇaghna* (Poisonous effects) (xviii) *Viṣaghna* (Antipoisonous) etc. *Karmas* are done by *Vīrya*.

Note : *Aṣṭāṅga Hṛdayakara* opines that *Prabhāva* is responsible for *Samśodhana*, *Vājikaraṇa*, *Prāṇaghna*, *Viṣaghna* etc. *Karma*.

एतानि खलु वीर्याणि स्वबलगुणोत्कर्षद्रिसमभिभूयात्मकर्म कुर्वन्ति । यथा तावन्महत्पञ्चमूलं कषायं तिक्तानुरसं वातं शमयति, उष्णावीर्यत्वात्; तथा कुलत्यः कषायः कटुकः पलाण्डु स्नेहभावाच्च; मधुरशेष्वरसो वातं वर्धयति, शीतवीर्यत्वात्; कटुका पिप्पली पित्तं शमयति, मृदुशीतवीर्यत्वात्; अम्लमामलकं लवणं सैन्धवं च तिक्ता काकमाची पित्तं वर्धयति, उष्णावीर्यत्वात्; मधुरा मत्स्याश्च; कटुकं मूलक श्लेष्माणं वर्धयति, स्निग्धवीर्यत्वात्; अम्लं कपित्थं श्लेष्माणं शमयति, रुक्षवीर्यत्वात्; मधुर क्षौद्र च ।

सु. सू. ४०/५

Suśruta further explains about predominance of Vīrya with examples.

Eg. 1. *Bṛhatpañcamūla* having *Kaṣāya Rasa* & *Tikta Anurasa* reduces *Vāta* because of its *Uṣṇa Vīrya*.

2. *Kulatha* does *Vāta* *Śamana* eventhough it has *Kaṣāya Rasa* owing to its *Uṣṇavīrya*.

3. *Palāñdu* again *Vātahara* eventhough it possess *Kaṭu Rasa* because of its *Snigdha Vīrya*.

4. *Ikṣu* having *Madhura Rasa* but does increase *Vāta* because of its *Śīta Vīrya*.

5. *Pippali* does *Pitta Śamana* owing to its *Mṛdu Śīta Vīrya*.

6. *Āmalaki* eventhough has *Amla Rasa* does *Pitta Śamana* by virtue of its *Mṛdu Śīta Vīrya*.

7. *Saindhava Lavanya* eventhough has *Lavanya Rasa* acts as *Pittahara* owing to its *Mṛdu Śīta Vīrya*.

8. *Kākamāci* aggravates *Pitta* eventhough having *Tikta Rasa* because of its *Uṣṇa Vīrya*.

9. *Matsya* having *Madhura Rasa* but acts as *Pitta Vardhaka* owing to its *Uṣṇa Vīrya*.

10. *Mūlaka* acts as *Kapha Vardhaka* eventhough it has *Kaṭu Rasa* because of its *Snigdha Vīrya*.

11. *Kapittha* has *Amlarasa* but does *Kapha Śamana* by the virtue of its *Rūkṣa Vīrya*.

12. *Kṣoudra* eventhough has *Madhura Rasa* does *Kapha Śamana* owing to its *Rūkṣa Vīrya*.

ये रसा वातशमना भवन्ति यदि तेषु वै ।
रौक्ष्य-लाघव-शैत्यानि न ते हन्तुः समीरणम् ॥
ये रसाः पित्तशमना भवन्ति यदि तेषु वै ।
तैक्षण्यौष्ठ्य लघुताश्चैव न ते तत्कर्मकारिणः ॥
ये रसाः श्लेष्मशमना भवन्ति यदि तेषु वै ।
स्नेह-गौरव-शैत्यानि न ते तत्कर्मकारिणः ॥
तस्माद्वीर्यं प्रधानमिति ॥

सु. सू. ४०/६-९

Eventhough Dravyas having *Madhura*, *Amla*, *Lavaṇa* Rasas will not subside *Vāta* if they possess any one among *Rūkṣa*, *Laghu* and *Sīta Vīrya*.

Dravyas won't subside *Pitta* eventhough they have *Madhura*, *Tikta*, *Kaṣāya* Rasas if it has *Tikṣṇa*, *Uṣṇa* and *Laghu Vīrya*.

Dravyas are not capable of subsiding *Kapha* if they have *Snigdha*, *Guru* and *Sīta Vīrya* eventhough they are having *Katu*, *Tikta* and *Kaṣāya*. This indicates *Vīrya* is dominant and important.

Ācārya Badanta Nāgarjuna had following reasons to say *Vīrya* is important.

1. *Vīrya Prādhānikat*

वीर्यं प्रधानमित्येके, वीर्यप्राधान्याद् द्रव्याणाम् । र. वै. अ. १; सू. १३०

द्रव्याण्यपि वीर्यविशिष्टानि प्रधानानि भवन्ति यस्माद् वीर्यप्रधानमित्येके, निर्वीर्याणिपरित्यजन्तीति । भाष्य-र. वै. अ. १; सू. १३०

In treatment, the substances having good potency only utilised not the one which lost its potency.

2. *Karma Karanat*

तेन कर्मकरणात् । र. वै. अ. १; सू. १३१

तेन वीर्येण कर्म इप्सितं पञ्चं तस्य करणात् साधनात् 'सर्वं वीर्यकृता क्रिया'
इति वचनात् । भाष्य र. वै. अ. १; सू. १३१

All the Ācāryas have given prime importance to *Vīrya* as it is responsible for all *Karmas* done by the *Dravya*.

3. *Tulya Rasa Guneṣu Viśeṣat*

किञ्च तुल्य रस गुणेषु विशेषात् ।

र. वै. अ. १; सू. १३६

तुल्य रसेषु तुल्यगुणेषु विशेषो दृश्यते-तिक्तशीतोमृदुर्लंघुः पिच्छुमन्दः कुष्ठं जयति, कदवङ्ग सन्दधाति पक्षवातिसारम् एवं विशेषदशनात् द्रव्य रस गुण विशिष्ट मस्ति प्रथानभूतं वीर्यं, तस्याधिष्ठानमात्रं खल्विमे द्रव्यादय इति जानीयः ।

भाष्य-र. वै. अ. १; सू. १३६

Vīrya overpowers Rasa in bringing out its own Karma.

Eg : Nimba → Tikta, Śita, Mṛdu & Laghu alleviates Kuṣṭha

Katvanga → Aralu, Tikta, Śita, Katuvipāka, over comes, Atisāra.

4. *Āgamāt*

आगमाच्च ।

र. वै. अ. १; सू. १४०

शास्त्रादायुर्वेदादिति । यथा—“वीर्यतः कार्यसामर्थ्यं द्रव्याणां भिषजो विदुः ।”
इति ।

भाष्य-र. वै. अ. १; सू. १४०

In classical texts Vīrya is given utmost importance.



Chapter-8

Prabhāva Parijñāna

Points Dealt

- *Prabhāvasya Nirukti*
- *Prabhāva Lakṣaṇam*
- *Prabhāva Swarūpa*
- *Prabhāvajanyakarma*
- *Vīcitrapratyārabdhātwam & Prabhāva*
- *Prabhāva Prādhānyata Nirūpaṇam*

Prabhāvasya Nirukti

(पु) प्र+भू-धज् । राज्ञं कोषद जाते तेजसि अमरः तेष्वसि सामर्थ्योऽक्षेम च
विक्रमे प्रभागर्भजाते सूर्यपुत्रभेदे प्रभाशब्दे दृश्यम् । वाचस्पत्यम्
पुं स्वभावे । सामर्थ्ये वै. श. सि.

Has more power, dominant, excelling and distinguished are the meanings.

Prabhāva Lakṣaṇam

रसवीर्यविपाकानां सामान्यं यत्र लक्ष्यते ।
विशेषः कर्मणां चैव प्रभावस्तस्य स मृतः ॥

च. सू. २६/६७

प्रभावलक्षणमाह—रसवीर्येत्यादि । सामान्यमिति तुत्यता । विशेषः कर्मणामिति दन्त्याद्याक्षयाणां विरेचनत्वादीनाम् । सामान्यं लक्ष्यते इत्यनेन रसादिकार्यात्मेन यन्नावधारयितु शक्यते कार्यं तत् प्रभावकृतिमिति सूचयति, अत्र एवोक्तं प्रभावोऽचिन्त्य उच्यते, रसवीर्यविपाककार्यतयाऽचिन्त्य इत्यर्थः । चक्रपाणि—च. सू. २६/६७

Prabhāva is a special action exhibited by the *Dravya* which can not be explained with respect to its *Rasa*, *Viryā* and *Vipāka*.

Cakrapāṇi gives same explanations but he calls it as *Achintya Sakti*.

रसादि साम्ये यत्कर्मविशिष्टं तत्प्रभावजम् । अ. सं. सू. १७/३२

एवं रसाद्याः ज्ञाताः प्रभावस्तु न ज्ञातः, अतस्तद्विज्ञानानार्थमुच्यते रसादीत्यादि । रसवीर्यविपाकानां परस्पर साम्येऽपि यद्विशिष्टं कर्म दृश्यते तत्तत् प्रभावजं विद्धि । एवतावौतदुक्तं भवति विशिष्टा सर्वातिशायिनी द्रव्यशक्तिः प्रभावशब्दवाच्या । तस्य च प्रभावस्तस्य कर्मण उदाहरणमुच्यते दन्तीत्यादि । भाष्य

Vāgbhata also opines the same that, the peculiar action of one Dravya seen even when the Rasa, Virya, Vipākā's are similar with those of another Dravya. Because of this inexplicable nature the action is said to be *Prabhāvajanya*.

रसवीर्यविपाकादिगुणातिशयवानलम् ।

द्रव्यस्वभावो निर्दिष्टः यः प्रभावः स कीर्तिः ॥

अ. द. भाष्य-अ. ह. सू. ९

Arunadatta also opines in a similar manner, that the peculiar unexplainable action brought about by the Dravya may be considered as *Prabhāva*.

रसगुणभूतसमुदायाश्रय एवानवधारणः ।

तथा रसभूतसमुदायानामन्यथावीर्यत्वात् ॥

र. वै. ४/२८

Badanta Nāgārjuna has termed *Prabhāva* as *Anavadhāra-ṇīya* which is not under the control of *Rasādi Guṇas*.

अमीमांस्यान्यचिन्त्यानि प्रसिद्धानि स्वभावतः ।

आगमेनोपयोज्यानि भेषजानि विचक्षणैः ॥

सु. सू. ४०/१९

Eventhough direct references regarding *Prabhāva* is not available in *Suśruta Samhita*, word 'Acintya' is referred to the drugs where one can not explain the mode of action, which may be considered for *Prabhāva*. He has mentioned *Khadira*, *Tuvaraka*, *Haridra* etc. which alleviates *Kuṣta* as example for *Prabhāva*.

Various examples are given for *Prabhāva* in classical literature.

1. *Citraka and Danti*

कटुकः कटुकः पाके वीर्योष्णाश्चित्रको मतः ।

तद्वदन्ती प्रभावस्तु विरेचयति मानवम् ॥

च. सू. २६/६८

अस्यैव दुरभिगमत्वादुदाहरणाति बहून्याह कटुक इत्यादिना । तद्वदिति चित्रकसमानगुणा ।प्रभावश्चेद द्रव्यशक्तिरभिप्रेता, सा च द्रव्यणां सामान्यविशेषः दन्तीत्वादियुक्ता शक्तिरेव, यतः शक्तिर्हस्तरूपमेव भावानां नातिरिक्तं किंचिद्भर्मान्तरम्; एव प्रदेशान्तरोक्तगुणं प्रभावादिव्यपि वाच्यं; यथोक्तं ‘द्रव्याणि हि द्रव्यप्रभावात् गुणप्रभावात्’ इत्यादि । न च वाच्यं दन्त्यादि स्वरूपत एव विरेचयति, तेन किमिति जलाद्युपहता दन्ती न विरेचयतीति; प्रतिबन्धका भावविशिष्ट-स्त्यैव प्रभावस्य कारणत्वात्, जलोपहतायां दन्त्यां जलोपद्यातः प्रतिबन्धक इत्याद्यनु-सरणीयम् । चक्रपाणि भाष्य-च. सू. २६/६८

चित्रकः कटुको रसे पाके च, वीर्ये चोष्णाः तस्य तस्य कार्यं सामान्यकटुरसस्य यत् कार्यं, कटुविपाकस्य यत् कार्यं, उष्णावीर्यस्य च यत् कार्यं तल्लक्ष्यते, न चाधिकं कर्म लक्ष्यते, तद्वद्दन्ती रसे पाके च कटुका, वीर्ये चोष्णा, तद्रसविपाकवीर्याणां कर्माणि शुक्रहननादीनि यानि तेषां मध्ये सामान्यं लक्ष्यते, विशेषस्तु विरेचनं कर्म लक्ष्यते, तत् प्रभावान्मानवं विरेचयति । गणनाथ सेन भाष्य-च. सू. १६/६८

दन्ती रसाद्यस्तुल्यापि चित्रकस्य विरेचनी ।

अ. सं. सू. १७/३१; अ. ह. सू. ९/२६-२७

Sl. No.	Dravya	Rasa	Vipāka	Virya	Karma
1	Citraka	Kaṭu	Kaṭu	Uṣṇa	Dīpana
2	Danti	Kaṭu	Kaṭu	Uṣṇa	Virecaka

Here both *Citraka* and *Danti* have *Kaṭu Rasa*, *Kaṭu Vipāka* and *Uṣṇa Virya* but *Citraka* acts as *Dīpana* where as *Danti* acts as *Virēcaka*. The *Virēcana Karma* exhibited by *Danti* is considered as *Prabhāvajanya Karma*.

2. Yaśtimadhu and Mṛdwīka

मधुकस्य च मृद्वीका ।

अ. सं. सू. १७; अ. ह. सू. ९/२७

मधुकस्य रसाद्यः सादृश्यपि द्राक्षा विरेचनी, न मधुकमिति प्रभावकर्म ।

इन्दु भाष्य; अ. सं. सू. १७

Here both *Yaśtimadhu* and *Mṛdwīka* are having *Madhura Rasa*, *Madhura Vipāka* and *Sīlī Virya* but their actions are different. *Mṛdwīka* cause *Virecana*, where as *Yaśtimadhu* won't. Here the *Karma* of *Yaśtimadhu*, that which doesn't cause *Virecana* is an example for *Prabhāva*.

3. Kṣīra and Ghṛta

घृतं क्षीरस्य दीपनम् । अ. सं. सू. १७; अ. ह. सू. ९/२७

क्षीरस्य रसाद्यैः सदूशमपि घृतं दीपनं व क्षीरमिति प्रभावः ।

इन्दु भाष्य—अ. सं. सू. १७

Sl. No.	Dravya	Rasa	Vipāka	Vīrya	Karma
1	Kṣīra	Madhura	Madhura	Śīta	Agni-māndya
2	Ghṛta	Madhura	Madhura	Śīta	Dīpana

Eventhough both Kṣīra and Ghṛta are having Madhura Rasa, Madhura Vipāka and Śīta Vīrya, Kṣīra will act as Agnimāndya Kara where as Ghṛta increases Agni.

4. Kaphavātahara Karma of Laśuna

कटुपाकरसस्निग्धं गुरुत्वैः कफवातजित् ।
लशुनो वातकफकृत्र तु तैरेव यद्गुणैः ॥

अ. सं. सू. १७

लशुनः कटुरसत्वेन कटुविपाकित्वेन कफजित् स्निग्धत्वेन गुरुत्वेन वातजित्,
स लशुनः स्वरेव गुणीवातिकफो न करोतीति प्रभावः । तेनैतदुक्तं भवति-कटुरस-
विपाको तु लशुने कफच्छित्ये द्रव्यप्रभावात् पर्याप्तो, न तु वातकरत्वे; तथा तत्र
स्निग्धत्वं गुरुत्वं च वातजित्ये द्रव्यप्रभावात् पर्याप्तं, न तु श्लेष्मकरत्वं इति ।

इन्दु भाष्य—अ. सं. सू. १७

Laśuna, because of its Kaṭu Rasa and Kaṭu Vipāka acts as Kaphasāmaka and owing to its Snigdha & Guru Guṇas does Vāta Śamana. Eventhough it is having Kaṭu Rasa and Kaṭu Vipāka won't aggravate Vāta and Snigdhatwa & Gurutwa won't aggravate Kapha. Here the Karma Vatakapahara is considered as Prabhāva.

5. Raktaśāli and Yava

मिथो विरुद्धान् वातादीन् लोहिताद्या जयन्तियत् ।
कुर्वन्ति यवकाद्याश्च तत् प्रभावविज्ञम्भितम् ॥

अ. सं. सू. १७

परस्परविरुद्धानपि वातादीन् रक्तशालिः स्मिग्धत्वेन गुरुत्वेन नाशयति,
यवकश्च तानेव करोतीति प्रभावकर्म ।

Sl. No.	Dravya	Rasa	Guṇa	Viṛya	Karma
1	Raktaśālī	Madhura	<i>Snigdha</i>	<i>Sīta</i>	Vātahara
2	Yava	Madhura	<i>Snigdha</i> <i>Guru</i>	<i>Sīta</i>	Vātakara

Here both *Raktaśāli* and *Yava* have similar properties but *Raktaśāli* is *Vātahara* and *Yava* is *Vātakara*. *Rakta Śāli* has *Vātahara* action on the basis of its properties, but *Yava* is not. *Vātakara* of *Yava* is *Prabhāva*.

6. Visaghna Karma of Śirīṣa

विषं विषध्युक्तं यत् प्रभावस्तत्र कारणम् । च. सू. २६/६९

विष्वधनमुक्तमिति तस्माद्वृत्वा विष्वधनैलं इत्यादिना । नैयायिक शक्तिवादे
या च विष्वस्य विष्वधनत्वे उपपत्तिरुक्ता । चक्रपाणि भाष्य-च. स. २६/६९

शिरीषादि विषं हन्ति स्वप्नाद्यं तद्विवृद्धये । अ. सं. सू. १७

शिरीषहरिद्रादिकं विषं नाशयति, स्वप्नभेद्यादि च तदेव विषं वर्धयति, तत् प्रभावकर्म । इन्दू भाष्य-अ. सं. सु. १७

Śiriṣa and *Haridra* are considered as *Viṣaghna Dravyas* (One which reduces poisonous effects) and *Swapna* (Sleep) and *Megha* (Cloudy atmosphere) are aggravating the poisonous condition. Here both *Viṣaghna* and *Viṣavardhaka Karmas* are said as *Prabhāvajanya Karma*.

Other examples are :

7. Manidhārana (Wearing Precious Stones)

Sometimes wearing precious stone will yield good effects.

8. Mantra

Chanting of Mantra will also yield some effects which are considered under *Prabhāva*.

9. Šalyāharana

Removal of foreign body by certain Dravyas are also an example for *Prabhāvajanya Karma*.

10. Vamana and Virecana

ऊर्ध्वानुलोमिकं यच्च तत् प्रभावप्रभावितम् । च. सू. २६/६९

ऊर्ध्वधोगामित्यविरोधं लक्षणं साऽन्तर्भागित्यात् प्रभावादेव भवति ।

चक्रपाणि भाष्य-च. सू. २६/६९

ऊर्ध्वधोभागिकं यच्च इव्यं । अ. सं. सू. १९

यच्च इव्यं मदनफलादि ऊर्ध्वदिहे गच्छति, हरीतक्यादि वाऽधः ततप्रभावात् ।

इन्दु भाष्य-अ. सं. सू. १७

If a Dravya is having Vāmaka Karma, then it is attributed to Urdhwabhāgahara Prabhāva.

Eg. Vamana Karma by Madanaphala.

Virecana Karma done by the Dravya is attributed to Adhobhāgahara Prabhāva of that Dravya.

Eg. Anulomana Karma of Harītaki.

Swarūpa of Prabhāva

अत एव सर्वातिशायी इव्यस्वभावः प्रभाव इत्यान्नातः ।

अ. सं. सू. १७/१३

अनयैव युक्त्या यो इव्यस्य सर्वगुणातिशायी स्वभावः स प्रभावशब्देनोक्तः । तेनैतदुक्तं भवति-यथैव गुर्वादीनां कार्यकर्तृत्वे प्राधान्यापेक्षया वीर्यत्वं तथैव गुर्वादीनां प्राधान्यापेक्षया कस्याश्चिच्छक्तेः सर्वातिशायित्वात् संज्ञा प्रभाव इति । न हि ताह्वातिरिक्तेषु रसादिषु कल्प्यमानेषु दृश्यते । अतः स्वभाव विशेष एव सः ।

इन्दु भाष्य-अ. सं. सू. १७/१५

All Acāryās have considered Viśya and Prabhāva as Śakti (Force/potency) of a Dravya. Eventhough Viśya is a strong factor but it perform action acc to the Gurvādi Guṇas which may be explained (Cintya) where as Prabhāva is one which cannot be explained (Acintya) based on Gurvādi Guṇas. Hence it is considered as an exceptional power of drug.

रसेन वीर्येण गुणेश्च कर्म इव्यं विपाकेन च यद्विदध्यात् ।

सद्योऽन्यथा तत्कुरुते प्रभावाहेतेरतस्तत्र न गोचरोऽस्ति ॥

अ. सं. सू. १७/३२

एतमेव प्रभावार्थमुपसंहति-रसेनेत्यादि । रक्षादिभिकरण्डिव्यं यतः कर्मकरोति

तत् प्रभावेनान्यथा कुरुते विपरीतयतीत्यर्थः । अतस्तस्य प्रभावहेतोमार्गणा न शक्यते । तथा विद्यभावस्वभावत्वात् । इन्दु भाष्य on अ. सं. सू. १७/३२

Commonly Dravya shows its action based on *Rasa*, *Guṇa*, *Vīrya* or *Vipāka* & if the Dravya exhibits extraordinary action irrespective of its *Rasādi Guṇas*, where the cause of the action cannot be traced then it is *Prabhāva*.

अमीमांस्यान्यचिन्त्यानि प्रसिद्धानि स्वभावतः ।
आगमेनोपयोज्यानि भेषजानि विचक्षणैः ॥
प्रत्यक्षलक्षणफलाः प्रसिद्धाश्च स्वभावतः ।
नौषधीर्हेतुभिर्विद्वान् परीक्षेत कदाचन ॥
सहस्रेणापि हेतुनां नाम्बष्टादिर्विरेचयेत् ।
तस्मान्तिष्ठेतु मतिमानागमे न तु हेतुषु ॥

सु. ४०/१९-२१

Certain principles laid down by *Acārya* should not be argued and if possible only explanations regarding the mode of action may be traced or the actions may be observed directly. If its not possible to explain not to worry much as the words of *Acāryas* are always true that *Ambaṣṭādigaṇa Dravyas* never cause *Virecana*.

अत्र वीर्यशब्देन द्रव्यस्य द्विविधाऽपि चिन्त्याऽचिन्त्या च शक्तिरुच्यते । तत्र अचिन्त्या शक्तिर्या तत्रान्तरे प्रभाव इत्युच्यते सा ग्राहा, तस्मैव च वीर्यस्य प्रभावाख्यस्य स्वतन्त्रे 'तद्रव्यमात्मना किञ्चित्' इत्यनेन ग्रहणं ज्ञेयम् ।अचिन्त्य क्रिया हेतुश्च प्रभावापरपर्याया द्रव्याणां रसादननुरूप कार्यं कारणशक्तिः ।

चक्रपाणि-सु. सं. सू. ४०/५

Cakrapāni in his commentary on *Suśruta* opined that both *Vīrya* and *Prabhāva* are the *Śakti* of a *Dravya*. Further, says *Prabhāva* is exhibiting independent action.

Prabhāvajanya Karma

दन्ती रसाद्यैक्तुल्यापि... ।
शिरीषादिर्विषं हन्ति स्वप्नाद्यं तद्विवृद्धये ॥
मणिमन्त्रौषधीनां च यत्कर्म विविधात्मकम् ।
शल्याहरणं पुञ्जन्मं रक्षायुर्धीवशादिकम् ॥

दर्शनादैरपि विषं यज्ञियच्छुति चागदः ।
 विरेचयति यद्रव्यमाशु शुक्रं करोति वा ॥
 ऊर्ध्वाधीभागिकं यच्च द्रव्यं यच्छमनादि च ।
 मातादिप्राप्य तत्तच्च यत्रपञ्चेन वर्णितम् ॥
 तच्च प्रभावजं सर्वमतोऽचिन्त्यः स उच्यते ।

अ. सं. सू. १७/१६

Different actions done by the *Dravyas* are considered as *Prabhāvajanya Karmas*.

1. ***Virecana Karma*** done by the *Danti* is given as example for *Prbhāvajanya Karma*.

2. ***Viṣaghna Karma***—The *Karma* done by *Śirīṣa* etc. *Dravya*, which subsides the poisonous effects.

3. ***Viṣakara***—Certain factors are responsible for worsening of poisonous conditions like cloudy atmosphere and sleep.

4. ***Maṇidhāraṇa***—Special effects felt by the persons wearing precious stones cannot be explained.

5. ***Mantra***—The effect caused by chanting of *Mantra* or *Śloka*.

6. ***Auṣadha***—Certain drugs shows pharmacological actions which is impossible to explain.

7. ***Śalyaharāṇa***—Removal of foreign body is also *Prabhāvajanya Karma*.

8. ***Punarjanma***—The concept of rebirth is difficult to explain.

9. ***Rakṣoghna***—Antimicrobial activity of certain *Dravyas* are difficult to describe.

10. ***Dhi/Medhya***—Some drugs like *Brahmi* improves one's intellect.

11. ***Vaśikarāṇa***—To cativate.

Capturing a person with supernatural power.

12. ***Agadiya Karma***—Any antidote for poison may be grouped under *Prabhāvajanya Karma*.

13. Āśu Śukrakara—After administering a Dravya which produces Śukra immediately is also *Prabhāvajanya Karma*.

14. Urdhwa Bhāgahara—*Vamana Karma* can not be explained completely on the basis of *Rasādi Guṇas*.

15. Adhobhāgahara—*Virecana* is also *Prabhāvajanya Karma*. Not many Dravys are having *Virecana Karma*.

Concept of Samāna Pratyarabda and Vicitra Pratyarabda

इति सामान्यतः कर्म द्रव्यादीनां पुनश्च तत् ।
 विचित्रं प्रत्यारब्धं द्रव्यभेदेन श्रिद्यते ॥
 स्वादुर्गुरुक्षणं गोधूमो वातजित्वात्कृद्ययवः ।
 उष्णा मत्स्याः पथः शीतं कटुः सिंहो न शूकरः ॥

अ. ह. सू. ९/२७-२८

इति प्रकारे, अनेन प्रकारेण द्रव्यरसवीर्यादीनां सामान्येन कर्म व्याख्याताम्; न विशेषेण । यैरेव महाभूतैरसवीर्यादीयो द्रव्याश्रिता आरब्धाः, तैरेव तथा भूतैस्तदाश्रयमपि द्रव्यम् ।विचित्रप्रत्यारब्धं च तदद्रव्यं च तस्य भेदो विशेषः, तेन विचित्रप्रत्यारब्धं द्रव्यभेदेन, तत् सामान्योक्तं कर्म द्रव्यादीनां, भिद्यते नानात्वेन सम्पद्यते । द्रव्याश्रितत्वाद्रवरसादीनां अपि यत्कर्म तदपि द्रव्यभेदेन भिद्यते । ननु, सर्वमपि देशकालादि वशाद्विचित्रं प्रत्यारब्धम्, परस्पर वैलक्षण्याद्रव्याणाम् । परस्पर वैलक्षण्ये चैवां विचित्रं प्रत्यारब्धत्वमेव कारणम् ।स्वादुरसोपेतो गुरुगुणयुक्तक्षणं गोधूमो मधुररसोपदिष्टं वातजित्वं यत् कर्म तत् करोति, समानं प्रत्यारब्धत्वात् । यथस्तु स्वादुरसोपेतो गुरुगुणयुक्तक्षणं मधुररसोपदिष्टं यद्वाजित्वं कर्म तत्र करोति, अपि तु वातकृत्वमेव करोति, विचित्रं प्रत्यारब्धत्वात् मत्स्यः स्वादुरसोपेतो गुरुगुणोपेतक्षणं न मधुर रसोपदिष्टं शीतवीर्यः किं तर्हि ? उष्णवीर्यः किंचिलं प्रत्यारब्धत्वात् । क्षीरं च स्वादुरसोपेतं गुरुगुणयुक्तं च मधुररसोपदिष्टं शीतवीर्यम्, समानप्रत्यारब्धत्वात् । स्वादुरसयुक्तो गुरुगुणं युक्तक्षणं सिंहो न यथा रसं मधुरविपाकः किं तर्हि ? कटुको विपाके, विचित्रं प्रत्यारब्धात् । शूकरो मधुररसयुक्तो गुरुगुणोपेतक्षणं यथारसं मधुरविपाकं एव, समानं प्रत्यारब्धत्वात् ।

अ. द.-अ. ह. सू. ९/१९-२१

Samāna Pratyarabda Dravyas are those, which have their *Rasa*, *Guṇa*, *Vipāka*, *Vīrya* in accordance to their *Pāncabhautika* composition and show the *Karma* accordingly.

Eg. *Godhūma*

Godhūma which has *Madhura Rasa*, *Guru*, *Guṇa*, *Madhura Vipāka* will have *Vātahara Karma*.

Table showing *Samānapratyārabda Dravya*

Sl. No.	Dravya	Rasa	Guṇa	Vipāka	Viryā	Karma
1	Ajamoda	Kaṭu	Laghu Rūkṣa	Kaṭu	Uṣṇa	Dīpana
2	Aśoka	Kaṣāya	Laghu	Kaṭu	Śīta	Sthambhaka
3	Āragwadha	Madhura	Guru	Madhura	Śīta	Sthambhaka
4	Udumbara	Kaṣāya	Rūkṣa	Kaṭu	Śīta	Sthambhaka
5	Uśīra	Tikta	Rūkṣa	Kaṭu	Śīta	Dāhaprasamana
6	Karavīra	Kaṭu	Laghu	Kaṭu	Uṣṇa	Kuṣṭhangna
7	Kṛṣṇa Jiraka	Kaṭu	Laghu	Kaṭu	Uṣṇa	Dīpana
8	Khadira	Kaṣāya	Laghu	Kaṭu	Śīta	Sthambhaka
9	Gokṣura	Madhura	Guru	Madhura	Śīta	Vṛṣya
10	Candana	Tikta	Laghu	Kaṭu	Śīta	Dāhaprasamana

Vicitrapratyārabda Dravyas are those which do not have their *Rasa*, *Guṇa*, *Vipāka* and *Viryā* in accordance to *Pāñcabhautika* constitution or one among those five factors will not fall in the rule and sometimes exhibit different *Karma*.

Eg. *Yava*

Yava is having *Madhura Rasa*, *Guru Guṇa* but is *Vātakara*.

Table showing Victrapratyarabdha Dravya.

Sl. No.	Dravya	Rasa	Guṇa	Vipāka	Virya	Karma
1	Agni-mantha	Tikta	Laghu Rūkṣa	Kaṭu	Uṣṇa	Śotha-hara
2	Ativiṣa	Tikta	Laghu Rūkṣa	Kaṭu	Uṣṇa	Grāhi
3	Aśvagan-dha	Tikta	Laghu Snigdha	Madhura	Uṣṇa	Balya
4	Āmalaki	Amla	Guru Rūkṣa	Madhura	Śīta	Pramē-haghna
5	Ārdraka	Kaṭu	Guru Tikṣṇa	Madhura	Uṣṇa	Vāta-hara
6	Eraṇḍa	Madhura	Snigdha Tikṣṇa	Madhura	Uṣṇa	Kuṣṭha-ghna
7	Guggulu	Tikta	Laghu	Kaṭu	Uṣṇa	Śotha-hara
8	Guḍūcī	Tikta	Guru	Kaṭu	Uṣṇa	Jvara-hara
9	Droṇa-puṣpi	Kaṭu	Guru	Kaṭu	Uṣṇa	Dīpana
10	Nāgake-sara	Kaṭu	Laghu	Kaṭu	Uṣṇa	Pācana

Samāna Pratyarabda/Pṛkṛtyanuguṇa Concept

तेषां रसोपदेशेन निर्दिश्यो गुण संग्रहः ।

वीर्यतोऽविपरीतानां पाकतश्चोपदेश्यते ।

यथा पयो..... ॥

च. सू. २६/४६

Caraka says, Vipāka and Virya of some substances may be assessed on the basis of Rasa only and those are considered as Pṛkṛtyanuguṇa. Eg. Paya.

Madhura Vipāka and Śīta Virya of Paya is known through Madhura Rasa.

Vicitra Pratyārabda/Prkr̥tyananuguna

मधुरं किञ्चिदुष्णं स्यात् कषायं तिक्तमेव च ।
 यथा महत्पञ्चमूलं यथाऽब्जानूपमामिषम् ॥
 लवणं सैन्धवं नोष्णमस्त्वमामलकं तथा ।
 अर्कागुरुगुदूचीनां तिक्तानामुष्णमुच्यते ॥

च. सू. २६/४८-४९

Some Dravyas have the Viryas which are contradictory to Rasa may be considered under Vicitra Pratyarabda or Prkr̥tyananuguna.

Eg. 1. *Bṛhat Pañamūla* has *Uṣṇa* Virya even though it has *Kaṣāya* Tikta Rasa.

2. *Ānūpamamsa* is *Madhura* in Rasa but has *Uṣṇa* Virya.
3. *Saindhava Lavana*, *Lavana Rasa* has *Śīta* Virya.
4. *Āmalaki* has *Śīta* Virya even it has *Amla Rasa*.
5. *Arka*, *Agaru* and *Guḍūcī* are having *Tikta Rasa* but has *Uṣṇa*.

These are the exceptions and may be considered under Vicitraprathyārabda concept.

Prkr̥ti Samasamaveta and Vikṛta Viṣama Samaveta

न हि विकृतिविषमसमवेतानां नानात्मकानां परस्परेण चोपहतानामन्त्यैश्च
 विकल्पनैर्विकल्पितानामवयवप्रभावानुमानेनैव समुदायप्रभावतत्त्वमध्यवसातुं शक्यम् ।

च. वि. १/१०

विकृतिविषमसमवेतानामिति विकृतिसमवेतानां तथा विषमसमवेतानां चेति
 विकृतिविषमसमवेतानाम् । समवेतानमिति मिलितानां रसानां दोषाणां च । तत्र
 रसस्य विकृति समवायो यथा—मधुरे तण्डुलीयके; मधुरो हि प्रकृत्या स्नेह-
 वृष्टलादिकरः, तण्डुलीयके तु विकृति समवेतत्वेन तत्र करोति । विषम समवेतासु
 तिलेकषायकटुक्ति मधुराः, यदि हीमे रसाः समया मात्रया समवेताः स्युस्त-
 तस्तिलोऽपि पित्तश्लेष्महरास्त्रिदोषहरो वा स्यात्, पित्तकफकरस्त्वयं; तेनात्र रसानां
 क्वचित् कर्तृत्वमकर्तृत्वं च क्वचिदिति वैषम्यमुन्नीयते । नानात्मकानामित्यादि-
 हेतुत्रयं तु विकृतिसमवायविषमसमवाययोरेवोपलभ्मकम् । तदेवं
 दूषणदर्शनादन्यथा व्याख्यायते—यत्-द्विविधो मेलको भवति रसानां दोषाणां च

प्रकृत्यनुगुणः, प्रकृत्यनुगुणश्च; तत्र यो मिलितानां प्राकृत गुणानुपमदेन भेलको भवति, स प्रकृतिसमसमवायशब्दोनेच्यते; यस्तु प्राकृतगुणोवमदेन भवति, स विकृतिविषम समवायोऽभिधीयते; विकृत्या हेतुभूतया विषमः प्रकृत्यनुगुणः समवायो विकृति विषम समवाय इत्यर्थः ।

तत्र खल्वनेकरसेषु द्रव्येष्वनेकदोषात्पकेषु विकारेषु रसदोष प्रभावमेवैक-
श्वेनाभिसमीक्ष्य ततो द्रव्यविकारयोः प्रभावतत्वं व्यवस्थेत् । —भाषा

Prakṛuti Samasamaveta is a concept where many *Dravyas* having different *Rasas* may be used in diseases originated because of different *Doṣas*. If it is combined then it may be used in varieties of diseases may be *Ekadoṣaja*, *Dwidoṣaja* etc.

Eg. If four drugs which are acting on *Jwara*, show its action on any *Jwara*.

It cannot be said that always it will be showing its action on diseases of any origin. The combination of two or more *Dravyas* may also be showing bad effects.

Eg. 1. *Madhura Rasayukta Taṇḍulīyaka* has *Snigdha Guṇa* it will be *Vṛṣya*, where as *Vikṛuta Taṇḍulīyaka* won't have *Vṛṣyatwa*.

2. *Tila* if it is combined with *Kaṭu*, *Tikta*, *Kaṣāya* & *Madhura Rasa Dravya* in proper combination will be *Pittahara*, *Śleṣmahara*, even *Tridoṣahara*, where as improper use of *tila* may be *Pitta Kapha Kāraka*.

3. Combination of *Matsya* & *Dugdha*, *Madhu* & *Gṛīta* in equal quantity are not showing good effects eventhough individually they have good qualities.

Prabhāva Visa-Vis Vicitrapratyarabdatwa

1. All *Prabhāva Dravyas* may be included under *Vicitrapratyārabda* but all *Vicitra Pratyārabda Dravyas* are not *Prabhāva Dravyās*.

2. It is not necessary that all *Vicitrapratyārabda Dravyas* have extraordinary actions but *Prabhāva* is an *Adbhuta Karma* (Extra ordinary action).

3. All the *Dravyas* having difference in their constituents like *Rasa*, *Guṇa*, *Vipāka*, *Viṛya* and *Karma* and they are not in accordance with *Pañcabhūtas* are *Vicitra Pratyārabda Dravyas*, where as *Prabhāva Dravya* is independent from other factors and importance is given to its special action.

4. Common *Vicitrapratyārabda Dravyas* apart from *Prabhāva Dravyas* will have different chemical structure but exhibit common actions where as *vicitrapratyārabda* with *Prabhāva* have different chemical structure and have peculiar action like *Viṣaghna*.

Eg. 1. *Vicitrapratyārabdatwa-Dadhi*

Dravya	Rasa	Guṇa	Vipāka	Viṛya	Karma
<i>Dadhi</i>	<i>Madhura</i> <i>Kaṣāya</i>	<i>Snigdha</i>	<i>Amla</i>	<i>Uṣṇa</i>	<i>Pittakara</i>

2. *Vicitrapratyārabda* with *Prabhāva-Śīriṣa*

Dravya	Rasa	Guṇa	Vipāka	Viṛya	Prabhāva
<i>Śīriṣa</i>	<i>Kaṣāya</i> <i>Tikta</i> <i>Madhura</i>	<i>Laghu</i> <i>Rukṣa</i> <i>Tiksṇa</i>	<i>Kaṭu</i>	<i>Iṣat</i> <i>Uṣṇa</i>	<i>Viṣaghna</i>

Prabhāva Prādhānyata

Ācārya Nāgārjuna has given following reasons to say *Prabhava* as *Pradhāna*.

1. Acintya

अचिन्त्यत्वात् ।

र. वै. अ. १; सू. १३२

The actions done by *Dravyas* having *Prabhāva* cannot be imagined.

Eg. *Virecana Karma* of *Danti*.

2. Daivapratighāta

दैवप्रतीघातत्वात् ।

र. वै. अ. १; सू. १३२

Extraordinary power which takes out all the evil spirits.

Eg. *Rakṣoghna Karma* of *Guggulu*.

3. Viṣapratighāta

विषप्रतीघातात् ।

र. वै. अ. १; सू. १३४

The anti poisonous effects can be seen directly. Eg. *Śiriṣa*

4. Darśana

दर्शनात् ।

र. वै. अ. १; सू. १३५

Special action done by the *Prabhāva Dravyas* are seen directly.

Eg. *Dīpana Karma* of *Gṛta*.

5. Śravaṇat

श्रवणात् ।

र. वै. अ. १; सू. १३५

All praise the *Dravya* which has *Prabhāva*.

Eg. *Madanaphala* is considered as best *Vāmaka*.

6. Tulyarasaguṇeṣu Viśeṣata

तुल्यरसगुणेषु विशेषात् ।

र. वै. अ. १; सू. १३६

Eventhough *Dravyagata Padārthas* are common in their strength but *Prabhava* bringout extraordinary *Karma* from the *Dravya*.

7. Adbhuta Karma

दर्शनाच्चादभूतादीनां कर्मणाम् ।

र. वै. अ. १; सू. १३९

Prabhāva Dravyas will exhibit mesmerizing actions.

Eg. *Krimighna* action of *Vidanga*

8. Āgama

आगमाच्च ।

र. वै. अ. १; सू. १४०

In classical texts, *Prabhāva* is considered as superior as it supersedes other factors which are residing in the *Dravya* to bring out *Karma*.

Vāgbhata's View

अप्रधानाः पृथक् तस्माद् रसाद्याः संश्रितास्तु ते ।

प्रभावाश्च यतो द्रव्ये, द्रव्यं श्रेष्ठमतो मतम् ।

अ. सं. सू. १७

Prabhāva is superior most factor among the factors residing in the *Dravya* and the presence of *Prabhāva* in the *Dravya* gives added speciality to the *Dravya*. ●

Chapter-9

Dravyāśrita Rasādinām Paraspara Sambandhasya Balābalasya Cha Nirūpanām **(Internal Relations Among Rasādi Guṇas)**

Dravyas exhibit various actions on consumption. The Karma (action) is attributed not to a single factor but for other factors also which reside in that Dravya itself. To identify the entity which is responsible for a particular Karma exhibited by the drug. It is very necessary to have a prior knowledge about internal relation between the *Dravyagata Padartha* i.e. *Rasa*, *Guṇa*, *Vipāka*, *Vīrya* and *Prabhāva*. There are three rules in understanding the internal relation.

Rule-I

शीतं वीर्येण यद्रव्यं मधुरं रसपाकयोः ।
तयोरम्लं यदुष्णं च यद्रव्यं कटुकं तयोः ॥
तेषां रसोपदेशेन निर्देश्यो गुणसंग्रहः ।
वीर्यतोऽविपरीतानां पाकतश्चोपदेश्यते ॥
यथापयो यथासर्विर्यथा वा चव्यचित्रकौ ।
एवमादीनि चान्यानि निर्देशद्रसतो भिषक् ॥

च. सू. २६/४५-४७

Common rule is that the *Dravya* having *Madhura Rasa* will undergo *Madhura Vipāka* and have *Śīta Vīrya*, *Amla Rasa Dravya* undergo *Amla Vipāka* and have *Uṣṇa Vīrya* and *Kaṭu*. *Rasa Dravyas* undergo *Kaṭu Vipāka* and has *Uṣṇa Vīrya* where as other *Rasas Lavaṇa* which undergo *Madhura Vipāka* and have *Uṣṇa Vīrya* and *Tikta & Kaṣāya Rasa Dravyas* undergo *Kaṭu Vipāka* and have *Śīta Vīrya* acc to their nature of compositions.

Table showing *Rasa* and respective *Vipāka* & *Vīrya*

Sl. No.	<i>Rasa</i>	<i>Vipāka</i>	<i>Vīrya</i>
1	<i>Madhura</i>	<i>Madhura</i>	<i>Sīta</i>
2	<i>Amla</i>	<i>Amla</i>	<i>Uṣṇa</i>
3	<i>Lavaṇa</i>	<i>Madhura</i>	<i>Uṣṇa</i>
4	<i>Kaṭu</i>	<i>Kaṭu</i>	<i>Uṣṇa</i>
5	<i>Tikta</i>	<i>Kaṭu</i>	<i>Sīta</i>
6	<i>Kaṣāya</i>	<i>Kaṭu</i>	<i>Sīta</i>

Eg. 1. *Kṣīra* (Milk) has *Madhura Rasa* undergoes *Madhura Vipāka* and will have *Sīta Vīrya*.

2. *Citraka* has *Kaṭu Rasa* undergoes *Kaṭu Vipāka* and will have *Uṣṇa Vīrya*.

If a *Dravya* follows this rule then knowledge of any one factor will lead to the assessment of other factors automatically.

Rule-II

किञ्चित् रसेन कुरुते कर्म वीर्येण चापरम् ।
 इव्यं गुणेन पाकेन प्रभावेण च किंचिन् ॥
 रसं विपाकरत्तौ वीर्यं प्रभावास्तानपोहति ।
 बलसाम्ये रसादीनामिति नैसर्गिकं बलम् ॥

च. सू. २६/७१-७३

रसवीर्यं प्रभृतयो भूतोत्कर्षपकर्षतः ।
 एकरूपा विरूपा वा इव्यं समधिशोरते ॥
 माधुर्यशैत्यं पैच्छिल्यस्नेहगौरवमन्दताः ।
 सहवृत्या स्थिताः क्षीरे न त्वानुपौदकमिषे ॥

इन्दु-अ. सं. सू. १७/२४

The drugs exhibit their actions by virtue of their *Rasa* (Taste) or by their *Vīrya* (Potency) or by their *Guna* (quality) or by their *Vipāka* (specific change after digestion) or by virtue of their *Prabhāva* (unexplainable action).

In case the *Rasa*, *Vipāka*, *Vīrya* and *Prabhāva* possess equal

strength, by their nature *Vipāka* superseds *Rasa*, *Vīrya* superseds both *Rasa* & *Vipāka* and it is the *Prabhāva* which overcomes all the factors brings out its own *Karma*.

Aṣṭāṅga Sangrahakāra interpret this concept by various examples.

Eg. 1. *Madhu* (Honey) eventhough *Madhura* in *Rasa* (Taste) won't aggravate *Kapha* because of *Kaṭu Vipāka* which supersedes *Madhura Rasa* in bringing out *Kapha Śāmaka Karma*.

2. *Anupamāmsa* (Meat of animals living in Marshy region) eventhough *Madhura* in *Rasa* and *Vipāka* but aggravates *Pitta* owing to its *Uṣṇa Vīrya* which overcomes both *Rasa* & *Vipāka*.

3. *Danti* (*Baliospermum montanum*) having *Kaṭu Rasa*, *Kaṭu Vipāka* and *Uṣṇa Vīrya* acts as *Recaka* owing to its *Prabhāva* which defeats *Rasa*, *Vipāka* and *Vīrya* in bringing out its *Recana Karma*.

Rule-III

यद्यद् द्रव्ये रसादीनां बलवत्वेन वर्तते !

अभिभूयेतरांस्तान् तत् कारणत्वं प्रपद्यते ॥

विरुद्ध गुण संयोगे भूयसाल्पं हि जीयते ।

अ. सं. सू. १७/३१-३२; अ. ह. सू. १/२३-२४

If the factors residing in *Dravya* are possessing different strengths, then the one which is stronger will over power other factors and brings out the *Karma*.

तद्रव्यमात्मना किञ्चित्किञ्चिद्वीर्येण सेवितम् ।

किञ्चिद्विषयिकाभ्यां दोषं हन्ति करोति वा ॥

सु. सू. ४०/१४

Suśruta also explains in the same way that different factors which are residing in the *Dravya* are responsible for particular *Karma*, which aggravate or pacify the *Doṣa*.

Dalhaṇa in his commentary on *Suśruta Sūtra* 40/14 *Śloka* enumerates different examples.

ननु, तर्हि द्रव्यमेव क्रियाकारि न रसादय इत्याशङ्क्याहतदित्यादि । आत्मना स्वयमेव; द्रव्यमात्मना कृत्वा किञ्चिद्दोषं हन्ति करोति वा, किञ्चिद्द्रव्यमेव वीर्येण कृत्वा हन्ति करोति वा, किञ्चिद्दहन्ति करोति वा रसविपाकाभ्यां कृत्वा, सर्वत्र द्रव्यं हन्ने करणे च कर्तृकारकं; तत्र द्रव्यमात्मना पार्थिवाप्यतैजसवायव्याकाशीयस्वरूपेण दोषं हन्ति; यथा खदिरः कुष्ठं, दोष शब्दोऽत्र व्याधावपि वत्तते; वीर्येण द्विविदेनाष्टविदेन वा सेवितं द्रव्यं दोषं हन्ति, तच्च महत्पञ्चमूलादिक मेतस्मिन्नध्याये कथितमेव; रसेन कृत्वा द्रव्यं दोषं हन्ति, यथा—तिक्ता गुदूच्युष्णवीर्याऽपि पित्तं शमयति; विपाकेन कृत्वा द्रव्यं दोषं हन्ति यथा—शुण्ठी कटुकाऽपि वातं शमयति, मधुर-
डल्हण भाष्य—सु. सू. ४०/१४

Eg. 1. Karma because of Prabhāva Prādhānyata—In Khadira Prabhāva overcomes Tikta & Kaśaya Rasa, Kaṭu Vipāka and Śīta Vīrya making it as best Kuṣṭhaghna Dravya.

2. Karma because of Vīrya Prādhānyata—Bṛhatpañcamūla has Tikta Kaśaya Madhura Rasa and Kaṭu Vipāka acts as Vāta Śāmaka because of its Uṣṇa Vīrya.

3. Karma because of Rasa Prādhānyata—Eventhough Guḍūcī is Uṣṇa in Vīrya acts as Pitta Śāmaka because of its Tikta Rasa.

4. Karma because of Vipāka Prādhānyata—Śuṇṭhī acts as Vāta Śāmaka owing to its Madhura Vipāka.

Explanation given by Ācārya Vāgbhāta, author of Aṣṭāṅga Sangrahakāra for non interference of other factors which are opposite to it.

विरुद्धापि चान्योन्यं रसाद्याः कार्यसाधने ।
नावश्यं स्युर्विधाताय गुणदोष मिथो यथा ॥

अ. सं. सू. १७/२३

ननु यत्र रसादीनामन्यतमस्य कार्यमितरस्य कार्येण विरुद्ध्यते तत्र कस्य कार्यकलेत्वं भवति? यदि तु प्रभूतस्य स्वभावमलवतश्चेत्युच्यते । तत्राल्पोऽल्पबलश्च किंचित् कर्तुं शक्तो न वेत्येवं प्रष्ट इदमाह-विरुद्धा इत्यादि । रसाद्या रसवीर्यविपाक गुण प्रभावा अन्योन्यं परस्परं विरुद्धा अपि न नाशाय भवन्ति कार्यसाधनं काले । दृष्टान्तो-गुणदोषा मिथो यथेति । गुणाः सत्त्वरजस्तमांसि परस्परं पुरुषाद्यभिधानकार्य-साधने विरुद्धा अपि यथा विधाताय न भवन्ति । दोषाश्च वातपित्तकफा विरुद्धा

अपि देहरोगादि साधने यथा मिथो विधाताय न भवन्ति । तद्रसादयोऽपि ।

इन्दु शशिलेखा-अ. सं. सू. १७/२३

Eventhough the factors residing in *Dravya* are having opposite nature, they won't affect the final outcome of the *Dravya*, as like *Satwa*, *Raja* & *Tama Guna* and *Vāta*, *Pitta* & *Kapha Dosas*, even they are opposite to one another but they maintain homeostasis of the body. This can be well appreciated in the drug having multiple pharmacological actions.

Conclusion

If one has idea about these rules, he can easily explain the mode of action of different pharmacological actions exhibited by the *Dravya*.



Chapter-10

Karma Parijñāna

Points Dealt :

- *Karma Nirukti*
- *Karma Swarūpa*
- *Karma Bhēda*
- *Modern concept of drug action*
- *Karma Vargikaraṇa*
- *Dravya Kārmukata Vividha Parīkṣāṇa*
- *Common Experimental animals*
- *Experimental models.*
- *Dīpana Karma*
- *Samśōdhana*
- *Lēkhana*
- *Anulōmana*
- *Bhēdana*
- *Grāhi*
- *Madakāri*
- *Vyavāyi*
- *Rasāyana*
- *Carakōkta Karma (50 Mahākaśāya Varga)*
- *Karmas Commonly cited in Ayurvedic texts.*
- *Karma Lakṣaṇa*
- *Karma Paryāya*
- *Prācinadr̥ṣṭya Karma Kriya Vivēcana*
- *Pācana Karma*
- *Samśamana*
- *Chēdana*
- *Sramsana*
- *Rēcana*
- *Stambhana*
- *Pramāthi*
- *Vikāsī*
- *Vājikaraṇa*

Karma Nirukti

कर्म (न) कली (यत्क्रियते तत्) । कृ+मनिन् ।
कर्तुः क्रियया यद्वयाप्यते तद्वा क्रियाणयाप्यं कर्मेति केचित् ॥

श. क. दु. Vol. II

Karma is that factor which performs an action (*Kriya*).

क्रियते इति कर्म । द्र. गु. वि.

The word ‘*Karma*’ here refers to the action which is the outcome of a process (*Kriya*).

Karma Lakṣaṇa

क्रिया लक्षणं कर्म । र. वै. सू. ८

Kriya i.e ‘Performace’ itself is a characteristic feature of *Karma*.

संयोगे च विभागे च कारणं द्रव्यमाश्रितम् ।

कर्तव्यस्य क्रियाकर्म कर्म नान्यदपेक्षते ॥ च. सू. १/५२॥

रावं द्रव्यमणुं संयोगविभागेष्वनपेक्षकारणमिति कर्म लक्षणम् ।

वै. द. १/१/१७

संयोगविभागवेगानां कर्म समानम् । वै. द. १/१/२०

यत् कुर्वन्ति तत् कर्म । सु. सू. ४२/५

Acarya Caraka says, that entity in the *dravya* which is responsible for *Samyoga* (association) and *Vibhāga* (dissociation) is *Karma*. This entity is in an inherent relation with *Dravya* and is responsible for a specific action.

Thus the following may be considered as the characteristics of *Karma*.

(i) संयोगे च विभागे च→ The entity should be responsible for *Samyoga* and *Vibhaga*.

(ii) द्रव्यमाश्रितम्→ Resides in the *Dravya*. *Karma* has no existence without *Dravya*.

(iii) कर्तव्यस्य क्रिया कर्म→ That entity should perform a specific action, attributed to the *Dravya*.

Note : The term ‘*Karma*’ is also used at different contexts to explain :

- (i) *Pancakarma*
- (ii) *Adruṣṭa Karma*
- (iii) *Pūrvajanma Karma*
- (iv) *Prayatnādi Karma*
- (v) *Utkṣepaṇādi Karma*

It should be remembered that these are not relevant in the context of *Dravyaguṇa*.

That entity which performs or executes a specific action (*Auṣadhiya Karma*) of the *Dravya* is 'Karma' in the context of *Dravyaguṇa*.

Karma Swarūpa

क्रिया लक्षणं कर्म । र. वै. अ. १/१७१

Kriya is the *Swarūpa* of *Karma*.

Whatever the action done by the *Dravya* to relieve disease is the *Karma*.

Karma Paryāya

प्रवृत्तिस्तु खलु चेष्टा कार्यर्थ सैव क्रिया कर्म यतः कार्यसमारभश्च ।

(च. वि. ८/१२९)

Caraka while describing *Daśa vidha Parīkṣya*, describes *Pravruttī* as *Ceṣṭa* or activity and gives the following as synonyms.

- (i) *Kāryārtha*
- (ii) *Kriya*
- (iii) *Karma*
- (iv) *Yatna*
- (v) *Kāryasamarambha*

These except *karma*, can be taken as the synonyms of *Karma* also.

Karma Bheda

There is no clear cut references for the types of *Karma* in classical literature. We can compile different cross references and bring it under the heading.

- (i) *Samśodhana*
Samśamana
- (ii) *Antaparīmārjana*
Bahiparimārjana
- (iii) *Sthānika*
Sārvadaihika
- (iv) *Mukhya*
Gauṇa

उत्क्षेपणं ततोऽपक्षेपणमाकुञ्जनं तथा ।
 प्रसारणं च गमनं कर्माण्येतानि पञ्च च ।
 प्रयणं रेचनं स्वन्दनोर्ध्वं ज्वलनमेव च ।
 तिर्थगामनमप्यत्र गमनादेव लभ्यते ॥ कारिकावलि

Kārikāvali has mentioned 5 types of Karma.

- (i) *Utkṣepaṇa*
- (ii) *Apakṣepaṇa*
- (iii) *Ākuncana*
- (iv) *Prasāraṇa*
- (v) *Gamana*— Includes *Bṛamaṇa*, *Recana*, *Syandana* & *Ūrdhwajwalana* etc.

Pracīna Drṣṭya Karma Kriya Vivecana

भौमाप्याग्रेयवायव्याः पञ्चोष्माणः सनाभसा ।
 पञ्चाहारगुणास्वानूस्वान्यार्थिवादीन्पचन्ति हि ॥ च. चि. १५/१३
 यथा स्वं च पुण्णन्ति देहे द्रव्यगुणाः पृथक् ।
 पार्थिवाः पार्थिवानेव शोषाः शोषांश्च कृत्स्नशः ॥ च. चि. १५/१४
 सप्तभिर्देहधातारो धातवो द्विविधं पुनः ।
 यथा स्वमण्डिभिः पाकं यान्ति किदृप्रसादवत् ॥ च. चि. १५/१५

Ayurveda solely depends on Pāncabhautika theory and henceforth explain all concepts on this basis only.

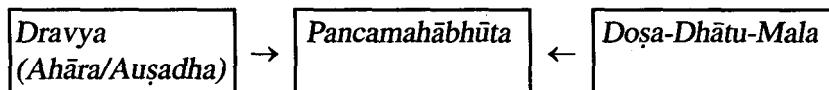
Caraka while elaborating on *Bhūtāgni Pāka* & *Jatharāgni Pāka* says that the Pāncabhautika Āhara consumed is influenced by their respective *Bhūtāgni* and nourish the respective *Bhūtās* in the body.

The same can be adopted to explain the therapeutic action of *Dravyas* which are also Pāncabhautika and can influence the Pāncabhautika Śarīra.

गुणा या उक्ता द्रव्येषु शरीरेष्वपि ते तथा ।
 स्थान वृद्धिक्षयास्तस्मादेहिनां द्रव्यहेतुकाः ॥ सु.सू. ४१/१२

Gunas which are explained is a component of both *Dravya*

and Śarīra. This will influence the *Sthāna-Vṛddhi-Kṣaya* of the *Doṣa Dhātu mala*, which all in turn are made up of *Pancamahābhūta*.



अनेन निदशनिन्.....युक्तिर्विशेषमर्थं चाभिसमीक्ष्य स्ववीर्यगुणयुक्तानि
द्रव्याणि कार्मुकाणि भवन्ति । तानि यदा कुर्वन्ति स कालः, यत् कुर्वन्ति तत्
कर्म, येन कुर्वन्ति तद्वीर्यं, यत्रकुर्वन्ति तदधिकरणं, यथा कुर्वन्ति स उपायः
यन्निष्पादयन्ति तत् फलमिति ॥ सु. सू. ४१/५

न तु केवलं गुणप्रभावादेव द्रव्याणि कार्मुकाणि भवन्ति; द्रव्याणि हि
द्रव्यप्रभावाद्विषयगुणप्रभावाद्विषयगुणप्रभावाच्च तस्मिस्तस्मिन् काले तत्तदधिकरणमासाद्य
तां तां च युक्तिमर्थं च तं तमन्नि प्रेत्य यत् कुर्वन्ति तत् कर्म, येन कुर्वन्ति तद्वीर्यं,
यत्र कुर्वन्ति तदधिकरणं, यदा कुर्वन्ति स कालः, यथा कुर्वन्ति स उपायः, यत्
साधयन्ति तत् फलम् ॥ च. सू. २६/१३

Caraka opines that there are three means by which the *Karma* is produced. Those are—

- (i) *Dravya Prabhāva*— Because of its strength dravya gives rise to a *Karma*.
- (ii) *Guṇa Prabhāva*— The *Karma* produced by the constituents residing in a *Dravya*.
- (iii) *Dravya Guṇa Prabhāva*— It is the combined contribution of both *Dravya* and *Guṇas* to produce any *Karma*.

Both *Caraka* and *Śuśruta* have given different terms and modalities involved in bringing out a *Karma*.

- (i) *Yat Kurvanti Tat Karma*— One which is performing an action (*Kriya*).
- (ii) *Yen Kurvanti Tadviryam*— The potent factor responsible for an action.
- (iii) *Yatra Kurvanti Tadadhikaraṇam*— Where the action is performed that is *Adhikaraṇa*.

- (iv) *Yadā Kurvanti Sa Kāla*— When the action is done that is *Kāla*.
- (v) *Yatha Kurvanti Sa Upāyaha*— How the *Karma* is performed that is *Upāya*.
- (vi) *Yat Sādhayanti (Niśpādayanti) Tat Phalam*— The outcome after the action is *Phala*.

यत् कुर्वन्तीत्यादावुदाहरणं यथा— शिरोविरेचन द्रव्याणि यच्छिरोविरेचनं कुर्वन्ति, तच्छिरोविरेचनं कर्मः येनोष्टात्वादिकारणेन शिरोविरेचनं कुर्वन्ति तद्वीर्यं, वीर्यं शक्तिः सा च द्रव्यं गुणस्य वा: यत्र शिरोविरेचनं कुर्वन्ति तदधिकरणं शिरः नान्यत्राधिकरणे शिरोविरेचन द्रव्यं प्रभवतीत्यर्थः; यदेति वसन्तादौ शिरोगौरवादियुक्ते च काले, रातेनाकाले शीते शिरोविरेचनं स्तब्धत्वात्र कार्मुकं किन्तु सकालं रावः यथारात्रं प्रकारेण प्रथमावपीडनादिना तथा “प्रसारिताङ्गमुत्तानं शयने संस्तरासृते । ईषत्प्रल-ग्नशिरसं संवेश्य चावृतेक्षणम्” – इत्यादिना विधिना कुर्वन्ति, स उपायः; यत् साधयन्ति शिरोगौरव शूलाद्यमुपरमं, तत् फलम्; फलं उद्देश्यम् । कर्म कार्यं साधनम्, उद्देश्यं फलं साध्यं, यथा-या गति धर्मः कार्यतया कर्म, तज्जन्यस्तु स्वगार्दिरुद्देश्यः फलम्: रावं वमनादित्यपि कर्माधिकरणाद्युर्तयम् ॥ च. सू. २६/१३

Cakrapāṇi has given very clear explanation regarding different modalities with an example.

- (i) *Karma*— *Dravyas* used to perform *Śirovirecana Karma* should produce *Śirovirecana Karma*.
- (ii) *Vīrya*— The factor responsible for *Śirovirecana Karma* is *Viry* of it.
- (iii) *Adhikaraṇa*— In *Śirovirecana Karma*, *Adhikarana* is *Śiras*.
- (iv) *Kāla*— *Vasantādi Ritus* when the person having *Śirogauravata*.
- (v) *Upāya*— Considering the procedure like *Pradhamana* or *Avapiḍana Nasya* administering the *Ausadha* in proper position.
- (vi) *Phala*— After completion of the procedure the desired result, if patient is relieved from heaviness of head then it is called *Phala*.

Further he opines that same method may be used to assess *Vamanādi Karma*.

Modern Concept of Drug Action (Pharmacodynamics)

Pharmakon=drug, dynamics=action or activity is the study of the biochemical & physiological effects of drugs & their mode of action. These effects are achieved by some underlying biochemical and/or physiologic interaction between the drug and a functionally important tissue component (usually a receptor) in the body. Thus it is important to recognise the following properties of drugs :

General properties of Drugs

1. Drugs do not confer any new functions on a tissue or organ in the body, they only modify existing functions. Therefore the effects of drugs can be recognised only by alterations of a known physiologic function or process.

Eg: Administration of a cathartic (an agent having purgative action) can potentiate the rate of evacuation of the large intestine.

2. Drugs in general exert multiple actions rather than a single effect. Consequently drugs may in varying degrees produce undesirable responses because of their potential to modify more than one function of the body.
3. Drug action results from a physico chemical interaction between the drug and a functionally important molecule in the body.

Action-Effect Sequence

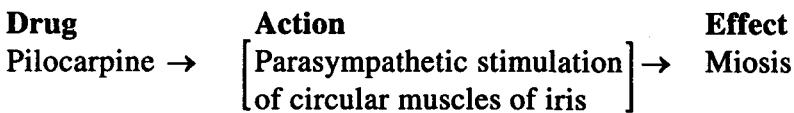
'Drug action' and 'Drug effect' are often loosely used interchangeable but are not synonymous.

Drug action— It is the initial combination of the drug with its receptor resulting in a conformational change in the receptor.

Drug effect— It is the ultimate change in biological function brought about as a consequence of drug action.

The type of response produced by the drug is called its effect, but how & where it is produced is called its action. In other words, drug action always precedes the drug effect.

For eg, Miosis (Contraction of pupil) produced by pilocarpine is its effect, however it results due to parasympathetic stimulation of the circular muscles of iris, hence this is its action.



Principles of Drug action

Drugs (except those gene based) do not impart new functions to any system, organ or cell; they only alter the pace of ongoing activity. The basic types of drug action can be broadly classed as :

1. Stimulation
2. Depression
3. Irritation
4. Replacement
5. Cytotoxic action

1. Stimulation— It is selective enhancement of the level of activity of specialized cells. Eg : Adrenaline stimulates Heart.

2. Depression— It is selective diminution of activity of specialized cells.

Eg : Quinidine depress heart.

3. Irritation— This refers to non selective, often noxious (harmful) effect & is particularly applied to less specialized cells (epithelium, connective tissue). Mild irritation may stimulate associated function. Eg : Bitters increase salivary & gastric secretion.

4. Replacement— This refers to the use of natural metabolites, hormones or their congeners (same kind) in deficiency states.

Eg : Insulin in Diabetes mellitus, Iron in Anemia

5. Cytotoxic Action- Selective cytotoxic action for invading parasites/cancer cells, killing them without significantly affecting the host cells.

Eg : Pencillin.

Site of Drug Action

Two drugs may exhibit the same effect but their site of action may differ. For example the site of action of pilocarpine, for producing miosis, is the circular muscle of iris. However, morphine also produce miosis but its site of action is stimulation of 3rd cranial nerve nucleus.

Drug	Site & Action	Effect
Pilocarpine	→ [Stimulate circular muscle of iris]	Miosis
Morphine	→ [Stimulate 3 rd cranial nerve nucleus]	Miosis

The drugs may act at

1. Extracellular
2. Cellular
3. Intracellular site

1. Extracellular Site of Action- Action is outside the cell.

Eg : Antacids neutralise gastric acidity.

2. Cellular Site of Action- Action is on the cell membrane.

Eg : Inhibition of membrane bound AT pase by cardiac glycosides.

3. Intracellular Site of Action- Action is produced within the cell.

Eg : Sulfa drugs act by interfering the synthesis of folic acid (which is an intracellular component).

Mechanisms of Drug Action

Barring a handful of drugs whose actions can be explained on the basis of their simple physical or Chemical properties,

majority of drugs act in complex manner-all elements of which are seldom known. The fundamental mechanisms of drug action can be distinguished into four categories.

1. Physical action
2. Chemical action
3. Through enzymes
4. Through receptors

1. Physical action- A physical property of the drug is responsible for its action.

Eg : Mass of drug - Bulk laxatives.

Osmotic activity— Magnesium sulfate retains fluid inside lumen of intestine & thus increase fecal bulk.

2. Chemical Action- The drug reacts extracellularly according to simple chemical equation.

Eg : Antacids neutralize gastric HCl.

3. Through Enzymes- Almost all biological reactions are carried out under catalytic influence of enzymes; hence enzymes are a very important target of drug action. Drugs can either increase or decrease the rate of enzymatically mediated reactions.

(i) Stimulation- Drugs which stimulate the enzyme & thereby influence the rate of reaction.

(ii) Inhibition- Inhibition of enzymes is a common mode of drug action. This may be non-specific or specific.

Non-specific Inhibition : Drugs which alter the structure of any enzyme with which they come in contact & inhibit.

Eg : Alcohol, Formaldehyde

Specific Inhibition : Drugs inhibit a particular enzyme without affecting others.

4. Through Receptors- Most drugs exert their effects, both beneficial & harmful, by interacting with receptors. Receptors are specialized target macromolecules present on the cell surface or intracellularly which binds with specific drugs and mediate their pharmacologic actions.

Binding of a drug with its receptor results in the formation of the drug-receptor complex and leads to a biologic response
 Drug + Receptor \rightleftharpoons Drug-Receptor complex \rightarrow Biologic effect.

(DR complex)

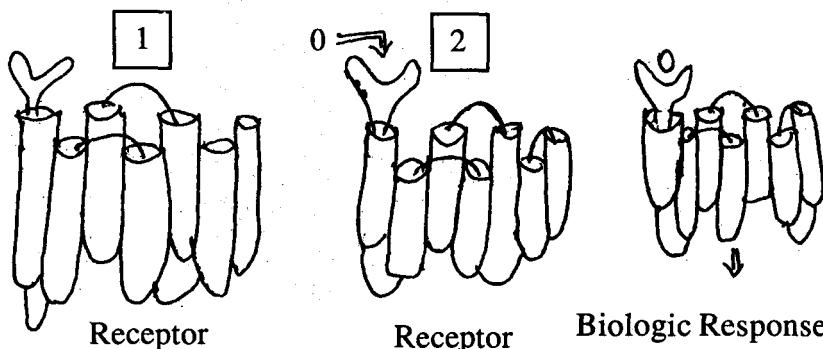


Figure : The recognition of a drug by a receptor triggers a biologic response.

Receptor is defined as a specific binding site with functional correlate (s). Receptors are situated on the surface or inside the effector cell & specific agonists combine with them to initiate the characteristic response. Ligand (Latin=ligare-to bind) It is a molecule which attaches selectively to particular receptors or sites. Here it can be called as Drug.

The overall effect is attributed to the following two factors :

(a) Affinity : Which means the capability of a drug to form the complex with its receptor (DR complex)

Eg : The key entering the key hole of the lock has got an affinity to its levers.

(b) Efficacy (Intrinsic Activity-IA) : Which means an ability of a drug to trigger the pharmacological response after making the DR complex.

Eg : If the same key after entering the key hole of the lock opens it too, it has got intrinsic activity also, otherwise only

On the basis of affinity & efficacy, the drugs can be broadly classified into

1. Agonist— It activates a receptor to produce an effect similar to that of the physiological signal molecule. It has both, high affinity & efficacy.

2. Inverse agonist (negative antagonists)— It activates a receptor to produce an effect in the opposite direction to that of the well recognised agonist. It has full affinity but intrinsic activity ranges between zero and -1.

3. Antagonist— It prevents the action of an agonist on a receptor or the subsequent response, but does not have any effect of its own. It has only affinity but no intrinsic activity.

4. Partial agonist— It activates a receptor to produce submaximal effect but antagonises the action of a full agonist.

These have full affinity to receptor but with low intrinsic activity ($IA=0$ to 1) and hence are only partly effective, as an agonist.

Type	Affinity	Efficacy (IA)	Characteristic
Agonists	Maximum	Maximum $IA=1$	Activate receptors to produce maximum biologic response
Inverse agonists (Negative antagonists)	Maximum	Submaximal Intrinsic activity $IA=0$ to -1	Activate receptor to produce opposite effect
Antagonist (Competitive) antagonist	Maximum	No intrinsic activity $IA=0$	Binds to receptor to Prevent the binding of an agonist.
Partial agonist	Maximum	Low intrinsic activity $IA=0$ to 1	Activates receptor but antagonises the action of a full agonist

Receptor types

These receptors may be divided into 4 families.

1. Ligand-gated ion channels
2. G-protein-coupled receptors
3. Enzyme linked receptors
4. Intracellular receptors.

1. Ligand-gated ion channels- These receptors are localised on cell membrane and are coupled directly to an ion channel that are responsible for regulation of flow of ions across cell membranes. These channels open only when the receptor is occupied by an agonist. The subsequent flow of ions can elicit cellular response.

2. G-protein coupled receptors- A second family of receptors consists of G-protein coupled receptors. Comprised of a single peptide that has seven membrane spanning regions, these receptors linked to a G-protein (G_s) having 3 subunits, an α subunit that binds guanosine triphosphate (GTP) & a $\beta\gamma$ subunit. Binding of the appropriate ligand to the extracellular region of the receptor activates the 'G' protein so that GTP replaces guanosine diphosphate (GDP) on the α -subunit. Dissociation of G-protein occurs & both the α -GTP subunit & $\beta\gamma$ unit subsequently interact with other cellular effectors. These effectors are known as second messengers, because they are responsible for further actions within the cell.

The cellular effectors are two :

- (i) Activation of adenyl cyclase– Results in the production of cyclic-adenosine monophosphate (CAMP).
- (ii) Activation of phospholipase C– Results in generation of inositol– 1,4,5- triphosphate (IP_3) & diacylglycerol.

3. Enzyme-linked receptors- A third major family of receptors consists of those that have a cytosolic enzyme activity as an integral part of their structure/function. Binding of a ligand to an extracellular domain activates or inhibits its cytosolic enzyme activity.

4. Intracellular receptors— The receptor is entirely intracellular & therefore the ligand (drug) must diffuse into the cell to interact with receptor.

Binding of the ligand with its receptor leads to activation. The activated ligand-receptor complex migrates to the nucleus, where it binds to specific DNA sequences, resulting in regulation of gene expression.

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Karma Vargikarana

There is no direct reference to classification of *Karma*. We find that drug exert their action either on *Dosa*. *Dhātu*, *Mala* or *Srotas*. Accordingly, *Karma* can be classified based on the effect.

1. Karma in relation to *Doṣa*

- | | |
|------------------------|--------------------------|
| (i) <i>Vātakara</i> | (v) <i>Pittahara</i> |
| (ii) <i>Pittakara</i> | (vi) <i>Kaphahara</i> |
| (iii) <i>Kaphakara</i> | (vii) <i>Tridoṣahara</i> |
| (iv) <i>Vātahara</i> | |

2. Karma in relation to *Dhātu*

- | | |
|-------------------------------|-----------------------------|
| (i) <i>Rasa Vṛddhikara</i> | (ii) <i>Rasakṣayakara</i> |
| (iii) <i>Rakta Vṛddhikara</i> | (iv) <i>Rakta kṣayakara</i> |

- | | |
|------------------------|----------------------|
| (v) Māmsa Vṛddhikara | (vi) Māmsa Kṣayakara |
| (vii) Mēdokara | (viii) Medohara |
| (ix) Asthivṛddhikara | (x) Asthihara |
| (xi) Majjavṛddhikara | (xii) Majjahara |
| (xiii) Śukravṛddhikara | (xiv) Śukrahara |

3. Karma in relation to Mala

- | | |
|-----------------------|-----------------|
| (i) Purīṣa Vṛddhikara | (ii) Purīṣahara |
| (iii) Mūtravṛddhikara | (iv) Mūtrahara |
| (v) Swedakara | (vi) Swedahara |

4. Karma in relation to Srotas

- (a) Prāṇavaha Srotas : Karma related are, Kāsahara, Śwāsahara, Hṛdaya, Kanṭhya etc.
- (b) Udkavaha : Trṣṇanigrahaṇa, Hikkanigrahaṇa, Tṛptighna.
- (c) Annavaha : Dīpana, Pācana, Rēcana, Vamanōpaga, Chardinigrahaṇa, Kṛmighna, Anulōmana, Tṛptighna, etc.
- (d) Rasavaha Srotas : Balya, Jīvanīya, Stanyajanana, Stanyaśodhana etc.
- (e) Raktaśodhana Srotas : Raktaśodhaka, Śoṇitasthāpana, Varnya etc.
- (f) Māṃsavaha Srotas : Brahmaṇa etc.
- (g) Mēdovaha Srotas : Mēdohara, Lēkhana etc.
- (h) Asthivaha Srotas : Sandhānīya
- (i) Majjavaha Srotas : Majjāvardhaka
- (j) Śukrovaha Srotas : Śukrala, Vṛṣya, Śukraśodhaka, Śukrasthambhaka, Śukraśoṣaka
- (k) Ārtavavaha : Ārtavajanaka
- (l) Purīṣavaha Srotas : Purīṣasangrahaṇīya, Purīṣavirajaniṇya, Bhēdana, Rēcana etc.
- (m) Mūtravaha Srotas : Mūtrala, Mūtrasangrahaṇīya, Mūtravirajaniṇya, Mūtravirēcanīya.

(n) *Swedavaha Srotas : Swedakara.*

5. Effect on diseases

- | | |
|-----------------------------|---------------------------------|
| (i) <i>Jwaraghna</i> | (vii) <i>Kṛmighna</i> |
| (ii) <i>Atisāraghna</i> | (viii) <i>Kāsahara</i> |
| (iii) <i>Raktapittaghna</i> | (ix) <i>Śwāsahara</i> |
| (iv) <i>Pramehaghna</i> | (x) <i>Śūlapraśamana</i> |
| (v) <i>Kuṣṭhaghna</i> | (xi) <i>Angamarda Praśamana</i> |
| (vi) <i>Arśoghna</i> | (xii) <i>Śothahara etc.</i> |

Dravya Kārmukata Vividha Parīkṣāna

Ayurvedic view

1. Acārya Caraka while applying the *Dasavidha Parīkṣā* to *Cikitsa* says that *Bhēṣaja* form the *Karaṇa*. He further elaborates the assessment parameter for *Bheṣaja*.

करणं पुनर्भेषजयः । भेषजं नाम तद्युपकरणायोपकल्पते भिषजो थातु-साम्याभिनिवृत्तौ प्रयतमानस्य विशेषतश्चोपायान्तेभ्यः । यत् द्रव्यभूतं तद्वमनादिषु योगमुपैति । तस्यायीयं परीक्षा—इदमेवं प्रकृत्यैवं गुणमेवं प्रभावमस्मिन् देशे जातमस्मिन्नृतवैवं गृहीतमेवं निहितमेवमुपस्कृतमनया च मात्रया युक्तमस्मिन् व्याधावेवं विधस्य पुरुषस्यैवातावन्तं दोषमपकर्षत्युपशमयति वा यदन्यदपि चैवं विधं भेषजं भवेतञ्चानेन विशेषेण युक्तमिति ॥ च. वि. ८/८७

1. इदं रावं प्रकृति- Possess specific characteristics.
2. रावं गुण- Possess respective properties.
3. रावं प्रभाव- Possess specific actions.
4. अस्मिन् देशे जातः- Grown in a specific region.
5. अस्मिन् ऋतु- During a specific season.
6. रावं गृहीतमेवं- Collected at right & specific time.
7. रावं निहितं- Preserved through right mode.
8. रावं उपस्कृतमनया- Processed in a specific method.
9. च मात्रया- To be administered in right dose.

10. युक्तमस्मिन् व्याधावेवं विधस्य पुरुषस्यैवतावन्तं दोषमपकर्षत्युपशामयति वा- If the above are followed, then that *Bheṣaja* will have a specific & measured effect on *Doṣa* either *Upaśamana* or *Apakarṣana*.
2. According to Ayurveda, there are three basic mean to acquire knowledge, which can be aptly adopted to assess the drug action.

द्विविधा तु खलु परीक्षा ज्ञानवतां-प्रत्यक्षम्, अनुमानं च । रातद्वि द्वयमुपदेशश्च परीक्षा स्यात् । रावमेषा द्विविधा परीक्षा, त्रिविधा वा सहोपदेशेन । च. वि. ८/८३

Pratyakṣa, Anumāna & Upadeśa (Āptōadeśa) are the means to acquire knowledge.

Accordingly, the *Dravya Karmukata* can be assessed or examined through these. We understand a *Dravya* through its *Rasādi Padārtha*, hence assessment of these, in turn will help in examination of *Dravya Kārmukata*.

(a) **Pratyakṣa**- *Rasa* can be assessed through *Rasanēndriya*.

Certain *Guṇa* can also be assessed through *Jnānendriya*, like *Snighda, Rūkṣa, Picchila, Viśada Mṛdu* etc.

Vīrya can also be sometimes examined through *Sparśanēndriya*.

(b) **Anumāna**- *Vipāka* is assessed only after inference, i.e. by observing the actions of a *dravya* on the body or after observing the drug effect.

In Ayurveda many a times, drug action is assessed after observing its effect only. Hence *Anumāna* plays an important role.

(c) **Aptōadeśa**- Knowledge obtained from classical literature helps to examine the drug action.

Modern View

Drug Evaluation- The crude drugs can be identified on the basis of their following studies.

(i) Morphological (Organoleptic)

- (ii) Microscopic
- (iii) Chemical
- (iv) Physical
- (v) Biological

(i) Morphological- It refers to evaluation of drugs by colour, odour, taste, size, shape and special features like touch, texture etc.

(ii) Microscopic- It allows more detailed examination of drug and can be used to identify drugs by their histological characters.

(iii) Chemical- It comprises of different chemical tests and chemical assays. The isolation, purification & identification of active constituents are chemical method of evaluation.

(iv) Physical- Physical standards such as moisture content, viscosity, ash value etc. are determined which help in evaluation.

(v) Biological- When drug is evaluated by means of its affect on living organisms like bacteria, fungus or animal tissue or entire animal, it is known as biological evaluation or bioassay. This is otherwise known as Animal experimentation.

Animal experimentation or Experimental pharmacology aims to study the action of existing drugs or new drugs. It is done in two main stages :

(i) Preclinical Experimental Pharmacology- Which involves identification of novel chemical lead structures & testing on animals & animal tissues or organs for their biological actions.

(ii) Clinical Pharmacology- Where testing of drugs is done on human volunteers & patients for assessing the pharmacokinetics, safety & efficacy in humans.

Note :

Invitro→ Study carried in an artifical environment like test tube or culture media.

In vivo→ Study carried in the living body or in animals.

Common Experimental Animals

Common experimental animals used are listed below. Tissues, organs, or the entire animal is used for pharmacological investigations of drugs.

Sl No.	Animal	Weight	Advantages	Commonly used to study
1.	Guinea Pig	600-800g	-Easy to breed & maintain. -Sensitive to histamine.	-Local anaesthetics -Bronchodilators -Amoebiasis -Cholera -Antispasmodics
2.	Albino Rat (Wistar Rat)	200-300g	-Resembles man in several organ function & nutrition -Sensitive to most drugs. -Lack vomiting centre.	-Hepatoprotective -Hypoglycaemic -Antifertility
3.	Albino mouse (Swiss white mice)	25-30g	-Easy to breed & maintain. -Smallest lab animals -Sensitive to most drugs.	-Toxicity study -Analgesics -CNS active drugs -Chemotherapeutics
4.	Rabbit	2-3 kg	-Resistant to action of Atropine.	-Pyrogen testing
5.	Frog	150-200g	-Inexpensive -Easily available	-Local anaesthetics (Nerve block)
6.	Cats+Dogs	5-8 kg	Easy availability	-Blood pressure -Gastric secretory function
7.	Monkeys		-Sub human mammals closest to man	-Toxicity study

Experimental Models for Select Activities

References

1. S.K. Kulkarni, "Hand book of Experimental Pharmacology" 3rd edn, Vallabh Prakāśan, Delhi 1999 : 12.
2. S.K. Gupta (Editor), "Drug screening methods," 1st edn. Jaypee Brothers, New Delhi, 2004.

Advances in drug discovery has led to new screening methods, utilizing various techniques spanning in vitro, in vivo & clinical system. The following table gives a glimpse of few animal experimental models for some common pharmacological activities.

Sl. No	Pharmacological Activity	Experimental Models	Animal
1.	Toxicity study (LD ₅₀)	In vivo Procaine hydrochloride induced acute toxicity	Mice
2.	Antiucler	Invivo -Pylorus ligation -Stress ulcer models -Histamine induced	Rat (wistar) Albino Rat Male guinea pigs
3.	Cardiotonic	-Coronary ligation method -Chronic Rapid Pacing -Volume & Pressure over-load	Rat Dog Rabbit
4.	Antihyperetensive	In Vitro -Tail cuff method -Chronic Renal Hypertension -Renin Inhibition -Fructose induced hypertension	Rat Dog Monkey Wistar Rat

5.	Antidepressant	In Vivo -Water wheel model -Learned helplessness test -Isolation induced hyperactivity	Animal Mice Wistar Rat Wistar Rat
6.	Antiepileptics	In Vitro -Electrical recording In Vivo -Electrically induced Siezures Chemically induced Siezures induced by focal lesions	Isolated Brain Cell Mice/Rat Mice/Rat Monkey
7.	Learning & Memory	In Vitro -Study of field excitatory Post Synaptic potentials In Vivo -Passive avoidance -Active avoidance -Morris water maze	Wistar Rat Rat/mice Rat/mice Rat/mice
8.	Antiobesity	In Vivo -Diet induced -Hypothalamic obesity	Female Rat Female sprague Rat
9.	Analgesic	In Vivo -Haffner's tail clip method -Hot plate method -Tool warm water immersion method -Writhing test	Male mice Mice Female Wistar Rat Mice

10.	Anti-inflammatory	In Vitro -Mast cell degranulation In Vivo -Carrageenan-induced paw edema Model -UV-B- induced erythema -Papaya latex induced arthritis	Peritonial Mast Cell Rat/Mice Guinea pigs Rat
11.	Anti-diabetic	In Vivo -Alloxan induced Diabetes -Dexamethasone induced Diabetes -Surgically induced Diabetes	Rabbit/ Wistar Rat Rat Cat/Dog
12.	Antiasthmatic	In Vitro -Isolated lung -Isolated perfused lung In Vivo -Histamine induced bronchoconstriction Airway inflammation	Guinea pig Sprague Rat Guinea pig Mice

निम्नांकित कर्मवाचक पद उदाहरण सहित विसृत विवेचन-

Dīpana

Nirukti

दीपन-क्ली (दीपयति वन्हिमिति । दीप + णिच् + ल्यु ।)

श. क. द्रु.-Vol.II

दीपनी-खी (दीप्यति जठरवहिरनया । दीप + णिच् + न्युद् । खीयाँ डीप्)

श. क.

That which stimulates or kindles the digestive fire is *Dīpana*.

Paribhāṣa

पचेन्नामं वह्निकृच्य दीपनं तद्यथा मिशि । शा. प्र. ४/१
 दीपनीयो वन्हेरुद्धीपनाय हितः । गणनाथ सेन् on च. सू. -४/८
 दीपनमन्तरग्रे संधुक्षणं, तस्मै हितं दीपनीयम् । योगरत्नाकर
 पचेन्नाम वह्निकृद्यदीपनं तद्यथा मिसिः । भा.प्र. मिश्रकप्रकरण-२१२
 यदग्निकृत् पचेन्नामं दीपनं तद्यथा घृतम् ॥ । कै. नि. मिश्रक वर्ग-१९०
 तन्नान्तरेच दीपनपाचनयोर्लक्षणमुक्तंम् ।
 यथा-यदाग्निकृतपचेन्नामं दीपनं तद्यथा घृतम् ।
 पाचनं सद्विपर्यस्तं यथा वक्ष्यामि लक्षणम् ॥

सर्वाङ्ग सुन्दरि on अ. ह. सू. १४/७

That which kindles the *Agni* (digestive fire) but does not digest *Āma* is called *Dīpana*.

Śārngadhara and *Bhāvamiśra* give the example of *Miśi* (*Śatapuṣpa*) while *Kaiyyadiva* gives *Gṛpta*.

Aruṇadatta gives a cross reference to the definition of *Dīpana*.

Paryāya

दीपनं दीपनीयं च वह्निकृद् वह्निवर्द्धनम् । कै. नि. मिश्रक वर्ग-१९०

Synonyms of *Dīpana* are : *Dīpanīya*, *Vahnikṛt* and *Vahnivardhana*.

Characteristics of *Dīpanīya Dravya*

दीपनमग्निगुणभूयिष्ठं तत्समानत्वात् । सु. सू. ४१/६

उष्णतीक्षणसूक्ष्मरूपश्चखरलघुविशदं रूपबहुलमीषदल्लवण

कटुकरसप्रायं विशेषतः..... । सु. सू. ४१/३

कटुकाम्ल.....लवणान् रसान् तीक्ष्णोष्णालघून्

गुणाश्चाश्रितमिति तदग्निवैव निर्वर्त्यम् । र. वै. पृ-१७९, भाष्य

पित्तलान् रसान् गुणांश्च दीपनीयम् । तदग्रेयम् । र. वै. सू. अ-४/१०

पृथिव्यनिलबाहुल्याद्वीपनं परिचक्ष्महे । र. वै. अ. ४/३० भाष्य

Nāgarjuna says that *Dīpana Dravyas* are *Pr̄thivi & Agni Mahābhūta* predominant, while *Suṣruta* says that *Dīpana* is dominant of *Agni Mahābhūta* & hence will resemble the characteristics of *Āgneya dravya*.

Thus the characterisits of *Dīpana Dravya* can be summarised as :

Rasa – Amla, Lavāṇa, Kaṭu

Guṇa – Tīkṣṇa, Uṣṇa, Laghu, Sūkṣma, Khara, Viśada.

Examples :-

Miśi (Śatapuṣpa)– Anethum sowa

Gṝta

Dīpanīya Gaṇa of Caraka

पिप्पलीपिप्पलामूलचव्यचित्रक शृङ्खवेराम्लवेतसमरिचाजमोद-
भल्लातकास्थि हिङ्गुनिर्यास इति दशेमनि दीपनीयानि भवन्ति ।

च. सू. ४/९

Caraka has mentioned 10 drugs in *Dīpanīya Varga*.

- | | |
|----------------------------|--------------------------|
| (i) <i>Pippalī</i> | (ii) <i>Pippalī mūla</i> |
| (iii) <i>Cavya</i> | (iv) <i>Citraka</i> |
| (v) <i>Śringavēra</i> | (vi) <i>Amlavētasa</i> |
| (vii) <i>Marica</i> | (viii) <i>Ajamoda</i> |
| (ix) <i>Bhallātakāsthī</i> | (x) <i>Hinguniryāsa</i> |

वह्निकृत् वह्निदीप्तिकृत् । ननु यद्विन्हि प्रदीपयति तदायं कथं न पचेदित्या-
शङ्खायामुच्यते, दीपन द्रव्यं तावनं वन्हिं प्रदीपयति यद् ‘अग्ने भोक्तुमिच्छामुत्पादयन्ति,
न त्वामं पक्तुं क्षमम्, यथा-सूक्ष्मदीपाग्निः इहोतं करोति न तु बृहत्स्थालीस्थान्
तण्डुलान् ओदनं कर्तुं क्षमः ॥ भाष्य-भा. प्र. मिश्रक-२१२

There arises a doubt as to why a drug which can kindle digestive fire, is incapable of digesting *Āma*. The answer is, that a *dīpana dravya* kindles *Agni* to an extent that it only stimulates appetite and is hence incapable of digesting. Just like a small lamp imparts light but fails to cook rice in a vessel.

ननु कथमेतद्विषयुक्त मिशनामग्नी भवति तद्विनाशकत्वेन कथमग्ने: प्रबोधः स्यात् ? । उच्यते-द्रव्याणां प्रभावी विचारणीय इति सुश्रूतः न हेतुभिर्विचार्यते ।
दीपिका-भाष्य on शा. प्र-४/१

Ādhamalla, the commentator on *Sārangadhara Samhita* rises the same question and says that it is the innate chemical nature of the *Dravya* which helps only to ignite *Agni*.

Appetizers

These are drugs which stimulate appetite. Symptomatically, appetite can often be improved by varying the diet and by use of such simple preparations like lemon pickles, bitters such as bitter orange peel, cardamom & soups.

- Alcohol in small quantities can augment the gastric secretion both reflexly by stimulation of taste buds and by a direct action.
- Even insulin, on parental administration, augments gastric secretion by producing hypoglycemia.

Ref : Satoskar, a Pharmacology & Pharmacotherapeutics'' 18th edn, Popular Prakaśan, Mumbai, 2003, 561.

Pācana

Nirukti

पाचनं क्ली (पाच्यते ऽनेनेति । पच् + पिच् + करणे ल्युट् ।) श. क. द्रु. ३
 पाचनः पु (पाचयतीति । पच् + पिच् + नन्दिग्रहीति । ल्युः ।) श. क. द्रु. ३
 पाचनी, खी (पाच्यते भुक्तद्रव्याद्वादिकं यथा ।
 पच् + पिच्, ल्युट् । खीयां डीप् ।) श. क. द्रु.-३
 पाचन (न)-पाचयति कर्तरिल्यु पाच्यते ऽनेन करणे ल्युट वा । वाचस्पत्य ५

That which is digestive is *Pācana*.

Paribhāṣā

पचत्यामं न वह्निं च कुर्याद्यतद्वि पाचनम् ।
 नागकेशरवत्..... । शा. प्र. ४/१२
 यद्व्यव्यमापं पचति वह्निं न कुर्यात् तत् पाचनं ज्ञेयम् ।
 अत्रापि द्रव्यप्रभावो बोद्धव्यः । दीपिका- on शा. प्र. ४/१-२

यत् आमं पचति वहिं न कुर्यात् न कुर्यात् तत्पाचनम् ।

गूडार्थदीपिका on शा. प्र. ४/१-२

पचन्तमग्निं प्रतिपक्षं क्षपर्णन बलदानेन च यत्-
पाचयति तत् पाचनं, तच्च वाय्वाग्निगुणं भूयिष्ठम् ।

चक्र- च. सू-२२/८

पाचयतीति पाचनम् । पचतोऽग्नेः पक्तुं शक्तिमधिकां यदुपादयति
तद्रव्यं क्रिया वा पाचनमुच्यते । यथा, लङ्घनं मुस्तादि वा ।

सर्वाङ्ग सुन्दरी-अ.ह.सू. १४/६-७

अग्नेस्तु गुणबाहुल्यान् पाचनं परिचक्षमहे ।
र. बै. भाष्य- पृ. १८७

That Dravya which digests Āma but does not stimulate Agni
is Pācana.

Cakrapāni comments that which strengthens Agni and thus
digests Āma is Pācana. This is Vāyu & Agni bhūta predominant.

Nāgarjuna is of the opinion that Pācana dravya are Agni
bhūta dominant.

Aruṇadatta says that a dravya or kriya which strengthens
the Agni and thus digests Āma is Pācana.

For example : *Kriya*→ *Langhana*
Dravya→ *Musta*

पाचनानीति-आहारान् पचनं जाठरमग्निं सन्धुक्षयन्ति तद्बलं वर्धयन्ति च ।
यानि पाचयन्ति तानि पाचनानि वाय्वाग्निगुणबहुलानि सैन्धवमादीनि द्रव्याणि ।
लौकिकोऽयं च वहिरपि पाचनः । गङ्गाधर on च.सू. २२/१८

Note :

- Both Pācana & Dīpana are considered to be types of Śamana.

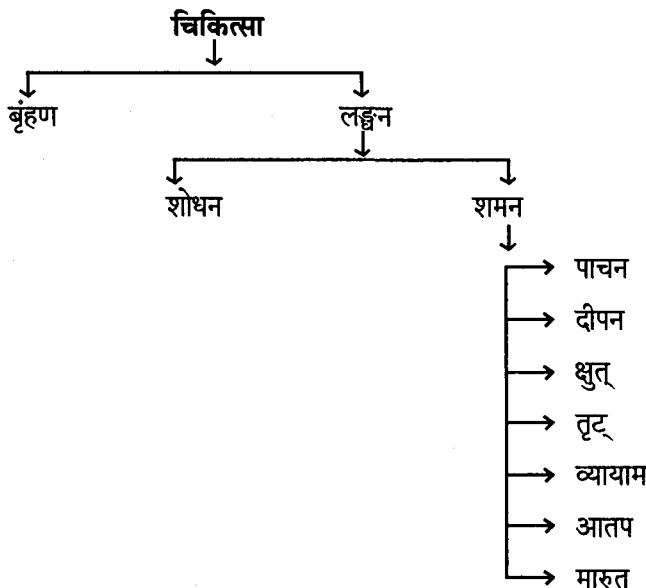
समीकरोति विषमान् शमनं तच्च सप्तधा ।

पाचनं दीपनं क्षुत्तद्व्यायामातपमारुताः ॥ अ. ह. सू. १४/६-७

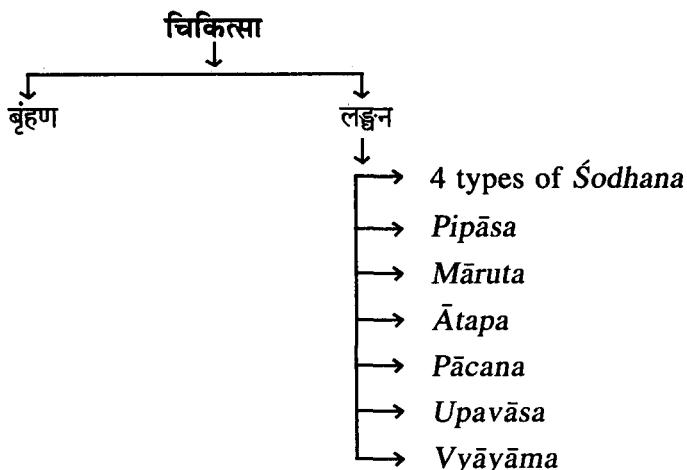
- Caraka considered Pācana as a type of Langhana.

चतुष्प्रकाराः संशुद्धिः पिपासामारुतातपैः ।
पाचनान्युपवासञ्च व्यायामश्चेति लङ्घनम् ॥ च. सू. २२/१८

Aṣṭāṅga Hṛdaya



Caraka Samhita



Dīpana Pācana

चित्रो दीपनपाचनः । शा. प्र. ४/१

That which acts both as a *Dīpana* & *Pācana* is called *Dīpana Pācana*.

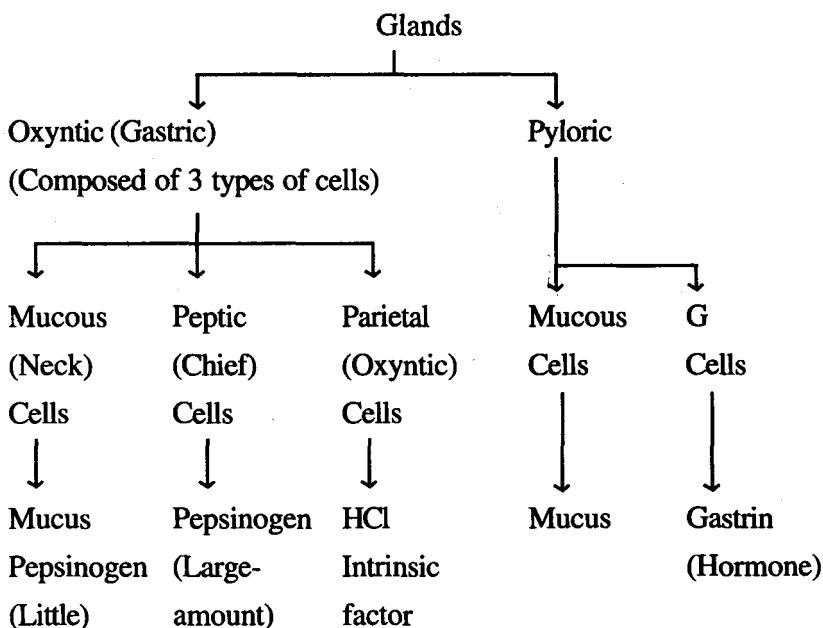
Eg : *Citraka*

Understanding Dīpana-Pācana Karma

A review of gastrointestinal physiology will help to understand these *Karma*.

Gastric secretion :

The stomach mucosa has two important types of tubular glands.



Gastric Secretion & Function

Sl. No.	Content	Secreted by	Function
1.	HCl	Parietal Cells of Oxytic gland	<ul style="list-style-type: none"> Activates pepsinogen to pepsin Bacteriolytic action Provides acid medium for action of enzymes
2.	Pepsinogen	Peptic cells of Oxytic gland	Pepsin (activated pepsinogen) helps in protein digestion.
3.	Mucus	Mucus cells of Pyloric & Oxytic gland	<ul style="list-style-type: none"> Protection of stomach wall
4.	Intrinsic factor	Parietal cells of Oxytic Cells	<ul style="list-style-type: none"> Necessary for Vitamin B₁₂ absorption
5.	Gastric Lipase		<ul style="list-style-type: none"> Helps in lipid digestion

Ref : K. Sembulingam & Prema Sembulingum, "Essential of Medical Physiology," 2nd Edn, Jaypee Brothers, New Delhi 2001, 167-168.

Regulation of Gastric Secretion

Gastric secretion is mainly controlled by following three regulators.

Sl. No.	Regulators	Stimulates	Effect
1.	Acetylcholine (Vagus)	<ul style="list-style-type: none"> Neck cells Peptic cells Parietal cells G Cells 	<ul style="list-style-type: none"> → Mucus → Pepsinogen → HCl → Gastrin
2.	Gastrin (Hormone)	<ul style="list-style-type: none"> Stimulates histamine production 	→ HCl
3.	Histamine	<ul style="list-style-type: none"> Stimulates parietal cells 	→ HCl

Activation of Pepsinogen

Inactive pepsinogen is activated by HCl into Pepsin. Pepsin has proteolytic activity (digests protein). It is inactivated at pH₅. Hence HCl is important for activation of Pepsinogen & there by in protein digestion.

Pancreatic Secretion

Constituents & their function :

Sl. No.	Content	Secreted by	Function
I	Enzymes	Pancreatic acini	
1.	Trypsin		Protein digestion
2.	Chymotrypsin		Protein digestion
3.	Carboxy poly-peptidase		Protein digestion
4.	Pancreatic amylase		Carbohydrate digestion
5.	Pancreatic lipase		Fat digestion
6.	Cholesterol esterase		Fat digestion
7.	Phospholipase		Fat digestion
II.	Sodium bicarbonate	Ductules	Neutralize HCl emptied into duodenum
III.	Water	Ductules	

Note :

Proteolytic enzymes when synthesized in pancreatic cells are in inactive forms as trypsinogen, chymotrypsinogen & procarboxy polypeptidase which are activated by enterokinase enzyme secreted by intestinal mucosa.

Inactivated

Proteolytic enzymes $\xrightarrow{\text{Enterokinase}} \quad \text{(in intestine)}$ Active Proteolytic enzymes (Intestine)
(Pancreas)

Regulation of Pancreatic Secretion

Sl. No.	Regulator	Stimulates	Effect
1.	Acetyl choline	Acinar cells of Pancreas	Produce enzymes
2.	Cholecystokin in (Hormone secreted by duodenal & upper Jejunal mucosa)	Acinar cells of Pancreas	Produce enzymes
3.	Secretin (Hormone) (Secreted by duodenal & Jejunal mucosa)	Ductol cells of Pancreas	Produce large amount of Sodium Carbonate solution

Secretion of Bile by Liver

Constituents & Functions :

Sl. No.	Content	Functions
1.	Water	
2.	Bile Salts	Emulsify fat, fat absorption
3.	Bilirubin (bile pigment)	Broken down to urobilinogen gives faeces brown colour
4.	Cholesterol	
5.	Fatty acids	
6.	Bicarbonate	Neutralise the acidic chyme

Note :

- Part of bile secretion is stimulated by ‘Secretin’
- Gall bladder emptying is controlled by “Cholecystokinin”

Small Intestinal Secretion :

Secretion from Small intestine is called Succus entericus.

Constituents & Functions :

Sl. No.	Content	Functions
1.	Digestive enzymes <ul style="list-style-type: none"> • Proteolytic-peptidases dipeptidase • Amylolytic-sucrase, maltase, lactase • Lipolytic-lipase phosphatase 	Splits peptidases to aminoacids Splits disacharidas into monosacharides Splits fat into glycerol & fatty acids
2.	Enterokinase	Activates Trypsinogen to Trypsin
3.	Bicarbonate	Neutralizes acidic chyme
4.	Hormones : <ul style="list-style-type: none"> • Secretin • Enterogastrone • Cholecystokinin 	Stimulates secretion of bicarbonate from pancreas Inhibits gastric secretion & motility Stimulates gall bladder to expel bile

Requirements for optimal intestinal digestive activity:

Although the primary functions of the small intestine are digestion & absorption, intestinal juice provides little of what is needed to perform these functions.

Most substances required for chemical digestion, bile, digestive enzymes (except for brush border enzymes) & bicarbonate ions are imported from the liver & pancreas.

Hence, anything that impairs liver or pancreatic function or delivery of their juices to the small intestine severely hinders our ability to digest food & absorb nutrients.

Optimal digestive activity also depends on a slow, measured delivery of chyme from stomach.

References

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2. Bijlani R.L. "Understanding Medical Physiology", 3rd edn. Jaypee Brother, New Dlhi : 2004 : 367.
3. Elaine Marieb, "Human Anatomy & Physiology", 6th edn, Addison- Wesley (The Benjamin/cummings publishing company) California, 1998 : 806-890.

Points to ponder

- Most of the digestive process occurs in gastrum & duodenum.
- Maximum absorption takes place in Jejunum & ileum.
- Proper digestion depends on appropriate secretion from gastrum, pancreas, liver & small intestine.
- These secretions are regulated by neural & humoral mechanisms.

Hence it can be suggested that

- Drugs which stimulate secretions (either gastric/pancreatic/bile/small intestine) can be considered to possess *Dīpana Karma*.
- Drugs which will aid in the digestive process (activation of enzymes maintain pH environment/motility) can be considered to possess *Pācana Karma*.
- However, it should be remembered, that clear cut bifurcation between *Dīpana* & *Pācana Karma* is difficult and both co-ordinate most of the time.

Utility of *Dīpana* & *Pācana* in *Cikitsa*

It is a well established fact that

रोगः सर्वेऽपि मन्देऽग्नौ सुतरामुदराणि तु । अ. ह. नि. १२/१

Mandāgni is the root cause for all diseases. Hence *Agni* plays a vital role in the management of any disease.

Restoring *Agni* to its normalcy is the prime goal of *Cikitsa* & this can be effectively brought about by the Judicious and logical use of *Dīpana Pācana Karma* & *Dravyas*.

It would not be wrong, if we say that *Dīpana* and *Pācana* is the first line of treatment for any disease, followed by *Vyādhi Pratyānika Cikitsa*.

Samśodhana

Nirukti

संशोधनं, क्ली (सं + शुद्ध + ल्युट् ।) संशुद्धि । श. क. द्रु-5 Vol
संशुद्धि, ख्ली (सम + शुद्ध + किलत् ।) सम्प्यक् शोधने ।

वाचस्पत्य-6 Vol

That which purifies thoroughly and completely.

Paribhāṣā

स्थानाद्विहर्नयेदूर्ध्वमधो वा मलसंचयम् ।
देहसंशोधनं तत्स्याद्वेवदालीफलं यथा ॥

शा. प्र. -४/८-९ & भा. प्र. -६/२२०

यद्वद्व्य प्रकुपित स्थानात् मलसञ्चयं दोषादीनां स्वस्थानादूर्ध्वमधो वा बहिर्नयेत्
बहिः करोति तद्देहे शरीरे शोधनं कथितम् ।

.....ऊर्ध्व मुखनासिकाभ्यां अथः पायुर्मेंद्रमागेण । देहग्रहणेन
शोणितावसेन्वनमपि गृह्णते शोधनत्वात् । यतः शोधनं द्विविधमाचक्षते
बहिराश्रयमभ्यन्तराश्रयं च । तत्र बहिराश्रयं शस्त्राक्षाराग्निं प्रलेपादयः । अभ्यन्तराश्रयं
तु चतुः प्रकारं वमन रेचनास्थापनशोणितमोक्षणं च । राके शिरोविरेचनं मन्यन्ते ।
तच्चात्र वमनान्तर्भूतं बोद्धव्यम्, अर्धशोधनत्वात् । दी-आढमल-शा. प्र. ४/८-९

यद्वद्व्यं स्थानाद्विहिः स्थानान्निरस्य ऊर्ध्वं वा अथः मलसञ्चयं नयेत् तद्देहे
संशोधनं स्थात् । गू. दी. on शा. प्र. ४/८-९

Drugs which expel the aggravated *Dosas* from the body either from upward or downward direction is known as *Dēha Samśodhana* or *Sodhana* or *Samśodhana*.

Eg : *Dēvadāli*

Ādamalla, in his commentary refers to two types of Šodhana as.

(a) *Bahirāśraya Šodhana*

(b) *Ābhyantarāśraya Šodhana*

Purificatory measures undertaken to expel the external impurities (Mala) are known as *Bahirāśraya Šodhana*.

Eg : *Śastra, Kṣāra, Agni Karma, Pralepa* etc.

Measures, like *Vamana, Virecana, Asthāpana basti, Rakta mokṣana, Śiriovirecana* which assist to expel the internal impurities or aggravated *Doṣas* is known as *Ābhyantarāśraya Šodhana*.

स्थानान्तरिक्षासानाद् वायि बहिराभ्यन्तराश्रयान् ।
समेत्य शोधयेत् दोषान् देहसंशोधनं च तत् ॥
कै. नि. मिश्रक वर्ग - १९८

Kaiyyadeva Nighaṇṭukāra also defines *Samśodhana* in a similar manner, that drugs which expel the internal and external *Doṣas* from the body.

Thus *Šodhaṇa* encompasses :

- Expelling internal *Doṣas* from either upward or downward direction.
- Expelling internal and external *Doṣas* from the body.

यदीरयेद्वहिदोषान् पञ्चधा शोधनं च तत् ।

निरुहो वमनं कायशिरोरेकोऽस्विस्तुतिः ॥ अ. ह. सू. १४/५

यदौषधं दोषान् वातादीनन्तःस्थितान्, बहिरीरयेत्-क्षिपेत्, तच्छोधनम् ।

स. सु. on अ. ह. सू. १४/५

यदीरयेदिति, यदोषान् बहिर्निर्ष्कासयेत्थनम् ।

आ. र. on अ. ह. सू. १४/५

Vāgbhata defines as that which expels *Doṣas* and proposes 5 types, as *Nirūha Basti, Vamana, Virēcana, Śiriovirecana* and *Raktamōkṣaṇa*.

No. of Šodhana Karma

वमनं रेचनं नस्यं निरुहशानुवासनम् ।
रातानि पञ्चकर्माणि कथितानि मुनीश्वरैः ॥

शा. उ. ८/६३

यदीरयेद्वहिर्दोषान् पञ्चधा शोधनं च तत् ।
निरुहो वमनं कायशिरोरेकोऽस्रविसुतिः ॥

अ. ह. सू. १४/५

Sl.No.	<i>Caraka</i>	<i>Śārṅgadhara</i>	<i>Vāgbhaṭa</i>
1.	<i>Vamana</i>	<i>Vamana</i>	<i>Vamana</i>
2.	<i>Virēcana</i>	<i>Rēcana</i>	<i>Rēcana</i>
3.	<i>Asthāpana Basti</i>	<i>Nirūha</i>	<i>Nirūha</i>
4.	<i>Anuvāsana Basti</i>	<i>Anuvāsana</i>	<i>Asruvisrati</i>
5.	<i>Śirovirēcana</i>	<i>Nasya</i>	<i>Śirovirēcana</i>

Samśamana***Nirukti :***

शमनं क्ली (शम + ल्युट्) - यज्ञार्थपशुहननम् ॥ शान्तिः ॥ श. क. द्र
शमनः पु (शमयति पापिनां कर्म आलोचयतीति) । कर्त्तरिल्युः । यमः ॥
श. क. द्र-५

That which appeases or subdues.

Paribhāṣā

न शोधयति न द्वेष्टि समान् दोषांस्तथोद्धतान् ।
समीकरोति विषमान्शमनं तद्यथाऽमृता ॥ शा. प्र. ४/२-३
न शोधयति यद् दोषान् समान्नोदीरत्यपि ।
समीकरोति च कुञ्जान् तत् संशमनमुच्यते ॥ कै. नि. मिश्रकवर्ग-१९३
न शोधयति यद्वेषन्समान्नोदीरत्यपि ।
समीकरोति विषमाच्छमनं तद्यथाऽमृता ॥ भा. प्र. ६/२१४

A Śamana dravya has the following characteristics :

- (a) It does not expel the vitiated *Doṣas*.
- (b) It does not aggravate the normal *Doṣa*.
- (c) It normalises/subdues the aggravated *Doṣa*.

Eg : *Guḍuci*

न शोधयति यद्वोषान् समान्नोदीरयत्यपि ।

समीकरोति विषमान् शमनं तच्च सप्तथा ॥

पाचनं दीपनं क्षुतृडव्याधामातप मारुताः ॥

अ. ह. सू. १४/६-७

Vāgbhata gives seven types of *Samśamana*.

- (i) *Pācana*
- (ii) *Dīpana*
- (iii) *Kṣut*
- (iv) *Tṛṭ*
- (v) *Vyāyāma*
- (vi) *Ātapa*
- (vii) *Māruta*

आकाशगुणभूयिष्ठं संशमनम् । सु. सू. ४१/६

संशमनानीति सम्यक् शमयतीति संशमनं, सम्यक्त्वं च

दुष्टदोषस्यानिर्हरणपूर्वकं शमनम्, अदुष्टस्यानुदीरणं चः,

व्याधिसंशमनं तु प्रस्तुतव्याधेः संशमनमप्रस्तुतव्याधेरनुदीरणम् ।

दी- शा. प्र. ४/२ & डल्हण- on सु. सू. ३९/७

संशमनं नाम यद्वोषं दोषग्रहणगृहीतं च व्याधि संशोधनं

विना क्षपयति, समं च नोदीरयति ।

चक्रपाणि on सु. सू. ३९/७

Suśruta in *Samśodhanasamśamanīya Adhyāya*, i.e. 39th Chapter gives classification of *Dravya* based on *Samśodhana* & *Samśamana*.

The following is a list of examples of *Samśamana dravya*.

<i>Vāta Samśamana</i> (सु. सू. ३९/७)	<i>Pitta Samśamana</i> (सु. सू. ३९/८)	<i>Kapha Samśamana</i> (सु. सू. ३९/९)
<i>Kuṣṭha</i>	<i>Candana</i>	<i>Śatapuspa</i>
<i>Haridra</i>	<i>Hribēra</i>	<i>Lāngalī</i>
<i>Varuṇa</i>	<i>Uśīra</i>	<i>Pippalī</i>
<i>Bala</i>	<i>Manjiṣṭha</i>	<i>Karpūra</i>
<i>Śatavari</i>	<i>Sāriva</i>	<i>Bṛhatī</i>
<i>Badara</i>	<i>Vata</i>	<i>Vacā</i>

Acārya Suśruta considers that Samśamana Dravyas are Akāśa bhūta predominant, while Rasa Vaiśeṣika Kara considers Vāyu, Jala & Prthvibhūta.

Lekhana

Nirukti

लिखू-ल्युट् । लिख्यते नया ल्युट् । (वाचस्पत्य)

That which scratches/scrapes/makes thin or which emaciates.

Paribhāṣā

धातून्मलान्वा देहस्य विशोष्योल्लेखयेच्च यत् ।

लेखनं तद्यथा क्षौद्रं नीरमुष्णं वचा यवाः ॥

शा. प्र. ४/१०, भा. प्र. ६/२२६

विशोष्योल्लिख्य यद् द्रव्यमपवृत्य शनैः शनैः ।

दोषानुन्मूलयत्येवं लेखनं तद्यथा वचा ॥

कै. नि. मिश्रकवर्ग- २०९

That which dries up Dhātu & Mala and scrapes resulting in a lean body is called Lekhana.

Eg : Kṣaudra, Uṣṇajala, Vacā, Yava.

Thus Lekhana dravya will impart the following effect.

- Dries up and scrapes Dhātu, especially of Kapha & Mēdas.
- Dries up & scrapes Mala.
- Dries up & scrapes Deha, resulting in a lean body.

लेखनमनिलानलगुणभूयिष्ठम् । सु. सू. ४१/७

लेखनं ककमेदसोः । डल्हण सु. सू. ४१/६

लेखनं पत्तलीकरणः । डल्हण सु. सू. ४६/५१९

Suśruta says Lēkhana dravya is Vāyu and Tēja bhūta predominant.

Dalhaṇa comments that Lēkhana dravya it mainly acts on Kapha doṣa and Meda dhātu, and further says that it results in lean body.

लेखनो खरः । हेमाद्रि on अ. ह. सू. १/१८

Hemadri opines that *Lekhana* is one of the Karma of *Khara guṇa* or a *Khara dravya* results in *Lekhana Karma*.

कठिनात् स्थूलवृत्तौष्ठान् दीर्घमाणान् पुनः पुनः ।
 कठिनोत्सन्नमांसां श्व लेखनेनाचरेत् भिषक् ।
 समं लिखेत् सुलिखितं लिखेन्निरवशेषतः ।
 वर्त्मना तु प्रमाणेन समं शस्त्रेण निर्लिखेत् ॥ सु. चि. १/३८-३९
 क्षौमं प्लोतं पिचुं फेनं यावशूकं ससैन्धवम् ।
 कर्कशानि च पत्राणि लेखनार्थं प्रदापयेत् ॥ (सु. चि. १/४०)

In the context of *Śalya tantra*, *Lekhana* is one among *Ṣaṣṭi Upakrama*. It is a procedure to scrape *Vṛṇa*. In case of *Vartma*, *Lekhana* is done with *Śastra*. *Dravyas* utilised for *Lekhana upakrama* are *Kṣauma* (*Atasīvastram*), *Plota* (*Karpaṭa*), *Picu* (*Kārpāsatūlam*), *Yāvaśūka* (*Yavakṣāra*), *Phena* (*Samudraphena*), *Saindhava* and *Karkaśa patra*.

लेखनीयो देहघर्षणेनेषद्विदारणाय देहघर्षणाय लेखनाय हितः ।
 गणनाथसेन् on च. सू. ४/८

यद्रव्यं देहस्थान् धातुन्मलाविशोष्य शुच्कं कृत्वा लेखयेत्
 स्थूलस्य कृशादि कारयेत् तल्लेखनम् ।
 गुडार्थं दीपिका-शा. प्र. ४/१०

Lekhana is one which scrapes unwanted tissue there by making a person lean.

Lekhaniya Varga of Caraka

मुस्तकुष्ठहरिद्रादारुहरिद्रा वचाऽतिविषाकटुरोहिणीचित्रक-
 चिरबिल्व हैमवत्य इति दशेमानि लेखनीयानि भवन्ति । च. सू. ४/८

10 drugs having *Lekhana Karma* as mentioned by *Caraka*

- | | |
|-------------------------|-------------------------|
| (i) <i>Musta</i> | (ii) <i>Kuṣṭha</i> |
| (iii) <i>Haridra</i> | (iv) <i>Dāruharidra</i> |
| (v) <i>Vaca</i> | (vi) <i>Ativiṣā</i> |
| (vii) <i>Kaṭurohīṇī</i> | (viii) <i>Citraka</i> |
| (ix) <i>Cirabilva</i> | (x) <i>Haimavatī</i> |

Chedana***Nirukti***

(न) छिट्- भावे ल्युट् । वाचस्पत्य-४

That which cuts /tears or splits

Paribhāṣā

शिलष्टान् कफादिकान् दोषानुन्मूलयति यद्वलात् ।
छेदनं तद्यथा क्षारा मरिचानि शिलाजतु ॥

(भा. प्र. ६/२२३ & शा. प्र. ख. ४/९)

Drugs when forcefully disunites the adhered 'Kaphādi Doṣas' from the *Srotas* (or body) is called *Chedana*.

Chedana dravyas should necessarily fulfill the following characters :

- (i) Śliṣṭan Kaphādi Doṣān— Act on adhered Doṣās.
- (ii) Viśleṣayati Kaphādi Doṣān— Separates/Disunites adhered Doṣās.
- (iii) Unmūlayati Āśu— Eradicates or uproots quickly out of the body.
- (iv) Unmūlayati Balāt— Up roots forcefully out of the body.

Eg : *Kṣāra, Marica & Śilājatu*

विश्लेषयति यद् दोषान् संहतास्तु कफादिकान् ।
पश्चादुन्मूलयत्याशु विज्ञेयं तद्वि छेदनम् ॥
संग्रहस्य विभागं यद् विधायोन्मूलने क्षमम् ।
भवत्याशु तदप्याहुश्छेदनं क्षारवत् बुधाः ॥

कै. नि. मिश्रकवर्ग १९९-२००

Kaiyyadeva considers *Chedana Karma* to occur in two stages, the first which involves *Viśleṣāṇa* i.e. Separation or disunion of adhered *Doṣa*, the second stage is *Unmūlana* i.e. eradicate or uproot the separated *Doṣas* out of the body.

यद्रव्यं शिलष्टान् सञ्चितान् परस्परग्रथितानित्येके, अत्यर्थं कुपितानित्यापरे, कफादिकान् दोषान् आदिग्रहणेन वातपित्तशोणित कृमिग्रहणं व तु दूष्यदूष्यातादिकं, यतः दोषानिति पुनर्ग्रहणं कृमिशोणितयोरपि दोषसंज्ञा ।.....। बलादिति स्वशक्तिः उन्मूलयति उच्छेदयति, तच्छेदनं ज्ञेयम् । (आ. on शा.प्र. ४/९-१०)

यद्वयं शिलष्टान् लग्नान् मलादिकान्दोषान् बलादुन्मूलयति स्वभावान्नाशयति
तच्छेदनं ज्ञेयम् । यथा क्षार मरिचानि शिलाजतु । गृ. शा. प्र. ४/९-१०

Ādamalla comments that by the term ‘Kaphādi dōṣa’ one has to consider Vātapitta Śoṇita & Kṛmi not Dūṣya.

अपाकेषु तु रोगेषु कठिनेषु स्थिरेषु च ।
स्नायुकोथादिषु तथा छेदनं प्राप्तमुच्यते ॥

सु. चि. १/३३-३४

Suśruta considers Chedana Karma among Śaṣṭi upākrama.

हिङुनिर्यासच्छेदनीय-दीपनीयानुलोभिक-वातश्लेष्महराणाम् ।

च. सू. २५/४०

In Agradravya adhyaya, Caraka says Hingu Niryāsa is best Chedaniya dravya.

Difference between Lēkhana & Chēdana

Sl. No.	Aspect	Lēkhana	Chēdana
1.	Meaning	Scraping	Cutting/Tearing
2.	Site of action	Dōṣa (especially kapha) Dhātu (esp. Meda) Mala	Kaphādi Dōṣa, (Vāta, Pitta, Kapha, Śoṇita, Kṛmi & Mala) Śliṣṭa Dōṣa (Adhered Dōṣa)
3.	Mechanism of action	(i) Viśoṣana-First it dries up. (ii) Lekhayet-later it scrapes	(i) Viślesayati-Disunites the adherent dōṣa. (ii) Unmūlayati Balat-detaches forcefully.
4.	Time taken for action	शनै शनै दोषानुन्मूलयति Removes dōṣas in parts slowly	उन्मूलयति आशु Removes/uproots dōṣas quickly
5.	Example	Kṣoudra, Uṣṇajala	Kṣāra, Śilajatu

Anulomana**Nirukti**

(पु) यथाक्रमे अव्ययी अचूसमा । वाचस्पत्य Vol-1

That which is in regular or natural order.

Paribhāṣā

कृत्वापाकं मलानां यद्दित्वा बन्धमधो नयेत् ।
तच्चानुलोमनं ज्ञेयं यथा प्रोक्ता हरीतकी ॥

शा. प्र. ४/३-४

Drugs which act on partially formed *Mala* and assist in the formation of well formed *Mala*, clears the obstruction and thus helps in its easy expulsion.

Eg : *Harītakī*

यद् द्रव्यं मलानां दोषाणां पाकं कोपशान्तिं कृत्वा, बन्धं विबन्धं च भिन्नतां नीत्वा, अथोनयेत् अथः करोति वातादिकम् इति शेषः; तेन प्रतिलोमादनुलोमं करोतीत्यर्थः, तच्चानुलोमनं ज्ञेयम् । अनुलोमनं वातादीनां अथः प्रवर्तनं, सरगुणत्वात् यथा-हरीतकी । सैवानुलोमनी प्रसिद्धैव । बन्धमिति दोषाणां परस्पर ग्रथितत्वम्; राके वात-मूत्र-पुरीषादी नामप्रवृत्तिरूपं विवर्धमाहुः । आदमल्ल on शा. प्र. ४/३-४

यद् द्रव्यमपरिपच्यमानानां मलानां पाकं कृत्वा, बन्धं च भित्वा अथो नयेत् कोष्ठादध्यः पातयेत् तदनुलोमनं ज्ञेयम् । काशीराम on शा. प्र. ४/३-४

Both *Ādamalla* and *Kāśīrama* commentators of *Sārṅgadhara Samhita* opine that *Anulomāna* act on both *Malapāka* and *Doṣapāka*. *Doṣapāka* means mitigation of aggravated *Doṣas*. *Anulomana dravyas* clears the obstruction caused by *Vāta*, *Mūtra* & *Purīṣa*.

सरोऽनुलोमनो प्रोक्तो..... । सु. सू. ४६/५२२

अनुलोमनी वातमल प्रवर्तनः.... । डल्हण on सु. सू. ४६/५२२

Suśruta considered *Anulomana* as a special action brought about by *Sara Guṇa*.

Even *Dalhaṇa* is of the same opinion when he says that *Anulomana* are *Vātamala Pravartaka*.

Thus, an *Anulomana dravya* has the following effect :

- (a) Acts on partially formed *Mala*
- (b) Helps in *Mala pāka* (formation of well-formed faeces)
- (c) Clears obstruction caused due to *Vāta*, *Mūtra*, *Purīṣa* in GIT (Intestine)
- (d) Assists an easy expulsion of formed *Mala*.

Some scholars correlate *Anulomana* to carminatives.

Carminatives

These are the drugs used to expel gas from the stomach or the intestines in the treatment of flatulence and of colics.

Most of these drugs are aromatic volatile oils. They act by mild irritation, thereby increasing the gastrointestinal motility and causing relaxation of sphincters. They produce a feeling of warmth in the stomach. They do not affect the gastric acid secretion significantly. The common ones are Cardamom, Cinnamon bark, Cloves and coriander. (Ref. Satoskar)

Sramsana

Nirukti

(न) सूतस्-णिच्-ल्युद् । ऊर्ध्वगत स्वाधोनयने पतने युच् ।

वाचस्पत्य Vol-6

That which causes to fall or which brings down.

Paribhāṣā

पक्तव्यं यदपत्त्वैव शिलष्टं कोष्ठे मलादिकम् ।

नयत्यथः स्वसंनं तद्यथा स्यात् कृतमालकः ॥

शा. प्र. ४/४-५

When the partially processed *Mala* residing in the *Koṣṭha* is expelled without *Malapāka* (digestion) it is known as *Sramsana*.

Eg : *Kṛtamāla* (*Āragwadha*)

यद् द्रव्यं मलादिकमपत्त्वैव तेषां पाकमकृत्वैव, अथो नयति अथः पतनं

जरोति, तत् स्रंसनं स्यात्; यथा-वृत्तमालकः कीदूशं मलादिकमित्याह-
पत्तव्यमिति ।....पच्चमानम् अत राव कोष्ठे शिलष्टम् । कोष्ठे इति पाचकस्थाने ।
शिलष्टमिति आश्रितम् । आढ़मल्ल on शा. स. प्र. ४/४-५

When partially and completely digested *Mala* is expelled
then it is called *Sramsana*.

अविधायैव यत्पाकं सविबन्धं मलं तथा ।

स्थितं नयत्यधस्तात् स्रंसनं परिकीर्तितम् ॥

कै. नि. मिश्रकवर्ग/ १९४

Even *Kaiyyadeva Nighaṇṭukāra* also opines that if undigested food even though obstructed will be expelled in *Sramsana Karma*.

स्रंसनं शब्दो विरेचन सामान्येऽपि प्रयुज्यते यथा- “पित्तं वा कफपित्तं वा
पित्ताशयगतं हरेत् । संस्नन्” । च. चि. ३/१७१

Caraka considered it as *Virēchana* and says *Sramsana* is one which subsides pitta or *Kapha pitta* or *Pittaśayagata Doṣa*.

स्रंसनं विरेचन् । योगेन्द्रनाथ सेन् on च. चि. ३/१७१

Yogendra nath sen has considered *Sramsana* as synonym of *Virecana*.

Bhedana

Nirukti

(त्रि) भेदयति-भिद्-गिच्-ल्यु । विरेचने । वाचस्पत्य-Vol-6

That which breaks, loosens and separates.

Paribhāṣa

मलादिकमबद्धं च बद्धं वा पिण्डितं मलैः ।

भित्वाऽथः पातयति तद्देदनं कटुको यथा ॥ शा. प्र. ४/५-६

That which expels *Abaddha* (liquid) *Puriṣa* & *doṣa* or *Baddha Śuṣka purīṣa, Baddha ghrathita Dōṣa* in the downward direction is called *Bhedana*.

Eg : *Kaṭuki*

यन्मलादिकमबद्धं मलैर्दोषेष्व कृत्वा पिण्डित परिपाकात् पिण्डीभूतं बद्धं, इदुशं, मलादिकं भित्वा स्थानात् संचाल्य, अथः पातयति, तद्देवन, 'जातव्यम्' इति शेषः । यथा-कटुकी । बद्धं विबद्धं शुष्कं, ग्रथितं च । तत्र शुष्कं पुरीष विषयं, ग्रथितं दोषादिविषयम् । तदा अबद्धं द्रव्यरूपमपि द्विविधम्-रावं पुरीषविषयम्, अन्यमलादिकमिति । मलोऽत्र दोषः आदिग्रहणात् रुक्षदूषिता-(तकता) दीनामपि ग्रहणम् । भित्वेति तत् पुरीषं भित्व विदार्याधः पातयति द्रव्यम् इति शेषः ।

आढमल्ल on शा. प्र. ४/५-६

यद् द्रव्यमबद्धं मलादिकं पिण्डीभूतैर्मलैर्बद्धं वा भित्वा विदार्य, अथः पातयति तद् भेदनम् । काशीराम on शा. प्र. ४/५-६

Commentators of *Sārangadhara Samhita* also opines in similar way that *Baddha* and *Abaddha mala* will be expelled through *Adhōmarga* is called *Bhedana*.

भेदनीयो भेदनाय शारीरान्मलदोषनिर्हरणाय हितः । गंडाधर on च. सू. ४/९

Bhedana is one which breaks down the *Doṣas* accumulated inside the body and expells the *Mala* downward.

भेदनं पिण्डित मलानां द्रवीकृत्य बहिःसारणं, तस्मै हितम् ।

योगेन्द्रनाथ सेन् च. सू. ४/९

Only Yogendranāth Sen opines that *Bhedana* dravya liquifies the *Piṇḍitamala* and expels it out.

विबद्धं अविबद्धं वा पिण्डीभूतं मलादिकम् ।

भित्वाऽथः पातयाति यत्तद् भेदनमुदाहृतम् ॥

कै. नि. मि. १९५

That which expels *Baddha*, *Abaddha* and *Piṇḍībhūta mala* in downward direction is called as *Bhedana*.

अन्तःपूयेष्वक्रेषु तथैवदेमङ्गवत्स्वपि ।

गतिमत्सु च रोगेषु भेदनं प्राप्तमुच्यते ॥ सु. चि. १/३४

Suśruta considers *Bhēdana* among *Śaṣṭi Upakrama* and indicates in *Antapūya*, *Utsangī* etc. diseases.

सुवहाकोर्स्बकाग्निमुखी चित्रा चित्रक चिरबिल्व शङ्खिनी शकुलादनी स्वर्णक्षीरिण्य इति दशेमानि भेदनीयानि भवन्ति । च. सू. ४/९

Ten drugs of *Bhedaniya Varga* mentioned by *Caraka* are :

- | | |
|---------------------------------|------------------------|
| (i) <i>Suvahā</i> | (vi) <i>Citraka</i> |
| (ii) <i>Arka</i> | (vii) <i>Cirabilva</i> |
| (iii) <i>Urūbaka (Eraṇḍa)</i> | (viii) <i>Śankhini</i> |
| (iv) <i>Agnimukhi (Lāngali)</i> | (ix) <i>Śakulādanī</i> |
| (v) <i>Citra</i> | (x) <i>Swarnakṣīri</i> |

Recana

Nirukti

(न)-श्वि-ल्युद् । मलभेदनेन तन्निःसारणे । वाचस्पत्य Vol-6

That which evacuates or empties.

Paribhāṣā

विपक्वं यदपक्वं वा मलादि द्रवतां नयेत् ।
रेचयत्यपि तज्जेयं रेचनं त्रिवृता यथा ॥ शा. प्र. ४/६-७

That which liquifies the *Pakwa* and *Apakwa mala* (*Purīṣa* & *Dōṣa*) and expels out of the body is *Recana*.

Eg : *Tṛvrit*

यद् द्रव्यं विपक्वमपक्वं वा, मलादि दोषादिकं, द्रवतां नयेत् द्रवाभावं करोतीत्यर्थः, न केवलं द्रवतां नयेत् रेचयत्यपि च, तद्वेचनं ज्ञेयं; यथा—त्रिवृता । मलादिकमिति आदिग्रहणात् दूष्यादीनामत्र संग्रहः । आढ़मल्ल on शा. प्र. ४/६-७

Ādamalla is also of the same opinion.

तत्र विरेचनद्रव्याणि पृथिव्यम्बुगुणं भूयिष्ठानि, प्रथिव्यापोगुर्वः, ता गुरुत्वादधो गच्छन्ति, तस्माद्विरेचनमधोगुणं भूयिष्ठामनुभानात् । सु. सू. ४१/६

Suśruta says that *Virecana dravya* are *Pr̄thvī* & *Ap Mahābhūta* predominant & since these are heavy in nature, they have a downward movement. It is thus inferred that *Virecana dravyas* facilitate downward movement.

दोषहरणमधोभागं विरेचन संज्ञकम् । च. क. १/४

अधोगुदेन दोषनिर्हरणं भजत इत्यधोभागम् । च. द. on च. क. १/४

Caraka also says that expelling *Doṣas* from downward direction is known as *Virecana*. He further explains the mechanism of drug action as follows.

तत्रोष्णा- तीक्ष्णा- सूक्ष्मा- व्यवायि- विकाशीन्यौषधानि स्ववीर्येण हृदयमुपेत्य धमनीरनुसृत्य स्थूलाणुस्तोतोभ्यः केवलं शरीरगतं दोषसंघातमाग्रेयत्वात् विष्वद्वन्ति, तैक्षण्याद् विच्छिन्दन्ति, स विच्छिन्नः परिस्लवन् स्नेहभाविते कार्ये स्नेहात्त भाजन स्थमिव क्षौद्रमसज्जन्नणु प्रवणभावादामाशयमागम्योदान प्रणुन्नोऽग्निः.....सलिल पृथिव्यात्मकत्वादधो भागप्रभावाच्चौषधस्याथ प्रवर्तते । च. क. १/५

Virecana dravyas are having following properties : *Uṣṇa*, *Tīkṣṇa*, *Sūkṣma*, *Vyavayī* & *Vikāśī*.

These *dravyas* by means of their potency reach the heart through the blood vessels. Due to *Sūkṣma*, *Vyavayī guṇa*, these *dravya* spread throughout the minute channels in the body. By virtue of its *Agni Guṇa* & *Tīkṣṇa Guṇa* it breaks & liquifies the *Doṣa Sanghāta*, which reaches the *Āmaśaya*. As *Virecana Dravyas* are *Prthvī* and *Jala* predominant, these liquified *doṣa* are expelled in the downward direction.

विरेचनं पित्तहराणाम्.....

त्रिवृत् सुखविरेचनानां, चतुरङ्गुलो मृदुविरेचनानां,
सुक्पयस्तीक्ष्ण विरेचनानाम्..... । च. सू. २५/४०

Caraka while explaining *Agradravya* says that *Virecana* is best *Pittahara* and continues to classify *Virecana* based on its intensity as :

- (a) *Sukha Virecana-Trivṛt* is the best
- (b) *Mṛdu Virecana-Āragwadha* best *Mṛdu Recaka*.
- (c) *Tīkṣṇa Virecana-Snuhikṣīra* best *Tīkṣṇa Virecaka*.

तथाऽनुलोमनीयम् तत् । पार्थिवमाप्यं च । र. वै. ४/४

Rasa Vaiśeṣika kāra gives same opinion as like that of *Suśruta*.

Comparison of *Anulomana*, *Sramsana*, *Bhedana* & *Recana* :

Parameter	<i>Anulomana</i>	<i>Sramsana</i>	<i>Bhedana</i>	<i>Recana</i>
<i>Gati</i> (Movement)	<i>Adho</i>	<i>Adho</i>	<i>Adho</i>	<i>Adho</i>
Helps in evacuation of <i>Mala</i>	Yes	Yes	Yes	Yes
Nature of <i>Mala</i> (Acts on)	<i>Apakwa Mala</i>	<i>Paktavya Mala</i>	<i>Baddha</i> or <i>Abaddha Mala</i>	<i>Pakwa</i> or <i>Apakwa Mala</i>
Effect on <i>Mala</i>	<i>Malapāka</i>	No <i>Malapāka</i>	<i>Bhedana</i>	<i>Dravata</i>
Additional task	Relieves <i>Adhobandha</i>	—	—	—

Anulomana

- Effect on *Samāna Vāyu* (Rectifies the *Pacana*, *Vivecana* and *Murcana* action of *Samāna Vāyu*).
- Thus indirectly stimulates digestion.
- Helps in relieving *Adhobandhana*.

Sramsana

- Effect on last part of small intestine and large intestine's motility.
- Thus expels without any absorption.
- May also affect the flow of bile (as choleric)

Bhedana

- Mainly effect on large intestine
- Increases intestinal Motility.

Recana

- Mainly effect on large intestine.
- Increases intestinal secretion & Motility.
- Thus expels loose stools.

Understanding Anulomana, Recana, Bhedana & Sramsana

A brief review of intestinal physiology will help to understand these Karma :

Secretions of large intestine

Great amount of secretion in the large intestine is mucus. The mucus contains large amounts of bicarbonate ions. On irritation, the mucosa also secretes large quantities of water & electrolytes.

Absorption in the large intestine

Approximately 1500 ml of chyme pass through the ileocaecal valve in to the large intestine each day. Most of the water & electrolytes in this are absorbed in the colon, usually leaving less than 100 ml of fluid to be excreted in the faeces.

The mucosa has capability for active absorption of sodium. It absorbs chloride ions in exchange transport of bicarbonate ions. The absorption of sodium and chloride ions creates an osmotic gradient across the mucosa, which inturn causes absorption of water.

Digestion in the large intestine

A small amount of digestion by enteric bacteria leads to production of Vitamin K, B₁₂ which are absorbed. No further breakdown occurs in large intestine.

Primary function of large intestine

1. Absorb reminent electrolyte (Na^+ , Cl^-) water.
2. Absorb Vit K, B₁₂
3. Secrete bicarbonate ion
4. Propulsion of faecal matter and defecation.

Motility of Large Intestine

- (i) The most frequent movements seen in the colon are haustral contractions, which are slow segmenting movements that occur every 30 minutes.
- (ii) Mass movements are long, slow-moving but powerful contractile waves that move over large areas of the colon three/four times daily & force the contents toward the rectum.

Defecation

The rectum is usually empty, but when feces are forced into it by mass movements, stretching of the rectal wall initiates the defecation reflex. This is a spinal cord-mediated parasympathetic reflex that causes the walls of the sigmoid colon & the rectum to contract & the anal sphincters to relax.

Factors affecting faecal movement in colon

- 1. Water**— Minimum amount of water in faeces is required to maintain the stool in soft consistency & thus enable it to pass smoothly through the colon.
- 2. Mucus**— It provides the adherent medium for holding fecal matter together.
- 3. Bulk (Fiber)**— Fiber in the diet increases the strength of colon contractions and softens the stool, allowing the colon to act like a well oiled machine.
- 4. GI Movement**— Mass movements that move over large areas of colon force the contents towards the rectum.
- 5. Secretion**— Intestinal mucosa secretes large quantities of water & electrolytes when irritated, which causes rapid movements of feces.
- 6. Absorption**— Appropriate absorption of water in sufficient time keeps the stool soft. Over absorption of water due to prolonged duration of matter in colon, leads to hard stool which is difficult to pass.

Modern Perspective of Laxatives

Laxatives are drugs that promote evacuation of bowels. A distinction is sometimes made according to the intensity of action.

- (a) **Laxative or Aperient**– Milder action, elimination of soft but formed stools.
- (b) **Purgative or Cathartic**– Stronger action resulting in more fluid evacuation.

Many drugs in low doses act as laxative & in large doses as purgatives.

Mechanism of Action

All purgative increase the water content of feces by–

- (a) An osmotic action, retaining water & electrolytes in the intestinal lumen, thus increase the volume of colonic content & make it easily propelled.
- (b) Acting on intestinal mucosa to decrease net absorption of water & electrolytes; intestinal transit is enhanced indirectly by the fluid bulk.
- (c) Increasing propulsive activity as primary action allowing less time for absorption of salt and water as a secondary effect.
- (d) Stimulate crypt cells, thus increase water & electrolyte secretion.

Classification

These drugs are sometimes classified according to the intensity of action as mild, moderate or drastic.

Laxatives can be classified according to their mechanism of action as follows :

- (i) Bulk forming laxatives
- (ii) Stool softner or Emmollient laxatives
- (iii) Stimulant purgatives
- (iv) Osmotic laxatives (Saline laxatives)

Sl. No	Type	Mode of action	Example
1.	Bulk	These laxatives are not absorbed & increase the indigestible residue. These absorb water & swell up, thus providing the stimulus of mechanical distension for evacuation.	<ul style="list-style-type: none"> Isapgol (Plantago ovata) Sabza (Ocimum basilicum)
2.	Emollient	These laxatives are not significantly absorbed and exerts a softening & lubricating effect on faeces.	<ul style="list-style-type: none"> Liquid Paraffin Docusates
3.	Stimulant	These are powerful purgatives which act by altering absorptive & secretory activity of mucosa & thus accumulates water & electrolytes in the lumen (colon). They also increase motility by acting on myenteric plexuses	<ul style="list-style-type: none"> Anthraquinones Senna (Cassia angustifolia) Fixed irritant oil castor oil.
4.	Osmotic	Solutes (salts) that are not absorbed in the intestine retain water osmotically & distend the bowel, thus help in easy evacuation	<ul style="list-style-type: none"> Magnesium sulfate (Epsom salt) Sodium potassium tartarate (Rochelle salt)

Sl. No	Type	Act on	Time taken	Nature of stool	Side effect	Action
1.	Osmotic (Saline)	Small & large intestine	1-3 hrs	Watery	Little griping pain	Drastic
2.	Stimulant (Castor oil)	Small intestine	2-3 hrs	Copious liquid (Semi fluid)	Griping pain	Drastic
3.	Stimulant (Anthro quinones)	Large intestine	6-8 hrs	Semisolid	Little griping	Moderate
4.	Bulk	Large intestine	12-36 hrs	Solid & Semi solid	No griping	Mild
5	Emollient	Large Intestine	1-3 days	Soft	No griping	Mild

Castor Oil

Castor oil, oil obtained from the seeds of *Ricinus communis* contains triglyceride of Ricinoleic acid. It is hydrolysed in the ileum by lipase to Ricinoleic acid & Glycerol.

Ricinoleic acid is poorly absorbed. It decreases intestinal absorption of water, electrolytes & enhances secretion. Peristalsis is increased secondarily.

Cassia angustifolia (Senna)

Senna, dried leaves obtained from *Cassia angustifolia*. The glycosides are not active as such, unabsorbed in the small intestine, they are passed to the colon, where bacteria liberate the active anthrol form, which either acts locally or is absorbed into circulation-excreted in bile to act on small intestine. They act on the myenteric plexus to increase peristalsis & decrease segmentation. They also inhibit salt & water absorption in the colon.

Grāhi

Nirukti

(पु) ग्रह-णिनि । मलबन्धकारके । वाचस्पत्य

That which holds or clutches.

Paribhāṣā

दीपनं पाचनं यत्स्यादुष्णात्वाद्रवशोषकम् ।
ग्राहि तच्च यथा शुण्ठी जीरक गजपिप्पली ॥

शा. प्र. ४/११-१२

पुरीष संग्रहणं पुरीषस्य स्तम्भनं, तस्मै हितम् । गणनाथ सेन्

A dravya which is both *Dīpana pācana* and dries up moisture by virute of *Uṣṇa Guṇa* is said to be *Grāhi*.

Example : *Śuṇthi, Jīraka, Gajapippalī (Cavya Phala)*

संग्राहिकमनिलगुण भूयिष्ठम्, अनिलस्य शोषणात्मकत्वात् ।

सु. सू. ४१/६

Susruta says that *Grāhi dravyas* are *Vāyu Mahābhūta*

predominant, where as *Sarangadhara* opines *dravaśoṣāṇa* is brought about by *Uṣṇa guna*.

To clear this difference of opinion, *Ādhamalla* comments thus,

ननु संग्राहकमनिलगुण भूयिष्ठं यतोऽनिलस्य शोषणात्मकत्वात् । तत्कथमुक्त-
मुष्टात्मादिति उच्यते, पक्वामग्राहकत्वेन द्विविधं हि संग्राहकत्वं तत्र यद् ग्रहण्यमामं
सम्पाद्य वन्हिं कृत्वा तत्रस्थं द्रवं च शोषयित्वा स्तम्भनं करोति तदुष्णाग्राहकं
ज्ञेयम् । यद् द्रव्यमतीसारादौ पक्वमलादिकं संस्तम्भ्य संग्रहं करोति तच्छीतग्राहकं
ज्ञेयमेतदनिलगुणभूयिष्ठमित्यदोषः । आढमल्ल on शा. प्र. ४/११-१२

Ādhamalla says that *Grāhi* are of two types as—

1. *Pakwagrāhi* (*Śītasangrāhi* or *Stambhana*)
2. *Āmagrāhi* (*Uṣṇa Sangrāhi* or *Grāhi*)

When the *Mala* is 'Apakwa' i.e in *Āma mala*, primary requisite is to digest *Āma* and hence should be *Dīpana*, *Pācana* and later it does *Drava Śoṣāṇa* with the help of *Uṣṇa guna*. Hence this type of *Sangrāhi* is called as *Uṣṇa Sangrāhi* or *Grāhi*.

Where as, if the condition is *Pakwa mala* where digestion is not required then *Drava Śoṣāṇa* is accomplished by *Vāyu* and hence this is called as *Śīta Sangrāhi* or as *Stambhana*.

Type	Nature of Mala	Drava Śoṣāṇa	Example
<i>Uṣṇa Sangrāhi</i> (<i>Grahi</i>)	<i>Āma</i>	<i>Uṣṇa guna</i>	<i>Sunthī</i>
<i>Śīta Sangrāhi</i> (<i>Stambhana</i>)	<i>Pakwa</i>	<i>Vāyu (Rūkṣa)</i>	<i>Tuṇṭuka</i> (<i>Śyonāka</i>)

Stambhana

Nirukti

(पु) स्तम्भयति-स्तम्भ-णिच् ल्यु । जडीकरणे । (वाचस्पत्य)

That which obstructs, hinders or restrains.

Paribhāṣa

रौक्ष्याच्छैत्यात् कषायत्वाल्लघुपाकाच्च यद्वेत् ।

वातकृत् स्तम्भनं तत् स्याद्यथा वत्सक दुण्डुकौ ॥ शा. प्र. ४/१२

स्तम्भनं स्तम्भयति यद् गतिमन्तं चलं धूवम् ।
 शीतमन्दमृदुश्लक्षणं रुक्षं सूक्ष्मं द्रवं स्थिरम् ॥
 यद् द्रव्यं लघु चोहिष्टं प्रायस्तत् स्तम्भनं स्मृतम् ॥ च. सू. २२/११-१२

Drugs which stop or obstruct the motility or movement is called *Stambhana*.

It could stop the movement of fluids that are eliminated from the body like *Vamana*, *Atisāra* or it could stop the movements of internal fluids like *Rakta* and *Pitta*.

Dravyas which have the properties of *Sīta*, *Manda*, *Mṛdu*, *Ślakṣṇa*, *Rūkṣa*, *Sūkṣma*, *Drava*, *Sthira*, *Laghu* are *Stambhana dravyas*.

.....वात वृद्धित्यनेन कोष्ठवायोर्विष्मयं, तस्मात् तद् द्रव्यं स्तम्भनं भवतीत्यर्थः । आङ्गमल्ल on शा. प्र. ४/१२

Dravyas by Virtue of *Vāta Vṛddhikara Guṇas* like *Rūkṣa* & *Laghu* produce *Stambhana*.

Eg : (i) *Vatsaka* (*Kutaja*)

(ii) *Tuṇṭuka* (*Śyonāka*)

Hence, a *Grāhi dravya*, should have the following characters.

(i) *Dīpana*— Should increase or stimulate *Agni*.

(ii) *Pācana*— Should digest *Āma*

(iii) *Drava Śoṣana*— Dries up moisture by Virtue of *Uṣṇa guṇa*

Caraka has mentioned *Puriṣa Sangrahanīya Mahakaśāya Varga* which includes 10 drugs.

- | | |
|-----------------------|----------------------------|
| (i) <i>Priyangu</i> | (ii) <i>Ananta</i> |
| (iii) <i>Āmrāsthi</i> | (iv) <i>Kaṭvañga</i> |
| (v) <i>Lōdhra</i> | (vi) <i>Mōcarasa</i> |
| (vii) <i>Samanga</i> | (viii) <i>Dhātakīpuṣpa</i> |
| (ix) <i>Padma</i> | (x) <i>Padmakeśara</i> |

संग्राहिकं विजानीयात् पृथिव्यनिल सम्भवम् ।
 लवणतीक्ष्णोष्णोश्योऽन्यत् संग्राहिकं, तत् पार्थिव-वायव्यम् । र. वै. ४

Rasa Vaiśeṣika Kāra says that *Sangrāhi dravyas* are *Pṛthvi* & *Vāyu* predominant and have *Rasa* other than *Lavaṇa* & is *Uṣṇa* and *Tīkṣṇa*.

Understanding *Grāhi* & *Stambhana*

Absorption in the small intestine

Water & electrolytes are absorbed as well as secreted in the intestine. Jejunum is freely permeable to salt & water which are passively absorbed secondary to nutrient (glucose, aminoacids etc.) absorption.

Absorption

Na^+ Active transport— $\text{Na}^+ \text{ K}^+$ AT pase mediated

H_2O follows Na^+ osmotically (passive)

Cl^- follows osmotically (passive)

Glucose-secondary active transport (Na-Co transport)

Amino acids-secondary active transport (Na-CO-transport)

Secretion

H^+ in exhange for Na^+ (Passive)

K^+ in exhange for Na^+ (Passive)

Thus, anything that interferes with water absorption reduces other salt & nutrient absorption also.

Diarrhoea

Diarrhoea is defined as too frequent, too precipitate passage of poorly formed stools. In pathological terms, it occurs due to passage of excess water in faeces.

Pathophysiology :

- (i) Impaired absorption of water due to osmotically active substances in chyme.
- (ii) Active secretion by small intestinal epithelium (Crypts of Lieberkuhn).
- (iii) Deranged intestinal motility.
- (iv) Altered mucosa leading to mal abosrption.

Treatment

- (i) Specific treatment—depends on cause.
- (ii) Correction of dehydration and electrolyte imbalance.
- (iii) Supportive therapy :

Agents useful in supportive therapy are—

- (a) Act locally, as protectives by coating the gut
- (b) Decrease the propulsion of intestinal contents.
- (c) Act directly on mucosal transport processes (anti secretory action)
- (d) Act on intestinal microcirculation.

(a) Protectives and Adsorbents— These agents may be useful predominantly because of their ability to absorb noxious substances such as gases, bacteria & its toxins. In addition, some of these possess an astringent action (toughen the surface making it stronger & decrease exudation). While others protect the gastro intestinal mucous from the irritants by coating it physically.

Thus, with this back ground we can say, that a *Grāhi dravya* stimulates gastric secretion, & duodenal secretion which includes bile juice and pancreatic secretion. These will help to digest the chyme.

A *Grāhi dravya* also helps in proper absorption by acting on the mucosal transport processes and also decrease secretion.

Grāhi- Dīpana— Stimulates gastric secretion.

Pācana— Stimulates (Pancreatic, bile & Succus entericus).

Dravaśoṣaṇa— Regulate absorption of H_2O & electrolytes.

Reduce secretions from intestine. A stambhana dravya on the other hand, has the following effect.

Stambhan dravya— Acts on motility of intestine (decrease propulsion)

Protects mucosa.

*Madakāri**Nirukti*

मादन—(न) मादयति मद्-णिच्-ल्यु । हवीकारके । वाचस्पत्य Vol-6

That which intoxicates.

Paribhāṣā

बुद्धिं लुप्तति यद्रव्यं मदकारि तदुच्यते ।

तमो गुण प्रधानं च यथा मद्यं सुरादिकम् ॥ शा. प्र. ४/२१-२२

A dravya which is predominant with *Tamoguṇa* and hence hampers the mental faculties is called as *Madakāri*.

Eg : *Madya, Surā*

यद् द्रव्यं बुद्धिं ज्ञानविषयं लुप्तति आच्छादयति तन्मदकारि

कथ्यते, अत राव तमोगुणप्रधानं तमोगुणबहुलमित्यर्थः ।

यथा सुरादिकं मद्यादिकम् । बुद्धिस्तु मेधाधृति स्मृति

प्रतिपत्तिषु वर्तते । रातेषां लक्षणं प्रसङ्गादुच्यते ।

आढ़मल्ल- शा. प्र. ४/२१-२२

Buddhi involves *Medha, Dhriti, Smṛti, Mati, Pratipatti*. A *Madakāri* dravya hampers all or any of these mental faculties.

Note :

मेधा— ग्रन्थाकर्षणसामर्थ्य,

Intelligence.

धृति— धृतिः सन्तुष्टिः अन्ये नियमात्मिका बुद्धिमाहु,

Satisfaction or steadiness.

स्मृति— स्मृतिः पूर्वानुभूतस्य स्मरणम् । अर्थधारणशक्तिरित्यन्ये ।

Retention power or memory.

मति— मतिरनागतविषयोपदेशः ।

Judgement.

प्रतिपत्ति— प्रतिपत्तिरथाविषयोपदेशः ।

Discriminative skill

Alcohol

Alcohol is a neuronal depressant. Since the highest areas are most easily deranged & these are primarily inhibitory apparent excitation & euphoria are experienced at lower concentrations.

Hesitation, caution, self criticism & restraint are lost first. Mood & feelings are altered; anxiety may be allayed. With increasing concentration, mental clouding, disorganization of thought, impairment of memory & other faculties, alteration of perception & drowsiness supervene. Performance is impaired, fine discrimination & precise movements are obliterated, errors increase. (K.D. Tripathi).

Pramāthi

Nirukti

(त्रि) - प्रपूर्वमथधातोः कर्तरि णित् । प्रमथनशीलः ।

देहेन्द्रियक्षोभक इत्यर्थः । शा. क. दु. ३

प्रमाथः (पु) - प्र + मथ् + भावे धज् प्रमथनम् । बलात् । हरणात् ।

That which agitates or tears and sets in motion.

Paribhāṣā

निजवीर्येण यद् द्रव्यं स्रोतोभ्यो दोषसंचयम् ।

निरस्यति प्रमाथि स्यात्, तद्यथा मरिचं वचा ॥ शा. प्र. ४/२३-२४

A Dravya by virtue of its potency, removes the accumulated *Doṣas* from the *Srotas* is called *Pramāthi*.

Eg : *Marica, Vacā*

यद् द्रव्यं निजवीर्येण स्वप्रभावेण कृत्वा स्रोतोभ्यः कर्ण-मुख-
नासिकादीनामन्यतमविवरेभ्यो दोषबाहुल्यं निरस्यति, तत् प्रमाथिसंज्ञं कथितम् ।
यथा-मरिचं वचा च । दोषशब्दोऽत्र व्याधिष्वापि वर्तते कारणे कार्योपचारात्:
तेन व्याधि संचयमपीत्यर्थः । आहमल्ल on शा. प्र. ४/२३-२४

Ādmalla comments *Srotas* as the channels of *Karṇa*, *Mūkha*, *Nāsa* and other channels where there is accumulation of *Doṣa*.

यद् द्रव्यं निजवीर्येण स्वप्रभावेण, स्रोतोभ्यो रसवाहिसिरामार्गेभ्यो, दोषसंचयं निरस्यति दूरीकरोति, तत् प्रमाथि स्यात् । काशीराम on शा. प्र. ४/२३-२४

Kāśirāma comments that *Srotas* here refers to *Rasavāhi Sirā* & a *Pramāthi dravya* removes the accumulated *Doṣās* in *Rasādi Srotas*.

Thus a *Pramāthi dravya* celars both external & internal pathways or channels.

Vyavāyi

Nirukti

(पु) वि + अव + इण + घज् । वाचस्पति-6

That which dissolves.

Paribhāṣā

पूर्व व्याप्याखिलं कायं ततः पाकं च गच्छति ।

व्यवायि तद्यथा भङ्गफेन चाहिसमुद्धवम् ॥ शा. प्र. ४/१९-२०

व्यवायी चाखिलं देहं व्याप्य पाकाय कल्पते । सु. सू. ४६/५२३
व्याप्तोति देहमादौ यत् पश्चात् पाकं च गच्छति ।

तद् व्यवायि..... ॥ कै. नि. मि. २०७

The *dravya* which spreads throughout the body and later undergoes digestion is called *Vyavāyi*.

Eg : *Bhāṅga*

Ahiphena

व्यवायी गुणः । अखिलमित्यादि अपक्व रावाखिलं देहं व्याप्तोति पश्चान्मद्यविषवत् पाकं यातिः अन्ये भावाय कल्पते इति पठन्ति, तत्रापि स्थितये कल्पते नोर्धमधो वा प्रवर्तते इति स रावार्थः, अपरे तु पुनर्भविशब्द-मभिप्रायार्थामिच्छन्ति, तत्र नियतद्रव प्रभावेणात्मशक्यनुरूपं तत्तद् द्रव्यं मद्यविषवद्विशिष्टाभिप्रायाय कल्पन इत्यर्थः । डल्हण- सु. सू. ४६/५२३

Suśruta describes *Vyavāyi* as a *Guṇa*. Some authors consider *Vyavāyi* as a part of *Drava Guṇa*.

व्यवायी द्रवेऽन्तर्भूतः । हेमाद्रि on अ. ह. सू. १/१८

व्यवायीति गुणविशेषः । अपक्वमेवाखिलं देहं व्याप्तोति पश्चान्मध्यविषवत् पाकं याति । रावं भङ्गा अहिफेनं च । आढमल्ल on शा. प्र. ४/१९-२०

Ādhamalla, commentator on Śārṅgadharā Samhita says that Vyavāyī is *Guṇaviśeṣa* special property. The constituents of the dravya spread first through out the body & gets digested later like *Madya* & *Viṣa*. These are *Vāyu* & *Ākāśa Mahābhūta* predominant.

Pharmacokinetics of Alcohol

Rate of alcohol absorption from stomach is dependent on its concentration, presence of food and other factors. Absorption from intestines is very fast. Thus, gastric emptying determines rate of absorption. Limited first pass metabolism occurs in stomach & liver.

Alcohol gets distributed widely in the body, crosses blood brain barrier efficiently. It is oxidized in liver to the extent of 98%. Even with high doses, not more than 10% escapes metabolism.

Alcohol requires no digestion and is metabolized rapidly.
(K. D. Tripathi)

Vikāsī

Nirukti

विकासित्वं विकसनशीलत्वं सरत्वमिति यावत् ।

चक्रपाणि on च. चि. २४/३०

विकासित्वादिति हिंसनशीलत्वात् ; विपूर्वोहि कसतिर्हिंसार्थः ।

चक्रपाणि on च. चि. २३/२४

That which is having spreading nature.

Paribhāṣā

सन्धिबन्धास्तुं शिथिलान्यत्करोति विकाशि तत् ।

विश्लेष्यौजश्च धातुभ्यो यथा क्रमुक कोद्रवाः ॥

शा. प्र. ४/२०-२१

विकासी विकसन्नेव धातुबन्धान् विमोक्षयेत् । सु. सू. ४६/५२३

विकासि स्याद् सन्धिबन्ध विमोक्षयेत् ॥ कै.नि.मि. २०७

The dravya by which *Ojus* is disunited from the *Dhātu* and loosens the *Sandhi Bandha* (Joints) is known as *Vikāśī*.

These Dravyas are *Vāyu bhūta* predominant.

Eg : *Kramuka*

Kodrava

विकसन् प्रसर्ण् । रावमिति अपक्व राव सकलं देहं व्याप्य । धातुबन्धान् विमोक्षयेत् धातुशैथिल्यं करोतीत्यर्थः । डल्हण on सु. सू. ४६/५२३

These dravyas also spread through out the body before digestion and exerts its effects. *Suśruta* considers *Vikāśī* as a *Guṇa*.

विकाशी-खरे । हेमाद्रि on अ. ह. सू. १/१८

Hemādri put *Vikāśī* as a part of *Khara Guṇa*.

यद इत्यं सन्धिबन्धान् शिथिलीभूतान् करोति तद्विकाशि बोद्धव्यम्, विकाशि इत्यपि गुणविशेषः, न केवलं सन्धि बन्धान् शिथिलान् करोति किन्तु धातुभ्य ओजो बलं विश्लेष्य विभज्य पाकं गच्छति इत्यध्याहारः । धातु शैथिल्यमपि करोति इत्यभिप्रायः । चकरादपक्वमेवेत्यत्रापि संबन्धः । क्रमुककोद्रवा इति । क्रमुकं पूगफलं कोद्रवं कुधान्य विशेषः । अतः क्रमुकोद्रवा मदकरा ज्ञेया ।.....।

आढमल्ल on शा. प्र. ४/२०-२१

It not only causes *Sandhiśaithilya*, but also *Dhātu Śatilya* and *Ojokṣaya*.

Properties of *Pūga*

Areca catechu (*Palmae*)

पूगं गुरु हिमं रुक्षं कषायं ककपित्तजित् ।

मोहनं दीपनं रुच्यमास्यवैरस्यनाशनम् । भा. प्र. आप्रादिवर्ग-५०

Constituents— *Areca* contains alkaloids like arecoline (0.1-0.5%), arccaine, guavicine.

Arecoline has muscarinic as well as nicotinic actions concluding those on skeletal muscle endplate. It also has prominent CNS effect.

Properties of *Kōdrava (Koradūṣaka)*

उष्णाः कषायमधुरा रुक्षाः कटुविपाकिनः ।
श्वेष्मन्त्र बद्धनिस्यन्दा वातपित्त प्रकोपणः ॥
सु. सू. ४६/२२

कोद्रवो वातलो ग्राही हिमः पित्तकफापहः । भा. प्र. धन्यवर्ग-८०

Kōdrava (Paspalum scrobiculatum-Graminae) has *Uṣṇa*, *Vīrya*, *Kaṣāya* & *Madhura Rasa*, *Rūkṣa Guṇa* and *Kaṭuvipāka*. It obstructs Srotas and increase Vata & Pitta *Doṣa*.

Rasāyana

The word *Rasāyana* comprises of two words, Viz., *Rasa* & *Ayana*.

The word *Rasa* is derived from the root ‘रस गतौ’ which means to move, thus, the fluid, which is on constant movement is *Rasa*.

The word *Ayana* is derived from the root ‘अयनं शमनं गत्यर्थं’, means moving or entrance or to carry.

तत्र रसगतौ धातुः अहरहर्गच्छतीत्यतो रसः । सु. सू. १४/१३

Paribhāṣā

रसानां रक्तादीनामयनमाप्यायनं..... । सु. सू. १/७

लाभोपायो हि शास्तानां रसादीनां रसायनम् । च.चि. १-१/८

रसानां रसरक्तादिनामयनमाप्यायनं.....अथवा रसानां रसवीर्यविपाकादिनामायुः प्रभृतिकारणानामयनं विशिष्ट लाभोपायो रसायनं, तदर्थं तत्र रसायनतत्रम् । डल्हण-सु.सू. १/७

Rasāyana is that which carries the *Rasa* to the different parts of the body. It makes *Rasa dhātu* as an ayana to supply the nutrients to the concerned *Dhātu* or *Srotas*.

रसायनं च तज्ज्ञेयं यज्जराव्याधिनाशनम् ।

यथाऽमृता रुदन्ति च गुगुलुश्च हरीतकी ॥ शा. प्र. ४/२३

Those dravyas which destroys *Jara* and *Vyādhi* are *Rasāyana*.

Eg : *Harītakī* (*Terminalia chebula*)

Amruta (*Tinospora cordfolia*)

Rudanti (*Cressa cretica*)

Guggulu (*Commiphora mukul*)

Benefits of *Rasāyana*

दीर्घमायुः स्मृतिं मेधामारोग्यं तरुणं वयः ।

प्रभावर्णस्वरौदार्यं देहेन्द्रियं बलं परम् ॥

वाक्सिन्द्रिं प्रणतिं कान्तिं लभते वा रसायनात् ।

लाभोपायो हि शस्तानां रसादीनां रसायनम् ॥ च. चि. १-१/७-८

If one takes *Rasāyana* dravya he will have benefits like;

- (i) *Dirghāyu*—Longevity.
- (ii) *Taruṇam Vayaha*— Preservation of youth.
- (iii) *Vayasthāpana*—Maintains youth.
- (iv) *Jarā Vidhwamsī*—Destroys old age.
- (v) *Bṛhmaṇa*—Weight promoting.
- (vi) *Vṛṣya*—Improves sexual ability.
- (vii) *Deha Bala*—Improves physical endurance.
- (viii) *Indriya Bala*— Optimal sensory cognition.
- (ix) *Cakṣuṣya*— Maintains good vision.
- (x) *Smṛti*—*Medhākara*—Improves memory & intellectual ability.
- (xi) *Prabhā*—Imparts charm.
- (xii) *Varṇa*—Imparts complexion.
- (xiii) *Swara*—Gives good voice.
- (xiv) *Kānti*—Promotes luster.
- (xv) *Praṇati*—Highly adorable.

यज्जराव्याधि विध्वंसि भेषजं तद्रसायनम् ।

Hence *Vayasthāpana Mahākasaya* and *Jīvanīya Mahākaśāya* of *Caraka* can also be considered as *Rasāyana Dravyas*.

- Eg : (i) Āmalaki
(ii) Pippalī¹
(iii) Śatāvari
(iv) Guḍuci
(v) Yaṣtimadhu
(vi) Harītakī

Vājikaraṇa

Nirukti

अवाजी वाजीव क्रियते॒नेन वाजिन् + च्विक-ल्युट् । वाचस्पत्य-६
बृष्यः (पु)- बृषायहितो बृष-शुक्रबृद्धिकारके । वाचस्पत्य-६

That which increases libido.

Paribhāṣā

यस्माद्दद्व्याद्भवेत्त्वीषु हर्षो वाजीकरं च तत् ।

यथा नागबलाद्याः स्युर्बीजं च कपिकच्छुजम् ॥ शा. प्र. ४/१४-१५

That which improves one's Sexual vigour is Vājikara.

Eg : Nāgabala

Kapikacchu

येन नारीषु सामर्थ्यं वाजीवल्लभते नरः ।

ब्रजेच्चाभ्यधिकं येन वाजीकरण मेव तत् ॥ च. चि. २-४/५१

वाजीवातिबलो येन यात्यप्रतिहतोऽङ्गनाः ।

भवत्यतिप्रियः स्त्रीणां येन येनोपचीयते ।

तद्वाजीकरणं तद्द्विं देहस्योजस्करं परम् ॥ अ. ह. उ. ४०/२-३

That which imparts sexual strength like a horse is Vājikara and thus help to beget a good pregnancy.

Scope of Vājikaraṇa

अल्परेतसः प्रकृत्यैव स्तोकरेतसः तेषामाप्यायन निमित्तं । दुष्टरेतसो वातादि दुष्टरेतसः तेषां प्रसादनिमित्तः क्षीणरेतसः कारणैः स्वमानदल्पीभूतरेतसः तेषां उपचयनिमित्तं; विशुष्क रेतसः स्वामानादत्यर्थं क्षीणरेतसः तेषां जनननिमित्तम् । अथवाऽल्परेतसः पञ्चविशांतिमप्राप्ताः, क्षीणरेतसु मध्यवयसः कारणादल्पीभूतरेतसः शुष्करेतसो वृद्धाः । प्रहर्षजननार्थं चेति स्वस्थस्य शुक्रबृद्धि सुतिकरणार्थं चेत्यर्थः ।

Sl.No.	Condition	Caused by	Management
1.	अल्परेतस	प्रकृत्यैव स्तोकरेतस Naturally less in quantity पञ्चविंशतिमप्राप्ताः Aged below 25 yrs	शुक्र अप्यायन
2.	क्षीणरेतस	कारणैः स्वमानादत्यर्थं अल्पीभूतं Less due to a cause मध्यवयसः कारणात् Less quantity at middle age	शुक्र उपचय
3.	विशुष्क	स्वमानादत्यर्थं क्षीणेतसः Reduced in quantity शुष्करेतसो वृद्धा Reduced at old age	शुक्र जनन
4.	दुष्टि	दुष्टरेतसो वातादि दुष्टरेतसः Vitiated by Vātādi Dosa	शुक्रप्रसादन

and also for *Praharṣajananañārtha* i.e. *Swasthasya Śukravṛddhi* (increasing quantity of semen) and *Śukra sruти* (ejaculation in the healthy).

Classification

Caraka & Suśruta have commentaries where in we find references to 3 types of *Vajīkarana*.

अनेन निरुक्तेन त्रिविधमपि वृद्धमवरुद्धते, यथा शुक्रवृद्धिकरं च माषादि, तथा सुतिकरं (च्युतिकरं) सङ्कल्पादि, शुक्रसुतिवृद्धिकरं क्षीरादि यदुक्तमन्यत्र शुक्रसुतिकरं किञ्चिच्छुक्र विवर्धनम् । सुतिवृद्धिकरं किञ्चित् त्रिविधं वृद्धमुच्यते ।
(चक्र. च. चि. २-४/५१)

तत् त्रिविधं-जनकं, प्रवर्तकं, जनकप्रवर्तकं चेति । तत्र जनकं मांसधृतादिकं यतस्तद्रसादि धातुक्रमेण परिणत सत् प्रधानधातुपुष्टिं करोति; प्रवर्तकमुच्यटाचूणादिकं शुक्रवैरेचनिकं.....जनकप्रवर्तकं तु गव्यधृतगोधूममाष काकण्ड फलादिकम् ।

(डलहण-सु. चि. २६/६)

Sl. No.	Type	Mechanism of action	Example
1.	शुक्रवृद्धिकर (शुक्रजनक)	It increases Śukra through <i>Dhātu puṣṭi</i>	<i>Māmsa</i>
2.	शुक्र सुतिकर (शुक्र प्रवर्तक)	It improves ejaculation	<i>Sankalpa</i> <i>Vcchaṭa cūrṇa</i>
3.	शुक्र वृद्धिसुतिकर (शुक्रजनकप्रवर्तक)	It increases Śukra as well as ejaculation	<i>Māṣa</i> , <i>Dugdha</i> <i>Kākaṇḍaphala</i>

Śārṅgadhara describes the following as specialities in Vājikarana Auṣadha.

- (i) *Śukrala*
- (ii) *Śukrapravartaka*
- (iii) *Śukrājanaka*
- (iv) *Śukrarecana*
- (v) *Śukrastambhaka*
- (vi) *Śukraśoṣaṇa*

(i) *Śukrala*

यस्माच्छुक्रस्य वृद्धिः स्याच्छुक्रलं च तदुच्यते ।

यथाऽश्वगन्धा मुसली शर्करा च शतावरी ॥ शा. प्र. १/१५-१६

यस्मात् द्रव्यात् शुक्रस्य वृद्धिः स्यात् तत् शुक्रलं स्यात् ।

आढमल्ल- शा. प्र. ४/१५-१६

That which increases Śukra.

Eg : *Aśwagandha*
Musali
Śarkara
Śatāvarī

(ii) & (iii) *Śukrapravartaka & Janaka*

दुर्घं माषाश्च भल्लातफलमज्जामलानि च ।

प्रवर्तकानि कथ्यन्ते जनकानि च रेतसः ॥ शा. प्र. ४/१६-१७

न केवलं प्रवर्तकानि उत्पादकराणि च कथ्यन्ते प्रभावात् ।

आङ्गमल्ल-शा. प्र. ४/१६-१७

That which increases production of *Sukra* as well as improves ejaculation is *Sukra pravartaka* and *Janaka*. These Dravyas act by virtue of *Prabhāva*.

Eg : *Dugdha, Māṣa, Bhallatakaphalā Majja, Āmalakī, Strī*

(iv) *Sukrarēcana*

.....शुक्रस्य रेचनं बृहतीफलम् । शा. प्र. ४/१७

That which improves ejaculation.

Eg : *Bṛhatīphala*

(v) *Sukra Stambhaka*

जातीफलं स्तम्भकं..... । शा. प्र. ४/१८

That which controls or stops ejaculation.

Eg : *Jātīphala*.

(vi) *Sukra śoṣana*

..... च शोषणी च हरीतकी । शा. प्र. ४/११८

That which dries up the *Sukra*.

Eg : *Harītakī*

Thus we can classify *Karma* which comes under *Vājikarana* as.

(i) शुक्रवृद्धिकर/शुक्रल→ Increases *Sukra*

(ii) शुक्रप्रवर्तक/शुक्ररेचक/शुक्रसुतिकर→ Ejaculates *Sukra*

(iii) शुक्रजनक→ Influences *Sukra utpatti* (Spermatogenesis)

(iv) शुक्रस्तम्भक→ Helps in controlling premature ejaculation.

(v) शुक्रशोषक→ Hampers *Sukra Utpatti*.

Carkokta Karma (50 Mahākāṣṭāya Varga)		
Sl. No.	Karma	Definition with example
1.	जीवनीय (जीवन)	जीवनम् आयुः तस्मै हिं जीवनीयम् । जीवनीयशब्देनहायुथत्वमधिप्रतम् । (चक्रपाणि on च. सू. ४/८) जीवनीयं प्रणानं संधारकम् । That which preserves or sustains life बृहत्वं वच्छीरत्य जनयेत्र बृहणम् । बृहणीयो देह बृहणाय हितः । That which increases the bulk in the body लेखनं कर्शनम्, तस्मै हिं लेखनीयम् । लेखनं देहे उपलेपादिकान् भावान् विच्छिन्नति । That which scrapes the adhered <i>Doṣa</i> and which emaciates is <i>Lekhana</i> . भेदनाय शरीरान्मल दोष निहरणाय हितम् । That which evacuates the vitiated <i>Doṣa</i> and <i>Mala</i> from the body is <i>Bhēdana</i> .
2.	बृहणीय (बृहण)	Jivantī, Madhuka Kṣīra (इन्दु on अ. सं. सू. ३४) Aśwagandha Māmsa
3.	लेखनीय (लेखन)	Vacā Kaṭukī ¹ Yava
4.	भेदनीय (भेदन)	Arka, Eraṇḍa Tryṛt
5.	सन्धनीय (सन्धन)	Dhātakī, Mocarasa Madhuka (गंगाधर- च. सू. ४/८) (इन्दु) सन्धनाय भ्रासंयोजनाय हिं सन्धनीयम् । सन्धनांकं शरीरोऽन्तःसंहतिकं भावानाम् । That which unites fractured bones & binds the normal inter cellular structures within the body, like blood clotting.

Sl. No.	Karma	Definition with example	Example
6.	दोपनीय (दोपन)	दोपनीयो वन्हेक्षिपनाय हितम् । (गंगाधर-च. सू. ४/८) That which stimulates digestive capacity in the body. बलाय हितं बल्यम् ।	Pippali Śunṭhi Śatavari, Bala
7.	बल्य	That which increases strength of the body. वर्णमि हितं कण्यम् ।	Candana Manjistā Drākṣā
8.	वर्ण्य	That which normalises & improves complexion of skin कण्ठस्य स्वराय हितं कण्ठचम् ।	Kantakāri Dāḍima Āmrātaka
9.	कण्ठच्य	That which improves voice. हृदयाय मनसे हितं हृद्यम् ।	(गंगाधर-च. सू. ४/८)
10.	हृद्य	That which pleases the mind & beneficial for heart तृष्णः इतेभ्यविकरो, येन तृष्णमिवात्मानं मन्यते, तदन्तं तृष्णम् ।	(गंगाधर-च. सू. ४/८)
11.	तृष्णिष्ठ	That which alleviates त्रिप्ति (Trupti) and is also beneficial as Ślesmāhara is Tṛiptighna अशोक्यसि हत्तीति अशोक्यम् ।	Nāgara Pippali
12.	अशोक्य	That which destroys Arśas is Arśoghnna कुरु हत्तीति कुरुष्टघ्नम् ।	Kutaja Citraka Haridra
13.	कुरुष्ट	That which mitigates Kuṣṭha is Kuṣṭhaghna कपादुं हत्तीति कपादुष्टघ्नम् ।	Abhayā Karanija Nimba
14.	कपादुष्ट	That which eradicates Kandūśa is Kandūghna	

Sl. No.	Karma	Definition with example	Example
15.	कृमिष्ठ	कृमीन् हन्तीति कृमिष्ठम् । That which removes or destroys Kṛmī is Kṛmighna विषं हन्तीति विषष्ठम् ।	Vidaṅga Marica
16.	विषष्ठ	That which destroys Viṣṭa and its effect is Viṣaghna स्तन्यं जनयतीति स्तन्यं जननम् ।	Siriṣa Haridra Uśira
17.	स्तन्यं जनन	That which increases breast milk production is Stanyajanana. दोषदृष्टिं स्तन्यं शोधयतीति स्तन्यशोधनम् ।	Śatāvarī Katuķī Pāṭhā
18.	स्तन्यशोधन	That which purifies the vitiated breast milk शुक्रं जनयति इति शुक्रजननम् ।	Aśwagandha Kapikacchu Uśira
19.	(शुक्रल)	That which increases sperm production. शुक्रं शोधयतीति शुक्रशोधनम् ।	Kadambaniryāsa
20.	शुक्रजनन	That which purifies the vitiated Śukra. स्नेहतनस्य सर्पिण्डे. स्नेहतन्त्रियादां सहायत्वेनोपाच्छतीति स्नेहोपगम् ।	Mṛḍwīka Madhuka
21.	स्नेहोपग	(चक्रपाणि-च. सू. ४/८) That which is used as an adjuvant to Snehana karma & thus enhances Snehana property. स्वेदन द्रव्यस्य अग्रादे: स्वेदनक्रियाया सहायत्वनोपाच्छतीति स्वेदोपगम् ।	Eraṇḍa Kulattha
22.	स्वेदोपग	(चक्रपाणि-च. सू. ४/८) That which is used as an adjuvant to Swedana karma to enhance its quality of Swedana.	

Sl. No.	Karma	Definition	Example
17.	स्वेदपनयनम्	स्वेदं स्वेदातिप्रवृत्तिमन्यतीति स्वेदपनयनम् । That which removes or cures excessive perspiration.	(द्र. गु. वि.)
18.	सौमनस्यजननम्	सौमनस्यं मनसः प्रसक्तां जनन्यतीति सौमनस्यं जननम् । That which brings pleasure to the mind.	(द्र. गु. वि.)
19.	चक्षुष्यम्	चक्षुषे हितं चक्षुष्यम् । That which improves vision	(द्र. गु. वि.)
20.	केशयम्	केशो भ्यो हितं केशयम् । That which is conducive for hair growth	(द्र. गु. वि.)
21.	मेध्य	मेधादै हितं मेध्यम् । That which enhances Medha or memory.	(द्र. गु. वि.)
		मण्डूकपर्ण्यः स्वारसः प्रयोज्यः क्षीरेण याइमधुकस्य चूर्णम् । रसोगुड्डन्यास्तु समूलपुष्ट्या: कल्कः प्रयोज्यः खलु शङ्खपुष्ट्याः ॥ आयुः प्रदात्यामयनाशनानि बलामि वर्णस्त्रवर्थनानि ।	
		मेध्यानि चैतानि रसायनानि मेध्या तिशेषेण च शङ्खपुष्टी ॥ (च. चि. १/३/३०-३१) Caraka opines among all Medhya rasayana dravyas Sankhapuspī is said to be best.	
22.	दन्त्य	दन्तेभ्यो हितं दन्त्यम् । That which gives strength to the teeth and also cleans the teeth by removing adhered particles.	Nimba Babbula

Sl. No.	Karma	Definition	Example
11.	अभिष्यन्ति	अभिष्यन्ति दोष धारुमलतीतसां कलेशातिजननम् । (इत्यग्रा. सु. सु. ४६/५१) पौच्छ्लयात् गौरवात् द्रव्यं रुद्रधा रसवहा: सिरः । धते यद्वौरुचं तत् स्थादभिष्यन्ति यथा दधि ॥ (सा. प्र. स. ४/२४)	Dadhi Navadhanya
12.	विदाहि	That which blocks the channels by virtue of its <i>Picchilata</i> and <i>Guru guna</i> द्रव्यस्त्वभावदस्य गौरबाद्वा विरेण पाकं जठराग्नियोगात् । पित्तप्रकोपं विद्वहत् करोति तदप्यनं कीथितं विदाहि ॥ (डल्हणा. सु. सु. ४५/३५८) That which aggravates <i>pitta</i> during digestion and thus leads to burning sensation.	Virūḍha- Dhānyā Yantra niśpīdīta Iksu
13.	आशुकारि	आशुकारि तथा १२सृत्ताद्वावत्यम्भिं तेलवत् । (सु. सु. ४६/५२४) That which spreads quickly throughout the body.	Viṣadavya
14.	योगवाही	योगवाही तदवै हि योगवाहित्वं यत् स्वगुणपत्तियोनाशेन सादृश्यात् परस्य शक्तिपूरणम् । (इन्दु) That which imbibes qualities of other dravyas by retaining its own properties.	Ghrta Madhu
15.	षापङ्करम् (पुंस्त्वोपधाति)	षापङ्करम् भावः: षापङ्क्रां तत् करोतीति षापङ्करम् । शुक्रनाशनम् । (इन्दु) पुंस्त्वमुहूर्तोति पुंस्त्वोपधाति । That which destroys Śukra and thus leads to infertility.	Kṣāra
16.	स्वप्रजनन	स्वप्रजननम् । (द्र. गु. वि) । That which induces sleep.	Mahisadadi

Sl. No.	Karma	Definition	Example
7.	आस्थापन	वयःस्थापनादातुःस्थापनादा आस्थापनम् । आस्थापन मिहूः इत्यनर्थोन्नर्म् । As Āsthāpana restores Vaya and Āyu, it is known as Āsthāpana. It's main goal is to remove Doṣas out of the body and hence also called as Nirūha.	(मु. चि. ३५/१८)
8.	अनुवासन	अनुवासनापि न दूष्यत्वनदिवसं वा दीयते इत्यनुवासनः । (मु. चि. ३५/१८) That basti which can be given everyday is known as Anuvāsanā. Though it is retained within the body it does not cause any harm.	Pancakarma procedure Mahanarayana taila
9.	सूक्ष्मा	सूक्ष्मात् सौक्ष्म्या सूक्ष्मे क्षोतःखनुसरः स्मृतः । देहस्य सूक्ष्माङ्ग्रेषु विशेषधृत् सूक्ष्ममुच्यते । तदथा सैन्धवं क्षीरं निष्पत्तैः रुद्रद्वयम् । That which has the ability to entry into the minute channels of the body.	(मु. सु. ४६/५२४) (शा. प्र. ४/१८)
10.	विषम/प्राणान्म	उष्मानिदेश्य रसं दशगुणमुक्तं विषं तर्जैः ॥ That which destroys the Ojus by virtue of its ten properties like Laghu, Rūkṣa, Āśu, Viśada, Vyavāyī, Tīkṣṇa, Vikāsi, Sūkṣma, Uṣṇa & Anirdeśya Rasa (Avyakta Rasa)	Vatsnābha Kupīlu.

Sl. No.	Karma	Karmas commonly cited in Ayurvedic texts	Example
1.	लहून	यत्किञ्चित्ताथवकरं देहे तल्लहूनं सूतम्।	(च. सू. २२/१)
2.	रुक्षण	शोदियं खरत्वं वैशद्यं यत् कुर्यात् तिद्धि रुक्षणम्।	(च. सू. २२/१०)
3.	स्नेह	That which creates dryness, roughness & clarity in the body is <i>Rūksana</i> .	Yava Uddālaka
4.	स्वेदन	स्नेहं स्नेहविष्ट्मादिवक्त्वेत्कारकम्।	(च. सू. २२/११)
5.	वमन, छेदीय ऊर्ध्वधाहर	That which imparts unctuousness, softness and moisture to the body, is <i>Snēhana</i> .	(च. सू. २२/११)
6.	विरेचन अधोधाहर	स्तम्भारशीत्वं स्वेदनं स्वेदकारकम्।	Ghṛta Sarṣapa
		That which removes stiffness, heaviness, cold and causes Sweating is <i>Swedana</i> .	(च. क. २/४)
		दोषहरणमूर्खणां वमन संशोकम्।	Madanaphala
		That which expels the vitiated <i>Doṣas</i> from the upward direction is <i>Vamana</i> .	(च. क. २/४)
		दोषहरणमूर्खणां विरेचन संशोकम्।	Trīṭ
		That which expels the vitiated <i>Doṣas</i> from the downward direction is <i>Virecana</i> .	Snūhiṣīra

Sl. No.	Karma	Definition with example	Example
46.	शोणितस्थापन	<p>शोणितस्य दुष्टस्य दुष्टिमपहत्य प्रकृतौ स्थापयतीति शोणितस्थापनम्। (चक्रपाणि- च. सू. ४/८)</p> <p>शोणितस्थापनं शोणिताति प्रवृत्तिस्तम्भनम्। (इल्हण- मु. चि. १/४८)</p> <p>That which removes the vitiation from the vitiated Rakta & restraints.</p>	<p>Madhuka Mōcarasa</p>
47.	वेदनास्थापन	<p>वेदनाया समृद्धायां तां निहत्त्वं शरीरं प्रकृतौ स्थापयतीति वेदनास्थापनम्। (चक्रपाणि-च. सू. ४/८)</p> <p>That which relieves Vēdana and brings the body to normal condition.</p>	<p>Kadamba Aśoka</p>
48.	संज्ञा स्थापन	<p>संज्ञा ज्ञानं स्थापयतीति संज्ञास्थापनम्। (चक्रपाणि-च. सू. ४/८)</p> <p>That which restores Jnāna or consciousness.</p>	<p>Hingu Vacca</p>
49.	प्रजास्थापन (गर्भस्थापन)	<p>प्रजोपथात्कं दोषं हत्वा प्रजां स्थापयतीति प्रजास्थापनम्। (चक्रपाणि-च. सू. ४/८)</p> <p>That which mitigates the destructive factor of fetus and thus retains Garbha (fetus).</p>	<p>Brahmī Śatavarī</p>
50.	वयः स्थापन	<p>वयः तरुणं स्थापयतीति वयः स्थापनम्। (चक्रपाणि-च. सू. ४/८)</p> <p>That which establishes youth.</p>	<p>Amruta Abhaya</p>

Sl. No.	Karma	Definition with example	Example
36.	कासहर	कासं हरतीति कासहरम् । That which cures cough.	Drākṣā Pippalī
37.	इवासहर	शासं श्वासरोगं हरतीति शासहरम् । That which a beneficial in <i>Śwāsaroga</i> .	Tulasī
38.	शोथहर	शोथं हरतीति शोथहरम् । That which reduces swelling.	Puṣkaramūla Bilva
39.	(श्वयुक्त)	ज्वरं ज्वरसन्तापं हरतीति ज्वरहरम् । That which alleviates fever	Agnimantha
40.	श्रमहर	श्रमहरतीति श्रमहरम् । That which relieves tiredness.	Sāriva Āmalaki
41.	दाहप्रशमन	दाहं प्रशमयतीति दाहप्रशमनम् । That which mitigates internal and external burning sensation.	Kharjurā Drākṣā Candana
42.	शोतप्रशमन	शोतं प्रशमयतीति शोतप्रशमनम् । That which reduce the feeling of coldness & brings in warmth	Uśira
43.	उदर्द प्रशमन	उदर्दो वरटीदंशकारः शोथः तत्प्रशमनं उदर्दप्रशमनम् । (चक्रपाणि-च. सू. ४/८) That which relieves <i>Udarda</i>	Agaru Vacā Khadira
44.	अङ्गमर्द प्रशमन	अङ्गमर्दं प्रशमयतीति अङ्गमर्दप्रशमनम् । That which alleviates body ache.	Arjuna Eranḍa Ela
45.	शूलप्रशमन	शूलं प्रशमयतीति शूलप्रशमनम् । That which cures abdominal pain	Pippali Ajamoda

Sl. No.	Karma	Definition with example	Example
29.	तुष्णानिग्रहण	तुष्णां निगृह्णति स्तम्भृतीति तुष्णा निग्रहणम् । (गंगाधर-च. सू. ४/८)	Candana Dhānyaka
30.	हिक्कानिग्रहण	That which mitigates the causative factors for <i>Tṛṣṇā</i> & thus reduce <i>Tṛṣṇā</i> . हिक्कां निगृह्णति स्तम्भयती हिक्कानिग्रहणम् । (गंगाधर-च. सू. ४/८) That which relieves the causative factors for <i>Hikkā</i> and thus cures <i>Hikkā</i> .	Śatī ¹ Pippalī
31.	पुरीषसंग्रहणीय	पुरीष संग्रहणं पुरीषस्य स्तम्भन, तस्मै हितम् । (गंगाधर-च. सू. ४/८) That which restrains the movement of <i>Purīṣa</i>	Samanga
32.	पुरीषविरजनीय	पुरीषस्य विरजनं दोषसंबन्धनिरासं क्रातोति पुरीषविरजनीयम् । (गंगाधर-च. सू. ४/८)	Āmrāsthī ² Śālmalī ³ Jambu
33.	मूत्रसंग्रहणीय	That which removes the causative factors for vitiated <i>Purīṣa</i> and thus restores the normal colour of <i>Purīṣa</i> . आतिमात्रं पुनः प्रवर्तीते मूत्रं सूक्ष्मणातिति मूत्रं संग्रहणीयम् । (गंगाधर-च. सू. ४/८) That which relieves frequent micturition and thus normalises <i>Mūtrapravṛtti</i> .	Vata Udumbara
34.	मूत्रविरजनीय	रावं मूत्रं विरजनीयोति व्याञ्जयम् । मूत्रं विरजन्ति दोषसंबन्धनिरासं कृत्वा प्रकृतौ स्थापयतीति मूत्रविरजनीयम् । (चक्रपाणि-च. सू. ४/२) That which removes the vitiation from <i>Mūtra</i> and thus normalises urine colour.	Dhātakipuṣpa Madhuka
35.	मूत्रविरोचनीय (मूत्रल)	मूत्रस्य विरेचनं करोतीति मूत्रविरोचनीयम् । (चक्रपाणि- च. सू. ४/८) That which expels urine.	Gokṣura

Sl. No.	Karma	Definition with example	Example
23.	वमनोपा	वमनद्रव्यस्य मदनफलादेवर्मनक्रियायां सहायतेनोपगच्छतीति वमनोपाम्। (चक्रपाणि-च. सू. ४/८)	Madhu Madhuka
24.	विरेचनोपा	विरेचनद्रव्यस्य त्रिवृतादेवर्विचनक्रियायां सहायतेनोपगच्छतीति विरेचनोपाम्। (चक्रपाणि-च. सू. ४/८)	Drāksā Abhayā
25.	आस्थापनोपा	That which are used along with <i>Tṛvītādi Viśecana Dravya</i> to enhance its property. आस्थापन द्रव्याणां पाटलादीनामास्थापनक्रियायां सहायतेनोपगच्छतीति आस्थापनोपाम्। (चक्रपाणि-च. सू. ४/८)	Śatapuṣpa <i>Tṛvīt</i>
26.	अनुवासनोपा	That which are used as adjuvants to <i>Āsthāpana Basti</i> अनुवासन द्रव्यस्य तैलाद्युवासनक्रियायां सहायतेनोपगच्छतीत्यनुवासनोपाम्। (चक्रपाणि-च. सू. ४/८)	Bilwa Śatapuṣpa
27.	शिरोविरेचनोपा	That which are used as adjuvants to <i>Anuvāsana Basti</i> . शिरोविरेचनोपो तु शिरोविरेचन प्रधान्येव द्रव्याणि बोद्धव्यानि। (चक्रपाणि-च. सू. ४/८)	Apānārga Jyotiṣmati
28.	छर्दिनिग्रहण	That which are useful for <i>Śirovirecana kriyā</i> . छर्दिनिग्रहणाति स्तम्भयतीति छर्दिनिग्रहणं व्याखिहरण कर्वने तद्वेतु दोषहरणामपि लभ्यते, गर्वं प्राप्ति । (गांधार-च. सू. ४/८) That which mitigates the causative factor for <i>Vamana</i> and thus alleviates <i>Chardi</i> .	Matulunga Dādima

Sl. No.	Karma	Definition	Example
23.	रक्तप्रसादन	रक्तं प्रसादवति इति रक्तं प्रसादेनम् । That which relieves all the diseases pertaining to Rakta by purifying Dūsita Rakta. It imparts normal colour to Rakta. It is also known as Rakta Śodhaka. उशीरं स्वेदप्रसादनं प्रतेपनानम् ।	Sāriva Manjistha
24.	स्वेदसंग्राहक (स्वेदप्रसादन)	(च. मृ. २५/४०) That which reduces sweating is known as Swedassangrähaka	Uśīra
25.	अश्मरिभेदन	That which breaks urinary stones into pieces is known as Aśmaribhedaka. शुद्धं व्रणं यानि द्रव्याणि रोपयन्ति, तानि रोपणाति इत्युच्यन्ते । (द. गु. वि.)	Pāṣanabhedā Kulaththa Triphala
25.	क्रणरोपण	That which heals Suddha Vṛṇī is known as Ropana.	●

Chapter-11

Miśraka Vargikaraṇa

Points Dealt :

- **Introduction to Miśraka Vargikaraṇa**
- *Bṛhat Pancamūla*
- *Daśamūla*
- *Kanṭaka Pancamūla*
- *Madhyama Pancamūla*
- *Panca Pallava*
- *Trikaṭu*
- *Pancakōla*
- *Trimada*
- *Jivanīya Gaṇa*
- *Trijātaka*
- *Kaṭu Caturjātaka*
- *Amlapancaka*
- *Mahāpancavīṣa*
- *Upaviṣa*
- *Swalpa Triphala*
- *Pancasugandhika*
- *Sarvauṣadhi Gaṇa*
- *Varārdhaka & Ādyapuṣpa*
- *Trimadhura & Madhuratraya*
- *Jivanīya Pancamūla*
- *Pancabhr̥ṅga*
- *Pancasūraṇa*
- *Laghupancamūla*
- *Vallipancamūla*
- *Tr̥ṇapancamūla*
- *Pancavalkala*
- *Triphala*
- *Caturūṣaṇa*
- *Ṣaḍūṣaṇa*
- *Caturbīja*
- *Aṣṭavarga*
- *Caturjataκa*
- *Pancatikta*
- *Amlavarga*
- *Nava Viṣa*
- *Madhura Triphala*
- *Sugandhi Triphala*
- *Mahāsugandha*
- *Sugandhāmalaka*
- *Trikarṣika & Caturbhadraka*
- *Samatrika*
- *Pancamṛta Yoga*
- *Pancanimba*

Bhauma

- *Trilavaṇa*
- *Lavaṇa Ṣaṭka*
- *Kṣārapancaka*
- *Kṣārasaptaka*
- *Lavaṇa Pancaka*
- *Kṣāratraya*
- *Kṣāraṣaṭka*
- *Kṣārāṣṭaka*

Jāngama

- *Kṣīraṣṭaka*
- *Pittapancaka*

- *Mūtraṣṭaka*

Introduction to Miśraka Vargikaraṇa

यान्वीषधानि मिलितानि परस्परेण संज्ञान्तरैर्पर्यवहतानि च योगकृद्धिः ।
तेषां स्वरूपकथनाय विमिश्रकाख्यं वर्ग महागुणमुदारमुदीरयामः ॥

रा. नि. मिश्रकादि वर्ग/ १

A Vaidya who prepares medicines by mixing drug gives a separate name for the combination for easy indentification and also to indicate their similarities. Such a group is called as *Varga*. *Rajanighaṇtukāra* mentions one chapter in the name of *Miśrakādi Varga*. Almost all *Nighaṇṭus* mentioned one chapter, dedicated to *Miśraka Vargikaraṇa*.

अत्रौषधीनां मिश्रीकृत्य गणरूपतयाऽजिधानादस्य मिश्रक संज्ञा । (चक्रपाणि)

Again, the combination of many *Auṣadha dravyas* having similar morphology and pharmacological actions is called a *Gaṇa* and *Miśraka* is synoym of *Gaṇa*.

The first reference of *Gaṇa* or *Miśraka* goes back to *Suśruta Samhita*, where for the first time *Suśruta* has given the name ‘*Gaṇa*’ for 37 groups which is mentioned in 38th chapter called *Dravya Sangrahaṇīyamadhyāyam*, like *Bṛhat pancamūla*, *Laghupancamula*, *Vallī pancamula*, *Kaṇṭaka pancamūla*, *Trṇapancamūla* and *Tripṭhala*.

Advantages with Miśraka Vargikaraṇa are it is very easy to remember the drugs included, easy to prepare medicines and to prescribe.

In modern pharmacology as such there is no direct references regarding the combination, but there also one of the criterias being similar pharmacological actions.

1. Bṛhat Pancamūla

बिल्वाग्निमध्यटिण्टुक पाटला: काश्मरी चेति महत् ॥

सतिक्कं कफवातञ्चं पाके लघ्वग्निदीपनम् ।

मधुरानुरसं चैव पञ्चमूलं महत् सृतम् ॥

सु. सू. ३८/६८-६९

बिल्व काशमर्य तर्कारी पाटलाटिणटुकैर्महत् ।
जयेत्कषायतिक्तोष्णं पञ्चमूलं कफानिलौ ॥
अ.ह.सू. ६/१६७-१६८

श्रीफलः सर्वतोभद्रा पाटला गणकारिका ।
श्योनाकः पञ्चभिश्चैतेः पञ्चमूलं महमतम् ।
पञ्चमूलं महत्तिक्तं कषायं कफवातनुत् ।
मधुर श्वासकासघमुष्णं लच्छग्निदीपनम् ॥
आ.प्र. गुदूच्यादिवर्ग ३०-३१

This is also called as ‘Mahat Pancamūla’

Sl. No.	Dravya Nāma	Latin Name	Guṇa Karma
1.	Bilva	Aegle marmelos	Rasa-Tikta Kaṣāya
2.	Agnimantha	Premna integrifolia	Guṇa-Laghu
3.	Tintuka	Oroxylum indicum	Doṣakarma- Kaphavātahara
4.	Pāṭala	Streospermum suaveolens	Karma-Śwāsaḥara, Kāsaḥara & Dīpaka
5.	Kāśmarī	Gmelina arborea	

2. Laghu Pancamūla

तत्र त्रिकण्टकबृहतीद्वय पृथक्पण्यो विदारिगन्धा चेति कनीयः ।

कषायतिक्तमधुरं कनीयः पञ्चमूलकम् ।
वातघ्नं पित्तशमनं बृहणं बलवर्धनम् ॥
सु.सू. ३८/६६-६७

हस्यं बृहत्यंशुमतीद्वयंगोक्षुरकैः स्मृतम् ।
स्वादुपाकरसं नातिशीतोष्णं सर्वदोषजित् ॥
अ.ह.सू. ६/१६८-१६९

शालपर्णी पृश्निपर्णी वार्ताकी कण्टकारिका ।
 गोक्षुरः पञ्चभिश्चैतेः कनिष्ठं पञ्चमूलकम् ॥
 पञ्चमूलं लघु स्वादु बल्यं पित्तानिलापहम् ।
 नात्युष्णं बृंहणं ग्राहि ज्वरश्चासाशमरी प्रणुत् ॥
 भा.प्र. गुडूच्यादिवर्ग ४७-४८

This is also known as *Kaniya* or *Kaniṣṭha Pancamūla*

Sl. No.	Dravya <i>Nāma</i>	Botanical Name	<i>Guṇa Karma</i>
1.	<i>Gokṣura</i>	<i>Tribulus terrestris</i>	<i>Rasa-Tikta Kaṣāya Madhura</i>
2.	<i>Bṛhatī</i>	<i>Solanum indicum</i>	<i>Guṇa-Laghu,</i>
3.	<i>Kantakāri</i>	<i>Solanum xanthocarpum</i>	<i>Doṣakarma-Vāta pittahara</i>
4.	<i>Priṣniparṇī</i>	<i>Uraria picta</i>	<i>Karma-Brahmaṇa, Balya, Grāhi</i>
5.	<i>Śālaparṇī</i>	<i>Desmodium gangeticum</i>	<i>Aśmaribhedana</i>

3. Daśamūla

अनयोदर्शमूलमुच्यते ।
 गणःश्वासहरो हेष कफपित्तानिलापहः ॥
 आमस्य पाचनश्चैव सर्वज्वरविनाशनः ॥ सु.सू. ३८/७०-७१॥
 पाटलाग्निमन्थश्योनाकबिल्वकाशर्मर्यकण्टकारिका बृहतीशाल-
 पर्णीप्रश्निपर्णी गोक्षुरका इति दशेमनि श्वयथुहराणि भवन्ति ।
 च.सू. ४/१६

उधाभ्यां पञ्चमूलाभ्यां दशमूलमुदाहृतम् ।
 दशमूलं त्रिदोषधनं श्वासकासशिरोरुजः ।
 तन्द्राशोथज्वरानाह पार्श्वपीडारुचिहरित् ॥ भा.प्र.गुडूच्यादि वर्ग-४९
 पञ्चमूलकयोरेतदद्वयञ्च मिलितं यदा ।
 तदाभिषम्भिराख्यातं गुणाद्यं दशमूलकम् ॥ रा.नि. मिश्रक. २८

Combination of *Bṛhat pancāmūla* and *Laghu panca-mūla*
is known as *Daśamūla*

Sl. No.	Dravya <i>Nāma</i>	Botanical Name	Guṇa Karma
1.	<i>Pāṭala</i>	<i>Stereospermum suaveolens</i>	<i>Doṣakarma-Tridoṣahara</i>
2.	<i>Agnimantha</i>	<i>Premna integrifolia</i>	<i>Karma-Śwāsa, Kāsahara, Rujāhara, Jwarahara</i>
3.	<i>Śyonāka</i>	<i>Oroxylum indicum</i>	
4.	<i>Bilva</i>	<i>Aegle marmelos</i>	
5.	<i>Kāśmarya</i>	<i>Gmelina arborea</i>	<i>Indications-Śwāsa, Kāsa, Śiroruja, Tandra, Śotha, Jwara,</i>
6.	<i>Kaṇṭakāri</i>	<i>Solanum xanthocarpum</i>	
7.	<i>Bṛhatī</i>	<i>Solanum indicum</i>	
8.	<i>Śālaparnī</i>	<i>Desmodium gangeticum</i>	
9.	<i>Pr̥ṣniparnī</i>	<i>Uraria picta</i>	
10.	<i>Gokṣuraka</i>	<i>Tribulus terrestris</i>	

4. *Vallī Pancamūla*

विदारी सारिवा रजनीगुडूच्योऽजशृङ्गी चेति वल्लीसंज्ञः ॥

रक्तपित्तहरौ होतौ शोफत्रयविनाशनौ ।

सर्वमेहहरौ चैव शुक्रदोष विनाशनौ ॥

सु.सू. ३८/७२-७४॥

विदारी विदारीकन्दः रजनी हरिद्रा, रजनी इत्यन्ये पठन्ति रञ्जनी शिरहलकः:
अजशृङ्गी मेठिका, कर्कटशृङ्गीत्यपरे । वल्ली संज्ञः पञ्चमूलं इति शेषः ।

Sl.No.	Dravya	Botanical Name
1.	<i>Vidāri</i>	<i>Pueraria tuberosa</i>
2.	<i>Sāriva</i>	<i>Hemidesmus indicus</i>
3.	<i>Rajani</i>	<i>Curcuma longa</i>
4.	<i>Guduci</i>	<i>Tinospora cordifolia</i>
5.	<i>Ajaśraṅgī</i>	<i>Gymnema sylvestre</i>

Gunakarma

Raktapittahara, Trividha Šothahara, Sarvameha hara and Šukradoṣanāśaka.

5. Kaṇṭaka Pancamūla

करमर्दत्रिकंटकसैरेयक शतावरी गृथनख्य इति कण्टकसंज्ञः ॥

रक्तपित्तहरौ हयेतौ शोफत्रयविनाशनौ ।

सर्वमेहरौ चैव शुक्रदोषविनाशनौ ॥ सु.सू. ३८/७३-७४

The group of plants having spines and useful part is Root.

Sl. No.	Dravya	Botanical Name	Guṇa Karma
1.	<i>Karamarda</i>	<i>Carissa carandas</i>	<i>Raktapittahara, Trividha Šopahara Sarvamehahara & Šukradosanāśaka</i>
2.	<i>Gokṣura</i>	<i>Tribulus terrestris</i>	
3.	<i>Saireyaka</i>	<i>Barleria prionitis</i>	
4.	<i>Śatāvarī</i>	<i>Asparagus racemosus</i>	
5.	<i>Grdhranakha</i>	<i>Capparis zeylanica</i>	

6. Tr̥pa Pancamūla

कुशकाशनलदर्भकाण्डेक्षुका इति तृणसंज्ञकः ।

मूत्रदोषविकारं च रक्तपित्तं तथैव च ।

अन्त्यः प्रयुक्तः क्षीरेण शीघ्रमेव विनाशयेत् ॥ सु.सू. ३८/७५-७६

तृणाख्यं पित्तजिदर्भकासेक्षुशरशालिभिः ॥ अ.ह.सू. ६/७१

दर्भादिपञ्चकं तृणपञ्चमूलसंज्ञं पित्तजित्वा । दर्भः-कुशः । काशः-काशेक्षुः ।
इक्षुः-गुडदण्डः । शरो-मुञ्जः । शालयः-स्वनाम प्रसिद्धाः ।

हेमाद्रि भाष्य on अ.ह.सू. ६/१७१

Sl.No.	Dravya	Botanical Name
1.	<i>Kuśa</i>	<i>Desmostachya bipinnata</i>
2.	<i>Kāśa</i>	<i>Hemidesmus indicus</i>
3.	<i>Nala</i>	<i>Phragmites kirkii</i>
4.	<i>Darbha</i>	<i>Imperata cylindrica</i>
5.	<i>Kaṇdekuṣu</i>	<i>Saccharum officinarum</i>

Karma*Doṣakarma—Pittahara**Karma—Mūtradoṣahara, Rakta pittahara*

Note— If *Kaṣāya* prepared from *Tṛṇapancamula* is used with *Kṣīra* then it reduces *Rakta pitta* quickly.

6. Madhyama Pancamūla

बलापुनर्नवैरण्डशूर्पर्णीद्वयेन तु ।

मध्यमं कफवातद्धं नातिपित्तकरं सरम् ॥ अ.ह.सू. ६/१६९-१७०

बलापुनर्नवैरण्ड सूर्यपर्णी द्वयेन च ।

एकत्र योजितैनैतन्मध्यमं पञ्चमूलकम् ॥ रा.नि. मिश्रकादिवर्ग २९

Sl. No.	Dravya	Botanical Name	Guṇa Karma
1.	Bala	Sida cordifolia	<i>Guṇa-Sara</i>
2.	Punarnava	Boerhavia diffusa	<i>Doṣakarma</i>
3.	Eraṇḍa	Ricinus communis	<i>Kaphavātahara</i>
4.	Mudgaparṇī	Phaseolus trilobus	<i>Nātipittakara</i>
5.	Māṣaparṇī	Teramnus labialis	

- This group first time mentioned by *Vāgbhaṭa*
- *Śūrpaparṇī dwaya* are *Māṣaparṇī* & *Mudgaparṇī*
- *Rājanighaṇtukāra* given *Sūryaparṇī* for *Māṣaparṇī* & *Mudgaparṇī*

8. Pancavalkala/Panacakṣīri Vṛkṣa

न्यग्रोथोदुम्बराश्वत्थपारीषप्लक्षपादपा: ।

पञ्चैते क्षीरिणो वृक्षस्तेषां त्वक्पञ्चवल्कलम् ॥

केचिच्चु पारीषस्थाने शिरीषं वेतसं परे, वा वदन्तीति विशेषः ॥

क्षीरवृक्षा हिमा वण्या योनिरोगव्रणापह्राः ।

रुक्षाः कषाया मेदोघ्ना विसर्पमियनाशनः ।

शोथपित्तकफास्त्राः सत्या भग्नस्थियोजकः ।
 त्वक्पञ्चकं हिमं ग्राहि ब्रणशोथविसर्पित् ॥
 भा.प्र. वटादिवर्ग/१५-१७

उदुम्बरो वटोऽश्वत्थो वेतसः प्लक्ष एव च ।
 पञ्चैते क्षीरिणी वृक्षास्तेषां त्वक्पञ्चवल्कलम् ॥ च.द.
 न्यग्रोधोदुम्बराश्वत्थ प्लक्षवेतसवल्कलैः ।
 सर्वैरेकत्र मिलितैः पञ्चवेतसमुच्यते ॥
 रा.नि. मिश्रकादिवर्ग/२५

तेषां पत्रं हिमंग्राहि कफवातास्त्रनुल्लघु ।
 विष्टम्भाध्मानजिस्तक्तं कषायं लघु लेखनम् ॥ भा.प्र. वटादिवर्ग/१८

Sl.No.	Dravya	Botanical Name
1.	<i>Nyagrodha</i>	<i>Ficus bengalensis</i>
2.	<i>Ūdumbara</i>	<i>Ficus glomerata</i>
3.	<i>Aśvattha</i>	<i>Ficus religiosa</i>
4.	<i>Pāriṣa</i>	<i>Thespesia populnea</i>
5.	<i>Plakṣa</i>	<i>Ficus lacor</i>

Cakradatta mentioned *Vetasa* (*Salix capera*) in place of *Pāriṣa*. Even *Rājanighaṇtukāra* has given same opinion.

Guṇakarma

Virya-Śīta, Guṇa-Laghu, Rasa-Tikta kaṣāya.

Doṣakarma-Kaphavātahara,

Karma-Grāhi, Lekhana,

Indications- *Viṣṭambha, Ādhmāna, Visarpa, Bhagna, Viṇa, Śōtha* etc.

9. Pancapallava

आग्र जम्बु कपित्थानां बीजपूरक बिल्वयोः ।

गन्धकर्मणि सर्वत्र पत्राणि पञ्चपल्लवम् ॥ कै.नि. मिश्रकादि का/८-९॥

Tender leaves of five plants are called *Pancapallava*.

Sl. No.	Dravya	Botanical Name	Guṇa Karma
1.	Āmra	Mangifera indica	For <i>Gandhakarma</i> (to give good odour)
2.	Jambu	Eugenia jambolana	
3.	Kapittha	Feronia elephantum	
4.	Bijapūraka	Citrus limonum	
5.	Bilva	Aegle marmelos	

Utility : For *Gandha Karma* (to give good odour)

10. *Tripṭhala*

हरीतक्यामलकविभीतकानीति त्रिफला ॥

त्रिफला कफपित्तघ्नी मेहकुष्ठ विनाशिनी ।

चक्षुष्या दीपनी चैव विषमज्वरविनाशनो ॥ सु.सू. ३८/५६-५७॥

पथ्याविभीत धात्रीणां फलैः स्थालिफला समैः ।

फलत्रिकञ्च त्रिफला सा वरा च प्रकीर्तिता ॥

त्रिफला कफपित्तघ्नी मेहकुष्ठहरा सरा ।

चक्षुष्या दीपनी रुच्या विषमज्वरनाशिनी ॥

भा.प्र. हरीतक्यादि वर्ग/४२-४३

हरीतकी चामलक विभीतकमिति त्रयम् ।

त्रिफला त्रिफली चैव फलत्रय फलत्रिके ॥ रा.नि. मिश्रकादिवर्ग/३

राका हरीतकी योज्या द्वौ च योज्यौ विभीतकौ ॥

चत्वार्यामिलकान्येत त्रिफलैषा प्रकीर्तिता ।

त्रिफला शोथमेहघ्नी नाशयेद्विषमज्वरान् ।

दीपनी इलेष्मपित्तघ्नो कुष्ठहन्ती रसायनी ।

सर्पिमधुभ्यां भागः सैव नेत्रामयान्जयेत् ॥

हरीतक्याम्लयो भागाः शिवा द्वादशभागिका ।

षड्भागाः स्युर्विभीतस्य त्रिफलेयं प्रकीर्तिता ।

Combination of three fruits is called as *Tripṭhala*. All the

Acārya's have similar opinion regarding combination of Āmalaki, Harītaki and Vibhitakī, but difference of opinion persists about its ratio.

Sl. No.	Dravya	Botanical Name	Guṇa Karma
1.	Harītaki	Terminalia chebula	Guṇa-Sara
2.	Āmalaki	Emblica officinalis	Doṣakarma-Kapha Pittaghni
3.	Vibhitakī	Terminalia belerica	Karma-Mēhaghni, Kuṣtaghni, Dīpana, Cakṣuṣya, Rasāyana.

Synonyms of *Triphala*

Phalatrika, *Varā*, *Triphalī* & *Phalatraya*. The combination of three fruits is very useful in treating many diseases and even one who want to have *Rasayana* action can use *Triphala*. With various *Anupāna* like *Madhu*, *Gṛta*, it may be used in various diseases. Ratio of three fruits in *Triphala* as per different Acāryas :

Sl. No.	Name of Book/Acārya	Harītaki	Vibhitakī	Āmalaki
1.	<i>Suśruta</i>	1	1	1
2.	<i>Bhāvaprakāśa</i>	1	1	1
3.	<i>Yogaratnākara</i>	1	2	4
4.	<i>Cakradatta</i>	1	2	4

Guṇa karma

Doṣaghnata- *Tridosha*, *Śāmaka*, but mainly *Kapha pittaghna*.

Karma- *Cakṣuṣya*, *Dīpana*, *Ruchya*

Rogaghnata- *Prameha*, *Kuṣṭha*, *Viṣamajwara*, *Nētravikāra* and *Agnimāndya*.

11. Trikaṭu

पिप्पलि मरिचशृङ्गवेराणीति त्रिकटुकम् ।
 त्र्यूषणं कफमेदोघं मेहकुच्छत्वगामयान् ।
 निहन्यादीपनं गुल्मपीनसागत्यल्पतामपि ॥ सु.सू. ३८/५८-५९
 विश्वोपकुल्या मरिचं त्रयं त्रिकटु कथ्यते ।
 कटुत्रिकं तु त्रिकटु त्र्यूषणं व्योष ऊच्यते ।
 त्र्यूषण दीपनं हन्ति श्वासकासत्वगामयान् ॥
 गुल्ममेह कफस्थौल्यमेदः श्रीपदपीनसान् ॥ आ.प्र. हरीतक्यादि वर्ग/६ २-६ ३
 पिप्पली मरिचं शुण्ठी त्रयमेतद्विमिश्रितम् ।
 त्रिकटु त्र्यूषण व्योषं कटुत्रिकमथोच्यते ।
 दीपनं रुचिदं वातश्लेष्ममन्दाग्निशूलनुत् ॥ यो.र. पूर्वार्ध
 पिप्पली मरिचं शुण्ठी त्रयमेतद्विमिश्रितम् ।
 त्रिकटु त्र्यूषणं त्र्यूषं कटुत्रयकटुत्रिकम् ॥ रा.नि. मिश्रकादिवर्ग/२

Sl.No.	Dravya	Botanical Name
1.	Pippali	Piper longum
2.	Marica	Piper nigrum
3.	Śrīngavēra	Zingiber officinale

Guṇa karma

Rasa→Kaṭu, Viṛya→Uṣṇa, Vipāka→Kaṭu

Doṣakarma→Vātakaphahara

Karma→Dīpana, Śvāsaḥara, Rucida, Śūlahara

Indications→Agnimāndya, Śwāsa, Kāsa, Gulma, Pīnasa, Twakroga, Prameha, Sthoulya, Medoroga.

Synonyms→Tryuṣana, Katutrika & Vyoṣa

12. Caturuṣaṇa

त्र्यूषणं सकणामूलं कथितं चतुरुषणम् ।
 व्योषस्येव गुणाः प्रोक्ता अधिकश्चतुरुषणे ॥ आ.प्र. हरीतक्यादि वर्ग/६ ६

त्र्यूषणं ग्रन्थिकयुतं जायते चतुरुषणम् ।
 चतुरुषणमाख्यातं गुणैस्त्वयुषणवद् बुधैः ॥
 कफाग्निमान्द्य विषम्पारुचिपीनसकासनुत् ॥ यो.र. पूर्वार्थ

Trikuṭu if combined with *Pippalī mūla* (Root of piper longum) is called *Caturūṣana*. *Kaṇāmūla* and *Gṛṇthika* are the synonyms of *Pipalī mūla*. The properties are similar to *Trikuṭu* but is more potent.

Sl. No.	Dravya	Botanical Name	Properties & Uses
1.	<i>Pippalī</i>	<i>Piper longum</i>	<i>Dīpana, Śwāsa & Kāsa hara</i>
2.	<i>Marica</i>	<i>Piper nigrum</i>	<i>Kaphadośahara</i>
3.	<i>Śunṭhī</i>	<i>Zingiber officinale</i>	<i>Uses-Agnimandya, Aruci,</i>
4.	<i>Pippalimūla</i>	Root of <i>Piper longum</i>	<i>Pīnasa, Kāsa</i>

13. Pancakola

पिप्पली पिप्पलीमूलं चव्यचित्रक नागरैः ।
 पञ्चभिः कोलमात्रं पञ्चकोलं तदुच्यते ॥
 पञ्चकोलं रसे पाके कटुकं रुचिकृन्मतम् ।
 तीक्ष्णोष्णं पाचनं श्रेष्ठं दीपनं कफवातनुत् ॥
 गुल्मप्लीहोदरानाहशूलघं पित्तकोपनम् ॥

आ.प्र. हरीतवयादिवर्ग/७२-७३

पिप्पली पिप्पलीमूलं चव्यचित्रक नागरम् ।
 राकत्र मिश्रितरेभिः पञ्चकोलकमुच्यते ॥
 पञ्चकोलं त्रिदोषघ्नं रुच्यं दीपनपाचनम् ।
 स्वरभेदहरं चैव शूलगुल्मार्तिनाशनम् ॥

ध.नि. मिश्रकादि वर्ग/ १२-१३

पिप्पली पिप्पलीमूलं चव्ययित्रक नागरैः ।
 सर्वैरकत्र मिलितैः पञ्चकोलकमुच्यते ॥

रा.नि. मिश्रकादि वर्ग:/ २४

The group of five drugs where in each are taken in the quantity of *One Kola* (Appr. 6gm) is called *Pancakola*, and as they are *Uṣṇa* they are known as ‘*Panca Uṣṇa*’.

Sl.No.	Dravya	Botanical Name
1.	<i>Pippali</i>	<i>Piper longum</i>
2.	<i>Pippalī Mūla</i>	<i>Piper longum</i> (Root)
3.	<i>Cavya</i>	<i>Piper chaba</i>
4.	<i>Citraka</i>	<i>Plumbago zeylanica</i>
5.	<i>Nagara</i>	<i>Zingiber officinale</i>

Guṇa Karma

Rasa–Kaṭu *Guṇa–Tikṣṇa, Uṣṇa*

Vipāka–Kaṭu *Viryā–Uṣṇa*

Doṣakarma–Kapha Vātahara, Pittakopaka (Tridoṣaghna–by Dhanvantari Nighaṇṭu).

Karma–Rucikara, Pācana, Dīpana, Swarabhedahara, Artināśaka.

Rogaghnata–Gulma, Plīha, Udara, Anāha, Śūla & Swarabhedha.

14. Ṣaduṣaṇa

पञ्चकोलं समरिचं षडूषणमुदाहतम् ।

पञ्चकोल गुण तत्तु रुक्षमुष्णं विषापहम् ॥

भा.प्र. हरीतक्यादि वर्ग /७४

The group containing *Pancakola* and *Marica* is called as *Ṣaduṣaṇa*. The properties of *Ṣaduṣaṇa* is similar to *Panakola*.

Sl.No.	Dravya	Botanical Name
1.	<i>Pippali</i>	<i>Piper longum</i>
2.	<i>Pippalīmūla</i>	<i>Piper longum</i> (Root)
3.	<i>Cavya</i>	<i>Piper chaba</i>
4.	<i>Citraka</i>	<i>Plumbago zeylanica</i>
5.	<i>Nagara</i>	<i>Zingiber officinale</i>
6.	<i>Marica</i>	<i>Piper nigrum</i>

Guṇa Karma

Rasa-Kaṭu *Guṇa-Tikṣṇa, Ruksa, Uṣṇa*
Vipāka-Kaṭu *Vīrya-Uṣṇaviryā*
Doṣakarma-Kaphavātahara
Karma-Viṣāpaha, Rucikara, Pacana, Dīpana.
Rogaghnata-Viṣaroga, Agnimāndya, Gulma etc.

15. Trimada

विडङ्गमुस्तचित्रैश्च त्रिमदः समुदाहृतः । प.प्र. ३/१५०

Sl.No.	Dravya	Botanical Name
1.	<i>Vidanga</i>	<i>Embelia ribes</i>
2.	<i>Musta</i>	<i>Cyperus rotundus</i>
3.	<i>Citraka</i>	<i>Plumbago zeylanica</i>

Trimada, here ‘*Mada*’ means which cause intoxication to *Krimi* and indicated in ‘*Krimi*’ *Roga*.

16. Caturbija

मेथिका चन्द्रशूरश्च कालाऽजाजी यवानिका ।
रातच्यतुष्टयं युक्तं चतुर्बीजमिति सृतम् ॥
तच्यूर्णं भक्षितं नित्यं निहन्ति पवनामयम् ।
अजीर्णं शूलामाध्मानं पारवशूलं कटिव्यथाम् ॥

भा.प्र. हरीतक्यादि वर्ग/९८-९९

Combination of 4 types of seeds is known as *Caturbija*.

Sl.No.	Dravya	Botanical Name
1.	<i>Methikā</i>	<i>Trigonella foenumgraecum</i>
2.	<i>Candraśūra</i>	<i>Lepidium sativum</i>
3.	<i>Kālajāji</i>	<i>Carum carvi</i>
4.	<i>Yavānika</i>	<i>Apium graveolens</i>

Guṇa Karma

Doṣakarma-Vātahara

Rogaghnata-Ajīrṇa, Śūla, Ādhmāna, Pārśwa śūla and Katiśūla.

17. Jīvaniya Gaṇa

जीवकर्षभकौ मेदा महामेदा काकोली क्षीरकाकोली मुद्रपर्णी माषपण्याँ
जीवन्ती मधुकमिति दशेमानि जीवनीयानि भवन्ति । च.सू. ४/८

जीवकर्षभकौ मेदे काकोल्यौ द्वे च योजिते ।
द्वे शूर्पण्यौ जीवन्ती मधुकं चेत्ययं गणः ॥
नामा मधुर इत्युक्तो जीवनीयो रसायनः ।
जीवनो जीवनीयश्चस्वादुमधुरकस्तथा ॥
शुक्रदोषहरो बल्यो मूत्रदोषापहारकः ॥

ध.नि. मिश्रकादिवर्ग/ २८-३०

Caraka mentioned *Jivanīya Varga* as first *Varga* among 50 *Mahākaśāya Vargas* and included 10 *Dravyas* in this group.

Rāja Nighantukāra has mentioned *Madhura Jivakādi Gaṇa* which includes 12 drugs.

स्याज्जीवकर्षभक् - युग्मयुग - द्विमेदाकाकोलिकाद्वययुताद्विकसूप्यपण्याः ।
जीवन्त्या मधुकयुतया मधुराह्वा योगो महानिह विराजति जीवकादिः ॥
रा.नि. मिश्रकादि वर्ग/५९

Sl.No.	Dravya	Botanical identification
1.	<i>Jīvaka</i>	<i>Microstalis wallichii</i>
2.	<i>Rṣabhaka</i>	<i>Microstalis muscifera</i>
3.	<i>Meda</i>	<i>Polygonatum cirrhafoliam</i>
4.	<i>Mahāmeda</i>	<i>Polygonatum verticillatum</i>
5.	<i>Kākolī</i>	<i>Fritillaria roylei</i>
6.	<i>Kṣīrakākolī</i>	<i>Lillium polypodium</i>
7.	<i>Mudgaparṇī</i>	<i>Phaseolus trilobus</i>
8.	<i>Māṣaparṇī</i>	<i>Teramnus labialis</i>
9.	<i>Jivantī</i>	<i>Leptadenia reticulata</i>
10.	<i>Madhuka</i>	<i>Glycyrrhiza glabra</i>
11.	<i>Rdhi</i>	<i>Habenaria intermedia</i>
12.	<i>Vrddhi</i>	<i>Habenaria edgeworthii</i>

Guṇa Karma*Rasa–Madhura**Vipāka–Madhura**Karma–Jīvanīya, Balya**Rogaghnata–Śukradoṣa, Dourbalya, & Mūtra doṣa***18. Aṣṭavarga**

जीवकर्षभकौ मेदे काकोल्यौ ऋद्धि वृद्धिके ।

अष्टवर्गेऽष्टभिर्द्रव्यैः कथितश्चरकादिभिः ।

अष्टवर्गे हिमः स्वादुर्बहंणः शुक्रलो गुरुः ।

भग्नसन्धानकृत्कामबलासबलवर्ढनः ॥

वातपित्तास्वतुडाहज्वरमेहक्षयप्रणुत् ।

भा.प्र. हरीतवयादि वर्ग/ १२०-१२२

जीवकर्षभकौ मेदे काकोल्या ऋद्धिवृद्धिके ।

एकत्र मिलितैरेतरष्टवर्गः प्रकीर्तिः ॥

रा.नि. मिश्रकादिवर्ग/ ६०

Combination of Eight drugs is called *Aṣṭavarga*

Sl.No.	Dravya	Botanical Identification
1.	<i>Jīvaka</i>	<i>Microstalis wallichii</i>
2.	<i>Rśabhaka</i>	<i>Microstalis muscifera</i>
3.	<i>Meda</i>	<i>Polygonatum cirrafoliam</i>
4.	<i>Mahāmeda</i>	<i>Polygonatum verticillatum</i>
5.	<i>Kākoli</i>	<i>Fritillaria roylei</i>
6.	<i>Kṣīrakākoli</i>	<i>Lilium polyphyllum</i>
7.	<i>Rddhi</i>	<i>Habenaria intermedia</i>
8.	<i>Vṛddhi</i>	<i>Habenaria edgeworthii</i>

Guṇa Karma*Rasa–Madhura**Vipāka–Madhura**Guṇa–Śīta, Guru**Vīrya–Śīta*

Doṣakarma–Vāta Pittahara & Kaphavardhaka

Karma– Brhmaṇa, Śukrala, Bhagna Sandhānakara, Kāmavardhaka, Balavardhaka.

Rogaghnata– Śukradourbalya, Bhagna, Dourbalya, Tṛt, Dāha, Jwara, Meha, Kṣaya.

The drugs mentioned among drugs are all not available hence it is very necessary to use substitutes. *Bhāvamiśra* advocates 4 drugs which can be used in place of *Aṣṭavarga Dravyas*.

Substitutes of *Aṣṭavarga Dravya*

मेदाजीवककोलीत्रमद्विष्टन्देऽपि चासति ।

वरीविदार्यश्वगंथावाराहीश्वक्रमात् क्षिपेत ॥ आ.प्र. हरीतक्यादि वर्ग/ १४४

Sl. No.	Dravya	Pratinidhi Dravya	Botanical Identification
1 a. b.	<i>Meda</i> <i>Mahameda</i>	Śatavari	<i>Asparagus racemosa</i>
2 a. b.	<i>Jīvaka</i> <i>Rṣabhaka</i>	Vidarī	<i>Pueraria tuberosa</i>
3 a. b.	<i>Kākoli</i> <i>Kṣīrakākoli</i>	Aśwagandha	<i>Withania somnifera</i>
4 a. b.	<i>Rddhi</i> <i>Vṛddhi</i>	Varāhi	<i>Dioscorea bulbifera</i>

But the properties of substitutes mentioned are not exactly equal, hence it is important to use individual drugs as substitutes.

K.C. Chunekar advocates different substitutes

1. *Jīvaka* is substituted with *Guduci*
2. *Rṣabhaka* is substituted with *Vamśalocana*
3. *Meda* is substituted with *Munjataka*.
4. *Prasāriṇī* may be used for *Mahāmeda*.
5. *Kākoli* is substituted with *Kṛṣṇamuśali*.
6. *Śvetamuśali* for *Kṣīrakākoli*.
7. *Bala* or *Utaṅgana bīja* for *Rddhi*.
8. *Mahābala* for *Vṛiddhī*

19. Trijātaka

त्वगेलापत्रकैस्तुल्यैखिसुगन्धि त्रिजातकम् ।
 तद्वयं रोचनं रुक्षं तीक्ष्णोष्णं मुखगन्धहृत् ।
 लघुपित्ताग्निकद्वर्णर्थ कफवातविषापहम् ॥

भा.प्र. कर्पुरादिवर्ग/७२-७३

त्वगेलापत्रकैस्तुल्यैखिसुगन्धि त्रिजातकम् । रा.नि. मिश्रकादिवर्ग/ १८
 राला वराङ्गपत्रैश्च त्रिसुगन्धीं त्रिजातकम् । कै.नि. मिश्रकवर्ग/ १

Combination of three aromatic drugs.

Sl.No.	Dravya	Botanical Name
1.	Twak	Cinnamomum zeylanicum
2.	Ela	Elettaria cardamomum,
3.	Patra	Cinnamomum tamala

Guṇa Karma

Guṇa-Tīkṣṇa, Laghu, Uṣṇa

Doṣakarma-Kapha Vātahara.

Karma-Rocana, Mukha dourgandhya hara, Agni Vardhaka, Varṇya, Viṣāpaha.

20. Caturjātaka

नागकेशर संयुक्तं चतुर्जातिकमुच्यते ।

रा.नि. मिश्रकादिवर्ग/ १८ और भा.प्र. कर्पुरादि वर्ग/७२

त्रिगन्धकं सनागाहं चतुर्जातिं प्रकीर्तितम् ॥ कै.नि. मिश्रकवर्ग/ १

Trijātaka if combined with Nāgakeśara then it is called Caturjātaka.

Sl.No.	Dravya	Botanical Name
1.	Twak	Cinnamomum zeylanicum
2.	Ela	Elettaria cardamomum,
3.	Patra	Cinnamomum tamala
4.	Nāgakeśara	Mesua ferrea

The properties told for *Caturjātaka* is similar to *Trijātaka*.

Guṇa Karma

Guṇa-Rūkṣa, Tīkṣṇa, Uṣṇa

Doṣakarma-Kapha Vātahara.

Karma-Rocana, Mukha dourgandhya hara, Agnivardhaka, Varṇya and Viśahara.

21. Kaṭu Caturjātaka

एलात्वक पत्रकैस्तुल्यैर्मिरिचेन समन्वितैः ।

कटुपूर्वमिदं चान्यच्चातुर्जातिकमुच्यते ॥ ग.नि. मिश्रकवर्ग/ १९

Trijātaka is combined with *Marica*, then it is called *Kaṭucaturjataka*.

Sl.No.	Dravya	Botanical Name
1.	<i>Ela</i>	<i>Elettaria cardamomum</i>
2.	<i>Twak</i>	<i>Cinnamomum zeylanicum</i>
3.	<i>Patra</i>	<i>Cinnamomum tamala</i>
4.	<i>Marica</i>	<i>Piper nigrum</i>

Kaṭu Caturjataka will be more *Uṣṇa* and *Kaṭu* when compared to *Trijātaka*.

22. Pancatikta

गुडूची निम्बमूलत्वक् भिषडमाता निदिग्धिका ।

पटोलपत्रमित्येतत् पञ्चतिक्तं प्रकीर्तितम् ॥ र.त. २/१९

Sl.No.	Dravya	Botanical Name
1.	<i>Guḍūcī</i>	<i>Tinospora cordifolia</i>
2.	<i>Nimbamūla Twak</i>	<i>Azadirachta indica</i>
3.	<i>Bhiṣaṅgmātā</i>	<i>Adhatoda vasica</i>
4.	<i>Nidigdhika</i>	<i>Solanum xanthocarpum</i>
5.	<i>Paṭola patra</i>	<i>Tricosanthes dioica</i>

As the name only indicates it is the combination of bitter drugs.

Doṣakarma : Pittakaphahara

Karma : Jwarahara & Raktapittaghna

Indication : Jwara, Raktapitta.

23. *Amla pancaka*

Amlapancaka includes fruits having *Amla Rasa*. There are different groups mentioned under this category.

Group-I

कोलदाडिम वृक्षाम्लं चुल्लकी साम्लवेतसा ।

फलं पञ्चाम्लमुहिष्टं अम्लपञ्चफलं स्मृतम् ॥ रा.नि. मिश्रकादिवर्ग/३४

कोलदाडिम वृक्षाम्लं चुक्रिका चाम्लवेतसः ।

पञ्चाम्लं समुहिष्टं विद्वद्बिद्धि भिषग्वरैः ॥ ध.नि. मिश्रकादिवर्ग/५४

Sl.No.	Dravya	Botanical Name
1.	<i>Kola</i>	<i>Zizyphus jujuba</i>
2.	<i>Dāḍima</i>	<i>Punica granatum</i>
3.	<i>Vṛkṣāmla</i>	<i>Garcinia indica</i>
4.	<i>Cullaki</i>	<i>Tamarindus indica</i>
5.	<i>Amlavetasa</i>	<i>Garcinia pedunculata</i>

Group-II

जम्बीर- नारङ्ग- सहाम्लवेतसैः सतिन्तिडीकैश्च सबीजपूरकैः ।

समांशं भागेन तु मेलितैरिदं द्वितीयमुक्तञ्च फलाम्लपञ्चकम् ॥

रा.नि. मिश्रकादिवर्ग/३५

बीजपूरकं जम्बीरं नारङ्गं साम्लवेतसम् ।

फलं पञ्चाम्लं ख्यातं तिन्तिडीसहितं परम् ॥

ध.नि. मिश्रकादिवर्ग/५३

Sl.No.	Dravya	Botanical Name
1.	Jambira	Citrus lemon
2.	Nāranga	Citrus reticulata
3.	Amlavetasa	Garcinia pedunculata
4.	Tintidika	Rhus parviflora
5.	Bijapūraka	Citrus medica

24. Amlavarga

चाङ्गेरीलिकुचाम्लवेतसयुतं जम्बीरकं पूरकं नारङ्गं-
फलघाडवस्त्विति तु पिण्डाम्लश्च बीजाम्लकम् ।

अम्रष्टासहितं द्विरेतदुदितं पञ्चाम्लकं तद्वयं-
विज्ञेयं करमर्दं निम्बुकयुतं स्यादम्ल वर्गाव्ययम् ॥

रा.नि. मिश्रकादिवर्ग/ ३६

Amlavarga dravyas include:-

Sl.No.	Dravya	Botanical Name
1.	Cāngerī	Oxalis corniculata
2.	Likuca	Artocarpus lakoocha
3.	Amlavetasa	Garcinia pedunculata
4.	Jambira	Citrus acida
5.	Bijapūraka	Citrus medica
6.	Nāranga	Citrus reticulata
7.	Phalaśādava	Punica granatum
8.	Pindāmla (Kapittha)	Feronia elephantanum
9.	Vṛkṣāmla	Garcinia indica
10.	Ambaṣṭhā (Āmrātaka)	Spondias mangifera
11.	Karamarda	Carisa carandas
12.	Nimbūka	Citrus limon

25. Mahāpancaviṣa

श्रृङ्गिकः कालकूटश्च मुस्तको वत्सनाभकः ।

सकुकश्चेति योगोऽयं महापञ्चविषाभिधः ॥ रा.नि. मिश्रकादि वर्ग/४२

Rājanighaṇṭukāra has mentioned five poisons, origin of which is not explained. *Mahā pancaviṣa* narrated are.

- (i) Śṛṅgika
- (ii) Kālakūṭa
- (iii) Mustaka
- (iv) Vatsanābha-Aconitum ferox
- (v) Saktuka

26. Nava Viṣa

In Dhanvantari Nighaṇṭu and Bhāvaprakāśa Nighaṇṭu we come across nine Viṣadhravyās which are included under Sthāvara Viṣa.

कालकूटं वत्सनाभः शृङ्गकश्च प्रदीपनः ।

हालाहलो ब्रह्मपुत्रो हारिद्रः सकुकस्तथा ॥

सौराष्ट्रिक इति प्रोक्ता विषभेदा अमी नव ॥

ध.नि. मिश्रकादिवर्ग/९३-९४

वत्सनाभः सहारिद्रः सकुकश्च प्रदीपनः ।

सौराष्ट्रिक शृङ्गिकश्च कालकूटस्तथैव च ।

हालाहलो ब्रह्मपुत्रो विषभेदा अमीनव ॥

भा.प्र. मिश्रकादिवर्ग/९१

Nava Viṣas mentioned are

- (i) Kālakūṭa
- (ii) Vatsanābha
- (iii) Śṛṅgaka
- (iv) Pradīpana
- (v) Hālahala
- (vi) Bṛhmaputra
- (vii) Hāridra
- (viii) Saktuka
- (ix) Saurāṣṭrika

विषं प्राणहरं प्रोत्कं व्यवायि च विकाशी च ।

आग्नेयं वातकफहत् योगवाहि मदावहम् ॥ भा.प्र. धात्वादिवर्ग/२०३

Properties of Viṣa

Guṇa—*Vyavāyi*, *Vikāśi*, *Yogavāhi*

Doṣakarma—*Vātakaphahara*

Karma—*Prāṇahara*, *Madakara*.

27. (i) *Upaviṣa*

Rājanighaṇṭukāra has mentioned 5 *Upaviṣas*.

सुह्यर्ककरवीराणि लाङ्गली विषमुष्टिका ।

रातान्युपविषाण्याहु पञ्च पाण्डत्यशालिनः ॥ रा.नि. मिश्रकादि वर्ग/४३

Sl.No.	Dravya	Botanical Name
1.	<i>Snuhi</i>	<i>Euphorbia neriifolia</i>
2.	<i>Arka</i>	<i>Calotropis procera</i>
3.	<i>Karavīra</i>	<i>Nerium odorum</i>
4.	<i>Lāngali</i>	<i>Gloriosa superba</i>
5.	<i>Kupīlu</i>	<i>Strychnos nux-vomica</i>

(ii) *Sapta Upaviṣa*

अर्कक्षीरं सुहिक्षीरं लाङ्गली करवीरकः ।

गुञ्जाऽहिफेनो धत्तूरः सप्तोपविषजातयः ॥ भा.प्र. धात्वादिवर्ग/२०६

Bhāvamīśra have mentioned seven *Upaviṣa* dravyas.

Sl.No.	Dravya	Botanical Name
1.	<i>Arkakṣīra</i>	<i>Calotropis procera</i>
2.	<i>Snuhikṣīra</i>	<i>Euphorbia neriifolia</i>
3.	<i>Lāngalī</i>	<i>Gloriosa superba</i>
4.	<i>Karavīra</i>	<i>Nerium odorum</i>
5.	<i>Gunja</i>	<i>Abrus precatorius</i>
6.	<i>Ahiphena</i>	<i>Papaver somnifera</i>
7.	<i>Dhattura</i>	<i>Datura metal</i>

भल्लातकं चातिविषं चतुर्भागं च खाखसम् ।
 करवीरं द्विधा प्रोक्तमहिफेन द्विधा मतम् ॥
 धत्तुरश्च चतुर्धा स्याद् द्विधा गुञ्जा च निर्विषा ।
 विषमुष्टिलाङ्गली च गणश्चोपविषाहृयः ॥

ध.नि. मिश्रकादिवर्ग/११३-११४

Sl.No.	Dravya	Botanical Identification
1.	Bhallātaka	Semecarpus anacardium
2.	Ativisa	Aconitum heterophyllum
3.	Khākasa	Papaver capsulae
4.	Karvira (two type)	Nerium indicum & Thevetia nerifolia
5.	Ahiphena	Papaver somnifera
6.	Dhattura	Datura metal
7.	Gunja	Abrus precatorius
8.	Nirviṣa	Delphinium nudatum
9.	Viṣamuṣṭi	Strychnos nux-vomica
10.	Lāngali	Gloriosa superba

Other Vargas :

28. Madhura Triphala

द्राक्षाकाशमर्यखर्जूरीफलानि तु ।
 मधुरात्रिफला ज्ञेया मधुरादि फलत्रयम् ॥ रा.नि. मिश्रकादिवर्ग/४
 द्राक्षाकाशमर्यफलानीति फलत्रयम् ।
 सैव स्वादुर्दीतीया तु त्रिफला त्रैफला स्मृता ।
 चक्षुष्या दीपनी रुच्या विषमज्वरनाशनी ॥ ध.नि. मिश्रकादिवर्ग/३-४

Three Dravyas having *Madhura Rasa* is combined, and it is called as *Madhura Triphala*.

Sl.No.	Dravya	Botanical Name
1.	<i>Drākṣā</i>	<i>Vitis vinifera</i>
2.	<i>Kharjūra</i>	<i>Phoenix sylvestris</i>
3.	<i>Kāśmarya</i>	<i>Gmelina arborea</i>

Karma-Cakṣuṣya, Dīpana, Rucya, Viṣamajwarahara.

29. Swalpa Triphala

द्राक्षापरुषकाशमर्यफलैः कापि फलोस्तमा ॥ कै.नि. मिश्रकवर्ग/३

Sl.No.	Dravya	Botanical Name
1.	<i>Drākṣā</i>	<i>Vitis vinifera</i>
2.	<i>Paruṣaka</i>	<i>Grewia asiatica</i>
3.	<i>Kaśmarya</i>	<i>Gmelina arborea</i>

Karma : Śramahara

Indication : Jwarottara Dourbalya

30. Sugandhi Triphala

जातीफलं पूगफलं लवङ्गकलिकाफलम् ।

सुगन्धि त्रिफला प्रोक्ता सुरभित्रिफला च सा ॥

रा.नि. मिश्रकादिवर्ग/५

जातीफलं तथैला च लवङ्गफलमेव च ॥

सुगन्धि त्रिफला प्रोक्ता तृतीयं तु फलत्रिकम् ।

संग्राहि मधुरा पाके कफवातविबन्धनुत् ॥

ध.नि. मिश्रकादिवर्ग/४-५

There is difference between *Sugandhi Triphalas* mentioned by *Rājanighaṇṭu Kāra* and *Dhanwantari Nigaṇṭukāra*. *Rājanighhaṇṭukāra* has mentioned *Pūga phala* where as *Dhanwantari Nighaṇṭu* refers to *Ela* in place of *Pūga*.

Sugandhi Triphala as per Rājanighaṇṭu :

Sl.No.	Dravya	Botanical Name
1.	<i>Jātīphala</i>	<i>Myristica fragrans</i>
2.	<i>Pūga phala</i>	<i>Areca catechu</i>
3.	<i>Lavanga</i>	<i>Syzygium aromaticum</i>

Sugandhi Triphala as to Dhanwantari Nighaṇṭu

Sl.No.	Dravya	Botanical identification
1.	Jatiphala	Myristica fragrans
2.	Ela	Elattaria cardamomum
3.	Lavanga	Syzygium aromaticum

Guṇa Karma*Rasa-Madhura Kātu**Vipāka-Madhura*

Doṣakarma-Kaphavātahara, Karma-Sangrāhi & Vibandhahara

31. Pancasugandhika

कंकोलकं पूगफलं लवङ्गकुसुमानि च ॥

जातिफलानि कर्पूरमेतत् पञ्चसुगन्धिकम् ।

पञ्चसुगन्धिकं शीतं रक्तपित्तं विनाशनम् ॥

हन्त्याशु मुखवैगन्ध्यं पीनसं च कफासृजित् ॥

ध.नि. मिश्रकादिवर्ग/४४-४६

कर्पूरं चोचं कंकोलं जातीफलं लवङ्गकैः ।

सुगन्धं पञ्चकं..... ॥

कै.नि. मिश्रकवर्ग/१३

Group of 5 plants having fragsrans is called *Pancasugandhika*. In *Kaiyadeva nighaṇṭu* Coca (*Teja*) is mentioned instead of *Pūgaphala*.

Pancasugandhika Acc. to Dhanvantari Nighaṇṭu

Sl.No.	Dravya	Botanical Name
1.	Kankola	Piper cubeba
2.	Pūgaphala	Areca catechu
3.	Lavanga Kusuma	Syzygium aromaticum
4.	Jatiphala	Myristica fragrans
5.	Karpūra	Cinnamomum camphora

Pancasugandhika Acc. to Kaiyyadīva Nighaṇṭu

Sl.No.	Dravya	Botanical Name
1.	Karpūra	Cinnamomum camphora
2.	Coca	Cinnamomum cassia
3.	Kankola	Piper cubeba
4.	Jatiphala	Myristica fragrans
5.	Lavangaka	Syzygium aromaticum

Guṇa Karma**Vīrya—Śīta****Doṣakarma—Kaphahara**

Indications—Raktapitta, Mukhadourgandhya, Pīnasa & Raktadoṣas

32. Mahāsugandha/Yakṣakardama

कुंकुमागरु कर्पूरो कस्तूरी चन्दनानि च ॥

महासुगन्धि इत्युक्ते नामतो यक्षकर्दमः ।

यक्षकर्दम राष स्याच्छीतस्त्वगदोषहत्था ॥

सुगन्धि कान्तिदश्वैव शिरोत्तिविषनाशनः ॥

ध.नि. मिश्रक वर्ग/४५-४६

.....श्वेतचन्दनागुरु कुंकुमैः ॥

सदर्पचन्द्रैश्च महासुगन्धो यक्षकर्दमः ।

कै.नि. मिश्रक वर्ग/१३-१४

The drugs included in *Mahāsugandha* are :

Sl.No.	Dravya	Scientific Name
1.	Kumkuma	Crocus sativus
2.	Agaru	Aquilaria agallocha
3.	Karpūra	Cinnamomum camphora
4.	Kasturi	Moschus moschiferous
5.	Śwetacandana	Santalum album

Kastūri is an animal drug.

Guṇa Karma

Viṛya-Śīta

Karma-Twagdoṣahara, Kāntida, Śirortināśaka, & Viṣanāśaka.

33. Sarvauṣadhi Gaṇa

कुष्ठ-मांसी-हरिद्राभिर्वचा शैलेय-चन्दनैः ।

मुरा कर्पूर मुस्ताभिः सर्वैषधमुदाहतम् ॥ रा.नि. मिश्रकवर्ग/६१

कुष्ठं मांसी हरिद्रे द्वे मुराशैलेय चम्पकाः ॥

वचाकर्पूरमुस्ता च सर्वैषधिकंमुच्यते ।

सर्वैषधिस्थिदोषघ्नी मूत्रदाहापहा मता ॥

रसायन्यर्शः पित्तघ्नी मुखरोग विनाशिनी । ध.नि. मिश्रकवर्ग/४०-४२

Sarvauṣadhi Varga Dravyas will alleviate disorders originated from three *Doṣas*.

Sl.No.	<i>Dravya</i>	<i>Botanical Name</i>
1.	<i>Kuṣṭha</i>	<i>Saussurea lappa</i>
2.	<i>Māṃsī</i>	<i>Nardostachys jatamansi</i>
3.	<i>Haridra</i>	<i>Curcuma longa</i>
4.	<i>Dāruharidra</i>	<i>Berberis aristata</i>
5.	<i>Mura</i>	<i>Erythrina stricta</i>
6.	<i>Śaileya</i>	<i>Parmelia perlata</i>
7.	<i>Campaka</i>	<i>Michelia champaca</i>
8.	<i>Vaca</i>	<i>Acorus calamus</i>
9.	<i>Karpūra</i>	<i>Cinnamomum camphora</i>
10.	<i>Musta</i>	<i>Cyperus rotundus</i>

Rājanighaṇtukāra has mentioned *Candana* (*Santalum album*) and *Karcūra* (*Curcuma zedoaria*).

Guṇa Karma*Doṣakarma— Tridoṣaghṇī*

Karma— Rasāyana, Mukharoganāśaka, Mūtradā hahara & Arśoghna.

34. Sugandhā-malaka

सर्वैषधि समायुक्ताः शुष्काश्चामलकत्वचः ।

यदा तदाऽयं योगः स्यात् सुगन्ध्यामलकाभिधः ॥

रा.नि. मिश्रकादिवर्ग/६ ३

सर्वैषधि संयुक्तः शुष्काश्चाऽमलकत्वचः ॥

सुगन्ध्यामलकं हृयेतन्निर्दिशन्ति विचक्षणाः ।

सुगन्ध्यामलकं वृष्ट्यं पवित्रं मुत्रदोषनुत् ॥

योनिदोष प्रशमनं हन्ति दोषत्रयं तथा ।

ध.नि. मिश्रकादिवर्ग/४२-४३

Sl.No.	Dravya	Botanical Name
1.	<i>Kuṣṭha</i>	<i>Saussurea lappa</i>
2.	<i>Māmsī</i>	<i>Nardostachys jatamansi</i>
3.	<i>Haridra</i>	<i>Curcuma longa</i>
4.	<i>Dāruharidra</i>	<i>Berberis aristata</i>
5.	<i>Mura</i>	<i>Erythrina stricta</i>
6.	<i>Śaileya</i>	<i>Parmelia perlata</i>
7.	<i>Campaka</i>	<i>Michelia champaca</i>
8.	<i>Vaca</i>	<i>Acorus calamus</i>
9.	<i>Karpūra</i>	<i>Cinnamomum camphora</i>
10.	<i>Musta</i>	<i>Cyperus rotundus</i>
11.	<i>Āmalakī</i>	<i>Emblica officinalis</i>

If *Āmalaki* is added to *Sarvauṣadhi Guṇa* then it is called *Sugandhāmalaka*.

Guṇa Karma

Doṣakarma—Tridoṣaghñī

Karma—Vṛṣya, Mūtradoṣahara & Yoni doṣahara

35. Varardhaka and Ādyapuṣpaka

चन्दनं कुङ्कुमं वारि त्रयमेतद्वर्धकम् ।

त्रिभागकुङ्कुमोपेतं तदुक्तं चाद्यपुष्पकम् ॥ रा.नि. मिश्रकादि वर्ग/६

चन्दनं कुसुमं तुल्यं परार्धमभिधीयते ।

त्रिभागकुसुमं यच्च तदुक्तं वाट्यपुष्पकम् ॥ ध.नि. मिश्रकादिवर्ग/४६-४७

Combination of *Candana*, *Kumkuma* and *Vāri* (*Sugandhabāla*) is called as *Varārdhaka*, but *Dhanvantri Nighaṇṭukāra* refers to only two *Candana* & *Kusuma* (fragrant flowers) as *Parārdhaka*.

If 3 parts of *Kumkuma* is mixed instead of equal parts then it is called *Ādhyapuṣpaka*, where as *Dhavantari Nighaṇṭukāra* mentions it as *Vātyapuṣpaka*.

Sl.No.	Dravya	Botanical Name
1.	<i>Candana</i>	<i>Santalum album</i>
2.	<i>Kumkuma</i>	<i>Crocus sativus</i>
3.	<i>Vāri</i>	<i>Pavonia odorata</i>

36. Trikarṣika & Caturbhadraka

नागरातिविषा मुस्ता त्रयमेतत्रिकर्षिकम् ।

गुडूच्या मिलितं चातुर्भद्रकमुच्यते ॥ रा.नि. मिश्रकादि वर्ग/१६-१७

नागरातिविषा मुस्ता त्रयमेतत्रिकर्षिकम् ।

गुडूची संयुतं चैव चातुर्भद्रकमुच्यते ॥

ज्वरघ्नं पाचनं प्रोक्तं त्रिदोषशमनं स्मृतम् ॥

जीर्णज्वरारोधकघ्नं कण्ठाभयविनाशनम् ॥

ध.नि. मिश्रकादिवर्ग/७-८

(i) *Trikarṣika*

Sl.No.	<i>Dravya</i>	Botanical Name
1.	<i>Nāgara</i>	<i>Zingiber officinale</i>
2.	<i>Ativiṣa</i>	<i>Aconitum heterophyllum</i>
3.	<i>Musta</i>	<i>Cyperus rotundus</i>

(ii) *Caturbhadraka*

Sl.No.	<i>Dravya</i>	Botanical Name
1.	<i>Nāgara</i>	<i>Zingiber officinale</i>
2.	<i>Ativiṣa</i>	<i>Aconitum heterophyllum</i>
3.	<i>Musta</i>	<i>Cyperus rotundus</i>
4.	<i>Guduci</i>	<i>Tinospora cordifolia</i>

Guṇa Karma

Doṣakarma— Tridoṣaghni

Karma—Jwaraghna, Pācana, Arocakaghna & Kaṇṭhamaya Vināśaka.

Note : Both *Trikarṣika* and *Caturbhadraka* have similar properties.

37. *Trimadhura & Madhuratraya*

त्रिमधुरं मधुसर्पिंगुडैर्युतम् ॥ कै.नि. मिश्रकवर्ग/२

सितामाक्षिकसर्पिषि मिलितानि यदा तदा ।

मधुरत्रयमाख्यातं त्रिमधु स्यान्मधुत्रयम् ॥ रा.नि. मिश्रकादिवर्ग/१०

Combination of *Madhu* (Honey), *Sarpi* (Ghee) & *Guḍa* (Jaggery) is known as *Trimadhura*.

If *Rājanighaṇtu Sita* (Sugar candy) is told instead of *Guḍa* (Jaggery)

38. *Samatrika/Samatritaya*

अभया गुड़ विश्वाहैखिसमं स्यात् समत्रिकम् । कै.नि. मिश्रकवर्ग/३

हरीतकी नागरञ्ज गुडश्चेति त्रयं समम् ।

समत्रितयमित्युक्तं त्रिसमञ्ज समत्रयम् ॥ रा.नि. मिश्रकादिवर्ग/९

Paryāya-Trisama

Sl.No.	Dravya	Botanical Name/English
1.	<i>Abhaya</i>	Terminalia chebula
2.	<i>Nāgara</i>	<i>Zingiber officinale</i>
3.	<i>Guda</i>	Jaggery

39. Jivaniya Pancamūla

अभीरु वीरा जीवन्तीजीवकर्षभक्तेः सृतम् ।

जीवनारुद्धं तु चक्षुष्यं वृष्यं पित्तानिलापहम् ॥ ध.नि. मिश्रकादिवर्ग/२५

Sl.No.	Dravya	Botanical Name
1.	<i>Śatavari</i>	<i>Asparagus racemosus</i>
2.	<i>Vīra (Kākoli)</i>	<i>Lillium polyphyllum</i>
3.	<i>Jīvanti</i>	<i>Leptadenia reticulata</i>
4.	<i>Jīvaka</i>	<i>Microstalis wallichii</i>
5.	<i>Rśabhaka</i>	<i>Microstalis mucifera</i>

Guṇa Karma

Doṣakarma—Pittavātahara

Karma—Jivaniya, Cakṣuṣya & Vṛṣya

40. Pancāmrta Yoga

गुडूची गोक्षुरश्चैव मुषली मुण्डका तथा ।

शतावरीति पञ्चानां योगः पञ्चामृताभिधः ॥ रा.नि. मिश्रकादिवर्ग/३०

Sl.No.	Dravya	Botanical Name
1.	<i>Guḍuci</i>	<i>Tinospora cordifolia</i>
2.	<i>Gokṣura</i>	<i>Tribulus terrestris</i>
3.	<i>Muṣalī</i>	<i>Asparagus adscendens</i>
4.	<i>Mundikā</i>	<i>Sphaeranthus indicus</i>
5.	<i>Śatavari</i>	<i>Asparagus racemosus</i>

41. Pancabhr̥ngā

देवदाली शमी शृङ्गा निर्गुण्डी शणकस्तथा ।
रोगान्ते स्नानपानार्थं पञ्चभृङ्गमिति स्मृतम् ॥ ध.नि. मिश्रकवर्ग/ १६

Sl.No.	Dravya	Botanical Name
1.	<i>Devadālī</i>	<i>Luffa echinata</i>
2.	<i>Śamī</i>	<i>Prosopis spicigera</i>
3.	<i>Bhr̥ngā</i>	<i>Eclipta alba</i>
4.	<i>Nirguṇḍī</i>	<i>Vitex negundo</i>
5.	<i>Śanapuṣṭī</i>	<i>Crotalaria verrucosa</i>

Uses : For *Snāna* and *Pāna*

42. Pancanimba

निम्बस्य पत्रत्वकपुष्प फलमूलैर्विमिश्रितैः ।
पञ्चनिम्बं समाख्यातं तत्तिकं निम्बपञ्चकम् ॥ रा.नि. मिश्रकादिवर्ग/ ३३
निम्बस्य पत्रं त्वक्पुष्पफलमूलैः समन्वितम् ।
पञ्चनिम्बमिति ख्यातं नामतः शास्त्रकोविदैः ॥
पञ्चनिम्बमिदं कुष्ठपञ्चकब्रणनाशनम् । ध.नि. मिश्रकादिवर्ग/ ५५-५६

Patra (leaves), *Twak* (bark), *Puṣpa* (flower), *Phala* (fruit) and *Mūla* (root), of *Nimba* (*Azadirachta indica*) is called *Nimba Pancaka*.

Uses : 5 types of *Kuṣṭha* and *Viṣa*.

Same 5 parts of *Śirīṣa* (*Albizzia labback*) if combined then it is called *Pancasirīṣa* and which is used in case of all kinds of *Viṣa*.

43. Pancasūrana

अत्यस्लपणी काण्डीर मानकन्द द्विशूरणैः ।

प्रोक्तो भवति योगोऽयं पञ्चशूरणसंज्ञकः ॥

रा.नि. मिश्रकादिवर्ग/ ४१, ध.नि. मिश्रकादिवर्ग/ ६०

Sl.No.	Dravya	Botanical Name
1.	<i>Atyamlaparnī</i>	<i>Amorphophallus bulbifera</i>
2.	<i>Kāṇḍīra</i>	<i>Rananculus sceleratus</i>
3.	<i>Mānakanda</i>	<i>Alocasia indica</i>
4.	<i>Grāmya Sūraṇa</i>	<i>Amorphophallus campanulatus</i>
5.	<i>Vanya Sūraṇa</i>	<i>Amorphophallus campanulatus</i>

Two types of *Sūraṇa*-one is cultivated and another variety is wild.

Bhauma

1. Trilavaṇa

सैन्धवं रुचकं चैव विडं च लवणत्रयम् ।

रातत्रिलवणं प्रोक्तं नामतत्वार्थकोविदैः ॥ ध.नि. मिश्रकवर्ग/७०

Saindhava, Rucaka (Sauvrcala) and *Vida* if combined then it is called *Trilavaṇa*.

2. Lavaṇa Pancaka

काच सैन्धव सामुद्र विडसौवर्चलैः समैः ।

स्यात् पञ्चलवण..... ॥ रा.नि. मिश्रकादिवर्ग/४९

सिन्धुसौवर्चल विड सामुद्रोद्भिदरोमकैः । कै.नि. मिश्रकवर्ग/१८

Saindhava, Sauvarcala, Vida, Sāmudra and *Romaka* are called *Panca lavaṇa*

3. Lavaṇa Saṭka

सामुद्र सिन्धुरुचकं बिडरोमकपांशुजम् ।

षडेते च समाख्याता लवणाः शास्त्रकोविदैः ॥ ध.नि. मिश्रकादि वर्ग/७१

As per *Dhanvantari Nighaṇṭu* Six types of *Lavana* are *Sāmudra, Saindhava, Rucaka, Viḍa, Romaka* and *Pāṁśuja*.

Rājanighaṇṭukāra has mentioned *Mrtsna Lavana* in place of *Pāṁśuja Lavana*.

4. Kṣaratraya

सर्जिक्षारं यवक्षारं टङ्गणक्षारमेव च ।

क्षारत्रयं समाख्यातं त्रिक्षारं च प्रकीर्तितम् ॥

ध.नि. मिश्रकादिवर्ग/६६, रा.नि. मिश्रकादिवर्ग/८

क्षारत्रयं यवक्षार स्वर्जिकास्वर्णद्रावकैः । कै.नि. मिश्रकवर्ग/१६

Three types of Kṣāra are

1. Yavakṣāra
2. Sarjikṣāra
3. Taṅkaṇa

5. Kṣārapancaka

पलाशतिलमुष्काणां क्षाराः सर्जियवाग्रजैः ।

समांशमिलिताः पञ्च क्षारपञ्चकमादिशेत् ॥ ध.नि. मिश्रकादिवर्ग/६७

यवमुष्ककसर्जनां पलाश तिलयोस्तथा ।

क्षारैस्तु पञ्चभिः प्रोक्तः पञ्चक्षाराभिधोगणः ॥ रा.नि. मिश्रकादिवर्ग/४८

तिलनालोद्भवक्षारस्वर्जिकायावशूकजैः ।

पालाशापामार्गजैश्च प्रोक्तं तत् क्षारपञ्चकम् ॥ कै.नि. मिश्रकवर्ग/१६

Sl. No.	Kṣārapancaka acc to <i>Dhanvantari & Rājanighaṇṭu</i>	Sl. No.	Kṣārapancaka acc to <i>Kaiyyadeva Nighaṇṭu</i>
1.	<i>Palāśa Kṣāra</i>	1.	<i>Tilanālodbhava Kṣāra</i>
2.	<i>Tila Kṣāra</i>	2.	<i>Swarjikṣāra</i>
3.	<i>Muṣkaka Kṣāra</i>	3.	<i>Yavakakṣāra</i>
4.	<i>Sarjikṣāra</i>	4.	<i>Palāśa kṣāra</i>
5.	<i>Yavakṣāra</i>	5.	<i>Apāmārga Kṣāra</i>

6. Kṣāraṣaṭka

कृष्णतिलजपालाशौ वचापमार्गजौ तथा ।

कौटजो मुष्कजश्चैव क्षारषट्कं विनिर्दिशेत् ॥ ध.नि. मिश्रकादिवर्ग/६८

धवापामार्गकुटजलाङ्गली तिलमुष्कजैः ।

क्षारैरेतस्तु मिलितैः क्षारषट्कमुदाहृतम् ॥ रा.नि. मिश्रकादि वर्ग/५१

Sl. No.	<i>Six types of Kṣāra acc to Dhanvantari Nighaṇṭu</i>	Sl. No.	<i>Six types of Kṣāra acc to Rājanighaṇṭu</i>
1.	<i>Kṛṣṇatilakṣāra</i>	1.	<i>Dhava Kṣāra</i>
2.	<i>Palāśa Kṣāra</i>	2.	<i>Apāmārga Kṣāra</i>
3.	<i>Vacā Kṣāra</i>	3.	<i>Kuṭaja Kṣāra</i>
4.	<i>Apāmārga Kṣāra</i>	4.	<i>Lāngalī Kṣāra</i>
5.	<i>Kuṭaja Kṣāra</i>	5.	<i>Tila Kṣāra</i>
6.	<i>Muṣkaka Kṣāra</i>	6.	<i>Muṣkaja Kṣāra</i>

7. Kṣārasaptaka

सशिग्रु मुष्कक क्षारैर्ज्ञातव्यं क्षारसप्तकम् । कै.नि. मिश्रकवर्ग/ १७

If *Sigrukṣāra* and *Muṣkakakṣāra* is added to *Kṣāra Pancaka* then it is called as *Kṣārasaptaka*. Seven types of *Kṣāra* are-

1. *Tilanālodbhava*
2. *Swarjikṣāra*
3. *Yavakṣāra*
4. *Palāśa kṣāra*
5. *Apāmārga kṣāra*
6. *Sigru kṣāra*
7. *Muṣkaka kṣāra*

8. Kṣārāṣṭaka

अपामार्गपलाशार्कतिलमुष्कयवाग्रजम् ।

सर्जिकाटण्कणयुतं क्षाराष्टमुदाहृतम् ॥ घ.नि. मिश्रकादिवर्ग/ ६९

टंकणक्षारसंयुक्तं क्षाराष्टमुदाहृतम् । कै.नि. मिश्रकवर्ग/ १७

Eight types of *Kṣāra* are-

1. *Apāmarga kṣāra*
2. *Palāśa kṣāra*
3. *Arkakṣāra*
4. *Tilakṣāra*
5. *Muṣkaka Kṣāra*
6. *Yavakṣāra*
7. *Sarjika Kṣāra*
8. *Taṅkaṇa Kṣāra*.

Note : Kaiyyadeva *nighaṇtukara* has mentioned Śigru kṣāra in place of Arkakṣāra.

Jāṅgama

1. *Kṣīrāṣṭaka*

अविक्षीरमजाक्षीरं गोक्षीरं माहिषं च यत् ।
 उद्धीणामथ नागीनां वडवाया; ख्रियास्तथा ॥ च.सू. १/१०६
 दुग्धं सुमधुरं स्निग्धं वातपित्तहरं सरम् ।
 सद्यः शुक्रकरं शीतं सात्प्यं वाजीकरं परम् ।
 जीवनं बृहंणं बल्यं मेध्यं वाजीकरं परम् ।
 वयःस्थापनमायुष्यं सन्धिकारि रसायनम् । भा.प्र. दुग्धवर्ग/१-२

Eight types of milk are—

1. *Avikṣīra*
2. *Ajakṣīra*
3. *Gokṣīra*
4. *Mahiṣakṣīra*
5. *Uṣtrakṣīra*
6. *Nāgakṣīra (Hasti kṣīra)*
7. *Aśwakṣīra*
8. *Stanya*

Properties :

Rasa–Madhura, Guṇa–Snigdha, Sara

Vīrya–Śīta

Doṣakarma–Vātапittahara

Karma–Sadyaśukrakara, Jīvana, Brhmaṇa, Balya, Medhya, Vayasthāpana, Ayuṣyakara & Rasāyana.

2. *Mūtraṣṭaka*

अविमूत्रमजामूत्रं गोमूत्रं माहिषं च यत् ।
 हस्तिमूत्रमथोष्टस्य हयस्य च खरस्य च ।
 उष्णं तीक्ष्णमथोऽरुक्षं कटुकं लवणान्वितम् ॥ च.सू. १/९३-९४

Eight types of Mūtra (Urine)

1. *Avimūtra*
2. *Ajāmūtra*
3. *Gomūtra*
4. *Mahiṣamūtra*
5. *Hastimūtra*
6. *Uṣṭramūtra*
7. *Hayamūtra*
8. *Kharamūtra*

Properties :

Rasa-Kaṭu, Lavaṇa *Guṇa-Uṣṇa, Tīkṣṇa, Rūkṣa*

Viryā-Uṣṇa

Indications-Vāta Vyādhi

3. Pittapancaka

पित्तं पञ्चविधं मत्स्यगवाष्ठनर बहिर्जम् । रसार्णव ५/३६

Five types of Pitta

1. *Matsya Pitta - Bile of Fish*
2. *Gopitta - Bile of Cow*
3. *Aśwapitta - Bile of Horse*
4. *Narapitta - Bile of Humans*
5. *Barhi (Mayūra) - Bile of Peacock*



Chapter-12

Dravya Nāmakarana, Sangrahādi Vijñāna

Points Dealt :

- *Dravya Nāmakaraṇa*
- *Dravya Nāmakaraṇasya Ādhāra & Paryāya Ādhāra.*
- Utility of Paryāya in plant identification.
- *Deśa Bhūmi Pravibhāga.*
- *Dravya Sangrahaṇa*
- *Sangrāhita Dravya Swarūpa*
- *Sangrahaṇa Vidhi*
- *Nava and Purāṇa Dravya Sangrahaṇa*
- *Audbhida Dravyāṇām Avayava Bhedena Sangrahaṇa Vidhi.*
- *Sangraha Kāla Jnānam.*
- *Vīrya Bhedēna Dravyāṇām Sangrahaṇam.*
- *Dravya Sangrahaṇa as per Bhūmi.*
- *Jāṅgama Dravya Sangraha.*
- *Āhāra Dravya Sangrahaṇa.*
- *Bheṣajāgāra & Samrakṣaṇa Vidhi.*
- *Māna Paribhāṣa-Pautava, Druvaya, Payyamānanam, Prācīna Arvācina Bhēdēna Vivecanam.*

Dravya Nāmakaraṇa

Dravya Nāmakaraṇa or drug nomenclature is naming of plants. Utility of plants for medicinal purpose makes it necessary to give certain names for recognising, differentiating and calling them in particular identity.

Naming of plants in ancient India has been through a process of development, addition and modifications under various influences and circumstances. Hence the tradition of nomenclature has led to existence of many Niruktas and in the later period the emergence of innumerable names for drugs & synonyms.

Knowledge of nomenclature was given equal importance, as justified by the following shloka.

ओषधीनामरूपाभ्यां जानते ह्यजपा वने ।
 अविपाश्चैव गोपाश्च ये धान्ये वनवासिनः ॥
 न नामज्ञानमात्रेण रूपज्ञानेन वा पुनः ।
 ओषधीनां परां प्राप्तिं कश्चिद्देवितुमर्हति ॥ च.सू. १/१२०-१२१

Knowledge regarding nomenclature (*Nāma*) & morphology (*Rūpa*) of plants should be obtained from people living in forests or shepherds or cowherds. But mere *Nāma Jnana* & *Rūpa Jnāna* is insufficient. One should also be thorough about *Auṣadhi Guṇa Jñana*. Thus the three, i.e. *Nāma jnāna*, *Rūpa jnāna* and *Guṇa jnāna* were equally important.

The same is reiterated by Narahari, by saying.....

आभीरगोपालपुलिन्दतापसः पन्थास्तथाऽन्येषि च दन्यापारगाः ।
 परीक्ष्य तेभ्यो विविधीष्वद्यामिधा-रसादिलक्ष्माणि ततः प्रयोजयेत् ॥
 रा.नि. १/११

Modern Botanical Nomenclature

Taxonomy is an important aspect of systematics, which helps in identifying, naming and classifying of species.

The modern system of naming living things began with the 18th century. Swedish naturalist Carl Linnaeus, that we owe the general adoption of present binomial system, in which the first name denotes the genus, while the second (Specific epithet) name denotes the species. The specific name is usually chosen to indicate some striking characteristic of the plant.

The modern rules governing the terminology of plant taxonomy are laid down in the International code of Botanical Nomenclature (ICBN).

Some basic rules for writing binomial

- Names of general species are printed in italics or are underlined when written or typed.
- All specific names may be written with small initial letters.

3. Generic name starts with capital letter.
4. A generic name may be written alone when one is referring to the entire group of species making up the genus.
Eg : Asparagus sp.
5. A specific epithet (species name) is meaningless when written alone, as it is used in conjunction with dozens of different generic name. A specific epithet is always preceded by the name or the initial letter of the genus that includes. Eg : *Manjiṣṭa* (*Rubia cordifolia*)

Dravya Nāmakaraṇasya Adhāra & Paryāya Adhāra

The drugs in use are many in number and varied in character. Accurate identification of these is necessary for appropriate use in medicine. Identification of a plant is usually based on morphological description. One of the ancient methods in the identification of plants are through 'Paryāya'.

Paryāya :

The word *Paryāya* is derived from,

परि + इन् गती परावनुपात्यय इन् ।

क्रमप्राप्तस्यानतिपातो अनुपात्ययः । (श.क.द्व)

That which follows an order.

श.क.द्व defines *Paryāya* as,

येन सह यत् सम्पर्कं सम्बन्धस्तेन सह तत् पर्यायः ।

यथा समानं कुलभावञ्च दानादानत्तथैव च ।

तयोर्वेशं समानं हि पर्यायञ्च प्रचक्षते ॥ इति कुलदीपिका

Words which are related to each other are called as *Paryāya*.

In English *Paryāya* means 'Synonym', and is derived from the latin word (Syn=alike) & (noma=name).

Thus synonym is a word/phrase that means exactly or nearly the same as another.

In earlier times, the only method for identification of plants was through synonyms. These *Paryāya* were based either on their structure, source, habitat, season, properties, actions, customs, historical importance or sensory perception.

Narahari, the author of *Rāja Nighaṇṭu* puts forth a few parameters on the basis of which plants are named.

नामानि व्यवचिदिहं रुद्धिः स्वभावात् ।
देशोत्त्स्या व्यवचनं च लांछनोपमाभ्याम् ।
वीर्येण व्यवचितितराङ्गातिदेशात्-
द्रव्याणामिहविभजनं सप्तधोदितानि ॥ र.नि. मङ्गलाचरण. १३

Plants are named based on the following criteria.

- (i) *Rūḍhi*
- (ii) *Swabhāva*
- (iii) *Desokta*
- (iv) *Lānchana*
- (v) *Ūpamā*
- (vi) *Viṛya*
- (vii) *Itarāhwaya*

(i) *Rūḍhi* :

These names have no specific meaning but have been in traditional use since generation.

Example :

<i>Rūḍhi Nāma</i>	<i>Vyavahṛta Nāma</i>
<i>Tuṇṭuka</i>	<i>Śyonāka</i>
<i>Pacampaca</i>	<i>Dārvī</i>
<i>Viṛavṛkṣa</i>	<i>Viṛataru</i>
<i>Kiṇīhi</i>	<i>Apāmārga</i>
<i>Nṛpadṛma</i>	<i>Āragwadha</i>

(ii) *Swabhāva*

These names are used to describe the plants special innate activity which it is very familiar.

<i>Paryāya Swabhāva</i>	Meaning	Common name
स्त्रीहारी	Useful in disease- <i>Plīha</i>	Śarapuñkha
कृमिघ्न	Useful in <i>Kṛmī</i>	Vidanga
हयमार (अश्वमार)	Kills horse	Karavīra
कृमिज	Formed by infestation	Agaru
घुणवल्लभा	Easily infested	Ativiṣa
गर्भनुत्	Abortifcent	Lāngalī

(iii) *Deśokta* :

Plants are named on the basis of their source or habitat.

<i>Synonym</i>	Meaning	Drug name
मलयज	Grows in Malaya region (Western Ghats)	<i>Candana</i>
चीनाक कपूर	Obtained from China	<i>Karpūra</i>
मागधी	Obtained from <i>Magadha deśa</i>	<i>Pippalī</i>
द्राविडी	Obtained from <i>Drāviḍa</i> (Deccan)	<i>Ela</i>
हैम	Grows in <i>Himalaya</i>	<i>Kirātatikta</i>
कम्पिल्य	Grows in <i>Kampilla deśa</i> (Western U.P.)	<i>Kampillaka</i>
काश्मीर बाल्लीक	Grows in <i>Kāsmīra & Bāhlīka</i>	<i>Kumkuma</i>

(iv) *Lānchana* :

Names which describe the specific morphological features of the plant or used part.

Synonym	Meaning	Drug name
धवल	Outer bark is whitish	Arjuna
चित्रतण्डुल	Spotted seeds	Vidañga
वक्रपुष्प	Curved flowers	Agastya
शुक्लकन्दा	White tubers	Ativiṣa
खरमङ्गरी	Inflorescence with spinuous bracteoles	Apāmārga
त्रिपुट	Fruit with 3 surfaces	Ela
दीर्घफल	Fruits which are long	Āragwadha
जनुफल	Fruits filled with insects	Udumbara

(v) *Upamā* :

Certain plants are named on the basis of Simile i.e., comparison of the plant parts to similar looking plants or animals or things.

Synonym	Meaning	Drug name
अजमोद	Fruit smells like Goat	Ajamoda
लाङ्गली	Tubers shaped like plough	Lāṅgalī
कट्टतिका	Fruit resembles comb	Atibala
शृङ्गी	Tubers are horn-like	Ativiṣa
ताम्रपल्लव	Coppery young leaves	Āśoka
वराहकण्ठी	Leaves resembles pigscars	Āśwagandha
पञ्चाङ्गुल	Leaves are palmately lobed	Eraṇḍa

(vi) **Virya :**

Plants are named on the basis of their potency or property.

Synonym	Meaning	Drug name
शीतवल्कल	Bark has <i>Śīta Virya</i>	<i>Udumbara</i>
उत्कट, ऊषण	It is <i>Tikṣṇa</i> in nature	<i>Śunṭhī</i>
तीक्ष्णतण्डुल	Fruits are <i>Tikṣṇa</i>	<i>Pippalī</i>
पद्मक	It is <i>śīta</i>	<i>Padmaka</i>
बहवीर्य	Efficacious drug	<i>Śālmalī</i>

(vii) **Itarāwaya :**

Other names which do not belong to the above categories are considered as *Itarāhwaya* or miscellaneous.

Synonym	Meaning	Drug name
वीरा	A potent drug	<i>Marica</i>
वरी	Best medicine	<i>Śatāvarī</i>
पण्या	Drug or article of trade	<i>Jyotiṣmatī</i>
लवण	Alleviates diseases	<i>Jyotiṣmatī</i>
पुर	Best <i>Niryāsa</i>	<i>Guggulu</i>

Utility of *Paryāya* in plant identification

Synonyms are given to almost every drug in classical texts, *Nighaṇṭus* which follow different trends, style and format based on various factors. *Paryāyās* comprehensively covers the various aspects of the drugs, relating to nomenclature, identification, pharmacodynamics and therapeutics. Thus they will help in identifying and understanding the *dravya* in total.

1. **Dhattūra :**

The plant *Dhattūra* has some synonyms like,

Unmatta → Refers to its *Mādaka* action

Ghaṇṭāpuṣpa → Refers to funnel shaped flowers

Kanakāhwaya → Refers to golden brown seeds

Mātulaputraka → Refers to the fruit

2. *Kaṭukī* :

Kaṇṭakaruḥā → Grows by stem or rhizomes.

Matsyaśakala → Rhizomes have fleshy scales.

Cakrāṅgī → Refers to the circular ring on transverse section.

Kṛṣṇabhēda → Black coloured on breaking.

Kaṭvī → Unpalatable due to its bitter taste

Matsyapitta → Taste & smells like *Matsya pitta*.

3. *Apāmārga* :

Kharamanjari → Refers to the spiny spike inflorescence.

Sikhari → " " " "

Adhah salya → Spinuous perianth.

Vṛttaphala → Refers to globose fruit.

Durgraha → Difficult to touch because of spiny inflorescence.

Thus with the help of a group of synonyms and not a single synonym, we can to some extent identify the plant.

Limitations of *Paryāyās* in Identification

Compilation of *Paryāya* started with Nirukta and later by *Nighaṇṭu*, the author of these *Nighaṇṭus* compiled about names which were prevalent during that time and at that region. They also added and coined new terms which led to repetition.

1. We find several such examples, where a single name is used as *Paryāyas* for many drugs.

(i) *Amṛta* → Refers to *Harītakī*, *Vibhītaki*, *Guḍuci*.

(ii) *Haimavati* → To *Vacā*, *Harītakī*.

(iii) *Lāñgulī* → For *Kapikacchu*, *Jalapippalī*, *Nārikīla*

(iv) *Madhuparṇī* → For *Guḍuci*, *Gambhārī*.

(v) *Kṛṣṇa* → For *Pippali*, *Marica*, *Parpaṭi*

2. There are very few synonyms which gives clear morphological description of all plants.

3. Synonyms which refers to properties or actions fail to identify the plant.

Due to these reasons, synonyms at many instances have led to controversy in identification.

Solution

- (i) Compile *Paryāyas* used in *Bṛhatrayī* and give more emphasis to these.
- (ii) Adopt suitable modern botanical identification with taxonomy.
- (iii) Therapeutic assessment to finalise.

Thus a collaborative work between the subject expert, a Sanskrit scholar, botanist and clinician will help to solve controversy caused due to *Paryayas*. The final conclusion should be made authoritative and accepted everywhere.

Deśa Bhūmi Pravibhāga

In Ayurveda, *Deśa* refers to two factors ;

भूमिदेहं प्रभेदेन देशमाहुरिह द्विधा । अ.ह.सू.-१/२३
देशस्तु भूमिरातुरक्ष । च.वि. ८/९२

They are *Bhūmi deśa* & *Deha deśa* (*Ātura deśa*).

In the present context, *Bhūmi deśa* is described as the medicinal plants used for treatment, whether cultivated or wild are grown on land. Hence a thorough knowledge of *Bhūmi* is necessary.

As *Suśruta* rightly puts,

सर्वलक्षणसम्पन्नः भूमिः साधारणा स्मृता ।
द्रव्याणि यत्र तत्रैव तद्विषयाति विशेषतः ॥ सु.सू. ३६/१५

The properties of *Dravya* depends on the *Bhūmi* where it grows.

Usually the term *Deśa* refers to region and *Bhūmi* refers to soil.

In Ayureda, *Deśa* is classified into 3 divisions as :

त्रिविधः खलु देशः—जाङ्गलः आनुपः साधारणश्चेति । च. क. १/८
देशस्त्वानूपो जाङ्गलः साधारण इति । सु.सू. ३५/४२

जाङ्गलं वातभूयिष्ठमानूपं तु कफोत्थणम् ।
साधारणं सममलं त्रिधा भूदेशमादिशेत् ॥ अ.ह.सू. १/२४

The authors of *Samhita*, *Nighaṇṭu* refer to the basic 3 divisions as : *Jāngala*, *Anūpa* & *Sādhāraṇa*.

We get references about *Deśa Vibhāga* even in *Vṛkṣāyurveda*. In *Rājanighaṇṭu*, apart from the above classification, we find other divisions of *Bhūmi* based on *Bṛhmaṇyādi kṣetra* and *Pārthivādi kṣetra*. Two chapters, *Anūpādi Varga* and *Dharanīyādi Varga* are devoted to describe *Bhūmi* and their related aspects.

Analysing the references on *Deśa* from various sources, the characteristics of *Deśa* can thus be tabulated.

Jāngala Deśa

आकाशा समः प्रविरलाल्पकण्टकिवृक्षं प्रायोऽल्पवर्षप्रस्त्रवणोदपानोदकप्ताय
उष्णादारुणवातः प्रविरल्लाल्पशीलः स्थिरकृशशरीर मनुष्यप्रायो वातपित्तरोगभूयिष्ठश्च
जाङ्गलः । सु.सू. ३५/४२

तत्र जाङ्गलः पर्याकाशा भूयिष्ठः तरुभिरपि च कदर-खदिरासनाश्वकर्ण-
धवतिनिश शल्लकी शालसोमवल्क-बदरी-तिन्दुकाश्वस्थ वटामलकी वनगहनः,
अनेक शभी-ककुभ-शिंशपाप्रायः स्थिरशुष्कपवनवलाबिद्युमानप्रनृथत्तरुणविटपः,
प्रतमृगतृष्णिकोपगूढतनुखरपरुषसिकता शर्कराबहुलः, लावतित्तिरचिकोरानु चरितद
भूमि भागः, वातपित्तबहुलः स्थिरकठिणमनुष्यप्रायो ज्ञेयः । च.क. १/८

मरुग्रायस्तु यो देशः स चोक्तो जाङ्गलात्रिधः (कै.नि. धरण्यादि वर्ग-६)

Characteristics of *Jaṅgala Deśa*

Feature	Characteristics
Land	(i) Clear sky and the land is even. (ii) Very few and small hills. (iii) The young trees dance due to the dry & strong winds. (iv) Occurrence of mirages.
Soil type	Soil is rough, Sandy and mixed with gravel.

Water/Rain	(i) Less rainfall (ii) Less water in lake, well etc.
Air	(i) Harsh and hot air (ii) Dry & strong winds
Plants	(i) Few, Small, thorny trees (ii) Plants commonly seen are- <i>Kadara, Khadira, Asana, Aśwakarṇa, Dhava, Tiniśa, Śallakī, Śāla, Somavalka, Badarī, Tinduka, Aśwattha, Vaṭa, Āmalakī, Śamī, Kakubha, Śimśapa</i> .
Birds/ Animals	Common birds and animals seen are; <i>Lāva, Tittira, Cakora</i> .
People	(i) People are usually having bodies which are <i>Sthira, Kṛṣṇa</i> (stable and lean body). (ii) Stable & strong men.
<i>Dosa</i>	<i>Vāta</i> and <i>Pitta</i> are dominant <i>Dosa</i> .

Ānūpa Deśa

तत्र बहुदकनिभ्रोग्नतनदीवर्षगहनो मृदुशीतातनिलो बहुमहापर्वत वृक्षो मृदु-सुकुमारोपचितशरीरमनुष्यप्रायः कफवातरोग भूयिष्ठा श्वानूपः । सु.सू. ३५/४२

अथानूपो हिन्तालतमालनारिकेलकदलीवनगहनः, सरित्समुद्रपर्वतं प्रायः शिशिरपवनबहुलः वस्तुलवानीरोपशोभिततीरामिः सरिद्विस्तुप गतभूमिभागः, क्षितिधरनिकुञ्जोपशोभितः, मन्दपवनानुवीजितक्षितिस्तुह गहनः, अनेकवनराजीपुष्टित-वनगहन भूमि भागः, स्मिग्धरुपप्रतानोपगृहः हंसचक्रवाक-बलाका-नन्दीमुख-पुण्डरीक-कादम्ब-मधु-भृङ्गराज-शतपत्र-मन्तकोकिलानुनादित तरुविटपः सुकुमार-पुरुषः, पवनकफप्रायो ज्ञेयः । च.क. १/८

Characteristics of Ānūpa Deśa

Feature	Characteristics
Land	(i) Uneven land is predominantly seen, i.e., changes in altitudes. (ii) Many large mountains. (iii) Rivers are long and reach ocean.

	(iv) River banks are decorated with the plants of Vanjula, Vānīra. (v) Mountains and springs are many. (vi) The trees move about due to mild winds. (vii) Land is covered with thick forests and are filled with flowering plants.
Air	(i) Mild winds (ii) Soft and cold winas
Water Resource/ Rain	(i) Lot of water resources like Nadī etc. (ii) Heavy rainfall (iii) Rivers reach ocean.
Plants	(i) Many large trees (ii) Land covered with many <i>Snigdha taru</i> (Soft plants) (iii) Plants like <i>Hiñtāla</i> , <i>Tamāla</i> , <i>Nārikela</i> , <i>Kadali</i> are commonly seen.
Animals/ Birds	<i>Hamsa</i> , <i>Cakravāka</i> , <i>Balāka</i> etc. are seen.
People	People are <i>Mṛdu</i> , <i>Sukumāra</i> , and well built.
<i>Doṣa/</i> <i>Disease</i>	<i>Kaphavāta Roga</i> are predominantly seen.

Sādharaṇa Deśa

उभयदेशलक्षणः साधारण इति । सु.सू. ३५/४२

समा: साधारणे यस्माद्भीतवर्णोष्ममारुताः ।

दोषाणां समता जन्तोस्तस्मात्साधारणो मतः ॥ सु.सू. ३५/४३

अनयोरेव द्वयोर्देशयोर्विकृद्धनस्पतिवानस्पत्यशुक्लनिमृग गणयुतःस्त्रिमरसुक्लमार-
बलवर्णसंहनमोपपन्न साधारणगुणयुक्त पुरुषः साधारणो श्रेयः । च.क. १/८

Characteristics of Sādhāraṇa Deśa

That region where the characteristics of both *Jāṅgala* & *Anūpa* are found, is *Sādhāraṇa Deśa*. Here all the factors like

Sīta, Varṣā, Uṣmā, & Marutā remain balanced (Sama) and hence the ‘Tridoṣas’ are also remain balanced in the body. Hence it is called *Sādhāraṇa* or *Sama Deśa*.

The plants and animals of *Jāṅgala* and *Ānūpa* are found in *Sādhāraṇa Deśa*. The people also have mixed characteristics and in a balanced state.

अल्पोदकहृष्मो यस्तु प्रवातः प्रचुरातपः ।
ज्ञेयः स जाङ्गलो देशः स्वल्परोगतमोऽपि च ।
प्रचुरोदकवृक्षो यो निवातो दुर्लभातपः ।
आनूपो बहुदोषश्च, समः साधारणो मतः ॥ च.वि. ३/४७-४८
केचिदल्पोदकहृष्मो यस्त्वत्यादिग्रन्थं जाङ्गलादिदेशलक्षणमत्र पठन्ति ।
चक्रपाणि on च.वि. ३/४७-४८

In च.वि-३, there is a reference about *Deśa*. Cakrapāṇi comments that, these are the *Ślokas* which refer to the characteristics of *Jāṅgalādi Deśa* from other texts.

But the characteristics are very clear & simple.

Factors	<i>Jāṅgala</i>	<i>Ānūpa</i>	<i>Sādhāraṇa</i>
Udaka	Alpa	Pracura	Sama
Druma (Vṛkṣa)	Alpa	Pracura	Sama
Vāta	<i>Pravāta</i>	<i>Nivāta</i>	Sama
Ātapa	<i>Pracurātapa</i>	<i>Durlabhbhātapa</i>	Sama
Roga/Doṣa	<i>Swalpa</i>	<i>Bahudoṣa</i>	Sama

Note :

तत्र देशो मरुः परः आनुपोऽपरः । चक्रपाणी on च.सू. २६/३१
मरुभूमिरारोग्यदेशानाम्, आनुपोऽहितदेशानाम् । च.सू. २५/४०

Caraka while describing Para & Apara Guṇa, Says that Maru (*Jāṅgala*) is favorable when compared to *Ānūpa*.

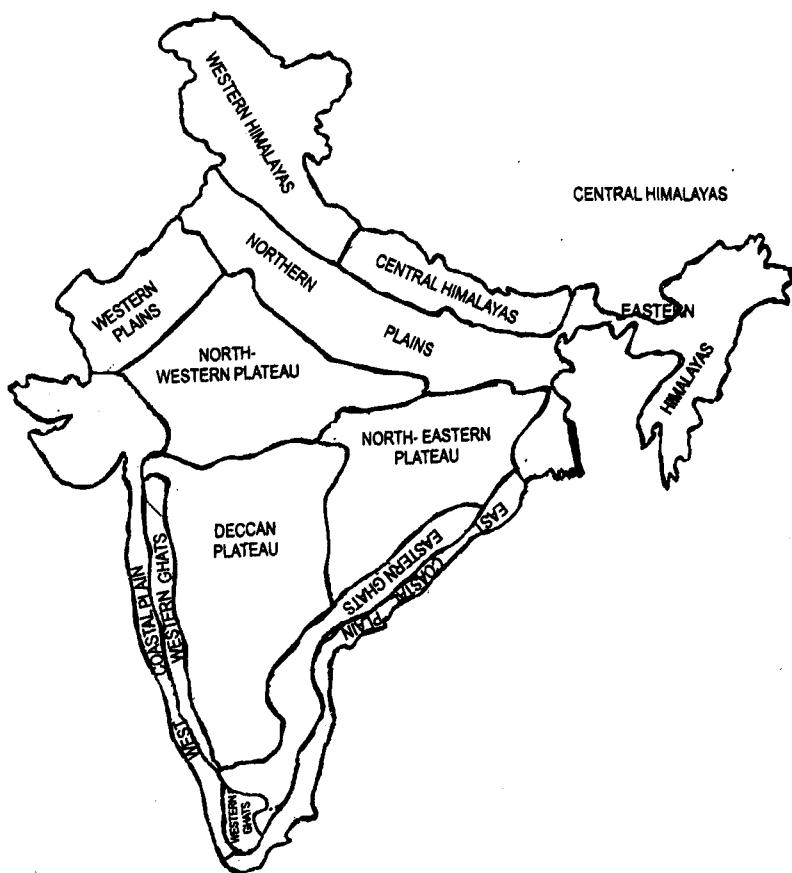
In another context, while describing Agrya varga, Caraka says that *Marubhūmi* is best for health, where as *Ānūpa* is Ahita or not conducive for health.

Sl. No.	Division	Area covered/Boundaries	States	Altitude	Ecological zone	Feature/Highlights	Corelation
1.	Northern Himalayas	Himalayas of West-Ladakh Range, Shiwalik Range, Karakoram.	Jammu & Kashmir	Above 7000Mtr	Cold and in Ladakh to humid	Dry in Ladakh Subtropical in foot hills to alpine above	Jāngala Ānūpa
	a. Western Himalayas					—	—
b. Central Himalayas	Himalayas in Nepal		Nepal	—	—	—	—
c. Eastern Himalayas	North eastern, ranges Naga hills, Garo hills, Barail range	Sikkim, Arunāchal, Meghalaya Nagaland	600 to 5000 mtr	Humid	River Brahmaputra High rainfall	Ānūpa	
2.	Great Northern Plains	Bounded by South-Aravali Range, North Gangetic plain	Rajasthan	300 Mtr	Arid	Thār Desert, sandy loam soil	Jāngala
	a. Western Plains					Alluvial soil	
	b. Northern Plains (Indo	North foothills of Himalays South-Indo	U.P. Haryana	300 Mtr	Humid	Fertile	

Sl. No.	Division	Area covered/Boundaries	States	Altitude	Ecological zone	Feature/Highlights	Corelation
gangetic plains or great plains)	ganga trough, (Run parallel to Himalaya from J &K to Assam)	Punjab			Rivers-Ganga, Indus & Tributries	Sādharaṇa	
	The great plains are classified into 4 divisions as :						
	(i) Bhabar belt-high porosity and hence has underground streams. (ii) Terai belt-excessively moist and thickly forested. (iii) Bangar belt-Older alluvium with laterite deposits. (iv) Khadar belt-Newer alluvium deposited by following rivers.						
3.	Central Highlands a. North-Western Peninsular Plateau	West- Aravalli ranges South-Vindhyan ranges North-indo-ganga trough	Rajasthan Madhya-Pradesh U.P.	300-600 Mtr.	Semi-arid	-Hilly -Aravali ranges, -Chambal basin -Bundelkhand uplands	Upper Ānūpa to lower Jāṅgala
	b. North-Eastern	North-rim of Baghelkhand	Jharkhand Chattisgarh mtr.	300-900	Semi-arid	Hazaribag plateau Chotanagpur plateau	

Sl. No.	Division	Area covered/Boundaries	States	Altitude	Ecological zone	Feature/Highlights	Corelation
	Pennisular Plateau		Orissa M.P (Part) Bihar (Part) W. Bengal (Part)			Maikala Range Bagalkhand	
4.	Deccan Plateau	North-Vindhyas and Satpura Range Eastern and Western Ghats	Maharashtra Karnataka A.P. Tamilnadu		Semi-arid		
(a)	Western Ghats (Sahyadri Mountains)	Run along the western edge of India's Deccan Plateau and separate it from a narrow coastal line along arabian sea.	Karanataka Goa Kerala Tamil Nadu	1000-2500 Mtr.	Humid to Semi arid	Satmala hills Nilgiri hills Anaimalai hills Anai Mudi Cardamom hills	
(b)	Eastern Ghats	Discontinuous range of Mountains along the coast and parallel to Bay of Bengal	Maharashtra West-Bengal Orissa A.P. Tamilnadu	1000 Mtr.		Ghats is viviseected by rivers like-Godavari, Krishna & Kaveri	

Sl. No.	Division	Area covered/Boundaries	States	Altitude	Ecological zone	Feature/Highlights	Corelation
5.	Coastal Plains	Narrow & Ghats rise steeply from plain	Gujarat Maharashtra Goa, Karnataka Kerala Orissa A.P. Tamilnadu			Directly exposed to Monsoon currents Enjoys Good rainfall.	
	(a) West Coastal Plain					Leeward location	
	(b) East Coastal Plain	Wider at points, where rivers have formed deltas and the ghat is neither continuous range nor very high					



[Not to Scale]

Physiographic Divisions of India

In Vṛkṣāyurveda, there is reference to forests and their division in the country.

(Ref. Vṛkṣāyurveda-3rd chapter, Vanavargasūtrīya Adhyāya. of Bijotpatti Kāṇḍa)

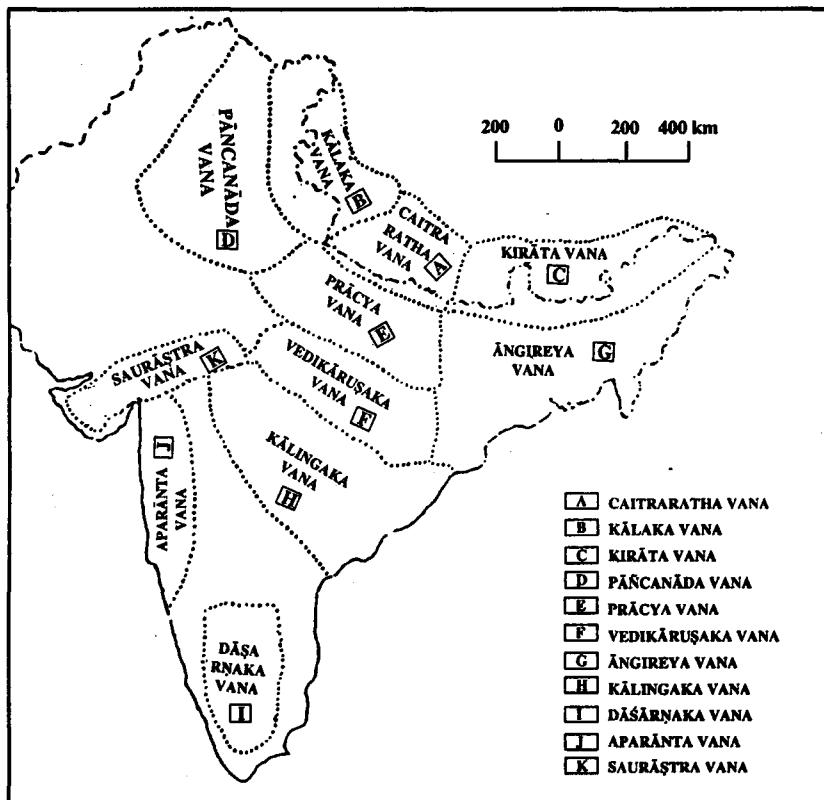
The forests enlisted are :

1. *Kālaka Vana*—Western *Himālayas*
2. *Caitraratha Vana*—Central *Himālayan* region
3. *Kirāta Vana*—Eastern *Himālayās*
4. *Pāncanāda* (Northern Plains at foothills of *Himālayas*)—Extending from the mouth of river Sindhu (Indus) upto the *Himālayās*, including the region of *Kālañjara* and *Kurukṣetra*.
5. *Prācyā* (Indo-Gangetic Plain)—Extends from *Prayāg*, the confluence of the Ganga (with the Yamuna) upto the *Himālayan* region.
6. *Vedikāruṣaka* (Central highlands)— Spreads in Tripura (Modern Tewar in Jabbalpur district) & *Kosala*.
7. *Āṅgireya* (Sunderbans, Nāga hills, Miker Hills, Chota Nagpur)—Covers region of *Utkala* & *Banga*.
8. *Kālingaka* (*Daṇḍakarnya*)— In Vindhya and *Citrakūṭa* hills, extends further southwards, through the land of *Kalinga* and *Dravida*, upto the sea cost.
9. *Dāśārṇaka* (Nilgiri hills, Anaimalai)—Forest in the hills of Śrīśaila, Vedaśaila, & Malaya Parvata where sandal wood trees grow.
10. *Aparanta* (Western *Ghāts*)—In *Sahyādri* hill region spreading upto *Bhṛgu-Kaccha* (Kutch of Gujarath).
11. *Saurāṣṭra*—Belongs to Avanti & Dwaravati.

Bhūmi Vibhāga

Ācarya Suśruta while describing the examination of *Bhūmi* refers to two types of *Bhūmi* classification, they are-

- (i) *Sāmānya*
- (ii) *Viśeṣa*



Classification of *Vana* In *Vrkṣāyurveda*

स भूमिविभागे द्विविधः-सामान्यो विशिष्टश्च । डल्हण on सु.सू. ३६/३
श्वभ्रशर्कराश्मविषमवल्मीकश्मशानाघातनदेवतायतनसिकताभिरनुपहतभनूषराम-
भहुरामदूरोदकां स्तिर्या प्ररोहवती मृद्दी स्थिरा समां कृष्णां गौरी लोहिता वा
भूमिमौषधग्रहणाय परीक्षेत् । सु.सू. ३६/३

Medicinal plants grown in the soil with following characteristics should be collected.

Characteristics of soil (Ideal Soil)

1. Soil should be devoid of
 - (a) Śarkara (Gravel)
 - (b) Aśma (stones)
 - (c) Viṣama Valmīka (Anthill)
 - (d) Śmaśāna (Grave yard)
 - (e) Āghāṭana (Slaughter house)
 - (f) Dēvatayatana (Temple/auspicious place)
 - (g) Sikatabhiranuphata (Sand)
 - (h) Anūṣara (Saline/Akaline)
 - (i) Abhaṅgura (Brittle)
2. Adūrodaka—On digging, water resource should be nearby.
3. Qualities of soil—*Snigdha, Mṛdu, Sthira, Gaurī* or *Lohita*.
4. Samā—Even land.
5. Prarōhavatī—Ability to germinate seeds.

Medicinal plants grown from such a soil & land is only admirable for collection.

He further explains the specific classification of *Bhūmi* (Land/soil) based on various parameters :

I. Classification based on Ākāśādi Bhūta

विशेषस्तु तत्र,

- अश्मवती स्थिरा गुर्वी श्यामा कृष्णा वा स्थूल वृक्षशस्यप्राया स्वगुण भूयिष्ठ ।

Sl. No.	Type	Qualities	Colour of soil	Characters of land	Characters of plants
1.	Pṛthvī	Sthira (Stable) Guru (Heavy)	Śyāma Kṛṣṇā	Aśnavaṭī-stable & heavy stony region	Large & stout trees
2.	Āpya	Snigdha (Unctuous) Śītala (Cool)	Śuklā	Abundant of water resources	Delicate plants like grasses
3.	Āgnēya	Laghu (light)	Nānavaṭra	Smaller stones	Few & small trees which have Pāṇḍu Varṇa
4.	Vāyavya	Rūkṣa (Dry)	Bhasma or Āśabha (Colour of ash or donkey)	-	Less in number, Hollow trees.
5.	Ākāśa	Mṛdu (Soft)	Śyāma	Land is even & water will be devoid of any taste	Mountaineous region with large trees which are dry

- स्निग्धा शीतलाऽसप्तोदका स्निग्धशस्यतृणकोमल वृक्षप्राया शुक्लाऽम्बुगुण भूयिष्ठा ।
- नानावर्णा लध्वश्मवति प्रविरलाल्प पाण्डुवृक्ष प्ररोहाऽग्निगुण भूयिष्ठ ।
- रुक्षा भस्मरासत्रवर्णा तनुवृक्षाल्परसकोटरवृक्षप्रायाऽनिल गुणभूयिष्ठा ।
- मृद्दी समा श्वभ्रवत्यव्यक्तरसजल । सर्वतोऽसारवृक्षा महापर्वतवृक्षप्राया इयामा चाकाशगुणभूयिष्ठा । सु.सू. ३७/४

II. Classification of *Bhumi* based on *Rasa*

गन्धवर्णरसोपेता षड्विष्ठा भूमिरिष्वते ।
तस्माद्भूमि स्वभावेन विजिनः षड्सायुताः ॥ सु.सू. ३६/१२

Bhumi (soil) which is endowed with *Gandha*, *Varṇa*, *Rasa* is classified into 6 types based on *Rasa*. Hence *Dravyas* will possess similar qualities (*Gandha-Varṇa-Rasa*) to the *Bhumi* from which it grows.

The chapters in previous section dealt exclusively with the basic concepts of *Dravyaguṇa Sāstra*. After analysing and understanding the basic concepts of *Dravyaguṇa Sāstra*, it is equally important to have a thorough knowledge about plant growth, collection and preservation.

In ancient times, Ayurvedic scholars and people used *Āhāra dravyas* extensively for food and medicine, as preservation of health was the main motto, *Auṣadha dravyas* were used very cautiously and judiciously as they collected them from the wild. Hence the demand for medicinal plants was moderate and thus they maintained ecological balance.

But in the present scenario, due to industrialization, commercialization and world-wide demand for medicinal plants in health care, it has led to grave consequences like extinction, adulteration and substitution. One measure to contain this situation, is large scale cultivation of medicinal plants according to GCP (Good cultivation practice) to fulfill the world's soaring demand.

Cultivation involves convergence of various factors such

as soil, climate, water, altitude and others. When all such factors are precisely applied, it ensures quality and better yield.

Our ancient seers did realise the necessity to collect quality medicinal plants to beget the best therapeutic effect. Hence we find references about region (*Deśa*), soil (*Bhūmī*), collection (*Sangrahaṇa*) and other factors affecting plant. In chapters which mainly deal with *Samśodhana dravyas*, Since *Samśodhana dravyas* were used for *Samśodhana* and *Samśamana*. (Ref.: च.क. १, स.सू. ३६)

Factors Affecting Plant Growth

Plant growth takes cognizance of plant habitats and climatic requirements for their favourable growth.

The factors which are given special attention are :

- (1) Altitude
- (2) Temperature
- (3) Humidity
- (4) Soil & Soil fertility
- (5) Rain fall.

Soil— Soil, word derived from Latin, *Solum*, which means earthy material in which plants grow.

Soil is the upper weathered and humus containing layer of the earth's crust which sustains life.

Importance of soil— It is found that soil influences a number of plant activities besides being a source of anchorage, water and minerals. They are—

- (i) Ability of seeds to germinate
- (ii) Size & erectness of plants
- (iii) Woodiness of stem
- (iv) Vigour of vegetation parts
- (v) Extent of root system etc.

All soils develop from weathered rock, volcanic ash deposits or accumulated plant residues.

Composition of soil– Soil has four major components. They are-

- (i) Mineral matter } These form total solid space.
- (ii) Organic matter }
- (iii) Soil air } These form total pore space
- (iv) Soil water }

An ideal soil contains about 50% solid space and 50% pore space. Mineral matter & organic matter occupy the total solid space of soil by 45% and 5% respectively. The total pore space of the soil is occupied by air and water on 50:50 basis that is 25% water and 25% air.

Total solid space–50% [Mineral –45%
 Organic–5%

Total pore space–50% [Air 25%
 Water 25%

Mineral matter consists of stone, gravel, sand, silts and clay [Soil separates].

Organic matter consists of plant, animal and microbial residues in various stages of decay (humus).

Mineral matter	Size	Features
Stone	> 3 inches	Rounded/irregularly angular or even flat.
Gravel	2 mm-up to 3"	Rounded/irregularly angular or even flat
Sand	2.0 mm-0.05 mm	Not sticky, rapid water percolation, low fertility, low water holding capacity.
Silt	0.05-0.002 mm	Intermediary between sand and clay.
Clay	<0.002 mm	Large surface area, on being wet, it is sticky.

Soil Texture

It is one of the physical properties of soils. Natural soils are composed of soil particles of varying sizes. The soil-size groups, called soil separates, are sands, silts and clays. The relative proportions of soil separates in a particular soil determine its soil texture.

Soil textural classification

Names are given to soils based on the relative proportions of each of the 3 soil separate-sand, silt & clay.

Silt-Soil with high silt content

Clay-Soil with high clay.

Sand-Soil with a high sand percentage

Loam-Soil which doesn't exhibit the dominant physical properties of any of the 3 groups.

Textural group	Sand	Silt	Clay
Sand	80-100	0-20	0-20
Sandy loam	50-80	0-50	0-20
Loam	30-50	30-50	0-20
Silt loam	0-50	50-100	0-20
Sandy clay loam	50-80	0-30	20-30
Silty clay loam	0-30	50-80	20-30
Clay loam	20-50	20-50	20-30
Sandy clay	50-70	0-20	30-50
Silty clay	0-20	50-70	30-50
Clay	0-50	0-50	30-100

Soil is the major factor that limits types of Vegetation and crops. It is impractical, however to consider soil entirely apart from climate, particularly precipitation. (Precipitation is the cooling, condensation and falling down of water vapours present in air as dew, rain, snow and hail). Under similar climate conditions, a loose porous soil that retains little water will support

only grassland or desert vegetation, where as a deep, fertile loam, clay, may support trees, shrubs and vines of the type found in Savanna or even monsoon forests.

The soil pH decides favorable growth of plants and presence of micro-organisms as soil pH greatly affects the solubility of minerals. The maximum availability of plant nutrients is between the pH range of 6.5 to 7.5.

Dravya Sangrahaṇa

Collection of plants is an important stage for further processing and formulating medicines. Whether from the wild or cultivated, Collection follows a method and are based on various criteria. Drugs are collected suitably when they contain maximum concentration of active constituents. The advantage of existing environmental conditions is also taken into consideration while collecting the crude drugs.

A few criterias on the basis of which drugs are collected :

- (i) Part of the plant
- (ii) Season
- (iii) Time
- (iv) Method
- (v) Purpose
- (vi) Drug potency

Sangrahīta Dravya Swarūpa

तस्यां जातमपि कृमिविष शर्कातपवनदहनतोयसंबाधमार्गेसुपहतमेकरसं पुष्टं पृथक्वगाढमुलमुदीच्यां चौषधमाददीतेत्येष भूमिपरीक्ष विशेषः सामान्यः ॥
सु.सू. ३६/३

The drugs which are to be collected should be grown in the previous described *Praśasta Bhūmi*.

These drugs should posses the following characteristics—

- (i) *Krmi Anupahata* → Not affected or infested.
- (ii) *Viṣa Anupahata* → Not affected by Toxins.

- (iii) *Sastra Anupahata* → Not affected by weapons or should be fully grown plant.
- (iv) *Ātapa Anupahata* → Not affected by extreme heat.
- (v) *Pavana Anupahata* → Not affected by wind/storms.
- (vi) *Dahana Anupahata* → Not affected by fire.
- (vii) *Tōya Anupahata* → Not affected by water/moisture
- (viii) *Sambādha Anupahata* → Not affected by other problems.
- (ix) *Mārgoranupahata* → Not destroyed/damaged by rampage.
- (x) *Ekarasam (Utkṛṣtarasam)* → Best quality.
- (xi) *Puṣṭa* → Well grown and nourished.
- (xii) *Pṛthu (Pṛthu Valkalam)* → Plant should possess abundant bark.
- (xiii) *Avagādha mūla* → Deep rooted.

Such plants are only selected. The required part of such plants is collected from *Udīcya* (Uttara) northern direction.

Sangrahanā Vidhi

गृहीयात्तानि सुमनाः शुचिः प्रातः सुवासरे ।
 आदित्यसंमुखो मौनी नमस्कृत्य शिवं हृदि ।
 साधारणधराद्रव्यं गृहीणयदुत्तराश्रितम् ॥ शा.प्र. १/५६-५७
 वर्ल्मीककुत्सितानूपश्मशानोषरभारजाः ।
 जनुवन्हिहिमव्याप्ता नौषध्यः कार्यसिद्धिदाः ॥ शा.प्र. १/५८

- (i) Drugs should not be collected from region which have abundant *Valmīka*, (ant hill), *Ānūpa* (Watery/marshy area), *Śmaśāna* (Grave yards), *Ūṣara* (alkaline), *Mārgaja* (streets), & *Kutsita* (Dusty place).
- (ii) Drugs should not be affected by *Jantu* (insects or germs), *Vahni* (fire) and *Hima* (moisture).

- (iii) Person should collect during early morning hours, with a pure consciousness, neat and tidy mentally and physically. While collecting, person should be quite and facing east or northward and collect the drug with due prayers to Śiva.
- (iv) *Dīpika* comments that *Uttarāśrita* means collect roots which are situated in the northern direction.

Collection of Wet or Dry and New or Old Drugs

सवर्णयेव चाभिनवानि, अन्यत्र मधु धृत गुड पिप्पली विडङ्गेभ्यः ।
 विडङ्गं पिप्पली क्षोद्रं सर्पिश्चाप्यनवं हितम् ।
 शेषमन्ययत्वभिनवं गृह्णीयहोषवर्जितम् ॥ सु.सू. ३६/७-८

All drugs should be collected *Nava* (new) i.e drugs should be collected immediately after they are full grown and mature. These are best for usage. A few exceptions are usage of *Vidāṅga*, *Pippali*, *Kṣoudra*, *Sarpi* which are used when *Purāṇa* (old). These old drugs should be devoid of *Dōṣa*.

नवान्येव हि योज्यानि द्रव्याण्यखिलकर्मसु ।
 विना विडङ्गकृष्णाभ्यां गुडधान्याज्यमाक्षिकैः ॥ शा.प्र. १/४४

All drugs are to be used when new, except *Viḍanga*, *Kṛṣṇa* (*Pippali*), *Guḍa*, *Dhānya*, *Ājya* (*Sarpi*), *Mākṣika* (*Madhu*). Which are to be used old. *Purāṇa* means only one year old.

गुडूची कुटजो वासा कूष्माण्डं च शतावरी ।
 अश्वगन्धा सहचरी शतपुष्पा प्रसारिणी ॥
 प्रयोक्तव्या सदैवाद्रा द्विगुणा नैव योजयेत् ।
 शुष्कं नवीनं यद्रव्यं योज्यं सकलकर्मसु ।
 आर्द्रं च द्विगुणं युज्यादेष सर्वत्र निश्चयः ॥ शा.स.प्र. १/४५-४६

All *dravyas* should be dry and new, except *Guḍūcī*, *Kuṭaja*, *Vāsā*, *Kūṣmāṇḍa*, *Śatavari*, *Aśwagandha*, *Sahacarā*, *Śatapuṣpa* & *Prasārini*.

Audbhida Dravya – Avayava Bheda**Sangraha Vidhi****(1) Leaves**

Collection time : Leaves are collected from the plants during the following period as in this season plant is very active, the sap movement and photosynthetic activity are maximum and leaves contain maximum percentage of active constituents.

Weather condition : As the moisture decreases their constituents, they are collected in dry weather.

Method of collection : Method of collection of leaf drugs is characteristic of each drug.

Examples

1. *Swarṇapatrī*– Leaves picked up individually from plant.
2. *Brahatī, Kantakārī*–Leaves with flowering tops are collected.

(2) Bark

Collection Time : Barks are collected only after 3-8 yrs. of plant growth. Usually collected in spring or early summer. In this season, cambium is active and barks get easily separated at cambium.

Method of Collection : Bark is collected by making suitable longitudinal and transverse incisions on the stem/root of plant.

Different methods : (i) Felling–The tree is felled at base by an axe and bark is stripped off. This is a primitive method.

(ii) Uprooting–Stems of tree of definite age & diameter are cut down and then stripped off.

(iii) Coppicing–Stems of plants of definite age and diameter are cut at a certain distance above the ground and bark is collected. From the stumps above soil, new shoots arise.

Examples :

(i) **Arjuna**— Outer surface—dark brown, rough with cracks and fissure. Inner surface—Dark brown to black longitudinally striated.

(ii) **Aśoka**— Outer—rough with warty protuberances and rusty brown. Transverse and longitudinal cracks are seen. Inner—Smooth, soft and reddish brown.

(3) Seed

Collection Time : when fruits are ripe but before the dehisce on plant.

Method of collection : It varies according to the plant.

Examples :

1. *Kupīlu*— Ripe fruits are collected and seeds are removed.

2. *Eraṇḍa*— Capsules are collected from plants when they begin to turn brown. These capsules are exposed to sun. After 3-4 days, capsules burst suddenly and seeds flung out violently.

(4) Fruit

Time of collection : The suitable time is early autumn or when ripe but still firm. Sometimes when the oldest fruits are just ripe, fruits are harvested.

Condition : Early morning hours

Method of Collection :

- Picked individually or cut in branches.
- Sometimes, reaping machines are also used.

Note : Over ripe fruits are not to be collected as they may not dry properly.

Examples :

1. **Fennel**— Stems are cut with a sickle and dried in sun. Fruits are beaten on a cloth in the sun.

2. **Caraway (*Carum carvi*)**— When the oldest fruits are just ripe, the crop is harvested with a reaping machine, choosing the early morning. These are allowed to dry for 2-3 weeks and later fruits are separated in threshing machine.

5. Flowers

Time of collection : Usually in spring or summer, collection of flowers must be done about the time of pollination.

Condition during collection : In fine, dry weather and in the fore noon after few hours of sunshine when dew has dessipated. (Petals which are damp when gathered become badly discoloured during drying).

They are dried in shade as sun bleaches the flowers and makes them paler.

Examples :

1. Clove : Clove buds are at first white, then green and finally become crimson-red in colour. Before the corolla expands, crimson red buds are picked out in dry weather.

2. Saffron : Collection made about sunrise in fine weather during September and November. Flowers are hand picked and put into baskets, later stigmas are removed and corollas rejected.

(6) Stem

Time of collection : Stems are collected after the plant has begun to flower. This is because during this time, the plant puts most effort for growth.

Method of collection :

Annual plants : Stems from annual plants are collected by cutting them 5-10 cm above ground.

Perineal plants : In perineal plants, stems are cut higher above ground to encourage further crops.

Example :

Chirata (Swertia chirata)—The entire plant is collected when the flowering is well advanced.

(7) Root/Rhizome/Corm/Bulb (Any underground part)

Time of collection : Roots are collected only after plant growth. Usually collected during summer or autumn (Autumn in temperate countries). Else, any underground part should be

harvested when the plant have borne fruits, shed seeds and aerial parts have started to wither.

Roots from annual plants are generally not collected. Reason for this time:

- High active chemical composition is seen when vegetable growth is ceased.
- They are fully mature, developed and of good quality.
- As plants have already shed seeds, crop continues in next season through natural regeneration.

Examples :

1. **Liquorice (Yaṣtimadhu)**—In the third year, when leaves fall, the plants are dug up, buds and rootlets are removed and the roots and stolons are dried rapidly in the sun and finally in a heated chamber.
2. **Vacā**—The long, creeping horizontal rhizome is collected in autumn, Trimmed, cut into pieces of 10 cm and dried.

(8) Heart wood (wood)

A large portion of most commercial woods consists of heart wood by which is understood xylem tissue which consist of dead cells which has ceased to perform any conduction.

Examples :

1. **Candana (Sandalwood)**—Trees which are more than 25yrs of age are normally selected for collection. Tree is uprooted and roughly deprived of its bark and part of sap wood.

(9) Sap/Latex

Sap is collected in the spring as it rises or as it tails in Autumn.

(10) Galls

Galls are pathological out growths formed on the twigs of trees. Galls are collected before the escape of the insect or during August & September.

Sangraha Kāla Jnāna

अत्र केचिदाहुराचार्यः प्रांवृद्ववर्षाशरदेमन्तवसन्तप्रीष्मेषु यथा संख्यं मूलपत्रत्वक् क्षीरसारफलान्याददीतेति: ततु न सम्यक् । सु.सू. ४६/५

Acārya Suśruta gives a cross reference for time of drug collection. He quotes a ref., where in different parts of a plant are collected during specific season. Acārya Suśruta does not agree to this.

तेषां शाखापलाशभिरप्ररुढं वर्षावसन्तयोग्राह्य, ग्रीष्मे मूलानि शिशिरे वा शीर्णप्रिरुढपर्णानां, शरदि त्वक्कन्द क्षीराणि, हेमन्ते साराणि, यथर्तु पुष्पफलमिति ।

च.क. १/१०

कन्दं हिमतीं शिशिरे च मूलं पुष्पं वसन्ते गुणदं वदन्ति ।

प्रबालपत्राणि निदाधकाले स्थुः पङ्कजातानि शरत्प्रयोगे ॥

रा.नि. धरण्यादि वर्ग-५७

Ritu	Ref. in Suśruta	Caraka	Ra. Ni
Vasanta (Mar. 16-May 15)	Sāra	Śākhā, Patra	Puṣpa
Grīṣma (May 16-July 15)	Phala	Mūla	—
Prāvṛt (Jyly 16-Aug. 15)	Mūla	—	—
Varṣā (Aug. 16-Sept. 15)	Patra	—	Prabāla Patra
Śarad (Sept. 16-15Nov.)	Twak	Twak, Kanda, Kṣīra	Pankajāta
Hemanta (Nov16.-Jan.15)	Kṣīra	Sāra	Kanda
Śiśira (Jan16.-March15)	—	Mūla	Mūla

Collection of used parts acc to season

The following table shows the difference in opinion of different scholars about time of collection.

Sl. No.	<i>Prayojyāṅga</i>	<i>Caraka</i>	<i>Suśruta</i>	Ra. Ni
1.	<i>Mūla</i> (Root) (शीर्णप्रसुङ्गपर्णानां)	<i>Grīṣma</i> <i>Śiśira</i>	<i>Prāvṛt</i>	<i>Śiśira</i>
2.	<i>Palāśa</i> (Newly developed leaves)	<i>Varsā</i> <i>Vasantā</i>	—	—
3.	<i>Śākā</i> (Branches)	<i>Varsā</i> <i>Vasanta</i>	—	—
4.	<i>Puṣpa</i> (Flowers)	Acc to flowering season	—	<i>Vasanta</i>
5.	<i>Twak</i> (Bark)	<i>Śarad</i>	<i>Śarad</i>	—
6.	<i>Kṣīra</i> (Latex)	<i>Śarad</i>	<i>Hemanta</i>	—
7.	<i>Sāra</i> (Heart wood)	<i>Hemanta</i>	<i>Vasanta</i>	—
8.	<i>Phala</i> (fruit)	Acc to fruiting season of plant	<i>Grīṣma</i>	<i>Vasanta</i>
9.	<i>Kanda</i> (stem, root tubers/bulb)	<i>Śarad</i>	—	<i>Hemanta</i>
10.	<i>Patra</i> (Leaves)	—	<i>Varsā</i>	<i>Śiśira</i>
11.	<i>Pancāṅga</i> (Whole plant)	—	—	<i>Śarad</i>

Viryā Bhedena Dravyānam Sangrahanam

Acārya Suśruta disagrees with the previously described drug collection based on season and puts forth the following theory.

He says,

ततु न सम्यक्, सौम्याग्रेयत्वाज्जगतः । सौम्यान्यौषधानि सौम्येष्वधृतुष्वाददीत,
आग्रेयान्याग्रेयेषु, रावमप्यापन्नगुणानि भवन्ति । सौम्यान्यौषधानि सौम्येष्वर्तुषु गृहीतानि
सोमगुणभूयिष्ठायां भूमौ जातन्यतिमधुरस्तिंगद्य शीतानि जायन्ते । रातेन शेषं
व्याख्यातम् । (सु.सू. ३६/५)

As the entire universe is composed of *Saumya* and *Āgneyatva*, hence *Saumya dravyas* have to be collected from *Saumya Ritu*. *Āgneya dravyas* are collected during *Āgneya Ritu*.

A *Saumya dravya* collected during *Saumya Ritu* which was grown from a *Saumya Bhūmi* will possess *Atimadhura*, *Snigdha* & *Śita guṇa*.

<i>Dravya</i>	<i>Ritu</i>	<i>Bhūmi</i>	<i>Dravya-Guṇa</i>
<i>Saumya</i>	<i>Saumya-Varṣā, Hemanta Śiśira</i>	<i>Saumya</i>	<i>Atimadhura, Snigdha, Śita</i>
<i>Āgneya</i>	<i>Śarad, Vasanta & Grīṣma</i>	<i>Āgneya</i>	<i>Kaṭu, Rukṣa Uṣṇa</i>

आग्रेय विस्त्रयशैलाद्याः सौम्यो हिमगिरिर्मतः ।
अतस्तदौषधानि स्युरनुरुपाणि हेतुभिः ॥
अन्येष्वपि प्ररोहन्ति वनेषूपवनेषु । शा.प्र. १/५५

This is a reference from *Śārṅgadhara* who advocates collection of *Āgneya* and *Saumya dravya* from specific regions.

Āgneya Dravya (*Uṣṇa Virya Dravya*) should be collected from *Vindhya*, *Malaya*, *Śala Parvata* (region). As these regions have an ecological features which is *Āgneya* and hence *Uṣṇa Virya Dravyas* collected from here will be excellent.

Saumya Dravya (*Śita Virya Dravya*) is to be collected from *Himagiri* (Himalayan regions) as the ecological condition is *Saumya*.

Type of Dravya	Region
<i>Āgneya</i>	<i>Vindhya, Malaya etc.</i>
<i>Saumya</i>	<i>Himagiri</i>

The same concept has to be adopted to *Vana* & *Upavana* also. Depending on the prevailing ecological conditions of the forest/garden, respective drugs have to be collected.

Dravya Sangrahaṇa as per Bhūmi

Bhūmi :

तत्र प्रथिव्यम्बुगुण भूयिष्ठायां भूपौ जातानि विरेचन द्रव्याव्याददीत
अग्रयाकाशमारुतगुण भूयिष्ठायां वमन द्रव्याणि, उभयगुण भूयिष्ठायाम्
भयतोभागानि, आकाशगुणभूयिष्ठायां संशमनानि रावं बलवत्तराणि भवन्ति ॥

सु.सू. ३६/६

Dravyas are collected from specific types of soils for specific purposes.

Sl.No.	Bhūmi	Purpose
1.	<i>Pr̥thvi + Ambu Guṇabhūyiṣṭha</i>	<i>Virecana Dravya</i>
2.	<i>Ākāśa + Māruta + Agni</i>	<i>Vamana Dravya</i>
3.	<i>Ubhaya Guṇabhūyiṣṭha</i>	<i>Ubhayabhaṅgahara</i>
4.	<i>Ākāśa Guṇabhūyiṣṭha</i>	<i>Samśamana Dravya</i>

- *Virecana dravyas* should be procured from soil which is predominant with *Prithvi* & *Ap Mahābhūta*.
- *Vamana dravyas* should be collected from soil which posses the qualities of *Agni*, *Vāyu* & *Ākāśa*.
- *Ubhaya bhāṅgahara dravyas* to be collected from soil having *Prithvi*, *Ambu*, *Agni*, *Vāyu* & *Ākāśa guṇa*.
- *Samśamana dravyas* should be collected from soil which posses *Ākāśa Guṇa*.

Jāṅgama Dravya Sangraha (Collection of Animal Products)

जाङ्गमानां वयःस्थानां रक्तरोमनखादिकम् ।
क्षीरमूलपुरीषाणि जीर्णहारेषु संहरेत् ॥ सु.सू. ३६/१६

Different parts of animals are used as food & medicine. These animal products have to be collected from an young, mature animal (*Vayasthā*).

- (i) For collecting the *Rakta* (Blood), *Roma* (Hairs) & *Nakha* (Nails) of animals, a well grown young & mature animal is selected.
- (ii) For collecting *Kṣīra* (Milk), *Mūtra* (Urine) & *Puriṣa* (Faeces), these have to be collected from a mature animal only after the previously eaten food by the animal has been digested.

Āhāra Dravya Sangrahaṇa (Collection of Food Products)

We find references at different contexts giving specific instructions to the collection of food materials whether plant or animal origin.

1. Dhānya (*Śūka-Śamī Dhānya*)

अनार्तवं व्याधिहतमपर्यागितमेव च ।
अभूमिजं नवं चापि न धान्यं गुणवत् स्मृतम् ॥ सु.सू. ४६/५०

While collecting *Dhānya*, the following needs to be kept in mind.

- (1) *Anārtavam* (*Anyartujātam*)—Grains grown in off season.
- (2) *Vyādhihatam*—Grains which are infested.
- (3) *Aparyāgatam* (*Apakwam*)—Grains which are immature.
- (4) *Abhūmijam* (*Ūśaropalakādisaviśabhuṁijam*)—Grains grown in infertile or bad soil.
- (5) *Nava*—Grains within one year.

Grains as described above are unfit for consumption.

नवं धान्यमभिष्यन्दि लघु संवत्सरोषितम् ।
विदाहि गुरु विषृम्भि विरुद्धं दृष्टदूषणम् ॥ सु.सू. ४६/५१

नवमिति वर्ष यावत् ।.....प्रथम वर्षादूर्ध्वं द्वितीयं वर्ष यावत् पुराणं
गुणवच्च भवति, तदूर्ध्वं तु नीरसत्वान्न गुणकरमिति । डल्हण सु.सू. ४६/५१

- Grains within one year are *Abhiṣyanda* in nature, i.e.

Dośadhātumalasrotasām Klēdaprāptijananam it vitiates
Doṣa, Dhātu, Mala & Srotas.

- Hence one year old grains are suitable for consumption as these are easy for digestion (*Laghu*). Beyond this period, grains loose their potency.
- *Virūḍha* grains are *Guru*, *Viṣṭhambhi* & Vitiates vision. In this context *Virūḍha* has two meanings.

विरुद्धं अङ्गुरजननशक्तिरहितमित्यर्थ- Grains which have lost the ability to sprout, like for example fried *Caṇaka* or fried *Mudga*.

- *Virūḍhamāṅguritam*-Sprouted grains.

2. Śāka

कर्कशं परिजीर्णं च कृमिजुष्टमदेशजम् ।
वर्जयेत् पत्रशाकं तद्यदकालविरोहि ॥ सु.सू. ४६/२९७

The following types of *Patra Śāka* is unfit for collection.

- (i) *Karkaśa* (*Kharasparśam*)—Very rough & hard.
- (ii) *Parijīrṇa* (*Purātanam*)— Very old.
- (iii) *Krmijuṣṭam* (*Kṛmibhakṣitam*)— infested.
- (iv) *Akālajam* (*unseasonal*).
- (v) *Adeśaja* (*Anucita deśotpannam*)—Unnatural habitat.

3. Kanda

बालं ह्यनार्तवं जीर्णं व्याधितं कृमिभक्षितम् ।
कन्दं विवर्जयेत् सर्वं यो वा सम्यक् रोहति ॥ सु.सू. ४६/३२

Kanda (tubers) which possess the following characteristics are unfit for consumption.

- (1) *Bāla*—immature.
- (2) *Anārtava*—unseasonal.
- (3) *Jīrṇa*—Old/dried.
- (4) *Vyādhita*—Diseased
- (5) *Kṛmibhakṣitam*—Infested by worms
- (6) *NaSamyak Rohati*—Not properly grown.

4. Phala

फलेषु परिपक्वं यद्गुणवत्तदुदादृतम् ।
 बिल्वादन्यत्र विज्ञेयमामं तद्धि गुणोत्तरम् ।
 ग्राहूष्णं दीपनं तद्धि कषायकटुतिक्तकम् ।
 व्याधितं कृमिजुष्टं च पाकातीतमकालजम् ।
 वर्जनीयं फलं सर्वमपर्यग्तमेव च ॥ स.सू. ४६/२०९-२१०

- (i) Fruits which are well grown and mature are fit for collection except for *Bilva*. (In *Bilva*, unripe fruits are better to ripe)
- (ii) *Vyādhitam*—Diseased.
- (iii) *Kṛmijuṣṭam*—Eaten by insects or infested.
- (iv) *Atiphala*—Over ripen
- (v) *Akālaja*—Unseasonal
- (vi) *Aparyāgata* (*Apakwa*)— Unripe & immature.

Bheśajāgāra & Samrakṣaṇa Vidhi (Storage House) (Preservation)

गृहीत्वा चानुरुपगुणवद्वाजन स्थान्यागारेषु प्रागुदगद्वारेषु निवातप्रवातैकदेशेषु-
 नित्यपुष्पोपहारबलिकर्मवत्सु, अग्नि सलिलोपस्वेद-धूम-रजो-मूषक-
 चतुष्पदामनभिगमनीयानि स्वच्छन्नानि शिक्खेष्वासञ्ज स्थापयेत् ॥ च.क. १/११

गृहीत्वेत्यादि । अनुरुपगुणवद्वाजनस्थानीति अनुरुपगुणवत्ता च भाजनस्य
 भेषजसमानगुणतयैव । स्वच्छन्नानीति सम्यक्विहितानि ।

चक्रपाणि भाष्य on च.क. १/११.

Acārya Caraka

1. Properly collected drug should be stored in containers having similar qualities.
2. Stored in house, built in suitable place with proper ventilation.
3. Everyday the store house should be worshipped after cleaning.

4. It should be devoid of fire, water, moisture, smoke, dust, Rats and other insects.
5. Store house should not be situated at or near circle or junction.

प्लोतमृद्धाण्डफलकशङ्कुविन्यस्त भेषजम् ।

प्रशस्तायां दिशि शुचौ भेषजागारमिष्यते ॥ सु.सू. ३६/१७

गृहीतौषधस्थापनोपायं दर्शयन्नाह- प्लोतेत्यादि । प्लोतः, कर्पटः । मृद्धाण्डं मृत्तिकापात्रं, फलकं पट्टकं, शङ्कुः कीलकः रातेषु प्लोतादिषु विन्यस्तं धृतमौषधं यस्मिन् गृहे तद्देषजागारं भेषजगृहमिष्यते इति संबन्धः । प्रशस्तायां पूर्वस्थामुत्तरस्थां वा । शुचौ देशे । डत्त्वण on सु.सू. ३६/१७

Preservation techniques—The collected drugs have to be properly preserved and stored. The drugs are to be kept either in :

Plota (Karpata)—Ragged cloth (Gunny bag)

Mṛdbhāṇḍa (Mṛttikā Pātra)—Earthern pots.

Phalaka (Paṭṭaka)—Plank.

Sāṅku (Kīlaka)—(Stake/pillar/post/pale) and these are to be kept in a clean storage area.

Expiry Period of Ayurvedic formulations

Once the expiry period is reached the formulations or medicines should not be stored.

गुणहीनं भवेत् वर्षादूर्ध्वं तद्वप्मौषधम् ।

मासद्वयात्तथा चूर्णं हीनवीर्यत्वमानुयात् ॥

हीनत्वं गुटिकालेहौ लभेते वत्सरात्परम् ।

हीनाः स्युततैलाद्याश्रतुमसाधिकात्तथा ॥

ओषध्यो लघुपाकाः स्युर्गुणैर्युक्ता आसवो धातवो रसाः ॥

शा.स.प्र. १/५१-५३॥

As the drug may lose their potency in a stipulated period, hence it is not advised to use the medicines which have lost their potency. So those medicines should be discarded.

Sl.No.	Formulation/Medicine	Expiry Period
1.	Cūrṇa (Powders)	After 2 months
2.	Guṭika (Tablets)	1 yr.
3.	Avaleha (Confections)	1 yr.
4.	Gṛta (Ghee)	After 4 months
5.	Taila (Oil)	After 4 months
6.	Laghupāka Auṣadhas	After 1 yr.
7.	Āsavāriṣṭa	Infinite Period
8.	Dhātu & Rasa Yogas	Infinite Period

Storage

Preservation of crude drugs need sound knowledge of their physical and chemical properties.

They should be stored in the premises which are water-proof, fire proof and rodent proof.

A number of drugs absorb moisture during their storage and become susceptible to microbial growth. The moisture, not only increase the bulk of the drug, but also causes impairment in the quality of the crude drug. Hence such drugs should be stored in air-tight containers.

Atmospheric oxygen is also destructive to several drugs and hence they are filled completely in well closed containers, or the air in the containers is replaced by an inert gas.

Apart from protection against adverse physical & chemical changes, preservation against insect or mould attacks is also important. They can be prevented by drying the drug thoroughly before storage and also by giving treatment of fumigants.

The common fumigants used for storage of crude drugs are methyl bromide, carbon disulphide and hydrocyanic acid.

At times, drugs are given special treatment such as liming of ginger and coating of nutmeg.

Temperature is also important factor in preservation of

drugs, as it accelerates several chemical reactions leading to decomposition of constituents. Hence most of the drugs need to be preserved at a very low temperature.

Small quantities of crude drugs could be readily stored in air-tight, moisture proof & light proof containers such as tins, cans, covered metal tins or amber glass containers.

Wooden boxes and paper bags should not be used for storage of crude drugs.

Preservation

Medicinal plants can be preserved in a number of ways, the most common & simple, being air/oven drying. A warm, dry place for example an airing cup board is ideal. Use plain paper for drying herbs, never printed news paper. Dried herbs can be stored for many months in a dark glass jar or brown paper bay.

(Ref : Ravindra sharma, "Agro-techniques of medicinal plants, Daya publishing house 2007:196).

Māna Paribhāṣā

Māna Nirukti

मीथते अनेनेति मानम् । अमरकोश ।

Māna is an entity through which weight, volume or length of a substance are measured.

परिमाणं पुनर्मानम् । च.सू. २६/३४

Parimāṇa is one among *Parādi guṇas*, where *Carakācārya* gives due importance to *Māna* and considers one of the *Cikitsopayogi Guṇa*.

Utility of *Māna*

न मानेन विना युक्तिर्दण्याणां जायते क्वचित् ।

अतः प्रयोग कार्यार्थं मानमत्रोच्यते मया ॥ शा.प्र.ख. १/१४

Quantification is impossible without proper means of measurement. One fails to prescribe medicines and advise food materials without the help of *Māna*.

While formulating a formulation measurement is must and to finalize the dosage of *Yoga*, *Māna* is very much necessary.

दोष भेषज देश काल बल शरीर साराहार सात्य सत्य प्रकृति वयसां
मानमवहितमनसा यथावज्ञेयं भवति भिषजा, दोषादि मान ज्ञानायत्तत्वात् क्रियायाः ।
न ह्यमानज्ञो दोषदीनां भिषग् व्याधिनिग्रह समर्थो भवति ॥ च.वि. १/३

Acarya Caraka has given much importance to *Māna*. Vaidya has to measure *Doṣa*, *Bheṣaja* (Medicine), *Deśa* (Place), *Kāla* (time), *Bala* (Strength), *Śarira* (body stature), *Sāra* (Compactness), *Āhāra* (food), *Sātmya* (Conducive substances), *Satwa* (Mental status), *Prakṛuti* (Constitution) and *Vaya* (Age) through *Māna* before advising treatment. If Vaidya won't take use of *Māna* while assessing all these factors is going to fail in his treatment.

Types of *Māna*

मानं च द्विविधं प्राहुः कालिङ्गं मागधं तथा ।

कालिङ्गान्मगधं श्रेष्ठमेवं मानविदो विदुः ॥ च.क. १२/१०५

Acārya Caraka has mentioned two types of *Māna*.

(i) *Kālinga Māna* (Belongs to Orissa)

(ii) *Magadha Māna* (Belongs to Bihar). Caraka considers *Magadha Māna* is superior.

पौतवं द्रवयं पाय्यमिति मानार्थकं त्रयम् ।

मानं तुलाङ्कुलि प्रस्थैः गुञ्जा पञ्चाद्य माषकः ॥ अमरकोश २/९/८५

In Amara Kośa, 3 types of *Māna* are mentioned.

(i) *Pautava Māna*

(ii) *Druvaya Māna*

(iii) *Pāyya Māna*

(i) ***Pautava Māna***— Measuring weights.

Pautava Māna is one where measures are used to weigh solid substances.

(ii) ***Druvaya Māna***— Measuring volumes.

Measures used to denote volume of liquids is known as *Druvaya Māna*.

(iii) *Pāyya Māna*—Measuring length. Measures which represent length is known as *Pāyya Māna*.

Pautava Māna—As per *Caraka*

षड् ध्वंश्यस्तु मरीचिः स्यात् षण्मरीच्यस्तु सर्षपः ।
 अष्टौ ते सर्षपा रक्तास्ताण्डुलश्चापि तद्वयम् ॥
 धान्यमाषो भवेदेको धान्यमाषद्वयं यवः ।
 अण्डिका ते तु चत्वारस्ताश्चतस्रस्तु माषकः ॥
 हेमश्च धान्यकश्चोक्तो भवेच्छाणस्तु ते त्रयः ।
 शाणौ द्वौ द्रड्क्षणं विद्यात् कोलं बदरमेव च ।
 विद्याद्वौ द्रड्क्षणौ कर्षं सुवर्णे चाक्षमेव च ।
 विडालं पदकं चैव पिचुं पणितलं तथा ॥
 तिन्दुकं च विजानीयात् कवलग्रहमेव च ।
 द्वे सुवर्णे पलार्थं स्याच्छुक्तिरष्टमिका तथा ॥
 द्वे पलार्थे पलं मुष्ठिः प्रकुञ्जोऽथ चतुर्थिका ।
 बिल्वं षोडशिका चाप्रं द्वे पले प्रसृतं विदुः ॥
 अष्टमानं तु विज्ञेयं कुडवौ द्वौ तु मानिका ।
 पलं चतुर्गुणं विद्यादञ्चलं कुडवं तथा ॥
 चत्वारः कुडवाः प्रस्थश्चतुप्रस्थमथाढकम् ।
 पात्रं तदेव विज्ञेयं कंसः प्रस्थाष्टकं तथा ॥
 कंसश्चतुर्गुणो द्रोणश्चार्मणां नलवणं च तत् ।
 स राव कलशः ख्यातो घटमुन्माणमेव च ॥
 द्रोणस्तु द्विगुणः शूर्पो विज्ञेय कुम्भ राव च ।
 गोणीं शूर्पद्वयं विद्यात् खारीं भारं तथैव च ॥
 द्वात्रिशान्तं विजानीयाद्वाहं शूर्पाणि बुद्धिमान् ।
 तुलां शतपलं विद्यात् परिमाणविशारदः ॥
 शुष्कद्रव्येष्विदं मानमेवमादि प्रकीर्तिम् ॥

च.क. १२/८७-९९

Acārya Caraka in *Kalpasthāna* while mentioning about quantity of substances referred *Māna*.

6 Dhwamśi	= 1 Marici
6 Marici	= 1 Sarṣapa
8 Sarṣapa	= 1 Taṇḍula
2 Taṇḍula	= 1 Dhānya Māṣa
2 Dhānya Māṣa	= 1 Yava
4 Yava	= 1 Aṇḍika [2 Ratti=250 mg]
4 Aṇḍika	= 1 Māṣaka [8 Ratti=1 g]
3 Māṣaka	= 1 Śāṇa [24 Ratti=3 g]
2 Śāṇa	= 1 Kola [48 Ratti=6 g]
2 Kola (Drankṣaṇa)	= 1 Karṣa (Swarna) [Tola=12 g]
2 Karṣa	= 1 Śukti (Palārdha) [2 Tola=24 g]
2 Śukti	= 1 Pala [4 Tola=48g]
2 Pala	= 1 Prasruta [8 Tola=96g]
2 Praśruta	= 1 Kuḍava [16 Tola=192g]
2 Kuḍava	= 1 Mānikā [32 Tola=384 g]
2 Mānikā	= 1 Prastha [64 Tola=768 g]
4 Prastha	= 1 Āḍhaka [256 Tola=3072 g]
4 Āḍhaka	= 1 Droṇa [1024 Tola=12.288kg]
2 Droṇa	= 1 Śūrpa [2048 Tola=24.576 kg]
2 Śūrpa	= 1 Khāri (Bhāra) [4096 Tola=49.152 kg]
100 Pala	= 1 Tula (400 Tola) = 4.800 kg.

Pautava Māna-As per Suśruta

पलकुडवादीनामतो मानं तु व्याख्यास्यामः—तत्र द्वादश धान्यमाषा मध्यमाः सुवर्णमाषकः, ते षोडश सुवर्णम्; अथवा मध्यमनिष्ठाव राकोनविंशतिथरणं, तान्यर्थतृतीयानि कर्षः; ततश्चोर्ध्वं चतुर्गुणमभिवर्घयन्तः पलकुडव प्रस्थाढकद्रोणा इत्यभिनिष्पद्यन्ते, तुला पुनः पलशत, ता: पुनर्विश्वातिभारः, शुष्काणामिदं मानम्, आर्द्रद्रवाणां च द्विगुणामिति ॥ सु.चि. ३१/७

While explaining about *Snehapāka Kalpa Acārya Suśruta* has given reference about Pautava Māna.

12 <i>Dhānya Māṣa</i>	=	1 <i>Suvarna Māṣaka</i>
16 <i>Suvarna Māṣaka</i>	=	1 <i>Suvarṇa</i>
19 <i>Niṣpāva</i>	=	1 <i>Dharana</i>
2 <i>Dharana</i>	=	1 <i>Karṣa</i>
4 <i>Karṣa</i>	=	1 <i>Pala</i>
4 <i>Pala</i>	=	1 <i>Kuḍava</i>
4 <i>Kuḍava</i>	=	1 <i>Prastha</i>
4 <i>Prastha</i>	=	1 <i>Āḍhaka</i>
4 <i>Āḍhaka</i>	=	1 <i>Droṇa</i>
100 <i>Pala</i>	=	1 <i>Tula</i>
20 <i>Tula</i>	=	1 <i>Bhāra</i>

These measurements are for dry drugs and the quantity should be double in case of fresh drugs.

Pautava Māṇa-As per Śārṅgadhara

त्रसरेणुर्बुधैः प्रोक्तस्त्रिंशता परमाणुभिः ।
 त्रसरेणुस्तु पर्ययनाम्ना वंशी निगद्यते ॥
 जालान्तरगते भानौ यात्सूक्ष्मं दृश्यते रजः ॥
 तस्य त्रिंशत्तमो भागः परमाणुः स कथ्यते ।
 जालान्तरगतैः सूर्यकर्वशी विलोक्यते ॥
 षड्कवंशीभिर्मरीचिः स्यात्ताभिः षड्मिस्तु राजिका ।
 तिसृभी राजिकाभिश्च सर्वपः प्रोच्यते बुधैः ॥
 यवोऽषृसर्वपैः प्रोक्तो गुञ्जा स्यात्तचतुष्टयम् ।
 षड्कवंशी रक्तिकाभिः स्यान्माषको हेमधान्यकौ ॥
 माषैश्चतुर्भिः शाणः स्याद्वरणः स निगद्यते ।
 टङ्गः स राव कथितस्तद्वयं काल उच्यते ॥
 क्षुद्रको वटकश्चैव द्रड्क्षणः स निगद्यते ।
 कोलद्वयं च कर्षः स्यात्स प्रोक्तः पाणिमानिका ॥
 अक्षं पिचुः पाणितलं किंचित्परिणिश्च तिन्दुकम् ।
 विडालपदकं चैव तथा षोडशिका मता ॥

करमध्यो हंसपदं सुवर्णं कवलग्रहः ।
 उदुम्बरं च पर्यायैः कर्षं रावं निगद्यते ॥
 स्यात्कर्षभ्यामर्धपलं शुक्तिरष्टमिका तथा ।
 शुक्तिभ्यां च पलं ज्ञेयं मुष्टिराप्रं चतुर्थिका ॥
 प्रकुञ्जः षोडशी बिल्वं पलमेवात्र कीर्त्यते ।
 पलाभ्यां प्रसृतिर्जेया प्रसृतश्च निगद्यते ॥
 प्रसृतिभ्यामञ्जलिः स्यात्कुडवोऽर्धशरावकः ।
 अष्टमानं च स ज्ञेयः कुडवाभ्यां च मानिका ॥
 शरावोऽष्टपलं तद्वज्ज्ञेयमत्र विचक्षणैः ।
 शरावाभ्यां भवेत्प्रस्थश्चतुः प्रस्थैस्तथाढकम् ॥
 भाजनं कंसपात्रं च चतुः षष्ठिपलं च तत् ।
 चतुर्भिराढकैद्रोणः कलशो नल्वणोर्मणः ॥
 उन्मानश्च घटो राशिद्रोणपर्यायसंज्ञकाः ।
 द्रोणाभ्यां शूर्पकुम्भौ च चतुः षष्ठिशरावकाः ॥
 शूर्पाभ्यां च भवेद्द्रोणी वाही गोणी च सा स्मृता ।
 द्रोणीचतुष्टयं खारी कथिता सूक्ष्मबुद्धिभिः ॥
 चतुः सहस्रपलिका षण्णवत्यधिका च सा ।
 पलालां द्विसहस्रं च भार राकः प्रकीर्तिः ॥
 तुला पलशतं ज्ञेया सर्वत्रैवैष निश्चयः ।

शा.स.प्र. १/१५-३२

30 <i>Paramāṇu</i>	=	1 <i>Vamśi</i> (<i>Trasareṇu</i>)
6 <i>Vamśi</i>	=	1 <i>Marīci</i>
6 <i>Marīci</i>	=	1 <i>Rājika</i>
3 <i>Rājika</i>	=	1 <i>Sarṣapa</i>
8 <i>Sarṣapa</i>	=	1 <i>Yava</i> = 31.25 mg
4 <i>Yava</i>	=	1 <i>Gunja</i> (<i>Rattika</i>) = 125 mg
6 <i>Rattikā</i>	=	1 <i>Māṣaka</i> (<i>Hemadhanayaka</i>) = 750 mg
4 <i>Māṣaka</i>	=	1 <i>Śāṇa</i> [24 Ratti=3g]

2 Šāṇa	=	1 Kola [48 Ratti=6g]
2 Kola	=	1 Karṣa [96 Ratti=1 Tola=12 g]
2 Karṣa	=	1 Śukti [2 Tola=24 g]
2 Śukti	=	1 Pala [4 Tola=48 g]
2 Pala	=	1 Prasruta [8 Tola=96 g]
2 Prasruta	=	1 Kuḍava [16 Tola=192 g]
2 Kuḍava	=	1 Śarāva (Mānikā) [32 Tola=384 g]
2 Śarāva	=	1 Prastha [64 Tola = 768 g]
4 Prastha	=	1 Ādhaka [256 Tola = 3072 g]
4 Ādhaka	=	1 Droṇa (1024 Tola = 12.288 kg)
2 Droṇa	=	1 Śurpa [2048 Tola=24.576 kg]
2 Śurpa	=	1 Droṇī [4096 Tola = 49.152 kg]
4 Droṇī	=	1 Khāri [4096 Pala = 196.608 kg]
2000 Pala	=	1 Bhāra [8000 Tola = 96 kg]
100 Pala	=	1 Tulā [400 Tola = 4.8 kg]

Śārṅgadhara–Quadruple System

माषटङ्गाक्षबिल्वानि कुडवः प्रस्थमाढकम् ।

राशिगोणी खारिकेति यथोत्तर चतुर्गुणाः ॥ शा.स.प्र. १/३२-३३

Śārṅgadhara has given a formula to remember Māna easily.

1 Māṣa	=	1 Taṇka
4 Taṇka	=	1 Akṣa
4 Akṣa	=	1 Bilwa
4 Bilwa	=	1 Kuḍava
4 Kuḍava	=	1 Prastha
4 Prastha	=	1 Ādhaka
4 Ādhaka	=	1 Rāśī
4 Rāśī	=	1 Goṇī
4 Goṇī	=	1 Khāri

Kalingamāna of Śārṅgadhara

यवो द्वादशभिर्गारसर्वपैः प्रोच्यते बुधैः ॥
 यवद्वयेन गुञ्जा स्यात्रिगुञ्जो बल्ल उच्यते ।
 माषो गुञ्जाभिरष्टाभिः सप्रभिर्भवेत्क्षवचित् ॥
 स्याच्चतुर्माषकैः शाणाः स निष्कषृङ्ग राख च ।
 गद्याणो माषकैः षड्भि कर्षः स्याद्दशमाषिकः ॥
 चतुष्कर्षैः पलं प्रोक्तं दशशाणामितं बुधैः ।
 चतुष्पलैश्च कुडवं प्रस्थाद्याः पूर्ववन्मताः ॥ शा.स.प्र. १/३९-४२

12 Gaura Sarṣapa = 1 Yava

2 Yava	= 1 Gunja
3 Gunja	= 1 Valla
8 Gunja	= 1 Māṣa [8 Ratti = 1 g]
4 Māṣaka	= 1 Śāṇa (Tanka) [32 Ratti=4 g]
6 Māṣaka	= 1 Gadyaṇa [48 Ratti = 6 g]
10 Māṣaka	= 1 Karṣa (Tola) [80 Ratti = 10 g]
4 Karṣa	= 1 Pala [320 Ratti = 40 g]
4 Pala	= 1 Kuḍava [1280 Ratti = 160 g]
4 Kuḍava	= 1 Prastha [(64 Tola) 5120 Ratti = 640 g]
4 Ādhaka	= 1 Ādhaka [256 Tola = 2.56 kg]
2 Droṇa	= 1 Droṇa [1024 Tola = 10.24 kg]
2 Śurpa	= 1 Śurpa [2048 Tola = 20.48 kg]
4 Dronī	= 1 Dronī [4096 Tola = 40.96 kg]
	= 1 Khārī [16384 Tola = 163.84 kg]

Druvaya Māna

तस्य प्रमाणमष्टौ बिन्दवः प्रदेशिनीपर्वद्वयनिःसृताः प्रथमा मात्रा द्वितीया शुक्तिः तृतीया पाणिशुक्तिः इत्येतास्तिस्रो मात्रा यथा बलं प्रयोज्याः ॥

सु.चि. ४०/२८

While describing Sneha Mātra, Acārya Suśruta has mentioned measures for liquids.

1 Bindu equals to a drop which drops from finger which is dipped in water upto two proximal phallengial joints.

8 Bindus = 1 Śāṇa

32 Bindus = 1 Śukti

64 Bindus = 1 Pāṇi Śukti

Pāyya Māna

अंगुष्ठे सकनिष्ठे स्यात् वितस्तिः द्वादश अङ्गुलः ।

प्रकोष्ठे विस्तृतकरे हस्तं मुष्टया तु बद्धया ॥

स रत्निः स्याद् अरत्निस्तु निष्कानिष्ठेन मुष्टिना ।

व्यामो बाहौः सकरयोः तत् तयोः तिर्यगन्तरम् ॥

अमरकोश २/६/८६

In *Amarakośa* measurements for measuring length is given.

1 Vitasti = 12 Angula [9 Inches]

1 Aśatni = 22 Angula [16 $\frac{1}{2}$ inches]

1 Hasta = 24 Angula [18 inches]

1 Rājahasta = 27 Angula [22 inches]

1 Vyāma = 4 Hasta [72 inches]

Measure for weight

1 Miligram = 1/1000 gm

10 Miligram = 1 Centigram

10 Centigrams = 1 Decigram

10 Decigrams = 1 Gram

10 Grams = 1 Deca gram

10 Deca grams = 1 Hectogram

10 Hectogram = 1 Kilogram

100 Kilograms = 1 Quintal

10 Quintals = 1 Ton

Measure for liquids

1 Mililitre = 1/1000 ltr.

10 Millilitre	= 1 Centilitre
10 Centilitre	= 1 Deci litre
10 Deci litres	= 1 Litre
10 litres	= 1 Deca litre
10 Deca litres	= 1 Hecta litre
10 Hecta litres	= 1 Kilo litre (1000 litres)

Measures for length or distance

1 Millimeter	= 1 /1000 meter
10 Millimeters	= 1 Centimeter
10 Centimeters	= 1 Decimeters
10 Decimeters	= 1 meters
10 meters	= 1 Deca meters
10 Deca meters	= 1 Hecta meter
10 Hecta meters	= 1 Kilo meter.
1 Inch	= 2.5 Centimeters
12 Inches	= 1 Foot



Chapter-13

Dravya Aśudhi Śodhanādi Vijñāna

Points Dealt

- *Dravyanām Vividhāśuddhasya, Tāsām Śodhanam.*
- *Pratinidhi Dravya (Substitutes)*
- *Apamiśraṇa Jnānam (Adulteration)*
- *Kritrima Dravyānām Jnānam*

Dravyānām Vividha Asuddhī Tāsām Śodhanam

Commonly plant and mineral origion drugs will have 3 kinds of impurities.

(i) **Sahaja-Natural impurities**— Some poisonous drugs like *Vatsanābha*, *Ahiphena*, *Guñjā*, *Jayapāla* etc. naturally possess poisonous principles in it. So it has to be purified before usage. But it cannot be considered as impurity.

(ii) **Bhautika Aśuddhi-Physical impurities**— During drug collection sometimes mud particles, sand, grass, wooden pieces, different parts of same plant may be accidentally mixed or to increase the bulk or weight. This can also be termed as adulteration. Adulteration has become a common problem in Ayurvedic Pharmaceutical industries. Even a spurious or low cost materials may be mixed for commercial purpose.

(iii) **Rāsāyanika Aśuddhi-Chemical impurities**— This type of impurities are commonly found in mineral drugs, where the ores come in contact with different metals.

Eg : *Pārada* with *Nāga* or *Vanga*

Necessity for Śodhana

1. Poisonous drugs can not be used directly without purification as they produce severe life threatening effects.
2. To remove the physical impurities it has to be subjected for purification, otherwise the quality or efficacy of drugs may not be to the desired extent.
3. Purified mineral drugs will have good therapeutic efficacy.
4. Adulteration has become a common practice, desired

result may not be possible if the drugs are not subjected for Śodhana.

Eg : Kampillaka—For Recana karma the drugs should be administered in particular dose. If the drug is pure then the drug administered in particular dose will produce purgation, if it is adulterated it won't cause purgation at all.

Śodhana

उद्दृष्टैरौषधैः सार्वं क्रियते पेषणादिकम् ।
मलविच्छिन्नये यतु शोधनं तदिहोच्यते ॥ र.त. २/५२

Purification of a substance through various procedures like *Mardana*, *Kṣālana* or *Nirvāpa* etc. is called as *Śodhana*.

Here the word *Mala* refers not only to impurities but also to poisonous principles.

There are many kinds of *Śodhana* procedures viz.,

(1) *Bhāvana*

यच्चूर्णितस्य धात्वादेद्रवैः सम्पेत्य शोषणाम् ।
भावनं तमां विजैर्भाविना च निगद्यते ॥ र.त. २/४९

Trituration of *Auṣaddha Chūrṇa* with water, decoction or juice etc and later dried is known as *Bhāvana*.

Eg : *Ahiphēna Śodhana* done by giving 7 times *Bhāvana* with *Ardraka Swarasa*.

तानि च यथां दीर्घं प्रयुक्तीत सुरा-सौवीरक-तुषोदक-मैरेय-मेदक-धान्याम्ल-
दध्याम्लादिभिति, मृद्धीकामलक-मधुक-परुषक-फणितक्षीरादिभिः पित्ते, श्लेषणि
तु मधुमूत्र कषायादिभिभावितन्यालोडितानि च; इत्युपदेशः । तं विस्तरेण द्रव्य-
देह-दोष-सात्प्यादीनि प्रवि भाज्य व्याख्यास्यामः । च. क. १/१२

While explaining *Auṣadhi Sēvana* and *Sahapana*. Acārya Caraka has mentioned *Bhāvana Dravyas* in different *Doṣajanita Vikārās*. [*Kalpa sthāna-Vamana Kalpa*].

- (i) Vātajanita Vikāra— *Bhāvana* with *Surā*, *Sauvīra*, *Tuṣodaka*, *Maireya*, *Medaka*, *Dhanyamla*, *Dugdha* etc.

(ii) *Pittajanita Vikāra–Mrdwīka, Āmalaka, Madhu, Madhuka, Parūṣaka, Phāṇita, Kṣīra* etc.

(iii) *Kaphaja Vikāra–Madhu, Mūtra, Kasāya* etc.

2. Dhālana (Dipping solid material)

संद्रावितस्य द्रव्यस्य द्रवेनिक्षेपणं तु यत् ।

ढालनं तत्समुदृष्टं रसकर्मविशारदैः ॥ र.त. २/३६

After heating any *Dravya*, immersing it in liquid media like *Kwātha, Swarasa, milk* etc. is known as *Dhālana*.

Eg : Dipping *Swarṇa* in, Tila taila.

3. Āvāpa (Dipping liquified material)

द्रव्यान्तर विनिक्षेपो द्वुते वङ्गादिके तु यः ।

क्रियते स प्रतीवाप आवापश्च निगद्यते ॥ र.त. २/३९

Liquified materials are immersed in specified liquids (*Kāñji, Dugdha, Kwātha* etc) for purification.

Eg : Liquified *Gandhaka* immersed in *Dugdha*.

4. Nirvāpa

धात्वादेर्वन्हितत्पस्य जलादौ यन्निषेचनम् ।

स निर्वापः सृतश्चापि निषेकः स्नपनश्च तत् ॥ र.त. २/४०

Red hot *dravyas* are dipped into the specified liquids for purification. Followed in *Rasaśāstra*.

5. Swedana

दोलायन्त्रे स्थापयित्वा रसेन्द्रं क्षारैरम्लैरौष्यैर्वा कषायैः । युक्त्या यत्स्यात्पाचनं स्वेदनं तत् प्राजैरुक्तं दोषशैथिल्यकारि ॥ र.त. ५/४६

Swedana is a method where in the drug is suspended in alkaline, sour liquids or decoction of various drugs filled in *Dolayantra* and heated for specific duration.

Eg : *Guñja Śodhana* done with *Swedana* by *Godugdha*.

6. Mardana

क्षाराद्यैरोष्यैर्वा यत् खल्वे सूतस्य पेषणम् ।

तन्मर्दनं बुधैः प्रोक्तं बहिर्मलनिवृत्ये ॥ र.त. ५/५४

Pounding mercury in a *Khalwa* by mixing with *Kṣāra* or any *Ausadha dravya* is called *Mardana*. With mardana procedure external impurities of Mercury is removed.

7. *Bharjana* (Frying)

चूर्णेषु भर्जितं हिन्दु देयं नोत्वलेदकद्वयेत् । शा.सं.म. ६/२

Frying any substance in a pan by using Ghee etc. is known as *Bharjana*.

Eg : Hingu, if it is fried in Ghee loses its *Tikṣṇata*.

Note :- Not only for *Cūrṇa*, in case of *Guṭika* & *Leha* preparations *Bharjita Hingu* to be considered.

1. *Vatsanābha Śodhana*

यथोक्तगुणसंपन्नं वत्सनाभं समाहरेत् ।
 ततश्चणक संस्थानं खण्डशः कारयेद्धिषक् ॥
 पाषाणचषके वापि मृतिका भाजने ततः ।
 गोमूत्रेण समा प्रलाव्य स्थापयेत्प्रखरातपे ॥
 प्रत्यहं पूर्वं निक्षिप्तं गोमूत्रमपनीय तु ।
 दत्वा च नूतनं मूत्रं तीव्रधर्मे तु विन्यसेत् ॥
 रावं दिनत्रयं कृत्वा त्वचामपनयेत्ततः ।
 शेषयेच्च विषं त्वेवं शुद्धिमायाति अनुत्तमाम् ॥ र.त. २४/१९-२२

Mature tubers of *Vatsanābha* are cut into small pieces (to size of Bengal gram) and put into a vessel made of mud or stone, filled with *Gomūtra*. This vessel is kept under hot sun. Fresh *Gomūtra* is used every morning and the process repeated for three days. Later, the tubers are removed, deskinned and dried.

विषं चणक संस्थानं कृत्वा पोट्लिकागतम् ।
 सुरभीपयसा चेह दोलिकायन्त्रयोगतः ॥
 यामद्वयं वा यामैकं स्वेदयेदतियत्वतः ।
 संशोधितं विषं त्वेवं विशुद्धयति न संशयः ॥ र.त. २४/२३-२४
Vatsanābha is cut into small pieces and placed in a *Potali*

(formed out of cloth). This *Foṭalī* containing pieces of *Vatsanābha* is immersed in a vessel containing milk & boild for 3 or 6 hrs. [*Dolāyantra Swedana* with *Godugdha* for 3-6 hrs].

2. Viṣatinduka (*Kupīlu*) Śodhana :

विषतिन्दुक बीजानि विन्यसेद् गृह्णारिणी ।
दिनत्रयं प्रथत्वेन त्वपनीय बहिस्त्वचम् ॥
निदाधे चाथ संशोष्य चूर्णयेद्विषजां वरः ।
रावं विशुद्धिमायाति सर्वथा विषतिन्दुकम् ॥ र.त. २४/१७२-१७३

Seeds from mature fruits of *Kupīlu* are kept in a vessel filled with *Kānji* for 3 days. Later the seeds are dehusked and dried in sunlight. Then it is powdered.

3. Ahiphena Śodhana

निर्मलं त्वहिफेनं तु शृङ्खवेरस्य वारिणा ।
विभावितं सप्तवारं शुद्धिमायात्यनुत्तमाम् ॥ र.त. २४/२४२

Clean *Ahiphena* should be triturated with *Ārdraka Swarasa* for 7 times and dried.

4. Jayapāla Śodhana

त्वप्रसंज्ञाविरहितं जयपालस्य बीजकम् ।
वस्वंशट्कणोपेतं पोट्टल्यां रोधयेद् दृढम् ॥
स्वेदयेद् दोलिकायन्ने द्वियामं गायदुग्धतः ।
इत्थं स्विन्नस्तु जैपालः शुद्धिमायात्यनुत्तमाम् ॥ र.त. २४/३१३-३१४

Outer seed coat and embroyal axis (radical & plumule) are removed and mixed with 8 parts of *Taṅkaṇa*. The seeds and *Taṅkaṇa* are taken in a *Potālī* and subjected to *Dolyāyantra Swedana* with *Godugdha* for 6 hours.

5. Dhattūra Śodhana

नवानि धूर्तबीजानि दोलिकायन्नयोगतः ।
स्वेदयेत् गव्यमूत्रेण यामैकं पोट्टलीगतम् ॥

खल्चेऽथ खलु सम्पेत्व वस्त्रपूतं तु कारयेत् ।

इत्थं शुद्धानि बीजानि वीतशङ्क प्रयोजयेत् ॥ र.त. २४/३४८-३४९

Newly collected seeds of *Dhattūra* are subjected to *Dolayantra Swedana* with *Gomūtra* for 1 *Yāma* (3 hrs). Later seeds are powdered.

6. *Bhāṅga Śodhana*

मातुलानीं शुष्कपत्रां सलिले तु निमज्जयेत् ।

निष्ठीड्य शुष्कां गव्याज्ये भर्जयेन्मन्दवन्हिना ॥

सुभृष्टामथ विजाय सत्वरं तु समाहरेत् ।

इत्थं विशोधितां भज्ञां सर्वत्र विनियोजयेत् ॥

र.त. २४/३९४-३९५

Dried *Bhāṅga* leaves are immersed in water for sometime and later dried in sunlight. These leaves are fried thoroughly with *Goghrīta* on *Mandāgni*. Later leaves are cooled & utilised.

7. *Guñja Śodhana*

नवानि गुञ्जा बीजानि चूर्णीकृत्य प्रयत्नतः ।

द्विगुणीकृतवस्त्रान्तः पोट्टुल्यां रोधयेत्ततः ॥

स्वेदयेहोलिकायन्ते द्वियामं गव्यदुग्धतः ।

इत्थं तु गुञ्जाबीजानि शुद्धिमायान्त्यनुत्तमाम् ॥

र.त. २४/४४३-४४४

Newly collected seeds of *Guñja* are crushed and subjected to *Dolayantra Swedana* with *Godugdha* for 6 hours.

8. *Bhallātaka Śodhana*

इष्टिका चूर्ण संयुक्तं फलं भल्लातकोद्धवम् ।

पोट्टुली मध्यनिहितं घर्षयेन्नातिवेगतः ॥

ततः प्रतपत्तोयेन क्षालयेदतियत्नतः ।

इत्थं तैलत्वचाहीनं भल्लातं शुद्धिमाप्नुयात् ॥ र.त. २४/४७७-४७८

Bhallātaka fruits are mixed with brick powder and rubbed thoroughly. Later the fruits are removed and washed with hot water.

Pratinidhi Dravya (Substitutes)

Pratinidhi dravya or substitutes means the substances having similar pharmacological activities as like that of genuine drug but may not have similar appearance.

The concept of substitutes is not new, *Bhāvamīśra* in the context of *Abhāva dravyas* has given detail description of the substitutes and enumerated number of substitutes in the absence of the original drug.

Qualities of substitutes

- (i) Substitutes should have similar pharmacological actions like that of genuine drugs.
- (ii) Should be available easily and in large quantity.
- (iii) Should be easy to prepare required formulations.

चित्रकाभावतो दन्ती क्षारः शिखरिजोऽथवा ।
 अभावे धन्वयासस्य प्रक्षेप्या तु दुरालभा ॥
 तगरस्याप्यभावे तु कुष्ठं दद्याद्दिष्टगवरः ।
 मूर्वाऽभावे त्वचो ग्राह्या जिङ्गिनी प्रभवा बुधैः ॥
 अहिंस्याया अभावे तु मानकन्दः प्रकीर्तिः ।
 लक्ष्मणया अभावे तु नीलकण्ठं शिखा मता ॥
 बकुलाभावतो देयं कहलारोत्पलपङ्कजम् ।
 नीलोत्पलस्याभावे तु कुमुदं देयमिष्यते ॥
 जातीपुष्पं न यत्रास्ति लवंगं तत्र दीयते ।
 अर्कपणादि पयसो ह्यभावे तद्रसो मतः ॥
 पौष्टकराभावतः कुष्ठं तथा लाङ्गल्यभावतः ।
 स्थौणेयकस्याभावे तु भिषग्रिभर्दीयते गदः ॥
 चविकागजपिप्पल्यौ पिप्पलीमूलवत्सृतौ ॥

अभावे सोमराज्यास्तु प्रपुन्नाड फलं मतम् ।
 यदि न स्याहारु निशा तदा देया निशा बुधैः ॥
 रसाञ्जन स्यभावे तु दार्दी क्वाथः प्रयुज्यते ।
 सौराष्ट्र्यभावतो देया स्फटिका तहुणा जनैः ॥
 तालीसपत्रकाभावे स्वर्णताली प्रशस्यते ।
 भाङ्ग्यभावे तु तालीसं कण्टकारीजटाऽथवा ॥
 रुचकाभावतो द्याल्लवणं पांशु पूर्वकम् ।
 अभावे मधुयष्ट्यास्तु धातकी च प्रयोजयेत् ॥
 अम्लवेतसकाभावे चुकं दातव्यमिष्यते ।
 द्राक्षा यदि न लभ्येत् प्रदेयं काशमरीफलम् ॥
 तयोरभावे कुसुमं मधुकस्य मतं बुधैः ।
 लकड़कुसुमं देयं नखस्याभावतः पुनः ॥
 कस्तूर्यभावे कङ्गोलं क्षेपणीयं विदुर्बुधाः ।
 कङ्गोलस्याप्यभावे तु जातीपुष्टं प्रदीयते ॥
 सुगन्धिमुस्तकं देयं कर्पूराभावतो बुधैः ।
 कर्पूराभावतो देयं ग्रन्थिपर्णं विशेषतः ॥
 कुङ्गमाभावतो द्यात्कुसुमं कुसुमं नवम् ।
 श्रीखण्डचन्दनाभावे कर्पूरं देयमिष्यते ॥
 अभावे त्वेतयोर्वैद्यः प्रक्षिपेद्रक्तं चन्दनम् ।
 रक्तचन्दनकाभावे नवोशीरं विदुर्बुधाः ॥
 मुस्ताचातिविषाभावे शिवाऽभावे शिवा मता ।
 अभावे नागपुष्टस्य पद्मकेशरमिष्यते ॥
 मेदाजीवककाकोलीऋष्टि द्वन्द्वेऽपि वाऽसति ।
 वरीविदार्थश्चगन्धावाराहीश्च त्रमात् क्षिपेत् ॥
 वाराध्यश्च तथाऽभावे चर्मकारालुको मतः ।
 भल्लातकसहत्वे तु रक्तं चन्दनमिष्यते ।
 भल्लाता भावतश्चित्रं नलश्चेक्षोरभावतः ॥

List of *Pratinidhi Dravyas*

Sl. No.	Genuine Drug	Substitutes
1.	Citraka	Danti
2.	Citraka	ApāmārgaKṣāra
3.	Dhanvayāsa	Durālabha
4.	Tagara	Kuṣṭha
5.	Mūrva	Jīngini Twacā
6.	Ahimsrā	Mānakanda
7.	Lakṣmaṇa	Mayūraśikhā
8.	Kula ?	Kahlāra
9.	Utpala	Kumuda
10.	Utpala	Padma
11.	Jātīpuṣpa	Lavañga
12.	Arkakṣīra	Arkapatra Swarasa
13.	Puṣkaramūla	Kuṣṭha
14.	Lāngali	Kuṣṭha
15.	Cavika	Pippalimūla
16.	Gajapippali	Pippalimūla
17.	Somarājī	Cakramarda
18.	Dāruharidra	Haridra
19.	Rasāñjana	Dāruharidra Kwātha
20.	Saurāṣṭra Mṛt	Sphatika
21.	Tālisapatra	Swarnatālī
22.	Bhārṅgī	Talīsa
23.	Bhārṅgī	Kaṇṭakārī Mūla
24.	Rucaka Lavaṇa	Pāṁśu Lavaṇa

Sl. No.	Genuine Drug	Substitutes
25.	<i>Madhuyaṣṭi</i>	<i>Dhātaki</i>
26.	<i>Amlavetasa</i>	<i>Cukrā</i>
27.	<i>Drākṣā</i>	<i>Kāśmariphala</i>
28.	<i>Kāśmariphala</i>	<i>Madhūkapuṣpa</i>
29.	<i>Nakha</i>	<i>Lavanga Kusuma</i>
30.	<i>Kastūri</i>	<i>Kankola</i>
31.	<i>Kankola</i>	<i>Jātipuṣpa</i>
32.	<i>Karpūra</i>	<i>Sugandhimusta</i>
33.	<i>Karpūra</i>	<i>Granthiparṇa</i>
34.	<i>Kumkuma</i>	<i>Kusumbhakusuma</i>
35.	<i>Śrikhaṇḍacandana</i>	<i>Karpūra</i>
36.	<i>Śweta Candana</i>	<i>Raktacandana</i>
37.	<i>Rakta Candana</i>	<i>Navośīra</i>
38.	<i>Atīviṣa</i>	<i>Musta</i>
39.	<i>Hārītakī</i>	<i>Āmalakī</i>
40.	<i>Nāgakeśara</i>	<i>Padmakeśara</i>
41.	<i>Meda & Mahāmeda</i>	<i>Śatāvarī</i>
42.	<i>Jīvaka & Rśabhaka</i>	<i>Vidārī</i>
43.	<i>Kākolī & Kṣīrakākolī</i>	<i>Aśwagandha</i>
44.	<i>Rddhi & Vṛddhi</i>	<i>Vārāhī</i>
45.	<i>Vārahi</i>	<i>Carmakāralu</i>
46.	<i>Bhallātaka Asahyatwa</i>	<i>Rakta Candana</i>
47.	<i>Bhallātaka</i>	<i>Citraka</i>
48.	<i>Ikṣu</i>	<i>Nala</i>

List of different species used as a substitute

Sl. No.	Dravya	Original Species	Substitutes
1.	Vaca	<i>Acorus Calamus</i>	<i>Alpina galanga</i>
2.	Mamīra	<i>Coptis teeta</i>	<i>Thalictrum foliolosum</i>
3.	Mārkandīka	<i>Cassia angustifolia</i>	<i>Pluchea lanceolata</i>
4.	Jatāmānsi	<i>Nardostachys jatāmansi</i>	<i>Valeriana officinalis</i>
5.	Kaṭuki	<i>Picrorrhiza kurroa</i>	<i>Gentiana kurroa</i>
6.	Sarpagandha	<i>Rauwolfia serpentia</i>	<i>Rauwolfia terraphylla</i>
7.	Maṇḍūkāparṇi	<i>Centella asiatica</i>	<i>Hydrocotyle javanica</i>
8.	Candana	<i>Santalum album</i>	<i>Ximenia americana</i>
9.	Sāriva	<i>Hemidesmus indicus</i>	<i>Smilax aspera</i>
10.	Apāmārga	<i>Achyranthes aspera</i>	<i>Achyranthes bidentata</i>
11.	Dāruharidra	<i>Berberis aristata</i>	<i>Coscinium ferestratum</i>
12.	Kapikacchu	<i>Mucuna pruriens</i>	<i>Mucuna utilis</i>
13.	Nāgakeśara	<i>Mesua ferrea</i>	<i>Calophyllum inophyllum</i>
14.	Śatavari	<i>Asparagus racemosus</i>	<i>Asparagus officinalis</i>
15.	Tulasi	<i>Ocimum sanctum</i>	<i>Ocimum basilicum</i>

Apamiśrana Jnānam

(Adulteration)

Adulteration is a practice of replacing orginal crude drug partially or wholly with other similar looking substances but the later is either free from or inferior in chemical and therapeutic properties.

Reason for Adulteration

- (i) With the intention of enhancing the profits
- (ii) Scarcity of the drug
- (iii) High price in prevailing market
- (iv) Accidental because of improper identification

Types of Adulterants

- (i) Adulteration with substandard commercial varieties—where adulterant resemble original drug morphologically, chemically but substandard and cheaper.

Eg : Indian senna replaced with Arabian senna.

- (ii) Adulteration with superficially similar inferior drugs—only with morphological resemblance these are used as an adulterant.

- (iii) Mixing with artificially manufactured substances. Artificially prepared substance which resemble original drug is mixed.

Eg : Paraffin wax made yellow coloured and adulterated for bees wax.

- (iv) Mixing with exhausted drugs—
Mixing of substance devoid of therapeutic activities.

Eg : Artificial colour of exhausted saffron.

- (v) Using synthetic drugs :

Synthesized chemicals are used to enhance natural characters.

Eg : Citral is an adulterant for lemon oil.

- (vi) Presence of vegetable matter of same plant. A part of same plant which is devoid of therapeutic action is mixed.

Eg : Stem portion of *Datura* is mixed with leaf.

Detection of Adulteration

Adulteration may be evaluated by following methods or steps.

- (i) Morphological or Organoleptic tests.
- (ii) Microscopic evaluation→Presence of stoma, trichomes etc.
- (iii) Chemical evaluation→Prsence of Akaloids, Saponins etc.

- (iv) Physical evaluation→Moisture, Solubility, Refractive index, Ashvalue, Foreign matter etc.
- (v) Chromatography→Thin layer chromatography (TLC) or High performance thin layer chromatography (HPTLC).
- (vi) Spectrophotometry–Ultra violet and visible Spectrophotometry, Infrared Spectroscopy etc.
- (vii) Radio Immuno Assay (RIA)
- (viii) Biological evaluation–Hypoglycaemic activity, Antinflammatory activity etc.

Adulterants for the Drugs

Sl. No.	Drug Name	Genuine Source	Adulterant
1.	Aśoka	Saraca asoca	Polyalthia longifolia
2.	Bhūmyāmalaki	Phyllanthus niruri	Phyllanthus marderaspatensis
3.	Dāruharidra	Berberis aristata	Mahonia borealis
4.	Parpaṭa	Fumeria parviflora	Justicia procumbens
5.	Saptala	Acacia rugata	Acacia concina
6.	Vāsaka	Adhatoda vasica	Ailanthes excelsa
7.	Kumāri	Aloe vera	Acacia catechu
8.	Yaṣṭimadhu	Glycyrrhiza glabra	Abrus precatorius
9.	Jaṭāmansi	Nardostachys jatamansi	Selinum vagitation
10.	Kaṭukī	Picorrhiza kurroa	Latotis castimiria
11.	Sarpagandha	Rauwolfia serpentina	Rauwolfia densiflora
12.	Khadira	Acacia catechu	Senecio jacquemontianus
13.	Markandīka	Cassia angustifolia	Cassia obtusa
14.	Marica	Piper nigrum	Schinus molle
15.	Lāṅgali	Gloriosa superba	Costus speciosus

Examples

1. Plant Drugs

(i) *Karpūra*

Latin Name : Cinnamomum canmhora

Family : Lauraceae

Karpūra is very commonly adulterated with gum, resin, alum, starch etc.

Tests for genuinity :

1. Original camphor dilutes very quickly when put in chloroform or solvent Ether, but adulterated may dilute slowly.
2. Original camphor floats.
3. Genuine camphor burns quickly.

(ii) *Guggulu*

Latin Name : Commiphora mukul

Family : Burseraceae

Guggulu is adulterated with sand, wood pieces, pieces of bark & *Śallaki* exudates. *Guggulu* is one of the commonest drug used in Ayurvedic pharmaceutics, so to increase the weight it is adulterated.

Test for genuinity :

- (1) When put on fire first liquifies then gives white fumes.
- (2) When small particles put on water, the particles become round.

2. Animal Drugs :

(i) *Kasturi-Musk*

Kasturi has become very rare and demand for musk is high so musk is commonly adulterated. Powder of black earth or starch is mixed with any oil to make a bolus, then it is externally covered with skin of deer and sold as musk.

Tests for genuinity :

- (1) 3 days musk should be immersed in water, then dried, if it possess same odour then it is original musk.
- (2) It spreads odour even when it is diluted 3000 times of water.
- (3) If musk comes in contact with garlic and camphor, they loose their odour.

Kritrima Dravyānāma Jnānam (Artificially prepared/Synthetic Drugs)

Substances which are prepared artificially to replace the original substances are known as *Kritrima Dravyas*.

Due to scarcity of genuine drugs, when demand is more, substances resembling original drug in size, odour, colour etc are prepared and sold in the name of original drug. Many substances are prepared synthetically in Ayurvedic pharmaceutical industry.

Examples :

1. Kastūri (Musk)

Since musk fetches a high price in the market, the unfortunate little animal, the musk deer, has been ruthlessly hunted for its valuable scent pod. Compounds having the odour of musk have been prepared synthetically but such substances have an entirely different chemical structure from the natural musk. These are however not poisonous and are largely substituted in the cheaper forms of perfumery for the expensive natural product. The musk substitutes at present known are trinitro-meta-tertiary butyl-toluene and the corresponding compounds obtained from the homologous of toluene and the dinitro derivatives of the ketones which are formed by the interaction of acyl chlorides on derivatives of toluene. Of these, Trinitrobutyltoluol $C_6HNO_3CH_3C_4H_7$, has been considered to be the best.

2. Gorocana

Gorocana is a concretion found in the stomach and in the

gall bladder of an ox or cow and occurs as light yellowish or green, solid or spherical concretions. As it is scarcely available, extensively used and costly, it is artificially prepared.

Artificial gall stone is a substance made up of ox gall mixed with hair, wood, magnesia, phosphate of lime, pipe clay etc.

3. *Karpūra*

Now a days synthetic camphor is prepared with sublimation process.

4. *Vamśalocana*

Vamśalocana is synthetically prepared from calcium or calcium rich substances.

Chapter-14

Bhēṣaja Prayōga Vijñāna

Points Dealt

- *Praśasta Bhēṣaja*
- *Bhēṣaja Prayoga*
- *Prayojya Aṅga*
- *Dravyānam Vairodhika Vicāra*
- *Auṣadhi Yoga Prastuti*
- *Mātra Nirdhāraṇe Vayo-Bala-Linga-Agni-Doṣa-Dūṣya-Vyādhi-Koṣṭha-Dravya-Prakṛti-Abhyāsa-Satwa-Deśa-Kāla-Kalpādinām Vicāra*
- *Anupāna*
- *Bhaiṣajya Pradhāna Kāla*
- *Bheṣaja Prayoga Mārga*
- *Bheṣaja Vyavastha Patra*

Praśasta Bheṣaja

बहुता तत्रयोग्यत्वमनेकविधकल्पना ।
संपच्येति चतुष्कोऽयं द्रव्याणां गुण उच्यते ॥ च.सू. ९/७

Caraka opines that when a dravya possess four important qualities then it is considered as ideal drug.

१. बहुता— बहुता भेषजगुणः, अत्यं हि भेषजं गुणवदप्यविद्यामानमिव असाधकत्वात् ।
चक्रपाणि Commentary on च.सू. ९/७

Should possess maximum potency so that it cures disease in small quantities.

२. योग्यत्व— तत्र प्रतिकर्तव्ये व्याधौ योग्यत्वं तत्र योग्यत्वम् ।

चक्रपाणि Commentary on च.सू. ९/७

The dravya should be useful or suitable in given condition

३. अनेकविधकल्पना—अनेकविधकल्पना नाना प्रकार स्वरसाद्युपयुक्त कल्पनायोग्यत्वमित्यर्थः, यतः प्राणिनः केचित् स्वरसद्विषः केचित् कल्कद्विष रावमादिः रावं व्याधि स्वभावादपि काचित् कल्पना हिता भवति, यथा-ज्वरे कषाय इत्यादिः तेनानेक कल्पनायोग्यत्वाद्यत्र युज्यते तत्त्र क्रियते ॥

चक्रपाणि on च.सू. ९/७

The drug should be capable of formulating into various preparations like *Swarasa*, *Kalka* etc. or the drug should be fit to be manipulated acc. to the formulation.

४. सम्पत्—संपदिति कृमिसलिलाद्यनुपहतत्वेन रसादि संपत् ॥

चक्रपाणि on च.सू. ९/७

Drug should be potent qualitatively in terms of its *Rasādi* proportion. It should not be affected by *Kṛmi* (insects), *Salila* (moisture) etc.

तदेव युक्तं भेषज्यं यदारोग्याय कल्पते । च.सू. १/१३४

The ideal *Dravya* (drug) is one which restores normalcy (health) in the body.

प्रशस्त देश संभूतं प्रशस्तेऽहनि चोदृतम् ।

युक्तमात्रं मनस्कान्तं गन्धवर्णं रसान्वितम् ॥

दोषधर्मगतानिकरमविकारि विपर्यये ।

समीक्ष्य दत्तं काले च भेषजं पाद उच्यते ॥

सु.सू. ३४/२२-२३

Suśruta opines,

- *Praśasta Deśa Sambhūta*—Grown in good region.
- *Praśaste Ahani Cōdhrata*—Produced on a good day.
- *Yukta mātra*—Given in proper dose.
- *Manaskānta*—Pleasing to mind.
- *Gandhavarnarasānvita*—Having proper odour, colour & taste.
- *Doṣaghna*—Relieves vitiated *Doṣas*.
- *Aglānikara*—Should not cause any discomfort.

If a drug possess all these qualities then it may be considered as *Praśasta Bheṣaja*.

बहुकल्पं बहुगुणं सम्पन्नं योग्यमौषधम् ॥ अ.ह.सू. १/२८

Vāgbhatācārya also opines that a drug should possess four important qualities.

- (i) *Bahukalpa*— Possible to prepare different formulations not like that of *Lavaṇa Rasa*.
- (ii) *Bahuguṇa*— Should have maximum qualities or should possess qualities with which it can cure the disease.
- (iii) *Sampanna*— Collected from *Praśasta bhūmi* and possesses maximum potency.
- (iv) *Yogya*— Should be eligible to administer in specific conditions.

Bheṣaja Prayoga

Bheṣaja Prayoga means administration of the medicine to cure diseases. While administering the medicine Vaidya has to consider various aspects like *Vyādhi*, *Vyadhyavastha*, method of preparation of medicines, ingredients of formulations, time of administration, Routes of administration, possible adverse drug reactions, strength of the patient, *Prakṛuti*, *Sātmya*, *Deśa*, *Mātra* etc. The best drug for the particular disease should be selected.

योगादपि विषं तीक्ष्णं उत्तमं भेषजं भवेत् ।

भेषजं चापि दुर्युक्तं तीक्ष्णं सम्पूर्णते विषम् ॥ च.सू. १/१२७

Caraka has rightly pointed out the importance of proper utilization of different drugs and warned that if proper samskāra and proper preparation method is followed a poisonous drug may have very good therapeutic utility, on the other hand the best drug if not used judiciously will turn poisonous and cause several untoward effects.

Assessing *Doṣa*, *Dūṣya*, *Bala*, *Kāla*, *Anala*, *Koṣṭha*, *Dravya*, *Sātmya* etc. not only applies to decide the dosage but also to the selection of the *Bheṣaja*. As *Caraka* precisely said,

ततो भैषज्यस्य तीक्ष्णं मृदुं मध्यं विभागेन त्रैविष्ट्यं विभज्य यथा दोषं भैषज्यमवचारयेदिति ॥ च.वि. ८/१२३

One should analyze *Doṣas*, strength of the *Vyādhi*, preparation (medicine) and also *puruṣa* (patient) before administering any medicine.

Prayojya Aṅga

यस्मिन्नेत्रे तु द्रव्याणां वीर्यं भवति चाधिकम् ।
तदेवाङ्गं प्रयुक्तीत मतं तत्त्वविदामिदम् ॥ ड.गु.वि. ८/१२३

Acārya P.V. Sharma has rightly correlated the usage of a specific part of the plant with its part being highly potent.

Both plant and Animal drugs are used in Ayurveda where different useful parts are enumerated.

Plants

मूलत्वक् सारनिर्यासनाल (ड) स्वरस पल्लवाः ।
क्षारा क्षीरं फलं पुष्पं भस्म तैलानि कण्टकाः ।
पत्राणि शुङ्गः कन्दाश्च प्ररोहाश्चौद्धिदो गणः ॥ च.सू. १/७३-७४

While enlisting *Audbhida Gaṇa Dravyas* Acārya Caraka has mentioned the following useful parts.

1. *Mūla* (Root)
2. *Twak* (Bark)
3. *Sāra* (Heart wood)
4. *Niryāsa* (Exudate)
5. *Nāla* (Stalk)
6. *Swarasa* (Juice)
7. *Pallava* (Tender leaves)
8. *Kṣāra* (*Alkali*)
9. *Kṣīra* (Latex)
10. *Phala* (Fruits)
11. *Puṣpa* (Flower)
12. *Bhasma* (Ash)
13. *Taila* (Oil)
14. *Kaṇṭaka* (Thorns)
15. *Patra* (Leaves)
16. *Śuṅga* (Bud)
17. *Kanda* (Tuber)
18. *Praroha* (Vertical roots)

अतिस्थूलजटा याः स्युस्तासां ग्राह्यास्त्वचो बुधैः ।
 गृहुणीयात्सूक्ष्ममूलानि सकलान्यपि बुद्धिमान् ॥
 न्यग्रोथादेस्त्वचो ग्राह्याः सारा स्याद्विजकादितः ।
 तालीसादेश्च पत्राणि फलं स्याद्विफलादितः ।
 धातक्यादेश्च पुष्पाणि सुह्यादेः क्षीरमाहरेत् ॥

शा.स.प्र. १/६०-६२

Śārṅgadhara has given clarifications that in the absence of specification of useful part then the following rule has to be followed.

- (i) If root is very thick then bark of the root is to be taken.
- (ii) If roots are thin, then the whole root is used.
- (iii) Nyagrodha etc. the stem bark is to be used.
- (iv) *Bījaka* etc. *Sāra* (Heart wood) to be used.
- (v) *Tālisa* etc. *Patra* (leaf)
- (vi) *Triphala* etc. *Phala* (fruit)
- (vii) *Dhātaki* etc. *Puṣpa* (flower)
- (viii) *Snuhi* etc. *Kṣīra* (Latex) to be used.

Animals

मधुनिगोरसाः पित्तं वसा मज्जाऽस्त्रृगमिष्म ।
 विष्मूत्रं चर्मरेतोस्थिस्नायु शृङ्गं नखाः खुरा ।
 जङ्गमेभ्यः प्रयुज्यन्ते केशा लोमानि रोचनाः ॥ च.सू. १/६८-६९

Parts from animal source are also used for food & medicine, like

- | | |
|--------------------|--|
| (i) <i>Madhūni</i> | - Various kinds of honey. |
| (ii) <i>Gōrasa</i> | - Different types of milk and their products (Curd etc). |
| (iii) <i>Pitta</i> | - Bile |
| (iv) <i>Vāsā</i> | - Fat of muscle tissues |
| (v) <i>Majja</i> | - Bone marrow |
| (vi) <i>Asrag</i> | - Blood |

(vii) Āmiṣa	-	Flesh
(viii) Viṭ	-	Faeces
(ix) Mūtra	-	Urine
(x) Carma	-	Skin
(xi) Retās	-	Semen
(xii) Asthi	-	Bone
(xiii) Snāyu	-	Ligaments
(xiv) Śraṅga	-	Horn
(xv) Nakha	-	Nail
(xvi) Khura	-	Hoof
(xvii) Keśa	-	Hair
(xviii) Lōma	-	Body hair
(xix) Rōcana (Gorocana)	-	Ox bile

Dravyānam Vairōdhika Vicāra

यत्किञ्चित् दोषमास्रव्य न निर्हरति कायथः ।

आहारजातं तत् सर्वमहितोपपद्यते ॥ च.सू. २६/८५

अनुक्त वैरोधिकसंग्रहार्थमाह—यत् किञ्चिदित्यादि । आहियत इत्याहारो भेषजमपि । दोषमास्रव्येति दोषानुत्क्लिष्टरूपान् जनयित्वा न निर्हरतीति । अनेन वमनविरेचन द्रव्याणि निराकरोति, तानि हि दोषानास्राव्य निर्हरन्ति ॥

चक्रपाणि on च.सू. २७/८५

Food substances which dislodge the *Doṣas* but do not expel them out of the body are known as *Viruddha* or *Ahita dravyas* (Incompatibility).

यत्किञ्चिद्दोषमुत्क्लेश्य न हरेत्तस्मासतः ॥

विरुद्धम्..... अ.ह.सू. ७/४५

यत्किञ्चित् अन्नपानमौषधं वा, दोषमुत्क्लेश्य स्वस्थानात्सञ्चल्य, न हरेत् बहिर्न निष्कासयेत्, तत् समासतः संक्षेपतो विरुद्धम् । अरुणदत ०.१ अ.ह.सू. ७/४५

अनुक्त विरोध संडग्रहार्थ विरोध सामान्य लक्षणमाह-यत्किञ्चिदिति । यत्किञ्चिद्द्रव्यं दोषमुत्क्लेशयति न तु निर्हरति, तत्सर्व विरुद्धम्, समासतः संक्षेपात् ।

विस्तरस्तु संयोगादि भेदैरनन्तः । शोधनमप्युत्क्लेशयति परं निर्हरति, शमनमपि न निर्हरति परं नोत्क्लेशयति, इति न तयोर्विरुद्धत्वम् । हेमार्दि on अ.ह.सू. ७/४५

Food, liquids or medicines which aggravate *Doṣas* but expel won't is known as *Viruddha*.

Arunadatta and *Hemādri*, commentator of *Aṣṭāṅga Hṛdaya* opines in similar way and also clarified why *Śodhana* and *Śamana* dravyas are not *Viruddha* dravyas. *Śodhana* dravyas even though cause aggravation of *Doṣas* but they expel out of the body, hence *Śodhana* dravyas are not incompatible. When it comes to *Śamana* dravyas, they do not cause any aggravation of *Doṣas* hence they are not *Viruddha*.

यक्तिज्ञिद्वेषमुत्क्लेश्य युक्तं कायान्न निहरित् ।

रसादिष्वयथार्थं वा तद्विकाराय कल्पते ॥ सु.सू. २०/२०

The food or medicine which when consumed won't nourish *Rasādi Dhātus* and inturn aggravate *doṣas* and not expelled are *Viruddha*.

Types of *Viruddha* :

यच्चापि देशकालाग्निमात्रा सात्म्यानिलादिभिः ।

संस्कारतो वीर्यतश्च कोष्ठावस्थाक्रमैरपि ॥

परिहारोपचाराभ्यां पाकात् संयोगतोऽपि च ।

विरुद्धं तच्च न हितं हृत्पंपद्विमिश्च यत् ॥ च.सू. २७/८६-८७

Caraka has mentioned 18 types of *Viruddha*.

- | | |
|-----------------------------|------------------------------|
| 1. <i>Deśa Viruddha</i> | 2. <i>Kāla Viruddha</i> |
| 3. <i>Agni Viruddha</i> | 4. <i>Mātra Viruddha</i> |
| 5. <i>Sātmya Viruddha</i> | 6. <i>Doṣa Viruddha</i> |
| 7. <i>Samskāra Viruddha</i> | 8. <i>Virya Viruddha</i> |
| 9. <i>Koṣṭha Viruddha</i> | 10. <i>Avastha Viruddha</i> |
| 11. <i>Krama Viruddha</i> | 12. <i>Parihāra Viruddha</i> |
| 13. <i>Upacāra Viruddha</i> | 14. <i>Pāka Viruddha</i> |
| 15. <i>Samyoga Viruddha</i> | 16. <i>Hṛt Viruddha</i> |
| 17. <i>Sampat Viruddha</i> | 18. <i>Vidhi Viruddha</i> |

Caraka has explained 18 types of *Viruddha* with examples.

1. Deśa Viruddha

विरुद्धं देशतस्तावद्भूक्षतीक्षणादि घन्वनि ।
आनूपे स्निग्धशीतादि भेषजं यन्निषेद्यते ॥ च.सू. २६/८८

If a person doesnot follow the dietic rules and regulation as per the region then it becomes *Deśa Viruddha*.

Eg : (i) Intake of *Rūkṣa* (Dry) & *Tikṣṇa* (sharp) substances in *Jaṅgala* (Dry) region is *Viruddha* (incompatible).

(ii) Intake of *Snigdha* (Unctuous) & *Śita* (Cold) substances in *Ānūpa* (Marshall) region becomes *Viruddha* (incompatible).

2. Kāla Viruddha

कालतोऽपि विरुद्धं यच्छीतरुक्षादि सेवनम् ।
शीतेकाले, तथोष्णे च कटुकोष्णादि सेवनम् ॥ च. सू. २६/८९

Depending on time one has to take proper food otherwise it will become *Viruddha*.

Eg : Consuming *Śita* (Cold) & *Rūkṣa* (Dry) food in *Śitakāla* (winter) becomes *Viruddha*.

Intake of *Katu* (Pungent) & *Uṣṇa* (Hot) *Dravya* in *Uṣṇa Kāla* (Summer) becomes *Viruddha*.

3. Agni Viruddha

विरुद्धमनले तद्वदन्नपानं चतुर्विधे । च.सू. २६/९०

After assessing *Agnibala* one has to consume food accordingly. So 4 types of food may be consumed as per the strength of *Agni*.

Eg: In *Mandāgni*-Light food should be taken otherwise it becomes *Viruddha*.

4. Mātra Viruddha

मधुसर्पि: समघृतं मात्रया तद्विरुद्ध्यते । च.सू. २६/९०

Some substances if taken in equal amount may cause harmful effects on body.

Eg : Honey and *Gṛhṛta* in equal amount may be harmful.

5. Sātmya Viruddha

कटुकोष्णादि सात्म्यस्य स्वादुशीतादि सेवनम् ।
यत्रत् सात्म्य विरुद्धं..... ॥ च.सू. २६/९१

If a person habituated for one substance then opposite quality in substance which he is going to consume becomes *Viruddha*.

Eg : Person who is habituated for pungent and hot substances if consumes sweet and cold substance then it becomes *Viruddha* to him.

6. Doṣa Viruddha

..... विरुद्धं त्वनिलादिभिः ।
या समानगुणाभ्यासविरुद्धान्तीष्ठक्रिया ॥ च.सू. २६/९१-९२

Using similar qualities which vitiate *Doṣas* will aggravate the condition. Hence it is *Viruddha*.

7. Samskāra

संस्कारतो विरुद्धं तद्यद्भोज्यं विषवद्भवेत् ।
रारण्डसीसकासत्तं शिखि मांसं यथैव हि ॥ च.सू. २६/९२-९३

If proper processing not followed while preparing any medicine or article then it causes harmful effects.

Eg : Peacock meat cooked with castor wood becomes *Ahīta*.

8. Viṛya Viruddha

विरुद्धं वीर्यतो ज्ञेयं वीर्यतः शीतलात्पक्षम् ।
तत् संयोज्योष्ण वीर्येण द्रव्येण सह सेव्यते ॥ च.सू. २६/९३-९४

Combination of two substances having opposite *Viṛya* (Potency) becomes *Viruddha*.

Eg : *Śīta Viṛya* (Cold Potency) if combined with *Uṣṇa Viṛya* (Hot potency) becomes *Viruddha*.

9. Koṣṭha Viruddha

क्रूरकोष्टस्य चात्यल्पं मन्दवीर्यमभेदनम् ॥

मृदुकोष्टस्य गुरु च भेदनीयं तथा बहु ।

रातत् कोष्ठ विरुद्धं तु..... ॥ च.सू. २६/९४-९५

If medicines not consumed as per the Koṣṭha (Nature of stomach) then it becomes Viruddha.

Eg : A mild purgative in Krūrakoṣṭha patient won't cause purgation or in case of Mṛdu Koṣṭha patient of strong purgative is administered will cause severe purgation.

10. Avasthā Viruddha

.....विरुद्धं स्यादवस्थया ॥

श्रमव्यवायव्यायामसक्त स्यानिलकोपनम् ।

निद्रालसस्य भोजनं श्लेष्मकोपनम् ॥ च.सू. २६/९५-९६

Food consumed without assessing condition of the person may become Viruddha.

Eg : When a person exhausted due to hard work, intercourse and exercise consumes food which aggravates Vāta and when a person sleeps after consuming Kaphavardhaka Āhāra further aggravates Doṣa.

11. Krama Viruddha

यच्चालुसृज्य विण्मूत्रं भुज्ञे यशाबुभुक्षितः ।

तच्चक्रमविरुद्धं स्यादच्यातिक्षुद्रशानुगः ॥ च.सू. २६/९७

Person if does not follow an order may have bad effects from food.

Eg : When person consumes food before he passes urine and bowel or when he is not hungry or when he has severe hunger becomes Viruddha.

12. Parihāra Viruddha

परिहार विरुद्धं तु वराहादीन्निषेष्य यत् ।

सेवेतोष्णं..... ॥ च.सू. २६/९८

Intake of Uṣṇa dravyas after consuming pork etc.

13. Upacāra Viruddha

..... घृतादींश्च पीत्वा शीतं निषेवते ॥ च.सू. २६/९८

Taking Śīta (Cold) Dravyas after the intake of Ghṛta (Ghee).

14. Pāka Viruddha

विरुद्धं पाकतश्चापि दुष्टदुर्सिसाधितम् ।
अपक्व तण्डुलात्यर्थं पक्वदग्धं च यज्ञवेत् ॥ च.सू. २६/९९

If proper method is not followed while cooking then it becomes Viruddha.

Eg : Cooking the food material with rotten fuel or wood of poisonous plants becomes Viruddha.

15. Samyoga Viruddha

संयोगतो विरुद्धं तद्यथाऽम्लं पयसा सह । च.सू. २६/९९

Combining two different Rasa like Amla & Madhura becomes Viruddha.

Eg : Milk mixed with Amla dravya.

16. Hṛt Viruddha

अमनोरुचितं यच्च हृद्विरुद्धं तदुच्यते ॥ च.सू. २६/१००

Substance which is not pleasant to mind is considered as Hṛt Viruddha.

Eg : The dravya which is not palatable is Hṛt Viruddha.

17. Sampat Viruddha

संपद्विरुद्धं तद्विद्यादसंजातरसं तु यत् ।
अतिक्रान्तं रसं वाऽपि विपत्तरसमेव वा ॥ च.सू. २६/१०१

Consuming the substance which are immature, over mature or rotten becomes Viruddha.

18. Vidhi Viruddha

ज्ञेयं विधिविरुद्धं तु भुज्यते न यत् ।
तदेवं विधमन्नं स्याद्विरुद्धमुपयोजितम् ॥ च.सू. २६/१०१॥

While taking food certain rules to be followed otherwise it becomes *Viruddha*.

Eg : Taking meals in public is *Viruddha*.

In *Hitahitādhyāya* of *Sūstrasthāna* in *Suśruta Samhita*, Acārya *Suśruta* has mentioned various types of *Viruddha dravyas*. In this chapter many *Ahitas* are mentioned which may be considered as *Viruddha*.

(i) **Karma Viruddha**— Here *Karma* refers to *Samskāra* (Procedure).

रारण्ड तैल सिद्धा वा नाद्यात् ॥ सु. सू. २०/१४

Any food cooked with *Eraṇda Kāṣṭha* becomes *Viruddha*.

(ii) **Māna Viruddha**— Quantity of two substances is considered.

मधुसर्पि मानतस्तुल्ये नाश्रीयात् । सु. सू. २०/१५

Madhu (Honey) & *Gṛhṛta* (Ghee) should not be taken in equal quantity.

(iii) **Rasa Viruddha**— Two substances having different/opposite *Rasas* should not be mixed.

तत्र मधुराम्लौ रसवीर्यं विरुद्धौ । सु. सू. २०/१६

Madhura Rasa and *Amla Rasa* becomes *Rasa Viruddha* and also *Vīrya Viruddha*.

(iv) **Vipāka Viruddha**

अम्लकटुकौ रसविपाकाभ्याम् । सु. सू. २०/१६

Combination of *Dravyas* undergoing *Amla Vipāka* and *Kaṭu Vipāka* becomes *Ahita*.

(v) **Virya Viruddha**

कटुतिक्तौ रसवीर्याभ्यां । सु. सू. २०/१६

Dravyas have *Kaṭu Rasa* will have *Uṣṇa Vīrya* and *Tikta Rasa* will have *Śīta Vīrya*. Combination of these two *Dravyas* becomes *Viruddha*.

Diseases due to *Viruddhāhāra Sevana*

षाण्ड्यान्त्यवीसर्पदकोदराणां विस्फोटकोन्माद भग्नदराणाम् । मूर्छामदायमानग-
लग्रहणां पाण्डवामयस्यामविषस्य चैव ॥ किलासकुच्छग्रहणीगदानां शोथाम्लपित्त
ज्वरपीनसानाम् । सन्तानदोषस्य तथैव मृत्योर्विरुद्धमन्नं प्रवदन्ति हेतुम् ॥

च.सू. २६/१०२-१०३

If a person indulges in such food habits which are *Viruddha* continuously he will suffer from *Śāṅḍhya* (Sterility), *Andhatā* (Blindness), *Viśarpa* (Herpis), *Dakodara* (Ascites), *Visphoṭa* (Eruptions), *Unmāda* (Insanity), *Bhagandara* (Fistula in ano), *Mūrčhā* (Fainting), *Mada* (Intoxication), *Adhmāna* (Distention of abdomen), *Galagraha* (Obstruction in throat), *Pāṇḍu* (Anemia), *Āmaviṣa* (Toxicity), *Kilāsa* (Vitiligo), *Kuṣṭha* (Skin diseases), *Grahaṇī* (Sprue), *Śotha* (Swelling), *Amlapitta* (Sour belching), *Jwara* (Fever), *Pinasa* (Rhinorrhoea), *Santana doṣa* (Anamolies in foetus) and *Mṛtyu* (Death).

व्याधिमिन्द्रिय दौर्बल्यं मरणं चाधिगच्छति ।

विरुद्धरसवीर्याणि भुज्ञानोऽनात्मवान्नरः ॥ सु.सू. २०/१९

If one consumes *Viruddha dravyas* it cause various disease, *Indriya dourbalya* (Weakness of sense organs) or *Marana* (Death).

सात्म्यतोऽल्पतया वाऽपि दीप्ताग्नेस्तरुणस्य च ।

स्निग्धव्यायाम बलिनां विरुद्धं वितर्थं भवेत् ॥

सु.सू. २०/२२ & च.सू. २६/१०५

Both *Caraka* and *Suśruta* have mentioned some exceptions that if they indulge in *Viruddhāhāra* then also they may not be harmed.

- | | |
|-----------------------|----------------------------------|
| (i) <i>Sātmya</i> | - If person is habituated |
| (ii) <i>Alpata</i> | - If the quantity is less |
| (iii) <i>Diptagni</i> | - If appetite is strong |
| (iv) <i>Taruṇa</i> | - If person is young |
| (v) <i>Snigdha</i> | - If person does oleation |
| (vi) <i>Vyayāma</i> | - If person does exercise |
| (vii) <i>Balinā</i> | - If person is naturally strong. |

Auṣadhi Yoga Prastuti

यदौषधं तु प्रथमं यस्य योगस्य कथ्यते ।

तत्रासैव स योगो हि कथ्यतेऽत्र विनिश्चयाः ॥ शा.सं.प्र. १/३६-३७॥

यदिति । यस्य योगस्य गणस्वरूपस्य प्रथमादि पठितमौषधं भवति तत्रासैव स योगः कथ्यते इत्यत्र विनिश्चयो ज्ञातव्य । यथा क्षुद्रादि, गुदूच्यादिति तात्पर्यार्थः । मगथदेशे प्रायशः प्रचरतीत्यतो मगथपरिभाषा कथ्यते ॥ आढ़मल्ल

Auṣadha is named after the first drug mentioned or important ingredient of that particular formulation.

Eg : *Guḍūcyādi Kaṣāya* where *Guḍuci* is first ingredient.

All preparations can not be considered as *Auṣadha* unless it has *Vyādhihara* qualites, then only a *Yoga* becomes *Auṣadha*.

भेषं रोगं जयतीति औषधं इत्यमरः ॥ श.क.दु.

That which conqures the disease is *Auṣadha*.

Various preparations are used in Ayurveda to treat the disease, it may be a single drug in different forms or combination of drugs.

Appropriate method of preparation is told for specific drugs by which the formulation will have maximum potency to alleviate different diseases.

Nature of the drug, availability, number of ingredients, form of the preparation, main and other ingredients will decide the potency or quality of a *Yoga*.

Formulation used in Ayurvedic system

1. *Swarasa* – *Tulasi Swarasa*
2. *Kalka* – *Nimba Kalka*
3. *Chūrṇa* – *Pippalī Cūrṇa*
4. *Kwātha* – *Manjiṣṭādi Kwātha*
5. *Hima* – *Dhānyaka Hima*
6. *Phāṇta* – *Pancakola Phāṇta*
7. *Vati* – *Śankha Vati*
8. *Avaleha* – *Kūṣmāṇḍa Avaleha*
9. *Taila* – *Mahānārāyana Taila*

- 10. *Ghṛta* – *Dādimādi Ghṛta*
- 11. *Āsava* – *Pippalyā sava*
- 12. *Ariṣṭa* – *Drākṣāriṣṭa*

Apart from these another classification of *Yoga* can also be made

1. Herbal– In this, only herbal drugs are included.

Eg : *Triphala Cūrṇa*

2. Herbo-Minerals– Combination of both herbal and mineral drugs.

Eg : *Arogyavardhini Rasa*.

3. Minerals– Only mineral drugs are used to prepare the preparation.

Eg : *Gagana Sundara Rasa*.

Important Qualities of a *Yoga*

- (i) Should have potency to cure in given condition.
- (ii) Must have all the ingredients told in it.
- (iii) Should be prepared by proper method.
- (iv) Should be effective in smaller dosage.
- (v) Should not have lost its potency.

Mātra Nirdhāraṇa

दूष्यं देशं बलं कालमनलं प्रकृतिं वयः ।

सत्त्वं सात्त्वं तथा डहारमवस्थाश्च प्रथरिविधा ।

सूक्ष्म सूक्ष्माः समीक्षणं दोषौषधं निरुपणे ॥

यो वर्तते चिकित्सायां न स सखलति जातुचित् ।

(अ.ह.स. १२/६७-६८)

Vāgbhaṭācārya advises thorough evaluation of 10 aspects before fixing dosage of any formulation. Those are,

- (i) *Dūṣya*– *Vātādi doṣa*, *Rasādi Dhātu* & *Trimala*.
- (ii) *Deśa*– *Dehadeśa* (Patient's body) & *Bhūmi deśa* (Region).

- (iii) *Bala*— Strength
- (iv) *Kāla*— Time—(Morning, Afternoon, Eveining etc)
- (v) *Anala*— *Agni* (*Viṣama*, *Sama*, *Manda* & *Tikṣṇa*)
- (vi) *Prkruti*—*Vātādi Prkruti* (Constitution)
- (vii) *Vaya*—*Taruṇa*, *Bālā*, *Vṛddha*. (Age)
- (viii) *Satwa*—Mental status
- (ix) *Sātmya*— *Deśa Sātmya* and *Āhāra Sātmya*
- (x) *Āhāra*— Food

अतो अभियुक्तः सततं सर्वमालोच्य सर्वथा ।

तथा युज्जीत भैषज्यमारोग्याय यथा शुब्धम् ॥ अ.ह.सू. १२/७३

By assessing all the points, if the medicine is administered then definitely it gives very quick result.

तत्रो भैषज्यस्य तीक्ष्णपृदुमध्यविभागेन त्रैविद्यं विभज्य यथादोष भैषज्य-
मवचारयेदिति ॥ च.वि. ८/१२३

Caraka says that based on strength of the potency of formulation they are of three kinds, viz., *Tikṣṇa* (Strong), *Mṛdu* (Weak) and *Madhya* (Moderate). These three kinds of formulations should be used after assessing *Dōṣa* etc.

मात्रायां नास्त्यवस्थानं दोषमग्निं बलं वयः ।

व्याधिं द्रव्यं च कोष्ठं च वीक्ष्य मात्रां प्रयोजयेत् ॥ कै.नि.मि. १७८

The skillful *Vaidya* fixes the dosage by assessing *Doṣa*, *Agni*, *Bala*, *Vaya*, *Vyādhī*, & *Koṣṭa*.

तत्र सर्वाणियेवौषधानि व्याध्याग्निपुरुष बलान्यभि समीक्ष्य विदध्यात् ।

सु.सू. ३९/१०

Suśruta while explaining dosage of *Dravyas* used for *Samśodhana* and *Samśamana Karma* mentions certain regulations to be followed to finalise dosage.

स्थितिनास्त्येव मात्रायाः कालमग्निं वयो बलम् ।

प्रकृतिं दोषदेशौ च दृष्ट्वा मात्रां प्रकल्पयेत् ॥ शा.प्र. १/३७-३८

Śārṅgadhara has also emphasized the importance of fixing the dosage and says one has to fix the dosage by knowing *Kāla*, *Agni*, *Vaya*, *Balā*, *Prakṛuti*, *Doṣa*, *Deśa* etc. of a patient.

1. Vaya

Based on age a dosage varies, like in *Bāla* (children) dose should be minimal when compared to adult.

बालस्य प्रथमे मासि देया भेषजरक्तिका ।
 अवलोहीकृतेकैव क्षीरक्षौद्र सिताधृतैः ॥
 वर्धयेत्तावदेकैकां यावद्वति वत्सरः ॥
 माषैवुद्धिस्तदूर्ध्वं स्याद्यावत्पोडशवत्सरः ।
 ततः स्थिरा भवेत्तावद्यावद्वर्षाणि सप्दतिः ॥
 ततो बालकवन्मात्रा हासनीया शनैः शनैः ।
 मात्रेयं कल्क चूर्णानां कषायाणां चतुर्गुणा ॥ शा. स. प्र. ६/१४-१७

Sārṅgadhara has mentioned particular method of planning the dose for *Kalka* & *Chūrṇa* starting from 1st month.

Age	Mātra	Equivalent
1 Month	1 Ratti	125 mg
2 Months	2 Rattis	250 mg
3 Months	3 Rattis	375 mg
4 Months	4 Rattis	500 mg
5 Months	5 Rattis	625 mg
6 Months	6 Rattis	750 mg
7 Months	7 Rattis	875 mg
8 Months	8 Rattis [1 Māṣa]	1000 mg
9 Months	9 Rattis	1125 mg
10 Months	10 Rattis	1250 mg
11 Months	11 Rattis	1375 mg
12 Months	12 Rattis	1500 mg [1.5 g]
2 Yrs	2½ Māṣa	2.5 g
3 Yrs	3½ Māṣa	3.5 g
4 Yrs	4½ Māṣa	4.5 g
5 Yrs	5½ Māṣa	5.5 g

6 Yrs	$6\frac{1}{2}$ Māṣa	6.5 g
7 Yrs	$7\frac{1}{2}$ Māṣa	7.5 g
8 Yrs	$8\frac{1}{2}$ Māṣa	8.5 g
9 Yrs	$9\frac{1}{2}$ Māṣa	9.5 g
10 Yrs	$10\frac{1}{2}$ Māṣa	10.5 g
11 Yrs	$11\frac{1}{2}$ Māṣa	11.5 g
12 Yrs	$12\frac{1}{2}$ Māṣa	12.5 g
13 Yrs	$13\frac{1}{2}$ Māṣa	13.5 g
14 Yrs	$14\frac{1}{2}$ Māṣa	14.5 g
15 Yrs	$15\frac{1}{2}$ Māṣa	15.5 g
16-70 Yrs	$16\frac{1}{2}$ Māṣa	16.5 g
71 Yrs	$15\frac{1}{2}$ Māṣa	15.5 g
72 Yrs	$14\frac{1}{2}$ Māṣa	14.5 g
73 Yrs	$13\frac{1}{2}$ Māṣa	13.5 g
74 Yrs	$12\frac{1}{2}$ Māṣa	12.5 g
75 Yrs	$11\frac{1}{2}$ Māṣa	11.5 g

Note : This dose is for *Chūrṇa* & *Kalka*, but for *Kasāya* it should be 4 times of the dose.

2. *Bala*

रावं प्रकृत्यादीनां विकृति वज्यानां भावानां प्रवरमध्यावर विभागेन बलविशेषं विभजेत् । विकृति बल त्रैविध्येन तु दोषबलं त्रिविधमनुसीयते । ततो भैषज्यस्य तीक्ष्णमृदुमध्यविभागेन त्रैविध्यं विभज्य यथादोषं भैषज्यमवचारयेदिति ॥

च.वि. ८/१२३

Depending upon *Bala* (strength) *Puruṣas* and *Doṣas* are of 3 types—*Pravara*, *Madhyama* and *Avara*. Hence dosage also are of 3 types.

Incase of *Pravara*—*Tikṣṇa Mātrā*

Incase of *Madhyama*—*Madhya Mātrā*

Incase of *Avara*—*Mṛdu Mātrā*

3. Linga

Dosage also varies depending on the sex of an individual. Usually male should be administered a higher dose when compared to females as females have a smaller body size and a mild constitution.

4. Agni

Agni is one of the important factors in fixing dose.

- (i) *Tikṣṇa Āgni– Adhika Mātra* (More quantity)
- (ii) *Mandāgni–Alpamātra* (Less quantity)

Note : If *Adhika Mātra* is given in *Mandāgni* it causes *Agnimāndya*, *Śūla* and *Viṣṭambha*.

5. Doṣa

Assessing the quantum of vitiation of *Doṣa* is very important to fix the dose.

Pravara Doṣa→*Adhika Mātra*

Madhyama Doṣa→*Madhyama Mātra*

Avara Doṣa→*Hīna Mātra*

6. Dūṣya

If *Rasa Raktādi Dhātus* undergone severe affliction from vitiated *Doṣa* then the dosage should be more if not a lesser dose will be sufficient.

7. Vyādhi

If the disease is severe and deep seated, the dosage should be more where as in a mild disease lesser dosage will passify the disease.

8. Koṣṭha

Depending on the type of *Koṣṭha* also dosage varies. In case patient is of *Krūra Koṣṭha* and immediately after having food the dosage should be higher and on the other hand in *Mrdu Koṣṭha* and on empty stomach the dosage should be less.

9. Dravya

When dravyas posses strong potency (*Tikṣṇa Virya*), then

it should be administered in lesser quantity where as *Dravyas* of mild nature are administered in larger doses.

10. Prakruti

Usually persons having *Vāta* & *Kapha Prakuti* are given high dose and in *Pitta Prakruti* persons as they are *Sukumāra* they are administered lesser dosage.

11. Abhyāsa

In some persons some drugs like *Bhāñga*, *Ahiphena* and alcohol becomes *Sātmya* then yogas of these drugs to be used in higher dosage.

12. Satwa

There are three kinds of people based on mental status (i) *Pravara* (ii) *Madhyama* & (ii) *Hīna*. In case of *Pravara* person who can withstand the severity of disease may also withstand power of medicine and on the other hand person having *Hīna* *Satwa* may not stand both disease and power of medicine. Efficiency of drug can be affected by patient's belief, attitude and expectations.

13. Deśa

Deśas are of 3 types viz, *Jañgala*, *Ānūpa*, *Sādhāraṇa*. Persons living in *Jāngala Deśa* easily tolerate *Śita Vīrya Dravyas*, Where as people living in *Ānūpa Deśa* bear the effects of *Uṣṇa Vīrya Dravya*.

14. Kāla

Depending on the season or time in a day dosage should be planned.

In *Uṣṇa Ritu*, *Vasanta*, *Grīṣma* the dosage of *Uṣṇa Vīrya Dravya* should be less and in case of *Śīta Ritus* like *Śīṣira* and *Hemanta*, *Śīta Vīrya Dravyas* should not be taken more.

During after noon hours as *Pitta* is *Pradhāna*, so *Uṣṇa Vīrya Dravyas* to be taken in less quantity.

15. Kalpa

The dosage of a formulation depends on its ingredients. In case of pure herbal preparations dosage may be little higher (except poisonous plants) where as in case of mineral and herbomineral preparations lesser dosage may be sufficient to alleviate the disease.

So before administering any preparation Vaidya should assess all these factors to plan the dose to get desired result.

Importance of Mātra

नाल्पं हन्त्यौषधं व्याधिं यथाऽपोऽल्पा महानलम् ।
 दोषवच्चातिमात्रं स्यात्सस्यात्युदकं यथा ॥
 संप्रधार्य बलं तस्मादामयस्यौषधस्य च ।
 नैवाति बहु नात्यल्पं भैषज्यमवचारयेत् ॥

च.वि. ३०/३१३-३१४

The dosage if less won't passify the Vyadhi and also if *Mandāgni* won't reduce the *Vyādhi*. On the other hand *Atimātra* in a mild *Vyādhi* will cause harmful effects like how more water is supplied to the plant which may die. So after knowing *Balādi* factors adequate dose to be administered.

मात्रया हीनया द्रव्यं विकारं न निवर्तयेत् ।
 द्रव्याणामति बाहुल्यात् व्यापत् संज्ञायते शुबम् ॥ च.वि. ८

A lesser dose fails to cure disease, excessive dosage in a mild condition will lead to harmful effects, just like excessive irrigation destroys plants.

Dosage

'Dose' is the appropriate amount of a drug needed to produce a certain degree of response in a patient. Accordingly, dose of a drug has to be qualified in terms of the chosen response.

The dose of a drug is governed by its inherent potency, i.e the concentration at which it should be present at the target site, and its pharmacokinetic characteristics.

Standard Dose- The same dose is appropriate for most patients-individual variations are minor or the drug has a wide safety margin so that enough can be given to cover them.

Regulated Dose- The drug modifies a finely regulated body function which can be easily measured. The dosage is accurately adjusted by repeated measurement of the affected physiological parameter.

Several formulae are formulated to fix proper dosage.

(i) **Young's formula-**

$$\text{Dose for a child} = \frac{\text{Age in years}}{\text{Age} + 12} \times \text{Adult dose}$$

(ii) **Cowling's formula-**

$$\text{Child dose} = \text{Adult dose} \times \frac{\text{Age} + 1}{24}$$

Anupāna

अनुपश्चात्पानं तत् कुतः तदाह—'यथा जलगतं तैलं तत्क्षणादेव सर्पति । तथा भैषज्यमङ्गेषु प्रसर्पत्यनुपानतः । इति । आढमल्ल शा.म.ख. ८/४

Ādhamalla in his commentary *Dīpika* has categorically defined *Anupāna* as the liquid which is consumed after the intake of medicines. Further he gives its importance through a simile that like the oil drop which spreads very quickly over water in the same way drug reaches every organ quickly with the help of *Anupāna*.

अन्नादनुपश्चात् पीयत इत्यनुपानम् । डल्हण on सु.सू. ४६/४१९

Dalhaṇa is firmly of the opinion that *Anupāna* is the one which is consumed after the food.

औषध भक्षणोपरि यत्पीतं तदनुपानमित्यर्थः । आढमल्ल शा.स.म. ६/४-५

Any liquid consumed after taking medicine is *Anupāna*.

अनुपश्चात्पीयत इत्यनुपानम् । हेमाद्रि-अ.ह.सू. ८/४७

Hēmādri is also of the opinion that the liquid consumed after the intake of medicine.

Best Anupāna

सर्वेषांमनुपानानां माहेन्द्र तोयमुत्तमम् ।
सात्यं वा यस्य यत्तोयं तत्समै हितमुच्यते ॥ सु.सू. ४६/४३४

Among all the *Anupāna* rain water is the best or whatever is suitable in given condition is said to be the best.

Properties of Anupāna

यदाहार गुणैः पानं विपरीतं तदिष्यते ।
अन्नपानं धातूनां दृष्टं यन्न विरोधि च ॥ च.सू. २७/३१९

Caraka explains properties of *Anupāna* that it should have opposite qualities to food and similar qualities to *Dhātus*.

विपरीतं यदन्नस्य गुणैः स्यादविरोधि च ।
अनुपानं समासेन सर्वदा तत्प्रशस्यते ॥ अ.ह.सू. ८/५१

The *Anupāna* which has opposite properties to food but not incompatible with them is an ideal *Anupāna*.

Anupāna acc to Avasthā

स्निग्धोष्णं मारुते शस्तं पित्ते मधुरशीतलम् ।
कफेऽनुपानं रुक्षोष्णं क्षये मांसरसः परम् ।
उपवासाध्वभाष्यखीमारुतातपकर्मधिः ।
क्लान्तानामनुपानार्थं पयः पश्यं यथाऽमृतम् ।
सुराकृशानां पुष्टार्थमनुपानं विधीयते ।
काश्यर्थं स्थूलदेहानामनु शस्तं मधूदकम् ।
अल्पाग्निमनिद्राणां तन्द्राशोक भय क्लैः ।
मद्यमांसोचितानां च मद्यमेवानुशस्यते ॥ १
च.सू. २७/३२१-३२४

Sl. No.	Condition (Avastha)/ Vyādhī	Anupāna Dravya/the qualities
1.	<i>Vāta</i>	<i>Snigdha</i> (unctuous) & <i>Uṣṇa</i> (hot)
2.	<i>Pitta</i>	<i>Madhura</i> (Sweet) & <i>Śitala</i> (cold)
3.	<i>Kapha</i>	<i>Rūkṣa</i> (dry) & <i>Uṣṇa</i> (hot)

4.	Kṣaya	Māmsarasa (Meat soup)
5.	<i>Upavāsa</i> (observed fasting) <i>Adhwa</i> (travelled) <i>Bhāṣya</i> (speech) <i>Strī klānta</i> (intercourse) <i>Maruta</i> (wind) <i>Ātapa</i> (sunlight) <i>Karma</i> (purificatory measures).	<i>Paya</i> (Milk)
6.	Kṛṣṇa (lean person)	<i>Surā</i> (wine)
7.	<i>Sthūla</i> (obese)	<i>Madhūdaka</i> (honey water)
8.	<i>Alpāgni</i> (mild appetite) <i>Anidra</i> (loss of sleep) <i>Bhaya</i> (fear) <i>Śoka</i> (sorrowness) <i>Klama</i> (mental fatigue)	<i>Madya</i> (wine) Māmsarasa (Meat soup)

अनुपानं हिमं वारि यवगोधूमयोर्हितम् ।
दधिमद्ये विषे क्षीद्रे कोष्णं पिष्टमयेषु तु ।
शाकमुद्धादि विकृतौ मस्तु तक्राम्ल काञ्जिकम् ।
सुरा कृशानां पुष्टार्थं स्थूलानां तु मधूदकम् ।
शोषे मांसरसो मद्यं मांसे स्वल्पे च पावके ।
व्याघ्र्यौषधाद्यभाष्यस्त्रीलङ्घनातप कर्मभिः ।
क्षीणे वृद्धे च बाले च पयः पथ्यं यथाऽमृतम् ॥

अ.ह.सू. ८/४७-५०

Cold water is ideal after taking meals prepared from Yava and *Godhūma* and also after consuming curds, wine, poison and honey.

Warm water is an ideal *Anupāna* after consuming food stuffs prepared from *Piṣṭa* (starch), *Śāka* (leafy vegetables), *Mudga* (Green grām), *Takra*, *Amlakāñjikā* (fermented gruel).

Sura is best *Anupāna* in case of *Kṛṣṇa* to make him stout. *Madhūdaka* is good for *Sthoulyā* to make him lean.

Māmsarasa is best for emaciated, *Madya* is said to be good for the person having poor appetite and also after eating meat.

Paya (Milk) is equal to *Amṛta* (Nectar) in case of debilitated persons because of diseases, medicines, walking long distance, speaking for long time, sexual intercourse, fasting, exposure to sun, old and children.

Qualities of *Anupāna* taken in different times

तदादौ कश्येत्पीतं स्थापयेन्मध्यसेवितम् ।
पश्चात्पीतं बृह्यति तस्माद्वीक्ष्य प्रयोजयेत् ॥ सु.सू. ४६/४३८

Anupāna dravyas when taken at the start of a meal causes emaciation, in the middle maintains the body and if taken at the end promotes body weight. So should analyze all these before consuming *Anupāna*.

Note : If one wants to reduce body weight then he should take *Dravya* before meal, to maintain weight should use during meal and take at the end of meals to increase body weight.

Benefits of *Anupāna*

अनुपानं करोत्पूर्जा तृप्तिं व्याप्तिं दृढ़ाङ्गताम् ।
अन्नसङ्घातं शैथिल्यं विक्लिन्तिजरणानि च ॥ अ.ह.सू. ८/५२

Anupāna gives strength, imparts stability to the body, helps in spreading of food material. It moistens, softens, the ingested food and thus helps in digestion.

अथानुपानं कर्मगुणान् प्रवक्ष्यामः—अनुपानं तर्पयति, प्रीणयति, ऊर्जयति, बृह्यति, पर्याप्तिभिन्निर्वर्तयति, भुक्तमवसादयति, अन्नसङ्घातं भिनत्ति, मार्दवमापादयति, क्लेदयति, जरयति, सुखपरिणामितानाशुब्धवायितां चाहारस्योपजनयतीति ॥

अनुपानं हितं युक्तं तर्पयत्याशु मानवम् ।
सुखं पचति चाहारमायुषे च बलाय च ॥ च.सू. २७/३२५-३२६

Proper *Anupāna* if given—nourishes, gives energy, increase bulk of the body, brings out complete action, settles down the food which is consumed, breaks the large food mass into smaller

particles, imparts softness, moistens, digests and helps in proper assimilation of food.

If proper *Anupāna* is taken then it instantaneously nourishes, undergoes easy digestion and promotes life span and gives good strength.

Contraindications of *Anupāna*

नोष्टकङ्गमारुतविष्टा न हिक्काश्वासकासिनः ।

न गीतभाष्याध्यायनं प्रसक्ता नोरसि क्षता: ॥

पिबेयुरुदकं भुत्त्वा तद्द्वि कण्ठोरसि स्थितम् ।

स्नेहमारजं हत्वा भूयो दोषाय कल्पते ॥

च.सू. २७/३२७-३२८

Udaka (water) as *Anupāna* is contraindicated in persons suffering from *Vātaja Śiroroga*, *Hikkā*, *Śwāsa*, *Kāsa*, who indulges in singing, giving speech, reading with loud voice, *Urasikṣata* (Chest injury). If these persons drink water it stays in throat & chest, takes away *Snehamśa* and further aggravates the conditions.

न पिबेच्छ्वासकासार्तीं रोगे चाण्युर्ध्वजन्मुगे ।

क्षतोरस्कः प्रसेकी च यस्य चोपहतः स्वरः ॥ सु.सू. ४६/४४०-४४१

Suśruta also opines the same that one should not take *Anupāna* when suffering from dyspnoea, cough, supraclavicular diseases. Chest injury, excessive salivation and hoarseness of voice.

पीत्वाऽध्वभाष्याध्ययनगेयस्वप्रान्नं शीलयेत् ।

प्रदूष्यामाशयं तद्द्वि तस्य कण्ठोरसि स्थितम् ।

स्यन्दाग्निं सादच्छर्द्यादीनामयज्ञनयेद्वहून् ॥ सु.सू. ४६/४४१-४४२

After consuming *Anupāna*, one should not walk, talk, read & write, chant or sing. If one involves in these activities it will vitiate *Vātadi doṣa* in *Āmāśaya*, settles in throat or chest causes *Kaphasravaṇa* (excessive salivation), *Agnisāda* (loss of appetite), *Cardi* (vomiting) etc. diseases.

Bhaiṣajya Kāla

(Times of Drug Administration)

Bhaiṣajya Kāla means time of administration of medicines.

Importance

Medicines given at proper time cures the disease very quickly.

न ह्यप्राप्तातीकालमौषधं यौगिकं भवति । अ.सं.सू. २३/१२

Vāgbhaṭa rightly mentioned that medicine administered at improper time will not bring good results.

If the time of administration of medicine is apt, then only one can expect the desired result. Even though the vaidya has assessed the *Dośāvasthā*, *Vyādhi avastha*, *Bala*, *Agnibala* etc. if the medicines are not administered at proper time, then the drug fails to cure the disease.

दिनातुरौषधव्याधिजीर्णलिङ्गर्ब्दं वेक्षणम् ।
कालं विद्याद्विनावेक्षः पूर्वान्हे वर्मनं तथा ॥
रोग्यवेक्षो यथा प्रातरन्निरन्नो बलवान् पिबेत् ।
भेषजं लघु पथ्यान्नैर्युक्तमद्यात् दुर्बलः ॥ च.चि. ३०/२९६-२९७

Bheṣajā Kāla (time of administration) depends upon *Dina* (different time of the day), *Ātura* (nature of the patient), *Auṣadha* (nature of medicine) *Vyādhi* (nature of the disease), *Jirṇalinga* (stage of the food-digestion) and *Ritu* (season), when it comes to emetic therapy, morning is the suitable time.

The time of administration of medicines also depends on the strength of the patient. Strong patient should take medicine on empty stomach in the morning and a weak person should take medicine along with light and conducive food.

Types of *Bhaiṣajya Kāla* acc to different scholars

भैषज्यकालो भुक्तादौ मध्ये पश्चान्मुहुर्मुहुः ।
सामुद्रां भक्तसंयुक्तं ग्रासग्रासान्तरे दशा ॥ च.चि. ३०/२९८

अत ऊर्ध्वं दशौषधकालान् वक्ष्यामः । तत्राभक्तं प्रागभक्तमधोभक्तं
मध्येभक्तमन्तराभक्तं सभक्तं सामुद्रं मुहुर्मुहुर्ग्रासं ग्रासान्तरं चेति दशौषधकालाः ।

सु.उ. ६४/६५

युज्यादन्नमन्नादौ मध्येऽन्ते कवलान्तरे ।
 ग्रासे ग्रासे मुहुः सान्नं सामुहं निशि चौषधम् ॥ अ.ह.सू. १३/२७
 ज्ञेयं पञ्चविधः कालो भैषज्यग्रहणे नृणाम् ।
 किञ्चित्सूर्योदये ज्ञाते तथा दिवस भोजने ॥
 सायन्तने भोजने च मुहुश्चापि तथा निशि । शा.स.प्र. २/२-३

Different *Bhaiṣajya Kāla* as per different Ācaryas

Sl. No.	<i>Caraka</i>	<i>Suśruta</i>	<i>Vāgbhaṭa</i> (A.H.)	<i>Śārṅgadhara</i>
1.	<i>Bhuktādi</i> (<i>Prātah-</i> <i>Niranna</i>)	<i>Abhakta</i>	<i>Ananna</i>	<i>Sūryodaye</i>
2.	<i>Bhuktādi</i> (<i>Prāgbho-</i> <i>jana</i>)	<i>Prāgbhakta</i>	<i>Annāda</i>	<i>Divasabho-</i> <i>jane</i>
3.	<i>Madhyē-</i> <i>bhakta</i>	<i>Adhobhakta</i>	<i>Madhyē-</i> <i>bhakta</i>	<i>Sāyantane</i>
4.	<i>Paścād-</i> <i>bhakta</i> (<i>Pratah</i>)	<i>Madhyē-</i> <i>bhakta</i>	<i>Antebhakta</i> (<i>Pratah</i>)	<i>Muhurmuhu</i>
5.	<i>Paścād-</i> <i>bhakta</i> (<i>Sāyam</i>)	<i>Antara-</i> <i>bhakta</i>	<i>Antebhakta</i> (<i>Sāyam</i>)	<i>Niśī</i>
6.	<i>Muhurmuhu</i>	<i>Sabhakta</i>	<i>Kavalāntara</i>	
7.	<i>Sāmudga</i>	<i>Sāmudga</i>	<i>Grāsagrāsa</i>	
8.	<i>Bhaktasa-</i> <i>myukta</i>	<i>Muhurmuhu</i>	<i>Muhurmuhu</i>	
9.	<i>Grāsa</i>	<i>Sagrāsa</i>	<i>Sānna</i>	
10.	<i>Grāsāntara</i>	<i>Grāsāntara</i>	<i>Sāmudga</i>	
11.	—	—	<i>Niśī</i>	

Bhaṣajya Kāla acc. to Caraka

Sl. No	Kāla	Description	Indication
1.	<i>Bhuktādi</i> (Pratah)	अपाने विगुणे पूर्वे..... च.चि. ३०/२९९ अत्र भुक्तादावित्यनेन कालद्वय मुच्यते यथा प्रातरेव निरत्रं.....(चक्रपाणि) On empty stomach in early morning medicines are administered	<i>Apānavāta</i> <i>Vikṛti</i>
2.	<i>Bhuktadi</i> (<i>Prag bhojana</i>)	अपाने विगुणे पूर्वे..... च.चि. ३०/२९९तथा प्राग्भोजनं तथा । (चक्रपाणि) Just before morning meal medicine is administered.	<i>Apānavāta</i> <i>Vikṛti</i>
3.	<i>Madhye-bhakta</i>	समाने मध्यभोजनम् । च.चि. ३०/२९९ During meal medicine is given.	<i>Samāna</i> <i>Vāta Vikṛti</i>
4.	<i>Paścādbhakta</i> (<i>Prātah</i>)	व्याने तु प्रातरश्चित्.....(च.चि. ३०/२९९) After morning meal.	<i>Vyānavāta</i> <i>Vikṛti</i>
5.	<i>Paścādbhakta</i> (<i>Sāyam</i>)	...उदाने भोजनोत्तरम् । (च.चि. ३०/२९९) After evening meal.	<i>Udāna Vāta</i> <i>Vikṛti</i>
6.	<i>Muhurmuhu</i>	शासकासपिपासु त्ववचार्या मुहुर्मुहुः । (च.चि. ३०/३००) Repeated administration.	<i>Śwasa, Kāsa</i> <i>Pipāsā</i>
7.	<i>Sāmudga</i>	सामुद्रं हिक्किकने देयं लघुनानेन संयुतम् । (च.चि. ३०/३०१) Before and after taking light food.	<i>Hikka</i>

8.	<i>Bhakta samyukta</i>	संभोज्यं त्वौषधं भोज्यैविचित्रैरुचौ हितम् । च.चि. ३०/३०१ Processed with food	Aruci Unknown Vyādhi
9.	<i>Grāsa</i>	वायौ प्राणे प्रदुषेतु ग्रास----इष्यते । च.चि. ३०/३०० Along with morsel of food	Prāṇavata
10.	<i>Grāsāntara</i>	वायौ प्राणे प्रदुषेतु---ग्रासान्तरमिष्यते । च.चि. ३०/३०० In between two morsels	Prāṇavata Vikṛti

Bhaisaja Kāla acc. to Suśruta

1. *Abhakta*

त्राभक्तं तु यत् केवलमेवीषधमुपयुज्यते ।
वीर्याधिकं भवति भेषजमन्नहीनं हन्यात्तथा ॥ मयमसंशयमाशु चैव ।
तद्वालयद्वनितामृदवस्तु पीत्वा गलानि परां समुपयान्ति बलक्षयं च ॥

सु.ठ. ६४/६६-६७

Abhakta means medicines to be taken on empty stomach. This is indicated in strong persons and which gives very quick result.

It is contraindicated in *Bāla* (Children), *Vṛddha* (Old), *Vanitā* (Ladies) & *Mṛdava* (Soft people) as it causes *Glāni* (discomfort and *Balakṣaya* (loss of strength).

2. *Prāghbhakta*

प्रागभक्तं नाम यत् प्रागभक्तस्योपयुज्यते ॥
शीघ्रं विपाकमुपयाति बलं नहिस्यादश्नावृतं न च मुहूर्वदनाभ्यरोहति ।
प्रागभक्तसेवितमर्थीष्यधमेतदेव दण्डाच्च दृढशिशु भीरुकृशाङ्गनाभ्यः ॥

सु.ठ. ६४/६८-६९

Medicine is administered just before meals. The medicine given in this time undergoes *Pāka* very quickly and won't cause any discomfort. This time is indicated for *Vṛddha* (old), *Śiśu* (child), *Abhīru* (fearful), *Kṛṣa* (lean) and *Aṅganābhyaḥ* (ladies).

3. Adhobhakta

अथोभक्तं नाम-यदधो भक्त स्येति ॥ सु.उ. ६४/७०

Taking medicine immediately after meal is *Adhobhakta*.

पीतं यदन्नमुपयुज्य तदूर्ध्वकाये हन्याह्रदान् बहुविधांश्च बलं ददाति ॥

सु.उ. ६४/७२

If medicine is taken just after the meal cures all *Urdhwajatrugata Vikāras* (diseases occurring above clavicle) and gives strength.

4. Madhyabhakta

मध्ये भक्तं नाम-यमध्ये भक्तस्य पीयते ॥ सु.उ. ६४/७१

Consuming medicine during the course of the meal is *Madhyabhakta*.

मध्ये तु पीतमपहन्त्यविसारिभावाद्ये मध्यदेहमभिभूय भवन्ति रोगाः ॥

सु.उ. ६४/७२

If medicine is taken in this time it spreads all over the *Koṣṭha* and cures the discases affecting *Koṣṭha*.

5. Antarābhakta

अन्तरा भक्तं नाम-यदन्तरा पीयते पूर्वापरयोर्भक्तयोः । सु.उ. ६४/७३

Taking medicine in the afternoon once the morning food gets digested.

6. Sabhakta

सभक्तं नाम-यत् सह भक्तेन । सु.उ. ६४/७४

Medicine is processed with food article.

पथ्यं सभक्तमबलाबलयोर्हि नित्यं तद्वेषिणामपि तथा शिशुवृद्धयोश्च ।

हृद्यं मनोबलकरं त्वथ दीपनं च पथ्यं सदा भवति चान्तरभक्तं क यत् ॥

सु.उ. ६४/७५

Medicines administered in *Antarābhakta* and *Sabhakta* are having similar properties that it is conducive, good for heart, gives strength to mind and appetizer. Hence it is indicated in *Balahīna* (weak persons), *Sisu* (child) & *Vṛddha* (old).

7. Sāmudga

सामुहं नाम यद्वक्तस्यादावन्ते च पीयते ।
दोषे द्विधा प्रविसृते तु सामुह संज्ञमाधन्तयोर्यदशनस्य निषेव्यते तु ॥

सु.उ. ६४/७६-७७

Taking medicine just before meal and immediately after meal is known as *Sāmudga*.

8. Muhurmuhu

मुहुर्मुहु नाम-सभक्तमभक्तं वा यदौषधं मुहुर्महुरुपयुज्यते ।
आसे मुहुर्मुहुरतिप्रसृते च कासे हिक्का वमीषु स वदन्त्यमुपयोज्यमेतत् ॥

सु.उ. ६४/७८-७९

Irrespective of meal, taking medicines frequently is *Muhurmuhu*. It is indicated in *Śwāsa*, *Kāsa*, *Hikka* and *Cardi*.

9. Grāsa

ग्रासं तु यत्पिण्डव्यामिश्रम् ॥ सु.उ. ६४/८०

ग्रासेषु चूर्णमिवलाग्निषु दीपनीयं वाजीकरण्यपि तु योजयितुं यतेत ॥

सु.उ. ६४/८२

Medicine is consumed along with a morsel of food. This method is good for *Cūrṇa sevana*, *Vajikaraṇārtha* & *Dīpanārtha*.

10. Grāsāntara

ग्रासान्तरं तु यद्वासान्तरेषु । सु.उ. ६४/८१

ग्रासान्तरेषु वितरेद्वमनीय धूमान् श्वासादिषु प्रथित दृष्ट गुणाश्च लेहान् ॥

सु.उ. ६४/८२

Drug is taken in between the two morsels. In case of *Śwāsa* etc this method holds good.

Bhaiṣajya Kāla acc. to Vāgbhaṭa (Astaṅga Hṛdaya)

1. Ananna

कफोद्रेके गदेऽनन्नं बलिनो रोगरोगिणोः । अ.ह.सू. १३/३८

In *Kaphaja Vyādhī* and *Balawān Rogi* medicine is to be administered on empty stomach.

2. Annāda

अन्नादी विगुणेऽपाने । अ.ह.सू. १३/३८

Administering the medicine just before meal is indicated in *Apāna Vāta Vikṛti*.

3. Madhyēbhakta

.....समाने मध्य इव्यते । अ.ह.सू. १३/३८

In case of *Samāna Vāta Vikṛti* medicine is administered in between the meals.

4. Antebhakta (*Prātah*)

व्यानेऽन्ते प्रातराशस्य..... । अ.ह.सू. १३/३९

In *Vyāna Vāta Vikṛti* the medicine is administered just after morning meal.

5. Antebhakta (*Sāyam*)

.....सायमाशस्य तूक्तरे ॥ अ.ह.सू. १३/३९

Medicine is administered just after evening meal in case of *Udāna Vāta Vikṛti*.

6. Kavalantara (*Grāsāntara*)

.....ग्रासान्तरयोः प्राणे प्रदुषे मातरिश्चनि ॥... अ.ह.सू. १३/३९

In case of *Prāṇavāta Vikṛti* the medicine is to be administered in between two morsels of food.

7. Grāsagrāsa

ग्रास.....प्राणे प्रदुषे मातरिश्चनि ॥ अ.ह.सू. १३/३९

Medicines are administered with each morsel of food is known as *Grāsagrāsa* and this method is to be followed in *Prāṇavāta Vikṛti*.

8. Muhurmuhu

मुहुर्मुहुविषच्छर्दिहिघ्मातृदशासकासिषु । अ.ह.सू. १३/४०

Medicines should be administered frequently in case of *Viṣa* (Poison), *Chardi* (Vomitting), *Hidhma* (Hiccough), *Tṛṭ* (Thirst), *Śwāsa* (Dyspnoea) & *Kāsa* (Cough).

9. Sānna

योज्यं संभोज्यं भैषज्यं भोज्यैश्चित्ररोचके ॥ अ.ह.सू. १३/४०

In case of Aruci (anorexia) the medicines should be processed with food article and then consumed.

10. Sāmudga

कम्पाक्षेपक हिथ्मासु सामुद्रं लघुभोजिनाम् । अ.ह.सू. १३/४१

Just before and immediately after the light meal medicines should be administered in patients of Kampa (tremors), Ākṣepaka (Convulsion) and Hidhmā (Hiccough).

11. Niśi

ऊर्ध्वं जत्रुविकारेषु स्वप्रकाले प्रशस्यते । अ.ह.सू. १३/४१

In case of Urdhwajatrugata Vikārās (disease occurring above clavicle) the medicines should be administered at night.

Bhaiṣajya Kāla acc. to Śārṅgadhara

1. Prathama Kāla-Sūryodaye

प्रायः पित्तकफोद्रेके विरेकवमनार्थयोः ।

लेखनार्थं च भैषज्यं प्रभाते तत्समाहरेत् ।

रात्रं स्यात्प्रथमः कालो भैषज्यग्रहणे नृणाम् ॥ शा.स.प्र. २/३-४

If Pitta and Kapha aggravation, to remove Pitta by Virecana and Kapha by Vamana the medicines should be administered at morning. For Lekhana Karma also the medicines should be given in morning only. But the word *Prayaśa* refers that in these conditions medicines may be given during morning time also.

2. Dwitiya Kāla-Divasa bhojana

भैषज्यं विगुणोऽपाने भोजनाग्रे प्रशस्यते ।

अरुची चित्रभोज्यैश्च मिश्रं लघिरमाहरेत् ॥

समानवाते विगुणे मन्देऽग्रावग्नि दीपनम् ।

दध्याद्मोजन मध्ये च भैषज्यं कुशलो मिष्ठू ॥

व्यान कोपे च भैषज्यं भोजनान्ते समाहरेत् ।

हिक्काक्षेपक कम्पेणु पूर्वमन्ते च भोजनात् ॥
रावं द्वितीय कालश्च प्रोक्तो भैषज्यकर्मणि ।

शा. स. प्र. २/५-८

If *Apāna Vāta* is aggravated the medicine is to be given just before day meal.

In *Aruci* medicines should be mixed with various food articles and then administered.

In *Samānavāta Vikruti* or *Mandāgni*, for *Agnidīpanārtha* medicine to be administered in between the meal.

If *Vyānavāta* is aggravated then medicines to be administered just after the meal.

In case of *Hikka* (Hicough), *Ākṣepaka*, *Kampa* (tremors) medicines to be administer just before and immediately after the meal.

3. Tr̥tiya kāla-Sāyambhukta

उदाने कुपिते वाते स्वरभङ्गादिकारिणि ॥
ग्रासे ग्रासान्तरे देयं भैषज्यं सान्ध्य भोजने ।
प्राणे प्रदुष्टे सान्ध्यस्य भुक्तस्यान्ते च दीपने ॥
औषधं प्रायशो धीरैः कालोऽयं स्यात्तीयकः ।

शा.स.प्र. २/८-१०

If *Udāna Vāta* got aggravated or in case of *Swarabhanga* (Hoarse voice) etc. medicines are administered along with morsels or in between two morsels.

If *Prānavāta* is aggravated then medicine is to be taken at the end of evening meal.

4. Caturthakāla-Muhurmuhu

मुहुर्मुहुश्च तृट्ठर्दिहिक्काक्षास गरेषु च ।
सान्नं च भेषजं दधादिति कालश्चतुर्थकः ॥ शा.स.प्र. २/१०-११

In case of *Tr̥t* (thirst), *Cardi* (Vomitting), *Hikka* (Hicough), *Śwāsa* (Dyspnoea), *Gara viṣa* (Poison) etc the medicines are administered repeatedly or medicines are processed with food.

5. Pancamakāla–Niśi

ऊर्ध्वजन्त्रुविकारेषु लेखने बृहणे तथा ।

पाचनं शमनं देयमनन्नं भेषजां निशि ।

इति पञ्चमकालः स्यात् प्रोत्तो भैषज्य कर्मणि ॥ शा.स.प्र. २/११-१२

In diseases of *Sira*, *Karṇa*, *Ghrāṇa*, *Mukha* etc, for *Lēkhana* and *Bṛhmaṇa Karma*, *Pācanārtha* and *Dōṣa Śamanārtha* (to passify *doṣas*) the medicine is administered at night.

Bheṣaja Prayoga Mārga (Routes of administration of Drugs)

Administration of medicines in appropriate route is very much important to obtain maximum therapeutic effect from the drug. Hence different *Bheṣaja Prayoga Mārga* (Route of administration) have been mentioned in classical texts.

आस्यादामाशयस्थान् हि रोगान् नस्तः शिरोगतान् ।

गुदात् पक्वाशय स्थांश्च हन्त्याशु दत्तमौषधम् ॥

शरीरावयवोत्थेषु विसर्पपिण्डिकादिषु ।

यथादेशं प्रदेहादि शमनं स्याद्विशेषतः ॥

च.चि. ३०/२९४-२९५

आस्यादित्यादि । आस्यादित्यादौ तृतीय स्थाने पञ्चमी; तेनास्थेन दत्तमौषधं वमनाद्यामाशयस्थान् गदानाशुतरं निहन्ति । रावं नासायादत्तमौषधं शिरोगतान् हन्ति । गुदेन दत्तं पक्वाशयस्थान् हन्ति । बहिः परिमार्जनं भेषजप्रयोगं शरीरदेशापेक्षामाह शरीरावयवोत्थेष्वित्यादि । यथादेशमिति व्याधिदेशे । प्रदेहादीनि प्रदेह परिषेकोपनाहादीनि ॥

चक्रपाणि, च.चि. ३०/२९४-२९५

- If a medicine is administered through Mouth then it cures *Āmāśayastha* (diseases of stomach) *Vyadhi* very quickly.
- Administration of a drug by *Nasya* (inhalation) cures diseases pertaining to head.
- Administration of medicines through *Guda mārga* (rectal route) cures diseases originated from *Packwāśaya* (colon).

- For the diseases like *Visarpa*, *Piḍaka* etc. which are located in various parts of the body external application like *Padeha* or *Parīṣeka* (pouring hot/warm decoction) is better.

हन्याशु युक्तं वक्त्रेण द्रव्यमामाशयान्मलान् ।

घ्राणेन चोर्ध्वजत्रुत्थान् पक्वाधानादुदेन च ॥ अ.ह.सू.. १३/३०-३१

वक्त्रेण द्रव्यं युक्तं-पीतं, आमाशयात् मलानाशु हन्ति । घ्राणेन तु पीतमूर्ध्वजत्रुत्थान् मलानाशु हन्ति । गुदेन युक्तं पक्वाधानात्-पक्वाशयात्, आशु मलान् हन्ति ॥ अरुणदत्त अ.ह.सू. on १३/३०-३१

If medicine is administered through mouth then it cures *Āmāśaya Vyādhi*.

Medicines administered through Nose relieves the disease above the clavicle region.

If drugs are administered through *Guda mārga* (Rectum) cures diseases afflicting *Pakwāśaya* (Large intestine)

Routes of Drug Administration

Many a times drugs can be administered by various routes but the choice of the route depends both on drug as well as patient related factors in a given condition. Most of the time convenience of patient is preferred.

Routes are classified into two categories :

- Local route
- Systemic route

Local route :

This route is commonly used in case of localized lesions.

(i) Topical- This refers to external application of the drug to the surface for localized action.

Eg : Ointment, cream.

(ii) Deeper tissues- Deep areas may be reached by using needle and syringe.

Eg : Intra articular injection.

Systemic route

The drugs which can be absorbed and reaches the site through circulation are mainly administered in this route.

(i) **Oral**— Here the medicines are consumed orally and which is commonest mode of drug administration, because it is safer, convenient, no assistance is required, non invasive and painless.

(ii) **Sublingual**— Tablet containing particular drug is placed under the tongue. Here absorption is rapid as liver is bypassed and the drug is directly absorbed into systemic circulation.

(iii) **Rectal**— Some irritant and unpleasant drugs can be put into rectum as suppositories or retention enema for systemic effect. Even if patient is having vomiting then also this route can be used. Absorption is slower and inconvenient.

(iv) **Inhalation**— Volatile liquids and gases are given by inhalation for systemic action.

Eg : General anaesthetics.

(v) **Nasal**— Certain drugs are put into nose as mucous membrane of the nose can readily absorb the drugs.

(vi) **PARENTERAL**— Administration of drugs by injection which takes the medicine directly into the tissue fluid or blood without having to cross intestinal mucosa.

Here action is faster and can be employed even in unconscious, noncooperative and patients having vomiting.

It is having some disadvantages like, needs to be sterilized, costly, invasive technique and painful.

(a) **Subcutaneous (s.c.)**— Drug is deposited in the loose subcutaneous tissue which is richly supplied by nerves. Here deep penetration is not required.

(b) **Intramuscular (i.m.)**— Drug is injected into large skeletal muscles like Gluteus maximus, deltoid etc. Where nerves are less but highly vascular. Absorption will be faster.

(c) Intravenous (i.v.)— Drug is injected or infused slowly in one of the superficial veins. The drugs are directly reaches into the blood stream and immediately produces effects.

(d) Intradermal injection— Certain vaccines are injected into the skin by raising a bleb.

Eg : BCG Vaccine.

Bhēṣaja Vyavastha Patra

Knowledge of writing prescription

Prescription is a document which includes details of patient, complaint and medicines advised by a doctor.

Good prescription is always an indicator of a good doctor.

Points to be remembered while writing a prescription.

1. Should write prescription with utmost care because it is a document carried by the patient wherever he visits.
2. Prescription should include,
 - (i) Patients name, age, date, address & occupation.
 - (ii) Should also include vital details like B.P., pulse, temperature (if, febrile), Sugar levels (if diabetic).
3. Write Rx Sign first, then each medicines with dose, number of times, number of days, with what vehicle (*Anupāna*).
4. Should be written legibly, no short forms to be used.
5. Follow up should be mentioned.
6. Write minimum medicines and should not change medicines by which patient has got relief.
7. Palatable drug should be prescribed for children.
8. Should instruct the patient to bring prescription during next visit.

Sample Prescription

Name of the doctor _____ Address_____

Reg. No._____ Contact No._____

Name of the Pt._____ Age ____ Sex_____

Reg. No._____ Place_____ Date_____

Occupation_____

C/O

Vital details : Pulse_____ B.P._____

Investigations : _____

Rx.

- | | | |
|----------------------------|----------------------------|--------|
| 1. Tab Arogyavardhini Vati | 1 tid | 7 days |
| 2. Syp Aragwadhādi Kaṣāya | 3 tid | 7 days |
| with equal warm water | | |
| 3. Marichādya Taila | Abhyanga once a day 7 days | |

Instructions-

Pathya

Apathya

Next follow up.

Signature



Chapter-15

Dravyaguṇa Itihāsa

Points Dealt

- *Dravyaguṇa Śāstrasya Samkṣipta Itihāsa, Prācīna kāle Vedeṣu Dravyaguṇa Śāstrasya Nirdeśa.*
- *Ayurvēdiya Samhitāsu Dravyaguṇa Prakaraṇāni*
- *Nighaṇṭu Granthānām Sāmanya Paricaya*
- *Arvācīna Vidvad Viracitānam Dravyaguṇa Vijnānīya Granthanām Paricaya.*

Dravyaguṇa Śāstrasya Samkṣipta Itihāsa, Prācīnakāle Vedeṣu Dravyaguṇa Śāstrasya Nirdeśa

The function of the historian is neither to love the past nor to emancipate himself from the past, but to master and understand it as the key to the understanding of the present.

—E.H. Carr.

The history of Dravyaguṇa goes back to eternity. Preservation of health has been instinctive necessity of mankind from the very beginning of creation. Use of plants for food and medicine started very early. Gradually, with advent of time, it developed as and later systematised as one of the *Upavedas*. There may be some change in the form and content of plant usage from age to age but the central motive and instinct is the same, i.e. ‘Preservation of health and cure of disease’.

For the sake of convenience, historical study can be divided into following periods.

- (i) Pre-Vedic
- (ii) Vedic
- (iii) Post-Vedic

1. Pre-Vedic

Prevedic period covers the history from antiquity to the times before the emergence of *Vedas* includes prehistory and protohistory including Indus valley civilisation.

In Paleolithic age, man was hunter and used to collect his food and other requirements from the surrounding nature. He covered his body with skin of animals or bark or leaves of plant and thus protected himself from the fury of the weather.

In Neolithic age (about 10,000-6,000 BC), man learnt cultivation and began to grow crops.

Excavations at *Harappa* and *Mohenjo-daro* discovered a prehistoric city culture known as Indus valley civilization (3,000-1,500 B.C.). The elaborate and planned drainage system, a unique feature of Indus valley civilization.

He identified and knew the plants which he used as garments and food; stones and other minerals which he used as implements and also animals which he saw around and hunted. It is logical to presume that the prehistoric man derived his medicinal substance from all these three sources-vegetable, animal and mineral. This continued even in later ages when these three are taken as sources of drugs.

There are evidences of tree worship, which indicates great importance of plants in human life. On this basis, it may be presumed that plant drugs were commonly used.

The indus people were on their body seals depicting animals as amulets to ward off evil-spirits. Thus there was belief in visible pathological agents comprising mostly of evil spirits.

2. Vedic :

Vedic period contains the status of medicine and use of plants as evidenced from the Vedic literature in its various ramifications—*Samhitās*, *Brāhmaṇas*, *Upaniṣads* and *Kalpasūtras*.

The Vedas were handed down from mouth to mouth from a period of unknown antiquity. The period from 2000 B.C. to 1000 B.C. may be taken as the main Vedic period.

In vedic age, man had intimate contact with the environment particularly plants as he depended on them not only for his day to day requirements but also for necessary appliances and instruments for domestic use and agriculture. In rites, ceremonies and sacrifices plant played a great role in various forms.

Vedas are four in number viz., *Rigveda*, *Yajurveda*, *Sāmaveda*, and *Atharva Veda* of which *Rigveda* is the earliest. Ayurveda is intimately connected with Vedas is evident from the fact that Ayurveda is regarded as *Upaveda* of *Atharva Veda*.

A few points which highlights the knowledge of medicinal plants and basic concepts during vedic period are enlisted.

1. *Rigveda* is the oldest document of Indian culture and the plants mentioned there in are undoubtedly the oldest ones. Gradually the number of plants increased which are found in later vedic texts.
2. *Ouṣadhi Sūkta* of *Rigveda* (10.97. 1-23) is the authoritative document of the knowledge of plants in that age.
3. The plant ‘Soma’ has been praised as the elixir of life and was considered as the king of plant.
4. Identification and classification of plants on various parameters.
 - (a) Acc to form and size, they were divided into two—*Ouṣadhi* (herbs) & *Vanaspati* (trees). These were again subdivided as *Ōṣadhi* into *Vīrudh* & *Vanaspati* into *Vānaspatya*.
 - (b) Based on usage, plants were classified as
 - (i) *Atharvani* (treatment through offerings, prayers)
 - (ii) *Angīrasi* (Hypnotherapy)
 - (iii) *Daivi* (Treatment through natural resources like sun, water).
 - (iv) *Manuṣyaja* (Treatment through medicinal plants, mineals and animal drugs).
5. They compared parts of plants with corresponding parts of man such as *Loma*, *Twak*, *Rakta*, *Māmsa*, *Snāyu*, *Asthi* & *Majja* are compared with *Parṇa* (leaves & hairs), *Bahirupatika* (epiderm), *Niryāsa*, *Śakara* (mesoderm), *Kināṭa* (endoderm), *Ābhyanṭara Kāṣṭha* (heart wood) & *Majja* (Pith).

6. Use of plants in various disease was based on experience and observation of the effects of plants particularly on animals like boars, mongoose, snakes & cows.
7. Another basis of knowledge was doctrine of signature such as *Haridra* in *Jaundice*.
8. In the 12th Sookta of *Śukla Yajurvēda*, the medicinal properties of different herbs, their uses, collection of drugs and usage are described.
9. References to many medicinal plants like *Arka*, *Arjuna*, *Aśvattha*, *Alābu*, *Āmalaka*, *Āmra*, *Udumbara*, *Eraṇḍa*, *Karañja*, *Karīra*, *Kāśmarya*, *Khadira*, *Guggulu*, *Godhūma*, *Jivantī*, *Dūrva*, *Nyagrodha*, *Pippali*, *Plakṣa*, *Bhūrja*, *Mañjiṣṭā*, *Māṣa*, *Yava*, *Śamī*, *Śālmalī*, *Śigru*, *Śimṣapa* and many others.
10. To furnish rational explanation of the use of drugs, basic concepts were evolved on the basis of Law of uniformity of nature (*Lokapurusa sāmya*).
11. Even during the vedic period, it was thought the drug acts because of its inherent power, which was termed as *Vīrya*.

Thus the foundation of rational medicine was laid down in Vedic age, which consolidated after formulation of basic concepts in later period.

Āyurvēdiya Samhitāsu Dravyaguṇa Prakaraṇāni Post Vedic or Samhita Period :

This period extends from 1,500, B.C to 1st-2nd century A.D. and marks the highest development of Ayurveda. It is believed that during this period, the two great epics, viz, *Rāmā�ana* and *Mahābhārata* were compiled. The *Ṣaddarśanas* also took form during this period.

The *Riṣis* and *Ācāryās* systematised and generalized the science of Ayurveda by recording the observations made during vedic age, in the form of *Samhitas*.

The important *Samhitas* during this early part of post-vedic age are :

- (i) *Caraka Samhita*
- (ii) *Suśruta Samhita*
- (iii) *Vāgbhata (Aṣṭāṅga Sangraha & Hṛdaya)*

The knowledge regarding *Dravyaguṇa* concepts and medicinal plants during *Samhita* period are highlighted.

Caraka Samhita

Caraka Samhita is one of the most important reference book for *Dravyaguṇa Vijñāna*. Important references are available in following chapters.

Sutrasthāna

Adhyāya 1– Dīrghañjīvitayo adhyāya

- *Dravyasangraha*
- *Cetanācētana Bhēdena Dravyasya Dwaividhyam*
- *Dravya, Guṇa and Karma Lakṣaṇam*
- *Rasasya lakṣaṇam, Rasānām Sangraha*
- *Dosānām Praśamanāha Prakopāśca Rasa*
- *Prabhāva Bhēdena Dravya Bheda*
- *Jāṅgama, Pārthiva & Audbhida Draya Sangraha.*

Adhyāya 2– Apāmārga Tañḍuliyayo adhyāya

- *Śirovirecana dravya, Vamana dravya, Virecana dravya, Āsthāpana & Anuvāsana dravyās* are mentioned.

Adhyāya 3– Āragvadhiyo adhyāya

- Various herbs which are used for application are mentioned.

Adhyāya 4– Śadvirecanśatīyo adhyāya

- 600 Yogas for Vamana & Virecana are mentioned.
- 50 Maha Kaṣaya Vargas, each containing 10 drugs are mentioned as per Karma.

Adhyāya 5– Mātrāśitīyo adhyāya

- *Mātra (Quantity) of Āhāra dravyas* are mentioned.

Adhyāya 9– Khuddāku Catuṣpādoadhyāya

- *Pādacatuṣṭaya*
- *Dravyaṇām Guṇa*—Qualities of ideal drugs

Adhyāya 22– Langhana Brahmaniyoadhyāya

- *Langhana, Brahmaṇa, Rūkṣaṇa, Snehana, Swedana & Stambhana Dravyas* are mentioned.

Adhyāya 25– Yajjapuruṣīyoadhyāya

- *Agryāṇām Sangraha* (Best drugs for particular disease or action).

Adhyāya 26– Ātrēya Bhadrakāpyoadhyāya

Total chapter deals with various aspects of *Dravyaguṇa*

- Varieties of *Rasa*, Concept of *Rasa*
- Concept of *Vipāka*
- Concept of *Vīrya*
- Concept of *Prabhāva*
- *Viruddha dravyas*. (Incompatibility of substances)

Adhyāya 27– Annapāna Vidhiyādhyāya

- Various vargas like *Śukadhānya*, *Śamidhānya*, *Māmsa Varga*, *Śāka Varga* etc are described.

Vimāna Sthāna**Adhyāya 1– Rasa Vimāna**

- *Rasa mithyopayujyānām doṣaprakopakatwam* (Aggravation of *doṣas* due to improper use of *Rasas*)
- *Pippali, Kṣāra, Lavṇa Guṇas* and their side effects.

Adhyāya 8– Rogabhiṣagjitiyam Vimānam

- Various drugs mentioned under *Madhura Rasa Skanda* etc. 6 *Skandas*.

Cikitsa Sthāna**Adhyāya 1– Rasāyanādhyāya**

- Includes 4 *Pādās* and many *Rasayana dravyas* are mentioned.

Adhyāya 2– Vājikaraṇā adhyāya

- Includes 4 Pādās, many Vājikaraṇā dravyas are mentioned.

Adhyāya 3 to Adhyāya 30 Various diseases and their treatment with drugs are mentioned.

Kalpa Sthāna***Adhyāya 1 to Adhyāya 6– Vamanadravyas***

Adhyāya 7 to Adhyāya 12– Virecana Yogas are mentioned.

Suśruta Samhita

Suśrua Samhita also contains much references about Dravyaguṇa.

Sūtrasthāna***Adhyāya 1– Vedotpatti madhyāyam***

- 4 Types of Sthāvara & Jaṅgama Auṣadhis.

Adhyāya 20– Hitāhitīyamadhyāyam

- Samyogato Ahitani (Incompatibility)

Adhyāya 34– Yuktasiniyamadhyāyam

- Bheṣaja Guṇa—Qualities of ideal drug is explained.

Adhyāya 36– Bhumipravibhāgavijnāniyādhyāya

- Auṣadhāharaṇa Yogya Bhūmi—ideal place to collect drugs.

Adhyāya 37– Miśrakādhyāya

- Groups of drugs used for particular Karma like Śodhana, Ropāṇa etc.

Adhyāya 38– Dravya Sangrahaṇīyādhyāya

- 37 Gaṇas of drugs are mentioned.

Adhyāya 39– Samśodhana Samśamaniyādhyāya

- Pancakarmopayogi Dravyas (Drugs useful for Pancakarma) like Urdhwabhbhāgahara, Adhobhbhāgahara, Śirovirecana Dravyas are mentioned.

- *Vatādi Doṣaśamana Dravyas* are mentioned.

Adhyāya 40– Dravya Rasa Guṇa Vīrya Vipāka Vijnāniyamadhyāya

Concepts of *Dravyaguna* are explained in this chapter.

Adhyāya 41– Dravyavīšeṣa Vijnāniyadhyāya

- *Dravya Pāncabhartikatwa*
- *Laxaṇas of Panchavidha Dravyas*

Adhyāya 42– Rasa Viśeṣa Vijnāniyadhyāyam

- Concept of *Rasa* and types are described.

Adhyāya 43– Vamanadravya Vikalpa Vijnāniyādhyāya

- Preparations of *Vāmaka dravyas* like *Madanphala*, *Kṛtavedhana* etc are mentioned.

Adhyāya 44– Virecana dravya Vikalpa Vijnāniyādhyāya

- Preparations of *Virecana dravyas* like *Danti* etc. are mentioned.

Adhyāya 45– Dravadravyavidhyāyopakrama

- Various *Vargas* like *Pāniya Varga* (*Drava Varga*) are mentioned.

Adhyāya 46– Annapāna Vidhyādhyāya

- *Dhānya Varga*, *Phala Varga* etc are mentioned.

Uttaratatantra

Adhyāya 63– Rasabhedavikalpopakrama

Various permutation & combinations of *Rasa* are mentioned.

Aṣṭāṅga Hṛdayam

Clear cut references about *Dravyaguṇa* are available in *Aṣṭāṅga Hṛdaya*, for example, for the first time clear definition for *Vipāka* is given by *Acārya Vāgbhata*.

Sutrasthāna**Adhyāya 1– Āyuṣkāmīyamadhyāyam**

- Description of basic concepts of Dravyaguṇa like *Rasa*, *Prabhāva*, *Vīrya*, *Vipāka* & *Guṇa*
- Auṣadha Caturgaṇa—Qualities of drug
- Types of *Deśa*

Adhyāya 5– Dravadravya Vijñāniyādhyāya

- Vargas like *Toya Varga*, *Kṣira Varga* etc. are mentioned.

Adhyāya 6– Annaswarūpa Vijñāniyādhyāya

- Solid substances like *Śūka*, *Śimbī Dhānya* etc are described.

Adhyāya 7– Annarakṣādhyāya

- Virodhitwa (Incompatibility) is explained.

Adhyāya 9– Dravyādi Vijñāniyādhyāya

- Parthiva dravya etc. Dravya lakṣaṇas are described.
- Pāncabhartikatwa of Dravya is mentioned.
- Concepts and types of basic principles of Dravyaguṇa are explained.

Adhyāya 10– Rasabhēdiyādhyāya

- *Rasa Utpatti*, *Madhurādi Śadrasa Lakṣana*, Various *Skandhas* are mentioned.

Adhyāya 14– Dwividhopakramanīyādhyāya

- Lakṣaṇas of *Bṛhmaṇa* & *Langhana* are mentioned.

Adhyāya 15– Śodhanādigaṇa Sangrahaodhyāya

- Mentioned 32 Gaṇas which include many drugs.

Cikitsasthāna

- Various preparations from different dravyas are mentioned as per disease

Kalpasthāna

- *Vamana* & *Virecana* Kalpas are mentioned.

Uttaratatantra***Adhyāya 39– Rasayana Vidhiradhyāya***

- Many *Rasāyana dravyas* and their preparations are mentioned.

Adhyāya 40– Vājikaraṇa Vidhiradhyāya

- *Vājikara dravyas* and *yogas* are described.

Śārṅgadhara Samhita

Eventhough *Śārṅgadhara Samhita* mainly deals with *Bhaiṣajya Kalpana* but plenty of concepts of *Dravyaguṇa* are also dealt.

Pūrvakhaṇḍa***Adhyāya 1–***

- *Mānaparibhāṣā* (Measurements)
- *Dravyāṇām Grahaṇa Vidhi* (Collection of drugs)

Adhyāya 2–

- Concepts like *Rasa*, *Guṇa*, *Vīrya*, *Vipāka* & *Prabhāva* are explained.
- *Auṣadha Sevana Kāla* (Time of administration)

Adhyāya 4–

- Different types of *Karma* like *Dīpana*, *Pācana* are explained with examples.

Nighaṇṭu Granthānām Sāmānya Paricaya
Dhanwantari Nighaṇṭu

Authorship– Authorship is not clear but many scholars believe Mahendra Bhogika son of *Kriṣṇa Bhogika* a resident of *Thaneśwar* as the author.

First Name– *Dravyāvalī*

Period– 10th–11th Century

Kṣīraswāmy commentator of *Amarakośa* belonged to 11th century, *Kṣīraswāmy* mentioned *Dhanvantari Nighaṇṭu*. Hence it must belong to earlier days.

Style and sepeciality-

- (i) As like other *Nighaṇṭus* this *Nighaṇṭu* also contains many dravyas but systemic classification of drugs under different gaṇas was done.
- (ii) There are only 7 Vargas which is comparatively less when compared to *Rājanighaṇṭu* & *Bhāvaprakāśa Nighaṇṭu*.

7 Vargas are-

1. ***Guducyādi Varga***– Includes 128 drugs like *Guḍuci*, *Ativiṣa*, *Kapikacchu*, *Harītakī* etc.

2. ***Śatapuṣpādi Varga***– 54 drugs are mentioned, mostly spices.

Eg : *Satapuṣpa*, *Vaca*, *Pippali* etc.

3. ***Candanādi Varga***– Mostly aromatic drugs, total number of dravays are 79.

Eg : *Candana*, *Raktacandana*, *Kramukha* etc.

4. ***Karavīrādi Varga***– 75 *Tīkṣṇa* dravyas are included in this Varga.

Eg : *Karavira*, *Arka* etc.

5. ***Āmrādi Varga***– 74 fruit bearing plants are mentioned.

Eg : *Āmra*

6. ***Suvarṇādi Varga***–It includes minerals, precious stones, grains, liquids, ghee, honey, body tissues etc. total *Dravyas* are 181.

7. ***Miśraka Vargikarana***– Totally 70 Vargas (groups) are mentioned.

Eg : *Triphala*, *Trikaṇṭu*, *Pancavalkala*, *Viṣa* etc.

Sodhala Nighaṇṭu

Author- Ācārya Sodhala, Son of Swaccha.

Other Name- *Nighaṇṭu* of *Sodhala*

Period- It may be the work of 12th Century A.D. He referred explanation of Madhu by *Dalhaṇa* while giving commentary on *Suśruta samhita*. *Dalhaṇa* belongs to early part of 12th century. Hence it is placed as the book of 12th century.

Speciality—

1. *Jayapāla* is not explained where as in *Śārṅgadhara Samhita* various preparations are mentioned.
2. *Yaśadha* is not mentioned in *Sodhala Nighaṇṭu*.
3. *Bhāṅga*, *Ahiphena*, *Rumi mastagi* etc. are not mentioned in *Sodhala Nighaṇṭu*.
4. During 10th century only *Pāraḍa* and different *Samskāras* of *Pāraḍa* were developed, which are mentioned in *Sodhala Nighaṇṭu* indicating this book belongs to later period to 10th Century A.D.

Subject Matter- Totally 27 classification were made.

Sl. No.	Name of the Varga	Number of drugs
1.	<i>Gudūcyādi Varga</i>	Totally 115 drugs are included.
2.	<i>Śatapuṣpyādi Varga</i>	Totally 59 dravyas including spices are mentioned.
3.	<i>Candanādi Varga</i>	The drugs having aroma are included. Total number of Dravyas are 79.
4.	<i>Karavīrādi Varga</i>	88 <i>Tikṣṇa</i> dravyas are mentioned.
5.	<i>Āmrādi Varga</i>	Plants bearing fruits are included. Total number of dravyas are 80.
6.	<i>Swarnādi Varga</i>	<i>Pāraḍa</i> , <i>Swarna</i> etc metals and minerals are mentioned.
7.	<i>Lakṣmaṇādi Varga</i>	A special Varga includes special 68 drugs.
8.	<i>Pāniyādi Varga</i>	Various liquids are mentioned

9.	<i>Pāniya Varga</i>	Types of water & their properties.
10.	<i>Kṣīra Varga</i>	Various types of Milk are mentioned.
11.	<i>Dadhi Varga</i>	Qualities of Curds are described.
12.	<i>Takra Varga</i>	Types of Takra, qualities.
13.	<i>Navanīta Varga</i>	Butter and its qualities.
14.	<i>Gṛ̥ta Varga</i>	Types of Ghee & qualities.
15.	<i>Taila Varga</i>	Different types of Oils.
16.	<i>Madhu Varga</i>	Honey qualities & types.
17.	<i>Ikṣu Varga</i>	Various types of Sugarcane.
18.	<i>Madya Varga</i>	<i>Sandhānīya</i> Preparations.
19.	<i>Mūtra Varga</i>	Types of Mūtra & Properties.
20.	<i>Śūkadadhānya Varga</i>	<i>Ādhaki</i> etc <i>Dhānya</i> .
21.	<i>Jūrṇa Varga</i>	Maize etc.
22.	<i>Tṛṇadhānya Varga</i>	<i>Śāli</i> , <i>Godhūma</i> etc.
23.	<i>Śimbi Dhānya Varga</i>	Various types of pulses.
24.	<i>Kṛtānna Varga</i>	Preparations of different varieties.
25.	<i>Anupāna Varga</i>	Various <i>Anupāna</i> & their uses.
26.	<i>Māmsa Varga</i>	Properties of various <i>Māmsa</i> .
27.	<i>Miśraka Varga</i>	Groups of drugs.

Madanapāla Nighaṇṭu

Author—*Rāja Madanapāla*, King belongs to *Tika* dynasty.

Other Name—*Madana Vinōda*.

Period— Author has given the date as 6th day of *Māgha* in the year 1431 of *Vikrama samvatsara* corresponds to *Śaṣṭi tithi*, of *Śuklapakṣa* of the year 1374 AD.

Speciality—

- As like other *Nighaṇṭu* it includes descriptions about *Auṣadha*, *Āhara* and *Dravadravyas*.

2. More than 500 substances are included.
3. Newer drugs like *Jayapāla*, *Bhañga*, *Ahiphena*, *Pārasīka* *Yavāni* etc. are mentioned for the first time.

Subject Matter- Totally 13 Vargas are made in *Madanapāla Nighhaṇṭu*

Sl. No.	Name of the Varga	Number of drugs
1.	<i>Abhayādi Varga</i>	Total 165 drugs, Eg : <i>Triphala</i>
2.	<i>Śunthyādi Varga</i>	Number of drugs-39 Eg : <i>Śuṇthi</i>
3.	<i>Karpūradi Varga</i>	84 drugs, which are aromatic Eg : <i>Candana</i>
4.	<i>Suvarṇādi Varga</i>	44 metels & minerals are mentioned. Eg : <i>Hingula</i>
5.	<i>Vatādi Varga</i>	50 Drugs Eg : <i>Vata</i> , <i>Udumbara</i>
6.	<i>Phala Varga</i>	56 fruit yielding plants Eg : <i>Drākṣā</i>
7.	<i>Śaka Varga</i>	56 Dravyas Eg : <i>Trapuṣa</i>
8.	<i>Pāniyādi Varga</i>	Liquid substances like milk, water etc.
9.	<i>Ikṣu Varga</i>	Includes sugarcane, <i>Madhu</i> etc.
10.	<i>Dhānya Guṇa Varga</i>	Various Dhānyas like <i>Sāli</i> , <i>Godhuma</i> and their qualities Described.
11.	<i>Dhānyakṛtanya Varga</i>	Descriptions regarding various food preparations are explained.
12.	<i>Māmsa Varga</i>	Meat of different birds & animals
13.	<i>Miśraka Varga</i>	<i>Anupāna</i> , <i>Nidra</i> , <i>Añjana</i> etc.

Kaiyyadeva Nighaṇṭu

Original name of, *Kaiyyadeva Nighaṇṭu* was ‘*Pathyāpathya Vibodhika*’. But this work has became famous in the name of the author *Kaiyyadeva* as *Kaiyyadeva Nighaṇṭu*.

Author– Author of this *Nighaṇṭu* was Pandit Kaiyyadeva, who belonged to *Bhāradhwāja Gōtra*, son of Ācārya Śārṅga and grandson of Ācārya Padmanābha.

Period– 1450 A.D.

Kāśīnātha, commentator of *Śārṅgadharā Samhita* has referred this book in his commentary *Gūḍārtha dīpikā* which belongs to 17th century A.D. So definitely this book is written between 15th to 16th century.

Contents :- This book officially has 8 Vargas, but some authors consider a 9th Varga as *Nānārtha Varga* but its reference is not available.

Sl. No.	Name of the Varga	No. of Drugs	First & Last Drug
1.	Auṣadhi Varga	455 Dravyas	<i>Guduci–Mālati</i>
2.	Dhātu Varga	59 Dhātus	<i>Suvarṇa–Vāluka</i>
3.	Dhānya Varga	50 Dhānyas	<i>Śāli–Gavedhuka</i>
4.	Drava Varga	9 Vargas	<i>Tōyavarga–Mūtra Varga</i>
5.	Kṛtānna Varga	62 Preparations	<i>Ōdana–Parpaṭa</i>
6.	Māmsavarga	Ānūpa & Sarpa	<i>Viśkira–Karkaṭa</i>
7.	Vihāra Varga	Dinacarya etc.	<i>Dinacarya–Akālamṛtyu</i>
8.	Miśraka Varga	Combinations	<i>Trijātaka–Nidra</i>

Bhāvaprakāśa Nighaṇṭu

Considered as one of the best reference book for *Dravya-guṇa*.

Author– *Bhāvamiśra*

First name of book– *Harītakyādi Nighaṇṭu*

Period– 15th-16th Century

Bhāvamiśra has followed *Śārṅgadharā Samhita* and *Madanapāla Nighaṇṭu* which belongs to 13th & 14th century and the works of 17th century like *Yogaratnakara* and *Lolimbarajīya*.

Vimarśakāra– Kriṣṇa Candra Cunekar

Subject Matter– Total number of Vargas are 23.

Sl. No.	Name of the Varga	Number of Drugs	Examples
1.	<i>Harītakyādi Varga</i>	84	<i>Harītaki, Vibhitaki</i> etc.
2.	<i>Karpūrādi Varga</i>	52	<i>Karpūra, Kastūri</i> etc
3.	<i>Gudūcyādi Varga</i>	140	<i>Guduci, Nāgavalli</i>
4.	<i>Puṣpa Varga</i>	32	<i>Kamala, Ketaki</i>
5.	<i>Phala Varga</i>	55	<i>Āmra, Bījapūra</i>
6.	<i>Vatādi Varga</i>	41	<i>Vaṭa, Aśwattha</i>
7.	<i>Suvarṇādi Varga</i>	64	<i>Gandhaka, Suvarṇa</i>
8.	<i>Dhānya Varga</i>	29	<i>Śāli, Vṛhi</i>
9.	<i>Śāka Varga</i>	66	<i>Vāstuka, Śigru</i>
10.	<i>Māmsa Varga</i>	57	<i>Pratuda, Viśkira</i>
11.	<i>Kṛtānna Varga</i>	35	<i>Mantha, Kāñji</i>
12.	<i>Vāri Varga</i>	13	<i>Tauṣāra, Kaupa</i>
13.	<i>Dugdha Varga</i>	8	<i>Godugdha, Mahiṣadugdha</i>
14.	<i>Dadhi Varga</i>	8	<i>Mandadadhi, Godhadhi</i>
15.	<i>Takra Varga</i>	4	<i>Ghola, Mathita</i>
16.	<i>Navanīta Varga</i>	2	<i>Mahiṣa, Dugdhotta</i>
17.	<i>Ghṛta Varga</i>	8	<i>Goghṛta, Mahiṣaghṛta</i>
18.	<i>Mūtra Varga</i>	8	<i>Gomūtra, Khara Mūtra</i>
19.	<i>Taila Varga</i>	9	<i>Tilataila, Sarṣapatala</i>
20.	<i>Sandhāna Varga</i>	10	<i>Sauvīra, Ariṣṭa</i>
21.	<i>Madhu Varga</i>	8	<i>Mākṣika, Kṣaudra</i>
22.	<i>Iksu Varga</i>	13	<i>Paundraka, Nilapora</i>
23.	<i>Anekārtha Varga</i> <i>Dwayārtha</i> <i>Trayārtha</i> <i>Caturārtha</i> <i>Bahvartha</i>	114 84 3 4	<i>Raktabīja, Candrahāsa</i> <i>Vasuka, Śreyasi</i> <i>Ambaṣṭhā</i> <i>Akṣa</i>

Rāja Nighaṇṭu

Author– Narahari Paṇḍit

Father's Name– Ishwara Paṇḍit who was the royal physician of Kāśmir King.

Original Name– Abhidhāna Cūḍāmaṇī or Dravyābhidhāna Gaṇa Sangraha.

Latest Name– Rāja Nighaṇṭu

निर्देश्य लक्षण परीक्षणनिर्णयेन नानाविधौषधि विचारपरायणो यः ।
सोऽधीत्य यत् ।

This *Nighaṇṭu* is compiled after analyzing each and every aspect of a medicinal plant like its morphology and therapeutic uses. Hence Narahari himself gives the name ‘Rāja Nighaṇṭu’ as he considers it as best among all *Nighaṇṭu*.

Period– Though he has not mentioned his period, it can be guessed that this work belongs to 15th century. He has mentioned that he has referred *Madanapāla* and *Dhanwantari Nighaṇṭu*. “धन्वन्तरी ग्रन्थमतानुसार क्रम” So it is after 14th Century.

Speciality–

1. Narahari has mentioned a few special Vargas like—Ānūpādi Varga, Dharaṇyādi Varga, Manuṣyādi Varga, Rōgādi Varga & Satwādi Varga.
2. In Auṣadhi Varga total 698 drugs have been mentioned.
3. Has included many more synonyms when compared to other *Nighaṇṭus*.
4. Recognized *Dravyaguṇa* as one among the *Aṣṭāṅgas* and stressed knowledge of *Dravyaguna* and its importance for a good physician.
5. Apart from including good number of new drugs he has developed a method for plant nomenclature.

Subject Matter– It includes 23 Vargas

1. **Ānūpādi Varga**—First time a Varga is dedicated to *Deśa* (region). Types & features of Various *deśas* like Ānūpa, Jāṅgala & Sādhāraṇa with their subdivisions are included.

2. Dharanyādi Varga— *Bhūmi* (Soil) and its varieties, names & Synonyms of different parts of plants, plants denoted for 27 stars are named.

3. Guḍūcyādi Varga— 44 medicinal plants like *Guḍūcī*, *Kapikacchu*, *Jyotiṣmati* etc. are mentioned

4. Śatāhwādi Varga— Plants like *Śatahwā*, *Miśrēya*, *Śālaparni* etc. 60 drugs and varieties are included.

5. Parpaṭādi Varga— 59 drugs like *Parpaṭa*, *Jīraka*, *Dronapuṣpi* etc. are explained.

6. Pippalyādi Varga— *Pippali*, *Śunṭhi*, *Marica*, *Lavaṇa*, *Kṣāra* etc. 86 Dravyas are mentioned.

7. Mūlakādi Varga— 5 types of *Mūlaka*, 4 types of *Śigru*, *Vārtāki* etc. 105 vegetables are included.

8. Śālmalyādi Varga— Totally 59 drugs which are grown wild are mentioned in this Varga.

Eg : *Śālmali*, *Śami* etc.

9. Prabhadrādi Varga— 47 medicinal trees are mentioned.

Eg : 5 types of *Nimba*, *Kāśmarya* etc.

10. Karavīrādi Varga— Totally 41 medicinal plants are mentioned.

Eg : 4 types of *Karavīra*, 3 types of *Dhatūra*.

11. Āmrādi Varga— This Varga included plants which give fruits. Totally 110 plants are mentioned.

Eg : 5 types of *Āmra*, 4 types of *Jambu*.

12. Candanādi Varga— Most of the drugs are aromatic, totally 47 drugs are included.

13. Suvarṇādi Varga— In this Varga 45 mineral origin drugs are mentioned.

Eg : *Suvarṇa*, *Rajata*, *Tāmra* etc.

14. Pāniyādi Varga— This Varga includes items which are liquid.

Eg : *Jala*, *Madhu*, *Madya* etc.

15. Kṣirādi Varga— Various types of *Kṣīra* (milk), *Ghṛta* (Ghee), *Takra*, *Dadhi* etc are explained.

16. Śālyādi Varga- Includes Śāli and its types, Māṣa, Mudga etc. pulses and grains.

17. Māmsādi Varga- It includes various types of Māmsa and their qualities.

18. Manuṣyādi Varga- Names and synonyms of Puruṣa & Strī, Synonyms of different parts of the body are mentioned.

19. Simhādi Varga- Various wild animals like Simha (Lion), Vyāghra (Tiger) & birds are included.

20. Rogādi Varga- In this varga several diseases with their synonyms are mentioned.

Eg : Rājayakṣma, Pāṇḍu etc.

21. Satwādi Varga- Satwa, Raja, Tama—Mental qualities, related diseases, Ritu & their features are mentioned in this Varga.

22. Miśrakādi Varga- Triphala, Trikaṭu, Madhura-Triphala, etc. groups are mentioned.

23. Anekārthādi Varga- Here synonyms which represents different drugs are enlisted.

Eg : Sahasravedhi for Kastūri & Hiṅgu

Aṣṭāṅga Nighaṇṭu

Author- Ācārya Vāhata or Acārya Vāgbhaṭa.

Edited by- Prof. Priyavrat Sharma

Period- 8th Century A.D.

Subject Matter-

1. 26 Gaṇas of Vāgbhaṭa are mentioned and also other Ouṣadha dravyas are mentioned.
2. Śāka Varga
3. Phalavarga & Puṣpavarga.
4. Pārthiva Dravyas—Mineral drugs
5. Jāntava Dravyas—Animal drugs
6. Viṣa Dravyas
7. Jalīya Dravyas

8. *Ikṣu & Madhu Varga*
9. *Taila Varga*
10. *Madya Varga*
11. *Dhānya Varga*
12. *Miśraka Varga*
13. *Kṛtānna Varga*
14. *Māmsa Varga*
15. *Graha, (Planets), Gods, Various parts of plants are mentioned.*

Priya Nighaṇṭu

Author- Ācārya Priya Vrata Sharma, Born in a small village Khagaul near Patna of Bihar State.

Period/Date- Published in 1983 by Chowkhambha Bharati Academy, Varanasi.

Subject Matter—

Sl. No.	Name of the Varga	Number of Drugs	Examples
1.	<i>Harītakyādi Varga</i>	115	<i>Harītaki, Bilva</i>
2.	<i>Pippalyadi Varga</i>	38	<i>Pippali, Kapikacchu</i>
3.	<i>Śatapuṣpādi Varga</i>	114	<i>Śatapuṣpa, Jīraka</i>
4.	<i>Śarādi Varga</i>	78	<i>Śara, Darbha</i>
5.	<i>Kastūryādi Varga</i>	17	<i>Kastūri, Śukti</i>
6.	<i>Suvarṇādi Varga</i>	36	<i>Suvarṇa, Vañga</i>
7.	<i>Śāka Varga</i>	54	<i>Vastuka, Upodika</i>
8.	<i>Phala Varga</i>	46	<i>Āmra, Nāraṅga</i>
9.	<i>Māmsa Varga</i>	6	<i>Chāgamāmsa, Aṇḍa</i>
10.	<i>Dhānya Varga</i>	29	<i>Śāli, Madhūlikā</i>
11.	<i>Kṛtānna Varga</i>	47 Yogas	<i>Yavāgu, Ḷodana</i>
12.	<i>Dravavarga</i>	23 Bheda	<i>Jala, Dadhi</i>
13.	<i>Dravyādi Varga</i>	40 aspects	<i>Dravya, Rasāyana Karma</i>

Dravyaguṇa Sangraha

Author- Cakrapāṇidatta

Some believes it is the work of Narāyana Datta father of Cakrapāṇidatta, who was the resident Garuḍa Deśa.

Period- 11th Century

As king Nyāyapala of Garuda Deśa was living in 11th Century (1040-1075 A.D.) where brother of Cakrapāṇi Bhānuḍatta was working, so Cakrapāṇi's period also 11th Century.

Speciality-

1. Cakrapāṇi has given the identification of Dravyas as per its morphological features.
2. Some of the special drugs mentioned are *Gāñgeruki*, *Nāgadanti*, *Madhu* *Valli* etc.

Subject Matter- Totally 15 Vargas are mentioned

1. **Dhānya Varga**—First, qualities of Six *Rasa*, *Śīta* & *Uṣṇa* *Virya*, *Trividha* *Vipāka* then *Dhānyas* like *Gōdhūm Śali* etc.
2. **Māmsa Varga**—Qualities of meat of animals and birds like *Eṇa*, *Hariṇa* *Tittradi*.
3. **Śāka Varga**—Leafy vegetables like *Jīvanti*, *Taṇḍuliyaka*, *Vāstuka* etc.
4. **Lavaṇādi Varga**—*Lavaṇa*, *Ksāra*, *Laṣuna*, *Palāṇḍu* etc are mentioned.
5. **Phala Varga**—Qualities of fruits like *Dāḍima*, *Āmra*, *Jambīra* etc are explained.
6. **Pāniya Varga**—Qualities of various *Jala* are explained in this Varga.
7. **Kṣīra Varga**—Types of milk, qualities of milk, curds and their properties, Ghee and Varieties of ghee are explained.
8. **Taila Varga**—Common properties and various *Tailas* are mentioned.
9. **Ikṣu Vikṛti Varga**—Qualities of *Ikṣu*, *Phāṇita*, *Guḍa* *Sarkara*, *Madhu* etc. are explained.

10. Madya Varga— Qualities of *Surā*, *Madya*, *Jagala*, *Sīdhu*, *Āsava* etc. mentioned.

11. Kṛtānna Varga— Various preparations from *Śāli*, *Yava* like *Maṇḍa* are explained.

12. Bhakṣya Varga— Qualities of *Pṛthuka* (parched rice), *Lāja*, *Kulmāṣa* etc are mentioned.

13. Āhāravidhi Varga— How one should consume food, *Dhātu*, *Mala Utpatti* etc. are explained.

14. Anupāna Varga— Qualities of various *Anupāna*, when to give *Anupāna* are explained.

15. Miśraka Varga— Actions of various qualities like *Uṣṇa*, *Śita*, Qualities of *Vyāyāma*, *Abhyanga* etc are mentioned.

Abhidhāna Ratnamāla

Author— Not clear, but may be inferred that elder brother of *Catura Racita* was the author.

Other Name— *Ṣadrasa Nighaṇṭu*.

Period— 12th Century A.D.

Contents— Contents of *Abhidhāna Ratnamāla* is divided into 6 *Skandhas* as per *Rasa*.

1. <i>Madhura Skandha</i>	—	Includes 102 drugs
2. <i>Amla Skandha</i>	—	Includes 32 drugs
3. <i>Lavaṇa Skandha</i>	—	11 drugs
4. <i>Tikta Skandha</i>	—	128 drugs
5. <i>Kaṭu Skandha</i>	—	70 drugs
6. <i>Kasāya Skandha</i>	—	115 drugs

Hṛdaya Dīpaka Nighaṇṭu

Author— *Bopadēva*, Son of *Keśava*

Period— 13th Century A.D.

Contents— Contents are divided into 8 Vargas

1. *Catuśpāda Varga*
2. *Tripāda Varga*

3. *Dwipāda Varga*
4. *Ekapāda Varga*
5. *Dwināma Varga*
6. *Ekanāma Varga*
7. *Nānārtha Varga*
8. *Miśraka Varga*

Mādhava Dravyaguna

Author- *Mādhava*

Period- 12th Century

Contents- *Madhava dravyaguṇa* has 29 classification of Dravyas.

- | | |
|-------------------------------|------------------------------|
| 1. <i>Vividhauṣadhi Varga</i> | 16. <i>Śāli Varga</i> |
| 2. <i>Lavaṇa Varga</i> | 17. <i>Kudhānya Varga</i> |
| 3. <i>Ikṣu Varga</i> | 18. <i>Śimbidhānya Varga</i> |
| 4. <i>Madhu Varga</i> | 19. <i>Māmsa Varga</i> |
| 5. <i>Kṣīra Varga</i> | 20. <i>Matsya Varga</i> |
| 6. <i>Dadhi Varga</i> | 21. <i>Phala Varga</i> |
| 7. <i>Takra Varga</i> | 22. <i>Śāka Varga</i> |
| 8. <i>Navanīta Varga</i> | 23. <i>Śreṣṭa Varga</i> |
| 9. <i>Ghṛta Varga</i> | 24. <i>Rasa Varga</i> |
| 10. <i>Taila Varga</i> | 25. <i>Maṇḍa Varga</i> |
| 11. <i>Sneha Varga</i> | 26. <i>Anna Varga</i> |
| 12. <i>Madya Varga</i> | 27. <i>Pānabhakṣya Varga</i> |
| 13. <i>Kāñjika Varga</i> | 28. <i>Anupāna Vidhi</i> |
| 14. <i>Mūtra Varga</i> | 29. <i>Prakīrṇa Varga</i> |
| 15. <i>Toya Varga</i> | |

Camatkāra Nighaṇṭu

Author- *Rangāchārya*, son of *Raghavāchārya*

Period- No particular evidence but few scholars opine that it belongs to 10th Century A.D.

Subject Matter- Totally 225 drugs and their identification, Which are correlated to 167 Telugu names.

Siddha Mantra**Author-** Vaidyācārya Kēśva**Edited by-** Śankaradāji Śastri**Period-** 13th Century A.D.**Classification of Drugs**

Eight groups were made

1. *Vātaghna Varga*
2. *Pittaghna Varga*
3. *Kaphaghna Varga*
4. *Vātapittaghna Varga*
5. *Kaphavataghna Varga*
6. *Kaphapittaghna Varga*
7. *Doṣaghna Varga*
8. *Doṣala Varga*

Paryāya Ratnamāla**Author-** Mādhavakara, who was the son of Indukara belongs to Śilāhṛda.**Other Name-** *Ratnamāla***Period-** 7th Century A.D.**Speciality-** Synonyms are given much importance in this book. Words having many meanings also included.***Nighaṇṭu Śeṣa*****Author-** Hēmacandra**Period-** 11th-12th Century A.D.**Contents-** It includes 389 *Ślokas* which gives various synonyms of plants. Divided into six *Kāṇḍa*.

- | | |
|------------------------|----------------------------------|
| 1. <i>Vrkṣa Kāṇḍa</i> | — Includes explanation of trees. |
| 2. <i>Gulma Kāṇḍa</i> | — Includes Shrubs. |
| 3. <i>Latā Kāṇḍa</i> | — Explanation about creepers. |
| 4. <i>Śāka Kāṇḍa</i> | — Various Vegetables. |
| 5. <i>Tṛṇa Kāṇḍa</i> | — Grasses. |
| 6. <i>Dhānya Kāṇḍa</i> | — Pulses and grains. |

Śataśloki**Author-** Bōpadēva**Period-** 12th Century A.D.**Contents-** This work contains 100 Ślokās or Verses explaining synonyms of various drugs.**Ayurveda Mahōdadhi****Author-** Suśeṇa Vaidya**Other Name-** Annapānavidhi**Period-** 14th Century A.D.**Contents-** Explanations regarding dietary articles.**Sāligrāma Nighaṇṭu****Author-** Lāla Saligrāma Vaidya belongs to Moradabad, Uttarpradesh.**Period-** 19th Century**Contents-** Book has two Khaṇḍas

1. Prathama Khaṇḍa – Consists 24 Chapters.
2. Dwitiya Khaṇḍa – Consists of 2 Chapters.

Harītakyādi Nighaṇṭu**Author-** Vaidyāla nkāra Shiva Sharma**Time/Period-** 1926 A.D.**Contents-** Haritakyādi Nighaṇṭu has 24 Vargas.

- | | |
|----------------------|--------------------|
| 1. Harītakyādi Varga | 2. Karpūrādi Varga |
| 3. Guḍūcyādi Varga | 4. Puṣpa Varga |
| 5. Phala Varga | 6. Vaṭādi Varga |
| 7. Dhātu Varga | 8. Dhānya Varga |
| 9. Śāka Varga | 10. Vāri Varga |
| 11. Dugdha Varga | 12. Dadhi Varga |
| 13. Takra Varga | 14. Navanīta Varga |
| 15. Ghṛta Varga | 16. Mūtra Varga |
| 17. Taila Varga | 18. Madhu Varga |

- | | |
|---------------------------------|----------------------------|
| 19. <i>Ikṣu Varga</i> | 20. <i>Sandhāna Varga</i> |
| 21. <i>Dravya Parīkṣa Varga</i> | 22. <i>Māmsa Varga</i> |
| 23. <i>Kritānna Varga</i> | 24. <i>Anekārtha Varga</i> |

Śivakoṣa

Author- *Śivadatta Miśra*, Son of Caturbhujā

Period- 17th Century

Contents- Various drugs with their availability are mentioned. Alphabetical order is followed while writing.

Dravyaguṇa Śataśloki

Author- Trimalla Bhatta

Other name- *Dravyaguṇa Śataśloki*.

Period- 17th Century A.D.

Contents- Drugs in this book are classified into 15 Vargas.

- | | |
|-----------------------------|----------------------------|
| 1. <i>Jalavarga</i> | 2. <i>Dugdhavarga</i> |
| 3. <i>Dhānya Varga</i> | 4. <i>Māmsa Varga</i> |
| 5. <i>Śāka Varga</i> | 6. <i>Ikṣu Varga</i> |
| 7. <i>Taila Varga</i> | 8. <i>Phala Varga</i> |
| 9. <i>Śuṇṭhyādi Varga</i> | 10. <i>Kritānna Varga</i> |
| 11. <i>Sandhāna Varga</i> | 12. <i>Medhya Varga</i> |
| 13. <i>Abhyañgādi Varga</i> | 14. <i>Tāmbūlādi Varga</i> |
| 15. <i>Suvarṇādi Varga</i> | |

Nighaṇṭu Ādarśa

Author- Bapalal Vaidya

Period- 1928 A.D.

Contents-

- Book has two volumes;
- Volume - I Deals with basic principles of *Dravyaguṇa*
- Volume - II
- Totally 571 drugs are mentioned
- Total number of Vargas mentioned are 126.

Mahauṣadha Nighaṇṭu

Author- Āryadāsa Kumārasimha belongs to Srilanka.

Date- 1971 A.D.

Contents- Drugs are classified into 7 Vargas

1. *Mahauṣadhi Varga*
2. *Candanādi Varga*
3. *Bilwādi Varga*
4. *Phala Varga*
5. *Suvarṇādi Varga*
6. *Samiśra Varga*
7. *Sankhya Varga*

***Arvācīna Vidval Viractiam Dravyaguṇa Vijñaniya
Granthānam Paricaya
Dravya Guṇa Vijñāna***

Author- Yadavji Trikamaji Acārya

Year of Publication- 1953

Volumes-I & II

Volume I- Basic Concepts of *Dravyaguṇa* are explained under 5 Chapters.

Volume II- Drugs and their actions are explained

- Includes explanation of 351 drugs belonging to 100 Vargas.
- 41 *Jāñgama Dravyas* their *Swarūpa*, *Karma* are described.

Dravya Guṇa Vijñāna

Author- Priya Vrat Sharma, a pioneer in the field of *Dravyaguṇa* and authored several books.

Year of Publication : 1968 A.D.

Volumes-I to V

Volume I – Concepts of *Dravyaguṇa* are explained under 4 *Khaṇḍas*.

Volume II–383 Drugs are described.

Volume III–Animal products, Minerals & Deitetic substance are mentioned.

Volume IV–Vedic plants and History of Dravyaguṇa

Volume V–Discussion on drugs mentioned in Brahattrayi.

Dravyaguṇa Vijñāna
(Materia Medica-Vegetable Drugs)

Author– Dr. Gyanendra Pandey

Year of Publication : 2002 A.D.

Contents– Has 3 Volumes

Volume I–Descriptions of 156 Drugs (A-J)

Volume II–Descriptions of 141 Drugs (K-N)

Volume III–Descriptions of 161 Drugs (P-Y)

Some Controversial Drugs in Indian Medicine

Author– Dr. Bapalal Vaidya Year of publication 1982. A.D.

Contents– Has 11 chapters about controversial aspects of various drugs and different species considered for one drug.

**Contributions of *Dalhaṇa* in the field of
*Dravyaguna Śāstra***

Author– Dr. Shivakumar Vyas

Year of Publication– 1986

Contents– Has 16 chapters

Dravyaguṇa Hastāmalaka

Author– Vaidya Banavarilal Mishra

Year of Publication– 1986 A.D.

Contents– Has two Khaṇḍa (Part)

Prathama Khaṇḍa– Has 11 Chapters and explanations of basic concepts of Dravyaguṇa are included.

Dwitiya Khaṇḍa– Medicinal Plants are described.

Nāmarūpa Jñanam

Characterization of Medicinal plants based on Etymological derivation of names & Synonyms.

Author– Priya Vrata Sharma

First Edition– 2000 A.D.

Contents– Synonyms of 150 plants are mentioned and explained.

Dravya Guṇa Vijñāna

Author– Dr. J.L.N. Sastry, Contributed lot in the field of Dravyaguṇa and written many books.

Year of Publication– 2002 A.D.

Volumes – I to IV

Volumes I– Fundamental Principles of Pharmacotherapeutics in Ayurveda

Volume II– Described 122 detail and 250 non detail drugs

Volume III– Knowledge on animal durgs & foods in Ayurveda

Volume IV– Practical training for Dravyaguṇa students.

Rasa Pancaka

Author– S.C. Dhyāni

Published– 1980 A.D.

This text is written after doing many research works.

Contents– Has 6 chapters and appendices.

Chapter-1. Introductory considerations

Chapter-2. Rasa

Chapter-3. Vipāka

Chapter-4. Guṇa

Chapter-5. Viṛya

Chapter-6. Prabhāva

Appendices— Medicaments, Alphabetic list of drugs and their parts used.

Ayurvedic Pharmacology and Therapeutic Uses of Medicinal Plants

(*Dravyaguṇa Vignyāna*)

Author— Vishnu Mahadev Gogte

First English Edition— 2000 A.D.

Contents— Book has 5 parts.

Part 1— Basic concepts of *Dravyaguṇa*

Part 2 & 3— Medicinal plants.

Part 4 & 5—Dravyas of Animal origin.

A Hand Book of *Dravyaguṇa*

Author— Prof. J.K. Ojha

Published in the year— 2004 A.D.

Contents— • Basic Concepts of *Dravyaguṇa*

• 378 Medicinal plants

• 11 Animal origin drugs

Dravyaguṇa Vijñāna

Basic Principles

Author— Prof. D. Shantha Kumar Lucas

Published in— 2006 A.D.

Contents— Has 16 Chapters, all the basic concepts of *Dravyaguṇa* are explained.

Dravyaguṇa Sūtramāla

Author— Dr. J.L.N. Sastry

Published in the year—2005 A.D.

Contents— 504 plants names are mentioned and derivation is given.

Indian Medicinal Plants

Authors- Kirtikar K.R. & Basu B.D.

Year of Publication- 1918 A.D.

Volumes- I, II, III & IV

Volume I- Includes 50 families

Volume II- Includes 40 families

Volume III- Contains plants of 42 families

Volume IV- Includes 23 families, Fungi, Algae & Lichens.

Each families with their family features, keywords to identify different species, explanation regarding genus are mentioned. Each species includes its morphology, distribution, pharmacological actions and vernacular names.

Indian Materia Medica

Edited by- Dr. K.M. Nadkarni

Year of Publication- 1908 A.D.

Number of Volumes- 2

Volume I- Introduction part includes description regarding Tridosha theory, weights & measurements, classification of drugs, dosage etc.

Total 2671 species belongs to vegetable kingdom are explained.

Volume II- Mineral Kingdom- 98 mineral drugs, Animal Kingdom-130 Animal drugs.

Appendix I- Pharmacological actions and species.

Appendix II- Drugs, Preparations and their specific uses in diseases.

Index- List of plants with their natural order.

Indian Medicinal Plants

Forgotton Healers

A guide to Ayurvedic Herbal Medicines.

Authors- Dr. Prakash Paranjape

Year of Publication- 2001 A.D.

Total number of Drugs-135, With their photographs.

Methods of Description- Introduction, Ayurvedic properties, Medicinal uses and Ayurvedic Preparations of each drugs are explained.

Medicinal Plants

Authors- Robert Bentley & Henry Trimen

Year of Publication- 1981 A.D.

Number of Volumes- I to IV

Volume I- 26 Families (Rananculace to Anacardace) 69 plants.

Volume II- 12 Families (Leguminosae to Valerianaceae) 77 Plants

Volume III- 28 Families (Compositae to Thymelacae) 81 plants

Volume IV- 28 Families (Artocarpaceae to Algae) 78 plants

Method of description

Morphology, habitat, official part, general characters & composition, Medicinal properties and uses of each plant are described.

Indian Medicinal Plants

Orient Longman

Editors- P.K. Warrier

V.P.K. Nambiar

C. Raman Kutty

Number of Volumes- I to V

Volume I- Includes 100 drugs (*Bhēḍa* to *Kusumbha*)

Volume II- Includes 100 drugs (*Śrītāla* to *Vajrakanṭaka*)

Volume III- Includes 100 drugs (*Snuhi* to *Rājādana*)

Volume IV– Includes 100 drugs (*Tavakṣira* to *Yuthikāparni*)

Volume V– Includes 100 drugs (*Eraṇḍa* to *Karkandhu*)

Total Drugs = 500

Method of Description– Vernacular names, distribution, parts used, properties, uses and classical references.

Pharmacognosy of Indigenous Drugs

Publishers– Central Council for research in Ayurveda and Siddha New Delhi.

Number of Volumes–3

Volume I–34 drugs are described.

Volume II–26 drugs are explained.

Volume III–20 drugs are described.

Method of description– Each drugs explanation include– Botanical origin, Sanskrit names, regional names, parts used, properties & uses, economic uses, botanical description, distribution, cultivation, collection, macroscopic and microscopic characters, physical constituents, diagnostic characters, pharmacology etc.

Database on Medicinal Plants Used in Ayurveda

Authors– K.V. Bellore

M.B. Yelne

T.J. Dennis

B.G. Chaudhari

Published by– CCRAS, Dept. of ISM & H

Volumes– I to VIII

Volume– 1 includes 40 drugs

2 includes 40 drugs

3 includes 30 drugs

4 includes 30 drugs

5 includes 30 drugs

6 includes 30 drugs

7 includes 30 drugs

8 includes 30 drugs

Method of description

Each drug explanations include Botanical name, Natural order, classical names, Vernacular names, Botanical description, Distribution, Parts used, Actions and uses, Pharmacognosy, Chemical constituents, Pharmacological activities, Therapeutic evaluation, Formulation and Preparations, Trade & Commerce, Substitutes & adulterants, Propagation & Cultivation & Bibliography.

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II Year B.A.M.S. Degree Examination-June 2009

Dravyaguna Vignana, Paper-I (OS, RS & RS2)

QP Code : 1263

Your answers should be specific to the questions asked.
Draw neat labelled diagrams wherever necessary.

Long Essay

2X11=22 Marks

1. What are the seven padarthas of Dravyaguna Sastra ?
Describe briefly about all of them.
2. Describe the importance of purification of drugs along with the purification methods indicated for Ahiphena, Vatsanabha & Kupilu.

Short Essay

10X5=50 Marks

3. What is the difference between Rasa and Anurasa ?
4. Describe Paradi gunas.
5. Describe the Panchbhautic configuration of six rasas.
6. Describe the difference between Samanya Pratyarabdha and Vichitra pratyarabdha dravyas.
7. Describe the different time of drug administration in Ayurveda (Bhaisajya kala).
8. What is the difference between grahi and Stambhana ?
9. Describe Chaturbeeja and their guna karmas.
10. Describe the time, author and specialities of Kaiyadev Nighantu.
11. What is the different time of drug collection as per different part of the plant concerned ?
12. Describe the difference with appropriate examples of Deepana and Pachana.

Short Answers

14X2=28 Marks

13. Describe different types of vipaka.
14. Guru and laghu guna.
15. Classification of drugs as per the origin (Yoni-bheda).
16. Pitta shamak and pitta prakopaka rasas.

17. Trimada
18. Panchkola
19. Pramathi dravyas
20. Prashasta bhesaja
21. Anupana (vehicle)
22. Madanapala Nighantu
23. Mutrastaka
24. Veerya bheda
25. Atma Gunas
26. Madhura rasa karma



II Year B.A.M.S. Degree Examination-January 2009

Dravya^{guṇa} Vignana, Paper-I (OS, RS & RS2)

QP Code : 1263

Your answers should be specific to the questions asked.
Draw neat labelled diagrams wherever necessary.

Long Essay

2X11=22 Marks

1. Describe the principles of inter-relationship of rasa panchaka in dravyas and criteria of their functioning.
2. Describe the classification of dravyas. What are the contributions of Charaka and sushruta in it ?

Short Essay

10X5=50 Marks

3. What are the sapta padarthas of Dravyaguna sastra ?
4. Describe the gurvadi gunas.
5. Describe the rasa responsible for vitiation and pacification of doshas.
6. Describe shortly the types of vipaka described by Charaka.
7. Difference between veerya and prabhava.
8. Describe Panchtikta and their guna karmas.
9. Write examples of Anulomana, sramsana, rechana and Bhedhana dravyas.
10. Describe shortly the dravya Samrakṣana.
11. Write a short note on Bhav Prakash Nighantu.
12. Describe the types of Virudha in Combinations (drug incompatibility).

Short Answers

14X2=28 Marks

13. Triphala
14. Brihat panchmoola
15. Vikashi dravyas
16. Kshirastaka
17. Lavana panchaka
18. Prabhava
19. Vishesha gunas

20. Anurasa
21. Samskara
22. Ashtavarga
23. Kaṣaya rasa
24. Rasa lakshana
25. Ahiphena sodhana
26. Vedana sthapaka dravyas



II Year B.A.M.S. Degree Examination-July 2008
Dravyaguṇa Vignana, Paper-I (OS, RS & RS2)
QP Code : 1263

Your answers should be specific to the questions asked.
Draw neat labelled diagrams wherever necessary.

Long Essay **2X11=22 Marks**

1. Write dravyaguna sastra lakshanam and give brief description about sapthapadartham.
2. Write down veerya nirukthi, lakshanam and veerya sankhya vicharam.

Short Essay **10X5=50 Marks**

3. Bheshajaprayogam
4. Dravya virudham
5. Bhaishajya kalam
6. Storage of collected raw materials and drug stores (Bhesajagaram)
7. Pouthavamana of charaka
8. Methods of detection of adulteration.
9. Division of different area (desa)
10. Describe deepana and pachana
11. Difference between rasa and vipaka
12. Describe samsodhana and samsamana

Short Answers **14X2=28 Marks**

13. Pathanam (Distillation & sublimation)
14. Kalavirudha
15. Dose of virechanadravya
16. Ahara matra
17. Collection of food materials
18. Time of collection according to potency (veerya)
19. Vajeekaranam
20. Mahasugandham
21. Trinapanchamoolam
22. Panchathiktha
23. Anuloma
24. Chethana
25. Sukshma
26. Mahavisha

II Year B.A.M.S. Degree Examination-January 2008

**Dravyaguna Vignana, Paper-I
(OS & RS) (OR, RS & RS2)**

QP Code : 1263

Your answers should be specific to the questions asked.
Draw neat labelled diagrams wherever necessary.

Long Essay **2X11=22 Marks**

1. What is the importance of rasas in Ayurveda ? Describe the functions of shad rasas in detail.
2. What is the base (Adhara) of nomenclature and description of different synonyms (paryaya) of plants in Ayurveda ? Describe in detail.

Short Essay **10X5=50 Marks**

3. Describe lakshana, bheda and pradhanata of vipaka.
4. Describe the panchabhautikatwa of drugs.
5. Describe prabhava with examples.
6. What is the procedure of administration of rasa as Aushadha dravya and Ahara dravyas ?
7. Describe snigdha and ruksna guna and their mode of action.
8. What is lekhana karma ?
9. Laghu panchmoola and their guna karmas.
10. What are different routes of drug administration ?
11. Describe time, author and specialities of sodhala Nighantu.
12. Describe briefly the history of Dravyaguna sastra.

Short Answers **14X2=28 Marks**

13. Guna lakshana
14. Karma lakshana
15. Ushna veerya karma
16. Yukti
17. Karana Dravya bheda
18. Samsodhana dravyas

19. Trikātu
20. Chaturjataka
21. Bhesajagara
22. Jayapala sodhana
23. Mana paribhasa
24. Prayojyanga (parts used)
25. Raj Nighantu
26. Yavagu kalpana



II Year B.A.M.S. Degree Examination-August 2007

Dravyaguna Vignana, Paper-I (OS, RS & RS2)

QP Code : 1263

Your answers should be specific to the questions asked.
Draw neat labelled diagrams wherever necessary.

Long Essay

2X11=22 Marks

1. Explain the following sutra
(Rasādadisaamye yat Karma Vishishtam Tat Prabhavajum)
(रसादिसाम्ये यत् कर्मवैशिष्ट्यं तत् प्रभावजम्)
2. Explain in detail Prashasta Bheshaja (प्रशस्तभेषज) and Bhaishajya Prayoga Marga (भैषज्य प्रयोग मार्ग)

Short Essay

10X5=50 Marks

3. Write short note on Kashaya Rasa (कषायरस)
4. Write about Kulbhedenā (कुलभेदेन) and Vayabhedena (वयभेदेन) classification of drugs.
5. Explain Dravya Aushadnatvam (द्रव्य औषधनत्वम्)
6. Write short note on Ruksha guna (रुक्षगुण) and Snigdha Guna (स्निग्धगुण)
7. Write about Vipakaupalabdhi Hetu (विपाक उपलब्धि हेतु)
8. Write short note on Bhedan Karma (भेदनक्रम)
9. Write short note on Panchapallava (पञ्चपल्लव)
10. Write short note on Pramathi Karma (प्रमाथि कर्म)
11. Explain Druvayamana & Payyamana (द्रुव्यमान-पाय्यमान)
12. Write short note on Anupana (अनुपान)

Short Answers

14X2=28 Marks

13. Write definition of Veerya (वीर्य)
14. Write action of Vipaka (विपाक)
15. Write definition of Dravya (द्रव्य)
16. Write Karyakaranbheden Vargikaran (कार्यकारण भेदेन वर्गीकरणम्)

17. Write prayogakarma (प्रयोगकर्म) of Rasa (रस) for Anar (Dadima) (दाडिम)
18. Write name of Saptapadartha (सप्तपदार्थ) of Dravyaguna Shastra (द्रव्यगुण शास्त्र)
19. Write Upalabdhi of Rasa (रस उपलब्धि)
20. Write definition of Madakari Karma (मदकारि कर्म)
21. Write author and period of Rajnighantu (राजनिघन्टु)
22. What is the importance of Shodhana (शोधन)
23. Which is the proper collection time for Root & Bark part of the drug ?
24. Write action of Panchatikta (पंचतिक्त)
25. Write the definition of Vikasi Karma (विकाशिकर्म)
26. What is known as Dravyavirodha (द्रव्यविरोध)



II Year B.A.M.S. Degree Examination-February 2007
Dravyaguna Vignana, Paper-I (OS, RS & RS2)
QP Code : 1263

Your answers should be specific to the questions asked.
Draw neat labelled diagrams wherever necessary.

Long Essay **2X11=22 Marks**

1. Write definition of Guna (गुण) and Explain following gunas- Guru (गुरु), Ruksha (रुक्ष), Khara (खर), Vishada (विशद)
2. Explain in details-

Dravyashrit Rasadigunananam Paraspar Sambandha
(द्रव्याश्रिता: रसादिगुणानां परस्पर संबंध)

Short Essay **10X5=50 Marks**

3. Write short note on Dividhveeryawada (द्विविध वीर्यवाद)
4. Write on Madhura Rasa (मधुर रस)
5. Dravya (द्रव्य वर्गीकरण) classification according to Yonibheden (योनिभेदेन) and Akrutibheden (आकृतिभेदेन)
6. Write short note on Prabhava (प्रभाव)
7. Write definition of Vipaka (विपाक) and explain Guru and Laghu Vipaka (लघु विपाक) in short.
8. Write short note on Deepan Karma (दीपनकर्म)
9. Write difference between Anulomana (अनुलोमन) and Sransankarma (स्रांसनकर्म)
10. Write in short about Laghu Panchamoola
11. Write short note on Dhanvantari Nighantu
12. Write only name of Bhaishjyakala (भैषज्यकाल) according to charaka samhita (चरक संहिता) and Sharangdhar Samhita (शारंगधर संहिता)

Short Answers **14X2=28 Marks**

13. Write Upalabdhi of Veerya (वीर्य उपलब्धि)
14. Write two drug of Sheetaguna (शीतगुण)
15. Write Kaphashamak Rasa (कफशामक रस)

16. Write Prayogbheden (प्रयोगभेदेन) classification
17. Write main action of Picchila guna (पिच्छिल गुण)
18. What is Yukti guna (युक्तिगुण)
19. Write panchbhautikata (पंचभौतिकता) of Madhura rasa (मधुर रस) & Kashaya Rasa (कषाय रस)
20. Write author and period of Bhavprakash Nighantu (भावप्रकाश निघन्तु)
21. Write proper sangrahkala (संग्रहकाल) for Kshira (क्षीर) & flower of the drugs.
22. Write 1 Karsh (कर्ष) -gram, 1 Pala (पल)-gram.
23. Write action of Trikatu (त्रिकटु)
24. What is the importance of Anupana (अनुपान)
25. Write Dravya of Trimad gana (त्रिमद्गुण द्रव्य)
26. Write definition of Vvavayi Karma (व्यावायीकर्म)



II Year B.A.M.S. Degree Examination-August 2006

**Dravyaguna Vignana, Paper-I
(OS, RS) (OS, RS & RS2)
QP Code : 1263**

Your answers should be specific to the questions asked.
Draw neat labelled diagrams wherever necessary.

Long Essay **2X11=22 Marks**

1. Describe the concept of Vipaka in detail
2. Describe dravyaguna during the nighantu period

Short Essay **10X5=50 Marks**

3. Write classification of drugs according to charaka
4. Explain vishada and pichhila guna
5. Describe ashtavidha veeryam in detail
6. Explain the panchabhuthik composition of shatrasas in detail.
7. Write the guna and karma of madhurarasa
8. Describe the term grahi
9. Write the properties and uses of the drugs of panchakola
10. Describe the time of collection and preservation of bark.
11. Write the importance of Bhavaprakasa Nighantu.
12. Write the drugs mentioned in Valleepanchamoolam and their properties and uses.

Short Answers **14X2=28 Marks**

13. Write the guna and karma of amla
14. Explain achethana dravyas
15. Write the nirukti of Karma
16. Describe rasa sankya nirdharanam
17. Describe shaktiveeryavadam
18. Describe anurasam
19. Mention the adhyatmikaguna
20. Write the drugs mentioned in chaturbeejam
21. Describe the guna and karma of ksheerashtakam
22. Write the drugs mentioned in mahapanchavisha
23. Oushadha matra
24. Describe the term purishavirechaneeyam
25. Describe Bhedana Karma
26. Describe the dravya samanya shodhana

II Year B.A.M.S. Degree Examination-March 2006

Dravyaguṇa Vignana, Paper-I (OS, RS)

QP Code : 1263

Your answers should be specific to the questions asked.
Draw neat labelled diagrams wherever necessary.

Long Essay

2X11=22 Marks

1. Write Nirukti of Rasa (रस निरुक्ति) and describe in detail Amla Rasa (अम्लरस) and Katu Rasa (कटुरस).
2. Write definition of Karma and explain following karma-Lekhan (लेखन), Grahi (ग्राहि), Stambhan (स्तम्भ), Samshaman (संशमन)

Short Essay

10X5=50 Marks

3. Write short note on-Atmaguna (आत्मगुण)
4. Write guna (गुण) Karmani (कर्मानि) of Madhura vipaka (मधुर विपाक).
5. What are Samanpratyarabdha (समानप्रत्यारब्ध) and Vichitra Pratyayarabdha (विचित्रप्रत्यारब्ध) ? Explain in short.
6. Explain-Dravyasya Panchbhautikta (द्रव्यस्य पांचभौतिकत्वम्)
7. Difference between Avasthapaka (अवस्थापक) and Nishthapaka (निष्ठापक)
8. Write short note on-Kaideva Nighantu (कायदेव निधन्तु)
9. Write short note on Triphala (त्रिफल)
10. Write about samrakshanvidhi (संरक्षनाविधि) (Preservation method) of the drug.
11. Write short note on shodhanavidhi (शोधनविधि).
12. Write short note on Ideal drug.

Short Answers

14X2=28 Marks

13. Write definition of Veerya (वीर्य).
14. Write Upalabdhi of Vipaka (विपाक उपलब्धि).
15. Wite Pittashamak Rasa (पित्तशामक रस).
16. Write Dosha Karma bheden (दोषकर्मभेदेन) classification.

17. Write importance of Paraguna (परगुण).
 18. Write Vaisheshik guna (वैषेषिकगुण).
 19. Write two drugs of Ushnaveerya (उष्णवीर्य).
 20. Write definition of Manaparibhasha (मानपरिभाषा).
 21. Write drugs of Chaturjat gana (चतुर्जात गण).
 22. Write importance of Anupan (अनुपान)
 23. Write 1 Gunja, (गुंजा) 1 Kudav (कूडव)
 24. Write definition of Vyavayi Karma (व्यवायिकर्म)
 25. Write collection time for fruits and flowers of the drug.
 26. Write Author and period of Shaligram Nighantu (शालिग्राम निघन्तु)
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**Second Professional B.A.M.S. Degree Examination,
August-2005**

Dravyaguṇa Vignana, Paper-I (OS, RS)

QP Code : 1263

Your answers should be specific to the questions asked.
Draw neat labelled diagrams wherever necessary.

Long Essay 2X11=22 Marks

1. Write the discussion on rasa sankhya nirdharana as mentioned in charaka samhita 26th chapter.
2. Explain the oushadha marga in detail.

Short Essay 10X5=50 Marks

3. Write Shariraka guna and mention dravya as example for each guna.
4. Write asta vidha virya with suitable examples.
5. Explain the difference among rasa and anurasa.
6. Define vipaka in detail.
7. Rasa guna.
8. Write a detail note on Lavana panchaka.
9. What is grahi & sthambhana ? Explain with suitable examples.
10. Write about dravya sangraha kala.
11. Explain bhaishaja kala.
12. Paryayaratnamala.

Short Answers 14X2=28 Marks

13. Prashasta bheshajam.
14. Amayika prayogam.
15. Vishamusti sodhana.
16. Trimada.
17. Sresta matra.
18. Lekhanam.
19. Kritrima dravyam.
20. Karya karana dravya.

21. Adhyatmika guna.
 22. Snigdha rasa.
 23. Rasa-vipaka relation.
 24. Karma virya vada.
 25. Vyavavi.
 26. Samana pratyarabdhata.
-

**Second Professional B.A.M.S. Degree Examination,
March-2005**

Dravyaguṇa Vignana, Paper-I

QP Code : 1263

Your answers should be specific to the questions asked.
Draw neat labelled diagrams wherever necessary.

Long Essay **2X11=22 Marks**

1. Write down Nirukti of Guna, its Lakshana and Gurvadi twenty Gunas.
2. Define the term Prabhava and difference between Prabhava and Virya.

Short Essay **10X5=50 Marks**

3. Describe Samtarpana and Apatarpana.
4. Describe Samshodhanam and Samshamanam.
5. Describe the properties uses and drugs of Jeevaneeya verga.
6. Describe the classification of drugs in detail.
7. Describe the Avasthapaka and Nishtapakam.
8. Write the Nirukti of Prabhava.
9. Write the Nirukti and definition of Rasa. Explain the Karma of Katu Rasa.
10. Describe the term Anulomana and Sramsana.
11. Describe the term Bedhana and Bhēdana.
12. Write the importance of Rajanighantu.

Short Answers **14X2=28 Marks**

13. Para Guna.
14. Rasa Dosha Sambhanda.
15. Chetana Bheda.
16. Vibhaga
17. Stambhana
18. Jeevaneeya Gana
19. Abhyasa

20. Triphala
21. Ksharastaka
22. Ksheerastaka
23. Asta Vidha Veerya
24. Pancha Kola
25. Samshamana
26. Chatur Beeja



Second Professional B.A.M.S. Degree Examination, 2004

Dravyaguna Vignana, Paper-I

RC : 1263

Your answers should be specific to the questions asked.
Draw neat labelled diagrams wherever necessary.

Long Essay **2X11=22 Marks**

1. Define the term “Veeryam” and establish its number considering the difference of opinion among the Acharyas.
2. Explain in detail the interrelationship between Guna and Veeryam.

Short Essay **10X5=50 Marks**

3. Write the definition of Dravyam and establish its Pradhanyata.
4. Describe the classification of Dravyam according to Karya Karanabheda.
5. Describe Paradiguna.
6. Write the Guna, Karma and Bhautika composition of Madhura Rasam.
7. Define the term Vipaka and write the Guna and Karma of Katuvipaka.
8. Explain the term Karma.
9. Describe the term Deepana and Pachanam.
10. Mention the drugs of Trinapanchamoolam and write its properties and uses.
11. Mention the drugs of Triphala and explain its properties, uses and Matra.
12. Describe the collection and preservation of root drugs.

Short Answers **14X2=28 Marks**

13. Explain Vichitraprathyayarabhdha.
14. Write the Guna and Karma of Amlarasa.
15. Write the Panchabhautika composition of Lavanarasa.
16. Describe prabhava in brief.

17. Describe the role of Rasas in Dosha Shamanam.
18. Explain Vipaka Upalbdhi.
19. Describe Guru and Laghu gunam.
20. Write the drugs and substitutes of Ashtavarga.
21. Mention the drugs of upavisham.
22. Write the importance of synonyms in the description of plants give examples.
23. Describe anupanavyavastha.
24. Write the route of administration of drugs.
25. Explain the term Mutravirechaneeyam.



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