

For all the diseases, the causes are the aggravated (increased) mala (doṣa); for their (of the doṣas) aggravation (the causes are) indulgence in different kinds of unsuitable (foods, activities etc.). 12b-13a.

अहितं त्रिविधो योगस्त्रयाणां प्रागुदाहृतः ॥ १३ ॥

Unsuitables are the three kinds of yoga (association, contact) of the three (factors) which were described previously (chapter 12 of sūtrasthāna) 13b.

*Notes :—*The three doṣās (vāta, pitta and kapha) have three states in respect of their pramāṇa (quantity), guṇa (quality) and karma (function), viz., 1-sthāna/sama or prākṛta-normal. 2-vṛddhi or prakopa-aggravation or increase, more than the normal. 3-kṣaya or decrease less than the normal.; the last two are viṣama or vikṛta/duṣṭa (abnormal). The doṣās in their normal state maintain the body in good health. This normalcy is very unstable, doṣās undergo either increase or decrease by the effect of food, activity, season etc; among these two abnormalities, vṛddhi or increase is powerful. The doṣās which have become abnormal (especially the increased) bring about abnormal changes in the dhātus (tissues) and give rise to the diseases. Hence the above statement that doṣās are the causes of all diseases, The causes for the abnormalities of the doṣās are the three factors viz. kāla (season), artha (objects of the five sense organs-light, sound, smell taste and touch) and karma (activities of the body, mind and speech) in their three kinds of abnormal states (viṣama yoga) viz, atiyoga (excess contact), ayoga (inadequate/poor contact and even absence of contact) and mithyā yoga (improper contact, perverse condition etc). Three technical terms are also used to denote these three causes, viz—

1. Asātmeyēndriyārtha samyoga (improper, excess, poor and perverse—contact of the sense organs with their respective objects).
2. Prajñāparādha (transgression or violation of normal regimen regarding all the activities of the body, mind and speech; in other words, doing them either in excess, poor or perverse manner.
3. Parīṇāma-effect of season—the normal climatic condition of the season becoming either excess, poor or perverse.

All these are briefly called either as Ahitāhāra vihāra, Mithyāhāra vihāra or Asātmayāhāra vihāra (unsuitable, improper or unaccustomed foods and activities).

Vatavṛddhi kārana (causes of increase of vāta) :—

तित्कोषणकषायात्पुरुक्षप्रमितभोजनैः ।

धारणोदीरणनिशाजागरात्युच्चभाषणैः ॥ १४ ॥

क्रियातियोगभीशोकचिन्ताव्यायाममैथुनैः ।

ग्रीष्माहोरात्रिभुक्तान्ते प्रकुप्यति समीरणः ॥ १५ ॥

Vāta gets aggravated (increased) from-consuming foods which are bitter, salt and astringent in taste, of less quantity, dry (moistureless, fatless) taking food long after the usual time, suppression and premature initiation of the urges (of urine, feaces, flatus etc.), keeping awake at nights, speaking in high pitch for a long time, effect of therapies (emesis, purgation etc.) in excess (more than the required degree); (sudden) fear, grief and worry, excess of physical activities and sexual intercourse; during summer, terminal part of the day; night and food (digestion). 14-15.

Pittavṛddhi kārṇa (causes of increase of pitta) :—

पित्तं कटुस्लतीक्ष्णोष्णपटुक्रोधविदाहिभिः ।

शरन्मध्याह्नरात्र्यर्धविदाहसमयेषु च ॥ १६ ॥

Pitta (gets aggravated/increased) from consuming foods which are of pungent, sour, and salt tastes, penetrating, hot (or heat producing) and causing burning sensation during digestion; bouts of anger, during autumn, mid-day, mid-night and middle part of digestion. 16.

Kaphavṛddhi kārṇa (causes of increase of kapha) :—

स्वाद्वस्ललवणस्निग्धगुर्वभिष्यन्दिशीतलैः ।

आस्यास्वप्नसुखाजीर्णदिवास्वप्नातिबृंहणैः ॥ १७ ॥

प्रच्छर्दनाद्ययोगेन भुक्तमात्रवसन्तयोः ।

पूर्वाह्णे पूर्वरात्रे च श्लेष्मा

Kapha (gets increased) from consuming foods which possess sweet, sour and salt tastes, which are unctous (fatty, moist); heavy (undigestable, more in quantity) producing more secretions in the tissues and cold; sitting for long periods, sleeping too much, eating uncooked foods, sleeping during day, over nourishment, inadequate degree of therapies like emesis etc; soon after taking food (during the first part of digestion), during spring, forenoon and early part of the night. 17-18a.

द्वन्द्वं तु सङ्करात् ॥ १८ ॥