

## पञ्चमोऽध्यायः

### CHAPTER V

अथातो मात्राशित्तीयमध्यायं व्याख्यास्यामः ॥१॥

Now (I) shall expound the chapter on quantity of diet etc. [1]

इति ह स्माह भगवानात्रेयः ॥२॥

As propounded by Lord Ātreya. [2]

मात्राशी स्यात् । आहारमात्रा पुनरग्निबलापेक्षिणी ॥३॥

One should take food in (proper) quantity. This quantity of food depends on the power of digestion. [3]

यावदध्यशनमशितमनुपहत्य प्रकृतिं यथाकालं जरां गच्छति तावदस्य मात्राप्रमाणं वेदितव्यं भवति ॥४॥

Whatever quantity of food taken gets digested in time without disturbing the normalcy should be regarded as the measure of (proper) quantity. [4]

तत्र शालिषष्टिकमुद्गलावकपिञ्जलैणशशशरभशम्बरादीन्याहारद्रव्याणि प्रकृतिलघून्यपि मात्रापेक्षीणि भवन्ति । तथा पिष्टेक्षुक्षीरविकृतितिलमाषानूपौदकपिशितादीन्याहारद्रव्याणि प्रकृतिगुरूण्यपि मात्रामेवापेक्षन्ते ॥५॥

Thus the articles of food such as śāli, ṣaṣṭika (rice), mudga (pulse), lāva, kapiñjala, eṇa, śaśa, śarabha, śambara (meats) etc. even though light by nature depend on quantity. Similarly, those such as preparations of flour, sugarcane, milk, sesamum, black gram, marshy and aquatic meats even though heavy in digestion by nature also depend on the quantity itself [5]

न चैवमुक्ते द्रव्ये गुरुलाघवमकारणं मन्येत, लघूनि हि द्रव्याणि वाय्वग्निगुणबहुलानि भवन्ति; पृथ्वीसोमगुणबहुलानीतराणि, तस्मात् स्वगुणादपि लघून्यग्निसन्धुक्षणस्वभावान्यल्पदोषाणि चोच्यन्तेऽपि सौहित्योपयुक्तानि, गुरूणि पुनर्नाग्निसन्धुक्षणस्वभा-वान्यसामान्यात्, अतश्चातिमात्रं दोषवन्ति सौहित्योपयुक्तान्यन्यत्र व्यायामाग्निबलात्; सैषा भवत्यग्निबलापेक्षिणी मात्रा ॥६॥

By this, it should not be confused that lightness and heaviness in (food) articles are quite inert. In fact, light articles are predominant in properties of vāyu and agni while others (heavy ones) are the same in those of pṛthivī and soma (ap). So, by dint of their properties, the light articles being stimulant of digestion, even taken upto the saturation point, produce little derangement. (On the contrary) the heavy articles because of dissimilarity, are not stimulant of digestion by nature and thus cause considerable derangement if taken upto the saturation point except in case (of persons having) physical exercise and (adequate) strength of agni (digestion). Hence, the quantity (of food) is related to agnibala (power of digestion). [6]

न च नापेक्षते द्रव्यं; द्रव्यापेक्षया च त्रिभागसौहित्यमर्धसौहित्यं वा गुरुणामुपदिश्यते, लघूनामपि च नातिसौहित्यम-  
ग्रेयुक्त्यर्थम् ॥७॥

It is not so that the article itself has no importance in this respect. (In fact) considering the (property of the ) article, the intake of heavy ones is advised as one-third or half of the saturation point and not excessive saturation even in case of light articles in order to maintain the proper (strength of) agni. [7]

मात्रावद्ध्यशनमशितमनुपहत्य प्रकृतिं बलवर्णसुखायुषा योजयत्युपयोक्तारमवश्यमिति ॥८॥

The food taken in proper quantity provides certainly strength, complexion and happy life to the person without disturbing normalcy. [8]

भवन्ति चात्र—

गुरु पिष्टमयं तस्मात्तण्डुलान् पृथुकानपि । न जातु भुक्तवान् खादेन्मात्रं खादेद् बुभुक्षितः ॥९॥

Here are (the verses)—

A person, after having taken food, should never eat heavy preparations of flour, rice and flattened rice. Even when hungry, one should take them in (proper) quantity. [9]

वल्लूरं शुष्कशाकानि शालूकानि बिसानि च । नाभ्यसेद्गौरवान्मांसं कृशं नैवोपयोजयेत् ॥१०॥

कूर्चिमकांश्च किलाटांश्च शौकरं गव्यमाहिषे । मत्स्यान् दधि च माषांश्च यवकांश्च न शीलयेत् ॥११॥

One should not take constantly dried meat, dried vegetable, lotus tubers and stem because of their heaviness. The meat of emaciated (animal) should not be taken. Similarly one should not take continuously kūrçikā and kilāṭa (milk products), pork, beef, buffalo meat, fish, curb, black gram and yāvaka. [10-11]

षष्टिकाञ्चालिमुद्गांश्च सैन्धवामलके यवान् । आन्तरीक्षं पयः सर्पिर्जाङ्गलं मधु चाभ्यसेत् ॥१२॥

One should take usually ṣaṣṭika, śāli (rice), mudga (pulse), saindhava (rock salt), āmalaka (fruits), barely, rain water, milk, ghee and honey. [12]

तच्च नित्यं प्रयुञ्जीत स्वास्थ्यं येनानुवर्तते । अजातानां विकाराणामनुत्पत्तिकरं च यत् ॥१३॥

One should take as a daily routine the articles which maintain health and prevent unborn disorders. [13]

अत ऊर्ध्वं शरीरस्य कार्यमक्षयञ्जनादिकम् । स्वस्थवृत्तिमभिप्रेत्य गुणतः संप्रवक्ष्यते ॥१४॥

Hereafter the bodily daily routine like collyrium etc. will be described in relation to their role in maintaining health. [14]

सौवीरमञ्जनं नित्यं हितमक्ष्णोः प्रयोजयेत् । पञ्चरात्रेऽष्टरात्रे वा स्नावणार्थं रसाञ्जनम् ॥१५॥

चक्षुस्तेजोमयं तस्य विशेषाच्छलेष्मतो भयम् । ततः श्लेष्महरं कर्म हितं दृष्टेः प्रसादनम् ॥१६॥

दिवा तत्र प्रयोक्तव्यं नेत्रयोस्तीक्ष्णमञ्जनम् । विरेकदुर्बला दृष्टिरादित्यं प्राप्य सीदति ॥१७॥

तस्मात् स्राव्यं निशायां तु ध्रुवमञ्जनमिष्यते ।

The useful sauṇvīra añjana (collyrium) should be applied to eyes daily and rasañjana once every five or eight days for stimulating



secretion. The vision is predominant in tejas and as such is specially susceptible to kapha. Hence the measures alleviating kapha are beneficial for clarifying the vision. A sharp collyrium should not be applied to eyes at day because the vision already weak due to evacuation is further depressed in the sun. Hence it is desirable certainly that the evacuative collyrium be applied only at night. [15-17]

यथा हि कनकादीनां मलिनां विविधात्मनाम् ॥१८॥

घौतानां निर्मला शुद्धिस्तैलचेलकचादिभिः । एवं नेत्रेषु मर्त्यानामञ्जनाश्च्योतनादिभिः ॥१९॥

दृष्टिर्निराकुला भाति निर्मले नभसीन्दुवत् ।

As various types of metals like gold etc. when dirty become stainlessly clean after washing with oil, cloth, and hair (brush) etc., the vision in eyes of the mortal ones brightens undisturbed like moon in the clear sky by (application of) collyrium, eye drops etc. [18-19]

हरेणुकां प्रियङ्गुं च पृथ्वीकां केशरं नखम् ॥२०॥

ह्रीवेरं चन्दनं पत्रं त्वगेलोशीरपद्मकम् । ध्यामकं मधुकं मांसी गुग्गुल्वगुरुशर्करम् ॥२१॥

न्यग्रोधोदुम्बराश्वत्थप्लक्षलोद्गतवचः शुभाः । वन्यं सर्जरसं मुस्तं शैलेयं कमलोत्पले ॥२२॥

श्रीवेष्टकं शल्लकीं च शुकबर्हमथापि च । पिष्ट्वा लिप्पेच्छरेषीकां तां वर्ति यवसन्निभाम् ॥२३॥

अङ्गुष्ठसंमितां कुर्यादष्टाङ्गुलसमां भिषक् । शुष्कां निगर्भा तां वर्ति धूमनेत्रार्पितां नरः ॥२४॥

स्नेहाक्तामग्निसंप्लुष्टां पिबेत् प्रायोगिकीं सुखाम् ।

Hareṇukā, pīryaṅgu, pṛthvākā, keśara, nakha, hriṇbera, candana, patra, twak, elā, uśīra, padmaka, dhyāmaka, madhuka, māṁsī, guggulu, aguru, śarkarā, bark of nyagrodha, udumbara, aśwattha, plakṣa and lodhra, vanya, sarjarasa, musta, śaileya, kamala, utpala, śrīveṣṭaka, śallakī and sthaṇṇeyaka—all these should be ground and pasted on a reed so as to make it a stick, barley-shaped, thumb-like and of eight fingers in length. The person should take this stick when dried and with free interior, put it on the smoking pipe and having added some fat and ignited should smoke as a daily routine for happiness. [20-24]

वसाघृतमधूच्छिष्टैर्युक्तियुक्तैर्वरौषधैः ॥२५॥

वर्ति मधुरकैः कृत्वा स्नेहिकीं धूममाचरेत् ।

One should use unctuous smoking with stick made of useful drugs of sweet group added properly with fat, ghee and bee-wax. [25]

श्वेता ज्योतिष्मती चैव हरितालं मनःशिला ॥२६॥

गन्याश्चागुरुपत्राद्या धूमं मूर्धविरेचने ।

For evacuation of head, the smoking made of śwetā, jyotiṣmatī, orpiment, realgar and the aromatic substances (of agurvādya guṇa-see ci. 3.267) beginning with aguru and patra (leaving kustha and tagara) should be used. [26]

गौरवं शिरसः शूलं पीनसार्धावभेदकौ ॥२७॥

कर्णाक्षिशूलं कासश्च हिकाश्चासौ गलग्रहः । दन्तदौर्बल्यमास्त्रावः श्रोत्रघ्राणाक्षिदोषजः ॥२८॥

पूतिघ्राणास्यगन्धश्च दन्तशूलमरोचकः । हनुमन्याग्रहः कण्डूः क्रिमयः पाण्डुता मुखे ॥२९॥  
 श्लेष्मप्रसेको वैस्वर्यं गलशुण्ड्युपजिह्विका । खालित्यं पिञ्जरत्वं च केशानां पतनं तथा ॥३०॥  
 क्षवथुश्चातितन्द्रा च बुद्धेर्मोहोऽतिनिद्रता । धूमपानात् प्रशाम्यन्ति बलं भवति चाधिकम् ॥३१॥  
 शिरोरुहकपालानामिन्द्रियाणां स्वरस्य च । न च वातकफात्मानो बलिनोऽप्यूर्ध्वजत्रुजाः ॥३२॥  
 धूमवक्त्रकपानस्य व्याधयः स्युः शिरोगताः ।

Heaviness and pain in head, chronic rhinitis, hemicrania, earache, pain in eyes, cough, hiccup, dyspnoea, spasm in throat, weakness of teeth, discharge due to disorders of ear, nose and eyes, foetid smell from nose and mouth, toothache, anorexia, spasm in jaw and back neck, itching, worms, pale-face, excessive salivation, disorders of voice, tonsillitis, enlarged uvula, alopecia, grey hairs, hair falling, sneezing, excessive drowsiness, lack of functioning of intellect, excessive sleep—these disorders are alleviated by smoking. By this, strength of hairs, skull, sense organs and voice increases. Moreover, the person used to oral smoking does not fall prey to disease of the parts above jatru (collar bone) having predominance of vāta and kapha, however strong they are. [27-32]

प्रयोगपाने तस्याष्टौ कालाः संपरिकीर्तिताः ॥३३॥  
 वातश्लेष्मसमुत्क्लेशः कालेष्वेषु हि लक्ष्यते । स्नात्वा भुत्वा समुल्लिख्य क्षुत्वा दन्तान्निघृष्य च ॥३४॥  
 नावनाञ्जननिद्रान्ते चात्मवान् धूमपो भवेत् । तथा वातकफात्मानो न भवन्त्यूर्ध्वजत्रुजाः ॥३५॥  
 रोगास्तस्य तु पेयाः स्युरापानास्त्रिचतस्रयः ।

Eight times are prescribed for smoking as a daily routine because in these times the aggravation of vāta and kapha is noticed. A cautious person should smoke after bath, meals, vomiting, sneezing, tooth brushing, snuffing, use of collyrium and sleep. Thus diseases of the parts above jatru and predominant in vāta and Kapha do not arise. Smoking should be done thrice with three puffs each time. [33-35]

परं द्विकालपायी स्यादहः कालेषु बुद्धिमान् ॥३६॥  
 प्रयोगे, स्नेहिके त्वेकं, वैरेच्यं त्रिचतुः पिबेत् ।

During the times of day the wise should smoke twice as daily routine, once for unctuous and three or four times for evacuative effect. [36]

हृत्कण्ठेन्द्रियसंशुद्धिर्लघुत्वं शिरसः शमः ॥३७॥  
 यथेतितानां दोषाणां सम्यक्पीतस्य लक्षणम् ।

Well cleaning of heart, throat and sense organs, lightness of head and pacification of aforesaid doṣas—these are the symptoms of proper smoking. [37]

बाधिर्यमान्द्यं मूकत्वं रक्तपित्तं शिरोभ्रमम् ॥३८॥  
 अकाले चातिपीतश्च धूमः कुर्यादुपद्रवान् ।

Smoking used in excess and untimely causes complication such as deafness, blindness, dumbness, innate haemorrhage and vertigo. [38]

तत्रेष्टं सर्पिष्टः पानं नावनाञ्जनतर्पणम् ॥३९॥



सैहिकं धूमजे दोषे वायुः पित्तानुगो यदि । शीतं तु रक्तपित्ते स्याच्छ्लेष्मपित्ते विरूक्षणम् ॥४०॥

In such case, intake of ghee, snuff, collyrium and saturating diet is desirable. In case of complications due to smoking, these should be unctuous if vāyu follows pitta, cold in raktapitta and roughening in kapha-pitta. [39]

परं त्वतः प्रवक्ष्यामि धूमो येषां विगर्हितः । न विरिक्तः पिबेद्धूमं न कृते बस्तिकर्मणि ॥४१॥

न रक्ती न विषेणार्तो न शोचन्न च गर्भिणी । न श्रमे न मदे नामे न पित्ते न प्रजागरे ॥४२॥

न मूर्च्छाभ्रमतृष्णासु न क्षीणे नापि च क्षते । न मद्यदुग्धे पीत्वा च न स्नेहं न च माक्षिकम् ॥४३॥

धूमं न भुक्त्वा दध्ना च न रूक्षः क्रुद्ध एव च । न तालुशोषे तिमिरे शिरस्यभिहिते न च ॥४४॥

न शङ्खके न रोहिण्यां न मेहे न मदात्यये । एषु धूममकालेषु मोहात् पिबति यो नरः ॥४५॥

रोगास्तस्य प्रवर्धन्ते दारुणा धूमविभ्रमात् ।

Now I shall say about those for whom smoking is contra-indicated. One should not smoke after purgation, enema and bleeding, when afflicted with poison, anxiety, pregnant, in case of fatigue, narcosis, āma, pitta, vigil, fainting giddiness, thirst, emaciation, injury; after taking wine, milk, fatty substances and honey, food with curd; in conditions of roughness, anger, dryness of palate, defects of vision, head injury, Śaṅkhaka, rohiṇī, prameha and alcoholism. One who smoke in these conditions and untimely due to carelessness, the disorders aggravate severely due to complication of smoking. [41-45]

धूमयोग्यः पिबेद्दोषे शिरोघ्राणाक्षिसंश्रये ॥४६॥

घ्राणेनास्येन कण्ठस्थे मुखेन घ्राणपो वमेत् । आस्येन धूमकवलान् पिबन् घ्राणेन नोद्वमेत् ॥४७॥

प्रतिलोमं गतो ह्याशु धूमो हिंस्याद्धि चक्षुषी ।

One fit for smoking should smoke through nostrils in disorders located in head, nose and eyes, and through mouth in those of throat. While smoking through nostrils, one should emit through mouth but while smoking through mouth, one should not emit through nostrils because the smoke traversing reversely damages the eyes immediately. [46-47]

ऋज्वङ्गचक्षुस्तच्चेताः सूपविष्टस्त्रिपर्ययम् ॥४८॥

पिबेच्छिद्रं पिधायैकं नासया धूममात्मवान् ।

One should smoke through one nostril closing the other one three rounds, thrice in each round, cautiously while sitting comfortably with straight body and eyes and concentrated mind. [48]

चतुर्विंशतिकं नेत्रं स्वाङ्गुलीभिविरिचने ॥४९॥

द्वात्रिंशदङ्गुलं स्नेहे प्रयोगेऽध्यर्धमिष्यते ।

The smoking pipe should be, by own fingers, of twenty four fingers length in evacuation, of thirty two fingers in unction and of thirty six fingers in routine smoking. [49]

ऋजु त्रिकोषाफलितं कोलास्थ्यग्रप्रमाणितम् ॥५०॥

बस्तिनेत्रसमद्रव्यं धूमनेत्रं प्रशस्यते ।

Smoking pipe which is straight, having three pouches and nozzle of the measure of jujube seed, made of material simillar to that for enema pipe is recommended. [50]

दूराद्विर्गतः पर्वच्छिन्नो नाडीतनूकृतः ॥५१॥

नेन्द्रियं बाधते धूमो मात्राकालनिषेवितः ।

Smoke coming out from distance, intervened by nodes and diluted by pipe channel and used in proper dose and time does not damage the sense organs. [51]

यदा चोरश्च कण्ठश्च शिरश्च लघुतां ब्रजेत् ।

कफश्च तनुतां प्राप्तः सुपीतं धूममादिशेत् । अविशुद्धः स्वरो यस्य कण्ठश्च सकफो भवेत् ॥५३॥

स्तिमितो मस्तकश्चैवमपीतं धूममादिशेत् । तालु मूर्धा च कण्ठश्च शुष्यते परितप्यते ॥५४॥

तृष्यते मुह्यते जन्तू रक्तं च स्रवतेऽधिकम् । शिरश्च भ्रमतेऽत्यर्थं मूर्च्छा चास्योपजायते ॥५५॥

इन्द्रियाण्युपतप्यन्ते धूमेऽत्यर्थं निषेविते ।

Smoking is said as well-used when chest, throat and head attain lightness and kapha is diluted.

The same is said as ill-used if voice is not clear, throat is full of kapha and head is cold heavy.

In case of excessive smoking, palate, head and throat dry up with heat sensation, the person gets thirsty and fainted, bleeding is increased, there is excessive giddiness and fainting and dysfunctioning of sense organs. [52-55]

वर्षे वर्षेऽणुतैलं च कालेषु त्रिषु न चरेत् ॥५६॥

प्रावृट्शरद्धसन्तेषु गतमेघे न भस्तले । न स्युः श्वेता न कपिलाः केशाः श्मश्रूणि वा पुनः ॥५७॥

न तस्य चक्षुर्न घ्राणं न श्रोत्रमुपहन्यते । न स्युः श्वेता न कपिलाः केशाः श्मश्रूणि वा पुनः ॥५८॥

न च केशाः प्रमुच्यन्ते वर्धन्ते च विशेषतः । मन्यास्तम्भः शिरःशूलमर्दितं हनुसंग्रहः ॥५९॥

पीनसार्धाविभेदौ च शिरःकम्पश्च शाम्यति । सिराः शिरःकपालानां सन्धयः स्नायुकण्डराः ॥६०॥

नावनप्रीणिताश्चास्य लभन्तेऽभ्यधिकं बलम् । मुखं प्रसन्नोपचितं स्वरः स्निग्धः स्थिरो महान् ॥६१॥

सर्वेन्द्रियाणां वैमल्यं बलं भवति चाधिकम् । न चास्य रोगाः सहसा प्रभवन्त्यूर्ध्वजत्रुजाः ॥६२॥

जीर्यतश्चोत्तमाङ्गेषु जरा न लभते बलम् ।

Every year one should use anutaila (through snuff) thrice a day in early rains, autumn and spring when the sky is free from clouds.

One who practises snuffing as prescribed and in time, his vision, smell and hearing are not affected, his hairs, or beard and mustache do not become white or grey, hairs do not fall rather they grow abundantly. Stiffness in side neck, headache, facial paralysis, lockjaw, chronic rhinitis, migraine and head tremors are alleviated. Veins, joints, ligaments and tendons of skull attain greater strength on saturation through snuffing. Face becomes cheerful and well-developed, voice melodius, stable and grave. Freedom from defects and increased strength are bestowed upon all sense-organs. He is not attacked suddenly by disorders of parts above jatru and



even in advanced years, old age does not find strength in his best organ (head). [56-62]

चन्दनागुरुणी पत्रं दावीत्वड्मधुकं बलाम् ॥६३॥

प्रपौण्डरीकं सूक्ष्मैलां विडङ्ग बिल्वमुत्पलम् । ह्रीबेरमभयं वन्यं त्वड्मुस्तं सारिवां स्थिराम् ॥६४॥

जीवन्तीं पृश्निपर्णीं च सुरदारु शतावरीम् । हरेणुं बृहतीं व्याघ्रीं सुरभीं पद्मकेशरम् ॥६५॥

विपाचयेच्छतगुणे माहेन्द्रे विमलेऽम्भसि । तैलादशगुणं शेषं कषायमवतारयेत् ॥६६॥

तेन तैलं कषायेण दशकृत्वो विपाचयेत् । अथास्य दशमे पाके समांशं छागलं पयः ॥६७॥

दद्यादेषोऽणुतैलस्य नावनीयस्य संविधिः । अस्य मात्रां प्रयुञ्जीत तैलस्यार्धपलोन्मिताम् ॥६८॥

स्निग्धस्निग्धोत्तमाङ्गस्य पिचुना नावनैस्त्रिभिः । त्र्यहात्यहाच्च सप्ताहमेतत् कर्म समाचरेत् ॥६९॥

निवातोष्णसमाचारी हिताशी नियतेन्द्रियः । तैलमेतत्त्रिदोषघ्नमिन्द्रियाणां बलप्रदम् ॥७०॥

प्रयुञ्जानो यथाकालं यथोक्तानश्चुते गुणान् ।

Candana, aguru, patra, dāruharidrā (bark), madhuka, balā, prapaunḍarīka, sūkṣma elā, viḍaṅga, bilwa, utpala, hrībera, uśīra, kaivarta musta, sārivā, śālaparṇī, jīvanti, prśniparṇī, devadāru, śatāvarī, hareṇu, bṛhatī, kaṇṭakārī, rāsna, padmakeśara—these drugs should be boiled in hundred times pure rain water and the remaining decoction which is ten times of oil should be taken. With this decoction the oil should be cooked ten times adding equal quantity of goat's milk in the tenth cooking. This is the method (of preparation) of aṇutaila to be used as snuff. This oil should be used in dose of half pala (20 ml.). After oleating and fomenting head parts, the snuff should be taken thrice with a cotton swab on every third day for a week. During this period, the person should keep himself in wind-free and warm place, should take whole-some food and having control on sense organs. Thus using this oil, destroyer of tridoṣa and strength-giving to sense organs, in proper time one attains the aforesaid benefits. [63-70]

आपोथिताग्रं द्वौ कालौ कषायकटुतिक्तकम् ॥७१॥

भक्षयेद्दन्तपवनं दन्तमांसान्यबाधयन् । निहन्ति गन्धं वैरस्यं जिह्वादन्तास्यजं मलम् ॥७२॥

निष्कृष्य रुचिमाधत्ते सद्यो दन्तविशोधनम् । करञ्जकरवीरार्कमालतीककुभासनाः ॥७३॥

शस्यन्ते दन्तपवने ये चाप्येवंविधा द्रुमाः । सुवर्णरूप्यताम्राणि त्रपुरीतिमयानि च ॥७४॥

जिह्वानिलैर्खनानि स्युरतीक्ष्णान्यनृज्जुनि च । जिह्वामूलगतं तच्च मलमुच्छ्वासरोधि च ॥७५॥

दौर्गन्ध्यं भजते तेन तस्माज्जिह्वां विनिर्लिखेत् ।

One should use astringent, pungent and bitter teeth-cleaning (twigs having made it into a brush) by crushing its top end, twice a day without injuring the gums. Teeth-cleaning removes (foul) smell, tastelessness and taking out dirt coated on tongue, teeth and mouth brings relish immediately.

Karañja, karavīra, arka, jāṭī, arjuna, asana and similar plants are recommended for tooth brush.

Tongue-scrapers should be made of gold, silver, copper, tin and brass and should be non-sharp and curved.

The dirt which is collected at the root of the tongue and which creates obstruction in respiration produces foul smell, hence one should scrape tongue. [71-75]

धार्याण्यास्येन वैशद्यरुचिसौगन्ध्यमिच्छता ॥७६॥

जातीकटुकपूगानां लवङ्गस्य फलानि च ।

कक्कोलस्य फलं पत्रं ताम्बूलस्य शुभं तथा । तथा कर्पूरनिर्यासः सूक्ष्मैलायाः फलानि च ॥७७॥

One desiring clarity, relish and fragrance should keep in mouth the fruits of Jāti, kaṭuka, pūga and lavaṅga; kakkola (fruit), auspicious leaves of betel, exudate of camphor and fruits of smaller cardamom. [76-77]

हन्वोर्बलं स्वरबलं वदनोपचयः परः । स्यात् परं च रसज्ञानमन्त्रे च रुचिरुत्तमा ॥७८॥

न चास्य कण्ठशोषः स्यान्नीष्ठयोः स्फुटनाद्वयम् । न च दन्ताः क्षयं यान्ति दृढमूला भवन्ति च ॥७९॥

न शूल्यन्ते न चाम्लेन हव्यन्ते भक्षयन्ति च । परानपि खरान् भक्ष्यांस्तैलगण्डूषधारणात् ॥८०॥

Use of oil gargle provides strength in jaws and voice, development of face, maximum taste and relish in food. The person (practising this) does not suffer from dryness of throat, there is no fear of lip-cracking, teeth are not affected with caries rather they become firm-rooted. They (teeth) are not painful nor are they oversensitive on sour-taking, they become able to chew even the hardest food items. [78-80]

नित्यं स्नेहार्द्रशिरसः शिरःशूलं न जायते । न खालित्यं न पालित्यं न केशाः प्रपतन्ति च ॥८१॥

बलं शिरः कपालानां विशेषेणाभिवर्धते । दृढमूलाश्च दीर्घाश्च कृष्णाः केशा भवन्ति च ॥८२॥

इन्द्रियाणि प्रसीदन्ति सुत्वग्भवति चाननम् । निद्रालाभः सुखं च स्यान्मूर्ध्नि तैलनिषेवणात् ॥८३॥

One who smears his head with unctuous substance daily does not suffer from headache, alopecia, greying of hair, nor do his hairs fall. By applying oil on head regularly, strength of skull-parts increases particularly, hairs become firm-rooted, long and black, sense organs become cheerful and the face with pleasant glow alongwith sound sleep and happiness. [81-83]

न कर्णरोगा वातोत्था न मन्याहनुसंग्रहः । नोच्चैःश्रुतिर्न बाधिर्यं स्यान्नित्यं कर्णतर्पणात् ॥८४॥

By saturating ears with oil daily, ear diseases due to vāta, stiffness of backneck and jaws, hard hearing and deafness do no occur. [84]

स्नेहाभ्यङ्गाद्यथा कुम्भश्चर्म स्नेहविमर्दनात् । भवत्युपाङ्गादक्षश्च दृढः क्लेशसहो यथा ॥८५॥

तथा शरीरमभ्यङ्गादृढं सुत्वक् च जायते । प्रशान्तमारुताबाधं क्लेशव्यायामसंसहम् ॥८६॥

As a pitcher by moistening with oil, skin by pressing with oil and axis (of a cart) with lubrication become strong and jerk-resistant, so by oil massage the body becomes firm, smooth-skinned, free from disturbances of vāta and tolerant of exertions and exercise. [85-86]

स्पर्शनेऽभ्यधिको वायुः स्पर्शनं च त्वगाश्रितम् । त्वच्यश्च परमभ्यङ्गस्तस्मात् शीलयेन्नरः ॥८७॥



Vāyu is predominant in tactile sense organ which again is located in skin, oil massage is the most beneficial for skin, hence one should use it regularly. [87]

न चाभिघाताभिहतं गात्रमभ्यङ्गसेविनः । विकारं भजतेऽत्यर्थं बलकर्मणि वा क्वचित् ॥८८॥

सुस्पृशोपचिताङ्गश्च बलवान् प्रियदर्शनः । भवत्यभ्यङ्गनित्यत्वान्नरोऽल्पजर एव च ॥८९॥

The body of one who uses oil massage regularly does not become affected much even if subjected to accidental injuries, or strenuous work. By using oil massage daily, a person is endowed with pleasant touch, trimmed body parts and becomes strong, charming and least affected by old age. [88-89]

खरत्वं स्तब्धता रौक्ष्यं श्रमः सुप्तिश्च पादयोः । सद्य एवोपशाम्यन्ति पादाभ्यङ्गनिषेवणात् ॥९०॥

जायते सौकुमार्यं च बलं स्थैर्यं च पादयोः । दृष्टिः प्रसादं लभते मारुतश्चोपशाम्यति ॥९१॥

न च स्याद् गुग्गुलीवातः पादयोः स्फुटनं न च । न सिरास्नायुसंकोचः पादाभ्यङ्गेन पादयोः ॥९२॥

By massaging of oil in feet, coarseness, stiffness, roughness, fatigue and numbness of feet are alleviated in no time. Further, delicacy, strength and firmness in feet, clarity of vision are attained and vāta is pacified. By massage of oil in feet, there is no occurrence of sciatica, craking of sole and constriction of blood vessels and ligaments. [90-92]

दौर्गन्ध्यं गौरवं तन्द्रं कण्डूं मलमरोचकम् । स्वेदबीभत्सतां हन्ति शरीरपरिमार्जनम् ॥९३॥

Rubbing over the body alleviates foul smell, heaviness, drowsiness, itching, dirt, anorexia and vulgar appearance of sweat. [93]

पवित्रं वृष्यमायुष्यं श्रमस्वेदमलापहम् । शरीरबलसन्धानं स्नानमोजस्करं परम् ॥९४॥

Bathing is purifying, aphrodisiac, life-promoting, destroyer of fatigue, sweat and dirt, resuscitative and a good promoter of ojas. [94]

काम्यं यशस्यमायुष्यमलक्ष्मीघ्नं प्रहर्षणम् । श्रीमत् पारिषदं शस्तं निर्मलाम्बरधारणम् ॥९५॥

Wearing clean clothes enhances charm, fame, life span; removes inauspiciousness, produces pleasure, auspiciousness and eligibility for a congregation. [95]

वृष्यं सौगन्ध्यमायुष्यं काम्यं पुष्टिबलप्रदम् । सौमनस्यमलक्ष्मीघ्नं गन्धमाल्यनिषेवणम् ॥९६॥

Use of fragrance and garlands is aphrodisiac, produces good smell, longevity, charm, nourishment and strength, pleasing manners and destroys inauspiciousness. [96]

धन्य मङ्गल्यमायुष्यं श्रीमद्व्यसनसूदनम् । हर्षणं काम्यमोजस्यं रत्नाभरणधारणम् ॥९७॥

Wearing of gems and ornaments promotes, wealth, auspiciousness, longevity, prosperity; destroys calamity, produces happiness, charms and ojas. [97]

मेध्यं पवित्रमायुष्यमलक्ष्मीकलिनाशनम् । पादयोर्मलमार्गाणां शौचाधानमभीक्षणशः ॥९८॥

Cleaning of feet and excretory orifices frequently promotes intelligence, purity, longevity, and destroys inauspiciousness and dirt. [98]

पौष्टिकं वृष्यमायुष्यं शुचि रूपविराजनम् । केशश्मश्रुनखादीनां कल्पनं संप्रसाधनम् ॥९९॥

Cutting of hair, beard, moustaches, nail etc. and hair-dressing is nutritive, aphrodisiac, life-promoter, and provides cleanliness and beautification. [99]

चक्षुष्यं स्पर्शनहितं पादयोर्व्यसनापहम् । बल्यं पराक्रमसुखं वृष्यं पादत्रधारणम् ॥१००॥

Use of foot wears is beneficial for eye-sight and tactile sense-organ, is destroyer of calamity to feet and promotes strength, ease in display of energy and libido. [100]

ईतेः प्रशमनं बल्यं गुप्त्यावरणशङ्करम् । घर्मानिलरजोम्बुजं छत्रधारणमुच्यते ॥१०१॥

Use of umbrella alleviates natural calamities, provides strength, protection, covering and well being and guards against the sun, wind, dust and rains. [101]

स्खलतः संप्रतिष्ठानं शत्रूणां च निषूदनम् । अवष्टम्भनमायुष्यं भयघ्नं दण्डधारणम् ॥१०२॥

Use of stick supports a slipping person, averts enemies, gives strength and longevity and destroys fears. [102]

नगरी नगरस्येव रथस्येव रथी यथा । स्वशरीरस्य मेधावी कृत्येष्ववहितो भवेत् ॥१०३॥

As a civic is cautious in the duties of the city and a charioteer in those of the chariot, a wise person should be cautious in duties relating to his own body. [103]

भवति चात्र—

वृत्त्युपायान्निषेवेत ये स्युर्धर्माविरोधिनः । शममध्ययनं चैव सुखमेवं समश्नुते ॥१०४॥

Here is said—

One should take up those means of livelihood which are not contradictory to dharma (social and religious ethics). Likewise, he should pursue life of peace and study. Thus he enjoys happiness. [104]

तत्र श्लोकाः—

मात्रा द्रव्याणि मात्रां च संश्रित्य गुरुलाघवम् । द्रव्याणां गर्हितोऽभ्यासो येषां, येषां च शस्यते ॥१०५॥

अञ्जनं धूमवर्तिश्च त्रिविधा वर्तिकल्पना । धूमपानगुणाः कालाः पानमानं च यस्य यत् ॥१०६॥

व्यापत्तिचिह्नं भैषज्यं धूमो येषां विगर्हितः । पेयो यथा यन्मयं च नेत्रं यस्य च यद्विधम् ॥१०७॥

नस्यकर्मगुणा नस्तः कार्यं यच्च यथा यदा । भक्षयेद्दन्तपवनं यथा यद्यद्गुणं च यत् ॥१०८॥

यदर्थं यानि चास्येन धार्याणि कवलग्रहे । तैलस्य ये गुणा दिष्टाः शिरस्तैलगुणाश्च ये ॥१०९॥

कर्णतैले तथाऽभ्यङ्गे पादाभ्यङ्गेऽङ्गमार्जने । स्नाने वाससि शुद्धे च सौगन्ध्ये रत्नधारणे ॥११०॥

शौचे संहरणे लोम्नां पादत्रच्छत्रधारणे । गुणा मात्राशितयेऽस्मिंस्तथोक्ता दण्डधारणे ॥१११॥

Now the summing up verses:—

Quantity, substances, heaviness and lightness in relation to quantity, substances the practice of which is undesirable and recommended, collyrium, smoking stick, three types of smoking stick, properties of smoking, its timings and measures, signs and symptoms of adverse use, treatment, the persons for whom smoking is contra-indicated, the method of smoking, materials and types of smoking pipe, properties of snuffing, mode and times of snuffing, the method of tooth-brush and its properties,