

ILLUSTRATED

Astariga Hrdaya

TEXT WITH ENGLISH TRANSLATION AND APPENDICES

Foreword by
Prof. R. H. SINGH

The

CHAUKHAMBA AYURVEDA STUDIES
15 «-

Illustrated

Astanga Hrdaya

of Vagbhata
SUTRA-STHANA

Text with English Translation

#

including
MAULIKA SIDDHANTA

[as per CCIM Syllabus 2012]

by

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Chaukhamba Surbharati Prakashan

Vara nasi

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DEDICATION

My Beloved Father
Late Dr. R. SATYANARAYANACHARYULU

Ayurveda Vaidya Vidwan

be disease free

One, w/70 a/ways resorts to desirable food and regimen, is
objective, uninterested to sensual affairs, generous, straight

forward, honest, having patience and who values traditional wisdom will never be affected by diseases.

-Vagbhata Sutra (4:36)

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Foreword

Ragadirogan satatanusaktanasesakayaprasrtanasesan;
Autsukyamoharatidanjaghana yo'purvavaidyaya namo'astu tasmai.

It was really a pleasure to review and to write a few words as foreword on the press copy of the book 'Astariga Hrdaya : Sutrasthana' authored by Dr. R. Vidyanath. The book comprises of the text and the translation with detailed comments and updated information on different aspects which are very useful for the present generation of readership today. The efforts to add the botanical names and photographs of many medicinal plants to provide useful lead to correlate the same with the classical Sanskrit names are commendable. The designed diagrams of some surgical instruments and certain treatment procedures are really interesting particularly in the context of the study of a Samhita Grantha. This effort obviously adopts the message of Vagbhata himself who stated at the very outset of Astariga Sarigraha, that this treatise is being created to make Ayurveda Sastra yuganurupa.

The language of the write-up and the overall presentation of the book is easy to go through for a maiden reader. The entire approach appears critical and creative exercising adequate care to conserve the originality of the book and its contemporary readability. I hope this new addition to the contemporary Ayurvedic literature will benefit the students and teachers of Ayurveda in pursuing the subject in a right perspective.

Astariga Hrdaya is an important classic text of great educational significance as it is prescribed as a text book for graduate students in view of its easy accessibility and because it is a better organized text than the Astariga Sarigraha.

The galaxy of Foundation texts of Ayurveda comprise of two sets of authentic texts fondly called 1. Brhatrayi and 2. Laghutrayi. Brhatrayi texts are 1. Caraka Samhita, 2. Susruta Samhita and 3. The Samhitas of Vagbhata (Sarigraha and Hrdaya). Most often the Astariga Hrdaya is counted among the Brhatrayi, not so often the Astariga Sarigraha. However many scholars believe that Astariga Sarigraha is the prime text of Vagbhata.

The Laghutrayi texts are 1. Madhava Nidana (900 AD), 2. Sarvagadhar Samhita (1300 AD) and 3. Bhavaprakasa (1600 AD). The historians consider the Brhatrayi texts, especially Caraka and Susruta as the pre-Christian texts while Laghutrayi are the medieval texts.

In Indian historical traditions there have been several scholars holding the name of Vagbhata. The famous Ayurvedic texts Astariga Sarigraha and Astariga Hrdaya are also authored by the one or the

other Vagbhata. Vagbhata represents the golden age of the Indian history, i.e. Gupta period and hence it gives a literary glimpse of the Ayurvedic tradition and cultural status of that period in India. There has been a controversy where the author of Astariga Sarigraha and Astariga Hrdaya is the same Vagbhata or they are two different persons. However, considering many facts, it is largely believed that they were two different persons and the two treatises were written in two different periods of history by two different authors.

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There are controversies about the period of Vagbhata. It seems the author of the Astariga Sarigraha, Vagbhata's time was somewhere between the period of Vatsyayana (500 AD) and Varahamihira (600 AD). Vatsyayana was an expert of Kamasashtra while Varahamihira dealt with another branch of knowledge viz. Jyotisa and Vagbhata was a physician, besides being an erudite poet. The Vagbhata's classics are largely the collection and codification of facts discovered through the works of Agnivesa - Caraka, and Susruta - Nagarjuna and their contemporaries, besides certain new ideas and facts to update the knowledge which seems to be the theme of Vagbhata as is evident by his own statement in the text:

Yuganurupasandarbhovibhagena karisyate. (Vagbhata Su. 1:20)

Sarvatantranyatab prayah sarhhrtya'stangasangraha;
Asthnavistaraksepah punaruktadivarjitah. (Vagbhata Su. 1:18)

It seems Astariga Hrdaya was compiled by another author later in order to make the subject more concise and easy to handle. The author of Astanga Sangraha is believed to have greater impact of Buddhism as is evident by author's own omissions to Buddha. The critical comparative study of the two texts in terms of the impact of earlier classics like Caraka and Susruta, it is believed that Astariga Sangraha has more Caraka's impact while Astariga Hrdaya carries an impact of Susruta. The style and approach of the two texts becomes obvious if one compares the depth and girth of the two texts. Astariga Sarigraha has 150 chapters and Astariga Hrdaya has 120 chapters displayed in different divisions as described in the following table which reflects the preferential inclusion and exclusion of the subject matter and the size of the texts. It will be interesting to undertake a critical comparative study of all the Samhitas in relation to the period of compilation and the reason of such differences.

Sthana

Bhela

Caraka

Kasyapa

Susruta

Vagbhata
(A.San.)

Vagbhata
(A.Hrd.)

Sutra

30

30

30

46

40

30

Nidana

08

08

08

16

16

16

Vimana

08

08

08

SarTra

08,

08

08

10

12

06

Indriya

12

12

12

Cikitsa

30

30

30

40

24

22

Kalpa

12

12

12

08

08

06

Siddhi

12

12

12

Khila/Uttara

80

66

50

40

Total

120

120

200

186

150

120

The Sarigraha and the Hrdaya texts of Vagbhata written dominantly in prose and poetry respectively representing a glimpse of the Sastnya tendency of Vibhaga vs Sarhyoga, Vighraha vs Sarigraha and

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Vistara vs Samksepa. Astariga Sarigraha is the leading text of Sarigraha style which incorporates the subject matter from different Tantras and reproduces the same in a summarized form with greater clarity, while Astariga Hrdaya adopts different style. Further it is obvious that ancient classics like Caraka and Susruta deliberated more on the fundamental and philosophic aspects of the subject while the later texts diverted them from philosophy towards practical aspects.

The present volume under publication by Dr. R. Vidyanath presently limits itself to the Sutra Sthana of Astariga Hrdaya which contains 30 chapters namely 1. Ayuskamiya, 2. Dinacarya, 3. Rtucarya, 4. Roganutpadaniya, 5. Drava-dravya Vijnaniya, 6. Annaswarupa Vijnaniya, 7. Annaraksa, 8. Matrasitiya, 9. Dravyadi Vijnaniya, 10. Rasabhediya, 11. Dosadi Vijnaniya, 12. Dosabhediya, 13. Dosopakramaniya, 14. Dwividhopakramanlya, 15. Sodhanadi-gana Sarigraha, 16. Sneha-vidhi, 17. Sweda-vidhi, 18. Vamana-virecana-vidhi, 19. Vasti-vidhi, 20. Nasya-vidhi, 21. Dhumapana-vidhi, 22. Gandusadi-vidhi, 23. Ascotana-anjana-vidhi, 24. Tarpana-putapaka-vidhi, 25. Yantra-vidhi, 26. Sastra-vidhi, 27. Siravyadha-vidhi, 28. Salyaharana-vidhi, 29. Sastrakarma-vidhi, 30. Ksara-agnikarma-vidhi.

Each of these 30 chapters have been presented in this volume with original Sanskrit text followed by descriptive interpretation and author's reader-friendly comments in a lucid style, not caring critically about the mere literary translation. He follows an illustrated style of presentation taking help of a number of photographs and diagrams for the purpose of comparative study in the present day perspective especially about medicinal plants, blunt and sharp surgical instruments and certain therapeutic procedures. However, the authenticity of these illustrations will have to be validated and verified in subsequent editions of this book after inputs from the readers.

Summarily, this book is a student-friendly scholarly work of great value. This is an important addition to the contemporary literature in Ayurveda. I have known the author of this book Dr. Vidyanath for many years. He is an erudite scholar of Ayurveda and is an activist and an enthusiast in his field. I congratulate the author for this good work and wish this publication a grand success.

?TT*ft ^rT: lJtrfi: rRcF^ lRjRhfrH^ ll

Nidane madhavah sresthah sutrasthane tu vagbhatah;
Sarire susrutah proktah carakastu cikitsite.

Prof. R.H.Singh

Distinguished Professor

Department of Kay achikitsa, IMS, BHU, Varanasi
Formerly Professor-Head & Dean
Faculty of Ayurveda, BHU
Vice-Chancellor, RAU Jodhpur

Jan. 10,2013

PREFACE

During the ancient times, Acaryas of Ayurveda had written voluminous works on different specialties, which were not tangible to mediocre students. So, the time demanded in writing concise books, which cover the essentials of all the eight branches of Ayurveda.

Vagbhata was the first person who composed a treatise entitled Astariga Sarigraha by bringing together the relevant medical knowledge contained in Caraka Sarhhita, Susruta Sarhhita, Harita Samhita, Bhela Samhita, Kasyapa Sarhhita etc.

The author himself says "By churning the great ocean of medical science, a great store of nectar by name Astariga Sarigraha was obtained. From that store of nectar, a short treatise entitled Astariga Hrdaya was written for the benefit of mediocre students".

Acarya Vagbhata was the son of Sirhhagupta and the grand son of Vagbhata belongs to the region of river Sindhu. His fore fathers were also great scholars of Ayurveda. He was the disciple of Avalokita, the chief monk of Mahayana Buddhism. Basing on the internal and external evidences the date of Vagbhata can be fixed between 4 th and 5 th century AD.

Astanga Hrdaya is one of the most celebrated and most often studied treatises on Indian Medicine, after Caraka Samhita and Susruta Samhita. The work significantly begins with an aphoristic preface "What follows is what was said by great sages, Atreya and others." This work generally follows the general plan of Astariga Sarigraha and divided into six sections, 1 20 chapters. The total number of verses is 7 1 20 in the extant edition.

Sutra Sthana is the first section contains 30 chapters dealing with Basic principles of Ayurveda, preventive measures, diet and dietetics, classification of diseases and methods of

treatments etc. Sarira Sthana is the second section contains 6 chapters dealing with embryology, anatomy, physiology, physical and psychological constitutions, auspicious and inauspicious dreams and omens, signs of bad prognosis etc. Nidana Sthana is the third section contains 16 chapters dealing with etiological factors, signs and symptoms, pathogenesis and prognosis of important diseases etc. Cikitsa Sthana is the fourth section contains 22 chapters dealing with the line of treatment of various diseases including pathyapathya. Kalpa-Siddhi Sthana is the fifth section contains 6 chapters dealing with formulations and methods pertaining to elimination therapy, management of complications, principles of pharmacy etc. Uttara Tantra is the sixth section contains 40 chapters dealing with the remaining seven branches of Ayurveda.

This work has as many as 37 commentaries, the largest number for any early medical classics. It has been translated into many languages viz. Tibetan, Arabic, German etc. In the Tibetan canon, Tangyur (8 AD) is included a translation of this work along with Caraka Sarhhita and

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Susruta Samhita. It was also translated into Arabic about the same time under orders from Baghdad Caliphs. Another translation was available into German, which was taken up by Luise Hilgenburg & Wilibald Kirfel. The following is the list of commentaries available on Astanga Hrdaya either fully or partially.

1 . Sarvanga Sundara by Aruna Datta (1 200 AD) was edited by Vijaya Ratna Sena Gupta, Calcutta in the year 1 888, and by Anna Moreshwara Kunte, Bombay in the year 1 889.

2. Ayurveda Rasayana by Hemadri (1271-1309) was edited by Hari Sastri Paradakara, Nirayasar Press, Bombay in the year 1939.

3 . Padartha Candrika by Candranandana (1 0 th Cent. AD)

4. Hrdaya Bodhika by Sridasa Pandita (14 th Cent. AD)

5. Nidana Cintamani by Todaramalla (14 th Cent.- 1 5 th AD)

6. Tattwa Bodha by Sivadasa Sena (1 5 th Cent. AD)

7. Vagbhata Mandana by Bhatta Narahari (1 5 th Cent. AD)

There is a compilation of drugs mentioned in this work, giving also synonyms, Astanga Nighantu of uncertain date. It contains a Telugu gloss. Another compilation of technical terms used in this work is Astanga Hrdaya Kosa by Valapad K.M. Vaidya (1 936).

Early editions of this work :

1 . Anna Moreshwara Kunte (1 880)

2. JivanandaVidyasagara (1 882)
- 3 . Ganesa Sakharama Sarma (1 890)
4. G.K. Garde (1891)
5. Sankaradaji Sastri Pade (1 900) (Nirnaya Sagar Press, Bombay)

Only Sutra Sthana of Astanga Hrdaya was prescribed by CCIM as a one of the subjects in the curriculum of BAMS course in the first profession. As on today sufficient number of Hindi as well as Regional language translations are available in the market. As a teacher of the concerned subject for the past decade, I have identified the necessity of proper study material in English language to cater the needs of freshly joined students of Ayurveda. Keeping this in view I have made an attempt to incorporate the translation of the text along with the related matter compiled from various resources in the form of notes. For a better comprehension, the book is supplemented with full of illustrations. In the annexure the following material is incorporated.

1. Important Essay & Short Questions
2. Important Slokas to be learnt by heart
- 3 . Table of Weights and Measures
4. Glimpse of Astanga Hrdaya
- 5 . Alphabetical Index of the Herbs mentioned in the book
6. Glossary of Sanskrit Terms

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It may not be an exaggeration if I quote that this is the first illustrated book on Ayurvedic Sarhhitas. Though the present book is primarily written for undergraduate students of Ayurveda, it is hoped that Teachers, P.G. Scholars and General Practitioners would also find it useful as a reference book. Keeping the latest CCIM syllabus 2012 in view, Maulika Siddhanta part has also been incorporated at the end.

At this juncture I am expressing the pure, warm, sweet and bright flame of gratefulness to my mother Mrs. Rajyalakshmi and to my father Late Dr. R. Satyanarayanacharyulu. I record my thanks to my life partner Mrs. Padma Vani and my beloved son Satya Teja for their unbounded affection and encouragement. Without whose infinite inspiration and co-operation, I could not have completed this work so smoothly within the stipulated time.

I am extremely grateful to my beloved Guide, revered Preceptor, Versatile Scholar, Dr. K. Nishteswar, Professor & HOD Dravyaguna, IPGT & RA Gujarat Ayurveda University, Jamnagar for his continuous support and encouragement in all my activities.

On this happiest occasion I would like to express my heartfelt thanks to Prof. R.H. Singh, Ex. Dean, Banaras Hindu University, Varanasi; Vice-chancellor, Rajasthan Ayurveda University, Jodhpur, a Versatile Scholar and an experienced teacher of Kayacikitsa for his acceptance to pen the foreword.

I would like to express my sincere thanks to all my teachers, students and friends Dr. K.V. Ramana Raj, Dr. C.N. Murthy, Dr. Ch. Ramakrishna, Dr. D.A.P. Reddy, Dr. S. Venkat, Dr. Sarvesh, Dr. B. Ramarao, Dr. P. Manohar, Dr. P. Gayatri Devi, Dr. N. Srilakshmi, Dr. D. Vijay Ganeswara Reddy & Dr. K.J. Lavanya Lakshmi who helped me directly or indirectly for taking up this project.

My special thanks are due to Dr. Mallu Prasad CCIM Member & President, A.P. Ayurvedic Medical Officers' Association and Dr. G. Ramachandra Reddy, General Secretary, A.P. Ayurvedic Medical Officers' Association for their constant encouragement and support in every phase of my service activities.

At the end I wish to acknowledge my heartfelt thanks to Mr. N.D. Gupta, Chaukhamba Surbharati Prakashan, Varanasi for taking up the publication of this work.

Station: Hyderabad
Date: 4 ,h Feb. 2013

Dr. R. Vidyanath

1. Ayuskamiya Adhyaya

(Quest for Long Life)

4

1

Preamble

1

Marigalacarana

2

Reasons for writing the text,

Astariga Hrdaya

2

Definition of ayu

3

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3

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4

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9

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9

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Qualities of an ideal attendant
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treatment)
Varjaniya rogi laksana (features of
the patients to be discarded for
treatment)
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of chapters of this treatise)
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Chapters of Sanra sthana
Chapters of Nidana sthana
Chapters of Cikitsa sthana
Chapters of Kalpa-Siddhi sthana
Chapters of Uttarantra
Total number of chapters and
sections of this treatise

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v^oiiirdiiiucdioii 101 udihi

j i

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ASTANGA HRDAYA

Sutrasthana

(AN ANCIENT TEXT OF AYURVEDA)

KEY TO TRANSLITERATION

(Vowels)

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YUSKAMIYA AdHYAYA

est for Long Life]

Preamble:

Though there are a number of treatises available in the Ayurvedic literature, the popular texts are known as Caraka Samhita, Susruta Sarhhita and Astanga Hrdaya/Astariga Sangraha and these texts are much more familiar in the name of BrhatrayL i.e. greater trio. Madhavanidana, Sanigadhara Sarhhita and Bhavaprakasa became popular as Laghutrayii.t. lesser trio.

The texts mentioned in greater trio i.e. Caraka Sarhhita and Susruta Sarhhita are called as Akara granthas. That means they are self-authentic where as Astanga Hrdaya can be called as Prakaranagrantha'x. e., which has been written by quoting the references from other texts.

Out of all eight branches of Ayurveda, Maharsi Caraka has been given top priority to Kayacikitsai.e. general medicine, where as Maharsi Susruta discussed the surgical aspects in detail in his text Susruta Sarhhita. Keeping this in view Acarya Vagbhata has given equal importance to all the eight branches and written this present text entitled Astanga Hridaya.

Though various authors have written many a number of commentaries at different periods on Astanga Hridaya Sarhhita, Arunadutta's 'Sarvarigasundan' and Hemadri's 'Ayurveda Rasayana' are the popular and available commentaries as on today.

The text Astanga Hridaya consists 6 divisions and 120 chapters as under:

- 1 . Sutra Sthana : 30 Chapters
2. Sarira Sthana : 6 Chapters
3. Nidana Sthana : 16 Chapters
4. Cikitsa Sthana : 22 Chapters
5. Kalpa Sthana : 6 Chapters
6. UttaraTantra : 40 Chapters

120 Chapters

In the literature of Ayurveda, four persons were seen by name Vagbhata as under:

- 1 . Vrddha Vagbhata : Author of Astanga Sangraha.
2. Madhya Vagbhata : Known through the commentary 'Ratnaprabha' of Niscal akara.
- 3 . Laghu Vagbhata : Author of Astanga Hridaya.
4. Rasa Vagbhata : Author of Rasaratna Samuccay a.

Astanga Hrdayam : Sutra-sthana

Vagbhata' s Geneological Tree

(Vamsa V rksa)

Vrddha Vagbhata

Laghu Vagbhata

By seeing the geneological tree of Vagbhata, it can be observed that the father of Vrddha Vagbhata is Simha Gupta and the son of Vrddha Vagbhata is also Sirhha Gupta which shows the Indian tradition of naming the forefathers name to the grandsons.

Mangalacarana:

4MIIR<IJM<flddI^NT+)M^Mcf)|iiy^dMVIMI<I

In Indian tradition there is a strong belief that for successful completion of any work taken up by them should be preceded by offering prayers to their beloved deity. Similarly Vagbhata also after praying his favorite God only, started writing the text entitled, Astanga Hrdaya.

Acarya Vagbhata believed that God is the unique physician who is potential in eliminating all sorts of psychosomatic disorders such as passion, greed, lust, jealousy, anxiety, delusion, dissatisfaction, fever, diarrhoea etc. from this universe and bows his head to that supreme power and prayed that the ongoing work should not get any obstacles.

Due to the short span of life in the present era, it is not possible for the human beings to study the various texts of Ayurvedic literature in detail. So, Vagbhata thought that the acuteness of necessity of the summarized text book which caters the medical needs of the humanity. That

may be the reason to compile all the eight branches of Ayurveda from the Ayurvedic texts like Caraka Samhita, Susruta Samhita etc. and arranged the subject matter in a systematic way and presented the comprised, full-fledged Ayurvedic text named Astanga Hrdaya to the universe.

All the available texts of Ayurveda have been taken into consideration by Acarya Vagbhata and compiled the essence of eight branches of Ayurveda and presented in the form of Astanga Hrdaya, which is neither too abridged nor too elaborated.

Atha + atah means afterwards-after praying the God, Acarya Vagbhata expounded the chapter named Ayuskamiyam (Quest for Long Life), thus said Atreya and other great sages.

Reasons for Writing the Text : Astanga Hrdaya

Ayuskamiya Adhyaya : 1 3

Ayuskamiya means Ayuh kamebhyah hitah. This chapter is intended to those persons, who desire to have a long life.

Both the words 'aum ' and 'atha ' did come out from the throat of the creator of universe, Lord Brahma initially. So, there is a strong belief that these two words are auspicious. That may be the reason to start the text, Astariga Hrdaya by Vagbhata with the word 'atha '.

Definition of ayu:

अथैतन्महर्षिः ॥ १ ॥ अयुः कालः ॥ (C.S.Su. 1:41)

Life is nothing but the combination of the body, sense organs, mind and soul. As long as these four are combined together life exists.

Dharijivitam, nityagam and anubandham are the synonyms of life.

Dhari: 'अथैतन्महर्षिः' — the one that prevents the body from decay.

Jlivitam: 'अथैतन्महर्षिः' — which keeps alive.

Nityagam: 'अथैतन्महर्षिः' — which serves as permanent substratum of this body.

Anubandham: 'अथैतन्महर्षिः' — which transmigrates from one body to another.

Definition of Ayurveda:

'अथैतन्महर्षिः' (Sabdakalpadruma)

Ayuranena vetti iti Ayurvedah- 6 ayu 'means life, 'veti 'means science or knowledge. The science of life or knowledge of life is known as Ayurveda.

Purpose of Ayurveda

According to Indian Philosophers' view human beings are superior to any other living beings and there are certain aims and objectives for human beings, viz. dharma, artha, kama and moksa.

Dharma: Dharmna is nothing but to determine the paths of life correctly and what ought to do and what should not be done and also renunciate the deeds which are harmful to others.

Artha: Artha means money. Money is definitely essential for human life, but money is not the only essential thing. Earn money, but not at the cost of others. Select the right path, to earn money and one should not eager to earn.

Kama: Kama means desire. One should renunciate the unlawful desires and fulfil the psychosomatic desires by selecting the right path only .

Mok sa: The ultimate aim of the human beings is to attain moksa. He, who follows the instructions of the Indian philosophers, will definitely attain liberation.

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Astanga Hrdayam : Sutra-sthana

To achieve these four aims and objectives of human life, healthy and long life is essential. Ayurveda teaches us how to lead a healthy, happy and long life. Hence the persons who desire to achieve the goals of human life should have faith in the teachings of Ayurveda.

Ayurveda vatarana (Origin of Ayurveda):

The Hindus believe the Science of Medicine to be of divine origin. According to this tradition Brahma the creator of the universe having known the immortal and eternal science of Ayurveda in full, taught it to Daksa Prajapati and Daksa taught to Aswins, the vedic Gods of medicine who inturn taught to Indra.

All schools of Ayurveda agree with the divine geneology upto Indra, but give different versions regarding the transmission of the science among the mortals.

When diseases began troubling the human beings and causing obstacles for the acquisition of purusarthas (i.e. dharma, artha, kama and moksa) sages like Dhanvantari, Bharadwaja, Nimi, Kasyapa and others went to Indra and prayed for the mankind to get relief from different psychosomatic disorders. Then Indra pleased and taught Astanga (eight branches) Ayurveda

to the sages.

Astanga Ayurveda (Eight Branches of Ayurveda):
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- 1 . Kaya-cikitsa (General Medicine)
2. Bala-cikitsa/Kaumarabhrtya (Pediatrics)
- 3 . Graha-cikitsa/Bhuta-vidya (Demonology)
4. Urdhvanga/Salakya-cikitsa(E. N. T. & Ophthalmology)
5. Salya-cikitsa (Surgery)
6. Darhstra-cikitsa/Agada tantra (Toxicology)
7. Jara/Rasayana (Geriatrics)
8. VrsafVajikarana (Aphrodisiacs)

The management of diseases depends upon these eight branches i.e. Astanga Ayurveda.

The sages having learnt the science and exchanged views among them and taught to their disciples like Agnivesa, Bhela, Jatukarna etc. They inturn wrote treatises and became popular in their names like Agnivesa Sarhhita, Bhela Sarhhita etc.

In this way Ayurveda transmitted from the creator of the universe to the mortals.

Ayuskamiya Adhyaya : 1

Salya-cikitsa

6

Astanga Hrdayam : Sutra-sthana

Preceptors of Ayurveda

BRAHMA

i

DAKSA PRAJAPATI

I

ASWINS

i

INDRA

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(Acc. to Caraka) (Acc. to Susruta) (Acc. to Kasyapa)
Bharadvaja Divodasa Kasyapa

Susruta
Aupadhenava
Pauskalavata
Karavirya
Gopura Raksita etc.

Dhanvantari

Their sons
and disciples.

Bhela
Parasara
Harita
Ksarapani etc.

Description of dosas:

A v u ska mi ya Adhyaya : 1

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Briefly saying, vata, pitta and kapha are the three dosas (functional units or biological forces) which are existing in the body. These three dosas keeps the body in the healthy condition when they are in the equilibrium state, and causes diseases in the vitiated state.

Notes :

These three dosas have been divided into 3 types as:

1. Vrddhi (increased state)
2. Ksaya (decreased state)
3. Samya (balanced or equilibrium state)

Both vrddhi and ksaya have been further classified as mild, moderate and severe:

1. Vrddhi : Alpa (mild) A.Ksina : ,4/pa(mild)
- 1.Vrddhitara : Madhya (moderate) 5.Ksinatara : Ma dhya (moderate)
3. Vrddhitama : Utkrsta (severe) 6.Kswatama : Utkrsta (severe)

Briefly saying there are three dosas only. That means on an elaboration, more than three must be there.

Basing on the site and functions of these dosas, they have been further classified as:

Five types of vata : Prana, udana, vyana, samana and apana.

Five types of pitta : Pacaka, ranjaka, sadhaka, alocaka bhrajaka.

Five types of kapha : Kledaka, avalambaka, bodhaka, tarpaka and slesaka.

This classification has been made only for the practical convenience. Some acaryas categorised the raktaas the 4th dosa basing on the following reasons:

1. Sthana (site/place) : Yakrt, pliha (\iver& spleen).

2. Laksana (qualities) : Padmalaktuka sannibharh indragopa-pratikasam. (Color ^of blood resembles lotus flower, lac and the insect indragopa).
3. Kriya (function) : Supporting life and nourishing the body.
4. Vikara (diseases) : Visarpa, pliha.
5. Cikitsa (treatment) : Sira-vedhana (venesection).

By the above reasons blood may be grouped under dosas. But it is not correct because as per the definition of dosa — 'rakta 9 is not vitiating any other dhatus, but itself is being vitiated by the three dosas. So, rakta cannot be called as dosa. Hence the dosas existing in the body are three only.

Site of vata, pitta and kapha:

Though the three dosas- vata, pitta and kapha spreads all over the body, they are found predominantly in the following places:

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A stariga H rda yam : Sutra-st hana

Vata : Below the naval region.

Pitta : In between the heart & umbilicus.

Kapha : Above the heart region.

Relationship between the dosas and the age, day, night and diet:

Vata, pitta and kapha are predominantly present in the last, middle and first stages of age, day, night and diet respectively.

That means —

Vata is predominantly present in the

1. Last stage of the age

2. Last stage of the day
3. Last stage of the night
4. Last stage of the diet

Pitta is predominantly present in the:

1. Middle stage of the age
2. Middle stage of the day
3. Middle stage of the night
4. Middle stage of the diet

Old age
Evening hours
Ending hours of the night
End of digestion.

Middle age

Midday

Midnight

During the process of digestion.

A yuskamiy a Adhy ay a : 1

Similary kapha is predominant in the
1 . First stage of the age

Childhood
Morning hours
Starting of night hours
Beginning of the digestion.

Relationship between agni (power of digestion) & dosas:

2. First stage of the day
- 3 . First stage of the night
4. First stage of the diet

Basing on the dominance of tridosas power of digestion has been classified as under:
Due to the predominance of—

Unsteady or erratic digestive activity.
Increased digestive activity.
Decresed digestive activity.
Normal digestive activity.

Influence of dosas on kostha (Bowels):

- 1 . Vata causes visamagni
2. Pitta causes tiksnavi
3. Kapha causes mandagni
4. Tridosas causes samagni

Bowels also having the direct relationship with the dominance of dosas.
Due to the:

- 1 Vata dominance
2. Pitta dominance
3. Kapha dominance

Krura kostha (hard bowels)
Mrudu kostha (soft bowels)
Madhyama kostha (moderate bowels).

In the equilibrium state also madhyama kosta (moderate bowels) will be seen.

Deha prakrti (Body constitution):

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The constitution of the body will be formed at the time of the union of spermatozoa and the ovum, due to the dominancy of the dosa having at that time, just as the poisonous worms developed from the poisonous material. The constitution of the body is of 7 types according to the combination of dosas.

Due to the dominance of single dosa:

- 1 . Vata prakrti
2. Pitta prakrti
3. Kapha prakrti

Hina (poor)
Madhyama (moderate)
Uttama (good).

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Due to the combination any of the 2 dosas:

4. Vata-pitta
5. Vata-kapha \ Nindy a (bad)
6. Pitta-kapha

Due to the combination of 3 dosas:

- ### 7. Vata, pitta and kapha : Srestha (best)
- #### Attributes of tridosas:

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In general rate consists the following 6 qualities where as pitta and kapha are having the 7 qualities as under:

Qualities of vata:

- 1 . Rukshaguna (dryness) 4. Kharaguna (roughness)
2. Laghuguna (lightness) 5. Suksmaguna (minuteness)
3. Sitaguna (coldness) 6. Calaguna (mobility)

Qualities of pitta:

- 1 . Snehaguna (unctuousness) 5 . Visra gandha (putrefied smell)
2. Tikshna (sharpness) 6. Sara (mobile)
3. Ushnaguna (hot) 7. Drava (liquid)
4. Laghu (light)

Qualities of kapha:

1. Snigdha (unctuousness) 5. Slaksna (smoothness)
2. Shitala (cold) 6. Mrtsna (shinning)
3. Guru (heaviness) 7. Asthira (immobile)
4. Mandaguna (dull)

Definition of samsarga & sannipata:

W* f: 111 2 II

The vitiation of any of the two dosas i.e. either vrddhi or kshaya can be called as samsarga and the vitiation of all the 3 dosas can be termed as sannipata.

Notes:

Such combinations are 6 and 10 depending upon the decrease and increase of the dosas as under.

Six types of samsargaja:

- 1 . Increased one dosa and decreased the other one/balanced state.

Ayuskamiya Adhyaya : 1 11

2. One dosa in the balanced state and the other in the increased state.
- 3 . Both the dosas are in the increased state.
4. Both are in the decreased state.
5. Both are in the moderately increased state.
6. One dosa decreased and the other is in the increased state.

Ten types of sannipataia combinations:

- 1 . One dosa is in the increased and the other two are moderately increased.
2. One dosa is in the increaed and the other two are in the decreased state.
3. One dosa is in the moderate state and the other two are in the decreased state.
4. Two dosas are in the increased state and other one is in the moderate state.
5. Two dosas are in the moderate state and the other one is in the decreased state.
6. Two dosas are in the increased state and the other one is in the decreased state.
- 7 . All the three dosas are in the increased state.
- 8 . All the three dosas are in the moderate state.
9. All the three dosas are in the decreased state.
10. One dosa is in the increased state, the second dosa is in the moderate state and the third dosa is in the decreased state.

Description of dhatus and malas:

After that sapta dhatus (seven tissues) and trimalas (three waste products) and their functions have been discussed as under.

Seven tissues of the body:

- 1 . Rasa dhatu (plasma)
2. Rakta dhatu (blood)
3. Maihsa dhatu (muscle tissue)
4. Medo dhatu (fatty tissue)

5. Asthi dhatu (bony tissue)
6. Majja dhatu (bone marrow)
7. Sukra dhatu (semen, reproductive elements).

Three malas:

2. Rakta dhatu 3. Mariisa dhatu

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Astariga Hrdayam : Sutra-sthana

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5. Asthi dhatu

6. Majja dhatu

7. Sukra dhatu

1 . Mutra (urine) 2. Sakrt (faeces) 3. SVecfe (sweat).

Dhatus are so named because they support the body all through the life and they gets vitiated by the three dosas and are called as dusyas.

Malas also gets vitiated by the three dosas, so that they are also included under the category of dusyas.

Notes:

Functions of the seven tissues:

1 . Rasa dhatu

2. Rakta dhatu

3. Mams a dhatu

4. Medo dhatu

5. Asthi dhatu

6. Majja dhatu

7. Sukra dhatu

Prinana (satisfaction to the mind and nourishing)

- Jivana (supporting life)

Lepa (covering the body)

Sneha (lubrication/oleation)

Dharana (supporting the body)

Purana (filling the bone cavities)

Garbhotpadana (getting pregnancy).

These tissues are not only supporting the body but also serves as food to the succeeding tissues.

During the process of evolution of tissues, the ingested food is converted into rasa dhatu after the completion of the process of digestion.

Ayuskamiya Adhyaya : 1 13

Then rasa dhatu divides into 3 parts as under:

- First part helps for the construction of the own tissue.
- Second part will be useful for the nourishment of the succeeding tissue i. e. blood.
- The third part becomes the waste product.

Similarly all the tissues are divided into 3 parts and the second part will be useful for the nourishment of the succeeding tissues.

In this way the preceding tissues produces food for the succeeding ones.

Vrddhi and ksaya:

Due to the ingestion of the food having similar qualities vrddhi (increase) will be taken place in the body and ksaya (decrease) will be seen while taking the opposite qualities of food substances.

Notes:

Both vrddhi (increase) and ksaya (decrease) are of 3 kinds according to dravya (substance), fiina (qualities) and karma (function).

L Dravya samanya : Intake of mutton increases the muscle tissue due to the similar substances.

2. Guna samanya : Sweet and heavy substances increases kapha dosa due to the similar qualities.

3. Karma samanya : Exercise increases vata dosa by similar action.
4. Dravya visesa : Intake of food prepared by wheat decreases muscle tissue.
5. Guna visesa : Ksara (alkalines) decreases kapha dosa.
6. Karma visesa : Excessive exercises leads kapha-ksaya.

Rasa:

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Rasa is nothing but the taste which is being perceived by the tongue.

In Ayurveda 6 tastes have been described as under:

- 1 . Madhura rasa (sweet) 4. Tiktaraśa (bitter)
- 2 . Amla rasa (sour) 5. Usana/Katu rasa (pungent)
- 3 . Lavana rasa (salt) 6. Kasaya rasa (astringent).

These 6 tastes are associated with the substances and having more strength in their preceding order.

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Influence of rasas over dosas:

The first mentioned three tastes of the above i.e. madhura, amla, lavana rasas mitigates vata and increases kapha dosa. While the rest of the three tastes tikta rasa, usana rasa, kasaya rasa mitigates kapha and increases vata dosa, Kasaya, tikta, madhura rasas mitigates pitta and katu, amla, lavana rasas increases pitta dosa.

Vatahara &

Vata-var dhaka &

Pittahara

Pitta-var dhaka

kapha-vardhaka rasas

kaphahara rasas

rasas

rasas

Madhura

Tikta

Kasaya

Katu

Amla

Katu

Tikta

Amla

Lavana

Kasaya

Madhura

Lavana

Rasa

Relationship with

Dosahara

Dosa-var dhaka

Pancamahabhutas

1 . Madhura

Prthivi+ap

Vata, pitta

Kapha

2. Amla

Prthivi+agni

Vata

Pitta, kapha

3. Lavana

Ap-hagni

Vata

Pitta, kapha

4. Tikta

Akasa + vayu

Kapha, pitta

Vata

5. Katu

Agni + vayu

Kapha

Vata, pitta

6. Kasaya

Prthivi-h vayu

Kapha, pitta

Vata

Three types of dravyas:

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The above-mentioned tastes are associated with the substances. Those substances are of 3 kinds viz.,

- 1 . Samana dra vya : Alleviates dosas
2. Kopana dra vya : Vitiates dhatus
3. Swastha hita : Which maintains the normalcy.

Eg. Drugs having sweet in taste, unctuous & heaviness in qualities reduces the vitiated vata due to the opposite qualities.

Ghrta reduces pitta due to madhura rasa & other gunas.

Similar, honey reduces kapha due to the astringent taste and dryness.

The combination of milk and fish increases the dosas due to the incompatibility.

The food items, which are taken regularly i.e. barley, wheat, sali rice, milk etc., are suitable for the maintenance of the positive health.

Ayuskamiya Adhyaya : 1 15

Virya:

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Virya means potency which exists in a substance. Basing on the dominancy of the qualities of a substance 2 types of virya has been described as — 1 . usna virya (hot in potency), 2. sita virya (cold in potency).

Vipaka:

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After the completion of the process of digestion, all the substances (either ausadha dravyas or ahara dravyas) will be converted into one of the 3 tastes viz., sweet, sour or pungent. The process of transformation is called as vipaka.

Madhura, lavana rasa dravyas will be converted into madhura vipaka.
Amla rasa dravyas will be converted into amla vipaka.

Whereas katu, tikta, kasaya rasa dravyas will be converted into katu vipaka, after the completion of the digestion.

Guna:

In total 41 gunas (qualities) have been enumerated in Ayurveda as under:

Artha(5) : Objects of sense organs —

(indriyārtha) [sabda (sound), sparsa (touch), rupa (vision), rasa (taste) and gandha (smell)]

Gurvadi* (20) : Dravya guna or dwandwa guna

A(rnagunas(6) : Buddhi (intellect), sukha (happiness), duhkha (misery), iccha (desire), dvesa (hatred) and prayatna (efforts).

Puradi guna (10) : Para (predominence), apara (subordination), yukti (propriety) sankhya (number), sariiyoga (combination), vibhaga (division), prthaktwa (separation), parimana (measurement), samskara (transformation) and abhyasa (repetition).

Gurvadiguna:

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he above 20 gurvadi gunas are also called as dravya gunas. The respective opposites of these gunas are as follows:

1. Guru (heaviness) x Laghu (lightness)
2. Man da (dullness) x Tiksna (sharpness)
3. Hima/Sita (cold) x Usna(hoi)

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4.

Snigdha (unctuousness)

X

Ruksha (dryness)

5.

Slaksna (smooth)

X

Khara (rough)

6.

Sandra (solid)

X

Drava (liquid)

7.

Mrdu (soft)

X

Kathina (hard)

8.

Sthira (immobile)

X

Sara (mobile)

9.

Suksma (minute)

X

Sthula(bu\k)

10.

Visada (clarity/non sliminess)

X

Picchila (slimness)

Along with the above 20 qualities some drugs contain vyavayi and vikasigunas also.

Vyavayi: Which spreads all over the body initially and undergoes digestion later.

Vikasi: Which harms the tissues of the body and causes loosening of the joints.

Some acaryas quoted that vyavayi and vikasi dravya are those, which consists sara (mobile) and tiksna (sharpness) gunas ; respectively.

Hetu (Causative factors for diseases):

The present verse represents an exposition of causative factors responsible for the production of all most all diseases pertaining to the body and mind.

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The 3-fold causes are:

- Insufficient utilisation (hmayoga),
- Wrong utilisation (mithyayoga) and
- Excessive utilisation {atiyoga)

of time (kala), objects of the sense organs (indriyarthas) and the activities of the body, mind and speech (karma).

Where as the proper utilisation (samyak yoga) of the above factors results in healthy state.

Notes:

Triskandhas:

Ayurveda is based on triskandhas viz.,

- Hetu skandha (causative factors/aetiology)
- Lihga skandha (signs and symptoms/symptomatology)
- Aushadha skandha (drugs/treatment/knowledge of therapeutics).

Hetu skandha:

1. Kala (time) : Parinama
2. Artha : Asatmyendriyarthasamyoga
3. Karma : Prajnaparadha.

Ayuskamiya Adhyaya : 1 17

Hetu skandha

Linga skandha

Aushadha skandha

Asatmendriyarthasamyoga:
Hinayoga, mithyayoga,
atiyoga.

Prajnaparadha:
Hinayoga, mithyayoga,
atiyoga.

Parinama:

Jara (ageing), ksut (hunger),
pipasa (thirst).

Purvarupa, rupa,
upasaya, anupasaya,

samprapti.

Dosa samana,
kopana, swasta-hita.

Due to the above causative factors dosas gets vitiated and various signs and symptoms will be formed as shown in linga skandha. By selecting the appropriate drugs from ausadha skandha, which brings the vitiated dosas to the normalcy, is one of the aims and objectives of Ayurveda.

Kala(Time):

Hinayoga : Heat in summer, cold in winter is decreased than the normal condition.

Mithyayoga : Cold in summer, and heat in winter.

Atiyoga : More heat in summer and more cold in winter than the normal climatic condition.

Artha/Indriyarth (Objects of sense organs):

Hinayoga : Insufficient utilisation of sense organs.

Sabda — hearing very low sound/not hearing any sound.

Sparsa — not touching anything.

Rupa — seeing objects in dimlight.

Rasa — not tasting.

Gandha — not smelling.

Mithyayoga : Seeing unnatural objects.

Hearing harsh, unpleasant sounds.

Smelling unpleasant, putrefying smells.

Tasting undesirable. Contact of hard, dirty and harmful things.

Atiyoga : Seeing very bright objects.

Hearing very loud sounds.

Smelling powerful pungent smells.

Eating large quantities of substances.

Touching too much cold and hot substances.

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Karma (Activities of body, mind and speech) :

Hinayoga : Not doing any activity or doing very little of it physically, mentally or vocally.

Mithyayoga : Doing unusual activities like suppression of natural urges, falling from great height etc.

Atiyoga : Indulging in activities more than usual like excessive exercises, coitus, riding, talking, thinking etc.

Disease-health:

Disease is nothing but the vitiation of the dosas and their equilibrium state can be termed as health.

Classification of disease according to origin:

Classification of disease according to origin: 1120 II

According to the origin, diseases can be classified into 2 groups as under:

1. Nijarogas (endogenous)
2. Agantujarogas (exogenous).

Nijarogas : In nija rogas, due to the irregular diet, dietetics and activities, dosas gets vitiated at first and then signs and symptoms of the disease condition will be seen.

Agantujaroga : Where as in agantuja rogas due to abhighata (accident) signs and symptoms of the disease will be seen first and then followed the vitiation of the dosas.

Receptacles of diseases:

Both the body and the mind are the receptacles of the diseases.

Receptacles of diseases: 1121 II

Sattva* rajas and tamas are the qualities of manas (mind) and can be called as mahagunas. Out of the trigunas, satt'va guna being good, is conducive to health, but rajas and tamas are considered as the two dosas of the mind causes the psychological disorders.

Rogi-roga pariksa:

Patient is to be examined by the following methods:

- 1 . Darsana pariksa (inspection),
2. Sparsanapariiksha (palpitation),

3. Prasna pariksa (miznog&iion).

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And the diseases can be diagnosed with the help of Nidana pancaka.

- 1 . Nidana (causative factors)
2. Prag/Purvarupa (prodromal symptoms)
3. Laksana/Rupa (signs and symptoms)
4. Upasaya/Anupasaya (therapeutic test)
5. Samprapti (pathogenesis)

Types of desa and their relationship with dosas:

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Here desa denotes two meanings viz.

1. Bh umi (region)
2. Deha (human body)

Jangala desa, anupa and sadharana are of 3 types of regions.

In jangala desa vata dosa is predominantly present and in anupa desa kapha dosa is predominant. Whereas in sadharana desa normalcy of dosas will be seen.

Types of kala:

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Kala (time) is divided into two kinds:

- 1 . Ksanadikala (moment, second, minute, hour, etc.)
- 2 . Vyadhyavasthakala (6 stages of the disease i.e. satkriyakalas).

Types of therapies:

Briefly saying the therapies are of 2 types as:

- 1 . Sodhana (elimination therapy)
- 2 . Samana (palliative measures)

Sodhana: Bringing normalcy of dosas by eliminating the vitiated dosas from the body with the help of the five therapeutic procedures (Pancakarmas) can be called as sodhana therapy.

Samana: To bring normalcy without eliminating the vitiated dosas and simply by adopting the palliative measures can be termed as samana therapy.

Out of these two types of treatments sodhana therapy is superior to samana therapy. Because dosas do at times get aggravated by adopting palliative measures but there is no chance of relapse by treating the vitiated dosas with sodhana therapy.

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Astanga Hridayam : Sutra-sthana

General line of treatment for psychosomatic disorders:

This verse represents an exposition of the general line of treatment for saririka and manasika dosas.

The best line of treatment for vata, pitta and kapha is vasti (medicated enemata), vireka (purgation therapy) and vamana (emesis) and the best drug of choice is taila (sesame oil),

ghrta (ghee) and madhu (honey) respectively.

Dosa

Best sod liana therapy

Best samana drug

1. Vata

2. Pitta

3. Kapha

Vastikarma

Vireka

Vamana

Taila

Ghrta

Madhu

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Dhi (discrimination), dhairya (courage) and atmadi vijnana (spiritual teachings) are the best medicines for psychological disorders (or) manasika dosas.

Pada catustaya (Four limbs of treatment):

The four limbs of treatment are:

1 . Bhisak (the physician) 3. Upasthata (the attendant)

2. Dravya (the drug) 4. Rogi (the patient)

Each one has four qualities and these 4 limbs are responsible for the cure of diseases.
Qualities of an ideal physician:

- * Possessing the professional efficiency.
- * Having sound knowledge in theory.
- * Vast experience in the practical aspects, and
- * Having sanctity or purity in the acts of mind, body and speech are the four qualities of the physician.

Qualities of an ideal drug:

Bahukalpam: Drug should be useful to formulate various pharmaceutical preparations like swarasa (fresh juice of leaves), kalka (paste), curna (powder), kwatha (decoction) etc. according to the choice of the patient and the need of the hour.

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A yuskami ya Adhyaya : 1

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Bahugu nam: Drug also should contain highest number of qualities (gurvadigunas). So that the same drug can be utilised in a number of disease conditions by altering anupana.

ipannam: Drugs should be potent and free from infection and moisture.

: j yam: And also suitable to the patient and diseases according to the region and season.

Qualities of an ideal attendant:

Anurakta (Affection): Attendant should have utmost affection and service motto towards the patient.

Suei (Purity): Purity or sanctity in all aspects means physical as well as psychological. Attendant should have the devotion and dedication towards the profession and should not consider any evil thoughts.

Dak s ata (Skill): Attendant must be perfectly trained and should have skill and the knowledge of nursing.

Buddhiman: And also must have intelligence.
Qualities of an ideal patient:

3Jlcfcj) ^nf^N'c^ ?NMcb: Urc<c|Hfa 112 9 II

Ad hya (Wealthy): Patient must be wealthy. Then only he is able to purchase the equipment and drugs required for the treatment.

Bhis agvasya (Obedient to the physician): Patient must be obedient and should follow the instructions of the physician.

Jnapaka (Memory): Patient should have memory to narrate the Nequence of historical events pertaining to his ailments, which i s essential for proper diagnosis and treatment.

Sattvawan (Strong will): Sattva means manas or mind. Sattvawan means having strong will power. Patients who are having strong will power can tolerate miserable situations also.

Though the remaining limbs are equipped with all qualities, it is useless, if the physician is inefficient. But if the physician is efficient, he can manage the treatment even though the other limbs are not equipped with their full qualities.

Hence the physician occupies the most important position among the four limbs of treatment by virtue of his knowledge, administrative position and by prescribing capacity.

Types of diseases:

c *****

f

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Astanga Hrdayam : Sut ra-sthana

Roga
(Diseases)

Sadhya
(Curable)

Asadhya
(Incurable)

Sukha sadhya
(Easily curable)

Krcchra sadhya
(Curable with difficulty)

Yapya
(Palliable)

Anupakrama
(Absolutely irreversible)

Diseases are of two types as curable and incurable.

Curable diseases are again classified into 2 types viz. easily curable and curable with difficulty. Similarly incurable diseases are also of 2 types viz. palliable and absolutely irreversible. Factors influencing good prognosis:

Treffrro^ife^: jjfl P^d I rMH : I ^M^Hic^iJ^M^MI^M^: 1130 II
^^^Mrfy^frl: MK<4U|fe[I il^^U^oh<?^MI^lf H«i:^T: 1131 II

- * Body is capable of withstanding all types of treatments.
- * If the patient is young and male.
- * Having control over sense organs.

- * Not striking the vital organs.
- * Causes, premonitory symptoms, other signs and symptoms are mild and devoid of complications.
- * Dosa, dusya, desa, kala and prakrti are all dissimilar.
- * Fourfold therapeutic measures are available along with beneficial planetary constellations.
- * Only one dosa is involved in the pathogenesis of the diseases and manifested in one path way.
- * Recent onset etc. are the factors influencing the good prognosis.

Factors responsible for bad prognosis:

- * Diseases which require more than one difficult methods of treatment like medicine, surgery, applications of alkalines and cauterization.
- * Long duration (chronicity).
- * Having incurable symptoms.

Palliable diseases:

- * Yapya roga are possessing opposite features of easily curable diseases.
- * In this condition, the individual is surviving only due to the length of his life still exists and also taking wholesome diet regularly.

tions.

Ayuskamiya Adhyaya : 1

Notes:

- x The patient survives and gets relief for a certain period by following the wholesome regimen

and may flare up with even a slightest unwholesome regimen.

x Death is certain in this state but to drag on the time, suitable drugs and food will be given just as the ruined house supported by the pillars.

Factors determining the incurability of diseases:

- * Possessing entire opposite characters of easily curable diseases.
- * Causing complications like excitement, restlessness and unconsciousness. Bad prognostic signs and affect of sense organs will be seen.
- * In which all treatments fail so as to be rejected.

Varjaniya roga laksana (Signs of diseases to be rejected for treatment):
Diseases having —

- * Exact opposite qualities of curable diseases.
- * Involved in vital tissues and organs.
- * Anxiety, confusion, absence of pleasure.
- * Exhibited fatal signs.
- * Lost sensory organ normal functions etc. should not be treated because they are sure to cause death.

Varjaniya rogi laksana (Features of the patients to be discarded for treatment):

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Patients —

Who hates as well as hated by the physician and the king.

- * Who are not having sufficient equipment and instruments for proper treatment.
- * Who are busily engaged with other activities and not paid attention towards treatment. Who are disobedient towards physician.
- * Having short span of life. .
- * Who are violent, grief, fearful, ungrateful and who feels himself, as a doctor and not following the instructions given by the physician etc. should not be treated.

Adhyaya-sangraha:

d^4^IW^Wt^5U|H^^: M3 5 II

1. /wara cikitsa, 2. Raktapitta cikitsa, 3. Jtasa cikitsa, 4. 5Wsa cikitsa, 5. Rajayaksma cikitsa, 6. Chardi cikitsa, 1. Madatyaya cikitsa, 8. Arso cikitsa, 9. Atisararoga cikitsa, 1 0. Grahaniroga

cikitsa, 11. Mutraghata cikitsa, 12. Prameha cikitsa, 13. Vidradhi cikitsa, 14. Gulniaroga cikitsa, 15. Udararoga cikitsa, 16. Pafldu cikitsa, 17. Sop/ia cikitsa 18. Visrapa cikitsa 19. Kustharoga cikitsa, 20. Switraroga cikitsa, 21. Vate vyadhi cikitsa, 22. Vatasonita cikitsa.

Kalpa-Siddhi Sthana (6 Chapters):

-chc^f^f^<d :W^I chWI cjiIRftcM^ dlrHf^qfRrlchc^HI II44II

1. Vamana kalpa, 2. Virecana kalpa, 3. Vamana-virecana vyapat-siddhi, 4. Vasti kalpa, 5. Vastivyapat siddhi, 6. Dravya kalpa.

Ayuskamiya Adhyaya : 1

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Uttara Tantra (40 Chapters):

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chufn w i ^ftulsml , ^ spreft \ inmufl ffifrI^ J i#M ? m j a^Hj i47 n

1. Balopacaraniya, 1. Balamaya pratishedha, 3. Balagraha pratishedha, 4. Bhuta vijñaniya, 5. J3/?i/te pratishedha, 6. Unmada pratishedha, 7. Apasmara pratishedha 8. Vartmaroga vijñaniya, 9. Vartmaroga pratishedha, 10. Sandhisitasita-roga vijñaniya, 11. Sandhisitasita-roga pratishedha, 12. Drstiroga vijñaniya, 13. Timira pratishedha, 14. Linganaśa pratishedha, 15. Sarvaksiroga vijñaniya, 16. Sarvaksiroga pratishedha, 17. Karnaroga vijñaniya, 18. Karnaroga pratishedha, 19. Nasaroga vijñaniya, 20. Nasaroga pratishedha, 21. Mukharoga vijñaniya, 22. Mukharoga pratishedha, 23. Siroroga vijñaniya, 24. Siroroga pratishedha, 25. Vha/?a vijñaniya, 26. Sadyovrana pratishedha, 27. Bhanga pratishedha, 28. Bhagandara pratishedha, 29. Granthi, arbuda, slipada, apaci, nadi vijñaniya, 30. Granthi, arbuda, slipada, apaci, nadi pratishedha, 31. Ksudraroga vijñaniya, 32. Ksudraroga pratishedha, 33. Guhyaroga vijñaniya, 34. Guhyaroga pratishedha, 35. V7sa pratishedha, 36. Sarpavisa pratishedha, 37. Kita-lutadi visa pratishedha, 38. Musika-alarka visa pratishedha, 39. Rasayana vidhi, 40. Vajikarana (Bijaposana) vidhi.

In this way Astanga Hrdaya consists 120 chapters and is divided into six sections viz. Sutra Sthana, Sarira Sthana, Nidana Sthana, Cikitsa Sthana, Kalpa-siddhi Sthana and Uttara Tantra.

Thus ends the first chapter entitled Ayuskamiya Adhyaya of Sutra Sthana in Astanga Hrdaya Sarhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Simhagupta.

In this chapter Acarya Vagbhata explained constituents of the body dosas, dhatu, tñalas; types of dosas — saririka, manasika, their places, general qualities, main functions of the dhatus and malas and also explained the equilibrium state of the constituents keeps the body in healthy

condition and any disturbance leads to diseases; receptacles of the diseases — body & mind; types of diseases — nija, agantuja — their treatment with similar and dissimilar; qualities of drugs — rasa (6), guna (20), virya (2), vipaka (3); examination of the patient with darsana, sparsana and prasna\ types of treatment — sodhana and samana, four limbs of treatment; classification of diseases — curable and incurable, discarded patients and the diseases for treatment, general line of treatment for psychosomatic diseases etc. have been discussed. At the end the sage has enumerated total number of sections and the chapters pertaining to Astanga Hrdaya Samhita.

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2

DINACARYA AdHYAYA [Daily Regimen]

After 'Ayuskamiya Adhyaya\ Acarya Vagbhata expounded the chapter named 'Dinacarya (Daily Regimen) thus said Lord Atreya and other great sages.

Maintain the positive health in the healthy individuals and treating the diseased persons are the two main aims of Ayurveda. Keeping this in view Acarya Vagbhata emphasized the importance of preventive aspect and allocated separate chapters like Dinacarya, Rtucaryaetc.

Healthy person should have the equilibrium state of the three humors of the body, seven tissues, three waste products and the power of digestion along with pleasant mind, soul and sense organs.

Pratahkalotthana (Wakeup time):

In order to protect his life, healthy person should get up from the bed in brahma muhurta.

Notes :

Basing on the above statement it is inferred that unhealthy or diseased person need not wakeup early in the morning and has to follow the Brahma muhurta instructions of the physician concerned. Brahma muhurta is the time, which is second half of the last yama (3 hours) of the night or early hours of the dawn i.e. approximately at about 4.24

A.M.

Arunadatta in his 'Sarvarigasundari' commentary on Astaiiga Hrdaya it is clearly stated as—

That means brahma muhurta is the 14th muhurta kala of the night. One muhurta is equivalent to 48 minutes.

Whole night consists 15 muhurtas- $15 \times 48 = 720$ minutes.

Brahma muhurta is the time, which is after the completion of 13 muhurtas in the night time i.e. $13 \times 48 = 624$ minutes.

$720 - 624 = 96$ minutes.

Dinacarya Adhyaya : 2

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Hence one has to get up from the bed early in the morning 96 minutes before sunrise i.e. at about 4.24 a.m.

It is the suitable time to study and obtain knowledge. It is also the time when all the three dosas are in the equilibrium state.

Sauca vidhi (Cleansing):

After considering the condition of the body (such as food taken in the previous night has been fully digested or not etc.), one has to attend for the natural urges and clean the parts well.

Notes:

- * Healthy persons should eliminate the natural urges like faeces and urine etc. facing north in the morning hours and south in the night.
- * During defecation one should be silent, sit and cover the head with a cloth.
- * Avoid forceful expulsion.
- * Avoid defecating at dirty places, center of the road, heaps of ash, cowshed, burial ground, sacred places, in front of women and respectable persons, facing sun and moon etc.
- * But at times of fear and sick persons may void the excrements as they wish.

* At the time of urge, one should not attend any other work.

* Suppressing the natural urges leads vitiation of vata, which in turn causes many a number of diseases.

Danta-dhavana (Cleaning the teeth):

Twigs useful for cleaning of the teeth:

* Arka (*Calotropis procera*)

* Nyagrodha (*Ficus bengalensis*)

* K?aJ/r,a(*Acaceacatachu*)

* ATaran/a(*Pongamiapinnata*)

* Kakubha (*Terminalia arjuna*) and other herbs such as —

* Karavira (red) (*Neriumindicum*)

* 5a/ya(*Vateriaindica*)

* Irimeda (*Acacia farnesiana*)

* Apamarga (*Achyranthus aspera*)

* Malati (*Jasminum grandiflorum*)

Features of twigs useful for brushing:

Twigs useful for brushing should have —

* 1 2 inches of length with the circumference of a little finger.

* Should be straight and devoid of nodes.

* Collected from sacred places.

* And also having kafu, tikta and kasaya rasas (i.e. pungent, bitter and astringent tastes) are good for brushing.

How & when to brush?

* One should brush the teeth early in the morning as well as immediately after having food without causing pain or injury to the gums.

Arka — >

<r- Nyagrodha

Dinacarya Adhyaya : 2

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Irmeda Apamarga Malati

Notes:

In Astanga Sangraha, the following procedure is given for brushing the tooth, viz. '°TM f^f

ftcFT 1 Vapya means kustha (Saussurea lappa), trivarga, tritaya means three groups of 3-3 drugs viz:

1 . Trikatu (sunthi, marica, pippali)

2. Triphala(haritaki, amalaki, vibhitaki)

3 . Trijataka (t wak, ela, patrT)

* Take the fine powders of the above drugs and prepare paste by mixing honey. Then use the paste for brushing the tooth with the help of twigs by rubbing without causing injury to the gums. The lower row of teeth should be brushed initially and then the upper row is to be followed.

Kustha Madhu

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Astanga Hrdayam : Sutra-sthana

<- Trikatu ->

<— Triphala ->

<— Trijataka — >

* Twigs having sweet, sour and salt tastes should not be used for brushing.

* Dry, hallow, putrefied twigs also should not be used.

Even though tongue scraping is not mentioned in Astanga Hrdaya, it is clearly stated in Astanga Sangraha, Caraka Samhita and Susruta Samhita as under —

* After brushing teeth, scrape the tongue with the help of tongue cleaners, which should not be sharp edged and is curved, made of metals like gold, silver, copper etc.

Advantages of tongue scraping:

- * Removes the dirt of the tongue, bad taste and foul smell of tongue, mouth and teeth.
- * Produces better taste, cleanliness and softness of the mouth.

Contraindications for cleaning teeth:

Patients suffering with the following diseases are contra-indicated for cleaning teeth:

- , Ajirna (indigestion) , Ardita (facial paralysis)
- , Vamathu (vomiting) . Trsna (thirst)
- . Swasa (dyspnoea) • Asyapaka (stomatitis)
- * Kasa (cough) . Hrdaya, netra, siro, karna roga
- * Jwara (fever) (diseases of heart, eyes, head and ears).

Dinacarva Adhyaya : 2

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Anjana (Collyrium):

For danta-dhavana daily use of sauvirahjana (Antimony sulphide)
s collyrium is excellent for protecting eyes.

Notes: Anjana

Advantages of sauvirahjana:

- * Eyes become lovely and clean.
- * Able to see even minute objects.
- * All the three colored parts of the eyes will become well defined.
- * Eyelashes become smooth and firm.

^cHWI^fMid^WUN^I^HHJ

* As eyes are associated with tejo (agni) mahabhuta predominantly, continuous use of sauvirahjana provokes kapha dosa.

* Therefore rasahjana (prepared from darvi kvatha-Berberis aristata) is to be applied once in a week to alleviate the vitiated kapha for keeping the vision clear.

ddl Hlc<HJ|U^M^dl^5H , MM , M^II6II

After anjana vidhi, navana karma (nasya or nasal administration), gandusa (mouth gargles), dhumapana (inhalation of medicated fumes) and tambula-sevana (pana chewing) are to be conducted.

Notes:

Nasva (Nasal drops):

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After the use of collyrium application of nasal drops with anu taila and then gargling is advised.

Advantages of nasal drops: Nasya

* JJ|Pt|cKHI: f^ft:FFTl fclHelPsWI: II

Regular use of anutaila as pratimarsa nasya (administering 2-2 drops in each nostril) —

- * Keeps the shoulders, neck and chest strong.
- * Voice becomes sweet.
- * Mouth becomes fresh and free from foul smell.
- * All the sense organs become clear and strengthly .

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Astanga Hrdayam : Sutra-sthana

- * Skin becomes wrinkle free.
 - * Hair never becomes grey.
- Gandus a-kavala-dhara n a (Gargles):

- * Holding the liquid drugs in buccal cavity for a specific period without

moving the drug is known as gandusa.

* Whereas in kavala dharana, kalka dravya is used and it is allowed to move in the oral cavity for a specific period.

Both gandusa and kavala are of four types as under — Gandusa

1 . Snehika ga ndusa: In which unctuous drugs will be used and is indicated for vata disorders.

2. Samana ga ndusa: Drugs having sweet taste and cold are used and is indicated in pitta disorders.

3. Sodhana ga ndusa: Pungent, sour, salt drugs will be used in sodhana gandusa and is indicated for kapha disorders.

4. Ropana ga ndusa: Astringent, bitter and sweet drugs are used and it is indicated for vrana ropana.

* Mutton juice and gingily oil can be used for gandusa regularly.

Advantages of gargles:

* Gives strength to the mandibular joints.

* Voice will be cleared.

* Gives strength to the mouth.

* Dryness in the mouth and cracks in the lips are relieved.

* Relieves toothache and strengthens the gums.

* Khadira, ksiri vrksa, irimeda etc. are the drugs of choice for kavala-dharana.

* Anorexia, foul smell of the mouth, salivation etc. will be relieved.

* Gandusa with luke warm water will make the mouth clean and cheerful.

Duration of ga ndus a/kavala-dhara na:

Gandusa and kavala should be done till the person gets watery discharge from the nose and eyes.

* After nasal drops and gargles, inhalation of smoke (prayogika dhuma), use of perfumes and garlands are advised.

* By the use of prayogika dhumapana, diseases pertaining to E. N. T. (ear, nose and throat) originated by vata and kapha will be relieved.

*J^T *cHlfckrlg" *Hl£ld+4> Wtr^ 1 1

Tambula

: Aggravated kapha due to anjana (collyrium) will be relieved by nasya.
And the increased vata due to nasya can be overcome by kavala.

Similarly aggravated kapha caused by the use kavala can be relieved by prayogika dhumapana.

* Therefore after anjana; nasya is to be done then kavala-graha and at the end prayogika dhumapana should be conducted in the specific order only.

Tambula-sevana-nisedha (Contra-indications for betel chewing):

The following persons are contraindicated for betel chewing —

- * Ksata (urahksata/injury to the chest)
- * Pittasra (raktapitta/blood disorders)
- * Ruksha (dryness in the body)
- * Kupitacaksu (eye diseases)
- * Visadusta (poisonous conditions)
- * Murccha (syncope/epilepsy)
- * Madarta (alcoholic intoxication)
- * Sosa (dryness of mouth and tuberculosis) etc.

Notes: *

By chewing the tender betel leaves (Piper betle) along with betel nut (Areca catechu), atiphala (Myristica fragrans), lavanga (Syzygium aromaticum), karpura (Cinnamomum camphora), kankola (Piper cubeba), pudina etc. keeps the mouth fresh, tasty and good smell.

Ideal combination:

Chewing of pana by taking two betel leaves along with one betel nut, slaked lime and the - \tract of khadira is beneficial to the persons — after getting from sleep, having food, taking b atfa and after vomiting.

Abhyanga (Oil massage):

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%T:2lc|U|MI^W faVl£»U| vndil^Tfs^Tf: ch^fd^dfijy«*j4in)fRT: 119 II

Conducting body massage on a regular basis will be beneficial. It:

* Delays aging, relieves fatigue and mitigates vata. Imparts good vision and promotes strength. Increases lifespan and relieves insomnia.

Bestows toughness as well as prettiness to the skin and body becomes strong.

Oil should be applied especially to the head (head massage), ears (eardrops) and foot (massage on the soles), along with the whole body.

Abhyanga

34 Astanga Hrdayam : Sutra-sthana

Contra indication:

Massage should not be conducted to:

- * The persons suffering with kapha disorders.
- * During the course of sodhana therapy.
- * And also in the state of indigestion.

Notes:

After the completion of the process of digestion of the food taken in the previous day, body massage should be conducted with the oils, which mitigate vata and are perfumed and also suitable to seasons.

Such as candanabala laksadi taila, candanadi tailas in summer and agurvadi taila in winter

which are having sita and usnagunas respectively.

As the application of oil to the axis of the vehicle, animal skin and the pot becomes smooth and shiny; so also the human body becomes smooth and strong by the application of oil massage.

Vata is predominantly present in the tactile sensory organ and is lodged in the skin. Massaging body with oil is good and hence it should be conducted regularly.

Advantages of head massage:

- * Relieves headache, baldness, graying and falling of hair.
- * Strengthens the sense organs.

Advantages of eardrops:

- * Prevents lockjaw.
- * Hardness of hearing and deafness.
- * Ache in the ears.

Advantages of foot massage:

- * Foot becomes strong.
- * Promotes sleep and vision.
- * Relieves numbness, stiffness, contractures and cracks on the soles.

Vyayama (Exercise):

Activities, which produces tiredness to the body is known as vyayama.

Advantages of exercise:

- * Body becomes light.
- * Able to perform normal duties with enthusiasm.
- * Increases the power of digestion.
- * Reduces the fat and body parts become distinct and firm.

Vyayama

Surya Namaskara (Sun Salutation)

Contraindicated persons for doing exercise:

* Patients suffering from vata and pitta disorders.
Children, aged persons and persons suffering from indigestion.

- :i g persons, those who are habituated to take unctuous food and in cold and spring seasons (hemanta, sisira and vasanta ritu) do exercises to half of their capacity. Others and in other seasons (grishma, varsha and sharadritu) it should be done still less.

After doing exercises, whole body should be gently massaged.

Disadvantages of excessive exercises:

Excessive exercises leads to the following complications like trishna (thirst), kshaya (debility), pratimukha (severe dyspnoea), rakta-pitta (haemorrhage), shrama (exhaustion), shulka (itching), kasa (cough) Jvara (fever), chardi (vomiting) etc.

36 Astanga Hridayam : Sutra -st nana

Due to excessive exercises, not sleeping in nights, walking long distances, excessive coitus, too much talking & laughing, acts of exertion etc. will destroy the body as a lion fights with an elephant and dies.

Udvardhana (Powder massage):

Udvardhana is a type of massage using powder.

Massaging (with fine powder) in the opposite direction of hair follicles with high pressure is known as udvardhana.

By the regular conduction of udvardhana — kapha is mitigated, fat is liquefied, body parts become firm and the skin becomes healthy.

Notes:

Udvardhana is of 3 types —

Udvardana

- (a) Udvardana
- (b) Udgharsana
- (c) Utsadana

Drugs used in udvardana creates pravilayanaand vimlapana.
Here dry and rough drugs are used.
Unctuous pastes are used.

Uses: These help to dilate the channels and increase the power of bhrajaka pitta in the skin. So that the complexion is enhanced.

Utsadana is indicated to enhance the beauty of females.

Snana (Bath):

Advantages of bath:

- * Increases appetite. Heat exerting from the body through sweat pores is being obstructed and sends back to the original place and enhances the power of digestion.
- * Improves sexual vigor.
- * Enhances the life span.
- * Improves body strength.
- * Removes itching, dirt, exertion, sweat, fatigue, thirst, burning sensation etc.

4W|||^H|S£T:chl<MW MRttchl <Mcilc^: |^<* rjrWI#^ «M4^¥M\$NIHJM 7 II

Normal bath with hot water gives strength to the body but head bath decreases the strength of the hair follicles and eyes. Hence head bath with hot water is contra-indicated.

Dinacarya Adhyaya : 2 37

Contraindication of bath:

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Persons suffering from ardita vata (facial paralysis), netra roga (eye disorders), asyaroga (mouth disorders) karna roga (ear disorders), atisara (diarrhoea), adhmana (abdominal distension), pinasa (coryza), ajirna (indigestion), bhuktavastu (immediately after having food) etc . are contraindicated for taking bath.

Notes:

Don't have bath in the rivers and ponds when the water is insufficient and never take bath nakedly.

Sadvrtta (Regimen of right conduct):

>ifluf ftd R4d ^II4U^tfrtIdJ^RId*b-4|cbl4: fUMlftlrcM UI^HW^HJH 9II

* To maintain positive health one must have wholesome and limited food only that too after the completion of the digestion of the food consumed earlier.

* Natural urges like urine, faeces etc. should not be expelled forcefully.

* At the time of the urge one should not attend any other work.
Initially treat the curable diseases.

f\$T^rf: qcfrjdHi Hdl :-jraf: M^tI^ : I^T^f^TT UMfrlfMI<^4M<I *T^II2 0II

All the activities of the human beings are meant for happiness only. Such happiness will not be happened without dharma (right moral conduct). Therefore one must always pursue right conduct.

Take care of the friends with a sense of devotion and good fortune and others (wicked persons) should be kept at a far distance.

Dasavidha papa (Ten sinful acts):

fg^ i ^ i ^ i chm ^j^i m*>mi^ M2 1 n

UffeMdMIM ci||MI^A4I^zrr<jRc|M4^H s IMIM cbiflrl <^IOTcbi^qis;HM^*c44^nJI2 2 II

One should avoid the ten sinful acts (pertaining the mind, speech and body) — mentally, orally and physically.

Sinful acts of the body: 1 . Himsa (cruelty), 2. steya (stealing), 3. anyathakama (unlawful sex).

Sinful acts of the speech: 4. Paisunya (slandering), 5. parusa vacana (abusive/harsh words), 6. anrta vacana (false) and 7. sambhinna alapa (dissention).

Sinful acts of the mind: 8. Vyapada (hatredness), 9. abhidhya (jealousy) and 10. drg viparyaya < misunderstanding).

38 Astanga Hrdayam : Sut ra-sthana

Regimen of right conduct:

One must help the persons, those who are struggling for their livelihood, suffering from diseases and afflicted with sorrows according to one's own capacity. They are all to be looked upon with sympathy, consoled and helped.

Consider as ourselves even insects and ants. A compassionate attitude towards all the living beings is the hallmark of a civilized man.

Pay homage to gods, cows, brahmins, elders, vaidyas, kings and guests.

Never be indifferent to those approaching with real need or desires anything. Don' t disappoint, disrespect or insult such persons who ever come to us with requests.

^McbKyUPT: WKM€hUMUu|fl I fWf&Mr^cMHI , £dl<J)fctfd<b<} <J 112 5 II

One must be cooperative and helpful to others even to those who are non-cooperative and also to their enemies.

One must have same mental attitude during prosperous and disastrous state and should not be disturbed through the ups and downs of life. Be jealous towards the cause and not the result, cbiri fen fan ^f^fc^ficiilc; tIVMHJ

One must speak at appropriate time, with decent words and in brief, true and in a pleasing manner.

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One must take initiation in greeting friends, relatives or others. Greet every one with a pleasant, polite, kind and soft face. Share your joy with others. One should neither believe nor suspect every body.

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ychi?i^«iMHMq^f^: ^gdirot: I

Don' t reveal the enmity towards some one or some one' s enmity towards you.

Don' t reveal the insult inflicted upon you or your superior' s dislike for you.

rt W^cH^c^d mKIUHMfil^d: I

Be an expert in propitiating others by understanding the ideas of the people and pleasing by appropriate means.

Dinacarya Adhyaya : 2

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One should neither afflict the sense organs (eyes, ears etc.) too much nor let them remain inert.

All enterprises are to be pursued with any one of the three pursuits of life i.e dharma, artha and kama. Pursue them without being mutually contradictory.

In all actions follow an inclination to be in the middle way. Keep away from over attachment and indifferences. One has to do his work with a sense of duty without ambition or hatred. Hence follow the middle way, which is always the safest way.

- * One has to cut his hair, nails and beard at regular intervals.
- * Clean the feet and all the orifices of waste products.
- * Keep the habit of taking daily bath.
- * Put on scents and good dress, which is bright and not gaudy.

PII^rJlri-IRjek cbltf *ftcf) U^WclI^r

- * One should always wear precious gems and amulets filled with potent and divine medicines.
- * Wear chappals and umbrella while walking and observe in front of the path at least two meters of distance.
- * Only in an emergency one must go outside during night hours that too by holding a stick in the hand, wrapping the head with a cloth along with an assistant.

^rM^vjilVIW^Nm^bii^IISII

One should not pass through the shade of —

1 . Caitya (trees considered to be the seats of grahas).

2. Persons to be worshipped.

3. Pillars of flagstaffs.

4. Unholy things.

One should not step on ash heaps, heaps of grain husks, dirt, gravels, stone heaps, place where sacrificial rituals (bali) are performed and places for bath.

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One should not—

Swim across rivers only with hands.

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Astanga Hrdayam : Sutra-st hana

* Approach burning fire heaps.

* Board on a boat or climb on a tree whose strength is doubtful .

* Ride on uncontrollable animals.

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* One must cover the face while sneezing, laughing and yawning.

* Don't dilate nostrils.

* Don't scratch on earth without any purpose.

- * Don't perform any disorderly gestures with body parts.
- * Don't sit on a squatting position for a long time.

One should withdraw all the activities of body, speech and mind before getting tired. Don't stand long with knees raised up.

Should not take shelter during night time —

- * Beneath the trees.
- * Catwara (junction of 3 ways where people assemble for recreation).
- * Caitya (trees considered to be seat of grahas).
- * Catuspatha (junction of four roads).
- * Suralaya (temples or bar).

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The following places not at all suitable to reside even daytime.

Suna (slaughtering houses), atavi (forests), sunya grha (ruined houses) and smasana (graveyards) .

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- * One should not look at the sun at any time.
- * Should not carry heavy loads on head.
- * Very minute objects, very bright objects, dirty and unpleasant things should not be seen constantly.

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One should not trade, manufacture, supply or receive intoxicating alcohols.
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Dinacarya Adhyaya : 2

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* One should avoid direct breeze, heat of the sun of the first part of the day, dust, mist and rough winds.

x Sneezing, belching, coughing, sleeping, eating and mating should not perform with disordered body.

* Avoid taking rest in the shade of the trees growing on the riverbanks.

* Avoid people, whom the king hates.

* Avoid wild, poisonous and horned animals.

* Avoid wicked, disgraceful, uncivilized, over smart persons.

* Avoid taking meal, mating, sleeping, reading, thinking etc. during sandhya kala (dusk & dawn).

* Avoid the food offered by enemies, served at sacrificial ceremony, offered by large group of donors, supplied by prostitutes and food sold in the market.

* Avoid producing sound using body, mouth and nails.

* Avoid shaking hands and hair.

* Avoid moving in between two receptacles of water, fire and respectable persons.

* Keep away from the fumes of the dead body, addicting alcohol.

* Avoid in believing women and giving independence.

For an intelligent person the whole world is a guide or a teacher. Therefore follow the world as an evaluator of the performance of the worldly affairs.

Compassion towards all living beings; attitude for sacrificing for others; controlling the activities of body, words and mind and feeling of selfishness in the interests of others are sufficient for good conduct.

He who daily bearing in mind what he is and how is spending the days is not affected by sorrow.

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In this way rule of right conduct has been briefly discussed. One who adheres to the above rules will have long life, health, prosperity, fame and also the eternal world.

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Astanga Hrdayam : Sutra-sthana

Thus ends the second chapter entitled Dinacarya Adhyaya of Sutra Sthana in Astanga Hrdaya Samhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Sirhhagupta.

In the chapter Dinacarya — Acarya Vagbhata explained the daily regimen of the individ (systematically) to maintain the positive health.

Time to get up from the bed, sauca vidhi\ cleaning the teeth with different types of t\ i tongue cleaning — advantages, contraindicated, twigs for brushing; collyrium to prevent e diseases; nasal drops for preventing E. N. T. disorders; gargling for oral cavity; and th explained inhalation of smoke; pana chewing; advantages of different types of massages a contraindications, exercises; advantages and contraindications of bath; taking food; regim of right conduct etc. are explained in detail.

[Seasonal Regimen]

Rtucarya Adhyaya

After 'Dinacarya Adhyaya 9 Acarya Vagbhata expounded the chapter 'Rtucarya 9 (Seasonal Regimen), thus said Lord Atreya and other great sages.

Preamble:

In Astanga Sangraha Sutrasthana 4th chapter detailed description about kala has been delineated asunder:

Kala (Time):

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* Kala is divinity and it has neither a beginning nor an end. Time follows the accumulated effect of actions of the past.

Basing on the time only, the movement of the sun, the moon and other planets and also the transformation of five basic elements take place.

his also the causative factor for the birth and the death of all the creatures.

* Similarly, the increase and decrease of the seasons, tastes and potency of the substances, strength of the dosas and the body depends upon the time only.

Kala-bheda (Division of time):

K ila i s divided into the following 1 2 divisions:

L Matra 4. Nadika 7. Ahoratra 10. Rtu

2. Kastha 5. Muhurta 8. Paksa 11. Ay ana

3. Kala 6. Yama 9. Masa 12. Varsa

Aksinimesa (time taken for blinking the eyelid) = 1 Matra
1 5 Matra = I Kastha

30 Kastha

I Kala

Astahga H relay am : Sutra-sthana

20 Vio Kala

1 Nadika

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j /4 iviunuria —

1 Yama(3 hours)

A V^omo

J alJla —

1 Aliah (day) or rato' (night)

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IPaksa

1 Masa (month)

2 Masa =

1 Season (2 months)

3 Seasons =

1 Ayana (6 months)

2 Ayana -

1 Varsa (one year)

Sadrtus (Six seasons):

The months starting with magha, in combination of two, two succeeding months constitute the 6 seasons as sisira, vasanta, grisma, varsa, sarad and hemanta respectively.

Adana kala — the three of them commencing with sisira rtu (i. e. sisira, vasanta and grisma) are characterised by the northern movement of the sun and is also called uttarayana or adana kala. because sun absorbs strength from living beings daily.

Notes :

Rtu (Seasons)

Masai Indian)

Month (Western)

Svarupa (Features)

Rasi (Zodiac signs)

Sisira

Magha- phalguna

Jan 22nd to Mar 2 1 st

Cool in nature

Kumbha, mina

Vasanta

Caitra- vaisakha

Mar 22nd to May 2 1 st

Flowering season

Mesa, vrsabha

Grisma

Jyestha-asadha

May 22nd to July 2 1st

Heat is high

Mithuna, karkataka

Varsa

Sravana-bhadrapada

July 22nd to Sept 2 1st

Rains are heavy

Simha, kanya

Sarad

As vayuja-kartika

Sept 22nd to Nov 2 1st

Moonlight

Tula, vrschika

Hemanta

Margasirsa-pusya

Nov 22nd to Jan 2 1st

Snow falls

Dhanu, makara

Adana kala:

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frTfF: ^FT: cbdcbl <*fcH Hi SjTWT: ^TT^ l dfHI<l<JMMH^Hr

* Since the northward movement of the sun naturally increases the heat of the places it approaches, the cooling properties are weakened.

* During this period the sun with his severe hot rays and the winds with their sharp velocity

and dryness absorb the moisture from the earth.

* Due to the progressive dryness in the atmosphere during the seasons of sisira, vasanta and grisma, which enhances tikta, kasaya and katu rasas respectively and results in the human beings become weak. Therefore adana (agneya) is sweltering by nature.

Visarga kala:

Rtucarya Adhyaya : 3 45

The remaining three seasons commencing from varsa rtu (i.e. varsa, sarad and hemanta) are : aracterized by the southern movement of the sun (daksinayana) and is also called visarga kala.

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* All the living beings gains strength during this period.

* Visarga is saumya. Moon is dominating in this period and the power of the sun is becoming weak.

* Due to clouds, cold breeze and rain, the power of the sun reduces and moon occupies the driving seat.

* Due to the power of moon with its cold rays unctuousness increases gradually in the nature during the seasons of varsa, sarad 'and hemanta, which enhances amla, law ana and madhura rasas respectively and results in the human beings become strong and potent.

Differences between adana kala and visarga kala:

Adana kala

Visarga kala

* Decreased digestive power.

* Sun moving towards north.

* Agni pradhanyakala.

* Debilitating period.

- * Uttarayana.
- * Sisira-vasanta-grisma.
- * Tikta-kasaya-katu.
- * Ruksa-guna.
- * Increased digestive power.
- * Sun moving towards south.
- * Soumyakala.
- * Strengthening period.
- * Daksinayana.
- * Varsa-sarad-hemanta.
- * Amla-madhura-lavana.
- * Snigdha-guna.

Nature of body strength according to season:

Maximum strength will be seen in hemanta and sisira rtus, medium strength in sarad and Iisanta rtus whereas in grisma and varsa rtus the people will have minimum strength.

— Maximum Strengthening Period —
Medium Strength

Sisira
I

Vasanta

Minimum Strength

Grisma Varsa

Sarad

Hemanta

J

Adana kala
(Debilitating period)
(or)

Uttarayana
(Northern solistice)

Visarga kala
(Strengthening period)
(or)
Daksinayana
(Southern solistice)

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Astanga Hrdayam : Su t ra-st hana

Hemanta rtu laksana & carya (Features & regimen during winter):

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Hemanta rtu

* In hemanta rtu due to the cold breeze the body temperature is obstructed and enters deep into the body and increases digestive fire in the strong persons and able to digest hard food substances also.

* If the proper food is not supplied to the body in winter, it might even burn body tissues.

* Hence in winter it is advised to consume more snigdha (unctuous), madhura, amla and lavana rasa (sweet, sour and salt dravy as).

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* During winter as the nights are longer every body feels hunger immediately after getting up from the bed. Hence after attending the nature calls, whoever feel hungry, take the food substances containing madhura, amlaand lavana rasas.

* In this season one has to perform abhyahga (body massage) with vatahara tailas, murdha taila (head massage), wrestling with skilled persons to half of his strength and padaghata (foot massage) etc. regularly.

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* Afterwards clean the oil applied over the body with the powders or decoctions of kasaya rasa (astringent) drugs and then have bath systematically.

* Later on apply pastes of kumkuma (saffron) and darpal kastun (musk) on the body followed by dhupa (fumigation) with aguru.

* Then take food containing snigdha marhsa rasa (unctuous mutton soup), meat of well nourished animals, wine prepared from guda (j a gg ar y)> suramanda, sura, wheat powder, black gram, food prepared with sugarcane and milk, freshly harvested rice, vasa (muscle fat) and taila (gingily oil).

* Use only warm water for drinking, bathing and also for washing.

* Then lie down by covering with heat protecting blankets viz. pravara (a thick sheet made of with cotton and wool), ajina (sheet made by furred animal skins), kouseya (silk cloth), pra ve/?/(sheet made by jute and other fibers), koucava (shawl) etc.

* Resort proper sudation by exposing to sunrays.

* It is specially recommended to wear footwear always.

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Indulge sex with the woman having well developed thighs, breast and buttocks, delighted with wine, in a playful mood, body warmed with fragrant fumes and youthfulness and got relief from cold.

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Those who are residing in the underground houses or rooms which are equipped with room heaters will not be affected by the troubles caused by the dryness and roughness of the cold.

Sisira rtu lakshana & carya (Features & regimen during late winter):

* As it is the beginning of adana kala, dryness will be very less and coldness is high due to the clouds, breeze and rain.

* Instead of the features of adana kala, visarga kala features are more prominently seen in sisira rtu, the same dietetics and regimen of hemanta rtu should be adopted in sisira rtu also.

Vasanta rtu lakshana & carya (Features & regimen during spring season):

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Sisira rtu

Vasanta rtu

* Due to the ingestion of the foods having madhura rasa and snigdha gunas and also the nature of the season kapha dosa was accumulated in sisira rtu.

In vasanta rtu the accumulated kapha is liquefied by the heat of the sun and as such disturbs the power of digestion and cause many a number of diseases.

* Hence to prevent such consequences, take immediate steps to conquer kapha dosa by means of sodhana and samana therapies.

* Perform sodhana therapies like tiksna vamana, nasya, dhumapanaztc.

* Advise to take food having laghu and ruksha gunas.

* Vyayama, udvartana etc. should be conducted to mitigate vitiated kapha.

* After having bath besmeared with the pastes of karpura, candana, aguru, kumkuma etc. Easily digestible food like old barley, wheat, honey, jahgala marhsa roasted on fire is

prescribed, which is suitable for this season.

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Astahga Hrdayam : Sutra-sthana

* After having such diet healthy people are recommended to enjoy alcoholic preparations like mardvika (prepared from grapes), asava, arista, madhava (prepared from honey) sidhu (prepared from sugar cane) in company of friends.

* To make it more hilarious and fascinating they are mixed with sweet mango juices.

* Beautiful women who sweeten these by the touch of their lips serve these wines. This increases their flavor and it is made more charming by the glances of their beautiful eyes resembling the petals of blue lotus.

* Those who are averse to wine or prohibited from using them can enjoy other beverages prepared by boiling asava, musta, dry ginger or honey with water.

Afternoon

In the after noon hours spend the time in the gardens with various colourful flowers and plants having water pools around, cooled by wind from southern direction and where the sun is sometimes seen but often hidden behind the clouds and where the earth shines with beauty like jewels creating an amorous air and is pleasant by the melodious voice of koels (cuckoo) in happiness. Spend the time happily with the company of friends engaged in useful discussion, useful information and attractive stories etc.

One should not take the food substances containing guru, salty, snigdha guna and madhura. amla rasas etc. during this season and also avoid sleeping in daytime.

Grishma ritu lakshana & carya (Features & regimen during summer):

Grishma ritu lakshana & carya (Features & regimen during summer):

* As sun is very hot and the rays are sharp, kapha decreases and vata increases during summer season.

* Hence one should not take the food substances having the tastes of lavana, katu and amla.

* Avoid exercises and exposing to sun in this season.

Grishma ritu lakshana & carya (Features & regimen during summer):

Foods having madhura rasa, laghu, snigdha, sita and dravagunas should be taken in summer.

After having bath with cold water, take thin gruels prepared with corn flour and sugar.

During summer alcoholic drinks are generally prohibited. Those who are habituated, smaller quantity are prescribed that too diluted with plenty of water. Otherwise complications like emaciation, looseness of joints, burning sensation, delusion etc. may be arising.

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Rtucarya Adhyaya : 3 49

Silli rice, which is as white as flower kunda (Jasminum multiflorum) and indu (moon) should be taken along with jahgala mamsa rasa during summer season. Take only thin mutton soup.

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* Drink rasala (curds churned without any water and mixed with sugar, pepper, dry ginger and cumin), raga (a decoction of grapes with sali, saktu, honey, sugar, powder of arrow root, cardamom, cinnamum and coriander), khandava (prepared with sour and sweet fruits) during summer season.

* Prepare pahcasara (a type of mantha prepared with draksa, madhuka, kharjura, kasmarya and parusaka) in fresh earthenware. It will get flavor of moca (kadali) and coca (panasa) due to the association of the above leaves while cooling mantha. Afterwards it should be mixed with some sour substances and serve in a mud pot.

* Cooled water flavored with patala flower and mixed with karpura (camphor) is also good for drinking during summer.

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Take the food known as sasanka-kirana (prepared with the flakes of talisa powder mixed with camphor and sugar candy) at night. Then mix sugar in mahisa ksira (buffalo's milk) that was cooled by the rays of moon and stars is to be given as drink.

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* Ideal location to spend day time in summer is in the parks where the tall trees like pines (sala) and palms (tala) embrace the sky that will prevent the hot rays of the sun.

* Or spend in the houses around which bunches of flowers like jasmine and grapes are hanging from their creepers, curtains made of clothes wetted by scented, cool water, mango trees bearing fruits and tender leaves all around. In such a place set up a soft bed for sleeping in noon hours with the petals of flowers of kadali, kalhara and mrnala etc.

* Sleep in a house cooled by water fountains where statues are exhibited with water being scented with usTra and springing from the breasts, hands and mouth.

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It is suggested to spend nights on terraces enjoying the cool rays of moon.

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Astanga Hrdayam : Sutra-sthana

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^HI^ffHH^ I f^ faf^d I: MRj^ I: |r^j^?^ ^H^Rf^lftdl: 113 9 II
cb^RrdcbIMHI *KI: U^fHKHI: I ml^<cbHMIMI: f\$IVW: UIRchl: ?J3>T: 1140 II
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Fatigue due to the season will be relieved by — composure of the mind, besmearing the body with sandal wood pastes, wearing garlands, avoiding sexual activities, wearing light dresses, fanning with fans made of leaves of tala or padmini (lotus) made wet and also with peacock feathers, wearing garlands of karpura and mallika, and also pearl chains dipped in haricandana (white paste of sandal).

Spending with children prattling with pretty joyful accents, colorful and pretty birds like parrots, beautiful women wearing lotus stalk bangles and moving lotus lakes around etc. will remove fatigue.

Varsa rtu laksana & carya (Features & regimen during rainy season):

Body is naturally exhausted in adana kala and the power of digestion is also diminished. It is further weakened in rainy season due to the

vitiating of three dosas.

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Varsa rtu

Vata gets vitiated due to the sky hung with long clouds filled with water and also due to humidity. Pitta is vitiated due the vapor of the earth and amla vipaka and kapha is vitiated because of dirty water and agnimandya.

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Hence one should take necessary steps to pacify the vitiated three dosas and also take measures to increase the power of digestion simultaneously.

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* Due to the vitiation of all the tridosas vasti karma is to be conducted after performing vama karma and virecana karma systematically.

* In order to maintain the power of digestion old cereals like ya va, godhuma and Mr rice are to be given along with the processed jangala mamsarasa.

* One should drink mardwika or arista type of liquors; dadhimastu (whey) mixed with souvarcala lavana and pancakola curna, rainwater, well water and boiled water.

* On the day when the sun is completely hidden in the clouds, take only the food having the dominance of amla, lavana rasa and sneha and suskaguna.

Rtucarya Adhyaya : 3

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* During rainy season use honey in general for preparing diet, drinks and other food substances.

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* As far as possible try to avoid walking with bare foot in rainy season.

* Wear always scented and well-fumed dress and reside in such a place that is free from moisture and cold weather.

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Avoid to drink river water, udamantha (parched paddy flour mixed with water and ghee), sleeping in daytime, exertion and exposing to sun during rainy season.

Sarad rtu lakshana & carya (Features & regimen during autumn):

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* By the influence of the season, pitta is accumulated in varsha
rtu will be aggravated in sarad rtu due to the hotness of
sunrays.

* To conquer the vitiated pitta, tikta ghrtapana (administration
of bitter medicated ghee internally), virecana karma (purga-
tion therapy), raktamoksana (bloodletting) are advised.

frirfc Wl£cbNI±i^ ^firrTtS^f SRtcrTf 115 0 II Sarad rtu

Vllfc dy^diyiJIMdlH^^I^HH,!

* Food substances containing tikta, madhura and kasaya rasas and also laghuguna dravyas
are to be taken in this season.

* Sali dhanya, mudga, sita (sugar), dhatri/amalaki, patola, madhu (honey), jangala mamsa
rasa etc. are good for those who are hungry.

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" ^Tfa^I^^^^MMIR^dIMMHLI

The water is exposed to the heat of the sun during the daytime and to the cool rays of the moon
during night. It is also purified by time and is detoxicated by agastya nakshatra. This is known as
'haihsodaka', which is spotlessly clear and is as beneficial as nectar. Such water doesn't
provoke kapha as well as vata.

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Spend the evening time by enjoying moonlight seated on the radiant terrace after decorating
and besmeared the body with neat dress, flower & pearl garlands, with the pastes of candana,
usira and karpura.

Astanga Hrdayam : Sut ra-sthana

Exposure to dew and mist, taking alkaline substances, excessive eating of curds, oils & fats, exposing to sunlight, intake of strong alcoholic drinks, sleeping in daytime, exposing the wind coming from eastern direction or blowing towards the face etc. should be avoided during sarad rtu.

Indication of the substances having specific taste in specific season:

- * During hemanta, sisira and varsa rtus take food substances having the first three tastes i.e. madhura, amla and la vana rasa.
- * Where as in vasanta rtu take the food substances having the last three tastes known as tikta. katu and kasaya rasa dra vya.
- * In grisma rtu, especially madhura rasa dra vya should be taken.
- * During sarad rtu; madhura, tikta and kasaya rasa substances are advised to take.
- * In sarad and vasanta rtu, consume foods having ruksa guna and in grisma rtu one should take sita guna dravyas only, where as in the remaining three seasons viz. hemanta, sisira and varsa rtus; snigdha and usnaguna dravyas are agreeable for diet.

Necessity of consuming all the six tastes in all the six seasons :

To maintain the equilibrium state of the dosas, presence of six tastes in a proportionate order is

Rtucarya Adhyaya : 3 53

essential. Hence practice to consume all tastes of diet every day by changing their ratio according to the season.

Notes:

R tu haritaki: Internal administration of haritaki by altering anupana can prevent many a number of diseases occurs in different seasons.

— Vaiigasena Rasayanadhikara

Haritaki should be taken along with the following substances in different seasons to obtain rasayana effect.

S.No.

Name of the season

Anupana

1.

Varsartu (Rainy season)

Sindhuttha (Rock salt)

2.

Sarad rtu (Autumn)

Sarkara (Sugar)

3.

Hemanta (Early winter)

Sunthi (Dry ginger)

4.

Sisira (Late winter)

Kana (Pippali)

5.

Vasanta rtu (Spring)

Madhu (Honey)

6.

Grisma (Summer)

Guda (Jaggery)

Rtu sandhi:

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The last and first seven days of the preceding and following two seasons together can be called

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rtu sandhi (or) seasonal juncture. During this period the regimen of previous season should be gradually withdrawn and those of the coming season should be adopted slowly. If on the other hand, sudden withdrawn or adoption leads diseases due to unaccustomed foods and activities.

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Thus ends the third chapter entitled Rtucarya Adhyaya of Sutra Sthana in Astanga Hrdaya Samhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Simhagupta.

In the chapter Rtucarya, Acarya Vagbhata explained the definition of adana kala and visarga kala and their features. Six seasons and the features of different seasons and the dietetics and regimen. Seasonal juncture and its importance in preventing diseases etc. have been discussed.

RoGANUTPADANIYA AdHYAYA [Prevention of Diseases]

After 'Rtucarya Adhyaya\ Acarya Vagbhata expounded the chapter 'RoganutpadanTya' (Prevention of Diseases), thus said Atreya and other great sages.

Preamble:

In the present chapter Vagbhata stressed that all the diseases will be manifested due to the forceful expulsion and voluntary suppression of the natural urges only.

Hence for the prevention of the diseases one should not suppress the natural urges like urine, faeces, semen etc. and suppress the urges relating to rashness and evil deeds physically, mentally and orally.

These urges are of 2 types:

- a) Dharaniya vega (suppressable urges)
- b Adharaniya vega (non suppressable urges).

Dhara niy a vegas (Suppressable urges):

1. Lobha (greed)
2. Soka (grief)
3. Bhaya(fear)
4. Krodha (anger)
5. Mana (vanity)
6. A/r7a/75(shamelessness)
7. Irsya (jealousy)
- 8 . A tiraga (too much of attachment)
9. Parusa vacana (extremely harsh words)
10. Anrta vacana (lying)
- 1 1 . Parapida (physical handling) etc.

These activities should be very carefully restrained mentally, orally and physically.
Adharaniya vegas (Non suppressable urges):

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1. Vata (flatus) 8. Kasa (cough)
2. V/f (faeces) 9. Srama-svasa (dyspnoea on exertion)
3. Mutra (urine) 10. Jrm-bha (yawning)
4. Ksavat (sneezing) 11. Asru (tears)
5. Trsna (thirst) 12. Chardi (vomiting)
6. Ksudha (hunger) 13. /?etes (semen) &
7. Mdra (sleep) 14. Udgara (belching/eructation)

These should not be suppressed and it is necessary that the needs of these natural urges are satisfied instantaneously i.e. as soon as they are explicit.

Effects of Suppression of Natural Urges and Their Treatment

1. Adhovata (Flatus):

Gulma (abdominal tumor), udavarta (upward movement of vata), ruk/vedana (pain abdomen), klama (debility), vata, mutra, sakrt sahga (retention of faeces, urine and flatus), drsti-vadha (loss of vision), agni-vadha/mandagni (decreased digestive power), hrdgada (diseases of heart) etc. will be caused due to the suppression of adhovata (flatus).

2. Sakrt (Faeces):

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Pindikodvesta (twisting pain or cramps in the calf muscle), pratisyaya (running nose), siroruja (head ache), urdhvavayu (upward movement of vata), parikarta (cutting pain in the rectum), hridayoparodhana (oppression in the region of heart), mukhena vitpravrtti (faeces coming from the mouth) etc. are the signs and symptoms caused due to the suppression of the urge of faeces along with the diseases mentioned earlier in respect of the suppression of flatus.

3. Mutra (Urine):

4^Hlftiii q s M^rTyi^l il'll:-

Due to the suppression of the urge of urine results in ahgabhahga (splitting pain all over the body), asmari (stone in bladder), vasti-medhra-vanksana-vedana (pain in the bladder, penis and in the groin region) and also the diseases mentioned in respect of the suppression of the flatus and stools.

Treatment:

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Varti/phala varti (rectal suppositories), abhyahga (body massage with oils), avagaha (sitz

Roganutpadaniya Adhyaya : 4

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bath), svedana (sudation therapy), vasti karma (medicated enemata) etc. are the best treatments, indicated for the management of the diseases caused due to the suppression of flatus, faeces and urine.

Special food and drinks which eliminates the obstructed faeces is to be given in the diseased Condition, due to the suppression of faeces.

In the diseases, due to the suppression of urine medicated ghee is to be given internally before food and after the digestion of food in a quantity of minimum and maximum doses respectively. This method of administration of medicated ghee is known as 'avapldaka \

4. Udgara (Eructation/Belching):

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Due to the suppression of eructation the following diseases may occur — aruci (anorexia), npa (tremor), vibandho hridayoraso (obstruction in the proper function of heart and lungs), ddhmana (abdominal distensions), kasa (cough), hidhma (hiccough).

Treatment is similar to hiccough.

5. Ksavathu (Sneezing):

Sirorti (headache), indriya dourbalya (debility of sense organs), manya stambha (stiffness of the neck), ardita vata (facial paralysis) etc. occurs due to the suppression of sneezing.

Treatment:

* Induce sneezing with tiksna dhumapana (inhalation of fumes with pungent substances), tiksna anjana (collyrium), tiksna dravya aghrana , tiksna nasya (nasal drops), tiksna vilokana (looking at the sun).

* Snehakarma (oleation therapy) and svedakarma (sudation therapy).

* Vatahara ahara sevana (consuming the foods which mitigate vata), administration of ghee internally after food is also indicated by the author of Astaiiga Saiigraha.

6. Trsna (Thirst):

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Suppression of thirst leads to sosa (emaciation), angasada (debility), badhirya (deafness), sammoha (delusion), bhrama (giddiness) and hrgada (cardiac pain).

Treatment:

Use cold water for drinking and bathing. Manage the condition by the intake of cold substances like foods & drinks.

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Suppression of hunger leads to ahgabhahga (splitting pain all over the body), aruci (anorexia), glani (exhaustion), karsya (emaciation), sula (pain) and bhrama (giddiness).

Treatment:

Light, unctuous, warm & limited food is the best treatment to be given.

8. Nidra (Sleep):

Suppression of urge for sleep causes — moha (delusion), murdha, aksi gaurava (heaviness of head and eyes), alasya (lassitude) Jrm bha (yawning), ahgamarda (body pains), etc.

Treatment:

To overcome the above symptoms it is advised to sleep for some time and conduct light body massage.

9. Kasa (Cough):

By the suppression of cough leads to kasadhikya (cough increases), svasa (dyspnoea), aruci (anorexia), hrdaya roga (cardiac problems), sosa (emaciation) and hikka (hiccough).

Treatment:

Manage the symptoms as per the line of treatment advised in kasa roga.

10. Sramasvasa (Dyspnoea on exertion):

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Due to the suppression of the dyspnoea caused on exertion, leads to gulma (abdominal tumors), hrdroga (cardiac problems) and sammoha (delusions).

Treatment:

Rest and anti vatika treatments are advised.

11. Jrmbha (Yawning):

Due to the suppression of yawning the same symptoms will be seen which will be found while suppressing the urge of sneezing.

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Treatment:

All the anti vatika treatments will be helpful to manage the above symptoms.

12. Asru (Tears):

Suppression of tears leads to plnasa (running nose), aksi, siro, hrdrik (pain in the eyes, head and heart), manyastambha (stiffness of the neck), aruci (anorexia), bhrama (giddiness) and gulma (abdominal tumor).

Treatment:

Sleeping, drinking alcohol, company of friends and hearing pleasant stories etc. should be done.

13. Cardi (Vomiting):

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Suppression of the urge of vomiting leads to visarpa (erysipelas), kotha (urticaria), kusta (skin disorder), aksi roga (eye diseases), kandu (itching), pandu (anaemia), jwara (fever), kasa (cough), svasa (dyspnoea), hrlasa (nausea), vyahga (discoloured patches on the face) and svayathu (oedema).

Treatment:

Gandusa (mouth garglings), dhumapana (inhalation of medicated fumes) and vama (induce vomiting) after consuming dry foods, vyayama (exercises), raktamoksana (blood letting), virecana (purgation) and body should be massaged with oil mixed with sarjaksara (alkalies) and saindhava lavana (rock salt).

14. Sukra (Semen):

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Suppression of semen leads to — vityasrava (increased flow of semen often), guhya-vedana (pain in the penis), svayathu (oedema), jvara (fever), hrdvyatha (cardiac pain), mutrasanga (anuria), ahgabhanga (splitting pain all over the body), vardhma (pain in the scrotum), asmari (stone) and sandhata (impotence) .

Treatment:

Food with chicken, alcohol and red salines is advised. Vasti (medicated enemata), abhyahga (body massage) and avagahana (tub bath), milk processed with the drugs, which are good for urinary bladder and sexual intercourse with the women best liked.

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Persons not eligible for treatment:

Persons habituated for suppressing the above natural urges and suffering with complication g like faecal vomiting, emaciated, severe thirsty and pain abdomen are not eligible to get treatment.

Factors responsible for the manifestation of all the diseases:

All the diseases will be manifested due to the forceful expulsion and voluntary suppression of the natural urges only.

General line of treatment:

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Effects of the suppression of natural urges and their treatment have been explained till now.

Since vata is provoked by various causes and in multiple forms everywhere, select foods, drinks and food substances aiming at pacifying the dosas as well as downward movement of vata. This is the basic principle for treating diseases.

Dharaniva vega:

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For the benefit of being happy in both the worlds (ihaloka - in this life and paraloka - life in the other world) one should always control the senses (mind and the five sense organs) and also should suppress the urges like lobha, irsya, dwesa, matsarya and raga tic.

Necessity of purification therapy:

Always try to purify malas from the body at the proper times. If malas gets accumulated extremely, leads to their aggravation and do at times causes threat of life.

Importance of sod h an a therapy:

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Dosas do at times gets aggravated by treating them with fasting and digestive drugs but there is no chance of relapsation by treating with purificatory measures. Hence sodhana therapy is superior to samana drugs.

Administration of rasayana & vajikarana yoga:

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So, after adopting eliminating techniques according to the season, rejuvenation tonics and aphrodisiacs should be administered to lead a healthy, happy and long life.

Regimen to be adopted after purificatory measures:

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By purification or reduction therapies and with constant use of medicines body will become weak naturally. So, the following steps should be taken to regain the strength.

* Foods like sali, sastika, godhuma, mudga, mamsa, ghrta made appetizing and digestible by combining with palatable and digestive drugs are to be given.

* Abhyanga, udvartana, snana, niruha vasti and sneha vastiare also to be administered.

Effects of treatment:

By the above steps, one gets health, increase of all sorts of digestive powers, intelligence, body complexion, sensory perception, virility and increases life span.

Agantuja roga:

Diseases those caused by bhuta (demons), visa (poisons), vayu, agni, ksata (wound), bhanga (fractures) and by raga, dwesa, bhayatic. are known as agantuja roga or exogenous disorders.

Procedures to be adopted for the management of
nija & agantuja roga:

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3^t\$ fIMI^H RIRAN: JI^fd: I fa>j|HI^facbmu||^vIHl^¥IM^ 113 4 II

Avoidance of improper activities of the body, mind and speech by willful transgression of rules, control over senses, remembering the previous experiences, knowledge pertaining to place, time and constitution, adherence to the rules of good conduct as prescribed in Atharva-veda propitiating the unfavorable grahas (planets), adopting ways to keep away from demons etc. is the treatment in general for the management of both exogenous and endogenous diseases.

Suitable time for the elimination of vitiated dosas:

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The accumulated dosas of cold seasons (hemanta and sisira) should be purified in vasanta rtu. Similarly those accumulated in grisma rtu should be eliminated during varsa rtu and the dosas

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Astanga Hrdayam : Sutra-sthana

accumulated in varsa rtu also should be expelled from the body during saradrtu. By this one can avoid seasonal diseases.

Regimen for promotion of health:

The following persons will be disease free:

- * Who are adopting the rules and regulations of wholesome diet and good conduct.
- * Doing all activities carefully after thinking twice.
- * Having control over senses.
- * Treating all living beings equally.
- * Speaking truth.
- * Having patience and forgiving the mistakes of others.
- * Keeping the company of good learned men etc.

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Thus ends the fourth chapter entitled Roganutpadamya Adhyaya of Sutra Sthana in Astanga Hrdaya Samhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Simhagupta.

In the chapter Roganutpadaniya, Acarya Vagbhata explained methods of preventing diseases; 14 types of suppressible natural urges; the effects of suppression and the treatment also narrated; persons not eligible for treatment; importance of seasonal regimen and the elimination therapies etc. and at the end the features of a disease free person has been presented.

5Drava-dravya
VIJNANIYA AdHYAYA
[Knowledge of Liquid Substances]

After the chapter ' Roganutpadanfya \ Acarya Vagbhata expounded the chapter 4 Drava-dravya Vijhanlya 9 (Knowledge of Liquid Substances), thus said Lord Atreya and other great sages.

In the previous three chapters preventive measures to maintain the positive health has been detailed.

The present chapter deals with the liquid substances, available in the nature and their properties have been described. All the liquid substances have been grouped as under:

1 . Jala varga (Group of different types of water)

2. Ksira varga (Group of different types of milk)
- 3 . Iksu varga (Group of different types of sugarcane)
4. Madhu varga (Group of different types of honey)
- 5 . Taila varga (Group of different types of oils)
6. Madya varga (Group of different types of alcohols)
- 7 . Mutra varga (Group of different types of urine) etc.

1. Jala Varga

(Group of Different Types of Water)

Classification of water:

A. According to the nature, water is of 2 types:

- (a) Gangambu (rain water without contamination)
- (b) Samudrodaka (rain water contaminated by dust and poison etc.)

B. According to processing, it is of 5 types:

- (a) Kevala (c) Pakwa (e) Usna.
- (b) Sausadha (d) Ama

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C. According to the types of soil, 6 types:

- (a) Sveta (whitesoil) (d) Nila (blue soil)
- (b) Krsnamrt (black soil) (e) Usara (saline soil)
- (c) Pandu (yellowish white soil) (f) Misra (mixed soil)

D. Due to the dominance of 5 basic elements:

- (a) Parthiva gunadhikya jala (land having the prthivi mahabhuta dominance)
- (b) Ambu gunadhikya jala (land having jalamahabhuta dominance)
- (c) Te yo gunadhikya jala (land having agni mahabhuta dominance)
- (d) Vayu gunadhikya jala (land having vayu mahabhuta dominance)
- (e) Akasa gunadhikya jala (land having akasa mahabhuta dominance)

E. According to the source, it is of 8 types:

- (a) Koupya (well water)
- (b) Sarasa (natural lake)
- (c) Tataka (artificial ponds)
- (d) Caundya (water collected in pits of rocks)
- (e) Prasravana (flowed down from mountains)
- (f) Audbhida (natural springs)
- (g) Vapi (well with flights of steps)
- (h) Nadi (river)

Tataka Caundya

Drava-dravya Vijnaniya Adhyaya : 5 65

F. Warm water:

- (a) Ksinapada (boiled and reduced to 1/4th of the total quantity). *
- (b) Tribhaga (reduced to 1/3rd of the total quantity).
- (c) Ardha bhaga (reduced to 1/2 of the quantity).
- (d) Kvathita (boiled until the boiling point).

G. Types of akasodaka:

(a) Dhara (rain water) (c) Tausara (water from dew)

(b) Ksara (hail stone) (d) Haima (snow water)

Gangambu (Uncontaminated rain water):

The rainwater, which is not contaminated with dust and poison:

* Enlivening the living beings, generates satiation, gives pleasure to the heart, refreshing and stimulates the mind. It is thin, cold in potency, clear and not having any perceptible taste, and is equivalent to nectar.

* Seawater is being absorbed by the sunrays and fall from the sky in the form of rain after coming in contact with sunrays, moon light and wind and is known as gangambu which is easily digestible and alleviates vata and kapha.

* Due to its purity it cures the diseases of pitta, rakta and vata.

* The variations of the seasons like winter, summer etc. and also in particular place of soil where the rain falls, affect the properties of gangambu.

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It is for the identification of gangambu and samudrodaka;

Rice cooked with rainwater and kept in a silver bowl, which neither makes too slimy nor changes its colour is to be considered as gangambu & known as aindrimbu and is the best one for drinking purpose.

Samudrambu (Contaminated water):

-STOW 113 n

Except gangambu all other kinds of water are known as samudra-jaia. These water should not be used for drinking except in iivayuja masa (autumn/Septembar-October) because of the presence of the star Agastya i.e., the star ananopu, which de-toxicates the poison existing in other types of water.

Drink always akasodaka (gangambu) as it is not contaminated and that is preserved in a neat and clean vessel made up of silver or gold. If gangambu is not available, water obtainable from the soil (resembles rainwater in its qualities) that is clean, black and whitish color and is exposed to sunlight and gentle wind should be used for drinking.

Notes:

Properties of the water available from different soils:

- 1, ^vetamfl (white soil) : Ka\$iya
- 2, Kffflamft (black soil) : Madhura
- 3, Pa^uri^ff (yellowish white soil) : Tikta
- 4, Nllamft (blue soil) : Ka^iya, madhura
- 5, V^atamft (saline soil) : Lavaqa
- 6, Miiramrt (mixed soil) : Mixed properties.

Properties of the water due to the dominaney of 5 basic elements:

- t. Water from the land having pflhivrgupidhikya : lavapa,amla rasas
- 2, Water from the land having apbhQtidhikya : Madhura rasa
- 3, Water from the land having tejaguQidhikya : Tikta, kafu rasas
- 4, Water from the land having viyugupidhikya : Ra\$iyarasa
- 5, Water from the land having ikiiaguqidhikya : Avyaktarasa

Water obtained from the soil having the dominaney of ikiia mahabhuta is not having any perceptible taste. So it can be used as a substitute for gaAgimbu.

5, Pmsravapa

6, Audbhida

7.

Drava-dravya Vijftaniya Adhytya : 5 67

According to the source of availability!

tiTater is divided in eight types as under:

L Koupyajala : Well water — alkaline in nature and vitiates pitta do^a.

2. Sirasajala \ Natural lake — sweet in taste and light, increases digestive power and not vitiates vita.

3 , Tifika Jala : Artificial pond water — heavy and vitiates vita.

Water collected in pits of rocks vitiates pitta.

Mitigates all the trido\$a\$.

Sweet in taste and alleviates pitta.

Sweet in taste and light.

Kafurasa, rQk\$agupa, vita vardhaka.

Ptna*anlrha Jala (Water not suitable for drinking):

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Water which is dirty, mixed with algae & grass, turbid, not exposed to sun, moon and gentle wind rained at that time, having gurugupa> frothy, contaminated by bacteria, unable to drink and causing tingling sensation of teeth due to its severe coldness, unseasonal rain water or in the beginning of the season, contaminated by the webs, urine, excreta of spiders and other I n sects should not be used for drinking.

Notes:

The urine, excreta and the decomposed bodies of the insects, and other animals live in water will contaminate water, Plants growing in water cover the entire surface, and obstruct the passage of sunlight and air results in the contamination of water.

Fresh rainwater also may be polluted with urine, excreta and poisonous matter from spiders and other insects. All these kinds of water are not suitable for drinking and even for bathing.

Filtering, heated by fire, exposing to sunlight or by immersing the red-hot iron balls etc. will purify such contaminated water.

Similarly by putting the tubers of lotus plant, seeds of kataka (Strychnos potatorum), roots of sacred grass, gomedaka (Dolomite stone) etc, into the water also purifies water. To remove the bad smell of the water, put the flowers of pifali, karavira etc. into the water,

Nadl jala (River water):

Briefly saying water of rivers, which flow towards the western ocean and travels swiftly and

flows towards the eastern direction, running slowly and contaminated are not suitable for drinking.

Oil

Water running from Himalaya and Malaya mountains are good for health where as the same water if gets stagnated causes krmī (intestinal parasites), slipada (filariasis), hrdroga (heart disease), kantharoga and siroroga (diseases of throat and head).

II

* Water obtained from Prachya (Gauda), Avanti (Malwa) and Aparanta (Konkana) regions and also from Mahendra mountain causes arsas, (piles) udara roga (abdominal disorders) and slipada (filariasis).

* Where as the water obtained from Sahya and Vindhya mountains causes kustha, (skin disorders), pandu (anaemia) and siroroga. (diseases of the head).

* Water running from Pariyatra mountain mitigates all the three dosas, nourishes the body and increases vigor.

* But samudrodaka vitiates all the three dosas.

Water available from various resources like kupa, tadaga, coundya, sarasa, prasravana, oudbhida, vapi, nadi of different regions like jangala desa, anupa desa and parvata desa are also having similar qualities and properties of those places respectively.

Jalapana varjya (Avoiding of drinking water):

II

II

* One should not drink water more than his normal capacity.

* Those who are suffering from agnimandya, gulma, pandu, udara, atisara, arsas, grahani dosa, sosa, sophā etc. should drink little quantity of water than their usual capacity.

* Except in sarad and grisma rtu healthy persons also should drink water in a limited quantity.

Jalapana phala (Effects of drinking water):

I

* Water taken in the middle of meals, maintains the normalcy of tissues and easy digestion.

* Water consumed immediately after meals leads to obesity and accumulation of fat into abdominal region.

* Drinking water before meals leads to indigestion and thereby emaciation of body .

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Nitalajala (Cold water):

Cold water relieves madatyaya, glani, murccha, chardi, srama, bhrama, trsna, usna, daha, raktapitta, visa etc.

I snajala (Hot water):

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* Hot water increases the power of digestion, cooks undigested food material, good for throat diseases, easy to digest and purifies the urinary bladder.

* Hot water is indicated in hiccough, abdominal distension, vata and kapha disorders, after sodhana therapy, acute fever, cough, ama condition, running nose, dyspnoea, pain in the flanks.

Notes:

Hot water: Basing on the variation of seasons like summer, winter, place of soil and also heaviness and lightness, hot water is to be prepared in the following ways:

1. Ksinapada : Take 4 parts of water and boiled then reduced till 3 parts remained.
2. Tribhaga : Water boiled and reduced to 1/3rd of the original quantity.
3. Ardhabhaga : Water boiled and reduced till the half of the quantity remained.
4. Kvathita : Water boiled till the boiling point.

Water heated by immersing red-hot iron balls, gold, silver, mud or bitumen with water, or by exposing to sunlight, either hot or cold, mitigates all the tridosas.

Such water is easily digestible and is ideal for sarhsarga and sannipataja rogas.

Boiled water lost the properties of dipana and pacana and increases all the tridosas, when stored for 2-3 days. Hence boiled water is to be prepared daily and should not be stored.

Hot water is also having the similar properties of cold water like sweet in taste and cold in potency. Hence it is advisable to take hot water in thirst and fever.

In amajlrna and vistabdha-ajirna also, hot water is advisable.

Akasodaka (Antarik s a jala):

It is of 4 types:

1 . Dhara (rain water) 3 . Tausara (water from dew)

2. Ksara (hailstone) 4. Haima (snow water)

Out of the 4 types, rainwater is good because it is easily digestible.

Water from hailstones is very cold and heavy and increases vata and kapha dosas.

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Water obtained from candmkante stones is sweet, cold and easily digestible which removes the evil spirits, various disorders and also fevers caused by pitmdosa.

Water which is boiled and cooled doesn't cause nausea and is easily digestible and such water is wholesome in a condition where pitta is vitiated and associated with other dosas. Whereas the same stored over night (stale water) causes the aggravation of all the tridosas.

Nirikelodaka (Coconut water):

Coconut water consists of nmdhum msa (sweet in taste), snigdtuu laghu gu (unctuous & lightness in quality) and >f/te vtrya (cold in potency), acts as aphrodisiac, mitigates thirst and vata, pitta disorders, It increases digestive power and purifies the urinary bladder,

During rainy season uncontaminated rainwater is the best and river water is the worst for drinking.

Niriketodaka

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Thus ends Toya varg&

2* Kf Ira Varga

(Group of Different Types of Milk)

Milk is of 8 types:

3, t/^/^a(Camersmilk)

4, A vik\$m (Sheep' s milk)

L Od^ft^(Cow'smilk)

2, Ajf^/a(Goat'smilk)

5, M\$hi\$ak\$fm (Buffalo's milk)

6, A\$va k\$m (Horse's milk)

7, N\$rtk\$m (Breast milk)

8, Aibhak\$m (Elephant's milk)

Drava-dravya Vtyftintya Adhyaya : 5 71

General properties of the milk:

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* Milk in general consists madhurarasa* madhura vipika and snigdha-guṇa*

* Improves the q/aś and promotes the growth of the tissues and acts as an aphrodisiac,

* Due to heaviness and cool in potency, mitigates vāta, pitta and increases kapha.

(lo-ksira (Cow's milk):

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jftutaJ ^VfiHj[^TTT^ I

- Goats usually drink less water, doing heavy exercise and eat plants and the leaves having pungent and bitter in taste.

U\$tra«k\$Ira (Camel's milk):

- * Camel's milk is slightly dryness in quality, hot in potency, and salt in taste,
- * Increases the power of digestion, easily digestable.

- * Indicated in vata and kapha disorders, abdominal distension, worm infestation, oedema,

ascitis and piles etc.

Nari-ksira (Breast milk):

Breast milk is indicated in eye disorders caused by the vitiation of vata, pitta, asrk/rakta (blood) and abhighata (injury) being used as tarpana, ascotana and nasya.

Avika-ksira (Sheep's milk):

- * Sheep' s milk is hot in potency and not good for heart.
- * Relieves vata disorders.
- * Increases hiccough, dyspnoea, pitta and kapha.

Hasti (Aibha)-ksira (Elephant's milk):

Elephant' s milk gives good strength to the body.

Ekasapha-ksira (Single hoofed animals' milk):

¥INDlcUdg{ UIMcHcJui v*UdlcMHJ

- * Single hoofed animals (like horse, donkey etc.) milk is easily digestible.
- * Cures vata dosa of tissue level.
- * Having sour and salt in taste.
- * Produces laziness.

Ama, srta, dharosna ksira guna

(Properties of unboiled, boiled and directly collected fresh milk):

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- * Unboiled milk is difficult to digest and causes abhisyandi; produces excess secretion in the tissue-pores and causing their blockage. Where as appropriately boiled milk is easily digestible. Over boiled milk becomes indigestible.
- * Warm fresh milk collected directly from the udder is having similar qualities of nectar.
- * Milk of animals fed on oil cake of sesamum and sour substances are difficult to digest and cause abhisyandi.

Notes:

Drava-dravya Vijnaniya Adhyaya : 5

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Avika Hasti (aibha) Ekasapha

- * Milk of animals, which fed on light substances, is easily digested.
- * Due to the influence of the moon and lack of exercise in the night time, milk collected in the morning hours is somewhat hard to digest in comparison with the milk drawn in the evening hours.

Dadhi (Curd/Coagulated milk):

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H, U^i M d^df^lnMcHH. I^T M m ^Tf^ ^ft ^-^M^«TT II3 2 II

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- * Curds in general is sour in taste and also at the end of digestion.
- * Constipating, difficult to digest, hot in potency.

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Astanga Hrdayam : Sutra-sthana

- * Mitigates vata.
- * Increases fat, semen, strength, kapha, pitta, rakta, digestive power and oedema.
- * Relieves anorexia as it increases the taste of perception.
- * Indication in intermittent fevers, nasal catarrh and painful micturition.
- * It is given in dysentery after removing cream. Dadhi
- * Should not eat curds during night time.
- * Should not heat curds.
- * Curds should not use in the seasons like vasanta, grisma and sarad. Without adding green gram, honey, ghee, amalaki and sugar candy curds should not be taken.
- * Curds yet to be prepared should not be taken.
- * One should take the above precautions while consuming curds. Otherwise fever, hemorrhage, herpes skin diseases, anemia, giddiness etc. may be happened.

Takra (Buttermilk):

- * Buttermilk is easy to digest and contains astringent and sour tastes.
- * It increases digestive power and mitigates kapha and vata.
- * Indicated in oedema, ascitis, piles, disorders of duodenum, anurea, anorexia, abdominal tumors, splenic enlargement, complications of oleation therapy, artificial poisoning, anemia etc.

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Dadhi mastu (whey) also having the similar qualities of buttermilk. In addition to that it is having sara, laghu gunas, cleans the channels and acts as a laxative.

Takra

Types of buttermilk: .

In Dalhana' s commentary, three types of buttermilk will be seen as under:

- 1 . Buttermilk prepared and removed the butter completely — vitiates dosas.
2. Buttermilk with half of the quantity of butter removed — increases digestive power.

3. Without removing the butter — gives strength to the body.
In Dhanavantari Nighantu, four types of buttermilk has been described:

- X.Ghola
- 2. Mathita
- 3. Udasvit
- 4. Takra

churned the curd without adding any water,
adding equal quantity of water,
adding half of the quantity of water,
adding 1/4th quantity of water.

Drava-dravya Vijnaniya Adhyaya : 5

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Navanita (Butter):

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* Fresh butter is aphrodisiac and cold in potency.
It imparts colour and skin complexion. It is also useful to

improve the strength of the body and the power of !
digestion.

* It absorbs water. It is indicated in the management of the
diseases caused by the vitiation of vata, pitta and rakta and
also tuberculosis, haemorrhoids, facial paralysis and
cough.

* Butter obtained directly from milk is also absorbs water. It is useful for the management of haemorrhagic as well as eye disorders.

Ghrta (Ghee or clarified butter):

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Navanita

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113911

* Ghrta increases intelligence, memory and cleverness.

* Power of digestion improves and life span increases.

* Increases sexual vigor and good for eyes.

* Wholesome for aged and children.

* Skin complexion enhances, body becomes soft and imparts pleasant voice.

Indicated for injury to chest, herpes, injury caused by weapons, burns, vata and pitta disorders, poisonous state, insanity, emaciation, inauspiciousness (witchcraft) and chronic fevers.

* Ghee is the best among the four prominent oleating (fatty) substances. It is cold in potency.

* It is the best one to postpone the onset of old age.

* Properly processed ghee possesses a number of good qualities.

* Purana ghrta i.e. ten years old ghee cures intoxication, epilepsy, fainting, head, ear and eye disorders and vaginal disorders. It also cleans and heals the ulcers.

* Old ghee consists of all the properties of fresh ghee along with the special qualities. Hence it is so similar to nectar.

Ghrta

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Kilata, piyusa, kurcika, morana etc. increases strength, semen, sleep, and also kapha. It causes constipation, difficult to digest and vitiates dosas.

Notes:

Preserving the ghee for:

More than 1 00 years in the under ground is called : kaumbha

Up to 1 0 years is called : purana ghrta

More than 1 0 years is called : prapurana ghrta

Kilata is the solid portion obtained after heating the milk.

Piyusa is the milk of cow which has just given birth to a calf upto a period of 3 days.

Kurcikais commonly known as kova.

Morana/morata is the milk of a cow seven days after calving.

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Cow' s milk and ghee are the best and those of sheep' s are the worst.

Thus ends Ksira varga.

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3. Iksu Varga

(Group of Different Types of Sugarcanes)

Iksu or sugercane is of 1 2 types as under:

1. Paundraka 5. Naipala
2. Vamsa - 6. Dirghapatraka
3. Sataparva 7. Nilapira
4. Kantara 8. Kastheksu

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Sugarcane juice contains:

- * Madhura rasa, madhura vipaka, guru (heavy), snigdha, saraguna (laxative) and sita virya.
- * Gives strength to the body. Increases kapha and mutra. It is an aphrodisiac and mitigates vata.

9. Sucipatraka
10. Tapaseksu
11. Kesakrura
12. Bhiruka.

Drava-dravya Vijnaniya Adhyaya : 5

- * Sugarcane juice taken after meals increases vata.
- * Indicated in hemorrhagic disorders.

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fihf^Irchiri fa^cqi^fc^Iri <MIfa illf^Icb: 1144 II

Iksu

* Sugarcane juice from the top of the cane is slightly salty, after crushing with teeth it becomes equivalent to sugar.

* Juice obtained through crushing machines becomes abnormal quickly due to crushing of the root tip and worm infested cane, which causes burning sensation in the stomach, difficult in digestion and causes constipation.

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yidM^cbcH^U^MMI^IIfdd: 3rRTr^ I TT^TTT: UcbNI<WTTtenT: RhfsjRjWifeH: 114 6 II

Among all varieties of iksu, paundraka type of sugarcane is the best one due to cool in potency, pleasing and sweet in taste and varhsika is inferior to it followed by sataparva, kantara, naipala etc. in their succeeding order as they are slightly alkaline and astringent in taste, hot in potency and cause burning sensation.

Phanita (Half-cooked molasses):

Phanita (half cooked molasses) is having guru and abhisyandi guna and vitiates dosas. It also acts as mutra sodhaka.

Guda (Jaggery):

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* Purified jaggery (washed well and made white) slightly increases kapha dosa and eliminates urine and faeces.

* Unpurified jaggery increases intestinal worms, disorders of bone marrow, blood, fat and kapha.

* Old jaggery is good for health and fresh one increases kapha and causes indigestion.
Sarkara (Sugar):

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Mr^fo^U^ftld I: ph^U I mJ I cMH I: 1149 II

* Matsyandika (crude sugar), khanda (sugar candy) and ska (fine sugar) are good in their succeeding order.

* Sugar is aphrodisiac, good for those injury to chest, hemorrhage and mitigates vata.

Astanga Hrdayam : Sutra-st hana

Guda

Sarkara

Yasa sarkara:

Yasa sarkara (prepared from the plant *Alhagi maurorum* is also similar in properties and contains tikta, madhura and kasaya rasa.

^|^f^f^fj|TiW4: Ucf?l4><l: 115 Oil

All types of sugars are indicated in burning sensation, thirst, vomiting, fainting and bleeding disorders.

Sugar is the best and phanita (half cooked molasses) is the worst among sugarcane products.

Thus ends Isku varga.

3T\$T TTE^Tf :

Madhu Varga

(Group of Different Types of Honey)

Madhu (Honey):

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 "^cbMN*4^t,dTjc^lI^VI4)<l I

Honey is caksusya (good for eyes). It breaks up the solidified materials inside the body. Indicated in thirst, kapha and poisonous disorders, hiccough, bleeding disorders.

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Honey Comb

Madhu

Drava-dravya Vijnaniya Adhyaya : 5

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- * Cures skin disorders, diabetes, worm infestations, vomiting, dyspnoea, cough & diarrhoea.
- * Cleans and heals the wounds and unifies fractures.
- * Increases vata and mitigates kapha.

Consists astringent and sweet in taste, dry and becomes pungent after digestion.

Madhu sarkara:

By keeping the honey in a bottle for few months, sedimentation will be formed. Such sedimentation is called madhu sarkara, which is having the similar qualities of honey .

- * Honey should not be used after heating as the poisonous bees have collected it from various flowers that are having different tastes, qualities and potencies.
- * Hence the persons dominated by pitta constitution mixed with hot substances in summer season and the area where the temperature is so high should not use the honey as it (is not good for health) kills them quickly, similar to that of poison.

But the honey can be used after heating in the therapeutic procedures like emesis and medicated enemata with decoctions as it comes out of the body quickly without undergoing digestion.

Notes:

- * As the honey is hard to digest, dry, hot and astringent in taste, it should be used in smaller quantities. Higher doses leads to indigestion.

* Generally to treat indigestion hot substances and hot water are to be given. But this general line of treatment is contrary to treat the indigestion, caused by excessive consumption of honey. Because hot water and hot substances should not be given with honey and the cold substances are unwholesome in indigestion.

* Honey being a combination of different tastes, qualities and potencies, is the best yogavahi. Hence, when honey is used along with aphrodisiac drugs, it helps in the increase of sexual vigor.

Types of honey :

Honey is of 4 types and is good in the order of succession.

1 . Bhrañara : Honey collected by the bees looks like large sized black carpenter bees and such honey is whitish in colour.

2. Pauttika : Honey collected by yellowish big bees and the colour of honey resembles ghee.

3. Kaudra : Collected by small bees and the honey is dark brown in colour.

4. Mamsika : Honey collected by big sized honey coloured poisonous bees. The colour of the honey resembles oil.

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Out of the 4 types of honey it is good in the order of succession, that too old. Kaudra and mamsika varieties of honey should be used as far as possible.

Thus ends Madhu varga.

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5. Taila Varga

(Group of Different Types of Oils)

Tila taila (Gingili oil):

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Tila Tila Seeds Tila taila

- * Generally oils are having the similar properties of the substances from which they are obtained.
 - * Gingili oil is the best among the group of oils.
 - * Due to tiksna and vyavayi gunas, it penetrates into minute channels also.
 - * Regular use of gingili oil produces skin diseases and also not good for eyes. It is hot in potency and not increases kapha.
 - * It makes lean persons fatty and fatty persons lean.
 - * Constipating and kills worms.
 - * After processing properly, it is indicated in several diseases.
- E rand a taila (Castor oil):

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^vn^Wcb^chlgyyi^ifl v^rlj

- * Castor oil consists tikta, katu and madhura rasa; and sara and guruguna.

Drava-dravya Vijnaniya Adhyaya : 5

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Eranda Plant

Eranda Seeds

It cures vardhma (scrotal enlargement, abdominal tumors, kapha and vara disorders, ascitis

and malarial fevers.

* Relieves the pain and swelling pertaining to hip, scrotum, abdomen and back.
Rakta era nd a taila :

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Oil obtained from red variety of castor seeds is having the qualities of tiksna, usna and picchila. It also consists visragandha (putrefied smell).

Sarsapa taila (Mustard oil):
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Sarsapa Sarsapa Seeds

Mustard oil is having katu rasa and contains tiksna. laghu gunas and usna virya. It mitigates vata and kapha dosas and decreases sukra dhatu in the body. It is useful to relieve kotha, kustha, arsas, vrana, krimiroga and causes raktapitta.

Aksa taila (Oil of vibhitaka):

Vibhitaka taila is having madhura rasa; sita and guru guna. It acts as hair tonic. It is useful to mitigate pitta and vata. Aksa seeds

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Nimba taila (Neem oil):

Astanga Hrdayam : Sutra-sthana

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Nimba taila is possessing tikta rasa and not having excessive usnaguna. It is useful in the management of krimi roga and kustha. It mitigates kapha

dosa.

Nimba seeds

Uma-kusumbha taila (Linseed oil and safflower oil):

Oil obtained from the seeds of uma (*Linum usitatissimum*), kusumbha (*Carathamus tinctorii*) are having usnaguna and produces skin diseases. It also increases kapha and pitta dosas.

Vasa (Muscle fat) and Majja (Bone marrow):

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* Both muscle fat and bone marrow decreases vata and increases kapha, pitta and also gives strength to the body.

* Muscle fat and bone marrow are also having the similar qualities of the mutton from which they are obtained. Similarly fat also consists of the same qualities of the above.

Thus ends Taila varga.

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6. Madya Varga

(Group of Alcoholic Beverages)

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* Alcoholic beverages increases the appetite and perception of taste. Gives satiation and nourishes the body.

* They are having sweet, bitter, pungent, sour and astringent in taste; sharp, dry, light and mobile; hot in potency and become sour at the end of digestion.

* Imparts pleasant voice, good health, intelligence and complexion to the skin.

Madya

Drava-dravya Vijnaniya Adhyaya : 5 83

Beneficial for both the conditions such as sleeplessness and excessive sleep.

- * Vitiates pitta and rakta dosa.
- * Judicious intake of alcoholic beverages moulds the lean persons as stout and viceversa.
- * Cleans the body channels and mitigates vata and kapha dosa.
- * Consumption of alcohol as per the guidelines given in the classics bestows all these benefits, otherwise it acts as a poison.

Fresh alcohols are not easy to digest and increase all the three dosas, whereas old wines are having exactly opposite qualities, that means they are easy to digest and decreases the vitiated tridosas.

Contraindications:

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- * Alcoholic drinks should not be taken, those who are consuming hot substances along with hot comforts.
- * Alcoholic drinks should not be taken by persons if they are suffering from diarrhoea or they had undergone purgative therapy.

[t is also contraindicated when the individuals are suffering from hunger.

- * Wines, which are very strong or very weak, and are very thin or turbid and spoiled, should not be used for drinking.

Sura (Beer):

(Jc^iyifil^unvnMi^ ^T: I ^I^HU)^6^cH<1^Mplch^ I c(^ I H6711

Sura is having sneha and gurugunas. It is indicated in gulma, udara, arsas, grahani and sosa. It is useful to mitigate vata. It increases medas, rakta, stanya, mutra and kapha.

Varuni sura:

d<^|U|| cH^buil &£JI d^frfl^JII PI^Pd I VJcH^fl^ftyifl^f^~yTtMHinHflI^SII

Varuniis having similar qualities to that of sura. In addition to the above, it is having laghu and tiksna gunas. It gives strength to the heart. It is useful to relieve sula, kasa, chardi, swasa,

vibandha, adhmana and pinasa.

Vibhitaka sura:

HlIdrftdH^l cl*4] TT22CT"*HHdcb r i "^TT ldU| M|U^c||n£| q' ^lrM^f HHU|cl 1169 II

Vibhitaki sura is not causing severe toxicity. It is light and wholesome. It is not so harmful in the conditions like vrana, pandu, kustha etc. as that of other alcoholic preparations.

Yava sura:

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Astanga Hrdayam : Sutra-sthana

Yava sura (alcohol prepared from barley) is having guru and ruksaguna. It aggravates all the three dosas and causes constipation.

Arista (Fermented decoctions):

* Generally aristas are having similar properties of the drugs, which are used for their preparation.

* Hence aristas are superior in quality among other types of alcoholic preparations.

* They are useful in the management of grahani-roga, pandu, kustha, arsas, sophia, £asg udarajwara, gulma, krmi and pliha.

* They are having kasaya, katu rasas and aggravate vatadosa.

Mardvika (Wine prepared from grapes):

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Mardwika sura (alcohol prepared from draksa) is having madhura rasa, lekhana & sara gum and slightly usna virya. It is good for the heart. It increases pitta and vata slightly. It is indicated in pandu, meha, arsas and krmi.

Kharjura (Wine prepared from dates):

Kharjura sura (alcohol prepared from dates) is inferior to mardwika sura in its properties. It also has gurguna and aggravates vata.

Sarkara (Wine prepared from sugar):

Sarkara sura (alcohol prepared from sugar) is having madhura rasa and laghu guna. It contains a pleasant smell and is wholesome for the heart. It is not so toxic.

Gouda (Wine prepared from molasses):

Gouda sura (alcohol prepared from £tfrfa /jaggery) is useful for the proper elimination of urine, faeces and flatus from the body. It also gives satiation and increases the power of digestion.

Sidhu (Wine of sugarcane juice):

Sidhu (alcohol prepared from sugarcane juice) aggravates vata and pitta. It is indicated in the

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Drava-dravya Vijnaniya Adhyaya : 5 85

diseases caused due to excessive oleation and due to the vitiation of kapha, medoroga, sopha, udara and arsas.

Sidhu is of two types:

1 . Prepared by boiling sugarcane juice (pakwarasa).

2. Without boiling sugarcane juice (sitarasa).

Out of these two varieties pakwa rasa is superior to sita rasa in its quality.

Madhvasava (Wine prepared from honey):

Madhvasava (alcohol prepared from honey) is having tiksna guna and is useful to break the solidified materials like kapha, mala etc. in the body. It is indicated in the management of prameha, pinasa and kasa,

Sukta (Wine prepared from tubers):

Sukta (alcohol prepared from tubers) increases the moisture of rakta, pitta and kapha. It is useful for the downward movement of vata. It contains amla rasa and usna, tiksna, ruksa and sara gunas. It is wholesome to the heart and increases the perception of the taste. It also increases the power of digestion. It is cold in touch. It is indicated in the management of pandu roga, netra roga and krmiroga.

Sukta prepared from guda, iksurasa, madya and mardwika are superior to one another and easy to digest in their succeeding order.

Alcohols prepared from tubers, roots and fruits are also having similar properties of those from which they are being prepared.

Sandaki:

Sandaki (fried paddy spicy balls, dried and deep fried in oil) as well as sukta, which became sour by preserving certain time, are useful to increase the perception of taste and also easy to digest.

Dhanyamla:

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Astanga Hrdayam : Sutra-sthana

Dhanyamla — an alcoholic preparation prepared by fermenting the water in which rice and other grains are cooked is having tiksna, laghu guna and usna virya. It acts as a purgative. It increases pitta. It is cold to touch. It is useful to relieve fatigue and exhaustion. It increases the perception of taste as well as power of digestion. It is useful in the management of pain in the urinary bladder. Dhanyamla is the best drug useful for conducting asthapana vasti. It is good for heart. It is useful to mitigate vata and kapha.

Souvlraka and tusodaka also possess similar properties of dhanyamla.

Both of them are useful for the management of krm roga, hrdroga, gulma, arsas and panduroga.

They are prepared from dehusked barley and barley grains with husk respectively.

Thus ends Madya varga.

7. Mutra Varga

(Group of Urines)

1. Gomutra 5. Gaja mutra

2. Aja mutra 6. Asva mutra

3. A vi mutra 7. Ustra mutra

4. Mahisimutr 8. Khara mutra

Generally all the above eight types of urines are having lav ana, kata \
rasa;ruksha, tiksna and usnagunas.

Gomutra

* Increases pitta dosa; indicated in krmiroga (worm infestation), sofa (oedema), udara (ascitis), anaha, sula, vata and kapha disorders, gulma, aruci, visa (poisonous cases), switra (leucoderma), kustha (skin disorders) and arsas (piles).

Notes:

* Urine can be used in the therapeutic procedures like purgation therapy, medicated enemata with decoctions, sudation therapy and also for external applications like alepa etc.

* Increases appetite, digests the undigested food material, breaks the solidified material in the body.

Out of all the above cow 's urine is the best.

Drava-dravya Vijnaniya Adhyaya : 5

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'Gomutra can cure kidney failure'

EXPRESS NEWS SERVICE

JANUARY 13

AFTER her recovery from kidney failure with the help of 'goumutra therapy/ 10-year-old Shalini Srivastava has started a mission to stop cow slaughter in the country.

Speaking at a press meet, Shalini, a Patna resident, said she after she discovered she had kidney failure, she met several top doctors who suggested that she should be taken to Bangalore, where treatment would cost around Rs eight lakh. Unable to afford this treatment, she and her

parents came to Kalikamata temple in New Delhi where they met the temple priest. He advised her to take goumutra, and she began improving in a few days, the girl said. She recovered completely in a period of one month. She has ever since travelled nearly 6,251 kms all over the country to propagate the benefits of goumutra. She is presently in the city to protest cow slaughter at Deonar abattoir.

According to Madhuben Joshi, who runs, a treatment centre at Ghatkopar, goumutra and other products are highly beneficial in the treatment of asthma, headache and even tooth problems.

Human urine is anti poisonous.

In this way it was described in brief pertaining to various types of liquid substances like Toya varga, Ksira varga, Iksu varga, Taila varga, Madya varga, Mutra varga etc. in a systematic way.

Thus ends the fifth chapter entitled Drava-dravya Viinaniya Adhyaya of Sutra Sthana in Astanga Hrdaya Sarhhita, which was composed by Acarya

Vagbhata son of Sri Vaidyapati Sirhhagupta.

In the chapter Drava-dravya Vijnaniya, Acarya Vagbhata explained the different types of liquid substances and classified them chiefly under 7 groups as under:

1 . Jala varga, 2. Ksira varga, 3. Iksu varga, 4. Madhu varga, 5. Taila varga, 6. Madya varga, 7. Mutra varga .

Out of all these liquid substances, water is the most important one and so, it has been given the top priority. Though the group consists of various types of water, the entire water is ultimately of one type i.e. one which falls from the sky. Acarya Vagbhata classified the rainwater as gangambu and samudrodaka and then discussed the properties, test for the identification of the 2 types of water, properties of the water, types of hot water etc. Then the group consisting different types of milk and milk products like curd, buttermilk, butter, ghee etc. their properties were explained. Sugarcane varieties, properties, jaggery, sugar etc. Honey — properties, types, different oils and alcohols and 8 types of urines and their properties etc have been detailed.

*

6

Annasvarupa

VIJNANIYA AdHYAYA

[Knowledge of Food Substances]

After 'Drava-dravya Vijnaniya 9 Acarya Vagbhata expounded the chapter 'Annasvarupa Vijnaniya ' (Knowledge of Food Substances), thus said Lord Atreya and other great sages.

In this chapter, all the food substances have been classified into 7 groups as under:

- 1 . Sukadhanya varga (Group of cereals)
2. Simbi varga (Group of pulses)
3. Krtanna varga (Group of food preparations)
4. Mama varga (Group of meat)
5. Saka varga (Group of leafy and other vegetables)
6. Phala varga (Group of fruits)

7. Ousadha varga (Group of drugs)

1. Sukadhanya Varga

(Group of Cereals or Corn with Bristles)

Sukadhanya

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TJtT|:Tmrg: ^U^flch: 'fUfllRcft I cbl^JHI nf^N: V|cbl <£Ncb: <£^||U^ch: 112 II

H I flcH I hWm I Is^ I: cE^T: vOd^lfrch I: I Md#IWM4^£T^I^ ¥IM^: ^pTT: 113 II

Annasvarupa Vijnaniya Adhyaya : 6

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1. Rakta sali
2. M aha sali
3. Kalama
4. Turnaka
5. Sakunahrta
6. Saramukha
7. Dirghasuka
8. Rodhrasuka
9. Sugandhika
10. Pu/7c/ra

11. Pa/?dtf
12. Pundarika
13. Pramoda
14. Ga*;ra
15. Sariva
16. Kancana
17. Mahisa
18. Sfitā
19. Dusaka
20. Kusumandaka
21. Lahgala
22. Lohavala
23. Kardama
24. Sitabhiru
25. Patahga
26. Tapaniyaetc.

The above varieties of sali rice are the best ones, described by Vagbhata. In general all the varieties of si/£arice consists the following qualities.

General properties of sali dhanya:

WI^MIcb^l:f^mJT^b^| (*<£l<rMc|4f|: | chMKJI^UI: HMcfI ^cHI feni: 114 II

* Madhura and associated with kasaya rasa, snigdha and laghuguna, sita virya and madhura vipaka.

* Aphrodisiac.

* Slightly constipated.

* Diuretic and it is a wholesome diet.

Rakta sali:

* Among all the varieties of cereals rakta sali is the best one, which relieves thirst and subsides all the three dosas.

* The above mentioned 26 varieties (other than rakta sali) of rice are inferior to one another in their succeeding order. That means maha sali is inferior to rakta sali and superior to kalama sali. Hence rakta sali is the best one and tapaniya is the least one in their properties.

Yavaka and other varieties of sali dhanya:

^fclcb| gPRft Mi^lfcM^M^chl^il: lfc||£bU|| ^chf^TOT: Mlcti^kil: ^ bM fl| rl cH 1 : 116 II
^K^M |^T^r PIP^d I: I

* Yavaka, hayana, parhsu, baspa, naisadhaka etc. are some varieties of sali nee. Out of these five naisadhaka is the best variety and the remaining four are bad in their preceding order. Hence yavaka is the worst variety in the group of sali rice.

* These are having madhura rasa, snigdha and guru guna, usna virya and amla vipaka. Increases kapha and pitta, eliminates urine and faeces.

Sastika dhanya:

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Nfechl dlfi^ ^Tlfc&lfad'fUd: I rRT: chMI-M^jJI^Wlcfll^vjid^l: 118 II
^c^diU^chHMI^MHMdcBV^l: lcliebVldcb|^H^HVlKW^l: 119 II

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TORT: ^bfc|^yUc^l-cUl: ^JcJT: I

* In all the varieties of vrihi (paddy), sastika dhanya is the best one (which gives crop with in 60 days).

* Sastika dhanya consists madhura rasa, snigdha, grahi, laghu and sthiraguna. It is useful to mitigate all the tridosas.

* It is of 2 types viz. — (a) gaura and (b) asita gaura.

* Among them gaura is superior to asita gaura.

* Maha vrihi, krsna vrihi, jatumukha, kukkutandaka, lavaka, paravataka, sukara, varaka. uddalaka, ujjwala, cina, sarada, dardura, gandhana, kuruvinda etc. are the other varieties of vrihi dhanya, which are inferior to one another in their succeeding order.

Above mentioned other varieties of vrihi dhanya are having madhura rasa, guruguna and amk. vipaka. They increase pitta dosa, mutra, purisa and also body temperature. Pataia variety of rice aggravates all the tridosas.

Trna dhanya:

ch^chl^ciKV^michIR I^M cHM 111 1 II

Kahgu, kodrava, nivara, syamaka etc. are having laghu & lekhana guna and sita virya. The) increase vata and mitigate kapha and pitta.

Priyaftgu-koradusa:

^Hfl^4H<£-rM r^uHTRr: 111 2 II

chl^c^TTT iJI^> <w£f SfNft lclNIMg: I

Trna dhanya

Priyahgu variety of rice is having guruguna and is useful to nourish the body. It is also useful to

Annasvarupa Vijnaniya Adhyaya : 6

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i ii the fractured bones. Koradusa variety of rice is cold in touch and acts as anti-poisonous. It is the best one to absorb fluids from the intestines.

Yava:

^T: vHrll JJ*>: Wf: ml fc^M<££lc|: in 311

* Yava contains madhura rasa, ruksa, guru & sara guna and sita virya.

* It increases faeces and flatus.

- * It acts as an aphrodisiac and increases body strength.
- * It is an anti-diuretic and also decreases excessive fat from the body.
- * It mitigates pitta and kapha and is useful in the management of pinasa, swasa, kasa, urusthambha, kantharoga and twakroga.

Anuyava:

Anuyava (small variety of barley) is inferior to yava in its properties where as vamsaja yava is having ruksa guna and « usna virya.

Godhuma: I

cpT: ?f)<il f^Ut vxflcHI cndfarl^l 111 5 II
fl^MchlflTT^Tfr^: ^4<^rH<: I

Yava

Anuvava

Godhuma

- * Godhuma contains madhura rasa, guru, snigdha and sara guna and sita virya and it acts as an aphrodisiac, nourishes and increases body strength, and reduces vata, pitta.
- * It is also useful to join the fractured bones.

TOJI HtJly^fl Vfldl cbNliWfcJTTrTEJ: 111 6 II

Nandimukha variety of wheat is wholesome and having kasaya, madhura rasa, laghuguna and sita virya.

Thus ends group of cereals or corn with bristles.

Astanga Hrdayam : Sutra-sthana

2. Simbidhanya Varga

(Group of Pulses)

Simbi dhanya:

Adhaki

* Mudga (*Phaseolus radiatus*), adhaki (*Cajanus cajan*), masuraka (*Lens culinaris*) are some of the varieties of pulses available in the nature.

* They are generally having kasaya, madhura rasa', grahi, laghu guna; sita virya and katu vipaka.

* Produce constipation and useful to reduce medas, kapha and raktapitta.

* They are suitable for the use of lepa (external application) and upaseka (food preparation such as soup).

Mudga, kalaya, rajamasa:

* Among simbi dhanya, mudga (*Phaseolus radiatus*) is the best one and increases vata (cala) slightly.

* Kalaya (*Lathyrus sativus*) vitiates vata excessively where as rajamasa/alasanda (*Vigna cylindrica*) also aggravates vata and is having ruksha and guru guna. It produces more faeces.

Kulattha:

^drW:TTT%)5icTr: VjsH ?M %J I *|IRh*I IHJI1 9 II
cbl"Hiyf:chM-)C<irli£J HPd ImtII^i: I

Kulattha/horse gram (*Dolichos biflorus*) is having kasaya,

madhura rasa; usna yirya and amla vipaka. It is useful in the management of sukra dosa, asmari, swasa, pinasa, kasa, arsas, kapha and vata roga. Excessive use of horse gram leads to raktapitta.

Nispava:

fabL||cf) cndfar1IWW^?|cMI 112 Oil

Nispava (*Dolichos lablab*) increases vata, pitta, rakta, stanya and mutra. It is having guru (heavy), sara (laxative) and vidahi (burning sensation) guna. It is useful in the management of netra roga, sukra dosa, kapha roga, sophia and visa dosa.

Kulattha

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Masa:

Tm: f^mjf ^d^kMMcHfa-HcM: TR: 1121 II

Masa (*Phaseolus mungo*) is possessing madhura rasa, snigdha, gum gam and usna virya. It gives strength and increases kapha, pitta and alleviates vata. It produces a large quantity of semen and also ejaculates it in high quantity.

Kakandola-atmagupta:

ihd I fa MINc<^lreblch I ui)cHI^id4| : H22II

Fruits of kakandola (edible & cultivated variety of atmagupta) and atmagupta (*Mucuna pruriens*) are also having the properties similar to masa (*Phaseolus mungo*).

Tila:

3^npT: ^:xrT%^TT 6RHchih 1^x1^ 112 311

Masa

Atmagupta

Tila (Sesamum indicum) seeds are having guru guna\ usna virya and katu vipaka. They are cold in touch and useful for skin and hair. Promotes strength and produces little quantity of urine. Increases intelligence, power of digestion, kapha and pitta.

Uma-kusumbha bija:

"fcmilm -WI^friTblwil cbMofarlcbfl *±b: I ^VJjfc&rsbd: tn%, dg<«fl*i 3>^MHJI2 4 II

Uma seeds (Linum usitatissimum) are having madhura, tikta rasa; snigdha, guru guna\ usna virya and katu vipaka. Increases kapha and pitta. They also cause vision defects and decreases semen. Kusumbha bija (Carathamus tinctorius) are also having the properties similar to uma bija.

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Astanga Hrdayam : Sutra-sthana

Masa-yavaka:

Masa (black gram) among the pulses and yavaka among cereals are inferior in respect of their qualities.

Discrimination of dhanya:

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Recently harvested (fresh) grains increase kapha and causes abhisyandi guna.

Whereas one year old grains (suka as well as simbi dhanya), those grown quickly (sastika dhanya), those removed their husk and those grains which are properly fried with oil and ghee are having laghuguna and easily digestible.

Thus ends group of pulses.

*

3T2T <£>dl?|cHf:

3. Krtanna Varga

(Group of Food Preparations)

Man da (Gruel water):

^JIMcf f\$|c(fd5l Wi\ cIMI^cfiiH: I ^MIP^NVINH: MMhl ^11^1^4^112 711

* Manda, peya, vilepi and odana are easily digested in their preceding order. Among the four, manda (gruel water) is the best.

* It causes the downward movement of vata.

* Relieves thirst, exhaustion and eliminates the residual dosas after sodhana therapy.

* Digest the undigested material in the body and keeps the body humors and tissues in the equilibrium state.

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* Softens the channels and tissue pores of the body.

* Induces sweating and increases the power of digestion.

Peya (Thin gruel):

* Relieves hunger, thirst, exhaustion, weakness, abdominal disorders and fever.

- * Moves vata in the downward direction.
- * Increases the appetite and helps in digestion.
- * It is a wholesome diet to all.

Vilepi (Thick gruel):

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^wf ^4> I flVi^4d^MIRIH I H .I

- * Solidifies the faeces and good for heart.
- * Relieves thirst and increases appetite.
- * Indicated in ulcers and eye disorders.
- * It is also indicated to the persons who are weak after sodhana therapy and after oleation therapy (administration of medicated oils internally).

Odana (Rice):

^pftrT: Tnfrf: R^fUc^TtilbMi 4)cMI H^: 113 Oil

- * Odana is the preparation of the rice with grains after washing and the entire water is to be evaporated while cooking. It is easily digestible.
- * Similarly rice prepared and processed with the substances having hot in potency like sunthi (*Zingiber officinalis*) and citraka (*Plumbago zeylanica*) is also easily digestible.
- * Rice prepared with fried grains is easier to digest.
- * On the other hand rice prepared with the addition of milk, mutton etc. is not easily digestible.

Odana

In this way one should know the attributes such as guru and laghu of various food substances by the variation of dravya, kriya, samyoga, parimana and the type of desa.

Examples:

Dravya : Food prepared with rakta sali rice is having laghu guna where as it is guru which is prepared with yavaka.

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Kriya : Sulya marhsais laghu and the others are guru.

Samyoga : Rice prepared and processed with the substances having hot in potency like sunthi (Zingiber officinalis) and citraka (Plumbago zeylanica) is easily digestible.

Desa : Rice harvested in jangala desa is having laghu guna where as it is guru, which is harvested in anupa desa.

Mamsa rasa (Mutton soup):

^TJT: iJluml ^T£J^Tt p{U|£| m: H3 2 II

Mutton soup is best suited for the persons suffering with emaciation. It nourishes the body, be v aphrodisiac, excellent for eyes and heals ulcers.

Mudga yusa:

Mudga yusa (soup of green gram) is the best wholesome diet and is advised to take after sodhana therapy. It is also indicated to the persons suffering from ulcers, throat and e\ e disorders.

Kulattha yusa:

Kulattha yusa (soup of horse gram) moves vata in the downward direction. It is indicated in abdominal tumors, turn and pratuni.

Tila, pinyaka etc:

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Food products prepared from tila such as pinyaka (cake obtained after extracting sesame oil) and others, dried leafy vegetables, germinated grains, sandakivataka causes vision defects, vitiates all the three dosas. They also cause weakness and not easily digestible.

Rasa I a (Srikhanda):

* Take the fresh curd in a thick cloth and make it a bolus. Keep it by hanging throughout night, so that the liquid is being completely filtered. Then add fine powder of sugar candy, ela and other spices and can be used.

* Rasala is having snigdha guna and nourishes the body. It acts as an aphrodisiac, gives

strength and increases the perception of taste.

Panaka:

^Tj^ckTOST MHch jfluM *b 113 5 ll

Panaka is having guru guna and gives satisfaction. It relieves tiredness, appetite, thirst and

A nn as var u pa Vijnaniya Adhyaya : 6 97

fatigue. It causes vistambha. It is a diuretic and makes the mind pleasant. Usually it is having the similar properties of the same drugs from which it is being prepared.

Laja:

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Laja (fried paddy) is having laghuguna and sita virya. It is indicated to relieve thirst, vomiting, diarrhoea, polyurea, obesity, cough, kapha and pitta dosa. It also acts as digestive stimulant.

Prthuka:

TJ^cfcl y<cfi <s|c^M l : <*>^fc<KW4cbIRu|: ||3 7||

Prthuka (rice parched and flattened) is having guruguna and gives strength to the body. It also increases kapha and causes constipation.

Dhana:

Dhana (fried barley and other grains) is having ruksa, lekhana and guru guna. It gives satisfaction and causes constipation.

Saktu:

- * Saktu (barley flour initially fried and then ground) is having laghuguna.
- * It relieves appetite, thirst, fatigue, eye disorders and wounds.
- * It gives satiation and also gives strength instantaneously.
- * One should not drink water while eating saktu.
- * It should not be taken twice during day time.
- * Saktu should not be taken in the nighttime as well as after having food.
- * It should not be taken exclusively without adding salt or jaggery .

* It should not be taken by hard chewing and also heavy in quantity.

Piny aka-vesa vara:

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^WTt^F: f^F^ ^HIM^cj^ T: | ^ | ^ | ^cH ^l*o^UH^H : 1141 II

* Pinyaka causes fatigue, dryness, constipation and defective vision.

* Vesavara is having guru and snigdha guna and is responsible for increasing strength and builds up the body.

* Vesavara prepared with green gram and others is having guruguna and also having similar properties of the drugs from which it is being prepared.

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Different measures of preparing various food items:

Kukula (fire made of cow dung cakes), karpara (an iron sauce pan), bhrastra (a frying pan) kanduka (a boiler or oven) and angara (charcoal) — food items prepared from the above measures are superior to one another and easily digestible in their succeeding order.

Notes:

In addition to the above, Vrddha Vagbhata, the author of Astanga Saiigraha explained some more food preparations viz. khala and kambalika, raga and sadava etc. in the group of krtann^varga.

Khala and kambalika:

* Both khala and kambalika processed with medicated drugs are good for heart.

* Soup prepared from mutton is called rasa where as it is prepared with pulses are known as yusa.

* Prepared with fruits of jujube and others is called khala.

* Prepared with the paste of gingili seeds, roots and then made sour by adding lemon juice or pomegranate etc. is known as kambalika.

* Soup prepared by adding oil, salt, pepper etc. is known as krtta yusa/rasa and without adding the above substances are called akrta yusa/rasa.

* Soup prepared with little quantity of mutton and spices, which is very clear like water is known as 6 dakalavanika\

* Yusa, rasa, supa and saka are hard to digest in their succeeding order.

Raga and sadava:

* Which are prepared with sweet substances like sugar candy and honey are known as raga where as the substances prepared with the sour fruits like jujube are called as sadava.

* Raga and sada vas are good for heart.

* Acts as aphrodisiac.

* Increases the perception of taste.

* Hard to digest, gets satisfaction.

* Indicated in giddiness, thirst, vomiting, alcoholic toxicity, fainting & fatigue.

Vesavara is the meat cut into minute pieces added with ginger, coriander, cumin etc. and roasted or fried.

* Increases strength and builds body.

Thus ends group of food preparations.

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4. Mamsa Varga

(Group of Different Types of Meat/Flesh)

The group of animals whose meat is commonly used as food is enumerated under the following eight categories.

A) Jaiigala (animals dwelling in dry land forests):

1. Mrga : Harina, ena, kuranga etc. 20 animals.

2. Viskira : (Gallinaceous birds)

Lava, tittira, sikhi, daksa (21).

3. Pratuda : (Packer birds)

Parrot, sparrow, pigeon etc (35).

B) Sadhara n a (animals living in the normal land):

4. Vilesaya : Animals who live in burrows in earth. Mamsa

Eg. rat, snake, mongoose.

5. Prasaha : Animals and birds who eat by snatching.

Eg. cow, ass, camel, horse, tiger, lion, crow, vulture, owl etc.

(C.) Anupa (animals inhabiting marshy land):

6. Mahamrga : Animals of huge body, eg. buffalo, elephant, pig, rhinoceros.

7. Jalacara : Birds moving in water, eg. swan, crane, domicille crane.

8. Matsya : Aquatic animals, eg. rohita fish, tortoise, crocodile, crab, whale, etc.

L Mrga:

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Harina (deer, fawn), ena (black buck), kurahga (roe deer), rksa (bear), gokarna (deer antelope), mrgumatrka (red colored hare like deer), sasa (hare), sambara (deer with branched horns), caruska, sarabha etc. are the animals enumerated in this group.

Harina

Ena

2. Viskira:

Kuranga

Gokarna

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100

Astanga H relay n m : Sutra-sthana

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Vartira 1

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Lava (common quail), vartika (gray partridge), vartira (rain quail), ra/:te vartma (red jungle fowl), kukkubha (crow pheasant), kapinjala (jungle bush quail), upacakra (sushi chukor), cakora (chukor), kuruvahava, vartaka (male bustard), vartika (female bustard), tfttfri (partridge), krakara (snipe), sikhi (peacock), tamracuda (cock), bakara (crane), gonarda (hill partridge), girivartika (mountain quail), sarapada (stark), indrabha (anjutant), varata (spoonbill) etc. are the birds, which scratch the soil with their legs to acquire food, are known as

viskira.

3. Pratuda:

Koel Kapota Cataka

Jivanjivaka (common mynah), datyuha, bhrhgahwa (king bird of paradise), suka (parrot), sarika (shama thrush), latwa (scarlet minivet), kokila (koel), harita, kapota (dove), cataka

Annas varupa Vijnaniya Adhyaya : 6

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-parrow) etc. are the birds, which strike at the food article before taking it, are known as r:\auda.

4. Bilesaya:

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Bheka (frog), godha (iguana lizard), ahi (snake), swavid (hedgehog) etc. are the animals, which are residing in the burrows in the earth and are known as bilesaya.

Bheka

Godha

Ahi

5. Prasaha:

Swavida

dlMlcb^cbV^H^IMc|M|^c||i|^: I VlvMI^I^UlcHch^fcd^cbl: 114 9 II

Go (cow), khara (ass), aswatara (mule), ustra (camel), aswa (horse), dwipi (panther), simha (lion), rksa (bear), vanara (monkey), marjara (cat), musaka (mouse), vyaghra (tiger), vrka (wolf), babhru (large brown mongoose), taraksu (hyena), lopaka (fox), j'ambuka (Jackal), syena (hawk), casa (blue jay), vantada (dog), vayasa (crow), sasaghni (golden eagle), bhasa (beard vulture), kurara (fish eagle), ghrdhra (vulture), uluka (owl), kulingaka (sparrow hawk), dhumika (owlet), madhuha (honey buzzard) etc. are the animals and birds who take their food by snatching and are known as prasaha.

Go Khara Aswatara Ustra

Lopaka Vantada Vayasa Sasaghni

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(ghrdhra

Uluka

Madhuha

Kulingaka

6. Mahamrga:

ct<I^N-M^MI^Hc|KU||: MS 0 II

Varaha (hog), mahisa (buffalo), nyanku (antelope), ruru (swamp deer), rohita (big deer), Srana (elephant), srmara (wild boar), camara (yak), khadga (rhinoceros), gavaya (gayal cow) etc. are the animals having huge body and are known as mahamrga.

Srmara

Camara

Khadga

7. Jalacara:

^IfIKflchKA^cbchKU^IHcil: M5 1 II

qc^i<^n^Vi^i^H<^5f))^l<ifli^<|: |

Harhsa (swan), sarasa (sarasa crane), kadamba (whistling teal), baka (common crane), karandava (goose), plava (pelican), balaka (snow wreath crane), utkrosa (trumpeter),

4

Hamsa

Karandava

Plava

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Cakrahwa Krounca

cakrahwa (ruddy sheldrake), madgu (little cormorant), krounca (demoiselle crane) etc. are the birds moving in the water and are known as jalacara .

8. Matsya (Aquatic animals):

HrWI <If^dMI^H<J ? %i- , ifl<chA<i|: 115 2 II

^fa» I ^^ I ^VI^flc|fiy^fachl : I ^cief5)H*Mcb^I^Kfrlfi|f^HI: 115 3 II

Sukti

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Timingila Sankha Cilicima

Rohita (red fish), pathina (boal), kurma (tortoise), kumbhira (gavial), karkata (crab), sukti (pearl oyster), sankha (conch snail), udra (cat-fish), sambuka (common snail), saphari (small glistening fish), varmi candrika (a kind of cat-fish), culuki (gangetic dolphin), nakra (crocodile), makara (great Indian crocodile), sisumara (esturine crocodile), timingila (whale), raji (snake fish), cilicima (red striped fish) etc. belongs to the group of matsya.

-HiflfarMI^gSJT I

(IH<Li ^fkhRck fond U I ^ ^ f^VNH. II^T^' ^^^^H^ UIrKJHgm 111 II)

Eight types of meat/flesh viz. mrga mamsa, viskira mamsa, pratuda mamsa, vilesaya mamsa, prasaha mamsa, mahamrga mamsa, jalacara mamsa, matsya mamsa etc. are enumerated in this way.

In the above described eight types of mamsa goat and sheep cannot be categorized solely either jahgala or anupa as they belongs to both the groups.

3J|g||*?m M||^rdl«jMI^zfIr^TtlKuf| f^rfI I

Out of the eight groups, the first three viz. mrga, viskira and pratuda belongs to jahgala desa and the last three viz. mafia mrga, jalacara and matsya belongs to anupa desa. Where as the middle two groups viz. vilesaya and prasaha belongs to sadharana desa.

J un gala mamsa guna :

<s|«£Hcll: vDdl HMcfI vjiI^cHI R?dl: II55 II
I^tHtA c4M*4^" cbMiI^I I

Jahgala mamsa is having laghu guna and sita virya. It causes constipation. It is best suited in such a condition of sannipata where pitta is vitiated excessively, vata moderately and kapha slightly.

Sasa (rabbit) mamsa :

Meat of rabbit is having ruksa guna, sita virya and katu vipaka. It acts as digestive stimulant and water absorbent.

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Vartaka (male bustard) and tittiri (partridge) mamsa:

Meat of vartaka (male bustard) and other animals belongs to jahgala desa is generally having guru, snigdha guna and somewhat usna virya and makes the body stout.

Meat of tittiri (partridge) is superior to the rest of the birds pertaining to its group. It is useful to increase intelligence, digestive power, body strength and semen. It also absorbs water and enhances color complexion. It is specially indicated in sannipata, where vata is vitiated predominantly.

Si khi (peacock) mamsa:

H I frI M fi*T^ WT: art?RcrT^ft^TT^M5 8 II

Generally meat of peacock is not completely wholesome, but it is good for ears, eyes and voice. It is also useful to arrest aging.

Kukkuta, krakara, upacakra and kanakapota mamsa: sikhi

dg^ \$<*\$<i\ <£UH: iJIUj^ ^IbMcH) I
"fcjUHHcMI 4£||:a5cRT: 44I<«Mphchl: 115 9 II
fldclUI: cblUlcbMId: u4<*)N<£<U

Meat of kukkuta (wild cock) is also having similar properties to that of peacock and acts as an aphrodisiac. Where as the cock dwelling in villages is having guru guna Kukkuta (Cock & hen) and increases kapha.

Meat of krakara and upacakra (a species of duck) are delightful and increases intelligence as well as power of digestion.

Meat of kanakapota is having lavana rasa, guru guna and vitiates all the three dosas. Cataka mamsa:

T^dcbl: VrlbMcHI: fcmJTclMHI: VJ^HI: XR^ 116 0 II

Cataka mamsa (flesh of sparrow) is having snigdha guna. It vitiates kapha and mitigates vata. Especially it is useful to increase semen.

44?I^j*><£>dl olc^I cNdHI: cbibfiMdl: 1161 II

Meat of the animals pertaining to vilesaya and the other succeeding groups are generally having madhura rasa, guru, snigdha guna and usna virya. Increases urine and semen and also gives strength to the body. It is useful to mitigate vata and increase kapha and pitta. Cataka

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Mahamrga mamsa:

^U|^n"ii^un^MVnMMfHixrrf|rTT: I

Meat of maha mrga is generally having sita virya. Among them the meat of carnivorous and prasaha animals is having somewhat lav ana rasa and katu vipaka. It increases musculature in the body. It is specially indicated in chronic piles, graham dosa and tuberculosis.

Aja mariisa:

Hlf^Vnd^RH^iflMN^<lb|dH^ II6 3II

Meat of aja (goat) is having guru, snigdha guna and not having too much sita virya. Hence it doesn't aggravate tridosas. As it is having similar attributes to that of human body tissues, it is useful to nourish the body and doesn't cause abhisyandi (increase of secretions in the tissue channels).

Avi mamsa:

fcwOcWdl ^<MHlfacb <^uj <JrT^II64II

Avi 's (sheep's) meat is having exactly opposite qualities to that of goat's meat and it is also useful to increase body strength.

Go-mariisa:

VJ^cblfl^MlrlPHfclM^^inHfl^l^ ^cMcHdigMitoUi Ufcw^frl 1165 II

Meat of cow is useful in the management of suska kasa (dry cough), srama (tiredness), atyagni (excessive digestive power), visama jwara (intermittent fevers), plnasa (running nose), karsya (emaciation) and also the disease caused due to vata especially.

Mahisa mamsa:

Buffalo's meat is having guru guna and usna virya. It causes sleep, strength and stoutness of the body.

Varaha mamsa:

rT^Tf: ^f^^cHy<: 116 6 II

Varaha mamsa is also having similar properties to that of mahisa mamsa. It is useful to relieve fatigue. It increases the perception of taste and also useful to increase semen and strength.

Matsya & cilicima mamsa:

Generally fish increases kapha excessively where as cilicima vitiates all the tridosas.

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Astanga Hrdayam : Sutra-sthana

Description of lava and others:

:^cHTcHI:WtJI67II

La va, rohita, godha and ena are the best in their respective groups. That means:

* La vafca is the best among viskira.

- * Rohitaka is the best one in matsya group.
- * Grdhra (eagle) is the best one among prasaha.
- * Ena is the best among the group of mrga.

The best meat to be taken and the meat to be discarded:

One should take the meat of the animals; those have been just killed, purified and youthful only.

Meat of dead animals, emaciated, full of fat, diseased, drowned and poisoned should not be taken as food.

Properties of the flesh obtained from different body parts:

- * Meat obtained from the upper part of the body of the male animals as well as the lower part of the body of the female animals is not easily digestible.
- * Similarly meat of the pregnant animals is also having guruguna and not easily digestible.
- * Meat obtained from female quadrupeds as well as male birds are having laghu guna and easily digestible.
- * Meat of various body parts of the animals like head, shoulders, thighs, back, hip, fore limbs, stomach and intestines is also not easily digestible.
- * Tissues such as blood and others are also hard to digest in their succeeding order.
- * Testicles, penis, kidneys, liver and rectum of the animals are also not easily digestible in comparison with the meat.

Thus ends group of meats.

*

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5. Saka Varga

(Group of Vegetables)

General properties of patha & other vegetables:

(Cissampelos pariera), sathi/karcura (Hedychium spichatum), msa (Momordica charantia), sunisannaka (Marsilea minuta), satinaja (Pisum sativum) and other leafy vegetables mitigate all the tridosas. They are having laghu guna and easily digestible. As they are having g rdhf guna, they absorb water and stop the elimination of fluids from the body.

Saka

Patha

Sathi/karcura

Susa

'rai r j % ii

Satinaja

Sunisannaka

Vastuka

Sunisanna:

Sunisannaka (*Marsilia minuta*) increases appetite and also acts as an aphrodisiac.
Rajaksva:

Rajaksva (*Euphorbia microphylla*) is indicated in amoebiasis and hemorrhoids.
Vastuka:

~^ff^fcf^T^~||7 3 II

Vastuka (*Chenopodium album*) breaks up the hard stools.

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Astanga Hrdayam : Sutra-sthana

Cangeri

Kakamaci:

Kakamaci (*Solanum nigrum*) is having saraguna and usna virya. It mitigates all the tridosas and cures skin diseases, increases semen, rejuvenator, and excellent for maintenance of accurate voice.

Cangeri: Kakamaci

~^I\$4misPH<JIM*-fl 1174 II

Cangeri (*Oxalis corniculata*) is having amla rasa, laghu, grahi guna (stops the elimination of fluids from the body) and usna virya. It increases digestive power. It is indicated in dysentery, piles, vata and kapha disorders.

General properties of pa tola and others:

MldldfklcHIR^II^MHJ^Iydl: 117 5 II

^5|liJ^rficimi^Iri^friHMR»fcbI: I MU^cbMulTchchfdcbK^c^HchMifdl: 117 6 II

HlilchdHJilf^MMldfch cHldrhcfchJ <h<A<b H^I <b^<A\ VI^cHI^ 117 7 II

chfic^i ^flrl flcblviMcbchAviH,! fr<Tt> MI^> cbd illfe c||dd ch^farl 1^117 8 II

1 . Patola (*Trichosanthus dioica*), 2. Saptala (*Acacia sinuata*), 3. Arista (*Azadarichta indica*), 4.

Sarhgestha (*Cardiospermum halicacabum*), 5. Avalguja (*Psoralea corylifolia*), 6. Amrta (*Tinospora cordifolia*), 7. Vetragra (*Calamus tenuis*), 8. Brhati (*Solanum indicum*), 9. Vasa (*Adathoda vasaka*), 10. Kuntali (*Corchorus* sp), 11. Tilaparnika (*Gynandropsis pentaphylla*), 12. Mandukaparni (*Centella asiatica*), 13. Karkota (*Momordica dioica*), 14. Karavellaka (*Momordica charantia*), 15. Parpata (*Mollugo cerviana*), 16. Nadikalaya (*Corchorus capsularis*) 17. Gojihwa (*Launacea asplenifolia*), 18. Vartaka (*Solanum melongena*), 19. Vanatiktaka (*Mollugo* sp), 20. Karira (*Capparis deciduas*), 21. Kulaka (Variety of patola *Trichosanthes* sp.), 22. Nandi (nandi saka), 23. Kucaila (a variety of patha), 24. Sakuladani (*Alternanthera sessilis*), 25. Katilla (punainava) (*Boerhaavia diffusa*), 26. Kembuka (*Costus speciosus*), 27. Kosataka (*Luffa acutangula*), 28. Karkasa (bitter fruit vegetable belongs to cucurbitaceae family).

In this way 28 vegetables have been enumerated.

In general, they are all having tikta rasa, sita virya and katu vipaka. As they are having grahi guna, stops the eliminations of fluids from the body. They increase vata and mitigate kapha and pitta.

Patola (*Trichosanthes dioica*):

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Patola is delightful, cures worm infestations, became sweet at the end of digestion (madhura vipaka) and increases the perception of taste.

Brhatidvaya (*Solanum indicum* & *Solanum xanthocarpum*):

111

Patola

<— (Brhati-dwaya)— » Kahtkari

Brhatidwaya increase pitta and relieves vata. Also increases digestive powder and break up the hard stools.

Vrsa (Vasa) (*Adathoda vasica*):

Vasa does cure vomiting and cough. It is specially indicated in bleeding disorders.

Karavellaka (*Momordica charantia*):

Karavellaka is having tikta rasa and katu vipaka. It increases digestive power and it is one of the best drugs of choice to mitigate kapha.

Vartaka (*Solaum melongena*):

Vartaka is of two types. One is having katu, tikta rasa and the other variety consists madhura rasa and ksara anurasa. Both of them are having usna virya. It mitigates kapha, vata and slightly increases pitta. It is delightful and increases digestive power as well as the perception of taste.

Karira:

Karira (*Capparis deciduas*) is having kasaya, madhura and tikta rasa and produces abdominal distension.

f

Vasa

Karavellaka

Vartaka

Karira

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Kosataki & avalguja:

Both kosataki (*Luffa acutangula*) and avalguja/bakuci (*Psoralia corylifolia*) are useful to break up solidified stool as well as to increase digestive power.

Kosataki Avalguja

Tanduliya:

Tanduliya (*Amaranthus spinosus*) is having madhura rasa; ruksa, laghu guna; sita virya and madhura vipaka. It is useful in the management of alcoholic intoxication, pitta roga, poisonous disorders and diseases pertaining to blood.

Munjata:

-y\$IM cjMIMTirjir^ 118 3 II

Tanduliya

Munjata (*Orchis latifolia*) is having madhura rasa; snigdha, guru guna and sita virya. It mitigates vata and pitta. It nourishes the body and increases semen.

Palankya:

Palahkya (*Spinacia oleracea*) is having guru and saraguna.
-M<fc4) ^I^M^cbl 1184 H

Palankya

Upodika

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I podika & cancu:

L podika (*Basella rubra*) relieves alcoholic intoxication.

C \iricu (*Corchorus* sp.) is also having similar properties to that of palahkya. As it is also having

^urigrahi guna\i arrests the elimination of body fluids.

Vidari:

fc^IA c||dfaTlfe4) J^MI Wl^fldHI 1185 II

Vidari (*Pueraria tuberosa*) is having madhura rasa; guru guna and sita virya. It is useful to mitigate vata and pitta. It is diuretic, enlivening and nourishing. It is wholesome to the throat. It acts as an aphrodisiac as well as rejuvenator.

Jivanti:

Jivanti (*Leptadenia reticulata*) is having madhura rasa and sita virya. It is good for the eyes and mitigates all the tridosas.

Vidari Jivanti

General properties of kusmanda & others:

fcigmjfilfcijP^ fcn<£MlcMfj I

Kusmanda (*Cucurbita pepo*), tumba (*Lagenaria siceraria*), kalihga (*Citrullus vulgaris*), karkaru (a variety of kusmanda), urvaru (*Cucumis utilissimus*), tindisa (*Citrullus vulgaris* Var. *fistulosus*), trapusa (*Cucumis sativus*), cinaka (*Panicum milliaceum*) and cirbhata (*Cucumis melo*) are having madhura rasa, guru guna and madhura vipaka. Increases kapha and vata and causes vistambha and abhisyanda. Also break the solidified stool in the body as they are having bhedi property.

Kusmanda & trapusa:

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<*Rd^jG&=M ^bijl^fj rc*lr1M?MHJ

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Kusmanda (*Cucurbita pepo*) is the best one among the creepers and it mitigates vata as well as pitta dosa. It is useful to clean urinary bladder and also acts as an aphrodisiac. Where as trapusa (*Cucumis sativus*) is having excessive diuretic action.

Tumba, kalinga etc:

rJW^rK iJlfe cblld|^f^r^ , 4^lI8 9II Kusmanda | — -"" [

Tumba (*Lagenaria siceraria*) is having excessive ruksaguna as well as grahiguna.

Tender fruits of kalinga (*Citrullus vulgaris*), ervaru (*Cucumis utilissimus*) and cirbhata (*Cucumis melo*) are having sita virya and mitigate pitta dosa, where as the ripened fruits are having exactly opposite qualities.

Tumba Cirbhata Kalinga

STrnavrnta (a variety of cucumber which, when ripe, separates from the stalk) is alkaline in taste and having laghu guna. Increases pitta dosa and mitigates vata and kapha. It is delightful, increases the perception of taste, digestive power and relieves asthila and anaha.

Sirnavrnta

Mrnala, bisa etc:

H^MINch^dd^licf)ch^chH^I5^KH c b d l ^ i ^ T ^ i J I I ^ G ^ * I I 9 2 I I

Mrnala (lotus stalk), bisa (lotus root), saluka (lotus tuber), kumuda (*Nymphaea alba*), utpala kanda (*Nymphaea stellata*), nandi (*Ficus* sp.), masa (*Phaseolus mungo*), keluta (tuberous plant

Kumuda Utpala kanda

i be identified), srngataka, kaseruka (*Scirpus kysoor*), krauncadana (*Scirpus articulatus*) and kalodya are having ruksa, grahi, guruguna and sita virya.

General properties of kalamba etc:

ftei^^^s«i i < 4 q ¥ i l c M J e | v f o ' I I : I 3 4 I < ^ c h I P I ^ f | c | f f b | W O T ^ W 4 I (^ H ^ T ^ I I 9 4 I I
W ^ T - H c H c l u i c < M ^ b M c h 4 I V f l d H ^ g f a u i ^ j p T ^ f e F ^ ^ 4 I r 1 1 1 9 5 I I

xmba (*Ipomoea reptans*), nalika (*Ipomoea acquatica*), marsa (*Amaranthus blitum*), kutinjara (*Digera muricata*), kutumbaka/dronapuspi (*Lucas* sp.), cilli/vastuka (*Chenopodium album*), latvaka/kusumbha (*Carathamus tinctorius*), lonika (*Portulaca quadrifida*), kurutaka dosia argentea), gavedhuka (*Coix lachrymajobi*), jivanta (unidentified vegetable), jh unjhu

- unidentified vegetable), edagaja/cakramarda (Cassia tora), yavasaka/vastuka (Chenopodium album), suvarcala (not identified), aluka (Dioscorea sp.), laksmana (Aralia quinquefolia), etc. having madhura-lavana rasa; ruksa-guru guna: sita virya. They increase vata and kapha. ally eliminates faeces and urine and causes some times constipation. Juice extracted after aming and then processed with oils are not harmful.

Cilli:

d^M^ig^r^c^fiTTTcllf^cbf\^ 14HI 1196 II

CHIT, which bears small leaves, is also having similar properties to vastuka (Chenopodium album).

Tarkari & varuna:

Tdikiiri/agnimantha (Clerodendron phlomidis) and varuna (Crataeva nurvala) are having madhura, tikta rasa and they mitigate kapha, vata dosa.

Tarkari Varuna

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II

Varsabhvau & kalasaka:

^ri^chldVII*^WTtch^r+)cbH,II97II

Varsabhvou (2 kinds of Trianthema portulacastrum) and kalasaka (Corchorus capsularis) are having ksara, katu and tikta rasa. Increases digestive power and break up the solidified stools. Indicated in the management of garavisa, sophia, kapha and vata dosa.

Ciribilwa:

Tender leaves of ciribilwa (Holoptelia integrifolia) increase digestive

power and mitigate kapha and vata. It is also having saraguna.

Satavari:

Wlc|4^i<|R<1tW cS)N?WIMSI: I

Sprouts of sata van (*Asparagus racemosus*) are having tikta rasa and aphrodisiac in property. It mitigates all the three dosas.

Variisa:

"^ftcivicbfl^ fa<Jl£l cndftlTM: II99II

Varhsakanra (tender shoots of bamboo) are having ruksa and vidahi guna and increases vata and pitta dosa.

Pattura:

Pattura (*Aerva lanata*) is having tikta rasa and increases digestive power. It is useful in the management of pliha, arsas, kapha and vata roga.

Ciribilwa

Variisa

Pattura

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Kasamarda:

<£>fa chinch iblrck^l<l<cbflf^f ^rH<: 111 00 II

Kasamarda (*Cassia occidentalis*) is useful in the management of krmiroga, kasa, kaphotklesa. It is also having saraguna.

Kusumbha:

Kusumbha (*Carathamus tinctorius*) is having amla rasa; ruksa, guru, saraguna and usna virya. It increases pitta dosa.

Sarsapa:

JJ*e\Wi f||bflj d^fuHpi fl4cj|N<£><1Jl1 0 1 II

Sarsapa (*Brassica campestris* var. sarson prain) is having guru guna and usna virya. It causes the obstruction of faeces and urine. Increases all the three dosas.

Mulaka:

^MHUrMfi (^Ar^fT^cb^ld^Hch^N^cH^flwi Pw^fri 111 02II

Tender root of mulaka (*Raphanus sativus*) is not having definite taste and is slightly ksara, tikta rasa; laghu guna and usna virya. It mitigates all the three dosas and is indicated in the management of gulma, kasa, ksaya, swasa, vrana, slesma, gala roga, swarasada, agnisada, udavarta and pinasa.

Mulaka Sarsapa

118

Astanga Hrdayam : Sutra-sthana

Properties of mulaka acc. to the change of state:

— U^H: 111 0 3 II

f I^({IN^rl s I^fi|«^n^"rT-

Mature root of mulaka (*Raphanus sativus*) is having katu rasa; guruguna; usna virya and katu vipaka. It increases all the tridosas and causes abhisyandi.

-f^Ft|R4^d<RI cNdfacljn 04II

Mulaka (*Raphanus sativus*) when processed with oil is useful to mitigate vata, where as the dried one mitigates vata and kapha. Raw one causes increase of the dosas.

Pindalu:

cbcwil dHchihgl RIU^I^: Rlrlcl^T: 111 0 511

Pindalu (*Dioscorea* sp. or *Colocasia esculenta*) is having katu rasa and usna virya. It mitigates vata, kapha and increases pitta dosa.

General properties of kuthera etc:

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<h6 ^c\^f|tui ^MH^ltMHH.* ^<^J^<J>r^Tf|^ c{iM^rcH^|cb< 111 0 7 II

Kuthera (*Orthosiphon* sp.), sigru (*Moringa pterygosperma*), surasa (*Ocimum sanctum*), sumukha (*Ocimum* sp.), asuri (*Brassica nigra*), bhutrna (*Cymbopogon spreng*), phanijja (*Ocimum basilicum*), arjaka (*Orthosiphon pallidus*) and jambira (*Cymbopogon citrates*).

Leafy vegetables prepared with the above drugs are having katu rasa; ruksa, grahi, vidahL tiksna, laghuguna and usna virya. They are delightful and increase digestive power as well as perception of taste. Destroys vision and decreases semen. Kills worms and increases dosas.

it

Sigru

Bhutrna Jambira

Surasa, sumukha & dhanyaka:

I^ichmfqq^mFRT^cH^f^J|^4^I I" g7H:-

Surasa (*Ocimum sanctum*) is useful in the management of hikka, kasa, | visa, swasa, parswasula and putigandha (bad smell from mouth and nose), i

tt

Surasa (Tulasi)

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-^y<sfi Hlfrilc^l^i 'Kyftihgl 111 0 811

Sumukha (Ocimum sp.) doesn't cause much burning sensation and cures gara visa and sophia.

Ardrika (dhanyaka wet form/Coriandrum sativum) is having tikta, nmdhura rasa. It is a diuretic and doesn't increase pitta. Ardrika

Lasuna:

c^pt ^Trft-^lfrwr: chdMlcMU : TR: 111 0 9 II

"PI: y^^:f^TOt Il^Hc{IMH: I ^Hfl^M^c^il ^T+jfariy^NUI: 111 1 Oil

rVi I ^B^ i yfl^faf^ ^ mi*HH JI1 1 1 II

Lasuna (Allium sativum) is having katurasa, excessive tiksna, sara, guru, snigdha guna, usna virya and katu vipaka. It is a cardiac tonic and increases hair growth. It is an aphrodisiac. Increases the perception of taste as well as digestive power. It is useful to join the fractured bones and also gives strength to the body. Vitiates rakta as well as pitta dosa. It is indicated in the management of kilasa, kustha, guima, arsas, meha, krmī, kapha, vata, hikka, pinasa, swasa, kasa. It is a rasayana.

Palandu:

McHIU^W<J|U|^H: *^bM<H) HlirlfarM: I

Palandu (Allium cepa) is inferior to lasuna in its properties. It increases kapha but doesn't increase pitta excessively.

chihcUdiyffli Vm: ^S'UJc^dl cTOT 111 1 2 II

Grnjanaka/Palandu-bheda (Allium ascelonicum) is having tiksna and grahiguna. It is suitable for those suffering from arsoroga originated from kapha and vata for fomentation as well as internal administration. It is not suitable for those suffering from pitta dosa.

Surana & bhukanda:

Lasuna

Palandu

Grnjanaka

^R: cbMiHI |cWI<) HM: 111 1 3 II

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Astahga Hrdayam : Sutra-sthana

Surana (*Amorphophallus campanulatus*) increases digestive power as well as perception of taste and mitigates kapha dosa. It is having visada and laghu guna. It is especially wholesome for arsoroga.

Bhukanda (Terrestrial mushrooms) causes excessive increase of tridosas.

Surana

Heaviness of leaves, flowers etc. in their succeeding order:

Patra saka, puspa saka, phala saka, nala saka and kanda saka are having excessive guru guna in their succeeding order.

Superior and inferior varieties among vegetables:
cHI ^11^ vjfl^-rfl UI*M rc^cH M4HJ

Jivanti (*Leptadenia reticulata*) is the best one and sarsapa (*Brassica campestris* var. sarson prain) is the worst one in the group of leafy vegetables.

Thus ends the group of vegetables.

Draksa:

6. Phala Varga

(Group of Fruits)

Midi rIM I <2*4lrT^Uj| gg^Sffe^M 1 511

Draksa

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- * Draksa (*Vitis vinifera*) is the best among the group of fruits. It increases semen, good for eyes and eliminates the urine and faeces freely from the body.
- * Grapes are having madhura, kasaya rasa; snigdha, guru guna; sita virya and madhura vipaka.
- * Cures vata and bleeding disorders.
- * Relieves bitter taste in the mouth.
- * Indicated in alcoholic toxicity, thirst, cough, dyspnoea on exertion, hoarseness of voice and injury to the chest.

Dadima:

- * Sweet pomegranate (*Punica granatum*) is specially indicated in pitta dominant sannipata disorders.
- * Sour pomegranate is not vitiates pitta. Slightly hot in potency and mitigates vata and kapha.

* Sweet and sour fruit is good for heart. Light and unctuous, increases the perception of taste and appetite, constipated.

General properties of moca and other fruits:

*ficn<<^i^c^tbHj^

4bHW \ I^IH rT ^ui 4j*> vOdHHj ^TFfrT ^tH^ <Tt)ftr1MflKHHJ I1 2 1 II

* Moca/plantain (*Musa paradisiaca*), kharjura/dates (*Phoenix sylvestris*), panasa/jackfruit (*Artocarpus heterophyllus*), narikelaj 'coconut (*Cocos nucifera*), parusaka (*Grewia asiatica*), amrataka (*Spondias pinnata*), tala (*Borassus flabellifer*), kasmarya (*Gmelina*

Dadima

I 7HT

60S

Moca (Kadali)

Khar jura

ijkr mm --9

Narikela

Parusaka

Karamarda

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Astanga Hrdayam : Sutra-sthana

Amrataka

Madhuka

Badara

arborea), rajadana (*Mimusops hexandra*), madhuka (*Madhuca indica*), badara (*Zizyphus jujuba*), ankola (*Alangium lamarckii*), phalgu (*Ficus hispida*), slesmataka (*Cordia myl*), badama (*Prunus amygdalus*), abhisuka (*Pistacia vera*), aksoda (*Juglans regia*), mukulaka (a variety of edible fruit of North Himalayas), nikocaka (*Aesculus indicus*), urumSna (Northern Himalayan zone fruit i.e. *Prunus armeniaca*), priyala (*Buchanania lanzan*) etc. are having madhura rasa, guruguna, sita virya and madhura vipaka.

* Gives strength to the body.

* Relieves the burning sensation, indicated in injury to the chest, bleeding disorders and increases kapha and semen. Causes constipation.

Tala phala & kasmarya:

TJ^T <J ftjrl dlcH *H chl¥ij4*i f^HJH 2211

Tala phala

Tala Vrksa

* Tala phala (*Borassus flabellifer*) is having saraguna and increases pitta.

* Kasmarya (*Gmelina arborea*) is having sita virya and is useful to relieve mala, mutra-bandha. It is also useful to grow hair, increase intelligence and acts as a rejuvenator.

Badama:

c(Mm i ^bu i cfl4 ^ chihftiTic»)4fi4M s >n 23ii

Badama (*Prunus amygdalus*) is having saraguna and usna virya and is useful to increase kapha and pitta.

Priyala:

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Priyala (*Buchanania lanzan*) is having snigdha guna and anusna virya. It is especially useful to mitigate vata.

Priyala fruit pulp is having madhura rasa and is used as an aphrodisiac. It is also useful to mitigate pitta and vata.

Kola majja:

Kola majja (fruit pulp of *Zizyphus jujuba*) is also having similar properties to that of priyala majja and is useful to relieve trsna, chardi and kasa.

Bilwa:

McW *Jg*f< faccj <{1moH MfrWi^dHJM 2 511

Ripened fruit of foVwa (*Aegle marmelos*) is not easily digestible and increases all the three dosas. It causes putrefied smell in the flatus.

Where as tender fruits increase digestive power and mitigate kapha and vata. Both of them are useful to absorb water as they contain grahiguna.

Badama Priyala Bilwa

Kapittfaa:

cbftlr4iWW cbUdM ^Nci^NUlfrl (J 111 2611

Unripened fruit of kapittha (*Feronia limonia*) is harmful to the throat and increases all the three dosas. Where as ripened one is useful to mitigate all the tridosas and also indicated in the management of hiccup and vomiting. Both are having grahi guna and will be useful as anti-poisonous.

Jambu:

oili^cj JJ*> fc^rhTyHdH ^MMdHJH 2711
finite ^Vl^»dl4cbU<W chthRITinrt^l

Jambu (*Syzigium cumini*) is having guru, grahiguna and sita virya. It especially causes vata

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dosa and mitigates kapha and pitta. It causes constipation. It obstructs free flow of urine and faeces. It is harmful to the throat.

Amra:

WftrfTTCTf^T t sngTftST ^TOft^fKi; 111 2 811

Tender fruits of amra (*Magnifera indica*) increase vata, pitta and rakta.

Mango fruit after forming seed causes kapha and pitta dosa. Ripened mango fruit is having guru guna and mitigates vata dosa where as the fruit having madhura and amla rasa increases kapha and sukra.

Kapittha Jambu Amra

Vrksamla:

^TP^iJlTe ^*tfiwj cIM^bM^ 111 2 9 II

Vrksamla (*Garcinia indica*) is having laghu, ruksaguna and usna virya. It is useful to mitigate

vata and kapha and also absorbs water as it is having grahiguna.

Sam! phala:

viuii ckyiiH ^rn-

Samya (*Prosopis spicigera*) is having guru, ruksa guna and usna virya. It is not easily digestable and harmful for hair.

Pilu phala:

cbtbcldd^ i)lc(k^iyf:<£>fayr^r1Jl1 3 0 II

Pilu* (*Salvadora persica*) fruits increase pitta and mitigate kapha and vata. It breaks the solidified faeces and is indicated in the management of krmi and gulma. The fruits, which are having tikta and madhura rasa are not so hot in potency and mitigates all the tridosas.

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It is commonly known as toothbrush tree.

Vrksamla Pilu

Matuluftga:

3llt^i^ir^c^i^i^<M^T^TMcbIH^ I yc^ci<IV?:VkJHir^ M^IRHrci "5T HIVliir1Jl3 3 II

Epicarp of matuluhga fruit (external cover of *Citrus medica*) is having tikta, katu rasa and snigdha guna. It mitigates vata.

Mesocarp of matuluhga (fleshy part) is having madhura rasa and guru guna and is useful to make the body stout. It is useful to mitigate vata and pitta.

Where as its stamens are having laghu guna and is indicated in the management of kasa, swasa, hikka, madatyaya, asyasosa, disorders of vata, kapha, vibandha, chardi, arochaka, gulma, udara, arsas, sula and Matuluhga agnimandya.

Bhallataka:

r^srniti wi^ yOdemj

r^TchMic||d^< 34II

Bhallataka (Semecarpus anacardium) fruit's outer layer and fleshy part is having madhura rasa and sita virya and makes the body stout, where as its seed is similar to fire in properties and increases intelligence and mitigates kapha and vata especially. Bhallataka

Pale vata:

WI&W Vfldywi ^Tf^JT MlrlcH 4j*> | WWrMRHVWH —

Palevata/guava. (Psidium guajava) fruit is of two types viz. one having madhura rasa contains sita virya where as the other having amla rasa contains usna virya. Both are having guru guna and useful to increase the perception of taste as well as to cure the diseases caused due to the excessive digestive fire. Palevata

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Aruka:

— wrmj^i^chH^ni 35ii

Aruka (Prunus sp.) is having madhura rasa and increases the perception of taste. Ripened fruit will be digested quickly and is not having much usna vlrya and increases all the tridosas.

Properties of ardra draksa etc:

^IM^Mch ^I^MkH farlcbiWHjn 3611

Draksa (Vitis vinifera), parusaka (Grewia asiatica) and karamardaka (Carissa carandas) when they are in the green state they are having amla rasa, guru & sara guna and usna vlrya. They are useful to mitigate vata and increase pitta and kapha.

Properties of kola & other fruits:

rfmST^cbldcbc^^d^iyMcbI^chH^MI 3711

Kola (Zizyphus jujuba), karkandhu (Zizyphus sp), lakuca (Artocarpus lakoocha), amrataka (Spondias pinnata), aruka (Prunus sp.), airavata (Grewia sp.), dantasatha (Citrus limon), toda

(Morus indica), mrgalindika/vibhitaka (Terminalia belerica) and also ripened & dried fruits of karamarda (Carissa carandas) are having amla rasa and increases pitta slightly. They are having similar properties to that of draksa and other fruits mentioned in the above text.

Amlika & kola phala:

font ilcjH VJ^k41cblc^cH^ : tFcT^l
qwn^HcK^H^lc^ cifidg chM)c||d4): II

Dried fruits of amlika (Tamarindus indica) and kola (Zizyphus jujuba) increase the power of digestion and acts as purgative. They are having laghuguna and useful in the management of trsna (thirst), srama (fatigue), klama (exhaustion). They are wholesome for kapha, vata roga.

Dantasatha Lakuca Amlika

Lakuca:

ihcHHmcH W5T <H\$Tj g#ftifR^ |

Lakuca phala (Artocarpus lakoocha) is the worst one among the group of fruits as it increases all the tridosas.

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Dhanya, saka and phala to be avoided:

5ptpp! ^ MHM^fi|^i^Hlrfc<i^|3T^4l^d ^Hcflif vjflufd^isfr^ 11141 II

rt^T\W W& ^U*^<&Hr\{ \ Z\H&\<\W d^bch ^cHchl^ III 4 2 II

Grains, which have been spoiled by frost, fire, sunlight, wind, saliva of snake and other reptiles, worms, drowned in water, germinated in unsuitable land, unsuitable season, mixed with other grains, which have lost their properties and old one should be rejected.

Similarly vegetables prepared and processed without oils and are not easily digested even after cooking should be rejected.

Except mulaka (*Raphanus sativus*), vegetables, which have not matured and taste is not fully formed and became dry also should not be used. Similarly except bilwa phala (*Aegle marmelos*) all the other tender fruits should be avoided.

Thus ends the group of fruits.

7. Ousadha Varga

(Group of Drugs)

General properties of lavana:

fabt|P< dcjuj flcf^T^T y<£ 111 43ll

All the salts are having suksma, mrdu, tiksna, usna and visyandi guna. Useful to pass stools easily. Increases digestion and also the perception of taste. Mitigates vata and aggravates kapha and pitta.

Saindhava lavana:

UWlg^wJ PI fil^M^III 4411

Among them saindhava lavana is having lavana and slightly madhura rasa', laghuguna and slightly usna virya. It is useful as an aphrodisiac, delightful and mitigates all the tridosas. It is wholesome, doesn't cause burning sensation and increases digestive power.

Sauvarcala lavana: Saindhava lavana

cb^Mich fasi^H <J1m4)<m ^foiy^i

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Astanga Hrdayam : Sutra-sthana

Sauvarcala lavana is having laghuguna and katu vipaka. It is delightful, aromatic and is useful to purify belching. It is also useful to relieve constipation, and to increases digestive power as well as perception of taste.

Vida lavana:

■^hl.-cbibclldl^MH cOMH fa^MJII 4611

Vida lavana is useful for the upward as well as downward movement of kapha and vata. It increases digestive power and relieves constipation. It is indicated for the management of anaha, vistambha, sula and gaurava.

Samudra lavana:

Samudra lavana having guru guna, madhura vipaka and aggravates kapha.

Oudbhida lavana:

Oudbhida lavana is having tikta, katu, ksara rasa and tiksna guna; and is useful to increase secretions in the body.

Krsna lavana:

111 4811

Krsna lavana is also having similar properties to that of sauvarcala lavana, except the odor.

Samudra lavana Krsna lavana

Romaka lavana:

Romaka lavana is having laghuguna where as parhsuka lavana is slightly ksara rasa and guru guna and aggravates kapha.

Saindhava lavana is to be preferred whenever salts are used in the formulations.

Yavaksara:

Yavasukaja (yavaksara) is indicated in the management of gulma, hrdroga, graham, pandu, pliha, anaha, galaroga, swasa, arsas and kaphajakasa.

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General properties of all ksaras:

\$TR: ^FTcf £T rft^TIW: ^W^TO: I filrll^NUI: Mlctf #3pft RI^KUI: 111 51 II

All ksaras are generally having katu, lavana rasa\ tiksna, laghuguna and usna virya. Useful to kill worms, vitiates pitta and rakta. Digests other substances, also useful to excise hard masses and puncture the tissues. They are not good for the heart, semen, ojas, hair and eyes.

Hingu:

ft^clMcbibMlgVJHH farlchliHHjn 52II
cbdMlcM*! Wi c^MH MlrH I

Hingu (Ferula foetida) is having katu rasa, laghuguna and katu vipaka. It is useful to mitigate vata and kapha. It is indicated in the management of anaha and sula. It aggravates pitta. It increases the perception of taste, digestive power and process of digestion.

Triphala:

cfIM-H MM-fl^ZTr^RT: WIM-fl M^H^I ^Jl^? «|«d[]Ra^<sictyi<;i 111 54 II

^8^u4^4M* I UlfaN^< I HJ 55II

fac^lrmI ^fd^M^ch^ I ^flrichl ^l^Vli^i ff <fr^cnd^ I < IM 5711
ddW^Hch vfldHkH farlcbibIM^HJ cbd MI^ f^M ^<M^4INt^ d<JJU|qjM 5 8 II
f*T<UWHcUI RI^HIS^m^IM^I idMufi r^K^K^K^KcbMil^rii^III 5911

HarTtakl (Terminalia chebula):

Rasa : Consists all the six tastes except lavana and kasaya rasa is predominant.

Guna : Ruksa, laghu, sara.

Virya : Usna.

Vipaka : Madhura.

* Increases the power of digestion and digested the undigested food substances.

* Increases the I. Q. & stops ageing. Enhances the life span.

* Strengthens the mind and sense organs.

* Indicated in skin diseases, discoloration, hoarseness of voice, chronic and intermittent fevers, diseases of head and eyes, anemia, heart diseases, jaundice, amoebiasis, emaciation, oedema, diarrhoea, diabetes, fainting, vomiting, worm infestation, dyspnoea, cough, salivation, hemorrhoids, enlargement of spleen, distension of abdomen, artificial poisoning, ascitis, blockage of

channels, tumors, anorexia, urustambha etc., and also for kaphaja and vataja rogas.

Haritaki

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Astanga Hrdayam : Sutra-sthana

Amalaki (*Emblica officinalis*):

Rasa : Panca rasa except lavana. Amlarasais predominant

Guna : Guru, ruksha, sita.

Virya : Sita.

Vipaka : Madhura.

* It is also having the similar qualities of haritaki.

* As it is having madhura rasa and sita virya, mitigates pitta and kapha due to its katu vipaka and also vata due to the amla rasa.

* Good for the throat, eyes and heart.

* Relieves thirst and fever.

Amalaki

Rasa

Guna

Virya

Vipaka

Vibhitaki (*Terminalia bellerica*):

It is somewhat inferior to amalaki in its qualities.

Kasaya, madhura.

Laghu, ruksa.

Sita, usna.

Madhura.

- * Relieves cough, dyspnoea and throat infections.

- * Mitigates kapha & pitta.

- * Fruit pulp is useful for the growth of the body.

- * And if used as collyrium cures corneal ulcer.

General properties of triphala:

- * Haritaki, amalaki and vibhitaki are together called as triphala, which is a very good rejuvenator.

- * Cures the eye disorders & skin diseases.

- * Heals the ulcers.

- * Dries up the moisture in the ulcers.

- * Indicated in obesity, diabetes, kapha and rakta disorders.

Trijataka and Caturjataka:

Vibhitaki

L d

Twak

Patra

Nagakesara

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* Twak (Cinnamomum zeylanicum), patra (Cinnamomum tamala) and ela (Elattaria cardamomum) are together called as trijataka.

* Trijataka along with nagakesara (Mesua ferrea) is known as caturjataka.

* They are having tiksna, ruksa guna and usna virya; and aggravate pitta. Increases the perception of taste as well as digestive power.

Increases pitta and mitigates kapha.

Pippali:

TTTTV^I IcWddISrT: f^TOT^TTT^: I fc||^Mlchlsf^W%ll^chl^IIM6I W 111 6 2 II
^TdWrMM^d 4fl WdfaRj f§RT I

Unripened (tender/green) pippali increases kapha.

Rasa : Madhura Guna : Guru, snigdha

Virya : Sita Vipaka : Madhura.

Dried pippali is having exactly opposite qualities of un ripened ones.

Rasa : Katu Vipaka : Madhura.

Guna : Snigdha

* Good aphrodisiac.

* Mitigates vata and kapha.

* Relieves cough and dyspnoea.

* Pippali should not be used excessively other than in rasayana therapy.

Marica:

Rasa : Katu Guna : Laghu
Virya : Usna Vipaka : Katu.

Marica

Pippali

Sunthi:

HMU c{IMH <%ui jJlf^ lcH^^rljll 6311

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Astanga Hridayam : Sutra-sthana

Guna : Laghu, snigdha
Vipaka : Madhura.

Sunthi

Rasa : Katu
Virya : Usna

* Increases appetite.

* Aphrodisiac.

* Absorbs water in the body

- * Good for heart.
- * Relieves constipation.
- * Increases the taste.
- * Mitigates kapha and vata.

Ardraka and trikatu:

HSctI&hildTwsI W facbdch ^ii^iii 6411

Zinger also having the similar qualities of sunthi

Sunthi (*Zingiber officinale*), marica (*Piper nigrum*) and pippali (*Piper longum*) are collectively known as trikatu.

Trikatu is indicated in obesity, indigestion, cough & dyspnoea, filariasis and coryza.

Cavika & pippalimula:

^facblfau^H uR^lcMM* 4 J^: 111 6511

Cavika (*Piper chaba*) and pippalimula (root of *Piper longum*) are also having somewhat lesser properties to that of marica (*Piper nigrum*).

Citraka:

Citraka (*Plumbago zeylanica*) is similar in properties of agnias it digests and is indicated in the management of sophia, arsas, krmi and kustha.

Pancakola:

M^chl<rlcb^rIT^ hR-^H f^TT^dHjM 6611

The above five drugs except marica i.e. pippali, pippalimula (modi), cavya {cavika}, citraka and nagara (sunthi) are collectively known as pancakola.

Pancakolas art indicated in tumors, disorders of spleen, udararoga, abdominal distention, colic and best stimulator of digestion.

Brhat pancamula:

Citraka

Bilwa Kasmari Tarkari

Patala Tintuka

1. Biiwa(sriphala) (Aegle marmelos)
2. Kasmari (gambhari) (Gmelena arbora)
3. Tarkari (agnimanda) (Clerodendron phlomidis)
4. Patala (amogha) (Stereospermum sauveolens)
5. Tintuka (syonaka) (Oroxylum indicum)

* Kasaya, tiktarasa, usna virya.

* Mitigates kapha and vata.

Laghu pancamula:

\$fcj ^>J*4rf)^jil^T%:l^rrq;in 6811
WI^MIcMU HllrlvOdlbuj ^cf^NfarlJ

Brhati dwaya i.e.

1. Brhati (Solamum indicum)
2. Kantakari (Solanum xanthocarpum)

Arhsumati dwaya i.e.

3. Saliparni (Desmodixim gangetium)
4. Prsni parni(\Jrar\apicla)
- 5 . Goksura (Tribulus terrestris)

* Madhurarasa, madhura vipaka.

* Neither cold nor hot in potency.

* Mitigates all the tridosas.

Madhyama pancamula:

^HI^H^U^yi^MufT^ 111 6911

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Eranda Mudga parni Masa parni

1. i?a/a(Sidacordifolia)

2. Punarnava (Boerhavia. diffusa)

3. Eranda (Ric'mus communis)

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Surpa parnidwaya —

4. Mudga pawl (Phaseolus trilobus)

5. Masaparni (Phaseolus labialis)

Saraguna, slightly increases pitta and mitigates vata and kapha.

Jivaniya pancamula:

3T^<|^c|^vjfic|chtf^:T>JrT^in 7 011

1 . Abhiru (Asparagus racemosus)

2. V7r,a(Vetiveriazizanoides)

3. //ra/rt/(Letpadenia reticulata)

4. Jlvaka (one of the asta varga)

5. Rsabhaka (one of the asta varga)

Good for eyes. Aphrodisiac, mitigates pitta and vata.

Jivanti

Trna pancamula:

<JUIUoi,j rMTiRrt^chi^KVllcH^T: 111 7 1 II

1 . Darbha (Desmostachya bipinnata)

2. A^sa(Saccharumspontaneum)

3. Iksu (Sachharum officinarum)

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4. Sara (a variety of Desmostachya bipinnata)

5. 5£/(Oryzasativa)

Mitigates pitta dosa.

Iksu Sara Sali

Thus ends the group of drugs.

Notes :

In Astanga Sarigraha seven types of pancamulashave been described as under:

1 . Brhat pancamula 5 . Trna pancamula

2. Laghu pancamula 6. \ 7 alii pancamula

3 . Madhyama pancamula 1 . Kantaka pancamula

4. Jivaniya pancamula

In addition to the above five types valli pancamula and kantaka pancamula have been additionally enumerated.

Valli pancamula:

- 1 . AjasriigT (Gymnema. sylvestre)
2. Haridra (Curcuma longa)
3. V/d£r/(Puereriatuberosa)
4. 5ar/M(Hemidesmus indicus)
5. A/nrfa (Tinosporacordifolia)

Mitigates all the tridosas.

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Kantaka pancamula:

- 1 . Swadarhstra (Tribulus terristris)
2. Abhiru (Asparagus racemosa)
3. S'aireyafra(Barleriaprionitis)
4. Hirhsra (Capparis sepiaria)
- 5 . Karamardaka (Carrissa carandas)

Mitigates all the tridosas.

Different groups of food substances viz: suka varga, simbi varga. krtanna varga, maiiisa varga, saka varga, phala varga and medicinal substances in ousadha varga have been enumerated in brief, which are very much needful for everybody in their daily life.

In the chapter Annasvarupa Vijnaniya, Acarya Vagbhata classified the food substances in to 7 groups as — Suka varga, Simbi varga, Krtanna varga, Maiiisa varga, Saka varga, Phala varga and Ousadha varga. In suka varga different varieties of corns with bristles and their properties have been discussed. Among them rakta sali is superior and yavaka is inferior in their qualities. Different types of pulses like green gram, black gram, red gram, horse gram and their properties were discussed in simbi varga. Vagbhata stated that green gram is the best for preparation of dala and red gram for external application, black gram is not good among the pulses. Different types of food preparations like manda, peya, vilepi, yusa, maiiisa rasa etc. and their properties and indications were mentioned in krtanna varga. In marhsa varga 8 groups of animals like mrga, viskira, pratuda, vilesaya, prasaha, mahamrgajalacara and matsya and also their properties were discussed. In saka varga different types of leafy vegetables and other vegetables used in daily life have been discussed. In phala varga, draksa (grapes), dadima (pomegranate), plantain, dates, wood apple etc. have been discussed. Among them grapes are the best and likuca is the worst. In the end Vagbhata described some of the drugs useful as medicine in a separate group known as ousadha varga. Hence one must know the properties of various substances individually and the combination of other substances to get the desired effects.

Thus ends the sixth chapter entitled Annaswarupa Vijnaniya Adhyaya of Sutra Sthana in Astariga Hrdaya Samhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Simhagupta.

7

Annaraksa Adhyaya

[Protection of Food Substances]

After 'Annasvarupa Vijnaniyam, 9 Acarya Vagbhata expounded the chapter entitled 'Annaraksa ' (Protection of Food Substances), thus said Lord Atreya and other great sages.

In this chapter Vagbhata stressed the importance of protecting the food from poisoning and to whom it is necessary to make the food become poisonous, how to test the poisonous food, how to protect the food from poisoning and the preparation of various antitoxic formulations etc. have been discussed.

Usually wealthy persons, landlords and kings will have more enemies rather than friends. So. there is every possibility of poisoning the food and other substances by the close associates of the lords and others, to kill them and snatch the wealth.

Hence the lords should be cautious in this regard and appoint the royal physicians to look after their health and wealth.

Appointment of pranacarya (Royal physician):

<MI UMHJglU?) MIUIMI4fa^l^rlJfl4<ITr^c|r^cj Ucj?I yfriMflija: m II

The king should arrange the residence for the royal physician very nearer to his palace so that he will be watchful in each and every aspect round the clock.

Duties and responsibilities of pranacarya:

34?IMM faNI*\$f&^U| H\$M^: I ift'l^tft rt<Nrft iwUll tiftM^HI: 112 II

The foods and drinks taken by the kings should be carefully protected by the royal physicians from poisoning, because the security of the people, and attaining the four pursuits of life depends upon the healthiness and happiness of the lord.

Notes:

The author of Astariga Sarigraha has delineated the qualities of royal physician as under:
Qualities of pranacarya (Royal physician):

- * Royal physicians should have good family background.
- * Should be affectionate and friendly.
- * Having faith in God, soft in nature and should have good conduct and character.
- * Should be skillful.

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- * Should take quick and firm decisions.
- * Should be pious physically, mentally and orally and be obedient.
- * Should not have any bad habits and should be courageous.
- * Perfectly trained in all eight branches of Ayurveda.
- * Should have all types of antitoxic and efficacious drugs.

Features of poisonous foods:

3fl<4) fclNcJI^fll^ iHr^lc^loildlfacI | feAui M-c^lrl Mcfcfi ^^^Rtn^MH: 113 II
M^4chU6^c4lmi M^fm^ch^ I ^^^ c|ufj|^4|j> : fcM^ ^facfr I fad : II4II

- * Food mixed with poison will become thick and the grains of boiled rice cannot be separated.
- * It takes long time to cook. Even cooked, becomes moist and loses hotness in a short time.
- * If thrown the poisonous food into fire, it emits peacock neck colored flames and causes delusion, fainting and salivation.
- * Loses the natural color, smell & taste. It becomes watery and full of shiny particles.

Features of poisonous curries or side dishes:

otl^HI^iyj VJfeMprl UIWeMIUJIPI rH^r I ^HIlfirIR"rbl fcl<£dl &t\\ <JY^d 2|cJW 115 II
^Rt U^ I v^M^d^i.^ : i faR^dRHfl I 4MM : ^IU^c(| : ¥I I chH|fl|MH JI6 1)

- * Curries or side dishes will become dry quickly and also looks dirty when they get poisoned.
- * Foods prepared with poisonous decoction become black.
- * In the poisonous decoctions, one's image appears without head and other organs, abnormal or altered and some times not seen at all.
- * Frothy and lines appear on the surface and edges, threads and bubbles also seen.
- * Raga, sadava, vegetables and meat will be separated and lost their taste.

Specific features of various poisonous food items:

4lcHI 4^,rTOT\$fft,^4PI <J¥^r) I y^MISilfldlfadl d^>,^ MI-O^UfeW 117 II
Mfcjfa HII^hMldIW, <£)UJ|| <JNI<^> IcbIcfl M^IUHul:, ^Rr^uhiWI II8II
LbHMmmMi McWMI MRcbliiHHJ ^Uimi^bcbIUli ^Mldi miPlfc^cl^ II9II
y^Hi cbfaHMi^rWVfRw4i|: I Mlc^W ^fidWr^ kHlfa'f-UM^cl: 111 Oil
UIIUHU^dl , VKH d^M^IU || ^m i ^*jf>fTi»chch I 8 I ^<H I Ra ^Hlrhdl 111 1 II
4^Hlvfy , MI^PI:,fiy , Mrci'gyUM^ I

Different types of colored lines will be seen on different food items when they are poisoned as follows:

- * Mutton soup - bluish lines
- * Milk - copper colored lines
- * Curd - blackish lines

- * Buttermilk - yellowish white
- * Ghee - lines resembling water.

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- * Whey - pegin colour.
- * Tusodaka - blackish lines.
- * Alcohol, water - blackish
- * Honey - greenish lines
- * Oil - reddish colored lines.
- * Unripe fruits ripen very quickly.
- * Ripen fruits undergo putrefaction.
- * Wet substances become dull and dried ones become discolored.
- * Soft and hard substances change their attributes exactly opposite in nature.
- * Flower garland tips will split, fade and altered their smell.
- * Dirty patches will appear on clothes and the threads will be peeling off automatically.
- * Vessels prepared from metals, pearls, wood, stones and precious gems etc. become dirty and loose their smoothness and luster.
- * Earthen wares assume luster.

Visa-data (Features of the person administering poison):

Person who administered the poison will have discolored face, appears miserable, mouth become dried, looks in and around, frightened, sweating and shivering, becomes shy and coward, afraid of being detected, irrelevant in giving answers and yawns too much.

Features of the poisonous food when thrown into fire:

yiU-II^i flfalj rc<|V}c*)lclrf : <J£<icijfr1 111 3 II

- * When poisonous food is thrown into fire it burns with a single point of flame.
- * Makes cracking sounds.
- * Emits flame and smoke resembling the color of peacock neck.
- * At times the flame is sharp and some times it is slow.
- * Emits pungent smell.

Features of the poisonous food taken by the birds and animals:

fa^-rl'Rf^ren': MIV^4 cblcf: \$IWfc|<| ^111411

^>lfa ^ ^d^ch<lr^ I Rchl : y^cHlri , Mlft*ITc|\$ftc|fM 111 511

^l^sf ^H^d^HJ HH~M<M : |cbMldM4 , q^cUcbl m^c^HJH 6 II

mfa Vlfo^sjfa cHH< : I &^<^*d<#frJI M^l ^f&MHJ M 711

\$c44?I fab|c^|rcil c^cj y^JHd: r^H fcNd^RI ^n^Mel: 111 8 II

- * Flies don't reach the food, if at all they will die.
- * If the crows eat the poisonous food, lose their voice.

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- * By seeing the poisonous food, parrot, datyuha (gallinule bird) and sarika (mynah) etc. make long, loud sounds.

- * Swan loses its gait.
- * Jivanjiva (chukur) become exhausted.
- * Kakora bird eyes become red.
- * Krounca (heron) becomes intoxicated.
- * Pigeon, cuckoo, cock and kakravaka will die.
- * Cat becomes shivered.
- * Monkey passes stools.
- * Peacock by its mere look the poison becomes weak.

By the above tests it should be identified that the food is poisoned and should be disposed off in such a place where minute insects and other animals should not be affected.

Complications of touching poisonous food and the management:

VIWIW* y^MIgr^oil^HM^: I ^Me^d I c^M^BI^dHfl : II20II

Touch of poisonous food causes itching, burning sensation, fever, pain, eruptions, tingling sensation, falling of nails and hair, swelling etc.

Treatment:

- * Parisheka with anti-poisonous decoctions.
- * Pralepa with — sevya/usira (*Vetiveria zizanioides*), candana (*Santalum album*), padmaka (*Prunus cerasoides*), soma-valkakhadira (*Acacia catechu*), talisapatra (*Taxus baccata*), kusta (*Saussurea lappa*), amrta (*Tinospora cordifolia*) and nata/granthitagara (*Valeriana wallichii*).

Effects of poisonous food in the mouth and their management:

HMI fa^twW^MI faI^MN^H ^ K^NT^Mrci ^ (d^ ^ II2 1 II

If the poisonous food is consumed and the poison is in the mouth causes:

- * Salivation.
- * Loss of sensation in the tongue and lips.
- * Burning sensation in the mouth.
- * Danta-harsa (morbid sensitiveness of the teeth).

* Unable to perceive the taste.

* Lockjaw.

Treatment:

* Gandusa with the decoction of sevyā (Vetiveria zizanioides) and other drugs mentioned above.

* Anti-poisonous therapies pertaining to the mouth.

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Signs and symptoms of poisonous substances when reaches the stomach & intestines:

3^WIVWI^ ^<M^fLMM^H|: 1122 II

IIH5MTcifH^^i|4|^H4^| fr^fo£JI^4U\$Mi, McWIVWlri ^H: 112 311

3^cfcc*uf c^lrl ^i|ri|(r1flI4^ M-£l <£>\$Mrcj M|U^y<* <MMfl^<M: 112 4 II

d^f^faRrM^ *R£ *^^f^f^|RdPi^i^|^*IVMM^|: II25II

dU^ilch^Hlft \$^d|U^c<HJ^qj HlcHI^HMI^ ifi^feNyiM^ II26II

If the poison is in the stomach, the following signs and symptoms will be seen:

* Severe perspiration all over the body.

* Fainting, abdominal distention, toxicity and giddiness.

* Horripilations.

* Vomiting and burning sensation.

* Obstruction to the vision and functioning of the heart.

* Rash all over the body.

If the poisonous food reaches the intestines:

* Vomit multicolored material.

- * Poly urea.
- * Diarrhoea.
- * Lethargy.
- * Emaciation.
- * Paleness.
- * Abdominal distension.
- * Loss of strength.

Treatment:

- 1 . Vamana (emesis): Induce vomiting.
2. Virecana (purgation): Then administer the purgative drugs. Followed by —
3. Nasya (nasal administration)
4. A>ya/2a(collyrium)
5. Pana (drinking) with the decoction of the drugs mentioned below.

Haridra (Curcuma longa), daruharidra (Berberis arishtata), katabhi/sirlsa (Albizzia procera), guda (Jaggery), sinduvarita (Vitex negundo), nispava (Dolichos lablab), baspika/hingu-parvika (Gardenia gummifera), sataparvika (one type of sugarcane), tanduliyaka mula (Amaranthus spinosus), kukkutanda (hen' s egg), avalguja (Psoralea corylifolia).

Hrdvisodhana (Purification of heart):

fciN^rbW <€llvg| yj«£l4)*4MU frl^l HJ\$*t diy^: ^T^H^ft^ &r&vfi£R*[Jl2 7 ll
 ^J«£ fcRciri: Vliuj J^T^uffH ^IM^dJ'R'fl^*^ ^MI\$ M«iJM?li^c|Q[MH^Il2 8 ll
 vjfl^ fcl^H rJl^rUulN fc<Rj: ^rT: l

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* After conducting vamana and virecana, administer fine powder of copper mixed with honey internally for the purification of heart.

* Afterwards administer swarna bhasma in a dose of one sana (3 gms.) by observing time and place in divided doses over a period of time.

* Whoever is taking gold internally, poison doesn't adhere their body similar to water and the lotus leaf and they will also get long life.

* The same line of treatment is suitable even for artificial poisoning.

Viruddhahara:

Incompatible foods also can be treated as poison and artificial poisoning.

* Meat of marshy animals taken together with masa (Phaseolus mungo), ksoudra (honey), kslra (milk), virudhaka (germinated seeds), bisa (stalks of lotus), /77i//a/:a/tadish (Raphanus sativus), guda (jaggery) is incompatible.

* Especially fish and milk should not be taken together as both the substances are having madhura rasa and madhura vipaka, which cause the obstruction of the channels. Similarly fish and milk are opposite in their potency i.e. hot and cold respectively. Due to the dissimilarity of their potencies they will become incompatible food.

* Out of all types of fish particularly 'cillcima 9 variety should not be taken together with milk.

fSlfc^kH M'M'HI <M£ flcl'XRH rTSJT 113 1 II

* Sour substances as well as sour fruits should not be taken together with milk.

* Similarly kuluttha (Dolichos biflorus), varaka (a variety of coarse cereal grain), kangu (cereal), valla/nispava (Dolichos lablab), makustaka (Phaseolus aconitifolius) also should not eat along with milk.

Milk should be avoided while consuming haritaka (green leafy vegetables) rnulakaAadish (Raphanus sativus) and other vegetables.

c|KI£ wf^JT HISJI^Tr 4MrI^c^>^| 1 34I^4MI^4IPI RIt^MIN^H Jj<richHJI3 3 II
34fci \$^MyN^H,f«r#: f|£ f^chH^I^IM^My^^I^cHf^ ifcciHJI34II
i+>cH ch^Ifd^»U| c^TCld^H c[T I chU^UM W^J^T chlchMI^I* y^H 113 5 II
f^SToTTMrWM^^ MrI^ eft I R4«£W^?I MI?I chIMMI^RIdi PIVIIH. H3 6 II

* Meat of varaha (boar) should not be taken along with meat of swavidha (porcupine).

* Meat of prsata (spotted deer) and kukkuta (hen) should not be taken with dadhi (curd).

* Ama mamsa (raw or uncooked meat) should not be taken with pitta (bile juice).

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- * Soup of masa (*Phaseolus mungo*) should not be taken with mulaka (radish).
- * Meat of a W(sheep) should not be taken with kusumbha (*Carathamus tinctorius*).
- * Virudhaka (germinated seeds) should not be taken with bisa (stalks of lotus).
- * Lakuca phala (*Artocarpus lakoocha*) should not be taken with either masa supa or guda (jaggery) or ksira (milk) or dadhi(curd) or with ajya (ghee).
- * Kadali phala (*Musa paradisiaca*) should not be taken either with buttermilk or with curd or along with tala phala (*Borassus flabellifer*).
- * Kakamaci (*Solanum nigrum*) should not be taken with kana/pippali (*Piper longum*) and usana/marica (*Piper nigrum*) or with madhu (honey) and guda (jaggery).
- * Kakamaci also should not be taken when it is processed in a vessel in which fish or sunthih cooked.
- * Similarly kakamaci becomes incompatible even though it is prepared in a sepeate vessel and was kept overnight.
- * Pippali (*Piper longum*) processed with the oil in which fish is fried should not be taken.
- * Ghee preserved for more than ten days in a bronze vessel should be discarded.
- * Hot substances as well as hot comforts should be avoided while using aruskara/bhallataka (*Semecarpus anacardium*) internally.
- * Meat of bhasa bird fried with the help of a rod is incompatible.
- * Similarly kampillaka (*Mallotus philippinensis*) processed with buttermilk is also incompatible.

^OTM|i|f|^\<J>VKI: MRc^rtJ138II

Payasa (milk pudding), sura (alcohol) and krsara(khicadi) etc. should not be eaten together.

Honey, ghee, muscle fat, oil and water should not be taken in equal quantity in combination of any two of the above substances or any three or all the five substances, as such combination is incompatible.)

fS^ri7t3TfaTT^l^ lcJo^c<|4^MMd: |ITy^^<^^^,"IT^) ^i|^l4)4M s ll40II

^gTT^TR: ffNt,?Tft3: chdrI^I^ I

- * Unequal quantity of honey and ghee is also becomes incompatible when rainwater is consumed as anupana (post-prandial drink). ^
- * Honey and puskara bija/kamala bija (Nelumbo nucifera) should not be taken together.
- * Madhvasava, maireyasava and sarkarasava (alcohol prepared from honey, dates and sugar) should not be taken together.
- * Milk products should not be taken along with mantha (saktu) as they are incompatible.

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- * Haridraka (yellow colored mushroom) processed with katu taila/sarsapa taila (Brassica campestris Var. sarson Prain.) is also incompatible.

<iM)<cblifr1*mN frldcbc^H flilIdl 114 1 II

Upodaka (Basella rubra) leaves processed with tila kalka (Sesamum indicum) are incompatible and cause atisara (diarrhoea).

- * Meat of balaka (demoiselle crane) and varum (a type of alcohol) as well as kulmasa (Bengal gram, green gram, peas etc. cooked over steam) are incompatible.
- * Meat of balaka (demoiselle crane) taken when fried with varaha vasa (muscle fat of boar) cause death instantaneously.

d^IrlrlRMpII^UHNchRI^HI : I ^U^HIRHHI R4<^I4-dT>r>H fa*jfWdl : 1143 II

Consumption of meat of tittiri (black partridge), patradhya (peacock), godha (iguana lizard), lava (common quail) and kapinjala (gray partridge), if cooked with the firewood of eranda (Ricinus communis) or processed with eranda taila (castor oil) also cause instantaneous death.

SIAdMW ^iR^HchylIdMlf^dH,! *R*wf&HI «al oAlIMlc^frl *f)fadHJI44II

Consumption of meat of harita (a kind of yellow bird) by piercing it with the sticks of haridra/daruharidra (Berberis aristata) and cooked it with the firewood of daruharidra also cause death immediately.

^^Mi^MRMfd d^ rT^nf^^I

Similarly consumption of meat of harita (a kind of yellow bird), which is stained by dust and sand or taken along with honey also cause death immediately.

Definition of viruddhahara:

ਅਫ਼ਾਫ਼ਾਨ੍ਯਰਕਕਅਅਅਅਤਿਰਹਮੀਅਦ: 1145 II

The food substances which dislodge the vitiated dosas from their places and unable to expel them out of the body and acts as antagonistic to the tissues are known as viruddhahara.

Notes:

Such drugs and diets are unwholesome for the normal tissue elements, which opposes in proper growth of the tissues; some act due to their mutually contradictory qualities; some by combination; some by the method of preparation; some by virtue of place, time and dose; some drugs by their inherent nature.

1. Milk and horse gram taken together becomes incompatible due to the cold and hot in potency respectively. This is an example for mutually contradictory qualities.

2. Milk and jackfruit should not be taken together. Even though both are having sweet in taste, cold in potency and becomes sweet at the end of digestion, the combination of these two becomes unwholesome. This is an example of incompatible food having similar qualities.

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3. Milk and fish should not be taken together. Milk is sweet in taste, cold in potency and becomes sweet at the end of digestion where as fish also sweet in taste and becomes sweet at the end of digestion but hot in potency. This is an example of incompatible food having similar and dissimilar qualities.

4. Curds should not be taken after heating. Eg. for method of preparation.

5. Honey and ghee should not be taken in equal quantity. Eg. for dosage.

6. Water obtained from saline soil is incompatible. Eg. for place.

7. Saktu (flour made into thick solution with water) should not be taken in the night time. Eg. for time.

8. Water should not be taken before and immediately after having saktu. Eg. for combination.

9. Yavaka (small variety of barley) itself is incompatible due to the inherent nature.

For an intelligent person the examples cited are enough to understand. By applying mind one can identify the various other incompatible foods and should avoid in taking such substances.

Line of treatment:

Complications arise due to the consumption of incompatible foods should be treated in the following ways.

- * Eliminate the vitiated dosas with emesis, purgation and other sodhana therapies.
- * Treat the complications by administering the drugs having opposite qualities.

1146 II

Or make them accustomed to the body by the regular use of incompatible foods.

147II

In compatible foods do not cause harm to the persons doing regular exercises and taking unctuous substances, having increased digestive power, middle aged and strong persons. Similarly foods which have become accustomed and which are in lesser quantity are also not harmful.

Notes:

The use of incompatible foods causes boils, oedema, toxicity, abscess, tumor, tuberculosis, loss of vigor, strength, memory, intelligence, sense perceptions etc. and also asthama-like jwara, raktapitta, vata-vyadhi, kusta, prameha, udara, bhagandara and grahani.

Even though regular intake of unwholesome foods, becoming wholesome, originally they are unwholesome.

Hence it is instructed that accustomed incompatible food substances also should be discarded gradually in the following way.

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Method of discarding unwholesome diet:

1147 II

Day

1st

unwholesome

unwholesome

unwholesome

wholesome

2nd

unwholesome

unwholesome

unwholesome

wholesome

3rd

unwholesome

unwholesome

wholesome

wholesome

4th

unwholesome

unwholesome

wholesome

wholesome

5th

unwholesome

wholesome

wholesome

wholesome

6th

unwholesome

wholesome

wholesome

wholesome

7th

unwholesome

wholesome

wholesome

wholesome

8th

wholesome

wholesome

wholesome

wholesome

Take 3 parts of unwholesome and one part of wholesome diet in the first 2 days. On 3rd and 4th day 2 parts unwholesome and 2 parts wholesome diet; 5th, 6th and 7th day. 1 part unwholesome and 3 parts wholesome diet is to be given. From 8th day onwards complete wholesome diet is to be given. In this way unwholesome food substances should be discarded.

34i|U*4Hfi|%r4<|T+> yHRHd M&Mile|^T I Ulri^|<H|^fc|chKN *IWcl <H£UU^|^m 1149 II

Discarding unwholesome diet suddenly, and adopting unaccustomed wholesome diet spontaneously also cause diseases due to habituation and non-habituation of such substances.

^UMMf^dl <^NI: cb^uhn^dl JJU||: I fMI ^|^H^fcWycb*U|| ^qPn 1150 II

111 effects will be reduced by gradual discontinuation of unwholesome foods and good effects will increase by gradual intake of wholesome foods. In course of time, both become stable and do not revert back to their original state.

A wise person should not give scope to the vitiation of dosasby indulging in unwholesome and incompatible foods and habits, which have become very close and vitiate the body to a great extent.

Three secondary supporters of life:

3tigU¥NH I dfl^cM4l M4)f^r> : l?rftiUI4r) farH*4HIKfac| OTT^: lI52lI

Body is mainly supported by the acts performed in the previous life, which determine the present life span.

The three secondary supporters of life are intake of food, sleep and observance of brahmacarya. They support the body constantly similar to the pillars supports a house. Being supported by these three well-regulated factors of life, the body is endowed with strength, complexion and growth, and continuous until the full span of life provided a person follows the regimen prescribed.

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Ahara Nidra Brahmacarya

Till now different types of food substances, liquids, solids, wholesomeness, unwholesomeness and their incompatibly etc. have been discussed. It is also will be described at the appropriate places.

Here onwards regarding sleep and brahmacarya will be enumerated.

Notes:

Nidra (Sleep):

Sleep was born at the time of commencement of the creation of the universe only, out of tamas.

Sleep is another form of tamas and manifests due to the predominance of tamas generally in nights.

Kapha will stir up with the food substances and which obstructs the internal channels causes unable to perform normal functions of the sense organs due to exhaustion and thereby manifests sleep.

When the mind gets exhausted or become inactive and the sensory and motor organs become inactive then the individual gets sleep. During sleep different kinds of dreams will be seen.

Happiness and misery, nourishment and emaciation, strength and weakness, virility and sterility, knowledge and ignorance, life and death all these occur depending on the proper and improper sleep.

^chi^Iriy^ ^-q"^ fa^lcHI 1154 lI

Excessive, improper and sleeplessness leads to misery and also death similar to Kalaratri (Goddess of death).

Effects of proper sleep:

Proper sleep will make for happiness and long life just as the mind of the sages became clear from the knowledge of the soul.

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Effects of vigil, day sleep & dosing:

JT^t ^iMKuj lcN^f^PtT y^dMH f^T 1155 II

- * Vigil during night causes roughness, which leads to the vitiation of vata.
- * Day sleep increases the unctuous and thereby vitiation of kapha takes place.
- * Dosing in sitting posture does neither causes roughness nor unctuousness.

Indications of day sleep:

iflbi} cti^TM^i^M^M^Mc^l^lcl: 115 6 II

f^dlfdHI f^rII^l^ch^fiITlchilf^r: I ^ckdl g^|b^MMI^H^dI^Kcb4RT: 115 7 II
^Tfemt^r^: cMM I <3J I «feU4 I frWlftui : I ^ (MMNH^UI^d^IH^f^dI^IIS 8 II
^u4f^dI^TII^RciI^HIf^dM^ I il I ^luid^I I ^ I Mi *<}bm rII^PI ^bt|fa ||5 9 II

In summer season nights became shorter, and vata gets aggravated in the body due to the absorption of fluid, with its roughness. Hence sleep during daytime in summer is indicated. Day sleep in other seasons cause aggravation of kapha and pitta.

Sleep during the daytime in all seasons is prescribed for those who are exhausted by excessive study. Riding vehicles, walking long distances, alcoholic drinks, sexual acts, carrying heavy loads, anger, grief and fear, dyspnoea, hiccough, diarrhoea, old persons, children, weak, emaciated, thirst, colic, indigestion, insane, habituated to sleep in day time etc.

This maintains the equilibrium of dhatus and strength and kapha increases due to day sleep, which nourishes the organs and ensures longevity.

Contraindications for day sleep:

<5*|^:cFTET: ^PjrM lff^Tgfa if^TTcf: chUr^Hf) ^lrJ PiyNWfa 116 0 II

Persons with excessive fat, those who are accustomed to take unctuous substances regularly, those with kapha constitution, persons suffering with kapha disorders and suffering with artificial poisoning should not sleep in daytime.

Complications of akala sayana (Sleeping at improper time):

3^chMV I ^H I 4>^(^rMtnH^I : I f\$KUc^vn^c^m^dl4IU II>HM^dl: 1161 II

Moha (delusion), jwara (fever), staimitya (lassitude), pinasa (nasal catarrh), siroruk (headache), sophā (swelling), hṛllasa (nausea), srotorodha (obstruction of channels), agnimandya (decreased digestive power) etc. are the complications arise due to sleeping at improper time.

Treatment:

- * Upavasa (fasting) * Va/222/7a(emesi)s).
- * Swedana (sudation therapy) * Navanānasya (nasal administration).

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Hlch H^H P^rli o|c«|ii yfcb'iftspj: I l^f^cl ^rPi^WI HlVl: ^iPi^r^l

To manage the complications arise due to excessive sleep, the following measures are to be adopted.

- * Tikṣṇapracchardana (strong emetics).
- * Tikṣṇa anjana (strong collyrium) .
- * Navana (nasal administration).
- * Lāghana (fasting).
- * Cīnta (be anxious).
- * Vyavaya (copulation).
- * Soka (grief).
- * Bhīṣa (fear).
- * Krodha (anger).

By the above measures kapha will be decreased leads to loss of sleep.
Features of nidra-nāsa:

PI^MIVIK^K^Aic^R^chl: MI^MIP^ I Mprfrd^l fru g ^ld*!! : 1164 II

Sleeplessness leads to aḥgamārda (body pains), sirogaurava (heaviness in the head), jṛmbha (yawning), jadyata (lassitude), glāni (exhaustion), bhrama (giddiness), apakti (indigestion). tandra (state of unconsciousness) and the diseases originated due to the vitiation of vata.

Instructions regarding sleep:

^kbMMdl <|?A £^d UI<U|d: l^fllri^IMMiHKK^fyTrT: W^K^rfccn^l^ 5 II

* One should sleep at the proper time in the nighttime as much time as possible according to the individuals need and inculcate the habit of going bed timely.

* Due to his profession if he is unable to sleep during nighttime allow him to sleep in daytime half of the time without taking food.

Measures to get good sleep:

¥flH3~M«<PI*f3 qfUMam i H^ fa 1 3T m^HHMij s ^chU | ff^difmH s H6 6 II
chMMlgriril^N) fa^lri: <J>d<J>rHdl I HHU^<£dl fclM^l: ebW PIAI4J4siy<l: 116 7 II
^J^nlm^ft^dfi : i ftfi^M^M^ ^ ^ I HH I fWcl 1168 II

* Persons suffering from sleeplessness should take milk, alcoholic preparations, mutton juice and curds regularly.

* They also should be undergone for abhyanga (body massage with oil), udvartana (powder massage), snana (bath), murdha, karna, aksitarpana (anointing the head, ears and eyes with suitable oils).

* Comforting embrace by the arms of wife.

* Performing the deeds, which gives pleasure to the mind.

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* Controlling the sense organs, not having too much indulgence in sex.

* Those who follow the schedule of celibacy, not having too much indulgence in sex, and having contentment with which what he had will not be suffered from insomnia and will get sleep in time.

Notes:

Classification of sleep:

Sleep has been classified into 7 types by the author of Astanga Sarigraha as under:

1 . Kala-swabhava (physiological): Caused by the very nature of the night.

- 2 . Amayakheda-prabhava: Caused as a complication of other diseases like sannipata jwara.
- 3 . Citta-kheda-prabhava : Caused by mental exertion.
4. Deha-kheda prabha va : Caused by physical exertion.
- 5 . Kapha-prabhava : Caused by vitiated kapha.
6. Agantuka : Indicative of bad prognosis leading to imminent death.
- 7 . Tamo prabha va : Caused by tamas.

Instructions regarding copulation:

Sexual intercourse should not be conducted;

- * With the woman who is not in the supine position.
- * During menstruation.
- * Unloved.
- * Characterless woman.
- * Suffering with sexually transmitted diseases.
- * Very obese and very lean.
- * Recently delivered and also pregnant.
- * Other than one' s own wife and nun.
- * Other than human beings i.e. animals like goat, buffalo.
- * Sexual intercourse also should not be conducted in the residence of preceptors, celestials and emperors.
- * It should not be conducted in temples, graveyards, places of torture and crossroads.
- * Avoid sexual intercourse during the days of new moon, full moon, eclipses etc. and also middays.
- * Should not penetrate the organ into any one of the orifices other than vagina.
- * Should not cause any injury to the head and heart during the play of sex.
- * Avoid sex after taking heavy meal, without wholehearted intention, when hungry, with

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uncomfortable postures, when thirsty, during childhood and also in the old age, while suppressing the natural urges like urine and faeces, and when the individual is suffering from any disease.

- * During hemanta and sisira rtu one can indulge in sex daily according to his wish after using aphrodisiacs as prescribed.
- * In vasanta and saradrtu, it is permitted to have intercourse once in three days.
- * Whereas in varsa and grisma rtu it is advised to go for sexual act once in a fortnight.

Those who doesn't follow the regimen pertaining to sexual act as prescribed in the above quotation may get dizziness, fatigue, weakness of thighs, loss of strength, reduction of tissues, failure of perception of senses and premature death also.

One who follows the regimen pertaining to sexual act will get memory, intelligence, longevity, healthiness, nourishment, perception of sense organs, status in the society, body strength and also delayed aging.

Regimen after copulation:

fl^d rJl^yiiH fcHrf) idW df^lJiyj c^M: ^-Afrl OTR 117 6 II

After sexual intercourse one should take bath, besmeared with sandalwood paste, expose to cold breeze and had the food substances prepared with sugar candy, milk, mutton soup, cold water, alcoholic preparations like sura and prasanna and then go to sleep. By these acts the body will get vigor quickly.

One who desirous of long life should not have intercourse with a woman before the age of sixteen years and above seventy years.

Before sixteen years of age, all the tissues will not fully developed. Hence they should not perform intercourse otherwise dhatu ksaya takes place as the little quantity of the water in the

pond dries up quickly with the sunrays.

Similarly old persons above 70 years of age also should not copulate. If so, he collapses just as an old, dry, worm eaten wood crumbles.

One who controls his mind and sense organs from the temporary pleasure giving activities like intake of food, sleep and sexual intercourse; and there by diverting his mind towards spiritual rites and meditation will get utmost pleasure. These words are enough to a wise man to mould his life accordingly and can lead a healthy, happy and long life.

Notes:

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Conclusion:

If an emperor can put the responsibility of protecting his health on the shoulders of a royal physician (who is well versed in theory and practice and also kind enough), he will attain great courage, healthiness, reputation, influence, capacity to enjoy the fruits of all actions and long life.

^TC^S^TT -TFT wfcszM: I 17 I I

Thus ends the seventh chapter entitled Annaraksa vidhi Adhyaya of Sutra Sthana in Astariga Hridaya Samhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Simhagupta.

In the chapter 'Annaraksavidhi 9 Acarya Vagbhata explained the situation of good olden days how the poisoning will be happened. Especially Icings, landlords and wealthy persons are prone to get poisoning with their close associates. Hence stressed the appointment of royal physician was stated. Features of the person administering poison, how to test the poisonous food with fire, birds and animals, complications of poisonous food and their management; Incompatible foods, the definition, various types of incompatibility flue to mutually contradictory qualities, combination, method of preparation etc. with examples. Complications of unwholesome food and the treatment, method of discarding etc. discussed. The secondary supporters of life, intake of food, sleep and observance of brahmacharya, their importance and at the end he stated that the emperor will get name and fame only because of the royal physician.

[Partaking Proper Quantity of Food]

Matrasitiya Adhyaya

After ' Annaraksa-vidhi Acarya Vagbhata expounded the chapter 'Matrasitiya' (Partaking Proper Quantity of Food), thus aid Lord Atreya and other great sages.

Matrasitiya consists two words viz. matra + asita.

Matra means the quantity and asita represents the meaning for all the four types of food substances i.e. khadya, lehya, peyam\ prasya.

Hence matrasita means the quantity of food is to be taken.

Quantity of food has been classified into two types namely pinda rilpa and pratidravayapeksita. As the quantity of food plays prominent role in the maintenance of positive health as well as the production of several diseases, it has been allocated a separate chapter by name Matrasitiya.

Matra depends upon agni & drarya swabhava:

MMIVII flcfchld HII-MNI £JH^: ycjfrfcbI I MNi 4o&||U4||\$|^ y^Uijfa cHM^fa 111 II

One should always consume proper quantity of food only why because consumption of appropriate quantity of food increases the power of digestion.

Such quantity of food depends upon the nature of food substances, such as light and heavy.

If the digestive power is more, high quantity of the food also can be digested and when the power of digestion decreases one cannot take more quantity of food. Similarly light articles of the food and are by nature even if taken in excess they are less harmful. On the other hand heavy foods are more harmful. Hence heavy food substances should be taken half of the capacity of the individual and the light food substances also should not be taken to his full satiation.

In fact appropriate quantity of the food is that which is digested easily without causing any trouble to the body.

In Astanga Saiigraha Sutra Sthana 1 1th chapter, features of proper quantity of food is more clearly delineated as under:

Notes:

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Aharamatra lak san a (Features of proper quantity of food):

eT^nit " (A.S.Su.11/5)

- * Doesn't cause any discomfort in the abdomen.
- * Which doesn't obstruct the proper functioning of the heart.
- * Doesn't cause any pain in the flanks.
- * Doesn't cause heaviness in his stomach, after having food.
- * Which gives satiation to the sense organs.
- * Which relieves hunger and thirst.
- * Which doesn't cause any discomfort while sitting, sleeping, walking, taking breath, talking etc.
- * Food ingested in the morning being gets digested by evening.
- * Which increases the strength and color complexion etc., are the features of the appropriate quantity of the food.

Amatrahara (Improper quantity of food):

3jfrtMI?i flc^HI^ ^NI^ycbIM^r^l

It is of 2 types viz.

(a) Hina matra (Inadequate quantity) (b) Adhika matra (Excessive quantity)

Features of inadequate quantity of food:

- * Consumption of inadequate quantity of food decreases body strength, growth and vigor.
- * Causes 80 types of vara disorders.

Features of excessive quantity of food: .

Intake of excessive quantity of food leads to the vitiation of all the tridosas at once and leads to alasaka, visucikatic.

Clinical features of alasaka:

tn^JMMIf^cimiEiT^IMTIH cblfarll: 114 II

3^I^HI^H dc^|fay<L| <£cfr} I fagi^*ribHf|eb T^|c|i|^ fc4^JcbIHJI5 II
3Til(lr1^Hlf , «TTfI^c||fildlrMH: I

Consumption of excessive food causes the sudden vitiation of the tridosas at a time, and which leads to the indigestion of the food material and produce diseases such as alasaka, by blocking the movement of food. The same if discharged through oral and anal orifices (vomitting and diarrhoea) is known as visucika.

^nf^qt^^TtIWKI^KI "ATTcZT^ 116 n

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Such indigested food moves neither upward nor downward direction, and stagnated in the stomach only by the obstruction of the vitiated dosas and causes pain. Such condition is known as alasaka.

Clinical features of visucika:

Due to the vitiation of dosas causes different kinds of discomforts in the body, especially the pain resembles in pricking with needles all over the body and the undigested food material comes out in the form of vomiting and diarrhoea in persons who are not having control while eating. It is known as visucika.

Features of visucika manifested by tridosa:

V^H , yMMI^cbU|f r ii.^|^4Iir^cHI^II8II
I^rII^Mlf^fIKM^dyH^I^: I ch4)I^^\$^rilcncctt4\$&cMI<4<: 119 II

In the above conditions, due to the vitiation of:

Vata: Colic pain, giddiness, abdominal distention, tremors, stiffness of the body etc.

Pitta: Fever, diarrhoea, burning sensation inside the body, thirst, fainting etc.

Kapha: Vomiting, heaviness in the body, loss of verbal communication, salivation etc. are the symptoms observed.

Special features of alasaka:

RIVINI\$4c1Wlc*Ic|^|fS|y|Ru|: I iflfed MUi^HM ^<>MUlI *>«tfM-d<I 111 0 II
3THH3Ttf^^fr: »IH4^3cl jjRqdHJ ¥JH I jHfr*^ rldiV^rfifIKcJf^d 1^ 111 1 II

Due to the excessive consumption of food by the persons who are weak, having poor digestive capacity, vitiated by kapha and in the suppression of natural urges — leads further aggravation of vata which obstructs the internal channels along with kapha causes all the above symptoms

except vomiting and diarrhoea.

Dandalasaka:

— 34rMUfgglfcJ <INI gg|iJ4«£<4l: I ^MRd4rb^ -H^f cJU^drW^Pd ^rIJH 2 II
^cblHflcf) HIM r^^V|cfj|Ru|V|

Due to the obstruction of the channels, the vitiated dosas are unable to move in the upward or downward direction and begin to move in the side ward direction and makes the body stiff like a stick and can be called dandalasaka, which is incurable and should be discarded for giving treatment.

Ama visa:

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Due to the ingestion of unwholesome food, excessive food and also the food taken, before the previous meals get digested, ama converts into amavisa. Whenever ama transformed into amavisa it will get all the 10 qualities of the poison (visa).

Hence it is difficult to manage amavisa due to the contradictory line of treatment for ama and sa such as usna and sita cikitsa respectively .

Treatment for alasaka:

^d^f^ ^dcl I dl^cH I M^MIUI^M I PI rj I fl I pj ^ ft-cldlft ^^ 111611

* Va/z?ana(emesis) with:

◆ Ugra/Vaca (Acorus calamus) + ◆ Saindhava lav ana (rocksalt) +

◆ Phala/MadanaphaJa (Randiadumatorium) ◆ Warm water.

* Sweeten (sudation therapy).

* Phala varti for the downward movement of mala and vata.

* Rigid parts should be fomented and then wrap it with a piece of cloth.

Treatment for visucika:

* In the advanced stage of visucika, the best line of treatment is conducting agnikarma over heal region and advised the patient to go for fasting on that day.

* Follow the post-operative regimen (samsarjana krama) similar to virecana karma (purgation therapy).

Treatment for ajirna:

cfdllr^ftl Hlvinu(TI^T^HM^MWi;i34mfl^HH) Hid Mt£ ^nInUIVHHJH 811

* In case of ajirna (indigestion), though the patient is suffering with severe pain, he should not be administered the drugs useful to relieve pain.

* Because the digestive power associated with ama is unable to digest drug, diet and dosa.

* Not only that but also kill the patient soon due the complications raised by the peculiar combination of drug, diet and dosa.

4)u i W I ^ <f j>N^ ^l<fd<^j<cN<£ m 9 II
({iM^MHI MlchI^A4^: TRJ^U||i| I

* Soon after the food is digested and stiffness and heaviness is carrying on, then only administer the drugs useful to digest the residual dosas and also helpful to increase the power of digestion.

A pa tar pa na in ama:

¥IIPrHmfachK I U I i mfa rc<Mdlfu i Ir1J I2 01I
fprf^tf^rf^cj)b| drH4)ff T M4^<IJ

* Diseases manifested due to ama dosa viz. alasya, agnimandya etc. will be relieved by apatarpana procedures.

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* Three types of apatarpana should be adopted appropriately in case of tridosas after careful consideration of desa, kala, agni etc.

d^lc^ cif A M^TT^ Hf HMHHHJ I2 1 II

* Lahghana is indicated when the dosas are in mild state.

* Langhana-pacana (both fasting and digestive drugs) is indicated when the dosas gets aggravated moderately.

* When dosas vitiate excessively, expulsion is the only way to root out them from their origin.

Notes:

Types of apatarpana (Langhana):
Apatarpana {langhana) is of 3 types viz.

1 . Langhana (fasting).

2. Langhana-pacana (fasting & digestive drugs).

3. Dosavasecana (elimination).

(a) Langhana (Fasting):

Langhana is indicated when the dosas are mild, just as the little amount of water in a tank absorbed by the wind and sun, the mild vitiated dosas also comes to normal with the help of fasting, which increases the power of digestion as well as samana vata in the body.

(b) Langhana-pacana (Fasting & digestive drugs):

Both fasting and digestive drugs are indicated when the dosas gets aggravated moderately.

To dry up the tank which contains medium quantity of water some dust and sand also required along with the above factors like wind and sun. Similarly both fasting and digestive drugs are essential to manage moderately vitiated dosas.

(c) Dosavasecana (Elimination therapy):

When dosas are high, expulsion is the only way, just as the crops in a field don't grow well, unless the excessive water drained out.

Hetu-viparita & vyadhi-viparita cikitsa:

* Fasting and digestive drugs are useful for the management of the diseases originated due to

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creating. The same line of treatment i.e. hetu-viparyaya cikitsa (opposite of their causative factors) can be adopted to treat other diseases also.

If the disease is not cured due to the above line of treatment, then follow vyadhi-viparyaya cikitsa (opposite to the disease).

ayarthakari cikitsa:

x Or adopt ubhayarthakari cikitsa, which is neither against the cause nor disease.

When dosas are devoid of arna and the digestive power is improved adopt the following therapeutic procedures.

x A bhyahga (body massage).

- Snehapana (administration of medicated oils internally).
- \ asti (medicated enemata).

i j pes of ajirna:

5 > mptoms of amajlr na:

- * Aksi-ganda sophā (swelling in the cheeks and eyelids).
- * Sadyobhuktaiva udgara (belching/eructation similar to those having immediately after food).
- * Praseka (excessive salivation).
- * Utklesa (nausea).
- * Gaurava (heaviness in the body).

Symptoms of vi st abdhajir na: ,

- * Sula (colic pain) * Vibandha (constipation)
- * Adhmana (abdominal distention) * Sada (decreased power of digestion).

Symptoms of vidagdhajir na:

- * Trsna (thirst) * Moha (fainting)
- * Bhrama (giddiness) * Amlodgara (sour eructation)
- * Daha (burning sensation in the body)

Ajirna cikitsa:

Due to the dominancy of kapha
Due to the dominancy of pitta
Due to the dominancy of vata

amajirna.

vidagdhajirna.

vistabdhajirna.

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For amajirna : langhana (fasting)

vistabdhajirna : svedana (sudation therapy)

vidagdbajirna : vamana (emesis) should be conducted.

or

Any other therapeutic procedure can be followed that is suitable to the condition of the disease.
Vilambika:

J|(|<y*4l ^crf|HKWl^ fcwR^cbl lchibc(|dl^<£IS^f<H#l drHHUl^FTT 112 8 M

Vilambika is another type of indigestion, occurs due to the excessive accumulation of ama and also due the vitiation of kapha and vata dosa. Symptoms and the line of treatment for vilambika are similar to ama.

Rasasesajirna:

WUN^vrOuff, fl^H^ ff ha i PMri <FT*J I

Though eructation are clear, lack of interest towards food and discomfort in the chest region suggests that the individual is suffering from rasasesajirna.

Treatment:

- * Bed rest for some time is the treatment for rasasesajirna.
- * For all other types of ajirna it is advised to sleep in daytime without taking food and whenever he feels hunger provide food in a little quantity and that should be easily digestible.

Ajirna samanya lakshana:

fcra^ifriycjfrlcjf JrilPwUldJj^ril 113 0 II

- * Vibandho atipravrtti va (obstruction or excessive elimination of urine and faeces).
- * G/a/?/(exhaustion).
- * Maruta mudhata (obstruction of movement of vata).
- * Vistambha (abdominal distention).

* Gaurava (heaviness in the body).

* Bhrama (giddiness).

Some other causes for indigestion:

fsglqg^^^IMy^yI^I^f^ I fc«lfe VJM^c^k^d -oIM ^4fri 113 2 II

* Excessive quantity of food.

* Having aversion towards food.

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* Foods that cause abdominal distention.

* Foods that are over cooked or uncooked.

* Which are not easily digestible.

* Which are dry and very cold.

* Contaminated.

* Which cause burning sensation.

* Dried or soaked in more water.

* Similarly food taken by the persons suffering from grief, anger and hunger also don't undergo proper digestion.

Three types of food to be discarded:

jfluq^aifH ^ry^TyI^I^otll^fl^^Pd^T I

Similar to unwholesome food, the following 3 types of food — 1 . samasana 2. adhyasana and 3 . visamasana are also to be discarded, as they cause horrible diseases and at times death also.

(a) Samasana : WS ^m^i^ ^RTR^ I

Taking wholesome and unwholesome foods together is known as samasana.

(b) Adhyasana : ^ti^IhR ^MH^I-H, I

Taking food without the digestion of the food taken earlier.

(c) Vismasana : 3WIkIkfldcbM <J (g3tt RwHI^Hfafri 1

Taking less or more quantity of food too early or too late than prescribed time.

Recommended or ideal regimen for the consumption of food:
cb|l fillrwj ^frj f^d R-H'fciluji d^Hl: 1135 II

TT^yW Hlfr^dfaHl^dHJ'RTrr: ^H^tM^ ifidMl^cMMH: II36II
d<JR*r^l fo^c|Hfa*if^McbldJJ^ I iJrM^T frTT^jtsft" ylrMdMRl^l^ 1 1 3 7 1 1
^f|U|J||^M^ft^c(^T^|n4^: ^lv41^|T^r^«Mi-b^Hl^dH.II3 8 II

- * The food should be taken at the proper time only.
- * It should be habituated, clean, wholesome, unctuous, hot and light.
- * Have food with a pleasant mind.
- * It should contain all the six tastes especially sweet.
- * Food should be consumed neither too fast nor too slow.
- * One should take food after having bath, and whenever he feels hunger only.
- * Privacy is essential while taking food.
- * Wash hands, foot and mouth prior to take food.

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- * Should not eat without offering spiritual rites, thrown into fire (little quantity of food), offering to the animals and birds. By the above acts, indirectly the food is being tested whether poisoned or not.
- * Afterwards offer food to the guests whoever come at that particular time.
- * After careful consideration of their constitution, one should take food according to their nature.
- * Should not abuse the food and should not talk, while eating.
- * Take more liquid food, which is liked in company of friends and is served by neat, clean and faithful persons.

Other food to be discarded:

*fl*H ^U I ^VI I R^n^d ^qr: I ¥ II <fr I cH I d^BMr^MJMc<ui r^r!J I39II

- * Food polluted with grass, hair and insects like houseflies etc. should be discarded.

* It should not make hot for the second time.

* Food containing more vegetables and unwholesome pulses like masa (*Phaseolus mungo*), and which is too hot and too salty also should not be taken.

Food not to be taken on regular basis:

q i MfabL|H¥Nc^chfa4^ *|c|chIH>IR>M ^^T¥0d^r1JI4 1 II

The following food substances should not be taken regularly but can be used occasionally.

Kilata (inspissated milk i.e. making thick by evaporating moisture), dadhi (curds), kurclka (solid portion of curds), ksara (alkalies), sukta (fermented gruel), ama mulaka (uncooked/raw *Raphanus sativus*), krsa (meat of animals, which are emaciated), suska mamsa (dry meat), varaha, avi, go, matsya, mahisa amisa (meat of boar, sheep, cow, fish, buffalo), masa (*Phaseolus mungo*), nispava (*Dolichos lablab*), saluka (lotus tubers), bisa (lotus stalks), pista (sali dhanya power), virudhaka (germinated grains), suska saka (dried vegetables), yavaka (small variety of barley), phanita (half cooked molasses).

Recommended food to be taken daily:

^MUU|c^vjflc<^<yH^H<*>cilfrJchM s II42 II

Tn^IMHehijj)«hIM^c4)«j9iyicf)4l: I 4H^oific{ch\$f) I^fl^I^^ ^c|qjl43 II

The following food substances can be taken regularly or habitually.

Sali (*Oryza sativa*), godhuma (*Triticum aestivum*), yava (*Hordeum vulgare*), sastika (rice yield in 60 days), jahgala mamsa (meat of animals dwelling in desert like lands), sunisannaka (*Marsilea minuta*), jivanti (*Leptadenia reticulata*), bala mulaka (tender tubers of *Raphanus sativus*), pathya/haritaki (*Terminalia chebula*), amalaka (*Emblica officinalis*), mrdwika/draksa (*Vitis vinifera*), patola (*Trichosanthes cucumerina*), mudga (*Phaseolus*

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radiatus), sarkara (sugar), ghrta (ghee), divyodaka (^ariga/nbu/uncontaminated rain water), ksira (milk), ksoudra (honey), dadima f *Punica granatum*), saindha va (rock salt).

Recommended food during night hours:

* Habitual intake of triphala along with honey and ghee during nighttime will be useful to improve eyesight.

* One should consume the food substances regularly, which will be useful to promote the positive health as well as the drugs such as kiratatikta (*Swertia chirata*), useful to cure diseases.

Recommended tastes of food substances to be taken at the start, middle and end of meal:

* Food substances which are having madhura rasa', guru, snigdha, manda, sthira guna such as bisa (lotus stalks), iksu (*Saccharum officinarum*), moca/kadali (*Musa paradisiacal*), coca/narikela (*Cocos nucifera*), amra (*Mangifera indica*), modaka (laddu), utkSrika (sweet dish) etc. should be consumed at the beginning of the meal.

* Whereas the food substances that are having exact opposite qualities (kafu rasa, laghu, ruksa, tiksna, saraguna) should be taken at the end of the meal.

* While those substances, which are predominantly having amla and lavana rasa should be consumed in the middle of the meal.

Stomach capacity and the allotment of food:

Divide the stomach into 4 parts and filled the stomach with 2 parts of the solid foods, one part with the liquid and the remaining part should be kept vacant for the movement of vata etc.

Anupana (Postprandial drinks):

3^MH R?M cj|R ^cHh^4)n?HHJI47II

^<i <j>yiMi ^^f^HHi^TT^ch^i7ft^Mifi<fn,*4^i ni£ wc^tmici^ 114911

Anu means afterwards. Anupana — drink that has been taken after meals or food substances is known as anupana. Water is the best postprandial drink.

Ideal anupana:

●^^114411

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In brief all the postprandial drinks should have the properties opposite to those of the food taken. But at the same time, such drinks should not be harmful to the tissue elements of the body.

S.No.

Type of food substances/Regimen

Best postprandial drinks

1.

Food prepared with barley wheat curds alcohol

noison or nni^onons dniQs honpv

("old watpr

2.

Corn flour and other foods which are hard to digest

Hot water

3.

Vegetables, mudga

Masta (whey), Buttermilk, Sour gruel

4.

Lean persons for stouten

Sura (alcohol)

5.

Obese to become lean

Honey + water

6.

Sosa (emaciation)

Mutton soup

7.

After eating meat & in agnimandya

Wine

8.

Persons debilitated by disease, medicine, long walk,

speaking long-time, sexual intercourse, fasting,

exposing to sun, exercise, aged and children.

Milk

Anupana guna (Effect of postprandial drinks):

- * Postprandial drink gives energy and satiation to the human beings.
- * Gives energy and nourishment to the body and sense organs.
- * Helps in proper digestion, assimilation and instant diffusion of the food taken.

Contraindications:

HW^IUIUcblfH^d^H*) Mnd^I^y^^Tl^T^dQriidH,N5 3ll

Postprandial drinks should not be taken by those suffering from the diseases of the head, cough, injury to chest, running nose, engaged in singing and speaking, hoarseness of voice.

MRkH?I^ I f^ I H4> I dU||^ |: | MM nM^:-

Those who are over hydrated, suffering from poly urea, eye and throat disorders and wounds should avoid drinking liquids.

-"^T^I^I^ciVNH c^dJI54ll

Soon after taking food and drinks —

- * One should not give lectures.
- * Should not walk long distances or travel by vehicles.
- * Should not sleep.
- * Should not expose to sun and wind.

If so, causes disturbance in the stomach and leads indigestion etc.

Recommended or ideal time for consumption of food:

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* After proper expulsion of natural urges like urine and faeces, the heart is in a pleasant condition and is devoid of rasasesajirna, is the ideal time to take food.

* Similarly all the tridosas should be in the balanced state and they should move in their natural paths.

* Feeling of hunger, clear eructation, downward movement of vata are the signs to eat.

* When the digestive activity is excited.

* Whenever all the sense organs are pleasant and the body is light.

Then only one should consume food after observing the rules and regulations prescribed in the text.

Notes :

Regimen after taking food: Immediately after taking food —

* Wash the hands.

* Remove the residue of food by cleaning the teeth with the help of tooth pricks.

* Mouth gargles.

* Pana chewing.

* Walk about hundred yards.

* Should not travel by vehicles, carrying loads, exposing to sun.

A wise man should follow the rules and regulations of the food prescribed, so that attains perfect healthy, happy and long life and the diseases cannot invade him.

^Ft HMIRlrIWl HIHI£HI5SZM: I 18 I I

Thus ends the eighth chapter entitled Matrasitiya Adhyaya of SQtra Sthana in Astariga Hrdaya Samhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Simhagupta.

In this chapter Matrasitiya, Acarya Vagbhata explained the definition of proper quantity of food and their features. Qualities of light and heavy food substances, types of improper quantity of food, inadequate, excessive quantity; their complications and treatment were discussed. Amadosa, treatment, etc., food taken in proper quantity helps in bringing about the strength, complexion, happiness and longevity whereas the improper food leads all sorts of tridosas in the human beings. Three types of food to be discarded viz. samasana, adhyasana, visamasana. Rules and regulations of taking food, postprandial drinks — advantages and cotra-

indications and at the end recommended time to eat etc. have been discussed.

9Dravyadi Vijnaniya Adhyaya

[Knowledge of Rasa Pahcaka]

After 'Matrasitiya Adhyaya 9 Acarya Vagbhata expounded the chapter ' Dravyadi-vijnaniya ' (Knowledge of Rasa Pancaka), thus said Lord Atreya and other great sages.

Basic concepts of the drug were not touched so far. Hence a separate chapter has been allocated to discuss the basics such as rasa, guna, virya, vipaka and prabhava as under.

Importance, nature and origin of dravya:

^nf"TOT^RT &g,^f^<T^T3RT: I M^dlrMcb dTj\$*TT*Tfli8iq 111 II

a^iMPHMcHH'Mfli «Mc||tM: I dfa<£faf^M&c^M^I^ ^HFTT 112 II

* Dravya (substance) is the chief component among rasa, guna, virya, vipaka etc. as it is providing shelter to the latter.

* All the substances in the universe are composed with pahca mahabhutas. Prthivi is its substratum and ap (udaka) or water is its origin, akasa, vayu and tejas are its other supporting parts.

* The inseparable concomitance of prthivi and the other basic elements causes the origin of the substances as well as peculiarity among them. In the formation of shape-aMsa mahabhuta; for causing hardness- vayu mahabhuta; germinating parts of the plants-te/a mahabhuta; origin of the drugs-ap mahabhuta; substratum-prt/?iV/ mahabhuta etc. plays the prominent role.

* In this way the inseparable combination of all these 5 basic elements are responsible for the formation of all the drugs as well as diet.

Rasa (Taste):

dJotITfeh^UJ: fchf^<-rl otlrblsfr ^«4^ I 'JUll £oi| Tjfaoiildfl <<HI3T^ 114 II

All the substances in the universe are composed with pahca mahabhutas and no substance is formed with only one maha bhuta. Similarly diseases are also manifested due to the vitiation of the tridosas.

Eg: Parthiva dravya means that the drug which is predominantly consisting of prthivi

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mahabhuta along with the other four. Madhura rara dravya means the drug which is predominantly sweet in taste along with the other five. Similarly vata jwara means the fever caused due to the vitiation of vata predominantly and associated with the other two dosas.

Rasa and anurasa (Primary and secondary tastes):

In a substance rasa (primary/main taste) is clearly perceptible where as the anurasa (secondary taste) is not perceptible due to the dominance of primary taste or slightly perceptible at the end.

Rasa has been described by having the qualities of the guru, laghu, sita, usna etc. But strictly speaking these are the qualities of the basic elements, which are present in the substance. It is only a categorical attribution and should not be taken as actual position. It is the quality of the substance but not of rasas.

Parthiva dravya guna:

* The drugs that are having the qualities of guru (heavy), sthula (bulky), sthira (immobile) and also having the predominance of gandhaguna (smell) can be called as parthiva dravyas.

* Those drugs are responsible for the weight, firmness, steadiness and also the development of the body.

Jaliya (apya) dravya guna:

3JIU4 ^gHf^W|^ck^<y^I^4^I

* The drugs that are having the qualities of drava (liquid), sita (cold), guru (heavy), snigdha (unctuous), manda (dull), sandra (thick) and having the predominance of rasa guna (taste) can be called as jaliya dravyas.

* These drugs will produce unct-uousness, secretions, moistness, contentment and bindingness (holding together) in the body.

Sgneya dravya guna:

3H^W ^I^WufychIVIM^HlrMchH^I

* The substances that are having the qualities of ruksa (dry), tiksna

(sharp), usna (hot), vi&ada (non slimy), suksma (minute) and also having the predominance of rupaguna (vision) are known as agneya dravyas.

Prthivi

Jala

Agni

* These are responsible for burning, brightness, complexion and color, digestion etc.

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Vayaviya dravya guna:

* The drugs that are having the qualities of ruksa (dry), visada (non slimy), laghu (light), and also having the predominance of sparsa guna (touch) are known as vayavya dravyas.

* These drugs are responsible for dryness, lightness, non-sliminess, weakness and division in the body. I

Akasiya dravya guna:

ffiRi4HiMcicMHR

* The drugs that are having the qualities of suksma (minute), visada (non-slimy), laghu (light) and also having the dominance of sabda guna (sound) are known as akasa dravyas.

* They are responsible for hollowness and lightness in the body.
All the substances are medicines:

Nothing exists in the world that is non-medicinal. That means all the substances available in the universe are useful for treatment in either way.

Dominance of mahabhuta and the drug action:

* The drugs abounding with the qualities of agni and vayu have a tendency of upward movement. This is because of the lightness and upward mobile nature of vayu and upward flames of agni.

* The drugs abounding with the qualities of prthi and apon the other hand have a tendency of downward movement because of the heaviness of prthi and downward flow of jala.

Thus ends the description of dravya. Detailed classification of rasas will be discussed in the forthcoming chapter Rasa-bhediya Adhyaya.

Akasa

Virya

(Potency)

Astavidha virya:

<M ^Hcf<-ri)^ iU^f^ 111 211

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According to some medical authorities virya has been classified into 8 types:

1. Guru (Heavy) 5. Laghu (Light)
2. Snigdha (Unctuous) 6. Ruksha(Dry)
3. Hima/Sita(Co\&) 7. Usna(Y\oi)
4. Mrdu (soft) 8. Tiksna (Sharp)

Opinion of Caraka on virya:

Virya is nothing but the potency of the drugs. Maharsi Caraka opines that all these actions of the drugs like elimination, mitigation etc are influenced by the potency of the drugs and without having potency no drug will show its action.

Doctrine of eight-fold potency:

ycjf^cj cJW<ot(| ^ni^d^frf c^u4rl 111 4II

fWJJ'pmi^ \$Mck^rcbtffcHf^ , c^KW ^rc<lc{^i4i^U||cjfa 111 5 II

Reasons for giving the designation of virya to guru and other gunas:

- * As guru and the other seven qualities (total eight) have been mentioned predominantly.
- * As they have been attributed in many a number of drugs.
- * As they were mentioned in Ayurveda prior to rasa and others.
- * As they are potent in comparison with rasas and the rest of gunas.

3Trr^(^M(lrlrc(irH^r^r^ ^"AT if^Mr) <*H^, <M J J^lf^ 111 6 II

Rasa and other 12 qualities cannot consider as virya because they are having the opposite reasons mentioned in the above text.

In this way eight types of potencies have been described by some acaryas.

Out of the twenty, the eight qualities mentioned here are only those, which are capable of overcoming the effects of rasa, and the other twelve are not contradicting the effects of rasa.

Hence the above eight types of qualities of the drugs only can be identified as the potency of the drugs.

For e.g. the effect of the pungent taste in pippali could normally be the aggravation of pitta, but by virtue of mrduguna and sita virya, pippali alleviates rather than aggravates pitta.

The effect of bitter and astringent tastes in pancamula usually should aggravate vata, but due to the hot in potency they are alleviating vata.

Two types of virya:

Generally virya is of 2 types viz. (1) usna virya and (2) sita virya.

The qualities such as guru, laghu etc. and the seasons like debilitating and nourishing periods are having the predominance of only two elements agni (hot) and soma (cold). So, virya is also of 2 kinds — hot and cold, even though the substances are having many qualities in them, heat and cold are more powerful than all others and the rest are within the scope of these two only.

* Usually the drugs containing katu, amla and lav ana rasas are predominantly having usna virya in their succeeding order.

* Similarly tikta, kasaya, madhura rasa dravyas are predominantly having sita virya in their succeeding order.

* The potency of the drugs and diets can be ascertained while they are in association with the body and are immediately after they come in contact with the body. For example hot potency of meat of marshy animals is ascertained while it is under the process of digestion, where as the sharpness of marica can be determined immediately after its contact with the tongue.

Effects of usna and sita virya dravya:

^qmchM^: cbilfri, R)|f\$K ^H: i^ltH *flcM W^T M<HK *rbftM4h 111 911

* Usna virya drugs are responsible for dizziness, thirst, fatigue, sweating, burning, rapid digestion and mitigation of vata and kapha in the body.

* Where as sita virya dravyas cause happiness, supporting life, obstruction/withhold and purification of rakta and pitta.

Vipaka

(Taste after Digestion)

*1l<Au||pHI ifIMia^fa <UM<HJ<UMi MRu||*4l^faMlcb\$fa *4jd: 1120 II

After the intake of drugs or diet having different tastes gets digested by the digestive enzymes and undergo transformation in the form of another taste is known as vipaka.

It is of three types:

1 . Madhura vipaka 2 . Amla vipaka 3 . Katu vipaka

Vipakaja rasabheda:

Generally, the substances having madhura and lavana rasa (sweet and saline in taste) will be transformed into madhura vipaka after getting digested. Amla rasa dravyas (sour substances) will be transformed into amla vipaka while the drugs having katu, tikta and kasaya rasa (pungent, bitter and astringent taste substances) will be transformed into katu vipaka.

Generally the effects of rasa and vipaka are similar to one another. That means the substances having madhura, amla and katu vipaka will act according to the taste of those substances in most of the cases.

Drug action depends on either rasa, guna, virya, vipaka or prabhava:

Some drugs will act by their tastes, some others by their qualities, some by their potency some other by vipaka and still others by their special effect known as prabhava.

Powerful one only comes into action among rasa etc:

ii^otl «Mc|t^H c|<ft U23I!

Among the different factors such as taste, quality, potency etc. whichever is more powerful that makes the actions of others insignificant. In case of co-existence of opposing factors the weaker one is overlooked by the stronger and comes into force.

Natural order of strength of rasa and others:

When rasa, vipaka, virya and prabhavas are in equal strength, vipaka defeats rasa, vipaka and rasa together defeated by virya, prabhava defeats all of them. This is the natural order of strength.

* Eg. honey consists of madhura rasa and katu vipaka. Though madhura rasa is capable to mitigate vata due to the dominance of katu vipaka it is increasing vata. Here the rasa is dominated by vipaka.

* Even though the meat of buffalo is having madhura rasa and madhura vipaka they will be dominated by usna virya and aggravates pitta.

* Similarly sura, a type of wine containing amla rasa, amla vipaka and usna virya, they were dominated by prabhava and acts as a galactagogue.

Prabhava

(Specific Action)

Where there is similarity in two drugs in relation to their rasa, vipaka and virya but in spite of this similarity these two drugs differ in their action. The distinctive feature responsible for their distinctive effects not supported by their rasa, vipaka and virya is considered as prabhava or specific action.

Eg. both citraka (*Plumbago zeylanica*) and da/?(/Balliospermum montanum) are katu rasa, katu vipaka and usna virya. But, in spite of this similarity danti acts as a purgative while citraka

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creates constipation. Similarly draksa and yastimadhu are having similar properties; draksa acts as a laxative while yasti causes constipation.

Though ghee and milk are having madhura rasa, sita virya and madhura vipaka, ghee increases the power of digestion whereas milk doesn't.

Vicitra pratyayarabdha dravya:

Till now the general mode of action of the drugs has been described. In addition there is a special category of substances known as vicitra pratyayarabdha dravya.

Eg. even though both wheat and barley are having madhura rasa and guru guna, wheat mitigates vata where as barley aggravates vata.

Though milk and fish are having madhura rasa and guru guna, their virya is differed with one another as sita and usna respectively.

Similarly meat of lion and boar are also having madhura rasa and guru guna. Boar's meat will be transformed into madhura vipaka at the end of the digestion, as it is samana pratyayarabdha dravya. Whereas lion's meat is transformed into katu vipaka as it is vicitra pratyayarabdha dravya.

Thus ends the ninth chapter entitled Dravyadi Vijnamya Adhyaya of Sutra Sthana in Astariga Hrdaya Samhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Simhagupta.

In the chapter Dravyadi Vijnamya, Acarya Vagbhata explained the basic concepts of Dravyaguna such as rasa, guna, virya, vipaka, prabhava etc. Definition of rasa, actions, qualities of 5 kinds of substances parthiva, jaliya etc. Definition of virya, different types of vipaka and prabhava. Samana pratyayarabdha dravya, vicitra pratyayarabdha dravya etc. have been discussed in detail.

10

R

ASABHEDIYA AdHYAYA

[Different Types of Rosa and their Combinations]

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After 'Dravyadi Vijnanlya Adhyaya 9 Acarya Vagbhata expounded the chapter 'Rasabhediya ' (Different Types of Rasa and Their Combinations), thus said Lord Atreya and other sages. In this chapter Vagbhata discussed the various types of rasas and their combinations.

Sweet, sour, salt, bitter, pungent and astringent is the six-fold combination of the taste and are giving better nourishment to the body in their preceding order.

Rasa-utpatti (Formation of tastes):

Rasa or taste of the drugs and diet can be ascertained immediately f i after their contact with the tongue.

Rasa is the object of gustatory sense organ. Primarily ap and prthivi constitute the substratum for the manifestation of rasa and the other three basic elements viz. akasa,vayu and tejas are only efficient causes of the manifestation of the specific qualities of the taste. Rasa

The taste does not manifest itself while the water is in the atmosphere. As soon as it starts falling on the ground it comes in contact with the atoms of five basic elements impelled by the atmosphere itself and there comes the first stage of the manifestation of the rasa. The culminating point of this manifestation is however reached when the water falls on the ground and it comes in contact with the individuals of plant and animal kingdom. At this stage the six tastes manifests themselves in the individuals. Different seasons also play an important role, in the manifestation of tastes by the combination of the basic elements in different proportions.

Relationship of pa ilea mahabhutas with the tastes:

Madhura and other rasas will be formed due to the predominance of two, two mahabhutas as under.

Rasa

1 . Madhura

1.Amla

3. Lav ana

Bhuta

Prthivi+Jala

Prthivi+Agni

Agni+Jala

Rasa

4. Tikta

5. Katu

6. Kasaya

Bhuta

Vayu+Akasa

Agni+ Vayu

Vayu+Prthivi

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1. Madhura rasa laksana:

- * Forms coating inside the mouth.
- * Gives pleasure to the sense organs.
- * Provides happiness to the body.
- * Very much liked by flies and insects also.

2. Amla rasa laksana:

- * Stimulates the tongue immediately after having the sour substances and causes salivation.
- * Produces a feeling of chills inside the teeth and causes horripilations.
- * Makes the person to close the eyes and eyebrows tightly.

3. Lav ana rasa laksana:

- * Excessive salivation.
- * Burning sensation in the throat and cheeks.
- * Causes deliciousness of food.

4. Tikta rasa laksana:

Irirbl fci?i<i!rt|l44i 4fM yfrf^PH^T 114 II

- * Cleanse the mouth and throat by removing the sticky accumulations.
- * Hinder the perception of other tastes.

5. Katu rasa laksana:

^vjil^lrf fii^lii <£cfn^fl<f^ji chd: I ^|c|i{ryf^HH4lfti cbificft c^cOcl 115 II

- * Stimulates and irritates the tip of the tongue.
- * Causes tingling sensation.
- * Causes watery discharge from the mouth, eyes and nose.
- * Burning sensation in the throat and cheeks.

6. Kasaya rasa laksana:

- * Inactivates the tongue.
- * Obstructs the throat.
- * Produces discomfort in the region of the heart.

These are the features of the tastes and now the actions of the tastes are described as under .
Madhura rasa karma:

-^jftTH: 116 II

yVIWI <^U|: <*>U<W: fd-tW-*JM<£g*>: 1341^*41 vjflcHi'fcmj: r^TilP4Hic|MIM^: 118 II
fT^Sr^T^IT^: ^UMIHJlcUHJ ^Ac^IPHfIKfI^|IfIA^|U^|f^cbI^M9 II

* As madhura rasa is wholesome to all living beings since birth, it helps for the development of all the tissues in the body and enhances the life span.

* Specially indicated for children, aged and heal up emaciation and consumption.

* Promotes the strength and complexion and soothen the sense organs.

* Promotes healthy skin, hair and voice.

* They are soothing, nourishing, invigorating, brings about stability and galactagogue.

* Alleviates vata, pitta and effects of poison.

* Relieves fainting and thirst.

* They are unctuous, cold and heavy.

Complications due to excessive use:

* Vitiation of kapha resulting in obesity.

* Causes indigestion, heaviness, diabetes, diseases of the throat, tumors, lymphadinitis etc.
Amla rasa karma:

3T^:>pHcOI^<£clJ^TOt ^J: MM-hltsH: I >d«J|cftiiT RiUfqyf: jfluM: cK^hl tf^: 111 OH
c^U^M I U^cn^^n^f^ci<j^< | ^ |

* Amla rasa drugs stimulate the power of digestion.

* They are having snigdha guna and are exceptional for heart.

* Add to the deliciousness of the food. Increases the digestive power.

* Having laghu, snigdha and vyavayi gunas and usna virya along with cold touch.

* Increases kapha, pitta, rakta and causes downward movement of accumulated vata.

Complications due to excessive use of sour substances:

* It produces the looseness of the body.

* And also causes blindness, giddiness, itching, anemia, herpes, oedema, boils, thirst and fever.

Lavana rasa karma:

Hc|U|: WW4f||j|d<^fa^IMHliPHchrtJl1 2 II

f}£H: *cl<Hfrn\$un ^HV^^^|Aifr|Tt^i^MclH <drifri Mfoid ctfal^m 3 II

- * Removes the stiffness in the body parts.
- * Relieves the obstruction of the internal channels.
- * Increases the perception of the taste.
- * Digest the undigested food material.
- * Causes unctuousness, sweating and purgation.

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Complications due to excessive use:

- * Aggravates rakta and vata.
- * Causes baldness, graying of hair, wrinkles on the skin, thirst, skin diseases, increases the ulcers, effects of poison and intoxication, decreases the strength and ojas.

Tikta rasa karma:

\$8^f^lrck^ 111 5 II

- * Drugs and diets having bitter taste are by themselves are not delicious but they promote the taste of food.
- * Antitoxic, germicidal, relieves fainting, thirst, fever, nausea and burning sensation, cures itching and skin disorders.
- * Cause drying and help in depletion of moisture, fat, muscle fat, bone marrow, sweat, urine, stool, pitta and kapha.
- * They are having laghu, ruksaguna, sita virya.
- * Purifies breast milk and good for throat.
- * Increases the I.Q.

- Complications due to excessive use:

- * Causes weakness in the tissues and vata disorders.

Katu rasa karma:

ch^fH I M^j j>8lcd^chvn^f^ I rim i c^KH : ^^ r ck^etIMV I IMUI : 111 7 II

^FT: MM Hi *>t*4: 7TteMI^*-q I l*9*ilti «i^4i»i s 'Wlriifti faci^la cumm^: 111 8 II

f>^ft *frl41flH <jmi VJ,^d^ nTq;i ^falfodH <*>m* c hfe^l^nn^lll 9 II

* Cures diseases of the throat, urticarial rashes, skin diseases, alasaka (indigestion), oedema, heals the wounds.

* Dries up the unctuousness and moisture.

* Increases the taste. Promotes the hunger and digestion.

* Eliminates the vitiated dosas.

* Breaks and clotting blood and removes the block.

* Alleviates kapha as they are having laghu, ruksa, tiksaguna and usna virya.
Complications due to excessive use:

* Causes thirst.

* Decreases the body strength and semen.

* Results in fainting, contractures and tremors in the body.

* Also causes pain in the hip and back.

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I a>aya rasa karma:

chMN: ftMcbib^l yM-Wfavfl^R: lxf^ftftWT: ?ftcT: "^^T^tf^ftW: 112 Oil

ill^fifri rcieHWlch: lch^frl vOl^d : Tfr^f^^TT^HM^^: 1121 II

* Alleviates pitta and kapha.

Having guruguna and purifies the blood.

* Heals ulcers and scratches the adhering material.

* Kasaya rasa dravyas are having sita virya and dries up moisture.

* Decreases fat.

Causes dryness, constipation.

* Enhances the skin complexion.

Complications due to excessive use:

* Causes stasis of food without digestion, abdominal distention, pain in the chest region, thirst, emaciation, loss of virility, constricts the vessels, and obstructs flatus, faeces and urine.

Madhura gana (Group of sweet substances):

yd^M^MI^T^M^NcbH^I^ 2 II

3T ^efl<NH^4MKH^H I ?I^H ,^ r5 TrT^ : M^Uil *f)c^ *flc<chtM 112 3 II

TO^T^ch |s||<sfl fcjcjfl ^Mun^IH^I^J^I^TT^IW^flRyifl chlV^fl^ 112 4 II

^h^T^IRJ^MFJT: I

Ghrta (ghee), hema (gold), guda (jaggery) < aksoda (Juglans regia), moca/kadali (Musa paradisiaca), coca/dalacini (Cinnamomum tamala), parusaka (Grewia asiatica), abhiru/satavari (Asparagus racemosus), vira (one of the jivaniya pahcamula), panasa (Artocarpus heterophyllus), rajadana (Mimusops hexandra), bala (Sida cordifolia), atibala (Abutilon indicum), nagabala (Sida veronicaefolia), meda and mahameda (belongs to the group astavarga), mudgaparni (Phaseolus trilobus), masaparni (Teramnus labialis), saliparni (Desmodium gangeticum), prsniparni (Uraria picta), jivanti (Leptadenia reticulata), jivaka (one of the astavarga), rsabhaka (one of the astavarga), madhuka (Madhuca indica), madhuka (Glycyrrhiza glabra), bimbi (Coccinia indica), vidari (Pueraria tuberosa), sravani (Sphaeranthus indicus), mahasravani (Blumea sp.), ksirasukla/ksiravidan, tugaksiri/vamsa-locana (Bambusa arundinacea), two types of ksirini/dugdhika (Euphorbia hitra and Euphorbia microphylla), kasmari (Gmelina arborea), ksudrasaha and mahasaha {mudgaparni and masaparni}, ksira (milk), /fcw/sugarcane (Saccharum officinarum), goksura (Tribulus terrestris), ksoudra (honey), draksa (Vitis vinifera) etc.

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\mla gana (Group of sour substances):

Dhatrphala/amalaki (Embllica officinalis), amlika (Tamarindus indica), matuluhga (Citrus medica), amlavetasa (Garcinia pedunculata), dadima (Punica granatum), rajata (silver), takra (buttermilk), cukra (Rumex vesicarius), palevata/guava (Psidium guajava), dadhi (curd), amra

i Mangifera indica), amrataka (Spondias pinnata), bhavya (Dillenia indica), kapittha (Feronia limonia), karamardaka (Carissa carandas) etc.

Kapittha Rajata Amlika

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Lavana gana (Group of salts):

^Tfflc^ci ^wi [Md uijja^fiWHj Mi^i yflu gnrgrdcjuh 4|ui: 112711

Vara (saindhava lavana), sauvarca lavana, krsna lavana, bida lavana, samudra lavana. oudbhida lavana, romaka lavana, parhsuja lavana, sisa (lead), ksara (sarjaksara, yavaksara) etc.

Saindhava lavana Krsna lavana

Samudra lavana Sisa

Tikta gana (Group of bitters):

frTrfi: Mdlcfi *IW-cfl ^M^lyH'M^HHj ^ft^f^i^chdchMJKMJ^cjrHchH, "2 8 II

M^Md ^<<>MU4) lclVIMlslrifclMI cj^l I

Patola (Trichosanthes cucumerina), fra/afl f/(Gentianakurroo), M/a£a(Coleus vettiveroides). usira (Vetiveria zizanioides), candana (Santalum album), bhunimba (Andrographis paniculata), nimba (Azadirachta indica), katuka (Picrorhiza kurroa), tagara (Valeriana wallichii), aguru (Aquilaria agallocha), vatsaka (Holarrhena antidysenterica). naktamala/karanja (Pongamia pinnata), dwirajani — haridra and daruharidra (Curcuma longa & Berberis aristata), musta (Cyperus rotundus), murva (Marsdenia tenacissima), atarusa/vasa (Adhatoda vasika), patha (Cissampelos pariera), apamarga (Achyranthus aspera), karhsya (bronze), ayas (iron), guduci (Tinospora cordifolia), dhanvayasaka (Fagonia cretica), brhat pahcamula (bilwa-Atgle marmelos, kasmarya-Gmelena arborea, far£an-Clerodendron phlomidis, pa£a/a-Stereospermum suaveolens, tintuka-Oroxylum indicum), vyaghrou (brhati-

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Solanum indicum, kantakari -Solanum xanthocarpum) visala/indravarum (Citrullus colocynthis), ativisa (Aconitum heterophyllum), vaca (Acorus calamus) etc.

Katu varga (Group of pungents):

cJ>i<l£Jl ^Rdchl: fori ^M'bbcMHJ

Hingu (Ferula foetida), marica (Piper nigrum), krmijit (Embelia ribes), pancakola — pippali (Piper longum), pippalimula (root of Piper longum), cavya (Piper chaba), citraka (Plumbago zeylanica), nagara/sunthl (Zingiber officinale) , kutheruka (Ocimum sp.) and others, pitta (bile), mutra (urine), aruskara (Semecarpus anacardium) etc.

Marica Pippali Citraka

Kasaya varga (Group of astringents):

cFf: MR: "qWS^f^nlf a: ^f^ft"mj ||3 1 ||

chlMr^t <3^U lcH'HM'yI rMoiif^^r 113 2 II

Pathya/haritaki (Terminalia chebula), aksa/vibhitaki (Terminalia bellerica), sirisa (Albizia lebbeck), khadira (Acacia catechu), madhu (honey), kadamba (Anthocephalus indicus), udumbara (Ficus racemosa), mukta (pearl), pravala (coral), anjana (antimony), gairika (red ochre), bala kapittha (tender fruits of Feronia limonia), kharjura (Phoenix sylvestris), bisa (leaf stalks of lotus), padma (Prunus padam), utpala (Ny mphea stellata) etc.

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Pathya Padma

Madhu Mukta Pravala

General properties of the six tastes and their exceptions:

^jWlfcMH Mnl *flu|?T*\$|faA|c||^ I^#OTrT: ^ftaifrHdWI ^I#cUR4NlrLJI3 3 II
TTPTtSkH ftRj^FR cJlfenWHcbl<Jrl 1 cH^uj "5TRT^J^tS^I?{ ^J^Tr^II3 4 II
farfccb^fa^bij cIMcbIMHH.I^N^c^WVp^" 1 1,35,1

* In general all the substances having madhura rasa increases kapha except old sali rice (*Oryza sativa*), yava (*Hordeum vulgare*), mudga (*Phaseolus radiatus*), godhuma (*Triticum aestivum*), ksoudra (honey), ska (sugar) and jahgalamarhsa (meat of desert animals).

* Generally amla rasa dravyas increases pitta except dadima (*Punica granatum*) and amalaka (*Embllica officinalis*).

* Similarly lavanarasa dravyasdxz unwholesome to the eyes except saindhava lavana.

* Tikta and katu rasa dravyas doesn't have aphrodisiac action in general and aggravates vata except amrta (*Tinospora cordifolia*), pa/o/a (*Trichosanthes cucumerina*), sunthi (*Zingiber officinale*), krsna/pippali (*Piper longum*) and rasona (*Allium sativum*).

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* Similarly drugs of kasaya rasa are having sita virya and sthambhana guna except abhaya (*Terminalia chebula*).

Relationship between rasas & virya; and rasas & guna:

TFT: cb<clkHHc|U|| <Mu|)bU|| ZMI1t<HJI3 6 II

frfrR: <*>Nlfl m^W^d H vHdHI: ifrfrH: cF<T: oFWT^I^ ^MHI W^T 113 7 II
M<c*k-W£JTT: fcmjT: "f^JWmKTT: 1^: ebMN^dfMI^ "TOT: M<W ^b: 113 8 II

* Drugs having katu, amla and lavana rasas are having i/5/7a W/ya predominantly, whereas tikta, kasaya and madhura rasa drugs will be having sita virya predominantly in their succeeding order.

* Tikta, katu and kasaya drugs are having ruksa guna and causing constipation. While lavana, amla and madhura dravyas contain snigdha guna and helps in the elimination of faeces, urine and flatus.

* Drugs having lavana, kasaya and madhura rasa contain guru guna and the remaining i.e. amla, katu and tikta are having laghuguna excessively in their succeeding order.

Fiftyseven combinations & sixty three kinds of tastes:

U4)'II: UMM^iyicch^HigfaNfem ||3 9 ||

4lPlcbr^HZnyi^H f^FHJ^ I

20

18

16

N 14

U

M

12

B 10

E

R 8

3 4 5

RASA SAMYOGA

The above rasas have been divided into 57 types of combinations, and the total number of tastes can be classified into 63 including the individual six tastes as under.

I^cfc^HlfdI^MsKVI ^IIPrl W\ ft& 1140 II

f?l%*oil<5<&NK'i: N^JI^Mdfdrdb l^chchHJ ^cj^ c^VI Wl^r[<(UkH: ^ -H<=hr1JI41 II
rtTUT: M^j I %BBft ch M^lWI^fi^IST^TT: II42II

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■ Without any combination (6 types)

1. Madhura 4.

2. Amla 5.

3. Lavana 6.

II . By the combination of two rasas (1 5 in number)

1. Madhura + Amla 9.

2. Madhura + Lavana 10.

3. Madhura + Katu 11.

4. Madhura+Tikta 12.

5. Madhura + Kasaya 13.

6. Amla + Lavana 14.

7. Amla + Katu 15.

8. Amla+Tikta

III. By the combination of three rasas (20 in number)

1 . Madhura + A/n/a + La vana 1 1 .

2. Madhura + Amla + Katu 12.

3 . Madhura + A/n/a + 77£fa 1 3 .

4. Madhura + Amla + Kasaya 14.

5. Madhura + Lavana + Katu 15.

6 . Madhura + La vana + Tikta 1 6 .

7. Madhura + Lavana + Kasaya 17.

8 . Madhura + ATafu + 77foa 1 8 .

9. Madhura + Katu + Kasaya 19.

1 0. Madhura + 77A:te + kasaya 20.

IV By the combination of four rasas (1 5 in number)

1 . Madhura + Amla + La vana + Katu 9 .

2 . Madhura + ,4/77/a + La vana + 7Y£te 1 0.

3 . Madhura + ,4/77/a + La vana + Kasaya 1 1 .

4. Madhura + ,4/77/a + Xata + Tikta 1 2 .

5. Madhura + Amla+ Katu+ Kasaya 13.

6. Madhura + Amla + 77£fa + Kasaya 1 4.

7 . Madhura + La va/?a + /Ca/ u + 7Y/:fa 1 5 .

8 . Madhura + La vana + ATata + Kasaya

V. By the combination of 5 rasas (6 in number)

1 . Madhura + A/77/a + La va/?a + Katu + 77£fa

2 . Madhura + y4/?7/a + La vana + £ata + Kasaya

3 . Madhura + Amla + La vana + 77£fa + Kasaya

4. Madhura + y4/77/a + iCa.ta + 77£fa + Kasaya

Katu

Tikta

Kasaya.

Amla + Kasaya

Lavana + Katu

Lavana + T/'Ata

Lavana + Kasaya

Katu+ Tikta
Katu + Kasaya
Tikta + Kasaya

Amla + La vana + Katu
Amla + Lavana + Tikta
Amla + La vana + Kasaya
Amla + Katu + 7Y£fa
A/77/a + Katu + Kasaya
Amla + Tikta+ Kasaya
Lavana + Katu + Tikta
La vana + Katu + Kasaya
La vana + 77£ta + Kasaya
Katu+ Tikta+ Kasaya

Madhura + La vana + 7/7tfa + Kasaya
Madhura + /Cam + Tikta + Kasaya
Amla + La vana + A'a/n + Tikta
A mla + La vana + /Caft/ + Kasaya
Amla + La vana + Tikta + Kasaya
Amla + /Cam + 77faa + Kasaya
La vana + Xata + Tikta + Kasaya

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5 . Madhura + La vana + Katu + Tikta + Kasaya

6. Amla + Lavana + Katu + Tikta + Kasaya

VI. By the combinations of all the 6 tastes (1 in number)

1 . Madhura + Amla + La + Katu + 77£ta + Kasaya

il<lfe|cbl fciyifrAcfcllcl ^otj M^I4^l<l^fri filMfe: 1143 II

Without any combination : 6

By the combination of 2 tastes : 15

By the combination of 3 tastes : 20

By the combination of 4 tastes : 15

By the combination of 5 tastes 6

By the combination of all the 6 tastes : 1

63

Innumerable combinations of tastes:

fhflI^d) ^ ^lfdKd^MRchc^IH^I I fl^ciPd J | UHi flUrfdlI ^N^N^N^N^N^N : M44II

The above combinations of the tastes will become innumerable if rasa, anurasa and their degrees of differentiation are being taken into consideration. Hence one must know the condition of the dosa prior to prescribe the drug and accordingly select the right choice of the drug after duly considering the suitable combination of the taste.

Wfo ^SJH OT^fcTt ^TFT ^MS^TFT: I 110 I I

Thus ends the tenth chapter entitled Rasabhediya Adhyaya of Sutra Sthana in Astanga Hrdaya Samhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Sirhhagupta.

In this chapter Acarya Vagbhata explained the definition of rasa and the formation of six tastes in a substance.

Then the features of different tastes, actions and the complications due to excessive use of such substances and some of the substances pertaining to the group of all the six tastes have been presented. At the end 63 combinations of the tastes have been enumerated.

Such combination and types are enunciated because they are useful in connection with maintenance of health and cure of diseases.

*

11

DoSADI V

OSADI V IJNANIYA AdHYAYA
[Knowledge of Dosa,
Dhatu and Mala]

After ' Rasabhediya Adhyaya 9 Acarya Vagbhata expounded the chapter 'Dosadi Vijnamya '(Knowledge of Dosa, Dhatu and Mala), thus said Lord Atreya and other great sages.

The word 'dosadi 'represents the tridosas, sapta dhatus and trimalas.

Chief constituents of the body:

Body is nothing but the combination of dosa, dhatu and malas. If these body constituents are in the equilibrium, body will be in the healthy state.

Dosas when aggravated manifest their signs and symptoms in accordance with the degree of aggravation, those in the state of diminution gave up their normal signs and symptoms and those in a state of equilibrium operate properly. Hence it is very much essential to know the features of dosa, dhatu and malas of normal, abnormal and below normal levels, so that the drug and diet of different types, which have been already studied in the previous chapters, can be utilized to maintain the equilibrium.

Specially to get the knowledge of normal and abnormal features of dosa, dhatu and malas, this chapter has been explained.

Prakrta Dosa Karma

(Normal Functions of Dosas)

Functions of normal vata:

Maintenance the body with enthusiasm, expiration, inspiration, movement of various parts, maintenance of dhatus, expulsion of natural urges and keenness of sense perceptions are the normal functions of vata.

Functions of normal pitta:

Pitta in the normal state causes digestion, production of heat, desire, causing hunger, thirst, color and complexion of the body, vision, intelligence, bravery and softness to the body parts etc.

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Functions of normal kapha:

Kapha maintains the body with stability, unctuousness, compactness of joints, virility, tolerance (with hold emotions, intelligence, strength, attachment etc.

Prakrta Dhatu Karma

(Functions of Normal Dhatus)

Normal functions of sapta dhatus:

- * Rasa dhatu causes satisfaction, nutrition to the tissues and nourishment to rakta.
- * Rakta dhatu causes sustenance of life, imparts color and nourishment of marhsa dhatu.
- * Mamsa dhatu causes covering to the body, gives strength and nourishment to the medo dhatu and also the waste products.
- * Medo dhatu causes unctuousness, lubrication and stability to the eyes and body and nourishment to the asthi dhatu.
- * Asthi dhatu causes erecting posture of the body and nourishment to the majja dhatu.
- * Majja dhatu causes unctuousness, strength, fills the cavity of the bones and nourishes the sukra dhatu.
- * Sukra dhatu gives pleasure, strength and cause for pregnancy.

Prakrta Mala Karma

(Functions of Normal Malas)

Normal functions of trimalas:

- * Faeces cause strength and supports vataand pitta.
- * Urine causes the elimination of excessive moisture from the body.
- * Sweat causes and maintains the moistness and unctuousness of the body and supports the hair on the skin.

Vrddha Dosa Karma

(Functions of Aggravated Dosas)

Functions of aggravated vata:

-<2<£fcJ \$*>^facH: 115 II

Aggravated vata causes emaciation, blackish discoloration, desire towards hot substances, tremor, abdominal distension, constipation, decreases strength of the body and sense organs, insomnia, speaks irrelevantly, dizziness and nervousness etc.

Functions of aggravated pitta:

Aggravated pitta causes yellowish discoloration of the faeces, urine, eyes and skin; excessive hunger and thirst, burning sensation and insomnia etc.

Functions of aggravated kapha:

Aggravated kapha causes decreased digestive power, salivation, laziness, heaviness, whitish discoloration of the faeces, urine, eyes and skin, coldness, looseness of joints and other parts, Jh > pnoea, cough, excessive sleep etc.

Vrddha Dhatu Karma

(Functions of Aggravated Dhatus)

Features of increased rasa dhatu:

Increased rasa dhatu causes salivation, anorexia, nausea and blockage of channels, aversion towards sweets, body pains and also the symptoms of aggravated kapha.

Features of increased rakta dhatu:

Increased rakta causes visarpa (herpes), enlargement of spleen, abscess, skin disorders, vatarakta (gout), raktapitta (bleeding disorders), abdominal tumors, upakusa (tooth problems), jaundice, blackish spots on the face, decreased digestive power, darkness before eyes, redness on the body, eyes and urine.

Features of increased mamsa dhatu:

Increased mamsa dhatu causes enlargement of glands in the neck and scrofula, tumors of different nature, enlargement and heaviness in the buttocks, neck, lips, shoulders, abdomen, thighs and calf muscles etc.

Features of increased medo dhatu:

-dg^<*dm srhjii on

Increased medo dhatu also produces the similar features of mamsa dhatu and also causes fatigue, dyspnoea on exertion, drooping of buttocks, breasts and abdomen.

Features of increased asthi dhatu:

Increased asthi dhatu causes extra growth of bones and teeth.

Features of increased majja dhatu:

-R^n^fr^ni 1 ii

Increased majja dhatu causes heaviness in the eyes and body parts. Produces boils on the phalanges, which are difficult to manage.

Features of increased sukra dhatu:

34fa^<*>mdi <}4 jy*> vjsh^AmRj in 2 n

Increased sukra dhatu causes excessive desire in sexual acts and formation of stone in the seminal tract.

Vrddha Mala Karma

(Functions of Aggravated Malas)

Features of increased faeces:

f)^|ct|bMHMI<i)M jfWcj c|<JHj VI<£dJ

Increased faeces causes colic pain, gurgling sounds and heaviness in the abdomen.

Features of increased urine:

TJ?TrJ <^fawl4<£^\$dU?HIHJI1 311

Increased urine causes pain and distension of the urinary bladder.

Features of increased sweat:

Increased sweat causes excessive perspiration, itching and foul smell on the skin.

-T^c^T^A^chlcfIHRI iJdIH^lgc^JJfcdlf^RT: 111 411

Similarly aggravated waste products of eyes, ears, nose etc. can be assessed by the increased quantity of their discharges, heaviness, itching and other symptoms.

Ksina Dosa Karma

(Functions of Decreased Dosas)

Functions of decreased vata:

fftf \$fluhfa<rU#HI TTT^t^t ^iR^fedH, I fMwl£fd^^<^T+>W^f|W^: 111 511

Decreased vata causes weakness in the body parts, diminished speech and physical activity, loss of consciousness and also the symptoms of increased kapha.

Functions of decreased pitta:

Decreased pitta causes indigestion, coldness and loss of skin texture.

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Functions of decreased kapha:

Decreased kapha causes giddiness, emptiness of the seats of kapha, palpitation of the heart and looseness of joints.

Features of decreased rasa dhatu:

Decreased rasa dhatu causes dryness in the body, tiredness, emaciation, exhaustion even with a simple work and unable to bear huge sounds.

Features of decreased rakta dhatu:

Decreased rakta dhatu leads dryness of the skin, desire towards sour and cold substances and flaccidity in the veins.

Features of decreased mamsa dhatu:

iTT^S^MI^Jlu^I^bcbdmfel^HI: I

Decreased mamsa dhatu causes weakness of sense organs, wasting of buttocks, neck, lips, shoulders, abdomen, thighs etc, and pain in the joints.

Features of decreased medo dhatu:

i^ftl WUH cb<^JI: k*fl^ <jH&: <£VN#dl 111 8 II

Decreased medo dhatu causes loss of sensation in the hip region, enlargement of spleen, emaciation of the body.

Features of decreased asthi dhatu:

Decreased asthi dhatu causes pricking pain in the bones and joints, fall of teeth, nails and hair.

Features of decreased majja dhatu:

H^fa fflfW ^wRdfiH^fHHJH 9II

Decreased majja dhatu causes hollowness and severe pain in the bones, giddiness, darkness before eyes.

Features of decreased sukra dhatu:

^ IrHlrI^R^d !^\$b yhfTld^cj cfT ldl^irM«f ^MUlfliflif^ *j* JK4<ftc| ^ H20II

Decreased sukra dhatu causes ejaculation of semen becomes delay or sometimes mixed with blood, pricking pain in the scrotum, feeling of hot fumes moving inside the penis.

Ksina Dhatu Karma

(Functions of Decreased Dhatus)

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Ksina Mala Karma

(Functions of Decreased Malas)

Features of decreased faeces:

Decreased faeces causes the movement of vata associated with sound in the sideward and upward directions, twisting of the intestines, pain in the flanks and chest region.

Features of decreased urine:

Decreased urine causes pricking pain in the bladder, elimination of little quantity of urine with

difficulty and of varied color or mixed with blood.

Features of decreased sweat:

^fta^jfrf: ^rH&HIndl *J£dH cc^: M22II

Decreased sweat causes stiffness and falling of hair follicles, cracks in the skin.
Clinical features of decreased state of mala:

MHHWfa^IUi ^c^H^T^I^h^I ^MHI^HUVIIndI^VJ^rcMIM^: 112 3 II

If the malas are decreased it is not so easy to identify the condition but anyhow it can be inferred by the symptoms like dryness, pricking pain, emptiness and lightness of their sites.

Vrddhi-ksaya:

qlmcjl ni ^m^T fa^IlgQ^ 4\ f^R^ I^I^UI lcWfldMi 'JUIHi ^f^q" II24II
^MdHiflfl I T^ qpf ^ | fa fafnld : I

- * If the opposite qualities of dosa, dhatu and- malas decrease in the body, it can be inferred that those dosa, dhatu or malas are increased in the body.
- * Similarly the opposite qualities of dosas etc. increase in the body, that means the concerned dosas are decreased.
- * For eg. — the opposite qualities of vata like unctuousness, heaviness and hotness decrease in the body means vata is increased.
- * Unctuousness, heaviness and hotness increased in the body infers that vata is decreased.
- * Accumulation of waste products in the body indicates the increase of malas and the excessive elimination suggests the decrease of malas.

Accumulation of malas in the body is natural. Their decrease causes harm to the body. Hence decreased quantity of malas is more harmful than the accumulation.

Asraya-asrayi bhava (Relationship of dhatus and dosas):

d^IfyPI R-^dl c||^:,flrrTg^<J4Tt)4): ylt^, ^NIMI\$TOT\$IRjUji ftfZI: 112 6 II

Dosadi Vijnaniya Adhyaya : 11 193

*<AfcHUN^irll d^Hlr^fI^fdI^MJ^Ir^MI^HI^JIdI^fMI^ ^f^q^yc£cuiJI2 8 II

There is a definite relationship between dosas and dhatus because all the substances in the universe are formed by the five basic elements only.

Asrayi

Asraya

Vata

Pitta

Kapha

Asthidhatu

Rakta and sveda

Rasa, maihsa, meda, majja, sukra and mala-mutra.

* Vata resides in asthi dhatu, pitta in rakta and sweda where as kapha resides in the rest of dhatus. viz. rasa, mamsa, medas, majja, sukra, mala and mutra.

The causative factors which are responsible for the increase and decrease of the asrayis (dosas) also causes to increase and decrease of asrayas (dhatu and malas) respectively except in the case of vata.

That means:

* The factors responsible for the increase of pitta, also increases rakta and sweda, and vice versa.

* Similarly, the factors which increases kapha also increases rasa, maihsa, meda, majja, sukra, mala, mutra and vice versa.

* But the factors which increases vata, doesn't increase asthidhatu, moreover it decreases.

* Similarly those factors increasing asthi causes diminishing of vata.

* Generally the increases of all dhatus are due to over nutrition and predominance of kapha.

* Nourishing therapy increases kapha and all other dhatusbul reduces vata.

* Reducing therapy decreases all the dhatus and increases vata.

* Hence the diseases caused by increase or decrease of dhatus is to be treated with reducing or nourishing therapies respectively except in vata.

* In all the cases the use of substances, qualities and actions either opposite or similar but not antagonistic to the dhatus is to be planned appropriately.

Notes:

Causes for increase/decrease of the tissues and the treatment:

- * The body tissues generally increases by the use of foods and activities which are similar or possessing similar properties, they undergo decrease by the use of food and activities which are opposite or possessing opposite properties.
- * The dhatus which are heavy, undergo increase by the use of the substances having similar properties of heaviness, similarly the dhatus which are light, undergo increase by the use of light substances. By the use of opposite substances they undergo decrease.
- * The substances, which are materially similar causes the increase rapidly.

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- Rakta dhatu increases rapidly by the use of the blood.
- Marhsa dhatu increases rapidly by the use of ingestion of meat.
- Medo dhatu increases rapidly by the use of muscle fat.
- Asthi dhatu increases rapidly by the use of bones.
- Majja dhatu increases rapidly by the use of bone-marrow.
- Sukra dhatu increases rapidly by the use of semen or eggs.
- * The substances possessing similar qualities may not present near by or not available (or) though available may not be suitable to the individuals (or) being unwholesome (or) causing aversion (or) tastelessness (or) due to any other reason it is the best to make use of the substances possessing similar properties.

Eg. — in the condition of sukra dhatu-ksaya , the use of milk, ghee and other substances possessing sweet in taste, unctuousness and cold in potency are indicated.

Line of treatment for increased and decreased states of rakta etc:

1st ft 13 1 II

^<j^>^i ^r A^T^f^farH^ I I oM I *Jm i m3Hf3<^ : 4^^1^ 113 311

Diseases

1 . Diseases caused

by increase of blood

2. Due to the increase
of marhsa dhatu

3. Due to the increase
of medo dhatu

4. Due to the decrease
of rasa dhatu

5. Due to the decrease
of asthi dhatu

6. Due to the increase
of purisa (faeces)

7. Due to decrease of purisa

8. Due to the decrease of urine

Line of treatment

- Blood letting, purificatory thearpies.
- Purgation.
- Sodhana therapy.
- Surgical treatment, use of alkalies and thermal cauterisation.
- Obesity treatment.
- Reduction therapy.
- Mutton soup.
- Alcohol.
- Milk.
- Use of bitter substances.
- Ksira vasti.
- Purgation.

- Barley, blackgram, kulmasa, meet of the middle part of the body of goat and sheep.
- Dysurea treatment.

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9. Due to the increase of urine • Treatment of diabetes.

10. Due to the decrease of sweat • Body massage, exercise, alcohol, sleep, staying in the air tight rooms and other sudation therapeutic techniques.

Reason for the increase or decrease of body tissues:

Dhatwagni is nothing but the part or share of jatharagni (digestive power), which is present in side of all the sapta dhatus. This is also another factor responsible for the increase or decrease of bodily tissues due to the debility and intensity of the dMfw^gmrespectively.

Though the forest fire (davagni) is continuously burning, gets flared up greatly at certain times and decreased at other times, depending upon the nature of the fuel available. So also the transformation of tissues undergoes increase or decrease depending upon nature of food substances.

Substances, which are similar or dissimilar to the dhatus, are the causes for their increase or decrease respectively because each one has its own specific action in quickly transforming them.

Dosa, d hat ii, mala & sroto-dusti:

<{tal \$EI ^f^HIHJISSII

Dosas gets vitiated due to the irregular diet and activities. Afterwards they vitiate the dusyas and they in turn vitiate malas. Such vitiated malas further vitiates the malayana (anus, urethral passage, mouth, ears, eyes and nostrils) and causes diseases.

Ojas

Definition:

ail Mortal iii^ni ^j^MMixrtfydH^I ^fy^ft oijifa ^\^fripH^HHJI3 7 II

Ojas is the essence of the cream of seven tissues of the body. It is the first essential element of the embryo and gets localized in its heart earlier to the formation of the different parts of the foetus.

Features:

Ojas is soft, pure and slightly reddish yellow in color.

Importance of ojas:

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PW£I*^ Aldl *ndl fafafcJT<^fi*|i|: I

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- * Ojas is the chief fluid material of the body.
- * Life depends on ojas only.
- * Loss of ojas leads to death.
- * Main seat of ojas is the heart.
- * Though it is residing in the heart, it is circulating all over the body and helps the activities of life.

f^ld gctals^ft^TT U||i|ftl oilfarlP^: |^:t*\$|41 <£aJhl ^s^t ^rtyW£T<Tr\$T^ 1140 II
Causes for the decrease of ojas:

Anger, hungry, worry, grief, excessive physical exertion and others leads to the decrease of ojas.

Signs and symptoms of diminution of ojas:

Fear complex, constant weakness, worry, affliction of sense organs, loss of complexion, instability of mind, cheerlessness, dryness and emaciation.

Treatment:

- * Milk with jivamyaganadravyas.
- * Mutton juice (soup).
- * Others, which confer strength.

sfi^l^Udfllf^gW ^RiyR^tflc^: 1141 II

Increase of ojas gives nourishment to the body, cheerfulness to the mind and strength to the body etc.

Line of treatment for vrddhi & ksaya:

Safe *J<fa yi^dlfcKIRj<J I drlT^vild^IW^J rft rft ^H^ift ^c|JI42 II

The person who dislikes such substances should be avoided and shows interest in such substances should be made available. So that the diseases caused by the vitiation of various dosas can be managed.

Reason for paying the interest and hatredness of substances:

cf^f|*>R4 <{INI lcWldfWMifl: lcngT: \$ffaIT2J oT\$T^fSTfOT*«J^T 1143 II

If the dosas are in the increased state, the person wishes to take the substances, which are having exactly opposite in nature of such dosas. Similarly if they are in decreased state, the person wishes to take the food having the similar qualities to that of the diminished dosas. By knowing the above fact it is easy to know the vitiation i.e. either increase or decrease of the dosas, but the unintelligent persons are unable to recognize status of dosas.

Action of dosas according to their state:

zraidvi ^IW^INI <J«tfl fad^ I ^Mfol , *rffrf affaTT: , WT: T\$ cfc4 II44II

Dosadi Vijnaniya Adhyaya : 11 197

Whenever the dosas increase they amplify their respective features depending upon their strength. Similarly if they decrease, their functions are also diminishing. If they are in the balanced state they will attend their normal functions.

Keep dosas under control:

The same dosas whenever they are in the normal state causes for the proper growth and development of the body. But whenever they are in the imbalanced state i.e. either increased or decreased state causes the destruction of the body. Hence one should be cautious and protect the dosas without undergoing any abnormal changes by adopting wholesome diet and deeds.

^TFt <INIRft^1I4)4I HliUwvtseiFT: 1111 II

Thus ends the eleventh chapter entitled Dosadivijnaniya Adhyaya of Sutra Sthana in Astanga Hrdaya Sarhhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Sirhhagupta.

In the chapter Dosadi Vijnaniyam Acarya Vagbhata expressed that dosa, dhatu and malas are the constituents of the body and imbalanced state of those are responsible for the production of various disorders. The basic principles of the treatment is to bring back the normal state of the

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The present chapter dealt with the different types of dosas, their places and the normal functions, factors responsible for their accumulation, aggravation and alleviation, types of diseases caused by different dosas — various combinations of increased and decreased dosas etc.

Relationship between do s as and pancamahabhutas:

Vata is formed by the combination of vayu and akasa. Pitta is formed from agni and kapha is formed by the combination of prthi V/and apmahabhutas.

Seats of Dosas

Seats of vata:

$$\wedge \equiv n \wedge \text{racF}\text{£ta} \wedge \text{ in } n$$

Vata occupies or resides in various places like large intestines, hip region, thighs, ears, bones and skin, especially in the large intestines.

Seats of pitta:

HIRfimiYKJ: <^<(l HfOchl *>Rj?T*T: fM^H ^ farlHl ,^Tf*H?l faylNd: lI2lI

Pitta resides in various places like umbilicus, stomach, sweat, lymph, blood, plasma, eyes and skin and especially in the place of umbilical region.

Seats of kapha:

3T:cbU6^K:cW)MMc|MmiviAri T*T: 1^1 yiui^f^cfc^i^ , ^d<iy<: 1 13 1 1

Kapha resides in various places like chest, throat, head, pancreas, phalanges, stomach, plasma, fat, nose, tongue and especially in the region of chest.

Dosa-bheda

(Divisions of Dosas)

Each one of them is again of 5 types:

Pancavidha vata (5 types of vata) : Prana, udana, vyana, samana and apana.

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Pancavidha pitta (5 types of pitta) : Pacaka, ranjaka, sadhaka, alocaka and bhrajaka.

Pancavidha kapha (5 types of kapha) : A valambaka, kledaka, bodhaka, tarpaka and slesaka.

Pancavidha vata:

1. Prana vata:

Location or main seat : Head.

Moving places : Chest & throat.

Functions : Maintenance of intellect, sense organs & mind. Spitting, sneezing,

eructation, inspiration, expiration, swallowing of food etc.

2. Udana vata:

3T:*yM^ctHHI HI<HHIf^IHistf?IJl5 II

c<|cHj^g^HI^Hc<uffljf^fif>^ : |

Location or main seat : Chest.

Moving places : Nose, umbilicus, throat.

Functions : Producing speech, physical activity, invigorating, strength,

color, memory etc.

3. Vyana vata:

otlIHl fcft ^HcH^IIA H*Mc(: 116 II

^ I rMM^Mun^MPIANI^NUllf^chl : I PPT: ^f: fo^ I fdfoHMfrl »IfIRui I H J»7 II

Location or main seat : Heart.

Moving places : Moves all over the body with great speed.

Functions : Movement (locomotion), upward and downward movement of

the body parts, opening and closing of eyelids and all the functions of the body related to the movement such as flow of sweat and blood, separation of nutrients and waste products, supplying nutrients to all the parts of the body etc.

4. Sam ana vata:

UMIHUPhuMIm^: «bl& *ufrl flcfd: ISrehj^lfrl M^lfri fc^T^fti ij^fcl 118 II

Location or main seat : Nearer to jatharagni (stomach).

Moving places : All over the gastro-intestinal tract.

Functions : Retaining the food, digestion, separation of essence and waste products.

5. Apana vata:

3JMHUmH'I : alfftNf^\$U' I W : I ^*lrfc<VI^*M^PI^MU|fphi|: 119 II

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Location or main seat : Rectum.

Moving places : Pelvis, urinary bladder, penis, groin.

Functions : Elimination of semen, menstrual fluid, faeces, urine and foetus.

Pancavidha pitta:

1. Pacaka pitta:

fori M^lrMcb-ri5l McWWW^OT 7 ^! M^J^dlrMcbri^if^ ^*WJufi<*4l<tJl1 0 II
rM^cl^ Mlchlf^ch^UlliHHVlf^dH^IM^rM^if^vj^ UKRh<<fl rTOT 111 1 II
d*I^*cj filrIMi VIMIUmui^iJ^lcbilfri <slcH^l^H MMch HW dcHjdHJM 2 II

Location : In between the stomach and large intestines.

Features : Even though it is composed of all the 5 basic elements, predominantly it consists 'tejo mahabhuta' 9 which causes for the deficiency of the properties of liquids.

Functions : As it helps in the process of digestion, it obtains the name of agni (anala). It

digests the food substances; separate the essence and waste products. It remains in its own place and supports by giving strength to other four types of pitta and is known as pacaka pitta.

2. Ranjaka pitta:

Location : Ranjaka pitta is located in the stomach (amasaya).

Functions : Imparts red color to the plasma.

3. Sadhaka pitta:

Location : Heart.

Location : Heart.

Functions : To achieve the aims of the life by attending functions such as discrimination, intelligence, pride etc.

4. Alocaka pitta:

Location : Eyes.

Functions: Helps in vision.

5. Bhrajaka pitta:

Location : Skin.

Location : Skin.

Functions : Gives color and complexion to the skin.

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Location : Heart.

Location : Heart.

Location : Heart.

Functions : Helps the areas around shoulders, arms and neck and heart by giving strength.

Remaining in its own place and supports the other four types of kapha by contributing the properties of fluid is known as avalambaka.

2. Kledaka slesma:

Location : Stomach.

Functions : Moistens the food substances.

3. Bodhaka slesma:

Location : Tongue.

Functions: Perception of the taste.

4. Tarpaka slesma:

-f^TTTr^its^difui^in 7ii

rl4<*>:-

Location : Head.

Functions : Nourishment to all the sense organs.

5. Slesaka slesma:

Location : Joints.

Functions : Providing lubrication in the joints.

\$fri yi^lui c^IMIUi ^MI^fa<£dlr*HIHJI1 811

In this way the dosas present all over the body, are also found in some specific places in their normal condition and performing their duties usually.

Factors responsible for the accumulation, aggravation and alleviation of dosas:

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vHclH chlMy^IH VIMf^TOK^I JJU||: Ivfl^H ^rfclfcfl^liai^FT fari^q <|>cf^ 112 0 II

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The increase of dosas is of two kinds viz.

(a) Caya (accumulation)

(b) Prakopa (aggravation)

Dosa

Caya (Accumulation)

Prakopa (Aggravation)

Prasama (Alleviation)

Vata

Ruksa and other qualities of

Ruksa & others associated

Snigdha associated with

vata associated with usnagunas.

with sitaguna.

usnaguna.

Pitta

Tiksha and other qualities of

Tiksha & others associated

Manda associated with

pitta associated with sitaguna.

with usnaguna.

sitaguna.

Kapha

Snigdha and other qualities of

Snigdha & others associated

Ruksha associated with

kapha associated with sitaguna.

with usnaguna.

usnaguna.

Caya (Mild increase):

* Increase of the dosas in their own places is known as caya.

* In that condition, the persons gets aversion towards the diet and regimen which are responsible for the increase of the dosas and develop the desire to have the opposite qualities of those of diet and regimen.

Prakopa (Great increase):

ril'W«T^: 112 3 II

* Dosas gets further increase (vitiation) and spreads in the other parts of the body by leaving from their original place is known as prakopa.

* In such condition, the vitiated dosas manifest their abnormal symptoms and results in the occurrence of diseases.

Prasama (Normalcy):

Equilibrium state of dosas in their original places is known as prasama.

Notes:

* Just as the clouds are brought together at one place by the wind and made to rain, the aggravated dosas produce diseases either in the whole part of the body, half of it, in any one organ being brought there by the influence of vata.

* The vitiated dosas causes troubles to the body by producing various types of diseases. Among them, 80 are produced by vata, 40 are due to pitta and 20 by the vitiation of kapha.

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diseases are manifested due to the vitiation of dosas only and such diseases are

■Bumerable. Major diseases are mentioned in the Nidana sthana. Minor diseases are named with the prefix of the name of the organ, which they affect. For eg. nakha bheda, sankha bheda, hlata bheda, antardaha etc. The diseases, which are not mentioned in the text also can be known by the features of the dosas and can be treated according to the general line of treatment.

Relationship between dosas and seasons:

Dosa

Chaya

Prakopa

Prasama

Vata

Pitta

Kapha

Grisma

Varsa

Sisira

Varsa
Sarad
Vasanta

Sarad

Hemanta

Grisma

In grisma rtu, generally all the drugs and diet are light and dry. As the vata also having the similar qualities, vata undergoes caya (mild increase) only, but not prakopa (further aggravation) merely because of the hotness of the season. The vata (samirana), which, ^cumulates in grisma rtu, will be aggravated in varsa rtu due to its coldness and subsides automatically in sarad rtu.

In varsa rtu, pitta undergoes only caya, because of the food substances that are used possess nulla vipika, but not prakopa merely because of the coldness of the season. The pitta, which accumulates in varsa rtu, will be aggravated in sarad rtu and subsides automatically in hemanta rtu.

In sisira rtu, kapha undergoes only caya by the use of food substances, which are unctuous, cold etc. that are similar to the dosa. Kapha becomes solidified by the effect of season and doesn't undergo prakopa. Kapha become liquified in vasanta rtu and gets aggravated, and subsides automatically in grisma rtu.

\$lri cf>Hfci , M|cf)ii|MI^I<lf;c<Vllr^yH: 112 8 II

* The above changes of the dosas will be taken place naturally by the influence of the seasons.

* Accumulation, aggravation and normalcy of the dosas will be taken place instantaneously by the diet and activities without observing the influence of seasons.

Nature of aggravation and subsidence of dosas:
c^IHlfrl U^I <^M I MKddMfdchHJ I2 9 II

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Dosas when gets aggravated circulate the entire body from head to toes very quickly and subsides slowly similar to the stream of water.

HHI^O^^chA : \$ftH I HriU 113 0 II

dIM<MPd d^ dfMM^i^frifliyh^i VlcW ^cb^i) cjrj^d: UWI-M^i^ !I3 1 II

Vitiated dosas cause various types of innumerable diseases like jwara and others and is responsible for making uneasiness in the body. It is not possible to describe all aspects of each and every disease condition minutely and hence common factors responsible for the production of diseases, their signs and symptoms and the general line of treatment is being delineated.

Dosa-vaisamya is the chief cause for the manifestation of all diseases:

^TTr^%^^Mi 4>MU||Ach^KU|i^|Zrm^MRMd<fl4d:^44U4\$: II32II
tfWWcilfrl Hlr*fI^i^9T^<£rH^«: iRlchK^ld fafasi ^^JUIMlfricJ^ II3 3 II
tTOTI^i^N^fafaTIMftl f|cf<| l(c|cbU^ld sfl^NI^

All the endogenous diseases occur invariably due to the vitiation of vata, pitta and kapha. As the bird cannot transgress its own shadow even though flying throughout the day, just as all the things of the universe cannot exist apart from the trigunas (sattwa, rajas and tamas), so also no endogenous disease caused by the disturbance of the equilibrium of the dhatus can occur without the vitiation of tridosas.

Three types of etiological factors:

-rM cbli} <jcbKUiHji34II
3T^flr^: Wttrj: cFRT: ^Nrg*J>dHJ \$Hlfrifa^I4^H faa^ dd^felUT 113 5 II

In total, there are only the three causative factors, which are responsible for the production of the diseases, viz.

- 1 . Asatmyendriyarthasamyoga (Improper correlation of sense organs with their objects).
2. Prajnaparadha (Intellectual blemish).
- 3 . Parinama (Effects of time) .

Each of them is again of 3 types:

- (a) Atyoga (Excessive);
- (b) Ayoga (Inadequate);
- (c) Mithyayoga (Perversion).

L Asatmyendriyarthasamyoga:

^sSftP^HJlc*!: ^N^T: ^T^cf cfT 1 3^f^4I^6^^^:13^WI^^^II3 6 II
34rt|I^vlllrI^ii fafSI^ fc^dlQ^ I 'M^I^r) *r^M frfcqwVu^T^Kiui: H37II

The unwholesome correlation of sense organs like ears, skin, eyes, tongue and nose with their

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objects sound, touch, vision, taste and smell respectively is known as asatmyendriyarthasamyoga.

(a) Atiyoga: Excessive utilisation of sense organs with their objects is known as atiyoga. Ex. seeing the objects for a long time. Perception of tastes excessively. Smelling the substances excessively.

(b) Ayoga: Conducting the usual functions of the sense organs inadequately is known as ayoga.

Ex. seeing the objects for a short time or not using the eye at all.

(c) Mithyayoga: Wrong utilisation of the sense organs is called mithyayoga. Eg. :

(i) For eyes : Seeing the objects which are very small, very far away, very near, unsteady, very bright, terrible, unpleasant and unnatural.

(ii) For ears : Hearing sounds which are hatred, very loud, very rough and very fearful.

(iii) For nose : Smells such as putrefied, foul, very strong such as vaca (Acorus calamus) which are not palatable to the mind.

(iv) For tongue : Taking foods which are not having natural taste, not properly prepared and unwholesome.

(v) For skin : Use of cold and hot substances irregularly for bathing and other

(a) Atiyoga : Severe hotness in summer. Heavy rains in rainy season. Severe cold in winter.

(b) Ayoga : Less temperature than normal in summer. No rains and less rains in rainy season. Not much cold in winter.

(c) Mithyayoga : Rains in summer and hotness in winter etc.

3. Karma/Prajnaparadha (Intellectual blemish):

All the three kinds of unwholesome actions pertaining to body, speech and mind is known as prajhaparadha.

(a) Atiyoga : Too much indulgence in such action is atiyoga,

(b) Ayoga : Very little or no action is ayoga.

(c) Mithyayoga : Wrong utilisation of mental faculties is known as mithyayoga.

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(i) Kayika mithvayoga : Suppression of the natural urges when they are explicit. Unnatural postures and movements. Controlling the breath etc.

(ii) Vacika mithvayoga: Speaking while eating and drinking.

(iii) Manasika mithvayoga : Emotions like fear, grief, greed, anger etc. and the sinful acts pertaining to mind.

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The above three causative factors are responsible for the vitiation of all the dosas and which they in turn produces all the three pathways of the diseases pertaining to sakha {bahya rogamarga), kostha {abhyantara rogamarga) and asthi sandhis {madhyama rogamarga).

Trividha Rogamarga

(Three Pathways of Diseases)

The pathways of the diseases are of 3 types viz.

1 . Bahya rogamarga (Exterior)

2. Madhyama rogamarga (Middle)

3 . Abhyantara rogamarga (Interior)

Rogamarga

Bahya

Sakha
Raktadayastwak ca

v J

Madhyama

Marma, asthi, sandhi
siras, hrdaya, vasti,

boney joints

v J

r ^
Abhyantara

Kostha
(G.I. Tract)

v J

r \
Masa, vyanga

ganda, alajl,

arbuda, arsas

gulma, sopha

v J

f *\
Yaksma, paksavadha

ardita, raurdhadi

roga, sandhi, asthi,

trika sula, trika graha

v J

r \

Chardi, atisara, kasa,

swasa, udara, jwara,

arsas, gulma, sophia,

vidradhi, visarpa

v J

1. Bahya rogamarga:

rT^T^ill M MoM^J|U^M^4^<|<i|: |^f^Tfrrr^ ^fM^Vll^|^ 1145 II

* Raktadayastwak ca i.e. blood and the rest of other tissues and the skin form to the exterior pathway of the diseases. It is also known as sakha.

* Diseases such as masa (mole), vyanga (hyperpigmentation) ganda (goitre), alaji(a type of abscess; painful, copper coloured and pointed boil), arbuda (tumor), bahirbhaga durnama (external piles), gulma (lumps), sophia (oedema) etc. are related to bahya rogamarga.

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2. Abhyantara rogamarga:

3T^T:chlyl UglWld 3JWM<^W<MI\$RT: I dcWMI: T^rfluKchlU3ltn<<^<h 1 14611

* Kostha is the central part of the body. Maha srotas, sarira madhya, mahanimna, amapakvasayasraya (amasaya and pakvasaya) etc. are synonyms for kostha. This is the internal pathway of the diseases.

* Diseases such as chardi (vomiting), atisara (diarrhoea), kasa (cough), swasa (dyspnoea), udara (abdominal disease with distension), jwara (fever), antarbhaga-sopha (internal-odema), arsas (internal piles), gulma (internal lumps), visarpa (cellulitis), vidradhi (internal abscess) etc. are related to abhyantara rogamarga.

3. Madhyama rogamarga:

^KI^iR^Mfu^wi ^t^pspt: 114711

rrf^ST: (^KIHIA^U^iai^TTOTT: id'WHf: R^dlfd?I " ^T^TT^nf^TT: 1148 II
TJUfRil^H: U^f^facb¥|diJ\$|<J<!4: I

* The vital organs head, heart and the bladder etc., the joints of the bones, include the bones joined together by the ligaments and tendons attached there to form to the middle pathway of the diseases.

* Diseases such as yaksma (tuberculosis), paksavadha (hemiplegia), ardita (facial paralysis), murdhadi roga (diseases pertaining to head, heart, bladder are other vital organs), sandhi-sula (joint pains), asthi-sula (pain in the bones), trika-sula (pain in the sacrum), sandhi-asthi-trika graha (rigidity in the joints, bones and sacral region) etc. are related to madhyama rogamarga.

Features of increased vata:

Vitiated dosas can be recognised by observing the following features:

Sramsas (drooping), vyasa (dilation), vyadha (piercing pain), svapa (numbness), sada (fatigue), rwAr (pain), toda (pricking pain), bheda (splitting pain), sanga (obstruction of urine and faeces), angabhanga (throbbing of body parts), sahkoca (contractions), varta (rolling or twisting), harsana (horripilations), tarsana (thirst), kampa (tremors), parusya (roughness), sausirya (porosity), sosa (wasting), spandana (pulsating), vestana (compressing pain), stambha (stiffness) kasaya rasata (astringent test in the mouth), syavaruna varna (blackish red discoloration of the skin) etc. are the features of increased vata.

Features of increased pitta:

-R>TIW^li<HhkMMIRbdl: 115 1 II
cR^5: ^fcT: cEta: ^zdA I

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cbdcblkH 5 } c^uf: MIU^<|^U|c<rifd: 1152 II

Daha (burning sensation), raga (redness), usma (rise in temperature), paka (suppuration), sweda (sweating), kleda (moisture), sruti (exudation), kotha (putrefaction), sadana (exhaustion), murcchana (fainting), mada (intoxication), katu-amla rasata (pungent and sour taste in the mouth), pandu- aruna varna varjita (appearance of other colours on the skin except white and red) are the features of increased pitta.

Features of increased kapha:

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^rf: iifl WI^Hc<uf| R>HeblRrll I

Sneha (unctuousness), kathinya (hardness), kandu (itching), sitatva (feeling of coldness), gourava (Heaviness), bandha (obstruction of channels), upalepa (coating on the tongue), staimitya (lazyness), sophā (odema), apakti (indigestion), atinidrata (excessive sleep), sweta varna (pallor), swadu-lavana rasata (sweet and salt taste in the mouth), cirakarita (doing all behind time) etc. are the features of increased kapha.

\$cM¥|NI*KI©||f| ^Tf)<{IN<H^U|Hj|54 II

Till now the signs and symptoms of vitiated dosas have been enumerated. Physician must be known all these things through various investigation techniques viz. darsana (inspection), sparsana (palpation) and prasna (interrogation).

In order to gain the appropriate knowledge pertaining to various stages of the disease, physician must observe the patient constantly.

Importance of practical knowledge:

ar mwi<wmr> <sfe : ch4foQaychifri*ti khiRi<4<^h^vii«j^ 1156 II

Knowledge pertaining to precious metals and gems can be obtained through constant observation of various types of metals and gems. Simply by textual knowledge one cannot identify the good and bad ones. Similarly along with theoretical knowledge practical knowledge is equally essential to become a successful practitioner.

Trividha roga (Three types of diseases):

^ I M^ | ^ :^rf^ ^r^c(fM<| ^if: I drH^U^r^ oMlfa ^foUT-gqRT: 115 7 II

Diseases are of 3 types as under:

- 1 . Drstapacaraja/Pratyutpanna karmaja (caused by the activities of present life).
2. Purvaparahaja/Purvakarmaja (caused by the activities of previous lives).
- ? . Sankara bhava/Ubhayatmaka (combination of both the above conditions).

Features of three types of diseases:

'tJUIPI^M <jIN)r4i|: cfe4^1 ^fillcfHI I i^KWThcMek ^dMM^l <(tachlf*I: 115 8 II

a) Dosoththa vyadhi:

These are the diseases caused due to non-observance of wholesome diet and regimen and simultaneously adopting the unwholesome diet and regimen.

Hence the diseases caused by the vitiation of dosas are having the visible causative factors.

b) Karmaja vyadhi:

These are the diseases caused by the sinful acts of the previous life and are having exactly opposite qualities of dosoththa rogas and are having the invisible causative factors.

c) Dosakarmaja vyadhi:

Eventhough the visible causative factors are less and causing dreadful diseases are known as dosakarmaja vyadhi or combination of both the above.

Line of treatment for the above three types of diseases:

* In the above diseases, dosoththa vyadhi is caused due to vitiation of dosas only. Hence the opposite qualities of drug, diet and regimen are to be adopted to manage such diseases.

* The diseases caused by providence (actions of past life) will be relieved only after the effect of such actions, comes to an end, inspite of the use of opposites.

* Dosa karmaja vyadhis will be cured by the diminution of both the effects.

Dwividha roga (Two types of diseases):

In another way diseases have been classified into 2 types viz.

1. Svatantra roga (Primary diseases)

2. Paratantraroga (Secondary diseases)

Svatantra-paratantra roga (Primary and secondary diseases):

* The diseases manifest either as the chief one or associated with another disease are known as svatantra and paratantra respectively.

* Svatantra rogas are also- known as anubandhya vyadhi, which are independent, and here specific well defined signs and symptoms and also specific causative factors and the line of treatment is available.

Diseases, which are secondary are of 2 kinds:

(a) Pirodhan (Manifested prior to the primary disease).

(b) An ugami (Manifested after the primary disease).

Purogami: It is also known as purvarupa i.e. premonitory symptoms.

Anugami: It is called upadrava or complications. They generally subside with the cure of the primary diseases.

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?IHU¥IUMW«U 1162 II

* When they don't subside they should be treated after treating the primary diseases generally. But when they are acute and powerful, treat the complications first and then go for treating the primary diseases.

* By knowing all these, the physician should carefully examine each and every aspect in the light of the science.

lqchK^iHigwttl 1 fci^lill^cbcJMH l^%44cffc|chK|Uli HWdbRd ^cN RAilfri: 1164 II

The physician need not feel inferiority complex even though he doesn't know the nomenclature of the disease as there is no rule that every disease has a name. Hence one can treat the patient according to the dosas by applying samanya-visesa siddhanta.

\$ft(d) <IN: Uyr^Hfc^Nd: I tVJMMilftl MIU4 RIchKI^cJ^ <^dJI65II
dfM I Q[chKg<f)^<R4gHM4 I f& I If^^ ^RwIMi gr vf)U \$^Md>HHJ I66 II

Depending upon the nature of causative factors, dosas gets vitiated and travels all over the body and settles down at a weak point and causes various diseases in the body. Hence treatment should be given according to the nature of the disease.

Dasavidha pariksa:

<9ci ehHMH y<£>lri c|l|: I Urcj ^lrWj cTOTS^K^c(^| ^TJ2rf^JT: 1167 II
^SFTCJ^TT: TT*ft^Ni ^tfINUP^MU) l'^ft drfri f^fcfcrHWi^HflslcHftf ^|^ (t^H68II

One he, who should prescribe a drug after observing the following factors as well as the vitiated dosa never commits a mistake in treating a patient.

1 . Dusya (dhatu & mala), 2. desa (habitat), 3. bala (strength of the patient), 4. kala (season), 5. anala (digestive power), 6. prakrti (body constitution), 7. vaya (age of the patient), 8. sattwa (strength of manaslmmd), 9. satmya (habituate yourself to) and 10. ahara (food and food habits).

Examination of the intensity of disease:

^Jc^oq i fildWH flTej^HNHI^ I ^rhm^q i chK dftMdcIfedl *T^H69 II

The signs and symptoms of easygoing and dreadful diseases might appear in a different way due to the strength and weakness of the mind. That means a person, though suffering with a grievous disease and having strong will power can withhold pain and appears that he is suffering with a mild disease and vice versa. Hence a physician should carefully examine the patient in all aspects.

^d^fafrl c^lf^cbrMii^f^M^cl: | 3^^MI<*kHH<MI fayfriM^ II70II

The physician, who is not having the proper idea of the disease condition will be mistaken the

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grievous disease as mild one and unable to decide the appropriate dosage i.e. prescribe lower potency drugs instead of selecting higher potency and vice versa.

III effects of wrong prescription:

ddl^c^*4c^<^4^^ot||^y^(^dH,l^<^TI^i ^JII^WteM^Id: M7 1 II
^fttR" r^fri^VIH lc^Ari |cjg4il if^UJ^H Hcll^c< ^cjcI ct^ifci 117 2 II

Low potency drugs prescribed in a dreadful disease cannot cure the signs and symptoms and also causes the increase of vitiation of dosas. Similarly higher potency drugs prescribed in a mild disease causes harm at times to the life of the patient also.

Physician's responsibility:

3T^sftnjrT>: -Hdd UefMlcfi^ -HcfqT IdVill ^Ad ^N^Mld^N SJ^II73II

Hence the physician should continuously study the principles of Ayurveda and examine the patient carefully in all investigative aspects and then administer the appropriate dosage of the >pecific drug to restore the health successfully.

^l\ty two (+one) types of combinations of dosas:

^CF#5rf:M4 ^Q&^ilfc|^<d: l^2T^ 4)^1^0^ filf^feiyT, TT^ ni^iq II74II

flU^l <£«£*JI N^chftllfriVII^ I 5l4lc(VI N^cblIriVI^H <J 1175 II

I^cb TSRTgr dKdmfachc^HI^ I M^f^lfrlR^ci ffiftff <TTcT?T: 117 6 II

^cb^f^fIMdl^r^T^j|^c^l flcw4^uftl^ 117 7 II

Simultaneous aggravation of all the three dosas (sannipata) is of thirteen types. They are as follows:

' a) Two do s as aggravated in excess and the remaining one just aggravated:

1 . Vata and pitta aggravated in excess and kapha just aggravated.

2. Pitta and kapha aggravated in excess and vata just aggravated.

3 . Kapha and vata aggravated in excess and pitta just aggravated.

(b) One do s a aggravated in excess and the remaining two just aggravated:

4. Vata aggravated in excess and pitta and kapha just aggravated.

5. Pitta aggravated in excess and vata and kapha just aggravated.

6. Kapha aggravated in excess and vata and pitta just aggravated.

i j) Aggravation of do s as in progressive order:

7 . Vata aggravated, pitta more aggravated, kapha most aggravated.

8. Vata aggravated, kapha more aggravated, pitta most aggravated.

9. Pitta aggravated, kapha more aggravated, vata most aggravated.

10. Pitta aggravated, vata more aggravated, kapha most aggravated.

1 1 . Kapha aggravated, pitta more aggravated, vata most aggravated.

1 2 . Kapha aggravated, vata more aggravated, pitta most aggravated .

(d) Aggravation of all the 3 do s as in the same degree:

1 3 . Vata, pitta and kapha aggravated in the same degree.

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Simultaneous aggravation of any two dosas (sarhsarga) is of 9 types as follows:

(e) Aggravation of one do s as in excess:

14. Pitta aggravated and vata more aggravated.

15. Pitta aggravated and kapha more aggravated.

16. Vata aggravated and kapha more aggravated.

17. Vata aggravated and pitta more aggravated.

18. Kapha aggravated and pitta more aggravated.

19. Kapha aggravated and vata more aggravated.

(f) Aggravation of two dosas as in the same degree:

20. Vata and pitta aggravated in the same degree.

21. Pitta and kapha aggravated in the same degree.

22. Kapha and vata aggravated in the same degree.

(g) Aggravation of only one dosas is of 3 types:

23. Vata aggravated.

24. Pitta aggravated.

25. Kapha aggravated.

The diminution of dosas like aggravation is also of 25 types. So the total combination of aggravation and diminution are of 50 types.

The twelve other alternate conditions of dosas depend on the aggravation and diminution taken together.

(h) When one dosas is aggravated, the second dosas is in normal condition and the third dosas is in the state of diminution:

51. Vata aggravated, pitta in normal condition and kapha in the state of diminution.

52. Pitta aggravated, kapha in normal condition and vata in the state of diminution.

53. Kapha aggravated, pitta in normal condition and vata in the state of diminution.

54. Vata aggravated, kapha in normal state and pitta diminished.

55. Pitta aggravated, vata in normal condition and kapha in the state of diminution.

56. Kapha aggravated, vata in normal condition and pitta in the state of diminution.

(i) When the two dosas are aggravated and one dosha is in the state of diminution:

57. Vata and pitta aggravated, kapha in the state of diminution.

58. Pitta and kapha aggravated, vata in the state of diminution.

59. Kapha and vata aggravated, and pitta in the state of diminution.

(j) When one dosha is aggravated and the other two are in the state of diminution:

60. Vata aggravated, pitta and kapha in the state of diminution.

61. Pitta aggravated, vata and kapha in the state of diminution.

62. Kapha aggravated, vata and pitta in the state of diminution.

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t) Equilibrium state of all the tridosas:

63. Vata, pitta and kapha are in the normal state.

Thus the number of combination of vitiated dosas is 62 and the 63rd one is equilibrium state of all the three dosas.

If the above mentioned 63 divisions of dosas and their sub-divisions like vrddhi, ksaya and tamata and also tara, tama bheda of these dosas are associated with rasa, rakta and other dusyas will attain innumerable divisions. Hence the physician should think upon such aspects by plying his mind while treating a disease.

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Thus ends the twelfth chapter entitled Dosabhedhiya Adhyaya of Sutra Sthana in Astanga Hridaya Samhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Sirhhagupta.

In this chapter Dosabhedhiya Adhyaya, Acarya Vagbhata explained relationship between dosas and panca mahabhutas, seats of tridosas, five divisions of vata, pitta and kapha, their location, moving places and functions. Factors responsible for the accumulation, aggravation and alleviation of the dosas. Classification of diseases. Factors to be examined while treating a patient. 62+1 types of combinations of dosas have been discussed.

13

/■YDHYAYA

[General Line of
Treatment for Tridosa]

OSOPAKRAMANIYA

3T^TT?ft

After 'Dosabhedhiya Adhyaya' Acarya Vagbhata expounded the chapter ' Dosopaknmiya-niya '(General Line of Treatment for Tridosa), thus said Lord Atreya and other great sages.

In the previous chapters Dosadi Vijhania and Dosabhedhiya different aspects pertaining to the dosas have been discussed. Like normal and abnormal features, various types of dosas and the diseases caused by their vitiation etc. The present chapter deals with the general line of treatment for vata, pitta and kapha disorders. Special treatment for individual diseases has been discussed in Cikitsa sthana.

General line of treatment for vata disorders:

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ciKH *NH ^cbl ild OfecMftfecbHJ Rh^lwh olfd 4) «IRdPKW: ^Vflridl 112 II
^fa^: XTTcT^: fegT: ^?T^lI^cb4)Hi|: I faylNI^afaftldH^HI^c(IUHHJI3 II

* Oleation and sudation therapy.

* Mild emesis and purgation therapies.

- * Ingestion of foods having madhura, amla and lav ana rasa (sweet, sour and salt in taste) and usna virya.
 - * Hot poultices after the external application of oil.
 - * Tight bandage, massaging, tub bath, kayaseka, brisk massage and squeezing the body parts gently.
 - * Sudden threatening, exciting etc.
 - * Alcohol prepared from paistika (corn flour) and guda (jaggery).
 - * Medicated enemata with unctuous and hot substances.
 - * Oleating substances of different sources should be processed with agni dipana and ama pacana dravyas.
 - * Specially anuvasana vasti with the use of gingili oil and mutton soup.
- General line of treatment for pitta disorders:

RIMHI Uftfa: MM* WI^nlrIfift^HHJ WI^farhcbNWlftl ^mHI-41n*4|P| ^114 II

cfn£rET^r^#^ 11611

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VlIdl^KMmlfil ^IU^ I H jIRlchl : I ^rfMfa^HW^flfadlVI^cb^ 118 II
m^M^drfUI^ chN^I^ gMI\$H I #TZTT ^T: XR: 44fiffcRch gr fagIMd : 119 II

- * Oleation therapy with medicated ghee.
- x Purgation therapy with the drugs processed with madhura rasa and sita virya.
- * Drugs and diet containing sweet, bitter and astringent tastes.
- 1 Use the substances, which are mild, cold, perfumed and pleasant.
- * Wear garlands of pearls, gems and other precious stones or flowers such as lotus, jasmine, plantain etc. to the neck and the chest.
- * Besmear the paste of karpura, candana and usira to the body repeatedly.
- * Spend the evening hours on the terraces by enjoying the moon light.
- * Hear the light music, which is palatable to the mind.
- * Spend the time with the company of like-minded friends and children.

- * Had the company of well dressed, good looking, smart woman.
- * Reside in the air-conditioned rooms.
- * Specially use ghee, milk and purgation therapy and cold substances to mitigate pitta.

General line of treatment for kapha disorders:

*^bMU|) fafeHI ^t+> rft^c^H^HH^I^Ic^rfi^Jllwji cbdfrlrhchm^ch^III Oil
4)^cbMfejd Mid <frllJllri: JMHK: IS^drMil oi|WWn&-dl *^ fcW^HHJH 1 II
foiy)t|lg*H ^N: \$fte ^ <1mm1m^I ^Mc||f|J|U^MI %i3\<A ^ 111 2 II

- * Elimination therapies like emesis and purgation by using drastic emetic and purgative drugs to eliminate kapha.
- * Drug and diet should be having dryness and pungent, bitter and astringent in taste. Quantity of food also should be less.
- * Use of wines, which are strong, old and pleasant.
- * Running, jumping, swimming, awakening, wrestling, sexual intercourse, exercises, powder massage, residing in the dry areas, covered with dry cloths.
- * Specially honey, thin gruels, emesis, fasting, inhalation of smoke, mouth gargles, avoidance of comforts are beneficial.

Treatment for saihargaja & sannipataja dosa:

- * Till now general line of treatment for the 3 dosashave been mentioned separately.
- * Combining the remedial measures suggested for each dosa can do the treatment for saihargaja and sannipataja dosas.

Directions for treatment of different dosas:

£*T: MI*!) M<bfcMr* e*|*M: chlMII*><) I H*>dl 41'MIRMIrt, cfclhfil^ 111 411

- * If vata and pitta combined together follow the regimen of grisma rtu.

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- * Kapha and vata combined together follow the regimen of vasanta rtu, as the vata is possessing yogavahi guna.
- * In case of kapha and pitta combination the regimen is that of saradrtu.

Procedure of treating dosas according to their stages:

- * It is easy to treat that when dosas are in the state of cay a.
- * If the dosas reached the prakopa stage, the treatment for the increased dosa should not interfere with the other dosas.
- * All the dosas are vitiated simultaneously treat the particular dosa at first whichever is more powerful without interfering with the others.
- * If all are of equal strength treatment should be given for vata at first, then pitta and at last kapha because that is the order of the strength.

Ideal treatment:

- * An ideal treatment is that which doesn't produce any complications after treating the vitiated dosas.
- * It is not ideal, though it cures one disease and causes the increase of another dosa at the same time.

Factors responsible for roaming dosas from kostha to sakha and sakha to kostha:

o^Nmi^U|^ ^jd | ^dM4U| | (jfl| | chlg | ^ | ^ | fej^ffr | gd<d | ~M | *>dHI t5T IN 7 II
cTIM! iilPrI rmT^T: ^ 1^ ^^11^ | <^<^ isf^ bd4^HlrM lchlrcfTlg cHiflgr fauglrIjn 811

d^i^Rw^<H,*i^ ^y^f^m i^*Mif^«iei tf<s£^\$u^i^i)bdfa in 9 n

Due to exercises (excessive), acuteness of power of digestion, unwholesome regimen and the pressure of vata, dosas gets aggravated and spread from the central part of the body to the periphery.

Due to the further aggravation, increase in fluidity, suppuration, removal of obstruction of the channels and reduced pressure of vata, the vitiated dosas leave the periphery and reach the central part of the body.

There the dosas are waiting for the opportunity ; if conditions (like place, time and strength) are favorable again the dosas gets vitiated and cause many diseases.

Line of treatment for sthanika (local) and sthanagata (non local) dosas:

- * Vata is vitiated sometimes in the local area and other times in the area of kapha.
- * If the dosas gets vitiated in their local areas, the line of treatment is general i.e. by giving antidotes to that dosa.

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ta gets aggravated in the place of kapha and the treatment will be given keeping in view

of the strength of the dosas.

the strength of the non-local dosa is more, treat it immediately. If the local dosa gets much vitiated, treat the local dosa at first. If both of them are having same strength then also treat the local dosa at first and treat the other, later.

Uoe of treatment for tiryaggata dosa:

3JHI«tJ¥W^N *yiPH ylr1<£r*4^T I Hli|Rd4"MI <{INI: ^Wi<4^i<JTT%T^II2 1 II
cbilfd rl^rcH^I ^iPH^HI^r^fcilli^I^IMitTII^yiri^UI ^ ^TT <*>I8HM<}qJI2 2 II

* Usually, tiryaggata dosascmse much difficulty to the patient for a long time.

* Hence they should be examined carefully and treat them by observing the body strength and power of digestion.

1 They should be treated by the administration of appropriate palliative drugs or bring back them to kosta by easy methods and should be eliminated through the nearest route by suitable sodhana procedures.

Features of sama and nirama dosas:

^dlil^H^VMft^lftd^rll: 112 3 II

^ I HHI I MfTt)P<^c«MH^ I ^f^cMMI : I fcH# HHMi UWMi , PWMIUi Rw4<M: II24II

uodha (obstruction of channels), balabhramsa (loss of strength), gaurava (heaviness in the body), anila mudhata (obstruction of the movement of vata), alasya (laziness), apakti (indigestion), nisthiva (excessive expectoration), malasanga (accumulation of wastes inside the body), aruci (anorexia), klama (tiredness) etc. are the signs and symptoms of ama dosa and the opposite of the above can be treated as the features of nirama dosa.

Dosa

Sama laksana

Nirama laksana

1. Vata

Causes pain

Abdomenal distention

Absence of vatika movement

Exactly opposite
qualities of sama vata.

2. Pitta

Foul smell
Blackish colour
Pungent taste
Thick & heavy

Opposite qualities of

sama pitta
Copper colour
Mayurapiccha or

yellow colour

3. Kapha

Turbid

Threadlike

Solidified

Sticky

Slimy

Clear fluid
Non slimy
Mixed with water
White in colour
Sweet in taste

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Ama:

<*>fcMU|hc<4<MH^H ^MI^Mlf^dHJ^WWIYliHld WmH y^J^ 112 5 II

The first tissue of the body rasa dhatu, which was not formed properly due to the weakness of the digestive fire and accumulating in the stomach in the abnormal state, is known as ama.

Some acaryas opine that ama gets formed from intimate mixing of vitiated dosas with one another just as the poison is formed from mixing of different kinds of kodrava (*Paspalum scrobiculatum*).

When the dosas and dusyas mixed with the ama, they can be called as sama dosa (or) sanm dusaya, which causes for the production of diseases.

Sama dosa cikitsa:

* If the dosas are mixed with ama, and are circulating all over the body and may be accumulated in the tissues and also in the state of not stirring up, they should not be eliminated forcefully in those conditions.

* Such an attempt will be taking the juice from an unripe fruit, which cause harm to the body.

Procedure to eliminate dosas:

Vitiated dosas should be expelled from the body in the state of nirama only, after administering the carminative and digestive drugs. Then oleation, sudation and followed by purificatory measures in accordance with the location and strength of the dosas.

* Drugs administered through mouth will be useful for the elimination of dosas from amasaya by means of emesis.

* Those administered through the nostrils will be useful for the elimination of vitiated dosas from the head and above the shoulder region.

* Drugs administered through rectum will be useful for the elimination of vitiated dosas from the large intestines by means of vasti.

Voluntary expulsion of vitiated sama dosas from the body through either any one of the routes
Id not be arrested by the administration of opposite drugs, as it is harmful and causes many
a number of diseases.

ygni't^Micfl c^l-j^sj^T fed I ft M: 113 2 II

Such dosas expelling out should be ignored initially. Afterwards administer carminative and
digestive drugs and convert sama dosas into nirama dosa and then eliminate them by means of
-uitable purificatory measures.

Suitable season for elimination of dosas:

SIMUI cblfrtck ^ Mlfa fUUKUI j*>HldJI33II
if)tMc<Mt^f^d I <c<|^ | jIH I ^ fa£dj

\ 'ata, pitta and kapha will be undergone cay a stage in gnsma, varsa and sisira rtus. Hence they
should be eliminated from the body during suitable months (sadharana rtus) such as sravana,
kartika and caitra respectively.

Relationship between do s as and seasons:

Dosa

Caya

Prakopa

Prasama

Vata

Pitta

Kapha

Grisma

Varsa

Sisira

Varsa

Sarad

Vasanta

Sarad

Hemanta

Grisma

3^r^W | c|bfvnd lf| i[]bMc|Mf^H i ij i: ||34 M
TFSft^IURU) ^Ni ^IH^MI^lcWII^

Grisma, varsa and sisira rtus are abundantly embodied with heat, rain and cold respectively. The period in between the above seasons can be called as sadharana rtus and are suitable for sodhana therapy.

For the maintenance of positive health in the healthy individuals one should undergone purificatory measures in sadharana rtu. For treating a disease by means of sodhana therapy, basing on the severity it can-be conducted as and when necessary.

<£>r^ Vfldlwi^ni yrflcbK^Hjy^f^i MI^i fpb^lcbld"^IM£)rlJI3 6II

After having overcome the effects of seasons by adopting suitable protective measures necessary treatment should be administered without progressing the other stages of the disease (sntkriyakala).

Ousadha sevana kaia (Time of administration of drugs):

^MMI^H^H!?!lc{I "JT^S^cbcJHI-rA I J4lEl iJlf) "gg: tHI^i fa ft I ^1^113 711
cb^k^ J I^>H?I <s4lcdHI 41'KIPlui): 1 3^|cjfl lcHJuUm^ , fWI^I ^TOT^UJ^ 113 8 II
otIl^b-^ yid<I^IW,fIN*4iyiHI <JrA I iJI44illfIM4): Uiu| mdR^fa 113 9 II

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Medicines should be administered in different times — 1. without food, 2. before food (at the commencement), 3. during meals, 4. after meals, 5. in between each bolus of food (kavaliin-tare), 6. within each bolus (grase-grase), 7. frequently (muhuh), 8. mixed with food, 9. before and after meals and 10 at night.

Time of administration of drugs plays an important role for getting successful results
Improper time of administration will not yield desired results.

Ousadha sevana kala

(Time of administration of drugs)

Indication

1. Ananna (without food)
2. Anna adi (before meals)
3. Annamadhya (during meals)
4. Anna-anta (after meals)
 - (a) At the end of morning meal.
 - (b) At the end of evening meal.
5. Grasa (mixed with a morsel)
6. Grasantara (at the end of each morsel)
 1. Muhur-muhuh (frequent administration)
8. Sabhojya (mixed with food)
9. Samudga (at the beginning and at the end of meals)
10. Nisi (bed time)

* Kapha vikara.

* Strong persons.

* Severe nature of the disease conditions.

Disorders of apana vata.

Disorders of samana vata.

Disorders of vyana vata.

Disorders of udana vata.

Disorders of prana vata.

Disorders of prana vata.

Visa vikara, chardi, hikka, trsna, swasa, kasa.

Arocaka (*drug is mixed with different types

of tasty food substances).

Kampa, aksepaka, hikka *

light food is advised in these conditions.

Urdhwa jatrugata roga.

Notes:

The author of Astaiiga Sahgraha has delineated the times of administration of drugs are eleven in number such as:

1. Abhakta (without food), 2. pragbhakta (before meals), 3. madhyabhakta (during meals), 4. adhobhakta (after meals), 5. sabhakta/samabhakta (mixed with food during its preparation), 6. anantara bhakta (in between lunch & dinner), 7. samudga (at the beginning and at the end of meals), 8. muhurmuhuh (frequently), 9. sagrasa (mixed with one morsel), 10. grasantara (in between such morsels) and 11. nisakala (bed time).

1. Abhakta (Without food):

* Administration of the drug without giving any food i.e. in the empty stomach is known as abhakta.

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That means the drug should be given early in the morning after the completion of the digestion of food taken in the previous night, and the diet will be given only after the completion of the process of digestion of the given drug.

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* As the drug is administering without food, it is called abhakta and is having more potency.

* It should be given to the strong persons early in the morning, after the completion of the period of kapha predominance i.e. at about 9 A.M.

* Weak persons should not be administered medicine during the period of abhakta.

hose, pragbhakta and the rest of the times should be selected, as they will not create any problems like fatigue etc. by the support of the food.

2. Pragbhakta (Before meals):

WTO ^FT ^H^TO^ I

Administration of the drugs, just before the meal is known as pragbhakta.

- * It is indicated to treat the diseases caused by apana vata.
- * To give strength to the counter part of the body.
- * To treat the disorders of the lower extremities.
- * It is useful to make the body thin.

3. Madhvabhakta (During meals):

WTTO TOFT ^ UHHIPidfa<£d1 I ^tWT^ ^ ^TT% 3frT%g ^ I

* Administration of the drugs in the middle of the meal or during the meals is known as madhyabhakta.

- * It is indicated to treat the diseases caused by the vitiation of samana vata.
- * Indicated to treat the disorders of gastro intestinal tract.
- * And also the diseases caused by the vitiation of pitta.

4. Adhobhakta (After meals):

- * Administration of the drug immediately after meals is known as adhobhakta.
- * It is indicated to treat the disorders of vyana vata after lunch.
- * And to treat the disorders of udana vata, drug should be administered after dinner.
- * Indicated to give strength to the upper part of the body.
- * To treat the disorders of the upper part of the body.
- * To treat the kapha disorders.
- * To make the body stout.

* Mixing the drug with the food during its preparation or mixed with the food after the preparation and administering is known as samabhakta.

* It is indicated for children, delicate persons and the persons having aversion towards the medicine.

* Also indicated in anorexia and the diseases affecting the whole body.

6. Anantara-bhakta (In between lunch and dinner):

d^HWd^IH^ I

* Administration of the drug in the afternoon, after the digestion of the food taken in the morning hours and again the food is to be given in the night and after the completion of the digestion of the drug taken in the afternoon is known as anantara-bhakta.

* It is indicated to the persons having strong digestive power.

* And also suffering with the disorders of vyana vata.

7. Samudga (At the beginning and the end of meals):

* Divide the drug into two parts and administer one part before meals and the other after meals. It is called samudga.

* Here the food given should be easily digestible and the quantity also less.

* The drug should be in the form of powder or paste and having the digestive properly.

* Indicated in hiccough, tremors, convulsions.

* And also the dosas localised in the upper and lower part of the body.

8. Muhurmuhu h (Frequently):

* Administration of the drug frequently before food or after food is known as muhurmuhuh.

* Indicated in dyspnoea, cough, hiccough, thirst, vomitings and the complication of poisons.

9. Sagrasa (Mixed with one morsel):

Administration of medicine by mixing with morsel of food is known as sagrasa.

10. Grasantara (In between morsels):

Grasantara is taking the medicine in between the two morsels.

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- * Both sagrasa and grasantara are indicated in the disorders of prana vata.
- * Sagrasa drugs are in the form of powders and pastes.
- * Useful to increase the power of digestion.
- * Aphrodisiacs should be given with the morsel of food.
- * Drugs, which cure the diseases of the heart.
- * Which are useful for emesis.
- * Useful for the inhalation of smoke. Should be administered in between the two morsels.

11. Nisi (Bed time):

- * Administration of drugs in the bedtime is known as nisi.

Indicated in the disorders of upper parts of the body above the shoulders i.e. E. N. T. and ophthalmic disorders.

^TFT W^5^TFT: 1113 II

Thus ends the thirteenth chapter entitled Dosopakramaniya Adhyaya of Sutra Sthana in Astariga Hrdaya Sarhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Sirhagupta.

In this chapter Acarya Vagbhata explained the general line of treatment for tridosas, individually and also given the suggestion to manage the sarhsargaja and sannipataja dosas.

ya Vagbhata expressed that these dosas gets vitiated not only due to the irregular diet, dietics etc. but also due to the variations of the seasons also. Hence the relationship between the

s and seasons has been mentioned. Next, definition of ama, features of sarna and nirama dosas and also the line of treatment for ama dosas are explained. Vitiated dosas and their movement in the body, line of treatment, suitable time for sodhana therapy and time of I J ministration of medicine etc. have been discussed.

1 A DviVTOHOPAKRAMANIYA

X^T Adhyaya

[Two Kinds of Therapies]

~~ r

After 4 Dosopakramaniya Adhyaya 9 Acarya Vagbhata expounded the chapter 'Dvididhopakramaniya ' (Two Kinds of Therapies), thus said Lord Atreya and other great sages.

In the present chapter Acarya Vagbhata deals with the two types of treatment viz. nourishing therapy and reduction therapy, their advantages, complications and the treatment also have been discussed.

Two kinds of treatment:

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q^uil ci^H^rfrTrir^f^ig^i^ril 1 ^££tc<M HfJH HIMc||i| i|^M2 II

Two kinds of treatment have been mentioned namely santarpana (nourishing therapy) and apatarpana (reduction therapy); brmhana and langhana are the synonymys for the above therapeutic procedures respectively.

Brrhha na: Whatever adds to the corpulence of the body is brmhana or nourishing therapy.

Langhana: Whatever is capable to reduce the body is known as langhana or reducing therapy.

Dominancy of mahabhuta:

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Generally the body gets nourished by the use of substances having the dominancy of prthivi and ap mahabhutas, while it is reducing due to the substances having the agni, vayu and akasa mahabhutas.

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Similarly snehana, ruksana, svedana and stambhana therapies are also showing their effects due to the dominancy of the basic elements only.

Even though 6 types of treatments have been mentioned, all the six types can be incorporated in the above-mentioned two kinds of treatments i.e. brmhana and lahghanaonXy .

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Notes:

Sad upakrama:

1. Brmhana (nourishing therapy), 2. lahghana (reduction therapy), 3. snehana (oleation therapy), 4. svedana (sudation therapy), 5. stambhana (astringent therapy) and 6. ruksana (drying therapy).

Snehana and stambhana can be included in brmhana therapy while svedana and ruksana comes under lahghana therapy, basing on the bhuta predominance and their similar actions.

The drugs having the qualities of heavy, cold, soft, unctuous, thick, bulky, slimy, sluggish, >stable and smooth will be known as nourishing drugs and which causes nourishment to the body.

Types of langhana:

Langhana is of again 2 types — sodhana and samana.

Sodhana (Elimination therapy):

Sodhana which expels the vitiated dosas from the body and maintain the equilibrium state in the body is known as sodhana therapy. It is of 5 types viz.

1. Niruha (medicated enemata with decoctions), 2. vamana (emesis), 3. kaya-vireka (purgation), 4. siro-vireka (nasal administration) and 5. asravisruti (blood letting).

Samana (Palliative measures):

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Samana is that, which neither expels nor excites the dosas but mitigated the increased dosas and maintains the normalcy of the dosas within the body. It is of 7 types.

1. Pacana (increased digestion), 2. dipana (carmination), 3. ksut (suppressing appetite), 4. trsna (suppressing thirst), 5. vyayama (exercises), 6. atapa (exposing to the sun) and 7. maruta (exposing to open air).

In Caraka Samhita, it is clearly stated that one who is having the knowledge pertaining to all the 6 types of therapies is only the real physician. That indicates the importance of sadupakramas.

Sadupakrama

Brmhana
(Nourishing
therapy)

Lahghana

(Reduction
therapy)

Snehana
(Oleation)

Svedana
(Sudation)

Stambhana
(Astringent)

Ruksana
(Drying
therapy)

Sodhana

Samana

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Briihana also can be considered as samana therapy as it mitigates vata and also vata- pitta dosa.
Persons eligible for nourishing therapy:

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"^fyun^chNH^i^iniiiM^HrM i



- \* During convalescence period.
- \* Become weak due to the treatments.
- \* Alcohol consumption, excessive copulation, grief etc.
- \* Carrying heavy loads, long walks, injury to chest.
- \* Thin and debilitated.
- \* Suffering with vata disorders.
- \* Pregnant, postnatal period, children, aged and everybody during summer.
- \* Daily use of mutton, milk, sugar, ghee, enema with unctuous substances, comfortable sleeping and sitting, massage, bath, inducing happiness etc. gives nourishment to the body.

Persons eligible for reducing therapy:

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fttiJfciJifliKflsf^KtcbUdlf^lilPIUI: ITSJcTT2J cijj-^facti ft I ft A ^m^mlm 111 1 II

Reducing therapy is indicated for the persons suffering from diabetes, ama dosa, excessive unctuousness in the body, fever, stiffness of the thighs, skin disorders, herpes, abscess, enlargement of the spleen, diseases of head, neck and eyes, obesity and also other persons during winter.

Different types of langhana therapies indicated in various conditions:

Type of langhana therapy

Indications

1 . Sodhana therapies like  
vamana, virecana.

2. Dipana, pacana followed

by suitable sodhana therapies.

3. Ksudha& trsna nighrana  
(control of hunger and thirst)

4. Atapa (exposing to the sun),  
vyayama (exercises)

## 5. Maruta-sevana (exposings to open air)

Obesity, strong, pitta & kapha dominancy, ama dosa, fever, vomiting, diarrhoea, heart complaint, constipation, heaviness in the body, excessive eructation, nausea etc.

Moderate obesity, moderately strong, moderate vitiation of pitta & kapha and the above conditions like ama dosa etc.

Slightly obese, weak, slight vitiation of pitta and kapha and also in the above conditions.

Moderately vitiated dosas, along with above condition.

Those having poor strength and suffering from ama dosa and other conditions.

Dvididhopakramani ya Adhyaya : 14

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Purificatory therapies like emesis, purgation are indicated for the persons, who are very obese, strong and increased kapha and pitta.

\* Digestive drugs and carminatives are indicated in fever, vomiting, diarrhoea, constipation, heaviness and slightly obese.

Suppressing the thirst and hunger is indicated in moderately strong and stout.

' Exposing to open air and sun are useful for persons of a poor strength.

\* Never conduct nourishing therapy to the obese persons but at times mild reducing therapy can be conducted to the lean persons.

\* Both the therapies can be conducted to the lean persons depending upon the nature of habitat, season, strength etc.

Advantages of nourishing therapy:

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- \* Increases the strength.
- \* Development of the body takes place.

x Those diseases will be cured which requires such therapy i.e. disappearance of the defects of emaciation.

Advantages of reducing therapy:

c^IR4MI4ciyrHI^HIVISr^rf|% I

- \* Sense organs becomes clear.
- \* Proper excretion of flatus, urine and faeces.
- \* Lightness of the body.
- 1 Increases the perception of the taste.  
Excessive hunger and thirst and contentment.
- \* Feeling of purity in heart, eructation and throat.
- \* Decreasing the signs and symptoms of the disease.
- \* Exertion and disappearance of lassitude.

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Both these therapies should be conducted systematically (considering various aspects like matra etc.) otherwise they will produce too much of stoutness or emaciation respectively. They are being mentioned with their treatment.

Signs and symptoms of obesity and emaciation are enumerated here, as under, which facilitates to find out the features of excessive nourishing and reducing therapies.

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Notes :

Obesity and its causes:

Due to the excessive ingestion of heavy foods leads to indigestion and which in turn causes for the production of ama.

Ama gets mixed with kapha at the tissue level and make them weak and causes increase of fatty tissue.

Simultaneously the channels will be blocked, and the vata moving into gastro-intestinal tract, causes increase of digestive power, which results in excessive hunger, which in turn leads excessive intake of food and results in obesity.

Signs and symptoms of obesity:

- \* Excessive thirst, hunger and sweating.
  - \* Dyspnoea on exertion.
  - \* Excessive sleep.
  - \* Unable to do minimum physical exercises.
  - \* Lassitude-decreased life-span, strength and vigor.
  - \* Foul smell of the body.
  - \* Hoarseness of voice.
  - \* Increase of fatty tissue.
  - \* Accumulation of fat in the regions of abdomen, buttocks and thighs etc.
- Atibrmhana (Features of excessive nourishing therapy):

Atisthoulya (profound obesity), apacT (scrofula), meha (diabetes), jwara (fever), udara (diseases of the abdomen), bhagandara (fistula), kasa (cough), sanyasa (loss of consciousness), mutrakrcchra (dysurea), ama (disorders of poor digestive activities) and kustha (skin disorders).

Treatment for obesity:

- \* Foods which mitigate vata, kapha and medas such as hoarse gram, small variety of barley, barley, jower, black millets, green gram etc.
- \* Drinks such as aristas, honey plus water, whey and buttermilk.
- \* Drugs, which are sharp, hot, dry and scarifying.

\* Too much worry, excessive sexual intercourse, excessive exercises, purificatory therapies, avoidance of sleep and powder massage etc.

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\* Powders of triphala, guduci, haritaki and musta are to be taken with honey.

\* Rasanjana, brhat pancamula, guggulu and silajita should be taken along with agnimantha svarasa.

\* Equal parts of vidanga, sunthi, yavaksara, lohabhasma, amalaki and barley if taken with honey cure the complications of obesity.

Yvosadi yoga:

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UtJiRT: ^t^Ppft^rF ifld PI^Pd I ^fa^c^IRcbl^Ucrt^iIM^i^ dfeUIH^ 112 7 II

1. Sunthi

2. Marie a

3. Pippali

4.

5. Haritaki

6. Amalaki

7. Vibbitaki

8. 5j£hj

9. Vidanga

10. Ativisa

11. Stfwra
12. //iri^ii
13. Souvarcalalavana
14. ii/fff
15. Yavani
16. Dhanyaka
17. C/fraJte
18. i/aridra
19. Daruharidra
20. £r/?atf
21. Kantakari
22. Hapusa
23. Pathamula
24. Kembuka mula

Take the above 24 drugs in equal quantity and then add equal quantity of madhu, ghrta and fa/7a separately and then mix 1 6 parts of sa£fr/ (corn flour) and to be taken regularly.

Regular use of above formula will be useful in curing obesity and other complications, heart diseases, jaundice, leucoderma, dyspnoea, cough, hoarseness of voice. It will be useful to improve thinking, intelligence and memory power. It also increases the power of digestion.

Ati-langhana (Features of excessive reducing therapy):

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 \*f^&^f>»lfUfachM I tf\*>«H mch : I Md I MI^ff^HMI^f^f^Mc|[f^<HH ,H30II  
 ct^T^iI^IIST^N^ifriRIHfHI^I

Due to the excessive treatment of reducing therapy the following complications may be developed.

\* Profound emaciation, giddiness, cough, thirst, anorexia.

- \* Decreased unctuousness, digestive power, sleep, vision and hearing, semen, ojas, hunger and voice.
- \* Pain in the bladder, heart, head, calves, thighs, hip and flanks etc.
- \* Fever, irrelevant and excessive talks, eructation, tiredness, vomiting, severe pain in the phalanges and bones, non-elimination of faeces and urine etc.

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Karsya is better than sthoulya and its reasons:

- \* Emaciation is better than obesity because there is no effective treatment for the obese.
- \* Neither nourishing nor reducing therapies are suitable to reduce excess fat, digestive activities and vata.

Treatment for emaciation:

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- \* Sweet and unctuous foods and other comforts cure emaciation easily.
- \* The use of opposite substances like tikta, katu and kasayarasa dravyas cures obesity.
- \* All the drinks, foods and drugs useful for nourishing therapy are advised for emaciated.
- \* Aphrodisiacs like asvagandha, vidari etc are good.

3<Fci^i stfuM ^fMiMn^r i WHy^i^<j>yfi chi\* \$<\* i^ifri 113411

- \* By the absence of worry, feeling of happiness, nourishing food and drinks, excessive sleep causes the emaciated become stout like a pig.

^%Mi\*IfIM fo&<^<4^«|«Tc|\$<tJ ui«l<um Mi^H U^dr^lfe^d: 113 3 M

- \* No other substances will make the body stout except meat, that too the meat of carnivorous animals.

Notes :

- \* Take equal parts of pippali, sugar candy, gingili oil, honey and ghee and add corn flour mixed with (mantha) will be useful.
- \* Similarly sugar candy + honey + madira (wine) + corn flour also useful for the treatment of

emaciation.

\* Mantha prepared from kharjura, draksa, vrksamla, amlika, dadima bija, parusaka, amalaka cures thirst and other disorders instantaneously.

Suitable diet for sthula & krsa:

JJfr^Milui^ faMflrl ftdfrfl l^Tfr ^M^4)fd^lI^dch^MHH .H3 6ll

Food substances, which are having guruguna along with non-nutritious ones, are ideal for the management of obesity.

Ex. honey and jatiphala. As they are having ruksa and guruguna they will be useful in reducing fat as well as takes time to digest.

Where as opposites are useful for emaciated.

Yava and godhuma are good for both types of conditions.

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All the therapies can be included under langhana & brihmana:

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Though the states of dosas and treatments (such as grahi, bhedyā) are innumerable all of them can be incorporated into two only as sama and nirama dosa and langhana and brihmana cikitsa respectively.

In this chapter Acarya Vagbhata expounded the two types of treatment i.e. brhmana and langhana. Langhana has been again divided into 2 types such as sodhana and samana. Next persons eligible for nourishing therapy and reducing therapy, advantages of both the therapies. Causes for obesity — signs and symptoms, complications and their treatment. Signs and symptoms of emaciation, complications and treatment also discussed.

Thus ends the fourteenth chapter entitled Dwividhopakramaniya Adhyaya of Sutra Sthana in Astanga Hrdaya Saiihita, which was composed by Acarya



s odh an adig an a  
Sangraha Adhyaya

[Collection of Purificatory &  
Palliative Drugs]

After 1 Dwividhopakramaniya Adhyaya' Acarya Vagbhata expounded the chapter  
1 Sodhanadigana Sangraha' (Collection of Purificatory & Palliative Drugs), thus said Lord  
Atreya and other great sages.

Briefly saying drugs are of two types viz.

1 . Sodhana 2. Samana.

This particular chapter is intended for the description of various drugs, which act as  
eliminating the vitiated dosas from the body as well as mitigating the excessive dosas within  
the body.

Between these two types sodhana dravyas are superior to samana dravyas.

Hence after describing the drugs useful for sodhana therapies like vamana, virecana, asthapana  
vasti, anuvastana vasti, sirovirecana etc and then samana drugs which mitigates vata, pitta and  
kapha have been described.

L Chardana gana dravyas (Group of emetic drugs):

The following drugs are useful to induce vomiting.

1. Madanal madanaphala (Randia dumetorum), 2. madhukal yastimadhu (Glycyrrhiza  
glabra), 3. lambal ikswaku/tiktalabu (Lagenaria siceraria), 4. nimba/ arista (Azadirachta  
indica), 5. bimbl (Coccinia indica), 6. visalaJ indravaruṇi (Citrullus colocynthis), 7.  
trapusalkarkati (Cucumis sativus), 8. kutaja (Holarrhina antidysenterica), 9. murva  
(Marsdenia tenacissima), 10. devadalljmutaka (Luffa echinata), 11 . krmighnai Widahga  
(Embelia ribes), 12. vidulal nicula (Barringtonia acutangula), 13. dahanal citraka  
(Plumbago zeylanica), 14. citral citrandika (Trichosanthes anguina), 15. two varieties of  
kosavati—(a) kosataki (Luffa acutangula), (b) dhamargava (Luffa cylindrica), 16.  
karanja (Pongamia pinnata), 17. kana/pippali (Piper longum), 18. lavana (salts), 19. vaca  
(Acorus calamus), 20. ela (Elettaria cardamomum), 21 . sarsapa (Brassica campestris var.  
sarson Prain).

Sodhanadigana Sahgraha Adhyaya : 15

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Madana

Kutaja

Madhuka

Nimba

Karanja

Kana (Pippali)

Vaca

Sarsapa

## 2. Virecana gana dravyas (Group of purgative drugs):

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Astanga Hrdayam : Sutra-sthana

The following drugs are useful for purgation therapy.

1 . Nikumbha/danti (*Bdlispermum montanum*), 2. kumbhal trivrt (*Operculina turpethum* ).  
3. triphala—(3.) haritaki (*Terminalia chebula*), (b) amalaki (*Emblica officinalis*), (c) vibhitaki (*Terminalia bellerica*), 4. gavaksil indravaruni (*Citrullus colocynthis*), 5. snuklsnuhi (*Euphorbia nerifolia*), 6. sankhini (*Clitoria ternatia*), 7. nilini (*Indigofera angustifolia*), 8. tilvaka (*Symplocos racemosa*), 9. samyaka/aragwadha (*Cassia fistula*).  
10. kampillaka (*Mallotus philippinensis*), 11. hemadugdhal swarnaksiri (*Argemone mexicana*), 14. dugdha(milk), 15. mutra (various types of urine).

Samyaka (Aragwadha) Kampillaka Hemadugdha

Sodhanadigana Sangraha Adhyaya : 15

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## 3. Niruhana gana (Group of niruha vasti dravyas):

The following drugs are useful for niruha vasti.

1. Madanal madanaphala (*Randia dumetorum*), 2. kutaja (*Holarrhina antidysenterica*), 3. kustha (*Saussurea lappa*), 4. devadaliljmutaka (*Luffa echinata*) 5. madhukal yastimadhu (*Glycyrrhiza glabra*), 6. vaca (*Acorus calamus*), 7. dasamula (bilwa & other ten roots), 8. darul devadaru (*Cedrus deodara*), 9. rasna (*Pluchea lanceolata*), 10. yava (*Hordeum vulgare*), 11. misil satapuspa (*Peucedanum graveolens*), 12. krtavedhanal kosataki (huff a acutangula), 13. kulattha (*Dolichos biflorus*), 14. madhu (honey), 15. lavana (different types of salts), 16. frvrf (*Operculinaturpethum*).

Madana

Kutaja

Madhuka \*

Yava

Kustha

Kosataki

Trivrit

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Astanga Hrdayam : Sutra-sthana

4. Sirovirecana gana (Group of nasya dravyas):

The following drugs are useful for nasya karma or nasal administration.

1. VellaJ vidanga (*Embelia ribes*), 2. apamarga (*Achyranthus aspera*), 3. vyosa/trikatu — (a) sunthi (*Zingiber officinalis*), (b) marica (*Piper nigrum*), (c) pippali (*Piper longum*), 4. darvil daruharidra (*Berberis aristata*), 5. suralal srivestaka (*Pinus roxburghii* ). 6. sirisa bija (*Albizia lebbeck*), 7. barhata/brhati (*Solanum indicum*), 8. salgrava/sigru

(Moringa pterygosperma), 9. madhuka sara (Madhuca indica), 10. saindhava (rock salt).

11. tarkasyasaila/rasanjana (extract obtained from daruharidra), 12. trutyau — (a) e7a/cardamum (Elettaria cardamomum), (b) sthulailaJ 'greater cardamum (Amomum subulatum), 13. prthvika/hingupatrika (Gardtma. gummifera or Ferula narthex).

Ela Vella (Vidanga) Sigrū

Sodhanadigana Sahgraha Adhyaya : 15 237

. Vatahara dravya gana (Group of drugs useful to mitigate vata):

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The following drugs are useful to alleviate vata.

1 . Bhadradarul devadaru (Cedrus deodara), 2. natal granthitagara (Veleriana wallichii), 3. kustha (Saussurea lappa), 4. dasainula(bilwaelc. ten roots), 5. bala dwaya — (a) bala (Sida cordifolia), (b) atibala (Abuti lon indicum), 6. virataradi gana drugs, 7. vidaryadi gana drugs.

Bhadradaru

Nata (Granthitagara)

Kustha

Atibala

Bilwa

Bala

Agnimantha

Kasmarya

Patala

Tintuka

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Prsniparni Goksura Vidari

6. Pittahara dravya gana (Group of drugs useful to mitigate pitta):

The following drugs are useful to alleviate pitta.

1. QQrva (Cynodon dactylon), 2. ananta/sariba (Hemidesmus indicus), 3. nimba (Azadirachta indica), 4. vasa (Adathoda vasica), 5. atmagupta (Mucuna pruriens), 6. gundra/eraka (Typha elephantina), 7. abhlru/satavari (Asparagus racemosus), 8. sitapaki/gunja (Abrus precatorius), 9. priyahgu (Callicarpa macrophyllum), 10. nyagrodhadi gana drugs, 11. padmakadi gana drugs, 12. sthira dwe (2 types of sthira) — (a) saiiparni (Desmodium gangeticum), (b) prsniparni (Uraria picta), 13. padrna (Nelumbonucifera), 14. vanya(kutannata/saivala/plava), 15. sari vadi gana drugs.

7. Kaphahara [balasajit] dravya gana (Group of drugs useful to mitigate kapha):

Drugs of the following ganas are useful to alleviate kapha.

• Aragwadhadi gana • Arkadigana • Muskakadi gana • Asanadigana

• Surasadigana • Mustadigana • Vatsakadigana

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Aragwadha Surasa Musta

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Jivanti

Vatsaka Arka

8. Jivaniya gana (Invigorators):

The following ten drugs are collectively known as jivaniya gana dravyas (invigorators).

1 . Ji va/7f/(Leptadenia reticulata), 2. kakolyau-(a) kakoli (Roscoea procera), (b) ksirakakoli (Roscoea procera variety), 3. meda (Polygonatum cirrhifolium), 4. maha-medha (Polygonatum verticillatum), 5. mudgaparni (Phaseolus trilobus), 6. masaparni (Teramnus labialis), 7. rsabhaka (Microstylis muscifera), 8. jivaka (Microstylis wallichii), 9. madhuka (Glycyrrhiza glabra).

9. Vidaryadi gana:

lq^f^\* \$v\ <^uj) cJlrlfar^l l  
VllM^ l ^H jfg f %lWqhW^ ^ | U l r 111 Oil

1. Vidari (*Pueraria tuberosa*), 2. pahcahgulal eranda (*Ricinus communis*), 3. vrsikali (*Pergularia extensa*), 4. vrsiva/punarnava (*Boerhavia diffusa*), 5. devahvaya/ devadaru (*Cedrus deodara*), 6. mudgaparni (*Phaseolus trilobus*), 7. masaparni (*Teramnus labialis*), 8. laghu pancamula drugs, 9. jivaniya pancamula drugs, 10. kandu- kanl atmagupta (*Mucuna pruriens*), 11. gopasutal sariba (*Hemidesmus indicus*), 12. tripadi/hamsapadi (*Adiantum vidari lunulatum*).

Uses:

Good for heart, nourishing the body, mitigates vata and pitta, indicated in emaciation, abdominal tumors, body pains, dyspnoea and cough.

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10. Saribadi gana:

in 1 n

1. Sariba (*Hemidesmus indicus*), 2. usira (*Vetivera zizanoides*), 3. kasmarya (*Gmelina arborea*), 4. madhuka (*Madhuca indica*), 5. sisira dvaya — (a) sweta candana (*Santalum album*), (b) rakta candana (*Pterocarpus santalinus*), 6. yastimadhu (*Glycyrrhiza glabra*), 7. parusaka (*Grewia asiatica*).

Uses:

indicated in burning sensation, bleeding disorders, thirst and in fever.

11. Pa dm a kadi gana:

M^cb^U^l ^fe^l^4: VI^Uydl «¥l \*f)cH^MI: l  
fd^cMI bH-cfWuifarl UM^neM<g£U|<gU||: 111 2 II



1 . Padmaka (*Prunus padam*), 2. pundra(*prapoundarfka*), 3. vrddhi (*mahasravani*), 4. rddhil sravani (*Sphaeranthus indicus*), 5. tuga/tavaksTri (*Bambusa arundinacea*), 6. srhgilkarkataka srhgi (*Pistacia integerrima*), 7. amrtal guduci (*Tinospora cordifolia*), 8. jivaniya gana drugs (10).

Uses:

Increases breast milk, mitigates vata and pitta. Satiating, nourishing, increases the life span and semen.

12. Parusakadi gana:

<\*\\$ cjiteu\* yii\* <jum\*im\*jmiM^iii 3 n

1. Parusaka (*Grewia asiatica*), 2. vara/triphala (three fruits), 3. draksa (*Vitis vinifera*), 4. katphala (*Myrica nagi*), 5. kataka (*Strychnos potatorum*), 6. rajah valrajadana (*Mimusops hexandra*), 7. dadima (*Punica granatum*), 8. saka/teak seeds (*Tectona grandis*).

Uses:

Relieves thirst, urinary disorders and mitigates vata.

13. Anjanadi gana:

Sariba

Padmaka

Parusaka

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1. Srotonjana (Antimony sulphide), 2. phalin/prehkhana^ (*Callicarpa macrophylla*), 3. mamsi/jatamamsi (*Nardostachys jatamansi*), 4. padma (*Nelumbo mucifera*), 5. utpala (*Nymphaea stellata*), 6. rasanjana (prepared from

Berberis aristata), 7. ela (Elettaria cardamomum), 8. madhuka (Glycyrrhiza glabra), 9. nagahva/nagakesara (Mesuaferrea).

Uses:

Antitoxic, relieves burning sensation and mitigates pitta.

14. Patoladi gana:

1. Patola (Trichosanthes cucumerina), 2. katuka whim, (Picrorrhiza kurrooa), 3. candana (Santalum album), 4. madhusrava/murva (Marsdenia tinacissima), 5. guduci (Tinospora cordifolia), 6. pafM(Cissampelos pareira).

Uses:

Srotonjana

Mitigates kapha and pitta, indicated in skin disorders, fever, poisonous disorders, vomiting, anorexia and jaundice.

15. Guducyadi gana:

y^M^cbIR^McbKrh^^HH^I  
i^bM^^^tUMM^PH^in 611

1. Guduci (Tinospora cordifolia), 2. padmaka (Prunus padam), 3. arista/nimba (Azadirachta indica), 4. dhanyaka (Coriandrum sativum), 5. rakta candana (Pterocarpus santalinus).

Uses:

Guduci

Mitigates pitta and kapha, indicated in fever, vomiting, thirst, burning sensation and increased digestive power.

16. Aragwadhadi gana:

\*rfrp^ in 7 n

34KJc|Ulfcl^frl tff3\$8faN\*cHIHJ cbib cbU^yi^^dUlfayftuq-: 111 8 II

1. Aragvadha (*Cassia fistula*), 2. indrayava (*Holarrhina antidysenterica*), 3. patala (*Steriospermum sauveolens*), 4. kakatikta/sarhgesta (*Cardiospermum halicacabum*), 5.

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nimba (*Azadarachta indica*), 6. amrta (*Tinospora cordifolia*), 7. madhuras/chaga (*Marsdenia tinacissima*), 8. sruvavrksa/vikankata (*Flacaurtia indica*), 9. patha (*Cissampelos pareira*), 10. bhunimba (*Andrographis paniculata*), 11. saireyaka (*Barleria prinoitis*), 12. patola (*Trichosanthes cucumerina*), 13. karanja dvaya—(a) karanja (*Pongamia glabra*), (b) puti karanja (*Caesalpinia bonduie*), 14. saptacchada (*Alstonia scholaris*), 15. ugni/citraka (*Plumbago zeylanica*), 16. susavi (*Momordica charantia*), 17. phala (*Randia dumatorum*), 18. bana (*Barleria prionitis*/black variety), 19. ghonta/badara (*Ziziphus jujuba*).

Aragvadha

Indicated in vomiting, skin diseases, toxicity, fevers, kapha disorders, itching, diabetes and . ^nses the chronic wounds.

Asanadi gana:

fafeUHcHMHIVN \*fi#ch: VII<\*>yilcfl ^iI^chfcd^MIchUlf^Tnf: 111 911

1. Asana (*Pterocarpus marsupium*), 2. tinisa (*Ougeinia dalbergioides*), 3. bhurja patra (*Betula bhojapattra*), 4. svetavaha/arjuna (*Terminalia arjuna*), 5. prakirya/putikaranja (*Caesalpinia bonduie*), 6. khadira (*Acacia catechu*), 7. kadara/sweta khadira (*Acacia suma*), 8. bhandi/sirisa (*Albezia lebback*), 9. sirhsipa (*Dalbergia emarginata*), 10. mesasrngi (*Gymnema sylvestre*), 11. trihima (3 types of candana) {sweta, rakta & pita}, 12. tala/tada (*Borassus flabellifer*), 13. palasa

(*Butea monosperma*), 14. jongaka/krsna aguru (*Aquilaria agallocha*), 15. saka/teak (*Tectona grandis*), 16. sala (*Shorea robusta*), 17. dhava (*Anogeissus latifolia*), 18. kramuka (*Areca catechu*), 19. kalihga (*Holarrhina antidysenterica*), 20. chagakarna/ajakarna (*Dipterocarpus turbinatus*), 21. asvakarna (*Dipterocarpus alatus*).

'tees:

Asana

Indicated in leucoderma, kapha diseases, worm infestation, anaemia, diabetes and obesity.  
18. Varunadi gana:

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3Jl&|c||ri f^K:yjH J J^"5IRT: 44 fa £1^112 2 ll

1 . Varum (*Crataeva religiosa*), 2. sairyaka yugma (2 types of barleria) — (a) kurabaka (red flowers) (*Barleria cristata*), (b) kurantaka (yellow flowers) (*Barleria prionitis*), 3. satavari (*Asparagus racemosus*), 4. dahana/citraka (*Plumbago zeylanica*), 5. morata/chaga (*Morsdenia tinacissima*), 6. bilva (*Aegle marmelos*), 7. visanika/aja srhgi (*Gymnema sylvestre*), 8. dvi-brhati—(&) brhati (*Solanum indicum*), (b) kantakari (*Solanum xanthocarpum*), 9. dvi-karanja — (a) karanja (*Pongamia glabra*), (b) putikarahja (*Caesalpinia bonduie*), \OJayadvaya—(a) tarkari (*Clerodendron phlomidis*), (b)

haritaki (*Terminalia chebula*), 11. bahalapallava/sigru Varuna (*Moringa pterygosperma*), 12. darbha (*Eragrostis cynosuroides*), 13. rujakara/hintala (a kind of palm).

Uses :

Cures kapha and medoroga, relieves indigestion, indicated in gout, headache, tumors and internal abscess.

Usaka/Kallara

19. Usakadi gana:

1. Usaka/Kalhara (Sodium chloride), 2. tutthaka (Cupric sulphate), 3. hingu (Ferula foetida), 4. kasisa dvaya (2 types of kasisa i.e. parhsu & puspakasisa), 5. saindhava (Sodium chloride impura), 6. silajatu (bitumen).

Uses:

Indicated in dysurea, urinary calculi and tumors. Decreases the fat and mitigates kapha.

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20. Viratarvadi gana:

^TT^ffrrT^ 112 4 II

cHiTcO<d<ia1s"2T£Pd c||d^dl^Kl<|^fIVIA<|^\*^iIMM^Ig<: 112 5 II

X.Vellantaralvirataru (Dichrostachys cinerea), 2. aranika/agnimantha (Clerodendrum phlomidis), 3. buka/vasuka/Tswara mallika (Osmanthus fragrans), 4. vrsa/vasa (Adhatoda vasica), 5. asmabheda/pasanabheda (Bergenia ligulata), 6. gokantaka/goksura (Tribulus terrestris), 7. itkata/utkata (Sesbania bispinosa), 8. sahacara (Barleria prionitis), 9. bana (Avicennia officinalis), 10. kasa (Saccharum spontaneum), 11. vrksadani/vandaka (Loranthus longiflorus), 12. nala (Phragmites maxima), 13. kusa dwaya (2 varieties of Desmostachya bipinnata), 14. guntha (Typha angustata), 15. gundra (Typha elephantina), 16. bhalluka/syonaka

(Oroxylum indicum), 17. morata/chaga (Marsdenia

Vellantara/Viratarata

tinacissima), 18. kuranta (yellow variety of Barleria prionitis),

19. karambha/uttamarani (Per gularia externa), 20. partha/suvarcala/aditya-bhakta.

Uses:

Indicated in vata disorders, urinary calculi, dysurea and anurea etc.

21. Rodhradi gana:

fr^llsHcMIUMHIVII f^l^unfl<cHcf)dihcH^T+)l: l  
^f^Hd l ^cb^MV l lch l: fldcUc^MROHc^l : 112 6 II  
TTcrftUIR^ HW^rcbM^il J|U|: |

W^c|Uifl"faNfcHI¥H: 112 7 II

{. Rodhral lodhra (Symplocos crataegoides), 2. sabaraka  
lodhra (Symplocos racemosa), 3. palasa (Butea  
monosperma), 4. jingini (Lannea grandis), 5. sarala (Pinus  
longifolia), 6. katphala (Myrica nagi), 7. yukta/rasna (Pluchea  
lanceolata), 8. kutsitamba/kadamba ( Anthocephalus indicus),  
9. kadali (Musa paradisiaca), 10. gatasoka/asoka (Saraca  
indica), 11. elavalu (Prunus cerasus), 12. paripelava/musta  
(Cyperus rotundus), 13. /noca/sa//a£/(Boswelliaserrata).

Uses:

Lodhra

Decreases the fat and mitigates kapha, cures vaginal disorders, astringent in action, increases color complexion, antitoxic.

## 22. Arkadi gana:

Mc^cH^41 ifl drlcH^cfl^ fld I ^H\* d I MfUH I ^ff: 112 8 II  
frffrfgHgW^ fa^M I <dU I ¥ I )S R: 112 911

1. Arka (*Calotropis gigantea*), 2. alarka (*Calotropis procera*), 3. nagadanti (*Croton oblongifolius*), 4. visalya/langali (*Gloriosa superba*), 5. bharngi (*Clerodendrum serratum*), 6. rasna (*Pluchea lanceolata*), 7. vrsikali (*Pergularia extensa*), 8. prakirya/karanja (*Pongamia pinnata*), 9. pratyakpuspi (*Achyranthus aspera*), 10. pitataila/malakangani (*Celestrus paniculata*), 11. udakirya/putikaranja (*Holoptelia integri folia*), 12. swetayugma— (a) kinihi/sirisa (*Albizziaprocra*), (b) katabhil 'another variety of sirisa, 13. tapasa/irigudi (*Balanites agyptiaca*).

Uses:

Decreases the fat and mitigates kapha, cures worms, skin diseases, antitoxic and cleanses the wounds.

Arka

## 23. Surasadi gana:

y^IRjfui: ^bM^c[:^n<ftN<H: I y IrlV^MI^f^flcHfIMI riUiyl^FT: ||3 1 M

1 . Surasayugma (*Occimum sanctum*) (black & white), 2.p/75/2//7a(*Origamum majorana*), 3. kalamala (*Ocimum species*), 4. vidahga (*Embelia ribes*), 5. kharabusa (*Ocimum sp.*), 6. vrsakarm/musikakarni (*Ipomoea reniformis*), 7. katphala (*Myrica nagi*), 8. kasamarda (*Cassia occidentals*), 9. ksavaka (*Centipeda minima*), 10. sarasi/kapitthaparm, 11. bharngi (*Clerodendrum serratum*), 12. karmuka/ raktamanjari, 13. kakamaci (*Solanum nigrum*), 14. kulahala (*Blumea balsmifera*), 15. visamusti (*Strychnos nuxvomica*), 16. bhutrna (*Andropogon citratus*), 1 7. 6/?ute£es/ (*Nardostachys jatamansi* ).

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Uses:

Mitigates kapha, decreases fat, indicated in worm infestations, running nose, anorexia, dyspnoea, cough and cleanses the wounds.

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Surasa

24. Mu ska kadi gana:

1. Muskaka (*Elaeodendron glaucum*), 2. snuhi (*Euphorbia nerifolia*), 3. vara/triphala (three fruits), 4. dvipi/citraka (*Plumbago zeylanica*), 5. palasa (*Butea monosperma*), 6. dhava (*Anogeissus latifolia*), 7. sirhsapa (*Dalbergia sissoo*).

Uses:

Indicated in tumors, diabetes, urinary calculi, anaemia, obesity, piles, kapha and sukra dosa.

Muskaka

25. Vatsakadi gana:

vjfl4chf^yfcU# M^I-UT M^chlHch £pd I ^cH^^r^Hfl^^M^HfM: 1134 II

1. Vatsaka (*Holarrhina antidysenterica*), 2. murva/ madhuras/chaga (*Marsdenia tinacissima*), 3. bharhgi (*Clerodendrum serratum*), 4. katuka rohini (*Picrorrhiza kurrooa*).

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5. marica (*Piper longum*), 6. ghunapriya/ativisa (*Aconitum heterophyllum*), 7. gandira/snuhi (*Euphorbia nerifolia*), 8. ela (*Elatteria cardamomum*), 9. patha



(Cissampelos pariera), 10. ajaji/jiraka (Cuminum cyminum), M.katwahgaphala/ aralu (Ailanthus excelsa), 12. ajamoda (Apium graveolens), 13. siddhartha/sweta sarsapa (Brassica campestris Var. sarson Prain), 14. vaca (Acorus calamus), 15. jiraka (Carum carvi), 16. hihgu (Ferula foetida), 17. Wc/a/7^(Embeliaribes), 18. pasugandha/ajagandha (Gynandropsis gynandra), 19. pancakola (pippali, pippahmula, cavya, citraka, nagara).  
Uses:

Mitigates kapha and medas. Indicated in anorexia, coryza, colic, piles, fever, tumors, increases digestive power and digests the undigested food material.

Vatsaka

26 & 27. Vaca-Haridradi gana:

cl^MH^cl^HMKiRifSmmiii: | ^R^I^WI^cbHVn^d^I: H3 5II  
^| \$R^| ^| U||dmirf)f|IHIVM) I^:cbihl^Mc<Hfd^c(INr^u^fi 113 6 II

1. Vaca (Acorus calamus), 2. jalada/musta (Cyperus rotundus), 3. devahva/devadaru (Cedrus deodara), 4. nagara/sunthi (Zingiber officinale), 5. ativisa (Aconitum heterophyllum), 6. abhaya/hantaki (Terminalia chebula), 7. haridra dvaya — (a) haridra (Curcuma longa), (b) daru haridra (Berberis aristata), 8. yastil yastimadhu (Glycyrrhiza glabra), 9. kalasi/prsniparm (Uraria picta), 10. kutaja/indrayava (Holarrhina antidysenterica).

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Uses:

Indicated in amatisara, medo roga, kapha roga, gout, disorders of the breast milk etc.

28 & 29. Priyangu-Ambasthadi gana:

MUG^il UI'eHU: fIM^I ;j?IHl¥Rd M<41^4^: II37II  
ftUUIdRhfsic^I^ chdci^: chMdlc^cjT^: 113 8 II  
fl\*\*4I4W) I^rfI fori far} dUUHmft Onufl 113 9 II

1. Priyahgu (*Callicarpa macrophylla*), 2. puspanjana yugma—(d) srotonjana (black galena) (Antimony sulphide), (b) souviranjan (white galena) (Antimony sulphide), 3. padma/bharngi (*Clerodendrum serratum*), 4. padmaraja/padmakesara (*Nelumbo nucifera*), 5. yojana-valli/manjistha (*Rubia cordifolia*), 6. ananta/yavasaka (*Alhagi camelorum*), 7. manadruma/salmali (*Salmalia malabarica*), 8. mocarasa (gum resin of *Salmalia malabarica*), 9. samahga/lajjalu (*Mimosa pudica*), 10. punnaga (*Calophyllum inophyllum*), 11. sita/candana (*Santalum album*), 12. madaniya-hetu/dhataki (*Woodfordia fruticosa*), 13. ambastha&mayurasikha (*Adiantum cicutum*), 14. madhuka (*Glycyrrhiza glabra*), 15. namaskari (*Mimosa pudica*), 16. nandivrksha (*Ficus retusa*), 17. palasa (*Butea monosperma*), 18. kacchura/dhanvayasa (*Fagonia cretica*), 19. rodhra (*Symplocos racemosa*), 20. dhataki (*Woodfordia fruticosa*), 21. bilwa pesika/bilwaphala majja (*Aegle marmelos*), 22. katwanga/mahanimba (*Ailanthus excelsa*), 23. kamalaraja/padmakesara (*Nelumbo nucifera*).

Uses:

Both priyahgva and ambastha gana drugs are indicated in pakvatisara, unites the fractured bones, mitigates pitta and heals the ulcers.

Priyangu Ambastha

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30. Mustadi gana:

\$8 I^rfi^T^IPIfrl^im^HI MdMMHI^T 1140 II

1. Musta (*Cyperus rotundus*), 2. vaca (*Acorus calamus*), 3. agni/ckramula (*Plumbago zeylanica*), 4. nisa dvaya — (a) haridra (*Curcuma longa*), (b) daruharidra (*Berberis aristata*), 5. dwi tikta-(a) katukarohini (*Picrorhiza kurroa*), (b) kakatiktika (kakadini/gunja), 6. bhallataka (*Semicarpus anacardium*), 7. Mustapatha (*Cissampelos pariera*), 8. triphala (three fruits), 9. visakhya (*Aconitum heterophyllum*), 10. kustha (*Saussurea lappa*), 11. truti/ela (*Elettaria cardamomum*), 12. haimavati (*Acorus calamus*) (white variety of vaca).

Uses:

Indicated in uterine disorders and also the disorders of the breast milk, mitigates all the tridosas.

### 31. Nyagrodhadi gana:

"^lftill^U4H^<I^H<ly^Aj ^M^I^HchtndHfTI^clecbl: I

TFTSTO^fr^ II

^nffalMui) dU<M: ^TRTm^T: I^:I^r1I^4c(I^41ft(IJ|ft^U|: 114 2 II

1. Nyagrodha (*Ficus bengalensis*), 2. pippala/asvattha (*Ficus religiosa*), 3. sadaphala/udumbara (*Ficus glomerata*), 4. rodhra yugma (2 types of *Symplocos racemosa*), 5. jambu dwaya (2 types of *Syzigium cumini*), 6. arjuna (*Terminalia arjuna*), 7. kapitana (*Ficus microcarpa*), 8. somavalka/khadira (*Acacia catechu*), 9. plaksa (*Ficus lacor*), 10. amra (*Magnifera indica*), 11. vanjula/vetasa (*Salix caprea*), 12. piyala (*Buchanania lanzan*), 13. palasa (*Butea frondosa*), 14. nandi (*Ficus retusa*), 15. kola (*Zizyphus jujuba*), 16. kadamba (*Anthocephalus cadamba*), 17. virala/tinduka (*Diospyros tomentosa*), 18. madhuka/yasti (*GXycyvftnzz glabra*), 19. madhuka (*Madhuka indica*).

Uses:

These drugs are useful for healing the ulcers. Absorbs the water, helps for the union of fractured bones, cures obesity, haemorrhage, thirst, burning and vaginal disorders.

### Nyagrodha

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; 2. Eladi gana:

^frhoqfuH<d1 S M<I(^\*> : »flcH«ch : ^U^Mj4J^c<UM^y I: ^MMMI I ^^^ 114 3 II

I^t I fcchl dldch^l fc(N ^r lc<^^lr1 I c|ufimi<H : chU^ft|fech I cfldHI¥H : 1144 M

1. Ela dvaya—(a) suksma ela (*Elettaria cardamomum*), (b) sthula ela (*Amomum subulatum*), 2. turuska (*Liquidamber orientalis*), 3. kustha (*Saussurea lappa*), 4. phalini/priyahgu (*Callicarpa macrophyllum*), 5. matha/jatamaihsi (*Nardostachys jatamansi*), 6. Jala/balaka (*Coleus vettiveroides*), 7. dhyamaka/gandhatrna (*Cymbopogon* species), 8. sprkka (Northern Himalayan region aromatic plant), 9. coraka (*Angelica glauca*), 10. coca/twak (*Cinnamomum zeylanicum*), 11. patra/tamala patra (*Cinnamomum tamala*), 12. tagara/granthi tagara (*Veleriana wallichii*), 13.

sthouneya/thuneraka (*Taxus baccata*), 14. jatirasa/bola (*Commiphora myrrha*), 15. sukti/nakha, 16. vyarghranakha (*Capparis horrida*), 17. amarahwa/devadaru (*Cedrus deodara*), 18. aguru/krasnaguru (*Aquilaria agallocha*), 19. snvasaka/sarala (*Pinus longifolia*), 20. kurhkuma/saffron (*Crocus sativus*), 21. canda (*Angelica glauca*), 22. guggulu (*Commiphora mukul*), 23. devadhupa/sarjarasa (*Shorea robusta*), 24. khapura/kunduruka (gum resin of *Lannea grandis* or *Boswellia serrata*), 25. punnaga (*Calophylluminophyllum*), 26. nagahwaya/nagakesara (*Mesua ferrea*).

Uses:

Mitigates vata and kapha, antitoxic, increases the color complexion, indicated in itching, boils etc.

Ela

33. Syamadi gana:

Syama

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1 . Syama (*Operculina turpethum*) black variety, 2. danti (*Baliospermum axillare*), 3. dravanti (*Croton tiglium*), 4. kramuka (*Areca catechu*), 5. kutarana/trivrt (*Operculina turpethum*) white variety, 6. sahkhini (*Clitoria ternatia*), 7. carmasahva (*Acacia sinuata*), 8. svarnaksiri (*Argemone mexicana*), 9. gavaksi (*Citrullus colocynthis*), 10. sikhari (*Achyranthus aspera*), 11. rajanaka/kampillaka (*Mallotus philippinensis*), 12. c/?y/273a7T/M(*Tinosporacordifolia*), 13. £ara/7/a(*Pongamia pinnata*), 14. bastantri (*Ipomoea pescaprae*), 15. vyadhighata/argavadha (*Cassia fistula*), 16. bahala/sigru (*Moringa pterygosperma*), 17. bahurasa/iksu (*Saccharum officinarum*), 18. tiksnavrksa phala/pilu (*Salvadora persica*).

Uses:

Useful in lumps in the abdomen, antitoxic, indicated in anorexia, disorders of kapha and heart and also in dysurea.

In this way 33 groups of drugs have been enumerated for the management of various disease conditions. If all the drugs mentioned in any one of the groups are not available due to the

season and ecological conditions, one can opt alternative drugs having similar therapeutic properties.

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Prescribing the above drugs in the form of kalka (paste), quatha (decoction), sneha (medicated oil), lehya, pana (internal use), nasya (nasal administration), vasti (medicated enemata) after assessing dosa, dusya etc. will be useful even in the management of krcchra-sadhya roga (diseases cured with great difficulty).

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Thus ends the fifteenth chapter entitled Sodhanadigana Sangraha Adhyaya of Sutra Sthana in Astanga Hrdaya Sarhhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Simhagupta.

In the present chapter initially the classification of the drugs according to the mode of their action such as sodhana and samana was enumerated. Then it was classified according to the action of several drugs which acts on a group of disease conditions and the nomenclature of the

Sodhanadigana Sangraha Adhyaya : 15 253

group was given by the drug mentioned at first such as vidaryadi gana, saribadi gana, padmakadi gana, guducyadi gana etc.

For eg: guducyadi gana means the group is headed by guduci. By hearing the word guducyadi gana, one must be in a position to recollect the group of drugs such as guduci, padmaka, arista, dhanyaka and rakta candana along with their actions viz pitta-kapha-hara, jwarahara, chardi, trsna & dahahara as well as increasing the power of digestion.

Hence it is much more beneficial for the practitioner while treating a patient.

In this way 33 groups of drugs have been enumerated by Vagbhata in this chapter.

\*

Sneha-vidhi  
Adhyaya

[01 eat ion Therapy]

After ' Sodhanadigana Sangraha Adhyaya \ Acarya Vagbhata expounded the chapter 'Sneha-vidhi 9 (Oleation Therapy), thus said Lord Atreya and other great sages.

The main intention of Ayurveda is to maintain the positive health in the healthy individuals as well as to treat the diseased persons. To treat the diseased persons 3 kinds of therapeutic procedures have been mentioned such as daivavyapasraya, yuktivyapasraya and sattvavajaya ( spiritual therapy , rational therapy and psychotherapy) . Further rational therapy is subdivided into 3 types viz. antahparimarjana, bahih-parimarjana and sastra-pranidhana (internal purification, external cleansing and surgical therapy). Both the internal purification and external cleansing can be incorporated into sadupakramas. For the sake of convenience in the treatment all the six therapeutic procedures can be grouped into two only such as brmhana and langhana (nourishing therapy and reducing therapy), which were already discussed in the previous chapter. Reducing therapy is again of 2 types:

(a) Sodhana (elimination therapy) and (b) Samana (palliative therapy).

Sodhana therapy:

Sodhana therapy means purificatory measures.

Maharsi Caraka has been classified them as under:

1. Vamana karma (emesis)
2. Virecana karma (purgation)
3. Asthapana vasti (medicated enemata with decoctions)
4. Anuvasana vasti (enemata with oils)
5. Nasya karma (nasal administration)

Where as in Susruta Samhita, rakta-moksana is added to the above by clubbing both types of vasti treatments as one, so that the number five remains the same.

Before proceeding to the purificatory measures, pre-operative procedures like oleation and sudation should be conducted to bring back the vitiated dosas from sakhas (periphery) to kostha (central part of the body). Without conducting these preoperative techniques, the vitiated dosas cannot reach the central part of the body.

Hence it is very much essential to conduct the pre-operative procedures prior to perform Pancakarma treatments.

Before starting the therapy, physician should procure the drugs in required quantity, which will be useful for oleation therapy and also the antidotes, to manage the complications.

Qualities of oleating drugs:

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Generally, drugs which are guru (heavy), sita (cold), sara (mobile), snigdha (unctuous), manda ( slow), suksma (subtle), mrdu (soft) and drava (liquid) are useful for oleation therapy and the drugs having exactly opposite qualities like laghu (light), usna (hot), sthira (stable), ruksa ( dry), tiksna (sharp), sthula (bulky), kathina (hard) and sandra (solid) are useful for dryness of the body.

Literally sneha means oleate or to make smooth. The process of producing unctuousness, fluidity, softness and smoothness in the body is known as oleation.

Best oleating substances:

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Sarpih

Majja

Vasa

Taila

Though there are a number of unctuous substances available in the nature sarpih (ghee), majja (bone marrow), vasa (muscle fat) and taila (sesame oil) are the best among them.

Out of all unctuous substances, ghee is the best one, because it follows the properties of the substances with which it is processed, as it is sweet in taste, not producing any burning sensation and is taken since birth.

Sarpih, majja, vasa and taila are superior to one another in mitigating pitta in the preceding order, and in their succeeding order they mitigate vata and kapha.

Ghrta, taila, vasa and majja are heavier to one another in their succeeding order that means bone marrow is the heaviest among the four unctuous substances.

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The combination of any of the two unctuous substances can be known as yamaka. If any of

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three substances combined together it is called trivrt and the combination of all the four oleating substances are known as mahan.

These oleating substances will get from two different sources known as animals and plants — (a) Animal source — curds, milk, muscle, bone. From which ghee, muscle fat and bone marrow can be collected, (b) Plant source — fruits and stem yield oils.

Eligible persons for oleation therapy:

- \* Persons to whom sudation and purificatory measures to be conducted.
- \* Those who are habituated in taking more wine, excessive sexual contacts with women and doing heavy exercises.
- \* Persons thinking too much.



- \* Aged persons, children, debilitated persons.
- \* Emaciated and dry.
- \* Who are having depleted of blood and reproductive tissues.
- \* Persons suffering from neurological disorders and eye diseases.
- \* Those having difficulty in quick awakening etc. are eligible for oleation therapy.

Persons not eligible for oleation therapy:

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- \* Those having very weak and strong digestive power.
- \* Obese and very lean.
- \* Persons suffering with urustambha, diarrhoea, indigestion, throat disorders, artificial poisoning, ascitis, fainting, vomiting, anorexia, increased kapha, thirst and alcoholic intoxication.
- \* Abnormal delivery.
- \* Immediately after performing nasya, vasti and virecana etc. are not eligible for administering the oil internally.

Indications of different unctuous substances in various disease conditions:

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Ghrta (ghee) is indicated to the persons, who desire to improve their intelligence, recollection, knowledge and digestive power etc.

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Taila (gingili oil) is indicated for the persons:

- \* Who are suffering from tumors, sinus, worm infestation.
- \* Kapha and medoroga.

- \* Vata disorders.
- \* Who wishes to become slim and strong.
- \* Those having krura kostha (costive bowels) etc.

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Vasa and majja (muscle fat and bone marrow) are indicated for those persons:

- \* Whose tissues became weak by exposing to open air, sunlight, walking long distances, carrying heavy loads, excessive coitus, excessive exercises, who are having dry skin.
- \* Those who can be able to withstand even in difficult situations.
- \* Having increased power of digestion.
- \* Channels blocked by the vitiation of vataelc.
- \* Vasais specially indicated in the disorders of joints, bones, vital organs and G.I. tract.
- \* It is also indicated in burns, injuries, prolapsed uterus and the diseases of ear and head.

Indications of different unctuous substances according to seasons:  
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Gingili oil should be given in pravrttu or varsartu (first rainy seasons) and ghee is to be given in end of varsa or sarat rtu (autumn season) where as muscle fat and bone marrow are to be administered in madhura or vasanta rtu (spring season).

Suitable time for oleation therapy:

Usually unctuous substances should be administered internally during normal seasons only i.e. when there is not having extreme hot, cold and rains and that too whenever the sun is shining i.e. sky is clear without any clouds.

In an emergency taila can be administered in cold season also. Similarly ghrta can be given in summer season and even in night.

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In the condition where vata and pitta are vitiated and during summer oleating substances should be given in the night hours only.

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\* Oleating substances should be administered internally according to the condition of the vitiation of the dosa and season only.

\* The above rules do not apply to the patients, suffering from acute diseases. In such cases the physician need not observe the variations in time and season.

\* Administration of oleating substances other than the prescribed time i.e. using ghrta in night time during cold seasons and taila in day time during summer season leads to vata, kapha roga and pitta disorders respectively.

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Astahga Hrdayam : Sutra-sthana

Mode of administration of oleating substances:

Oleating substances should be administered internally after considering the dosage, season, vitiated dosa and the body constitution as follows:

Vicarana (mixed with food substances), vasti (medicated enemata), nasya (nasal administration), abhyanga (body massage), gandusa (mouth gargles), murdha taila (siro-abhyanga, seka, picu and sirovasti), karnapurana (ear drops) and aksitarpana (satiating therapies to the eye).

Sneha vicarana:

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\* Administering the oleating substances internally by mixing them with other food substances is known as vicarana. Internal administration of oleating substances without adding any other substance is known as accha peya.

\* Sneha vicaranas are of 64 types in accordance with that number of combinations of rasas.

\* Accha peya gives proper oleating signs and symptoms faster than vicaranlya . Hence the former is superior to the later.

Dosage of oleating substances:

The quantity of oil digested in two yamas (six hours) is called hrasva matra. Madhayama matra will be digested in four yamas (twelve hours) and the quantity, which, will be digested in eight yamas (24 hours), is called uttama matra.

Keeping the intensity of dosas, seasons, wholesomeness etc in mind, start the oleation therapy, with the minimum dose or less than that is called hrasiyasi matra or test dose. Oil should not be administered internally without knowing the kostha. If so, at times the life of the patient may be put into danger.

Hrasva matra:

\* It is indicated for the persons who are weak, having decreased digestive power, children, aged, delicate persons, habituated to take unwholesome food, remains empty, suffering with fever, diarrhoea, cough etc.

\* It is ideal because it is easy to administer, as the quantity is less.

\* It gives strength slowly.

\* And is not creating any complications.

Notes:

Sneha-Vidhi Adhyaya : 16

### Madhaymamatra:

- \* It is indicated for diabetes, urustambha, carbuncles, skin diseases, gout etc. and the persons having mrdu kosta.
- \* It will produce unctuousness in the body, without reducing the strength of the body.
- \* Though complications may arise, they are mild.
- \* It also helps to eliminate the vitiated dosas from the body.

### Uttama matra:

- \* It is indicated for hectic personalities, having increased digestive power, strength, able to withstand hunger, thirst and physical strain, tumors, reverse peristalsis, herpes, snake bite, insanity, dysuria etc.
- \* It cures the diseases caused by all the three pathways of the diseases.

### Classification of Sneha Dravyas According to Their Mode of Action

Oleating substances are also can be classified into 3 types as under:

1. Sodhana sneha, 2. Samana sneha, 3. Brmhana sneha.

#### 1. Sodhana sneha:

Oleating substances used for the sake of elimination, maximum dose is to be given early in the morning without mixing with any other substances and after the completion of the digestion of the food taken in the previous night. Here the drug is administered in maximum dose and for a shorter duration i.e. maximum 7 days.

#### 2. Samana sneha:

Administration of the oleating substances internally in the medium dose, in the empty stomach when the person gets hungry, is known as samana sneha.

Here the dosage of the unctuous substances are less than sodhana sneha and should be administered till the symptoms of the diseases disappeared.

#### 3. Brmhana sneha:

Administration of unctuous substances in a minimum dosage, which is mixed with mutton soup, wine and along with the food for a longer period for the nourishment of the body is known as brmhana sneha.

Eligible persons for brmhana sneha:

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It is indicated for children, aged, suffering from thirst, having aversion towards unctuous substances, habituated to take alcoholic drinks, sexual indulgence and taking unctuous substances, persons having poor digestive power, leading comfortable life, delicate persons, those afraid of difficulties, mrdu kostha etc. where there is mild increase of dosas, emaciated, and also, for others, during summer.

Effects of snehapana:

Oil administered before, during and after eating food will be useful to the patients in the management of the diseases occurring to the lower, middle and upper parts of the body respectively and also gives strength to the body parts in the similar order.

Anupana for different unctuous substances:

\* Generally hot water is to be given immediately after administering the unctuous substances, for the easy digestion and to remove the coating in the mouth.

\* But hot water should not be given while administering the substances having hot in potency such as tuvaraka taila and aruskara taila.

Test to know the given oil is digested or not:

Whenever there is any doubt regarding the digestion of the unctuous substances, put the patient to the following simple test:

\* Ask the patient to take some hot water, if there is clear eructation, which indicates that the given oil is completely digested and the eructation with oily smell indicate the oil is yet to digest.

\* Pure eructation, feeling of lightness in the body as well as perception of taste infers that oil is completely digested.

Recommended diet during oleation therapy:

Liquid, warm, not causing blockage to the channels and limited quantity of diet is to be given on the day before oleation therapy. Unctuous, sticking to channels and incompatible diet should not be given.

Pascat karma (Post operative care):

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Sneha-Vidhi Adhyaya : 16 261

The following regimen is to be followed during the course of oleation therapy, and also the same number of days even after the completion of the course.

- \* Use only warm water for drinking as well as bathing.
- \* Celibacy should be maintained.
- \* Should not suppress the natural urges.
- \* Should not indulge in exercises, anger and grief.
- \* Should not expose to rain, cold, sunlight and breeze.
- \* Should not travel long distances by vehicles or by walk.
- \* Should not talk loudly, eat excessively,
- \* Should not use pillows having too much height too less height and should be comfortable.
- \* Avoid sleeping in daytime.
- \* Should not contact with the smoke and dust etc.

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This is the regimen to be followed during and after elimination therapies like emesis, purgation etc . and also for the persons suffering from various diseases.

In case of samana (s^eAa/palliative oleation therapy), the post-operative regimen is similar to that of purgation therapy.

- \* Unctuous (oleating) substances should be given 3 days in mrdu kostha, 5 days in madhyama kostha and 7 days in krura kostha.
- \* It should be given not more than seven days, or until get the effects of proper oleation therapy.
- \* If it is given more than 7 days, it becomes habituated to the body and cannot serve the purpose of eliminating the vitiated dosas.

Notes :

Snehapana vidhi : Purva karma (Pre-operative procedure):

- \* Before starting the oleation therapy, screen the patient whether the patient is eligible or not.
- \* Before administering the oleating substances, the patient is to be given mild doses of medicines (carminatives) to stimulate the digestive power and to make the G. L tract light.
- \* Assess the koshtha and have a plan regarding the duration of the therapy as 3 days, 5 days and 7 days in mrdu, madhyama and krura koshtha respectively.

Kost ha parlk sa:

Intake of jaggary, sugarcane juice, milk, whey, rice pudding, ghee, grape juice, hot water etc. serves as a purgative for those having mrdu koshtha. The above cannot produce purgative effect in krura koshtha, where as in madhyama koshtha mild laxative effect can be seen.

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Astanga Hrdayam : Sut ra-sthana

Snehapana

Pradhana karma (Main operative procedure):

- \* After the completion of the digestion of the food taken in the previous night, medicated oil should be given orally early in the morning, between 15-30 minutes after sunrise, by sitting comfortably in a chair.
- \* Then hot water is to be given for quick digestion and gargling to clean the oral cavity and then ask the patient to wander for a distance of hundred to two hundred yards.
- \* Afterwards instruct the patient to cover the body with thick clothes, and reside in the room, which is devoid of breeze and have warm water at regular intervals whenever feels thirst.
- \* Then the physician should observe the signs and symptoms during the process of digestion as well as the completion of digestion of the unctuous substances.

Signs and symptoms during the process of digestion and after the completion of digestion:  
Jlrvama n a lak sana:



Headache, giddiness, salivation, fainting, debility, restlessness, exhaustion etc. indicates that the unctuous substance is under the process of digestion.

Jirn a lak sana:

- \* Disappearance of the above symptoms like headache etc.
- \* Feeling of the lightness in the body, passing flatus.
- \* Relief from the symptoms of the original disease.
- \* Increased appetite and thirst and clear eructation indicates that the oleating substance is digested.
- \* Whenever there is any doubt regarding the digestion of the unctuous substances, put the patient to the following simple test.
- \* Ask the patient to take some hot water, if there is clear eructation, which indicates that the given oil is completely digested and the eructation with oily smell indicate the oil is yet to digest.
- \* After the completion of digestion ask the patient to have hot water bath and then liquid, warm and light diet is to be given.

Pascat karma (Post operative care):

Use only warm water for drinking as well as bathing etc. should be followed during the course of oleation therapy, and also the same number of days even after the completion of the course.

Signs and symptoms of proper, improper and excessive oleation:

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Sneha-Vidhi Adhyaya : 16 263

Proper symptoms of oleation :

Passage of flatus, increased digestive power, unctuous and loose stools, body parts become soft and smooth, aversion towards unctuous substances, body becomes light, increased perception of the objects of sensory organs etc. are symptoms of proper oleation.

Improper symptoms of oleation :

E \ ac tly opposite symptoms of proper oleation can be seen.

Signs and symptoms of excessive oleation :

Anaemia, discharges from mouth, nose and rectum.

Complications of oleation therapy:

- \* Generally complications may arise due to the fault of the physician as well as the patient.
- \* Complications arising due to the wrong selection of the drug dosage, time and season and also the patient at times are some of the faults of the physician.
- \* And the complications arising due to improper post-operative regimen can be considered as the faults of the patient.
- \* Sopha (swelling all over the body), arsas (piles), tandra (state of unconsciousness), sthambha (rigidity), visamjnata (loss of sensation), kandu (itching), kustha (skin disorders), jwara (fever), utklesa (nausea), sula (pain in the abdomen), anaha (flatulence), bhrama (giddiness) etc. are some of the complications.

Management:

- \* Suppressing hunger and thirst.
- \* Emesis.
- \* Sudation therapy.
- \* Intake of dry foods, drinks and medicines.
- \* Takrarista (fermented buttermilk).
- \* Khala, uddala, yava, syamaka, kodrava, pippali, triphala, ksoudra, pathya, gomutra, guggulu etc. should be used according to the condition of the dosas.

Features of drying therapy:

Proper and excessive features of ruksana karma (drying therapy) are similar to that of proper and excessive features of lahghana karma (reduction therapy) respectively.

Procedure for virecana:

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Astanga Hrdayam : Sutra-sthana

After snehapana, the patient is to be given unctuous, liquid hot in potency and warm jahgala mariisa rasa (mutton juice) and advised to go for sudation therapy for three days and then

administer purgative drug.

Procedure for vamana:

After snehapana, the patient is to be given unctuous, liquid hot in potency and warm jahgala mariisa rasa (mutton juice) and advised to go for sudation therapy for one day and then give food, which stirs up kapha (milk, fish, black gram etc.) and afterwards administer emetic drug.

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\* In persons having muscular and fatty tissues and in kapha predominance, prior to start oleation therapy, the drugs, which cause dryness in the body are to be given for few days, so as to avoid post-operative complications.

\* This procedure also helps for the proper elimination of vitiated dosas from the body without causing any habituation of oleating substances.

Sadyosneha yoga (Recipes for instant oleation):

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It is ideal for children, old persons and those who do not follow the regimen of oleation therapy.  
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^TP^M£W4Jdl f^WU^HMSjib I ^Hh W:-

\* Mutton juice prepared from more quantity of meat i.e. by adding less water.

\* Peya (thin gruel) fried with oleating substances.

\* Tila curna/kalka, ghee and half boiled molasses.

\* Krsara (rice cooked along with green gram and ghee).

\* Ksirapeyav/ithghrta.

\* Whey with jaggery.

\* Parica prasrta peya — catuhsneha+tandula (rice) each one prasrta. Thin gruel prepared with one prasrta ( 100ml) each of ghee, sesame oil, muscle fat, bone marrow and rice.

The above seven formulations can be used as instant oleating substances.

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Those formulations should be used only after mixing them with lav ana as it is possessing the

abhisyandi, aruksa{snigdha), suksma, usna and vyavayiguna.

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While administering medicated oils in the disease conditions like kustha, sophia and prameha those oleating substances should not be mixed with guda, anupa marhsa, ksira, tila, masa, sura and dadhi.

Hence it is ideal that the oleating substances should be processed with thphala, pippali, pathya, guggulu etc. while using them in kustha and other diseases as they are harmless and doesn't produce any side-effects.

Persons who became debilitated due to the effect of diseases should be given such oleating substances, which will be useful to increase body strength as well as power of digestion.

Advantages of oleation therapy:

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The person who resorts to oleation therapy frequently, will have the increased power of digestion, the clean gastro- intestinal tract, well established body tissues, strength, color and complexion, well functioned sense organs, delayed aging and thus lives one hundred years healthy and happily.

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Thus ends the sixteenth chapter entitled Snehavidhi Adhyaya of Sutra Sthana in Astariga Hrdaya Samhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Sirhhagupta.

In this chapter Acarya Vagbhata explained the oleation therapy in a systematic way. In the beginning itself he warned to procure the oleating substances as well as the antidotes prior to start the therapy. Qualities of oleating substances and the drugs useful for the dryness of the body. Four types of best unctuous substances, their sources etc. Eligible and not eligible persons for oleation therapy. Indications of different substances in various diseases and according to seasons, dosage, post-prondial drinks, preoperative, operative and post operative procedures. Signs and symptoms of proper, improper and excessive oleation. Complications and their management. Recipes for instant oleation and at the end advantages of oleation therapy has been explained.

SvEDA-VIDHI

[Sudation Therapy]

After 'Sneha-vidhi' Acarya Vagbhata expounded the chapter 'Sveda-vidhi 9 (Sudation Therapy)', thus said Lord Atreya and other great sages.

The present chapter also deals with the pre-operative procedure for Pancakarma techniques named as sveda-vidhi i.e. sudation therapy.

Definition:

The process which relieves stiffness, heaviness, coldness and which induces sweating is known as sveda-karma or sudation therapy.

Types of sudation therapy:

Sudation therapy is of four types according to Vagbhata:

- (a) Tapa sveda (direct heat)
- (b) Upanaha sveda (poultice)
- (c) Usma sveda (with steam)
- (d) Drava sveda (warm liquid)

Several types of classification of sudation therapies are made with different points of view in other treatises.

According to agni bheda — (a) sagni (thermal sudation) and (b) niasagni (non-thermal sudation).

According to sthana bheda — (a) ekahga (local) and (b) sarvahga (general).

According to guṇa bheda — (a) ruksha (dry) and (b) snigdha (moist sudation).

According to rogi-bala and roga-bala — (a) mrdu sveda (mild sudation), (b) madhayama sveda (medium sudation) and (c) maha sveda (maximum sudation).

Maharshi Charaka described the following 13 types of thermal sudation and 10 types of non-thermal sudation.

Notes:

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Thermal sudation:

1 . Pinda/sahkara sveda (mixed fomentation), 2. prastara sveda (hot bed fomentation), 3. nadi y\eda (steam kettle sudation), 4. pariseka sveda (affusion), 5. avagaha (bath sudation), 6. jcntaka (sudatorium sudation), 7. asmaghana (stone bed sudation), 8. karsu (trench sudation), 9. kuti sveda (cabin sudation), 10. bhu sveda (ground bed sudation), 11. kumbhi (pitcher bed sudation), 12. kupa sveda (pit sudation) and 13. holaka sveda (under bed sudation).

These 13 types of thermal sudation can be incorporated into the 4 types of Vagbhata's classification as under.

Type of sudation  
according to Vagbhata

According to Caraka

1. Tapa sweda
2. Upanaha
3. Usma sweda
4. Drava

Sankara, prastara, asmaghana, bhu

Nada, jentaka, karsu. kuti, kumbhi, kupa, holaka  
Pariseka, avagaha.

\* Upanaha sweda is mentioned in non-thermal type of sudation therapies by Caraka.

Non-thermal sudation:

1 . Vyayama (exercises), 2. usnasadana (warm room), 3. gurupravarana (covering with heavy blankets), 4. ksudha (hunger), 5. bahupana (excessive drinking), 6. bhaya (fear), 7. krodha (anger), 8. upanaha (plasters), 9. aha va (boxing) and 10. atapa (sun bath).

(a) Tapa sveda (Sudation with direct heat):

Induce sweating, by heating the palm of the hand, flat pieces of bronze, sand, cloth, pieces of earthen wear etc. over fire and applying it warmly on the affected part of the body directly is known as tapa sveda.

(b) Upanaha sveda (Poultices):

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Application of warm pastes of different types of drugs on the affected part of the body and bandaging with animal skins or leaves is known as upanaha sveda.

Drugs used for upanaha sveda :

Vaca (Acorus calamus), kinwa (yeast), satahwa (Peucedanum graveolens), devadaru (Cedrus deodara), grains like tila (Sesamum indicum), atasi QJmum usitatissimum), masa (Phaseolus mungo) etc; drugs belonging to sugandha varga such as kustha (Saussurea lappa), aguru (Aquilaria agallocha), granthitagara (Valeriana wallichii), rasna (Pluchea lanceolata), erandamula (Ricinus communis),75;^^"(Nardostachys jatamansi) and marhsa.

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Add more saindhava lav ana, ghrta, cukra (vinegar), takra (buttermilk) and pay a (milk) to the above drugs and prepare poultice as per the text and can be used for upanaha sveda, when it is vitiated.

\* When vata is associated with kapha, use the drugs taken from the group of surasadigana for upanaha and when vata is associated with pitta, padmakadi gana drugs will be useful for upanaha.

\* Select the drugs, which mitigate vata, vata-kapha or vata-pitta from the above drugs and made into paste and it can be used alone or mixed with milk, sour buttermilk, dhanyan

rock salt and whey etc.

\* The paste should be made warm and spread thickly on the affected part of the body and then bandage with soft skin of the animals devoid of hair, odorless and hot in potency or with thick leaves which mitigate vata such as castor leaves or with woolen or silk cloth.

\* Bandage tied in the night should be removed in the morning hours, and if tied in the morning time should be removed in night hours and kept free, so that the patient gets relief from burning sensation.

(c) Usma sveda (Sudation with vapors):

Conducting sudation by means of utkarika {roti prepared with yava, masa, eranda bija. atm bija, kusumbha bija), losta (mrtpinda), kapala {karpara), upala (stone), parhsu (dust ». patrabhahga (leaves cut into pieces), dhanya (food grains), karisa (powder of cow and other animals dung), sikata (sand) and tusa (husk) etc. is known as usma sveda. It should be conducted in different ways according to the place and time.

(d) Drava sveda (Sudation with warm liquids):

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Conducting the sudation with the help of warm liquid substances is known as drava sveda. It is of 2 types — (a) pariseka and (b) avagaha.

Pari s eka sveda:

\* Leaves of sigru, varana (kantaka karanja), eranda, karanja, surasa, arjaka (vana tualasn. sirisa, vasa, varhsa, arka, malati, dirghavrnta (tintuka) and the drugs mentioned in vacadi gana; anupa marhsa; dasamula etc. either individually or combining with any two or all o;

Sveda-Vidhi Adhyaya : 17

the above substances by mixing with ghee or other oleating substances according to dosa and other drugs which mitigate vata should be boiled in water, wine, milk, sour butter milk etc. and prepare the decoctions.

\* Fill these decoctions into the pitchers or earthenwares having a number of holes at the bottom and pour or sprinkle over the affected part of the body or whole body, which has been already anointed with medicated oils and covered with a piece of cloth.



\* This is known as pariseka sveda.

Avagaha sveda :

\* After anointing the body with medicated oils, ask the patient to sit in a tub containing the luke warm decoctions of the above drugs up to the neck level for a specific period is known as avagaha sveda.

\* This is indicated in a condition whenever vitiated vata affects all over the body, piles and dysurea.

Notes:

Usma sveda (sudation with vapors) is again classified into 8 types as under:

1. Pinda sveda 5. Kumbhi sveda
2. Sarhstara sveda ,6. Kupa sveda
3. Nadisveda 7. Kuti sveda
4. Ghanasma sveda 8. Jentaka sveda.

1. Pi nd a sveda :

\* The process of thermal sudation by means of a bolus containing tila, masa etc with or without wrapping a cloth is known as pinda sveda. Sahkara sveda is the synonym for pinda sveda.

\* Take the pot shreds, stones and iron balls and heat them until they become red hot and then immerse into water or any other liquids such as sour gruel and others which mitigate vata.

\* Then remove the stones, iron balls and others from the liquid and make into boluses with the help of moist woolen cloth. After anointing the body of the patient with medicated oils, made it to perspire with the help of the above boluses by contacting the affected part of the body.

\* It is specially indicated for the diseases of the kapha and meda, severe painful conditions and tumors.

(or)

\* Take mud, sand, excreta of various animals like cow, horse, goat, pig etc. husk of grains cooked rice, green

Pinda sveda

Wooden droni

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gram, meat and boiled in sour liquids and then make into boluses with the help of woolen cloth and use it for sudation as above.

(or)

\* Cow dung and excreta of horse and other animals which are fresh means still moist, along with the drugs useful for poultice such as barley, black gram, castor seeds etc. roti of the above drugs, khicadi and meat etc. can be made in the boluses and use it for sudation in the above manner. This will be useful to mitigate vata predominant diseases.

\* It is also known as sahkara sveda, because in which a number of drugs are used which are obtained from different sources, such as animal origin, plant origin and also minerals.

2. Samstara sveda or prastara sveda :

\* The process of sudation in which the patient lies down on a hot pudding, spread on a stone or a mat is known as prastara sveda.

\* Take the suitable drugs which will be useful for sudation such as roots of castor and others, in earthenware, which is covered with a lid and prepare the pudding, by boiling in a conventional manner.

\* Arrange the stone in a room, which is devoid of breeze and spread the above pudding evenly on the stone or on a mat made up of with sacred grass etc.

\* Then cover the pudding with a woolen or silk cloth or with the leaves, which mitigate vata.

\* After anointing the body with medicated oils ask the patient to lie down over the bed and then cover the body with animal skins such as deer and others or a woolen blanket, till he gets perspiration. This is known as samstara sveda or prastara sveda.

### 3. Nadi sveda :

\* Conduction of sudation with a tube is known as nadi sveda.

\* Collect the drugs, which induce sweating and pour them in earthenware and put an empty pot of the same size inversely on the mouth of the first one.

\* Then the joint of the mouth of the pots put together and should be sealed with a cloth soaked in mud.

\* The upper pot contains a hole on the lateral side, which is used to arrange a tube made up of with bamboo and other leaves, through which the vapor comes out.

### Prastara sveda

### Nadi sveda (Ancient and modern methods)

### Sveda- Vidhi Adhyaya : 17

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The tube should be in a length of one to one and half vyama i.e approximately (2 to 3 meters) and it should be bent twice or thrice in a shape of elephant's trunk, so that the pressure of the vapor can be restricted and also prevent the accidental scalds during the process.

\* After anointing the body of the patient with medicated oils nadi sveda should be conducted with the vapour, which is coming out from the tube.

### 4. Ghanasma sveda :

\* Conducting the sudation with the help of a stone is known as ghanasma sveda.

\* Take a stone measuring the length of a man, i.e approximately, 6 ft. length and 27 2 ft.

breadth.

(or)

- \* Clean the earth of the same measurements and made it flat and comfortable.
- \* Place the stems of the drugs, which mitigate vata on the stone or earth and burn well and then remove the ash.
- \* Then sprinkle hot water or sour liquid substances and then cover the stone or the soil with a silk or woolen cloth.
- \* After anointing the body with medicated oils, ask the patient to lie down on the stone or on the soil and then cover the body with another cloth, so that the patient gets fomented.

#### 5. Kumbhi sveda :

- \* As the fomentation is carried out by means of pitcher or earthenware it is called kumbhi sveda.
- \* Collect the drugs mentioned earlier and put them in a pot and prepare the decoction as per the procedure, by covering the pot with a lid.
- \* Then bury the pitcher in the earth up to V3 rd or half of the part. Kumbhi sveda
- \* Afterwards arrange a bed over the pitcher, which is covered with a cloth on all four sides.
- \* After massaging the body, ask the patient to lie down on the bed.
- \* Then red-hot iron balls or stones should be dropped slowly into the pitcher.
- \* So that the person gets fomented with the vapor thus coming out from the pitcher.

#### 6. Kupa sveda:

- \* Literally kupa means well. The process of conducting fomentation by means of a well shaped trench is known as kupa sveda.
- \* Dig a square shaped pit having the measurement of the width of the bed and with double the depth.
- \* Put the fire wood of vatahara drugs into it or the dried excreta of cow, horse, elephant, donkey, camel etc. and ignite it.

### Astanga Hrdayam : Sutra-st hana

\* After the smoke is removed arrange the bed on it and ask the patient to lie down, who was already anointed, so that he will get fomented.

#### 7. Ku t l sveda :

\* The process of conducting fomentation in a cottage is known as kuti sveda.

\* Construct a circular cottage which is neither too height nor width, and the walls should be without any holes.

\* Apply the paste of kustha and surasadi gana drugs to the walls.

\* Then arrange the furnaces around the cottage and filled with the stems of khadira etc. and ignite it.

\* After the smoke is completely removed, arrange a bed in the Ku t s sveda

center of the cottage, and ask the patient to lie down on the bed (who has already anointed), till he gets to proper signs and symptoms of fomentation.

#### 8. Jentaka sveda :

\* A special cottage should be constructed for jentaka sveda and it can be called as jentaka grha.

\* Select the good place of land in the eastern or western side of the village and construct a circular cottage measuring 16 arms height and circumferences.

\* See that a pond is present in front of the cottage, which is seven to eight arms distance from the cottage.

\* Construct 27 2 ft. width pial around and inside the cottage leaving to exit. jentaka grha

\* A hollow pillar should be constructed in the center with many holes and a lid having the measurements of 6ft x 6ft height and circumference.

\* This should be filled with firewood of khadira, asvakarna and be ignited.

\* When all the firewood is burnt and free from smoke, ask the patient to enter into the cottage after anointing the body by giving the following instructions:

- Never leave the pial even if he gets fainted.
- After getting the symptoms of proper sudation move towards exit following the pial only.
- Should not take cold water for drinking or bathing immediately after coming out from jentaka grha.
- Then ask the patient to wait for 45 minutes and then have hot water bath and light diet.

Out of all the above sudation methods tapa and usma svedas are indicated in kapha predominant disorders. Upanaha sveda is for vata predominant diseases and drava sveda is indicated for vata-pitta and kapha-pitta disorders. Non-thermal sudations are indicated where the vata is obstructed by medo dhatu and kapha dosa. Non-thermal type of upanaha is indicated for pitta associated with vata and kapha disorders.

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Sveda vidhi:

Sudation is to be conducted to the persons who have undergone internal and external oleation, after the proper digestion of food taken in previous night, in a place where there is devoid of

After thorough examination of the disease, patent, habitat and season only, the following types of sudation therapies should be conducted:

- \* Maha sveda is to be conducted to the strong persons and suffering from severe diseases, and in the winter season.
- \* Mrdu sveda is indicated for weak persons and are suffering with simple problems and also in summer season.
- \* Madhyama sveda is to be conducted in medium conditions of the disease, season and the patient.

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- \* Dry sudation is indicated for kapha disorders and moist sudation for vata disorders.
- \* Dry and moist sudation should be done alternately for kapha, vata disorders.

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- \* If vata occupies the stomach region, conduct dry sudation first and then proceed for moist

Similarly if kapha occupies the place of vata conduct moist sudation first and then go for dry sudation.

Conduct mild sudation at the vital points like testes, eyes and heart, which should be protected from excessive heat.

Notes :

Eyes should be covered with the petals of lotus, lily flower etc. Chest should be kept cool by the application of cold substances and wearing flower and pearl garlands and also touched with the hands moistened with cold water.

Signs and symptoms of proper sudation:

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- \* Disappearance of coldness and relief from pain.
- \* Stiffness and heaviness relieved.
- \* Body becomes smooth.

After getting the above signs and symptoms, massage the body gently with the oils, which mitigate vata and then hot water bath followed by the regimen of oleation therapy.

breeze.

sudation.

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Signs and symptoms of excessive sudation:

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Aggravation of pitta and rakta, thirst, fainting, weakness of the voice and body, giddiness, joint pains, fever, appearance of blackish and red patches on the skin and vomiting are the signs and symptoms of excessive sudation.

Treatment:

\* Stambhana is the best line of treatment in these conditions.

\* And also to be given the treatment of the complications caused by poisons, alkalies, cauterization and from diarrhoea, vomiting and fainting.

Properties of svedana and stambhana drugs:

\* Generally the drugs having guru (heaviness), tiksna (sharpness) guna and usna virya (hot in potency) are useful for sudation therapy, where as the drugs having the opposite qualities will be useful for stambhana (astringent) therapy.

\* Drugs, which are drava (liquid), sthira (immobile), snigdba (unctuous), ruksa (dry) and suksma (minute) cause sudation.

\* Those, which are slaksna (smooth), ruksa (dry), suksma (minute), sara (mobile), drava (liquid), tikta (bitter), kasaya (astringent) and madhura (sweet) in taste generally, cause stambhana.

Signs and symptoms of proper and excessive astringent therapy:

Proper signs :

Disappearance of the symptoms of the disease and gaining the strength of the body are the results of astringent therapy.

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Excessive :

It causes stiffness, contraction of the skin and tendons, tremors, catching pain in the chest, loss of voice, lockjaw, blackish discoloration of feet, lips, skin and hands.

Not eligible for sudation therapy:

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obese, dry, weak, unconscious, eligible for astringent therapy, emaciated by injury to chest, very thin, alcoholic toxicity, blindness, enlargement of abdomen, herpes, leprosy, tuberculosis, gout, immediately after taking milk, curds, unctuous substances, honey, after purgation therapy, prolapsed rectum, severe exhaustion, anger, grief, fear, hunger, thirst, jaundice, anemic, diabetes, pitta disorders, pregnant, during menstrual period, after delivery etc.

In the above conditions, sudation therapy should not be conducted usually. In an emergency mild sudation can be given even in the above conditions.

Eligible for sudation therapy:

The persons suffering from the following disorders are eligible and conduct sudation therapy judiciously with appropriate drugs.

Dyspnoea, cough, coryza, hiccup, abdominal distention, constipation, hoarseness of voice, disorders of vata, kapha and ama, stiffness, heaviness, body pains, severe catching pain in the hip, flanks, back, abdomen and lower jaw, scrotal enlargement, contractures of hands and feet, kyphosis, scoliosis, sprain, dysuria, tumors, formation of stone in the seminal vesicle, anuria, urustainbhaetc.

Types of non-thermal sudations:

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Non-thermal sudation is specially indicated in a condition where vata is enveloped or inactivated by medo dhatu and kapha dosa. Ten non- thermal sudations are:

- 1 . Nivata-sadana (residing in air tight room).
2. Ayasa (heavy exercises).
3. Gurupravarana (covering with heavy blankets).
4. Bhaya(fear).
5. Upanaha (non thermal types of poultices).
6. Ahava (boxing).
7. Kiodha (anger).
8. Bhuripana (excessive in take of alcohol).
9. Ksudha nigrahana (suppression of hunger).
10. Atapa (exposing to sunlight).

In Caraka Samhita and in Astanga Hrdaya only 10 types of non thermal sudations will be found, where as in Astanga Sangraha, adhvagamana and bharaharana are found in addition to the 10 types of non thermal sudation methods.

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Regarding the thermal type of sudation methods also the number does not tallied with Caraka Samhita. Because Acarya Vagbhata doesn't separately shown bhusveda that was included in ghanasma sveda and karsu and holaka have been incorporated into kupa sveda due to the similarity in their technique.

Advantages (importance) of sudation therapy:

- * Increases the power of digestion.
- * Causes softness and brightness of the skin.
- * Creates desire to take food.
- * Cleans the internal channels of the body.
- * Relieves the laziness and stupor.

* Relieves the stiffness in the joints and makes the quick movements.

The anointed dosas which were lodged at different regions of peripheral parts, gets liquefied by sudation therapy were brought back to the central part of the body for easy elimination by the appropriate sodhana methods.

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Thus ends the seventeenth chapter entitled Swedavidhi Adhyaya of Sutra Sthana in Astanga Hrdaya Samhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Simhagupta.

Till now Acarya Vagbhata explained various types of sudation therapies in a systematic way. Oleation and sudation are the pre-operative techniques, which should be conducted prior to proceed for purificatory measures.

Maharsi Caraka also expressed the importance of oleation and sudation as follows:

If it is possible to mould the non living things like dry cane stick into any shape of the individuals choice after applying oil and contacting with fire, it is very much possible to bring back the normalcy of the paralyzed parts of the human beings with the help of oleation and sudation.

In this chapter Sveda- vidhi, Vagbhata explained — definition and the classification of sudation therapy, procedure, signs and symptoms of proper and excessive sudation, treatment for the complications of excessive sudation. Properties of sudation and astringent therapeutic drugs. Signs and symptoms of proper and excessive astringent therapy. Indications and contra indications for sudation therapy and at the end, advantages of sudation therapy has been presented.

[Emesis & Purgation Therapies]

Vamana

VIRECANA-VIDHI

Adhyaya

After ' Sweda-vidhi Adhyaya 9 Acarya Vagbhata expounded the chapter ' Vamana-Virecana-vidhi 9 (Emesis and Purgation Therapies), thus said Lord Atreya and other great sages.

Definition of vamana and virecana and the mode of action of emetic and purgative drugs have been delineated by the author of Astariga Sangraha in a lucid way as under.

Vamana and virecana:

Expulsion of vitiated dosas through mouth can be termed as emesis, and through rectum can be called as purgation. In both the conditions as the vitiated dosas are expelling from the body, the term 'virecana' is suitable for both emesis and purgation.

Mode of action of the emetics and purgatives:

An emetic drug contains usna, tiksna, suksma, vyavayi and vikasigunas and also due to their potency they will reach the region of the heart through the minute channels. Due to oleation and sudation the vitiated dosas become liquefied and enter into minute channels. There the emetic drug further liquefies the dosas due to usna guna and breaks into pieces because of tiksna and igunas. From there the liquefied dosas reach the koshtha without sticking to the channels as water runs through the walls of the earthenware which has been anointed with oil. Then the vitiated dosas will be expelled through mouth, because of the drugs having the dominancy of agni and vayu bhutas, involvement of udana vata and also the upward movement of the emetic drug. And the vitiated dosas will be expelled through rectum, because of the drugs having the dominancy of prthivi and ap mahabhutas, involvement of apana vata and also the downward movement of the purgative drug.

If the drugs have both these qualities, they will be having emetic as well as purgative action.

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Emesis and purgation according to dosas:

Emesis is to be conducted when:

- Kapha is vitiated alone or in association of pitta.
- Pitta and vata occupies the place of kapha.
- Increase of tridosas, with the predominance of kapha.

Purgation is to be conducted when:

- Pitta is vitiated alone or in association of kapha.
- Kapha occupies the place of pitta etc.

Indications for emesis:

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1 . Navajwara (acute fever), 2. atisara (diarrhoea), 3. adhogata raktapitta (bleeding from lower orifices), 4. rajayaksma (tuberculosis), 5. kustha (skin diseases), 6. meha (diabetes), 7. apuci (goitre), 8. granthi (tumor), 9. slipada (filariasis), 10. unmada (insanity), 11 . kasa (cough), 12. swasa (dyspnoea), 13. hrlasa (nausea), 14. visarpa (herpes), 15. stanya dosa (vitiated breast milk) and 16. urdhwaroga (E.N.T. & eye disorders).

Contraindications for emesis:

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1. Garbhini (pregnant women), 2. ruksa (those who didn't undergone oleation therapy), 3. ksudhita (hunger) 4. nitya duhkhitā (suffering from constant grief and disease), 5. bala (children), 6. vrddha (aged persons), 7. krsa (emaciated), 8. sthula (obese) 9. hrdroga (heart diseases), 10. ksata (injured), 11. durbala (debilitated), 12. prasakta vamathu (suffering from severe vomiting), 13. pliha (disorders of spleen), 14. tiniira (cataract), 15. krimikostha (worm infestation) 16. urdwagata raktapitta (bleeding from upper orifices), 17. dattavasti (immediately after vasti therapy), 18. hatawara (loss of voice), 19. mutraghata (retention of urine), 20. udara (ascitis), 21. gulma (abdominal tumors), 22. durvamo (not responded for emesis), 23. atyagni (strong digestive power), 24. arsas (piles), 25. udavarta (upward movement of vata), 26. bhrama (giddiness), 27. asthila (prostatic enlargement), 28. parswaruk (pain in the flanks) and 29. vata roga (suffering from vata disorders).

Except in condition of visa (poisoning), garavisa (artificial poisoning), ajlrna (indigestion) and viruddhabhyavahara (consumption of incompatible foods) emesis is contraindicated in the above mentioned 29 conditions. That means vamana is indicated in all the above 29 conditions whenever anybody is suffering from poisoning, indigestion etc.

Vamana Virecana-Vidhi Adhyaya : 18

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Generally in the above conditions mentioned prior to prasakta vamathu viz. from 1 to 11 i.e.

hinaXo durbala and also in amajwara (acute fever) not only vamana but also all the sodhana procedures like virecana, vasti, nasya, gandusa and dhumapana are contraindicated.

Here in the above quotation the word 'prayena' is used. That means in general. It suggests that generally the therapeutic procedures from vamana to dhumapana are contraindicated for śmi)hini and others. But niruha vasti 'm the eighth month of pregnancy and vamana karma in jwara is indicated.

Those who are suffering from ajirna (indigestion) are not at all eligible for any one of the & kJhana therapeutic procedures.

Indications for purgation:

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eMdlWjKM <rb ^lyid: VI<t><ij*: I^TOT^T \$8^131:-

1 . Gulma (abdominal tumors), 2. arsas (hemorrhoids), 3. visphota (smallpox), 4. vyanga (black s on the face), 5. kamala (jaundice), 6.jirnajwara (chronic fever), 7. udara (ascitis), 8. gara (artificial poisoning), 9. chardi (vomiting), 10. pliha (enlargement of spleen), 11. halimaka (advanced stage of jaundice), 12. vidradhi (abscess), 13. timira (blindness), 14. kaca (cataract), 15. syanda (conjunctivitis), 16. pakwasaya vyatha (pain in the large intestines), 17. yoniroga (diseases of vagina), 18. sukra roga (seminal disorders), 19. kostharoga (G.I.T. disorders), 20. At™ (worm infestation), 21. vrana (ulcers), 22. vatarakta (gout), 23. urdhwagata raktapitta (bleeding from upper orifices), 24. mutraghata (retention of urine), 25. sakrdgraha (obstruction of faeces), 26. kustha mehadya (diseases indicated for vamana i.e. starting from serial number 5 . kustha, 6. meha and up to 16. urdhwa roga) are also eligible for virecana (purgation therapy).

Contraindications for purgation:

-^T<j}r4) Hc^fl in o ii

^c^M^^lftlTII^dMI^frl^IRu i: I ^Vlc^ I ^l r^rI^<c^a » f^ Rh^U VII I^IU I : 111 1 II

1. Na vajwara (acute fevers), 2. alpagni (poor digestive power), 3. adhogata raktapitta (bleeding from lower orifices), 4. ksata payu (injured anus/rectum), 5. atisara (diarrhoea), 6. sa-salya (foreign body present inside the body), 7. asthapita (after the administration of asthapanawis/7), 8. krurakostha (costive bowels), 9. atisnigdha (excessivie unctuous) and 10. sosa (tuberculosis).

Vamana- vidhi:

3T2T*IIUKU) chl^ Rh^R^^ilciRt I ^cJUI^frMKchif) McHWINIridIGiRT: 111 2 II
RWli ^jf)uif?i 4<*f^ <£d4#tfHjfa4^Nf^*J^T0^l tflduRfNHJM 311

)4^fe4^J||^i)U7T: I34lcbU<i MIRjdl-M^j ^fhfa^fi 4<HH IM 411
fTT^cW^dIMJchlS fa*^ ^N^MMi ^iftwP^dIHJM 511

<«NHfac< < ffu[mm i u i| piich^^ 111 7 II

Purva karma (Preoperative procedure):

- * During the normal seasons, persons eligible for emesis should be given oleation and sudation properly.
- * The day before emesis, diet which stir up kapha is to be given such as the meat of the animals of marshy land, and aquatic animals, fish, milk, curd, black gram, sesame, vegetables and liquid foods.
- * After the completion of the digestion of the food taken on the previous day the patient is asked to have head bath, besmeared with sandalwood paste and others, wear white clothes and flower garlands and then perform spiritual rites.
- * Apply oil on the head and chest and do gentle massage and sudation.
- * Afterwards ask the patient to drink milk, buttermilk, mutton soup, sugarcane juice, thin gruel etc. up to throat level i.e. to his maximum capacity.
- * Never administer the emetic drug in the empty stomach.

Pradhana karma:

- * Ask the patient to sit comfortably facing towards east on a chair of the height of the knee.
- * Then the drug selected for emesis, in accordance with dosa, dusyas etc. should be mixed with honey and rock salt is to be given to the patient, after sanctifying it with the hymn 'Let Brahma, Daksa Prajapati, Aswani kumaras, Rudra, Indra, Bhumi, Candra, Surya, Agni, all the Sages along with Medicinal Herbs, Panca Mahabhutas protect you.'

Let the medicine be to you similar to rasayana for the Sages, amrta for Gods and sudha for the Serpents. 'Om, salutation to the worshipful Bhaisajyaguru, the Vaidurya Prabharaja, the Tathagata, the Arhat, the Samyak Sambuddha, Om, bhaisajye, bhaisajye, maha bhaisajye, samudgate . By uttering these hymns, one has to take the emetic drug. Suggest the patient to concentrate his mind in the process of emesis only.

- * If the patient is aged, child, delicate, coward ask him to drink either wine, milk, sugarcane juice, or mutton soup and then administer emetic drug after mixing it with honey and rock-salt.

After administering the emetic drug:

-Tftrft y^rfu jMM^ I d-MHI: ^M^IfUJ^ch^^Tlrl: 111 811
3is^fau||IHnWI Hlc^H J^HISSraT I 'Mdlc^^H^IMy^TilH^clrUj^UI 911

Vamana Virecana-Vidhi Adhyaya : 18

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* After consuming emetic drug one should wait for a muhurta kala (48 minutes) for the commencement of vomiting with keen intent. After the appearance of oppression in the chest and salivation one should try to vomit.

* Forceful expulsion should not be done. To encourage the urge, tickling the throat, with either of his fingers or with the stalks of lotus, lily or castor.

* Onset of perspiration indicates the liquefaction of dosas. Horripilations indicate the dosas are dislodging from their places of stagnation.

Abdominal distension suggests dosas reached the stomach. Nausea and salivation indicates the upward movement of the dosas.

* Then instruct the patient to vomit without bending his head too much and his head should be supported while vomiting.

* The attendant should give gentle massage in the upward direction over the umbilical region and back.

Suitable emetic drug according to dosa:

cl^r^RH^Uimdcclfl: Tnj£n*>dl cfcth I

In case of only kapha disorders emesis should be conducted with tlksna, usna guna and katu rasa drugs and when kapha is associated with pitta it should be conducted with madhura rasa and sita virya drugs, where as kapha associated with vata, emesis should be conducted with snigdha guna, amla and la vana rasa drugs.

Maximum limit for emesis:

RlrIHl <4lc^<{| cTT^bMuh ^112 211

Emesis should be conducted till the expulsion of vitiated kapha, or the medicine administered comes out or till the appearance of pitta in the vomiting material.

Useful drugs in the state of absence or insufficient bouts:

After administering the emetics, in the state of absence or insufficient bouts kana/pippali (Piper longum), dhatri/amalaka (Embllica officinalis), siddhartha/sweta srasapa (Brassica campestris var. sarspn Prain) kalka is to be given with rock salt and warm water to induce vomiting.

Note:

* Rock salt and honey should be added in all emetic formulations for liquefaction and scraping out the kapha respectively.

* Emetics should be unwholesome, horrifying, ugly and foul smelling where as the purgatives should have exactly the opposite qualities.

Signs and symptoms of insufficient emesis:

-rT5T^IHWycMHHJI2 3II

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* Absence of vomiting.

E xpulsion of only the medicine.

x Obstruction to each bout indicates insufficient emesis (ayoga).

- efficient emesis results in nisthiva (excessive spitting), kandu (itching), kotha (rash on the >]dn) and jwara (fever) etc.

and symptoms of proper emesis:

Expulsion of kapha, pitta and vata in the succeeding order at the proper time.
Starts and stops the bouts without inducing.

* Feeling of the relief from the symptoms and body becomes light.

* Mind and voice also becomes clear.

* Absence of the symptoms like nisthiva etc.

Signs and symptoms of excessive emesis:

— 34frH4|j) <J ^H^cb<T+)d^||2 5 II

crf*RT ^IMdl chUciVIIMfdHI *JJT: I MUI c(| ^m^ | 4jr^vJTc(Vn r&ldPI4^lr^II2 6 II

* Expulsion of frothy and blood vomiting with glistening particles.

Weakness, burning sensation, dryness in the throat, feeling of darkness, giddiness, severe disorders of vata and hemorrhage which may leads to death also.

Pascat karma (Care after emesis):

* After observing the signs and symptoms of proper emesis ask the patient to wash hands, foot and the mouth.

* After 45 minutes, administer dhumapana and then advise for tambula sevana.

Then advise the patient to have rest in a room, which is devoid of breeze and also instruct to follow the regimen of post-operative care of oleation therapy such as— use of warm water for drinking and bathing, maintenance of celibacy, avoiding sleeping in day time, suppression of natural urges, loud speaking, anger, anxiety, exposing to sunlight and cold breeze, travelling long distances etc.

rTrT: WTTW^T ^l<HM: ^cj|^H| l^lhl <Tt»yilc^*i ^fi)^llc{ch 5MJHJI2 8 II

Afterwards either in the same day evening or next day morning after feeling hungry, the patient is advised to take hot water bath and give light food such as peya and other items prepared with red variety of sali rice, described in sarhsarjanakrama.

S aihsarjanakrama:

After sodhana therapy body becomes weak, systems become delicate and the digestive power

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also gets diminished. The process of restoration of digestive power by means of advocating specific regimen of diet is known as samsarjana krama.

Peya, vilepi etc. are diet regimen:

According to the administration of the type of drug sodhana is of 3 types viz: pravara suddhi. madhyama suddhi and avara suddhi.

Peya (thin gruel), vilepi (thick gruel), akrtā or krtayusa (soup) and marhsa rasa (mutton soup) can be given to the persons who had pravara suddhi for 3-3 anna kalas. For the persons who had madhyama suddhi for 2-2 anna kalas while it should be given for 1 - 1 anna kala in a vara suddhi. Therefore the normal diet can be given on the 14th anna kala or 7th day evening in pravara suddhi and 1 Oth anna kala or 5 th day evening in madhyama suddhi and 6th anna kala or 3rd day evening in avara suddhi.

Akrta means without processed. Krtā means the above food which is processed with oil, salt

and pungent substances.

Day

Time

Pravara

c ■ i rl rl Y~t i

Milium

Madhyama
Milium

Avara suddhi/

U i n it c ■ l rl rl lt ■

rl iid Miuuni

I day

Morning
Evening

N

Peya

o diet will be giv
Peya

Peya

II day

Morning
Evening

Peya
Peya

Peya
Vilepi

Vilepi

Akrta/krtayusa

III day

Morning
Evening

Vilepi
Vilepi

Vilepi
Akrta yusa

Akrta/krta
mamsa rasa
Normal diet

IV day

Morning
Evening

Vilepi
Akrta yusa

Krtayusa
Akrta marhsa

rasa

Normal diet
Normal diet

Vday

Morning
Evening

Krtayusa
Krtayusa

Krta marhsa
rasa

Normal diet

Normal diet
Normal diet

VI day

Morning

Evening
rasa

Akrta marhsa
rasa

Krta marhsa

Normal diet
Normal diet

Normal diet
Normal diet

VHday

Morning

Evening

Krta marhsa
rasa

Normal diet

Normal diet
Normal diet

Normal diet
Normal diet

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H^f^H: ^cfM^fd^cl ^o^Hi 0^|RR4'(tl<|PH: 113 Oil

I -park of fire after being fed by grass, cakes of cow dung etc. will become a great fire and can melt even heavy metallic substances in due course. Similarly after sodhana therapy diminished digestive power will also get the capacity of digesting heavy food substances after gradual intake of the regimen of diet.

Yamana-virecana vega and parimana (Number of bouts and
. quantity of vomitus and purgative material):

fe^f^flfa<icbMM4)i| cHII^il±j |cAck,^r^<j4)flHj|3 2 II

The desirable number of vega (bouts) in vamana karma are 8, 6 and 4 in pravara suddhi, madhyama suddhi and avara suddhi respectively, and they are 30, 20 and 10 in case of vtiecana.

In terms of quantity, it is 2 prastha, \Vi prastha and 1 prastha in case of vamana and 4 prastha, 3 prastha and 2 prastha in virecana.

(Note : 1 prastha=16Sm\.)

* Vamana should be conducted till the appearance of pitta as well as getting proper signs and symptoms of emesis.

Similarly virecana should be conducted till the appearance of kapha as well as getting

proper signs and symptoms of purgation.

* While counting the number of bouts in case of virecana, one has to start counting by leaving the first 2-3 bouts.

In case of vamana the counting of bouts should be started after the expulsion of the emetic drug.

Pravara

Vamana

Madhyama

Avara

Vegaki
Manaki
Antaki
Laihgiki

8 6 4
2 Prastha 1 Vi Prastha 1 Prastha
<r- Pittanta — >
<— Signs and symptoms of proper emesis — »

Pravara

Virecana

Madhyama

Avara

Vegaki
Manaki

Antaki
Laihgaki

30 20 10
4 Prastha 3 Prastha 2 Prastha
<— Kaphanta — ->
<— Signs and symptoms of proper purgation — >

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Virecana-vidhi (Purgation therapy):

Purva karma (Preoperative procedure):

- * In general purgation should not be conducted without emesis except in costive bowel. Purgation therapy should be conducted only to the persons who have undergone oleation and sudation, again after emesis.
- * The day before purgation, the patient should be given mutton soup and the diet, which should not stir up kapha. It should be warm, liquid, and unctuous added with sour fruit juices such as pomegranate etc.
- * On the day of purgation, after the completion of the process of digestion of the food taken in the previous day, purgative drug is to be administered early in the morning, after passing the period of predominance of kapha dosa, after determining the nature of kostha.
- * Purgative drug should be administered in the empty stomach only.
- * Whenever pitta is predominant, the nature of kostha will be known as mrdu kostha (soft bowels) and even milk causes purgation.
- * Similarly the nature of kostha will be assessed as krura kostha (hard or costive bowels) when there is dominancy of vata and causes purgation with great difficulty even after the administration of syama, snuhi, kankustha and other drastic purgatives.

Pradhana karma:

- * Purgation without emesis causes the obstruction of the purgative drug by vitiated kapha and the drug may act adversely and also loose its power of elimination. Due to the forceful action of the purgative drug, accumulated kapha reaches the left side of the abdomen, duodenum and causes distention of abdomen or dysentery.
- * These complications will not occur in the persons having costive bowel, because of the predominance of vata.
- * The complications observed in purgation without emesis are also found in case of conducting purgation during the period of kapha predominance. Pain, distension of the

abdomen and heaviness are the symptoms observed.

* Hence purgative drug should be given only after passing the period of kapha dominancy.

Suitable purgative drug according to dosa:

* Purgation is to be conducted with the drugs, which are having kasaya and madhura rasa for pitta diseases. Where as katu rasa drugs should be given in kapha disorders and snigdha, usna and lavana rasa (unctuous, hot and salty) substances are indicated for vata disorders.

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>on after the purgative drug has been given, cold water should be sprinkled on the face of the patient to prevent the occurrence of vomiting.

Then asked the patient to gargle his mouth with warm water and inhale the smell of soil, lemon, madiphala, jasmine etc.

* Afterwards the patient is asked to take rest in a room, which is devoid of heavy breeze, and drink warm water at regular intervals to initiate the urges.

iiould not suppress the urges and evacuate the bowels in the bed pan to measure the quantity of output.

x During the process of purgation, vata, urine, faeces, pitta, and kapha will be expelled in the 8 succeeding order and flatus, at the end.

Measures to be followed in the absence of bouts:

If the bouts are not started, the patient is asked to drink hot water to activate the drug and his abdomen should be fomented with hands made warm.

Replication of purgative drug administration:

* If the given drug doesn't serve the purpose of eliminating the vitiated dosa, he is allowed to take food on that day and sufficient dose of the purgative drug can be administered on the next day.

* If the purgative drug is being digested without doing its function, second dose can be given on the same day.

* Never administer second dose without knowing the position of the drug, which may cause

severe complications. If the purgation therapy may not be fulfilled successfully due to the improper oleation and sudation, give rest for a period of 10 days and conduct the total procedure systematically without repeating the previous mistakes.

Signs and symptoms of improper, proper and excessive purgation:

Improper signs and symptoms:

^Mjfe^R^rT*^?T: ^bMfi|Tiif|: ||3 8 II

- * Hrt, kuksi asuddhi (improper cleaning of the heart and abdomen/abdominal distension).
- * Aruci (anorexia).
- * Slestna pitta utklesa (salivation associated with kapha and pitta).
- * Kandu (itching).

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- * Vidaha (burning sensation in the abdomen).
- * Pitika (eruptions on the skin)
- * Pinasa (coryza)
- * Vata vidgraha (obstruction of flatus and faeces).

Proper signs and symptoms:

Exactly opposite of the above signs and symptoms can be treated as proper signs and symptoms of purgation.

Signs and symptoms of excessive purgation:

TTT^lciH^c^J cTT^r^U^m^ci^T |TJ?fa:fUUi <JUJH ^?IUcl¥MHJI4 1 II
^cJ^frlfaRrfa^ rmTSfrlc^MHIM^l: I

- * After the elimination of faeces, pitta, kapha and vata in the succeeding order liquid material without associating any dosas will be eliminated from the body. Such liquid material may be whitish or blackish in color or associated with blood or the color resembling red blood or mamsadhavana tulya (resembling the water in which meat has been washed) or medo khandabhameva (looks like a piece of fatty tissue) will be discharged.

* Guda nissarana (prolapsed rectum) .

* Trsna (thirst).

* Bhrama (giddiness).

* Netrapravesana (sunken eyes).

* And also the symptoms of excessive emesis.

Pascat karma (Post-operative care):

f|U|PciRT+)ilH^rcmHI^H ±fM£|r1JI42 II

^cjvjnifn folflHMdl ciflldcilPlcj Ifh^UM^IPi ^IHI ^<£lci*4UHHjl4 3II

After obtaining proper signs and symptoms of purgation follow the post-operative regimen similar to emesis except dhumapana. Afterwards follow samsarjana krama.

After the administration of virecana drug, the person is advised to go for lahghana (fasting) in the following 5 conditions:

- 1 . Manda vahni (loss of power of digestion).
2. Asarhsuddha (improper signs of purification).
3. Aksama (not became emaciated due to so dhana therapy).
4. Dosa durbala (not become weak by the increase of dosa).
5. Adrsta jirna Hnga (not appearing the symptoms of the digestion of the administered purgative drug).

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Conduction of fasting in the above conditions doesn't cause any sort of discomfort due the obstruction of dosas, which were aggravated by oleation and sudation.

Necessity of peyadi krama:

fivNHI^f^WN^~^lvjIHd^: 1145 M

Soon after the elimination therapy, bloodletting, oleation etc. the digestive power gets aired. Hence 'peyadi samsarjana krama 'is to be followed.

Ineligible for peyadi krama:

^dlc*MftM*^bMlui H£Jlj cHdOPr|cbHJI46M

Peyadi samsarjana krama 'should not be given in the following conditions:

Oozing of little quantity of pitta and kapha, habituated alcoholic, vata-pitta constitution,
For those tarpana is indicated.

Commencement of drug action:

Emetic drug will act without undergoing the process of digestion, where as purgative drug acts only after undergoing the process of digestion. Hence the physician need not wait for digesting the emetic drug.

<^N£T^MMI^H ^: ^Tq;U48II

Person, who is weak and in a condition of increased vitiation of dosas develop bouts of purgation even without administering the purgative drug, In such circumstance he should be treated with the foods having the property of bhedana (purgative).

Reasons for administration of mild drugs to the weak persons etc:

^fcT: ?Tftj?T: ^cfMcM^N: ^ft^: 1149 II

* Administer the drug having mild potency as well as less in quantity in the following conditions:

Durbala (weak persons), sodhita purvam (undergone purificatory measures previously),
alpadosa (mild vitiation of dosa), krsa (emaciated), aparijnata kostha (unknown bowels),

* It is better to administer lesser doses in frequent intervals. Otherwise it may be harmful and cause even death.

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* The drug in smaller and repeated doses will be able to eliminate the vitiated dosas from the body gradually and brings back the normalcy of dosas without causing any weakness in the body.

* Dosas should be eliminated from the body of a weak person, when they are in the state of mild vitiation only. Other-wise they trouble the person greatly and even kill him.

Procedure of elimination in case of mandagni and krura kostha:

Trejf^dlR-I fafadcbM^cMd^TIHj^I

Those who are having weak digestive power and costive bowels (krura kostha) should be given ghee processed with alkalies and salts prior to the administration of purificatory drugs to restore the power of digestion as well as to conquer kapha and vata.

Administer vasti before purgation in case of ruksa and others:

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Administer vasti before purgation in case of ruksa and others:

* Purgative drug is being digested and eliminated from the body without performing its action in the following conditions:

Ruksa (who are dry), bahu anila (excessive vitiation of vata), krura kostha (costive bowels), vyayamasili (doing regular exercises), diptagni (strong digestive power).

* In such circumstances conduct vasti karma initially followed by snigdha virecana with eranda taila or bindughrita.

(or)

* Remove the obstructed faeces by means of phalavarti (rectal suppositories) and then administer snigdha virecana dravya.

Administer purgative drug after mild oleation:

Administer purgative drug after mild oleation:

Administer purgative drug after mild oleation:

Persons who are suffering from visa (poison), abhighata (injury), pitika (boils), kustha (skin disorders), sophia (swelling), visarpa (herpes), kamala (jaundice), pandu (anemia), meha (diabetes) etc. should be administered purgative drug after mild oleation.

All the above should be given snigdha virecana and those who are unctuous should be given ruksa virecana.

Conduct oleation and sudation in between purificatory measures:

Conduct oleation and sudation in between purificatory measures:

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h between emesis and other purificatory therapies oleation and sudation should be conducted jod at the end of purification again oleation is advised to gain strength.

Importance of sneha and sweda — a simile:

Just like the dirt from a cloth is being removed after properly washed, vitiated dosas also will be eliminated from the body by means of purificatory measures preceded by oleation and sudation.

Advantages of sneha & sweda:

Similar to a dry stick, which is being tried to bend without applying oil and heat, the body is - * crumbled when administered purificatory measures without undergoing oleation and sudation.

Benefits of purificatory therapies:

Properly administered purificatory drug will give— lucidity of the mind, strengthens the sense organs, gives stability to the tissues, improves digestive power, reduces ageing etc.

In this chapter Acarya Vagbhata explained the eliminatory procedures such as emesis and purgation in a systematic way. Definition of emesis and purgation, mode of action, indications, operative techniques according to dosas, eligible and not eligible persons for emesis and purgation, pre-operative, operative and post-operative procedures of emesis and purgation, wmsarjana krama&z. have been discussed. In the end the importance of proper administration of the purificatory drugs was mentioned.

Thus ends the eighteenth chapter entitled Vamana-virecana-vidhi Adhyaya of Sutra Sthana in Astariga Hrdaya Sarhhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Siiihagupta.

ADHYAYA
[Medicated Enemata]

ASTI-VIDHI

After ' Vamana-Virecana-vidhi', Acarya Vagbhata expounded the chapter 'Basti-vidhi'

(Medicated Enemata), thus said Atreya and other great sages.

Definition of basti/vasti:

The term vasti or basti is given due to the administration of medicated drugs into the rectum by means of urinary bladder of various animals like cow, deer, goat, sheep etc. or due to the stay of administered drug near by urinary bladder for some time.

Importance and types of basti:

Basti is the best line of treatment for vata as well as vata predominant disorders. It causes instant relief, nourishment to the body and also eliminates the vitiated vata dosas completely from the body.

Basti is of 3 types viz.

1 . Asthapana basti

2. Anuvasana basti

3. Uttara basti.

Notes:

Asthapana basti:

Asthapana vasti dravya is prepared from different kinds of substances such as animal, plant and mineral origin, according to the involvement of demand dusyas.

The different types of asthapana basti s are:

1. Utkledana vasti (exciting), 2. sodhana vasti (purificatory), 3. saniana vasti (mitigating), 4. lekhana vasti (scarifying), 5. brmhana vasti (nourishing), 6. vajikaraiia vasti (aphrodisiac), 7. piccha vasti (which arrests the expulsion of liquids from the body), 8. madhu tailika vasti (honey and oil are the main ingredients), 9. yapana vasfr (can be given for long periods), 10. yuktaratha vasti (can travel after vasti), 1 1 . siddha vasti (can obtain the expected results),

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tjnrrnfnn (alleviate dosas) are the synonyms for madhu-tailika vasti.

Their nomenclature itself suggests the characteristic features of the above types of asthapana

The therapeutic procedure, which arrests, restricts or withholds the advancing of age and dosas named as asthapana. It is also called niruha as it shows unimaginary effects in the body due ■ us prabhava.

Indications for asthapana vasti:

This asthapana vasti (decoction enema) is indicated in the persons who are suffering from:

Gulma (abdominal tumors), anaha (abdominal distension), khuda (gout), pliha (enlargement of spleen), suddhatisara (diarrhoea without associating any other complications), sula (pain abdomen), jirnajwara (chronic fever), pratisyaya (coryza), sukra, anila, mala graha ^miction of semen, flatus and faeces), vardhma (scrotal enlargement), asmari (urinary i alculi), ra/o/755a (amenorrhoea) and daruna anila a/naya (severe vata disorders).

\v the drug enters the large intestines and reaches the root cause of the disease and eliminates it, j ust as the tree dies by cutting the roots.

Contraindications for asthapana vasti:

It is contraindicated for — atisnigdha (excessive unctuous), urahksata (injury to the chest), krsa (highly emaciated), amatisara (early stage of diarrhoea), vami (vomiting), sarhsuddha (immediately after sodhana therapy), datta navana (after nasal administration), swasa (dyspnoea), kasa (cough), praseka (salivation), arsas (piles), hidhma (hiccups), adhmana (abdominal distension), alpa vahni (decreased digestive power), sunapayu (having shorter rectum), krtaharo (after having meal), baddhodara (intestinal obstruction), chidrodara (intestinal perforation), udakodara (ascitis), kustha (leprosy and other skin disorders), madhumeha (diabetes) and masan sapta cagarbhini (in the 7 th month of pregnancy).

Indications for anuvasana vasti:

Astanga Hrdayam : Sutra-sthana

* Especially it should be given for the persons who are very dry, having increased digestive power and suffering from vata disorders.

* After unctuous enemata the drug mitigates vata by virtue of its properties and there by the body gets strength, color etc. just as the water poured at the root level causes overall development of the body.

Contraindications for anuvasana vasti:

* Persons contraindicated for asthapana vasti are not eligible for anuvasana vasti also.

* It should not be given for the following persons:

Pandu (anemia), kamala (jaundice), meha (diabetes), pinasa (coryza), niranna (without food), plfha (enlargement of spleen), vidbheda (diarrhoea), gurukostha (hard bowels), kaphodara (enlargement of abdomen due to kapha), abhisyanda (conjunctivitis), bhrsa sthula (excessive obese), krmikostba (intestinal worms), adhyavata (gouty arthritis), pitavisa (after consuming poison), gara (artificial poisoning), apaci (goiter), slipada (filariasis) and galaganda (enlarged glands in the neck).

Vasti yantra:

The instrument used for vasti karma is known as vasti yantra. It consists of 2 parts viz.

1. vastinetra 2. vastiputaka.

Vastinetra:

जटिलचक्रवा *H%U | vj Jjrlchiycjij

* Vastinetra can be prepared with the metals like gold, silver and other metals, gems, conch shell, horns, bones of animals, bamboo and other stems etc.

* It should be round, smooth, straight without any bends, resembling the shape of the tail of a cow (gradually decreasing from top to bottom).

Shape and size of vastinetra according to age:

<Hm*} <H«<i,riM4l?k gl<J¥l,NUy) Hc| I ^lc{^ci "qt fciVII^^T ^Mf-d^^T 111 1 ll

cj4lcM¥ilU i ffti MM i uml^ci<jflri j fcH^sH mi 1\$ ^fic^Hiil chiasm in 2 11

^HIN cbHN ^fckH^ chinch sfcUktJ

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* The length varies from 5 to 12 inches according to age and the circumference of the base and the tip should be the size of thumb and little finger respectively.

Age

Size of vastinetra

Circumference of the tip

1. Below one year
2. One year
3. Seven years
4. Twelve years
5. Sixteen years
6. Twenty years

5 inches length

6 inches length

7 inches length

8 inches length

9 inches length

12 inches length

Size of wild green gram
Size of green gram
Size of black gram
Size of a pea
Soaked pea
Jujuba seed

The size of the nozzle can be increased depending upon the age, strength and the physique of the patient.

1 1 should contain 2 ridges in the bottom; one at its base and the other is two inches above the first one for tying the vastiputaka.

~ The tip should be closed with a piece of cotton while preparing vastiyantra.

\ astiputaka (Enema bag):

TrfWTTT^J^UI ^fifyi^^M^H^M^^I^i^MK^^SI^^qi fcM*^H1 7 II

1 Collect the urinary bladder of a goat, sheep, pig, deer, cow, buffalo etc. and soak in oil and then wash it with flour of green gram till the veins and glands of the bladder are removed. To remove the putrefied smell, steep it with the decoctions of astringent substances and preserve it after washing with water.

[f the urinary bladder is not available one can use the neck of water bird, animal skin or thick cloth bag after applying the bees wax all over it.

Preparation of vasti yantra:

* Filling the vastiputaka with the required quantity of vasti dravya and then put the base of vastinetra into it.

* Then tie the edges firmly between the two ridges of vastinetra with a strong thread, and kept ready.

Dosage of asthapana vasti dravya:

M^d c|^|^|^I^KKVI^g l3JIUki^R4MM\<vi?lct y^dl: TTT^IH 911

* The dosage of the liquid used for asthapana vasti for one-year age group children shall be one prakunca (Vi prasrta or one pala) .

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* It should be increased by one prakunca for each successive year, till it attains 6 prasrtas.

- * Afterwards it is to be increased one prasrta till it becomes 1 2 prasrtas, at the age of eighteen.
- * That is the maximum quantity of asthapana vasti dra vya between 1 8 to 70 years.
- * Above 70 years it will be 1 0 prasrta only.

Table : Showing the dosage of
asthapana vasti dravya according to age

Age

Qty. of asthapana vasti dravya

According to Vagbhata

According to Caraka

I-.

1 year

One prakunca =

Vi prasrta =

50 ml approx.

2.

2 years

Two prakunca =

1 prasrta =

100ml approx.

3.

3 years

Three prakunca =

1 Vi prasrta -

150 ml approx.

4.

4 years

Four prakunca =

2 prasrta =

200 ml approx.

5.

5 years

Five prakunca =

2/4 prsrta =

250 ml approx.

6.

6 years

Six prakunca =

3 prsrta =

300 ml approx.

7.

7 years

Seven prakunca -

V A prsrta =

350 ml approx.

8.

8 years

Eight prakunca -

4 prasrta =

400 ml approx.

9.

9 years

Nine prakunca =

4/4 prasrta =

450 ml approx.

10.

10 years

Ten prakunca =

5 prasrta =

500 ml approx.

11.

1 1 years

Eleven prakunca =

5 Vi prsrta =

550 ml approx.

12.

12 years

Twelve prakunca =

6 prsrta =

600 ml approx.

13.

1 3 years

Fourteen prakunca -

1 prsrta =

700 ml approx.

14.

14 years

Sixteen prakunca -

8 prasrta =

800 ml approx.

15.

15 years

Eighteen prakunca -

9 prasrta =

900 ml approx.

16.

16 years

Twenty prakunca -

10 prasrta =

1000 ml approx.

17.

17 years

Twenty two prakunca -

1 1 prasrta =

1 100 ml approx.

18.

1 8 years

Twenty four prakunca =

12 prasrta =

1 200 ml approx.

19.

18-70yrs.

Twenty four prakunca -

1 2 prasrta =

1200 ml approx.

20.

Above 70

yrs.

Twenty prakunca =

10 prasrta =

1000 ml approx.

Dosage of anuvasana vasti dravya:

* Anuvasana vasti dravya should be 1/4* quantity of asthapana vasti as prescribed for each age group.

* Hence the maximum quantity of anuvasana vasti dravya is 1/4 th quantity of niruha vasti dravyai.c. 3 prasrtaor 300 ml.

Notes:

Anuvasana vasti:

Anuvasana vasti is the medicated enemata in which the four types of unctuous substances mentioned in oleation therapy, is used after processing with the appropriate drugs and is intended for producing lubrication.

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Anuvasana vastiis of 3 types according to the dosage:

(a) Sneha vasti (b) Anuvasana vasti (c) Matra vasti

* 1/4 quantity of niruha vastiis sneha vasti i.e. 300 ml.; half of the quantity of sneha vasti is

uvasana vasti. 150 ml only. Half the quantity of anuvasana vasti is matra vasti i.e. 75 ml only.

Matra vasti is one of the types of anuvasana vasti and its dose is equivalent to that of minimum dose of oleation therapy. It is also to be given regularly as that of madhutailika vasti to the persons who are old, children, walking long distances, carrying heavy loads, traveling by vehicles, doing regular exercises, undergoing excessive coitus etc.

* As it can be conducted regularly or daily it is called anuvasana vasti.

Anuvasana vidhi:

34N42IIU4 f}R?d R«I^ <H<s*4<sM ^H: 112 Oil

34* <*IfMI£fc^N ^cfAc d^cjlfl^vflrt c^rRcll ckfrJ-ddU'^KI H2 1 II
3T^TbHMyr^dl^K^IH fed 1 3Tf^mj^Mf\$M* UI^MM ^iR^T II2 2 II
\$ri«I^CfMJUj yrbfau^j ^ Mlrypc^rl ^r^lcf ^ (qg qiHMI\$?T: II2 3 II

uglw^R^ui fiGwi yui4"rTddUmnj

The person who is to be treated with asthapana should have undergone oleation, sudation, emesis and purgation therapies earlier and gained strength by following the regimen of specific diet mentioned in sarhsarjana krama. He should be eligible for anuvasana vasti also. Hence anuvasana vasti is to be given prior to asthapana vasti.

Anuvasana vasti should be given during day time in winter and spring seasons; and during night time in other seasons, otherwise complications may arise which were mentioned in oleation therapy.

* Prior to start the therapy, procure vastinetra and
\ustiputaka, which are not having any defects.

1 Then prepare the vasti dra vya in a required quantity according to age group.

* Afterwards gentle massage on the body is to be conducted with suitable oil followed by mild fomentation.

* Then ask the patient to have light food, which is neither too unctuous nor too dry.

* Never administer the unctuous enemata in the empty stomach.

* Administered unctuous enemata in the empty stomach travels in the upward direction quickly due to its mobile, far reaching and minuteness. And which cannot be useful to

control vata, simultaneously causing complications.

* If administered after taking food, it obstructs the flow of the given substance in the upward direction and will stay in the large intestines, so that the expected results will get.

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* After having food ask the patient is to walk a distance of at least 1 00 yards.

* Then ask the patient to defecate or micturate if necessary.

* Afterwards the patient is asked to lie down on the table in the left lateral position.

3Ttyifij ^ yui^lrH^f^mj^ ^ 112411

^T^cj|HI c^c?<^ SfdMchU^Hj ^cj^i yfrl ddl Hlfr^dfaHfc<dHJ l2 5 ll
Hlfa^i^TM^fl^cJ yiJU^dJ44|c^N^<£cfl d c(l^: 7t%1% lrlSfri ll26ll

* Anoint vasti netra and the anus and introduce into the rectum properly and then squeeze vastiputaka for a period of 30 seconds.

* While administering vasti dravya into the rectum one should not push quickly or slowly without shaky.

* Don't squeeze vasti dravya completely.

Pascat karma:

<Jt} <jr1M^H< Mlf&HI dl^frHbvxf l dd4llM«TT7T2JT MI<Jd2J f5l<blrtyi}dJl2 7 ll
TTTrf: MmRd l flHI ^MUHHI U l IM^ l ^ l ^fedi S^ ^HI^ H<^dJ l281l
cl^Hlrlfafri ^l^Tft^nU r^c4r(^ l^HT: VflU Pi^tU^: f^ifa^i^ejjqJQ 9 ll

* Afterwards withdraw the vasti netra gently and then tap the buttock region with the fists of the attendant.

* Then ask the patient to lie on his back with a pillow under his legs keeping the head lowered down and be attentive to the movement of vasti dravya spreading inside the body. After getting the urge only pass the stools.

* Conduct gentle massage with oil all over the body especially on the painful regions so that the administered oil doesn't come out soon.

* If the given oil comes out quickly second dose may be given at the same time.

Diet schedule after anuvasana vasti:

^lkiIRH r^Hldf^ UWI^ ^H^cd^ l

After the withdrawal of the administered oil light food will be given in the evening.

Measures to be taken if the given drug is not expelled:

P<<jfr1chH : mnwfl ^mifdd :XRq;H30ll

3#TT^\$?T/W: thdcjfrffo : l rft ^W ^fcrifo : \$±ltelH ^*P|<Jt^ 113 1 ll

The maximum period of withdrawal of anuvasana vasti dravya is 3 yama i.e. 9 hours. Even after the stipulated time vasti dravya doesn't come out wait for 24 hours and if at all the patient complains colic pain, abdominal distension etc. then attempt should be made to remove it forcefully by means of phalavarti (rectal suppositories) or tiksna vasti (strong decoction enemata).

Special treatment:

yidHfmyi^|WT:^FtWT, ^dciAc* cm

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Even after 24 hours if the given oil doesn't come out due to severe dryness inside the body and the patient doesn't complain any painful symptoms one need not bother about the withdrawal of vastidravya.

>n the next day morning he is advised to drink either warm water or the water processed with nagara/sunthi (Zingiber officinale) and dhanyaka (Coriandrum sativum).

Time schedule for the administration of another anuvasana vasti:

* Anuvasana vasti can be given on the 3 rd day or on the 5 th day basing on the digestive capacity of the patient.

It can be given daily for those who are having —

- Predominantly vitiated vata.
- Regular exercises.
- Strong digestive power.
- Severe dryness in the body.

Favourable instance to administer asthapana vasti:

* After the administration of three to four number of anuvasana vasti, if the body is found properly lubricated, niruha vasti can be given for the purification and to clear the channels.

* If the body is not properly lubricated even after four anuvasana vasti continue the same.

Niruha vasti vidhi:

W^55T^rf|^Tfc{c|^ UI^pfr |TTU||^ (cbR^I^ y^rk <MGHi^ 113 6 II
aWrM^fc^ryfcWcH Hlfri^'f^m^iaT^T j^bN <{)N^NMU<{Ifa ^K<IdJI3 7II

* On the 3rd day or 5th day of the administration of anuvasana vasti, niruha vasti is to be given.

* Prior to start the therapy observe the following carefully —

- The day and time should be auspicious and perform spiritual rites.
 - Conduct sneha and sweda (external application of oil and mild sudation) properly.
 - Ask the patient to eliminate natural urges.
 - The patient should not be hungry and the food taken before is properly digested.
 - Administer niruha vasti in the empty stomach only.
 - Observe the prakriti, dosa, ousadha, bala, satiny a etc .
 - Conduct niruha vasti to a patient only after thorough discussion with the professional colleagues.
- * Procure vastinetra and vastiputaka, which are not having any defects.
- * Then prepare the vasti dravya in a required quantity according to age group.

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Niruha vasti kalpana:

* Initially kwatha (decoction) should be prepared by taking the appropriate drugs in the following way.

- Twenty pala (1000gms. approximately) of the recommended drugs and eight fruits of phala/madanaphala (Randia dumetorum) are to be taken and then add 16 times water and prepare decoction by boiling and reduced it to 1/4th quantity.

fari wwI Ngiymiwiyi <*>^sftj% 113911

* The maximum dose of asthapana vasti dravya is dvadasa prasrta i.e. approximately 1200 ml only.

* In vata predominant disorders the unctuous substances should be 1/3 quantity of the total vasti dravyai. i.e. 3 prasrta (300 ml).

* In healthy persons and also in pitta predominant disorders the unctuous substances should be 2/3 quantity i.e. 2 prasrta (200 ml).

* Where as in kapha predominance it should be 1/8th quantity i.e. 1 Vi prasrta (1 50 ml) only.

Uef?l ^l&M *JHI cbc^lq£c||ci^TZr21T MIri|^44l^dl <Mfrb MHMN fJ^W^T 114 0 II

* The quantity of kalka dravya should be 78 th part of the decoction in all the conditions (i.e. tridosha vitiation as well as in healthy state) and after mixing it with the decoction, it should not become too thin or too thick.

* Later on take one pala of guda (Jaggery), appropriate quantity of honey and saindhava lavana are to be added.

-Ucf d^cbd: l4WlI^\$wfl*il*Ui rim* <3vnt*Hi5a«tJl4 1 II

* Afterwards all the ingredients of niruha vasti/ i.e. maksika, lavana, sneha, kalka and quatha should be mixed well by churning with the help of a churner.

* Vasti dravya should not be put on direct fire. It should be heated indirectly by putting the container in the hot water.

* Later on vasti dravya should be poured into vasti putaka and then tied it well to vasti netra properly.

* Vasti dravya should be —

- Neither too hot nor too cold, neither too unctuous nor too dry, neither too strong nor too mild, neither too thick nor too thin, neither too much nor less in quantity, neither too much salty nor less salty, neither too much sour nor less sour.

* Then introduce vasti netra into the anal canal and pushed vasti dravya into the rectum.

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Dosage of asthapana vasti dravya according of some other authorities:

-M<5-^~i» <|rrf|fc: 1143 II

* Some other acaryas opine that the ingredients of asthapana vasti should be in the following ratio.

- Maksika

: 3pala

150 ml.

- Sneha

: 3pala

150 ml.

- Saindha va la vana

: Vikarsa

006 gms.

- Kalka

: 2 pa/a

100gms.

- All other drava dravya

: 10pa/a

500 ml.

Total

900 ml.

* The maximum dose of asthapana vasti dravya is dvadasa prasrta i.e. approximately 1200 ml only.

- Maksika

: 2 prasrta

= 200 ml

- Lav ana

: 1 karsa

= 12 gm

- Sneha

: 3 prasrta

= 300 ml

- Kalka

: 1 prasrta

= 100 ml

- Kvatha

6 prasrta

= 600 ml

Order of mixing asthapana vasti dravya:

II45II

Sneha Kalka Kvatha

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Vastidravya should be mixed in the following order only. Initially honey and rock salt are to be mixed and then churn well by adding unctuous substance. Afterwards add medicated paste and then decoction should be added by churning with a churner, so that vasti dravya can be properly mixed.

Niruha vasti dana vidhi :

- * After digestion of food taken on the previous day evening, after performing spiritual rites, give gentle massage and mild sudation.
- * Then ask the patient to defecate or micturate if necessary.
- * Afterwards the patient is asked to lie down on the table in the left lateral position.
- * Anoint vasti netra and the anus and introduce into the rectum properly and then squeeze vasti putaka for a period of 30 seconds.
- * Don't squeeze vastidravya completely.

Immediate steps to be taken after vastidana:

4t\4\ <tWI^ tgPlfe^ d-MHI ^r^M46II

Then ask the patient to lie on his back with a pillow under his head and be attentive to the movement of vasti dravya spreading inside the body. After getting the urge only, pass the stools.

Vasti pratyagama kala:

3u«ial m<h: cbloil ij^df ^r^c) M*^ 114 7 II

* The maximum period of withdrawal of vasti dravya is one muhurta i.e. 48 minutes. Even after 48 minutes, the vasti dravya doesn't come out, it causes complications like abdominal distension, colic, dysuria, adverse movement of vataznd sometimes death also.

* So it should be brought out by the administration of unctuous substances, alkalies, urine of different animals and other drugs possessing such as sour, unctuous, strong and hot potency, or by rectal suppositories, sudation therapy, creating fear etc.

Administration of another niruha vasti:

*c^i|c(Pl<^ <J Qfrflill ^ftdRbilcl 1149 II

If the vasti dravya expelled without any effort the procedure can be performed for two days, three days or four days or until he gets the proper signs and symptoms of decoction enema therapy.

Surveillance of improper signs:

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Then observe the insufficient and excessive signs and symptoms of niruha vasti, which are similar to that of purgation therapy.

Post-operative care:

After getting the proper signs and symptoms of niruha, the patient should be given warm water bath and then light diet with mutton soup of animals dwelling in desert regions.

Management of complications:

facH* l^ f^<g^cJPd ^c^ : 1151 II

Complications arise due to the circulation of vitiated dosas after niruha vasti will be subsided by hot water bath and the above-specified food.

Anuvasana after asthapana:

3T2T c<M I lc5d ^T: flfl ^e||^c||q3<tJ 152 11

If the patient is suffering from vata disorders, after administration of niruha vasti, anuvasana vasti is to be given on the evening hours of the same day.

Samyak yoga laksana:

f i ^Jvf t H I frl4t^ lgTrR=gT^: ^^rlcjrm Rhr^rch I H R^dl ^gfl^MI fW^ 1153 II

* Proper, insufficient and excessive signs and symptoms of anuvasana vasti are similar to that of oleation therapy.

* Elimination of faeces, flatus and oil in the successive order can be considered as the proper signs and symptoms of sneha vasti.

Number of anuvasana according to dosas:

I^ch5n<W^HT^g^^<y*^r^II54II

W^T W^Tfofr, H^ch^I cCTSf^ I ^H^dhu^i^ j^HKqiMH rTrT: 1155 II

* Number of anuvasana vasti varies according to the dominancy of tridosas.

- In kapha disorders : 1 or 3
- In pitta disorders : 5 or 7
- In vata disorders : 9 or 11
should be given in general.

* If we are going to administer more than that choose odd number only.

Notes:

* Never give it in even number if only sneha vasti is administering continuously.

* But it can be given in even number while administering along with niruha vasti.

^3^115 011

Astanga Hrdayam : Sutra-sthana

Diet according to dosa:

After the administration of asthapana vasti diet should be given as yusa, ksira and maiiisa rasa in the disorders of kapha, pitta and vata respectively.

Vatahara vasti:

c(l d H I M y f a ^ m f a < J d l ^ ^ d : 115 6 II

The decoction of the drugs which mitigate vata such as dasamula, trivrt, rock salt, unctuous substances like castor oil, sweet substances like jaggery, sour gruel, kustha etc. drugs which are hot in potency and mutton soup are the ingredients for vataghna vasti. By adding the above drugs properly and should be given one enema for vata predominant disorders.

Pittahara vasti:

^ l f f e l I ^ | U | c W m M ^ c h I f ^ R 4 d I ^ d 1 1157 II

For pitta disorders, two enemas are to be given with the following drugs.

Nyagrodhadi gana : Kwatha

Padmakadi gana drugs + sugar : Kalka

Ghee, milk, sugarcane juice, honey and others, which are sweet in taste and cool in potency.

Kaphahara vasti:

^ K ^ ^ I R ' P l b e w m c j r H c b l ^ d l ^ ^ : 115 8 II

For kapha disorders three enemas are to be given with the following drugs.

Aravgadhadi : kwath

Vatsakadi gana : kalka

Honey, cow' s urine and the other drugs having dry, sharp and hot in potency.

Tridosahara vasti:

?t <MR^Md) ^xb) faRhrHch l: |^f^^^Rd ^HcJT^d 4tfrT 1160 II

Following order:

klesana vasti - to increase dosas

- yifc^tfH: flcfiidr^yMIUI^r^ |

Maximum limit to conduct niruha vasti:

J|^\f^\^H|f|j.'M|o44 fW^\|62||

According to the number the vasc/has been divided into 3 types such as:

arma vasti:

It consists total 30 in number. Starts with one and ends with five unctuous enemata, in between them twelve decoction and unctuous enemata should be given alternatively.

j First one

2, 4, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24
3,5,7,9,11,13,15,17,19,21,23,25
At the end 26, 27, 28, 29, 30

Sneha vasti
Niruha vasti
Sneha vasti
Sneha vasti

h i Kala vasti:

K Sla vasti consists total 15 in number. It starts with one and ends with three unctuous enemata wni in between them six decoction and five unctuous enemata should be given alternatively.

i.e. First one

2.4,6,8,10,12

3,5,7,9,11

13.14&15

Sneha vasti
Niruha vasti
Sneha vasti

Sneha vastiis to be given.

I ' Yoga vasti:

1164 II

Astanga Hrdayam : Su tra-sthana

Yoga vasti consists total 8 in number. It starts with one and ends with one unctuous enemata and in between them three decoctions and unctuous enemata should be given alternatively.

Karma Kala Yoga

Vasti Vasti Vasti

i.e. First one : Sneha vasti

2, 4, 6 : Niruha vasti

3, 5 & 7 : Sneha vasti

8th : Sneha vasti should be given.

Either sneha vasti or niruha vasti should not be given continuously:

Never administer either unctuous enemata or decoction enemata continuously. If the sneha vasti is given continuously the power of digestion will be decreased and the continuous administration of niruha vasti leads to the aggravation of vata.

Hence sneha vasti and niruha vasti is to be given alternatively, so that the equilibrium state of the dosas will be maintained.

Matra vasti:

£*cWI ^HW HU<J4I 4)ftM:*nT: 1167 II

Matra vasti is one of the types of anuvasana vasti and its dose is equivalent to that of a minimum dose of oleation therapy.

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fttH4J(dl<ijfc: I <{INHi lh^O^ ®Tt^T: ^KHd : II69II

delicate etc.

eliminates dosast&sWy, doesn't need strict regimen and is comfortable.

Uttara vasti:

*r ft^i^UHrAui ^rr ttpH ^rt Sc^iwRd i (A. Sangraha)

administered into the orifice superior to anus i.e. through urethra or vagina.

slfrfl <|*J Hlfluui ^PHl'Mfyi^tJ l Qbllfy NH^A«ft fci^tx4isif^n*jTi^*^l7 0 ll

* In male patients for urinary bladder disorders and for female, urinary, vaginal and uterine cavity problems uttara vasti is to be conducted.

* Uttara vasti should be conducted to the persons who have already undergone two or three ashtapana vasti (i.e. yoga vasti).

Uttara vasti netra:

34|^<|^d^|^H d?N aKVN^HHJ ^c<^cHMU|4): <frdchfMchHJI7 1 II
fa<£l*JchM^ II ii *H^ ^lfofl^ ^H, "72II

* Vasti netraused for uttara vastiis termed as puspanetra.

* The length of puspanetra is 1 2 inches and the circumference of the tip should be the size of a mustard seed. It should be prepared with the metals like gold., silver, copper etc. and having round, smooth and is in the shape of cow' s tail at the base and the tip should be in the shape of the stalk of kunda, aswamara and sumana flowers and having two ridges.

Dosage of uttara vasti dravya:

* Uttara vati dravya should be mild and light.

* The maximum dose of unctuous substance using in Uttara Vasti for male patient is one sukti i.e. half pala = 24 ml.

Uttara vasti in males:

sglft: ^shMfaE!^ ifte ^\^ti Jj<jl II&^tR^ ^Yvi^:\Hlf^Vi^ 1174 II
"^\qfVMlchi yui^riill ^cj^^Pj |34|i|gHM }?i Pn*buj ^<cjrld: 1175 II

Astanga Hrdayam : Sutra-sthana

After having bath, patient is given food according to the regimen prescribed for sneha vasti and then the patient is asked to defecate or micturate if necessary. Then he should be made to sit on a stool of knee height.

When penis is erected, introduce a probe in the urethral passage to find out the route. Afterwards anointed puspanetra is to be introduced into the urethral passage completely, which is connected to vastiputaka, and then squeeze well, by taking with all precautions, such as without shaking the hands etc.

After the expulsion of unctuous substance it can be repeated for 3 to 4 times on the same day.

If the drug is not expelled even in the next day it should be withdrawn by means of phala varti.

After the withdrawal of given drug, follow the postoperative regimen as that of sneha vasti. Management of the complications is also similar to that of sneha vasti.

Uttara vasti in females:

^f)unm^cb I ^ ^ 4)P<^i^M I <jrl : II77II

f^ftrfd^l dWK-JdWfil x\\r*A*^ I ^fafa^IVJc^ 4IPI©4JIM£H£^} 117 8 II

The ideal time for the uttara vasti in females is during rtukala.

* During that period uterus and os will be opened so that the drug administered can pass easily and mitigates vata, and there-by chances of getting conception rapidly.

* In an emergency like prolapsed uterus, pain in the uterus or vagina and in bleeding disorders uttara vasti can be conducted without observing rtukala.

Uttara vastinetra parimana:

^ yay^vi ^i^^hh.i^m^hT^m^ wi<*j^j<h *^cir4fa 117911

^^x^i^ch|^MMir^chil^H^i

* The puspa netra used for females has the length of 10 inches and the circumference of the tip is of the size of a green gram.

* By attaching the urinary bladder of the animals like goat etc. to puspanetra, vasti yantra can be prepared.

* Puspanetra should be introduced in the uterus up to 4 inches only to the women. For girls it should be introduced up to one inch length only into the urethral passage. And it should not be introduced in the uterine cavity for girls before menarche.

Quantity of uttara vasti dravya:

The medium quantity of sneha dravya while administering as uttara vasti in adult female is 1 prakuiica (48 ml.) where as it is 1 sukta (24 ml.) in girls.

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It infers the dosage of maximum and minimum quantity of sneha dravya in adult female is as follows.

Maximum : Ipala - 96 ml

Medium : 1 pala - 48 ml

Minimum : Vipala - 24 ml

Uttara vasti vidhi:

driHKi i; ymiHim : m<m<^ «fcm»ti i^ ^n^ i fa^HgUi^u i 4)«kl<ij i8 1 n

* It should be introduced in females in the lithotomic position.

* In 24 hours it may be given 3-4 times. In this way it should be conducted for 3 consecutive days and the rest is to be given for 3 days and the process is to be repeated for another 3 days.

Notes:

To attract the retained drug phala varti is indicated. The phala varti used for female is bigger in size in comparison to that of males.

Uttara vasti in females

Time schedule for different sodhana procedures:

* After vamana karma whenever we are going to proceed for virecana to the same patient it should be conducted on the 15th day.

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- After vamana
sarsarjanakrama - 7 days

- Rest on the - 8th day

- Snehapana - 9th , 10th & 11th * day
-Sweda - 12th , 13th & 14th day

- Virecana - 15th day.

* After virecana anuvasana vasti should be conducted on the 9th day.

- After virecana
sarsarjana krama - 7 days

- Rest on the - 8th day

- Anuvasana vasti - 9th day

* After virecana asthapana vasti should be conducted on the 15th day.

Just as a cloth absorbs color from the decoction of kusumbha, vasti dravya also attracts the

vitiated dosas from the anointed body.

Importance of vasti:

^uPd ^Ni^fi&c^ c|Kft: , qt'*MJPI ^<J<Rd 1185 II

a*HilroifchrHi«d[ylc;g: <£»rHI fcjfcbrHUfil ^T«IRd^: I

* Vasti is the best line of treatment for vata disorders. It causes instant relief, nourishment to the body and also eliminates the vitiated vata dosas completely from the body.

* Vata is the leader among the dosika trio, independent, and is responsible for all the physiological functions of the body.

* As it is of five types, it occupies all parts of the body, controls creation, sustenance and destruction of all external and internal things and also causes for the production of diseases in all the three pathways.

* Though emesis and purgation eliminate the vitiated dosas from the body, the drugs used in those therapies are pungent, sharp and hot in potency, which cannot be taken easily by the children and old persons. But vasti can be given in all age groups without any hesitation.

* Hence it is also advisable for children, old persons, emaciated, obese, tissue depletion, weak sense organs, women, infertility or difficulty in labor due to the vitiation of vata. It is also advisable to improve digestive power, color complexion, intelligence, voice, life span and happiness.

* Vasti is useful to maintain the youth and also beneficial in diseases like lameness, urustambha, fractures, contractures, distension of abdomen, colic, anorexia, reverse peristalsis, cutting pain in the rectum etc.

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* Hence vasti is described as half of the treatment for almost all diseases and some others opine that it is full treatment even.

Importance of siravedhana:

Similarly siravedhana also occupies unique position in the management of endogenous as well as exogenous diseases born by the vitiation of blood.

In this chapter Vasti-vidhi, Acarya Vagbhata explained the process of vasti in detail. Definition of vasti, importance, advantages and types such as asthapana, anuvasana,uttara vasti. Indications and contraindications of asthapana vasti, anuvasana vasti, vastinetra, vasti putaka and preparation of vasti y antra. Dosage of asthapana vasti dravya. Post operative care. Types according to number — karma vasti, kala vasti, yoga vasti; and at the end,uttara vasti-definition and procedure for male and female etc. have been discussed.

Thus ends the nineteenth chapter entitled Vasti-vidhi Adhyaya of Sutra Sthana in Astariga Hrdaya Samhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Sirhhagupta.

20

[Nasal Administration]

Nasya-vidhi
Adhyaya

After ' Vasti-vidhi Adhyaya \ Acarya Vagbhata expounded the chapter 'Nasya-vidhi 9 (Nasal Administration), thus said Lord Atreya and other great sages.

Definition of nasva:

Administration of the drug through nostrils is known as nasya. Navana and nastah karma are the synonyms of nasya karma.

Nose is the gateway of the head. The drug administered through the nostrils, moves up the channels up to srhgataka and spreads to the whole of the interior of the head, the channels of eyes, ears, throat and cures all most all diseases of the head as easy as a vein of a grass is removed from its blade.

Types of nasya:

Nasya is of 3 types viz.

(a) Virecana nasya (b) Brmhana nasya (c) Samana nasya

(a) Virecana nasya:

RA^H f\$K:¥Jd^A^HK'MW^ 112 II

It is indicated in diseases affecting the parts of the body above the shoulders such as headache, stiffness of the neck, conjunctivitis, hoarseness of voice, swelling, enlargement of glands, worms, tumors, rash and other skin diseases, epilepsy, coryza and the diseases originated due to the vitiation of kapha.

(b) Brmhana nasya:

<^uj c<ld^ Y|c} ^fc|?f fcH^ 113 II

Brmhana nasya is indicated in migraine, hemicrania, hoarseness of voice, dryness of the nose and mouth, unable to talk, difficulty in opening the eyelids immediately after getting up from sleep, difficult in moving arm and the diseases originated due to the vitiation of vata.

f ^PT^ I ^TOT: ^ W ef^ I

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(c) Samana nasya:

M4II

Samana nasyais indicated in diseases such as:

* Pigmentation (blackish and blue) on the skin, discoloration, premature wrinkles on the skin, graying of hair and baldness.

* Diseases of the scalp, reddish striae in the eyes, hemorrhagic disorders etc.

Drugs useful for virecana nasya:

^lfcj iflPlck: 4^14^ |fci ^T3fiFTTftj#: I chc^cWliinf^f^MSIf|^<R< 115 II

The substances used for virecana nasya should be an oil processed with strong drugs and which are in the form of paste, decoction etc., after mixing it with honey, rock salt and asava.

Drugs useful for brmhana nasya:

Brmhana nasya should be conducted with the mutton soup or with the blood of the animals dwelling in desert lands or with khapura (resin and gum of herbs).

Drugs useful for samana nasya:

The drugs used for samana nasya should be in the form of oil and processed with mild drugs, mutton juice/blood/milk or with water.

Note:

Anutailac<m be used in the normalcy of dosas.

Classification of nasya according to the type of drug used:

*T?f *J ylrWyf£J f&J\ T^ts TTTW I chc^l^ifl^TTTft^l^H: 117 II

* Basing on the quantity of oil used, sneha nasya is of two types viz. marsa and pratimarsa.

* In virecana and samana types due to the administration of fresh juice, which is expressed from the pastes, it is also called as avapidana nasya.

* If the powder is used in virecana nasya it is also called dhmana nasya or pradhamana nasya.

.Mode of administration of dhmana nasya:

* It should be administered into the nostrils by taking the powdered drug in a tube opened in both the ends and having a length of 6 inches by blowing forcefully by mouth of the attendant.

* It is very much useful for the expulsion of dosas.

-^M y^dl^HI I N^yHfey^l HI^JI \$N^HI*UII 118 II

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Notes:

If other unctuous substances are used it is called as navana nasya. Nasya is having the property of expulsion of kapha from the body. Therefore the word siro-virecana is applicable to all types of nasyas.

Nasya matra:

<4icic4rirq^ fa^VII^ N<sfel|U|% I ^f^lct£gM*uilHI UMIWI ljc| rT^lr^IH 0 II
R^g4)H I; cfrgch I % :-

Bindu — the amount of liquid that flown after immersing two digits of the index finger in any liquid substance is equivalent to one bindu.

Dosage of different types of nasvas:

Type of nasya

Hrasva matra

Madhyama matra

Uttama matra

1. Navana

8 drops

16 drops

32 drops

2. Avapidana

4 drops

6 drops

8 drops

3. Pradhamana

Irani

3 ratti

Aratti

4. Marsa

6 drops

8 drops

10 drops

5. Pratimarsa

2 drops

2 drops

2 drops

Notes:

Oil should be used for : Feared persons, women, emaciated and delicate persons.

Decoction and paste : Throat disorders, typhoid fever, excessive sleep, psychic disorders,

is used for worms, diseases of the head, blinking of eyes, darkness before eyes, conjunctivitis due to sharp poisons, snake bite, un-consciousness etc.
Powder is to : In the above disorders when the dosas are profound and in serious

be administered condition, because it acts very quickly.

Contraindications for nasya:

!y<£Hi <Tl<s|*cflHi d^UHlrfc^fc^ | ^p||rMf^chl<pi||^:-

Nasya should not be conducted to the persons:

- * Who have just taken water, alcohol, artificial poison and unctuous substances and food or desired to take.
- * Who have taken head bath or desired to take.
- * Conducted venesection or having bleeding.
- * Acute coryza, urge to pass urine and faeces.
- * After delivery, those suffering from cough.
- * After conduction of emesis, purgation and enema.
- * During unsuitable season, inauspicious days and sky is full of clouds.

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Times of administration of nasya:

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111 511

• For — Vata disorders

Pitta disorders

Kapha disorders

- For healthy persons-
During sarad & vasanta rtu
Hemanta, sishirartu
Grismartu
Varsartu

- For the persons suffering from-

Diseases of the head caused : Daily morning & evening
by vata, hiccup, tetanus, for 7 days,

cervical, spondylitis,
hoarseness of voice.

Evening hours
Noon hours
Morning hours

Morning.

Afternoon.

Evening.

Whenever sun is shining.

In other diseases:

-Utdl^d^M^dJH 611

: Morning & evening in the
alternative days for one week.

* Nasya should not be conducted for more than 7 days.
Nasya vidhi:

Hi^i^d Riui^cb m^iF^ui Pi^^i dwn^dtd ^n*4 yuu^ji fli^nisrur in 9ii

<rl MKdHfch-y^fdcbU|ff^i{^ilr^| yi^4>fa*3 fa^d4l%f4l4VM^ft<Wd: 1120 II

- * The person selected for nasya should be anointed the head and neck region with a suitable oil followed by sudation, and then asked to finish natural calls if necessary.
- * Afterwards he is made to lie down in a room, which is devoid of breeze and should be given fomentation once again, above the clavicular region.
- * Then the patient is made to lie on his back, stretching his limbs straight in with head end lowered and legs slightly raised.
- * Afterwards the medicine is made lukewarm and then it should be taken either in a tube or with a soaked swab and instilled into each nostril by keeping the other one closed.

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- * Immediately after the administration of the drug, gentle massage should be done on the soles, palm, shoulder, neck, ears etc.
- * Then turn to his sides and spit out till the expulsion of whole medicine.
- * In this way it should be repeated twice or thrice.

Management of murecha:

During the process of nasya, if the patient faints sprinkle cold water on the body leaving the head.

Administer sneha nasya after virecana nasya:

After the completion of the process of virecana nasya, sneha dravyas should be administered by keeping dosa, desa, satmya etc. in view.

Nasya-Vidhi Adhyaya : 20

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Msnapana prayoga:

Lifer on the patient is instructed to lie down on supine position for about a period of uttering one hundred syllables.

After getting proper signs and symptoms ask the patient to gargle with lukewarm water followed by vairecanika dhuma or any other, which is suitable to clear the throat.

f|U|c^f^J^^W^I^^H^^MIdc«H^II2 3II

Proper signs and symptoms of snigdha nasya —

- Normal respiratory function.
- Proper sleep.
- Awakening from sleep easily.
- Sensorial happiness etc.

Signs and symptoms of insufficient snigdha nasya-

- Loss of ophthalmic movements.
- Dryness in the nose and mouth.
- Feeling of emptiness in the head.

Signs and symptoms of excessive snigdha nasya-

- Itching.
- Heaviness in the head.
- Excessive salivation.
- Anorexia.
- Coryza.

Virecana nasya:

^R^ sf ^H^d I c>cM^<R<^^ : I ^ft^I^ch ^ffm ^ 1125 II

Proper signs : Lightness in the eyes.

Clarity in the voice.

Cleanliness in the mouth.

Insufficient signs : Provocation of the disease condition.

Excessive signs : Emaciation of the body.

Pratimarsa nasya:

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Indications :

Pratimarsa nasya can be administered to the persons who are weak, chest injured, aged, children and delicate persons and also during rainy seasons and even the sky is cloudy.

— ^ifln£ 1126II

Contraindications :

But it should not be administered to the persons suffering from dusta pratisyaya, vitiation of dosas, worm infections, who have taken alcoholic drinks, those having weakness of hearing etc. as the dose of pratimarsa is less.

Fifteen times of administration of pratimarsa nasya:

^fichis^q <il Wb-rh*fl fefa^cb: I ^ldfli 5^0^: ,^WHiyifeI^ s*>Hlr1Jl2 9 II

Fifteen times of administration of pratimarsa nasya and their advantages:

S.No.

Time of administration

Advantages

1.

At the end of the night

(early in the morning)

2.

At the end of the day

Sroto suddhi (channels be-

3.

After taking meal

come clear)

4.

After vomiting

5.

After day sleep I

6.

After walking long distances

Klama nasa

7.

After exercises

(relieves fatigue)

8.

After sexual intercourse

9.

After head massage

10.

After mouth gargling

DrkbaJa (improves eye sight)

11.

After micturation

12.

After collyrium

13.

After defecation

14.

After brushing the teeth

Danta dardhya (gives strength

to the teeth)

15.

After too much laughing

Marucchama (mitigates vata)

Suitable age for conducting various sodhana procedures:

^HW^HflkU^Hlrfldlvnfric<rH> 113 0 II

^«flHIKI<^:;ch4ril HIHM^A l^ ^n&^H^V l A ^ rUfagfeMfJidcfl 113 1 II

* Except pratimarsa, other nasyas should not be conducted for the persons having below 7 years of age and above 80 years.

* Dhumapana should not be conducted below 18 years of age.

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* Kavala is contraindicated for below 5 years children.

* Purificatory measures should not be conducted below 10 years children and above 70 years persons.

"But pratimarsa nasya can be given since birth to death, similar to that of vasti.
Pratimarsa also gives similar effects to that of marsa nasya if it is used for a longer period.

* Need not observe the post-operative regimen like 'usnodakopacarT 'etc. after pratimarsa nasya.

* No complications will be seen with pratimarsa nasya.
Importance of taila as nasya dravya:

rld^d^M'WISf Pir^l^l^H VIHI^ 113 3 II

f\$KU: ^fcMUWr^lr^l: T^TW^rft l

Taila (sesamum oil) is the best drug of choice for nasal administration as the head is the seat for kapha dosa and the other oleating substances are not suitable for the elimination of vitiated kapha.

Effects of marsa and pratimarsa:

34l^R>r^cblRrci yuh<tWM<£gdl 1134 M

T#^ Mf^vT ^fe^^Wf^ lcEt uvf «MflgK ^IMcj ^W: 1135 II
3|T^MHRMK I isfcft 3><floMd I dMRqtfI I 3^mHMM*cti ^ dd&c(faftf^H " 3611

* Marsa nasya acts faster and having greater benefits and also causes complications where as pratimarsa nasya acts slowly and benefits are less and devoid of complications. Hence marsa is superior to pratimarsa.

* Accha peya (drinking of unctuous substances alone) and vicaraniya in take of oil mixed with other substances, kutlpravesika (indoor regimen) and vatatapika (outdoor regimen), anuvasana (oleus enema) and matra vasti (oil enema with very little oil) are also should be considered in the same way.

Preparation of anutaila:

^r^f^<£>fa^ ^ ^HHujchi (church chMHI^cHi VMyul lc^ST^fa cwm<)qJI3 7 II
rltfl5W <VHJui MRvI^ riH^HM^ld ufc^H <}^c(c{KHJTIT%f^T^ tHHHi^g^ 13 811

1. Jivanti (Leptadenia reticulata), 2. jala/balaka (Coleus vettiveroides), 3. devadaru (Cedrus deodara), 4. jalada/musta (Cyperus rotundus), 5. twak (Cinnamomum zeylanicum), 6. sevyala/ usira (Vetiveria zizanioides), 7. gopi/sariba (Hemidesmus indicus), 8. hima/candana (Santalum album), 9. darvi twak (Borbchs arishtata), 10. madhuka/yastimadhu (Glycyrrhiza

34M-MH<uj VIW: ylrIM^ffrJ ^f^dcl^I MVfd^ JJUIIH^lfrHf^

113 2 II

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glabra), 11. plava/bhadramusta/kaivaramusta (Cyperus sp.), 12. aguru (Aquilaria agallocha). 13. vara/triphala — haritaki (Terminalia chebula), amalaki (Emblica officinale), vibhitaki (Terminalia bellerica), 14. pundrahwa/prapoundarika (it is an unidentified kanda visa), 15. bilwa (Aegle marmelos), 16. utpala (Nymphaea stellata), 17. dhavanyou — brhati (Solanum indicum), ^a^A:an (Solanum xanthocaipum), 18. surabhi (rasna/sallaki), 19. sthire/sthira dwaya — saliparni (Desmodium gangeticum), prsniparni (Uraria picta), 20. krmihara (Embelia ribes), 21. patra/talisapatra (Taxus baccata), 22. trti/ela (Elattaria cardamomum), 23. renuka/nirgundi (Vitex negundo), 24. kamala kinjalka/padma kesara (Nelumbo nucifera), 25. 6a7a(Sidacordifolia).

Method:

Take the above drugs and should be boiled with 100 times of pure rain water and prepare the decoction by reducing up to 1/10 of the total quantity. Divide the decoction into 10 parts. And then the oil should be boiled for 10 times, take one part of the decoction and add equal quantity of oil and prepare the medicated oil as per the procedure. Then take the 2nd part and then 3rd. In this way it should be boiled for 10 times.

At the final stage of boiling (i.e. the 10th) equal quantity of goat's milk should be added to it. This method of preparation of anutaila is superior.

This oil is useful for alleviating all the three dosas, and gives strength to the sense organs. Increases hair growth and good for the skin and throat, satiating and nourishing the body.

Advantages of nasya:

MHI^dMflvIr^c^^in^IHlciaTH: I ^iP^IIWMfadl *^4wynfrM: 1(3911

- * Skin, shoulder, neck, chest become thick, well developed and bright.
- * Sense organs become strong and well functioned.
- * Hair doesn't become gray, if takes nasal administration regularly.

^Rsqfi H^faf^Hfa f^TtS^TFT: I 120 I I

Thus ends the twentieth chapter entitled Nasya-vidhi Adhyaya of Sutra Sthana in Astanga Hridaya Samhita, which was composed by Acarya Vagbhata son of Sn Vaidyapati Simhagupta.

In this chapter Acarya Vagbhata explained the procedure of nasal administration in a systematic way. Definition of nasya, importance, types such as recana, brmhana & samana, their indications and preparation of anutaila, indications and contraindications of nasya, times of administration, its dosage, nasya vidhi, proper signs and symptoms of nasya, pratimarsa nasya indications and contraindications and 15 times of administration of pratimarsa and then-advantages etc. have been discussed.

Dhumapana-vidhi Adhyaya

[Inhalation of Medicated Fumes]

After 'Nasya-vidhi' Acarya Vagbhata expounded the chapter 'Dhumapana-vidhi' (Inhalation of Medicated Fumes) thus said Lord Atreya and other great sages.

Inhalation of medicated fumes is known as dhumapana.

Dhumapana prayojana:

A person who is taking care of his health should undergo the therapeutic procedure i.e. dhumapana for the prevention and curative aspects of the disorders of vata and kapha above the upper part of the shoulders.

Dhumapana is of 3 types viz.

1. Snigdha dhuma is indicated in vata disorders.
2. Madhyama dhuma indicated in vata-kapha disorders.
3. Tikshna dhuma in kapha disorders.

Notes:

Classification of dhumapana mentioned in Astanga Sangraha:

Types of dhumapana:

Dhumapana is of 3 types viz.

1. Samana dhumapana (palliative)
 2. Brmhana dhumapana (nourishing)
 3. Sodhana dhumapana (purificatory)
-
1. Kasaghna dhumapana (anti tussive)
 2. Vamaka dhumapana (emetic)

3 . Vrana dhumapana (fumigation to ulcers)

* Prayogika dhumapana and madhyama dhumapana are the synonyms for samana dhumapana.

and also

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* Snehana and mrdu dhumapana are the synonyms for brmhana dhumapana.

* Virecana and tiksna dhumapana are the synonyms for sodhana dhumapana.

Contraindications:

Dhumapana (inhalation of medicated fumes) should be contraindicated in the persons suffering from rakta-vikara, pitta roga, virikta (disease after purgation therapy), udara (ascitis), meha (diabetes), timira (cataract), urdhwani (upward movement of vata), adhma (distension of abdomen), whim (throat disorder), datta vasti (after medicated enemata), and who have consumed matsya (fish), madya (alcohol), dadhi (curd), ksira (milk), ksoudra (honey), sneha and visa (unctuous substances and poison); who are having, sirobhigata (head m]ury),panduroga (anemia) and jagarite nisi (who didn't sleep at all throughout the night).

Complications and their management:

If dhumapana is conducted to the contraindicated persons the following complications will arise —

Raktapitta (bleeding disorders), andhatwa (blindness), badhira (deafness), trsna (thirst), murccha (fainting), mada (intoxication) and moha (delusion).

Cold regimen is the ideal treatment for these complications.

Notes:

Manage the complications by means of —

- Ghrta-pana (internal administration of medicated ghee).
- Nasya (nasal administration).

- Lepa (external application).

- Pariseka (pouring liquids/medicated decoctions over the body) and other suitable cold treatments.

* Though the drugs used for medicated fumes are cold in potency, after getting contact with fire, which will become hot and hence it is contraindicated for pitta and rakta disorders.

Different times of administration of dhumapana:

^lfifH <*dcbI8f£J ^MM^ fa^~^HJ^I^S ft¥II£KHlcMI^TOTO^II6II

Dhumapana- Yidhi Adhyaya : 21

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- Mrdu dhumapana times are eight in number as follows —

1 . After sneezing, 2. after yawning, 3. after defecation, 4. after micturation, 5. after sexual intercourse, 6. after surgery, 7. after laughing and 8. after brushing the tooth.

- Madhyama dhumapana times are —

1. After sneezing and the other above mentioned 8 times, 2. after dinner and 3. after nasal administration.

- Virecana dhumapana times are five in number —

1 . After day sleep, 2. after nasal administration, 3. after applying collyrium, 4. after taking bath and 5. after vomiting.

Dhumanetra:

* Dhumanetra can be prepared with the same metals which are indicated for the preparation of vastinetra 'i.z. gold, silver, copper etc.

* It should have the circumference of a thumb and little finger at the base and tip respectively and the hole near the tip is the size of kolasthi (seed of jujuba fruit) and in the base dhumavarti's is to be arranged.

* The shape should be similar to that of cow's tail, straight, having 3 compartments, smooth and having a slender rod inside, which will be useful to push the drug.

Length of dhumanetra according to the type of dhumapana:

rf\^i\^HMWI^ Jiftl ^rcII R M^j^T 118 II

* The eligible person should make to sit straight with a calm mind taking deep expiration and inspiration.

* Arrange dhumavarti to dhumanetra and lit after applying ghee, and medicated fumes are to be inhaled through the nostrils.

The length varies according to the type of dhumapana. The length of:

Madhyama/Samana (prayogika) dhumanetra : 40 inches

Snigdha/Brmhanadhumanetra : 32 inches

Tiksna/Sodhana dhumanetra : 24 inches

Notes:

Kasaghna and vamana dhumanetra

Vrana dhumanetra

Dhumapana- vidhi

*>£MRIBW^dl fa<2dl^i>NM4±IHJI9II

: 10 inches

: 8 inches

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Astanga Hrdayam : Sutra-sthana

- * He should be asked to inhale the smoke from one nostril at a time keeping the other one closed.

- * The fumes inhaled through the nostrils should be expelled through the mouth and those inhaled through the mouth also should be expelled through mouth only.

- * In this way inhale the fumes for three times.

Dhumanetra

- * If the vitiated dosas are moving from the sites like nose and head initially inhale the medicated fumes through nostrils followed by mouth.

If the dosas adhered to the sites, inhale medicated fumes through mouth initially and then through nostrils for their mobilization.

- * The fumes inhaled through mouth should be never expelled through the nostrils otherwise complications like vision loss may arise.

Hukka

Dhumapana should be conducted thrice, which includes three times inhalation and three times exhalation of medicated fumes alternatively.

Snaihika dhumapana:

It should be done in bouts of 3-4 inhalations at a time or until the channels start exuding

* It should be conducted only once in 24 hours that too in daytime.

Madhyama/Prayogika dhumapana:

* It should be conducted 2 to 3 bouts alternatively from the nose and mouth.

* If the dosas are above the throat level, first from the nose and then from the mouth.

* If they are in the throat, first from the mouth and then from the nose.

* In this way it should be done twice in 24 hours i.e. once in the morning and once in the night.

Tik sn a dhumapana:

* Tiksna dhumapana should be inhaled through the nostrils only.

* It should be done in bouts of 4 inhalations each time or till the person feels the lightness of the channels.

* It should be conducted 3 to 4 times in 24 hours.

fluid.

Dhumapana- Vidhi Adhyaya : 21

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DHUMA DRAVYA

iis> useful for sneha dhumapana:

c<4i^c^)^M^ch(^c^M^dciicjcf)i^i \$flc|g4> fivjf<fil uuncb Mc(H m^njn 4ii

Vlctfctfl ^j?^?^ MINI *|c|: cJ^txfcftdcHI: «4>HHi ¥H\W ^ M^I c^fil ^dHJH 511

Aguru (Aquilaria agallocha), 2. guggulu (Commiphora mukul), 3. musta (Cyperus rotundus), 4. sthouneyaka (Taxus baccata), 5. saileya (Parmelia perlata), 6. nalada (Nardostachys jaiamansi), 7. i/s/ra (Vetiveria zizanioides), 8. valaka (Coleus vettiveroides), 9. varahga/twak Dnnamomum tamala), 10. kaunti/harenu (Vitex negundo), 11. madhuka (Glycyrrhiza glabra), 12. bilwamajja (Aegle marmelos), 13. tlavaluka (Prunus cerasus), 14. srivestaka iPinus roxburghii), 15. sarjarasa (Vateria indica), 16. dhyamaka (Cymbopogon species), 17.

madana (*Randia dumetorum*), 18. plava (*Cyperus* sp), 19. sallaki (*Boswellia serrata*), 20. kuhkuma (*Crocus sativus*), 21. masa (*Phaseolus mungo*), 22. yava (*Hordeum vulgare*), 23. kunduruka (gum of *Boswellia serrata*), 24. tila (*Sesamum indicum*), 25. oil obtained from pbala (fruits), sara (pith of trees), medas (fat), nmijja (bone marrow), vasa (muscle fat) and ghrta (ghee) etc.

Drugs useful for mad h yam a dhumapana:

1. s t i //a£/(*Boswelliaserrata*), 2. laksa (*Laccifer lacca*), 3. prthvika (brhad ela), 4. kamala VI umbo nucifera), 5. utpala (*Nymphea stellata*), 6. nyagrodha (*Ficus bengalensis*), 7. udumbara (*Ficus glomerata*), 8. aswattha (*Ficus religiosa*), 9. plaksa (*Ficus lacor*), 10. rodhara *Symplocos racemosa*), 11. sita (sugar), 12. yastimadhu (*Glycyrrhiza glabra*), 13. suvarna .Mik/aragwadha (*Cassia fistula*), 14. padmaka (*Prunus cerasoides*), 15. raktayastika/manjistha iRubiaccordifolia), 16. £u5f/?a(*Saussurea lappa*) and 17. tagara (*Valeriana wallichii*).

Drugs useful for tiksna dhumapana:

-cft^ WllrloHrfi f^TT 111 7 II

c^IMcHMHl^IH cTO^tT StrTT Lbt sNHJ J|-£|£oi||fu| rft^lfn ?wft M^W^h: 111 8II

1. Jyotismati (*Celastrus paniculatus*), 2. nisa (*Curcuma longa*), 3. dasamula (brhat & laghu pancamula), 4. manohwa (manahsila), 5. ala (talaka), 6. laksa (*Laccifer lacca*), 7. sweta/vaca (*Acorus calamus*), 8. triphala (haritaku amalaki, vibhitakT), 9. tiksna gandha dravya (kustha, tagara etc.), 10. sirovirecanagana dravya (see chapter 15.4).

Preparation of dhumavarti:

cifrf<^ycb^cHI ^c(^ZT2IT^r^l^'MI^U*)i |cW*rf rTT ^l^irhi <4«ji<4*ihJl2 0 II

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Astanga H rd ay am : Su t ra-sthana

Dhumavarti

* Take a reed of darbha (*Desmostachya bipinnata*) having a length of twelve inches and soak it in water over night.

* Then apply the paste of the above mentioned drugs useful for dhumapana (in a quantity of 12 grs.) according to the condition of the disease for about 9 inches length to the reed and then dry it well.

* Again apply the same paste and dry. In this way the paste is to be applied for 5 times. It should be in a thickness of a thumb and the shape of a barley grain.

* After that remove the reed from it and can be used it as dhumavarti, by inserting it into dhumanetra and lit with fire.

Kasaghna dhumapana:

34«i^ycHi^Tcic^ui cbmcin^^MiRi^^i

* Take an earthen saucer and fill it with the burning coal, which is devoid of smoke.

* Then take the drugs useful and put them on the earthen saucer, which may be either in the powder form or paste.

* Then seal it with another earthen saucer of equal size, which was kept inversely over the first one.

* The upper saucer contains a hole in the center, which will be useful to arrange the dhumanetra, and it should be in a length of 10 inches or 8 inches.

* Then the patient is asked to inhale the fumes through the mouth and it should be exhaled through the mouth only.

* This should be continued till the expulsion of vitiated dosas or the patient feels lightness of the organs.

Notes:

Vamana dhuma: It is also done in the same manner but after the patient has taken khicadl.

Vra n adhupana dhuma: Vranadhupana dhuma procedure is similar to that of kasaghna dhuma. It will be useful to clean the wound and its exudations and to relieve the pain.

Insufficient, excessive and proper signs and symptoms of dhumapana: Insufficient fumes of inhalation causes the increase of dosas, so that the disease will flare up._Excessive fumes of inhalation causes giddiness, fever etc. which were mentioned earlier.

If the dhumapana is conducted properly:

* It cleans the impurities from the heart, throat and sense organs.

* Causes lightness of the head.

* Mitigates the vitiated dosas and also the diseases produced by them.

* Samana dhumapana is indicated for vata and kapha disorders and healthy persons.

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- Brhriiana dhumapanais indicated for vata disorders.
- £ » Jhana dhumapana is indicated to mitigate kapha disorders.

of dhumapana:

^TTCT: SJTTT: fafcHrcj i^frHf**!: MIU^dl ckVlcjIN: I

chU|?^lf^M<^U<ctfrfviii^J d^l f^JTTqTTtr^T fJjV I Pd 1122(1

gh, dyspnoea, coryza, disorders of voice, foul smell of the nose and mouth, anemia, toes pertaining to hair, discharges coming from ears, mouth and nose, itching, pain, \ it\\ stupor and hiccup etc. don't effect the persons those inhaling medicated fumes regularly.

WT ^HMHRIf^HMcBRI*IRIdHI5GM: 1121 II

Thus ends the twenty-first chapter entitled Dhumapana- vidhi Adhyaya of Sutra Sthana in Astanga Hrdaya Samhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Sirhhagupta.

this chapter Acarya Vagbhata explained the inhalation of medicated fumes in a systematic Advantages, classification such as samana, brmhana, sodhana and also kasaghna, ~na & vana and their synonyms, contraindications, complications and their management with different times of administration, dhumanetra and dhumavarti, and the procedure of dtfferent types of dhumapana, insufficient excessive and proper signs and symptoms have been narrated.

Gandusadi-Vidhi Adhyaya : 22 329

i Samana gandusa:

Decoctions of the drugs possessing tikta, kasaya and madhura rasa are useful for samana gandusa.

Itaes:

. . . tions of the drugs which are bitter, astringent and sweet in taste, cold in potency such as nimbaj'ambu, amra, tender leaves of malati, utpala, madhuka with sugar, water, honey,

- ik. sugarcane juice, ghee etc. can be used for samana gandusa.

5 *ihana gandusa:

:\ ions of the drugs possessing tiffa, /raffi, a/n/a & lav ana rasa and t/s/?a w/ya are useful for fodhana gandusa.

Notes :

. . nons of the drugs which are bitter, pungent, sour, salt in taste, hot in potency and other drugs which will be useful for nasal administration and sour whey, wine, sour gruel prepared grains, urine of different animals etc. can be used for sodhana gandusa.

4^ Ropana gandusa:

Decoction of drugs possessing kasaya and tikta rasa are useful for ropana gandusa.

Decoctions of the drugs, which are astringent and bitter in taste and cold in potency or with such drugs mentioned in various chapters of specific conditions, can be used for ropana gandusa.

Useful liquids in gandusa:

yjrb mi i¶\ *W yi^lkH^^W^HJcbc^^rb GWeW i^T^f H<ita^qJl4 ll

In the above 4 types of gandusa, appropriate paste of the drugs is to be selected according to and it should be processed with any one of the following substances and can be used as mouth gargles when it is comfortable to hold.

j wcha l ghrta, taila, vasa& majja), ksira (milk), madhudaka (honey + water), sukta (fermented aml), madya (alcohol), rasa (mutton soup), mutra (urine of different animals) and dhanyamla.

andusa in different conditions:

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Paste of sesamum seeds mixed with warm water or cold water and used for gandusa is indicated in hyper sensitiveness and looseness of the teeth and also the diseases of the mouth, originated by the vitiation of vata.

-farM MifH*hs\$raT l <±>Nlc(lglPcirl ^ rJHI-tJfIWJ^ 116 ll

* For daily use of mouth gargle either tila taila or mutton soup is good.

* Regular use of gandusa with ghee or milk will be useful in burning sensation, formation of ulcers in the mouth, accidental wounds due to poisons, alkalies and cauterization, which clean the accumulation of dirt and heels the ulcers.

The gargling with honey or water with honey will be useful to clean the accumulated dirt in the mouth. It also heals the mouth ulcers and relieves burning sensation and thirst.

Gargling with dhanyamla (fermented grainwash) will be useful in relieving the bad taste in the mouth, dirt and bad smell.

Gargling with dhanyamla without salt will be helpful to relieve the dryness of the mouth.

Gargling with ksarambu (alkaline water) will break up the accumulated kapha instantaneously.

^lwfl^IU^vjlfil^ cJcHHIMc^l

Gargling with warm water furnishes lightness in the mouth.

Procedure of gandusa-dharana:

PlcjI^ flldO R^iy(c(rlfcB-Uch^JT: 111 0 II

- * Ask the patient to sit comfortably in a place, which is devoid of breeze, but having sun light.
- * Then mild sudation should be conducted above the shoulder region and massage with medicated oil on the neck, cheeks and forehead etc.
- * The patient should be asked to concentrate his mind on the therapeutic procedure only.

Maximum limit to conduct gandusa and kavala:

cbibMUlfHldl i||^rNc|<y|U||^rrT52I^T 111 1 II

Gandusa and kavala should be done till the accumulation of kapha in the mouth or until the person gets watery discharge from the nose and eyes.

Gandusadi- Yidhi Adhyaya : 22

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tuition of gandusa and kavala:

Holding the liquid drugs in the buccal cavity for a specific period without moving to and fro is known as gandusa. Whereas in kavala the drug holds in the oral cavity is allowed to move to and fro. Moving the drug and without movement is the only difference between kavala and gandusa respectively .

Benefits of kavala:

Diseases of the neck, head, ears, mouth and eyes, excessive salivation, throat disorders, dryness in the mouth, nausea, state of unconsciousness, anorexia and coryza will be relieved by Ac regular practice of kavalagraha.

Notes:

Posage: Three types of dosage has been mentioned such as:

| a) Pra vara (b) Madhyama (c) Hina.

Ptavara matra (Maximum dose):

Here the quantity of the liquid used for gargles will be half of the capacity of the buccal cavity. If the patient is strong and the disease also exhibiting all the signs and symptoms maximum dose is indicated.

Madhvama matra (Medium dose):

The quantity of the drug will be 1/3rd of the capacity of the oral cavity. It is indicated for medium personalities and also the diseases of medium symptoms.

Hina matra (Minimum dose):

1 The quantity of the liquid used for gargles will be x /a of the capacity of the oral cavity and is indicated for delicate persons, mild diseases and the persons having pitta constitution. If the medicated paste will be used for gandusa, its dose is one kola i.e., approximately 6 gms.

The patient is instructed not to talk till the completion of the process.

Gandusa and kavala should be done till the person gets watery discharge from the nose and eyes.

* After that, again massage and sudation should be conducted.

* In this way 3 or 5 or 7 gargles should be conducted or till he gets the proper signs and symptoms.

Proper, insufficient and excessive signs & symptoms:

* If the patient gets relief from the symptoms of the original disease, it indicates the proper conduction of gargling.

Astanga Hrdayam : Su tra-sthanu

* Lassitude, tastelessness, coating of the tongue indicates the improper conduction.

* Dryness of the mouth, stomatitis, weakness, anorexia, loss of taste, tachycardia, hoarseness of voice, tinnitus are the symptoms of excessive mouth gargling. These should be treated symptomatically.

Pratisarana:

Application of different form of the drugs inside the mouth with the help of a finger is known as pratisarana.

The same drugs, which will be useful for gandusa can be used in pratisarana. It can be done with the 3 types of recipes.

(a) Kalka (paste) — Kalka : I

(b) Rasakriya (solidified decoction) — Rasakriya : T 7R)T[^]R?[^]T<[^]fph<Hi I

(c) Curna (powder) — Curna : ^> ^ ftu: I

* This will be useful for conjunctivitis, glaucoma and uvulitis.

* Excessive therapy causes burning sensation, dryness, exudation, inflammation etc.

Mukhalepa (Face pack):

Mukhalepa is of 3 types viz.

- 1 . Dosaghna (mitigates dosas)
2. Visaghna (anti poisonous)
3. Varnya (imparts color & complexion)

Mukhalepa

<ituh cHdcfcik VIW: ; ^fcjMry«lvfldH: I

Mukhalepa should be hot in vata and kapha dominancy where as it should be too cold in pitta dominancy.

Basing on the thickness of the application of the paste, it is of 3 types such as /4 th , I h and Vi of the thickness of an ahgula.

After applying the paste it is allowed to dry naturally. After the paste dries up it should be removed by moistening with water. Then the face should be anointed with oil.

After the application of the paste the patient should avoid day sleep, talking, laughing, exposing to sunlight and heat and should not indulge in anger, grief, weeping, eating etc.

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[Mouth Gargles & Others]

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After 'Dhumapana-vidhi', Acarya Vagbhata expounded the chapter ' Gandusadi-vidhi ' (Mouth Gargles & Others), thus said Lord Atreya and other great sages.

'Gandusadi' the word itself suggests that this chapter is pertaining to not only gandusa. Along with gandusa, kavala, pratisarana, alepa, murdha taila and karnapurana are also have been discussed.

Types of gandusa:

Gandusa (mouth gargles) is of 4 types viz.

- 1 . Snigdha/Snaihika gandusa (unctuous) 3 . Sodhana gandusa (purificatory)
2. Samana gandusa (palliative) 4. Ropana gandusa (healing)

r^^isjMllc^ in II

Among the four, the first three types are indicated for the diseases originated by vata, pitta and kapha respectively. The last i.e. ropana gandusa is indicated for the healing of the ulcers in the

mouth. {Samana, stambhana, prasadana and nirvapana are the synonyms of the above 4 types of gandusa respectively according to the author of Astaiiga Saiigraha.)

DRUGS USEFUL IN VARIOUS TYPES OF GANDUSA

1. Snigdha or Snaihika gandusa:

Drugs possessing madhura, amla and lav ana rasa are being processed with different types of unctuous substances viz. taila, ghrta, rasa etc. are useful for snaihika gandusa.

Decoctions of the drugs which are sweet, sour and salty in taste, hot in potency (or) unctuous substances made by processing with the above drugs mixed with mutton soup, paste of sesamum seeds, milk can be used for snaihika gandusa when they are warm.

Notes:

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q-iflvxtj: UIH^I^Njfluf ^rMH) ^jfe 111 7 II

Mukhalepa is contraindicated for the persons suffering from coryza, indigestion, immediately er nasya karma, lock-jaw, anorexia and insomnia.

-TTTrJ^Pd ^ifad: 1 34chHMI^d<^c(c41I^f^<41dcbl : 111 811

Proper administration of facial pack relieves premature wrinkling of the skin, graying of hair and baldness, cataract, pigmentation etc.

Six recipes of mukhalepa:

cbIcW^I ^NI-MH VIN< 'fW^MI: I Rj^I^cH frRTT: <£W|| cJlcfrci^NI M<*: 111 9 II
^d^Vn<f\$IfINI^I^IdU^cHI: I ^ri|Hch^K^fn^ch^HM s II2 0 II
ch I e^chfadlvn^ifOd^ 1(21 III

The ensuing six mukhalepa recipes described in each half-verse are useful commencing with bemaṇṭa and other seasons as follows:

1 . Hemantartu (Early winter) : Kolamajjadi mukhalepa :

\\)la majja (marrow of *Zizyphus jujuba*), vṛṣa mūla (root of *Adathoda vasaka*), sabara/lodhra *S j mplocos racemosa*), goura sarsapa (*Brassica campestris* Var. sarson Prain.).

I s i sira r tu (Winter) : Simhlmuladi mukhalepa:

v ;??/?/ mūla (*Solanum indicum*), kṛṣṇa tila (*Sesamum indicum*), darvi (*Berberis arishtata*), twak (*Cinnamomum zeylanicum*), nistusa yava (*Hordeum vulgare* - barley seeds without husk).

; Vasanta r tu (Spring) : Darbhamuladi mukhalepa :

Darbha mūla (*Desmostachya bipinnqata*), hima/sweta candana (*Santalum album*), usira *Veteveria zizanoides*), sirisa (*Albizzia lebbeck*), misi/satapuspa (*Peucedanum graveolens*), tandula.

4, Gṛi s martu (Summer) : Kumudadi mukhalepa:

Kumuda (*Nymphaea alba*), utpala (*Nymphaea stellata*), kalhara (*Cangalva* another variety of utpala), durva (*Cynodon dactylon*), madhuka (*Glycyrrhiza glabra*), candana (*Santalum album*)

5 Varsa rtu (Rainy) : Kaliyakadi mukhalepa:

Kaliyaka (*Coscinium fenestratum*), tila (*Sesamum indicum*), usira (*Veteveria zizanoides*), m amsi/jatamamsi (*Nardostachys jatamansi*), tagara (*Valeriana wallichii*), padmaka (*Prunus cerasoides*)

6. Sarad rtu (Autumn) : Talisadi mukhalepa:

TdUsapatrl (*Taxus baccata*), gundra (*Typha elephantina*), pundrahwa/prapoundarlka (Controversial drug), yasti (*Glycyrrhiza glabra*), kasa (*Saccharum spontaneum*), nata/tagara (*Valeriana wallichii*), aguru (*Aquilaria agallocha*)

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Regular use of mukhalepa will be useful to get good vision and complexion. Face will become smooth and resembles like a lotus flower.

Murdha taila (Application of oil on the head):

Murdha taila (application of oil on the head) is of 4 types viz.

1 . Abhyahga 3 . Picu

2. Pariseka 4. Sirovasti

-<^pi dfetll^riOTHHj

These are superior to one another in their succeeding order.

1. Abhyahga:

Siro abhyanga

* Massaging gently on the head after applying medicated oil is known as siro abhyanga.

* It is indicated in dryness, itching and boils, burning sensation, ulcers etc. on the scalp.

2. Seka (or) Pariseka (or) Sirahseka:

Sirahseka

Dharapatra and accessories

Smearing of warm medicated oils on the forehead in a systematic manner is known as sirahseka. Picu:

* Picu f

Keeping a piece of gauze or cotton soaked in medicated oil on the anterior fontanel of the head is known as picu.

Both sirahseka and picu are indicated in hair falling. Cracks or wounds on the scalp, dhupana, netra stambha etc.

4. Sirovasti:

Keeping a high quantity of medicated oil on the head for a specific period with the help of a cap made of animal skin or rexin cloth is known as sirovasti.

It is indicated in numbness, facial paralysis, insomnia, dryness of the nose and mouth, cataract, and other diseases of the head, which are difficult to manage.
>!mvasti-vidhi:

fef ilfd^ PIMUUIHI lite ^\^A Jffj i | ¥j<£ I Tt>f^cte^ f%HI^ JloHHlfeMHJ 12 7II
gKVII^rtfafcM^Mg (^K:Wj; 1 3^|chuf^^H^i||H dHli cj^fe^ II28II
^tfc|f&|cM4I <s|<^TH I Ncbc^H ^M^I7T?it^|oMlfiT5Jrt4^4 Pt*I^<iJI29H

Sirovasti-vidhi

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The procedure of sirobasti is as follows:

* After having undergone the purificatory procedures viz. vamana, virecana etc. anoint the body with medicated oil and conduct mild sudation.

* Then ask the patient to sit comfortably on a seat of knee height, in the evening hours.

* Afterwards take a strap of leather of a cow or a buffalo having the measurements of 12 arigula width and the length which is equivalent to the circumference of the head of the

patient.

* Then wrap it around the head first above the ears, covered by a piece of cloth around the head, and then tie with a thread.

* Afterwards the paste of black gram powder is to be applied inside the cap around the scalp and also externally which helps to avoid leakage of oil.

* Then pour the lukewarm medicated oil gently on the scalp with the help of a ladle, up to a height of one ahgula on the scalp.

Notes :

Whenever heat reduces, the oil inside the cap is replaced with warm oil.

-UI^T>t| d^NcHHII^chlrt^t^TT^HI^ 113 0 II

In this way the procedure is to be continued till the person gets the watery discharge from ears, mouth and nose.

Time limit to conduct siro vasti in different disorders—

In vata disorders it should be conducted up to 10,000 matrakala, in pitta disorders 8,000 matrakala, in kapha disorders 6,000 matrakala, in healthy persons 1 ,000 matrakala siro vasti is to be done.

* After the completion of the therapy ask the patient to bend forward and collect the oil in a wide vessel and can be used on the next day.

* Then remove the cap v and massage the shoulders including neck, nape of neck, forehead, face etc.

* Afterwards ask the patient to go for hot water bath and then light food is to be given and follow the post-operative regimen as that of oleation therapy.

* This should be conducted (for 3 days, 5 days or) up to a maximum of 7 days.

Karnapurana (Ear drops):

^K^uj cfcufchufMcH fcW^<M HJ"*r3T: HU-MlcJcj <MlcJ~MMiyicWc)c^ M32 II

After massaging the base of the ears, pour eardrops and should be retained till the pain subsides or up to 1 000 matrakala in healthy person.

Gandusadi-Vidhi Adhyaya : 22

Matra kala:

The time taken either for moving one's right hand around his right knee joint for one time or time taken for blinking the eyes once is known as one matra kala.

Advantages of murdha taila:

* Oiling of the head cures falling, graying and matting of hair.

Relieves the disorders of vata origin and cracks on the scalp.

1 Perception of the sense organs will be improved.

1 Voice becomes clear.

Gives strength to the lower jaw and head.

Thus ends the twenty-second chapter entitled Gandusadi-vidhi Adhyaya of Sutra Sthana in Astariga Hrdaya Sarhhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Siiihagupta.

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In this chapter Acarya Vagbhata explained various techniques to cure the diseases pertaining head region. Gandusa and kavala for mouth disorders, pratisarana for eye diseases; mukhalepa for the face, murdha taila for the head; karnapurana for the ears; gandusa es — snaihika, samana, sodhana and ropana; drugs useful for various types and procedures. Signs and symptoms of proper insufficient & excessive conduction of gandusa, pratisarana, mukhalepa types, indications and contraindications; murdha taila types and their indications and procedure of sirovasti and advantages of murdha taila; karnapurana etc. have been discussed in detail.

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ascot an anjana-vidhi
Adhyaya

[Eye Drops & Collyrium]

After ' Gandusadi-vidhi', Acarya Vagbhata expounded the chapter ' Ascotana- Anjana-vidhi' (Eye Drops & Collyrium), thus said Lord Atreya and other great sages.

Ascotana (Eye drops):

- * Pouring the medicated liquid substances into the eyes in a systematic way is known as ascotana.
- * It is the first line of treatment indicated for almost all eye disorders.
- * As the ascotana dravya is prepared with different types of substances it relieves the redness of the eye, lachrymation, friction in the eyes, pain and burning sensation, pricking pain, ulceration, oedema, itching etc.

Notes: Ascotana

Application of the paste of the same drugs useful for ascotana, over the surface of the eyelids, leaving the eyelashes is known as bidalaka which is indicated in the premonitory symptomatic stage of the above disorders.

Time of administration:

Should not administer ascotana and bidalaka in the nighttime and can be administered in the early morning or anytime in the day.

Ascotana dravya according to dosa:

Ascotana dravya should be warm in vata predominant eye disorders, whereas it should be lukewarm in kapha and cold in pitta and rakta disorders.

Procedure of ascotana:

^Jrfft yd^H fa^drtlf eb4)fa^ I c\$I gl<JVI ^TT fa^^HI<ic^^ilriJI3 II
cTrT: l^H! , cbM->c(M<Lfi: I3^H c^W|MI4kk^H II4II

Ascotananjana- V idhi Adhyaya : 23 339

- * Ask the patient to lie down comfortably on a bed, in a room, which is devoid of breeze.
- * Then do gentle massage over the eyes by closing the lids.
- * Afterwards the drug used for ascotana should be taken in a cowrie shell and arrange a cotton wick.
- * Then instill the drug into the eyes passing through the wick, so that the drug will be poured drop by drop.

1 During the process of instillation, the physician should gently open the eyelids of the patient with the fingers of his left hand.

1 Dstil) the drug from a height of 2 inches, in a dose of 10 or 12 drops over the inner angle of the eye.

* Care should be taken not to cause redness of the eye by pouring more than 2 inches height. fast-operative care:

* Wipe off the surroundings with a clean cloth.

* In vata and kapha disorders mild fomentation should be done with the cloth dipped in hot water.

* In pitta and rakta disorders apply cold pack, ntraindications:

1 The drugs used for ascotana should not be too strong, too hot, too cold, excessive or less in

quantity and staying at one place without spreading all over.

x Too strong or too hot drugs cause pain, redness and loss of vision.

Pi K) cold substances cause pricking pain, restricted movements, dull and constant pain, cessive dosage causes dryness, constriction, throbbing, difficulty in opening and also

friction in the eyes etc.

Insufficient dose leads to the aggravation of symptoms, swelling and the absence of lachrymation.

Advantages of ascotana:

Jlr^l Uf^ldyuiy<d^difa \$W^l3^cfj||*|i|} ^WUMclrUlr* HHHJI7 II

The drug used for ascotana will enter into the channels of eyes, joints, veins, vital points (i.e. srngata region), nose and mouth and eliminate the vitiated dosas.

Anjana (Collyrium):

Indications for anjana:

3T**J3H jy«£HHI^?WMI\$T^Tr^ I McWf^v^h^lI^chU^l^c^Hf^ 118 II
M^MNI\$J7Ft5f^y4)^ MH<jfack 1 3TTf RlrIchM^l^P^f^riH fcJVIND: 119 II

x After conducting vamanaand virecana.

- * When the dosas are localized in the eyes.
- * Whenever pakwa lakshanas like slight oedema, severe itching and sliminess are observed.
- * When there is slight friction, watery discharge, slight redness and thick excretions from the eyes.
- * Vitiated by pitta, kapha, rakta and especially by vata.

Notes: Anjana

- * In the diseases caused by pitta, rakta etc. ascotana should be conducted first and after getting the signs of mitigation of dosas, anjana should be done.
- * When the dosas are in the increased state or when they are not eliminated, anjana should not be conducted.

Types of anjana:

Anjana is of 3 types viz.

1. Lekhana (scaryfing), 2. ropana (healing) and 3. prasadana (purifying).

1. Lekhananjana:

-c^R rM chMNIkHMfdN^I: 111 0 II

It is prepared with the drugs having kasaya, amla, lavana, katu rasa; and is indicated in pterygium.

2. Ropananjana:

It is prepared by the unctuous substances processed with the drugs having tikta rasa and is useful for conjunctivitis.

3. Prasadananjana:

-WI^rirl: yfllcHHJ

- * It is prepared from the drugs, which are having madhura rasa and sita virya and added with unctuous substances.
- * It is useful at the end stage of conjunctivitis and loss of vision due to the seeing of eclipse, sunrays, thunderbolt, lightening and evil spirits etc.
- * For healthy persons to maintain the health of the eyes.

Pratyanjana:

rft^N^HIFMfMk) drilfMcJHHJII 1 II

This prasadananjana is used as an antidote in the form of powder after the application of strong collyrium to manage the complications and hence derives the name pratyjanjana.

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equipment & instruments for anjana:

The concave gharsana sila used for rubbing the collyrium material should be smooth, round, concave in shape to prevent its spilling and consisting of 5 inches in length and 3 inches in

Aijana salaka (Collyrium rods):

dVN^dl d j4^VHIchl ^HMHl 111 2 II

yyifdl, <A<3^ cTT^, <W1 <*>|<H<HI^l 1 3<^]ofl ^, ^c|uifaT ^\U|viil y*N<^l 111 3 II

Amjana salakasare of five types viz.,

1. Golden, 2. silver rods are useful for : Prasadananjana.

Copper rod is useful for : Lekhananjana.

4. Iron rod, 5. index finger is useful for : Ropananjana.

x Index finger is the best one among all the 5 types.

* The length of the collyrium rods should be 10 inches in length and thin in the middle. They

should be smooth and having blunt ends resembling a flower bud.

Kinds of anjana according to mode of preparation:

I^U^l <ufih<Lj| ^utR?<^ci|^Hcb^HI l^TT^HVj) <^ cTT pbi)<J| yiflvri^rljll 411

Depending on the mode of preparation anjana is of 3 types viz. pinda (pill), rasakriya (thick liquid) and curna (powder). They are superior to one another in their preceding order and hence they are indicated in severe, moderate and mild diseases respectively.

Dosage:

^UJMMI fau^HI clcHUMI <f|f£bi|| I rfa^JRST, dW 4^H: Tjfrffl^T 111 511
t VMlik <J <ft\$JTFT, lrlWfdRdiHI I

Doses of different types of anjana is as follows:

Pinda : Harenuseed.

Ra sakriya : One vidahga seed dose in moderate conditions.

Two vidanga seeds dose in severe conditions.

Curna : Two salaka- mild diseases with strong drugs.

Three salaka - mild diseases with mild drugs.

Miitable time for the administration of anjana:

faftl fciu) q"*TUJ|£ mi^ HlbUHI'MI^dRr: m 611

3Tf^il'IW c^NhTJc^dldflfedgdl: IWWtTd^l^ oij£s^db^rH<il 111 7 II

* Collyrium should not be applied at nights, during sleep, midday and when strong sunrays exhaust the eyes.

* If it is applied during the contraindicated timings it will lead the increase of dosas and results in various eye disorders.

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* It should be done both in the morning and evening hours, when the sky is clear without any clouds.

Notes:

* When it is too hot or too cold, or it is cloudy and too breezy, anjana should not be applied.

* It should be applied to the painful eye at first, and next to the rest.

* If both the eyes are painful apply the collyrium with both the index fingers at a time.

Some other scholars opine that strong collyrium shouldn't apply during midday, as they will make the eyes debilitated by excessive watery discharge and become further weakened due to the presence of sun.

Suitable time for tiksnanjana:

Usfi chlchHW ffil-M^H rTrIHJdl l^ldflliciAll <£'IH^4) feHdi H^T: 111 9 II

* Though the eyes are exhausted by strong collyrium, the eyes will regain its strength due to

the following reasons —

- By good sleep.
- Due to cool nature of nighttime.
- As the eyes are predominant with agni bhuta and being habituated to cold comforts.
- * Hence it is advised to apply strong collyrium during night hours.
- * During daytime also, strong collyrium can be applied in the following conditions:
- Whenever kapha is predominantly vitiated.
- Diseases like sukra-armaetc. which are suitable for lekhana (scarification).
- Whenever the sun is not so hot.

Simile regarding metals and eyes:

3i?H*i) vx|~M cflgHI dd MeI *f rft\$UTrTT UMmdhfa r^c| rTOT r^fl: 112 1 II

Metals are born from stones and they will attain their sharpness (by rubbing on it) as well as bluntness with them only.

Similarly eyes are tejatmaka and they will get benefits as well as disadvantages with the same tejasby the proper and improper utilization.

Unsuitable conditions for tisnanjana:

Strong collyrium shouldn't be applied even in night hours when there is severe cold, as they are unable to eliminate the dosas and causes itching, sluggishness and stagnation of dosas.

Contraindications :

HI^d^fljd^ART^M^RI^ I ^RddM I f^KU^ncb^H I ^ II2 3II

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Anjana is contraindicated in the following conditions —

Itersons who are in fear, after conducting emesis and purgation therapies, immediatly after _v ;:g food, during the urge of passing urine, stools etc, those who are in anger and in grief, suffering from fever, whenever the eyes are strained, headache, insomnia, the day without saoshine, after head bath, after consuming alcohol and medicated fumes, indigestion, state of exhaustion due to exposure of sun and heat, immediately after day sleep and suffering from Airst.

Zilvrium, which is — too strong or too mild in potency, too less or too much in quantity, too dun or too thick in consistency, too rough, too cold or too hot should not be used.

Anjana-vidhi (Procedure):

aj^4)cH^H^f!^ : U^K^t^*^ : 13^1^ 4r44l Rbf^M^cW£HHJl2 6ll

Immediately after the application of collyrium, the eyeball should be rotated slowly upwards, 1 . . awards, towards right and left side by closing the lids, so that the medicine will distribute uniformly in all the directions. This procedure is especially to be conducted after the application of strong collyrium.

Blinking, squeezing and washing of eyelids are contraindicated soon after applying anjana. Notes.

* Ask the patient to sit comfortably on a chair.

* Then the physician should elevate the upper eyelid of the patient with his thumb.

* Afterwards, take the required dose of collyrium with a rod and should be applied inside the lower eyelid starting from the inner angle of the eye and slowly move to the outer angle. After the application of collyrium, ask the patient to close his eyes and move the eyeball slowly to make uniform distribution.

One should not blink the eyes, should not apply pressure over the lids and also should not wash the eyes immediately after applying collyrium.

Procedure of washing eyes:

3^dfilNUm^fa<£d H^H <M<l l^TTfil^N^l^Tfe:7^IH^Tlcll 112 8 ll

After the eye gets relieved from the keen actions of the collyrium it should be washed with suitable water according to disease, dosa and season (that means cold water in summer and K arm water in cold seasons).

Procedure of cleaning eyes:

^f^uil^y^Hlf^T rTrft c||ii {Jelium l^cfcjrJIH ^^^ Tftet <^i^ H ^mqJl2 9 ll

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After washing the eyes, physician should lift the upper eyelid of the patient carefully and wipe off the left eye with right thumb by means of a clean peace of cloth, similarly the right eye with the left thumb.

Rationality in washing eyes:

ctrtyildh^Hl^tfl (l^l^l^t^d^vyi l cbU^viih^h^H i rft^ri Sjtft^T 4)^^^: 1130 ll

If the eyes are not properly washed after applying collyrium, residual medicine stagnated in side the lid may provoke dosas and give rise diseases. Hence it is advised to wash properly. In case of itching and inactivity either strong collyrium or dhumapana is advised as postoperative care.

Pratyanjana:

rft^I^IRTrn^T£uf yHI^Hf|TT^II3 1 II

When there is burning in the eyes due to the strong collyrium, apply pratyanjana with cold substances.

Notes:

Proper signs and symptoms of collyrium:

- * Relief from the disease symptoms.
- * Not having any discomfort while closing and opening the eyelids.
- * Not having any problems with sunlight and breeze.

WT ^T^Ff Sff^dHlsHfaRHfH ^if^IISSZM: II23II

Thus ends the twenty-third chapter entitled Ascotana Anjana-vidhi Adhyaya of Sutra Sthana in Astanga Hrdaya Saiiihita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Simhagupta.

In this chapter Acarya Vagbhata has been explained the ascotana and anjana vidhi as follows — advantages of ascotana, time of administration; procedure; post operative care. Collyrium; its types such as — lekhana, ropana, prasadana, pinda, rasakriya. cQrna, its dosage. Collyrium rods and their uses, contraindications; procedure; proper signs and symptoms have been discussed.

- 1 Ascotana Ahjana-vidhi \ Acarya Vagbhata expounded the chapter 6 Tarpana Putapaka 9
lating Therapies to the Eye), thus said Lord Atreya and other great sages.

tarpana:

?ing the medicated ghee on the eyeballs for a specific period is known as aksi tarpana.

* Aksi tarpana is to be administered to the persons suffering from the following disorders —

- When the eyes are tired and unable to see the objects properly.
- Having no movement of eyeballs.
- Dry eyes, rough or injured.
- Suffering from vata and pitta disorders.
- Asymmetry and fall of eye lashes.
- Suffering from krcchronmila (blepharo-spasm), siraharsa (allergic hyperemia of the eyeball), sirotpata (episcleritis), timira (immature cataract), arjuna (sub-conjunctival haemorrhage), abhisyanda (conjunctivitis), adhimantha (glaucoma), anyatovata (secondary or referred pain in the eye ball), vataparyaya (trigeminal neuralgia), sukraka (keratitis) etc.

In the above disorders aksi tarpana can be conducted after subsiding the symptoms like redness, lachrymation, pus formation and pain.

Tarpana and putapaka should be conducted only after purifying the body and head by means of vamana, virecana, vasti and nasya.

* It should be conducted during the normal seasons when the sun shines and the sky is clear without any clouds.

Aksi tarpana should be conducted either in the early morning or in the evening hours when the temperature of the atmosphere is less.

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Tarpana vidhi:

^TT)i^qqidfrlfi|^T^Gf^||c{^} c|f||i^|3^||^liJ|r^3^iy|^M VM^WW \$4d: 116 II
Hi*i fq^ui^TI^ c|c4flP^fadli^lrl I^M^o^M^ftftT^W^ 117 II
Vldlfa fjtd tT, W ^ , WUftd lft%^Wi^c|^ rT<MHI^ M^UR^II8II

^ yfrlfcfH e*I4|,fl|^ r^cbM<^fe IW^^T &J-d4 c^lc^kiRlrl 4)^r1Jl1 Oil
ycblVI^Mdl fcllf^i fciVK HI^HHJ^, faM4^<j^ifa<jk) *^<^MI b^*: 111 1 II

* Construct a circular wall of two inches height around the rim of the orbit with the help of the paste of barley or black gram flour, and should be strong and leak proof.

* Then pour the lukewarm medicated ghee (which was heated indirectly with the help of steam) into the well keeping the eyes of the patient closed, upto the level of plunging of the eye lashes.

* Then instruct the patient to open and close his eyes slowly.

* In place of ghee, muscle fat should be used in certain conditions like night blindness, cataract and ptosis.

This may be conducted:

100 matrakala (2 minutes)
300 matrakala
500 matra kala
700 matrakala
800 matra kala
1000 matrakala
Upto 1000 matrakala
(approximately 16 minutes)
Up to 600 matrakala i.e.,
(approximately 10 minutes)
Up to 500 matra kala i.e.,
(approximately 8-9 minutes)
500 matra kala

Vartmagata roga (diseases of eyelids)
Sandhigata roga (diseases of the joints)
Suklagata roga (diseases of the sclera)
Krsnagata roga (diseases of the cornea)
Drstimandala-gata roga (disorders of vision)

In adhimantha (glaucoma)

In vata disorders.

In pitta disorders.

In kapha disorders.

For healthy persons.

* After the completion of the treatment remove the ghee from the lateral sides by making a small hole and collect it in a vessel.

* Then remove the paste and clean the area with a fresh cloth.

* Vairecanika dhumapana is to be conducted as a postoperative measure to mitigate the increased kapha.

* Then wash the face with lukewarm water and give wholesome diet.

* Advise the patient not to expose to sunlight and see the bright objects.

* Rest should be given in a place, which is devoid of breeze.

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on:

1 In vata disorders it should be conducted daily for a period of one, three or five days or till the patient gets relief.

* In pitta and rakta disorders it should be done alternatively for the same duration that means if it is to be continued for 5 times means it takes 10 days time for the completion of the course.

■ In kapha disorders tarpana should be done with 2 days gap in between the procedure that means it takes 15 days for conducting 5 times of tarpana.

r. insufficient and excessive signs & symptoms:

If the patient is able to withstand and can see the bright objects properly, clarity and feeling of lightness and gets relief from the symptoms indicates the proper signs and symptoms of tarpana vidhi.

* Opposite of the above denotes the insufficient conduction of the procedure.

Where as in excessive conduction of the procedure, increase of kapha and kapha disorders will be seen.

Putapaka:

^Jlm rIRc* cK^l-dl gfefi ^n^frt MifuiMfH d^ic^qc^iyMcbiRviHjn 211

;.>t as the body gets tired after oleation therapy, eyes also become fatigue after tarpana and hence after getting the proper signs and symptoms of tarpana, putapaka is to be conducted to restore the strength to the eyes.

Types of putapaka:

TTc^ f}gH:, ^i>m4f^ c^HI fed: 111 3 II

Putapaka is of 3 types viz.,

1 . Snehana putapaka (Lubricating)

2 . Lekhana putapaka (Scarifying)

3 . Prasadana putapaka (Cleansing)

5 .hana putapaka is indicated in vata disorders, and if vata is associated with kapha, lekhana putapaka is advisable whereas prasadana putapaka is to be administered in poor vision, j » >rders of vata, pitta, raktaand also in healthy persons.

1. Snehana putapaka:

^WH^IIMA^IM^cWlft*!: 111 411

I tissue, bone marrow, muscle fat and the flesh of the animals such as bhusaya (fox and others), prasaha (cow, ass, camel etc) & anupa (animals dwelling in marshy land eg. buffalo,

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pig etc) as well as the drugs belonging to jivaniya gana after ponuding with milk can be used for snehana putapaka.

Notes:

It is indicated in dryness of eyes and other conditions due to the vitiation of vata.

2. Lekhana putapaka:

Flesh and the liver of the animals and birds dwelling in desert land and scarifying drugs such as pearls, iron, copper, rocksalt, srotonjana, conch shell, samudraphena and haritala should be grind with mastu (whey) and can be used for lekhana putapaka.

Notes:

It is indicated in the moistness of the eyes and other conditions due to the vitiation of kapha.

3. Prasadana putapaka:

The liver, bone marrow, muscle fat intestines and heart of the animals and birds dwelling in desert like regions and the substances having sweet in taste are to be grind with breast milk, milk and ghee and can be used for prasadana putapaka.

Notes:

It is indicated in the defective vision due to the vitiation of vata, pitta and rakta and also heals the ulcers. It is contraindicated in kapha disorders.

Putapaka- vidhi:

^qchc*d|4-^iM^: f^lf^tj shmrly clgfarcti T^fc^ U^H'ilh^: 111 8 II

* Take the meat of animals in a quantity of one bilwa (approximately 48 gms.) and add equal quantity of the appropriate drugs, which were mentioned earlier and grind well and made into paste.

* Then it should be covered with the leaves of urubuka or eranda (castor), vata (banyan) and ambhoja (lotus) for snehana, lekhana and prasadana putapaka respectively.

* It should be tied well with a thick thread and given a coating of mud in a thickness of 2 inches and dried.

* Then put it into the fire of burning coal of dhava, dhanvana etc., and also the dried excreta of animals.

* After it becomes red hot, it should be removed from the fire and allowed it to auto cool.

* Afterwards remove the external coating and also the leaves.

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Eranda patra

Vata patra

Ambhoja patra

With the help of a clean cloth the material inside is to be taken and squeeze it well.

The juice thus collected can be used in the evening hours, similar to the procedure of tarpana.

Dharana kala:

- * The procedure is to be conducted for —
1 00 matrakala for lekhana putapaka.
200 matra kala for snehana putapaka.
300 matrakala for prasadana putapaka.

- * Putapaka dravya should be lukewarm in state in the first two types i.e. lekhana and snehana putapaka. Where as it should be cold in prasadana putapaka.

Pascat karma:

After the completion of the process dhumapana is to be conducted similar to tarpana, except in rru >adana putapaka.

The signs and symptoms of proper, insufficient and excessive therapy are similar to tarpana. Contraindicated for tarpana and putapaka:

The persons who are contraindicated for nasal administration are also not eligible for both tarpana and putapaka.

Parihara kala:

- * Parihara kala is double the number of days.

- * Eyes should be bandaged with the flowers of malati, mallikaelc, during night hours.

-wi?ftfirTOTr^iii 9ii

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Astanga H relay am : Sutra-sthana

Necessity of protecting eyes:

Womi ^stcil^ MrA c^cffd HHII^HdJuil^: ||2 2||
^fe^T HfcM Rifcia vjjJI^ d^4 vjiNd Hch^Mi^n2 3M

If the vision is lost entire world becomes dark, and hence all efforts should be made to strengthen their eyes by resorting to nasya, anjana, tarpana etc.

Thus ends the twenty fourth chapter entitled Tarpana Putapaka-vidhi
Adhyaya of Sutra Sthana in Astanga Hrdaya Sarhhita, which was composed
by Acarya Vagbhata son of Sri Vaidyapati Sirhhagupta.

In this chapter Acarya Vagbhata has been explained in detail regarding the tarpana and putapaka as follows — definition; indications of tarpana; time of administration; procedure and duration; types of putapaka such as snehana, lekhana, prasa-dana. The drugs useful for various types of putapaka and the procedure has been discussed.

*

Yantra-vidhi
Adhyaya

[Application of Blunt Instruments]

'Tarpana Putapaka-vidhi', Acarya Vagbhata expounded the chapter 'Yantra-vidhi'
Application of Blunt Instruments), thus said Lord Atreya and other great sages.

Definition of salya:

The foreign body, which causes troubles to the mind as well as the body, is known as salya.

Different kinds of instruments:

HMI fcl UHi Vlc^IMi HMI^¥IM«lffcRT^I3U^i^MI4I MWtJi^ Mr** <*vft 111 II
3jyrfa*K<l<{)Hi yi*N\$miPHifi^ I^MI^MR4^T^rmT<Mfr^I(^ch4r&l II2 II

The different kinds of instruments, which will be useful to remove the foreign bodies, which are lodged in different parts of the body, are known as yantras (instruments with blunt edges).

They will be useful to examine the piles, fistula-in-ano, application of sharp instruments, alkalies and thermal cauterization and to protect the other parts of the body. Those instruments are also useful to conduct guda vasti, utara vasti, vrana vasti and other therapeutic procedures.

Ghatika yantra (pot), alabu (gourd), srhga (horns) jambavoustha salaka (jambula probe) etc. are some of the blunt instruments.

-3

Blunt instruments having different shapes and functions will be useful in different conditions.

Hence they are innumerable and it is not possible to mention all of them in detail and can be fabricated according to the need of the hour by applying his mind.

Some other acaryas opined that the yantras are one hundred and one. Among those, surgeon's hand is rightly considered as the principal instrument, for without its help no instrument can properly be used.

^iftl fc^fc^UI^Mrl: II3II

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Astanga H relay am : Sut ra-sthana

They are described in brief as follows:

In a nut shell, the above instruments can be divided into six types viz.,

- 1 . Svastikay antra (cruciform instruments)
2. Sarhdamsa yantra (pincher like instruments)
3. Talay antra (pick lock like instruments)
4. Nadiy antra (tubular instruments)
5. Salakay antra (rod like instruments)
6. An u/Upayantra (accessory instruments)

24
2
2
20
28
25

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1. Svastika \ antra (Cruciform instruments):

^|i|*sIIPI i|^|U|i ^frlrH^cMfa 1 3^KKVII^dl^mi^44IPI ^ ^jft^: 115 II
M^ | chKM4^ : chU^ qJ«a i PI c^H^ : I faairWI^ch^lftl ^i^VMdlPI ^ 116 II
^^ficHHVlc^ I ^U | f^U4^ |

* The word svastika represented by two lines crossing each other, the arms of the cross being bent at their extremities towards the same direction. So these instruments may be described as cruciform.

* Their ends are having the shapes like the faces of ferocious beasts and birds and the instruments are be called after their names such as:

- 1 . Kankamukhay antra (heron forceps)
2. Simhamukhay antra (lion forceps)
3. Rksamukhay antra (bear forceps)

4. Kakamukha yantra (crow forceps)

Kankamukha yantra

Simhamukha yantra

Rksamukha yantra

Kakamukha yantra

* These instruments are generally made of iron and having a length of 1 8 inches.

* The fulcrums of these instruments, which are at the middle, are of the size of a masura.

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The handles are either rounded off or bent at an angle at their ends like an elephant drivers goad.

These are used for the extraction of the foreign bodies impacted in the bones. If the foreign body is visible, it should be extracted by sirhha-mukha (lion forceps), vyaghra-mukha (tiger forceps), bhuja-mukha (snake hood forceps), makara-mukha yantra (crocodile forceps) etc.

If the foreign body is invisible it should be extracted by kankamukha (heron forceps), kakamukha (crow forceps), kuraramukha yantra (osprey forceps) etc. that can be easily introduced and turned in all directions and also it grasps firmly and extracts the foreign body with ease.

2. Sandamsa yantra (Pincher like instruments):

Sandamsa yantra

- * Sandamsa yantras are two in number such as the forceps with and without handles.
- * Generally they are having 16 inches in length and are used to extract the foreign bodies from the soft structures such as the skin, muscles, veins, nerves and tendons.
- * Another variety has the length of 6 inches and $\frac{1}{2}$ inch width in between the two blades and those two are soldered at one end.
- * It is intended for the purpose of extracting minute foreign bodies such as thorn, hair and also for the removal of superfluous eye lashes.

Mucuti or mucundi yantra:

Mucuti yantra

- * Mucuti also will be used similar to the 2nd variety of sandamsa yantra.
- * It has small teeth and is straight at its root.
- * It is separated finely at the open ends. The soldered end has a ring attached to it as ornamentation.
- * It is useful for removing painful sloughs and granulations from a deep-seated abscess.

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Astahga Hrda v am : Sutra-sthana

3. Tala yantra (Pick lock like instruments):

tai^I^Jc} MrWdlHcJr^chcllH^ ^ chufHI^vic-MIM^IRuR 111 Oil

Ekatala Dvitala

* These instruments resemble the jaws of a fish. They are of 2 types:

(a) Ekatala (single blade): Hook resembles one lip of the fish.

(b) Dvitala (double blade): Those with 2 talas represent its entire face.

* They have the length of 12 inches and are used for extracting the foreign bodies from the ear, nose etc.

4. Nadi yantra (Tubular instruments):

Hlii^Mlftl ^I^IU^cfeI^cM^lfH^T I ^ld^MMi V I c^IHmm^Mi ^c^ 111 1 II
fsM4IU|i ^cMrcJW ^<nfc«|T£NU||i|^r I dfeWKMfluil^uf ^dU^UrT: 111 2 II

D C

D

D L_

Nadi yantra

* The nadi or tubular instruments are described to be of various kinds and to serve many purposes.

* They are open either at one or both ends.

* They are used for the extraction of foreign bodies from the external channels of the body. They are also used for diagnostic purposes and also to suck the fluids from the cavities.

* They vary in length and diameter in proportion to different sizes of the outer canals of the body and according to the purpose to be served by them.

Kantha salya darsana nadi yantra (Throat speculam):

<VI I ^HI SlfqTgrS^: ^U6V I c^ I c<Hlfa4) I^TT^~

To examine the foreign bodies in the throat the instrument should have a length of 10 inches

and a circumference of 5 inches.

Pancamukha & trimukha:

-M^y^Pf^^\ T^bcbuf^M 111 3 II

cm^ , Qjcbufui BIR^I: drUMIUIId: I

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* To take a good hold of four-eared arrow, a speculum having five holes (pancamukha) should be required, and for a 2-eared arrow, a speculum having three holes (triwukha) would be necessary.

* The central hole is for the arrow while the side holes are meant for the ears of the arrow.

:

i 1

Pancamukha Trimukha

HI^cjfcUT^iI^I yio^IIn cbK^IrIJ

To detect the foreign bodies lodged in side the body, different types of speculums can be fabricated depending on the shape, thickness and length.

Salya nirghatani v antra:

The top of the instrument is shaped like the disc of a lotus and is closed and it has a length of 1 2 inches and width of 3 inches. It is useful for catching and removal of foreign body.

Aria yantra (Proctoscope):

TTS^HI *J<|jcH foaM^8^fa^dH J3 ra^ 111 811

* It is of 3 types— (a) slit with one side, (b) slit with two sides and (c) without any slit (sami yantra).

* It is made up of with copper, iron and gold or it may be made with ivory, horn and wood also.

* They are hollow and tapering at the end and are in the shape of the teat of a cow.

* For males, the length is of 4 inches and the circumference is 5 inches.

Slit with one side Slit with two sides Without any slit
3 Types of Arsa yantra

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Astanga H relax am : Su t ra-st hana

* In case of females it is of 6 inches in length.

* There are 2 slits on the sides, one for the inspection of the diseases and the other for the application of alkalies to the diseased part.

* The slit measures 3 inches in length and the pulp of the thumb in breadth.

* The second variety has only one slit, and the annular projection is turned upwards to prevent the sudden introduction of the instrument too far inwards.

Samivantra:

The third variety without any slit on the side is called sami, which is used to exert pressure over the piles by introducing the instrument into rectum.

Bhagandara y antra:

Bhagandara y antra should not have any ridge above the slit.

Ghrana-arso-arbuda yantra (Nasal speculum):

For the examination of the nasal diseases such as tumors and polypus, it should be two inches in length and admits the index finger in its lumen. The tube has a single slit on the side and should not have any ridges above the slit similar to bhagandhara yantra.

Anguli-tranaka yantra (Finger guard):

Ghrana-arso-arbuda yantra

Anguli-tranaka yantra

* It protects the finger of the surgeon from being injured by the teeth of the patient and so helps the surgeon in opening the mouth of the patient.

* It is generally made up of with ivory, horn or wood.

* The instrument is in the shape of teat of a cow and having four inches length.

* It should be thick and curved and should be tied with a strong thread, which also tied to the wrist of the surgeon.

Yoni-x rana-darsana yantra (Vaginal speculum):

4)fadu1^inzl'*jfa{ MUyil^dHJ tiAW«dl ^l^TIMi^vjy\$HMHJI2 2ll

* It is tubular and 1 6 inches in length and 6 inches in circumference.

- * It consists of four blades attached at their basis to a ring.
- * The tube tapers gradually, the end is free and looks like the bud of a lotus.

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- * To the four blades are soldered four rods in such a way that on pressing their free ends, which pass out of the ring by the surgeons hands, the tapering end of the tube would gap widely.
- * The surgeon by regulating the pressure of his hand may open Yonivrana darsana yantra or close the speculum to any desired extent.

Nadivrana yantra (Tubular instruments for wounds):

M^*^ Hl^ldUllU4\$tyl?MI4| N^J^ 112 3 II

^l^d^l^l^rfi ^ y<^M8cbHN^l 1 3WdhebfMck M<rl P^oS^g^ufi 112 4 II

- * It is used for washing a sinus with medicated lotions.
- * It consists a tube and a leather bag, similar to vasti yantra without ridges at the tip.
- * It should be 6 inches in length, and the circumference of a thumb at the base and a pea at the tip.

Udakodara yantra (Canula for ascitis):

Rsski nfacw RWHfcHcbi cfk<*>!<£ i

The tube is open at both the ends and is made up of with metal or manufactured from the cylindrical hollow calamus of a peacock's feather.

Instruments useful for dhumapana and vasti karma have been already enumerated in the relevant chapters.

Srngā yantra (Horn/instrument for cupping):

>M^|dlHi u3t*\$ \$ ^M iftS KKV I l^HH , 1 3T£ ft^l^fW ^H<£ ^cH^lri 112 6 II

- * Generally cow's horn is recommended for this purpose.
- * They are having a length of 18 inches and 3 inches width at the base.
- * The tip is in a circumference of the size of mustard seed and in the shape of a nipple and covered with thin skin.

* It is useful to suck the air, poison, blood, water and Srnga yantra vitiated breast milk.

Alabu yantra (Gourd):

f^KVN^cH)6H I ^H^ rcj^KV I I^H : I T^^H^TIIHfl t{IkI|^T: ^UHt|^ 112 7 II

* It is used to drain the blood and phlegm from the body.

* Alabu (*Lageneria vulgaris*) should be selected which is 12 inches and 18 inches in length and circumference respectively.

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Astanga Hridayam : Sutra-sthana

* Its mouth should be circular and have a diameter of 3 to 4 inches.

* A fire is to be lit inside with a dry cloth, grass, cotton to create vacuum and the instrument is to be applied instantly to the intended part of the patient's body.

Ghati

Ghati yantra:

* The measurements of ghati yantra and the indications are also similar to that of alabu yantra.

* It is also useful in abdominal tumors.

5. Salaka yantra (Rod like instruments):

^<MHI!WIU||fa-

The rods or probes are described to be of various kinds and are recommended for various purposes; so their length and circumference would vary according to the usage.

Gandupadamukha yantra (Blunt probe instruments):

- * There are two kinds of salaka, with their ends shaped like the head of the earthworm.
- * They are used for probing abscesses and sinuses.

Masuradala-mukha yantra:

Gandupadamukha yantra

U^rfclchl £ Wld WKHcM^Jk} |

Masuradala-mukha yantra

They are also two in number and having a length of 8 and 9 inches and the end is in a shape of masura pulse (Bengal gram) and is used to remove foreign bodies from the internal channels of the body.

Sanku yantra:

?TfcT: TET^ftftat MI^VI^KVM^chl 113 Oil

c-^sf^ullcicW 5 ! ft <¥ltfl<¥ll^cjjc'fl I -oJM^ VK^-IH?! OT^pJ <*rs?ll<£>cfl 113 1 II

- * They are six in number.
- * Among those two are 12 and 16 inches respectively and having the shape of the hood of a snake.

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- * They are used for the purpose of raising the foreign body upwards from the wound.

1 Two varieties are having 10 and 12 inches length and having the shape of the tip of the arrow and are used for moving the foreign body in the wound in all directions.

* Another two having the shape of a fish hook which are used to remove the foreign bodies from the wound.

Sanku yantra

Garbha sanku (Foetus or traction hook):

nj^pf g)r|JfeK4l: 113 211

Garbha sanku

Sarpaphanamukhi yantra

* The end of the instrument has been bent like an ahkusa or elephant drivers goad.

* It is having the length of 1 8 inches and width of 8 inches. It is used for extracting the dead foetus from the mothers' womb.

Sarpaphanamukhi yantra (Snakes hood):

* It is sanku, or hook similar to the above and the end being bent like the hood of the snake.

* It is used to extract the stones in the urinary bladder.

Dantapatana yantra:

Instruments having the length of 4 inches and the tip possessing the shape of an arrow are useful for extracting the tooth.

Pramar jani salaka yantra:

chlMfafaftdlwRMI ; ¥M l chl : *C5 >Wl «fl 1 M l ^ l cliqdfli l ff <¥ISK¥M^ l lI34ll

- * There are six rod like instruments with their tip encircled with a piece of cotton, which will be useful for cleaning the wounds, sinuses etc.
- * Two of them having a length of 10 inches and 12 inches will be useful to clean the wounds exterior and interior part of the rectum respectively.
- * Another two having a length of 6 inches and 7 inches will be useful to clean the wounds external and internal parts of the nose respectively.
- * Two more instruments having a length of 8 inches and 9 inches will be useful to clean the wounds nearer and faraway parts of the ear respectively.

Karna sodhana salaka:

ehufyi)OTT^c*yM?iyi-d ^cimhhji35ii

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Astanga Hrdayam : Sutra-sthana

Jambavoustha salaka

Karna sodhana salaka is having shapes of aswattha leaf and ladle shapes in the edge and the tip respectively and will be useful to clean the ears.

Jambavoustha salaka (Jamuna fruit probe):

- * Probes having their ends in a shape of jamuna fruit (Syzygium cumini) are known as jambavoustha salaka.
- * For the application of ksara 3 types of instruments and for conducting agni karma 3 more instruments have been mentioned separately, and they are possessing different shapes such as thick, thin and long.

Probes useful for intestinal hernia shall have round and semilunar shapes at the tip and the base respectively.

Probes useful for cauterization of nasal polyps and tumors shall have its mouth resembling cotyledons of jujube seed.

Three probes useful for application of ksara shall be eight inches in length and their tips are

similar to the nails of index, middle and ring fingers respectively.

Urethral probes and collyrium rods have been already described at the relevant chapters.

6. Anu yantra (Accessory instruments):

3^U|fcbM^c<^IIVM^I: 113 9 II

Tff y i ^H^ydl sMI : ^TH:Tn^:xn^W^Sr,dfrpb*II: 1140 II

rf^pjuTftrar i

* This class of blunt instruments comprises various accessory instruments such as magnet, thread, leather, intestines, cloth, stones, hammer, the palm of the hand and sole of the foot, fingers, tongue, teeth, mouth, nails, hair, branch of a tree, air, time, cooking, objects exciting happiness and fear etc.

* As these are inferior to actual instruments and are named as accessory instruments.

* They can be used any where in the body according to the necessity.

Yantra karma (Functions of the instruments):

34^Nuh^MH HmH^H^o^MrfH^UMpi ^ ^|chi| 114 1 II

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\:rghatana, unmathana, purana, marga-suddhi, vyuhana, aharana, bandhana, pidana, acusana, unnamana, namana, calana, bhahga, vyavartanarjukarana etc. are the functions of yantras.

Notes :

In the 34th chapter of Astariga Sangraha Sutra sthana, 24 types of the functions of blunt instruments have been described as under:

Sirghatana (hammering), 2. purana (filling), 3. bandhana (bandaging), 4. vyuhana (bringing together the edges of the wound), 5. parivartana (replacement), 6. calana (moving the foreign body), 7. vivarana (dilatation), 8. pidana (pressing), 9. marga visodhana (clearing the passage), 10. ikarsana (extraction), 11. aharana (pulling out), 12. vyathana (puncturing), 13. unnamana (elevation), 14. vinamana (depression), 15. bhahjana (crushing), 16. unmathana (probing/stirring), 17. acusana (suction), 18. esana (exploration), 19. darana (splitting), 20. gukarana (straightening), 21. praksalana (washing the wound), 22. pradhamana (blowing) 23.

Jana (collyrium) and 24. pramarjana (wipe off).

Speciality of kankamukha yantra (Heron forceps):

<4^ceia: chgy<g!J^TR^f|^ri|chIR 1142 II

%s it enters deeply into the wound, turns around, can hold the foreign body well and can be . :racted without causing any abnormality, it is superior to all other blunt instruments.

Wt ^STFT ^Rf^RfrT M^ilsszTR: I 125 I I

Thus ends the twenty-fifth chapter entitled Yantra- vidhi Adhyaya of Sutra sthana in Astanga Hrdaya Samhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Simhagupta.

Ads chapter Acarya Vagbhata has been explained various types of surgical instruments in detail. Definition of salya; 6 types of blunt instruments; functions of the instruments; specialty f the heron forceps; etc. has been discussed.

26

s astra- vidhi
Adhyaya

[Application of Sharp Instruments]

After 'Yantra-vidhi' (Application of Blunt Instruments), Acarya Vagbhata expounded the chapter ' Sastra-vidhi (Application of Sharp Instruments), thus said Lord Atreya and other great sages.

Sastra-laksana (Sharp instruments):

N<rav»fr1 : ^r^lfed I PI WMIT I ¥ I ^fol <|^HliPP* <|^H I ^]H I ft ^111 II

fcrt^MI^yfviibHI^4)chVnifi|^ iyi4) QbHftl,^3fld dlfa WMfcIVINd: II4II

^\\¥A fHdc|^HM-dcfchI^J^ (Isfltyjid \$dIA^VMlcW^faVI^ II2 II
<s<feyi cMiMNsM chrffl H^VI^cbH^K^I^H* <£^THW <sMI£HJI3 II
3mi TagfcfillcbKI rivi f^lrcf)U^y41 (^) 114 II)

* In general sharp instruments are 26 in number.

* These instruments should be got prepared by the skilled blacksmiths in accordance with

the traditional method.

- * They should have 6 ahgulas (9 cm.) in length, comprising lovely shape, easy to handle with sharp edges and able to do the longitudinal section of the hair follicle.
- * Fabricate these instruments by melting the iron properly and make the edges sharp by hammering well.
- * The color of the edges appears as the petals of blue lotus, and the shape should be according to their nomenclature.
- * Their blade should be half or one fourth of their length.
- * The surgeon should always accomplish with these instruments and ready to use at any time, and must have at least 2-3 sets of each variety, to be made use of as suitable to the site of operation.

Names of the 26 sharp instruments are as follows:

- 1 . Mandalagra, 2. vrddhipatra, 3. utpalapatra, 4. adyardhadharaka, 5. sarpamuhka , 6. esani, 7. vetasapatra, 8. sararimukha, 9. trikurcaka, 10. kusapatra, 11. atavadana (atimukhl).
12. antavaktrardha-candraka, 13. vnhimukha, 14. kuthari, 15. salaka, 16. ariguli sartra.

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17. badisa, 18. karapatra, 19. kartari, 20. nakha sartra, 21. dantalekhanaka, 22. sue/, 23. £i/rca, Jiaja, 25. ara (4 kinds), 26. karnavedhana sastra.

Notes:

fa some of the mss. the remaining verses of the Sanskrit text mentioned after the first 4 :s were missed. The names of the sharp instruments were given in those slokas. The order I ven in this text differs with the book Astanga Sangraha.

The number of sharp instruments mentioned by Susruta is twenty only, where as they are 26 according to Vagbhata.

the order of the sharp instruments mentioned by Vrddha Vagbhata in Astanga Sangraha is as follows:

- Dantalekhana sastra (dental scraper), 2. mandalagra sastra (round headed knife), 3.

-ddhipatra sastra (scalpel), 4. utpalapatra sastra (lancet), 5. adyardhadhara sastra (half edged knife), 6. mudrika sastra (finger knife), 7. kartari sastra (scissors), 8. sarpavaktra sastra (snakes hood shaped blade), 9. karapatra sastra (saw), 10. kusapatra sastra (catract knife), 11. lioinukha sastra (curved scissors), 12. antarmukha sastra (blade bent inwards), 13. ^arimukha sastra (pointed scissors), 14. trikurca sastra (three mettalic spikes), 15. kutharika a (axe), 16. vrihimukha sastra (trocar), 17. salaka sastra (probe), 18. vetasapatra sastra narrow blade knife), 19. ara sastra (awl), 20. karnavyadhana sastra (needle for piercing the ear), IX.suci sastra (needles), 22. sucikurca sastra (brush with spikes), 23. khaja sastra flchurner), 24. esam sastra (sharp probe), 25. badisa sastra (sharp hook) and 26. nakha sastra ^nailparer).

DESCRIPTION OF THE SHARP INSTRUMENTS

Mandalagra sastra (Round headed knife):

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* The blade is in the shape of the index finger when its nail points towards the palm of the hand.

It is used for scraping and excision of pothaki (trachoma — disease of eye lid), sundika (tonsillitis) etc.

Yrddhipatra sastra (Scalpel):

^H&Msi ^<|<*>K %k£|cHMI<i^ I^ji^rl 'l«fft^d<^HTT 116 II

The sharp cutting instrument is called yrddhipatra sastra from its resemblance to the leaf of a medicinal plant called vrddhi or in the shape of a razor (barber's knife).

Mandalagra sastra

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* This instrument is useful for excision and incision.

* Instrument with straight edge is used for opening the pointed superficial

Utpalapatra sastra

Vrddhipatra sastra

abscess. The curved knives with long or short edges are used in other abscesses.

Utpalapatra sastra (Lancet) & adhyardhadhara sastra (half edged knife):

4r<4tflOTSftmi<c£ rfSTT 117 II

* Utpalapatra sastra (lancet) and adhyardhadhara sastra (half edged knife) are having long and short edges respectively.

* They are useful for incision and excision.

Sarpavaktra sastra (Snake's mouth shaped):

yi'Jichuifvf^c^suU^IH'^ i

* It resembles the mouth of a snake.

* The blade is having Vi an inch length and is used to excise the nasal and aural polyps.

Esani:

J I ^MU) ^TTT ^|U^M<ij[^Mun 118 II

Adhyardhadhara sastra

Sarpavaktra sastra

Esani

Esani (probe) is one of the sharp instrument and is useful to explore the route of the sinuses. It is smooth to touch and possessing the shape of mouth of an earthworm.

Notes:

* The probes are of two kinds, one is hard and the other is soft.

* The hard probes are used for deep sinuses and the soft probes are useful for superficial sinuses.

Another kind of probe having a needle like face with a hole at the base and is used for splitting.

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Atamukha sastra

\ I tasapatra sastra:

\ ctasapatra sastra is useful for puncturing.

Sararimukha and trikurcaka:

-Wloi) !mwU4lf5l<£4^ 119 II

Sararimukha and trikurcaka sastra will be useful for draining the fluids.

Kusapatra sastra and atamukha sastra:

<J>yil<ilc^ ^|©£| &J^|cH HIM 41: ifcdHJ

* Kusapatra sastra is a knife with its blade having the shape of a leaf of kusa

grass.

* It should be 6 inches length and the blade measuring 2 inches.

* It is used for puncturing and draining the wounds.

* Atamukha sartra is in the shape of the

beak of water bird 6 at! 9 and the measurements are same as of kusapatra and the function is also similar.

Antarmukha sastra:

Antarmukha sastra is also having the similar functions of the above instruments and having an edge of 1 Vi inch with a half moon shape.

Vrihimukha sastra:

-rTOTSSZtelU^H thrl lsftfeclH y4)>*4 *f dfW^c^4lc4£ in 1 II

* Vrihimukha sastra is a kind of trocar and the tip is pointed and in the shape of a grain.

* The length of the blade is 1 Vi inches.

* It is used for paracentesis in ascitis and also used for venesection in the fleshy parts of the body.

Kutharika sastra:

rT4teef<JU^i|| fc|£i^i|4wi R^4dl I^KIHJN 2 II

Kutharika sastra

Vrihimukha sastra

* Kutharika sastra is a small instrument shaped like teeth of cow and the blade is 1/4 inch in width, and having a wooden handle.

* It is used for venesection on bony structures.

Tamra salaka:

* Tamra salaka is a rod like instrument made up of with copper. It is having 2 tips on either side shaped like the bud of kurabaka/saireyaka (Barleria prionitis).

* It is used for piercing the lens in cataract.

Anguli sastra (Finger knife):

^fecblPnld*^ th^l rclU^HWdHJ^ldl ^H&M^UI ^U^tflilui WH^HI 4 II
d^ft I ^ilM^M I UI I ^UI^fWIJ JM^ldU^l^H^ 111 5 II

* The mouth of the finger knife looks as if coming out of a ring and the blade is having the width of 1/4 inch and resembling either vrddhipatra or mandalagra sastra in shape.

* The ring is in a size of terminal phalanx of the index finger. The base of the instrument has a thread tied to it.

* It is used for cutting through neoplasms in the throat.

Badisa sastra (Sharp hook):

Badisa sastra is a sharp hook with a bent face and is meant for holding enlarged uvula, pterygium etc.

Karapatra (Saw):

cMM*gT3TOTTTt¥II^HHjn 6II

* Karapatra sastra resembles the saw and having the length of 10 inches and width of 2 inches.

* The edge of instrument should be sharp and serrated with a handle.

* It is used to cut the bones.

Anguli sastra

Karapatra sastra

Kartari (Scissors):

tcbrrfl cbrtllfaW 111 711

Kartari is a scissors and is used to cut the tendons, hair, threads etc.

Kartari

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Nakha sastra (Nail parer):

* The length of the nakha sastra should be 9 inches and having 2 edges, one is straight and the other is curved.

* It is used to extract the minute foreign bodies from the soft parts, and also for excising, incising, tatooing and

scarifying. Nakha sastra

Dantalekhana sastra (Dental scraper):

Dantalekhana sastra is having four sides and each joined firmly with a nail, having sharp edge and is

useful for scraping the crustations on the teeth. Dantalekhana sastra

Suci (Needles):

3^*jiq i f^«fa*qdU | Hi ^J^HNdl lpfifecjcHI SJ^cfeMI McWIMIVNM4y 112 1 II
"HT44I*J*J^cHI-

Suci

* Needles useful for suturing are of 3 types, viz. round, hidden eyed and strong one.
1 n fleshy parts 3 ribbed needle having 3 inches length is to be used.

: In less fleshy parts, boney joints and wounds atjoints similar straight needle with 2 inches length is recommended.

* For suturing stomach, intestines, scrotum and other vital points prefer a curved needle which is bent like an arrow and having 27: inches length and the pointed end shaped like a paddy.

Kurca:

- uJ^Ti I fdiafl^d I: I <brft ejrlchifldtm i: fUdlsfl ^T^RT: 112 2 II
H^I^MI 4)facbi©q^yiVMrl^£^ I

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Astanga H relay am : Sutra-sthana

Kurca sastra

* Kurca sastra is an instrument consisting seven or eight needles of 4 inches length fixed on a round wooden handle.

* It is used for pricking in nilika (black and blue marks on the face), vyahga (black spots on the face), kesasata (alopacia) etc.

Khaja:

BT^U^cnyl^gifa: cbU<i4>:T<jF3T: 112 3 II

* Khaja sastra instrument consisting eight spikes of Vz inch in length and fixed on a round wooden handle.

* It is used for removing the vitiated blood from the nose by churning with hands.

Karnapali vyadhana sastra:

^T^RchufMicflni "f^chmdbHMH 112 4 II

Karnapali vyadhana sastra is an instrument used for puncturing the ear lobe and having the tip in the shape of jasmine bud.

Ara (Awl):

3TTTTTS

dcy^yilTTtyISx fd: I rJ<J<*s|I , d^II fa^M-) McWIMfiVI^I II25II
£TVI<Wri l^efl"DI^MMI^RI<I ^Jtfl cfcuf^spft ||2 6 II

Ara

* Ara is a long sharp needle with handle, so called from its resemblance to the shoe-makers' instrument known as awl.

* It is having one inch length, the basal half being round and the terminal half four cornered and sharp pointed.

* It is used for perforating the lobule of the ear and also to know the status of inflammatory conditions whether ripened or unripened by puncturing.

* In case of thick earlobe, a needle which is hollow in 3 parts of its size and the total of 3 inches length is the best one for puncturing.

Anu sastra (Accessory instruments):

^c^ch^U^HchMIMHHIsII^: 1 3<HI*I-<M^I^Ifbl , dI^cj fc|chc^r^II2 7 II

* Leaches, alkalies, fire, sunstone, glass, rock crystal, magnet, nails, leaves of teak, nirgundi and others having rough surface like dried cow dung etc. are the anu sastras.

* Even though they are not the actual instruments, they serve the purpose as that of the instruments.

* The physician can fabricate the blunt and sharp instruments by applying his mind, which are suitable for various surgical procedures.

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ions of the sharp instruments:

us functions of the sharp instruments delineated by Vagbhata are as follows:

L'tpatana (extracting), 2. patana (tearing), 3. sivana (suturing), 4. esana (probing), 5. lekhana . ping), 6. pracchana (draining), 7. kuttana (pricking), 8. chedana (excision), 9. bhedana vision), 10. vyadhana (puncturing), 11. manthana (drilling), 12. grahana (catching), 13. Jahana (cauterization).

Motes:

rding the number of the functions of sharp instruments, Maharsi Susruta mentioned eight only. viz. chedana, bhedana, lekhana, vyadhana, esana, aharana, visravana and sivana (Su.Su.

5 Where as Caraka mentioned only six functions such as patana, vyadhana, chedana, kpana, pracchana and sivana (C.Ci. 25:55). The author of Astanga Sarigraha described twelve ^rnong the thirteen excluding dahana karma. But the order is changed as follows (A.S.Su. 34):

L Lekhana (scraping)

2. Patana (extracion)

3. Bhedana (incision)

4. Cedana (excision)

5. Pracchana (draining)
6. Vyadhana (puncturing)
7. Si vana (sutucking)
9. Mathana (drilling)
10. Esana (probing)
11. Grahana (catching)
12. Uddharana (elevating)

Danta lekhana & mandalagra (first two)

Vrddhipatra, utpalapatra, adyardhadhara(3)

Vrddhipatradi{A}

Mandalagradi (8)

Kusadi(5)

Kutharikadi{6}

Suclkurca

Khaja

Esani

Badisa

Nakha sastra

Ndstra dosa (Defects of the sharp instruments):

^Uci^U^rI^H^cd^^fhdl: 112 9 II

The following eight are the defects of the sharp instruments:

- 1 . Kuntha (bluntness)
2. Khanda (broken)

3. Tanu (very thin)

4. Sthula (very thick)

Sastra grahana vidhi:

5. Hrasva(very short)

6. Dirgha(\zry long)

7. Vakra (curved)

%.Kharadharata (rough edged)

113 0 M

r mgi Jlf^d ^ i *jc^ i ^u i mfPi l^w1ch4d^M<Hj i3 2ii

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While performing various surgical procedures, different types of instruments should be handled in the following ways.

- For chedana (excision), bhedana (incision) and lekhana (scraping), the instrument should be held carefully in between the round handle and the edge with the help of index finger, middle finger and thumb.
- For visravana (draining) it should be held at the tip of the round handle with the help of index finger and the thumb.
- Vnhimukha sastra should be touched and covered by palm and held at the tip with the help of index finger, middle finger and the thumb.
- For aharana (extraction), instruments should be held at their root.
- Other instruments should be held according to the convenience of the surgeon as well as the procedure.

Sastra kosa (Surgical instrument case):

fa^WMIVhTJPJcT: «M<1uiUqyife|ch: I VHI<*>IftjfedlHI3r Vltekhlyi: QH&tA: 113 4 II

The instrument case should be 12 inches in length and 9 inches in width and made with jute, leaves, wool thick silk cloth, leather etc. It is well stitched with compartments for keeping the instruments and the inner part should be smooth and covered with woolen cloth and its mouth

closed and held tight with a rod and also it should be easy to carry.

Notes:

The author of Astanga Sangraha has given the details regarding the tempering of sharp instruments and the ways and means to gain the practical knowledge as follows:

Sastra pay ana (Tempering) :

- * Sharp instruments tempered with alkalies will be useful to remove the arrows, foreign bodies lodged in the bones and to tear the bones.

- * Tempered with water will be useful to tear the muscles.

- * Tempered with oil will be useful for venesection and tearing the tendons.

Ways & means of gaining practical knowledge:

- * The vaidya should be mastered in science and should gain the practical experience by attending surgical operations in large numbers and also tried with puppets.

- * Dissection of the cadaver is essential to learn the anatomical structures of the human body.

Bloodletting:

Kustha, visarpa, shlpada etc., are some of the diseases caused due to the vitiation of blood. Extraction of the vitiated blood from the body by using sastras and anu sastras is known as rakta-moksana (blood letting).

Sastra-Vidhi Adhyaya : 26

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Types of blood letting:

Bloodletting can be done by the following methods:

1. Pracchana (incision)

- 2, Siravedhana (venepuncture)

: Jalauka prayoga (leech application)

4. Srngavacarana (application of horn for aspiration)

5. Alabu (gourd for cupping)

6. Ghatiy antra (cupping with earthen ware).

Pracchana is indicated to drain the accumulated blood from a particular point.

* Deep-seated blood can be extracted with the help of leach application.

o drain the vitiated blood, which has settled in different layers of the skin, srhga, alabu and ghatiy antra will be useful.

Venepuncture is advised whenever vitiated blood circulates in the body.

To extract the blood vitiated by vata, horn is useful for aspiration, as it is hot and unctuous in qualities.

* It is better to extract the blood vitiated by pitta by means of leach application as it is having cold in nature.

* Blood vitiated by kapha can be extracted by alabu as it consists sharp and hot qualities.

JALAUKA VACARANA

^dHWIHI^Rfrl *ic|ejch|: |

'Jalauka 9 the term may be applicable to leaches as they are born in water and also get their nutrition from water.

Indications:

Blood-letting by means of leach application is specially indicated to those who are leading a happy life and the delicate persons such as kings, wealthy persons, who are having fear towards therapies, children, aged, women and those having pitta constitution. Jalauka

Features of poisonous leaches:

^1^rK<^cf>|^lc<<^Mdlc^c<| : M3 5 II

Types of leaches:

Leaches are of two kinds viz. —

(a) poisonous and (b) non-poisonous.

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Leaches born in mud and water contaminated by putrefied animals like fish, frog, snake etc. o with the excreta of those animals and those, which are red, white or blackish in colour unsteady thick and slimy in nature, which have rainbow coloured lines on their back and hair) are known as poisonous leaches, and should be discarded for therapeutic use.

Complications of poisonous leach application and their management:

If the poisonous leaches are used for blood-letting, they produce itching, ulceration, fever, giddiness etc. Treat those symptoms with antipoisonous drugs as well as with those are useful to mitigate pitta and rakta.

Notes:

. The another of Astaiiga Sarigraha in the 35 th chapter of Sutra-sthana has given the details of the features of six types of poisonous leaches as follows:

- 1 . Krsna : It is of the color of black collyrium and has a broad head.
2. Karbura : It is as long as an eel with elevated stripes across the abdomen.
3. Alagarda : It looks as if covered with hair and has large sides and black mouth.
4. Indrayudha : It has rainbow colored longitudinal stripes on the back.
5. Samudrika : It is of dark yellow color and has variegated flower like spots on its body.
6. Gocandana : It has a bifurcated tail like the scrotum of a bull and a small mouth.

Features of non-poisonous leaches:

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fafcfNI: ^eIH^loll <\$r\ 41dW{N^: I cfeNW^lfd-cl^: fefertfdl^lgT^T: 113 8 II

Those born in clean water, and which are bluish in color like algae, round shaped, having orange colored sides and bluish black lines on the back and slightly yellowish coloured abdomen are non-poisonous.

Notes:

Similar to poisonous leaches 6 types of non-poisonous leaches have been described by the author of Astaiiga Sangraha as under.

- 1 . Kapila : It has its two sides of the color of orpiment and on its back, it is smooth and of the color of a green pea.
2. Pihgala : It is of a reddish brown color has a rounded body and moves quickly.

3. Sahkumukhi : It is of the color of the liver, sucks quickly and has a long sharp mouth.
4. Musika : It has a shape and color of a rats tail and emits foul smell.
5. Pundarika : It is of the color of a green pea and has a mouth like a lotus.
6. Savarika : It is slimy, colored green like a lotus leaf and 8 inches in length.

It is to be used in veterinary practice.

Measurement of leaches:

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The maximum length of the leaches may be 1 8 inches. Generally leaches having 4 to 6 inches can be used for human beings and the rest are indicated for animals like elephants, horses etc., for blood letting.

Collection and preservation of leaches:

x Leaches should be collected in autumn season by wearing gloves and should be kept in earthenware or wide opened bottle consisting of water. The water has to be changed for every 2 to 3 days.

* Feed them with tubers and tubes of lotus, algae, dry fish, mutton etc.

* After 7 days replace the leaches into another new container.

Leaches to be discarded for therapeutic use:

Though leaches are non-poisonous they should not be used in the following conditions:

- When they do not vomit the blood completely.
- When they are applied frequently.
- Whenever they are sluggish, even after putting them into water.

Jalaukavacarana-vidhi (Procedure of leach application):

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cHMIj|<^d4rW^<T+)VI^ftMM^: I fa^Hd^c^cUUfll 114 1 II

Afterwards select the suitable leaches which are non-poisonous and keep them for a while in a bottle containing the water mixed with turmeric paste or avanti soma (sour gruel — prepared by fermenting rice water) or butter milk and then put into pure water to make them comfortable.

* Rub the place of leach application with the powder of dry cake of cow dung and apply the leach.

If the leach doesn't catch the place, pour one or two drops of ghee, mud, breast milk, blood etc., or give a small incision.

* When it starts sucking blood it should be covered with a soft cloth soaked in cold water.

Sucking of vitiated blood:

f|j^Tt) I ^Vj^ I ^MHlch I ^gyflfo I dHJ^ Kr I \ * m ITT: qftt ^fU^ch I fc^ 114 2 II

(^rr?rff^ ill n)

The leaches will suck only vitiated blood from the body, similar to the swan that drinks only milk from a mixture of milk and water.

(Due to the application of leaches the patients will get relief from gulma, arsas, vidradhi, k ust ha. vatarakta, galaroga, netra vedana, visa vikara and visarpa).

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Jalaukavacarana-vidhi

Moment to remove the leach:

rff^chu^qi^TTt^r^clIMil^ dIHJ ^Hlrfcc^Hi *<^|cbU^H^ftHIHJI4 3 II

* Pricking pain and itching present at the site of leach application indicates that the leach is sucking pure blood and then the leach should be removed.

* Then make the leach to vomit the sucked in blood by applying salt and oil to its mouth and also by pressing the body in the downward direction after smearing them with fine rice flour.

Action to be taken to protect from blood intoxication:

* After that preserve the leaches in the water of earthenware or a glass bottle.

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The leach once used cannot be used up to seven days and should be protected from blood intoxication.

Features of proper, excessive and insufficient vomiting:

If the leach vomits the blood completely it moves freely in water and its appetite is also increased. If vomits excessively, they become very weak or may even die. If it is not moving in the water or moving sluggishly indicate that the blood was not vomited completely. Then it should be made to vomit again.

Method of preservation:

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The leaches put in a container may become poisonous by consuming saliva, urine and faeces of their own. Hence to protect them, they should be transferred in to another containers having fines h water and mud etc. for every 3 or 5 days.

Management of bleeding:

If there is any residual impure blood at the site of leach application, rub it with turmeric powder, honey and jaggary.

Then wash the area with cold water and apply gauze piece or cotton soaked in satadhouta ghrta or pastes prepared from sita virya dra vyaas such as yastimadhu, candana, usira etc.

Effects of blood-letting:

^TbIM^WHlrl^ti) <HI^>^ii VIM: 1147 II

With the removal of vitiated blood, pain and redness will be subsided immediately after the process of bloodletting.

Need of bloodletting for a second time:

3^«d; Tsjfch ^M l fr^rf It^ dU | |^ | oHk-fl^ jI^d HfMMrNM^r^H : 1148 II

The vitiated blood is being moved from its place and stagnated deep in to the wound and becomes sour by over night. Hence it should be let out for a second time.

Quantity of blood to be extracted:

* Take the medium sized fruit, cut the stalk region and then remove the pulp and use the shell for blood letting.

- * Lit a lamp or a cotton piece and put it inside the fruit.
- * Then give a small incision and apply this gourd by approximating the edges of the mouth so closely that no atmospheric air enters into it.
- * The lamp will be off after exhausting the oxygen inside the fruit and vacuum will be formed, which will be helpful to suck the blood from the body.
- * After 10-15 minutes remove the gourd and apply jatyadi ghrta and then bandage with sterile cloth.

Gha t i yantra :

The method of application is similar to alabu.
Pracchana:

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- * A long cloth piece or a rope or a leather strap is to be tied above the part of the body, where it is selected for venesection.

Care should be taken while conducting venesection by avoiding the places such as tendons, joints and vital points.

1 Incision should be given from downward to upward direction only.

Incision should not be too deep, too wide and horizontal (sideways).

Different types of blood-letting in different conditions:

Pracchana is indicated to drain the accumulated blood from a particular point.

- * Deep-seated blood can be extracted with the help of leach application.

To drain the vitiated blood, which has settled in different layers of the skin, srnga, alabu and ghatiy antra will be useful.

- * Venepuncture is advised whenever vitiated blood circulates in the body.

Srnga, jalouka and alabu are especially indicated for vata, pitta and kapha disorders respectively.

Implications and their management:

. ter the completion of the process of blood letting, if the cold pastes are applied on the region, Mta will be gets aggravated and develops pricking pain, itching and swelling etc. Hence > uring warm ghee over the affected part is advised.

In this chapter Acarya Vagbhata has been explained various types of surgical instruments in fetail. 26 sharp instruments and their functions, their description; accessory instruments like .Lia. alabu Jalouka tic. have been discussed.

Thus ends the twenty-sixth chapter entitled Satra-vidhi Adhyaya of Sutra Sthana in Astaiiga Hrdaya Samhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Siriihagupta.

// S IR A V Y ADH A- VIDHI

Ld I Adhyaya

[Venesection]

After ' Sastra-vidhi Adhyaya', Acarya Vagbhata expounded the chapter 1 Siravyadha-vidhi' (Venesection), thus said Lord Atreya and other great sages.

(In the previous chapter blood letting with accessory instruments have been discussed such as leach, horn, gourd and pot etc.

In the present chapter blood letting with the help of sharp instruments along with pre-operati ve and post-operative care has been discussed.)

SIRAVYADHA (VENESECTION)

Importance of venesection:

There are a number of techniques for blood-letting, which were described earlier. Among them, and in the therapies like purgation, venesection occupies the most important place for the management of curable diseases.

As the water comes out and the plants die on cutting the borders of the field, vitiated blood comes out and automatically the diseases will be cured on performing venesection.

As far as Kayacikitsa is concerned vasti karma is an important therapeutic procedure, because almost all the curable diseases can be cured with the help of the same. Similarly siravedhana

occupies a unique position in Salya-tantra as it can manage a number of diseases.

Blood is the seat for the diseases, which were caused by the vitiation of the blood and hence venesection is the first line of treatment suggested.

Features of pure blood:

Hlftci THTcf: ^pg, dH^cl x\ f^ci : I

- * Pure blood is sweet and slightly salt in taste, neither too cold nor hot and liquid.

- * Its color resembles as follows:

Padma (lotus flower), indragopa (bright red insect), hema (inanjistha) (rubia cordifolia), avi, sasa lohita lohita (resembling the blood of sheep and hare).

- * Such blood is known as pure blood and it keeps the body healthy.

- * The blood formed due to the intake of wholesome food cause, strength, color, complexion, happiness and longevity of the body.

Siravyadha-Vidhi Adhyaya : 27

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Diseases caused by vitiation of blood:

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ffruilfaafaktis^iPnu^ 1,3,1

\$8cMdlttftMlft<^fc* u l^ 11411

Due to the intake of opposite qualities of the substances and also the nature of autumn season (rtu), the blood gets vitiated by pitta and kapha and causes the following disorders.

Isarpa (herpes), vidradhi (abscess), pliha (enlargement of spleen), gulma (tumor), isadana (decreased power of digestion), jwara (fever), mukha, netra, siroroga (diseases of mouth, eyes and head), madatyaya (alcoholic toxicity), trsna (thirst), la vanasyata (salty taste in the mouth), kustha (skin disorders), vatarakta (gout), raktapitta (bleeding disorders), katu and imlodgara (pungent and sour eructation), bhrama (giddiness).

If the curable diseases are not responded even after the administration of the suitable drugs having the properties like hot, cold, dry, unctuous etc; it can be inferred that the person is

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f^&i^rl fc<^MRf^yjn4ui: iTfti^iflM fa\$rrczrr wflT+>MW^P in 7ii

Table showing the site of venesection in various diseases

Namp of thp Hfcpasp

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out III V K. IlcML IHMI

Siroroga, netraroga

Veins situated near the forehead or nose or outer angle of the eye.

Kama roga

Veins near the ears.

N as a roga

Vein at the tip of the nose.

Pinasa

Nose and forehead.

Mukha toga

Vpin<s npar thp tnncnip lins nalatp maYillnrv rprinn

Jatrurdh va granthi

Neck, ear and head.

Unmada

Chest, forehead, outer angle of eyes.

Apasmara

Vein at the junction of lower jaw, or veins spread all over the jaw or the vein located in between the eye brows.

Vidradhi&c pars w a sula

Viens located in the flanks, axillary region and in between the breast.

Trtiyaka jvara

Middle of shoulders.

Caturthika jvara

Below the shoulder.

Pra vahika with pain

2 inches away from pelvis.

Sukra roga & medhra roga

Penis region.

(upadamsa)

Galaganda

Thigh region.

Grdhrasi

4 inches above or below the knee joint.

Apaci

2 inches below indra vastimarma.

Sakthipida & krostukasirsa

4 inches above the ankle.

Padadaha, khuda(vatarakta)

2 inches above ksipra marina.

padaharsa, vipadika,

vatakantaka, cippa

Visvaci

Similar to grdhrasi.

Siravyadha-Vidhi Adhyaya : 27

anyone of the veins so far mentioned are not visible, another vein located nearby the site, and taicfa is devoid of vital points can be selected for venesection.

Procedure of venesection:

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SgMgM^¥IMI ^ I j^ I Rld^^ : |Tjfe^cR?PTOf^M^ PnJU^riJI2 0 II
^dy^HlrchlflMU^I^Mlft T^M^I^dl <^£Mh c^*WI^<L|^H: 112 1 II
cb^44Ni mRR^WJ ^JHIMcrfudvjMIHJ ^Nli*d*J<dc|M*irHi R4<|Uli ^MU) fcjRI: II22II

Before going to proceed for venesection, the patient must undergo oleation therapy, and then procure the required equipment, instruments, drugs as well as antidotes. Afterwards perform spiritual rites and give unctuous food and mutton juice.

Sites of venesection

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- * Then conduct mild sudation by exposing to sunlight or fire.
- * Then ask the patient to sit on a stool of knee height and cover his head with a cap, and instruct him to keep his elbows on the knee joints.
- * Then massage the neck briskly with fists in which pad of cloth is held. Simultaneously ask the patients for grinding the teeth, coughing and inflating the mouth.
- * Then the trunk should be wound with a band of cloth.
- * Afterwards a long cloth piece will be tied around the neck of the patient by keeping the index finger of the attendant in between the cloth piece and krkatika marma.

Method of giving incision:

3>oi^f rT^R^cim^fd^rlill m»ci)^yl ^Pjw4 Rni,dtfwl MI^i)rlJl24ll

di^Ni-

- * Then tap the vein with the middle finger of the physician, so that the vein bulges.
- * Then give an incision with vrihimukha sastra (trocar having the pointed tip in a shape of a grain) where there is excessive musculature and with kutharika sastra (small instrument with axe shaped) in case of less musculature in a size of rice grain and half of the grain respectively.

* While giving incision:

- Use the instrument quickly and only once.
- Incise the bulged veins only.
- Incision should not be too deep or superficial.
- Vital points should not be damaged.

Upanasika siravedhana:

The vein nearer the nose should cut with vrihimukha sastra after raising the tip and the surrounding areas of the nose with the thumb.
Jihwa siravedhana:

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Itae vein beneath the tongue should cut after raising and holding the tongue in between the two - of the teeth of the patient.

iriva siravedhana:

^rMH4l^i[])c(IRMdf^4 1 oM^ r 112611

induct venesection in the neck region initially tie-up chest above the breasts with a piece "long clothe, so that the vein bulges.

isfwards ask the patient to hold stones in his fists and press them after stretching upper bs.

n do gentle massage on the body starting from abdomen to the neck and then give incision. Bahu siravedhana:

fa ul«a*dftKi ^tcHI^fedfrift I^^T ^Mf^^*|fe*^8'lfflu i HJ l2 8ll

conduct venesection in the upper limbs initially ask the patient to close his fists by keeping thumb inside and press them after stretching upper limbs.

lfterwards tie-up the limb with a piece of long clothe, 4 inches above the region, so that the i bulges and then give incision.

a, mehana & jangha siravedhana:

: resection in the flanks should be conducted by keeping the arms hanging loose.

larly while conducting venesection at the penis it should be flaccid, leg should be stretched and not folded at the knee joint while doing venesection in the on of calves.

siravedhana:

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tgfdcMd: 1131 ll

conduct venesection in the feet ask the patient to keep the lower limbs steady. Then do tie massage on the lower limb from knee to ankle in the downward direction.

fterwards tie-up the limb with a piece of long clothe, 4 inches above the region, so that the . n bulges and then give incision.

Procedure of siravedhana at other places not mentioned in the text:

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By knowing the method of conducting venesection at various places in the body with the above description, a wise physician can even perform venesection in other parts of the body by applying his mind.

Instrument differs with musculature:

Give an incision with vrihimukha sastra (trocar having the pointed tip in a shape of a grain) where there is excessive musculature and with kutharika sastra (small instrument with axe shaped) in case of less musculature in a size of rice grain and half of the grain respectively.

Signs of proper, inadequate and excessive incision:

- * In proper incision, blood flows out steadily and stops when tourniquet is released.
- * If the incision is not adequate less quantity of blood flows freely for a short time. Hence to promote bleeding it should be rubbed with the mixture of oil and slaked lime.
- * Severe bleeding with sound occurs and stops with great difficulty will be seen in excessive incision.

Reasons for not flowing the blood freely even after giving proper incision:

$$\wedge f \wedge | \wedge (\wedge c \wedge | \wedge U (i V | \wedge | f r i \wedge i d i | : 1 1 3 \ 5 \ I I$$

Fear, fainting, loose and tight tourniquet, over eating, debility, using blunt instruments, suppression of natural urges, without sudation therapy and the blockage of channels due to the vitiation of kapha etc.

Management:

3Jf|U|J|£ ^cjfri ^c^Hc4lMPiVIMrl: 113 6 ll

^HIK^H^U||^||^H,^^^ cblw|H <Wh dcJuM^T ||3 7 n

When the blood is not flowing freely the drugs such as vella, vyosa, nisa, nata/granthitagara (Valeriana wallichii), agara-dhuma etc. should be mixed with sesame oil and rock salt and apply at the place of incision, so that the blood flows freely.

3Tlfr Wclfrl <£Kl*4 ejrtjumlcicl ifllrlcbl l f|U|cH^r^l fc*ij fri&T*^ dfcjfri Hl^4Jl38ll

Just like the yellowish latex of svarnaksm, vitiated blood comes out and stops automatically which indicates the remaining is pure blood. Therefore further flow should not be done.

Complications and their management:

fal^ Jjx«*Ulj cNf^ oiMA:TfT: l^N^~M^lri ^Hfr^M^^Rl 1139 ll

- * During the process of venesection, if the patient faints, remove the tourniquet immediately and fan him.

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x After sometime the procedure can be continued.

If he faints again, stop the procedure and give rest for that day.

- On the second or third day the process can be performed systematically.

es of vitiated blood:

Blood vitiated by vata will be bluish or reddish in color, dry, flows out with force, clear and frothy.

Blood vitiated by pitta will be yellowish or black in color and has foul smell, thin and mixed with shiny particles.

Whereas the blood vitiated by kapha will be unctuous, whitish, thread like, slimy and thick. If it is vitiated by any of the two dosas mixed features will be seen. If all the tridosas vitiate the blood, it looks like dirty and turbid.

Quantity of blood to be flown:

3jyjc£jf| ^I^Hlitii^q-y^irWI^rhl^r^: HII^t>uil ^tfWill: 1142 II

Maximum quantity of blood to be flown is one prastha i.e. 768 ml.

It should not be allowed to flow more than the above-mentioned quantity, even in the strong persons otherwise many a number of complications may arise, and death may also happen.

Management of the complications — abhyanga (oil massage), rasa (mutton soup), ksira (milk), administration of blood of animals like goat and sheep.

Even after the above methods the bleeding persists, thermal or chemical cauterization is advised.

"t karma:

After the completion of the process:

- Remove the tourniquet.
- Wash the area with cold water.
- Apply cotton swab soaked in oil .
- And then apply a bandage.

"vedhana for the second time:

3^«6^ie^<^: *h^h^4M^Im^T 1144 II

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* If the vitiated blood remains in side the body it should be eliminated on the evening of same day or on the next day morning.

* To remove the vitiated blood by venesection for the second time at least 15 days interv s essential. It should be conducted after oleation.

Caution regarding si raved ha na:

lchr^fe ^ ^t (l'iUfrHrIrl 1145 II

If a little quantity of vitiated blood persists inside the body and is not creating a complications one need not be worried about such condition. One should not attempt to fl< more than the maximum quantity.

Measures to treat residual blood:

VndIMTMKRITi I ^fa^i^f^vilNrfi : l^TrPT^fT^ TRTT^r^H47 II

Such residual blood also can be expelled by means of srhgavacarana (application of horn alabu, ghatyantra, cold treatments, treatment of raktapitta, purificator , .herapies like vamai virecana etc. and by means of visosana (by fasting).

Drugs required to stop bleeding:

<^rcIfa8fa f^ fdUj4)MM)^ 1148 II

^MMiaH^M^ifl^R^A : ifa^uf^UMjy M<jchlfc^M ^1149 II
cTT^cTcrTR^i f^ci^UM^KH^ ^T^n^ e^rlWMIcb^l 113 0 II

Powders of — lodhra (*Symplocos racemosa*), priyahgu (*Callicarpa macrophylla*), pattahg rakta candana (*Pterocarpus santalinus*), masa (*Phaseolus mungo*), yasti/madhuka (*Glycyrrhiza glabra*), gainka/red ochre (*Ferrum haematite*), mrtkapala (pot shred), rasanjana (prepared from the decoction of *Berberis aristata*) and ksouma masi (ash of silk cloth). Barks and tender leaves of *ksirivrksha* and cold infusions of *padmakadigana* drugs (vide chapter 15) should be administered internally.

Cut the same vein again or give incision nearer to the first one.

Thermal or chemical cauterization.

Diet regimen:

^taTry^^Sf^yWT^ 1 II

Due to the tourniquet, dosas take deviation of their usual path and mixed with the vitiated blood. Hence wholesome regimen and diet should be followed till the dosas reach their original site.

T?TVIfI< ^Hclf^dl^inH^NIRf^Tf^moZT: II52II

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the body is unstable in its quantity of blood and digestive activity, after performing section, the following specific diet is to be given, to protect them.

should not be too hot and too cold; it should be light and stimulate the power of digestion, of the persons having pure blood:

excellence of the color and complexion, sharpness of sense organs and good reception of food. Having unobstructed digestive activity, enjoyment of comforts endowed with firmness and strength etc. are the features of the persons having pure blood.

Wt ^2TFt RKI°^#fSRfa ^Ri^5«ZM: I 127 I I

Thus ends the twenty-seventh chapter entitled Siravyadha vidhi Adhyaya of Sutra Sthana in Astanga Hrdaya Sarhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Sirihagupta.

In this chapter Acarya Vagbhata explained the procedure of venesection in detail; importance of venesection; features of blood and the importance; diseases caused by the vitiation of blood; how to conduct venesection; contraindications; site of venesection in various diseases; drugs used to control bleeding; procedure of venesection; signs of proper, inadequate and excessive incision; reasons for not flowing the blood freely even after giving proper incision;

lications and their management etc. have been discussed.

OQ Salyaharana-vidhi
Adhyaya

[Removal of Foreign Bodies]

After 1 Siravyadha-vidhi', Acarya Vagbhata expounded the chapter ' Salyaharana-vidh (Removal of Foreign Bodies), thus said Lord Atreya and other great sages.

Salyagati (Directions of the movement of foreign bodies):

The directions of the movement of the foreign bodies are five in number.

1. Vakragati (curved direction) 4. Urdhvagati (upward direction)
2. Rjugati (straight direction) 5. Adhogati (down ward direction)
- 3 . Tiryakgati (horizontal direction)

They are of again two types such as straight and curved.

FEATURES OF THE WOUNDS HAVING A FOREIGN BODY

General features:

3TUjs*d ^gcSc^fecblMpeld riUIHJ ^l4)i||c!*d:yic*ii fWI-Hd: 112 II

The wound which is dirty, with clots, swelling, pain, bleeding often, raised to that of a bubble soft musculature are the features of the wounds having a foreign body.

Special features of twakgata salya laksana:

Discoloration of the skin, hard and large swelling indicates that the foreign body is located ii the skin.

Maihsagata salya laksana:

-Miflf^ft^T: vH^hl fc^ci^rl 113 II

iJUHI**Wdl Mich: V I ^MH I f ^frgrf I frv<M*d^lrl *4i^Mc^c<<M% fIRT 114 II

If the foreign body is in the muscles — severe swelling, not healing the wound of the route of th(entry of the foreign body, unable to bear the pressure, burning sensation and ulceration etc. wil be seen. If it is deep in the muscles all the above symptoms except the swelling is present.

Salyaharana-Vidhi Adhyaya : 28 389

Snavugata salya laksana:

If a foreign body is in the tendons, constriction of the tendons, uneasiness, stiffness and severe pain will be present. It is not so easy to remove the foreign body, when it is deeply seated in the tendons.

Varagata salya laksana:

Swelling of the veins and pain will be present if the foreign body is in the veins.

Srotogata salya laksana:

If the foreign body is present in the channels, they cannot perform the normal functions.

Dhamanigata salya laksana:

Foreign body is in the arteries:

- Forceful bleeding due to vata with sound and froth.
- Severe pain all over the body.
- Oppression in the chest will be present.

Asthi-sandhigata salya laksana:

If it is inside the bony joints, it causes the filling up of the bones, and severe friction is seen.

Asthigata salya laksana:

If it is in the bones different kinds of pains and swelling will be seen.

Sandhigata salya laksana:

-dg^ fIP^Ft I ^glfH^lrigr

If the foreign body is in the joints, the symptoms of the bones will be observed along with obstruction of the movement of the joints.

Kosthagata and marmagata salya laksanas:

-3TT^T: ch)g<Hfo^ 118 II

^MI^6^VI^<VfH ^r dU|M^ I faiUI-M^ld Vlc^i ^4fa^Mtf **Pft: 119 II

If the foreign body is in the gastro intestinal tract, gurgling and distention of the abdomen and expulsion of urine, faeces and ingested food from the mouth of the wound.

If it is in the vital points, the features of their damage will be seen and also exudation etc. will be observed.

Loss of sensation, heaviness, fainting, desire to have cold substances, perspiration, epilepsy, vomiting, dyspnoea etc. is the symptoms of the damage of vital points.

Identification of the exact location of the foreign body lodged inside the body cannot be known simply by means of general signs and symptoms. It can be identified by knowing the specific symptoms mentioned for kosthagata, asthigata, sandhigata salya laksana etc. and also from the discharges coming from the wounds of different areas.

^Hm^HI^R^idg^ni on

^McbIMlf^yidl f^f^t^l^lft 4\tJrt I

The foreign body, which enters in the downward direction, resembles a healed wound after performing purificatory procedures like emesis and purgation. As it is not healed properly, it produces severe distress again by exciting factors like aggravation of dosas and also due injury.

Identification of the site of the foreign body:
rt&^k MI d?I f^4U|^i|^: 111 1 II

The exact site of the foreign body concealed in the skin can be indentified by the appearance of redness, pain, burning sensation and distress after massaging with oil and by fomentation. It is also inferred by melting the solid lump of ghee and by quick drying up of the medicated paste besmeared over the site of foreign body.

If it is in the muscles it can be identified with the places where the foreign body is lodged will found flabby, moving, and causing pain and redness etc. after conducting emesis and purgation.

-dg^r in 311
Ov^R^Jfif^J«hl^ ~^Hr

Similar to the above method it should be known that the foreign body present in the gastro intestinal tract, bonev joints and muscles.

-3rf^c^T^l^Wm^H^<^4^H^: 111 411

If the foreign body is in the bones — feeling of pain etc. due to the conduction of oleation, sudation, bandaging, squeezing and massaging the site with pressure should be identified as the site of the foreign body.

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Foreign body existing in the joints can be identified by the above measures and also by extension and flexion of the joint.

^HI^KIW)dl^4)M4^Trf\$nn 5II

If the foreign body is in the veins, arteries, internal channels and tendons, ask the patient to sit in the chariot which is having broken wheels and then ride speedily on the uneven road. The place where the patient feels pain can be identified as the site of the foreign body concealed in the bones.

The foreign body present in the vital points can also be identified by the above methods.

In general the site of the foreign body can be identified by the presence of pain and distress due to abnormal movements and activities.

Four kinds of foreign bodies according to the shape:

^rt^g ^bchlui Et^d *r qi4iqd : l34^¥k^U^H dUU^rMlf^Mil^III 811

Briefly saying the foreign bodies are of 4 kinds according to their shape viz., 1 . vrta (circular), 2. prthu (broad), 3. catuskona (quadrangular) and 4. triputa (triangular).

The invisible foreign bodies can be guessed by means of the shape of the wounds.

Methods of the removal of the foreign bodies:

All the visible foreign bodies can be removed only by the following two measures viz.,

(a) Pratiloma (reverse direction)

(b) Anuloma (in the same route)

(a) Pratiloma: If the foreign body enters into the body, removing it in the upward direction is known as pratiloma.

(b) Anuloma: Removal of the foreign body by pulling it out in the same direction of the entry i.e. in the downward direction is known as anuloma.

Removal of tiryaggata salya:

^I^I^df^rcII ddftd4 J 'ld ^<tj

If the foreign body is in the sideward direction pull it out in the easiest way either by pratiloma or anuloma by the excision of the muscle.

Salya that should not be hammered/removed:

^T^T^T ftyfri4y<:^>^N^U|MI#rn^II2 0 II

Astanga H relay am : Sutra-sthana

- * If the foreign body enters in the reverse direction and having big base and the tip is not visible which is to be cut for removal and it should not be hammered.
- * Similarly the foreign bodies present in the axilla, groin, chest and ribcage also should not be hammered.
- * The foreign body is in the region of visalyaghna marmas (those which cause death immediately after the removal), whether it is visible or invisible, if there is no signs and symptoms of inflammation, it should not be removed.

Removal of foreign body:

- * If the foreign body is able to remove with the hand, use the hand only.
- * If not possible with the hand, utilize the blunt instruments like simhamukha (lion faced) yantra, ahimukha (serpent faced) yantra, makaramukha (crocodile faced), varmimukha (fish faced), karkatakamukha (crab faced) yantra etc. for the removal of the foreign body.

Removal of invisible foreign bodies:

dUlfj^MIciiiJ^ y|cK^ I ch^V^KIdcIN^M^: 1123 II

Invisible foreign bodies can be removed by means of kahkamukha yantra, bhrhga, kuraramukha, sarari and vayasamukhayantras.

Use of different instruments for the removal of various foreign bodies:

- * The foreign bodies, which are lodged in the skin, muscles etc. should be removed with the help of sandamsa yantra (forceps).
- * Talayantras should be used for removal of hollow shaped foreign bodies.
- * Foreign bodies lodged in the hollow spaces should be removed by means of tubular instruments. And the others can be removed by means of other convenient instruments.

Post-operative procedure:

- * Even the blunt instruments are not useful, then give incision with the help of sharp instrument and then remove the foreign bodies.
- * Afterwards clean the bloodstains and then conduct sudation with hot ghee and thermal cauterization if necessary. Then bandage the wound by applying ghee & honey. After that specific diet regimen is instructed.

Removal of sira, snayugata salya:

fo< I H I ^facHH^HR{^ I y i cHlchm I

The foreign bodies, which are lodged in the veins and tendons etc. should be removed after loosening with the help of salakay antra (rod like instruments).

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val of hrdayagata salya:

rTrT: 442JMM<(yiMMI^TI^y WVyiJJ'q^IJJHf ^<|cbtfH^d1su}cW|^c|JI2 7 II

=cceign body lodged in the heart should be removed in the following way. Frighten the patient r. sprinkling very cold water, so that the foreign body will be displaced. Afterwards remove it ftjr using an appropriate instrument. Similarly others also can be removed.

& II method of removal of asthigata salya:

. which are lodged in the bones, should be removed by means holding the patients tight the legs of the physician. If not possible it should be pulled out with the help of strong ents.

III method:

dyUWiyick) cljjQ^rtl £FfHfaT I c|cM<*><i^ ^n^lr^fWlfed: 112 9 II
^fWdHI M^iI^I c||f*M: cbyi±||S2T TT^I dI^HilrI TJSjM ^HId^HJTOT 113 Oil

Bf the above methods are failed, bend the tail end of arrow and tie it to the string of the bow and tie bow to the bridle bit of a horse. Then whip the horse, so that it raises its head suddenly mchich results in the removal of foreign body.

I\ & V method:

>ng branch of a tree should be bent down and a rope is tied to the handle of the instrument b i the bent branch and then the branch is let off, so that the foreign body will be removed. In of arrows with thin or fragile tail ends, thin bamboo poles can be uesd.

& VII method:

3TO ^fdcm^ VII^dJ)^i ^frfrd : I ^3< I \$d<m HI^JI f^f^RUd ^dJ I3 2 II

If the distal part of the foreign body is surrounded by swelling of the wound it should be pulled out after giving incision and hammering at the site of the wound.

\ 111 & IX method:

r\\<* ^M^H(4MMn"af&^d^iy^| cfcftfni cfcuf HlsWI^H cTT II33II

ft at all there is no clear passage for the removal of the foreign body, the above instrument can be used to make the way and then it should be removed.

The ear like projections of the foreign body should be broken down or fix them inside tubular iastniments and then pull them out.

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X method:

Foreign body which is straight and without having any projection can be removed by means of a magnet.

Removal of pakwasayagata salya:

McWIVWM VIc^I RA^U| fafa£<tJI34II

Foreign body, which is lodged in the large intestines, should be removed by means of purgation.

Removal of vata & others:

Vitiated vata, poison, breast milk, blood and other fluid substances should be removed by sucking with the help of animal horns etc.

Removal of kantha srotogata salya:

If the foreign body is lodged in the throat, a lotus stalk tied with a thread is to be passed (longitudinally) into the throat and when foreign body struck the lotus stalk the thread should be pulled slowly and steadily.

Removal of jatusa salya:

HI^IiPHdlfadif^k^I yMIcbWn^A<£dIHJI3 6II

If lac is in the throat, pass heated iron rod through a tubular instrument and it should be removed immediately after touching it. Those which are not of lac should be removed by coating the rod with lac.

Removal of kanthagata salya:

U£UI {j^M^H cWd: rIH ^d^I

Thorns offish lodged in the throat should be removed by inserting a round bundle of hair tied with a piece of thread, after administering emetic drug. The foreign body sticking to the ball of hair during vomiting is removed by pulling the thread quickly. In the same way hair and others also can be removed.

3WlcW y^sHWI^Wlg^M^dl ^4^113 811

Foreign body lodged in the mouth and nose is unable to remove from their orifices push it into the G.I. tract, so that it can be eliminated.

cbU<5*sfid)j|rl Vlc^ cbui yc|yi^rlJI3 5ll
fa^Hlr^ dd: Vlc^ fafj *jpj ^r^|

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it for throat obstruction:

^M4<h-^yidl , «TriJlfIVlc^i y^yi^cij

amorsel of food obstructs the throat, it should be pushed into the stomach by giving water or i pr blow s with the fist on the patient's neck and shoulders.

tafifrxs of removal of foreign bodies form the eyes:

tLi. vzed foreign bodies in the eves should be removed by scraping, blowing of air, and use tmk. water, cloth and the tongue.

^:ru nt for drowning:

nave the water, which has been swallowed by the person due to drowning, by tilting the - y up side down, and by pressing on the abdomen and also on the back. By shaking the body the remaining water also should get vomited.

* Then the person is kept in the heap of ash up to the neck level.

* Otherwise the water enters upwards and cause distension of abdomen, dyspnoea, cough, rvza, sensorial dysfunction, fever, kapha disorders and even death.

Removal of water from the ears:

If water is accumulated in the ears infiltrate the water plus oil into the ear and then ask the patient to bend his head to one side and give a small blow on the other side or aspirate with the use of tubular instruments.

Removal of the insects from the ear:

If the insects enter into the ears cause pain, heaviness and purring sound.

* If it moves in the ear causes severe pain.

1 Then pour lukewarm water with salt or sour gruel into the ear, automatically the insect comes out.

x If the insect dies in the ear (ulceration, suppuration and exudation occurs) adopt anti-hydration measures.

' Treat those conditions similar to karnasrava and karna pratinaha.

Absorption of foreign bodies:

Mimoi ^H^if^SJTCpf (rHftJUdHJ ^bMUM HWVI:^T^T^>5h faoJta^ 114 3 II

Foreign bodies like lac, gold and other metals will be dissolved gradually by means of body temperature, if they were lodged for a prolonged period.

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Unabsorbed foreign bodies and their effects:

4^ u i<I^IR^^IHIMHIPI ^ I|c^M|U|^Uc|t»|fdH^IWIKi failtjfil 1144 II

Foreign bodies like mud, bamboo, wood, horn, bone, tooth, hair and stone will not be dissolved by body temperature. If they were lodged for a prolonged period inside the body they cause putrefaction in the muscles and blood.

Steps to be followed for the removal of deeply lodged foreign bodies:

Vlc^ MiUM'II^ ^rH <^fl^fc^£Jrl 1145 II

ddfd l^H4^<^f^chi{ui<ggltf: l rfl^hMHI^MMltf MHyi^M<l|>-^: 114 6 ll
^t^c^i Mld^NUIi^: l

If the foreign body is lodged deep into the muscle and is not suppured the following are to be adopted for getting suppuration and then remove it by means of excision, probing and cutting.

- Mardana • Brrrhana
- Swedana • Tiksna upanaha sweda
- Sodhana • Tiksna annapana
- Karsana • Sastra karma

General instructions for the removal of foreign bodies:

Keeping in view of different types of foreign bodies, various places of their lodging and variety of instruments, a wise physician should remove them by adopting appropriate techniques.

In this chapter Acarya Vagbhata explained the procedure of removal of foreign bodies from the body in detail. Five directions of the movement of the foreign body viz. curved, straight, horizontal, upward and downward; features of the wounds having a foreign body; identification of the site of the foreign body; general signs and symptoms; 4 kinds of the foreign bodies according to the shape; methods of the removal of the foreign bodies; reverse direction or in the same route; treatment for drowning; removal of the insects from the ear etc. has been discussed.

Thus ends the twenty-eighth chapter entitled Salyaharana vidhi Adhyaya of Sutra Sthana in Astanga Hrdaya Sarhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Simhagupta.

s astrakarma-vidhi
Adhyaya

[Surgical Procedure]

BHHMMMMBBBBMMMM^p^pB|MMIIII li l Hi ill " ■ fl l H 1

After 'Salyaharana-vidhi' Acarya Vagbhata expounded the chapter 'Sastrakarma-vidhi' (Surgical Procedure), thus said Lord Atreya and other great sages.

Sastra-karma:

WFT Wt&nA WMM f^TF cTFT fafe W^fM^: I (Padarthacandrika commentary)

Indication of surgical therapy:

In both the exogenous and endogenous diseases, if the medical treatment fails, then only go for the surgical therapy.

Measures to be taken for the management of inflammation before surgery:

In general ulcer develops after pus formation, which is preceded by swelling.

Hence, the dosika predominance of the swelling should be identified and managed with the following measures such as— external application with cold substances, pouring liquid substances, blood letting, and other purificatory measures like emesis and purgation. Even after the above measures the swelling doesn't subside, prefer vilayana (liquefaction) followed by upanaha (poultices).

Sopha (Swelling):

Sopha is of 3 types viz.

(a) Ama sopha (b) Pacyamana sopha (c) Pakva sopha.

(a) Features of ama sopha (Un-ripened swelling):

^ft^S^SFTtW^WT: Ucjuf: chfciH: f^TT: 112II

- * Mild swelling.
- * Mild temperature on the region of swelling.
- * Mild pain.
- * Without any discoloration of the skin.
- * Hardness etc. are the features of ama sopha.

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(b) Features of pacyamana sopha (In the process of ripening):

Mt^MIH) feHuftg <MR^Rc<Md: I f«£d<{)c(^Pi*d)<: UI^H^fcl^ft'Mcb: 113 II
^>^|^|^|^NI^<^4lf^^dIPc<d: IfnMH R|W|^rMI>Hi dUlclrWyfHW*: 114 II

- * Discoloration of the region, redness and swelling looks like the urinary bladder filled with air.

- * Continuous bursting type of pain.
- * Splitting pain all over the body, yawning, inflammation.
- * Anorexia, burning sensation, thirst, fever, insomnia.
- * Melting of solid ghee when placed on the region of swelling and tenderness are the feature of pacyamana sophia.

Notes:

In addition to the above symptoms, the author of Astanga Saiigraha, the following also being considered as the features of pacyamana sophia.

- * Besmeared medicated paste dries up quickly.
- * Tingling sensation on the region similar to the application of mustard paste.
- * Feels the crawling of ants on the region.
- * As though squeezed with the hands.
- * Pinched with the fingers.
- * Beaten with the sticks, pricking with the needles.
- * Excised by sharp instruments.
- * Stung by scorpion.
- * Burnt by thermal or chemical cautery.
- * And drilled by firing coal etc.

(c) Features of pakva sophia (Ripened swelling):

^cRbc*4c^lc1l k*1|lh: Miu^m c^r^ifH-^: MIMI^\\lfrl^ cbU^HiwlcWI^HJIS II
U£Jl(l ^g*dlfac||«ro": I

- * Swelling becomes passionless; skin loses its elasticity and develops wrinkles.
- * Become pale and elevated.
- * Pitting by pressure and fills quickly.
- * Pus moves inside the wound similar to the water in a leather bag.
- * Itching and disappearance of the above symptoms are the features of pakva sophia.

Relationship of tridosas and swelling:

4Hf) 4rbI^ Mich: <WI<dl <{I\$: fivflftlrl: I

There will be no pain without vata, no burning sensation without pitta, no swelling without kapha, any redness and formation of pus without rakta. Hence the swelling is formed due to the involvement of all the tridosas along with the blood.

Sastrakarma- Vidhi Adhyaya : 29

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Features of ati pakva sophia:

: 117 II

When pus formation is more, there will be cavity inside the wound; skin becomes thin and wrinkled, blackish in color and hairfall at the site of the wound.

Raktapaka:

ch a state of swelling produced by the vitiation of kapha, ripening take place slowly and the complete signs are invisible. It is cold in touch, and the color resembles the skin. Pain also mild in nature. It is very hard in touch similar to stone. Basing on the above signs and symptoms an intelligent physician can undoubtedly diagnosed it as raktapaka.

Darana-patana:

3<cm*itcIS<s^ <s||c^ MIcblgl6c^y«£^ 111 0 II

Incision should not be given with sharp instruments in the following conditions:

- Weak minded persons.
- Debilitated.
- Children.

- Elevated swelling due to accumulation of pus in the wound.
- Located at vital points and joints.

It should be made to open by darana i.e. by means of application of alkalies and others. Other than the above conditions patana (incision) is the line of treatment to be adopted. Incision is contraindicated in amasopha:

3 JIM^ f\IHl^N^Ifa^frJ : 111 1 II

Whfa<jfaicj<ui fa^MT w ^HI^ : I frJ8?M :Tp:^: R4*IH I ^<j'l I fi<N*i 111 2 II

Should not give incision in amasopha. If so, cause injury to the veins and tendons, severe bleeding, severe pain, gaping of the wound or even spreading to the other parts. If the pus is not removed completely from the pakva sophia, getting increased and cause harm to the veins, tendons, blood and muscles similar to the spark of fire fed with grass etc.

Ignorant physician:

400 Astariga H relay am : Sutra-sthana

Physician, he who opens and un-ripen wound, and neglects ripen one by ignorance can be considered as mean fellow.

SASTRAKARMA-VIDHI

Preoperative care:

* Before surgery ask the patient to have food of his desire and then concentrated alcohol drinks. Due to the intake of food the patient cannot get fainted and the alcohol helps for the conduction of surgery without knowing the pain.

* Food is to be given prior to surgery in all conditions except in irregular position of the foetus in the womb, ascitis, urinary calculi and the diseases of the oral cavity.

Operative procedure:

3T^dIMcb<ui MI**Jid*HsJ<HJI1 6 II

* Prior to start the procedure, procure all the required blunt & sharp instruments, thermal and chemical cautery, jamuna fruit probes, cotton, cloth piece, leaves, thread, bark, honey,

unctuous substances, decoctions, pastes, water pots, warm water and cold water. Fans, cots and other equipment and instruments required for surgery.

* After performing spiritual rites, ask the patient to sit or lie on the cot facing towards the east.

* Then the surgeon should give incision with the help of a sharp blade, deeply into the wound at a time, in the downward direction, leaving the vital points, and also remove the instrument at a time from the body.

Length of incision:

-XTT%^ ^fi| I M I d^gU^H qm^H^dMIHJ M 811
lif^l qmflftuq i Mftri : ^ftfrfi|dHJ34^ctiHldcl I ^c|f m \ ^M \ qq i yKIHJ M 9 II
<Md) 'Hi 'ifri fadlgcHjfl I rT5T duj ^fc^fa* Tffe PHiyHJHJI2 0 II

* If the suppuration is in larger areas multiple incisions of 2 inches in length can be given at a distance of 2 to 3 inches, if necessary.

* These incisions are to be made after probing meticulously with the help of a probe, index finger, lotus stalk etc. by finding the path of accumulation of pus.

* In this way wherever pus is accumulated, give adequate incision without permitting exploration, so that dosas will not remain.

Sastrakarma-Vidhi Adhyaya : 29

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Ideal qualities of a surgeon:

3j*iuf|ggrc|£i^4 yi^cbiffti vihi^ i

* Having courage in doing surgery.

* Quick in conducting surgical procedure.

* Keeping the instruments sharp.

* Should not get sweat for doing surgery.

* Should not shake his hands while performing surgery.

* Should not be confused.

suitable areas for horizontal incision:

fri^fe^lc^idld^ych^M2 2 II

In places like eye brows, cheeks, forehead, eye socket, lips, gums, neck, throat, shoulders, axilla, groin and in the lower abdomen, the incision can be given horizontally.

Unsuitable places for horizontal incision:

34^4^4 ^H I frl4c^R4<IH I ^M I dHH ,H2 3II

If horizontal incision is given at other than the above mentioned areas, there is every possibility of cutting off veins and tendons. Hence horizontal incision is not advisable at other than the prescribed places.

Post-operative care: _

Vltebc^IRrl cnfhT: yRdl^fa^Pluinj 3^1^44 MRdh^jc^I hRJIs^ «<ji an: 112 4 II
%HdRk^I I chMI^U I k^H I i^M-ti^ ^ M^f^ldft^Ji^IPclA: 112 5 II
^M^dN^iJ^ I f^M^dk^ : I ^cHchc^I^M^T^gm^ ^%T^ 112 6 II
fi^TSjf cjfrfdd) <^IItI^I<4t>t4 rHHJ^Irk: *ITj>RT£jte^ mi chqlcicbi an: II27II
R|^UI<L| ^ck^TT^fli|ld4|H ^fWlfedHjm#*4o^Mflc^ ^HI^fdI^cl t^mR 112 8 II

* After the completion of the process, cold water is to be given for drinking and sprinkling over the face.

* Then press the wound and remove the pus.

* Afterwards wash with decoctions and clean it well.

* Then conduct medicated fumigation with guggulu, aguru, siddhartha (white mustard seeds), hingu, sarjarasa, saindhava lavana (rock salt), vaca, nimba patra (neem leaves) etc. mixed with ghee.

* After that gauze pack is to be introduced into the wound made with suitable drugs mixed with honey, ghee and sesamum oil, then cover the surface with a thick pad of plaster of barley flour.

* In the end bandaging the wound with a long and clean cloth, comfortably, either in clockwise or anti-clockwise direction and see the knot should not be over the wound.

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Features of suitable bandage cloth:

The bandage cloth should be clean, thin and strong. Medicated wick should consist of cotton threads, which are fumigated, soft, and smooth and also devoid of folds.

Measures to protect the wound:

<3>cfTfIM»TU d^T^TT^fir^r^^ I oiled ^M^tI^T:-

Afterwards wound should be protected from the invasion of insects and flies by offering oblations.

Notes:

- * If the pain is severe, apply the paste of yastimadhu mixed with ghee on the wound.
- * Sprinkle water and then through the leaves and white mustard seeds around the bed of the patient, to protect from evil spirits and also oblation should be given to them.

Instruction to wear herbs on the head:

- W iJCTf ^ SJTT^ 1 1 3 0 1 1

^npfINjgWfrHJgi ^fidi <d£J^|RuflHJcMi s\$?lwfrIT*Mi <Jdf fa^iJcbMIM 113 1 II

* The potent herbs such as laksmi (samil laksmanal visnukranta), guha, atiguha(prsniparni, saliparm), jatila (jatamamsi), brahmacarini (mundi/pattanga-kastha/brahma-yastilbrahmi), vaca, chatra (sadapa), atichatra (sveta kapolika), durva, siddharthaka etc., should be held nearer the head of the patient.

* The room and the bed should be fumigated twice a day.

Post-operative regimen:

Follow the post-operative regimen of oleation therapy and also the daily regimen.

Contraindications:

•^frnt <f f4Pi^ wf<yfi > afcid^ i vj^c^ciNvii i ^NMfifi^u4ci i tj^ i ^ n3 3ii

(gffrj ^< i qWI<I ^^mg ^ II)

- * Should not sleep in the daytime, if so swelling, itching, redness, pain, pus will increase.
- * Though the individual is not participated directly in sexual act, simply the remembrance, touch and even vision of the loving woman causes ejaculation of semen, which results in the ill effects of excessive copulation.
- * Excessive exertion leads to swelling of the wound, vigil results in redness, day sleep causes pain, direct copulation results in death.

Diet schedule:

^R^T ^vqifllrUi qdnlSjiJMffech I: I ^^d(l4)c(^ti^Nm)|ch I: II34II

Sastrakarma-Vidhi Adhyaya : 29 403

^^Tf^m^t^rT dkil^M ^HH ,i ^ u fVMc^l<H 1^ ^^^ 113 6 II

- * Wholesome food such as rice prepared with barley, wheat and sastidhanya.
- * Soup prepared with masura, mudga and tuvara.
- * Curries prepared with jivanti, sunisannaka, bala rnulaka, vartaka, tanduhyaka, vastuka, karavella, karkota, patola and katukaphala.
- * Fruits such as pomegranate, gooseberry.
- * Rock salt and ghee etc. is advisable.
- * After having food prepared with old sali rice, hot water is to be given and see that indigestion should not be happened.
- * Mutton soup of the animals dwelling in desert like regions etc. are advised for quick healing of the ulcer.

34I\$ld MM^l cbl^ MUij «MI(ri *Ui

- * Limited and timely taken wholesome food digests easily. Hence it is advised to take such food only.
- * If the food is not properly digested, it leads to the vitiation of vata and there by swelling, pain, suppuration, burning sensation and abdominal distension.

Contraindicated foods:

il^l-Hc^RI fayfl*rfa<Jlfe vndHH^l^^T^mj|^l^cidr&M: ucf^q^hqJMO II

- * Freshly harvested grains, ^esamum seeds, black gram.
- * Alcoholic drinks, meat other than the animals dwelling in desert areas.
- * Eatables prepared from milk and sugarcane juice.
- * Sour, salt, pungent, alkaline substances etc. should be avoided.
- * Food substances, which cause constipation, burning sensation, having the qualities of cold and heavy are also contraindicated, as they are responsible for aggravation of dosas in persons suffering from ulcers.
- * Alcoholic drinks, which are strong, hot, dry and sour cause acute complications to the

persons suffering from ulcers.

\ ranopacara:

cMHlyfft g cn^d ^T *M MRM\$^ H41 II

^~^cfcU^gMH^MM^ *jncFq^:fjtaT: II4 2II

34IVIMI<<^||^n^TSrdumM)grr1 I

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Astanga Hrdayam : Sutra-sthana

- * Wound should be fanned with bunch of hair of animals tail or with usira.
- * It should not be beaten, poked or scratched with nails.
- * It should be protected while busy with his routine work.
- * One who wishes to cure his wound quickly, he should be engaged himself in hearing stories and spending time with the company of friends, elders and brahmins.

Dressing schedule:

qrfl^bfe <j*i: \$^f<riU|cbif^cfc|dJI43II

- * The bandage should be removed on the 3rd day and again the dressing should be done similarly after washing the wound with decoctions etc.
- * It should not be opened on the 2nd day, as it will give rise severe pain, formation of tumors and delayed wound healing.

Suitable gauze pack:

MWrdtjlfrl^ifl^ui yftfyldHm: I ^vyilr1J||^Wpfu|c|rMfdyfcfu|^||46 II

- * The gauze pack should not be too unctuous and too dry, and also neither too thick nor too thin.
- * Too unctuous pack increases moisture, dried one results in muscle tear, severe pain, lacerations and bleeding. Similarly thick pack causes friction in the edges of the ulcer.

U^fclMW ffirH# fHlfri y*HIRfun^I duj (eiyh&I^vtAvi R4SMI £Mfcfc^f\$Icbl II47II

Vikesika, a type of wick will be useful for quick healing of a wound having the following features:

- Wound with putrefied muscles.
- Wound with elevated surfaces.
- Tissue loss and accumulated with pus.

Management of the complications arises due to the incision given to apakva sophia:

Giving incision to the un-ripened swelling should be managed with the specific diet mentioned as above and with poultices.

Suturing:

W: «a1riU I I<iticflfa3dH 114 9 II

f^Rtsf^<iHI^|U^cbU|f^|^ I indHHId^r^<A^MI^|^ 1150 II

Traumatic, fresh and wide wounds of the following regions should be sutured immediately.

Sastrakarma-Wiir&dhyaya : 29 405

Suitable places for suturing:

The wounds which are caused by the vitiation of fat, which are gaping, tumors of kapha, ear lobe, wounds on the head, forehead, sockets of the eye, ear, nose, throat, lips, neck, shoulders, abdomen, buttocks, rectum, genitalia, scrotum and other places which have no movement and having excessive musculature are suitable for suturing.

Contraindicated areas for suturing:

e II ^fWftui : V I c^ I ^ufaNIRH^ I HJ

Wounds situated in the regions of groins, axilla, chest etc. and places which are having movement, where the musculature is less, the place where the air is moving and the foreign bodies present in the blood, wounds caused by poisons, chemical and thermal cautery etc., are contraindicated for suturing.

Suturing procedure:

4lc^Hlf^jytchl^tJUK^IM4)^^II5 2II

ydfi<M faR*\$?i P^y^i *dP^yi^ if^R-^rR^rl <t^hi^i ^ui cjccb^: 1153 ii

Remove the pieces of the bones and other substances such as grass, hair, dust, clotted blood etc. and cut the hanged skin and muscles and then kept the bones and joints at the proper place.

After the bleeding stops, suturing is to be conducted for the suitable wounds.

Types of sutures:

In brief, the sutures are of 4 kinds — 1. gosphanika (irregular wound suturing), 2. tunna sevani (continuous suturing), 3. vellitaka (spiral suturing) and 4. rju granthi (interrupted skin suturing).

The following material can be used for suturing — tendons of animals, threads of cotton or silk and fibers of bark obtained from trees.

Suturing should not be conducted very close, very far, very loose or very tight.

Post-operative care of suturing:

UI^Rjr^l dd<f riUITT^dgrl: 1154 II

After suturing the skin, apply the powders of srotonjana, ash of hemp, phalini/priyangu, ^ allakl, lodhra, yastimadhu etc. mixed with honey and ghee and then it should be bandaged.

Method of suturing the dry wound:

^ritf^fomlEsl^: fcf)f^l^c||c<fcd^ dHJ U^M<bRjT tflo£|rH^M Q¥A vftftldHJIS 6 II

If the edges of the wound are devoid of blood, it should be scraped and made to bleed and then suture, as blood is responsible for healing ulcers.

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Bandaging methods:

Vfldlwi ddfI^MchlMfflHI^c(c^^H s MiyN^^fnflft riUI 1158 II

* Basing on the site and nature of the wound different types of bandages has been used.

* Material specially used for various types of bandages also shown the following different properties.

* Skin of sheep and silk cloth are hot in potency and produces heat.

* Flax is having cold potency and produces cold at the site of wound, if bandaged.

* Salmali, cotton and the tendons of the animals are both hot and cold in potency.

* If fatty tissue and kapha are more accumulated on the wound it should be covered with the sheets of copper, iron, zinc or lead for the purpose of scraping.

* In case of fractures bandaging should be done with the above-mentioned metallic plates, leather, bark of trees or splints of bamboo and others can be used.

Fifteen types of bandages:

WHWI^ldlcbKI ^lfrj^l M£l^ 1159 II

^t?reri^repj#^ ite o ii

^H<*> Huscii<S6i"3TM3II^> ^fr| ij|^rlj

(fa^UII^g HtcM chlvm^fcHMcf^ I ^ftd<*> chufch^l(^W^MT+)^TTrf^Jf 111 II
^dldl i ^Jl^lc{ } ^lW)H*4MI\$4l: l^nds^ d q i <j m , ¥ II lsH^ I ^fcddHJ l2II

<si<ic<i 4|u^ \$41 ¥i£,fiRi^48*1<& i 3^8i^fc^<jii) fyPichm^fe^ 113 11

fadM^HI^KYd^l ftufl^ ^4^rljfcMfi<MPI d^lrH^ HI^^hlfc^ 1,4,1
'Hwbuj uPyi|rraT, ±|fij^ dU) I <2tU\$ ^U^HI^i M^l^* rlW^ 115 II)
'Qtm ^PlfcIK: HIM <m\ d5| ^1^1161 II

Nomenclature of the bandages is given due to their shape only.

1 . Kosa (Sheath bandage): A hollow cylinder or sheath to be applied to the joints of the thumb and fingers. This is to be applied over the stumps after amputation of the limbs.

2. Svastika (Circular cross bandage): It is to be applied round the joints, the space between the tendons of the great and second toes, the inter-mammary region the glabellum (space between the eye brows), the plantar surfaces of the feet, the palmer surfaces of the hands, and the ears. It is also the form of bandage recommended in dislocations of the shoulder joint.

3. Pratoli/Muttoli (Recurrent bandage): A broad bandage for the neck and penis.

Kosa

Svastika

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Cina (Banner bandage): A bandage for the inner angles of the eyes.

5. Dama (Tail of quadruped): It is a large bandage to be tied round a part for the relief of pain or cramps.

-\ Anuvellita (Encircling bandage): It is to be applied to the limbs. This form of bandage is to be applied to the limbs in cases of oblique, deep, and large cuts inflicted by a knife. A leather bandage applied in the form of gosphana would also serve the purpose. The encircling bandage is also advised in cases of fracture of the ribs.

\uttoli Cina Dama Anuvellita

7. Khatva (Four-tailed bandage): It is recommended for the temples, cheeks and lower jaw.

8 . Vibandha (Circular chest-bandage) : It is the bandage for the back, abdomen and chest.

9. Sthagika (Supporter bandage): A bandage enclosing a splint and pastes of drugs to keep the parts firm. It is to be applied over the ends of the thumb, fingers and penis.

Khatva Vibandha Sthagika

10. Vitana (Canopy bandage): A large bandage for the head.

11 . Utsanga (Arm sling bandage): It is a bandage, which should be applied to the hanged parts of the body.

12. Go s pha n a (Sling bandage): A concave bandage for the chin, nose, lips, shoulders and pelvis.

13. Yamaka (Double bandage): A pair of circular bandages applied to a couple of ulcers on a part.

Astanga Hrdayam : Sutra-sthana

14. Ma nd ala (Circular bandage): It is to be applied to the round parts of the body such as the arms, sides, abdomen, thighs and back.

15. Pancangl (Five tailed bandage): It is intended for the parts above the clavicle as the dislocations of the lower jaw.

Vitana

Utsanga

Gosphana

Mandala

Pancangi

Physician should apply the suitable bandage at the appropriate place of the body by applying his mind.

Type of bandage differs from the site:

fw i^ny^^,^ fiP^^yi^i^fi^iR^f^H^yi^ cnd^ui)ct^TnT^ii63n

I^TI4T+)lr^4)4^Jt JII^I^ UHITTrT: I fmtmi^ *wft, 3cj f^ I f^H^ I VI^ dm 116511
y inffi^nT^ ift^ VUR ^«4rl I

Tight bandage should be tied over thighs, buttocks, axilla, groins and head region.

Moderately tight bandage should be tied over upper and lower limbs, face, ears, chest, back, flanks, neck, abdomen, penis and scrotum

Loose bandage should be applied over the eyes and joints.

Wherever application of loose bandage is mentioned, it should be moderately tied if the wound is associated with vata and slesma.

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Similarly the places where moderately tight bandage is mentioned, it should be tied tightly if the wound is associated with vata and slesma.

If it is mentioned as tight bandage, it should be tied much tightly in case of the wound associated with vata and slesma.

If the wound is associated with vata and slesma the bandage should be removed once in three days during the seasons of hemanta, sisira and vasanta.

Wherever application of tight bandage is mentioned, it should be moderately tied if the wound - associated with pitta and rakta.

Similarly the places where moderately tight bandage is mentioned, it should be tied loosely if the wound is associated with pitta and rakta.

If it is mentioned as loose bandage, it should not be tied at all in case of the wound associated with pitta and rakta.

If the wound is associated with pitta and rakta, the bandage should be removed twice daily both morning and evening during the seasons of grisma and sarad.

Complications of wounds, if not bandaged:

If the bandage is not applied to the wounds,

* Cause many complications due to the contact of the flies, mosquitoes, grass, dust, cold, breeze, heat etc. and become chronic.

* And also the drug cannot stay on the wound and dries up quickly.

Doesn't heal quickly, though discoloration is found.

Hence bandage should be done for the indicated wounds.

Advantages of the bandage:

<M«ri*c[xjfiifdl ^HI fanVig: MlfedUfi! I fodHI^faiUwil^ ijid *j(I£lr1 dU|: II68II
^HVNHI^II^fI^r^n^ I <4<^TI1y: -HyrHsi) f^MM: chfoHhla*<» 1169 II

Bandage is useful to heal the wound quickly as well as reduces pain even in the following conditions:

W ound in which the bones are found crushed, or fractured, joints are dislocated, incised by the surgeons, tendons and veins are severed.

x Patient doesn't feel much pain while getting up, lying down and other acts, when the wound is bandaged.

* All the five types of wounds such as uneven, hard, soft, painful and painless become clean and heal quickly, if they are bandaged.

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Bandage with leaves:

Chronic ulcers, having less musculature, which do not have moisture should be applied with medicines wrapped in leaves such as arka, bhurja, arjuna and kadamba according to dosa and seasons; i.e. in vata predominance and during hemanta and sisira rtu apply bandage with the leaves having snigdha and usna guna. Similarly in pitta predominance and in grlsma rtu apply bandage with the leaves having sita guna. Where as in kapha dominance and in usna kala it should be bandaged with the leaves having ruksa and usna guna.

Contraindications for applying bandage:

cbftfefcl&I^fafcl gTR^JTfaNlfeldl: | <M^I4I^I 1 Hi*MI^ ^<MI^> ^J^R^ 1173 II

Wounds of leprosy, chemical and thermal cautery, carbuncles of diabetes, wounds caused by rats, poisonous wounds, which cause pus formation, severe ulceration of the rectum and which spreads to other places are contra-indicated for applying bandage.

Worms in wounds:

3TT^I riUI ^f^^"Rf^^ftI^^4)^II74II

*rgrerer: \$<JPd ^wl^i^c^ i g^fld rre ^cH^ul 117511

f|tdMufch^|cf,P||<s|<M|<Hrc<^: MII^ifc^dl c^M: Ttt: ^KI^HI ftd: 117 6 II

* If the ulcers are not properly bandaged, they attract flies and leads infection as well as putrefaction, which result in severe pain, burning sensation and also swelling.

* Such infected wounds or ulcers should be washed with the decoctions of the herbs belonging to surasadi gana.

* Then prepare the paste by mixing the powders of the barks of saptaparna, karanja, arka, nimba, rajadana with gomutra and apply it over the wound.

* Afterwards bathing the wound with ksarodaka (solution of alkalies) or scarification of the muscle tissue will be beneficial for quick healing.

Wound associated with dosas should not be made to heal:

qr^H r^*HmU|h»d: ^M^M^<t JI7 7II

^c^HIW|iM|}u| facj^ i|d: I

If the wound is filled with pus and residual dosas, it should not be attempted hasty to heal. Though it heals, there is every possibility of reversion. Hence pus and others should be eliminated prior to go for healing techniques.

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Regimen after wound healing:

Even after the wound heals, the patient should avoid taking undigested food substances, exercises, copulation, over excitement, anger and fear for at least 6 to 7 months.

Conclusion:

The physician should manage different other conditions of the wounds with the methods appropriate to the .strength of dosa, deku kala, bala etc. in the light of the details endowed in Uttara Tantra.

5frT #|SF^T^^

Thus ends the twenty-ninth chapter entitled Sastra-karma-vidhi Adhyaya of Sutra Sthana in Astanga Hrdaya Samhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Sirhhagupta.

In this chapter Acarya Vagbhata explained the surgical procedure in a systematic way— indications; measures to be taken for the management of inflammation before surgery; features of ama sophā, pacyamana sophā & pakva sophā. Relationship of tridosas and the swelling. Preoperative care; operative procedure; post-operative care; diet; contraindicated foods. Suturing — types; post-operative care; contraindicated areas and suitable places for suturing. 15 types of bandages have been discussed in detail.

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ksara-agnikarma-vidhi
Adhyaya

[Preparation and Application of

Caustic Alkalies & Thermal Cautery]
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After 'Sastrakarma-vidhi' Acarya Vagbhata expounded the chapter 'Ksaragnikarma-vidhi' (Preparation & Application of Caustic Alkalies and Thermal Cautery), thus said Lord Atreya and other great sages.

Ksaras (Caustic alkalies & its properties):

\* Ksaras (caustic alkalies) are derived from the combination of different kinds of drugs of all the tastes but with the predominance of pungent and salt.

\* Drugs possessed the properties such as penetrating and hot in potency and do the functions such as dahana (burning), pacana (digesting), avadharana (tearing), vilayana (dissolving), sodhana (cleaning) and ropana (healing) etc.

\* Cures worm infestation, indigestion, obesity and the complications of poisons.

Supremacy of caustic alkalies (ksaras):

\* As the caustic alkalies perform the functions such as excision, incision, extraction and

scarification, they are superior among all the sharp and accessory instruments.

\* Caustic alkalies can be used in places where the sharp instruments failed and in conditions such as nasal polyps, malignant tumors etc. and also in the chronic ulcers due to the vitiation of all the tridosas.

\* Caustic alkalies are also can be administered internally in case of difficult disease conditions. Therefore caustic alkalies are definitely superior among all the sharp and accessory instruments.

Types of k s aras:

Caustic alkalies are of two types such as:

(a) Abhyantara parimarjana (internal administration)

(b) Bahya parimarjana (external application)

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a) Abhyantara parimarjana:

Abhyantara parimarana is indicated in diseases such as piles, impaired digestion, urinary . alculi, abdominal tumors, ascitis, artificial poisoning etc.

<b) Bahya parimarjana:

^i^iiPygfcHilriUllfc^ |

Bahya parimarjana is indicated in diseases such as black moles, leucoderma, external piles, leprosy and other skin disorders, tumors, fistula, chronic ulcers, sinuses, warts etc.

Contraindications for ksara-prayoga:

WUlt1<hA ^-H^drtr\* MIU^cimili^-cfl I lcfllA <£>dfI^«£?I <Hcf'II?HI 115 II

^t^Tfyu^Mrflyl^thcH^ft^ 1 3T3fWfs# f^ivft <^£w41uP^4^ 116 II

d^UMR^R4<IHl^c|41^IHHIRT5 l3|¥bcM\*m) <JNU|il^dlH^M> 117 II

Both types of ksara are contraindicated in the following conditions — pitta roga, raktaja roga, Ota roga, weakness, fever, diarrhoea, diseases of the head and heart, anaemia, anorexia, [ataract, after sodhana, swelling all over the body, panic, pregnant, during menstruation, prolapsed uterus, indigestion, during childhood and old age.

Contraindicated places and seasons:

Rustic alkalies should not be applied in the places of vital points, veins, tendons, joints, cartilage bones, sutures, arteries, throat, umbilicus, nail bed, testicles, penis, channels, less musculature areas, all the eye diseases except the disorders of the lids.

It should not be applied in the seasons which are very cold, very hot, rainy and also during inauspicious days.

k-arapaka vidhi:

chHy^cbVI«4lchcb<rnMIR^KII8 II

3T%|cbufM^MdlVlIHhld^T^ I ^^^^rflcbHT^MISJMKcb|^ 1 1 9 1 1  
 cblcMf IMMmHIMpH^IRHfrlc^lchH^I ^Kf<fl\*IHVU^I^<y U^VI: MR<\*>GrMdHJH 0 II  
 chlVldcb|^RT^rV^cbHIH <M<\*H(^ I Plcjl^ fa^4l<£>r\*4 dIPI fttfld^ 111 1 II  
 7f^U| ybchchTM^ill^MIPI^rcOM^lddRdHMi cJjdc^WTa«\*il fa«iri "<J2I^> 111 2 II  
 ^T ^II^Hi V\*M fcdd^W : I ybcbcbIT^KW \*k4Jj?l4): 111 3 II

J)£)rc\*| tyliPIUK q^lrcflgji faMg^dJ M^MI} ddfdR^\*dl:"\*jm^fMVI4rU: 111 5II  
 ?Jrfft: \$fUM<\*> V^HI^JT^m^ I <£>r«\*liRdcJUlf\*s^|: gjsqIPnr) 111 6 II

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^g^MirMf^IHTijciH-ill^ldc(U||P{xT l^tRtT: \*jmi ^ml c^oqf d\*4c(yg£|dJI1 8 II

Types of bahya parimariana according to the mode of preparation:  
 It is of 3 types such as:

(a) Madhyama ksara (moderate alkalies)

(b) Mrdu ksara (mild alkalies)

(c) Tikсна ksara (strong alkalies)

(a) Madhyama k s arapaka-vidhi:

\* During saradrtu, on an auspicious day, the physician should purify himself, wearing white clothes, should go to a big kala muskaka tree of the middle age, which is not damaged.

\* He should worship it and pray to the Gods of tree.

\* The next day he doesn't witness any unnatural omen, should go to the tree early in the

morning immediately after sunrise, and cut the branches of the tree, which spreads to the east or north.

\* Similarly the branches of paribhadra, palasa, asvakarna, rajavrksa, mahavrksa, vrksaka, indravrksa, vrsa, saptacchada, naktamala, tilvaka, kadali, vibhitaki, citraka, apamarga, agnimantha, four types of kosataki etc. should be collected along with the roots, fruits, leaves and branches and cut into pieces and made into heap.

\* Another heap of crystals of limestone should also be made near the heaps of the logs of muskaka, all these set on fire and the ashes are collected.

\* Then take the above ash and add 4 times water and 4 times cow's urine and stirred well and then filter it with a thick cloth till a clear, red, thick liquid is obtained.

\* The precipitate is kept on an oven and cooked nicely similar to that of snehapaka. During the process add the macerated powder of limestones, paste of the excreta of cock, peacock, falcon, heron, penguin; bile juice of animals and birds, haritala, manahsila saindhava lavana etc., conch shell and made red hot in an iron pan and then made it cool.

\* This should be kept in a heap of barley for preservation. This is the method of preparing madhayama ksarapaka.

dm H I ^fcdcb I ciPdf^chlf^R<MN^| : I fc|(ychlchHch^RI^MrfIchMc^c(|: ||2 1 II  
d I HMSfl faj^frl , «id4H I d4{ <f^: 1"^^:-

(b) Mrdu k s arapaka-vidhi:

The process of preparation of mrdu ksara is almost similar to madhyama ksara. At the end only the macerated powder of lime stones, conch shell etc. are put into the oven during the process of cooking. There is no need of adding the paste of prativapa dravya.

(c) Tik sna ks arapaka-vidhi:

\* The method of preparation of tiksna ksara is also similar to madhyama ksara. In addition to prativapa dravyas mentioned in madhyama ksara, the ashes of langali, danti, citraka,

Ksara-Agnikarma-Vidhi Adhyaya : 30

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ativisa, vaca, sarja ksara, swarnaksiri, hingu, putikaranja patra, tala patri and bidalavana are also to be added.

\* This should be used after 7 days, depending upon the strength of the disease.



Indications of different types of ksara:

\* Tiksna ksara is indicated in arbuda and other disorders caused by the vitiation of vata, kapha and medas.

\* Madhyama ksara should be used in arbuda and other diseases when they are having moderate strength.

Where as mrdu ksara is indicated in arsas arise due to the dominancy of pitta and rakta.  
Method of potentiating ksara:

If the potency of ksara is found to have become weak, it should again be dissolved in alkaline solution.

Ksara guna:

HLfrltti^Jl^ : \*oTS<JT: RjR\*fM : ?ftWJ: ffcT: l ftHsifl ^stfWuil 1 f^m^ ^ i frlrcfr lI24lI

Nati tiksna (neither too strong), 2. nati mrdu (nor too weak), 3. slaksna (soft), 4. picchila (i v), 5. sighra (quick in action), 6. sita or sveta (white in colour), 7. sikhari (if falls on the ground from a little height forms like a small peak), 8. sukha-nirvapy (easily dissolving), 9. l . isyandi (no exudations) and 10. na ca atiruk{ox} alparuk (causing little pain) — these are the ten qualities of ksara.

These ksaras can perform many a number of functions such as excision, incision, extraction, s c arification etc. of sharp and accessory instruments as well as cauterization.

These ksaras by their actions of sucking, tormenting and spreading everywhere, they eradicate Koot cause and eliminate the vitiated dosas from the body. After subsiding the pain and : her symptoms of the disease, the alkali also subsides of its own accord.

Notes:

Ks ara do sa: The following ten ksara dosas are mentioned in Astanga Sangraha:

Atyusna (very hot), 2. atisita (very cold), 3. ati tiksna (very strong), 4. ati mrdu (very mild), 5 ati tanu (very thin), 6. atighana (very thick), 7. ati picchila (too slimy), 8. visa/p/(spreading around), 9. hlna ausadha (prepared with less potent drugs) and 10. hma paka (inadequately prepared).

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Equipment required for k s ara karma:

Cotton, wick, probe, spatula, anjalika, ghee, honey, sukta, tusodaka, whey, milk, water, cold

pastes, bedding and chairs etc. should be procured before starting the process.

Ksara karma:

f&\*I faRsirl ^fircirissTcrr i^ntviHicb^ii <tch mlriyi^^i 112711

\* The patient eligible to receive caustic therapy should be made to sit or lie down and held tight by the attendants.

\* The diseased part should be punctured, scratched or cut by a knife and the alkali applied to the spot with a metal rod.

\* After the application a period of 100 seconds should be waited.

Guda arsas (Hemorrhoids):

In hemorrhoids, the alkali is applied through the slit of the proctoscope with the help of a rod. After the application, the proctoscope is covered with the hand and allowed for a period of 100 seconds.

Vartma roga:

f^|^| fa^HIS6^|£| <£bum|jj fafaf^^I M^M^: ^Kc^MV

In the diseases of the eye lids, they should be held averted, the cornea should be covered with cotton swab and the alkali is applied as thin as a lotus petal.

Nasa roga & karna roga:

-WI^tT 112911

yc^iRcii R4muui^m ^y^^iiJHi(^cf>i^i'RT5rr1%m^: M^iyict^a<yffa <\*>uf^ 113011

\* In nasal polyps, malignant tumors the patient is made to sit facing the sun.

\* Then the nostrils should be averted and the alkali is applied and allowed for a period of 50 seconds.

\* Similar is the procedure with the ear disorders.

Post-operative care:

STTTyHI^HI^ MRI^lcHIUJ^T I^i^dMMxt) dcM^fcJcblf^ck: 113 1 II  
fadMrlid: TTT3\$: WI^M: JI^dJ 3Tf^bt|^ft %i^|p| ck^HW^T II32II

zrf^^(^Hr^lr^Kc(^?M# I ^i^IM^^SWI^fa^i^M^dd: 113 3 II  
Irtc^chc^h: fW^cb) ^dlrb) dUKli|U|: |

\* After the stipulated time, the alkali is removed by a brush and then smeared with honey, ghee etc.

\* After some time the area should be covered with the paste of the drugs viz. ksira, mastu and kahjika which are sweet in taste and cold in potency after mixing with ghee.

Ksara-Agnikarma-Vidhi Adhyaya : 30 417

\* He should be given food and other recipes, which promote secretions and moistening of the body.

\* If the site of the burn does not get torn because of being deep rooted the paste of dhanyamla, yastimd tila should be applied.

\* Paste of tila and yastimadhu when mixed with ghrta is useful for healing the ulcer.

Samyak dagdha laksana:

McKM^fad \*IU^4\*J fan4£\* 113 4 II

The site of the application of caustic alkalies assuming the color of a ripe fruit of jamuna and slightly depressed in the center are the signs of samyak dagdha laksana.

Durdagdha laksana:

s those of opposite to the above such as the site appears as copper in color, pricking pain, be hing, lassitude etc. are considered as the features of durdagdha.

Ati dagdha laksana:

Hlfimi HIR4ch I civi«U || ^HI<^c< ; I ftN4I\*fIM dgT^IR^fil 113 7 II

Appearance of bleeding, fainting, local burning sensation, redness and swelling, fever etc. are the features of ati dagdha.

cessive burning over the anus leads to either obstruction or too much elimination of faeces and urine, impotency and even death due to injury to the rectum.

cessive burning of the nose leads to contraction of nasal bridge and loss of sensation of .11. Similarly ears and the other sense organs lose their normal functions if excessive burning takes place while performing ksara karma.

Management of complications due to atidagdha:

|cl¥INK?( ^cfcUk^ifiTTSJ^d IrfcHI: IcNdfar^I ^BI ^cfcj f^f^KI fih^I 113 8 M

1 1 b with sour substances, lepa with honey, ghee and tila. Vata-pittahara foods and activities and all other activities which produce cold will be useful to manage the complications arises due to excessive burning.

3T^f^: ^T^ ^KHIHIMfi^d : I AHcM I ^ <4 I ^di dW<^ ^ Wc|MtHIHJ I3 9 II

As >our substances are cold to touch and will attain sweet in taste by contacting with alkaline substances. Hence it is advised to wash the wounds caused by alkalies with sour substances.

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AGNI-KARMA  
(Thermal Cautery)

Definition:

The therapeutic procedure which can be conducted by using fire or which is pertaining to fire is known as agnikarma or thermal cautery.

Ksara administered by an ignorant physician is like death caused by visa, agni, sastra and asani (thunder bolt). Where as the same administered properly by an intelligent physician results in cure of even dreadful diseases quickly.

Thermal cautery is superior to caustic alkalies:

3TffC:\$mi<fa ^SW^MHIM^cil^N^UVI^r^f^Mi y\*HUHI<IJI40 II

The diseases, which are not cured by the use of medicines, surgery and caustic alkalies, can be managed by thermal cautery, without any reversion. Hence thermal cautery is definitely superior to caustic alkalies.

Suitable places for thermal cautery:

Skin, muscles, veins, tendons, joints and bones are the suitable places for thermal cauterization.

Indications of thermal cautery on the skin and the equipment required:

MM I ^JH I P^rr^M^c^HlricH I f^a 114 1 II

The following diseases are suitable for thermal cautery:

\* Masaka (black moles), ahgaglani (weakness of the body parts), murdharti (diseases of the head), mantha (adhimanthaJ gloucoma), kila (carmakila/warts), tilakalika (black spots/moles similar to size & shape of a gingily seed).

\* In the above conditions thermal cautery is to be conducted on the skin with the help of varti, godanta (cow' s tooth), suryakanta stone, arrow and with other rods.

Indications of thermal cautery on the muscle and the equipment required:

^V I f^K^P^Hijl^dU II R^ II42 II

\* Arsas (hemorrhoids), bhagandara (fistula-in-ano), granthi (benign and malignant tumors), nadi vrana (sinuses), dusta vrana (chronic ulcers and suppurated wounds) are suitable for

conducting thermal cautery on the muscles.

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\* Honey, ghee, sesame oil, muscle fat, jambavaustha salaka, jaggary, yastimadhu, gold, silver, copper, iron and bronze etc. are useful for the thermal cauterization on the muscles.

Indications of thermal cautery on the veins and the equipment required:

fVIMr4^c^|ci41c^f|Ui4oy5U|^ ||43 II  
R-KIfcWISrftd-

\* Slista vartma, profuse bleeding, blue mole and where the venesection was not properly conducted, thermal cauterization is indicated on the veins.

\* It should be conducted with jambavaustha salaka, needle, bees' wax, honey, jaggary and ghee.

Contraindicated for thermal cautery:

\* Those who are contraindicated for caustic alkalies, foreign body is not removed, intestinal perforation, hemorrhagic disorders, vitiation of rakta, multiple ulcers, etc. are also should not be conducted chemical cauterization.

\* It should not be conducted in summer seasons.

\* In an emergency, it should be done after giving cold treatments and unctuous food.

Notes:

Agnikarma-vidhi (Procedure):

\* After selecting the eligible patient, perform spiritual rites, and made him lie down on the cot comfortably facing east and held tight by the attendants.

\* Then heat the instruments such as jambavaustha salakaelc. till the tips become red-hot.

\* Afterwards remove them and place there on the body of the patient creating marks such as semicircular, circular, cruciform, number eight, point, straight line, dotted patch etc.

It should be conducted till getting the proper signs of cauterization such as burning associated with sound, foul smell and contraction of the skin.

\* The patient is being kept by telling soothing words.

formation of the color of a pigeon, mild oedema and pain, dryness and contraction of the skin will be seen when the thermal cautery was done on the skin.

Agnikarma vidhi

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\* Blackish discoloration, wound become swollen, arrest of bleeding and discharge of the lymph etc., are the symptoms of thermal cautery on the muscles.

\* If the cauterization conducted on the veins tendons etc. the wound becomes blackish red in color, hard and rough.

Post-operative care:

After the completion of the process of thermal cautery, the site should be properly applied with ghee and honey and then apply the pastes of unctuous and cold substances.

Proper signs and symptoms of thermal cauterization:

dHi irti V!«<dc^fachlf^dHJI45 ||

\* Arrest of bleeding that appears during the course of cauterization.

\* Emergence of crackling sound from the site of cauterization.

\* Discharge of lymph from the site.

\* Colour of skin at the site of cauterization resembles either of a ripened tala phala or of a pigeon.

\* Having mild pain and the wound heals quickly.

DAGDHA BHEDA

Durdagdha & atidagdha laksana:

U^K^UclrH^ g^lcM^U^!: 1146 II

The signs and symptoms of durdagdha (improper cauterization) and atidagdha (excessive cuaterization) are similar to pramada dagdha (accidental burns).

Dagdha (cauterization) is of 4 types as under:

(a) Tuccha dagdha (inadequate)

(c) Samyak dagdha (proper)

(b) Durdagdha (improper)

(d) Atidagdha (excessive)

Tuccha dagdha laksana:

Discoloration and severe burning sensation and non emergence of boils are the features of tuccha dagdha.

Durdagdha laksana:

Emergence of boils and severe burning sensation are the features of durdagdha.

Ksara- Agnikarma- Vidhi Adhyaya : 30

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Ati dagdha laksana:

-3rfrT^T?rT: 1 \*jifM\*4H\*4^<|g^MH^HI : 1148 II

Drooping down of muscles, contraction, burning sensation, feeling of emergence of hot fumes, severe pain, distention of veins and others, thirst, fainting, deep wound formation and even death are the features of atidagdha.

Treatment for tuccha dagdha:

\* Application of heat over the region of tuccha dagdha vrana and use of hot substances is the line of treatment indicated.

\* Never administer cold substances and treatments.

\* Cold treatments results in accumulation of blood which causes the increase of pain and burning sensation.

\* Due to the application of hot treatments coagulated blood dissolves and pain subsides.

\* Hence it is advised to treat tuccha dagdha with hot substances only.

Treatment for durdagdha:

<^¥fia\*jwi^^|<J|df| ddl R?MHJI50II

\* In durdagdha the treatment with cold and hot substances should be conducted and followed by cold treatments viz,

- Application of ghee.
- Washing the wound with cold decoctions etc.

Treatment for samyak dagdha:

^UH<J4& dc^RiH^H^IR^: | fau^lvx^l^rl\*^ filrlfaatewfrdrtil 115 1 II

Besmead the wound with the paste prepared by pounding the powders of tavaksiri, plaksa, cadana, gairika and guduchi with ghee for the management of samyak dagdha vrana.

\* After reducing the burning sensation, follow the line of treatment indicated for pitta vidradhi.

Treatment for ati dagdha:

In case of atidagdha follow the line of treatment prescribed for pittaja visarpa.

Treatment for sneha dagdha:

Using severe dry substances can treat scalds formed due to the hot unctuous substances.

( ¥ I \*\*%m i H4) ilfMI^jrMI : M4M^i^U ^I 3(M^Tn f ^Mc^dfMMI^^ J N^K^^ "1 »)

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Astanga Hrdayam : Sutra-sthana

(Improper utilization of sharp instruments, chemical and thermal cauterization causes the death of the patients. Hence, the physician should be cautious while handling and should have perfect theoretical as well as practical knowledge.)

This is the end of the section entitled Sutra Sthana, which is full of secrets similar to the heart. In this section it is briefly mentioned the subject matter of Astanga Ayurveda, which has been elaborately discussed in the relevant sections of the treatise Astanga Hrdaya.



In this chapter Acarya Vagbhata discussed about the caustic alkalies; properties of alkalies, 2 types such as external and internal administration; contraindicated persons and the places of contraindication; three types of alkalies according to the preparation — moderate, mild and strong; ksara-guna & dosa, required equipment, procedure; post operative care; signs and symptoms of proper, insufficient and excessive conduction of caustic alkalies, thermal cauterization — definition, importance, suitable places, suitable diseases for conducting thermal cautery on the skin, muscle, veins, tendons, bones and joints and the required equipment, contraindications, procedure; types of improper cauterization, their symptoms and treatment have been discussed in detail.

Thus ends the thirtieth chapter entitled Ksara-agnikarma vidhi Adhyaya of Sutra Sthana in Astanga Hrdaya Sarhhita, which was composed by Acarya Vagbhata son of Sri Vaidyapati Sirhhagupta.

Thus ends Sutra-Sthana, the first section.

## ANNEXURE

- ◆ Important essay & short questions
- ◆ Important slokas to be learnt by heart
- ◆ Table of weights and measures
- ◆ Glimpse of Astariga Hrdaya
- ◆ Alphabetical index of the herbs
- ◆ Glossary of Sanskrit terms

## ANNEXURE : I

### Important Essay Questions

3.

4.

5.

6.

1. Write in detail about the qualities and importance of cikitsa pada.

Write an essay about pancavidha pitta.

Write about the classification of kala and discuss about the features of adana & visargakala.

Write about trayo upastambha.

Write about the types of sweda and explain about upanaha sweda.

Define yantra, write their types and functions.

Write about the classification of vasti and the procedure of niruha vasti.

Explain the types of murdha taila and the detailed description of siro vasti.

Discuss in detail about dinacarya (daily regimen).

Mention the effects of suppression of urine and its treatment.

Name the types of pancamula and mention the drugs come under the group of dasamula along with their properties.

8

10.

11.

12. Write an essay about Drava-dravya vijnaniya.
13. Describe the procedure of vama karma.
14. Write about the features of madhura & kasaya rasa dravyas and complications of their excessive use.
15. Write an essay about pancavidha vata, pitta & kapha.
16. Write about the procedure of jalouka-vacarana.
17. Describe in detail about the procedure of nasyakarma.
18. Write about the normal and abnormal features of tridosas.
19. Write an essay about adharaniya vega.
20. Describe the features and regimen of grisma ritu.
21. Describe the procedure of putapaka.
22. Features of sharp instruments.
23. Write an essay about oleation therapy.
24. Write in detail about sastrakarma vidhi.
25. Acchapeya & sneha vicarana.

## Short Questions

### L Chardanagana

2. Features of poisonous food and drinks
3. Visannapariksa

4. Caya&prakopa
5. Sadyo sneha yoga
6. Pacaka pitta
7. Uttaravasti vidhi
8. Rtusandhi
9. Toyavarga
10. Sastra dosa (defects of sharp instruments)
11. Pratimarsanasya
12. Anutaila
13. Suddharaktalaksana
14. Dhuma yantra
15. Dravyagunas
16. Ojas
17. Goksira
18. Viruddhahara
19. Amadosa cikitsa
20. Rogarogyaikakarana
21. Adharaniya vega
22. Types of aj Irna and their treatment

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23.

Saradrtucarya

49.

Vipaka

24.

Vyayama

50.

Madhura rasa dravya laksana & karma

25.

Snehapana phala

51.

Vicitra praty ay arabdha dravya

26.

Drava sweda

52.

Visucika & alasaka

27.

Phala varga

53.

Tri vidha roga marga

28.

Kasaghna dhuma

54.

Drugs mentioned in tikta gana

29.

Types of gandusa

55.

Rasa catuska

30.

General line of treatment for saririka

56.

Ousadha upayoga kala

and manasika dosa

57.

Laiighana bheda

31.

Susadhya vyadhi laksana

58.

Triphala guna karma

32.

Snehapana vidhi

59.

Swatantra vyadhi-paratantra vyadhi

33.

Vasti yantra

60.

Ksira varga

34.

Anupana

61.

Relation between dosa & rtu

35.

Anagni sweda

62.

Madhu

36.

Mukha lepa

63.

Agneya sweda

37.

Rasa and anurasa

64.

Yoga vasti

38.

Krtanna varga

65.

Types & benefits of dhumapana

39.



Aksi tarpana

66.

Bandhana prakara

40.

Samsarjana karma

67.

Marhsa varga

41.

Dhuma varti

68.

Arso yantra

42.

Parthi va & apya dravya laksana

69.

Fill up and explain the sloka "Usnoda-

43.

Vasti yantra

kopacarisyat..."

44.

Matra vasti

70.

Anu yantra & anu sastra

45.

Kavala & gandusa

71.

Virecya (eligible for purgation therapy )

46.

Pramada dagdha laksana & tuttha

72.

Siravedhana vidhi

dagdhacikitsa

73.

Treatment for drowning

47.

Ksara guna & karma

74.

Features of pacyamana sopha

48.

Taila varga

75.

Ksara-paka vidhi

ANNEXURE : II

Important Slokas to be Learnt by Heart

CHAPTER 1  
Ayuskamiyam Adhyaya

Marigalacarana:

"\*TbMcfc^|j| H\*(h<kJ <UA 111 II  
Eight branches of Ayurveda:

^)Nc<ldiJ^^?^lc^^^< I ^< II5 II  
B ^lclfflPI d^ I ^farH I %^ftnTT I

Description of dosas:

cfT^: ftrf ^F^rfrT "5Rt ^TT: II6 II

fafodl^fafrdl % cfrfilPd ^ I

Location of tridosa:

^ c^iRnliRi ^i^Vul^ziH^ftaraT: ii7ii

- tionship of dosas and the age, time & food:

e|iiU£Ulf5|^Tt)Mi %^fTRU||^|: tbH\<{ I

Relationship between agni & dosas:

MI^MMfci^ft "R^JTf^T: fT^: TPT: 118 II

Influence of dosas on kostha:

^Tg: TJ^xfert\* TTOT: W\t\ : \*hA<Im I

Prakrti:

^Mc|^)vJ^|^ f^ulct faqfchil : 119 II

^£jfcrc3r: M<£>d4l ^HH^dHI: ^J2I^ |

Tridosa guna:

"^ft c^J: TfrT: HT: ^TgR^sf^cT: I

fart ft^yihwi o^f f^ET TTT ^ 111 1 II

ffcTOJ: ^ftrft 'J\*>4\*<: VH^H TJrR: f^\$7?: ^F: I

Dhatu & mala:

^ | ^<Mi^R^M^gh i n> I UTrTcT: I

\*P7T ^WRHT "JpTTr^rF^T^Ttsft" 111 3 II

Vrddhi & ksaya:

Rasa:

TW: WI^kHH^U|(riT+)INU|chM|i|cbl: 111 411

dsl i a i MI\*>d HPd ^fWrhl^ : cRi^IM 5 II

chMHlrlrhM SjTT: ftrR^"^^ I

Dravya bheda:

VIMH chlm T^1%rf "rfrfrT f?ftJT 111 6 II

Virya, vipaka:

f^TT felMlch) WI^mcbdchlrMch: 111 7 II

Dravya guna:

JJfciKftM RH^VH^J|fIK^R^4I: I

TJUTT: TRJ^rf^W f^TTfrT: ufaiufal: 111 8 II

Causative factors for diseases:

chMlttfcMiuii ^ffrft ^)Hf^VLdj|fr1i41^ch : I  
Uumft'I g f^ft <^IKI^chchKUIHL H1 9 II

Disease and health:

Roga bheda:

PlvrtHI-tjfSmHIH rT5T Jtm H^JT ^JcTT: 112 Oil

Rogadhisthana:

Manasika dosa:

T^rRST "CFRTt ^ ^NI^fcdI 112 1 II

Rogi-roga pariksa:

^HfMVfny^: xT <1R|U|4^ |

PI^Myi^McH^unMVNir^dRT: II2 2II

Desa bheda:

ijR^H etymi§Rs fiferr i

^I#<H cfrT^BMHM <J ch^c^UIH, H2 3 II

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Astanga Hrdavam : Sut ra-sthana

Kala bheda:

Ousadha bheda:

Sanrika & manasika dosa cikitsa:

sMMtiJlfcRMH MHI<I\*ftMETW^II2 6II

Pada catustaya:

fafafcKd^ faf^g, ?rfrCF dx^^juiH ^ 112 7 II

Pada catustaya guna:

^ifcfltafriuiaiaif <£gcM4f ^fafttaq? I

o^chcM fW^i ifl^ifitlU^ 112 8 II

3TTWT fttf fWoT^Tt \*TPTcF: «T^clHft 112 911

Sukha-sadhya roga laksana:

^fmr^ ^ ^T: -gtfr fadlrMH : I

3^ii44ni<vq^il^t|4c\M^ : JM^: 113 Oil

3{^^3(Vlrfy^fri: Mlc^mlc; |

TT^JJUI^ch^IMMMIfH^: ^T: ||3 1 II

## CHAPTER 2

Dinacarya Adhyaya

Pratahkalotthan:

¥lfl<R>Mi f^T^f ^d^fl^RIRjdd: 111 II

Danta-dhavana vidhi:

^A^iflu^fctIch^ch^ I ^H, I

yid^ck^i ^ iJ^J chNNchdPiTt)ch^ U2 II

STSH^~dUcH <^i44I^IU±IH^3 II

Contraindicated for danta-dhavana:

HI^JI<vJ|ulc<M^|^c^ | f|vjc« | fgrfi I

^JTTS 6HIMIch^?If^U:c»)mIn4i ^ rTr^ II4 II

Afijana:

{AcfWIsH f^?4 f^dM^ihwdl I

TTRT RlvINIrI^ \*r\u\<i\ 115 II

hfmr^WMUII^^I^HH,!

dd) HleM'IU^M^dl\*^tf^H , MclctJI6I!

Abhyariga:

#y^K^I^:WH^c^<il<^^ 118 II

^ffs^T^: cbif)iJfd^df4>J«^41^fr^: 119 II

Vyayama:

f^rhtH'IMrci c4J|i|W|£iMI<^ II10II  
c(ldfiMw4) ^gt^jfNf ^ rt rEF^r^ I  
3nl?i<\*rm fn^oq^ <sd^tRT: f^rq^ftftff^T: II  
yIW,lc} c(f|^ 1%, u,^i\4 HdU^c{! I  
<f UM~dd : 111 2 II

Udvartana:

<h\*h\$| ^T: yfadWHH, I  
felflcb<U|H^Hi <t\*cBWK<\*>< 111 5 II

Snana:

chU^Ham^<d^ I ^MltMf^d N M1 611  
Dasavidha papa:

f^lf^lcbW ^pj M\*NI^ 112 1 II

^frT^JT ^N^H^frM^r^ 112 2 II

CHAPTER 3  
Rtucarya Adhyaya

Adana kala:

df^M-t ^Jr4v|rf)^jflwj|ic\^fT IHUcWlcH: I  
an %cMMcHI : fftui I ^^M^Pd 7^: 113 II  
frfrH: cRWT: «F^cKt ^lcHHISpTT^T: pF\*TT^ I

dfMlcSKHMI^Hr

Visargakala:

-3UrT^t^U||iHH v n4II

\*f|W4^i<J?| <HI\*Hfi? ^Hclld^ilri idl: 115 II  
iI^SWPlc^: ^ft^i VM-ddIO H\$dc} I  
f^T^^IMHcjUmqTT^fcHHI W: 116 II

Nature of body strength according to seasons:

429

lemanta rtu carya:

dMM^<w rg ft\* fan jHH, 1

ft^ci ^>Vlc^: TTnJ MI<JIMld ^ (rhd: 1110(1

cfeNI^M^df^Wd: "HTcft ^ifaRj I

U^tfui TlfcJT^i^^fild: 111 1 II

'asanta rtu carya:

ocjNIMI^Hiyi^rifr^l ^bM|U|iJc^U|iljl1 9II

^chl^ffIPM^MI^l^ f£w sfJfrTF^ I

1121 II

Grisma rtu carya:

BT^^f^cch^qK^ccijqiHicfc^ifr^^r^l^? II

V^M^r^c^^l^iil^l^tfrf rT^ II2 9 II

Varsartu carya:

\*H#ei faf^ld ^MI^T^Rs ftH«rHHJI45II

fftcjrftf !<&j cTT M^ichlonclT^nifdH, I  
fcM chlM ^W\*ft\*fl\*H r^Pi^ II46II

^Mlc^lfl ^RT: TRTcf ^ftrTT^R: 114 7 II

Sarad rtu carya:

d\*v44JM' T£ft frfrH fcAch) ^ThHI^TTT^ I

frfrF Wig ^FT ^ ^ftjcftSvT 1150 II

VIlf^^f^dIMldIMdiHR^l^cHM^l



dkliVifcb<^: vHd vRdi^f^RT: 1151 II

fIM^i^Mi<4 | ^4)^p{R[M^ |

^cJcbHIH M<A ^Hpj^dHJI5 2II

^H^h^cb^T+jl^cJ^Hlv^H: 115 3 II

Need of consuming substances  
having all the tastes:

f^T TT^hRTWF: WWIfllcW^dl^d 5 ! 1157 II

Rtu sandhi:

^i^kI^fIPuRfri I\*pT: I

CHAPTER 4  
Roganutpadaniya Adhyaya

Adharanlya vega:

PI^m ^ i-m^f^d^ I H. HI II

Effects of suppression of natural urges  
and their management adhovata (flatus):  
3T^IdWff^yc4i^lc(cf^c^ckHMI: I  
c^ I d^V|^|^ "2 II

Sakrt (faeces) :

4,fc4c||4J: MfldbdT^<^44IM^R^I3II

Mutra (urine):

^TPT^i^PT^F: <i<(U\*Tq;i  
c(r4^|^|c|^|^ISr^<H ^Rdcb4^T 115 II

34cliJUcM}d^ UKU||^H: 117 II

Udgara (eructation/belching):

<WKHII<bfcj: cb"i) (c|«|^444U4ft I

3mJMMcbifif^OTrsrf|u4iciTi5i \*ta\*iHji8ii

Ksavathu (sneezing):

f^K^rTfP^^^Uc^^ I fdi-'M i rjd I  
rfh^MI^HiyiUHIclHIAfcldlcb^: 119 II

Trsna (thirst):

^MI^K^lf^4^uf|g"M l4^|^ : m Oil  
<jbUl|i|| PHJgM?I Vf)d: \*4cJTfafl«R?ri: I

Ksudha (hunger):

3Tf ^s^faMIP<^lv4vHW : ^T: 111 1 II

Nidra (sleep):

430

Astanga Hrdayam : Sutra-sthana

Kasa (cough):

VfINl ftW^r^Rf5?Tcblf|^ (c4Rj: I

Sramaswasa (dyspnoea on exertion):

'Jc^WI'Wuflsi: WT^rRTTf^IRdl^IH 4 II

Jrmbha (yawning):

Asm (tears):

111 511

TPJc^T ^TWcfFrTsT T^J f^RTT: ^IT: 111 611

Chardi (vomiting):

^chi^%iw^c^iitHoM^iivycfl in 7 ii

oHmm : ^fcH^H) VIfd r<M RArHHJ M 8 II

Sukra (semen):

yjsblricwciui "Jpr^TT^RT^TT: 111 911

<Mftd^Qg<\*A: f^g ^T^^ftrf^RTT: f^RT: I

Sarvaroga karana:

Importance of sodhana therapy:

^(l: ctj^IPcJ^UIPd fildl rlfjHMM^: I

Regimen for promotion of health:

ftt fedlSKfa\*lu)cfl

fHfl^cbIA (ctM^tdfITb: I

HmilM^cTI rT%4cirq<Vi: 113 6 II

## CHAPTER 5

Drava-dravya Vijnaniya Adhyaya

Garigambu:

d^cAITMfi TJS ?ftrT dbc^dIMH^ 111 II

'Itfl^TOHt W4^K ^i^MI^rl: I

Rjdlfiid^ H^\*j4) ^VI«bMNI|^ ||2 II

Usnajala:

^PT MMH cbUcfcj HV^wi ^f^dvhUHH, 111 6 II

f^IU4Mlfa<H^^: ^feHc<vjcA I

cbI^H^HM^I-HMI^F^yi^r! 111 7 II

Narikelodaka:

HiR^>cHlc{ch f^mr f^t ctej i

<JW||fI|TiIPw£4 ^faR ^RdvflyHH^ 111 9 II

Ksiraguna:

fdI^MlcMfi Rn^ifl^w ui^\*Jhhji2 Oii

GoksTraguna:

-3T^7|oZtg41c<414 1 1I

^nT^flui(^d^zr<M^ fd-^JcM iMH^i  
^HJ^McUtf^UchlUIft^Jg^: II22II

vjflufvj^ ^5i<J)^J <Tt)IMTI "rH^|

Mahisakslra guna:

fed^r^'afa^CTI' J|<0\*il UIRiM R?\*4HJI2 3 II

Ajaksiraguna:

VnNvj^<%J|f|<T+)RITIIlfrt^Kriir| s II24II

Nan-ksira guna:

Dadhi guna:

3Jk\*IMlcb^ inf^ TpcOTT ^fj cNdfa^ II29II

Oftiwj yitdH\*>^ Vf1d^> fclNM^ 113 Oil

^cliaifclRI ?\<\*\w\ <^f|-dluj|VKry^ 113 1 II

Hiy^M^d^4dR4dIMcHH,I

^T^MWHcb Hlftl Plr^H^H^i 1132 II

^<|^ct,fi|TI4]^8MIU^4yciH,I

Takra guna:

cT#> cf,NNim\* ^ftR cb^ldHjirI^ 1133 II

Annex lire : II

431

-.j. guna:

^ I H<j^M^pH^4^<|f^H I H . 113 7 II

dMI^TIf^M)^KVn^lcH^flv^41M^ II3 8II

M^MI\*Jr1\*i V0d cWfl: 4^IMH M<HJ

xjgw4)4faHTfa^d cMfugU\$<tJI3 9II

Madhu guna:

"3^\*4 ^lc{ <Ji^fcMfaNfebMI^pIM jrlJI5 1 II

riUivnUH<sup>^</sup>HilMuj clldciiRJ 115 2 II

jbU I <sup>^</sup>uiM<sup>^</sup>bul <sup>^</sup>rt> 4MPfePd <sup>^</sup>115 3 II

<sup>^</sup>H<sup>^</sup>MlcbMl<sup>^</sup>d4l4fMll<sup>^</sup>|c<<sup>^</sup> 1154 II

Tila taila guna:

<sup>^</sup>J<jlN<£><<sup>^</sup>fc4 "J\$qfalT cbi+><sup>^</sup> 113 S M

«\*«dfcl<fh «bfoH U4«hKlcH4<ft '(ftfc<sup>^</sup> 115 6 II

## CHAPTER 6

Annasvarupa Vijnaniya Adhyaya

General properties of sali dhanya:

ebNNI<sup>^</sup>l: cTOcft TJ<sup>^</sup>TT f<sup>^</sup>RT: 114 II

Rakta sali guna:

Vjch<sup>^</sup>S cKM\* <Th<sup>^</sup>jwnBi<sup>^</sup>M<sup>^</sup> I I

HSifdHj ebcWW <sup>^</sup>1<sup>^</sup> rTrT: xft 115 II

Simbi dhanya guna:

\*Jrfl<\*>Imj\*IR f\$!\*41Ul-4 fc4d<sup>^</sup>4<sup>^</sup>r<sup>^</sup> I

chMI4 U<sup>^</sup>Jllfe chdMlcb rTCJ 111 711

"<sup>^</sup>r<sup>^</sup>fcMI<sup>^</sup>ftlT<sup>^</sup> fed <sup>^</sup>MIMflcb4l: I

Manda:

hu<sup>^</sup>i<sup>^</sup>41h i mVh<sup>^</sup> <sup>^</sup>Hiyci<sup>^</sup> 112 6 11

i<sup>^</sup>|<sup>^</sup>4 f<sup>^</sup>Nfd<sup>^</sup>l HU<sup>^</sup>l qmi<sup>^</sup>oiH-i: I

<sup>^</sup>M I P<<sup>^</sup>M<sup>^</sup>MM :xn<sup>^</sup>Rt UI<sup>^</sup>|U|<sup>^</sup> |l2 7II

Peya:

<sup>^</sup>TjtU| | M I Pl<sup>^</sup>4c<sup>^</sup>f<sup>^</sup>l>l<sup>^</sup><N<sup>^</sup>l 112 8 II

Hcil<sup>^</sup>tf|<sup>^</sup>-fl M&MI 0±II <{1mHMM4) I

Vilepi:

f<sup>^</sup>xft iJl<sup>^</sup>f<sup>^</sup>ufi "PIT qwJiib-fl <{1m4) 1%tTT II29II

<sup>^</sup>WT<sup>^</sup>lIJl<sup>^</sup><sup>^</sup>H<sup>^</sup>Ml<sup>^</sup>f<sup>^</sup>HI<sup>^</sup>l

Odana:

^M^4^MU<^m44ll^ rrfr ^dU^H : l

Rmfldl ^pr: ^<Mifiili4sr'HTfir?T: 113 1 u

General properties of lavana:

f^srf^ Hcjuj j^t 1T\$\*T ^TO 111 43 ll

Saindhava lavana:

rT5T flWI^ ^PBET fST BI^N^ 111 44 ll

Hfc4 jMJi ^¶l : M^Mfc^l&IPHcfliHHJ

General properties of ksara:

Riti i ^mu i: irreft #upit lc^kui: m 5 1 u

Hirigu:

f^g cUdchthMI^HM RITichIMHM^ 111 5 2 ll

cbdMlcbifi bvti <\$\nA MMH l

Triphala:

cbMNI TT\*jn"<TT% "^cs^T fcMdUII cTSJ: 111 53 ll

4m4M w is ^m i ^cdfIPa^dM^i 111 5411

\$^u4^w4^UlfaN^<l<l

f^Rt5f ^M|U^>l<»>mdliI^n^<l< ll1 55 ll

^VnMVII^ l rf)flK^<4l^f^fgh4l< »

^H44cbmM^chlvf : k-n^M l ^l<l«H, "1 56ll

fcM-\*4^dUi iJc^y^W^M'ft^ebH^l

S(l<\*>l vji4\*iIUl'wiwiSTcbtbcild^IH,ll1 5711

d^IMHch vfldMM ftlrlchihlMgH J

<k6 Mick fe4 ^V^M^4)Mt>^ d<JJU|ijjl1 58ll

5\*u«KHem Biihdis^im^m^i i

OmuO ^"Kc^jiQ^chihiiiaifii^ in 59ii

Astaiiga Hrdayam : Sutra-st hana

Trikatu:

ttt% "3" chd\* ctbH \*rf^ cTEJ I  
 \*^0HC1I fcJI^HdISS^f 7j^f f^TOT R|tM<vf) II  
 W^chl faMfldlSrTif^FUT^l <^ <\*>d: I  
 WI^i||chUftH^tM%[|f|cbIfIIM^l Mi\ 111 6211  
 ^TdIMr^M^fld HiliHfaRjf^RT I  
 HMK <J)MH <£U4 Wife 4^1 fclo|^MII 63II  
 TT^H^IgMlif^T^Nji cbibcUdfariJ  
 ddWI^«b^dT>c| ?|4 Blchdeb vjf4r|JI1 6411  
 ^ > c^IPw^<H^lf4ch I ^MIM^H^ I ^ I

Brhat pancamula:

R<c^cbIVM4dcbffIMlddifeud^4^ 111 6711

Laghu pancamula:

4\*r^\*|^S^fi\$<cL- 111 68II

fdlgMlcMU HlfrlvOdlwi «cf<ft|ftl<tj

Madhyama pancamula:

^HiaH4^<u^Muff^H <| II169II  
 "R^ilM ch^clldM HlfrlftxkM fKHJ

Ji vaniya pancamula:

JlctHI^i^^tti qui fliTIPIHIM^HJ

Trna pancamula:

CHAPTER 7  
 Annaraksa Adhyaya

Definition of viruddhahara:

^frthf^M\*J^^ ^ ^rlrH^fld: 1145 II

Upasthambha:

^ I ^KVNHN^jfcM4 I n4lf^ : |  
^Tftt fac^WMIufac\* mvft: 1152 II

Nidra:

Pf^i^ri Tgg <£:TsT Tjfe: cbiy4 ^HNHH, 115 3 II  
<£Ndl ck41^dl ^MM^M MflfcM^rT I  
3|chl^ifr!yfl^i^^PI^ P^RMI 115411  
^ I ^ti M<|^f^ch I H4IDIRc||MII I  
tisfl \*ii«Nui ^,f^TTtryfdMH fcjcl ||55 II  
3^MHR4W4P< rcll^Hy^HfildH I

Nidranasa laksana:

^i^Mlf^yMIMfrfcd^i Ttm& clld^il: 1164 II

## CHAPTER 8 Matrasitiya Adhyaya

Matra depends on agni & dravya:

MMiyf! flcfcbld ^l-HI5ii sU 7 ^": yqfrfchi I

Trraf ^otuuijii^F^ jj^c\UAifii c^r^rfr 111 n

4J4cvU||M^1(^rii H^Hi Hllrl<Jtddl I  
Hi^yniui rHI^K^sT ^i^ls^l4ld 112 II

Alasaka:

Jls^hmi % amisu <j«ihtl\*i c^lmhi: 114 II

fag^q^H«ch^ | c^ faqfochlHJ 15 II  
3T^<ITi^Hlf«TT^^c||fi|dl^H: I  
y<Mllrl HI^HIUWKI^iO^TrTM^ 1161!  
^HI^i^nn^r|^H \*iUcl\*Icb: T^rT: I

Visucika:

forf^HI^f^i^VlchlMd: 117 II

Dandalasaka:

^l-dR^Tb^ TT^f cJU^clrW^Pd ^ 111 2 II

Apatarpana:



d^lrO cTfpt TO, H^HMMHH, H2 1 II  
THJ^TT^R, dQs 4-HHIHJ

Ajlrna cikitsa

cTfpf chl4uifl <J, 7^T < \*\$W{ I

^r^t ; zr^r w M^i %f ii2 7ii

3 types of food to be discarded:

"faST MtWWM&M "3\* \*JtF fHH^M "RrR; II3 3 II

3T^n^^nc^T^T^gf^MMIVHH,M34II  
jflu^t^dIPi 4ry^Tyl<|^oi|nJ)^Pd^T I

Stomach capacity and allotment of food:  
3T^\$sfciyft MI^cb y ^4^1146 II

3tt^4 Mcnicflni ^^lhc^n^i

Annexure : II

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Anupana guna:

3 WKf Id^fae^faRMprWUIlfa 113 2 II

CHAPTER 9  
Dravyadi Vijnaniya Adhyaya

Importance, nature and origin of dravya:

TTW^nirMch rTg^TPRI^FT \*\\<lt\ 111 II  
3^4MpHMcHH'Mfli UUclKM: I  
df?l<ffTIRfv>MaoMMc(»lfti WXW 112 II

Rasa, anurasa:

HfMI^cMfi jsi 9jdU\$IdUUMc||<i I  
ilcb^Mlfddl fl'INd\*! oETrfft TFT: "^JrT: 113 II

^clfct^fl JJUII 5^o£j l^|oq|<{| <\*u£T^ 114 II

{ft^oilMR^ fH^4fiMKd: I

Parthi va dravya guna:

Jaliya dravya guna:

^civRd^R-H^M^ I ^ff I c^u i ^ ||6 II

Agney a dravya guna:

ai^\*i ^'^MIcluiMch I V I MxjHlrM^ I

. aviya dravya guna:

-zurm ^f^VKH^pn^uii^ ii8 II

Akaslya dravya guna:

^RiVKd^'^pric^luiM, M9 II

4iMchimc|cmh-

Yipaka:

- ^>miRH I 4^ II flg%fcl «4M<HJ

TI TRT MRuiIHl^ f^MI\* ^frT T\*JcT: 112 Oil

kaja rasa bheda:

H^ I MU I chM i qiUli fciMlch: UFJ?T: cfc^: 112 1 II

Drug action varies:

IchHsl^H fybti <\*>4 MI^iH ^IM4HJI2 2 II

Natural order of strength of rasa & others :

ddfliu) WUfIHlfafr! 3fIPfcbdHHJI2 5II

Prabhava:

<fHf<Hl|i4 dct/fcJ faftlg dr^THHi^vn^l

<-4) 4fH^fcJc^luftl R>McbHI fcAr|4l 112 6 II

^J^FT"^4^<\*)I,^T^1<HI <J)MHHJ

CHAPTER 10

Rasabhediya Adhyaya

Relationship of panca mahabhutas with the tastes:

^T^iPH^l^r^cll^l^c^l^l^: I

gqlgdti ; gh^ I ^ I Rlfl^ : 111 ||

Madhura rasa laksana:

fabliau dcHH^fauifa I

3HWiaHMI ^PT|fT^t5^yfl|<H: 112 II  
f^: rMPHch I I jlHIHr

Amla rasa laksana:

^M^r) y^H, I

Lavana rasa laksana:

Tikta rasa laksana:

fcTrEt Biy i <qcMH4 TZR UfcigPd rT 114 II

Katu rasa laksana:

Kasaya rasa laksana:

CHAPTER 1 1

Dosadi Vijnaniya Adhyaya

Chief constituents of the body:

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Astanga Hrdayam : Sut ra-sthana

Normal functions of tridosa:

f|U|44|rd4|^rUldHm^|U|i Mld^H^T I

Normal functions of sapta dhatu:

^Tcm^ST UT^TT \$t\$ cb4 5hHlrH£dHJI4 II

Normal functions of trimalas:

Functions of aggravated dosa:

^-5\*3 f^sfacT: 115 II

^dl^U^^r^c|,^Tj4^l^c^IP<^dl: I  
i^^tMlipH44^Hy^\*IHfil^4c«H,II7II  
\$c^?lc^ Vitrei SJIfcblflflrIP^dl: I

Features of increased dhatu:

^«c<|dl«I^TIIW^c4IM^VlcbmHI: I  
c^^IPHHIV|^~~~~~dl: 119 II

^IU^iIP^JIU^U^f^dl: I  
cbyoil^^RrRTH^Td^^fdvyi STRAIN on

3reaT U{^fcjcHi ^ ^ 1 II

3^fr1^JlchlHdi f^^cyj\*>I?H())HIM 111 2II

Functions of aggravated mala:

^llclimM^ldtM \*t\i<i ^c{Hi VI^r^l  
Tprg<sRfiPi\*al<i ^iW^^dfi^dl^IH 311

Functions of decreased dosa:

fcT^ ^Wtsf^S^T UI<h?M ^ifa^fedH, I  
^IM^fdyi^tM^c^Thmilfii.^: 111 5 II

^^MIVNMi V^rcj ^cf: ^TOfeffiT 111 6 1

Features of decreased dhatus:

# m: ^TPr: VI^ml^wJjdl I  
^kH^ I f^K^l^f^RI^f^c^^ rrT: 111 7 II  
TTt^S ^M I f^^U^l^^hdmfa^^H I: I  
i^fa WMH cb<WI: <2fe: <£VII#dl 111 8 II  
3^^W4R^dl<: VKH <-d^>VmsJIG^ I  
34^iHi H^tjilh fill^^ ^HIKIIH^^fHH^III 911

vj^> pGKi^yR^d yi&> Vlir&ld^cl^T I

dl jhrHtf <^NU I 4)ff4 HiMNYflcl rT 1120 II  
Features of decreased malas:

Tjfft di^^iifili w\fs^ cte^fsM i

WrT ^Jr^t ^TT# iJUilH, WU 121 II

^ <IM^fcl: W«M^Mdl <H£<H rcM: II2 2II

Asraya-asrayi bhava:

i^bMI ^t%f , r^MWISRJTSIRjUli f\*T9T: II26II

^cm-h d^w^JnyMufIMyn^i

3jR\*IH I frd\*Mcj , MI4> ^OgRC dtfun^ M2 7 II  
cM^H^ldb\*Hlwc| <|fe^\*I\*J q £qi'IJl2 8II

cn4U\*4M , d^ifrj ^cfln^)\*44)f^rl: II29II

Ojas:

&<^J\*ywftl ot||fil| ^RAyfrifftsI^HH, II3 7M  
fi^ fHi4 I ^chVJ^Mc^d^dchH, I

fn^rl "ATT^ft <mR-hlkislti Iris Id 1138 II

3T^5T: ^fl^cl e^M^MVflch^I^f^rir: U3 9 II  
f^frf gsfclls^fa^JT OT^TfrT oJff^f^T: I  
^:^|iH <j4hl ^^d^WSTrJr^ 1140 II  
\*fici^M^W4 i ai\*d?I ^1  
3ft\*II<g«{j!tf^g\*t| gfe^lg^nl^: 1141 II

CHAPTER 12  
Dosabhediya Adhyaya

Seats of vata:

McWIVN^fif^^I^fUvP^H, I  
^TR clldf&l, dsllftl M<\*4it4M 111 II

Annexure : II

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Seats of pitta:

^q#f ^ RItlHI, HIR-K^I fayiNd: 112 II

feats of kapha:

TT: chU6^K : ckHIMMc<[u^|M I VI4I TH: I  
TT^t WW f^T ^ chihW , 4Jri<iy<: 113 II

Prana vata:

y|U|(|(^c;irM^jl rHI ^T\$: TTTnfty? iJ^fT: I  
3T:cb<J<i^4I ^r^^P^^r^n^c^ 114 II  
^|c<H^c«^Kp< : %||f|||{M^VI^ I

idana vata:

3T: 4^M^Hf^ "RTORrf^WgT^ 115 II

Vyana vata:

i I rMM^Muh r^Mf^bil^MU I If^ch I: I  
WT:^ctf: fiM4lwR^\*HJlfcW«£I: VIfIRu||i^M7 II

Samana vata:

Apana vata:

^ I rlc|^ | <^JI ' 4f^Uifo)tM : ||9 II

Rcaka pitta:

M^dlriJchr^ sffr ^T^JJuhc^I^ 111 0 II  
IMr\*4?i fc^MvHrl flKI^<c?Y^ct> <T2JT 111 1 II

H^fmflcj fin Hi yIMiuimm^Hj

chdfri <sM<JI^H MMcb drHJHHJH 2 II

Ranjaka pitta:

fart TgRFi T^RsRT^ I

Sadhaka pitta:

3fei)Ulfa\*4HI£<fajldltffliyHMJI1 311  
niUeh^d RIri-

Alocaka pitta:

-^MIdI^Hd:^J?T^I

Bhrajaka pitta:

-^eH\*j WST^ %»MH1tc|^ : 111 411

Pancavidha kapha:

<| WOT "3TT?T: filch HI \*c|cfl4d: I  
^HJ I dcfM^ rTrFg McJU^cMfuU 111 511  
^FOTCTt^TVIMlui ilrr^dr^clH^HH, I  
affi hcJH\*4ch : ^bMM^HW^ft^d : 111 6 II  
ck^<ch: ^^^ldc^ciHI^<sflaqTri; I  
cflUchl {flHI^4) ftKrH^S^dtfulriJII 711  
TTJcK: TTPW^MIT^Nchr^f^ft^: I

Caya:

rizjt "cfigf: fc^yiu^ci yj^j M2 2 II

Prakopa:

-cbIM^MHfjllfadl I

fci^Hi ^Mm^lf^i frmWT: 112 3 II

Prasamana:

^m^hi wtm fSiehKi^wrar: ?t\*T: i

Relationship between dosas & seasons:

^q»ch)M»vmi cj i tLnifTmiRa ^l 1,24,1

rf \ nl\ d^ffl firft^ftfiT: ^4)<U| : 112 5 II  
dl^Ufd^^cbld^fiw^lI^ ^jU^fri |

fori ^llfrl ^ij ch)ii^<f chMfU tfrMd: I  
41^r) f^JU^HdII^c^MRrf^t'cW: II27II  
cjc^bfa cblc^ ^"STfcb^lr^M ycJiUlfri I

Bahya rogamarga:

W^TT {t+jl^lc^ 4lEH)'IKH % <Tr^ II44II

<M^lI ^r ^H?M^VII^K^ 1145 II

Abhyantara rogamarga:

dcWHI : Wcfi^ | <chW%J I ^«>wK I: M46II

Madhyama rogamarga:

R I ti&^ I f^Mfuq Wi ^TTFWr: 1147 II  
dR^l : f^K I HI^chU^l^H ^rTT^nT: I

f^dlfd^ -qW^OTf^rfT: II48II  
^R<>I l:-fn ^f^f^^diJ^KtL| : |

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Astanga Hrdayam : Sutra-sthana

Vrddha dosa karma:

^c^i^c^UH I Mfl I ^T^^H^ 114911

chU<M I ^lfi ? lffcl4vnN^^H^^HH .H50II  
Trf«T: cbNN4<Hdl c|u[: yi||cfh\*>uiUft( I  
cbufftl clKIl: RirlHI <I^MhbMMIRhHI: 115 1 II

qR^: lffrT: cFt«T: Uch \*Jt\*Jh I  
cbdcMk-ft T\*ff cHlf: MIU^^^Uldfifd: 115 2 II  
^M: ^chlfe^chU^nd^^fi^^ I  
^^Mc^M^ftr^VIl^IMck^frlft^rll: 115 311  
^jf: ^rftT^fr^lgrt^uil fiUcblRdl I

CHAPTER 13  
Dosopakramaniya Adhyaya

Vata dosa cikitsa:

cIM^iIMchM: 1%: W^R TJ§ I  
WlgkHcHcluhwufa ^HTRT^TT^TR: 111 II  
^ftFT ?u\*m ^cbl H&i ftR>wftfecbqj  
f^milWU <Mfd^l dftdP^H: ^sWOcHrll 112 II  
^fa^r TTTET^: f^T: T%&|}ch4)Hi| : I  
Rl^MI^l^fi|f\$ld^rid^|fH^||3II

Pitta dosa cikitsa:

^l^Tt)chMN I f& I ^HI^NU I fa \*t 114 II  
yiPuyfid££IHl 'l-UMiyMflcHHJ  
chU^ \*piMi gKIULi ^uRHiyifll SjfrT: 115 II

T^SF^TTiTffeT ^IR J fld f^MI^ftcH: 116 II  
ST fad ^Uy^cdcji |  
l'^RT:f\$RTT: vfiHlc^fadl: 117 II  
yfidl\*-g£mMi\*rfffr ^lU^JM^rUcbl: I  
^rf)^ljHfc<^flfaH I VN^cb^ 11811



I ^1 ^1 <n rfi < I -rl chi<MHI^ ^Mlcb<rl I  
TfteTT ^T: TO ^fiffiftch ff fayl Md : 119 II

Kapha dosa cikitsa:

3T5T I^lc^lrfi^nw cbdfriTfcchNWcbH^ 111 0 II  
jl JchHf^ld <frljfrl : M^HK : I  
34^ch^MI oi|WWf|j^ fai^nqjn 1 ||  
fciylmgHH"^: ^^H^NSJ^I  
^Mc(|f|J|U^Nlf^: ^rci f^i^T 111 2 II

Ideal treatment:

-^TSTfr ft^pgf: ^pg^g VW^tfl ^ chlM^r^ 111 6 II

Reasons for the movement of dosas from kostha

to sakha and sakha to kostha:

otlNmi^bMU|frl^Ji||^dM<UM^ I  
chl8I^I(2Ilf^Mfftl gcdl^l^dHI ^ 111 7 II  
<INI dlPd rf?TT^T: t\*Idl\*j<sfctyil£RTrlJ

Ama:

gKKimyw'id y^j^fr 112511

CHAPTER 14  
Dvividhopakramaniya Adhyaya

Brmhana-larighana:

^pt il^xdW cTfpt HIMdW uri ||2 II

Types of larighana:

#£R ^frT f|OT rfpTrffcr HfJHH, M4 II

Sodhana:

P\*WI chl^f\$|^chl6^fci^frl: 115 II

Samana:

^■^n^rfr ^NIH^MNltJUilcyfa I  
^41ch<lf?I fc^MHli^IHH rT^T TTCrTSJT 116 II  
MI^H c(1mH ^Tj^I^IHIdMHlt>di: I

Karsya is better than sthoulya:

sgui cH^H ^d^lrlAciliPH^ldRfif^l

## CHAPTER 15

### Sodhanadigana Sangraha Adhyaya

Chardana gana dravya:

M<dM^ch(H^lft^r^i4i(c<VIHI-

f^5c=Tcf?^rf%T^T: cbl VI drift cM#:  
chuic^c^uici^rtl^Mlw^III^ IM II

Virecana gana dravya:

Niriiha gana dravya:

Tft|d<4Ui fp|^dl PI^UIPI ||3 M

&rovirecana gana dravya:

^c^IM I MMfc4IN^lcf r^<HI -  
<s|^ri ^iiJcj rT I

Vatahara dravya gana:

M^b <\*, \*J5 r i aicii&^H, I

Pittahara dravya gana:

^P^rssffar: yfldMlctfl ljlW^J: I

k^phahara dravya gana:

WTf^: ^yfdlRcfrHchlR4dmr^ 117 II

## CHAPTER 16

### Sneha-vidhi Adhyaya

Qualities of oleating drugs:

JJ^nd^PH'UM^^ci^ |  
BtTTO W^t, IciMdri fq^ui\*^ 111 II

Best oleating substances:

^TTfa rTtrW TTft: fifchKHII^rfHI^ II2 II

faTiHl^4Pim^yITKHjI3 II  
V^rllrlcH c|<Hl rIHl-M^rtl ddUPI^ I  
ST^f^R4^4^cbfel^dl H£IHJI4 1|

Dosage of oleating substances:

5F«TT ^dfy^lfa^fMPd i^RTc^ 111

Annexure : II 437

gtcmuflTim ^uiwiwi^sr^ffl^fflHj

chc^M I ^<MH^ I ^fnH ,H1 811

Anupana for different unctuous substances:

3^lfiM^M^«^ dfUuifcfab} <J 112 3 II

Test to know the given oil is digested or not:  
oil is digested or not:

^HI^KRi^fa ; 4^4Md g cT^rTT ^f%T: 112 4 II

Pascata karma:

^ ^Tfteft cq i iim^uyhthftM i dm^ 112 6 u

Mc^ I d^H^MI^ I ^I I rLimH^R^rfi : I  
4)^ry^MUMI£:WH^m^iiPI 112 7 II  
^I^M^IPi PI^rIIPI dM-ct|-i||-i|PI c\*4^rlj

Signs & symptoms of proper, improper and  
excessive oleation:

chdl^cfiwi <{}ldUPHcW: IVH£W<H£dHJI3 0 II  
^: ^: ^c^RH^ y ^ f^M4^ : I  
34faf^£ <| MIU^tj mu i e I cMfl^dl : 113 1 II

Advantages of oleation therapy:

j>MM< I PH : M Richly: 7r^<j4cHc|uf^T+>: I  
^iPrftft \*M\*U: Vldl^: ^M^eO ^N:?f^?: II

CHAPTER 17  
Sveda-vidhi Adhyaya

Types of sudation therapy:

Tapa sweda:

dIMl^PHdtcdjflH^H^dHIRR T: 111 II

Upanaha sweda:

<\$mi£l c(^|fc^Uc<Vldl^l^<|^RT: |  
OT^: flUfcl'^ gr <lt^U^<d|P|S| : 112 II  
df^Tt)cHc|i/| : ^phdcfeM^ :^: I  
^>c^ Mc^ , \*k?|i>mi<jfe ^iRR T: 113 II  
PlrlH M^chlUfrJfUc^yn^:"^:^: I

3T^c(|df^rM?|cf;)^^IP<\*VII<i^: I  
JT^t f^T \*J#^pteT>ff f^TfJrTq; 1 1 5 1 1

711

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Astanga Hrdayam : Sutra-sthana

Usma sweda:

^rchlRchlHIK\*MldIMHMi^RT: I  
Mpl^~H m^R ch(IMR4chdl^ : 116 II  
34^chlMI^44^tr> : iufl\*fcdl ^lch I Hd : I

Drava sweda:

f^l^UUI^U^cb^^flvjfchl^ 117 II  
f\$ I (iMc(|fHc<>llct)MIHrflc[IJ<j^d : I

crmHTs ^iRd j i h [U\*\* i ft^am^s i Hj n o n

Avagaha sweda:

34ct4iigj | ^<f^^vf : ^^f^^ t=T ||1 1 ||

CHAPTER 18

Vamana-Virecana-vidhi Adhyaya

Definition of vamana-virecana:  
<IM^<U|^J^TFT c|^Hi<ot|t|ytWT

Suitable emetic drug according to dosa:

^fc rfl^nw|cbd4>: fir% Wl^f^ARlrl 112 1 ll  
cji^RH'UimdcJlfl: ^T^TT^rTT^) l

Maximum limit for emesis:

ftMW ^fa 4||c|^ cfT ^tMuH \*T^ll22ll

Useful drugs in the state of absence or insufficient  
bouts:

chU|IU l JIR4^lvjHc(uh^ : l

Samsarjana karma:

^ "^^RT d^chH^ l  
ri-^ui £c|d Hib^cbMI\*^

^^Wiufl %|c|(rt pbilU| |

^iRf^KfKIPH: 113 Oil

Vamana and virecana vega and parimana:  
y^wvyi wi<f&«i<j'fuigr 113 1 n

RlrlMflIH c(MH fcA<\*>|-

cbMilfl lcAcbHlg: l  
fe^flfaeicbHM^ ^'11^  
^ZT , ^TT^ ^ xft?T^ 1 1 3 2 1 1

CHAPTER 19  
Basti-vidhi Adhyaya

Importance and types of vasti:

^T^TFTTT TT^ff TfrsTJTlfrferf^ng TT: 111 ll  
PHe\iU-dUH <\*ftd<rd<:-

Vastinetra:

d^lfcj ^ trnf^l^lcfR^^Uj^H, M9 ll

Vastiputaka:

-rT3T^ 41^1^111511  
3MlfanfeNlcM <s\*ftd ^iRd <J<\*HJ  
chMN<T+) fttg£!JpUJ | I\*£lftK d^MJM 611  
ilfad fH^U| ^fif^N^H,'  
^fcM^MK^aiffis^l MHH.IM 711

Dosage of anuvasana vasti dravya:  
tivymui fa\*c\g4-y MlcO MNli^ifi^i i

Order of mixing asthapana vasti dravya:

TTTf^F c^lf ^ cRTOftfcf pFRT^ II45II

3J|c^d PUc\$IU||i)t( fcdl: I

Vasti pratyagamana kala:

34Mld1 WT: cblHI 1147 II

Vatahara vasti:

c( I dHIMUP<^ml^<jdl^ j?T: 115 6 II  
g<ftd>chhP^ ftH'E I: fd I gk^wn ^l^d : I

Pittahara vasti:

^ijlM i r^lU|cWmM<lchl^R4d I ^d1 II57II

Rirl wi^f^ifi fu^^fwlRfcreft i

Annexure : II

Kaphahara vasti:

34KJcm i Rftu^m 115 8 II

Matra vasti:

\$fcjjj| ^mih^l H\XM\ 4)filri: Wl: II67II

CHAPTER 20  
Nasya-vidhi Adhyaya

Nasya:

TRTT 1% f^Kfi) "STT^T d^II^ ?f^T TTT^ 111 II

Bindu matra:

^ftl^^Mefg\*4MH^d I ^ II9 II  
^WrildrM^fl fa^&lt;fl N<pbAu|^ I  
MVfHilr^KM^TIHi Hi^i^di Tr^rTchHI^MI Oil

Suitable age for conducting various sodhana  
procedures:

^Hfi|^HfikiI^HlrfIHIVn(rlc(rH> 113 0 II  
^ ^GjjUM^VIA ^ ^IrishMUKIdI 113 1 II  
BJM^mui VIfd: yfriUVUf^ftdcdJ  
nyfc^rj 'JUId^^frH % PlcMIM£cMI<tJI3 2 II

Advantages of nasya:

y4I^iriy^T?lr^c^b^4if)c|^c<^: |  
^f^ I fdMfcHdl ^^HWHfcH : II39II

CHAPTER 21  
Dhumapana-vidhi Adhyaya

Dhumapana prayojana:

^bJc^ihcddI^RlcbK I u i mvil^^ I  
T^ttQ xt oIMMi ^TSirMcil^ 111 II

\_\  
Types of dhumapana:

◆TTHT:-

Diflerent times of administration of dhumapana:  
^^rIf^u^^fi^ci i vi^lch^IIH^ 115 II

cbIrltel^ faYllgNHlcHI^^TOW{JI6II  
fajUHWI^HWH^f^dl^ fcA^HHJ

Benefits of dhumapana:

^>RT: JIH'HI ferret  
^frHUj: MIU^dl ivi^M: I  
cbUIfHUf^^MchU^frfvjiI^i  
rT^f^RTq^T^^IPd 112 2 II

## CHAPTER 22

### Gandusadi- vidhi Adhyaya

Types of gandusa:

Murdha taila:

3T ^4^chfti^cn ^fT^rfr ^rgf^nq; 112 3 11

d^l^~: y^Tt>c41 ft^chu^HcilR^ 112 4 II

MR^lch : ft^: ^VIVIM^H^ 112 5 II

}?Ifd«^xT<sRfi\*g jrftjwfiJfl^Mi} I

HI^WVfl^ frlRA ftuUI^T <^l<blil II26II

Matra kala:

Pti^MI^NcbI^H THT tTTpTT <j TTT T^RTT 113 3 II

Advantages of murdha taila:

MR\$<H %HT: q^IUfl'M< I

W^~JI^d ycd\$HMI3 4 II

## CHAPTER 23

### Ascotananjana-vidhi Adhyaya

Ascotana:

^ThI^u^M^f^l^MIPi^uiH, 111 II

Types of anjana:

440

Astanga H rda yam : Sut ra-sthana

<IMUj friTh^o^: ^l^flrl: y^lcJdHJ

rfl^JIISHIPMU-d^ HiI} drMfIKHHJII 1 H

Anjana salaka:

yviwi^y^ ditfl ; (IMul <\*>ihh1mi I



3^c^,4Jc<uif2IT^U4vj1l"rryf||^ 111 3 II

3 types of anjana acc. to mode of preparation:

fau^l 4flfib<yi t^uffel^c||^Hcbc^HI I

ij^TT^c^<{l^ rTT\*ilU| y4)^dJH 411

## CHAPTER 24

Tarpana Putapaka-vidhi Adhyaya

Necessity of protecting eyes:

<£eff?T HHH^HdJu||^:H22II

dMIM^i ^Nd IJ^cfi^cNMH. 3 II

## CHAPTER 25

Yantra-vidhi Adhyaya

Definition of salya:

^ERrVlfi^cb^f&l Vlo^lPI I

Yantra karma:

o^|c^H^cMU||fa^cMj 114 1 II

Specialty of karikamukha yantra:

flcfbc^filcbIR 1142 II

## CHAPTER 26

Sastra-vidhi Adhyaya

Functions of sharp instruments:

^l^M I ^fn^uj^M^H^gHH, 112 8 II

Sastra dosa:

^Ud^ j U^d^cH^j^rclicighd I: II29II

VI\*H!Uji 4gK&IK<4Mlf| c^INI: IJchlkfdl: I

Jalouka:

Different types of bloodletting in

different conditions:

y^i^cb^Vl^lrf^d ^cM-mRt: I  
fr^fl I l^R T: ^idM^oHlftj ^K|ot|^ : 1153 II

rcicH^iHI^M^^ : f\$ftc| oilMck^fa 115 4 II  
^ldll^Um^^dlchlHI^RT: shMlrIJ

## CHAPTER 27

### Siravyadha-vidhi Adhyaya

Features of pure blood:

M4)^hM^M I R<V I V I cHlf^ddlf^dH, HI II  
Hi Rid "Snra: TpZ, ddllfc)^ ^T f^ilfrl: I

Features of vitiated blood:

c|ldIT\*W|cH\*>U|

^TOMt^jft^ |  
farlld^dlfad fclWM—  
fch^wJillrH^P^ch^IWOLL  
cbMol^R-H^^cWIU^

RlcTIM MfcilHlfcMHJM 1 II

Features of persons having pure blood:

fa^-dMoi^dMcfcJ^IHJ

fcr^pgTrH^r^f^T II5 3II

## CHAPTER 28

### Salyaharana-vidhi Adhyaya

Salya gati:

clpb^fa^ScrfU: WOT ^frf: I

General features of wound having foreign body:  
yftiM)>j1|GM W<^\*t\ yhftid "5|: 111 II

^W^l^l^Vlc^ fWWd: II2II

Annexure : II

nds of foreign bodies acc. to shape:

^lyic^UWM riU||<£>ri|l fc^|c|£|r|Jl1 811

tod of removal of foreign bodies:

-JhM<ltJP ft^TlfeM^ I tIJ M 911

## CHAPTER 29

### Sastrakarma-vidhi Adhyaya

karma :

I

of ama sophia:

T'TOSFftSFJfaq^Rjm: TT^if: cbfcH: f^TT: 112 II

?s of pacyamana sophia:

|H 1 -I fab^tHrM I vpj g(UNrH4VfHlfl^ : 114 II

es of pakwa sophia:

n ship of tridosa and sophia:

yp^ foPIH I ^ : RlrllT^llh: ^1^116 II

ipft Jrhl^ t||cb: WKdl <4l\$: Uyhtlcl: I

.-^> of bandhana:

^Jim^WlcbKI ^llfrj ^TW^ 1159 II

1 ^IMf^ch^Tflc^Tj)H^m i ^fc^dH .I

^<cj I l^c<^P | ch I RidlHlrH^ri^hU II: 1160 II

## CHAPTER 30

### Ksara- Agnikarma-vidhi Adhyaya

Supremacy of ksara:

^lfc(cM4ff&l c£\*>^ fcm^RI 111 II

^fat^S ^ J ^S MI^iRH ^rI M2 II

Ksara guna:

H I frtffl^JHj^ : \*?TC?JT: farWi: vDy^I: fa?T: I  
f^KsIO ^P I e I M ^ Rl^I T^ I frI^ II24II

Agnikarma is superior to ksara karma:

^Tsr^m^T^sr f^gnt y^iyni^ ii40 n

Dagdha bheda:

^RcMuFfu^r^ ^^ fihldfl^ci : M47II

I^H^HU^^I^MH^HI: II48II

f^^ I RHIVI^jU^fdU I ^^^r^cl : |

Treatment for various types of dagdha:

^^I I pHMdMH chl4^i \*T ^T5Tq;il49II

^^vfld^NJi-rr^KI^ Hdl f&UHJISOII

f^uirHI^liyrI^^ fa TIfa#H ferial II5 1 II  
arfrT^^rr^frH^r^TIf^^^I

\*

ANNEXURE : III

Table of weights and measures mentioned in  
the classics and their metric equivalents adopted  
by Ayurvedic Pharmacopoeia Committee

S.No.

Weights & Measures mentioned in Ayurveda

Metric equivalents

1.

1 RattT

1 Gunja

125mg

2.

8Rattl

1 Masa

lg

3.

12Masa

1 Karsa (Tola)

12g

4.

2Karsa

1 Sukti

24g

5.

2Sukti

1Pala

48g

6.

2Pala

1 Prasrta

96g

7.

2 Prasrta

1 Kudava

192g

8.

2 Kudava

1 Manika

384g

9.

2 Manika

1 Prastha

768g

10.

4Prastha

1 Adhaka

3 kg 72g

11.

4 Adhaka

1 Drona

12kg 288g

12.

2 Drona

1 Surpa

24kg 576g

13.

2Surpa

1 Droni

49kg 153g

14.

4 Droni

1 Khari

196kg608g

15.

IPala

48g

16.

IOOPala

ITula

4kg800g

17.

20 Tula

IBhara



96kg

\* In case of liquids, the metric equivalents would be the corresponding liter and milliliter.

## ANNEXURE : IV

### Glimpse of Astanga Hrdaya

tga Hrdaya consists 6 Sthanas and 120 Chapters as under:

Sutra Sthana - 30 chapters

Sarira Sthana - 06 chapters

Nidana Sthana - 16 chapters

Cikitsa Sthana - 22 chapters

Kalpa Sthana - 06 chapters

Uttara Tantra - 40 chapters

t showing the name of the commentary, commentator on Astanga Hrdaya along with their

S.No.

Name of the Commentary

Written by

Period

1.

Sarvariga Sundara

Arunadatta

12th Cent. AD

Ayurveda Rasayana

Hemadri

13th Cent. AD

3.

Padartha Candrika

Candranandana

10th Cent. AD

4.

Hridaya Bodhika

Sridasa Pandita

14th Cent. AD

5.

Nidana Cintamani

Todaramalla

14th- 15th Cent. AD

6.

Tattwabodha

Sivadasa Sena

15th Cent. AD

7.

Vagbhata Mandana

Bhatta Narahari

15th Cent. AD

KM) a. Bala, Graha, Urdhwahga, Salya, Damstra, Jara and Vrsa are the eight branches of Ayurveda.

Briefly saying vata, pitta and kapha the tridosas. Abnormal and normal states of these dosas Results in illness and fitness respectively.

Agni is of 4 types:

- a. Visamagni - due to the dominancy of vata
- b. Tiksnagni - due to the dominancy of pitta
- c. Mandagni - due to the dominancy of kapha
- d. Samagni - due to their equilibrium state

Kostha is of 3 types:

- a. Krura kostha
- b. Mrdu kostha
- Madhy ama kostha

Prakrtiisof7types:

- a. Vataprakrti
- b. Pitta prakrti
- c. Kapha prakrti
- d. Tridosaja
- e. Dwandaja

vata dominancy  
pitta dominancy

kapha dominancy & also in sama dosa state  
hina

madhyama  
uttama  
srestha  
nindya

444 Astariga Hrdayam : Sutra-sthana

8. Tridosaguna:

- a. Vata - Ruksha , laghu, sita, khara, suksma, cala
- b. Pitta - Sneha, tiksna, usna, laghu, visra, sara, drava
- c. Kapha - Snigdha, sita, guru, manda, slaksna, mrtsna, sthira

9. Sapta dusya/Dhatu: Rasa, asrk, mamsa, medas, asthi, majja and sukra

10. Trimalas: Mutra, sakrt, sweda

11 . Rasas are 6 in number:

S.No

Rasa

Relation with Pancamah a bh u t a

Dosahara

Dosa- vardhaka

1.

Madhura

Prthivi + Ap

Vata, pitta

Kapha

2.

Amla

Prthivi + Agni

Vata

Pitta, kapha

3.

Lavana

Ap + Agni

Vata

Pitta, kapha

4.

Tikta

Akasa + Vayu

Kapha, pitta

Vata

5.

Katu

Agni + Vayu

Kapha

Vata, pitta

6.

Kasaya

Prthivi + Vayu

Kapha, pitta

Vata

12. Dravya-bheda - 3 types: Samana, kopana, swastha-hita.

13. Dwividha virya: Usna, sita

14. Vipaka is of 3 types: Madhura, amla, katu

15. Gurvadi guna (or) Dravya guna (or) Dwandwa guna (or) Karmanya-samanya guna are 20 in

number:

a. Guru

X

Laghu

f.

Sandra

X

Drava

b. Manda

X

Tiksna

g-

Mrdu

X

Kathina

c. Hima

X

Usna

h.



Sthira

X

Sara

d. Snigdha

X

Ruksa

i.

Suksma

X

Sthula

e. Slaksna

X

Khara

j-

Visada

X

16. Hinayoga, mithyayoga and atiyoga of kama, artha and karma leads to illness and the samyag-yoga of those three results in healthiness.

17. Sattwa, rajas and tamas are known as maha gunas where as rajas and tamas are considered as manasikadosa.

18. Two types of diseases viz. nija and agantuja.

19. Rogadhithana - Sarira (body) & manas (mind)

20. Rogi-pariksa is of 3 types viz. darsana, sparsana & prasna.

21. Kala is of 2 types viz. ksanadi kala & vyadhyavastha kala.

22. In brief treatment is of 2 types viz. sodhana & samana.

23. Best treatment for sanrika & manasika dosas:

a. Vata - Vasti karma & taila

b. Pitta - Virecana&ghrta

Annexure : IV 445

c. Kapha - Vamana & madhu

d. Rajas, Tamas - Dhi, dhairya, atmadi vijnanam

atuspada & their qualities:

a. Bhisak - Daksa, tirdhatta sastrartho, drstakarma, suci

b. Dravya - Bahukalpam, bahugunam, sampannam, yogyam

c. Upasthata - Anurakti, suci, daksa, buddhiman

d. Rogi - Adhya,bhisag-vasya,jnapaka, sattwavan

I S Classification of diseases - Sadhya & asadhya

a. Sadhya - Sukha-sadhya, krcchra-sadhya

b. Asadhya - Yapya, anupakrama

26. According to Arunadatta brahma muhurta is:

"Ratrescaturdaso muhurto brahmo muhurtah"

That means 14th muhurta of the night hours is being considered as brahma muhurta and which is the suitable time for vedadhyayana.

One Muhurta means 48 minutes. Whole night consists of 15 muhurtas. 14th muhurta kala means after the completion of 13 muhurtas. i.e. 96 minutes before sunrise, means 4.24 a.m.

I". Danta-kastha: Arka, nyagrodha, karanja, kakubha etc. and the herbs possessing kasaya, katu and tikta rasa. The size should be kaninikagra-sama sthoulya and dwadasarigula pramana.

28. Contraindications for tooth brushing: Ajirna, chardi, swasa, kasa, jwara, ardita, trsna, asyapaka, hrdaya-netra-siro-karna roga.

29. Souvirañjana is to be used regularly and rasanjana once in a week to drain kapha.

30. Tambula sevana is contraindicated to ksata, rakta-pitta, ruksha, netraroga, visa-dusta, murccha, mada and sosa roga.

; 1. Abhyariga is contraindicated for kapha rogi, after sodhana and during ajirna state.

: 1 Vyayama is contraindicated for vatapitta roga, bala, vrddha and during ajirna state.

; 3. Dasavidha papa: Hirsha, steya, anyatha kama, paisunya, parusa vacana, anrta vacana, sambhinna-lapa, vyapada, abhidya and drgviparyaya.

54. Rtu-carya:

S.No.

Name of rtu

Rtu laksana

Rtu carya

1.

Hemanta rtu  
(Winter)

People are strengthly , power of digestion increased, nights are longer, persons feel hungry early in the morning.

Use madhura, amla, lavanadravyas. Abhy ariga with vatahara taila, murdha taila. Wrestling, padaghata, besmear the body with kurhkuma & kasturi and then dhupa with aguru. Drink wine prepared with guda, take food prepared with godhuma, masa, iksu and ksira vikara. Spend with loving women. Use room heaters .

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Astariga Hrdayam : Sutra-sthana

S.No.

Name of rtu

Rtu laksana

Rtu carya

2.

&isira rtu  
(Cold season)

Cold is severe, dryness is more due to the effect of adana kala

Similar to hemanta rtu

3.

Vasanta rtu  
(Spring season)

Power of digestion decreased  
kapha is increased

Tiktsna vamaana & nasya, laghu, ruksa  
bhojana, udvartana, karpura, candana,  
aguru, kunkuma lepa, purana yava,  
godhuma, ksoudra, jarigala (sulya) mamsa,  
amra rasa, draksa sura, madhvasava. Spend  
the day time in the gardens. Avoid day  
sleep and hard foods

4.

Grismartu  
(Summer)

Sun rays become more powerful  
and kapha ksay a & vata prakopa  
takes place as the days are passing  
away.

Avoid lavana, katu , amla dravya sevana,  
vyayama and exposing to sun. Use  
madhura, snigdha and laghu ahara. Don't  
take alcohol, if necessary take highly  
diluted one only. Jangala mamsa rasa,  
mahisa kslra, panca sara panaka, spend the  
day time in the forests and during night  
sleep on the terrace.

5.

Varsa rtu

(Rainy season)

Power of digestion decreased  
Water is getting dirty.

Vamana, virecana, asthapana vasti. Old rice  
jangala mamsa, madhvarista, amla, lavana,  
sneha, ksoudra, easily digestible. Should  
not move on bare foot, avoid rain water, day  
sleep, exertion & exposure to sun .

6.

Saradrtu  
(Autumn)

Pitta prakopa

Tikta ghrtapana, virecana, raktamoksana,  
tikta, madhura, kasaya, laghu, bhojana,  
sali, mudga, patola, madhu, jangala mamsa,  
hamsodaka-pana. Besmear the body with  
candana, usira, karpura etc. and enjoy  
moonlight. Avoid heavy meals, curds, oils,  
strong lcoholic drinks, day sleep, exposing  
to mist and sunlight.

35. Adharaniya vega:

S.No.

Name of vega

Vega-dharana laksana

Cikitsa

L

Adho vata  
(Flatus)

Gulma, udavarta, ruk, klama,  
vata, mutra, purisa-sanga, agni-  
mandya, hrdgada

2.

Purisa (Stools)

Pindikodwesthana, pratisyaya,  
siroruja, urdhwavata, parikarta,  
hrdayoparodha, stools coming  
out from the mouth and the  
diseases mentioned earlier

Varti, abhyariga, avagaha, swedana, vasti  
karma, laxatives & purgatives, avapidaka  
snehapana especially for mutravarodha-  
janya vikara.

3.

Mutra (Urine)

Ahga-bhariga, asmari. Vasti,  
medhra vanksana vedana

Annexure : IV

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| S.No.

Name of vega

Vega-dharana laksana

Cikitsa

A

(Belching)

rVluC-I, Kallipd, iirudya uru Vlua-  
ndha, adhmana, kasa, hikka

oIIIIIIai IU IIIKNa v ill UUU lajtlil \ a vINala

5.

Ksavathu  
(Sneezing)

Sirovedana, indriya dourbalya,  
manyasthambha, ardita

Tiksna dhuma, anjana, nasya, arka  
vilokana, sneha, sweda

6.



Trsna (Thirst)

Sosa, arigasada, badhira,  
moha, bhrama, hrdroga

All kinds of sitalopacara viz. food,  
drinks, bath, use of sita vlrya dravyas

7.

Ksudha  
(Hunger)

Aripahharipa amci alani karsva

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sula, bhrama

I aphu snipdha usna amla bhoiana

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Moha, sirogourava, aksi-gourava,  
alasya, jrmbha, arigamarda

vjoou sieep, genuie massage

9.

Kasa (Cough)

Kasa-vrddhi, swasa, aruci,  
hdroga sosa hikka

Kasahara cikitsa

10.

Sramaswasa

Gulma, hdroga, moha

Visramana, vataghna cikitsa

^Dvdnnnpa on

exertion)

"■

Jrmbha

Similar to ksavathu

Vataghna cikitsa

12.

## Asm (Tears)

Pinasa, aksi-siro-hrd ruk,  
manyasthambha, aruci, bhrama,  
gulma

Good sleep, madya-pana, hearing  
enjoyable stories

13.

## Chardi (Vomiting)

Visarpa, kotha, kustha,  
aksikandu, pandu, jwara, swasa,  
kasa, hrllasa, vyariga, swayathu

Gandusa, dhuma, upavasa, ruksa ahara  
and then induce vomiting, vyayama,  
raktamoksana, virecana, abhyariga with  
oil mixed with ksara and lavana

14.

## Sukra (Semen)

Guhya vedana, swayathu, jwara,  
hrdvyatha, mutrasariga,  
arigabhariga, vrddhi, asmari,  
sandhata

Food with tamracuda, sura and sali rice.  
Vasti, abhyariga, avagaha, vasti suddhi  
dravya processed with milk, copulation  
with affectionate women

?6. Drava-Dravya:

S.N.

Name of dravya

Guna

Karma

1

Garigambu

Avyakta rasa, slightly madhura  
sita & laghu guna

Jivana, tarpana, hrdaya, hladi, buddhi-  
prabodhaka, amrtopama.

2.

Sita jala

Relieves madatyaya, glani, murccha,  
chardi, srama, bhrama, trsna, usma-daha,  
pitta, rakta and visa.

3.

Usna jala

Laghu, usna

Dipana, pacana, kanthya, vasti sodhaka, hikka, adhmana, vata, kapha roga, after sodhana, nava jwara, kasa, ama, pinasa, swasa, parswa-ruja.

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Astanga Hrdayam : Sutra-sthana

S.N.

Name of dravya

Guna

Karma

4.

Narikelodaka

Madhura rasa, snigdha, sita, laghu guna

Vrsya, trsna and pittahara, dipana & vasti sodhaka.

5.

Goksira

Sara guna

Jivaniya, rasayana, medhya, balya, stanya-  
kara useful in ksataksina, srama, bhrama,  
mada, alaksmi, swasa, kasa, trsna, ksudha,  
jirna jwara, mutrakrcchra, raktapitta

6.

Mahisa ksira

Guru, sita guna

Useful in atyagni, anidra.

7.

Aja ksira

Laghu guna

Useful in sosa, jwara, swasa, raktapitta,  
atisara

8.

Ustra ksira

Lavana rasa, slightly ruksa,  
laghu guna, usna virya

Dipana, useful in vata, kapha, anaha, krmi,  
sopha, udara, arsas.

9.

Manusa ksira

Vata-pitta-rakta kopahara, abhighatahara,  
useful in eye diseases in the form of  
tarpana, ascyotana, nasya.

10.

Avi ksira

Usna virya

Ahrdya, vatavyadhihara, causes hikka,  
swasa, pitta & kapha.

IL

Hasti ksira

Sthirya-kara

12.

Ekasapha ksira

Amla, lavana rasa, laghu guna,  
usna virya

Sakhavata-hara, jadata-kara

13.

Dadhi

Amla rasa, guru guna, usna virya,  
amla vipaka

Grahi, vatahara. Increases medas, sukra,  
bala, slesma, pitta, rakta, agni & sophia.  
Indicated in aruci, visama jwara, pinasa,  
mutrakrcchra, graham roga.

14.

Takra

Kasaya, amla rasa, laghu guna

Dipana, kapha vata hara, sophia, udara,  
arsas, graham dosa, mutragraha, aruci,  
pliha, gulma, ghrta vyapat, garavisa,  
pandu

15.

Nava (fresh)  
navanita

Sita virya

Vrsya, bala, vrana, agnivardhaka.  
Sangrahi, useful in vata, pitta, rakta,  
ksaya, arsas, ardita & kasa.  
\* Butter obtained directly from milk is  
sangrahi, raktapitta & netrarogahara.

16.

Ghrta



Dhi, smrti, medha, agni, bala, ayu, sukra-  
vardhaka, caksusya; useful for balavrddha,  
prajakanta, soukumarya, swarardhi,  
ksataksina, parisarpa, sastragni glapita.  
Vata, pitta, visa, unmada, sosa, alaksmi,  
jwarahara, vayahsthapaka.

17.

lksu rasa

Madhura rasa,guru snigdha, sara  
guna, sita virya, madhura vipaka

Brhmana. Increases kapha and mutra.  
Vrsya. Raktapitta hara.

Annexure : IV

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S.N.

Name of dravya

Guna

Karma

18.

Phanita

Guru guna

Abhisyandi, dosa caya kara, mutra sodhaka

19.

Guda

\* Properly washed

Doesn't increase kapha excessively,  
eliminates mutra & purisa.

Impure guda

Increases krmī and the disorders of  
majja, rakta, medas, mamsa & kapha

Purana guda

Hrdya, pathya.

Nava guda

Kapha-vardhaka, agnisada.

20.

Matsyandika

Vrsya. Useful in ksatakslna, rakta, pitta & vata roga

Yava sarkara

Tikta, madhura, kasaya

do

22.

Madhu

Kasaya, madhura rasa ruksa guna

Caksusya; chedi; trsna, slesma, visa, hikka, rakta-pitta hara; cures meha, kustha, krmi, chardi, swasa, kasa and atisara; vrana sodhana, sandhana and ropana kara; vatakara.

Madhu sarkara

do

do

r

Tila taila

Usna, tiksna, suksma, vyavayi  
guna

Twak dosakara, acaksusya, kapha hara.  
Makes the persons lean fatty and vice  
versa. Vibandhakara, krmighna, cures all  
types of disorders with appropriate  
processing.

25.

Eranda taila

Tikta, katu, madhura rasa, sara,  
guru guna

Vardhma, gulma, vata kapha roga, udara,  
visama jwara, pain & swelling in kati,  
guhya, kostha and prstha.

Rakta eranda

Tiksna, usna, picchila. Visra  
gandha.

26.

Sarsapa taila

Katu rasa, tiksna, laghu guna  
usna vTrya

Kapha, sukra, vatahara; causes raktapitta.  
Useful in kotha, kustha, arsas & vrana.

Aksa taila

Madhura rasa,guru guna,  
sita virya.

Kesya, pitta-vatahara.

Nimba taila

Tikta rasa, na-atyusna

Krmi, kustha, kaphahara

Uma&

kusumbha taila

Usna virya

Twagdosa kara, increases kapha & pitta.

30.

Madya

Madhura, tikta, katu, amla rasa;  
tiktsna,usna,laghu suksma guna;  
amla vipaka

Dipana, rocana, tusti-pusti vardhaka:  
swara, arogya, pratibha, varnakara; useful  
in nidranasa and atinidra makes the lean

stout; srotas sodhaka; vata-kaphahara.

1 31.

Sura

Guru guna

Gulma, udara, arsas, graham, sosa,  
snehana, vatahara, medo, rakta, stanya,  
mutra, kaphahara.

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Astanga Hrdayam : Sutra-sthana

S.N.

Name of dravya

Ouna

Karma

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32.

Vaihitaki <iira

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adhmana, pinasa, medas, vrana, pandu anc  
kustha.

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na-atyusna virya

i-cKndnd, nruyd, sngniyy mcreditses puid oc  
vata; useful in pandu, meha, arsas and  
krmi.

35.

Kharjura

Guru guna

Vatala; inferior to Mardwikarista

36.

Sarkara madya

Madhura rasa,surabhi, laghu guna

Hrdya, na-atimada

37.

{"iirta maHva

vjuuu illaUYa

LI 1 1 1 1 11 lclIL > IIIUIld, JJUIldd, dIIIIUVdld CclIM\ .

Tarpana, dipana.

38.

Sidhu

Vata-pittakara; sneha & slesma,vikarahara;  
medo-sopha-udara-arsoghna.

Madhvasava

Tiksna guna



Chedi; meha, pinasa, kasahara.

40.

Sukta

Amla rasa; usna, tiksna, ruksa,  
sara guna; sita-sparsa

Increase rakta, pitta, kapha, vatanulomaka:  
hrdya; rucikara; dipana; pandu, netra roga

CX. M IIIIIUUcl.

41.

Dhanyamla

Tiksna, usna & laghu guna;

Olid .>I7tU .>tl

Bhedi, pittakara, srama, klama-hara,

nirva HTnana va^ti-^nlaharn hrHva vata-

IUCVcl, LI I L^tl Itl, VcloUI .> LI I til lcll tl, IIIVJytl, Vtllcl

kaphahara.

42.

Souvlraka,  
tusodaka

do

Krmi, hrdroga, gulma, arsas, pandu.

43.

Mutra - go, aja,  
avi, mahisa, gaja,  
aswa, khara

Lavana, katu rasa. Ruksa , tiksna,  
usna, laghu guna.

Pittala; krmi, sophia, udara anaha, sula,  
pandu, kapha, vata, gulma, aruci, visa,  
switra, kustha & arsohara.

37. Anna-swarupa Vijfianiya:

S.No.

Name of dravya

Guna

Karma

1.

Suka dhanya

Madhura rasa, kasaya anurasa,  
snigdha, laghu guna, sita virya,  
madhura vipaka

Vrsya, slightly constipated mutrala,

pathya.

2.

Yavaka, hayana,  
parhsu, baspa,  
naisedhika

Madhura rasa, snigdha, guru  
guna, usna virya, amla vipaka

Slesma, pitta vardhaka, eliminates mutra  
& purisa.

3.

Sastika dhanya

Madhura rasa, snigdha, laghu,  
sita guna, sita virya

Grahl, tridosahara.

4.

Mahavrihi, krsna  
vrihi, jatumukhi,  
kukkutandaka,  
lavaka etc.

Madhura rasa, guru guna, amla  
vipaka

Pittakara; induces mutra, purisa and usma.

Annexure : IV

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Name of dravya

Guna

Karma

Trn a dhanya  
karigu, kodrava,  
nivara, syamaka

Laghu, lekhana guna, sita virya

Vata vardhaka, kapha-pitta-samaka.

Yava

Madhura rasa, ruksa, guru,  
sara guna, sita virya

Induces faeces and flatus, vrsya, sthairyakara, mutra- sangakara, medo-kapha-pittahara. Useful in pinasa, swasa, kasa, urusthambha, kantha roga and twak roga.

Godhuma

Madhura rasa, guru, snigdha,  
sara guna, sita virya

Vrsya, jivana, vata-pitta-hara,  
sandhanakara, sthairyakara.

Nandimuka  
godhuma

Kasaya, madhura rasa, laghu  
guna, sita virya

Pathya

Simbi dhanya:  
Mudga, adhaki,  
masura etc.

Kasaya, madhura rasa, laghu  
guna, sita virya, katu vipaka

Vibandha kara, grahi, reduces medas,  
kapha & raktapitta. Useful for lepa &  
upaseka (soup).

Kulattha

Kasaya, madhura rasa, usna  
virya, amla vipaka

Useful in sukra dosa, asmari, swasa,  
pinasa, kasa, arsas, kapha vata roga.  
Excess use leads to raktapitta.

Nispava

Guru, sara, vidahi guna

Increases vata, pitta, rakta, stanya &  
mutra. Useful in netraroga, sukra dosa,  
kapha vrddhi, sophia, visa dosa.

Masa

Madhura rasa, snigdha, guru,  
sara guna, usna virya

Bala-slesma, -mala-pitta-kara; vatahara;  
sukra vardhaka & sukra recaka.

Kakandola  
Atmagupta

-do-

-do-

Guru guna, usna virya, katu  
vipaka hima sparsa

Tila

Kesya, balya, alpa-mutrata-medha-agni-  
kapha-pitta vardhaka.

Uma bija  
Kusumbha bija

Madhura,tikta rasa, snigdha, guru  
guna, usna virya, katu vipaka

Kapha-pittakara, causes netraroga and  
sukra ksaya

Jarigala mariisa

Laghu guna, sita virya

Vibandha karaka. Useful in Sannipata roga  
where pitta vitiated in excess, vata  
moderately & kapha slightly.

Sasa (rabbit)  
marhsa

Ruksa guna, sita virya, katu  
vipaka

Dipana, grahi .

Vartaka  
(male bustard)

Guru,snigdha guna slightly usna  
virya

Brrhhana

Tittiri (partridge)

Guru, snigdha guna

Grahi, varnya. Medha-agni-bala-sukra var-  
dhaka. Best used in vatolbana sannipata

Sikhi (peacock)

In general it is not completely wholesome.  
Good for ears, eyes, voice and to arrest  
aging.

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Astanga Hrday am : Sut ra-sthana



S.No.

Name of dravya

Guna

Karma

20.

Kukkuta  
(wild cock)

Similar to peacock, vrsya

Pet cock

Guru guna

Increases kapha

21.

Cataka (sparrow)

Snigdha guna

Vataghna, slesmala & sukrala.

Z.Z.,.

v iiesdyd. 1 1 1 tti 1 1 Set

iviaanura rasa, snigana, guru  
guna, usna vlrya

increases urine ana iaeces, oaiya, vaiagnnd.  
Kapha-pittakara.

23.

Maha mro'a

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vipaka

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grahani dosa, sosa.

24.

Aja mamsa

Snigdha, guru guna, usna virya,  
katu vipaka

Adosaja, anabhisyandi, Brrrhana

25.

Avi mamsa

Opposite to aja mamsa

Brrrhana

26.

Gomarhsa

—

Useful in suska kasa, srama, atyagni,  
visama jwara, plnasa, karsya, vataroga

27.

Mahisa mamsa

Guru guna, usna virya

Swapna-janaka, drdhatwa, brrrhana kara.

28.

Varahi mamsa

Similar to mahisa mamsa

Srama hara. rucikara, sukrala, balya.

29.

N/l;it"<ivn/(~ , i \c\ ma

iviaLoy cu v\_ i 1 1 1 tel

rvtl;l UlrVtll d, VIllIdlCd all UIC lllUU^aS.

30.

JaM vai

Patha, sathi, susa,  
satinaja, etc

I-^dgllU glllld

Tidosaghna, grahi

Sunisannaka

do

Agni vardhaka, vrsya

Rajaksavaka

do

Grahani, arso vikaraghna

Vastuka

do

Mala-bhedaka

31.

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odld guild. UMld VII Vd

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svvarya.

a r» of\*Vi

v. ill i l,c 1 1

/Aiiid rdsd, Idgiu, grdm gund,  
usna virya

jL'ipdnd. useiui in grdndni, drsds,  
vata-kapha roga

33.

Patola

Tikta rasa, sita virya, madhura  
vipaka

Hrdya, rucya, krmihara

34.

Brhati dwaya

Tikta rasa, sita virya, katu vipaka

Pittala, vataghna, dipana, bhedi

35.

Vasa

Tikta rasa, sita virya, katu vipaka

Vami & kasaghna, raktapitta hara.

36.

Karavella

Tikta rasa, sita virya, katu vipaka

Dipana, kapha hara.

37.

Vartaka

Tikta, madhura rasa, ksara  
anurasa, usna virya, katu vipaka

Kapha-vata hara; pittakara, agni dipana,  
rucya.

38.

Karira

Kasaya, madhura, tikta

Adhmana kara.

39.

Kosataki  
Avalguja

Tikta rasa, sita  
virya, katu vipaka

Bhedi

Agni-dipana.

Annexure : IV

453

S.No.

Name of dravya

Guna

Karma

H-yJ.

1 dIIUUIiy dkd

lvidunurd rasa, niKsa, Idgiiii  
guna, sTta vlrya, madhura vipaka

IVIdUdiydyd, pilld, Idlvla Oc Vlaa VIKcud.

A 1

Munjata

Madhura rasa, snigdha, guru  
guna, sita vlrya

v aia-piia nara, Drmnana suKraia.

42.

VidarT

Madhura rasa, guru guna, sita  
vlrya

Vata-pittaghna, mutrala, jlvana, brrrhana,  
kanthya, vrsya, rasayana.

43.

Jlvanti

Madhura rasa, sita vlrya

Caksusya, tridosaghna.

44.

KiismanHa

I V LI> 1 1 I ill IV\_III



VlaHhiira raca onni cnina

i> lcIV.II 1 11 1 u. 1 u.j>il. gUIU iilllu.

madhura vipaka

Vatanitta hara va^ti ^nddhi kara vrsva

45.

Trapusa

Madhura rasa, guru guna,  
madhura vipaka

Ati mutrala.

46.

Tarkarl & varuna

Madhura, tikta rasa

Kaphavata hara.

47.

Varsabhau-

2 types Kalasaka

Ksara, katu . tikta rasa

Dipana, bhedana, gara visa-sopha-  
kapha-vata hara.

48.

Satavari

Tikta rasa

Vrsya, tridosaghna

49.

Kasamarda

Sara guna

Relieves krmī, kasa and kaphotklesa.

50.

Sarsapa

Guru guna, usna vlrya

v inmutra Dauunaia sarva uosa Kara

51.

Mulaka (tender)

Avyakta rasa, slightly ksara, tikta  
rasa, laghu guna, usna virya

Useful in gulma, swasa, kasa, ksaya,  
vrana, slesma, gala roga, swarasada,  
agnisada, udavarta, pinasa.

Fully grown  
mulaka

Katu rasa, guru guna,  
usna virya, katu vipaka

Tridosa kara, abhisyandi

Processed with oil

Vata hara

Dried mulaka

Vata kapha hara

Raw mulaka

Tridosa kara

52.

Dhanyaka

Tikta, madhura rasa

Mutrala, pittakara

53.

Lasuna

Katu rasa, tiksna, sara, guru,

sriigdha, guna, usna virya  
katu vipaka.

Hrdya. kesya, vrsya, rocana, dipana,  
bhagna sandhana kara, balya and rasayana.  
Useful in kilasa, kustha, gulma, arsas,

rrn^ViQ Vi\*mi Vriir^hn vntn hilcKa nTna<^a  
IIICUd, KIIIII, rvcl|JIIcl, VtUcl, Iliirvrva, j|l Harm,

swasa and kasa. Vitiates rakta & pitta.

54.

Palandu

Somewhat inferior to lasuna in  
properties.

Slesmala, Na-atipittala.

55.

Grnjanaka

Tiksna, grahi guna

Arsas of vata, kapha origin

56.

Surana

Visada and laghu guna

Dipana, rucya, kaphaghna, especially  
useful in arsas.

Astanga Hrdayam : Sutra-st hana

S.No.

Name of dravya

Guna

Karma

57.

Phala varga  
Draksa

Madhura, kasaya rasa, snigdha,  
guru guna, sita virya, madhura  
vipaka

Best one among the fruits. Vrsya,  
caksusya, eliminates urine & faeces.  
Relieves vata, raktapitta & tiktasyata.  
T Ispfnl in maHatvava trsna kasa

vj.iciui in 1 1 Itiv-icii y ci y ci, ii oiici, is.ti.ici,

sramaswasa, swarabheda, ksataksaya.

58.

Dadima  
(sweet one)

Laghu, snigdha, grahi guna

Pitta pradhana sannipata

Sour variety

Slightly usna virya

Vata-kapha hara

Both varieties

Laghu, snigdha, grahi

Rocana, dipana

59.

Moca

Madhura rasa, guru guna, sita  
virya, madhura vipaka

Briihana , daha

60.

Kasmarya

Sita virya

Sakrt-mutra vibandhaghna. Kesya,  
medhya, rasayana.

61.

Priyala

Snigdha guna, anusna virya

Vata hara.

Priyala majja

Madhura rasa

Vrsya, pitta-vata hara

62.

Kola majja

do

Relieves trsna, chardi and kasa

63.

Bilwa (pakwa)

Grahi

Durjara, dosala, putimarutam

Bilwa (tender fruit)

Grahi

Dipana, kapha-vataghna

64.

Kapittha (ama)

Grahi

Kanthaghna, dosala

Kapittha (pakwa)

Grahi

Dosaghna, hikka, chardi, visa-hara

65.

Jambu

Guru, grahi guna, sita virya.

Vatala, kaphapitta hara, mala-mutra  
bandhaka. Akanthya.

66.

Amra (tender fruit)

Vitiates vata, pitta & rakta



Amra (pakwa)

Madhura, amla rasa, guru guna

Vata hara, kaphakara, sukra vardhaka.

67.

Vrksamla

La&hu rfiksa prahl Pima  
usna virya

Vata-slesma hara

▼ Cllu. JIV JII ICi 11CU CI.

68.

Pilu

Tikta, madhura rasa

Kaphavata hara. bhedi. Relieves pliha,  
arsas, krmi, gulma.

69.

Matuluriga (twak)

Tikta, katu rasa, snigdha guna

Vata hara

Matuluriga  
(pulp)

Madhura rasa, guru guna

Brrrhana, vatapitta hara

Matuluriga  
(kesara)

Laghu guna

Useful in kasa, swasa, hikka, madatyaya,  
asyasosa, vata-kapha roga, vibandha,  
chardi, arocaka, gulma, udara, arsas, sula,  
agnimandya.

Annexure : IV

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SJVo.

Name of dravya

dr\*\* ■■■■ r«

Karma

70.

Bhallataka (twak,  
marhsa/pulp)

Madhura rasa, sita virya

Brrrhana

Bhallataka (seed)

Agni sama

Medhya, kaphavata hara

71.

Ousadha varga  
Lavana

Lavana rasa; suksma, mrdu,  
tikсна, usna, visyandi guna

Srsta mala, vataghna, rocana, increases  
digestion, kaphapitta kara.

72.

Saindhava lavana

Lavana, madhura rasa, laghu  
guna, anusna virya

Vrsya, hrđya, tridosa hara, pathya avidahi,  
agni dipaka

73.

Souvarcala lavana

Laghu guna, katu vipaka

Hrdya, sugandhi, udgara-sodhaka,  
vibandhaghna, dipaniya, ruci-prada.

74.

Bid lavana

Urdhwa-adho kaphavatanulomana; dipana,  
relipvp<; vihandhn anaha sfil a ^ourava

Samudra lavana

Guru guna, madhura vipaka

Kapha vardhaka

76.

Oudbhida lavana

Tikta, katu , ksara rasa

Utkledakara

tiksna guna

77.

Krsna lavana

Similar to souvarcala lavana

78.

Romaka lavana

Laghu guna

79.

Parhsuka lavana

Ksara rasa, guru guna

Kaphakara

80.

Yavaksara

Katu , lavana rasa, tiksna, laghu  
guna, usna virya

Krmi hara, pitta, rakta dusaka, paki,  
chedya, hradya, vidarana kara, apathya for  
sukra, ojas, kesa, netra.

81.

Hirigu

Katu rasa, laghu guna, katu vipaka.

Useful in anaha & sula. Pitta prakopaka, rucya, dipana, pacana.

82.

Haritaki

Kasaya rasa pradhana  
(all the 6 tastes except lavana)  
Laghu, ruksa, sara guna, usna virya, madhura vipaka

Dipani, pacani, medhya, vayahsthapaka, ayusya, buddhi-indriya-bala-prada.  
Useful in: Kustha, vaivarnva, vaisvarya, purana jwara, visamajwara, siro-aksi roga, pandu, hrdroga, kamala, grahaniroga, sosa, sophia, atisara, meda, meha, vaml, krmi, swasa, kasa, praseka, arsas, pliha, anaha, garavisa, udara, sroto-vibandha, gulma, urusthambha, aruci, kapha-vataroga.

83.

Amalaki

Amla rasa pradhana (all 6 except lavana); guru, ruksa, sita guna; sita virya; madhura vipaka.

Qualities are similar to haritaki.

84.

Vibhitaki

Kasaya, madhura rasa, laghu-  
ruksha guna, usna virya, madhura  
vipaka

It is somewhat inferior to amalaki in its  
qualities.

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Astanga Hrdayam : Sutra-sthana

S.No.

Name of dravya

Guna

Karma

85.

Triphala

Haritaki, amalaki  
& vibhitaki

Rasayana, netraroga hara, vrana-ropana,  
twak roga-kleda-meda-meha-kapha-rakta

vikara.

86.

Caturjataka  
Twak, ela, patra  
& nagakesara

Tiksna, ruksa guna, usna virya

Pitta prakopaka, rocana, dlpana

87.

Marica

Katu rasa, laghu guna, usna virya,  
katu vipaka

Pittakara, kaphaghna

88.

Pippali (ardra)

Madhura rasa; guru, snigdha guna  
sita virya; madhura vipaka

Slesmala

Pippali (suska)

Exactly opposite qualities,



katu rasa, snigdha guna, madhura

vipaka

Vrsya, vata-kapha samaka swasa-kasa  
hara. Except as rasayana it shouldn't be  
used excessively.

89.

Sunthi

Katu rasa; laghu, snigdha guna;  
usna virya; madhura vipaka

Dipana, vrsya, grahi, hradya, vibandha  
hara, rucya, kaphavata hara.

90.

Trikatu: Sunthi,  
marica & pippali

Relieves sthoulya, agnisada, swasa, kasa,  
slipada, pinasa.

91.

Pancakola  
Pippali, pippali-  
mula, cavya,  
citraka, nagara

Relieves gulma, pliha, udara, anaha and  
sula. Best dipana

92.

Brhat pancamula  
Bilwa, kasmari,  
tarkari, patala,  
tintuka

Kasaya tikta rasa, usna virya

Kaphavata samaka

93.

Hraswa pancamula  
Brhati, kantakari,  
saliparni, prsni-  
parni, goksura

Madhura rasa, na-ati sitosna  
virya, madhura vipaka

Sarva dosa hara

94.

Madhyama  
pancamula  
Bala, punarnava,  
eranda, mudga-  
parni, masaparni

Sara guna

Kapha-vataghna, na-ati pittakara

95.

Jivaniva  
pancamula  
Abhiru, vira,  
jivanti, jivaka,  
rsabhaka

Caksusya, vrsya, pitta-vata hara

96.

Trna pancamula  
Darbha, kasa, iksu  
sara, sali

Pitta hara

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38. Features of different types of food substances when gets poisoned:

S.No.

Food item

Features

1.

Marhsa rasa (soup)

Nila raji (bluish lines)

2.

Ksira (milk)

Tamra (copper colored lines)

3.

Dadhi (curd)

Syava varna (blackish lines)

4.

Takra (buttermilk)

Pltasita (yellowish white lines)

5.

Ghrta (ghee)

Paniya (lines resembling water)

6.

Mastu (whey)

Kapotabha (pigeon colored lines)

7.

Tusodaka

Krsna raji (blackish lines)

8.

Madya & amba (water)

Kali (black colored lines)

9.

Ksoudra (honey)

Harita (greenish lines)

10

Taila (oil)

Arunopama (reddish colored lines)

■ j . When poisonous food is thrown into fire it is observed the following:

a.

Agnirekavartah

burns with a single point of flame

b.

Sphutana

makes cracking sounds

c.

Sikhi kanthabha dhuma -

peacock neck colored flame

d.

Arci, anarci

flame is at times sharp & some times slow

e.

Uragandha

emits pungent smell

40. Upasthambha (3) - ahara, nidra and brahmacarya

- Apararpana (laiighana) is of 3 types - laiighana, larighana-pacana, dosavasecana.

3 types of ajirna:

a. Amajirna - due to kapha dominancy

b. Vidagdhajirna - due to pitta dominancy

c. Vistabdhajirna - due to vata dominancy

Rasa & anurasa: "tatra vyakto rasah avyakto anurasah"  
Astavidha virya:

- a. Guru e. Laghu
- b. Snigdha f. Ruksha
- c. Sita g. Usna
- d. Mrdu h. Tiksha

IS. Important drugs of various ganas:

S.No.

Name of the gana

Important dravya

1.

Madhura skandha

Ghrta, swarna, guda, moca, parusaka, satavan,

panasa, bala, atibala, nagabala, yastimadhu, ksira,

iksu, ksoudra, vidari, draksa.

2.

Amla skandha

Amalaki, amlika, malulunga, dadima, amlavetasa,

rajata. takra, dadhi, amra.

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S.No.

Name of the gana

Important dravya

3.

Lavana skandha

Saindhava lavana, souvarcala lavana, krsna, bid,  
samudra lavana, sisa, ksara.

4.

Tikta skandha

Patola, balaka, usira, candana, nimba, vasa, katuki,  
kutaja, karanja, musta, guduci, haridra-dwaya,  
kamsya, loha.



5.

Katu skandha

Hirigu, marica, vidariga, pancakola, kutheruka, pitta, mutra, bhallataka.

6.

Kasaya skandha

Haritaki, vibhitaki, sinsa, khadira, madhu, kadamba, udumbara, mukta, pravala, anjana, gairika, padma, utpala.

46. Rasa-samyoga bheda (63):

- a. Eka rasa sarhyoga - 06 d. Rasacatuska - 15
- b. Dwi rasa sarhyoga - 15 e. Panca rasa samyoga - 06
- c. Rasatrika - 20 f. Sadrasa samyoga - 01

47. Body is the combination of dosa, dhatu & mala.

48. Prakrta dosa karma (Normal functions of dosas):

S.No.

Name of the dosa

Normal functions

1.

Vata

Utsaha, Ucchvasa, nihswasa, cesta, vega-pravartana,

samayk gatyā ca datuna, akṣa patava

2.

Pitta

Pakti, usma, darsana, ksut, trt, ruci, prabha, medha,

dhi, sour> 7 a, tanu mardava.

3.

Kapha

Sthiratwa, snigdhatwa, sandhibandha, ksama etc.

49. Asraya-asrayi bhava:

a. Vata - Asthi dhatu

b. Pitta - Rakta&sweda

c. Kapha - Rasa, mairiisa, medas, majja, sukra, purisa & mutra

50. Dosa-bheda:

- a. Vata - Prana, udana, vyana, samana, apana
- b. Pitta - Pacaka, ranjaka, sadhaka, alocaka, bhrajaka
- c. Kapha - Avalambaka, kledaka, bodhaka, tarpaka, slesaka

51. Relationship between dosas and seasons:

Dosa

Caya

Prakopa

Prasamana

Vata

Grisma

Varsa

Sarad

Pitta

Varsa

Sarad

Hemanta

Kapha

Sisira

Vasanta

Grisma

Annexure : IV 459

5 1 Dosa : sub type & their features:  
Vata (vayu):

Type of vata

Swasthana

Sancara sthana

Prakrta karma

Prana vata

1 1 til Id V Ci LCI

MTirdha

TTra<i lcatitha

Sunnorts buddhi hrdava indriva  
citta. Responsible for sthivana,  
ksavathu, udgara, nihswasa, anna-  
pravesa.

Udanavata

Uras

Nasa, nabhi, gala

Vakpravrtti, prayatna, urja, bala-  
varna-smrti- kara.

Vyana vata

Hridaya

Deha-cari

Gati, paksepana, utksepana, nimesa,  
unmesa, sarva-kriya.

Samanavata

Agni samipa

kostha

Anna-grahana, pacana, vivecana &  
muncana.

Apana vata

Apana

(large intestines)

Sroni, vasti,  
medhra, uru

Sukra, artava, sakrt, mutra and garbha-niskramana.

1 ::a:

Type of pitta

Sthana

Prakrta karma

Pacaka pitta

Pakwa amasaya madhy aga

Anna pacana, sara-kitta vibhajana. Gives strength to the other types of pitta.

Ranjaka pitta

Amasaya

Imparts color to rasa.

Sadhaka pitta

Hridaya

Attends the functions of buddhi, medha, abhimana.

Alocaka pitta

Drk (eyes)

Rupa (vision)

Bhrajaka pitta

Twak

Colour and glaze of the skin.

Kapha:

Type of kapha

Sthana

Prakrta karma

Avalambaka

Hridaya

Bestows strength to other types of kapha.

Kledaka

Amasaya

Anna-kledana

Bodhaka

Rasana

Rasa-bodhana

Tarpaka

Siras

Nourishment of the sense organs.

Slesaka

Sandhi

Lubrication of joints.

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Astanga Hrda yam : Sutra-sthana

Panca  
mahabhutas

Sense  
organs

Sensory  
faculty

Properties



Actions

Space

Ears

Hearing

- \* Creates natural void in the body

- \* No distinct taste

Produces softness,  
lightness and porosity

Air

Skin

Touch

- \* Light, clear and dry.

- \* Governs inhalation,

exhalation, opening and closing of eyelids, extension and contraction of joints, locomotion and other motor functions.

\* slightly bitter taste

Creates dryness, lightness and emaciation.

Fire

Eyes

Visual (sight)

〰〰〰

\* Rough & bright eyes

\* Controls temperature and luster of body colour.

\*Pungent taste.

Helps in digestion, maturation, improves eye sight.

Earth

Nose

Smell

-.J

\* Heavy, immobile,  
compact & rough.

\* Controls organs as  
teeth, nails, flesh,  
skin, tendons &  
muscles.

\*Sweet taste.

\* Increases firmness &  
strength of the body.

\* Acts as a nutrient,  
emollient and  
purgative.

Water

Tongue

## Taste

\*Cold, heavy fluid

\*Slimy, fat and sweat

by nature.

\*Sweet & astringent,

sour & saline taste.

\* Imparts glossiness.

\* Enhances fluid  
content & purgative.

\* Acts as nutrient,  
emollient and  
purgative.

Annexure : IV

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Tridos a gu na:

Vata guna

Pitta guna

Kapha guna

Ruksa

Sneha

Snigdha

Laghu

Tiksna

Slta

oita

Usna

Guru

Khara

Laghu

Manda

Suksma

Visra

Slaksna

Cala

Sara

Mrtsna

Drava

Sthira

5 ; . Trividha roga-marga and the related diseases:

S. No.

Roga-marga

Diseases

L

Bahya - raktadayastwak

Masha, vyariga, ganda, alaji  
arbuda, bahya arsas, gulma & sophia.

2.

Abhyantara - kostha

Chardi, atisara, kasa, swasa, udara  
jwara, abhyantara arsas, gulma,  
sophia, visarpa, vidradhi.

3.

Madhyama - marma,  
asthi, sandhi

Yaksma, paksavadha, ardita;  
murdhadi roga; sandhi, asthi,  
trika-sula, trika-graha.

54. Dasavidha pariksa: Dusya, desa, bala, kala, anala, prakrti, vaya, sattwa, satmya & ahara.

55. General line of treatment for tridosa:

S. No.

Name of dosa

## General line of treatment

1.

### Vata

Sneha, sweda, mrdu sodhana, madhura-amla-lavana-usna bhojana, abhyanga, mardana, vesthana, trasana, seka, madya, sneha vasti, dipana, pacana.

2.

### Pitta

Ghrta-pana, virecana with madhura, sita dravya, madhura, tikta, kasaya bhojana & ousadha, mukta-mani hara-dharana, karpura-candana-uslra lepa, hearing music, spend with liked persons, reside in A.C. rooms.

3.

### Kapha

Tiksna vamana, virecana.

Ruksha, tiksna, usna, katu, tikta, kasaya anna & ousadha. Purana madya, vyavaya, jagarana, vyayama, ksoudra, medohara dravya, dhuma, upavasa, gandusa, nissukha.

## 462 Astanga Hrdayam : Sutra-sthana

56. Factors responsible for roaming dosas from kostha to sakha & sakha to kostha:

Factors responsible for traveling  
dosas from kostha to sakha



Factors responsible for traveling  
dosas from sakha to kostha

Vyayamat

Vrddhyat

Usmana taiksnyat

Abhisyandanat

Ahitacaranat

Pakat

Drutatwanmarutasya ca

Srotomukha visodhanat

Vayosca nigrayat

57. Ousadha sevana-kala (10):

Ananna (without food)

Anna-adi (before meals)

Anna-madhya (during meals)

Anna-anta (after meals)

Grasa (mixed with a morsel)

f. Grasantara (at the end of each morsel)

g. Muhurmuhuh (frequent administration)

Sabhojya (mixed with food)

Samudga (at the beginning & at the end of meals)

Nisi (bedtime).

58. Upakramas are of 2 types viz. santarpana (brrhhana ) and apatarpana (langhana).

59. Sadupakrama:

- a.
- b.
- c.
- d.
- e.

- h.
- i.

J-

Sadupakrama

Brrhhana

Langhana

Snehana

Swedana

Sthambhana

Ruksana

Sodhana

Samana

Niruha

Vamana

Kaya-vireka

Siro-vireka

Asruvisruti

Pacana

Dipana

Ksut

Trsna

Vyayama

Maruta

Atapa

Annexure : IV

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60. Drugs useful in Pancakarma therapy:

S. No.

Name of therapy

## Useful drugs

1.

### Vamana karma

Madana, madhuka, ikswaku, nimba, bimbi, kutaja, vidanga, jimutaka, pippali, ela, vaca, sarsapa etc.

2.

### Virecana karma

Danti, trivrt, triphala, aragwadha, snuhi, indravaruni, tilvaka, kampillaka, ksira, mutra etc.

3.

### Niruha vasti

Madana, kutaja, kustha, jimutaka, yasti, vaca, rasna, dasamula, madhu, lavana, trivrt.

4.

### Anuvasana vasti

Oil processed with the drugs useful for niruha vasti.

5.

### Nasyakarma

Apamarga, vidanga, trikatu, sirisa, brhati, sigru,  
daruharidra, ela, saindhava lavana.

61. Sneha dravya:

\* Sarpah (ghee), taila (oil), vasa (muscle fat) & majja (bone marrow) are the best oleating substances.

\* Among the four, sarpah is the most excellent one due to:

Madhuryat  
Avidahitwat  
Janmadyena ca silanat  
Sarhskarasyanuvartanat

62. Acchapeva: Internal administration of oleating substances directly without adding any other substance is known as acchapeva.

Yamaka: Combination of any two sneha dravyas.

Trivrt: Combination of any three sneha dravyas.

Malian: Combination of all the 4 oleating substances.

63. Dosage of snehapana:

S.No.

Matra

Measurement

i.

Hrasiyasi, matra

Test dose - 30 ml

2.

Hraswa matra

The quantity of oil digested in 2 yama (6 hours).

3.

Madhyama matra

The quantity of oil digested in 4 yama (12 hours).

4.

Uttama matra

The quantity of oil digested in 8 yama (24 hours).

64. Classification of sneha acc. to their mode of action:

S. No.

Type of sneha

Indications

Dosage

Duration

1.

Sodhana sneha

Elimination of

vitiated dosas

60 - 360 ml  
vitiated dosas

3-7 days

2.

Samana sneha

Cure of disease

15 - 30 ml

21-40 days

3.

Brmhana sneha

Nourishment  
of body tissues

10 ml

Prolonged period

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65. Prior to sneha-pana assessment of koshtha is essential.

66. Ideal time for snehapana: After the digestion of the food consumed on the previous day & 15-30 minutes after Sunrise.

67. In case of sodhana sneha medicated oil is to be administered internally for a period of

minimum 3 days in mrdu kostha, 5 days in madhyama kostha and a maximum of 7 days in krura kostha.

68. In general warm water is to be given as anupana after snehapana. But cold water should be given during the administration of usna guna dravyas viz. tuvaraka taila (caulmogara oil), aruskara taila (bhallataka taila).

69. Test to know the given oil is digested or not:

Drinking of warm water results in pure eructation infers that the oil is completely digested. If the eructation with oily smell indicates that the oil is yet to digest.

70. Pascal karma:

Adopt the following regimen during the course of oleation therapy and also the same number of days even after the completion of the course.

- a. Usnodakopacari - make use of warm water for all purposes.
- b. Brahmacari - maintenance of celibacy.
- c. Ksapasaya - sleep only during night hours.
- d. Na veganrodhi - should not suppress natural urges.
- e. Vyayama krodha soka hima atapa pravata varjayet - should not indulge in exercises, anger, grief, exposing to cold, sunlight and breeze.
- f. Adhwayana bhasya atyasana sarhsthiti - should not travel long distances, excessive speaking, stay in troublesome postures for longer period.
- g. Nijatyucyopadhanaha - avoid keeping very low & very high pillow.
- h. Swapnadhumarajamsica- avoid day sleep, contact with smoke and dust.

71. For vamana:

After snehapana one day sweda is to be conducted and on the next day administer emetic drug.

72. Forvirecana:

After snehapana 3 days sweda is essential and on the next day purgative drug is to be administered.

73. Sweda should be done after conducting internal and external oleation therapy and after the completion of the digestion of the food taken during the previous day night and in a place where it is devoid of breeze.

74. For kapha disorders - ruksa sweda; kapha-vata disorders - ruksa snigdha sweda; medas & kaphavarta vata - anagni sweda is advised.



75. Sweda is of 4 types viz: tapa, upanaha, usma and drava.

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76. Drugs useful for different types of sweda:

S.No.

Type of sweda

Useful drugs

1.

Tapa sweda

Heated vasana (cloth), phala (metal plate), hastatala (palm of the hand)

2.

Upanaha sweda

Vaca, kinwa, satahva, devadaru, dhanya, gandha dravya, rasna, eranda mula, mariisa, lavana, sneha dravya, cukra, takra, ksira - for vata predominant disorders:

Surasadi gana dravya - for vata-kapha disorders.  
Padmakadi gana dravya - for vata-pitta disorders.

3.

Usma sweda

Utkarika, losta kapala, upala, pamsu, patra bhariga, dhanya, karisa (cow dung), sikata, tusa.

4.

Drava sweda

Sigru, varuna, eranda, karanja, surasa, arjaka, sirisa, vasa, varhsa, arka, malati, dirghavrnta, vacadi gana dravya, anupa mariisa, dasamula, sneha dravya, sura, suktajala, ksira.

77. Before vamana, kaphotklista ahara viz. matsya, masa & tila should be given on the previous day night.

78. Never administer vamana dravya in the empty stomach.

"9. Madya, ksira, iksu rasa or mariisa rasa should be given to the person who is undergoing vamana, up to neck level (akantha-pana).

80. Madhu and saindhava lavana should be mixed in all the emetic formulations for the sake of kapha vilayana & vicchedana.

S 1 . One should wait for a period of one muhQrta kala (48 minutes) for the commencement of amana vega.

- 2 For kapha disorders use the emetic drug s possessing tiksna, usna & katu rasa.

For pitta disorders use the emetic drug s possessing madhura rasa and sita virya.

For medas & kaphavrta vata disorders use the emetic drug s possessing snigdha, amla & lavana rasa.

- : Vamana should be conducted till the appearance of pitta or up to the complete expulsion of kapha.

M If the bouts are insufficient administer warm water mixed with kana (pippali), dhatn (amalaki), Mddhartha (sweta sarsapa) and saindhava lavana.

1 5 No. of vegas, pramana, anta and laksanas of vamana and virecana:

Vamana

Virecana

Vegaki  
Manaki  
Antaki  
Lairigaki

8, 6,4

2, W% , 1 prastha  
Pittantam

Samyak vamita laksana

30, 20, 10  
4, 3, 2 prastha  
Kaphantam

Samyak virikta laksana

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86. Sarhsarjana karma:

Day

Time

Pravara suddhi

Madhyama suddhi

Avara suddhi

1st day

Morning  
Evening

No diet  
Peya

No diet  
Peya

No diet  
Peya

2nd day

Morning  
Evening

Peya  
Peya

Peya  
Vilepi

Vilepi  
Yusa

3rd day

Morning  
Evening

Vilepi  
Vilepi

Vilepi  
Akrta yusa

Mamsa rasa  
Normal diet

4th day

Morning  
Evening

Vilepi  
Akrta yusa

Krta yusa  
Akrta mamsa rasa

-do-  
-do-

5th day

Morning  
Evening

Krta yusa  
Krta yusa

Krta mamsa rasa  
Normal diet

-do-  
-do-

6th day

Morning  
Evening

Akrta mamsa rasa  
Krtā mamsa rasa

-do-  
-do-

-do-  
-do-

7th day

Morning  
Evening

Krtā mamsa rasa  
Normal diet

-do-  
-do-

-do-  
-do-

87. Vasti is of 3 types viz. asthapana vasti, anuvasana vasti & uttara vasti.

88. Vasti yantra consists of 2 parts viz. vasti netra & vasti putaka.

89. Vasti netra is to be fabricated with gold and other metals or with bamboo and it should be:

- a. Gopucchakara (resembles like the tail of a cow)
- b. Achidra (without holes)
- c. Slaksna (smooth)
- d. Rju (straight)
- e. Gulika mukha (round)

90. Maximum quantity of niruha vasti ravya is dwadasa prasrta i.e. 1200 ml.

91. According to the dosage anuvasana vasti is of 3 types:

Sneha vasti - I A of niruha vasti i.e. 300 ml

Anuvasana vasti - Vi of sneha vasti i.e. 150 ml

Matra vasti - Vi of anuvasana vasti i.e. 75 ml

92. Order of mixing niruha vasti dravya:

"maksikam lavanam sneham kalkam kwathamiti kramat"

Vasti pidana kala (time required to press vasti putaka & push vasti dravya into the rectum)-  
trirhsanmatra - 30 seconds.

93. Vasti pratyagama kala (time required for the expulsion of administered vasti dravya through the rectum)

a. For niruha vasti - 1 muhurta (48 minutes)

b. For anuvasana vasti - 3 yama (9 hrs) to up to a maximum of 24 hrs,

if the patient doesn't have any complications.

Annexure : IV

Vasti parihara kala (duration of specific diet and other activities to be followed after vasti karma) - dwiparihara kala i.e. double the number of days.

Never administer anuvasana vasti dravya in the empty stomach and asthapana vasti dravya after taking food.

S. No.

Type of vasti

Ingredients

1.

Vatahara vasti

Dasamula, trivrt, saindhava lavana, eranda taila, guda, amla kanjika, usna dravyas and mamsarasa.

2.

Pi ttahara vasti

Nyagrodhadi gana, padmakadi gana, sarkara, drugs having sita virya and madhura rasa such as ghrta, ksira, maksika etc.

3.

Kaphahara vasti

Aragwadhadi gana, vatsakadi gana, ksoudra, gomutra, ruksa, tiksna, usna and katu dravya.

Karma vasti - 30, kala vasti - 15 or 16, yoga vasti - 8.

L'ttaravasti netra is called as puspa netra.  
Dosage of uttaravasti dravya:

- a. Maximum dose in male - 1 sukta (24 ml)
- b. Maximum dose in female - 2 pala (96 ml)
- c. Medium dose in female - 1 pala (48 ml)
- d. Minimum dose in female - Vi pala/1 sukta (24 ml)

Types of nasya and their indications:

S.No.



Type of nasya

Indications

1.

Virecana nasya

Sirahsula, galaroga, sophia, galaganda, krmi, granthi, kustha, apasmara, plnasa.

2.

Brmhana nasya

Vataja sula, suryavarta, swara-ksaya, nasa sosa, asya sosa, vak-sanga, krcchrabodha (difficult to open lids), avabahuka.

3.

Samana nasya

Nilika, vyariga, kesa dosa, aksiraji.

Nasya should not be conducted for more than 7 days.  
Dosage of different types of nasya:

Type of nasya

Hraswa matra

Madhyama matra

Uttama matra

1 . Navana

8 bindu

16 bindu

32 bindu

2. Avapidana

4 bindu

6 bindu

8 bindu

I

3. Pradhamana

2 ratti

3 ratti

4 ratti

-t. Marsa

6 bindu

8 bindu

10 bindu

5. Pratimarsa

2 bindu

2 bindu

2 bindu

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\* The amount of liquid that flows after immersing two digits of the index finger in any liquid substance is known as one bindu.

103. Suitable age for conducting various sodhana procedures:

- a. Nasya should not be conducted for those having below 7 years & above 80 years of age (except pratimarsa nasya).
- b. Dhumapana is contraindicated to those having less than 18 years of age.
- c. Kavala should not be done for below 5 years children.
- d. Sodhana is contraindicated for those are below 10 years and above 70 years of age.
- e. Pratimarsa nasya can be given since birth to death.

104. Dhumapana:

Type of dhumapana

Length of dhuma netra

Useful drugs

1 . Madhyama (or)  
Samana (or)

40 angula

Shallaki, laksa, prthwika, kamala,  
ksmvrksa, sarkara, yasti, kustha

Prayogika

2. Snigdha (or)  
Brrhmana (or)

32 arigula

Aguru, guggulu, musta, nalada,  
uslra, madana, sarjarasa, bilwa,

Mrdu

ghrta, taila, vasa, majja.

3. Tiksna (or)

24 angula

Jyotismati, haridra, dasamula,

sodhana (or)

manahsila, laksa, vaca, triphala,

virecana

sirovirecana dravya.

4. Kasaghna

10 angula

kasahara dravya

5. Vamaka

10 angula

Vamaka dravya

6. Vrana

8 angula

Vrana sodhana & ropana dravya

105. " Asaficarae mukhe purne gandusah kavalo anyatha."

106. Gandusa and kavala should be done till the person gets watery discharge from the nose and eyes

107. Gandusa:

Type of gandusa

Advantages

Useful drugs

1. Snigdha

Vata samaka

Madhura, amla, lavana drugs processed  
with sneha dravya

2. Samana

Pitta samaka

Decoctions of tikta, kasaya, madhura  
rasa dravya

3. Sodhana

Kapha samaka

Decoctions of tikta, katu, amla, lavana &  
usna virya dravya.

4. Ropana

Mukha vrana ropana

Decoctions of kasaya, tikta rasa dravya

108. Pratisarana is of 3 types viz. kalka, rasakriya & curna.

109. Mukha lepa is also of 3 types viz. dosaghna, visaghna & varnya.

1 10. Murdha taila is of 4 types viz. abhyaiiga, seka, picu & sirovasti.

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111. Duration of sirovasti:

- a. Vata disorders - 10,000 matra kala (2Vi hours approximately)
- b. Pitta disorders - 8,000 matra kala (2 hours approximately)
- c. Kapha disorders - 6,000 matra kala ( 1 Vi hours approximately)
- d. Healthy persons - 1,000 matra kala (15 mts. approximately)

112. The time taken either for moving one's right hand around his right knee joint for one time or for blinking the eyes once is known as one matra kala.

1 13. Anjana should not be applied during night hours.

1 14. According to the mode of preparation anjana is of 3 types:

- a. Pinda - useful in severe conditions - dosage is 1 harenu seed
- b. Rasakriya - useful in moderate conditions - dosage is 1-2 vidariga
- c. Curnanjanana - useful in mild conditions - dosage is 2-3 salaka

115. Anjana:

Type of anjana

Useful salaka

Useful drugs

1 . Lekhana

Tamra

Kasaya, amla, lavana, katu rasa dravya

2. Ropana

Loha&ariguli

Tikta rasa dravya

3.Prasadana

Swarna, rajata

Madhurarasa, sita viryadravya.

1 16. Aksi tarpana kala:

a.

Vartmagata roga

100 matra kala

b.

Sandhigata roga

300 matra kala



c.

Suklagata roga

500 matra kala

d.

Krsnagata roga

700 matra kala

e.

Drstigata roga

800 matra kala

f.

Adhimantha

1000 matra kala

g-

Vata roga

1000 matra kala

h.

Pitta roga

600 matra kala

i.

Kapha roga

500 matra kala

J-

Healthy persons

500 matra kala

117. Putapaka:

Type of putapaka

Duration

Useful drugs

1 . Snehana

200 matra kala

Medas, majja, vasa, mamsa of anupa desa;  
jivaniya gana dravy a pound with ksira.

2. Lekhana

100 matra kala

Mamsa, yakrta, mukta, tamra, lavana,  
srotonjana, satikha, samudraphena, talaka  
pound with dadhi mastu.

3.Prasadana

300 matra kala

Jaiigala mamsa, yakrta, majja, vasa, antra,  
hrdaya, madhura rasa dravya pound with  
ghrta, stanya and ksira.

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1 18. "Manah sarirabadhakarani salyani"

Salya is that which troubles the mind as well as the body. Yantras are the blunt instruments which help to remove the foreign bodies.

119. Yantras are 101 in number.

- a. Swastika yantra
- b. Samdamsa yantra
- c. Tala yantra
- d. Nadi yantra
- e. Salaka yantra
- f. Anu yantra

2

20

28

25

120. Sami yantra — one of the types of arsoyantra having any slit on the side and is useful to exert pressure over the piles while introducing the instrument into the rectum.

121. Yantra karmas (24):

Nirghatana,

Calana,

Aharana,

Unmathana,

Praksalana,

Purana,

Vivarana,

Vyadhana,

Acusana,

Pradhamana,

122. Sastras are 26 in number.

123. Sastra karmas (12+1):

Patana

Vyadhana

Lekhana

Pracchanna

Manthana  
& Dahana

Esana

Bandhana,

Pidana,

Unnamana,

Esana,

Anjana,

Bhedana

Sivana

Grahana

Vyuhana,

Margavisodhana,

Vinamana,

Darana,

Pramarjana,

Chedana

Kuttana

Uddharana

Parivartana,

Vikarsana,  
Bhanjana,  
Rjukarana.

Sthula  
Kharadhara

124. Sastra dosas (8):

Kuntha Khanda Tanu

Hraswa Dirgha Vakra

125. Bloodletting can be done by means of:

- a. Pracchana (incision)
- b. Siravedhana (venesection)
- c. Jalouka-prayoga (leach application)
- d. Srrigavacarana (application of horn for aspiration)
- e. Alabu (gourd for cupping)
- f. Ghati yantra (cupping with earthenware)

126. Krsna, karbura, alagarda, indrayudha, samudrika, gocandana are the six types of poisonous leaches.

127. Kapila, pirigala, sarikumukhi, musika, pandunka, savarika are the six types of non-poisonous leaches.

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128. Maximum quantity of blood to be extracted is 1 prastha (768 ml).

129. While conducting venesection:

- a. The proximal part should be tied.
- b. Incise the bulged veins only.
- c. Incision should not be in the transverse direction.
- d. Use the instrument quickly and only once.
- e. Incision should not be too deep or superficial.
- f. Vital points should not be damaged.

130. Salya gatis are 5 in number viz. vakra gati, rju gati, tiryak gati, urdhwa gati and adho gati.

131. Foreign bodies are of 4 kinds according to their shape:

- a. Vrtta (circular)
- b. Prthu (broad)
- c. Catuskona (quadrangular)
- d. Triputa (triangular)

1 3 2 . Pratiloma (reverse direction) and anuloma (in the same direction) are the two methods of removal of foreign bodies.

33. Vrana sophia is of 3 types viz. ama sophia, pacyamana sophia and pakwa sophia.

; 4. Bandhana (bandages) are of 15 types:

1.

Kosa

6.

Anuvellita

11.

Utsaiiga

2.

Swastika

7.

Khatvi

12.

Gosphana

3.

Muttoli

8.

Vibandha

13.

Yamaka

4.

Clna

9.

Sthagika



14.

Mandala

5.

Dama

10.

Vitana

15.

Pancaiigl

5 Wherever medical treatment fails then only surgery is indicated.

136. Ideal qualities of a surgeon:

- a. Sourya (courage)
- b. Asukriya (quick action)
- c. Tiksna sastra (keeping the instruments sharp)
- d. Asweda (doesn't perspire)
- e. Avepathu (shouldn't shake)
- f. Asammoha (should not be confused)

VI. While performing surgery horizontal incision should be given in the following places viz. lalata, bhru, danta-vestaka, jatru, kuksi, kaksa, aksikuta, osta, kapola, gala, vanksana.

138. Traumatic wounds of recent origin should be sutured immediately.

. ^ Sutures are of 4 types viz.

1. Gosphanika (irregular wound suturing) 3. Vellitaka (spiral suturing)

2. Tunna sevani (continuous suturing) 4. Rajju granthi (interrupted skin suturing)

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140. Tendons of animals, threads of cotton or silk and fibers of bark obtained from trees can be used as suturing material.

141. Ksara is of 2 types viz.

a. Abhyantara parimarjana (internal administration)

b. Bahya parimarjana (external application)

142. According to the mode of preparation bahya parimarjana is of 3 types viz. madhyama ksara, mrdu ksara and tiksna ksara.

143. > Tiksna ksara is indicated in vata, kapha & medoroga.

◆ Madhyama ksara - arbuda & other moderate disorders.

◆ Mrdu ksara - arsas of pitta and rakta origin.

144. Ksara guna:

1 . Nati tiksna (neither too strong)

2. Nati mrdu (nor too weak)

3. Sveta (white in colour)

4. Slaksna (soft)

5. Sighra (quick in action)

6. Picchila (slimy)

7. Sikhari (if falls on the ground from a little height forms like a small peak)

8.

Sukhanirvapy (easily dissolving)

9.

Alparuk (causing little pain)

10.

Abhisyandi (no exudations)

Ksara dosa:

L

Atyusna (very hot)

2.

Ati sita (very cold)

3.

Ati tiksana (very strong)

4.

Ati mrdu (very mild)

5.

Ati tanu (very thin)

6.

Ati ghana (very thick)

7.

Ati picchila (too slimy)

8.

Visarpi. (spreading around)

9.

Hina ausadha (prepared with less potent drugs)

10.

Hina paka (inadequately prepared)

146. Dagdha is of 4 types viz. tuccha dagdha, samyak dagdha, durdagdha & ati dagdha.

147. Tuccha dagdha should be treated with usna dravya.

148. Treat durdagdha with cold and hot substances.

149. Sneha dagdha should be treated with ruksa dravyas.

ANNEXURE : V

Alphabetical Index of the Herbs of Astanga Hrdaya

1.

Abhiru (Satavari)

- Asparagus racemosus

2.

Abhisuka (Pista)

- Pistacia vera

3.

Adhaki

- Cajanus cajan

4.

Agastya

- Sesbania grandiflora

5.

Agni (Citraka)

- Plumbago zeylanica

6.

Agnimantha

- Premna integrifolia

7.

Aguru

- *Aquilaria agallocha*

8.

Airavata

- *Gerwia* sp.

9.

Ajaji (Jiraka)

- *Cuminum cyminum*

10.

Ajamoda

- *Trachyspermum ammi*

11.

Aksa (Vibhitaki)

- *Terminalia bellirica*

12.

Aksoda

- *Juglans regia*

13.

Alarka

- *Calotropis gigantea*

14.

Aluka

- *Dioscorea species*

15.

Amalaki

- *Emblica officinalis*

16.

Amarahawa (Devadaru)

- *Cedrus deodara*

17.

Ambastha

- *Cissampelos pareira*

18.

Ambhoja (Kamala)

- *Nelumbo nucifera*

19.

Amlika

- *Tamarindus indica*

20.

Amra

- *Magnifera indica*

21.

Amrataka

- *Spondias pinnata*

22.

Amṛta (Guduci)

- *Tinospora cordifolia*

23.

Ananta (Sariba)

- *Hemidesmus indicus*

24.



Arikola

- *Alangium lamarckii*

25.

Anuyava (Smaller variety of yava)

26.

Apamarga

- *Achyranthes aspera*

27.

Aranika (Agnimanth)

- *Premna integrifolia*

28.

Ardraka

- *Zinziber officinale*

29.

Ardrika (Dhanyaka)

- *Coriandrum sativum*

30.

Arista (Nimba)

- *Azadirachta indica*

31.

Arjaka (Sweta kutheraka)

- *Orthosiphon pallidus*

32.

Arjuna

- *Terminalia arjuna*

33.

Arka

- *Calotropis procera*

34.

Aruka

- *Prunus domestica*

35.

Aruskara (Bhallataka)

- Semecarpus anacardium

36.

Asana (Vijayasara)

- Pterocarpus marsupium

37.

Asmabheda (Pasanabheda)

- Berginia lingulata

38.

Asphota (Arka)

- Calotropis procera

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39.

Asun

- Brassica nigra

40.

Asvakarna

- Dipterocarpus alatus

A 1

41.

Aswamaraka (Karavira)

- Thevetia peruviana

A

42.

Atarusaka (Vasa)

- Adathoda vasica

43.

Atibala

- Abutilon indicum

A A

44.

Atichatra (Satapuspa)

- Peucedanum graveolens

A Q

45.

Atiguha (Saliparni)

- *Desmodium gangeticum*

46.

Ativisa

- *Aconitum heterophyllum*

47.

Atmagupta

- *Mucuna pruriens*

48.

Avalguja (Bakuci)

- *Psoralea corylifolia*

49.

Badara

- *Ziziphus mauritiana*

50.

Bahalapallava (Sigru)

- Moringa pterygosperma

51.

banula (bla)

- Elettaria cardamomum

52.

Bahurasa (Iksu)

- Saccharum officinarum

53.

Bala

- Sida cordifolia

54.

Bana (Saireyaka)

- Barleria prionitis

55.

Barhata (Bnhati)

- Solanum indicum

56.

Bastantri (Chagalantri)

- Ipomoea pescaprae

57.

T"» 1 1 1— /Tv 1— \

Bhadradaru (Devadaru)

- Cedrus deodara

c o

58.

T» 1 \_ „ 1 1 — ■ - 1

Bnallataka

- Semecarpus anacardium

59.

Bnalluka (byonaka)

- Oroxylum indicum

OU.

Bharrigi

- *L^ieroaenarum serrdium*

1

61.

Bhavya

- *Dillenia indica*

62.

Bhunimba

- *Andrographis paniculata*

63.

Bhurja (Bhurjapatra)

- *Betula utihs*

64.

Bhustrna (Rohisa , aromatic grass)

- *Cymbopogon spreng*

65.

Bhutakesi (Jatamamsi)

- *Nardostachys jatamansi*



66.

Bilwa

- *Aegle marmelos*

67.

Bimbi)

- *Coccinia indica*

68.

Bisa (Mrnala (Leaf stalk of Kamala)

69.

BrahmacarinI (Mundi)

- *Sphaeranthus indicus*

70.

Brhati

- *Solanum indicum*

71.

Buka (Vasuka)

- *Osmanthus fragrans*

72.

Chagakarna (Ajakarna)

- *Dipterocarpus turbinatus*

73.

Canda

- *Angelica archangelica*

74.

Candana

- *Santalum album*

75.

Carigeri

- *Oxalis corniculata*

76.

Carmasahwa (Saptala)

- *Acacia concinna*

77.

Cavika (Cavya)

- Piper chaba

78.

Cinaka

- Panicum milliaceum

79. Chinnaruha (Guduci)

- Tinospora cordifolia

80. Cirabilwa

- Holoptelea integrifolia

81. Cirbhata

- Cucumis melo

Annexure : V

475

82.

Citra (Eranda)

- *Ricinus communis*

83.

Citraka

- *Plumbago zeylanica*

84.

Coca (Dalacini or Twak)

- *Cinnamomum tamala*

85.

Coraka

- *Angelica glauca*

86.

Cukra (Cukrika)

- *Rumex vesicarius*

87.

Cuta

- *Magnifera indica*

88.

Cilli (Vastuka)

- *Chenopodium album*

89.

Dadima

- *Punica granatum*

90.

Dahana (Citraka)

- *Plumbago zeylanica*

91.

Dantasatha (Jambira)

- *Citrus limon*

92.

Darbha

- *Desmostachya bipinnata*

93.

Daru (Devadaru)

- *Cedrus deodara*

94.

Darvi (Daruharidra)

- *Dens anisia*

95.

Dirghavrnta (Syonaka)

- *Oroxylum indicum*

96.

Devadah (Jimutaka)

- *Luffa echinata*

97.

Devadhupa (Sarjarasa)

- *Shorea robusta*

98.

Devahwaya (Devadaru)

- *Cedrus deodara*

99.

Dhanyaka

- *Coriandrum sativum*

100.

Dhanvana

- *Grewia tiliaefolia*

101.

Dhanvayasa

- *Fagonia cretica*

102.

Dhanya

- *Coriandrum sativum*

103.

Dhataki

- *Woodfordia fruticosa*

104.

Dhatri

- *Emblica officinalis*

105.

Dhava

- *Anogeissus latifolia*

106.

Dhavani

- *Uraria lagopoides*

107.

Dhyamaka (Katrna/Rohisa)

- *Cymbopogon Spreng*

108.

Dirghavrnta (Syonaka)

- *Oroxylum indicum*

109.

Draksa

- *Vitis vinifera*

110.

Durva



- *Cynodon dactylon*

111.

Dwipi (Citraka)

- *Plumbago zeylanica*

112.

Edagaja (Cakramarda)

- *Cassia tora*

113.

Ela

- *Elettaria cardamomum*

114.

Elavalu

- *Prunus cerasus*

115.

Eranda

- *Ricinus communis*

116.

Ervaru (Ervaruka)

- *Cucumis utilissimus*

117.

Gandira

- *Albizzia julibrissin*

118.

Gatasoka (Asoka)

- *Saraca indica*

119.

Gavaksi (Indravaruni)

- *Citrullus colocynthis*

120.

Gavedhuka

- *Coix lachrymajobi*

121.

Ghonta (Badara)

- *Zizyphus mauritiana*

122.

Ghunapriya (Ativisha)

- *Aconitum heterophyllum*

123.

Jingini

- *Lannea grandis*

124.

Godhuma

- *Triticum aestivum*

476

Astanga Hrdayam : Sutra-sthana

125.

Gojihwa

- *Onosma bracteatum*

126.

Gokantaka (Goksura)

- Tribulus terrestris

127.

Gopasuta, Gopi (Sariba)

- Hemidesmus indicus

128.

Grnjanaka

- Allium ascalonicum

129.

Guggulu

- Commiphora mukul

130.

Guha

- Uraria picta

131.

Gundra, Guntha (Eraka)

- *Typha elephantina*

132.

Haimavati (Vaca)

- *Acorus calamus*

133.

Hapusa

- *Juniperus communis*

134.

Haricandana

- *Santalum album*

135.

Haridra

- *Curcuma longa*

136.

Hantaki

- *Terminalia chebula*

137.

Hayana (A variety of sali)

138.

Hemadugdha (SwarnaksirT)

- Argemone mexicana

139.

Hima (Candana)

- Santalum album

140.

Hirigu

- Ferula foetida

141.

Iksu

- Saccharum officinarum

142.

Indravrksha (Kutaja/Arjuna/Dhava)

143.

Indrayava

- *Holarrhena antidysenterica*

144.

Irimesa

- *Acacia farnesiana*

145.

Itkata (Utkata)

- *Sesbania bispinosa*

146.

Jala (Balaka)

- *Coleus vetiveroides*

147.

Jalada (Musta)

- *Cyperus rotundus*

148.

Jambira

- Citrus limon

149.

Jambu

- Syzygium cumini

150.

Jata (Jatila, Jatamarhsi)

- Nardostachys jatamansi

151.

Jatirasa (Bola)

- Commiphora myrrha

152.

Jaya (Agnimantha)

- Premna integrifolia

153.

Jhunjhu

- (An unidentified vegetable)

154.



Jivanti

- *Leptadenia reticulata*

155.

Joiigaka (Krsnaguru)

- *Aquilaria agallocha*

156.

Jurna

- *Thysanolaena agrostis*

157.

Jyotismati

- *Celastrus paniculatus*

158.

Kadali

- *Musa paradisiaca*

159.

Kadamba

- Anthocephalus indicus

160.

Kadara (Sweta khadira)

- Acacia suma

161.

Kakajangha

- (Unidentified plant)

162.

Kakamaci

- Solanum nigrum

163.

Kakandola (Edible & cultivated variety of atmagupta)

164.

Kakatikta

- Cardiospermum halicacabum

165.

Kalamala (Krsna tulasi)

- Ocimum sanctum

166.

Kalamba

- Ipomea reptans

167.

Kalamuskaka

- Elaeodendron glaucum

Annexure : V

477

168. Kalasaka

169. Kalasi (Prsniparm)

170. Kalaya

171. Kalhara (One of the varieties of utpala)

172. Kalinga

173. Kaliyaka

174. Kalodya (Gilodya)

175. Kamalahwaya

176. Kampillaka

177. Kana (Pippall)

178. Kandukan (Atmagupta)
179. Kahgu (A variety of sali)
180. Kantakari
181. Kapitana
182. Kapittha
183. Karamarda
184. Karanja
185. Karavella
186. Karira
187. Karkandhu
188. Karkaruka
189. Karkasa
190. Karkota (Karkotaka)
191. Karpura
192. Kasa
193. Kasamarda
194. Kaseruka
195. Kasman (Kasmarya)
196. Kataka
197. Katilla (Punarnava)
198. Katphala
199. Katwi (Katukarohini)
200. Kebuka (Kembuka)
- 201 . Keluta (Unidentified tuberous plant)
202. Kesara (Nagakesara)

- 203. Khadira
- 204. Khapura
- 205. Kharabusa (Marubaka) (Aromatic plant;
- 206. Kharjura
- 207. Kodrava
- 208. Kola
- 209. Kosavati
- 210. Kosataki

- *Corchorus capsularis*
- *Urariapicta*
- *Lathyrus sativus*
- *Holarrhena antidysenterica*
- *Coscinium fenestratum*
- *Ceropegia tuberosa*
- *Nelumbo nucifera*
- *Mallotus philippinensis*
- *Piper longum*
- *Mucuna pruriens*
- *Solanum xanthocarpum*
- *Albizia procera* (or) *Thespesia species*
- *Feronia limonia*
- *Carissa carandas*
- *Pongamia pinnata*
- *Momordica charantia*

- Capparis deciduas
- Zizyphus species
- Cucurbita pepo
- Saccharum officinarum
- Momordica dioica
- Cinnamomum camphora
- Saccharum spontaneum
- Cassia occidentals
- Scirpus kysoor
- Gmelina arborea
- Strychnos potatorum
- Boerhaavia diffusa
- Myricanagi
- Picrorhiza kurroa
- Costus speciosus
- Yet to be identified
- Mesuaferrea
- Acacia catechu
- Gummy exudation of Lannea grandis
- Yet to be identified
- Phoenix sylvestris
- Paspalum scrobiculatum
- Zizyphus jujuba
- Lagenaria acutangula
- Luffa acutangula

Astanga H rdayam : Su tra-stha na

211. Kramuka (Puga)

212. Krmighna (Krmijit, Vidanga)

213. Krtavedhana

214. Ksavaka

215. Ksirasukla (Ksira kakoli)  
(One of the Astavarga)

216. Ksudra saha (Mudgaparni)

217. Kucaila (A variety of patha)

218. Kulahala

219. Kulaka (Pathya saka - variety of patola)

220. Kuliriga (Ucchata/Utangana)

221. Kuluttha

222. Kumbha (Trivrt)

223. Kuhkuma

224. Kumuda

225. Kunduruka

226. Kuntali

227. Kuranta (Kuruntaka)

228. Kusmanda

229. Kusta

230. Kusumbha

231. Kutaja

- 232. Kutarana (Trivrt)
- 233. Kuthera (Kutheraka)
- 234. Kutila (Tagara)
- 235. Kutsitambu (Kadamba)
- 236. Lakuca
- 237. Lamba (Ikswaku/Tiktalabu)
- 238. Larigalika
- 239. Lasuna
- 240. Madana (Madanaphala)
- 241. Madaniyahetu (Dhataki)
- 242. Madhuka
- 243. Madhuka (Yastimadhu)
- 244. Madhusrava (Murva)
- 245. Maha saha (Masaparni)
- 246. Mahasravani
- 247. Mahavrksa (Snuhi)
- 248. Makalaka (Danti)
- 249. Malati
- 250. Mallika
- 251. Manadruma (Salmali)
- 252. Mandukaparni

Areca catechu  
Embelia ribes  
Luffa acutangula  
Centipeda minima  
  
Phaseolus trilobus



Blumea balsmifera  
Trichosanthes sp.  
Blepharis edulis  
Dolichos biflorus  
Operculina turpethum  
Crocus sativus  
Nymphaea alba  
Gum resin of Boswellia serrata  
Corchorus sp.  
Celosia argentea  
Cucurbita pepo  
Saussurea lappa  
Carthamus tinctorius  
Holarrhena antidysenterica  
Operculina turpethum  
Orthosiphon pallidus  
Valeriana wallichii  
Anthocephalus indicus  
Artocarpus lakoocha  
Lagenaria siceraria  
Gloriosa superba  
Allium sativum  
Randia dumetorum  
Woodfordia fruticosa  
Madhuca indica  
Glycyrrhiza glabra  
Marsdenia tenacissima  
Phaseolus trilobus  
Sphaeranthus africanus  
Euphorbia nerifolia  
Baliospermum montanum  
Jasminum grandiflorum  
Jasminum sambac  
Salmalia malabarica  
Centella asiatica

Annexure : V

479

253. Marica

254. Masa

- 255. Marsa
- 256. Marubaka
- 257. Masaparni
- 258. Masura
- 259. Matulunga (Bijapura)
- 260. Mesasrrigi
- 261. Misi (Satapuspa)
- 262. Moca(Kadali)
- 263. Mocarasa (Salmali)
- 264. Morata (Murva)
- 265. Mrdwika
- 266. Mrgalindika (Vibhitaka)
- 267. Mrnala (Leaf stalk of kamala)
- 268. Mudga
- 269. Mudgaparni
- 270. Mulaka
- 271. Murva
- 272. Muskaka
- 273. Nadikalaya
- 274. Nagabala
- 275. Nagadanti
- 276. Nagahwa (Nagakesara)
- 277. Naisadha (Inferior variety of sali)
- 278. Naktamala (Karanja)
- 279. Nala

280. Nalada (Usira or mamsi)
281. Nalika (Aromatic substance)
282. Namaskari (Lajjalu)
283. Nandi (Nandisaka)
284. Nandivrksha
285. Narikela
286. Nata (Granthitagara)
287. Nikocaka (Horse chestnut)
288. Nikumbha (Danti)
289. Nllini
290. Nimba (Arista)
291. Nispava
292. Nivara
293. Nyagrodha
294. Padma
295. Padmini

Piper nigrum  
Phaseolus mungo  
Amaranthus blitum  
Ocimum bacilicum  
Teramnus labialis  
Lens culinaris  
Citrus medica  
Gymnema sylvestre  
Peucedanum graveolens  
Musa paradisiaca  
Salmalia malabarica  
Marsdenia tenacissima  
Vitis vinifera  
Terminalia bellirica

Phaseolus radiatus  
Phaseolus trilobus  
Raphanus sativus  
Marsdenia tenacissima  
Elaeodendron glaucum  
Corchorus capsularis  
Grewia hirsuta  
Croton oblongifolius  
Mesua ferrea

Pongamia pinnata  
Phragmites maxima

(Yet to be identified )  
Mimosa pudica

Ficus retusa  
Cocos nucifera  
Valeriana wallichii  
Aesculus indicus  
Baliospermum montanum  
Indigofera tinctoria  
Azadirachta indica  
Dolichos lablab  
Hygroryza aristata  
Ficus bengalensis  
Prunus puddum  
Prunus cerasoides

480

Astanga Hrdayam : Sutra-sthana

Pal Qn/^ii  
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Pal aca

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- ivicinus coiTtrnunis

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ranna ^ivapotavanKaj

- Dalbergia lanceolaria

JU4.

Panbhadra

- Erythrina variegata

r dlipaidVd \ria\la)

- ^yperus sp.

JUU.

Parnata

r drpdld

- rurndrid lnuicd

107  
JU / .

JrdrusdKd

- VJICWld dSlcIIIld

jUo.

Pasugandha (Ajagandha)

- Gynandropsis gynandra

JUV.

r aiaia ^rataii )

- Stereospermum suaveolens

Jlu.

Path 3

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- \^ib»diiipciua pdilCld

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ratoia

- Trichosanthes cucumerina

^19

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Patra

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- ^InnaiTioiuurn idmaia

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r dlldllgd

- L.acsaipinia sappan

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rndid vividudnapnaiaj

- rvdnuid uuincioruiTi

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Pn q 1 rrfi

r lldlgU

- Jricus mspiad

^17

Phalini (Priyarigu)

- Callicarpa macrophylla



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Pippala (Aswattha)

- Ficus religiosa

^99

Jr ippdII

- riper IUUgUIII

s9 s

Pitataila ( \\ic\\ \\ cmat i^

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^94

JZ,t.

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1 ldKad

- FICUb IdCUI

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PI aVa i kh arl romn cto l£ ai \ /of\*omi lcto^

ridvd vDiidurdinusid/ivdiVdrdiTiusid^

- i^ypciua sp.

^96

JZO.

ridKiryd ^ivdranjaj

- r ongdrnid piniidid

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Pratyakpuspi

- Achyranthes aspera

^98  
jZO.

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- INlgclld SdIIVd

JzV.

Prsniparni

- Uraria picta

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JT UIIKd, rULIKdIdUJd ^V^irdUIIWd/

- IIUIUpiCICd IIIICgIIIUIId

336.

Rajadana (Rajahwa)

- Mimusops hexandra

337.

Rajaksava

- Euphorbia microphylla

338.

Rajamasa

- Vigna cylindrica

Annexure : V

339. Rajanaka (Ranjanaka/Kampillaka)

- JLVIdlOIUa piUlippiilCIIMd

340. Rakta candana

- r ICIULdl pub adllldlllIUa

341. Kasna

- r luciicd Idiiucuidid

J4Z. KcnuKa ^lNirgunaij

Vit<=>Y npcriinHo

343. Rsabhaka (One of the drugs of Astavarga)

345. Rodhrayugma

(oavara loanra gl r aiiiKa loanra;

346. Rujakara (Artagala)

(One of the saireyaka varieties)

347. Saaapnala (Uaumbara)

- ricus rdcemosd

348. Sahacara (Saireyaka)

- DdIIcIId UIIUlllla

349. oanaKara (Amraj)

- IVIdglllICl d IIIUlv^d.

350. Saigrava (Sigru)

- ivionngd pierygosperiid

351. Saileya

- Parmelia perlata

352. Saireyaka, Sairyaka

- Jtsanena pnonius

353. Saka (leak)

- i ectona grdnuis

354. Sakulaaani

- Aiiernanincrd sessms

355. Sala

- Shorea robusta

356. Sail

- uryza sauvd

35 7. Saliparni

- LieSIIIOUIUIII g,dIIg,CLIUUIII

3jo. Sallaki

- DOBWcllld aCIIldLd

359. Saluka (Kamala)

- iNeiumDO nucnerd

360. Samariga (Manjistha)

361. Samanga (Lajjalu)

- Mimosa pudica

30z. oami

363. Samyaka (Aragwadha)

C~\* QCC1Q T1Cf"IIICI

- \^dS5>Id JLIMUId

364. Sankhini

- diiona lemaiea

365. Saptacchada (Saptaparna)

- \ISIONid SCIIOldIib

366. Saptala

- \cacid sinudie

367. Sarala

- i IIIlib IUllgIUlla

368. Srangesta (Kakatikta)

- i^arQiosperrnuin ndiicdCdDuin

369. Sarja

- v dierid liiuiud



370. Sarsapa

- JjldSblCd Cdllipcblllb vol. sdisui r lain

371. Sastika

- L^ryza sdiivd

372. Satahwa (Satapuspa)

- Jreuceaanuni grdveoiens

373. Satnl

- neuyLiiuiii apiL/diuiii

374. Satina

- i isum sdiiviim

375. Savaraka Kodnra

- oyilipiOCUh IdUClllUdd.

j/o. oevya vusiraj

- Vptivpria yiyanoides

377. Sadgrantha (Vaca)

- Acorus calamus

378. Siddhartha

- Brassica campestris

379. Sigrū

- Moringa pterygosperma

Astanga Hrdayam : Sutra-sthana

380 Sikhāṇ ( Anamaraa^

\_ Aphvraṇṇitīp^ ii^ṇpṛ^  
r\Li y i cxiiiiv^o ciojv^ici

381. Sirīhi (Brhati)

- Solanum indicum

382. Simsapa

- Dalbergia sissoo

383. Sirisa

- Albizzia lebbeck

384 SitanakT (OHanannkT i

- fNnt iHpntifipH^

iUI 1 L1C1 1 1 J 1 1 CLI /

385 Slesmataka

JU kj I V, O 1 1 1 CI ICiVCI

vji vi i ci i n y a. ci

386 Snuhi

- PiinlinrHiji nprifnlia

J /LILyIIWI lyIcl IIV^I HvJIICI

387 Somavalka (Khfldira i

vj i . ^-\*v7iiici v ciiivci yxviiciviii ciy

- Araria ratprbn

CIC 1 CI CclI^CIILI

388 Sorkka (Not identified i

wJVJVJ. IJUI XVJYCI ^IIUI 1 VJV, 1 1 11 J 1 V, LI )

389 Sravarn

- Snh^prjiTithiiQ inHipii<i

O L71 Iclv, 1 ell 1 1 1 1 UI> 111VJ.1V>> Uj

390 Srripataka

~J S VJ . vJI 11 wCI ICIIYCI

i iaua uiOIJiiivjoci

^Q1 ^ rti ct £i vpr Q

J71. kJlllgd VCld

Z-/lllgIUCI UHICllallJi

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420. Tarksyasaila (Rasanjana)

(Extract obtained from daruharidra)

421. Tiksna vrksa(Pilu)

- Salvadora persica

Annexure : V

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444.

Urumana (Northern Himalayan zone fruit)

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Vanjula (Asoka/Tinisa/Vetasa)

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Vanya (Kutannata/Saivala/Plava)

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460.

Vella (Vidariga)

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- Oichrostachys cinerea

462.

Vetra

- Calamus tenuis



463.

Vibhitaka, Vibhitaki

- Terminalia bellirica

464.

Vidariga

- Embeliaribes

484 Astanga Hrdayam : Sutra-sthana

465.

\ 71

Vidan

- Puereria tuberosa

400.

Viduia (JNicula)

- Barringtonia acutangula

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40/.

Virala (Tinduka)

- *Diospyros tomentosa*

468.

Virana (Usira)

- *Vetivena zizanoides*

469.

Viratara

- *Dichrostachys cinerea*

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Visala (Indravaruni)

- *Citrullus colocynthis*

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Visalya

- *Trichosanthes bracteata*

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Visamusti

- *Strychnos nuxvomica*

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Visanika (Karkatakasrangi)

- *Pistacia integerrima*

474.

Vrddhi (One of the drugs of Astavarga)

475.

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Vrksadani

- *Loranthus longiflorus*

476.

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Vrksamla

- *Garcinia indica*

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Vrscikali

- Pergularia extensa

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Vrsciva (Punarnava)

- Boerhaavia diffusa

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Vrsa (Vasa)

- Adathoda vasica

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Vyadhighato (Aragwadha)

- Cassia fistula

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Vyaghranakha

- Capparis horrida

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Vyaghn (Kantakari)

- *Solanum xanthocarpum*

483.

Yava

- *Hordeum vulgare*

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484.

Yavaka (Smaller variety of yava)

485.

Yavani

- *Trachyspermum ammi*; *Carum capticum*

486.

Yojanavalli (Manjistha)

- *Rubia cordifolia*

487.

Yukta (Rasna)

- *Pluchea lanceolata*

## ANNEXURE : VI

### Glossary of S

\bhisyanda: Conjunctivitis

\bhra vrnda: A line or mass of clouds

\bhra: A cloud

Abhyanga: Massaging the body with unctuous or oil substances

Abhyantara parimarjana: Internal administration

Abhyantara rogamarga: Interior path way of diseases

Abhyasana: Repeated practice

Abhyavaharana: Eating or taking food

Acchadana: Covering, concealing, a covering sheath

Acchapeya: Internal administration of oleating substances without adding any other substance is known as acchapeya.

Acetana: Inanimate

Adana kala: Debilitating period

Adharaniya vega: Non-suppressible urges

Adharma: Unrighteousness, wickedness

Adhimantha: Glaucoma

\dhovata: Flatus

Adhwagamana: Walking for a long distance

Adhya: Rich, wealthy

Adhyardhadhara sastra: Half edged knife

Adhyaroga: Vatarakta, gout

Adhyasana: Taking food without the digestion of the food taken earlier

Adrsta: Invisible

Agantuja roga: Exogenous diseases

Agara: A house

Agara dhuma: Soot

## inskrit Terms

Aghata: Striking, killing, a blow, stroke

Agni sweda: Thermal sudation

Agni: Power of digestion

Agnidagdha: Burns

Agnikarma (Thermal cautery): It is a

method of burning or scarring organic tissue by means of a hot iron rod like instrument.

Agnisada: Weakness of digestion

Ahara matra: Quantity of food

Aharana: Extraction, drawing out

Ahava: Wrestling

Ahi: Snake

Aja: She goat

Ajara: Not subject to old age or decay

Ajina: The hairy skin of animals especially of a black antelope (used as a seat or garment etc.)

Ajirna: Indigestion

A kala sayana: Sleeping at improper time

Akala: Untimely, premature

Akrta: Without processed

Aksa patava: Comprising absolute ability to carry out their normal functions of all the sense organs.

Aksa: Axis

Aksepaka: Convulsions

Aksi: Eye

Alabu: Gourd

Alasaka: Intestinal hypotony

Alasya: Lassitude

Alocaka: The faculty of vision, the cause of sight

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Astanga Hrdayam : Sutra-sthana

Ama mamsa: Raw or uncooked meat

Ama: Undigested food substance

Amadosa: Association of undigested toxic metabolites with humours

Amasaya: Stomach

Amisa: Flesh

Amlapitta: Hyper-acidity, gastritis

Amlodgara: Sour eructation

Anagni sweda: Non-thermal sudation

Anagni: Without the use of fire, substance other than fire

Anarha: Not deserving; not fit



Andavreddhi (Orchitis): It is an inflammation of one or both testis, accompanied by swelling, pain, fever, and a sensation of heaviness in the affected area.

Anga-gourava: Heaviness in the body

Angamarda: Body ache

Angara: Charcoal

Angarika: A portable fire pan

Angasada: Malaise

Anguli-tranaka yantra: Finger guard

Angusta: The thumb

Animitta: Absence of an adequate cause or occasion

Anjana (Collyrium): The application of drugs in the eyes using a 'salaka' or with index fingertip.

Ankapada: Skin of the birds especially taken from the thigh or lower limb.

Ankura: A sprout

Arikusa: A hook, a goad

Anna-raksa vidhi: Methods of protecting foods

Anrta vacana: False words

Antarmukha sastra: Blade bent inwards

Anu or Upa yantra: Accessory instruments

Anubandha: Which, transmigrates from one body to another

Anugami: Manifested after the primary disease i.e. upadrava or complications

Anukramanika: A table of contents, index showing the successive contents of a work

Anulomana gati: In the same direction

Anulomana: Sending or putting in natural or right direction, purging

Anupa desa: Belonging to watery place, marshy land

Anupakrama: Unbefitting for treatment, absolutely irreversible

Anupana: A drink taken after medicine, post-prandial drink

Anupasaya: Any thing or circumstance that aggravates a malady

Anurakti: Affection, love, devotion

Anurasa: Secondary taste

Anuvasana vasti: It is a type of medicated enemata in which the four types of unctuous substances are used after processing with appropriate drugs and is intended for lubrication. As it can be conducted daily it is called anuvasana vasti.

Anuvellita bandha: Encircling bandage

Anyatovata: Secondary referred pain in the eyeball

Apabahuka: Brachial neuralgia

Apaci (Scrofula): A form of tuberculosis affecting the lymph nodes, especially of the neck, that is most common in children and is usually spread by unpasteurized milk from infected cows. Also called struma.

Annexure : VI

\pasmara (Epilepsy): A neurological disorder that causes recurring seizures.

\patanaka: Convulsive disorders

Apatantraka: Hysterical convulsions

Arasastra: Ail

Arbuda (Neoplasm or Benign or malignant tumor): A tumor that does not metastasize or invade and destroy adjacent normal tissue (benign).

\rci: A ray of flame

Ardita: Facial paralysis

\rista: Misfortune, ill omen, definite signs of death

\rjuna: Sub-conjunctival haemorrhage

Arasas (Hemorrhoids): Sprout like structures produced in the rectum by aggravated dosas in conjunction with twak, marhsa and medas. Arasas are known as arsas.

\rsoyantra: Proctoscope

Asadhya roga: Incurable disease

\Natmendriyarthasamyoga: The disagreeable correlation of sense organs like eye, skin, tongue and nose with their objects sound, touch, vision, taste and smell respectively is known as asatmendriyarthasamyoga.

Ascotana: The process of instilling medicinal drops into the eyes.

Arwnari (Urinary calculus): A mineral formation lodged in the urinary tract. Kidney stones are formed when excess

minerals such as calcium, are present and concentrate into a hard lump. They may exist without causing discomfort, or they may cause blockage that can interfere with normal function and cause considerable discomfort.

Astanga Ayurveda (Eight branches of Ayurveda): Kayacikitsa (General Medicine), Bala cikitsa (Pediatrics), Graha cikitsa (Dermatology), Urdhwanga cikitsa (E.N.T. & Ophthalmology), Salya cikitsa (Surgery), Damstra cikitsa (Toxicology).

As ma: A stone

Asmaghana sweda: Stone bed sudation  
Asru: Tears

Asthapana vasti: It is a therapeutic procedure, which arrests, restricts or withholds the advancing of age and dosas. It is also known as kasaya vasti as the chief drug used in this procedure is the decoction. As it provides unimaginary effects in the body, it is also called niruha vasti.

Asthi: Bone

Asthibhanga (Fracture): Any break or crack in a bone.

Aswa: Horse

Aswatara: Mule

Asyapaka: Stomatitis

Atamukha sastra: Curved scissors

Atapa sevana: Exposed to sun

Ati dagdha: Excessive cauterization

Ati nidra: Excessive sleeping

Atiraga: Too much of attachment

Atisara (Diarrhea): The frequent and excessive discharging of watery feces.

Atiyoga: Excessive utilization, performing the procedure excessively, over dose

Atyagni: Excessive digestive power

Avadhi: Boundary, limit exclusive or inclusive (in time or space), Period of time

Avagahana: Bathing, plunging, immersing

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Astanga Hrdayam : Sutra-sthana

Avanti soma: Sour gruel prepared by fermenting rice water

Avapidaka: In the disorders occurs due to the suppression of urine, medicated ghee is to be given internally before and after the digestion of the food in the quantum of minimum and maximum doses respectively. This method of administration of medicated ghee is known as avapidaka.

Avapidana: Pressing down, A kind of nasya (nasal administration) in which the drug used is in the form of juice.

Avara: Inferior

A vasadana: Sinking, fainting, sitting down

Avasecana: Water used for sprinkling

Avasthambha: Resting upon, supporting

A vatarana: Descent

Avi: A sheep

Ayoga: Inadequate utilization

Ayu: Life

Ayurveda: The science which imparts

knowledge of life, provides longevity, contains relevant information and discusses all allied topics is known as Ayurveda.

Babhru: Large brown mongoose

Baddhodara: Intestinal obstruction

Badhirya: Deafness

Badisasastra: Sharp hook

Bahugunam: abundance and richness in quality

Bahukalpam: having multipurpose utility

Bahupana: Drinking of excessive alcohol

Bahya parimarjana: External administration

Bahya rogamarga: Exterior path way of diseases

Baka: Common crane

Bala: Strength

Balaka: Snow wreath crane

Bandhana (Bandages): 15 types of bandages are enumerated. They differ according to the material used and according to the parts of the body to which they need to be applied.

Bhagandara (Fistula in ano): An abnormal duct or passageway in the body. A fistula may be congenital or the complication of an infection.

Bhanjana: Application of pressure or rubbing around a part of the body

Bhara- vahana : Carrying heavy loads

Bhasa: Beard vulture

Bhasma: Micro-fined powder of mineral drug obtained by incineration

Bhaya: Fear

Bhedana: Excision

Bheka: Frog

Bhisak: Physician

Bhrama (Vertigo): The sensation of dizziness. Feeling that one is spinning or that one's surroundings are spinning around, one causing confusion and difficulty in keeping one's balance.

Bhrastra: A frying pan

Bhrngahwa: King bird of paradise

Bhu sweda: Ground bed sudation

Bidalaka: Application of medicated paste over eyelids leaving eye lashes.

Bindu: The amount of liquid that flown after immersing two digits of the index finger in any liquid substance is equivalent to one bindu.

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Bisa: Stalks of lotus

Brahma muhurta: It is the time, which is the second half of the last yama (3 hours) of the night or early hours of the dawn i.e. approximately at about 4.24 am. It is the suitable time to study and obtain knowledge. It is also the time when all the three dosas are in

the equilibrium state.

Brhat pancamula: Bilwa (sriphala), kasmari gambhari), tarkari (agnimantha), patala I amogha) and tintuka (syonaka).

Brhat trayi (Greater trio): Caraka Samhita, Susruta Samhita and Astanga Sarigraha/ Astanga Hrdaya are collectively known as Brhat tray I.

Briihana: Whatever adds to the corpulence of the body is brrhmana or nourishing therapy.

ora: Chukor

Cakraha: Ruddy sheldrake

alana: Movement of the foreign object in the body from one place to another

Camara: Yak

Chardi (Vomiting): To expel the contents of the stomach forcibly through the mouth.

urmakila (Wart): A hard rough lump growing on the skin, caused by infection i ith certain viruses and occurring typically on the hands or feet.

Caruska: A kind of deer

Casa: Bluejay

Cataka: Sparrow

I aturjataka: Trijataka along with naga-kesara is known as caturjataka.

Laturvidha purusarthas: Dharma, Artha, Kama, Moksa.

kona: Quadrangular

Catussneha: Four types of oleating substances viz. ghrta, taila, vasa and majja.



Caya: Accumulation

Chedana: Incision, cutting

Chidrobara: Intestinal perforation

Cilicima: Red striped fish

Cina bandha: Banner bandage

Cirayu (Longevity): The term denoting the length or duration of the life of living beings.

Chuluki: Gangetic dolphin

Curna (Fine powder of dry drug): The dried drug is powdered finely without adding any liquid and strained through a clean cloth. Ksoda and raja are the synonyms.

Dadhi: Curd

Dadhimastu: Whey

Daha: Burning sensation

Daksata: Efficiency

Dama bandha: Tail of quadruped

Danta dhavana (Tooth brushing): The

natural toothbrush is made from the root of the tree *Salvadora persica*, which contains all kinds of natural nutrients, a great quantity of fluorine and silicon, vitamin C, sulphur, salvadorine, trimethylamine and several minerals like potassium, sodium, chloride, sodium bicarbonate and calcium oxides. Brushing the tooth with the natural toothbrush can be considered as the best tool to promote good oral hygiene. It prevents the formation of cavities and plaque and makes teeth whiter and enamel stronger.

Danta mamsa: Gums

Dantaharsa: Morbid sensitiveness of the

teeth

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Astariga Hrdayam : Su t ra-st hana

Dantalekhana sastra: Dental scraper

Darana: Rupturing

Darsana pariksa: Examination of the patient by means of inspection.

Dasa inula (Ten roots): Brhat pancamula and hraswa pancamula are collectively known as dasamula.

Datyuha: Gallinule bird

Davanala (Davagni): Wild fire, forest conflagration

Dipana: Increasing the digestive fire or process but not digesting toxic metabolites.

Desa: Habitat

Dhanyamla: An alcoholic preparation prepared by fermenting the water in which rice and other grains are cooked.

Dharaniya vega: Suppressible urges

Dhari: Synonym of ayu, the one that prevents the body from decay.

Dhatu: Body tissues which maintains as well as nourish the body

Dhatwagni: Dhatwagni is nothing but the part or share of jatharagni (digestive power), which is present in side of all the sapta dhatus. This is also another factor responsible for the increase or decrease of bodily tissues due to the debility and

intensity of the dhatwagni respectively.

Dhumapana: Inhalation of medicated fumes through nostrils or through oral cavity is prescribed as a minor treatment procedure in order to dissolve the vitiated kapha in head, nose and throat.

Dhumika: Owllet

Dinacarya: Daily regimen

Divyodaka or Gangambu: Uncontaminated rain water

Dos a: Vitiating factor, corrupting agent

Dosa-karmaja vyadhi: Disease caused by both the factors viz. non-observance i wholesome diet schedule and lifestyle activities as well as sinful acts of previous life.

Dosottha vyadhi: Disease caused due to non-observance of wholesome diet and regimen and simultaneous adoption of unwhole-some food and activities.

Drava sweda: Conducting sudation by means of warm liquid

Dravya (Substance): The one which is a substratum of qualities and actions and which is a concomitant cause is the matter.

Dravya guna (Viriisati guna/Dvandva guna/Karmanyasamaya guna/Gurvadi guna): They are 20 in number viz. guru (heaviness), laghu (lightness), manda (dullness), tiksna (sharpness), hima or sita (cold), usna (hot), snigdha (unctuousness), ruksa (dryness), slaksna (smooth), khara (rough), sandra (solid), drava (liquid), mrdu (soft), kathina (hard), sthira (immobile), sara (mobile), suksma (minute), sthula (bulk), visada (clarity/non sliminess).  
piccila(slimness).

Drstigata roga: Disorders of the vision

Durdagdha: Improper cauterization

Dusivisa: Artificial poisoning.

Dustavrana (Chronic ulcer): A long-standing ulcer with fibrous scar tissue at its base

Dusya: Which are liable to be corrupted or vitiated (viz. seven tissues of the body and the trimalas).

Dwipi: Panther

Annexure : VI

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la: Instrument with double blade

ja sweda: Local sudation

la: Instrument with single blade

: Black buck

.ri a : Probing, exploring

i sastra: Sharp probe

lala (Lymphadenopathy): Swelling of more lymph nodes or lymph glands.

la: Smell

fcodusa: Holding the liquid substances in the buccal cavity for a specific period without moving the drug is known as gandusa.

ivisa: Artificial poisoning

)ha sanku: Fetus or traction hook

ivaya: Gayal cow

irsana sila: Stone useful for rubbing the  
yrium material

iti yantra: Pot

rh rana-arso-arbuda yantra: Nasal  
speculum

Gtaridhra: Vulture

i: Ghee

ririvartika: Mountain quail

Glani: Malaise

Go: Cow

Godha: Iguana lizard

Gokarna: Deer antelope

Gomutra: Cow's urine

. i i narda: Hill partridge

Gosphana bandha: Sling bandage

( Tosphanika: Irregular wound suturing

Gourava: Heaviness

( , rahani roga: Amoebiasis

Graham: Anatomically it is a part of the abdominal cavity locates above the umbilicus and between the stomach and large intestines, where the pittadharakala, mainly involved in the digestion of food.

Grahi: One of the attributes of the substances that absorbs water

Granthi (Cyst): An abnormal sac containing liquid or semi liquid waste material. Cysts often do not cause symptoms and are therefore not treated; one that causes pressure or other problems may be surgically removed.

Gridhramukha yantra: Falcon forceps

Grdhrasi: Sciatica

Guda-nissarana: Prolapsed rectum

Guda: Jaggery

Gulma: Tumour

Guna (Attribute): A principle which remains in dravya with inseparable concomitance, devoid of effort and a causative factor in the genesis of similar attribute is defined as guna.

Gurupravarana: Conducting sudation by covering heavy blanket.

Halimaka: Advanced stage of jaundice

Haihsa: Swan

Haihsodaka: The water which exposes to the sun during day time and to the moon during night hours and purified by the season and detoxified by the influence of agastya nakshatra is known as haihsodaka.

Harina: Deer

Hetu-viparyaya cikitsa: Treatment is opposite to their causative factors.

Hicca (Hiccough): A sudden intake of air checked by closure of the glottis causing a

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sound typical to the condition. The hiccup originates with irritation to a nerve that causes an involuntary spasm of the muscle

of the diaphragm.

Hima: Kasaya prepared by steeping raw drugs in cold water is called hima. Six parts of water are added to the coarse powder of 1 part of the drug to be used. The mixture should then be kept overnight. Next day the drug should be ground and filtered through a clean cloth. The resultant substance is called as hima.

Hina vega: Absence or insufficient bouts

Hinayoga: Insufficient utilization

Holaka sweda: Under bed sudation

Hraswa matra: The quantity of oil digested in two yama (6 hours) is called hraswa matra.

Hrcchula (Angina pectoris): A dull pressure or pain in the center of the chest that may be accompanied by a burning sensation not unlike indigestion and may radiate down the left arm; an indication that the heart muscle is not getting enough oxygen during a period of stress or exertion.

Hrdroga: Diseases of the heart.

Hrllasa: Nausea

Iksu: Sugarcane

Irsya: Jealousy

Jalacara: Birds moving in water

Jaloukavacarana (Application of leeches):

Leeches (jalayuka means whose life is water, jalauka means whose home is water) are employed to extract bad or superfluous blood and thus cure many ailments caused by vitiated blood. It is the mildest form of bloodletting and is used when venesection is not indicated.

Jamba voustha salaka: Jamuna fruit probe

Jambuka: Jackal

Jangala desa: Desert land

Jangala mariisa: Meat of animals dwelling in desert like lands

Jangama: Animal origin

Janu: Knee

Jara: Geriatrics

Jatharagni: Digestive fire

Jatu: Lac

Jentaka sweda: Sudatorium sudation

Jirna jwara: Chronic fever

Jivaniya pancamula: Abhiru, vira, jivanti.  
jivaka&rsabhaka

Jivanjivaka: Common mynah

Jivitam: That keeps alive

Jrmbha: Yawning

Jwara (Fever): Dosas do gets aggravated due to faulty diet and activities and reside in amasaya and causes rise of body temperature along with mental distress, which is known as jwara.

Kadamba: Whistling teal

Kakamukha y antra: Crow forceps

Kala: Time

Kalka: It is a paste of coarsely powdered drugs with water or the paste of fresh leaves of herbs.

Kamala (Jaundice): A condition caused by



bile pigments in the blood, manifested by a yellowing of the skin and other tissue, and caused by disease or other abnormality. Often a disease causing the yellowing of the skin is itself called jaundice.

Kambalika: It is prepared by boiling 1 part of whey and 178 th part of green gram dala.

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When dala boils completely, add powders of ouvarcala lavana, jiraka, jambira swarasa, twak, ela, patra, lavahga etc. and mixed well and then use.

kanakapota: Wood pigeon

Kandu: Itching sensation

Kanduka : A boiler or woven

Raninika: Inner canthus

Rankamukha yantra: Heron forceps

Kantaka pancamula: Swadamstra, abhiru, saireyaka, hirhsra & karamarda

Kantha salya darsana nadi yantra: Throat >peculum

Rapinjala: Jungle bush quail

Rapota: Dove

Rarandava: Goose

Rara patra sastra: Saw

Rarkata: Crab

Karma (Action): Karma present in the matter is the cause of combination and separation. Karma is the action relating to something to be achieved. It doesn't require any other factor for its action.

Karmaja vyadhi: Diseases caused by the sinful acts of previous life

Karnapurana: Eardrops

Karnavyadhana sastra: Needle for piercing the ear

Karpara: An iron sauce pan

Karsu sweda: Trench sudation

Karsya (Emaciation): The process of losing so much flesh as to become extremely thin; wasting.

Kartari sastra: Scissors

Kasa (Cough): Sudden, noisy expulsion of

air from the lungs. Coughing is a defensive reflex that clears the lungs of excess mucous of irritating matter. The cough will persist as long as the condition that causes it, but it may be suppressed by soothing liquids or drugs that act on the cough reflex.

Rati: Hip

Khada: Processing buttermilk with green vegetables or pulses is known as khada.

Khadga: Rhinoceros

Khaja sastra: Churner

Khara: Donkey

Kharadharata: Rough edged

Khatwa bandha: Four tailed bandage

Kilata: Inspissated milk i.e. making thick by evaporating moisture

Kledavahana: Elimination of moisture

Kledavidhrti: Retention of moisture

Kokila: Koel

Kopana: Aggravating

Kosa bandha: Sheath bandage

Kostha: Bowels

Kotha: Skin rash

Krcchronmila: Blepharo-spasm

Krakara: Snipe

Krmi (Intestinal parasites): Intestinal parasites are parasites that populate the gastro-intestinal tract. In humans, they are often spread by poor hygiene related to feces, contact with animals, or poorly cooked food containing parasites.

Krsara (Khicadi): Take rice 1 part, dala I A or Vi parts, salt, ginger and hingu in an appropriate quantity and boil in 4 times of water, to obtain krsara.

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Krsnagata roga: Diseases of the cornea

Krta: Processed the food with oil, salt and pungent substances

Krtanna varga: Group of food preparations

Krodha: Anger

Krounca: Demoiselle crane

Krura kosta: Hard bowels

Ksara karma: Application of caustic alkalies

Ksara: Alkaline substances of drugs obtained from their ashes

Ksavathu: Sneezing

Ksaya or Sosa (Cachexia): Weight loss, wasting of muscle, loss of appetite, and general debility that can occur during a chronic disease.

Ksaya: Decrease or diminution

Ksouma masi: Ash of silk cloth

Ksudha nighrahana: Suppression of hunger

Ksudha: Hunger

Kukkubha: Crow pheasant

Kukula: Fire made of cow dung cakes

Kulingaka: Sparrow hawk

Kuhnasa: Bengal gram, green gram, peas etc. cooked over steam

Kumbhi sweda: Pitcher bed sudation

Kumbhira: Gavial

Kuntha: Bluntness

Kupa sweda: Pit sudation

Kuranga: Roe deer

Kurara: Fish eagle

Kurara-mukha yantra: Osprey forceps

Kurcika: Solid portion of curds

Kurma: Tortoise

Kusapatra sastra: Cataract knife

q : Sutra-sthana

Kustharoga (Leprosy and other skin diseases): Leprosy is a mildly contagious chronic bacterial infection that causes loss of sensation.

Kutharika sastra: Axe

Kuti sweda: Cabin sudation

Kuttana: Pricking

Laghu pancamula: Brhati dwaya (brhati & kantakari), amsumati dwaya (saliparni & prsniparni) and goksura

Laja: Parched rice

Langhana: Whatever is capable to reduce the body is known as langhana or reducing therapy.

Latwa: Scarlet minivet

Lava: Common quail

Lekhana: Scarification, scraping

Lepa: Medicine in the form of paste used for external application

Lobha: Greed

Lopaka: Fox

Madatyaya: Alcoholic intoxication

Madgu: Little cormorant

Madhu sarkara: The sediment portion of honey formed due to the preservation of honey in a bottle for a prolonged period is known as madhu sarkara.

Madhu: Honey

Madhuha: Honey buzzard

Madhumeha: Diabetes mellitus

Madh wasava: Alcohol prepared from honey

Madhyama kostha : Moderate bowels

Madhyama ksara: Moderate alkalies

Madhyama matra: The quantity of oil digested in four yama (12 hours) is called madhyama matra

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Madhyama pancamula: Bala, punarnava, eranda, surpaparni dwaya (mudgaparni & masaparni)

Madhyama rogamarga: Middle path way of diseases

Madhyama: Average

Madya: Alcoholic preparations

Mahamrga: Animals of huge body

Mahan: The combination of all the best four oleating substances (sarpi, majja, vasa and taila) is known as mahan.

Mahisa: Buffalo

Majja: Bone marrow

Makara: Great Indian crocodile

Maksika: Honey

Mala: Bio- wastes

Mamsa rasa: Mutton juice

Mamsa: Muscular tissue, meat of animals

Manas: Mind

Manasika roga: Psychic disorders

Manda: One part of paddy is cooked with 14 parts of water and after the rice is completely cooked, the remaining liquid portion is drained and collected as manda.

Mandagni: Weak digestive fire

Mandala bandha: Circular bandage

Mandalagra sastra: Round headed knife

Mantha kalpana: It is a cold infusion and to prepare mantha one part of coarse powder of drug should be taken and soaked in sufficient quantity of water for 1-2 hours. When the powder becomes soft, four parts of water should be added and churned well and then filtered.

Manthana: Churning

Marga-visodhana: Clearing the passage

Marjara: Cat

Marma: Vital points

Masaka: Elevated mole

Matra kala: The time taken either for moving one's right hand around his right knee joint for one time or for blinking the eyes once is known as one matra kala.

Matra vasti: It is one of the types of anuvasana vasti and its dose is equivalent to that of minimum dose of oleation therapy.

Matsya: Aquatic animals

Medas: Fatty tissue or adipose tissue

Mithyayoga: Improper employment of the mind, speech and body by the individual

Morana: Fermented buttermilk

Mrdu kostha: Soft bowels

Mrdu ksara: Mild alkalies

Mrdu sweda: Mild sudation

Mrga: Antelope or deer

Mrgamatrka: A kind of red colored hare like deer

Mrtkapala: Pot shred

Mudrika sastra: Finger knife

Mukha lepa: Face pack

Mukharoga: Diseases of mouth

Murccha (Syncope/Fainting): Loss of consciousness caused by a temporary interruption in the flow of blood to the brain.

Murdha taila: Application of oil on the head. It is 4 types viz. abhyaiiga, picu, seka and vasti.

Musaka: Mouse

Mutra: Urine

Mutraghata: Anuria, retention of urine

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Mutrakrcchra: Dysuria

Mutravarodha (Retention of urine):



Urinary retention also known as ischuria is a lack of ability to urinate. It is a common complication of benign prostatic hypertrophy (also known as benign prostatic hyperplasia or BPH). Urinary retention is characterized by poor urinary stream with intermittence, straining, a sense of incomplete voiding and urgency.

Nadi sweda: Steam kettle sudation

Nadi yantra: Tubular instruments

Nadivrana (Sinus): It is a sack or cavity in any organ or tissue, or an abnormal cavity or passage caused by the destruction of tissue. Sinus is a chronically infected tract such as a passage between an abscess and the skin. It is however distinct from a fistula which is a tract connecting two epithelialised surfaces.

Nakha sastra: Nail parer

Nakra: Crocodile

Nanatmaja roga: Diseases which are originated with single vitiated humour only and not blended with any other humour.

Nasya karma: Errhine therapy, nasal administration

Nava jwara: Acute fever

Navana: Nasal administration of medicated oil

Navanita: Butter

Netra pravesana: Sunken eyes

Nidana (Causative factors): The Sanskrit word nidana means literally cause, or more particularly, primary cause. It is employed as a class name for investigations into the causation of disease as well as for the ascertainment of the disease.

Nidra: Sleep

Nija roga: Endogenous disorders

Nirama a vast ha: State of homeostasis

Nirghatana: Striking out extraction of a foreign object from the body by moving it forward and backward by instrument.

Nirlajja: Shamelessness

Nisthiva: Spitting

Nisi: Night, Bedtime

Nityaga: That serves as a permanent substratum of this body

Nyanku: Antelope

Odana: Rice

Ojas (Bodily Strength/Vitality/Energy ) :

Ojas is the essence of seven tissues of the body, especially of the seventh viz. sukra. It pervades the entire body although its principal seat is the heart. Its flow starts from the heart and permeates every minute subdivision of the system. It is white in color, with a touch of red and yellow. It is of 2 types viz. para and apara. The normal quantity of para ojas is eight drops. It is the principal factor responsible for the effective functioning of the body and the sense organs.

Ousadha sevana kala: Time of administration of drugs

Pacana: Digestion of toxic metabolites but not increases the digestive fire or process

Pada catustaya: Four essential limbs of the treatment

Padaghata: Massaging the body with foot

Pakwasaya: Large intestines

Panaka: Syrup

Panca kola: PippalT, pippalimula, cavya, citraka & nagara (sunthi)

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rma: Five bio-cleansing procedures

amahabhuta: Five basic elements viz.

.1. ap. tejo, vayu & akasa

mukha nadi yantra: Speculum with

Wks

' gi bandha: Five tailed bandage

: Anaemia

tra roga: Secondary diseases

ika: Cutting pain

la: Transformation

i: Calcaneal region/heal

agraha: Pain in the flanks

vacana: Abusive or harsh words

Small joints

"t karma: Post-operative care

: Milk pudding

Peya' is a thin gruel of rice along with

J portion (siktha). To prepare peya,

- ^arts of water and 1 part of broken rice

laken and boil well till all the rice

icles become soft.

\ arti: Rectal suppository

iita: Half cooked molasses

nta: It is the process of infusion, where

r our parts of hot water should be added to

coarse powder of 1 part of the herb to be

«sed. After some time the powder must be

ground well, filtered and used with proper

anupana.

:: A gauze piece dipped in oil used for  
K al application on a wound or body part.

ia: Pressing by finger or an instrument  
to allow pus etc. to come out of the abscess.

nasa (Chronic or hypertrophic rhinitis):

Chronic rhinitis with permanent thickening

of the mucous membrane. Rhinitis is  
inflammation of the inner lining of the nose.  
It is caused by an over sensitive immune  
response.

Pinda sweda (Sankara sweda): Mixed  
fomentation

Pindikodwestha: Pain in the calf muscles

Pinyaka: It is the residue of sesamum,  
groundnut and other oil yielding seeds after  
extracting the entire oil from them.

Piyusa: Milk during the first week of calving

Piava: Pelican

Purva karma: Pre-operative procedure

Prabhava: Where there is similarity in two  
drugs in relation to their rasa, vipaka and  
virya but inspite of this similarity these two  
drugs differ with regard to their action, the  
distinctive feature responsible for their  
distinctive effects not supported by their  
rasa, vipaka and virya is regarded as  
prabhava.

Pracchana: Incision

Pradhamana: Blowing, stuffing in order to  
clean e.g. powders into the nose with tubes

Pradhana karma: Main operative procedure

Prajnaparadha: Intellectual blasphemy

Prakopa: Aggravation

Prakrti (Constitution): It is decided by the predominance of one or more dosas at the time of fertilization.

Praksalana: Washing with water, flushing of wound.

Pramana: Anthropometry

Pramarjana: Cleansing, removing foreign objects from the eye

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Prameha (Polyuria): Renal disorder characterized by the production of large volumes of pale dilute urine; often associated with diabetes.

Pranacarya: Royal physician

Prasaha: Animals and birds who eat by snatching

Prasamana: Alleviation

Prasanna: Pure supernatant portion of the fermented alcohol

Praseka: Excessive salivation

Prasna (Interrogation): It is regarded as one of the diagnostic aids. It is prescribed as a method of examination along with darsana (observation) and sparsana (palpation).

Pratiloma gati: Reverse direction

Pratisyaya: Coryza

Pratoli/Muttoli bandha: Recurrent bandage

Pratuda: Packer birds

Pravara: Superior, optimum

Pravrt rtu: Early rainy season

Prthuka: Rice parched and flattened

Prsata: Spotted deer

Prthu: Broad

Purana ghrta (Old ghee): Ghee preserved for more than 100 years in the earth is called kaumbha, and if it is preserved for about 10 years, it is known as purana ghrta. If the ghee is preserved for more than 10 years it is branded as prapurana ghrta.

Purana: Filling or injection

Purisa: Stools

Purogami: Manifested prior to the primary disease i.e. purvarupa or premonitory symptoms)

Purvarupa: Premonitory symptoms

Puspita: During menstruation

Putapaka: Soothing eyes with medicated liquids which are extracted and prepared through putapaka vidhi. i.e. prepare paste by pounding the drug and then wrap it with thick leaves and tie it firmly. Afterwards besmear the bolus with mud and then it is subjected to heat by keeping it in between the cow dung cakes till it becomes red hot. Afterwards take it out and allow to auto cool and then collect the juice by pounding and squeezing the paste.

Quath/Kwatha: It is the aqueous extract or

decoction. Add 16 times water to 1 part of coarse powder and boil on mild fire till it reduces to 1/8th quantity. The liquid thus obtained is known as kasaya. Srta, quatha and niryuha are the synonyms of kasaya.

Raga: It is prepared by using the juice of vrksamla, parusaka and jambu, added with little quantity of mustard powder, sugar candy, souvarcala lavana, and saindhavu lavana.

Rajas: The word denotes passion, impurity and obscuration. More specifically, however, it signifies activity and change at the phenomenal level. Rajas is one of the three gunas of prakrti. It is responsible for the variety of things and events in the world and for the manifold structure and function of the human constitution. It also determines personality types by its dominance, and the energetics in life.

Raji: Snake fish

Rakta: Blood

Rakta moksana (Rakta sruti): Bloodletting  
Raktapitta: Bleeding disorders

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Raktavartma: Red jungle fowl

Rasa (Taste): It is the object of gustatory sense organ, and distinct from the objects of other sense organs. Among the tastes present in a substance that which clearly manifests is designated as rasa. Primarily ap & prthivi constitute the substratum for the manifestation of rasa and the other three basic elements viz. akasa, vayu & tejas are

only efficient causes of the manifestation of the specific qualities of the taste.

Rasa saifayoga: Combination of rasas

Rasakriya: When some decoction is again boiled till it becomes semi solid, it is termed as rasakriya or avaleha.

Rasa I a (Srikhanda): Take fresh curds in a thick cloth and make it a bolus and then keep it by hanging throughout the night, so that the liquid portion is completely filtered. Then add fine powder of sugar candy, jardamomum etc. and can be used as rasala.

Rasanjana: Solidified decoction of daru-haridra (Berberis aristata)

Rasayana (Rejuvenative): Prevents decay and postpones ageing

Retas: Semen

Rjugranthi: Interrupted skin suturing

Rjukarana: Straightening what has been bent

Rksa: Bear

Rksamukha yantra: Bear forceps

Rtu carya: Seasonal regimen

Rtu sandhi: Seasonal juncture

Roga: Disease

Rogi: Patient

Rohita: Red fish

Romaharsa: Horripilation

Rudhira: Blood

Ruksa sweda: Dry sudation

Rupa: Vision

Sabda: Sound

Sadharana desa: Moderate type of land

Sadhya roga: Curable disease

Sadvrtta: Code of noble conduct

Saka varga: Group of vegetables



Sakrt: Stools

Saktu: It is a dietetic preparation. It is a fine powder of roasted yava, (barley) godhuma, (wheat) tandula, (rice) or laja (parched rice) made into thick solution with water.

Samagni: Normal digestive fire

Salaka sastra: Probe

Salaka yantra: Rod like instruments

Samana: Pacification

Samanya: Generality

Samasana: Taking wholesome and unwholesome foods together

Sambara: Deer with branched horns

Sambuka: Common snail

Sandaihsa yantra: Pincher like instruments

Sampannam: Potent and free from infection and moisture

Samprapti (Pathogenesis): The word samprapti literally means arrival, attainment, appearance. It means the appearance or the actual arousal of the disease. Jati (birth of a disease) and agati (coming or appearance of a disease) are the synonyms of samprapti. The synonym agati has been explained by Cakrapani as the course of the cause of disease from its origination till the

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actual appearance of the disease. Thus samprapti signifies the knowledge of the exact manner in which a certain disease has developed in a patient.

Samsarga: Dwidosaja — caused by the vitiation of any two dosa

Samsarjana krama: Dietary regimen employed after Pancakarma

Samskara: Processing

Samsthara or Prastara sweda: Hot bed

fomentation

Samudrodaka: Contaminated rain water

Samya: Equilibrium

Samyak dagdha: Proper cauterization

Sancaya: Accumulation

Sartdaki vataka: Balls of rice dried in sun and then fried in oil

Sandhigata roga: Diseases of the joints of the eye

Sarikha: Conch snail

Sannipata: Tridosaja — caused by the

vitiation of all the tridosa

Saphari: Small glistening fish

Sarabha: A kind of deer; or a fabulous animal (supposed to have eight legs and to inhabit the snowy mountains; it is represented as stronger than the lion and the elephant).

Sarapada: Stark

Sararimukha sastra: Pointed scissors

Sarasa: Sarasa crane

Sarika: Mynah

Saririka roga: Somatic disorders

Sarkara: Sugar

Sarpavaktra sastra: Snakes hood shaped blade

m : Sutra-sthana

Sarvanga sweda: Conduction of sudation all over the body

Sasa: Hare

Sasaghni: Golden eagle

Sastra kosa: Surgical instrument case

Sastra pay ana: Tempering

Sastra pranidhana: Use of instruments

Sastra: Sharp instruments

Sastra-karma: Surgical procedure

Satmya: It refers to the agreeability, suitability or wholesomeness of food, drink or conduct.

Sattwa: It is one of the three gunas which constitute prakrti, entering into human constitution and determining by its predominance, the personality type and temperament; a synonym of manas (mind): psychic power.

Seka: Seka is the continuous pouring of medicinal liquids viz. sneha, quatha, ksira etc on the eye for a specified time.

Sadrasas: Six types of tastes viz. madhura rasa (sweet), amla rasa (sour), lavana rasa (salt), tikta rasa (bitter), usana or katu rasa (pungent), kasaya rasa (astringent).

Sadrta: Hemanta (winter), sisira (cold), vasanta (spring), grisma (summer), varsa (rainy), sarad (autumn)

Sadupakrama: 6 types of treatments viz. brmhana (nourishing therapy), laiighana (reduction therapy), snehana (oleation therapy), swedana (sudation therapy), ruksana (drying therapy) & sthambhana (astringent therapy).

Sandhata: Impotency

Sidhu: Alcohol prepared from sugar cane juice

Skhi: Peacock

\* i mbi varga: Group of pulses

Similar Lion

Smhamukha yantra: Lion forceps

Siraharsa: Allergic hyperemia of the eyeball

Siravedhana (Venesection): Cutting or opening a vein is a technique employed for bloodletting.

Siroroga: Diseases of head

Sirotpata: Episcleritis

Sisumara: Estuarine crocodile

Sitapitta (Urticaria): An allergic condition . b aracterized by itchy blotchs or welts

Sivana: Sewing, suturing, stitching

Slipada: Filariasis

Soayu: Tendons

Saeha vicarana: Administering the oleating stances internally by mixing them with other food substances is known as vicarana.

Soigdha sweda: Moist sudation

Sodhana: Purificatory therapeutic procedure

Soka: Grief

V'pha: Swelling

Sosa: Wasting

Seaviraka: It is an alcoholic preparation prepared by fermenting the water in which the dehusked barley grains are cooked.

Sparsa: Touch

Sparsana pariksa: Examination of the patient by means of auscultation.

Spbota: Boils

^rama: Tiredness

Sramaswasa: Dyspnoea on exertion

Stravana: Extraction of fluids, letting out  
evacuation of pus, secretion, draining

re: VI 501

Srmara: Wild boar

Srng yantra: Horn or instrument for  
cupping

Srotomukha visodhana: Removal of the  
obstruction of channels

Sthagika bandha: Supporter bandage

Sthavara: Plant origin

Sthoulya: Obesity

Suci sastra: Needles

Suci: Cleanliness, purity, sanctity

Sucikurca sastra: Brush with spikes

Suka varga: Group of cereals or corn with  
bristles

Suka: Parrot

Suklagata roga: Diseases of the sclera

Sukra: Spermatozoa

Sukraka: Keratitis

Sukta: Fermented gruel

Sukti: Pearl oyster

Sura: Alcoholic preparation

Suska kasa: Dry cough

Swarabhanga or Swaranasa: Harshness or roughness of voice or sound, due to mucus collected on the vocal cords, or to swelling or looseness of the cords.

Swarabheda: Hoarseness of voice

Swarasa: Expressing the juice after pounding the fresh and healthy part of the herb by means of ulukhala yantra and then squeezing it with a piece of clean cloth is known as swarasa.

Swasa (Dyspnoea): A respiratory disorder characterized by difficulty in breathing.

Swasthahita: Wholesome to healthy persons; which maintains homeostasis

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Swastika bandha: Circular cross bandage

Swastika yantra: Cruciform instruments

Swatantra roga: Primary diseases

Swavidha: Porcupine

Swavida: Hedgehog

Sweda karma (Sudation therapy): The

process which relieves stiffness, heaviness, coldness and which induces sweating is known as sweda karma.

Switra (Vitiligo/Leucoderma): A condition in which there is an absence of natural pigment in sections of the skin or hair that

appear as whitish or light patches.

Syena: Hawk

Tad ana: Tapping

Taila: Although, literally taila means only sesamum oil (oil obtained from tila), it is generally employed for every one of the oil obtained from various resources.

Takra: Buttermilk

Tala yantra: Picklock like instruments

Tamas: Darkness or ignorance; One of the three qualities of manas. It stands for mass, inertia, resistance to activity or conservation.

Tambula: The leaf of piper betel, which together with the areca nut and catechu chewed after meal, is known as tambula.

Tamracuda: Cock

Tandra (Stupor, Dullness, Lethargy): A

deficiency in mental and physical alertness and activity.

Tandulodaka: Rice grains of 1 part are pounded coarsely and keep them in a bowl containing 4 times water. After some time collect the water. The water thus collected is known as tandulodaka.

n : Sutra-sthana

Tapa sweda: Conducting sudation by means of direct heat.

Taraksu: Hyena

Tarpana: The process of soothing eyes with medicated liquid is known as tarpana, where the eyes are kept drenched in medicated liquids.

Tiksna ksara: Strong alkalies  
Tiksnagni: Strong digestive fire  
Tiksnanjana: Strong collyrium  
Tim in gala: Whale

Timira (Cataract): Opacity of the lens of the eye that interferes with vision.

Timira: Immature cataract

Tittiri: Partridge

Trasana: Sudden threatening

Tridosa: The three humours of the body viz. vata, pitta and kapha; the theory of tridosa is formulated on the basis of observation of nature and application of the law of the uniformity of nature. Susruta says that as Soma (the moon), Surya (the sun) and Vayu (air) hold the cosmos by their functions of visarga (releasing), adana (receiving) and viksepa (dissemination) so do the three dosas kapha, pitta & vata in the living body.

Trijataka: Twak, ela & patra are together called as trijataka.

Trikatu: Sunthi, marica & pippali

Trikurca sastra: Instrument with three metallic spikes

Trihsati: Thirty

Trimukha nadi yantra: Speculum with three holes

Trna dhanya: Grains growing wild or without cultivation

Annexure : VI



Trna pancamula: Darbha, kasa, iksu, sara & sali

Triphala: Hantaki, amalaki & vibhitaki are collectively known as triphala. Recent medical research conducted by several leading academic institutions in India such as the Bhabha Atomic Research Centre and Jawaharlal Nehru University has revealed that triphala has a significant medicinal value as a potential detoxifying and anti-cancer agent. In Ayurvedic classics the conditions viz. prameha (urinary disorders including diabetes), kusta (skin diseases including leprosy), visamajwara (intermittent fevers including malaria) and agnimandya (loss of appetite) are indicated for triphala. Triphala is also attributed with caksusya (eye tonic) property. In Caraka Samhita, triphala is accredited with rasayana (rejuvenator) property. Vagbhata observes that triphala administered along with guggulu acts as best wound healer.

Triputa: Triangular

Trsna (Thirst): An intuitive desire for fluid. In order to maintain normal function, the body needs replenishment of fluids to replace that lost through of the lungs, sweat glands and kidneys. A number of conditions, such as stress, heavy exercise or hemorrhage or disease . can increase the need. The need for the fluids is signaled by a dry feeling in the throat and mouth, because moisture evaporates rapidly from these areas when the body lacks water.

Triskandha: Hetu skandha (causative factors), linga skandha (signs & symptoms), ousadha skandha (medicines).

Trivarga: Dharma, artha, kama

Trivrt: The combination of any three of the

best four oleating substances (sarpih, majja, vasa and taila) is known as trivrt.

Tuccha dagdha: Inadequate cauterization

Tunnasevani: Continuous suturing

Tusodaka: It is an alcoholic preparation prepared by fermenting the water in which the barley grains with husk are cooked.

Udakodara yantra: Canula for ascitis

Udakodara: Ascitis

Udara-vyadhi: Abdominal disorders

Udgara: Belching

Udra: Cat-fish

Udvartana (Powder massage): Massaging the body with fine medicinal herbal powders in the opposite direction of hair follicle by applying high pressure is known as udvartana.

Uluka: Owl

Unnamana: Elevating, uplifting

Upacakra: Sushi chukor

Upadamsa (Syphilis): A chronic infectious disease caused by a spirochete (*Treponema pallidum*), either transmitted by direct contact, usually in sexual intercourse, or passed from mother to child in utero, and progressing through three stages characterized respectively by local formation of chancres, ulcerous skin eruptions, and systemic infection leading to general paresis.

Upanaha sweda: Conducting sudation by means of poultice

Upasaya: Adaptability, homologation, wholesomeness

Upasthata: Attendant

Urja: Strong, powerful, invigorating

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Usma sweda: Conducting sudation by means of steam

Usna sadana: Conducting sudation by keeping the patient in a warm room

Usnodaka: It is prepared by boiling water over moderate fire and reduced to  $\frac{1}{4}$ th,  $\frac{1}{2}$ th or  $\frac{3}{4}$ th of the quantity.

Ustra: Camel

Utklesana: Stirring up

Utkrosa: Trumpeter

Utpala-patra sastra: Lancet

Ut pa tana: Up-rooting

Utsaha: Enthusiasm, eagerness, keenness

Utsanga bandha: Arm sling bandage

Uttama matra: The quantity of oil digested in eight yama (24 hours) is called Uttama matra

Uttara vasti: It is a type of medicated enema, which is administered after niruha vasti or administered into the orifice superior to anus i.e. either urethra or vagina.

Vaisamya: Disequilibrium

Vajikarana (Aphrodisiacs): Any of various forms of stimulation thought to arouse sexual excitement

Vaktra sosa: Dryness of the mouth

Vali: Wrinkles on the skin

Valli pancamula: Ajasrrigl, haridra, vidarl, sariba, amrta

Vamathu: Vomiting

Vamaparswa say ana: Lying in left lateral position

Vanara: Monkey

Vanksana: Testes

Vantada: Dog

Varaha: Hog

m : Sutra-sthana

Varaka: A variety of coarse cereal grain

Varana: Elephant

Varata: Spoonbill

Vardhma: Scrotal enlargement

Varjaniya: To be rejected

Varmicandrika: A kind of cat-fish

Vartaka: Male bustard

Varti:Wick

Vartika: Female bustard

Vartira: Rain quill

Vartmagata roga: Diseases of eyelids

Varuni: It is a type of alcoholic preparation

Vasa: Muscle fat

Vasti karma (Medicated enemata):

Administration of medicated liquid substances into the rectum by means of urinary bladder of various animals like cow, deer, goat, sheep etc. is known as vasti

karma.

Vasti parihara kala: Maximum period of instance to follow the prescribed regimen during the course of administering medicated enemata.

Vasti pidana kala: Time limit to squeeze vasti putaka to push vasti dravya into the rectum.

Vasti pratyagama kala: Maximum period of withdrawal of vasti dravya

Vastidana: Method of administration of medicated enemata

Vastinetra: A nozzle prepared by different types of metals, having a length of 1 2 inches with three ridges and possessing the shape of a cow's tail and is useful for administering the drug into rectum.

Annexure : VI

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Yastiputaka: It is a pouch fabricated by means of urinary bladder of different animals like goat, sheep, buffalo etc. and is useful to fill vasti dravya during the process of administration of medicated enemata.

Yataparyaya: Trigeminal neuralgia

Yatavyadhi: Diseases of nervous system

Vayasa: Crow

Yellatika: Spiral suturing

Yenu: Bamboo

I tsavara: It is a meat preparation. The meat

devoid of bones is chopped well, steamed and smashed. To this, powders of pippali, marica, jaggery, salt, ghee etc are added and boiled well again for a while to obtain vesavara.

- t >tana: Tight bandage

i tasapatra sastra: Narrow blade knife

\ ibandha: Circular chest bandage

- karsana: Drawing off, extraction by ; atching hold off

- kasi: It is an attribute of substances, which : reads into the tissues of the body before it

digested and harms the tissues and causes loosening of joints. Some acaryas opined that it consists of tiksna guna (sharpness).

fBepi: Vilepi is also a rice, preparation but differs in consistency. It is more solid than a. To prepare vilepi, 4 parts of water and 1 part of broken rice are taken and boiled till rice is completely soft.

I ilesaya: Animals who live in burrows in earth.

inamana: Depressing, pressing down

Yipaka: The ingested food or drugs gets jested by jatharagni (digestive enzymes).

The properties that emerge there after are known as vipaka. It is not the taste, but the drug itself undergoes transformation in the form of vipaka.

Viruddhahara: The food substances which dislodge the vitiated dosas from their places and unable to expel them out of the body and acts as antagonistic to the tissues are known as viruddhahara.

Virudhaka: Germinated seeds

Virya: Potency or special capacity.

Visarga kala: Nourishing period

Visarpa: Erysipelas

Visesa: Peculiarity

Visa data: The person who administers poison

Visamagni: Erratic digestive fire

Visamajwara (Malarial fever): An infection spread by the bite of a mosquito and is characterized by high fever, profuse sweating, often with headache and a feeling of feebleness.

Visamasana: Taking a lesser amount or more quantity of food ahead of time or belatedly.

Viskira: Gallinaceous birds

Visucika: Cholera

Vitana bandha: Canopy bandage

Vivarana: Exposing, opening up of a part of the body

Vivartana: Twisting, tuning round the instrument inside

Vrddhi: Increase or aggravation

Vrddhipatra sastra: Scalpel

Vrihimukha sastra: Trocar

Vrka: Wolf

Vrsa: Aphrodisiacs  
Vrtta: Circular

Vyadhana: Puncturing, tapping

Vyadhi viparyaya cikitsa: Opposite to the disease

Vyaghra: Tiger

Vyahga (Hyper pigmented spots): Hyper pigmentation is a common, usually harmless condition in which patches of skin become darker in color than normal surrounding skin.

Vyavaya: Copulation

Vyavayi: It is an attribute of substances, which pervades allover the body initially and undergoes digestion later. It is embedded with sara guna (mobile).

Vyayama: Physical exercises

Vyuhana: Uplifting or raising up in order to remove

Yamaka bandha: Double bandage

Yamaka: The combination of any two of the best four oleating substances (sarpah, majja, vasa and taila) is known as yamaka.

Yantra: Blunt instruments

Yapya: The expression refers to diseases which are incurable but not unmanageable.

Yavagu: It is a gruel prepared by boiling one part of powdered cereals like paddy, wheat, barley in 6 parts of water.

Yavaka: Small variety of barley

Yavasukaja: Yavaksara



Yogyam: Suitable to the patient and diseases according the region and season

Yoni-vrana darsana yantra: Vaginal speculum

Yusa: Semisolid preparation obtained by boiling any type of pulse but without rice.

## MAULIKA SIDDHANTA

(BASIC PRINCIPLES)

### SRSTI-UTPATTI

[CREATION OF UNIVERSE]

The word 'srsti' is derived from the dhatu—sri which means that is created, produced or manifested. Srsti-utpatti krama mentioned in Ayurveda is based on Sankhya and Vaisheshika philosophies.

The word 'tattva' is used to denote the causative factors of the creation. According to Sankhya darsana, the universe is created by twentyfive (25) tattvas and mentioned that prakriti and purusa are the basic causative factors for the creation. Susruta also expressed the similar opinion.

Neither prakriti nor purusa is able to do creation independently. When prakriti comes in contact with purusa, prakriti gets stimulated and united together and loses its balance, which leads to a variety of changes. These changes result in creation and the evolutionary process is as follows.

Srsti-utpatti krama

Prakriti + Purusa

"i

Mahat

i

Aharikara

\* 1 ;

Sattvika Rajasika Tamasika

Panca Panca

jnanendriyas karmendriyas

According to the Sankhya philosophy everything in the universe looked upon as the result of the transformation within one primordial substance known as prakrti. The subject of the knowledge is called purusa and the object of knowledge is prakrti. As prakrti is the primordial cause of the universe of everything excepting only soul, which is uncaused, and accounts for whatever is physical, both matter and force, it is called pradhana. All creation is the result of a relationship established between these two. Still there is a unity which underlies this duality.

Manas Panca

tanmatras

Panca mahabhuta

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Synonyms of prakrti:

- 1 . Pradhana: As it is the primordial substance for the creation.
  2. Avidya: Which is devoid of knowledge.
  3. Maya: Which causes for a variety of creation.
  4. Sakti: Substratum for energy.
  5. A vyakta: As the entire creation is concealed in it in a subtle form.
- Avyakta:

^sMMllftlgM ^cft^ebMi ^lclMI^i (Su.Sa. 1/3)

A vyakta is responsible for the creation of entire universe and is causeless for its manifestation, characterized by trigunas viz. sattva, rajas and tamas, having eight forms (avyakta, mahat, ahankara and five (5) tanmatras). It is one and one only and the substratum for numerous souls similar to an ocean, which is a substratum for many a number of aquatic mobile and immobile beings such as fish, lotus etc.

3\*WW{ch ITT:; ^dl^ftl 3\*I««£l4MrclyU||.4)e| M^d-MMI^d^^ VKd-MI?i fM^fd^N ^Md-MM

Mahat tattwa:

The first and the foremost basic element manifested from avyakta is known as mahat or buddhi tattwa (intelligence). It is the element which takes the decisions while doing any actions and differentiates between the right and wrong. It possesses all the trigunas.

Ahahkara:

Ahahkara is manifested from mahat or buddhi tattva and is also known as egoism. Ahahkara also contains trigunas in a state of imbalanced state, so that variation of different individuals can be seen. Depending on the dominance of trigunas, it is of three (3) types viz.

1 . Sattvika ahahkara or vaikarika

2. Rajasika ahahkara or taijasa

3 . Tamasika ahahkara or bhutadi

- Sattvika ahahkara with the initiation of rajasika ahahkara leads to the formation of ekadasa indriyas viz.

1 . Pahca jhancdiyas — srotendriya, twagindriya (sparsanendriya), caksurindriya, rasanendriya and ghranendriya.

2. Pahca karmendriyas — vak, hasta, upastha, payu and pada.

^ji\* 3. Manas.

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- Tamasika ahankara with the initiation of rajasika ahankara leads to the formation of:

1. Pahca tanmatras viz. sabda tanmatra, sparsa tanmatra, rupa tanmatra, rasa tanmatra and gandha tanmatra. These five (5) tanmatras possess five visesa gunas and evolve;

2. Pahca mahabhutas viz. akasa, vayu, tejasjala and prthivi.

In this way all the twentyfive (25) tattvas necessary for creation are evolved.  
Classification of tattvas:

According to the Sahkhya philosophy, all the twentyfive (25) tattvas have been classified into four groups as under.

1. Prakrti one(1)
2. Vikrti sixteen (16)
3. Prakrti-vikrti seven (7)
4. Na prakrti-na vikrti one ( 1 )

#### 1. Prakrti:

The basic element which manifests the rest of tattvas is known as prakrti or mula prakrti. But it is not being created by any other substance.

#### 2. Vikrti:

These types of elements are being created from other tattvas and they are unable to create any other elements. They are sixteen (16) in number viz. eleven (11) indriyas and five (5) mahabhutas.

#### 3. Prakrti-vikrti:

These types of elements are being created from other tattvas and they are able to create other elements. They are seven (7) in number viz. mahat, ahankara and five (5) tanmatras.

#### 4. Na prakrti-na vikrti:

This tattva cannot be produced any other element and itself is not created by any other, i.e. purusa.

#### Astavidha Prakrti

• • •

34od4rb MgMg<sup>-K</sup>: M<sup>Jd^NIH</sup>)| ^rMgl y<£>d<sup>^</sup>: TfaT: fachm: I (Su. Sa. 1 16)

"Prakaroti-iti prakrti"

"Tattvantarotpadanatvam prakrtitwam"

That which produces or creates other tattvas is known as prakrti. Among twenty four (24) tattvas\ avyakta, mahat, ahankara and five (5) tanmatras are called as astavidha prakrti (causative source) and the rest of sixteen ( 1 6) are considered as sodasa vikara (products | .

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Similarities & Dissimilarities between Prakrti & Purusa

3TrT y<£>fri<sup>^</sup><bM<sup>^</sup>: ^\^uf<sup>^</sup>yuf oHUoi||ftni|: ; d£I\*!H — 3\*J|c|UHI<{} "S<sup>^</sup>lcJUH-rft 3<sup>^</sup>|cjU|RH<sup>^</sup>

Similarities between prakrti & purusa:

- 1 . Ubhavapyanadi (3\*Hq«Hi<{I ): Both prakrti and purusa have no beginning.
2. Ubhavapyanantau(^W^^): Both have no end.
3. Ubha vapyalihgau i q ^ let^ ): Both are not having any form and any features.
4. Ubhavapi nityaui&mft fi^y Both prakrti and purusa are eternal.
5. Ubhavapyanaparau Both are causeless and superior.
- 6 Ubhau ca sarvagataviti^ ^4 j mifafci): Both are omnipresent.

S.No.

Prakrti

Purusa

1.

PrafoTiisone

Purusais numerous

2.

Non sentient/Inert

Sentient/Active

3.

Possessing trigunas

Doesn't possess any gunas

4.

Creative/Possessing  
the entire universe in it in a subtle form

Doesn't possess this quality

5.

Productive nature

Doesn't possess this quality

6.

Non-neutral/Non indifferent

Neutral/Indifferent

TANTRA YUKTI- VICARA

[MAJOR DEVICES]

In the good olden days each and every scientific work, irrespective of its subject matter was written in accordance with Tantrayuktis or the Major Devices. The scientific works written in brief need not contain all the 36 major devices. In other words the number of devices in a scientific treatise depends upon the volume of subject matter.

The word tantryukti comprises two constituents viz. tantra and yukti. Tantra means a science or scientific treatise and yukti means a device. Thus tantryukti means devices of composing a scientific treatise. It is not possible to compose a scientific work without tantrayuktis or major devices.

These devices are 32 in number according to Kautilya and Susruta (Uttaratantra 65 th chapter), whereas Maharshi Charaka and Vagbhata enumerated the number of tantrayuktis as 36, in the 12 th

chapter of Siddhisthana of Caraka Sarhhita and 50 th chapter of Uttarat Tantra respectively, hattara Haricandra, the commentator on Caraka Samhita has recognized four (4) more ices and enumerated 40 tantrayuktis.

F numeration of tantrayuktis:

3M^VIIM^MIri^imfM(rlftufl4]: n

McfM^fc<UMI^dot||^HfiVNI: II  
3<rf)dHH I dl^ I 4<<^flfl^q i: |  
fn^fn Picf^~i u'PmVn RjcbcmHJI

: I

(C.S.Siddhi 12/41-45)

1. Adhikarana 1

I Yoga 1

Hetvartha 1

4. Padartha 1

5 Pradesa 1

6. Uddeṣa 1

7. Nirdeśa 1

8. Vakyasesa 1

9. Prayojana 1

10. Upadesa 2

1 1 . Apadesa

12. Atidesa

13. Arthapatti

14. Nirnaya

15. Prasahga

16. Ekanta

A tikrantaveksana

26. Anagataveksana

27. Swasamjna

28. Uhya

29. Samuccaya

21. Vidhana

22. Anumata

23. Vyakhyana

24. Sarhsaya

25. Atitaveksana or

30. Nidarsana

31. Nirvacana

32. Sanniyoga

33. Vikalpa

34. Pratyutsara

35. Uddhara

36. Sambhava



17. Anekanta

18. Apavarga

19. Viparyaya

20. Purvapaksa

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Sastra Laksana/Tantra Guna

(The Excellences of a Scientific Treatise)

1. Sumahadyasaswl : It is the best scientific work which is being considered as an authoritative work and selected by the eminent scholars for reference to clarify their doubts.

2. Dhirapuru s asevitam : It is a treatise to keep with them by highly intellectuals to their own learning, teaching, researching, thinking and writing.

3. Arthabahulam : A treatise which incorporates traditional views along with plentiful meanings and having a scope for the development of science.

4. Aptaianapujitam : A treatise which is being praised by authorities and having high esteem by learned persons as it is an authentic and convinced with academic values.

5. Trividhasi s yabuddhihitam : A treatise which will be pleased by all the three types of intellectuals viz. highly intellectual, mediocre and ordinary.

6. Apagatapunaruktado s am: A treatise which doesn't contain reputation of topics or sub-topics.

7. Ar s am: A treatise which is composed by rsis.

8. Supra n Ita-sutrabha s ya-sarigraha-kramam: It is a treatise in which aphorisms, explanations and commentaries are composed in an orderly manner.

9. Swadharam: It is a treatise, which is self-explanatory and doesn't require any others support to understand the subject matter.

10. Anavapatitasabdam: It is a treatise which doesn't contain unconventional and obsolete words.

11. Aka st asabdam: It is a treatise which is devoid of words which are difficult, hard to understand and painful to ears.

12. Pu s kalabhidhanam: It is a treatise which is endowed with numerous technical terms,

their synonyms, and explanation of scientific words, concepts as well as theories.

13. Kramagatartham : It is a treatise in which the topics are organized in a specific order and discussed in the same manner throughout the text.

14. Arthatattwaviniscayapradhanam : It is a treatise which contains firm exposition of a given topic without ambiguity.

15. Sangatartham : It is a treatise in which the subject matter is properly connected and is relevant.

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16. Asankulaprakaraṇam : It is a treatise which doesn't contain mutually contradictory chapters, sections or divisions.

17. Asuprabodhakam : It is a treatise which gives adequate knowledge rapidly.

18. Laksanavat: It is a treatise which is embedded with rich in definitions and captions.

19. Udaharaṇavat : It is a treatise which contains adequate examples, similes and illustrations.

Tantra Dosa

(The Faults or Demerits of a Scientific Treatise)

Arunadattahas enumerated the following 15 types of tantra dosas:

1. Ativistrāṇam, 2. Atisankṣiptam, 3. Aprayojanam, 4. Bhinnakramam, 5. Sandigdham, 6. Aprasiddhaśabdāṃ, 7. Asuprabodhakam, 8. Asankulaprakaraṇam, 9. Arthatattwaviniscayapradhanam, 10. Kramagatartham, 11. Sangatartham, 12. Arthatattwaviniscayapradhanam, 13. Sangatartham, 14. Arthatattwaviniscayapradhanam, 15. Arthatattwaviniscayapradhanam.

(\*Gr)i

6. Ativistrāṇam

7. Atisankṣiptam

8. Aprayojanam

9. Bhinnakramam

10. Sandigdham

1. Aprasiddhaśabdāṃ

2. Duhpramtam
3. Asahgatartham
4. Asukharohi padam
5. Viruddham

- 1 1 . Punaruktam
12. Nihpramanakam
- 1 3 . Asamaptartham
14. Apa(na)rthakam
15. Vyahatam

1. Aprasiddha sabdam:

Usage of uncommon, infrequent, unusual and obsolete words in a treatise is known as aprasiddha sabdam.

Ex: ' udakyagamanalaksanam-asukhanani intercourse with a lady during menstrual period

is not good for health. In this statement udakya means menstrual lady, which is unpopular and not frequently used.

S.No.

Uncommon/Infrequently used words

Meaning

1.

Aksivaov Vasira

Samudra la vana or common salt

2.

Bhadra

Vrsabha (bull)

3.

Arva

Aswa (horse)

2. Duhpranitam:

It is treatise which is badly composed without aphorisms, commentary and devoid of purpose.

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3. Asangatartham:

It is a treatise which is composed with disconnected, inconsistent words or mutually unattached sutras to leave topics with unassociated is known as asangatartham.

4. Asukharohi padam:

It is a treatise which is composed with the words that are hard to pronounce and unpleasant to hear.

5. Viruddham:

It is a treatise which is composed with inconsistent with an illustration or contrary to an accepted doctrine or against a rule is said to suffer from viruddha tantra dosa. It is of 3 types viz.

a) Drst anta viruddha : Quoting contradictory examples or similes is known as drstSnta viruddha.

Ex.: "atma is indestructible as it is not created like pot". ...in this statement pot given as example as not created can be considered as drstanta viruddha. As pot is artificial and is contrary to other objects.

b) Siddhanta viruddha : Contrary to an established or accepted doctrine or principle is known as siddhanta viruddha.

Ex.: stating madhura, amla and lavana rasa dravyas aggravates vata and pacifies kapha.

c) Samaya viruddha : Violation of rules prescribed by ancient seers is known as samaya viruddha.

Ex.: certain customs should be followed since ages for no proper reasoning like not to cut hair on Fridays, don't pull out grass, don't clap with stones.

6. Ativistrtam:

3^frtfc|^ri AW — rT^fM^drcj Wr[J

It is a treatise which is composed with unnecessary elaboration or discussion beyond a reasonably acceptable limit is known as ativistrta tantra dosa.

Ex.: while talking about madhura skandha giving detailed description of all the substances pertaining to madhura skandha, rich in sweetness and issuing from sweetness etc.

7. Atisanksiptam:

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It is a treatise in which description or discussion is composed with inadequately understandable and is likely to be ambiguous.

Ex. : simply stating triskandha means hetu, linga and ousadha is not sufficient to understand and which requires explanation.

8. Aprayojanam:

It is a treatise which is composed without mentioning the aim, purpose and utility of that scientific work is known as aprayojanam.

Ex.: Aprayojanam casya swasthasya swasthya raksanam aturasya vikara prasamanam" —

maintenance of positive health in a healthy individual and giving treatment to the diseased is the purpose of Ayurveda. Similarly every scientific work should mention the purpose or utility of its contents. If there is no purpose for any knowledge it is considered useless.

#### 9. Bhinnakramam:

It is a treatise which is composed without adhering to the serial order in which the items are mentioned previously without any valid reason. In other words violation of the sequence of the items mentioned without any specific purpose.

Ex.: "sanrajanama dosanam kramena paramousadham vastirvireko vamanam" (A.H.Su. I) — here the sequence of saririka dosas should be taken as vata, pitta and kapha only and line of treatment is vasti, virecana and vamana respectively. In the entire text the order of mentioning of tridosas should be vata, pitta and kapha only and should not be altered without any specific reason.

#### 10. Sandigdham:

It is a treatise which is composed with doubtful, ambiguous and confused statements is known as sandigdha tantra dosa. Such treatises become unworthy if the contents are not based on sound logical reasoning.

Ex.: akalamrtyu (untimely death).

#### II. Punaruktam:

It is a treatise which is composed with the descriptions and discussions something over and over again. If the same subject matter is repeated again and again the reader gets bored and at times will be doubtful about the validity of such descriptions. Hence an ideal scientific work should be devoid of punarukta tantra dosa.

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#### 12. Nispramanam:

fammui him — ymuKfiiri cHckihj

It is a treatise which is composed without any authority or discussed something baselessly.

#### 13. Asamaptyartham:

It is a treatise which is composed with an incomplete discussion and abruptly closes without any conclusion. Such discussions will not provide valid knowledge.

#### 14. Aparthakam/Anarthakam:

It is a treatise which is composed with senseless meanings.

#### 15. Vyahatam:

It is a treatise which is composed with mutually contradictory statements such as the earlier statements are opposed by the later ones and vice versa.

Ex.: earlier statement of mustadi kasaya vasti relieves prameha is opposed by the later one by quoting kasaya vastiis contraindicated in prameha.

#### Compositional Devices Other than Tantrayuktis

Arunadatta, the commentator of Astanga Hrdaya has dealt in detail, a large number of devices other than tantrayuktis such as 15 vyakhyas, 1 kalpanas, 20 or 21 asrayas and 17 tacchilyas.

#### Vyakhya (Explanation):

An explanation, or exposition or commentary is also an essential attribute of a scientific treatise. These explanations will be definitely helpful to the reader to understand the complete knowledge of a scientific work as well as the original idea of the author. They are 15 in number.

1. Pinda vyakhya
2. Pada vyakhya
3. Padartha vyakhya
4. Adhikarana vyakhya
5. Prakarana vyakhya
6. Artha vyakhya
7. Krcchra vyakhya
8. Phala vyakhya
9. Uccitakayakhya
10. Nyasa vyakhya
11. Prayojana vyakhya

12. Anuloma vyakhya

13. Pratiloma vyakhya

14. Sutra vyakhya

15. Samasta vyakhya

1. Pinda vyakhya:

दधि १मुस<\*४KSI<४ HIH — fl^MrI^I 4^UII!U4Nlc{IH i oiU^I |7T2IT(f. ^TT. 3T. 5/4) —

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Brief or summarized explanation of the chapters of the entire compendium in the form of sutras known as pinda vyakhya.

Ex.: by quoting the sutra — "rupendriya-swaracchaya-praiticchaya-kriyadiw^ us the

. i mplete information about arista laksana.

Similarly by quoting the sutra— "kayabalagrahordhwaiga...." information about astahgas of Ayurveda is known.

2. Pada vyakhya:

M<oHHgt| | HIM — ^4rM<M I %i focftralKUIH I im (?^3T. 1 )— "3T«r3T?r: 34I^bcblif|ii 3TOTPTf^3TT

itting each and every word used in a sutra by breaking up the sandhi in an appropriate manner is known as pada vyakhya and it contains 3 components viz. (1) sandhi-viccheda, (2) <imasa-vigraha and (3) vyutpatti-kathana to enable the reader to understand the text thoroughly.

E \ : atha + atah + ayuskamiyam + adhyayam +vi+a+ khyasyamah.

3. Padartha vyakhya:

Explanation of each word split in pada vyakhya with exact meaning is known as padartha vyakhya.

Ex. : atha means after that chapter, ayu means life, kamaya means desire.

4. Adhikarana vyakhya:

arf iicMuioij i <cai h i m — ^i^M^dMK^d^M^m om^ i -mu^ i w 2 ) — 4 4 araTrft



lcJHrJijfszrRT ci||{ot||^im: | M ^frf y^ril "sfTffr'Sfcd ^frl&rW\*^ T^I^MI^: I" ^|RhI ^ Rh^I fq<jrq

A detailed description along with illustrations of the topic or subject take up for consideration is known as adhikarana vyakhya.

Ex.: athato dinacary adhyayam vyakhyasyawah — communicates the detailed description of daily regimen starts with wakening up from the bed.

#### 5. Prakarana vyakhya:

To accomplish an incidental topic by means of the one already discussed.

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Ex.: knowing the utility of trilavanadya curna by means of the action of abhaya as both are possessing similar attributes.

#### 6. Artha vyakhya:

wm\fa<k\ ^ciff^j|um>i ; ir^raT— min^I : ^chtuufI g i

Description of the normal, natural state of a substance in detail is known as artha vyakhya.

Ex. : gurutva and laghutva of masa and mudga are natural.

#### 7. Krcchra vyakhya:

<£>T\*goqi<oq, -tin — ci\* <}?m drfcH W 1^4\*1 KM i ych^ul ^^T3TVyfni ilHd 4<£|cM fisM4rl ( r^raT(?.^3T. 2/30)— " 3^Ni^fr{M<j ^Ju^ TOm^!"

Elaborate description of the topic mentioned briefly in original sutra is known as krcchra vyakhya.

#### 8. Phala vyakhya:

To express one's own view by including the divergent views of the others about the same subject is known as phala vyakhya.

#### 9. Uccitaka vyakhya:

To explain the meaning drawn from the example given to illustrate a concept in a sutra is known as uccitaka vyakhya.

#### 10. Nyasa vyakhya:

To raise a doubt about the meaning initially and gets clarified at a later stage by means of supporting references is known as nyasa vyakhya.

#### 11. Prayojana vyakhya:

Explaining the specific purpose of the thought or concept expressed in the sutra is known as prayojana vyakhya.

12. Anuloma vyakhya:

Explanation is according to the serial order of a mention of the items in sutra is known as anuloma vyakhya.

13. Pratiloma vyakhya:

Explanation by violating the serial order of a mention of the items in sutra is known as pratiloma vyakhya.

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14. Sutra vyakhya:

If the commentary gives the explanation of the sutras one by one it is known as sutra vyakhya.

15. Samasta vyakhya:

Exceptional commentary on the entire compendium is known as samasta vyakhya.

KALPANAS

Saptavidha Kalpanas

(Seven (7) Minor Devices)

After the enumeration of tantrayuktis\ 7 types of minor devices known as saptavidha kalpanas are described by Arunadatta.

1. Pradhanasya kalpana 4. Lesa kalpana 7. Ajiia kalpana

2. Pradhanena kalpana 5. Vidy a kalpana

3. Gunakalpana 6. Bhaksy a kalpana

1. Pradhanasya kalpana:

h is also known as para kalpana. Giving importance to the chief characteristic feature of the (lest one of the group of substances can be considered as pradhanasya kalpana.

Ex.:

S.No.

Chief characteristic feature

Best one among the group

1.

Snehana

Ghrta

2.

Jivanlya

Ksira

3.

Sandhanakara

Madhu

"Though taila and toya are possessing snehana and jivaniya properties respectively ghrta and can be considered as the best in their corresponding groups.

2. Pradhanena kalpana:

[Giving importance to the chief substance of that particular group is known as pradhanena kalpana.

: \ describing milk initially while enumerating ksira varga. Mentioning the names of ganas with the name of the chief substance of that group viz. pippalyadi gana, vidaryadi gana, -urnsadigana etc.

3. Gunakalpana:

Certain words are possessing general meanings as well as technical meanings. Taking general sense into consideration instead of technical meaning is known as guna kalpana.

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Ex.: though the attributes of cikitsa catuspada cannot be considered as gunas technically, those 16 are known as gunas as a general sense.

Similarly the word guna means virtue in general sense and quality in a technical sense. Taking the general meaning virtue into consideration is known as guna kalpana.

4. Lesa kalpana:

To imagine by means of an inference the subject matter which was not expressed by the author properly is known as lesa kalpana. This kalpana corresponds to uhyatrayukti.

Ex.: though kala and akalamrtyu are not specifically described in most of the Ayurvedic treatises, it can be understood by means of arista laksana and rasayana therapy.

5. Vidya kalpana:

To formulate an idea about the author's familiarity with other branches of science by means of the references quoted by him. In other words to make an assessment of the author's interdisciplinary study is known as vidya kalpana. The concept of interdisciplinary study was known to the ancient Indian scholars and the creative authors did actually put it into practice.

6. Bhaksya kalpana:

Bhaksya means something eatable or usable. Here in this context it is used in the sense of utility or adoption. It is also known as bhakti kalpana. In short the eatable substances are utilized to explain scientific concepts.

Ex.: the science of Ayurveda is compared with Nectar.

7. Ajna kalpana:

Ajna kalpana is the command or recommendation of a learned person regarding the code of conduct to which no specific reasoning is required.

Ex.: entire sadvrta comes under this kalpana.

TACCHILYA

Saptadasa Tacchilya

(Seventeen (17) Minor Devices)

The word 'tat' means 'that' and 'sild' means 'like'. Hence tacchilya means like that. Usage of

similar words, similar meanings of an object also stand for tacchilya. Arunadatta considered

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tacchilya to be an inevitable device of scientific writing and enumerated the following 17  
\*s.

fH-cKVI dIT^lc^4I^(^)^T+)H. I cRTOT— 1 . dl^c^H, 2. 3T^TcT:, 3. ftcFIT:, 4. UIIfIuJH, 5.  
6.ira5TT:, 7. JjftHJUlfawT:, 8. WrErTT, 9.d«£4dl, 1 0, 1 1 . dl^H,, 1 2. W^T^, 1 3.

r, 1 4.JJU|P|fih1<1l, 1 5.^8lftfi<Tldl, 1 6. Jjd\*M , 1 7. rTTr^n^frT I

1. Tacchilya
2. Avayava  
; Vikara
4. Samipya
5. Bhuyastwa
6. Prakara
7. Guniguna-vibhava
8. Samsaktata
9. Taddharmata
10. Sthana
- 1 1 . Tadarthya
12. Sahacarya
13. Karma

14. Guna-nimittata

15. Cesta-nimittata

16. Mulasamjna

17. Tatsthyam

. Tacchilya:

ilarity of one or more qualities between two objects is known as tacchilya.

a person in sleep and the body part affected with numbness do not have the sensation of ironment. Here in the above example, loss of sensation is the common property between the son and affected body part.

\\ayava:

.-rring the unspoken statements through the expressed ones is known as avayava tacchilya.

expressed statement — a person gets back to his normal health when dosas come to normalcy jgh lahghana.

poken statement — if dosas don't come to normalcy or lahghana is not performed the person cannot be free from the diseased state.

1 1 u \ a va tacchilya can be included or can be considered as arthapatti tantrayukti.

; Vikara:

facbul HIM — failfldfibill mm fclehKU'^m y<J)frKftl cH^r) I y<J>frifi^I fc^cbK: I

I ikara means viparita-kriya, the opposite action. Use of the same nomenclature to those ^bstances both in natural and unnatural forms is known as vikara tacchilya.

Ei in general the word 'saka 1 is used for the vegetables in their natural state. The same word is ■sed even after it is cooked and lost its natural form.

4. Samipya:

7 ~ v i mity or closeness in qualities of different substances is known as samipya.

Ex.: snehaguna is the similar attribute of all the oleating substances.

#### 5. Bhuyastwa:

Describing the abundance and plenteous of something. Giving importance to the predominant quality of a substance is also known as bhuyastwa.

Ex.: salt increases the taste of the food (though other substances or tastes increase the food taste, salt is predominantly used for the purpose).

#### 6. Prakara:

Mentioning of the substances used similar in nature or same kind is known as prakara.

Ex.: during the process of emesis, eranda-nala will be helpful for tickling the throat to induce the bouts. There is no hard and fast rule to use only eranda-nala for that purpose and can be used any other stems having similar nature.

#### 7. Guniguna vibhava:

A quality {guna} being expressed as a substance (guni) and vice versa is known as gunaguni vibhava.

Ex.: parthiva (agni) digests parthiva dravyas. In general sense parthiva is a guna. But here it is used to express the substance agni.

#### 8. Samsaktata:

To group a substance under a particular class in spite of having features of some other class due to its intimate relationship is known as samsaktata.

Ex.: honey is grouped under madhura varga in spite of possessing kasaya rasa. It is because of the predominance of sweet taste of honey .

#### 9. Taddharmata:

To compare the substances possessing similar quality, nature and action is known as taddharmata. It is similar to upamana.

Ex.: comparing unskilled physician with the envoy of death (Yama).

Utilization of nimbatwak in place of madanaphala for emesis as both are having similar action.  
IO.Sthana:

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To speak of sthana (the residence) of the one that resides (sthanf) and vice versa is known as sthana tacchilya. In other words it is nothing but expressing one for the other. By naming either

sthana or sthani the second one also can be understood.

Ex.: jihwa tastes rasas. Actually rasanendriya which resides in jihwa is responsible for taste. Either by saying jihwa or rasanendriya it can be known what is happening.

#### 11. Tadarthya:

Every substance possesses a specific action. To name the substance after the purpose for which it is used is known as tadarthya.

Ex.: madanaphala and other substances possess chardana or emetic action. By designating such substances as chardanani is tadarthya.

#### 12. Sahacarya:

Constant association and intimate relationship is known as sahacarya.

Ex.: knowledge of fire by seeing the smoke as those are closely associated.

#### 13. Karma:

To speak of inaction as an action or an absence as presence is known as karma tacchilya.

Ex.: for instance in a sentence it is spoken as the seers went into meditation. Here meditation, the state of leaving all activities or a state of inaction is being talked as an action.

#### 14. Guna-nimittata:

Designating or to name something after a praiseworthy quality in it. In other words admiring a substance by its virtues is known as guna-nimittata tacchilya.

Ex.: observance of celibacy helps one to achieve righteousness, reputation or respect, longevity and utmost purity. Taking this into account if stated that brahmacarya itself is dharmya, yasasya, ayusya etc., it is considered as the usage of guna-nimittata tacchilya.

#### 15. Cesta-nimittata:

^teifafij-H nm — <nR44d i nm j Qhw \ \*rafr i

Comparing two substances with their similarity in action and not by their qualities is known as cesta-nimittata tacchilya.

Ex.: as knowledge shines like a lamp. Here the knowledge and the lamp are compared— as they are having similarity in action i.e. throwing away the darkness or ignorance.

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#### 16. Mula-samjna:



HW— ^H)^ftMs(tf ^|f^M^ ( 3?2f ) P^RIdl I

Make use of certain words in their technical meaning in the scientific treatises rather than general sense is known as mula-samjna tacchilya.

Ex.: the technical meaning of rupa in Ayurveda is symptoms of a disease condition, whereas in general sense it is known as shape, color, beauty etc.

17. Tatsthyam:

dlc^4 HIM — ^^cil^HI drWr^l^cl <h^Ar\ I

Inferring one for the other in view of its close inherence or co-existence is known as tatsthyam.

Ex.: a person may complain pain in the bladder. Pain is experienced by the person but not by the organ. Since the bladder and the person have inherent relationship; the bladder denotes the person only.

ARTHASRAYA  
(Supporting Devices)

Similar to tantrayuktis, vyakhyas and kalpanas; arthasrayas are also helpful in getting complete knowledge of scientific works. An asraya means a prop or a support. These asrayas give support to a scientific concept to keep it in position. Arunadatta, the commentator of Astanga Hrdaya has enumerated 20 arthasrayas. Whereas Sankara Sarma, the author of tantrayuktis added one more and total becomes 21 i.e. ekavimsati arthasrayas as under.

f^TrmSPTT SfcfnT I ^TOT— 1. 3Jlfc^M:, 2. TTSZI#TT:, 3. 3^HIM :, 4. 3 ^M<jHIM :, 5. 3NR^MdlM:, 6. clufliMHHH, 7. ^fafckHg^, 8. d^Atf^, 9. rRTTT^T, 10. MI^d^, 11. fWHd^MrtW:, 1 2.M<d^UrM^:, 1 3.^<j€hEpf:, 1 4. cbl4<\*>KU|£nf:, 1 5. 3<l3\*riftM44:, 1 6. V|^l-d\*^, 1 7.?rERT:, 1 1 9. 2 CL f^fc\*: ( ?frT ) I

L Adilopa

2. Madhyalopa

3. Antalopa

4. Ubhayapada lopa

5. Adimadhy antalopa

8. Rsi-klista

9. Tantrasila

10. Tantrasamjna

11. Prakrtakhya

12. Samanatantrapratyaya

15. Karyakaranadharma

16. Adyanta vipaiyaya

17. Sabdantaram (Sabdanyatwa)

18. Pratyayadharma

19. Upanaya

6. Upadha (Upadhi) lopa 13. Paratantra pratyaya 20. Sambhava

7. Varnopajanana

14. Hetuhetuka dharma

21. Vibhava

1. Adi lopa:

3Jlfc5tfIMI HW — ilry?I ^lfc{M^ c^td

Ellipses or omission of a word or words in the beginning of a statement is known as adilopa.

Ex.: rasa causes brrrhana, prinana, vrsya, caksusya and vranahara. Here rasa refers to mamsarasa and the word marhsa is missing.

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## 2. Madhya lopa:

"ruihlml him — ^ry^TTUiM<cj<<i

Ellipses or omission of a word or words in the middle of a statement is known as madhya lopa.

Ex.: drava-dravya-vijnaniya is the name of the chapter mentioned in Astanga Sarigraha by Vagbhata. But actually it should be drava-dravyaswarupa-vijnaniya. Here the middle word swarupais missing.

## 3. Antalopa:

3J-dcfi<4) HIM — ^i^ 34-dM< c^ki

Ellipses or omission of a word or words at the end of a statement is known as anta lopa.

Ex.: In the description of raktavaha siras, it is written as M vata-raktavaha siras, pitta-raktavaha rinis, kaphah punaH\ Here the words raktavaha sirasare missing at the end.

Similarly in the statement "sarpah te pita marutati\ the word 7 va' is missing at the end.

## 4. Ubhayapada lopa:

Ellipses or omission of words at two places i.e. in the middle and at the end of a statement is known as ubhayapada lopa. Here simply by hearing the initial words of the statement it is understood completely, though the later words are missing.

Ex.: though the food contains all the six tastes, during the process of digestion it is transformed into madhura vipaka initially. By this statement it can be understood the missing words such is.... Later on it converts into amla and katu vipaka by the influence of pitta and vata respectively.

## 5. A dimadh y anta lopa:

34lfi;MUIMcftMI HIM — i|r^ 3Jlfc5M<\*TCZPT^3^M<; cj^

Ellipses or omission of words at all the three places is known as adimadhyanta lopa. This is absolutely an undesirable device, as it is very difficult to understand more likely to err in interpreting. These ellipses can be provided by only a learned person.

## 6. Upadhi lopa:

dMUlriIM) HIM — 3Jt1M<HI cj 1 ^

Arunadatta did not mention upadhi lopa asraya, whereas Saiikara Sarma and Bhattara Haricandra quoted in their works. Absence of a condition is known as upadhi lopa.

## 7. Varnopa janana:

cJufllMHH HIM — 4MI^Ttj| iJ^3^M|ifu|TTjy|c^oi||^|cblcH <iM^I«Tf5f^ft^

Supply of the missing word by the commentators in the later stage is known as varnopajaiiana. Arunadatta himself quoted that it is identical with vakyasesa type of tantrayukti.

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## 8. Rsi-klista :

When a preceptor in a state of inattention or physical inability mispronounces a word, it is received as it is by the student and gains popularity.

Ex.: the correct word is 'roma\ but due to mispronunciation the word 'loma' has become popular.

## 9. Tantrasila:

a^fioi hih — ^TTd^chUU i y<£frJ: W^MN \$rH\$tf: I

Adopting a twofold method of exposition viz. explaining certain topics in briefly and certain topics elaborately (wherever necessary) for the benefit of the readers is known as tantrasila.

## 10. Tantra-samjna:

Accepting a specific meaning from several meanings of a technical term by taking the context into account is known as tantra-samjna.

Ex.: the word 'rasa 1 may be having several meanings, but in the context of Rasasastra it should be taken as mercury.

## 11. Prakrtakhya:

yi<£d nm — y^du^^i

Interpretation of the words in a scientific treatise according to the context is known as prakrtakhya.

Ex.: (a) in the context of war, the word 'saindhavd should be taken to mean a 'horse' and when it is that of medicine; it should be taken to mean 'rock salt'.

(b) while describing oudbhida-gana dravyas as ksara, ksira, phala, puspa, bhasma etc. in the present context— ksira means milky latex and not to mean milk of a cow.

## 12. Samana-tantra pratyaya:

To establish a concept by consulting another scientific work on one's own discipline is known

as samana-tantra pratyaya. Do at times the author fails to explain the concept and expects the commentator to fill the lacuna. The commentator accomplishes the task with the help of this asrayaby referring the scientific works of the same discipline.

### 13. Paratantra pratyaya:

md^yrij4l hw — <ljhii^hi u faH&dl ^ fcictf^y^ui yickwRrar?j niui^i'csrtfiiMct) d-^: i

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Taking references from other allied scientific works to explain a topic is known as paratantra pratyaya.

Ex.: referring vaishesika darsana for knowing more about sad padarthas mentioned in Ayurveda.

### 14. Hetu-hetuka dharma:

Hetu means a major or potential cause. Hetuka means a minor or incidental cause. To infer dharma after knowing both hetu and hetuka is known as hetu-hetuka dharma. In other words — when a number of causes are mentioned for an effect, considering the more reasonable and the potent cause is known as hetu-hetuka dharma. This asraya helps to draw a line of demarcation between the major and minor causes of an effect.

Ex.: pittatisara leads to raktatisara. Here pitta is the primary cause for raktatisara and not the atisara.

### 15. Karya-karana dharma:

To speak of an effect as a cause and cause as an effect in a secondary sense is known as karya-karana dharma.

Ex.: rogas do at times called as dosas and vice versa.

### 16. Adyanta viparyaya:

To alter the sequence of the arrangement of the chapters or subject matter contrary to previous one or the original order according to pratijna vakya for valid reasons is known as adyanta viparyaya.

### 17. Sabdanyatwa:

To recommend or make a note of identical scientific terms is known as sabdanyatwa. These synonyms will be helpful for clear understanding of a scientific work without any ambiguity.

Ex.: papma, jwara, vyadhi, vikara, duhkha, amaya, yaksma, atanka, gada, badha etc. are the 5)onyms for roga.

#### 18. Pratyaya dharma:

Keeping the real cause of the effect hidden and giving importance to the insignificant cause is known as pratyaya dharma.

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Ex: though prajnaparadha is the real cause for unmada, giving undue importance to the insignificant cause of invasion of pisacas.

#### 19. Upanaya:

<im4) HIM— ^rjyfdl^H ^l^cVlcMUiyM^)^ I

Upanaya is to draw near or closer. That means deliberating the allied subject matter in introducing a major topic.

Ex.: after introducing the topic on the quantity of food (matrahara adhyaya), begins to discuss about the disease condition ' visucikS, resulting from excessive intake of food.

#### 20. Sambhava:

Mentioning the major topics or subject matter briefly, what the author intended to discuss in detail in his work is known as sambhava arthasraya.

Ex.: mentioning of "kayabalagraha...Jaravrsan" reveals that the author intended to explain in detail about all the 8 branches of Ayurveda in his work.

#### 21. Vibhava:

Since Arunadatta's manuscript is mutilated after the word bhangya it is not possible to formulate a precise idea about vibhava.

\*

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SYLLABUS

Maulika Siddhanta evam Astanga Hrdaya-Sutrasthana

(Basic Principles and Astanga Hrdaya : An ancient text of Ayurveda)

Theory - One Paper : 100 marks

Teaching Hours : 120 hours

Part-A (60 marks)

♦ Astanga Hrdaya Sutra sthana-Adhyaya (I to 15)

Part-B (40 marks)

♦ Astanga Hrdaya Sutra sthana-Adhyaya (16 to 30)

♦ Description of Asta prakrti

♦ Sastra laksana (tantra), Tantraguna, Tantradosa, Tacchilya, Arthasraya, Kalpana

## ABOUT THE BOOK

This book Astanga Hrdaya : Sutra

Sthana is first of its kind in the history of Ayurvedic literature, which has been presented with a maximum number of illustrations for better understanding the subject matter by the freshly joined students of Ayurveda. As a teacher of the concerned subject for the past 15 years, the author has identified the necessity of proper study material in English language to cater the needs of T year BAMS students. Keeping this in view the author has made an attempt to incorporate the translation of the text along with the related matter compiled from other Compendiums in the form of notes. The book is supplemented with Annexure containing Important Essay & Short Questions, Important Slokas to be learnt by heart, Alphabetical Index of the Herbs, Table of Weights and Measures, Glimpse of Astanga Hrdaya and Glossary of Sanskrit Terms. The present text book is

primarily written for undergraduate students of Ayurveda as per latest CCIM Syllabus 2012. However, it is hoped that Teachers, PG Scholars and General Practitioners would also find it useful as a reference book.

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CHAUKHAMBA SURBH ARATI PRAKASHAN, VARANASI